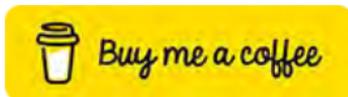


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Ways and passages connected with it; and any discussion of this question would be mainly concerned with the first part. I will content myself therefore with referring to Dr Armitage Robinson's book, and particularly to pages 63-65, where he deals with Barnabas xix 9-10 and the *Didache* iv 1-2, 6. Here it will be seen how words of Barnabas (as already noticed) have suggested to the Didachist a passage in the Epistle to the Hebrews; how 'the saints' of Barnabas, that is (in the primitive Christian sense of the term) the faithful, the brethren, are now linked up with 'him that speaketh unto thee the word of God'; and how 'the word' of admonition, to be spoken to them in the hope of 'saving a soul', is replaced by 'their words', presumably of admonition and teaching: and in short, how the whole passage has been reconstructed from a perceptibly more 'ecclesiastical' point of view.

Edmund Bishop has written somewhere of a certain monastic chronicler, that he is 'by no means the innocent that he looks'. Unless I am wholly deceived, the compiler of the *Didache* is, to put it more gently, not quite so artless a writer as at the first glance he may appear. I have had a fairly prolonged experience of that eminently capable person the author of the *Apostolic Constitutions* and his methods in dealing with earlier documents, the *Didascalia*, the *Apostolic Tradition* of Hippolytus, and the *Didache* itself; and my impression, for what it may be worth, is that the 'Didachist' is an early and humble, but yet a true, forerunner of the 'Constitutor'. And not in method only; for he was the father of all such as write 'Church Orders' in the name of the Apostles; and how soon that could begin is another question to be carefully pondered in seeking a likely date for the *Didache*.

R. H. CONNOLLY.

'AS WE HAVE FORGIVEN' (Matt. vi 12)

THIS Note is not concerned directly with the original text of the Lord's Prayer, but with what St Jerome approved for Matt. vi 12. At the same time it is not out of place to remember the peculiar conditions under which the Lord's Prayer, regarded as a part of the Gospel according to Matthew, has been transmitted to us. Every scribe—with the exception, it would seem, of the scribe of Codex Bezae Cantabrigiae (B)¹—knew his Paternoster by heart, and there must always have been a strong tendency to regard variations in the exemplar from the form familiar to the scribe as mere mistakes. Jerome, as all students know, rendered *ἐπιούσιον* by *supersubstantialem* (so ABP*H©JKMM'OQVXZ, Y has *supersubstan-*

¹ The scribe of B wrote *ueni ad regnum tuum*, without correction!

tiale), but many Vulgate MSS have the Old-Latin *cotidianum* (so CDE- \mathfrak{P}^m gLTW). It is not necessary to suppose that the common ancestor of C and T derived this from a special written source: it may have come from an ancient scribe's knowledge of the more familiar rendering.

Consequently when rare and unfamiliar readings do occur in such a familiar piece of text as the Lord's Prayer they deserve particular attention and, in the case of the Vulgate, if the readings are not derived from the Old-Latin, there is a *prima facie* likelihood that they come from St Jerome himself.

The readings to which I wish here to draw attention are the variants to *dimittimus* in vi 12. Of these, *demittimus* (B^cKLMVX*Z²) is a mere variation in spelling, if it be not a relic of the Old-Latin *remittimus* (R, also *h b h* and Cyprian).¹ But B* \mathfrak{P}^* JZ* and *durmach* read *dimisimus*, while D reads *dimissimus*. This surely is attestation for ἀφήκαμεν, the reading of \mathfrak{N}^* B and of Westcott and Hort.

