

CAMBRIDGE LIBRARY COLLECTION

Books of enduring scholarly value

Religion

For centuries, scripture and theology were the focus of prodigious amounts of scholarship and publishing, dominated in the English-speaking world by the work of Protestant Christians. Enlightenment philosophy and science, anthropology, ethnology and the colonial experience all brought new perspectives, lively debates and heated controversies to the study of religion and its role in the world, many of which continue to this day. This series explores the editing and interpretation of religious texts, the history of religious ideas and institutions, and not least the encounter between religion and science.

Apocrypha Sinaitica

The sisters Agnes Lewis (1843–1926) and Margaret Gibson (1843–1920) were pioneering biblical scholars who became experts in a number of ancient languages. Travelling widely in the Middle East, they made several significant discoveries, including one of the earliest manuscripts of the Four Gospels in Syriac, a dialect of Aramaic, the language probably spoken by Jesus himself. Their chief discoveries were made in the Monastery of St. Catherine on Mount Sinai. This work is based on a manuscript discovered in the monastery in 1895 and first published in 1896. Originally published as part of the *Studia Sinaitica*, this fascicule comprises Arabic and Syriac texts of various apocryphal stories edited and translated by Margaret Gibson. The first part of the text contains the 'Anaphora Pilati', the story of the aftermath of Pontius Pilate's decision to crucify Jesus. Also included are the Clementine Recognitions and the Martyrdom of James and Simon.

Cambridge University Press
978-1-108-04346-5 - Apocrypha Sinaitica
Edited by Margaret Dunlop Gibson
Frontmatter
[More information](#)

Cambridge University Press has long been a pioneer in the reissuing of out-of-print titles from its own backlist, producing digital reprints of books that are still sought after by scholars and students but could not be reprinted economically using traditional technology. The Cambridge Library Collection extends this activity to a wider range of books which are still of importance to researchers and professionals, either for the source material they contain, or as landmarks in the history of their academic discipline.

Drawing from the world-renowned collections in the Cambridge University Library and other partner libraries, and guided by the advice of experts in each subject area, Cambridge University Press is using state-of-the-art scanning machines in its own Printing House to capture the content of each book selected for inclusion. The files are processed to give a consistently clear, crisp image, and the books finished to the high quality standard for which the Press is recognised around the world. The latest print-on-demand technology ensures that the books will remain available indefinitely, and that orders for single or multiple copies can quickly be supplied.

The Cambridge Library Collection brings back to life books of enduring scholarly value (including out-of-copyright works originally issued by other publishers) across a wide range of disciplines in the humanities and social sciences and in science and technology.

Cambridge University Press
978-1-108-04346-5 - Apocrypha Sinaitica
Edited by Margaret Dunlop Gibson
Frontmatter
[More information](#)

Apocrypha Sinaitica

EDITED AND TRANSLATED BY
MARGARET DUNLOP GIBSON



CAMBRIDGE
UNIVERSITY PRESS

Cambridge University Press
978-1-108-04346-5 - Apocrypha Sinaitica
Edited by Margaret Dunlop Gibson
Frontmatter
[More information](#)

CAMBRIDGE UNIVERSITY PRESS

Cambridge, New York, Melbourne, Madrid, Cape Town,
Singapore, São Paulo, Delhi, Mexico City

Published in the United States of America by Cambridge University Press, New York

www.cambridge.org

Information on this title: www.cambridge.org/9781108043465

© in this compilation Cambridge University Press 2012

This edition first published 1896
This digitally printed version 2012

ISBN 978-1-108-04346-5 Paperback

This book reproduces the text of the original edition. The content and language reflect the beliefs, practices and terminology of their time, and have not been updated.

Cambridge University Press wishes to make clear that the book, unless originally published by Cambridge, is not being republished by, in association or collaboration with, or with the endorsement or approval of, the original publisher or its successors in title.

Cambridge University Press
978-1-108-04346-5 - Apocrypha Sinaitica
Edited by Margaret Dunlop Gibson
Frontmatter
[More information](#)

APOCRYPHA SINAITICA.

