

shalt be called by a new name which the mouth of the Lord will name'. It seems to me probable that this passage suggested—either to the priest Mattathias or to some one else—the idea of forming a name מִשְׁכִּיָּהוּ 'the naming of the Lord', in imitation of such well-known names as מַתְּנִיָּהוּ 'the gift of the Lord', מַעֲשֵׂיָּהוּ 'the work of the Lord', and others. The name מִשְׁכִּיָּהוּ, when once it was formed, might easily be shortened into מִשְׁכִּי, just as מַתְּנִיָּהוּ is shortened into מַתְּנִי (Ezra x 33 37, Neh. xii 19), and מַעֲשֵׂיָּהוּ into מַעֲשֵׂי (1 Chron. ix 12).

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A RECTIFICATION

IN the review of Mr Coleman-Norton's edition of the *Dialogus de Vita Chrysostomi*, published in the last number of the JOURNAL (vol. xxx p. 71), a doubt was expressed as to whether the Medicean MS had been collated afresh for the edition. Mr Norton writes that he had procured photographs of the MS from which a new collation was made. I am pleased to make this rectification and to express regret at the mistake.

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