

be noted. In two cases—at the beginning of Mt 25³¹ and at the end of Lk 16¹⁶—the words are added, 'Thus spake (the Lord) Jesus to his disciples' (in Soghdian only), and, 'And thus spake (the Lord) Jesus to the multitudes of the Jews' (both Syriac and Soghdian). Each of these marks the commencement of a lesson, the latter, from its rubric, apparently being Jn 10¹⁸. A Syriac textual variation occurs in Lk 24³⁶, where the Turfan text reads, 'And when they were assembled, immediately' (ܐܘܢܢ ܫܠܬܡܝܢ ܘܥܝܢܝܗܘܢ ܫܠܬܡܝܢ), instead of the Peshittâ, 'And as they thus spake' (ܐܘܢܢ ܫܠܬܡܝܢ ܘܥܝܢܝܗܘܢ ܫܠܬܡܝܢ).

As regards the Soghdian version, only two points call for remark. The Semitic *ἀμὴν* of the Greek text, retained in the *ܐܘܢܢ* of the Peshittâ, is rendered in Soghdian by the Iranian adverb *rēšfâ*, 'verily' (Mt 10²³ 21³¹, Jn 5²⁵ 16^{20, 23}). Finally, in the Parable of the Good Samaritan, the *δηνάρια* and *denarios* of the Greek and Vulgate texts (Lk 10³⁶), represented in the Peshittâ by the loan word *ܕܢܝܢܝܘܬܝܢ*, is rendered by *qēsaraqân*, i.e. *καισαρακά*.

In view of the fact that the Latin word *denarius* was most widely borrowed, appearing not only in Syriac—as in this passage—but being common in Arabic and Persian as *دينار*, and occurring even in

Sanskrit in the form *dināra*, its replacement in the Soghdian version by a loan word from a totally different source is not devoid of interest.¹

It is by no means impossible that, as more of the fragmentary Turkestan manuscripts are deciphered, an additional number of Biblical passages will be found. Two languages, hitherto unknown, have already been brought to light—'Tocharish' and 'North Aryan'—and one new dialect of the Iranian group—the Soghdian, in which our Bible fragments are written—to say nothing of the many documents in Uiguric (or Old Turkish). The specialist in Buddhism and in Manichæism will have occasion to rejoice in new texts no less than the comparative philologist. For the student of Biblical literature Müller announces that he has deciphered and translated the Soghdian Christian texts of 'Bel and the Dragon,' 'Simon Peter and Simon Magus,' 'The Invention of the Cross,' 'Acts of the Martyrs,' and 'Exhortations to Christian Patience'; and the Iranian scholar of Göttingen, Professor F. C. Andreas, announced, a year or so ago, that he is at work on the editing of a hitherto unknown Iranian translation of the Psalms, made during the Sassanian period.

¹ Whether stress may be laid on the fact or not, *qēsaraqân* is the only instance in these Soghdian Bible fragments which shows the older form of the Middle and New Persian plural in *-ân*, all other plurals in the texts under consideration being made in *-i*, *-li*, or *-lâ*.

In the Study.

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A LESS sensational, but more satisfactory, book on the eschatology of the Gospels than the famous book by Schweitzer is *Jesus and the Future*, by the Rev. Edward William Winstanley, D.D., of Trinity College, Cambridge (T. & T. Clark; 7s. 6d. net).

It is astonishing how completely Schweitzer is discredited already. And how has he been discredited? By the scholarship of this country. Men have been able to show that the facts are against him. And now Dr. Winstanley comes to complete the discomfiture. With just as much freedom from restraint, whether dogmatical or

historical, he uses his intimate knowledge of the Gospels, and of the literature on the Gospels, to show that the teaching of our Lord regarding the Future is both reliable and profoundly ethical. It is not a direct or conscious answer to Schweitzer, who is not once mentioned in all the book; it is the more effective as a complete refutation of his wrong-headed theories. A careful study of the book will put a man right once for all on this most difficult and urgent subject.

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