

δαιμονιώδης, *belonging to evil spirits, devilish* (very late, Jac. 3. 15) Or. *de pr.* 2. 8. 3 (v) ἐξ ἀγγελικῆς μὲν καταστάσεως . . . ψυχικὴν κατάστασιν γενέσθαι, ἐκ δὲ ψυχικῆς δαιμονιώδη καὶ ἀνθρωπίνην. Ath. *decr. Nic.* 5 *fin.* δειχθήσεται . . . οὐχ ὑγιῆς, ἀλλὰ τις δαιμονιώδης αὐτῶν ἢ αἴρεσις. Epiph. *pan.* 1. 42. 14 τῆς ἑαυτῶν δαιμονιώδους διδασκαλίας. Greg. Nyss. *or. dom.* 1 p. 720 B τὰς . . . δαιμονιώδεις ἐπιβουλὰς, δι' ὧν ἐπάγεται τοῖς ἀνθρώποις τὰ πονηρὰ πρὸς ἀμαρτίαν συμπτώματα. Nil. *ephr.* 2. 139 ποτε μὲν κρύπτονται ἔνδον παρ' ἡμῶν οἱ δαιμονιώδεις λογισμοί, cf. *ib.* 4. 29. *ib.* 3. 33 p. 311 τὸν δὲ θυμὸν κίνησιν δαιμονιώδη . . . ἔλεγεν, cf. *ib.* 3. 34, and Pallad. *hist. Laus.* 58 (98). Cyr. *in Zech.* 6. 9-15 p. 706 B τῆς δαιμονιώδους ἀπάτης. id. *in Os.* 6. 1-3 ἀχλύος . . . τῆς δαιμονιώδους. id. *in ps.* 9. 23 τὴν ἐγκόσμιον ταύτην καὶ δαιμονιώδη καὶ ψυχικὴν σοφίαν. Diad. Phot. *de perf. sp.* 26, al. Doroth. *doctr.* 21 *resp.* 6. Jo. Clim. *sc. par.* 23 p. 290 *init.* δαιμονιώδεις ἦθος. Max. Conf. *in ps.* 59 (60). 5-7. Jo. Dam. *ep. ad Theoph.* *Imp.* 9 vol. 1. 633 φαρμακείαις καὶ δαιμονιώδεσιν οἰωνίσμασι.

δαιμονιωδῶς (δαιμωνιωδῶς), *like one possessed, madly* Pallad. *hist. Laus.* 52 M. 34. 1140 B-C (not in Butler) ὡς . . . ἶδε τὸ πλῆθος ἐξαίφνης δαιμονιωδῶς κατὰ τὴν χώραν μαινόμενον. Sophron. *ep. Syn.* M. 87³. 3184 A δόξῃ . . . ἣ δεσποτεία δαιμωνιωδῶς ἀναβράττονσι (Lat. *daemoniose scaturiunt*).

δαιμονομανία, *madness of devil-worship*, anon. ap. Cram. *cat. in Apoc.* 9. 21 p. 325⁸¹ παρέθεντο πρὸς τὰ πρῶτα τῆς δαιμονομανίας καὶ εἰδωλολατρείας.

δαιμονιώδης, *devilish* Chrys. *in ps.* 11 (12) 4 Ben. 5. 120 B ὃ διαβολικοῦ ῥήματος, ὃ ψυχῆς δαιμονιώδους.

δαιμοχαίρων, *to rejoice in a devil* Ath. *de tit. ps.* 105 (106). 58 Βεελφεγῶρ . . . ἐρμηνεύεται εἶδος ἀσχημοσύνης, καὶ δαιμοχαίρων.

NOTES ON THE ARMENIAN VERSION OF IRENÆUS *ADV. HAERESSES* IV, V

In compiling the Schedule of Variants printed as an appendix to *Novum Testamentum Sancti Irenæi* (Oxford, 1923) I took Harvey's text of Irenæus as a convenient and accessible standard, and merely dealt with points at which the Latin version of the N. T. quotations was not supported by the Armenian in its rendering of the underlying Greek. I had hoped that it might be possible to treat the whole of Bks. IV and V on the same principle as had been applicable to these quotations.

But I found on experiment that the long sentences of Irenaeus had presented even more difficulty to the Armenian translator than to his Latin counterpart; that he had indulged to a troublesome extent his predilection for the double or even treble rendering of a single Greek word; and that the Armenian idiom, especially in the use of the participle and the finite verb, made it difficult to collate the two versions in a considerable number of places.

Some acquaintance with the Armenian language will be almost a necessity to the next editor of Irenaeus; but, as we may have to wait long for a new edition which will satisfy critical requirements, it seemed to me worth while to attempt a schedule of variations which, without pretending to completeness, might be of service to scholars desirous of knowing what help can be gained from the Armenian version for the interpretation of this portion of our author's work.

