

CHAPTER VI.

CONCERNING OTHER WORKS ASSIGNED TO DOXAPATRIUS.

OUR identification of Nilus Doxapatrius, and our explanation of his peculiar name, is somewhat weakened by the fact that there are traces of the existence of a Doxapatrius in Constantinople and apparently in close connexion with the Imperial Court. Such a discovery would apparently remove Doxapatrius from Sicily, detach him from the Court of King Roger, and consequently, by taking him out of the Arabic environment, render illusory the explanation which we have suggested for his name.

For consider that if we discover a Doxapatrius at Constantinople, he must be either the one we have already found engaged in the geographical delimitation of the patriarchates, or some other. If he is the same, we have to connect him in some way with Constantinople, and to the same extent remove him from Arabic surroundings. If he is a different person, the explanation of his name by Arabic influence becomes altogether unlikely, and should probably be at once discarded as a piece of unnecessary ingenuity. Let us then examine into the further evidences in history and in literature for the clan of the Doxapatrii.

We will begin with a reference to a MS. described by Montfaucon in his *Diarium Italicum* as the work of a certain Doxapatri who was chief secretary and master of the rolls at Constantinople. The MS. in question is one of the collection of the Basilian Fathers at Rome: and it is referred to the twelfth century. Montfaucon describes it as follows:

"In codice XII. saeculi membraneo Nomocanon Doxapatri jussu Ioannis Comneni imp. editus, ut ex titulo fides, nam sic habet:

Νομοκάνον (sic) σὺν Θεῷ περιέχον συνοπτικῶς ὅλους τοὺς κανόνας τῶν ἁγίων καὶ

Deinde sequuntur canones cum explicationibus Doxapatriſ."

It was pointed out by Montfaucon in his *Paleography*, pp. 62, 302, that at a very early stage of its history this book was in Arabo-Sicilian hands. It contains certain entries made by a thirteenth-century owner, as follows, relating to family joys and sorrows, such as usually are recorded in the big Bible of the household :

κατὰ τὸν Σεπτέμβριον μῆνα εἰς τὴν 17^{ην} ἡμέραν τρίτη πρὸς ἑσπέραν, ἰνδ. 8, 5^η ψμδ' ἢ A.D. 1236.

σύζυγος ἐμοῦ σινάτορος τῆς κρι", κυρὰ Γουάζρις, ἐγέννησε παιδίον δεύτερον ἄρσεν, ὅπερ ὠνομάσαμεν Μιχαήλ, ὑπὲρ οὗ μεγάλη χάρα παρ' ἡμῖν ἐγεγόνει· οὐπω δὲ βαθείας ἐσπέρας καταλαβούσης ἡ προρρηθείσά μοι σύζυγος τὸ πνεῦμα τῷ κυρίῳ παρέδωκε, καὶ ἡμέρα τετάρτη τοῦ ῥηθέντος μηνὸς εἰς τὴν ιθ' ἐντίμως ἐτάφη ἐν τῷ πανσέπτῳ ναῷ τῆς ὑπεραγίας θεοτόκου τῆς ἀχειροποιήτου, καταλείψασα τὰ ῥηθέντα δύο παμφίλτατά μοι τέκνα, τὴν Ἀλφάξαν καὶ τὸν Μιχαήλ, οἷς ὁ θεὸς δῶκεν προκοπὴν καὶ αὐξήσιν, ἐκείνη δὲ ἄφεσιν ἀμαρτιῶν καὶ ἀνάπαυσιν ἐν τοῖς τῶν δικαίων χοροῖς.

Upon these entries Montfaucon noted: "hic vero Senator Arabicae originis fuisse videtur ex nominibus: nam Arabes, qui Siciliam obtinuerant, domiti post Nortmannis paruerunt."

Certainly the notes, with their mixture of traces of Greek and Arabic life, with an occasional dash of Latin, betray the fact that the MS. was in Sicily or Calabria in the 13th century¹. Yet we should hardly have expected this, but for the existence of the fragments of the family registers. If the book was ever in Constantinople, it did not long remain there: and it is open to question whether it ever was there at all.

We remark further that amongst the contents of the book, which is chiefly made up out of the canons of councils and synods, there is a tract on the seven oecumenical councils. We strongly suspect, though we are not able to verify the suggestion, that this tract agrees, wholly or in part, with the tract on the same subject which we find embedded in the Leicester Codex of the New Testament, which is described in my book on that MS. as

The explanation of the Creed and the Seven Councils:

πιστεύω εἰς ἓνα θεὸν κτέ.

The same tract, with slight variations, will be found in Le Moyne, *Varia Sacra*, I. p. 118.

If it should turn out to be a part of the Nomocanon ascribed to Doxapatrius, we should have one more tract added to the Doxapatrian group in the tradition of the Ferrar MS.

In any case it will be clear, from the coincidence of dates and places, and the similarity of the matters discussed, that there are not two Doxapaters, but one. We may not say that Doxapatrius never

¹ I see from Batiffol's description of this MS. in his *Abbaye de Rossano*, p. 57, that it is from the library of St Maria of Rossano, for he quotes from fol. 155 the note of the copyist

given above as to the burial of his wife in the church, τῆς ὑπεραγίας θεοτόκου τῆς ἀχειροποιήτου, and points out that this is the cathedral church of Rossano.

was in residence or in office at Constantinople, but we may decline to treat him as other than a Sicilian or Calabrian. So far, so good; for if he is a Sicilian, there is nothing against our explanation of his name: as far as we have gone, we are dealing with a single personality of the twelfth century. But, having proved this, we have to face the fact that more Doxapaters begin to come upon the scene!

For example, Oudin, in his *De Scriptoribus Ecclesiasticis*, t. II. p. 1180, tells us that there is in the Imperial Library at Vienna a MS. by a certain *Nicolaus* Doxapatrius.

