

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 Arabica

The twin 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 text is a transcription and translation of an Arabic Christian manuscript discovered by Margaret Gibson in 1893 and first published in 1901. The text includes 'The Book of the Rolls', a retelling of early Biblical events; stories of Aphikia, a virtuous woman from the time of King Solomon; and the tale of Cyprian and Justa (recounted in Arabic and Greek). A useful resource for linguists and for scholars in the history of Arabic Christianity.

Cambridge University Press
978-1-108-04347-2 - Apocrypha Arabica
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
978-1-108-04347-2 - Apocrypha Arabica
Edited by Margaret Dunlop Gibson
Frontmatter
[More information](#)

Apocrypha Arabica

EDITED AND TRANSLATED BY
MARGARET DUNLOP GIBSON



Cambridge University Press
978-1-108-04347-2 - Apocrypha Arabica
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/9781108043472

© in this compilation Cambridge University Press 2012

This edition first published 1901
This digitally printed version 2012

ISBN 978-1-108-04347-2 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
978-1-108-04347-2 - Apocrypha Arabica
Edited by Margaret Dunlop Gibson
Frontmatter
[More information](#)

APOCRYPHA ARABICA

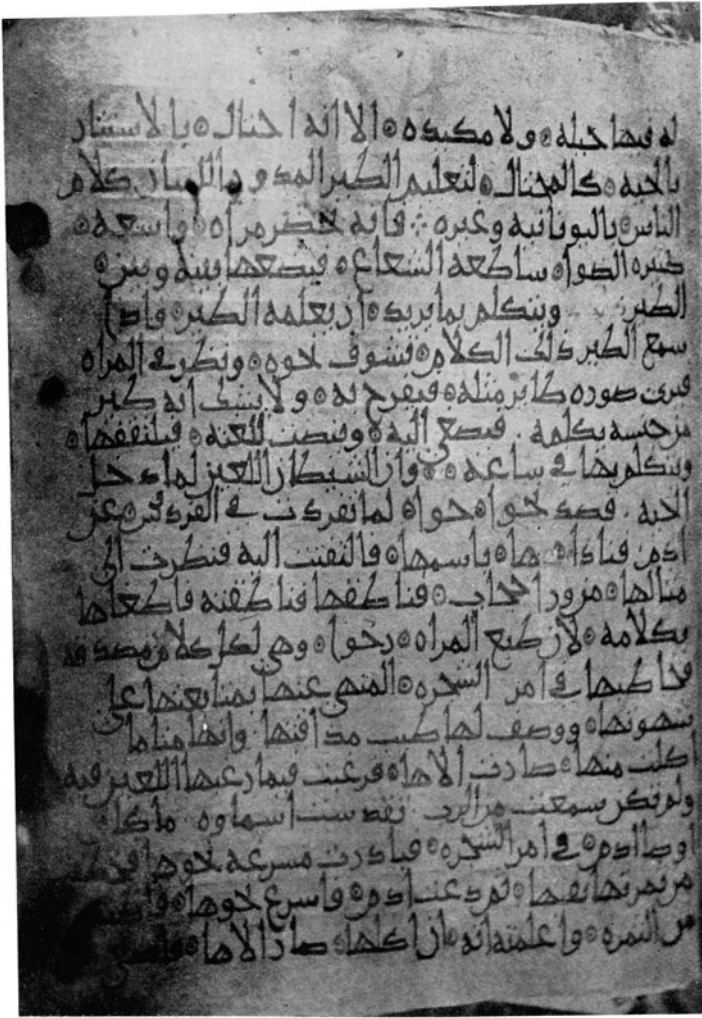
Cambridge University Press
978-1-108-04347-2 - Apocrypha Arabica
Edited by Margaret Dunlop Gibson
Frontmatter
[More information](#)

London: C. J. CLAY AND SONS,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE.
Glasgow: 50, WELLINGTON STREET.



Leipzig: F. A. BROCKHAUS.
New York: THE MACMILLAN COMPANY.
Bombay: E. SEYMOUR HALE.

Cambridge University Press
978-1-108-04347-2 - Apocrypha Arabica
Edited by Margaret Dunlop Gibson
Frontmatter
[More information](#)



كتاب المجال

f. 95 a

Frontispiece

STUDIA SINAITICA No. VIII

APOCRYPHA ARABICA

1. KITĀB AL MAGĀLL, OR THE BOOK OF
THE ROLLS
2. THE STORY OF APHIKIA
3. CYPRIAN AND JUSTA, IN ARABIC
4. CYPRIAN AND JUSTA, IN GREEK

EDITED AND TRANSLATED INTO ENGLISH

BY

MARGARET DUNLOP GIBSON M.R.A.S.
LL.D. (ST ANDREWS)

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

1901

[*All Rights reserved*]

Cambridge University Press
978-1-108-04347-2 - Apocrypha Arabica
Edited by Margaret Dunlop Gibson
Frontmatter
[More information](#)

Cambridge:

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

CONTENTS.

	PAGE
كتاب المجال	۱
حذو كحصك	۵۸
قصة افيقيا	۵۹
شهادة كيريانوس ويوستينة	۶۸
INTRODUCTION	vii
NOTES	xv
THE CAMBRIDGE MS. OF THE كتاب المجال	xx
TRANSLATIONS :	
The Book of the Rolls	۱
The Story of Aphikia	59
Κυπριανός και 'Ιουστίνα	64
CORRIGENDA	79
PLATES	
I.	<i>Frontispiece</i>
II. III.	<i>between pp. ۵۶ and ۵۷</i>
IV.	<i>to face p. ۸۰</i>
V.	<i>to face p. ۷۲</i>

Cambridge University Press
978-1-108-04347-2 - Apocrypha Arabica
Edited by Margaret Dunlop Gibson
Frontmatter
[More information](#)

INTRODUCTION.

