

Arian bishop could impart to his flock—even though, as Dom Capelle points out, he preached much more theology than ethics—a great deal of instruction with comparatively little error.

Dom Capelle's admirable study is an earnest of what we may hope from the revival of the *Revue Bénédictine*. 'In the multitude of counsellors there is wisdom': and perhaps he and I between us have carried the criticism of the documents concerned further than either of us alone would be likely to have done. But if the spade-work was mine, the decisive word has been his.

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THE ARAMAIC EQUIVALENT OF *ἐκ τῆς κοιλίας* IN JN. VII 38.

PROF. EMERY BARNES, in reviewing my *Aramaic Origin of the Fourth Gospel*, criticizes my proposal to regard *ἐκ τῆς κοιλίας* in Jn. vii 38 as a misinterpretation of Aramaic *מַעַין מִן מַאֲיָן* *min māyan* 'out of the fountain' as *min m'in* 'out of the belly', on grounds which he states thus: 'But is *κοιλία* the most natural translation of *מַעַין*? If any particular Aramaic word lies behind *κοιλία*, would it not rather be *כרשא* (*כרשא*)? For *מַעַין* one would expect *σπλάγχνα*.'

Had he looked at the concordance he would hardly have expressed this opinion. In the one passage in which *מַעַין* 'belly' (properly 'bowels') occurs in Biblical Aramaic, viz. Dan. ii 32 (a passage to which I refer in my discussion), the rendering is *κοιλία* both in LXX and Theodotion. There are thirty-three occurrences of the cognate Hebrew *מַעַיִם* in the Hebrew Bible, and this is rendered *κοιλία* by LXX twenty-seven times.¹ In the remaining six cases we find *καρδία* twice, Ps xl 9, Lam. ii 11 (in both cases Field gives *al. exempl. κοιλία*); Gen. xv 4 *ἐκ σου* (i. e. probably *מִמֶּנִּי* for *מִמֶּנִּי*); Isa. xlviii 19 *ὡς ὁ χούς τῆς γῆς* for the questionable *בְּמַעְיְהוּי*; Isa. lxiii 15 paraph. *τὸ πλήθος τοῦ ἐλέους σου* for *מַעַיְהוּי*; Jer. xxxi 20 paraph. *ἔσπευσα ἐπ' αὐτῷ* for *לִי הָמוּ מַעַיִ לוֹ* (Aquila *ἤχησεν ἡ κοιλία μου αὐτῷ*). The only other renderings of *מַעַיִם* which we find in the fragments of the later Greek versions are in Symmachus, *ἐντερα* three times (a rendering which Field gives as occurring three times in *al. exempl. of LXX*), *ἐγκατα* twice, *ἐνδόσθια* once, *τὸ ἐντός μου* once; while *σπλάγχνα* (the rendering which Dr Barnes rather strangely

¹ It should be noted that the Hatch-Redpath Concordance wrongly gives *κοιλία* in Ezek. iii 3 as representing *בְּמִן*. *τὸ στόμα σου φάγεται, καὶ ἡ κοιλία σου πλησθήσεται* = *בָּטַן תֹּאכַל וּמַעַיִן תִּמְלֵא*, so that *στόμα* renders *בָּטַן*, while *κοιλία* is to be added to the cases in which this word represents *מַעַיִם*. To the Biblical examples may be added *ἡ κοιλία μου* = *מַעַיִ* in Ecclus. li 21.

desiderates) is only given by 'A. Σ. ©. in Isa. lxiii 15, 'The yearning of thy bowels and thy compassions are restrained toward me', doubtless as a concession to the Greek conception of the seat of the emotion of pity.

Thus it may be claimed that *κοιλία* would be the natural and obvious rendering of the Aramaic *mē'in*, while *σπλάγχνα*, in the context of Jn. vii 38, would surely be out of the question.

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