

cordially commended. It is well written, and may be more easily and pleasantly read than many German theological works. Its outward form, however, forces on one the question: Why do so many German writers do nothing to help their

readers in the study of their works? This volume has no chapter headings, no table of contents, no index, no list of the texts of Scripture discussed.

ALFRED E. GARVIE.

Four Remarkable Sinai Manuscripts.

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DURING my visit to the Convent of St. Catharine on Mount Sinai this year with my sister, Mrs. Lewis, I examined four manuscripts, each of which has its peculiar value.

I. ANOTHER SYRIAC GOSPEL PALIMPSEST.

The one I shall describe first is that which came into my hands last. When, in 1893, I was making the catalogue of the Arabic books in the Convent (*Studia Sinaitica*, No. iii.), I found that they had all been numbered at some previous period, but that some numbers had no books forthcoming to represent them. This was the case with Nos. 514 and 515, and to them, as to several others, I had to put in the catalogue the unpleasant word Ἀφρημένα. One day in March last I went up to the library, with Mrs. Lewis and a deacon, to examine some Arabic MSS, and was helping my sister to find what she wanted, when I noticed a vellum book lying on one of the shelves. It had a stout binding, much broken at the back, and on taking it up I got a double surprise. It had the number of one of these missing volumes, 514; it was made of good fine vellum; its leaves measuring about 23 centimetres by 15, the writing being Arabic, in a fine hand of the early tenth century, very much like the upper writing of a MS. which Mrs. Lewis possesses, and whose under script she is about to publish as *Studia Sinaitica*, No. xi.

But what was more interesting still: it was a palimpsest throughout the whole of its 175 leaves, the under writing being Estrangelo-Syriac, in a large bold hand, sometimes running the same way as the Arabic, oftener across the page, but always in two columns. I can dismiss the fine upper Arabic writing in a few words. There are four sermons of Jacob, Bishop of Serug. The first one, with which the book in its present

defective condition, begins, is, by the irony of fate, on the subject that no man may alter the least value of anything which our Lord has said in the holy Gospel. We will acquit the good bishop of any inconsistency between his preaching and his practice, for we have no proof that this record of his sermon was written by his own hand; yet we cannot help wondering that an Arab scribe, even if unacquainted with Syriac, should have thought proper to efface a Gospel text in order to obtain vellum on which to write a sermon on its value. The greater part of the Arabic text consists, however, not of sermons, but of martyrology. The names of the martyrs are not very easy to identify, but there are Philemon, Euthalius, Cyricus and Julitta, Eustratius and Arsenius.

I could decipher little of the under script without using the re-agent (hydro-sulphuret of ammonia), but, whenever I painted a page with it, the Syriac lines came up clearly, and were very easy to read. I consider this handwriting to be not later than the sixth century, but I am not an expert, and it seems to me probable that, being a palimpsest, it may be the oldest Peshitta in existence. Its appearance tells at once that it is not quite so ancient as the Old Syriac palimpsest discovered by Mrs. Lewis in 1892. I had ample opportunity to place the two together, and there can be no question about their relative antiquity.

The first page I tried was f. 162b, which began at Jn 7¹⁰, col. 1, ending at 'others' in v.¹². Col. b began at v.¹⁶ and ended in v.¹⁸. This shows that the leaves of the original Syriac MS. had been folded in two, to meet the wants of the Arabic martyrologist in the tenth century.

I compared these passages with the American Bible Society's version (New York, 1886), and in col. a found three small variants. V.¹⁰ the

word ܕܐܘܪ between ܐܡ and ܐܠܘ ; v.¹² ܐܠܘܢܐܡܕܘܪ instead of ܐܠܘܢܐܡܕܘܪ ; and after ܐܠܘܢܐܡܕܘܪ , ܐܠܘܢܐܡ is added. In col. b there were no variants.

