

# MANUSCRIPTS OF THE APOCALYPSE — RECENT INVESTIGATIONS.

BY H. C. HOSKIER.

## II.

**I**N our last we dealt with Apoc. 200. Now we have to deal with No. 201, a very different MS., with a commentary by an unknown author.

The scholia are attributed to Origen by Diobouniotis and Harnack, who published an edition in 1911.

This publication is not only faulty and inaccurate, but the pride of the scholar has caused Harnack to print his suppositious emendations in the text of the work and the real readings of the MS. are relegated to the footnotes, an inverted and pernicious manner of editing a document, so far unique, to which the present writer seriously objects.

Apart from itacisms and some spelling in the text of the Apoc. proper, which Harnack has changed, I would call attention to the following errors :—

- i. 1. *τω δουλω αυτου* is omitted before *ιωαννη* but is present in the MS.
- ii. 1. Read *των αγγελων* for *τω αγγελω*  
4 *init.*, and 14, 20. Read *αλλα* instead of *αλλ'*  
8. MS. has *ε̄σ̄μυρνη sic.*  
10. MS. has *λαβειν* not *βαλειν*  
21. Read *αυτην* for *αυτη*  
22. Read *βαλω* not *βαλω̄*  
25. Read *αχρι ου αν* not *αχρισ ου αν*
- iii. 1/2. MS. has *νεκροσ ε̄γη̄νου* not *νεκροσ εῑ . γ̄ινου*  
2. Read *η̄μελλον* not *ε̄μελλον*  
7. MS. has (of course) *δαδ* and not *Δαυιδ* as printed. (So also in v. 5.)  
9. Omit *εγω* before *ηγαπησα*  
12. Add *μου* after *θεου* *prim.*  
*Ibid.* Read *επαυτον sic.*, not *ε̄πῑ αῡτον*  
14. Read *εκκλησιαις* for *εκκλησιας*  
*Ibid.* Read *ο πιστος ο̄ αληθινος* not *ο̄ πιστο̄ς καῑ ᾱληθινος̄*

- iv. 3/4. Harnack prints in his text “ὁμοίως ὄρασις σμαραγδινῶν καὶ κυκλόθεν τοῦ θρόνου” but this clause appears only in the margin, and correctly thus: *ομοιως ως ορασεις σμαραγδηνω θρονου κυκλωθεν του θρονου*
7. Dele *το* before *προσωπον*
8. Read *ἔχοντα* for *ἔχον*
- Ibid.* Read *αγιος* *ter* not *semel*
- Ibid.* Supply *ο θεος* after *κυριος*
10. Read *εἴκοσι τέσσαρες* for *εἴκοσιν τέσσαρες*. (*εἴκοσι* also v. 8.)
- v. 1. Read *ἐμέσω* for *ἐν μέσω*
2. Read *καὶ ἰδὼν ἀγγέλον, ἀγγέλον ἰσχυρὸν* for *ἀγγέλον semel*.
8. For “*προσευχαίοντων [ωντων]*” read *προσευχαίοντων ἁγίων*
11. For *εἶδον* read *ἰδὼν*
13. For *αὐτοῖς πάντα, ἤκουσα* read *αὐτοῖς· παντασ ἤκουσα*
- Ibid.* For *τοῦ θρόνου* read *τῷ θρόνω·*
- vi. 4. Dele *καὶ* before *ἵνα*
7. Dele *φωνῆν*
9. For “*τὸν λόγον [τὴν λόγην]*” read *τῶν λόγων*
11. Add *καὶ* before *οὖτοι μελλοντες*
12. For *μέλας ἐγένετο* read *ἐγένετο μέλας·*
16. For *ἐπὶ τοῦ θρόνου* read *ἐπὶ τῷ θρόνω*
- vii. 1 and 9. For *εἶδον* read *ἰδὼν*
- Ibid.* Add *ὁ* before *ἄνεμος*
4. For *ταράντα τέσσαρες* read *σαράντα = τέσσαρες*
- 5/8. For *δώδεκα* read *ιβ rassim.*
6. For *μανασσή* read *μανασῆ*
7. For *Ἰσάχαρ* read *ισαχαρ*
8. For *ἐσφραγισμένοι* read *εσφ— sic, termination indeterminate*
9. Add *πολυς* after *οχλος*
- Ibid.* For *φοινικας* read *φυνικας*
- 10 and 15. For *ἐπὶ τοῦ θρόνου* read *ἐπὶ τῷ θρόνω*
17. For *ὀδηγήσει* read *ὀδηγή*
- Ibid.* For “*ἐξαλείψει [-ληψει]*” read *ἐξαλείψει*
- viii. 3. Instead of *ἦλθεν* codex has *ἐξήλθεν sic*
6. „ „ *ἑαυτοῦς* „ „ *αὐτους*
7. „ „ *κατεκαη [-καει]* „ „ *κατ'εκαει*
11. Codex lacks *μερος* which is printed in the text
- ix. 2. Instead of “*ἤνοιξεν [ἠνιξεν]*” codex has *ἠνιξεν*
4. „ „ “*ἐπὶ τῶν μετωπῶν [-όπων]*” codex has *ἐπὶ τῶ μετωπῶ*
6. „ „ *ἀπ' αὐτῶν ὁ θάνατος* codex has *ὁ θανατος ἀπ αὐτων*
8. „ „ *τρίχας γυναικῶν* codex has *τρίχας ὡς τρίχας γυναικῶν*

