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In *Dialogue* 78 he gives a long account of the Nativity which combines details taken from Matthew and Luke, but contains two details which are found in neither: (1) that the Magi came from Arabia; (2) that Jesus was born in a cave (a detail found also in the Prot-evangelium Jacobi).

In *Dialogue* 49 and 51 he says that John 'sat' by the Jordan, and in 88 that 'fire was kindled in the Jordan' at the time of Christ's Baptism.

In *Dialogue* 101 he says that those who saw Christ crucified 'distorted their lips . . . and twisted their noses', a statement not found in the Canonical Gospels, though Justin expressly cites the ἀπομνημονεύματα as his authority for it.

In 1 *Apology* 35 he says that at his trial the Jews in derision set Jesus on the judgement seat.

This is sufficient to indicate the possibility that Justin's Gospel contained narrative matter as well as sayings of Christ. More than this it is not possible to say. That such a book which, as we have suggested, was the main source of Justin's quotations, should have perished is not improbable; the *Gospel according to the Hebrews* (save for a few fragments) and the *Gospel according to the Egyptians*, both of which were current in the second century, are lost. Lippelt's theory that Justin used a harmony—while it explains some passages in which Justin's quotation looks like a combination of passages from Matthew and Luke—fails to explain the passages in which he differs from all the Canonical Gospels.

The care which Justin takes to indicate when he is quoting continuously and when he is combining quotations taken from different places, renders the suggestion that his variations from the Gospels are merely due to inaccuracy of memory too otiose to be satisfactory.

The question is a very complicated one, but the theory that, though Justin knew and quoted the Canonical Gospels, the source which he knew best and quoted most often was some lost book, seems best to explain the facts, when proper attention is paid to his method of quotation.

E. R. BUCKLEY.

LEXICAL NOTES ON THE WRITINGS OF SYNESIUS OF CYRENE

My attention was drawn to this author some ten years ago by my friend Augustine FitzGerald, whose three volumes, *The Letters of Synesius of Cyrene* (Oxford University Press, 1926) and *The Essays and Hymns of Synesius of Cyrene* (2 vols., Oxford University Press, 1930), contain the first complete English translation of the works of this

notable bishop. In the course of a fairly thorough study of Synesius I was impressed by four facts; first, that the Migne text (*P. G.* lxxvi) is not an accurate reprint of any of the now almost unobtainable editions of Petavius¹; second, that a much more careful examination of the numerous manuscripts is a necessary preliminary to the appearance of a sound text; third, that even when we get this,² he will probably still remain rather a hard author; fourth, that his vocabulary is not completely registered in the Greek dictionaries. The intention of this paper is to give a list of unknown or very rare words that occur in him.³ But I will leave out the *Letters* in this short study, because they have been dealt with in an admirable German work from Sweden that has just appeared, *Zu den Briefen des Bischofs Synesios*, von Ingeborg Hermelin (Uppsala 1934). My references are to the pages of Migne:

ἀγροδίατος (cited from a gloss in L.-S. ed. 9)	1100 D
ἀδυνάστευτος (cf. L.-S. ed. 8)	1085 B
ἀληκτικός	1300 A
ἀμφιφαής (cf. L.-S. ed. 8)	1297 C
ἀνακαλυπτήριος	1180 C
ἀνθαιρετέον	1105 A
ἀπερισάλπιστος (cf. ἀπερισάλπιγκτος)	1076 A
ἀποδιαπομποῦμαι	1057 A
ἀρρητουργία	1272 C
ἀστύπολος	1100 D
ἄσχετος (c. genit.)	1300 B
αὐτακολούθησις	1137 C
αὐτοσκευῶς	1080 C
διαρρήγγνυμι : διαρραγήναι c. genit.	1265 B
διαφρονῶ	1120 D
διθυραμβώδως	1080 C
εἰμαρτός	1256 B
ἐκλυτέος	1124 D
ἐπιτέρπω	1121 B
ἐπιχρηματίζω	1253 A
ἐφορεία, <i>supervision</i>	1228 C
ἱερογλυφία	1256 A

¹ Mr FitzGerald, in spite of many and long continued attempts, was unable to obtain a copy of any issue of Petavius.

² I am glad to be able to say that such an edition may be expected from the Italian scholar Nicolò Terzaghi, whose *Synesii Cyrenensis Hymni Metrici* (Napoli 1915) is well known to students of Synesius.

³ As Synesius is (nominally) a Christian writer, he is necessarily excluded from the ninth edition of Liddell and Scott.

ἰστίον : ὅλοις τοῖς ἰστίοις, <i>under full sail, with all one's might</i>	1117 B
καθεδεῖν	1269 C
κωμαστικός (with ψῆφος)	1221 C
ὀκλαδία	1093 B
πάντα ἐκ πάντων	1053 B
πρεσβυτικός (technical?)	1073 D
προσερμηνεύω	1161 C
προσκατάγνυμι	1192 A
ῥαδιολόγος	1280 C
σάλπιγξ: ὑπὸ σάλπιγγι	1260 C
συμπελάζομαι	1073 A
συνεπάνεμι	1277 C
τριχομαχία	1196 A
φυλοκρινητέον (cf. φυλοκρινητέον)	1104 C

To this list I had thought of appending a number of notes I have made on the text, but these it would be better to defer till the appearance of a critical edition, when they may become unnecessary.

A. SOUTER.

ORIGEN, **Σ** AND THE CAESAREAN TEXT

WESTCOTT and Hort would have been not a little shocked by one item in the article by Mr Tasker in the last number of the JOURNAL (xxxvi 60). I allude to the column (p. 63) headed 'Neutral authorities in support', which deals with quotations from Matthew and Luke in Origen's *Exhortation to Martyrdom*. The term 'Neutral' was expressly invented by them to emphasize the superiority of the text for which B is the type MS, not only to the 'Western' but also to what they named the 'Alexandrian' text. The name 'Alexandrian' they give to readings found in any one of the MSS **Σ**, C, L, 33, Δ, Ξ which (without being Western) differ from B, provided B has any support at all. They also note with lament the fact that even **Σ** is contaminated by mixture with Western readings, as well as Alexandrian. Mr Tasker's table (if we ignore the section on quotations from Mark) sets out twenty-eight variants from the T.R. in Matthew and Luke which occur in Origen's *Exhortation to Martyrdom* flanked by a column headed 'Neutral authorities in support'; but only eighteen out of the twenty-eight variants quoted have the support of B. True, another six are supported by **Σ**, but Mr Tasker fails to note that in five of them (Mt. x 28, xix 28