After working through Harvey's text of Bk. IV, which occupies 167 pages, I wrote out a schedule covering the first 110. It then became obvious that the scale on which I had proceeded was excessive, and would prove bewildering to the ordinary student who was not concerned with minute variations. I therefore revised and recast the schedule in the hope of reducing it within such limits as might give it a chance of publication in this JOURNAL. But again I found it was unmanageably large, and that anything worthy of being called a collation could not hope for inclusion.

It has, however, occurred to me that a selection of notes might be acceptable which should deal with variations of special interest or importance, either for the interpretation of the author's meaning, or for the criticism of the Latin text especially as represented by the two leading MSS. The fuller schedule, which I hope to carry forward to the end of Bk. V, will be at the service of any scholar who desires further information, and will ultimately, I trust, find a lodging where it may perchance prove helpful to a future editor.

In the present series of notes I have not concerned myself with the N. T. quotations, unless it be to make an occasional correction of what I have said elsewhere; nor indeed with the O. T. quotations, which require special treatment as a whole. Where Lat. differs from the extant Gk., it must be assumed that Arm. supports Lat. unless the contrary is stated.

IV praef. 1 (p. 144): et eos omni modo *retusos* non longius sinas in erroris *procedere* profundum] 'smitten and driven back . . . fall': confirming the readings of cod. Arund. (*A*) 'retrusos' and 'procidere'.

praef. 3 (p. 145): existimavit se latere *Dominum*: quapropter eandem ei formam et appellationem *tribuit Deus*] '. . . God: wherefore also its

form and appellation he inherited (*or* acquired)'. Confusion has often arisen in the Lat. from abbreviations of 'Dominus' and 'Deus'; so that it is worth while to note variations in the Arm. In the remainder of this sentence Arm. is probably right; cf. III xxxiii 1 (p. 125).

extenditur malum *in homines*, non solum apostatas eos faciens] 'the evil extends and increases, men through men, not only apostates . . .': 'men through men' corresponds with 'per serpentes' above, and with 'per omnes haereticos' below.

i 1 (p. 146): *neminem alterum Deum et Dominum a Spiritu praedicatum*] Insert 'in his own person' before 'praedicatum': cf. III vi 1 (*ex sua persona*), vi 2, ix 1, xi 1 and 5.

verbo tenus] 'by position': i. e. *θέσει* as contrasted with *φύσει*: cf. I xvi 2 *φύσει . . . θέσει* (*naturaliter . . . ex accidenti*). So below (I 2): 'eos qui sunt verbo tenus dii, ab eo qui sit vere Deus', where Arm. represents 'those said to be *θέσει*, from the *φύσει* existent God'.

(p. 147): *Jesus ergo transgressionis auctor et magister erit eis*] 'and of this transgression the cause to them is the Master'. According to the heretics the Apostles were in error in proclaiming the identity of the Creator (the Demiurge) with Him who is God and Lord and Father. But they were only doing what their Master had taught them. If therefore they were 'transgressores', the cause of that 'transgressio' was the Master, 'qui praecepit unum vocari Patrem, imponens eis necessitatem Demiurgum confiteri suum Patrem'. The Lat. may have originally had (for 'Jesus') either 'ejus' or 'hujus'. Note further that Arm. supports cod. Clarom. (C) in reading 'autem' for 'ergo'.

iii 1 (p. 148): *omnibus, qui adhuc erant in vita*] 'men who (were) here below' (= *τῶν ἐνθάδε ἀνθρώπων*). Perhaps we should read 'homini-bus' for 'omnibus', as in a similar case in xxxiv 6 (p. 218).

2: *credent*] 'we should believe': probably right.

v 1 (p. 151): *Adhuc et de Hierusalem, et de Domino audent dicere, quoniam si esset magni regis civitas, non derelinqueretur*] For 'Domino' Arm. has 'the house'. The Lat. must have had 'domo': cf. iv 1 'vere vindicabat suam domum', &c. Prof. Turner suggests to me that 'dño' was wrongly written for 'domo'; and as the contraction 'dño' went out very early, the corruption must have been early. Note also Traube *Nom. Sacra* pp. 172, 178 for early examples of 'domō = domino'.

