

On p. 25 Menelaus is in the bath-house and rushes on John to kill him.

On p. 20 Menelaus has put on his clothes and come *outside* the bath-house.

There can be no doubt, especially when we take into account the emphatic way in which on p. 20 the modesty of the Apostle is described, that the author of the Syriac Acts had a narrative before him in which the whole scene took place inside the bath-house. This narrative, however, outraged his sense of propriety. And the account on p. 20 represents his own attempt to render the incident less offensive. But, by an inadvertence, exactly like the other inadvertence detected by Lipsius, he has on p. 25 copied out the words of Menelaus just as they occurred in his original.

If, however, we go on to ask what that original was the answer will be the Leucian Acts.

For we know as a matter of fact that the Leucian Acts did contain other such objectionable episodes. In the Acts of John we have the Callimachus-Drusiana scene. And a quotation from Evodius of Uzala (Schmidt *Petrus-Akten* p. 53) attributes two repulsive scenes in quick succession to the Acts of Andrew.

V. C. MACMUNN.

## ANOTHER BOOK WRITTEN BY THE SCRIBE OF THE LEICESTER CODEX.

THE Harley manuscript 3100 of Suidas, written on vellum and paper, and mutilated at each end, was given to the Earl of Oxford, as I learned from Humphrey Wanley's diary, by the Dean and Chapter of Durham. This note of its provenance led me to look at the manuscript; for it is known that a Plato and an Aristotle, still preserved at Durham, were both the work of the scribe of the Leicester Codex (see Rendel Harris, *The Ferrar group*). The Suidas proved also to be in that same hand throughout.

We now know of the following manuscripts by this scribe:—

1. The Leicester Codex of the New Testament.
- 2, 3, 4. Psalter at Corpus Chr. Coll., Oxford, Gonv. and Caius, and Trinity, Cambridge.
- 5, 6. Plato and Aristotle at Durham.

7. Suidas at Corp. Chr. Coll., Oxford (part).
8. Suidas Harley 3100.
9. Demosthenes, &c., at Leyden.
10. Homer, &c., at Corp. Chr. Coll., Cambridge (probably).

It is natural to suppose that the archetype of the Harley Suidas was also that of the Corpus Christi (Oxford) Suidas; and I think I have shown reason for believing that that was Grosseteste's copy.

M. R. JAMES.