

p. 43): 'Saepe diuque te rogavi, vir doctissime, ut Chronicam illam de rebus gestis nepotum Caroli Magni, in qua et foedus est inter eos sermone Germanico et Gallico conscriptum, ab D. Tili heredibus commodato sumptam describendam mihi curares . . . Scio te gratia tua et auctoritate facile id consecuturum quod Bodinus iam est consecutus: nam in libris suis de rep. foederis verba quaedam commemorat.'

xii. The difficulty which I raised with respect to the employment by Vinet in his edition of 1563 (Poitiers) of any MS of Cornutus in Persium belonging to du Tillet is solved by a letter of Vinet's to Peter Daniel (Hagen *op. cit.* p. 36), from which it is clear that du Tillet only lent him the MS in question after 1563: 'de Cornuto . . . gaudeo plurimum de isto Veneto exemplari' [= a copy of the *editio princeps*], 'ex quo et altero illo tuo et eo quod post Pictaviensem editionem nobis commodaui Ioannes Tillius Briocensis episcopus, alteram editionem spero longe emendatiorem fore.'

C. H. TURNER.

#### ON ΨΗΛΑΦΩΜΕΝΩ IN HEB. XII 18.

IN Heb. xii 18 ψηλαφωμένω has rightly been translated as a participial form agreeing with ὄρει understood, for the contrast is obviously intended between mount Sinai and mount Sion, and is one that receives further point from the assonance of the two names, though Sinai is not mentioned. Dr Westcott, however, gave us 'palpable' after the Latin Vulgate, and made it to agree with 'fire' instead of 'mountain'—Ὁὗ γὰρ προσεληλίθατε ψηλαφωμένω καὶ κεκαυμένω πυρὶ κτλ., 'a palpable and kindled fire', and he induced the revisers to give this translation a place in the margin. It may, however, be questioned whether it is Greek and still more whether it is sense. 'A fire that has been burnt' would naturally mean a fire that has ceased to burn and is extinct. But there is no support for κεκαυμένω πυρὶ in the sense of a fire that has been kindled: καιομένω πυρὶ is the Greek for that. But what could the writer imagine by a 'fire that was palpable', when nobody ever knew a fire that was not palpable? And if we had to deal with a 'palpable' fire what use would there be in adding the statement that it was 'kindled'? If one should argue that 'kindled fire' is the commencement of the quotation from Deut. iv 11, the answer is that the words there are τὸ ὄρος ἐκαίετο πυρὶ, widely removed from the tense of κεκαυμένω πυρὶ and lending no sanction to the opinion of Westcott: and further that in that

case *ψηλαφωμένω* is rendered otiose. But apart from the question of the Greek, the sense of *ψηλαφωμένω*, 'that might be felt', is quite inconsistent with the words that follow two verses later: even a beast might not touch the mountain, much less a man. Support is sought for a 'felt fire' in a 'felt darkness', *ψηλαφητὸν σκότος*, Ex. x 21. The latter is a fine paradoxical expression, somewhat like Aeschylus's 'unlighted scent or sound': but a felt or 'palpable mountain' as a material object apprehended by a single sense would be absurd and 'a palpable fire' still more absurd.

Read therefore *πεφειψαλωμένω*, a good resounding word of Aeschylus (Prom. 363), likely to be quite unknown to the copyist, who would therefore substitute his own proposal which does not seem to be so absurd, as the history of eighteen centuries shews,—until it is considered. There is nothing improbable in the writer using this very rare word. For Dr Westcott quotes no less than twenty-two words used by Heb. and not found in any other part of the Greek scriptures; among these are *ἐκδοχή*, an Aeschylean word, *τομώτερος*, a rare Sophoclean word, *ὑπέικειν* (Soph. &c.), *ἀκροθίνιον* (Trag.). The author who has used so many negative verbals in *-τος* would probably have used *ψηλαφητῶ* if he had wished to say 'palpable', from Ex. x 21, rather than *ψηλαφωμένω*.

As to the accuracy of *πεφειψαλωμένω* applied to Sinai, there is no doubt. Stanley (*Sinai and Palestine*, 1887, p. 21) observes: 'There are at first sight many appearances [at Sinai] which to an unpractised eye seem indications of volcanic agency. But they are all, it is believed, illusory. The vast heaps, as of calcined mountains, are only the detritus of iron in the sandstone formation.' And (p. 71): 'The road lay through what seemed to be the ruins, *the cinders, of mountains calcined to ashes*, like the heaps of a gigantic foundry.' The fitness of the epithet is such as to suggest that the writer to the Hebrews had visited Sinai.

Observe that the final syllable of *προσεληλύθατε* before *πεφειψαλωμένω* might easily have led the copyist to think that *φειψαλωμένω* was the word before him, and this false word is very near to *ψηλαφωμένω*, which I suppose that he therefore introduced, entirely losing the sense of 'a calcined volcano' which the writer contrasts with Sion at the time of the Panêgyris of the Feast of Tabernacles, a mass of waving green, where 'glory (a diadem) is instead of ashes' (Is. lxi 3), and where myriads of her sons are organized as angels and evangelists (Is. lx 6). The contrast, however, must be drawn out elsewhere.

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