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A Pair of Citations from the Diatessaron

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أُسْتَلَا وَمَا فِيهَا مِنْ قَبْلِهَا . فَمِنْهَا وَمَا فِيهَا مِنْ قَبْلِهَا . وَيُحْتَمَلُ  
 أَنَّهُ وَمِنْهَا مِنْ قَبْلِهَا . وَيُحْتَمَلُ أَنَّهُ وَمِنْهَا مِنْ قَبْلِهَا . صَالِحًا  
 وَمِنْهَا مِنْ قَبْلِهَا . وَيُحْتَمَلُ أَنَّهُ وَمِنْهَا مِنْ قَبْلِهَا .  
 وَأَنَّهَا مِنْ قَبْلِهَا . وَأَنَّهَا مِنْ قَبْلِهَا . وَأَنَّهَا مِنْ قَبْلِهَا .  
 وَأَنَّهَا مِنْ قَبْلِهَا . وَأَنَّهَا مِنْ قَبْلِهَا . وَأَنَّهَا مِنْ قَبْلِهَا .  
 وَأَنَّهَا مِنْ قَبْلِهَا . وَأَنَّهَا مِنْ قَبْلِهَا . وَأَنَّهَا مِنْ قَبْلِهَا .  
 وَأَنَّهَا مِنْ قَبْلِهَا . وَأَنَّهَا مِنْ قَبْلِهَا . وَأَنَّهَا مِنْ قَبْلِهَا .  
 وَأَنَّهَا مِنْ قَبْلِهَا . وَأَنَّهَا مِنْ قَبْلِهَا . وَأَنَّهَا مِنْ قَبْلِهَا .

Or, translated :

"And his food was locusts and wild honey. — But the Diatessaron says, His food indeed was honey and milk of the mountains. Others, The locusts indeed are tender roots that resemble parsnep, that is, *gezar* [i.e. جزر], and not very pleasant to the taste; which some call *qamsîs*, but others *qamsîn*, but in Persian *mang*. Others that they are roots which are called *gauche*, which in form indeed is like locusts, but in taste sweet, like honey. Others, that they are shoots of plants; and also that this [is meant] by the honey. This is not sweet, they say; but that is bitter and loathsome which wild bees make. According to the Expositor [i.e. Theodore of Mopsuestia], locusts are winged creatures, and the honey is [that] of nature; that is from the warmth of place [i.e. its *habitat* is warm], and its constitution air since it is continually found there [*lii.* they continually find it there].”

Yeshu'dad proceeds to remark upon these “theories of John,” and to draw allegorical and edifying conclusions, into which we need not enter. The noteworthy fact is that the Diatessaron, if it is here quoted correctly — and we can conceive no reason why it should not be so, but rather see every reason to the contrary — actually altered the reading of the Gospel to fit Tatian's Encratite tenets. Here I leave the matter; but the restorers and students of Tatian cannot so leave it.

I will, however, give another citation which confirms this. It is from the Storehouse of Mysteries of Gregory Bar Hebraeus, in the Commentary on Matthew. I quote from Spanuth's edition (Göttingen, 1879), p. 8.

ܘܡܢܐܘܟܠܘܗܘܢ ܩܘܨܘܬܐ ܘܚܘܒܐ ܕܥܘܠܘܬܐ . ܘܥܠܘܬܐ ܘܚܘܒܐ ܕܥܘܠܘܬܐ  
 ܘܥܠܘܬܐ ܘܚܘܒܐ ܕܥܘܠܘܬܐ ܘܚܘܒܐ ܕܥܘܠܘܬܐ ܘܥܠܘܬܐ ܘܚܘܒܐ ܕܥܘܠܘܬܐ  
 ܘܥܠܘܬܐ ܘܚܘܒܐ ܕܥܘܠܘܬܐ .

Or, translated :

“*And his food was locusts and wild honey—with pethacha beth*  
 [i.e. in the word ܩܘܨܘܬܐ]; the Greek ܩܘܨܘܬܐ with vowelless *beth*. With  
 regard to this, some say that ‘locusts’ means roots and sweet plants  
 (*gauche*); but in the Diatessaron ‘milk and honey’ is written.”

It can scarcely be doubted that Bar Hebraeus had good evidence  
 for his statement. He *may* have had Yeshu'dad for his authority, but  
 the form and matter of his writing look as if he knew something  
 more of the Diatessaron than that paragraph of Yeshu'dad could give  
 him. Is it not possible that the Diatessaron was known to him, and  
 thus was actually extant down to the latter half of the thirteenth  
 century?