I wish to raise the question whether the evidence does not point to *dimisimus* as having been the reading preferred by Jerome? The group B*, D *durmach*, \mathfrak{P}^* , JZ*, is impressive. It certainly raises very curious questions as to what it historically signifies. D, of course, is the Book of Armagh, a leader of the 'Irish' group, but also distinguished by a certain number of remarkable readings, which do not look like local peculiarities. I cannot resist quoting one passage from the Epilogus to the Gospel-volume of 'Wordsworth and White' (p. 728): *Notissimus est locus uersus Iohannis v 4 . . . qui a duobus tantum ex codicibus nostris (DZ*) omittitur; eorum autem testimonium, cum ipsi ad interpolationem proni sint, una cum illa magna uarietate codicum reliquorum et testimonio graecorum \mathfrak{N}^* BC*D etc., satis est ad textum Hieronymi stabiliendum.* The Oxford Editors might have added Σ . The case of Matt. vi 12 is curiously similar, especially inasmuch as *durmach*, i.e. the 'Book of Durrow', agrees in both passages with D and Z*. I venture to think it a pity that the 'Book of Durrow' was not more regularly quoted by Wordsworth and White: it is not a mere pale copy of A, and was quite as well worth a special *siglum* as Δ or S. The presence of this almost pure Northumbrian text with its Celtic decoration in Ireland raises a problem that calls for some sort of answer. It should be noted that in Lk. xi 8, where most MSS (including A) wrongly prefix *et ille si perseverauerit pulsans te dico uobis*, the group for omission is B* \mathfrak{P}^* FGJMPY and *durm*, i.e. several of the group we are considering. As a rule B (*Bigotianus*) is not in such good company.

As usual, it is difficult to place \mathfrak{P}^* . There is, no doubt, in codex Epternacensis (Par. Lat. 9389) an 'Irish' element, but the element

¹ *a d e f f* are all missing here. Note that O* does not seem to read *demit*-, as reported by Wordsworth and White.

derived from the 'Codex of Eugipius' is also very strong, an element so good as to be reckoned pre-Cassiodorian. In Mk vi 14 Wordsworth and White follow the combination \mathfrak{P}^*Z^* alone.

No Old-Latin text supports *dimisimus*, and the presence of *supersubstantialem* in vi 11 and of *ne inducas nos* in vi 13 shews us that at this point Jerome was pursuing a vigorous revisional policy. Should we not therefore put *dimisimus* into the text of Matt. vi 12, and regard *dimittimus* (like *cotidianum*) as a later correction to the familiar form of the Lord's Prayer? It is a pity that Σ , the ancient MS of St Gallen, is not extant for this important word. We may add that there are two errors in Tischendorf's apparatus to vi 12: 'fu' should be deleted, and 'syr^{sch}' (i.e. the Peshitta) included among the supporters of ἀφήκαμεν.

F. C. BURKITT.

DR. I. HALL'S 'PHILOXENIAN' CODEX

DURING a short stay at Union Theological Seminary, New York, in the latter part of October, 1931, I had an opportunity of examining what is known as the Beyrout Codex, described by the late Dr. I. H. Hall in the *Journal of the American Oriental Society* for October, 1877. The MS contains the New Testament in Syriac, with some gaps, and came originally from Tur 'Abdin. It was given to the American University of Beyrout by a certain 'Abd-ul-Masih, but is kept at Union Seminary, N.Y. The Gospel-text is from the Harclensian (or Philoxenian) version, the rest is from the Peshitta: its chief interest is that Dr. Hall considered the Gospels to represent the Philoxenian version rather than the extant revision known as the Harclensian.

The MS—I will call it U—is a stout volume in modern binding, each ancient page being now interleaved. It had formerly suffered much from damp, the top third of a great many pages being almost illegible. It is said to be of the ninth century, but I am inclined to date it a little before 1200, as the hand seems to me to be the revived Estrangelo characteristic of Tur 'Abdin at that date, a hand of which the Crawford Apocalypse¹ at Manchester and the Buchanan Bible at Cambridge are well-known examples. The Gospel-text consists of the Harclean text, but without the characteristic critical notes or marks, together with Lectionary rubrics by the original hand and incorporated in the text. Thus all the passages marked in White's edition of the Harclean with an asterisk are present, but none of the marginalia. In all these particulars it agrees with the Mohl MS (*CUL* Add. 1700) now at Cambridge, from

¹ Gwynn's ed. (1897), pp. cx-cxix.