THE story, which I have called *كتاب المجال*, the Book of the Rolls, from an expression in its opening rubric, is taken from the Arabic MS. No. 508 in the Library of the Convent of Saint Catherine on Mount Sinai, where I photographed it during my second visit, in 1893, and where I revised it and re-photographed various pages on my two subsequent visits in 1895 and 1897. The work of copying it for the press, and of correcting the proof-sheets, I have done from my photographs at home. At first I thought it was a recension of the *Book of Adam and Eve*, of which an Arabic MS. exists in the Library at Munich, and which has been translated from the Ethiopic by the Rev. S. C. Malan, D.D., but in this I was mistaken. It was not till I had got three sheets of the present work through the Press, that I learned from Prof. Seybold of Tübingen, that this same subject had been published in Germany so long ago as 1888, both in Syriac and Arabic, by Prof. Bezold of Munich, under the title of *Die Schatzhöhle*, the "Cave of Treasures," a translation having preceded it in 1883. I determined, however, to go on with my publication, first, because the Sinai text is so different from Dr Bezold's that I found it impossible to collate them, and second, because though Dr Bezold collated eight Arabic and four Syriac texts for his publication, only one of them, the Paris one, No. 76, has any claim to antiquity, and it is precisely with it that the Sinai text is most in agreement. As Dr de Lagarde pointed out in his *Mittheilungen*, Vol. IV., pp. 6—8 Dr Bezold has not mentioned three other Paris texts, Nos. 77, 78 and 79, nor that in all four this story forms part of an "Apocalypse of Peter." As Prof. Bezold has published the text of 76, with which the other three are quite or nearly identical, I thought it better to give the Sinai text without any collation. The story stands by itself in the Codex, apart from any Apocalypse. As I think that it throws light on some doubtful places in the Paris MSS., I subjoin a short list of some of these, hoping that in most

of the passages, the Sinai MS. will be considered to have the advantage.

SINAI MS.		BEZOLD	
P. ٣, l. 2١	يحط	P. ٥, l. 3	يحك V. يحضن
22	الحيوانى	4	الحيوان
٤, 6	ذرونيقون = <i>δίπατον</i>	١١	ذروبيقون P. داروبيطون
15	منهوبة	٧, 5	متهويه
٦, 2	المسحة	١٣, 13	المسجة
20	بجراته	١٧, 7	بالجراوه
23	شطن	9	اسطاه
٧, 15	الشامخة	٢١, 3	الشاهقه
18	وهو	6	وهى
18	الهامهر	6	الهامهر
19	نبعة	7	ضيعة P. بيعة
٨, 2	بنعمتك	14	ببيعتك
8	بالشمسة	٢٣, 6	بالشميسه
12	النعمة التى	12	النعم التى
13	حولها	13	حولها
21	ساطعة	٢٥, 4	شاطعة
23	تشوف	6	تشوق
٩, 2	فيلتقفها	8	فيلقها <i>sic</i>
2	فى ساعة	9	فى سرعة
6	بمتابعتها	13	بما بغتها
7	مذاقتها	٢٧, 1	مداقها
7, 8	فيما رغبا	2	فمارعها
١٥	فاعطيته	5	فاعطته
١٠, 14	وجوازه	٣١, 13	وجواره
١٧, 13	هذا العالم	٤١, 8, 9	هذه العالم
١٨, 4, 5	ما كان اعلنه الى	٤٣, 10	ما كان على آل
16	محك	٤٥, 8	محل
22, 23	ماية واثنا عشر	٤٧, 1	٩ ٢ ٢
23	مرضه الذى	1, 2	مرضته التى Cod. الذى
١٩, 1, 2	ان نزل احد	4	لا ينزل احد لان نزل احدا. Cod.

INTRODUCTION.

ix

SINAI MS.		BEZOLD	
P. ١٩, l. 21	وخمسة	P. ٥١, l. 3	وخمسون
21	مرضه	4	مرضته
٢٠, 4	الشمسة	12	الشمسة
6	تشرين	14	تشرين
٢٣, 10	ذراع <i>passim</i>	٧٥, 6	ذراع P. ياعاً V. باع
10	بذراعه	6	بباعك
٢٤, 18	تسع مائة	٧٩, 12	سبعمائته
٢٦, 12	تسع مائة	٨٧, 6	سبعمائه
٢٨, 21	وارسل	١٠١, 6	ثمر انبا ب
٢٩, 2	المعمودية	١٠٣, 4	المعمودية
٣٠, 4	صبوت Cod. صلبوت	١٠٩, 6	صلبوت
٣٧, 5	اصطولوجيا	١٤٣, 3	اسطولوجيا
٣٨, 17	الساعة	١٤٩, 8	الشاعة
٣٩, 6	جليلة	١٥٣, 2	الحليلة
٤١, 7	التمايح <i>sic</i>	١٦١, 9	المساحة
٤٥, 4	ثلث	١٧٧, 1	ثلثة واربعين
٤٧, 8	ايبسالوم	١٨٥, 8	عبد شالوم
٥٠, 10	لينا	١٩٧, 12	اسا
٥٢, 1	الفلسفين <i>sic</i>	٢٠٥, 5	الفيلسطينيين
٥٣, 11	فاولدها ابنا	٢١١, 15	وولد لها ابنا
٥٦, 13	يواقيم تزوج حنة فعود الى بيت العازر.	٢٢٧, 11, 12	ويوياقيم... تزوج بجانته ابنة فقود ابن لاعازر

Dr de Lagarde says of this treatise, in reviewing Prof. Bezold's book (*Mittheilungen*, Vol. III., pp. 50—51), that it is important, even though it may be worthless in itself, because of the influence it has exercised. It is the source from which many authors have drawn; it runs in Syriac, Arabic and Ethiopic through the churches of Asia and Africa, and it serves as a leading line of ancient history, as well as of the philosophy of religion.

