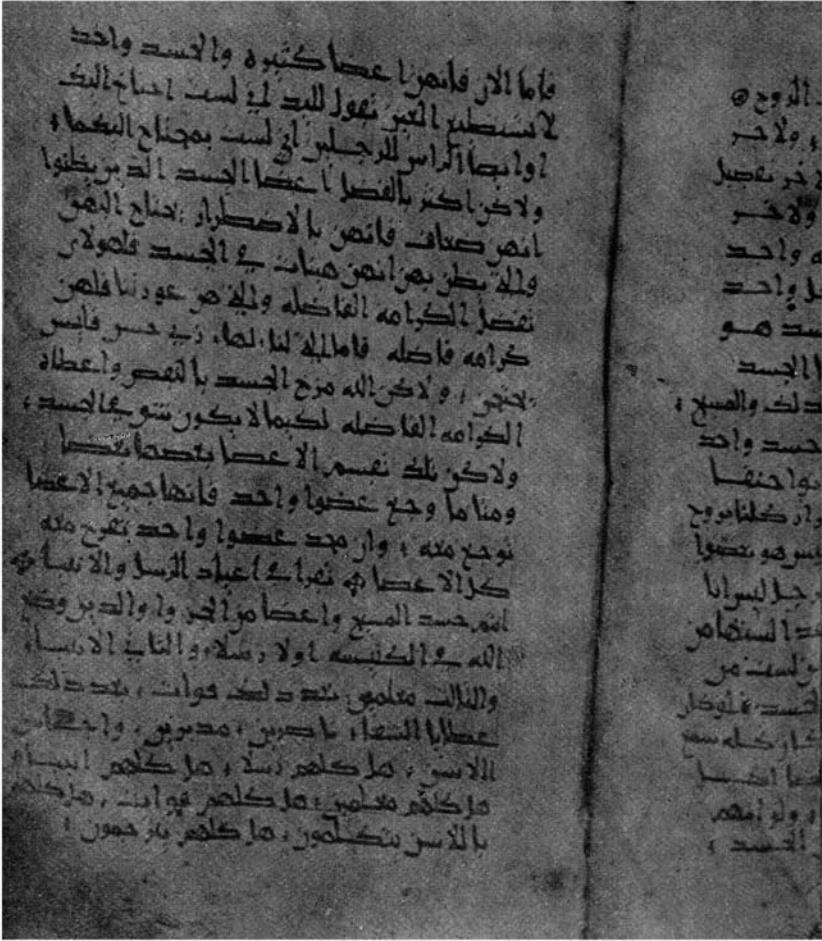


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1 CORINTHIANS XII. 20.30
(From a Photograph by Mrs Lewis)

Vincent Brooks Day & Son Photo-lith.

Frontispiece

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STUDIA SINAITICA No. II.

AN ARABIC VERSION

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ROMANS, CORINTHIANS, GALATIANS

WITH PART OF THE EPISTLE TO THE

EPHESIANS

FROM A NINTH CENTURY MS. IN THE CONVENT

OF ST CATHARINE ON MOUNT SINAI

EDITED BY

MARGARET DUNLOP GIBSON

LONDON:

C. J. CLAY AND SONS

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INTRODUCTION.

The manuscript from which I have transcribed these Epistles was found by my sister, Mrs S. S. Lewis, in February 1892, in the Convent of St Catharine on Mount Sinai. It did not come out of the chest in the little dark closet which had yielded the Syriac codices, but lay in a basket in another closet at the foot of the staircase leading to the Archbishop's room, a closet which does duty for a library of Semitic and Iberian books. It had the number 155 on its tattered back, and it retains this number in the catalogue of Arabic books which I made the year after its discovery, a catalogue which will be published as No. III. of this series. It is written on fine vellum, and has been bound in wooden boards, of which only the back now remains. Its size is 20 *centimètres* by 14½. The number of leaves in the book is 216. Fifty-six of these contain St Paul's Epistles; the first part of the book being occupied by the Wisdom of the Son of Sirach, also in Arabic. In the portion which contains the Epistles there are 21 lines to the page, the writing being on the line, clear, and beautiful. Such writing in an ancient Arabic MS. has a charm of its own, contrasting as it does so strongly with the penmanship of later centuries. The prefatory page and the latter part of the MS. are unfortunately lost, so that it stops short at Ephesians II. 9. We photographed the whole of these Epistles during our stay at the convent in 1892.

