

11 Now the Jews were seeking him at the Feast, and were saying: *C S*
 12 "Where is he?" And much murmuring there was over him among
 the people; and there were some saying "He is a good man," and
 there were some saying: "He is not a good man, but *one who* leadeth
 13 the people astray." Now no one openly was speaking of him for
 fear of the Jews.

14 And when the days of the Feast of Tabernacles were half *gone*,
 15 Jesus went up to the Temple and was teaching. And the Jews were
 wondering and saying: "How knoweth this *man* letters who hath
 16 not learnt?" Jesus saith to them: "My teaching is not mine, but
 17 his that sent me; and he that willeth to do his will knoweth this
 teaching, whether it be from God or *if* I from my own self do speak.
 18 For he that speaketh from his own mind seeketh the glory of him-
 self, and he that seeketh the glory of him that sent him, he is true
 19 and wickedness is not in him. Did not Moses give you the Law, and
 none of you keepeth its commandments? Me wherefore are ye
 20 seeking to kill?" Some say to him: "A demon there is in thee!
 21 Who is seeking to kill thee?" Jesus saith to them: "One deed I
 22 did before your eyes, and ye all wonder. Therefore Moses gave you
 circumcision—not because it is of him, of Moses, but because it is of
 23 your fathers—and on the sabbath-day ye circumcise a man. And if a
 man be circumcised on the sabbath that the law of Moses should not

11 Now] And *S* seeking him] + there *S* 12 over him] because of
 him *S* the people] that great multitude that had come to the Feast *S*
 a good man] good *S* (*in each case*) 13 for fear of the Jews] because they
 were afraid of the people *S* 16 saith] answered and said *S* 17 and]
om. S or *if*] and if *S* self] mind *S* 18 For he] He *S* glory
 for himself *S* in him] in his heart *S* 19 none] not one *S*
 keepeth] are doing *S* (*sic*) wherefore] why *S* 23 And if] If *S*
 a man] *so also S* sabbath] sabbath-day *S* that 1°] because *S*

fol 51 v 28 29 30 31 32 33

S חסכלא 26 *om. S* 25 *S* חסכלא *S* (sic) חס סתם [חס חסכלא]
S מחס חסכלא [חס חסכלא] *S* so also *S* חס חסכלא
[חס חסכלא. חס חסכלא] *S* חס חסכלא 28 *S* חס חסכלא 27 *S* חס חסכלא
[חס חסכלא] *S* חס חסכלא 29 *S* חס חסכלא
S חס חסכלא [חס חסכלא] *S* חס חסכלא *pr.* חס חסכלא *so also S*
S חס חסכלא חס חסכלא 31 *C* (sic, end of line); *om. S* 30
S חס חסכלא (sic) + חס חסכלא *om. S* 31
S חס חסכלא [חס חסכלא] *om. S* חס חסכלא
S חס חסכלא חס חסכלא 32. § *in S* חס חסכלא
S (sic) חס חסכלא [חס חסכלא] *S* (sic) חס חסכלא
S חס חסכלא end of line in *C*; cf Joh iv 37

be loosed, against me do ye murmur that I made the man all whole on C S
 24 the sabbath-day? Do not be judging by faces and faces, but judge
 25 upright judgement." And some of the people of Jerusalem were
 26 saying: "Is not this he that they were seeking to kill? And lo,
 openly he standeth and speaketh, and no one saith aught to him!
 27 Perchance our elders truly knew that this is the Messiah. But this
man—lo, we know him from whence he is; and the Messiah when-
 ever he cometh, no one knoweth from whence he is."

28 And Jesus had lifted up his voice in the Temple, teaching and
 saying: "Me ye know, and from whence I am ye know; from my
 own self I have not come, but true is he that sent me, he which
 29 ye know not. But I know him, that with him am I and he hath
 30 sent me." And they had sought to take hold of him, and no one laid
 31 hands upon him, because his hour had not come. And many from
 the multitude had believed in him; and they were saying: "What
time the Messiah cometh, can *it be* that more than these signs that
 32 this *man* hath done he will do?" And the Pharisees heard that
 folk murmured concerning him, and the chief priests and Phari-
 33 sees sent to take hold of him. And Jesus said: "A little more

against me...murmur] on me do ye look *askance* S (*sic*): cf Deut xxviii
 54, 56 26 truly knew] know truly S 28 in the Temple, teaching]
 when he was teaching in the Temple S he which ye] and him ye S
 29 that] because S am I] was I S sent] *synonym in* S 30 had]
om. S 31 And 1°] Now S from the multitude] *om. S* had] *om. S*
 in him]+from that †town† S (*mistake for* 'multitude') The Messiah
 what *time* he cometh S these signs] the signs S done....do]
 shewed....shew S 32 the Pharisees 1°] *pr.* the chief priests and S
 murmured concerning him] *were* murmuring S the chief priests.....sent]
 they sent guards S 33 And Jesus said] Jesus saith to them S

- 34 time I am with you, and I go away unto him that sent me. And ye *C S*
 will seek me and will not find me, and where I go ye cannot come.”
- 35 The Jews say one to the other: “Whither then goeth this *man* that
 we *shall* not find him? Can he then be going teaching to the seed
 36 of the Gentiles, that we *shall* not find him? Or what is this word
 that he saith “Ye will seek me and will not find me, and where I
am ye cannot come”?
- 37 And on the great day of the Feast Jesus was standing and crying
 out and saying: “^sHe that thirsteth, let him come unto me and [¶]*A64*,
 38 drink; [¶]whosoever believeth in me as saith the Scripture: ‘Rivers *455*
 39 of living water shall issue from his belly.’” Now this he said of
 the Spirit that they were about to receive that were believing in
 him; for until that time the Spirit had not been given, because
 40 Jesus until that hour had not received glory. And some from the
 multitude that heard his words were saying “Truly this is a
 41 prophet.” Others were saying: “This is the Messiah.” Others were
 42 saying: “How cometh the Messiah from Galilee? Is it not thus
 written, that from the seed of David he will be, and *that* from
 43 Beth Lehem village, David’s *town*, cometh the Messiah?” And
 there had been a division in the multitude because of him;
 44 and there were some that were wishing to take hold of him,

time] *om. S* 34 where] whither *S* 35 one to the other] among
 themselves *S* 36 Or] And *S* this word] the word *S* Ye will
 seek me and will not find me] I go and ye *will* not find me *S* where]
pr. that he saith *S* I *am*] I go *S* 37 He that] Every one that *A*²/₂
 unto me] *om. A*¹/₂ (*not E*¹⁹⁶) and drink;] *both S and C have a stop here,*
*and the quotation in E*¹⁹⁶ *ends at this point. Cf Robinson's Perpetua, p. 98.*
 39 were about] are about *S* were believing] believed *S* until
 that hour] *om. S* glory] his glory *S* 40 And] Now *S* his words]
om. S 40, 41 a prophet.....This is] *om. S* 41 Others 2°] And
 others *S* were saying 2°] say *S* 42 he will be] the Messiah will be *S*
 cometh the Messiah] he cometh *S* 44 some] others *S*

45 but no one laid hands upon him. And those guards returned *C S*
 unto the chief priests and Pharisees, and those Pharisees say to
 46 them: "How is it ye have not brought him?" The guards say
 to them: "Never spake a human being aught that this man
 47 speaketh." The Pharisees say to them: "Can ye also be indeed
 48 going astray? For who of the chiefs or of the Pharisees have
 49 believed in him, save the mob which knoweth not the Law, that
 50 are cursed?" Nicodemus saith to them, he that had gone unto
 51 him by night: "Can the Law judge a man at the first, before ever
 52 we have heard from him, and known what he doeth?" They
 say: "Canst thou also be from Galilee? Search and see that a
 viii 12 prophet from Galilee hath not arisen." Again Jesus had said to
 them: "§I am the light of the world;¶ he that after me cometh ^{§¶A14,}
 walketh not in darkness, but findeth for himself the light of life." 330
 13 The Pharisees say to him: "Thou of thyself bearest witness; not
 14 true is thy witness." Jesus saith to them: "If I bear witness of
 myself true is my witness, because I know from whence I have come
 and whither I go; but ye know not, neither from whence I have

but] and *S* laid] was able to lay *S* 45 returned] + and came *S*
 unto...and Pharisees] unto those priests and unto the Pharisees *S* those
 Pharisees] the priests and Pharisees *S* 46 speaketh] spake *S* 47 to
 them] to them, to those guards *S* be...going] have...gone *S* 49 the
 mob] *S illegible* that are cursed] *om. S* 50 gone] come *S* by
 night] + at the first *S* 51 at the first] *om. S* 52 They say] + to him *S*
 arisen] *no stop in C after this word* viii 12 had] *om. S* of life] and
 life *C^{ea}*, but the *MS* is not clear 13 Pharisees] Jews *S* not true]
 so also *S* (and *E⁸⁶*) 14 If] Even if *S* from 1°] *om. S* but] and *S*
 know not] *om. S* from 2°] *om. S*

(C) S אהיה בלתי נאמן. ¹⁵ אהיה בלתי נאמן. ¹⁶ אהיה בלתי נאמן. ¹⁷ אהיה בלתי נאמן. ¹⁸ אהיה בלתי נאמן. ¹⁹ אהיה בלתי נאמן. ²⁰ אהיה בלתי נאמן. ²¹ אהיה בלתי נאמן. ²² אהיה בלתי נאמן. ²³ אהיה בלתי נאמן. ²⁴ אהיה בלתי נאמן. ²⁵ אהיה בלתי נאמן. ²⁶ אהיה בלתי נאמן. ²⁷ אהיה בלתי נאמן. ²⁸ אהיה בלתי נאמן. ²⁹ אהיה בלתי נאמן.

S [הלכה] 15 S [הלכה] 16 S [הלכה] 17 S [הלכה] 18 S [הלכה] 19 S [הלכה] 20 S [הלכה] 21 S [הלכה] 22 S [הלכה] 23 S [הלכה] 24 S [הלכה] 25 S [הלכה] 26 S [הלכה] 27 S [הלכה] 28 S [הלכה] 29 S [הלכה]

15 come nor whither I go. But ye according to what is man's do judge; (C) S
 16 and I, no one do I judge. And if I judge, my judgement is true,
 17 because I have not been alone, but I and he that sent me. And
 in your Law also it is written that the witness of two men is true :
 18 I am *one* that bear witness of myself, and my Father that sent
 19 me beareth witness of me." They say to him: "Where is[†] | thy [†]C
 Father?" He saith to them: "Me ye know not, neither my
 Father; if me ye had known, my Father also ye would have
 20 known." These things he spake in the Treasury and in the Temple,
 and no one had taken hold of him, because his hour had not come.

21 Again Jesus saith to them: "I go away and ye will seek me, and
 22 ye will die in your sins; and whither I go ye cannot come." The Jews
 say: "†Can it be that† he [is about] to kill himself, that he saith
 23 'Ye cannot come whither I go'?" Jesus saith [to them]: "Ye are from
 beneath, and I am from above; ye are from this world, and I am
 24 not from it. I said to you 'Ye will die in your sins'; if ye believe
 25 not that I am he, ye will die in your sins." They say to him: "Who
 art thou?" Jesus saith to them: "The chief *is*, that I should speak
 26 myself with you, *seeing* that I have much that I should speak
 concerning you and judge, but he that sent me is true, and what
 27 things I have heard from him I speak in the world." And they
 knew not that concerning the Father he said *this* to them.

28 Again Jesus saith to them: "When ye shall lift up the Son of
 Man, then ye shall know that I am he, and nothing of my own self
 29 I do, but as the Father hath taught me even so I speak. And he

15 what is man's] what is of the body S and] *om. S* 17 also] *om. S*
 18 my Father] the Father S 22 Can it be that] wherefore *S^{ed}*: *the two*
readings only differ by one stroke he is about] *illegible in S*

that sent me is with me, and he hath not left me, because that which S
 30 pleaseth him I myself do at all times." And when these things he
 31 was speaking, many believed in him. Then said Jesus to those Jews
 that believed in him: "If ye will continue by my words truly my
 32 disciples ye are, and ye will know truth and the truth will free you."
 33 They say to him: "The seed of Abraham are we [and to no one]
 ever is bondservice done by us. How sayest thou 'Ye will be
 34 free-men'?" Our Lord saith to them: "Amen, amen, I say to you
 35 He that doeth sin is a slave, and the slave—he remaineth not for
 36 ever in the house, but the son is in the house for ever; and if the
 37 son free you, truly ye will be free-men. I know that ye are the seed
 of Abraham, and ye seek to kill me because my word goeth not forth
 38 in you. I, that which I have seen by my Father I do; and ye also,
 39 that which ye have seen by your father ye do." They say to him:
 "Our father, even ours, is Abraham." He saith to them: "If ye are
 40 the sons of Abraham, do the deeds of Abraham. But now, lo, ye
 seek to kill me—a man that truly speaketh with you what he hath
 41 heard from God! Abraham did not this. But ye do the deeds of
 your father." They say to him: "Not from adultery are we;
 42 we have one Father—God." Jesus saith to them: "If God had
 been your father, ye would have been loving to me, for I from
 God have gone forth *and* come, and not from my own self have
 43 I come—he sent me. For what *reason* my word do ye not recognise?
 44 For ye cannot hear it. But ye that are evil, and the desire of your
 father it is ye wish to do—he that from the beginning was a man-

33 'and to no one' ever] * * and never *S^{ed}* 44 Cf 'Our Saviour
 said to them: Ye are sons of Cain, and not sons of Abraham' A 331
 & 'Ye are the sons of Satan that from the beginning is a manslayer' E¹⁹⁶

slayer, ^sand in the truth he is not and in him the truth is not,[¶] and ^S
 what *time* he speaketh a lie from his own he speaketh, because he is ^{§¶ Thos} 312
 45 a liar and his father,—I that speak the truth, ye believe me not.
 46 Which of you reproveth me for sin? And if truth I speak, wherefore
 47 do ye not believe me? For he that is from God heareth the word of
 48 God; therefore ye hear it not, because ye are not†.” The Jews
 were saying: “Do we not well say that thou art a Samaritan, and a
 49 demon is upon thee?” Jesus saith to them: “Upon me there is no
 50 demon, but my Father I honour and ye insult me. And I seek not
 51 the glory of myself; there is one that seeketh and judgeth. Amen,
 amen, I say to you He that keepeth my word, death he shall not
 52 taste for ever.” The Jews say to him: “Now we know that truly a
 demon is upon thee, for Abraham is dead; dost thou say ‘He that
 53 keepeth my word shall not taste death’? Canst thou be greater than
 Abraham and than the prophets that have died? Thou—whom
 54 makest thou thyself?” Jesus saith to them: “If I glorify myself,
 nothing were my glory; there is the Father that glorifieth me, he that
 55 ye say is our God. Ye have not known him; I know him, and if I
 should say that I know him not I should become untruthful like you.
 56 But I know him and his word I keep. Abraham was delighted to
 57 see my day, and he saw and rejoiced.” The Jews say to him:
 58 “Fifty years old thou art not, and Abraham hath seen thee?” He
 saith to them “Amen, amen, I say to you that before ever Abraham
 59 came to be, I was.” Then they took up stones to throw at him,
 and Jesus secretly went forth from the Temple.

he is not] *S* (*sic*): cf *Thos*³¹², where ‘the *Enemy*’ is said to have asked our
Lord Who He was, ‘and of the truth He informed him not (*lit.* upon the
 truth He did not set him), because the truth is not in him.’ 47. *One*
line has been dropped by the scribe of S 57 hath seen thee] hast thou
 seen *E*¹⁹⁷ 58 I was] so also *E*¹⁹⁷

ix 1 And while passing by he saw a certain blind man, that had been S
 2 blind from the womb of his mother. His disciples ask him which
 3 one sinned, this *fellow* or his kinsfolk, that he was born blind? He
 saith to them: "Neither he sinned, nor his kinsfolk, but that the
 4 deeds of God might be seen in him. And me it behoves to do the
 deeds of him that sent me while yet it is day, but the night cometh
 5 in which no one can do *ought* as long as it is in the world; for I am
 6 the light of the world." When he said these things he spat on the
 earth and formed clay from his spittle and took *it* up *and* smeared
 7 *it* upon the eyes of that blind man, and he saith to him: "Go, wash
 thy face with a baptism of Shiloah"; and when he washed his face
 8 his eyes were opened. And when his neighbours saw him and those
 by whom it had been seen that he was begging, they say: "Is not this
 9 he that was begging?" some say * " * it is he"; and some say "It
 is indeed like him." The blind man saith to them: "I am he."
 10, 11 They say to him "How were thine eyes opened?" He saith to
 them: "The man whose name is Jesus smeared upon them clay, and
 said to me 'Go, wash thy face with a baptism of Shiloah'; and I
 12 went *and* washed, and I *could* see." They say to him: "And where
 13 is he?" He saith to them: "I know not." They took him that was
 14 healed and brought him unto the Pharisees. And that same day was
 15 the sabbath. And again the Pharisees asked him: "How were thine
 eyes opened?" He saith to them: "Clay [he smeared] upon them
 16 and opened them * * *" * and [were] saying: "The man
 from God [is not, because] the sabbath he keepeth not and he
 formed clay." But others were saying: "How can a man *that is*
 a sinner do these signs?" And they were dividing one against the
 17 other * *. And they say to him that was healed: "Thou, what
 sayest thou of him?" He saith to them: "I say that he is a prophet."
 18 And the Jews did not believe him that he had been blind, and they
 19 sent to his father and his mother [and they say:] "If this is your
 son, say ye not that he was born blind? But how seeth he now?"