(p. 152) *ex ipsa*] 'from them', as in Gk. *ἐξ αὐτῶν*.

vi: *ad impletionem ejus advenerat Christus*] 'for (as) its completion . . .': so Harvey suggested that *ἐπεὶ πλήρωμα* had been misread by the translator as *ἐπὶ πλήρωμα*.

adimplens tempora sua, legisdationis] 'having fulfilled its times of legislation': rightly, with A against C; but not admitting of Harvey's punctuation.

viii (p. 154): puer meus] 'the Son': the omission of 'meus' supports *C* against *A*. Παῖς is rendered by 'Son' in IV lv 4 (cf. *Iren. Dem.* 88 and *Barn.* vi) and in V vi 1.

varie] 'vainly': the Lat. doubtless had 'vane'.

ix 2 (p. 155): utraque] + 'from the Law'; rightly.

x 2 (p. 157): didicerat enim a Verbo *Domini*] Arm. has 'God' (acc.): so *C* (deum).

xi 1 (p. 158): qui nos alit] 'and our nourisher'; as in xi 2 for 'et nutritorem nostrum', except that there a substantive is used, whereas here we have the present participle to go with 'by means of His creation'. For a discussion of the context see *J. T. S.* vol. xxxi p. 376.

nostram dirigitus] *om.*

2 (p. 159): erga *Patrem* dilectio, utraque *Deo* nobis praebente] 'towards the Father . . . the Lord': no doubt 'Domino' should be read for 'Deo'.

rursum autem Verbum suum solus cognoscit Pater] 'and the Word again alone makes known His Father': probably right.

3 (p. 160): cognoscunt] *fut.*, as in Gk.

justi] 'justly', as for 'juste' three lines below.

xi 4 (p. 161): Christum] 'Jesus'.

5: singula] 'seals'. The printed Arm. has ԳԼԿԻ քս, i.e. 'after thee', which gives no sense: a change of the last letter gives ԳԼԿԻքս, 'seals'. This confirms Grabe's admirable conjecture, 'sigilla'.

(p. 162): Pater (*post* vult)] *om.* et unus Filius] *om.*

xii: prophetiae] 'prophetically'; as in *C* (profetice).

(p. 163): Maria] 'Elisabeth'; as in *C*.

xiii: passibilis] 'palpable'; as for 'palpabilem' in xi 4.

cogitationibus] 'kindred'; as for συγγένειαν (cognitionem) in x 1. The Latin doubtless had 'cognitionibus'.

(p. 164) Patrem (*post* cognosci)] *nomin.*, as in *C*.

xiv 1: per seipsum Patrem . . . cognoscere, Deum] 'through the Father Himself . . . to know God'; as in *C*.

facta sunt] + 'and'; rightly. inenarrabile] 'unlimited'.

figuratio sua] 'His own hands'. The simplification offered by the Arm. is most attractive in view of the frequent mention of the Hands of God in the work of creation (see *Dem.* c. 11 and *Introd.* pp. 51 ff). God has no need of angels or other ministrants (as we are told here and often elsewhere); 'ministrat enim ei ad omnia sua progenies et figuratio sua, id est Filius et Spiritus,¹ Verbum et Sapientia'.

The interpretation of 'figuratio sua' has perplexed the commentators.

¹ 'Sanctus' is omitted in *C²A* arm.

The Arm. cuts the knot by giving us 'His own Hands, that is the Son and the Spirit, the Word and Wisdom'. So in IV xxxiv 1 we are told that God needed no angels for the making of what He in Himself had predetermined should be made; 'quasi ipse suas non haberet manus: adest enim ei semper Verbum et Sapientia, Filius et Spiritus'.

But further consideration forces us to reject this solution. In the first place it may properly be objected that the introduction of the Two Hands, explained as Son and Spirit, leaves 'sua progenies' isolated; whereas the Latin suggests that 'progenies' and 'figuratio' are Son and Spirit, Word and Wisdom. And a more serious objection meets us when we ask how, if the Greek had 'Hands' (χειρες), 'figuratio' could have found its way into the Latin.

Now 'figuratio' is a word which plays a great part in the discussion of the Valentinian doctrines in Bks. I and II. In I viii 14 it renders *μόρφωσις*, which is yet more often represented by 'formatio'. In I i 1 we are told that from the Æon Noûs or *Μονογενής* emanated *Λόγος* (with *Ζωή*), who was to be the Father of all that should come after him, and the Beginning and the Formative-principle of the whole Pleroma—*ἀρχὴν καὶ μόρφωσιν παντὸς τοῦ πληρώματος* (et initium et formationem universi Pleromatis). Compare I i 4, where the cause of *γένεσις* and *μόρφωσις* ('generatio' and 'formatio') is the Son.

The most important passage is II xx 1 f, where 'figuratio' (which has now driven 'formatio' out of the field) is treated at great length, and where presently we read: 'Solus est Deus . . . ipse a semetipso exemplum et figuracionem eorum quae facta sunt accipiens.'

