

WRITINGS OF EPIPHANIUS OF SALAMIS

by Epiphanius of Salamis

Writings of Epiphanius of Salamis (c. AD 403). Epiphanius of Salamis was an early church father whose writings have been preserved for the edification of the church.

5 Chapters

Table of Contents

0. Writings of Epiphanius of Salamis
1. Weights and Measures - Appendices
2. Weights and Measures - English translation
3. Weights and Measures - Foreword, Introduction
4. Weights and Measures - Preface to the online edition

Writings of Epiphanius of Salamis

Weights and Measures - Appendices

Epiphanius of Salamis, *Weights and Measures* (1935) pp.135-145. Appendices

- Appendix I: The alphabets in Syriac manuscript B
- Appendix II: Translation of the Greek text of section 21.
- Appendix III: Translation of the fragmentary conclusion of the Greek text following section 24.
- Appendix IV: Summary of the weights and measures

APPENDIX I THE ALPHABETS IN SYRIAC MANUSCRIPT B On the opposite page is a photographic reproduction of folio 13c-d of Or. Add. 14620, designated in this work as B. Only the column at left (d) and the line of characters across the bottom of both columns are of interest here. The rest is practically the same as A, and the collation is found in its proper place under folio 60d. The caption at the top of B folio 13d is: "The alphabet of various scripts." The words at the foot of the first subcolumn to the right in 13d are: "The Greek of the books," that is, the uncials. At the foot of the second subcolumn: "Of the numbers," that is, the minuscules, used in writing numbers. At the foot of the third subcolumn: "Tadmorine." To the left of this third subcolumn we read: "The Tadmorine alphabet, that is to say, the Phoenician. Tadmor is Phoenicia of Syria." Since it is well known that the Greek Palmyra was the older Tadmor, the identification of "Phoenicia of Syria" with Emesa, as quoted by R. Payne Smith (*Thesaurus Syriacus*, col. 3066), is in direct opposition to our manuscript. For a discussion of the forms of these Tadmorine letters see J. P. N. Land in *Zeitschrift der Deutschen morgenlandischen Gesellschaft* XXII (1868) 549-51. The word at the foot of the next subcolumn is the Greek *shmeion*, which Lagarde calls "numerorum siglae syriacae veteres" (cf. L, p. 36 n.).

Next toward the left is the Mesopotamian alphabet, without special designation. At the extreme left of the folio are the words, "Additions in 1 the Mesopotamian alphabet are these," referring to the eight characters immediately below, at least some of which are Syriac vowel signs.

Land calls the alphabet-like line of characters across the bottom of the two columns a *Federprobe*, as evidenced by the fourfold writing of C, with the opening in as many directions, and the presence of Greek ϕ . |136

APPENDIX II TRANSLATION OF THE GREEK TEXT OF § 21

21. Thus far, O great lover of the good, we have sufficiently treated the subject of the translators in all that precedes. Hereafter, for the rest, as we

have promised in response to your entreaties, O man of God, we give attention to the weights and measures and numbers in the divine Scriptures, showing whence each one is named and what is the quality, the weight, and the force of each of them. So the kor is a measure. And it occurs in the Gospel according to Luke, where the Savior commends the sagacious steward who re-wrote so and so instead of so many kors in their accounts, and made (it) so and so instead of so many baths of oil. For the names of the measures are as follows: lethekh, homer, bath, seah, modius, cab, choinix, hyfe 2 of fine flour, handful of meal, ardeb, three measures of fine flour, three baskets of coarse meal, nevel of wine, kollathon, alabastron of ointment, kapsakes of water, kotyle of oil, kyathos, metretes of wine, metretes of oil, tryblion, xestes, amphora, aporryma, shafitha,³ hin, chus, the golden stamnos in which the manna was placed, mares, kupros, congiarium. Moreover, the koros is taken from the Hebrew language, where it is called the kor. And it is 30 modii. But the kor gets its name from the fundamental idea of a heap, for the heap is called a charia. And 30 modii heaped together make a camel's load. And (as for) a lethekh, since it is said in the prophet Hosea, "I have hired for myself for a lethekh of barley," but in other codices, "for a homer of barley," they are the same; for they signify 15 modii. But the lethekh is named according to a word of the Hebrews which means a "lifting up," from the circumstance that a young man can lift up 15 modii and place them on an ass. And this is also called the homer. But there are two homers, a great one and a small one, of which the great one is the same as the lethekh, it being also 15 modii, but the small one is 12 baths. And this comes from the Hebrew language, the oil press being synonymously called bith. For "bath"⁴ is interpreted oil press, but it is 50 xestai |¹³⁷ and is the measure of the craft of the oil-presser.⁵ Menasis

or 6 medimnos are taken, I think, from the Roman language, for in that language medium is interpreted as "middle." Menasis, moreover, is used as a measure 7 among the Cyprians and other peoples. And it is 10 8 modii of wheat or barley by the modius of 17 xestai among the Cyprians. But the medimnos varies among the same Cyprians; for the people of Salamis, that is to say, of Constantia, have a medimnos of 5 modii, while those of Paphos and the Sicilians measure it as 4 1/2 modii. (The seah) is called satos,⁹ being derived from the same Hebrew and pronounced as a feminine, but in Greek as neuter, for it is called salon and not satos. And it is an overfull modius, so that the modius is full and because of the overfulness a quarter of a modius (more). But it is called a seah, meaning according to this language a "taking up" or "lifting up," from the circumstance that the one measuring, according to a certain custom, takes the measure and lifts it up. But the name of the modius was invented by the Hebrews with great exactness, being 22 xestai, not in simple fashion or by chance, but from great exactness. For the "just" modius, as the Law is accustomed to say, is measured according to the sacred measure. For the sacred measure is nothing else than the twenty-two works that God did in the six days of the hebdomad.¹⁰ |138

APPENDIX III TRANSLATION OF THE FRAGMENTARY CONCLUSION OF THE GREEK TEXT FOLLOWING §24 But the cab, from the same language, is a different measure, that is to say, the fourth part of a modius. But the choinix and hyfe are one, though called by a double name. And it is 2 xestai and a certain fraction.¹¹ The handful of meal. This is simple and clear to all. The ardeb. This measure was named by the Egyptians, and it is 72 xestai. And this also is so composed with great exactness. Seventy-two men were building the tower at the time when the one language was confounded into seventy-two. Hence also they are called meropes, because of the divided speech. But the metretes has the same capacity according to the sacred measure.

"Three measures of fine flour," those which Abraham commanded Sarah to prepare for the angels, from which measures he commanded an ash cake 12 to be made. Every one of these measures held an omer. The omer,¹³ however, was the tenth part of the great measure, that is, of the ardeb, which makes 7 1/5 xestai.

Three baskets of coarse meal, where they were at that time accustomed to put the coarse meal. But it is a kind of wheat¹⁴ cut in two. The nevel of wine, which is a measure of 150 xestai. The seah is 56 xestai.¹⁵ The alabastron ¹⁶ of ointment is a little glass jar containing a libra of |139 oil, and the capacity is half a xestes. But it is called an alabastron because of its fragility.

(As for) the kapsakes of water, 12 xestai of water is the capacity; but the kapsakes prepared for Elijah is 4 xestai. The kotyle is a measure, it is half a xestes. And it is called a kotyle because the xestes is cut in two. The kyathos is the sixth part of a xestes. But the Scripture calls the kyathoi medekoth. And it calls the strainers masmaroth, which we also call ethmoi. But both are called by the same name because they have also the same use. The tryblion is a saucer ¹⁷ in form, that is, a dish,¹⁸ but it has the capacity of half a xestes. The Alexandrian xestes holds 2 librae of oil by weight. The aporryma is employed as a measure only among the Thebans, for it is half a saites. The true saites, however, is 22 xestai. The sabitha.¹⁹ This is the Syriac term which is translated "the drawing vessel of the wine press"; among the people of Ashkelon it is 22 xestai. The hin. The great hin is 18 xestai; the sacred hin is 9 xestai. The chus is 8 xestai. But the one called "sacred" is 6 xestai, which is the twelfth part of a metretes. The talent is that measure used in weighing that exceeds every other, 20 and in librae 20 it is 125 librae, 6,000 lepta to the talent, which lepta are called assaria; but the denarion is 60 assaria, and the silver (talent) is 100 denaria.²¹

Now the silver (coin) was coined as a coin from the beginning, but it was coined by the Assyrians.²² And they say Abraham brought the coin into Canaan. The 1/125 part of the talent is 1 libra. But the libra is 12 ounces. And the ounce contains 2 staters. |140 And the stater is half an ounce, being a didrachmon.²³

Concerning the shekel.²⁴ The shekel, which is also called the kodrantes, is the fourth part of an ounce, half of the stater, being 2 drachmae, for the drachma was the eighth ²⁵ part of the ounce. And the drachma was called the holke. By this weight, the shekel,²⁶ they weighed the hair of Absalom whenever he had his hair cut, the weight being 125 shekels, which is an ounce of 1 shekel, amounting to 2 1/2 librae.²⁷

Even the obolus was coined among silver (coins). But this was the eighth part ²⁸ of the ounce, the one made not of silver but of iron. But there was also another obolus coined of silver, being a very small coin, the eightieth part of the ounce. For it is said in Leviticus: "The didrachmon is 20 oboloi." We have already shown that the didrachmon is the fourth part of the ounce. The chalkoi. The Egyptians invented these. There are two silver (coins) coined, and the silver (coins) are called copper among the Alexandrians. But the chalkus is the eighth part of an ounce by weight, like the drachma. The mina, which is called the mane ²⁹ in Hebrew. But the Italian mina is 40 staters, which is 20 ounces, a libra and two-thirds. And there have been many types of silver coins from time to time. The nummus was coined by a certain Numa, king of the Romans. But the ancients called half of the silver (denarius) ³⁰ the dichryson. |141 And this silver (denarius) is what the Romans call the miliarisium, which is translated "military gift." This dichryson also was the silver (coin) that was later called repudiated, because after a time the king was killed and his stamp, which had been engraved upon the dichryson, was removed from it. For thereafter when one was found bearing the image of the dead king it was accounted repudiated, that is, fraudulent. The follis, which is also called the talent.³¹ But it is double, composed of 2 silver (minas), which is 208 ³² denarii. And the follis is 2 lepta according to the copper coinage, but not according to the silver

coinage. The mares is a measure of 2 pots among the people of Pontus. But the pot among them is 10 xestai, so that the kupros 33 is 20 Alexandrian xestai.

Among the same people of Pontus the kupros is a measure of dry produce of 2 modii, which 34 is said by them to be 5 choinikes. And the choinix among them is 5 35 xestai, so that the kupros would be 20 xestai. For among them the great modius is 24 xestai. The kollathon among the Syrians is half of a liquid seah, and it is 25 xestai. And the congiarium is a liquid measure, and called the same among the Hebrews. This measure is explained in the Chronicle of Eusebius and by other chroniclers, (who tell) how each of the kings in (his) time in accordance with (his) ambition made grants to the Roman populace for good cheer.³⁶ It is to be interpreted "put together" or "coiled up." |142 [Notes moved to the end and renumbered] 1. 1 Lit., "upon" or "to."

2. 1 Lagarde says both c and r read ■φε;

he has ο■φε■

in text.

3. 2 Lagarde says both c and r read σαβιθα;

his text reads σαφιθα.

4. 3 Greek: βαδον.

5. 4 This ■λαιοτρ■πτης

should

be added to the Greek lexicon.

6. 5 Greek: h2; but κα■

would fit the plural verb better.

7. 6 This sense of μετρ■ω

in the passive is not indicated in the lexicons.

8. 7 Petavius (see Dindorf's ed. of

Epiphanius IV1 98) says that the emendation of δε και

to δεκα was made already by Cornarius.

9. 8 I.e., seah.

10. 9 I.e., the week (of creation).

11. 1 Greek: ποστημορ■ον.

12. 2 Lagarde has the singular; Dindorf uses the plural without

any word of explanation. Lagarde's footnote says both c and r read αρτου.

13. 3 Both Lagarde and Dindorf declare that their sources

read γομον, but Lagarde prints

γομορ

in his text; there can be no

doubt as to the meaning.

14. 4 Both Lagarde and Dindorf read ρτου

instead; but in

his Symmicta I 211 and 215 Lagarde has στου

from various

fragmentary Greek mss.

15. 5 But 50 in Syriac § 32.

16. 6 Originally the name of a mineral (a variety of gypsum or calcite) from which vases and jars were made; but the term came later in careless popular speech to be applied to such objects made of other substances.

17. 7 ψβαφον for the more usual

ξβαφον.

18. 8 See p. 55, n. 372.

19. 9 Cf. p. 136, n. 2; the Syriac is shafitha.

20. 10 κατα δ τιν ληρισμον, emended to

λιτρισμιν

by

both Lagarde and Dindorf. Lagarde, op. cit. I 216, gives this latter

word.

21. 11 Much of this sentence is hopelessly corrupt; cf. Hultsch, Metrologicorum scriptorum reliquiae I 143 f. and 265, who gives on pp. 143 f. the emended reading translated above. Cf. also p. 57, n. 394, on denarion, denaria.

22. 12 For the emended reading (σσυρων

rather

than σσαρων) cf. Hultsch, op. cit. I 265.

23. 13 Petavius (see the edition of Epiphanius by Dindorf or that

by Migne) thinks δ δραχμς
was originally written and that a scribe
copied the numeral mark as ι and thereupon further modified his text,
thus giving us an inaccurate statement and a most unusual term, διδραγμα
instead
of δ δραχμων.

24. 14 According to Lagarde, both c and r read
σιμου.

25. 15 Both Petavius and Hultsch (op. cit. I 265) insist
that h ("eighth") must be supplied to make sense out of this
sentence. Lagarde, op. cit. I 216, gives, indeed, ογδοον.

26. 16 Lagarde, op. cit. I 216, adds
φημι,

corresponding to the Syriac @ in § 48, and also uses the finite verb στήμιζον
rather than a participle.

27. 17 Again corrupt. Cf. § 48 and Lagarde, loc.cit.

28. 18 Hultsch, op. cit. I 266, emends to this reading,
which is found in Lagarde, op. cit. I 217.

29. 19 This spelling is cited by Hultsch, op. cit. I 266.

30. 20 The Lexicon of Sophocles identifies this
ργυρον

with the miliarision, the equivalent of the denarius.

31. 21 Hultsch, op. cit. I 267, and Lagarde, op. cit. I
217, give the true reading, βαλντιον, "bag" or
"purse"; cf. § 53.

32. 22 Lagarde says that r reads 220 denarii. The Syriac
says 2 1/2 silver (minas) and 250 denarii; cf. § 53.

33. 23 Where the word mares might be expected; but kupros
is the only reading I have been able to find in either Greek or Syriac. Cf.

p. 63, n. 448.

34. 24 "Which" apparently refers to the kupros, but should refer to a single modius.

35. 25 Lagarde, op. cit. I 218, and Hultsch, op. cit. I 270, supply the right number, 2 xestai.

36. 26 One of the meanings of congiarium is a gift bestowed upon the populace on some festival occasion.

APPENDIX IV SUMMARY OF THE WEIGHTS AND MEASURES Superior figures indicate the section in which any particular equation is found.

MEASURES OF CAPACITY kor.....30 modii21 lethekh.....15
modii21.....great homer21 bath.....50 xestai21.....little homer3
menasis.....10 modii21 modius.... 17 xestai in Cyprus21.....22 xestai usually21.... 24
xestai in Pontus64 medimnos.... 5 modii in Constantia21.... 4 1/2 modii in Paphos and Sicily21
seah*.....1 1/4 modii21 cab.....1/4 or 1/5 or 1/6 modius25 choinix... 1/8 (Cyprian) modius26... 2
xestai26.... hyfi26.... 2 handfuls26 ardeb (dry measure).....metretes (liquid measure)28
metretes.....72 xestai usually28.....104 xestai of wine in Cyprus28also measured as 88 xestai
28.....82 xestai 28.....and 96 xestai 28 "three measures".....little omer28.....6 xestai28, 30 †
omer.....1/10 ardeb30.....7 1/5 xestai30 nevel.....150 xestai32.....3 liquid seahs32.....
amphora3 or foreus32 liquid seah.....50 xestai32 kollathon.....1/2 liquid seah33.....25
xestai33 shatifta.....alabastron 34.....1/2 xestes 34.....libra of oil34 great kapsakes. . .12 xestai
35... .spondeion 35.....1/4 liquid seah35.... qevuna (?) 35 |143 small kapsakes = 4 xestai35...
.stamnos35.....qevurta (?)35 kotyle.....1/2 xestes36 kyathos.....1/6 or 1/3 xestes31
tryblion.....1/2 xestes 38 xestes.....2 librae of oil in Alexandria39.....8 librae in Pontus39
.....22 ounces in Italy39.....20 ounces in Nicomedia3924 ounces in the xestes castrensis
39.....sextarius 55 aporryma.....1/2 saites 40.....11 xestai 40 true saites.....22 xestai 40
Nicaean saites.....8 or 10 xestai 40 shafitha.....sapation 41.....22 xestai in Ashkelon41.....18
xestai in Azotus41.....14 xestai in Gaza41 great hin.....18 xestai 42 sacred hin.....9 xestai
42 complete chus.....8 xestai 43.....1/9 metretes 43.....1/6 samios 43 sacred chus.....6
xestai43.....1/12 metretes 43 mares.....2 pots in Pontus54.....20 Alexandrian xestai 3,54 pot (of
the Pontians).....10 xestai 54 kupros.....2 modii 54.....10 choinikes 54.....20 xestai (dry
measure)54 congiarium.....6 xestai.55 little xestes.....sexton 55 MEASURES OF WEIGHT
talent....6,000 lepta or assaria 45.....125 librae 45 centenarius.....100 librae 45 libra ... 12
ounces46.....288 grams54.....1,728 carats54.....3,456 barleycorns 54 ounce.. .2 staters47... .24
grams54... .4 shekels54.....8 lepta 54.....7 oboloi54 stater.....2 double zuze 47 gram.....6 carats
54 shekel.....2 lepta 48.....2 zuze 48.....kodrantes 2 (another) kodrantes.....25 denarii 48
zuza.....lepton 48.....holke 48.....1/8 ounce48 iron obolus.....1/8 or 1/7 ounce49 silver
obolus.... 1/80 ounce49 |144 Italian mina.....40 staters51.....20 ounces51.....1 2/3 librae51
Theban mina.....60 staters51.....2 1/2 librae 51 other minae.....2 or 4 librae 51
assarion.....100 lepta 2 MEASURES OF LENGTH AND AREA field.... 5 or 6 seahs58.....5
plethra of land of the first class or 6 plethra of land of the second class59 jugon.....5 or 6

fields58.....30 sataeans 59.....koraeen 59 field.....20 akainai by 20 akainai 59 akaina.....6 2/3 cubits59 Egyptian field.....100 cubits by 100 cubits59 plethron.....20 (akainai) by 20 cubits59 koraeen of second class.....60 sataeans59 jugum.....2 1/3 sataeans59 sataean (modius).....5 or 6 cabs59 jugera.....called zyga in Cyprus,59 syntesmata elsewhere59 decad.....(apparently) 10 days' plowing among the Palestinians, 10 sataeans, about 5 Roman jugera 59 cubit.....length of forearm to tip of middle finger60 cubit... .24 fingers60... .3 spans60... 6 hands60... 4 palms or hand-lengths60 square cubit.....48 fingers60 solid cubit..... 192 fingers60 finger.....8 lepta 60 palm (handlength).....6 fingers60 span.....8 fingers60 hand.....4 fingers60

COINS denarion.....60 assaria 45 silver (talent).....100 denaria 45.....6,000 lepta 2.....nomisma 2 stater.....2 double zuze 47 shekel.....2 lepta 48.....2 zuze 48 silver mina.....100 denarii 48 kodrantes.....25 denarii 48.....ködarion 3,48 iron obolus.....1/8 ounce 49 |145 silver obolus.....1/80 ounce49 double zuza.....20 silver oboloi49 chalkus.....zuza 50.....1/8 ounce50 nummus.....dichryson 52.....1/2 silver (denarius) 52 silver (denarius).....miliarision 52 lepton.....assarion 45.....ziretia 52.....obolus 3 double follis or purse.....2 1/2 silver (minae)83.....250 denarii 53 follis.....125 silver (denarii) 53 follis.....2 lepta according to the copper coinage 53 folis.....sala or (better) selac 53.....1/2 ounce 53

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* Apparently based on the Cyprian modius of 17 xestai, which would make the seah about the same as the usual modius of 22 xestai, more exactly 21 1/4 xestai. Peshitta and LXX identify seah and modius in Matt. 5:15. The seah is a dry measure.

† But cf. § 8. This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode in the Palatino linotype font.

Weights and Measures - English translation

Epiphanius of Salamis, Weights and Measures (1935)

pp.11-83. English translation

- Syriac introductory sections

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Introduction

- Signs Used in the Scriptures
- Why, How, and When the Greek Translations Were Made
- The Septuagint

-

Aquila

-

Symmachus

-

Theodotion

- The Fifth and Sixth Translations
- Origen's Edition of the Combined Texts

-

Measures

- Of Capacity
- Of Weight, Including Coinage
- Of Capacity, Local Usages
- Of Area and Length
- Concerning Names of Places, in Part 1
- Individual Sites
- The Quarters of the Heavens
- The Geography of Palestine

- The Stars
- Geographic Terms
-

Colophon

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

{45a} THE TREATISE OF ST. EPIPHANIUS ON WEIGHTS AND MEASURES (SYRIAC INTRODUCTORY SECTIONS)¹

1. [Further, it is well that we should know] what occasion induced Saint Epiphanius to compose ² this treatise on the measures and weights in the divine Scriptures. The occasion arose in the church when Saint Epiphanius, bishop of Constantia in Cyprus, was summoned by the God-fearing kings Valentinian,³ Theodosius, Arcadius, and Honorius, by letter. There was dwelling in Constantinople a certain venerable priest, Bardion by name, a Persian by race, a learned man, eager to learn (whatever is of) value in the divine Scriptures. He found weights and measures in the divine Scriptures; he sought information about them from Saint Epiphanius, the bishop. Then, perceiving the diligence of the one asking, he (the bishop) devoted himself to the task of collecting (information) from all the divine Scriptures and a multitude of histories. And when he had done this, he wrote it out in orderly fashion. And these things were finally composed and written {45b} as follows.

2. A list in brief of the topics found in this treatise.⁴ Concerning weights. The talent, of 125 librae.⁵ The assarion,⁶ 100 lepta, by which (term lepton) also the smallest (weight) among the Hebrews is translated. The nomisma, 60 assaria; the assarion, however, consists of 100 denaria.⁷ The nomisma of silver; hence they say also silver (talent) in the

Scriptures. The nomisma, that is to say, the silver (talent), |12 they divide into 6,000 lepta; it is also what accountants call the unit. The centenarius of 100 librae, which the Romans invented. The libra, 12 ounces; but the ounce is 2 stater, and the stater 4 zuze. Two zuze, 1 shekel, which is one-fourth of an ounce. The kodrantes, which also has the weight of 1 shekel, that is one-fourth of an ounce.⁸

{45c} But the kodarion is so named from the fact that it is tied up (in a purse) when it is changed. There was also an obolus which contained one-eighth of an ounce; it was of iron and in the form of an arrow. But there was also another obolus that was coined of silver, one-eightieth of an ounce. The chalkoi were found among the Egyptians, who originally made 8 to the ounce, each one of which was a zuzå. The Italian mina, of 20 ounces; but the barbarian, which is also the Theban, of 30 ounces. And, finally, they minted other kinds also, sometimes of 2 librae and sometimes of 4 librae. The dichryson ⁹ was half of the silver (denarius), and the silver (denarius) was a zuzå. And this dichryson was also finally called repudiated, because of him who had coined it. And there is also a silver coin called the folis, having {45d} the weight of half an ounce. And the folis, (so called) because of the roundness of its form, is that which is found among the Hebrews as the @@@ ,¹⁰ which, moreover, is 2 double zuze of silver. But among the Romans there were formerly 125 11 by number in the measure called the follis, which is also the bag, that is to say, the purse.¹²

Two lepta, 1 shekel, which is one-fourth of an ounce. Every lepton, an obolus.

