

De Urreta's account "de los dos Monasterios que ay nel Monte Amarà, y la famosa libreria que tiene en uno de ellos el Preste Juan" (t. i., c. 9), where were to be found "todas las Decadas de Titoliuiio, que por la Europa no se tenian," was challenged in 1615 by Godignus in his *De Abassinorum rebus*, and Ludolf in his seventeenth century *History of Ethiopia* announced that Godignus had successfully exposed Urreta's fiction.

Finally it was left to Dr. Rendel Harris to shew that what de Urreta had done was to blend with some little real information that he perhaps possessed about Abyssinian MSS., a series of copious extracts from the *Biblioteca* of Sixtus Senensis, even to the extent of reproducing printers' errors from the latter. It was from this that he got Livy, and a host of other details. His imaginative power in the art of discovering lost works was thus made to appear greatly in excess of those who live in a post-war world of depreciated values.

Whether Bancroft had access to the sources behind Purchas is a point on which we must be content to remain ignorant. No wonder he felt that if he could attain to such treasures of knowledge he would stand high in the Muses' grace, and all command. "He who knows where all this treasure now is, is a great Apollo, I'm sure I am not he," are the last lines of Sir Thomas Browne's *Musæum Clausum, or, Bibliotheca abscondita*; and with this sentiment the matter may fittingly be left.

## 2. A SAHIDIC VARIANT IN A RYLANDS MANUSCRIPT.

BY THE REV. P. D. BUCKLE, M.A.

IN the BULLETIN, Vol. 4, No. 2, pp. 312-317, a Coptic homily was examined for the purpose of indicating its Biblical citations. In its 16 pages over 60 quotations from the Bible were discovered and noted. The article was intended to follow the method applied in Mr. Crum's catalogue to some other manuscript and to supply material for textual criticism. Comparisons were made with Sahidic and Bohairic texts and the original Greek. Two passages were found however in which no Sahidic text had been printed, viz., Mark xvi. 3 and 1 Peter i. 8, 9. The second of these quotations has now for the first time been printed this year in the Oxford edition, which has been completed by the recent issue of its seventh volume through the industry of the Rev.

George Horner. The Oxford text supports the Rylands reading, though it differs from the Bohairic and does not literally reproduce the original Greek like that version. In the well-known phrase "With joy unspeakable and full of glory" the Greek reads *χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῳ*, which is closely followed by the Vulgate, *lætitia innarrabili et glorificata*. This is translated with precisely verbal exactness by the Bohairic. But the Sahidic preacher (probably Shenoute) cites, "With joy *hidden* and glorified," and this is now confirmed by the Oxford text. The homily does not therefore give a slip of memory but an accurate quotation. Why then did the Sahidic translator use a variant. It might be supposed that the word, which is very rare, puzzled him and that he could not translate it. But more probably he preferred to use a gloss or interpretation. This explanation seems to be supported by Hort's note in which it is hinted that the interposed EK suggestes definitely a *bringing out* of the depth of the heart into external utterance. The use of such a gloss finds a remarkable parallel in the modern English hymn quoted by Dr. Rendel Harris in his lecture on *Perfection according to the Saviour* printed in the BULLETIN, Vol. 8, No. 1 :—

Joy past all speech, of glory full,  
     But stored where none may know ;  
 Like manna hid in dewy heaven,  
     Or pearls in ocean low.

It is interesting to find that a variant in a Rylands Manuscript, which at first sight seems peculiar and unlikely is actually verified by a printed text derived from a Vienna Lectionary and to observe that it illustrates an inner mystical experience expounded in a Rylands lecture on another early discovery.