11. Instead of βασιλέα ἐπ' αὐτῶν codex has ἐπ αὐτων βασιλεα  
 17. For εἶδον read ἴδον  
*Ibid.* For ἐπὶ αὐτῶν read ἐπ αὐτων  
*Ibid.* For ὑακινθινους read υακινθυνους  
 20. For χρύσια read χρυσεα  
*Ibid.* Supply τα before αργυρεα  
 x. 1. For ἴδον *in it.* read ἰδων  
*Ibid.* For “ ἡ ἱρις [ἱρεις] ” read ἡ<sup>ῖ</sup>ρεισ sic  
 7. For τοὺς δούλους ἑαυτοῦ read τους εαυτου δουλους  
 8. For βιβλαριδιον read βρβλαριδιον sic  
 11. Supply ἐπι before εθνεσι  
 xi. 17. For εἴληφας read ηλιφας  
 18. Between τῶν νεκρῶν and κριθῆναι codex has ἰτα  
 xii. 3. For πυρρὸς μέγας read μέγασ πυρὸς  
 5. For ῥάβδω read ῥάυδω  
 10. Dele ἡ before βασιλεία  
 xiii. 1. For βλασφημίας read βλασφημείας  
 2. For ὡς στόμα codex has ὠστόμα  
 3. For ὡς read ὡσεὶ  
 4. Between τίς ὁμοιος and τῷ θηρίῳ supply σοι *vid.*  
 5. Dele ἐξουσία  
 6. For βλασφημίαν read βλασφημείαν  
*Ibid.* For “ σκηνὴν [-ενην] ” read σκινῆν  
 7. For πόλεμον ποιῆσαι read ποιῆσαι πόλεμον  
 10. For ἀποκτέννει read ἀποκτένει  
 11. For ἐλάλει read ἐλάλη  
 15. For πνεῦμα δοῦναι read δοῦναι πνεῦμα  
*Ibid.* For ποιήση read ποιήσει  
*Ibid.* For εἰαν read εἰαν  
*Ibid.* For προσκυνήσωσιν read προσκυνησουσιν

All this is in addition to the notes at foot which claim to reproduce the actual MS. readings where different from the text as printed.

We will now give some particulars of the readings of Apoc. 201, which, according to Harnack, is bound up with the previous MS. Both MSS. are of 1000 A.D. or earlier. This one is written partially by the Scribe of 200 and partially by another, but has a commentary. The inscription is ἀποκαλυψις του αγιου ιωαννου του θεολογου and we have no subscription, as the MS. is mutilated and the text ends at xiv. 5.

It has considerable affinity with the small group 14-92 and with the extraordinary MS. 130. Thus, at vi. 11, while substituting *αναπαυσασθαι* for *ινα αναπαυσωνται* with 130 (*αναπαυσασθε*), we have a new and very likely reading of *μικρον* (*tantum*) *without* *ετι χρονον*, thus: “*και εδωθη αυτοις στολη λευκη και ερρεθη αυτοις αναπαυσασθαι μικρον, εως πληρωσωσιν και οι συνδουλοι αυτων και οι αδελφοι αυτων και οι μελλοντες αποκτενεσθαι ως και αυτοι.*”

There is always something new to be learned in every MS. examined, as only by the *whole witness* of our documents can we hope to recover long lost original phrases.

