

derived from the 'Codex of Eugipius' is also very strong, an element so good as to be reckoned pre-Cassiodorian. In Mk vi 14 Wordsworth and White follow the combination \mathfrak{P}^*Z^* alone.

No Old-Latin text supports *dimisimus*, and the presence of *supersubstantialem* in vi 11 and of *ne inducas nos* in vi 13 shews us that at this point Jerome was pursuing a vigorous revisional policy. Should we not therefore put *dimisimus* into the text of Matt. vi 12, and regard *dimittimus* (like *cotidianum*) as a later correction to the familiar form of the Lord's Prayer? It is a pity that Σ , the ancient MS of St Gallen, is not extant for this important word. We may add that there are two errors in Tischendorf's apparatus to vi 12: 'fu' should be deleted, and 'syr^{sch}' (i.e. the Peshitta) included among the supporters of ἀφήκαμεν.

F. C. BURKITT.

DR. I. HALL'S 'PHILOXENIAN' CODEX

DURING a short stay at Union Theological Seminary, New York, in the latter part of October, 1931, I had an opportunity of examining what is known as the Beyrout Codex, described by the late Dr. I. H. Hall in the *Journal of the American Oriental Society* for October, 1877. The MS contains the New Testament in Syriac, with some gaps, and came originally from Tur 'Abdin. It was given to the American University of Beyrout by a certain 'Abd-ul-Masih, but is kept at Union Seminary, N.Y. The Gospel-text is from the Harclensian (or Philoxenian) version, the rest is from the Peshitta: its chief interest is that Dr. Hall considered the Gospels to represent the Philoxenian version rather than the extant revision known as the Harclensian.

The MS—I will call it U—is a stout volume in modern binding, each ancient page being now interleaved. It had formerly suffered much from damp, the top third of a great many pages being almost illegible. It is said to be of the ninth century, but I am inclined to date it a little before 1200, as the hand seems to me to be the revived Estrangelo characteristic of Tur 'Abdin at that date, a hand of which the Crawford Apocalypse¹ at Manchester and the Buchanan Bible at Cambridge are well-known examples. The Gospel-text consists of the Harclean text, but without the characteristic critical notes or marks, together with Lectionary rubrics by the original hand and incorporated in the text. Thus all the passages marked in White's edition of the Harclean with an asterisk are present, but none of the marginalia. In all these particulars it agrees with the Mohl MS (*CUL* Add. 1700) now at Cambridge, from

¹ Gwynn's ed. (1897), pp. cx-cxix.

which Bensly edited the end of Hebrews and transcribed the Syriac text of the Epistles of Clement. The handwritings of the Mohl MS (M) and of U are quite different, but the arrangement of the text is the same. M was written near Edessa in 1170 A.D.

The following collations with White's ed. (Wh.) and selected readings should be enough to establish the character of the texts. As special questions arise about the extracts from S. Matthew I take those last.

Mark i 1-32.

Init. ܟܪܝܫܢܐ ܡܘܨܝܘܣܐ ܕܡܪܝܢܐ ܕܝܫܘܥܝܢܐ . ܡܝܢ ܠܝܠܐ ܕܝܫܘܥܝܢܐ .

ܘܗܘܐ ܘܗܘܐ U,

ܠܝܠܐ ܕܝܫܘܥܝܢܐ ܡܘܨܝܘܣܐ ܕܡܪܝܢܐ .

ܘܗܘܐ ܘܗܘܐ M.

[*Holy Gospel of Mark. Lection for the evening of the Feast of the Epiphany U,*

Preaching of Mark the Evangelist. Lection for the evening of the Feast of the Lights M.]

Note the identity of the Lection, though the wording of the rubric in U and M is different.

2 ܟܘܠܐ] ܟܘܠܐ U M.

4 ܟܘܠܐ ܘܗܘܐ] ܟܘܠܐ ܘܗܘܐ U M.

6 ܟܘܠܐ , ܟܘܠܐ] *om.* ܟܘܠܐ U.

ܟܘܠܐ] Wh. M: ܟܘܠܐ | ܟܘܠܐ U.

