of the complete facsimile of cod. H, now provided in vol. i, by collating with it the printed Syriac text in the same volume. The result was the list of some twenty corrections (for the most part of no great significance) which I give on p. 82. I regret exceedingly that in drawing up that list I neglected to look up the notes appended to the translations in vol. ii. Had I done so, I should have found that a considerable number of the errors which I noted had been set right by the editors in their second volume.

(2) I have further attributed a wrong pointing to the editors at xi 12, whereas my own 'correction' is not in accordance with Jacobite practice. The editors, having adopted the Jacobite system of punctuation, rightly point the two participles there in question with short a (pēthāha) in the first syllable. I suggested that they should '(probably) have the usual long ā (uākāpā) because the Jacobite scribe has attached this vowel (though with the Nestorian vowel sign) to the second of the two words. But to suggest that it should be expressed by the Jacobite sign was, no doubt, an offence against Masoretic etiquette.

(3) Finally, on p. 83 I have said that 'attention seems never to have been drawn' to the fact of 'the insertion [in cod. H] of the letter ħē at short intervals throughout the Odes' (indicating 'Hallelujah'). I failed to notice that the editors mention it at p. 132 of vol. ii, where they also point out that it extends only to Ode xxviii.

In offering my sincere apologies to the editors for the delinquencies just confessed, I take the opportunity of removing a couple of possible misunderstandings on my own account. They both concern the 'Addition', which I made on the proofs of my review and did not see again till its publication. (1) As to Ode xx 6 and its dependence on Ecclus. xxxiii 31: anxious to make my addition as brief as possible, I did not record that I had myself stumbled badly over this passage in the Odes some years ago (see J.T.S. xiv pp. 531-533, and xv pp. 45-47). (2) In the last line but one I intended to say 'B read no more than' &c., but it appears as 'B reads' &c. The point is, that in reality the passage is partly illegible, but the visible remains and the conditions of space make it certain that B could have read no more than 'my members in His Odes'.

R. H. CONNOLLY.

NOTES ON MR BURCH'S ARTICLE 'THE GOSPEL ACCORDING TO THE HEBREWS' (July 1920).

(a) Against the genuineness of the ' Twentieth Explanation of Cyril'. The genuine Lectures were written while Cyril was a presbyter, circa 347-350: this one quotes the Ancoratus of Epiphanius, published in 374.

Would Cyril of Jerusalem have said that Josephus in his Archaeologia (and Irenaeus) gave particulars of the birth and death of the Virgin?
On p. 627 Cyril states that he baptized Isaac, a Samaritan. This
refers to a story told in the Discourse of Cyril on the Cross in the same
volume: a story patently fabulous. That same Discourse (p. 789)
quotes Josephus and Irenaeus and comes from the same workshop as
the Twentieth Explanation.

Note that the latter part of this Explanation is already to be found in
print in Forbes Robinson's *Coptic Apocryphal Gospels* pp. 24–41, cor-
responding to pp. 842–848 of Budge's translation.

(6) 'This fragment marks the source of like ideas in the Gospel accord-
ing to Peter, since there is very ancient authority for finding union between
these two Gospels [i.e. Hebrews and Peter]. It is commonly known
that as far back as Ignatius, *Ep. ad Smyrn. iii* 1 f, this union was recog-
nized, whilst Origen *de Principiis* 8 and Jerome *de Viris Illustribus*
xvi are just as explicit.'

*But* in Ignatius l.c. Jesus appearing τοῦτον τερι τον Πέτρον says ψηλαφή-
σατε με κτλ. No source is named.

Origen l.c. says that the phrase 'Non sum daemonium incorporeum'
was in the *Doctrina Petri* (not the Gospel).

Jerome l.c. says that it was in the *Gospel according to the Hebrews.*
The identification of *Doctrina Petri* (to all appearances the Preaching
of Peter, κήρυγμα Πέτρου) with the *Gospel according to Peter* has yet
to be made out.

(c) The old Irish homilist who says that it was the opinion of Augustine
that the Star was an angel was, I think, most likely referring to the very
passage in the Ps.-Aug. *de Mirabilibus Scripturae* which Mr Burch
quotes: for that work is agreed to be an Irish production of the seventh
century.

M. R. JAMES.

THE DATE AND PLACE OF WRITING OF THE
SLAVONIC ENOCH.

Nearly two years ago a note on *The Date and Place of Writing
of the Slavonic Enoch* appeared in the Journal (April 1919), written
by Mr J. K. Fotheringham.

