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pdfs are named: [Volume]_[1st page of article]

A study of the grammar shews that *μυστήριον* which lacks the article belongs to the predicate. The phrase must be translated 'a mystery of the seal', using *μυστήριον* in the sense of *σύμβολον*. That this is the only possible translation is shewn not only by the absence of the neuter article before *τῆς* but also by the form *ἧς* which refers to *σφραγίδος*. When we consider the later history of *μυστήριον* in its close association with the idea of sacrament, it is hardly conceivable that if any similar association had existed in Alexandria in the time of Clement he could have used the expression which we have just quoted. We do not to-day speak of 'a sacrament of baptism' in describing the Christian rite. Whatever usage Clement might have had for the word *μυστήριον* it is most unlikely that he could have expressed himself in the way mentioned if *μυστήριον* had already been especially linked with the sacramental acts.

Finally, in summing up our discussion of the connexion of *μυστήριον* with the sacraments, we may say that, while it is impossible to deny it entirely, there is very little evidence of that connexion. Certainly there is nothing to suggest that in Clement's works the term was ever applied to either Baptism or the Eucharist as a description peculiar to them and distinct from the other uses of *μυστήριον*. On the other hand, in the use of the cognate adjectival and adverbial forms there can already be seen that tendency to surround the sacraments with the *μυστήριον* conception in such a manner as to make it possible to understand how the term was appropriated finally to them. But as revealed in the writings of Clement that time had not yet arrived in the city of Alexandria.

H. G. MARSH.

'ZATCHLAS' IN APULEIUS

IN *Met.* ii 28 these words occur: 'Zatchlas adest Aegyptius propheta primarius'. The name has troubled scholars. Could there be any connexion between him and the demon Saclas, mentioned in the fourth-century authors 'Ambrosiaster' and Priscillian (or Instantius)? In these authors the name appears as Saclas, and 'Ambrosiaster' (Pseudo-Augustine, *Quaest. Vet. et Nov. Test.* cxxvii 3 § 1 (p. 21 of my edition)) connects him with 'peritia Aegyptiaca'. Cumont illustrates the belief of the Manicheans in him (*Rev. d'hist. et de litt. relig.* xii [1907], p. 147, n. 6).

A. SOUTER.