Thus—for better or for worse—this MS. at last pretends to solve the great difficulty at xii. 7. The impossible *πολεμησαι μετα* disappears, and *μετα* (*minus* *επολεμησαν* or *πολεμησαι*) becomes intelligible, the whole hanging together thus: “*Και εγενετο πολεμος εν τω ουρανω· Ο Μιχαηλ και οι αγγελοι αυτου μετα του δρακοντος, και ο δρακων επολεμησε και οι αγγελοι αυτου, και ουκ ισχυσεν* (rather than *ισχυσαν*) . . .

Hitherto we have had to read *επολεμησαν κατα* (or *μετα*), or *πολεμησαι* (some “*του πολεμησαι*”) *μετα*.

Notice also the strange *εχει*, for *εστιν* *prim.* in xiii. 18: “*ωδε η σοφια εχει.*”

Amongst the new readings, besides the three above-mentioned, are to be noted these:—

- i. 6. + *ημων post θεω*
- ii. 10. *λαβειν pro βαλειν*
- iii. 1. *fin. - ει*
- 18. *φανει pro φανερωθη*
- v. 1. + *και εμμεσω post δεξιαν*
- 8. *προσευχαιων (sine acc.) pro αι προσευχαι*
- vi. 9. *δια των λογων pro δια του λογον*
- 17. - *στι*
- ix. 7. *ομοιωμα pro ομοια*
- Ibid.* + *ομοιωμα ante ως στεφανοι*
- Ibid.* + *χρυσοι post στεφανοι*
- 18. + *και post ανθρωπων*
- 20. *τα ἀργυρια sic sine acc.* (Cf. *χρυσαια*)
- xi. 6. + *και ante κλεισαι*

- xii. 14. + *iva ante* οπου τρεφεται  
 16. *ενεβαλεν pro* εβαλεν  
 17. *εν pro* επι (= *gigas*)  
 xiii. 4. + *σοι post* ομοιος (Cf. + *τουτω copt syr S Iren Prim*)  
 5. *πολεμησαι pro* εξουσια ποιησαι

Intimacy with 14-92 is shown below :—

- |          |   |                                      |
|----------|---|--------------------------------------|
| iv. 5.   | <i>και pro</i> αι εισι                                    | So 14-92 (130)                       |
| viii. 3. | <i>εξηλθεν pro</i> ηλθεν                                  | So 14-92 and 130                     |
| ix. 13.  | <i>μιαν φωνην</i>   | So 14-92                             |
|          | 17. <i>ιππικους pro</i> ιππους                            | So 14-92 and B.                      |
| xi. 5.   | <i>εκπορευεται</i>  | So 14-92                             |
|          | 13. <i>εν φοβω pro</i> εμφοβοι                            | So 14-92 and N 44-52-82 <i>syr S</i> |
| xiii. 2. | <i>λεοντων</i>  | So 14-92 and N <i>syr Σ Victorin</i> |
|          | 15. <i>αποκτανθησαι (pro)</i><br><i>iva αποκτανθωσι</i> } | So 14-92                             |

