

woman whom her husband may find in some adultery. Was this suggested by the story of the woman taken in adultery? The story ends μηκέτι ἀμάρτανε (John viii 11, cf. v. 14), and similarly 'Hermas' in his dialogue on the said case makes the Shepherd say, Ἐγὼ οὖν οὐ δίδωμι ἀφορμὴν κ.τ.λ. ἀλλὰ εἰς τὸ μηκέτι ἀμάρτανεῖν τὸν ἡμαρτηκότα (*Mand.* iv 1. 11, cf. 3. 2). An obvious inference is that he perhaps knew the Pericope, though not necessarily as part of any canonical writing.

In *Apost. Const.* the rare word καρδιογνώστης is used in connexion with the Pericope, and this use of it is traceable through the Syriac and the Latin to the *Didascalía*. In the *Pastor* the word is used in one place only, and there (*Mand.* iv 3. 4) in connexion with the case of the woman found in some adultery. This and other coincidences confirm the hypothesis that the author of *Hermas Pastor* knew the Pericope, and seem to show that he was also acquainted with a primitive *διδασκαλία* upon it.

The above note is an abstract of a paper read in May last (1902) to the Cambridge Theological Society.

C. TAYLOR.

A NEW SEPTUAGINT FRAGMENT.

MR. BALDREY, of the Cambridge University Library, has discovered a Hebrew-Greek palimpsest in the Taylor-Schechter collection, containing in its four consecutive pages of Greek a fragmentary uncial text of Psalms cxliii 1—cxliv 6 according to the Septuagint.

Psalm cxliii. Above the middle of page 1 stands ἤλπισα | ὁ ὑποπίστων κ.τ.λ. (ver. 2), and we can work back to a slight trace of part of verse 1. Page 1 ends ἀστραψὸν κ.τ.λ. | καὶ συντάρξις (ver. 6), and page 2 [ο]ὶ υἱοὶ αὐτῶν ὡς νε . . . (ver. 12). The psalm ends θε αὐτοῦ in line 4 from the end of page 3.

Psalm cxliv. Verse 1 begins [Υ]ψώσω σε ὁ θε μου in the penultimate line of page 3, and the fourth and last page ends [καὶ] τὴν δύναμιν τῶν φοβερῶν (MS φε | . . . ων) σου ἐρούσιν | [καὶ τ]ὴν μεγαλωσύνην [σου] | [διη]γήσονται (ver. 6).

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[We hope to publish a further account of this fragment in the next number of the *Journal*.—EDITORS.]