Egypt Exploration Fund [Hrsg.]: Archaeological report: comprising the work of the Egypt Exploration Fund and the progress of egyptology during the year ...
1901-1902 Seite 49

Prof. Spiegelberg has published a like list referring to Lagarde's text of Wisdom.[5]

Mr. Gilmore has given the contents of fragments in his possession from three Bohairic Lectionaries, for the months Hathor—Koiahk, Lent, and the months Thoth—Mechir respectively.[6]

Students of the Greek Testament have had several appreciations of the Egyptian versions put before them of late. Mr. Kenyon in his *Handbook* reviews the evidence once more.[7] His palaeographical studies give his opinion on the age of MSS. etc. especial value. Coptic was, he holds, available for translations from the Greek before 200 A.D. Notable evidence for an early translation he sees in the Pachomian injunction as to the study of Scripture; for the monks there concerned were presumably illiterate Copts. The results of his examination of the various extant translations are (1) that the Bohairic tends in all important MSS. toward the type of Cod. B; (2) that the Sa'idic text, whose MSS. date from at least the fifth century, is akin to those of Cod. D, the Old Syriac and Old Latin; that, though less pure, it may be older than the Bohairic, since its type is represented by so many early fathers, and became, moreover, so early extinct; and (3) that the Middle Egyptian versions appear each to be independent both of the Boh. and Sa'id., though more as to their character cannot at present be said.

2. *Liturgical.* Mr. Horner recently gave an analysis of an interesting MS. of the service used by the Copts in the consecration of a church and altar. He has now published the Coptic and Arabic texts with a translation of variants drawn from the edition of Tuki and a Brit. Museum fragment, fac-simile and indices.[8] He proposes to date the rite from, at any rate, after the 5th century. More than half of it is occupied with lessons. The MS. was written in 1307 at a monastery called *Pitetrôas*, which Mr. Horner regards as a form of the name Troja, now Turrah, near Cairo. The introductory paragraphs are in part by the Bishop of Salisbury.

Erman's edition of certain late Sa'idic hymns called attention to a class of literature previously known only by Zoega's so-called "Triadon" (no. cccxii); the Leyden Catalogue subsequently gave us more specimens. Now Dr. Möller has edited those contained in eleven leaves of a paper MS. at Berlin.[9] These, like Erman's, are written in the peculiar debased, yet apparently systematic, idiom which perhaps superseded the classic forms of Sa'idic. They consist mainly of short paraphrases of sentiments and maxims drawn from the Salomonic books, though a few have Christian subjects. No. 48, for instance, is distinctly monophysite; no. 41 refers to the curious legend

UNIVERSITÄTS-BIBLIOTHEK HEIDELBERG http://digi.ub.uni-heidelberg.de/diglit/archaeological_report1901_1902/0063 gefördert durch die DFG