

DRITTE ABTEILUNG

A) MITTEILUNGEN

The Palestinian Syriac Gospels and the Diatessaron

It has been observed on different occasions in the *Oriens Christianus* that the text of the Palestinian Syriac Gospels shows unmistakable signs of the influence of the Diatessaron¹. So far, however, no systematic examination of the Palestinian Syriac text from this point of view has been undertaken, and the following study is designed to fill this gap. A beginning is made with the Lectionary text², and the evidence which follows shows that the Palestinian Syriac Gospels (*Syr.-Pal.*) are to be classed along with *Peš.* and *Syr.^{Cur Sin}* as an additional and independent Syriac witness to the Diatessaron, thus constituting a new and valuable source for its eventual reconstruction. The evidence is confined to *Syr.-Pal.* variant readings which are attested as genuinely Tatian in origin by their agreement *directly* with one or other of the Diatessaron witnesses. No account is thus taken of a considerable number of readings of *Syr.-Pal.* which are found in *T*^A (*contra omnes Graecos*) = *Peš.*; or which are attested elsewhere in *Syr.^{Cur Sin}* only. The claims of such readings, as also of individual readings peculiar to *Syr.-Pal.*, to be regarded as „Tatianisms“ cannot be overlooked, once the existence of the Diatessaron in *Syr.-Pal.* has been demonstrated.

The methods and abbreviations of the *Oriens Christianus* have been adopted throughout. Marmardji's edition of the Arabic Diatessaron³ has been used, and occasionally the Old Hebrew text of the Gospel of Matthew has been adduced⁴.

Mt. 1, 19 ἐβουλήθη: *Syr.-Pal.* ܐܬܬܠܝܬܐ (A C; B *om.*) (but meditated). *T*^K and was minded⁵: *T*^{N(L)} *mar pinsde* (but cogitated); Old Heb. *only it was in his heart* > Vulg. *voluit*. *T*^A وفكر (and was minded) = *Peš.* ܐܬܬܠܝܬܐ; *Syr.^{Cur Sin}* ܐܬܬܠܝܬܐ.

1, 20 κατ' ὄναρ: *Syr.-Pal.* ܕܡܨܡܐ (A B; ܕܡܨܡܐ C) (in a vision)⁶. P H *in a vision* > Vulg. *in somnis*. *Syr.^{Cur}* ܕܡܨܡܐ ܕܡܨܡܐ (in a vision of the night). *Syr.^{Sin}* ܕܡܨܡܐ (in a vision).

τὸ γὰρ ἐν αὐτῇ γεννηθέν: *Syr.-Pal.* ܕܡܨܡܐ ܕܡܨܡܐ (that which is born from her). *T*^A منها (Cod. B E) (from her); ܕܡܨܡܐ (Cod. A) (in her)

¹ See especially, *O C*, IIIte Serie, XI (1936), p. 195.

² Edition, Lewis and Gibson, *The Palestinian Syriac Lectionary of the Gospels* (London 1899).

³ A.-S. Marmardji, *Diatessaron de Tatien* (Beyrouth, 1935).

⁴ Edition, H. J. Schonfield, *An Old Hebrew Text of St. Matthew's Gospel* (T. & T. Clark, Edinburgh, 1927).

⁵ English translation from J. H. Hill's, "The Earliest Life of Christ" (T. & T. Clark, Edinburgh, 1894).

⁶ Cf. Mt. 2. 13, 22 et pass. for ܕܡܨܡܐ (in a dream), the usual rendering of κατ' ὄναρ (cf. *Peš.*).

= Peš. ܕܥ: Syr.^{Cur Sin} ܕܥܝܐ (from her). Cf. Cypr. b e g f r² *quod ex illa natum fuerit* > Vulg. *in ea*.

2, 12 δι' ἄλλης ὁδοῦ ἀνεχώρησαν: Syr.-Pal. (B) ܐܠܐ ܠܗܘܬܐ ܒܥܝܢ ܕܥܝܐ (but by another way they went). T^{N(H)} *mer enen anderen wech sijn si weder gekeeret* (but another way did they again return) > Vulg. *per aliam viam reversi sunt*. T^A = Pes. ܐܠܐ ܠܗܘܬܐ ܒܥܝܢ ܕܥܝܐ (and by another way); Syr.^{Cur Sin} ܐܠܐ ܠܗܘܬܐ ܒܥܝܢ ܕܥܝܐ (and they by another way) = PH & *hij by other weye retourned*.

2, 13 λέγων: Syr.-Pal. ܕܥܝܐ ܕܥܝܐ (and said to him). T^{N(L)} *eñ sprac hem aldus toe* (and spoke to him thus) > Vulg. *dicens*. T^A = Peš. Syr.^{Cur Sin} + ܕܥܝܐ (to him).

2, 22 χρηματισθεῖς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας: Syr.-Pal. ܕܥܝܐ ܕܥܝܐ ܕܥܝܐ (B) (and he [sic! cf. T^A] appeared in a dream that he should go to the land of Galilee).

T^A ܕܥܝܐ ܕܥܝܐ ܕܥܝܐ ܕܥܝܐ (and he saw in sleep that he should go to the land of Galilee) cf. Peš. ܕܥܝܐ ܕܥܝܐ ܕܥܝܐ (and it appeared to him in a dream that he should go to the place(s) of Galilee); Syr.^{Cur Sin} ܕܥܝܐ ܕܥܝܐ ܕܥܝܐ (and it appeared to him in a vision that he should go to the place(s) of Galilee). T^{N(L)} *Doe quam die ingel eñ wysde hem in sinen drome dat hi soude varen int lant van galileen*. (Then the angel came and showed him in his dream that he should journey into the land of Galilee.) > Vulg. *et admonitus in somnis secessit in partes Galilaeae*. Old Heb. *and being warned in sleep* (cf. T^A) *he went into the land of Galilee*.

3, 3 (Mk. 1, 3, Lk. 3, 4) φωνή βοῶντος: Syr.-Pal. ܕܥܝܐ ܕܥܝܐ (B C; ܕܥܝܐ A) (a voice crying). T^A ܕܥܝܐ ܕܥܝܐ ܕܥܝܐ (the voice which cries) = Is. 40, 3 ܕܥܝܐ ܕܥܝܐ; cf. Peš. Syr.^{Cur Sin} ܕܥܝܐ ܕܥܝܐ (ambiguous). It is possible, but unnatural, to take Syr.-Pal. (or for that matter the Hebrew O T) as “the voice of one crying”. In Syriac this is more naturally expressed by the ܕ construction as in Peš. Syr.^{Cur Sin}.

