

## On the Alternative Ending of St. Mark's Gospel.

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THE interest which has been recently revived in the question of the genuineness of the closing verses of St. Mark by Mr. Conybeare's discovery of an Armenian text which ascribes them to Ariston the presbyter, leads me to think that a fresh scrap of evidence with regard to the alternative ending of the Gospel may not be unacceptable to the readers of the *JOURNAL OF BIBLICAL LITERATURE*. Slight as the evidence is, and inadequate of itself to decide the question of the origins, geographical and historical, of this strange and awkward supplement, it is yet possible that it may be capable of combination with other results of investigation from which unitedly the problem may one day be solved.

When I first visited the Convent of St. Catherine on Mount Sinai in the year 1889, I had the pleasure of finding amongst a mass of loose leaves and fragments of early MSS. part of an ancient text of the latter part of St. Mark's Gospel. The hand was a looped uncial, with strong Coptic characteristics, not unlike that of the famous Codex Marchalianus of the Prophets. On account of its resemblance to this MS., as well as for other signs of antiquity, I assigned the copy to the seventh century.

The text, so far as I was able to transcribe it (for the fragments were in part folded and compacted together, as if they had been used in the binding of some other book), was published by me in *Biblical Fragments from Mount Sinai*, as No. 12 of that collection. The portions printed comprised, roughly speaking, Mark xiv. 29-45, on the recto and verso of one leaf; Mark xv. 27-43, on the recto and verso of a second leaf; and Mark xv. 45-xvi. 5, on the recto of a third leaf. It will be noticed that the portions copied are only three verses removed from the place of the disputed ending of the Gospel. I was not, however, able to find any further traces of the text at that time.

What was recovered, however, was valuable, for it was clear that the text was closely allied to that of certain of the great uncials. I showed my transcript to Dr. Hort, with the remark that the text was comparable with that of the Codex Sinaiticus. His examination of the fragments, however, led him to remark that he thought it would be more accurate to compare them with Codex L (the Paris uncial which contains the double ending of St. Mark). We shall see presently how accurately he had divined the true character of the MS.

The matter rested at this point, for lack of further access to the MS., until the spring of the present year, 1893, when I made my second visit to Mount Sinai, in order to assist Mrs. Lewis in the decipherment of her discovered old Syriac Gospels. This furnished me with the opportunity of examining the compacted leaves more closely. The vellum was of remarkable delicacy and tenuity, but so fragile that an attempt to disintegrate the leaves threatened to do harm to the fragments. Accordingly I abandoned the idea of separating the parts which had been glued together ; but found that the effort at separation was unnecessary, inasmuch as the thinness of the vellum was such that the greater part of the concealed writing could be read by holding the leaves up to the sunlight. When this was done the closing verses of St. Mark came to light, not in the common form, nor in the curtate form of Codd.  $\aleph$  B, but in the form of *the short text with double appendix*, such as is found in Codex L.












Under these circumstances it may be as well to reprint the text of the fragment, as edited in the *Sinai Fragments*, together with the additional decipherment. For the convenience of students, therefore, I transcribe the whole afresh.

