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Paganism and Christianity in Egypt *Paganism and Christianity in Egypt*. By Philip David Scott-Moncrieff. One vol. Pp. x + 226. One illustration from a photograph. The University Press, Cambridge, 1913. 6s. net.

T. Nicklin

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follows immediately on the last stanza of xxxiv., and should be printed as one with it. The contents of the entire poem I would summarise thus: 'Once I held that everything was governed by natural laws, but now I see that certain events proceed from no causes ascertainable by us, but appear like thunder without a thunder-cloud. Behind them lies that power, the Iuppiter of our fathers, which all the world venerates as Chance or Necessity. It can humble the proud and exalt the lowly, and only the loftiest virtue (*albo Fides velata panno*) can rise superior to it. May this power guard Caesar and save us from further evil strife.'

H. J. ROSE.

NOTE ON CATULLUS XVII.

17 FF.

I SHOULD punctuate this passage as follows:

*ludere hanc sinit ut libet, nec pili facit uni,
nec se sublevat ex sua parte; sed velut alnus*

*in fossa Liguri iacet supernata securi,
tantumdem omnia sentiens quam si nulla sit
usquam,
talis iste meus stupor, etc.*

The construction is missed by the editors, who most of them make bad Latin and all of them make bad sense. It is *velut* followed by *talis*—a more or less obvious variant on *velut* or *veluti* followed by *sic*, for which compare Vergil, *Aen.* I. 148 ff. I take *alnus* as nominative to *iacet*, *nulla* as referring to *securi*. The passage would then signify: 'As an alder lies in a ditch, hamstrung by a Ligurian axe, as little conscious of anything as if no axe existed, even so that dull fool of mine,' etc. Lines 18 to 22 are perfectly straightforward—in fact, continuous and forming a simile, coherent in sense and Latinity. The point of the simile is obvious.

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REVIEWS

PAGANISM AND CHRISTIANITY IN EGYPT.

Paganism and Christianity in Egypt.

By PHILIP DAVID SCOTT-MONCRIEFF. One vol. Pp. x + 226. One illustration from a photograph. The University Press, Cambridge, 1913. 6s. net.

THE publication of Mr. Scott-Moncrieff's posthumous work cannot but increase the number of those who realise what the world has lost by his early death. Its usefulness, however, should give it no small vogue, and should accordingly long perpetuate his name. He has put in nine chapters, pleasant to read and easy to grasp, what it has been possible to learn from the sepulchral remains recently excavated, from papyri, and from literature, about the religious beliefs and practices in Egypt

during the first centuries of the Christian era. It is a strange and wonderful revelation; the established religion of the Egyptians at the close of the Ptolemaic era, with roots deep set in secular traditions; the position at the beginning of the third century of our era, when a welter of pagan and Jewish and Christian beliefs had submerged those gaunt traditions; the impact of Christianity as revealed by literature and archaeology; the evidence of iconography; the Gnostics' speculations, so amazing to us, so impressive to many at the time; the rise of asceticism and monasticism—these are the subjects dealt with by the author. No better reading could be prescribed for all Divinity students, whom it is desired to liberate from fanatical impatience with defective

theologies. Since the book appeared M. Eugène de Faye (*Expositor*, February, 1915, XIII. Series, No. 50, pp. 108-131) has further contended that the great Gnostic founders, e.g. Basileides and Valentinus, were Christian philosophers, of at least respectable parts, who laboured to bring into a well-coordinated system the doctrines of Christianity and the pre-conceptions or accepted positions of current philosophic thought. Mr. Scott-Moncrieff also brings into the light the greatness of the Christian element subsisting in these heretical cults and the reflex action which they had upon later Catholicism.

The author carries the reader's judgment with him in his general contentions, but a few details deserve comment.

The author is, perhaps, a little over-sceptical of the historicity of the traditional account of the origins of Christianity in Alexandria. The tendency of opinion probably now inclines rather the other way, as we have seen in Mr. Winstanley's Bampton Lectures. This ultra-scepticism leads the author to suppose that the *Gospel according to the Hebrews* and the *Gospel according to the Egyptians* preceded the four Canonical Gospels. Most students of the subject would say that in that case those two Gospels were practically contemporaneous with the occurrences they related. There seems reason to suppose that, however they stand to the Canonical Gospels in point of date, they contained some historical records independent of the Canon. Similarly with regard to the fragment from the *Egyptian Gospel*, which records our Lord's answer to Salome's question, 'how long death would prevail?' While the author declares that it implies that our Lord 'enjoined abstinence from all sexual intercourse as the Christian ideal' (p. 58), there seems good reason to understand the words 'Eat every plant, but that which is bitter eat not' as precisely parallel to St. Paul's 'Prove all things: hold fast that which is good,' and the gist of the teaching of the answer is entirely in harmony with modern biology. It seems, therefore, gratuitous to connect it with the Encratites (pp. 58-59).

Again, the author perhaps is in danger

of overlooking the severity and strictness ascribed to the character of the Judge of Mankind in the Canonical Gospels when he argues that this feature indicates that the *Gospel according to the Egyptians* was the source of a saying 'of a markedly ascetic character' (pp. 66-67).

