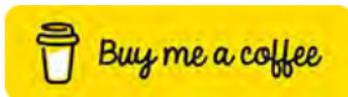


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Baümer gives it as the reading of the Utrecht Psalter and Zürich, Can. C. 161; but reference to rotographs shews he was mistaken. Magistretti gives the reading of his xiii cent. MS 'Beroldus novus' as *in* (sup. lin. 1. ma) *gloria numerari*: this I have not been able to check. However, B.M. Add. 37517 (*The Bosworth Psalter*), late x cent., reads

Æternā fac cum sc̄is tuis gloria numerari.

The insertion of *in* before *gloria* seems to have been the last stage in the production of present reading; e. g. B.M. Harl. 2356: xiii cent. *in gloria munerari*. Since the above note was first written Dr Burn has pointed out (*The Hymn Te Deum and its Author* p. 12) that certain editions of Quignon's Breviary have *numerari*. In Migne's reprint of Lorenzana's edition of the *Breviarium Gothicum* (*Pat. Lat.* lxxxvi c. 935) only the first verse of the *Te Deum* from Madrid Nac. 10001 is given (this MS has *munerari*), but on col. 944 where the *Te Deum* is given in full we have *Æterna fac cum sanctis tuis in gl̄oria numerari*.

Verse 26. The reading *peccata* in Munich lat. 14248 also appears in the Utrecht Psalter and Crawford 133 in the John Rylands Library at Manchester. Two Ambrosian MSS read *peccatis*; viz. Magistretti's xiii cent. 'Beroldus novus' and John Rylands Lib. lat. 55, an Ambrosian Breviary of 1470.

MAURICE FROST.

YAHWEH OR YAHOH: ADDITIONAL NOTE.

ON the question of the pronunciation of the Tetragrammaton, raised anew by Dr Lukyn Williams in the last number of the *JOURNAL*, I should like to add a few words, without going over the whole ground. It seems to me that Dr Lukyn Williams has really reopened the question, by shewing how doubtful is the alleged Samaritan evidence for *Iave*, i. e., as it is supposed, יהוה or יהוה. This allows full weight to be given to the Greek evidence for *IAΩ*.

But while generally inclined to favour Dr Lukyn Williams's view I would prefer to state it rather differently. The Arabic Grammarians who attempted to reduce all speech to rule, even groans and interjections, give a definite rule for announcing a person's death. One says,

of course, 'alas' or 'woe', and then you name the deceased. But you should end with a long closed *āh*, corresponding, I suppose, to an audible sigh, thus: $\text{وَ مُحَمَّدًا} \text{ } Wā \text{ Muḥammadāh} = \text{'Alas Mohammed!}'$ This long *āh* in the case of complicated names is added at the end only: $\text{وَ أَمِيرَ الْمُؤْمِنِينَ} \text{ } Wā'Amīra \text{ Imu'minīnāh} = \text{'Alas for the Commander of the Faithful!}'$ ¹

Is there any trace of this idiom in the Old Testament? Mourning customs are very conservative, so that there is nothing inconceivable in the idea, and I venture to quote for it Jeremiah xxii 18, where we have the 'keening' which was *not* to be said over Jehoiakim, king of Judah. The Hebrew is

הוּי אחי והוּי אחות הוּי ארון והוּי הדָה:

How ought the last word to be pointed? The Masoretic text has הָדָה, as if it were a possessive suffix, and this interpretation seems to be as old as the Targum ('woe to his kingdom'). But is it not possible that the traditional final *ḥ* (= *ō*) corresponds exactly to the Arabic *h* (= *āh*), which we have just been discussing? Philologically it is exact, for long *ō* in Hebrew corresponds to long *ā* in Arabic. The only doubt I have is whether we ought not to point the Hebrew word הָדָה with *mappiḥ*, i. e. *hōdōh* with audible final *h*. The lamentation is therefore 'Alas, brother! Alas, sister! Alas for (our) lord! Alas for the glory—ah!'