3. Concerning the measurement ¹³ of land and measures (of capacity). The "field" ¹⁴ is a land measure and consists of (the land sown by) 5 or 6 seahs. The kor is 30 modii. The lethekh is 15 modii, the same as the great homer.¹⁵

The great homer, 15 modii. The bath, |13 otherwise the little homer, 50 xestai. The seah, an overfull modius, that is to say, because of its overflow, a modius and a {46a} quarter. The modius, of 22 xestai, which is also the sacred measure. The cab, among some one-fourth of a modius, among others one-fifth, and among a few one-sixth. The choinix, among the Cyprians one-eighth of the modius, which (with them) is 17 xestai, making $2 \frac{1}{8}$ xestai. The hyfi 16 of fine flour, being the same as the choinix. The handful of meal, what the hand can grasp; and so the measure signifies as much as the hand can hold.¹⁷ The ardeb, 72 xestai, which also is found as a sacred measure. Three measures of fine flour, one-tenth, it is said, of an ardeb, that is, $7 \frac{1}{5}$ xestai, (in) every measure. But each measure holds an omer; and, again, in every measure (are) 3 (little) omers, every one of them 2 xestai and one-{46b} third and one-fifteenth. Three measures of fine flour are not a measure but a kind, that is, broken grains of wheat that have been ground and have fallen into baskets.¹⁸

The nevel of wine is a measure of 150 xestai, that is to say, 3 liquid seahs; for a liquid seah consists of 50 xestai. The kollathon, among the Syrians half of a liquid seah, which is 25 xestai. The shatifta ¹⁹ of ointment, a vessel round in form, containing a libra by weight, that is to say, half a xestes. The aporryma, only among the Thebans, which is half a saites, of 11 xestai; for a complete saites is 22 xestai. The kapsakes of water, the great one of 12 xestai; but the small one that was provided for Elijah ²⁰ was of 4 xestai. The kotyle of oil, one-half a xestes. {46c}

The kyathos, a measure for mixed wine, the xestes being divided sometimes into 6 parts, sometimes into 3. The metretes of wine; great is the variation in this measure, but according to the sacred measure 72 xestai. The metretes of oil indicates the same measure. The tryblion, shaped

like the scutella, 21 but a measure
of half a xestes. The xestes; there is great variation in the xestai,
the Pontic being four times the Alexandrian, 8 librae in oil, but the
Italian 22 ounces, the Alexandrian 2 librae, the castrensis 2 librae
|14 and two-thirds and a little
(more), the Nicomedian 20 ounces. The amphora, said to be the same measure as
the nevel, for the Cyprians call a jar of 150 xestai an amphora.
The shafitha, which among those of Ashkelon is of 22 xestai, among
those of Azotus of 18 xestai, among those of Gaza {46d} of 14 xestai. The
hin, the great one, 18 xestai, which is one-fourth of a metretes; but
the sacred one is 9 xestai. The chus, the complete one, of 8 xestai,
but the sacred one of 6 xestai. The golden stamnos,22
which was of 4 xestai, in which was the manna. The mares, among
the Pontians 2 jars, each one of 10 xestai, which is 20 Alexandrian xestai.
The kupros, among them 2 modii. The congiarium, of 6 xestai.
The menasis, among the Cyprians and others 10 modii of
wheat or barley. The medimnos of the Cyprians varies; for those of
Constantia say 5 modii, but those of Paphos and the Sicilians say 4 1/2 modii.
Here ends the (list of) topics. |15

{47a}

(THE TREATISE) OF ST. EPIPHANIUS, BISHOP OF THE CITY OF
CONSTANTIA IN CYPRUS, ON MEASURES AND WEIGHTS AND NUMBERS AND OTHER
THINGS

THAT ARE IN THE DIVINE SCRIPTURES

1. Whoever wishes to have an understanding of the terms most frequently
employed in the divine Scriptures----I mean the measures and weights and an
understanding of other things 23 ----let

him take the trouble to read this memorandum. And first of all, it is well for
him who is a lover of learning to know how many divisions there are in the

prophetic writings.²⁴ For the prophetic writings

are divided into ten classes,²⁵ as follows:

1. Teachings ²⁶ 6. Punishments,²⁸ wailings ²⁹ 2. Contemplations ²⁵ 7. Lamentations 3. Exhortations 8. Prayers 4. Rebukes ²⁷ 9. Narrations 5. Threatenings 10. Predictions And these signs are employed in the prophetic writings:³⁰ {47b} @ for the rejection of the ancient people; @ for the rejection of the law that is in the flesh; @ for the new covenant; @ for the calling of the Gentiles; @ for the Messiah; @ for the promises to the ancient people; @ for obscure passages in the Scriptures; @ for foreknowledge of things going to take place. |16

2. And inasmuch as some have also supplied the Scriptures with marks of punctuation, these also are employed as marks of punctuation : acute (accent) ';

grave (accent) ' ; circumflex ^; long (vowel)

; short (vowel) @; rough (breathing) @ ;³¹

smooth (breathing) @ ;³¹ apostrophe ';

hyphen -; hypodiatole @. Concerning the asterisk, the obelus, the lemniscus, and the hypolemniscus, that is, the signs that are in the divine

Scriptures.³² The asterisk is this *; and wherever

used it indicates that the word used occurs in the Hebrew, and occurs in Aquila

and Symmachus, and rarely also in Theodotion. {47c} But the seventy-two

translators passed it by and did not translate it, because such words were

repetitious and superfluous. And in elucidation of the things that have been

said,³³ let it be said by means of a brief

quotation, so that from the one instance you may understand others. There occurs

in the first part of Genesis w"j 'dhm slw'jm sn' wths' mjwth sn', ³⁴

which is translated, "and Adam lived thirty years and nine hundred

years," as Aquila also agrees. Here the seventy-two translators, being

Hebrews and having been carefully instructed from early youth in the language of

the Hebrews as well as that of the Greeks, did not merely translate the Hebrew

writing into the Greek, but also, translating with insight, they retained the

expression that was uttered twice among the Hebrews; but, instead of the word

"year" being employed in two places, they used it in but one. What was

considered lameness they changed to smoothness when [they said, "And Adam

lived] nine hundred and thirty years," where, moreover, they did not eliminate {47d} a single word. But they also handed down accurately 35 a reading which in the Hebrew cannot be expressed as concisely as when the seventy-two say, "Adam lived nine hundred and thirty years." But it is not thus in the Greek, so that Aquila translated superficially, saying, "Adam lived nine hundred years and thirty years." For |17 behold, O lover of learning,³⁶ that it does not give smoothness to the sentence, having regard not to clearness of expression but to the exactness of the repetition of the word. Now this seems to some to be an omission made by the seventy-two, while by Aquila and Symmachus and other translators it is translated without any omission. However, there has been no (real) omission by the seventy-two. But, moreover, by the followers of Aquila, with harshness of sound the word is superfluously used in two places instead of one, that is, instead of "years," "year" and "year." 37 Therefore the seventy-two omitted the word "year" in one place. {48a} But when the followers of Aquila came later and filled in the things that had been omitted by the seventy-two, they seemed altogether superfluous. And Origen, coming after them, restored the word that was lacking in every place, but placed the asterisk by it. Not that the word was of necessity required in all cases ----for it was superfluous----but because he would not permit the Jews and Samaritans to find fault with the divine Scriptures in the holy churches, since there is nothing in the words with asterisks disparaging to the faith; for they are (merely) superfluous and repetitious, as we see by reading in the case of Adam and his life, since even from the shorter sentence you are also able to insert the other words by which the asterisks have been placed. But that you may know also why he placed the asterisk {48b} by these words, without malice we have said this also. You know, O reader, that there are stars in the firmament of heaven, even if they are obscured by clouds or the sun. It was with this thought that he acted

when he placed the asterisks, that he might show you that the words to which the asterisks are attached are fixed in the Hebrew Scriptures like the stars in the firmament of heaven, but that they have been obscured by the translation of the seventy-two as the stars are obscured by the clouds. This is the significance of the asterisk.

3. As to the story of the obelus, it goes this way. The obelus is that which is made - , for it is written in the form of what is called the line. But according to Attic usage obelus means spear,³⁸ that is, lance. And |¹⁸ in the divine Scriptures it is placed by those words which are used by the seventy-two translators but do not occur among the followers of Aquila or Symmachus. For the {48c} seventy-two translators added these words of themselves, not uselessly but, rather, helpfully. For where they added words lacking in these (other versions), they gave clearness to the reading, so that we regard them as not disassociated from the Holy Spirit. For they omitted those that had no need of repetition; but where there was a word that was considered ambiguous when translated into the Greek language, there they made an addition. This may be surprising, but we should not be rash to bring censure, but rather praise that it is according to the will of God that what is sacred should be understood. For while they were seventy-two in number and on the Pharian island, but called Anoge,³⁹ opposite Alexandria, they were in thirty-six cells, two in each cell. From morning to evening they were shut up, and in the evening they would cross over in thirty-six small boats and go again to the palace of Ptolemy Philadelphus and dine with him.⁴⁰ {48d} And each pair slept in (one of) thirty-six bedchambers, so that they might not talk with one another, but might produce an unadulterated translation. Thus they conducted themselves. For, having constructed the thirty-six cells already mentioned, over on the island, and formed them into pairs, Ptolemy shut them up in them two by two, as I have said. And with them he shut up two youths

to minister to them in preparing food and (in other) service, and also skilled 41 scribes. Moreover, he had made no opening into these cells through the walls, but in the roof above he opened what are called roof windows. But while thus abiding from morning to evening shut in by locks, they were translating as follows. To every pair one book was given. That is to say, the book of the Genesis of the Avorld to one pair, the Exodus of the Israelites to another pair, that of Leviticus to another, and the next book in order to the next; and thus were translated the twenty-seven {49a} recognized canonical books, but twenty-two when counted according to the letters of the alphabet of the Hebrews.

|19

4. For the names of the letters are twenty-two. But there are five of them that have a double form, for k has a double form, and m and n and p and s.⁴² Therefore in this manner the books also are counted as twenty-two; but there are twenty-seven, because five of them are double. For Ruth is joined to Judges, and they are counted among the Hebrews (as) one book. The first (book) of Kingdoms ⁴³ is joined to the second and called one book; the third is joined to the fourth and becomes one book. First Paraleipomena is joined to Second and called one book. The first book of Ezra is joined to the second and becomes one book.⁴⁴ So in this way the books are grouped into four "pentateuchs," and there are two others left over, so that the books of the (Old) Testament are as follows: the five of the Law---- {49b} Genesis,⁴⁵ Exodus, Leviticus, Numbers, Deuteronomy----this is the Pentateuch, otherwise the code of law; and five in verse----the book of Job, then of the Psalms, the Proverbs of Solomon, Koheleth, the Song of Songs. Then another "pentateuch" (of books) which are called the Writings, and by some the Hagiographa, which are as follows: Joshua the (son) of Nun, the book of Judges with Ruth, First and Second Paraleipomena, First and Second Kingdoms, Third and Fourth Kingdoms; and this is a third "pentateuch." Another

"pentateuch" is the books of the prophets----the Twelve Prophets

(forming) one 46 book,46

Isaiah one,46 Jeremiah one,46

Ezekiel one,46 Daniel one 46----and

again the prophetic "pentateuch" is filled up.47

But there remain two other books, which are (one of them) the two³⁰

of Ezra that are counted as one, and the other the book of Esther. So twenty-two

books are completed according to the number of the twenty-two {49c} letters of

the Hebrews. For there are two (other) poetical books, that by Solomon called

"Most Excellent," 48 and that by Jesus

the son of Sirach and grandson of Jesus----49 for

his grandfather was named Jesus 49 (and

was) he who composed Wisdom in Hebrew, which his grandson, |20

translating, wrote in Greek----which also are helpful and useful, but are not

included in the number of the recognized; and therefore they were not 50

kept in the chest, that is, in the ark of the covenant.

5. But, further, this also should not escape you, O lover of the good,

that the Hebrews have also divided the book of Psalms into five books, so that

it is yet another "pentateuch." For from the first Psalm to the

fortieth they reckon one book, and from the forty-first to the seventy-first

they reckon a second; from the seventy-second to the eighty-eighth they make the

third book; for the eighty-ninth to the one hundred fifth they make the fourth;

from the {49d} one hundred sixth to the one hundred fiftieth they unite into the

fifth. For every Psalm that had as its conclusion, "Blessed be the Lord, so

be it, so be it," they thought to be appropriately the end of a book. And

this is found in the fortieth and in the seventy-first and in the eighty-eighth

and in the one hundred fifth, 51 and

(thus) the four books are completed.51 But the

conclusion of the fifth book, instead of the "Blessed be the Lord, so be

it, so be it," is "Let everything that breathes praise the Lord!
Hallelujah!" For when they thus reckoned they thereby completed the whole
matter.⁵² Thus they are twenty-seven; but they are
counted as twenty-two, even with the book of Psalms and those by Jeremiah----I
mean Lamentations and the epistles of Baruch ⁵¹
and of Jeremiah,⁵¹ although the epistles are
not in use among the Hebrews, but only Lamentations, which is joined to
Jeremiah. In the way we have related they were translated. They were given to
every pair {50a} of translators in rotation, and again from the first pair to
the second, and from the second pair to the third; and thus they went, every one
going around.³⁷ And they were translated thirty-six times, as the
story goes,⁵³ both the twenty-two ⁵⁴
and the seventy-two ⁵⁴ that are apocryphal.

6. And when they were completed, the king sat on a lofty throne; and
thirty-six readers ⁵⁵ also sat below,⁵⁵
holding thirty-six duplicates |21 of
each book, and one had a copy of the Hebrew Scriptures. Each reader read alone,
and the others kept watch. No ⁵⁶ disagreement was
found, but it was such an amazing work of God that it was recognized that these
men possessed the gift of the Holy Spirit, because they agreed in translation.
And wherever they had added a word all of them had added the same, and where
they had made an omission all alike had made the omission. And there was no need
for the omitted words, but for those they added ⁵⁷
there {50b} was need. But that what is said may be clear to you, how
marvelously, under the guidance of God and in the harmony of the Holy Spirit,
they translated harmoniously and were not at variance with one another, in order
that thereby knowing and being assured you may agree with our statement, I shall
give you a demonstration of these things by means of a brief quotation.⁴³
In the one hundred fortieth Psalm it is put in the Hebrew thus: °dhonj 'lkh

qrjth, sm' 'jlj, 'bhjt' 'qol, 58 which

is, being translated, "O Lord, I have cried unto thee; answer me; consider the voice." But the Hebrew does not have "of my request." 59

Behold, then, how lame it is found to be! So the seventy-two translators, when they added "of my request," made the line unhalting and translated:

"O Lord, I have cried unto thee; answer me; consider the voice of my request." And behold in what beautiful style the psalm is (now) chanted!

Understand then, from this very brief statement, the similar things {50c}

inserted by these translators everywhere in the additions, for the words are well added in explanation 60 and for the advantage

of the peoples about to be called to the faith of God and the obtaining of the inheritance of life from the divine words of the Old Testament and the New.

7. And in the same way also, Origen, doing well in making use of the asterisk, likewise also made use of the obelus as a symbol. Oh that he had done the other things as well! For when he had placed the six translations and the Hebrew writing, in Hebrew letters and words, in one column (each), he placed another column over against the latter, |22

in Greek letters but in Hebrew words, for the comprehension of those unacquainted with the Hebrew letters, so that by means of the Greek they might know the force of the Hebrew words. And so, in the Hexapla or Octapla, which is 61 by him, where the two columns {50d}

of Hebrew and the six translations he set in order side by side, he has contributed to the lovers of the good a great increment of knowledge. If only in his discourses he had not erred, bringing harm to the world and to himself, when he taught wrongly the things pertaining to the faith and explained most of the Scriptures in an unorthodox manner. But I will take up the account of the obelus again.⁶² Now we have said that obelus means lance,

but the sword is the destructive one.⁶³ Where

therefore the word is found to be used by the seventy-two but does not occur in

the Hebrew, by the sign of the obelus placed beside the word it is known that the word is to be lifted up 63 from the native place, that is to say, from the soil of the Scriptures, as something that is not in the place in the Hebrew Scripture. And I have explained the things pertaining to the asterisk and the obelus.

8. 64 Concerning the lemniscus.64

But I must tell the things pertaining to the lemniscus ÷ and the hypolemniscus @ . {51a}The lemniscus, as the sign is here placed, is that which is written ÷. It is a line between two dots, that is to say, points, one being above and one below. And it is found among physicians in physiology, and gets its name from surgery upon the body. When (the flesh) is separated, that is to say, cut apart, by two straight cuts, then in the middle of the two divisions of the cut place, because of the cuttings,65 each one straight, the figure of the obelus is completed on the body. But when the dressing 66---- which is a piece of linen cut off in a form long and narrow----is applied on one side of the cut and crosses to the other, it is well called by physicians the lemniscus, because of the overflowing (pools) when the |23 dressing is flooded by the discharge from the place.67

Therefore this kind of sign also they attach to the divine words, that when {51b} there is found in rare instances in the translation of the seventy-two a dissonant word, neither subtracted from nor added to words similar to it, you may know, because of the two points placed by it, that this word was translated by one or two pairs. But they were read in two ways or similarly. And that this also may be clear to you and easy to understand, I would also say concerning it: When you find that it is said 68 in Psalm 70, "My mouth proclaims thy righteousness," 69 70 instead of "proclaims thy righteousness" 70 is

"proclaims thy righteousnesses." And again in Psalm 71 70
it says,⁷⁰ "And their 71
name is honored before him";⁷² but instead of
this it is put, "And their 71 name is honored
in his eyes." And so you may find it in many places, where there is nothing
taken away or changed but it is the very same (in meaning), though expressed
differently, so that it is not foreign to the others;⁷³
they are read both ways. And they are so {51c} indicated by the lemniscus when
a word is found thus employed by one or two pairs. Now we have explained
sufficiently ⁷⁴ the things concerning the lemniscus.

In like manner also we make explanation concerning the hypolemniscus, so
that if you find the sign written ----, which is a simple line having the form
of the obelus, with a dot, that is to say, a point, under it, you may know that
it is a sign indicating the symbol of the hypolemniscus. Where now it is
found placed by a word, it is indicated that by one pair of translators the word
was omitted ⁷⁵ in the place,⁷⁵
as the single dot indicates, and there is also a double or consonant ⁷⁶
reading of the word by which it is placed. This is our ⁷⁷
explanation of the asterisk, the obelus, the lemniscus, and the hypolemniscus,
O lover of the good.

9. And it is well for us also to explain the matter of the translators. For a
knowledge of them will be helpful to you, since {51d} by the inclusion |24
of their story it will be seen who and whence ⁷⁸
and of what race each of them was, and what was the cause of their ⁷⁹
translating. And the first translators ⁸⁰ of the
divine Scriptures from the Hebrew language into the Greek were seventy-two men
in number, those who made the first translation in the days of Ptolemy
Philadelphus. They were chosen from the twelve tribes of Israel, six men from
each tribe, as Aristeas has transmitted it in his work.⁸¹

And their names are these:⁸² first, from the tribe of Reuben, Josephus, Hezekiah, Zechariah, Johanan, Hezekiah, Elisha; second, from the tribe of Simeon, Judah, Simeon, Samuel, Addai, Mattathias, Shalmi (Eschlemias); third, from the tribe of Levi, Nehemiah, Joseph, Theodosius, Base (Basaios),⁸³ Ornias, Dakis; fourth, from the tribe of Judah, Jonathan, Abraios, Elisha, Hananiah, Zechariah,⁸⁴ {52a} Hilkiyah; fifth, from the tribe of Issachar, Isaac, Jacob, Joshua, Sambat (Sabbataios), Simeon, Levi; sixth, from the tribe of Zebulun, Judah, Joseph, Simeon, Zechariah, Samuel, Shalmi (Selemias); seventh, from the tribe of Gad, Sambat (Sabbataios), Zedekiah, Jacob, Isaac, Jesse, Matthew (Natthaios); eighth, from the tribe of Asher, Theodosius, Jason, Joshua, Theodotus, Johanan, Jonathan; ninth, from the tribe of Dan, Theophilus, Abram, Arsamos, Jason, Endemias, Daniel; tenth, from the tribe of Naphtali, Jeremiah, Eliezer, Zechariah, Benaiah, Elisha, Dathaios; eleventh, from the tribe of Joseph, Samuel, Josephus, Judah, Jonathan, Caleb (Chabeu), Dositheus; twelfth, from the tribe of Benjamin, Isaelos, Johanan, Theodosius, Arsamos, Abitos (Abietes), Ezekiel. These are the names, as we have already said, of the seventy-two translators. We have told about the things concerning the asterisk and obelus above, and in part about the other translators, that is, {52b} Aquila and Symmachus and the rest; we will here inform you also of the causes, ⁸⁵ O lover of the good.⁸⁵ |25

After the first Ptolemy, the second who reigned over Alexandria, the Ptolemy called Philadelphus, as has already been said was a lover of the beautiful and a lover of learning. He established a library in the same city of Alexander,⁸⁶ in the (part) called the Bruchion; this is a quarter of the city today lying waste. And he put in charge of the library a certain Demetrius, from Phaleron,⁸⁷ commanding him to collect the books that were in every part of the world. And he wrote letters and made request of every king and prince on earth to take the trouble to send ⁸⁵ those that were in

his kingdom or principality 85----I mean, those by poets and prose writers and orators and philosophers and physicians and professors of medicine and historians and books by any others. And after the work had progressed {52c} and books had been collected from everywhere, one day the king asked the man who had been placed in charge of the library how many books had already been collected in the library. And he answered the king, saying: "There are already fifty-four thousand eight hundred books, more or less; but we have heard that there is a great multitude in the world, among the Cushites, the Indians, the Persians, the Elamites, the Babylonians, the Assyrians, and the Chaldeans, and among the Romans, the Phoenicians, the Syrians, and the Romans in Greece"----at that time called not Romans but Latins.⁸⁸ "But there are also with those in Jerusalem and Judah the divine Scriptures of the prophets, which tell about God and the creation of the world and every other doctrine of general value. If, therefore, it seem good to your majesty, O king, that we ⁸⁹ send (and) secure ⁸⁹ them also, write to the teachers in Jerusalem and they will send them to you, that you may place these books also in this library, your grace." ⁹⁰

Thereupon {52d} the king wrote the letter, in these words: |²⁶

10. ⁹¹The letter of the king to the teachers of the Jews:⁹¹ "King Ptolemy to the teachers of the Jews in Jerusalem: Much joy. After I had established a library and collected many books from every people and placed them in it, I heard that there are also found among you the books of the prophets which tell about God and the creation of the world. And, desiring that I might give them also a place of honor⁹² with the other books, I have written that you may send them to us. For I am honorably desirous of such a thing and devoid of guile or evil intention, but in good faith and kindness toward you I make request for them, since ⁹³ from of old ⁹³ there has been good will from

us toward you, as you know when you remember. For perhaps you recall how, when many captives had been taken from your place and brought to our place in Egypt, I let them go. With abundance of provisions and exercising unusual consideration toward them, I sent them away free.⁹⁴ Moreover, those who were sick among them, {53a} after I had healed them, I likewise dismissed, and the naked I clothed. And now a table of gold, embellished with precious stones of great value, a hundred talents in weight, instead of the table that was taken from the holy place (of) Jerusalem, I have sent along, with gifts and valuable things for the priestly place. I have thus given a recital of these things that you may know that I have requested the books because of a vow of piety." ⁹⁵ And the letter was dispatched and the presents sent likewise.⁹⁶ And when they had received and read ⁹⁶ the letter and ⁹⁷ saw the things that had been sent,⁹⁷ they had great joy and without delay transcribed the books in Hebrew letters of gold. They sent those recounted ⁹⁸ by me above, the twenty-two of the (Old) Testament and the seventy-two that are apocryphal. But when the king picked them up and looked at them and was unable to read them, because they were written in Hebrew letters and in the Hebrew |27 language, it was necessary for them to write a second letter {53b} and request translators who would be able to explain to him in the Greek language the things in the Hebrew.⁹⁹ The letter was as follows:¹⁰⁰

11. ¹⁰¹The second letter:¹⁰¹

"King Ptolemy to the teachers of religion in Jerusalem: Much joy. As to the hid treasure and the sealed fountain, what profit is there in either of them?¹⁰² Likewise also is the matter of the books sent to us by you; for since we are unable to read these sent to us by you, such a thing is for us of no use whatever. But consent to send us as translators such of your men as from youth have been specially trained in the language of both the Hebrews and the

Greeks." Thereupon the seventy-two translators 103
above mentioned 103 the teachers
of the Hebrews chose and sent, according to the example that Moses once set when
he went up the mountain at the command of the Lord,104
having heard: "Take with thee seventy men and go up the mountain."105
But for the sake of peace among the tribes, that he might not take five men from
some and six from others and create discord among the tribes, {53c} he made up
his mind rather to take seventy-two and to add to the number. And in this way,
as I have said, they also sent these men who translated the Scriptures on the
island called the Pharian (Pharos), as we have already said above, 106in
the way we have described.106 And so the
Scriptures, when they had been transferred to the Greek language, were placed in
the first library, which was built in the Bruchion, 106as
I have already said.106 And there arose in
addition to this library a second up in the Serapeum, called its daughter.107
And the period of the ten Ptolemies and Cleopatra passed away, two hundred
fifty-nine years.108 |28

12. After the first Ptolemy, he of the Rabbit (Lagos), who reigned
forty years, 106 and after the seventh
year of the second Ptolemy, who is also (named) Philadelphus, the number of the
Ptolemies and of the years is as follows:106
Ptolemy Philadelphus, thirty-eight years; in his days, in his seventh year more
or less, the seventy-two translators above mentioned translated the Scriptures.109
And after the time of their translation of the Scriptures the years and the
kings are as follows: Ptolemy Philadelphus, already {53d} mentioned, the rest of
his years, thirty-one;110 Ptolemy the Well-Doer
(Euergetes), twenty-four years; Ptolemy Philopator, twenty-one years; Ptolemy
Epiphanes, twenty-two years; Ptolemy Philometor,111
thirty-four years; Ptolemy the Lover of Learning and the Well-Doer (Philologus

and Euergetes), twenty-nine years; Ptolemy the Savior (Soter), fifteen years; Ptolemy, who is also Alexas, twelve years; Ptolemy, the brother of Alexas, who was driven out by his mother, eight years; Ptolemy Dionysius, thirty-one years; Cleopatra, the daughter of Ptolemy, thirty-two years.¹¹²

She formed a union with Antoninus (Antony) the king, who is also (called) "Eight Sons." Altogether two hundred fifty-nine years, according to what is set down above.¹¹³ Then ceased the Rabbity

(Lagid) kings, the Ptolemies, who were ¹¹⁴

descended from the Rabbit (Lagos), for whom the race course, when built in Alexandria, was called only in the same Alexandria the Rabbity.¹¹⁵

13. Afterward the kings of the Romans:¹¹⁶

Augustus, fifty-six years ¹¹⁷ and six

months.¹¹⁷ In the forty-second year of the days of

this |29 Augustus ¹¹⁸

our Lord Jesus Christ was born in the flesh. Tiberius, twenty-three years. {54a}

And in his eighteenth year Christ was crucified ¹¹⁷of

his own free will. And from the crucifixion to the destruction of Jerusalem the years are as follows: the rest of Tiberius, five years;¹¹⁷

Gaius, three years and nine months and twenty-nine days; Claudius,

thirteen years and one month and twenty-eight days; Nero, thirteen years and

seven months and twenty-seven days; Galba, seven months and twenty-six days;

Otho, three months and five days; Vitellius, eight ¹¹⁹

months and twelve days; Vespasian, nine years and seven months and twelve days;

Titus, two years and two months and two days. At this time occurred the

destruction of Jerusalem, fifty years after Christ was crucified, lacking three months.¹²⁰ Domitian, fifteen years and five

months; Nerva, one year and four months; Trajan, nineteen years; Hadrian, twenty-one years.

¹²¹Concerning Aquila.¹²¹

In the twelfth year of Hadrian Aquila became known. And again from Augustine to Hadrian is one hundred eighty years¹²² and four months, lacking nine days. So from the time of the translation {54b} by the seventy-two translators to the translator Aquila and the twelfth year of Hadrian is altogether four hundred thirty years and four months, ¹²³lacking nine days;¹²³ and to the end of the entire (reign) of Hadrian four hundred thirty-nine years and four months, lacking nine days.¹²⁴

14. For this Hadrian, when leprosy¹²⁵ appeared in his body and he had summoned the whole multitude of the physicians under his dominion before him, demanded of them healing for his body. And when they had labored much ¹²⁶and done many things¹²⁶ and availed nothing, they were scorned by him. He ¹²⁷wrote an abusive letter concerning ¹³⁰them, assailing¹²⁸ their art as devoid of knowledge. But as a result of the illness¹²⁹ that befell him he went on a journey to the land of Egypt. And, approaching other places¹³⁰ in order from that of the Romans, he must inspect them, for he was ^{122a}a man who loved to see places. So he passed through the city of Antioch and passed through [Coele-Syria]¹³¹ and Phoenicia and came to Palestine---- {54c} which is also called Judea----forty-seven years after the destruction of Jerusalem. And he went up to Jerusalem, the famous and illustrious city which Titus, the son of Vespasian, overthrew in the second year of his reign.¹³² And he found the temple of God trodden down and the whole city devastated save for a few houses and the church of God, which was small, where the disciples, when they had returned after the Savior had ascended from the Mount of Olives, went to the upper room. For there it had been built, that is, in that portion of Zion which escaped destruction, together with blocks of houses in the neighborhood of Zion and the seven synagogues which alone remained standing in Zion, like solitary

huts, one of which remained until the time of Maximona the bishop and Constantine the king, "like a booth in a vineyard,"¹³³ as it is written. Therefore Hadrian made up his mind to (re)build the city, but not the temple. And he took the Aquila mentioned above, who was a Greek interpreter, ¹³⁴since Hadrian also was a Greek¹³⁴----
{54d} now Aquila was related to the king by marriage and was from Sinope in Pontus----and he established him there ¹³⁵in Jerusalem¹³⁵ as overseer of the work of building the city. And he gave to the city that was being built his own name and the appellation of the royal title. For as he was named Aelius Hadrian, so he also named the city Aelia.

15. So Aquila, while he was in Jerusalem, also saw the disciples ¹³⁶of the disciples¹³⁶ of the apostles flourishing in the faith and working |³¹ great signs, healings, and other miracles. For they were such as had come back from the city of Pella to Jerusalem and were ¹³⁷living there and¹³⁷ teaching. For when the city was about to be taken ¹³⁷and destroyed¹³⁷ by the Romans, it was revealed in advance to all the disciples by an angel of God that they should remove from the city, as it was going to be completely destroyed. They sojourned as emigrants in Pella, the city above mentioned, {55a} in Transjordan. And this city is said to be of the Decapolis. But after the destruction of Jerusalem, when they had returned ¹³⁸to Jerusalem,¹³⁸ as I have said, they wrought great signs, ¹³⁸as I have already said.¹³⁸ So Aquila, after he had been strongly stirred in mind, believed in Christianity, and after a while, when he asked, he received the seal in Christ.¹³⁹ But according to his former habit,¹⁴⁰ while yet thinking the things of the heathen, he had been thoroughly trained in vain

astronomy, so that also after he became a Christian he never departed from this fault of his, but every day he made calculations on the horoscope of his birth.

He was reproved by the teachers, and they rebuked him for this ¹⁴¹every day ¹⁴¹but did not accomplish anything.

