

{ קריתים Num. xxxii 37 Καριαθαμ B
 { קריתמה ('כת') Ezek. xxv 9
 { קרתן Josh. xxi 32 קריתן Mesh. Inscr. l. 10

also perhaps

וחצור ויתנן Josh. xv 23 Ασποριωναιν B
 ('יתנן = יתנין', 'two perpetual springs').

On such dual place-names, the dual significance being, in many cases, disputed by some authorities, see Ges.-K. (2nd Eng. ed. 1910) § 88 c: Hast. DB. iii p. 213 a, footnote (Stenning).

[Another form of the dual was probably יתן-, e.g.

עפרון ('כת') 2 Chron. xiii 19 Εφρων B
 עפרין ('קר') „ Εφραιμ John xi 54
 צמרים 2 Chron. xiii 4 Σομορων (or Σομωρων) B.]

The two forms, שִׁלָּח and שִׁלְחָם, continued in use side by side: e.g. Neh. iii 15 MT ברכת הַשִּׁלָּח, if this is for הַשִּׁלְחָם (but LXX as MT): Josephus, Σιλωά, Σιλωᾶς, and Σιλωάμ: NT Σιλωάμ Luke xiii 4: John ix 7 (interpreted as שִׁלְחָם): Jerome, *Siloe*.

H. W. SHEPPARD.

EVST. 234

(Scrivener: 227.)

THIS beautiful MS of xii-xiii cent. was given to Sion College, London, by Mr Edward Payne, but nothing is known of its previous history or place of origin. It consists of 247 leaves of vellum of varying thickness, $10\frac{1}{2} \times 8\frac{1}{2}$, 2 columns, 19 lines of about 12-14 letters each; two or more leaves are missing, of two only the corners are left, in some places the leaves are mended and the missing words supplied in a late hand, two leaves (241 and 242) are in later (Scrivener: xvi cent.) writing, several leaves are displaced in binding.

The writing is large and very clear, in brownish ink, titles and musical notes in red, fair illuminations in gold at the beginning of each section, a few corrections (probably p.m.), a few marginal notes in black ink by a late scribe, complete system of accentuation, but some mistakes, also mistakes in aspiration (e.g. both ἀβραάμ and ἄβραάμ), no iota subscript or ascript, Ν ἐφελα. always before vowels, often before consonants, comma rarely used, the punctum between the ῥήματα altered into a + (red ink) by the scribe who added the musical notes, signs of interrogation very rare.

Itacisms are very frequent, the most numerous being : ω pro \omicron : 68, η pro ϵ : 63, \omicron pro ω : 62, ϵ pro α : 59, η pro ι : 56, ϵ pro η : 48, ι pro η : 43, ι pro ϵ : 21¹, α pro ϵ : 19 ; 12 mistakes in pers. pronouns.

Homoiooteleuta occur Mt. xxiii 35, Mk. vi 15, Lk. i 11, Jn. viii 14, xvi 17, xix 28, 31 (?).

A few mistakes occur in superscriptions ; thus the fact that the pericope adulterae is described as $\epsilon\kappa\ \tau\omicron\upsilon\ \kappa\alpha\tau\grave{\alpha}\ \lambda\omicron\upsilon\kappa$. loses the importance it would otherwise have. Sometimes different variants (apart from itacisms) are found in the same passages where these occur in different places ; thus in Jn. xix 35, which occurs in three places, we have : (1) $\epsilon\sigma\tau\iota\nu\ \eta\ \mu\alpha\rho\tau\upsilon\rho\iota\alpha\ \alpha\upsilon\tau\omicron\upsilon$, (2) $\epsilon\sigma\tau\iota\nu\ \alpha\upsilon\tau\omicron\upsilon\ \eta\ \mu\alpha\rho\tau\upsilon\rho\iota\alpha$, (3) $\alpha\upsilon\tau\omicron\upsilon\ \epsilon\sigma\tau\iota\nu\ \eta\ \mu\alpha\rho\tau\upsilon\rho\iota\alpha$.

Contents :

I. Synaxarion.

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| 1. Daily Gospels from Easter to Pentecost | fol. 1-53. |
| 2. $\sigma\alpha\beta\beta\alpha\tau\omicron\kappa\upsilon\rho\iota\alpha\kappa\alpha\iota$ for rest of year from St Mt. | „ 54-82. |
| 3. do. from St Lk. | „ 83-109. |
| 4. do. Sexagesima—Easter Eve, | „ 109 b-193. |

II. Menology „ 194-240.

III. $\epsilon\upsilon\alpha\gamma\gamma\acute{\epsilon}\lambda\iota\alpha\ \epsilon\omega\theta\iota\nu\acute{\alpha}$ „ 240 b-end.

