

T H E P A P Y R U S F R A G M E N T S

O F T H E

G R E E K N E W T E S T A M E N T

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A Thesis submitted to the  
faculty of the Southern  
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## PREFACE

"Colligite quae superaverunt fragmenta, ne pereant." John 6:12.

The gracious words of truth that fell from the lips of our Lord have been more eagerly sought and more frugally garnered than those of any other mortal before or since Him. Indeed, often zeal in the quest has so outrun discrimination that the most absurd and palpably false utterances have been readily attributed to the Great Teacher for fear lest a slightest fragment of what he said should perish from the remembrance of men. It was but a few years ago that the announcement of the discovery of a group of hitherto unknown sayings of Jesus in the sand-covered rubbish heaps of the ancient town of Oxyrhynchus caused an unprecedented stir of enthusiasm throughout the Christian world. The idea of bringing to light more of the "ipsissima verba" of one who spake as never man spake before was romance of the first order, bearing a fascination all its own.

Yet the mischief that has been wrought on the text of the New Testament by this often misguided religious fervour is incalculable, and its unraveling forms one of the major problems of textual criticism. We need give but little play to our imaginations to picture some devout reader of the Sacred Word, not far removed from the time of the apostles, pausing in his reading for a moment to jot down upon the margin of his papyrus roll a phrase or teaching currently attributed to the Lord which may have been suggested to him by what he was reading.

In the flight of the years after he himself had passed on to his eternal reward, perchance the book may have fallen into the hands of a Christian scribe who set the time-worn and venerable scroll before him and engaged upon the happy, though arduous task, of "multiplying the Word". The words written in upon the margin are very familiar to him, being current teaching of the Church. Perhaps they had been accidentally omitted from the text and had been supplied by a later reader as a marginal gloss, and hence should be restored to their rightful place in the inspired text. It was undoubtedly in ways similar to this that many of the interpolations crept into the text of our New Testament. A particularly striking illustration of this form of human weakness in its unconscious corruption of the text of the Book is to be observed in the pericope on the woman taken in adultery of John 7:53 -8:11, which found its way into the text of John in the Syrian recension, and has maintained itself through the Textus Receptus and the Authorized Version of the English Bible and has become a part of the liturgy of most of Christendom. Even the English and American Revisers with their clear knowledge of the fact that it has no very ancient manuscript attestation lacked the courage of their convictions to expunge it from the canonical Gospel, but merely witnessed to their recognition of the truth by an inconspicuous pair of square brackets. Does critical judgment or sentiment win out in our Bible reading when we approach a matter such as this? Often we shall have to answer that the latter does. We as modern textual critics shall perhaps more sympathetically

appreciate the task that confronted the Syrian Revision Committee of many centuries ago and possibly not be too censorious if their work does not more closely measure up to our modern judgment.

On the other hand, this same diligence to "gather up what fragments of the Divine Word that remain, lest any perish" has again worked to undo some of the mischief for which it has been in measure responsible. That same high regard for the words of Scripture often restrained an ancient lover of the Word from destroying fragments of an outworn and damaged manuscript. The rather he would carefully and reverently store these away in the genizah of the synagogue or in an obscure corner of the monastery or the church, where they came to share the oblivion of their surroundings under the common leveler, Time. Only now, after the long centuries of their burial beneath the débris of the crumbled past, are they awaking to resurrected life to proclaim anew the changeless truths of God inscribed on their fragile leaves, and to serve this generation as they must have faithfully served a past day and generation. "Fragmentary though they are, it is surely something to be able to re-read one of the most familiar Gospel passages, 'God so loved the world, that He gave His only-begotten Son,' from the very document which conveyed that triumphant assurance to some early Egyptian believer." 1) It is with the mute testimony of such to the ancient text of the New Testament that this work is concerned.

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1) Geo. Milligan, Here and There Among the Papyri, p.120, of p36.

Rubbish heaps and city dumping grounds, mounds of broken pots and sherds, sand-dunes and ruined houses of once prosperous cities, cloistered walls once sequestered from the highways of life and now but incoherent ruins obscured by the storm-driven sands of the encroaching desert, ancient graves once sadly sealed enclosing their sacred human treasure along with a copy of the Book that first brought a ray of hope of life beyond its grim portals,- from these and many other/unlooked-for nooks of daily life in the ancient land of the Pharaohs and the Ptolemies have come the treasures of the dust in the form of fragments, often meagre, of the text of the Greek Bible. Yet whether written upon papyrus or vellum, potsherds, stone or wood, the often faded and mutilated words are prized above rubies and studied with infinite care, for they are portions of a Book that will never grow old.

Over one hundred and fifty such fragments of the New Testament on the several kinds of material, as well as about one hundred and seventy five additional portions of the Greek Old Testament, have already come to light through the discoveries chiefly during the past half century in Egypt. 1) A complete catalogue of all of these portions of text has long been a desideratum for the work of biblical textual criticism. Prof. Adolf Deissmann some years ago suggested the need in his "Licht vom Osten"(S.34); when he wrote: "Eine genaue Bibliographie sämtlicher Entdeckungen zur griechischen Bibel und

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1) I am indebted to a reference of Dr. Kenyon in his Schweich Lectures for 1932, p.32, n.1, to an unpublished catalogue of Rev. P.L. Hedley for these figures, which I have approximated.

älteren Kirchengeschichte bleibt aber ein dringendes Bedürfnis." More recently Prof. Léon Vaganay has taken up the word and has urged such a catalogue: "Il n'existe pas d'ouvrage où les papyrus néotestamentaires aient été tous réunis. Le Rev. P.L. Hedley prépare une édition des fragments de la Bible grecque récemment découverts en Egypt: elle sera la bienvenue. En attendant, il faut se reporter à diverses collections ou revues publiées entre 1867 et 1932." 1) Finally, Sir Frederic G. Kenyon voices the need: "A complete catalogue of them (i.e. the biblical fragments) would be very helpful to biblical students." 2) Of the exact nature and scope of the work of Mr. Hedley mentioned by Dr. Kenyon I have been unable to secure any information. It is to be greatly hoped that this prospective work may soon appear from the press, but up to the present time no word has come to that effect.

The present work, however, does not aim to supply such a need, except in some small part. It is purposed to gather together under one cover all available materials on one phase of the subject, namely, that to do with the papyri fragments of the New Testament text in Greek, and to leave the vellum and ostraca fragments for subsequent study. In achieving this end the writer has borrowed freely from the information stored up in articles and books, many of which are quite inaccessible, written over the span of the last half century, and has gathered it together, weighing and sifting and correcting where errors have crept in. All the texts

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1) *Initiation à la critique textuelle néotestament.*, 1933, p.18.

2) *Op. cit.*, p.32

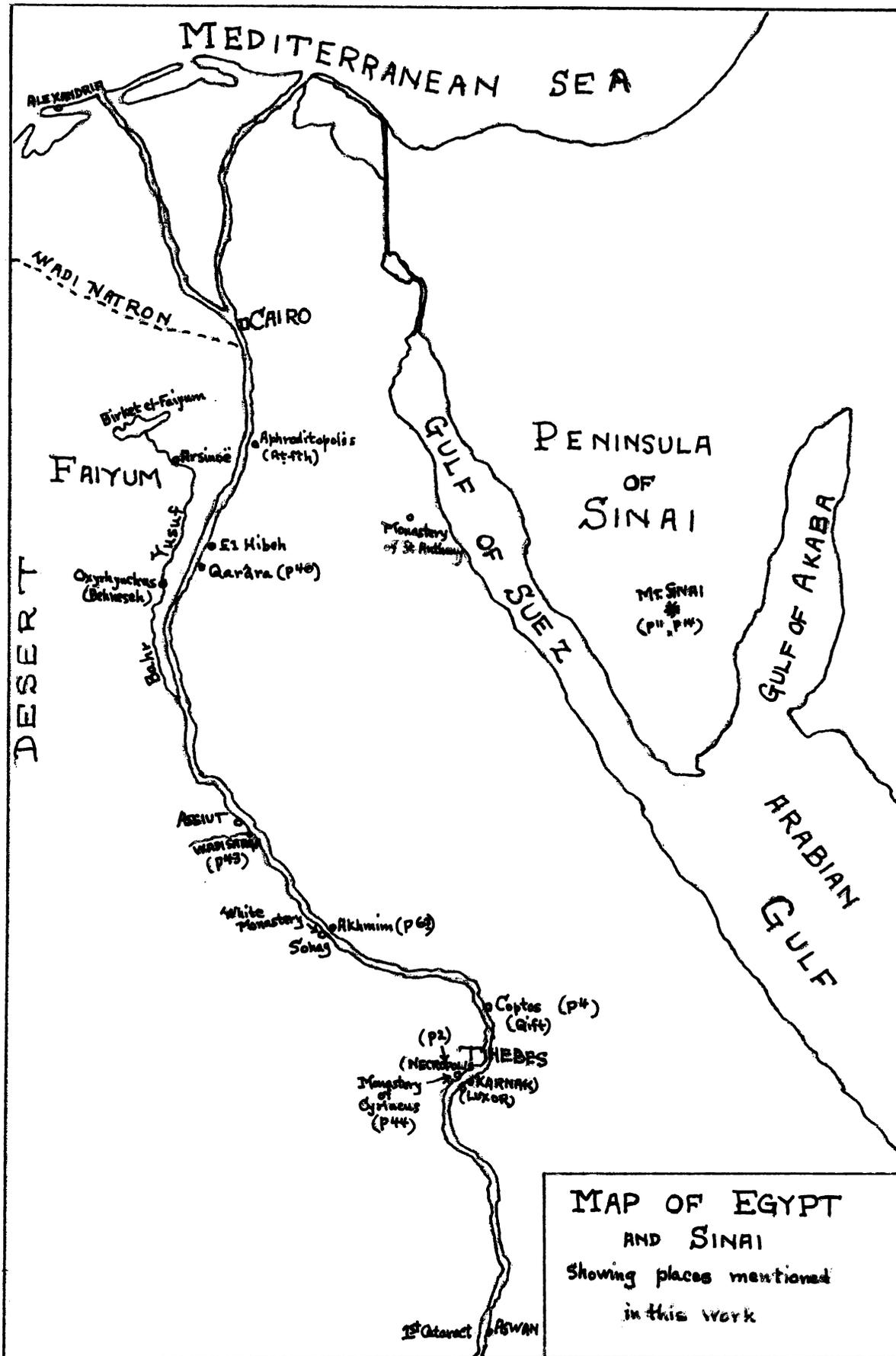
of the several fragments have been checked from either the originals or facsimiles of the same.<sup>1)</sup> In the cases where a fragment has never before been published, as with p<sup>11</sup>, p<sup>25</sup>, the text appears here for the first time. In addition the individual hands of the several manuscript portions have been carefully compared in an effort to check the dates ascribed to them by a number of authorities over a period of several years. A new collation of the text of each has been made, and conclusions as to the general type of text of each, as well as the history of the Egyptian text of the New Testament, have been drawn. The endeavor has been made to present this information in as lucid form as possible for the benefit of others who may have use for the materials in their work. It is hoped that in some small way this work may prove a contribution to the interesting, though perplexing, study of the textual criticism of the New Testament.

I wish here to express my thanks to Prof. A.C. Johnson of Princeton University for his kind permission to publish the text of p<sup>25</sup>. The text of this fragment also appears in print in a publication of the Princeton University Press now in the press and containing texts of the Princeton Garrett Collection edited by Dr. E. Kase, also of Princeton. I also wish to thank Mr. Charles Fritsch of Allentown, Pa., for calling to my attention the possible reading of the page number on that fragment, and for its implication as to the order of the books in the Catholic Epistles.

<sup>1)</sup> The text of all the fragments except p<sup>45</sup>, p<sup>46</sup>, and p<sup>47</sup> is given in full in the following pages. These because of their length could not be included, but may be found conveniently in the works mentioned under the head of each. No facsimiles could be secured of p<sup>7</sup>, p<sup>14</sup>, p<sup>44</sup>.

PART I

General Considerations



## Chapter I

## History of the Discovery of the Fragments

Legion is the number of the manuscripts and fragmentary portions of the New Testament in existence, yet the discovery of few, either small or great, has been hailed with such general interest as the bringing to light of even the smallest bit of the sacred text inscribed on papyrus. The recent discovery of a fragment of papyrus containing a few words from the Gospel of St. John was deemed sufficiently important to find extensive space in the columns of the journals and learned periodicals of the world. At one time it was the fond hope of biblical scholars that the sands of Egypt might yet yield a complete papyrus New Testament in close proximity of date to the original autographs. For many years successive excavations yielded up only mutilated fragments until in the year 1931 the world of scholarship was thrilled with the announcement of the purchase in Egypt of by far the most extensive finds of biblical papyri of the Greek Bible ever amassed in one place at any one time. The faith of long years of waiting on the part of scholars was amply rewarded in the acquisition of the Chester Beatty Biblical Papyri, which, although not complete, surpass any hitherto found. Subsequent purchases of portions of these same manuscripts have been keeping the world agog with expectancy, wondering what the future may hold in store for the student of the New Testament text.

Yet in the year 1882, scarcely over one-half a century

ago, only four papyrus fragments of the Greek Bible were known to exist: 1. an illegible and decayed papyrus codex containing the Gospel of St. Mark, which was preserved between covers adorned with silver in the library of St. Mark's Church in Venice, and at one time pointed out to the credulous as the original autograph of the Gospel;<sup>1)</sup> 2. a fragment of

1) The history of the wanderings of this unfortunately mutilated manuscript throughout several centuries has been preserved. It was originally in the possession of the church of Aquileia, where in the year 1355 the Emperor Charles IV obtained from his brother Nicholas, the patriarch of Aquileia, some leaves of the manuscript and brought them to Bohemia, where he placed them in the Cathedral of Prague (these were the two last quires, the remaining five quires having been left in Aquileia). Later in 1420 the manuscript was brought from Aquileia to Friuli for safe keeping, and it was to this place that Ferdinand, the archduke of Austria, wrote in 1564, addressing Lord Francis del la Tour, Governor of the Duchy, requesting an exact copy of the leaves that he might compare it with those in Prague. He verified them as being part of the same manuscript. In the same year it was presented to St. Mark's in Venice by the authorities in Friuli. When first brought here it was still legible, but later suffered much from dampness, so that 146 years later when Montfaucon examined it, the writing had become so blurred and the papyrus so putrified that no two words in succession could be read. Montfaucon believed that it was written in Latin, and that the letters were the oldest that he had seen, placing them in the 4th century. For further details see the following: B. de Montfaucon, *Diarium Italicum*, Paris, 1702, p.55; *Palaeographia Graeca*, 1708, p.14f.; "Dissertation sur la plante appelée Papyrus," in *Mémoires de l'Acad. royale des Insc. et Belles Lettres*, T. VI, Paris, 1729, p.599-600; Krause, J.H., *Allgem. Encyklopädie von Ersch u. Gruber*, III Sect., 11 Teil, 1838, p.237, 241.

the Psalms in the British Museum (Pap. 37); 3. another fragment of the Psalms in the Berlin Museum der Aegyptischen Altertümer (Nr. IX); and 4. a few fragments of I Corinthians (P<sup>11</sup>) brought by Bishop Porfiri Uspensky from Mt. Sinai to Leningrad in the middle of the 19th century.

But in the year 1882 the series of discoveries in Egypt began to come to view in Wessely's publication of an Evangelistarium, or Gospel for liturgical use, containing passages from Luke 7 and 10 (P<sup>3</sup>), to which were added other fragments of the same three years later. <sup>1)</sup> This was the first biblical fragment to be published of the very copious and valuable collection which was purchased by the Archduke Rainer of Austria and deposited by him in the Imperial Museum, from which in 1889 it passed to the National Library in Vienna. The collection, estimated to contain over 100,000 texts in 10 languages, <sup>2)</sup> came from an enormous find of papyri made at Arsinoë, the capital of the Faiyûm, by Sebbakhîm in the winter of 1877-8. The papyri were acquired by Theodor Graf, a Viennese dealer, largely for the Archduke, although a small portion found its way to the British Museum. To this original mass of papyri there were added other smaller groups as a result of later diggings, among which were found certain New Testament fragments, as P<sup>33</sup> and P<sup>34</sup> of the find of 1883, and P<sup>41</sup>.