But instead of standing rebuked, he became bold in disputation and tried to establish things that have no existence, tales about fate. Hence, as one who proved useless and could not be saved, he was expelled from ^{55b} the church.

But as one who had become embittered in mind over how he had suffered dishonor, he was puffed up with vain jealousy, and having cursed ¹⁴²

Christianity and renounced his life he became a proselyte ¹⁴³

and was circumcised as a Jew. And, being painfully ambitious, he dedicated himself to learning the language of the Hebrews and their writings. After he had first been thoroughly trained for it, he made his translation. He was moved not by the right motive, but (by the desire) so to distort certain of the words occurring in the translation of the seventy-two that he might proclaim the things testified to about Christ in the divine Scriptures ^{|32}

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

16. And this second translation by Aquila ¹⁴⁴ came about after such a (long) time as this, the number of the years of which we have written above. But we must say, beloved, the words of it are incorrect ¹⁴⁵ and perversely translated, ¹⁴⁵ (words) which carry condemnation for him in the very translation which he made. But having explained the differences between them above, we think that that will suffice here also. But after this Aquila and his translation ^{55c} Antoninus, surnamed Pius---- translated, "devout"----succeeded King Hadrian and reigned for a period of twenty-two years. Caracalla, ¹⁴⁶ who is also called Geta, ¹⁴⁷ also Marcus Aurelius Verus, succeeded him and reigned seven years. In his time Lucius Aurelius Commodus also reigned the same seven years. ¹⁴⁸ Pertinax (reigned) six months, Severus ¹⁴⁹ eighteen years.

¹⁵⁰Concerning Symmachus. ¹⁵⁰

In the time of Verus ¹⁵¹ there was a certain

Symmachus, a Samaritan, of their wise men, but unhonored by his own people. He was afflicted with the lust for power and became angry with his tribe. He approached the Jews, became a proselyte, ¹⁵² and

was circumcised a second time. Do not be surprised at this, O hearer, for it occurred. For all who fled from the Jews to the Samaritans were likewise¹⁵³ circumcised again; likewise also those who came from the Samaritans to the Jews did the same.¹⁵⁴ And, moreover, what is even more difficult than these things, some of the circumcised became uncircumcised. By a certain operation {55d} of the medical art, by means of a knife called ¹⁵⁵ the spathistaros, the inner skin of the organ having been cut loose and sewed together and bound in place by adhesive medicaments, they again complete foreskins for them. You have also the testimony of the holy apostle, O great lover |33 of the good, speaking in such words as these: "If a circumcised man be called, let him not change to a foreskin; if a man be in uncircumcision, let him not be circumcised."¹⁵⁶ This tradition of a demoniacally wicked notion they say that Esau, the brother of Jacob, invented for the denial of the Godhead and the obliteration of the characteristic mark of his fathers. Therefore they say that God said: "Esau I have hated, but I have loved Jacob."¹⁵⁷ So this Symmachus, translating in order to pervert the translation current among the Samaritans, published the third translation.

17. ¹⁵⁸Concerning Theodotion, who was from Pontus.¹⁵⁸ But after this, in the time immediately following, that is, ¹⁵⁹in the reign of Commodus----I mean, of Commodus {56a} II----there was a certain Theodotion¹⁵⁹ of Pontus, of the doctrine¹⁶⁰ of Marcion, the heresiarch of Sinope. Having become angered¹⁶¹ with his heresy, he turned aside to Judaism and was circumcised and learned the language of the Hebrews and their writings; he also published (a translation) on his own account. He published many things in agreement with the seventy-two, for he derived many (peculiar) practices from the translational habit(s) of the seventy-two. Now you become the judge, O great lover of the good, of such a

matter as this, whether the truth is more likely to be found with these three----I mean Aquila, Symmachus, and Theodotion ----who, moreover, were not together, but were remote from one another in both time and place; and there were not many, but only three, and yet they were unable to agree with one another. Or (was the truth) with the seventy-two, who were the first to translate, were at the same time, and were divided into thirty-six groups, according to the command of the king? And, furthermore, they did not converse with one another, {56b} but by the Holy Spirit they brought out the entire translation in absolute agreement; and where there was need for an addition in explanation of a word, it was the same among them all. Though they did not know what each one by himself was translating, |34 they agreed absolutely with one another, and the translations were identical. And where they cast out words, they translated in agreement with one another.162

So it is clear to those who through love of the truth seek to investigate that they were not merely translators but also, in part, prophets.163

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

18. Concerning the fifth and sixth translations, which were found in wine jars in Jericho after the persecution of Verus, in the time of Antoninus, who is

called Caracalla and Geta.¹⁶⁴ But as to the fifth and sixth translations, I have nothing to say as to those who translated them or whence they were, but only that after the persecution of King Verus,¹⁶⁵ in the time of Antoninus,¹⁶⁶ son of Severus, who is called Caracalla, also Geta,¹⁶⁷ the fifth was found in Jericho, hidden in wine jars.¹⁶⁸ For as to the time of those who reigned after Antoninus Pius----translated, "devout"----the succession, in order, is : {56d} After Antoninus |35 Pius reigned Marcus Aurelius Antoninus, otherwise Verus, nineteen ¹⁶⁹ years. And the same man is called Commodus Lucius.¹⁷⁰ In his time, as I have already said, Symmachus the translator became known.¹⁷¹ After him Commodus II reigned thirteen years. At this time we have learned¹⁷² that Theodotion became known, he who ¹⁷³ became a Jew, (going) from the Marcionites, and¹⁷³ made the fourth translation. And Pertinax succeeded Commodus¹⁷⁴ and reigned six months. Severus¹⁷⁵ succeeded him and reigned with his son Antoninus, otherwise Geta, eighteen years.¹⁷⁶ And when Severus died, his son Antoninus Geta¹⁷⁷ inherited his sovereignty, he that is called Caracalla, and he served seven years. In his days,¹⁷⁸ as I have said above,¹⁷⁹ were found the Scriptures in the fifth translation, hidden in wine jars in Jericho with other Hebrew books and other books.¹⁸⁰ {57a} Macrinus succeeded Caracalla and reigned one year.¹⁸¹ Antoninus II succeeded him,¹⁸² reigning four years. After him reigned Alexander, the son of Mammaea,¹⁸³ thirteen years. In the midst of these times the sixth translation was found, also hidden in wine jars, in Nicopolis, near Actium. After him Maximian reigned three years. Gordian succeeded him and reigned six years. After him Philip reigned seven years. Decius succeeded him and reigned one year and three months.

In the time of Decius Origen became known, flourishing from the time of Decius through the days of Gallienus¹⁸⁴ and Volusianus and beyond.¹⁸⁵ |³⁶

But in the persecution that took place under Decius, ¹⁸⁶already mentioned,¹⁸⁶ Babylas suffered martyrdom in Antioch, Flavianus in Rome, and Alexander, the bishop of Jerusalem, in Caesarea. ¹⁸⁷In this time of persecution,¹⁸⁷ while Origen himself suffered many things of the heathen in Alexandria, {57b} ¹⁸⁸he who is also called Adamantius,¹⁸⁸ he did not attain the goal of martyrdom. But when he had come to Caesarea Stratonitis and had dwelt a little while in Jerusalem, he afterward went to Tyre. Twenty-eight years, as the story goes, he devoted to ascetic practices, and he set forth¹⁸⁹ the Scripture, placing the six columns (of the Greek) and the two columns of the Hebrew side by side, one translation alongside another, calling the books the Hexapla, as has already been fully related by me above.¹⁹⁰

19. But when the fifth and sixth translations of the Scriptures were found in the manner we have related and no one knew who they were who had translated them, according to the time when they were found he (Origen) attached¹⁹¹ them to the four earlier ones successively in the series. He called one the fifth, writing over it, by means of the fifth letter, the number five and giving it a name. Likewise also to the one {57c} after it, writing a letter above it as a symbol,¹⁹² he gave the name of the sixth translation. But, moreover, he did this skilfully, a thing that has escaped some of the lovers of learning. For when people happen upon the Hexapla or Octapla----for the Greek (columns) are a tetrapla when the (translations) of Aquila, Symmachus, the seventy-two, and Theodotion are placed together; but when these four columns are joined to the two Hebrew columns they are called the Hexapla, and when the fifth and sixth also are joined successively to these they are called the Octapla----I mean, the six translations and the two others,

one written in Hebrew characters and in their own words, and the other in Greek characters but with the Hebrew words¹⁹³---when some [37 people, then, as I have said, happen upon these books and find the first two columns {57d} of Hebrew placed together, and after them that by Aquila placed first¹⁹⁴ and after it that by Symmachus, afterward that by the seventy-two and after it that by Theodotion, grouped together, and afterward the fifth and sixth (translations), they conclude that Aquila and Symmachus translated first.¹⁹⁵ But it is not so; but Origen, having learned that the translation of the seventy-two was correct, placed it in the middle so that it might refute the translations on either side. This one thing only Origen did helpfully. Now, that we may not omit to give the succession of the kings of the Romans, which we began, we will proceed to give in order the sequences of the other kings, according as each of them reigned.

20. After Gallienus¹⁹⁶ and Volusianus, already mentioned, who reigned two years and four months, Valerian and Gallienus reigned {58a} twelve years. In the ninth year of their reign Mani came up from Persia, when he disputed with Archelaus, bishop of Kaschara in Mesopotamia, met defeat, (and) fled secretly. For when he came to Diodoris,¹⁹⁷ a town under the authority of Kaschara, and disputed with the holy Tryphon,¹⁹⁸ the priest, he was completely humiliated before him. (And) when the holy Archelaus heard that he had come to Tryphon and had held a disputation with him, he came (and) met him and arranged a debate with Mani, and when he had completely defeated him he put him to shame.¹⁹⁹

Thereupon Mani²⁰⁰ was about to die by stoning from the people, but, having been saved by Bishop Archelaus, he returned to the country of the Persians. The king of the Persians heard of his coming; and, when he had sent and had him brought, he was ordered flayed by means of a reed.²⁰¹ And thus he returned (only) to end his life,²⁰²

because he had committed murder and |38
was unable to heal the demon-possessed son of the king {58b} as he had promised,
so the story has it. And after Valerian and Gallienus, Claudius reigned one year
and nine months. Aurelian succeeded him and reigned five years and six²⁰³
months. After him Tacitus reigned six months.²⁰⁴
After him Probus reigned six years and four months. After him Carus, with his
sons Carinus and Numerian, reigned two years. After him Diocletian, with
Maximian and Constantine ²⁰⁵and Maxentius, reigned²⁰⁵
twenty²⁰⁶ years, ²⁰⁵declaring
Maxentius his colleague in the kingdom.²⁰⁵ In
their days there was a violent persecution, ²⁰⁷lasting
from the eighth year of Diocletian to his nineteenth year, twelve years taken
all together.²⁰⁷ And after the persecution ceased
Diocletian reigned one year more and, having become old, he ceased to
reign. {58c} But Maximian fell by a terrible death, with a disease of the eyes
and bodily suffering. His eyeballs were automatically torn out by the disease in
the very way he had appointed for the martyrs of Christ.²⁰⁸
And thus he gave up the ghost, leaving Licinius and Constantine as rulers. And
from Diocletian onward the years of Maximian, of Licinius, and of the blessed
Constantine, who ruled with his sons, were thirty-two years. And he left his
three sons as rulers---- Constans, Constantine, and Constantius.²⁰⁹
But after the thirty-two years of Constantine, the years of his sons who
succeeded him---- Constans, Constantine, and Constantius----(and) of the impious
Julian, of Jovian,²¹⁰ ²¹¹of
Valentinian the Great, of Valens his brother, of Gratian the son of Valentinian,²¹¹
of Valentinian the Younger, son |39 of
Valentinian, brother²¹² of Gratian, of Theodosius
the God-fearing king, of Arcadius his son, and of Honorius the Illustrious, the
son {58d} of Theodosius,²¹³ unto the present²¹⁴

second²¹⁵ consulship of Arcadius Augustus²¹⁴
and Rufinus---the years, 216as I have said
before,²¹⁶ are fifty-seven. And in the consulship
of Arcadius Augustus and Rufinus Valentinian the Younger died, being found
surprisingly hanged in the palace of Tiberius,²¹⁷ 218as
the story is told,²¹⁸ on the ides of May, on the
day before Pentecost, on the Sabbath day; and on the day of Pentecost itself he
was borne (to his grave). And so it was, according to the Egyptians, the
twenty-first day of the month Pachon, according to the Greeks the twenty-third
of 'Iyar, and according to the Romans the seventeenth day before the calends of
June.²¹⁹

21. And thus far, O great lover of the good, all these things related by us
must suffice; we have given²²⁰ an account of the
translators ²²¹and of those things mentioned
before the subject of the translators.²²¹ Hereafter
we give our attention to the rest of the topics which we mentioned before,
according to our promise in response to your entreaties, O man of God,
concerning {59a} the weights and measures and numbers in the divine Scriptures,
whence each is named, and why it is so called, and whence it gets the reason for
its name, and what is the quality or the weight or the force of every one of
them.

²²²Concerning the measures.²²²

The kor is a measure. It occurs in the Gospel of Luke, where the Savior commends
the sagacious steward who re-wrote²²³ for the
debtors instead of so many kors in |40
their accounts ²²⁴so and so, and instead of so
many baths of oil he made it so and so.²²⁵

Lethekh, saton,²²⁶ homer, bath, seah, modius,
cab, choinix, hyfi of fine flour, handful of meal, ardeb, three

measures of fine flour, three baskets²²⁷ of coarse meal, nevel of wine, kollathon, shatifta of ointment, kapsakes of water, kotyle of oil, kyathos, measure of wine, measure of oil, log, ²²⁸ xestes, amphora, aporryma, shefitha, hin, chus, the golden pot {59b} in which the manna was placed, mares, kypros, congiarium.

²²⁹Concerning the kor.²²⁹

Kura is taken from the Hebrew language, in which it is called "kor," and there are 30 modii (in it). The kor gets its name from the fundamental idea of a heap, inasmuch as a heap is called a karja,²³⁰ for when 30 modii are heaped together they make a camel's load.

²³¹Concerning the lethekh.²³¹

But as to the lethekh, since it is said in the prophet Hosea, "I have hired for myself for a lethekh of barley,"²³² in other codices "a homer of barley," they are the same, for they signify 15 modii. But the lethekh is named according to a word of the Hebrews which means a "lifting up,"²³³ from the circumstance that a young man can lift up the measure of 15 modii of barley or wheat and place it on an ass. And the same (measure) of 15 modii is also called the homer----the large one which is called the homer among the Hebrews, for {59c} there is²³⁴ also a little homer.

²³⁵Concerning the bath.²³⁵

The bath, so called, is also from the Hebrew language, the oil press being synonymously called bith, for bath is interpreted "oil press."²³⁶

It consists of 50 xestai, and is the $\frac{1}{41}$

measure of the craft of the oil press.²³⁷ The menasis and the medimnos are taken, I think, from the language of the Romans, for in that language medium is interpreted "middle."²³⁸

The menasis, however, is used as a measure among the Cyprians and other peoples; and it is 10 modii of wheat or barley by the modius of 17 xestai among the Cyprians. But the medimnos varies among the Cyprians; for the people of Salamis, that is to say, of Constantia, have a medimnos of 5 modii, while those of Paphos and the Sicilians measure it as 4 1/2 modii.

239 Concerning the seah. 239

It is called "seah," being derived from the Hebrew, {59d} and it is used as a feminine; but in Greek it is neither feminine nor masculine, that is, neuter, 240 for we say saton 241

and not satos. It is an overfull modius, so that it is a modius and a quarter of a modius by reason of its overfulness, 242 which is the overflow of the modius. But it is called a seah, meaning in this language a "taking up" or "lifting up," from the circumstance that the one measuring takes the measure with some force and lifts it up.

243 Concerning the modius. Next the modius. 243

The name of the modius was invented by the Hebrews with great exactness. 244 For it consists of 22 xestai, 245

not in simple fashion or by chance, but from great exactness. Now I speak of the "just" 246 modius, as the Law is

accustomed to say, according to the sacred measure. For, O lover of |42 the good, God did twenty-two works between the beginning and the seventh day,

which are these:

22. On the first day, 247 (1) the upper heavens, {60a} (2) the earth, (3) the waters----of which consist snow, ice, hail, frost, and dew----and (4) the spirits that minister before him. They are the angels before his face, the angels of glory, the angels of the winds that blow, the angels of the clouds and of the cloud-darknesses, of snow and hail and frost, the angels of sounds,

of the thunders and the lightnings, the angels of the cold and of the heat, of winter, fall, spring, and summer, and of all the spirits of his creatures in heaven and on earth. (5) The abysses,²⁴⁸ both that which is beneath the earth and that of the gulf of darkness that was above the abyss of the waters which were at one time upon the earth,²⁴⁹ whence (6) the darkness----the evening and the night; (7) the light----of the day and of the morning. These seven great works God did the first day. On the second day, (8) the firmament that is between the waters.²⁵⁰ On this day the waters were divided; half of them ascended above the firmament, {60b} and half of them remained below the firmament in the midst upon the face of the whole earth. This is the only work that God did on the second day. On the third day, (9) the seas, the rivers, and the fountains and lakes, (10) seed grains and plants, (11) fruit trees and those without fruit, and (12) forests. These four great works God did on the third day. On the fourth day, (13) the sun, (14) the moon, (15) the stars. These three great works God did on the fourth day. On the fifth day, (16) the great whales, (17) the fishes and the other creeping things in the waters, (18) the winged birds. These three great works God did on the fifth day. And on the sixth day, (19) wild beasts, (20) cattle, (21) the creeping things of the earth, (22) man. These four great works God |43 did on the sixth day. And everything was twenty-two kinds in the {60c} six days.²⁵¹ And he completed all his works ²⁵² on the sixth day, everything that is in heaven and on earth, in the seas and in the abysses, in the light and in the darkness, and in everything. And God rested from all his works on the seventh day, and he blessed it and hallowed it. And he showed Moses through an angel that there would also be ²⁵³ twenty-two heads from Adam to Jacob, ²⁵⁴ otherwise Israel,²⁵⁴ when he said: "And I will choose for myself from his seed a people more numerous than any other people."²⁵⁵ And the heads, ²⁵⁶

which are the
 generations,²⁵⁶ concerning whom the Lord spoke, are as follows: Adam,
 Seth, Enosh, Kenan,²⁵⁷ Mahalalel, Jared, Enoch, Methuselah, Lamech,
 Noah, Shem, Arpachshad, Shelah, Eber, Peleg, Reu----for the Scripture omits
 Cainan ²⁵⁸ from the number 259
 ----Serug, Nahor, Terah,
 Abraham, Isaac, Jacob, ²⁶⁰ otherwise Israel
²⁶⁰----altogether,
 twenty-two generations. Therefore there are twenty-two {60d} letters among the
 Hebrews, which are these: alef, beth, gimel, deleth, he, waw, zej, heth,
 teth, joth, kaf, lamedh, mem, nun, samekh, cajin, pe, sadhen, qof,
 resh, shin, taw.²⁶¹ Therefore also there are twenty-two books of
 the Old Testament; but they are said among the Hebrews to be counted as
 twenty-two though they are (really) twenty-seven, because five of their letters
 also {61a} are double----kaf has a duplicate form, also mem, nun, pe, and
 saddhe----for the books also are counted in this manner. |44
²³. bereshlth,²⁶² which is called the Genesis of
 the world. 'elesimoth, which is called the Exodus of the
 Israelites, 'awajeqra, which is transferred (into Greek as) Leviticus, 'awaddajber,
 which is transferred (into Greek as) Numbers, 'elle devarejm, which
 is Deuteronomy. dishuc ²⁶³ which is Joshua. d'ijjov,
 which is Job. dishovtejm, which is Judges. dercuth, which
 is Ruth. sefertelej^m,²⁶⁴ which is the Psalms.
 devarjamin,²⁶⁵
 which is I Paraleipomena. devarjamin, which is II
 Paraleipomena. [de]shamu'el,²⁶⁶ which
 is I Kingdoms, dadudh shamu'el, which is II Kingdoms. demalakhejm, which is {61b} III
 Kingdoms. demalakhejm, which is IV Kingdoms. deme'aloth
²⁶⁷ which is Proverbs. deqopheleth, which is

Ecclesiastes.²⁶⁸ shirath shirin,²⁶⁹ which is the
 Song of Songs. dathreccsar ²⁷⁰ which is the Twelve
 Prophets. deshacja, which is that of the prophet Isaiah, deremja,
 which is that of the prophet Jeremiah. dehezqi'el, which
 is that of the prophet Ezekiel. dedanjel, which is that of the
 prophet Daniel. decezra, which is I Ezra. decezra,
 which is II Ezra, d'ester, which is Esther. These twenty-seven books
 are counted twenty-two according to the number of the letters, because five of
 the letters also are double, as we have already said above. But there is also
 another little book called qinoth, which is translated the Lamentations {61c} of Jeremiah. And it is
 joined to Jeremiah; it is in
 |45 excess of the number, being joined to Jeremiah. This number twenty-two, found
 in all these places but counted in different ways, in the twenty-two works that
 God did in the six days of the making of the world, in the twenty-two
 generations from Adam to Israel, in the twenty-two signs of the letters from alef
 to taw, and in the twenty-two books from Genesis to Esther, begets
 for us a measure of 22 xestai, called among the Hebrews a mode,²⁷¹
²⁷²which the Greeks, translating, call ²⁷² a
 modja;²⁷³
 and the Egyptians also similarly say @@@@ 274 In the same way
 also the Syrians and Arabians say modja, ²⁷⁵
 which is
 pronounced in Hebrew mode; but it is translated from the Hebrew into the
 Greek as modja, which is the mode.²⁷⁵
 For if the
 modius were not filled up, it would not confess ²⁷⁶
 that which
 it holds:²⁷⁶ "I am completed." ²⁷⁷
 But according

{61d} to other interpretations it was named differently, for it is called gnomon

278 that is, measure; it is called homologia

279 also homologema, also homologos.

280

24. For in the number of the twenty-two works of God at the beginning, and of the twenty-two generations up to Jacob, and of the twenty-two books up to

Esther, and by reason of the scheme of twenty-two letters in which the Law 281

exists for us and the 282 teaching of God has prefigured everything

for us,282 by this Law 283

and the mysteries in it Jesus

Christ is attested to us as one who has come and been revealed, who, coming, by

the Gospel fulfilled for us the measure of life by means of the mode, that

is, confession, to every man who has |46

confessed him and received life through him. Therefore the sacred measure,

the Hebrews say, consists of 22 xestai, according to the number given

above, which is variously employed.284 For many of the other peoples

either add to or subtract {62a} from this measure, which is correctly reckoned among the Hebrews.

But also among the Romans it happens that the measure is

called by a similar name, modium, 285 just as among the Hebrews

a child is admonished "to learn alef," and among the Greeks it

happens to be called "to seek to alphaize." 286 Whence

it has come to be known that from the Hebrew it 287

has been

transferred to the other languages.288 So the mode, as it is

found in the Hebrew----it means "to confess," as I have frequently

said---is explained by the usage. For if a man does not fill it completely, it

does not confess: "I am full." But when one fills the measure and

strikes 289 it, 290he persuades the measure to confess:290

"I am full." But when the name was transferred to the Greek, as I have

said, the mode was called the modja for the sake of clearness.²⁹¹

25. Concerning the cab. The cab, from the same language, is a variable ²⁹²

measure. Sometimes it is one-fourth of a modius, sometimes one-fifth, {62b} and at other times one-sixth. It nevertheless is a

measure, but it is called a cab because the modius is divided into parts;

for the Hebrew qava ²⁹³ means "he has butchered" or

"he has cut up," and when transferred to the Greek it was called qaba

²⁹⁴ for the sake of clearness.

26. Concerning the choinix. But the choinix, also the hyfi,

is one measure, though called by two names. But it is variously measured |47

among different ²⁹⁵ people. And in the Hebrew language it is used

²⁹⁶ as a masculine, but in the Greek as a feminine. But the Cyprians say choiniqta,

but among them they indicate by it one-eighth of a modius. And the modius

among them, being measured without shaking down but pressed down, consists

of 17 xestai, so that the choinix is 2 xestai and a little

more.²⁹⁷ But it is called the hyfi from the Hebrew (term)

which is pronounced 'ofen,²⁹⁸ which is a measure of

two handfuls.

27. [Concerning] the handful of meal, like {62c} the handful of meal that the

widow told Elijah she had in a jar.²⁹⁹ But this is simple and known

to all, for, from the fact that the one measuring grasps ³⁰⁰ with one

hand, a handful of one hand is called a handful.

28. [Concerning] the ardeb. This measure was named by the Egyptians, and it

consists of 72 xestai. And this also is so composed with great exactness,

for seventy-two men were building the tower and Babylon at the time when the one

language was confounded into seventy-two.³⁰¹ Hence also they were

called meropes ³⁰² because of the divided speech. But the metretes

also has the same capacity according to the sacred measure. For there are

also other metretai that are measured variously in different places. In

Cyprus, when filled from the wine press, it is 104 xestai, the four xestai being reckoned as dregs and the 100 reckoned as pure, because {62d} of the dipping up 303 by means of the xestes of the place. But according to the Alexandrian xestes 88 xestai fill the measure, but according to the sacred measure 82 (such) xestai. Sometimes they reckon the capacity of the metretes as 84, sometimes as 88, and sometimes as 96 xestai; but according to the |48 sacred measure it consists of 72 xestai, and the metretes is for liquids and the ardeb for produce. But that which is called the ardeb is called the artabâ in the language of the Egyptians, which is interpreted "well composed" or "well constituted." It is artabâ in the Greek 304 for the sake of clearness. And the Hebrew is abundantly used to this measure because of the sojourn of the Israelites in Egypt, whence they acquired the use of the measure. As it is written in Isaiah: "He that soweth 6 ardebs shall make three measures" 305

----that is, he who, from the great abundance of seed, because of the scantiness of the crop shall gather but a little. For the "three {63a} measures" are a little omer, they are 6 xestai, so that they are one-twelfth of the ardeb, but that which (is composed) of 72; and 306 6 ardebs are found to be 432 xestai. And, again, to this point is concerning the ardeb.

29. And since there occurs in juxtaposition in Isaiah, "Where ten yoke of oxen cultivate"----for he says they cultivate the vineyard with a plow, by the use of oxen----(the land) "will yield one jar," 307 he thus shows that a measure of land such as this, which is plowed by yokes of oxen such as these, because of the scantiness of the crop will produce one jar, that is, a small measure. And so much for that.

30. "Three measures of fine flour," those which Abraham commanded Sarah to prepare for the angels, 308 from which "three measures" he commanded an ash cake 309 to be made. Every one of

these measures held 1 omer. The omer, however, is one-tenth {63b} of the great measure, that is, of the ardeb, which makes $7 \frac{1}{5}$ xestai. 310

And,

again, in the measure of the omer there are three measures, which are $2 \frac{2}{5}$ 311

xestai each. Now the measure has this form, but the measure is also

appropriate for the spiritual contemplation of those who are

esteemed worthy to understand. For the manna also was given an |49

omer by measure, which according to the priesthood is a tithe,312

but according to the significance of the name----because it is a tenth of the

great measure----it signifies jodh,313 which is the beginning

of the name of Jesus, who in this measure, since the "three measures"

are summed up in one, showed 314 them the equality of essence in the

holy Trinity. And as to our saying that Abraham commanded Sarah, this also is (a

matter) for investigation. For the three men were not going to eat such a

measure as this; for when the "three measures" are combined as one in 1 omer, these {63c} three make a modius of 22

xestai,315

that is, the sacred measure. Not at all, therefore, (was it) because they

were about to consume all this, but that nothing might be lacking from the name

of the Trinity. For in the measure there is a trinity, but in the bread there is

one unity and one taste; for there is also in Deity nothing that is changeable.