## FOL. I, RECTO.

COL. 1.	COL. 2.
ΚΑΝΔΑΛΙΣΘΗCΩ	ΚΑΙΪΑΚΩΒΟΝ
ΤΑΙ·ΑΛΛΟΥΚΕΓΩ	ΚΑΙΪΩΑΝΝΗΝ
ΚΑΙΛΕΓΕΙΑΥΤΩΟΙC	ΜΕΘΕΑΥΤΟΥΚΑΙ
ΑΜΗΝΛΕΓΩCΟΙ	ΗΡΞΑΤΟΕΚΘΑΜΒΕΙ
5 ΟΤΙCΥΧΗΜΕΡΟΝΤΑΥ	CΘΑΙΚΑΙΑΔΗΜΟΝΕΪ
ΤΗΝΥΚΤΙΠΡΙΝΗ	ΡΟΔ ΚΑΙΛΕΓΕΙΑΥΤΟΙC
ΔΙCΑΛΕΚΤΟΡΑΦΩ	Δ ΠΕΡΙΛΥΠΟCΕCΤΙΝ
ΝΗCΑΙ ΤΡΕΙCΜΕ	ΗΥΥΧΗΜΟΥΕΩCΘΑΝΑ
ΑΠΑΡΝΗCΗ	ΤΟΥΜΙΝΑΤΕΩΔΕ
10 ΟΔΕΕΚΠΕΡΙCCΩC	ΚΑΙΓΡΗΓΟΡΕΙΤΕΜΕ
ΕΛΛΕΙΕΑΝΔΕΗΜΕ	ΤΕΜΟΥ
CΥΝCΟΙΑΠΘΑΝΕΪ	ΡΟΕ ΚΑΙΠΡΟΕΛΘΩΝΜΙΚΡΩ
ΟΥΜΗCΕΑΠΑΡΝΗ	Α ΕΠΙΤΙΠΤΕΝΕΠΙτης γης
CΩΜΑΙ ΩCΑΥΤΩC	ΚΑΙΠΡΟCΗΥΧΕΤο
15 ΔΕΚΑΙΤΑΝΤΕC	ΙΝΑΕΙΔΥΝατον εστιν
<i>ελεγον</i>	ΠΑΡΕΛθη απ αυτου
<i>και ερχονται ειCΧΩ</i>	ΗΩΡΑ και ελεγεν
<i>ριον ου το ονοΜα</i>	ΑΒΒΑΟΨΗΡ παντα
<i>γηCΗΜΑΝΙΚΑΙΛΕ</i>	ΡΟC ΔΥΝΑΤΑCΟΙ παρε
20 <i>γει</i> ΤΟΙCΜΑΘΗΤΑΙC	Ι ΝΕΓΚΕΤΟΠΟΤηριον
ΑΥΤΟΥ ΚΑΘΙCΑΤΕ	ΤΟΥΤΟΑΠΕμου αλλ ου
ΩΔΕΕΩCΤΠΡΟCΕΥ	ΤΙΕΓΩΘΕΛΩΑλλα
ΞΩΜΑΙ	ΤΙCΥ
<i>και ΠΑΡΑΛΑΜΒΑΝΕΙ</i>	ΡΟZ ΚΑΙΕΡΧΕΤΑΙ και ευρι
25 ΤΟΝΠΕΤΡΟΝ	Β CΚΕΙΑΥΤΟΥC

Mark xiv. 29-37.

FOL. 1, VERSO.

	COL. 1.		COL. 2.
	ΚΑΙ ΛΕΓΕΙ ΤΩ ΠΕΤΡΩ		ΑΠΕΧΕΙ ΗΛΘΕΝ Η ΨΑ
	ΣΙΜΩΝ ΚΑΘΕΥΔΕΙΣ		ΪΔΟΥ ΠΑΡΑΔΙΔΟΤΑΙ
	ΟΥΚ ἸΣΧΥΣΑΣ ΜΙΑΝ		ΟΥΙΟΣ ΤΟΥ ἈΝΘΥΕΙΣ
	ΨΡΑΝ ΓΡΗΓΟΡΗ ΣΑΙ		ΤΑΣ ΧΕΙΡΑΣ ΤΩΝ ΑΜΑΡ
5	ΓΡΗΓΟΡΕΙΤΕ ΚΑΙ		ΤΩ ΛΩΝΕ ΓΕΙΡΕ ΣΘΕ
	ΠΡΟΣΕΥΧΕΣΘΕ ἸΝΑ	ΡΤΒ	ΑΓΩ ΜΕΝΙΔΟΥ ΟΤΤΑ
	ΜΗΙΣ ΕΛΘΗΤΕ ΕΙΣ	Α	ΡΑΔΙΔΟΥ ΣΜΕΝ ΓΙΚΕ
ΡΟΗ	ΠΕΙΡΑΣ ΜΟΝΤΟΜΕ		ΚΑΙ ΕΥΘΥΣΕΤΙΑ ΤΟΥ
Δ	ΠΝΑ ΠΡΟΘΥΜΟΝ		ΛΛΟΥΝΤΟ ΣΤΑΡΑ
10	Η ΔΕ ΣΑΡΖ' ΑΣΘΕΝΗΣ		ΓΙΝΕΤΑΙ ἸΟΥΔΑΣ ΕΙΣ
ΡΘ	ΚΑΙ ΠΑΛΙΝ ΑΠΕΛΘΩ		ΤΩΝ ΔΩΔΕΚΑ ΚΑΙ
Σ	ΠΡΟΧΥΖΑΤΟ ΤΟΝ		ΜΕΤΑ ΤΟΥ ΟΧΛΟΣ
	αυτ' ΟΝ ΛΟΓΟΝ ΕΙΠΩ		ΜΕΤΑ ΜΑΧΑΙΡΩΝ
	και ΠΑΛΙΝ ΕΛΘΩΝ		ΚΑΙ ΖΥΛΩΝ ΤΑΡΑ
15			ΤΩΝ ΑΡΧΙΕΡΕΩΝ
			ΚΑΙ ΓΡΑΜΜΑΤΕΩΝ
			ΚΑΙ Πρεσβυτερων
		ΡΤΒ	ΔΕ ΔΩκει δε ο παρα
		Β	ΔΙΔΟΥ ΣΑΥΤΟΝ συσ
20			σημον ΑΥΤΟΙΣ ΛΕΓων
			ον αν ΦΙΛΗΣΩΑΥ
			ΤΟ ΣΕ ΤΙΝ ΚΡΑΤΗ
			ΣΑΤΕ ΑΥΤΟΝ ΚΑΙΑ
			ΠΑΓετε ΑΣΦΑΛΩΣ
25			ΚΑΙ ΕΛθων ευθυσ