1) Wiener Studien, IV(1882), pp. 198ff; VII(1885), pp. 69f.

2) These are Greek, Latin, Hebrew, Ethiopic, Persian, Arabic, Coptic, as well as documents in old Egyptian characters, - Hieroglyphics, Hieratic, and Demotic. The Coptic fragments alone number 1000, including biblical fragments in the Middle and Sahidic dialects; the Ethiopic number 200; the Hebrew in square characters, 24; and the Arabic, several thousands.

The texts of this collection are late in date, i.e., of the Byzantine period, and largely non-literary, as well as generally in a poor state of preservation. Indeed, the digging was done so carelessly by the ignorant natives that it is a wonder any texts have survived the ordeal. While the number of texts extant is large, it is nevertheless but a small fraction of the material originally unearthed, the major portion of which perished through careless digging and rough handling.

The Faiyûm, along with Oxyrhynchus, has been the most fruitful location for the discovery of papyri in Egypt. It is situated in a natural depression of land, which at one time was covered in great part by Lake Moeris, and is on the edge of the Libyan Desert about 40 miles S.S.W. of Cairo, and extending southward some 30 miles. The district covered from 400 to 900 square miles at different periods. An early Pharaoh, Senwosri I (about 2000 B.C.), took advantage of the depression to construct vast irrigation dams to save the country from inundation, while succeeding Pharaohs built additional dykes and drained the lake further, thus reclaiming new land. As the lake shrank, new villages sprang up along the receding shore-line. From the reign of Philadelphus (3rd century B.C.) to the early 3rd century A.D. the prosperity of the Faiyûm was at its height. Then with the destruction of the irrigation system this prosperity suddenly ceased and the desert began to take possession of the locality as nowhere else in Egypt, thus making it, in view of the number of deserted villages soon buried in the sand, a most valuable source

of papyri. It is in the rubbish piles ('afsch') which rise as high as 20 or 30 feet above these towns and in the deserted houses that the papyri were found. In this encroachment of the desert Socnopaei Nesus, an important town on the N.W. extremity, was first to be abandoned, for no papyri have been found there later than the 3rd century, while many other towns were practically deserted in the 4th century. With the decline of the Faiyûm in this period the Christian monks began flocking into it and building well-fortified monasteries, to which the surrounding people were accustomed to flee in time of danger.

The stretch of sand from 6 to 15 miles in width separating it from the Nile Valley, as well as the desert on the west, rendered it comparatively secluded. This isolation is attested to by a great mass of coins dating from the time of Constantine unearthed in the course of excavations, which prove that no one section of Egypt dominated the Faiyûm. Alexandria was like a foreign city and exercised no controlling interest over it. So, too, the Christianity of the region was essentially ascetic, contemplative and mystic in spirit, unlike that of Alexandria, with its philosophic and disputatious emphasis. The Egyptian theological controversies were carried on largely in the Delta, and scarcely reached Upper Egypt. This situation has an important bearing upon the history of the New Testament text in the Faiyûm, as well as in Oxyrhynchus, which shared the same degree of isolation, for when the recensions of Origen and successive textual scholars were adopted by the Patriarchate of Alexandria, they were disseminated among the churches under its supervision for use. But Upper Egypt was not deemed

sufficiently worth while by the hierarchy in the Delta to establish conformity of text there. Hence, the types of New Testament that formed the textual source material for these early recensions still continued in use there, when they had been displaced elsewhere by a more uniform text, so that in these we often have preserved readings that commend themselves as being original, although rejected from a place in the text by the learned editorial committees of the church.

The capital of the Faiyûm, Medinet el-Faiyûm, survived the economic collapse in Egypt during the 3rd century and a part of the 4th, and being more auspiciously situated on the banks of the Bahr Yûsuf, the source of water for the Faiyûm, resisted the advance of the desert. This modern flourishing city covers the site of the ancient Shedet, dedicated to the crocodile-god Sobk, in consequence of which the Greeks called it Crocodilopolis. Ptolemy II, Philadelphus, renamed it Arsinoë in honor of his sister-wife. It was the mounds of this ancient city that yielded the first great store of papyri in modern times. Greek influence remained strong in the Faiyûm, for the best of the land of the province had been given by Alexander to his veteran Macedonian soldiers for their aid in subjugating Egypt. While these merged with the native population and adopted Egyptian customs, the Greek language remained as the vehicle of intercourse long after it had been displaced by Coptic in the rest of Upper Egypt. Hence, the Byzantine period is well represented by the Greek documents dug up in this locality.

Nevertheless, it was in Oxyrhynchus that more epoch-making

finds of papyri occurred under the direction of the greatest of discoverers and papyrologists, B.P.Grenfell and A.S.Hunt of Oxford, finds which aroused for the first time popular interest in this fascinating enterprise. The papyri dug up at this place were of superior worth to those of the Faiyum, since they contained a much larger percentage of literary texts, many of great importance, and of a less fragmentary nature than those. But above all for our purpose, there were scattered among the materials found here several biblical and theological fragments of absorbing interest. The papyrus portions alone of the Greek New Testament number 25, all of different ancient manuscripts, or slightly over one-half of those extant, not to mention the portions on vellum, as well as fragments of the Greek Old Testament in the collection. Other documents of interest to biblical scholarship include fragments of Christian homilies, amulets and charms, and numerous documents bearing on early Egyptian church history. Indeed, it is not surprising that the proportion of Christian documents was so large in the light of the important place that the city occupied in the Egyptian church of the fourth to the sixth centuries, and it was this very historical consideration that first determined the choice of Oxyrhynchus as a site for digging. Christianity had taken firm foothold here both before, as well as after the persecution of Diocletian, and the number of churches and monasteries in the city during its greatest prosperity in the sixth century was remarkable. <sup>1)</sup> Situated, too, as it was, as the capi-

<sup>1)</sup> One of the most <sup>unique</sup> of all ecclesiastical documents which was discovered here in 1905-6 is a calendar of church services in

tal of the Oxyrhynchite nome, one might expect to find its residents able to afford libraries of literary texts, and also that the rubbish heaps of the place would reveal numerous examples of the official correspondence of the local administration. Both of these expectations were fully justified in finds made there, for the number of literary texts was truly enormous, in many cases of works otherwise unknown, and the non-literary documents treat of every phase of ancient life. The documents date from the Roman conquest of Egypt down to the tenth century after Christ, when papyrus was superseded by paper as a writing material.

The modern Behneseh, in part covering the site of ancient Oxyrhynchus, so-called by the Greeks after a sharp-nosed fish that was held sacred there, is situated about 123 miles south of Cairo and 9 miles west of the Nile on the Bahr Yusuf, the leading canal watering the Faiyum, and is to the south of the Faiyum. The ancient town was thus, like the Faiyum, a little off the main routes of travel, a fact which led to its splendid isolation. Here on the border of the Libyan desert, where the ancient inhabitants had emptied their waste-paper baskets, and not in the ruins of the houses, for these had completely disappeared, Grenfell and Hunt began their momentous discoveries in January, 1897, which they continued season after season until 1907, when the Egypt Exploration Fund finally abandoned the site. The greatest of all the finds was

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Oxyrhynchus in the year 535-6 A.D., and published in Pap.Oxy., vol.XI, No.1387. It gives a list of meetings to be held at the various churches of the town on Sundays and festivals during the year. 62 services were listed in 26 different chur-

made during the first few weeks of digging in 1897, when the papyri were removed by the basketsful and shipped to England by the tons. On the second day of digging a fragment of a series of apocryphal sayings, or Logia of Jesus (P.Oxy.1), which have since become world famous, was brought to light, being followed the next day by a fragment of the greater part of the first chapter of St. Matthew (P<sup>1</sup>, P.Oxy. 2). This latter was recognized as the oldest portion of the New Testament then existent, anti-dating by a century the oldest uncial manuscript. <sup>1)</sup> The editors suggest, that since these two fragments were found in close proximity to each other, they may have formed "the remains of a library belonging to some Christian who perished in the persecution during Diocletian's reign, and whose books were then thrown away." <sup>2)</sup> Only inferior to this early find in quantity of material, but greater in the intrinsic value of its texts, was the find of January, 1906. In the 17 volumes which have thus far appeared of the publication of the Egypt Exploration Fund, "The Oxyrhynchus Papyri," edited by Grenfell and Hunt, 2156 texts have been magnificently edited, including numerous facsimiles, some of

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ches here. Cobern (The New Archaeological Discoveries, p.97) states that Pachomius (292-346) in his "Paradise of the Holy Fathers" gives the population of the town in his day as about 20,000, of which almost half were monks. This number undoubtedly increased greatly as Oxyrhynchus recovered from the general depression which overtook Egypt in the 3rd and 4th centuries, until its new rise to prosperity in the 6th century, which seems fully to have rivalled that of the early centuries of our era.

1) Egypt Exploration Fund, Archaeological Report for 1896-7,

the New Testament fragments, and it is said that an equal number of texts remains unpublished. It is probable, however, that there is little of great value yet to appear among these, certainly not of the New Testament text, the last of which appeared in volume XV in 1922.

Beside the Egypt Exploration Fund the Italian excavators of the "Società italiana per la ricerca dei Papiri" of Florence has been actively gleaning on the site of Oxyrhynchus since 1906 with surprising success. To their efforts we owe the very important New Testament fragments P<sup>35</sup>, P<sup>36</sup>, and P<sup>48</sup>, the last of which especially has had its important bearing upon the history of the so-called 'Western' text in Egypt.

While the above described sites of the Faiyum and Oxyrhynchus have furnished about three-quarters of the almost half a hundred fragments of the New Testament on papyrus, other sites throughout Middle and Upper Egypt have made their contributions, some of which are of paramount importance. These are briefly described here along with the papyri which were discovered there:

1. Near Qarara, a little village on the east bank of the Nile opposite the railroad station of Maghagha (south from El-Fachn), among the remains of what appears from certain documents found on the site to have been an ancient Christian monastery, there were dug up several fragments of the Epistle to the Romans (P<sup>40</sup>)

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p. 6. The Society was founded in 1883, and by far its greatest contribution to scholarship has been through the Grecō-Roman Branch, which publishes the "Oxyrhynchus Papyri."

2) Ibid.

during a joint expedition of the Heidelberger Akademie der Wissenschaften and the Freiburger Wissenschaftliche Gesellschaft from January 1st to March 29th, 1914. Of this place little was known formerly, and, indeed, it was not even mentioned in Baedeker, nor was the name of the ancient site known by the excavators. This appeared, however, in the course of the excavations through the discovery of a papyrus that mentions the monastery of ..*επιφανίου* (the first part being broken off), situated on the side of the place named *φύλακῆ Ἰππῶνος*, of the Heracleitopolitan Nome, in the direction towards Arabia. The remains of this monastery check well with this location, so that it is reasonably certain that the place has been definitely identified. <sup>1)</sup>

2. At Coptos, the modern village of Qift, on the east bank of the Nile, the Gospel fragments numbered P<sup>4</sup> were discovered by Fr. V. Scheil during his expedition into Upper Egypt in 1889. <sup>2)</sup>

3. From the Necropolis of ancient Thebes on the west bank of the Nile come the fragments P<sup>2</sup> of John's Gospel, the circumstances in connection with the discovery of which are unknown, <sup>3)</sup> and P<sup>44</sup>, a lectionary text of the Gospels discovered in the course of an expedition by the Metropolitan Museum of Art in the years 1911-2 and 1913-4. <sup>4)</sup> These latter fragments were found on the floor of an unfinished tomb immediately above the

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1) cf. Bilabel, Fr., VBP, I, Introduction to the texts.

2) Scheil, *Memoires de la mission française au Caire*, IX (1893), 3, end of the volume.

3) Pistelli, *Studi religiosi*, VI (1906), pp. 129f.

4) Crum, White, Winlock, *Monastery of Epiph.*, II (1926), pp. 120f, 301.

tombs numbered 65 and 66 in a group on the slopes of the hill known as Sheikh Abd el-Gournah. The several buildings here are grouped about the Tomb of Daga, a high dignitary of the 18th dynasty, and housed a settlement of Christian anchorites during the early centuries of Christianity. These tombs are generally referred to as the Monastery of Cyriacus, and adjoin the Monastery of Epiphanius. There is no evidence that this colony of Christian monks continued to exist beyond the first half of the 7th century and it was probably scattered upon the Arab invasion of Egypt during the second half of the 7th century. Allusions to the Persian invasion (619-629) in some of the documents found here show that the community survived this crisis, but evidently succumbed to a greater afterwards, for the documents suddenly cease shortly after this date in about the middle of the century. The texts found on the site, as well as others found elsewhere on the Necropolis, show that the Greek language remained in use here practically only for liturgical purposes, and, indeed, it is generally known that the church liturgies of Egypt, even further south than Thebes, continued to be bilingual down to the very dawn of the Middle Ages.

4. A small fragment of what was probably another lectionary text, and this of the Apocalypse, was discovered at Wadi Sarga, an extensive Coptic site, by the Byzantine Research Fund during the winter of 1913-4. The place is situated about 15 miles to the south of Assiut on the west side of the Nile, near where the gorge of the Wadi joins the river valley, and is about one mile from the village of Dêr el-Ganadleh. The name of this modern village undoubtedly retains a reference to the

monastery that anciently stood near by (Dêr in Arabic means 'monastery') in the gorge of the Wadi Sarga. Indeed, texts found 'in situ' constantly refer to the "Monastery of Apa Thomas," or again, to the "Holy Rock of Apa Thomas." It would seem from palaeographical considerations of texts dug up on the site, as also from several coins (dating from the middle and latter part of the 6th century and from the 7th and beginning of the 8th century) that the monastery was laid waste in the Mohammedan invasion at the beginning of the 8th century. The great mass of the documents found here were written in Coptic, showing that this was the language of everyday speech, while Greek was retained in use in the church, but otherwise was fast dying out. In general, it may be said that in the 6th and 7th centuries Greek was rapidly decaying throughout Egypt. Its position may have been more favorable in the more cultivated centers, such as Oxyrhynchus, and more especially, the centers of Hellenic culture, as Ptolemais or Alexandria, but elsewhere it would be difficult to find a scribe who could successfully write a sentence of any length or complexity in it. Even at Antinoupolis and Oxyrhynchus, Greek used in the letters, etc., of this period is often incorrect. It is evident that Greek was maintained in Egypt during the late Byzantine period largely, if not entirely, by the authority of the government as the legal and administrative language. With the Arab conquest, however, this necessity was removed, and within a century after this event Greek had passed out as a language in Egypt, except in the liturgies of the church, which continued to be bilingual. <sup>1)</sup>

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<sup>1)</sup> So Bell, "Wadi Sarga", pp.43f., where the fragment is published.

5. The Strassbourg bilingual papyrus of the Gospel of John(P<sup>6</sup>)<sup>1)</sup> in Achmimic and Greek was part of an Achmimic codex of Clement of Rome and the Epistle of James, apparently added to the end in order to fill out some blank pages. It was part of a purchase made in the last decade of the past century in Egypt for Heidelberg University, although the provenance of the manuscript is not definitely known. Inasmuch, however, as the particular Coptic dialect used is Achmimic, it is reasonable to suppose that it came from the vicinity of Akhmim, and probably from the town itself, where in 1906 important finds of Coptic MSS. were made. It is supposed by Prof. Sanders that the Washington MS. of the Gospels, and the other manuscripts of the Freer Collection, were discovered by natives among the ruins of some monastery here at about the same time and later passed into the hands of Cairo dealers, from whom they were purchased by Mr. Freer. Akhmim, the ancient Apu, called by the Greeks Khemmis, or Panopolis, is situated on the east bank of the Nile directly opposite Sohag, between Cairo and Luxor, at a distance of about 250 miles by land <sup>from Cairo.</sup> It flourished in the Roman period, and after Christianity established itself here, the vicinity became crowded with convents. It is possible that in one of these our fragments were found.