4 'And I must work the works of my Father that sent me' *E*¹⁹⁷

7 'Go, wash thy face' *E*¹⁹⁹

20 But his parents answered 'and' say : "We know that this *is* our son, S
21 and that he was born blind ; but how he seeth now, or who gave him
power to see we know not. Lo, he also is of age ; from him ye can
22 know." These things said his parents because they were afraid of the
Jews, for the scribes and the Pharisees decreed that him that saith
23 "He is the Messiah" they should expel. Therefore said his parents
24 "Ask him." And they called again him that was healed, and they say to
25 him : "Glorify God, for we know that this man is a sinner." He that
was healed saith to them : "If he is a sinner I know not ; but one *thing*
26 I know, that I was a blind man, and because of him, lo, I see !" They
27 say to him [: "What did he to thee ? How] did he heal thee ?" [He
saith to them :] "But one *thing* I have said to you and ye have heard ;
why again do ye *keep* asking me ? Or disciples do ye wish to become
28 of him ?" But they cursed him, and say to him : "Thou art his disciple,
29 and we are disciples of Moses ; and we know that with Moses God
30 spake, but this *one*—we know not from whence he is." He that was
healed saith to them : "At this *we have* to wonder, that ye know him
31 not from whence he is, and my eyes, *even* mine, he opened ; and we
know [that God the voice of sinners] heareth not, but him that
32 feareth him and doeth his will, him he heareth. And lo, from the
day when the world came to be it hath not been heard that *the*
eyes of a blind man have been opened that from his mother's *womb*
33 was blind ! This *one*—if from God he had not been, how had he
34 done this ?" They say to him : "Thou thine own self in sins
wast born ; hast thou come teaching us ?" And they put him out.
35 And Jesus heard that they had put him forth, and when Jesus found
36 him he said to him : "Believest thou in the Son of Man ?" He that
was healed saith to him : "Who is he, my Lord, that I should believe

37 in him?" Jesus saith to him: "Thou hast seen him, and he that S
38 speaketh with thee is he." He saith: "I believe, my Lord." And
he fell *and* worshipped him.

39 Jesus saith to him: "For the judgement of this world I came,
that those that are blind might see and those that see might
40 become blind." And when the Pharisees which were near him
41 heard, they say to him: "Are we blind men?" He saith to them:
"If ye had been blind men, ye had had no sin; but ye say 'We
X I see,' therefore your sins stand. Amen, amen, I say to you He
that entereth not by the door of the fold in which the flock is, but
2 goeth up by another place, he is a robber and a thief; and he
3 which by the door entereth, he is the shepherd of the flock. The
door-keeper openeth to him the door, and the flock heareth his voice
and his beasts he calleth, *each* sheep by its name, and he bringeth
4 them forth. And what *time* he hath brought his beasts forth before
them he goeth, and the flock that *is* his after him goeth, because the
5 flock knoweth his voice. But after a stranger the flock goeth not,
but the flock separateth itself from him, because it knoweth not the
6 voice of a stranger." These things spake Jesus with them in a
parable, and they were not understanding.

7 Again Jesus saith to them: "Amen, amen, I say to you I am
8 the door of the flock. And all those that have come are the thieves
9 and the robbers, but the beasts have not heard them. §I am the §A195
door of the flock, and by me every one that shall enter shall live, and
10 shall enter and go forth and find pasture.¶ But the thief cometh ¶A
not save that he may thieve and kill and destroy; but I have come that
11 they might have life and have abundance. I am the good shepherd,

§§and the good shepherd giveth his life on behalf of his flock¶¶; §A195
§Thos209
¶A¶Thos

8 have come] + before me *E*²⁰⁰ 9 shall enter] entereth *A*
Cf 'I am the door of life, that whosoever by me shall enter may live for
ever' *A* 63 11 'The good shepherd that giveth his life on behalf of his
flock' *Thos*²⁰⁹

¹² ^Sbut the hireling, the false one, whose own the flock is not, what ^{§A225}
^{time} he seeth the wolf coming leaveth the flock and fleeth,^{¶A}
¹³ and the wolf cometh *and* snatcheth and scattereth—because he is
¹⁴ the hireling in it and careth not for it. I am the good shepherd;
 and I know my own, and my own know me and I am known by my
¹⁵ own, as my Father knoweth me and I know my Father, and my life ^{§A195}
¹⁶ I lay down on behalf of the flock. And [§]I have other sheep which
 are not of this same fold; and them also it behoves me to bring,
 and they also my voice will hear, and all the flock will be one and
¹⁷ one shepherd. And my Father because of this loveth me, that I lay ^{¶A}
¹⁸ down my life[¶] that again I may take it. And there is not any one
that taketh it away from me, but I lay it down away from me, for
 †I have† authority that I should lay it down and again take it up;
¹⁹ because this commandment I have received from my Father.” And
 while he was speaking these things there had been a division among
²⁰ the Jews, because some of them were saying “A demon is upon
²¹ him, and he is indeed mad; why stand ye and listen to him?” But
 others say: “These words are not *those* of a demon; is a demon
 able to open *the eyes of* a blind man?”
²² And it had been the Feast in Jerusalem that is called ‘Honour
²³ of the Sanctuary,’ and it was winter and Jesus was walking in
²⁴ Solomon’s Porch, that is in the Temple[. And there gathered]
 round him the Jews and say to him: “Till when art thou taking up
²⁵ our breath? If thou art the Messiah, tell us plainly.” Jesus saith
 to them: “I am speaking with you, and ye believe not; and the

12 but] *om. A* the false one] *om. A* whose] he whose *A*
 16 which....fold] *om. A* me] *om. A^b* to bring] + hither *A* and
 they....hear] *om. A* 17 that I lay down my life] that my life I give on
 behalf of the flock *A* 22 Honour of the Sanctuary] *A similar phrase*
is found in Palmyrene inscriptions: see Introd. vol. ii 23, 24 in the
 Temple....round him the Jews] *The former of the suggested restorations is*
translated in the text: the latter restoration means ‘in the Temple, within
it. And the Jews surrounded him’

deeds that I do in the name of my Father, they bear witness of me. ^S

26 But ye believe not, because ye are not of my ewes, as I said to you.

27 The sheep *that are* mine hear my voice, and I know them and they

28 come after me and I give them life eternal, and they shall not be

lost for ever, and no one shall snatch them away from my hands ;

29 * the Father that gave to me is greater than all, and there is no

30 one that doth snatch away from the hand of the Father : §I and my ^{§¶A10,}

31 Father—we are one.”¶ When he said these things they took up ^{70, 120}

32 stones to stone him. Jesus saith to them : “Many deeds of the Father

I have shewn you ; for which of those same deeds are ye stoning

33 me ?” The Jews say to him : “Not for fair deeds do we stone thee,

but because being a human being thou dost blaspheme and makest

34 thyself a god.” Jesus saith to them : “Is it not thus written in the

35 law ‘I have said that ye are Gods’—and the word of God cannot ‘be

36 loosed’ ? To the one which the Father hath hallowed and sent into

the world say ye ‘Thou blasphemest,’ on *the ground* that he said to

37 you that *he is* the Son of God ? If I do not the deeds of my Father,

38 do not believe me ; but if I do *them*, even if me ye do not believe,

believe the deeds themselves, and ye will know that I am in the

39 Father and the Father is in me.” Again after [these things the

Jews were wishing to take hold of him] and he went forth from

40 between their hands, and went away to the other side of Jordan to

41 where John was baptizing of old. [And thither] came many unto

him, [and] they were saying “John [no] sign * * * * *

42 said all these things.” And many believed in him.

xi 1 And it came to pass that Lazar from Beth Ania was infirm, the

29 *init.*] *S illegible* 33 a god] *The same idiom is in Ex vii 1 syr.vg,*
and cf ‘to make him a god to Pharaoh’ A 273

2 brother of Mary and of Martha. Now Mary is she that washed the S
 feet [of Jesus and wiped *them* with her hair ;] the brother of her was
 3 the Lazar that was infirm. [Now] his two sisters sent *word* to
 4 Jesus : " Our Lord, lo, he that thou lovest is infirm ! " [When] Jesus
 heard he saith[: " This] infirmity is not unto death, but for the
 5 glory of God, that his Son may be glorified in him." Now Jesus was
 loving to these three, the brother *and sisters*, Mary, Martha, Lazar ;
 6 and from *the time* he heard that Lazar was infirm he remained in his
 7 place two days. And he saith to his disciples : " Come, let us go
 8 to Judaea." His disciples say to him : " Rabban, lo, the Jews were
 9 seeking to stone thee, and again goest thou thither ? " Jesus saith
 to them : " Are there not twelve hours in the day ? He that walketh
 10 by day stumbleth not, because he seeth the light of this world ; but
 he that walketh by night stumbleth, because the light is not in him."
 11 And when he said these things he saith to them : " § Lazar our friend §A169
 12 is lying down, but I go that I may awaken him." ¶ They say to him : ¶A
 13 " Our Lord, if he sleepeth he will live." Now Jesus on *the ground* that
 Lazar was dead had said *it* to them, and they were supposing that of
 14 sleep he said *it*. Again Jesus said to them plainly : " Lazar is dead ;
 15 and I rejoice for your sakes, that ye may believe, that I was not there.
 16 But walk ye *and* let us go unto him." Thomas saith to them, to his
 17 fellow disciples : " Come ; let us also go *and* die with him." And
 when Jesus came to Beth Ania he found that they *had* buried Lazar
 18 four days before. Now Beth Ania was distant from Jerusalem
 19 fifteen stadia, which are * * *. And many of the Jews went forth
 20 to Beth Ania that they might comfort Martha and Mary. And when
 Martha heard that Jesus was come she went forth to meet him, and

4 'When'] *om.* S^{ed} saith[: This] infirmity] *so* E²⁰⁰ ; *in* S^{ed} 'to
 them ' *is supplied instead of* 'This ' 5 brother *and sisters*] *lit.* 'brothers '
 14 Lazar] + 'our friend' E²⁰¹ 18 which are * * *] *The words to be*
supplied look like 'two parasangs '

S חסמ קל אל דאזל קחיה מל חיה²¹ קחיה²¹ חס
 קל חסמ קחיה²² קל חסמ קחיה²² קל חסמ קחיה²²
 קל חסמ קחיה²³ קל חסמ קחיה²³ קל חסמ קחיה²³
 קל חסמ קחיה²⁴ קל חסמ קחיה²⁴ קל חסמ קחיה²⁴
 קל חסמ קחיה²⁵ קל חסמ קחיה²⁵ קל חסמ קחיה²⁵
 קל חסמ קחיה²⁶ קל חסמ קחיה²⁶ קל חסמ קחיה²⁶
 §A21 קל חסמ קחיה²⁷ קל חסמ קחיה²⁷ קל חסמ קחיה²⁷
 קל חסמ קחיה²⁸ קל חסמ קחיה²⁸ קל חסמ קחיה²⁸
 קל חסמ קחיה²⁹ קל חסמ קחיה²⁹ קל חסמ קחיה²⁹
 קל חסמ קחיה³⁰ קל חסמ קחיה³⁰ קל חסמ קחיה³⁰
 קל חסמ קחיה³¹ קל חסמ קחיה³¹ קל חסמ קחיה³¹
 קל חסמ קחיה³² קל חסמ קחיה³² קל חסמ קחיה³²
 קל חסמ קחיה³³ קל חסמ קחיה³³ קל חסמ קחיה³³
 קל חסמ קחיה³⁴ קל חסמ קחיה³⁴ קל חסמ קחיה³⁴
 קל חסמ קחיה³⁵ קל חסמ קחיה³⁵ קל חסמ קחיה³⁵
 קל חסמ קחיה³⁶ קל חסמ קחיה³⁶ קל חסמ קחיה³⁶
 קל חסמ קחיה³⁷ קל חסמ קחיה³⁷ קל חסמ קחיה³⁷
 קל חסמ קחיה³⁸ קל חסמ קחיה³⁸ קל חסמ קחיה³⁸
 קל חסמ קחיה³⁹ קל חסמ קחיה³⁹ קל חסמ קחיה³⁹

A21 קל חסמ קחיה²³ קל חסמ קחיה²³ קל חסמ קחיה²³
 (followed by ver. 27) 25 קחיה²⁵ S^{vid}: the photograph might be read
 קחיה, i.e. קחיה 26 מלכא S 37 חס cf Lk xvi 11

