

*LAST GLEANINGS FROM THE SINAI  
PALIMPSEST.*

I HAVE lately had the opportunity of re-examining the Sinai Palimpsest of the Gospels. For the fourth time my sister, Mrs. Gibson, and I have spent a month beneath the shadow of those mighty cliffs which once resounded to the thunders heralding the giving of the Law.

The immediate object of our journey this year was to ensure that there shall be no mistakes in our forthcoming edition of the two Palestinian Syriac Lectionaries; but it was impossible for me to be in close proximity to the more important manuscript without an attempt to verify the few passages which have awakened doubt in the minds of the two surviving transcribers or of other scholars. I propose in the following paper to give the result of this investigation.

It will be remembered that the transcription which was made in 1893 by the late Prof. Bensly, Dr. Rendel Harris, and Mr. F. C. Burkitt, was published by the Cambridge University Press in 1894. Want of time obliged these gentlemen—especially Prof. Bensly—to leave many pages unfinished; and though Mr. Burkitt added portions of thirty-four pages more from my photographs after his return home, I felt that an effort ought to be made to complete the work.

On the eve of our departure from Sinai in 1893 I formed the project of persuading the monks to convey the manuscript to Cairo, and there to afford facilities to one or to all of the three transcribers to finish their copy without the toil and expense of another journey across the desert. I had then no apprehension about Prof. Bensly's health, and none of us could have foreseen that he would not be spared to edit his own portion. I, therefore, with the approval of

the whole party, wrote explaining my proposal to Archbishop Porphyrius. He and the monks were at first willing to meet my views; but unexpected difficulties arose, and they were never carried into effect. It was on account of these negotiations that the Palimpsest remained invisible to visitors during the spring of 1894. And here I must not forget to record that the conduct of the monks to my sister and myself, and in all that concerns the Palimpsest, has been characterized by unvarying loyalty and kindness.

I must also contradict the report which appeared in a Cairo newspaper, and in some French ones, that the Palimpsest was stolen from the Convent, and was offered for sale to Mrs. Gibson and me in 1895. The story is true of a MS. of II. III. and IV. Maccabees, but it is not true of the Palimpsest.

When we went to Sinai for the third time in 1895, I was very doubtful whether my eyesight would enable me to read much of the underlying Gospel text. I was agreeably disappointed; and the work that I did then was published last year in a reprint of ninety-eight pages, in which the text previously published is distinguished by being in black, whilst the fresh matter is in blue. My sister helped me in the task of verifying doubtful points.

Whilst many parts of this one are sufficiently free of superimposed matter to be read with comparative ease, in the very midst of the clearest line a word may present itself which either baffles all scrutiny, or affords abundant room for two opinions. To those of my readers who have read a palimpsest there is no need for any explanation of why these revisions and corrections were required.

Much of the dirt which covered the manuscript when I first saw it in 1892 was removed, probably with a sponge, before our second visit. Six only of the leaves were subjected to the steam of the kettle, the remainder having been separated from each other by the insertion of our







In Luke vii. 14, p. 157=\*69, col. *b*, line 9, I think I have been mistaken in reading  $\text{ך} . . . \text{ל}$ . The first two letters are right, but the *nun* has disappeared, and both Mrs. Gibson and I saw an *Alaf*. The word may possibly be  $\text{לוי}$ . Mr. Kennett suggests  $\text{לוי}$  i.e.  $\text{לוי} = \phi\omicron\rho\rho\epsilon\iota\omicron\nu$  with a prosthetic *Alaf*.

In Luke vii. 33, p. 159, col. *a*, line 16,  $\text{לוי}$  should be  $\text{לוי}$ . This is probably a misprint.

In Luke ix. 10, p. 167=\*71, col. *a*, line 20,  $\text{לוי}$ , "to the gates of the city" is very distinct.

In Luke x. 4, p. 172=\*74, col. *a*, lines 19, 20, I have got a few more words :

$\text{לוי}$   
 $\text{לוי}$

In Luke xi. 36, p. 179, col. *a*, line 19, Mr. Burkitt has rightly read  $\text{לוי}$ .

In Luke xiii. 25, p. 189, col. *a*, line 14, we have *sic*  $\text{לוי}$ .

In Lukē xv. 12, p. 194, the last line of col. *b* is  $\text{לוי} . . . . \text{לוי}$ , "unto (them) his . . . substance."

In Luke xvii. 9. p. 200, col. *b*, line 25, there is a *dalath* before  $\text{לוי}$  which was quite invisible till I touched it with the reagent, all the rest of the line being beautifully clear, so that Mr. Harris did not suspect it. The word after  $\text{לוי}$  is less clear than it was in 1895, and I willingly yield to the opinion of Mr. Kennett and Mr. Burkitt that it may be  $\text{לוי}$ .