"Extat autem in codice MS. Graeco-historico bibliothecae Caesareae Vindobonensis cod. 47, mem. 2, ut habet Petrus Lambecius tom. viii. Commentariorum hujus Bibliothecae p. 457, his verbis. Secundo et quidem a fol. 125, pag. 1 usque ad fol. 153, pag. 1, Nicolai notarii patriarchalis magnae ecclesiae Constantinopolitanae, et proto-proedri syncellorum, simul etiam nomophylacis imperii Romanorum, cognomine Doxapatri, Expositio in S. Gregorii Nazianzeni Tetrasticha iambica, et alia ejus nonnulla carmina. Inscriptur ea atque incipit hoc modo. Νικολάου τῆς Κωνσταντινοπόλεως τοῦ Θεοῦ μεγάλης ἐκκλησίας πατριαρχικοῦ νοταρίου, καὶ πρωτοπροέδρου Δόξα πατρί, ἐξήγησις τῶν τετραστίχων ἱαμβικῶν, παραινετικοῦ ἐν ἀγίοις πατρὸς ἡμῶν Γρηγορίου τοῦ θεολόγου."

A comparison of the titles here given to the notary with those in the previous case is conclusive that the same person is intended. Nicolaos is to be equated with Nilus. The evidence for Constantinople is increased, but that which makes for a Sicilian origin is not diminished.

We have now shown that three Doxapaters are in reality one and the same person. But we are not yet out of the wood.

On turning to the *Biographie Universelle* under the name Doxapater, we come across traces of another individual of that name, apparently distinct from the three foregoing cases. This time it is a student of rhetoric.

The reference is as follows:

Doxipater (Δοξίπατρος) ou *Doxopater* (Jean), grammarien ou rhéteur Byzantin, vivait probablement vers la fin du onzième siècle de l'ère Chrétienne. Nous avons sous son nom un commentaire étendu sur Aphthonius: il a été imprimé pour la première fois par les Alde, en 1509: on le trouve aussi dans les *Rhetores Graeci* de Walz: (Stuttgart, 1832—1836). Ce commentaire porte le titre d' 'Ομιλίαι εἰς Ἀφθόνιον: il est extrêmement diffus et occupe plus de 400 pages. Il est plein de longues citations de Platon, de Thucydide, de Diodore, de Plutarque et des Pères de l'Eglise. Les explications de l'auteur sont empruntées à d'anciens commentateurs

The article to which we refer lays a mass of works on grammar and rhetoric on the back of a certain Doxapater, whom it assigns to the ninth century. It becomes, therefore, necessary to examine some of the references. For, if he should turn out to be a ninth-century writer on rhetoric, he clearly cannot be the same as Nilus Doxapatrius in the twelfth: moreover, in that case, a clan of Doxapatrii would have to be recognised, and not a single individual.

For example, the introductory tract to which the *Biographie Universelle* refers, is found in a MS. which, according to Montfaucon, belongs to the tenth century. It is anonymous, as far as we can judge from Montfaucon's text, which is followed by Fabricius. This appears to be fatal to the authorship of Doxapatrius¹; as it is also fatal to the assumed reference to Michael Calaphates in 1041, a reference, indeed, which we fail to verify.

¹ Walz points out that it is not only in the Coislin MS. that the reference to Doxapater is wanting, but that 'titulus hic nullius codicis auctoritate nititur.' It appears to be a mere guess.

¹ Walz points out that it is not only in the Coislin MS. that the reference to Doxapater is wanting, but that 'titulus hic nullius codicis auctoritate nititur.' It appears to be a mere guess.

Turn in the next place to the 'Commentaire sur le traité de l'invention' which is mentioned in the *Biographie Universelle*. Here we are on firmer ground in making a reference to Doxapater as author; for according to Walz (*Rhet. Gr.* vol. vi.) this treatise on the work of Hermogenes *περὶ εὐρέσεως* is headed in Cod. Barocc. 175 as 'Ιωάννου Σικελιώτου τοῦ λεγομένου Δοξαπατρί, and in Cod. Paris. 2922 as 'Ιωάννου τοῦ Δοξαπατρή. To the same authority is ascribed in Cod. Med. LVII. 5 the work

ἐξηγησις εἰς τὰς ἰδέας τοῦ Ἑρμογένους ἀπὸ φωνῆς Ἰωάννου φιλοσόφου τοῦ Σικελιώτου,

and in Cod. Med. LVII. 5 and Cod. Vindob. xvi. the work entitled

τοῦ Δοξαπατρή Ἰωάννου ὁμιλίας εἰς τὰ τοῦ Ἀφθονίου προγυμνάσματα.

If we are to treat these headings as trustworthy, we can only say that they represent works on rhetoric by Sicilian hands: the date of the writer has never been satisfactorily determined, and it is perplexing that he should here be called *John* Doxapater and not Nilus or Nicolaus. The nationality, however, stands out with sufficient clearness: so that the main difficulty would be the reconciliation of John with Nilus, or the accurate distinction of one of them from the other. We shall leave the perplexity to be resolved by further and future investigation. Perhaps the explanation may be that Doxapater had published a fresh edition of the works of John the Sicilian, and that their names have run together in the title-page.

One other literary trace of the perplexing Doxapater has come to my notice. There is in the Cambridge University Library a MS. collection of Sibylline oracles in Latin (Mm. 1. 16), which is described as follows in the Catalogue:

Mm. 1. 16. (xivth cent.)

ff. 24—46^a.

Excerpta de libro qui dicitur Vasilographus qui interpretatur imperialis scripta¹, quam Erithea Babilonica tempore Priami regis ad petitionem Graecorum edidit, quem de Caldeo sermone in Graecum Doya peritissimus transtulit de herario Hemanuel imperatoris eductum. Eugenius regni Siciliae ammiratus de Greco transtulit in Latinum.

Here *Doya peritissimus* is a scribe's blundering reproduction of *Doxapatrius*: and we have the statement that Doxapater obtained

¹ l. scriptura ?.

a MS. from the treasury of the Emperor Manuel, which MS. was written in Chaldean; he turned it into Greek, and presumably called the translation *Βασιλόγραφος*. A famous Sicilian admiral (for so we must render *ammiratus*, with reference etymologically to the Arabic *emir*) made a further translation from Greek into Latin. Extracts from this translation are contained in the MSS. which we have been describing.

A similar MS. is in the Library of Corpus Christi College, where it is described as follows:

Cod. cxxxviii. (saec. xv).

§ 8. Liber extractus de libro qui dicitur Vanlographo, i.e. imperialis scriptura, quam Sibilla Erithea Babilonica condidit ad petitionem Graecorum, ipsa Priami regis Trojae filia; quem Vedoxa peritissimus pater in Graecum transtulit de Caldeo; tandem de errario Emmanuelis imperatoris Graecorum editum Eugenius regni Siciliae admiratus [cod. *admiratus*] de Graeco transtulit [cod. + in latinum].

