

mentioned in the two occasions that remain in the exorcisms (1³² and 1³⁹). To these eighteen occasions of healing by Christ, St. Mark adds the healing by the disciples through unction (6¹³), and the healing by one who was not a disciple, but cast out devils in Christ's name (9³⁸).

St. Matthew and St. Luke mention our Lord's attributing His power of casting out devils to the 'Spirit of God' (Mt 12²⁸), or the 'finger of God' (Lk 11²⁰; cf. Lk 10¹⁸, 'I beheld Satan fallen as lightning'); and St. Mark (3¹¹) describes the devils as recognizing Jesus as the Son of God, and dreading Him (cf. Mk 1²⁴ 5⁷). St. Luke also mentions one case of his directly attributing a physical ailment to the enemy ('this woman . . . whom Satan hath bound, lo, these eighteen years' (13¹⁶)). In Jn 9³ our Lord describes the healing of the blind man as the manifestation of 'the works of God': here He distinctly says that neither personal nor parental sin had anything to do with the blindness; though He forgives sin, as well as heals sickness, in the case of the palsied man (Mk 2⁵); and in Jn 5¹⁴ He warns the healed man to 'sin no more, lest a worse thing befall thee.' In Jn 5^{20, 21} our Lord gives His opponents the following explanation of His miracles or 'works': 'For the Father loveth the Son, and showeth him all things that himself doeth; and greater works than

these will he show him, that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will.'

Our Lord, then, effected His cures by His own power as the Son of God—as having the Divine power in Him—in co-operation with the faith on the side of the patient. But so far from claiming that this power was confined to the Divinity in His own Person, He gave the Twelve 'authority' to exercise it also (Mk 6⁷); He also recognized the power of one who was not a disciple, but who used His name (Mk 9³⁸); and He insisted on the need of prayer at least in one special class of affliction ('This kind can come out by nothing, save by prayer,' Mk 9²⁹). He predicted, indeed, greater powers for His followers than He had exercised Himself—'He that believeth on me, the works that I do shall he do also; and greater works than these shall he do. . . . And whatsoever ye shall ask in my name, that will I do' (Jn 14^{12, 13}). Indeed, He mentions even the wicked as casting out devils and doing 'mighty works,' because they used the power of His name (Mt 7^{22, 23})—a remark which throws a good deal of light on the undoubted successes of some unworthy healers of our own time.

(To be concluded.)

A Lost Uncial Codex of the Psalms.

BY THE REV. W. O. E. OESTERLEY, B.D.

In the early part of last year the writer had occasion to apply to the authorities of the Royal Library at Turin, asking for permission to have some photographs taken of a manuscript (LXX) of the *Minor Prophets*; permission was immediately granted. But by some oversight (a fortunate oversight, as it proved) the photographer made a mistake, and photographed three pages of another MS. Only a few weeks after a disastrous fire broke out in the Library, and among the many valuable MSS which were destroyed, the one under consideration was included; its destruction was almost complete, even the negatives of the three photographs (which, according to the law, have to be deposited in the Library) were wholly destroyed. Last autumn the writer was permitted to see the remnants of this MS.;

they consisted of a handful of ashes. It is true, in the centre of some of the leaves a few letters are still visible, showing a beautiful handwriting, with here and there an initial letter coloured vermilion or light blue; but for all practical purposes all that remains of what was once one of the choicest treasures in the Library are the three photographs referred to above.¹

The MS. in question was a Greek uncial of the Psalms, belonging to the eighth or, at latest, ninth century. The accompanying plate gives approximately the size of the leaves. It has not,

¹ These photographs were sent in duplicate; one set belongs to Dr. Swete, who most kindly shared the expense involved in taking them; the other set is in the possession of the writer.

apparently, been used in any critical edition of the Psalms, nor, with one exception, does it figure in any list of uncial MSS of the Septuagint; it is referred to and briefly described in Pasini's *Codices manuscripti Bibliothecae Regii Taurinensis Athenaei*, Turin, 1749; reference will be made to this below again.

