

derived from the 'Codex of Eugippius' 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  $\Sigma$ , 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<sup>sch</sup>' (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 Apocalypse<sup>1</sup> 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

<sup>1</sup> Gwynn's ed. (1897), pp. cx-cxix.



22 ܡܠܟܘܬܐ] ܡܠܟܐ | ܡܠܟܘܬܐ U M.

29 *illeg.* in U.

32 ܡܠܟܘܬܐ] ܡܠܟܐ ܡܠܟܘܬܐ U M.

34-45 *illeg.* in U, including the rubric before *ver.* 35.

ii 1 *rubr.* ܡܠܟܘܬܐ ܡܠܟܘܬܐ ܡܠܟܘܬܐ U,  
ܡܠܟܘܬܐ ܡܠܟܘܬܐ (sic) ܡܠܟܘܬܐ M.

[Of the Mass of the 3rd Sunday of Lent U, Lection of the Mass of Third Sunday of Lent M.]

These Lectons are the regular Jacobite series, agreeing with those printed in the *editio princeps* of the Peshitta and elsewhere.

Mark xv 10-15.

11] ܡܠܟܘܬܐ] U : no lection here in M (or in the Peshitta).

ܡܠܟܘܬܐ] U : so also M, but Wh. has ܡܠܟܘܬܐ.

14 ܡܠܟܘܬܐ] ܡܠܟܘܬܐ U M.

ܡܠܟܘܬܐ] + ܡܠܟܘܬܐ U M (error in White's Syriac text).

15 ܡܠܟܘܬܐ] U M (ܡܠܟܘܬܐ Wh.).

ܡܠܟܘܬܐ] *om.* U (*sic, errore*).

Luke (extracts).

Lk xi 15 Beelzebu<sup>l</sup> U M, not Beelzebu<sup>z</sup>.

xi 32 ܡܠܟܘܬܐ] ܡܠܟܘܬܐ U M = Wh. *mg.*

xi 53 ܡܠܟܘܬܐ] ܡܠܟܘܬܐ U M.

ܡܠܟܘܬܐ] (= ἀποστοματίζειν αὐτόν) Wh. M.,

ܡܠܟܘܬܐ] U (= 'incite').

xii 1 *rubr.* ܡܠܟܘܬܐ] U, ܡܠܟܘܬܐ ܡܠܟܘܬܐ M. [(Lection) of the Martyrs.]

xiv 5 ܡܠܟܘܬܐ] ܡܠܟܘܬܐ ܡܠܟܘܬܐ U M ('ass or ox').

xvii 21 ܡܠܟܘܬܐ] *pl.* U (= Pesh.).

23 ܡܠܟܘܬܐ] *om.* ܡܠܟܘܬܐ U.

(U has ܡܠܟܘܬܐ, with Wh. and M).

xxi 23 U = Wh. *txt.*

xxiii 43<sup>6</sup>-49<sup>a</sup>. In this long passage there are no variants in U or M from Wh. except that U has the mis-spellings  $\text{אָפּטוּשׁוּטוּט}$  in *ver.* 44 and  $\text{אָפּטוּשׁוּטוּט}$  in *ver.* 46, and omits  $\text{אָ}$  before  $\text{אָפּטוּשׁוּטוּט}$  in *ver.* 47. It is therefore worth notice that they both read  $\text{אָפּטוּשׁוּטוּט}$  (with suffix, as in Wh.) in *ver.* 46 and have no trace of the marginalia in *vv.* 45, 46, 48.

<sup>1</sup>xxiv 32  $\text{אָפּטוּשׁוּטוּט}$ ] Wh. M; 'heavy' U (=  $\text{אָפּטוּשׁוּטוּט}$ , *teste* Hall): see Gwilliam's note *ad loc.* and *Ev. da-Mepharreshe* ii 287 f.

John vi 16-24.

16 *rubr.*  $\text{אָפּטוּשׁוּטוּט אָפּטוּשׁוּטוּט אָפּטוּשׁוּטוּט}$  U,  
 $\text{אָפּטוּשׁוּטוּט אָפּטוּשׁוּטוּט אָפּטוּשׁוּטוּט אָפּטוּשׁוּטוּט אָפּטוּשׁוּטוּט}$  M.  
 [Of the 4th (day) of the 5th week of Lent U, Lection of the evening of the fourth day in the fifth week of Lent M.]

22  $\text{אָפּטוּשׁוּטוּט אָפּטוּשׁוּטוּט}$ ] Wh. U,  $\text{אָפּטוּשׁוּטוּט אָפּטוּשׁוּטוּט}$  M (*sic*).

$\text{אָפּטוּשׁוּטוּט אָפּטוּשׁוּטוּט}$ ] Wh. M, *om.*  $\text{אָפּטוּשׁוּטוּט}$  U.