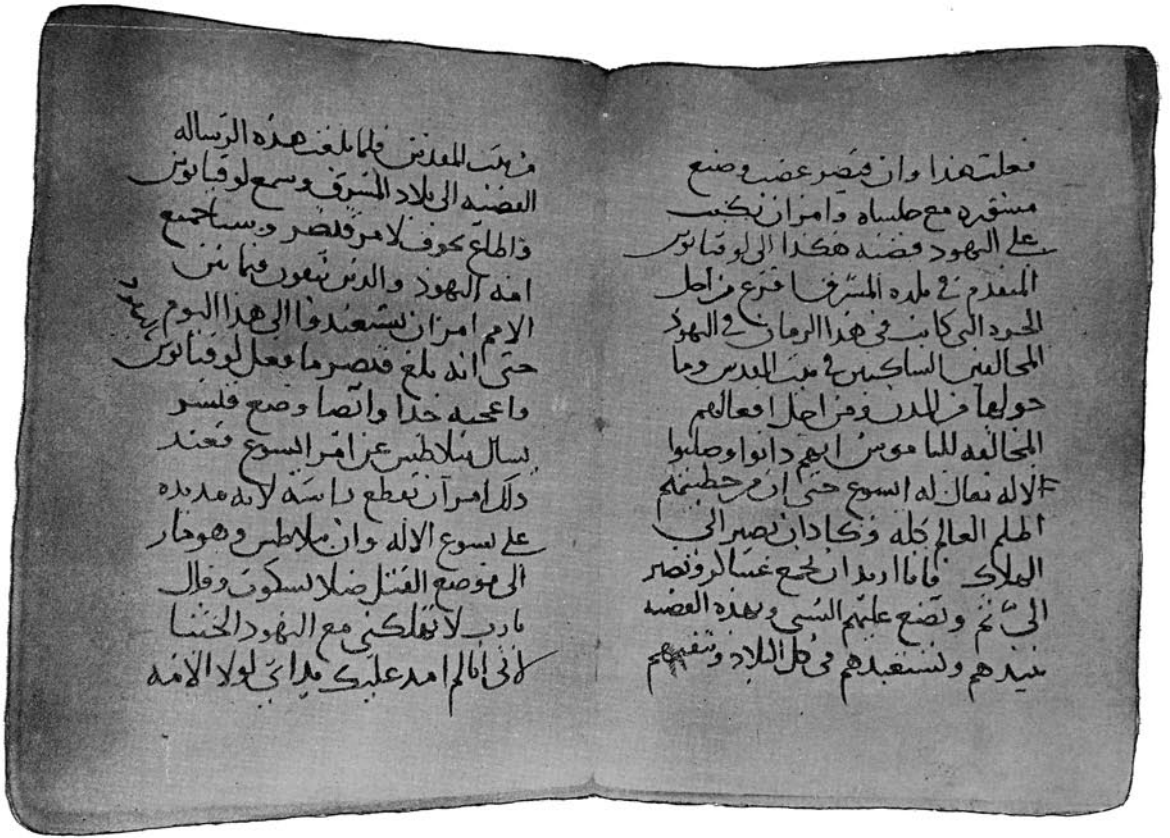
Cambridge University Press
978-1-108-04346-5 - Apocrypha Sinaitica
Edited by Margaret Dunlop Gibson
Frontmatter
[More information](#)

London: C. J. CLAY AND SONS,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE.
Glasgow: 263, ARGYLE STREET.



Leipzig: F. A. BROCKHAUS.
New York: MACMILLAN AND CO.

Cambridge University Press
978-1-108-04346-5 - Apocrypha Sinaitica
Edited by Margaret Dunlop Gibson
Frontmatter
[More information](#)



ANAPHORA PILATI. From No. 445.
 (From a photograph by M. D. Gibson.)

Frontispiece

STUDIA SINAITICA No. V.
APOCRYPHA SINAITICA.