Among other peculiarities we may notice :—

- |          |  |  |
|----------|--|--|
| i. 7.    | <i>οφονται pro</i> οφεται  | with N 1, 12, 81, 114, <i>fam 119 syr copt</i> |
| ii. 17.  | - <i>απο</i>   | „ 19, 130                                      |
| iii. 12. | <i>οικων ποιησω αυτω</i><br><i>(pro αυτου) στυλον</i> }                  | „ N* 47, 61, 92 [ <i>non 14</i> ], 100*, 130   |
| iv. 3/4. | - <i>ομοιος ορασει σμαραγδιω και</i><br><i>κυκλοθεν του θρονου txt</i> } | with N* <i>solo</i>                            |
| iv. 8.   | <i>εχοντα pro</i> ειχον  | „ P 23, 38, 50, 56                             |
|          | 9. <i>δωσωσι</i>   | „ N 67, 81, 92                                 |
|          | 9 10. + <i>αμην post</i> αιωνων  | „ N 32, 95*, 121 <i>syr S</i>                  |
| v. 13.   | <i>οσα εστιν pro</i> α εστι  | „ <i>fam 34</i>                                |
| vii. 1   | <i>init. - και</i>   | „ CA 127, 130, <i>latt, sah</i>                |
|          | <i>Ibid.</i> + <i>ο ante</i> ανεμος                                      | „ C <i>alig. et 200</i>                        |
|          | 3. <i>και pro</i> μητε <i>prim.</i>                                      | „ A 38-178, 106                                |
|          | 6. - <i>εκ φυλης ασηρ ιβ χιλ · εσφραγ</i>                                | „ 35-87, 91                                    |
|          | 8. <i>βενιαμειν</i>  | „ AP <i>al perpauc.</i>                        |
|          | 17. <i>οδηγη pro</i> οδηγησει  | „ 39, 109                                      |
| viii. 5. | <i>βρονται και φωνα και αστραπαι</i><br><i>και σεισμοι</i> }             | „ 46, 57, 62-3, 69, 72, 80                     |
| 9        | <i>fin.</i> <i>διεφθάρει</i>   | „ 7, 45, 81*                                   |
|          | 11. <i>ωσΰψιωθον pro</i> εις <i>ΰψιωθον</i>                              | „ (F 200) <i>h Prim.</i>                       |
|          | <i>Ibid.</i> <i>πολλυ sic pro</i> πολλοι                                 | „ (69)   |
| x. 7.    | <i>ευηγγελισατο</i>  | „ <i>alig. et 130</i>                          |
|          | 9. <i>απηλθα</i>   | „ A <i>alig. et 200</i>                        |
|          | <i>Ibid.</i> <i>καρδιαν pro</i> κοιλιαν                                  | „ A 63, 178                                    |

10.	<i>κατεφαγα</i>	with 35, 59, 67
<i>Ibid.</i>	<i>καρδια * προ κοιλια</i>	„ 59
xī. 6.	<i>εχουσι την προ εχουσιν prim.</i>	„ CAP 127
11.	<i>εν αυτοις προ επ αυτους</i>	„ A <i>al.</i> 200
18.	<i>- τον ante μισθον</i>	„ 200. This would appear to be deliberate
<i>Ibid.</i>	<i>τους μικρους και τους μεγαλους</i>	„ NCA 200
xii. 18.	<i>εσταθη</i>	„ NCA <i>rauc.</i>
xiii. 4.	<i>οτι προ ος</i>	„ NCAP <i>al. et</i> 200
18.	<i>- και ante ο αριθμος</i>	„ ( <i>Cf.</i> 109)

THE COMMENTARY.

The scholia in this MS.—not those of Andreas, Arethas, or Oecumenius—have already been printed by Harnack. They are printed separately apart from the text, and the edition is full of errors. I would much prefer not to give a list of these, but feel bound to mention the more important ones, since it is a *new* document and cannot be referred to properly as long as the text is ambiguous.

Thus in the very first scholion beginning “*οὐ μαχεταί τῷ λεχθέντι ὑπο τοῦ ὄρου προσ τοὺς γνωρίμους. οὐκέτι καλῶ ὑμᾶς δουλοσ ἄλλα φίλουσ . . . . .*”

a subsequent clause is printed as: “*ὄντες ὁμολογοῦσιν ὡς τυγχάνουσι δοῦλοι, ἄξιον καὶ μέγιστον ἡγούμενοι θεόν δεσπότην ἔχειν,*” but the codex has plainly “*ἀξιομα μέγιστον*” and not “*ἄξιον καὶ μέγιστον.*”

It continues “*ἐν γου (sic) ταισ ἐπιστολαῖσ αἰσ γραφουσιν ὡσ ἄλλοι τὰ θνητῶν ἀξιώματα προταγουσιν*<sup>1</sup> (*sic*) τοῦτο αὐτο.”

Again in Scholion 3 please read (fifth line) *μακαριοποιεῖ* and not *μακαριζεται*. This is perfectly plain. (The footnote suggests *μακαριουσειεῖ*).

In Scholion 5 Harnack has insisted on printing: *ἀλλ’ ὡσ πάντα ἐν ἔνθεν καὶ ἄλλωσ πάντα ἐν· κύκλος γὰρ ὁ αὐτοσ*, but the codex reads: *αλλωσ παντα ἐν ἐνθεν και παν κυκλοσ γὰρ ο αυτοσ*· which Diobouniotis gave him.

