THE ORIENTAL INSTITUTE of THE UNIVERSITY OF CHICAGO STUDIES IN ANCIENT ORIENTAL CIVILIZATION, NO. 11

EPIPHANIUS' TREATISE ON WEIGHTS AND MEASURES THE SYRIAC VERSION

Edited by
JAMES ELMER DEAN

With a Foreword by
MARTIN SPRENGLING



THE UNIVERSITY OF CHICAGO PRESS CHICAGO, ILLINOIS

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FOREWORD

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

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

His quarrels and his writings show Epiphanius to have had a crabbed old single-track mind, and the track he covers is usually a sidetrack. He clearly knew too much for his limited understanding. His style is discursive; his thought is poorly organized. Good and bad information, important and unimportant matters, stand side by side and form a rather unsavory mess. Hence the study and editing of his works, a thorny subject at best, has attracted few students and lags behind that of his contemporaries. In the case of his $\Lambda \gamma \kappa \nu \rho \omega \tau \delta s$, a summary of what he considered the true faith, that does not matter so much, for it is little used at any time. His *Panarion*, a statement about eighty heresies and the remedies for them, is another matter. Here, after all, there is much information not to be found elsewhere. No work of similar bulk and compass on the same subject was produced by any medieval Christian. Its fame, indeed, exceeds its merit.

Yet, as is often the case in such encyclopedic works, it was the best for want of a better; and so it continued to be used and quoted, especially in the East, throughout the Middle Ages and well into modern times. It should be properly edited and thoroughly studied.

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

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

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

As we got under way in the Oriental Institute on the Peshitta or

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

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

Epiphanius' knowledge of Hebrew, or at least of the Hebrew Bible, was not all that Jerome's praise would lead us to believe. Among other things he quotes Ps. 141:1 (in § 6) in a barbarous Hebrew text form not otherwise known. This is clearly not a valuable variant in any sense, nor does he preserve thereby an otherwise unknown ancient text. It is manifest on the face of it that either he or some rabbi spoofing him, as a little later such men spoofed Mohammed, is rendering back into Hebrew perhaps a Greek or Latin translation or at any rate the general sense of the passage. If a Jewish rabbi committed the atrocity, he may have been trying to avoid defiling the *ipsissima verba*

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of the sacred text by keeping them out of the hands of the unbelieving goy and fooling him into accepting others. If Epiphanius himself made a mere show of his knowledge of Hebrew, it is unforgivable that he placed something of his own concoction in place of the original, which was easily obtainable and was well known to his pet adversary Origen before him and to his admiring friend Jerome in his own time. This is merely an example of Epiphanius' inaccuracy and sloppiness.

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

- § 20. "Diocletian [οὐαὶ τρανίσας] ceased to reign." The curious Syriac transliteration belongs in the Syriac lexica, the fully Hellenized verb in the Greek lexica.
- § 21. Syriac: "craft of the oil press." The Greek, ἐλαιοτρίπτης (Breslau ms., ἐλαιοτρήπτης), is not in Liddell and Scott, though Epiphanius is elsewhere quoted. Here he clearly attests the use of the word in Cyprus in the 4th century.

"to be defined by measure"; it clearly means here "to be used as a measure" by such and such a people. This meaning is not found in any Syriac lexicon.

- § 24. Epiphanius expatiates on the mystery of the number 22: 22 works of God, 22 generations to Jacob, 22 books of the Bible to Esther, 22 letters of the alphabet, 22 xestai in the Hebrew and the Roman modius. In Hebrew a child learns to aleph, in Greek $\dot{\alpha}\lambda\varphi\dot{\epsilon}i\nu$; the latter, known as from $\dot{\alpha}\lambda\varphi\dot{\alpha}\nu\omega$, 2d aor. inf., is here apparently used in a sense for which we would say "to learn one's ABC's." No lexicon, so far as I know, exhibits this crochet of Epiphanius' learning.
- § 43. In connection with $\chi o \hat{v}s$ (6 or 8 xestai, sextarii [cf. § 55], pints) the Syriac clearly furnishes by transliteration $\tau \rho \iota \chi o \hat{v}s$. The word is labored over by Lagarde unsuccessfully. So far as I know no Greek lexicon has the combination. The transliteration belongs in the Syriac lexicon.
- § 46. The word litra is said to mean $\ell\mu oi$ $\ell\sigma\tau\nu$. The li, , , , "to me," fits. For the tra we can find nothing that makes good sense,

though in § 54 Epiphanius dogmatically makes the statement that in Hebrew and/or Syriac it means "it is."

§ 54. In connection with litra, where it comes up the second time, Epiphanius mentions its Latin equivalent, libra, which, he says, by means "equality." The pointing indicates a foreign, in this case almost certainly Greek, compound term. Seeking for Greek equivalents to the members of the compound, one could see fairly easily that tajjev, metajjev, "prepare," was some form of Greek ėroiµos, that the ending -ūth indicated a Greek abstract ending -ia, perhaps έτοιμασία, and that $mell^e th \mathring{a} = word = \lambda \acute{o} \gamma o s$. The abstract ending, in Semitic necessarily placed in the first member of the genitival combination, might, indeed probably would, in Greek be found at the end of the compound. Trying this out, we arrive at ετοιμολογια. Since the itacistic equation oi > v fits exactly the time demanded for this Syriac, we arrive at ἐτυμολογία as the original Greek, and this fits perfectly into the context. Up to a short time ago I thought that I had been the first to see this; and, as far as our form and context are concerned, this remains true. Then I happened upon a note by the fine old Syriac scholar G. Hoffmann of Kiel. In this note³ he takes up the vain labors of E. Nestle and Nöldeke over the similar, but clearly more Syriacized, term *tujåvå demellethå* used by the highly learned Jacob of Elessa. For tujåvå Nestle had arrived only at κατασκευή, with which of course he could do nothing; and Nöldeke had suggested that it stood for a Greek technical term, but had not supplied it. Hoffmann tersely states: "μοωμ = ἔτοιμον = ἔτυμον. ΙΔΔος μοωμ $=\dot{\epsilon}\tau o\iota\mu o\lambda o\gamma ia =\dot{\epsilon}\tau \nu\mu o\lambda o\gamma ia$, denn $o\iota=\nu$." Our work therefore supplies only the first known occurrence of this combination, its older form (later Syriacized further by Jacob), and the greater precision attained by Sturtevant for the equation $o\iota = v$.

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

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¹ Semitic has very few actual compounds; it habitually renders such terms by a genitival combination of two words.

² See E. H. Sturtevant, The Pronunciation of Greek and Latin (Chicago, 1920) pp. 143-46, cf. 132-35.

³ ZDMG XXXII (1878) 736.

⁴ Incidentally, we must correct three errors of pagination in the index of Brockelmann's *Lexicon* under "etymologia": read 174b for 172b; 270b for 276b; 800a for 806a.

was continued seriously and intensively in the Syriac world of scholarship to the 8th or 9th century (by translators for the Arabs), and a smattering of it remained to the 13th century (Barhebraeus). So we find the grammarians Severus bar Shakkō, Elias of Sobha, and Barhebraeus (8th/9th-13th century) using and derivatives in this simple transliteration. The translators of Aristotle, and following them the lexicographers Bar Alī and Bar Baḥlūl (10th-11th century), transliterate paragraphic, perhaps with the rough breathing of $\epsilon \tau o\iota\mu o\lambda o\gamma ia$, but possibly simply equating $\sigma(h)$ with ϵ since the two letters are related in origin. Finally, perhaps following the lead of the Arabs, the late Ebedjesu uses a proper translation, $\epsilon = \frac{1}{2} \frac{1}{2}$

§ 59. $\sigma a \tau a \hat{i} o \nu$, $\kappa o \rho \epsilon \hat{i} o \nu$, and perhaps $\kappa a \beta \epsilon \hat{i} o \nu$ (or $\kappa a \beta \iota \epsilon \hat{i} o \nu$) are attested by Syriac transliterations. They are measures of the ground areas which can be sown by a $\sigma \hat{a} \tau o \nu$ or seah, a kor, and a cab respectively of grain. These forms in these meanings do not seem to occur in any Greek or Syriac lexicon.

§ 82. Laga Lagar is an astronomical term, but not = $a\sigma\tau\rho o\nu o\mu la$. A compound like $\epsilon\tau\nu\mu o\lambda o\gamma ia$ above is indicated. Some $=\tau i\theta\eta\mu i$; Lagar (or Lagar) = $\theta\epsilon\sigma is$, better $-\theta\epsilon\sigma ia$. The term $a\sigma\tau\rho o\theta\epsilon\sigma ia$, "placing or configuration of stars," fits the context perfectly. The constellations Pleiades and Orion as mentioned in Job 9:9 (at least as Epiphanius reads it) are the "configurations of stars" to which the reference applies.

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

MARTIN SPRENGLING

THE UNIVERSITY OF CHICAGO July 5, 1935

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¹ Only this one heading occurs in the Syriac. The rest of the analysis included in the Table of Contents is added merely for the reader's convenience.

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ABBREVIATIONS ETC.

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

- A British Museum Or. Add. 17148, the manuscript used as our text
- B British Museum Or. Add. 14620, all of whose variants are given in the collation
- c The symbol employed by Lagarde (Symmicta II [Göttingen, 1880] 149–216) for Oporinus' edition of the Greek text and retained here in the footnotes
- K The Karkaphensian manuscript belonging to Mar Severius, archbishop of Syria and the Lebanon, the variants from which also are given
- L Lagarde's edition of the Syriac text in his Veteris Testamenti ab Origine recensiti fragmenta apud Syros servata quinque (Gottingae, 1880) pp. 1-76; his variations from A are collated
- LXX Septuagint
- MT Massoretic text
- P Peshitta
- r The symbol employed by Lagarde for Codex Rehdigeranus
- SG Sprengling and Graham, Barhebraeus' Scholia on the Old Testament.
 Part I: Genesis-II Samuel (Chicago, 1931)

The letter \rightarrow is transliterated with j (e.g. in folio 60d).

The style of the collation here (pp. 119-33) is similar to that in SG, for which see details *ibid*. page xv.

For other conventions see page 6.

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INTRODUCTION

THE AUTHOR

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

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

¹ Pauly-Wissowa, Real-Encyclopädie der classischen Altertumswissenschaft VI (Stuttgart, 1909) 194.

Sadducees, and Stoics. In his enthusiastic heresy-hunting he came to believe that Origen was the source of practically all the later heresies, especially of Arianism. He brought Jerome to this view, and one of the last acts of his life was a combat with Chrysostom. The story of his final parting from the Bishop of Constantinople² is not to be taken literally, but it reveals something of the spirit of Epiphanius and of his times. Having rebuked Chrysostom for harboring heretics, he expressed the wish that Chrysostom might not die a bishop. The latter is said to have rejoined with a wish that Epiphanius might not live to get home. Both these things actually came to pass. Epiphanius died at sea on his return to Cyprus, in 403.

Weights and Measures was composed in 392. Epiphanius also composed a treatise on the twelve stones in the breastplate of Aaron. This latter does not exist in its complete form, but it is most fully preserved in a Latin translation. Two of Epiphanius' letters have been preserved, one to Jerome, the other to John of Jerusalem. In 1915 Sir E. A. Wallis Budge published a Coptic version of a Discourse on the Holy Virgin by Epiphanius.³ There exists also the 'Ανακεφαλαίωσις, an abridgment of the Panarion. But this is little more than a compilation of the various epitomes prefixed by Epiphanius to the various volumes (τομοι) of the Panarion, and it is the opinion of Karl Holl that the 'Ανακεφαλαίωσις was put in its present form by someone else.⁴ The Migne edition of the Fathers gives other things with which the name of Epiphanius has been associated, but which are evidently not from his hand.

THE "WEIGHTS AND MEASURES"

The complete Weights and Measures exists in Syriac only. In fact, it is not known what was the original title, if it had one. Not one of the older Greek manuscripts has the title from the hand of the original scribe. The Codex Parisinus Graecus 835 has the title $\Pi\epsilon\rho$ l $\mu\epsilon\tau\rho\omega\nu$ καὶ $\sigma\tau\alpha\theta\mu\omega\nu$, added by a later hand. Codex Vindobonensis suppl. gr.

- ² Encyclopaedia Britannica, 9th ed., VIII (1878) 482.
- ³ Miscellaneous Coptic Texts in the Dialect of Upper Egypt (London, 1915) pp. 120-46.
- 4 "Die handschriftliche Überlieferung des Epiphanius" (Texte und Untersuchungen zur Geschichte der altchristlichen Literatur, hrsg. von Adolf Harnack und Carl Schmidt, Bd. XXXVI, Heft 2 [Leipzig, 1910] pp. 95–98).

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91 has some of its material disarranged. Weights and Measures is divided into two parts, and there is no title for the first. At the beginning of the second part someone has added the foregoing Greek title in the margin. The text of this part begins: $\Pi \epsilon \rho l \ \tau \hat{\omega} \nu \ \dot{\epsilon} \nu \ \tau \hat{a} \hat{\iota} \hat{s} \ \theta \dot{\epsilon} l \hat{a} \iota \hat{s} \ \gamma \rho \hat{a} \phi - \hat{a} \hat{\iota} \hat{s}$

قَارُ (sic) σταθμῶν τε καὶ μέτρων καὶ ἀριθμῶν δηλώσαντες. The oldest Syriac manuscript has the title: احتاد المعالفة ا

THE MANUSCRIPTS

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

⁷Oscarius Viedebantt, Quaestiones Epiphanianae metrologicae et criticae (Lipsiae, 1908) p. 1.

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

⁹ Loc. cit.

Introduction

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

- 1. Codex Jenensis (ms. Bose 1), a bombycine manuscript dated 1304. Holl says this comes from Codex Urbinas 17/18, a manuscript of the 12th or 13th century no longer containing anything about weights and measures. This manuscript came into the possession of Dindorf, who issued his edition of Epiphanius in 1859–62. But as early as 1543 Janus Cornarius had published a Latin translation of the manuscript; Joannes Oporinus published the Greek itself in 1544.
- 2. Codex Rehdigeranus 240 (Breslau) is a parchment of the 15th century, said by Holl to have been derived from Codex Jenensis.¹⁰ Dindorf says, "ab codice Jenensi non discrepans nisi in rebus levissimis." Lagarde used this manuscript in his edition of the Greek text.¹²
- 3. Codex Parisinus Graecus 835, a paper manuscript of the 16th century. Holl says it was derived from Codex Rehdigeranus 240.¹³ Dindorf pronounces it to have been copied from a codex very much like ("simillimus") Codex Jenensis.¹⁴ This manuscript was the basis for Weights and Measures in the edition of Epiphanius published by Dionysius Petau, or Petavius, in 1622. Dindorf used the edition of Petavius, and Lagarde used the edition of Oporinus, as one of his main sources.
- 4. Codex Vindobonensis suppl. gr. 91, a paper manuscript which Dindorf attributes to the 14th century. He adds: "Ipse quoque Jenensi est simillimus, propria vero sibi habet vitia orthographica imperiti librarii diphthongos et vocales pronunciatione similes saepissime confundentis, quod raro commisit antiquior et peritior codicis Jenensis librarius." Holl calls it a descendant or a twin of Codex Urbinas 17/18,16 from which Codex Jenensis also is said to have come. Viede-

16 Op. cit. p. 63.

¹⁰ Holl, op. cit. p. 94.

¹¹ Epiphanii episcopi Constantiae opera, ed. G. Dindorfius, I (Lipsiae, 1859) vi.

¹² Symmicta II (Göttingen, 1880) 152-83.

¹³ Op. cit. pp. 72 f. and 94.

¹⁴ Op. cit. p. v. ¹⁵ Ibid. p. vi.

bantt says of this manuscript: "Lectiones nusquam adnotatae sunt." 17

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

FRAGMENTARY MANUSCRIPTS

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

- 1. On the LXX translators and τῶν παρερμηνευσάντων. This was first edited by Montfaucon, in his *Prolegomena ad Origenis Hexapla*, from Codex Parisinus Graecus 146 (earlier called Regius 1807) and a certain Codex Vaticanus.¹⁹
- 2. On the creation of the world. This was taken by Dindorf from Codex Venetus Marcianus Graecus 125.

The first three Greek manuscripts previously listed²⁰ deal for the most part with the weights and measures per se in a very fragmentary fashion. Their text is in general agreement with the Syriac version in the discussion of the kor, lethekh, homer, bath, menasis, medimnos, seah, and modius. But here divergence appears. The Greek material on all the remaining weights and measures is but a small fraction of what the Syriac has preserved. In his Quaestiones Epiphanianae Viedebantt lists various fragments containing material on weights and measures which is much the same as the concluding portions of the Greek manuscripts just mentioned. Some of these fragments are to be found in Lagarde's Symmicta I (Göttingen, 1877) 210–25. Others are in Fridericus Hultsch, Metrologicorum scriptorum reliquiae I (Lipsiae, 1864) 267–76. For his own material and for Hultsch's Lagarde has a convenient index in his Symmicta II 184 f. There is an old Latin fragment in Hultsch's second volume (pp. 100–106).

¹⁷ Quaestiones Epiphanianae, p. 25.

¹⁸ Op. cit. pp. 80, 87, 94.

¹⁹ Viedebantt, op. cit. p. 26.

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

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

THE PRESENT EDITION

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

SOME PROBLEMS

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

1. How did the introductory three sections of the Syriac version arise? The Greek manuscripts have nothing like them, unless it be their curtailed conclusion dealing specifically with weights and measures. The first of these sections of the Syriac may well be in its original position, for in both the $\Lambda \gamma \kappa \nu \rho \omega \tau \delta s$ and the *Panarion* an introduction gives the circumstances of the compilation. The two sections that follow here claim to be "a list in brief of the topics found in this treatise," but it is neither a complete nor an orderly list. It might serve as a

²¹ Op. cit. pp. 27 f.

²² It is hoped that this may be published by Dr. Martin Sprengling.

²³ Section divisions follow Lagarde, but the numbers of these first three sections have been italicized.

summary of most of the latter part of Weights and Measures, if the order of the two sections were reversed. Epiphanius prefixed a sort of summary to each volume ($\tau o \mu o s$) of the Panarion, and he may well have done the same for the two parts of Weights and Measures. If so, the summary of the first part was lost, or nearly so; for the fragment edited by Montfalcon, cited above, is called an epitome by Viedebantt.²⁴ The curtailed portion of the Greek dealing with the weights and measures per se may be from the summary of that part. Just how the portion of the summary preserved in the Syriac found its present place, a part of it in reverse order, may never be determined.

- 2. How did the long interpolation in section 21 originate? This is a mere catalogue of measures and is unmistakably interpolated in the midst of the discussion of the kor in both the Greek and the Syriac. It must have been inserted by some clumsy scribe, and seems to be part of an index for Weights and Measures. In both word order and phrasing it is surprisingly like part of the summary prefixed to the Syriac version, and here Viedebantt would find its source.²⁵
- 3. Where did Epiphanius get his data on the Ptolemies and the Roman emperors? Most certainly from the Chronicle of Eusebius; for he expressly quotes that work elsewhere, and the reigns of the Roman emperors agree in remarkable fashion. But this is not the whole story. His figures do not exactly agree with any existing version of Eusebius (the original being long since lost), but there is one most interesting agreement with the Bodleian manuscript of Jerome's version. Cleopatra reigned 51–30 B.C., but Epiphanius says thirty-two years. All the versions of Eusebius say twenty-two except this manuscript of Jerome's. It read originally XXII, but someone has inserted another X and thus made it XXXII.²⁶ Is it possible that this very error misled Epiphanius? He and Jerome were intimate friends, and one of his letters to Jerome is extant. Jerome called Epiphanius the "fivetongued," and Latin was one of the five.
- 4. Did Epiphanius complete his treatise on weights and measures, or did he leave merely a first draft of an unfinished work? This latter

²⁴ Op. cit. p. 26. ²⁵ Op. cit. pp. 12-15.

²⁶ The Bodleian Manuscript of Jerome's Version of the Chronicle of Eusebius, reproduced in collotype with an introd. by J. K. Fotheringham (Oxford, 1905) fol. 103b.

is the view of Lagarde, who says: "ausserdem ist mir sicher, dass wir kein herausgegebenes buch vor uns haben, sondern die abschrift einer kladde, in welcher gleichwertige versuche, eine fassung zu gewinnen, gelegentlich nebeneinander standen: diese sind in den verschiedenen abschriften je nach belieben der kopisten gerettet worden."27 It would surely be strange for such a work as this, written in 392, to remain yet a mere first draft upon the death of the author eleven years later, in 403. When the character of the other works of Epiphanius is taken into consideration, there is no need to regard the original which lies back of the Syriac version as "die abschrift einer kladde." His style was far from elegant and was also repetitious. Moreover, in section 57 he seems to describe his method of procedure in the composition of this work. He says: "No one of those who have met with these weights and measures which have been mentioned by us for the second time can find fault, as though the writing were without purpose, instead of to teach accuracy; for although we spoke of them heretofore somewhat briefly, we have now set down for the sake of accuracy those things also that had been abbreviated." Perhaps there is here a reference to the fact that he wrote his summary first and later the more expanded form, as was the custom with ancient Greek writers. Such considerations lead Viedebantt to challenge Lagarde's statement and to conclude: "Quare nihil est causae, cur cum Lagardio non ab ipso Epiphanio librum editum esse sumamus."28 It ought to be added that, even in those sections for which no corresponding Greek is preserved, the Syriac shows in many places unmistakable evidence of a Greek original. This can be seen in the new translation here presented and in the footnotes.

THE "WEIGHTS AND MEASURES" AMONG THE SYRIANS

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

²⁷ Symmicta II 183.

²⁸ Quaestiones Epiphanianae, p. 23.

nized as of special value. But when translated into Syriac the work filled a larger need and found for itself a much more secure place. As late as 1272 Epiphanius is frequently quoted by Barhebraeus in his Awsar Raze or scholia on the Sacred Scriptures. The Syriac version of Weights and Measures was so highly treasured that an extract from it is even found in the Karkaphensian Massorah manuscript to which we have already referred.

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THE TREATISE OF ST. EPIPHANIUS ON WEIGHTS AND MEASURES (SYRIAC INTRODUCTORY SECTIONS)¹

45a

- 1. [Further, it is well that we should know] what occasion induced Saint Epiphanius to compose² this treatise on the measures and weights in the divine Scriptures. The occasion arose in the church when Saint Epiphanius, bishop of Constantia in Cyprus, was summoned by the God-fearing kings Valentinian,³ Theodosius, Arcadius, and Honorius, by letter. There was dwelling in Constantinople a certain venerable priest, Bardion by name, a Persian by race, a learned man, eager to learn (whatever is of) value in the divine Scriptures. He found weights and measures in the divine Scriptures; he sought information about them from Saint Epiphanius, the bishop. Then, perceiving the diligence of the one asking, he (the bishop) devoted himself to the task of collecting (information) from all the divine Scriptures and a multitude of histories. And when he had done this, he wrote it out in orderly fashion. And these things were finally composed and written as follows.
 - 2. A list in brief of the topics found in this treatise.⁴ Concerning weights. The talent, of 125 librae.⁵ The assarion,⁶ 100 lepta, by which (term lepton) also the smallest (weight) among the Hebrews is translated. The nomisma, 60 assaria; the assarion, however, consists of 100 denaria.⁷ The nomisma of silver; hence they say also silver (talent) in the Scriptures. The nomisma, that is to say, the silver (talent),
 - ¹ The order "Weights and Measures" is based on B.
 - ² Lit., "what occasion called and St. Epiphanius made."
 - ³ I.e., Valentinian II, emperor of the West, is said to have joined with Theodosius, emperor of the East, and the two sons of the latter in summoning Epiphanius to Constantinople.
 - 4 But it is actually neither an orderly nor a complete list.
 - ⁵ We use this Latin term throughout except in a single paragraph; the Greek *litra* seems to be derived from it.
 - ⁶ I.e., a synonym for libra; weights are under discussion.
 - ⁷ Incorrect; see §§ 45 and 54. The Greek *nomisma* usually meant "coin" in general, but was also specifically applied to a coin or coin unit not in circulation.

they divide into 6,000 lepta; it is also what accountants call the unit. The centenarius of 100 librae, which the Romans invented. The libra, 12 ounces; but the ounce is 2 staters, and the stater 4 zūzē. Two zūzē, 1 shekel, which is one-fourth of an ounce. The kodrantes, which also 45c has the weight of 1 shekel, that is one-fourth of an ounce. But the kōdarion is so named from the fact that it is tied up (in a purse) when it is changed. There was also an obolus which contained one-eighth of an ounce; it was of iron and in the form of an arrow. But there was also another obolus that was coined of silver, one-eightieth of an ounce. The chalkoi were found among the Egyptians, who originally made 8 to the ounce, each one of which was a zūzå. The Italian mina, of 20 ounces; but the barbarian, which is also the Theban, of 30 ounces. And, finally, they minted other kinds also, sometimes of 2 librae and sometimes of 4 librae. The dichryson⁹ was half of the silver (denarius), and the silver (denarius) was a zūzå. And this dichryson was also finally called *repudiated*, because of him who had coined it. And there 45d is also a silver coin called the folis, having the weight of half an ounce. And the folis, (so called) because of the roundness of its form, is that which is found among the Hebrews as the سائم, 10 which, moreover, is 2 double zūzē of silver. But among the Romans there were formerly 12511 by number in the measure called the follis, which is also the bag, that is to say, the purse.12 Two lepta, 1 shekel, which is one-fourth of an ounce. Every lepton, an obolus.

- 3. Concerning the measurement¹³ of land and measures (of capacity). The "field"¹⁴ is a land measure and consists of (the land sown by) 5 or 6 seahs. The kor is 30 modii. The lethekh is 15 modii, the same as the great homer.¹⁵ The great homer, 15 modii. The bath, ¹⁶ other-
 - ⁸ SG, pp. 149, 341.
 - ⁹ The spelling found in Sophocles' Lexicon; cf. § 52.

¹⁰ The solidus was & ounce in the Roman system; see Sir W. M. Flinders Petrie, Ancient Weights and Measures (London, 1926) p. 25. Doubtless the word written here is an error for selac, written | 1 m in § 53.

¹¹ I.e., small silver pieces, called miliarenses.

¹² B indicates a major pause here.

¹³ B has the plural here.

¹⁴ Margin: apovpa.

¹⁵ The Greek $\gamma o\mu o\rho$ represents both the omer and the homer; there is only the context to guide in the choice between the two terms.

¹⁶ Margin: عادا; cf. § 21.

WEIGHTS AND MEASURES

wise the little homer, 50 xestai. The seah, an overfull modius, that is 46a to say, because of its overflow, a modius and a quarter. The modius, of 22 xestai, which is also the sacred measure. The cab, among some one-fourth of a modius, among others one-fifth, and among a few onesixth. The *choinix*, among the Cyprians one-eighth of the *modius*, which (with them) is 17 xestai, making $2\frac{1}{8}$ xestai. The hyf $\bar{\imath}^{17}$ of fine flour, being the same as the *choinix*. The handful of meal, what the hand can grasp; and so the measure signifies as much as the hand can hold.18 The ardeb, 72 xestai, which also is found as a sacred measure. Three measures of fine flour, one-tenth, it is said, of an ardeb, that is, 7½ xestai, (in) every measure. But each measure holds an omer; and, again, in every measure (are) 3 (little) omers, every one of them 2 46b xestai and one-third and one-fifteenth. Three measures of fine flour are not a measure but a kind, that is, broken grains of wheat that have been ground and have fallen into baskets. 19 The nevel of wine is a measure of 150 xestai, that is to say, 3 liquid seahs; for a liquid seah consists of 50 xestai. The kollathon, among the Syrians half of a liquid seah, which is 25 xestai. The shåţīftå20 of ointment, a vessel round in form, containing a libra by weight, that is to say, half a xestes. The aporryma, only among the Thebans, which is half a saïtes, of 11 xestai; for a complete saïtēs is 22 xestai. The kapsakēs of water, the great one of 12 xestai; but the small one that was provided for Elijah²¹ was of 4 46c xestai. The kotyle of oil, one-half a xestes. The kyathos, a measure for mixed wine, the xestes being divided sometimes into 6 parts, sometimes into 3. The metrētēs of wine; great is the variation in this measure, but according to the sacred measure 72 xestai. The metrētēs of oil indicates the same measure. The tryblion, shaped like the scutella, 22 but a measure of half a xestēs. The xestēs; there is great variation in the xestai, the Pontic being four times the Alexandrian, 8 librae in oil, but the Italian 22 ounces, the Alexandrian 2 librae, the castrensis 2 librae

¹⁷ Cf. Lagarde, Orientalia II (Göttingen, 1880) 2 f.

¹⁸ Lit.: "indicating a measure that fills the grasp of the hand."

¹⁹ κανίσκιον, diminutive of κάνεον, a basket of reed or cane, especially a bread basket.

²⁰ Greek: ἀλάβαστρον; cf. Mark 14:3 and Peshitta.

²¹ I Kings 19:6.

²² B has خمدن, which denotes a dish practically square, about the same as the Latin scutella.

and two-thirds and a little (more), the Nicomedian 20 ounces. The amphora, said to be the same measure as the nēvel, for the Cyprians call a jar of 150 xestai an amphora. The shāfīthā, which among those of Ashkelon is of 22 xestai, among those of Azotus of 18 xestai, among 46d those of Gaza of 14 xestai. The hin, the great one, 18 xestai, which is one-fourth of a metrētēs; but the sacred one is 9 xestai. The chūs, the complete one, of 8 xestai, but the sacred one of 6 xestai. The golden stamnos, which was of 4 xestai, in which was the manna. The marēs, among the Pontians 2 jars, each one of 10 xestai, which is 20 Alexandrian xestai. The kupros, among them 2 modii. The congiarium, of 6 xestai. The menasis, among the Cyprians and others 10 modii of wheat or barley. The medimnos of the Cyprians varies; for those of Constantia say 5 modii, but those of Paphos and the Sicilians say 4½ modii. Here ends the (list of) topics.

²³ Heb. 9:4; cf. LXX, Exod. 16:33.

- 47a (THE TREATISE) OF ST. EPIPHANIUS, BISHOP OF THE CITY OF CONSTANTIA IN CYPRUS, ON MEASURES AND WEIGHTS AND NUMBERS AND OTHER THINGS THAT ARE IN THE DIVINE SCRIPTURES
 - 1. Whoever wishes to have an understanding of the terms¹ most frequently employed in the divine Scriptures—I mean the measures and weights and an understanding of other things²—let him take the trouble to read this memorandum. And first of all, it is well for him who is a lover of learning to know how many divisions there are in the prophetic writings.³ For the prophetic writings are divided into ten classes,⁴ as follows:
 - Teachings⁵
 Contemplations⁴
 Exhortations
 Rebukes⁶
 Punishments,⁷ wailings⁸
 Lamentations
 Prayers
 Narrations
 - 5. Threatenings 10. Predictions
- And these signs are employed in the prophetic writings. for the rejection of the ancient people; ______ for the rejection of the law that is in the flesh; ______ for the new covenant; _____ for the calling of the Gentiles; _____ for the Messiah; _____ for the promises to the ancient people; _____ for obscure passages in the Scriptures; ______ for foreknowledge of things going to take place.
 - ¹ Lit., "parts."
 - ² "And an understanding of other things" is not in the Greek.
 - ⁸ Margin: "in the divine Scriptures."
 - ⁴ These two words are the same in Syriac and in Greek, literally, "theories"; in the second case both A and B employ the singular.
 - ⁵ Plural in B.
 - 6 Not in Greek mss. employed by Lagarde and Dindorf; Lagarde supplies λέγχους.
 - 7 Not in the Greek; apparently a gloss on "threatenings."
 - B has this as a marginal gloss on مخسم .
 - Never in general use and of no special value; 1225; is in the margin of B as a gloss on "prophetic writings."

2. And inasmuch as some have also supplied the Scriptures with marks of punctuation, these also are employed as marks of punctuation: acute (accent) '; grave (accent) '; circumflex '; long (vowel) -; short (vowel); rough (breathing) +; 10 smooth (breathing) +; 10 apostrophe'; hyphen -; hypodiastole,. Concerning the asterisk, the obelus, the lemniscus, and the hypolemniscus, that is, the signs that are in the divine Scriptures.11 The asterisk is this *; and wherever used it indicates that the word used occurs in the Hebrew, and occurs in Aquila 47c and Symmachus, and rarely also in Theodotion. But the seventy-two translators passed it by and did not translate it, because such words were repetitious and superfluous. And in elucidation of the things that have been said,12 let it be said by means of a brief quotation, so that from the one instance you may understand others. There occurs in the first part of Genesis w³³j³ odhm slw³jm sn³ wths³ mjwth sn³, 13 which is translated, "and Adam lived thirty years and nine hundred years," as Aquila also agrees. Here the seventy-two translators, being Hebrews and having been carefully instructed from early youth in the language of the Hebrews as well as that of the Greeks, did not merely translate the Hebrew writing into the Greek, but also, translating with insight, they retained the expression that was uttered twice among the Hebrews; but, instead of the word "year" being employed in two places, they used it in but one. What was considered lameness they changed to smoothness when [they said, "And Adam lived] nine hundred and thirty years," where, moreover, they did not elimi-47d nate a single word. But they also handed down accurately a reading which in the Hebrew cannot be expressed as concisely as when the seventy-two say, "Adam lived nine hundred and thirty years." But it is not thus in the Greek, so that Aquila translated superficially, 15 saying, "Adam lived nine hundred years and thirty years." For be-

¹⁰ The ancient forms of our 'and'.

¹¹ I.e., in the *Hexapla* of Origen or in quotations from that work. Cf. H. B. Swete, *An Introduction to the Old Testament in Greek* (Cambridge, 1914) pp. 59–76. Greek: "Likewise also concerning the rest of the signs. Concerning the asterisk."

¹² Preceding part of the sentence not in Greek.

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

¹⁴ Lit., "with clearness."

¹⁵ Greek: ἐξ ἐπιστολῆς.

hold, O lover of learning, 16 that it does not give smoothness to the sentence, having regard not to clearness of expression but to the exactness of the repetition of the word. Now this seems to some to be an omission made by the seventy-two, while by Aquila and Symmachus and other translators it is translated without any omission. However, there has been no (real) omission by the seventy-two. But, moreover, by the followers of Aquila, with harshness of sound¹⁷ the word is superfluously used in two places instead of one, that is, instead of "years," "year" and "year." Therefore the seventy-two omitted 48a the word "year" in one place. But when the followers of Aguila came later and filled in the things that had been omitted by the seventy-two, they seemed altogether superfluous. And Origen, coming after them, restored the word that was lacking in every place, but placed the asterisk by it. Not that the word was of necessity required in all cases -for it was superfluous-but because he would not permit the Jews and Samaritans to find fault with the divine Scriptures in the holy churches, since there is nothing in the words with asterisks disparaging to the faith; for they are (merely) superfluous and repetitious, as we see by reading in the case of Adam and his life, since even from the shorter sentence you are also able to insert the other words by which the asterisks have been placed. But that you may know also why he 48b placed the asterisk by these words, without malice we have said this also. You know, O reader, that there are stars in the firmament of heaven, even if they are obscured by clouds or the sun. It was with this thought that he acted when he placed the asterisks, that he might show you that the words to which the asterisks are attached are fixed in the Hebrew Scriptures like the stars in the firmament of heaven, but that they have been obscured by the translation of the seventy-two as the stars are obscured by the clouds. This is the significance of the asterisk.

- 3. As to the story of the obelus, it goes this way. The obelus is that which is made –, for it is written in the form of what is called the line. But according to Attic usage obelus means spear, 19 that is, lance. And
 - 16 Margin: "(lover of the) good."
 17 Observe the margin: κακοφωνίας.
- ¹⁸ Both Syriac and Greek here use the singular in imitation of the Hebrew idiom employed in Gen. 5:5.
- ¹⁹ Dindorf's Greek reads: "According to Attic usage it is called the obelus, but by others it is called the spear."

in the divine Scriptures it is placed by those words which are used by the seventy-two translators but do not occur among the followers 48c of Aquila or Symmachus. For the seventy-two translators added these words of themselves, not uselessly but, rather, helpfully. For where they added words lacking in these (other versions), they gave clearness to the reading, so that we regard them as not disassociated²⁰ from the Holy Spirit. For they omitted those that had no need of repetition; but where there was a word that was considered ambiguous when translated into the Greek language, there they made an addition. This may be surprising, but we should not be rash to bring censure, but rather praise that it is according to the will of God that what is sacred should be understood. For while they were seventy-two in number and on the Pharian island, but called Anoge,²¹ opposite Alexandria, they were in thirty-six cells, two in each cell. From morning to evening they were shut up, and in the evening they would cross over in thirty-six small boats and go again to the palace of Ptolemy 48d Philadelphus and dine with him.²² And each pair slept in (one of) thirty-six bedchambers, so that they might not talk with one another, but might produce an unadulterated translation. Thus they conducted themselves. For, having constructed the thirty-six cells already mentioned, over on the island, and formed them into pairs, Ptolemy shut them up in them two by two, as I have said. And with them he shut up two youths to minister to them in preparing food and (in other) service, and also skilled23 scribes. Moreover, he had made no opening into these cells through the walls, but in the roof above he opened what are called roof windows. But while thus abiding from morning to evening shut in by locks, they were translating as follows. To every pair one book was given. That is to say, the book of the Genesis of the world to one pair, the Exodus of the Israelites to another pair, that of Leviticus to another, and the next book in order to 49a the next; and thus were translated the twenty-seven recognized canonical books, but twenty-two when counted according to the letters of the alphabet of the Hebrews.

²⁰ Greek: εὐμοίρους.

²¹ Cf. the Letter of Aristeas, ed. H. St. J. Thackeray (London, 1917) §301: "northern district"; also *ibid.* p. 109. A later edition by Raffaele Tramontano, La lettera di Aristea a Filocrate (Napoli, 1931), renders similarly.

²² Margin adds the word "meal."

²³ Lit., "fast."

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4. For the names of the letters are twenty-two. But there are five of them that have a double form, for k has a double form, and m and n and p and s.²⁴ Therefore in this manner the books also are counted as twenty-two; but there are twenty-seven, because five of them are double. For Ruth is joined to Judges, and they are counted among the Hebrews (as) one book. The first (book) of Kingdoms²⁵ is joined to the second and called one book; the third is joined to the fourth and becomes one book. First Paraleipomena is joined to Second and called one book. The first book of Ezra is joined to the second and becomes one book.26 So in this way the books are grouped into four "pentateuchs," and there are two others left over, so that the books 49b of the (Old) Testament are as follows: the five of the Law—Genesis,²⁷ Exodus, Leviticus, Numbers,28 Deuteronomy—this is the Pentateuch, otherwise the code of law;29 and five in verse—the book of Job. then of the Psalms, the Proverbs of Solomon, Koheleth, the Song of Songs. Then another "pentateuch" (of books) which are called the Writings, and by some the Hagiographa, which are as follows: Joshua the (son) of Nun, the book of Judges with Ruth, First and Second Paraleipomena, First and Second Kingdoms, Third and Fourth Kingdoms; and this is a third "pentateuch." Another "pentateuch" is the books of the prophets—the Twelve Prophets (forming) one³⁰ book, 30 Isaiah one, 30 Jeremiah one, 30 Ezekiel one, 30 Daniel one 30—and again the prophetic "pentateuch" is filled up.31 But there remain two other books, which are (one of them) the two³⁰ of Ezra that are counted as one, and the other the book of Esther. So twenty-two books are completed according to the number of the twenty-two 49c letters of the Hebrews. For there are two (other) poetical books, that by Solomon called "Most Excellent," and that by Jesus the son of Sirach and grandson of Jesus—⁸³ for his grandfather was named Jesus³³ (and was) he who composed Wisdom in Hebrew, which his grandson,

²⁴ I.e., the writer is thinking of the final and medial forms.

²⁵ I.e., following the usage of LXX.

²⁶ This sentence not in the Greek. ²⁷ Lit., "Creation."

²⁸ The margin says this word often has a prefixed ; in Greek.

²⁹ Greek: νομοθεσία. ³⁰ Word not in the Greek.

at Greek: "and this is the prophetic 'pentateuch."

³² I.e., the Wisdom of Solomon. 33-33 Not in the Greek.

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translating, wrote in Greek—which also are helpful and useful, but are not included in the number of the recognized; and therefore they were not³⁴ kept in the chest, that is, in the ark of the covenant.

- 5. But, further, this also should not escape you, O lover of the good, that the Hebrews have also divided the book of Psalms into five books, so that it is yet another "pentateuch." For from the first Psalm to the fortieth they reckon one book, and from the forty-first to the seventy-first they reckon a second; from the seventy-second to the eighty-eighth they make the third book; for the eighty-ninth to 49d the one hundred fifth they make the fourth; from the one hundred sixth to the one hundred fiftieth they unite into the fifth. For every Psalm that had as its conclusion, "Blessed be the Lord, so be it, so be it," they thought to be appropriately the end of a book. And this is found in the fortieth and in the seventy-first and in the eightyeighth and in the one hundred fifth, 35 and (thus) the four books are completed.35 But the conclusion of the fifth book, instead of the "Blessed be the Lord, so be it, so be it," is "Let everything that breathes praise the Lord! Hallelujah!" For when they thus reckoned they thereby completed the whole matter.³⁶ Thus they are twentyseven; but they are counted as twenty-two, even with the book of Psalms and those by Jeremiah—I mean Lamentations and the epistles of Baruch 35 and of Jeremiah, 35 although the epistles are not in use among the Hebrews, but only Lamentations, which is joined to Jeremiah. In the way we have related they were translated. They 50a were given to every pair of translators in rotation, and again from the first pair to the second, and from the second pair to the third; and thus they went, every one going around.37 And they were translated thirty-six times, as the story goes, 38 both the twenty-two 39 and the seventy-two³⁹ that are apocryphal.
 - 6. And when they were completed, the king sat on a lofty throne; and thirty-six readers 40 also sat below,40 holding thirty-six duplicates

³⁴ Negative omitted by the Greek.

³⁵⁻³⁵ Not in the Greek.

³⁶ This sentence not in the Greek.

³⁷ Instead of the appropriate κυκλεύουσι the Greek has κελεύουσα.

³⁸ Lit., both Syriac and Greek, "is sung."

³⁹⁻³⁹ Not in the Greek; cf. IV Esdras, chap. iv.

 $^{^{40\}text{-}40}$ Not in the Greek; "below" is justified by the marginal readings of both A and B.

of each book, and one had a copy of the Hebrew Scriptures. Each reader read alone, and the others kept watch. No41 disagreement was found, but it was such an amazing work of God that it was recognized that these men possessed the gift of the Holy Spirit, because they agreed in translation. And wherever they had added a word all of them had added the same, and where they had made an omission all alike had made the omission. And there was no need for the omitted 50b words, but for those they added there was need. But that what is said may be clear to you, how marvelously, under the guidance of God and in the harmony of the Holy Spirit, they translated harmoniously and were not at variance with one another, in order that thereby knowing and being assured you may agree with our statement, I shall give you a demonstration of these things by means of a brief quotation.⁴³ In the one hundred fortieth Psalm it is put in the Hebrew thus: odhonj olkh grjth, smo ojlj, obhjto ogol,44 which is, being translated, "O Lord, I have cried unto thee; answer me; consider the voice." But the Hebrew does not have "of my request." Behold, then, how lame it is found to be! So the seventy-two translators, when they added "of my request," made the line unhalting and translated: "O Lord, I have cried unto thee; answer me; consider the voice of my request." And behold in what beautiful style the psalm is (now) chanted! Under-50c stand then, from this very brief statement, the similar things inserted by these translators everywhere in the additions, for the words are well added in explanation46 and for the advantage of the peoples about to be called to the faith of God and the obtaining of the inheritance of life from the divine words of the Old Testament and the New.

7. And in the same way also, Origen, doing well in making use of the asterisk, likewise also made use of the obelus as a symbol. Oh that he had done the other things as well! For when he had placed the six translations and the Hebrew writing, in Hebrew letters and words, in one column (each), he placed another column over against the latter,

⁴¹ The Greek omits the negative.

⁴² Greek: "those not taken away." 43 Greek: διὰ μακροῦ λόγου.

[&]quot;An English transliteration of the Syriac transliteration of the original Greek of Epiphanius, which seems itself to be a blundering attempt to reconstruct in Greek letters the Hebrew original of Ps. 141:1.

⁴⁵ This sentence not in the Greek.

⁴⁶ Greek: "as to style" or "as to phraseology."

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in Greek letters but in Hebrew words, for the comprehension of those unacquainted with the Hebrew letters, so that by means of the Greek they might know the force of the Hebrew words. And so, in the 50d Hexapla or Octapla, which is by him, where the two columns of Hebrew and the six translations he set in order side by side, he has contributed to the lovers of the good a great increment of knowledge. If only in his discourses he had not erred, bringing harm to the world and to himself, when he taught wrongly the things pertaining to the faith and explained most of the Scriptures in an unorthodox manner. But I will take up the account of the obelus again.⁴⁸ Now we have said that obelus means lance, but the sword is the destructive one.49 Where therefore the word is found to be used by the seventy-two but does not occur in the Hebrew, by the sign of the obelus placed beside the word it is known that the word is to be lifted up49 from the native place, that is to say, from the soil of the Scriptures, as something that is not in the place in the Hebrew Scripture. And I have explained the things pertaining to the asterisk and the obelus.

8. ⁵⁰Concerning the lemniscus. ⁵⁰ But I must tell the things pertaining to the lemniscus ÷ and the hypolemniscus ÷ . | The lemniscus, as the sign is here placed, is that which is written ÷. It is a line between two dots, that is to say, points, ⁵² one being above and one below. And it is found among physicians in physiology, and gets its name from surgery upon the body. When (the flesh) is separated, that is to say, cut apart, by two straight cuts, then in the middle of the two divisions of the cut place, because of the cuttings, ⁵³ each one straight, the figure of the obelus is completed on the body. But when the dressing ⁵⁴—which is a piece of linen cut off ⁵⁵ in a form long and narrow—is applied on one side of the cut and crosses to the other, it is well called by physicians the lemniscus, because of the overflowing (pools) when the

⁴⁷ Greek: "is said to be." ⁴⁸ Cf. § 3.

⁴⁹ The Greek here has a wordplay impossible in the Syriac. Just as the sword is "the destructive one," in the sense of killing, so the obelus indicates a word that "is to be lifted up" or destroyed.

⁵⁰⁻⁵⁰ Not in the Greek.

⁵² Margin: στιγμων.
54 This word not in the Greek.

is taken as an abbreviated form of مدهوست , with Lagarde.