Here we have clearly the same work as before: *Vanlographo* must be at once corrected to *Vasilographo*; while the reading *Vedoxa peritissimus pater*, which is a conflation of [*Ve*]doxa *peritissimus* and [*Ve*]doxa *pater*, must be restored to *Doxapater*¹.

The book purports to be the prophecy of a certain Sibyl. That it also professes to be translated from Chaldean is worthy of the same confidence that we should give to the Sibylline authorship. It is a mere literary artifice, like that which is used in a certain apocalypse assigned to Methodius of Patara which an angel brought to him in Hebrew and Greek. A mere glance at the extracts shows that there is no truth whatever in the statement. The prophecy opens in the Cambridge University MS. in the following style:

Exquiritis me o illustrissima turba Danaum quot Graios eventus Frigiasque ruinas in scriptis referam.

This is in Hercules' vein, but the lofty measure can hardly be said to Hebraize. But that is not all; it doesn't look like translation

¹ Amari (*Storia dei Musulmani*, III. 661) examined four MSS. of the work in Paris. His note is as follows: "Son essi notati: MSS. Latins, Anciens Fonds, 3595, 6362, 7329, e Sorbonne 316, dei quali il primo e il terzo sembrano del xiv secolo, il secondo del xv, e il quarto è del xvi. Il libro è intitolato anche, *Vasilographi id est imperialis* nel 6362." The name of the author is given as *Toxapater*, *Dox pater* or *daxopetri*.

from Greek. The expressions are Virgilian, and a very little change is necessary to throw the opening into Latin Hexameters. A translator from the Greek would not have given us *Graios eventus*, nor would he have found in the description of the Trojan downfall in a Greek text the very Virgilian 'Phrygiasque ruinas.' But if we are dealing with Sibylline doggrel in Latin, there is as little need to invoke Doxapater as the Sibyl: nor have we to take the trouble to justify the reference to the Admiral Eugenius.

A glance at the Sibylline prophecy is sufficient to show that the events recorded are those of the Italian history from the time of the Lombard invasion onwards, and the fortunes or misfortunes of the leading Italian cities are clearly intimated. The margins of the text are usually accompanied by explanations of the places described. The rise of the two great monastic orders is spoken of as a sign of recovery (*restorationis*), in the shape of two stars, against which the scribes have written the identification with the Franciscan and Dominican orders: if this is correct, the prophecy must be as late as the thirteenth century¹. We, clearly, need not trouble over Eugenius or Doxapater at such a date. They are as mythical as the Sibyl. But even if the names are imaginary, they have a geographical value. Eugenius was known in Sicily as the translator of the Optics of Ptolemy out of Arabic, and Doxapater has also, as we have seen, a Sicilian reputation: it is a legitimate inference that this peculiar Sibylline composition emanated from the country to which its assumed translators belonged. We have now said all that needs to be said in this connexion with regard to Doxapater. As we pointed out above, the chief residual difficulty is to explain how he is both John the Sicilian and Doxapater. The subordinate question as to his possible connexion with Constantinople may also be left. Perhaps Doxapater was himself the Basilographus, and his supposed book named after him; but I do not know how to demonstrate the use of the title².

¹ Cf. Amari, p. 660, "gli avvenimenti ai quali si allude sotto strano velame di leoni, serpenti, aquile, vulcani, tremuoti, tempeste del cielo e misfatti degli uomini, sono evidentemente quei che commossero l'Italia e

l'Europa nel duodecimo e decimoterzo secolo."

² I see that Batiffol draws attention to another work of Nilus Doxapatrius (*Abbaye de Rossano*, p. 93). It is the MS. Vat. 1426,

and is described as a *Historia novi Adam*. This MS. was copied from one made in 1213, by Simeon Boulcaramos of Messina for Lucas the Archimandrite, of the MS. of San Salvatore of Messina. No doubt that the Nilus Doxapatrius is our author. Observe how close the MS. from which Cod. 1426 is taken was to the time of Nilus; also that we are still in Sicily; note likewise the Arabic name that lies behind *Boulcaramos*, for does not this stand as a Greek form of *Abou Al Karim*? Here is another converted Arab writing Greek MSS.

There is also in the *Inventaire des MSS. du Saint Sauveur de Messine* which Batiffol has published (l. c. p. 128 sqq.) another trace of Doxapater, as follows:

[21] Fragmenta quaedam cujusdam libri Nili Indoxaprimi, continens acta septem conciliorum et disputationes quasdam sacras.

This is no doubt our Nilus Doxapatrius, and perhaps the tracts referred to may turn out to be the very ones contained in the Ferrar-group.

CHAPTER VII.

HINTS FOR FURTHER INVESTIGATION.

WE have now, by the help of Nilus Doxapatrius, carried at least a part of the Ferrar-group into Graeco-Arabic surroundings in Sicily in the twelfth century: and in proving this for the group 69—346—543 we are helped to take a further step by the observation that the Venice Codex 211 has the same appended matter, and is itself a Graeco-Arabic Codex. We shall, therefore, suggest that this subordinate group is descended from a Graeco-Arabic bilingual, apparently of the twelfth century. And here some important considerations suggest themselves.

It is not necessary, as far as our investigations into the history of the group have gone, to assume any higher date than this for the ancestry of the whole Ferrar-group. The MSS. are none of them to be referred to the eleventh century, much less to any earlier date. True, Gregory has suggested that the Athens MS. Cod. Evv. 788 is of the eleventh century, but we venture to question the dating; every one, who works at these matters, knows how perfidious the judgment often is, in deciding between the eleventh and twelfth centuries. We may suspect that this MS. has been ante-dated a century and wait for the verification of our audacity. And we shall say that, as far as we have yet gone, the Ancestry of the Ferrar-group is not necessarily higher than the twelfth century, and this almost invites us to send the much-vaunted lost uncial, from which they are supposed to be derived, into the limbo of unnecessary hypotheses.

But if this be so, then we may modify another hypothesis.