6. St. Catharine's Monastery on Mt. Sinai, the great treasure house of ancient manuscript lore, has yielded up several fragments of a 6th century papyrus codex of First Corinthians, which were released from some ancient book in which they formed part of the binding. These are catalogued as P<sup>11</sup> and P<sup>14</sup>, but

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<sup>1)</sup> Rösch, Bruchstücke des ersten Clemensbriefs, S.xxvii, 119-160.

are really portions of the same original codex. The former fragments were brought by Bishop Porfiri Uspenski from the monastery to the Public Library at Leningrad in the middle of the past century, while others remained where they were originally discovered. <sup>1)</sup>

7. Yet by far the most momentous and substantial accessions of papyri manuscripts and fragments of the New Testament have been made by purchase in Egypt within the last decade. Unfortunately, of none of these can the exact provenance be ascertained from the dealers, and this important detail must remain as a matter of conjecture. The earliest of these were the Michigan Gospel fragment P<sup>37</sup>, acquired by the University in Cairo in 1925,<sup>2)</sup> and the Michigan Acts, P<sup>38</sup>, a leaf forming part of a group of manuscripts bought in Cairo in 1924 in a large purchase made by Dr. H.I. Bell of the British Museum. <sup>3)</sup> Inasmuch as many of the documents of the Michigan part of the purchase came from the Faiyum, it is inferred that these biblical fragments likewise were discovered there, although nothing is certain in this regard.

Before the discussion of these two papyri had ceased to be a subject of current interest in the learned periodicals of the world, the announcement of the purchase in Egypt of some 250 leaves of 12 distinct papyrus codices of the Greek Bible caused biblical scholars everywhere to hold their breath in sheer amazement. Nothing that the sands of Egypt had yet released had ever been hailed with such great portent as these

<sup>1)</sup> P<sup>11</sup> is published here for the first time, while P<sup>14</sup> appears in Harris, *Biblical Fragments from Mt. Sinai*, 1896, pp. xiii, 54ff.

<sup>2)</sup> Edited in *Harvard Theol. Rev.*, XIX (1926), pp. 215ff. by Sanders.

<sup>3)</sup> By the same in *op.cit.*, XX (1927), pp. 1ff.

Chester Beatty Biblical Papyri, which were first announced in the London Times of Nov. 19, 1931. They were immediately recognized to be the oldest group of manuscripts of the Greek Bible in existence, dating from the middle of the 2nd century to the 4th century, all of which were in the codex-form, and none in the roll-form. Subsequent purchases by Mr. Beatty and others have added to the number of leaves extant of these, and it is certain that other leaves are being held by Egyptian dealers for a more favorable price. 1)

The following is a list of the contents of the Chester Beatty Biblical Papyri, with the addition of later acquired leaves added in the totals: 2)

- I. Gospels and Acts (P<sup>45</sup>), 3rd century (probably first, rather than the second half), 30 leaves, many much mutilated.
- II. Pauline Epistles (P<sup>46</sup>), first half of 3rd century, almost complete, with 86 out of an original 104 leaves extant (i.e., 10+30+46).
- III. Revelation (P<sup>47</sup>), late 3rd century, 10 leaves.

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1) Among the more recent announcements of these are the following: 46 additional leaves of the Pauline Epistles (P<sup>46</sup>) purchased by Mr. Beatty in the summer of 1934, but as yet unpublished; still other 30 leaves of the same manuscript acquired by the University of Michigan, 24 in the winter of 1932-3 and 6 previously in 1931, but not published until the spring of 1935 by Prof. Sanders for the University; and finally 22 additional leaves of the Beatty Pap. IX of Ezekiel by Mr. Scheide of Titusville, Pa., which are temporarily being kept in the Treasure Room of the Princeton University Library, awaiting publication. There are known to be other portions of this same manuscript being offered for sale in Egypt. Whether further leaves of any others are still extant is not definitely

- IV. Genesis (961), 4th century, 44 leaves.
- V. Genesis (962), late 3rd century (documentary hand), 22 leaves.
- VI. Numbers and Deuteronomy (963), a fine hand of the 2nd century (perhaps of the first half), 33 leaves and smaller portions of 22 more.
- VII. Isaiah (965), 3rd century (probably first half), 27 leaves.
- VIII. Jeremiah (966), probably late 2nd or early 3rd century, 1 leaf.
- IX. Ezekiel and Esther (967), probably of the latter part of the 3rd century (the two books are written in different hands), 38 leaves (i.e., 16 leaves in 8 conjoint pairs, plus 22 additional leaves.).
- X. Daniel (968), 3rd century (not later than the first half of), 13 leaves.
- XI. Ecclesiasticus (964), probably of the 4th century, 1 leaf and part of another.
- XII. Enoch and a Christian Homily of unidentified authorship, 4th century (or possibly 5th ?), 14 leaves and 2 fragments (i.e., 8 leaves and 2 fragments in London, and 6 leaves in the University of Michigan).

- A total of 344 leaves and portions of leaves.

As to the provenance of the Beatty Papyri unfortunately nothing definite can at present be said, and it is probable that it will ever remain a mystery, as with other important

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known, but there is strong presumption in favour of supposing that there are, and it may well be possible that more leaves of the rather fragmentary Gospels and Acts will yet appear.

<sup>2)</sup> Summarized from Kenyon, Ch. Beatty Pap., Fasc. I, p. 6ff., with the addition of leaves found later.

manuscript acquisitions made by the devious route of purchase from native dealers. This fact is generally kept secretive partly to protect the discoverer against detection by the authorities and partly to maintain the exclusiveness of the site of discovery for subsequent private digging. Yet several divergent conjectures have been made by various scholars who have made investigation of the matter at one time or another and feel that they have discovered a likely answer to the enigma. Those alone worthy of consideration are as follows:

1)-Dr. Kenyon mentions the uncertainty about the whole matter, although he adds: "From their character, however, it is plain that they must have been discovered among the ruins of some early Christian church or monastery; and there is reason to believe that they come from the neighborhood of the Fayum." <sup>1)</sup> What the nature of this evidence may be Dr. Kenyon does not say, but it may be added that others have thought of the Faiyum because certain of the leaves of the manuscripts found their way there for sale.

2)- On the other hand, Prof. C. Schmidt of Berlin made investigation in Egypt some time after the announcement of the discovery and learned from his dragoman, who also had some more of the sheets to sell, that the fragments definitely did not come from the Faiyum. He rather indicated to him the east bank of the Nile about Atfih, the ancient Aphroditopolis, from which St. Anthony, the founder of Egyptian monasticism <sup>2)</sup> came. Near here the old St. Anthony Monastery stood, and from

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1) Chester Beatty Bibl. Pap., Fasc. I, p. 5.

2) Zeitschr. N.Tlichen Wissensch., XXXII(1933), p. 225f.

the town a road leads eastward to the monastery that he had afterwards founded back in the mountains in the vicinity of the Red Sea, and which was called the Monastery of St. Anthony and St. Paul. Prof. Schmidt believes it very plausible that the find may have been made in one of these old monasteries, the oldest in Egypt, for it may well have been that in those early centuries an old papyrus codex, after having been copied off on vellum would have been discarded here.

3)- Prof. H.A.Sanders makes no mention of preference for any one distinct locality, but quotes the belief current in Egypt to the effect that the manuscripts were found in a Coptic graveyard, and draws from the suggestion inferences as to the relative dating of the several codices. He writes: "If, as currently gossiped in Egypt, these papyri were found in a Coptic graveyard, we must think of them as belonging to a definite period, viz., that of the use of this graveyard as the place of burial of some Coptic monastery. Unfortunately we do not know that all were found in one grave, though the presumption is in favor of that. Either fragmentary, and so worthless, manuscripts were buried with some dignitary of the monastery because he loved them, in which case there may have been several such burials in successive generations, or there was but one burial of all the remaining Greek books in the monastery upon the death of the last member of the group who used Greek." From palaeographical considerations of the individual manuscripts of the collection Sanders concludes that it "points to a single burial, when all the Greek manuscripts of the monastery, complete, defective, and fragments, were buried. Also the find was reported as a single find. Numerous

graves in a Coptic cemetery could not have been searched without knowledge of it coming to the authorities, who to date know nothing of the place of discovery." 1)

So much for conjectures, each of which has something to support it. Ultimately, however, we must say that we do not know as yet where the most important single find in recent years of Old and New Testament texts was made. Yet, it would be a great boon to us to learn the certainty in this important matter.

It is fitting to conclude this brief historical survey with a reference to the latest discovered New Testament fragment on papyrus, which was announced a few weeks ago by the librarian of the John Rylands Library in Manchester, consisting of a few verses from the 18th chapter of John's Gospel. 2) Measuring scarcely three inches square, yet the implications of this bit of papyrus are important for biblical criticism, for it is considered by its editor, Mr. C.H. Roberts of Oxford, to be the earliest known fragment of any part of the New Testament, and probably the earliest witness to the existence of the fourth Gospel that we have. The writing of the fragment is very similar to that of P. Egerton 2, the important apocryphal gospel recently published by Drs. Bell and Skeat, and is assigned, like it, to the 2nd century, probably to the first half. P. Rylands Gr. 457 was discovered by Mr. Roberts among a mass of hitherto unpublished Greek papyri in the John Rylands Library while sorting over the residue of the papyri left over

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1) "A Third-Century Codex of Epp. of Paul, p.13f.

2) C.H. Roberts, An Unpublished Fragment of Fourth Gospel, 1935.

after the publication some twenty odd years ago of the two volumes of Rylands Papyri by Dr. Hunt, this with a view to preparing a third volume in the series. The particular group to which this fragment belongs is that acquired in Egypt by Prof. Grenfell in 1920. Its provenance is uncertain, although the papyri of the collection of which it is a part came either from the Faiyum or Oxyrhynchus. The latter is favoured as the most likely place of origin of an early portion of the Gospels. The same supposition holds true for the other two papyrus fragments in the Rylands Library which belong also to the same collection, namely, P<sup>31</sup> and P<sup>32</sup>, 1) which were published by Prof. Hunt in volume I of the John Rylands publication. These latter were purchased by him in Egypt for Lord Crawford and Mrs. Rylands, either in 1900, or in one of the succeeding years. The John Rylands Library in Manchester is one of the greatest libraries of papyri in England, and indeed, in the whole world. There are at least 7000 manuscripts and portions in the collection, the nucleus of which was obtained by Mrs. Rylands in 1892 from the late Earl Spencer, 6000 additional rolls being purchased nine or ten years later from the Earl of Crawford. Prof. A.S.Hunt purchased most of the papyri in the library for Lord Crawford and Mrs. Rylands.

The rapid and momentous finds of biblical papyri during the past few years have taught us to still expect great things in the future from this source. The subject of papyrology is one that is ever current and fresh, and will remain so until

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1) A.S.Hunt, Catalogue of Papyri in John Rylands Lib., I(1911), #4,5.

every square foot of the sands of Egypt has been turned over and examined. The student of the New Testament text thus looks to this field of discovery and research yet to supply him with the answers to many of his dark and perplexing problems. This chapter then shall not be complete until all the evidence is in and its merit duly weighed.

## CHAPTER II

## PALAEOGRAPHY AND DATING OF THE FRAGMENTS

a. Special Works.

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b. Criteria for Dating.

The dating of the several fragments of the New Testament is a matter of considerable importance in attempting to reconstruct the history of the text in at least one country, Egypt, and thus attempting a nearer solution to the very involved problem of textual divergencies. Unfortunately, however, where light in this regard is most to be desired, namely, in the centuries nearest to the autographs themselves, it is singularly lacking, or at best, fragmentary. On the other hand, first in the Byzantine period actual dates of writing are often appended to vellum manuscripts, yet then a definite date is not a matter of chief concern, for by then the text had been generally standardized in the form of the Syrian recension. But in the dating of the papyrus fragments of the second, third and fourth centuries, where the N.T. text was being crystallized into the several families or types, and where we are most desirous of finding clues of origin, we are dependent entirely upon evidence of an indirect nature, which may be classified under the following general heads:

1. The Appending of Actual Dates of Writing. As stated, this custom did not arise during the papyrus period, but the earliest example of a dated biblical manuscript is one written on vellum in a minuscule hand finished May 7, 835 (Indiction 13). <sup>1)</sup>
2. The nearest approach to actual dating is sometimes to be found in a non-literary text inscribed on the other side of the fragment of the N.T. Such oftentimes can be fixed within close limits of time by an actual date given, or by historical illusions in the text, or by the fact that cursive hands may be more readily dated than uncial hands on palaeographical grounds. In this <sup>1)</sup> Scrivener, Introd. to Text. Crit. of N.T., I, p. 245.

connection the distinction between recto and verso must be carefully observed, the text upon the recto being, with few exceptions, the older. Thus, for example, P<sup>12</sup> is written on the margin of a letter in which references make it certain that the letter was written somewhere between 264 and 282 A.D., while in the case of P<sup>46</sup> a stichometric note is written in a cursive hand most probably to be dated in the third century.

3. Ofttimes this evidence may come from dated documents discovered in close proximity with the fragments, as for instance in the case of P<sup>10</sup>, which was tied up with a contract dated in the year 316 A.D., as well as with other documents of the same period. In this way also P<sup>13</sup>, P<sup>15,16</sup>, and P<sup>28</sup> may be fixed within certain limits.

4. Occasionally a study of the history of the ancient site upon which the fragment was found may afford termini for dating, as with P<sup>44</sup>, discovered in an ancient monastery near the Necropolis of Thebes. This monastery was probably destroyed and its monks scattered upon the Arab invasion of Egypt about 640 A.D., for the records stop about that time. Further confirmation comes from allusions to the Persian invasion of Egypt (619-29) in accompanying documents, as well as a reference to an eclipse of the sun in the year 601 A.D.

5. The form of book employed in the manuscript (i.e., whether a codex or a roll), with the type of quire formation, at times adds something by way of confirmation. Former views as to the relation of the codex to the roll form must, however, be somewhat altered in the light of recent important discoveries, and it must be recognized that the codex-form for biblical manuscripts well antedates the vellum period, and indeed is clearly estab-

lished in the early second century. At any rate, in these earliest extant examples of the codex there are clear indications that the scribes were experimenting with a new form of book, for there was no uniformity of practise as to the number of leaves going to make up a quire. This varied from the single folded sheet, through the stages of 8,10,12 and 25 leaves, up to the very cumbersome form of a book with only one quire of 100 or more leaves. By the method of trial and error our modern octavo book of 8 leaves, or 16 pages, was evolved. The single quire book was later discarded as impracticable. Possibly later finds may furnish us with further data for using this as a means of dating manuscripts within more reasonable limits.

6. The nature and extent of abbreviations of the sacred names in the biblical manuscripts affords some general clue to the dating. The names that come chiefly in question are IHCOUC and XPICTOC, and is concerned with whether a two-letter or a three-letter form occurs, or indeed, whether these names are written out in full, this latter being considered a sign of very early date. Prof. Sanders states the matter: <sup>1)</sup> (this in connection with P<sup>46</sup>) "There can be no question that these abbreviations, especially the irregularities and also the absence of abbreviation for certain of the nomina sacra, indicate an early date for the manuscript. The presence of the two-letter abbreviation for XPICTOC, though less frequent than the three-letter, is rather against an early third-century date. The Old Latin took over only the three-letter abbreviations

<sup>1)</sup> A Third-Century Codex of Pauline Epistles, p.16.

for IHCOUC and XPICTOC, so that was the earlier form. In the fourth century the two forms are used indiscriminately, but in the fifth century the three-letter abbreviations have practically disappeared. See Traube, *Nomina Sacra*, p.113." The unusual form IH, rather than the familiar IC or IHC, occurs in p<sup>45</sup> and in the Egerton Pap.2, <sup>1)</sup> and a reference in the Epistle of Barnabas obviously implies it. <sup>2)</sup> It was evidently in use from the earliest times downward, and it is possible, as Bell suggests, that this may have been the earliest form, the three-letter form being but the addition later of the case ending for the sake of clarity. For a further detailed discussion of the matter, cf. op. cit., p. 3f. Complete data on the type of contractions is lacking at present. In general, however, it may be said that the type of abbreviation is not absolutely conclusive of the date, but the three-letter IHC occurs rarely after the fourth century(although it does occur in Cod. Bezae of the sixth century) and is by far the more common form in the second and third centuries, whereas the two-letter IC is the more common form in later manuscripts( although it does occur in some instances in earlier examples), while the occurrence of the two types indiscriminately side by side might point to a date in or near the fourth century.