Mr Fotheringham's criticisms, which dealt with the date and place
of writing assigned by me to the Slavonic Enoch, were not the result of
independent investigation. The authority on which his criticisms are
based is what he calls 'a brilliant little paper by Mrs Maunder, entitled *The
Date and Place of Writing of the Slavonic Enoch* (The Observatory, August
1918). Mrs Maunder sent me a reprint of this article. I was unable to
accept her premisses or her conclusions, and I did not keep the article.

I will, therefore, simply reply to the arguments which Mr. Fothering-
ham reproduces from it.

1. First of all Mr Fotheringham quotes Mrs Maunder as referring

VOL. XXII.
the flimsy evidence on which Dr Charles has assigned this work to an Egyptian Jew of the first century of our era'. The words are lacking in courtesy, but, if they were true, I could not object to them. But I cannot believe that Mr Fotheringham has considered the evidence, which is given in my edition, pp. xvi–xxvi, and reinforced in *Apocrypha and Pseudepigrapha* vol. ii 425–429. The main conclusions as to date and authorship arrived at in these works have, so far as I am aware, been accepted by all Christian and Jewish scholars of every rank—with the exception of Mrs Maunder and Mr Fotheringham.

2. Mrs Maunder and Mr Fotheringham find it difficult to believe that a book so widely current as Dr Charles imagines, though it survived to be translated into Bulgarian...should have disappeared altogether in its Greek form'. A scholar acquainted with this department of learning would experience no such difficulty. The Slavonic version of 3 Baruch was first published in 1886. Of the Greek original there was no trace save in a few references in Origen, &c.—not one-tenth of the number found in reference to the Slavonic Enoch. Yet the Greek original was found in the British Museum ten years later. The Slavonic version of *The Story of Ahikar* is made from the lost Greek version. Only within the last fifteen years has the original work, written in Aramaic (420–400 B.C.), been dug up at Elephantine. The Chronicle of John of Nikin was written early in the seventh century A.D. in Greek, whence it was translated into Arabic and thence into Ethiopic in the seventeenth century. The Greek original is lost and the Arabic version. It would be almost possible to fill this page with a list of works preserved only in versions, the originals of which, whether written in Hebrew, Aramaic, or Greek, are for the present lost.

3. Mr Fotheringham says that lunar epacts are first met with in the third century A.D. If he studies 1 Enoch lxxii–lxxxii he will find these epacts taken account of in the second century B.C. See my second edition *in loc.*

4. He states that Mrs Maunder finds the Christian Eastern Calendar in the book and the 532 years cycle. There is no basis for the first statement. The words ‘Thus the great circle has five hundred and thirty two years’, which occur in xvi 5, are undoubtedly interpolated. They have no connexion of any kind with their immediate context nor with any other statement or section of the book. Yet it is on this interpolation that Mrs Maunder builds her theory.

5. Mrs Maunder maintains that the book was written by a Bogomil in Bulgarian between the twelfth and fifteenth centuries A.D. The Bogomils were pure dualists. Over against God stood Satanail—a rebel angel with his followers. All the work of creation described in Gen. i was wrought by him and not by God. Moses was a tool of Satanail and the Law was from this satanic source. These two or three facts out of a large number are sufficient to prove that the Slavonic
Enoch, which ascribes the entire creation to God and quotes the Law as divine, could not have emanated from the Bogomils. Yet Mrs Maunder and her disciple maintain this theory. Finding that the Slavonic Enoch xxxi 4 states that Satanail's name was changed to Satan after his fall, and that this belief was current among the Bogomils, they promptly conclude that the old Jewish work—the Slavonic Enoch (which in its present form was written before A.D. 70, but parts of which go back to the first or second century B.C.)—was written by a Bogomil. But experts in this literature know that this statement occurs in works many centuries before the Bogomils existed. I will quote Questions of St Bartholomew (some time after A.D. 580 according to Lipsius) iv 25 ἀποκριθεὶς δὲ ὁ Βελιαρ λέγει Εἷς θέλεις μαθεῖν τὸ ὄνομά μου, πρῶτον ἔλεγομην Σατανάη... ὁτε δὲ ἀπέγνων ἀντίτυπον τοῦ θεοῦ ἐκλήθη τὸ ὄνομά μου Σατανᾶς. See Bonwetsch Die Apokryphen: Fragen des Bartholomäus (Aus den Nachrichten der K. Gesellschaft... zu Göttingen, 1897, Heft 1), where the reader will find a discussion of the relations of this literature.