It will be remembered that, in writing on the Ferrar-group, we explained the double registration of its verses as *ρήματα* and

στίχοι as being the result of the retranslation of a Syriac word which was meant to express merely the conventional στίχοι: and we argued from this in favour of a direct Syriac re-action upon the Greek text of the group, by which many of its peculiarities might be at once explained.

But obviously we do not need to invoke a *direct* Syriac influence, when we have a proved and demonstrated Arabic influence; if the Arabic be itself derived from the Syriac, the supposition of Arabic influence carries and includes the supposition of Syriac influence, and we have no need to multiply hypotheses in order to explain the re-actions. Let us then see whether this supposition of Arabic influence can fairly be applied to the whole group.

Observe that the existence of the double count of ῥήματα and στίχοι is certainly characteristic of the Ferrar-ancestry. Does it appear anywhere else, and at an earlier date than that which we have suggested for the Ferrar origin? The MSS. in which Gregory has noted the double numeration are as follows:

- | | | |
|-----|----------------|---|
| Ev. | 9 | A.D. 1167 (fortasse in Sicilia exaratus). |
| „ | 9 ^a | saec. XV. a copy of the foregoing (written in North Italy). |
| „ | 13 | saec. XIII. (Ferrar-group). |
| „ | 48 | saec. XII. (not a Ferrar). |
| „ | 163 | saec. XI. |
| „ | 168 | saec. XIII. |
| „ | 173 | saec. XII. vel XIII. (a Basilian MS.). |
| „ | 174 | A.D. 1052 (a Basilian MS. and certainly Calabrian). |
| „ | 211 | saec. XII. (the Graeco-Arabic MS.). |
| „ | 230 | A.D. 1013 (now in the Escorial). |
| „ | 233 | saec. XIII. (al. XI.) (now in the Escorial but formerly at Venice). |
| „ | 345 | saec. XI. (at Milan). |
| „ | 346 | saec. XII. (Ferrar-group). |
| „ | 427 | saec. XIII. |
| „ | 507 | saec. XI. (from Pantocrator). |
| „ | 543 | saec. XII. (Ferrar-group). |
| „ | 592 | saec. XV. (at Milan). |
| „ | 709 | saec. XI. (from Rhodes, not a Ferrar ¹). |
| „ | 715 | saec. XIII. |
| „ | 716 | saec. XIV. |
| „ | 826 | saec. XII. (ῥήματα not noted by Gregory) (Ferrar-group). |
| „ | 828 | saec. XII. (Ferrar-group). |
| „ | 873 | saec. XI. (Calabrian). |

¹ So Lake, who denies the existence of the ῥήματα.

The foregoing list is instructive; seven of the MSS. which show the reckoning of *ρήματα* go back to the eleventh century; nine of them are traced to a Calabro-Sicilian origin, of which five belong to the recognised Ferrar-group. The result certainly encourages the belief that the reckoning of the *ρήματα* is a Sicilian phenomenon, occurring for the first time at least as far back as the beginning of the eleventh century, but probably not much earlier. Everything, therefore, tends to a belief that the phenomenon is Arabic rather than Syriac: and this means that the hypothesis of Arabic influence can be applied to the whole group and not merely to a subordinate section of it.

What further can be said in the way of suggestion for the final elucidation of the riddle appears to lie in the direction of a Graeco-Arabic bilingual, in which the columns have reacted on one another, which we showed to be probable for certain members of the group. This finds, as we said above, its confirmation in the Venice MS. 211, which is an actual bilingual of the kind suggested, and with the very same tracts appended which we have been discussing, together with some other pieces that are more or less represented in the Ferrar-family. Its text does not, indeed, appear, from the single page which we have examined, to be the Ferrar-text. If it were, the argument from it would be almost final. As it is, the text seems to have been altered, and we can only suggest that it looks outwardly like what the Ferrar-ancestor may have been. We may call it a Pseudo Ferrar MS.

Two directions open before us in which investigation appears to be imperative, if the foregoing suggestions are to be tested and verified. One of them is the examination of all the MSS. showing a similarity of textual arrangement with the leading members of the Ferrar-group. For example, the MSS. which have the numbered *ρήματα* ought to be further tested for Sicilianism or Calabrianism. We should then speak more confidently on the geographical origin of the phenomenon in question.

Another direction is the search amongst the existing Arabic Gospels for a text which answers to the Ferrar-text. If such a text could be found, it is probable that so many of the Ferrar readings could be explained by re-translation from it, that we should

be able to banish the Ferrar-readings from the apparatus of the New Testament; these readings would only be veiled Arabisms and doubly-veiled Syriasms; they would thus only survive (if one may indulge in a Hibernianism) in their ancestors.

But, on the other hand, the problem may not turn out to be quite as simple as is here suggested. And the proof of the Arabic reaction needs to be carefully reinforced.

In proving or testing for Sicilianism or Ferrarism amongst the MSS. tabulated above, we must be to a large extent dependent upon fresh examinations and further collations. It is, however, interesting to note that in the case of some of the MSS. referred to, including the least accessible of them, the Ferrarism, or the Sicilianism, can be clearly made out.

Let us begin with the first MS. on our list. This is our Cod. Evv. 9, alluded to above as being probably Sicilian. On turning to Montfaucon we find the reason for calling it Sicilian, for it has a subscription as follows, in the hand of Solomon the notary¹.

A.D. 1168. ἐτελειώθη δὲ ἐν ἔτει τῷ ἀπὸ κτίσεως κόσμου, 5705', ἢ δ. α' κτέ, βασιλεύοντος ἐν Κωνσταντινουπόλει Μανουὴλ τοῦ πορφυρογενήτου καὶ ἐνδοξοτάτου βασιλέως· καὶ ἐν τοῖς Ἱεροσολύμοις Ἀμαρρῇ τοῦ κρυταίου ῥίξ. ἐν δὲ τῇ νήσῳ Σικελίας Γουλλιέλμου τοῦ δευτέρου ῥηγός· ἐφ' ἡμᾶς Ἰησοῦς Χριστός. ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

The Latinisms are sufficient evidence that the MS. is Sicilian and not from Jerusalem or Constantinople. Even without the Latinisms, the Sicilian origin is almost certain. We note in passing that Montfaucon says that the MS. has also the tract on the appearances of Christ after the Resurrection, which he transcribes. This tract is also found (*v. supra*) in Codd. 211 and 346. Next return to

¹ Montfaucon says *νοταρίου Σολομώντος ἀπὸ Νοταρίων*, but Gregory thinks the last words denote the locality in which Solomon lived. Batiffol gives a fresh transcription of this note made for him by Omont, according to which the MS. was written *ὑπὸ χειρὸς.....νοταρίου Σολομῶν δ' ἀπὸ Νότου*. (Noto is in Sicily, a little to the south of Syracuse.) If it were not for this express testimony from an expert, I should have guessed that the perplexing characters stood for *Πανορμιτάνων*, and that

Solomon is Notary to the city of Palermo, the name being written in detached letters

Δ Ο Τ Α , or something of the kind. But Π Ν Ρ Μ Ι

I gather that this is not so.