Dr Nöldeke thinks that the story dates from the sixth century, which Lagarde doubts. The latter relates that, according to Nicoll and Tischendorf, there is a letter from Jacques de Vitry, Bishop of St Jean d'Acre, dated A.D. 1219, to Pope Honorius III., telling him

G.

b

that the Revelations of Peter to Clement will soon be put before him in one volume*. The Paris MSS. 77 and 78 say that the Apocalypse of Peter has been found at Nicosia, therefore de Lagarde thinks that the book has some connection with the history of the first crusades. The Cambridge MS. makes a similar statement.

Duval (*Anciennes Littératures Chrétiennes*, pp. 90—96) says that our tale belongs to the *Book of Jubilees*, said to have been composed by St Ephraim; the author however cannot be Ephraim, but rather one of his disciples, as the work is not earlier than the sixth century.

It is evidently written by a Christian, who has been hurt by the conduct of certain Jews in reviling the Mother of our Lord, and its object is to prove her descent from David, which these Jews were impudently calling in question. The proper names in the Sinai MS. have been much spoiled, probably by repeated copyings, but they are not difficult to identify with those in the books of Genesis, Judges, and Kings. It would be curious to know where the names of some of the ladies come from. Several of them are those given in Kings, but even these are not all correct. The names of towns are still more difficult to recognize.

There is no date discoverable in our MS., No. 508 in my catalogue of the Arabic MSS. (*Studia Sinaitica*, No. III.), the same from which I have already edited the Anaphora Pilati and the Recognitions of Clement (*Studia Sinaitica*, No. V.). The codex consists of 156 leaves, all paper, with the exception of five, which are vellum, measuring 20 × 15 centimetres. The hand-writing, as may be seen from the frontispiece is very like that of Plate XX. of the Palæographic Society's Facsimiles of Ancient MSS. Oriental Series Part II. the date of whose original is A.D. 885. I may therefore claim that this Sinai MS. is at least older than the four Paris MSS. 76, 77, 78 and 79, of which No. 76 is dated A.D. 1336–7, and copied from a MS. of A.D. 1176–7.

We have so little original Christian Arabic literature of the period before or shortly after the Mohammedan conquests, that we ought to welcome any light on the ideas, or scriptural and historical know-

* I have found this statement in a footnote to Tischendorf, *Prolegomena to Apocalypses Apocryphæ*, page xx. Our story corresponds with the first part of the description which Tischendorf gives of the Apocalypse of Peter, from Nicoll's *Catalogue of the Bodleian Library*, A.D. 1821.

INTRODUCTION.

xi

ledge of these long-forgotten Arabs, whose lamp was so effectually extinguished, perhaps because it was burning smokily. We cannot avoid noticing that they had some heathen notions mingled with their Christian doctrine; notably the perpetual service before the body of Adam, and the idea of carrying it to the centre of the earth (Jerusalem) is truly pagan, and yet the latter persists in the Holy City at the present day. The same may be said of the keeping of Adam's body in the Ark by Noah, and one cannot help feeling that the accumulation of patriarchal bodies, as time went on, must have become somewhat embarrassing. See translation, page 22, line 33.

I believe this treatise to be copied from an older MS. because of its obvious mistakes, such as *نفتاح* for *يفتاح*, f. 130 b; *نهرشفاط* for *يهوشافاط*, f. 133 a; *وارفحصام* for *وارفحصاد*, f. 114 b; *جانا* for *جارا*, f. 130 a; *التنبوا* for *السبى*, f. 138 b; *ستسان* for *سيساقى*, f. 132 b; *اوقير* for *اوفير*, f. 132 b; *يوشيع* for *يوشيع*, and *يوراع* for *يوداع*, f. 133 a; *نهراعدان* for *يهواعدان*, f. 134 a; and *الاىواريين* for *الاتواريين*, f. 134 b. There is a possibility of its having been originally translated from the Greek, since we find such words as *ذرونيقون* = *δίπατον*, f. 91 b; and *اكرسطلس* = *κρύσταλλος*, f. 93 a.

The punctuation is carried on by means of the signs © and ∴, excepting on ff. 112 b and 113 a, where a simple period is used. All the lines on f. 131 b are stroked out, except two at the top, but the matter is repeated. f. 133 b is blank.

I have made no further changes in orthography than I have done in former numbers of this series; viz. the alteration of final *ﺕ* to *ﺕ* where the latter is now customary.

APHIKIA.