- I. ANAPHORA PILATI
THREE RECENSIONS
(IN SYRIAC AND ARABIC)
- II. RECOGNITIONS OF CLEMENT
TWO RECENSIONS
- III. MARTYRDOM OF CLEMENT
- IV. THE PREACHING OF PETER
- V. MARTYRDOM OF JAMES SON OF ALPHEUS
- VI. PREACHING OF SIMON SON OF CLEOPHAS
- VII. MARTYRDOM OF SIMON SON OF CLEOPHAS
IN ARABIC

EDITED AND TRANSLATED INTO ENGLISH

BY

MARGARET DUNLOP GIBSON, M.R.A.S.

LONDON:
C. J. CLAY AND SONS,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE.

1896

[*All Rights reserved.*]

Cambridge University Press
978-1-108-04346-5 - Apocrypha Sinaitica
Edited by Margaret Dunlop Gibson
Frontmatter
[More information](#)

Cambridge :
PRINTED BY J. AND C. F. CLAY
AT THE UNIVERSITY PRESS.

CONTENTS.

	PAGE
Introduction	vii

TEXTS.

Anaphora Pilati, Syriac	1
" " Arabic r. A. from No. 445 (A.D. 799)	1
" " " r. B. from No. 508	1
Recognitions of Clement, Arabic, from No. 508	13
" " " from XXVIII. (Add. 9965), British Museum, A.D. 1569	59
Martyrdom of Clement, Arabic	40
Preaching of Peter, Arabic, from No. 445	00
Martyrdom of James the son of Alphaeus, Arabic, from No. 539	13
Preaching of Simon son of Cleophas, Arabic, from No. 539	10
Martyrdom of Simon " " " " "	18

TRANSLATIONS.

From the Syriac <i>Anaphora Pilati</i> , with passages from the Arabic	1
" Recognitions of Clement (Sinai)	15
" Recognitions of Clement (Brit. Mus.)	29
Martyrdom of Clement	44
A. P.	<i>b</i>

	PAGE
The Preaching of Peter	52
Martyrdom of James the son of Alphaeus	60
Preaching of Simon son of Cleophas	62
Martyrdom of Simon „ „	65

ILLUSTRATIONS.

Anaphora Pilati, Arabic, No. 445	<i>Frontispiece</i>
„ „ „ No. 508	<i>to face first page of Arabic</i>
Recognitions of Clement (Sinai)	<i>to face page ٢٩</i>
Date-page of No. 445	<i>„ page ٠٠</i>

INTRODUCTION.

ANAPHORA PILATI.

THE Anaphora Pilati, with its sequel, the Paradosis Pilati, has been edited by Tischendorf (*Evangelia Apocrypha*, Leipzig, 1876) from various Greek MSS., of dates ranging from the 12th to the 15th centuries. The Anaphora, in Greek, had been previously edited by J. A. Fabricius (*Cod. Apoc.* Vol. II. Hamburg, 1719), with a Latin version, and together with the Paradosis, by Birch (*Auctarium Cod. Apoc.* Copenhagen, 1804) and by Thilo (*Cod. Apoc. N.T.* Leipzig, 1832).

They are both usually found as a sequel to the Acta Pilati, and the Letters of Pilate and Herod.

We have not yet sufficient documentary evidence to determine either the time or place of production of any of these legends, though they seem to be connected with Edessa. There are traces of Pilate literature in Justin Martyr (A.D. 150), who says:

Apologia, I. 35. Καὶ ταῦτα ὅτι γέγονε, δύνασθε μαθεῖν ἐκ τῶν ἐπὶ Ποντίου Πιλάτου γενομένων ἄκτων.

Apol. I. 48. "Ὅτι δὲ καὶ θεραπεύσειν πάσας νόσους καὶ νεκροὺς ἀνεγερῆν ὁ ἡμέτερος Χριστὸς προεφητεύθη, ἀκούσατε τῶν λελεγμένων. "Ἔστι δὲ ταῦτα· Τῇ παρουσίᾳ αὐτοῦ ἀλείται χυλὸς ὡς ἔλαφος, καὶ τρανὴ ἔσται γλῶσσα μογιλάλων· τυφλοὶ ἀναβλέψουσι, καὶ λεπροὶ καθαρισθήσονται, καὶ νεκροὶ ἀναστήσονται καὶ περιπατήσουσιν. "Ὅτι τε ταῦτα ἐποίησεν, ἐκ τῶν ἐπὶ Ποντίου Πιλάτου γενομένων αὐτῷ μαθεῖν δύνασθε.