3, 4 (Mk. 1, 6) καὶ ἰὼν δερματίνην περὶ τὴν ὀσφύν αὐτοῦ: Syr.-Pal. ܕܥܝܐ ܕܥܝܐ ܕܥܝܐ (B; ܕܥܝܐ A C) (and with a girdle of skin bound on his loins, or, and bound with a girdle of skin on his loins). T^A ܕܥܝܐ ܕܥܝܐ ܕܥܝܐ (and girded with skins)¹ > Peš. ܕܥܝܐ ܕܥܝܐ ܕܥܝܐ (and with a girdle of skin upon his loins); cf. Syr.^{Sin} ܕܥܝܐ ܕܥܝܐ ܕܥܝܐ (Syr.^{Cur} ܕܥܝܐ ܕܥܝܐ) (and he was bound upon his loins with a thong). καὶ μέλι ἄγριον: Syr.-Pal. ܕܥܝܐ ܕܥܝܐ (and honey of the mountain). This translation is attested for T by Išo'dadh of Merv: ܕܥܝܐ ܕܥܝܐ ܕܥܝܐ (The Diatessaron says: “food honey and milk of the mountains”)². Cf. Syr.^{Sin} ܕܥܝܐ ܕܥܝܐ (and honey of the mountains).

¹ Which Marmardji “corrects” to ܕܥܝܐ ܕܥܝܐ ܕܥܝܐ.

² *Commentaries*, (edit. Gibson) p. 38.

3, 10 πρὸς τὴν ῥίζαν τῶν δένδρων: Syr.-Pal. ܠܠܝܠܝܢܐ ܕܥܝܢܐ (A; ܠܠܝܠܝܢܐ B; ܠܠܝܠܝܢܐ C) (to the roots of the trees). T^A على أصول الشجر (to the roots of the trees) > Peš. ܠܠܝܠܝܢܐ ܕܥܝܢܐ (to the root of the trees); Syr.^{Sin} ܠܠܝܠܝܢܐ ܕܥܝܢܐ (to the roots of the trees) (Syr.^{Cur} ܠܠܝܠܝܢܐ [sing. root]). T^{N(L)} *an die Wortele van den bome* (T^{N(SH)} *des booms*) (to the roots of the tree) > Vulg. *ad radicem arborum*.

4, 3 εἰπέ, ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται: Syr.-Pal. ܐܡܪ ܕܝܢܐ ܠܝܠܝܢܐ ܕܥܝܢܐ (A; ܐܡܪ ܕܝܢܐ i. e. = γένωνται BC) (Say that these stones be changed into bread). The word ܕܥܝܢܐ is not found elsewhere in the vocabularies of Syr.-Pal.; it is almost certainly the Arabic بدل (= change). T^{N(L)} *so sege dat dese stene werden gewandelt in brode* (So say that these stones be changed into bread) > Vulg. *fiant*. Cf. Zacharias Chrysopolitanus, *In Unum ex Quattuor*, 104A: *ex mutatione lap. in panes* (quoted from Plooi, *The Liege Diatessaron*, Part I, p. 47).

4, 8 καὶ τὴν δόξαν αὐτῶν: Syr.-Pal. ܕܥܝܢܐ ܕܥܝܢܐ (B) ܕܥܝܢܐ ܕܥܝܢܐ (AC ܕܥܝܢܐ) (and all their glory). T^{N(L)} *en alle hare glorie* (and all their glory). PH & *alle feire thinges of this werlde* > Vulg. *et gloriam eorum*.

4, 18 ἀμφίβληστρον: Syr.-Pal. ܕܥܝܢܐ ܕܥܝܢܐ (their net(s)). T^A مصايدهم (their nets) > Peš. ܕܥܝܢܐ (nets); Syr.^{Cur Sin} ܕܥܝܢܐ ܕܥܝܢܐ (their nets). T^N *hare nette* (their nets). See further Plooi's note, op. cit. Part I, p. 55. > Vulg. *rete*.

4, 24 καὶ ἐθεράπευσεν αὐτούς: Syr.-Pal. ܕܥܝܢܐ ܕܥܝܢܐ (and he healed them all). = D + παντας ante εθεραπευσεν. T^{N(L)} *en die ghensde hi alle* (and he healed them all); T^{N(SH)} *die maecti alle gesont* (all of whom he made whole); PH *and hij weren all hole* > Vulg. *et curavit eos*. Syr.^{Cur Sin} ܕܥܝܢܐ ܕܥܝܢܐ (and all of them he was healing).

5, 20 εἰς τὴν βασιλείαν τῶν οὐρανῶν: Syr.-Pal. ܕܥܝܢܐ ܕܥܝܢܐ (B; ܕܥܝܢܐ A C) (into the kingdom of God; A C of Heaven). T^{N(L)} *tenrike gods* (to the kingdom of God) > Vulg. *in regnum coelorum*.

6, 6 τὴν θύραν σου: Syr.-Pal. ܕܥܝܢܐ (the door). T^{N(SH)} *mit beslotenene doren* (with closed door) > Vulg. *clauso ostio tuo*. Syr.^{Cur Sin} ܕܥܝܢܐ (the door) > Peš. ܕܥܝܢܐ (thy door).

6, 16 ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν: Syr.-Pal. ܕܥܝܢܐ ܕܥܝܢܐ (they disfigure their faces [om. for]). T^{N(L)} *die hare anschin al willens verderven* (who disfigure their faces on purpose); T^{N(SH)} *die hare anschiijn ontlijsenen* (T^{N(H)} *aensichten ontstellen*) (who alter their faces) > Vulg. *exterminant enim facies suas*. Syr.^{Cur(Sin)} ܕܥܝܢܐ ܕܥܝܢܐ (who make gloomy their faces) > Peš. ܕܥܝܢܐ ܕܥܝܢܐ (for they disfigure [lit. destroy] their faces).

7, 4 ἄφες, ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου: Syr.-Pal. ܕܥܝܢܐ ܕܥܝܢܐ (B; ܕܥܝܢܐ A; ܕܥܝܢܐ C) (allow that I take out the mote from thy eye). T^{N(SH)} *gestade mi dat ic dat gestubbe doe uut dinen oge* (allow me that I take the mote out of thine eye) > Vulg. *sine eiciam festucam de oculo tuo*.

7, 12 πάντα οὖν, ὅσα ἂν θέλητε: Syr.-Pal. ܡܠܐ ܡܠܐ ܡܠܐ (C) (everything that you wish [om. οὖν]). T^N *al dat ghi* (T^{N(SH)} *gi*) *wilt* (everything that you wish [om. οὖν]) > Vulg. *omnia ergo quaecumque vultis*. T^A = Peš. ܡܠܐ ܡܠܐ ܡܠܐ (everything that you wish [om. οὖν]) > Syr.^{Cur(Sin)} ܡܠܐ ܡܠܐ ܡܠܐ (everything therefore that you wish).