This tale is purely apocryphal, and its very plan is an anachronism. The utmost ingenuity cannot reconcile its discordance. Jesus ben Sira, the author of Ecclesiasticus, lived towards the end of the second century B.C. and his grandson translated his work in the days of Ptolemy Euergetes, King of Egypt; therefore he could not have been vizier to a monarch who preceded him by eight centuries. If he were a vizier at all, it must have been to one of the successors of Antiochus, and a legend true or

false, may have arisen about his wife, the name of Solomon being substituted at a later period for that of a Greek king. This would be all the more likely to happen as Jesus ben Sira wrote the book of Ecclesiasticus in conscious imitation of the literature ascribed to Solomon. If this legend has any foundation in fact, it would account for the extraordinary statement in Ecclus. xlii. 14, "Better is the wickedness of a man than the goodness of a woman" (see the lately discovered Hebrew Text (ed. Cowley-Neubauer, Oxford, 1897), a reflection which he might well make during the two years of sulkiness here attributed to him. Another solution of the difficulty may be found in the possibility that Jesus ben Sira is confused with another. Dr Nestle, of Maulbronn, has found in the pre-Lutheran Bible, in the Prologue to *Ecclesiasticus*, after the words ὁ πάππος μου Ἰησοῦς "Mein anherr Jesus ein sun josedech, der do einer ist von den tulmetzschungen der LXX, des enckeln ist gewest diser Jesus ein sun syrach, dornach als er sich mer gab zu dem fleiss der letzen [Lecture] der schrifft in dem gesetze und der propheten und ander bücher, die von unsern eltern und vorfarenden seint gegeben; dornach wolt er auch schreiben etwas." These words must have been in the Latin MS. from which the translation was made.

Isidore of Seville also confuses Jesus b. Sira with Jesus b. Josedek. Dr Nestle thinks the genealogy was thus: Josedek-Jesus-Sira-Jesus (see *Zeitschrift für die alttest. Wissenschaft*, 1897, p. 123 f.).

The Karshuni text which I now publish is from a Paris paper MS. Fonds Syriaque 179, and of it alone I have given a translation. The Arabic text differs from it only slightly as regards the sense, but too much as regards the words to make a collation desirable. I have therefore printed them side by side. The Arabic is from another Paris MS. (Fonds Arabe 50) which is paper, probably of the beginning of the 16th century. This MS. contains a number of treatises which clearly prove that the heroine's husband is really intended both to be the author of Ecclesiasticus, and to have lived in the time of Solomon, not another individual of the same name. I subjoin a list of these.

1. L'Ecclésiastique.
2. La Sagesse de Salomon.
3. Une Introduction à la Sagesse de Salomon.

INTRODUCTION.

xiii

4. Les Proverbes.
5. L'Ecclésiaste.
6. Le Cantique des Cantiques.
7. L'Histoire du roi Salomon et de la femme de Jésus fils de Sirach.

L'Ecclésiastique has a rubric which says

كتاب يشوع بن سيراخ
 كاتب سليمان بن داوود
 ملك اسرائيل باورشليم

Moreover *L'Ecclésiaste* has a rubric which says,

خطب جامع الحكيم ابن داود الملك
 في مدينة السلام في هبا الالهيه

Since this book was printed, I have visited the Coptic Monasteries in the Nitrian desert. At Deir Abou Macar I saw an Arabic copy of the story of Aphikia, which I photographed, and on reading it at home, I find only slight verbal differences from that in the Paris MS. As the style is rather more diffuse, I suppose it to be later. A peculiarity of the scribe is his occasionally writing ظ for ض as page ٦١, l. ١٤ الظان, p. ٦٣, l. 20, and p. ٦٥, l. ١٥ اعظاها. On page ٦٣, l. 20, it has لا سيما for سيما.

At Deir es-Suriani I also saw a paper Arabic volume which contains the Proverbs and the Song of Solomon, the Wisdom of Jesus ben Sira, and the story of Aphikia. It does not look very ancient, but it is interesting to find these subjects together.

CYPRIAN AND JUSTA.

I have taken the story of Cyprian and Justa in Arabic from the Sinai MS. No. 445, a paper codex of the twelfth century.

The Greek is taken from the MS. No. 497 in Gardthausen's Catalogue, which belongs to the tenth or eleventh century. As my sister is giving a translation of this story from the Syriac of the upper script of the Palimpsest of the Four Gospels, in No. X. of the present series, I did not think it necessary to translate the Arabic here. Codex 497 is one of a series of ponderous vellum MSS. containing the lives of the Saints, in two columns of 37 lines; their

measurements being 31 × 25 centimetres; the letters are hanging from the line. I found many blunders on the part of the scribe, especially itacisms; the *iota subscriptum* is never written, but I have supplied it where necessary. One of the most curious mistakes is Ἄσσηρίου for Ἀσκητηρίου, f. 112 v, p. 71, l. 19. As I first read this at Sinai, far from any reference library or anything with which to compare my text, I took it as correct, and it gave me considerable amusement to think that a Christian Bishop had power to alter human relationships. It was not till I read Zahn's text afterwards that I found that Justina was not made the mother of a deacon, but of a religious community. It will be observed that the facsimile we give of f. 109 r shews the same peculiarity in the placing of accents on the first letter of diphthongs which a reviewer in the *Guardian* of August 22nd, 1900, considered to be a mistake in Professor Guidi's transcript from the much older Codex Chisianus.

The first part of the story of Cyprian and Justa has been exhaustively edited by Dr Zahn, with variants from the two Paris MSS. 1468 and 1454, as well as from Eudoxia and Symeon Metaphrastes, and two Latin recensions. I have therefore not thought it worth while to encumber my book with any collation of this portion, but the second portion, containing the Martyrdom, has not been thus treated, so far as I know, and I have therefore given a collation of it with the account given in the *Acta Sanctorum*. Whatever the origin of these legends may be, it is unquestionable that they have taken a powerful hold of the popular imagination, and served as fuel to the flame of the loftiest poetical inspiration. Cyprian the wizard has been transformed by Calderon into *El Mágico Prodigioso*, by Marlowe and Goethe into the immortal *Faust*. Whether or not he had power while on earth to make demons do his bidding, he has contrived after death to summon men of genius for his honour.

