Religion

For centuries, scripture and theology were the focus of prodigious amounts of scholarship and publishing, dominated in the English-speaking world by the work of Protestant Christians. Enlightenment philosophy and science, anthropology, ethnology and the colonial experience all brought new perspectives, lively debates and heated controversies to the study of religion and its role in the world, many of which continue to this day. This series explores the editing and interpretation of religious texts, the history of religious ideas and institutions, and not least the encounter between religion and science.

Fragments of Philo Judaeus

The scholar and philosopher Philo Judaeus, born around 25 BCE in Alexandria, blended his knowledge of Jewish law and scripture with his command of Greek philosophy in his influential works, ensuring that he became a subject of intellectual enquiry in his own right. However, James Rendel Harris (1852–1941), a biblical scholar, palaeographer and Fellow of Clare College, Cambridge, thought Philo too ‘slenderly prized’ in Britain. Harris intended this collection, published in 1886, to bring together surviving fragments of Philo’s work. In a detailed introduction, he explains the complicated tasks involved in identifying and classifying these ancient texts, and also points out that this volume is intended to provide a basis for future research on Philo. The fragments are presented in their original Greek, most of them accompanied by a Latin translation. Harris provides notes throughout, and the book continues to offer a valuable resource for biblical and philosophical scholarship.
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Fragments of Philo Judaeus

Edited by J. Rendel Harris
FRAGMENTS

OF

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FRAGMENTS
OF
PHILO JUDAÆUS

NEWLY EDITED BY

J. RENDELL HARRIS, M.A.
FELLOW OF CLARE COLLEGE, CAMBRIDGE,
PROFESSOR OF BIBLICAL LANGUAGES IN HAVERTH COLLEGE, PENNSYLVANIA.

WITH TWO FACSIMILES.

EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS.

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PREFACE.

THIS little book may perhaps be described most succinctly as scaffolding for the next edition of Philo. It has often been a regret to me that, especially in England, this great writer has been so slenderly prized, and I well remember the indignation with which I first read the sentences in Liddon’s Bampton Lectures in which he is described as “only a thoughtful, not insincere, but half-heathenized believer in the Revelation of Sinai, groping in a twilight which he has made darker by his Hellenic tastes.” Nor was the feeling diminished when one found that in depreciating so great a writer the theologian too often had as companions the philosopher and the historian, and that no one has in recent times arisen to illustrate towards the indifferent or superficial student the Philocean maxim that the wise man is the ransom of the foolish. Perhaps we may yet find that we have carried bricks for some such master-builder.

With regard to the book itself, it will be noticed that it is published at the expense of the Syndics of the University Press and with the excellence of mechanical workmanship which characterises that famous establishment. But for the assistance thus
PREFACE.

rendered it is doubtful whether the book would ever have seen the light.

Its dimensions have been carefully limited by avoiding the useless insertion of various readings in the texts employed which promised faithfully to lead nowhere, and by the removal of some matters which would have been interesting if they could have been compressed within a reasonable space. For example, my first intention was to combine the fragments of Josephus with my Philo Collection, and I had also done some work upon the problem (not wholly an unimportant one) of the genealogical relations of the various MSS. and Collections of Parallels. Upon second thoughts all of this has been removed.

Finally, whatever of excellence or accuracy is to be found in the following pages is largely due to the co-operative criticism of friends whose sympathy and encouragement I highly prize, though I have been ashamed to carve their scholarly names upon so slight a sapling.

J. R. H.

CLARE COLLEGE,
June, 1886.
INTRODUCTION.

ON COD. REG. 923 OF THE NATIONAL LIBRARY AT PARIS.

The manuscript described in the following pages drew my attention in the summer of 1884 when I was occupied in the examination of some of the treasures of the National Library at Paris. It was exposed to view in one of the upright cases (armoire xvii) of the Galerie Mazarine, adjacent, if I remember rightly, to the celebrated Codex Ephraemi Syri, the Codex Claromontanus of St. Paul and the Coislin Octateuch. The ticket attached to it intimated that it was a volume of “Sentences des Saints Pères.” As the book was in uncial Greek characters of the ninth century, and adorned with interesting marginal pictures, and was apparently unpublished, I determined to examine it carefully. The first somewhat impression upon my mind was that this was the Codex Rupefulcaldinum of the Parallela Sacra of St. John Damascene, a manuscript of which Tischendorf had given a notice in the preface to the eighth edition of his New Testament, citing it under the form Dam. 923. 952. If this were the case the manuscript would have been interesting not only on account of its rich collection of biblical and patristic excerpts, but as being of such antiquity that, as Scrivener remarks in his Introduction to the Criticism of the New Testament (p. 420), it could be referred to the same century as the father whose work it contains. An examination however of the text of St. John Damascene’s Parallels, as edited by Lequien, showed that this supposition could not be verified. Lequien’s text (which has been reproduced in Migne Patrologia Graec. xcv. xcvii) is based upon a MS. in the Vatican Library, to which he has appended a few readings and foot-notes from the Codex Rupefulcaldinus. Finding the diversity between these two texts to be remarkable, he reprinted a portion of the additional Patristic matter of the latter MS. under the title Parallela Rupefulcaldina. What was interesting and even more like

1 It will be shown later on that it must, however, be the MS. of which Tischendorf speaks, though he has confounded it with the Cod. Rup. which is a totally different book. Scrivener’s note must also be corrected, as far as relates to that Codex.
INTRODUCTION.

