

with the rest of the treatise. The late compiler was evidently very unskilful; he has not only given to this Apocalypse a wrong introduction, but he has copied almost *verbatim* from the same homily of Ephraem a title which does not fit in with the contents, in which there is no reference whatever to the second coming of the Lord.

GIUSEPPE SILVIO MERCATI.

THE TEXT OF THE ODES OF SOLOMON.

DR HARRIS has published these interesting poems from a single Syriac MS of late date, and it is fairly obvious that, though the text as a whole is well preserved, there are not a few passages which cry out for emendation. As a contribution to the textual study of the Odes I would offer a few suggestions in this number of the JOURNAL in the hope that others will carry the investigation further.

Ode VIII, *v.* 3 is rendered by Dr Harris:—

‘To bring forth fruit to the Lord, living [fruit], holy [fruit];
‘And to talk with watchfulness in His light.’

But neglecting *seyame* and reading ܕܗܘܐܘܢܐ (two quite small emendations) we arrive at the rendering:—

‘To bring fruit to the Lord the Living One, the Holy One;
‘And to remove blindness by His light.’

Ode X, *v.* 7 in Dr Harris’s rendering (our Lord speaks):—

‘And I was unpolluted by my love [for them],
‘Because they confessed me in high places.’

Instead of ܕܗܘܐܘܢܐ read ܕܗܘܐܘܢܐ , and render the first line:—

‘And I was not polluted by their sins.’

A harsh ellipse is thus avoided.

In Ode XIX 1–5 the singer speaks of the mystic milk which he received from the breasts of the Father through the Son and the Holy Spirit. Then in *v.* 6 he turns (if it be the same author) to a new subject. *Vv.* 6–9 run in Dr Harris’s rendering as follows:—

- ‘ [The Spirit] opened the womb of the Virgin
 ‘ and she received conception and brought forth ;
 ‘ and the Virgin became a Mother with many mercies ;
 7. ‘ and she travailed and brought forth a Son, without incurring
 pain ;
 8. ‘ and because she was not sufficiently prepared,
 ‘ and she had not sought a midwife (for He brought her to bear),
 ‘ she brought forth, as if she were a man, of [her own] will ;
 9. ‘ and she brought [Him] forth openly,
 ‘ and acquired [Him] with great dignity.’

It is obvious from this rendering that much work remains to be done on the text of the Ode. The following translation is tentatively offered as based on a preliminary correction of the text :—

1. 1. The womb of the Virgin had no power,
1. 2. And she received conception and brought forth ;
1. 3. And a Virgin became a Mother with many mercies.
1. 4. And she travailed, and brought forth a Son, without suffering
 pain,
1. 5. (*Text corrupt.*)
1. 6. And she sought not a midwife, for He delivered her.
1. 7. She brought Him forth ‘ as a strong man ’ (Ps. xix 5) by His
 own will ;
1. 8. And she brought forth Him with a demonstration [of His
 power] ;
1. 9. And she acquired great authority.

In l. 1 the sense ‘ opened ’ is not established for the strange ~~ⲗⲉ~~ of the printed text, and moreover apart from the translation ‘ opened ’ there is no justification for supplying ‘ [the Spirit] ’ as the subject of the verb. It is better to assume that a confusion of letters common in MSS has taken place, and that the Syriac should be read ~~ⲗⲉ~~ ‘ defecit viribus ’ (Payne Smith).

This brings the text into practical agreement with the quotation from Lactantius (*de Div. Instit.* iv 12) given by Dr Harris, ‘ Infirmatus est uterus Virginis, et accepit foetum et gravata est, et facta est in multa miseratione mater virgo ’.

In l. 7 the translation, ‘ as if she were a man ’, is surely impossible. For ~~ⲗⲉ~~ read ~~ⲗⲉ~~ (Ps. xix 5) and read ~~ⲗⲉ~~ with 3 s. m. suffix. In the last line, ‘ acquired great authority ’, the preposition ~~ⲗⲉ~~ is to be treated as the mark of the object. The fancy which these closing verses contain, namely, that the babe by his prenatal power delivered his

mother from the pain and peril of childbirth without the intervention of a midwife, belongs probably to an earlier date than the elaborate details of the hymns of Ephrem Syrus.

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A STUDY OF SOME EUCHARISTIC PHRASES IN THE WEST.

IN the present Roman Pontifical at the *Ordinatio Presbyteri* a prayer is used by the ordaining Bishop that God would bless those 'quos ad Presbyterii honorem dedicamus . . . ut . . . in obsequium plebis tuae panem et vinum in corpus et sanguinem Filii tui immaculata benedictione transformet'. The earliest instances of the use of the phrase in this connexion that we now possess are, I believe, to be found in the *Missale Francorum* (668 Mur.) and *Sacr. Gel.* (514 Mur.¹), where it occurs in the *Benedictio*, which follows the *Consummatio Presbyteri* in the form 'per obsequium pl. tuae corpus et sanguinem Fil. t. immac. bened. transformet.' This we may take to be the original form of the phrase. There are, however, variations. For instance the *Pontifical of Egbert* omits 'benedictione' and reads 'immaculati'; the *Codex Gellonensis* omits 'per'; while the *Benedictional of Archbp. Robert* (125 H B S) seems to have made a more determined attempt to amend the text of the phrase by altering it and joining it on to the beginning of the next in this way: 'per obs. pl. tuae corpore et sanguine Filii t. immac. bened. transformetur ad inviolabilem caritatem.'² This last version makes good sense but of course it is a wholly different one from that of the original text. As to the meaning originally intended there is, however, no

¹ The quotations are all, where possible, from Muratori, merely for convenience of reference.

² I cannot think that Bp Gore is right in his view (*Church and Ministry* note C p. 367, London 1889) that this is the earliest form of the petition, and perhaps the additional facts I adduce here may convince him. I venture to suggest also that his translation of 'per obseq. pl. tuae' (= 'in the service of Thy people') is not correct, though I do not feel quite certain of this.