In conclusion, I have to thank Professor Seybold of Tübingen, for kindly looking over my Arabic proof sheets, and for several valuable suggestions; my sister, Mrs Lewis, for much help of the same kind; Mr J. F. Stenning, M.A. of Wadham College, Oxford, for taking 24 photographs for me at Sinai, in 1894; and the printers and readers of the University Press for the patient and intelligent care they have bestowed upon the work.

NOTES.

f. 90 a. Dr de Lagarde has pointed out in *Mittheilungen* IV. p. 16 that the names of Clement's brothers ought really to be Constans and Constantinus. I regret that I did not observe this before my first sheet was printed, as the MS. has undoubtedly **قسطس وقسطينا**. In the Cambridge MS. they are written **قسطس وقسطينا**.

f. 92 a, p. 5, l. 5. Professor Seybold suggests **والحشرات وهوام الزحاف**, and as I have lost the photograph of this page, I have thought it best to adopt this suggestion in the translation.

f. 94 b. The quotation from Moses may be a free paraphrase of Deut. x. 20.

f. 97 b. Our author's arithmetic is unfortunately weak. If he had said that Adam lived to the time that Mahlaleel was 535 years old, he would have been nearer the mark. But perhaps a "five" has dropped out.

f. 98 a. *The centre of the earth.* Those of us who have visited Jerusalem will remember the stone in the Church of the Holy Sepulchre which is pointed out as the centre of the earth, and where it is said, Adam's skull was found.

f. 100 b. *After five days and a half (of my days) I will have pity on thee in my mercy.*

In the Acta Pilati, ch. iii. (Tischendorf, *Evangelia Apocrypha*, pp. 325, 326, Seth is made to say **καὶ μετὰ τὴν εὐχὴν ἐλθὼν ἄγγελος κυρίου λέγει μοι· τί Σὴθ αἰτεῖς;..... ἄπιθι οὖν καὶ εἰπὲ τῷ πατρὶ σου ὅτι μετὰ τὸ συντελεσθῆναι ἀπὸ κτίσεως κόσμου ἕτη πεντακισχίλια πεντακόσια, τότε κατέλθῃ ἐν τῇ γῆ ὁ μονογενὴς υἱὸς τοῦ θεοῦ ἐνανθρωπήσας.** κ.τ.λ.

One day, we learn from 2 Peter iii. 8, is with the Lord as a thousand years, and a thousand years as one day. Our author makes the fifth thousand terminate (f. 138 a) in the second year of Cyrus the Persian. As Cyrus gained possession of the Persian throne between B.C. 549 and B.C. 546, the date fixed is at least 44 years too early.

f. 102 a. The author is of course wrong in saying that Adam was the first mortal who died on the earth.

For *بين اهل قايين* Bezold has *بين اهل شيث واهل قايين*, which is much better (p. ١٤٣, l. 3).

f. 104 b. Again the chronology is wrong. Methuselah must have reached the mature age of 453 years when Enos died. Cainan's life lasted for 910, not 920 years.

f. 106 a. Jared also has got ten years too many.

f. 106 b. Still more hopelessly wrong. Methuselah would be 735 years of age when he lost his grandfather. One begins to suspect that our author, in working out the sum, thought of Seth instead of Jared.

f. 108 a. Lamech was 782 years of age when Methuselah died, and this would be about the time of the flood.

f. 112 a, b. The first half of this quotation is from Psalm lxxxii. 6, 7. It is not easy to say where the second half comes from.

f. 113 a. I must confess that I cannot tell what the author means by nations accepting Christian baptism at the end of 600 years of Noah's life. One would have thought the whole earth was immersed at that period.

f. 114 b. The quotation is from Psalm lxxviii. 65.

f. 115 a. For *the centre of the earth*, see note on f. 98 a.

f. 116 a, b. *The father and mother of Melchizedek*. The Epistle to the Hebrews speaks of Melchizedek as being "without father, without mother." One of the tablets found at Tell el Amarna has thrown a curious light on this expression. It is a letter from Ebed-Tob, the priest king of Uru-Salim to the King of Egypt (B.C. 1400), and in it he thrice affirms that he has not got the crown "from his father or his mother but from the Mighty King." This looks as if the expression in Hebrews vii. 3 alludes to a conventional phrase connected with the office.

f. 116 a. *The centre of the earth*, see note on f. 98 a.

f. 116 b. The falsehood here attributed to Shem receives no apology, and gives us some notion of the ideas of the age about the connection between religion and ethics.

f. 117 a. Shem was 100 years younger at the time of his death, and Arphaxad five years older at the birth of his son. Salah's age should have

NOTES.

xvii

been given as 433 not 430. Eber was 34 years old when he begat Peleg. These are errors which suggest mistakes in copying.

It is otherwise with Eber's 430 years, which ought to be 464, a mistake evidently due to miscalculation.

f. 117 b. The preference given to Syriac is curious. Hebrew and Arabic have surely an equal right to confer a place at the Lord's right hand on their votaries if the direction of the script can entitle them to do so. The author deduces from the name of Peleg and from Genesis x. 25, that in his day the earth was divided between tribes. The view that division of land by canals is referred to appears to me to be much more probable.

f. 118 a. Reu's life was 239 years, as f. 118 b says.

f. 120 a, b. It is interesting to see how the Arabs account for images being buried under mounds.

f. 122 a. Terah's comparatively short life is here cut shorter by two years.

f. 123 a. Moriah is at Jerusalem, but has no claim to be the spot where the Lord was crucified. The tendency to crowd all the Holy places under one roof and even to make them identical is very strong.

f. 124 b. Melchizedek. See note on f. 116 a, b.