I next tried f. 41b, the writing of which is in the same direction as the upper script, and found that it began at Mt 16⁴ and went on continuously to the end of v.¹², the only variant being in col. b, where ܐܠܘ is repeated before ܐܠܘܢܐܡܕܘܪ . Another page I tried was f. 86a, which begins near the end of Jn 19³⁴, col. 1, stopping at the end of v.³⁷; col. b commencing near the end of v.³⁸ and finishing at the end of v.⁴⁰. These columns have three small variants: in v.³⁴ ܐܠܘܢܐܡ for ܐܠܘ ; in v.⁴⁰ ܐܠܘܢܐܡ for ܐܠܘܢܐܡ ; and in v.⁴⁰ the mistake of ܐܠܘܢܐܡ for ܐܠܘܢܐܡ .

I tried col. b. on f. 89b, and read from the middle of Jn 19²⁴ to the middle of v.²⁵, with the two insignificant variants that ܐܠܘܢܐܡܕܘܪ is spelt without its initial *Alif*, and that in v.²⁵ it is ܐܠܘ instead of ܐܠܘܢܐܡ .

Every page I had tried thus far had therefore been Peshitta Gospel, but as the word ܐܠܘܢܐܡ had caught my eye, and that could not possibly belong to a Gospel, I painted up the page on which it occurred (f. 173b) with the chemical, and found it was part of the *Transitus Mariæ* in Mrs. Lewis' forthcoming edition, from p. ܐܠܘ , col. b, l. 4, to p. ܐܠܘ , col. b, l. 16, with a few variants.

I do not believe there is much of this, but that by far the greater part of the volume contains Peshitta Gospels of a very early period.

In the binding is a fragment of a Syriac hymn in honour of the Virgin.

II.—III. SINAI SYRIAC ANTILEGOMENA.

The next two MSS to which I shall draw attention are the Syriac volumes, Nos. 5 and 15. They have both been adequately described in Mrs. Lewis' catalogue (*Studia Sinaitica*, No. i.). They consist of St. Paul's Epistles, the Acts, and the Catholic Epistles, the one arranged differently from the other, but their most distinctive feature is that they both contain the so-called Antilegomena (2 Peter, 2 and 3 John, Jude) in the Philoxenian version, in their regular positions, 2 Peter coming




after the First Epistle, and 1 John following before 2 John. These are all marked for lectionary purposes, so that they must have been read in the church services, contrary to the usage of the Syrians. The subject of these Syriac Epistles has been fully treated by Dr. Gwynn in the *Transactions of the Royal Irish Academy*, vol. xxvii. On the Nestorian monument of Hsi-an-Fû, in Shan-hsi, China, it is said of our Lord that He 'left behind Him the twenty-seven standard books.' This shows that in the eighth century, when the inscription on this stone was written, the Syrian Church received all the books of our present New Testament. There can be no doubt as to the date of the monument being 781 A.D., for it is thus inscribed in Syriac characters, and the name of Hanem Yesha is given as that of the reigning Patriarch (see Legge, *Christianity in China*, p. 7). The silent testimony of these two codices strangely corroborates that of the stone in far-off China. I hope to give a collation of the Antilegomena as contained in them in some future publication.

Meanwhile I record a variant which seems to me of the highest importance. It occurs in Jude v.²⁵, where, by the omission of the Syriac word equivalent to the Greek δὲ , we get an assertion of our Lord's divinity from the pen of one of His brethren according to the flesh. The passage would be translated thus: 'To the only God our Saviour, Jesus the Christ our Lord,' etc.

IV. SYRIAC MACCABEES.

The fourth codex of which I have to tell may be inferior to the other three as touching its canonicity, but its adventures in modern times are worthy of record. It contains in Estrangelo-Syriac the greater part of the First, the whole of the Second, and a portion of the Third Book of the Maccabees. It is defective at both ends, beginning at bk. i. chap. 3, v.⁴³, and finishing at bk. iii. chap. 5, v.²¹. It is on vellum, 24 × 15 centimetres, in one column throughout of 26 lines.