21 Mary stayed in the house. And Martha said to Jesus : " If here thou S
 22 hadst been, my brother would not have died ; but even now I know
 23 that what thou askest God he will give thee." Jesus saith to her :
 24 " Thy brother shall arise." Martha said to him : " I know that in the
 25 resurrection in the last day—" Jesus saith to her : " I am the
 resurrection, and he that believeth in me, even if he dieth, will live ;
 26 and he that liveth and believeth in me for ever dieth not. Believest
 27 thou these things?" §Martha saith to him : " Yea, my Lord, I believe" §A21
 that thou art the Messiah, the Son of God, that is about to come to
 28 the world." And when she said these things she went silently *and*
 called Mary, and saith to her : " Our Rabbi has come and calleth
 29 thee." And when Mary heard she leaped up and eagerly went unto
 30 him. And he, Jesus, until then had not entered the village, but was
 31 in the same place that Martha had met him. Those also that were
 comforting Mary, when they saw that thus in amazement she went
 forth, went away after her : they were supposing that to the grave
 32 she was going to weep. And she, Mary, when she arrived by Jesus,
 fell at his feet and saith to him : " If here thou hadst been, my
 33 Lord, my brother would not have died." And he, Jesus, when he saw
 her weeping and saw those Jews with her weeping, was stirred in
 34 himself and was excited in his spirit and said : " Where have ye laid
 35 him ?" They say to him : " Our Lord, come *and* see." And the
 36 tears of Jesus were coming ; and when the Jews saw, they were
 37 saying : " See how much he was loving him !" And there were some
 of them that were saying " This is he that opened the eyes of him
 that was blind from the womb of his mother ; would he not forsooth
 38 have been able to make this *one* that he should not die ?" Now
 Jesus, though he was excited within himself, came to the tomb ; and
 that tomb was a hollow like a cave, and its door hidden by a
 39 stone. Jesus saith : " Take ye away this stone." Martha saith to

23 'Our Lord saith to Martha: If so be thou believest, thy brother shall arise' A21 (*followed by ver. 27*) 25 the resurrection] + and the life E²⁰² : see Notes, vol. ii 31 in amazement...forth] *lit.* 'she was amazed and went forth': cf Mk ix 15 38 excited] see Mk viii 12, Lk xxii 59

him : "My Lord, why are they taking away the stone ? For lo, he hath S
 40 stunk, because *there have been* four days for him ! " He saith to her :
 "I said to thee, that if thou wilt believe thou shalt see the glory
 41 of God." Then those folk standing *by* drew near *and* lifted the
 stone. But he raised his eyes to heaven, and said : "Father, I thank
 42 thee that thou hast heard me ; and I myself know that at all times
 thou dost hear me, but because of this multitude of people I say these
 43 things, that they may believe that thou hast sent me." And when
 these things he said, ^she cried out with a loud voice and said : "Lazar, ^{sA165}
 44 come forth, come out ! "¶ And in the same hour came forth that ¶A
 dead man, his hands and his feet wrapped with bandages and his
 face wrapped with a napkin. Then said our Lord : "Loose him and
 45 suffer *him* to go." And many Jews that came unto Jesus because
 46 of Mary from that hour believed in Jesus. And there were some
 of them that did not believe, but went away unto the Pharisees and
 declared to them what Jesus *had* done.

47 Then the chief priests and the Pharisees gathered together and
 made a plot, and they were saying : "What shall we do ? For this
 48 man doeth many signs ; and if we suffer him thus, all folk will be
 believing in him, and the Romans will be coming *and* taking away
 49 our city and our people." But one of them, Caiapha was his name,
 the chief priest of them of that year,—that Caiapha saith to them :
 50 "Ye know not anything, nor do ye consider that it is profitable for
 us that one man should die on behalf of the whole people and not
 51 the whole people be lost." Now this word—not from his own mind
 said he it, but because he was chief priest he prophesied, because
 52 Jesus was about to die on behalf of the people ; and not on behalf
 of the people only, but that the sons of God also that are scattered
 53 should be gathered into one. Now from that day they had meditated
 to kill him.

43 cried out] called A and said] *om.* A^a come forth] *om.* A
 48 our city and our people] 'our nation, the law, and this place' E²⁰⁴

54 Now Jesus was not walking freely in the sight of the Jews, but S
he went away to a place near to [the wilderness], called Ephraim,
and there was abiding with his disciples.

55 And it had become the time that the Feasts were near, and many
went up from the country to Jerusalem that they might hallow them-
56 selves. And they were seeking Jesus and saying one to the other in
the Temple: "Do ye suppose that perchance he cometh not to the
57 Feast?" And the chief priests and the Pharisees commanded that
he that should see him should come *and* reveal *it* to them, that they
xii 1 might take him. And six days before it would be the Unleavened
Bread came Jesus to the village Beth Ania unto Lazar, him that was
2 dead and lived. And he made for him a supper there and Lazar
was one of the guests that sat down *to meat* with him, but Martha
3 was occupied in serving. Now Mary took a vase of a pound of oil,
nard of good pistic, the price of which was much, and poured it on
the head of Jesus as he sat *at meat*, and anointed his feet and wiped
them with her hair; and the whole house was full of the smell of the
4 oil. And Judas Scariot, one of the disciples, he that was himself
5 betraying him, said: "Wherefore was not this oil sold for three
6 hundred denars and given to the poor?" Now Judas—not for the
poor had he a care, but because he used to thieve and the box for the
7 poor was by him. When Jesus heard, he saith to him: "Suffer her
9 to keep it for the day of my burying." And many folk of the Jews
knew that he was there, and they came thither, not because they
should see Jesus but Lazar, him that he raised from among the dead.
10 And the chief priests had meditated that Lazar also they should kill,
11, 12 for because of Lazar many believed in Jesus. And the next day he
went forth and came to the Mount of Olives; and those many
multitudes that had come to the Feast, when they heard that Jesus
13 cometh to Jerusalem, took up branches of palms and went forth
to meet him. And they were crying out and saying: "Osanna! He

S בעתה תתקן כללך ואתה¹⁴ אתה דם יחב אתה כל
 שיתקן אתה תתקן כללך ואתה¹⁵ אתה דם יחב אתה כל
 את כללך אתה כל. יחב את כללך אתה כל¹⁶. אתה
 את סגור את כללך ואתה, אתה כללך ואתה כללך
 אתה כללך ואתה כללך ואתה כללך ואתה כללך¹⁷
 אתה כללך ואתה כללך ואתה כללך ואתה כללך
 אתה כללך ואתה כללך ואתה כללך ואתה כללך¹⁸
 אתה כללך ואתה כללך ואתה כללך ואתה כללך¹⁹
 אתה כללך ואתה כללך ואתה כללך ואתה כללך
 כללך כללך כללך כללך כללך כללך כללך כללך כללך

אתה כללך ואתה כללך ואתה כללך ואתה כללך²⁰
 אתה כללך ואתה כללך ואתה כללך ואתה כללך²¹
 אתה כללך ואתה כללך ואתה כללך ואתה כללך²²
 אתה כללך ואתה כללך ואתה כללך ואתה כללך²³
 אתה כללך ואתה כללך ואתה כללך ואתה כללך²⁴
 אתה כללך ואתה כללך ואתה כללך ואתה כללך
 אתה כללך ואתה כללך ואתה כללך ואתה כללך
 אתה כללך ואתה כללך ואתה כללך ואתה כללך²⁵
 אתה כללך ואתה כללך ואתה כללך ואתה כללך²⁶
 אתה כללך ואתה כללך ואתה כללך ואתה כללך
 אתה כללך ואתה כללך ואתה כללך ואתה כללך²⁷
 אתה כללך ואתה כללך ואתה כללך ואתה כללך²⁸
 אתה כללך ואתה כללך ואתה כללך ואתה כללך
 אתה כללך ואתה כללך ואתה כללך ואתה כללך²⁹

§[¶]A₄₁₀ אתה כללך ואתה כללך ואתה כללך ואתה כללך

14 S^{ea}; ? אתה, or כללך 17 S (sic) אתה כללך 21 אתה כללך

אתה כללך S: cf Matt xxii 45 26 Cf אתה כללך אתה כללך A 197

28 אתה כללך pr. אתה כללך A (cf Joh xvii 4) אתה כללך om. אתה כללך A

14 that cometh in the name of the LORD, the King of Israel!" Now *S*
 Jesus was riding on [an ass], as it is written in Zacharia the prophet:
 15 "Fear not, daughter of Zion; lo, thy king is coming to thee and
 16 riding on a colt the foal of a she-ass!" These things beforehand
 his disciples knew not, but when our Lord received his glory they
 remembered that these things had been written of him, and these
 17 things did they to him. And that multitude which was with him
 were declaring how he called Lazar from the grave and saved him
 18 alive from the dead; and all those folk ran to meet him, because
 19 they heard that he did this sign; but the Pharisees were saying one
 to the other: "Ye see that ye are gaining nothing? For lo, the
 whole world goeth after him!"
 20 And there were some Gentiles that had come up to worship at
 21 the Feast, and they came and said to Philip, him that *was* from Beth
 22 Saida of Galilee: "† My Lord, Jesus we wish to see." And Philip
 went *and* told Andrew, and the two of them came and told Jesus.
 23 Jesus saith to them: "The hour hath come that the Son of Man
 24 should be glorified. Amen, amen, I say to you that a grain of wheat,
 unless it fall and die in the earth, is alone; but if it fall and die, it
 25 bringeth much fruit. He that loveth his life shall lose it, and he
 26 that hateth his life in this world shall keep it for life eternal. He
 that me will serve, after me let him come, and where I am there
 shall be my servant also, and he that serveth me the Father will
 27 honour. Now my soul, lo, it is agitated, and what shall I say?
 'Father, save me alive from this hour'? But because of this I
 28 have come to this hour. Father, glorify thy name!" And in the
 same hour was heard a voice from heaven, that said: § "I have §A410
 29 glorified, and again I am glorifying *it*." ¶ And the multitudes that ¶A

14 an 'ass'] *or*, 'a 'she-ass''; *or*, 'a 'colt': *S illegible* 21 My Lord]
 'the LORD' *S (sic): cf* Matt xxii 45 26 *Cf* 'Where I am ye also shall
 be' A 197 28 I have glorified] *To the quotation of these words is*
prefixed 'And Jesus said' in A: *cf* Joh xvii 4 again] *om. A*

were standing there and heard were astonished, and they say : "It S
 30 was thunder" ; and others say : "An angel spake with him." Jesus
 saith to them : "Not because of me was this voice heard, but because
 31 of you. Now is the judgement of the world ; now the sovereign of this
 32 world is thrown down. And I, what *time* I have been lifted up from
 33 the earth, will draw every man unto me." Now this he said that he
 34 might shew by what death he should die. And some from the
 multitude [were] saying to him : "We have heard from the Law that
 the Messiah for ever remaineth ; and how sayest thou that the Son
 of Man is about to be lifted up? Who," *said they*, "is this Son of
 35 Man?" Jesus saith to them : "A little more the light is with you ;
^swalk in the light while yet ye have the light, that the darkness ^{§¶A14,}
 apprehend you not,¶ for he that walketh in the darkness knoweth not 33°
 36 whither he goeth. While yet ye have the light ^{§¶A14,} believe in the light,
 that sons of the light ye may become."¶ 33°

And when Jesus spake these things he went *and* hid himself from
 37 them. And *for* all the signs, [though] *such* great ones he did, they
 38 believed not on him, that there might be fulfilled the word of Isaiah
 the prophet, that had said : "My Lord, who hath believed our report,
 39 and the arm of the LORD to whom hath been revealed?" [And again]
 40 saith [Isaiah "They have blinded] their eye [and darkened] their
 heart, that they should not see with their eyes and should hear and
 41 should repent and I should forgive them." These things said Isaiah
 when he saw his glory and spake of him.

42 Now of the chiefs also many believed in Jesus, but because of
 the Pharisees they were not confessing him, that they should not
 43 expel them : they loved the glory of men more than [the glory of
 44 God.] But [Jesus] cried out [and said : "He that in me] believeth,

35 walk] believe A 330 in the light] *om.* A²/₂ light *ult.*] day-
 light A^a14 that...apprehend] while yet the darkness apprehendeth A²/₂
 36 believe] walk A^b330 become] be called A^b330 43 the glory 2°
S^{ea}, but perhaps it should be omitted

45 not [in me doth he believe] but [in him that sent me ; and he that S
 46 seeth me] seeth him that [sent me. For] I [*as* a light] have come
 into the world, and he that believeth in me will not remain in not-
 47 light. He that heareth my words and keepeth them not, I do not
 judge him ; for I came not that I should judge the world, but that I
 48 should save the world alive. Now he that asketh me and receiveth
 not my words, there is one that judgeth him : that word which I
 49 have spoken with him, that will judge him in the last day ; for I
 from my words have not spoken, but the Father that sent me, he hath
 50 commanded me what I should speak and what I should say. And I
 know that his commandments are life eternal ; and that which I
 speak, as he hath commanded me that do I speak.”

xiii 1 Now before the Unleavened Bread Jesus had known that his hour
 was come that he should remove from this world unto his Father ; he
 was loving to his own that *were* in this world, and until the last was he
 2 loving to them. And it was supper and Satan was lying in the heart
 3 of Judas son of Simon Scariot, so that he might betray him. And
 he, Jesus, because he was knowing that everything the Father gave
 into his hands and was knowing that from God he came and unto
 4 God was going, rose up *and* laid aside his garments, and he took a
 5 cloth *and* put *it* on his loins, and he took water *and* poured *it* into
 a washing-dish, and had begun washing the feet of his disciples
 6 and wiping *them* with the cloth which he put on his loins. [§]And [§]A226 f.
 when he arrived at Simon Kepha, Simon saith to him : “Thou, my
 7 Lord, my feet dost thou wash for me?” Jesus saith to him : “That
 which I do to thee thou knowest not ; but after a time thou wilt
 8 know.” Simon saith to him : “Never shalt thou wash for me my
 feet !” Jesus saith to him : “If I wash *them* not for thee, thou hast

46 For] *or*, ‘but’ 48 asketh] *S^{ed}* 4, 5 ^{5a} For when our
 Saviour took water and poured *it* into a washing-dish, ^{4b}and took a cloth
and put *it* on his loins, ^{5b}(then) he began to wash the feet of his disciples.
⁶And when he arrived &c.’ *A* 6 Simon 2^o] *om. A* 7, 8 Jesus
 saith.....⁸Simon saith to him] *om. A*

- 9 with me no part." Simon saith to him: "Then, my Lord, not my feet only shalt thou wash for me, but also my hands and my head too."
- 10 Jesus saith to him: "He that hath bathed needeth not except to wash his feet only,"¹ because he is all of him clean; and ye also are clean, ^{1A} but not all of you." For he knew who *was* betraying him: because
- 11 of him said he this word. [§]Now when he *had* washed their feet ^{§A227} he took his garments and sat down *to meat*. He saith to them:
- 12 "Know ye what I have done to you? Lo, ye call me 'Rabban' and
- 13 'our Lord,' and well say ye, for I am *so*. And if I, your Rabbi and
- 14 your Lord, wash for you your feet, how much doth it behove you
- 15 that ye also shall be washing the feet of one another? Now this type that I have shewn you—that as I have done to you ye shall be doing."^{1A}
- 16 "Amen, amen, I say to you There is no slave that is greater than his lord, and no apostle that is greater than him that sent
- 17, 18 him. If these things ye know and do, happy is it for you! Not of every one do I say *it*, because I know those which I have chosen, but because the Scripture should be accomplished that saith 'He
- 19 that eateth with me bread hath lifted up against me his heel.' From now I say to you before yet it come to pass, that what *time* it hath
- 20 come to pass ye may know that I am *he*. Amen, I say to you He that receiveth him that I send, me it is he receiveth; and he that me
- 21 receiveth, him that sent me he receiveth." And when Jesus said these things he was troubled in his spirit, and he bore witness