I have no clue to the identity of Karmos or any of his cities. The Syriac MSS. give for **قارن حرمه**, **حرمه**, and **حرمه**, according to Professor Bezold, and the name of his sister as **رمله** and of his brother as **أرمه**.

f. 125 a. The Syriac calls Nimroda **تامموز** = Tammuz. Five years too few are assigned to the life of Abraham.

f. 125 b. The addition to Gen. xxv. 23 is due to invention either of the author or of the scribe.

f. 126 a. Our author really requires an apology for his feeble arithmetic. He has subtracted 60 from 130 and has made the result 77!

f. 127 b. It is an amusing anachronism to speak of the children of Israel being prevented by a veil from looking on the beauty of Leah. We need not be too hard on the author, however, as even Sir Walter Scott trips on the other side of the stone, when in *Ivanhoe* he makes Rebecca sing "And Zion's daughters poured their lays," of maidens to whom Zion was as yet only in the promised land.

Our author, too, gets tripped up by his metaphors. He does not seem sure which of the sisters was veiled.

G.

f. 128 a. *When he reached 120 years his father Isaac died.* The calculation is correct this time, as is also the statement that Isaac was alive at the time of the sale of Joseph. I must apologize for some grammatical confusion of pronouns, this fault being in the Arabic, and the chronology of Jacob's journey from Haran to Shechem is puzzling.

f. 129 a. *The priesthood was from Aminadab.* Aaron's wife was Elisheba, daughter of Aminadab, Exodus vi. 23, but our author is wrong in supposing, as he evidently does, that this gave the Virgin a priestly ancestry. Bezold's MSS. both Syriac and Arabic, introduce a woman named Aminadab, daughter or sister of Nahson, who was wedded to Eleazar son of Aaron and was the mother of Phinehas. See Exodus vi. 25.

Bezold has اسا = Asa for سلمون.

f. 129 b. I cannot find any trace of a son of Moses named Eleazar.

ff. 130 a, b. With the exception of Joshua's 31 years, which are doubtful, the chronology of the Judges goes on with sufficient accuracy till it comes to the son of Puah, whose years should be 23, not 20, and why Jair a Gileadite should have been a woman is a mystery. Neither the other Arabic MSS. nor the Syriac give any support to this idea. The length of Jephthah's rule is not mentioned, and Ibzan's time ought to be 7 years instead of 6. The 12 years' interregnum, and the 22 years of Samuel's rule are conjectural. The same may be said of Saul's 40 years, unless it is from a desire to make him equal to David and Solomon.

f. 131 a. The Paris MS. says that Sabad was the place known as Mount Sinai. See Bezold, p. 179 note f. All the Arabic MSS. except this Sinai one, as well as the Syriac, make Solomon call a city which he built there Heliopolis. That Aradus was built by Solomon also requires confirmation.

f. 132 a. It is amusing to find Nebuchadnezzar alive in the days of Hiram. There must have been three centuries between them, but there may have been several Phœnician kings of the name.

f. 132 b. It is a mere assumption that Abijah was 20 years old at his accession.

f. 133 a. This page is written in a different hand from the rest, and contains all that is stroked out in f. 131 b.

Our author is wrong about Athaliah, who seems to have been the daughter of Ahab, and granddaughter of Omri, in every way worthy of her parentage. Ahaziah was 22 not 20, at his accession.

Why the author has chosen to slip over the manner of Athaliah's death it is hard to say. He had not the dramatic feeling of Racine or Metastasio.

f. 134 a. This is an amusing conjecture about there being no record of Isaiah's having reproved Uzziah. The length of Isaiah's time of prophecy has led to the theory that there were two prophets of the name, yet our author thinks he should have begun earlier! He has got his inference from Isaiah vi. 1.

f. 134 b. Ahaz has to be provided with a mother, to make him equal to his predecessors.

f. 135 a. "Jerusalem" must be a mistake for "Samaria," against which Shalmanezzer came, II. Kings xviii. 9; and it was in Hezekiah's 14th year, not his 26th, that Sennacherib came.

The author is indebted to his imagination in his account of Hezekiah's prayer.

Hezekiah reigned for 29, not 26 years.

f. 135 b. Amon's maternal grandfather was Haruz, not Hasoun, and Amon reigned for two, not for 12 years, II. Kings xxi. 19.

Josiah has had 60 years unaccountably added to his age at his accession. His mother's name has got so far corrupted as to sound quite wrong, a process which is not difficult in Arabic, owing to the similarity of certain letters.

A mistake of a year is noticeable both in the length of Josiah's reign, and in Jehoahaz' age at his accession.

f. 136 b. Daniel was no doubt of royal descent, but we have no Scriptural authority for his being a son of Jehoiakim.

Hiram and Nebuchadnezzar. See note, f. 132 a.

f. 138 a. *The fifth thousand from the beginning.* See note on f. 100 b.

ff. 138 b, 139 a. The names of the ladies are probably conjectural, and the same may be said (f. 140 a, b, f. 141 a, b) of most of the wives of the patriarchs. Bathsheba's parentage is decidedly wrong. Naheer should be Michaiiah II. Chron. xiii. 2, or Maachah I. Kings xv. 2.

f. 141 a. Tala'ia daughter of Amon is no doubt Athaliah daughter of Omri, II. Kings viii. 26. After her the only accurate names are Jerousa daughter of Zadok, II. Kings xv. 33, Ahaz, *i.e.* Abi daughter of Zachariah, II. Kings xviii. 2, Hephzibah, II. Kings xxi. 1, and Hamoutal daughter of Jeremiah, II. Kings xxiii. 31.

THE CAMBRIDGE MANUSCRIPT OF THE KITĀB AL-MAGĀLL.