INTRODUCTION.

ix

witnesses. But the earth shook when he was slain, and the vail was rent at his death; and touching these things the Governor Pilate also was witness, for he sent and made them known to Caesar, and these things, and more than these, were read before him and before the princes of your city. And on this account Caesar was angry against Pilate, because he had unjustly been persuaded by the Jews, and for this reason he sent and took away from him the authority which he had given to him. And this same thing was published abroad and made known in all the dominion of the Romans. What therefore Pilate saw and made known to Caesar and to your honourable Senate, the same I preach and declare, and my fellow Apostles. And ye know that Pilate could not have written to the Government anything which did not take place and he saw with his own eyes: but that which did take place and was done in reality, the same he wrote and made known."

Lipsius, who has made a thorough examination of the subject, does not allow that the *Acta Pilati* and their sequels go back to an earlier date than the end of the fourth century. Tischendorf, on the other hand, believed them to go back to the second, and his opinion is supported by that of M. Nicolas (*Études sur les Évangiles Apocryphes*, pp. 360, 361). Even Lipsius's remarks, however, apply chiefly to the *Acta*, and he is inclined to give an earlier date to the *Anaphora*. He allows that magical ideas were rife among the Christians of the second century, and that it would be quite natural for them to imagine that the Roman idols fell down literally, as they did metaphorically, at the name of Jesus. He points out a trace of Marcionite ideas in the liberation of spirits from Hades, though he also says that this is counterbalanced by the said liberation being limited to patriarchs and prophets, instead of being extended to Old Testament evil-doers as well.

The *Anaphora* corresponds better with the documents mentioned by Justin than the *Acta* do, and better still with those mentioned by Tertullian. It has a rival for that honour in the shape of a letter from Pilate to Claudius, embedded in

the Acta Petri et Pauli. It is evident, however, that our Lord suffered in the time of Tiberius.

Eusebius mentions heathen Acta Pilati (*Eccl. Hist.* Book I. c. 9, and IX. c. 5) but does not seem to know anything of Christian ones. He says that Maximin ordered these Acta, which were full of blasphemies against Christ, to be taught to the school children of every city and nation. Lipsius supposes that the Christian Acta were got up in opposition to these heathen ones, and are therefore of later date than Eusebius; but it is quite possible that they have a contrary relationship to one another.

The recent discovery of the pseudo-Gospel of Peter throws a corroborative light on some of the statements in the Anaphora. For example :

Ev. Petri, c. 5. Περιήρχοντο δὲ πολλοὶ μετὰ λύχνων νομίζοντες ὅτι νύξ ἐστίν.

Anaph. Pilati (Tischendorf, Ev. Apoc. rec. B.). Ἐν παντὶ τῷ κόσμῳ, ἦσαν λύχνους ἀπὸ ἑκτῆς ὥρας ἕως ὀψίας.

This is, however, absent from both our Syriac and Arabic recensions.

Ev. Petri, c. 10. τῶν μὲν δύο τὴν κεφαλὴν χωροῦσαν μέχρι τοῦ οὐρανοῦ.

Anaph. Pilati (Tisch. r. A.). Ἄνδρες ἐφαίνοντο ὑψηλοί.

Syriac, page 10, lines 9, 10. ܟܬܝܠܐ ܕܥܘܡܐ ܕܡܝܬܐ ܕܥܘܡܐ
 .ܕܥܘܡܐ ܕܥܘܡܐ ܕܥܘܡܐ ܕܥܘܡܐ ܕܥܘܡܐ

Arabic, pp. 1, 2, l. 19. كذلك ظهروا رجال عظاما بلباس بيبي

Ev. Petri, c. 9. Μεγάλη φωνὴ ἐγένετο ἐν τῷ οὐρανῷ.

