

To the description of the *Silurus* which I gave from Cuvier, as justifying the Egyptian name   , *āba*, the "Armed one," the "Warrior" (ὁ τευχιστής), I now add a passage, which I had forgotten, from the late Mr. Darwin's *Naturalist's Voyage round the World*.*

"A fish called the 'Armado' (a *Silurus*) is remarkable from a harsh grating noise which it makes when caught by hook and line, and which can be distinctly heard when the fish is beneath the water. The same fish has the power of firmly catching hold of any object, such as the blade of an oar or the fishing line, with the stony spine both of its pectoral and dorsal fin."

The following Communication has been received from E. A. Wallis Budge, M.A.

ON A FRAGMENT OF A COPTIC VERSION OF SAINT EPHRAIM'S
DISCOURSE ON THE TRANSFIGURATION OF OUR LORD.†

The manuscript from which the Coptic version of S. Ephraim's discourse on the Transfiguration of our Lord is taken, is in the possession of Lord Zouche, and has been already described ‡ and partly published.§ I am not able to say when the Coptic version was made, but it is very probably of a fair antiquity; and from the fact of its occupying a place of honour in the manuscript, it must have been much esteemed by the Copts. The translator from the

* P. 136, Ed. 1870. See also the picture of *Callichthys armatus* in Dr. Günther's article "Siluridæ," in the recently published volume of the *Encyclopædia Britannica*.

† For the Greek text see Assemâni, *Ephraem Syri opera omnia quæ exstant*, Romæ, 1743, t. ii, p. 41, and the edition by Thwaites, printed at Oxford, p. Σμζ. A Latin version of this discourse was published by Assemâni and by Gerard Voss on pp. 686-692 of his translation of S. Ephraim's works, printed at Cologne in the year 1603. The pagination of the British Museum copy of Voss's works is defective.

‡ See *Proc. Soc. Bib. Arch.*, May, 1886, p. 183.

§ See *Trans. Soc. Bib. Arch.*, Vol. IX, pt. I, pp. 74-III. The complete Coptic text and a translation of S. Chrysostom's encomium on Elijah will appear in *Trans. Soc. Bib. Arch.*, Vol. IX, pt. 2.

Greek contented himself with turning into Coptic only such portions of S. Ephraim's discourse as agreed generally with the views of the Copts; and having used his arguments up to the point where S. Ephraim discusses the double nature of our Lord, he interpolates without any scruple the Coptic belief that Christ has one nature only. To attribute to S. Ephraim views so different to those which he really held, is, to say the least of it, a "pious fraud." Judging from the Coptic text which we have in Lord Zouche's MS., the translator did not know his Greek very well; for besides the clerical errors which are found in it, there are some mistakes which show that he did not understand many of the passages which he tried to translate. The order, too, of the passages which he has rendered into Coptic differs in his version from that of the Greek. I suspect that the Greek text is a translation from the Syriac, for many of the sentences appear in form to be imitations of a metrical original.

ῤ̄κ̄θ̄. οὐλογοσ ἦτε πᾶντιοσ φρεε εἶθε ἴεε-
 τᾶεορφωσισ ἦτε πεποσ ἰν̄σ π̄χ̄σ ριχεν
 πιτωοτ ἦτε θαβωρ ἔταφοτορηϥ
 ἐπεφραεθῆτισ ἦθῆτιϥ πεε
 εἶθε πᾶντιοσ ἡλιασ πιπρο-
 φῆτισ ετωϥ θεν σοτ̄
 ε̄πιὰβοτ ε̄εχιρ
 θεν οὐρῆρηη
 ἦτε φ̄
 ε̄εηη.

ἐβολθεν πχαρρεωπηη ε̄εφραϥ ἦτε ἴχωρα
 ψαϥϥωπι ἦχε οὐτοποϥ ἐβολθεν πεκκαρποσ
 ἦτοῖε̄ρ̄ε̄λολι ψαϥϥωπι ἦχε οὐτεφροσρηη
 ῤ̄λ̄. ἐβολθεν πεκβω ἦτῆραφῆ ε̄θοταβ ἦπιϥ
 ἦτε φ̄ ψαϥϥωπι ἦχε οὐωηθ ἦπιπιστος
 θεν πιχωρα ε̄επ οὐκεροσ¹ ἦορωτ κατὰ
 σνοτ ετωοη ε̄πωοτ (*sic*) ἴτῆραφῆ δε ἦθωσ

¹ Read οὐκαίροσ.