10^b, 11.] *not quoted in A* 12 'And when he washed the feet of his disciples he took' *A* He saith] and said *A* Know ye....to you] *om. A* 13 and well say ye, for] and *A* 14 And if I] If I therefore *A* also] *om. A* 15 Now this type that] This type *A* to you] *om. A* ye shall be doing] so shall ye do *A* 20 send, sent] *cf* Matt xi 2

and said : "Amen, I say to you that one of you betrayeth me." S
 22 Now his disciples were looking one on the other and wondering of
 23 whom then he spake. But one of his disciples, he which our Lord
 24 loved, he that was sitting *at meat* in his bosom, to him Simon Kepha
 25 beckoned that he should ask him of whom he said *it*. That disciple
 which Jesus loved fell on the breast of Jesus and said to him :
 26 "My Lord, who is this?" He saith to him : "He it is for whom I dip
 bread ; I give *it* him." And Jesus dipped bread and gave to Judas,
 27 son of Simon Scariot ; and after the bread Satan had made an entry
 into him. Jesus saith to him : "That which thou doest, do quickly."
 28, 29 And his disciples did not know of what he said *it*, [for] they were
 supposing, because the box was with Judas, that he had in fact
 commanded him what he should buy for the Feast and what he
 30 should give to the poor. Then Judas arose and took the bread
 31 and went forth outside ; now the season was night. And when he
 went forth Jesus saith : "§Lo, henceforth hath the son of a man been §Addai
 32 glorified, and God hath been glorified thereby ; and God that thereby 20
 glorifieth him ¶ at once glorifieth him. My sons, a little more am I ¶Addai
 with you, and ye will seek me, as I said to the Jews that where I go
 34 they cannot come ; and lo, to you also I say *it* ! But for now §a new §A34
 commandment I give you, that ye should be loving one to another, ¶ ¶A
 35 as I myself have been loving to you. For by this all of them will know
 that ye are my disciples, if love be in you one towards the other."
 36 Simon Kepha saith to him : "My Lord, whither goest thou?" He
 saith to him : "Whither I go ye cannot come at this time, but in the
 37 last thou shalt come after me." Simon saith to him : "Wherefore

30 Then] *S* (*sic*) 31 the son of a man (*see on* Matt xii 40,
 Lk xxii 48)] 'the Son of Man' *Addai* and God hath been glorified
 thereby] *om. Addai* thereby] *or, 'in him' (in each place)*

cannot I come after thee? Now my life will I lay down for thee!" ^S

38 Jesus saith to him: "Thy life wilt thou lay down for me? Amen, I
say to thee Before ever the cock crow twice, for the third time thou
xiv 1 wilt deny me." And then said Jesus: "Let not your heart be alarmed;
2 believe in God, and in me ye *will* believe. [§]Many are the places in [¶]A437
my Father's house; [¶] and if not, I would have said to you [§]that a place [§]A460
3 I go to make ready for you. And if I go and prepare for you, again I
will come and take you unto me, [§]that where I *am* ye also may be. [¶] [§]A119,
4, 5 And whither I go ye know and the way ye know." Thomas saith to [¶]A⁴⁸⁶₃
him; "My Lord, we know not whither thou goest; how can we know
6 the way which it is?" Jesus saith to him: "I am the way and the
7 truth and the life; no man cometh unto my Father, save by me. If
me ye have not known, my Father also will ye know? And from now
8 ye know him and have seen him." Philip saith to him: "Our Lord,
9 shew us the Father, and it is enough for us." Jesus saith to him:
"All *this* while [I] am with you, and [thou hast] not [known me?] He
that seeth me [seeth] my Father, and how [sayest] thou 'Shew us
10 the [Father']? Do ye not] believe [§]that I [am] in the Father and my [¶]A70
12 Father [is] in me? [¶] [§][Amen], amen, I say [to you] He that believeth [§]C
[in me], those deeds [that I] do he [will do]; and greater than [these

2 places] *cf* 'lo, he is gone to prepare for his worshippers blessed
Abodes' *Addai*⁴⁵, but on the same page 'to the Places that the Son hath gone
to prepare for every one worthy of them' 3 And if...again] And then A
unto me] *om.* A 10 the Father] my Father A; *cf* 'Jesus that art in the
Father and the Father in thee' *Thos*²¹⁶ 10^b, 11.] omitted in S. Half a
leaf of C is here preserved, beginning 'not of my own mind speak I with you,
but my Father that is in me doeth these deeds. ¹¹ Believe me that I am in
my Father and my Father is in me; and if me ye believe not, even if *only*
because of the deeds believe. ¹² Amen, amen, etc.' 12 he also will do C

- 13 deeds[¶] will he do, because I go unto my Father. And that which ye ^S
 shall ask in my name I will do for you,] that the Father may be ^{¶C}
 15 glorified in his Son. If ye are loving to me, [§]keep my commandments; ^{§C}
 16 and I myself will beseech my Father that he should send you another,
 17 the Paraclete, [that he may be] with you for ever, [*even* the Spirit of]
 truth, which the world [cannot] receive, [for it hath not] seen it nor
 known it, but ye know it and with you it dwelleth and with you it
 18 shall be. And I will not leave you orphans, but I will come unto
 19 you. A little more, and the world seeth[¶] me not, and ye shall see me, ^{¶C}
 20 and I am alive and ye also shall live; and in that day ye shall know
 21 that I am in my Father and [§]ye are in me and I am in you.[¶] He that ^{¶A8, 70,}
 hath by him my commandments and keepeth [§]them, he it is loveth ^{120, 484,}
 me; and he that loveth me, he also is loved by my Father, and I ⁴⁸⁶
 22 also will love him and will shew him myself." Thomas saith to him: ^{§C}
 "Our Lord, what is it that thou art about to shew to us thyself, and
 23 not to the world dost thou shew thyself?" Jesus saith to him:
 "[§]He that loveth me, my word he keepeth, and my Father will love ^{§A130}
 him and unto him we come and an abode with him we will make.[¶] ^{¶A}
 24 He that loveth me not, my words[¶] he doth not keep, and the ^{¶C}
 word [that ye hear]; and that word is not mine, but his that
 25 sent me. These things have I spoken with you, while I am by you,

15 keep] *C*; *S* illegible 16 another, the Paraclete] *cf* Ishô'dād
 (*Harris*, p. 86): "This 'another Paraclete' means 'another Comforter,'"
 and 'another Advocate I send unto you, i.e. Consoler' *E*²²⁵ it shall be]
 it is *C* 18 but I will come unto you] *om. C* 19 Lo, a little more *C*
 21 loveth 2°] is loving to *C* he also...my Father] the Father will love him *C*
 shew] *pr.* also *C* 22 Thomas] *S* (*sic*); Judas Thomas *C* dost....thy-
 self] *om. C* 23 we come] I come *C* we will make] I will make *C*
 'He that walketh in my commandments and keepeth my love, unto him we
 come and an abode with him we will make' *A* 24 my words] my word *C*

חלל בזה ²⁶ אתה אתה ²⁷ אתה אתה ²⁸ אתה אתה ²⁹ אתה אתה ³⁰ אתה אתה ³¹ אתה אתה
 הנה ³² אתה אתה ³³ אתה אתה ³⁴ אתה אתה ³⁵ אתה אתה ³⁶ אתה אתה ³⁷ אתה אתה ³⁸ אתה אתה
 חלל ³⁹ אתה אתה ⁴⁰ אתה אתה ⁴¹ אתה אתה ⁴² אתה אתה ⁴³ אתה אתה ⁴⁴ אתה אתה ⁴⁵ אתה אתה
 חלל ⁴⁶ אתה אתה ⁴⁷ אתה אתה ⁴⁸ אתה אתה ⁴⁹ אתה אתה ⁵⁰ אתה אתה ⁵¹ אתה אתה ⁵² אתה אתה
 חלל ⁵³ אתה אתה ⁵⁴ אתה אתה ⁵⁵ אתה אתה ⁵⁶ אתה אתה ⁵⁷ אתה אתה ⁵⁸ אתה אתה ⁵⁹ אתה אתה
 חלל ⁶⁰ אתה אתה ⁶¹ אתה אתה ⁶² אתה אתה ⁶³ אתה אתה ⁶⁴ אתה אתה ⁶⁵ אתה אתה ⁶⁶ אתה אתה
 חלל ⁶⁷ אתה אתה ⁶⁸ אתה אתה ⁶⁹ אתה אתה ⁷⁰ אתה אתה ⁷¹ אתה אתה ⁷² אתה אתה ⁷³ אתה אתה
 חלל ⁷⁴ אתה אתה ⁷⁵ אתה אתה ⁷⁶ אתה אתה ⁷⁷ אתה אתה ⁷⁸ אתה אתה ⁷⁹ אתה אתה ⁸⁰ אתה אתה
 חלל ⁸¹ אתה אתה ⁸² אתה אתה ⁸³ אתה אתה ⁸⁴ אתה אתה ⁸⁵ אתה אתה ⁸⁶ אתה אתה ⁸⁷ אתה אתה
 חלל ⁸⁸ אתה אתה ⁸⁹ אתה אתה ⁹⁰ אתה אתה ⁹¹ אתה אתה ⁹² אתה אתה ⁹³ אתה אתה ⁹⁴ אתה אתה
 חלל ⁹⁵ אתה אתה ⁹⁶ אתה אתה ⁹⁷ אתה אתה ⁹⁸ אתה אתה ⁹⁹ אתה אתה ¹⁰⁰ אתה אתה

1° עלה ²⁷ אתה אתה ²⁸ אתה אתה ²⁹ אתה אתה ³⁰ אתה אתה ³¹ אתה אתה ³² אתה אתה ³³ אתה אתה ³⁴ אתה אתה ³⁵ אתה אתה ³⁶ אתה אתה ³⁷ אתה אתה ³⁸ אתה אתה ³⁹ אתה אתה ⁴⁰ אתה אתה ⁴¹ אתה אתה ⁴² אתה אתה ⁴³ אתה אתה ⁴⁴ אתה אתה ⁴⁵ אתה אתה ⁴⁶ אתה אתה ⁴⁷ אתה אתה ⁴⁸ אתה אתה ⁴⁹ אתה אתה ⁵⁰ אתה אתה ⁵¹ אתה אתה ⁵² אתה אתה ⁵³ אתה אתה ⁵⁴ אתה אתה ⁵⁵ אתה אתה ⁵⁶ אתה אתה ⁵⁷ אתה אתה ⁵⁸ אתה אתה ⁵⁹ אתה אתה ⁶⁰ אתה אתה ⁶¹ אתה אתה ⁶² אתה אתה ⁶³ אתה אתה ⁶⁴ אתה אתה ⁶⁵ אתה אתה ⁶⁶ אתה אתה ⁶⁷ אתה אתה ⁶⁸ אתה אתה ⁶⁹ אתה אתה ⁷⁰ אתה אתה ⁷¹ אתה אתה ⁷² אתה אתה ⁷³ אתה אתה ⁷⁴ אתה אתה ⁷⁵ אתה אתה ⁷⁶ אתה אתה ⁷⁷ אתה אתה ⁷⁸ אתה אתה ⁷⁹ אתה אתה ⁸⁰ אתה אתה ⁸¹ אתה אתה ⁸² אתה אתה ⁸³ אתה אתה ⁸⁴ אתה אתה ⁸⁵ אתה אתה ⁸⁶ אתה אתה ⁸⁷ אתה אתה ⁸⁸ אתה אתה ⁸⁹ אתה אתה ⁹⁰ אתה אתה ⁹¹ אתה אתה ⁹² אתה אתה ⁹³ אתה אתה ⁹⁴ אתה אתה ⁹⁵ אתה אתה ⁹⁶ אתה אתה ⁹⁷ אתה אתה ⁹⁸ אתה אתה ⁹⁹ אתה אתה ¹⁰⁰ אתה אתה

26 but that Spirit, the Paraclete that §my Father will send to you in my ^S
 name, it shall teach you everything, it shall remind you of all what ^{§C}
 27 I say. §Peace I leave you ; ¶ peace, *even* mine, I give to you : not as [¶]A410
 the world giveth give I to you. Let not your heart be alarmed,
 28 neither let it fear. Ye heard that I myself said [that I go] and come
 [unto you ; if] ye had [loved] me ye would rejoice that I go unto my
 29 Father, who is greater than I. And now, lo, ¶ I have said *it* to you, ¶C
 before ever it happen, that what *time* it hath happened ye may
 30 believe. Henceforth I shall not speak with you, for he cometh, the
 31 ruler of the world, and in me he hath nothing. But because the world
 shall know that I love my Father, as my Father hath commanded me
 xv 1 so I do. Arise, let us go hence. I am the vine of truth and my Father *of* A288
 2 is the husbandman. Every vine that in me giveth not fruit will he take
 away, and the one which giveth fruit he will cleanse that it may bring
 3 forth much fruit. And already ye are clean because of the word that
 4 I have spoken with you. Remain in me and I in you ; as the shoot
 cannot give fruit [of itself if] it be not set in the vine, so neither can
 5 ye *do* aught apart from me, in that I *am* the vines and ye the shoots.
 He that is in me *and* I also *come to* be in him, he giveth much fruit ;
 6 because without me nothing can ye do. And he that remaineth not in
 me is thrown out as the shoot that withereth and is thrown out, and
 7 they pluck and cast it into the fire that it may burn. But if ye remain
 [in me and my words remain in you, all what] ye [wish to ask shall be

26 it shall remind you of all what] *om. C* I say] + to you *C*
 27 Peace 1°] + *even* mine *A* 28 myself] *om. C* would rejoice] would
 have rejoiced *C* 1 the vine of truth] 'the vineyard of truth' *A* 288
Ephr Cyrillona : see *Introd.* vol. ii 5 shoots] 'vines' *A* 288 *Cyrillona* :
cf ver. 1 and see Introd. vol. ii

8 to you. In this is the Father glorified, that] much [fruit] ye shall S
 9 bring forth yourselves, and ye shall be my disciples. As the Father
 hath been loving to me I have been loving to you; remain in my
 10 affection. If ye keep my commandments ye will remain in my love,
 as I have kept the commandments of my Father and remain in his love.
 11 These things have I spoken with you, that my joy may be in you and
 12 your joy may be complete. [§]This is my commandment, that ye be ^{§¶}A12,
 13 loving one to the other[¶] as I have been loving to you. Love greater 34, 256
 than this is there not, that a man lay down his life for his friends;
 14, 15 ye are my friends if ye do what I am commanding you. Not hence-
 forth do I call you slaves, because the slave knoweth not what his
 lord doeth; [§]but my friends I have called you, because all that I have [§]A389
 16 heard from my Father I have made known to you.[¶] And it is not [¶]A
 ye have chosen me, but I have chosen you and set you that ye should
 be going *on* bringing forth fruit and your fruit should remain, that
 whenever ye ask anything of my Father in my name he giveth *it* you.
 17, 18 Now this I command you that ye should be loving one another. And
 19 if the world hateth you, know that me it hated before you. And [§]if [§]A484
 of the world ye had been, the world its own would have loved;[¶] [¶]A
 but ye are not of the world, and I have chosen you from the world,
 20 therefore the world hateth you. And be recollecting that I said
 to you There is no slave greater than his lord. [§]If me they [§]A484
 have persecuted, you also they will persecute; and if my word they
 21 have heard and kept, yours also they *will* keep.[¶] All these things [¶]A
 they will do with you because of my name, *even* mine, because
 22 they know not him that sent me. And if I had not come *and*
 spoken with them, they would have had no sins; but now they have
 23 no excuse for their sins, because he that hateth me hateth my
 24 Father also. And if deeds I had not done in their sight that