Mark xiv. 37-45.

## FOL. 2, RECTO.

	COL. 1.		COL. 2.
	ΕΝΑΕΚΔΕΞΙΩΝ		ΩΩΑΙΟΧ̄ΟΒΑCΙ
	ΚΑΙΕΝΑΕΞΕΥΩΝΥ		ΛΕΥCΙΗΛ̄ · ΚΑΤΑΒΑ
	ΜΩΝΑΥΤΟΥ		ΤΩΝΥΝΑΠΟΤΟΥCΤ <sup>av</sup>
CIS	ΚΑΙΕΠΛΗΡΩΘΗ		ΡΟΥΪΝΑΕΙΔΩΜΕΝ
H	5 ΗΓΡΑΦΗΛΕΓΟΥCΑ		ΚΑΙΤΙCΤΕΥCΩΜΕ̄
>	ΚΑΙΜΕΤΑΑΝΟΜΩ̄	CIO	ΚΑΙΟΙCΥΝΕCΤΑΥΡΩ
>	ΕΛΟΓΙCΘΗ	Δ	ΜΕΝΟΙCΥΝΑΥΤΩ
CIZ	ΚΑΙΟΙΠΑΡΑΠΟΡΕΥΟ		ΩΝΕΙΔΙΖΟΝΑΥΤΩ̄
S	ΜΕΝΟΙΕΒΛΑCΦΗ	CK	ΚΑΙΓΕΝΟΜΕΝΗCΩΡΑ <sup>σ</sup>
10	ΜΟΥΝΑΥΤΟΝΚΙΝΟῩ	B	ΕΚΤΗCCKΟΤΟCΕΓΕ
	ΤΕCΤΑCΚΕΦΑΛΑCΑΥ		ΝΕΤΟΕΦΟΛΗΝΤΗΝ
	ΤΩΝΚΑΙΛΕΓΟΝΤΕC		ΓΗΝΕΩCΩΡΑC
	ΟΥΑΟΚΑΤΑΛΥΩ̄		ΕΝΑΤΗC
	ΤΟΝΝΑΟΝΚΑΙΟΙΚΟ	CKA	ΚΑΙΤΗΕΝΑΤΗΩ <sup>ρα</sup>
15	ΔΟΜΩΝΕΝΤΡΙCΙΝ	S	ΕΒΟΗCΕΝΟΙC̄ΦΩ <sup>νη</sup>
	ΗΜΕΡΑΙCΩCΩΝ		ΜΕΓΑΛΗΕΛΩΙΕ <sup>λω</sup>
	CΕΑΥΤΟΝΚΑΤΑΒΑC		ΛΕΜΑΖΑΒΑ <sup>θ<del>αν</del></sup>
	ΑΠΟΤΟΥCΤΑΥΡΟΥ		ΟΕCΤΙΝΜΕΘΕΡΜΗ
CIH	ΟΜΟΙΩCΚΑΙΟΙΑΡΧΙ		ΝΕΥΟΜΕΝΟΝΟΘ̄C
B	20 ΕΡΕΙCΕΜΠΕΖΟΝΤΕC		ΟΘ̄CΜΟΥΕΙCΤΙΕΓΚα
	ΠΡΟCΑΛΛΗΛΟΥC		ΤΕΛΕΙΠΕCΜε
	ΜΕΤΑΤΩΝΓΡΑΜ		ΚΑΙΤΙΝΕCΤ <sup>ων</sup> πα
	ΜΑΤΕΩΝΕΛΕΓΟΝ		ΡΕCΤΗΚΟΤ <sup>ων</sup> ακου
	ΑΛΛΟΥCΕCΩCΕΝ		CΑΝΤΕCΕΛεγον ιδου
25	ΕΑΥΤΟΝΟΥΔΥΝΑΤΑΙ		ΗΛΙΑΝΦ <sup>ωνει</sup>