Enough has been said to shew that 'figuratio' (*μόρφωσις*) has an intelligible place in our passage, as corresponding to the 'Sapientia' by which, as we are often reminded, God 'adorned' His works. It is therefore the 'hands' of Arm. which must be accounted for. Nine lines higher up where the Lat. has 'figura' the Arm. has *dsev*, and *μόρφωσις* would perhaps have here been given the same rendering. To a copyist who was not familiar with the use of *μόρφωσις* in the earlier books, this would seem unintelligible; and if he knew that to Irenaeus the Hands of God, in creation were the Son and the Spirit, the Word and Wisdom, he might be led to write *dserk* (hands) in place of *dsev* (form). Be this the explanation or not, I am now convinced that 'figuratio' of the Latin must stand.

xvi (p. 166): Et Siloa, et jam] 'Yea moreover Siloam.'

die sabbatorum] *leg. cum seqq. (om. enim)*: rightly.

bonos, in auxilium] 'for the benefit': representing *εἰς ἀγαθοποιῶν*: cf. C (bonum in auxilium).

xvii (p. 167): scitus fuerat] 'was known (or recognized)'.
Omnes enim justij] 'For every just king'; as in Gk.

Apostoli] 'disciples'; as on next page 'discipuli Domini': cf. V xxxiv 3 (p. 422) 'discipuli omnes Domini'.

xviii (p. 168): omnia] + 'these'.

(p. 169): Scribas autem et doctores] 'But scribes instructed (*or* made disciples) unto', as above.

Sic itaque quae de thesauro proferuntur nova et vetera] 'But the (things) brought out from the treasure old and new': apparently confirming the reading 'ea autem'.

xix 1 (p. 170): erga Deum] 'towards Him': perhaps Lat. had 'eum'. non alterum Patrem] 'no other God or Father': prob. right. et Dei (*ante* Filium)] *om.*

Virgine] *om.*, as *C.* percipimus] *fut.*

2 (p. 172): verax Deus] 'the truthful (= ἀψευδής) Lord'.

xx 1: cum eodem comesurus] *om.*, as *C.*

xxi 2 (p. 175): plus habentibus] 'make to roll (*or* circulate)'.

ipse Dominus] 'the same Lord': so four lines below.

3: omnes qui erant in via David, in dolore animae] 'all those in the way, who for David (were) longing and languishing in spirit (*or* soul)'. Two words are used, both meaning 'passionately yearning' or 'love-sick'. The preposition before 'David' might also be rendered 'from' or 'in'. In any case Arm. gives a more intelligible version than Lat.

4 (p. 176): Dominus noster Jesus Christus] *pr.* 'Son of God': cf. variants of Lat.

xxii (p. 177): *praeceptum* Legis non habentes, id est dilectionem quae est erga Deum] 'not having *that which is most essential* (?) of the Law, love towards God.' There is clearly something amiss with the Lat. 'praeceptum'. Perhaps the Lat. had 'praecipuum', either before or instead of 'praeceptum'. The Arm. adjective means literally 'most continuous'. The word comes again in our next passage, in which the two versions are more than usually divergent in points of detail.

xxii 1 (p. 178): In Lege igitur et in Evangelio cum sit primum et maximum praeceptum, diligere Dominum Deum ex toto corde: *dehinc simile illi*, diligere proximum sicut seipsum: unus et idem ostenditur *Legis et Evangelii conditor*. *Consummatae* enim vitae *praecepta* in utroque *Testamento* cum sint eadem, eundem ostenderunt *Deum*] 'So then in the Law and in the Gospel the first and great commandment being *this same*, to love the Lord God with all the *strength, and the second in like manner* to love the neighbour as himself, one and the same is shewn to be *the Legislator*. For *the most essential* (?) *precepts* of life in both being the same, they shew the same *Lord*'.

xxiv 2 (p. 182): sequaris . . . praecedas] 'go after . . . go with him.'

3 (p. 183): Deum (*post* ostendunt)] 'Lord'.

Sed neque Abrahae amicitiam propter indigentiam assumisit Dei Verbum, existens ab initio perfectus] The Arm. makes it clear that 'Dei' goes with 'indigentiam', and continues: 'because the Word was from the beginning perfect'.

xxv 1 (p. 184): ante *Adam*] 'before *Abraham*': rightly, for this looks back to the text last cited, just as 'before all the world' looks forward to the next quotation.

2 (p. 185): ut architectus delineans] One word in Arm. The reference is to the building of the Ark: cf. xx 1 (p. 172), 'giving the measures to Noah'.

sine invidia utilitatem praestabat] 'without envy liberally converses': the same word 'liberally' renders 'largiter' in xxviii (p. 192) 'sine invidia largiter'. Here 'converses' seems to be right, as the Word is 'the voice' of the many waters.

3: monitiones] 'purifications': ? *leg.* 'mundationes'.

legis statuebat] 'legislated': confirming the reading of *C* (*lege statuebat*).