Line four delete τὸ before *ā* and before *ō*.

In Scholion 6 delete (line five) τῷ before *θεῷ*, the footnote is incorrect.

Line 16 for “*μαχαίρα, γλώσσας δὲ σοφίαν ἰώντας*” read *μαχαίρασ γλωσσαι δὲ σοφίαν ἰωνται*.

<sup>1</sup> Double τ is practically always written τγ, not reproduced in the edition.

- Scholion vii. Line 10. Read *νεκρὸς* for *νεκρὸν*  
 p. 24. Line 2. Delete *μὲν*
- Scholion viii. Line 1. Read *ἐπι τῆσ αὐτοῦ ζωῆν* and not *ἐπὶ γῆσ  
 αὐτοῦ ζωῆν*
- Scholion ix. Line 8. Delete *καὶ* before *κἀκέϊθεν*
- Scholion x. Line 3. Read *μαχόμενα* for *μαχόμενον* text and not  
*μαχόμενο* as in the footnote  
 Line 4. Read *ἀποβαλῶν* for *ἀποβαλεῖν*  
 Line 5. Read *ἀφήκασου* for *ἀφήκάς σου*  
 Line 6. Read *γεγόνει* for *ἐγεγόνει*
- Scholion xi. Line 3. Footnote should read *ἀπολεσθεῖς*  
 Line 4. Read *πειραθήσεται*  
 p. 26. Line 2. Add *τὸν φθειροντα* after *θεου*  
 Line 5. Codex = *γνοῦσας πάσας*  
 Line 6. Add *καὶ* before *ταρατγόμενος* *sic*  
 Line 7. Add *την* before *ταραχῆν*
- Scholion xiii. Line 2. Read *ἀπαταιῶνας*
- Scholion xiv. Line 7. For *λευκῆ* read *λευκή*  
 Line 11. Delete *δε*  
 Line 12. Read *τουτου* for *τούτο*  
 Line 13. Footnote should be *ἐπι τοῦ κρουπτου* not  
*κρούστου*  
 Line 15. Read *κατὰ ἀλληλωσ*

But it would be wearisome to continue. I will only add from the remaining 25 scholia a few of the worst errors.

- Scholion xx. Line 11. Supply *ζωῆ* after *παρούση*
- Scholion xxi. p. 30 Line 2. Delete *τοῦ* before *προσώπου*
- Scholion xxii. Line 9. Delete *ὁ* before *ἀληθινὸς*  
 Line 18. Add *εἶναι* before *ἐν ἑαυτῷ*
- Scholion xxvi. Line 7. Delete *και* before *τα κτισματα*
- Scholion xxvii. Line 23. Read *ουχι* not *ούχ*
- Scholion xxviii. Line 2. Delete *τῆσ* before *φυλῆσ*  
 p. 34. Line 1. For *τὴν ἀνάστασιν* read *αναστασιν γὰρ*  
 Line 3. Read *καίνου* for *καινῆν*
- Scholion xxix. Line 21. Delete [ὅτι]  
 p. 35. Line 1 and note. Text is correct *προσάγεται* but the footnote is  
 futile for the codex is plainly *προσαγεται*,  
 written *πρ(ο) (fin lin) αγεται* and never  
*πριοαγεται*. He was evidently not famil-  
 iar with *πρ(ο)* for *προσ*.