AFTER completing this work down to the last note, I learned from Professor Seybold that there is a copy of the *Kitāb al-Magāll* in the Cambridge University Library, and I therefore append a description of it. It is numbered 915 in Mr E. G. Browne's *Hand-List of Muhammadan MSS.* and its library number is 306. It is a codex of 134 paper leaves, measuring 30 × 20 centimetres with 20 lines to the page, written in a fine bold hand. Ff. 1—6 and 132—134 have been lost, and are replaced by leaves written in a small and apparently modern hand, with 29 lines to the page. Mr Browne thinks these the work of a European, and he considers the original to be probably of the 13th century.

It begins with the following Introduction :

بِسْمِ الْاَبِ وَالْاِبْنِ وَالرُّوْحِ الْقُدُسِ اِلَهٍ وَّاحِدٍ نَبْتَدِي بِعَوْنِ اللّٰهِ تَعَالٰى
 بِنَسْخِ كِتَابِ الْقُدَيْسِ الْفَاضِلِ اِقْلِيمِسِ تَلْمِيْذِ السَّلِيْحِ بَطْرُسِ الصَّفَا اِبْنِ
 يُوْنَا رَاسِ تَلَامِيْذِ رَبِّنَا وَآلِهِنَا وَمَخْلَصِنَا يَسُوْعِ الْمَسِيْحِ اِبْنِ اللّٰهِ الْحَيِّ
 الْاَزَلِيِّ الدَّائِمِ اِلَى الْاَبَدِ اَمِيْنٍ وَهُوَ مِنْ السَّرَايِرِ الْمَكْنُوْنَةِ الَّتِي اَعْلَمَ بِهَا
 رَبِّنَا يَسُوْعُ الْمَسِيْحُ لِبَطْرُسَ لَهَا سَالَهُ وَكَتَبَهَا اِقْلِيمِسُ تَلْمِيْذُ هَذَا وَلِرَبِّنَا
 الْمَجْدِ اَمِيْنٍ ٥

قال ناقل هذا الكتاب اننى كنت بمصر وطلبت هذا الكتاب من ساير
 اهل مصر واساقتها ومن الاسكندرية وتنيس ودمياط وديارات القدس ومن
 ابو مقار ومن الديارات ومن الصعيد فلم [يكن] بالديارات المصرية له اثر
 فلما جيت الى نقسية مدينة قبرص فتح لى به ربي والاهى يسوع المسيح

THE CAMBRIDGE MS. OF THE KITĀB AL-MAGĀLL. xxi

ولم اكن وقفت عليه قط فلما وقفت عليه الان وجدته ايضا يتضمن
 سراير كثيرة غامضة ومعانى شتى فكنت اذا اردت اكشف عن عجايبه
 احتاج الى ان اقتس الكتاب جميعه ان اجد المعنى الذى اطلبه ولكن
 بعد تعب كثير وتفتيش فعملت له عددا مشتملة على معانيه من اوله
 الى اخره يهون اخراج ما يحتاج اليه واكشفه فتجده سراحة ولقد كنت
 مبشرا فى دين المسيح ومفيضا بمحبة جزيلة وشكر كثير اذ حفظنى
 على دينه من جيل الى جيل ولما وقفت على هذا الكتاب ازدادت
 امانتى قوة وانا اسال الرب يسوع المسيح ان لا يدخلنى التجربة وهذا
 الكتاب الاخر فيه من التوبة كثير لمن يكتبه ولمن يقرأ فيه ولمن يقنيه
 ولمن يبيعه ولمن يشتريه ويجب على كل نصرانى ان يكون نسخته
 عنده ☉

“In the name of the Father and of the Son and of the Holy Ghost, one God. We begin by the help of God, may He be exalted! the transcription of the holy Book of the gracious Clement, disciple of the Apostle Peter Cepha, son of Jona, chief of the disciples of our Lord and God and Saviour Jesus the Christ, Son of the living and everlasting and eternal God. Amen. This is among the hidden secrets which our Lord Jesus the Christ taught to Peter when he asked him, and Clement wrote them, the disciple of the latter, and to our Lord be the glory. Amen.

“The copyist of this book said, I was in Egypt and sought this book from all the Egyptians, and their Bishops, and at Alexandria, and Tanis, and Damietta, and the holy monasteries, and from Abu Macarius and from the monasteries, and from Upper Egypt, and there was no trace of it in the Egyptian monasteries. But when I came to Nicosia, a city of Cyprus, my Lord and God Jesus the Christ opened it up to me, and I had never discovered it; and when I discovered it now, I found it also containing many enigmatical secrets and various meanings; and when I wished to uncover its wonders, I was obliged to examine the whole book that I might find the meaning which I seek for; but yet after much labour and examination

xxii THE CAMBRIDGE MS. OF THE KITĀB AL-MAGĀLL.

I made a complete list of its meanings from its beginning to its end, that it might be easy to take out of it what one needs, and I unveil it, and thou wilt find it quickly; and I was already an Evangelist in the religion of the Christ, and overflowing with abundant love, and much gratitude that he has kept me in his religion from generation to generation. When I discovered this book, my faith was strongly increased, and I entreat the Lord Jesus the Christ not to lead me into temptation; and as for this book, the last thing in it is about repentance¹, which is much to him who writes it, and to him who reads in it, and to him who possesses it, and to him who sells it, and to him who buys it, and every Christian ought to have a copy of it beside him."

The text is nearly the same as that of the Sinai MS. up to the rubric on f. 34 b, l. 14. Of course there are many variants; Arab copyists seem to glory in their power to express the same idea in different words. I give a list only of the variants which are of any importance, or which throw light on obscure places in the Sinai MS. It will be observed that the proper names are quite as corrupt in the one text as in the other.

