

**CATENAE IN EVANGELIA
AEGYPTIACAE
QUAE SUPERSUNT**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649189304

Catena in Evangelia Aegyptiacae quae supersunt by Pauli de Lagarde

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

PAULI DE LAGARDE

**CATENAE IN EVANGELIA
AEGYPTIACAE
QUAE SUPERSUNT**

CATENAE
IN EVANGELIA AEGYPTIACAE
QUAE SUPERSUNT

PAULI DE LAGARDE

STUDIO ET SUMPTIBUS EDITA

GOTTINGAE

1886

PROSTANT IN AEDIBUS DIETERICHIANIS
ARNOLDI HOYER

Nescio quo tempore Londinii in museo britannico Roberti Curzonis librum legi, cui titulum fecit Catalogue of materials for writing, early writings on tablets and stones, rolled and other manuscripts, and oriental manuscript books, in the library of the honourable Robert Curzon, at Parham, in the county of Sussex: e quo quum alia plurima scripta digna didici, tum de codice relatum vidi evangeliorum Matthæi et Marci in ægyptiacum sermonem versorum et catenâ e patrum operibus selectâ explanatorum, quem anno post Christum nato 395 scriptum esse Robertus Curzon e subscriptione rimatus erat.

Catalogum illum Curzonis inspicere alterum non licuit: nam neque emi in bibliopolsrum tabernis potest, neque e bibliothecis Germaniæ publicis commodatum peti, quom beneficio tantum auctoris done accipiatur.

Dubitavit de subscriptione ista mense Aprili anni 1865 in journal of sacred literature 7 218 219 Wilhelmus Wright: catenas veteres unquam esse, Chrysostomum anno 407 mortuum, Cyrillum alexandrinum anno 412 ad episcopi dignitatem evectum, Severum antiochenum anno 538 fato functum, quorum fragmenta haberi in catena sua Robertus Curzon rettulerat, in codice anno 395 scripto laudari posse negans.

Vidit codicem Iosephus Lightfoot, nunc episcopus dunelmensis, qui in F'Scriveneri libro a plain introduction to the criticism of the new testament, Cantabrigiæ anno 1874 edito, pagina 335 hæc disseruit:

The volume, *Parkam 102, described in the printed Catalogue (no. 1, vellum, p. 27) as a MS of the Gospels of St Matthew and St Mark, is really a selection of passages taken in order from the four Gospels with a patristic catena attached to each. The leaves however are much displaced in the binding, and many are wanting. The title to the first Gospel is † ερμηνεια ητε περιεσελιων ευαγγελιου κατα ματθεον εβολησεν ζαβιου ηκουσ ορου ηφωστυρ ητε † εκκλησια, etc. 'The interpretation of the Holy Gospel according to Matthew from numerous doctors and luminaries of the church.' Among the fathers quoted I observed Athanasius, Basil, Chrysostom, Clement, the two Cyrils (of Jerusalem and of Alexandria), Didymus, Epiphanius, Eusebius, Evagrius, the three Gregories (Thaumaturgus, Nazianzen and Nyssen), Hippolytus, Irenæus, Severianus of Gabala, Severus of Antioch (often styled simply the Patriarch), Symeon Stylites, Timotheus, and Titus.

In the account of this MS in the Catalogue it is stated that 'the name of the scribe who wrote it is Sapita Leporos, a monk of the monastery, or monastic rule, of Laura under the sway of the great abbot Macarius,' and the inference is thence drawn that it must have been written before 395, when Macarius died. This early date however is at once set aside by the fact that writers who lived in the sixth century are quoted. Prof. Wright (*Journal of Sacred Literature* VII. p. 218), observing the name of Severus in the facsimile, points out the error of date, and suggests as an explanation that the colophon (which he had not seen) does not speak of the great Macarius, but of 'an abbot Macarius.' The fact is, that though the great Macarius is certainly meant, there is nothing which implies that he was then living. The

scribe describes himself as ἀνοῦ δὲ τῷ τῶλεπορος ἐταρξῶσαι, 'I the unhappy one (τῶλεπορος) who wrote it' (which has been wrongly read and interpreted as a proper name Sapita Leporos). He then gives his name Θεόδωρος Βουσιρί (Theodorus of Busiris?) and adds, μακάριος ἀκαταξῶτος ὅτι ἴλαρα σοφῶς ὅτι πονηρὸς ἀλλὰ μακάρι, 'the unworthy monk of the holy laura of the great abbot Macarius.' He was merely an inmate of the monastery of St Macarius: see the expression quoted from the Vat. MS. LXX in Tattam's *Lexicon* p. 842. This magnificent MS would well repay careful inspection; but its value may not be very great for the Memphitic Version, as it is perhaps translated from the Greek.