How serious this loss of an uncial Codex of the Psalms in Greek is, will be realized when it is seen how small the number is of those that are in existence. There are, first of all, the great uncial codices, BSA; in the first of these ten leaves of the *Psalms* have been lost, comprising Pss 105(106)⁷-137(138)^{6b}, 'the missing portion is supplied in the manuscript by the same recent cursive hand by which the *prima manus* has been replaced in the gaps of Genesis and 2 Kings.'¹ N contains the *Psalms* intact; it is, however, necessary to bear in mind that 'of the numerous correctors who have dealt with the text of N, the second, N^{ca}, a hand of the seventh century, has been everywhere active'² in the poetical books. As regards Cod. A, the text of the Psalms has been derived from a liturgical Psalter, and nine leaves are wanting, involving the loss of Pss 49¹⁰-79¹⁰. Other uncials are, Cod. Bodleianus (I),³ which contains the whole Psalter, it belongs to the ninth century; Cod. Veronensis (R)⁴ has the Psalms almost complete, the *lacunae* (1¹-2⁷ 65²⁰-68³ 68²⁶⁻³³ 115⁴³-116²) have been filled in by a later hand; Cod. Turinensis (T), a 'purple' Psalter, which is 'the pride of the municipal library of Zurich.' It has some considerable *lacunae*, viz. 1-25(26) 30²-36²⁰ 41⁶-43³ 58²⁴-59³ 59^{9, 10, 13}-60¹ 64¹²-71⁴ 92³-93⁷ 96¹²-97⁸. Its text agrees with Cod. A, but more closely with N^{ca}. Then there is the 'London Fragment' (U), which contains 10(11)² [ε]ς φαρετραν-18(19)⁶ 20(21)¹⁴ εν ταις δυναστειαις σου-34(35)⁶ καταδιωκ[ω]ν. Lastly, there is the Cod. Parisiensis (W),⁵ which, according to Omont (*Inventaire sommaire des mss grecs*, p. 4), contains 91¹⁴-136¹ (excepting 117¹⁶-126⁴), while, according to Parsons (*Praef. ad libr. Pss.*) and Lagarde (*Genesis gr.* 15), these *omissions* include 100⁴-101⁷ 110⁶-111¹⁰ 117¹⁶-118⁴ 118¹⁷⁶-126^{4, 6}. These are all the

uncial Psalters⁷; it will be seen that we can ill afford the loss of any, especially as that presently to be described was, a year ago, absolutely intact.

The Turin *Psalter*, or rather the few fragments that remain of it, is numbered B. vii. 30 (MS. Y); it consisted originally of 303 leaves, the size of each leaf was approximately that of the accompanying plate. According to Pasini it belongs to the eighth century: originally the Psalms were preceded by two Prefaces: the second of these, in the words of Pasini, 'habetur hypothesis *Psalmoreorum*, primum generalis, tum cujuslibet Psalmi particularis ex Eusebio Pamphyli'; on fol. 276, to quote the same authority, 'sequuntur nonnulla ad officium ecclesiasticum spectantia, troparia nimirum, hymni, aliaque variis horis diei, et media nocte canenda cum propriis tonis.' The Psalms themselves commence on fol. 27; each Psalm had a special title; these titles, as well as the marginal notes, were written by a different hand. To quote Pasini once more: 'Continet autem *Psalterium* in solita Graecorum cathismata divisum (cf. the accompanying plate where this can be seen), et cantica in fine, cum brevibus commentariis in margine ex variis Patribus excerptis.'

We append, first of all, the text of the first three pages of the MS., together with some textual notes on the Psalms; this will be followed by a brief consideration of the *Catena*, contained in the margin.

The general title of the Psalms runs thus—

ὄργανον μουσικὸν ὅπερ καὶ
νάβαα καλεῖται.
ψαλτήριον πέφυκα θεῶν
ἁσμάτων:

There follows then, enclosed in an illuminated frame⁸—

+ ψαλτήριον δαδ τοῦ
ἁγιοπολίτου γγ ἱεσσαί
καὶ ἰουδα κατὰ φύλην
α β ἵπο ἁλληλουῖα.

The title of the first book of the Psalms succeeds—

ἄρχη τοῦ ἁ βιβλίου τοῦ παρ εβραίοις

The first of these titles is obviously not intended to form any part of the text; the *ψαλτήριον δαδ*

⁷ There are 160 cursives; one of these is in the Turin Library (B. 2. 42), dated 1344 A.D.; it is numbered 141 by Holmes and Parsons.

