

these volumes, be the subject what it may, the most exact scientific knowledge is obtained with the least possible effort or annoyance.

It need not be said that we do not agree with Dr. Wallace on every point. Who do we agree with on every point? We do not agree wholly

with his notions on Sabbath observance; we do not agree at all with his notions on Spiritualism. But we know now that it is the books we do not wholly agree with that we learn most from. We reckon these volumes none the less profitable and none the less pleasurable on that account.

## What Have We gained in the Sinaitic Palimpsest?

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### III.

#### The Gospel of Luke.

15<sup>13</sup>.—‘and there squandered his substance, because he was living wastefully *with harlots*’ (with the Curetonian). This is perhaps an addition from v.<sup>30</sup>.

15<sup>25</sup>.—‘piping and symphony,’ instead of ‘music and dancing.’ The Curetonian version is here deficient; but we observe with some interest that the Peshitta and the Palestinian Syriac also omit ‘dancing.’ Greek and Roman ideas on the subject are to this day very different from Arab ones. Nothing can be more beautiful than the open air dances of maidens which we have witnessed on the sward of Parnassus or of the Peloponnesus. The men of the village look on, listening to the song which accompanies the gliding movements of the girls, choosing mayhap their brides as they watch. Modern Oriental ideas of dancing are confined to the performances of the nautch-girl and the ‘alimah.’

\*16<sup>6</sup>.—Instead of ‘Take thy bond, and sit down quickly, and write fifty,’ we have ‘And he (*i.e.* the steward) sat down quickly, and wrote them fifty.’ Also in v.<sup>8</sup>, ‘and he sat down immediately [and] wrote them fourscore.’ At a period of the world’s history when ordinary folk could not read, it seems more natural that the steward should do the writing himself.

16<sup>11</sup>.—‘who will commit to you *the truth?*’ τὴν ἀλήθειαν (with the Peshitta).

16<sup>16</sup>.—‘and every man *presseth* into it.’ The Syriac word does not imply violence. This clause is omitted in Codex Sinaiticus. Codex Vercellensis has ‘all hasten into it.’

\*16<sup>19</sup>.—‘A fine robe’ for ‘fine linen.’

16<sup>20</sup>.—Lazarus is ‘a certain poor man,’ instead of ‘a certain beggar.’ And as such he seems more entitled to our respect. We begin to entertain a faint hope that the Charity Organization Society would not have improved him away. It is the same in v.<sup>22</sup>. The Greek πτωχός may mean a beggar, but I have heard the Arabic equivalent of the Syriac *meskin* (Fr. *mesquin*) applied to a person who was simply unhappy. The Peshitta, the Palestinian Syriac, and the Coptic have the equivalent of *pauper*, the Curetonian being deficient. Some Old Latin MSS have *pauper* and some *mendicus*.

\*16<sup>25</sup>.—‘Son,’ is omitted in the reply of Abraham. This may perhaps be significant.

\*17<sup>10</sup>.—‘So likewise ye, when ye shall have done all those things which are commanded you, say ye, We are servants: what was our duty to do we have done.’ The word ‘unprofitable’ is here omitted. (Note in connexion with Mt 6<sup>7</sup> that the Syriac word for it in the Peshitta is *battila*). Good servants are very far from being unprofitable. So we suspect that the word has crept into the Greek codices through the excessive humility of some ancient scribe. God surely does not despise our obedience.

\*17<sup>21</sup>.—‘for behold the kingdom of God is *amongst* you,’ not ‘within you.’

\*17<sup>24</sup>.—‘For as the lightning lighteneth from end to end of heaven, so shall be the day of the Son of Man.’ This is a little more concise than the usual ending.

\*17<sup>28</sup>.—‘they planted, they builded,’ is omitted.

17<sup>36</sup> disagrees with our English Revisers,

and with Westcott and Hort, by retaining 'and two shall be in the field; one (masculine gender) shall be taken, and one shall be left.' Our codex must be added to the 'some ancient authorities' of the margin. But this is an exceptional instance (with Codex Bezae, the Curetonian, the Peshitta, and some Old Latin MSS).