After I had transcribed all that it was possible to decipher from the photographs, it was my privilege to visit Sinai a second time in the spring of 1893, and I was thus enabled to fill in the blanks as well as to examine doubtful passages.

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We had also photographed the whole of another ancient manuscript (No. 75 in the Arabic catalogue) containing the four Gospels. Mrs Lewis read a paper on these two manuscripts and exhibited photographs of them at the Ninth International Congress of Orientalists; where they excited much interest, and were pronounced by Dr Robertson Smith and by Professor Karabaçek of Vienna to belong, the Gospels to the tenth century, and this codex of the Epistles to the ninth. This opinion was arrived at principally from the shape of some of the letters.

I note the following peculiarities:

ی (maksourah) is always ا.

بسم is written instead of بسم.

ق has only one dot, and that below it.

لاكن is always لكن.

نحوا is indeed generally supplied after و at the end of a word, wherever possible.

Similarly لو is spelt لوا.

ة as mark of the feminine is undotted.

هو لای is هو لا.

وليك is اولائك.

منحل is من اجل.

هاكذا is هكذا.

اعشر is عشر.

اسريل is اسرايل.

The dot of ز is always omitted, and very frequently those of ج and خ.

Proper names of persons have a long stroke above them.

There are various faults of grammar, the most persistent being the use of the indicative instead of the subjunctive, the balance due to the

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INTRODUCTION.

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latter mood being very inadequately redressed by its substitution for the jussive after *لم*.

We have compared this codex with all the ancient versions to which we have had access, and have ascertained that it differs considerably in expression from all of them; that, generally speaking, it yields to none in faithfulness to the original text, except on some points which are persistently wrong throughout the whole manuscript, and which are obviously due to the original translator, whoever he may have been, not having seized some of the niceties of Greek grammar. When we consider how limited his opportunities of acquiring a thorough knowledge of it must have been in comparison with those at the disposal of a student of our own day, our wonder must often be that he is on the whole so accurate, and that the sublime thoughts he has to express are often clothed in such felicitous language. I have ventured, by means of a few notes, to account for some of his most obvious mistakes. These point unmistakeably to Greek, and not to Syriac, as the language from which he had to translate. As a proof of this, I would call attention to the confusion of *ov* with *oû* in Romans v. 20. This is an error which occurs also in Codex Bezae, Matthew XVIII. 20.

I have become convinced, during the process of transcribing, that this MS. is a copy from an older one, and not an original translation. There are sometimes passages left out, evidently owing to the eye of the scribe having been deceived by similar words in different lines. I would instance 1 Cor. I. 20 and 1 Cor. III. 10 as examples.

The task of editing this version of the Epistles has been by no means an easy one. There were two methods which suggested themselves; the first and easiest being to print the text exactly as I read it with its many orthographical peculiarities. This method would have necessitated a profusion of foot-notes, and it is a question whether the ordinary reader would not have put it down with the remark that life is too short to puzzle oneself over crooked Arabic. The other method, the one I have adopted after consultation with Professor Robertson Smith, is to print the text in the modern orthography, which not only makes it easier for European students

to read, but also renders it accessible to Christian Arabs, however unlearned, while at the same time its peculiarities are indicated both in the preface and by a few notes. I have endeavoured to carry out this plan by marking each peculiarity only in the first place of its occurrence. It has not been always easy to decide on the proper spelling to adopt. I began by a scrupulous observance of hamzas, but after the 16th page I found that by amending the orthography I was obscuring many interesting points of dialectic pronunciation, and I therefore abandoned them except where they were necessary to distinguish certain words from others nearly similar.

I have retained the exact punctuation of the manuscript, which is not always in accordance with our modern rules.