ubi quae Iosephus Lightfoot e codice exerpisit, indicanda sunt ad ea quae pagina 232 edidi, accurate ad libri ipsius fidem recognita: annum martyrum notatum praetervidit vir doctus, aut non intellexit quae Theodorus ultima verba posuit: versionem evangeliorum ipsam eam esse quae in Aegypto septentrionali in ecclesiis legebatur certum est, eatenum e graeco versam esse per se clarum. iam quam Robertus Curzon, quo sunt nobiles Britanni prompto ad optima quaeque iuvanda animo. mihi Silesia eum literis adveniit librorum pretiosissimorum ab se collectorum usum liberum Kalendis Maiis anni 1866 promississet, anno 1874 psalterium aegyptiacum editurus filium viri generosissimum ad superos evocati, Robertum dominum Zoweh, rogavi ut quod pater pollicitus esset, ratum haberet, qui perhumaniter et fragmenta psalmodiarum aegyptiacorum vetustissima et codicem de quo nunc loquutus sum evangeliorum inaudita prorsus benivolentia religioni et doctrinae meae Gottingam comansit: quod beneficium eo gratius accidit, quo certius erat neque in Germania mea haberi tantos thesauros — sumus enim post divisas orbis divitias nati —, neque in Europa universa inventum iri praeter me virum qui simul et theologiam didicisset et aliquam linguam aegyptiacae notitiam sibi comparasset, et vellet in hanc catenam edendam et studium molestam ingratorumque insumere et pecuniae sat grandis iacturam facere.

Codici additum inventur folium singulum, cuius exemplum pono hoc:

Mr R' Curzon brought this volume from the Coptic Monastery of Souriani on the Natron Lakes, to the west of the village of Jerraneh, on the Nile; in the month of March, 1836. It consists of 254 leaves of vellum, which contain 2 indexes, and the Gospels of St Mathew, & St Mark, with the commentaries of St Cyril, St Chrysostom, Eusebius, Gregory the Patriarch, Titus, &c.

The leaves are not in their proper places, the two Gospels being mixed together, they have been put together just as they came over, to prevent their being lost. The name of the scribe who wrote this MS, is Zapita Leporos, a monk of the monastery of^{the} Laura, under the rule of the Abbot Macarius. Macarius of Alexandria, Abbot of the Monks of Nitria, died according to the Art de verifier les Dates: either in the year 395, or 405. it would therefore appear^{that} that this manuscript must have been written before the end of the fourth century, in which case it is the most antient book in existence^{with} a date. several of the Syriac MSS which were brought to England from the same monastery in which this was discovered, are supposed to be of equal antiquity, the earliest of those which have any date given in them, is a quarto of Eusebius, which was written in the year 411. it is now in the British Museum, it seems however that this manuscript is even more antient, as it was probably written about the year 390.

Post folium Matthaei ultimum glutinator inseruit scbidam chartae europaeae, in qua manu Aegyptiaca pingere perita repetita legitur subscriptio, cuius vocabula ultima φησιν τε χρῆσιν τε explicantur, addita versione haec:

precor? παρακατα, souvenez-vous de moi en charité ζωῆς (conj.) mon seigneur Is. le Christ il veuille avoir pitie de moi et de vous Moi Chapita Leporos qui l'écrivait moine de la Laura Sainte du grand abbé Macarius Qu'il (me) sauve ex la honte des punitions Amen Amen fiat fiat Christ le Saint

quae utrum recte ab Arthuro des Rivières exarata esse credam, viderint qui codices monacen-

ses ab Arturo des Rivières scriptos (catalogi I 4, 100-101) cum hac schida parhamiana coram conferre poterunt.

qui modice palaeographiam aegyptiacam novit, γράφος τῶν ἀγίων μαρτύρων γε scriptum videt: annum martyrum 605 ex Ideleri libro notissimo Handbuch der mathematischen und technischen Chronologie I 164 aerae nostrae esse annum 888 vel 889 pueri sciunt.