12 be loving to] love A³/₃; cf ver. 17
 clauses are transposed in A 484; cf also A 414






15 but] om. A

20 The

no other hath done, they would have had no sins; but now S
they have seen [me], and me they hate and my Father they hate—
25 but because the word should be accomplished that is written in
26 their Law, *namely* 'They have hated me for naught.' But what
time the Paraclete cometh that I am sending to you from my Father,
the Spirit of truth that from before my Father goeth forth, he shall
27 bear witness of me. Ye also bear witness, ye that from of old with
xvi 1 me have been. Now these things have I spoken with you that ye
2 be not offended. For they will send you forth from their synagogues,
and the hour will come that he that shall kill you will suppose that
4 to God he is doing service. These things have I spoken among you,
that what *time* the hour hath come ye may recollect that I said to
you these things that I said not to you from of old, because I was
5 with you. But now that I go unto him that sent me, no one of you
6 asketh me 'Whither goest thou?' For because I have said to you
7 these things, grief hath come and hath filled your hearts. But I—the
truth I tell you—it is profitable for you that I go, because if I go not
the Paraclete cometh not unto you, but what *time* I have gone I send
8 you the Paraclete. Now what *time* he hath come he will reprove the
world in its sins and about his righteousness and about judgement,
9 10, and about sinners that they believed not in me, and then about
righteousness that unto my Father I go and henceforth again ye do
11 not see me, but about judgement that the ruler of this world is judged.
12 Much have I to say to you, but ye are not able to take *it* to-day;
13 but what *time* the Spirit of truth hath come, it shall lead you into all
truth, because it will not speak from the mind of its *own* self, but all
that it shall hear that will it say, and about all what cometh it will
14 announce to you. And it will glorify me, because from mine it will
15 take and will announce *it* to you. That which my Father hath is
mine, therefore I have said to you that from mine it will take and
16 will announce *it* to you. A little and ye will not see me, and
17 again a little and ye will see me, for I go unto my Father." And his
disciples say one to the other: "What is this that he saith 'A little

and ye will not see me, and again a little and ye will see me,' and that S
18 he saith 'I go away unto my Father'? What is then this 'A little'
19 that he saith?" Now Jesus knew what they were seeking to ask
him. He saith to them: "Do ye indeed seek this that I said to you
'A little and ye will not see me, and again a little and ye will see me'?
20 Amen, amen, I say to you Ye will weep and wail and groan, and the
world will rejoice; ye will be anxious, but your grief will become joy.
21 A woman what *time* she is giving birth it grieveth her, because the day
of her child-bearing hath arrived, and what *time* she hath given birth
to a son she doth not recollect her distress, because of the joy that a
22 human being hath been born in the world. And ye also now it
grieveth you, [but] again [I shall see] you and your heart will rejoice
23 and your joy no one taketh from you. And in that day nothing shall
ye ask of me: amen, amen, I say to you All what ye shall ask of
24 my Father in my name he will give to you. Until now ye have not
asked in my name; ask and ye shall receive, that your joy may be
25 completed. These things have I spoken with you in parables, but
the hour cometh that openly I will shew you concerning my Father.
26 In that day ye shall ask in my name, and I say not to you that I will
27 beseech my Father on behalf of you, but my Father himself hath
loved you that ye have loved me, and that ye have believed that from
28 God I have come forth *and* come to the world and again I go unto
29 the Father." His disciples said to him: "Lo, now also plainly dost
30 thou speak, and not even one parable hast thou said to us; now
know we that everything thou knowest, and needest not that any
one thou shouldest ask: by this we believe that from God thou hast
31, 32 been sent." Jesus saith to them: "Now, lo, ye believe me; lo, the
hour cometh and hath come that ye will be scattered each to his
place, and ye will leave me alone—and I am not alone, in that the
33 Father is with me. These things have I said that there may be to
you in me peace and in the world there may be to you distress; but

[illegible]

33 in] om. A 16     
A 484; the last clause occurs also in A 414

xvii 1 fear ye not, ^Sfor I have overcome the world."[¶] And when Jesus said ^S
 these things he lifted up his eyes to heaven and said : "My Father, ^{87 A 134}
 the hour hath come ; glorify thy son, that thy son may glorify thee,
 2 as thou hast given him authority over all flesh, that all what thou
 3 hast given him he may give to it life eternal. This is life eternal,
 that they should know thee, that alone art the God of truth, and him
 4 that thou didst send, Jesus the Messiah. I have glorified thee in the
 5 earth, and the deed which thou gavest me to do I have finished. And
 now also give me glory, *even* thou my Father, from thyself, from that
 6 which thou gavest me before ever the world was. And I have
 revealed thy name to the men that thou gavest me from the world,
seeing that thine they were and to me didst thou give them and thy
 7 word they have kept. And now I know that all what thou hast given
 8 me is from thyself, because the words that thou didst give to me I
 have given to them, and they have received them from me and they
 have known truly that from thee I came forth and they have believed
 9 that thou hast sent me. And I on their behalf do beseech, and I do
 not beseech on behalf of the world, but for them that thou hast
 10 given me, *seeing* that thine they are. And everything that is mine is
 thine, and that which is thine is mine, and I am glorified in them.
 11 And henceforth I am not in the world and these are in the world, and
 I come away unto thee ; my holy Father, take *and* keep them in thy
 12 name. When with them I was in the world I was keeping them in
 thy name, and none of them hath perished save the son of perdition,
 13 that what was written might be accomplished. Now unto thee do I
 come, and these things I speak in the world that they may be full of
 14 my joy. I have given to them thy word, and the world hath hated
 15 them, because they were not of it. Not that thou shouldest take
 them away from the world do I beseech thee, but that thou shouldest
 16 keep them from the Evil One ; for they are not of this same world,
 17 even as I myself am not of it. Hallow them in thy truth, because

33 for] *om. A* 16 'Ye are not of the world, as I myself am not of
 it' A 484; *the last clause occurs also in A 414*

18 thy word is truth. Even as thou didst send me to the world I also S
 19 have sent them to the world, and on their behalf I hallow myself that
 20 they also may be hallowed in truth. And not on behalf of these do
 I beseech thee—these alone, but also on behalf of those that believe
 21 from their word, that all of them may become one, even as thou, [my
 Father, in me] and I in thee that they also may be * * that the
 22 world may believe that thou hast sent me. And I—the glory which
 thou gavest me I have given to them, that they may be one even
 23 as we are one. I shall be with them and thou with me, that they
 may become perfected into one, that the world may know that thou
 hast sent me, and I have been loving to them as to me, Father,
 24 thou hast been loving. And that which thou hast given to me, I
 wish that where I *am* they also may be with me, that they may be
 seeing the glory that thou hast given to me, and that thou hast been
 25 loving to me from before the world was. My upright Father, and
 the world knew thee not, but I knew thee and they knew that thou
 26 didst send me ; and I have made known to them thy name and will
 make them known, that the love wherewith thou hast been loving to
 me may be in them, and I also will be in them.”

xviii 1 These things spake Jesus and went forth with his disciples to the
 other side of the torrent of Cedron, a hill where there was a
 2 garden, and he entered thither, he and his disciples. Now Judas
 the betrayer used to know that place, because many times used
 3 Jesus to gather there with his disciples. Now Judas the betrayer
 brought with him a cohort and *some* of the chief priests and Pharisees
 and guards and a multitude of the people carrying lanterns and
 4 torches, and came there. And when Jesus saw all what had come upon
 5 him, he went forth *and* said to them : “What seek ye?” They say to
 him : “Jesus the Nazarene.” He saith to them : “I am *he*.” Now
 6 Judas also was standing by them. And when Jesus said these
 7 things “I am *he*,” they went back and fell on the earth. And again
 Jesus saith to them : “Whom seek ye?” They say to him : “Jesus

21 * *] *The suggested restoration means ‘united’* 23 sent]
cf Matt xi 2 26 them 2°] *S(sic)* 1 Cedron, a hill] *cf* ‘the lake (or,
 fruit-garden) of Cedron the hill, the place where....’ Diat^{ar} xlviii 1 (*sic*)

8 the Nazarene." He saith to them: "I said to you that I am *he*; S
 9 if me ye seek, let *them* go," that the word which he had said might
 be accomplished "Them that thou gavest me, I have not lost *any*
 10 of them." Now Simon Kepha drew a sword and smote the slave of
 the chief priest and took off his right ear; and the name of the man
 11 was Malku. And Jesus said to Kepha: "Put back thy sword into
 its place; the cup that my Father hath given me, shall I not drink
 12 it?" And that cohort and the chiliarchs and the guards of the Jews
 13 bound him, and brought him first unto Hanan the father-in-law of
 24 Caiapha that was the chief priest of that year. Now Hanan sent him
 14 bound unto Caiapha the chief priest, him that had counselled the Jews
 that it was fitting that one man should die on behalf of the people.
 15 Now Simon Kepha and one of the †disciples† was an acquaintance
 of the chief priest, therefore he entered with Jesus into the court.

19 Now the chief priest was asking Jesus about his disciples who
 20 they were, and about his teaching what it was. Jesus saith to him:
 "I openly have spoken with the world and at all times have taught
 in the synagogue and in the Temple and where all the Jews are
 gathered together, and nothing in concealment have I spoken.
 21 But now why askest thou me? Ask them that have heard what I
 have spoken with them; lo, they know that which I have spoken!"
 22 When he spake these things one of the guards that were standing
by smote him on his cheek, *even* Jesus, and said to him: "So dost
 23 thou return an answer to the chief priest?" Jesus saith to him:
 "Well have I spoken; wherefore didst thou smite me?"

16 Now Simon Kepha was standing outside; *then* entered and came
 forth to him the disciple *that was* the acquaintance of the chief

10 Malku] *S* (*sic*). This is the original form of the name (Arab. مَالِكُ),
 of which Μάλχος is a Greek equivalent: syr.vg has Mâlêk 11 thy sword]
S (*sic*): cf 'Put back thy sword behind' *Thos*²⁵⁶, and 'Put up again thy
 sword into his place' *E*^{186, 232, 236} 15 disciples] after this word some words
 should follow in *S*, so as to make the verse run 'Now Simon Kepha and one
 of the other disciples were coming after Jesus: now that disciple was...'
 13—24.] The rearrangement of these verses in *S* does not follow the order
 of the Diatessaron, neither according to the Arabic nor according to the Latin
Cod. Fuldensis: see *Journ. of Theol. Studies* ii 141.

17 priest and told the door-keeper and let in Simon. When the maid of S
 the door-keeper saw Simon she saith to him: "Art thou also not one
 18 of the disciples of this man?" He saith to her: "No." Now there
 were standing there slaves and guards, and they were making for
 themselves a fire in the court that they might warm themselves,
 25 because it was cold. Now Simon also was standing by them and
 warming himself, and they say to him, these folk that were warming
 themselves: "Art not thou also one of his disciples?" Now he
 26 denied and said "No." And there answered one of the slaves of the
 chief priest, a relation of him whose ear Simon Kepha had cut off,
and he saith to Simon: "Did not I see thee with him in the garden?"
 27 And again Simon denied, *saying* "I know him not"; and in the same
 hour the cock crew.

28 And when *day* dawned they brought Jesus from *the house of*
 Caiapha and carried him along to the Praetorium, that they might
 deliver him up to the Governor. Now they themselves entered not
 the Praetorium, that they might not be polluted while eating the
 29 unleavened bread. And Pilate went forth unto them, and saith to
 30 them: "What accusation have ye against this man?" They answered
 and say: "If he had not been an evil-doer neither should we have
 31 been delivering him up to thee." Pilate saith to them: "Why then
 lead him away yourselves and judge him according to your law."
 The Jews say to him: "For us it is not lawful to kill * * * *

[*The three leaves of S which contained Joh xviii 31—xix 40 are missing.*
For xix 31^a and 36, see the apparatus.]

xix 40 the body of Jesus, and wrapped it in linen cloths with that balm, as
 41 it was the law for Jews to be buried. Now there was in that place a

28 while eating the unleavened bread] that they might first eat the
 lamb in holiness *E*²³⁸ xix 31^a is *paraphrased* in syr.vg (*and* aeth) as
follows: "Now the Jews, because it was the Friday, say: These bodies shall
 not pass the night upon their crosses, because the Sabbath is dawning,...
 and they besought..." *The agreement of aeth with syr.vg makes it almost*
certain that these authorities have here preserved the text of syr.vt
 36 'The word was accomplished that is written "A bone shall not be
 broken in him"' A 225

garden and in the garden a new tomb that no man had been buried S
 42 in, and hastily at once they laid him in the new tomb that was near
 there, because the sabbath was dawning.

xx 1 And in the night that *was* dawning into the first *day* of the week,
 while yet it was dark in the early morning, came Mary Magdalene to
 the tomb and saw the stone †rolled† and taken away from the mouth
 2 of the grave, and she ran *and* came unto Simon Kepha and unto that
 disciple that Jesus used to love and saith to them "They have taken
 away our Lord from that tomb, and I know not where they have
 3 carried him." And the two of them went forth to go to the tomb
 4 and were running. Now that disciple outwent Simon and came to
 5 the tomb, and he looked in *and* saw those linen cloths laid, but
 6 enter indeed the tomb he did not. But Simon, when he arrived,
 7 entered and saw the linen cloths, and the napkin wrapped up and laid
 8 on one side ; and then entered also that disciple into the grave, and
 9 they saw and believed. Because not yet were they knowing from the
 10 Scriptures that he was about to rise from among the dead. Now the
 11 disciples when they saw these things went away, but Mary was standing
 by the grave and weeping ; and as she *was* weeping she looked into
 12 the tomb, and she saw there two angels in white sitting one at the
 head of the place that Jesus had been lying in and one at the feet.
 13 Those angels say to her : "Woman, why weepest thou, and whom
 seekest thou?" She saith to them "They have taken away my §A384 f.
 14 Lord, and I know not where they have laid him."¶ And when she ¶A
 said these things she turned round behind her, and saw Jesus
 15 standing, and she was not knowing that it was Jesus. Now he said
 to her : "Woman, why weepest thou, and whom seekest thou?" And

1 †rolled†] *S appears to have 'Magdalene,' but this must be a mistake in the MS, as the 'and' which follows is clear* 2 Cf below on ver. 13
 13 my Lord] our Lord *A* where they have laid him] so *A^a*, but *A^b* has
 'whither they have carried him'; both MSS of *A* then add 'And those
 angels said to Mary He hath arisen and gone unto him that sent him.'

she supposed that it was the gardener. She saith to him: "My Lord, if thou hast taken him away, say to me where thou hast laid
 16 him *that* I may go *and* take him away." Then said Jesus to her: "Mary!" And she perceived him and answered and saith to him: "Rabbuli!" And she ran forward unto him that she might draw
 17 near to him. But he said to her: "Do not draw near to me; not yet have I gone up unto my Father. But go unto my brothers and say to them Lo, I go up unto my Father and your Father and
 18 unto my God and your God!" And Mary came *and* said to the disciples "I have seen our Lord"; and the things which he revealed to her she said to them.

19 And on that same day of the first of the week, where the disciples were—and their doors were shut for fear of the Jews—came Jesus *and* stood among them, and he saith to them: "Peace *be* with you."
 20 And when he had said *this* he shewed them his hands and his side; and when the disciples saw him they rejoiced. Again he saith to them: "Peace *be* with you; as my Father sent me, I send you."
 22 And when he said these things he breathed in their faces and said to
 23 them: "Receive a holy Spirit; whom ye shall forgive the sins of, they shall be forgiven him, and whom ye shall shut *your door* against—it is shut."