Again, the author regards it (p. 72) as a remarkable point in the *Gospel of Peter* that 'the Resurrection and Ascension are put as taking place on the same day'; there are certainly some theologians who infer from the Canonical Gospels an Ascension on Easter Day without denying a final Ascension forty days afterwards.

One or two inscriptions found in Egyptian graves where Christian influence is traceable puzzle the author. Two suggestions may be offered:

- (a) MIKH, p. 110, is perhaps (cf. p. 173¹) *Mapi* (the Aramaic word known to us again in Maranatha) or *Maplas* 'Ἰησοῦς Κύριος ἡμῶν.
- (b) XMT may, perhaps, conceal *Χριστὸς Mapi Γέννα* ('Lord and Son'), corresponding to Psinother in Egyptian (p. 170¹),

since M. J. J. Smirnoff's explanation, though highly attractive, leaves us to suppose that the long form found elsewhere is simply a misunderstanding of a forgotten original. Possibly we should read *Maplas*, and compare the words 'God, Son of Mary' which M. Alphonse Merguen quotes in *A New Document on Clement of Rome* (*Expositor*, 1914², VIII. 8th Series, p. 233).

The author refers to the statement in the *Pistis Sophia* that for eleven years after the Ascension our Lord instructed His disciples, and finally gave them the esoteric instruction contained in that book after ascending from them 'on the 15th of Tobe when the moon was full.' He makes no comment on this, but rightly notices in a footnote (p. 155) that this date is to be connected with the observance by Basileides' followers of the 15th (or as some said the 11th) of Tubi as the anniversary of our Lord's Baptism. Plainly there is a connexion also with the tradition that the Apostles remained at Jerusalem for twelve years,

and it is remarkable that the only year in which there was a full moon on 15th Tubi is 41 A.D. (the day that year being December 25), and it is generally agreed that that is the year as shown by the *Acts of the Apostles* in which the Apostles left Jerusalem. We seem to be justified, therefore, in supposing that this Gnostic statement, like many others, was no mere invention or dream, but rests upon some extra-canonical tradition. Further we are tempted to suppose that the time assigned to the Apostles' sojourn in Jerusalem is an echo of the true time from our Lord's Baptism to the Apostles' departure—that is to say, for over eleven years they with their Master ministered to the centre and nucleus of Judaism. The selection of the date for the crowning revelation of the *Pistis Sophia*, 15th Tubi, must again, it might appear, have its foundation in the fact that this was the anniversary of our Lord's Baptism. The date, then, for this will be 24 (perhaps 28) December, 30 A.D., and we may add that the moon was full on the afternoon of December 28.

In the chapter on Iconography one *obiter dictum* of the author's ought perhaps to be challenged. At Akhmin a figure 'possibly that of the Saviour,' 'probably to be attributed to the fourth century,' represents 'a young man with curly hair, beardless,' while 'a bearded

Christ seems to have been another and perhaps later tradition.' If Dr. Kirsopp Lake's contention that the Crucifixion was about 35 A.D. is accepted, it is possible that a bearded Christ is a relic of a true tradition. Similarly, it is perhaps as possible to see an echo of the Canonical *Apocalypse* in 'the father who is above the seven and within the seven' as of the *Pistis Sophia* and the *Books of Ieon* (p. 197).

It is satisfactory to find that the author turns his back on Weingarten's theory that 'no such thing as a monk existed before the year 340,' and recognises the substantial accuracy of the early history of Egyptian Monasticism. Had he lived, he would, perhaps, have worked out a little more thoroughly the chronology of the lives of St. Antony and Pakhôm, but the general drift of what he says is convincing enough. Since he wrote, M. Alphonse Merguen (*Expositor*, April, 1915, pp. 365-378) has been able to give some fresh light in *A New Document on Christian Monasticism in Egypt*.

In one or two places the author's text is apparently suffering from some form of misprint or has been carelessly expressed—p. 24, l. 24; p. 164, l. 17; p. 200, l. 20; but, this apart, the work, as was said in the first instance, is illuminating, interesting, and inspiring.

T. NICKLIN.

HOW DID THE GREEKS THINK ABOUT LIFE?

Kalypso. By ALDO FERRABINO. 12mo. Pp. viii + 448. Turin: Fratelli Bocca, 1914. L. 6.

The Greek Tradition. By J. A. K. THOMSON. Crown 8vo. Pp. xiv + 248. London: Allen and Unwin, 1915. 5s.

SIGNOR FERRABINO and Mr. Thomson have set themselves out to find not what we ought to think about the Greeks, but what the Greeks thought about themselves; and by implication they suggest what from the Greek standpoint we ought to think about ourselves. At any rate the Greeks were neither light-hearted, nor had they solved the

riddle of things. In place of primitive simplicity and calm, of that 'ease in Zion' which Matthew Arnold regarded as a characteristic of Hellenism, Goethe found long ago something altogether different. 'From Homer and Polygnotus I every day learn more clearly that in our life here above ground we have, properly speaking, to enact Hell.' For many a Greek, as for the Calvinist, life was a fierce conflict, with a dim but adequate bias towards the good. And so far as he overlooked that bias, Goethe's judgment inclined towards blasphemy. But here as elsewhere the German, who was also a great European,