7. To a lesser extent the writing materials employed in a manuscript may help to fix its date. These are two-fold: the grade of papyrus used, in general a poorer grade having been used in the Byzantine period, and the color of ink with which the scribe wrote. Beginning in the fourth century and contin-

<sup>1)</sup> Bell and Skeat, "Fragments of an Unknown Gospel," p.3.

<sup>2)</sup> Migne, *Patrol. Gr.*,ii.752, quoted in the above.

Byzantine  
 uring throughout the period, scribes seemed to show a predilection for a reddish-brown metallic ink in preference to the older lamp-black ink. It proved far less permanent than the jet-black type, and documents written in it have generally faded badly. To some extent the color may be restored by chemical reagents. The brown ink thus furnishes a terminus a quo for dating a fragment.

8. Palaeography. All the above criteria do furnish some evidence of date, either absolute or corroborative, yet the chief source of our information is to be found in a study of the types of hand employed in the several manuscripts, and comparing them with other definitely dated manuscripts having similar types. But here once again there is much of uncertainty involved, for the dating of literary hands, especially of the Byzantine period, and in particular when written in Egypt, is universally acknowledge to be a difficult task. (It is here that the greater part of our N.T. fragments are to be placed.) This is due partly to the fact that definitely established points of reference for dating of hands are scanty, and partly because the number of fragments written in uncial hands is decidedly smaller than that in the cursive hands, as also to the fact of the persistence of the two chief types, the square and the sloping, with very few changes in form of letters. Hence, the aid of the cursive documents is an indispensable adjunct to the solution of the difficult problem of dating the literary fragments.

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<sup>1)</sup> For the formula of composition of this ink see *Bibliofilia*, 11(1909), p.273. Also compare further Schubart, *Das Buch bei den Griech. u. Römern*, S. 20, and Gardthausen, *Das Buchwesen im Altertum*, 2ed., S. 205.

c. Classification and Description of the Several Hands.

In making any attempt to date the several literary hands one must first carefully classify them and seek to trace the development of one from another, thus keeping each in its temporal sequence, then attempt to recognize stages of progress within the types, and finally attempt to fix these several stages definitely by means of examples dated with reasonable certainty on independent grounds. In this regard it would be of inestimable value if there could be gathered together into one volume facsimiles of every known literary manuscript that could be dated quite definitely on grounds other than palaeography. This would be a definite step in the direction of solving the uncertainty that exists in this matter.

It is customary to distinguish three periods in the history of writing on papyrus -the Ptolemaic, including all examples from the earliest times down to the beginning of Augustus' reign; the Roman, from Augustus to the reorganization of the Empire under Diocletian(285 A.D.); and lastly, the Byzantine, from Diocletian to the Arab conquest of Egypt(c. 640 A.D.). Our New Testament fragments go back largely to the Byzantine period, with a few extending back into the last century, or possibly two, of the Roman period. The distinguishing characteristics of the three periods are more clearly shown in the cursive hands than in the uncial, although even here they may be traced. The reason for this is not difficult in discovering, for a change of government and governmental policies would naturally express itself in the chanceries throughout the Empire, and these, no doubt, set the fashion for the style of writing employed in business intercourse, whereas the more

conservative professional scribes who held themselves aloof from the affairs of daily life and who used a style of writing for the production of literary works well developed and established, would only gradually conform to the changes of the times. In general, the lines of distinction between the literary hands of the Roman and Byzantine periods (the two periods that alone concern us in this work) are, in the former, a greater simplicity of letters over against the more elaborate forms in use later, and a smaller and finer hand in contrast to the larger, rougher and thicker hands of the Byzantine period.

Again, just what was the relationship between papyrus and vellum in the development of the Greek uncial script? Was there a type of writing used exclusively on vellum and one in use on papyrus, with no interchange of usage? At one time it was affirmed that the broad, heavy stroke of the great biblical uncials was a development exclusively upon vellum, and that therefore the type was not to be dated before the vellum period. The talented papyrologists, Grenfell and Hunt, have rather pointed out the true relationship between the two: "Though, no doubt, the literary hand, as practised upon vellum, reacted upon the papyrus script, we should say that the debt of papyrus to vellum was unappreciable as compared with that of vellum to papyrus. The prototype of the handwriting of the great biblical codices is to be found in papyrus mss. of the second and third centuries. The broad, heavy strokes, supposed to be characteristic of writing upon vellum, can be shown in literary papyri considerably anterior to the vellum period. The vellum hands, so far from affording any sure basis for determining the age of

literary papyri of the Byzantine period, are rather themselves to be referred to the papyri for their explanation and date." <sup>1)</sup>  
 The origin of most of the later hands in use on vellum can be traced back to papyrus hands of an earlier century. We shall attempt the classification and a brief description of the several hands in use throughout the history of Greek writing on papyrus and vellum.

a) Epigraphic Hand. Strictly speaking, this was not a writing hand at all, but the one employed in engravings upon wood, stone, and metal, characterized in the nature of the matter by straight lines and sharp angles, which are easier to execute on these hard materials. Yet, inasmuch as the first writing on papyrus developed from this type, the earliest specimens of Ptolemaic uncials bear a very close resemblance to it. Even in much later times there is an occasional reversion to this type, usually by a novice or illiterate person who had derived his sole training in the art of writing from the inscriptions which adorn the monuments and building round about him, or who perhaps had but the most elementary training in the schools. Schubart refers to it as the "Schulschrift", being the ground form of letters taught in the schools to those beginning to write. <sup>2)</sup> The writing of P<sup>10</sup> approaches most nearly to this type of all the N.T. fragments, and indeed, it is thought by the original editors (Grenfell and Hunt) to be the work of a scholar in a Christian school whose exemplar was the Bible.

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1) Oxyrhynchus Papyri, II, p. 3.

2) Griechische Paläographie, I, S. 13.

b) Round, Upright Uncial. This was the earliest distinctive development of a literary hand adaptable for papyrus or other soft writing materials. The sharp angles so easily produced in engraving were rounded out for pen and ink. It was in use for several centuries on both papyrus and vellum and formed the basis for the later 'Bible' hand. In its earlier stages the script is marked by simplicity and freedom, but later hooks and thickening of the extremities of certain letters were employed, lending an appearance of artificiality. Good examples of this type are P<sup>46</sup>, 32, 20, 8, 23 and the less formal P<sup>1</sup>, and later in the sixth or seventh century, P<sup>40</sup> and P<sup>35</sup>.

c) Oval Uncial. This hand developed out of the round uncial in the course of the second century of our era, and was brought to calligraphic perfection in the third century, when it became extremely popular. It developed with the necessity for quicker production on account of the increasing demand for literary works during the era of prosperity in Egypt. A parallel development can be traced to the same cause during the vellum period, when the sloping hand, easier to write, once again came into vogue. 1) With this sloping of the letters there resulted an alteration in the forms of certain letters, notably epsilon, omicron, sigma and theta, which changed from the usual round form to the oval form, whereas, in contrast, certain other letters were extended laterally, in particular, pi, phi, mu and nu. Schubart speaks of it as the 'strenger Stil.' 2) Good examples of the type are found in P<sup>45</sup>, 15, 16 and in less formal style in P<sup>13</sup>, 48, and P<sup>12</sup>. Again, soon after 600 A.D., a variety of

1) cf. Thompson, *Introd. to Greek and Latin Palaeogr.*, p.135.

2) *Griechische Paläographie*, S.124.

the oval style appeared in literary productions, after the wide use of the so-called 'Bible' hand(see below) and upon the decadence of the round uncial type. This hand is found in Greek notes in certain Syriac MSS. bearing actual dates in the seventh century. 1) Among the N.T. papyrus fragments it is represented by P<sup>33</sup>, and by the informal and more cursive P<sup>31</sup>.

d) 'Bible' Hand. It is so-called because it is the type of hand found in the great vellum uncials of the Bible dating from the fourth to the sixth centuries. This type is a regularization of the earlier round uncial with calligraphic effect. Each letter, with the exception of iota and rho, fills a square quite evenly, with the contrast of narrow and broad letters, characteristic of the oval type, fully eliminated, and the spacing between letters uniform. The whole page presents a picture of regularity, even more perfect than in our best printing of today, for no spaces appear in the lines to separate words as now. The strokes are thicker and a contrast between heavy vertical and light cross strokes is generally noticeable. A tendency toward thickening of the extremities of certain letters, as sigma, tau, upsilon, mu, gamma, and others, developed with the type. This hand is as far removed from the documentary hand of that day as it is possible to get. It has at times been asserted that it was a development purely on vellum, the finer strokes being superseded by the thicker with the change of writing material. This, however, has been definitely proven to be incorrect, but rather the transition to the type has been clearly pointed out among the papyri. To be sure, it became the customary calligra-

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1) See Thompson, op. cit., p.211ff., for a description and exx.

phic book hand in the fourth century at the beginning of the vellum period, which, no doubt, led to this misconception, but the type began as early as the end of the second century, as is witnessed by an example, P.Oxy. 661, which can be assigned on independent grounds with little chance of error to the latter half of the second century. So, too, P.Ryl. 16 may be quite definitely assigned to the beginning of the third century, or possibly to the end of the second. Among the N.T. fragments P<sup>4</sup> and P<sup>39</sup> are excellent examples of the early 'Bible' hand, and have been dated in the fourth century. Of a more ornate style are the following fragments from the fifth and sixth centuries: p<sup>21</sup>, 25, 11.

e) Chancery Book Hand. (the so-called 'Coptic' style, because found frequently in Coptic MSS.) This type of hand arose in the late sixth century through the influence of the hand employed by the best professional scribes in the highest government offices or chanceries upon the literary hand. Inasmuch as the Coptic MSS. are written in a style very similar, Schubart believes it possible that Coptic works were largely copied in the monasteries, and that the monks probably had their training in writing in the chanceries, rather than from the Greek professional scribes. <sup>1)</sup> Unlike the 'Bible' hand, this type is marked by the very striking contrast between narrow and broad letters, by flat arcs, exaggerated size of such letters as phi and psi, the enlargement of the initial letter in a paragraph at the left hand margin, and a tendency to join letters at the bottom, thus presenting the appearance of a straight line joining the bases of the letters (the opposite of the early Ptolemaic style,

<sup>1)</sup> Op. Cit., S. 146.

where the straight line runs along the tops of the letters).

The letters mu and alpha have characteristic forms, namely,  $\mu$ ,  $\alpha$  respectively, and the vertical stroke of upsilon rests on the line, rather than going below it. This hand had a long vogue in Egypt, i.e., from about the beginning of the seventh century and persisted down to at least the eleventh century.

Examples of the style are the Codex Marchalianus of the Prophets, usually dated in the sixth century, but as Schubart probably rightly holds, it cannot go back further than the seventh century; <sup>1)</sup> the Easter Festal Letter of the Patriarch of Alexandria (Brit. Mus. Pap. 729), usually dated in A.D. 577, but by the editors of the New Palaeographical Society (I, pl. 48) assigned to A.D. 672; <sup>2)</sup> and the Easter Letter dated A.D. 719. p<sup>34</sup>, 41, 26, and p<sup>36</sup> are all written in this hand, the first two being excellently developed examples of it.

f) Slavonic or Gothic Type. This type, so-called because it was the hand taken over by the Slavs, and designated 'Gothic' because of its general similarity of appearance to the Gothic script, is an elaboration of the late oval type, as seen in p<sup>33</sup>, with a strong contrast between broad and narrow letters and between heavy and light strokes. The letters are very angular

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1) Op. Cit., S. 146.

2) The portion containing the exact year of writing of the document has been broken off, but Easter is given as the 30th of Pharmuthi, i.e., April 25th. Easter fell on this date in the years A.D. 482, 577, 672, and 919. The first and last are clearly out on palaeographical grounds, whereas the other two are both possible, with perhaps the historical facts better fitting the second date, palaeographical considerations the third.

and certain among them have long, pointed cross bars hanging down from them, which lend the 'Gothic' appearance to the script.<sup>1)</sup> The Slavonic type appears to have been used from the eighth century down to at least the eleventh century. No papyrus fragment of the N.T. is written in this style.

g) Cursive Hand. The documentary hand<sup>was</sup> used for business intercourse from the earliest times and down throughout the history of Greek handwriting. It is marked by a modification of the uncial forms of the letters, and was intended for greater facility and speed in execution, letters being frequently joined together by ligatures. Strictly speaking, the cursive hand was never used for book production for sale in the market, although literary works are occasionally found inscribed in it, having been intended, most probably, for private use. In markedly cursive hands are written p<sup>3</sup>, 37 and p<sup>45</sup> (especially the verso). Cursive elements are more or less traceable in some of the more informal uncial fragments, as for instance, p<sup>5</sup>, 9, 18, 20, 22, p<sup>24</sup>, 27, and p<sup>31</sup>.

h) Minuscule Book Hand. In the early period of the Arab sway over Egypt (i.e., in about the ninth century) there arose a new type of literary hand developed exclusively from the Byzantine cursive, or documentary hand, by carefully styled changes, without any appreciable influence from either the uncial or chancery

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<sup>1)</sup> It was probably this style that was meant by the ancient reference to τὸν ὀξύρυχος χαρακτήρ or τύπος, over against the στρογγύλος χαρακτήρ, or rounded uncial. The two expressions were contrasted by ancient writers, showing that they considered them mutually exclusive. The former may be pressed to include the earlier chancery type, as well as the Slavonic.

hands. This type soon displaced all other hands for book production because of the greater ease and speed of formation, and ruled supreme throughout the Middle Ages and down to the time of the invention of printing, when it formed the model for the new moveable type. By the tenth or eleventh centuries the 'Bible' and Chancery hands were quite antiquated, being practically relegated to marginal notes in manuscripts written in the minuscule script. The earliest known dated minuscule manuscript is the Codex Uspenskij, dated in the year 835. There are no papyrus fragments of the N.T. written in this style, for by the time that this script came into wide acceptance papyrus had ceased to be a writing material in very general use, its place having been taken by the more durable vellum. With that time we drop the history of Greek handwriting, for the development of the script subsequent to it is outside of the scope of this work, which is concerned merely with the papyrus fragments of the Greek New Testament.

## CHAPTER III

## THE TEXTUAL CRITICISM OF THE FRAGMENTS

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- Couchoud, P.L., in *Journal of Theol. Studies*, XXXIV(1933), pp. 113ff., "Notes de Critique Verbale sur St. Marc et St. Matthieu."
- (?), in *Revue Biblique*, 38(1929), pp. 481-512, "Le Groupe dit Césaréen des Manuscrits des Evangiles."
- Grenfell, B.P., in *Journal of Hellenic Studies*, 39(1919).
- Harris, J.R., *Four Lectures on the Western Text of the N.T.*, 1894.
- , *Further Researches into the History of the Ferrar Group*, 1900.
- Hedley, P.L., in *Church Quart. Rev.*, CXVIII(1934), pp. 23-39, 188-230, "The Egyptian Texts of the Gospels and Acts."
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- , in *Proceedings of the British Academy*, I(1904). (papyri and text. crit. of Greek authors)
- , *Recent Developments in the Text. Crit. of the Greek Bible*, 1933.
- , *Textual Criticism of the N.T.*, 1912.
- Lagrange, M.J., in *Revue Biblique*, XLII(1933), pp. 481-498, "Projet de critique textuelle rationnelle du N.T.,"
- Lake, Kirsopp and Silva, in *Journal of Biblical Literature*, LIII(1934), "The Acts of the Apostles."
- Lake, Blake, and New, in *Harvard Theol. Rev.*, XXI(1928), pp. 207-404, "The Cæsarean Text of the Gospel of Mark."
- Lake, K., *The Text of the N.T.*, 6. ed., 1933.
- , in S.J. Case, *Studies in Early Christianity*, pp. 21-47, "The Text of the Gospels."
- Legg, S.L., *Evangelium Secundum Marcum*, in *Nov. Test. Graece with new critical Apparatus*, Oxford, 1935.
- New, Silva, in *Beginnings of Christianity*, Prt. I, vol. V, pp. 266 ff.
- Phillips, C.A., in the *Expository Times*, Nov. 1933, pp. 57ff., "The Chester Beatty Biblical Papyri."
- Robertson, A.T., *Introduction to Text. Crit. of N.T.*, 1925.
- Ropes, J.H., in *Beginnings of Christianity*, Prt. I, vol. III, pp. ccii-ccvi.
- Sanders, H.A., in *Harvard Theol. Rev.*, XXVI(1933), pp. 77-98, "The Egyptian Text of the Four Gospels and Acts."
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- Souter, A., *Textual Criticism Since Westcott and Hort*, 1909.