ἵσνοῦ πιβεν σβεβί ἐπῶωι ἵθῆτς ἵχε οὔσβω
 ἵτε πωπθ ἐστὰπθο πιχωρα ῥοτὰπ
 ἀτῶαπωσθ ἵποτῆπὰτ ῶατῶωοῖ σὰτοτοῦ
 ἐῶωπ ἀτῶαπῶωλ ἐπιῖδῆλολι ῶατῶεβιδ
 τῆραφῆ δε εῶωσθ ἐεεοσ ἐεεηπι ῶαρε
 ῥλ̄α. πιθ̄εεεσ ἐτρωοῦτ ἐτερετῶηπι ἵτε
 πιερεηπेतῆσ ἐτε ἵθῆτς ἐπατ̄εοῦηκ
 οῦοῡ σεῶωλ ἐεεοσ ἐεεηπι οῦοῡ πιεεεῡ
 εῡῡοῡλ ἵτε πεηπαφῆ ἵτῆεῡπῆσ ἐπατ̄-
 ῶωοῡ ἐβολ εεαρεπθῶπτ ἐθῶηπ εῡαι-
 χωρα θαι χε οῡπ οῡοῡ εεεσθῶεε (sic) ἵρεῡτ
 ἐπωπθ ἵτεπεῡῖπολατῆπ ἐεεωοῡ οῡοῡ
 ἵτεπῶσθ ἐβολ ἵθῆτς ἵπιθ̄εεεσ ἵρεῡ-
 τὰπθο εῡε πιεαχι ἵωπθ πε ἵτε πεπ σ̄

ῥλ̄β. ἱ̄ς π̄χ̄ς φῆ εῡατῆρπκεχοσ χε οῡοῡ ῥαπ-
 οῡοῡ θ̄εν πῆ ἐτοῡ ἕρατοῡ ἐπαῖ εεα πῆ
 ἐτεπεσπαχεεετῆπ ἐφ̄εοῡ ἀπ ῶα πτοῡπατ
 ἐπῶηρι ἐφ̄ρωεε εῡπῆοῡ θ̄εν πεῡωοῡ εε-
 πεπσα ε̄ ἵεῡοοῡ ἀῡῖ ἐπετροσ πεεε ἱακω-
 βοσ πεεε ἱωαπῆσ πεῡσοπ ἀῡῖοῡ ἐπῶωι
 ῡῡεπ οῡτῶοῡ εῡῖοῡ εεεῡῡ ἀῡῡοῡτῡ
 ἵχ̄ερεβ̄ ἐποῡεῖθ̄ο ἐβολ οῡοῡ πεῡῡο ἀῡε-
 οῡωπῆ ἐφ̄ρητ̄ ἐφ̄ρη πεῡῡῡεσ ἀτοῡῡῡ

ῥλ̄γ. ἐφ̄ρητ̄ ἐπιχ̄ωπ πιρωεε τ̄αρ εῡατῆροσ
 ἐρῶοῡ χε ἐπατ̄χεεετῆπ ἐφ̄εοῡ ῶατοῡ-
 πατ̄ ἐπῶηρι ἐφ̄ρωεε εῡπῆοῡ θ̄εν πεῡωοῡ
 ἵθ̄ωοῡ πε πιτ̄ ἵἀποστολοσ ἐτατῆρπκετα-
 εεωοῡ πεῡωοῡ ῡῡεπ πιτῶοῡ εῡραῡι ἵχε
 πιπροφῆτῆσ πεεε πῆ ἐτατῆρπροφῆτεῡπ
 εῖθῆτῡ πεεε οῡθ̄εῡηλ (sic) ἵτε (sic) πιἀποστο-
 λοσ εῡτατῆρπκεῡῡῡ ἐεεοῡ θ̄εν πιενοῡ
 τῆρῡ εῡσῶτεεε εῡτ̄εεη ἵτε φῶωτ εῡερεεερε