But what he said, "Make an ash cake," 316

signified that

there was always bread, but it was not revealed to all the world. But it was in

heaven, God the Word. In the seed of Abraham, however, it was concealed by the

Advent that was to be. Now the preparation of the ash cake is in this manner.

When the bread has been kneaded and has afterward fermented, it is kneaded

again. They bake this bread not in an oven but on a rock. Collecting smooth

stones and piling them upon the ground, by means of much brushwood they heat

them until they make of the smooth (stones) glowing embers. {63d} Then they remove the ashes from them, cover them with

dough, and again spread the ashes over all the dough, spreading it out as one loaf; and hence it is called "hidden," because concealed in the ashes.

Moreover, that which was in this symbol was fulfilled. |50

Caleb the son of Jephunneh, after Guzeva his first wife died,³¹⁷

took to wife 'Afaretha, who also was a widow. And he

received from Joshua the (son) of Nun as a portion the city of Kevarta,³¹⁸

which is interpreted "doxology," and he built and joined to the first

city the second (city of) 'Afaretha,³¹⁹ which is

interpreted "fruitfulness," after the name of his wife, 'Afaretha.

Besides other sons he begat of her a son whose name was Bethlehem,³²⁰

after he had begotten Lammon,³²¹ Arad,³²² and others.

Since he loved the youth, he built a third city and joined it to these two

former cities and called it Bethlehem,³²³ which {64a} is interpreted

"house of bread." And, indeed, the name was in use; ³²⁴

but

it was not revealed until there came from heaven, being born of Mary in

Bethlehem, that is, in the house of bread, he that said: "I am the living

bread that came down from heaven." ³²⁵

For the place had been

named of yore; but the bread had not been revealed, for it was

"hidden."

31. Three baskets of coarse meal. The Scripture does not use this term,

baskets,³²⁶ as a measure, but rather to specify the reed baskets

³²⁷ which the people use customarily. But as to the "coarse meal"

that is mentioned, which they were accustomed at the time to put in reed

baskets, this coarse meal is a kind of wheat cut in two. But fine flour is the

heart of the wheat, in fine grains; for from these processes the origin of

milling came about.

32. The nevel of wine. The nevel is a measure that is put into two wine skins, (a measure) which consists of 150 {64b} xestai,³²⁸ which makes 3 liquid seahs, for the seah is 50 xestai. Further, this means a "taking |51 up,³²⁹ that which a man, after filling, would draw up by man power from the pit of the wine press, as much as he was able to lift with his two hands from "the pit of the wine press. But nevel is interpreted "something to be carried," ³³⁰ which is a load of wine,³³¹ which is also called a foreus, as the Cyprians call the great jar which holds 150 xestai, which a young man can carry on his shoulder from one little place to another.³³² 33. [Concerning the kollathon.] Among the Syrians the kollathon is half of a liquid seah, which is 25 xestai.³³³

34. [Concerning the shatifta.] The shatifta of ointment, as it is written in the Gospel,³³⁴ is a vessel of glass in accordance with the name; but there is in it a libra of oil by weight, and in capacity there is half a xestes ³³⁵ But it is called an alabastron

³³⁶ because of the great {64c} fragility, which is like salt. For the Scripture says: "And it shall be broken in pieces like an alabastron." ³³⁷

And

it is, as I have said, a vessel round in form.

35. [Concerning the kapsakes.] The kapsakes of water has a capacity of 12 xestai, which corresponds to the cab,³³⁸ the grain measure that is called the qevuna. ³³⁹

This, however, is the great kapsakes, |52 the one-fourth division of the seah. Some call it the 'espadhjun,³⁴⁰ that is, the libation cup.³⁴⁰ But that which was prepared for Elijah ³⁴¹

was also a kapsakes, with 4 xestai in the measure, but called in the feminine qevurta. And it was equal in capacity to the stamnos, in which stamnos are 4 Italian or Alexandrian xestai. For there were placed in the ark, that is, in the chest, four books: Genesis, Exodus, Leviticus, Numbers. For it was in the thirty-eighth year of the exodus of the Israelites from Egypt that Deuteronomy was commanded to be written {64d} and placed by the side of the ark and not

joined to these four, so that it might not obscure the measure which had been required in conformity with the number. For there are four rivers out of Eden, four quarters of the world, four seasons of the year, four watches in the night, four successive times for prayers in a day and (corresponding) periods, four xestai in the stamnos 342 measure for the manna, four spiritual creatures which were composed of four faces,³⁴³ which typify the coming of the Messiah. One had the face of a man, because the Messiah was born a man in Bethlehem, as Matthew teaches.³⁴⁴ One had the face of a lion, as Mark proclaims him coming up from the Jordan,³⁴⁵ a lion king, as also somewhere it is written: "The Lord has come up as a lion from the Jordan."³⁴⁶ One had the face of an ox, as Luke proclaims----not he alone, but also the other Evangelists----him who, at the appointed time of the ninth hour,³⁴⁷ like an ox in behalf of the world {65a} was offered up on the cross. One had the face of an eagle, as John proclaims the Word who came from heaven and was made flesh ³⁴⁸ and flew to heaven like an eagle after the resurrection with the Godhead. And these things also I have related concerning the stamnos, because in the stamnos, which has been handed down as a feminine noun, was placed the manna, which was the heavenly bread but symbolized the Perpetual Virgin Mary, who is indeed gold from the "tried gold" ³⁴⁹ by reason of the evidence of her virginity. But it ⁵³ contained the manna which came down from heaven, and because of the little faith of those who saw the manna it received this name. It was called man; but this is translated: "What is this?" For when they saw it upon the face of the earth they said: "What is this?"³⁵⁰ For they were going to say to the Messiah: "Who is this that speaks blasphemy?"³⁵¹ So the stamnos contained the manna, {65b} in which was a measure by reason of the 4 xestai, and Mary (contained) the Word that was proclaimed through the four Evangelists. For she herself was the holy ark to which it pointed, of which the ark that was

fashioned in the wilderness was a type. Moreover, that was of wood, in which was the Word inscribed on two tablets of stone and in the other books, the four books together and the fifth book which was at the side, that is, Deuteronomy. But although he that uttered the divine Word was in it, yet the ark was also made as a type of her. But, being priceless, it was carried; and the Word that was in it spoke through him that read, since it did not speak of its own volition.³⁵² But the holy Mary, the living ark, had the living Word borne within her. While she had within her {65c} another ark which was also alive, there was in the ark that had been placed in her the living Word. And, further, when David the prophet was bringing the ark up to Zion, he danced before it, singing and rejoicing.³⁵⁴ And it was not a miracle, but rather a sign by way of prophecy. "For these things happened typically, and they were written as an admonition for us unto whom the ends of the times have come," as the apostolic words teach.³⁵⁵ But here was a miracle. For when the living ark----I speak of Mary----entered the house of Elizabeth, the child John danced in the womb of his mother, leaping for joy before the ark on account of him whom she was bearing, the living Word, the Messiah.³⁵⁶ But the living Word also was a living ark in his own living body, who, on account of the sacrifice in lieu of our death, submitted to a three days' sleep. When he was awakened by the word of the prophet, he heard the one hundred {65d} thirty-first Psalm: "Arise in thy rest, thou and the ark of thy holy covenant."³⁵⁷ For they called the Godhead of the only-begotten to arise from the lower parts of the earth with his holy soul, and also at the same time |54 (called) his completely assumed human nature, his body, as they hint and say, "thou and the ark of thy holy covenant," so that they might say his holy body. And these are the things concerning the stamnos, which consisted of the 4 xestai of manna, from which also we know the significance of the ark in which was the law in the four books before Deuteronomy (was written) and the ark and stamnos of Mary

which contained in the four Gospels the manna, the heavenly bread, and the ark, in which ark----I mean, in the holy body----the heavenly Word, when he came down, was given to the world. But I mean to those who believed in him, through the four Gospels believed the things that were preached. Up to here is enough concerning the stamnos, {66a} we think, O lover of the good.

36. [Concerning the kotyle.] The kotyle is half a xestes, and it is called a kotyle because the xestes is cut in two.

For they call those who sell wine or oil by the xestes kotylistai, because they divide up what they sell into small measures.

37. [Concerning the kyathos.] The kyathos is not one measure but various (measures), for it is defined by the mixed drink in the cup, in one place a simple cup which is one-sixth of a xestes, in another a double cup which is one-third of a xestes. But it is a dipper, by the use of which they dip up from a jar by means of the long handle. It has a form like that of a small inkstand, and one lifts it by the handle in order to draw from the depths of the jar that which he is about to take in the cup as a mixed drink. But in translation from the Hebrew language into the Greek, in some books it is called by this name (kyathos); but in a few books it is put down according to the Hebrew term, not being translated. When therefore you find in the preparation for the setting up of the tabernacle {66b} both the medekoth

and the masmaroth, know that medekoth means kyathoi

and masmaroth means |55 strainers. But many times when this word is employed it is used for ethmoi;

for ethmoi and strainers, on account of one and the same use, are alike called masmaroth in the Hebrew.

38. [Concerning the tryblion.] The form of the tryblion is that of the scutella,³⁵⁸ that is, a dish.³⁵⁹ But it has a capacity of half a xestes.

39. [Concerning the xestes.] Although the xestes is particularly well known to everybody, yet we speak of it because its standard is variously fixed 360 among many peoples. For there is the Italian, the Alexandrian, the castrensis,³⁶¹ the Pontic, and the Nicomedian. The Pontic is four times that of Alexandria; this is the stamnos already mentioned, when used as a wine measure. But it is otherwise adduced by weight, for in oil there are 8 librae. {66c} For an Alexandrian xestes holds 362 a weight of 2 librae in oil, and the Italian xestes holds 22 ounces; the castrensis also similarly holds 24 ounces, more or less, and the Nicomedian 20 ounces.

40. [Concerning the aporryma.] The aporryma is employed as a measure among the Thebans only, for it is half a saïtes. And its form is that of a small jar of the type of the saïtes. The true saïtes, however, consists of 22 xestai,³⁶³ so that the aporryma consists of 11 xestai. For there is another saïtes called the Nicaean, a jar of 8 or 10 xestai. And it was called the saïtes from the city of Saïs, where the measure and the form of the saïtes were invented.

41. [Concerning the shafitha.] (As for) the shafitha, this is a Syriac term which occurs as a measure among the people of Gaza and Ashkelon and the rest of the seacoast called the Shefelah. Hence in Gaza {66d} and Ashkelon ³⁶⁴ they call the jar which is the shafitha ³⁶⁵ the sapation, which is translated "the drawing vessel of the wine press," ³⁶⁶ for with the measure they draw out and carry wine. But among the people of ⁵⁶ Ashkelon it consists of 22 xestai, ³⁶⁷ among those of Azotus 18 xestai, and among those of Gaza 14 xestai.

42. Concerning the hin. The hin also is mentioned in the divine Scriptures, as are also many of those already discussed. Therefore the Scripture cautions many times and says "by the great measure," "by that of the

sanctuary." 368 And the great hin consists of 18 xestai, that is, one-fourth of a metretes. But the sacred hin consists of 9 xestai, one-sixth of which the prophet Ezekiel was ordered to drink daily, to whom the Lord said: "And water thou shalt drink by measure, one-sixth of a hin," 369 that is, 1 1/2 xestai.

43. {67a} Concerning the chus. The chus is taken from the Hebrew term that is pronounced kuza. 370 The complete (chus) consists of 8 xestai 371 but the one called "sacred" consists of 6 xestai. For compared with the metretes the great (chus) is one-ninth; but as compared with the samios, which is employed among the Cyprians, it is one-sixth, for the trichus is half a samios. But the chus, according to the sacred measure, which is the kuzâ, is one-twelfth of the metretes, 6 xestai.

44. To this point we have discussed such measures as we have mentioned, but hereafter we speak of weights.

45. Discussion concerning the talent. The talent is that measure used in weighing that exceeds every other. And it is called the talent from the circumstance that equal 372 weights fall into the two scale pans of a balance, and by the weight that is equal in counterpoise that which is in the other scale pan is weighed, that {67b} is, suspended.373

But the talent is called @@@ 374 among the Hebrews, that is, the @@@,375 |57 which in librae consists of 125 librae by weight. But according to the lepta of coinage, when cut up 376 into lepta, it is divided into 6,000 lepta. Accountants call this the unit.377

It is not the only (unit) for reckoning large sums, for there is also the unit involved in the "10,000 denarii." There are, however, 6,000 lepta in 1 talent. The lepta are called assaria, concerning which it is said in the Gospel: "Are not two sparrows sold for one assarion?" 378 Or, again: "Are not five sparrows sold for two assaria?"379

But they are called assaria when the smallest (weight) is translated from the Hebrew.³⁸⁰ Sixty assaria, however, are a denarion,³⁸¹ and 100 denaria are a silver (coin).³⁸² And they were 2 denarii that fell from the widow into the treasury; ³⁸³ {67c} they have also been called 2 lepta, for assaria are the smallest ³⁸⁴ things that can be. And the argyrus was coined as a coin from the beginning; therefore they also say argyroi.³⁸⁵ This came originally from the Assyrians, and they say that Abraham brought this coin ³⁸⁶ to Canaan. The 1/125 part of the talent is the libra. The centenarius was invented among the Romans, for it also bears a Roman name. They say centum for 100, and it is a weight of 100 librae.

46. [Concerning the litra.] The litra,³⁸⁷ however, consists of 12 ounces. As to its name, it also is from the Hebrew, for λ■τρα means ⁵⁸ "It is mine," which is in every case persuasive and reassuring to him that receives and to him that gives.

47. [Concerning the ounce.] And it is named the ounce, on the one hand according to the height in the measure or by the spaced altitude; on the other hand it is measured in scales ³⁸⁸ for weighing by the heaviness of a (known) weight, and by the knob of the scales it is determined according to the swerving, being estimated and weighed according to the lines of distance. {67d} And there are in the ounce 2 staters, because of that which was said by our Savior to Peter: "Cast your hook into the sea and take the first fish that comes up, and when you open its mouth you will find a stater"----called in the Hebrew a zuzâ; ³⁸⁹

"taking

this, give for me and yourself." ³⁹⁰ For it was a stater containing half an ounce or 2 double zuze, since the Pharisees said to

Peter: "Does not your master pay the double zuzâ?" 391

For

by the census of King Augustus there was to be paid what they called the poll tax,³⁹² but in the Roman language capitatio, for they call the head a caput. So the Pharisees said: "Does not your master pay the double zuzâ?" which is 2 zuze.

48. [Concerning the shekel.] One shekel is that which is transliterated from the Hebrew language shekel, ³⁹³ meaning inclination, for they say the shekel pulls down.³⁹⁴ There are in it two of what are called lepta, which makes 2 zuze; {68a} but 2 double zuze, which is 2 shekels |⁵⁹ according to the sacred shekel,³⁹⁵ make 1 stater. The weight of this stater is the sum of 2 double zuze, the complete measure of two poll taxes, as the Lord said: "Give a stater for me and you." For this is what was ordered by Augustus to be paid for every poll. But the shekel is also called a kodrantes, ³⁹⁶ for there are 2 zuze in it. But when it is changed or divided it is divided into many lepta, for the silver (coin) which is called by the Hebrews a mina----that is, a number ³⁹⁷ ----contains

100 denarii; its fourth is 25 denarii when it is changed. So when it is changed, because it is bound up in a bag, it is called a kodrantes, for they call a bag of silver a kodarion. ³⁹⁸ But the shekel, which is one-fourth {68b} of an ounce, one-half of a stater, contains 2 zuze; for one-eighth of an ounce is a zuzâ. And the zuzâ was also called a holke.

³⁹⁹ By this weight----I mean the shekel----they weighed the hair of Absalom every time he had his hair cut; and it possessed the weight of 125 shekels, which is 31 ounces and 1 shekel, that is, 2 1/2 librae and 5 shekels.⁴⁰⁰

49. Concerning the obolus. The obolus also was coined among the silver (coins). The one, however, made not of silver but of iron is one-eighth of an

ounce,⁴⁰¹ for this used to be an arrow.⁴⁰² For the life of man before the coming of Christ was hemmed in by wars, so that they had need of arrows against those of the enemy. By means of such things as these they did business, {68c} everyone giving five or ten arrows when purchasing bread or anything else. But this was in weight one-seventh of an ounce; and with our own eyes we have seen this kind, O lover of the good. For on the island of Cyprus many kings and tyrants seized the government in antiquity. And going up for a walk |60 to one of the ancient castles which had revolted once upon a time, we entered where there had been a palace, where there was stored a portion of the tyrant's pay which was given to the soldiers under him from time to time. And there had been placed in a heap these oboloi,⁴⁰³ which were fashioned by early man for use as money. But they were also employed in the wars. Moreover, these things concerning the oboloi, such as I have expounded and adduced, I was compelled to say because the divine Scripture says: "The whole world of capital belongs to the faithful; {68d} not even an obolus belongs to the unfaithful." ⁴⁰⁴ But there was also another obolus that was coined of silver, which was a very small coin; it is one-eightieth of an ounce.⁴⁰⁵ For it is said in Leviticus: "The double zuzå shall be 20 oboloi." ⁴⁰⁶ We have already shown that the double zuzå is one-fourth of an ounce.

50. Concerning the chalkoi. (As for) the chalkoi, the Egyptians invented them. They are silver (coins) that are coined; for this reason the silver coins are called coppers ⁴⁰⁷ among the Alexandrians. But the chalkus is one-eighth of an ounce by weight, like the zuzå.⁴⁰⁸

51. Concerning the mina. Mina is for mane.⁴⁰⁹ For in the Hebrew the silver (coin) is called the mane. But the Italian mina consists of 40 {69a} staters, that is, of 20 ounces----a libra and two-thirds. But that which is called the barbarian, the Theban, consists of 60 staters, that is,

2 1/2 librae. But they coin other minas, some of 2 librae, some of 4, everyone according to his pleasure. And there have been many types of silver (coins) from time to time. [61

52. [Concerning the nummus. 410] A certain nummus was once called after one Numa who was a king of the Romans, and in accordance with his name the coin was coined. But the ancients called half of the silver (denarius) the dichryson.⁴¹¹ And the silver (denarius) is what the Romans call the miliarision,⁴¹² which is translated "military gift." ⁴¹³ This dichryson also was the silver (coin) that was later called repudiated. After the king had been killed, {69b} his stamp was still engraved upon the dichryson. When his coin came to be repudiated it was called fraudulent, that is, repudiated. But you find this term in the prophet also, O lover of learning, as he says: "Call them repudiated silver." ⁴¹⁴ But the Cyprians and other peoples call the assarion by the Greek name ziretia.⁴¹⁵ And, again, the ancients had silver (coins) that were called lityra,⁴¹⁵ also tyria;⁴¹⁵ but we do not know how heavy these were as to weight.

53. [Concerning the follis.] The follis is also called the purse,⁴¹⁶ because it is a multiple; for it is 2 1/2 silver (coins), which is 250 ⁴¹⁷ denarii. Two lepta are a follis according to the copper coinage,⁴¹⁸ but not according to the silver coinage. This also was of silver.⁴¹⁹ And, moreover, even at the present time the Romans make use of this [62 number, {69c} 125 pieces of silver in number being considered among the Romans as heaped up together to make one purse, because the profusion of the quantity of the silver pieces fills the bag. For as the talent contains 125 librae by number, so also in the case of the follis 125 silver (denarii) complete

420

the number. But you also find this, O lover of the good, in the book of Kingdoms, when Naaman the Syrian, turning in the chariot, went to meet with Gehazi and he, as if sent by Elisha personally, said, lying: "My lord sent me, saying: 'There have come to me two needy sons of the prophets. But send them two garments and a talent of silver.' " And he said: "Take two talents of silver and two garments that may be changed," And he put the two talents into two bags and placed them upon two young men.⁴²¹

Now a talent, {69d} we say, consists of 125 librae, that is, the great talent; and this was placed in bags because it was in coins. For the number 125 is called a talent because of its great weight. For when we wish to mention what is excessive in weight we say "exceeding the talent," but when (a matter) of simple number, the number 125 is employed.⁴²² And, again, it is called the follis because of the interpretation "bag"; and in lepta it lumps up ⁴²³ 125 lepta of silver

⁴²⁴

in one coin (name) ⁴²⁵ so as to be called individually a follis, being mentioned by this name "bag." In accordance with another explanation among the Hebrews, the term sala ⁴²⁶ is used; but this coin is entirely of silver, the weight half an ounce. This is what Abraham proposed to give to the sons of ⁶³ Shechem as the price of the field because of the double cave, saying, "four hundred double zuze between us," ⁴²⁷ which were 200 salim. {70a} And ⁴²⁸ the sala is interpreted as follis because of the roundness of form of the coin. The round scales of reptiles are called folides.⁴²⁹ When this is reckoned in talents the number is carried up to 125 librae, but when in folles they are composed of 125 (denarii) of silver. It has the name of bag among the Romans, but among the Hebrews and Greeks that of snake scales.⁴³⁰ But the Alexandrians, having reduced the talent to the smallest (subdivisions), made it consist of 15 silver (coins) in number, for a silver (coin) was 100 denarii. And in a denarius there

were 4 lepta. So all these made up 6,000 431

lepta in a

talent. To this point, again, as regards the weights and the silver (coins) and the measures and the numbers which we have adduced, we have also made explanation.

54. The names of the measures 432 locally. The mares

433 is a measure among the people of Pontus consisting of 2 pots; but the pot {70b} among them consists of 10 xestai, so that the kupros 434

consists

of 20 Alexandrian xestai. Among the people of Pontus the kupros is

a measure of dry produce of 2 modii; but it (the modius) is said

by them to consist of 5 choinikes, and the choinix of 2 xestai,

among them, so that the kupros would consist of 20 xestai. For

there is also a great modius among them of 24 xestai. The litra

is translated by the Romans as libra, which among the Romans

etymologically 435 means equality, that is to say, equality by

measure. And there is in it 12 ounces. But from what language the name of the

ounce has come we do not know with [64 certainty;436 but from what we conjecture the ounce is called by a

Greek name, being named because of the many parts in the litra. However,

the litra is also said to be perhaps from the Hebrew or Syriac language, as we have said above.

For the li is, {70c} being

translated, "to me," and the tra is "it is"; so that

it will be: "Full weight belongs to him that receives." But the litra

makes 288 grams, and every gram consists of 6 carats. But carats are the

seeds that are found in the fruit of the carob tree. And this seed weight, if it

is complete, equals the weight of 2 fat barley (corns), so that the litra consists

of 3,456 437 barleycorns, 1,728 carats, 288 grams,

438 12

ounces. But the ounce consists of 24 grams. And again, divided differently, the

ounce is put 439 in yet other terms. For the Hebrews, dividing the ounce into other parts, called it by other names.⁴⁴⁰ For they called half an ounce a stater from the circumstance that when the scale pans on both sides are equal in inclination, {70d} if half an ounce is put into each side of the balances and the equipoise of the beam is brought about in accordance with the pointer that is in the middle of the balances, it comes 441 to be called a stater.⁴⁴² That is, the half of an ounce which was determined by the equality of inclination they called a stater, that which was called by them the double zuzâ. And the stater with them is the half-ounce, 2 shekels as they are called in the Hebrew, as we have said above, while according to the etymology of the language they are interpreted through sekel 443 as a "taking up" 444 or a "weighing down," 445 as we say "it weighs down" or "it inclines." And, again, the shekel, which is half a stater, one-fourth of an ounce, has 2 lepta |65 in it. And the lepton is a weight which is one-eighth of an ounce, and by some it is also called the obelus.⁴⁴⁶ But some divide the ounce into 7 obeloi, while some change {71a} the name obelus. Since it is numbered among the weights they call it the obolus, because the ancients, consuming their lives in war, did their business by means of arrows, for the arrow was called the obelus. And a man would give 2 obeloi and get bread or anything else pertaining to food. Therefore in the temple in Jerusalem there sat the money-changers who were called trapezitai,⁴⁴⁷ whose tables the Lord overturned,⁴⁴⁸ which (tables) were for the coinage, which gets its name from this circumstance, that at royal courts by this means men think 449 that the world is controlled. But it was called silver (coinage) because at the time it was made of silver with the image of the king on it. There was a large one, (used) as a symbol and a weight, that was called a silver (talent), as I have already said, of 100 denaria.⁴⁵⁰ But every denarion was {71b} 60 assaria. The silver (coin), however, that is current is that

which is called the mina, according to the Hebrew; therefore it was called the mina according to those things previously determined by me above. But since it was impossible, if the large silver (mina) was carried about, to buy bread or anything else of small value, it was necessary to give the large silver (minas) to the money-changers and to change (them) for small coins, that is to say, to change (the money), that is, to make exchange. Hence those called trapezitai are also called money-changers. Therefore also the Lord, overturning their tables there, scattered their silver (minas). For this reason also there came about the name of the obolus, because by means of such little arrows as these the business of the wars of mankind was carried on.

55. Concerning the xestes. But the name of the xestes is from the great measures divided into small parts. Because some have sought |66 to learn {71c} whence this measure is derived and have not found out, we have assented with some of the ancients as to whence this derived (term) is taken. Contrariwise it is Greek,⁴⁵¹ from the circumstance that by means of it large measures are reduced ⁴⁵² to smallness. The Romans, taking over its name, inasmuch as they had a measure of 6 xestai, which (number) is pronounced by them in the Roman language sex, say therefore not xestes but sextan, ⁴⁵³ that is, "six times," a multiple of the xestes.⁴⁵⁴ They also call the little xestes the sexton ⁴⁵⁵ for it is the sixth part of what is called among them the congiarium.

56. But the congiarium ⁴⁵⁶ is a liquid measure among the Romans also. For likewise the name is even pronounced in the Roman fashion. For this measure you have the further evidence of the Chronicle of Eusebius and the other chroniclers, (relating) that as each of the kings in (his) time (bestowed) gifts upon the Roman populace, they accordingly bestowed good cheer. {71d} It is to be interpreted "coiled

up" 457 or "put together," for the Roman conge

458 means "assemble" or "put together."

57. No one of those who have met with these weights and measures which have been mentioned by us for the second time can find fault, as though the writing were without purpose instead of to teach accuracy; for although we spoke of them heretofore somewhat briefly, we have now set down for the sake of accuracy those things also that had been abbreviated. Hereafter we shall tell about land measures and the measurements upon the land, for they also are in the divine Scripture. |67

58. Concerning the field. The field 459 is a land measure.

Now roughly and generically the entire earth is called a field. For if we say, "The field offers pasturage," it means that the whole world together is green with vegetation. But again, the field is also a measure of land. And you 460 find in the divine Scripture, O lover of the good, about the field of Abiezer.⁴⁶¹ And it consists of 5 or 6 seahs,⁴⁶² so that it is either a {72a} fifth or a sixth of a jugon. But this is an Egyptian measure, for the Egyptians measure all their land in fields.

59. Concerning the jugum.⁴⁶³ And there are 6 fields in a jugon of land of the second class, but 5 (in land) of the first class.

But among the Romans jugum means "pair" or "yoke," because it is the plowing of a yoke of oxen for a whole day; for the same reason also (we find) the decad 464 in the agriculture of the Palestinians and Arabians. But among the Cyprians they are called zyga,⁴⁶⁵ and among other peoples syntelesmata.⁴⁶⁶ There is in the field, according to the measure of the measuring rod of $6 \frac{2}{3}$ cubits, called among surveyors the akaina, 20 by 20 (rods). For the field consists of 5 plethra of land of the first class, but of 6 plethra of the second class.