\*18<sup>5</sup>.—'I will avenge her, lest at the last she should come and *take hold of me*.' We cannot attempt to explain this, unless the unjust judge was haunted by a dread of what the widow could do, the more fearsome because it was vague.

18<sup>16</sup>.—'kingdom of *heaven*,' instead of 'kingdom of God' (with the Curetonian, the Peshitta, and some Old Latin MSS).

\*18<sup>17</sup>.—'kingdom of heaven.'

18<sup>20</sup>.—The sixth, seventh, and eighth commandments are placed in their proper order. Thus, 'Thou shalt not kill, and thou shalt not commit adultery, thou shalt not steal,' etc. (with the Curetonian, the Peshitta, and some Old Latin MSS).

18<sup>24</sup>.—'When Jesus saw that he was sorrowful, he said' (with Codex Alexandrinus, Codex Bezae, and other ancient Greek MSS, the Old Latin version, the Curetonian, and the Peshitta).

\*19<sup>15</sup>.—'Having received the kingdom,' is omitted.

\*19<sup>22</sup>.—'*faithless* servant,' instead of 'thou wicked servant.'

19<sup>25</sup>.—'And they said unto him, Lord, he hath ten pounds,' is omitted (with Codd. Bezae and Veronensis).

19<sup>33</sup>.—'the owners thereof said unto them, Why loose ye the colt?' is omitted (with Codex Bezae and the Curetonian).

19<sup>39</sup>.—'Good teacher, rebuke thy disciples, *that they shout not*' (almost with the Curetonian).

19<sup>43</sup>.—'shall cast up a bank about thee,' is omitted (with the Curetonian and the Peshitta).

20<sup>9</sup>.—'and surrounded it with a hedge,' is added. It has probably come here from Mt 21<sup>33</sup>.

20<sup>11</sup>.—'and handled him shamefully,' is omitted (with Codex Vercellensis).

\*20<sup>16, 17</sup>.—Instead of 'And when they heard it, they said, God forbid. But he looked upon them, and said, What then is this that is written,' etc., we have, 'When they heard these things, they knew certainly that he spake this parable about them. But he beheld them and said, What is this then

that is written,' etc. This seems to be an echo of Mk 12<sup>12</sup>.

20<sup>24</sup>.—'*Why tempt ye me?* Show me a penny' (with Codex Alexandrinus, Codex Bezae, the Curetonian, and the Peshitta).

20<sup>34</sup>.—'The children of this world *beget and go on begetting*, and marry and are given in marriage' (a reading somewhat like this is found in Codex Bezae, some of the Old Latin MSS, and the Curetonian).

\*20<sup>36</sup>.—'and are sons of God,' is omitted.

20<sup>37</sup>.—Instead of 'in the bush, when he calleth,' we have 'when God spake with him from the bush, and said' (with the Curetonian).

20<sup>46</sup>.—'which desire to walk *in the porches*,' instead of 'in long robes,' *i.e.* *στοαῖς* for *στολαῖς* (with the Curetonian).

We here observe that v.<sup>9</sup> and v.<sup>17</sup> of this chapter have, contrary to the habit of this codex, borrowed phrases from the Gospels of Matthew and Mark. If we are right in our conjecture, we have only an additional proof that the correct text is not to be ascertained from any one manuscript at present known to us.

\*21<sup>6</sup>.—Instead of 'As for these things which ye behold,' we have the more concise and forcible exclamation, 'See ye these stones?'

21<sup>21</sup>.—For 'country' we have 'villages,' which is probably only a more definite translation of *χώραις* (with the Curetonian and the Peshitta).

\*21<sup>23</sup>.—'upon the land' (or 'earth'), is omitted. It has possibly been carried back from v.<sup>26</sup>.

21<sup>25, 26</sup>.—'And there shall be signs in the sun, and in the moon, and in the stars; and distress upon the earth, and weakness of the hands of the nations; and the voice of the sea, and shaking; and men's souls shall go out for fear of what is about to come over the earth; and the powers of the heavens shall shake' (almost like the Curetonian and the Peshitta).

21<sup>29</sup>.—'When they begin to shoot forth *and yield their fruit*' (with Codex Bezae and the Old Latin Friuli Lectionary, which, however, omit 'shoot forth,' and the Curetonian).