WEIGHTS AND MEASURES

dressing is flooded by the discharge from the place.⁵⁶ Therefore this 51b kind of sign also they attach to the divine words, that when there is found in rare instances in the translation of the seventy-two a dissonant word, neither subtracted from nor added to words similar to it, you may know, because of the two points placed by it, that this word was translated by one or two pairs. But they were read in two ways or similarly. And that this also may be clear to you and easy to understand, I would also say concerning it: When you find that it is said⁵⁷ in Psalm 70, "My mouth proclaims thy righteousness," ⁵⁸ 59instead of "proclaims thy righteousness" 59 is "proclaims thy righteousnesses." And again in Psalm 71 59it says, 59 "And their 60 name is honored before him";61 but instead of this it is put, "And their60 name is honored in his eyes." And so you may find it in many places, where there is nothing taken away or changed but it is the very same (in meaning), though expressed differently, so that it is not foreign to the others;62 they are read both ways. And they are so indicated by the lemniscus when a word is found thus employed by one or two pairs. Now we have explained sufficiently 63 the things concerning the lemniscus. In like manner also we make explanation concerning the hypolemniscus, so that if you find the sign written -, which is a simple line having the form of the obelus, with a dot, that is to say, a point, under it, you may know that it is a sign indicating the symbol of the hypolemniscus. Where now it is found placed by a word, it is indicated that by one pair of translators the word was omitted 64in the place,64 as the single dot indicates, and there is also a double or consonant⁵⁵ reading of the word by which it is placed. This is our⁵⁶ explanation of the asterisk, the obelus, the lemniscus, and the hypolemniscus, O lover of the good.

9. And it is well for us also to explain the matter of the translators.⁶⁷ 51d For a knowledge of them will be helpful to you, since by the inclusion

56 This word not in the Greek.

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56 At about this point the margin has: "concerning what is called the lemniscus."
57 Margin: "brought" or "introduced."

61 Ps. 72:14.
58 Ps. 71:15.
62 Lit., "without the others."
69 Some Greek mss. read "his."

63 This word not in the Greek.
64-64 Not in the Greek.
65 Greek: συνάδελφον, "one that has a brother."
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67 Greek: εἰρημένων.

of their story it will be seen who and whence 68 and of what race each of them was, and what was the cause of their 69 translating. And the first translators of the divine Scriptures from the Hebrew language into the Greek were seventy-two men in number, those who made the first translation in the days of Ptolemy Philadelphus. They were chosen from the twelve tribes of Israel, six men from each tribe, as Aristeas has transmitted it in his work.71 And their names are these:72 first, from the tribe of Reuben, Josephus, Hezekiah, Zechariah, Johanan, Hezekiah, Elisha; second, from the tribe of Simeon, Judah, Simeon, Samuel, Addai, Mattathias, Shalmai (Eschlemias); third, from the tribe of Levi, Nehemiah, Joseph, Theodosius, Båsē (Basaios), 73 Ornias, Dakis: fourth, from the tribe of Judah, Jonathan, Abraios, Elisha, 52a Hananiah, Zechariah, Hilkiah; fifth, from the tribe of Issachar, Isaac, Jacob, Joshua, Sambat (Sabbataios), Simeon, Levi; sixth, from the tribe of Zebulun, Judah, Joseph, Simeon, Zechariah, Samuel, Shalmai (Selemias); seventh, from the tribe of Gad, Sambat (Sabbataios), Zedekiah, Jacob, Isaac, Jesse, Matthew (Natthaios); eighth, from the tribe of Asher, Theodosius, Jason, Joshua, Theodotus, Johanan, Jonathan; ninth, from the tribe of Dan, Theophilus, Abram, Arsamos, Jason, Endemias, Daniel; tenth, from the tribe of Naphtali, Jeremiah, Eliezer, Zechariah, Benaiah, Elisha, Dathaios; eleventh, from the tribe of Joseph, Samuel, Josephus, Judah, Jonathan, Caleb (Chabeu), Dositheus; twelfth, from the tribe of Benjamin, Isaelos, Johanan, Theodosius, Arsamos, Abitos (Abietes), Ezekiel. These are the names, as we have already said, of the seventy-two translators. We have told about the things concerning the asterisk and obelus above, and in part 52b about the other translators, that is, Aquila and Symmachus and the rest; we will here inform you also of the causes, 75O lover of the good. 75

⁶⁸ The Greek adds πότε, "when." 69 Greek: "his."

⁷⁰ The marginal is paralleled by a similar numeral for each of the versions.

⁷¹ Cf. that text in Swete, op. cit. p. 560. Everything following, to and including "These are the names, as we have already said, of the seventy-two translators," is absent from the Greek.

⁷² Such names as are familiar through biblical and classical literature are given in their usual form; others are transliterated from the Greek of Aristeas, following Thackeray in Swete, op. cit.

⁷³ Cf. R. Payne Smith, Thesaurus Syriacus, col. 546.

⁷⁴ Thackeray in Swete, op. cit., has χαβρίας and omits Hilkiah.

⁷⁵⁻⁷⁵ Not in the Greek.

After the first Ptolemy, the second who reigned over Alexandria, the Ptolemy called Philadelphus, as has already been said was a lover of the beautiful and a lover of learning. He established a library in the same city of Alexander, 76 in the (part) called the Bruchion; this is a quarter of the city today lying waste. And he put in charge of the library a certain Demetrius, from Phaleron, 77 commanding him to collect the books that were in every part of the world. And he wrote letters and made request of every king and prince on earth to take the trouble to send 75those that were in his kingdom or principality 75—I mean, those by poets and prose writers and orators and philosophers and physicians and professors of medicine and historians and books by 52c any others. And after the work had progressed and books had been collected from everywhere, one day the king asked the man who had been placed in charge of the library how many books had already been collected in the library. And he answered the king, saying: "There are already fifty-four thousand eight hundred books, more or less; but we have heard that there is a great multitude in the world, among the Cushites, the Indians, the Persians, the Elamites, the Babylonians, the Assyrians, and the Chaldeans, and among the Romans, the Phoenicians, the Syrians, and the Romans in Greece"—at that time called not Romans but Latins.78 "But there are also with those in Jerusalem and Judah the divine Scriptures of the prophets, which tell about God and the creation of the world and every other doctrine of general value. If, therefore, it seem good to your majesty, O king, that we 79 send (and) secure 79 them also, write to the teachers in Jerusalem and they will send them to you, that you may place these 52d books also in this library, your grace."80 Thereupon the king wrote the letter, in these words:

⁷⁶ Margin: "Alexandria."

⁷⁷ I.e., the original harbor of Athens. The margin undertakes to explain the word as meaning "bald white head," confusing the proper name with φaλaρls, "coot"; margin adds in Greek letters: φaλaρηνω.

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

⁷⁹⁻⁷⁹ Greek: "send for."

⁸⁰ In common use as a designation of royalty before A.D. 1500.

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10. 81 The letter of the king to the teachers of the Jews:81 "King Ptolemy to the teachers of the Jews in Jerusalem: Much joy. After I had established a library and collected many books from every people and placed them in it, I heard that there are also found among you the books of the prophets which tell about God and the creation of the world. And, desiring that I might give them also a place of honor⁸² with the other books, I have written that you may send them to us. For I am honorably desirous of such a thing and devoid of guile or evil intention, but in good faith and kindness toward you I make request for them, since 83 from of old83 there has been good will from us toward you, as you know when you remember. For perhaps you recall how, when many captives had been taken from your place and brought to our place in Egypt, I let them go. With abundance of provisions and exercising unusual consideration toward them, I sent 53a them away free. 84 Moreover, those who were sick among them, after I had healed them, I likewise dismissed, and the naked I clothed. And now a table of gold, embellished with precious stones of great value, a hundred talents in weight, instead of the table that was taken from the holy place (of) Jerusalem, I have sent along, with gifts and valuable things for the priestly place. I have thus given a recital of these things that you may know that I have requested the books because of a vow of piety."85 And the letter was dispatched and the presents sent likewise.86 And when they had received and read86 the letter and 87 saw the things that had been sent, 87 they had great joy and without delay transcribed the books in Hebrew letters of gold. They sent those recounted88 by me above, the twenty-two of the (Old) Testament and the seventy-two that are apocryphal. But when the king picked them up and looked at them and was unable to read them, because they were written in Hebrew letters and in the Hebrew lan-

⁸¹⁻⁸¹ Not in the Greek.

⁸² Greek: ἀφιερῶσαι, "to consecrate"; the margin explains the Syriac verb to mean "priestly separation."

⁸³⁻⁸³ Not in the Greek.

³⁴ Margin: "When Antiochus Epiphanes had captured your place and sent many of you as captives to our place, to Egypt, for sale, having purchased them with much gold, giving a sum of dinars for every man (and) redeeming (him), I sent them away."

⁸⁵ Greek: "a vow and piety." 87-87 Greek: "the gifts gladly."

⁸⁶ This word not in the Greek. 88 Margin: "written."

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53b guage, it was necessary for them to write a second letter and request translators who would be able to explain to him in the Greek language the things in the Hebrew.⁸⁹ The letter was as follows:⁹⁰

11. 91 The second letter:91 "King Ptolemy to the teachers of religion in Jerusalem: Much joy. As to the hid treasure and the sealed fountain, what profit is there in either of them? 22 Likewise also is the matter of the books sent to us by you; for since we are unable to read these sent to us by you, such a thing is for us of no use whatever. But consent to send us as translators such of your men as from youth have been specially trained in the language of both the Hebrews and the Greeks." Thereupon the seventy-two translators 93 above mentioned 93 the teachers of the Hebrews chose and sent, according to the example that Moses once set when he went up the mountain at the command of the Lord, 94 having heard: "Take with thee seventy men and go up the mountain."95 But for the sake of peace among the tribes, that he might not take five men from some and six from others and create dis-53c cord among the tribes, he made up his mind rather to take seventytwo and to add to the number. And in this way, as I have said, they also sent these men who translated the Scriptures on the island called the Pharian (Pharos), as we have already said above, 96 in the way we have described.96 And so the Scriptures, when they had been transferred to the Greek language, were placed in the first library, which was built in the Bruchion, 96 as I have already said. 96 And there arose in addition to this library a second up in the Serapeum, called its daughter.97 And the period of the ten Ptolemies and Cleopatra passed away, two hundred fifty-nine years.98

89 Greek: "to explain the books in the Greek language by means of the Hebrew."

⁹⁰ The idea of a second letter is as early as Justin *A pology* i. 31, according to Thackeray, *op. cit.* pp. 101-2.

⁹¹⁻⁹¹ Not in the Greek.

⁹² Cf. Ecclesiasticus 20:30 and Cant. 4:12 (LXX).

⁹³⁻⁹³ Not in the Greek.

⁹⁵ Cf. Exod. 24:1.

⁹⁴ Margin: "of God."

⁹⁸⁻⁹⁶ Not in the Greek.

⁹⁷ Greek: "But there was later also another library in the Serapeum, smaller than the first, which was also called its daughter, in which were placed the translations of Aquila, Symmachus, Theodotion, and the rest, two hundred and fifty years later."

⁹⁸ I.e., from the time of the translation of the LXX; sentence not in the Greek.

- 12. After the first Ptolemy, he of the Rabbit (Lagos), who reigned forty years, 96 and after the seventh year of the second Ptolemy, who is also (named) Philadelphus, the number of the Ptolemies and of the years is as follows:96 Ptolemy Philadelphus, thirty-eight years; in his days, in his seventh year more or less, the seventy-two translators above mentioned translated the Scriptures.99 And after the time of their translation of the Scriptures the years and the kings are as follows: 53d Ptolemy Philadelphus, already mentioned, the rest of his years, thirty-one;100 Ptolemy the Well-Doer (Euergetes), twenty-four years; Ptolemy Philopator, twenty-one years; Ptolemy Epiphanes, twentytwo years; Ptolemy Philometor, 101 thirty-four years; Ptolemy the Lover of Learning and the Well-Doer (Philologus and Euergetes), twenty-nine years; Ptolemy the Savior (Soter), fifteen years; Ptolemy, who is also Alexas, twelve years; Ptolemy, the brother of Alexas, who was driven out by his mother, eight years; Ptolemy Dionysius, thirtyone years; Cleopatra, the daughter of Ptolemy, thirty-two years. 102 She formed a union with Antoninus (Antony) the king, who is also (called) "Eight Sons." Altogether two hundred fifty-nine years, according to what is set down above. 104 Then ceased the Rabbity (Lagid) kings, the Ptolemies, who were descended from the Rabbit (Lagos), for whom the race course, when built in Alexandria, was called only in the same Alexandria the Rabbity.106
 - 13. Afterward the kings of the Romans:¹⁰⁷ Augustus, fifty-six years ¹⁰⁸ and six months.¹⁰⁸ In the forty-second year of the days of this
 - ⁹⁹ Greek: "the same Ptolemy Philadelphus under whom the seventy-two translators translated reigned thirty-eight years."
 - 100 Preceding portion of sentence not in the Greek.
 - 101 Greek: "Philopator."
 - ¹⁰² Cf. J. K. Fotheringham, The Bodleian Manuscript of Jerome's Version of the Chronicle of Eusebius, fol. 103b.
 - 103 Greek: c ὀκταβίφ; r ὀκταυίφ.
 - ¹⁰⁴ The fuller Greek text: "Altogether from the first Ptolemy, the son of Lagos, to Cleopatra, three hundred and six years. From the seventh year of Ptolemy Philadelphus, under whom in this year the seventy-two translated, to Cleopatra, is two hundred and forty-nine."
 - 105 The Greek adds "plainly" or "clearly."
 - 106 I.e., the Lagid; but the Greek says, "who having built the race course in Alexandria named it the $\lambda \alpha \ddot{\imath}o\nu$."
 - ¹⁰⁷ Cf. the *Chronicle* of Eusebius. ¹⁰⁸⁻¹⁰⁸ Not in the Greek.

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Augustus¹⁰⁹ our Lord Jesus Christ was born in the flesh. Tiberius, twenty-three years. And in his eighteenth year Christ was crucified ¹⁰⁸ of his own free will. And from the crucifixion to the destruction of Jerusalem the years are as follows: the rest of Tiberius, five years; ¹⁰⁸ Gaius, three years and nine months and twenty-nine days; Claudius, thirteen years and one month and twenty-eight days; Nero, thirteen years and seven months and twenty-seven days; Galba, seven months and twenty-six days; Otho, three months and five days; Vitellius, eight¹¹⁰ months and twelve days; Vespasian, nine years and seven months and twelve days; Titus, two years and two months and two days. At this time occurred the destruction of Jerusalem, fifty years after Christ was crucified, lacking three months. ¹¹¹ Domitian, fifteen years and five months; Nerva, one year and four months; Trajan, nineteen years; Hadrian, twenty-one years.

112Concerning Aquila. 112 In the twelfth year of Hadrian Aquila became known. And again from Augustine to Hadrian is one hundred eighty years 113 and four months, lacking nine days. So from the time 54b of the translation by the seventy-two translators to the translator Aquila and the twelfth year of Hadrian is altogether four hundred thirty years and four months, 114 lacking nine days; 114 and to the end of the entire (reign) of Hadrian four hundred thirty-nine years and four months, lacking nine days. 115

14. For this Hadrian, when leprosy¹¹⁶ appeared in his body and he had summoned the whole multitude of the physicians under his dominion before him, demanded of them healing for his body. And when they had labored much ¹¹⁷ and done many things¹¹⁷ and availed nothing, they were scorned by him. He¹¹⁸ wrote an abusive letter concerning

¹⁰⁹ This word not in the Greek.

¹¹⁶ Greek: "eighteen."

¹¹¹ Greek: "sixty-five years....and some days"; cf. the long note of Petavius in the edition of Dindorf. Margin adds "some" to "three."

¹¹²⁻¹¹² Not in the Greek.

¹¹³ I.e., including the entire reigns of both Augustus and Hadrian.

¹¹⁴⁻¹¹⁴ Not in the Greek.

¹¹⁵ This last calculation not in the Greek.

¹¹⁶ Margin: "I.e., he became lionlike," or leprous; Greek: λωβηθείς.

¹¹⁷⁻¹¹⁷ A mere doublet of the preceding Greek verb.

¹¹⁸ Instead of 5s the Greek has is sai and the infinitive.

them, assailing¹¹⁹ their art as devoid of knowledge. But as a result of the illness¹²⁰ that befell him he went on a journey to the land of Egypt. And, approaching other places¹²¹ in order from that of the Romans, he must inspect them, for he was 122a man who loved to see places. 122 So he passed through the city of Antioch and passed through [Coele-54c Syria]¹²³ and Phoenicia and came to Palestine—| which is also called Judea—forty-seven years after the destruction of Jerusalem. And he went up to Jersualem, the famous and illustrious city which Titus. the son of Vespasian, overthrew in the second year of his reign.¹²⁴ And he found the temple of God trodden down and the whole city devastated save for a few houses and the church of God, which was small, where the disciples, when they had returned after the Savior had ascended from the Mount of Olives, went to the upper room. For there it had been built, that is, in that portion of Zion which escaped destruction, together with blocks of houses in the neighborhood of Zion and the seven synagogues which alone remained standing in Zion, like solitary huts, one of which remained until the time of Maximona the bishop and Constantine the king, "like a booth in a vineyard,"125 as it is written. Therefore Hadrian made up his mind to (re)build the city, but not the temple. And he took the Aquila mentioned above, who was a Greek interpreter, 126 since Hadrian also was 54d a Greek¹²⁶— now Aquila was related to the king by marriage¹²⁷ and was from Sinope in Pontus—and he established him there 128 in Jerusalem¹²⁸ as overseer of the work of building the city. And he gave to the city that was being built his own name and the appellation of the royal title. For as he was named Aelius Hadrian, so he also named the city Aelia.

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

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The margin corrects the spelling.
Greek: "devoid of knowledge, because of the illness...."
Greek: "cities." 122-122 Greek: φιλοϊστωρ.
So margin and B; the text is lit. "valley."
I.e., Vespasian's reign. 125 Isa. 1:8. 126-126 Not in the Greek.
Greek: πενθερίδης; but some authorities say πενθερός. Cf. Swete, op. cit. p. 31. 128-128 Not in the Greek.
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great signs, healings, and other miracles. For they were such as had come back from the city of Pella to Jerusalem and were 130 living there and 130 teaching. For when the city was about to be taken 130 and destroved130 by the Romans, it was revealed in advance to all the disciples by an angel of God that they should remove from the city, as it was going to be completely destroyed. They sojourned as emigrants 55a in Pella, the city above mentioned, in Transjordania. And this city is said to be of the Decapolis. But after the destruction of Jerusalem, when they had returned 131 to Jerusalem, 131 as I have said, they wrought great signs, ¹³¹as I have already said. ¹³¹ So Aquila, after he had been strongly stirred in mind, believed in Christianity, and after a while, when he asked, he received the seal in Christ.¹³² But according to his former habit,133 while yet thinking the things of the heathen, he had been thoroughly trained in vain astronomy, so that also after he became a Christian he never departed from this fault of his, but every day he made calculations on the horoscope¹³⁴ of his birth. He was reproved by the teachers, and they rebuked him for this 135 every day 135 but did not accomplish anything. But instead of standing rebuked, he became bold in disputation and tried to establish things that have no existence, tales about fate. Hence, as one who proved useless and 55b could not be saved, he was expelled from the church. But as one who had become embittered in mind over how he had suffered dishonor, he was puffed up with vain jealousy, and having cursed¹³⁶ Christianity and renounced his life he became a proselyte¹³⁷ and was circumcised as a Jew. And, being painfully ambitious, he dedicated himself to learning the language of the Hebrews and their writings. After he had first been thoroughly trained for it, he made his translation. He was moved not by the right motive, but (by the desire) so to distort certain of the words occurring in the translation of the seventy-two that he might proclaim¹³⁸ the things testified to about Christ in the divine Scriptures

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    130-130 Not in the Greek.
    133 Margin merely adds a synonym.
    134 Margin: το θεματιον.
    132 Margin: "in the Lord."
    135-135 Not in the Greek.
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¹³⁶ The Greek omits this participle and makes the next one refer to both Christianity and life.

¹³⁷ The margin explains this word: "I.e., he became a proselyte to the Jews."

 $^{138 + 200 = \}epsilon \kappa \delta \omega \sigma \epsilon i$

32

to be fulfilled¹³⁸ in some other way, on account of a certain shame that he felt (to proffer) a senseless excuse for himself.

16. And this second translation by Aquila¹³⁹ came about after such a (long) time as this, the number of the years of which we have written above. But we must say, beloved, the words of it are incorrect ¹⁴⁰and perversely translated, ¹⁴⁰ (words) which carry condemnation for him in the very translation which he made. But having explained the differences between them above, we think that that will suffice here also. But after this Aquila and his translation Antoninus, surnamed Piustranslated, "devout"—succeeded King Hadrian and reigned for a period of twenty-two years. Caracalla, ¹⁴¹ who is also called Geta, ¹⁴² also Marcus Aurelius Verus, succeeded him and reigned seven years. In his time Lucius Aurelius Commodus also reigned the same seven years. ¹⁴³ Pertinax (reigned) six months, Severus eighteen ¹⁴⁴ years.

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

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139 Greek: "this one." 140-140 Not in the Greek.
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¹⁴¹ Incorrect; for the correct sequence of the emperors see § 18.

¹⁴² Geta was really the younger brother of Caracalla.

¹⁴⁸ No; he was joint ruler with Marcus Aurelius Antoninus seven years.

¹⁴⁴ Margin: "eight." 145-145 Not in the Greek.

¹⁴⁶ Greek: "Severus." Cf. Swete, op. cit. p. 50. The margin would perhaps make it read: "of this Verus."

¹⁴⁷ Margin explains this word again, in the same terms as before.

¹⁴⁸ This word not in the Greek.

¹⁴⁹ The Greek omits "the same." 150 Greek: "what is called."

of the good, speaking in such words as these: "If a circumcised man be called, let him not change to a foreskin; if a man be in uncircumcision, let him not be circumcised." This tradition of a demoniacally wicked notion they say that Esau, the brother of Jacob, invented for the denial of the Godhead and the obliteration of the characteristic mark of his fathers. Therefore they say that God said: "Esau I have hated, but I have loved Jacob." So this Symmachus, translating in order to pervert the translation current among the Samaritans, published the third translation.

17. 153 Concerning Theodotion, who was from Pontus. 153 But after this, in the time immediately following, that is, 154in the reign of Com-56a modus—I mean, of Commodus II—there was a certain Theodotion¹⁵⁴ of Pontus, of the doctrine¹⁵⁵ of Marcion, the heresiarch of Sinope. Having become angered 156 with his heresy, he turned aside to Judaism and was circumcised and learned the language of the Hebrews and their writings; he also published (a translation) on his own account. He published many things in agreement with the seventy-two, for he derived many (peculiar) practices from the translational habit(s) of the seventy-two. Now you become the judge, O great lover of the good, of such a matter as this, whether the truth is more likely to be found with these three—I mean Aquila, Symmachus, and Theodotion -who, moreover, were not together, but were remote from one another in both time and place; and there were not many, but only three, and yet they were unable to agree with one another. Or (was the truth) with the seventy-two, who were the first to translate, were at the same time, and were divided into thirty-six groups, according to the command of the king? And, furthermore, they did not converse 56b with one another, but by the Holy Spirit they brought out the entire translation in absolute agreement; and where there was need for an addition in explanation of a word, it was the same among them all. Though they did not know what each one by himself was translating,

¹⁵³⁻¹⁵³ Not in the Greek.

¹⁶⁴⁻¹⁵⁴ Greek: "in the reign of Commodus II, who reigned after the above mentioned Lucius Commodus Aurelius thirteen years, a certain Theodotion."

¹⁵⁵ Greek and margin: "of the succession (or following)."

¹⁵⁶ Margin defines this participle: "i.e., holding anger."

they agreed absolutely with one another, and the translations were identical. And where they cast out words, they translated in agreement with one another. 157 So it is clear to those who through love of the truth seek to investigate that they were not merely translators but also, in part, prophets.¹⁵⁸ For the things for which there was no need they left out of the translation-the things which Origen later inserted in their places, with the asterisks. Likewise also those that had been added he did not take away, knowing rather that there was need of them, but wherever he found one of these words employed he left it with an obelus, merely indicating by the obelus his knowledge about the reading of the passage. And by means of the lemniscus and the hypolemniscus he likewise indicated such (passages) as were found 56c in two ways among some of the seventy-two translators in a few passages that are not unlike, but similar and having the same significance, as if a man should say "he conversed" instead of "he spoke," or "he has come" instead of "he came." And we have written for you the facts concerning the four translators.

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

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

¹⁶⁸ Before this sentence the Greek inserts: "It is quite clear that the truth is with the seventy-two."

¹⁵⁹ The Greek omits this section heading, and the Petavius text reads "Severus" instead of "Verus" in what follows.

¹⁶⁰ Margin: "Severus."

¹⁶¹ Margin: "Antonius."

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

¹⁵³ For the "fifth" and "sixth" translations, cf. Swete, op. cit. pp. 53 ff.

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Pius reigned Marcus Aurelius Antoninus, otherwise Verus, nineteen¹⁶⁴ years. And the same man is called Commodus Lucius. 165 In his time, as I have already said, Symmachus the translator became known. 166 After him Commodus II reigned thirteen years. At this time we have learned167 that Theodotion became known, he who 168 became a Jew. (going) from the Marcionites, and 168 made the fourth translation. And Pertinax succeeded Commodus¹⁶⁹ and reigned six months. Severus¹⁷⁰ succeeded him and reigned with his son Antoninus, otherwise Geta, eighteen years.¹⁷¹ And when Severus died, his son Antoninus Geta¹⁷² inherited his sovereignty, he that is called Caracalla, and he served seven years. In his days, 173 as I have said above, 174 were found the Scriptures in the fifth translation, hidden in wine jars in I Jericho with other Hebrew books and other books. 175 Macrinus succeeded Caracalla and reigned one year. 176 Antoninus II succeeded him, 177 reigning four years. After him reigned Alexander, the son of Mammaea, 178 thirteen years. In the midst of these times the sixth translation was found, also hidden in wine jars, in Nicopolis, near Actium. After him Maximian reigned three years. Gordian succeeded him and reigned six years. After him Philip reigned seven years. Decius succeeded him and reigned one year and three months. In the time of Decius Origen became known, flourishing from the time of Decius through the days of Gallienus¹⁷⁹ and Volusianus and beyond. ¹⁸⁰

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

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

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166 This sentence not in the Greek.
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167 Syriac: "heard"; Greek: "said." 169 The Greek adds: "this."
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¹⁷¹ Greek: "succeeded him, with his son Antoninus, and they reigned eighteen years." Margin adds: "and (some) months."

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<sup>172</sup> The Greek adds: "another." <sup>173</sup> Greek: "in his heptad."
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¹⁶⁸⁻¹⁶⁸ Not in the Greek. 170 The Greek adds: "another."

¹⁷⁴ This parenthetic clause not in the Greek.

¹⁷⁵ Greek: "with other Hebrew and Greek books."

¹⁷⁶ This sentence not in the Greek. 177 Greek: "Caracalla."

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

¹⁷⁹ Margin: "Gallus," correctly.

¹⁸⁰ The dates for Origen are placed too late; cf. Swete, op. cit. pp. 60 ff.

But in the persecution that took place under Decius, ¹⁸¹already mentioned, ¹⁸¹ Babylas suffered martyrdom in Antioch, Flavianus in Rome, and Alexander, the bishop of Jerusalem, in Caesarea. ¹⁸²In this time of persecution, ¹⁸² while Origen himself suffered many things of the heathen in Alexandria, | ¹⁸³he who is also called Adamantius, ¹⁸³he did not attain the goal of martyrdom. But when he had come to Caesarea Stratonitis and had dwelt a little while in Jerusalem, he afterward went to Tyre. Twenty-eight years, as the story goes, he devoted to ascetic practices, and he set forth ¹⁸⁴ the Scripture, placing the six columns (of the Greek) and the two columns of the Hebrew side by side, one translation alongside another, calling the books the *Hexapla*, as has already been fully related by me above. ¹⁸⁵

19. But when the fifth and sixth translations of the Scriptures were found in the manner we have related and no one knew who they were who had translated them, according to the time when they were found he (Origen) attached 186 them to the four earlier ones successively in the series. He called one the fifth, writing over it, by means of the fifth letter, the number five and giving it a name. Likewise also to the 57c one after it, writing a letter above it as a symbol, 187 he gave the name of the sixth translation. But, moreover, he did this skilfully, a thing that has escaped some of the lovers of learning. For when people happen upon the Hexapla or Octapla—for the Greek (columns) are a tetrapla when the (translations) of Aquila, Symmachus, the seventytwo, and Theodotion are placed together; but when these four columns are joined to the two Hebrew columns they are called the *Hexapla*, and when the fifth and sixth also are joined successively to these they are called the Octapla—I mean, the six translations and the two others, one written in Hebrew characters and in their own words, and the other in Greek characters but with the Hebrew words¹⁸⁸—when some

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181-181 Not in the Greek.
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¹⁸²⁻¹⁸² Not in the Greek.

¹⁸³⁻¹⁸³ Not in the Greek.

¹⁸⁴ Lit., "translated," in both Syriac and Greek.

¹⁸⁵ Swete (op. cit. p. 73, n. 1) calls this a confused and inexact account of Origen's labors, for he did not go to Tyre until near the end of his life, but performed his herculean tasks at Caesarea.

¹⁸⁶ Lit., "wove," in both Syriac and Greek.

¹⁸⁷ Greek: "writing the symbol above it."

¹⁸⁸ The words after "Octapla" not in the Greek.

people, then, as I have said, happen upon these books and find the first two columns of Hebrew placed together, and after them that by Aquila placed first¹⁸⁹ and after it that by Symmachus, afterward that by the seventy-two and after it that by Theodotion, grouped together, and afterward the fifth and sixth (translations), they conclude that Aquila and Symmachus translated first.¹⁹⁰ But it is not so; but Origen, having learned that the translation of the seventy-two was correct, placed it in the middle so that it might refute the translations on either side. This one thing only Origen did helpfully. Now, that we may not omit to give the succession of the kings of the Romans, which we began, we will proceed to give in order the sequences of the other kings, according as each of them reigned.

20. After Gallienus¹⁹¹ and Volusianus, already mentioned, who reigned two years and four months, Valerian and Gallienus reigned 58a twelve years. In the ninth year of their reign Mani came up from Persia, when he disputed with Archelaus, bishop of Kaschara in Mesopotamia, met defeat, (and) fled secretly. For when he came to Diodoris, 192 a town under the authority of Kaschara, and disputed with the holy Tryphon, 193 the priest, he was completely humiliated before him. (And) when the holy Archelaus heard that he had come to Tryphon and had held a disputation with him, he came (and) met him and arranged a debate with Mani, and when he had completely defeated him he put him to shame.¹⁹⁴ Thereupon Mani¹⁹⁵ was about to die by stoning from the people, but, having been saved by Bishop Archelaus, he returned to the country of the Persians. The king of the Persians heard of his coming; and, when he had sent and had him brought, he was ordered flaved by means of a reed. 196 And thus he returned (only) to end his life,197 because he had committed murder and

¹⁸⁹ This word not in the Greek.

¹⁹⁰ Greek: "before the seventy-two, according to the order of arrangement."

¹⁹¹ The margin reads "Gallus," correctly.

¹⁹² Cf. Epiphanius, Adversus haereses LXVI xi (ed. Migne, Vol. XLII, col. 46); also Acta Archelai, ed. Charles Henry Beeson (Leipzig, 1906).

¹⁹³ Is this the Turbo of the Acta Archelai?

¹⁹⁴ This sentence not in the Greek. ¹⁹⁵ This word not in the Greek.

¹⁹⁶ Greek: "he was skinned with a reed by the command of the king of the Persians."

¹⁹⁷ The rest of the sentence is not in the Greek.

58b was unable to heal the demon-possessed son of the king as he had promised, so the story has it. And after Valerian and Gallienus, Claudius reigned one year and nine months. Aurelian succeeded him and reigned five years and six198 months. After him Tacitus reigned six months. 199 After him Probus reigned six years and four months. After him Carus, with his sons Carinus and Numerian, reigned two years. After him Diocletian, with Maximian and Constantine 200 and Maxentius, reigned²⁰⁰ twenty²⁰¹ years, ²⁰⁰declaring Maxentius his colleague in the kingdom.200 In their days there was a violent persecution, 202 lasting from the eighth year of Diocletian to his nineteenth year, twelve years taken all together.202 And after the persecution ceased Diocletian reigned one year more and, 203 having become old, 203 58c he ceased to reign. But Maximian fell by a terrible death, with a disease of the eyes and bodily suffering. His eyeballs were automatically torn out by the disease in the very way he had appointed for the martyrs of Christ.²⁰⁴ And thus he gave up the ghost, leaving Licinius and Constantine as rulers. And from Diocletian onward the years of Maximian, of Licinius, and of the blessed Constantine, who ruled with his sons, were thirty-two years. And he left his three sons as rulers-Constans, Constantine, and Constantius.²⁰⁵ But after the thirty-two years of Constantine, the years of his sons who succeeded him-Constant, Constantine, and Constantius—(and) of the impious Julian, of Jovian, 206 207 of Valentinian the Great, of Valens his brother, of Gratian the son of Valentinian, 207 of Valentinian the Younger, son

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198 The marginal on seems intended to correct this figure.
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¹⁹⁹ Margin: "and six months." 201 Greek: "thirteen."

²⁰⁰⁻²⁰⁰ Not in the Greek. ²⁰²⁻²⁰² Greek: "lasting twelve years in all."

²⁰³⁻²⁰³ Greek: oùal $\tau \rho a \nu l \sigma a s = o \nu e \tau \rho a \nu l \sigma a s = \frac{m \ln n}{200}$.

 $^{^{204}}$ "Of Christ" not in the Greek. As to the death of Maximian, cf. Eusebius, Church History IX x.

²⁰⁵ These two sentences in Greek: "All these having died, the blessed Constantine succeeded, who, dying, left his own sons to rule—Constans, Constantius, and Constantine."

²⁰⁶ Greek: "After them Julian, Jovian"; nominatives.

²⁰⁷⁻²⁰⁷ Omitted in B. "Valens his brother" has a marginal note in A, "he that was burned." The same marginal note is in B, but is not attached to any particular word. Cf. Socrates, *Church History* IV xxxviii; Sozomenus, *Church History* VI xl; *Chronique de Michel le Syrien* ..., éd. ... par J. B. Chabot (Paris, 1899–1910) I 295 and IV 153; Barhebraeus, *Chronicum Syriacum* [ed. Bedjan] (Parisiis, 1890) p. 66, ll. 10–11.

of Valentinian, brother²⁰⁸ of Gratian, of Theodosius the God-fearing king, of Arcadius his son, and of Honorius the Illustrious,²⁰⁹ the son 58d of Theodosius,²¹⁰ unto the present²¹¹ second²¹² consulship of Arcadius Augustus²¹¹ and Rufinus—the years, ²¹³as I have said before,²¹³ are fifty-seven. ²¹⁴And in the consulship of Arcadius Augustus and Rufinus²¹⁴ Valentinian the Younger died, being found surprisingly hanged in the palace of Tiberius,²¹⁵ ²¹⁶as the story is told,²¹⁶ on the ides of May, on the day before Pentecost, on the Sabbath day; and on the day of Pentecost itself he was borne (to his grave). And so it was, according to the Egyptians, the twenty-first day of the month Pachon, according to the Greeks the twenty-third of 'Iyâr,²¹⁷ and according to the Romans the seventeenth day before the calends of June,²¹⁸

21. And thus far, O great lover of the good, all these things related by us must suffice; we have given²¹⁹ an account of the translators ²²⁰ and of those things mentioned before the subject of the translators.²²⁰ Hereafter we give our attention to the rest of the topics which we mentioned before, according to our promise in response to your entreaties, 59a O man of God, concerning the weights and measures and numbers in the divine Scriptures, whence each is named, and why it is so called, and whence it gets the reason for its name, and what is the quality or the weight or the force of every one of them.

²²¹Concerning the measures.²²¹ The kor is a measure. It occurs in the Gospel of Luke, where the Savior commends the sagacious steward who re-wrote²²² for the debtors instead of so many kors in

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^{208} The Greek has this word in the genitive, in agreement with the one preceding. By error the Syriac has mentioned three Valentinians.
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<sup>213-213</sup> Not in the Greek. <sup>214-214</sup> Greek: ἐφ' ὧν.
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²¹⁰ Greek: "his brother." ²¹¹ This word not in the Greek.

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

²¹⁶ This word not in the Greek; B reads سمانی (sic).

²¹⁸⁻²¹⁶ Greek: "according to rumor." ²¹⁸ Margin: "June, i.e., Ḥazīrān."

²¹⁷ Greek: 'Αρτεμισίου. ²¹⁹ Lit., "made known."

²²⁰⁻²²⁰ Greek: "in all the things said before."

²²¹⁻²²¹ Not in the Greek.

²²² Both Syriac and Greek allow the sense "altered" or "corrected."

their accounts²²³ so and so, and instead of so many baths of oil he made it so and so.²²⁴

Lethekh, saton,²²⁵ homer, bath, seah, modius, cab, choinix, hyfī of fine flour, handful of meal, ardeb, three measures of fine flour, three baskets²²⁶ of coarse meal, nēvel of wine, kollathon, shāṭīftā of ointment, kapsakēs of water, kotylē of oil, kyathos, measure of wine, measure of oil, log,²²⁷ xestēs, amphora, aporryma, shēfīthā, hin, chūs, the golden pot in which the manna was placed, marēs, kypros, congiarium.

²²⁸Concerning the kor.²²⁸ $K\bar{u}r\dot{a}$ is taken from the Hebrew language, in which it is called "kor," and there are 30 modii (in it). The kor gets its name from the fundamental idea of a heap, inasmuch as a heap is called a $karj\dot{a}$,²²⁹ for when 30 modii are heaped together they make a camel's load.

²³⁰Concerning the lethekh.²³⁰ But as to the lethekh, since it is said in the prophet Hosea, "I have hired for myself.... for a lethekh of barley,"²³¹ in other codices "a homer of barley," they are the same, for they signify 15 modii. But the lethekh is named according to a word of the Hebrews which means a "lifting up,"²³² from the circumstance that a young man can lift up the measure of 15 modii of barley or wheat and place it on an ass. And the same (measure) of 15 modii is also called the homer—the large one which is called the homer 59c among the Hebrews, for there is²³³ also a little homer.

²³⁴Concerning the bath.²³⁴ The bath, so called, is also from the Hebrew language, the oil press being synonymously called *bīth*, for bath is interpreted "oil press." It consists of 50 *xestai*, and is the

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<sup>223</sup> Lit., "writings." <sup>224</sup> Luke 16:6-7.
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²²⁵ The Greek form of the word "seah"; hence the Greek has this word not at this point but in the place here held by "seah."

²²⁶ See p. 13, n. 19. Margin: "measures."

²²⁷ The Greek has tryblion, and so has the Syriac in § 38.

²²⁸⁻²²⁸ Not in the Greek.

²²⁹ A Syriac term; hence a Syriac origin rather than a Hebrew one is postulated. ²³⁰⁻²³⁰ Not in the Greek.

²³¹ Epiphanius here cites a LXX reading not otherwise known for Hos. 3:2.

²³² But the author fails to cite a Hebrew term here; he seems to give a merely conjectural derivation, based on the homer (ass's load), which is equated with lethekh.

²⁸³ The affirmative particle is repeated in A.

²³⁴⁻²³⁴ Not in the Greek. 235 The Aramaic 72 means "oil press."

measure of the craft of the oil press.²³⁶ The m^enasis and the medimnos are taken, I think, from the language of the Romans, for in that language medium is interpreted "middle."²³⁷ The m^enasis, however, is used as a measure²³⁸ among the Cyprians and other peoples; and it is 10²³⁹ modii of wheat or barley by the modius of 17 xestai among the Cyprians. But the medimnos varies among the Cyprians; for the people of Salamis, that is to say, of Constantia, have a medimnos of 5 modii, while those of Paphos and the Sicilians measure it as 4½ modii.

²⁴⁰Concerning the seah.²⁴⁰ It is called "seah," being derived from the 59d Hebrew, and it is used as a feminine; but in Greek it is neither feminine nor masculine, that is, neuter,²⁴¹ for we say saton²⁴² and not satos. It is an overfull modius, so that it is a modius and a quarter of a modius by reason of its overfulness,²⁴³ which is the overflow of the modius. But it is called a seah, meaning in this language a "taking up" or "lifting up," from the circumstance that the one measuring takes the measure with some force²⁴⁴ and lifts it up.

²⁴⁵Concerning the *modius*. Next the *modius*.²⁴⁵ The name of the *modius* was invented by the Hebrews with great exactness.²⁴⁶ For it consists of 22 xestai,²⁴⁷ not in simple fashion or by chance, but from great exactness. Now I speak of the "just" modius, as the Law is accustomed to say, according to the sacred measure. For, O lover of

²³⁶ Greek: "oil-presser." This ἐλαιοτρίπτης (in the Breslau ms., ἐλαιοτρήπτης) should be inserted in the next edition of Liddell and Scott.

²³⁷ Surely this remark is meant to apply only to medimnos.

238 This meaning for should be inserted by Brockelmann, Lexicon Syriacum, 2d ed. (Halis Saxonum, 1928) p. 325, col. 2, line 8.

²³⁹ L strangely makes this read 20 in his Greek text, and cites the Syriac as his authority. Dindorf reads δεκα. So also F. Hultsch, *Metrologicorum scriptorum reliquiae* I (Lipsiae, 1864) 261, line 8; 271, line 12; 274, line 1.

240-240 Not in the Greek.

²⁴¹ The Greek word is transliterated; "neither feminine nor masculine" is not in the Greek.

²⁴² The Greek term, not in common use among Syriac-speaking people.

²⁴⁸ The Syriac term is an unusual one, requiring the added gloss.

244 Syriac: عير Greek: ἔξει τινί.

245-245 Not in the Greek.

²⁴⁶ But in reality Epiphanius' description attributes to the Hebrews the invention of the measure rather than the name.

²⁴⁷ Cf. F. Hultsch, Griechische und römische Metrologie (Berlin, 1882) p. 631.

248 Cf. Deut. 25; 15.

the good, God did twenty-two works between the beginning and the seventh day, which are these:

22. On the first day,²⁴⁹ (1) the upper heavens, (2) the earth, (3) the 60awaters—of which consist snow, ice, hail, frost, and dew—and (4) the spirits that minister before him. They are the angels before his face, the angels of glory, the angels of the winds that blow, the angels of the clouds and of the cloud-darknesses, of snow and hail and frost, the angels of sounds, of the thunders and the lightnings, the angels of the cold and of the heat, of winter, fall, spring, and summer, and of all the spirits of his creatures in heaven and on earth. (5) The abysses,250 both that which is beneath the earth and that of the gulf of darkness that was above the abyss of the waters which were at one time upon the earth, 251 whence (6) the darkness—the evening and the night; (7) the light—of the day and of the morning. These seven great works God did the first day. On the second day, (8) the firmament that is between the waters.²⁵² On this day the waters were divided; 60b half of them ascended above the firmament, and half of them remained below the firmament in the midst upon the face of the whole earth. This is the only work that God did on the second day. On the third day, (9) the seas, the rivers, and the fountains and lakes, (10) seed grains and plants, (11) fruit trees and those without fruit, and (12) forests. These four great works God did on the third day. On the fourth day, (13) the sun, (14) the moon, (15) the stars. These three great works God did on the fourth day. On the fifth day, (16) the great whales, (17) the fishes and the other creeping things in the waters, (18) the winged birds. These three great works God did on the fifth day. And on the sixth day, (19) wild beasts, (20) cattle, (21) the creeping things of the earth, (22) man. These four great works God

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

250 In the Greek there follows: τήν τε ὑποκάτω τῆς γῆς καὶ τοῦ χάους. Dindorf in his ed. of Epiphanius (Vol. IV [Lipsiae, 1862] Pars I, p. xv) also cites the following, from Codex Venetus Marcianus: τάς τε ἐν ἀβύσσοις, τήν τε ὑποκάτω τῆς ἀβύσσου τῶν ὑδάτων τῶν τε ἐπάνω τῆς γῆς, ἐξ οῦ ὑπὲρ σκότος ἐστί. καὶ σκότος

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

²⁵² The Greek continues: "and the division between the waters above the firmament and the waters below the firmament upon the face"

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did on the sixth day. And everything was twenty-two kinds in the 60c |six days.253 And he completed all his works254 on the sixth day, everything that is in heaven and on earth, in the seas and in the abysses, in the light and in the darkness, and in everything. And God rested from all his works on the seventh day, and he blessed it and hallowed it. And he showed Moses through an angel that there would also be²⁵⁵ twenty-two heads from Adam to Jacob, ²⁵⁶otherwise Israel, ²⁵⁶ when he said: "And I will choose for myself from his seed a people more numerous than any other people."257 And the heads, 258 which are the generations, 258 concerning whom the Lord spoke, are as follows: Adam, Seth, Enosh, Kenan,²⁵⁹ Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Arpachshad, Shelah, Eber, Peleg, Reu-for the Scripture omits Cainan²⁶⁰ from the number²⁶¹—Serug, Nahor, Terah, Abraham, Isaac, Jacob, 262 otherwise Israel 262—altogether, twenty-two 60d generations. Therefore there are twenty-two letters among the Hebrews, which are these: alef, beth, gimel, deleth, he, waw, zej, heth, teth, jōth, kåf, låmedh, mēm, nūn, såmekh, cajin, pē, şådhēn, qōf, rēsh, shīn, taw.263 Therefore also there are twenty-two books of the Old Testament; but they are said among the Hebrews to be counted as twentytwo though they are (really) twenty-seven, because five of their 61a letters also are double—kåf has a duplicate form, also mēm, nūn, pē, and sådhē—for the books also are counted in this manner.

²⁵² Greek: "And all the works done by God in the six days were twenty-two."

256-256 Not in the Greek.

²⁵⁴ Greek: "And God completed everything."

²⁵⁵ Verb in margin.

²⁵⁷ LXX of Exod. 19:5 and Deut. 7:6 and 14:2.

²⁵⁸⁻²⁵⁸ Not in the Greek.

²⁵⁹ Greek order:.... Enosh, Enoch, Arpachshad, Shelah, Kenan, Peleg, Mahalalel, Eber, Reu, Jared, Serug, Nahor, Methuselah, Terah, Lamech, Noah, Abraham, Isaac, Jacob.

²⁶⁰ LXX of Gen. 11:12 makes Cainan the son of Arpachshad and father of Shelah, but this is not in the Peshitta. Cf. Luke 3:36.

²⁶¹ The parenthetic statement is absent from the Greek.

²⁶²⁻²⁶² Not in the Greek.

²⁶³ The Greek does not give the names of the letters, but otherwise the section closes practically as above. B is given in App. I. A spells out the names of the letters in both Syriac and Greek, then adds what may well be meant for the Hebrew letters (but \mathcal{I} is not given; it seems to be spelled out again in Greek, $\alpha\iota\nu$). In A the Greek alphabet follows, interspersed with other characters in part at least Semitic.

