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TOGA IN THE EAST.

IN the preceding number of this JOURNAL Dr Feltoe has shewn that Christians in Spain used to speak of the martyr and saint in glory, arrayed in his heavenly robe, as *togatus*. The use is clearly derived, as Dr Feltoe points out, from the white *toga* of Roman civil life. The object of this Note is to suggest that in the East, where the *toga* was only known as an article of the costume of Proconsuls and other high Roman officials, the idea conveyed was quite different: a *toga* to the Oriental was a scarlet cloak or wrap.

John Malalas, bk. ii (*Dindorf* pp. 32, 33), thus narrates the discovery of 'Tyrian purple' (abridged):—In the time of King Phoenix, from whom Phoenicia is named, Hercules the Philosopher, called the Tyrian, discovered the purple shell-fish (*κογχύλη* = *murex*); for a shepherd's dog having eaten some of the shell-fish, the shepherd thought its mouth was bleeding, and he wiped it with a lock of wool, which remained so fine a red that Hercules took it and gave it to King Phoenix, who so admired the colour that he forbade any to wear clothes dyed with the *murex* except himself and his successors. Other kings afterwards did the like. 'Long afterwards', adds Malalas, 'when the Romans got possession of Phoenicia they prepared for themselves from the *murex* the true royal dress, which they called in the Roman tongue *toga* (*τόγαν*), that Roman Consuls wear to this day.'

Clearly to Malalas of Antioch in the sixth century the *toga* was a blood-red coloured cloak, and it was appropriate not to ordinary folks but to the highest officials and to royalty. As is well known, the *toga* had begun to go out of fashion by Juvenal's day, but it remained in use for official dress, which, from the second century A. D. at least, was not white but scarlet-purple.

The interest of the matter is the light it throws on a picturesque detail from the 'Hymn of the Soul' in the Acts of Thomas. In the Hymn, the hero, son of the King of Kings, is stripped of his heavenly clothing before he goes down to the unclean Land of Egypt (this Earth), but he puts it on again at his victorious return. This clothing consists of a bright and mysterious robe or tunic, embroidered with precious stones: it is, in fact, an altogether magical garment, the image of the hero himself, his heavenly Double (*fravashi*). Over this garment is worn 'a *toga* of scarlet'. Unlike the robe this scarlet *toga* has no life or magical properties; it is just a fine article of clothing, suitable for a Prince. There is no doubt about the colour intended, for the same word is used for 'scarlet' as in Matt. xxvii 28, and the word translated *toga* is the Latin word itself transliterated into Syriac

letters. It seems to me that the passage from Malalas explains both why a Prince should be dressed in a *toga* and why it should be thought of as bright red.¹

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ΣΠΙΛΑΣ.—ΑΠΑΡΧΗ ΠΝΕΥΜΑΤΟΣ.

1. σπιλάς.

In his note on Jude 12 (*J. T. S.* xiv 547, cf. xvi 78) Mr A. D. Knox writes that the word *σπιλάς* was understood in the sense 'squall' by 'the inventor of the word *κατασπιλάζειν*', for which he refers his readers to the *Thesaurus* (ed. Valpy or Dindorf). In this work various examples of the use are given from Patristic and Byzantine sources, but the references are somewhat inaccurate. The quotation from 'Eusebius' on Isaiah is in reality drawn from Cyril's Commentary on Isa. xvii 13 (Migne lxx 434 c): whilst the words incorrectly cited from Simocatta (the quotation should run: *ἀτὰρ ἀδοκῆτως τοῖς βαρβάροις . . . κατεσπίλασεν*) occur in 2. 10, not in 7. 3, where we read: *περὶ τὴν πόλιν οἷα διάττοντες οἱ βάρβαροι κατεσπίλαζον*.

By far the earliest example of this use has been brought to light by Dr Rendel Harris, in his *Fragments of Philo* p. 28, where, in an excerpt from the *Quaestiones in Genesim* contained in the Codex Rupefulcaldinus, we read: *πᾶς οὖν σοφὸς οὐκ ἄνθρωπος ἀλλὰ νοῦς καταθεόμενος καὶ περιαιρῶν περιπέφρακται πρὸς τὰ ἐνεστῶτα καὶ τὰ ἀδοκῆτως κατασπιλάζοντα*.

This passage, by implication, carries the use of *σπιλάς* = 'squall' back to a date anterior to the Epistle of Jude; Mr Knox's earliest example is drawn from an epigram of Philippus of Thessalonica (*Anth. Pal.* vii 382), of which both the date and the interpretation are doubtful.

2. ἀπαρχὴ πνεύματος.

In 1919 W. Schubart published, as the first part of the fifth volume of the *Berliner Griechische Urkunden*, a papyrus of the first importance for Roman law and history, which contained an abstract of portions of the *Γνώμων τοῦ ἰδίου λόγου*, or Code of Regulations issued by the Department of Special Revenues in Roman Egypt. In § 47 of this Code we read:

ἀστὴ συνελθοῦσα Αἰ[γ]υ[πτίῳ] κατ' ἄγνοιαν ὡς ἀστῶ ἀνεύθυνός ἐστιν. ἐὰν δὲ καὶ ὑπὸ ἀμφοτέρω[ν] ἀπ[αρχ]ῆ τέκνων τεθῆ, τηρεῖται τοῖς τέκνοις ἡ πολιτεία.
which may be translated thus:

'If a woman, being a citizen [i. e. of Alexandria], marries an Egyptian in the mistaken belief that he is also a citizen, she is not liable to penalty; and if both parties present birth-certificates, their children preserve the status of citizens.'

¹ It should perhaps be stated that I gave this explanation of the colour of the Prince's *toga* in my revised translation of the 'Hymn of the Soul' published in the *Quest* (vol. v, no. 4) for July 1914.