Codicis folia a glutinatore ita consuta esse supra legimus ut fors ferebat: qua negligentia transcribenti et edenti mihi non dici potest quanta molestia creata sit. nam ne minimo quidem signo indicatum est cuius evangelii interpretatio in foliis singulis habeatur. hoc loco, ne criticis veritatis amantibus omissem videar quae scitu digna sunt, fateor me formulas singulis foliis inscriptas $\alpha\alpha\sigma\omega\iota\epsilon\ \mu\epsilon\sigma\sigma\gamma\epsilon\ \kappa\alpha\iota\ \nu\upsilon\iota$ et $\alpha\alpha\sigma\omega\iota\epsilon\ \mu\epsilon\sigma\sigma\gamma\epsilon\ \pi\alpha\chi\epsilon\iota\sigma\tau\omicron\varsigma\ \delta\epsilon\ \rho\eta\theta\eta\iota\sigma\iota\mu\iota\ \epsilon\pi\omicron\iota$ et quae harum similes sunt, non curavisse, totiens repetita vocabula $\epsilon\gamma\gamma\epsilon\sigma\sigma\epsilon\lambda\iota\omega\iota\upsilon$ et $\epsilon\pi\alpha\mu\iota\alpha$ missa fecisse, quorum alterum verbis biblicis, patrum explicationibus alterum minio scriptum praemitti solet.

foliorum ordinem huc pono, addens evangeliorum titulum ad quae singula pertinent: numeris graecis librarius ipse كرايسى octona folia complectentium et initia et fines indicavit.

3—4 Lucas	2	3—14 Marcus: 14 $\alpha\alpha$	12
5—14 Matthaeus: 14 α	10	15—30 Marcus: 15 α , 30 α	16
7—16 Lucas: 16 α	10	131 [sic] 32—46 Marcus: 131 α , 46 α	16
145—160 Lucas: 145 $\alpha\alpha$, 160 $\alpha\alpha$	16	47—62 Marcus: 47 α , 62 α	16
161—172 Matthaeus:	12	65—80 Lucas: 65 α , 80 α	16
15—32 Iohannes: 16 α , 17 $\alpha\alpha$, 32 $\alpha\alpha$	18	81—96 Lucas: 81 $\alpha\alpha$, 96 $\alpha\alpha$	16
33—48 Iohannes: 33 $\alpha\alpha$, 48 $\alpha\alpha$	16	97—112 Lucas: 97 α , 112 α	16
49—64 Iohannes: 49 α , 64 α	16	113—128 Lucas: 113 α , 128 α	16
65—80 Iohannes: 65 $\alpha\alpha$, 80 $\alpha\alpha$	16	129—144 Lucas: 129 α , 144 α	16
81—96 Iohannes: 81 α , 96 α	16	145—158 Matthaeus: 145 α , 158 α	16
97—112 Iohannes: 97 α , 112 α	16	127—142 Matthaeus: 127 α , 142 α	16
113—128 Iohannes: 113 α , 128 α	16	33—34 Lucas: 33 α	2
131—132 Iohannes	2	33—44 Matthaeus	12
29—30 Lucas	2	47—48 Lucas: 48 α	2
21—28 Lucas	8	47—62 Matthaeus: 47 α , 62 α	16
31—32 Lucas: 32 α	2	63—72 Marcus: 63 α	10
19—20 Lucas	2	163—164 Lucas	2
17—18 Lucas	2	159—160 Matthaeus: 159 α	2
57—58 Lucas	2	65—76 Matthaeus	12
55—56 Lucas	2	79—94 Matthaeus: 79 α , 94 α	16
165—176 Lucas: 176 α vix legitur	12	95—110 Matthaeus: 95 α , 110 α	16
175—190 Matthaeus: 175 α , 190 α	16	113—126 Matthaeus: 126 α	14
191—208 Matthaeus: 101 α , 207 α	18	1—2 Lucas	2
209—210 ut videtur, prima manu signata, sed α in ϵ mutatum: Marcus	2		

Supersunt igitur folia non 254, sed 256:

Matthaei 5—14 33—44 47—62 65—76 79—110 113—172 175—208:

Marci 1—72:

Lucae 1—4 7—31 47 48 55—58 65—160 163—176:

Iohannis 15—128 131 132.

Ab omni corrigendi libidine alienus esse in edendo debebam: sumus enim in philologiae

aegyptiacae saeculo aldino. unde factum est ut ne in orthographicis quidem ad leges grammaticorum, quas saepissime migravit librarius, codicem revocarem. puncta vocabulis imposui, voces diremī, orationem distinxī, ut mihi videbatur, non ut librario erat visum.