The MS. which formed the basis of Lequien’s text was the obvious diversity of the latter from either of Lequien’s copies. It approached however more nearly to the Vatican copy than to the other.

I determined therefore to read the MS. through with the printed text, and especially to note any additional matter that might be found in it. Some of the results of this collation, especially as regards the text of Philo, are contained in the following pages. An exact edition of S. John Damascus’s Parallels is however not a matter of such request as to make it worth while to print variants collected from nearly 800 pages of uncial Greek; still it seems to me that although the general interest in Patriotic texts is but slight in the present century, the extracts which the volume contains of sub-apostolic writings and a few of the biblical variants might be acceptable to those who are engaged in editing the Septuagint, the New Testament, and the Ante-Nicene Fathers.

It is proper to state that Lequien seems to have been perfectly aware of the existence of other copies, as since he notes in the preface “In Bibliotheca etiam Medicea perinde existat Parallelorum codex ordine alphabeticis digests, Vaticano non in totum absimilis; sed in quo Patrum sententiae media parte truncate, non integre nec ad longum referuntur. Adduntur insuper hinc inde e scriptoribus profanis symbole, contra quam sibi Ioannes Damascenus proposuerat.” This MS. is fully described and the most important conclusions deduced from it with regard to early gnomonics in Curt Wachsmuth’s Griechische Florilegien.

Lequien also notes that readings from a MS. of Parallels preserved at Venice were communicated to him by Banduri, and that this MS. was older than his own Vatican copy. This MS. must be the one described by Montfaucon in his Italian Diary (p. 36 Eng. Trans.). “We spent the afternoon in viewing the Grecian Archbishop of Philadelphia’s MSS. I took notice among his MSS. . . . a vellum book of an excellent character and the eleventh century, St John Damascus’s Parallels and other pieces of his.” I suppose this copy now to be in the Nanian Library. And there must be many copies of this collection of quotations in the different European libraries, which would repay an examination*.

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1 Migne 95, col. 1037.
2 E.g. in M. Omen’s Catalogus des Manu-
sericis Grecs de Bruxelles, p. 15: sur 112 millim. . . . (Jacques de St Honoré, de
Paris).
3 “82 (11856) S. Ioannis Damasceni Senten-
tie . . . . xxvi* pbelie Bombycin, 171 feuilliet, 165
Several other copies will be found described
in the following pages.
ON COD. REG. 933. ix

In the same connexion it should be added that in Cod. Coislin. 20 there are at the beginning two leaves written in sloping uncials of the ninth century which evidently belonged at one time to a Volume of Parallels. My attention was drawn to these by Dr Hort. They seem to have been first noticed by Dr Burgen, who however described them wrongly as fragments of the Septuagint. (His note is ‘Bound up with it (Coislin. 20) are some leaves of the LXX. of about the viith century.’ Last Twelve Verses p. 229 n.)

The question arises here as to what has become of the Codex Rufescaldinus to which Tischendorf and Lequien refer. Its name indicates that it once belonged to Cardinal Rochefoeauld; and Lequien affirms that the copy was presented by him to the library of the Jesuit fathers in Paris. It must then have disappeared at the dispersion of that library, which brought many MSS. into English collections; after some labour and enquiry, in which I had the invaluable assistance of the ever-courteous M. Omont of the National Library, I received information that the book had passed into Sir Thomas Phillips’s library at Middle-Hill and was now to be found in the possession of his son-in-law, Mr Fenwick of Cheltenham. The number of this MS. in the Phillips Collection is 1450 = Meermann 94; a charge of one pound per diem is made to all persons who collate in this library, and this renders prolonged or careful study impossible for the majority of scholars; one can hardly say that it makes the books accessible to any.

This identification being made, we must remove the confusion which arises from a statement made by Pitra to the effect that the MS. was to be found at Oxford. For this MS. is the Codex Claromontanus from which Halloix edited a long passage from Justin De Resurrectione in his life of Justin, and a collection of fragments of Ireneus in his life of that father. Lequien expressly states, p. 730, that Halloix edited these fragments ‘quae cum ejusdem S. Martyris operibus edita non sunt, sed scorsim a Petro Halloixio, cum haec accipisset ex eodem Codice Rufescaldino’: while Grabe, on the other hand, Spicilegii ii. 167, refers the passages to Cod. Claromontanus. It is, therefore, unfortunate that Pitra should speak in Anal. Sac. ii. xxxi as if the Codex were at Oxford *Visus est (ec. Cod. Coislin. 276)

1 There seems to be a general opinion that it is lost; for example, in a recent number of the Theologica Literaturzeitung (Oct. 31, 1885, col. 534), Neumann remarks (reviewing Zahn’s supplementum clementinum) “Den wich-
tigen cod. Rufep. der Sacr. Parallel. auf dessen Bedeutung de Lagarde mehrfach hingewiesen, hat leider auch Zahn nicht wieder aufgriffen können.”
INTRODUCTION.

eadem continere quam Damasceni Parallelæ ex codicis Claromontano, nunc Oxoniensi, perulgata."