From Noto it passed into North Italy, where it became the parent of the MS. Cod. 9², which is now in Oxford. This MS. appears to have been transcribed in the 15th cent. for an Augustinian house, perhaps at Pavia or Ficino (Gregory).

the Escorial MS. Evv. 230 and let us see whether we can connect it also either with Sicily or with the Ferrar-group. The MS. was examined and in part collated by Moldenhawer for Birch.

Moldenhawer describes his work on it as follows :

"Accurate contuli Matt. i—v., xxiii., xxiv. John i—v. 4, xvi. Praeterea codicem tractans potiora et horum et reliquorum Evangeliorum loca adii, ubi a textu vulgari dissensus vel cum ipso conspiratio adjudicandi de codicis indole ac pretio facultatem conferre censetur. Antequam de nostro sententiam proferam, hic commemoranda erit lectionis e Joanne excerpta varietas."

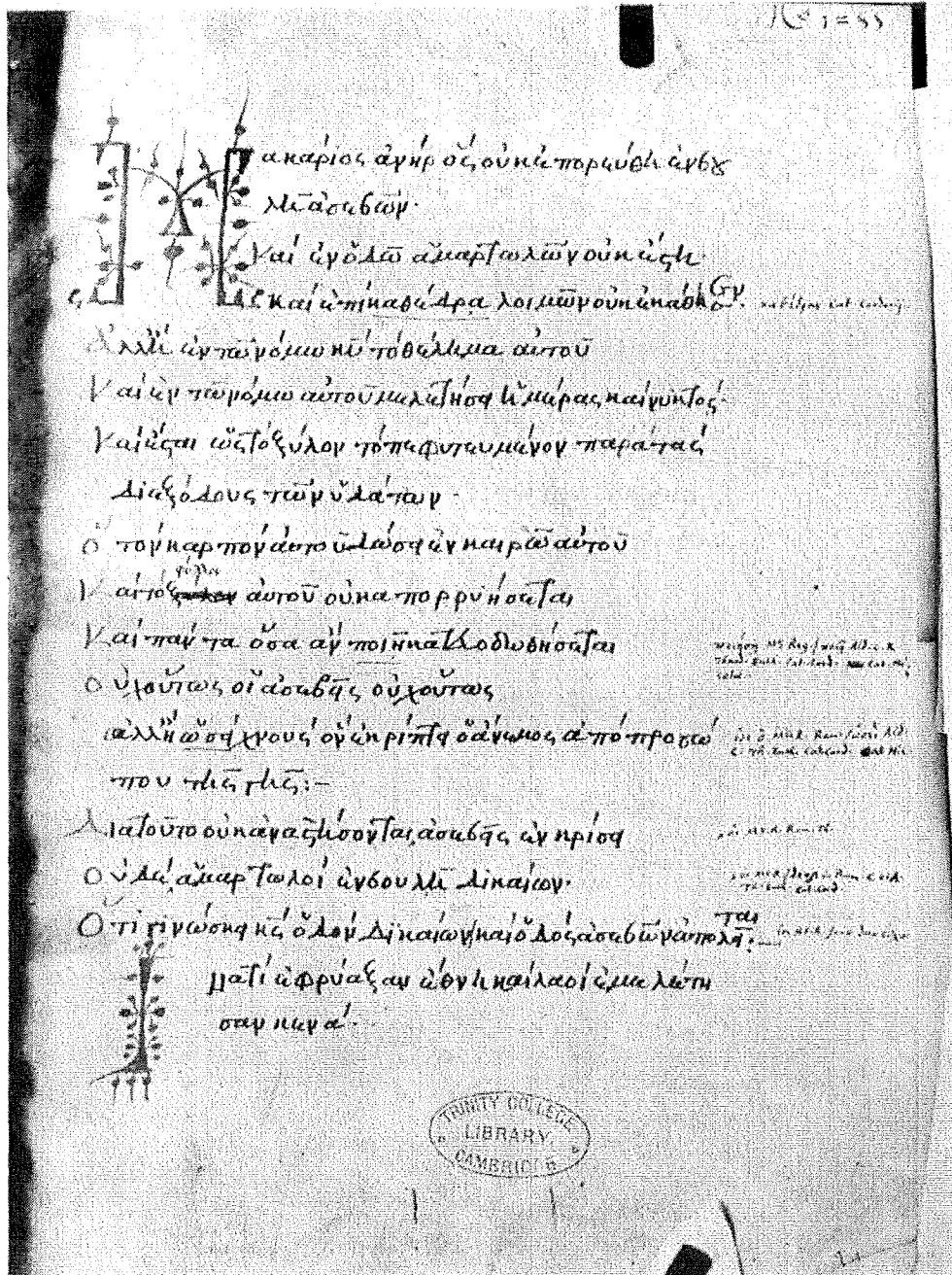
The readings which he gives are as follows, to which we append any attestation from the original Ferrar-group.