οὕτως καί: Syr.-Pal. ܡܠܐ ܡܠܐ (B) om. καί). T^A ܡܠܐ ܡܠܐ (so thus do ye [om. καί]) > Peš. ܡܠܐ ܡܠܐ ܡܠܐ [thus do ye also]; Syr.^{Cur(Sin)} ܡܠܐ ܡܠܐ (be ye doing; om. καί). T^N *dat doet hen* (T^{N(SH)} *hem*) (that do to them [om. καί]) > Vulg. *et vos facite eis*.

7, 25 καὶ προσέπεσαν: Syr.-Pal. ܡܠܐ ܡܠܐ (= προσέκοψαν or προσέκρουσαν cf. 7, 27). T^{N(L)} *en stiten op* (and beat upon) = *impegerunt k c f q m* Cyp.; cf. Zachary, *Sermo de S. Georgio* (Migne, PL. CLXXXVI, col. 624 B) *impegerunt* > Vulg. *inruerunt*. T^A ܡܠܐ ܡܠܐ (and shook); Peš. Syr.^{Cur(Sin)} ܡܠܐ ܡܠܐ (beat against). See further Plooiij, op. cit. Part I, p. 89.

8, 3 (Mk. 1, 42) ἑκαθάρισεν αὐτοῦ ἡ λέπρα: Syr.-Pal. ܡܠܐ ܡܠܐ (B; ܡܠܐ A C) (he was cleansed from his leprosy). T^{N(L)} *wart hi ghesuvert van sire lazerien*; T^{N(SH)} *wart hi gesont van sire lazarien* (T^{N(H)} *malaetschap*) (he was cleansed from his leprosy) > Vulg. *mundata est lepra eius*. T^A (Mk. 1, 42) ܡܠܐ ܡܠܐ (and he was cleansed); cf. Syr.^{Cur} ܡܠܐ ܡܠܐ (the leprosy was cleansed from his). Old Hebr. "he was cleansed from his leprosy".

9, 16 (Mk. 2, 21) ἐπίβλημα ῥάκους ἀγνάφου: Syr.-Pal. ܡܠܐ ܡܠܐ (B) ܡܠܐ (A) ܡܠܐ (C) (a piece of new cloth). T^{N(L)} *niwe scroe* (new patches): T^{N(SH)} *niewe grouwe scroden* (new rough [i. e. uncarded = *rudis*] patches) > Vulg. *commissuram panni rudis*. T^A = Peš. Syr.^{Cur(Sin)} ܡܠܐ (new).

καὶ χεῖρον σχίσμα γίνεται: Syr.-Pal. ܡܠܐ ܡܠܐ (B) (A C ܡܠܐ) (and behold the rent is worse than before). T^N *ende die schore* (T^{N(SH)} *scure*) *soude merre syn* (T^{N(SH)} *werde*) *dan si tevoren was* (and the rent would be bigger than it was before). > Vulg. *et peior scissura fit*. Syr.^{Cur(Sin)} ܡܠܐ ܡܠܐ (and the rent becomes worse than the former one) > Peš. ܡܠܐ ܡܠܐ (and the rent becomes more).

10, 21 καὶ πατήρ τέκνον: Syr.-Pal. ܡܠܐ ܡܠܐ (and a father his child). T^N *ende de* (T^{N(SH)} *die*) *vader syn* (T^{N(SH)} *syn*) *kint* (and the father his child) > Vulg. *et pater filium*. T^A = Peš. Syr.^{Cur(Sin)} ܡܠܐ (his son).

τέκνα ἐπὶ γονεῖς: Syr.-Pal. ܡܠܐ ܡܠܐ (children against their fathers). T^A ܡܠܐ (their fathers) > Peš. ܡܠܐ (fathers); Syr.^{Cur(Sin)} ܡܠܐ ܡܠܐ (children their fathers). T^N *ende die* (T^{N(L)} *de*) *kinder haren vader* (and the children their fathers) > Vulg. *fili in parentes*. Old Heb. "And the children shall rise against their fathers".

13, 48 εἰς ἄγγη: Syr.-Pal. ܡܠܐ ܡܠܐ (A; *hiant* B C) (into their vessels). T^N *in hare vate* (into their vessels) > Vulg. *in vasa*. See further Plooiij, op. cit. Part II, p. 181.

14, 19 οἱ δὲ μαθηταὶ τοῖς ὄχλοις: Syr.-Pal. ܡܬܝܬܝܬܐ ܕܡܬܝܬܝܬܐ ܕܡܬܝܬܝܬܐ (B; om. A C) (and the disciples gave to the crowds). T^{N(L)} *ende sine yongren ghavense voert den volke*; T^{N(SH)} *ende sine jongere gavense vort den volke* (and his disciples passed them on to the people) > Vulg. *discipuli autem turbis*. T^A ܡܬܝܬܝܬܐ ܕܡܬܝܬܝܬܐ ܕܡܬܝܬܝܬܐ (and the disciples placed before the crowds) = Peš. ܡܬܝܬܝܬܐ ܕܡܬܝܬܝܬܐ ܕܡܬܝܬܝܬܐ (and they, the disciples, placed before the crowds); Syr.^{Cur Sin} ܡܬܝܬܝܬܐ ܕܡܬܝܬܝܬܐ ܕܡܬܝܬܝܬܐ (and they, his disciples, gave to the crowds). Old Heb. *and his disciples gave to the crowds*. PH *and hij zeuen (gave) it to the folk*.

14, 25 ἐπὶ τὴν θάλασσαν: Syr.-Pal. post ܡܬܝܬܝܬܐ add ܡܬܝܬܝܬܐ (A C) (post upon the sea A C add upon the water). T^{N(L)} *op dat water*; T^{N(SH)} *up dat water* (on the water) > Vulg. *supra mare*. T^A = Peš. Syr.^{Cur Sin} ܡܬܝܬܝܬܐ (on the water).

15, 21 καὶ ἐξεῤῥών: Syr.-Pal. ܕܡܬܝܬܝܬܐ ܕܡܬܝܬܝܬܐ (at that time Jesus came). T^{N(L)} *In din tide*; T^{N(SH)} *In der tijt* (at that time) > Vulg. *et egressus inde*. See further Plooiij, op. cit., Part III, p. 222.

