Baümer gives it as the reading of the Utrecht Psalter and Zürich, Can. C. 161; but reference to rotographs shews he was mistaken. Magistretti gives the reading of his xiii cent. MS ‘Beroldus novus’ as in (sup. lin. 1. ma) *gloria numerari*: this I have not been able to check. However, B.M. Add. 37517 (*The Bosworth Psalter*), late x cent., reads

*Æternæ fac cum sás tuis gloria numerari.*

The insertion of *in* before *gloria* seems to have been the last stage in the production of present reading; e.g. B.M. Harl. 2356: xiii cent. *in gloria munerari.* Since the above note was first written Dr Burn has pointed out (*The Hymn Te Deum and its Author* p. 12) that certain editions of Quignon’s Breviary have *numerari.* In Migne’s reprint of Lorenzana’s edition of the *Breviarium Gothicum* (*Pat. Lat.* lxxxvi c. 935) only the first verse of the *Te Deum* from Madrid Nac. 10001 is given (this MS has *munerari*), but on col. 944 where the *Te Deum* is given in full we have *Ætérna fac cum sanctis tuis in glóna numerári.*

Verse 26. The reading *peccata* in Munich lat. 14248 also appears in the Utrecht Psalter and Crawford 133 in the John Rylands Library at Manchester. Two Ambrosian MSS read *peccatis*; viz. Magistretti’s xiii cent. ‘Beroldus novus’ and John Rylands Lib. lat. 55, an Ambrosian Breviary of 1470.

Maurice Frost.

YAHWEH OR YAHOH: ADDITIONAL NOTE.

On the question of the pronunciation of the Tetragrammaton, raised anew by Dr Lukyn Williams in the last number of the *Journal*, I should like to add a few words, without going over the whole ground. It seems to me that Dr Lukyn Williams has really reopened the question, by shewing how doubtful is the alleged Samaritan evidence for *Iave*, i.e., as it is supposed, יָהָוָא or יָהָוָן. This allows full weight to be given to the Greek evidence for *Iaío*.

But while generally inclined to favour Dr Lukyn Williams’s view I would prefer to state it rather differently. The Arabic Grammarians who attempted to reduce all speech to rule, even groans and interjections, give a definite rule for announcing a person’s death. One says,
of course, 'alas' or 'woe', and then you name the deceased. But you should end with a long closed āh, corresponding, I suppose, to an audible sigh, thus: ُوَا مُحَمَّدًا: \( Wā\) Muḥammadāh = 'Alas Mohammed!' 
This long āh in the case of complicated names is added at the end only: ُوَا أُمِّرُ إلى الموسيتَنَا\( Wā\) 'Amira lmuminīnāh = 'Alas for the Commander of the Faithful!'

Is there any trace of this idiom in the Old Testament? Mourning customs are very conservative, so that there is nothing inconceivable in the idea, and I venture to quote for it Jeremiah xxii 18, where we have the 'keening' which was not to be said over Jehoiakim, king of Judah. The Hebrew is

\[ \\text{هي إلَيُهِمُ الحَمَدَة} \\
	ext{هي أَنْتُهُمُ الْحَمَدَة} \\
	ext{هي أَلْوَى نَحْوَهُمُ} \\
	ext{هي أَلْوَى نَحْوَهُمُ} \]

How ought the last word to be pointed? The Masoretic text has ālāh, as if it were a possessive suffix, and this interpretation seems to be as old as the Targum ('woe to his kingdom'). But is it not possible that the traditional final ṣ (\( = \ddot{o}\)) corresponds exactly to the Arabic āh (\( = \ddot{a}h\)), which we have just been discussing? Philologically it is exact, for long ṣ in Hebrew corresponds to long ā in Arabic. The only doubt I have is whether we ought not to point the Hebrew word ālāh with mappik, i.e. ḥōdōh with audible final ḥ. The lamentation is therefore 'Alas, brother! Alas, sister! Alas for (our) lord! Alas for the glory—ah!'