⁸ The accents are not always marked.

¹ Swete's Edition of *O. T. in Greek*, vol. ii. p. 8.

² *Ibid.*

³ In Holmes and Parsons the three MSS, 13, 188, 190 = Cod. I.

⁴ Collated by Redpath in 1892.

⁵ Holmes and Parsons' MSS, 27, 39, 43 = Cod. W.

⁶ Cf. Swete, *Introduction to O. T. in Greek*, p. 143.

of the second title apparently corresponds to **בְּלִיָּה** of the Massoretic text, to which the following words are added by way of comment; R reads *ψαλτηριον τω Δδ*, this in A appears in the shorter form *ψαλτηριον*, while in B the inscription runs simply: *ψαλμοι*.¹ The third title is clearly a reference to **יְהוֹשֻׁעַ בֶּן־נוּן** of the Massoretic text; there is nothing to correspond to this in any other uncial of the Greek Psalms. **Σ** has no inscription at all.

We come now to Psalm i. itself²—

- 1. ΜΑΚΑΡΙΟΣ ἈΝΗΡ ὁ σὺ γκε πορέϋ
 ΘΗ ἘΝ ΒΟΥΛῆ ἈΣΕΒΩΝ :
 ΚΑΙ ἘΝ ὈΔῶ ΜΑΡΤΩΛΩΝ
 ὈΥ ΚἔΣΤΗ :
 ΚΑΙ ἘΠΙΚΑΘἘ ΔΡΑΛΟΙ ΜΩΝ Ὀϋ
 ΚἘ ΚἄΘΙΣΕΝ :

[βουλη] συναγωγῆς Αϋ quila | εστη] εστιν R^a | επι] εν Αϋ Sym | καθεδρα] καθεδραν ΒΣ (-ρα ΑR) | και επι καθεδρα . . . εκαθισεν] και εν καθεδρα επιθετων ου κεικουνηκε Sym | λοιμων] χλευαστων Αϋ Theod.]

- 2. ἌΛΛ᾽ ἘΝ Τῶ ΝΟΜῶ ΚΥΤΟ Θἔ
 ΛΗΜΑ ἌΓΤΟΥ :
 ΚΑΙ ἘΝ Τῶ ΝΟΜῶ ἌΓΤΟΥ ΜΕΛΕ
 ΤἩΣ Εἰ Ἡ ΜΕΡΑΣ ΚΑΙ ἸΝ ΚΤΟΨ :

Αλλ η] αλλα ην A^{vid} | Αλλ ad fin. com.] Αλλ εν νομῶ κυριον βουληματα αυτου και εν νομῶ αυτου φθειγεται ημερευσιν και νυκτα Αϋ Sym ||

- 3. ΚΑΙ ἘΣΤΑΙ ὩΣ Τὸ ἘϋΛΟΝ Τὸ ΠΕ
 ΦΥΤΕΥΜΕΝΟΝ ΠΑΡΑ Τὰς ΔΙΕ
 Ἐὸ ΔΟΥΣ Τῶ ΝΥΔἄ Τῶ Ν :
 Ὅ Τὸ Ν ΚΑΡ Πὸ Ν ἌΓΤΟΥ Ὡ Δῶ ΣΕΙ
 ἘΝ ΚΑΙ Ρῶ ἌΓΤΟΥ :
 ΚΑΙ Τὸ ΦΥΛΛΟΝ ἌΓΤΟΥ ὈΥ Κἄ
 ΠΟΡΡΥ ἔΣΤΑΙ :
 ΚΑΙ ΠἄΝ Τᾶ ὙΣ Ἀ Ἰ Ν ΠΟΙ Ἰ ΚΑ
 ΤΕΥΟ Δῶ Θἔ ΣΕΤΑΙ :

para] επι Αϋ eis Sym | δωσει] δωη Αϋ Sym | απορρυνησεται] αποπεισεται Αϋ | ποιη] ποιηση Α ||