23. b'rēshīth,264 which is called the Genesis of the world. 2elēsīmōth, which is called the Exodus of the Israelites. ⁵awåjegrå, which is transferred (into Greek as) Leviticus. awaddajbēr, which is transferred (into Greek as) Numbers. ellē dēvarejm, which is Deuteronomy. $d\bar{\imath}sh\bar{u}^c$, 265 which is Joshua. $d\bar{\imath}ijj\bar{o}v$, which is Job. $dish\bar{o}vtejm$, which is Judges. dērcūth, which is Ruth. sefertelējm,266 which is the Psalms. devarjamīn, 267 which is I Paraleipomena. devarjamīn, which is II Paraleipomena. $[d^e]$ sham $\bar{u}^{\bar{e}}\bar{e}l$, ²⁶⁸ which is I Kingdoms. $dad\bar{u}dh^{269}$ sham $\bar{u}^{\bar{e}}\bar{e}l$, 61b which is II Kingdoms. demalakhejm, which is III Kingdoms. demalakhejm, which is IV Kingdoms. demeraloth, 270 which is Proverbs. deqōheleth, which is Ecclesiastes.271 shīrath shīrīn,272 which is the Song of Songs. dathrecsar, 273 which is the Twelve Prophets. deshacja, which is that of the prophet Isaiah. dēremjå, which is that of the prophet Jeremiah. dehezorel, which is that of the prophet Ezekiel. dedanjel, which is that of the prophet Daniel. d^{e_c} which is I Ezra. d^{e_c} ezrå, which is II Ezra. d'ester, which is Esther. These twenty-seven books are counted twenty-two according to the number of the letters, because five of the letters also are double, as we have already said above. But there is also another little book called $q\bar{\imath}n\bar{o}th$, which is translated 61c the Lamentations of Jeremiah. And it is joined to Jeremiah; it is in

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

- ²⁶⁵ The prefixed d in the Greek even shows clearly an Aramaic influence here and in most of the other titles.
- ²⁶⁶ Another Aramaized form, not used by the Hebrews; cf. Origen's title in Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte: Hippolytus I² (Leipzig, 1897) 137.
- ²⁵⁷ The title used in the Peshitta; therefore the vocalization of the Greek is not ollowed above. This is the exact equivalent of the LXX paraleipomena.
 - ²⁶⁸ The initial d is present in B.
- 259 From the root בבי, ללהד; the marginal spelling is inferior. The margin of B, حكماكوك, evidently applies to Proverbs.
- ²⁷⁰ So the Greek. Margin: d^emethalöth (for B margin see last note), which seems to be the Aramaic root plus the Hebrew fem. pl. ending.
 - ²⁷¹ In the Syriac lit. "he who collects together."
 - ²⁷² The exact Syriac translation of the Hebrew title.
 - ²⁷³ The title used in the Peshitta.

excess of the number, being joined to Jeremiah. This number twenty-two, found in all these places but counted in different ways, in the twenty-two works that God did in the six days of the making of the world, in the twenty-two generations from Adam to Israel, in the twenty-two signs of the letters from âlef to taw, and in the twenty-two books from Genesis to Esther, begets for us a measure of 22 xestai, called among the Hebrews a modē, 274 275 which the Greeks, translating, call²⁷⁵ a modjâ, 276 and the Egyptians also similarly say 277 In the same way also the Syrians and Arabians say modjâ, 278 which is pronounced in Hebrew modē; but it is translated from the Hebrew into the Greek as modjâ, which is the modē. 278 For if the modius were not filled up, it would not confess 279 that which it holds: "I am 61d completed." But according to other interpretations it was named differently, for it is called gnomon, 281 that is, measure; it is called homologia, 282 also homologēma, also homologos. 283

24. For in the number of the twenty-two works of God at the beginning, and of the twenty-two generations up to Jacob, and of the twenty-two books up to Esther, and by reason of the scheme of twenty-two letters in which the Law²⁸⁴ exists for us and the ²⁸⁵teaching of God has prefigured everything for us,²⁸⁵ by this Law²⁸⁶ and the mysteries in it Jesus Christ is attested to us as one who has come and been revealed, who, coming, by the Gospel fulfilled for us the measure of life by means of the *modē*, that is, confession, to every man who has

²⁷⁴ Vocalized according to the Greek, for there is no such Hebrew term. It can hardly be related to নমুত্ৰ.

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275-275 Greek: "among the Greeks."
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²⁷⁶ The usual form of the word in Epiphanius.

²⁷⁷ Margin: "The Egyptians call the modius "." The Syriac translator did not understand the Greek μεντοι, "indeed" or "really."

²⁷⁸⁻²⁷⁸ Greek: "which is translated homologia," i.e., "agreement."

²⁷⁹⁻²⁷⁹ Not in the Greek. ²⁸⁰ The Greek sentence omits the negatives.

²⁸¹ Margin: "Gnomon is that which is translated: 'and he gave to every man what was due him.'"

 $^{^{282}}$ Margin: "Homologia, confession or acknowledgment; likewise also the other two names."

²⁸³ This sentence not in the Greek.

²⁸⁴ Greek: "the Law of our God," omitting "for us."

²⁸⁵⁻²⁸⁵ Greek: "teaching of God is prefigured."

²⁸⁶ Greek: "it is shown that from the Law "

confessed him and received life through him. Therefore the sacred measure, the Hebrews say, consists of 22 xestai, according to the number given above, which is variously employed.²⁸⁷ For many of the 62a other peoples either add to or subtract from this measure, which is correctly reckoned²⁸⁸ among the Hebrews. But also among the Romans it happens that the measure is called by a similar name, modium,289 just as among the Hebrews a child is admonished "to learn alef," and among the Greeks it happens to be called "to seek to alphaize."290 Whence it has come to be known that from the Hebrew it²⁹¹ has been transferred to the other languages.²⁹² So the $mod\bar{e}$, as it is found in the Hebrew-it means "to confess," as I have frequently said—is explained by the usage. For if a man does not fill it completely, it does not confess: "I am full." But when one fills the measure and strikes²⁹³ it, ²⁹⁴he persuades the measure to confess:²⁹⁴ "I am full." But when the name was transferred to the Greek, as I have said, the mode was called the modjå for the sake of clearness.²⁹⁵

- 25. Concerning the cab. The cab, from the same language, is a variable²⁹⁶ measure. Sometimes it is one-fourth of a *modius*, some-62b times one-fifth, and at other times one-sixth. It nevertheless is a measure, but it is called a cab because the *modius* is divided into parts; for the Hebrew *qavā*²⁹⁷ means "he has butchered" or "he has cut up," and when transferred to the Greek it was called *qabā*²⁹⁸ for the sake of clearness.
 - 26. Concerning the *choinix*. But the *choinix*, also the $hyf\bar{\imath}$, is one measure, though called by two names. But it is variously measured

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287 Lit., "said." The Greek has only "according to the above" after "xestai."
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²⁸⁸ Reading المحدد), with B.

²⁸⁹ Greek: μοδίου.

 $^{^{290}}$ I.e., to learn the alphabet; $\dot{a}\lambda\phi\epsilon\hat{\iota}\nu$ does not appear even in the Lexicon of Sophocles.

²⁹¹ Greek: τὸ ἄλφα.

²⁹² Greek: "into Greek."

 $^{^{293}}$ ρηγλιάζω is found in Sophocles; ωνω should have such a meaning assigned it in Brockelmann, op. cit.

²⁹⁴⁻²⁹⁴ Greek: "it confesses."

²⁹⁵ This sentence not in the Greek.

²⁹⁶ Greek: "different." From this point on the Greek is very fragmentary. Cf. App. III.

²⁹⁷ A purely supposititious root so far as the Hebrew is concerned.

²⁹⁸ The emphatic form of the Syriac; Greek: κάβος.

WEIGHTS AND MEASURES

among different²⁹⁹ people. And in the Hebrew language it is used³⁰⁰ as a masculine, but in the Greek as a feminine. But the Cyprians say choiniqtå, but among them they indicate by it one-eighth of a modius. And the modius among them, being measured without shaking down but pressed down, consists of 17 xestai, so that the choinix is 2 xestai and a little more.³⁰¹ But it is called the hyfī from the Hebrew (term) which is pronounced ^{30fen, 302} which is a measure of two handfuls.

62c 27. [Concerning] the handful of meal, like the handful of meal that the widow told Elijah she had in a jar.³⁰³ But this is simple and known to all, for, from the fact that the one measuring grasps³⁰⁴ with one hand, a handful of one hand is called a handful.

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

²⁹⁹ Lit., "all." ³⁰⁰ Lit., "said." ³⁰¹ Cf. SG, p. 315.

³⁰² The Syriac (1) is doubtless a transliteration of οφεν, which would be the Greek representation of Σμπ. Only the dual occurs in MT: Eccles. 4:6; Ezek. 10:2, 7; Exod. 9:8; Lev. 16:12; Prov. 30:4. Cf. Lagarde, Orientalia II (Göttingen, 1880) 2 f.

⁸⁰³ I Kings 17:12.

³⁰⁴ In the Syriac the verb "grasps" and the noun "handful" are from the same root; this could have been true of the Greek also.

³⁰⁵ Gen. 11:1-9.

³⁰⁶ Greek poetic term for men, commonly derived from meiromai.

³⁰⁷ Reading [1...], and considering it an abstract noun from the root [1]; or we might possibly translate: "because there is a diminution in the $xest\bar{e}s$ of the place," reading according to the root [1...]. A third possibility would be a transliteration of the Greek $\lambda\eta\nu\delta_5$, "wine vat."

sacred measure it consists of 72 xestai, and the metrētēs is for liquids and the ardeb for produce. But that which is called the ardeb is called the artabå in the language of the Egyptians, which is interpreted "well composed" or "well constituted." It is artabå in the Greek³⁰³ for the sake of clearness. And the Hebrew is abundantly used to this measure because of the sojourn of the Israelites in Egypt, whence they acquired the use of the measure. As it is written in Isaiah: "He that soweth 6 ardebs shall make three measures" that is, he who, from the great abundance of seed, because of the scantiness of the crop shall gather but a little. For the "three measures" are a little omer, they are 6 xestai, so that they are one-twelfth of the ardeb, but that which (is composed) of 72; and of ardebs are found to be 432 xestai. And, again, to this point is concerning the ardeb.

- 29. And since there occurs in juxtaposition in Isaiah, "Where ten yoke of oxen cultivate"—for he says they cultivate the vineyard with a plow, by the use of oxen—(the land) "will yield one jar,"³¹¹ he thus shows that a measure of land such as this, which is plowed by yokes of oxen such as these, because of the scantiness of the crop will produce one jar, that is, a small measure. And so much for that.
- 30. "Three measures of fine flour," those which Abraham commanded Sarah to prepare for the angels, from which "three measures" he commanded an ash cake³¹³ to be made. Every one of these measures held 1 omer. The omer, however, is one-tenth of the great measure, that is, of the ardeb, which makes $7\frac{1}{5}$ xestai. And, again, in the measure of the omer there are three measures, which are $2\frac{2}{5}$ and a xestai each. Now the measure has this form, but the measure is also appropriate³¹⁵ for the spiritual contemplation of those who are esteemed worthy to understand. For the manna also was given an

³⁰⁸ Margin: "Greek here, also Hebrew, because the Greek tongue and the Hebrew say (artaba)."

³⁰⁹ LXX of Isa. 5:10; cf. Codex Syro-Hexaplaris Ambrosianus, ed. A. M. Ceriani (Mediolani, 1874).

³¹⁰ A has changed an original, to o, "and."

³¹¹ LXX of Isa. 5:10; cf. Codex Syro-Hexaplaris Ambrosianus.

³¹² Gen. 18:6.

³¹³ Lit., "a hidden (cake) of bread." 314 Cf. SG, p. 125.

³¹⁴a Lit., "2 and one-third and one-fifteenth."

^{**} B reads الاعاماء .

omer by measure, which according to the priesthood is a tithe, 316 but according to the significance of the name-because it is a tenth of the great measure—it signifies $j\bar{o}dh$, 317 which is the beginning of the name of Jesus, who in this measure, since the "three measures" are summed up in one, showed318 them the equality of essence in the holy Trinity. And as to our saying that Abraham commanded Sarah, this also is (a matter) for investigation. For the three men were not going to eat such a measure as this; for when the "three measures" are combined 63c as one in 1 omer, these three make a modius of 22 xestai, 319 that is, the sacred measure. Not at all, therefore, (was it) because they were about to consume all this, but that nothing might be lacking from the name of the Trinity. For in the measure there is a trinity, but in the bread there is one unity and one taste; for there is also in Deity nothing that is changeable. But what he said, "Make an ash cake,"320 signified that there was always bread, but it was not revealed to all the world. But it was in heaven, God the Word. In the seed of Abraham, however, it was concealed by the Advent that was to be. Now the preparation of the ash cake is in this manner. When the bread has been kneaded and has afterward fermented, it is kneaded again. They bake this bread not in an oven but on a rock. Collecting smooth stones and piling them upon the ground, by means of much brushwood they heat them until they make of the smooth (stones) 63d glowing embers. Then they remove the ashes from them, cover them with dough, and again spread the ashes over all the dough, spreading it out as one loaf; and hence it is called "hidden," because concealed in the ashes. Moreover, that which was in this symbol was fulfilled.

 $^{^{316}}$ Lev. 5:11 and 6:20. In Exod. 16:36 the LXX identifies the ephah with the "three measures."

 $^{^{317}}$ I.e., the tenth letter of the alphabet. This jumping from the fraction $(\delta\epsilon\kappa \Delta\tau\eta)$ to the ordinal $(\delta\epsilon\kappa \Delta\tau\sigma_5)$ would be much easier in the Greek which is the foundation of our Syriac text. I have been unable to consult Lagarde's *Psalterium Hieronymi* xiv, to which he refers in his *Symmicta* II 188.

³¹⁸ Lit., "gave."

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

³²⁰ Lit., "bread that is hidden."

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

- 31. Three baskets of coarse meal. The Scripture does not use this term, baskets,³³⁰ as a measure, but rather to specify the reed baskets³³¹ which the people use customarily. But as to the "coarse meal" that is mentioned, which they were accustomed at the time to put in reed baskets, this coarse meal is a kind of wheat cut in two. But fine flour is the heart of the wheat, in fine grains; for from these processes the origin of milling came about.
- 32. The nevel of wine. The nevel is a measure that is put into two 64b wine skins, (a measure) which consists of 150 | xestai, 332 which makes 3 liquid seahs, for the seah is 50 xestai. Further, this means a "taking

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<sup>321</sup> I Chron. 2:18 f.; cf. LXX.
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²²² Cf. R. Payne Smith, Thesaurus Syriacus, col. 488.

²²³ Cf. Gen. 35:19 and 48:7; R. Payne Smith, loc. cit.

³²⁴ B omits Beth. Cf. I Chron. 2:51 and 4:4.

³²⁵ B omits the first letter; cf. LXX of I Chron. 2:51.

³²⁶ I Chron. 2:18. 828 Lit., "the name was named."

³²⁷ R. Payne Smith, *loc. cit.* ³²⁹ John 6:51.

 $^{^{230}}$ The margin gives $\kappa\alpha\nu\alpha,$ which is found in Gen. 40:16, 17, 18; Exod. 29:3, 23, 32; Lev. 8:2.

³³¹ Cf. p. 13, n. 19.

³³² Cf. Hultsch, Gr. und röm. Metrologie, p. 452, incl. footnote.

up,³³³ that which a man, after filling, would draw up by man power from the pit of the wine press, as much as he was able to lift with his two hands from the pit of the wine press. But nēvel is interpreted "something to be carried,"³³⁴ which is a load of wine,³³⁵ which is also called a foreus, as the Cyprians call the great jar which holds 150 xestai, which a young man can carry on his shoulder from one little place to another.³³⁶

- 33. [Concerning the kollathon.] Among the Syrians the kollathon is half of a liquid seah, which is 25 xestai.³³⁷
- 34. [Concerning the shåṭīftå.] The shåṭīftå of ointment, as it is written in the Gospel,³³⁸ is a vessel of glass in accordance with the name; but there is in it a libra of oil by weight, and in capacity there is half a xestēs.³³⁹ But it is called an alabastron³⁴⁰ because of the great fragility, which is like salt. For the Scripture says: "And it shall be broken in pieces like an alabastron." And it is, as I have said, a vessel round in form.
 - 35. [Concerning the kapsakēs.] The kapsakēs of water has a capacity of 12 xestai, which corresponds to the cab,³⁴² the grain³⁴³ measure that is called the q^evūnā.³⁴⁴ This, however, is the great kapsakēs,
 - 333 Cf. Narcus Jastrow in his Dictionary of the Targumin, the Talmud Babli and Yerushalmi, and the Midrashic Literature (London, 1903) says this is synonymous with the Aramaic DD.
 - ²³⁴ Apparently deriving nēvel from the Aramaic root לבל, which in the hiph-il means "lead, carry, bring."
 - ²²⁵ The Syriac text could be read "ass," but the margin says, "that which is drunk and not that which brays."
 - 236 I.e., a short distance from place to place, as the original Greek might more exactly express it.

- 339 Cf. Hultsch, op. cit., p. 602.
- 340 The Greek term employed in the Gospels.
- 341 LXX of IV Kings 21:13.
- 342 The $kapsak\bar{e}s$ of 4 xestai mentioned just below seems a better match for the cab.

 - ³⁴⁴ Can this be an error for Audo's ____, a vessel for dipping water (*Dictionnaire de la langue chaldéenne* [Mossoul, 1897] II 393a)? As written in our mss. this is a diminutive.

the one-fourth division of the seah. Some call it the espadhjūn, 345 that is, the libation cup.345 But that which was prepared for Elijah346 was also a kapsakes, with 4 xestai in the measure, but called in the feminine q v v v to the stamnos, in which stamnos are 4 Italian or Alexandrian xestai. For there were placed in the ark, that is, in the chest, four books: Genesis, Exodus, Leviticus, Numbers. For it was in the thirty-eighth year of the exodus of the Israelites from Egypt that Deuteronomy was commanded to be writ-64d ten and placed by the side of the ark and not joined to these four, so that it might not obscure the measure which had been required in conformity with the number. For there are four rivers out of Eden, four quarters of the world, four seasons of the year, four watches in the night, four successive times for prayers in a day and (corresponding) periods.348 four xestai in the stamnos349 measure for the manna, four spiritual creatures which were composed of four faces, 350 which typify the coming of the Messiah. One had the face of a man, because the Messiah was born a man in Bethlehem, as Matthew teaches.³⁵¹ One had the face of a lion, as Mark proclaims him coming up from the Jordan, 352 a lion king, as also somewhere it is written: "The Lord has come up as a lion from the Jordan."353 One had the face of an ox, as Luke proclaims—not he alone, but also the other Evangelists—him who, at the appointed time of the ninth hour, 354 like an ox in behalf 65a of the world was offered up on the cross. One had the face of an eagle, as John proclaims the Word who came from heaven and was made flesh³⁵⁵ and flew to heaven like an eagle after the resurrection with the Godhead. And these things also I have related concerning the stamnos, because in the stamnos, which has been handed down as a feminine noun, was placed the manna, which was the heavenly bread but symbolized the Perpetual Virgin Mary, who is indeed gold from the "tried gold"356 by reason of the evidence of her virginity. But it con-

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<sup>245</sup> Merely two spellings of the Greek σπονδείον.
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³⁴⁶ I Kings 19:6.

³⁴⁷ Can this be an error for Audo's \Access ? Cf. n. 344 above.

مدتال 348 The word المدترة may be a mere doublet or gloss of المدترة.

³⁴⁹ But MT of Exod. 16:33 says an omer of manna was the quantity.

³⁵⁰ Ezek. 1:5 ff.

³⁵¹ Matt. 2:1.

³⁵³ Cf. Jer. 49:19.

³⁵⁵ John 1:14.

³⁵² Mark 1:10.

³⁵⁴ Luke 23:44.

³⁵⁶ Cf. Rev. 3:18.

tained the manna which came down from heaven, and because of the little faith of those who saw the manna it received this name. It was called man; but this is translated: "What is this?" For when they saw it upon the face of the earth they said: "What is this?"357 For they were going to say to the Messiah: "Who is this that speaks 65b blasphemy?"358 So the stamnos contained the manna, in which was a measure by reason of the 4 xestai, and Mary (contained) the Word that was proclaimed through the four Evangelists. For she herself was the holy ark to which it pointed, of which the ark that was fashioned in the wilderness was a type. Moreover, that was of wood, in which was the Word inscribed on two tablets of stone and in the other books, the four books together and the fifth book which was at the side, that is, Deuteronomy. But although he that uttered the divine Word was in it, yet the ark was also made as a type of her. But, being priceless, it was carried; and the Word that was in it spoke through him that read, since it did not speak of its own volition. But the holy Mary, the living ark, had the living³⁶⁰ Word borne within her. While she 65c had within her another ark which was also alive, there was in the ark that had been placed in her the living Word. And, further, when David the prophet was bringing the ark up to Zion, he danced before it, singing and rejoicing.³⁶¹ And it was not a miracle, but rather a sign by way of prophecy. "For these things happened typically, and they were written as an admonition for us unto whom the ends of the times have come." as the apostolic words teach. 362 But here was a miracle. For when the living ark—I speak of Mary—entered the house of Elizabeth, the child John danced in the womb of his mother, leaping for joy before the ark on account of him whom she was bearing, the living Word, the Messiah.363 But the living Word also was a living ark in his own living body, who, on account of the sacrifice in lieu of our death, submitted to a three days' sleep. When he was awakened 65d by the word of the prophet, he heard the one hundred thirty-first Psalm: "Arise in thy rest, thou and the ark of thy holy covenant."364 For they called the Godhead of the only-begotten to arise from the lower parts of the earth with his holy soul, and also at the same time

 357 Exod. 16:15.
 361 II Sam. 6:14.

 358 Cf. Mark 2:7.
 362 I Cor. 10:11.

 359 Lit., "being moved of itself."
 363 Luke 1:41.

 360 B reads "new."
 364 Ps. 132:8.

(called) his completely assumed human nature, his body, as they hint and say, "thou and the ark of thy holy covenant," so that they might say his holy body. And these are the things concerning the stamnos, which consisted of the 4 xestai of manna, from which also we know the significance of the ark in which was the law in the four books before Deuteronomy (was written)³⁶⁵ and the ark and stamnos of Mary which contained in the four Gospels the manna, the heavenly bread, and the ark, in which ark—I mean, in the holy body—the heavenly Word, when he came down, was given to the world. But I mean to those who believed in him, through the four Gospels believed the things that were preached. Up to here is enough concerning the stamnos, we think, O lover of the good.

- 36. [Concerning the kotylē.] The kotylē is half a xestēs, and it is called a kotylē because the xestēs is cut in two.³⁶⁶ For they call those who sell wine or oil by the xestēs kotylistai, because they divide up what they sell into small measures.
- 37. [Concerning the kyathos.] The kyathos is not one measure but various (measures), for it is defined by the mixed drink in the cup, in one place a simple cup which is one-sixth of a xestēs, in another a double cup which is one-third of a xestēs. But it is a dipper,³⁶⁷ by the use of which they dip up from a jar by means of the long handle. It has a form like that of a small inkstand, and one lifts it by the handle in order to draw from the depths of the jar that which he is about to take in the cup as a mixed drink. But in translation from the Hebrew language into the Greek, in some books it is called by this name (kyathos);³⁶⁸ but in a few books it is put down according to the Hebrew term, not being translated. When therefore you find in the preparation for the setting up of the tabernacle both the medekōth³⁶⁹ and the masmarōth,³⁷⁰ know that medekōth means kyathoi and masmarōth means

³⁶⁵ For the unusual construction $\searrow \searrow \downarrow$ see Nöldeke, Compendious Syriac Grammar (London, 1904) § 3086.

[&]quot;to cut."

⁸⁶⁷ Margin: αντλητεριο; Β margin: αντλητεριον.

³⁶⁸ LXX of Exod. 25:28 (=MT 25:29) and 38:12 (=MT 37:16), Num. 4:7, and Jer. 52:19 has κυαθος as a translation of the Hebrew בְּלָבֶית בּיִּ

³⁶⁹ This Greek marginal transliteration of the Syriac term perhaps results from a misspelling of عدارات of the Syro-Hexaplaric version of Jer. 52:19.

²⁷⁰ Found thus spelled in LXX, but as خونه in the Syro-Hexaplaric version immediately preceding مطاره مدل in Jer. 52:19.

strainers. But many times when this word is employed it is used for *ēthmoi*; for *ēthmoi* and strainers, on account of one and the same use, are alike called *masmarōth* in the Hebrew.

- 38. [Concerning the *tryblion*.] The form of the *tryblion* is that of the *scutella*,³⁷¹ that is, a dish.³⁷² But it has a capacity of half a *xestēs*.
- 39. [Concerning the xestēs.] Although the xestēs is particularly well known to everybody, yet we speak of it because its standard is variously fixed⁸⁷³ among many peoples. For there is the Italian, the Alexandrian, the castrensis,⁸⁷⁴ the Pontic, and the Nicomedian. The Pontic is four times that of Alexandria; this is the stamnos already mentioned, when used as a wine measure. But it is otherwise adduced by weight, for in oil there are 8 librae. | For an Alexandrian xestēs holds³⁷⁵ a weight of 2 librae in oil, and the Italian xestēs holds 22 ounces; the castrensis also similarly holds 24 ounces, more or less, and the Nicomedian 20 ounces.
 - 40. [Concerning the aporryma.] The aporryma is employed as a measure among the Thebans only, for it is half a saïtēs. And its form is that of a small jar of the type of the saïtēs. The true saïtēs, however, consists of 22 xestai, ³⁷⁶ so that the aporryma consists of 11 xestai. For there is another saïtēs called the Nicaean, a jar of 8 or 10 xestai. And it was called the saïtēs from the city of Saīs, where the measure and the form of the saïtēs were invented.
- 41. [Concerning the shåfīthå.] (As for) the shåfīthå, this is a Syriac term which occurs as a measure among the people of Gaza and Ashke-66d lon and the rest of the seacoast called the Shefelah. Hence in Gaza and Ashkelon³⁷⁷ they call the jar which is the shåfīthå³⁷⁸ the sapation, which is translated "the drawing vessel of the wine press,"³⁷⁹ for with the measure they draw out and carry wine. But among the people of

³⁷¹ Cf. p. 13, n. 22.

 $^{^{372}}$ Greek: $\pi a \rho o \psi l s$, defined as a dainty side dish or a dish on which such meats are served.

⁸⁷⁸ Or, more lit., "it is variously standardized."

³⁷⁴ Hultsch, op. cit., p. 630, n. 1.

³⁷⁶ Lit., "brings" or "bears." ³⁷⁶ Hultsch, op. cit. pp. 542 f.

³⁷⁷ The Syriac construction makes "Gaza" and "Ashkelon" adjectives modifying "jar."

ars Apparently from the Aramaic root שׁפּה, "to incline, tilt, pour out slowly."

³⁷⁹ Greek: ληνιαΐον ἄντλημα.

Ashkelon it consists of 22 xestai, 380 among those of Azotus 18 xestai, and among those of Gaza 14 xestai.

- 42. Concerning the hin. The hin also is mentioned in the divine Scriptures, as are also many of those already discussed. Therefore the Scripture cautions many times and says "by the great measure," "by that of the sanctuary." And the great hin consists of 18 xestai, that is, one-fourth of a metrētēs. But the sacred hin consists of 9 xestai, one-sixth of which the prophet Ezekiel was ordered to drink daily, to whom the Lord said: "And water thou shalt drink by measure, one-sixth of a hin," that is, 1½ xestai.
- 43. Concerning the *chūs*. The *chūs* is taken from the Hebrew term that is pronounced *kūzâ.*³⁸³ The complete (*chūs*) consists of 8 *xestai*, ³⁸⁴ but the one called "sacred" consists of 6 *xestai*. For compared with the *metrētēs* the great (*chūs*) is one-ninth; but as compared with the *samios*, which is employed among the Cyprians, it is one-sixth, for the *trichūs* is half a *samios*. But the *chūs*, according to the sacred measure, which is the *kūzå*, is one-twelfth of the *metrētēs*, 6 *xestai*.
 - 44. To this point we have discussed such measures as we have mentioned, but hereafter we speak of weights.
- 45. Discussion concerning the talent. The talent is that measure used in weighing that exceeds every other. And it is called the talent from the circumstance that equal³⁸⁵ weights fall into the two scale pans of a balance, and by the weight that is equal in counterpoise that 67b which is in the other scale pan is weighed, that is, suspended.³⁸⁶ But the talent is called المنافذة عنوا 387 عنوا 388 عنوا
 - 380 Hultsch, op. cit. pp. 585 f.
 - ³⁸¹ I have been unable to locate either of these phrases; but cf. Exod. 30:25, 31; Lev. 19:35; Deut. 25:13-15.
 - ³⁸² Ezek. 4:11; cf. LXX and Syro-Hexaplaric version. See Hultsch, op. cit. pp. 369, 450, 456.
 - ²⁸³ Clearly Aramaic; cf. Jastrow, op. cit., and Jacob Levy, Wörterbuch über die Talmudim und Midraschim (Berlin und Wien, 1924).
 - ⁸⁸⁴ Hultsch, op. cit. pp. 628, 690.
 - ³⁸⁵ The two Syriac words here translated "equal" most likely translate some such Greek term as *lσόμοιροs*, *lσομερήs*, *ισόμοιροs*.
 - 386 The root is U.Z., and there seems to be a word play on this and τάλαντον.
 - ³⁸⁷ Epiphanius has some idea of a reduplicated biliteral root, such as is cited from the Sabaean in Gesenius-Buhl, Hebräisches und aramäisches Handwörterbuch über das Alte Testament (Leipzig, 1921) under ¬¬¬¬.
 - 388 The usual Syriac word translated "talent" above and elsewhere.

WEIGHTS AND MEASURES

which in librae consists of 125 librae by weight. But according to the lepta of coinage, when cut up389 into lepta, it is divided into 6,000 lepta. Accountants call this the unit. 390 It is not the only (unit) for reckoning large sums, for there is also the unit involved in the "10,000 denarii." There are, however, 6,000 lepta in 1 talent. The lepta are called assaria, concerning which it is said in the Gospel: "Are not two sparrows sold for one assarion?"391 Or, again: "Are not five sparrows sold for two assaria?"392 But they are called assaria when the smallest (weight) is translated from the Hebrew. 393 Sixty assaria, however, are a denarion, 394 and 100 denaria are a silver (coin). 395 And they were 2 67c denarii that fell from the widow into the treasury; 396 they have also been called 2 lepta, for assaria are the smallest³⁹⁷ things that can be. And the argyrūs was coined as a coin from the beginning; therefore they also say argyroi. 398 This came originally from the Assyrians, and they say that Abraham brought this coin³⁹⁹ to Canaan. The $\frac{1}{125}$ part of the talent is the libra. The centenarius was invented among the Romans, for it also bears a Roman name. They say centum for 100, and it is a weight of 100 librae.

- 46. [Concerning the *litra*.] The *litra*,⁴⁰⁰ however, consists of 12 ounces. As to its name, it also is from the Hebrew, for $\lambda i \tau \rho a$ means
- ³⁸⁹ Most likely a translation of the Greek $\kappa \delta \pi \tau \omega$, which in such a context would mean "coined."
 - 390 Observe the Greek margin, μοναδα.
 - 391 Matt. 10:29.
 - 392 Luke 12:6.
- 393 Is Epiphanius trying to derive the term assarion from something like the elative of the root >> ?
- ³⁹⁴ Denarion and denarius represent the very same Syriac or Greek word; the former is here used when reference is to the mina, for the word is used in two distinct senses. Cf. Oskar Viedebantt, Antike Gewichtsnormen und Münzfüsse (Berlin, 1923) pp. 80–82.
- - 396 Mark 12:42; Luke 21:2. The Greek has λεπτα in both cases.
 - 397 Cf. the λεπτεπίλεπτα suggested by Lagarde.
 - 398 Transliterating, in this sentence, the two adjectives, "silver."
 - ³⁹⁹ The word is the Greek τύπος, anything wrought of metal or stone.
 - 400 The Greek form of the Latin libra.

"It is mine," which is in every case persuasive and reassuring to him that receives and to him that gives.

- 47. [Concerning the ounce.] And it is named the ounce, on the one hand according to the height in the measure or by the spaced altitude; on the other hand it is measured in scales⁴⁰² for weighing by the heaviness of a (known) weight, and by the knob of the scales it is determined according to the swerving, being estimated and weighed according to 67d the lines of distance. And there are in the ounce 2 staters, because of that which was said by our Savior to Peter: "Cast your hook into the sea and take the first fish that comes up, and when you open its mouth you will find a stater"-called in the Hebrew a zūza;403 "taking this, give for me and yourself."404 For it was a stater containing half an ounce or 2 double zūzē, since the Pharisees said to Peter: "Does not your master pay the double zūzå?"405 For by the census of King Augustus there was to be paid what they called the poll tax, 406 but in the Roman language capitatio, for they call the head a caput. So the Pharisees said: "Does not your master pay the double zūzå?" which is 2 zūzē.
- 48. [Concerning the shekel.] One shekel is that which is transliterated from the Hebrew language shekel, 407 meaning inclination, for they say the shekel pulls down. 408 There are in it two of what are called 68a lepta, which makes 2 zūzē; but 2 double zūzē, which is 2 shekels accord
 - this is certainly the simplest and most natural reading of the Syriac text, but the marginal $\epsilon\mu$ ot $\tau\rho a$ is puzzling. Is it possible for the $\tau\rho a$ to represent some form of the Aramaic ארתי, or ארתי, or even ארני, which has the meaning "bring"? Cf. § 54.
 - ⁴⁰² The margin identifies these scales with the weighing instrument invented by Archimedes, χαριστιων.
 - ⁴⁰³ Someone saw the discrepancy here and tried to mend matters by adding on the margin: "It is the double zūzā, the great zūzā which weighs 2 zūzē."
 - 404 Matt. 17:27.
- 405 Matt. 17:24.
- 406 Lit., "head money."
- 407 I read the mark by the first letter in B as the Greek e, but the word might be taken as a participle with d except for this pointing. As a matter of fact, this spelling is much nearer to the English form of the word than the usual Greek writing of the word.
- ⁴⁰⁸ This word, strangely enough, seems pointed as a participle in B; and if the word transliterated *shekel* is also a participle, we have: "for they call *shâkel* a pulling down."

ing to the sacred shekel,⁴⁰⁹ make 1 stater. The weight of this stater is the sum of 2 double $z\bar{u}z\bar{e}$, the complete measure of two poll taxes, as the Lord said: "Give a stater for me and you." For this is what was ordered by Augustus to be paid for every poll. But the shekel is also called a kodrantēs,⁴¹⁰ for there are $2 z\bar{u}z\bar{e}$ in it. But when it is changed or divided it is divided into many lepta, for the silver (coin) which is called by the Hebrews a mina—that is, a number⁴¹¹—contains 100 denarii; its fourth is 25 denarii when it is changed. So when it is changed, because it is bound up in a bag, it is called a kodrantēs, for they call a bag of silver a kōdarion.⁴¹² But the shekel, which is one-fourth of an ounce, one-half of a stater, contains $2 z\bar{u}z\bar{e}$; for one-eighth of an ounce is a $z\bar{u}z\bar{d}$. And the $z\bar{u}z\bar{d}$ was also called a holkē.⁴¹³ By this weight—I mean the shekel—they weighed the hair of Absalom every time he had his hair cut; and it possessed the weight of 125 shekels, which is 31 ounces and 1 shekel, that is, $2\frac{1}{2}$ librae and 5 shekels.⁴¹⁴

49. Concerning the obolus. The obolus also was coined among the silver (coins). The one, however, made not of silver but of iron is one-eighth of an ounce, 415 for this used to be an arrow. 416 For the life of man before the coming of Christ was hemmed in by wars, so that they had need of arrows against those of the enemy. By means of such things as these they did business, everyone giving five or ten arrows when purchasing bread or anything else. But this was in weight one-seventh of an ounce; and with our own eyes we have seen this kind, O lover of the good. For on the island of Cyprus many kings and tyrants seized the government in antiquity. And going up for a walk

- 410 The Greek form of the Latin quadrans.
- ⁴¹¹ This is the most obvious meaning of the Syriac; but it might be rendered "numbering," "counting," "sum," or even "part."
- ⁴¹² κωδάριον, diminutive of κώδιον, which is in turn a diminutive of κῶας, a sheep-skin or fleece; kodrantēs has a different origin.
 - 413 A Greek weight equal to the drachma.
 - 414 This figure does not agree with II Sam. 14:26.
 - 415 Cf. Hultsch, op. cit. pp. 133, 150, 193.
- ⁴¹⁶ The Syriac term would apply to any pointed missile for hurling by hand or otherwise; our "missile" is too broad a term, for it can be applied to a mere stone, and a "dart" is usually thought of as thrown by hand.

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

to one of the ancient castles which had revolted once upon a time, we entered where there had been a palace, where there was stored a portion of the tyrant's pay which was given to the soldiers under him from time to time. And there had been placed in a heap these obeloi, 417 which were fashioned by early man for use as money. But they were also employed in the wars. Moreover, these things concerning the oboloi, such as I have expounded and adduced, I was compelled to say because the divine Scripture says: "The whole world of capital belongs to the faithful; not even an obolus belongs to the unfaithful." But there was also another obolus that was coined of silver, which was a very small coin; it is one-eightieth of an ounce. The double zūzā shall be 20 oboloi. We have already shown that the double zūzā is one-fourth of an ounce.

- 50. Concerning the *chalkoi*. (As for) the *chalkoi*, the Egyptians invented them. They are silver (coins) that are coined; for this reason the silver coins are called coppers⁴²¹ among the Alexandrians. But the *chalkūs* is one-eighth of an ounce by weight, like the $z\bar{u}z\dot{a}$.
- 51. Concerning the mina. Mina is for $man\bar{e}$. For in the Hebrew the silver (coin) is called the $man\bar{e}$. But the Italian mina consists of 69a 40|staters, that is, of 20 ounces—a libra and two-thirds. But that which is called the barbarian, the Theban, consists of 60 staters, that is, $2\frac{1}{2}$ librae. But they coin other minas, some of 2 librae, some of 4, everyone according to his pleasure. And there have been many types of silver (coins) from time to time.

⁴¹⁷ This spelling with an e is justified by our present English usage, which comes down to us from the Greeks. The mss. do not of themselves justify a spelling here different from the "obolus" elsewhere. A has the word "obolus" or "obelus" seven times in this paragraph; in the first three instances there is no attempt to represent the medial vowel; in the last four it is indicated by $| \cdot |$. In B the vowel is so represented in six cases; only in the second instance is the vowel not represented.

⁴¹⁸ Prov. 17:6 in LXX,

⁴¹⁹ Cf. Hultsch, op. cit. p. 210.

⁴²⁰ Lev. 27:25 in LXX.

⁴²¹ This is the transliteration of the Greek adjective corresponding to *chalkūs*, a popular term for silver coins of small value.

⁴²² Cf. Hultsch, op. cit. pp. 133 f.

⁴²³ The Hebrew term בְּלְבֹּה. Lagarde's use of this term again in the next sentence is abundantly justified by the fragments of Epiphanius in his Symmicta I 214, first line 15, and 217, first line 10. The margins of A and B are contradictory.

- 52. [Concerning the nummus.⁴²⁴] A certain nummus was once called after one Numa who was a king of the Romans, and in accordance with his name the coin was coined. But the ancients called half of the silver (denarius) the dichryson.⁴²⁵ And the silver (denarius) is what the Romans call the miliarision,⁴²⁶ which is translated "military gift."⁴²⁷ This dichryson also was the silver (coin) that was later called repudiated. After the king had been killed, his stamp was still engraved upon the dichryson. When his coin came to be repudiated it was called fraudulent, that is, repudiated. But you find this term in the prophet also, O lover of learning, as he says: "Call them repudiated silver."⁴²⁸ But the Cyprians and other peoples call the assarion by the Greek name zirētia.⁴²⁹ And, again, the ancients had silver (coins) that were called lityra,⁴²⁹ also tyria;⁴²⁹ but we do not know how heavy these were as to weight.
 - 53. [Concerning the follis.] The follis is also called the purse,⁴³⁰ because it is a multiple; for it is $2\frac{1}{2}$ silver (coins), which is 250^{431} denarii. Two lepta are a follis according to the copper coinage,⁴³² but not according to the silver coinage. This also was of silver.⁴³³ And, moreover, even at the present time the Romans make use of this
 - ⁴²⁴ Cf. Hultsch, op. cit. pp. 293-97.
 - ⁴²⁵ Both A and B have marginal Greek spellings in dia, and in the Syriac this a is represented in every case save one by \dagger . I have followed the *Lexicon* of Sophocles, to avoid confusion with diachryson, "interwoven with gold."
 - ⁴²⁶ So the margin of B. This is the Roman *miliarensis*, named for its value, the one-thousandth of a pound of gold; cf. A. R. Burns, *Money and Monetary Policy in Early Times* (London, 1927) p. 242, n. 5.
 - ⁴²⁷ Lit.; but the term really means the daily wage of the soldier.
 - 428 Jer. 6:30; cf. LXX and Syro-Hexaplaric.
 - ⁴²⁹ Vocalized according to the Greek marginal glosses; not in the lexicons. Let students of Greek antiquities take notice of these terms.
 - ⁴³⁰ Speaking in Roman terms, Burns (op. cit. p. 439) says: "The purse of silver is estimated at 125 miliarenses weighing a little under two pounds, and was worth 9 solidi or one-eighth of a pound of gold." Cf. Hultsch, op. cit. pp. 340–48.
 - ⁴³¹ The Greek of Petavius reads "208." Lagarde says the Breslau ms. reads "220." Cf. his *Symmicta* I 213, 217 f., 222, 224; also Hultsch, *Metrologicorum scriptorum reliquiae* I 144 n.; also Burns, op. cit. p. 439.
 - ⁴³² The copper denarius became so common that the term δηναρισμον was employed to mean copper coinage. Cf. Dindorf's ed. of Epiphanius, IV¹ 138,
 - ⁴³⁸ Apparently a small silver coin (follis) worth 2 lepta.

69c number, 125 pieces of silver in number being considered among the Romans as heaped up together to make one purse, because the profusion of the quantity of the silver pieces fills the bag. For as the talent contains 125 librae by number, so also in the case of the follis 125 silver (denarii) complete⁴³⁴ the number. But you also find this, O lover of the good, in the book of Kingdoms, when Naaman the Syrian, turning in the chariot, went to meet with Gehazi and he. as if sent by Elisha personally, said, lying: "My lord sent me, saying: "There have come to me two needy sons of the prophets. But send them two garments and a talent of silver." And he said: "Take two talents of silver and two garments that may be changed." And he put the two talents into two bags and placed them upon two young men. 435 69d Now a talent, we say, consists of 125 librae, that is, the great talent; and this was placed in bags because it was in coins. For the number 125 is called a talent because of its great weight. For when we wish to mention what is excessive in weight we say "exceeding the talent," but when (a matter) of simple number, the number 125 is employed. 486 And, again, it is called the follis because of the interpretation "bag"; and in lepta it lumps up437 125 lepta of silver438 in one coin (name)439 so as to be called individually a follis, being mentioned by this name "bag." In accordance with another explanation among the Hebrews, the term salå440 is used; but this coin is entirely of silver, the weight half an ounce. This is what Abraham proposed to give to the sons of

 434 If the writing of A, with a double $\mathbb N$, be correct, then the reference is to what people "say" is the number.

435 II Kings 5:21-23 in LXX.

436 Lit., "accepted."

437 Lit., "swallows."

438 I.e., the silver denarius, just as the copper lepton was the copper denarius.

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

440 The word as here spelled means lit. "baskets"; it is no doubt the \sum_n which has been transliterated into Greek and then back into Syriac and has thus become obscured.

Shechem as the price of the field because of the double cave, saying, "four hundred double zūzē between us," which were 200 salīm. Toa |And442 the salå is interpreted as follis because of the roundness of form of the coin. The round scales of reptiles are called folides. When this is reckoned in talents the number is carried up to 125 librae, but when in follēs they are composed of 125 (denarii) of silver. It has the name of bag among the Romans, but among the Hebrews and Greeks that of snake scales. But the Alexandrians, having reduced the talent to the smallest (subdivisions), made it consist of 15 silver (coins) in number, for a silver (coin) was 100 denarii. And in a denarius there were 4 lepta. So all these made up 6,000445 lepta in a talent. To this point, again, as regards the weights and the silver (coins) and the measures and the numbers which we have adduced, we have also made explanation.

54. The names of the measures⁴⁴⁶ locally. The marēs⁴⁴⁷ is a measure among the people of Pontus consisting of 2 pots; but the pot among them consists of 10 xestai, so that the kupros⁴⁴⁸ consists of 20 Alexandrian xestai. Among the people of Pontus the kupros is a measure of dry produce of 2 modii; but it (the modius) is said by them to consist of 5 choinikes, and the choinix of 2 xestai, among them, so that the kupros would consist of 20 xestai. For there is also a great modius among them of 24 xestai. The litra is translated by the Romans as libra, which among the Romans etymologically⁴⁴⁹ means equality, that is to say, equality by measure. And there is in it 12 ounces. But from what language the name of the ounce has come we do not know with

⁴⁴¹ Gen. 23:16 in LXX. 442 Margin: "Concerning the sald."

⁴⁴³ Plural of *folis*, a Greek term here confused with *follis*, which latter was applied by the Romans to a small coin as well as to a leathern money bag.

⁴⁴⁴ An interpretation of the term folides.

⁴⁴⁵ B has 6,400 in text, and A adds 400 in the margin; but such a calculation does not fit Epiphanius' terms.

⁴⁴⁶ Plural in B. A repeats the title in the margin; on left margin: "Concerning the marēs, the kupros, and the choinix."

⁴⁴⁷ Cf. Hultsch, Gr. und röm. Metrologie, pp. 480, 574 f., 586.

⁴⁴⁸ Evidently an error for marēs; but kupros occurs in both Syriac mss. and also in the fragmentary Greek given by Lagarde, Symmicta I 218 and II 182. So also Hultsch, Metrologicorum scriptorum reliquiae I 264, line 15, and 269, line 23. But cf. our § 3, where the meaning is clear.

⁴⁴⁹ έτυμολογία is evidently the Greek that lies behind the Syriac 12 20215.

certainty;450 but from what we conjecture the ounce is called by a Greek name, being named because of the many parts in the litra. However, the litra is also said to be perhaps from the Hebrew or 70c Syriac language, as we have said above. For the li is, being translated, "to me," and the tra is "it is"; so that it will be: "Full weight belongs to him that receives." But the litra makes 288 grams, and every gram consists of 6 carats. But carats are the seeds that are found in the fruit of the carob tree. And this seed weight, if it is complete, equals the weight of 2 fat barley(corns), so that the litra consists of 3,456451 barleycorns, 1,728 carats, 288 grams, 452 12 ounces. But the ounce consists of 24 grams. And again, divided differently, the ounce is put453 in yet other terms. For the Hebrews, dividing the ounce into other parts, called it by other names. 454 For they called half an ounce a stater from the circumstance that when the scale pans 70d on both sides are equal in inclination. If half an ounce is put into each side of the balances and the equipoise of the beam is brought about in accordance with the pointer that is in the middle of the balances, it comes⁴⁵⁵ to be called a stater.⁴⁵⁶ That is, the half of an ounce which was determined by the equality of inclination they called a stater, that which was called by them the double zūzå. And the stater with them is the half-ounce, 2 shekels as they are called in the Hebrew, as we have said above, while according to the etymology of the language they are interpreted through sekel457 as a "taking up"458 or a "weighing down,"459 as we say "it weighs down" or "it inclines." And, again, the shekel, which is half a stater, one-fourth of an ounce, has 2 lepta

⁴⁵⁰ Lit., "we do not know much."

