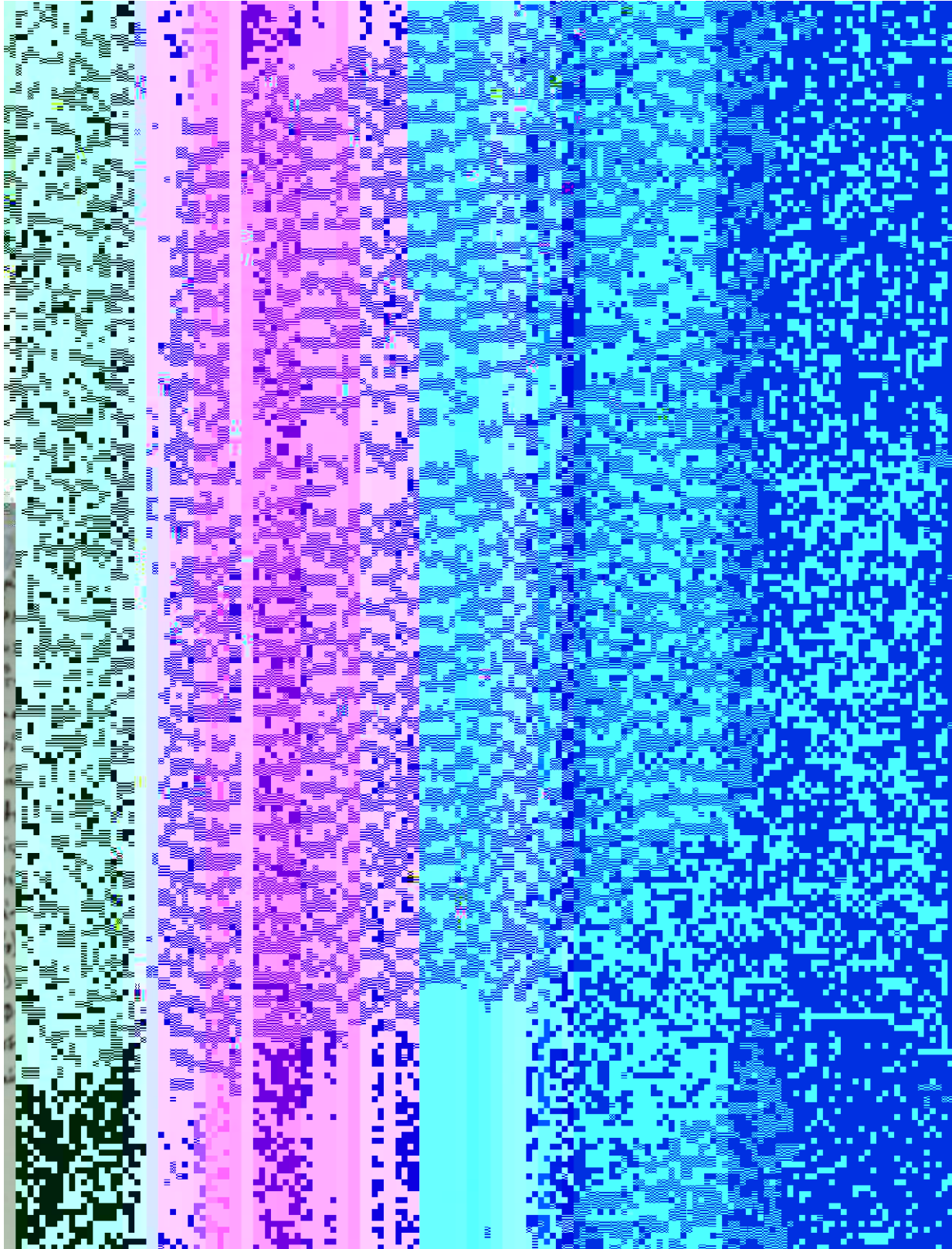


New College Library, O792 xford, MS 143, f. 14r  
Beginning of Philo's Sacrificiis



New College Library, Oxford, MS 143, f. 311r  
Beginning of Philo's Quis heres

from it, having probably been corrected by anybeare adds MSS. 143. It has often been corrected from MSS. of other families. One can thus account for the occasional difference between MSS. A and B by appealing to corrections made to one of these manuscripts from a manuscript



various sources. These were copied, and comments were added or deleted. Thus, the interrelations among all the catenae on a specific book are often very complex.





appropriate insights into the meaning of the biblical text. Eventually such Greek manuscripts of 3 K L Q<sup>B</sup> ceased to exist, and what survived are the Armenian translation along with all the quotations found in the catenae on Genesis and in other sources.

So, what is the relation between the fuller quotation in the catenae on Genesis and the shorter quotation in MS 58? It seems unlikely that two Christian scholars would have independently had available the Greek text Q<sup>G</sup> 2.11 and just happened to select overlapping texts to illustrate their different biblical texts. Rather, it seems more likely (to me, at least) that the compiler of the Catholic Epistles, seeing that 2 Pet 2:5 deals with Noah, looked at a catena on Genesis that had the fuller quotation from Philo and selected the one sentence that seemed especially fitting for the New Testament verse.

It may well seem that I have spent a lot of time on one sentence. This is what those of us who investigate textual issues tend to do. But this sentence is also interesting in that the evidence of the FDWHQD RQ WKH & DWKROLF (SLVWOHV K<sup>1</sup> fragments. UT De Furem HG LQ quotation as found in the catenae on Genesis was identified over a hundred years ago, and then further cited in the most recent edition of the Greek fragments of Q<sup>G</sup> and Q<sup>E</sup>.<sup>22</sup> However, the fragment found in the catenae on the Catholic Epistles has remained virtually unknown. In a survey of the catenae from over a hundred years ago, the existence of a citation from Philo in the catenae on the Catholic Epistles is mentioned, but no details are given.<sup>23</sup> This reference was picked up in a card