ῥλ̄δ. θ̄α πεῡῡηρι εῡχῶ ἐεεοσ χε φ̄αι πε παῡηρι

παλλεπριτ εταίρεατ ἰδῆντῳ σωτεε
 ἰσωφ οτοζ ατερσφραυιζιπ ἰταλλεεττεερε
 ἐπει ρητ ἔτε φιωτ πε ἔχεν πεφωρη
 ἐλλεπριτ ἰη̄ς π̄χ̄ς πεπ̄σ̄ ἰχε πᾱῑ ῥ̄ ἰδ̄ποσ-
 τολοσ πελλε πᾱῑ ῥ̄ ἐεπροφητησ ἔτε ελωτκκ
 πελλε ἠλιασ πε ρωσ δε κε ἐβολθεν ρωοτ
 ἐλλεερε ῥ̄ ιε ῥ̄ ψαρε ἐεθεενη πιθεν ὄρι
 ἐρατοτ πᾱῑ ἐπαρητ ἔπατ ὄρι ερατοτ
 ἐροφ πε ἐφρητ ἰραπεβιακ ετσοεσ ἐπᾱῑ
 ῥ̄λ̄ε. ψρη ἰπονητ ἰοτωτ οτοζ ατ̄εεε ἐβολθεν
 τφε κε ἰθοκ πε παψρη παλλεπριτ θεν
 οττεεθεενη οτοζ ἐβολθεν τπαροτσιᾱ
 ἐφοτωηρ ἐβολ ἐπιῥ̄ ἰπικωτ ἐεπροφητησ
 ετκαχι πελλεφ κε ἰθοφ π̄σ̄ ἐταφοτοθδοτ
 ἐβολ οτοζ ἰθοφ οπ πεταφουαρκαρμη αφθ-
 ροτ̄ι ἐπεφ̄εθο ἐβολ θεν οτ̄ωοτ οτοζ
 αφροτ̄ω ἰχε πετ[ροσ] πεχαφ ἐπ̄σ̄ κε π̄σ̄
 παπεσ παπ ἰτεψωπι ἐπᾱῑ εεα οτ πετεκχι
 ῥ̄λ̄ε. ἐλλεοφ ὦ πετροσ εψωπ αφωαποδ̄ρι ἐπᾱῑ-
 εεα πιε πε εθπαχωκ ἐβολ ἰπικαχι ἐτατ
 ερψορπ ἰχοτοτ ἰχε πιπροφητησ οτοζ πη
 ετατχοτοτ ἰχε πιρεφρ̄ιωψ πιε πε εθπα-
 ερσφραυιζιπ ἐλλεωοτ οτοζ πιετστηριοπ
 ἰτε πη ἐθοταδ̄ πιε πε εθπαοτοηροτ ἐβολ
 ιε ἰτεφχοκοτ ἐβολ οτοζ πιχιπχοσ κε ατ̄σ-
 ωλκ ἰτοτ πελλε ραττ ατ̄ωπ ἰπακασ τηροτ
 εφπαχωκ ἐβολ ἔχεν πιε πιχιπφωψ ἰπαρ-
 δωσ ερρατ ταρεβω ατ̄ρι ωπ ἐροσ αφτο-
 ῥ̄λ̄ε. εεε ἐπιε οτοζ πιβ̄ἰπχοκσ κε ατ̄φποτ
 ἰψαψι ἐταθρε ατ̄σοι ἰοτρεεεχ θεν
 πᾱιβι εφπαωδ̄ επιε οτοζ κε πετοι ἰρεερε
 θεν πιρεφεεωοτ πιε πε εθπαταχροφ εψωπ
 αφωαποδ̄ρι ἐπᾱῑεεα πιχιροτραφοπ ἐτᾱι-