- Scholion xxx. Line 2. Codex has ὑπηρετητικαι  
 Line 3. καὶ αἱ ἐπελαστικαι sic is correct. No question of "vult D."  
 Line 4. Add την before γην  
 Line 5. οὐ το in footnote οὕτω but codex ουτωσ  
 Line 7. Add τουτου before δεομένοις  
 Line 8. Never ποθήσωσι. Codex plainly ποθησουσιν  
 Line 10. Last word οργη not οργήν  
 Line 11. Footnote should be επεισσε not επειοσε  
 Line 14. Read παραυτον for παρά αὐτὸν  
 Line 16. Read αμαρτιασ for ἁμαρτίαν  
 Line 19. Read κολασει for κολάση
- p. 36. Line 3. Footnote corrects text τῇ to την but leaves προσηγορία. Codex has την γαρ επεισεισε, προσηγορειαν  
 Line 5. Codex ἐπὶ τῇ (not τῆς) τοῦ διαβόλου  
 Line 11. Codex αὐτοῦσ. Not "fortasse" as footnote  
 Line 12. Read ἄν οὖν for οὖν ἄν  
 Line 13. Read ἕκ τῆς πρωτησ for ἐν τῇ πρώτῃ  
 Line 17. Read εχωμεν for ἔχομεν  
 Line 26. Footnote "fortasse νοήσομεν." Codex νοήσωμεν  
 Line 30. Read παραστήσασ *compendio* not παραστήσει or παραστησ
- p. 37. Line 2. Read εαυτῶν for αὐτῶν and ἀποδεικνυτων  
 Line 3. Read αὐτοῦσ αἰτίουσ for αἰτίουσ  
 Line 4. Read παραλελοιπότων for παραλειπόντων  
 Line 5. Read κατα τὸν τοῦ θῦ for κατὰ τὸν θεοῦ
- Scholion xxxi. Line 4. Add φέρεται after ἐτέραισ  
 Line 5. Read εφουσ for ἐφ'οῖσ  
 Line 6. Read κολαζομενοι not καλαζόμενοι  
 Line 8. Read μετόπου  
 Line 11/12. Read εδωκασ for δέδωκασ  
 Line 13. Read τόξου for τόξον  
 Line 13. Read σαρκα for σπέρμα  
 Line 14. Printed text περιόντων, footnote περιόντες, but codex has περιόντοσ  
 Line 17. Read ἀκολουθειάν  
 Line 18/19. Read διηρείσθαι not διαιρεῖσθαι  
 Line 19. Codex has τούτου οὖν τοῦ ἱῆλ. Text and footnote not clear



- Line 19. Text λέγοντες. Footnote says "λέγωμεν corr. D." but λέγωμεν is the true reading of codex.
- Line 22. Text πολλήν, footnote πολλή, but codex has *fin lin* πολλή:
- Scholion xxxii. Line 3. Read παρθενείας for παρθενίας [παρθένους is already corrected in footnote]
- Line 4. Read εύρίσκωμεν
- Scholion xxxiv. Line 2. δύναται text is correct. Footnote δυνατη is incorrect. Harnack has again misread the ligature *fin lin* "δύνατς"
- Scholion xxxv. Line 1. ό θεός of the text is correct. Codex = ό θς. Footnote "θου" is a gross error thinking the σ is ς
- Line 3. Text όσοι, footnote όσου, but codex οσω or ισω
- Line 7. Add μὲν after δαιμόνια
- Line 8. Codex reads πνα (πνεύμα errore) for πνευματα
- Line 10. Read λαλήσουσιν for λαληλουσι
- Line 11. Delete τοῖς before ψαλμοῖς
- Scholion xxxvi. p. 40 Line 1. First word σου is correct. Footnote του is wrong
- Line 14. Read βουλητε for βουλή
- Line 16. Supply ἑπτὰ before βροντῶν (Codex as indicated in footnote has ἐρόντων but Harnack forgot the preceding ἑπτὰ)
- Line 16. Supply οἶμαι before τὸν κόσμον
- Line 18. Delete τῶν before λαλουσῶν
- Scholion xxxvii. Line 3. Read ἕκαστος not ἕκαστον
- Line 7. Supply τὸν between οὖν and μισθὸν
- p. 41. Line 2. Supply δηλοῦνται after φοβούμενοι
- Line 5. Footnote should have τοῦ before προφήτου as the true reading of codex
- Line 7. Supply γὰρ before ἄγιοι
- Scholion xxxviii. Line 4. Footnote queries an omission of ὡς. Codex has it
- Line 9/10. Read ἵνα γινῶ· μὴ τὴν not καὶ γνώμη τὴν
- p. 42. Line 1. Read ψεύδη
- Line 14 and note. τοῦτο δ' ἐστὶ should be τοῦτο δέ ἐστι
- Line 16. Text "ἐν δε [add ἐξ]." See footnote. Codex is without it
- p. 43. Line 5. Add τὴν before πρὸς θεὸν

Line 7 and note. Codex (difficult to read in photo), appears to be

λεπτοτυπθέντες

Line 11. Read εἶη for εἶμι

Line 15. Read ἀνθρωπον not ἀνθρώπου

Line 16 *fn.* Add τοῦ θεοῦ after ὑποταγήν

Line 18. Between ἐκκλησίας and λαμβανομένης a word is missing. να is found in the MS. beginning a line before λαμβανομένης but the commencement after ἐκκλησίας, end of previous line, is illegible

Line 19. Read οὐδ' ουμη for οὐδὲ μὴ

p. 44. Nothing which is not indicated

Scholion xxxix.