15, 24 ὁ δὲ ἀποκριθεὶς εἶπεν: Syr.-Pal. ܕܡܬܝܬܝܬܐ ܕܡܬܝܬܝܬܐ (A; BC hiant) (But he answered and said to them). T^{N(L)} *en ih'c antwerdde hen en sprac aldus* (and Jesus answered them and spoke thus). T^A = Peš. Syr.^{Cur Sin} add ܕܡܬܝܬܝܬܐ (to them).

15, 25 ἡ δὲ ἑλθοῦσα: Syr.-Pal. ܕܡܬܝܬܝܬܐ ܕܡܬܝܬܝܬܐ (she then, the woman, came). T^{N(L)} *Doe quam dat wyf* (then came the woman) > Vulg. *at illa venit*.

16, 13 ἠρώτα: Syr.-Pal. ܕܡܬܝܬܝܬܐ ܕܡܬܝܬܝܬܐ (B; ܕܡܬܝܬܝܬܐ A; ܕܡܬܝܬܝܬܐ C) then he was asking). T^{N(L)} *aldaer so vragde hi* (there he asked) > Vulg. *et interrogabat*.

16, 14 οἱ μὲν ᾠδάννην: Syr.-Pal. ܕܡܬܝܬܝܬܐ ܕܡܬܝܬܝܬܐ (B) ܕܡܬܝܬܝܬܐ (A C) (some of them saying John). T^{N(L)} *selke seggen dat tu best Yan Baptista*; T^{N(SH)} *sulke seggen dattu best Johannes Baptiste* (some say that thou art John the Baptist) > Vulg. *alii Johannem*. T^A = Peš. Syr.^{Cur Sin} ܕܡܬܝܬܝܬܐ ܕܡܬܝܬܝܬܐ (some say: "It is John etc.").

17, 25 τί σοι δοκεῖ, Σίμων;: Syr.-Pal. ܕܡܬܝܬܝܬܐ ܕܡܬܝܬܝܬܐ (A B) ܕܡܬܝܬܝܬܐ (C) (What thinkest thou, Peter?). T^{N(L)} *wat dunkt di peter* (what thinkest thou, Peter?) > Vulg. *quid tibi videtur, Simon*.

17, 27 λαβὼν δὲς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ: Syr.-Pal. ܕܡܬܝܬܝܬܐ ܕܡܬܝܬܝܬܐ (A) (and give [om. take] to them for me and for thee). T^{N(L)} *ende ghef hen vor mi ende vor di* (and give them for me and for thee) > Vulg. *illum sumens da eis pro me et te*. Syr.^{Sin} ܕܡܬܝܬܝܬܐ ܕܡܬܝܬܝܬܐ (give to them for me and for thee) > T^A = Peš. add ܕܡܬܝܬܝܬܐ (that take).

18, 35 ἀπὸ τῶν καρδιῶν ὑμῶν: Syr.-Pal. ܕܡܬܝܬܝܬܐ ܕܡܬܝܬܝܬܐ (B; A hiat, C leg ܕܡܬܝܬܝܬܐ post ܕܡܬܝܬܝܬܐ) (from all your heart). T^{N(SH)} *van al sire herte* (from all their heart) > Vulg. *de cordibus vestris*.

20, 8 τὸν μισθόν: Syr.-Pal. ܕܡܬܝܬܝܬܐ ܕܡܬܝܬܝܬܐ (B C; ܕܡܬܝܬܝܬܐ A) (their wage). T^N *haren loen* (T^{N(SH)} *loon*) (their wage) > Vulg. *mercedem*. T^A = Peš. Syr.^{Cur Sin} ܕܡܬܝܬܝܬܐ ܕܡܬܝܬܝܬܐ (their wage).

21, 2 λύσαντες ἀγάγετέ μοι: Syr.-Pal. ܠܬܠܝܬܐ ܕܠܝܬܐ ܕܝܬܐ (B add ܕܝܬܐ post ܕܝܬܐ) (loose [them B — lit. it] and bring them to me). (Cf. Lk. 19, 30 λύσαντες αὐτόν). T^A ܠܬܠܝܬܐ ܕܠܝܬܐ ܕܝܬܐ (A Ca ܠܬܠܝܬܐ) (loose [them A Ca — lit. it] and bring them to me) > Peš. ܠܬܠܝܬܐ ܕܠܝܬܐ ܕܝܬܐ (loose bring to me). Syr.^{Cur(Sin)} ܠܬܠܝܬܐ ܕܠܝܬܐ ܕܝܬܐ (loose, bring to me). T^{N(L)} *ontbindt se ende brengt se te me* (loose them and bring them to me) > Vulg. *solvite et adducite mihi*.

21, 16 κατηρτίσω αἶνον: Syr.-Pal. ܠܬܠܝܬܐ ܕܠܝܬܐ ܕܝܬܐ (Thou hast prepared for thyself praise). Cf. T^{N(SH)} *hebstu vervult dinen lof* (Thou hast perfected Thy praise) > Vulg. *perfecisti laudem*. T^{N(SH)} = Peš. (O T) ܠܬܠܝܬܐ ܕܠܝܬܐ ܕܝܬܐ (Thou hast prepared Thy praise).

21, 30 ἀπῆλθεν: Syr.-Pal. ܠܬܠܝܬܐ ܕܠܝܬܐ ܕܝܬܐ (A) (and he departed into the vineyard). T^{N(L)} *hi ghinc werken in den wyngart* (he went to work in the vineyard) > Vulg. *abiit*. Syr.^{Cur Sin} ܠܬܠܝܬܐ ܕܠܝܬܐ ܕܝܬܐ (and he departed into the vineyard) > T^A = Peš. ܠܬܠܝܬܐ (and departed).

21, 33 ὠκοδόμησεν πύργον: Syr.-Pal. ܠܬܠܝܬܐ ܕܠܝܬܐ ܕܝܬܐ (he built in it a tower). T^{N(SH)} *ende maecte dar in enen tor* (and made therein a tower). > Vulg. *et aedificavit turrem*. T^A = Pes. Syr.^{Cur Sin} ܠܬܠܝܬܐ ܕܠܝܬܐ ܕܝܬܐ (and built therein a tower).

23, 24 ὀδηγοὶ τυφλοὶ: Syr.-Pal. ܠܬܠܝܬܐ ܕܠܝܬܐ ܕܝܬܐ (leaders of the blind; cf. 15, 14). T^{N(SH)} *gi ledaren der blinder* (leaders of the blind) > Vulg. *duces caeci*. τὸν κώνωπα: Syr.-Pal. ܠܬܠܝܬܐ (plur.) T^{N(H)} *die vlieghe* (plur.) > Vulg. *culicem*. T^A = Peš. Syr.^{(Cur) Sin} ܠܬܠܝܬܐ (plur.).