Mark xv. 27-35.

FOL. 2, VERSO.

COL. 1.

ΔΡΑΜΩΝΔΕΤΙΣΚΑΙ  
 ΓΕΜΙΣΑCCTΠΟΓΓΟΝ  
 ΟΞΟΥCΠΕΡΙΘΕΙCΚΑΛΑ  
 ΜΩΕΠΟΤΙΖΕΝΑΥΤῸ  
 5 ΛΕΓΩΝΑΦΕΤΕΪΔΩ  
 ΜΕΝΕΙΕΡΧΕΤΑΙΗΛΙ  
 ΑCΚΑΘΕΛΕΙΝΑΥΤΟΝ  
 ΟΔΕΤ̄CΑΦΕΙCΦΩΝῆ  
 ΜΕΓΑΛΗΝΕΞΕΠΝΕΥCΕ̄  
 10 ΚΑΙΤΟΚΑΤΑΠΕΤΑ  
 CΜΑΤΟΥΝΑΟΥΕCΧΙCΘΗ  
 ΕΙCΔΥΟΑΠΑΝΩΘΕ̄  
 ΕΩCΚΑΤΩ  
 ΔΩΝΔΕΟΚΕΝΤΥΡΙῶ  
 15 ΟΠΑΡΕCΤΗΚΩCΕΞΕ  
*ναντίας* ΑΥΤΟΥΟΤΙ  
*ουτως* ΕΞΕΠΝΕΥCΕΝ  
 ΕΙΠΕΝΑΛΗΘΩC  
*ουτος* ΥCΘΥΗ  
 20 ΗCΑΝ ΔΕ ΚΑΙ ΓΥΝΑΙ  
*κες* ΑΠΟ ΜΑΚΡΟΘΕΝ  
 ΘΕΩΡΟΥCΑΙ ΕΝΑΙC  
*και* ΜΑΡΙΑ ΗΜΑ  
*γδαληνη* ΚΑΙΜΑ  
 25 ρΙΑ Η ΙΑΚΩΒΟΥΤΟΥ

COL. 2.

