

*Testamentum Judae*, 18, 1 (rec. B).

The sons of Judah will do evil, at the end of the days.

“Οτι καίγε ἀνέγων ἐν βίβλοις Ἐνώχ τοῦ δικαίου, ὅσα κακὰ ποιήσετε ἐπ’ ἐσχάταις ἡμέραις.

κακοποιήσετε, mss.

*Testamentum Zabulon*, 3, 4 (rec. B).

Whosoever does not raise up posterity to his brother, his sandal shall be loosed and one will spit in his face (cf. *Deut.*, xxxv, 10; *Ruth*, iv, 4).

Διὰ τοῦτο ἐν γραφῇ νόμου Ἐνώχ γέγραπται, τὸν μὴ θέλοντα ἀναστῆσαι σπέρμα τῷ ἀδελφῷ αὐτοῦ, ὑπολυθησεσθαι τὸ ὑπόδημα, καὶ ἐμπτύεσθαι εἰς τὸ πρόσωπον.

ὑποδήσεσθαι, vel ὑποδεθήσεσθαι, vel ὑποληφθήσεσθαι, mss.

*Testamentum Nephthali*, 4, 1

Announces the apostasy of the sons of Naphtali, imitating the inhabitants of Sodom.

Ταῦτα λέγω, τέκνα μου, ὅτι ἀνέγων ἐν γραφῇ ἀγία Ἐνώχ, ὅτι καίγε καὶ ὑμεῖς ἀποστήσεσθε ἀπὸ Κυρίου, πορευόμενοι κατὰ πᾶσαν πονηρίαν ἐθνῶν, καὶ ποιήσετε κατὰ πᾶσαν ἀνομίαν Σοδόμων.

*Testamentum Benjamin*, 9, 1 (rec. B).

The sons of Benjamin will become apostates, and be excluded from the Kingdom of the Lord.

Ἵπνοῶ δὲ καὶ πράξεις ἐν ὑμῖν οὐ καλὰς ἔσεσθαι, ἀπὸ λόγων Ἐνώχ τοῦ δικαίου. Πορνεύσετε γὰρ πορνείαν Σοδόμων, καὶ ἀπώλησθε ἕως βραχύ, καὶ ἀνανεώσησθε ἐν γυναιξὶ στρίνουσ, καὶ ἡ βασιλεία Κυρίου οὐκ ἔσται ἐν ὑμῖν· ὅτι εὐθὺς αὐτὸς λήψεται αὐτήν.

*Epistula Barnabae*, 4, 3.

All should watch and be vigilant that they do not become like sinners and the wicked.

τὸ τέλειον σκάνδαλον ἡγγικεν, περὶ οὗ γέγραπται, ὡς Ἐνώχ λέγει.

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## VI. Results of the Examination of the Enoch Passages in the Syncellus Manuscripts of the Bibliothèque Nationale in Paris

In her ‘Gli Storici Bizantini dal IV al XV secolo’, (I. Storici Profani, Napoli, 1956, pp. 54-55), M. E. Colonna enumerates thirty-two

manuscripts of Syncellus, of which twelve belong to the Bibliothèque Nationale in Paris. The Parisian manuscripts are:

- a. Paris. gr. 1711, (s. xi)
- b. Paris. suppl. gr. 327, (s. xvi)
- c. Paris. suppl. gr. 427, (s. xvii)
- d. Paris. suppl. gr. 467, (s. xvi)
- e. Paris. suppl. gr. 505, (s. xvii)
- f. Paris. gr. 1336, (s. xi)
- g. Paris. gr. 1764, (s. xi)
- h. Paris. gr. 1765, (s. xviii)
- j. Paris. Coisl. 133, (s. xi)
- k. Paris. suppl. gr. 20, (s. xvii)
- l. Paris. suppl. gr. 249, (a. 1568/9)
- m. Paris. suppl. gr. 270, (s. xvii)

We found that in five of these manuscripts (b, c, f, h, j) the chronicle of Syncellus starts off only from the time of Julius Caesar; another (d) begins at a later point; l. offers nothing that antedates the reign of Claudius. As the Enoch passages figure in the very beginning of Syncellus's world-history, they are missing entirely in the manuscripts mentioned.

The same applies to the manuscript g, which has extensive gaps at the beginning as well as in the middle and at the end of the codex. Manuscript e, far from being a manuscript at all, appeared to be the printed text edition of Goar (Paris, 1652); as for k, the folios 157 ff. mentioned by Miss Colonna do not even occur in this manuscript: ff. 149-190 are missing. (What I did find was a short note on the life and work of Syncellus, ff. 100-101.) In the case of m, too, the information of Colonna seems to be wrong: the first of the four pages (ff. 431-434) promises the *χρονικὸν σύντομον ἐκ διαφόρων χρονογράφων* compiled ὑπὸ Γεωργίου Ἀμαρτωλοῦ μοναχοῦ, but the remaining pages are blank, and any trace of Syncellus is lacking, not to mention the Enoch passages.

Apart from the material given by Miss Colonna, I checked Paris. suppl. gr. 426 and 881, s. xvii, paper. 426 contains chronological remarks on Syncellus, by Hautin; 881 "notae et collationes in Georgii Syncelli chronicon", neither of them producing a continuous text of Syncellus.

The only Parisian manuscript that I found to possess the complete text of Syncellus, and as a result the Enoch passages and quotations

as well, was a. This manuscript, however, is the one used by Dindorf for his well-known edition.

To make the most of my visit to the National Library, I have collated the text of Paris. gr. 1711 with that of Dindorf, this manuscript being the only possible source of unknown material in Paris.

### Conclusion

The Parisian manuscripts of Syncellus—more than a third of the items listed by Miss Colonna—can hardly throw any new light on the text of the fragments of Enoch. New material can only be expected from Paris. gr. 1711, especially where Dindorf reproduced its text incorrectly.

The manuscript l gives two extracts purposing to be derived from the chronicle of Syncellus: p. 4 ἐκ τῶν χρονικῶν Γεωργίου μοναχοῦ τοῦ καὶ Συγκέλλου· περὶ τοῦ ἀσκητικῆς βίου, ex cap. (sic, latine) περὶ τῆς βασιλείας Κλαυδίου, and p. 267 ἐκ τοῦ χρονικοῦ Γεωργίου τοῦ Συγκέλλου μοναχοῦ· περὶ τοῦ μοναχοῦ Ἀρσενίου. In fact, these passages belong to Georgius Cedrenus's *Historiarum Compendium*, not to Georgius Syncellus's *Chronographia*. I am not so sure that this mistake could not have been made more than once.

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Leiden, 24th April, 1968.

The significant variants from Par. gr. 1711, collected by Mr. H. J. de Jonge, have been collated in the text of Syncellus.

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*Over Par. gr. 1711, zie bv. Jacob Burmanns, J.J. Scaliger, Berlin 1855, p. 221. Scaliger gebruikte het ms. ter reconstructie van boek I van Eusebius' Chroniek. Na lang aandringen heeft Scaliger het ms. toegezonden gezegen, in 1602. Blijhans brieven (ep. p. 218) had hij het in Juli.*

*Est igitur codex A Parisinus graec. 1711 saec. XI, quem breviter descripsit Omont (Inventaire sommaire II 128), plenus de Boor in editione Theophani II, p. 350. 376-382. Continet enim post varcos chronographos, quos Cyzar olim inde edidit, historiam Alexandri inde a fol. 395, cui praescribitur βίος Ἀλεξάνδρου τοῦ Μεγιστοῦ usque ad fol. 427 v, ubi in fine paginae finis libri est sine ulla subscriptione. Actas*