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 -----, in *Journal of Theol. Studies*, XXXIV(1933), pp. 232-241, "The Primitive Text of the Acts."  
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 Vaganay, Léon, *Initiation à la critique textuelle néotestamentaire*, 1933.  
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 Nairne, A., *Epistle to the Hebrews*, in *Cambridge Greek Test.*, 1917, pp. cxxxviii - cxlv.  
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G. Salmon toward the close of the last century made a statement to this effect: "If there were now disintered from an Egyptian tomb a second or third century N.T. MS., it would be regarded as an authority superior to any now accessible to us."<sup>1)</sup> The remark at that time seemed reasonable enough, for the earliest manuscripts then existent went back no further than the first quarter of the fourth century. Yet the prophecy has not been fulfilled in the discoveries since made in Egypt. New readings of a striking nature are practically negligible, while, on the other hand, the text of the early papyrus fragments is often decidedly inferior to that of the great uncials. One must look in another direction to find the true value of this large mass of early evidence from Egypt, dating from the second to the eighth centuries, and numbering some 160 fragments on papyrus, vellum and ostraca. They rather witness to the several types of text current in Egypt during the successive periods, and the

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<sup>1)</sup> Some Thoughts on Textual Crit. of N.T., 1897, p.54.

earlier ones show that the family groups were only gradually formed. Their witness goes back of the great uncials of the fourth century into the period when these textual families were taking on their form. Sanders believes that not even the Egyptian Church Fathers can be given precedence over the papyri, "for their texts are not free from the possibility of later changes, and the quoted fragments have the further disadvantage that they are often well known sayings, which might be quoted from memory." <sup>1)</sup> The eclecticism of the papyri is a correct picture of the state of the N.T. text in the earliest centuries, whereas the family divisions of the vellum mss. are late. <sup>2)</sup>

It is well at the outset to distinguish these three modes of classification or grouping of manuscripts with regard to text. In the first place, we may speak of FAMILIES of MSS., representing manuscripts obviously derived from a single exemplar, either immediately or remotely, such as Fam. 1, Fam. 13, and Fam. II; secondly, of TEXTS, in which there is evidently no intimate connection between the manuscripts, but rather a genetic connection of all with a common archetype (as for instance, the Neutral text, found in Mark in  $\text{8BL}\Delta\Upsilon\text{33}$ ; the Caesarean text found in  $\Theta$  565 and their associates; and the African Latin found in the Gospels in Cyprian and k, and in the Acts in Augustine and the Fleury palimpsest). Finally, we may speak of TYPES of witnesses, from which a definite text cannot be reconstructed, though they are obviously connected in that

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<sup>1)</sup> Harvard Theol. Rev., XXVII(1933), p.78.

<sup>2)</sup> cf. Grenfell's remarks in Hellenic Studies, 39(1919), pp.16-36.

the individual mss. each contain certain common peculiarities of textual treatment. Such is the so-called 'Western' text of the Gospels and the Acts, which is really neither locally 'Western' nor is it a true 'text', but rather a 'type', which represents a certain free-handling of the original text, marked by longer interpolations and omissions, as well as transpositions of material. The connection of the individual manuscripts of the same type is not with an originally much interpolated manuscript, but goes back to a common tendency of certain scribes to take liberties with the sacred text by freely incorporating into it extraneous material from one source or another. Hence, representatives of the Western type of manuscripts are found in all the chief centers of the church in the third century. In this regard, Mrs. Silva New writes:<sup>1)</sup> "Family I, and even more Family II, can be reconstructed so securely that in the whole of Mark there is no doubt about more than a dozen words (less than that in Family II). A reconstructed Neutral text would have two or three alternative readings in every chapter, the Caesarean text perhaps twice as many, but the Western text would have variants in every verse."

In determining the readings of the several texts or types of texts the following groupings of authorities have been found to represent each in the individual New Testament books or divisions:

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1) Beginnings of Christianity, by Foakes-Jackson and K.Lake, V, pp. 267f, and esp. 267, n.1. Materials have been freely taken over from this article in the above lines.

GROUPINGS OF AUTHORITIESIN THE GOSPELSI. Neutral or Alexandrian Text (= v. Soden 'H' text, from Hesychius)

Ⲭ BCLRTZ 33, 892, 1241, 579

Bohairic, Origen (in part), Athanasius, and Cyril of Alex.

In Mark only - ΔΥ 1342

In Luke only - Ⲛ

In part of Luke and John - W

(Note: ΔΥ have been corrected to the Syrian type in all but Mark, where the contamination has been slight. The agreement of these two manuscripts with this class in general is a late variation of the Neutral text, and represents what Hort called the 'Alexandrian' text.)

II. Western Text

D W (only in Mk. i.-v.), African Old Latin mss. k e , Old Syriac (Sinaitic and Curetonian).

Irenaeus, Tertullian, Clement of Alexandria, Cyprian, Augustine (in parts).

III. Caesarean Text

⊖ 565, Fam. 1, Fam. 13, 700, W (Mk. v.-xvi.), 28, and the Georgian Version.

IV. Antiochian or Syrian Text

Represented by the mass of the minuscules, A, and others.

(A , though predominantly Syrian, has some Western readings in the Gospels; in the Acts it is Alexandrian or Neutral.)

IN THE ACTSI. Neutral or Alexandrian Text (also called 'Old Uncial')

Ⲭ B A C, 81, 1175 (both versions), Clement (?), Origen, Athanasius, and Cyril.

(Note: B when it has any other support is usually correct; when it is without other support, it generally shows Western admixture, and is usually incorrect.)

## II. Western Text

D P<sup>29</sup> P<sup>38</sup> Old Latin, Margin of Harklean Syriac Version, Irenaeus, Tertullian, Cyprian, Augustine, and Ephraem the Syrian.

III. Syrian Text E<sub>2</sub><sup>gr</sup>, HLPS 093, 102, 462, 614 and 58, C (sometimes).  
IN THE PAULINE EPISTLES (including Hebrews)

### I. Neutral or Alexandrian Text

Ⲙ A C (B) P 33 Bohairic, Palestinian Syriac Lectionary, sometimes the Armenian and Latin Vulgate, and the Alexandrian Greek Fathers.

(Note: The agreement of one or two of the Alexandrian group with the Western group would stamp that reading as probably Western. But the agreement of the majority of representatives of both Western and Alexandrian groups should indicate a very old and widely current, and hence, probably correct reading.)

## II. Western Text

1) D<sub>2</sub>-E<sub>3</sub> F<sub>2</sub>-G<sub>3</sub>, the Old Latin, and the Old Latin Fathers, and the Greek Ante-Nicene Fathers (those of Alexandria partially excepted). -With these will often be ranged 104, either Ⲙ or B (more often the latter, but not both together, for B has a strong Western admixture in the Pauline Epp., as Ⲙ has in the Gospels).

(Note: The differentiation of texts in the Pauline Epp. has not been carried forth nearly so far as in the Gospels and the Acts. Yet K. Lake suggests that the textual divergencies

1) E<sub>3</sub> is a poor copy of D<sub>2</sub>, and F<sub>2</sub> and G<sub>3</sub> are both copied from the same archetype. F<sub>2</sub> G<sub>3</sub> both omit the Epistle to the Hebrews.

2) In Hebrews the Old Latin Version, elsewhere so important a witness to the Western text, is here represented almost solely by the Latin part of D. Yet the Latin of this codex in Hebrews differs from the rest of the N.T., and indeed is perhaps no real 'Old Latin', but rather a translation picked up at the end of the fourth century. The text of it agrees with the quotations of Lucifer of Cagliari. (So Nairne, Ep. to Hebrews, p. cxliv; cf. also Kenyon, Handbook of Text. Crit., p. 99; Westcott, Comm. on Hebrews, Introd. to 'Text'; especially, Souter, Jour. Theol. Stud., VI (1905), p. 240.)

P A R T I I

A DETAILED DESCRIPTION  
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of the Western text in the Gospels and Acts may have been due to a special cause not affecting the Epistles, where the variants are much less striking. (Text of N.T., 6 ed., p. 20).

### III. Antiochian or Byzantine Text

Represented by mass of minuscules, L often heading the list (but not always). K mixture of Western and Syrian readings.

#### IN THE CATHOLIC EPISTLES

The MSS. here may be divided into three major groups: 1)

#### I. B and its Allies, Aleph and C (= Neutral or Alexandrian)

The readings of this group generally commend themselves, although they are not free from error. Furthermore, the text of B is generally to be preferred, except where internal probability outweighs its testimony.

#### II. A and 33

The peculiar material here is the result of emendation.

#### III. KLPS, etc. (= Syrian or Antiochian Recension)

The group contains no distinctive readings commending themselves

#### IN THE APOCALYPSE

Variations in the Apocalypse are not of great importance. The MSS. here are divided into three groups, with minor sub-divisions:

#### I. Textus Receptus Cod. 1 of 12/13 c., used by Erasmus, mainly.

#### II. Group of 40 Minuscules, headed by 046 (formerly B<sub>2</sub>, of 8. c.)

These represent a definite revision of the text.

#### III. Four Early Uncials, Aleph A C P. (A, highest authority)

These not uniform and have no near ancestor, but rather four distinct representatives of an early text, which had diverged to a considerable extent already. "When Aleph AC 95 Vulg., Primasius, agree, the highest degree of probability, though not certainty, attaches to the reading." 2) Of cursives, 95, and 36 and 38 valuable.

1) cf. Ropes, Comm. on James, p. 85; also his art. in Journ. of Bib. Lit., 28(1909), pp. 103-9, "Text of Epistle of James."

2) Beckwith, I.T., The Apocalypse, 1919, pp. 414f.

The matter of the origin and relationship of the several textual types to each other is the major problem in the textual criticism of the N.T. today. Westcott and Hort had settled the difficulty to the satisfaction of theirs and the succeeding generation of scholars, but it has since appeared that the solution of the problem is not as simple as they thought it to be. Yet, much of their careful findings must stand (especially of their estimate of the worth of the Syrian text), although certain clear advances in theory have been made since their day, most notable of which is the identification of a Caesarean text by Streeter and Lake, along with his associates. In the unravelling of these difficulties the papyrus fragments from Egypt have added inestimably much. Let us look briefly at the several types of texts recognized by scholars today and let us attempt with the aid of the papyri to make some suggestions as to the origin of each and their mutual relationship. We shall discuss in order, first, the Neutral or Alexandrian (b-text), then the 'Western' (d-text), thirdly, the Caesarean (θ-text), and finally the Syrian or Antiochian (s-text).

I. The Neutral or Alexandrian (b-text), sometimes called the Egyptian text, and the Hesychian text<sup>(H-text)</sup> (so Bousset, followed by von Soden, naming it after Hesychius, although there is absolutely no evidence that Hesychius ever made an edition of the N.T., such as he did of the O.T.).

This text when tested by the canons of intrinsic probability, shows itself to be of a very pure quality, although not without apparent signs of corruption, as even Westcott and Hort admitted in their expression 'non-Western interpolations',

which in reality was but a euphemism for the idea of 'Neutral interpolations.' So Hedley writes: <sup>1)</sup> "Of all our texts none is so pure as b- -it has lost its authority, but retained its excellence. Yet time after time it may be emended; and in some cases the true reading seems to be lost." Westcott and Hort accounted for this relative purity of the Neutral text on the grounds of faithful transmission from the original autographs, with but slight textual corruption and with no signs of systematic editorial revision. On the other hand, Sanders, while in general recognizing the superiority of the Alexandrian text to all others, explains this excellence as being the result of a very scholarly and painstaking recension, signs of which he detects, a recension which was made sometime between the time of Clement of Alexandria (150-216 A.D.) and Origen (185-254), probably at Alexandria, and possibly in the Catechetical School there. Evidences of this text, he maintains, first appeared in the Egyptian fragments of the beginning of the 4th century, and that the increase of these readings was gradual up to the late 5th century, when it reached its climax. <sup>2)</sup> Sanders also notes that before the 4th century there were many papyri (such as P<sup>46</sup>) which show close agreement with Aleph and B, but which also have many agreements with the Western type, and these, he holds, are typical representatives of the current Egyptian text upon which the Alexandrian recension was based. Kenyon <sup>3)</sup> agrees with Sanders in rejecting W.H.'s contention that the Neutral text, represented by its chief

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<sup>1)</sup> Church Quarterly Review, CXVIII, p.230.

<sup>2)</sup> A Third-Century Papyrus Codex of Paul, p.26.

<sup>3)</sup> Recent Developments in Textual Crit. of Greek Bible, p.82ff.

authority B, alone shows no signs of systematic editorial revision. This he attempts to show on 'a priori' grounds, as well as from the actual evidence of the papyri. He believes that it, as well as the Caesarean, Western and Byzantine texts, was the result of editorial revision. The difference alone rests in the type of revision and the purpose of their several revisers. The Neutral and Caesarean texts are the result of systematic and scholarly revision, and they attempt to reestablish the original text from the mass of variants on scientific principles, whereas with the Byzantine and Western revisions, it was not verbal accuracy, but lucidity of style, as well as interest and edification of narrative that were intended. Thus in the Acts we observe the incorporation of explanatory matter from other sources, possibly eye-witnesses' accounts. The editors of these revisions were concerned not with the literary productions of four men, but with the life of Jesus told in its most fascinating form. For this reason in our attempt to restore the original text we must rest chiefly on the Neutral and Caesarean texts, supplementing them here and there by readings from other early sources.

The presence of the Neutral or Alexandrian text in Egypt from the fourth century on is unquestioned. Yet, it would seem quite certain also that this text went further back than even the third century, to which Sanders assigned its origin, for it is largely the text of the Sahidic version, as also that of Clement of Alexandria in the Acts (end of 2nd cent.). Furthermore, if, as seems likely, the Caesarean text be considered a correction of a Western text to an Alexandrian type, and not a text coordinate with them, and if, as is clearly the

case, Origen used this type of text in Caesarea shortly after 231 A.D., then the inference is that the Alexandrian text must have existed in its unmixed form before that time, and hence in the second century, at least. So also both Lake and Ropes, as well as Hedley, would place the Alexandrian text back in the second century. Ropes thinks that it is the primitive text of the N.T. books before they were formed into the canon of Scripture, inasmuch as it has an intrinsically better text than the Western. Similarly Hedley, who remarks: <sup>1)</sup> "I am inclined to regard the d-text of the Gospels as a growth, occasionally extravagant, on canonical soil, and to see in the  $\theta$ -text mixtures of canonical and pre-canonical texts."

On the other hand, A.C. Clark in his latest work on the Acts of the Apostles propounds the theory that the d-text is the original form of the book of Acts, while the Old Uncial (i.e., Alexandrian) text (his Z-text) is an accidental corruption of it by extensive scribal omissions. In proof of his thesis he maintains that scribes omit, but do not interpolate. Hence, the Western text with its longer text would be the primitive text, and the Alexandrian would be explained on the grounds of a series of a series of accidental omissions of lines having been made throughout the book by careless copyists. He holds that these omissions in text go in multiples of a line of a certain length. Yet the fatal blow falls upon this hypothesis when one considers that such accidental omissions of a line or lines here and there would seldom coincide with sentence or thought divisions, as is the case with the Western

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<sup>1)</sup> Op. cit., p. 228.

interpolations. Not even Lake's added suggestion of a 'trimming up' of the rough edges of sentences and phrases can rescue the theory from improbability, for it is far more likely that a scribe so engaged in correction would refer to other manuscripts to fill in the apparent lacunae than to delete blindly more of the text in order to produce sense. Isolated instances of this procedure may perhaps have occurred, but it is extremely unlikely that it should have happened on a scale extensive enough to produce the wide differences between the Alexandrian and Western texts of the book of Acts. Then, too, there are unmistakable evidences of purpose behind the interpolations of the Western text, showing a different outlook of the editor. Also it must be borne in mind that the Western peculiarities are not restricted merely <sup>to</sup> interpolations (some of which are in the nature of explanatory notes), but include the phenomena of transposition of words and the use of synonyms. These Clark seems to ignore in the formulation of his theory.

