

It may be worth while briefly to state the conclusions reached :—

1. Isaiah was the first of the prophetic books to be rendered into Greek.

2. The first half of Jeremiah, the greater part of Ezekiel, and the whole of the Minor Prophets were afterwards translated *en bloc*, possibly by a single hand, possibly by a small group of *collaborateurs*.

3. The remaining portions of Jeremiah and Ezekiel exhibit a style quite distinct from that which is found in the last-named group. These portions may have been made at the same time as the last group (this part of the work, with a view to expediting the translation of these two long books, being entrusted to persons not conversant with the methods of the translator or translators of the rest of the group), or they may be the work of a still later date, the earliest versions of these books having been only fragmentary.

4. In the case of Ezekiel, and possibly in other books, the rendering given of the lessons read on the great festivals, such as Pentecost, in the synagogues at Alexandria, formed the basis on which a complete translation was afterwards engrafted.

5. 1 Kingdoms was like the Greek Isaiah, a first attempt at rendering one of the main divisions of the Hebrew Bible, and exhibits a different style from that of the later versions of 2, 3 and 4 Kingdoms.

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ON SOME CHRISTIAN GRAVESTONES FROM OLD DONGOLA.

A FEW months ago Mr. Carl Armbruster, of King's College, Cambridge, and now of the Nubian Civil Service, sent to Cambridge three fragmentary gravestones with Greek inscriptions which had been long used as building material near Old Dongola. They are of interest as coming from so far up the Nile, for Old Dongola is about halfway between the great dam of Aṣwān and Khartum itself. There is also a further feature of interest arising from the fact that one of the stones is dated 812 A. D., a curiously late date for a Greek inscription from the heart of Nubia. The other two stones, however, look earlier, and may be assigned to the seventh and eighth centuries. But in any case they seem to be later than the Mohammedan conquest of Egypt.

(a)

ZΩΗ

† Ο Θ̄Σ ΤΩΝ ΠΝ̄ΑΤΩ[Ν ΚΑΙ Π̄ΑΧΣ]
 Σ̄ΑΡΚΟΣ Ο ΤΟΝ Θ̄ΑΝΑ[ΤΟΝ ΚΑΤΑΡΓΙ]
 Σ̄ΑΣ ΚΑΙ ΤΟΝ ΑΔΗΝ [ΚΑΤΑΠΑΤΗΣΑΣ]
 ΚΑΙ ΖΩΗΝ ΤΩ ΚΟΣΜ[Ω ΧΑΡΙΣΑΜΕ]
 ΝΟΣ ΑΝΑΠΑΥΣΟΝ ΤΗΝ [ΨΥΧΗΝ]
 ΤΟΝ ΔΟΥΛΟΝ ΣΟΥ ΜΑΡΙ[ΑΝΟΝ]

(sic) Α^χΡ Μ̄ΑΝ ῙΣ Τ̄Λ Λ̄ΑΡ Σ [ΜΕΤΑ]
 ΑΒΡΑΑΜ Σ ΙΣΑΑΚ Σ ΙΑΚ[ΩΒ]
 [ΕΝ ΤΟΠΩ] ΦΩΤΙΝΩ ΕΝ [. . . .

‘ LIFE ’

† O God of the spirits and of all flesh, who didst abolish death and gavest life to the world, give rest to this soul, even thy servant Marianus Archimandrite (?) . . . (?), and with (?) Abraham and Isaac and Jacob in the place of light may he dwell (?).

(β)

ΤΩΝ ΠΝΩΝ ΣΤΑΧΣ ΓΣΑΡ ΚΟΣ ΑΝΑΠΑΥΣΟΝ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΕΝ ΚΟΛ ΠΟΙΣ ΑΒΡΑΑΜ Σ ΙΣΑΑΚ Σ ΙΑΚΩΒ ΕΝ ΠΡΣΑΝΑ . . .

. God] of the spirits and of all flesh, give rest to his soul in the bosoms of Abraham and Isaac and Jacob in the chambers (?) of God the Father (?) may he (?) rest.

(γ)

СII. ΔΝ
 ΜΑΡΚΟΣ ΑΡΡΠΙ . . . ΑΡΝΗCΜΝΙ
 ΧΟΙΑΧ ΚΒ ΑΠΟΔΙΟΚΛΗΕΥΟΣ
 ΦΚΗ ΙΝ Ε . ΤΑΓΔΤΕΓΕΤΗΝ ΑΥΤΥ
 ΑΘΩΤΑΥΤΩ ΓΡΙCΕΝΕΠΙΤΗΣ
 ΓΗΣ . ΞΗΟΒΑCΙΛΕΥCΤΩΝ
 ΑΙΩΝΩΝ ΧC
 — C

.] Marcus, archbishop (?) of *RNE, in the 22nd of Khoiakh in the year of Diocletian 528, Indiction 5. Now his years which God ordained for him on the earth were 68. O King of the ages, Christ, [give rest to his soul . . .]

This date is Dec. 18, 812 A.D., a year in which the Indiction was 5.

The wording of the inscriptions represents the common form of Christian gravestones in Egypt, over twenty of which are edited in Böckh, *C. I. G.* 9113-9133. The most curious point about these simple and dignified formulæ is that in some of them the name of the dead person is put in apposition to ψυχή—we pray God to give rest to 'the soul so-and-so,' not to 'the soul of so-and-so' (see stone *a* and Böckh, 9120). The prayer that the departed may rest with Abraham, Isaac, and Jacob, is found in the Sacramentary of Serapion as well as the adaptation of Numbers xvi 22 (*J. T. S.* i 268). May we not therefore venture to take ἡ ψυχή in the Sacramentary as meaning 'this person'? Thus τὴν ψυχήν, τὸ πνεῦμα αὐτοῦ ἀνάπαυσσον ἐν τόποις χλόης, ἐν ταμείοις ἀναπαύσεως μετὰ Ἰαβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντων τῶν ἁγίων σου, τὸ δὲ σῶμα ἀνάστησον ἐν ἡ ἔθρισας ἡμέρα κ.τ.λ. might be rendered 'As for this person, give rest to his *spirit* with Abraham Isaac and Jacob and all the saints, and raise up his *body* at the appointed day.'

The curious Egyptian order 'Soul, body, spirit,' noted by Mr. Brightman (*J. T. S.* ii 273), comes on this theory to mean 'the living man, including his body and his spirit,' this ψυχή being divided at death into its two elements, viz. the πνεῦμα which rests with the Patriarchs and the σῶμα which remains in the grave awaiting the resurrection.

The Editor has pointed out to me that the adaptation of Numbers xvi 22, together with the mention of the bosoms of Abraham, Isaac, and Jacob, is found in the Liturgy of S. James and in the Liturgy of the Syriac Jacobites (Brightman, *L. E. W.*, pp. 57, 95; cf. also p. 108). The nearest parallel to ὁ βασιλεὺς τῶν αἰώνων Χριστός, besides 1 Tim. i 17, appears to be a ferial hymn in the Nestorian Rite which is also used for commemorations of the dead (Brightman, p. 299, note).

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ON CODEX CLAROMONTANUS (*h*)

CODEX CLAROMONTANUS of S. Matthew, known among the Old Latin MSS of the Gospels as *h*, was bought by Pius VI and is now numbered *Vat. Lat.* 7223. It formerly belonged to the Jesuit College at Clermont. Codex *h* was used by Sabatier; it has been edited in full by Mai, and afterwards by Belsheim (Christiania, 1892). Some of Mr. Belsheim's reprints are said to be not very accurate: it may therefore be well to state that the only corrections to be made in Matt. xxvii,