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

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

⁴⁵³ Lit., "falls."

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

⁴⁵⁵ Lit., "it causes to pass over."

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

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

⁴⁵⁸ Corresponding to the Aramaic meaning of the root.

ילָם The Syriac root שנו is practically equivalent to the Hebrew אָם The Syriac root.

- in it. And the lepton is a weight which is one-eighth of an ounce, and by some it is also called the obelus.460 But some divide the ounce into 71a 7 obeloi, while some change the name obelus. Since it is numbered among the weights they call it the obolus, because the ancients, consuming their lives in war, did their business by means of arrows, for the arrow was called the obelus. And a man would give 2 obeloi and get bread or anything else pertaining to food. Therefore in the temple in Jerusalem there sat the money-changers who were called trapezitai,461 whose tables the Lord overturned,462 which (tables) were for the coinage, which gets its name from this circumstance, that at royal courts by this means men think463 that the world is controlled. But it was called silver (coinage) because at the time it was made of silver with the image of the king on it. There was a large one, (used) as a symbol and a weight, that was called a silver (talent), as I have 71b already said, of 100 denaria. 464 But every denarion was 60 assaria. The silver (coin), however, that is current is that which is called the mina, according to the Hebrew; therefore it was called the mina according to those things previously determined by me above. But since it was impossible, if the large silver (mina) was carried about, to buy bread or anything else of small value, it was necessary to give the large silver (minas) to the money-changers and to change (them) for small coins, that is to say, to change (the money), that is, to make exchange. Hence those called trapezitai are also called money-changers. Therefore also the Lord, overturning their tables there, scattered their silver (minas). For this reason also there came about the name of the obolus, because by means of such little arrows as these the business of the wars of mankind was carried on.
 - 55. Concerning the xestēs. But the name of the xestēs is from the great measures divided into small parts. Because some have sought
 - 460 An attempt to reproduce an approximation of the original idea of Epiphanius; our Syriac mss. are not altogether consistent, but our e corresponds generally to o and our o to o.
 - ⁴⁶¹ Derived from the Greek word for "table"; cf. our term "bankers," from a Middle English root akin to our "bench."
 - 462 Matt. 21:12 ff., with parallels in the other three Gospels.
 - ⁴⁶³ I.e., "coinage" (νόμισμα) is derived from the verb νομίζω, which Lagarde takes to be the word lying back of the Syriac.
 - 464 See § 45. This largest silver (coin) was only a term, not an actual coin in use.

- 71c to learn whence this measure is derived and have not found out, we have assented with some of the ancients as to whence this derived (term) is taken. Contrariwise it is Greek, from the circumstance that by means of it large measures are reduced to smallness. The Romans, taking over its name, inasmuch as they had a measure of 6 xestai, which (number) is pronounced by them in the Roman language sex, say therefore not xestes but sextari, from the Roman language sex, say therefore not xestes but sextari, from the Roman language sex, say therefore not xestes but sextari, for that is, from the command a measure of 6 xestai, which (number) is pronounced by them in the Roman language sex, say therefore not xestes but sextari, for that is, from the command a multiple of the xestes. They also call the little xestes the sexton, for it is the sixth part of what is called among them the congiarium.
- 56. But the congiarium⁴⁷⁰ is a liquid measure among the Romans also. For likewise the name is even pronounced in the Roman fashion. For this measure you have the further evidence of the Chronicle of Eusebius and the other chroniclers, (relating) that as each of the kings in (his) time (bestowed) gifts upon the Roman populace, they accordingly bestowed good cheer. It is to be interpreted "coiled up"⁴⁷¹ or "put together," for the Roman conge⁴⁷² means "assemble" or "put together."
 - 57. No one of those who have met with these weights and measures which have been mentioned by us for the second time can find fault, as though the writing were without purpose instead of to teach accuracy; for although we spoke of them heretofore somewhat briefly, we have now set down for the sake of accuracy those things also that had been abbreviated. Hereafter we shall tell about land measures and the measurements upon the land, for they also are in the divine Scripture.
 - 465 Or perhaps: "It is from the Greek usage."
 - 466 Lit., "scraped down." The Syriac verb doubtless represents the Greek $\xi \omega$ or $\xi \delta \omega$, and from this root Epiphanius would derive the term $xest \tilde{e}s$.
 - ⁴⁶⁷ Low Latin may have had some such term as sexter for "six times," after the analogy of ter and quater.
 - 468 Lit., "the xestes much doubled."
 - 469 I.e., the Latin sextum, "the sixth."
 - ⁴⁷⁰ The same measure as the *congius*, but also meaning a gift of a *congius* distributed among the people, hence also in a more general sense a largess in money of undefined amount. Cf. Hultsch, *Metrologicorum scriptorum reliquiae* II 117.
 - ⁴⁷¹ This corresponds to the second Greek term of this pair, συνεστραμμένον; and the second Syriac term corresponds to the first of the Greek, συνημμένον.
 - ⁴⁷² B margin, κονγε, evidently a conflation of the two Latin verbs cogo and congero.

WEIGHTS AND MEASURES

- 58. Concerning the field. The field⁴⁷³ is a land measure. Now roughly and generically the entire earth is called a field. For if we say, "The field offers pasturage," it means that the whole world together is green with vegetation. But again, the field is also a measure of land. And you⁴⁷⁴ find in the divine Scripture, O lover of the good, about the field of Abiezer.⁴⁷⁵ And it consists of 5 or 6 seahs,⁴⁷⁶ so that it is either 72a a fifth or a sixth of a jūgon. But this is an Egyptian measure, for the Egyptians measure all their land in fields.
 - 59. Concerning the jugum.⁴⁷⁷ And there are 6 fields in a $j\bar{u}gon$ of land of the second class, but 5 (in land) of the first class. But among the Romans jugum means "pair" or "yoke," because it is the plowing of a yoke of oxen for a whole day; for the same reason also (we find) the decad⁴⁷⁸ in the agriculture of the Palestinians and Arabians. But among the Cyprians they are called zyga,⁴⁷⁹ and among other peoples syntelesmata.⁴⁸⁰ There is in the field, according to the measure of the measuring rod of $6\frac{2}{3}$ cubits, called among surveyors the akaina, 20 by 20 (rods). For the field consists of 5 plethra of land of the first class, but of 6 plethra of the second class. [The measure of the field⁴⁸¹
 - 473 The margin of B gives the original Greek, apoupa.
 - ⁴⁷⁴ Following B; at this point four folios of A are from a second hand and much inferior to most of that ms.
 - ⁴⁷⁵ The reference is perhaps to Josh. 17:2 or to Judg. 6:11 and 8:32.
 - ⁴⁷⁶ I.e., the land these seahs would sow. B omits the word "seahs," and in the light of the next section we cannot be sure A has the correct form of the word.
 - ⁴⁷⁷ Otherwise jugerum (plural, jugera), called in the fragments in Lagarde, Symmicta I 219, lotγερα μικρά. The Syriac word is the same which was translated jūgon just above and which there referred to the loῦγον or εγγεον, a unit of land used in determining the imperial taxes. Cf. the Lexicon of Hesychius; also K. G. Bruns and Ed. Sachau, Syrisch-römisches Rechtsbuch aus dem fünften Jahrhundert (Leipzig, 1880) p. 33, line 19. In most cases the present section refers to the Roman jugum, an altogether different thing.
 - ⁴⁷⁸ I.e., most obviously, 10 days' plowing; but this was also perhaps the amount of land sown by 10 seahs of grain.
 - ⁴⁷⁹ This is the Greek margin of B, meaning primarily "yokes," and used as a synonym for the Roman jugera.

 - ⁴⁸¹ The dimensions immediately following and the previous reference to the use of the field as a land measure among the Egyptians make it certain that the field here mentioned is the Egyptian. Cf. A. H. Gardiner, *Egyptian Grammar* (Oxford, 1927) p. 200.

is not like ours, for it extends 20 (rods) by 20 according to the reckoning of 5 cubits (to the rod). But the plethron is 20482 by 20 cubits, called the sataean483 among the Palestinians and Arabians, For 30 72b sataeans constitute a jūgon of land of the first class. Therefore, just as the quantity of 30 modii like that in the Gospel⁴⁸⁴ is called a kor, so also here the 30 sataeans are called a koraean. But a koraean of land of the second class has 60 sataeans in [the measure. And, again, in measurements upon the land the sataean has 6 cabs⁴⁸⁵ in] it. But these 30486 sataeans are 13 jugera—like the one-fifth of the measure among the Palestinians487—that is, 13 yokes. For the Romans say junge for "yoke up," since a yoke of oxen will plow $2\frac{1}{3}$ sataeans in a day. You inquire as to the measure of the land, is it thus?488 You inquire as to the measure of the seed, is it thus?488 For, the structure of the modius being enlarged, the overflow, that is, the overfulness of the modius, constituted a part⁴⁸⁹ of the modius. Therefore when the modius is small⁴⁹⁰ it consists of 5 cabs, but when it is spacious it consists of 6. Therefore also the sataean consists of 6 cabs in the measurement of 72c land, and of 6 cabs (consists) the measure of seed. And we have told the things concerning the sataean, the plethron, the yoke, the $j\bar{u}gon$, the koraean, the field, and the jugera.

- 60. Concerning the cubit. And this also is in the divine Scriptures
- ⁴⁸² This first number must mean rods, since there are 5 plethra in a field; if taken as cubits in both cases, there would be 25 plethra in a field. Hultsch, Gr. und röm. Metrologie, p. 599, now reads 60 by 60 cubits as the meaning of the fragments in Lagarde, Symmicta I 218 f.; and this agrees practically with what we have just said about the Syriac text. Bar Bahlul, Lexicon Syriacum (ed. R. Duval) col. 1576, line 3, calls the plethron a jugum. Does he mean in Palestine?
- ⁴⁸³ I.e., a land measure corresponding to the seah as a measure of seed; the Syriac and Greek have an adjectival form here. The term *koraean* below has the same explanation.
 - 484 The modius is mentioned in Matt. 5:15; Mark 4:21; Luke 11:33.
- ⁴⁸⁵ As the square brackets indicate, the word does not occur in A; the Greek of Lagarde's Symmicta I 219, καβίεας, again indicates such an adjectival form as we have indicated by sataean and koraean.
 - 486 Reading according to B, which the context demands.
- ⁴⁸⁷ § 58 has called the seah or *sataean* one-fifth of the field, and this parenthesis must really belong to that term.
 - 488 Lit., "has it thus?" or "has it so much?"
 - 489 Lit., "half"; but it cannot be this in the light of what immediately follows.
 - 490 Lit., "compressed."

in many places. For it is said that the specifications of the ark of Noah were given by means of cubits. For it was said: "Thou shalt make it 300 cubits long, 30 cubits high, and 50 cubits wide, and within a cubit thou shalt gather it together above."491 The cubit then is a measure, but it is taken from the measure of the forearm. 492 For the part from the elbow to the wrist and the palm of the hand is called the cubit, the middle finger of the cubit measure being also extended at the same time and there being added below (it) the span, that is, of the hand, taken all together. 493 This cubit has 24 fingers 494 in the 72d measure, if the cubit is a linear measure. If, however, it be $\tau \epsilon \tau \rho \dot{a}$ γωνος, which is measured along two sides, it is of 48 fingers. 495 When employed in measuring a round piece of timber, when doubled four times it is called a solid cubit and is of 192 fingers. 496 But in this usage the finger contains 8 lepta. The measure of a piece of timber, however, is taken from the circumference of the timber. For example, if you wind a cord about the piece of timber and it is found that there are in it 72 fingers, or as many as there may be, then you multiply the 72 fingers by 72 again, which makes 5,184 fingers. You divide these again by 12, and there are 432 fingers. 497 You take the length of such a piece of timber, whether its length be 10 or 12, or whatever it may be. If it be 10 cubits, you multiply the 432 lepta by these 10, and there are 4,320 lepta. Then you divide these by 192, and they make 20 73a solid cubits, which are 3,840 lepta, that is to say, fingers. And there yet remain 480 lepta, of which the $\frac{1}{192}$ part makes 2 cubits, which is 384 lepta, and there remain 96 lepta. 498 Then, since it does not have

⁴⁹¹ Gen. 6:15-16; cf. SG, p. 37. 492 Lit., "hand."

⁴⁹² Cf. SG, p. 37. Lagarde translates: ".... und hinzugefügt wird unterhalb der spanne, das heisst aber welche eine geschlossene faust ausfüllt."

⁴⁹⁴ More exactly, "fingerbreadths."

⁴⁹⁵ I.e., Epiphanius measures 24 fingers along one side of the quadrangle and 24 fingers along another side, then takes their sum.

⁴⁹⁶ Epiphanius seems to think of a cubic block, around which he makes two complete measurements, each of them amounting to 96 fingers.

⁴⁹⁷ The significance of this last figure can only be the area of a cross-section of the piece of timber, and that would be 412+ units, if the circumference be 72—not very exact calculation.

⁴⁹⁸ The only reason for this second division is that the science of mathematics was not far advanced in the author's day, and he must divide by successive subtractions.

another measure of 192, so that it might be reckoned a solid cubit. we now divide the fingers which remain into lepta. Then since a finger contains 8 lepta, 499 one-eighth of these 96 lepta that remain makes the number 12, which is 12 fingers, making half a cubit.500 So there are, in a piece of timber that is 72 fingers in circumference and 10 cubits long, 22 solid cubits and 12 fingers, that is, $22\frac{1}{3}$ (solid) cubits. 501 But the simple cubit of linear measurement contains 3 spans, 502 6 hands, 503 or 4 palms. 504 And there are 8 fingers in the span and 4 fingers in the 73b hand. But when it is closed it is called the fist. It is, however, often also called the gronthos, 505 inasmuch as athletes use this form when engaging in a fight. Therefore the apostle says: "Thus I fight, not as if I beat the air."506 For what is called the palm is employed as a measure by women in making fabrics for clothing. For they stretch out the fingers from the tip of the nail of the middle finger to the "breast" of the palm of the hand, that is, to the great joint, and there are six fingers in it. This is the account of the cubit, the span, the hand, the finger, and the palm. And to this point is concerning measurements on the earth by means of which land is measured which are employed in the Scriptures. But I have also told about the measurement of round timbers, although it is not employed in the divine Scripture.

- ⁴⁹⁹ I.e., the term *lepta* seems to be preferred when speaking of cubic fingers, but the author is not consistent in his usage.
- ⁵⁰⁰ Only in linear measure; has the author forgotten he is dealing with cubic measure? But it is a fact that the 96 is half of his solid cubit.
- 501 A result far from accurate. Since 18 fingers are a cubit, 324 square fingers are a square cubit, and the area of a cross-section of this piece of timber would be, according to a previous calculation, 412/324 square cubits. This fraction multiplied by 10 gives as a result $12\frac{2}{3}$ solid cubits.
 - ⁵⁰² Margin: σπιθαμη.
 - ⁵⁰³ More exactly, "handbreadths." Margin: $\pi a \lambda \epsilon \sigma \tau \eta$.
- ⁵⁰⁴ As described below it is a "handlength," and the "palm" is sometimes used in this sense. Margin of both mss. is $\delta\rho\theta\iota\alpha\iota\sigma$ s.
- soft The Syriac term is an altogether unusual form, clearly a transliteration of some such Greek word. The margin of B is $\gamma\rho\rho\nu\theta\alpha\iota\sigma$, but the margin of A is $\pi\nu\gamma\mu\eta$. The latter copyist evidently took it for a noun rather than an adjective. The fact that the marginal readings are exactly reversed in the case of the preceding "fist" points in the same direction.

⁵⁰⁶ I Cor. 9:26.

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CONCERNING NAMES OF PLACES, IN PART507

- 61. Ararat is a place in Armenia in which there is a mountain called Lubar. ⁵⁰⁸ On it the ark of Noah came to rest, ⁵⁰⁹ and it is situated in the middle of Qardū ⁵¹⁰ and in the salt lands of Armenia. ⁵¹¹
- 73c 62. [Concerning Aṭaṭ.] Aṭaṭ,⁵¹² in Transjordania, where they made lamentation for Jacob when he died. It is four miles⁵¹³ from Jericho, about two miles from the Jordan. And it is now called Bēth-ḥaglâ,⁵¹⁴ which is interpreted the place of a circuit, because there, making lamentation, they completed a circuit. And there is a fountain of sweet water in the place. At this fountain stands to this day a great thorn bush, which is interpreted aṭaṭ.⁵¹⁵ On account of this thorn bush the place also is likewise called the "thorn bush" of the salt lands.
 - 63. [Concerning Abarim.] Abarim,⁵¹⁶ the mountain on which Moses died. It is said, however, to be Mount Nebo, and it is in the territory of Moab, opposite Jericho, overlooking the Jordan, on the summit of Pisgah. And it is visible on the ascent from Libias⁵¹⁷ to Heshbon,⁵¹⁸
 - 507 Title repeated in margin of A.
 - ⁵⁰⁸ Bk. Jub. 5:28; 7:1; 10:15, in R. H. Charles, The Apocrypha and Pseudepigrapha of the O. T., Vol. II (Oxford, 1913).
 - 509 Gen. 8:4.
 - ⁵¹⁰ This term is found in the Peshitta, Gen. 8:4, and the corresponding gentilic in Isa. 37:38. The word Κορδυαίων, quoted by Josephus (Antiquities I iii 6), indicates that the word "Qardü" goes back at least as far as Berosus. Cf. Eusebius, Onomasticon, ed. Klostermann (Leipzig, 1904) pp. 2 f.
 - ⁵¹¹ This term is found in LXX of Isa. 37:38. The fact was noted by Eusebius, op. cit. p. 38, line 11.
 - 512 Atad in MT and LXX, Gen. 50:10 f.
 - 513 I.e., $\sigma\eta\mu\hat{\epsilon i}a.$ B margin adds: "i.e., the pillars or posts set up along the roads."
 - ⁵¹⁴ Josh. 15:6. According to the *Encyclopaedia Biblica* I (London, 1899) 557 Eusebius mistakenly identifies this place with Atad; cf. his *Onomasticon*, ed. Klostermann, p. 8.
 - 515 I.e., Lagon, "thorn bush," is equated with _a_].
 - ⁵¹⁶ Deut. 32:49. A comparison with Eusebius, op. cit. p. 16, indicates clearly the source of the statements about Abarim; this is also the source of many of the statements that follow.
 - 517 Margin of A: απολι βιαλος; margin of B: απο λιβιαδος.
 - 518 Cf. map at end of the Onomasticon in Klostermann's edition.

which is Ḥeshbū,⁵¹⁹ called by the same names, over against Mount Peor,⁵²⁰ which also is thus called to this day. So also again the place is still called Pisgah, which is interpreted "hewn stone."⁵²¹ It is also often called a hill. Therefore it was said to Moses: "Go up on Mount Nebo to the hill of hewn stone,"⁵²² and he died.

- 64. [Concerning Azekah.] Azekah is a city of the Canaanites to which Joshua the (son) of Nun pursued the five kings. ⁵²³ Moreover, it belonged to the tribe of Dan. ⁵²⁴ But it is now called in Syriac Hewarta, for the reading Azekah is Hebrew; and it is translated into Greek as "white." It is situated midway between Eleutheropolis and Elia, ⁵²⁵ nine miles from Eleutheropolis, where Goliath died. ⁵²⁶
- 66. [Concerning Anathoth.] Anathoth, a city in the portion of Benjamin, set apart for the priests, in the neighborhood of Elia, about 74a three miles away.⁵³¹ Jeremiah the prophet was from here. But what was formerly a city is now a village.
 - 67. Ḥafrå,⁵³² in the portion of Benjamin, still exists. It is a large village of Ephraim five miles⁵³³ east of the city of Bethel, but it was formerly a city. And it is situated near the wilderness of Bethel, as
 - 519 Lagarde cites his Armenische Studien, § 1038, which I have been unable to consult; he also thinks G. Hoffmann in ZDMG XXXII 743 m may be pertinent.
 - ⁵²⁰ Cf. Eusebius, op. cit. p. 168, on Num. 23:28.
 - ⁵²¹ LXX in Num. 21:19 and 23:14; Deut. 3:27.
 - 522 The nearest approach to this reading is Deut. 3:27 in LXX.
 - 523 Josh. 10:10 f.; Eusebius, op. cit. p. 18.
 - 524 Josh. 15:35 and Eusebius say Judah.
 - 525 Margin: "Jerusalem was called Elia of yore."
 - 526 Cf. I Sam. 17:1; i.e., Goliath is said to have died at Azekah.
 - 527 Cf. LXX of I Chron. 8:13; J. Payne Smith, op. cit. col. 152:
 - ⁵²⁸ I.e., the Aijalon of Josh. 10:12; cf. Eusebius, op. cit. p. 18.
 - 529 I.e., "milia (passuum)," Roman miles.
 - Eusebius has the plural, "cities." 531 Cf. Eusebius, op. cit. p. 26.
 - 532 The biblical Ophrah, Josh. 18:23. Cf. Eusebius, op. cit. p. 28.
 - 533 Margin: "σημεία, the pillars or posts set up along the roads."

WEIGHTS AND MEASURES

you go down by way of the Akrabattinē⁵³⁴ to the Aulōn⁵³⁵ (valley). Thither the Lord Jesus Christ turned aside when they came to anoint him king.⁵³⁶ And, going to the wilderness, to the city of Ephraim,⁵³⁷ he hid himself there, where there is a great miracle to this day. For vipers or other noxious reptiles are not found. But if you compel a viper to go upon the soil of the village, it loses all its strength and is unable to do harm and finally dies; but it makes haste to depart from these borders. The people of the place say that the Lord Jesus Christ gave this sign to the village at the time when he was abiding there, sealing up the place so that a reptile would not come there, or, if it disobeyed in any respect, it would do no harm. But if and when it disobeyed, seeking to remain in the place, it would perish immediately upon entering and be found dead.

- 68. [Concerning 'Avī'āzār.] 'Avī'āzār, 538 the stone of my help, the place upon which the ark rested when it returned from the foreign tribes. 539 And it is situated between Elia and Azotus, 540 near Lower Beth-Shemesh, which is fourteen miles distant east and north of Eleutheropolis, in a valley.
- 69. Concerning the threshing floor of ⁵Årån.⁵⁴¹ This is Jerusalem, that is, only the inclosure of the temple wall, specifically⁵⁴² where the altar⁵⁴³ was built.
- 70. [Concerning Abel-meholah.] Abel-meholah,⁵⁴⁴ a city of one of the princes of Sodom,⁵⁴⁵ whence Elisha was. It is now a village in the Aulōn (valley), from Bajshân⁵⁴⁶ ten miles distant toward the 74c south, that which is now called Beth-meholah.

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    Eusebius, op. cit. p. 14, line 10.
    John 6:15.
    John 11:54.
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- ⁵²⁸ I judge this to be a confusion with the name Abiezer (Josh. 17:2) and have vocalized according to R. Payne Smith, but the reference is clearly to the Ebenezer of I Sam. 7:12.
 - 539 The equivalent of the LXX άλλόφυλοι, Philistines.
- 540 Cf. Eusebius, op. cit. p. 54, under Βηθσαμές: καὶ ἔστιν εἰς ἔτι νῦν ἀπέχουσα Ἐλευθεροπόλεως σημείοις ἱ πρὸς ἀνατολὰς μεταξὺ Νικοπόλεως. May we venture to correct his text on the basis of the above reading?
 - ⁵⁴¹ II Sam. 24:16; II Chron. 3:1.
 - 542 The margins of both A and B read, "correctly."
 - ⁶⁴³ B: "temple." ⁶⁴⁴ I Kings 19:16.
 - ⁵⁴⁵ Eusebius, op. cit. p. 34, reads "Solomon," as in I Kings 4:12.
- ⁵⁴⁶ So found in the Peshitta of II Mac. 12:29; the modern Beisan, biblical Bethshean.

- 71. Concerning Rekem. Rekem, which is in Kingdoms,⁵⁴⁷ but called Rekem⁵⁴⁸ in Isaiah.⁵⁴⁹ It was, however, a great and famous city that was reckoned to be in Arabia-Palestine, which is also called Edom⁵⁵⁰ in the Scripture. But in the Greek language it is called the Rock. You also have this name in Isaiah, who says: "And the Rock shall be desolate," but in (some) codices: "The Rock shall be desolate." For it is not in regard to a rock that the divine Scripture says, "it is desolate," as many mistakenly think, but in regard to that which we have indicated. And it is situated in Mount Seir; often it also is called Seir, for it had these names from Esau, because he built it.

 74d For he was named Esau because of ruddiness of countenance, Seir because of hairiness, ⁵⁵² Edom because of gluttony and worldliness, because he sold his birthright in exchange for food. But the inhabitant
 - 72. [Concerning In-Jawn.] In-Jawn. 553 "near Salim," where John
 - side that Δ is an error for Δ c.1. So and LXX πετρα. Is it possible that Δ is an error for Δ c.1. Num. 31:8, where we find Rekem or Rokom as the name of one of the kings of Midian, from whom the city of Rekem was named according to Josephus (Antiquities IV vii 1). Cf. Eusebius, op. cit. p. 144.

of the (region) round about is called, along with it, Edom.

- path in the first instance and a point above in the second. This may be intended to indicate the vocalization Rekem in the first place, and Rekom or Rokom in the second, following Eusebius, op. cit. p. 144, lines 7 f. It is a curious fact that the Lee edition of the Peshitta has this point beneath only in three places where it stands for MT Kadesh (Gen. 14:7; 16:14; 20:1), while there is no hint as to the vocalization elsewhere; the Urmia and Mosul editions uniformly point Rekem.
- ⁵⁴⁹ The name Rekem per se does not occur in Isaiah in MT or LXX; so Josh. 13:21 may be meant. Joshua makes Rekem one of the chiefs of Midian, the same mentioned in Num. 31:8. Josh. 18:27 refers to a city of Benjamin which could hardly be confused with Petra. Dalman (Neue Petra-Forschungen [Leipzig, 1912] p. 14) suggests that the identification of Selac with Rekem may have arisen through the use of a compound name Selac-Rekem to designate the most conspicuous outpost of the ancient Edomite capital. MT has the name Rekem also in I Chron. 2:43-44 and 7:16; but it occurs in LXX in I Chron. 2:43 and 7:16 only. Cf. also Eusebius, op. cit. p. 142.
 - 550 Ps. 60:8 f.; 108:9 f.; cf. Syro-Hexaplaric version.
- 1531 Isa. 16:1 in LXX; but LXX has μη instead of the "and," while Syro-Hex. has \(\frac{1}{2}\).
 - ⁵⁵² Cf. Eusebius, op. cit. p. 150; Josephus, Antiquities I xx 3.
- sss Not a mere transliteration of the Greek, but the form occurring in the Peshitta of John 3:23. B might be read In-Nun, nearer the Greek.

WEIGHTS AND MEASURES

was baptizing in the Gospel of John. And the place, moreover, is to be seen to this day, eight miles south of Bajshån, near Salim and the Jordan.

73. [Concerning Bethel.] Bethel⁵⁵⁴ is even today a village, ten miles distant from Elia as you go to Neapolis, on the right hand of the way, (a village) which of old was called كالماء منافعة and Luz. It is also of the tribe of Benjamin, near Bethau⁵⁵⁶ and Ai. And Joshua besieged it, killing its king.

74. [Concerning Jerusalem.] (As for) Jerusalem, of it Adonibezek 75a was king,557 and afterward the Jebusites, by whom it was called Jebus. When David had driven them out⁵⁵⁸ he made it a priestly metropolis of Judah because of the temple that was established in it. Josephus says that this is the Salem of Genesis over which Melchizedek was king. 559 And it was in the portion of the tribe 560 of Benjamin. But others say that the Salem of Melchizedek was opposite Shechem in Samaria, whose grounds are seen (lying) waste. For Eusebius also, who wrote the Onomasticon, 561 so testifies, saying: "Salem is the city of Shechem, which is Shechem, 562 as the Scripture says. But there is also another village to this day beside Elia, to the west of it. And there is yet another situated in a plain eight miles from Bajshån (the village), of Salūmia. But Josephus says that this is the Salem over which Melchizedek was king, saying: 'Salem is that which was later 75b Jerusalem.' "563 But some say that there is another Salem near Hobah,564 to the left of Damascus.

⁵⁵⁴ Gen. 28:19. Cf. Eusebius, op. cit. p. 40.

⁵⁵⁵ A LXX misreading of the Hebrew אולם לרז of Gen. 28:19.

⁵⁵⁶ The Beth-aven of MT in Josh. 7:2 and 18:12; the name Bethel has dropped out of LXX in the former passage. Cf. Eusebius, op. cit. pp. 50 and 66.

⁵⁵⁷ Judg. 1:5; cf. Eusebius, op. cit. p. 106.

⁵⁵⁸ I Chron. 11:4-5.

⁵⁵⁹ Gen. 14:18; Josephus, Antiquities I x 2.

⁵⁶⁰ The order of the two words "portion" and "tribe" is unusual; it has been transposed from that found in Eusebius.

⁵⁶¹ Lagarde is more literal in using the word τοπικα, but this is the work referred to. The margin reads, then: "τοπικα, that is, because of the happenings in the places."

⁵⁶² Eusebius, op. cit. p. 152, has here two Greek names for the place, in the first instance $\Sigma_{i\kappa l\mu\omega\nu}$, in the second $\Sigma_{\nu\chi l\mu}$.

⁵⁶³ Josephus, loc. cit.

⁵⁶⁴ Gen. 14:15.

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75. [Concerning Jåfō.] Jåfō, which is transferred (into Greek as) Jōpē, is a city of Palestine on the seacoast in the portion of Dan. ⁵⁶⁵ But today many of its buildings are in ruins. Here Jonah the prophet embarked for Tarshish, ⁵⁶⁶ which is called Tarsus above. ⁵⁶⁷ And here they of Judea were accustomed to embark—I mean, from Jōpē—for it was their port.

76. Akko,568 which is Ptolemais and Thimuna,569 beside great Carmel, was also the harbor of Jamnia⁵⁷⁰ and the port for Betosigon.⁵⁷¹ But it is now laid waste. From here, again, they say Jonah, having been vomited up by the whale, departed on the way to Nineveh, the great city, for forty days. For thus it is in the Hebrew: "Jonah began to enter the city forty days."572 But it is not possible that the city could have had a street of forty days' (length), but it is also impossible 75c that Jonah could have sat by it forty days until he saw what was going to take place; for so do the followers of Aquila interpret: "Again forty days and Nineveh shall be overthrown."573 Where then did Jonah tarry, so that he knew that it was not yet overthrown? Or while the sun beat down upon his head with heat, the gourd from which he had shade rising up over his head? And if he waited for forty days while it shaded him from the heat, why did he say: "It sprang up one night and withered another,"574 if he persevered for forty days looking for what was to take place? So the seventy-two have well translated: "Yet three days and Nineveh shall be overthrown."575 For they have explained that what is involved in the

⁵⁶⁵ Cf. Eusebius, op. cit. p. 110.

⁵⁶⁶ Jonah 1:3.

⁶⁶⁷ Josephus identifies the two places; see Eusebius, op. cit. p. 100. But Epiphanius has not previously mentioned Tarsus.

⁵⁶⁸ The modern Acre; Eusebius, op. cit. p. 30.

⁵⁶⁹ B: במבבל; B margin: θ ו μ ουν α . There is a modern ed-Damun southeast of Acre.

⁵⁷⁰ Josephus (Vita, § 188) mentions a Jamnia in northern Galilee.

⁵⁷¹ Can there be any connection with the σιγωφ or σιγω of Josephus, Jewish War II 573? B margin: βιτοσηγων.

⁵⁷² This is not the reading of MT in Jonah 3:4.

⁵⁷³ The margin of the Syro-Hexaplaric version reads: "The rest say, forty." Cf. also Field, *Origenis Hexaplorum quae supersunt*, on Jonah 3:4.

⁵⁷⁴ Jonah 4:10.

⁵⁷⁵ LXX of Jonah 3:4; also the Syro-Hexaplaric version.

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forty days is said of the journey, as we think. And when they have explained it as the measure of the length of the journey, they have resolved the difficulty of the words and have explained the note about the three days.

- 75.d 77. Concerning Karmelå. Karmelå, where Nabal was, 576 is a village that is even yet called Karmelå, which is transferred (into Greek as) Karmelos, toward the east from the tenth milestone on the road from Hebron, where there is also situated a fort of the Romans. 577
 - 78. Concerning another second Karm^elå. The other Karm^elå is the great mountain that reaches to the sea of Phoenicia and separates Palestine from Phoenicia; (it is) where Elijah sat.⁵⁷⁸
- 79. [Concerning Karchēdōn.] Karchēdōn,⁵⁷⁹ which is Carthage, also Carthagina, the metropolis of Africa. Thither once upon a time Canaanites migrated from Phoenicia. For even until today the Africans speak Canaanitish. And being asked about their language, they reply: "We are Canaanites." But they are called Bizakanoi,⁵⁸⁰ which is translated "scattered." But because of their racial relationship to the Phoenicians, Isaiah says to the king of Tyre: "Till thy land, | for the ships of Karchēdōn no longer come to thee." But in the Hebrew Isaiah and Ezekiel call it Tarshish. 583
 - 80. [As to the quarters (of the heavens) and the stars which are in the divine Scriptures.] Again, O lover of the good, I also prepare you an account of the quarters (of the heavens) and of the stars which are in the divine Scriptures. East, west, north, south, according to the word spoken by the Lord in the Gospel, shall come and lean on the bosom of Abraham and of Isaac and of Jacob in the kingdom of heaven; but the sons of the kingdom—as we would say, the sons of

⁵⁷⁶ I Sam. xxv.

⁵⁷⁷ Cf. Eusebius, op. cit. pp. 118-19.

⁵⁷⁸ Cf. Eusebius, *loc. cit.* Cf. LXX of IV Kings 1:9, where the exact word of Eusebius does not occur, but an excellent synonym. George Adam Smith thinks Mount Carmel is the scene of the story here related (Hastings, *Dictionary of the Bible* I 355b).

⁵⁷⁹ Cf. Eusebius, loc. cit.

⁵⁸⁰ B has two Greek readings in the margin: ζιβακανος and βιζκανοι. Named from the Roman province Byzacium in North Africa.

قرص Based on the widespread Semitic root 17, حراص .

⁵⁸² Cf. Isa. 23:10 in LXX.

⁵⁸³ Isa. 23:1, 6, 10; Ezek. 27:12, 25; 38:13.

Israel—shall go out into outer darkness. 584 But some one may say: "You have told us something superfluous in speaking of east and west and north and south, for who does not know these terms and the local significance⁵⁸⁵ of them?" But I have called them to mind that I might explain their origin. Now it will occur to you at once, O lover of the good, concerning Job, that "he was a highborn man of those 76b from the (region of the) rising of the sun."586 So the east, 587 where the sun rises, gets its name accordingly. But if the highborn and the lowborn are known by birth, 588 Job was exceedingly highborn. For he was the son of Zerah, and Zerah was the son of Reuel, and Reuel was the son of Esau, 589 Esau was the son of Isaac, Isaac was the son of Abraham, he (Job) being the fifth after Abraham, that is, from Abraham. He (Abraham) was above all nobility of birth, 590 he who was known as the friend of God. 591 For if the friends of kings 592 are known as highborn, how much more highborn was Abraham, who was named "the friend of God"?593 But from the east also the easterly wind is called euros, either because it blows widely⁵⁹⁴ or because it is set at the

⁵⁸⁴ Cf. Matt. 8:11 f. and Luke 13:29; not an exact quotation.

⁵⁸⁵ Rather free translation justified by the context.

⁵⁸⁶ Job 1:3 in LXX.

⁵⁸⁷ The very same word just translated "rising."

⁵⁸⁸ The word seems to be pointed as a participle, meaning "friends"; but it can equally well mean "by the womb" or "by birth," and this fits better what immediately follows. The later reference to the "friend of God" may, however, hark back to the meaning "friends."

⁵⁸⁹ Gen. 36:13 and 10.

 $^{^{590}}$ For the idea of Abraham versus the entire human race, cf. Boreshith Rabbah 42:13.

⁵⁹¹ James 2:23; Isa. 41:8; II Chron. 20:7. Cf. Philonis Alexandrini *Opera quae supersunt*, ed. L. et P. Wendland, II (Berlin, 1897) 226 (Mangey ed. [London, 1742] I 401).

 $^{^{592}}$ R. Payne Smith, op. cit. col. 3879, cites III Esd. 8:11, 13, 26 as authority for the statement that the seven nobles nearest to the king of the Persians were called "friends."

⁵⁹³ Other instances of this phrase applied to Abraham, but as an epithet rather than a name, are: Zadokite Fragments 4:2; Jub. 19:9; I Clem. 10:1 and 17:2; Jerusalem Targum on Gen. 18:17; Prayer of Azariah 12 ("beloved of God"); Avoth de Rabbi Nathan, version 2, chap. 43 (קְּיִדְּיֹדְ and קִּיִּדְיִּדְ), ed. Schechter, p. 61; Bemidhbar Rabba 16:3 (בְּיִדְּיִדְּ).

⁵⁹⁴ Greek for "widely" is εὐρέως.

head⁵⁹⁵ of the winds, that is, is found (at the head). Hence, in the Acts of the Apostles also there is found knowledge of the wind 76c euraklydon and typhonikos, 596 typhonikos because of severity, but euraklydon⁵⁹⁷ because it blows out of the depths of euros.⁵⁹⁸ But there is also in the Scripture concerning the apēliōtēs. 599 This blows from the other side of euros, from the quarter of notos⁶⁰⁰ over which the sun passes, hence called apēliōtēs. 601 And beyond it is euronotos, because it is in the middle between euros and notos, after apēliotes, as this wind also is called in the divine Scriptures. 602 But notos is the wind that blows from the south;603 and after this there is another wind that is called libonotos, for it is in the middle between notos and lips. 604 The west is also called hespera,605 from which quarter zephyros blows. You have this wind also in the Acts. 606 And in the middle between lips and zephyros blows that which is called the "middle," otherwise chöros, which is likewise found in the Acts,607 where the companions of 76d Paul sailed for the place Phoenix, the harbor of which Phoenix looked toward the chōros. From this chōros blow the annuals 608 that are also called "dogs," but they are called "dogs" because of the perpetual barking of dogs. The north wind, which is called aparkias, blows from

⁵⁹⁵ An attempt to derive euros from i, "head."

⁵⁹⁶ Lit., "vehement," "typhonic"; Acts 27:14.

⁵⁹⁷ A reads d for r, a plain error.

⁵⁹⁸ I.e., the east.

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

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

⁶⁰¹ From ἀπό+ἀεέλιος (old form of ήλιος).

^{**}eo2 I.e., the author says euronotos is called apēliōtēs in the Scriptures. The word euronotos does not occur in LXX; ἀπηλιώτης occurs as the equivalent of the MT ΤΕΣ in Exod. 27:11; Jer. 32:12 LXX (25:26 MT); of ΤΕΣ in Ezek. 20:47 (21:3 MT); 21:4 (9 MT); of ΤΕΣ in Ezek. 17:10 (Aquila); Exod. 14:21 ('Αλλος).

oos Notos occurs often in LXX. It is the equivalent of קְּדְּים in Exod. 10:13 (twice) and 14:21; of אָבוֹיְלְ in Exod. 26:20; of הַּיְּמִילְ in Exod. 26:35, etc. A special study of the translation of these terms might be valuable.

⁶⁰⁴ Acts 27:12. The term is used in LXX as loosely as notos; it stands for יוֹם Deut. 33:23; in Gen. 13:14; 20:1; 24:62; בְּבָּה in Deut. 3:27; Num. 10:6.

⁸⁰⁸ Gen. 1:5, 8, 13, 19, 23, 31; Acts 4:3 and 28:23; and many other places.

⁶⁰⁶ Where?

⁶⁰⁷ Acts 27:12.

⁶⁰⁸ Margin: ετησιοι.

the depths of the north, whence that which is called the bear⁶⁰⁹ turns; therefore it is called aparktias.⁶¹⁰ Beyond this is that which is called the thraskion,⁶¹¹ which blows from the region of Thrace. Men give this wind many names, naming them from the places (whence they blow). The thraskion and the euraklydon are associated with each other. And some of those in the East call the euraklydon the skopelea,⁶¹² and the thraskion the patrea.⁶¹³ But others call the thraskion the kekian,⁶¹⁴ while those in Numidia, in Africa, and in Britain call it the samūrēn.⁶¹⁵ And these things pertain to the four quarters and their winds and the two (winds) blowing with each one of the winds, situated on the two sides of each.

81. | Mary went up to the hill country to (visit) Elizabeth. 616 And this hill country extends upward from the Aulōn (valley) and Jericho and the Dead Sea, and on the other side of Jericho it extends upward from the Jordan to the neighborhood of parts of Phoenicia. Here, then, are established 617 the boundaries 618 of Israel and (her) possessions, 619 Abilene and the Decapolis, which are on the side of Pella. 620 But they are also situated in the region of Perea. 621 And to them also belong the Ammonite (country) and the Moabite (country) and the

⁶⁰⁹ The word is the Greek αρκτος transliterated. Margin: "arktos, i.e., the wagon," sometimes called Charles's Wain.

- 610 Liddell and Scott treat this as the normal spelling rather than aparkias.
- ⁶¹¹ Properly $\theta \rho a \sigma \kappa l a s$. Liddell and Scott say this wind was probably named from Thrace, and they cite a form $\theta \rho a \kappa l a s$. On the ancient names of the winds cf. Theophrastus of Eresus, On Winds and on Weather Signs, trans. J. G. Wood (London, 1894).
 - ⁶¹² Skopelos, otherwise Peparëthos, was an island off the coast of Magnesia.
- ⁶¹³ Patrae, the modern Patras, was an ancient city of Achaia, on the promontory of Rhium.
 - 614 Properly Kaiklas, Greek term for the northeast wind.
 - 615 Could this term by any possibility be derived from Smyrna?
 - 616 Luke 1:39 f. 617 Lit., "separated."
- 618 Lagarde correctly regards these two Syriac words as the translation of $\delta\rho o\theta\epsilon\sigma la$.
- ⁶¹⁹ Singular in Syriac; Abilene and the Decapolis are thought of as a geographical unit and so are referred to by singular pronouns below where we use a plural.
- 620 I.e., on the Pella side of the Jordan; cf. Eusebius, *Onomasticon*, ed. Klostermann, p. 80.
 - ⁶²¹ Eusebius, loc. cit.

Gileadite (country) above. 622 Now they are eastward across the Jordan, but the hill country is westward of the Jordan, Jerusalem being in the midst of it. But to the west of the east 623 it has the Shephelah. In the Shephelah were the five satrapies of the foreign tribes: 624 (that of) the Gazans, (named) from the city of Gaza; (that of) the Ashkelonians, from the city of Ashkelon; (that of) the Azotans—these were on the sea. But there was also that of the Gathans, whence Goliath was; but Gath is now laid waste. But it extended to Ekron. And there is now a large desolate village not far from Gath, about seven miles. Some think this to be Ekron, but from the positions and from the signs and from (the location of) Mount Carmel we find it to be Caesarea Stratonis. 625 This whole country, however, was called Account the whole eparchy 626 came to be called Palestine. And so much for these things.

82. But there are also in Job these things about the position of the stars, 627 where he says: "He that made the Pleiades and the evening star and the North Star and Orion and the chambers of the south." 628 And the Pleiades, with the seven stars in it, is known to many. But some call it the Cluster 629 because of its resemblance to a cluster (of grapes). And the evening star is the star that is seen in the west at 77c evening time, but especially in the autumn season. They call this the long-haired. 630 Moreover, O lover of the good, you have written in Job concerning this: "For thou callest," he says, "the evening star with the voice, and he answers thee; but thou leadest him, taking hold

⁶²² These three countries or regions are indicated by feminine adjectives.

⁵²³ "Of the east" seems altogether superfluous and is relegated to a footnote in Lagarde's edition. It can only mean something like "to the west of its eastern part."

⁶²⁴ Philistines, the ἀλλόφυλοι of LXX.

⁶²⁵ Jerome says, "the tower of Strato, afterward called Caesarea." Cf. Eusebius, op. cit. pp. 22, 23.

⁶²⁶ The Roman provincia; our "province" is not sufficiently exact.

⁶²⁷ Doubtless a translation of the Greek ἀστροθεσία.

⁶²⁸ Job 9:9, in the main following LXX; but I find Orion in Peshitta and MT only. The Peshitta, however, has only one term, محدد, in place of "the evening star and the North Star."

⁶²⁹ Does this represent the Greek βότρυς?

⁶³⁰ A transliteration of the Greek κομήτης.

of his hair."631 But as to the North Star, some say that it is the foremost star in the pole of Charles's Wain,632 but others say that it is one of the four (constituting) the wagon itself, that is, the corner one at the wagon end of the pole. But as to Orion, they say that it is the one formed in the likeness of a man's image. And it has four (principal) stars forming a rectangle, and three above like a head, and three like a girdle for the loins, and others that descend in the form of a belt or like a sword. But these are called mazūrōth⁶³³ in the divine Scripture; they are, however, interpreted "elements." The (term) "chambers of the south" is used because of the storehouses of snow and of hail and dew. These are not on the earth, but between the heavens and the 77d earth, being brought from the inside of the corners of the heavens; and dew and honey especially are drops that have been thus brought from heaven. For it is not true, as some suppose, that the rain is from heaven. Out of the sea and other places the clouds draw up the rain and pour (it) upon the face of the earth. And you have testimony, O lover of the good, in the prophet, 634 where he says: "He that bringeth up the clouds from the end of the earth," and, again: "He that calleth the waters of the sea and poureth them out upon the face of the earth, the Lord God Almighty is his name."635 And so much, again, for these things.

83. And, other place and land names occurring to us, we are making mention of them. Mountains and hills. Mountains, indeed, are according to nature; they⁶³⁶ are elevated places that were formed by God, that were heaped up by means of rocks and stones. And hills 78a also are elevated places, but they are of earth⁶³⁷ and not heaped up out of stones. And ridges⁶³⁸ are elevated places, but they are of sand. And

⁶³¹ Cf. Job 38:34a and 32b in LXX.

⁶³² I.e., Ursa Minor; Charles's Wain usually means Ursa Major.

⁶³³ Transliteration of the LXX term, here found on the margin.

⁶³⁴ The marginal "Hosea" is an error; see Ps. 134:7 in LXX.

⁶³⁵ Amos 5:8 in LXX; the full title for Deity is found only in the margin of the Syro-Hexaplaric version.

⁶³⁶ Lit., "which."

⁶³⁷ Or "dust." It is interesting to observe that the modern "tells," the word here translated "hills," are artificial and composed mainly of dust.

