

of Fam. ⑥ is a text which in twenty-six out of twenty-eight cases exhibits a mixture of Neutral, Western, and Alexandrian readings *in accordance with the same pattern* as that in the MS used by Origen. It is not merely that the proportion of readings from each of these texts, in Origen and in Fam. ⑥, is much the same; it is that Origen and Fam. ⑥ are found constantly to have selected from out of three alternative pre-Syrian texts the same reading in the same verse.

Mr Tasker, then, has earned the gratitude of scholars by printing evidence which, properly interpreted, proves beyond reasonable doubt a conclusion which he himself fails to draw, namely that Origen in Matthew and Luke, as well as in Mark, used the Caesarean text.

But another question is raised by the facts shewn in his tables. In twenty-three variants out of twenty-eight  $\aleph$  supports Origen—doing so in six cases against B. I have shewn that this is because  $\aleph$  in these six passages exhibits five Western readings and one Alexandrian. But it is surely remarkable that the contamination of  $\aleph$  by non-Neutral readings should coincide so often with readings in the text of Origen and Fam. ⑥. The hypothesis suggests itself that the 'Western' and 'Alexandrian' mixture which Hort detected in  $\aleph$  is, at least in part, due to an ancestor of  $\aleph$  having been 'crossed' with a MS of the Caesarean text.

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### *Xrōštay and Padvāxtay, Call and Answer*

THE two names in the title of this Note mean 'what is called' and 'what is answered' (Syr.  $\text{ܕܝܘܐ}$  and  $\text{ܕܝܘܘܐ}$ , of rather uncertain vocalization). They were hypostasized by the Manichees, and are found both in texts from Turfan and in the Coptic (e.g. *Mani-Fund* 65). The form in which they appear in Manichaean myth is as follows. The Primal Man, created or 'evoked' to repel the invasion of the Dark, goes forth with his panoply, the Five bright Elements, but is overcome. His bright Elements are swallowed up by the Demons of the Dark; he is left in a swoon, or himself swallowed or surrounded. Somehow he makes his condition known, and a fresh creation is evoked for his aid, consisting of the Friend of the Luminaries and his five helpers (the *Splendetenens*, etc.). They come to the aid of the Primal Man, absorbed by the Dark (see Pognon, p. 188), finding him by a *Call*, to which the Primal Man replies by an *Answer*. This Call and this Answer are what we find hypostasized in certain Manichee documents. One of their Dodecads (or Dozens), symbolized by the Months or the Zodiacal

Signs, consists of the Five Light Elements and the Five Helpers of the Friend of the Luminaries together with Call and Answer.

In Waldschmidt and Lentz *Manichäische Dogmatik aus Chinesischen und Iranischen Texten* (see *J.T.S.* xxxv 182), p. 37, the place of Call and Answer among the Manichaean Divinities is discussed. They stress the 'Kuriosum' that, according to the great Sogdian List of Gods (M 583), 'Call' belongs to the Second Evocation, while 'Answer' belongs to the First! This surely is an odd circumstance and demands some consideration. It shews, I think, that the origin of the Manichaean myth is older than the arrangements which are characteristic of teaching it in Turkestan and in Chinese circles.

The Call sent out by the Friend of the Luminaries obviously could not be there before his mission. It belongs to his sphere of activity, and is therefore part of the *Second* Evocation to which the Friend of the Luminaries belonged, i.e. to something after the defeat of Primal Man by the Dark. But if Primal Man was able to answer the Call, it must have been by the aid of something which he possessed from the beginning, something which was part of his equipment beyond the Five bright Elements which had now been taken from him. The essence of his Answer must have been already in him, though it was only brought into action by the Call of the Friend of the Luminaries. Therefore the Answer must belong to the *First* Evocation, it must have been given to the Primal Man along with Wind, Fire, Water, Light, and Air.

What does all this mean? Does it not mean that at the back of the fantastic Manichaean mythology lies a theory of salvation, of the religious fate of the human soul? When the Missionary goes out and preaches to souls enmeshed in sin and matter and darkness, how is it that they are able to respond? Must there not be in the soul a spark of Light akin to the Missionary and his Message? The Missionary did not put it there, it must be part of the original constitution of the soul, part of its first creation or evocation. On this basis the soul's Answer corresponds more or less to the Holy Spirit in man, made manifest by the faithful preaching of the Word of God, but in essence earlier than that Call itself. It seems to me that it makes understanding of the complicated Manichaean cosmogony, and the grouping of the hierarchy of Divine things made by Manichees for purposes of expounding their system, easier if we always bear in mind the praxis of Manichee religion, which is in some ways not so very different from the praxis of religion around us.

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