7 ܟܘܠܐ] ܟܘܠܐ U.

ܟܘܠܐ] ܟܘܠܐ U.

9 ܟܘܠܐ ܕܝܫܘܥܝܢܐ] ܟܘܠܐ ܕܝܫܘܥܝܢܐ U M (but M has ܒܗ for ܘܗܘܐ).

14 *rubr.* ܟܘܠܐ ܕܝܫܘܥܝܢܐ ܕܝܫܘܥܝܢܐ U,

ܟܘܠܐ ܕܝܫܘܥܝܢܐ ܕܝܫܘܥܝܢܐ M.

[*Of the evening of Sunday of Epiphany U, Lection of the evening of Sunday after Epiphany M.*]

ܟܘܠܐ] ܟܘܠܐ U M.

16 ܟܘܠܐ ܕܝܫܘܥܝܢܐ U, ܟܘܠܐ ܕܝܫܘܥܝܢܐ M.

ܟܘܠܐ] ܟܘܠܐ U.

19 'James' and 'John' spelt Syriac-fashion in U and M.
their father Zebedee] Z. their father U.

22 **ܡܠܟܘܬܐ ܕܡܠܟܐ**] **ܡܠܟܐ** | **ܡܠܟܘܬܐ** U M.

29 *illeg.* in U.

32 **ܡܠܟܘܬܐ ܕܡܠܟܐ**] **ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ** U M.

34-45 *illeg.* in U, including the rubric before *ver.* 35.

ii 1 *rubr.* **ܡܠܟܘܬܐ ܕܡܠܟܐ ܡܠܟܐ ܡܠܟܐ** U,
ܡܠܟܘܬܐ ܕܡܠܟܐ ܡܠܟܐ ܡܠܟܐ (sic) M.

[Of the Mass of the 3rd Sunday of Lent U, Lection of the Mass of Third Sunday of Lent M.]

These Lectons are the regular Jacobite series, agreeing with those printed in the *editio princeps* of the Peshitta and elsewhere.

Mark xv 10-15.

11] **ܡܠܟܘܬܐ ܕܡܠܟܐ** U : no lection here in M (or in the Peshitta).

ܡܠܟܐ ܡܠܟܐ U : so also M, but Wh. has **ܡܠܟܐ ܡܠܟܐ**.

14 **ܡܠܟܘܬܐ ܕܡܠܟܐ** UM.

ܡܠܟܐ] + **ܡܠܟܐ** UM (error in White's Syriac text).

15 **ܡܠܟܐ** UM (**ܡܠܟܐ ܡܠܟܐ** Wh.).

ܡܠܟܐ] *om.* U (*sic, errore*).

Luke (extracts).

Lk xi 15 Beelzebu^l U M, not Beelzebu^z.

xi 32 **ܡܠܟܘܬܐ ܕܡܠܟܐ**] **ܡܠܟܐ** U M = Wh. *mg.*

xi 53 **ܡܠܟܘܬܐ ܕܡܠܟܐ**] **ܡܠܟܐ** U M.

ܡܠܟܘܬܐ ܕܡܠܟܐ (= ἀποστοματίζειν αὐτόν)] Wh. M.,

ܡܠܟܘܬܐ ܕܡܠܟܐ U (= 'incite').

xii 1 *rubr.* **ܡܠܟܘܬܐ ܕܡܠܟܐ** U, **ܡܠܟܘܬܐ ܕܡܠܟܐ** M. [(Lection) of the Martyrs.]

xiv 5 **ܡܠܟܘܬܐ ܕܡܠܟܐ**] **ܡܠܟܘܬܐ ܕܡܠܟܐ** U M ('ass or ox').

xvii 21 **ܡܠܟܘܬܐ ܕܡܠܟܐ**] *pl.* U (= Pesh.).

23 **ܡܠܟܐ ܡܠܟܐ**] *om.* U.