Some feasts which Scrivener describes as uncommon occur in this MS as well as in Evst. 221 (Scrivener), viz. all those enumerated in his description of Evst. 221 given in *Adversaria Critica Sacra*, except Sept. 6 Eudoxius, Oct. 2 Cyprus and Justus, 30 Zenobius &c.

This might possibly point to the same place of origin for the two MSS, perhaps some eastern region of the patriarchate of Constantinople (Scrivener on Evst. 221). It is worth noticing, that thus Mk. v 24-34 is assigned to the feast of St Barbara (Dec. 4) in Evst. 234, Evst. 186 (Scrivener : 221), and Evang. 559, described in the January number of *J. T. S.*

*Notable variants.**

St Matthew.

ii 11 $\tau\acute{\iota}\delta\omicron\nu$ pro $\epsilon\upsilon\rho\omicron\nu$. 13 $\acute{\alpha}\rho\omicron\kappa\tau\epsilon\iota\nu\alpha\iota$ pro $\acute{\alpha}\rho\omicron\lambda\epsilon\sigma\alpha\iota$. 22 $\tau\eta\nu\ \gamma\alpha\lambda\iota\lambda\alpha\iota\acute{\alpha}\nu$ pro $\tau\grave{\alpha}\ \mu\acute{\epsilon}\rho\eta\ \tau\eta\varsigma\ \Gamma\alpha\lambda\iota\lambda\alpha\acute{\iota}\alpha\varsigma$. iii 5 om. $\text{Ἱεροσόλυμα καὶ. om. ἡ ante Ἰουδαία.} + \chi\omega\rho\alpha$ post Ἰουδαία. 16 $+ \epsilon\acute{\xi}\ \omicron\upsilon\rho\alpha\nu\omicron\upsilon$ post περιστεράν. iv 6 $\pi\acute{o}\delta\alpha\nu$. v 44 $\tau\omicron\iota\varsigma\ \mu\iota\sigma\omicron\upsilon\sigma\iota\nu$ pro $\tau\omicron\iota\varsigma\ \mu\iota\sigma\omicron\upsilon\tau\alpha\varsigma$. 47 $\phi\acute{\iota}\lambda\omicron\upsilon\varsigma$ pro $\acute{\alpha}\delta\epsilon\lambda\phi\omicron\upsilon\varsigma$. vi 18 om. $\epsilon\nu\ \tau\hat{\omega}\ \phi\alpha\nu\epsilon\rho\hat{\omega}$. vii 25 $\pi\rho\omicron\sigma\acute{\epsilon}\pi\epsilon\sigma\alpha\nu$. 27 $+ \sigma\phi\acute{o}\delta\rho\alpha$ post $\mu\epsilon\gamma\acute{\alpha}\lambda\eta$. viii 8 $\lambda\acute{o}\gamma\omega$ pro $\lambda\acute{o}\gamma\omicron\nu$. 13 $\eta\mu\acute{\epsilon}\rho\alpha$ pro $\omega\rho\alpha$.

¹ $\tau\acute{\iota}\delta\omicron\nu$, &c., is generally used for $\epsilon\acute{\iota}\delta\omicron\nu$, &c.

* MS collated with Lloyd and Sanday's N.T.