(p. 186): vocationes] The Arm. word means both 'occupation' and 'leisure'.

propter hoc] 'and on account of this the Lord enjoined': rightly.

xxvi 2 (p. 188): salutem Decalogi observantes, munera dent ei, et detenti ab eo] 'swallowing the salutary hook of the Decalogue, and caught by it'. Here the Arm. restores the sense which in the Lat. has been lost. Doubtless 'observantes' conceals an original 'absorbentes' (or the rarer 'obsorbentes'); and part of 'hamum' may remain in 'mun(era)'. So that we may emend thus: 'salutarem Decalogi absorbentes hamum, et detenti ab eo'. It is not easy to explain 'munera dent ei'; but it may conceivably have come out of the combination '(ha)mum et detenti', in an attempt to produce some sense.

(p. 189): Si autem quidam propter inobedientes Israelitas et perditos, infirmum dicunt legis doctorem, invenient] 'But if any one on account of the disobedient Israelites shall say that the legislation was weak, he shall find'. We must read 'dationem' for 'doctorem', and 'infirmam'.

id quod erat semper liberum et suae potestatis in homine] 'man's independence' (= τὸ ἀντεξούσιον).

honorentur incorruptibilitate] 'be crowned with incorruption': *leg.* 'coronentur'. Cf. V xxix 1, where the same Arm. words correspond to 'coronantur incorruptela'. The Gk. of this latter passage, recently recovered from Origen *Schol. in Apoc.* (Texte u. Unters. xxxviii 3, p. 43), is στεφανοῦνται τῇ ἀφθαρσίᾳ.

xxvii 1: non autem sine symbolo erant signa, *id est sine argumento*,

neque otiosa] 'but not without sign (*or* signless) was the sign, nor idle'. Cf. xxxi 1 (p. 201): 'Nihil enim otiosum, nec sine signo, *neque sine argumento* apud eum', where again 'neque sine argumento' is absent from Arm. Cf. also xxxv 3 (p. 228): 'Nihil enim vacuum neque sine signo apud Deum' (Arm. points to 'apud eum', as before). The insertion of 'sine argumento' suggests that the translator was trying to explain *ἄσημος* rather than *ἀσύμβολος*. It may be worth while to recall *Ep. ad Diogn.* xii 3 οὐδε γὰρ ἄσημα τὰ γεγραμμένα.

xxvii 2 (p. 190): Noe... accepit mensuras mundi *secundae generationis*] The printed text of Arm., instead of 'secundae generationis', gives 'Again of Genesis' as the beginning of a new sentence. But doubtless the words belong to what precedes, and are probably to be read together as an attempt to render literally *παλιγενεσίας*. Cf. 1 Clem. ix 4, Νῶε . . . παλιγενεσίαν κόσμῳ ἐκήρυξεν.

xxviii (p. 193): Petrus] 'Paul': it is at least worth noting that the same verse (1 Pet. ii 16) is referred to again in a series of quotations from St Paul, IV lx 2 (p. 288).

xxix 1: oblatione eorum] 'men's firstfruits': cf. 'hominum' in *A*.

3 (p. 196): Domini (*post* vocem)] 'of God'.

5 (p. 199): novi Testamenti novam oblationem] 'a new covenant of the new oblation' (but stress should perhaps not be laid on the indefinite and definite articles).

de quo in duodecim prophetis *Malachias*] 'concerning which (things) . . . the Angel'. For 'the Angel' cf. xxxiv 2 (p. 214), and full note in *Dem.* Introd. p. 47.

(p. 200): glorificatur (*post* ejus)] *fut.*

xxx. This passage may usefully be set out in full, as illustrating the character of the two translations. It is well to premise that the parallel drawn is between the Name and the Picture: each is in two respects rightly called the originator's 'very own', (1) because it is that of his own son, and (2) because it is his own production.

Quod est autem *aliud* nomen, quod in gentibus glorificatur, quam quod est Domini nostri, per quem glorificatur Pater, et glorificatur homo?

Et quoniam proprii Filii ejus est, et ab eo factus est *homo*, suum *illum* vocat.

Quemadmodum si quis rex ipse filii sui *pingat* imaginem, juste

And what is the name, which in all nations is glorified, save (that) of our Lord, by which the Father is glorified and man is glorified?

And because it is (the name) of His own Son and by (*or* from) Him came-to-be, He confessed this (to be) His very own.

Even as if a certain king should depict the image of his son, and

suam illam dicit imaginem secundum utrumque, quoniam et filii ejus est, et quoniam ipse fecit eam :

sic et Jesu Christi nomen, quod per universum mundum glorificatur in Ecclesia, suum esse *confitetur* Pater, et quoniam Filii ejus est, et quoniam ipse *scribens* id, ad salutem dedit hominum.

Quoniam ergo nomen Filii proprium Patris est, et *in Deo omnipotente* per Jesum Christum offert Ecclesia, bene ait secundum utraque: 'Et in omni loco incensum offertur nomini meo . . .'