Quadruplex voluminis dos est: nam et antiquo Aegyptiorum sermone scripta est haec catena, ut aegyptiacae discere ex hoc libro possimus, et evangeliorum aegyptiacorum codicis satis vetusti exemplum tantum non integrum, et patrum locos non paucos sistit, et ecclesiae monophysiticae in Aegypto degentis quae saeculo nono theologia fuerit docet.

Patrum orthodoxorum et haereticorum in catena laudatorum, de quibus alio loco agam, indicem habe hunc:

- Apollinaris 118, 36
 Arinni 207, 19
 Arius 118, 15 218, 28
 Athanasius 75, 12 79, 24 80, 3
 Basilus 20, 15 37, 5 67, 39 111, 27 211, 15 223, 23
 Chrysostomus 1, 6 20 3, 4 3, 4 4 5 5, 27 6, 18 7, 20 9, 12
 19 30 34 10, 4 18 11, 20 19 37 15, 2 26, 39 27, 24 18, 3
 19, 30 20, 18 21, 12 22, 21 23, 1 6 31 24, 17 23, 20 26,
 29 33 39 28, 36 29, 8 30, 5 19 31, 21 35, 1 36, 35 37, 25
 39, 29 41, 9 17 22 32 37 44, 2 45, 25 46, 8 48, 37 49, 32
 50, 17 51, 2 18 36 52, 16 53, 76 56, 18 58, 11 60, 31 64,
 31 67, 28 74, 95 31 73, 10 17 27 74, 11 21 35 108, 21 141,
 25 124, 28 152, 7 13 21 159, 1 5 177, 21 180, 16 184, 2
 8 18 26 182, 25/26 38 183, 11 18 184, 21 30 37 185, 3 11
 187, 27 25 188, 25 35 190, 10 24 27 34 191, 3 9 18 17 32
 192, 1 4 12 193, 38 194, 8 19 195, 9 19 196, 6 198, 18
 199, 4 16 26 201, 19 202, 11 206, 18 17 209, 7 213, 21
 216, 3 219, 27 24/25 220, 13/15 23/24 221, 7 28 222, 9 24
 225, 35 226, 12 31 35 228, 1
 [Claudius 170, 4]
 Clemens 6, 27 7, 15 20, 19 29, 15 52, 33 215, 14
 [Clemens rom epist 3] 12: 205, 33
 [Clemens alex Strom 7] 21, 92: 205, 33
 Cyrillus 6, 11 23 36 7, 15 8, 16 33 14, 26 15, 28 16, 34 18,
 5 37 39, 11 33 24, 11 33 16 24, 9 15, 35 35 17, 23 25 28,
 9 30 39 31, 4 8 28 31, 15 31, 1 19 34, 12 35, 7 16 37,
 32 39, 1 17 40, 13 36 42, 32 44, 16 45, 17 46, 23 49, 15
 50, 6 51, 6 54, 19 53, 12 54, 9 55, 3 26 57, 33 58, 5 59,
 12 61, 18 62, 1 36 63, 9 15 25 64, 1 17 24 65, 30 69, 36
 71, 13 73, 31 75, 6 21 24 76, 20 29 77, 1 78, 2 79, 9 37
 80, 32 81, 36 107, 31 115, 37 116, 8 14 23 31 127, 2 16
 36 131, 32 134, 3 14 30 19 133, 6 134, 14 35 135, 13 21
 30 136, 1 39 137, 5 9 14 18 138, 15 24 242, 36 243, 1 7 10
 12 16 19 144, 14 19 27 145, 11 146, 7 13 20 25 30 38 148,
 1 5 7 13 16 19 26 150, 15 18 31 151, 9 11 18 21 25 29 35
 152, 34 154, 2 8 19 24 31 35 37 156, 8 19 30 36 157, 5
 160, 35 161, 2 13 162, 14 20 28 165, 8 10 28 34 38 166, 6
 14 21 167, 19 30 168, 9 176, 8 13 37 177, 4 11 27 30 181,
 35 182, 1 9 186, 15 36 187, 6 29 188, 2 19 192, 24 193, 3 9
 16 196, 15 21 31 197, 8 21/23 21 38/39 199, 38 200, 16 23
 202, 13 25 203, 12 25 204, 7 18 38 205, 13/14 20/21 38 206,
 7 37 207, 4/5 11 18 208, 13 36/37 209, 23 210, 13 19 31