On the other hand, Lake <sup>1)</sup> is duly impressed by the virtual absence of early patristic support for the Alexandrian text and by the fact of the widespread nature of the Western text in the end of the second and beginning of the third centuries, as witnessed by the papyri examples of Sanders, yet shrinks from his conclusion, because he believes that it is intrinsically a better text than the Western and that the latter cannot be the primitive text. Therefore, he falls back on Ropes' explanation, that both the Alexandrian and the Western texts belong to the early second century, and that the Western

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1) In Case, *Studies in Early Christianity*, p. 44f.

2) *Harvard Theol. Review*, XXVI(1933), pp. 79ff.

text was due to a very early and widespread revision, which, he thinks, was made at the time of the formulation of the canon (i.e., probably before the time of Marcion). Hence, the Western text, he considers the earliest canonical form, while the Alexandrian text represents a pre-canonical text, of which the merits were rediscovered by Origen and others (notably Clement of Alexandria in the Acts). It was this pre-canonical text that was preserved by the scholars of Alexandria, and in slightly revised form by B and its allies. This is a very attractive and plausible theory to account for the relationship of the Western and Alexandrian texts to each other, although it is lacking in definite proof. Yet, all in all, it seems like the best hypothesis that has thus far been propounded to show the relative age and authority of the two important texts.

Finally, it may be added that the Alexandrian text shows certain stages of later development. Hort recognized this fact, but designated it otherwise. His Neutral text is primarily the agreement of readings of Aleph and B, whereas another group which is closely allied to it, namely, CL 33  $\Delta$   $\Psi$  892, though having certain distinctive readings, he named 'Alexandrian' (different from what we here designate by the term). The line of demarcation between these two was, however, at best always hazy. It is Hort's 'Alexandrian' text that is now generally recognized to be a later form of our Neutral (or Alexandrian) text.

## II. The WESTERN TEXT (d-text; vonSoden I).

Contrast has already been drawn between the 'Western' and the Alexandrian texts, the two which are the strongest competitors for recognition as the most ancient form of the N.T. text. Hort in his zeal for the Neutral (Alexandrian) text did scant justice to the readings of the Western group of manuscripts. Scholars today, however, generally acknowledge the fallacy of his judgment, and maintain that the variants of the d-texts cannot in every instance be lightly passed over, but that their merits must be carefully weighed from internal evidence, for in many instances the original text may be preserved there alone. The Bezan Club, which numbers in its membership the most eminent textual critics of the day, both in this country and abroad, has this very purpose in view (that is, to properly evaluate the Western variants), and presents the results of its investigations from time to time to the outside world through the instrument of its privately published 'Bulletin.' Many independent studies have been made of the nature and origin of the Western text since the day of Westcott and Hort, and although nothing has been proved with categorical certainty up to the present, nevertheless certain general truths and reasonable hypotheses have emerged, which we shall briefly summarize here. The papyri have made a very important contribution toward this end.

It is generally recognized that the so-called 'Western' text is not in reality a 'text' at all, but rather a 'type' of text, wherein certain sub-divisions or groupings are observed, which may be divided into (1) those authorities geographically Western, as D, the Old Latin and the Latin Fathers; (2) the

eastern or Syrian group, represented mainly by the Old Syriac; and (3) an unassorted mass of minor variants to which no local origin can be assigned, but which probably represent the natural changes that the N.T. text underwent as it circulated in the early centuries.

Representatives of the 'Western' text appear to have been in Rome, Carthage, Egypt, Edessa, the Caucasus, and in short almost universally at a very early date, so that there is an element of indefiniteness about the designation. Indeed, by some the term 'Western' is used to represent all non-b readings that had early currency. But in particular the 'Western' type of texts is recognized by striking additions or omissions of materials, by transpositions of material, by the substitution of synonyms for the original reading, and by the free use of paraphrase for the purpose of interest or lucidity. Nairne <sup>1)</sup> suggests that it "represents the bold, free manner in which people in general might quote from books of which the sacred precision of each several word is not yet recognized." The variations of text in the several groups of manuscripts that are designated 'Western' thus rather point to a tendency than to any lineal relationship of a text to its interpolated archetype. These textual variants might be spoken of as Christian 'Targumim', on the order of those made on the Old Testament text by Jewish scholars (as witnessed in the Septuagint version, where comments and paraphrases crept into the text from marginal notes). This being true, it is obviously impossible to reconstruct what might be called a

<sup>1)</sup> Epistle to the Hebrews (Cambridge Gr. Test.), pp. cxli f.

'Western' text, for the divergencies of text in the several witnesses are too numerous,

'Western' readings are most striking and puzzling in the book of Acts, and it is here that most speculation as to the reason for this divergency of text from the Old Uncial (i.e., Alexandrian) type centers. In general there are three views that have been proposed to account for the relationship:

- 1) To consider the Alexandrian, or Old Uncial, text the original, and the 'Western' an expansion of it, and hence of inferior worth. This is the view held by Ropes and the majority of scholars.
- 2) To consider the 'Western' original, whereas the Old Uncial was of later origin, either through a definite recension of the 'Western' text, or through accidental mutilation of the same caused by the omission of lines and phrases by scribal oversight. The latter explanation is suggested by A.C. Clark, whose theory is stated more fully above.
- 3) To suppose, with Blass and Zahn, that there were two editions of the book of Acts made by the original author, the first having the form that we know now as the 'Western' text, and the later revision in the interest of greater conciseness and vigour, represented by our present Alexandrian text. There is something about this idea of a double edition that appears more modern and western in point of view, although the proponents of it claim to have found examples of the process in certain ancient writings. The real objections to this theory are to be brought from the fact that the variants in the two types or texts have a definite character, showing an underlying difference of conception, or a purpose to give a differ-

ent religious flavour to the narrative. Furthermore, the variations often show a different conception of events described as well, and in some of these the 'Western' text plainly rests upon a misunderstanding of the non-Western.

With regard to the date at which the 'Western' text flourished, it may be said that it was quite generally current in the second and third centuries. Almost all of the Ante-Nicene Fathers and writers of both east and west used it, namely, Justin, Marcion, Tatian, Irenaeus, Tertullian, Cyprian, Aphraat, and in Egypt, Clement of Alexandria (except in Acts, which is substantially Alexandrian). Furthermore, it is found in all of the earliest versions. In the case of the papyri of the third century 'Western' influence is decidedly dominant, although agreements with the Caesarean and Alexandrian texts are seen. Thus, P<sup>45</sup>, especially in Mark, shows a strong admixture of Alexandrian readings, and P<sup>46</sup> is nearer to the Alexandrian than to the 'Western' text. The statement made by Sanders <sup>1)</sup> to the effect that "each fragment of the N.T. of the third century presents a 'Western' text", and this, as he observes, in Egypt, the country of the Alexandrian text, while holding true for most of the papyri of that period, must nevertheless be somewhat modified to coincide with all of the known facts. Some of the early papyri show a text that is neither 'Western' nor Alexandrian, but rather representative of the text current in Egypt of the day. This fact is best seen in the Chester Beatty Papyri. P<sup>46</sup>, for instance, represents the type of text upon which the later Alexandrian recension (?) was based, and this in the early third century.

<sup>1)</sup> Harvard Theol. Rev., XX(1927), p. 19.

Hedley <sup>1)</sup> takes exception to Streeter's statement that "the later text of Alexandria suffered considerably through infiltration of 'Western' readings," <sup>2)</sup> and believes that the facts suggest the very opposite -The 'Western' readings were gradually being eradicated in the later centuries. The 'Western' text certainly goes back very early (probably to the 2nd century), being as is most probable, a free-handling (i.e., interpolation) of the original text, which became in the third century almost universally widespread. Side by side with it were the non-interpolated texts, which formed the basis of the later b-text. These readings through the efforts of textual scholarship finally won out against the fuller d-texts, which were clearly seen not to be original. Many of the readings of the d-texts, however, persisted until very late, whereas the more obvious additions were corrected earlier and in the better manuscripts. From the end of the third and the beginning of the fourth centuries the papyri P<sup>29</sup>, P<sup>37</sup>, P<sup>38</sup> and P<sup>48</sup> are all strongly of the d-text.

### III. Caesarean Text (Θ-Text)

Midway between the Neutral or Alexandrian text and the 'Western' groups is the Caesarean text, important because of its connection with Origen and Eusebius and the School of Caesarea. R.P. Blake suggests as the place of origin of this text Mt. Sinai, because of the Georgian character of the script of the Koridethi MS., one of its chief witnesses, for at Mt. Sinai there was a Georgian colony at an early date. Here the scribes would be in touch with Jerusalem and Egypt on the other hand.

Streeter thinks that the Caesarean text is an indepen-

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1) Church Quarterly Rev., 1934, p. 223.

2) The Four Gospels, 1930, p. 118.

dent text coordinate in value with the Neutral and the 'Western' groups, but Lake believes that it is merely a correction of the d-text by the b-text. Hedley <sup>1)</sup> considers that Lake is nearer to the truth than Streeter, but objects to the term 'correction', as though it were a formal recension that could be reconstructed. Rather he thinks it was a tendency that affected different texts in different degrees. He writes: <sup>2)</sup> "I admit affinity, but deny consanguinity." He would therefore deny that it is a homogeneous family, but that its distinguishing feature is a fluctuation between the b- and d-texts. Texts with similar fluctuations can be traced in Egypt and elsewhere. Hence, the Caesarean texts are not descended from any one source, but represent the general treatment of the Gospel text in the East during the first two or three centuries. <sup>3)</sup>

Of special interest and importance is the use that Origen made of this text. Streeter <sup>4)</sup> observed that Origen used two types of texts in the writing of his Commentary on John. He observed that he used a b-text when he quoted from the Gospel of Mark in that portion of the commentary written while he lived in Alexandria, but that after he fled to Caesarea in 231 A.D., he used a text of the Caesarean type. Hence, Streeter drew the inference that Origen did not know the Caesarean text in Egypt, but rather found it in Caesarea upon his arrival there and later adopted it for himself. This text then must have been a Palestinian local text. Lake and his colleagues at Harvard, however, correct this view, and cast doubt upon Streeter's conclusions. They point out that Origen used a Neutral text of Mark in Alexandria

<sup>1)</sup> Op. cit., p. 225.      <sup>2)</sup> Ibid.      <sup>3)</sup> cf. Hedley, op. cit., pp. 33f.      <sup>4)</sup> The Four Gospels, pp. 77f, 93f.

in the writing of the first five books of the Commentary of John, but that he certainly used the same text for a while after he arrived in Caesarea, as books 6-10 show, but subsequently abandoned this for a text of the Caesarean type (so chapters 11 to the end, as well as the Commentary on Matthew). Streeter's conclusions tended to show that the Caesarean text was unknown in Egypt in Origen's day, but since he first propounded this theory, the discovery of the Chester Beatty Papyri of the Gospels (P<sup>45</sup>), with their strong affinity to the Caesarean group (especially noticeable in Mark), has clearly refuted this supposition and has shown conclusively that the Caesarean text was early found in Egypt, and that Origen probably did not first become acquainted with it in Palestine, but in all probability had known and used it in Egypt. Yet, with all, the question of the provenance of the Caesarean text, if indeed it be a true text, still remains obscure. Was it originally developed in Palestine by editorial revision, or was it brought to Palestine from Egypt? We must await further light and further study before this question can be answered.

It is generally acknowledged that the Caesarean text as a whole is decidedly inferior to the Neutral text, and it is clear that in his choice of it to the Neutral text Origen showed himself to be a very bad textual critic.

The witnesses for the Caesarean text are: the Kori-dethi MS. (Θ, from a monastery in Georgia); Fam. 1 (consisting of minuscules 1, 118, 131, and 209, of which 1 is the most important); Fam. 13 (the Ferrar Group, consisting of minuscules 13, 16, 124 and 346); minuscules 565, 700 and 28; the Old Georgian version (especially the Adysh MS.); the Palestinian Syriac Lectionary(?); W (Mk. 5:31 to the end); quotations from Mark's Gospel

in Origen's Commentary on John, especially chapters 11 to the end, and in Origen's Commentary on Matthew; and the earliest of all, P<sup>45</sup>, especially in Mark, where it swings nearer to the 'Western' side.

#### IV. The Syrian, Antiochian or Byzantine Text (s-text, =Text. Recep.).

This text is much more closely allied to the Alexandrian or Neutral text than to the 'Western', yet its origin in time, place or person is unknown. The name applies rather to several stages of development, the earliest use of the text appearing in the works of St. Chrysostom, that is, in the second half of the fourth century. Hort and von Soden consider Antioch the place of origin, and others would even suggest Lucian of Antioch (died A.D. 311), but of this there is not the slightest evidence, and no manuscript nearly so early shows this type of text. Lucian did make a recension of the LXX, but there is no record of such a work on the N.T. The earliest biblical manuscript that shows the Syrian text is Codex Alexandrinus (A) (in the Gospels only, and even there by no means in a pure form). W in Matthew (5th century) is badly contaminated with its readings, which provides us with a valuable example of the early form of this recension. What the unrevised text of W was is difficult to ascertain. Likewise, the Peshitto Syriac (the work of Rabbula, c. 411 A.D.) shows this type in its early form, as also the great mass of the later Byzantine manuscripts, which follow the same textual tradition in a later form, showing that it had gained almost universal acceptance in the church during the Byzantine period. This accounts for the designation of the text as 'Byzantine.' Egypt alone seems to have escaped the strong influence of the Syrian text, although

examples of it do occur there. Egyptian monophysitism prevented its ecclesiastical adoption there.

Kenyon <sup>1)</sup> questions whether the Syrian text had a clearly marked origin in a recension, but rather inclines to the belief that the conditions that gave rise to it continued to operate, thus accentuating its peculiarities, until finally it attained the form with which we are familiar in our Textus Receptus. Von Soden in his classification of the 'K' group (i.e., the Syrian group) shows this progression in change. In nature the Syrian text consists of an attempt to present the biblical narrative in its most interesting and lucid form for practical edification. Hence, the text (a) smooths down difficult phrases; (b) adds pronouns for clearness; (c) substitutes familiar for unfamiliar forms of speech, either consciously or unconsciously on the part of the scribe; (d) assimilates the narrative of one Gospel to that of the others, choosing the version that was fuller and more attractive; and (e) makes minor additions here and there from other sources for the purpose of lending local color to the narrative. For these reasons the Syrian recension is generally recognized to be of a secondary character critically.

In general estimate of these several types of text it may be affirmed that original readings of the N.T. text are frequently found in the Neutral text alone, less frequently in the 'Western' group alone, and rarely in only the Caesarean text, and perhaps never in any large number of Caesarean or Syrian texts. <sup>2)</sup> Occasionally, however, it is seen that a late minuscule

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<sup>1)</sup> Recent Developments in Text. Crit., 1933, p. 84.

<sup>2)</sup> cf. Hedley, Church Quarterly Review, 1934, p. 230.

preserves a unique reading, which when judged by the canons of intrinsic probability, gives evidence of being a true and original reading. Now and then an early papyrus manuscript may confirm such an otherwise unique reading.

The earliest papyri, such as the Chester Beatty Papyri, show a type of text that is often eclectic and independent of the standard texts that we have just considered in some detail, and in this fact rests their chief importance for text-critical studies. They show that the variations in these texts go back ultimately to local verbal variations of the narrative, generally through scribal errors in copying, although sometimes with a conscious attempt to clarify the narrative by the addition of notes and comments, as in the case of the so-called 'Western' variants, but probably never through a deliberate attempt at alteration on a systematic scale. The papyri, especially the earlier ones, were often written for personal use by poor men on poor material and in untrained and non-literary hands, rather than by church officials for ecclesiastical purposes. So, too, by the accidents of natural circumstances practically all of our papyrus texts come from Upper Egypt, which was isolated from the great ecclesiastical centers where recension to a common and authorized type was widespread, and hence the papyri avoided these stereotyped texts. Thus, the papyrus fragments represent the primitive N.T. text before it had become crystallized into the definite recensions of the East and the West. The value of the earliest of these likewise is immeasurably enhanced by the fact that they were written before the mechanical dogma of inspiration had become widely promulgated and before the influence of Constantine had been exerted toward text-standardization, as also before the

Alexandrian and Antiochian revisions had been generally accepted, or even made. The papyri then represent something of a cross-section of the primitive text upon which the later recensions were based. Yet there was no close agreement of these among themselves.