ται σεη ἴτε φωτ ἐβολθεν τφε εφερ-
 εεθερε δε πεψυηρι εεεεπριτ κε φαι πε
 παψυηρι εψτασθοϋ ἴχε εεωτςης ἐπεψτοπος
 οτοϋ ἠλιας ἐτεψχωρα οτοϋ ηιδποστολος
 [α]τρει ριχεν ποτϋο ιης εεεεατατψ πετα-
 ροϋ ερατψ κε οτηι τσεη ἐτεεεεεατ ἴθοϋ
 εεεεατατψ πε ἐτασι ἐπεσητ οτοϋ ετασ-
 χωκ ἐβολ εϋρηι ἐχωψ ετψωτ ἴχε ηιπρο-
 φητης οτοϋ ηιδποστολος ατρει ριχεν ποτϋο
 ρεεεβ κε οτηι παρε τσεη χηκ ἐβολ εϋρηι
 ἐχωτ [αη] οη ετχω εεεεος κε φαι πε παψυηρι
 παεεεπριτ ἐτατρεεετ ἴθητηψ σωτεεε
 ἴσωψ ἴϋρηι οτηι θεη παι σαχι εψτςβω πωοτ
 κε εσχωκ ἐβολ ἴχε τοικοποεεε εβολ θεη
 εεωτςης πεεε ἠλιας ετοταϋσαϋη πωοτ
 εθοτςωτεεε ἴσα ποε ιης εεπερχος κε
 τποτ κε παι ηη ηη ἐταψχοτοτ ἴχε εεωτςης
 οτοϋ κε παι πε ηη ἐταψχοτοτ ἴχε ἠλιας
 ρεεεε παι ταρ ραπεβιαικ πε εεφρητ ἐτατοταϋ-
 σαϋη πωοτ παι ρητ πετατςαχι εεφρητ
 ετατςαχι πεεεωοτ παι ρητ ετατϋιωψ ποε
 ταρ ἴθοϋ πιψυηρι εεεεοποτεης ἴτε φτ
 φωτ ἴοτψυηρι αη εεεεες θεη ηη οταε
 ἴοτβωκ αη πε ελλα οτοε πε οτοϋ οτποττ
 ετσοη πε εβολθεη φωτ οτοϋ οταεσποτης
 πε ἴτε ηιεπητηρψ εεεεοη κε οταε εφοι ποε
 εϋρηι ἐχωψ εοτψυηρι εεεεατατψ ἴτε φτ
 εφοι ἴβ αη εε πεπετο οταε φτςις βτ
 ρεεεε. ελλα οτφτςις ἴοτωτ ἴτε ηιλοτοε εεσερ-
 σαϋε εθε φαι ἐπεροεεολοτηη κε οτποττ
 πε ετα τθεοζοκοε εθοταβ εεαριε εεασψ
 ηαη εφοι ἴποττ ἴτελιοη εφοι ἴρωεε ἴτε-
 λιοη ἐπαι οταε ἴψυηρι ἴοτωτ πε εφοι αη

ρ̄ε̄η̄. ἱερεεεας ἀλλὰ ἰθού πε φ† ζεν ουεε-
 θεεηι ἰτε ἡλιας πεεε φ† ἰνωαππης πεεε
 φ† ἰπερεεεας ἰθού πε φ† ἐταφερὰνιζιη (sic)
 ἰπερεεεας ιςχεν εψζεν θπεχι ουδε ουαι
 απ πε ζεν πιπροφητη[ς] ἀλλὰ χε π̄σ̄· ἰτε
 πιπροφητης φη ἐταφερ̄πκεοτορποϋ ζαχωϋ
 ἐπεψβι ἰχι σαρξ εθεεεζ ἰουχαι ἰθού
 φ† πιλοτος εσεψωπι δε παπ τηροϋ εθρεπ-
 ψαψπι ἐπσεοϋ ἐπιτωϋ ἐθουαβ ἰτε
 ρ̄ε̄θ̄. π̄θ̄αβωριον ζεν ἰη̄ς π̄χ̄ς πεπ̄σ̄ φαι ἐτε
 ἐβολγιτοτυ ερε ὠϋ πιβεν πεεε πταιδ̄
 πιβεν πεεε προσκνηνηςις πιβεν ερπρεπι
 ἐφιωτ πεεεαϋ πεεε ππιπ̄ᾱ ἐθουαβ ἰρεϋ-
 τανζο ουοζ ἰ οεοοϋσιος πεεεαϋ †ποϋ
 πεεε ἰςνοϋ πιβεν πεεε ψα ἐπεζ ἰτε πῑπερζ
 τηροϋ ἕεηη.