[The measure of the field 467 |68

is not like ours, for it extends 20 (rods) by 20 according to the reckoning

of 5 cubits (to the rod).] But the plethron is 20 468
by 20
cubits, called the sataean 469 among the Palestinians and
Arabians. For 30 sataeans constitute a jugon of land {72b} of the first class.
Therefore, just as the quantity of 30 modii like that in the Gospel 470
is called a kor, so also here the 30 sataeans are called a koraeon. But
a koraeon of land of the second class has 60 sataeans in [the
measure. And, again, in measurements upon the land the sataean has 6 cabs
471 in] it. But these 30 472
sataeans are 13 jugera----like
the one-fifth of the measure among the Palestinians 473
----that is, 13
yokes. For the Romans say junge for "yoke up," since a yoke of
oxen will plow $2\frac{1}{3}$ sataeans in a day. You inquire as to the measure of
the land, is it thus? 474 You inquire as to the measure of the seed,
as it thus?488 For, the structure of the modius being
enlarged, the overflow, that is, the overfulness of the modius, constituted
a part 475 of the modius. Therefore when the modius is
small 476 it consists of 5 cabs, but when it is spacious it consists
of 6. Therefore also the sataean consists of 6 cabs in the measurement of
land, and of 6 cabs (consists) the measure of seed. {72c} And we have told
the things concerning the sataean, the plethron, the yoke, the jugon,
the koraeon, the field, and the jugera.

60. Concerning the cubit. And this also is in the divine Scriptures [69 in many places. For it is said that the specifications of the ark of Noah were given by means of cubits. For it was said: "Thou shalt make it 300 cubits long, 30 cubits high, and 50 cubits wide, and within a cubit thou shalt gather it together above." 477 The cubit then is a measure, but it is taken from the measure of the forearm.478 For the part from the elbow to the wrist and the palm of the hand is called the cubit, the middle finger of the cubit measure being also extended at the same time and there being added below (it) the span, that is, of the hand, taken all together.479 This cubit has 24 fingers 480 in the measure, if the cubit is {72d} a linear measure. If, however, it be τετραγωνος, which is measured along two sides, it is of 48 fingers.481 When employed in measuring a round piece of

timber, when doubled four times it is called a solid cubit and is of 192 fingers.⁴⁸² But in this usage the finger contains 8 lepta. The measure of a piece of timber, however, is taken from the circumference of the timber. For example, if you wind a cord about the piece of timber and it is found that there are in it 72 fingers, or as many as there may be, then you multiply the 72 fingers by 72 again, which makes 5,184 fingers. You divide these again by 12, and there are 432 fingers.⁴⁸³ You take the length of such a piece of timber, whether its length be 10 or 12, or whatever it may be. If it be 10 cubits, you multiply the 432 lepta by these 10, and there are 4,320 lepta. Then you divide these by 192, and they make 20 solid cubits, which are 3,840 {73a} lepta, that is to say, fingers. And there yet remain 480 lepta, of which the 1/192 part makes 2 cubits, which is 384 lepta, and there remain 96 lepta.⁴⁸⁴ Then, since it does not have [70 another measure of 192, so that it might be reckoned a solid cubit, we now divide the fingers which remain into lepta. Then since a finger contains 8 lepta,⁴⁸⁵ one-eighth of these 96 lepta that remain makes the number 12, which is 12 fingers, making half a cubit.⁴⁸⁶ So there are, in a piece of timber that is 72 fingers in circumference and 10 cubits long, 22 solid cubits and 12 fingers, that is, 22 1/2 (solid) cubits.⁴⁸⁷ But the simple cubit of linear measurement contains 3 spans,⁴⁸⁸ 6 hands,⁴⁸⁹ or 4 palms.⁴⁹⁰ And there are 8 fingers in the span and 4 fingers in the hand. {73b} But when it is closed it is called the fist. It is, however, often also called the gronthos,⁴⁹¹ inasmuch as athletes use this form when engaging in a fight. Therefore the apostle says: "Thus I fight, not as if I beat the air." ⁴⁹² For what is called the palm is employed as a measure by women in making fabrics for clothing. For they stretch out the fingers from the tip of the nail of the middle finger to the "breast" of the palm of the hand, that is, to the great joint, and there are six fingers in it. This is the account of the cubit, the span, the hand, the finger, and the palm. And to this point is concerning measurements on the earth by means of which land is measured which are employed in the Scriptures. But I have also told about the measurement of round timbers, although it is not employed in the divine Scripture. [71 CONCERNING NAMES OF PLACES, IN PART 493

61. Ararat is a place in Armenia in which there is a mountain called Lubar.⁴⁹⁴

On it the ark of Noah came to rest,⁴⁹⁵ and it is situated in the middle of Qardu ⁴⁹⁶ and in the salt lands of Armenia.⁴⁹⁷

62. [Concerning Atat.] Atat,⁴⁹⁸ in Transjordan, {73c} where they made

lamentation for Jacob when he died. It is four miles ⁴⁹⁹

from Jericho,

about two miles from the Jordan. And it is now called Beth-hagla,⁵⁰⁰ which

is interpreted the place of a circuit, because there, making lamentation, they

completed a circuit. And there is a fountain of sweet water in the place. At

this fountain stands to this day a great thorn bush, which is interpreted atat.⁵⁰¹

On account of this thorn bush the place also is likewise called the

"thorn bush" of the salt lands.

63. [Concerning Abarim.] Abarim,⁵⁰² the mountain on which Moses died. It is said, however, to be Mount Nebo, and it is in the territory of Moab, opposite Jericho, overlooking the Jordan, on the summit of Pisgah. And it is visible on the ascent from Libias ⁵⁰³ to Heshbon,⁵⁰⁴

[⁷² which is Heshbu,⁵⁰⁵ called by the same names, over against Mount Peor,⁵⁰⁶ which also is thus called to this day. So also again the place is still called Pisgah, which is interpreted "hewn stone."⁵⁰⁷ It is also often called a hill. {^{73d}} Therefore it was said to Moses: "Go up on Mount Nebo to the hill of hewn stone,"⁵⁰⁸ and he died.

64. [Concerning Azekah.] Azekah is a city of the Canaanites to which Joshua the (son) of Nun pursued the five kings.⁵⁰⁹ Moreover, it belonged to the tribe of Dan.⁵¹⁰ But it is now called in Syriac Hewarta, for the reading Azekah is Hebrew; and it is translated into Greek as "white." It is situated midway between Eleutheropolis and Elia,⁵¹¹ nine miles from Eleutheropolis, where Goliath died.⁵¹²

65. [Concerning @@] @@,⁵¹³ but also called 'Ailun,⁵¹⁴

is a valley over which the moon stood still when Joshua prayed, near the village which is still called @@, eastward of Bethel, three miles ⁵¹⁵ distant. Geba and Ramah, the city ⁵¹⁶ of Saul, however, are situated near it.

66. [Concerning Anathoth.] Anathoth, a city in the portion of Benjamin, set apart for the priests, in the neighborhood of Elia, about three miles away.⁵¹⁷ Jeremiah the prophet was from here. But {^{74a}}

what was formerly a city is now a village.

67. Hafra,⁵¹⁸ in the portion of Benjamin, still exists. It is a large village of Ephraim five miles ⁵¹⁹ east of the city of Bethel, but it was formerly a city. And it is situated near the wilderness of Bethel, as [⁷³ you go down by way of the Akrabattine ⁵²⁰ to the Aulon ⁵²¹

(valley). Thither the Lord Jesus Christ turned aside when they came to anoint him king.⁵²² And, going to the wilderness, to the city of Ephraim, ⁵²³ he hid himself there, where there is a great miracle to this day. For vipers or other noxious reptiles are not found. But if you compel a viper to go upon the soil of the village, it loses all its strength and is unable to do harm and finally dies; but it makes haste to depart from these borders. The people of the place say that the Lord Jesus Christ gave this sign to the village {74b} at the time when he was abiding there, sealing up the place so that a reptile would not come there, or, if it disobeyed in any respect, it would do no harm. But if and when it disobeyed, seeking to remain in the place, it would perish immediately upon entering and be found dead.

68. [Concerning 'Avicazar.] 'Avicazar, ⁵²⁴

the stone of my help, the place upon which the ark rested when it returned from the foreign tribes.⁵²⁵ And it is situated between Elia and Azotus,⁵²⁶ near Lower Beth-Shemesh, which is fourteen miles distant east and north of Eleutheropolis, in a valley.

69. Concerning the threshing floor of 'Aran.⁵²⁷ This is Jerusalem, that is, only the inclosure of the temple wall, specifically ⁵²⁸ where the altar ⁵²⁹ was built.

70. [Concerning Abel-meholah.] Abel-meholah,⁵³⁰ a city of one of the princes of Sodom,⁵³¹ whence Elisha was. It is now a village in the Aulon (valley), from Bajshan ⁵³² ten miles distant toward the south, that {74c} which is now called Beth-meholah. |74

71. Concerning Rekem. Rekem, which is in Kingdoms,⁵³³ but called Rekem ⁵³⁴ in Isaiah.⁵³⁵ It was, however, a great and famous city that was reckoned to be in Arabia-Palestine, which is also called Edom⁵³⁶ in the Scripture. But in the Greek language it is called the Rock. You also have this name in Isaiah, who says: "And the Rock shall be desolate," but in (some) codices: "The Rock shall be desolate."⁵³⁷

For it is not in regard to a rock that the divine Scripture says, "it is desolate," as many mistakenly think, but in regard to that which we have indicated. And it is situated in Mount Seir; often it also is called Seir, for it had these names from Esau, because he built it. For he was named Esau because of ruddiness of countenance, {74d} Seir because of hairiness,⁵³⁸ Edom because of gluttony and worldliness, because he sold his birthright in exchange for food. But the inhabitant of the (region) round about is called, along with it, Edom.

72. [Concerning cIn-Jawn.] cIn-Jawn,⁵³⁹

"near Salim," where John [75] was baptizing in the Gospel of John. And the place, moreover, is to be seen

to this day, eight miles south of Bajshan, near Salim and the Jordan.

73. [Concerning Bethel.] Bethel ⁵⁴⁰ is even today a village,

ten miles distant from Elia as you go to Neapolis, on the right hand of the way,

(a village) which of old was called @@@ ⁵⁴¹ and Luz. It is also of

the tribe of Benjamin, near Bethau ⁵⁴² and Ai. And Joshua besieged it,

killing its king.

74. [Concerning Jerusalem.] (As for) Jerusalem, of it Adonibezek was

king,⁵⁴³ and afterward the Jebusites, by {75a} whom it was called

Jebus. When David had driven them out ⁵⁴⁴ he made it a priestly

metropolis of Judah because of the temple that was established in it. Josephus

says that this is the Salem of Genesis over which Melchizedek was king.⁵⁴⁵

And it was in the portion of the tribe ⁵⁴⁶ of Benjamin. But others say

that the Salem of Melchizedek was opposite Shechem in Samaria, whose grounds are

seen (lying) waste. For Eusebius also, who wrote the Onomasticon,⁵⁴⁷

so testifies, saying: "Salem is the city of Shechem, which is Shechem,⁵⁴⁸

as the Scripture says. But there is also another village to this day beside

Elia, to the west of it. And there is yet another situated in a plain eight

miles from Bajshan (the village), of Salumia. But Josephus says that this is the

Salem over which Melchizedek was king, saying: 'Salem is that which was later Jerusalem.' "549 But some say {75b} that there is another Salem near Hobah,⁵⁵⁰ to the left of Damascus. |76

75. [Concerning Jafo.] Jafo, which is transferred (into Greek as) Jope, is a city of Palestine on the seacoast in the portion of Dan.⁵⁵¹ But today many of its buildings are in ruins. Here Jonah the prophet embarked for Tarshish,⁵⁵² which is called Tarsus above.⁵⁵³ And here they of Judea were accustomed to embark----I mean, from Jope----for it was their port.

76. Akko,⁵⁵⁴ which is Ptolemais and Thimuna,⁵⁵⁵ beside great Carmel, was also the harbor of Jamnia ⁵⁵⁶ and the port for Betosigon.⁵⁵⁷ But it is now laid waste. From here, again, they say Jonah, having been vomited up by the whale, departed on the way to Nineveh, the great city, for forty days. For thus it is in the Hebrew: "Jonah began to enter the city forty days." ⁵⁵⁸ But it is not possible that the city could have had a street of forty days' (length), but it is also impossible that Jonah could have sat by it forty days {75c} until he saw what was going to take place; for so do the followers of Aquila interpret: "Again forty days and Nineveh shall be overthrown."⁵⁵⁹ Where then did Jonah tarry, so that he knew that it was not yet overthrown? Or while the sun beat down upon his head with heat, the gourd from which he had shade rising up over his head? And if he waited for forty days while it shaded him from the heat, why did he say: "It sprang up one night and withered another,"⁵⁶⁰ if he persevered for forty days looking for what was to take place? So the seventy-two have well translated: "Yet three days and Nineveh shall be overthrown."⁵⁶¹ For they have explained that what is involved in the |77 forty days is said of the journey, as we think. And when they have explained it as the measure of the length of the journey, they have resolved the

difficulty of the words and have explained the note about the three days.

77. Concerning Karmela. Karmela, {75d} where Nabal was,⁵⁶² is a village that is even yet called Karmela, which is transferred (into Greek as) Karmelos, toward the east from the tenth milestone on the road from Hebron, where there is also situated a fort of the Romans.⁵⁶³

78. Concerning another second Karmela. The other Karmela is the great mountain that reaches to the sea of Phoenicia and separates Palestine from Phoenicia; (it is) where Elijah sat.⁵⁶⁴

79. [Concerning Karchedon.] Karchedon,⁵⁶⁵ which is Carthage, also Carthagina, the metropolis of Africa. Thither once upon a time Canaanites migrated from Phoenicia. For even until today the Africans speak Canaanitish. And being asked about their language, they reply: "We are Canaanites."

But they are called Bizakanoi,⁵⁶⁶ which is translated

"scattered." But because of their racial relationship to the Phoenicians, Isaiah says to the king of Tyre: "Till thy land,

{76a} for the ships of Karchedon no longer come to thee."⁵⁶⁷ But

in the Hebrew Isaiah and Ezekiel call it Tarshish.⁵⁶⁸

80. [As to the quarters (of the heavens) and the stars which are in the divine Scriptures.] Again, O lover of the good, I also prepare you an account of the quarters (of the heavens) and of the stars which are in the divine Scriptures. East, west, north, south, according to the word spoken by the Lord in the Gospel, shall come and lean on the bosom of Abraham and of Isaac and of Jacob in the kingdom of heaven; but the sons of the kingdom----as we would say, the sons of [78 Israel----shall go out into outer darkness.⁵⁶⁹ But some one may say: "You have told us something superfluous in speaking of east and west and north and south, for who does not know these terms and the local significance ⁵⁷⁰ of them?" But I have called them to mind that I might explain their origin. Now it will occur to you at once, O lover of the good, concerning Job, that "he was a highborn man of those from the (region

of the) rising of the sun." 571 So the east,572 {76b}
where the sun rises, gets its name accordingly. But if the highborn and the
lowborn are known by birth,573 Job was exceedingly highborn. For he
was the son of Zerah, and Zerah was the son of Reuel, and Reuel was the son of
Esau,574 Esau was the son of Isaac, Isaac was the son of Abraham, he
(Job) being the fifth after Abraham, that is, from Abraham. He (Abraham) was
above all nobility of birth,575 he who was known as the friend of
God.576 For if the friends of kings 577
are known as
highborn, how much more highborn was Abraham, who was named "the friend of
God"?578 But from the east also the easterly wind is called euros,
either because it blows widely 579 or because it is set at the
[79 head 580 of the winds, that is, is found (at the head). Hence, in
the Acts of the Apostles also there is found knowledge of the wind euraklydon {76c} and
typhonikos,581 typhonikos because
of severity, but euraklydon582 because it blows out of the
depths of euros.583 But there is also in the Scripture
concerning the apeliotes.584 This blows from the other side of
euros, from the quarter of notos 585 over which the sun
passes, hence called apeliotes.586 And beyond it is euronotos,
because it is in the middle between euros and notos, after apeliotes,
as this wind also is called in the divine Scriptures.587 But notos
is the wind that blows from the south;588 and after this there is
another wind that is called libonotos, for it is in the middle between notos
and lips.589 The west is also called
hespera,590
from which quarter zephyros blows. You have this wind also in the
Acts.591 And in the middle between lips and zephyros blows
that which is called the "middle," otherwise choros, which is

likewise found in the Acts,⁵⁹² where the companions of Paul sailed for the place Phoenix, {76d} the harbor of which Phoenix looked toward the choras. From this choras blow the annuals ⁵⁹³ that are also called "dogs," but they are called "dogs" because of the perpetual barking of dogs. The north wind, which is called aparkias, blows from |80 the depths of the north, whence that which is called the bear ⁵⁹⁴ turns; therefore it is called aparktias.⁵⁹⁵ Beyond this is that which is called the thraskion,⁵⁹⁶ which blows from the region of Thrace. Men give this wind many names, naming them from the places (whence they blow). The thraskion and the euraklydon are associated with each other. And some of those in the East call the euraklydon the skopelea,⁵⁹⁷ and the thraskion the patrea.⁵⁹⁸ But others call the thraskion the kekian,⁵⁹⁹ while those in Numidia, in Africa, and in Britain call it the samuren.⁶⁰⁰ And these things pertain to the four quarters and their winds and the two (winds) blowing with each one of the winds, situated on the two sides of each.

81. {77a} Mary went up to the hill country to (visit) Elizabeth.⁶⁰¹ And this hill country extends upward from the Aulon (valley) and Jericho and the Dead Sea, and on the other side of Jericho it extends upward from the Jordan to the neighborhood of parts of Phoenicia. Here, then, are established ⁶⁰² the boundaries ⁶⁰³ of Israel and (her) possessions,⁶⁰⁴ Abilene and the Decapolis, which are on the side of Pella.⁶⁰⁵ But they are also situated in the region of Perea.⁶⁰⁶ And to them also belong the Ammonite (country) and the Moabite (country) and the |81 Gileadite (country) above.⁶⁰⁷ Now they are eastward across the Jordan, but the hill country is westward of the Jordan, Jerusalem being in the midst of it. But to the west of the east⁶⁰⁸ it has the Shephelah. In the Shephelah were the five satrapies of the foreign tribes:⁶⁰⁹

(that of) the Gazans, (named) from the city of Gaza; (that of) the Ashkelonians, from the city of Ashkelon; (that of) the Azotans----these were on the sea. But there was also that of the Gathans, whence Goliath was; but Gath is now laid waste. {77b} But it extended to Ekron. And there is now a large desolate village not far from Gath, about seven miles. Some think this to be Ekron, but from the positions and from the signs and from (the location of) Mount Carmel we find it to be Caesarea Stratonis.⁶¹⁰

This whole country, however, was called @@, and from its name of @@ the whole eparchy ⁶¹¹ came to be called Palestine. And so much for these things.

82. But there are also in Job these things about the position of the stars,⁶¹² where he says: "He that made the Pleiades and the evening star and the North Star and Orion and the chambers of the south."⁶¹³ And the Pleiades, with the seven stars in it, is known to many. But some call it the Cluster⁶¹⁴ because of its resemblance to a cluster (of grapes). And the evening star is the star that is seen in the west at evening time, but especially in the autumn season. They call this {77c} the long-haired.⁶¹⁵ Moreover, O lover of the good, you have written in Job concerning this: "For thou callest," he says, "the evening star with the voice, and he answers thee; but thou leadest him, taking hold |82 of his hair."⁶¹⁶ But as to the North Star, some say that it is the foremost star in the pole of Charles's Wain,⁶¹⁷ but others say that it is one of the four (constituting) the wagon itself, that is, the corner one at the wagon end of the pole. But as to Orion, they say that it is the one formed in the likeness of a man's image. And it has four (principal) stars forming a rectangle, and three above like a head, and three like a girdle for the loins, and others that descend in the form of a belt or like a sword. But these are called mazuroth ⁶¹⁸ in the divine Scripture; they are, however, interpreted "elements." The (term) "chambers of the south" is used because of the storehouses of snow and of hail and dew.

These are not on the earth, but between the heavens and the earth, being brought from the inside {77d} of the corners of the heavens; and

dew and honey especially are drops that have been thus brought from heaven. For

it is not true, as some suppose, that the rain is from heaven. Out of the sea

and other places the clouds draw up the rain and pour (it) upon the face of the

earth. And you have testimony, O lover of the good, in the prophet,⁶¹⁹

where he says: "He that bringeth up the clouds from the end of the

earth," and, again: "He that calleth the waters of the sea and poureth

them out upon the face of the earth, the Lord God Almighty is his name."⁶²⁰

And so much, again, for these things.

83. And, other place and land names occurring to us, we are making mention of

them. Mountains and hills. Mountains, indeed, are according to nature; they ⁶²¹

are elevated places that were formed by God, that were heaped up by means of

rocks and stones. And hills also are elevated places, but they are of earth ⁶²²

{78a} and not

heaped up out of stones. And ridges ⁶²³ are elevated places, but they

are of sand. And |83 the rasine ⁶²⁴

also are said to be of sand---not the shevalte, ⁶²⁵

but the rapine. For the shevalte are in the

middle parts of streams where the movement of the stream is from both sides

toward the middle, being gathered together in the likeness of a spike (of

grain), such that because of the force of the turning about they are called

whirlpools.

84. Here we arrive at the end of our writing for you, O lover of the good. The end of the discourse of Saint Epiphanius, bishop of Constantia in Cyprus, concerning weights and measures and numbers and certain other explanations (of things) found in the divine Scriptures.

Praise be to the Father and to the Son and to the Holy Spirit, now and always, forever and forever. Amen. And from John, the sinner, who has written, be thanksgiving to our Lord and God Jesus Christ forever!

{78b} And [this] bo[ok] was completed on the twenty-ninth day of [in the year] nine hundred sixty- of Alexander, in the da[ys of the] God-[fearing]

(men), famous for [excellent deportment], the abbot Mar Leonti[us] and the steward and chorepiscopus Mar sinaja,626

in the

[holy] monastery of our congregation of Hjn' 627

.... Mar

Philip hft 628 of the presbyters, Mar Con[stantine] and

Mar T'. . . . , Paul tj.....629

[Selected footnotes moved to the end and renumbered. Originally it was intended only to include a few footnotes, but they had scanned so well that the majority were included. Those omitted were usually those unintelligible unless the Syriac was transcribed -- a task beyond my abilities.] 1. 1 The order "Weights and Measures" is based on B.

2. 2 Lit., "what occasion called

and St. Epiphanius made."

3. 3 I.e., Valentinian II, emperor of

the West, is said to have joined with Theodosius, emperor of the East, and the

two sons of the latter in summoning Epiphanius to Constantinople.

4. 4 But it is actually neither an

orderly nor a complete list.

5. 5 We use this Latin term throughout except

in a single paragraph; the Greek litra seems to be derived from it.

6. 6 I.e., a synonym for libra; weights

are under discussion.

7. 7 Incorrect; see §§45 and 54. The

Greek nomisma usually meant "coin" in general, but was also

specifically applied to a coin or coin unit not in circulation.

8. 8 SG, pp. 149, 341.

9. 9 The spelling found in Sophocles' Lexicon;

cf. § 52.

10. 10 The solidus was 1/6 ounce

in the Roman system; see Sir W. M. Flinders Petrie, *Ancient Weights and*

Measures (London, 1926) p. 25. Doubtless the word written here is an error for selac, written @@ in § 53.

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

12. 12 B indicates a major pause here.

13. 13 B has the plural here.

14. 14 Margin: αρουρα.

15. 15 The Greek γομορ represents both the omer and the homer; there is only the context to guide in the choice between the two terms.

16. 17 Cf. Lagarde, Orientalia II (Gottingen, 1880) 2 f.

17. 18 Lit.: "indicating a measure that fills the grasp of the hand."

18. 19 κανισκιον, diminutive of κανεος, a basket of reed or cane, especially a bread basket.

19. 20 Greek: λιβαστρον; cf. Mark 14:3 and Peshitta.

20. 21 I Kings 19:6.

21. 22 B has @@@@, which denotes a dish practically square, about the same as the Latin scutella.

22. 23 Heb. 9:4; cf. LXX, Exod. 16:33.

23. 2 "And an understanding of other things" is not in the Greek. Note to the online text: I have placed material not in the Greek in grey.

24. 3 Margin: "in the divine Scriptures."

25. 4 These two words are the same in

Syriac and in Greek, literally, "theories"; in the second case both A and B employ the singular.

26. 5 Plural in B.

27. 6 Not in Greek mss. employed by Lagarde and Dindorf; Lagarde supplies ληχους.

28. 7 Not in the Greek; apparently a gloss on "threatenings."

29. 8 B has this as a marginal gloss...

30. 9 Never in general use and of no special value...

31. 10 The ancient forms of our 'and '.

32. 11 I.e., in the Hexapla of

Origen or in quotations from that work. Cf. H. B. Swete, An Introduction to the Old Testament in Greek (Cambridge, 1914) pp. 59-76. Greek:

"Likewise also concerning the rest of the signs. Concerning the asterisk."

33. 12 Preceding part of the sentence not in Greek.

34. 13 An English transliteration of

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

35. 14 Lit., "with clearness."

36. 16 Margin: "(lover of the) good."

37. 18 Both Syriac and Greek here use the singular in imitation of the Hebrew idiom employed in Gen. 5:5.

38. 19 Dindorf's Greek reads:

"According to Attic usage it is called the obelus, but by others it is called the spear."

39. 21 Cf. the Letter of Aristeas, ed.

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

40. 22 Margin adds the word

"meal."

41. 23 Lit., "fast."

42. 24 I.e., the writer is thinking of the final and medial forms.

43. 25 I.e., following the usage of LXX.

44. 26 This sentence not in the Greek.

45. 27 Lit., "Creation."

46. 30 Word not in the Greek.

47. 31 Greek: "and this is the prophetic 'pentateuch.' "

48. 32 I.e., the Wisdom of Solomon.

49. 33-33 Not in the Greek.

50. 34 Negative omitted by the Greek.

51. 35-35 Not in the Greek.

52. 36 This sentence not in the Greek.

53. 38 Lit., both Syriac and Greek, "is sung."

54. 39-39 Not in the Greek; cf. IV Esdras, chap. iv.

55. 40-40 Not in the Greek;

"below" is justified by the marginal readings of both A and B.

56. 41 The Greek omits the negative.

57. 42 Greek: "those not taken away."

58. 44 An English transliteration of the Syriac transliteration of the original Greek of Epiphanius, which seems itself to be a blundering attempt to reconstruct in Greek letters the Hebrew original of Ps. 141:1.

59. 45 This sentence not in the Greek.

60. 46 Greek: "as to style" or "as to phraseology."

61. 47 Greek: "is said to be."

62. 48 Cf. § 3.

63. 49 The Greek here has a wordplay impossible in the Syriac. Just as the sword is "the destructive one," in the sense of killing, so the obelus indicates a word that "is to be lifted up" or destroyed.

64. 50-50 Not in the Greek.

65. 53 Greek: "two cuttings."

66. 54 This word not in the Greek.

67. 56 At about this point the margin has: "concerning what is called the lemniscus." 68. 57 Margin: "brought" or "introduced."

69. 58 Ps. 71:15.

70. 59-59 Not in the Greek.

71. 60 Some Greek mss. read "his."

72. 61 Ps. 72:14.

73. 62 Lit., "without the others."

.

74. 63 This word not in the Greek.

75. 64-64 Not in the Greek.

76. 65 Greek: ... "one that has a brother."

77. 66 This word not in the Greek.

78. 68 The Greek adds π■πε,
"when."

79. 69 Greek: "his."

80. 70 The marginal @ is paralleled by a similar numeral for each of the versions.

81. 71 Cf. that text in Swete, op. cit. p. 560. Everything following, to and including "These are the names, as we have already said, of the seventy-two translators," is absent from the Greek.

82. 72 Such names as are familiar through biblical and classical literature are given in their usual form; others are transliterated from the Greek of Aristeas, following Thackeray in Swete, op. cit.

83. 73 Cf. R. Payne Smith, Thesaurus Syriacus, col. 546.

84. 74 Thackeray in Swete, op. cit., has χαβριας and omits Hilkihah.

85. 75-75 Not in the Greek.

86. 76 Margin: "Alexandria."