(U has **ܡܠܟܐ ܡܠܟܐ**, with Wh. and M).

xxi 23 U = Wh. *txt.*

xxiii 43⁶-49^a. In this long passage there are no variants in U or M from Wh. except that U has the mis-spellings $\text{אָפּטוּדוּדוּדוּדוּ}$ in *ver.* 44 and מַבְּרַחֵם in *ver.* 46, and omits וְ before כֵּן, וְ in *ver.* 47. It is therefore worth notice that they both read כֵּן־יָיִן (with suffix, as in Wh.) in *ver.* 46 and have no trace of the marginalia in *vv.* 45, 46, 48.

¹xxiv 32 הַיּוֹם] Wh. M; 'heavy' U (= יָמֵי , *teste* Hall): see Gwilliam's note *ad loc.* and *Ev. da-Mepharreshe* ii 287 f.

John vi 16-24.

16 *rubr.* $\text{מִן הַיָּמִים הַזֵּהִם}$ U,

$\text{מִן הַיָּמִים הַזֵּהִם הַזֵּהִם הַזֵּהִם הַזֵּהִם הַזֵּהִם}$ M.

[Of the 4th (day) of the 5th week of Lent U, Lection of the evening of the fourth day in the fifth week of Lent M.]

22 וְהָיָה] Wh. U, וְהָיָה הַיּוֹם M (*sic*).

וְהָיָה הַיּוֹם] Wh. M, *om.* וְהָיָה U.

23 וְהָיָה U M.

וְהָיָה M.

וְהָיָה] *om.* U M.

וְהָיָה] Wh. *txt* M, וְהָיָה Wh. *mg* U.

24 וְהָיָה] Wh. *txt* M, וְהָיָה Wh. *mg* U.

John xxi 18^b-end.

20 *rubr.* וְהָיָה הַיּוֹם U,

$\text{וְהָיָה הַיּוֹם הַזֵּהִם הַזֵּהִם הַזֵּהִם הַזֵּהִם הַזֵּהִם}$ M.

[Of John, Apostle U, Lection of the Commemoration of John, Apostle and Evangelist M.]

וְהָיָה הַיּוֹם M (*ut semp.*). וְהָיָה הַיּוֹם M.

וְהָיָה] + וְהָיָה M.

21, 22 $\text{וְהָיָה . . . וְהָיָה}$] *om.* U.

23 וְהָיָה הַיּוֹם] *tr.* U M.

¹ The readings of U here and xiv 5 are taken from Dr. Hall's paper.

24 אָמֵן אָמֵן] אָמֵן אָמֵן U.

25 ❖ אָמֵן] om. U M.

Subscr.

Ended is¹ the Gospel of John the Apostle, which he spoke² in Greek in the City of Ephesus. ³ His prayer be with us, Amen U.

There follows in both U and M an enumeration of chapters (20 U, 19 M), canons (232), miracles (8), parables (5), quotations (15), sections (20), lections (*illeg.* in U).

Matt. xxiv 45 אָמֵן אָמֵן אָמֵן אָמֵן U (= Wh. *mg*),

om. אָמֵן M (= Wh. *txt.*): the Greek is (τοῦ δοῦναι αὐτοῖς) τὴν τροφήν ἐν καιρῷ.⁴

Matt. xxiv 51^b-xxv 2, 10-11^a.

I *rubr.* אָמֵן אָמֵן אָמֵן אָמֵן אָמֵן U,

אָמֵן אָמֵן אָמֵן אָמֵן אָמֵן אָמֵן אָמֵן אָמֵן אָמֵן אָמֵן
אָמֵן אָמֵן אָמֵן אָמֵן אָמֵן M.

[*Of 'Nearing the Haven' and of Holy Women U, Lection of the third service of the night of the second (day) of the Passion, and commemoration of Holy Women M.*]⁵

xxv 1 אָמֵן אָמֵן אָמֵן אָמֵן U M (= Wh.).

10, 11 U follows the Peshitta.

10 אָמֵן אָמֵן אָמֵן] אָמֵן אָמֵן U P.

אָמֵן אָמֵן] אָמֵן אָמֵן M;

אָמֵן אָמֵן אָמֵן U P.

אָמֵן אָמֵן M Wh.; אָמֵן אָמֵן U P.

¹ + the writing of M. ² + and wrote M. ³ His . . . Amen] om. M.

