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JOURNAL who have not ready access to the MSS of the Odes, ought not to pass uncorrected.

In Ode xx 5 Dom Connolly gives as the literal rendering 'Thou shalt not acquire an alien the blood of thy soul', omitting the preposition *beth* (i. e. 'with' or 'in') before 'the blood'. He adds, 'The Nitrian MS discovered by Professor Burkitt supports the reading of Dr Harris's own MS'. On this hypothesis, he argues that 'acquire' is to be taken as a mistranslation of the Greek $\epsilon\chi\omega$, meaning 'hold' or 'regard', and that the original, which was Greek, meant 'thou shalt not regard as an alien thine own (flesh and) blood'.

But this hypothesis is wrong. Dr Harris's printed text includes the preposition 'with', and, as I have ascertained, the facsimile of his MS in the British Museum also includes it. So too does the Nitrian MS. Accordingly, as regards this particular passage, Dom Connolly's argument, as stated by him, falls to the ground, unless the text be first emended by the omission of the preposition.

This and other portions of Dom Connolly's deeply interesting paper I hope to discuss fully in a forthcoming volume of 'Diatessarica'. I will therefore add nothing but a reiteration of thanks, to which I am especially bound by the fact that Dom Connolly wrote his paper 'in the hope of persuading Dr Abbott, and others also', that Greek was the original Language of the Odes of Solomon. I am not 'persuaded'. But I am none the less grateful.

EDWIN A. ABBOTT.

In a Note in the July number of the JOURNAL entitled 'Greek the original language of the Odes of Solomon', I quoted (pp. 531-532: item II of the Note) the first words of Ode xx v. 5 as follows: $\text{ܠܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ}$; and I stated that this was the

reading both of Dr Harris's MS and of cod. N, discovered by Professor Burkitt. It has been pointed out by Dr Abbott that this is incorrect, and that in both MSS the last word but one is ܕܡܝܬܐ , with the prepositional prefix ܕ . As I proceeded to argue from the Syriac text (in the form quoted above) to an underlying Greek text, and as the presence of the preposition would, had I been aware of it, have involved a somewhat different treatment of the case, I may be allowed to explain how it was that I came to make so strange a misquotation.

In writing the Note I used Dr Harris's second edition of the Odes, in which several textual errors of the first edition are corrected; and I had not the first edition by me at the time. Some time previously

I had entered in the margin of my copy of the second edition the variants of cod. N, published by Prof. Burkitt (*J. T. S.* April 1912), and later on again I had added the further variants printed by Mr Willey (*J. T. S.* January 1913). Thus when the Note was written I thought I had all the textual evidence before me in my copy of the second edition. Now in this edition Dr Harris has introduced into the Syriac text an emendation of the passage xx 5 by reading ܕܢܦܥܝ ܕܢܦܥܝ; and he records the rejected reading of his MS in

a note thus: 'The MS has ܕܢܦܥܝ ܕܢܦܥܝ, which is clearly corrupt:

but ܕܢܦܥܝ is repeated by an eye-error from the previous line, and the correction of ܕܢܦܥܝ to ܕܢܦܥܝ is obvious and easy.' I need hardly point out that according to the customary, and only possible, method of collating Semitic texts, this note states that the MS has *not* got the prepositional prefix ܕ before ܢܦܥܝ. That is how I arrived at the belief that Dr Harris's MS omitted the preposition. Even had I remembered that the first edition contains the ܕ, I should, I think, have concluded that this was now corrected in the second edition.

As regards the reading of cod. N, I failed to notice, in entering the readings of this MS in my copy of the *second* edition, that Prof. Burkitt had collated it with the *first* edition, and that the entry 'N (*sic*)' referred to the reading with ܕ. Prepossessed, I suppose, with the notion that Dr Harris's *emendation* was here in question, I understood the '*sic*' as emphasizing the fact that N supported the reading of Dr Harris's MS, as recorded in his note above, against his emendation. This was an oversight for which the responsibility is mine.

In making this correction I must also state how far, in my opinion, the argument I based on an imaginary reading is affected by the substitution of the real one. It will now be observed that the reading which Dr Harris declares to be 'clearly corrupt' is the one *with* the preposition (ܕܢܦܥܝ ܕܢܦܥܝ) not, as I supposed, one without it. In

this view I partly agree with Dr Harris: it is certainly difficult to see what 'thou shalt not acquire an alien *by* (or *with*) the blood of thy soul' can mean. On the other hand I cannot accept Dr Harris's emendation, for these reasons: (1) because it is based on the supposition that the expression 'blood of thy soul' is incapable of a reasonable explanation; whereas I have pointed out that it is merely good Syriac for 'thine own blood'; (2) because the correction of ܕܢܦܥܝ to ܕܢܦܥܝ is in itself by no means an obvious one, and involves the

further alteration of ܠܐܝܢܐ to ܠܐܝܢܐ; (3) because the meaning arrived at ('thou shalt not acquire an alien by the price of thy silver') is one which, whether the Odes be Jewish or early Christian (particularly if they be Jewish), is altogether unexpected, not to say startling. A prohibition against acquiring even a foreign slave, in such a document as the Odes, would, it seems to me, call for special explanation were it actually attested by the MSS: coming only through an alteration of the text, it can hardly be admitted.

I still think that there was nothing in the Odists' mind about 'acquiring an alien'—about the buying of a slave—at all, whether by the blood of one's soul or by the price of one's silver; but that he meant what is said in Isa. lviii 7, viz. that a man is not to refuse recognition to one of his own race or family, and treat him like a stranger. The difficulty still seems to me to lie 'not in the expression "the blood of thy soul", . . . but in a peculiar use of the verb ܠܐܝܢܐ "to acquire", or, in one of its forms, "to possess", "be possessed of"'. I shewed by an example, which is attested by several MSS, that the Syriac verb might be used as a makeshift translation of ἔχω in the sense of 'hold', 'regard', 'have in a certain relation' to oneself. Of course such a use would be rare, and it might well puzzle even a Syrian scribe. It also involves the construction with two accusatives, which would appear quite anomalous with this verb. Failing to recognize this construction, a scribe would be tempted to alter one of the accusatives into an instrument by prefixing to it the preposition 'by' (i.e. the single letter ܒ). The exact sense to be attached to the clause thus grammatically readjusted would probably not trouble a scribe who had just copied out the preceding nineteen Odes. I would therefore now emend the text by omitting the preposition and, for the rest, explain it as I have done in my Note.

R. H. CONNOLLY.

THE FIRST EPISTLE OF ST PETER AND THE ODES OF SOLOMON.

A RECENT number in the *Religionsgeschichtliche Versuche und Vorarbeiten* is devoted to the problem of 1 Peter (*Die Mysterienreligion und das Problem des I. Petrusbriefes*, Richard Perdelwitz, Giessen, 1911). The author divides the epistle into two parts, and considers that i 3-