John i. 28	βηθανια	124 (not Ferrar reading?).
32	ώσκει] ως	124 " " "
36	ιδε + ὁ χριστος	124.
38	δε —	124.
40	δε —	four.
44	αὐτω + ο Ιησους (l. Ιησους)	13. 124. 346.
52	και καταβαινοντας —	
ii. 22	αὐτοις —	124.
23	εν τοις Ιεροσ.	four.
iii. 2	τον Ιησουν] αὐτον	four.
27 (l. 19)	αὐτων πονηρα	four.
20	αὐτου + ὅτι πονηρα ἐστιν	13. 346.
27	ἀνθρωπος + ἀφ' ἐαυτου	four. 124. λαμ. ἀνείν' ἐφ' ἐαυτοῦ 307, 346
33	λαβων] λαμβανων	124.
36	την ζωνην	four.
iv. 35	τετραμηνος	four.
41	ἐπιστευσαν + εἰς αὐτον	four.
v. 4	asteriscis notatur.	
15	ἀπηλθεν + οὐν	13. 124. 346.
vii. 53	και ἀπηλθεν ἐκαστος	four.
	Ab his inde verbis usque ad viii. 11 cuius lineae asteriscus miniatus appingitur.	
viii. 2	και πας ad αὐτους —	four.
3	ἀγουσιν δε] και προσηνεγκαν αὐτω	four.
	ἐπι μοιχεια	four.
	εν τω μεσω	69. 124. 346.
4	λεγουσιν] εἶπον	four.
	κατειληφθη] εἰληπται	four.
5	ἡμιν Μωσης	four.
	λιθοβολεισθαι] λιθαζειν	four.
	λεγεις] περι αὐτης	four.

6	κατηγοριαν κατ' αὐτου·	four.
	ὁ δὲ Ἰησους κυψας εγραψεν	four (?)
7	εἶπε αὐτοις	four.
	πρωτος λιθον βαλετω ἐπ' αὐτην	four.
9	γην και ἐξηλθον εἰς καθ' εἰς	13. 69. 124.
	μονος —	13. 69. 124.
	μεσω οὐσα· ἀναβλειψας δε ὁ Ἰησους εἶδεν	
	αὐτην και εἶπεν· γυναι που εἰσιν; οὐδεις	
	σε κατεκρινεν	four?
11	Κύριε· ὁ δὲ Ἰησους εἶπεν αὐτη· ουδε	124. [13. 69. 346.]
	In hac pericopa omni fere perpetuo facit cum 69.	
xvi. 7	ἐαν γαρ + ἐγω	four.
11	περι δε κρισεως ex emend.	
16	ἐγω —	four.
20	θρηνησετε] πενθησετε	124.
22	υμεις μεν λυπεν (l. λυπην) μεν	69.
33	ἐξετε] ἐχετε.	

It will be admitted that this MS. is a Ferrar MS. It may not have the textual displacements, but it clearly has the readings. It would be superfluous to enlarge on this. The MS. which Moldenhawer calls *Escorialensis* 9, but which we call *Ev. 230*, must be added to the list of Ferrar MSS. We may not, as yet, see how it reached the Escorial from Sicily, but it must have come from that neighbourhood, probably by way of Venice.

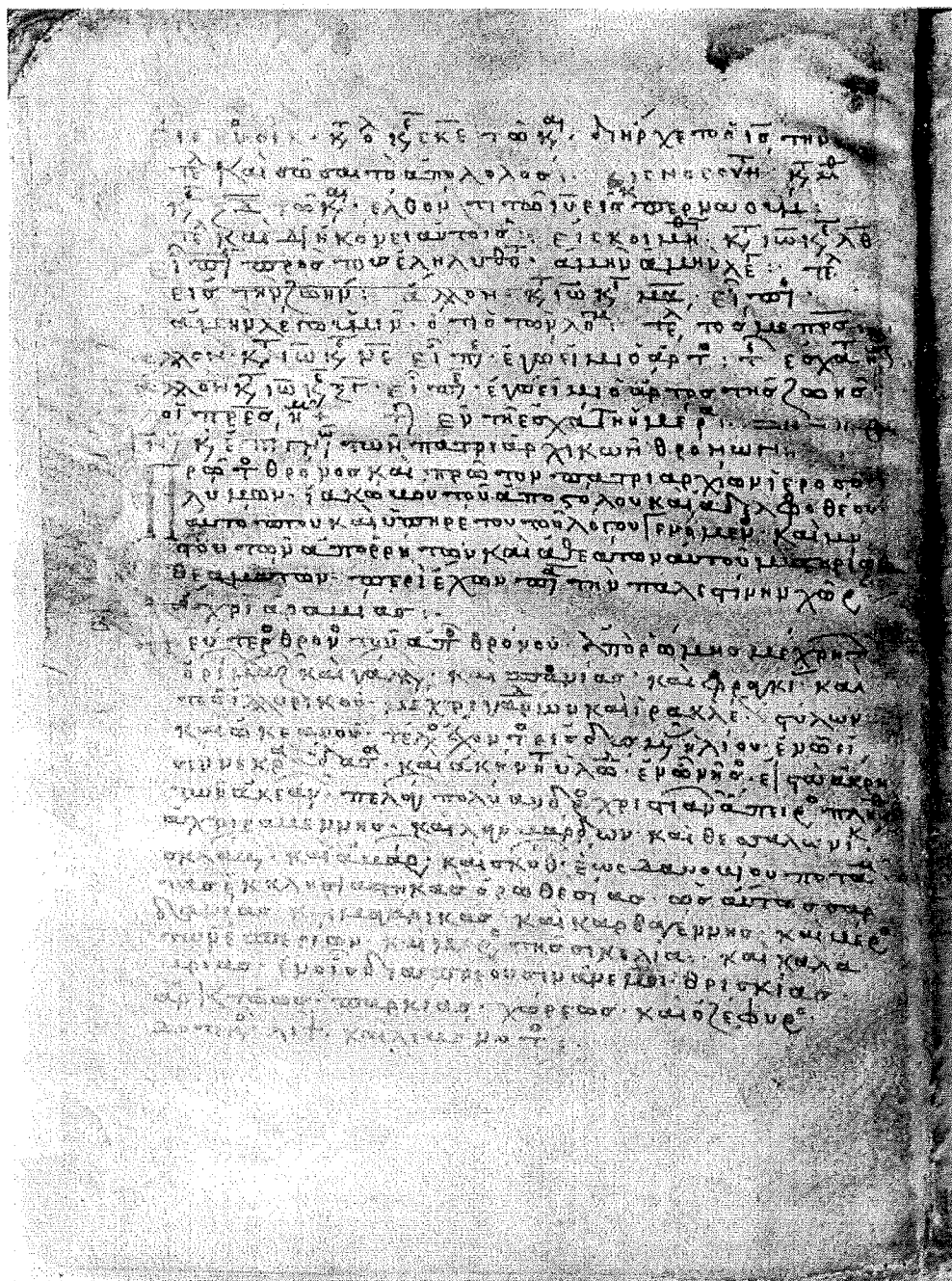
A similar investigation ought to be made for all the MSS. in the list given above, as containing the *ρήματα* and the *στίχοι*. We are confident that in many cases they will betray their origin and their textual affinities.