24 Now Thomas, one of the Twelve, was not there with the others
 25 when Jesus came unto them. They say to him: "Our Lord came, and we saw him." He saith to them: "Except I see his hands and the place of these nails and put forth my finger in the places and put forth my hand in [the] place that *is* in his side I do not believe."

26 And after eight days, on the first *day* of the next week, the disciples were gathered together in the house and Thomas with them, and the doors were shut. Jesus came and stood among them, and
 27 saith to them: "Peace *be* with you." Then said he to Thomas: "Put forth thy finger and see my hands, and lay thy hand on my side, and do not be lacking in faith." Thomas saith to him: "My Lord
 28 and my God!" Jesus saith to him: "Now that thou hast seen me hast thou believed in me? Happy is it for them that have not seen
 29 me and have believed in me!"

22 a holy Spirit] *cf* Mk xiii 11, Lk ii 25, 26 23 shut] *see Notes*, vol. ii

30 And many other signs shewed Jesus to his disciples which are not S
31 written in this book ; but these that are written *are* that ye may
believe that Jesus is the Messiah, the Son of God, and ye shall
believe in him and be saved alive in his name.

xxi 1 After these things Jesus appeared to his disciples by the Lake [of]
2 Tiberias. Now he appeared to them thus : when they were gathered
all of them together,—Simon Kepha and Thomas and Nathaniel that
was from Câtne of Galilee and the sons of Zebedee and two others of
3 the disciples. Simon saith to them : “I shall go *and* catch fish.”
They say to him : “We also go with thee.” And they went up *and*
4 sat in the boat, and in that night nothing did they catch. And when
it dawned Jesus came *and* stood by the side of the lake ; and his
5 disciples did not perceive that it was he. He saith to them :
“Children, have ye not aught to eat of?” They say to him : “No.”
6 He saith to them : “Cast your net from the right-hand side of the
boat, and ye *will* find.” And when they cast as he said to them, they
sought to take up the net into the boat, and they could not from the
7 weight of the many fish that it held. Then said the disciple whom
Jesus used to love to Simon : “This is our Lord !” Now Simon,
when he heard it was our Lord, took his coat *and* put *it* on his
8 loins and fell into the lake and was swimming and coming, because
they were not far from the dry land. And the rest of the disciples
9 were coming in the boat, drawing that net. And when they came up
to the dry land they found in front of Jesus coals of fire and a fish
10 laid upon them and bread set *ready*. Jesus saith to them : “Bring
11 of those fishes that ye have caught now.” And Simon went up *and*
drew the net to the dry land *quite* full, and they had found in it
great fishes, an hundred and fifty and three ; and with all this weight
12 that net was not rent. Jesus saith to them : “Come *and* breakfast.”
And not one of his disciples was daring to ask him who it was,

¹³ because they were believing it was he. And Jesus took bread *S*
¹⁴ and fish, and blessed *God* over them and gave to them. This was the
 third time that Jesus appeared to his disciples after he arose from
¹⁵ among the dead. And when they *had* eaten Jesus said to Simon :
 "Thou, Simon son of Jonan, lovest thou me?" He saith to him :
 "Yea, my Lord." He saith to him : "Tend for me my lambs."
¹⁶ Again Jesus saith to him : "Thou, Simon son of Jonan, lovest thou
 me much?" He saith to him : "Yea, my Lord." He saith to him :
¹⁷ "Tend for me my ewes." Again Jesus saith to him : "Simon son of
 Jonan, lovest thou me?" It grieved Simon for that three times
 Jesus said to him thus. Simon saith to him : "Everything thou
 knowest ; that I love thee thou knowest !" And he said to him :
¹⁸ "Tend for me my sheep. Amen, I say When thou wast young thou
 wast girding thy loins and wast walking whither thou wouldest, and
 what *time* thou hast grown old thou wilt lift up thy hands and
 another will gird for thee thy loins and will thrust thee whither thou
¹⁹ wouldest not." Now this he said of by what death Simon should
 glorify God. And when he said these things he said to Simon :
²⁰ "Come after me." Simon turned round and saw that disciple whom
 Jesus used to love coming after him, him that fell on the breast of
 Jesus at the supper and had said to him : ' My Lord, who is betraying
²¹ thee ? ' This one when Simon saw coming after him, he saith to him :
²² " And this one, my Lord, what—? " Jesus saith to him : " If I will
 that this one should remain until I come, what *is it* to thee ? Now
 come thou after me."

15—17 'For he said to Simon Kepha : Tend for me my flock and my
 sheep and my ewes' A 195. *For* 'my sheep,' A' *has* 'my lambs'

- ²³ And this word went forth among the disciples that that disciple ^S
was not to die ; but Jesus—not for that he was not to die said he
²⁴ *it*, but ‘If I will that he should remain until I come—.’ This is the
disciple that bare witness of these things and wrote them, and we
know that true is his witness.
- ²⁵ And many other things did Jesus, that if one by one they were
all written the world would not be sufficient for them.

[*Subscription in S.*]

HERE ENDETH THE EVANGEL OF THE SEPARATED, FOUR VOLUMES. GLORY
TO GOD AND TO HIS MESSIAH AND TO HIS HOLY SPIRIT. EVERY ONE THAT
READETH AND HEARETH AND KEEPETH AND DOETH PRAY FOR THE SINNER
THAT WROTE: GOD IN HIS MERCY FORGIVE HIM HIS SINS IN BOTH WORLDS.
AMEN AND AMEN.

fol. 42 v, col 1

ܠܚܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ
 ܠܚܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ
 ܠܚܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ
 ܠܚܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ 5
 ܠܚܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ
 ܠܚܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ
 ܠܚܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ
 ܠܚܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ 10
 ܠܚܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ
 ܠܚܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ
 ܠܚܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ
 ܠܚܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ 15
 ܠܚܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ
 ܠܚܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ
 ܠܚܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ
 ܠܚܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ
 ܠܚܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ 20
 ܠܚܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ
 ܠܚܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ
 ܠܚܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ
 ܠܚܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ 25

l. 3. There is no room for ܠܚܝܬܐ

l. 6. ܠܚܝܬܐ] cf Rom v 20 syr.vg.

l. 9 *init.*] There is, I think, just room for ܠܚܝܬܐ ܠܝܬܐ: at least, the space is too long for ܠܚܝܬܐ alone.

l. 11. ܠܚܝܬܐ] so syr.vg and *S* (*sic*): the five letters exactly fit the space. For the construction ܠܚܝܬܐ.....ܚܝܬܐ, see Lk xiii 10 ff, and *Introd.* vol. ii.

l. 13. ܠܚܝܬܐ] so syr.vg.

l. 14 *init.*] The space is almost too big for ܠܚܝܬܐ only (so syr.vg), but no other word suits. Perhaps there was a blank space, as often in *C*.

l. 16. ܠܚܝܬܐ is certain. This shews us that *C* had the fem. ܠܚܝܬܐ (as syr.vg), and not the masc. ܠܚܝܬܐ (as *S*).

l. 25 *init.*] The word to be supplied may be ܠܚܝܬܐ or ܠܚܝܬܐ. *S* is unfortunately illegible at this point.

APPENDIX II.

Fragments of Joh xiv from a detached leaf of C.

These fragments of the text of *C* are contained on the upper half of a leaf now numbered *fol.* 52. They thus consist of the upper half of four columns. For the sake of clearness I kept the corresponding portions of *S* in the text (p. 506*ff*) putting the readings of *C* in the apparatus at the foot of the page.

It is worthy of notice that there are no stops on *fol.* 52 r. Probably therefore this page and the one that stood opposite it (now lost) were passed over by the punctuator, as in the case of *fol.* 48 v, 49 r. Further details will be found in the description of *C* in vol. ii, chapter 1.

fol. 52 r, col 2

KKK KKO oiv xiv 15, 16

על ארבעה חמשה

K/loia KiwK

وَالْحَمْدُ لِلّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

17 אֲנִי כְּעֶשְׂרֵי שָׁנִים

جہانگیر لکھنؤ

لحمك لك

മുൻപു കലാ നില

کتابخانه عمومی مسجد جامع

പ്രകാരം ന്ന രേഖ

18

কৃত্য সমাপ্ত

19 म मल कसम

* $\overline{K_1} \wedge \overline{K_2} \wedge \overline{K_3}$

* * * * *

fol. 52 r, col 1

သော့မှ နှု ကော ကျ xiv ၁၀

احمد محمد صالح رحمہ

KK KK KK KK

حجۃ حقیقہ عالم

II מלכות נחמיה

JK. KK. LJ.

Δ L K 3 5

۱۰۸

சென்னை

12 מנחה אכילת אכילת

کذاک لحم لحم

המחמץ ב ח חק

کاملیم و کماله حیات

אק 077 111

הנהלת המוסד

* * * **تخت**

* * * * *

fol. 52 v, col 2

xiv 26 כר כר כר . מ

הלחם חל חל

27 הכחזק לחם עלה

עבם כר לחם

עלה חל מל

כר לחם ל מל

כחזק חל מל

מל כר לחם ל

מלחם לחם חל

28 מלח . מלחם הכחזק

לחם חלחל חלחל

כר לחם חלחל

חלחל מלחם ל

מלח מלחם חלחל

כר לחם חלחל

29 [חלחל] מלחם מלח

* * * * *

fol. 52 v, col 1

xiv 21 למל מל מל חלחל

ל . חלחל חלחל ל

חלחל מלחם חלחל

כר לחם מלחם חלחל

22 חלחל מלחם חלחל

חלחל חלחל חלחל

חלחל חלחל חלחל

חלחל חלחל חלחל

23 חלחל חלחל חלחל

חלחל חלחל חלחל

חלחל חלחל חלחל

חלחל חלחל חלחל

חלחל חלחל חלחל

24 [חלחל] חלחל חלחל

חלחל * * *

* * * * *

APPENDIX III.

Corrigenda for the printed text of S.

The readings of *S* as given in this edition differ in more than 250 places from the text as originally printed in 1894 and supplemented by Mrs Lewis in 1896. These new readings have mostly been ascertained by my own study of the photograph of *S* given by Mrs Lewis to the Cambridge University Library. Besides these there are some corrections made by Mrs Lewis from a fresh perusal of the palimpsest itself at Sinai, and published by her in the *Expositor* for August 1897.

I cannot claim to have re-read the photograph absolutely through, but I have done so for a great part of *S*. The method adopted was to attempt to verify in the photograph every alleged reading of *S* which either by faulty grammar or construction invited suspicion, together with those where a very slight change in the text would make it agree with *C*. In many cases the reading of *S* as edited was correct: these verified readings are recorded in the apparatus to this edition with no special mark and are not repeated here. In other cases the photograph was illegible: these readings are marked here and in the apparatus by the sign "*S^{ed}*". Where the recorded reading of *S* was found to be incorrect I inserted the true reading with the sign "*S (sic)*", or in cases where the true reading agreed with the reading of *C* in the text by the sign "*so also S*". In a few instances *S (sic)* was put to readings where the edition gave the correct reading but it might have been supposed that a mistake had been made.

In this *Appendix* I give all the readings of *S* which differ from the Syndics' Edition (1894) as corrected and supplemented by Mrs Lewis's *Some Pages* (1896), the only exceptions being a few instances where the *seydmé* (") marking the plural and dots marking punctuation are visible in the photograph though not represented in the edition. After some hesitation I have also included the readings marked *S^{ed}* in the apparatus.

Note that in all cases where the symbol *S^{ed}* is used the photograph is illegible. An upright stroke | marks the beginnings and ends of lines in *S*.

S. MATTHEW

| | | | | | |
|------|-----|---|--|------|--|
| i | 2 | for | אֲנִי | read | אֲנִי |
| ii | 16 | „ | לֵךְ | „ | לֵךְ |
| | 16 | „ | בְּהַלְשָׁתוֹ . בְּהַלְשָׁתוֹ | „ | בְּהַלְשָׁתוֹ . בְּהַלְשָׁתוֹ |
| | 16 | „ | לֵךְ (<i>S^{unc}</i>) | „ | לֵךְ (<i>so S^{* (vid)}</i>) |
| | 20 | „ | הַלְשָׁתוֹ | „ | הַלְשָׁתוֹ |
| | 20 | „ | מֵעַ | „ | מֵעַ |
| | 21 | „ | מֵעַ הֵן מֵעַ | „ | מֵעַ הֵן מֵעַ |
| | 21 | „ | הַלְשָׁתוֹ | „ | הַלְשָׁתוֹ |
| | 22 | „ | הַלְשָׁתוֹ | „ | הַלְשָׁתוֹ (<i>sic</i>) |
| iv | 18* | „ | הַלְשָׁתוֹ הַלְשָׁתוֹ | „ | הַלְשָׁתוֹ הַלְשָׁתוֹ |
| v | 20 | This verse should be printed thus: | | | |
| | | | הַלְשָׁתוֹ הַלְשָׁתוֹ הַלְשָׁתוֹ | | |
| | | | הַלְשָׁתוֹ הַלְשָׁתוֹ הַלְשָׁתוֹ | | |
| | | | הַלְשָׁתוֹ הַלְשָׁתוֹ הַלְשָׁתוֹ | | |
| viii | 21 | <i>S^{ed}: in the photograph הַלְשָׁתוֹ is illegible, and perhaps we ought to read הַלְשָׁתוֹ</i> | | | |
| | 24 | for | הַלְשָׁתוֹ הַלְשָׁתוֹ הַלְשָׁתוֹ (<i>S^{ed}</i>), I have conjectured | | הַלְשָׁתוֹ הַלְשָׁתוֹ הַלְשָׁתוֹ |
| | 28 | for | הַלְשָׁתוֹ | read | הַלְשָׁתוֹ |
| | 32 | „ | הַלְשָׁתוֹ ('Some Pages') | „ | הַלְשָׁתוֹ (<i>Syndics' Ed.</i>) |
| | 33* | after | הַלְשָׁתוֹ | add | הַלְשָׁתוֹ |
| | 34 | for | הַלְשָׁתוֹ <i>S^{ed}</i> | read | הַלְשָׁתוֹ |
| | 34* | „ | הַלְשָׁתוֹ הַלְשָׁתוֹ read | | הַלְשָׁתוֹ הַלְשָׁתוֹ הַלְשָׁתוֹ |
| ix | 10* | „ | הַלְשָׁתוֹ הַלְשָׁתוֹ | read | הַלְשָׁתוֹ הַלְשָׁתוֹ |
| | 21 | „ | הַלְשָׁתוֹ | „ | הַלְשָׁתוֹ |
| | 27 | „ | הַלְשָׁתוֹ | „ | הַלְשָׁתוֹ |
| | 36 | <i>S^{ed}: perhaps we should read הַלְשָׁתוֹ</i> | | | |

* See *Expositor* for August, 1897, p. 113 f.