Mourning and solemnity are closely connected. In reading the directions in the Arabic Grammar for these solemn announcements one feels that they are psychologically designed for little else than to ensure a solemn enunciation. The melancholy is conveyed by the initial interjection, which means 'woe' or 'alas'; the final vowel gives solemnity. Now granted that Moses came back to his countrymen in Egypt with a new Name for the God of his fathers, what sort of a Name was it likely to be? I venture to think that, to a certain extent, we can answer this question a priori. It was—likely to be an old name more reverently pronounced. One old name was certainly ālāh (probably Yāhō), for the name of Moses’ mother Jochebed (Exod. vi 20) is compounded with it. How can this old name be most reverently pronounced? A natural method is by pronouncing it always as if it were the end of a solemn announcement, in fact as mourners pronounce the last word of their lament. This is done in writing by adding the letter ṣ preceded by the long vowel ā. As the last syllable of ālāh already ended in o (or conceivably ā) this only meant that the final syllable of ālāh was lengthened and accented. The final ṣ was, I assume, sounded, as in the Arabic syllable above discussed. So we get from Yāhō the new

1 Wright’s Arabic Grammar ii p. 93.
form ὑαήο, written ἡσή. I may point out that this explanation accounts for the form ἦσή, which occurs once in the Elephantine Papyri: it is simply ὑαήο written defectively, like ἦσή in Jerem. xxii 18.

F. C. Burkitt.

HAGIOGRAPHICA.

I. S. Epicharis.

S. Epicharis figures in the Menologium of Basil, in the Menaea of the Greek Church, and in the Martyrologium Romanum as commemorated on September 27. The Menologium gives a brief account of her death (P. G. cxvii p. 73 C Migne): 'Ἐπίχαρις ἡ τοῦ Χριστοῦ μάρτυς ὑπῆρχεν ἐν τῇ Ὄρμη ἐπὶ Διωκλητιανοῦ τοῦ βασιλεὼς' ἐκρατήθη δὲ παρὰ Καυσαρίου τοῦ ἐπάρχου, καὶ ὁμολογήσασα παρρησία τὸν Χριστὸν κρεμᾶται καὶ ἐξετάζεται. ἐτά τύπτεται μετὰ σφυρῶν μολυβδίων ὑπὸ τεσσάρων στρατιωτῶν, οὕτως εὐχομένης αὐτῆς ὑπὸ ἀγγέλων ἀγγέλθησαν. ἐτά συνε-βούλευσε τῷ ἁρχοντὶ ὁ συνκάθεδρος αὐτοῦ ἀποκεφαλίσαται αὐτὴν. λαβοῦσας δὲ τὴν διὰ ἀἵματος ἀπαφανίσατο καὶ προσευχομένης αὐτῆς ἡ εἰρεθέσα ὑποκάτω τῶν ποδῶν αὐτῆς πέτρα ὕδατος ἀνέβλυσε πλῆθος. πληρώσατο δὲ τὴν εἰκῆν καὶ κλίνασα τὸν αὐχένα ἐπλήγη ὑπὸ τοῦ δημοῦ καὶ τὸ μὲν πνεῦμα αὐτῆς ἐναπέτεθη εἰς χεῖρας Θεοῦ ζωτός· δικαίως γὰρ ψυχαὶ ἐν χειρὶ θεοῦ. τὸ δὲ τίμιον λείψανον αὐτῆς ἐτάφη ἐντίμως παρὰ Φίλικος (Vat. gr. 1613 Φίλικος) τινος συγκλητικοῦ εὐλαβοῦς Χριστιανοῦ βρένον ἴαμα τὰ τοῖς πιστῶς προσευχομένοις αὐτῷ πάσαν νόσον καὶ πάσαν συμφορὰν καὶ λύτην ἀποδιώκον ἐως τῆς σήμερον. The summary in the Martyrologium is based on this: its description of S. Epicharis as senatoria is clearly a misconstruction of what is said about Felix. Her Menaeum (I quote from the 1861 edition) is

εὐτόλμος Ἐπίχαρις ἦν καὶ πρὸς τὸ ἐἴφος συλλήπτορα πλουτοῦσα τὴν θείαν χάριν

This tradition leaves her a very shadowy figure. The tortures, in spite of which a blow of the sword is needed to end the martyr's life, are highly conventional. Caesarius as a magistrate in Rome under Diocletian seems to be otherwise unknown: we know later as bearing the name of a praefectus urbis at Constantinople in A.D. 365, a proconsul of Africa in 374, a consul in 397, the brother of Gregory Nazianzenus, a notarius of 446, and the famous bishop of Arles who was canonized. Further, the editors of the Acta Sanctorum observed

1 With πᾶναν νόσον cf. Passio S. Bonifatii xvi p. 290 ed. Ruinart. 2. Cf. Delehaye Les passions des martyrs 273 ff. 3. For other Christian examples of the name cf. Thesaurus l. L. Onomast. iii p. 44. 65 ff. Felix is very common as a name among Christians.