” ” ”

Be it understood that the above are all *in addition to* the manuscript readings given in the footnotes. Not a very creditable showing for the editors.

As it would be quite outside my province to go into the matter of authorship of the Commentary, I must refer readers to Harnack's publication, in which he takes up many important points, such as the references to the Epistle to the Hebrews in seven separate scholia, where the author of the epistle is referred to as "the apostle" (= Paul) in the same breath as the author of the Apocalypse is called "ὁ θεολόγος Ἰωάννης."

His general conclusions are for authorship preceding the fourth century, and almost a certainty that Origen is responsible; and valuable references are made not only to Origen's general style and trend of thought, but to unusual words in his vocabulary which find a counterpart here. The last two scholia 38 and 39 are from Irenaeus.

I will give an example of a scholion, and copy No. xx occurring after Apoc. iii. 11, where reference is made to Cleopas (not naming the "other" disciple) and the journey to Emmaus. The great unsolved question, however, of *what* scriptures the Lord referred to in the Old Testament concerning Himself, remains open.

I neglect Harnack's punctuation and errors, and give the text of the MS. :

Ἀγίος ἀληθινὸς· ὃ μὴ μετουσία ἀλλὰ οὐσία ὧν  
τοιούτων· αὐτὸς ἐστὶν ὁ θεὸς λόγος ἔχων τὴν κλῖδα τοῦ  
δαδ· ὀπιώκα σὰρξ γὰρ γέγονεν ὁ λόγος· ἐν ταύτῃ τῇ

κλίδι ἀνοίγει τὰς γραφὰς προ τῆς ἐπιδημίασσδουσας (*sic*)  
 κεκλεισμένασ· ἄσ κλείσαι οὐδεῖσ δύναται φάσκον  
 αὐτὰσ μῆ πεπληρῶσθαι. οὕτωσ ἤνοιξεν αὐτὰσ τοῖσ  
 ἄμφι κλεόπαν σὺν βαδίζων ἐν τῇ ὁδῶ· ὡσ δὴ ταῦτσα  
 ἤνέωξεν πληρῶσασ αὐτὰσ διεκβάσσεωσ. ἐκκλισεν  
 τὴν τοῦ νόμου σκιὰν. ἔξω τῆσ ἰλημ ποιήσασ τοῖσ  
 ἰουδαίουσ· διὸ οὐδεῖσ ἀνοίξει τὰ κατὰ τὸ γράμμα  
 τοῦ νόμου οὐκέτι φυ· ὑφεξέισ (*sic*) τὰ λοιπὰ λαχθῆναι  
 χῶραν ἔχοντα ἀνοίγει μὲν τὰ δυνατὰ ἄνοισ νοῆσαι  
 κλείον δὲ ὅσα μῆ δύναται ἐν τῇ παρουση ζωῇ  
 γνῶναι.

Neither the text of this MS. [unlike No. 200] nor the commentary know anything beyond the conventional “μέλλω σε ἐμέσαι ἐκ τοῦ στόματος μου” clause in iii. 16. The com. occurs in the middle of iii. 14 and runs as follows (I copy the MS., not Harnack’s emendations): Notice the paucity of accents. It is undoubtedly a direct copy from an old uncial :—