- xi 3 $\text{לִכְנִי} S^{ed}$: read לִכְנִי
- 21 $\text{חֵיִּי} | \text{חֵיִּי} S^{ed}$: read $\text{חֵיִּי} | \text{חֵיִּי}$ (as C)
- 22 $\text{חֵיִּי} S^{ed}$: read חֵיִּי . *I feel sure I must have been mistaken in 1893*
- 24 $\text{חֵיִּי} S^{ed}$: read חֵיִּי (as C)
- xii 6 $\text{חֵיִּי} S^{ed}$: read חֵיִּי (as C)
- 22* *This verse begins a fresh paragraph in S, and חֵיִּי is legible at the end of the second line*
- 33 $\text{חֵיִּי} S^{ed}$: read חֵיִּי
- 34 for חֵיִּי read חֵיִּי
- xiii 5 „ $\text{חֵיִּי} S^{ed}$, I read חֵיִּי from the photograph
- xiv 24 $\text{חֵיִּי} S^{ed}$: read חֵיִּי (or possibly חֵיִּי)
- xv 16 $\text{חֵיִּי} S^{ed}$, but חֵיִּי does not come to the end of the line, a blank space being left
- 19 for חֵיִּי read חֵיִּי
- 24 $\text{חֵיִּי} S^{ed}$: the photograph suggests to me rather חֵיִּי
- 32 for חֵיִּי read חֵיִּי
- xvi 1 $\text{חֵיִּי} S^{ed}$: read חֵיִּי (as C)
- 9 $\text{חֵיִּי} S^{ed}$: read חֵיִּי (as C)
- xvii 19 for חֵיִּי read חֵיִּי [i.e. חֵיִּי]
- xviii 9 „ חֵיִּי „ חֵיִּי
- 9 „ חֵיִּי „ חֵיִּי
- 13 חֵיִּי in 'Some Pages' is a misprint for חֵיִּי
- 15 for חֵיִּי read חֵיִּי
- 19 *A line is here missed out. Read*
- חֵיִּי
 חֵיִּי
 חֵיִּי
 חֵיִּי
- 27 for חֵיִּי read חֵיִּי

* See *Expositor* for August, 1897, p. 114.

| | | | | | |
|-------|----|---|---------------------------|------|---------------------------|
| xviii | 29 | for | יִלְכֵּי | read | יִלְכֵּי |
| | 32 | „ | לִמְ | „ | לִמְ |
| xxi | 38 | לְהוֹיֵם <i>S^{ed}</i> : perhaps we should read מְהוֹיֵם (as C) | | | |
| xxii | 13 | for | מִתְעַדֵּם | read | מִתְעַדֵּם |
| | 15 | „ | בַּחֲסֵם (misprint) | „ | בַּחֲסֵם |
| | 16 | „ | מִתְעַדֵּם | „ | מִתְעַדֵּם (sic) |
| | 17 | „ | לִי | „ | לִי |
| | 18 | „ | מִתְעַדֵּם בְּהַ | „ | מִתְעַדֵּם בְּהַ |
| | 19 | „ | מִתְעַדֵּם | „ | מִתְעַדֵּם |
| | 19 | „ | לִי מִתְעַדֵּם | „ | לִי מִתְעַדֵּם |
| | 24 | „ | כִּי | „ | כִּי |
| | 27 | „ | מִתְעַדֵּם | „ | מִתְעַדֵּם |
| | 28 | „ | כִּי * * מִתְעַדֵּם | „ | כִּי * * מִתְעַדֵּם |
| | 30 | „ | מִתְעַדֵּם | „ | מִתְעַדֵּם |
| | 31 | „ | מִתְעַדֵּם | „ | מִתְעַדֵּם |
| xxiii | 6 | „ | מִתְעַדֵּם | „ | מִתְעַדֵּם |
| | 37 | „ | מִתְעַדֵּם מִתְעַדֵּם | „ | מִתְעַדֵּם מִתְעַדֵּם |
| | 37 | „ | מִתְעַדֵּם | „ | מִתְעַדֵּם |
| | 37 | „ | מִתְעַדֵּם מִתְעַדֵּם | „ | מִתְעַדֵּם מִתְעַדֵּם |
| xxiv | 39 | „ | מִתְעַדֵּם | „ | מִתְעַדֵּם |
| | 43 | „ | מִתְעַדֵּם * * מִתְעַדֵּם | „ | מִתְעַדֵּם * * מִתְעַדֵּם |
| xxvi | 10 | לְכָּה <i>S^{ed}</i> : ? read לְכָּה, or לְכָּה | | | |
| | 24 | for | מִתְעַדֵּם | read | מִתְעַדֵּם (sic) |
| | 34 | „ | מִתְעַדֵּם | „ | מִתְעַדֵּם |
| | 50 | מִתְעַדֵּם <i>S</i> (sic): a photograph taken by Mrs Lewis in 1902 shews the initial מ clearly | | | |
| | 60 | מ * * מ * מ is clear, as in <i>S^{ed}</i> : read מִתְעַדֵּם | | | |
| | 67 | מִתְעַדֵּם <i>S^{ed}</i> : read מִתְעַדֵּם (as Diat ^{ar} xlix 40) | | | |
| xxvii | 43 | מִתְעַדֵּם מִתְעַדֵּם <i>S^{ed}</i> : ? read מִתְעַדֵּם מִתְעַדֵּם | | | |

S. MARK

- iii 28 for הַיְלָדִים read הַיְלָדִים
 29 „ $\text{חַל * * | הֵם הַיְלָדִים}$ „ $\text{חַל | הֵם הַיְלָדִים}$
The last word I thought was הַיְלָדִים, but Mrs Lewis in 1902 considered that הַיְלָדִים was legible in the MS
- iv 5 for חַיִּים read חַיִּים
 6 „ $\text{הַמֵּת * * | הַיְלָדִים}$ „ $\text{הַמֵּת | הַיְלָדִים}$
 7 „ $\text{הַמֵּת | הַיְלָדִים}$ „ $\text{הַמֵּת | הַיְלָדִים}$
 8 „ $\text{חַיִּים * * * | הַיְלָדִים}$ „ $\text{חַיִּים * * * | הַיְלָדִים}$
 9* „ * * | הַיְלָדִים „ * * | הַיְלָדִים
 12 „ $\text{חַיִּים | הַיְלָדִים}$ „ $\text{חַיִּים | הַיְלָדִים}$
 17 „ חַיִּים „ חַיִּים
- v 13 „ חַיִּים... „ חַיִּים...
 18 „ $\text{חַיִּים | הַיְלָדִים}$ „ $\text{חַיִּים | הַיְלָדִים}$
- vi 49 חַיִּים S^{ed} , but I feel doubtful whether we should not read חַיִּים , as elsewhere
- 55* for חַיִּים read חַיִּים
 56 „ חַיִּים „ חַיִּים
- vii 30 חַיִּים S^{ed} : read חַיִּים
 31 for חַיִּים read חַיִּים
 35 חַיִּים S^{ed} : read חַיִּים
- viii 3 חַיִּים S^{ed} : ? read $\text{חַיִּים (as syr.vg)}$
 19, 20* read $\text{חַיִּים | חַיִּים | חַיִּים | חַיִּים}$
 20, 21* „ $\text{חַיִּים | חַיִּים | חַיִּים | חַיִּים}$
 25* for * * | חַיִּים read * * | חַיִּים
 38* „ חַיִּים „ חַיִּים
- ix 2 חַיִּים S^{ed} : this spelling is probably correct, as it is found here in the better MSS of syr.vg

* See *Expositor* for August, 1897, p. 114f.

- ix 28 for הלכא read הלכא
 45 „ הלכא „ הלכא
 47 „ הלכא „ הלכא
 x 21 for הלכא read הלכא (the first letter not quite certain)
 21 „ הלכא read הלכא
 22* „ הלכא „ הלכא
 35 „ הלכא „ הלכא
 xi 2 „ הלכא „ הלכא
 3 „ הלכא „ הלכא (sic)
 3 „ הלכא „ הלכא
 13 „ הלכא S^{ed} (photograph illegible, but there is only room for one word): read הלכא
 20 for הלכא (misprint) read הלכא
 22 „ S^{ed}: this word is not visible in the photograph (? omit)
 23 for הלכא | הלכא read הלכא | הלכא
 xii 23 „ הלכא „ הלכא
 23(*) „ הלכא (S^{ed}) is correct, not הלכא
 23 for הלכא read הלכא
 24(*), 25 The text of S is
 הלכא²⁴
 הלכא למלך הלכא
 הלכא למלך הלכא
 הלכא למלך הלכא
 הלכא למלך הלכא
 הלכא למלך הלכא²⁵
 הלכא למלך הלכא
 הלכא למלך הלכא
 הלכא למלך הלכא
 הלכא למלך הלכא
 26 for הלכא read הלכא
 27* „ | * * * * * „ | * * * * *
 29 „ הלכא „ הלכא
 29* „ | * * * * * „ | * * * * *

(The space between the two words is probably blank)

* See *Expositor* for August, 1897, p. 115.

- xii 32 for קטן read קטן
 33 „ חטא * חטא „ חטא חטא
 xiii 15 „ חטא „ חטא
 25 „ חטא חטא | חטא חטא „ חטא חטא | חטא חטא (sic)
 27 „ קטן read חטא (so I now read the photograph)
 28 „ חטא read חטא (sic)
 xiv 4 $\text{חטא} S^{ed}$: read חטא
 5 for חטא חטא read חטא חטא
 9 $\text{חטא} S^{ed}$: read חטא (with Merx)
 9 for חטא חטא read חטא חטא
 12 „ חטא חטא „ חטא חטא
 13 „ חטא „ חטא
 14 „ חטא * חטא חטא „ חטא חטא חטא
 19 „ חטא חטא * * „ חטא חטא
 22 „ חטא „ חטא
 54 „ חטא חטא „ חטא חטא
 56 „ חטא חטא „ חטא חטא
 62 „ חטא „ חטא
 xv 7 $\text{חטא חטא} S^{ed}$: read חטא חטא
 8 for חטא read חטא
 11 „ חטא „ חטא
 16 $\text{חטא חטא} S^{ed}$: read חטא חטא
 23 for חטא חטא read חטא חטא
 xvi 2 „ חטא „ חטא
 4 „ חטא „ חטא (sic)
 5 „ חטא „ חטא
 5 „ חטא „ חטא
 7 $\text{חטא חטא} S^{ed}$: in 1893 I read חטא חטא from the MS
 7 $\text{חטא חטא} S^{ed}$: in 1893 I read חטא חטא
 8 $\text{חטא} S^{ed}$: read חטא
 8 $\text{חטא} S^{ed}$ (and Mrs Lewis in *Expositor* for 1897, p. 115): the photograph is illegible, but S may have חטא , with a dot
 8 for חטא חטא read חטא חטא (Syndics' Ed., p. xxxvi)
 8 „ חטא : my transcript has חטא

S. LUKE

- i 3* for רבשדח read רבשדח
 80* „ | * * * רבשדח „ | רבשדח רבשדח רבשדח
 ii 8, 9 רבשדח רבשדח and רבשדח must be wrong, but the photograph is quite illegible. רבשדח (v. 9) is visible
 12 רבשדח רבשדח *S^{ed}* must be wrong: photograph illegible
 15 * * רבשדח רבשדח *S^{ed}*: read רבשדח רבשדח
 43 רבשדח רבשדח *S^{ed}*: read רבשדח רבשדח
 44 for רבשדח | רבשדח * read רבשדח | רבשדח *
 44 „ רבשדח רבשדח „ רבשדח רבשדח
 45 „ רבשדח רבשדח „ רבשדח רבשדח
 52 „ רבשדח רבשדח „ רבשדח רבשדח
 iii 1 רבשדח (*S^{unc}*): I thought the first hand of S wrote רבשדח (as C), but Mrs Lewis in 1902 thought the final רבשדח was original
 9 for רבשדח read רבשדח
 23 „ רבשדח רבשדח רבשדח „ רבשדח רבשדח רבשדח (*sic*)
 iv 6 „ רבשדח רבשדח * רבשדח „ רבשדח רבשדח
 28 „ רבשדח רבשדח „ רבשדח רבשדח
 35 „ רבשדח רבשדח „ רבשדח רבשדח
 36 רבשדח *S^{ed}*: read רבשדח רבשדח
 40 רבשדח *S^{ed}*: read רבשדח רבשדח
 40 for רבשדח רבשדח „ רבשדח רבשדח
 v 1 רבשדח רבשדח | רבשדח רבשדח *S^{ed}*: instead of רבשדח the line appears to begin with רבשדח or רבשדח
 17 for רבשדח רבשדח read רבשדח רבשדח
 17 „ רבשדח רבשדח רבשדח „ רבשדח רבשדח רבשדח (*sic*)
 17 „ רבשדח * * * רבשדח „ רבשדח רבשדח רבשדח
 18 „ רבשדח¹⁸ | רבשדח „ רבשדח¹⁸ רבשדח
 18 „ רבשדח רבשדח „ רבשדח רבשדח

* See *Expositor* for August, 1897, p. 115.

- v 18 for $\text{לִּלְחַם} | * * * \text{מִסֵּחַ} \text{ read}$
 $\text{מִסֵּחַ} | \text{לִּלְחַם}$
- 20, 21* for $| * * * \text{מִסֵּחַ} \text{ read} | * * * \text{מִסֵּחַ}$
- 22 $\text{לִּלְחַם} S^{ed}: \text{read} \text{לִּלְחַם} \text{ or, more probably, } \text{לִּלְחַם}$
- 25 for $\text{מִסֵּחַ} \text{ read} \text{מִסֵּחַ}$
- vi 18 „ $\text{מִסֵּחַ} \text{ read} \text{מִסֵּחַ}$ (sic, as Syndics' Ed.)
- 23 „ $\text{מִסֵּחַ} \text{ read} \text{מִסֵּחַ}$
- 24 „ $\text{מִסֵּחַ} \text{ read} \text{מִסֵּחַ}$
- 33 „ $* * * * | * * * \text{מִסֵּחַ} \text{ read} \text{מִסֵּחַ}$
- 34 „ $| * * \text{ read} | \text{מִסֵּחַ}$
- 44 „ $\text{מִסֵּחַ} \text{ read} \text{מִסֵּחַ}$ (sic)
- vii 14* „ $\text{מִסֵּחַ} \text{ read} \text{מִסֵּחַ}$: the word is probably מִסֵּחַ (not מִסֵּחַ)
- 20 „ $\text{מִסֵּחַ} \text{ read} \text{מִסֵּחַ}$, and in the next line מִסֵּחַ (S^{ed}) should be מִסֵּחַ
- viii 6 „ $\text{מִסֵּחַ} \text{ read} \text{מִסֵּחַ}$
- 11 $\text{מִסֵּחַ} S^{ed}: \text{all the letters to the left of } \text{מִסֵּחַ} \text{ are now torn away}$
- 12 $\text{מִסֵּחַ} * | S^{ed}: \text{the photograph is illegible, but there is no room for } \text{מִסֵּחַ} \text{ before } \text{מִסֵּחַ} \text{ as in C}$
- 19 for $\text{מִסֵּחַ} \text{ read} \text{מִסֵּחַ}$, the photograph suggests מִסֵּחַ
- 41 This verse begins a paragraph in S
- 44 for $\text{מִסֵּחַ} | \text{מִסֵּחַ} \text{ read} \text{מִסֵּחַ} | \text{מִסֵּחַ}$
- 47 „ $\text{מִסֵּחַ} \text{ read} \text{מִסֵּחַ}$
- ix 6 $\text{מִסֵּחַ} S^{ed}: ? \text{ read} \text{מִסֵּחַ}$
- 11 $\text{מִסֵּחַ} S^{ed}: \text{read} \text{מִסֵּחַ}$
- 17, 18 for a conjectural restoration of S, see p. 302
- 28 This verse begins a paragraph in S
- 33 for $\text{מִסֵּחַ} \text{ read} \text{מִסֵּחַ}$
- 36 „ $\text{מִסֵּחַ} \text{ read} \text{מִסֵּחַ}$
- 38 „ $\text{מִסֵּחַ} \text{ read} \text{מִסֵּחַ}$
- 40** „ $\text{מִסֵּחַ} \text{ read} \text{מִסֵּחַ}$
- 44 „ $\text{מִסֵּחַ} \text{ read} \text{מִסֵּחַ}$

* See *Expositor* for August, 1897, p. 115f.** I feel certain myself of מִסֵּחַ , but in this instance I could not persuade Dr Rendel Harris.

