

after he has eaten himself a piece of it, which consists of a *honeycomb*, κηρίον, made by the bees of paradise from the roses in the paradise (p. 64). After she has eaten a small bit of it, the angel says to her: ἰδοὺ δὴ ἔφαγες ἄρτον ζωῆς καὶ ποτήριον ἔπιες ἀθανασίας καὶ χρίσματι κέχρισαι ἀφθαρσίας. Already before, it was promised to her: φαγεῖ ἄρτον ζωῆς εὐλογημένον καὶ πιεῖ ποτήριον ἐμπλησμένον ἀθανασίας καὶ χρίσματι χρισθήσῃ εὐλογημένῃ τῆς ἀφθαρσίας. Also Joseph partook of the same food: ἐσθίει ἄρτον εὐλογημένον ζωῆς καὶ πίνει ποτήριον εὐλογημένον ἀθανασίας καὶ χρίεται χρίσματι εὐλογημένῳ ἀφθαρσίας. In the Syriac recension (published by J. P. N. Land, *Anecdota Syriaca*, iii. 1870) a leaf is missing, just before the passage of the honeycomb begins; but the latter is completely preserved, p. 31, line 7 f. Batiffol ascribes the legend

to the 5th century. If that date is correct, its value for our textual question would not be great, but M. R. James says (*D.B.*, i. 162): 'The probability is that the original is as early as the 3rd century.' As the passage on the honeycomb is quoted in Schürer's *History of the Jewish People* (German ed., iii.<sup>3</sup> 290, <sup>4</sup> 399), and by James ('gives her to eat of a mystic honeycomb, on which the sign of the cross is made'), it seems rather strange that this passage should have escaped the commentators and textual critics, but I know of no reference to it. In the *Ency. Bibl.*, 2106, says A. R. S. Kennedy: 'A piece of broiled fish and of an honeycomb was doubtless a familiar combination'; the author of our legend does not seem to have thought so. EB. NESTLE.

Maulbronn.

## Entre Nous.

### The Great Text Commentary.

The best illustration this month has been found by the Rev. Donald M. Henry, Whithorn.

Illustrations for the Great Text for October must be received by the 1st of September. The text is Ps 118<sup>24</sup>.

The Great Text for November is Ps 119<sup>105</sup>:

'Thy word is a lamp unto my feet,  
And light unto my path.'

A copy of Emmet's *The Eschatological Question in the Gospels*, or Wheeler Robinson's *Christian Doctrine of Man*, or any volume of the Great Texts, will be given for the best illustration.

The Great Text for December is Ps 126<sup>6</sup>:

'Though he goeth on his way weeping,  
bearing forth the seed;  
He shall come again with joy, bringing  
his sheaves with him.'

A copy of Dean's *Visions and Revelations*, or of Wheeler Robinson's *Christian Doctrine of Man*, will be given for the best illustration.

The Great Text for January is Ps 139<sup>7</sup>:

'Whither shall I go from thy spirit?

Or whither shall I flee from thy presence?'

A copy of Scott's *The Kingdom and the Messiah*, or Kennett's *Early Ideals of Righteousness* together with any volume of the 'Epoch Makers' series, will be given for the best illustration sent.

The Great Text for February is Is 28<sup>16</sup>:

'Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation; he that believeth shall not make haste.'

A copy of any volume of the Great Texts, or Durell's *The Self-Revelation of Our Lord*, or Emmet's *The Eschatological Question in the Gospels*, will be given for the best illustration.

Those who send illustrations should at the same time name the books they wish sent them if successful. Illustrations to be sent to the Editor, St. Cyrus, Montrose, Scotland.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, St. Cyrus, Montrose, Scotland.