The following is the description given of Cod. Rupéf. in the Catal. Cod. MSS. Coll. Claromontani:

"No. 150. Codex membranaceous in fol. majori constans foliis 360, xi circiter seculo exaratus quo continentur S. Ioannis Damasceni Eclogæ seu Parallelorum exeritiones cum earum indice quæ non occurrunt in editione Michaelis le Quien (circ. medium hujus codicis octo insunt folia chartacea in quibus manu recenti supplentur quæ in eo desiderabantur)."

The identity of the Claromontane and Rupescalced Parallelæ is suspected by Lightfoot in his recent edition of the Ignatian Letters, vol. i. p. 210 "Claromontanus, a MS. which seems closely to resemble the Rupescalculinus."

So much having been premised with regard to the different copies, a few remarks must be made with regard to the general subject of Parallelæ.

We may I think dismiss the idea from our minds that these collections are due solely to S. John Damascene.

If no other evidence were forthcoming, the extreme unlikeliness of our finding so many early copies (some of which themselves shew traces of being taken from earlier manuscripts) of the work of an eighth century father, would be noted at once. But there is other testimony: Lequien draws attention to the Scholia in the text of the Codex Rup., which fix the date of digestion of the book in the reign of the Emperor Heraclius'. There is one for instance (ed. Leq. p. 749) which comments on a passage in Ezekiel in the following manner:

"Σχόλιον τοῦτο καὶ ἡμῖν ἐκ τῶν ἑκατέρων συμβιβασμένων ἁμαρτημάτων. Καλεί πάντας γὰρ καὶ οἴκημα παντὸς γίνεται χριστιανῶν ὁ σωτήριος σταυρός καὶ ἡ ζωή πρὸς ἀνάστασιν ὑπέρ ἡμῶν ἀνατείνων τὰς ἀθάνατας ἡμᾶς τὴν θέσαν ἀνθρώπων, εἰς ἱερὰς μοιραμένας παρεδόθηναι καὶ ἐμάθησιν."

The writer is evidently alluding to the carrying off of the Cross of Helena into Persia by Chosroes, and he writes before the time when the sacred symbol had been recovered by the successful wars of Heraclius (that is, more than a century before the time of John of Damascus); reference is

1 Hübner, it seems to assume that the MS. was actually written at this time: "Cod. Rupescalculinus vel Claromontanus imperante Heraclio I. (610—641) conscriptus." En. ecc. Hedrae, etc. p. 63.
also made to the blue and green factions which were then disturbing the peace and undermining the stability of the empire (Βεροιοπράσαντος). It is clear, then, that the origin of the Sacra Parallela is to be sought at least as far back as the third decade of the seventh century: and if this be so, the most we can infer from the preface attributed to John Damascus in Cod. Vat. and Rup. is that as far as regards the Scriptural or Patristic matter he rearranged or augmented an earlier collection, and any profane quotations may have been absorbed from existing gnomologies. If we may hazard a conjecture we should say that the original matter was arranged alphabetically under different titles, so as to include all proper subjects in an order proceeding from the creation of man to the day of death; the title of the first series of extracts being

Α. την τήν τυλίγματος πλάσμας καὶ κατασκοφή.

and the last being

Ω. την ἀρακ καὶ ζημίας θανάτου κτέ.

and this must have been altered by John Damascus, something on the principle of Dogberry,

“Write God first: for God forbid but that God should go before such villains”; so that the book begins with the doctrine of the Trinity.

Α. την ἀλήθειας ἐπάνω τῆς φύσεως καὶ ἡμιονομίας Τριάδος.

The question then arises as to whether any traces of John Damascus are found in our book.

The margins of the book are filled with medallion portraits of persons of ecclesiastical manner and habit; these are meant to represent the different writers from whom quotations are made; and M. Bordier in his description of the Ornaments of Greek MSS. in the National Library alludes to the portrait of John Damascus as found in the volume. I have not however been able to verify his statement.

M. Bordier’s observation runs as follows:

“Pour Moïse, ayant besoin d’un saint personnage investi du carnetère sacerdotal, il peint un homme à barbe noire, portant sur la poitrine une étole blanche ornée de deux croix rouges: pour un homme qui fut une partie de sa vie illustré dans le monde, Jean Damascone, il est en laïque, vêtu d’une toge et la tête ceinte d’un bandeau de perles, &c.”

