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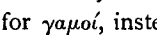


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places in the Gospels (e.g. John ii 3), and many in the Acts, where the marginal reading is not likely to have stood in Thomas's Syriac exemplar, but was introduced by him for its intrinsic interest from one or other of his Greek MSS.

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* 248⁸), 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* 240⁸) 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.

There are two passages to be considered, *Hom.* v 13 and *Rec.* x 21, 22.

In the *Homilies* Appion is represented as writing a letter for Clement to a lady with whom Clement is in love, to persuade her to be unfaithful to her husband. Among other things he argues that it cannot be wrong because the gods, and in particular Zeus, have indulged in all sorts of illicit intrigues, and have to that end assumed various forms. A list is then given of the heroines so deceived by Zeus.

In the *Recognitions* the setting of the matter is different. Clement is trying to convince his father of the errors of paganism, and takes occasion to catalogue, first the adulteries of Zeus, and then his metamorphoses. This latter catalogue is identical with that in the *Homilies*, as will be seen when they are set out in tabular form.

	<i>Heroine.</i>	<i>Metamorphosis.</i>	<i>Offspring.</i>
<i>Hom.</i> (v 13)	A. Antiope	satyr	Amphion
<i>Rec.</i> (x 22)	"	"	"
<i>H.</i>	Alcmene	Amphitryon	Heracles
<i>R.</i>	"	"	"
<i>H.</i>	Aegina	eagle	Aeacus
<i>R.</i>	"	"	"
	[<i>R.</i> adds Ganymede, another eagle-metamorphosis.]		
<i>H.</i>	Amalthea	bear	<i>om.</i>
<i>R.</i>	†Manthea	bear	Arctos
<i>H.</i>	Δ. Danae	gold	Perseus
<i>R.</i>	"	"	"
	[<i>H.</i> inserts Callisto, lion, Arcas.]		
<i>H.</i>	E. Europa	bull	Minos and others
<i>R.</i>	"	"	"
<i>H.</i>	Eurymedusa	ant	Myrmidon
<i>R.</i>	"	"	"
<i>H.</i>	Ἐρσαίου νόμφη	vulture	the Palici
<i>R.</i>	Θ. Thalam (Aet- nam) nympham	vulture	the Palisci
	[Here Thalia represents the letter Theta and is correct (cf. Steph. Byz. Παλική): and the reading of <i>H.</i> is unexplained.]		
<i>H.</i>	I. Ἰμαλία τῆ γηγενεῖ	a shower	Spartaeus and others
<i>R.</i>	Imandram gene- ani	"	<i>om.</i>
	[<i>H.</i> is right, cf. Diod. Sic. v 55: <i>R.</i> has relics of the words.]		
<i>H.</i>	K. Cassiepeia	her husband Phoenix	Atymnius
<i>R.</i>	,	"	Anchinos

	<i>Heroine.</i>	<i>Metamorphosis.</i>	<i>Offspring.</i>
<i>H.</i>	Λ. Nemesis <i>al.</i> Leda	swan or gander	Helen and others
<i>R.</i>	Leda	swan	"
	[<i>H.</i> blends two entries: see below.]		
<i>H.</i>	Lamia	hoopoe	<i>om.</i>
<i>R.</i>	"	"	"
<i>H.</i>	M. Mnemosyne	shepherd	the Muses
<i>R.</i>	"	"	"
<i>H.</i>	blank: see above, Leda.		
<i>R.</i>	N. Nemesis	gander	<i>om.</i>
<i>H.</i>	Σ. Semele	fire	Dionysus
<i>R.</i>	"	"	"
<i>H.</i>	Φ. Persephone	dragon	<i>om.</i>
<i>R.</i>	"	"	"

[The spelling will have been $\Phi\rho\sigma\epsilon\phi\acute{o}\nu\eta$.]

That these lists are identical, and that they are also arranged alphabetically, is obvious. The other list in *Rec.* x 21, which is prefaced by the words 'audi nunc et de adulteriis' is also alphabetical, beginning with E. I will merely set down the names of the heroines and their fathers.

- E. Europa wife of Oceanus
 - Helena Pandionis
 - Eurynome Asopi
 - Hermione Oceani (Eurynome Cotelier)
- Θ. Themis
 - Themisto Inachi
- I. Idea Minois
 - [Phoenissa Alphionis]
 - Io Inachi
 - Hippodamia } Danai
 - Isione }
- K. Carme Phoenicis
 - Callisto Lycaonis
- Λ. Libea Munanti
 - Latone
 - Leanida Eurymedontis.
 - Lysithea Eueni
 - Laodamia Bellerophontis. Hippod. in Gersdorf but see Cotelier.
- M. Megacлите Macarei
- N. Niobe Phoronei
- O. Olympias Neoptolemi

II. Pyrrha Promethei

Protogenia }
 Pandora } Deucalionis

[Thaicruciam Protei ex qua Nymphaeus. Our present texts of *R.* fail to explain this.]

Σ. Salamina Asopi

T. Taygete (and others) Atlantis

Φ. Phthia Phoronei

X. Chonia aramni (bracketed in Gersdorf and not in Cotelier)

Chalcea nymph

Charidia nymph (? Chariclea)

Chloris Ampyci

Cotoria Lesbi : ? Chthonia

[Hippodamia Aniceti]

Chrysogenia Penei

There are other coincidences between the mythology of *H.* and *R.*, notably as to the tombs of gods (*H.* v 23, *R.* x 24, 25); and other lists which are peculiar to one or other, as *H.* v 25 of the favourites of gods, v 17 of persons turned into stars, and *R.* x 26 of metamorphoses of several kinds. This must mean that the common source of our *H.* and *R.* used a text-book of mythology and *H.* and *R.* severally chose from that source what suited them.

The existence of alphabetical lists seems to show that the text-book was a book of reference digested into headings and meant for use perhaps in schools. The mythographers such as Hyginus are fond of producing lists of this kind, but I do not know any that are alphabetical.

Trifling as it is, the fact may prove to be a clue in the maze.

When we ask which is the more original setting of the mythology, *H.*'s or *R.*'s, we find little to guide us, save that a connexion with Appion does seem probable: in *H.* the matter is attributed directly to him, in *R.* it is put into Clement's mouth, but occurs close to the appearance of Appion in the story.

M. R. JAMES.

Δόξα and Cognate Words

(continued from p. 150)

II

i (a) δοξάζω (δεδόξακαν = δεδοξάκασι Hipp. ref. 6. 30), to think, form an opinion (cl.) with cogn. acc. Just. *apol.* i. 4 οἱ τὰ ἐναντία δοξάσαντες καὶ δογματίσαντες τῶν παλαιῶν. Clem. *str.* 2. 11. 51. 5 ἄλλοτε ἄλλοῖα δοξάζων. Hipp. ref. 9. 30 *fin.* οὕτως τὰ περὶ τὴν ἀνάστασιν δοξαζόμενα