22<sup>6</sup>.—'and he consented,' is omitted (with Codd. Sinaiticus, Ephraemi, Vercellensis, and several other Old Latin MSS).

22<sup>7</sup>.—'And the day of *the passover* arrived,' instead of 'And the day of unleavened bread came' (with Codex Bezae, some Old Latin MSS, and the Curetonian).

\*22<sup>14</sup>.—‘and his disciples’ (instead of ‘apostles’) ‘with him.’

22<sup>20</sup>.—‘that which is poured out for you,’ is omitted (with the Curetonian).

The story is differently arranged from what it is in our English Revised Version. The sequence of the verses being 16, 19, 20a, 17, 20b, 18, 21. The repetition of our Lord’s giving the cup is therefore non-existent. I give the passage from my own translation.

V.<sup>15</sup>.—‘He said unto them, With desire I have desired to eat the passover with you before I suffer: 16 for I say unto you, I will not any more eat thereof, until the kingdom of God be perfected. 19 And he took bread, and gave thanks over it, and brake, and gave unto them, saying, This is my body, which I give for you: thus do in remembrance of me. 20 And after they had supped, he took the cup, 17 and gave thanks over it, and said, Take this, share it among yourselves. 20 This is my blood, the new testament. 18 For I say unto you, that henceforth I will not drink of this fruit, until the kingdom of God shall come. 21 But nevertheless, behold, the hand of my betrayer is with me on the table.’

We leave it to the judgment of our readers as to whether this does not appear to be an approach to the original form of the passage. Codex Bezae and some Old Latin MSS omit v.<sup>20</sup> altogether, with part of v.<sup>19</sup>, thus avoiding the repetition, but making the taking of the cup precede that of the bread. The order in Codex Veronensis is a remarkable one. It is vv.<sup>16, 19, 17, 18, 21, 22, 23</sup>, etc. Here the taking of the bread precedes that of the cup, and there is no repetition.

The Curetonian, being the sister manuscript to the Sinaitic, or as we may now more properly call it, the Syro-Antiochene Palimpsest, has the narrative in a precisely similar order; only it omits two phrases: ‘after they had supped,’ and ‘This is my blood, the new testament.’ The latter may perhaps more properly belong to Mt 26<sup>28</sup> or to Mk 14<sup>24</sup>, and the former to 1 Co 11<sup>25</sup>. This is exactly the kind of narrative which was likely to suffer from the hand of a harmonizer. As it was so frequently read in the Communion service, the early Christians would naturally desire to have it as complete as possible; and they would not heed the fact, that they were obscuring the characteristic touches of the four evangelists, and of our Lord’s own revelation to St. Paul.

22<sup>43, 44</sup>.—‘And there appeared unto him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground,’ is omitted (with Codex Vaticanus, Codex Alexandrinus, and the Old Latin Codex Brixianus; see margin of Revised Version).

22<sup>68</sup>.—‘and if I ask you, ye will not give me an answer, *nor even let me go*’ (with Codd. Alexandrinus and Bezae, the Curetonian, the Peshitta, and some Old Latin MSS).

\*23<sup>6, 7</sup>.—‘But when Pilate heard them say that he was of Galilee,’ instead of ‘But when Pilate heard it, he asked whether the man were a Galilean.’

23<sup>9</sup>.—‘Then he questioned with him in *cunning words*’ (with the Curetonian).

\*23<sup>10, 11, 12</sup>.—‘And the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel, sent him back to Pilate. And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves,’ is omitted.

23<sup>15</sup>.—‘No, nor yet Herod, *for I sent him to him*.’ This seems more natural than the reading of the Revised Version, ‘for he sent him back unto us’ (with the Curetonian, the Peshitta, almost with Codex Bezae, and some Old Latin MSS).

23<sup>15</sup>.—‘nothing that is worthy of death did he find against him, nor has anything worthy of death been done by him’ (with the Curetonian).

\*23<sup>18</sup>.—‘Take away this man, and release Bar-Abba; he who because of wicked deeds and murder was cast into prison.’ Neither here nor in Mk 15<sup>7</sup> does our codex make any mention of an insurrection.