23  $\text{אָפּטוּשׁוּטוּט אָפּטוּשׁוּטוּט}$  U M.

$\text{אָפּטוּשׁוּטוּט}$  M.

$\text{אָפּטוּשׁוּטוּט}$ ] *om.* U M.

$\text{אָפּטוּשׁוּטוּט}$ ] Wh. *txt* M,  $\text{אָפּטוּשׁוּטוּט}$  Wh. *mg* U.

24  $\text{אָפּטוּשׁוּטוּט אָפּטוּשׁוּטוּט}$ ] Wh. *txt* M,  $\text{אָפּטוּשׁוּטוּט אָפּטוּשׁוּטוּט}$  Wh. *mg* U.

John xxi 18<sup>b</sup>-end.

20 *rubr.*  $\text{אָפּטוּשׁוּטוּט אָפּטוּשׁוּטוּט}$  U,

$\text{אָפּטוּשׁוּטוּט אָפּטוּשׁוּטוּט אָפּטוּשׁוּטוּט אָפּטוּשׁוּטוּט אָפּטוּשׁוּטוּט}$  M.

[Of John, Apostle U, Lection of the Commemoration of John, Apostle and Evangelist M.]

$\text{אָפּטוּשׁוּטוּט אָפּטוּשׁוּטוּט}$  M (*ut semp.*).  $\text{אָפּטוּשׁוּטוּט}$  M.

$\text{אָפּטוּשׁוּטוּט}$ ] +  $\text{אָפּטוּשׁוּטוּט}$  M.

21, 22  $\text{אָפּטוּשׁוּטוּט . . . אָפּטוּשׁוּטוּט}$ ] *om.* U.

23  $\text{אָפּטוּשׁוּטוּט אָפּטוּשׁוּטוּט}$ ] *tr.* U M.

<sup>1</sup> The readings of U here and xiv 5 are taken from Dr. Hall's paper.

24 אָמֵן. ] אָמֵן אָמֵן U.

25 ✠ אָמֵן ] om. U M.

*Subscr.*

*Ended is<sup>1</sup> the Gospel of John the Apostle, which he spoke<sup>2</sup> in Greek in the City of Ephesus. <sup>3</sup> His prayer be with us, Amen U.*

There follows in both U and M an enumeration of chapters (20 U, 19 M), canons (232), miracles (8), parables (5), quotations (15), sections (20), lections (*illeg.* in U).

Matt. xxiv 45 אָמֵן. אָמֵן אָמֵן אָמֵן U (= Wh. *mg*),

om. אָמֵן. M (= Wh. *txt.*): the Greek is (τοῦ δοῦναι αὐτοῖς) τὴν τροφήν ἐν καιρῷ.<sup>4</sup>

Matt. xxiv 51<sup>b</sup>-xxv 2, 10-11<sup>a</sup>.

I *rubr.* אָמֵן. אָמֵן אָמֵן אָמֵן אָמֵן U,

אָמֵן. אָמֵן אָמֵן אָמֵן אָמֵן אָמֵן אָמֵן

אָמֵן. אָמֵן אָמֵן אָמֵן. M.

[*Of 'Nearing the Haven' and of Holy Women U, Lection of the third service of the night of the second (day) of the Passion, and commemoration of Holy Women M.*]<sup>5</sup>

xxv 1 אָמֵן. אָמֵן אָמֵן אָמֵן U M (= Wh.).

10, 11 U follows the Peshitta.

10 אָמֵן. אָמֵן אָמֵן ] M Wh. ; אָמֵן אָמֵן U P.

אָמֵן. אָמֵן ] Wh., אָמֵן M ;

אָמֵן. אָמֵן אָמֵן U P.

אָמֵן. אָמֵן M Wh. ; אָמֵן אָמֵן U P.

<sup>1</sup> + the writing of M.      <sup>2</sup> + and wrote M.      <sup>3</sup> His . . . Amen] om. M.

<sup>4</sup> Ἐν καιρῷ is rendered by the Peshitta, following Syr. S, as 'in its season'. The אָמֵן. of U and Wh. *mg* corresponds to αὐτῶν in Chrysostom, in a 5th cent. Leningrad palimpsest called I, and a lectionary. Compare Lk xvi 8, where an inferior minuscule adds αὐτοῦ to ὁ κύριος, but the Peshitta (not Syr. S) has 'our Lord'.

<sup>5</sup> Note that these Rubrics make it quite clear that 'Nearing the Haven' signifies Monday *after* Palm-Sunday (see *JTS.* xxiv 424), not Monday *before* Palm-Sunday as stated in Payne Smith (*s.v.* אָמֵן).

