arising out of jealousy: (ii) that the alternatives δια καὶ ἐπὶ ῥήμα γεμηθῆναι, are subordinate to and qualify ἀντιλαγμένης: this makes it impossible to translate ἀντιλαγμένης ‘dead’ as though it were the antithesis of ζωῆς, and compels us to interpret it ‘separated’ as contrasted with συνοικίσθης; and the ἀνοχία in question will not be death but an unfortunate marriage ending in separation. We may then, perhaps, translate ‘For while she (ἡν πρόσεγγειμένη) is still alive, whether still living in her husband’s house or separated from him, and, if separated, not only if still living in widowhood, but even if married to a second husband; yet even so he did not regard it as seemly that a sister should step into the position held by a wife whose marriage had ended so unhappily’. But it is doubtful whether τὴς συνοικίσθης can be so translated; Dr Swete suggests ζωῆς γὰρ ἔτι τῆς συνοικίσθης, which is very clear and would be convincing were it not possible that the whole clause only applies to the alternative of the divorced wife. Mr C. H. Turner suggests ζωῆς γὰρ ἔτι τῆς συνοικίσθης, εἰ καὶ ἀντιλαγμένης, ‘for while his first wife is still alive, even though separated’: this applies the whole to the divorced wife and gives in a better form the same meaning as Mangey’s longer emendation ζωῆς γὰρ ἔτι τῆς (πρότερον) συνοικίσθης, εἰτὰ καὶ ἀντιλαγμένης: but it is doubtful whether ἡ συνοικίσθη would be used for ‘the wife’ in the present tense after her separation. Dr Swete’s emendation seems the most probable; but, whatever the exact reading may be, the conclusion is clear that Philo’s interpretation cannot be quoted as having any bearing on the question of the marriage of a deceased wife’s sister.

W. Lock.

SOME SPANISH MSS OF THE CONSTANTINO-POLITAN CREED.

The history of the insertion of the words et Filio in MSS of the Constantinopolitan Creed still needs investigation. It is generally supposed that the words were added to the Creed by the Third Council of Toledo, A.D. 589, when the Visigothic King Reccared renounced Arianism. But the evidence of the MSS has never been properly sifted.¹ In the following collations I have made a beginning, and am able at

¹ In my Introduction to the Councils, p. 115, I pointed out that two early editions of the Councils—Cologne (1530) and Paris (1535)—omit the words in the text of the Creed quoted by the Council, and D’Aguirre admits that some MSS do not contain them.
once to point out that Gonzalez is inaccurate, whom I quoted in a former article (Journal of Theological Studies, Oct. 1900, p. 108) as shewing that Spanish MSS generally contained the interpolated words. I say advisedly ‘a beginning’ of the investigation, because I have no wish to overstate the evidence. My time in the Spanish Libraries last April was limited.

A Cod. Escurial 1 D 1 saec. x, Cod. Aemilianus, fol. 134v.
B Cod. Escurial 1 D 2, saec. x, from Albida, fol. 86v.
E Cod. Escurial J C 12, saec. x. xi, fol. 37v.

[Saec. x. xi, fol. 113 not collated omits et filia.]
M¹ Cod. Matritensis P 21 (1872), saec. x. xi, fol. 59v.
M² Cod. Matritensis P 21 (1872), saec. x. xi, fol. 133v.
T¹ Cod. Matritensis 10041 (begun in the year 948) a.d. fol. 56v.
T² Cod. Matritensis 10041 (begun in the year 948 a.d.) fol. 129v.

SANCTA FIDES QUAM EXPOSURUNT SANCTI CL PATRES CONSONA MAGNÆ NICÆNAE SYNODO.

Credimus in unum Deum Patrem omnipotentem, factorem caeli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum Iesum Christum Filium Dei unigenitum, ex Patre natum ante omnia saecula, Deum ex Deo, lumen ex lumine Deum uerum breathing spurious words. homousion Patri hoc est eiusdem cum Patre substantiae, per quem omnia facta sunt ; qui propter nos et propter nostrum salvum descendit et incarnatus de Spiritu sancto et Maria uirgine, homo factus, passus est sub Pontio Pilato sepultus, tertia die resurrexit, ascendit in caelos, sedit ad dexteram Patris, iterum uenturus in gloria iudicare vivos et mortuos cuius regni non erit finis:

Et in Spiritum sanctum Dominum et uiuificatorem, ex Patre et Filio adorandum et glorificandum, qui locutus est per prophetas: in unam * catholicam et apostolicam

2 magne AM²T² nicheni A Constantinopolitanea A corr. : niceni M² : nicene T² sinodo A ; simbolum B ; simbolum eorumdem sanctorun CL patrum aput Constantinopolin (tatinopolin T¹) institutum ET¹ ; (!) centum quinaginta sanctorum patrum M¹ 3 celi AB 4 terre AM¹ uisibilium et invisibilium A, + conditorem ABEM²T² 5 Dominiun + nostrum B 6 ex : de M¹ (bist) 7 ex : de M¹ omousion E : homousyon M¹, homousyon AM² corr. T²T² 8 substantie M² sunt : que in caelo et que in terris (terra AM²T²) AM²T² 9 incarnatus + est A 11 tercia E celos BET¹ 12 Patris pr Dei B, in marg. corr. (!) E iterum : inde ET¹ in : cum BET¹ uibos ABM²T² 13 finis non erit ET¹ 14 om et 2ª BE Patre + et Filio AB M² supr. lin sec man T² 16 loquatus A loquutus BM¹M²T² profetas B : ? prophetis A unum A katholica B et : atque B, adque EM²M²T²T²
NOTES AND STUDIES

eclesiam; confessimus unum baptisma in remissionem peccatorum; expectamus resurrectionem mortuorum, uitam futuri saeculi. Amen.

Of these MSS, A is the least interesting because the Creed form is only quoted once with the words et Filio under the heading 'Council of Constantinople' fol. 86v; under the heading 'Council of Toledo', at fol. 158, the reader is referred back to the earlier Council.

In M the words are omitted on fol. 59r among the acts of the Council of Constantinople, but inserted on fol. 133r in a later hand above the line 'under the acts of the Council of Toledo'. In T the words are similarly omitted at fol. 56v and inserted at fol. 122v apparently in the original hand. In another MS, Vich LXXX viii, of the twelfth century, which contains the creed under the title 'Fides CL patrum', I noted that the words were omitted.

Very little doubt is left in my mind that these MSS shew us the gradual process at work by which copyists, influenced by the traditional belief in the Procession of the Spirit from the Son, perhaps also by the very strong words of the 3rd Canon of the Council of Toledo, felt justified in adding them to the text of the Creed as quoted at Toledo, as the copyist of T has done, forgetting the purer text on the earlier page. He may have found them written between the lines of his copy as in M. The copyist of E has remained faithful to his archetype. But the text of AB shews the settled opinion about the interpolated text which took root in Spain and then spread over Europe, so that we rarely find MSS of the tenth century which do not contain it.

A. E. Burn.

17 eclesiam A: eclesiam B

  baptismæ ABEM'T'T'T

18 resurrectionem T

remissione ABEM'T'T'T

  utam pr et M'T

  I will quote it from Cod. Aemilianus (A): Quicumque spiritum sanctum non credet aut non crediderit a patre et filio procedere eumque non dixerit quodernum patri esse et filio quoessentialem anathema sit,