6. Jewish literature preserves in Hebrew a book once entitled 'the Book of Enoch' (and twice 'the Books of the Secrets of Enoch')—the actual name of the Slavonic Enoch. This book possesses a very great number of the statements recorded in the Slavonic Enoch. It claims to have been written early in the second century A.D., but probably it was later. Our book has parallels also in the Zohar and in a Hebrew apocalyptic fragment published by Jellinek Beth-ha-Midrasch vi 19–30.

7. One more remark must be made. For some reason or other astronomers are very much at fault in the field of apocalyptic. Sir Isaac Newton, the greatest of them all, makes a poor figure in his attempt to interpret the Apocalypse. Dupuis and many others who approach it from the astronomical standpoint are much worse. But for wild extravagance in interpretation the Russian astronomer, Professor Morosow, whose work, published in 1907, was translated into German in 1912, bears the palm. Morosow claims that he has established that the Apocalypse was written in A.D. 395 (the actual day and hour being given) and that its author was John Chrysostom! Mrs Maunder seems to me to be in the same class with the Russian scholar.

R. H. CHARLES.

A SUPPOSED FRAGMENT OF THE LOST CODEX FULDENSIS OF TERTULLIAN.

It is well known that the Fulda codex of Tertullian, containing the Apologeticus and the Adversus Iudaeos, was collated by Franciscus Modius with the printed edition of De la Barre (Paris, 1580), and that the collation was published in the edition of Franciscus Junius (Franeker, 1597). No trace of the manuscript has since been discovered.
The second book of Enoch is also known as the Slavonic Enoch. Peter Kirby (Early Jewish Writings). 1 Enoch. 2 Enoch. 3 Enoch. Peter Kirby surveys scholars writing on the book of 1 Enoch: Emil Schürer writes: "Enoch (in common with Elijah) occupies this singular position among the Old Testament men of God, that when removed from the earth he was carried directly to heaven.\footnote{If, as most specialists concur, the early portions of 1 Enoch date from the first half of the second century B.C., chapters 37-71 could have been added in the first century B.C. or first century A.D. The original language of 1 Enoch appears to be Aramaic, except for the Noah traditions, which were probably composed in Hebrew. The Second Book of Enoch (abbreviated as 2 Enoch and also known as Slavonic Enoch, Slavic Enoch or Secrets of Enoch) is a pseudepigraphic text in the apocalyptic genre. It describes the ascent of the patriarch Enoch, ancestor of Noah, through ten heavens of an Earth-centered cosmos. The cosmology of 2 Enoch corresponds closely with beliefs of the Early Middle Ages about the metaphysical structure of the universe. It may have been influential in shaping them. The text was lost for several centuries Previous (Book of Common Prayer). Next (Book of Ezekiel). The Book of Enoch is an apocryphal and pseudopigraphal collection of second century Jewish texts attributed to Enoch, the great-grandfather of Noah (Genesis 5:18), which describes a group of fallen angels (called "the Grigori" -"Watchers") mating with humans to produce a race of giants (called "the Nephilim") (cf. Genesis 6:1-2). While the Book of Enoch does not form part of the Canon of Scripture for the larger Christian Churches, various Books of Enoch: Translations by R.H. Charles and Richard Laurence; also includes the. The Book of Enoch was extant centuries before the birth of Christ and yet is considered by many to be more Christian in its theology than Jewish. It was considered scripture by many early Christians. The earliest literature of the so-called "Church Fathers" is filled with references to this mysterious book. The early second century "Epistle of Barnabas" makes much use of the Book of Enoch. Second and Third Century "Church Fathers" like Justin Martyr, Irenaeus, Origin and Clement of Alexandria all make use of the Book of Enoch. Tertullian (160-230 C.E) even called Date The date of the text can be deduced solely on the basis of the internal evidence since the book has survived only in the medieval manuscripts. It is noteworthy that the overwhelming majority of the crucial arguments for the early dating of the text have been linked to the themes of the Jerusalem Temple and its ongoing practices and customs. The vast majority of scholarly efforts have been in this respect directed toward finding possible hints that might indicate that the Sanctuary was still standing when the original text was composed.\footnote{Maunder, A. S. D. 1918, "The Date and Place of Writing of the Slavonic Book of Enoch," The Observatory 41:309-316. Meshcherskij, N. 1965, "K voprosu ob istochnikah slavjanskoj knigi Enoha," Kratkie soobshchenija Instituta narodov Azii 86:72-8.}