Though the leaves are now all broken away from one another at the back, the binding being also completely gone, it is evident that the quires were quinions, for on f. 9a the mark ܐܠܘܢܐܡ may be seen at the foot of the page; on f. 19a there is a trace of a quire-mark; on f. 29a there is ܐܠܘܢܐܡ ; on f. 39a ܐܠܘܢܐܡ , indistinct; on f. 49a ܐܠܘܢܐܡ ; on f. 59a ܐܠܘܢܐܡ ; on f.

69a  ; on f. 79a  ; on f. 89a traces of  ; on f. 99a no trace. Perhaps goat-skins are referred to.

This book was seen at the Convent by Dr. Rendel Harris in 1889, when he photographed some pages of it. When he returned with us on our second visit in 1893, and Mrs. Lewis was making her catalogue of the Syriac books, it could not be found. As Dr. Harris was convinced that it had been stolen since he had seen it in 1889, Mrs. Lewis asked him to give her one of the photographs he had taken from it on his former visit, that she might make from it the frontispiece to her catalogue (*Studia Sinaitica*, No. i.). This was accordingly done, with a view to discovering the whereabouts of the MS. and, if possible, its thief.

One Sunday in January 1895, a Cairo dealer brought some MSS to Mrs. Lewis and me for sale at our hotel. While I was examining an Arabic codex, Mrs. Lewis said to me in a mysterious whisper, 'It is stolen,' and I saw her go to a sofa where she had laid this identical volume open, with her catalogue in her hand. A glance from the frontispiece to the MS. was sufficient to assure her of its identity, and she asked the dealer to allow her to keep the latter for twenty-four hours. When he was gone, we consulted as to what we should do. There were two plans open to us. One was to buy the MS. and say nothing, which would have been the one more to our advantage in future transactions with dealers; the other being to denounce the theft. The second course recommended itself to our conscience, besides which it would have seemed a shady transaction for my sister to buy the very volume she had professed to take the means to protect for

the Sinai Library. To do so might even have led the monks to suspect that we had stolen it ourselves. We therefore wrote to the agent of the Branch Convent in Cairo, and he came to consult with us. On Monday morning we took it to the British consul, Mr. Borg, along with the catalogue, and a glance at the frontispiece of the latter beside its corresponding page in the book was sufficient to convince him that we were not mistaken. The book was accordingly seized in our rooms that afternoon by an agent of the Mixed Tribunal. When the dealer came in the evening, there was a scene in the manager's room; happily the agent of the Convent happened to call about the same time, and the two men fought out the matter between them. A suit was brought by Archbishop Porphyrios against the dealer; it was decided during our absence at the Convent; and we saw no account of it; but we understood that it could not be proved that the volume had actually been stolen, and therefore the Court kept possession of it. This unsatisfactory state of things lasted till last year, 1901, when the MS. was released on payment of £25 by the archbishop and monks. It was shown us with much satisfaction by Father Polycarp, the librarian, and we have the consciousness at least that we have acted in a straightforward way with regard to it. I have now photographed the whole of it, and copied all its weak places with the help of the re-agent. It is a very fine manuscript. I have compared its text on some dozen pages with those published by Lagarde and Ceriani from the ancient MSS at Milan and in the British Museum. It is not exactly identical with either of these, but it does not yield to them in the purity of its text. Until I can develop all my 208 photographs of it, its exact value can hardly be determined.

The South-Galatian Theory.

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THOSE of us who have been converted to Professor Ramsay's view on the locality of the Galatian churches have to reckon with the fact that certain English scholars, of acknowledged eminence in this field of study, still decline to come over to his side. Two notable examples

are Professor Findlay and Professor Chase. The latter gave emphatic expression to his dissent in the *Expositor* soon after the publication of the *Church in the Roman Empire*, and we expect with keenest interest a further statement of his views in his *Commentary on the Acts* in the 'International