Anaph. Pilati (Tisch. r. A.). ἦχος ἐγένετο ἐκ τοῦ οὐρανοῦ.

Syriac, p. 10, ll. 12, 13. ܕܥܘܡܐ ܕܥܘܡܐ ܕܥܘܡܐ ܕܥܘܡܐ

.ܕܥܘܡܐ ܕܥܘܡܐ ܕܥܘܡܐ ܕܥܘܡܐ ܕܥܘܡܐ

Arabic, pp. 1, 2, ll. 16, 17. صرخ صوت من السما

Ev. Petri, c. 10. Ἐκήρυξας τοῖς κοιμωμένοις;

Anaph. Pilati (Tisch. r. A.). Ἄνέλθατε ἐξ ἄδου οἱ δεδουλωμένοι ἐν τοῖς καταχθουίοις τοῦ ἄδου.

Von Schubert is led by his study of these documents to the conclusion that Pseudo-Peter, as well as Justin Martyr, was acquainted with some form of the Anaphora Pilati, and this would give a very early date to the kernel of these legends. It may be mentioned, as a vestige of them, that Pilate is canonized as a saint by the Abyssinian Church. See Stanley (*Eccl. Hist.* p. 13), and Neale (*Hist. of the Eastern Church*, p. 806).

I have been favoured by the Rev. Arthur Baker, R.N., with an account of a sheet of parchment, the sole remnant of an Ethiopic MS. unfortunately lost in the foundering of H.M.S. *Captain*, which contains a somewhat grotesque representation of Pilate in an attitude of prayer, and which describes first a controversy between Pilate and the Jews at the tomb of our Lord, and then (after a considerable hiatus in the MS.) the following words are put into Pilate's mouth (the translation being by Dr Montague R. James, of King's College): "I believe that Thou hast risen, and hast appeared to me, and Thou wilt not judge me, O my Lord, because I acted for Thee, fearing this from the Jews. And it is not that I deny Thy resurrection, O my Lord. I believe in Thy word, and in the mighty works which Thou didst work amongst them when Thou wast alive. Thou didst raise many dead. Therefore, O my God, be not angry with me because of what Thou didst..."

An account of this curious parchment was published by Mr Baker in the *Newbery House Magazine* for December, 1892.

The Anaphora, therefore, rests on a very complicated tradition, towards the determination of whose primitive form and subsequent history every version contributes.

The Syriac text published in this volume was copied by Mr J. Rendel Harris in 1893, from a late paper MS. (13th century?) in the library of St Katharine's Convent on Mount Sinai, No. 82 in Mrs Lewis's catalogue. The correspondence between Pilate and Herod, which follows it in the MS., has already been published by Wright (*Contributions to the Apocryphal Literature of the New Testament*, 1865) from a MS. in the British Museum (Add. 14,609).

The Arabic texts, which are probably translated from a Greek original approaching nearly to Tischendorf's recension A., possess a higher antiquity than the Greek texts published by him. The first one (A.) I took from a volume (No. 508 in my catalogue) consisting of 151 paper leaves, with 5 vellum leaves inserted, 20 centimètres by 15, which contained:

1. The Recognitions of Clement, as published in the present volume.
2. A sermon of St Dorotheus.
3. Histories of Holy Monks.
4. A story about the garments of our Lord.
5. Some ordinances of Mar Isaiah.
6. A sermon of Mar Isaac.
7. Another sermon.
8. The Anaphora and Paradosis Pilati.
9. Sermons by various Fathers, amongst others Anastasius Abbot of Sinai, and Thaumasius.
10. Another book attributed to Clement, akin to that known as the Book of Adam and Eve. (This I have copied.)
11. Songs of the Angels (also copied.)
12. Sermon of St John Chrysostom.

