

(Prov. xxvii 9), where both form and rhythm are identical¹ and where the same syntactical peculiarity (a subject consisting of two nouns preceding a singular verb)² occurs.

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A NOTE ON חֲלִיצוֹתָם IN JUDGES xiv 19

In a recent number of this JOURNAL³ I drew attention to two passages (Is. iii 22 and Zech. iii 4) where the Hebrew root חֲלַץ receives its best explanation when equated with the Arabic حَلَّص 'was clean, pure, white'. To these two passages I now add Judges xiv 19, where חֲלִיצוֹתָם is to be regarded as a derivative from the same root.

In xiv 12 Samson promises those who succeed in guessing his riddle thirty פְּרִינִים (A.V. 'sheets', R.V. 'linen garments') and thirty חֲלִיפוֹת בְּגָדִים 'changes of raiment'. The word פְּרִין means a 'linen wrapper',⁴ a rectangular piece of 'fine, thin, and therefore costly, linen stuff',⁵ and so something superior to בְּגָד, which indicates a robe of any kind.⁶

When, therefore, in xiv 19 Samson slays thirty men of Ashkelon and takes from them חֲלִיצוֹתָם, he takes from them 'their fine (pure, white) robes' (פְּרִינִים; cf. the margins of the English Versions 'apparel', LXX τὰ ἱμάτια αὐτῶν and Pesh. (حذامه)). His promise is fulfilled only if חֲלִיצוֹתָם is derived, not from חֲלַץ 'strip off' (and so 'spoil'), but from חֲלַץ = حَلَّص 'was clean, pure, white'.

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THE ROCKEFELLER McCORMICK NEW TESTAMENT⁸

VOLUME II of the sumptuous edition of the Rockefeller McCORMICK New Testament (Cod. 2400 in v. Dobschütz's enumeration) contains a full collation and a study of the text. Vol. I contains 124 facsimiles

¹ The doubt about the reading and meaning of the second half-verse hardly affects the validity of the present argument.

² Kautzsch and Cowley *Hebr. Gramm.* 146 e.

³ XXXIII 279-280.

⁴ Brown-Driver-Briggs *Hebr. Lex.* 690.

⁵ G. F. Moore *Judges* (Intern. Crit. Comm.) *ad loc.* p. 335. In Isa. iii 23 סְרִינִים are mentioned as articles of luxury in the list of women's finery which appears there.

⁶ Brown-Driver-Briggs *op. cit.* 93-94.

⁷ *Ibid.* 322; so English Versions.

⁸ *The Rockefeller McCormick New Testament*, edited by Edgar J. GOODSPEED, Donald W. RIDDLE, and Harold R. WILLOUGHBY. Vol. II. The Text, by D. W. RIDDLE (University of Chicago Press, 1932).

of the beautiful miniatures, and vol. III, by Prof. H. R. Willoughby, a study of the iconography.

Cod. 2400 is a very handsome MS of the Byzantine N. T., wanting the Apocalypse. It was discovered in a Paris antique shop by Prof. Goodspeed in 1927, and bought at his recommendation by Mrs. McCormick. It was said to have been brought from somewhere 160 miles east of Angora. There is some reason to think it may have once belonged to Pantocrator on Mount Athos, and before that it belonged to one Alexander the Voivode. What is certain is that it was written by the scribe of cod. 38 (Paris B. N. Coislin 200) and the miniatures are similar, though those in 2400 are more numerous and handsome. Cod. 38 was given by the Emperor Michael Palaeologus to Louis IX (St Louis), so that we may look on 2400 as a product of the Byzantine Emperor's scriptorium, and it very likely belonged to the Imperial House till the taking of Constantinople in 1453. The date of 2400 is 1270 or thereabouts (p. 113).

Prof. Riddle has worked very conscientiously at the text of 2400, and if the results are not very exciting that is not his fault. Its nearest friend in its Gospel text is 489 (^{w^{scr}}), a N. T. at Trinity College, Cambridge, and it does not particularly agree with 38, although 38 was written by the same scribe and has a similar set of miniatures. 2400-^{w^{scr}} is a sub-type of Byzantine text (*K*) very closely allied to II. It is exactly the sort of text that would be best exhibited by its variations from Prof. Lake's 'Ecclesiastical Text', if that were constructed and in our hands. I do not find this fact put with sufficient clearness by Prof. Riddle on p. 160 f, at least for the general reader.