⁶³⁸ Exactly what particular kind of ridges is meant is not clear; certainly not all ridges are of sand, even in Palestine.

the raṣīnē⁶³⁹ also are said to be of sand—not the shevaltē,⁶⁴⁰ but the raṣīnē. For the shevaltē are in the middle parts of streams where the movement of the stream is from both sides toward the middle, being gathered together in the likeness of a spike (of grain), such that because of the force of the turning about they are called whirlpools.

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

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

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

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

| And [this] bo[ok] was completed on the twenty-ninth day of [in the year] nine hundred sixty- of Alexander, in the da[ys of the] God-[fearing] (men), famous for [excellent deportment], the abbot Mar Leonti[us] and the steward and chorepiscopus Mar sīnåjå, 641 in the [holy] monastery of our congregation of Hjn 3642 Mar Philip hft 643 of the presbyters, Mar Con[stantine] and Mar T 2 . . . , Paul tj 644

⁶³⁹ The only meaning given by the lexicons is "rivulets." The marginal Greek readings seem to be confused, and $\theta\iota\nu\alpha\sigma\iota$, "sand heaps" or "dunes," seems to belong to this word rather than to shevaltē. B does not definitely attach $\theta\iota\nu\alpha\sigma\iota$ to a particular word of the text.

⁶⁴⁰ The primary meaning of this word in the singular is "spike (of grain)," but it seems also to mean "flood" (Ps. 69:3, 16 MT; Isa. 27:12 MT and P). The marginal $\delta\iota\nu\alpha\sigma\iota$, "whirlpools" or "eddies," seems to belong to this word.

⁶⁴¹ I am venturing thus to vocalize in accordance with the same consonants in R. Payne Smith, *Thesaurus Syriacus*, col. 2615.

642 Cf. ibid. col. 1264.

⁶⁴³ Perhaps an adjective built on the city name Heftun; cf. R. Payne Smith, op. cit. col. 1349.

⁶⁴⁴ For the entire colophon cf. W. Wright, Catalogue of Syriac Manuscripts in the British Museum II (London, 1871) 718a. Wright makes out some letters hardly legible in our photograph. B has no corresponding colophon.

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באתוא העושא אפצוחם דבל בלי השלעלים

שוא מצושה איש הכבמונהות היבונו כח בתאתוא - תו مس وتقطاعه سم בניא הכיאה הבסיק העביב עליא ופלא אסיא באין ופלא מה האב במבין בשנה ב בישה אשוה א הע הכנאא העצא אישטשור משמיה והכנסכא הבמפצא אכינים בבופראים المدمودي يال حمو Lesson CATELOTOW. المن وعد الماد مواليم מצומחים משוצבואים משלח הנצאה הפשוא בהם הינהם כלא אצבעם amiga Kiangiagi Katy היו מבימים היו מחיום ייי אינטאה אומו שבוש והוא ששום שני במם האשם בחשם שיא באובר האסשית במלכה אנה בה המעלה עד היים המעלה עד היים היים המעלה עד היים היים

יאניא בולא מדילי שבר מדיבא אף פשים والم محافظات ce they reported וצולה האחמור מוצא Merina Meroapy סו השחשונוט השחפיחם: مسايام مرم النحد משאינהם ששמיוצאת האוטורים כער אושוהה הממו המבוני מחם canappluentino cinis אנג מצא בירים, בענאי פומה שנים בבישור בה עביל 20 الحديد مداونها دورودها عاصم ودادي عالمات مريوم مريم משוח המהעא אפינים אפשטשור אפשטשא مخل لمعلم من م لتحال من حسد سه الم محر معرف مادوند معرف مادوند معرف مادوند معرف مادوند שבני מונא לבני בופבי מלבים השישיות משלים يتهدد هددم ميميدون

45d

ארכבייו + וכמונים המתוא במדין מהדולץ. ניים האף פנא המסהצאים מבאי למה אוצען בין שיא פכן אורכב הכנסה בה למו אערוא הין עוצא בכן עובבי למום עובינוביו הין עובידו + + + -מו בחנושהם לוחם שחפרים המשונה המשום ארניםוא מומן אין שעום חוויים עולא מן אוציאן בברי היש ממשלאות היות חשיבו וכן הלוכנטן די מים בי השוכנים מים בה מום שותם שו -+·+·+· וחדא המוכעאו בל מא ישומה ומוקה בימון سحد دام دولم ובני שונישי + י المدادي مصاب عديم ספיום שוני ואף בשלח המחהאשה ביצופנים. ד ולנושה בולא המסכנוהאי ווניאן בל בשור אוכבר בשוניבשו מונה בנים המות אבצ הנחוד 30 مر سحم دل دمل בסובמי הנו בל עוף אער מוסאן בעלים מבבל בעלים שניבר ופוופשו השנישו d us serme te

ממשאות הלומים העובה

בעווא הפעה האסוקיאון בחהרים, היש בכתבו בכו مح مد بحصولة مد שלחה הביבותה ביות NEW SIE ברוש בשונו מוף השוא כנה שניא בל האף אנים משונ הבנספא אמנוא האמנושאי של المدين الماج الادم פיולא הבחולא הע לאוצו מוחאי אעם בשופנות מוחים הי مر مدمد حصل KINKS PT KAM מו בכאא מבשרים משכבא חו אחברותם הוכן בנפצא לחום דבות הבלעות בכתולם מוחשי עניים er. Polisin schools יה וענבואין האומונויאי are replan area in class wardens loss حياق حيونم. حبت بدحاوم ح weigh mary שווים המשומה במה השעוש משונה מינ השישלים בל עד ארבל האמושא בעודה ומואי מכניאי A LELY ADCORD + אלשולה בין דבשויה KONORD IIN אסומשו: בדבדים היא وعروب محرال فالعر ובשונה בארב ומארשונה יומוא השתושא האדיין englight spinon for שישונים היו המשונה דין שיבוש האשיים ביו יותע אה שום ידי ידי حاجا بدا مويهم בפוקא אושמונו בביוולא אנא מכן הין בכן rollow Landa-שובא אובני בי בביסופש עובשושניםי elson שיום בצ מום שושחמים FILEDODA האדניהים אדניהים שמבחד דבא בחבנהד וביומו אמשמשוב איז ירבא בכבחום אי שכשום השמו הין הערמשף באוש מים הידעם מחיים المحصليم عمادية المعادم THE LANCE MONTH ידי יידי וווכצאייי + י مرال دون د ادرس اب אף פסומא הין אומבויני KIN KINDS KNIKO TO CHE ETT YELD נסוכשפונים מסח הניכן שאפלאי הפכיום במה בא עוד חעובא בכן

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معيري والمحروب الواسو

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משם האשמשונים פונו

המאונהם המום

יוו בנסודה שאינום ביו

בשולשו בנידים חומיוםים

חמוא מפסטים הוכיבים

ילות בשויא ובחים דים

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מחנואינים הממלוחם

שהפים האשים

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באוניבעם לחה מחפושה

سحديم عنديم المدورة

שובה הפניהיי

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· coadurado היכונוסא בובי בכי בו القام الخداء معمل المراه المالية والمرابع الموالم בלובא בעבים שנו to souley emixely איני היו בולא המסתאאה המושות עוצים הולוונים בליון שם הכשוות. עדם וו המושול שו מו מושומו ומ ٥١ دو لده در عدد دول לבטברים בבלטונים KIN KYDATA religio recordino שמשמשות אום הלמום Klaus Kalyaz פחניות אול היהוכלא Chemitation מיני בומצעות המכנות משומת הקושים ה בפרים 30 פניברסומא ומדעו + Memoring compression LIB. . KLEYBUD. weigh war form or gings הביום בי ביום בינוחה המוצ עשהבעינה היין האחומות בשף ען .+ אוספושה מום בו מום صليم ليعدد مصيعدة KKDOT IN KONGOOD בועראון מפון אי מויניים השומשות הביהולם מציא שנים עצים או and משומשונה אונו FEMB? MUDICION. במדים, מולדיםם אותניאי , ולערינים KING had KLOSE

המהעבו שפשעום אפשטפא הפכנונהא שמתונים השחפים مرك ديلي محدودات ירלעבאין: مخلالهم THE WOOT הבכונבא אונה באים היובא לכבוצ שבוחום הוחוד בחושום מובנוסנים בבנוסבא مريته ماند אוא הים ככור בולא המששיאה השמשמח בשבחושה אשישושה confermation on لحول لم نعمد הערובאונה בל ורם וברב להם האושם בחי רעוב בכלהא MUDIONE Februs 20 בעביוחוסאי עניסד ביי ולאחדיש היבצען היונאן ובנחהאינו שנוא אינה + ------recleunter + י י ייייומוכטו 3 בעבונהופאי + 1 ייבניטוחום איי + + + Kraud משפר ברייאי אכוא 930 + + Kandak ++. 1670/4 + redución מרשכח הצבו + + عادم درم عالم الموسع הוביטופא די הקומים + - + 20 4.

476 م مدال معاسمان مدد + 12330 ב בבוצ ובים לומים אינובים שא FEELDEST .+ ב בל השמש עונים ב ד בבו מינונים הבוכבבה + * Kurn Hm x ك مدل جدادت دود + 15003310 OIZET LECATORY ECEPEN. TEST DESCOND WEST + המשבין בשמות + ELLEGIZINA PERCEN שונכה בשונכאי הדכע שונבא וופופסתלישלא + AISSO TO CHO CATE BEPEIL TOTAL פנישפחבנואין דיאשאשחשום MAKPA--KIDKY BPAXEIDE ~ KS 13201 AACEIAH - KENDERS TWHA PROLY 1-Tenapenence copograms YPENJ moe.u THE PRINCIPAL TONAL TONAL TONAL שומשלי שמשחם האראום הוחדשהם DA POLECHEDADE COLD ושות המחשות מו שובים אוביים בי "madur warmen mark " א מושא אנאה המומד محمود الحالات بسد התנומנא בעבול השוביא הביות וחום שומחלים השחוביבחים הבעובים בים von contract proja

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سامه بحلت ماماد בי מעספר אינה ספורא איניבישן שובל שונה מחם מודה שאם THE REPORT OF THE PARTY AND ADDRESS OF THE PARTY OF THE P בהבבא שושמים. משו HA KA KAT YA עוראא נוסוופם במסוא שחבלה מה דובהברבות בה שם בבה אענאול النمي دوركم مدر سالم ניסיבה משמש השימים בחבובה שבינו הכן בכולבא בביניא אינניא הבהבבא ברשונא הצוכא אומעופין דיין בכן פחדשאו השבנות הומדים. שונוש דבהברא בין בינושא ארושות שווא משני בנופא באסמורים ובשום 05 74×74 בשבר שם בשבר ש משל ונא אונה לבה magneticine majante -מונא נישות הבנבלטופא عه محمد دهه TE 7000 המנושאומני אבלם דירו בולאי אנאי LEGITAL LEGITAN مراسعاله درامور 20 عدوموس درم حصوب مراجعة المام وراجم المام דושום שבע שופרים וכ וכפנונות. حصوبه در درمه موس הבות שומובים השמוביבהם Drawing with the

שפנין ביונם. בר سمه داهدم הביום אינוסואי מושא العلام معدوم مرودر שושפיים STORES. באושונים שושים משובושים אחר ענום היו בה בולד שלבן אולבאי פנג O לפל הספרשא שבלום א מיל העשיבה שם היש לחלמים * anoughware . משמשות ובשותהוא לא המחבוא בבל בחויםים ים ובלושיו יושויושיו שו عسوسة على محل הלא נצבחם עבחסונים aluserum bertierla המושה המושה הבושה 20 שרישונים בר מסברים מביות מכולבינואה אינים על מישבוטופאל حجالم سالم دمجودهم Change of Legister חובה ותרומשו במשובי אינוא הוכי מדינא سفيه محلا عدم مسع ביושו אינהאינאה שלה הברופא ובמיופא המושא שולה השל שול או שול או השל או leceted loss colum + ובשום משמים לממוביו + * שונים הין היאף בחולם «الاعالى الحال محلك * משובישמם שם

מעודי ביווים שונים ביווים לחדינואה מוסך המוברינא مر الم مدي FCAR. מעוחתא לבכולאוכאה במישו שול אנשות בוויא שונם ופריפה ANT THE TENDERS O בא השושה שוני ושומה בא وغضروه لمعصره عامح LEGITIZATED DUKKIN سعيدي معرابور سعيد שני שור שבי אום דיום בנולא: הנא פאוסול रे क्लंट क्रियेतः दह בשונים באומים المكافئ والمطاطعة robidon dissource 20 كتابعه ولمطور عديد المعالم ومراسم المعالم KLADK monecoio neceberados שוער נושלים בלים ברבים שיונים שפשא מינ האצוא لمال شيع عديم معاني שביות שונא השכן מועם איבעום אומונא במך מזינ CERTIFICATION COLOR STORES עשיים ששכאי בשיושע הסביולא עופ עוביא कार्य मार कर हरें WHITE MANEY WHITE KING KAUER KORD החבושה החום שבלבון KAKIOWNIAC

הין שבנים מולדים שבציםוא errors ob Pyrom مرمد محل محلم درهدا صلنز معيه جحرم معلوم בתפנים איני הלששושות בין ביות ביותחים בין ופושאיני ביה שלומא ושסיום אין ידעור וכנוף ١٥ سعي محالمي محل سالم הצורבאן ולווב שושר ברוצא יי הברעומאי מאמושו אור TUG DIRECTOR .. יים אונים שונים ביות מיום יים יי השכום ביושא אישבוא האב was de dans LEGUE PAPER DIVE " THE TENDERO אל מחיבא מינה שבני 20 מופדים וכבצים ביו בהוכן בבדים אינוניים: סוב Pira Feedon Lein على تحديث حمد בית שוניים ומפישים marino la chiar لدمدتم حددتم كغصه הואשים הוא הנומו הבנברשה הדבן המוומשה המאוכר בה שכנוחי נחולא OF Price such in sulle inc המהנופט נים ביות שיים בשבת השנובה בה בשנה הסבולא אוליושווי נבים השנטול בניה שכעולים bearing sules as ושנופים מתעוברות שוואי פה מלו במקושו שבהם

בינוסה בפפנה בוהיה יבחשו יחשי החשים מחרשו מחור עובל מעום וה בופבאי מיר האב ששכבוה אאודי שכשאי ועכבא היץ א' באושונים בוסבאו האים ב. בופובן היכוניםות שבושלבה השלשבים במחולה ושבעום מצבעום יויי סו בימובן , אושוים سورسماله والمحكم والما דוכה מנים ביה פשי למה גולנון אושען דין בולבי מחרצה مراعبوري سام ناموسون מהבואי שמב מחודום בשבא היוא בדר הבחום העשיפים מפרכים ולוישה היכובחלה מדינים בתר מריבאי הביכלבחמש الاسلامة عد الاضلام ١٥٥ בחרשה בחל בים והבישוחה בינכא הפרוקות בינים ع: المديدة المحتمدة المواجدة درجاء دمويمه بحجاء שני בעבור תשמש יוני ארנטאו יווי ועומאיל עד דישול עדי הולהכ MAGNING MONTH בופבא ובשופאי פצים でいるからからいいからいるころ لتربحن توسعماني لجري שנים בוחו בכופוואבה משום אשינא משמ האושותי באותושום מינה בשרים מולהים בולפאי שוני ששוא דינשוים מופיופים

עיושא היש שיים אישיים אין שובים איני בופיבוב איז المالك ديدة برجة كا كا אל הרוון אולצימה בשיין במחשל שעה שימה יש אבלותמונה שישומשוב חובה ביל בכונות שומשחין המוציים בף As Audio 1800 ס מונים מום בשום ום בעור מחודא שוב מחווים KIS KIM WIE KEDIE حصوب محم ماهدي محودلم خودم دن معدديم محصوصية محا ورادماء השכבה معروف مدود الالمامي لوتلك repro محمدت لمم حديث בשבא בשלא הבשולות מציברא ביבקדטינים למליחא מבכופאוביה וואה جنفعاء بحفظها والمالية עיבענים המוחש حطوعم محطملهم معرض הששייולש לביים הוליים מכמשמים ער במכשה מנופות ונים מוכנים מוינים דבודא לבים נושי אי שבים الله موجد معدد معدد אליבבין מנם בופבאי באורביא עורשא בופראו. הפיצון ולדים שונים אינוא הנוחהם מונוים בולכא הרישום מו בוו ביו ארשמאו אבן הצימשואו

מחחיים של ומנא בהלולים משמח שוחוש השפנה משפו שוע שבן הנבח שלעום לב עוצואו אל א ואפיאים וצימף ממש שבומרכדים מחחם co po lolloy nation ייים מונים ברו מונים אונים ביום فالملحكمة المعر ودويم O בשותא: הופים למח. حضد الوبام الميام حضات سجع عبين بمنحدة مالك ולדים שבשבשם שונם. אכנוניא עבי מכע CARCO Lesson DIESTERNIA CO TIPE عظموم فلله محام مو בים לבים חבום בי אים א בבר אלא הין ٥٥ لعد محم عليم التوسيم ביבינים ביוניינים בל the population and con מחבושה שלביני כן מחחם: פכן שפיא ערשיא לימבאאי Cribing apply newy mely ection wash. لحل الهليم بربع خدادهم ער משנחם משאר שוני הבשיבי בשבא השהנה 30 بطحي الله الالكام محكمات הבושו האינשודאת העובה אונינאי מחם הנשיעה KENS KEKSO KINING אושיא באכא השעור משבוא מיש בשרים משברא בהפבא מינם

ELLEND WILD ACTUA מחקדים הכפשמות להבלה יחשבתי שחשבתי עםריישחולא אלא שלח المامادي مد الم المحلي הבכביול איש שיים ומוש אמשפחשון שודי מששמד לשדעא שיטעים. שיפוא בועל הסבי בחציים ביום OI DA ESTADES MAIN West more looks the אלא שונה אלחום שונה אלח הבל הופנים ובשבה תבאם איבא הים הככשום ביא שיישים בנברות אות שותם מחות מכלה בה לסום محمرات مرابع مراودي אבר נולחשפולה בבדה לבת ביב בים בות אותם בדר בשובים הושביע בינוש المصرفين سامر مناسعا מסינים הדק שבינא האלמוא מימום ושולפל בהם דובף אן בחם. בד בי שבנון ממדין שונינות PLONIES בברעוא בבלאים באורוסגף אזפא אים הפכלפים הין אומצא Logge אנים ווידים בופנושי משמא בשומים Wages Jos Klai Klai 30 בן ישפיא ברכאו ליכבאי שלחשבים מחסו חברומנה وفراهم معم مدحمسه בבין מסם: המשפנה حدور العالم والمادعيه Pulilens never westery

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שמעות המשחח הנשומש עוועצא לא מיינ האוכשבאיו הלוכבות שול במביבי ניולא האנחשו: חבב שעבסושה הרחשא שרעאו: אנראום Pran pla wery Ly אולפונף איבוא דוכן محتواليم عدم لمعام יו לבלה הלה אלב, לים מורבא בשר מכווהא וצמולא ולעומים אונים וויים המכשום בבלובנונים האדבנון שונה שונה אומה אומוש יאוש מדינה שרבא אולו י אבילא אמהרי שונים ראיששישו בר וכושפימו very about loter still 20 נוחד בשלא לא הע אשם עוד עברים דבים ביון ומשונה מבול אנים שרוש מונול ברצוחואי: בה שומשפם מונדבעותם דילוי לא עליבאו שבביסמיני ושחינות הפיתח מביא " Tiesto stato cuto" יעוד במלא דבנות אם שבי אנטיה אובאי 30, דער השונא עבוא 30 בכתורים שום משום כשי שום בלוכנוים שמחשם בושבל בכן וכלום הם הם / וצחדים לחלים דרוכבון למין דבול חושבול מו בבל בחים

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הברצימות בכול שובנים משטיים ביות שונים briest schoe of roisin lobution somein עביה כב מבולביבע בל עד הוצולים הצול ובנים אושפיבה אנש המוימבא הנו בעולשי המוצין במדיקיון השבים השבנים הופנים ٥١ مر المراقية معنه معلمه مهد مخلعم L coins in שופונפת שבנים שנים אף מונה עולכה בכבאינום حريهنام لحمه ود دامد more repres marger שובואים שובואטל לבח קונושא הכולכא בבדינא 1670 פר ער בקים Mana smaraula Kam20 COO אעיינא עלייות ATTOCHER KIN KONDAIR ומנישות ואומים וומום על FIRM ECOENCION . מפינא מנו מנוים עביא כבחי השובה בפתעום האנה בכן Fanoen chan clans דיע רארנבכם מום מובחום בלחה אבענים או עלהי חנושל בל האדובנה שאות שחומים שואי אל ביש האם שפת ששום צובחים

המא השמא בנים שובראא העבונון LEURCEST FOED, Celus עם בכוכבודה המעם לבח בצחלבבה מינהבנים בחם מבינה המחשה המוף ומולמה אמושמות המשנה דבומבא פרשם בעלבונא הים מהוא ביאורבעם O שבניש שתי שבושנים הממנים הכנימה מערבא האוליבלים מינה אוכנא בולכא מיכולכא HELEN ECOLOGY. WILL מו דברש מחם מכרים Tomon Tomon CL الاحداث المعدس الحداث million as mely us אומישבה. לבלבה שבחולש कार्य करन कार नकारन סשבנא: במסדים דים ממדין מכולמנון במד אף בהכא המומחודא חדנים לבן ראונה באורמבים המשמה שו הנה שמה ECEPA LEGISTIECO חלאונכנים: אף Egiste mes Ling com del 30 ושחרחשו מה המהשלשה אורכנבה 10 अक्षिकि द्या क्षेत्र באמרון אות פצמחי בר בבדהביה לבל וחלים

אומחלא דעבינאי לדים עד כוסכא אמשבעד אין מייר בעוברה הבכום אבכו א משת ביה דבל: חומים TOTAL EPEN FEBRUSE ברא הע השתבו משא עד העומה שבת בכול אוכבי most in the weeds بعدد عدد بعدد ليهد ور دعو حد مد مد בר פעם יוונחים בוסב مع بالم سعيد مخر אולהושות במשחור בבנושא החומין יפינאי الم مدرونوموم مدل سدي אפלא כאומא אומלטעכה חנם דע במבמהא הבעהמאי אלא ולחב אפלא מחדא לבבינים היום שפיבולים סשריאף לבולבא המוכנוהא فالمصر حدقتم لسحعم המשוא הנשור המשום THE TOP THETE سديسه د وده עד מבוכחות מימנת ברכא למה האדבונות עור בוסבא משבח ישי בקושורנון הין מער LECT LEXELY DUE מצדופרים משבח ייי בכן הכן השבנים הולוים בנוצא repressing property בחביא ובעום בבדם + בן הנם הוסבניאים חומוניא LECT LECTED POWERS דכונא עבנים יוי בלקהין

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المقتمل فتنك

erida: plan King silon region הכרצומות בה לחתב שינבת ואף שבי שונים עובר א באונים האונים och michocoly Posts ملمهوري لمتفروح שמב. יחשנה יבש העיבולא עוחב ליינובא וצומנים לבכולמצים بدنعاف دماماعاتم בבראבים הלבה ב serion. Los הלביבות ביהסחלה iel. seelen sons רושא ירובי ובנא con , mest. אנהישא ההעום O careand all mly of theres principal دولل سدده בה הן בונה סהם המנים ביות בים בים more us a real حدد المحلم وماك محل KAT ENGLOSO DONE א אמשורישונים עבר " אינוחר בומצנים אומיוני The work se com by med inches bearing LADOREM TER LOW במאוכר שפטוא זיא The Lordy mur whom न्यकिक स्थल अवकार mery ser ser leny איבא חבל הרצולפוניין KARA PARAM rese didi : Kalin 20 -CE-27. מל שונים שוניבאו בנבושו באולאולא בבניילא مع مراسم مرابع חבוחים בוכלא בפשהא سديم حد مهم المعدد בומים בבונה שום במשבאה הכבלחונבא שם ביו בתובהאים מיו מלולא בין החבולא היו בני יבים המשם אושותם אין ביום כתום ככן בברעלה לחול וכבו בנחולבד אוכנה וכוסכאי איני التصلع الكم معندي בין דובה אונושים ברחבונים במברה בבדינה שומים בבישה המחשון וצאענא קבוד מושול 30 من مراد عمله موسق لحدد لسلم وتخليم האבוחם אצומפים + עבדיעם אים חומון וחוון CELLOGIO ... למחם בנות שופישט בלו ביי - ובנים מחם Ein nortice Bigg: amala la cuadado KIK KINES

בי ובנושפטש מים במוצאי בשבשב: איש האנום לבים וציומתצו מיו השנקר: מוח האעשחשים ביום נהמוא: בר ער ככן c M sugame W > smy to wine his regions gight executors compress אומבעו: האומפנה מל לוגא ביקד האל "אם בר ולוים בין בשמא وعيام مدرولها عره ويده בהפסטו בבישום היא המרשה המושבם הבל حل وقدم وحر مل سد المحمد وتبلي مهدم عد ديم فحمالم جنه האושהחה אחום בולא reduced was a way חשונה משפם ממשומות בקער בא הפשםאו הלוחה אעונית בכבי الدرسومان مرس المعدس دو ملم محدو ואושה שבי אומפיניין לב בבן בשניאעם אעם לבה 20 וסניתו המשפע of our cule not of مداله بنه محملهم בבלובחם הרחבום אל מוברשו בר אולונים ד מבועוף אינה ויפור צומוכנהא ntimes בכול מחרשו אינוספר א השתחביא היוויו عد محلم عالم MILLES CONSCENES משאונים ומלון הין מובנא

הרוול אינם כביסים ולשבים: EPARTA FORLY STEELS סופדים בכלושה בלא שלבים נה היק הביקושה שעם עם عمرائم س معدموند الماس ملم مخدمه التدايم בל עציא בואים אומא בעבור וביל ועי עליה בביל מו High by ak Klas ומלא משנא מכועפא Supering the spirit חונים בישובים בנים שונים ו מבתמים הים מוניי וסמואוני are CONTRACTOR המשוא אינוא העוצה אוסאסא מהוא שפעלא ולמחםא for Deruga Menery north מורא אוכני אוא אכטום נ הנגאנה שונים אלה ביברובנים בימבונים ארבודא: בחברא דונה 20 בבסדב ורישמולה דילים אם הלא בהירבחוב והשחלה יהולט חחב הין בצובחוראן ירשבניון מעל אבכלי יישונה שבה בונוחם. יםנבטחתי עלב הין מורא יישילבי שבישו הבייםי الماسي ولايم والم

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יו עומודי ורעובצאי + ובן י עבליד באנשונדי אינשונם עמחב שחב מוכבן א ממצח ובי הצולים יובי עדיכולה הובחלם. . עשטרא שמפף אבכנה ובדיא שברואל שובי + העבוא יובי אונים דערים ממכבל יובשבדי חו ענתחב בישום אוציים ע בכושני בו שבו ובי בבי יב מפשה שמשמחמובים ישות המחבומים יחשון בי ידי הבי אות בי בי Trend The Anna Polow. אבות או מסך הושח אונינטאי דושות בישואים ב בב עובולא בופולא - + משור היושה השור 20 י אנאב הואר העם דושבשויות שיכול TOOP + SECOND ம்வடிக்க மாவதா மம் בוב החסטובאחם + + בירופיבטרים בכי בצבופים return + months. ישוני ולשחדמשטים יו מס יוכלום מומידלו Tempe amount plm30 המונה המנוכון שוכנון י שבלבון החלונים מיף צוחושה المراك صلع ومدر لدا محال superior or select

מכלב מינה שעובובד

דבר צחובה הונה דיני

51d הלונים הי משנים המצונים

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mairement bemound יוש בין דום ום עודי וים אירי את ופנים והנא אשמפעום אלים במו המוצא אום אוכבום. your will premouve שפתאשם אוכבון אחיד THE MORNEY א מין מורובא מחח בעלחם בנה הין כונא מבכע סו מהפש בדעם שמש מהבען ١٥ دددالم حددت لماسك איבואן המדב האיבא עבנא סופרע בבצח LEGILE. MARK JET בחרא רמשכאי מינ דבועם נבון שמהלא פינובד רשועם לבה שמפעבל ראכום בי נסמוא א حديد معلمدي در الهيمة שונה שובא שותם merch mololecuronos LOW KUK KYMEN 20 הנכצומנות המימר על בשנים בשומש ביו עובנים דין העובים בבולא הבוליותא דובל WE MAY COM FOR PARTY אתיתיא יות שוכנהא PRINT RELIEN THE REST דרסבעל שמשאי שונישא דרחם עד נחתוא בכחדב ובריאי ישען עומאי am Ar madura ころかいかいまでは convercention. בובוסא העוצות. + rate techon mireda ישומרא וביותנו בעודה חוצא בינולספיים MEDINE SILE COOK שלא השל הדבור male course exercise of star + 1 to last + 100 recom class warm okeroana omo Polercuroana אה דיום שבינה דיי LOWE. HEYDEROWS והם ל השראב עולם בשאי אחרשאי הטאי ה האוכנא + וכן שבן ruma, recenta power warm the sense השחמושו שונה שובני معروب دد الوالم دد

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The source פוחלבישחם מיח השואפשיי PLATEROS: לו נימונים אונים אין לפיא SIN FINE PRINTER שומר ברושא מחוזה מה הבבעההשום המן כנה בבכי שם באנשטורים במום העומרונים בבחבום פעולא הין אינהעה מרש ביונה בוכבינותשי אווי מלו אל יושוא עובונה אושנים שונונה בין לבובלבינים OKLINES ENERO Lectus pour er Pers freezo leroca reel-דחבתא דאדבא הבוהב Tribas paren leber الحر الخلام وحل معادمة ב מוציא הלא הנצאם persero lesio, ribuit הלומוציות המומולים העונה הבחשובה שוכנו

שוניו מרוכבומבו בכאבו

מרוח ביו דע מר ממפשם

הייניבולבי ולשניולשו

PERENTENIES TOTAL

ברווע בבראוכבוסים-

הראומסחום הראו בהמסוצים

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מסאו הפולבאוכי בל سول درود سه محلوم דמט בכול פוצען מחוף. שאל יינולח היאינה ביה מונים בלבא לבים האולבים בי אניולא העלבא נהוא Lectionbias cus oca בעפנא העווחה באי יווניאי דבורא אינו נוחם خرديم ولمالمحكمي במבא הוא המא בכן الخاوي ELEDDE C בדה בבבלנהום שאי אולבוצה הבאהוצום שנאומא صه دم فند لخلعم حد עיים, בר בבניחלים אוכר המא וכן ברה וכן ולפעום: השתבאא הכוסכא מו אנשנחת עובש דבחשא חביה שביבה שביבול הני הבולבא האדבנא אופיא Fore lotters - Terry המנבעראה עליב שטנדי פולבא הוביא: הוכנו אורעומה , אין השמע שנאה אנום בעובראי אומים מבביביות בובש שביות אנים ייונים ולים במצים המונים אום neitres NOTE O שועונא לברפים בוסבום השומחדים محدثان MULTI Floring Hazeros Ly הפלבים בלבום הימום المحرال لعد عنصدي مام محلا הפחשות המחדשא OS eceptor : NP. משלעו הבאלבא הי מחומבה בביצחול לבניא: דבוולא דלם הדימוחבש בכולמדים יאשי מולה היום שולי مسائدات بحامد فعص My KIL WALTURE מומ אמלם הלוה נישום הרעובהולא הנהולבה ב: العمالهم درمالها حقة عرب הבאחראשר הבנחחה אנום حرفاء مربياد محافة בל אורא הוכן מוער וכלן loter more revent والمعالم المالم לבעלא בה בכלבותו שאנוסה nout every town ופניכנים בבונות שותפים sawing eles celesones. שבו ובו שבו וב עבטוביום שומינים בו וציאושו בא הואושובים med the browner דעבה אולעסבה: הלאוהוא השלשא אם בלבאי האף נחם דינן לבים לבים בין שולהם נושנים THE LINES CHOSE PERSON הבאהושל הכשהום לי למוף שבמום חבם וחובר בחושו באב ובחום דבודה מו העוום ההתום לבולבא המשבר בבה המחם בה שבה העומחם. בבבלומה בשם השביבות בני עשוים הביום אם העלושה העני בחובים הלבונון הבנותם בכבינות

lecebe nlexyl chiain מונו דובים להפשום Im leading with with בערושה שונה מחש היא アウルイドーとう アウルイド המדישע מלבה פים לבחום leters received rules מינה באחושה בשניחוא ענים השערופא יכר בואו יון שני ברוא בחופת ברוא ברוא שולונא שועל בולוול בחין. המושף הקבחהשה הדכובת אינוסהדום جواله مع مع الما الم مخبرس لحصفته لعمليم Klandber / nais בן המוה הניולים זעו שונא רואש שבן או rann bezein Lecezain 20 מונם דוב מחוכוסא אושוסא ובש השאוש דרים ולשוא המבדים הניסושה המוניץ Creen work ections Kidlings have העברים בשורון אוני שובו מה דבובן בבצי ברחבא בר כסום ונוחדאי בשר בחמרות רמו כם חשובם. עבובו שבה אבהו לבוצא מסמ עוהוא החהוין בשו תשוה המשפע שומות העוב ישה אוצע נשכ MERN TERM: EC ודמוצי היא השושה העבה את נסים בצובהא

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מססי בר שמשום صحمط بحصال ملاقالتم diene some בתחום הנשכא הצם ويمويم مايديم لمويدم مرده مر مدهمل المحديم مرسمي ساف במחדא מח האומשב مر دمداهم مديدهم Ol moister seins. La The aprecess painters שומו המשומש המשמיון صحا العسامة حددال אינוא האמנה, העופת With Exercise English ובולבא שאלב אלאים שונים בין שמשהיוה אף מחוכוא האשום שה מים מבנים -- מים מים חשבם אושה משבה בשבה: הלאושוראשוניה שוה: מוצ בעובסום מחחים מונה מסמושה בעם בוטעבום ההמושא בבינולא לפולבא שעבים בהכם שביה لصالع دسم حر دده لب מבמר מבון מב בשוין בשריץ התונים בבן ההעוששות שבנין דין חופוים יבחנם . משל שפור שומניםי الحصائم حصر بحالندائم יושוחשו אינשישור המושבו Leria resterella מבוקבן ביוסני אוניוקא ומנישומש ומשו במשואה

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53d

53c

השבלבון חולהים ברציבונה LECA CHOOK CERTAIN הצוחה והיושוים שלשה דבונה הבעוזה שתנובים ול ל מבושחה. בשור יוי בנים לי דובו ביו ביח עבוניים היחדר שום שוביו 4 th Diena L. colis שובחשות ב ומואו חו אהרעומים. בר בחום ארים בפודא: האשם נחלה השתחשונים ושומחקשו משלם Exprise expenses experien ובשוניםוב ינישום אינה دورويم دراس صدر دبا about replication is שוראשים הביניים שושה יבושה " awayer grangigue. 20 בנסב אוניה משונונים שניבעיון באומכשוים בעומותי שני בל בוכבים الم موسعة محالمة بم علمهم הבחרנה בין השום נחחשו בנחשנישול בבירוחש הלאולבא המבקוץ והם-שמשו לש הים הבה בכן בחר הדנחסבבו אוסיסושה ו הכשינים שומשור שומשור שומשור שומשור שונין ובעולה אשפטנים west was sit wow דינות לבכעושה אומיהוקשה בבי מבע בברושלה בשול הכנים. uncan plenian. was remained which

Egus .. of The repringe THEK KNOW אביולה כם אותושף הין בנוכא שוברכנה The Thir water one מחלים הציצה הלובדיחם VITUE BOOK OF THE to knowing themse מן מלחדים שוביוע שמיותום ום א מומצום א בע נאורם ב 1 Kuing Vikule היוי פשונה וא הפשמים ו מנחבר מש בחים ו ירושאר היומבופשו נוחיי colles weigh un. הנהוכתא עב אים בים עם " KUTIO - T KUE ما مراس ما در المامام 20 - This E. Darling ... C היהוכתה ביי במוצה וכנא ונוספאן הוסא האחהצום במה שבצאן Kurs alle Kurs שלי בל יבושה צינטבליונים יאוא ידיואים ישיואיי נייי .. LEGITE ONEGINE מפעודו לדישונים MUE COUNTY WILL שלובאר בעום אים ביום אים ביום אים והר ליים בשל מראודים שם אמחנא שלהוצב מחוזה שמשפר בא שמשוש אבוד שמניזורו השוביי בפ הענימה. ביש יוויבושא בייי אינבושא FLERON BE PERMIT

Acces Peterslepo sum Executor Chilemon DEF JERRY WINTER epoternos elnemor The ext epole mas Meluna This et Platerna Pelaciar sur le epolemon דעם בכלהיה המנד OL XPIRMS. WILL EL Plate now Penan stan um Chlesnow morale אלארנטטי שנוא עבייי Cherry sure האלא במה הובין אמנה אהנעם בושוע. Platerna romana realisable of rule cere repolations sur consumited reson - 21 20 when mainleid tens האף הנכע בנא אבעודה we the time דובל מדים שים יותו מלבא אדונניא מונה הנילן Mich Bileson chiely וכן וחם האפתחם בו באובים ביה אההמשה כנה באלמטורים לעסרים שונים אל משונים ב בוסוב וכלבא נו מחמבים a the output שוניות ה באושא ישובוא חלוים בהכחשו המוח אומשלחם בכרים דעל שחב הצעוא בבוסר אונים לוביותם אונים

mouse who seems ממדים לבברב מכל בעולה לבהישפח בח בען בונא יאש האדביום. הלבחנה THE THE THE דפינת ביהביא בעורה תכוחום , באויאי عردام وحرالك فوحكم אוכיון כווא איני מו העומען. ממוכנות מונה בולבה כב לבבולות ישושי בנים שומים שנים בבונות מדובים מיר הכביבות, שומבשום. אוננא המא מכן בצם אוכיות שומא למו דינן נהי בבלים משבי מושולים בדולח דעוח החולמדיום Let coilen, neci icin 05 הבנסוא בנהנהבאה המבושים ביו הצובה capped purcus shares תרמשו בופר הני פוחוב אחם מח האדובא ומח האוכלט אורבנים עובאוי חבר כופר שנוצא שכובומא הלהעשה פלחלבשחם יהח THE PLANTERS CHIM PERSONAL MELTA OF CONTACT & Oc Chalenow Charleno יצובאני מה בבחברום why represent reprise עליב ועםיבי בחות דבוניבים אוניין ענושן חוהריש Resair leiber Pean בופר הע ובנא הפחשתא جرات ، دونه معلام אף מלבא מתבוא יבוחובראחם מח המכנונה

55a

בעבו השוהנן. מחדא

בים בכושה בנים אבובה

באושניה בק בשיום

עסורבה האחושום: בר

mpen 374 Fineing

Chorala Monday

בטיבום או המונים

ון מים מים לים אמים ום

Supropose

عبدونه معدولها صهديد

دود ماساس مرا

التبودي دديدعسي عفر

בל פווטופש בא ניקנים

מינכישאי אבשי וינשוא

היוופא בכולובא מחוא

ואם ביום מו שונים מו שונים

השונה וצמוש וביון מעולביו

בין למטובש ביונה בשואה

אלא בכך יוים אן ועל

لتهنيح والمحصوصة والحص

בכושוצב מוסאיב, וכופוא

בין נכום במם מחם היה היום

הין באין מחחם במה בכון

سديع طمط مايع مروق

במוש מוחם בולא בכלות

mana kom kongon

was perpendin pregner

ह्यां माना स्थल स्थान

المعددة المعدد طوي

אינים בין מובעל האושם מוני

לא ושנוא: הלביה פיכה

المحري وسعم الم حرم

מצמבר לא בכתבווונים

סביאף כב בבימוניא מיחשי

הכוהר וכנא בר שאל

CFLUED.

מן כולר שנא אדכנים

WELL EMPLEM LANDING when private when

לבבהא המצובההם

להי החצבה לוחם

permy reclember to

הכב אבעה לביבעלה

באומים בהמו משלבי ברץ

חששור המותצוז ובושוהיו

משחם: אובא דבר מחצבה

Alicen er Prode

אינים בין לחד ונולאי

when they was

בנות היחום מום אין

בבנונהא נישוחי: בשה

שבינות הבולא לחלכה

דישותום: מצבע בשום

دلمتعلم صلع درسيص

בנוניה בחום בוובן החוב

عبه فرالع حلسه

הפענות וניאו שובנום

בניכא עובשא המכנטשמחנא

Theoder manapplum

محالته عبد محالم

محطنعد صحيد صه

אורינוים ובכניה ובבינולא

חבות משום ומונים חבור

ween lands and

רמנטר בושביו המשפחה

KENTHUM PUREM

דאף מוח ארו עם שונים

שני של איש מור הבול פיאה של מור אבול פיאה

05 האף כב וניהביא שיבול:

neerban

clamba climicalmetra

عليك دروء

אישטעוני וצממו וחומשור והסא הם מח שו הסחובה: יולח ול הוצונה כוי עוברווא: וכן משחףא היץ בחיר בציונותם שתיפטונים מחשי מצמשר למי ופנים LA KORDIE TOLKION בברים הכעשים הערשום בר ממר שך מכונתם אם טו מיני המשפעות שבלת הולבה הלבחנוא האבלא extern sim he incipers שמשודה שתווד המחו מבנא שבכנחנה אנשה Me Lin berutan ---מה מבל אמהלא בג אממש אממשעוצ באסריאום: סעוא מחוצא الملحديم دروالجدوسي ובשואה המשובה 20 במתבוסותה : השופחותם דימיכונים מצבי וישימות אין ארופיוביבונים אותבותפים ومالكم ومالكم ومالكم חבהינינים מחחם שיכוצים בר עו בושנים מחום מיו מבישלא למכול בבאם מין סצרישחובשה הלבישונים מושר שומנות נשום, קיב المركمة والمراسم الماسان uppering persons and ברימופא: אישי בכי ניקופים מיחום מכשובלושים לבשובר מיום דבר צומים מיחם בכנים בפין בא מכנינוסייו מיני השניבות בחובה

אוסביבבי בינונהי איני was so with intherior

ception our les apportes אונים : חבונוא חלום בפי יחוב יותקישט יותקשם שחחרים חבר בכבלקינים יווסוני נוחב מוח למו لحماله لححظم بدويم Ol where the entrem of בין למוצו של וביצועם אחודה בחשבא מים ומי exa. In ec cunses הלה שמשחה השיש באיבוא ופולן בנים בין בלא כר אתיול בפחצםא נשבנים טופנה אותוביו השפר השונה המלו محسلم حدودهم عالسم وعمادي عسن عسم المعالمة שוני בשוני אונים אלא הובא להי לברפת ביוועא מונים בא בימוער מיוחות מנים העושה הלא הלא השוחם יב שונא לוינא באמא מים האמחלאי בי כולו וכואו השוש מושה המום השוב سليا بعد الملام الليام المناهدة المناطقة المناسكة الاسلام محالهم الم בשותם לבוח בכניםונים שמשינת שוא בעוש ברצומן נחשי הין בנו. אחשופא המושי בד בכ

על אינהעון היספתאינה

عادل لا عدد العادي

והמון בולו הין מונאו

אמחשא הפתאה הולבהי

556

שנובאי מה דים בב

with shorts in telem

POXED TALED DANCES

בעו שמיה הכלום.

לבלמחם מהו בב מהו בברים

Transamental transament

المحد ليد معزم

בשנם בשנים.