But whether M. Bordier is right or wrong in this identification, it should
be noticed that there is a single passage in which he is quoted. On f. 146
we find

Ἰῳ Μοναχῷ ἐκ τοῦ ν’ κεφ. Ἄδηναν εἰρεθήναι δύο των μη [δ]εμένων ἀλλήλως κατὰ τι.

Now this John Munzur is the celebrated John of Damascus. Cf. Suidas: Ἰωάννης ὁ Δαμασκηνός ὁ ἐπιελθήσας Μανσόφρ and a number of other references collected by Leo Allatius in the Prolegomena prefixed to Lequien’s edition of John of Damascus. The name itself is said by some to be the name of his father and by others to be an insulting cognomen attached to him by the Emperor. For a discussion of this point see the Prolegomena referred to. Especial attention should be paid to a quotation from Cedrenus in which he calls him Ἰωάννης μοναχὸς καὶ πρεσβύτερος ὁ χρυσοφόρος ὁ τοῦ Μανσόφρ, for this quotation seems to show that he is also spoken of as Monk and Presbyter. For this reason one would incline to believe that a connexion exists between John of Damascus and any florilegium bearing the name of John Monachus, John Presbyter or a compound of the two. (The cases in which such a title is added by a later hand are of course more doubtful.)

The same conclusion as to the existence of Collections of Sacred Parallels earlier than John of Damascus is drawn in a somewhat different manner in a note at the beginning of the book by some former possessor or librarian. “Codex membr. litteris uncialibus nono ad minimum sec. scriptus quo continentur Parallele e variis Scripturae veterumque Ecclesiae doctorum locis collectia nempse Ignatii, Clementis Romanum et Alexandrinii, Dynisii Alexandrinii, Philonis, Josephi, Eusebii, Athanasii, Basilii, Gregori, Chrysostomi, Nili, Evagrii et Maximi qui cum sec. vi vixerit sec. octavi revocandus videtur horumque Parallelorum scripotor, antiquior quippe Joanne Damasceno cui uberiora Parallela vulgandi noster hic auctor materiam praebuit.”

A superior limit of time may of course be found in the latest author quoted: but it is doubtful whether Maximus does belong to the period assigned above, and I believe that he is rather regarded by some as a contemporany of John Damascus.

The following is a more extended list of the authors quoted:

- Athanasius
- Athenodorus (Frater Gregorii) – Chrysostom.

1 Cf. Langen, Johannes von Damaskus, p. 20.
ON COD. REG. 923.

Clemens Rom. (= Clem. Hom.). Isidore Pelus.
Clemens Alex. John Climacus.
Cyril. Josephus.
Democritus (Philos). Justin.
Diodochus. Marcus Diodochus.
Didymus. Maximos.
Dionysius Areop. Methodius.
Dionysius Alex. Moses (Abbas).
Doctrina Petri. Μουσικος (Ἰωάννης).
Epiphanius. Nilus.
Ephraim. Philo Jud.
Eusebius. Pythagoras.
Eustathius. Sancti Senex.
Evagrius. Serapion.
Greg. Thaum. Sextus Rom. (generally given
Greg. Naz. as Sextus).
Hippolytus. Theotimus Scythos.
Hesychius. Theophilus Ant.
Ignatius. Theophilus Episc.
Irenaeus.

We shall probably be safe in regarding John of Damascus as the latest of the writers referred to: only one passage has been inserted from his writings and that of a very trivial character. There is no necessity, however, on account of this quotation, to regard the MS. as a collection of Damascene Parallels.

We shall see presently that an important collection of Parallels in the Vatican Library bears the names of Leontius and John: and it is interesting to note that in Cod. Coislin. 294, which is a collection of Parallels, both the writers Leontius Damascenus and Joannes Mansur are quoted. It is probable, therefore, that Damascus is the real home of the Collection of Parallels from which successive editions and arrangements by different hands have been derived.

After I had finished my examination of the Paris MS., I discovered that M. l'Abbé Martin had just published an account of it in his Description...
INTRODUCTION.

script, and to the book itself he attached the name Codex Martinianus and the critical letter Ω, thus placing it among the Uncia texts of the New Testament. I see no objection to this as the book undoubtedly contains large portions of Scripture copied directly from early Uncials; but on the other hand it should be noted that Dr Horst in his Introduction to N.T. thinks it best to class collections of parallels with Patristic authorities. If we adopt the suggestion of my friend l’Abbé Martin, we may have to add at the same time several other MSS. of Parallels to the table of Uncia texts of the N.T., a process which would require a good many alterations or expansions to be made in the notation of Tischendorf’s critical apparatus.

