

ANTI-JUDAICA—THREE QUESTIONS

IN studying the Christian *Antijudaica* from the first century to the Renaissance I have found many difficult passages in which I have been obliged to consult friends and experts, and I am deeply indebted to them for the help they have given. But occasionally even they have failed me. Here are three examples. I have, it is true, suggestions of my own upon each, but these do not convince other people. And, on the other hand, their suggestions have not convinced me. It seems best, therefore, to let the passages speak for themselves. I shall be very grateful if scholars, who, for example, have access to MSS, can throw light upon any or all of them.

1. 'Anastasius' (probably cent. xi). Migne *P. G.* lxxxix col. 1248 B. Did not John the Baptist witness to Him? . . . Λοιπὸν Νικόδημος ὁ ἄρχων ὑμῶν, καὶ Ναθαναήλ, καὶ Ἰωσήφ ὁ ἀπ' Ἀριμαθίας, καὶ Βιζῆς καὶ ὁ Ἀλέξανδρος, οἱ καὶ συνέφαγον αὐτῷ ἐν τῷ γάμῳ Σίμωνος τοῦ Γαλιλαίου, ἐν ᾧ καὶ τὸ ὕδωρ εἰς οἶνον μετέβαλεν.

What is the meaning of Bizes (*Bizas*, Canisius, iii 141)?

Who is intended? Is there any other example of one of Our Lord's early followers being called by this name?

2. *De Altercatione Ecclesiae et Synagogae—Dialogus* (between A.D. 437 and 476). Printed in Augustine's works, Migne *P. L.* 42 [Aug. viii] col. 1134 (bottom).

'Quia officina et mulieres tuas depilato capite ac decalvato in asinis saepe vidi damnatas.' The immediate context is unpleasant, referring to the sanctity or otherwise of circumcision. What does 'officina' represent? Is it a corruption of a Greek word? Other Greek terms are found in this extraordinarily interesting document, which deserves a modern critical edition.

3. Amulo, *C. Judaeos* (A. D. 846) ch. xxxix. Migne *P. L.* 116, col. 168. 'Nuncupant eum [Our Lord] sua lingua *Ussum Hamizri*. Quod dicitur Latine, Dissipator Aegyptius . . . affirmantes eum gentis suae Dissipatorem Aegyptiacum.'

What is the exact form of the Hebrew or Aramaic word that underlies *Ussum*? Jerome on Isa. viii 11 (Vallarsi iv 123) interprets *Sammai* as *dissipator*, which is there presumably from the root *Shāmēm*.

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