In conclusion, I have to express my thanks to my dear sister, Mrs S. S. Lewis, the discoverer of this little manuscript, to whom I owe my knowledge of Arabic, for allowing me the privilege and pleasure of editing these Epistles, and for assisting me to correct the proofs. I have also to thank Mr J. F. Stenning, of Oxford, for kindly transcribing a passage I had lost, viz. 1 Cor. x. 12—19, during his visit to Sinai this year. I am deeply indebted to Professor W. Robertson Smith, the great scholar who first suggested this publication, who watched it with eager and helpful interest, till increasing pain and weakness made work impossible, and who has been called to his rest as the last sheet was going through the press. Many of its words and phrases will be always associated with him in my memory, and I desire to add my voice to the chorus of those who will ever mention his name with gratitude.

CORRIGENDA.

- Romans viii. 28, *rubric*, for العباد read الاعباد.
- Romans xiii. 7 for غرمة read غرمة.
- Romans xv. 6 يسوع ,, يسوح ,,

NOTES ON THE EPISTLE TO THE ROMANS.

Romans I. 12. This is a different rendering of τῆς ἐν ἀλλήλοις πίστεως from that of our Authorized Version or of any other Arabic version I have seen. The meaning is “faith in each other” and not “each other’s faith toward God.” Had the Greek been εἰς ἀλλήλους, there would have been more justification for it. This does not follow the Syriac.

I. 28. δοκιμάζω may certainly be translated by جرب but the Apostle uses it in a higher sense.

I. 32. Codices D, E and G have οὐκ ἐνόησαν or οὐκ ἔγνωσαν in this verse.

II. 9. The original meaning of حيف is “inclining from one religion to another.” The translator, in using it here, was probably thinking of Greek proselytes. It is frequently used in Syriac for Ἕλληνες.

IV. 17. The translator has here misunderstood to which limb of the sentence ἐπίστευσεν belongs.

IV. 20. Two clauses are here omitted, probably forming a line of the MS.

V. 9, 10. The Arab translator by turning the Greek participles δικαιωθέντες and καταλλαγέντες into the Arabic Imperfect تصدق and نصلح has lost much of the force of the Apostle’s argument. Walton has فما اولانا اذ قد صالحنا and فاز قد تزكينا.

10 NOTES ON THE EPISTLE TO THE ROMANS.

V. 10. σωθησόμεθα is here translated, as in other places in this codex, not by نخلص but by نحفظ. Our English word “save” has also these two meanings.

V. 20. The Arab translator has evidently read οὐ instead of οὖ. This very small mistake very much confuses the sense. In it he does not follow the Syriac.

VI. 5. This is beautifully succinct, even more so than the Greek, and that is saying a good deal. Walton has لاَإِنْ أَنْ كُنَّا قَدْ نَصَبْنَا. The latter has sixteen words where our version has eight only!

VII. 13. Our translator has here reversed the meaning of the Greek τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; The Apostle who wrote “to me to die is gain” would never have written فَاَلْمَوْتُ كَانَ لِي لِلْخَيْرِ: لَا يَكُونُ ❖

VII. 22. We do not think that مثل can give the force of κατά. Walton has يحصى. The Bible Society’s Version has بحسب.

VII. 24. τούτου is here omitted.

VIII. 2. The translator has here understood καὶ ἀπὸ τοῦ θανάτου.

VIII. 9. It is difficult to see why ἀλλὰ should be translated by لَٰكِنْ, although the sense is not spoilt.

VIII. 17. وَاِنَّا وَرَثَةُ الْمَسِيحِ. Codices F and G omit κληρονόμοι μὲν θεοῦ, συγκληρονόμοι. Where our translator got his second اِنَّا, however, it is hard to tell.

VIII. 20. It is rather curious that our Arab translator should have anticipated his English brethren of seven centuries later, by punctuating after ἐπ’ ἐλπίδι instead of before it.

VIII. 21. غَيَّرَ rather means “change” than corruption. We may, however, take it as representing φθορά in its signification of “deterioration.”