The last leaves of this book being lost, it was not possible to find the date. It was in 1893 that I made its acquaintance. When its text of the Anaphora was already in print, I visited Sinai for the third time with my sister in the early part of this year (1895) and I gladly seized the opportunity thus afforded to compare my transcripts with the MSS. I then found a charming little volume (No. 445) dated A.H. 183 (A.D. 799) which contained the Anaphora, as well as the text entitled "The Preaching of Peter," and which is thus four centuries earlier than any of the Greek texts hitherto known. The date A.D. 1233 which I had erroneously assigned to the book in making my rough catalogue two years previously, is

merely a date inscribed by an appreciative visitor. Lest there should be any doubt on the subject, I give a fac-simile of the page on which the date occurs*. I resolved not to give a mere collation of this the oldest text, but to print it side by side with the one from No. 508 already in type, marking the former as A. and the latter as B. Which is the earlier of the two recensions, seeing that the date of B. is lost, must be decided on palaeographical grounds alone. I cannot find anything similar to B. in the Palaeographical Society's publications. In Arabic as in Syriac a *yā* may be extended by a copyist so as to become a *lam*. This has evidently been the case with the name قيافاريس p. 2 A. where in B. p. 1 I at first read it قيافارس. On the other hand, the word صالحين p. 9 A. is in B. p. 4 correctly صايحين.

Apocryphal as the story contained in the Anaphora Pilati is, we trust we have said enough to shew its undoubted claim to antiquity. We cannot but admire the author's truly Christian appreciation of the scope of Divine forgiveness, which could soften even Pilate's heart, and number him with the redeemed, like others perhaps more guilty still (Acts ii. 23-41). The Greek and Arabic recensions are free from any sentiment not fully authorized by Apostolic teaching.

THE RECOGNITIONS OF CLEMENT.

THE Recognitions of the Roman Clement are too well known in their Latin as well as in their English dress to need any introduction to the scholar. They have been extant hitherto only in the Latin translation of Rufinus of Aquileia, who died A.D. 410†. It was first published by Sichardus (Basle, 1526) and since then by Cotelier (*Apostolic Fathers*, Paris, 1672), and by Gersdorf (Leipzig, 1838). A Syriac translation was also

* See page ...

† Rufinus states in the preface to his work that he undertook it at the request of Sylvia (the pilgrim to Mount Sinai).

published by de Lagarde in 1861, from two MSS. in the British Museum, the older of which was written at Edessa, A.D. 411. The Greek original used by Rufinus was prefaced by a letter from Clement to James the Lord's brother, bishop of Jerusalem, which Rufinus left out, believing it to be of a later date.

The Arabic text given in this volume is contained in the MS. No. 508 of the Sinai Catalogue, and is, compared to Rufinus's Latin text, a very short narrative. It omits almost wholly the discourses of Peter, and his discussions with Simon and others. It would therefore be out of place here to do more than allude to the question of the priority of the Recognitions or of the Clementine Homilies to one another, a question which has been debated with so much acumen by A. Schliemann, Hilgenfeld, Uhlhorn, Ritschl, Lehmann, Lipsius and others. Suffice it to say that through the labours of Uhlhorn, Hilgenfeld and Ritschl, it is now pretty generally acknowledged that, as Lehmann suggested, the three first books of the Recognitions are the original document from which the Homilies were composed, and that Books IV.–X. of the Recognitions were afterwards added from the Homilies (Lehmann, *Die Clementinischen Schriften*, p. 21).

As to the date of the text and its origin, we have internal evidence only to rely upon, though it is evident from the date of the Syriac MS. Add. 12,150 in the British Museum that it cannot be later than the fourth century. Hilgenfeld has pointed out that Matthidia was the name of the sister of Trajan, mother-in-law of Hadrian; and that the name Faustina was borne by the wife of Antoninus Pius, as well as by her daughter, the wife of Marcus Aurelius. The busts of these two ladies may be seen in the British Museum. This suggests a date between A.D. 150 and 170. The Recognitions, or a document closely allied to them, are quoted by Origen, *Philocalia*, c. XXIII., *Commentary on Genesis* 21, which was written A.D. 231.