Lorloder Hook with MOOR KEED KINE 10 " Thate L'A LED PON TEN · Levilores. ecostores ימשמשות צוציי יי ווקלוריי + יילושויי معاصمه بالوبرسوي הבשחה המים אמצוא בשמו אונושות העבוסר racuso long choins relacing proportionalies ההמשבא השבמא הענה בלושויא אימנה א נאומנה שונים המשוה המשור

ושוד במשחהמובלו וצבו שונו Portuging to interes הכושם וצא השושים: מים המשנה המשחפש טיש שני יבשים ישופחיני er courses uniones העודה: העודה המונים משום השומשור: השומירו ובידה בלא העבדילא הבוליבול אין חודשותה העוציום של בת מס 10 משובים משובים איצום בעומורא שנואוהא العلام لمناس عدد שובאים שוצור הישום השומי הנוחום שוה בניא הצחשתו העדנון מוסדין א הנא שבע שפני אם השביחשו השוש בחישו المامي عالما حراب محمود סבמה שודיאי לחום מונם. הוה שביה מחשוני המול אי השמהכבחם מהשחהם שום: מינים באפנא אבונהא משום הוא הוא בלעה: הבובוא הובנא TETTU חרחבוסאו בכן Kam المستمان والكر جهالها حراح مرحرها בועוחה: מבו שותביינים 30 المناجم لحمالم عدد المراق היהות ساعد ماس מוצין המונכא פשמה הפניעה עד ובדא ביושים משנים שמני המוקשים איש בחמרונה דוכובה אות פניצה המשלך בכן מינ בלמום ועברים נושבום. בכן

משום מעום העושה הושה בפצם בצובים ושורים אנשה הוציון המלא אפמה ود علموم لسوديم وعصه השושו העושה משוב المعالمة دور المحالة שמא בלוחה בינים הלא

محصراتهم بجيء دسالم DUTE KLY SAUG OZDENIA LEVELY ZEED العناسا دراستدوعد حداد المراسع يرسيد عدمايس שמיותם שמין ישים سعوري در مرسام المالولم المالمالية בד יבו מום דו המשום אונותר ובושומם מש פחוב KUK OLIKE IL KIK المرسوم محم عملهم ٥٥٠ ما معرس عادول בשחה בה צחהב בין

المعادم المتعادمة

פרעה החבום החובום

herizono genoli herizon

שושו שלחה שומדים נישו

KPYDIA

درمه عدماء

חשונים

55d בבות האשטונה ביו

שוחיא מים המשמבא

seriduation landont

בכשבא המהנכא האום שוה

وعدود مؤسوم موسودون

ברכמוא אתבבה

رسه محمدها ١٠٠٠ يارم

שוחש שמחיחשש לחדם

tur seinen en min

הכוחון בוצלא וחבואו

שוכל יוי צוניא אוני

المصاحب دراعيندو، فعالم

ment workers. Long

Pointly Levices Live

השחה של בינים בחולהם

אנישטחוני מוסאי בושר

הבתהים: מונו הין לחום

וכלבחומה המחוכבהם

אוכר אנא היין המהכיחם

ACCOUNTED STATE

L. PRINCE TO LEADER TOLL

הישובים במבומה בוכוא

نعل لمدونيه وحديم אנוחשום מחודיאולעדי פינים ביו בפיני rubby party rein העוצי ממדימת היושבי לבחנא עיום מאידמלסים מה האב שולאם מה האינים שמהאנכי נחהא ١٥٥٥ على ١٠ داديم contine consola Kimi מחות בחש וכביל ובחוץ حد لصم العلام، ١٠٠ פובעושם שמשהישום ישובי שמימינים בשל מחובבחום בובוחות יהיא האוהרמש שחבכבמש אוא יאוכנים: מן שבונים clotomos es la subuer ין דבן בבכא העבוי באום בדינה דעובשה ואמעבים האותים حد عددهم دراس عدد לחום שחום ואים הככום וחוד peciality institute ישנישופשי פראי ופועיבורים בכל מוצא אם שבכמבאי בחסשו מו שוי בלחח לי מונו דבל ומוסהבא שמביא בדושא meer amanan:30 בתשוים. מום מובצה חשום לוכן - שכרים למה ניוחודים ביותום מום בר מהו בברון . המהו דין المدد والدود مالم معيم

FARE TO Upings Loils

הים כד באחבנוחום

55c

מה שובי שוני וחם ויחף אוממוה שופטבור לבחלבה הממורחום א השונה מו אולים alziaresa countyfores ינה אין אבון אום. ישמן האוה מישום reter resided prices 01 अपन स्ट्रीकिंग अंति हिंत ביוסבים מן ממנוחם בינים ובינים איכונים الماك العالم والمام הללדומו ביאוריבריים back were carrenged rur enroy los ucion שמר בר שושינה בין או العامد معدية عدايم OSEP AT CERENISA שובית בניניל אושכחים Leidenreallering העובש הקשה בושה מאם האפלבין האה מנה בנבונו שותקימות לי מינה דפאחה אנה בוכוא מונה, הכנחה sargen: 1 cessos בשובע מוניונמופינמים במורא Sure Sure 30 عدس اطر المديم דעובע שבנחוח בר in any the Apply LACE ממש השושל השמה בשבחום הין חלבחו הבל

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57a לשימאחם דין יביום משושהם המשכלת שישו וביושו יובי הבאשבים אולוחות שמוונאו בצי و عدور عليه د دود שונה שופלים שוניםם שונים ממוצים חים ע בובקעלא הוכנא מיני سعودسا معاددات (١٥٠ عدوم مراعم المراعم عد دسردم EURPOLED ON ELDIP אמנוחם יו כולו חוצה محدوس محصصص المالية لم المالية المالية pececho Lorentow. Elm. י אניאן ום כופר ا محدثه والدومه معلام ا א למוצא, יביום קבונחים. .. LE LEGUE MANEUSO עסיבושה ען הצעיים ב ההמשום אחדישום וכוסנוך, מוסשו בר נכן ובושה ההמשחשם שותילם عدوي الديم وكيدالمون האף. ההאשמשמם הלבהל בנה בע בדים פוא המחום מכן המנוחם מיוח במנישר אינטיי אינטיייני مودده من مرامعه פלפעומט דען ביינוחובא Alecouring Appenen יאמישלם- בממונית הכנה בובוא, היחפוא: בר שו או המוצעם ועפא באונפטובינא

בושה אולם שוחש ביחים. בשלש בבימחם אחינהם AKT and wayshire -Like contaka an L משאותב מושא הנון מח בר מח בחביבחם להבניהם בוכנה המושה שיני המוככום שינכביום שהמבחש בכופוצב חו מחסא מרפעמואי בומד THE DOCTOR NUTTO KEEKLY WILLY 4" אכשה בוצוא מכדוכנון השומניב ולשומים מס דוכן בכדים שושלא עמוחה בא מחוא הצחשו אוכענא פשמיה לשחוביחם הנו נדום Printedon Deciclo משו הנושלם ים הצעוש מצו משומרחשי חובבבלטי 1693 TO ביונותוחם מוחהאוצי m relie contra שו פני בע שלבר ששיחום ו מבבר השוחה הלוח waters oramaters is בניא בענה מה האומביביב שאים ומש מבבה יו מומאסם אפ שאל סלבשוא + ביחור חובא אש המרכת אמכיות TERBOURS, CIBERT משלמשונים העובד حسود حسدسه ودراعم בת בוסבא אעורנא עבדיא האעידא בוסבא

contrelling ridgery سي وحدالكم محددلكم وتحليم وله وليم وتحديم مرمون مر من سالم The wire word dure שומבי על מא המכול בחר באשחשה אם עופי ושמיויים שוצי בשונה יכו محلك عبدودعم בפשוות לש בוסבון ... مرا معاصمات دانده מושום ובשונים אשום בשום באונישה בן בחוף STREET FORFIED בובוא האנוחוטים מום השומעיני שימשומם The KAKE ייי בכשלפורלא העובש III mo prad Ly south Le לבאבי יאונון אם בן אנצו מקח וצטור וא יב אוא אוא מואשה בשונה הבי בופר הדהפנה השכובה האדהם אצולבעול מיני בעודע בעוויבאי כאיני עוף דוכיונאי בובנה היווים בים ושומשני KYONEOUT ! אל ובשולם ובשולם עובוא רמונה הפכן suppose excess ניסה השפיב בעורה דכום ביום אוכובה מונא יוורבוא מוחאו את

58a הבכופרים מוספי לבכינים

CONTRACTOR CANDALIPATOR המלבחה המוחים שום באוני בי לבים אוכומנ האצ להום MELANDE ARESOR המשפשונם הכשום נוחדים ده دين لحدادميم הבי שונים לבינים ובים ו מניעם המשפים הכנון שב dean from and משות שיש בנוח בניום. בר ער אבר מושא אדבלאחם הדיחם בכלאה , tropp dras lord محضرات العلوس تجد אול אהיבה השהי ושונים בבשות בינים חבר משבושישה לבה الخير بمحسوس محا שורא בנחנה משטי האות הכנאפא בק שמכנא ובמום בר בין אצופורים KAPBOREN WIELMOD مسور لجية ويتمت שמע מענא הפינטא למי בחולא העודה הבה עבר אוופנה שופפתר משפטה לבשונה א אוניולא או משונה אונים אונים האונים אונים האונים אונים האונים אונים א وولدوندام ديد طاعة على عسوداد عدم دود مراده المعالم الم השתמחוני לבי הישלבה בי שחקלישונם שים

57d

57c ים ביכישם הצבב שונה בשני מוביונר ביושחום אבערא שונה: בוף אציים שבינים ביניבי בעודה TENES REMANDS מלא היא המהסכנום SEE NIK STORE משלפטא מחו היותחבים אסמרנאים מונא מבר בומר מהיא היא מושי מחנ השוצעו היושביי השחודבחום: בוחוב בחי השבבת החלים: הבוליה THE MENT MANY MAN To Elle Calenger חבות דופשום ביו שונים ويرج مه والمفتس الحراصي وحافقه بمر ١٥ ويم: تحديد فيم لد טורושבא ביים הצום ישום מחשים שבים שברים של השתם ההפושח ההשחובים השמולבנים שניולביו החלדים PERD IN STUBLED FLY PERCL הנוסאות בחותה ו בחותה BUT TOKE KIK. KENTE המשוב שבשובה عد عدد معطورهم אישניים בר הין דיין המשום שבנש מחהים ماتول فيم المالم משמשות הפושונים winder winder שליבונים ובשלא שם THE REPORT OF THE 05 Pin school 2 14 סבר ובנא הבכשו נפים. הפשעות מה עובשות דיין בשיחו ממום שומושים ושום לחום יומי שוויים ושעודונים בימיוי שופשה הין השופי נשי Line DUNG. PLANT Larger rectan מוכעות ביוא מכולפוץ הרשומונים שו הצוע אוכה אלה היון לבחלון THE PUREY DENIE beeck ityt. Mac ليهداع دهاس محلات المدم عاسة لم العنه فحر בביניבוסא בביניםא אוניוא אוניא, יבל الله عددان حطا در محسد حتدكم جمد مرد الحدو ب دران المالمون الالمه در دودهدده مر تهديمية حصرتم دي The niesouse mile دهدمكم لحواصا حديث عالمه عالمه בהאדכופה בענבאייביים אירי לישובלום: حفظمت صلم فالمعم ה מעונא יידיי אובלבם محصصم المتنافع الترعم complete complete

אמנה שמותוחה plan way turning t mortunes necicly ישוש מ ולעושמ מוציון מ outract of sac was תוח ישם ה משים העולמצה ה שוכלים בנהבחם שושונה ה העדעקריה כומו מונות שובלים משוים בב מחדינוסום Cuping ع بحلاد صملت عمدمع בופר מוצא שובלי בים שונים בים CECOCATO DE DEDONAL مانجين مدامعتهد م Kanaz anumanya na 20 wow Exclessed. reinsensens tropen TEGO con rocuent בי משפה אם אותם LEGUE 1500 ולא נמור של שו הילוח בני حداصر عديه المتالمدهاء סציישל יהספים בילף

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المناع مرانع مرابعة سالم دودنادم عرادت דמר אופא בל אשומנים ומכון מנא הצוא , הנאה המשמנה המוצ השה שבו האוצא מהי בכב עד. בל מושאונה לאי Kym are King are 10 mon of citizen בוצא שתפטבוני בטובו. המשות במעומה שום عرب دودهم محمله על בינוכא בינוכא النبح سلك حواتم معرس معلم حمد العمر המשחם השונים לחורים הבת בתב השלף השוני המנים המנים مرديم ما مرديد ביוספת משובט + שחיבן בארמט + שאומא אר בנורים יים מבאי בחשמאים אספר השמשים - אבן זה העוצה אונים بوالوع والعاد المحمدة י ונים מושפשו בשנת אין ואבר נותבואי מיוניים הבכחרה .. خ ليكون רבכשאי Capagas הנכצעות: Kinton Edde : COOMITTO השביא בשולא המבשיו WAS ENDER MODER Report Teles THE WAR MUZ COM.

59a

בינישות ושים בינים Land line to the contact שנחשלחם מייר ולרישום מדרה בעוד החנום מדים המהמם שבבות שיתי בנים II HEEDDER KATERIED IN ALDERIOS OFFDELLOS COL manula six المن حديد وعماليسم חו בים דבאי בר שומבע ورعد علا دولهم بادويه אישורבים בכנופים בר עובו באונים משושו שנים שני week introduction בשונא השבופאי בנה היו בשמכשו הפושחים שוום שות שותם בוום בוום הין אש משונא מוניץ בא בשינוא פאפה בא + שינים במשתושים שי אים שיו היו היו היו היו באים ביו איש דימסמא היא ע בנהפכא המהם על מעורה, נהעב אתבינכא לבחובא THE BUY THE TREETES er wen 4 chows מוש המנים שולשובל Lebes recessor morely ההמלא אינון המום שבות היובים אותם אלא בולובן: בבונץ השויבה הבינהה השונה מות השפור להימים אם ברוצות בשונחשו בה المامام معاصلي وحالب

مراجه حملانهم مرادهم جلت والم ومحمولهم principle operation 20 ماهمه اداسه ، حد حدة دي سعلمه دالملام עלא הכנוחם מינה הערושהווני המחשקום orang live orangiluo TYLEST problem בהשבונוסים מבמנושומים דבוד משלמום דבו דעבחו התובעותם כבים Ocarelluna confilmos לוצא בדינה המעושהם Estuno: STUDENC הרולשימרחשש דינום לאוניים יכשלים ובישותו בדיא דעבה: הדיאונהריהם

הרנוסבת נוסנ המשם משם המחו בארשם: שמנישי ישיישי ייי בלך בטואיינים محدالم حديد دحد בהמשלא בחר אום ניחום دم معنوبه الهرام חו בסו היא שכים אביבי. פכן קבחום המחביות בית עם מכוסמוא מסכביוא er mi ecpanya lepen فروامالهم لموسع مدويم ** DARD בבשושל וביא אפביון とからなる とりなると חשבוא: בשושא היון אוני בא נחבחי המנובה שים בר שים בל אתם שמים Extend and reserve בביחום בשחובה מינה שומש הנושאט בבום ל מלא העבונה מוא מיי دعيمون ومحمي محافيد والمحالية المحيد ذود מרושה לבולא העובשהיםו מדב השומה המומושששם

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التسعم ومترتم ماداكم

وعازيم ملافعه الصليع

אויכוא צבוא והוכא

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لافتدي لصلم الملافية

שביא הסוכא בכר

מאלמשו בנסבאו ובעוצור 20

س حمد المحمد المعرب المعرب

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משומים בים אומים מ

٥٥ لوسيم معرف الموسية

ומפחריבו

בנה שונהשה בנחבשה

ה בנוסבא אוכענאים

LECENT.

الم ورود مع الم الموري المتحرية

אבמיא כשמביא ולינוצאיי

שוניא ונישא הכנונות KUST. madore המדהמשלחם הבדרבה Kuaila Kla Kenline מולין המצעציון מדימחמיני மும் முற்றம் மாட்டு מלאובא מנים צוין חציא TUDOL! RAKING אפלאינא הוחשא הוצבאי FE1137 KSKL NO white wingha הבינותים היושים משובא המשו מהוצמא הבושאי משונא השטרבה הביוספה המשושה ההמשומה DE CONTRA KKOMA הרבלהון דהנוא הכדינהא دراين ددولي درمدي معمد المحتمد المحتمد stine Elberg premen KLIK בושום מוש השתבעות בל נפשטבלוי ניביא מנות הבובן. לעל אלבאות העושה העושה דעבא העוואי נהמהישי האשמבא ההקפיא المالع عدامة المرامة סניהוכא בבר אביהוא א בנוסוביא פונוכנאי ויייי المساحدة المديم المصلام ביום ביבבריקום ביברים בנחוש עלובשו אולפונוף وريم ولايم والعدور معاصه كمل مع وصلحة

59d

59c אנים עוב מוצמוא נחמבוד. ומביושה הין מכוהמדיבה ביח היוח וחבאינה הלא דבו אום معديد الديم ما ماس ימומשורים שחורים המחוויים היא בכטניא בנישא אינונא הניים הכחהבים חשיא בן אובע נמסינאי KW 333 OI EN TENDED עפוא המחושה מושא replus ניא משושי בדי בצי محمداله محمود ושמולא אח רשבולא בל נחו הנחם המכנו א ביושא מוסב ומכ נמ Leily sighty ton. יבי בר בנונים אילאי מחונאי שמנה 20 הדבחה בעד עום של של מחם スコンなるなる marken receiry for התודום ו מתובות שונים מושים to remove or elm אונה יצישונים אונה The monday when the אמכי אנא היא בנטונייא באושאי אוננוא המכנה עובטשא לבאבר אי שלא הצימון הלום 30 LA DEFIGUE LESS. 310 יב מחשו שעה המושו rive series. Let פאפשה דין השונוא היות בי השוה Dellen ואדרבים בהכא עסובא השבובין. בצים ולם מבעונייוי with the word on the שאולא במעובא, בבן א בחובה שו מנוקו לשבים שונו דעלעי בלביון די בנה הנבינה אול שטבום

KLYKY

مد ورا دعدم בארא וכשמיא אף מים בר מכן מכונושא עברינא, מעופרי בו בצחיים שביא לבכניולה ותצעא מהמוא בנום בארא עו מכולפוא ection is מו אינספות הים המת וודיצון בולא הינין SMOOTHE י המעשה המשושה المستعدد معرفة المستعدد 文世 ショスス はは ו בשישות או שופינים באונוסער בו בבינוא מכולפצום כנה בוצוקה יו grad Tow monks OS an Prim Explored plant ענינברא אונינית אינו ניים דין בשרא מביסולא KILDS OK KONINS בבנחרים, העבונוסוים מבוניא הנחם מחפרים באהערום הין לחלומת range of the ערביורערות שאונישואא אם בעום 12 A MAN TO LET MERCE 30

CHICKLY

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מבוסמותא בנחמובים

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משום היו מותו ביות 20

הבקלטמחם

שמחב היאם

TOOK AS LIKEOUK

הלוה בכא מצוחנות

مر ولمع حمدد

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אכונחם יששעת

עבורב מום האף

בב אינטויאל אבעבאבה

בב הדא שכע מחהאיבב

المعاملة من محلية

MUD . XUK . OUR

3734

פון בנסבא בצבעבא

- F-37FE

רבובחלא המומא בים

רכבלבחה או האורבנא ינויי

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ש הבל אנחה מחם באשמחבווים

שורבוסות לה מום האושה חווים

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רשמעומהותי

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مستسمع مستسد صلي لهموسف واحديم נשונים שוש מעודה נשומו

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מלו מיים אף ביסדים מומדים בומבא שינום נדום ההנותות במעשה אוכנידים היא למושמים דעבדים בד ביםדים כל מצבלא אומנקחם בשונים היו היומים 30 مرموس ورال معد שבע וכן במוכחש

61a

-amond ל בף בפורה מדינהיי בחרבר חבוד מח באונוחות משוף: הפשה השראה - alma in حقويم محموديم ب אבוצעה מין המשפונה בדינהא העוצאיייא+ Carporole. המהמוא מפחוא הבונות פוראשורע ב אומועודיום הם הכהפעם הנהיאים ד אומשונעבר הוכוש בוכונו הוכונו אירה + COD できるかられる rows רשתשמשוהיו עובמשפוי + וח + ם השמבי מים בשנים מו * + 0 + --ו ראשב ההם ראשםם היו * 1 + . - DOK 20 ער באברום בשום אתם שביים · ~ ~ ... + ... ל בשותרטום בשל בשותה

+ drasing

ראומסווי וכוונסואי

רעשטיניום או מצוכנאד יו

ב הברשבון מום השושהחוים

אל בער בשור שם בשתם סוויים

שן השונחה שנקסשוני שום

מה בלו שניהה האשם מחי

הבכלבחה מה מבו יו שי

באינוסמחני הבכלפטולא

OC + ששייולא דופדים: +

א הברנדעו מח ושושספת נ

د مود الكوس

הדנשאעל. מים האעשמים - + The + Third Local 20 הבורא מים האשלםם בודא מהמשא + פנח+ יבודאי מהם השעם המונים בודא הופרינו יד בם ידי ור שומו לני ניסף השעם חביון

2 3000 + 12 + 4. חשות דין בנסדין מצבואה בומבאי בשדים מיהדים KERTHAM KITTER 30 بردال در المال ديدو עובץ וכן באובוהא

בישנפפי איבוא היין תר מבוצרא שומנינות אעם דין פנופכאו ממים הבימשו היושה

השכום פעם אום שום

בחשובה הנו ובנבה חוודא כל שום בולא THE ביא אינושטונוני הצומתה דין מבאי בחנ הבבנותה LAT LEFT STECK LEED للم ديد دين ماله دين ماله ديد در או אופערבו וחורא אופנוציו ה מכור בשותא א しのるといろといろのとの ותו בל אתפטבוני בתי בעניא היא היא שני או אישהחונה אות בשות ביום LUX Lord et expect veces פר אבנים ניכושתם מבשאמנו בשושא בא 20 ומבאום מוצויא מין עו בחשומא אמצין עוא בן לבנא, הנץ המשחתו השחשות נילף בנין לה מכחרים Ma amonda am pa Mysing ecoporal mesty ומעשול השבעמושה הנץ ובושות ומשפחונ בלשם הנחומה בסעם המווחות الامق الم معلك حدوم את בנינק אם בן בכנה העבוש מחם המנהאמנו STOP ON CHURCHEN ין דינות ומוא האנותו יומד המנשוא אנאו

62b

62a an itim who rupas and but debun אתות אלא חוחה בשומנים הימוף במוניתטוף בסומשא המשמע בלא לכנסמינים אנבוא הנסום בבדים הינהאף والملح بمستحق ويجالهم ו לבכבות ורצים ובכים בנים שישונה היו נישונים וניקשו המני עברישו בבבום בע ווצנים אווינה ME TOW KICIUDO המן בכושה אבול כנוני אוסאמנו ונינסוא איץיי רובעולא מוביות איכיות בשה משעותה אות פשם sometime with the ल्या हो हो हो है । מסהא האומנינוים בנושן مراسات العام محسدين שבל בכחה בה מוח היא אפשמה ובולא ובכחריות ראופרעום בר אופושנבי דעותו דרשב מחו איז איני האבצוה כבן ישוא בנחונה אוהם בין בשלב ומתימושו --00 رسم محل محت מבא מנוח המנעונאי color or subsem. حدد مح سدي אובר נפנטנים. כובא הין עודא בל עבב

61d .. בחיבוש דים שונים בצעוף אנום בכום בה ת בשמוא ביו דוטובטי בעום ביווא יום ביוואות ביות מושי ביוום ביות المدورة والمرامة المرامعة عدده المرامة מונה בסרים החלים אינים למונים בשול הושבי ושל או הצמונים השום אדם עברים וישונים ווישו סורבל שחרשו הרצוחום חושונים הרא העונבאת עבתחב : חוצמרים חומרים בוסבא העוצא באסוביר הביני אבטוףא ניכשוניא חסיומן בוסובוסחי המנוחים ווכחשא למת הבלפנהה החנושה בשבות ל מבשום וכלפט המנה יוברום הוהי שמעם אטומוחה ע שואר אומוהם המוהו העושים KOIK TOP TAFE באהעלות, מבלא The relia הוא מוא מינה אשו בים נה בבחריונות ובל דבה אחהני חנושה פכונה ושפרי בלושונא ביואו インガストレントレンスロッスの דאושמחני דבמדים השנום חשושים בנושא המה מבים אביול לן min recyclered MERCH OF MAN スとろうとところいろ AND AK AS WORK OK

6/c

החומנים השות היא בדורנים, הבומומוסים. ואם האעונים שנו עם עד או Kruley Kroking הכנטוים חלוים בבידה SULLINE מונם, דבבד. בצוף א לינתף א בלכלים וף בנורבה הכנמדים הוסדים アンコントロンストンストラ Lywind Decemen שניופח שומטונים rediction of all-בדרבה לעם מבנשרים חומרון בולבאו, הבן בבינלים בדוכים למסומים coly lynole record مودية معليه המושחה לחום בבפים וכרבידין שנמוף המנוחה יחובה בד פצעה מדין בה בנכסומא מבשורש בלאשאמים בנה בניכחם השחינים מבדכשת בכים ולא אולבץ שנה בנים ביותר בנישים בניאאי בכשפצם וא מל אבניא הואותם במהנשה מה האנוסנים LY TO LEKTO עופבלא בלחהיאה לא שמח השפר דביותים האומסלעים + מאישי

ביושודיבא מיני היא באו בח מם המום אבר מות בין מערייונים עבבאי בוח בען בבעלאי בשבחר ובנופים ובחב בוצח אינום מוסאי נחונים . המוחין מחחם בל מומלבין ומוחם א השונים בל ובנות שותים בל חבב אומנים ושם KUI KIM KLANIO TE GOT grile עליוטובקון היו ובקומוניהן Linky roulus reaction becaried מוסא מוח בלא אפשי בנוצא בבינא בעובטון בכונותב החבו חינ 大学とりは を下ってなりだけ בין שוד וציושום ביא רושיאו בל במור אושמפחיו רפוא דבא נחד משחוב בחיר השועם והשונה האבלה האותה הכבה حصلت حد اله المت حقالمة בכוע בותו בותו: תוחבי שמשו בשוחות בשומים מראה וי בכוב דני סצה אוכיון אביות פתו שווא אף מונ שונים עם הבנתשה לה לה בשואה שוא בולא בולוידים KEZL Khild anon penet of the experient سد المالات حنايم ער בער נסמחר מום

pr city. Automo. במבבהר ובמושה בנה היא KLUK COMOUNT KIM הניחחת שביד ולותביםוא האוקבא מינ הנן החושנים דבן י אבירה שפונפת מאום אולבטס אורבענלאא orther provides and an סו הכשולבותי מברהכאו למוכא ולחבן בלו عدالعاء دوال ungrape popular באצוא מומומושא מינ ידאובא דפנות בסד יישוא המסדא בעור הכתנות כנו המרש لعامد اللبه عاورة עבר בטומש וויאי באושה המשו המשומה שם המשומה השבים השנים בים השוני מולא האובא בצבוא הולמוא האוש וחליון בכולבי בא מחלוםא ועבאו מונה בין בילים וצמוא ולבכדי בבו שוינבחום בלווסאי חבונכא לחובא בלו מוצא ++ השלא בשלא השפשה מולא בלבלאונא מכינים 05 Per mon hois le le les דוכנותם דולנולה כולבון decision states beening Par mly ry city clus socos sus מוסמת שו מוח המושה שושובן בשו אינוסטויני

63a

רושא בחומות האוהוה THE PLANT ELF RES בילביטוריים ביותרובות מלמנים מותוא מצורות בלא מוא כדום הנ TWO CHE FROME בומונלות מומוימים בותן היון מרושמרואים מאדבר סובובן הין ההממניאין שופנים בובל ניא היומצען הצום מותן מצבון לבולחדיברת בינים בכירש ביא במסתגשו הצבעון סומיומים מומולא suppose out the יליבא מאולבא ובכנהיא אומערו היא אוקבא مر مدالم دمرانم ישוני הכלמנים אולוב MERCHANINE REPERTURN ין מצפי מפשמי אוןכא الأدنا مرال المعتماوي היהניחי בכולווצו הנון נישבונה כחם בחונה בובא מבובאום וכן מענכרים המחשה בדבקרים אל לאינסורטא המנוח בינים בל הולבה הבלוח מחוזה לבחם THE KUNKST WK 30 י המום הוהב אהובסם בום י עבר כילא ול מלא משנה רץ מאם המכן בסולויףו שניאין הווצאי: מכן عدومه عللهم مروس تحماكم سيحك الهلام

וסרש התוכעשה השונה les carpes succes mond windless later מונא הן לא מנכברא Automi pletix inch וכן נחו שו הנוסף בענים אנדים מים המכנל מלא HERVE TERMS FRANK וחובן מובוחמיי ייי

- TENTO -- 10 कांत्र कोर्य किर्त क्या אומתדי שישחחוי היא Exercis phiha contra E margadas Les KIM SK KONKEYO WELL MIDGIE KISM 4227 proper for חשין לפצולא כנות trong of tell as better 05 ordere been to un moelelo et mien חת אים בים מצום משום בעל ביות מלוי בבפונוסאו ששול בני מש ביוצד מובידילים ביום ובים שני הצומחן הנום יעוד con per one company אשונאי דבאותוחהא אוניצוא אוודוואיטם OF The carping בר בר מכן מכלייקרום בד معاقبهم مديدي المهايم طفرائم: حد محافنتدم מלום אדבר מומואד לים ובאו הביו היו حالمنعتم بدينهم حلك

क्षेत्राह्म हिन्दाहम् विरित्तं

resident constitues.

מיום בנכשו בכצובה

נה דיון בנוצאי בדיביא

וישונים בל מבכשו בצי

بالوالة مح مدوم دوسو

קחב שוט גיא בבתף

הלעובלה מים השובר

השונה שומני ועודב

וויום ימיו אים המכופשיו

בל ובנא הבערנהא מהמה.

א ניא מים שובא יוציי

the region was

אישה אישה מושהיידי

אלופא שנא השובראו

תוח המצו הוא

בתושמש היא הבשמושם

מבאובן שו נוח נשובה

השונהא אובא הנינונים

שמח שונים במנוסמש

الموجون عدال الموجوع

מינות אוש שוחם דיק

אוצא רעלא רעה נלפרץ

במפנים שנים היו

ובא העולא פייא המבעוםאו

الم بمالي لمة خدويم

ייי שוחשו מחום וייייי

- שובל העובלאי ·~

שובר ביןא איופטעויני

הבימוחש ומא בכממים

הצומש הכושות המששעה

Khasahus Khashas 30

משוש הפכנהים בעוד 20

الناعد عدم من الدندان

השושהוא בחושו בל

63d

שנוא מנבנים בה دم مدورهم عالمجاهداسة محدود لحمى والعكم مصووب محتموم لم العلجم حل عليه ليعيم crus lurch Pila لص محر صنعم الحيدادة محمورة محال وصالحكم בתובא מוני באף ביוכלא कातल स्थितकाल स्थान कि حد لية خلي حديم היחפושה בב בולד הבשלול שונה השומוה השות בעיניבענים: נשבי נבח الم وزود ومروس مانحرامي صماع: صد הנן דב, נצמב החם הנום: ECHTON. TE PROTE Lindopay: on recorderan Kusaz dallas 20 محلكم معالمه الجناد ביבינים בבינום र्याध्यक्त क्रिक्टाहराः तं הכת פצמא לבנים ה פאוצים: בעביר הישיציולים שישולים העובה בער בונה אונינה שום ביות ביא הבוכרה صبه اسم. محم حلوب TIND OF THE TARE 23. MIK KINKIA 30 محسد صفي المارية داي secretary 4 Proper vegroup النه العالم الهابوم ويداروكم מחלי דוכן מדים המניאו

لف حمد لسم سد

FORDER JA KOKO

عيد ميموسي ديود Lainbre al בעקנים ושובואפים. لافحام كالحما لافحام لحماية באון הלא צוהא حساسه واحديه دعريا שניהוצ הקוומה בלשיוום בין לוסבא בפקוקונים לבביבה. ואכל مدهونيم محمل בהים השתשמפתיו העובליאי נהים בחיחם בנהאבו אין האלכרין מחפרטו מחלפא רבושאי מונ ההפכאא محالم سعد حادي خوالم سنه בוצובבון מום בין שונה ניון المادة المعلقة eig Erben המבולא ובמיולא מבנים

Trocker + an Date יבניונים בוטן ששינים פונה המאולא העובום היום בישופים הידשוריו PHECK CHE THE יושר ביותם הנכחום אישי

رود المالي مي در المالي الم איני מוני בעניבאי הנושה וון אושמשוון ובושמוד איז הרבאשא הכוחי בפולא

רבאונונות

המשלים אלאים באולה דיאפגאג در عموضوره دهم دوله بو

63c

הלוחשת בברים. לבכחרים

דביםדים מהדומים מום אי

הוף דין בולא דמסראא

lo oc elleno medi.

בל דבול נדים מחםם בלבה

מאואולה משואו היה

שושי הרים וכ, עולא

मार्थिक कार्य स्टिम्प्रेस

Limbur Blubuston

Klain Kartu Kin

ברבר עד באומהחלא

ההכשעוף. השובר הנו

يحددن رسحه المحدوب

בחקב מחושה השושחות

מחשת מכן מהם ושבבא

celves to ru lebon

علويم للم مصم

דבמהם והחמשות דבוד

בלולאי בשולבה הא

החביות בי בשום של

דבול ביה מיסום בר צבודי

בפושהשן היו הנשבשו

المراد المراجة المراجة

الموالمة: محموده

المرسا الدافاعا الدمية

مدامر بالم محسل عالم

MIN DO: KITTINE

בכנונים: מביני וובחבשו

way have ween

בינכא הציים וציים

העבר תידים:

שונים לבה שובכוף ומבנושה

וצמור השונה אים ביונים

מו בלעובא הין עונים וא

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CLONE.

64c

משחשנום מי דבוד عدد ميملم حرب שונה בבה הבכדינה לבלולא הכנה אוכנא isoppux xtolliar מה שחוב נביונו זה נביונו מחום מבמלא מו עול אי לבה בדבלא מחום חדלה בוסטה שעשים מחום. ו) מבחולש היו הבכובושו سرونونده عد مد محر במשטא משטוף באחם עבטקשם עבם עלטעם הבים הנים נישובה Me mos semus בופבא אונוינא מאובאור מלאבוניאי שבפקבא העוצא מה המן ובא שוני בא בים אל הבטים אבובה בעובה عديد بدسايد بدمايع הששא בנה נכעבונא שומה בין שוף מיני באקחם הלחפסים דעור יחו המחו שוה מבלומשה נחום בכנה בשו מה המוצא מבמעות מהאי סב בה, מהם הכובה הנו محودوار الما تحدوال שוא המשוש היש ברים מבמופא ושופאו וברושא ביות איום מחשו له ون دلسته ده ادب אעם משטא לבה בבה

105

אלטדב על שליבאי פריקהפא הוצוא לעוקאי אנט הנחעון לבלוףא מכבון המכן שמכנשון ים שומבמסד KAIK KEEL WIK KITELD حرفة عيددهم حم MENDER PER. على مام مام حد ١٥ موليمدرون عيدالمديدة. הכנה במלאוכנות בהי נשביא K-TOX-TI معدولطي محلكم فخم אתשטבונ נשטא בינסתוב מים האנשחשו שושול בשנא היכוא היי الحدوداله محلعت درونك ההמוכא כין אמנינה 20 מבו בסמשה בשמחות בשם לבונה דין אונה מוסום למים הבכן שבלשה my matt by בשוברוטופא בבשום ביוון א מחחם לבה לבכונאים לשכא ששבה מכונהאוכן מחשא בל בכום באן. דכואן מהם מונא בר נו Warmer at Proper סנראלבא אוכרה לכוא שום נחודי בנפעוץ מחסם עם לפכאבר לבשוא בנוה מונאי מים העבוצ שהיפשה תבום מוכור ומנוא בנים

אות פתו המת נבא המבחהא לבכההם מכח. वात्री क्षेत्रके स्थान אלה השוה השיוה نفطه لصله הבנות בנות וחום בעולא אוכנא עו עבורוסא בין בינים متحد ويسلم والدخم 10 XIELEN ZOURS FELLEN عدد حرادوع دالع אדכנא מוכלא לבונחלא ישוניביא הלהיא אינע ממושא בפולא המושארכנותם המנוא אדע שיחום דמעשלא דר אדכנא פניקחפא , מביבבין יונבאולטולא ייבישוביו דיכני ביקחפא הכיומא 20 لسجم حلك محدد حدم لسع محسم שונילוצי שוני דבבופר שלפ פיקספא האריבה שנש אנש דער בשום ובים בבכל יסיבול בסובו عبدت فحلعم فحدده איננא האף כביאי יי בופעבי. המום ברובה אינא וכן שודה OFFI TO EX ELPOREN PORT אש הלחשא מכברו לה די בשונים היות אמשום THE WILLIAM FLOWER WIE THE DEATH Thors we eleca

פיבא הלבלעות בילה בינה אכבר עד בחבאה השולות אין שומוצות שתפתה נית שומחוב ביוניניום ביים ובים וחונים הבנהולא וו מצמשום הבניא המומשוא בכן and suppose com שום האושהחור עוף מומבא הבעלא שעישא המבחנה בכוהמדה שוא דום שותפשה דבא בפשמשם עוניא מן אדבל הין מכולפוני המאומא צועון היין עדה בודין אמפריום. נחנה הין אשפראי מה הין المرابع عناوليد: وده באעיםחומים אצ ים בשמש האוכב מום אין שונים ביות בנים ביות בנים ביות אפקספא היש נובראינה שבחיהה KLOS KOK שמשושות אושמשוני ואישונים are regular tone sees At אופטעירים אול ביווים אומושמים על באורונאין השוני ביא במשבטונים של ביש או כבא בישם הפפוא הנהיא הינואה. ולנון ובכחמשו עון. בולו מנופשו היפונים מיפנים הדפתוא הכנוא האשול ويدادوان الحدودود

ה שבי אתחום השבים ביות الم المديد المديد المديد אוכבי לפחייום הם משמבים הנושות בשוש ובנוסשו הין שנו בהכוח כעוכל مرسونعد عدد مراد اوسم אושניכם אושניכם ו و معسلم محلاسم مصد - House 2F. 100 בשאוכיום כבה בב ביח בנבריא מנים ידיי בלבטבותם שתפטנטה. המשוח הדמשום בעם הובחושה מום היש ومسالم عدم دواكم The following without וצות מושות השונים ישור בלו המצעוף אינה المالي من المالية משומבות אבינון משומשוה אני שונים אונים אילושאי ביונ היא אובשערישה בחי דיון ממשורשם. בחנדנין Portugues and Line wenter way be but when בין האדבנא באפא השתישונה האובשונה שם שווא שותם מנו שלאוברונים מיור המצוברא אוכעובא क स्टिकियों हर בעבראי אווינואנים היא בכונים חם בבכום בוא בבלאוא ביו ופבבוא עלבא אינם כבה ממוצא

66b

K17/04 66a אונינות אומכוני אם river whichen + + מותוחלים פענה המושלה אינושניהי מוציא הנא מאחלה בש משני דמום או עלדים בכול בסתח המום עד הכממון אנכניא אף בכינאים والم مد شد المراب المالية הכובון בנוצה המומאים שהישהמם לה עד ביולאו אינים שוני אוליו בשווף בכונולא או הפנוסא מלמחות ברומים בכן בנותא פצונא מות האשמחוני עובה בכן שול המנום או ברסף הין ברשא בפום היחושה החשים שבי בר ופוש במשלאיים בומשו בין אינסטות ובדק عماله مدائم صوردادهم אין המחשאי השיות LEGISUT WILL WIS FIRE היכלברבינה ובהיא ופושורת בנה במשבבא يدمك ودوا ميدودون המחולה ניובה המחם הבמשה רבבשא נשכבי 05 משנה בההקאה Pran ברולבא מנום מ المسامع مدوعه الماسعة בשביא מינא אומשיני בבולבח הין שהעונושה בשנא בבוא מובר פר לא ברפום שונים בחבול הדכעבות , אונה בצחולנים המבשחול מצבים

65d Dup in my hypy ، تسلمي بريان عادة יים שאנטונים בינים ביים ינוכמוצא בישי מבים mon Li Glenniam העושהיא בל ומווים חבונה החובח בבר ופענה מוישונים לוכמום אפוניים regard decomposition 0/ העדו העובלים ופודה בר דוכוע מוסף מאדכוע אנום המבהום א ההעום מא דובחראה הלה אונוביי רואוכים לפון אמרכוא הלוח יוים חוב מכן מכון מוצארנום כחי הדב ארכב ממולא הבכונה מבשובא מוחם דוכנום העות במיות המאוכחום משלים הו הבארבל בהכיח שוק השו שניה המשאו המשאו מחמא במי מהפכדים מבחולא המשלאוכנום מינובאובנא אחשושה الحديث السحية فيه שווה אינושטוטאנישורי בנה בבות בפאבחהא בפווא העשומא אכל KLOSE am real DIKK 30 er und Wern ruben משו אוכני אוא היו الساعة دوي ماسدين حدد דען אדכנאן אומען מישבות לחול ביות בלבין מוצובעותם השפתאיטה

65c מבסולא אעיבולא באפ וחר עוצה מסחם אנושות בשות בנות בחות מונדבום שנתבא מחחם down on warplant וכן בר למאכחולא החנה ובשא בכל מחשו למחום דמה מדוכעים בר אולע מנחף בלא אולשנים מחום מו ההכניהות אבו משינים ום המוא הוכן ובנחולא Lower Lie Josephuro בריצון מוחני שומבומכנו י דיין לן לבסחנה לבחום תשומות הוכוח המותבה אני וכא, ווכלא Limber celle, mich דים ול הפכורה אושלים ושוחה בו עובו - manaka mam 20 KIK . STOK KOW ورم مدور لصون היאליאבלבי דמה נחשוץ LOLM CE CEPON המתבין רשמו רין מום מארבה וביות ביות בלעוש מחחום בכנונה 9KKKKWES KU Ken Kalo, an 200 Kgm Kguzo 30 ושמשטוה אנש שלים המשו המשומה הפנה ule coops the beston מבל מיני לעלים יחבראו בה מכן בבות מלא דובבא משונה שושי אבר מחסא בבליסטוא המכאא

67b דע מוסום ביו מרא בען בכניא נחום בבניכא אברבארא מהמורנא min. alm הכבכהם בי דווף בי בנאים הנוסדים העובש אוז שונה משמחור וביון ופוא בנות שונה ביות المريه وموسر العلم العلم ١٥ ياهي درهاي درم وريد י בנוארנואי TETER! שומה מולים מצין לה וחיושו העומעבוש היבחולש אינה לבה בלעום: שומשום מון אף מונ שוחושה مروالم عوم وم मान्य प्रिये स्टाव्या במשמון אין הבינשה 20 אנכי באחולות בוצה והוהנו שפים כנורכן באמרא עד אם אף. rope to were year משורנו באומוא והיעם אמרא הע אוסמרים בי בן בברכן בכולפים מים המנהבשה אום שורים אמוויא אעומחוני מוחאי שונים ביושו העודה Kam DUBURE ארשבחם השבא הש במושיות ביות שונה נוחום (white , anon אינבקום ביום אוציות עפנה וחלים היאף וחדים

67a יימר מכן בחם דיייי בחם נשפר בי ביוה מלא ברביוסה TEIRS! המנוספונים שונים שוני בין מצובלות הלוכלו מותוח במו הני הבכוסמוראו המסהבא הצום ממודה מום לעי וכא אישהם מו 01 المال مداري المنادر משב לפול העשאדעם מום הנכום אמכו מחפרים עוד הן בנה مصطرما ومعالم الم -magne בשמובשום בחש היא מה הבבולה המההצא והוח ושות בשות בחושי עודא כל ולוולניםויא מבונים ממשלים במושלים עם בנתא נחורביו with eiler when האושובה בו אומושות منهمات دينوس האצעותם המלו בברים... دودي عيشين سد محدوم لعل والمم במהמשל שושמים - 100 - 100 King 11.130 רבוביוביונים הישמין המהמשח דבנת בבכנה השו ופנים המב ממו השמו באם בותנא הבכפתא מוני

Madeloway axele מדים מו ראושנים TENDY CHEST FLY יצים הי היכול פים הלומשא דוב בנשירוםא حصلتم لمع دلم محدلد לעוברה אינסינה בין לחוף אים שוחושה השומן במדים חליום בי נחום מו היו איונים המומו המנעמדאי לחול הע שיאיר בנומוא ארכנוסוייה ~ ett 34. m שושו אילי עלכנעלבא Lynn Kapping AKA KOO WK مريس مي دور مرس דמושל אמשי ופדים דין אושעחת כולא בול יבותא שנאולא האוכיו בבולא דכא מוסהמסקבא באין כלן נחף דבא אתפטפטוני ניממס אוני המננטויה מנו דין העודה בק אדכב د د د او مواد باد ما שמשמשות אצומסה المعد مقوله مه والعام 30 وحرا معرب المعالم ا וביא אות ובם ביווכא לבשום או לבים מים דבלים אוכר המנא בבולה ומצופא עודא בכן שום היוון מיני ואותים מום או - we went allow -

66d

66c Lis or less resident and سار ساور لواجع محمد عدم בהרצושה שמקאה היץ My Kouly L'ord coming in the בות בישה הין אף נחני מה מכנים. במדע האליב אבוניעם אטלעה ביני שונו שחוברים מורק בסין אווינים + mound august. פונים עד המשילחם אים שביון שים שים שונים המשונה אומספות CHOPON 14orios המשולנים משולנים ביא צוניאו הנסוין הופילב ממון אישמים אופור 20 בעומים משומל או משומל או רמת או עורבמורא אום עד האושורים שאונים מוס השתוא מכוסמובאי מוצ השנינות אלותם רכם המתואות מוא היון Composed to contra בינות ההכחלא בעלה רמשונים שמולבנום + No Kon x 301 אנושחרתי מחדינא הנחום אוצים השומשותה העוצה השפר עכא שמשמינה שאפאלא אנישמשיי בינה בעלה סכן מחובא Manufa Mada

67d

67c

שושהחות מחובין הייתונובים: פונה דון המשוטנים. המוש שוב הנמו הוש בשי מנים בל ופנרואו שווהשומה היוחופונים או שנים ויווש. בניםמוש KAK SKHIKOM स्त्रिकेट्या स्टालिक व्याप्त אמר אנא היא בשימוניי. חלושביה האבצותם ולמלוץ מסס בבל בביא היא אוכוה וכשוחפי מוחשה הממו שונה וצון אמ בש הנכאא הבשרים העובצא מינונה וחב wang happy ungages אמושוא השומה ועד בשלח הקוום השיחום DELla posicio ne sa ~~のからればかい208 אבושה אה מים בכי באוניות בלפט מוחות אין הבישא ביו היא שולה והמושו שומשודה וא האמושאי הוח בין במפצא בכנוף מוחשו אומו ביונא בחום עד מושה אינוסחנים המשוים על הבינות יבורם בכום בכישום מושום COPE המששאה אלשים בחחם בד היא FERRIT שטובו ביושה long of pring land משוש הלשחבלא בבה האיניי my Perion ZERY

שבים שבים היו שבינו ימוש מות השום הומו ושדע שומנה אש משוחש השחהצא יהום דבבים שמשופים עבשי דה לבח ביו שום וליו בי בים מלחום בשוא דופרני ופרשא ומוא נכענכלא היהים במפ השאה אוני סוראומר מכנישו מוכ HORIZAULE BULLEY שומש משלשור או היוש רצמעודא כל אנחשלחם ובני בים בים בים בים הכתוחות היו שה מחקדונים מה משוחים בל שנ בל נושבת ושוא אינה בוה בו מכוצנים والما المالة 20 ما المالي المالي المالي المالي האדערמם בבן. באם הבבן ערבים ברוש בכים מו מה האשמחה בכעובה שוא השוו ביונה בה דעום כן ארכב אים ובמש ושמשונה בית טות באונית אובוף ו המתונוף מהחם נהחם בר מתבל בבלנים ימוחים: שני הביורה מבים לבר עב משבי מיני ווים בבעים מחשה מחדרים שוברים לשורים הכשפשה מחם בין שנתנום . נחם העודה וכן ארכבי בכן

של בניי ביון באומוניאו אינה שלים השומה הנימשה בש ת מא האוכשא בכן פנחםן Elina six repes nula יהולט בעבאי י חדוכה השום שבי הבד · Piber yet Porces relen יתבע אומושויא וחנ יידבר פיני על ארבים סוי וחוש לבאי דבר ונסב site me ule, sulew שומחום משושוה נג ב אשתניא דפענה נכ שונה השומה ישות הין שויש ווווביוי S THE PRICED PECKET 1 Pline in une Elein 1013 דינבה, דברעו EXCEDEDAS. אביות יישונים מישום מוציו נגבוון מחחם מולש המכושבים cope has excelled מפסה עד להצא מניט neces med being באורות הלבות הולבה ושדינות Mas Kiel ובומו שונה ממושטוהיו male us morrendera مرمدالم حدوث פישמב העות פים שבים שאמל עוד אוכבין נותב אום בנח הון נסודם בו היון המשחתי ופן ובומו השומחבש החשו

פוא בכהמנים מיחני שו הישו או הישור בוש שעום משם party was and less ex שמינין וממשמעותיים ביום מינויה הימו בל בר שוניסונים בל המוצ הנות הניות שובר בי היא האברהום of terry forms with אנוסוי דבביא הין עודאו בלובאא שלמול שונכא المادي معالمات المعالم נחום דישוחבות הצוחבות TEMPORENION IN THE וכוס אוכבי ובכאא מנוחם מדין אומסחים הנים בכוסמלה TEND KKUS מבשנימוד ולימשאיולות 20 דינושנים אב מינ הוא מושטוה הישביא cation plan the במאמבים ל אנשנים ווא דין ימחמשא שאבן לים השושעה הבבל שחובנה מפשחת שוה לביום רושב הלביה הניחב אטומה דין מדים במונכתם בל בכורם החהמשה היחנים התנשחות ין הנכום בל בנות בנותובו הכלום בא בכום שבא מבי המצוא הכנוסאומא בורת אבר נים אבי בכתולות בה בר בינו שושא רביוחשא בה לבעושה הבנים לבו

ובן מה אם הכום

صرالام مر سم مر

דיא אף, נשכנו נההא

עבב האומות בעודה

٥١ دوره الم المام المام

They drings

محلوم ملعمام الحده

השומה א מבישר

שור הין בכן מסואן

מנימא מונא הבובא

دردده حد ماري

فحرساصان معامات

וצמום אוממשונה וצשות

דופוניא המעומהמסומים

בשתו בים בים בים בים בים

מחסם מכנות נייושה מחושה

File Parus

האדעה עבו מועאה

מוכנים בינופטן מחחם.