Two fragments of Justin were extracted from Cod. Reg. by the Benedictine editor of Justin, (Fragg. X, Xy of Otto). The note on these passages (p. 396) added by the editor contains the important information that the MS. was brought (?) in the eighteenth century from Constantinople. “Reperitum etiam (fragmentum) in antiquissimo Codice Regio 923, paucis abhine annis Constantinopoli allato, quo continentur Parallela, ex quibus non paucas S. Ioannes Damascenus transitulit in sua.”

Nor should we omit to notice that an important fragment wrongly ascribed to Clem. Rom., but in reality from the Clem. Hom., is pointed out by Nolte as existing in Cod. Reg. 4

Now let us proceed in order to the description of our MS., and the results derived from it in the New Testament and in Patristic literature. The MS. is a folio, with its text arranged, as will be seen from the attached facsimiles, in double columns, in lines about 36 to the column, and each line containing 13—15 letters. The size of the pages 14 inches by 9$. The character is a sloping uncial of a period at least as early as the ninth century, although in some cases the script has been coarsely retouched, as in some lines of the first photograph, and deficient pages added by the hand of a later and more ignorant scribe.

1 But what did the Abbé mean by citing the following as curiosa variantes yapóv ev òl élōtē (Acts vii. 1), καρακελευτέρω τά ἐξῆς (Acts xvii. 23)? We can quite understand that “De ces variantes il y en a un peu qui aient pour elles l’appui des anciens manuscrits.”

2 I have quoted the MS. uniformly as Cod. Reg.: I should have preferred to write it Cod. Parisiensis; but it has to be quoted in a manner similar to the copies of Legien (Par. Vat. and Par. Rep.): now we cannot very well write Par. Par.


4 More closely according to M. Baurier, 0,355 cm. x 0,265 cm.
ON COD. REG. 923.

In many places there are instances of missing leaves either in Cod. Reg. or its ancestry. For instance the title given in Lequien 507 as ε 15 breaks off in Reg. at the close of the quotation from Eccl. xxvii. 29 at the bottom of f. 156 b. The MS resumes again in ε 21 (Leq. 520) in a quotation from Clement ἄνθροπος. Reference to the order of titles in Reg. shews that the following subjects have been omitted:

6. περὶ ἐνδέχεσθαι ἐπιβασκῆν τὸ πλουσίον δὴ αὐτὸς ἡμετέρῳ (the last extract only being lost);

7. περὶ ἑπετέρας καὶ δὴ ἡ περὶ τὰ βασιλεῖα ἐνδεχείτω ἕσχαλοι συγκρόνους ἦς ἦν τὴν ζωήν καὶ ἀποτέλοντο τῶν αἰωνίων ἔργαν

8. περὶ ξυνάνως καὶ μαντείως

9. περὶ ἡκονομῶς καὶ ἡκονομῶν ἄραρημάτως

as far as the point indicated above in the quotation from Clement.

The quaternions being numbered in the right-hand bottom corner of the first leaf, we have f. 151 marked with 6, and f. 158 with ν, we should be inclined to infer that a single leaf was missing in this quaternion; it is not, however, safe to draw a conclusion hastily in a MS, where the matter is so much displaced as in Reg., nor without measuring the compass of the omitted matter in Cod. Sup.

It will be observed in the photographs that the writing is placed over the lines ruled by the scribe, a custom which accords with the date deduced from other considerations.

Accents and breathings are inserted with much irregularity, apparently by the first hand; the accent in a diphthong is usually placed on the first letter. The scribe amongst other eccentricities often places a circumflex on the antepenultimate. When a preposition immediately precedes a noun, a single accent is sometimes placed upon the two words.

Italics occur frequently of every kind. No MS. that I know affords a better opportunity for their study: I have generally contented myself with tactual correcting them, as well as the accents.

The abbreviations are those common to Biblical uncial MSS. of the period. Sometimes as many as three letters are built into a common symbol, e.g. the syllable ην on f. 339 is made of two w's with a cross-bar between. A few tachygraphic signs such as that for τοῦ, may be found. An apostrophus is sometimes found at the end of a proper name, as in
INTRODUCTION.

te the Codex Sinaicicus and other early documents. Thus on fol. 2 we have ἀλαμμ, and in our photograph (248 a. 2. 1) ἀλαμμ.

The letters are remarkable for the fineness of the cross strokes, which makes many passages difficult to read rapidly: and a similar statement might perhaps have been made with regard to the exemplar from which the MS. was copied, seeing that there are frequent errors on the part of the copyist exactly similar to those into which his readers are likely to fall. The letters are well formed, the oval letters, ε ο ο ο, being much contracted horizontally, and as usual in MSS. of this class, θ λ with pronounced hooks. I has its form made by two strokes of the pen, but on the first facsimile we notice that an omitted I has been restored in the common form made by a single stroke.

The punctuation marks are chiefly the high and low point, accompanied by a final colon at the end of passages. ι and γ have the double diacritical point. And I think that a case of interrogation mark may be found in the MS. (on fol. 15 b for instance). No cases as far as I know occur of iota subscript or ascript.