- 4. ὍΥ ΧΥ Τῶ Τῶ ΣΥ Ἰ Ἀ ΣΕ ΒΕ Ἰ ΣΥ
 ΧΥ Τῶ Τῶ ΣΥ :
 ἌΛΛ᾽ Ὡ Σὸ Χῶ ΝΟΥ Σὸ Ν Ἐ ΚΡΙ ΠΤΕΙ
 Ἄ Ν Ε Μ Ο Σ Ἀ Πὸ Π Ρ Ο Σ Ὡ Π Ο Υ ΤἩ Γ Ἡ Σ :

ουχ ουτως 2"] pr ÷ Αϋ non hab obel Syro-Hex | αρεμος] pr ο ΒΝΑ (om R^a)

- 5. ΔΙΑ ΤΟΥ ΤΟΥ ὈΥ Κἄ Ν ΑΣ ΤἩ Σ ΟΝ
 ΤΑΙ Ἀ ΣΕ ΒΕ Ἰ Σ Ἐ Ν Κ Ρ Ι ΣΕΙ :
 ὈΥ Δ Ε Ἄ Μ Α Ρ Τῶ Λ Ο Ἰ Ἐ Ν Β Ο Υ Λῆ Ἡ
 Δ Ι Κ Α Ι Ὠ Ν :

αεβεις] pr οι Β (om **Σ**:AR^a) | αμαρτωλοι] pr οι Α

¹ Origen (ap. Euseb. *H.E.* vi. 25) has *Σφαρθελλει* (= **בְּלִיָּה** **רַב**).

² The verse numbering is that of the small *Cambridge Septuagint* (ed. Swete).

[βουλη] συναγωγῆς Αϋ Sym (al συνειλευσει Sym) συλλογῶ Theod.]

- 6. ὍΤΙ ΓΙΝΩΣΚΕΙ Κῶ Δ Ὀ Δ Ὀ Ν Δ Ι
 ΚΑΙ Ὠ Ν :
 ΚΑΙ Ὀ Δ Ὀ Σ Ἀ Σ Ε Β Ὠ Ν Ἀ Π Ο Λ Ε Ι Τ Α Ι :

Psalm 2.

ΨΑΛΛΙΟΤΩ ΔΑ Δ Ἀ Ν Ε Π Ἰ Γ Ρ Α
 Φ Ο Σ Π Α Ρ Ε Β Ρ Α Ι Ο Ι Σ :

This inscription is peculiar to this manuscript; B has merely B', while **Σ** Α are altogether without a title; it is, however, interesting to note that R^a reads *ψαλμος τω Δαυιδ*, and this is not the only instance pointing to an affinity between R¹ and the Codex under consideration.

- 1. ἸΝ ΑΤΙ ΕΦΡΥ Ἀ Ἐ Ἀ Ν Ἐ Θ Ν Η Κ Α Ι
 Λ Α Ο Ι Ε Μ Ἐ Λ Ἐ Τ Η Σ Α Ν Κ Ε Ν Ἀ :

εφρυναξαν] εθουρβησαν (s. εθουρβηθησαν) Αϋ | ινα τι . . . εθνη] εις τι εθνη κκα Sym | και λουι . . . κενα] και φυλα φθειγεται κειως Αϋ ||

- 2. ΠΑΡ Ἐ Τ Η Σ Α Ν Ὀ Β Α Σ Ι Λ Ε Ι Σ
 ΤἩ Σ Γ Ἡ Σ :
 ΚΑΙ Ὀ Ἰ Ἀ Ρ Χ Ο Ν Τ Ε Σ Υ Ν Ἡ Λ Θ Η Σ Ἀ
 Ἐ Π Ι Τ ὸ Ἄ Γ Τ Ο :
 Κ Α Τ Ἀ Τ Ο Ὑ Κ Ὑ Κ Α Ι Κ Α Τ Ἀ Τ Ο Ὑ
 Χ Ὑ Ἄ Γ Τ Ο Ὑ :

παρεστησαν] συνιστανται Sym | και οι αρχοντες . . . αυτο] και υπαρχοι συσκεπονται ομοθυμυδον Sym | και κατα του χυ αυτου] και κατα του ηλειμμενου αυτου Αϋ | αυτου] + διαψαλμα ΒΝΑ non inst B^b (om διαψαλμα R^a) ÷ διαψαλμα Ο' om Sym Theod (Αϋ?) hab obel Psal. Gallic. [η̄ϋ does not occur in the Massoretic text here].