This is a matter of some importance, so that it may be worth while to make the point perfectly clear. Von Soden's *K*, the Byzantine Text, was in its origin a true recension. Its original form, if we had it, would be most useful to the textualist, because all the variants of a Byzantine MS from it would shew the deviations of that MS from the standard. Instead of this, however, we are obliged to use as our standard the 'Received Text', which indeed is very much like the original *K* (as compared with B or D or ©), but differs from it in having a number of peculiar readings found only in a few copies, it being in fact only the text of cod. 2 emended by Erasmus and others. Some therefore of the 'various readings' obtained by collating a MS with the 'Received Text' will be real variants from the commonest text, others will be merely the common text itself, shared by most MSS. Lake's 'Ecclesiastical Text' is not a recension, but a name for the text that would be obtained by taking the reading of the majority of MSS: the difference of any MS from that text would therefore represent its true peculiarities.

The Byzantine Text was, as I have said, a true recension. Some 'conscious emender' (see *J. T. S.* xxx 350) must have been the first to read *διὰ τοῦ πέραν* for *καὶ πέραν* (or *πέραν*) in Mark x 1, to substitute in Matt. i 7, 10 the correct forms *Asa* and *Amon* for *Asaph* and *Amos*, and to let ἡ γὰρ ἐκείνους stand for παρ' ἐκείνων in Lk. xviii 14. To these three readings may be added a number of others, including Hort's 'conflate readings'. Such a description might stand for a definition of *K*. The new MS 2400 has them all.¹

Having stated the essentially Byzantine character of the text of 2400 with due emphasis, we may go on to pick out a few interesting readings.

Matt. vi 33 καὶ τὴν δικαιοσύνην αὐτοῦ] *om.* 2400 = 119 245 and (?) Just. Clem.

viii 13 + and the centurion returned, &c. 2400 = \aleph^* w^{scr} al^{mult} .

xix 24 *τρυνήματοσ*] *τρυνμαλιᾶσ* 2400 = w^{scr} al^{30} (incl. Θ).

xxvi 7 *βαρτυμίμον*] *πολυτίμον* 2400 = w^{scr} \aleph D Θ II al^{30} .

Mk. i 13 ἐκεῖ ἐν τῇ ἐρήμῳ] ἐκεῖ *only* 2400 = w^{scr} * K II * I &c. 28* 69 &c. 565 700 al^{10} .

This is a well-known 'Caesarean' reading (not shared by W or Θ): it should be particularly noticed that it is shared by K II* as well as 2400 and w^{scr} .

vii 15 *ἔξωθεν*] *διὰ* 2400. This reading (*οὐδέν ἐστι διὰ τοῦ ἀνθρώπου εἰσπορευόμενον*) appears to be unique!

xiv 53 τὸν ἀρχιερέα] + *καυίφαν* 2400 = K II w^{scr} 69 &c. 565 700 al^{20} .

Lk. vi 15 Simon called Zelotes] Simon the Canaanite 2400.

16 Judas of James] + and Lebaeus (*sic*) or (*ἦτοι*) Thaddaeus 2400. These additions appear to be unique.

x 3 *ἄρνασ*] *πρόβατα* 2400 (= Matt.) = AM 28 al^{12} (*not* w^{scr}).
28 *ζήση*] *σώζη* 2400 al^6 . Note that 2400 reads *ζησώμεθα* for *σωθησόμεθα* in Rom. v 10: these examples shew that the interchange of *ζήη* and *σώζεσθαι* is not always due to Syriac influence!

xvii 30 *κατὰ ταῦτα*] *ὁμοίωσ ἀπτὰ* (*sic*) 2400, *dormitante scriba*.

Jn. vii 8 *οὐπω*] *οὐκ* 2400 = w^{scr} \aleph DKM II al^5 . Here again, where 2400 has an interesting variant, it follows w^{scr} and II.

vii 53-viii 11 The story of the Adulteress is given in the text of 2400, but a + marks the beginning. Note that w^{scr} , according to

¹ It is worth special mention that in Lk xii 18 we find τὰ ἀγαθά μου καὶ τὰ γενήματα μου (*hoc ordine*) in 2400 w^{scr} and II. This suggests that an ancestor of this group may have been imperfectly assimilated to the Byzantine standard.

Scrivener's collation (*Cod. Augiensis*, p. 394 f), agrees almost exactly with 2400, including the addition of *μὴ προσποιούμενος* in viii 6. Table VIII in *Riddle*, p. 171, should be corrected accordingly.¹

ix 34 ὄλοσ] ὄλωσ 2400 (and in xiii 10). Notable because the same itacism appears in the Greek underlying the Old Syriac, no doubt quite independently.