The arrangement of the matter according to the index and where the disarranged portions of the book are readjusted, is first alphabetical, the various subjects being arranged under heads according to the leading word in a sentence: thus the first title is Περὶ ἀνθρώπων πλάσεως, and begins the letter α. Each title is then illustrated first by extracts from the Old Testament, next from the New Testament, then from the leading Church fathers, and finally from Philo and Josephus. Occasionally sentences and gnomic sayings are introduced from the philosophers.

Thus on the photograph of fol. 248 a, the extract on the left (line 10) begins with a statement written on a gold ground that the passage which follows is from a discourse τοῦ ὑγίου Βασιλείου κατὰ πλεονεκτοῦντων (sic). This is followed by a new title on gold, ἐν τῷ παραχωρημένῳ καὶ εὐδείκτῳ ὅτι εἰρήκη καὶ νόμῳ τῷ τούτῳ.

And the first extract under the new title is indicated by the word Γενέσεως, and so on throughout the book, with few variations.

The illuminations are the most striking feature of the whole book. The facsimile of fol. 248 a shows us first an ordinary ecclesiastical portrait hundreds of which occur, and which serve to represent the fathers quoted. This one, accordingly, must be Basil.

The picture on the margin of the right-hand column represents the
battle between the herdsmen of Lot and Abraham, with plenty of sheep in the foreground. This is followed by a picture representing the conference between Abraham and Lot, and another shewing Abraham in the act of intercession for Sodom.

The book must have been written first and illuminated after, for in our other facsimile over against a passage from S. John’s Gospel concerning the true Vine, the artist has by oversight introduced an illustration of a totally different passage, namely the one in which the gardener appeals to his master to spare the unfruitful fig-tree yet another year. Unless indeed it should be that the tree represented is really a vine, in which case the scribe has fused the passages together in his mind. The attitude of the petitioning gardener is very pathetic!

The whole series of illustrations is interesting, and some require no small skill in the interpretation.

At the beginning of the book is a leaf of cursive writing of a considerably later date: it is written in two columns of 30 lines each, and bears something of the appearance of having been copied from an early bi-columnar uncial text1. The two columns of the verso are subjoined:

1 Dr Eort identifies this passage as coming from Greg. Naz. Orat. xli. § 2 in Pentecosten.
INTRODUCTION.

We have already alluded to the readings which Tischendorf extracted from the Parallēla Sacra. He seems to have seen the importance of these quotations in the seventh edition of the New Testament (1859).

In the prolegomena to this text (p. xxiii) he remarks as follows:

"Item Johannis Damasceni periuстрavi plura, maxime commentarios in Pauli epistulas et quae in parallelis sacris ad eadem spectant." And on p. cclxxv, in referring to patristic authorities of the eighth century, he observes:


These quotations in the seventh edition are usually cited without a reference, as they could easily be found in a continuous exposition, but the passages from the parallels have references given.

Thus on Heb. xi. 13 we have as follows:

λαβάντες c. DEKL al longe pl Thdt Dam (et par 371) al.

where the authority of John Damascene is twice appealed to, first in the ordinary text and commentary of the Hebrews, the latter of which is sometimes distinguished as Dam333 as in Heb. i. 3, and secondly in a passage found on the 371st page of Lequien’s edition of the Parallels. These references to the Parallels are not however very complete. The seventh edition refers only to three passages for the text of the Hebrews, viz. to p. 371 of Lequien, where Heb. xi. 13—16, 32, 33 are quoted,

To p. 679 Heb. xii. 5—11,

And to p. 358 Heb. xiii. 17.

From these passages Tisch. extracts six variants, but it must not be supposed that these references imply anything like an exhaustive treatment.
ON COD. REG. 923.

In the eighth edition much more use is made of the collection, which is cited as Dam•••••••• and Dam•••••• as intimated above, and I do not think it need be pointed out that a very large further use may be made, by future New Testament collators, of Parallels to be found in the large European libraries.

An important question arises with regard to the MS. from which Mangey published fragments of Philo under the name of Johannes Monachus Ineditus. He obtained these extracts, I believe, from Thomas Carte, and writes concerning them as follows:

'Quo cod. sic inscriptur 'Ἰωάννου πρεσβυτέρου καὶ μοναχοῦ τοῦ Δαμασκηνοῦ εἰκοσάτειτον βιβλίων Α’ καὶ Β’. Titulorum vero discrepantia tum inversa ordinis ratio liquido sunt argumento excerptorem hunc alium esse a Damasceno illo Sacrorum Parallelorum auctore. Cui sententiae suffragatur Michael le Quien, Johannis Damasceni operum praecelus editor, qui docet codicem istum noni esse sacculi.'

