

they certainly cannot be derived from the latter: thus, the final diphthongs which Malay, by strengthening the penultimate syllable, has attenuated to simple vowels, are retained in Cham, as they are to some extent in Achinese. Moreover, many old words which Malay has lost have survived in the continental language as part of its inheritance from the common Malayo-Polynesian mother tongue; the name of the Great Goddess furnishes three instances in point: pô (lord or lady), yañ (deity), and inö (mother) are words which, though occurring in many of the Malayo-Polynesian languages, no longer exist as separate words in Malay, but are represented there by derivatives. In spite, therefore, of its admixture with alien elements, Cham offers a substantial contribution to the comparative study of the Malayan languages, and from this point of view deserves more attention than has hitherto been paid to it.

It is to be hoped that the French scholars, who now have the opportunity of rescuing the few remaining records of this nation which is now on the verge of being utterly absorbed by its stronger neighbours, will do so before it is too late. In the meantime one may express the recognition that is due to M. Cabaton for the valuable instalment which he has succeeded in preserving. It should also be stated that a very full bibliography of the literature of his subject, several indexes, and a table of contents add considerably to the utility of his present work, which by its appearance and style also does credit to its publisher.

C. O. BLAGDEN.

TETRAEUANGELIUM SANCTUM JUXTA SIMPLICEM SYRORUM
VERSIONEM AD FIDEM CODICUM, MASSORAE, EDITIONUM
DENUO RECOGNITUM, LECTIONUM SUPPLEMENTUM, etc.
By PHILIP EDWARD PUSEY, M.A., and GEORGE HENRY
GWILLIAM, B.D. (Oxford, 1901.)

The extraordinary energy which is being expended at the present day upon the text of the Bible finds outlet in various

ways which need not be particularized here. Perhaps of most lasting importance, inasmuch as it is entirely free from subjectivity, is the labour which is now being spent upon new revisions of the text of the leading versions. Whilst Cambridge is undertaking the gigantic task of editing the text of the Septuagint translation of the Old Testament, based upon a collation which will supersede that of the historic Holmes and Parsons, Oxford is issuing smaller but equally valuable works, in the shape of new editions of the text of the Vulgate New Testament and of the Syriac Peshitta version of the Gospels.

Many years ago the late Philip Edward Pusey, son of the renowned Professor of Hebrew at Oxford, set before himself the task of ascertaining whether the traditional text of the Syriac New Testament, first published at Vienna in 1555, might reasonably be taken to represent the text of the ancient Syrian Church. This text was made by J. A. Widmanstad, with the help of Moses of Mārdīn, from unknown sources, and, as it happens, all subsequent printed editions are practically copied from it. At that time, however, Syriac studies were almost unknown among Europeans, and it was not until the seventeenth century that the language really claimed the attention of scholars. Manuscripts, which in England at least were probably unknown before the first quarter of the seventeenth century, were collected from time to time, so that after a lapse of nearly three and a half centuries from the printing of the *editio princeps*, there was good reason to suppose that a critical collation of the numerous Biblical manuscripts might lead to the establishment of a somewhat different text.

The collations which were begun by Mr. Pusey were continued after his death by Mr. Gwilliam, under whose hands the plan of the whole work has considerably outgrown the original design. No fewer than forty-two MSS., more or less complete, were collated, the majority of them ranging from the fifth¹ to the eighth century. They represent both

¹ The earliest *dated* MSS. belong to the middle of the sixth century.

the Jacobite and the Nestorian branches of the Syrian Church, and Mr. Gwilliam considers it not unlikely that some of the earliest may even represent the text of the undivided Church before the schism of 488-9.

The results attained after this laborious undertaking may at first sight appear hardly commensurate with the pains. Mr. Gwilliam has found that "the text of the *Editio Princeps* of 1555 is almost identical with that current at the time when our MSS. were written . . . the Peshitto version of the Gospels has not been corrupted in later times, but whatsoever variations it exhibits from the Greek date from a most remote antiquity. Our authorities are products of both the great schools of Syriac Christianity, while our most ancient copies connect our readings with those of the undivided Syriac Church."¹

This conclusion is particularly interesting on account of the parallel between this, the first critical edition of the Peshitta Gospels, and the valuable collations of Hebrew MSS. of the Old Testament undertaken by Kennicott (1776-80) and De Rossi (1784-98). In this case, too, it was discovered that all our manuscripts practically represent one and the same text. This circumstance, however, is now known to have arisen from the fact that at a certain date (early in the Christian era) the text was fixed and all subsequent copies were conformed to it, whereas previously, as is proved by the Septuagint and by early quotations, a considerable number of variations must have existed.

