

theological oddity of the readings would seem to have escaped the notice of the Editors, and the readings are given now to stimulate further research. We have not before us a work which, like the Sinaitic Syriac, can shed any light on the *origines* of the New Testament. The work is late, and is of interest to the student of Historical Theology more than to one of Textual Criticism. Can we locate it? Can we shew from other evidence the existence of a community holding the views here set forth? The evidence is slender, but provisionally we suggest that the version was made for the use of a settlement of Palestinian Christians in the Delta, from an ancient Greek text, which bore strong affinity to the neighbouring Bohairic Version, and that the community who used the Lectionary were Jews, who still retained some of the Theology of their fathers along with their Christianity.

J. T. MARSHALL.

### THE SCRIBE OF THE LEICESTER CODEx.

WHILE examining some manuscripts at the University Library of Leiden in September last, I was fortunate enough to stumble upon one which reveals beyond a doubt, as I think, the identity of the scribe of the well-known *Codex Leicestrensis* (69 of the Gospels). Readers of this JOURNAL will hardly need to be reminded of the fact that Dr. J. Rendel Harris in his two books, *The Origin of the Leicester Codex* (1887), and *Further Researches into the History of the Ferrar-Group* (1900), has brought together, and given facsimiles of, a not inconsiderable group of books written by the scribe of the Leicester Codex. They are:—

1. A Psalter at Gonville and Caius College, Cambridge, no. 348 in Smith's Catalogue.
2. A Psalter at Trinity College, Cambridge, O. 3. 14.
3. An Aristotle in the Library of the Dean and Chapter of Durham, C. I. 15.
4. A Plato in the same Library, C. IV. 2.

The Leiden MS which throws light on the writer of these is marked Voss. Graec. 56. It is a paper book with two leaves of vellum at the beginning. The verso of the second serves as a title-page, and of it a facsimile is given here. It offers a rough table of contents and a donatory inscription. I subjoin a copy in ordinary type:—

## Sermones iudiciales Demosthenis

λόγοι δικαστικοὶ τοῦ Δημοσθένους

## Eschimis oratoris epistole

αἰσχίμου ῥήτορος ἐπιστολαί

## Platonis epistole

πλάτωνος ἐπιστολαί

## Chionis epistole discipuli Platonis

χιώνος ἐπιστολαί μαθητοῦ τοῦ πλάτωνος

ἐγὼ ἐμανουὴλ ἀπὸ τῆς κωνσταντινουπόλεως δίδωμι ταύτην τὴν βίβλιν  
τῷ αἰδεσιμωτάτῳ πατρί | καὶ κυρίῳ, κυρίῳ γεωργίῳ ἀρχιεπισκόπῳ τῆς  
ἑβροάκου φωστί καὶ τιμῇ καὶ δόξῃ τῆς ἀγγλίας | ἐγράφη δὲ ἐν' ἐμοῦ ἐν  
ἀπὸ τῆς χριστοῦ καταβάσεως, χιλιοστῷ τετρακοσιοστῷ ἑξηκοστῷ ἔγδω |  
τριακοστῇ ἡμέρᾳ τοῦ δεκεβρίου μηνός. |

I have followed the peculiarities of the accentuation, which appear in the other MSS of the group, with the addition in some places of a straight circumflex.

I do not think that any one who compares the facsimile given here with those of the Leicester group (if I may so style the books enumerated above) in Dr. Rendel Harris's two publications, can doubt that the same scribe was responsible for all five MSS. We now know that he was not an Italian, as Dr. Rendel Harris was inclined to suppose, but a Greek, Emmanuel of Constantinople, who at some time late in the fifteenth century was residing in England, and who occupied himself in the transcription of classical and Biblical texts. One of these he presented, we now learn, to George Archbishop of York. This was George Neville. Into the detail of Neville's stormy career there is no need to enter: let it be remembered only that he was a student at Balliol College at a time when humanistic studies were actively prosecuted there, that he became Bishop of Exeter in 1458, Archbishop of York in 1465, was disgraced and imprisoned in 1472, and died (not very long after his release) in 1476.

The MS before us was written in 1468, when Neville was prosperous and powerful. The troubles of 1472 led, as we learn from the *Paston Letters* (iii 391, quoted in *Dict. Nat. Biog.*), to the dispersion of his household; and John Paston adds an interesting sentence: 'some that are great clerks and famous doctors of his go now again to Cambridge to school'. It will perhaps be remembered that Dr. Rendel Harris very ingeniously shewed that the Caius Psalter was bound in the Convent of the Grey Friars at Cambridge. I feel inclined to go a step further, and guess that Emmanuel of Constantinople was a member of Neville's household at the time of his disgrace, that he retired to Cambridge with the other 'clerks and doctors', and there wrote the Psalter now at Caius. It is likely enough that the Durham

δαίμονες ἰδιαιτέες

δαίμονες

λόγοι ἀκαταγόμενοι τοῦ Λημοσθένους :-

Ἐπινοήθη ἡ μὲν αὖ τοῦ Σακεβρίου μὲντοι :-

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Plato and Aristotle were produced during his sojourn in the north of England, for Neville's tastes seem to have run more in the direction of secular than of ecclesiastical learning. Conjectural as all this is, it seems to me worth suggesting.

There is one curious point about the Leiden MS. The title-page of which I have been speaking is the only one in the whole volume written in the peculiar 'Leicester' hand: yet Emmanuel claims to have written it all. Is his claim analogous to that of Constantine Simonides with regard to the *Codex Sinaiticus*? I was at first doubtful on the point, but an examination of the writing (of which I have a photograph) has led me to the conclusion that Emmanuel really did write the whole, but that he used a much finer pen and took more pains with his work than he did in other cases. The recumbent *epsilon*, so marked a feature of his writing, is present here: the other letters, notably the *episemon* and *xi*, are formed in his fashion throughout; and the rubricated initials are just such as appear in the Trinity Psalter. Yet the writing is so much finer, closer, and prettier than Emmanuel's ordinary hand, that a casual glance would never have suggested that it came from his pen.

I have not succeeded in identifying Emmanuel of Constantinople with any of the scribes of whom lists are accessible to me. Perhaps some reader of this JOURNAL will be more fortunate.

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## JACHIN AND BOAZ.

IN 1 Kings vii 21 (= 2 Chron. iii 17) we are told that two pillars of 'brass' (bronze or copper) were set up at the entrance of Solomon's Temple. They were cast by Hiram, the half-Tyrian copper-worker, whom Solomon fetched from Tyre to do foundry work for him. To these two pillars the names 'Jachin' and 'Boaz' were attached. Whether these names were given by Hiram, or by Solomon, or by popular usage, cannot be decided from the vague Hebrew expression *וַיִּקְרָא*, 'and he (some one) called'. On the other hand it is reasonable (though not necessary) to suppose that the two names, or two words closely resembling the names, were *inscribed on the pillars*.

In what precise form the two names appeared on the pillars (if they so appeared) I do not venture to enquire. If the inscriptions were due to Hiram, whose training was Tyrian, they may have been copied *literatim* from some Tyrian Temple in which they bore a meaning which is unknown to us at the present stage of Phoenician archaeo-