x 5 om. τοὺς δώδεκα. 8 om. νεκροὺς ἐγείρετε. 39 om. ἔνεκεν ἐμοῦ. xi 1 τοὺς δώδεκα μαθητὰς pro dativo. 15 + ταῦτα λέγων ἐφώνει ante ὁ ἔχων. xii 32 τῷ νῦν αἰῶνι pro τούτῳ τῷ αἰῶνι. 35 om. τῆς καρδίας. om. τὰ ante ἀγαθά. xv 32 ἡμέραι. xvi 19 λεληθένον pro λελυμένον. xvii 22 εἰς τὴν Γαλιλαίαν pro ἐν τῇ Γαλιλαίᾳ. xviii 15 ἀμαρτή pro ἀμαρτήσῃ. 29. om. πάντα. 31 ταῦτα pro τὰ γενόμενα. xix 9 om. εἰ. 24 τρυμαλίας pro τρυπήματος. 28 αὐτῷ pro αὐτοῖς. xx 3 om. τὴν ante τρίτην. 6 ἶδεν pro εὔρεν. 31 ἔκραξαν pro ἔκραζον. xxi 3 ἀποστέλλει. 23 om. διδάσκοντι. 25 om. οὖν. xxii 7 + ἐκείνος post βασιλεὺς. 23 om. οἱ ante λέγοντες. 30 om. τοῦ ante θεοῦ. 33 ἐξεπλάγησαν pro ἐξεπλήσσοντο. 37 ἔφη pro εἶπεν. om. τῇ ante καρδίᾳ et ψυχῇ. xxiii 5 γὰρ pro δὲ post πλατύνουσι. 8 ὑμῶν ἐστὶ διδάσκαλος pro ἐστὶν ὑμῶν ὁ καθηγητὴς (alias: ὁ καθηγητὴς ὑμῶν). 21 κατοικήσαντι pro κατοικοῦντι. 25 ἀδικίας pro ἀκρασίας. 26 αὐτοῦ pro αὐτῶν. 35 om. *Αβελ τοῦ δικαίου ἕως τοῦ αἵματος (hom.). xxiv 2 om. οὐ ante βλέπετε. om. μὴ post οὐκ. 9 θλίψεις pro θλίψιν. post v 9 + ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. 15 ἐστὼς. 17 τὰ pro τι. 34 om. ἄν. 36 om. τῆς ante ὥρας. 42 om. ὥρα. xxv 9 ἀρκέσει. 29 δοκεῖ ἔχειν pro ἔχει. 44 om. αὐτῷ. xxvi 1 om. πάντας. 11 τοὺς πτωχοὺς γὰρ πάντοτε. 26 εὐχαριστήσας pro εὐλογήσας. 27 om. τὸ. 34 ὑμῖν pro σοι. 40 + ἀναστὰς ἀπὸ τῆς προσευχῆς ante ἔρχεται. 52 ἀποθανοῦνται pro ἀπολοῦνται. 71 αὐτοῖς pro τοῖς. 74 καταθεματίζεν. xxvii 30 om. εἰς αὐτὸν. 33 ὁ pro ὅς. μεθερμηνεούμενον pro λεγόμενος. 35 om. ἵνα πληρωθῇ usque ad κληρον (idem alias, non ergo hom.). 41 + καὶ φαρισαίων post πρεσβυτέρων. 46 λιμὰ pro λαμὰ. σαβαχθανῇ.

St Mark.

ii 11 om. σοὶ λέγω. v 28 εἰς μόνον pro καὶ. vi 15 om. Ἡλίας usque ad ὅτι (hom.). 25 om. ἐξ αὐτῆς. viii 34 ἀκολουθεῖν pro ἐλθεῖν. xv 24 διαμερίζονται. om. v 28. xvi 8 om. ταχὺ.

St Luke.

i 1 om. ἐν ante ἡμῖν. om. v. 11 (hom.). 27 + καὶ πατρίας post οἶκον. ii 48 om. τί ἐποίησας ἡμῖν οὕτως; 51 + συμβάλλουσα post ταῦτα. iii 2 ἐπὶ ἀρχιερέως. 7 κρίσεως pro ὀργῆς. vi om. v. 6^a +. 9 ἀποκτείνειν pro ἀπολέσαι. 20 τῶν οὐρανῶν pro τοῦ θεοῦ. viii 8 om. ταῦτα λέγων κτλ et add. post v. 15. 51 Ἰωάννην καὶ Ἰάκωβον. 53 αὐτῷ pro αὐτοῦ. ix 2 πάντας pro τοὺς ἀσθενούντας. 33 + πάντοτε ante ὧδε. 34 λαλοῦντος pro λέγοντος. 35 + ἐν ᾧ εὐδόκησα post ἀγαπητός. x 20 om. μᾶλλον.

† Thus the two incidents are made to take place on the same Sabbath.