This divergence of the N.T. text was often commented upon by the early Fathers, and it was the desire to overcome this confusion and to restore the original text that led to the Alexandrian and Caesarean recensions. It was probably the patriarch of Alexandria who in the fourth century first attempted to purify and stabilize the N.T. text. For this purpose he gathered together a number of good papyrus exemplars, such as P<sup>45</sup> and P<sup>46</sup>, as well as others known to us. These papyri he collated, dropped out their especially prominent variants, and reconstructed with what text-critical judgment he had a text steering a middle course. Yet this text did not then become stereotyped, but was continually being bettered or changed on the judgment of other scholars. Codex Vaticanus (B) is a good example of this early effort at recension, and the fact that it has certain 'Western' readings is evidence that the Alexandrian recension was not considered a final revision, but rather a good text which later scholars felt free to alter by adopting readings from other manuscripts, in this case of manuscripts showing strong 'Western' influence. The scribe of B, or the scribe of his exemplar, probably did this very thing. In like manner also the later uncials, such as A and C, began already to show Syrian readings, showing that the process of recension was a continuous one. Hence, the Alexandrian text is not a witness to an ancient and otherwise lost text, but is rather

the product of a critical recension on the part of several scholars over a period of years.

In this process of deletion of striking variations and the choice of alternative readings, certainly genuine material has been lost from the Alexandrian or Neutral text. Some of these lost readings are oftentimes preserved in the papyrus fragments of the third century, such as P<sup>46</sup>, which go back of the scholarly attempts at recension. These readings may often be restored by comparing all early witnesses and weighing the relative merits of each reading. One cannot hold, as Hort did of his Neutral text, to any sacrosanct text which is always to be trusted, even when all other texts are against it. One must rather come with open mind to weigh all early readings of the text and to attempt by the principles of internal evidence to arrive at some definite conclusion. <sup>1)</sup> In this process the early papyri are of inestimable value, yet just because of their great antiquity, their readings are not to be blindly accepted, for it must be remembered that other contemporay papyri, which have perished, undoubtedly differed from some of their readings. The canons of probability must ultimately be applied to variants to decide which was original.

In the following examination of the text of the individual papyrus fragments the peculiar readings of each will be mentioned and an attempt will be made to classify the type of text of of each one, and to correlate this with the date by means of a summary chart.

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<sup>1)</sup> cf. article by H. Lietzmann in Sitzungsberichte der preusisch. Akademie der Wissenschaften, Phil.-hist. Klasse, XXV(1934), pp.774ff.

## CHAPTER IV

## THE ANCIENT PAPYRUS BOOK

Special Works.

- Birt, T., *Das Antike Buchwesen*, 1882.
- , *Die Buchrolle in der Kunst*, 1907.
- Burkitt, F.C., in *Antiquity*, IV(1930), pp. 12-21, "The Gospels in their Oldest Manuscripts."
- Grenfell and Hunt, *Oxyrhynchus Papyri*, II, pp. 2f.
- Hedley, P.L., in *Church Quart. Rev.*, CXVIII(1934), pp. 227f.
- Kenyon, F.G., *Ancient Books and Modern Discovery*, Caxton Club, 1927.
- , *Books and Readers in Ancient Greece and Rome*, 1932, pp. 94-119, et passim.
- , *Chester Beatty Biblical Papyri*, Fasc. I, pp. 9-13.
- , in *Discovery*, XIV(1933), pp. 331-4, "New Light on the Text of the Bible."
- , in *The Library*, Sept. 1926, pp. 121-135, "The Papyrus Book."
- , *Palaeography of the Greek Papyri*, 1899, pp. 14-33.
- , *Recent Developments in the Textual Criticism of the Greek Bible*, 1933, pp. 53-5.
- Schmidt, Carl, in *Archiv für Papyrusforschungen*, i., p. 539.
- Schubart, W., *Das Buch bei den Griechen u. Römern*, 1907.
- , *Einführung in die Papyruskunde*, 1918.
- Thompson, Maunde, *Greek and Latin Palaeography*, 1912, pp. 8-66.
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Three types of books were in common use at successive intervals in the history of Greek and Latin literature: (1) the Papyrus Roll of the classical period; (2) the Vellum Codex from the fourth century on, and (3) the Papyrus Codex, overlapping the end of the one period and the beginning of the other. The latter form has not always been recognized, but rather it was formerly thought the codex form came into existence when vellum displaced papyrus as a writing material. With, however, recent discoveries of papyri in Egypt the papy-

rus codex is now recognized to have existed as early as the beginning of the 2nd century in connection with Christian literature, but not pagan, and in the 3rd century has all but displaced the roll for that type of literature. The most notable examples of this usage are seen in the Chester Beatty Biblical Papyri, a group of 12 manuscripts, the earliest of which, the Numbers-Deuteronomy MS., goes back to the 2nd century, and the majority of the others dating in the 3rd century. None of these are in the roll form. Other examples going back definitely to the 2nd century are P.Ryl. 457, assigned to the first half of the century, and an Uncanonical Gospel (P.Egerton 2), dated in the middle of the same century. On the other hand, for pagan literature in the 3rd century, and to a lesser degree in the 4th century, the roll is still in the overwhelming majority (of 106 papyri from Oxyrhynchus in the 3rd century, Kenyon notes that only 6 are of the codex form). 1) No codices of pagan literature are dated earlier than the 3rd century. Hence, the clear inference that may be drawn from these facts is that the Christians had no small part in introducing the codex form into common use for literature, and that it was probably derived from Christian circles outside of Egypt. Hedley believes "that Christian biblical MSS were habitually written from the beginning of the second century in the codex form -perhaps earlier if sections of the Fourth Gospel (or the Apocalypse) are disarranged." 2) He also believes that the form "was associated with the formation of the four-

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1) Books and Readers in Ancient Greece and Rome, p. 95.

2) Church Quarterly Rev., 1934, p. 227.

fold Gospel canon, and that with the codex went a canonical text, which formed the basis of all non-b pre-Syrian texts." (op.cit., p.228) It may have been just this desire to gather together the sacred books under one cover for the sake of emphasizing their authority and preserving them intact, a thing impossible in the case of the roll because of its limitation of content, that may have led to the adoption of the codex form for the Scriptures. Another consideration that may have played a minor part in bringing about the change was the matter of greater convenience in making quotations from the codex than from the roll. Exactitude of reference would be far more of a desideratum in the case of biblical scholarship than of classical.

The papyrus roll, as normally employed in Greek literature, was restricted to about 35 feet in length at the most, or in other words, merely sufficient to contain one of the longer books of the N.T., as Matthew, Luke or Acts. Hence, in this form it was not possible to have the four Gospels or the Epistles of Paul in one volume, but it was only because the codex form had already come into general use for copying the Scriptures that Irenaeus in his day could argue that the number '4' was essentially appropriate for the Gospel, as he also shows by analogies how it was expressive of God's dealings with the world. The papyrus roll was inscribed with a series of parallel columns at right angles to the length, and running from left to right. As one read, the roll was wound on a stick in the left hand, and at the conclusion was rewound on to the other (πτύξας, Luke 4:20). It was customary to

write only on the recto and but rarely on both sides, but when this did occur, the roll was referred to as an 'opisthograph' (cf. Ezekiel 2:10, the vision of a roll written on both sides with woes and lamentations, that is, replete with them, as also in the case of the little book referred to in the Apocalypse 5:1, which was crowded full of divine wisdom). Often the verso of a roll already containing a non-literary document on the recto was inscribed with another text at some later date, while but rarely was such use made of the verso of a literary text (an example, however, is P<sup>13</sup>, on the recto of which is a copy of Livy). Several rolls belonging together, such as the four Gospels, or various letters of Paul, might be kept together in boxes resembling in shape a band-box (Latin, 'capsa'). This custom is at point in a dialogue which took place in Carthage in about 180 A.D. "What have you got in your box?" said Saturninus the Proconsul to Speratus the Christian. "Some rolls ('libri')," replied Speratus, "and letters of Paul, a just man." (quoted by Burkitt in *Antiquity*, IV(1930), p.19). Here in North Africa at the close of the second century the Christians still kept their sacred Scriptures in the old-fashioned form of the roll.

Among the New Testament fragments of papyrus no clear instance occurs of the deliberate preference of the scribe for the roll form of manuscript to the codex for his work. Indeed, two examples are referred to, namely, P<sup>13</sup> and P<sup>18</sup>, and these in truth are in the form of a roll, but in both cases it is rather the use of the back of a previously inscribed roll, or in other words the desire to make use of otherwise waste ma-

terial, that comes in question, rather than the scribe's own choice of the roll. In the case of P<sup>22</sup>, also a verso, with the recto blank, there is more question as to whether the passage is actually from a complete N.T., or Gospel, or not rather a lection from the Gospel written out on the papyrus leaf for private use. If, however, it is a fragment from a biblical manuscript in the roll form, then we must believe that other parts of the manuscript probably had writing on the recto, and that this is another instance of the use of a discarded document for writing material. P<sup>43</sup>, assumed by its editors to be from a roll, is probably not such, for the lines are incredibly long for such, and in addition, the earlier text is inscribed on the verso with the later on the recto, a procedure without precedent. On the contrary this is better considered as containing brief lections written out on a single leaf of papyrus for private use. Likewise, P<sup>31</sup>, with its long lines written across the fibres of the recto and with the verso blank, is hardly to be regarded as a portion of a roll. It seems quite clear, therefore, that no uncontrovertible instance of the original use of a papyrus roll for a N.T. manuscript exists. In the case of the papyrus fragments of the Greek Old Testament, Hedley (op. cit., p.227) can cite only 4 definite examples of rolls, all of the 3rd and 4th century (one has P<sup>18</sup> on the verso), and these, he believes, may possibly be of Jewish origin, where the scroll was more in vogue, being commanded for synagogue reading by the Talmud. One other fragment is written on the back of a document and another has writing on but one side, but the roll form is uncertain

there. It may be safely said, therefore, that from the second century on the codex form was generally adopted for the writing of the Scriptures of the N.T. by the Christian Church.

In the 4th century papyrus as a writing material began to decline and to give way before vellum, which was better adapted for the codex, inasmuch as it was more durable and the leaves did not so readily tear away at the center where they were sewed. Thus in the early part of this century the great biblical codices began to appear written on vellum, and the book soon rose to a high state of perfection. The period of experimentation in this new and convenient form of book was conducted in papyrus, so that by the time vellum came into general use, the codex was in an advanced state. The vellum codex continued right down through the centuries until paper superseded it as a writing material and the printing press made the copying of manuscripts by hand obsolete.

The codex, the precursor of our modern book, passed through a series of experimental stages before it came to the finished form in which we know it today. The clear lines of this progress are witnessed in our earliest examples of biblical papyri, most notably in the Chester Beatty Biblical Papyri. Here we see three distinct methods of forming the quires that constitute the codex. The codex might consist of a single large quire composed of as many as 56 sheets, as in the Isaiah MS. (of the same type is P<sup>46</sup> of the Pauline Epp., with an original 52 sheets, as also the Ezekiel-Esther MS. of about 39, and the Daniel MS. of probably 48 sheets); or else of a series of quires of but one folded sheet each, sewed to-

gether, as with P<sup>45</sup> of the Gospels; or again, it might consist of a number of small quires containing from 4 to 6 folded sheets each, as in the case of the second Genesis MS., which has a number of quires of 5 sheets each, and Enoch of 6 sheets each. P<sup>47</sup> of the Revelation was composed either of three quires of 6, 5 and 5 sheets, respectively, or of a single quire of 16 sheets folded. <sup>1)</sup> The first two of these types were probably the earlier, whereas the last, with its more conveniently sized quires, was probably a later development, which reached its perfection in the modern octavo book (composed of 8 leaves or 16 pages to the quire, made by folding a large sheet three times). All of the later codices (i.e., from the 5th century on) employ this latter method.

In addition to the number of the leaves in a quire, a note of explanation is necessary regarding the relation of these to each other in the formation of the quire. A quire of more than one sheet could be formed regularly in one of two different ways. Generally the sheets were laid one on top of the other with the recto side up and then folded together, so that the outside pages would be the verso. In this way in the first half of the manuscript the verso would precede the recto, whereas in the second half the opposite would be true. Occasionally, however, in Coptic manuscripts, but not in Greek, the sheets were laid with the verso up before folding, thus resulting in the reverse order. If, on the other hand, the scribe desired to improve on the appearance of his manuscript, as in the later practice, he would pile the sheets up alternately recto and verso upwards, with the result that at any

<sup>1)</sup> Additional examples of the several types of quire formation

opening of the book recto would face recto, or verso verso. Greek scribes were generally careful to observe one of these regular methods, but Coptic scribes (possibly lacking that love of order which was the first law in the training of the Greek and which constituted his highest conception of beauty) at times unconsciously deviated from it, and would build his quires somewhat irregularly.

With regard to the size of leaf of the biblical codex, it may be said that this was to some degree determined by the nature of the material, papyrus, itself, that is, by the length of strips into which the pulp could be sliced. Naturally the better grades of papyrus were made from the longer, and hence rarer strips, and came from the center of the pulp, so that these would only be used in the de-luxe Bibles, or those which specifically needed to be large, as for pulpit use. The cheaper Bibles employed by individuals and used by the poorer Christians in the villages would naturally employ the cheaper grades of papyrus made from the shorter strips. Kenyon states that a papyrus sheet used in Greek literature and intended for a roll rarely, if ever, exceeded 13 x 9 inches (33 x 23 cm.), or more normally 10 x 7 1/2 in. (24 x 19 cm.), and these sizes may also be taken as those in general prevailing for the leaves of codices (Books and Readers, p. 49). The following chart lists the sizes as estimated in use in the papyrus fragments of the N.T. here studied:

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1) cont'd  
 are: P<sup>5</sup>, consisting of a single large quire of about 25 sheets; P<sup>1</sup> of a succession of singly folded sheets; P<sup>8,24,36</sup>, composed of several small quires. Insufficient remains of the other fragments to determine their original form.