23<sup>17</sup>.—‘And Pilate was wont to release one prisoner unto them at the feast,’ comes between v.<sup>19</sup> and v.<sup>20</sup> (with Codex Bezae and the Curetonian). Codd. Vaticanus, Alexandrinus, and the Old Latin Vercellensis omit v.<sup>17</sup> altogether.

\*23<sup>20</sup>.—‘And again Pilate called them, and said unto them, because he was willing to release Jesus, *Whom will ye that I release unto you?*’ The question is found also in Mt 27<sup>17</sup>, and it seems also necessary for the sense.

23<sup>28</sup>.—‘And their voice prevailed, *and the chief*

*priests were with them*' (with the Curetonian and the Peshitta). Codd. Alexandrinus, Bezae, and Brixianus have 'their voices and those of the chief priests.'

\*23<sup>25</sup>.—'And he released unto them him who for murder and for wicked deeds was cast into prison.' There is still no mention of insurrection or sedition.

23<sup>34</sup>.—'And Jesus said, Father, forgive them; for they know not what they do,' is omitted. Westcott and Hort have put this in brackets, and it is omitted in Codex Vaticanus, Codex Bezae, and several Old Latin MSS. But Codd. Sinaiticus and Alexandrinus, the Peshitta, and all the other Syriac versions retain it.

23<sup>36</sup>.—'offering him vinegar,' is omitted (with the Curetonian).

23<sup>37, 38</sup>.—'saying, *Hail to thee!* If thou be the king of the Jews, save thyself' (with Codex Bezae and the Curetonian).

V.<sup>37</sup> adds, 'And they placed also on his head a crown of thorns,' *i.e.* whilst He was on the cross (with Codex Bezae and the Curetonian).

23<sup>42</sup>.—'And he said to Jesus, *Lord*, remember me when thou comest in thy kingdom' (with the Curetonian, the Peshitta, and the Veronensis, and several other Old Latin MSS).

23<sup>43</sup>.—'And all those who had ventured there, and saw what happened, smote upon their breasts, saying, Woe to us, what hath befallen us! woe to us for our sins!' (with the Curetonian and partly with the apocryphal Gospel of Peter).

24<sup>1</sup>.—'and they brought what they had prepared, *and other women came with them*,' that is, in addition to the women who came with Him from Galilee; cf. 23<sup>55</sup> (with Codex Bezae, Codex Brixianus, the Curetonian, Peshitta, and the Palestinian Syriac).

24<sup>10</sup>.—'and Mary, the *daughter* of James' (with

the Curetonian and with A and B of the Palestinian Syriac, *i.e.* with two MSS which were found by Dr. Rendel Harris and myself in the same box with the palimpsest); see notes on Mt 27<sup>56</sup>, Mk 15<sup>47</sup> 16<sup>1</sup>.

24<sup>11</sup>.—'And they appeared in their eyes as *if they had spoken these words from their wonder*,' instead of 'as idle talk' (with the Curetonian). This is not the last time that a true story has been disbelieved because it was told by a woman.

24<sup>17</sup>.—'He said unto them, What are these words which ye talk of whilst ye are sad?' Here we have sixteen words instead of the twenty-four of the Revised Version (with the Curetonian and some Old Latin MSS).

24<sup>20</sup>.—'And they began to entreat him that he would be with them, because it was nearly dark. And he went in with them as if he would tarry with them' (with the Curetonian).

24<sup>31</sup>.—'and he was lifted away from them,' instead of 'and he vanished out of their sight' (with the Curetonian and the Peshitta).

24<sup>51</sup>.—'And while He blessed them, he was lifted up from them.'

24<sup>51</sup>.—'and was carried up into heaven,' is omitted (with Codex Bezae and some Old Latin MSS).

24<sup>52</sup>.—'and they worshipped him,' is omitted (with Codex Bezae and some Old Latin MSS). The Curetonian is here deficient.

It will be observed that there are more variations between the Revised Version and the text of the palimpsest in the Gospel of Luke than in the two preceding ones. We do not know if this lends any support to Dr. Blass' theory of two recensions of this Gospel having been made by Luke himself, one which he sent to Theophilus, and one for the Christians in Rome.