A Greek Psalter in the Library of Trinity College, Cambridge.

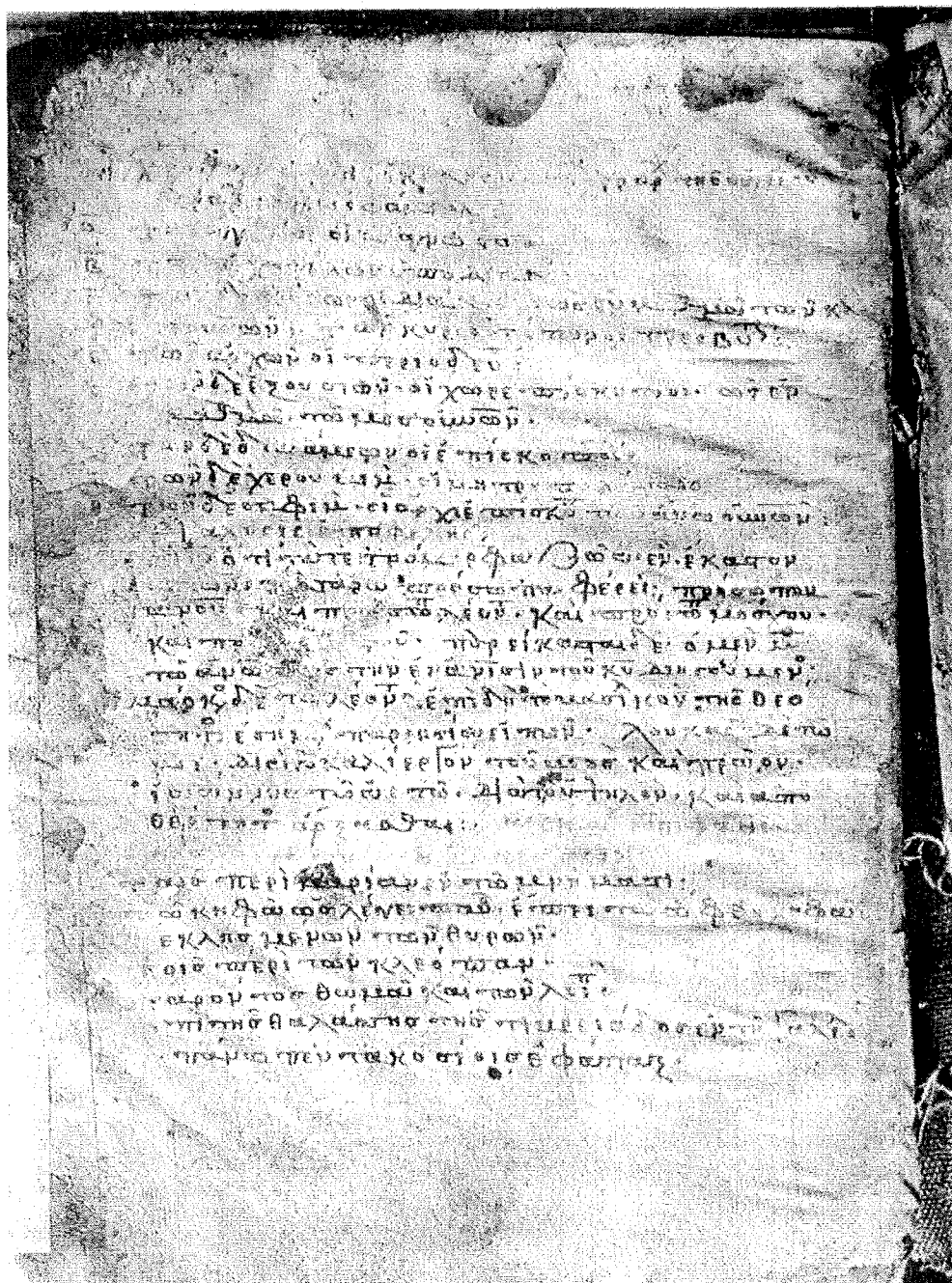
Богородица

4/10/20



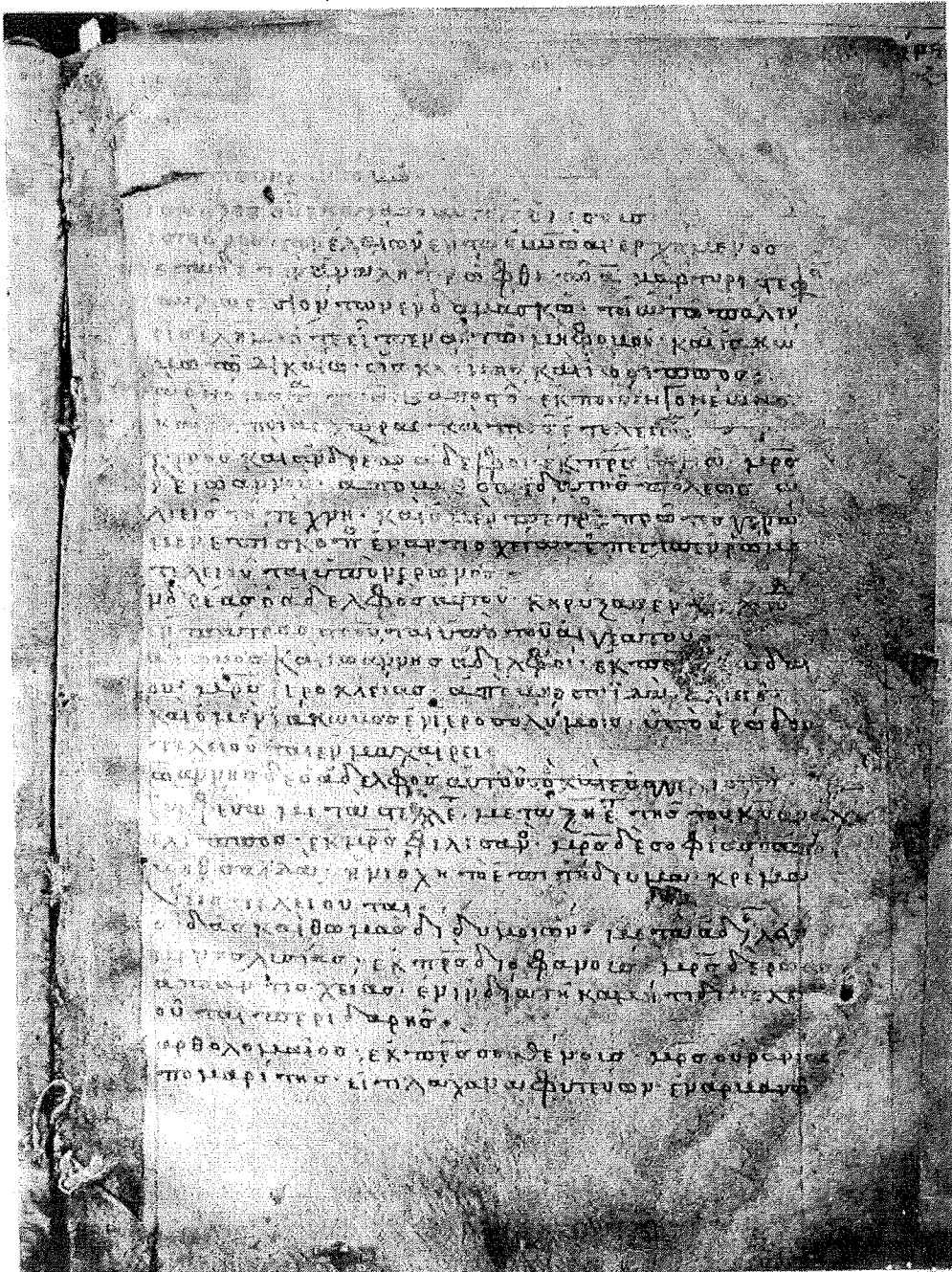
Cod. Evv. 346.

Order and Limits of the Five Patriarchates.