In Luke xvii. 13, p. 201=\*87, col. *a*, line 15, Mr. Bonus detected that  $\text{לוי}$  should be  $\text{לוי}$ . I see both from my photograph and from the MS. that it is so ; and I think the mistake must have originated in a misprint, for my translation says, " and they lifted up."

Luke xxi. 34, p. 218=\*94, col. *a*, line 1, should read :  $\text{לוי}$ .

In Luke xxiv. 33, p. 231, col. *b*, the last word  $\text{לוי}$

line 5, "And he hath appeared" is very distinct on the margin. It is, of course, a scribe's mistake.

In Luke xxiv. 41, p. 232, col. *a*, line 6, I got one word more,  $\text{והוא עמד לפניו}$ .

In John iii. 34, p. 243 = \*101, col. *a*, line 12, Mr. Burkitt suggested that  $\text{במידה}$  should be  $\text{במידתו}$ , and this hint enabled me to see the upper stroke of the  $\angle$ , and so to read  $\text{במידתו}$ , "by measure," instead of "by his measure." If the upper stroke of a *tau* is very faint, one is very apt to consider it a *he*. In the next line, the second word,  $\text{אב}$ , "father," is very distinct.

In col. *b* of the same page, line 20 (John iv. 6), I was pleased to get another word,  $\text{אשר יושב}$ , "so that he might rest."

In John v. 6, p. 249 = \*105, col. *a*, line 3, the dot above the *resh* in  $\text{אשר}$  has come out very distinctly.

In John vi. 15, p. 254 = \*108, col. *b*, line 6,  $\text{והסתר}$ , "and withdrew," should be  $\text{והסתר}$ , "and went up."

In John vii. 20, p. 260 = \*114, col. *b*, line 20,  $\text{אמרו}$ , "the multitudes [say] unto him," should be  $\text{אמרו}$ , "some [say] unto him."

In John x. 28, p. 275 = \*121, col. *a*, last line, after the word  $\text{אשר}$ , "my hand," there follows a word of two letters, of which the second one appears to be *dalath*. What it is I cannot imagine, but I am certain of its presence. Mr. Kennett suggests that it might be  $\text{אשר}$ .

In John xi. 55, p. 281 = \*8, col. *b*, line 16, I read  $\text{אשר}$ , "it was the evening." The after effect of the re-agent which I then applied has been to clear away a blotch above the letter *nun*, which made it look like a *shin*, and it needed no magnifying glass for me to read  $\text{אשר}$ , "it was the time." My own conjecture about the reason for this reading is, therefore, without a basis.

In John xii. 17, p. 283 = \*123, col. *b*, line 16, there is a  $\text{ו}$  before  $\text{אשר}$ , which makes it read, "and the multitude."



inner glass lid and locking it, advised the two holy Fathers, Polycarp and Procopius, who now act as librarians, to open only the outer wooden lid to passing travellers, and the glass lid also if a scholar should appear, who really wishes to study it. I think they will follow this direction.

AGNES S. LEWIS,

THE TRADITION THAT THERE WAS  
A "GALILEE" IN THE MOUNT OF OLIVES.

THERE can be little doubt that a tradition about a "Galilee" in the Mount of Olives has existed ever since the publication of the *Acts of Pilate*. The passage relied on is as follows :—

"And, after a few days, three men came from Galilee to Jerusalem. One was a priest, named Phineas; another, a Levite, named Angæus; but the remaining one a soldier, named Adas. These came to the chief priests and stated to them and to the people: 'That Jesus, whom ye crucified, we saw in Galilee with His eleven disciples upon the Mount of Olives, teaching them and saying, "Go into the whole world and proclaim the gospel, and whosoever believeth and is baptized shall be saved, but whosoever will not believe shall be condemned." And as He said these things He ascended into heaven. And not only we, but many others of the five hundred there saw him.' <sup>1</sup>

I shall have something to say upon the character of these *Acts of Pilate* later on; but there can be no doubt about their existence in the time of Justin Martyr. He has at least one reference to them in his Apology, where, in treating of Christ's miracles, he adds, "And that He did these things you can learn from the Acts prepared under Pontius Pilate." (Apol., i. 48.) Tertullian, also, in treating of the same subject, has the following reference to Christ's post-resurrection manifestations, and to

<sup>1</sup> Translated from the version designated by Thilo as Paris D. caput xiv. Cf. *Evangelia Apocrypha*. Edidit C. Tischendorf, Lipsiæ, 1853.