In like manner there is reason to suppose (1) that this fixed Peshitta text is an artificial production; (2) that, like the Massoretic text, the present is only a stage, and that a relatively late one, in its history; and (3) that it can no more lay claim to be the original version than the so-called

¹ Professor Rendel Harris, from an examination of two fifth-century MSS. not included in Mr. Gwilliam's list, comes to the same conclusion as regards the fixed state of the text; see his article in the *London Quarterly Review*, January, 1902.

Massoretic text which appears in our Bibles can claim to be the *ipsissima dicta* of the original writers.¹

The lasting importance of Mr. Gwilliam's work will be cordially recognized by scholars, and only those who have undergone the tribulation of collating manuscripts can appreciate to the full Mr. Gwilliam's wearisome task. To some his results may appear disappointing, even as the great expectations which had been formed respecting the result of a collation of Hebrew MSS. were considerably lowered. But the actual positive conclusions, now firmly established, are a lasting boon which scholarship owes to Mr. Gwilliam and to Mr. Pusey before him—novel results would have meant novel unlooked-for problems, and of problems the Syriac text of the Gospels has already enough.

There are other valuable features associated with this edition to which attention must be drawn. The text is fully vocalized and pointed on the evidence of Massoretic MSS., and in the critical apparatus many interesting notes of interest to the grammarian and lexicographer are recorded from hitherto unpublished works. Special care has been paid to the Syriac system of Sections and Canons, which is now, for the first time, published in full. The division into paragraphs follows the most ancient witnesses, and as the editor remarks: "These are often interesting, as showing the opinions of ancient scribes on the connexion of parts of the narrative."

The printing is clear and well-arranged, although we could wish that the numbers of the chapters were indicated more prominently, and on every page. The number of misprints is remarkably small, and the whole reflects to the highest degree upon the care of the editor and of the Oxford University Press, under whose auspices the work is published.

¹ The date of the establishment of the Peshitta text has recently been ascribed with great probability to the time of Rabbūlā, Bishop of Edessa (411–435 A.D.). Mr. F. C. Burkitt, to whom this is due, has proved conclusively that the *terminus a quo* must be subsequent to the Syrian father Ephrēm (died 373). The *terminus ad quem* is probably barely a century later. (See Burkitt, "St. Ephraim's Quotations from the Gospels," *Text and Studies*, 1901, vii, 2.)

We must not omit to mention one other valuable feature in the addition of a literal Latin translation for the convenience of theologians who ought to—but generally do not—read the “mother of versions” in the original tongue.

S. A. C.

MUHAMMAD AND HIS POWER. By P. DE LACY JOHNSTONE, M.A., M.R.A.S. (Edinburgh, 1901.)

Muhammad is the only representative of the Semitic race of olden times to figure among the “World’s Epoch-makers,” and in the account which Mr. Johnstone has written for this popular series of handbooks, both the inclusion of this great figure and the editor’s choice of a writer are amply justified. So much has been written upon the subject that the small book before us could have been easily doubled or trebled in size, but Mr. Johnstone has carefully sifted the great mass of material at his disposal, and this concise account of his should have the effect of awakening in his readers an interest in Oriental history and thought. He has paid sufficient attention to every point of importance, and he has not failed to indicate here and there a few of the problematical questions upon which the last word has not yet by any means been said. In the opening chapters the writer has given us an all too short sketch of the land and people of Arabia before Islam, a particularly fascinating subject, a popular account of which for English readers is still a thing of the future. Not the least valuable feature of this portion of the book is the inclusion of extracts from Sir Charles Lyall’s *Ancient Arabian Poetry*. On the other hand, it is to be regretted that the writer has failed at least to mention Robertson Smith among the authorities “easily accessible in our own language” (p. viii). He is one of the few scholars who have investigated at first-hand the environment of Islam, a knowledge of which is indispensable to the understanding of Mohammedanism, and is at the same time highly suggestive to students of other early Semitic literature. In conclusion, we venture to express the conviction that there