⁴ Ἐν καιρῷ is rendered by the Peshitta, following Syr. S, as 'in its season'. The אָמֵן of U and Wh. *mg* corresponds to αὐτῶν in Chrysostom, in a 5th cent. Leningrad palimpsest called I, and a lectionary. Compare Lk xvi 8, where an inferior minuscule adds αὐτοῦ to ὁ κύριος, but the Peshitta (not Syr. S) has 'our Lord'.

⁵ Note that these Rubrics make it quite clear that 'Nearing the Haven' signifies Monday *after* Palm-Sunday (see *JTS.* xxiv 424), not Monday *before* Palm-Sunday as stated in Payne Smith (*s.v.* אָמֵן).

11 ܟܘܠܝܢܐܠ M Wh.; ܟܘܠܝܢܐ U; ܟܘܠܝܢܐ P.

ܡܘܠܐ Wh., ܡܘܠܐ M; ܡܘܠܐ U P.

ܟܘܠܝܢܐ ܟܘܠܝܢܐ ܡܘܠܐ] M Wh.; ܟܘܠܝܢܐ ܟܘܠܝܢܐ ܡܘܠܐ
U P.

ܡܘܠܐ] M Wh.; ܡ U P.

ܡܘܠܐ] M Wh.; ܡܘܠܐ U P.

The fact that in the latter part of the Parable of the Ten Virgins U deserts the Harclean to follow the Peshiṭta was noted by Dr. Hall. It appears to be quite exceptional, and no doubt indicates that the exemplar of U was damaged at this point, and that the scribe either copied the passage from a MS of the Peshiṭta or trusted to his memory. It is particularly notable that ܟܘܠܝܢܐ ܡܘܠܐ (for γαμοί) occurs here only in the Peshiṭta, Syr. S having ܟܘܠܝܢܐ ܡܘܠܐ.

Several deductions, as I venture to think, may be made from these collations. In the first place, the amount of difference from White's text of the Harclean is very small. The size of the apparatus in Matt. xxv 10 f., where U exceptionally follows the Peshiṭta, brings into relief the smallness of the variation elsewhere. Secondly, there is a very considerable likeness between the texts of U and M. In a few cases, as certainly in Mk xv 14, this is due to errors in Wh., whether of the editor or his codex. Among these I am inclined to put Lk xiv 5 ὄνοσ, and to suppose that White's *visos* is due to the influence of the Peshiṭta. The main features of agreement, however, very rarely concern various readings in the Greek, but consist in putting the proper names into the normal Syriac spelling, and occasionally in substituting the normal Syriac renderings for the pedantic imitations of Greek words characteristic of White's text, e.g. Lk xi 53.

These considerations lead to a third deduction, which is that the recension represented by U and M was not made by consulting a Greek MS, but is a purely Syriac revision of the Harclean text designed to make it more suitable for reading in Church.

This is so important a conclusion that it is worth while considering what would be involved should the opposite deduction be drawn and the U M text be regarded as the original Philoxenian, of which White's text (the Harclean) was a revision. Thomas of Heraclea's care, not to say pedantry, is well known. If he was making his revision from a text like U M, we must suppose that he left in the suffix in Lk xxiii 46 (ܡܘܠܐ), and also used the word ܡܘܠܐ for 'to answer' in Lk xiv 3

instead of ܦܕ. Such irregularities are natural and excusable in a translator but they are difficult to explain in the case of the reviser of a Syriac text with the Greek before him. On the contrary hypothesis there is nothing to explain, for it is only by comparison with the Greek text that these irregularities appear irregular.

Regarding then U and M as a Syrian revision of Wh. let us consider what deductions must be made about the meaning of the asterisk in the Harclean. In Matt xxv 1 White has

ܘ ܠܡܝܬܐ ܕܡܝܬܐ ܘ ܠܡܝܬܐ ܕܡܝܬܐ,

U and M omitting the asterisk. First let us notice that this is a revised text, for the Peshitta has ܘ ܠܡܝܬܐ ܕܡܝܬܐ ܘ ܠܡܝܬܐ ܕܡܝܬܐ. This substitution of the definite for the construct state is characteristic of the Harclean and shews that the reviser was attentive. That U and M drop the asterisk is part of their universal procedure.