24, 45 ὁ πιστὸς δοῦλος καὶ φρόνιμος: Syr.-Pal. (Clim. Rescr.¹ Lectionary *hiat*) ܠܬܠܝܬܐ ܕܠܝܬܐ ܕܝܬܐ (the good and wise and faithful servant). T^K “the faithful servant, good and wise”.

25, 37 καὶ ἐθρέψαμεν: Syr.-Pal. ܠܬܠܝܬܐ ܕܠܝܬܐ ܕܝܬܐ (and we nourished thee). T^{N(SH)} *ende spijsden di* (and fed thee); T^{N(L)} *ende gaven di tetene* (and gave thee to eat) > Vulg. *et pavimus*. T^A = Peš. (Syr.^{Cur Sin} *hiat*) ܠܬܠܝܬܐ ܕܠܝܬܐ ܕܝܬܐ (and nourished thee).

27, 4 ἀνεχώρησεν καὶ ἀπελθὼν ἀπήγγατο: Syr.-Pal. (Lection. p. 199) ܠܬܠܝܬܐ ܕܠܝܬܐ ܕܝܬܐ (C ܠܬܠܝܬܐ, Lection. p. 208: ܠܬܠܝܬܐ A ܠܬܠܝܬܐ B, i. e. καὶ ἀπελθὼν) (and departing, he hanged himself). T^A *وأنطلق فخنق نفسه* (and he departed and strangled himself); T^A Cod B E Ca add *ومضى* (and went) ante *فخنق* (and he strangled himself). Peš. ܠܬܠܝܬܐ ܕܠܝܬܐ ܕܝܬܐ (and he departed and went and strangled himself); Syr.^{(Cur) Sin} ܠܬܠܝܬܐ ܕܠܝܬܐ ܕܝܬܐ (and he departed and went and strangled himself and hanged himself). T^{N(L)} *ende ghinc en weghe end verhinc hem selven met enen stricke* (and went away and hanged himself with a rope); T^{N(SH)} *ende ginc wech ende hinc hem an een strec* (T^{N(H)} *verhync sich aen een stricke*) and went away and hanged himself on a rope). > Vulg. *recessit, et abiens laqueo se suspendit*. P H *and went hym forth*

¹ A. S. Lewis, *Codex Climaci Rescriptus, Horae Semiticae*, VIII. (Cambridge 1909).

and henge hym; Old Heb. *om.* ἀνεχώρησαν καὶ ἀπελθών (*And he cast the thirty pieces of silver into the temple, and hanged himself with a halter*).

27, 30 καὶ ἐμπτύσαντες εἰς αὐτόν (cf. Mt. 26, 67): Syr.-Pal. ܡܡܥܗ ܗܠܝܗ ܗܘܐ (B; A C ܗܘܐ i. e. εἰς αὐτόν) (and they spat upon his face). T^{N(L)} *Dar na spiwense in syn anschin*; T^{N(SH)} *Dar na spewen si hem in sijn anschiñ* (then they spat in his face). Vulg. *et exspuentes in eum*. PH and craccheden hym amyddes the visage. T^A ܦܝ ܕܚܝܗܝܗ (in his face) = Peš. ܦܝܢ ܚܝܗܝܗ; Syr.^{(Cur) Sin} ܦܝܢ ܚܝܗܝܗ (in his face).

27, 33 ὁ ἔστιν κρανίου τόπος λεγόμενος: Syr.-Pal. ܡܠܐ ܕܥܝܢܐ ܕܡܝܬܐ (B) (which is called a skull). T^A ܡܐ ܝܕܥܝ ܕܠܝܠܝܬܐ (which is called a skull) > Peš. ܡܠܐ ܕܥܝܢܐ ܕܡܝܬܐ (that which is interpreted a skull); Syr.^{(Cur) Sin} ܡܠܐ ܕܥܝܢܐ ܕܡܝܬܐ (and they came to the place which is called Gagultha). Old Heb. "And when they they were come unto the place which is called Golgoltha".

27, 51 καὶ ἰδοῦ: Syr.-Pal. ܡܥܥܐ (and immediately). T^{N(L)} *op die selve wille* (at the same while); T^{N(SH)} *Up die selve stonde* (at the same hour) = Syr.^{Sin} ܡܥܥܐ ܡܥܥܐ (and at the same hour), which is a translation of εὐθύς; see F. C. Burkitt, *Evangelion Da-Mepharreshe*, vol. ii, p. 85. > Vulg. *et ecce*. T^A ܡܥܥܐ ܡܥܥܐ (and straightway) = Peš. ܡܥܥܐ ܡܥܥܐ (and immediately).

28, 2 ἄγγελος γάρ: Syr.-Pal. ܡܠܐܬܐ (B; A C om ܡܠܐܬܐ) (and the angel). T^A ܡܠܐܬܐ (and the angel) > Peš. ܡܠܐܬܐ (for the angel); Syr.^{(Cur) Sin} ܡܠܐܬܐ ܡܠܐܬܐ (because the angel).

28, 7 ἀπὸ τῶν νεκρῶν: Syr.-Pal. om cum D = T^A Syr.^{(Cur) Sin} > Peš. add ܡܠܐܬܐ ܡܠܐܬܐ (from the dead).

28, 8 ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ: ܡܠܐܬܐ ܡܠܐܬܐ ܡܠܐܬܐ (C) (they were running to the disciples). Cf. T^A ܡܠܐܬܐ ܡܠܐܬܐ (and hastened and went their way) > Peš. ܡܠܐܬܐ ܡܠܐܬܐ ܡܠܐܬܐ (and running to tell the disciples).

28, 10 ὑπάγετε: Syr.-Pal. ܡܠܐܬܐ (but go). T^N *mar gaet* (but go) > Vulg. *ite*. T^A = Peš. ܡܠܐܬܐ (but go); Syr.^{Cur Sin} *hiat*.

Mk. 1, 40 λεπρός: Syr.-Pal. ܡܠܐܬܐ ܡܠܐܬܐ (a certain leprous man). T^{N(L)} *ende en lazers mensche*; T^{N(SH)} *Ende sich een lazers mensche* (And [T^{N(SH)} behold] a leprous man) > Vulg. *et venit ad eum leprosus*. Syr.^{(Cur) Sin} ܡܠܐܬܐ ܡܠܐܬܐ (a certain leper) cf. Mt. 8, 2 ܡܠܐܬܐ ܡܠܐܬܐ (a certain man, a leper).