87. 77 I.e., the original harbor of Athens. The margin undertakes to explain the word as meaning "bald white head," confusing the proper name with φαλαρ■ς, "coot"; margin adds in Greek letters: φαλαρηνω.

88. 78 Dindorf, following Petavius, omits the word "Romans" where it first occurs and amends in the second

instance so as to read, "the Syrians and those in Greece among the Romans, called not yet Romans but Latins." Most probably the Romaeans are meant in this latter occurrence, a term early applied to the inhabitants of the Eastern Roman Empire.

89. 79 Greek: "send for."

90. 80 In common use as a designation of royalty before A.D. 1500.

91. 81-81 Not in the Greek.

92. 82 Greek: ... "to consecrate"; the margin explains the Syriac verb to mean "priestly separation."

93. 83-83 Not in the Greek.

94. 84 Margin: "When Antiochus Epiphanes had captured your place and sent many of you as captives to our place, to Egypt, for sale, having purchased them with much gold, giving a sum of dinars for every man (and) redeeming (him), I sent them away."

95. 85 Greek: "a vow and piety."

96. 86 This word not in the Greek.

97. 87-87 Greek: "the gifts gladly."

98. 88 Margin: "written."

99. 89 Greek: "to explain the books in the Greek language by means of the Hebrew."

100. 90 The idea of a second letter is as early as Justin Apology i. 31, according to Thackeray, op. cit. pp. 101-2.

101. 91-91 Not in the Greek.

102. 92 Cf. Ecclesiasticus 20:30 and Cant. 4:12 (LXX).

103. 93-93 Not in the Greek.

104. 94 Margin: "of God."

105. 95 Cf. Exod. 24:1.

106. 96-96 Not in the Greek.

107. 97 Greek: "But there was

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

108. 98 I.e., from the time of the translation of the LXX; sentence not in the Greek.

109. 99 Greek: "the same Ptolemy Philadelphus under whom the seventy-two translators translated reigned thirty-eight years."

110. 100 Preceding portion of sentence not in the Greek.

111. 101 Greek: "Philopator."

112. 102 Cf. J. K. Fotheringham, The Bodleian Manuscript of Jerome' s Version of the Chronicle of Eusebius, fol.

103b. [Note to the online edition: see introduction]

113. 104 The fuller Greek text:

"Altogether from the first Ptolemy, the son of Lagos, to Cleopatra, three hundred and six years. From the seventh year of Ptolemy Philadelphus, under whom in this year the seventy-two translated, to Cleopatra, is two hundred and forty-nine."

114. 105 The Greek adds "plainly" or "clearly."

115. 106 I.e., the Lagid; but the Greek says, "who having built the race course in Alexandria named it the λα■ov."

116. 107 Cf. the Chronicle of Eusebius.
117. 108-108 Not in the Greek.
118. 109 This word not in the Greek.
119. 110 Greek: "eighteen."
120. 111 Greek: "sixty-five years ... and some days"; cf. the long note of Petavius in the edition of Dindorf. Margin adds "some" to "three."
121. 112-112 Not in the Greek.
122. 113 I.e., including the entire reigns of both Augustus and Hadrian.
123. 114-114 Not in the Greek.
124. 115 This last calculation not in the Greek.
125. 116 Margin: "I.e., he became lionlike," or leprous; Greek: λωβηθε■ς.
126. 117-117 a mere doublet of the preceding Greek verb.
127. 118 Instead of ■ς the Greek has ■ς κα■ and the infinitive.
128. 119 The margin corrects the spelling.
129. 120 Greek: "devoid of knowledge, because of the illness....."
130. 121 Greek: "cities."
131. 123 So margin and B; the text is lit. "valley."

132. 124 I.e., Vespasian's reign.
133. 125Isa. 1:8.
134. 126-126 Not in the Greek.
135. 128-128 Not in the Greek.
136. 129-129 Not in the Greek, according to Dindorf's text.
137. 130-130 Not in the Greek.
138. 131-131 Not in the Greek.
139. 132 Margin: "in the Lord."
140. 133 Margin merely adds a synonym.
141. 135-135 Not in the Greek.
142. 136 The Greek omits this participle and makes the next one refer to both Christianity and life.
143. 137 The margin explains this word: "I.e., he became a proselyte to the Jews."
144. 139 Greek: "this one."
145. 140-140 Not in the Greek.
146. 141 Incorrect; for the correct sequence of the emperors see § 18.
147. 142 Geta was really the younger brother of Caracalla.
148. 143 No; he was joint ruler with Marcus Aurelius Antoninus seven years.
149. 144 Margin: "eight."
150. 145-145 Not in the Greek.
151. 146 Greek: "Severus."
- Cf. Swete, *op. cit.* p. 50. The margin would perhaps make it read: "of this Verus."
152. 147 Margin explains this word

- again, in the same terms as before.
153. 148 This word not in the Greek.
154. 149 The Greek omits "the same."
155. 150 Greek: "what is called."
156. 151 1 Cor. 7:18.
157. 152 Rom. 9:13; Mal. 1:2-3.
158. 153-153 Not in the Greek.
159. 154-154 Greek: "in the reign of Commodus II, who reigned after the above mentioned Lucius Commodus Aurelius thirteen years, a certain Theodotion."
160. 155 Greek and margin: "of the succession (or following)."
161. 156 Margin defines this participle: "i.e., holding anger."
162. 157 Greek: "And again, where there was need of casting out certain words, they cast out alike and translated in unison, just as though they had sat together and translated in consultation with one another."
163. 158 Before this sentence the Greek inserts: "It is quite clear that the truth is with the seventy-two."
164. 159 The Greek omits this section heading, and the Petavius text reads "Severus" instead of "Verus" in what follows.
165. 160 Margin: "Severus."
166. 161 Margin: "Antonius."
167. 162 The sequence of the Roman emperors is here given correctly, but Geta was the younger brother of Caracalla.
168. 163 For the "fifth" and

"sixth" translations, cf. Swete, op. cit. pp. 53 ff.

169. 164 At this point begins a series of marginal numbers which merely repeat what is in the text.

170. 165 Commodus Lucius reigned jointly with Marcus Aurelius during the first seven years of the latter. This sentence is not in the Greek.

171. 166 This sentence not in the Greek.

172. 167 Syriac: "heard";
Greek: "said."

173. 168-168 Not in the Greek.

174. 169 The Greek adds:
"this."

175. 170 The Greek adds:
"another."

176. 171 Greek: "succeeded him, with his son Antoninus, and they reigned eighteen years." Margin adds:
"and (some) months."

177. 172 The Greek adds:
"another."

178. 173 Greek: "in his heptad."

179. 174 This parenthetical clause not in the Greek.

180. 175 Greek: "with other Hebrew and Greek books."

181. 176 This sentence not in the Greek.

182. 177 Greek: "Caracalla."

183. 178 The Syriac word ends in -os,

as though masculine.

184. 179 Margin: "Gallus,"

correctly.

185. 180 The dates for Origen are

placed too late; cf. Swete, *op. cit.* pp. 60 ff.

186. 181-181 Not in the Greek.

187. 182-182 Not in the Greek.

188. 183-183 Not in the Greek.

189. 184 Lit., "translated," in

both Syriac and Greek.

190. 185 Swete (*op. cit.* p. 73, n.

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

191. 186 Lit., "wove," in

both Syriac and Greek.

192. 187 Greek: "writing the

symbol above it."

193. 188 The words after "Octapla"

not in the Greek.

194. 189 This word not in the Greek.

195. 190 Greek: "before the

seventy-two, according to the order of arrangement."

196. 191 The margin reads

"Gallus," correctly.

197. 192 Cf. Epiphanius, *Adversus*

haereses LXVI xi (ed. Migne, Vol. XLII, col. 46); also *Acta Archelai*, ed.

Charles Henry Beeson (Leipzig, 1906).

198. 193 Is this the Turbo of the *Acta*

Archelai?

199. 194 This sentence not in the Greek.

200. 195 This word not in the Greek.

201. 196 Greek: "he was skinned with a reed by the command of the king of the Persians."

202. 197 The rest of the sentence is not in the Greek.

203. 198 The marginal @ seems intended to correct this figure.

204. 199 Margin: "and six months."

205. 200-200 Not in the Greek.

206. 201 Greek: "thirteen."

207. 202-202 Greek: "lasting twelve years in all."

208. 204 "Of Christ" not in the Greek. As to the death of Maximian, cf. Eusebius, Church History IX x.

209. 205 These two sentences in Greek:

"All these having died, the blessed Constantine succeeded, who, dying, left his own sons to rule---Constans, Constantius, and Constantine."

210. 206 Greek: "After them Julian, Jovian"; nominatives.

211. 207-207 Omitted in 13. "Valens his brother" has a marginal note in A, "he that was burned." The same marginal note is in 13, but is not attached to any particular word. Cf.

Socrates, Church History IV xxxviii; Sozomenus, Church History VI xl; Chronique de Michel le Syrien ... , 6d. ... par J. B. Chabot (Paris, 1899-1910) I 295 and IV 153; Barhebraeus, Chronicum Syriacum [ed.....Bedjan]

(Parisiis, 1890) p. 66, 11. 10-11.

212. 208 The Greek has this word in the genitive, in agreement with the one preceding. By error the Syriac has mentioned three Valentinians.

213. 210 Greek: "his brother."

214. 211 This word not in the Greek.

215. 212 I.e., a.d. 392. Arcadius had formerly been consul in 385; cf. H. F. Clinton, *Fasti Romani I* (Oxford, 1845) 508, 524.

216. 213-213 Not in the Greek.

217. 215 This word not in the Greek...

218. 216-216 Greek: "according to rumor."

219. 218 Margin: "June, i.e., Haziran."

220. 219 Lit., "made known."

221. 220-220 Greek: "in all the things said before."

222. 221-221 Not in the Greek.

223. 222 Both Syriac and Greek allow the sense "altered" or "corrected."

224. 223 Lit., "writings."

225. 224 Luke 16:6-7.

226. 225 The Greek form of the word "seah"; hence the Greek has this word not at this point but in the place here held by "seah."

227. 226 See p. 13, n. 19.

Margin: "measures."

228. 227 The Greek has tryblion, and

so has the Syriac in § 38.

229. 228-228 Not in the Greek.

230. 229 A Syriac term; hence a Syriac origin rather than a Hebrew one is postulated.

231. 230-230 Not in the Greek.

232. 231 Epiphanius here cites a LXX reading not otherwise known for Hos. 3:2.

233. 232 But the author fails to cite a Hebrew term here; he seems to give a merely conjectural derivation, based on the homer (ass's load), which is equated with letheekh.

234. 233 The affirmative particle is repeated in A.

235. 234-234 Not in the Greek.

236. 235 The Aramaic @@ means "oil press."

237. 236 Greek:

"oil-presser." This ■λαιοτρ■πτης

(in

the Breslau ms., ■λαιοτρ■πτης) should

be inserted in the next edition of Liddell and Scott.

238. 237 Surely this remark is meant to apply only to medimnos.

239. 240-240 Not in the Greek.

240. 241 The Greek word is transliterated; "neither feminine nor masculine" is not in the Greek.

241. 242 The Greek term, not in common

use among Syriac-speaking people.

242. 243 The Syriac term is an unusual

one, requiring the added gloss.

243. 245-245 Not in the Greek.

244. 246 But in reality Epiphanius'

description attributes to the Hebrews the invention of the measure rather than the name.

245. 247 Cf. F. Hultsch, Griechische

und romische Metrologie (Berlin, 1882) p. 631.

246. 248 Cf. Deut. 25:15.

247. 249 The days are numbered in the margin. The Greek adds, "he

made"; for the preceding sentence there reads: "And the sacred measure

is none other than the twenty-two works that God did in the six days of the hebdomad."

248. 250 In the Greek there follows: τῶν τε ποκῶ τῆς γῆς καὶ τοῦ χόου. Dindorf in his ed. of Epiphanius (Vol. IV [Lipsiae,

1862] Pars I, p. xv) also cites the following, from Codex Venetus Marcianus: τῆς τε βῆσσοις, τῶν τε ποκῶ τῆς βῆσσοῦ τῶν δῶτων τῶν τε πῆνω τῆς γῆς, ἕξ οὐ πρὸς σκῶτος καὶ σκῶτος....

249. 251 Epiphanius would distinguish between the abyss of Sheol

and the abysmal waters that in Gen. 1:2 are said to have covered the entire earth.

250. 252 The Greek continues: "and the division between the waters

above the firmament and the waters below the firmament upon the face....."

251. 253 Greek: "And all the works done by God in the six

days were twenty-two."

252. 254 Greek: "And God completed everything."

253. 255 Verb in margin.

254. 256-256

Not in the Greek.

255. 257 LXX of Exod. 19:5 and Deut. 7:6 and 14:2.
256. 258-258 Not in the Greek.
257. 259 Greek order:.... Enosh, Enoch, Arpachshad, Shelah, Kenan, Peleg, Mahalalel, Eber, Reu, Jared, Serug, Nahor, Methuselah, Terah, Lamech, Noah, Abraham, Isaac, Jacob.
258. 260 LXX of Gen. 11:12 makes Cainan the son of Arpachshad and father of Shelah, but this is not in the Peshitta. Cf. Luke 3:36.
259. 261 The parenthetic statement is absent from the Greek.
260. 262-262 Not in the Greek.
261. 263 The Greek does not give the names of the letters, but otherwise the section closes practically as above. B is given in App. I. A spells out the names of the letters in both Syriac and Greek, then adds what may well be meant for the Hebrew letters (but ■ is not given; it seems to be spelled out again in Greek, ατν). In A the Greek alphabet follows, interspersed with other characters in part at least Semitic.
262. 264 The Syriac consonants are given, vocalized according to the Greek text so far as possible. For the five books of the Pentateuch the Hebrew titles are given fairly accurately, except that in the case of Numbers the first word of the Hebrew text is given rather than the conventional Hebrew title. The various books are numbered in the margin.
263. 265 The prefixed d in the Greek even shows clearly an Aramaic influence here and in most of the other titles.
264. 266 Another Aramaized form, not used by the Hebrews; cf. Origen's title in *Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte*: Hippolytus I2 (Leipzig, 1897) 137.
265. 267 The title used in the Peshitta; therefore the vocalization of the Greek is not allowed above. This is the exact equivalent of the LXX *paraleipomena*.
266. 268 The initial d is present in B.

267. 270 So the Greek. Margin: demethaloth (for B margin see last note), which seems to be the Aramaic root plus the Hebrew fem. pl. ending.

268. 271 In the Syriac lit. "he who collects together."

269. 272 The exact Syriac translation of the Hebrew title.

270. 273 The title used in the Peshitta.

271. 274 Vocalized according to the Greek, for there is no such Hebrew term. It can hardly be related to [Hebrew] .

272. 275-275 Greek: "among the Greeks."

273. 276 The usual form of the word in Epiphanius.

274. 277 Margin: "The Egyptians call the modius [Syriac] ."
 ." The Syriac translator did not understand the Greek πεντοι,
 "indeed"
 or "really."

275. 278-278 Greek: "which is translated homologia," i.e., "agreement."

276. 279-279 Not in the Greek.

277. 280 The Greek sentence omits the negatives.

278. 281 Margin: "Gnomon is that which is translated:
 'and he gave to every man what was due him.' "

279. 282 Margin: "Homologia, confession or acknowledgment; likewise also the other two names."

280. 283 This sentence not in the Greek.

281. 284 Greek: "the Law of our God," omitting "for us."

282. 285-285 Greek: "teaching of God is prefigured."

283. 286 Greek: "it is shown that from the Law....."

284. 287 Lit., "said." The Greek has only
 "according to the above" after "xestai."

285. 289 Greek: ποδου.

286. 290 I.e., to learn the alphabet; ■λφε■ν

does

not appear even in the Lexicon of Sophocles.

287. 291 Greek: τ■

■λφα.

288. 292 Greek: "into Greek."

289. 293 ρηγλι■ζω

is found in Sophocles;

[Syriac]

should have such a meaning assigned it in Brockelmann, op. cit.

290. 294-294

Greek: "it confesses."

291. 295 This sentence not in the Greek.

292. 296 Greek: "different." From this point on the

Greek is very fragmentary. Cf. App. III.

293. 297 A purely supposititious root so far as the Hebrew is concerned.

294. 298 The emphatic form of the Syriac; Greek:

κ■βος.

295. 299 Lit., "all."

296. 300 Lit., "said."

297. 301 Cf. SG, p. 315.

298. 302 The Syriac , @@@ is doubtless a transliteration of

οφεν,

which would be the Greek representation of [Hebrew] . Only the dual occurs in MT: Eccles. 4:6; Ezek. 10:2, 7; Exod. 9:8; Lev. 16:12; Prov. 30:4. Cf.

Lagarde, Orientalia II (Gottingen, 1880) 2 f.

299. 303 1 Kings 17:12.

300. 304 In the Syriac the verb "grasps" and the noun

"handful" are from the same root; this could have been true of the Greek also.

301. 305 Gen. 11:1-9.

302. 306 Greek poetic term for men, commonly derived from *meiromai*.

303. 307 Reading @@@ and considering it an abstract noun from the root @@@; or we might possibly translate: "because there is a diminution in the xestes of the place," reading according to the root @@@. A third possibility would be a transliteration of the Greek *ληνός*, "wine vat."

304. 308 Margin: "Greek here, also Hebrew, because the Greek tongue and the Hebrew say (*artabâ*)."

305. 309 LXX of Isa. 5:10; cf. Codex Syro-Hexaplaris Ambrosianus, ed. A. M. Ceriani (Mediolani, 1874).

306. 310 A has changed an original @ to @, "and."

307. 311 LXX of Isa. 5:10; cf. Codex Syro-Hexaplaris Ambrosianus.

308. 312 Gen. 18:6.

309. 313 Lit., "a hidden (cake) of bread."

310. 314 Cf. SG, p. 125.

311. 314a Lit., "2 and one-third and one-fifteenth."

312. 316 Lev. 5:11 and 6:20. In Exod. 16:36 the LXX identifies the ephah with the "three measures."

313. 317 I.e., the tenth letter of the alphabet. This jumping from the fraction (*δέκῃτη*) to the ordinal (*δέκατος*) would be much easier in the Greek which is the foundation of our Syriac text. I have been unable to consult Lagarde's *Psalterium Hieronymi* xiv, to which he refers in his *Symmicta* II 188.

314. 318 Lit., "gave."

315. 319 Cf. SG, p. 59. The confusion of Epiphanius is a

reflection of a similar confusion in LXX, which identifies the ephah with the "three measures" (Exod. 16:36), and again identifies the seah with the ephah (I Sam. 25:18) and with the metretes (I Kings 18:32). Even the familiar "three measures of meal" of Matt. 13:33 and Luke 13:21 are a rendition of the Greek σ■τα τπ■α.

316. 320 Lit., "bread that is hidden."

317. 321 I Chron. 2:18f.;cf. LXX.

318. 322 Cf. R. Payne Smith, Thesaurus Syriacus, col. 488.

319. 323 Cf.

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

320. 324 B omits

Beth. Cf. I Chron. 2:51 and 4:4.

321. 325 B omits the first letter; cf. LXX of I Chron. 2:51.

322. 326 1 Chron. 2:18.

323. 327 It. Payne Smith, loc. cit.

324. 328 Lit., "the name was named."

325. 329 John 6:51.

326. 330 The margin gives κωνα, which is found in Gen.

40:16, 17, 18; Exod. 29:3, 23, 32; Lev. 8:2.

327. 331 Cf. p. 13, n. 19.

328. 332 Cf. Hultsch, Gr. und röm. Metrologie, p. 452,

incl. footnote.

329. 333 Cf. @@@; Marcus Jastrow in his Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature (London, 1903) says this is synonymous with the Aramaic @@@.

330. 334 Apparently deriving nevel from the Aramaic root @@, which in the hiphcil means "lead, carry, bring."

331. 335 The Syriac text could be read "ass," but the margin says, "that which is drunk and not that which brays."

332. 336 I.e., a short distance from place to place, as the

original Greek might more exactly express it.

333. 337 Cf. Hultsch, op. cit., p. 587.

334. 338 Mark 14:3; Matt. 26:7.

335. 339 Cf. Hultsch, op. cit., p. 602.

336. 340 The Greek term employed in the Gospels.

337. 341 LXX of IV Kings 21:13.

338. 342 The kapsakes of 4 xestai mentioned just below seems a better match for the cab.

339. 344 Can this be an error for Audo's

@ @ @, a vessel

for dipping water (Dictionnaire de la langue chaldéenne [Mossoul, 1897]

II 393a)? As written in our mss. this is a diminutive.

340. 345 Merely two spellings of the Greek σπονδεῖον.

341. 346 1

Kings 19: 6.

342. 349 But MT of Exod. 16:33 says an omer of manna was the quantity.

343. 350 Ezek. 1:5 ff.

344. 351 Matt. 2:1.

345. 352 Mark 1:10.

346. 353 Cf. Jer. 49:19.

347. 354 Luke 23:44.

348. 355 John 1:14.

349. 356 Cf. Rev. 3:18.

350. 357 Exod. 16:15.

351. 358 Cf. Mark 2:7.

352. 359 Lit., "being moved of itself."

353. 360 B reads "new."

354. 361 II Sam. 6:14.

355. 362 1 Cor. 10:11.
356. 363 Luke 1:41.
357. 364 Ps. 132:8.
358. 371 Cf. p. 13, n. 22.
359. 372 Greek: παροψιδιον, defined as a dainty side dish or a dish on which such meats are served.
360. 373 Or, more lit., "it is variously standardized."
361. 374 Hultsch, op. cit., p. 630, n. 1.
362. 375 Lit., "brings" or "bears."
363. 376 Hultsch, op. cit. pp. 542 f.
364. 377 The Syriac construction makes "Gaza" and "Ashkelon" adjectives modifying "jar."
365. 378 Apparently from the Aramaic root @@@, "to incline, tilt, pour out slowly."
366. 379 Greek: ληνιαιον ντλημα.
367. 380 Hultsch, op. cit. pp. 585 f.
368. 3811 have been unable to locate either of these phrases; but cf. Exod. 30:25, 31; Lev. 19:35; Deut. 25:13-15.
369. 382 Ezek. 4:11; cf. LXX and Syro-Hexaplaric version. See Hultsch, op. cit. pp. 369, 450, 456.
370. 383 Clearly Aramaic; cf. Jastrow, op. cit., and Jacob Levy, Wörterbuch über die Talmudim und Midraschim (Berlin und Wien, 1924).
371. 384 Hultsch, op. cit. pp. 628, 690.
372. 385 The two Syriac words here translated "equal" most likely translate some such Greek term as σμοιρος, σομερις, σμορος.

373. 386 The root is @@, and there seems to be a word play on this and τλαντον.

374. 387 Epiphanius has some idea of a reduplicated biliteral root, such as is cited from the Sabaeen in Gesenius-Buhl, Hebräisches und aramäisches Handwörterbuch über das Alte Testament (Leipzig, 1921) under @@@ .

375. 388 The usual Syriac word translated "talent" above and elsewhere.

376. 389 Most likely a translation of the Greek κπω, which in such a context would mean "coined."

377. 390 Observe the Greek margin, μοναδα.

378. 391 Matt. 10:29.

379. 392 Luke 12:6.

380. 393 Is Epiphanius trying to derive the term assarion from something like the relative of the root [Hebrew] ?

381. 394 Denarion and denarius represent the very same Syriac or Greek word; the former is here used when reference is to the mina, for the word is used in two distinct senses. Cf. Oskar Viedebant, Anlike Gewichtsnormen und Münzfüsse (Berlin, 1923) pp. 80-82.

382. 395 Margin: @@@, translated, 'of silver'; a man might say it, e.g., of a zuzâ or anything else like this."

383. 396 Mark 12:42; Luke 21:2. The Greek has λεπτα
in both
cases.

384. 397 Cf. the λεπτεπλεπτα suggested by Lagarde.

385. 398 Transliterating, in this sentence, the two adjectives,

"silver."

386. 399 The word is the Greek τήμιος, anything wrought of metal or stone.

387. 400 The Greek form of the Latin libra.

388. 402 The margin identifies these scales with the weighing instrument invented by Archimedes, χαριστιον.

389. 403 Someone saw the discrepancy here and tried to mend matters by adding on the margin: "It is the double zuzâ, the great zuzâ which weighs 2 zuze."

390. 404 Matt. 17:27.

391. 405 Matt. 17:24.

392. 406 Lit., "head money."

393. 407 I read the mark by the first letter in B as the Greek e, but the word might be taken as a participle with d except for this pointing.

As a matter of fact, this spelling is much nearer to the English form of the word than the usual Greek writing of the word.

394. 408 This word, strangely enough, seems pointed as a participle in B; and if the word transliterated shekel is also a participle, we have:

"for they call shâkel a pulling down."

395. 409 The Jewish temple tax of half a shekel is here called a shekel, for Epiphanius identifies it with the double zuzâ, the Greek didrachmon, and this is what the LXX calls the shekel in Lev. 27:25.

396. 410 The Greek form of the Latin quadrans.

397. 411 This is the most obvious meaning of the Syriac; but it might be rendered "numbering," "counting," "sum," or even "part."

398. 412 κήδπιον, diminutive of

κήδιον, which is in

turn a diminutive of κήαζ, a sheepskin or fleece; kodrantes has a different origin.

399. 413 A Greek weight equal to the drachma.

400. 414 This figure does not agree with II Sam. 14:26.

401. 415

Cf. Hultsch, op. cil. pp. 133,150,193.

402. 416 The Syriac term would apply to any pointed missile for hurling by hand or otherwise; our "missile" is too broad a term, for it can be applied to a mere stone, and a "dart" is usually thought of as thrown by hand.

403. 417 This spelling with an e is justified by our present English usage, which comes down to us from the Greeks. The mss. do not of themselves justify a spelling here different from the "obolus" elsewhere. A has the word "obolus" or "obelus" seven times in this paragraph; in the first three instances there is no attempt to represent the medial vowel; in the last four it is indicated by @ . In B the vowel is so represented in six cases; only in the second instance is the vowel not represented.

404. 418 Prov. 17:6 in LXX.

405. 419 Cf. Hultsch, op. cit. p. 210.

406. 420 Lev. 27:25 in LXX.

407. 421 This is the transliteration of the Greek adjective corresponding to chalkus, a popular term for silver coins of small value.

408. 422 Cf. Hultsch, op. cit. pp. 133 f.

409. 423 The Hebrew term @@@. Lagarde's use of this term again in the next sentence is abundantly justified by the fragments of Epiphanius in his Symmicta I 214, first line 15, and 217, first line 10. The margins of A and B are contradictory.

410. 424 Cf. Hultsch, op. cit. pp. 293-97.

411. 425 Both A and B have marginal Greek spellings in dia-, and in the Syriac this a is represented in every case save one by @. I have followed the Lexicon of Sophocles, to avoid confusion with diachryson,

"interwoven with gold."

412. 426

So the margin of B. This is the Roman *miliarensis*, named for its value, the one-thousandth of a pound of gold; cf. A. R. Burns, *Money and Monetary Policy in Early Times* (London, 1927) p. 242, n. 5.

413. 427 Lit.; but the term really means the daily wage of the soldier.

414. 428 Jer. 6:30; cf. LXX and Syro-Hexaplaric.

415. 429 Vocalized according to the Greek marginal glosses; not in the lexicons. Let students of Greek antiquities take notice of these terms.

416. 430 Speaking in Roman terms, Burns (op. cit. p. 439) says: "The purse of silver is estimated at 125 *miliarenses* weighing a little under two pounds, and was worth 9 *solidi* or one-eighth of a pound of gold." Cf. Hultsch, op. cit. pp. 340-48.

417. 431 The Greek of Petavius reads "208." Lagarde says the Breslau ms. reads "220." Cf. his *Symmicta* I 213, 217 f., 222, 224; also Hultsch, *Metroloyicorum scriptorum reliquiae* I 144 n.; also Burns, op. cit. p. 439.