אולאושות ובשבבה

محلل بخبودة حالمدهم

אלחואי, הככחונכא

بالم علام النفاعة

1C4 Leno.

ישנה אפא המשר 20.

MICH

KKNOO.

HA KOW

raperod;

69a

אטומינים אינטינים יחום

בין הבשוק שהוששים.

דעוניא עניא מוניולים

בשוחה היו היו

הביבנישה בממים

ופארמופא בשומופת

שות השת שומוע

דים העובא וסרוסים

הפענה אעדעה היץ

سس فظ محر المداوم

עלובא מונום היון בבי אדבר. הבלעון שוני

דיקבאי ראודה שונה הניק

שואש לינהם מכן

ובן מחחף .. ד.. נחובשו

תנים כובן מנים מלום

ושבנשם אוצ המשמח

הלבא הדמחמנואה

מדין מחחם בושמא.

ופענה האושטרים

בשות און שונות

הרמוסנים בעודים

מדים ההכת פשבור

Cometon Pluston

ב מיות אות

אנישטוחו מוחשויה

Equinal Kylona

علومل بدائم سدين

אוסמדני בדי

שוש אותם פוניני

والترابع العناق المفاق

68d

מחסם כד בל עד נדיב יהלא הים מבחשבו KIN KEDIN KOM ARIA ACALOGO AUG אם במודא מבר ועובא דושעה פין דממ שאכים בנקופם החים. אונינאי אושהחב KOO : Trubpen COS וטוכשטוכאו השושה מו וצחדשו שבא מק המנואנ חודים שעשמשוני נחחשו באוסובושי אוכב איי تدامس بنه درم الهديب ימודא בשרים היומו ביים בשוות או הישו אושוחה השחונושא retas שוש חשוש * השא עשוע המו + س محل ولعه س فلعه لينه محرم Poly comeron thrown. ביו מיומניוצי מעשבדב 20; subuma reclesory בעוב מסויפו 1010 אובטעדינא. - alm with the בממורים שושמשור clano OCC ביכולמות עודה בי אף בחובה אוממנא האמנות July cases men 30 שוני בוצ אביונותואיות בוצ בעודי די בר ציבות האנמה האוא בנאא עוב בנוא בעבונים בין מנוא מה אינבסדהם מבוסמונים וכנושו הנו אילשופאי האדכליא

מחה המחשות בולמים ברישובר השנה השנה מחום ומנישונים העדי CE STORE ISPELS אהמביני מונו היא משנא הצבע שוום אף בוביא אף רונם תומא הלשלא מולא אישו האוכני במפצא מוב מונה השומשום מחפריא דין מעדכביא השונה וצישונה שושהא וני נושא ניסחם י המחבי ו היין שונים מות השותיה ב עומשבון וחלש הבכוחשוש אווי בספה עוקדים אפ לאחריא חלש היץ בבלהם הבבלא במתושור הונושום משוח השנה מיונים בם מים נות בסבלא בלפם אוג מחם לא ניבעון " + " בחם הובנסמם היש בחוצי בהומא קים האם אשא בנים שא בנים ב יוברשפפ ולויון בי DELIE TUBERDA מים אוא שונים ים ים המים המים معيوم وسحم רשוא לבלא הפוהם EDIONAL TOPON ה אול 30 שור אוז משמים מול 30 COPLIGN NE. COLS במפש אומסטו בחושון החב הין אף החציו בדעום חוא ההלציעם רשום בי בר בלאו

6.9d

69c

וחום מוחם דבניםר מומן בד אנים אנים אנים הנים ול מחפנא הבמדע מומלדה אבשערישה מחצים London Ferritary. בולא אושפטוני דעבףואו עבאה העביחה הוים במשוני ביו ומופשים האשממין וכמשבא חועבבאה בהעמא הוא נחול מות במות ביו ולוול עו אינוא וינוחחא מחפנא המתוא במדע הכמוא שיובא מה הנחוםנים במש א במוץ האורבו. Kity + + saugar echercis land image שבוא מונ בנחום נחם . רדמומנים ביל יבים ול الاعتصدوري الدوماء 20 שונים מוצ וצימומים שמינה ובשומו שמיחב אינים مرم لعديم محمد معدد אושיא עום מו הישועונים مط سهر در دود دوران THE PERSON DESOLUTION SECTIONS אאסמבניום וילבא נייא שובנה אף שו ול BOOK WITH LEEP TO יאוני יבידישוע וצחיוטים בותר אמצוא ומינ אות יול שתפתות או

שלאח הע משלפים Malors Polos och CHET KONODA. ELDECTORY - POLICE Fu dry Lelbs לונותא בעום באי אוכיום ו בלן הבבברה KKO מנוסמנואי. שנמינין משכב ושנים סוממם לתעוא שמניםו KY FLEBLOW LECKY חשביאות PLEOSE דבמפא בכשה בשנה הני העולא למול ו מחקבא عمد لف عدد المد דען בבוצא מיםוא רושחנא Karley אנשעוניואוע בר לחף המשתוחם לבבים בשוליו 20 אונוכעולבים ביונים ביונים الحسام عمدانه، مرا השונים המשוש העודה Leinia Law magne בין אונכוא ובן ובן אום מחש בש בבבלנו מחם بدويد المناع المن المنا عالهم دلعاء دوودي ערבא לבחובא ולחב בלו בנוסמלא האולוהא المنائع مجسم المالم ינוסכנות הבולא רבבחוא בשמשעות הבלים שיותים Por Forman Experien בים בישוחש הלמום

אבכנות הבאאמנטורע מעבר לולוא ישנם היי בביא מוני דבולא בשולא בשות בשימש היו מחסום בנחבנים בכלו הכו דים וכשוא היכאא מפסדים העוברא בבניא בכמשונא בחיות בכל ניסודה דבה חו הולה שובכוני על הישבון bemer long rece שמשבא איניבינן. שבר עבריא אבשלורים לבחים שעובראי ובעוד מהם המשום אים משורים השוכבו ב מבחבר + החלמב נים פרושה בכולאביב בחחש בעוב פחאמה העולבה محادثه محم محمد הצומרים מעובצא הלבלא הבמפצא בעור נחלים בע מחואי לבכולבונים Policia laste execut בטוא בעופשו לבכום אבכנים בל פחשות חשונה לוחים, דומה בכדים ומום המאוח אוכלים ומכנשמושו היא אניסטות וחוצה בלמה דבמפא בלווא דפועה ממו השומה השושט האבימם כנובאותונים הכנפך המשוש באבחם. KIL KLEIDEN LEIPEN ברפשם מחחש בני אכבו ארכעבאין להיע ופוא ביותם בישותם בישותם משטו בבשומין משונום

סבוסר ען מעדכבאן דבמפצא בבנעלא בניפופים: מוס הלמום דימוסובים אשארשוא ארשטול שול שרדש עבי בכוב אפעמולא הפרעמולא היושות האדעורים עולשו בילון אוני בול بحددت وليلتم محمم סו אנשה בשונה אנום במ בבלעואי מובנואי THE BOLDS FEETING DHECKY הבמסדע האדנמדים מבונות לברושי בכדכור אחף הע הלנהרא אף דעם PLEIDY. DECIDEN דמבובסומא אוכבוםני דעבל מה שחדישו להוה 35 July 20 השוש הבל בבישה בים المراعد ععامل عادد המשו בר מכרע . המכים יהנא ישונע בר אוכני الماد خوالية عالم ration LART LEND אים וא הבניא דבשפאו ישר אותר שבי שב ופנים בביא ובשפאי والمدور معالم י בעניפה חפש הפינם . בברידו השטם יים דיים העל ניים.

حط س حر بدس

THUN-

בבשמחשם בשונים

דובים אובים

לברהמדים שמסים נצשי מינה

בין ופנא האסומיא

שישו שנים מים

הכלמוים להומות ולונו

שואן מומן דין מוני

morbira lordono Plin

האסומיא שישום ושרים

מונו דובנות דבבדיא

שאש דולל פדיבר אבלואי

مراجعة حرامه درماء

אומפינום בער שאמל

השומסותו ומשבסולא

נוער אם אבון מיונים

ாபு வைவம் வா

א האוטושניא: עבא פרן

לובלא הין בכולמלא ועה

ת אושמפותי מיני האושמעות

ועיא בכן, ולניבוא

בשומדשוב שובאוחולם

ביאומות לחול אוצאן

ובנסמוה אוצון הנץ

Cornola. es. willen

Commercial " or Fee to "

אדבב הנו האחנוניים.

عمل وقد القبليم المقالم ب

בישמשמשונים

PLIE

א נושבאי אינפוא הנאמכיר

סו הבצחים ושבא בבים בחון

remorda

בכת בים

でにいているか

המפנים לים נים -Junganit בשמשה המשמה בב מממונאה שושמחונ לבחף העוסב . בביף لمؤدي وريانوم מהפברוניים הומבניחים, עדוכאו בל דינן לדיכא האלשה מדילה אינולחותים פונוגלא הין שישונותה LEDGEN FEPNING طريع وريدة وسيد عدد היין ביוסכולא מחוצא عربات محمدة עושוב הקוומו ובשותשה יו בי הישמים ועבים פברא השבראום עם אופשא מאויכובכאא בעובשון הצום יומון הין אוף א מובעראא מבסרבן החלבינות אוניברת באות בו הוא בנאים הוא בנושה הביחונות הביחונים אמומא נים אושומה ועשונים האוצבא צובבאו. אונינושיונים דינן ומחב EL CLEBIN NORMA היפנא ופלא כעביכהא שודוא עבדיא בני בעי ביותוא ביו שביותא אווישא בעום האולים murin les ain lelles איניאוטור השומהיז א אוכנחמי וכן מינ רבו. מה שפין בעולה כפלה 28 Plan Drouger Seeler

oj uchidago edu محلد موساد ومطملا chacel leady ailore. all row orthing dimo comics 1000 cast الزا ولاو نصب coo: Hil hi leclose sole ibon liable מו וספו לכן ונצי אבין احتمله ويهد صفا week to say a week Los ob the coop of محكدموا حكمونعام حدودها والذورا مفحيم יים בי וים בי הפכם בים LECU A. from moch as or . 1 . 191 6 2 George Marie 2015 60 2000 5020 כנסנן ומנבר מסמולים مطمعا وصفاري صدفا and low con Age الله وبالما ومداد 5 boroworodel محمد مال من والمد المورق اب وساط حده العدال وعداطلا معدما النبعيد المعدد

00 Kelles 000 49 و معلمة ا معما محمد احمد بدنا مع به ودنيا dellaplates della Marylin par do uso مطام ده مه ونم ده مراسم cool is promer duty pisolbinol band ١٥ استاء مع حلي واحدة Joseph Jell Joseph decied orderin שני בפים נסיבן כו בסי locut livie Co. rotory Culto of roid odied صنع دوس وانصابا con Washington old lehoit chose व लिए क्यांने में किंकि 100 to lin conter 20 solosis on se a . Mis اید درسین مدیل و حد 100 1 1312 / Dos 4 10 كودنها ومنحا دحسما con achan! in Limps us Dos وعدر فثلا ذه وحل هد ومدسدا ومن معاصلول

ملكاء بزجه لعديد

vice low lac is.

in Alcollyon children ichold mach chowlesidosais. ومديا ووود داداللم معاقلها coleil actainelical estimal could in al atom lat Lin co-1004 - 187 col fres 1. 120. Measily me oc Ouces coments colonies. rocory Bed Street. well be ciploinioni. اعد مع وقددا والمعالمة لمع Milla, All so huo حمد دند، خداد امه محمد ما دادند wedlesto. ed las lass desart treat med 1 Les ce pieches -or -pooles oupoh 20 seron. words دموديا بهدا والده ederal ochlor lock فط والمعم أعد مده والمدار conord des latores. اعداء ديم وولايا واعداد Leon description Lan /4. 1 Al, 600 I Auro cotsout/ ele-cl.

Auros prosedo Degrith. curth Lis محبسه معمودنا لطاة ادندا chop: of the spay. xhey widhled esta cloid hearth. weer 60 66 com / con 100 600 Lot coold ochasid-194 ١٥ اه عدم مدهلات در دورما choelecetto com Mariago (Also ousos واحدما بهندوله فلمقيلها olical Col anceil co محك صدفا محصلا الما استدا en record wordpoor محصليا محدمنني المحدة حسملا حمديمونيكي وصب روه وامل حدة افخا عدم 20 ماذاب مديم: رمن دمامة lat die friet of ald. Lane of the reason weeks لمن فلانم المدن سحلا دادندا ونعظا: واعطادي ولكونم ون لوسلك والله contract hours افتدر وه ولم النماسا dies at al daing Langle alegal ٥٠ مولم محفظن، واونك ٥٥ ويعلا وب ضعا صالورونا

710

DOO-1001000

sandlo della sol لد افد افده ومحدار دعد الما : المام ومع والم حامليه وحدية. محم الدوامة الماح مرافياه حنك د احدد احدد مح سالدمد. الاعلاق Leste charles 1 de es والعدود دوم محر الله دوم שבייו בייו מבים נים ماطعم والمخمود محكول معدمه ملاهمة derivolations واوندا. صحفتيم/ وحل اذرا محمصورامه اس 16 way cakes 16 way. och wall wall their Level eleich wall 20 موجه حددهم محمل ماسامه داده کرده Marish addil Les معطلا إد فاحدة المتعاملة level low roopied chackl.

Ill socurate friend lakero

Loc undiocessis

وم عدد دالمد المدمد من

ونسر عديد الما سما

واخط ووف اصلعان وبع

of mod edoto lo culos

7/c

Azos box leel sos off remortal lies حكمتها مداحدا عمد ومعا مد حدا المعصد عدية אומצבון יר מבן ומספב בסנון לבתסים ימנים وطندته محموديم فسلا roed baras. roi والعمدين وتصورا دو مؤدودي ١٥ مخ دون وحليا معدم مد Lokrop e xA daying 100 cocalaci Latrope occlas صامعه معطلاته العلا امدم صمله الاهامعيان וסום רשן של וכנון כם वक्षा क्रियेक दिवा 10th Land 1-Loil alamporing wiles indions one de les des · politicas contal 20 coeffe lay en call often letoroule ros Lot وتودي احسا لهذ ال ניםם שבבו ובאסים אינם בל عظامد لدويا هلا احم Ly . cochected וצו יום מבים יסינים استنا متخاص اختار وما سه محرفدلد احدم مد موا المعدد العضاء على الم 30 أمهه و لعمدا لديمارونهم إمد ولحنصما محمدين

הנושה העולב פשה

יובענים אוא ווי אואי

ושות וצושו ובושו אשו

וחת באורב, וצא כפחלעון

מהנא הכשומי בוכחשותה

المحروم مدايم المويم

لأطورها ووالمتوين الملاوية

משום המשורים מומים

הבלב אבנהא מויהא

KADAIA KATA BIBARA

معتديم الموريم وال

ברמשונה בעל אונצאים

محدد عملم عاديم

حراصور علم محرال

במשעים מונים ונונים

مراز معدماء دودس

האויבעא הבאה אשם

לחוצה הבנוסונה לחבר

בחוצו ניבנים מאכטופות

בונים ביות ביים אומושה

אל מבניא השוהם

בתנוסא -שת שור היולות ביולות ווישואו

שובה המושה שם מות ביות בס

שלאומונים

חומה בני המכופנובה

 73α oi.uchicago.edu

72d

72 c

partey spire week אוכמלאה ההמביאא לבלא המילון עודא מכ محديم عاويم الويوم فد ובונים ובוקונים הממצאון האוכב ובוצה مويعم المعرب معدة الح of the meet the sub Orter personne הלשות שומות השצחת האוזיצים המשונה المرامعة مدور ليزدولهم للتكم ساردفع دخوالهم the west was the שניאוכן אוכנא החלין אמנין האום ובלא רבל Le Kanar Kion Sid 20 بعدون والمت ويعددون שמש המש המת מוד בשותם ושבינין הלהום אבלושא אות החשא ובח 7:49 ברחבוא: במה KYSTE KSTORE KYSK Library בכעביולאו הנפניופים האבצופים ספולויום ביום היים موالم عاديه المرابع existed replied בשוישים שימף בשובים خامه در در در المعالم मिल्या किर्मित हरका अर्थन והמצא בין איכלאווחא לב שותם ביום אוב לא הננוא פענא הין אנים בה שבנהא אוכב פה 10

he wind also wash. Teer وعليه لمعمل وافطه مانحم مزدرم. معصبة المنعا اللها 99x 21 1 Follows الأخط المحلا مصدات Marie lederto وعدا ملعلم ماذاك ع كليا: م حداد ب درودا Mal food Muers 10 wil. od smel con So louis laures or without or halis ولمطامعة كالمحديث اعلم wall found for وامل دره مزدد/ عدد وروها ورود وروا ورود las her in alice of the 20 معدا امادي ماود active of Lowens of the الاحدود المادية مالا خدد الماداد county le less les le terro

Was his silles ودوده المعدا معادا الم اهر وورا المما حدة ومدافيدال. الحد لمد الطحماري ودوس حوادا الماما. معددتان مد العدد ٥١ دملامحل افحا اعددي مالكم اخدا دومدي oussey lity Chat.

حددا وم اعظا لحسن Leber lack need Swarp later - sand : yes of discould elast. المحمد لين محمد عن المعدا ومع احمد المعدد لصودهم وكهمم واحداد 20 حد محكم المسدل اف محدا صرحماً وعدوما , locationers

West of will roces crost famel desparts. وورا الحدار محم عصدم ما و دلامزدهم وطعميل ٥٠٠٠ و بدين درو 1000 orchitorol

ollho colita اذحداالكمرملة

PAI. Low day المرا ملعدم مانا

Wh Lair re

73d

73 C

בובנה מום הבנה ושמים נוסבי בר עוסוכנים לבטבוף אונוא הנוסבא דעצא. לא ומנהק DES KIN KO ומשו או היא שביו فناع ليوس المصورة ביוינים בע ביצור אכור המנוחה מבולפות + אכשור באפא המנוינא تراب جودهم دور דבלונה מלבול מאבחלא בר מוצבום בר שוניושי אוכנים בשובא היא בעום מוצים הציות חם لهم صره سعد המשלאי היושותא בכן : אנחוסויא פחלעם ומנושא העורנים מן אד כולניםד 100 mar 20 on charten was مراك عديه دعد שוביו שונים שיים שיים ביותו במוטביל חבשנים בקוחטב האחרות המונושה בינושה ניא אתאי נימנולא خامد مند مسالم בכוישה האה האנוא השהמם Kars smaduki Kark 30 הצוח המטום שצוה אוהנים כאחות היואר הבשרא שניבא השבא לחום ולעובואי מוב

מדעום חובה החנ הוכ מרום אותיו מחוד דכונעהא + די עפודא דפסא המודנא אף מבא אינם וווי מזינם וכולא האפינה וכ עולבאין ומעלבאין בעום שת בל בבוחא בישל ביה מחום הנו בלן מומהשר מבשה שובה היא למום מכובו הובשה inter the suite באסרישה היותו אל WE Know Kidary הרונא שתב הכשעואה בר אומה הוב שווחונות lichemore ml. lesein וברושה ואפים אוקאא הפנין אינא סשרות בכים בים ערפול מוצא מוחוא to ak it with השונה בצוון ביוש المالي المنافع المالية lett the sisters המינולים מיני מכול בעולם ولين مام مدمدها becaper limber, Find अल्याकिक मार्स स्काल 30 לבצם בל ומנוחבה שונים אוכרים היו כניי מחם, שושובדו המחובד אומים בנישה מחלי המשוא שבין למנינהא

בכלר מוניא אוף אנכי וברחצא שם בל אחדים דובה להה דוכום א Arendon silon ... LEGITICAL MANAGES KDOW אינטעים דעונונאן בדונאן לבחו דדרף שחב בחח א דום עודבא הכובאי מונדאף מוסום העיבונה מורח. בכתמשונא הכן מצא עסורשא מסרישמה עבריא עוד מבינהיה דבשמא מהפצמא היא נטרונים ווטינים שונים רין בדביעם אומוסואפושףים Rombin och restor אבאישל ליוא בכנו א שובא בכני באומים ברוף אם בנסשבנים בול relus alike 9520 אעשמשני דבלמשני מתר משווא בד קע שחביי שני שינים השנישה הבכולמדים مرسم السلم مال המלואה המלאה השתאה ישובה דין לחומות בקיי הדוכוה הכנינוהה EXTER - . who . - will 3 central ecentral EPON ECTEDATION Busy lovery replay عدمه دور موالويم משובנות וכלן מודבות ארוניאוניא אנוסחמיי מחסיד אניסנדה הנו

AL CARTIES TEATE עבוחב בד דכום דיוום בל אונישם אורנגא שובלבדו שונט הבל והדין שונכיש בנבל ישבבר בולא מינ הכימלצים דמבוסא דבוחבוא בכו בו מביתונים וו בוחבות צורעם ולעודה הין אטל כבה כבהבולא recent when reduces הנכלוא שונים בדוכשו TEST TO TEST דעאם מס הבכום פצם After applying the אף בחברה בחלא מחבוא שושר בכול אכני הין האעשמחוני למדבון בובה האתהמות להוד בנואב וממבל אירשה HE or with the יירצא הצמואה העומשא ונאוט בל בבממולא בעבאינים. בל עשבת מונאינום בני עצבה דבחם בר בחם כצוכנהא מכולנוניה LOCAL Join EPLOF. השנוא אף בנכשה עונהוא בכוחתובה אובא ואב אהוא החב יותצא מצומנינה פנונאו CON FECTO PERSON בשמושו ביא ובחקשו המנשים המוצים

אוחס כלף אפחלמות

معندسالهم حداد صوم

وساك محمدها اخر

אנצא הנכעבלה מוסאו

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שבעל נשבא נפיר

בטבופשו בל ופיוברושו

שונהא דביבן נחום

שוחדו שי בשם שול

השניא נחתבו, שנים

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ו מניתם בכל מורש

معامع العام العام المعام

בודנות האחרונא

בישומה בשונים ביא

בל מנישה מכוחשונים

שיים אביוחות שומים

יאף מחוולי בשל

ودسوري مد بديهاوه

שלא הלוחדא היא עובא

במובא שחבי בה

الخدادية والمن علا 4.

אונים הישום בומותר

בלבא ארמעבום חבופי

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הניסה

LEDEROIDE

TUST LETD

Cu po

שלא יויא

החדבה הכולמרים בשל בשות או שונה היא האכל בכא בכאר בשום حر بعدود لفعر ب רמב היה הבהלבחלא مجنبه دم بصح בשמונים אושמים ביל KENLEY חשינושא ובאוניא מו ב אוים ב בותוניאי יי רכמשי OI The Black or copies מסו, האב, אהחם-בבתבא הבשמנהא محرومة به دم حمدها שונה אומי ED CES to see באוצא מום האוכבי הממע אשיש אנימום השוש היא השונים WEST LEDDY TO IN מציעו באפא העיבא השומה הימוש השונים שוכבר וחחשו בוסבאו KKUOT WK: KINSK حد ليدم موجد مع الم בלולמה במונא בשמונים שמכא ניא בשום דמעד ודען שניאר ביא סמו שמה מניאן In down company الله سال معددها 05 cc 200 . cmp . w מנה בנה מנהאמר שוש במה בעודמה שבחינות שוחשו מלון עבחשנא בכן

היום הערום הכוחמונה mond time rer sien הסערבר בהשנה עושנה העושהי בכון משבות מה הבוח אוטמשר ימודא אוכיבי மைம்மை ச்சும்மம் יאנור מונ הכבדינוםאי دود درودوله حاسه מובלבשהם . מחום הין האיבולא הפשאהבשונין איניא הין אפליין בשות שונה ددادادم المعدا عصح בצוברים מא האובנהמה בשואיל ביוצטביל ישבים עבאפ מה אהשבעם בשם בורטיבות אבום בי حد محديم عرد عليه שבים ישבים המנום 20 בשות שנים אלים בשמב בעפש שות בין האנונים מבינהא משבא Kelos The Tries ברכניבות הולהו שוביא Educate Louise Churchy مح الوالمتحالية الماليك המאומוכנים. FELLY יחשיבחש היא הבחהשו عدلف عند عليم היה האמלש בושה ברדיחני הציאונה השושה שותם שו מי רבעיום אוהיצום אוצון הין אפנרין

oi.uchicago.

75a

אוציושיות המישורב שנה מסבא הבקשבלבה לשי ביו WARD SHIP ELECTORIOR. הארה בנה פצם או בה פאי ה WHITE THE Kamasa دوامهاس مد مدي דפשא חדי אושינה בין משאי הבשומא הבעוא עו בבא בל מונבא נסוץ ١٥ الديم إلى المجمع ودن דלישחם בכום מדים בכן لل مر ساديد دم الماهم בששם נחש המל ומששב. שוכני אוא היו בל נהפא שווה אנוצים יות מוח פ ביום לבים בים בים אוראונים בעובראום הואומונים של בנמשונים ובאים השומות הבוצו ובווווה The rest of white שוא בין אותם שותם שונים שובא בל מונבא ופחב אבכבין הבר שום שונים וחץ בן מאלוים שם באחושה בישא בבישא בבישא בער נוסבים אורכנון שנאשוש שעה בערבות השרי יים לבים לבינים سيدوي عيدضا العا 1.01 gram 15,230 בוברניתם א עם מניים האורנוא האורנו 世 山下 五下 不らいら בעפר הטון נחפש ישובים אורבושן בנישים

76a

EXPERIENCE TO THE דוע אינט דאשם עדה אבלאי או הין בכן רוובא שפיני ושביו א בכני חברים והביונים المنه سعدية المعام שמונה והמשו שמשור יי שיבות על שישמשים א מסא הודע ידע הא צווברה החבש י היבשאל הבשאל היא ברא שעשטמונ מוחאו דבשה בשה בי אומות אומות בונים האבומת בהעוצשא בוסר MA KOM אכוחבי מוח הין בל אברחברי נחם דובונים Throng man Les ונים דעובה המשפח רא בשומה המשורה U PUECOEN EECLEM אביני נושא בכולניבין ברכא עולים אבי ונוסא בחום הדעבלא האומהא אומהכנה אוכבנהם". בכנושא היא מבכנושפא שמימוצ ובישמושו וצומים عده حراك مدد دوره محاسة שנו או או מוש ביום דוצא הדמשא בכום משנבא בשוני ביל בכאוף כחישו בכל מדבא בפרפטים השושא פעישאו העושמעש הששיים ברחשא באחרם

שאופא במחינונים KLEEK P.7 KINDS חשומשול אמנים נהי ישראש אייהחביונום عصيرهم محطه ويتمع הבהבבא הכבוסכא אומוא עבר אוא W LATTER WELLIAM מו מנוברא נובנא הענוא AM LYND PETRON מונ הכל מביש אום אמנים באושון. השולם יים משומברים בנהבא יהאברות מהאשונה יי שני בעובטופאן השמיאן כנוא 310th י הנכלבסולא: י צואובל ציבוא באושיאל 20 ופתה נשחבא בפנא. באוכני היא בינים בינים ל ביבים בינים: دو. بادروبل در المداسي מכנורטים וביום מים שכנות فحر بعة ليم نديد لعدديهم معرق والمعروب دوسوم הלבחם אוא היא נהחם تدمير المتعدد المعادد התנוחם אשלנא אנה מוצ הבועש שבוח של שום اس عودال אונות והאושהחהי בחושו שבי נושא המושהה הבינות שבשא בניונות

75d

מחום. שוכא העוצה א באדאומחת מחום الحلي المدينة الماد בימה הלחב אובנון אינון האינוניה מעבור רבי שלוו אס אל השומות הים הכתפצמה בהיוכומם בן שובנה בשונים העובבה לחם בכבושה KIGH STER KUNK עם כב הרמחם ביים הומר על ביוכלא אעינא להיא מה היבאהבכונו על עבא הפחשת مجوال الولميات בסעותא אינא היוטב 4: " KUK KOOS י שובעות נחור השישוח שחדושנו בחי החף and the police יאפרעם. 157027 אופונים בובי בונוים בל השתא ימטר אי בינכא למוצא אף נישויון حديثيم محمدالين حد הצוש היו עוצמעים المصور بتوليز وقللكم ועבאמות הבכלפשות מכבהדאי מכול היי grafit want gramme 30 POWER KIND عردد لولو بحراجه Fapr. Plan Link

75c

M KLOOM KOOM I'M PHINA 不会しる LEIGHEN HEN ENCH FOOT המששא שמו - WINE MORE ECOMPEN. 20 12 KUTS KYTEL 32/0 הצא העום בעומכאו בה שלא שלם לע גב הבלה המנה מכו שבו עובם יושו אחם ארבנין יוינטא דמוא משל אושה הנוף נוח בל מוחבא בכל בכוא אישכר הכונה לנוא שמיה הבעור נבצי או מהם 20 באדבען שוכולא בשובם שמש בר עשור למח TODOW TRE TOOK שוש השבין חומדין פבתם. הוספב ושנפא CONTRACTOR LABORER Print is line received ואדבנין שוכניםא: הכלב ריו היושאם הסחב אומי מיב בישוב בחומב השבדיש סבר פריבסהים או Kataka Ktali paso הבלה השלא האחושא עמרוא בי הבינא ייצים בושמום היושות The wan Kapaa ودولم ودوركم

איסה מלעום הין בילר

וצבא אום היא בבופראו

EN YES AWIN

MODEL DE PORTO PORTO

INHON DECK SPELLED . ENEST

בא השנו מסמים בא

לבין מבוח היו איסיים לפים

SKA KINK

בן סכל בבבבינה ואיסיםם

surpose citis xelentos

אינטעה המשה דוצואה

בשוש ביפי שונים

אישטוחי וחבר בכלמוציאו

Meriting accompanys.

היום הבעום בסלחים

WAINIOF PERLIAN FORTON

TENOT RESTURE, HT 20

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Um .

صنح عامل المهاد والعام والوام المعام

THE PROLETY OF שאר להול מכונה בשוא בארטם ביות בשניות באונים אווים ביו ביונים ביונים ביונים ويدم دادم مدومون הטווטופע אבתוופא reless. + · rows ביבשומשן וחיון ומשחושו בשפש - ילוים בלובה אומות אבאי מים בל הטבפש וויון בעל שרשא בבי כה מחרבא ואו המוצורטא ועבא מכן אובא פלה נחו הכנה מדים אידים וחם ق (صاحب مرال ساج יין ותמחבר אפאים וחם אין בוסר מהיה אינהנה מיני ים הככום ביו הוצומטום דמנא מניא בכנלב אומן מינית בנולא הלרכשא השחי היוש ולשו מו מו שבא למוצא רחשא ماسعاعا معددوها ما ماسوم מצבעולאי בנינל בטבים נחץ בדין. בכצולהולף WETT. 1:4 -CO האלאושותום האומים וב הבעוצא בכן אוא מכניבודאר אם ביורא חואו הכמנעא טרין ביום אום אקוחום הכשנה הפעולה וצבא אואם לק TETEL SADO שונים ואו בשום בים לו ברבים בים לשובים שובים בין בנים אותם בין בנים אותם לשונא השוא בנישור מי אות שוני ביום ולופון ביום שנה הכלפו נה בשנים אותם מואחה מכוש בין בקו יסישא מינ דאב בסומש מים אוא איבע בעולא מימעאר הימעאר הימע

הבל ופנינחתונים העלים

ירש וטעלבון. די

77a when wing their was לטוף אלשבר בטלשונים להיעשא בבופבינית Kidak to m השיום שונה שונים ביותם משונה וצאן אמינא האנינונה בכול בכולווא על בב נחדרון: Edicin A Kondon מן הפתופאי. בכן בחובא ברום פינו משכחום שונה באושויאין Emple Kolomuka מכשווה בבינולבו Example TENTER אותם לבחרים בותבים וותבים וותבים הלבים בנים ועלים דיון עונינוסא אומינה מצריא לבכנותא בעבוא בשובון לסוישא ביא בבכנובא השורא בבבירופני איתם (בים Morale Lecters Find המהנושא שמש מבנא מלבנים בשותוח The KIL KODIE MIST 1500 100 30 Lynn sell ecember המשמוה המשום الدخي 75 "0100 שיום שונה שוש לבים דיון

מעולים עליבא שא ניץ

recton אולת ובחום יושמשות מתממושות ביון דו מכאו אושות ישומות ניא מלעסאו בניםא עורניםים המלול היוימא בין בודה שונים הוה מונים שבנם לשנ בשומא שוביות האושנים בנוים. דבין חונים בשנישמו היוום we say bad equalise ceretarizant, les CLOTO-7 ואט פעודין CTPATORETICES CONTENTANTE

MAJE EN STEN STENS BEAUTY ששביו דין חלחה פי אותוח בבהמונה בחחום מוכן الم معدمة والم والعدة والم cope con elastion as to sentil aft with באשובים בין משונה סמקצ יאני ואוני מה וצבה יי ביבנים מינבל מולבנים ים שנים המחומו המשנים הפשכא בל כב אוברים הבבה אפון במככאו אינה כבה בפשופיות שוש ינה מי למו או שונים או שים שונים בינול השולם ובשושן הו ליהוב طاور وحال وددها

שו הנצאה הלתשאם

אונים שנים בשבא מים בי

בורכניבים ומוף ברוף בו

יבלחקא בבקיוואי

שמאש דען בונוא

המענישא ומישו פוניא

118

786 78a JEALET CHEL פנה דבצתבה מבניםון. clasin sare בישוקחוב היו בימקושו Keloll ochy المرابع المالا المالية cheavior con supray. with til אף דישנא בנהאכנים אונו ונסן ספרים الله عقلهم المنا ALL ENGEN SELLES IAMIA o Prid 1 שו בביין שום אוש בחים בחומן מונו ש יונחורים ואיי (סוריתאוצה הנוחויא בא Just round our الحريدة ود مدره ويد 20 1 23 KANDEL KOUDEL WK האנט, המק עאפא recompensión. בנחבתא אום מצים. معديم لي مراساع לביונים ליי שוסדינום · 20 - Karisk מאומן השומות בשונים ומונים TREPLING MENOREM התחתונות המחציחים Klisa Kloson Ja Destan RULE OF מבות אוניוא הצבעון רבולבא אומשא KINDERN LYCHOLERN KEM KENT KUNDA معطر صدم سام و ملح ملحدم

Low of boy sap cand lelong

77d Ky, PLUBA FARCES בבופונים וחים ובים הבאותם מובעל. יוצא ההכצא להפש שתים מושיו הנכ recent ecipitation. To ME JULY , WIE IN שבינים המלויא מכ שנדנים נחם. נחפות ביושהחוני בכן עבבידו חולבה המכן ההכנונה MIT KUS KOMINK لم لحراب معتد عل פרים האוצא אנים שובי המתהחשם מוז של דעם עפיולא נחום וריא אנא האנכו יי בנים בנכסם בודא פכא יועדופנה ראורבא מולחבי יי מוח המלא לכנא הנגא 05, parte lens at Pryper המוצא הכים אומה י אושה בל שברא לבה + omly some of man ביינים שוכנהא אונונה החבנות השהכנות אומוברון בבדעו בלבחינונונים שמושים Milly form Edia TUBERD CHETCHE. שומשת הבאמיות מוש अधान द्वावामा र त्या CHEN DAVING KOKO Toller ry one mus בל דמבא אנולובחום. בל בבינש ביו שותם ושום

The of your contract מובין באוחב אח רוות י צפיבולא ובולעוא מבא אנו בי שוכבי לומצוא طملة مديم المادة י אנול לח דיון בדי אונד ישונה במענים הוצהיי LIEUN FLY TIBLE שמבנים השושה חו בהכביא מוניבא העובלבים הבצולה המנו הנים אוכני או האשמחתי עוד בלאובהא ביקוני ביקונים בי הנות היו היה נותו הוחשבו האו העובלבים LESIZE = KANTIST דין שוכנין ושושחוחני בים הבכשבות בדיניםום אוריבעלאי שושפור ביא 20 ארבנא במבכא דכונא Exima W. Syrissi הל נושא אני שופר ניים האוודיאורווומין ברנכהום POLEST STO STANDERST. משות דע בכולבא אונחשו בשו בשונים בשויחום. שוויו בכוס פצמון הין אומין הבים ולהיא דומנדנאינקור שובנוסשו אבנוצשו Pin KLIK JE OL KIK wim amount ودومورهم وعددهم חדאונא פני בכן עם

COLLATION

Where no ms. is designated, the reference is to the Syriac ms. in the British Museum numbered Or. Add. 14620. The word Lagarde (L) indicates the reading preferred by Paul de Lagarde in his Veteris Testamenti ab Origene recensiti fragmenta apud Syros servata quinque (Gottingae, 1880), to which is prefixed the treatise by Epiphanius on weights and measures.

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

Folio 46b. 3:3.—+pl. | 12:2.—om. | 14:1.—ins. \circ before \angle . | 20:1.—om. one \angle , dot above the other. | 23:1.—+mg. $\alpha\pi\sigma\rho\nu\mu\alpha$. | 29:2.—ins. | after first \triangle .

ins. • before ♥.| 32:2.—According to Lagarde B has a "28" written, but I hesitate to say it cannot be an "18." | 35:3.—om. first |.

Folio 46d. 5:2.—] for first هـ. | 6:3.—om. ب. | 10:1.—om. ب. | 12:3.—om. ب. | 14:3.—om. ب. | 15:3-4.—إيث المنافعة المنا

Folio 47b. 1–11.—The signs are more carefully placed and displayed in A than in B, and are therefore presumably more carefully made than in B, some two hundred years later in date; therefore it seems fruitless to collate the signs. | 16–25.—L has all the Greek words in footnotes. | 16:2 and 17:2.—om. ϵ . | 18:1.—K | 18:2.— $\pi\omega\rho\iota\sigma\pi\rho\mu\epsilon\nu\eta$ s. | 19:1.—K | 20:2.—om. ϵ . | 20:1.—ins. | after ϵ ; K ins. | before ϵ . | 20:2.—om. ϵ . | 21:1.—om. final |, with K. | 21:2.—om. ϵ . | 23:1.—K om. middle ϵ . | 24:1.—ins. after ϵ ; K ϵ | 25:1.—| for ϵ , with K; K om. last ϵ . | 25:2.— ϵ for final ϵ . | 26:2.—om. first ϵ , with L. | 27:1.—o for second |; L ins. ϵ before ϵ . | 27:2.— ϵ for second ϵ , with L. | 28:1.—L ins. ϵ before ϵ , against A and B. | 31:1.—om. first ϵ , with L. | 32:2.—pref. ϵ , with L. | 35:3.— ϵ 0 for final | | 36:2.—om. ϵ 1, with L. | 37:2.—tr. | and ϵ 2.

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

Folio 48c. 13:1.—+—: 23:3.—L pref. ?, against A and B. | 26:2.—mg. φαρια. | 27:2.—om. | 27:3.—mg. ανογι. | 33:2.—om.

Folio 48d. 9:1.—wolfelf. | 16:2, 3.—tr. | 18:3.—L ins. • before 2, against A and B. | 30:2, 3.—tr. | 31:1, 2.—construct+gen.; "Israel" has no 1. | 34:1, 2.—tr. | 36:3.—.

Folio 49a. 8:2.—اكتين الهناء . | 18:1.—جنب الهناء . | 32:2.—+final مناء . | 33:3.—+أستنا

Folio 49b. 2:1.—om. pl. and mg. | 3:3.—second inserted below line. | 6:1.—]; mg. $\sigma\tau\iota\chi\eta\rho\alpha$. | 12:1.—B has after this word a space that contains meaningless marks somewhat like ////. | 12:2.—mg. $\gamma\rho\phi\iota\alpha$. | 16:1.—+pl. | 20:3.—om. first |, with L. | 27:4-28:1.—tr. | 30:3, 4.—tr.

Folio 49c. 1-17. L says these lines appear in the Brit. Mus. ms. 12168, but that he has not examined it. | 2:3.—om. first \cdot\; +mg. $\sigma \tau \iota \chi \eta \rho a$. | 4:1.—om. second \(\times \). Does A have it? | 17:3.—ins. \(\) after \(\times \). | 35:2.—L ins. \(\); after \(\times \). | 35:2, \(\times \).

Folio 50a. 6:4.—بارحساء]. المناه 5:1.—om. final o. | 14:4.—+mg. کسک. | 15:4.—اوه المناه المن

Folio 50b. 2:2.—+1\(\triangle \cdot\). | 6:2.—2000, with L. | 18:1.—+pl. | 24:1, 2.—tr. | 30:1.—om. obelus.

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

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

Folio 51b. 12:1.—mg. συναμφοτερα. | 12:2–13:1.—mg. η ομοια. | 16:2, 3.—part.+suf. | 19:1.—mg. om. last ω. | 21:1–22:1.—om. hom. | 32:2.—ins. ω after >, with L.

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

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o. | 36:1.—om. ∽ and last ⊶.

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

Folio 52a. 1:2.—om. | 4:3.—om. | 8:1.—om. | 11:1.—om. mg. | 11:2.—om. | 15:2.—om. | 18:3.—om. | 22:1.—om. | 24:1.—om. second 4. | 26:1.—om.

Folio 52d. 3:1-4:2.—om.; on mg. [2:1]. 5:2.—om. second o. [7:2.—pref. a. [8:3.—om. last a. [11:1.—L om. o. [17:2.—mg. same except that of B does not repeat the word to which gloss is attached and inserts before the last word. [18:1.—[1]. [19:2.—om. [22:3, 4.— [1]. [20:2.—om. [20:3.—om. [30:2.—om.] 30:5.—+mg. con accept [20:3.—om. [30:2.—om. [30:4.—L al.].

Folio 53a. 10:3, 11:1.—tr.| 11:3.—محمده: om. mg.| 25:3.—om. e.| 27:2.—mg. same.| 29:1–3.—خت دا 29:4.—om.| 32:1.—om. pl.| 32:3.—

Folio 53c. 5:1.—om. o. | 5:2, 3.—tr. | 13:1.—om. last o. | 14:2.—ins. o after i. | 16:3.—pointed as fem., with L. | 17:2.—om. last o. | 18:1.—last o. | 20:2.—of for second o. | 26:4.—last o. | 28:2.—om. l. | 29:1.—om. first o; ins. of after \| . | 30:1.—om. first o. | 30:2.—om. l. | 32:2, 3.—tr.

Folio 53d. 1:2.—om. |. | 2:3.—om. first o. | 7:2.—om. first o. | 10:2.—om. | 13:1.—ins. • before final • . | 14:1.—oπ • • • • | 15:1.—L om. second |. | 17:1.—om. first o. | 17:2.—om. mg. | 19:1.—+suf. σ, with L. | 19:2.—om. first o and |. | 20:3.—om. mg.; L adopts mg. spelling. | 22:2.—+final • . | 22:4.—+• • . | 24:1.—• • • . | 26:2.—+final • . | 27:2.—+• • . | 27:3.—om. ? . | 27:4.—om. | 37:2.—om. first • .

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

not | . | 19:3.—om. هـ. | 22:2.—استفاد | 25:3.—om. mg. | 27:1.—om. second | . | 28:3.—om. first هـ, with L. | 30:2, 3.—L. om. | 30:3.—عم for | .

Folio 54b. 9:4.—محمد، | 10:3.—mg. المعادة الم

Folio 54c. 4:3.—+ as. | 6:3.—om. a. | 7:2.—om. | . | 19:3.—+ | . | 21:2.—o for p. | 28:1.—ins. o after a. | 33:1.—a>o. | 34:2.—ins. | before a. with L. | 34:3.—om. . . .

Folio 54d. 3:4-4:1.—i> ... | 8:1.—om. pl. | 8:2.—om. pl. and second ... | 22:3.—of for o. | 25:3.—om. one \; mg. $\pi\epsilon\lambda\lambda\eta$. | 37:2.—L ins. \square after \square

Folio 55a. 3:3.—om. pl. | 14:2.—om. mg. | 15:2.—mg. | ... | 18:1.—om. second o. | 23:2, 3.—com. with L. | 24:1.—om. mg. | 24:2.—om. __. | 27:1.—+...

Folio 55b. 3:2.—L : [6:1.—mg. | on | jan. | 7:1.—+pl. | 22:2.—L om. point. | 30:3.—om. point, with L.

Folio 55c. 1:1.—pointed as perfect. | 3:1.—ins. | after ω; +mg. πως. | 6:3.—tr. i) | 7:3.—μως. | 8:1.—+ως. | 8:2.—+ω]ο. | 9:1.—ins. ο after]. | 10:4.—+ως. | 14:1.—μως. | 20; L om. first ψ. | 15:3.—om. mg. | 16:1, 2.—L om.; B+mg. ω. | 16:3.—mg. same. | 17:1.—tr. ο]. | 21:1.—pref. ω. | 22:4.—point below ω. | 23:3.—om. mg. | 25:3.—om. one Δ. | 28:3.—om. | 29:1.—pref. ς.

Folio 55d. 3:1.—om. |; mg. $\sigma\pi\alpha\theta\iota\sigma\tau\eta\rho\sigma\nu$. | 6:2.—point above j. | 7:2.—om. | 14:1.—B has two lines preceded by this sign, instead of four. | 18:1.—tr. \Rightarrow . | 25:2.—+ \Rightarrow . | 26:1.—L pref. c. | 27:2.—+ \Rightarrow . | 29:1.— \Rightarrow for \Rightarrow ; om. \Rightarrow . | 30:1.—mg. same. | 30:2.—ins. \Rightarrow before final |, with L. | 30:3-32:2.—L om. | 31:1.—om. first \Rightarrow . | 33:1.—om. ? of mg. | 36:1-4.—om.

Folio 56a. 2:1.—om. 4. | 2:3.—om. mg. | 6:2.—om. mg. | 12:1.—om. | 19:1.—om. 4, with L. | 21:3, 4.—part.+suf. | 22:2.—4 for conj. 0; tr. 20. | 26:1.—L repeats the word.

Folio 56d. 1:3.—ins. 1 after - . | 4:2.—om. second - ; L |- | for - | 4:4.—This and the following numbers repeated in mg. do not appear in mg.

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

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

Folio 57d. 6:2.—+—?. | 8:2.—om. first o. | 13:3, 4.—tr. | 14:3.—om. first o. | 22:1.—om. first o. | 27:1.—A, B pl., against L. | 31:2.— of or second o. | 33:2.—om. o. | 35:1.—om. first o, with L.