- ix 45 for $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ read $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$
 52 „ חַלְמִי read חַלְמִי
 x 4* „ * * $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ „ $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$
 4* „ * * $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ „ $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$
 6** „ $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ „ $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ (sic)
 15 „ $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ „ $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$
 17 $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ S^{ed} : read $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ (as C)
 17 The extra line indicated at the top of col. 2 in 'Some Pages,'
 p. 75, is a mistake
 34 for חַלְמִי read חַלְמִי
 xi 6 $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ S^{ed} : ? read $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ (as C)
 7 $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ S^{ed} : the initial ח does not shew on the photograph of 1902,
 and I doubt whether S did not simply read חַלְמִי
 7 for $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ read $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ (sic)
 13 $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ S^{ed} : read $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ (as C)
 15 $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ * * $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ S^{ed} : read $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$
 17 $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ S^{ed} : read $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ (as C)
 23 * * $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ S^{ed} : read $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$
 24 read $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$, and חַלְמִי (for חַלְמִי)
 24 for $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$? read $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$
 26 $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ S^{ed} : read $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ (as C)
 32 $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ S^{ed} : ? read $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ (as C)
 37 $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ S^{ed} : see note on p. 324
 50 for חַלְמִי read חַלְמִי
 xii 19 „ חַלְמִי „ חַלְמִי
 31 „ חַלְמִי ('Some Pages') „ חַלְמִי (as Syndics' Ed.)
 42 $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ S^{ed} : the suffix is not clear in the photograph
 54 $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ S^{ed} : read $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$
 55 for $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ read $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$
 xiii 3 $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ S^{ed} : read $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$
 5 for $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ read $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$
 6 $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ S^{ed} : read $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ (as C)
 7 $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$ S^{ed} : ? read $\text{חַלְמִי} \text{חַלְמִי} \text{חַלְמִי}$

* See *Expositor* for August, 1897, p. 116.

** This correction is due to Mrs Lewis, who examined the passage at Sinai in 1902.

- xiii 7 for סבב read בב
 7 בב *S^{ed}: read* בב
 13 סבב *S^{ed}: read* סבב
 14 סבב *S^{ed} (cf Lk xx 29): photograph illegible*
 19 for סבב read סבב
 20 סבב *S^{ed}: read* סבב (as C)
 25 סבב | סבב *S^{ed}: the = is illegible in the photograph (i.e. S may have* סבב *)*
 28 for סבב read סבב
 28 סבב *S^{ed}: ? read* סבב (as C^{nunc})
- xiv 1 This verse begins a paragraph in S
 1 for סבב read סבב (as C)
 4 „ סבב „ סבב
 10 „ סבב „ סבב
 28 „ סבב „ סבב
- xv 4 סבב *S^{ed}: read* סבב (as C)
 4 for סבב read סבב
 6 סבב *S^{ed}: read* סבב (as C)
 7 סבב *S^{ed}: read* סבב (cf ver. 4)
 12* for * * * * סבב read סבב
- xvi 2 „ סבב „ סבב
 3 „ סבב „ סבב
 3 „ סבב „ סבב
 4 „ סבב „ סבב
 7 „ סבב * * * סבב read סבב סבב (nothing lost)
 8 „ סבב read סבב (as C)
 8 „ סבב „ סבב
 9 „ סבב „ סבב
 12 סבב *S^{ed}: read* סבב (as C) or סבב
 16 for סבב read סבב
 24 „ סבב „ סבב
 27 „ סבב „ סבב
- xvii 2 „ סבב „ סבב
 6 „ סבב „ סבב

* See *Expositor* for August, 1897, p. 116.

- xvii 9* for $\text{לְבַחֲכֶם} | \text{אָנֹכִי}$ read $\text{אָנֹכִי} | \text{לְבַחֲכֶם}$
 11 for לֵאמֹר I think we should read לֵאמֹר (but not לֵאמֹר)
 13* „ וְהָיָה read וְהָיָה
 14 $\text{וְהָיָה} | \text{אֵלֶיךָ}$ S^{ed} : ? read $\text{אֵלֶיךָ} | \text{וְהָיָה}$
 17 for $\text{וְהָיָה} \text{לְךָ} \text{חֵן}$ read $\text{וְהָיָה} \text{לְךָ} \text{חֵן}$
 xviii 31 „ אָנֹכִי „ אָנֹכִי
 32 „ כִּי־אֵלֶיךָ „ כִּי־אֵלֶיךָ
 xix 7 $\text{וְהָיָה} S^{ed}$: ? read וְהָיָה
 15 $\text{וְהָיָה} S^{ed}$, but there is only room for one word: read וְהָיָה
 (as C)
 17 for וְהָיָה read וְהָיָה
 28 „ וְהָיָה „ וְהָיָה
 47 „ וְהָיָה „ וְהָיָה
 47 „ $\text{וְהָיָה} \text{וְהָיָה}$ „ $\text{וְהָיָה} \text{וְהָיָה}$
 xx 12 „ וְהָיָה „ וְהָיָה
 12 „ $\text{וְהָיָה} * \text{וְהָיָה}$ „ $\text{וְהָיָה} \text{וְהָיָה}$
 20 „ וְהָיָה „ וְהָיָה
 26 $\text{וְהָיָה} S^{ed}$: read וְהָיָה (as C)
 28 for וְהָיָה read וְהָיָה
 xxi 34* „ $\text{וְהָיָה} \text{וְהָיָה}$ „ $\text{וְהָיָה} \text{וְהָיָה}$
 37 $\text{וְהָיָה} S^{ed}$: read וְהָיָה (as C)
 xxii 50 for וְהָיָה read וְהָיָה
 51 „ וְהָיָה „ וְהָיָה
 59 „ וְהָיָה „ וְהָיָה
 62, 63 There is a point after וְהָיָה in S, but ver. 63 does not
 begin a fresh paragraph
 xxiii 3 for וְהָיָה read וְהָיָה
 8 „ וְהָיָה „ וְהָיָה
 15 „ וְהָיָה „ וְהָיָה
 xxiv 26 „ וְהָיָה „ וְהָיָה
 31 „ וְהָיָה „ וְהָיָה
 31 „ וְהָיָה „ וְהָיָה
 41* „ $\text{וְהָיָה} * * * |$ „ $\text{וְהָיָה} * * * |$

* See *Expositor* for August, 1897, p. 116f.

S. JOHN.


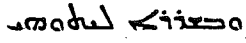
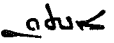


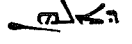

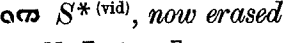

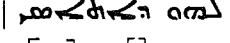





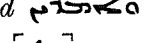
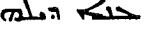



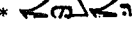

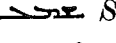
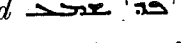
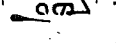
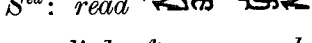

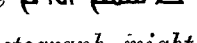



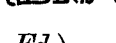

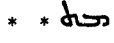
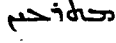



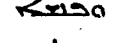
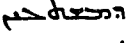


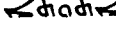

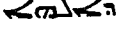



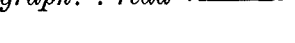


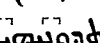
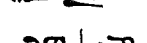

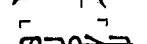


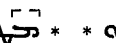


- i 29 for | ^ומ ^למ^ל * * * | read | ^ומ ^למ^ל |
 30 „ ^ומ ^למ^ל „ ^ומ ^למ^ל
 36 ^ומ ^למ^ל *S^{ed}: possibly we should read* ^ומ^ל
 iii 1 for ^ומ ^למ^ל | read ^ומ ^למ^ל |
 6 „ ^ומ „ ^ומ (see Note, vol. ii)
 9 „ ^ומ ^למ^ל „ ^ומ ^למ^ל
 14 „ ^ומ ^למ^ל „ ^ומ ^למ^ל
 16 „ ^ומ „ ^ומ
 18 „ ^ומ ^למ^ל „ ^ומ ^למ^ל
 21 „ ^ומ * * „ ^ומ^ל (? read ^ומ^ל)
 21 „ ^ומ ^למ^ל „ ^ומ ^למ^ל
 21 „ ^ומ „ ^ומ
 31—33 See notes on p. 434
 34* for ^ומ read ^ומ
 34* ^ומ ^למ^ל *S^{ed}: ^ומ is distinct (Mrs Lewis in Expositor, p. 117), but there is apparently no decisive evidence against reading ^ומ^ל for ^ומ*
 36 ^ומ ^למ^ל *S^{ed}: read ^ומ^ל (as C)*
 iv 4, 5^a *S* reads ^ומ
^ומ ^למ^ל ^ומ^ל
^ומ ^למ^ל ^ומ^ל
 6* for ^ומ * * | read ^ומ ^למ^ל |
 34 „ ^ומ „ ^ומ
 v 7 „ ^ומ „ ^ומ
 18 ^ומ *S^{ed} (as syr.vg): I suspect we should read ^ומ^ל (as C)*
 19 ^ומ ^למ^ל *S^{ed} (as syr.vg): a comparison with C suggests to me that S has not been correctly deciphered here*
 vi 12 for ^ומ * * | read ^ומ * *

* See Expositor for August, 1897, p. 117.

| | | | | |
|---------|-----|---|------|-------------|
| vi 15 | for | זבת | read | זבת |
| 15* | „ | זב | „ | זב |
| 21 | | זב ^{ed} : read זב ^{ed} (as C) | | |
| 29 | | זב ^{ed} : read זב ^{ed} | | |
| 37 | | זב ^{ed} : read זב ^{ed} | | |
| 69 | | זב ^{ed} : read זב ^{ed} | | |
| vii 10 | for | זב * * | read | זב.ז |
| 11, 12 | „ | זב זב זב זב | „ | זב זב זב זב |
| 12 | „ | זב | „ | זב |
| 19 | „ | זב | „ | זב |
| 20* | „ | זב | „ | זב |
| 23 | „ | זב | „ | זב |
| 23 | „ | זב | „ | זב |
| 26 | for | זב * * read זב | | זב זב זב |
| 29 | „ | זב | read | זב |
| 32 | „ | זב זב זב | „ | זב זב זב |
| 33 | „ | זב | „ | זב |
| 35 | „ | זב | „ | זב |
| 35 | „ | זב (1°) | „ | זב (sic) |
| 42 | „ | זב | „ | זב |
| 49** | for | זב | „ | זב |
| 50 | „ | זב | „ | זב |
| 50 | „ | זב | „ | זב (sic) |
| 51 | „ | זב | „ | זב (sic) |
| viii 13 | „ | זב | „ | זב |
| 21 | „ | זב זב | „ | זב זב |
| 22 | | זב ^{ed} : read זב | | |
| 22 | for | זב | read | זב |
| 22 | | זב ^{ed} : ? read זב | | |
| 22, 23 | for | זב זב זב | read | זב זב זב |
| 33 | | זב * * * read זב | | זב זב זב |
| 44 | for | זב זב | read | זב זב |

* See *Expositor* for August, 1897, p. 117.

** The photograph taken by Mrs Lewis in 1902 leaves no doubt that the word began with ז.

- viii 44 for * * *  read 
 46 „  „ 
 54 „  „ 
 54 „  „  *S** (vid), now erased
 ix 13 „ | * * *  „ | 
 13, 14 for | * * * *  „ | 
 14, 15 „ | * * *  „ | 
 20  *S*^{ed}: read 
 x 11 for  read 
 23, 24 See the note on p. 484
 28, 29* after  there is an illegible word of two letters
 36, 37 for  ***  read 
 xi 4  *S*^{ed}: read 
 4  *S*^{ed}: read 
 18 The words to be supplied after  look like 
 25  *S*^{ed}:  is certain, but the photograph might be
 read 
 46 for  *Ed.* (‘Some Pages’) read  (as Syndics’
 50 „ * * *  read 
 55* „  „ 
 xii 17* „  „ 
 17* „  „ 
 37  * * *  *S*^{ed}: ? read 
 43  *S*^{ed}: there is no room for two words here,
 so that probably we should read here  only
 48  *S*^{ed}: only  is legible in the photograph: ? read 
 or possibly 
 48 for  read 
 48 „  „ 
 xiii 22 „  „  (see note on p. 504)
 23* „  „ 
 29* „  * * * „ 

* See *Expositor* for August, 1897, p. 117 f.

| | | | | | |
|-------|-----|-----|--|------|--------------------|
| xiii | 30 | for | בה דם | read | מדם |
| | 32 | „ | כעכ | „ | כעכ |
| | 36 | „ | כאזחכ | „ | כאזחכ |
| | 38* | „ | דחפז בר * * * כזי | „ | דחפז בר סמדם כזי |
| xiv | 8 | „ | חללס | „ | חללס |
| | 20 | „ | סכסס מכ | „ | סכסס מכ |
| | 22 | „ | דססכ | „ | דססכ |
| | 28 | „ | סססס עמ | „ | סססס ל |
| | 28 | | ססס <i>S^{ed}: we must read</i> עסס | | |
| | 28 | | ססס <i>S^{ed}: read ססס (cf C)</i> | | |
| xv | 24 | | * * סו <i>S^{ed}: read</i> ססס | | |
| | 25 | | ססס <i>S^{ed}: read</i> ססס | | |
| | 25 | | ססס <i>S^{ed}: read</i> ססס (as elsewhere) | | |
| xvi | 5 | for | כח | read | כז |
| | 10 | | ססס <i>S^{ed}: read</i> ססס | | |
| | 15 | | ססס <i>S^{ed}: read</i> ססס | | |
| | 19 | | ססס <i>S^{ed}: read</i> ססס | | |
| | 24* | for | ססס ססס | read | ססס ססס |
| xvii | 22 | „ | ססס | „ | ססס סס |
| | 26 | „ | סס | „ | סס |
| xviii | 6 | „ | ססס (misprint) | „ | ססס |
| | 10 | „ | ססס | „ | ססס |
| | 11 | „ | ססס | „ | ססס |
| | 15 | „ | ססס סס | „ | ססס סס |
| | 25 | | * * סס <i>S^{ed}: the transcript of Mrs Lewis has</i> ססס * i.e. we must read ססס | | |
| | 31 | for | ססס ססס | read | ססס ססס |
| xix | 41* | „ | ססס ססס סס | „ | ססס ססס סס |
| 74 | 42* | „ | ססס ססס * * סס | „ | ססס ססס סס |
| xxi | 5 | „ | ססס סס | „ | ססס סס |

** See *Theol. Literaturzeitung* for 1898, col. 440.* See *Expositor* for August, 1897, p. 118.