11 ܠܘܠܝܢܐ M Wh.; ܠܘܠܝܢܐ U; ܠܘܠܝܢܐ P.

ܠܘܠܐ Wh., ܠܘܠܐ M; ܠܘܠܐ U P.

ܠܘܠܘܬܐ ܠܘܠܝܢܐ ܠܘܠܐ] M Wh.; ܠܘܠܝܢܐ ܠܘܠܘܬܐ ܠܘܠܐ  
U P.

ܠܘ] M Wh.; ܠ U P.

ܠܘܝܢܐ] M Wh.; ܠܘܝܢܐ U P.

The fact that in the latter part of the Parable of the Ten Virgins U deserts the Harclean to follow the Peshiṭta was noted by Dr. Hall. It appears to be quite exceptional, and no doubt indicates that the exemplar of U was damaged at this point, and that the scribe either copied the passage from a MS of the Peshiṭta or trusted to his memory. It is particularly notable that ܠܘܠܘܬܐ (for γαμοί) occurs here only in the Peshiṭta, Syr. S having ܠܘܠܘܬܐ ܘܠܘܬܐ.

Several deductions, as I venture to think, may be made from these collations. In the first place, the amount of difference from White's text of the Harclean is very small. The size of the apparatus in Matt. xxv 10 f., where U exceptionally follows the Peshiṭta, brings into relief the smallness of the variation elsewhere. Secondly, there is a very considerable likeness between the texts of U and M. In a few cases, as certainly in Mk xv 14, this is due to errors in Wh., whether of the editor or his codex. Among these I am inclined to put Lk xiv 5 ὄνοσ, and to suppose that White's *νόσ* is due to the influence of the Peshiṭta. The main features of agreement, however, very rarely concern various readings in the Greek, but consist in putting the proper names into the normal Syriac spelling, and occasionally in substituting the normal Syriac renderings for the pedantic imitations of Greek words characteristic of White's text, e.g. Lk xi 53.

These considerations lead to a third deduction, which is that the recension represented by U and M was not made by consulting a Greek MS, but is a purely Syriac revision of the Harclean text designed to make it more suitable for reading in Church.

This is so important a conclusion that it is worth while considering what would be involved should the opposite deduction be drawn and the U M text be regarded as the original Philoxenian, of which White's text (the Harclean) was a revision. Thomas of Heraclea's care, not to say pedantry, is well known. If he was making his revision from a text like U M, we must suppose that he left in the suffix in Lk xxiii 46 (ܠܘܝܢܐ), and also used the word ܠܘܠܐ for 'to answer' in Lk xiv 3

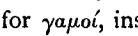


places in the Gospels (e.g. John ii 3), and many in the Acts, where the marginal reading is not likely to have stood in Thomas's Syriac exemplar, but was introduced by him for its intrinsic interest from one or other of his Greek MSS.

In all this we must keep in mind the historical situation in which Thomas of Ḥarḳel was situated. He was an exiled Syrian in seventh-century Egypt. The Greek texts from which he was working do not seem to have been Graeco-Coptic. More likely they came from the country of Severus, from his Greek-speaking Monophysite fellow-exiles. The contemporary and fellow-exile of Thomas of Ḥarḳel, Paul of Tella, made a Syriac translation of Origen's Hexapla, a fact which suggests a literary connexion with Caesarea rather than Egypt itself.

But as regards the proper subject of this Note, *viz.* codd. U and M, it is clear that they have no claim to be an earlier form than that edited by White in 1778, but are a liturgical adaptation of Thomas of Ḥarḳel's 'Revised Version', made without any fresh reference to Greek MSS. It is surely time that a new edition of the Harclean was made, incorporating the readings of the codices brought to light since White's day, and correcting his occasional mistakes. Among these fresh codices U and M will certainly take a high place.

F. C. BURKITT.

NOTE.—In *Ev. da-Mepharreshe* i 148 (Matt. xxv 10) I ought to have inserted a Note to say that here and here only the Peshitta has  for γαμοί, instead of  (ܕܘܨ), and that this appears to be supported by Aphraates VI (*Wright* 106, *Parisot* 248<sup>8</sup>), so that it may have been the reading of the Syriac Diatessaron. Aphraates here has 'Let us prepare a present for His wedding () and go forth to meet Him with joy'. Elsewhere (e.g. *Parisot* 240<sup>8</sup>) Aphraates has  in similar phrases, so that the word in his Gospel-text is not quite certain.

F. C. B.

## A MANUAL OF MYTHOLOGY IN THE CLEMENTINES

Is it a matter of common knowledge among students of the Clementine writings that a manual of mythology—partly, at least, arranged alphabetically—has been used in both *Homilies* and *Recognitions*? I have never seen the fact noticed: and in the hope that it may be new I venture to demonstrate it here.