

D. TEXTOLOGICAL OBSERVATIONS

1. The text under consideration shall be transmitted by a single witness, that is the two leaves in the edition of the works of Ignatius of Antioch which are written by a hand that can be dated without doubt from the late 17th century until the late 18th.
2. According to history about the tradition of the works of Clement of Alexandria no oldest manuscript does not contain the text before this date.
3. The scribe who copied the text at the time mentioned should have a model in miniscule writing certainly dating from the 9th century onwards. For example, the ms No. 414 of the collection of the Holy Sepulchre contains the work of Clement "Who is the saved rich. " The ms dates to the late 17th century, is written in Jerusalem, and seems to be a direct copy of the ms 23 of the collection of the Monastery of the Holy Cross, which dates from the 9th century and in much earlier years was in the monastery of St. Sabba (until to 1857 or 1864). It is worth noting that all the manuscripts of the monastery, except for a few modern and historically lower or some that were forgotten in the cells, as well as some foreign language (Arabic and Russian) moved from the Patriarch Nicodemus the year 1887 and joined the central library of the Patriarchate in Jerusalem.
4. It could be assumed that the model of the copyist was lost. This assumption is reasonable. But why did not exist in any other manuscript that transmit the Clement's letter?
5. If this, the only witness, was a parchment leave dated back to early times, eg the 10th, 11th or 12th century would be very reasonable to assume that indeed the model of its scribe is lost. But for a such recent witness as the Mar Sabba manuscript, it is at all unnatural.
6. In none of the manuscripts that transmit the Clement's texts the letter is contained. So this letter is the only attributed to Clement.
7. The text of Clement's letter ends in the middle of the third page unexpectedly. This means that in the model the end was missing. But in this case, if this is an important text, the copyist could add a note indicating that his model was incomplete as frequently we found in similar cases.
8. The way in which the letter is transmitted to us is not normal, it generally not agrees with the codicological practice. The scribe could incorporate the text into a collection or an anthology of patristic texts, if not a volume of works of Clement. The printed book in which the letter is found might contain patristic text (Ignatius of Antioch), but this has nothing to do with the texts of Clement.
9. Obviously raises the question of the place where the letter was copied. The most logical answer is that the text was copied in the monastery of St. Sabba in the date mentioned. Indeed the collection of manuscripts of the







Monastery of St. Sabba have enough evidences of copying manuscripts inside it since very old times (13th-17th centuries), but also in modern times primarily in the late 18th century. The manuscripts which were written at different times in the monastery are mostly liturgical, catechisms and lectures, which were in use for the daily practice of the monastery. Many other manuscripts dating from the 17th and 18th century, according to their notes, entered in the monastery after dedication of the monks who chose to live there or people who became monks there, or manuscripts sented from Jerusalem.


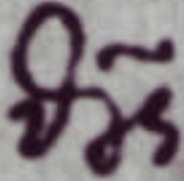
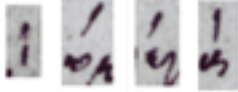

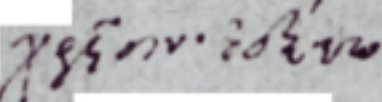
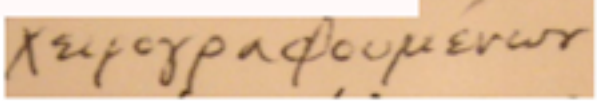
10. From the control I made of the manuscripts of collection of St. Sabba, and the Archive of the Patriarchate I did not find any script that is written by the same scribe of the Clement's letter. Even in the correspondence of the monastery with the Patriarchate until the 19th century was not met the same handwriting. Already by the mid-19th century the style of Greek the writing has changed and has abandoned the traditional form. If the scribe of the letter had any codicological activity at the Monastery, it is reasonable to have copied other books too, like other scribes in the monastery.
11. Especially at the end of the 17th century and early 18th, the monastery patriarch Dositheos began to rebuilt it and there is no significant codicological activity.
12. Interesting is the case of the existence of old printed books in the Library of St. Sabba. According the catalogue of 263 old printed books that patriarch Nicodemus sent to the monastery of St. Sabba in 1887 and derived from the multiple ones of the Central Library, the edition of the works of Ignatius is not included. Nor in the record of the books of the monastery dating from 1923. In oposite, between these books is the edition of Clement's works of Oxford in the year 1715. Therefore the edition of Ignatius entered into the library of the monastery after the year 1923.
13. Following the ascertainment of the above observation, it is to exclude that the letter was written in the edition of the Ignatius inside the Monastery of Saint Sabba before 1923.
14. The title page of the Ignatius edition is missing. Probably there was a note (perhaps *ex libris*) to inform us about the provenance of the book. Nor any indication of the library (stamp or number) except the number given by Smith (*Smith 65*) and some tests of pen and ink in the page 11.
15. So the question arises: When the printed book entered in the monastery? The text of the letter was written before the entrance of the volume in the monastery, or it was written inside the monastery after its entrance? At this point one could make several assumptions.
16. I think that is impossible for someone to write this text inside the monastery since 1923. It was not allowed to anyone to have access to the books and, if he had, he was under the constant supervision (as now). No

one could easily use an old book to write on white leaves such a text. And even, on what model, since there was not such in the monastery?

17. From this point onwards I express some thoughts about Morton Smith involvement in the discovery of Clement's letter. Morton Smith has certainly earned the trust of the abbot during his stay in the monastery, in the first as in the second time. But to move freely in the library and use the edition of Ignatius to copy the Clement's letter I find it impossible.
18. Most convinient is that the edition of Ignatius with the letter already written by Morton Smith or by someone else was placed in the library by Morton Smith himself? He knows the answer. But it is very reasonable to make this assumption.
19. Once we prove that the handwriting of the letter is alien to the genuine and traditional Greek, we can accept that it is an imitation of an older script.
20. We can also assume that Morton Smith between his first and second trip to the monastery, wrote the text under the model of the manuscripts of Themata monastery, but also of other which he had seen and had photographed during his visit to Greece.
21. A comparison of the handwriting of the Greek letters of Morton Smith with the handwriting of Clement's letter can not give significant evidence that Morton Smith is the scribe, and this because as imitation, certainly the scribe of the letter would not use the own personal style. Nevertheless, some factors point to Morton Smith.

Comparison between the handwriting of the Clement's letter and the Greek handwriting of Morton Smith.

Clement's letter	Morton Smith letters	
		τ
		θ
		θη

		<p>θεου</p>
		<p>accents</p>
		<p>Instability of writing</p>