The Arm. is surely right at the important point of variation (our second paragraph): 'homo' may have come in by reason of its occurrence just before, or perhaps as a reminiscence of the Creed; and the obscurity of the sentence has been increased by the late-Latin use of 'illum' for 'illud'. Lower down the Arm. doubtless follows the the Gk. in keeping the same renderings where the Lat. has 'vocat' and 'confitetur', and again 'pingat' and 'scribens'. At the difficult phrase 'in Deo omnipotente' the Arm. uses the instrumental case; perhaps as a rendering of the Gk. *év*.

xxxi 1 (p. 201): eis (*ante deputatus*)] *sing.*

neque sine argumento] *om.*: see note on xxvii 1 (p. 189).

ea, non quae sunt minora] 'the small (things)'.
 3 (p. 204): Quomodo autem rursus constabit eis, eum panem in quo gratiae actae sint, corpus esse Domini *sui, et calicem sanguinis ejus?*]

'But how should it be certain to them that the eucharized bread is the body of our Lord, blood the cup?'

4: sanguine]+ 'His', with Gk. Apart from this the Arm. and the Lat. correspond closely as against variations in the Gk. excerpt, even when regard is had to the better text of Holl.

The following passage is set out in full for several reasons which will presently appear:

xxxi 5 (p. 209): Offerimus *autem* ei, non quasi indigenti, sed gratias agentes *dominationi* ejus, et sanctificantes creaturam.

justly say that it is his own image in two respects, because it is (the image) of his son and because he himself made it:

so also the name of Jesus Christ, which in all the world is glorified by the Church, the Father confessed (to be) His own, because it is (the name) of His Son, and because He Himself depicted it, giving it for the salvation of men.

So then (since) the name of the Son (is) the Father's very own, and by God Almighty through Jesus Christ the Church offers, well doth He say in two respects: 'And in every place incense is offered to my Name . . .'

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Since we offer to Him, not as though He were in need, but giving thanks for His gift and sanctifying the creature

Quemadmodum enim Deus non indiget eorum quae a nobis sunt, sic nos indigemus offerre aliquid Deo; sicut Salomon ait: Qui miseretur pauperi, foeneratur Deo.

Qui enim nullius indigens est Deus, in se assumit *bonas operationes nostras*, ad hoc ut *praestet* nobis retributionem *bonorum suorum*; Dominus noster ait: Venite benedicti . . . in carcere, et venisti ad me.

Sicut igitur non his indigens, *vult tamen a nobis* propter nos *feri*, ne simus infructuosi;

ita id ipsum Verbum dedit populo praeceptum faciendarum oblationum, quamvis non indigeret eis, ut disceret Deo servire;

sic et ideo nos quoque offerre munus ad altare frequentur sine intermissione.

Est ergo altare in coelis, illuc enim preces nostrae et oblationes nostrae diriguntur;

et templum, quemadmodum Johannes in Apocalypsi ait: Et apertum est templum Dei;

et tabernaculum: Ecce enim, inquit, tabernaculum Dei, *in quo habitabit* cum hominibus;

(xxxii) munera autem et oblationes et sacrificia *omnia in typo* populus accepit, quemadmodum ostensum est Moysi in monte . . .

For 'autem' we should read 'enim' with *C*. But for 'dominationi' of *C* we must read 'donationi' with *A*: the Latin has the same mistake at III vi 3.

For as God needs not anything of ours, so we need to offer something to God; as Solomon saith: He that hath pity on the poor, lendeth to God.

For He Himself receives the good-work [i. e. the alms given to the poor man], (even) the unneeding God, that from Him we may receive in exchange the recompense; as the Lord saith: Come, ye blessed . . . I was in prison, and ye came unto Me.

Therefore as, not needing any of these things, He needs (them) for our sake, that we may not be unfruitful;

so also to the People this selfsame Word, not needing any oblations, gave command to make them, that they might learn to do service to God;

even as He desires us also to offer the oblation upon the altar continually.

There is then the altar in the heavens, for thither our prayers and oblations are sent up;

and (the) temple, even as also John in the Revelation saith: And there was opened the temple of God;

and the tabernacle: for, Behold, it saith, the tabernacle of God, which He shall make-to-dwell among men;

and gifts and oblations and sacrifices, whereof also types the People received, as was shewn to Moses in the mount . . .

In the next two paragraphs the Arm. would seem to follow the Greek more closely than the Latin. 'He needs for our sake' is a fine comment on our Lord's words in Matt. xxv 34-36.

For 'sic et' read 'sicut et' with *A*.

'The altar in the heavens': the Arm. word for 'altar' is not the ordinary one which has been used just before.

'In quo habitabit': but in V xxxv 2 both Lat. and Arm. have the ordinary reading.