What has become of this Codex? At first sight the description seems not unlike Coislin. 276, described by Montfaucon as of the tenth century, diverse from the edited Parallels, and its title being Joannis Monachi et Presbyteri Elogiae. But the order of titles given by Montfaucon does not seem to agree with Mangey’s description. It is possible that in editing fragments from John Monachus Mangey is really going over the ground again with the Codex Rupefocaldinus. For certainly the title printed by Lequien from this MS. agrees precisely with that given by Mangey. And does not this supposition also explain why which Lequien is quoted as an authority for the date of the Codex (though I cannot verify the passage referred to)? I believe that this supposition is the correct one, and will be verified by an examination of the MS. at Cheltenham.

We must also draw attention to the following important copies of Parallels, of which use has been made by collectors.

Mai in his Scriptorum Veterum Nova Collectio, Vol. I. et VII. has pointed out and used the Cod. Vat. 1553 (olim Cryptoferratensis) which bears the title Res Sacras Leontii et Joannis.

Pitra in Analecta Escra, II. xxi. and elsewhere has quoted largely from Cod. Coislin. 276, already referred to, and wonders that so little attention has been paid to it. "Codicum Parisiensium, quem miror a nemine, ni 2 But see further on this point on p. xx.
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fallor, collaturn, comminisci juvat. Cosilinianus est sub num. 276\(^1\), olim fortasse neglectus vel a Maurinis quis visus est eadem continere quam Damasceni Parallelis."

And many other copies yet uncollated might easily be pointed out.

From a similar collection, as I suppose, in the Library of the Patriarch of Alexandria at Cairo, Tischendorf extracted in 1853 a number of valuable passages, which he printed at the end of his Philoena.

FURTHER REMARKS ON THE CODEX RUPEFUCALDI.

The whole of the preceding and almost all of the succeeding matter was written out for the press before I was able to undertake the expedition necessary to the verification of the suppositions thus made with regard to Cod. Rup, and even now a complete study of the recovered codex remains to be made, four days being all the time that I have been able to bestow upon it. The results thus arrived at are as follows:

The Codex Rupefucaldi is a magnificently written volume of 285 leaves (in addition a few blank leaves at the beginning and end), the numbered leaves being 284, and one number repeated (= f. 218 bis). To my surprise, it is not an uncial MS. at all, but an early cursive with a few rubricated uncials at the beginning, middle and end; and dating, as near as I can judge, and in accordance with the tradition of the library, from the eleventh century.

The rubricated uncials at the beginning are as follows:

'Ιωάννου πρεσβυτέρου καὶ μοναχοῦ τοῦ δαμασκηνοῦ τῶν κληρικῶν βιβλίων α' καὶ β'.

And in the middle, f. 177 b, at the close of στοιχείων ε, where perhaps from weariness the scribe was constrained to obliterate his personality more definitely upon his work, are the abbreviated words,

χριστό τό Θεός, τινος με

At the end stands the subscription,

τέλος τῶν κληρικῶν τοῦ ὁσίου προ ἡμῶν μοναχοῦ καὶ πρεσβυτέρου 'Ιωάννου τοῦ Δαμασκηνοῦ ἔξεκα σοι, χριστέ, ὁ θεός ἡμῶν πάντων ἑκκεν.

\(^1\) Wrongly given by Pitra as 279.
ON THE CODEX RUPEFUCALDI.

The preface and titles to the Parallels are written in a bicolumnar form with about 40 lines to the column: the rest of the MS. is written in the ordinary manner, the initials and titles and authors’ names being rubricated subsequently to the writing of the rest of the matter, but with such care that I have thus far only detected a single dropped initial, and the whole book is a marvel of exact calligraphy.

On f. 1 stands the superscription:


Between ff. 161 and 162 are eight leaves on paper in a modern hand, in which an attempt has been made to restore a missing quaternion or quaternions from the printed Vatican Parallels (beginning Par. Vat. 432 δὲ ἐν διαμέσῳ καὶ ἐν διαμέσῳ καὶ ἐν διαμέσῳ καὶ ἐν διαμέσῳ) and ending with Par. Vat. 462 δὲ σπυράλης. Ἁρπαγὼ.

The identity of the MS. with the missing book is evident not only from the headings and subscription but from a comparison with the Par. Rup. of Lequien, the John Monachus of Mangey, and the extracts from it in Halloix and other patristic writers. So valuable and complete (with the exception noted) is this MS. that if it had crossed my path earlier I should have made it the basis of almost all the subsequent work, and printed from it the greater part of the Philoena collected by Mai, Pitra, and Tischendorf, as well as those quotations which are current in the Melissa of Antony.

As it is, I have contented myself with noting the references and a few readings, and reserve a fuller account of the Patristic excerpts for a future tract on Anto-Nicene Patristic Fragments. But now, what are we to say about Tischendorf’s description of this MS. The prolegomena to the VIIIth edition of the New Testament, or rather the fragmentary notice which stands in the place of prolegomena, says (p. xvi):

Dam. 304. ad loc. i.e. Joh. Damasceni parallelia sacra ex Cod. Rupefuc. Sacculi fere 8.