φ† παι ἐφ̄η̄ἐταφραζαι (sic) ἕεηη :-

Translation.

[ρκθ] The discourse of Saint Ephraim on the Transfiguration of our Lord Jesus Christ on Mount Tabor, in which He appeared to His disciples with Saint Elijah the Prophet, which is read on the sixth day of the month Mechir, (1) in the peace of God, Amen. (2)

From the joy of the gladness of the field shall there be pleasure ; (3) from the fruit of the vineyard shall there be joy, and from the [ρλ] knowledge of the Holy Scriptures of the Spirit of God shall there be light to those who believe. The fields have, however, one period (of harvest) according to their (4) stated time ; (5) but in the Scriptures there bubbles up at all times the knowledge of vivifying life. When the fields have been reaped into their sheaves, they dry up straightway ; and when a vine has been stripped of fruit, it becomes of no account ; but if the Scriptures are stripped daily [ρλζ] the fine ears which are in it, and which abound in interpretations, never fail, and if the Scriptures are reaped daily the sweet grass of our

grains of hope never, never comes to an end. Let us draw near then to this field and life-giving furrow ⁽⁶⁾ that we may enjoy them ⁽⁷⁾, and that we may reap therein the vivifying ears which are the words of life of our Lord Jesus Christ, [ρλδ] who said, "There are some among those who stand here who shall not taste death until they see the Son of Man coming in His glory." ⁽⁸⁾ And after six days He took Peter and James and John his brother, and brought them up on to an exceedingly high mountain, and was changed in form before them. And His face shone like the sun, and His clothing was white as snow ⁽⁹⁾. Now the men [ρλτ] to whom He said that they should not taste death until they saw the Son of Man coming in His glory, were the three apostles unto whom He showed His glory upon the mountain. ⁽¹⁰⁾ The prophets and those who prophesied concerning Him rejoiced, and the apostles ⁽¹¹⁾ who proclaimed Him at all times were glad when they heard the voice of the Father testifying concerning His Son, saying, [ρλζ] "This is My beloved Son in whom I am well pleased, hear Him." ⁽¹²⁾ And these three apostles and the two prophets, which were Moses and Elias, were thus sealed in the testimony of the Father concerning His Son Jesus Christ our Lord; for by the testimony of two or three witnesses shall every truth stand. ⁽¹³⁾ So these (apostles) who were standing by Him like servants looked upon this only Son of God, [ρλε] and knew in truth by (the words) from heaven, "Thou art My beloved Son," and from the presence of the manifestation of these two mighty prophets who spake with Him, that He was God who had changed them, and that it was He who had commanded and made them appear in glory. ⁽¹⁴⁾ Then Peter ⁽¹⁵⁾ answered and said to the Lord, "Lord, it is good for us to be here." ⁽¹⁶⁾ "What sayest thou, Peter? If we stand here, [ρλε] who shall fulfil the things which the prophets have foretold? Who shall seal the things which the preachers have spoken? And who shall manifest or fulfil the mysteries of the saints? By whom shall the saying, 'They pierce My hands and My feet, they count all My bones,' ⁽¹⁷⁾ be fulfilled? To whom do (the words), 'The division of my clothes among them, they cast lots for My raiment,' ⁽¹⁸⁾ apply? [ρλζ] To whom do (the words), 'They put gall into My food, and they made Me drink vinegar in My thirst,' ⁽¹⁹⁾ apply? And who shall establish the saying, 'Free among the dead?' ⁽²⁰⁾ If we stand here, who shall tear asunder the handwriting which I have written against Adam? ⁽²¹⁾ Who shall discharge his debt? and who shall obtain

for him the garment of his glory? If we stand here, how shall all the things which I have spoken come to pass? [ρλη] How shall the Church be built upon thee? and what is the need of the keys (²²) of the Kingdom of Heaven which thou hast received? Whom wilt thou bind? Whom wilt thou loose? If we stand here, all things which have been said will become of none effect." And again Peter said to the Lord, "If Thou wishest we will make three tabernacles here, one for Thee, and one for Moses, and one for Elias." (²³) Peter had been sent [ρλθ] to build a Church in the world, and he thought that he ought to make tabernacles upon the mountain. Hitherto he had considered Jesus after the manner of a man, and had numbered Him with Moses and Elias. But in order that He might show them that He had no need of a tabernacle, He told him that it was He that had made to his fathers of old a tabernacle in the clouds forty years in the desert. (²⁴)