27 om. καὶ ἐξ ὅλης τῆς ἰσχύος σου. xiii 27 ἐργαζόμενοι τὴν ἀδικίαν. xiv 5 υἱὸς pro ὄνος. post v 24 + πολλοὶ γάρ εἰσι κλητοὶ κτλ. xv 26 + παρ' αὐτῶν post ἐπυνθάνετο. om. τί εἶη ταῦτα. xvii 9 om. αὐτῷ. xviii 5 εἰσερχομένη pro εἰς τέλος ἐρχομένη. 7 om. τῶν ἐκλεκτῶν αὐτοῦ. 36 + ἂν ante εἶη. xix 4 om. δι'. xxi 4 + ταῦτα λέγων ἐφώνει, ὁ ἔχων κτλ. 16 γονέων—συγγενῶν—φίλων—ἀδελφῶν. 27 ἐπὶ τῶν νεφελῶν pro ἐν νεφέλῃ. xxii 30 om. ἐν τῇ βασιλείᾳ μου. 36 πωλήσει pro πωλησάτω. ἀγοράσει pro ἀγορασάτω. xxiv 10 om. ἦσαν δὲ. om. αἱ ante ἔλεγον.

St John.

i 28 Βηθανία. 50 om. εἰπὸν σοι. ii 17 καταφάγεται. iii 25 Ἰουδαίου. iv 16 ἄνδραν. 35 τετράμηνος. v 15 λέγει pro ἀνήγγειλε. vi 1 om. τῆς Γαλιλαίας. 10 ἀνέπεσαν. vii 26 + οἱ ἀρχιερεῖς καὶ post ἔγνωσαν. viii § 3 ἐπὶ μοιχίας. 4 κατελήπται. 5 καὶ ἐν pro ἐν δὲ. + ἡμῶν post νόμῳ. om. ἡμῖν. λιθάζειν pro λιθοβολεῖσθαι. 6 εἶπον pro ἔλεγον. ἐκπαιράζοντες. ἵνα σχῶσι κατηγορίαν κατ' αὐτοῦ. 7 ἀνέκυψε καὶ pro ἀνακύψας. αὐτοῖς pro πρὸς αὐτούς. πρώτου pro πρώτος. βαλέτω λίθον ἐπ' αὐτήν. 9 om. καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι. om. ἕως τῶν οὐρανῶν. om. μόνος. οὐσα pro ἐστῶσα. 10 om. καὶ μηδὲνα usque ad γυναικός. γύναι pro ἡ γυνή. om. ἐκείνοι οἱ κατήγοροί σου. 11 om. αὐτῇ. + ἀπὸ τοῦ νῦν ante μηκέτι. 14 om. ὑμεῖς δὲ usque ad ὑπάγω (hom.). ix 9 αὐτοῦ pro αὐτῷ. 10 ἠνεώχθησαν. 21 οὖν pro νῦν. 31 ἁμαρτωλὸν. 38 αὐτόν pro αὐτῷ. x 8 om. πρὸ ἐμοῦ. xi 47 + κατὰ τοῦ Ἰησοῦ post συνέδριον. xii 4 Σίμων ὁ Ἰσκαριώτης pro Σίμωνος Ἰσκαριώτης. 16 om. ἐπ' αὐτῷ. 25 ἀπολέσας pro μισῶν. xiii 8 om. αὐτῷ ὁ ante Ἰησοῦς. xiv 3 om. καὶ ante ἐτοιμάσω. 28 πορεύομαι pro ὑπάγω. xv 16 δώσει pro δῶ. xvi 15 λαμβάνει pro λήψεται. om. v 17 (hom.). xvii 11 ὁ pro οὗς. 20 πιστευόντων. 26 δέδωκάς μοι pro ἡγάγησάς με. xix 16 παραλαβόντες δὲ τὸν Ἰησοῦν ἤγαγον εἰς τὸ πραιτώριον pro παρέλαβον κτλ. 17 ὁ pro ὅς. 20 om. ὁ τύπος. 27 ἡμέρας pro ὥρας. 28 ἰδὼν pro εἰδὼς. om. ἵνα τελειωθῇ usque ad 30 τετέλεσται (hom.). 31 om. ἐπεὶ usque ad σαββάτου (hom.?). 35 vide supra. xx 13 ἐκ τοῦ μνημείου pro μου. 29 om. Ὡμᾶ. xxi 1 om. πάλιν. 2 υἱοὶ pro οἱ.

No notice is taken of the usual alterations made in the opening sentences of the liturgical Gospels, as these are not considered to be of any special interest to the textual critic.

C. STEENBUCH.

§ The collation of the pericope adulterae is given in full.