Folio 58a. 1:1.—om. هـ. | 2:1, 2.—محمد المجام إلى المحمد المحمد

Folio 58c. 1:1.—ins. after w. | 1:2.—om. | 2:1.—om. first o. | 9:4.—
+|om. | 10:1.—om. after v. | 10:2.—text with mg. | 11:3-12:1.—
tr. | 12:1.—ins. after | 13:2.—walson o. | 20:2.—pref. o. | 21:1.—
om. | 21:2-22:1.—om. | 25:2.—om. a. | 26:1.—+om. | 27:1.—
om. | 27:2.—walson | 28:1-30:2.—om. | 31:3.—om. second v. |
32:2.—ins. a before v. | +mg. pa. | om. | 33:1.—ins. o before final w. |
34:3.—ins. o before final w. | 35:1, 2.—on; o. | 36:3.—mg. | v. |

Folio 58d. 1:1.—ins. • before final w. | 6:1.—om. number in mg. | 6:4.—ins. • before final w. | 8:1.—+log. | 8:2.—wallog; L. wallog; L. om. mg. | 9:3.—wallog; L. om. | 11:4.—wallog; (sic). | 13:3.—om. mg. | 14:1.—wallog; om. mg. | 18:1.—B, L write 2 twice. | 20:3.—was; om. number in mg. | 21:5, 23:3.—om. number in mg. | 23:4.—pref. ?; om. mg. | 24:1.—om. mg. | 24:2.—om. preceding asterisk. | 27:3.—om. — and pl. | 32:2.—om. pl. | 34:1.—om. one • and one •, also pl.

Folio 59a. 10:1, 2.—L om. | 10:2.—om. pl.; | in mg. This is the first of a series of numbers in B that continues to \bot and marks discussions of the kor, the congiverium, the lethekh, the bath, the seah, the modius, the cab, the choinix, the handful of meal, the ardeb, and the nevel of wine. | 14:1.— \Box is written twice, with L. | 16:3.—om. pl. | 21:1.—mg. same. | 21:2.—om. | 22:2.—+ \Box | 23:1.—+pl. | 27:2.— \Box for \Box ; mg. same. | 27:3.—ins. \Box before \Box ; om. pl. | 30:1.—ins. | after \Box | 35:1.—ins. \Box after first \Box ; + π above this \Box ; om. mg. | 36:2.—om. the lone \Box , with L.

Folio 59b. 5:1, 2.—L om. | 11:3.—first letter pointed with a. | 16:1, 2.—L om. | 17:1.—K om. | . | 23:1.—om. pl. | 25:1.—om. \(\sigma\), with L. | 35:4.—om. pl.

Folio 59c. 1:1.—om., with L. | 1:3, 4.—tr. | 2:1, 2.—L om. | 4:3.—om. | 5:3.—om. | 10:3.—om. ?. | 14:1.—tr. | ; om. mg. | 14:2.— for last e; om. mg. | 17:1.—om. | . | 19:1.—tr. | . | 22:2.—om. pl. | 23:1.—om. or. | 24:2.—K | 22:2.—om. pl. | 23:1.—om. first | and 2; L om. 2, ins. | after | . | 35:1, 2.—L om. | 36:1.—om. or. | 36:2.—om. ?. | Folio 59d. 4:3.—tr. | . | 18:1, 2.—L om. | 27:1, 2.—part.+suf. | 30:1.—K pref. | 2:1, | 35:1.—om. | 36:1.—om. | 36:2.—om. | 36:3.—+pl. | 37:3.— for | , with L.

Folio 60a. 4:1.—om. first \(\frac{1}{2}\), with L, and om. pl. \(\begin{align*} 7:2.—pref. \(\frac{1}{2}\), with L. \(\begin{align*} 9:2-10:1.—om. hom. \| 12:1.—tr. \(\frac{1}{2}\), with L. \(\begin{align*} 12:2.—om. first \(\beta\), with L, and om. pl. \(\begin{align*} 13:1.—pref. \(\circ.\) \(\begin{align*} 13:3.—om. \(\circ.\) \(\begin{align*} 14:2.—pref. \(\circ.\) \(\begin{align*} 17:1.—ins. \(\chi\) after \(\neq \), with L. \(\begin{align*} 22:2.—+pl. \end{align*} 26:3.—om. \(\chi\), with L. \(\begin{align*} 29:2.—om. pl. \end{align*} 35:2, 3.—\circ.
\end{align*}

Folio 60b. 1:1, 2.—, on \(\) 2:3.—om. first \(\), with \(\) L. \(\) 10:2.—\(\) for \(\), with \(\) L. \(\) 11:3.—om. \(\) after \(\) . \(\) 16:2.—om. first \(\), with \(\) L. \(\) 18:1.—om. \(\) pl. \(\) 29:1.—+pl.

Folio 61a. 6:1.—ins. • after ; B has the same marginal number here and throughout the enumeration of the books of the Bible. | 7:2.—+pl. | 7:3.—this and corresponding letters not in B. | 8:1.—om. second • . | 9:3.—construct. | 10:1.—om. ; and both | . | 10:2.—|2. | 10:3.—om. first and

second | .| 12:1.—om. first | .| 14:2.—om. م. ا 15:1.—وحده ا 15:1.—om. | بوده م. ا 15:1.—om. | 30:2.—om. | 31:1.—pref. ومداه ا 32:2.—om. | 33:1.—om. mg. | 33:2.—+mg. مداه ا 35:1.—om.

Folio 61b. 1:2.—om. | 3:2.—om. | 4:1.—20\lambda\text{\sigma} in text of L. | 8:2.—of for |. | 9:2.—om. pl. | 11:1.—om. pl. | 14:1.—om. | 16:1.—om. | | 18:1.—om. | | 20:1.—L pref. | | 22:2.—om. | 23:1.—+\(\sigma \alpha \). | 24:2.—om. | 27:3, 4.—\(\sigma \alpha \). | 29:3.—om. second \(\sigma \).

Folio 61c. 12:1.—ins. — after — . | 14:2.—pref. ?, with L. | 15:1.—om. both]. | 26:2, 3.—tr. | 27:1.—a) for o. | 27:2.—tr.]; with L. | 30:3.—om. first ω , with L.

Folio 61d. 3:3.—+mg. کمونوک ا کوفیدهای ا 5:2.—ins. o before », with L; om. mg. | 6:2.—ins. م after س, with L; L also ins. o after first]; mg. مد مده المحالفة المحا

Folio 62a. 3:1.— for $\$. | 9:4.—mg. Lai: a of Ai) is Ai | 13:4.—or. | 13:4.—or. pl. | 20:2.—or., with L. | 22:2.—or. | 25:3, 26:1.—tr. | 33:1.—K or.].

Folio 62b. 21:2.—ins. • before عراد for • .| 29:3.—غور المجاد for • .| 29:3.—غور المجاد for • .| 29:3.—غور المجاد المجاد for • .| 29:3.—غور المجاد for • .|

Folio 62d. 13:3.—om. ۱.] 17:2.—ins. | after المرادة الله:3.—ins. | after المرادة الله:3.—ins. | after المرادة الله:3. | 24:1, 25:1.—+mg. المرادة الله: | 26:2.—om. first المرادة الله: | 31:1.—om. والمرادة الله: | 31:3.—om. | 31:3.—

Folio 63a. 7:3.—o?; L >>: | 8:1.—om. o.| 9:1.—om. | 12:1.—ins. | after 4.| 14:2.—ins. > before final |.| 15:3.—om. pl.| 19:1.—+pl. and final 2.| 20:3.—ins. \(\sigma \) after ?.| 22:1.—pref. ?, with L.| 32:1.—+mg. | \(\sigma \) \(\sigma

Folio 63b. 12:1.—→ for N. | 20:1.—om. o.

Folio 63c. 7:3.—om.

Folio 63d. 1:2.—om. > .| 2:2.—+o. .| 2:3.—pref. \ .| 12:2.—L om. | 13:1.—tr. po, with L. | 13:2.—emphatic, with L. | 15:4.—om. | 18:1.—om. pl. | 21:1.—om. | 28:1.—om., with L. | 29:2.—om. first \ and second \ , with L.

COLLATION

Folio 64c. 6:2.—ins. | after first ω and after first ω; B om. both mgs.; L Syriac mg. in text. | 8:3.—om. ω. | 13:2.—ins. | after first ω. | 18:1.—pref. ?, with L. | 20:1.—o for ω. | 22:3.—ins. | after ω; mg. same. | 24:2.—om. mg. | 25:2.—om. first |; +mg. σταμνος. | 27:2.—lon σωλ. | 30:2.—+|λω; . | 31:3.—om. pl. | 34:2.—construct. | 34:3.—om. ? and]. | 35:2.—+μ...

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

Folio 65a. 11:1.—A and B هـع: L says he found no point over σ . | 26:2.—om. \circ , with L. | 27:2.—L+ \circ . | 27:3.—+le σ , with L. | 33:2.—om. pl. | 34:3.—om. pl.

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

Folio 65d. 1:3.—+ اعنوا المناه المنا

Folio 66a. 3:1.—text with mg. except \(\begin{align*} \text{for } \infty \\ \end{align*}, \text{ as also where A has the word in text; B has κοτυλη in mg.; L mg. in text. \| \begin{align*} \begin{align*} \begin{align*} \text{first } \\ \end{align*}. \]
first \(\begin{align*} \begin{align*} \begin{align*} \begin{align*} \text{first } \\ \end{align*}. \]
first \(\begin{align*} \begin{align*}

Folio 66b. 1:1.—ins. • before ?; • for \(\); mg. same. \(\) 1:2.—ins. \(\) after first \(\) and after \(\); L reads the Greek word in mg. of B as \(\) \(\) \(\) an not sure about the last letters, but the first five are \(\) \(\) \(\) \(\) as \(\) \(

Folio 66c. 9:3.—ins. • before ?. | 11:1.—B and L ins. mg. in text; B ins. • both before and after •, in both occurrences of word. The Greek mg. is

omitted. | 13:3.—om. |; om. mg. | 14:2.—point over σ , with L. | 17:1.—om. Syriac mg.; Greek mg. $\sigma \circ \circ \circ \circ$ | 20:3.—ins. \circ before \hookrightarrow ; om. | after \hookrightarrow . | 22:3.—om. |. | 23:2.—om. first \hookrightarrow . | 26:3.—om. first \hookrightarrow , with L. | 27:3-28:3.—om. | 29:2.—+ \hookrightarrow ; om. mg.; L has mg. in text. | 33:3.—om. \hookrightarrow , with L. | 34:1.—om. second |. | 36:2.—tr. \hookrightarrow , with L.

Folio 66d. 1:1.—ins. o before ... | 2:3.—om. point over σ... | 4:1.—ins. o before ω... | 6:2.—ω? for μω... | 7:2.—om. point over σ... | 8:1.—ins. o before ... | 10:3.—om. pl.. | 13:1.—om. mg.. | 23:1.—om. ω.. | 26:1.—om. ?.. | 27:2.—K | μωσσ... | 30:2.—om. pl.. | 33:1.—pointed as perfect. | 33:3.—ins. ∠ after ...

Folio 67a. 16:1.—om. | and mg. | 19:3.—om. pl. | 20:1.—om. o, with L. | 21:3.—+ , with L. | 26:1.—om. | 26:2.—om. | 27:2.—om. point over σ. | 29:1.—c for ω. | 30:3.— . | 32:1.—tr. | ω.

Folio 67b. 3:2.—om. \backsim , with L. | 7:2.—om. point over σ . | 12:1.—om. mg. | 14:3.—om. point over σ . | 15:2.—point below. | 18:3.—; for \backsim . | 21:1.—pointed as part. | 22:2.—absolute. | 23:4.—om. | 24:4.—absolute. | 25:3.—om. pl. | 32:1.—o for \backsim ; mg. $\alpha\rho\gamma\nu\rho\rho\nu$ and λ .

Folio 67c. 1:2.— . | 2:3, 3:1.— σ for . |, with L. | 4:1.— for . | 6:2.— for first ., with L. | 13:2.— om. mg. | 13:3.— , with L. | 19:2.— om. mg.; L mg. in text. | 20:1.— om. ?. | 21:1, 22:3.— om. point over σ. | 24:2.— om. mg. | 26:1.— +pl. | 28:1.— om. mg.; L mg. in text. | 30:3.— om. mg. | 33:1.— ins. . before ?. | 33:2.— +mg. | 13:4... | 34:1.— om. ∠.

Folio 67d. 2:1.—om. mg. | 4:3.—om. first \(\) | 10:1.—+mg. [=] ηση [ηση [=] | 16:1.—+ωπ, with L. | 18:2.—om. pl. | 19:2.—+ωπ. | 23:3.—om. one \(\); mg. καπιτιων. | 24:1.—ins. | after \(\), with L; mg. καποδ. | 25:2.——... | 26:4.—om. | 29:1.—ins. \(\) after \(\); om. mg.; L has mg. in text. | 32:1–33:1.—in mg., attached to 31:1. | 33:3.—point over \(\)π.

Folio 68a. 1:2.—om. pl. | 2:3.—om. p. | 3:1, 2.—tr. | 4:1.—ins. after . | 6:1.—point over \(\sigma_1 \), with L. | 9:3.—om. pl. | 12:3.—om. point over \(\sigma_1 \), | 12:4, 13:1.—tr. | 16:1.—om. mg. | 16:3.—ins. before \(\sigma_1 \) | 17:3, 4.—tr. | 17:5.—|os. | 18:2.—point over \(\sigma_1 \) | 19:4.—afor \(\sigma_1 \) | 20:1.—om. \(\sigma_1 \) | 21:1.—ins. after \(\sigma_1 \), with L. | 25:1.—om. point over \(\sigma_1 \) | 27:2.—om. \(\circ \).

Folio 68b. 3:4.—om. | 4:1.—point over on. | 9:1, 2.—part.+suf. | 9:3.—om. | 9:4.—ins. we before \(\). | 11:2.—L pref. ?. | 11:3.—om. \(\), with L. | 11:4.—om. | 12:2.—pref. ?. | 13:1.—? for and only one \(\), but it has a point in it. | 15:2.—ins. we before \(\). | 18:4.—absolute. | 20:2.—ins. \(\) before \(\); om. mg. | 21:4.—om. | 22:1.—ins. we before \(\). | 30:2.—om., with L. | 32:1.—pref. \(\) \(\) \(\) \(\) | 35:2.—pref. ?. | 36:2.—om. pl.

Folio 68c. 1:5.—om. | 3:3.—om. o. | 7:1.—om. one \checkmark ; dot above \checkmark . | 18:2.—om. | and \checkmark , with L. | 20:3.—+lon, with L. | 21:2.—+pl. | 26:1.—ins. | after \backsim . | 26:3.—+pl. | 27:2, 3.—contracted form, om. first | . | 36:2.—followed by point. | 36:3.—om. ?.

Folio 68d. 1:1, 2.—tr. | 12:1.—p for p. | 17:2, 3.—part. +suf. | 18:1.—om. mg. | 18:2.—+pl. | 24:1.—o for final |, with L. | 24:2.—ins. • before 2. | 29:1, 2.—om. mg. | 31:1.—mg. $\mu a \nu \eta$. | 31:3.—om. •; mg. $\mu \nu a$. | 33:2, 3.—tr.

Folio 69a. 1:1.—om. first ω. | 1:2.—om. point over σ. | 6:2.—o for ?. |
10:3.—point over ψ. | 12:3.—om. | 14:2.— for first o; L om. first o. |
16:3.—om. mg.; L mg. in text. | 21:3.—point over ψ. | 22:2.—) after ω;
om. mg. | 24:2.—om. both ω and last o; L om. both ω. | 25:3.— wo for νω. |
27:2.—om.]; mg. μιλιαρισιον. | 30:1.—om. first o, with L; L om.] also;
+mg. διαχριον. | 33:2.—om. first] and ω.

Folio 69b. 2:1.—om. second : Lom. : | 6:3.—+;, with L. | 7:1.—pref. : | 13:2.+mg. ζιρητια. | 17:2.—mg. λιτορα. | 18:1.—om. first |, with L; mg. same. | 20:1.—om. one : ;; point in : | 22:1.—om. mg.; L mg. in text. | 28:2.— for : | 30:1.—conj. : | 31:1.—ins. : before 2, with L. | 35:2.—om. | 35:3-fol. 69c 1:2.—2.

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

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

Folio 70d. 7:2.—; for i. | 9:2.—om. pl. | 17:3.—+final _ 1. | 20:3.—mg. same. | 24:3, 4.—tr. | 28:3.—e for _ 1. | 29:1.—e for _ 1. | 32:2.—4\(\), L _____. | 33:3.—om. first o. | 36:1.—om. first o.

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

Folio 71a. 1:4.—) for first •, with L. | 2:3.—+pl. | 3:2.—om. first •. | 8:4.—om. first •, with L. | 11:1.—om. first •. | 14:1.—om. \(\) . | 17:1.—ins. • after : . | 18:2.—om. \(\) . | 19:2.—pref. ?, with L. | 22:2.—pref. ?, with L. | 29:3.—pref. ?, with L. | 29:3.—pref. ?, with L.

Folio 71b. 1:1.—| Am|. | 1:3.—ins. • after second i. | 8:1.—om. | 8:2.—ins. • after second i. | 15:1.—ins. • after first , with L. | 16:3.—ins. • after i. | 18:1.—+... | 19:1.—om. | 19:4.—• for second , with L. | 24:2.—om. | 24:3.—+... | 25:2, 3.—om. | 27:4.—o|.

Folio 71c. 1:1.—om. ?.| 7:2.—+mg. \rightarrow 20c. | 9:2.—ins. σ after \rightarrow , with L.| 10:3.—om. first \rightarrow , with L.| 12:3.—ins. σ after \rightarrow , with L.| 13:1.—+mg. $\sigma \in \xi$; L $\sigma = \pi$.| 14:4.—+mg. $\sigma \in \xi \cap \rho = 0$.| 19:5.—pref. ?, with L.| 20:2, 21:1.— τ | for τ | τ | 21:1.—+mg. $\tau \in \chi \cap \rho = 0$.| 23:1, 24:5.—ins. σ after τ | 30:4.—ins. σ | 31:4.—ins. σ

Folio 71d. 2:3.—+mg. $\kappa \sigma \gamma \epsilon$. | 3:3.—ins. σ after 3, with L. | 4:3.—+ \sim ?, with L. | 5:3.—pref. ?. | 5:4.—pref. ?, with L. | 7:2.— \sim]. | 9:3.—pointed as perfect. | 14:1.—+ \sim ?, with L. | 18:2.—+mg. apovpa. | 22:1.—part., with L. | 26:4.—A.], with L. | 29:1.— \sim for γ ; +mg. abistopi. | 30:1, 2.— σ ?. | 30:4.—pref. ?. | 31:2.—om.], with L.

Folio 72a. 2:2.—om. | 5:3.—om. - after -, with L; +mg. ιουγον. | 6:2. om. 6:5.—o for 1, with L. 7:3.—pref. o. 8:1.—om. 8:3.—om. 1, with L. | 9:2.—ins. σ after 5, with L. | 12:2.—ins. \(\) after \(\). | 13:3.—ΔοΔ?. 13:4.—om. first ... | 15:1, 2.—tr.; +mg. ζυγα. | 16:3.—om. second o; +mg. τελεσματα. 16:3-17:1.-L μ. Δ. Δ. 16:3, 17:1.-+pl. 17:3.- Δ , with L. | 17:4.—+ \rightarrow , with L. | 19:3.—om. point over σ , with L. 21:2.—om. pl. and final ... | 21:4.—+mg. акега. | 24:3.—om. both 1. Folio 72b. 2:3.—مرا. 4:4.—om. first هـ. 5:1.—om. 1, with L. 7:1. om. 4; 4 for 0. | 7:3.-+ 12 | Amarina and 4: | Amarina رمن مت كما لقد و with L.| 8:2.—كما 8:4.—افلومه , with L; +mg. ϊουγερα. | 10:3.—|ΙΞΑπεδασορ; L | | 12:1.—om. ; +mg. ισυγγα. | 12:5.—ins. σ after , with L. | 14:4.—om. first | and one ... | 28:1.—L. for ∠, with L. | 28:3.—absolute. | 30:4.—pref. ..., with L. Folio 72c.—1:4.—om. one \checkmark , with L. | 2:1, 2.—+pl. | 2:3.—om. both |, with L. | 3:1.—+mg. καριδι(?). | 3:3.—o for first |, with L. | 5:1.—+—?, with L. | 5:4.—+pl. | 6:1.—+pl. | 8:3.—om. pl. | 10:1.—+final |, with L. | 12:1.—ins. ; after o. | 12:2.—اكا, with L. | 21:4.—o for final], with L. 22:4.—L om.

Folio 72d. 2:2.—om. pl.; + μωνολύ | α, ςοπίζ ς | loπζ, with L.| 5:1.—tr. κά, with L.| 6:1.—om. pl.| 10:3.—om. |, with L; +pl.| 11:1.—pref. |, with L.| 13:4.—point over σ.| 16:1.—Δα ς; L Δα ς.| 16:2.—om. point over σ.| 18:4, 19:1.—tr.| 20:1.+ο κίτh L.| 24:1.—pref. ο.| 30:3, 4.—tr., with L.| 30:4.—κά|, with L.| 37:5.—κα|; L μα|.

Collation

Folio 73a. 3:1.—a for a. | 7:3.—a for a. | 8:4.—a for a. | 14:1.—a for a. | 16:2.—om. | 18:3.—a for a. | 18:4.—a: | 22:1.—+pl. | 35:1.—mg. same. | 35:3.—mg. same. | 36:1.—om. a; mg. same. | 37:1.—om. | 39:2.—+pl.

Folio 73b. 2:1.—mg. πυγμη. | 3:1.—mg. γρουθαιος. | 5:3.—ins. ~ before >. | 11:1.—om. o. | 12:1.—+ — σ. | 12:2.—+pl. | 15:2.—+pl. | 16:2.—om. | 16:3.—om. | 26:2.—; — σ for conj. o, with L. | 28:1.—ωσ, with L. | 31-32.—om. mg.; L mg. in text. | 33:1.—mg. αραρατ. | 35:3.—mg. λουβαρ. | 38:2, 3.—|λωιωό | λωιωό , with L, except L has |λωιωό | 39:1.—om. mg.; L mg. in text. | 39:2.—| for final | .

Folio 73c. 14:3, 15:1.—tr. | 19:1.—om. second | and mg.; L mg. in text. | 25:1.—ins. \(\) after \(\) : | 25:3.—L for final \(\) | 26:3.—om. \(\) and second \(\) ; L tr. \(\) : +mg. απο λιβιαδος. \(\) 32:3.—Lab. The gloss in the lower right-hand mg. is absent from B and unnoticed by L.

Folio 73d. 5:1.—om. mg.; L mg. in text. | 11:2, 3.—tr. | 15:3, 17:2.—om. second | . | 17:1.—+mg. | מימים | ביי | מימים | מימים | מימים | מימים | 19:1.—om. mg.; L mg. in text. | 19:3.—om. | 20:3.—+... | 31:1.—om. mg.; L mg. in text. | 33:3.—+mg. מימים | 33:3.—+mg.

Folio 74a. 4:1.—|Δ-2: ... | 7:2.—om. mg. | 13:2.—mg. ακραβετινην. | 17:2.—
? for ο. | 23:1.—om. | 28:3.—+ωπ. | 34:2, 3.—νωμιώ.

Folio 74b. 4:1.—+pl.| 9:1.—2\sim.| 10:1.—om. mg.; L mg. in text.| 13:4.—om. second s.| 18:2.—om. second |.| 22:1.—om.| 25:3.—mg. same.| 26:3.—||20:1.—ins. same.| 27:2, 3.—om. mg.; L mg. in text.| 29:1.—ins. safter i.| 31:2.—+_i.| 33:1.—om. pl.| 34:1.—\sim for 2=\sim.

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

Folio 74d. 2:3.—a for \$\psi; + \lambda \lambda \cdot \

Folio 75a. 3:2.—ins. o after i. | 7:1.—om second .. | 18:2.—+mg. المحدود المح

and Syriac mg.; L Syriac mg. in text; Greek mg. same. | 4:3.—+mg. $\iota\omega\pi\pi a$. | 8:3.—construct+suf., with L. | 10:4.—om. ?. | 14:1-2.—part.+suf. | 15:1.— σ . | 16:3.—pointed with a in first syllable. | 17:2.—ins. \circ after \checkmark , with L. | 18:1.— for first |; mg. $\theta\iota\mu\nu\nu\nu a$. | 19:3.—mg. $i\delta a\mu\nu\iota as$. | 20:1.—om. first |; ins. \circ after \checkmark ; mg. $\theta\iota\nu\sigma\sigma\eta\gamma\omega\nu$. | 21:2.—+lan, with L. | 26:1.—cfor \bullet . | 33:1.—absolute masc.

Folio 75c. 10:4.—om. | 11:1.—pref. \(\); ins. \(\) after \(\); | 13:1.—ins. \(\) after \(\); construct+suf. | 14:4.—\(\) for \(\). \(\) | 18:1.—pointed as perfect. | 25:1.—absolute masc. | 28:2.—passive part. | 30:3.—om. | 34:3-35:1.—om.

Folio 75d. 2:3.—point beneath. 3:2-3, 4:1.—tr. with \circ again prefixed to the first word of the three. 5:2.—ins. \circ after \triangleright , with L; om. mg. 6:3.— $\overline{\circ}$. 10:1-11:1.—om. 13:3.—+pl. 14:1.—om. \triangleright . 17:1.—om. mg.; L mg. in text. 19:1.—om. second 1, with L. 19:2.—ins. \circ after \triangleright . 28:1.—mg. \mathcal{E}_{β} (\mathcal{E}_{β}) and \mathcal{E}_{β} (\mathcal{E}_{β}) and \mathcal{E}_{β} (\mathcal{E}_{β}) 33:2.—om. \circ .

Folio 76a. 1:4.—و for عن ins. م after second عن | 5:1.—B has here added the title in mg. of A and also حصما احتما , with L. | 5:2.—+ها, with L. | 19:2, 3.— بالمامية المامية المامية

Folio 76b. 6:1-3.—om. | 10:2.—σολ.]. | 13:2, 14:2.—+ , with L. | 15:2-18:1.—om. hom. | 21:2.—σωλ.]; mg. with text of A. | 29:3.—oσ. | 31:1.—ins. after i. | 34:1.—om. second , with L. | 35:1.—om. | 35:2.— for second ο; mg. ευρακλυδων.

Folio 76c. 1:1.—ins. o after (a); mg. τυφονικον. | 1:2.—ins. o after (a). | 2:1.—(.). | 3:1.—(.). | 3:2.—om. | 4:1.—inserted below the line. | 4:2.—+pl. | 4:3.—mg. same. | 5:2, 3.—tr. | 6:2.—o for second (a); (a) for (a); (b) for (a); (c) for (a); (c)

Folio 76d. 2:3, 3:4.—o for |, with L.| 4:2.—ins. — after —, with L; mg. ετησιος.| 10:1.—mg. απαρκιας.| 12:3.—om. mg.| 14:2.—mɔjlə].| 16:2.—om. mg.| 17:4.—om. ...| 23:1.—om. first — and second o.| 23:2.— I for third o; ins. — after ».| 25:3.—ins. — after second ».| 26:2.—ins. — before »; mg. same.| 27:1.—om. I; tr. —o; +mg. θρασκιδον.| 27:2.— Light: mg. πατρια.| 28:3.—lamida, with L.| 29:1.—lado, mg. κεκια; L —o.| 30:1.—om. first I; mg. same.| 30:2.—tr. —o.| 31:1.—o for first I; mg. βρετανια.| 31:2.—mg. same.

Folio 77a. 12:2.—om. both | . | 13:2.—tr. \(\to \) and+pl. | 14:1.—om. pl. | 15:3.—mg. same. | 16:4.—Lile; mg. same. | 19:2.—om. first \(\times \). | 26:1.—mg. same. | 28:1.—om. pl. | 31:1.—x for \(\times \), with L.

Folio 77b. 1:2.—+ an. | 8:2.—+ pl. | 14:1.—o for 45: | 15:2, 3.—tr. | 18:3.—pref. 22:4.—pointed as perfect. | 25:4.—om. pl. | 29:3.—+ pl.

Folio 77c. 1:1.—om. mg. | 5:1.— of for first o, with L. | 6:5.—ins. of for first of the control of the control

Folio 78a. 6:1.—mg. same. | 6:3.—μΞω, om. mg. | 7:2.—+mg. θινασι δινας. | 7:3.—μΞω. | 11:1.—om. | 17:2.—μοίσω, with L. | 21:2.—ins. c after ω, with L. | 24:2.—+pl.

APPENDIX I

leux eseile What of said courts al وفيره والمن ادراه دامنا دلي VAN TA · ece les cural heids Troot happy Lois Laries spont to this of the sille Alescost soul oracly Lines wise o accept low these o במשה ד בכל פסיבל בב les our history lost soul least land bear L'und soich ice Hole or lient معدا معد امال نووط المد مانعک اسک می وجد اوساک اوساک و کی کے بدیا وہ وہ در در اور در اسک کی درور اوساک اسکا درور اوساک مدر المرا ومعل علمه و معدد ومود 700 000 rister letro lies cho rusos 0000 who he elected sel . her trois die check to soch willo colore las. والمصا حقومه وينع العديد שלוננס סחו שום סעם כנו מלוב فيمعل وال ود ونعل سعم مد اوس and ware in all war & المد ماردا في مع وودا وساه عما a sine in cha was م من الم من المام من mea cultivise massa hash בשיים שב יול בני של cei Che contail li ? anon cat as a wind order of astuncion in לבניסקי לימום מובים בינים בלף existent cer ista of me oce 1 h was chich row whoo excise roundle mois role

APPENDIX I

THE ALPHABETS IN SYRIAC MANUSCRIPT B

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

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

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

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

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

The word at the foot of the next subcolumn is the Greek $\sigma\eta\mu\epsilon\iota\sigma\nu$, which Lagarde calls "numerorum siglae syriacae veteres" (cf. L, p. 36 n.).

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

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

Lit., "upon" or "to."

APPENDIX II

TRANSLATION OF THE GREEK TEXT OF § 21

21. Thus far, O great lover of the good, we have sufficiently treated the subject of the translators in all that precedes. Hereafter, for the rest, as we have promised in response to your entreaties, O man of God, we give attention to the weights and measures and numbers in the divine Scriptures, showing whence each one is named and what is the quality, the weight, and the force of each of them. So the kor is a measure. And it occurs in the Gospel according to Luke, where the Savior commends the sagacious steward who re-wrote so and so instead of so many kors in their accounts, and made (it) so and so instead of so many baths of oil. For the names of the measures are as follows: lethekh, homer, bath, seah, modius, cab, choinix, hyfē¹ of fine flour, handful of meal, ardeb, three measures of fine flour, three baskets of coarse meal, nevel of wine, kollathon, alabastron of ointment, kapsakēs of water, kotylē of oil, kyathos, metrētēs of wine, metrētēs of oil, tryblion, xestēs, amphora, aporryma, shåfīthå,² hin, chūs, the golden stamnos in which the manna was placed, marēs, kupros, congiarium. Moreover, the koros is taken from the Hebrew language, where it is called the kor. And it is 30 modii. But the kor gets its name from the fundamental idea of a heap, for the heap is called a charia. And 30 modii heaped together make a camel's load. And (as for) a lethekh, since it is said in the prophet Hosea, "I have hired for myself for a lethekh of barley," but in other codices, "for a homer of barley," they are the same; for they signify 15 modii. But the lethekh is named according to a word of the Hebrews which means a "lifting up," from the circumstance that a young man can lift up 15 modii and place them on an ass. And this is also called the homer. But there are two homers, a great one and a small one, of which the great one is the same as the lethekh, it being also 15 modii, but the small one is 12 baths. And this comes from the Hebrew language, the oil press being synonymously called bīth. For "bath" is interpreted oil press, but it is 50 xestai

¹ Lagarde says both c and r read bon; he has oldel in text.

² Lagarde says both c and r read σαβιθα; his text reads σαφιθα.

³ Greek: βαδον.

and is the measure of the craft of the oil-presser. 4 Menasis or 5 medimnos are taken. I think, from the Roman language, for in that language medium is interpreted as "middle." Menasis, moreover, is used as a measure among the Cyprians and other peoples. And it is 107 modii of wheat or barley by the modius of 17 xestai among the Cyprians. But the *medimnos* varies among the same Cyprians; for the people of Salamis, that is to say, of Constantia, have a medimnos of 5 modii, while those of Paphos and the Sicilians measure it as $4\frac{1}{2}$ modii. (The seah) is called satos,8 being derived from the same Hebrew and pronounced as a feminine, but in Greek as neuter, for it is called saton and not satos. And it is an overfull modius, so that the modius is full and because of the overfulness a quarter of a modius (more). But it is called a seah, meaning according to this language a "taking up" or "lifting up," from the circumstance that the one measuring, according to a certain custom, takes the measure and lifts it up. But the name of the modius was invented by the Hebrews with great exactness, being 22 xestai, not in simple fashion or by chance, but from great exactness. For the "just" modius, as the Law is accustomed to say, is measured according to the sacred measure. For the sacred measure is nothing else than the twenty-two works that God did in the six days of the hebdomad.9

- ⁴ This ἐλαιοτρίπτης should be added to the Greek lexicon.
- 5 Greek: 4; but sal would fit the plural verb better.
- ⁶ This sense of $\mu\epsilon\tau\rho\delta\omega$ in the passive is not indicated in the lexicons.
- 7 Petavius (see Dindorf's ed. of Epiphanius IV¹ 98) says that the emendation of δε και to δεκα was made already by Cornarius.
 - 8 I.e., seah.
 - 9 I.e., the week (of creation).

APPENDIX III

TRANSLATION OF THE FRAGMENTARY CON-CLUSION OF THE GREEK TEXT FOLLOWING § 24

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

But the *choinix* and $hyf\bar{e}$ are one, though called by a double name. And it is 2 *xestai* and a certain fraction.¹

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

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

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

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

Three baskets of coarse meal, where they were at that time accustomed to put the coarse meal. But it is a kind of wheat⁴ cut in two.

The nevel of wine, which is a measure of 150 xestai.

The seah is 56 xestai.⁵

The alabastron⁶ of ointment is a little glass jar containing a libra of

- 1 Greek: ποστημορίου.
- ² Lagarde has the singular; Dindorf uses the plural without any word of explanation. Lagarde's footnote says both c and r read αρτου.
- ² Both Lagarde and Dindorf declare that their sources read $\gamma_{0\mu\nu\rho}$, but Lagarde prints $\gamma_{0\mu\nu\rho}$ in his text; there can be no doubt as to the meaning.
- ⁴ Both Lagarde and Dindorf read $\tilde{a}\rho\tau\sigma\sigma$ instead; but in his *Symmicta* I 211 and 215 Lagarde has $\sigma t\tau\sigma\sigma$ from various fragmentary Greek mss.
 - 5 But 50 in Syriac § 32.
- ⁶ Originally the name of a mineral (a variety of gypsum or calcite) from which vases and jars were made; but the term came later in careless popular speech to be applied to such objects made of other substances.

oil, and the capacity is half a xestēs. But it is called an alabastron because of its fragility.

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

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

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

The *tryblion* is a saucer⁷ in form, that is, a dish,⁸ but it has the capacity of half a *xestēs*. The Alexandrian *xestēs* holds 2 *librae* of oil by weight.

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

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

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

The chūs is 8 xestai. But the one called "sacred" is 6 xestai, which is the twelfth part of a metrētēs.

The talent is that measure used in weighing that exceeds every other, ¹⁰and in *librae*¹⁰ it is 125 *librae*, 6,000 *lepta* to the talent, which *lepta* are called *assaria*; but the *denarion* is 60 *assaria*, and the silver (talent) is 100 *denaria*.¹¹

Now the silver (coin) was coined as a coin from the beginning, but it was coined by the Assyrians.¹² And they say Abraham brought the coin into Canaan.

The $\frac{1}{125}$ part of the talent is 1 *libra*. But the *libra* is 12 ounces. And the ounce contains 2 staters.

- ⁷ δψόβαφον, for the more usual δξύβαφον.

 8 See p. 55, n. 372,
- º Cf. p. 136, n. 2; the Syriac is shafitha.
- 10-10 κατά δὲ τὸν ληρισμον, emended to λιτρισμόν by both Lagarde and Dindorf. Lagarde, op. cit. I 216, gives this latter word.
- ¹¹ Much of this sentence is hopelessly corrupt; cf. Hultsch, *Metrologicorum* scriptorum reliquiae I 143 f. and 265, who gives on pp. 143 f. the emended reading translated above. Cf. also p. 57, n. 394, on denarion, denaria.
- 12 For the emended reading ('Aσσυρίων rather than ảσσαρίων) cf. Hultsch, op. cit. I 265.

And the stater is half an ounce, being a didrachmon.¹³

Concerning the shekel.¹⁴ The shekel, which is also called the *kodrantēs*, is the fourth part of an ounce, half of the stater, being 2 *drachmae*, for the *drachma* was the eighth¹⁵ part of the ounce.

And the drachma was called the holkē. By this weight, the shekel, ¹⁶ they weighed the hair of Absalom whenever he had his hair cut, the weight being 125 shekels, which is an ounce of 1 shekel, amounting to $2\frac{1}{2}$ librae. ¹⁷

Even the obolus was coined among silver (coins). But this was the eighth part¹⁸ of the ounce, the one made not of silver but of iron. But there was also another obolus coined of silver, being a very small coin, the eightieth part of the ounce. For it is said in Leviticus: "The didrachmon is 20 oboloi." We have already shown that the didrachmon is the fourth part of the ounce.

The chalkoi. The Egyptians invented these. There are two silver (coins) coined, and the silver (coins) are called copper among the Alexandrians. But the $chalk\bar{u}s$ is the eighth part of an ounce by weight, like the drachma.

The mina, which is called the manē¹⁹ in Hebrew. But the Italian mina is 40 staters, which is 20 ounces, a libra and two-thirds.

And there have been many types of silver coins from time to time. The *nummus* was coined by a certain Numa, king of the Romans. But the ancients called half of the silver (*denarius*)²⁰ the *dichryson*.

- ¹³ Petavius (see the edition of Epiphanius by Dindorf or that by Migne) thinks δ' $\delta\rho\alpha\chi\mu\dot{\alpha}s$ was originally written and that a scribe copied the numeral mark as ι and thereupon further modified his text, thus giving us an inaccurate statement and a most unusual term, $\delta\iota\delta\rho\alpha\gamma\mu\alpha$ instead of $\delta\iota\delta\rho\alpha\chi\mu\rho\nu$.
 - 14 According to Lagarde, both c and r read σιμου.
- ¹⁶ Both Petavius and Hultsch (op. cit. I 265) insist that η ("eighth") must be supplied to make sense out of this sentence. Lagarde, op. cit. I 216, gives, indeed, $o\gamma\delta oov$.
- 16 Lagarde, op. cit. I 216, adds $\phi\eta\mu$, corresponding to the Syriac in § 48, and also uses the finite verb $\epsilon\sigma\tau\dot{\alpha}\theta\mu$ ς or rather than a participle.
 - ¹⁷ Again corrupt. Cf. § 48 and Lagarde, loc.cit.
- ¹⁸ Hultsch, op. cit. I 266, emends to this reading, which is found in Lagarde, op. cit. I 217.
 - ¹⁹ This spelling is cited by Hultsch, op. cit. I 266.
- ²⁰ The Lexicon of Sophocles identifies this αργυρον with the miliarision, the equivalent of the denarius.

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

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

The follis, which is also called the talent.²¹ But it is double, composed of 2 silver (minas), which is 208²² denarii. And the follis is 2 lepta according to the copper coinage, but not according to the silver coinage.

The marēs is a measure of 2 pots among the people of Pontus. But the pot among them is 10 xestai, so that the kupros²³ is 20 Alexandrian xestai.

Among the same people of Pontus the *kupros* is a measure of dry produce of 2 *modii*, which²⁴ is said by them to be 5 *choinikes*. And the *choinix* among them is 5²⁵ xestai, so that the *kupros* would be 20 xestai. For among them the great modius is 24 xestai.

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

And the congiarium is a liquid measure, and called the same among the Hebrews. This measure is explained in the *Chronicle* of Eusebius and by other chroniclers, (who tell) how each of the kings in (his) time in accordance with (his) ambition made grants to the Roman populace for good cheer.²⁶ It is to be interpreted "put together" or "coiled up."

- ²¹ Hultsch, op. cit. I 267, and Lagarde, op. cit. I 217, give the true reading, βαλάντιον, "bag" or "purse"; cf. § 53.
- ²² Lagarde says that r reads 220 denarii. The Syriac says 2½ silver (minas) and 250 denarii; cf. § 53.
- 23 Where the word marës might be expected; but kupros is the only reading I have been able to find in either Greek or Syriac. Cf. p. 63, n. 448.
 - 24 "Which" apparently refers to the kupros, but should refer to a single modius.
- ²⁵ Lagarde, op. cit. I 218, and Hultsch, op. cit. I 270, supply the right number, 2 xestai.
- ²⁶ One of the meanings of *congiarium* is a gift bestowed upon the populace on some festival occasion.

APPENDIX IV

SUMMARY OF THE WEIGHTS AND MEASURES

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

MEASURES OF CAPACITY

kor
$medimnos5$ $modii$ in Constantia ²¹ 4 $\frac{1}{2}$ $modii$ in Paphos and Sicily ²¹
$\operatorname{seah}^* \ldots 1_{\frac{1}{4}} \operatorname{mod} i^{21}$
$\operatorname{cab}\frac{1}{4}$ or $\frac{1}{5}$ or $\frac{1}{6}$ modius ²⁵
$choinix\frac{1}{8}$ (Cyprian) $modius^{26}2$ $xestai^{26}hyf\overline{\imath}^{26}2$ handfuls ²⁶
ardeb (dry measure)metrētēs (liquid measure)28
metrētēs72 xestai usually ²⁸ 104 xestai of wine in Cyprus ²⁸ also measured as 88 xestai ²⁸ 82 xestai ²⁸ and 96 xestai ²⁸
"three measures"little omer286 xestai28, 30 †
omer $\frac{1}{10}$ ardeb ³⁰ $7\frac{1}{5}$ xestai ³⁰
$n\bar{e}vel150$ $xestai^{32}3$ liquid $seahs^{32}amphora^3$ or $foreus^{32}$
liquid seah50 xestar ³²
kollathon
$shåt\bar{\imath}ft\mathring{a}alabastron^{34}\mathring{\frac{1}{2}}$ $xest\bar{e}s^{34}libra$ of oil ³⁴
great $kapsak\bar{e}s12$ $xestai^{35}spondeion^{35}\frac{1}{4}$ liquid $seah^{35}$ $q^ev\bar{u}nå(?)^{35}$

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

[†] But cf. § 3.

SUMMARY OF THE WEIGHTS AND MEASURES

11 2 2 4 4 4 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7
small kapsakēs4 xestai ³⁵ stamnos ³⁵ q ^e vūrtå(?) ³⁵
kotylē ¹ xestēs³6
kyathos
$tryblion \dots \frac{1}{2} xest\bar{e}s^{38}$
xestēs2 librae of oil in Alexandria ³⁹ 8 librae in Pontus ³⁹
22 ounces in Italy ³⁹ 20 ounces in Nicomedia ³⁹
24 ounces in the xestes castrensis 39sextarius 55
$aporryma\frac{1}{2} sa\"{i}t\bar{e}s^{40}$
true saitēs22 xestai ⁴⁰
Nicaean saitēs8 or 10 xestai ⁴⁰
shåfīthåsapation ⁴¹ 22 xestai in Ashkelon ⁴¹ 18 xestai
in Azotus ⁴¹ 14 xestai in Gaza ⁴¹
great hin18 xestai ⁴²
sacred hin 9 xestai ⁴²
complete $ch\bar{u}s8$ $xestai^{43}\frac{1}{9}$ $metr\bar{e}t\bar{e}s^{43}\frac{1}{6}$ $samios^{43}$
sacred $ch\bar{u}s6$ $xestai^{43}\frac{1}{12}$ $metr\bar{e}t\bar{e}s^{43}$
marēs2 pots in Pontus ⁵⁴ 20 Alexandrian xestai ^{3, 54}
pot (of the Pontians)10 xestai ⁵⁴
kupros2 modii ⁵⁴ 10 choinikes ⁵⁴ 20 xestai (dry
measure) ⁵⁴
congiarium6 xestai.55
little xestēssexton ⁵⁵
MEASURES OF WEIGHT
talent6,000 lepta or assaria45125 librae45
centenarius100 librae ⁴⁵
libra 12 ounces ⁴⁶ 288 grams ⁵⁴ 1,728 carats ⁵⁴ 3,456
barleycorns ⁵⁴
ounce2 staters ⁴⁷ 24 grams ⁵⁴ 4 shekels ⁵⁴ 8 $lepta$ ⁵⁴ 7
oboloi ⁶⁴
stater2 double $z\bar{u}z\bar{e}^{47}$
gram6 carats ⁵⁴
shekel2 $lepta^{48}$ 2 $z\bar{u}z\bar{e}^{48}$ $kodrant\bar{e}s^2$
(another) kodrantēs25 denarii48
$z\bar{u}z\hat{a}lepton^{48}holk\bar{e}^{48}\frac{1}{8}$ ounce ⁴⁸
iron obolus $\frac{1}{8}$ or $\frac{1}{7}$ ounce ⁴⁹
silver obolus30 ounce49
9.11

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Italian mina
MEASURES OF LENGTH AND AREA
field5 or 6 seahs ⁵⁸ 5 plethra of land of the first class or 6 plethra of land of the second class ⁵⁹ jūgon5 or 6 fields ⁵⁸ 30 sataeans ⁵⁹ koraean ⁵⁹ field20 akainai by 20 akainai ⁵⁹ akaina6 ² / ₃ cubits ⁵⁹ Egyptian field100 cubits by 100 cubits ⁵⁹ plethron20 (akainai) by 20 cubits ⁵⁹ koraean of second class60 sataeans ⁵⁹ jugum
 jugeracalled zyga in Cyprus, 59 syntelesmata elsewhere 59 decad(apparently) 10 days' plowing among the Palestinians, 10 sataeans, about 5 Roman jugera 59 cubitlength of forearm to tip of middle finger 60 cubit24 fingers 603 spans 506 hands 604 palms or hand-
lengths ⁶⁰ square cubit48 fingers ⁶⁰ solid cubit192 fingers ⁶⁰ finger
COINS
denarion 60 assaria45 silver (talent) 100 denaria45 6,000 lepta2 nomisma2 stater 2 double zūzē47 shekel 2 lepta48 2 zūzē48 silver mina 100 denarii48 kodrantēs 25 denarii48 kōdarion3,48 iron obolus 1 ounce49
<u> </u>

SUMMARY OF THE WEIGHTS AND MEASURES 145

silver obolus $\frac{1}{80}$ ounce ⁴⁹
double zūzå20 silver oboloi49
$chalk \bar{u}sz \bar{u}z \mathring{a}^{50} \frac{1}{8} \text{ ounce}^{50}$
$nummusdichryson^{52}{\frac{1}{2}}$ silver $(denarius)^{52}$
silver (denarius)miliarision ⁵²
$lepton$ assar $ion^{45}zirar{e}tia^{52}$ obolus g
double follis or purse2½ silver (minae)53250 denarii53
follis125 silver (denarii) 53
follis
folissalå or (better) selac63½ ounce63