 211, 4/5 15 31 212, 17 19 213, 6 114, 36 215, 5 216, 27
 217, 9 25 38 218, 12 28 219, 6/7 28 225, 24 227, 11 37
 228, 30 229, 24 230, 29 231, 29 232, 6
 Cyrillus hierosolymitanus 106, 15 34
 [ὁδοχὴ τῶν ἀποστόλων] 73, 7
 Dilymus 125, 37 126, 3
 Epiphanius 4, 9 38, 7 69, 25 73, 1 112, 19 113, 23 114, 27
 115, 8 147, 18 160, 31 165, 17 168, 10/11
 Eremita deserti 19, 6
 Euagrius 15, 15
 Eusebius 2, 51 31, 28 33, 28 80, 25 112, 10 24 24 119, 34
 120, 4 14 122, 5 24 123, 23 34 124, 15 125, 16 128, 14 128
 34/35 169, 1/2 11 21 220, 24
 Gregorius 32, 24 40, 15 32 41, 6 69, 16 72, 8 157, 28 164,
 32 165, 2
 Gregorius frater Basilii 149, 22 162, 15 179, 16/17
 Gregorius chammargus 39, 29 58, 21 68, 39
 Gregorius theologus 21, 40 24, 28 53, 22 157, 21 185, 18
 haereres 126, 24
 haereticus 35, 21 88, 35 101, 19 165, 3 182, 9 207, 21 208,
 22 218, 29 221, 11
 Hippolytus 65, 24 107, 7 22
 [Ignatius ad Ephesios 19] 75, 3 245
 [Ignat ad Polycarp 2] 52, 37
 interpretes nonnulli 28, 30
 Irenaeus 130, 13
 Isaias amarhoretæ 10, 9
 Macedonius 218, 29
 Manichaei 183, 39
 Nestoriani 207, 5 228, 37
 Nestorius 180, 8 194, 40
 pater quidam πνευματοεργός 185, 24
 Photinus 218, 29
 Sabellius 216, 9
 Severianus gabalitanus 70, 17
 Severus 5, 15 6, 1 7, 5 8, 6 29 30 9, 1 10, 38 11, 12 14,
 13 18, 23 25, 26 29, 30 33, 19 38 36, 26 37, 16 38, 25 41,
 7 43, 5 44, 37 46, 18 47, 10 36 49, 36 57, 6 60, 10 62, 15
 25 68, 5 70, 38 71, 25 72, 1 74, 16 81, 37 85, 4 11 21 28
 86, 2 13 25 87, 5 25 88, 37 89, 6 16 90, 5 16 91, 9 30 92,
 24 38 93, 19 30 94, 21 22 25 95, 24 28 96, 5 38 97, 23 98,
 3 11 37 99, 24 100, 8 21 38 101, 24 37 102, 19 28 103, 10
 39 104, 17 35 105, 28 109, 5 28 110, 3 16 111, 36 112, 13
 119, 1 10 17 21 120, 19 26 39 121, 1 8 31 121, 8 124, 3
 126, 21 16 143, 37 152, 24 153, 4 11 22 155, 8 19 28 32
 156, 4 159, 16 26 160, 11 163, 9 15 25 30 37 164, 1 5 14
 18 166, 30 169, 17 178, 16 34 179, 5/6 180, 7 183, 18 184,
 5 189, 8 190, 5 194, 39 204, 26 207, 24 209, 37/38 212, 11
 28 215, 11 225, 3 10 228, 7 34 229, 9

Symeon stylita 31, 33	34 145, 7 14 11 141, 11 145, 3 19 26 34 157, 7 18 21 24
Timotheus 106, 6	166, 36 170, 3 18 33 171, 10 17 30 38 172, 4 11 18 13 17
Titus 125, 5 118, 13 26 16 129, 10 28 130, 1 131, 31 133,	33 38 173, 7 16 26 31 38 174, 4 11 14 30 37 175, 14 18
14 31 134, 20 136, 32 137, 31 138, 2 139, 7 17 22 26 30	[Vespasianus 170, 7].

Volumine meo utentur quotquot volent omnes, ita tamen ut me invito neque repetere liceat quae edidi, neque in margine editionis sive novi testamenti aegyptiaci sive patrum conferre.

Roberto domino Zouch gratias ago quantas possum maximas quod codicem suum utendum mihi Gottingam transmisit.