The sequence 'altare . . . templum . . . tabernaculum . . . munera', &c. is broken by the mischievous chapter-division (xxxii). The heading *Quorum typum accipiebat populus* is identical with [35] in the Arm. table of headings: it was doubtless taken from the Greek text underlying the Arm. 'whereof also types the People received', where the Lat. has 'omnia in typo populus accepit.'

xxxiii 1 (p. 211): plenitudinem, latitudinem, et longitudinem, et altitudinem] 'the thickness unto thickness and the length unto length'. intelligit . . . comprehendit] *fut.*, as in *A*.

Quis respicit mensuram dextrae ejus? Digitum quis cognoscit? Aut manum ejus quis intelligit . . .?] 'Who hath known the measure, and of His right hand the finger who shall know? Or the hand of the Lord who shall be able to understand . . .?': with *A* rather than *C*.

quae in se continet latitudinem, et longitudinem, et profundum deorsum, et altitudinem supernam universae conditionis, quae videtur, quae auditur et intelligitur, et quae invisibilis est] 'which holds in itself the breadth and length and depth of all creation, visible and audible and unintelligible and (in)visible'. Here the Lat. and the Arm. help to correct each other.

initium] 'rule': for ἀρχῆς.

existens Deus] 'Father'.

et ipsa] 'yea, and the light': rightly.

2: comprehendit] *fut.*, as in *A*.

(p. 212): decurrerint] 'penetrated (or traversed)'.

mundi fabricatio 2°] 'construction'.

Deus] 'Lord'.

Deo] 'concerning God': perhaps we should read 'de Deo'.

xxxiv 1: secundum autem dilectionem ejus, haec est enim] 'but according to love; for love it is'.

discimus] 3rd pers. pl.

(p. 213): constituit, et elegit, et adornavit, et continet omnia] 'constituted and confirmed (or created) and made and adorned all things': supporting *A* ('fecit') against *C* ('elegit').

et nos et hunc mundum] ‘both we are and this world’: again with *A* (‘et nos’) against *C*.

Verbum Domini] ‘the true God’: the Latin doubtless had originally ‘verum Deum’: a transcriber read ‘dñm’ as ‘dñi’.

in mundo ornamentorum] ‘of the (things) adorned (*or* ordered)’ the same verb as for ‘adorned’ (adornavit) above, and p. 214 below.

2: *pronuntiavit* scriptura quae dicit] ‘the scripture saith’: cf. *codd. Latt.* The true text of Eusebius omits εἶπεν.

(p. 214) Omnium capax, et qui a nemine capiatur]. The Arm. corresponds to the Gk. of the Shepherd of Hermas: καὶ πάντα χωρῶν, μόνος δὲ ἀχώρητος ὢν.

Malachias] ‘the Angel’, as in xxix 5.

Verbum Dei] *pr.* ‘because He is’: rightly.

et sic homo deveniat in incorruptelam, circumdatus paterno lumine] ‘and so man should be taken and caught into the incorruptibility of the paternal light’.

4 (p. 215): qui quieverunt] *om.*, with *A*.

(p. 216): perceptibilis] The same Arm. word is used in § 6 (p. 217) for ‘capacem’ (χωρούμενον), as the reverse is for ‘incapabilis’ (ἀχώρητος) and in the same passage ‘percipientes’ (χωρῶντας).

5. humanitatem] ‘love-of-man’: as in Titus iii 4 (φιλανθρωπία).

6. Quemadmodum] Arm. supports *A*, which adds ‘enim’.

Vivificat autem eos claritas: percipient ergo] ‘and life-giving is the brightness of God: so then they shall receive’.

(p. 217): incapabilis . . .] Arm. has the order ἀόρατος καὶ ἀκατάληπτος καὶ ἀχώρητος, corresponding with what follows.

operationes] ‘ministrations’.

ab initio] Arm. suggests rather ἀνωθεν.

(p. 218): omnibus] Arm. instead of this has ‘men’, after ‘audituri erant’ (= ‘hominibus’, against *A*): we have had a like case in iii 1. Below (§ 7 ad fin.) some MSS have ‘hominibus’ (after ‘praestat’) for ‘omnibus’ (= Arm.).

operante] ‘serving’.

7: Enarrat ergo] ‘Therefore (the) declarer’. *fors. leg.* ‘Enarrator ergo’. See n. on § 10 (p. 221).

(p. 219): cessaret esse] ‘should cease even to be’: perhaps ‘et’ has fallen out.

8: per sancti Spiritus beneplacitum videret] ‘through the Father’s good pleasure should see God’: rightly.

Deus, et Dei Filius, et Filius, et Pater] ‘God and God’s Child, Son and Father’. The word here rendered ‘Child’ is used for παῖς in the Arm. vers. of Isa. lii 13.

sermone] ‘by tongue’: cf. ‘omnibus membris’ above.

(p. 220): igneum Deum esse] 'that God is fire': *leg.* 'ignem'.