καὶ Κλήμης δὲ ὁ Ῥωμαῖος Πέτρον τοῦ Ἀποστόλου μαθητῆς
 συνῶδὰ τούτοις ἐν τῷ παρόντι προβλήματι πρὸς τὸν πατέρα ἐν
 Λαοδικείᾳ εἰπὼν ἐν ταῖς περιόδοις, ἀναγκαϊότατόν τι ἐπὶ τέλει τῶν

περὶ τούτου λόγων, φησὶν, περὶ τῶν τῆς γενέσεως δοκούντων ἐκβεβηκέναι, λόγῳ τεσσαρεσκαίδεκάτῳ, καὶ ὁ πατήρ.

Then follows a long quotation, evidently from the Greek text translated by Rufinus, Book x. a. 10, 11, 12–23. It is given in full by Robinson, *The Philocalia of Origen*, Cambridge, 1893.

All writers on the subject seem to agree that Syria is the place of the origin of these documents, and that the author was a Jewish Christian, who held doctrines distinctly Ebionistic. This Arabic text does not go so deeply into questions of dogma as the Latin or even the Syriac texts; yet even here we have the superstitious reverence attached to water both in baptism and ablutions; also the refusal of baptized Christians to eat with unbaptized Christians; insomuch that Peter is represented as continuing in the same narrow frame of mind for which his brother-Apostle found it necessary to rebuke him (Galatians ii. 11–14). The Arabic text is, however, free from the outrageously heathenish idea that Faustian's face was changed by Simon Magus to look like his own; and the still more heathenish idea that an Apostle could be guilty of a pious fraud by turning the metamorphosis to account.

A. Schliemann has also pointed out that the hierarchical ideas in the Recognitions point to a Jewish Ebionistic origin. Peter appoints a bishop off-hand, and also presbyters and deacons, the former of whom are of the mystical number twelve. It deserves to be noted, however, that this Arabic text does not take its actors to Rome, but seems to imply that they remained in Syria; and it therefore does not attribute to Peter any breach of the covenant made with Paul (Gal. ii. 9). Nor does it contain any mention of James the bishop of Jerusalem, to whom the Greek text used by Rufinus was addressed.

It is quite possible that this Arabic text is an epitome by some Arab Christian monk who was more fascinated by the interest of the narrative than anxious to edify his brethren by translating the discourses. If so, we must grant that he has shewn considerable literary skill, and has fully appreciated the

dramatic side of his documents. As to the story itself, there is nothing absolutely impossible in it. Communication between Rome and Athens was comparatively frequent in the days of the Empire; and if mere tent-makers like Priscilla and Aquila could have interests in several cities and countries, there is nothing unlikely in a noble Roman lady taking her children to Athens for their education and her own convenience. The only circumstance that in my humble judgment seems somewhat improbable, is that Faustinian should have been for several days in the island of Aradus, and have time to carry on a philosophical discussion with Peter's young followers: and yet that he and his wife should have needed Peter's intervention to recognize one another.

I have found another version of this Clement story in the British Museum XXVIII. (Add. 9965), bearing the comparatively late date of A.D. 1659, and followed by an account of Clement's martyrdom, by the same hand. The codex containing them is a paper 4to. of 235 leaves, the greater part being by the hand of Macarius, Patriarch of Antioch, the remainder by his disciple Paulus. I have thought it worth while to transcribe and translate them, because they shew the later development of the legend. I note the following variations between this MS. and the Sinai one:

1. In S. the name of Clement's father is Faustinus, in B.M. Fafestus; there is also a difference in the name of his eldest brother.

2. S. makes Clement meet and befriend Barnabas in Rome, whereas B.M. makes this happen at Alexandria.

3. In S. Clement is baptized before he meets his mother, in B.M. he is baptized along with her; S. makes Peter command Clement to fast for three days before his baptism, B.M. extends this period to three months, and makes Peter act very inconsistently in baptizing the people of Aradus without any such delay.

4. S. makes Matthidia give false names to her husband's

birth-place and her own, as well as to her sons; whereas B.M. makes her tell the true names at once. Perhaps the editor from whom Macarius translated felt that Peter's presence was a dangerous quarter in which to tell falsehoods.