Camb. f. 2 b.

S. f. 89 b. p. 1, ll. 8, 9 from وهو الكتاب [الحواريين وهو السادس المستور المخزون في مدينة الاسقفية بجزيرة قبرص منذ زمان الحواريين بركاتهم تكون معنا الى الابد امين ||

S. f. 90 a. p. 2, l. 1 على طور زيتون [على طور زيتا] l. 5 || عبثا [عنيا] ||

S. f. 90 b. p. 2, l. 15 وهما كتابين [كتابي المدعيين بالسابع والثامن مترجمين السابع والثامن] ||

C. f. 3 a.

S. f. 91 a. p. 3, l. 21 يحضن [يحط] l. 22 الحيوان [الحيواني] ||
 l. 23 حطن [حط] ||

¹ Probably a mistake for الطوبى = blessedness.

- C. f. 3 b.
 S. f. 91 b. p. ٤, l. 7 ملتہبات [ممتلپتان] || l. 15 om. منہویۃ ||
 S. f. 92 a. p. ٥, l. 5 والاجناس والہوام والزحاف [والحساس وهوام الرجاف] ||
- C. f. 4 a.
 S. f. 93 a. p. ٦, l. 5 بالاکرسطلین [بالاکرسطلس] ||
- C. f. 4 b.
 S. f. 94 a. p. ٧, l. 19 المترحمة [المتوجه] ||
 S. f. 94 a. p. ٨, ll. 1, 2 om. الشجرة.....الارض || l. 2 بنعمتك التي ||
 شعبك الذي ||
 S. f. 94 b. p. ٨, l. 5 ومایدة [ومدة] || ll. 9, 10 om. نصبنصب ||
 l. 13 حولہما بہا [حولہما بہا] || l. 17 لہما [لہما] sic ||
- C. f. 5 a.
 S. f. 95 a. p. ٩, l. 2 فی ساعۃ [فی ساعۃ] || l. 5 رخو [رخو] sic || l. 6
 فیہا رغبہا [فیہا رغبہا اللعین فیہ 7, 8] || ll. 7, 8 بما بعثہا [بمتابعتہا
 فیہا اللعین] ||
 S. f. 95 b. p. ٩, l. 12 تشلحا [تشلحا] || l. 20 یعلو [یعلو] ||
- C. f. 5 b.
 S. f. 96 a. p. 10, l. 14 حول [جوف] ||
 S. f. 97 a. p. 11, l. 11 ولیودا [ولیودا] ||
- C. f. 6 a.
 S. f. 97 b. p. 11, ll. 23, 24 وولد الشاء [وولد الشيا] ||
 S. f. 97 b. p. 12, l. 7 وقذف [وقدم] ||
 S. f. 98 a. p. 12, l. 14 وثلاثین سنة [وثلاثین سنة] || ll. 14, 15 om.
 || ولیعمل [ولتعلّم] l. 22 || الیسنة
 S. f. 98 b. p. 13, l. 5 یدعوا [تدعوا] ||
- C. f. 6 b.
 S. f. 98 b. p. 13, l. 9 اولادی [أولى] ||
 S. f. 99 b. p. 14, l. 12 وتہیجہا للتصویت بالتسبحة [تہدی] || l. 14 التسیح
 || l. 17 الارض [الارض] || لا تہدی [تہدی] || وفيہا تسبحات ودعوات [ويستجاب دعا
 l. 19] || وفيہا يكون نزول النعمة والموهبه من الله +

xxiv THE CAMBRIDGE MS. OF THE KITĀB AL-MAGĀLL.

- S. f. 100 b. p. 15, l. 21 ff. [انزل] وابنى ينزل the verbs are in the third person instead of in the first as in the Sinai MS.
- C. f. 7 a.
 S. f. 100 b. p. 16, l. 1 [بالسوت] بالسوت *sic* ||
 S. f. 101 a. p. 16, l. 4 [ارهب] اهرب where the verbs assume the first person || l. 7 [ينهض] انهض || the third person being resumed until
 'ويكون كلما كنت عليه [الى الارض].. لاهوته ll. 11-14 || l. 8 [واجلسه]
 S. f. 101 b. p. 16, l. 21 [الارض] + وهذه وصية + [الارض] لشيث ||
- C. f. 7 b.
 S. f. 101 b. p. 17, ll. 2-4 om. [بادنى]..... ادم ||
 S. f. 102 a. p. 17, l. 12 [من حساب ابى شيث] فى حياة ابنه شيث ||
 l. 15 [ابيه] + وقت صلبه ||
- C. f. 8 a.
 S. f. 102 a. p. 17, l. 21 [وقوفى] يا بنى اقليمس ||
 S. f. 102 b. p. 17, ll. 23 ff., p. 18, l. 1 om. [بذلك]..... وجدنا... بسقطت..... ابدانهم ll. 7-13 || عوض الطغمة [يبدلوا الطغمة] 6
 متوقرين على العباداة والاخلاص فى التسبيح والتهليل والتمجيد
 من غير تغيير ولا التفات الى شى من اشغال الادمين سوى ما
 يقتاتونه لقوام اجنادهم من ||
- C. f. 8 b.
 S. f. 103 a. p. 18, l. 18 [بىزكا] دم هابيل *sic* ||
 l. 18 [عادتهم] عادتهم ||
- C. f. 9 a.
 S. f. 104 a. p. 19, l. 21 [فقتله] من دم+ [ايضا] واخذه¹ الارض بثار² هابيل من دم+ [قايين] مثلا بمثل³ ||

¹ Cod. واخدة

² Cod. بثار

³ Cod. مثلا بمثل