9 : apparen in conspectu] 'eye to eye': so also for 'facie ad faciem' below.

cum eo in altitudine montis, adsistente etiam Helia] 'with Elijah on the mount'.

inciperet homo] 'was about': so again for 'inciperet' in § 11 (p. 222), xxxv 3 (p. 227) and elsewhere (= μέλλειν).

10 (p. 221): et ipse autem *interpretatur* Patris Verbum] 'and the Word Himself is the declarer of the Father', thus taking up the 'He hath declared (ipse enarravit)' immediately preceding. Grabe actually printed 'interpretator', pleading that *A* had 'interpretat' followed by an abbreviation which might represent 'or' as well as 'ur'. The word 'interpretatores' renders ἐξηγηταί in I praef. (ad init.). We have seen that in § 7 (p. 218) the same words 'ipse enarravit' are followed by 'enarrat ergo ab initio Filius Patris', where the Arm. has the more intelligible 'declared . . . declarer'. Whether we read 'enarrator' there or not, we can hardly doubt that in both places the Gk. had ἐξηγήσατο and ἐξηγητής.

11 (p. 222): sacerdotalem] 'high-priestly': so below for 'sacerdotale', and 'high-priest' for 'pontificem'.

inciperet] 'was about': cf. § 9 above.

12 (p. 223) in operationibus visus est prophetis] 'putting to works and employment He used the prophets': perhaps we should read 'usus' for 'visus'.

(p. 224): ibi perfecit] 'fashioned for Himself', supporting *A* (sibi). propter hoc] *om.*

ea quae ex gentibus est Ecclesia] 'the calling of the Gentiles'.

xxxv 1 (p. 225): et quoniam patriarcha nostrae fidei, et velut propheta fuit] 'and of our faith also as it were a prophet this patriarch was': rightly joining 'our faith' with 'prophet', not with 'patriarch': cf. 'prophetam . . . fidei' below.

speculantibus] 'behold in a mirror'.

2 (p. 226): prophetationes] 'the other works': rightly. The same word is used for 'actus (qui sunt Jacob)' below, § 3.

dixit] 'saying': cf. *A* (dicens).

3 : ligans pedes, sed non ligatus] 'binding and not bound'.

praemonstrabat] 'he showed': cf. *A* (monstrabat).

vituperavit] 'slighting despised'.

(p. 227): cohortem] 'fold'.

Et quoniam multitudinis filiorum Domini prophetae fiebant Jacob] 'And because Jacob was made a prophet of the Lord by abundance-of-children (= πολυτεκνία)'. This gives the sense required; and we should probably read 'multitudine . . . propheta fiebat' (*C* has 'fiebat').

ex duabus legibus unius et ejusdem Patris, similiter autem et ex ancillis] 'from two peoples from one and the same Father: and in like manner from two handmaids'; the two handmaids corresponding with the two sisters mentioned before.

p. 228: apud Deum] 'with Him': cf. 'apud eum' in the parallel passage xxxi 1 (p. 201).

xxxvi 1: Hic est enim finis humani generis haeredificantis Deum] 'that is, the end of the humankind who inherit God': 'the end' is in the accusative case in apposition to 'the feet'. The feet of the disciples represented the end of the line of the inheritors of God throughout the ages: the washing of the feet was the cleansing of the whole body of the just who went before. The word 'haeredifico' is not known elsewhere, and may be a scribe's error for 'haeredito' which occurs in III vii 1, 2 (pp. 26 f.) and xxxiii 1 (p. 125).

per novissimum] Arm. has the plural (= per novissimos), in harmony with the interpretation given above.

Qui enim] 'Because'. The emphasis is again on the feet: because these were washed, the whole body of disciples, from the beginning to the end, received cleansing.

patientiam Dei in dornitione hominum] 'the forbearance of God'.

(p. 229): quod erat inoperatum] 'the unwrought (or uncompleted) parts' (= τὰ ἀνέργαστα): cf. Aristotle *Metaph.* viii 6, 3; τὸ ἀπειργασμένον πρὸς τὸ ἀνέργαστον.

2: primo . . . tam eos, quam reliquos] 'before . . . from the others'.

xxxvii 1 (p. 230): vocabant] 'it was thought': cf. *A* (putabant).

(p. 231) per Esaiiae prophetiam] 'by the prophets', as in *A*.

2: Philippus] + 'the apostle'.

ea quae scripta sunt] 'the (things) said by Esaias'.

breviter (*ante cognovisset*)] 'immediately' (= 'statim' above).

xxxviii 1 (p. 232): reformasse quidem humanum genus, destruxisse autem] 'fought and combated on behalf of mankind, and vanquished'. Cf. V xxi 1 (p. 380): 'Omnia ergo recapitulans, recapitulatus est adversus inimicum nostrum bellum, provocans et elidens eum qui in initio in Adam captivos duxerat nos'.

2 (p. 233): sine instructione literarum] 'without scriptures in demonstration': cf. *A* (scripturarum).

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(To be continued)