5. In S. Niceta and Aquila reveal their identity at once when Peter has finished their mother's story, indeed, they have scarcely been able to restrain themselves throughout it; whereas in B.M. they are silent and lost in thought for hours afterwards. This is surely an artificial touch.

6. S. is quite free from the ungodly idea contained in B.M. and in the text of Rufinus, that an Apostle could be guilty of the stratagem of sending Clement's father to Antioch in the likeness of Simon.

7. S. does not take Peter and Clement to Rome at all; whereas B.M. makes the former formally instal the latter as his successor in its bishopric.

8. S. makes no mention of James the Lord's brother at all, whereas the narrative in B.M. is addressed to him.

I have placed marginal references to both the Recognitions and Homilies alongside the text of both S. and B.M. These must by no means be considered to imply perfect agreement, but only be used to facilitate comparison.

The Martyrdom of Clement, which follows the story of the Recognitions in the British Museum MS., can be interesting only to the student of folk-lore. The story of the Saint's providing water has a curious likeness to the modern experience of the veteran missionary Dr J. G. Paton, in the New Hebrides; the submarine temple suggests submerged ruins; and the miracle of the sea retreating would suggest an effect of the tides, had we the Atlantic to deal with instead of the Euxine.

The writing of this MS. is small and clear, final *hays* being very insignificant. A curious peculiarity is Macarius's incapability of spelling words from the roots **حضر** and **ضَلَّ** correctly; he invariably substitutes **ظ** for **ض** in both, though I have not convicted him of doing likewise in any other word. I have a

suspicion that he occasionally places the *ta* of the 8th form of the verb before its first root-letter instead of after it, as in *اتعلمنا* p. ٣٩, l. 4; *اتزوجت* p. ٤٠, l. 15; *اتجادل* p. ٤١, l. 6; *اتعرفا* p. ٤٣, l. 20; *واتقنوا* p. ٤٣, l. 22; *اتشفعى* p. ٤٨, l. 23; *اتناول* p. ٥٠, l. 21; *فاتناول* p. ٥١, l. 2.

As it is possible, however, to treat the prefixed *Alif* as an interjection, and refer the verb to the 5th form, I have given Macarius the benefit of the doubt.

The only word for which I have been able to find no solution is *القويص* f. 197 b. l. 11.

THE PREACHING OF PETER.

THIS story is from the same Codex No. 445, dated A.D. 799, from which I took recension A. of the *Anaphora Pilati*. It is a lively example of how mediæval monks managed to slake the universal human thirst for fiction. Probably such tales took a similar place within the cloistered fane to the modern religious novel in Puritan families; they were also quite as harmless and even more edifying.

The short biographies of James the son of Alphaeus and of Simon the son of Cleophas are from the Codex No. 539 in my catalogue. They are evidently almost purely legendary, and it does not seem to have occurred to their author that Alphaeus and Cleophas might possibly be the same person; had they been two individuals, Simon would have had a more certain relationship to the Lord than James. I was attracted to these tales from curiosity to see what might be the idea current amongst early Arab Christians in regard to the nature of that relationship, but they give no hint on a subject so profoundly interesting to us. I saw in the same volume a short biography of "James the Lord's brother," which I regret not having had time to copy, and I hope that any Arabic scholar who may go to Sinai will repair

this omission. Throughout the whole of these Arabic texts I have made no alteration from the MSS. except the change of final ا to ي, where the latter is now customary, and printing من اجل in full for the contracted form منجل.

Neglect of the subjunctive mood is so common to all these old Arabic writers that I fear we must give them a general absolution. The few additional blunders I have thought proper to correct are indicated by the foot-notes.

In conclusion, I have to thank Dr Eberhard Nestle, of Ulm, for kindly revising my translation of Mr Harris's Syriac transcription; Mr J. F. Stenning, of Oxford, for taking some photographs of the *Anaphora Pilati* for me during his visit to Sinai in 1894; and my sister, Mrs S. S. Lewis, for reading over the Arabic proofs.