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GUSTAVUS PRZYCHOCKI.

Scribebam in uico *Gromnik*.

ORIGEN'S COMMENTS ON THE APOCALYPSE.

It was only in July last that a Greek scholar of the University of Athens, M. Diobouniotis, sent to Dr Harnack the copy of a text of a considerable part of the Apocalypse accompanied by the comments of some early patristic writer whom he was not able to identify. The copy was taken from a tenth-century manuscript in the monastery of Meteoron, which had already yielded a work of Hippolytus, 'On the blessings of Jacob.' Harnack at once recognized this new commentary as the work of Origen, with the exception of the last two comments which were extracts from Irenaeus known to us hitherto for the most part in Latin only. With characteristic speed Harnack produced an *editio princeps* which was in our hands before the middle of December.¹ Students of Origen, and students of the text of the Apocalypse, must of necessity read this little tract for themselves; so that I shall not take up space by any further description of its contents. I only ask leave to make a few emendations of a text, which, notwithstanding the excellent work that Harnack has done upon it, still challenges the corrector.

1. *Scholion* xi (p. 26) l. 6. This sentence is quite right as it stands. It means: Perhaps his perplexity arises from thinking of ordinary death; whereas what has been said above as to 'the second death' may fairly be applied, if need be, to an angel.

2. xiv l. 4. A full stop is required after *κεκρυμμένον*. Then the words *καὶ ἐπὶ τὴν ψῆφον ὄνομα καινόν* are in place as a new *lemma*.

3. xx l. 8. Harnack prints *διὸ οὐδεὶς ἀνοίξει τὰ κατὰ τὸ γράμμα τοῦ νόμου, οὐκέτι ἐφεξῆς τὰ λοιπὰ φυλαχθῆναι χώραν ἔχοντα*. The codex has *οὐκετι φυ ἕφεξεις τα λοιπα λαχθηναι*. Harnack has accepted the ingenious correction offered by Diobouniotis; but he adds 'at locus nondum sanus est'. It seems quite clear that in the archetype a line

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ex cod. Cottoniano edita (ep. 6205) admodum sit mutilata, haec uelim legas e codice Arundelliano descripta :—

‘Mittit [Ghinuccium intellege] copiam quorundam scriptorum Graecorum ex quodam volumine Gregorii Nazianzeni *ex bibliotheca pontificis et ex illo banco, quod dixerat Dominus Stokleus, in quo libro est illa epistula, quae quaerebatur.* Et unus Graecus dixit, quod dicta scripta non continebant quae quaerebamus, tamen quod faciunt aliquid contra adversarios nostros, sed tutius istic, quam hic veritas epistolae interpretatur [!], cuius etiam exemplum misi ad dominum Crocum.’

Quae tamen noua et sane mira ‘epistula’¹ e duobus constat capitibus : *Ἐπαινοὶ γυναικῶν et *Ἐπαινοὶ ἀνδρῶς καὶ γυναικῶς ὁμοζύγων, atque accuratius examinata non nisi *cento quidam e Gregorii Nazianzeni orationibus conflatus* apparet. Nam haec uelim uideas, quae ex. c. ex ipso principio profero : Εἰς δύο ταῦτα διηρημένον παρὶ τοῦ βίου . . . δημιουργεῖται πρὸς ἀρετὴν = *Or.* 8 (Migne *P.G.* xxxv) col. 797 A–B + Οὐ χρυσὸς ἐκείνην ἐκόσμησεν . . . καὶ ὄνειδος τὸ αἰσχύνεσθαι = *Or.* eadem l. l. col. 800 B–801 A + *Ἐκείνη μὲν ἄλλων γυναικῶν κάλλει . . . δι’ ἀλλήλων κρατύνουσα = *Or.* 18 (Migne *ibid.*) col. 993 C–996 A + καὶ οὐ τὰ μὲν τῆς μεγαλοψυχίας τοιαῦτα . . . τῶν γενναϊοτάτων ἀνδρικότερα = *Or.* 8, col. 804 B–C, et q. s.

Quid si etiam codicem Vaticanum, e quo haec essent descripta, inuenisse contigit? Hic est *codex Vat.* 485 s. xiii, qui titulo ‘Collecta B. Gregorii Nazianzeni et Maximi’ denotatus, *Anthologiam* continet *Gregorianam*, in qua (in capitibus *v̄e–v̄s*, pl. 88^b–90^b) eadem prorsus atque in codice Arundelliano extant.² Itaque uides nescioquem—caue ne Crocum putes—lucri fortasse faciendi studio ductum, haec ex libro Vaticano excerpisse atque iis, qui Gregorianas quaerent epistulas, pro uera Nazianzeni epistula obtruisse, aut saltem obtrudere studuisse.

¹ Cf. [Forshall, J.] *Catal. of MSS in the Brit. Mus.* New series [London] vol. i : The Arundel MSS 1834, p. 40 : ‘*De hoc opusculo nihil traditur in editione operum Gregorii Nazianzeni* Parisiis impressa a. 1788 studio Monachorum S. Mauri.’ Minime mirum id quidem.

² De hoc codice aliisque duobus a me examinatis, qui eandem contineant *Anthologiam*, u. Przychocki *Eos* xvi (1910) pp. 109–114 (cf. supra, p. 286 adn. 9). Cum autem reliqui duo codices (Pii II 7, Vat. gr. 484) posteriore demum saeculi xvi dimidio essent exarati, codicis Vat. 485 solius hic rationem esse habendam suspicabar. Quam coniecturam Monsignor I. Mercati, a me rogatus, ut est eximia comitate, per litteras ad me missas ad certum redegit. Qui uir doctus praeterea hunc codicem a Sixti IV temporibus (1471–1484) re uera ‘in tertio banco’ fuisse asseruatum benigne me docuit. Aperte autem conspirant, quae de Platina, Sixti IV Bibliothecario, in libro *Acta litteraria ex manuscriptis eruta atque collecta cura Burcardi Gotthelfii Struvii* fasc. IV, Ienae 1706, p. 10, sunt dicta : ‘Dividit Platina libros secundum banca sive repositoria, ita, ut primum *bancum* contineat Biblia . . . *tertium* alia adhuc Augustini, Ambrogii, B. Gregorii. . . .’

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