It is needless to say that by no reasoning can we identify this book with Cod. Rup. Tischendorf is evidently quoting from an uncial MS. Can it be that after all he is referring to Cod. Reg., and has made the hasty identification to which our own first thoughts were led under his influence? Let us see some of the readings which he quotes from the book.

In general, as intimated previously, the references are given as follows:

Matt. xxii. 8 ἐστιν Dam. [88] om.; Mark xii. 44 περὶ συνενότου αὐτοῦ (et Or. Dam. 184. 818); UTΔ et μυ Dam. 184. 818 περὶ συνενότου αὐτοῦ. In the last
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passage the references clearly refer to the printed parallels and to the edited text of Lequien. If we turn, however, to the critical apparatus of the Epistle to the Hebrews, we are astonished to find a new notation: e.g. Heb. xii. 1 Dam²⁸⁸⁰ προχωμεν. Heb. xii. 3 ὑμων Dam²⁸⁸⁰ om. xii. 4 Dam²⁸⁸⁰ αὐτω καταστατητε, &c., all of which readings may be found in Reg. f. 341 b. While on xii. 7 we have εις πάντες supported by Dam. ad h. l. et μια (εις μια). The first of these references is, of course, to the commentary on the Pauline Epistles; the second to the printed text of parallels; while the third is from f. 260 of Cod. Reg. We have no doubt then that Tischendorf is really referring in these readings to our Paris MS, seeing that there is no other to which we can attach the mark of place (Parisianis) nor of date (viii. saec. fore) so as to agree both with his descriptions and citations.

FURTHER REMARKS ON COD. COISLIN. 20.

We have alluded to the uncial fragments of a MS. of parallels which are found at the beginning of Cod. Coislin. 20. A few more notes are added with regard to them in order to shew the close connection that subsists between them and the Cod. Reg. The MS. from which they are taken is bicolunnar, and contained (as a little restoration of the damaged parts will shew) 36 lines to the column and about 16 letters to the line. The first leaf contains as follows: after four lines of a sentence whose beginning is wanting, μηδὲ γογγύζῃ ὅσ’ ἀληθῶν βραβεύων ἵνα μηδὲ ἀληθῶν τὸν ἄλλον ζημίαν ὑπομείνῃ, the text follows as in Lequien 621, in the middle of a passage attributed to Chrysostom, ὅσον γὰρ νηστεία κτέ…τινε. It then continues with the fragment of the same homily (Lequien 622) beginning νηστεία καὶ δέσις…μόνον πρὸς μόνο. It then adds from Basil περὶ νηστείας the fragment on 622, as far as ἐνευλείας: and so concludes the titles under Ν at the foot of the first column of the verso. In all this is strictly following the order in Cod. Reg., with the single exception that it has avoided the transposition of the passage from Basil over the last of the extracts attributed to Chrysostom. Letter Ξ then begins, precisely as in Cod. Reg., as follows:

Στοιχεῖον Ξ.

τέ ξύνω καὶ φυλακίων καὶ ὑπὶ ἀπαρρησίας δέ ξύνω πάτοτε.
ON COD. COISLIN. 20.

The extracts then follow the order in Cod. Reg., viz.:

Gen. Αναβλήψας Ἀβραάμ κτέ. followed by a Сχολίαм which is given completely in Reg., but only indicated by an abbreviation in Coislin, the bottom of the leaf where it probably was written being cut away.

Exod. Προσήλυτον κτέ.
Levit. ἔδω τις προεδρή κτέ.

with which the first leaf ends.

The second leaf begins with οὐκ οἶδαν ὅρτι κτέ. from the Gospel of John c. xiii.

This is followed by Matt. xiv. 6, 7

and a sentence τοῦ ἀγίου βασιλείου ἐκ τῶν εἰς τὸν α΄ ψαλμὸν Μὴ ἐναπο- μείνῃ τοῖς κακῶς βουλευθένται.

These passages belong under the title, περὶ ὅρκου.

Then comes

περὶ ὅρφανῶν καὶ χορὸν

The passages are given in the order, Exodus xxii., Proverbs xxiii., Prov. i., Sirach iv., Sirach xxxv., i Tim. v. 5, i Tim. v. 11, i Cor., Jas. i., Philo, Tob., Ps. xciii., Zacharias. It will be seen that this order is confused; but the matter contained is almost exactly the same as that in Cod. Reg.

The next title is

περὶ οἰνοῦ καὶ χρῆσθεως αἴτοι

the extracts being from Psalm ci.ii. and Proverbs as in Reg., and so the leaf ends.

On the whole it will be found that there is a much closer agreement between Coislin and Reg. than between Coislin and Vat. or Coislin and Rup.: the latter codex for instance has three additional titles thrust in between περὶ ὅρκου and περὶ ὅρφανῶν. The Coislin fragment is, therefore, though not a part of the Cod. Reg., so like to it that there is either a relationship between them or they both are derived without much change from the primitive collection of parallels.