I have not examined the Pauline text of 2400 very carefully, but in any case the range of variation is not very extensive. It is worth notice that in Rom. xii 11, where most MSS have τῷ κυρίῳ δουλεύοντες but D₂*G₃ and the Old Latin have τῷ καιρῷ δ., we find in 2400 καὶ τῷ κυρίῳ δουλ. I do not know any other MS that inserts *καὶ* here: it is a pleasing fancy that it may be a relic of *καιρω*, the old Western reading.

In Acts xx. 28 we find in 2400 τοῦ κυρίου καὶ θεοῦ, i.e. the regular Byzantine reading (C³HLP al¹⁰⁰). F. C. BURKITT.

THREE QUESTIONS (*J.T.S.* xxxiii 384)

1 *Bizes*. The suggestion of a corruption from Rufus seems improbable on two grounds: firstly, that the corruption must have been not from the Latin Rufus, but from the Greek form Ρουφος, and that, having an extra letter, is unlikely to be corrupted to Βίζης; secondly, that the order Rufus and Alexander would be exceptional, if not unique.

The stem is a Thracian one of fairly frequent occurrence. We have Bize (Dumont-Homolle, *Mélanges d'archéologie et d'épigraphie* 1173, p. 480), a town of Thrace; Bizens (*id.* 114^h 12, p. 474), a Thracian soldier; Bizo (CIL iii 2784), a personal name from Dalmatia; Βίζον (Strab. 319, &c.), a town on the east coast of Thrace; Βιζύη (Strabo 331, frag. 48, &c.), the capital of the kings of the Odrysae; Βύζης (Dumont-Homolle, 61^a 3 p. 347; Kalinka, *Ant. Denk. in Bulg.* 34 i 13; 40; 45; Paus. v 10 3), a personal name occurring in two separate Thracian districts; Βύζος (Dumont-Homolle 113^a 5, 113^a 20, p. 470), a personal name from Macedonia; and of course Byzantium and its mythical founder Byzas.

Why should there be the tradition of a Thracian among the early disciples? The answer perhaps lies in the existence of Thracian cells in various eastern monasteries. See, for instance, the life of St Theodosius Coenobjarcha (Acta SS, Jan. 1, p. 692^a), where we read of a monastery on the bank of the Jordan: 'quatuor aedes intra id aedificat.

¹ I ascertained the correctness of Scrivener's collation on the MS itself (*Trin. Coll. Camb.* B. x. 16). It is a neat little book, entirely without ornament.

Ex quibus unam quidem dimisit iis, qui lingua Graeca utuntur . . . In secunda autem genus Bessorum sua voce communi Domino fundebat preces. Tertiam autem sortita fuit gens Armeniorum.' The Bessi were an extensive Thracian tribe, christianized in the fourth century by Bp Nicetas of Remesiana.

Again the pilgrim Antoninus of Placentia found on the slopes of Sinai a monastery, 'quod monasterium circumdatum muris munitis, in quo sunt tres abbates, scientes linguas latinam grecam syram aegyptiacam et bessam, vel multi interpretes singularum linguarum', (*Ant. Plac. It.*, ed. J. Gildemeister, chap. 37). The editor, as is clear from his note (48, p. 56), does not regard these Bessi as Thracian, but makes no alternative suggestion as to their identity. There is also an alternative reading, which obscures the reference. Even if he is right, the identity of name may have given rise to the tradition that Thracians were connected with Palestine, and one can imagine the Byzantines assisting such a tradition forward. For further instances see Tomaschek, *Die alten Thraker*, in *Sitzungsberichte d. philosoph.-hist. Classe der k. Akademie in Wien*, vol. CXXVIII, Abhandl. IV, p. 77.

2. *Officina*. I suggest that the original reading was 'ob facinora',¹ which makes good sense, and would be likely to be written with the *or* abbreviated, and read as *obfacina*, and then *officina*.

In the above suggestions I have had the valuable help of my colleague, Mr. E. J. Thomas.

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¹ See the last number of the *J.T.S.* p. 64. Mr Atkinson's Note was received before the January number was published.—EDD.

CORRIGENDUM

J.T.S. xxxiv p. 51 ll. 5 and 23
for *De Bona Fortuna* read *De Virtutibus*.