

A NEW FRAGMENT OF THE GOSPEL (?) OF BARTHOLOMEW.

JEROME had heard of an apocryphal Gospel of Bartholomew,¹ Dionysius the Areopagite quotes two sentences of the teaching of 'the divine Bartholomew';² part of an Apocalypse of Bartholomew was published by E. Dulaurier in 1835,³ but only within the last thirty years have large fragments of Bartholomew apocrypha in Greek, Latin, Coptic, and Slavonic been made generally accessible.⁴

To these may be added a short saying of Bartholomew which is quoted in the so-called Book of Hierotheos.⁵ The writer is explaining why the mystical experience of crucifixion is a necessary stage in the ascent of the mind to complete union with the Good which is the source of all things. Amongst other reasons he gives the following:

'The Apostle says concerning Christ, "If we suffer with him, we shall also be glorified with him" (Rom. viii 17). How then can we suffer with him if we suffer not with his sufferings? How then can we suffer with his sufferings if we endure not the cross? For the divine Bartholomew wrote "As for me I glorify the Cross of mysteries (or 'of sufferings'), and I know that it is the first gate of the house of God".'⁶

Several questions are raised by this quotation. (a) The form of cita-

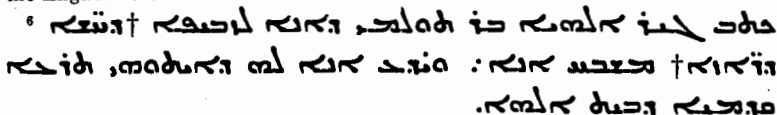
¹ *Comment. in Evang. Matthaei*, Prologus (P. L. xxvi 17 A).

² *de Myst. Theol.* i 3 οὕτω γούν ὁ θεῖος Βαρθολομαῖός φησι, καὶ πολλὴν τὴν θεολογίαν εἶναι καὶ ἐλαχίστην, καὶ τὸ εὐαγγέλιον πλατὺ καὶ μέγα καὶ αἰθῆς συντεταμημένον.

³ *Fragments . . . de Barthélémy et de l'histoire des communautés religieuses fondées par s. Paphome*. Paris.

⁴ These fragments have been collected in a monograph in the *Revue Biblique* by A. Wilmart and E. Tisserant, who suggest tentatively that they are the remains of various later amplifications of an original Greek gospel of B. which first saw the light 'vers le iv^e siècle, dans quelque secte chrétienne en marge de l'Église d'Alexandrie', *R. B.*, 1913, pp. 161-190, 321-368, where a full account is given of all earlier work on the subject: cp. also *R. B.*, 1921, pp. 481-516; *Patrologia Orientalis* x ii pp. 185-194; *J. T. S.* vi pp. 577-586, vii p. 633 f.

⁵ Contained in two Syriac MSS: Brit. Mus. Add. 7189 and Harvard Sem. Mus. 4009. The reference to Bartholomew occurs in bk. ii cap. 21, fol. 79 b 1 of the English MS.

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Brit. Mus. Add. 7189 gives the text twice, once as quoted above and once substituting **ὁσ** for **κῶν**. Sem. Mus. 4009 reads **κικῖη κῶν ὁσ**. The commentator, Theodosios of Antioch, whose notes are given in full in Add. 7189, reads **κικῖη** only. Theodosios throws no light on the source of the quotation beyond identifying Bartholomew with the Apostle of that name.

tion implies a written source, some book not merely describing the adventures of Bartholomew but written in his name. None of the published fragments provides quite what is needed. Is the unknown source therefore to be identified with the original Gospel of Bartholomew which Wilmart and Tisserant suppose to lie behind all the known apocrypha?

(*b*) If the Cross is the *first* gate it seems to be implied, as Theodosios points out, that there are subsequent gates. Have we here a reminiscence of those Gnostic schemes of redemption in which the gateways leading to the spheres of the various 'archons' are prominent features?

(*c*) When the writer refers to the 'Cross of mysteries', is he thinking of the historical Crucifixion of Christ or of the mystical experience of the soul? In other words, was the Apocryphon here quoted a mystical book like the book of Hierotheos?

It is interesting that of the two earliest known quotations of Bartholomew one occurs in the writings of Dionysius the Areopagite, and the other in a book which Theodosios at any rate believed to have been written by the teacher of Dionysius, and that both writers use the epithet 'divine'. It is also noteworthy that the birthplace chosen by Wilmart and Tisserant for their original Gospel of Bartholomew is the kind of place where von Harnack and others suppose the Dionysian literature to have originated (*Hist. of Dogma* iv 337).

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ON THE AFRICAN ORIGIN OF CODEX PALATINUS OF THE GOSPELS (*e*).

IN his lucid and interesting account of the recovery of a lost leaf of Codex Palatinus (*e*) of the Old Latin Gospels Prof. A. Souter raises the question of the origin of the MS and comes to the conclusion that the MS was written in Africa.¹ I think something may be said in support of this view, but the grounds on which Prof. Souter bases his conclusion need examining. Nothing is more important in Latin palaeography than to ascertain the characteristics which distinguish the various schools of writing. The present note is concerned with the question of the African school. Did such a school exist in the fifth and sixth centuries and, if so, what were its distinguishing features?

Whenever there is a suspicion that a given MS may come from Africa it is sound palaeography to resort at once to Codex Bobiensis (*k*) of the

¹ *J. T. S.* xxiii (1922) p. 285.