418. 432 The copper denarius became so common that the term *δηναρισμον*

was employed to mean copper coinage. Cf. Dindorf's ed. of Epiphanius, IV1 138.

419. 433 Apparently a small silver coin (*follis*) worth 2 *lepta*.

420. 434 If the writing of A, with a double @, be correct, then the reference is to what people "say" is the number.

421. 435 II Kings 5:21-23 in LXX.

422. 436 Lit., "accepted."

423. 437 Lit., "swallows."

424. 438 I.e., the silver denarius, just as the copper lepton was the copper denarius.

425. 439 I.e., a term in common use for expressing value but never an actual coin, in this respect like the English "mill." That the follis is said in one place to equal 125 pieces of silver, in another place 250, and is even assigned other values in the Greek text, is in exact accord with current usage in Palestine up until the recent World War. The mejidi was officially worth 19 piasters in the Turkish telegraph offices, but in current usage was worth 23 piasters in Jerusalem, 24 in Damascus, 26 in Jaffa, and 46 in Gaza. Cf. Baedeker, Palestine and Syria (Leipzig, 1912) p. xxiii and the frontispiece.

426. 440 The word as here spelled means lit. "baskets"; it is no doubt the @@, which has been transliterated into Greek and then back into Syriac and has thus become obscured.

427. 441 Gen. 23:16 in LXX.

428. 442 Margin: "Concerning the said."

429. 443 Plural of folis, a Greek term here confused with follis, which latter was applied by the Romans to a small coin as well as to a leathern money bag.

430.

444 An interpretation of the term folides.

431. 445 B has 6,400 in text, and A adds 400 in the margin; but such a calculation does not fit Epiphanius' terms.

432. 446 Plural in B. A repeats the title in the margin; on left margin: "Concerning the mares, the kupros, and the choinix."

433. 447 Cf. Hultsch, Gr. und röm.

Metrologie, pp. 480, 574

f., 586.

434. 448 Evidently an error for mares; but kupros occurs in both Syriac mss. and also in the fragmentary Greek given by Lagarde, Symmicla I 218 and II 182. So also Hultsch, Metrologicorum scriptorum reliquiae I 264, line 15, and 269, line 23. But cf. our § 3, where the meaning is clear.

435. 449 ■τυμολογ■α is evidently the Greek that lies behind the Syriac @@@ .

436. 450 Lit., "we do not know much."

437. 451 Someone has added on the margin "6,912," and this seems to have provoked the further note: "Rather the barleycorns are doubled, for there it was one-fourth of a carat according to us."

438. 452 Margin: "Concerning the gram, the carat, the barleycorn, and the ounce."

439. 453 Lit., "falls."

440. 454 Margin: "Concerning the shekel, the stater, the lepta, and the obolus."

441. 455 Lit., "it causes to pass over."

442. 456 Is Epiphanius trying to suggest that the root idea in "stater" is akin to the Greek ■στημι, "to stand"?

443. 457 A reproduction of the Greek transliteration of "shekel"; cf. margin.

444. 458 Corresponding to the Aramaic meaning of the root.

445. 459 The Syriac root @@@ is practically equivalent to the Hebrew

446. 460 An attempt to reproduce an approximation of the original idea of Epiphanius; our Syriac mss. are not altogether consistent, but our e corresponds generally to @@ and our o to @.

447. 461 Derived from the Greek word for "table"; cf.

our term "bankers," from a Middle English root akin to our "bench."

448. 462 Matt. 21:12 ff., with parallels in the other three Gospels.

449. 463 I.e., "coinage" (νμισμα) is derived from the verb νομισω, which Lagarde takes to be the word lying back of the Syriac.

450. 464 See § 45. This largest silver (coin) was only a term, not an actual coin in use.

451. 465 Or perhaps: "It is from the Greek usage."

452. 466 Lit., "scraped down." The Syriac verb doubtless represents the Greek ζω or ζω, and from this root Epiphanius would derive the term xestes.

453. 467 Low Latin may have had some such term as sexter for "six times," after the analogy of ter and quater.

454. 468 Lit., "the xestes much doubled."

455. 469 I.e., the Latin sextum, "the sixth."

456. 470 The same measure as the congius, but also meaning a gift of a congius distributed among the people, hence also in a more general sense a largess in money of undefined amount. Cf. Hultsch, Metrologicorum scriptorum reliquiae II 117.

457. 471 This corresponds to the second Greek term of this pair, συνεστραμμνον;

and the second Syriac term corresponds to the first of the Greek, συνημμνον.

458. 472 B margin, κονγε, evidently a conflation of the two Latin verbs cogo and congero.

459. 473 The margin of B gives the original Greek, ρουρα.

460. 474 Following B; at this point four folios of A are from a second hand and much inferior to most of that ms.

461. 475 The reference is perhaps to Josh. 17:2 or to Judg. 6:11 and 8:32.

462. 476 I.e., the land these seahs would sow. B omits the word "seahs," and in the light of the next section we cannot be sure A has the correct form of the word.

463. 477 Otherwise jugerum (plural, jugera), called in the fragments in Lagarde, *Symmicta* I 219, ■ο■γερα μικρ■. The Syriac word is the same which was translated jugon just above and which there referred to the ■ουγον or ■γγεον, a unit of land used in determining the imperial taxes. Cf. the *Lexicon of Hesychius*; also K. G. Bruns and Ed. Sachau, *Syrisch-römisches Rechtsbuch aus dem fünften Jahrhundert* (Leipzig, 1880) p. 33, line 19. In most cases the present section refers to the Roman jugum, an altogether different thing.

464. 478 I.e., most obviously, 10 days' plowing; but this was also perhaps the amount of land sown by 10 seahs of grain.

465. 479 This is the Greek margin of B, meaning primarily "yokes," and used as a synonym for the Roman jugera.

466. 480 This exact form does not occur in the mss.; the Syriac of B is @@@, and the Greek margin is τελεσματα.

The

data of both mss. make it clear that syntelesmata is the form lying back of the Syriac here, as Lagarde recognized.

467. 481 The dimensions immediately following and the previous reference to the use of the field as a land measure among the Egyptians make it certain that the field here mentioned is the Egyptian. Cf. A. H. Gardiner, *Egyptian Grammar* (Oxford, 1927) p. 200.

468. 482 This first number must mean rods, since there are 5 plethra in a field; if taken as cubits in both cases, there would be 25 plethra in a field. Hultsch, Gr. und röm. Metrologie, p. 599, now reads 60 by 60 cubits as the meaning of the fragments in Lagarde, Symmicta I 218 f.; and this agrees practically with what we have just said about the Syriac text. Bar Bahlul, Lexicon Syriacum (ed. R. Duval) col. 1576, line 3, calls the plethron a jugum. Does he mean in Palestine?

469. 483 I.e., a land measure corresponding to the seah as a measure of seed; the Syriac and Greek have an adjectival form here. The term koraeon below has the same explanation.

470. 484 The modius is mentioned in Matt. 5:15; Mark 4:21; Luke 11:33.

471. 485 As the square brackets indicate, the word does not occur in A; the Greek of Lagarde's Symmicta I 219, καβ■εας, again indicates such an adjectival form as we have indicated by sataean and koraeon.

472. 486 Reading according to B, which the context demands.

473. 487 § 58 has called the seah or sataean one-fifth of the field, and this parenthesis must really belong to that term.

474. 488 Lit., "has it thus?" or "has it so much?"

475. 489 Lit., "half"; but it cannot be this in the light of what immediately follows.

476. 490 Lit., "compressed."

477. 491 Gen. 6:15-16; cf. SG, p. 37.

478. 492 Lit.,
"hand."

479. 493 Cf. SG, p. 37. Lagarde translates: ". . . und hinzugefügt wird unterhalb der spanne, das heisst aber welche eine geschlossene faust ausfüllt."

480. 494 More exactly, "fingerbreadths."

481. 495 I.e., Epiphanius measures 24 fingers along one side of the quadrangle and 24 fingers along another side, then takes their sum.

482. 496 Epiphanius seems to think of a cubic block, around which he makes two complete measurements, each of them amounting to 96 fingers.

483. 497 The significance of this last figure can only be the area of a cross-section of the piece of timber, and that would be 412+ units, if the circumference be 72---- not very exact calculation.

484. 498 The only reason for this second division is that the science of mathematics was not far advanced in the author's day, and he must divide by successive subtractions.

485. 499 I.e., the term *lepta* seems to be preferred when speaking of cubic fingers, but the author is not consistent in his usage.

486. 500 Only in linear measure; has the author forgotten he is dealing with cubic measure? But it is a fact that the 96 is half of his solid cubit.

487. 501 A result far from accurate. Since 18 fingers are a cubit, 324 square fingers are a square cubit, and the area of a cross-section of this piece of timber would be, according to a previous calculation, 412/324 square cubits. This fraction multiplied by 10 gives as a result 12 2/3 solid cubits.

488. 502 Margin: *πιθαμε*.

489. 503 More exactly, "handbreadths." Margin:

παλεστη.

490. 504 As described below it is a "handlength," and the "palm" is sometimes used in this sense. Margin of both mss. is *■ρθιαιος*.

491. 505 The Syriac term is an altogether unusual form, clearly a transliteration of some such Greek word. The margin of B is *γρονθαιος*, but

the margin of A is *μυγη*. The latter copyist evidently took it for a

noun rather than an adjective. The fact that the marginal readings are exactly reversed in the case of the preceding "fist" points in the same direction.

492. 506 1 Cor. 9:26.

493. 507 Title repeated in margin of A.

494. 508 Bk. Jub. 5:28; 7:1; 10:15, in R. H. Charles, *The Apocrypha and Pseudepigrapha of the O. T.*, Vol. II (Oxford, 1913).

495. 509 Gen. 8:4.

496. 510 This term is found in the Peshitta, Gen. 8:4, and the corresponding gentilic in Isa. 37:38. The word Κορδύακων, quoted by Josephus (*Antiquities* I iii 6), indicates that the word "Qardu" goes back at least as far as Berossus. Cf. Eusebius, *Onomasticon*, ed. Klostermann (Leipzig, 1904) pp. 2 f.

497. 511 This term is found in LXX of Isa. 37:38. The fact was noted by Eusebius, *op. cit.* p. 38, line 11.

498. 512 Atad in MT and LXX, Gen. 50:10 f.

499. 513 I.e., σημεῖα. B margin adds: "i.e., the pillars or posts set up along the roads."

500. 514 Josh. 15:6. According to the *Encyclopaedia Biblica* I (London, 1899) 557 Eusebius mistakenly identifies this place with Atad; cf. his *Onomasticon*, ed. Klostermann, p. 8.

501. 515 I.e., @@@, "thorn bush," is equated with @@@.

502. 516 Deut. 32:49. A comparison with Eusebius, *op. cit.* p. 16, indicates clearly the source of the statements about Abarim; this is also the source of many of the statements that follow.

503. 517 Margin of A: ἀπολιβιαλος; margin of B: ἀπο λιβιαδος.

504. 518 Cf. map at end of the *Onomasticon* in Klostermann's

edition.

505. 519 Lagarde cites his *Armenische Studien*, § 1038, which I have been unable to consult; he also thinks G. Hoffmann in *ZDMG* XXXII 743m may be pertinent.

506. 520 cf. Eusebius, *op. cit.* p. 168, on Num. 23:28.

507. 521

LXX in Num. 21:19 and 23:14; Deut. 3:27.

508. 522 The nearest approach to this reading is Deut. 3:27 in LXX.

509. 523 Josh. 10:10 f.; Eusebius, *op. cit.* p. 18.

510. 524 Josh. 15:35 and Eusebius say Judah.

511. 525 Margin: "Jerusalem was called Elia of yore."

512. 526 Cf. I Sam. 17:1; i.e., Goliath is said to have died at Azekah.

513. 527 Cf. LXX of I Chron. 8:13; J. Payne Smith, *op. cit.* col.

152: @@@.

514. 528 I.e., the Aijalon of Josh. 10:12; cf. Eusebius, *op. cit.* p. 18.

515. 529 I.e., "milia (passuum)," Roman miles.

516. 530 Eusebius has the plural, "cities."

517. 531 Cf. Eusebius, *op. cit.* p. 26.

518. 532 The biblical Ophrah, Josh. 18:23. Cf. Eusebius, *op. cit.* p. 28.

519. 533 Margin: "σημεια,
the pillars or posts set up
along the roads."

520. 534 Eusebius, *op. cit.* p. 14, line 10.

521. 535 *Ibid.* pp. 14, 16.

522. 536 John 6:15.

523. 537 John 11:54.

524. 5381 judge this to be a confusion with the name Abiezer (Josh.

17:2) and have vocalized according to R. Payne Smith, but the reference is clearly to the Ebenezer of I Sam. 7:12.

525. 539 The equivalent of the LXX ϕυλοι,
Philistines.

526. 540 Cf. Eusebius, op. cit. p. 54, under

Βηθσαμ^ς:

κα^ς ^ςστιν ε^ς ν^ν ^ςπ^ςχουσα ^ςλευθεροπ^ςλεως σημε^{οις} ^ςπ^ς ^ςνατολ^ς μεξ^ς
Νικοπ^ςλεως.

May we venture to correct his text on the basis of the above reading?

527. 541 II Sam. 24:16; II Chron. 3:1.

528. 542 The margins of both A and B read, "correctly."

529. 543 B: "temple."

530. 544 1 Kings 19:16.

531. 545 Eusebius, op. cit. p. 34, reads "Solomon," as
in I Kings 4:12.

532. 546 So found in the Peshitta of II Mac. 12:29; the modern Beisan,
biblical Bethshean.

533. 547 Lagarde cites IV Kings 14:7, but MT has
@@@ and LXX πετρα.

Is it possible that @@ is an error for @@? Cf. Num. 31:8, where we
find Rekem or Rokom as the name of one of the kings of Midian, from whom the
city of Rekem was named according to Josephus (Antiquities IV vii 1). Cf.
Eusebius, op. cit. p. 144.

534. 548 B makes no distinction in the two spellings of Rekem, but

A has a point beneath in the first instance and a point above in the second.

This may be intended to indicate the vocalization Rekem in the first place, and

Rekom or Rokom in the second, following Eusebius, op. cit. p. 144, lines

7 f. It is a curious fact that the Lee edition of the Peshitta has this point

beneath only in three places where it stands for MT Kadesh (Gen. 14:7; 16:14; 20:1), while there is no hint as to the vocalization elsewhere; the Urmia and Mosul editions uniformly point Rekem.

535. 549 The name Rekem per se does not occur in Isaiah in MT or LXX; so Josh. 13:21 may be meant. Joshua makes Rekem one of the chiefs of Midian, the same mentioned in Num. 31:8. Josh. 18:27 refers to a city of Benjamin which could hardly be confused with Petra. Dalman (Neue Petra-Forschungen [Leipzig, 1912] p. 14) suggests that the identification of Selac with Rekem may have arisen through the use of a compound name Selac-Rekem to designate the most conspicuous outpost of the ancient Edomite capital. MT has the name Rekem also in I Chron. 2:43-44 and 7:16; but it occurs in LXX in I Chron. 2:43 and 7:16 only. Cf. also Eusebius, op. cit. p. 142.

536. 550 Ps. 60:8 f.; 108:9 f.; cf. Syro-Hexaplaric version.

537. 551 Isa. 16:1 in LXX; but LXX has μη instead of the

"and," while Syro-Hex. has @@@.

538. 552 Cf. Eusebius, op. cit. p. 150; Josephus, Antiquities I xx 3.

539. 553 Not a mere transliteration of the Greek, but the form occurring in the Peshitta of John 3:23. B might be read cln-Nun, nearer the Greek.

540. 554 Gen. 28:19. Cf. Eusebius, op. cit. p. 40.

541. 555 A LXX misreading of the Hebrew @@@ of Gen. 28:19.

542. 556 The Beth-aven of MT in Josh. 7:2 and 18:12; the name Bethel has dropped out of LXX in the former passage. Cf. Eusebius, op. cit. pp. 50 and 66.

543. 557 Judg. 1:5; cf. Eusebius, op. cit. p. 106.

544. 558 1

Chron. 11:4-5.

545. 559 Gen. 14:18; Josephus, Antiquities

I x 2.

546. 560 The order of the two words "portion" and "tribe" is unusual; it has been transposed from that found in Eusebius.

547. 561 Lagarde is more literal in using the word

τοπικα, but

this is the work referred to. The margin reads, then: "τοπικα, that

is, because of the happenings in the places."

548. 562 Eusebius, op. cit. p. 152, has here two Greek names for the place, in the first instance Συκ■μων, in the second

Συχ■μ.

549. 563 Josephus, loc. cit.

550. 564 Gen. 14:15.

551. 565 Cf. Eusebius, op. cit. p. 110.

552. 566 Jonah 1:3.

553. 567 Josephus identifies the two places; see Eusebius, op. cit. p. 100. But Epiphanius has not previously mentioned Tarsus.

554. 568 The modern Acre; Eusebius, op. cit. p. 30.

555. 569 B: @@@; B margin: θιμουνα. There is a modern ed-Damun southeast of Acre.

556. 570 Josephus (Vita, § 188) mentions a Jamnia in northern Galilee.

557. 571 Can there be any connection with the σιγοφ or σιγω of Josephus, Jewish War II 573? B margin: βιτοσηγων.

558. 572 This is not the reading of MT in Jonah 3:4.

559. 573 The margin of the Syro-Hexaplaric version reads: "The rest say, forty." Cf. also Field, *Origenis Hexaplorum quae supersunt*, on Jonah 3:4.

560. 574 Jonah 4:10.

561. 575 LXX of Jonah 3:4; also the Syro-Hexaplaric version.

562. 576 1 Sam. xxv.

563. 577 Cf. Eusebius, *op. cit.* pp. 118-19.

564. 578 Cf. Eusebius, *loc. cit.* Cf. LXX of IV Kings 1:9, where the exact word of Eusebius does not occur, but an excellent synonym. George Adam Smith thinks Mount Carmel is the scene of the story here related (*Hastings, Dictionary of the Bible* I 355b).

565. 579 Cf. Eusebius, *loc. cit.*

566. 580 B has two Greek readings in the margin:
ζιβακανος and βιζκανοι. Named from the Roman province Byzacium in North Africa.

567. 582
Isa. 23:10 in LXX.

568. 583 Isa. 23:1, 6, 10; Ezek. 27:12, 25; 38:13.

569. 584 Cf. Matt. 8:11 f. and Luke 13:29; not an exact quotation.

570. 585 Rather free translation justified by the context.

571. 586 Job 1:3 in LXX.

572. 587 The very same word just translated "rising."

573. 588 The word seems to be pointed as a participle, meaning "friends"; but it can equally well mean "by the womb" or "by birth," and this fits better what immediately follows. The later reference to the "friend of God" may, however, hark back to the meaning "friends."

574. 589 Gen. 36:13 and 10.

575. 590 For the idea of Abraham versus the entire human race, cf.

Bereshith Rabbah 42:13.

576. 591 James 2:23; Isa. 41:8; II Chron. 20: 7. Cf. Philonis

Alexandrini Opera quae supersunt, ed. L. et P. Wendland, II (Berlin, 1897) 226 (Mangey ed. [London, 1742] I 401).

577. 592 R. Payne Smith, op. cit. col. 3879, cites III Esd.

8:11, 13, 26 as authority for the statement that the seven nobles nearest to the king of the Persians were called "friends."

578. 593 Other instances of this phrase applied to Abraham, but as an epithet rather than a name, are: Zadokite Fragments 4:2; Jub. 19:9; I Clem.

10:1 and 17:2; Jerusalem Targum on Gen. 18:17; Prayer of Azariah 12 ("beloved of God"); Avoth deRabbi Nathan, version 2, chap.

43 @@ and @@), ed. Schechter, p. 61; Bemidhbar Rabba 16:3 (@@).

579. 594 Greek for "widely" is

ε■ρ■ως.

580. 595 An attempt to derive euros from

@@,

"head."

581. 596 Lit., "vehement,"

"typhonic"; Acts 27:14.

582. 597 A reads d for r, a plain error.

583. 598 I.e., the east.

584. 599 In LXX of Exod. 27:11; Judith 7:18; Jer. 32:12 (25:26

MT); Ezek. 20:47 (21:3 MT); 21:4 (9 MT); I Macc. 12:37; Aquila, Ezek. 17:10; Ἄλλος, Exod. 14:21 and Judg. 1:9.

585. 600 Margin: "Notos is the wind in the middle

between south and east."

586. 601 From ■πo&

+ ■F■λιος

(old form of ■λιος).

587. 602 I.e., the author says euronotos is called apeliotes in the Scriptures. The word euronotos does not occur in LXX; **■πηλι■της** occurs as the equivalent of the MT @@ in Exod. 27:11; Jer. 32:12 LXX (25:26 MT); of @@ in Ezek. 20:47 (21:3 MT); 21:4 (9 MT); of @@ in Ezek. 17:10 (Aquila); Exod. 14:21 ('Αλλος).

588. 603 Notos occurs often in LXX. It is the equivalent of @@ in Exod. 10:13 (twice) and 14:21; of @@ in Exod. 26:20; of @@ in Exod. 26:35, etc. A special study of the translation of these terms might be valuable.

589. 604 Acts 27:12. The term is used in LXX as loosely as notos; it stands for @@ in Deut. 33:23; r@@ in II Chron. 32:30 and 33:14; 3:3 in Gen. 13:14; 20:1; 24:62; @@ in Deut. 3:27; Num. 10:6.

590. 605 Gen. 1:5, 8, 13, 19, 23, 31; Acts 4:3 and 28:23; and many other places.

591. 606 Where?

592. 607 Acts 27:12.

593. 608 Margin: ετησιοι.

594. 609 The word is the Greek αρκτος transliterated.

Margin: "arktos, i.e., the wagon," sometimes called Charles's Wain.

595. 610 Liddell and Scott treat this as the normal spelling rather than aparkias.

596. 611 Properly θρασκ■ας.

Liddell and Scott say this wind

was probably named from Thrace, and they cite a form Θρ■κ■ας. On the ancient names of the winds cf. Theophrastus of Eresus, On Winds and on Weather Signs, trans. J. G. Wood (London, 1894).

597. 612 Skopelos, otherwise Peparethos, was an island off the coast of Magnesia.

598. 613 Patrae, the modern Patras, was an ancient city of Achaia, on the promontory of Rhium.

599. 614 Properly κατικ■αζ, Greek term for the northeast wind.

600. 615 Could this term by any possibility be derived from Smyrna?

601. 616 Luke 1:39 f.

602. 617 Lit., "separated."

603. 618 Lagarde correctly regards these two Syriac words as the translation of ■ροθεσ■α.

604. 619 Singular in Syriac; Abilene and the Decapolis are thought of as a geographical unit and so are referred to by singular pronouns below where we use a plural.

605. 620 I.e., on the Pella side of the Jordan; cf. Eusebius, Onomasticon, ed. Klostermann, p. 80.

606. 621 Eusebius, loc. cit.

607. 622 These three countries or regions are indicated by feminine adjectives.

608. 623 "Of the east" seems altogether superfluous and is relegated to a footnote in Lagarde's edition. It can only mean something like "to the west of its eastern part."

609. 624 Philistines, the ■λλ■φυλοι of LXX.

610. 625 Jerome says, "the tower of Strato, afterward called Caesarea." Cf. Eusebius, op. cit. pp. 22, 23.

611. 626 The Roman provincia; our "province" is not sufficiently exact.

612. 627 Doubtless a translation of the Greek ■στροθεσ■α.

613. 628 Job 9:9, in the main following LXX; but I find Orion in

Peshitta and MT only. The Peshitta, however, has only one term, @@, in place of "the evening star and the North Star."

614. 629 Does this represent the Greek

βήτρυς?

615. 630 A transliteration of the Greek κοπήτης.

616. 631 Cf. Job 38:34a and 326 in LXX.

617. 632 I.e., Ursa Minor; Charles's Wain usually means Ursa Major.

618. 633 Transliteration of the LXX term, here found on the margin.

619. 634 The marginal "Hosea" is an error; see Ps. 134:7 in LXX.

620. 635 Amos 5:8 in LXX; the full title for Deity is found only in the margin of the Syro-Hexaplaric version.

621. 636 Lit., "which."

622. 637 Or "dust." It is interesting to observe that the modern "tells," the word here translated "hills," are artificial and composed mainly of dust.

623. 638 Exactly what particular kind of ridges is meant is not clear; certainly not all ridges are of sand, even in Palestine.

624. 639 The only meaning given by the lexicons is "rivulets." The marginal Greek readings seem to be confused, and θινάσι, "sand heaps" or "dunes," seems to belong to this word rather than to shevalte. B does not definitely attach θινάσι to a particular word of the text.

625. 640 The primary meaning of this word in the singular is "spike (of grain)," but it seems also to mean "flood" (Ps. 69:3,16 MT; Isa. 27:12 MT and P). The marginal

δυνασι, "whirlpools"

or "eddies," seems to belong to this word.

626. 6411 am venturing thus to vocalize in accordance with the same consonants in R. Payne Smith, Thesaurus Syriacus, col. 2615.

627. 642 Cf. *ibid.* col. 1264.

628. 643 Perhaps an adjective built on the city name Heftun; cf.

R. Payne Smith, *op. cit.* col. 1349.

629. 644 For the entire colophon cf. W. Wright, *Catalogue of Syriac Manuscripts in the British Museum II* (London, 1871) 718a. Wright makes out some letters hardly legible in our photograph. B has no corresponding colophon. This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

Greek text is rendered using the unicode Palatino linotype font, plus a few others.

Weights and Measures - Foreword, Introduction

Epiphanius of Salamis, *Weights and Measures* (1935) pp.v-xii, 1-9. Foreword and introduction.
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MEASURES THE SYRIAC VERSION

Edited by JAMES ELMER DEAN With a Foreword by MARTIN SPRENGLING THE UNIVERSITY
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FOREWORD

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

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

a crabbed old single-track mind, and the track he covers is usually a sidetrack. He clearly knew too much for his limited understanding. His style is discursive; his thought is poorly organized. Good and bad information, important and unimportant matters, stand side by side and form a rather unsavory mess. Hence the study and editing of his works, a thorny subject at best, has attracted few students and lags behind that of his contemporaries. In the case of his **■γκυρωτ■ς**, a summary of what he considered the true faith, that does not matter so much, for it is little used at any time. His Panarion, a statement about eighty heresies and the remedies for them, is another matter. Here, after all, there is much information not to be found elsewhere. No work of similar bulk and compass on the same subject was produced by any medieval Christian. Its fame, indeed, exceeds its merit. [viii] Yet, as is often the case in such encyclopedic works, it was the best for want of a better; and so it continued to be used and quoted, especially in the East, throughout the Middle Ages and well into modern times. It should be properly edited and thoroughly studied. The work with a few elements of which this Foreword deals is usually quoted, in whatever language (Greek, Latin, Syriac, etc.) it may be, as a book or essay on Weights and Measures. This title is clearly not the one which Epiphanius gave to it. We do not know what Epiphanius himself called it. From its contents it might be designated as a brief introduction to the Bible. Such general introductions, however, presently grew and multiplied; and in this case Epiphanius' work, not remaining alone in the field, proved clearly not to be the best. The one feature of this particular work of Epiphanius which did remain unique in the Christian and scriptural field was the extensive statement on biblical weights, measures, and related subjects into which, with his usual discursiveness and lack of organizatory ability, the addleheaded old pedant permitted himself to be drawn. No one else covered this ground to anything like the same extent; and so on this matter Epiphanius remained once more the best, and as such is quoted throughout the Middle Ages, especially by Syriac writers. In editing Barhebraeus (a.d. 1226-72) and in studying the Karkaphensians and their philological statements, one constantly meets quotations from or references to Epiphanius. The anti-Origenic orientation of both major branches of the Syriac church, Nestorian and Monophysite (Jacobite), may have something to do with his popularity in those quarters. In any case, in order to trace the sources of Barhebraeus, Karkaphensian philology, and much else in Syriac literature, it proved necessary to recur time and again to Epiphanius' Weights and Measures. Of this redoubtable work only fragments remain in Greek. The complete work was preserved in Syriac translation only. Of this Syriac translation there are more or less voluminous extracts in every manuscript of Karkaphensian textual studies. The whole work exists, so far as we know, in two manuscripts, both in the British Museum, one from the middle of the 7th, the other from the 9th century. As we got under way in the Oriental Institute on the Peshitta or [ix] Syriac Bible projects, it soon became evident that the Dindorf-Migne Greek material did not suffice for our needs. This had become manifest likewise to our last predecessor in a similar undertaking, the curious Paul de Lagarde of Gottingen. Lagarde had therefore undertaken an extensive study and a series of editions of this Epiphanius material. In his usual fashion he scattered this work around in a series of odd publications, many of them in small editions. These are not easy to get and, when obtained, generally not easy to use. The Syriac text, for example, he printed in Hebrew letters, because there was no Syriac type in Gottingen. His translation into German is curious. In various notes voicing his disgust and alleging (a thing Lagarde does not often admit) his incompetence, he shows that this was to him no labor of love. Jülicher's statement in Pauly-Wissowa that the text is "sehr schlecht ediert" by Lagarde is, indeed, too harsh a

judgment. But a better, more easily accessible, more usable, and in every way more definitive edition than that of Lagarde, dated 1880, was clearly called for. So we undertook a new edition, with a carefully annotated English translation. The work was given under my supervision to a younger doctor of our department, a diligent and careful southerner, James E. Dean. We soon found that editing any Epiphanius text was no joke, least of all in a Syriac translation for much of which the original Greek is missing. Piecing together the oddments of information and misinformation which he considers knowledge, sorting them, getting at the meaning of his sloppy style of expression, is often much like attempting to create order out of chaos; it demands heavenly patience and superhuman, perhaps superdivine, ingenuity.