- 3. ΔΙΑΡΡἩ Ξ Ὠ Μ Ε Ν Τ Ο Ὑ Σ Δ Ε Σ Μ Ο Ὑ Σ
 Ἄ Γ Τ Ὠ Ν :
 ΚΑΙ Ἄ Π Ο Ρ Ρ ἴ Ψ Ὠ Μ Ε Ν Ἀ Φ Ἡ Μ Ὠ Ν
 Τ ὸ Ν Ζ Ἦ Ὠ Ν Ἄ Γ Τ Ὠ Ν :

διαρρηξωμεν] διακοψωμεν Sym | απορρυψωμεν] απορρυψωμεν R^a ||

- 4. Ὀ Κ Α Τ Ο Ι Κ Ὠ Ν Ἐ Ν Ὀ Ν Ο Ἰ Σ Ἐ Κ Γ Ε
 Λ Ἀ Σ Ε Τ Α Ι Ἄ Γ Τ Ο Ὑ Σ :
 ΚΑΙ Ὀ Κ Ἐ Κ Μ Υ Κ Τ Η Ρ Ι Ε Ἰ Ἄ Γ Τ Ο Ὑ Σ

ο κατοικων] ο καθημενος Αϋ Theod **ⲘⲚ**? Syro-Hex | εκγελασεται] ενγελασεται Α | εκμυκτηριε] εκμυκτηριε Α μυχθισει Αϋ καταγελασει Sym (al καταλαλησει) | αυτους 2"] αυτων Sym

- 5. Τ ὸ Τ Ε Λ Ἀ Λ Ἡ Σ Ε Ι Π Ρ ὸ Σ Ἀ Ὑ Τ Ο Ὑ Σ
 Ἐ Ν Ὀ Ρ Γ Ἄ Γ Τ Ο Ὑ Σ :
 ΚΑΙ Ἐ Ν Τ Ὠ Θ Η Γ Μ Ὠ Ἄ Γ Τ Ο Ὑ Σ Τ Α
 Ρ Ἀ Ξ Ε Ι Ἄ Γ Τ Ο Ὑ Σ :

λαλησει] επιφθειγεται Αϋ | παραξει] κατασπουδασει Αϋ post παραξει ras i lit (forte s) A³ | αυτους 2"] s rescr A^a vid ||

The Catena.

By a *Catena* is meant a number of short comments, on some book of the Bible, from the works of authoritative writers, strung together like the links of a chain; it differs from a commentary in

known of these is Procopius, who lived towards the end of the fifth century; the latest of importance is Macarius Chrysocephalus, Metropolitan of Philadelphia (fourteenth century). The compilers undertook their work for the threefold purpose of



the ordinary sense of the word in that it represents the work not of one but of a number of authors. A *Catena* sometimes contains extracts from only a few, sometimes two or three, writers, at other times from a great number. There are certain authoritatively recognized compilers of *Catena*e, the earliest

instruction in doctrine, moral teaching, and biblical exegesis. The origin of exegetical *Catena*e may perhaps be traced to Eusebius of Cæsarea.¹

¹ See the admirable article in the *Church Quarterly Review*, 'Greek *Catena*e of the Old Testament,' April 1900; according to the same writer, 'there can be little

According to Faulhaber,¹ there are four classes of *Catena*. There are, first, those in which only two or three writers are quoted, though at considerable length, the comments of the different writers being written in parallel columns: this is the oldest form of *Catena*, being only one step removed from the ordinary continuous commentaries of the early Church Fathers. Secondly, there are those which form a framework round three sides of the text, so that when the bound MS. is opened the framework *Catena* runs round the whole of the two pages; sometimes, instead of extracts from various writers, this framework contains the commentary of a single writer, as in the case of the Turin MS. (Cod. Y) of the Twelve Minor Prophets; here the text of the *Δωδεκαπρόφητων* is surrounded by the Commentary of Theodoret.² Lietzmann differs from Faulhaber somewhat in considering this the earliest form: 'Die eleganteste und vielleicht auch älteste Gestalt des Kettencommentars ist die der Randcatene.'³ Somewhat similar to this class is that which comprises *Catena*e containing a continuously written commentary, the names of the authors being written in differently coloured ink; this reminds one of class one, but there is a considerable difference, inasmuch as in this third class the extracts are usually from a large number of writers, and they stand in the margin round the biblical text. The *Catena* to be considered here seems to be a combination of classes two and three. Then, lastly, the latest kind of *Catena*e are those in which a few verses of the text are written first, and then there follows immediately the commentary, consisting of quotations from varying numbers of authors; here the text and the *Catena* run on continuously, and there is not necessarily anything in the shape of marginal notes; a good example of this is the cursive Psalter with *Catena* in the Turin Library (B. 2. 42, numbered 141 by Holmes and Parsons) already mentioned.