ο πιστοσ καὶ Ἀληθινὸσ ὁ σωτηρ (*sic rleno*) ὑπαρχει· οὐ δια το  
 πιστεωσ καὶ ἀληθειασ μετέχειν· ἀλλα δια το βέβαιουσ  
 καὶ ουσια (*sic*) εἶναι· ἄληθινὸσ γαρ τὸν αὐτον επαυτου το  
 ἀλήθεια καὶ ἀληθινὸσ (*sic*) εἶναι· οτι δε το πιστὸσ· αντι  
 βεβαίου και ἀτρέπτου κειται φησιν ο αποστολοσ· η  
 ἀπιστουμεν αὐτοσ πιστοσ μενη· ἀρνησασθαι γαρ  
 ἑαυτὸν οὐδύναται καὶ μωσσησ θεσ πιστὸσ καὶ ουκεστιν  
 ἀδικια εἶστουτο λειψει καὶ το γραφόμενον τιμοθέω.  
 πιστὸσ ὁ λόγὸσ· αντι τοῦ μένων αει. καὶ ου διαπίπτων  
 εἰρηται δὲ ὁ μαρτυσ ο πιστὸσ καὶ ἄληθινὸσ προσ  
 παράστασιν βεβαιοτητοσ· ωσαυτοσ εστιν το αμην·  
 ἀρχην δε τῆσ κτίσεωσ εἶπεν αὐτον· ουχωσ κτισμα  
 πρῶτον κτισεωσ ἀρχη εστιν αὐτησ· ἀλλωσ ετια (*sic*)  
 τοῦ ὑπαρχειν αὐτην οια δημιουργὸσ ἀρχη γαρ  
 ποιημάτων ο ποιητησ· τουτέστιν τῆσ κτίσεωσ ο  
 κτίσθησ εστιν αὐτησ καὶ ἀρχων· το [here two letters (*illeg.*)  
 scratched out and cancelled] αὐτο δεστιν λεγειν μελλωσ  
 εμεσε. καὶ το εγενθηθέ μοι εἶσ πλησμονη· οιονει Γαρ  
 ἐπιπολεξεται (*sic*) ἐν εμοὶ· οταν γαρ την περί τινοσ μνημην  
 ἀποκάλει ἄφραυτου οκσ· του τοιουτου ημεσεν γενομενον  
 αὐτω εἰσ πλησμονη· και δια την ἀποτησκακίασ (*sic*)  
 παχύτητα μῆ χωρουντα εἶναι (*sic, om.* Harnack) ἐν εαυτω.

These two specimens must suffice as examples of the scholia. Readers are referred for the remainder to Harnack's publication, for they are all of considerable interest when contrasted with the corresponding remarks of Andreas, Oecumenius and Arethas.

APOC. 202 = Meteora 237.

[xi]

This the third early cursive of the Apoc. at Meteora, can be dismissed in a few words, as it is a member of the well-known Complutensian group, consisting of

	Cambridge		Paris		Rome		Moscow		Florence		Rome		Parham, from Caracalla		Crypto-Ferrata		Athos		Jerusalem		Jerusalem		Meteora
Apoc.	10	—	17	—	37	—	49	—	77	—	91	—	96	—	110	—	160	—	187	—	190	—	202

The inscription is : *αποκαλυψις του αγιου ιωαννου του αποστολου και ευαγγελιστου θεολογου.*

There is no subscription.

A short chain commentary is found here and there throughout, apparently extracts from Andreas.

Collated in 1921 from photographs made in 1912.

Of the stereotyped Compl. family it retains such things of the *textus receptus* as *μονους* (ix. 4), and the clause at viii. 12 verbatim with the t.i. even *φαίνη* and not *φανη*.

It is very correctly copied with but the most trifling slips, and virtually no unique readings.

Opposite *κλινην* in ii. 22 is the marginal note *κλίνην ἀσθένειας*.

At ix. 4 we find *χόντον* for *χορτον* (against the family traditions), with 25 and 78.

At ix. 5 we have *παί<sup>πλη ξη</sup>ση* the superimposed *πληξη* by the Commentary hand. *πληξη* is the reading of most of the Compl. MSS.

But at xii. 4 we have *τίκτειν* for *τεκεῖν* (see the photograph in the previous issue of the BULLETIN) which is also read by E 59, 120, 130, and *Hyp* as well as *Compl.*

In xv. 6 the reading *ουρανου* for *ναου* is supported by 56 as well as by this *Compl.* group.

Note at xvii. 5 our MS. reads *πόρωνων* (for *πορνῶν*) by a few, and 77-96 of the *Compl.* family.

At xviii. 22-23 there is confusion and it is not true to type.

Our next article will deal with the Spanish MS. 143 and we can promise that it will be of much greater interest than the foregoing.

H. C. HOSKIER.