Mourning and solemnity are closely connected. In reading the directions in the Arabic Grammar for these solemn announcements one feels that they are psychologically designed for little else than to ensure a solemn enunciation. The melancholy is conveyed by the initial interjection, which means 'woe' or 'alas'; the final vowel gives solemnity. Now granted that Moses came back to his countrymen in Egypt with a new Name for the God of his fathers, what sort of a Name was it likely to be? I venture to think that, to a certain extent, we can answer this question *a priori*. It was likely to be an old name more reverently pronounced. One old name was certainly יהו (probably *Yāho*), for the name of Moses' mother Jochebed (Exod. vi 20) is compounded with it. How can this old name be most reverently pronounced? A natural method is by pronouncing it always as if it were the end of a solemn announcement, in fact as mourners pronounce the last word of their lament. This is done in writing by adding the letter ה preceded by the long vowel *ō*. As the last syllable of יהו already ended in *o* (or conceivably *ū*) this only meant that the final syllable of יהו was lengthened and accented. The final ה was, I assume, sounded, as in the Arabic syllable above discussed. So we get from *Yāho* the new

¹ Wright's *Arabic Grammar* ii p. 93.

form $\gamma\alpha\eta\omicron\eta$, written $\eta\eta$. I may point out that this explanation accounts for the form $\eta\eta$, which occurs once in the Elephantine Papyri: it is simply $\gamma\alpha\eta\omicron\eta$ written defectively, like $\eta\eta$ in Jerem. xxii 18.

F. C. BURKITT.

HAGIOGRAPHICA.

I. S. *Epicharis*.

S. EPICCHARIS figures in the *Menologium* of Basil, in the *Menaea* of the Greek Church, and in the *Martyrologium Romanum* as commemorated on September 27. The *Menologium* gives a brief account of her death (*P. G.* cxvii p. 73 C Migne): 'Ἐπίχαρις ἡ τοῦ Χριστοῦ μάρτυς ὑπῆρχεν ἐν τῇ Ῥώμῃ ἐπὶ Διοκλητιανοῦ τοῦ βασιλέως· ἐκρατήθη δὲ παρὰ Καισαρίον τοῦ ἐπάρχου, καὶ ὁμολογήσασα παρρησίᾳ τὸν Χριστὸν κρεμάται καὶ ξέεται. εἶτα τύπτεται μετὰ σφυρῶν μολυβδίνων ὑπὸ τεσσάρων στρατιωτῶν, οἵτινες εὐχομένης αὐτῆς ὑπὸ ἀγγέλων ἀγγρέθησαν. εἶτα συνεβούλευσε τῷ ἄρχοντι ὁ συγκάθεδρος αὐτοῦ ἀποκεφαλίσαι αὐτήν. λαβούσης δὲ τὴν διὰ ξίφους ἀπόφασιν καὶ προσευχομένης αὐτῆς ἡ εὐρεθείσα ὑποκάτω τῶν ποδῶν αὐτῆς πέτρα ὕδατος ἀνέβλυσε πλήθος. πληρώσασα δὲ τὴν εὐχὴν καὶ κλίνας τὸν αὐχένα ἐπλήγη ὑπὸ τοῦ δημίου καὶ τὸ μὲν πνεῦμα αὐτῆς ἐναπετέθη εἰς χεῖρας Θεοῦ ζῶντος· δικαίων γὰρ ψυχαὶ ἐν χειρὶ θεοῦ. τὸ δὲ τίμιον λείψανον αὐτῆς ἐτάφη ἐντίμως παρὰ Φηλικός (*Vat. gr.* 1613 Φήλικος) τινος συγκλητικῶ εὐλαβοῦς Χριστιανῶ βρῦον ἰάματα πᾶσι τοῖς πιστῶς προσεχομένοις αὐτῷ πᾶσαν νόσον καὶ πᾶσαν συμφορὰν καὶ λύπην ἀποδιώκον ἕως τῆς σήμερον.¹ The summary in the *Martyrologium* is based on this: its description of S. Epicharis as *senatoria* is clearly a misconception of what is said about Felix. Her *Menaeum* (I quote from the 1861 edition) is

εὐτολμος Ἐπίχαρις ἦν καὶ πρὸς τὸ ξίφος
συλλήπτورا πλουτοῦσα τὴν θείαν χάριν

This tradition leaves her a very shadowy figure. The tortures, in spite of which a blow of the sword is needed to end the martyr's life, are highly conventional.² Caesarius as a magistrate in Rome under Diocletian seems to be otherwise unknown: we know later as bearing the name of a *praefectus urbis* at Constantinople in A. D. 365, a pro-consul of Africa in 374, a consul in 397, the brother of Gregory Nazianzenus, a *notarius* of 446, and the famous bishop of Arles who was canonized.³ Further, the editors of the *Acta Sanctorum* observed

¹ With πᾶσαν νόσον cf. *Passio S. Bonifatii* xvi p. 290 ed. Ruinart ².

² Cf. Delehaye *Les passions des martyrs* 273 ff.

³ For other Christian examples of the name cf. *Thesaurus l. L. Onomast.* iii p. 44. 65 ff. *Felix* is very common as a name among Christians.