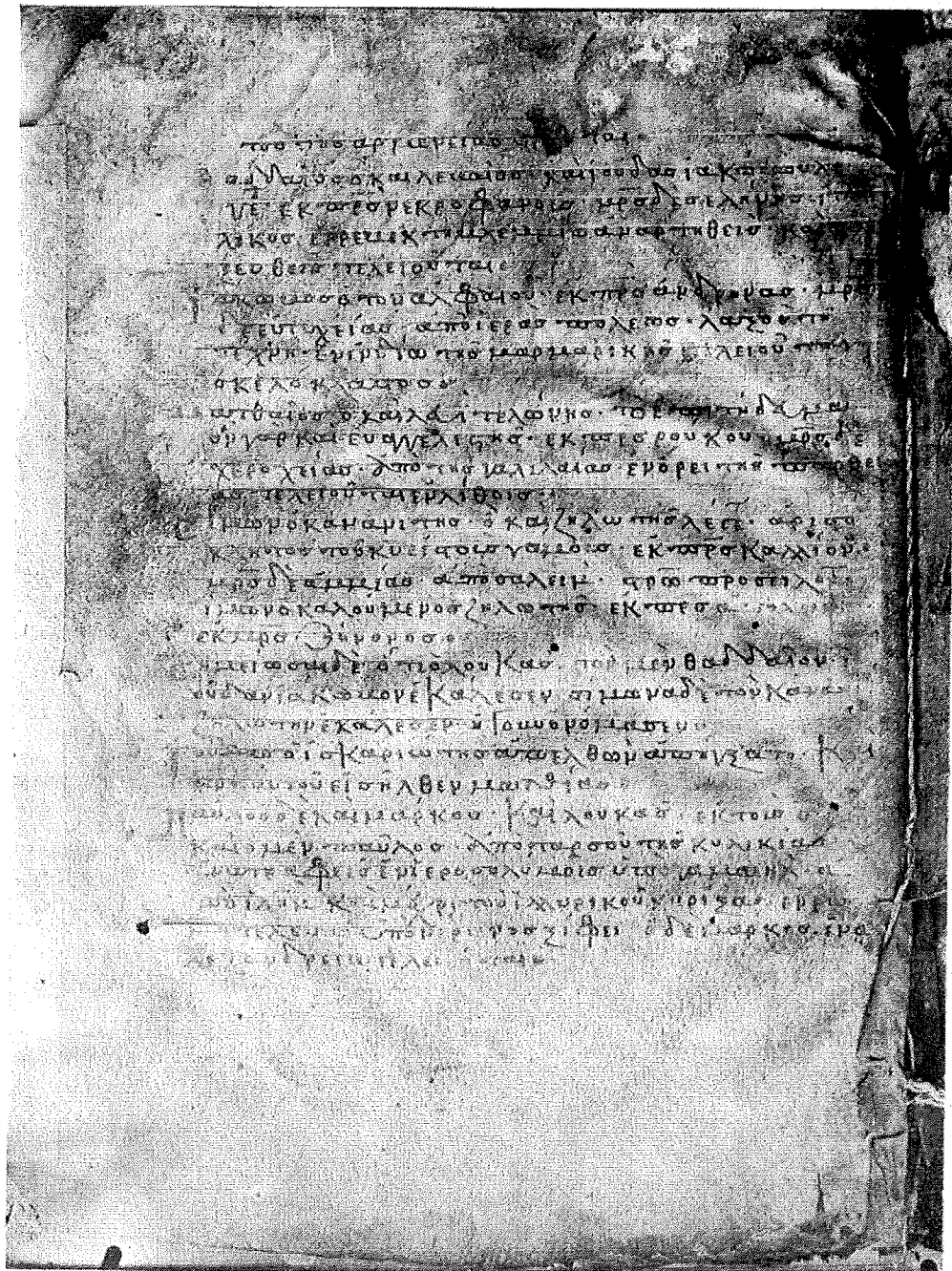
Cod. Ev. 346.

On the Angelic Orders and on the Appearances of Christ
after the Resurrection.



Cod. Ev. 346.

Appearances of Christ and History of The Apostles.



Codd. Evr. 246.

History of the Apostles.