ΜΙΚΡΟΥΚΑΙΙΩCΗ  
 ΤΟCΜ̄ΗΡ̄ΚΑΙCΑΛΛΩΜΗ  
 ΑΙΟΤΕΗΝΕΝΤΗΓΑΛΙ  
 ΛΑΙΑΗΚΟΛΟΥΘΟΥΝ  
 ΑΥΤΩΚΑΙΔΙΗΚΟ  
 ΝΟΥΝΑΥΤΩΚΑΙ  
 ΑΛΛΑΙΠΟΛΛΑΙΑΙ  
 CΥΝΑΝΑΒΑCΑΙΑΥΤΩ  
 ΕΙCΙΕΡΟCΟΛΥΜΑ  
 CΚΖ ΚΑΙΗΔΗΟΥΙΑCΓΕΝΟ  
<sup>Α</sup> ΜΕΝΗCΕΠΙΗΝ  
 ΠΑΡΑCΚΕΥΗΟΕCΤΙ  
 ΠΡΟCΑΒΒΑΤΟΝΕΛΘῶ  
 ΙΩCΗΦΑΤΠΟΑΡΙ  
 ΜΑΘΑΙΑCΕΥCΧΗΜῶ  
 ΒΟΥΛΕΥΤΗCΟCΚΑΙ  
 ΑΥΤΟCΗΝΠΡΟCΔΕ  
 ΧΟΜΕΝΟCΤΗΝΒΑCΙ  
 ΛΕΙΑΝΤΟΥΘΥΤΟΛ  
 ΜΗCΑCΕΙCΗΛθεν  
 ΠΡΟCΤΠΙΛΑΤΟΝ ΚΑΙ  
 ΗΤΗCΑΤΟ ΤΟ CΩΜΑ  
 ΤΟΥΙΥ  
 ὍΔΕΠΙΛΑΤΟC ΕΘΑΝ  
 ΜΑCΕΝΕ̄

Mark xv. 36-44.



## FOL. 3, VERSO.

## COL. 1.

ιδε ο τοπος οΠΟΥ  
 εθηκαν αυΤΟΝ  
 αλλα υπαγεΤΕΕΙΠΑ  
 τε τοις μαΗΤΑΙΣΑΥ  
 5 του και τΩΠΕΤΡΩ  
 οτι προαγΕΙΥΜΑΣ  
 εις την γαΛΙΛΑΙΑΝ  
 εκει αυτοΝΟΥΕΣΘΕ  
 καθως ειΠΕΝΥΜΙ  
 10 και εξελθοΥΣΑΙΕΦΥ  
 γον απο τΟΥΜΝΗ  
 μειου ειχεΝΓΑΡΑΥ  
 τας τρομοСΚΑΙΕΚ  
 στασις και ΟΥΔΕΝ  
 15 ι ουδεν ειΠΟΝΕΦΟ  
 βουντο γΑΡ  
 εναγγεΛΙΟΝ  
 20 κατα μαΡΚΟΝ

## COL. 2.

ΤΑΥΤΑΚΑΙΑΥΤΟС  
 ΙΣΑΠΟΑΝΑΤΟΛΗС  
 ΑΧΡΙΔΥСΕΩСΕЗА  
 ΠЕСΤΕΙΛΕΝΔΙΑΥ  
 ΤΩΝΤΟΙΕΡΟΝΚΑΙ  
 ΑΦΘΑΡΤΟΝΚΗΡΥ  
 ΓΜΑΤΗСΑΙΩΝΙΟΥ  
 СΩΤΗΡΙΑСΑΜΗΝ  
 ΕСΤΙΝΔΕΚΑΙΤΑΥΤΑ<sup>1</sup>  
 ΦΕΡΟΜΕΝΑΜΕΤΑ  
 ΤΟΕΦΟΒΟΥΝΤΟΓΑΡ  
 ΑΝΑСΤΑСΔΕΤΡΩΙ  
 ΠΡΩΤΗСΑΒΒΑΤΟΥ  
 ΕΦΑΝΗΤΡΩΤΟΝ  
 ΜΑΡΙΑΤΗΜΑΓΔΑ  
 ΛΗΝΗΤΑΡΗС  
 ΕΚΒΕΒΛΗΚΕΙСΤΑ  
 ΔΑΙΜΟΝΙΑΕΚΕΙΝΗ  
 ΠΟΡΕΥΘΑΤΤΗГ  
 ΓΕΙΛΕΝΜΕ

Mark xvi. 6-fin.

It will be seen that the agreement of the appended matter with the text of Codex L, both as regards the contents and the order of arrangement of the supplements, is very decided. Nor is it unworthy of notice that Codex L has been suspected to have an Egyptian origin, as we have inferred for our fragment from the style of the handwriting and the place of its discovery.

No direct light is, however, thrown upon the origin of the two supplements by the Sinai fragments.

J. RENDEL HARRIS.

<sup>1</sup> The next three lines are in a smaller character.