καὶ γονυπετῶν (αὐτόν): Syr.-Pal. ܡܠܐܬܐ ܡܠܐܬܐ ܡܠܐܬܐ (A) (and he made obeisance on his knees before him). T^{N(L)} *en vil vor hem op sine knin* (and fell before him on his knees); T^{N(SH)} *ende viel vor hem up sine knien* > Vulg. *et genu flexo dixit*. T^A = Peš. Syr.^{(Cur) Sin} ܡܠܐܬܐ ܡܠܐܬܐ (and he fell at his feet).

1, 43 τῷ ἱερεῖ: Syr.-Pal. ܡܠܐܬܐ (C) (to the priests [*plur.*]). T^K *to the priests*. T^N *ten papen* (to the priests) > Vulg. *principi sacerdotum*. T^A = Peš. ܡܠܐܬܐ (to the priests); Syr.^{Cur Sin} *hiat*.

1, 44 προσένεγκε: Syr.-Pal. ܡܝܬܢܬ ܡܝܬܢܬ (and offer thy offering). T^K *and offer a gift (or sacrifice)*. T^{N(L)} *ende offer hen alselke offerande* (and offer them such an offering as); T^{N(SH)} *ende offre dat offer* (and offer the offering) > Vulg. *et offer*. T^A = Peš. ܡܝܬܢܬ ܡܝܬܢܬ (and offer an offering); Syr.^{Cur Sin} *hiat*. PH *to offren the offrande*.

2, 7 εἷς ὁ Θεός: Syr.-Pal. ܫܝܢ ܕܠܗܐ ܕܠܗܐ (one [is] God alone). T^A ܫܝܢ ܕܠܗܐ ܕܠܗܐ (except God alone) > Peš. ܫܝܢ ܕܠܗܐ ܕܠܗܐ (except one, God); Syr.^{Cur Sin} *hiat*. T^{N(L)} *sonder allene got* (except God alone); T^{N(SH)} *dan allene God* (than God alone) = Vulg. *nisi solus deus*.

2, 15 ἦσαν γὰρ πολλοί: Syr.-Pal. ܡܝܬܢܬ ܡܝܬܢܬ (for there were many there). T^{N(L)} *ende oc was vele dergherre*; T^{N(SH)} *ende ooc waren diere vele* (and there were also many there) > Vulg. *erant enim multi*.

5, 29 τῷ σώματι: Syr.-Pal. ܕܗܝܬܐ ܕܗܝܬܐ (in her body). T^{N(SH)} *ende hare lichame gevoelde* (and her body felt) > Vulg. *corpore*. T^A = Peš. ܕܗܝܬܐ ܕܗܝܬܐ (in her body); Syr.^{Cur Sin} *hiat*.

8, 29 ὑμεῖς δὲ τίνα με λέγετε εἶναι: Syr.-Pal. ܡܝܬܢܬ ܡܝܬܢܬ ܡܝܬܢܬ (but ye, whom are ye saying concerning me that I am). T^{N(L)} *wat segdi gi selve van mi wie ic si* (what say ye yourselves concerning me who I am) > Vulg. *vos vero quem me dicitis esse*. T^A = Peš. ܡܝܬܢܬ ܡܝܬܢܬ (concerning me) > Syr.^(Cur Sin) *om*.

9, 28 οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν: Syr.-Pal. ܡܝܬܢܬ ܡܝܬܢܬ ܡܝܬܢܬ (A ܡܝܬܢܬ) (his disciples asked him among themselves).

T^A ܡܝܬܢܬ ܡܝܬܢܬ ܡܝܬܢܬ (His disciples approached (Mt. 17, 19b) and asked him among themselves [lit. between themselves and him]) > Peš. ܡܝܬܢܬ ܡܝܬܢܬ ܡܝܬܢܬ (his disciples asked him in private [lit. alone]). Syr.^(Cur Sin) ܡܝܬܢܬ ܡܝܬܢܬ ܡܝܬܢܬ (his disciples asked him among themselves).

9, 33 ἐπηρώτω αὐτούς: Syr.-Pal. ܡܝܬܢܬ ܡܝܬܢܬ ܡܝܬܢܬ (B; ܡܝܬܢܬ A C) (asked them and said [A C saying or said]). T^A ܡܝܬܢܬ ܡܝܬܢܬ (he said to them) > Peš. Syr.^(Cur Sin) ܡܝܬܢܬ ܡܝܬܢܬ ܡܝܬܢܬ (he was asking them).

τί ἐν τῇ ὁδῷ διελογίζεσθε: Syr.-Pal. ܡܝܬܢܬ ܡܝܬܢܬ ܡܝܬܢܬ (what were ye disputing on the way among yourselves). T^{N(L)} *wat si hadden ghetrakteert onder hen* (what they had discussed among themselves); T^(SH) *wat si hadden gedisputert onderlinge up den weghe* (what they had discussed among themselves on the way) > Vulg. *quid in via tractabatis*; Cf. Plooij, op. cit. Part. III, p. 287.

11, 25 εἰ τι ἔχετε κατὰ τινος: Syr.-Pal. ܡܝܬܢܬ ܡܝܬܢܬ ܡܝܬܢܬ (B; A om ܡܝܬܢܬ; ܡܝܬܢܬ). (what is within you [lit. in your souls] against a man).

T^A ܡܝܬܢܬ ܡܝܬܢܬ ܡܝܬܢܬ (forgive what is in your heart against a man) > Peš. Syr.^(Cur Sin) ܡܝܬܢܬ ܡܝܬܢܬ ܡܝܬܢܬ (Syr.^(Cur Sin) ܡܝܬܢܬ ܡܝܬܢܬ ܡܝܬܢܬ (forgive what ye have against a man).

12, 36 ὑπεπόδιον τῶν ποδῶν σου: Syr.-Pal. ܡܥܬܠܐ ܩܕܡ ܬܝܪܝܬܝܢ (a footstool under Thy feet). T^{N(L)} *tenen schemele onder dine voete* (a footstool under Thy feet) > Vulg. *scabellum pedum tuorum*. T^A = Peš. ܡܥܬܠܐ ܩܕܡ ܬܝܪܝܬܝܢ (a footstool under Thy feet) Syr.^{(Cur) Sin} ܡܥܬܠܐ ܩܕܡ ܬܝܪܝܬܝܢ (under Thy feet); cf. however, Syr.^{Sin} to Lk. 20, 43 ܡܥܬܠܐ ܩܕܡ ܬܝܪܝܬܝܢ (a footstool under Thy feet).

Lk. 1, 9 εἰς τὸν ναὸν τοῦ κυρίου: Syr.-Pal. ܠܥܠܝܬܐ ܕܥܡܠܐ (into the temple of God). T^{N(SH)} *in den tempel Gods* (into the temple of God) > Vulg. *in templum Domini*. Syr.^{(Cur) Sin} ܠܥܠܝܬܐ (to the temple) = T^{N(L)} *in den temple* (into the temple).