As regards *Catena*e on the Psalms, 'their history and their relation to each other is a complicated

doubt that the earliest *Catena*e were simply an attempt to set two interpreters side by side for the purposes of comparison.'

¹ *Die Propheten-Catena nach römischen Handschriften* ('Biblische Studien,' etc., Bd. iv. 2. 3.). Freiburg i. B. 1899.

² This marginal Commentary is now for the most part destroyed, see the *Journal of Theological Studies*, April 1905, pp. 372 ff.

³ H. Lietzmann, *Catena*. Freiburg i. B. 1897.

one,' for there are no less than ten different types illustrated in the Paris MSS alone.⁴

To return now to the *Catena* before us, according to Pasini,⁵ the list of Fathers represented in it included: Arsenius, Monachus, Athanasius, Basilus, Cosmas Indicopleustes, Didymus, Germanus, Hesychius, Hieronymus, Chrysostom, Maximus, Modestus, Nilus, Theodoretus. With two exceptions (Cosmas Indicopleustes and Modestus) all these names occur in the lists given by Karo and Lietzmann;⁶ four names (Cyril, Epiphanius, Gregory of Nyssa, Gregory Nazianzen) which so frequently occur in the twenty-seven classes given by Karo and Lietzmann, are not represented in the *Catena* before us. On the first page of our MS., though the biblical text is quite clear, the *Catena* is for the most part illegible, owing (as far as can be judged from the photograph) to the parchment having been crumpled up; on the right-hand side at the top occurs the word *ΑΛΛΗΛΟΥΓΙΑ*, seventeen very short lines follow, of which only a few letters can be made out; then, however, follows a comment on *ασεβων* (v.¹), which runs: *των τον θν αγωνουντων*. The name of the author of these comments is not given, but those that follow are headed thus: *σχο βασιλειου* written in large letters and probably with a differently coloured ink; the extracts from Basilus continue on the whole of the margin and foot of this page; some words are legible, but the whole has been much rubbed or worn, so that it is impossible to make any sense of it; the words of the text, which are commented on are: *εν οδω αμαρτωλων, λοιμων, εν τω νομω*, this is seen by the signs employed (see accompanying plate). On the next page of the MS., containing vv.³⁻⁶, the marginal notes are quite clear, for the most part; they are as follow (the words or phrase of the text which is commented on is underlined):⁷—

Λ.³ και εσται ως το ξυλον ο χς αναγεγραπται εν τω θεο-
 ξυλον: πνευσω γραφη·
 τας διεξοδους: διαιρεσεις· διεισβολας· εξοχειας·
 ο τον καρπον καρπον του ξυλου νοησεις· την ορθην
 αυτου: πιστιν·
 το φυλλον αυτου: το φυλλον αυτου ητοι η ευπρεπεια του
 αγιασμου ουκ αποπεσειται·

⁴ See further the art. in *C. Q. R.* already quoted; also Karo und Lietzmann's *Catenarum Graec. Catalogus*. Göttingen, 1903.

⁵ *Op. cit.* p. 471.

⁶ *Op. cit.*, *passim*.

⁷ The accents and breathings are not always marked; sometimes they are incorrect.