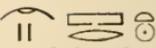
And while they were talking, behold [ρελ], a cloud of light overshadowed them (²⁵). Behold, Peter, a tabernacle built for thee without trouble! Behold a tabernacle which keeps away the heat from thee and which has no darkness in it! Behold a tabernacle which shines and throws out lightnings! And while the disciples were marvelling, behold, they heard a voice from the cloud, saying "This is My beloved Son in whom I am well pleased, hear Him." (²⁶) [ρελλ] And after this voice of the Father from heaven, which testified concerning His beloved Son, saying, "This is My Son," Moses returned to his place, and Elijah to his country, and the apostles fell upon their faces, and Jesus remained standing alone, for it was to Him that the voice alone had descended and was fulfilled in Him. The prophets fled and the apostles fell upon their faces, because [ρελδ] the voice which said, "This is My beloved Son in whom I am well pleased, hear Him," was (not) fulfilled in them.

By these words He taught them that the dispensation had been fulfilled by Moses and Elijah, and He commanded them to hear the Lord Jesus, and did not say, "These are the things which Moses spake," or, "these are the things which Elijah spake;" for these (prophets) were servants [ρελν], and spake according to what had been commanded them, and they preached according to what had been told them. For the Lord is the only-begotten Son of God the Father, and is neither a house-born child nor a servant; but is Lord and God

together from the Father, and is the ruler of all things, and there is no one who is lord over Him (²⁷), the Only Son of God. He was not two in birth neither had He two natures [περζ], but one nature of the Word that became flesh. Therefore we confess that He whom Mary the holy mother of God bore for us is God, perfect God and perfect man in this Only Son. He has not two natures according to the error of those who believe in the mere appearance of Christ, and the heretical believers in this mere physical form who say, "There are two natures in the Son of God." And if He were two natures according to their tongues, which ought to be cut out, why is it that we [περζ] call her who bore Him "God bearer" and not "Man bearer?" And if He be not God who took flesh (upon Himself), why did Gabriel (²⁸) call Him "God?" for he said, "There is born to you this day in the city of David, a Saviour who is the Lord God" (²⁹). We believe then according to the exhortation of the Apostles and Evangelists who preached that we should believe in One God the Father Almighty [περη] (³⁰), and in one Lord Jesus Christ the only begotten Son of God, and the Holy Vivifying Spirit proceeding from the Father and resting upon the Son; this is the Holy and Undividable Trinity for ever and ever. In this wise has the Catholic Church of the believers accepted the orthodox faith, being baptized in it unto everlasting life. God brought the apostles up on to a mountain (³¹) that [περθ] He might show them who was the Son of God. When He asked them, "Who do men say that I am?" (³²) They answered, "Some (say) John, and some (say) Elias, and others (say) Jeremiah, or one of the prophets." Therefore He took them up on to this mountain of Tabor that He might show them that He was neither Elias, nor John, nor Jeremiah, but that He [περ] was in truth the God of Elias, and the God of John, and the God of Jeremiah, and that He was the God Who had sanctified Jeremiah in the womb, and that He was not one of the prophets, but the God of the prophets, for whose sake He had sent them, when as yet He, God the Word, had not taken the flesh full of salvation. May we all then obtain the blessing of the holy mountain Tabor through Jesus Christ our Lord [περζ], through Whom be all glory, honour, and adoration, meet for Him with the Father and the holy, vivifying, and consubstantial Spirit, now and always and for ever and ever. Amen.

God have mercy upon him that wrote (this). Amen.

NOTES.