Epiphanius' knowledge of Hebrew, or at least of the Hebrew Bible, was not all that Jerome's praise would lead us to believe. Among other things he quotes Ps. 141:1 (in § 6) in a barbarous Hebrew text form not otherwise known. This is clearly not a valuable variant in any sense, nor does he preserve thereby an otherwise unknown ancient text. It is manifest on the face of it that either he or some rabbi spoofing him, as a little later such men spoofed Mohammed, is rendering back into Hebrew perhaps a Greek or Latin translation or at any rate the general sense of the passage. If a Jewish rabbi committed the atrocity, he may have been trying to avoid defiling the ipsissima verba of the sacred text by keeping them out of the hands of the unbelieving goy and fooling him into accepting others. If Epiphanius himself made a mere show of his knowledge of Hebrew, it is unforgivable that he placed something of his own concoction in place of the original, which was easily obtainable and was well known to his pet adversary Origen before him and to his admiring friend Jerome in his own time. This is merely an example of Epiphanius' inaccuracy and sloppiness. As touching at most points on Greek and Latin and therefore of more general interest, there may here be presented solutions, or attempted solutions, of lexicographical problems found not at all or not in full in lexicons, Syriac, Greek, and Latin, and, at least so far as I know, not taken up or not fully studied previously:

§ 20. "Diocletian @@ (ο■α■ τραν■σας)

ceased to reign." The curious Syriac transliteration belongs in the Syriac lexica, the fully Hellenized verb in the Greek lexica.

§ 21. Syriac: "craft of the oil press." The Greek, ■λαιοτρ■πτης

(Breslau ms., ■λαιοτρ■πτης), is

not in Liddell and Scott, though Epiphanius is elsewhere quoted. Here he clearly attests the use of the word in Cyprus in the 4th century.

@@@, passive of 'akil, "to measure," is not merely "to

be measured," "to be defined by measure"; it clearly means here

"to be used as a measure" by such and such a people. This meaning is

not found in any Syriac lexicon.

§ 24. Epiphanius expatiates on the mystery of the number 22: 22 works of

God, 22 generations to Jacob, 22 books of the Bible to Esther, 22 letters of the alphabet, 22 xestai in the Hebrew and the Roman modius. In Hebrew a child learns to aleph, in Greek λφε; the latter, known as from λφνω, 2d aor. inf., is here apparently used in a sense for which we would say "to learn one's ABC's." No lexicon, so far as I know, exhibits this crochet of Epiphanius' learning.

§ 43. In connection with xou~j (6 or 8 xestai, sextarii [cf. § 55], pints) the Syriac clearly furnishes by transliteration τριχοζ�. The word is labored over by Lagarde unsuccessfully. So far as I know no Greek lexicon has the combination. The transliteration belongs in the Syriac lexicon.

§ 46. The word litra is said to mean μοστν. The li, @@, "to me," fits. For the tra we can find nothing that makes good sense, |xi though in § 54 Epiphanius dogmatically makes the statement that in Hebrew and/or Syriac it means "it is."

§ 54. In connection with litra, where it comes up the second time, Epiphanius mentions its Latin equivalent, libra, which, he says, by @@ means "equality." The pointing indicates a foreign, in this case almost certainly Greek, compound term. Seeking for Greek equivalents to the members of the compound, one could see fairly easily that tajjev, metajjev, "prepare," was some form of Greek e9toi=moj, that the ending -uth indicated a Greek abstract ending -ia, perhaps τοιμασα, and that melletha = word = ληγοζ�.

The abstract ending, in Semitic necessarily placed in the first member of the genitival combination, might, indeed probably would, in Greek be found at the end of the compound.¹ Trying this out, we arrive at etoimologia.

Since the itacistic equation oi > u fits exactly the time demanded for this Syriac,² we arrive at τυμολογια.

as the original Greek, and this fits perfectly into the context. Up to a short time ago I thought that I had been the first to see this; and, as far as our form and context are concerned, this remains true. Then I happened upon a note by the fine old Syriac scholar G. Hoffmann of Kiel. In this note³ he takes up the vain labors of E. Nestle and Nöldeke over the similar, but clearly more Syriacized, term *tujdva demelletha* used by the highly learned Jacob of Elessa. For *tujava* Nestle had arrived only at *κατασκευ*,

with which of course he

could do nothing; and Noldeke had suggested that it stood for a Greek technical term, but had not supplied it. Hoffmann tersely states: "@@ = *τοιμον*

= *τυμον*. @@ @@ =

*τοιμολογ*α

= *τυμολογ*α, denn oi = u."

Our work therefore supplies only the first known occurrence of this combination, its older form (later Syriacized further by Jacob), and the greater precision attained by Sturtevant for the equation *oi = u*.

Syriac usage for "etymology" is interesting.⁴ The study

of Greek *χ*ii was continued seriously

and intensively in the Syriac world of scholarship to the 8th or 9th century (by

translators for the Arabs), and a smattering of it remained to the 13th century

(Barhebraeus). So we find the grammarians Severus bar Shakko, Elias of Sobha,

and Barhebraeus (8th/9th-13th century) using @@ and derivatives in this simple

transliteration. The translators of Aristotle, and following them the

lexicographers Bar cAli and Bar Bahlul (10th-11th century),

transliterate @@, perhaps with the rough breathing of *τοιμολογ*α,

but possibly simply equating @ (h) with e since the two

letters are related in origin. Finally, perhaps following the lead of the Arabs,

the late Ebedjesu uses a proper translation, @@ (= *deductio, derivatio*).

§ 59. σατα■ον,

κορε■ον,

and perhaps καβε■ον

(or καβιε■ον)

are attested by Syriac transliterations. They are measures of the ground areas which can be sown by a sa&ton or seah, a kor, and a cab respectively of grain. These forms in these meanings do not seem to occur in any Greek or Syriac lexicon.

§ 82. @@ is an astronomical term, but not = ■στρονομ■α.

A compound like ■τυμολογ■α

above is

indicated, @@ = τ■θημι; @@ (or

@@) = θ■σις, better -θεσ■α.

The term ■στρθεσ■α, "placing or

configuration of stars," fits the context perfectly. The constellations

Pleiades and Orion as mentioned in Job 9:9 (at least as Epiphanius reads it) are the "configurations of stars" to which the reference applies.

It remains to express our appreciation of the kindness of the British Museum in making available to the Oriental Institute photostatic copies of both its Syriac manuscripts concerned, the older of which we here reproduce in facsimile.

Our reproductions are two-thirds of actual size. Where the signs were too faint in the photostats they have been strengthened by Dr. Anis Kh. Frayha.

MARTIN SPRENGLING THE UNIVERSITY OF CHICAGO

July 5, 1935 [Footnotes moved to end] 1 Semitic has very few actual compounds; it habitually renders such terms by a genitival combination of two words.

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

3 ZDMG XXXII (1878) 736.

4 Incidentally, we must correct three errors of pagination in

the index of Brockelmann's Lexicon under "etymologia": read

174b for 172b; 270b for 276b; 800a for 806a.

lxiii TABLE OF CONTENTS

PAGE Abbreviations etc..... xv Introduction..... 1 The Treatise of St. Epiphanius on Weights and Measures (Syriac Introductory Sections)..... 11 (The Treatise) of St. Epiphanius, Bishop of the City of Constantia in Cyprus, on Measures and Weights and Numbers and Other Things That Are in the Divine Scriptures 15

SECTION Introduction.....1 15 Signs Used in the Scriptures.....2 16 Why, How, and When the Greek Translations Were Made . 9 23 The Septuagint.....9 24 Aquila.....13 29 Symmachus.....16 32 Theodotion.....17 33 The Fifth and Sixth Translations.....18 34 Origen's Edition of the Combined Texts.....18 35 Measures.....21 39 Of Capacity.....21 39 Of Weight, Including Coinage.....44 56 Of Capacity, Local Usages.....54 63 Of Area and Length.....57 66 Concerning Names of Places, in Part1.....61 71 Individual Sites.....61 71 The Quarters of the Heavens.....80 77 The Geography of Palestine.....81 80 The Stars..... 82 81 Geographic Terms.....83 82 Colophon.....84 83 Syriac Text of Manuscript A..... 85 Collation..... 119

1 Only this one heading occurs in the Syriac. The rest of the

analysis included in the Table of Contents is added merely for the reader's

convenience.lxiv

APPENDIX I. The Alphabets in Syriac Manuscript B.....135 II. Translation of the Greek Text of § 21.....136 III. Translation of the Fragmentary Conclusion of the Greek Text Following § 24.....138 IV. Summary of the Weights and Measures.....142 ABBREVIATIONS ETC.

Most of the references in the footnotes are written in full, or so nearly so that no special key is needed; but the following abbreviations occur: A British Museum Or. Add. 17148, the manuscript used as our text B British Museum Or. Add. 14620, all of whose variants are given in the collation c The symbol employed by Lagarde (Symmicta II [Göttingen, 1880] 149-216) for Oporinus' edition of the Greek text and retained here in the footnotes

K The Karkaphensian manuscript belonging to Mar Severius,

archbishop of Syria and the Lebanon, the variants from which also are given

L Lagarde's

edition of the Syriac text in his *Veteris Testamenti ab Origine recensiti fragmenta apud Syros servata quinque*

(Göttingae, 1880) pp. 1-76; his variations from A are collated

LXX Septuagint MT Massoretic text

P Peshitta r The symbol employed by Lagarde for Codex Rehdigeranus SG Sprengling and Graham, Barhebraeus' Scholia on the Old Testament.

Part I: Genesis-II Samuel (Chicago, 1931) The letter @ is transliterated with j (e.g. in folio 60d). The style of the collation here (pp. 119-33) is similar to that in SG, for which see details *ibid.* page xv. For other conventions see page 6.

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INTRODUCTION THE AUTHOR

Among the Greek Fathers of the Christian church Epiphanius holds an important place. This is not because of his literary ability or his constructive achievements, but rather because of his great and far-reaching influence, in the main reactionary. In literary attainment he takes very low rank, but his influence was much greater. Jillicher says that he converted Jerome from an admirer of Origen to an antagonist, and that it was essentially through his influence that after a.d. 400 the free scientific theology of Origen was outlawed by the church. And, again, "etwas Rätselhaftes behält die Stärke des Einflusses, den dieser überaus beschränkte Mann auf seine Zeitgenossen und die Nachwelt übte." 1

Epiphanius was born about a.d. 315 near Eleutheropolis in Palestine. He is thought to have been of Jewish parentage. While yet a youth he went to Egypt. The monastic movement was just getting under way, and he became a staunch adherent. At the age of twenty he returned to Palestine, and at this time he met Jerome and Rufinus and the three became firm friends, though the friendship with Rufinus was later lost in the dispute over Origen. Epiphanius founded a monastery and became its head. He was ordained a presbyter and rose to the rank of bishop. He attained fame for his piety and orthodoxy, and it was because of this fame that he was elevated to the bishopric of Constantia (Salamis), the principal city of Cyprus, where he remained from 367 until his death in 403. In Cyprus his two great ambitions were the establishment of monasticism and the uprooting of heresy. He planted monasteries throughout the island, and combated heresy both in personal disputations and in his writings. His first book was the

■γκυρωτ■ς

("Anchored"), a discourse on the true faith.

His second and most famous was Κατ■ α■π■σεων

(called also by the

Latinized name Panarion), in which he undertook to refute eighty

heresies, beginning as far back as the pre-Christian Samaritans, |2

Sadducees, and Stoics. In his enthusiastic heresy-hunting he came to believe

that Origen was the source of practically all the later heresies, especially of

Arianism. He brought Jerome to this view, and one of the last acts of his life

was a combat with Chrysostom. The story of his final parting from the Bishop of

Constantinople 2 is not to be taken literally, but it reveals

something of the spirit of Epiphanius and of his times. Having rebuked

Chrysostom for harboring heretics, he expressed the wish that Chrysostom might

not die a bishop. The latter is said to have rejoined with a wish that

Epiphanius might not live to get home. Both these things actually came to pass.

Epiphanius died at sea on his return to Cyprus, in 403.

Weights and Measures was composed in 392. Epiphanius also composed a treatise on the twelve stones in the breastplate of Aaron. This latter does not exist in its complete form, but it is most fully preserved in a Latin translation. Two of Epiphanius' letters have been preserved, one to Jerome, the other to John of Jerusalem. In 1915 Sir E. A. Wallis Budge published a Coptic version of a Discourse on the Holy Virgin by Epiphanius.³ There exists also the ■νακεφαλα■ωσις, an abridgment of the Panarion. But this is little more than a compilation of the various epitomes prefixed by Epiphanius to the various volumes (τομοι) of the Panarion, and it is the opinion of Karl Holl that the ■νακεφαλα■ωσις was put in its present form by someone else.⁴ The Migne edition of the Fathers gives other things with which the name of Epiphanius has been associated, but which are evidently not from his hand. THE "WEIGHTS AND MEASURES" The complete Weights and Measures exists in Syriac only. In fact, it is not known what was the original title, if it had one. Not one of the older Greek manuscripts has the title from the hand of the original scribe. The Codex Parisinus Graecus 835 has the title Περ■ μ■τρων κα■ σταθμ■ν, added by a later hand. Codex Vindobonensis suppl. gr. |3 91 has some of its material disarranged. Weights and Measures is divided into two parts, and there is no title for the first. At the beginning of the second part someone has added the foregoing Greek title in the margin. The text of this part begins: Περ■ τ■ν ■ν τα■ς θε■αις γραφ- α■ς ■ν (sic) σταθμ■ν τε κα■ μ■τρων κα■ ■ριθμ■ν δηλ■σαντες.⁵ The oldest Syriac manuscript has the title: @@. It is readily apparent that the title is inadequate, for the work is really "die Urform eines Bibellexikons," as Jülicher well says.⁶ Viedebant says: "Librum enim non ab ipso Epiphanio ita inscriptum esse inde luce clarius apparet, quod mensurae et

pondera exigua tantum libelli parte continentur, cum ceteras paginas varia rerum materies expleat."7 Indeed, the work contains much material that has no relation to weights or measures, and it could much more appropriately be called a Bible handbook. THE MANUSCRIPTS As stated above, the Weights and Measures in its complete form exists in only the Syriac version, of which there are two manuscripts, both in the British Museum. The Museum has numbered them Or. Add. 17148 (the older) and Or. Add. 14620. According to the colophon at the end of the older, it was written between a.d. 648 and a.d. 659. The colophon is partly gone and no longer gives the month or the last figure in the year number. But this is certainly the oldest known manuscript of Epiphanius. The other Syriac manuscript is thought to be from the 9th century. Both are on vellum. Hitherto the Syriac text has been published only by Paul de Lagarde.⁸ He attempted to reconstruct the original text on the basis of the two manuscripts mentioned, giving his collation in footnotes. But no Syriac type was available at Gottingen, and the result is a most unusual specimen of Syriac printed in Hebrew letters. The Pauly-Wissowa Real-Encyclopädie says it is "sehr schlecht ediert."⁹ [4 In the original language Weights and Measures is preserved in a mutilated form only, in five principal manuscripts and a number of fragments. Manuscripts important for other works of Epiphanius are not considered here except incidentally. The five major manuscripts are:

1. Codex Jenensis (ms. Bose 1), a bombycine manuscript dated 1304. Holl says this comes from Codex Urbinas 17/18, a manuscript of the 12th or 13th century no longer containing anything about weights and measures. This manuscript came into the possession of Dindorf, who issued his edition of Epiphanius in 1859-62. But as early as 1543 Janus Cornarius had published a Latin translation of the manuscript; Joannes Oporinus published the Greek itself in 1544.
2. Codex Rehdigeranus 240 (Breslau) is a parchment of the 15th century, said by Holl to have been derived from Codex Jenensis.¹⁰ Dindorf says, "ab codice Jenensi non discrepans nisi in rebus levissimis." ¹¹ Lagarde used this manuscript in his edition of the Greek text.¹²
3. Codex Parisinus Graecus 835, a paper manuscript of the 16th century. Holl says it was derived from Codex Rehdigeranus 240.¹³ Dindorf pronounces it to have been copied from a codex very much like ("simillimus") Codex Jenensis.¹⁴ This manuscript was the basis for Weights and Measures in the edition of Epiphanius published by Dionysius Petau, or Petavius, in 1622. Dindorf used the edition of Petavius, and Lagarde used the edition of Oporinus, as one of his main sources.

4. Codex Vindobonensis suppl. gr. 91, a paper manuscript which Dindorf attributes to the 14th century. He adds: "Ipse quoque Jenensi est simillimus, propria vero sibi habet vitia orthographica imperiti librarii diphthongos et vocales pronunciatione similes saepissime confundentis, quod raro commisit antiquior et peritior codicis Jenensis librarius."¹⁵

Holl calls it a descendant or a twin of Codex Urbinas 17/18,¹⁶ from which Codex Jenensis also is said to have come. |⁵

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

5. Codex Laurentianus VI 12, a bombycine codex of the 14th century, of the same ancestry as Codex Jenensis according to Holl.¹⁸ So far as the writer is aware, this last has never been used in any edition. The known Greek manuscripts containing material on weights and measures thus seem to be very closely related.

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

1. On the LXX translators and τῶν παρερμηνευσάντων. This was first edited by Montfaucon, in his *Prolegomena ad Origenis Hexapla*, from Codex Parisinus Graecus 146 (earlier called Regius 1807) and a certain Codex Vaticanus.¹⁹ 2. On the creation of the world. This was taken by Dindorf from Codex Venetus Marcianus Graecus 125. The first three Greek manuscripts previously listed deal for the most part with the weights and measures per se in a very fragmentary fashion. Their text is in general agreement with the Syriac version in the discussion of the kor, lethekh, homer, bath, menasis, medimnos, seah, and modius. But here divergence appears. The Greek material on all the remaining weights and measures is but a small fraction of what the Syriac has preserved. In his *Quaestiones Epiphaniae* Viedebant lists various fragments containing material on weights and measures which is much the same as the concluding portions of the Greek manuscripts just mentioned. Some of these fragments are to be found in Lagarde's *Symmicta I* (Gottingen, 1877) 210-25. Others are in Fridericus Hultsch, *Metrologicorum scriptorum reliquiae I* (Lipsiae, 1864) 267-76. For his own material and for Hultsch's Lagarde has a convenient index in his *Symmicta II* 184 f. There is an old Latin fragment in Hultsch's second volume (pp. 100-106). |⁶ Viedebant notes also certain Greek fragments perhaps not yet published.²¹ Besides the foregoing there is a considerable extract in the Karkaphensian manuscript belonging to Mar Severius, archbishop of Syria and the Lebanon, a photograph of which is owned by the University of Chicago (fol. 397a, 1. 23 - fol. 398a, 1. 16).²²

THE PRESENT EDITION This is essentially an edition of the Syriac version of the *Weights and Measures*. Or. Add. 17148 of the British Museum is here reproduced photographically, following our translation. Then comes the collation of Or. Add. 14620, the Lagarde edition of 1880, and the unpublished

fragment of Epiphanius in the Karkaphensian manuscript mentioned above. Square brackets in the translation indicate words supplied from the margin of the basic manuscript or from Or. Add. 14620. Parentheses inclose words required by the English idiom. Footnotes indicate the striking Greek variants as gleaned from the editions of Migne, Dindorf, and Lagarde. A single folio of Or. Add. 14620 which could not be conveniently collated appears as Appendix I. The translation of section 21 of the Greek forms Appendix II, and the fragmentary conclusion of the Greek manuscripts has been translated and appears as Appendix III. The weights and measures discussed have been summarized in Appendix IV.

SOME PROBLEMS

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

1. How did the introductory three sections of the Syriac version arise?²³

The Greek manuscripts have nothing like them, unless it be their curtailed conclusion dealing specifically with weights and measures. The first of these sections of the Syriac may well be in its original position, for in both the ■γκυρωτ■ς and the Panarion an introduction gives the circumstances of the compilation. The two sections that follow here claim to be "a list in brief of the topics found in this treatise," but it is neither a complete nor an orderly list. It might serve as a summary of most of the latter part of Weights and Measures, if the order of the two sections were reversed. Epiphanius prefixed a sort of summary to each volume (τομος) of the Panarion, and he may well have done the same for the two parts of Weights and Measures. If so, the summary of the first part was lost, or nearly so; for the fragment edited by Montfalcon, cited above, is called an epitome by Viedebant.²⁴ The curtailed portion of the Greek dealing with the weights and measures per se may be from the summary of that part. Just how the portion of the summary preserved in the Syriac found its present place, a part of it in reverse order, may never be determined.

2. How did the long interpolation in section 21 originate? This is a mere catalogue of measures and is unmistakably interpolated in the midst of the discussion of the kor in both the Greek and the Syriac. It must have been

inserted by some clumsy scribe, and seems to be part of an index for Weights and Measures. In both word order and phrasing it is surprisingly like part of the summary prefixed to the Syriac version, and here Viedebant would find its source.²⁵

3. Where did Epiphanius get his data on the Ptolemies and the Roman emperors? Most certainly from the Chronicle of Eusebius; for he expressly quotes that work elsewhere, and the reigns of the Roman emperors agree in remarkable fashion. But this is not the whole story. His figures do not exactly agree with any existing version of Eusebius (the original being long since lost), but there is one most interesting agreement with the Bodleian manuscript of Jerome's version. Cleopatra reigned 51-30 B.C., but Epiphanius says thirty-two years. All the versions of Eusebius say twenty-two except this manuscript of Jerome's. It read originally XXII, but someone has inserted another X and thus made it XXXII.²⁶ Is it possible that this very error misled Epiphanius? He and Jerome were intimate friends, and one of his letters to Jerome is extant. Jerome called Epiphanius the "five-tongued," and Latin was one of the five.

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

added that, even in those sections for which no corresponding Greek is preserved, the Syriac shows in many places unmistakable evidence of a Greek original. This can be seen in the new translation here presented and in the footnotes. THE "WEIGHTS AND MEASURES" AMONG THE SYRIANS As early as A.D. 200 Galen, a Greek physician, often made mention of "those writing on weights and measures." Dardanius wrote about weights in the latter part of the 4th century, and Diodorus a little later. That this work by Epiphanius was thus by no means indispensable among the Greeks may account largely for the present state of the Greek text. It seems to have been neglected because not [9 recognized as of special value. But when translated into Syriac the work filled a larger need and found for itself a much more secure place. As late as 1272 Epiphanius is frequently quoted by Barhebraeus in his *Awsar 'Raze* or scholia on the Sacred Scriptures. The Syriac version of *Weights and Measures* was so highly treasured that an extract from it is even found in the Karkaphensian Massorah manuscript to which we have already referred.

[Notes to introduction moved to the end] 1. 1 Pauly-Wissowa, *Real-Encyclopädie der classischen Altertumswissenschaft* VI (Stuttgart, 1909) 194.

2. 2 *Encyclopaedia Britannica*, 9th ed., VIII (1878) 482.

3. 3 *Miscellaneous Coptic Texts in the Dialect of Upper Egypt* (London, 1915) pp. 120-46.

4. 4 "Die handschriftliche Überlieferung des Epiphanius" (*Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*, hrsg. von Adolf Harnack und Carl Schmidt, Bd. XXXVI, Heft 2 [Leipzig, 1910] pp. 95-98).

5. 5 *Ibid.* p. 57.

6. 6 Pauly-Wissowa, *Real-Encyclopädie* VI 193.

7. 7 Oscarius Viedebant, *Quaestiones Epiphaniae metrologicae et criticae* (Lipsiae, 1908) p. 1.

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

9. 9 *Loc. cit.*

10. 10 Holl, *op. cit.* p. 94.

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

12. 12 *Symmicta II* (Gottingen, 1880) 152-83.

13. 13 Op. cit. pp. 72 f. and 94.
 14. 14 Op. cit. p. v.
 15. 16 Ibid. p. vi.
 16. 17 Op. cit. p. 63.
 17. 17 Quaestiones Epiphaniae, p. 25.
 18. 18 Op. cit. pp. 80, 87, 94.
 19. 19 Viedebant, op. cit. p. 26.
 20. 20 Nothing is said for the other two, since they are not cited for this part of the work by either Dindorf or Lagarde.
 21. 21 Op. tit. pp. 27 f.
 22. 22 It is hoped that this may be published by Dr. Martin Sprengling.
 23. 23 Section divisions follow Lagarde, but the numbers of these first three sections have been italicized.
 24. 24 Op. cit. p. 26.
 25. 25 Op. cit. pp. 12-15.
 26. 26 The Bodleian Manuscript of Jerome's Version of the Chronicle of Eusebius, reproduced in collotype with an introd. by J. K. Fotheringham (Oxford, 1905) fol. 103b.
 27. 27 Symmicta II 183.
 28. 28 Quaestiones Epiphaniae, p. 23. This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.
- Greek text is rendered using the unicode Palatino Linotype font.

Weights and Measures - Preface to the online edition

Epiphanius of Salamis, *Weights and Measures* (1935) Preface to the online edition This work is lost in the Greek original, although the majority of the first half is cited by other authors. A Syriac translation, with slight expansions, exists complete, and this translation was made from it. The book was published in 1935, but the copyright does not seem to have been renewed, and the translation is therefore in the public domain in the USA.

Deviations from the Greek are highlighted. Not all the footnotes have been transcribed: indeed originally I did not intend to transcribe many. However the scanning software -- Abbyy Finereader 7 -- did such a good job that I had hardly anything to do to include most of them. Some 20 or so were omitted, as concerned solely with details of the Syriac text. I regret my inability to transcribe Hebrew or Syriac letters -- words so written have been replaced with one or more '@' symbols. The printed text also contains small monochrome pictures of the pages of manuscript A, and a full collation of manuscript B. Neither are included here. To transcribe the latter would involve immense effort. I only have access to a photocopy of the book, and the photocopied images of the manuscript pages are not very good. I may place these on the CDROM in due course, if I can get reasonable results from them.

Finally the Greek text where presented has been rendered for the first time on this site using unicode, with the Windows Palatino Linotype font. I do not claim to have solved all the mysteries of doing this, so apologise for any display problems.

Roger PEARSE

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