What account are we to give of the critical note? It would be, in English,

*to meet the bridegroom * and the bride †.*

The words 'and the bride' are found in the Peshitta, taken over there, no doubt, from the *Ev. da-Mepharreshe*. But though a characteristic Western reading it must have disappeared from almost all Eastern Greek MSS by the end of the fifth century: there is certainly every probability that *καὶ τῆσ νύμφησ* was absent from the text of the MS or MSS used by Thomas of Harḳel. Accordingly he marks the corresponding Syriac word with an asterisk as 'not in the Greek'. Similarly in Lk. xvii 8 he writes ܘ ܠܡܝܬܐ ܕܡܝܬܐ (prepare * for me †), because there is no *μοι* in the Greek. I think therefore that we may regard words under asterisk in the Harclean as words allowed to stand (or even introduced) by Thomas in the Syriac but with no equivalent in Thomas's Greek MS. Whether these words are relics of a previous Syriac text (as here) or are freshly introduced by Thomas must be judged from the context, but except in the case of a few particles the astericized words are, I think, nearly always survivals of a previous Syriac text, usually the Peshitta.

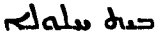
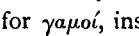
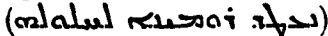

The Harclean margin is more varied in character. Sometimes it contains the equivalent Greek word written in Greek letters, sometimes in Syriac transcription (e.g. ܠܘܡܝܬܐܐ = *νομικοί*), sometimes it is the Syriac word that is in the margin, and the exotic transliteration in the text. At other times real differences between Thomas's Greek MS and his Syriac are recorded, as in Lk. vii 28, where ܘ ܠܡܝܬܐ stands in the margin to indicate that the Greek MS omitted *προφήτησ* (with Westcott and Hort, &c. against Syr. *SP*). In addition to these there are a few

places in the Gospels (e.g. John ii 3), and many in the Acts, where the marginal reading is not likely to have stood in Thomas's Syriac exemplar, but was introduced by him for its intrinsic interest from one or other of his Greek MSS.

In all this we must keep in mind the historical situation in which Thomas of Ḥarḳel was situated. He was an exiled Syrian in seventh-century Egypt. The Greek texts from which he was working do not seem to have been Graeco-Coptic. More likely they came from the country of Severus, from his Greek-speaking Monophysite fellow-exiles. The contemporary and fellow-exile of Thomas of Ḥarḳel, Paul of Tella, made a Syriac translation of Origen's Hexapla, a fact which suggests a literary connexion with Caesarea rather than Egypt itself.

But as regards the proper subject of this Note, *viz.* codd. U and M, it is clear that they have no claim to be an earlier form than that edited by White in 1778, but are a liturgical adaptation of Thomas of Ḥarḳel's 'Revised Version', made without any fresh reference to Greek MSS. It is surely time that a new edition of the Harclean was made, incorporating the readings of the codices brought to light since White's day, and correcting his occasional mistakes. Among these fresh codices U and M will certainly take a high place.

F. C. BURKITT.

NOTE.—In *Ev. da-Mepharreshe* i 148 (Matt. xxv 10) I ought to have inserted a Note to say that here and here only the Peshitta has  for γαμοί, instead of  (ܕܘܨ), and that this appears to be supported by Aphraates VI (*Wright* 106, *Parisot* 248⁸), so that it may have been the reading of the Syriac Diatessaron. Aphraates here has 'Let us prepare a present for His wedding () and go forth to meet Him with joy'. Elsewhere (e.g. *Parisot* 240⁸) Aphraates has  in similar phrases, so that the word in his Gospel-text is not quite certain.

F. C. B.

A MANUAL OF MYTHOLOGY IN THE CLEMENTINES

Is it a matter of common knowledge among students of the Clementine writings that a manual of mythology—partly, at least, arranged alphabetically—has been used in both *Homilies* and *Recognitions*? I have never seen the fact noticed: and in the hope that it may be new I venture to demonstrate it here.