- (1) This month began on the 26th of January. Hier. 
- (2) The heading is written in red ink, and has a laced border painted in green, red, and yellow; the side of the page is filled up with a graceful design painted in the same colours, and at the bottom of the page is a bird.
- (3) This clause offers a good example of the mistakes which the translator makes. The Greek has *ἐκ τῆς χάρας, θέροις χαρμονή.*
- (4) Read *ⲉⲉⲉⲉⲱⲟⲩ*?
- (5) Read *ⲟⲩⲕⲁⲓⲣⲟⲥ ⲡⲟⲩⲱⲧ*, Gr. *ἕνα καιρὸν.*
- (6) Read *ⲉⲉⲥⲑⲗⲱⲉ*?
- (7) Read *ⲡⲧⲈ ⲡⲈⲡⲔⲠⲟⲗⲁⲩⲏⲛ*? Gr. *ἀπολαύσωμεν.*
- (8) S. Matt. xvi, 28; S. Mark ix, 1; S. Luke ix, 27.
- (9) S. Matt. xvii, 1. The Greek has *ὡς τὸ φως.*
- (10) There is no Coptic for the Greek passages after *ἀνήγαγεν εἰς τὸ ὄρος* (Assemâni, p. 42, line 10) until we come to *ἐχάρησαν οἱ προφήται* (Assemâni, p. 44, line 13).
- (11) Read *ⲁⲩⲑⲉⲗⲏⲗ ⲡⲧⲈ ⲡⲓⲗⲡⲟⲥⲧⲟⲗⲟⲥ.*
- (12) S. Matt. xvii, 5.
- (13) There is nothing like this in the Greek.
- (14) These lines are a very loose paraphrase. Lines 25—42 of the Greek (Assemâni, p. 44) have no equivalent in the Coptic.
- (15) Read *ⲡⲈⲧⲣⲟⲥ.*
- (16) S. Matt. xvii, 4.
- (17) Psalm xxii, 16, 17.
- (18) Psalm xxii, 18.
- (19) Psalm lxix, 21.
- (20) Psalm lxxxviii, 5.
- (21) See Coloss. ii, 14.
- (22) S. Matt. xvi, 18, 19. Read *ⲁⲕⲠⲒ Ⲓⲧⲟⲩ.*
- (23) S. Matt. xvii, 4.
- (24) Numbers ix, 18.
- (25) S. Matt. xvii, 5.
- (26) S. Matt. xvii, 5.
- (27) There is no Coptic equivalent for the Greek text printed by Assemâni on p. 46.
- (28) See Assemâni, p. 47, line 2.
- (29) S. Luke ii, 11.

- (30) A leaf is wanting here. The whole of S. Ephraim's arguments on the subject of Christ's divinity and double nature are omitted.
- (31) See *Assemânî*, p. 42, line 10.
- (32) S. Matt. xvi, 13; S. Mark viii, 27; S. Luke ix, 18.

The following Communication has been received from Professor Wright :—

KUFIC TOMBSTONES IN THE BRITISH MUSEUM.

Sixteen tombstones of Muḥammadans have been recently brought home from a ruined and deserted graveyard in Upper Egypt, and are now deposited in the British Museum. They are exceedingly well preserved, considering that they are merely blocks of sandstone and have been exposed to the weather for from 800 to 1000 years or more. Archæologically and historically they are of but little importance, as they are the gravestones of humble villagers, men and women, potters and dyers and goldsmiths and the like. Still it is interesting to see what such folk thought worth recording of themselves; and the record is, on the whole, surprisingly like that of tradesmen or peasants of our own day in a country churchyard—name, profession, date of death, and a verse from the *Ḳor'ân*, in place of the Bible, setting forth the deceased's hope of happiness in the life everlasting.

The character of these inscriptions is generally an ornate flourished Kūfī. The first two, which are likewise the oldest, are exceptions, No. I being more like Naskhī. No. XV is also very cursive.

I should hardly have ventured to offer this paper to our Society, had not some of its leading members expressed a wish to see its range somewhat widened, so as to include not merely things pertaining to "Biblical" Archæology in particular, but to Semitic Archæology in general.

CAMBRIDGE, 8th July, 1887.