1, 11 ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος; Syr.-Pal. ܡܥܬܠܐ ܩܕܡ ܬܝܪܝܬܝܢ (B C) (at the right side of the altar [om. τοῦ θυμιάματος]). T^{N(L)} *ter rechter siden van den outare*; T^{N(S)} *ter rechter zide des outaers*; T^{N(H)} *totter rechter syden des altaers* (to the right side of the altar) > Vulg. *a dextris altari incensi*. P H *at the righth half of the autere*.

1, 13 καὶ καλέσεις τὸ ὄνομα αὐτοῦ: Syr.-Pal. ܡܥܬܠܐ ܩܕܡ ܬܝܪܝܬܝܢ (B C) (and his name shall be called). T^{N(SH)} *ende sine name sal sijn* (and his name shall be) > Vulg. *et vocabis nomen eius*. P H *that schulde hote John* (that should be called John).

1, 15 ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ: Syr.-Pal. ܡܥܬܠܐ ܩܕܡ ܬܝܪܝܬܝܢ (while he is still in his mother's womb). T^N *in sire moeder lichame* (in his mother's womb) > Vulg. *ex utere matris*. P H *in his moders wombe*. T^A = Peš. Syr.^{(Cur) Sin} ܡܥܬܠܐ ܩܕܡ ܬܝܪܝܬܝܢ (in his mother's womb). See further Plooi, op. cit. Part. I, p. 7.

1, 28 εἶπεν: Syr.-Pal. ܡܥܬܠܐ ܩܕܡ ܬܝܪܝܬܝܢ (and said to her). T^{N(SH)} *ende sprac te hare* (and spoke to her) > Vulg. *dixit*. T^A = Peš. ܡܥܬܠܐ ܩܕܡ ܬܝܪܝܬܝܢ (and said to her); Syr.^{Cur Sin} *hiat*.

1, 38 ἰδοὺ ἡ δούλη κυρίου: Syr.-Pal. ܡܥܬܠܐ ܩܕܡ ܬܝܪܝܬܝܢ (Behold I am the hand-maid of the Lord). T^{N(L)} *Ic ben de derne gods* (I am the hand-maid of God) > Vulg. *ecce ancilla Domini*. T^A = Peš. ܡܥܬܠܐ ܩܕܡ ܬܝܪܝܬܝܢ (Behold I am the hand-maid of the Lord); Syr.^{Cur Sin} *hiat*. See further Plooi, op. cit. Part I, p. 11.

1, 41 καὶ ἐγένετο ὡς ἤκουσεν: Syr.-Pal. ܡܥܬܠܐ ܩܕܡ ܬܝܪܝܬܝܢ (A om. ? ܡܥܬܠܐ) (and it came to pass as soon as [Elizabeth] heard). T^{N(L)} *en also schire else elisabet hoerde* (and as soon as Elizabeth heard) > Vulg. *Et factum est ut audivit*.

1, 44 ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνή: Syr.-Pal. ܡܥܬܠܐ ܩܕܡ ܬܝܪܝܬܝܢ (for behold, as soon as a voice came). T^{N(L)} *also schire else de stemme . . . quam* (as soon as the voice came) > Vulg. *Ecce enim ut facta est vox*.

2, 11 ὃς ἐστὶν Χριστὸς κύριος: Syr.-Pal. ܡܥܬܠܐ ܩܕܡ ܬܝܪܝܬܝܢ (A) (who is the Anointed of the Lord). T^K *who is the Anointed of the Lord*.

2, 18 περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς: Syr.-Pal. ܡܥܬܠܐ ܩܕܡ ܬܝܪܝܬܝܢ (and add ܡܥܬܠܐ ante ܡܥܬܠܐ A ܡܥܬܠܐ C) (concerning everything which the shepherds told them). T^A *تمجّبوا بالوصف* (they wondered at the description which the shepherds

described to them) > Peš. ܠܗܝܠܝܢ ܕܡܬܬܠܝܢ ܠܗܝܠܝܢ ܕܡܬܬܠܝܢ (concerning those things which had been told to them by the shepherds). Syr.^{(Cur) Sin} ܠܗܝܠܝܢ ܕܡܬܬܠܝܢ ܠܗܝܠܝܢ ܕܡܬܬܠܝܢ ܠܗܝܠܝܢ ܕܡܬܬܠܝܢ (now everyone that was hearing from the shepherds when they were declaring about the things that they saw). T^{N(SH)} *van dien dat hem die herdren seiden* (T^{N(H)} *heirden seechden*) (of that which the shepherds told them); T^{N(L)} *En alle die die herden hoerden spreken* (and all who heard the shepherds speak) > Vulg. *et de his quae dicta erant a pastoribus*.

2, 24 κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου: Syr.-Pal. ܠܗܝܠܝܢ ܕܡܬܬܠܝܢ ܠܗܝܠܝܢ ܕܡܬܬܠܝܢ (B) (according to that which the law of the Lord says). T^{N(L)} *alse de wet geboet* (as the law commanded) > Vulg. *secundum quod dictum est in lege*.

2, 28 καὶ αὐτὸς ἐδέξατο: Syr.-Pal. ܠܗܝܠܝܢ ܕܡܬܬܠܝܢ (A C ܠܗܝܠܝܢ ܕܡܬܬܠܝܢ (and Simeon received (him)). T^{N(L)} *so naemt Symeon in sine erme* (Simeon took [it] in his arms) > Vulg. *et ipse accepit eum in ulnas suas*. Syr.^{(Cur) Sin} ܠܗܝܠܝܢ ܕܡܬܬܠܝܢ (he Simeon took him). PH *And than com Symeon & name hym bitwixen his armes*.

4, 23 γένόμενα: Syr.-Pal. ܠܗܝܠܝܢ ܕܡܬܬܠܝܢ (which thou hast done). T^{N(L)} *dat tu hefs ghewarchtt* (that thou hast wrought); T^{N(SH)} *dattu ghewrocht hebs* (that thou hast wrought) > Vulg. *facta*. T^A = Peš. ܠܗܝܠܝܢ ܕܡܬܬܠܝܢ (which thou hast wrought); Syr.^{(Cur) Sin} ܠܗܝܠܝܢ ܕܡܬܬܠܝܢ (ye have heard that I have done).

4, 33 καὶ ἐν τῇ συναγωγῇ ἦν; Syr.-Pal. ܠܗܝܠܝܢ ܕܡܬܬܠܝܢ (A C om. ܠܗܝܠܝܢ) (and there was there in the synagogue). T^{N(L)} *aldaer was en mensche* (there was a man there) > Vulg. *Et in synagoga erat*.

