

. . . . . ] Marcus, archbishop (?) of \*RNE, in the 22nd of Khoiakh in the year of Diocletian 528, Indiction 5. Now his years which God ordained for him on the earth were 68. O King of the ages, Christ, [give rest to his soul . . .]

This date is Dec. 18, 812 A.D., a year in which the Indiction was 5.

The wording of the inscriptions represents the common form of Christian gravestones in Egypt, over twenty of which are edited in Böckh, *C. I. G.* 9113-9133. The most curious point about these simple and dignified formulæ is that in some of them the name of the dead person is put in apposition to ψυχή—we pray God to give rest to 'the soul so-and-so,' not to 'the soul of so-and-so' (see stone *a* and Böckh, 9120). The prayer that the departed may rest with Abraham, Isaac, and Jacob, is found in the Sacramentary of Serapion as well as the adaptation of Numbers xvi 22 (*J. T. S.* i 268). May we not therefore venture to take ἡ ψυχή in the Sacramentary as meaning 'this person'? Thus τὴν ψυχήν, τὸ πνεῦμα αὐτοῦ ἀνάπαυσσον ἐν τόποις χλόης, ἐν ταμείοις ἀναπαύσεως μετὰ Ἰαβραὴμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντων τῶν ἁγίων σου, τὸ δὲ σῶμα ἀνάστησον ἐν ἡ ἔθρισας ἡμέρα κ.τ.λ. might be rendered 'As for this person, give rest to his *spirit* with Abraham Isaac and Jacob and all the saints, and raise up his *body* at the appointed day.'

The curious Egyptian order 'Soul, body, spirit,' noted by Mr. Brightman (*J. T. S.* ii 273), comes on this theory to mean 'the living man, including his body and his spirit,' this ψυχή being divided at death into its two elements, viz. the πνεῦμα which rests with the Patriarchs and the σῶμα which remains in the grave awaiting the resurrection.

The Editor has pointed out to me that the adaptation of Numbers xvi 22, together with the mention of the bosoms of Abraham, Isaac, and Jacob, is found in the Liturgy of S. James and in the Liturgy of the Syriac Jacobites (Brightman, *L. E. W.*, pp. 57, 95; cf. also p. 108). The nearest parallel to ὁ βασιλεὺς τῶν αἰώνων Χριστός, besides 1 Tim. i 17, appears to be a ferial hymn in the Nestorian Rite which is also used for commemorations of the dead (Brightman, p. 299, note).

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## ON CODEX CLAROMONTANUS (*h*)

CODEX CLAROMONTANUS of S. Matthew, known among the Old Latin MSS of the Gospels as *h*, was bought by Pius VI and is now numbered *Vat. Lat.* 7223. It formerly belonged to the Jesuit College at Clermont. Codex *h* was used by Sabatier; it has been edited in full by Mai, and afterwards by Belsheim (Christiania, 1892). Some of Mr. Belsheim's reprints are said to be not very accurate: it may therefore be well to state that the only corrections to be made in Matt. xxvii,

xxviii, which I collated for the sake of testing the accuracy of the edition, are the addition of *iterum* after *autem* (xxvii 50) at the end of fol. 63 b, and the spellings *terre motu* (xxvii 54), *terre motus* (xxviii 2), *sepulcrum* (xxvii 54), *fili* (xxviii 19). The sacred Names are contracted in the usual way. In xxvii 22 *h* has *ih̄m*, in xxvii 10 *h* has the usual *dns* (not *d̄ns* or *d̄om̄s*), in xxviii 19 *spiritus* is written in full. The text is divided up into short paragraphs, not represented in the edition by means of initial letters of a slightly larger size, e.g. at the beginning of xxvii 1, 3, 6, 7, 9, &c. S. Matthew ends on the first column of fol. 66 a. At the end of the column is written *euangeliū secundum | mattheum | xp̄* |, and the second column is blank. The *verso* of fol. 66 is also blank, so that it looks as if nothing more was intended to follow. The Gospel is divided into 74 sections, as in Cod. Sangermanensis and (practically) the Irish MSS.

No good facsimile of *h* has as yet been published. It has been assigned to the fifth and to the seventh centuries. The handwriting is much like that of the Codex Fuldensis, but of a slightly earlier type, and I think we need have little hesitation in placing *h* in the first half of the sixth century.

As is well known, Codex Claromontanus contains S. Matthew in the Old Latin, followed by Mc., Lc. and Joh. in the Vulgate. The latter part of the MS might be called *clar*, reserving *h* for the Old Latin portion. The handwriting of *clar* is quite different from that of *h*, the product we may suppose of another scriptorium. But it is not very much later, certainly not later than the seventh century, so that it is one of the earliest surviving Vulgate MSS. It contains the *capitula*, but the chapter numbering agrees more nearly with that of Wordsworth's K, e.g. Joh. viii 1 begins section xvi. It appears to present a good text, with a few singular readings. Thus it reads with Wordsworth and White *quippini* in Lc. xi 28, and agrees with them in Lc. xi 1-4, including *cotidie* for the Clementine *hodie*. In Lc. x 41, 42, it has *Martha, Martha, sollicita es et turbaris erga plurima, cum unum sit necessarium; Maria optimam partem elegit*, &c. This reading appears to be unique, but I do not think there are many of a similarly striking character. At the same time, if it could be ascertained what part of the Christian world Codex Claromontanus originally came from, the readings of *clar* might throw an interesting light upon the early history of the Vulgate. Mr. Lawlor in his *Chapters on the Book of Mulling* (p. 134) has pointed out how interesting the question of the provenance of *h* is for the student of the earliest Irish texts: is it not time therefore that some one took both parts of Codex Claromontanus seriously in hand and investigated the history of each?

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