και παντα οσα οικ εστι γαρ πραξις των κατα θν
αν ποιη : αγωνιζομενων ανοφελεις :
 σχο ΗΣΥΧΙΟΥ ΠΡΕΣΒΥ
 V.⁴ ουχ ουτως οι ασε- ως ολωτ (?) εν τοις σοδομηταις : οι
βεις : γαρ συνεμεινιτο τοις ακαρποις* και
 παντες οι ποιωντες ουτως ως αυτοι :
 αλλ/ και τουτο εξ ομοιωσεως δηλου-
 σης των ασεβων το ευριπιστον :
 ως ο χνοις :¹ ως κοινοτος λεπτος :
 ον εκριπτει ανε- δια το μη εχειν ριζαν² οια ανεμω ριπι-
μος : ζομενοι ανεμον δε νοειν την απειλην
 του θν την λεγουσαν πορευεσθαι απ-
 εμου οι καταρσαμενοι³ και τα εξης :
 V.⁵ ουκ αναστησον- αρα ονι ερει τις αναβιωσονται μει
ται ασεβεις εν οιδαμω νεκροι δε απομενοισιν* και
κρισει : εις απαν εσονται εν φθορα* και --
 ηκησονται (?) διηνεκωσ οι ασεβησαν-
 τεσ* ου του ταφης παντως ανα-
 στησονται μεν εις κρισιν ουκ εις
 διακρισιν δε :
 ουδε αμαρτωλοι εν συναγωγη δικαιων φησιν* και εν
εν βοιλη δι- βοιλη και εν στασει κη ταξει :⁴
καιων :
 γινωσκει κς οδον αγαπα φησιν και εποπτειει :
δικαιων :
 οδος ασεβων απο- απρακτισει απολιξει μετα την αναστα-
λειται : σιν :
 PSALM II.
 Title: ψαλμος τω δαδ ανεπιγραφος φησιν αγνωστος : αδηλος
ανεπιγραφος παρ απροσδεκτος παρ εβραιουσ* δια το
εβραιουσ : εις χν ειρησθαι* και μη εχειν τινος
 ετερου ονομασιαν απο γαρ δαδ εις
 χν ειρηται :

¹ A twelfth century MS. (Holmes and Parsons, 179) reads κοινοτος in the margin.
² Cf. Mt 13⁶. ³ Cf. Mt, 25⁴¹. ⁴ Cf. v¹.

V.¹ εφραξαν : φραγμα εστιν το αλογιστον φρονημα :
 σχο ΘΕΟΔΩΡΗΤ/
εφραξαν : εφισιωθησαν μεγαλα εφρονησεν :
λαοι εμελετησαν απο κοινο το ινα τι τουτ' εστιν δια
κενα : τι λαοι εμελετησαν κενα ματαια :
 V.² οι βασιλεις της Ηρωδης και Πορτιος Ηιλατος :
γης :
οι αρχοντες : Γραμματεις Φαρισαιοι και νομικοι :
κατα του κυ και η γαρ εις τον χν επιβουλη* και εις
κατα του χι αυτον ανατρεχει τον πρα' ο γαρ
αυτοι : πηρ εν τω νω κη ο υσ εν τω περι :
 V.³ διαρρηζωμεν : διακοψωμεν :
τον ζυγον : τα συνθεματα τους βροχους : την
 βαριτητα του νομου : [ΒΑΣΙΛΕΙΟΥ]
 και υπαρχοισεν εκεπτονται ομοθυ-
 μαδων :
 V.⁴ εκγελασεται : βδελλιζεται :
εκμικτηριει : εξουδενωσε . . .
 V.⁵ τοτε λαλησει : τοτε * οτε * * * * * γεν διαρρη-
ταραξει : ζωμεν τους δεσμους αυτων :
 σχο ΒΑΣΙΛΕΙΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ
 τι δε εστιν τα εν οργη παρ αυτοι
 λαληθεντα* ει το οναι υμιν φαρισαιοι
 και γραμματεισ* και αρθησεται αφ
 υμων η βασιλεια* το αυτο και υμιν
 τοις νομικοις οναι :⁵
 ταραξει : την ρωμαικην στρατιαν λεγει :

On the left-hand margin of this page, and continued at the foot, there is the following note :—

οιτος ο ψαλμος ολος εις χν εστιν τον νεον δαδ και βασιλεια παντων :

In the same way, there was added to Psalm 8—

δευτερος ουτος ψαλμος του θν λογου ιου του σωσαντος ημας εκ πλανης : :⁶

⁵ Cf. Lk 11⁴⁶. ⁶ Pasini, *op. cit.*

At the Literary Table.

DESCARTES.

DESCARTES: HIS LIFE AND TIMES. By Elizabeth S. Haldane. Svo. (John Murray. 15s. net.)

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