6, 8 ἔγειρε καὶ στῆθι εἰς τὸ μέσον: Syr.-Pal. ܠܗܝܠܝܢ ܕܡܬܬܠܝܢ (A C ܠܗܝܠܝܢ ܕܡܬܬܠܝܢ) (Come, stand in the midst). T^{N(L)} *stant op en ganc hir staen in midden onder uns* (Rise up and go and stand here in our midst); T^{N(SH)} *stant up ende ganc in midden ons* (stand up and go in our midst) > Vulg. *surge et sta in medium*. T^A = Peš. ܠܗܝܠܝܢ ܕܡܬܬܠܝܢ (Rise up come into the midst of the synagogue); Syr.^{Cur Sin} *hiat*. See further Plooiij, Part. II, p. 162.

7, 25 καὶ τρυφῇ: Syr.-Pal. om. T^{N(L)} *Die met behaghelen cleedren gecleedt syn*; T^{N(SH)} *die met sachten clederen gecleet sijn* (those who are clothed with pleasing clothes) > Vulg. *ecce qui in veste pretiosa sunt et deliciis*. See further Plooiij, op. cit., Part II, p. 145.

7, 29 ἐδικαίωσαν: Syr.-Pal. ܠܗܝܠܝܢ ܕܡܬܬܠܝܢ (praised). T^{N(L)} *lofde*; T^{N(SH)} *lofden* (praised) > Vulg. *justificaverunt*. PH *than herizeden hij God & thonkeden hym*. See further Plooiij, op. cit. Part II, p. 146.

8, 12 οἱ δὲ παρὰ τὴν ὁδόν: Syr.-Pal. ܠܗܝܠܝܢ ܕܡܬܬܠܝܢ (A) (that which falls by the wayside). T^{N(L)} *Dat saet dat valt neven den wege* (the seed that fell beside the way); T^{N(SH)} *dat valt neven den wege* (that fell beside the way) > Vulg. *qui autem secus viam*.

8, 13 οἱ δὲ ἐπὶ τῇ πέτρᾳ: Syr.-Pal. ܠܗܝܠܝܢ ܕܡܬܬܠܝܢ (A) (but that which fell upon the rock). T^{N(L)} *Dat ander saet dat op dat stenechtege lant vil* (the other seed that fell upon the stony ground); T^{N(SH)} *Dat echter viel in dat stee-*

nachtliche lant (the other fell on the stony ground) > Vulg. *nam qui supra petram*.
 πρὸς καιρὸν πιστεύουσιν: Syr.-Pal. ܡܠܟܐܝܬܐ ܕܥܡܐܝܬܐ ܕܡܪܝܬܐ (A) (for
 a time is their faith). T^{N(I)} *want ter liden so ontfaen si dat gheloeue* (for they
 accept the faith in passing) > Vulg. *qui ad tempus credunt*. T^A = Peš. ܡܠܟܐܝܬܐ ܕܥܡܐܝܬܐ ܕܡܪܝܬܐ
 (but for a time is their faith) > Syr.^{Cur Sin} ܡܠܟܐܝܬܐ ܕܥܡܐܝܬܐ ܕܡܪܝܬܐ
 (and vor a time they believe).

(To be continued)

Dr. M. BLACK

B) FORSCHUNGEN UND FUNDE

Ein weiteres Bruchstück griechischen „Diatessaron“-textes

Als *Ein Bruchstück aus dem griechischen Diatessaron* hat soeben O. Stegmüller *ZNtW*. XXXVII S. 223–229 den auf Mt. 18, 32ff. 19, 1ff. 5ff. 9f. entfallenden Text des Berliner Papyrus 16388 veröffentlicht und soweit gewürdigt, als dies ohne orientalische Sprachkenntnisse, wie sie allerdings für jede Beschäftigung mit dem „Diatessaron“-Problem eigentlich unerlässlich sind, für ihn möglich war. Ich selbst habe zuerst das Fragment in diesem Sinne gewertet, als er, zunächst noch an einen nur irgendwie mit Tatian zusammenhängenden wirklichen Mt.-Text denkend, es mir zur Begutachtung unterbreitete¹. In der Tat ist an seiner Herkunft geradezu aus dem uns erstmals in Dura-Europos greifbar gewordenen griechischen „Diatessaron“-text selbst nicht zu zweifeln². Zugleich — und dies bezeichnet eine erste hervorragende Bedeutung des neuen Bruchstücks — wird hier noch deutlicher als in jenem ersten, daß dieser Text nicht die sprachliche Urgestalt des Tatianischen Werkes darstellte, sondern, wie stark auch immer durch den griechischen Urtext der Einzelevangelien beeinflusst, auf das vielmehr syrische Original jenes Werkes zurückging. Der Sachverhalt wird mehr oder weniger bei allen denjenigen Elementen erkennbar, die ein absolutes Sondergut des Papyrustextes bilden³.

¹ Ich darf dies vielleicht in Ergänzung von Ak. 14 S. 225f. hier feststellen, in der der Druckfehlerteufel meinem Namen eine Entstellung beschert hat. Bei der hier genannten Ausgabe eines altarabischen Evangelientextes durch B. Levin (nicht: Levie), *Die griechisch-arabische Evangelienübersetzung Vat. Borg. ar 95 und Ber. orient. oct. 1108*. Uppsala 1938 handelt es sich um eine solche leider vorerst nur von Mt. und Mk. mit Übersetzung und textkritischem Kommentar zu Mt. Daß durch C. Peters in dieser Zeitschrift 3. Serie. XI S. 188–211 von einem anderen wichtigen arabischen Evangelientext nur Proben geboten werden konnten, wissen deren Leser.

² Vgl. dazu die Nachweise bei Stegmüller S. 225. Die Sachlage ist die, daß wohl alle charakteristischen Erscheinungen, die im Kreise der Tatianüberlieferung im weitesten Sinne für die in dem Papyrus erhaltenen Verse nachweisbar sind, hier tatsächlich wiederkehren und umgekehrt der Papyrustext, abgesehen von den fünf näher zu erörternden völligen Singularitäten, kaum eine Lesart aufweist, die nicht mindestens auch in jenem Kreise bezeugt wäre.

³ Der Gesamttext lautet in der Orthographie des Papyrus und mit den Ergänzungen Stegmüllers: R⁰. Kol. a: αὐτῶ πονηραὶ δοῦλαι πάσαν τὴν οὐφίλιν ἐκείνην ἀφῆκα σοὶ ἐπὶ