Height		Width		Height		Width	
9	x	14	Miniature	26	x	15	Average
15	x	11	"	26	x	16	"
17	x	12	Small	27	x	16	Large
19	x	16	"	27	x	19	"
20	x	15	"	28	x	13	"
21	x	13	"	28	x	16	"
22	x	15	"	28	x	20 (2x)	"
22	x	19	"	30	x	13	Very large
23	x	13 (2x)	"	30	x	18	" "
24	x	14	Average	30	x	19	" "
24	x	16	"	30	x	23	" "
25	x	14 (2x)	"	30	x	24 (2x)	" "
25	x	15 (3x)	"	31	x	18(?)	" "
25	x	16 (2x)	"				
25	x	17	"				
25	x	18(?)	"				
25	x	19	"				
25	x	20 (2x)	"				

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From this table it would appear that a good average size of leaf was about 25 x 16 cm., both for the informal private Bible as well as for the more formal Bible which was the work of the better scribes. So, too, there were the very large and calligraphically written Bibles (generally late in date), which were probably for pulpit use, measuring in the vicinity of 30 x 19 cm., and even a well written miniature edition of the Fourth Gospel, 9 x 14 cm. in size (broader than it is high), showing that there was a demand for such a form for

private use. The following chart gives this data in more detail under the heading of the individual fragments, with the type of hand and date appended for comparative purposes:

NO.	DATE	APPROX. SIZE OF LEAF	FORM	HAND
1	3 c.	23 x 13 cm.	Cod., single leaf quires	Informal
2	6/7	Indeterminable	Codex, Lectionary	"
3	6	31 x 18	" "	Semi-curs.
4	4	19 x 16	"	Formal, fine
5	3	25 x 14	Cod., single quire, 25 lvs.	Inform.
6	5/6	25 x 14	Codex	Informal
7	4	25 x 16	"	Not Bible MS.
8	4	25 x 15	Cod., 3 quires, 10 sheets ea.	Infor.
9	4/5	15 x 11	Codex, Inform., Miniature cop.	
10	4	25.1 x 19.9 (exact.)	Single sheet, Infor., Not bib.	MS.
11	5/6	20 x 15	Codex, Formal, fine hand.	
12	3/4	-----	Marginal note on letter	
13	3/4	Col., 25 high x 16 wide	Verso of Roll, Informal	
14	5/6	20 x 15	Codex, Formal, fine hand.	
15	4	28 x 20	" "	
16	4	28 x 20	) Same MS	" "
17	4	25 x 19	" , Large and coarse	
18	3/4	Col., 9 wide; height uncert.	Verso of Roll, Informal	
19	5	24 x 16	Codex	Formal.
20	3	17 x 12	"	Informal
21	5	30 x 18	" , Formal; Lrge. Church Bible	
22	3	Col., 8-9 wide; height uncert.	Verso of Roll, Informal	
23	3	23 x 13	Codex	Formal
24	4	27 x 19	"	Informal and crude

NO	DATE	APPROX. SIZE OF LEAF	FORM	HAND
25	5	25 x 15 cm.	Codex	Formal, fine hand
26	7	28 x 20	"	"
27	3	30 x 13	"	Informal, tall, narr.
28	4	22 x 15	"	, Informal, large, irregular
29	4	25 x 17	"	Informal
30	3/4	25 x 16	"	Formal
31	6/7	25 x 18(?)	Possibly separate leaf?	Inform., Lect.?
32	3	21 x 13	Codex	Formal
33	7	30 x 24	"	Formal, elegant Church Bib.
34	7?	30 x 23	Cod.,	Quire of several sheets; Form., lrg.
35	7	26 x 15	Codex	Formal
36	6	9 x 14(wide)	"	, quire of sev. sheets, Form., miniat.
37	3	25 x 15	"	Informal, cursive
38	4	28 x 13	"	Formal
39	4	27 x 16	"	Formal, elegant Church Bible.
40	6	30 x 19	"	" , Large Church Bible.
41	8/9	30 x 24	"	" " " " "
43	7	Indeterminable	Single Leaf?	Informal, curs., Lection.
44	6/7	Uncertain	Codex	Informal, Lectionary.
45	3	25 x 20	Quires of single sheets	Formal
46	3	28 x 16	Large quire of 52 sheets	"
47	3/4	24 x 14	Either single quire of 16 sh., or 3 quires of 6, 5, 5 sheets resp., Inform.	
48	3/4	26 x 16 (?)	Codex	Informal
P.Ryl.457 -2 c.		22 x 19 cm.	"	Formal.

In conclusion, then, let us consider the value of the tabulation of all of this technical data apart from that for its own sake. The form of book in use in the early Christian era for biblical manuscripts is important for the bearing that it often has upon the interpretation, canon and textual criticism of the New Testament. These we might discuss briefly in order under those separate heads:

#### I. Interpretation.

1) There is no reason to question the fact that the original monographs of the New Testament were written on papyrus rolls. Likewise the Scriptures of the Old Testament in the time of our Lord certainly existed in the roll form, the same as with all other literature of the day. To make quotations from another work in those times meant the laborious task of unrolling the book to the desired passage, and then copying it. Definite sections to mark the reference were also lacking. It is clear that the ancients would have to rely more upon their memories in the writing of books than we do today, so that many of the quotations in the New Testament from the Old must not be judged as rigidly as we might the same today, where the definite place and reference can instantly be produced at will. Yet one compensating circumstance was the fact that the ancients had developed their memories further than we have in our day by relying upon them more heavily, so that, although they may have cited passages from memory, we may nevertheless expect a higher degree of accuracy than by the same process today, and indeed that would in the case of the trained Hebrew scholar not fall very far short of the accuracy

of actual copying. This growing desire to refer to and to quote from the Scriptures may have been one of the important determining factors in leading the Christian community to adopt the codex form at so early a date.

2) When at length the codex form for N.T. manuscripts came into general use, the danger that the leaves of a book would become disarranged, thus causing an alteration in the order of the text, was a constant possibility. Some schools of interpretation base their arguments for a theory of a dislocation of the text of the Fourth Gospel, and possibly also in the Apocalypse, upon this fact.<sup>1)</sup>

## II. Canon.

So long as the New Testament circulated in rolls, and in particular the Gospels, one book might become better known than another and be found more widely circulated in certain localities than in others. The fact that John became so popular while Mark was not so well known, may well have been enhanced by this situation. This would naturally have had its influence in determining the extent of the canonical books, on the principle that that which is familiar is probably authoritative, except other considerations should outweigh its force. So also one would not be accustomed in those early times to think of the "Holy Scriptures" as a single book with divine sanction, to take from which would be to mar it and an addition to which would be considered in the nature of an illicit appendix. It was only with the codex form,

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1) cf. the introd. to Bernard's Comm. on St. John, as well as Charles on the Revelation, both in the I.C.C., for a statement of the matter more in detail.

which alone could contain all of the books of the New Testament in one volume that it was possible to promulgate the idea of a definite canon in a wide-spread fashion among the rank and file of the church people who did not have access to the critical books on the subject. This was hitherto thought to have been possible for the first time only with the appearance of the great vellum codices of the 4th century, but recent discoveries in biblical papyri of an earlier date which are seen to have been in the codex form also, have necessitated carrying this date back as far as the first half of the 2nd century, or within a generation of the writing of the last of the N.T. books. Future discoveries may yet push this date back still further. This fact is a strong argument in supporting an early date for the establishment of the canon.

### III. Textual Criticism

1) The fact that the N.T. books circulated as units, or at best, in small groups, determined by the capacity of a roll, and this even after the advent of the codex form, will account for the different textual types often followed by the separate books of a N.T. codex. Either the scribe immediately or the one who made his exemplar copied his manuscript from rolls representing divergent textual traditions. This is clearly seen in the case of the individual Gospels  
<sup>45</sup>  
 in P .

2) An examination of the general appearance, the style of hand, and the form of a manuscript sometimes lends some clue to the authority of its text. Thus the more poorly written manuscripts, the work of inexperienced scribes, are generally

more subject to errors of transcription, or because of their provincial origin, are less likely to represent a very good textual tradition. In general the purest stream of textual tradition was not transmitted through the cheaper village Bibles, but rather through those copied in the great centers where the opportunity of consulting several manuscripts was afforded. This is not, however, to say that these less pretentious Bibles have no value for textual criticism. On the contrary, they may present a truer picture of the unrevised N.T. text than those of the great centers, which underwent more careful recension, although in general, it may be said that their text is clearly of inferior quality.

3) Finally, a study of the form of an ancient manuscript does in many instances aid in the restoration of lost portions of the text, and often helps in determining the extent of the original manuscript. Indeed, the frequent omission in a manuscript of short phrases of about the same length can at times be explained by assuming that the copyist has skipped lines from his exemplar (which are assumed to have been narrow), by the commonly observed types of scribal errors of 'homoioteleuton' and 'homoioarcton'.



## CHART LISTING DATING OF FRAGMENTS BY THE SEVERAL AUTHORITIES

NUMBER OF FRAGMENT	GRENFELL AND HUNT	WESSELY	VON SOEEN	GREGORY	BELL	KENYON	HEDLEY	VON DOBSCHUTZ	SANDERS	VITELLI	SCHUBART	OTHERS	DATE ACCEPTED IN THIS WORK
1	END 3/4		3/4				3				3		END 3
2				5/6			6	6/7				1) 5/6	6/7
3		* 6					6				6		6
4	4	3 ?	6	6		4	END 5				4	2) c. 6	4 ?
5	LATE 3	3	4	4		3	3	3/4			3	3) 250- 300 A. D.	LA. 3
6							END 5/6	END 5/6				4) LATE 5-	END 5/6
7			4										4
8				* 4									4
9	* END 4/5												END 4/5
10	* EARLY 4												EARLY 4
11				5							5	5) 5 (4) -	LA. 5/6
12	* END 3/4												LA. 3/4
13	EARLY 4					LATE 4	c. 300				4	6) END 3/4 -	LA. 3/4
14											5	7) 5 ?	LA. 5/6
15	* LATE 4												END 4
16	* LATE 4												END 4
17	* 4												4
18	* END 3/4						c. 300						LA. 3/4
19	* 5												5
20	LATE 3							3 ?			3		LA. 3
21	* 5												5
22	END 3						c. 300	3/4			3		LA. 3
23	* 4												LA. 3
24	* EARLY 4												EAR. 4
25						8) 6 ?							LA. 5/6
26	* 6/7												7
27	* 3												LA. 3
28	* EARLY 4												EARLY 4
29	* 4 (END 3)												EARLY 4
30	* END 3 (4)												LA. 3/4

\* Asterisk denotes that all the authorities concur in the dating, and the date is given but once -under the name of the one originally dating it.

NUMBER OF FRAGMENT	GRENFELL AND HUNT	WESSELY	VON SODEN	GREGORY	BELL	KENYON	HEDLEY	VON DOBSCHUTZ	SANDERS	VITELLI	SCHUBART	OTHERS	DATE ACCEPTED IN THIS WORK
31	* LATE 6/7												LA. 6/7
32	3							3) (4)			3		MID. 3
33		* 6/7											LA. 7 ?
34		* 6/7											7 ?
35							7			7 ?	7		EAR. 7 ?
36							6			6 ?	6 9)	6 ?	LA. 6 ?
37					END 4	3	3	END 3?					LA. 3
38	EARLY 4				10)	END 3/4	4	200 - 250AD			END 3/4	11)	EAR. 4
39	* 4												4 ?
40												12) 5/6*	6
41		12/13			8/9		8/9					13) 11/12	8/9
43					6/7		7						7
44													14) * END 6/7 - END 6/7
45	LATE 3				3	EARLY 3		o. 250AD			15) 3		EAR. 3
46						EARLY 3		16) 3				17) 200AD - EAR. 3	
47						* LATE 4							LA. 3
48					END 3/4	END 3/4				END 3/4		18)	LA. 3/4
												19)	EAR. 2 EAR. 2

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## NOTES.

- 1) Pistelli.
- 2) Scheil. -L. Cohn, who is confirmed by Wilcken, would rather date earlier than the 6th century.
- 3) Streeter. -Goodspeed, 3/4 century; Wilcken, 3rd.
- 4) Rösch. -But Carl Schmidt places it in the 7/8 century.
- 5) Tischendorf, who also gives it as of the end of the 4th century. -Mayence, p. 235, places it in the 4/5 century.
- 6) New Palaeographical Society, I, sub p. 47.
- 7) J. Rendel Harris.
- 8) Provisionally dated in an examination of the papyrus at the British Museum, probably by Mr. H. I. Bell.
- 9) Milligan and Cobern give as the probable date.

NUMBER OF FRAGMENT	GRENFELL AND HUNT	WESSELY	VON SODEN	GREGORY	BELL	KENYON	HEDLEY	VON DOBSCHUTZ	SANDERS	VITELLI	SCHUBART	OTHERS	DATE ACCEPTED IN THIS WORK
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## NOTES (CONT'D)

- 10) Kenyon believes that Sanders' date is too early, but does not state his preference. -So Lagrange, who favors the 4th cent.
- 11) The fragment has been variously dated from as early as the first half of the 3rd century to as late as the end of the 4th.  
-Clark agrees with Schubart's dating, "to be on the safe side;"  
-Wilcken refused to say definitely, but merely stated that it had characteristics of the general type of the 4th or also of the 5th century hand; Vogels gives it as of the 3rd or 4th century with a question.
- 12) Bilabel.
- 13) Ropes. But in another place, where he copies Wessely's text, he gives it the same date as he, namely, 12/13 century. -Hedley believes that it is certainly of the 8th or 9th century, and an example of the chancery hand.
- 14) G. Evelyn-White. -Hedley follows his dating, but probably not on independent grounds.
- 15) The datings by Kenyon, Bell, Schubart, and Hunt were all given independently. The papyrus is quite clearly of the 3rd cent.
- 16) Sanders hesitates to emphasize the first half of the century, as Kenyon, but rather believes that the form of abbreviations used seems to favor the second half of the century.
- 17) Wiloken (Archiv, p.113) dates it around this time.
- 18) Clark thinks that the date given it by Vitelli and Mercati may require revision.
- 19) C.H. Roberts, and supported by Kenyon, Schubart and Bell.

## METHOD OF PUBLICATION OF TEXTS. 1)

- [ ] Square brackets denote a gap in the original; dots within the brackets the supposed number of letters omitted.
- ( ) Round brackets denote the resolution of an abbreviation. The custom of some earlier editors of denoting faint or missing letters by the same is not followed here.
- < > Angular brackets denote a mistaken omission in the original
- { } Braces denote a superfluous letter or letters.
- [[ ]] Double square brackets denote a deletion in the original.
- a b c Dot beneath a letter denotes the fact that the letter is not read with certainty, although part of it is visible. A dot on the line outside of brackets denotes the fact that part of a letter is visible, but that it is uncertain as to what letter to read.

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1) The system of signs here employed is that recommended for editions of papyri by the International Congress of Orientalists meeting at Leyden in 1931, and published in "Chronique d'Egypte" VII(1932), pp. 285-7.

- SUMMARY CHART -

No.	CONTENTS	LOCATED IN	PROVENANCE DATE	FORM	PUBLISHED IN	FACSIMILE IN TYPE TXT.
1	Mt. 1:1-9, 12, 13, 14-20, 23	PHILA., U. OF PA., MUS.	OXYRHYN. END 3	COD., 1 LF.	OXY. PAP. 1 (1892), 2	IBID., PL. 2 β
2	Jo. 12:12-15	FLORENCE, MUS. ARCH. 14	THERES 6/7	1 SM. FRG.	STUDI RELIG., VI, p. 129	MIXED
3	Lk. 7:36-45; 10:38-42	VIENNA, NATL. BIB. RAIN. P. 1120.	FAYIUM .6	1 LF.	MESS., WIEN. ST., IV, VII	β
4	Lk. 1:74-80; 5:3-8, 30-6; 4	PARIS, B. N., sup. gr. A	COPTOS 4 ?	1 LF., 2 FRG.	SCHEL., MEMOIRES, IX, 3	IBID., PL. 1 β
5	Jo. 1:23-31, 33-41; 20:11-17, 19-25	LONDON, BR. MUS., 782	OXYRHYN. LA. 3	2 LVS. OXY. PAP.	2 (1899), 208	δ (EGYPT)
	— 16:14-22, 22-30	" " " " , 2484	" " "	1 LF.	" " 15 (1922), 1781	---
6	Jo. 10:1f, 4-7, 9f; 11:1-8, 45-52	STRASSBOURG, UNIV. LIB.	UNKNOWN END 5/6	3 LVS.	RÖSCH, BRUCKSTÜCKE	MIXED
7	Lk. 4:1, 2	KIEF, GEISTL. AKAD., 152	UNKNOWN 4	1 LF.	UNPUBLISHED	β (?)
8	Ac. 4:31-37; 5:2-9; 6:1-6, 8-15	BERLIN, NEU. MUS. P. 8383	UNKNOWN 4	2 LVS.	GREGORY, TXTK. 3, p. 1087	β
9	1 Jo. 4:11-12, 15-17	CAMBRIDGE, HARV. U. LIB.	OXYRHYN. END 4/5	1 LF.	OXY. PAP. 3 (1903), 402	UNCERT.
10	ROMANS 1:1-7	" " " "	" " "	1 LF.	" " 2 (1899), 209	IBID., PL. 2 "
11	1 COR. 1:17-20; 6:13-18; 7:3, 4, 10-14	LENINGRAD, STATE PUB. L. LIB. gr. 258	MT. SINAI LA. 5/6	5 FRGS.	UNPUBLISHED	β
12	HEBREWS 1:1	N. Y. C., P. MORGAN LIB.	FAYIUM LA. 3/4	MARG. LETTER	AMH. PAP., I, #38	OP. CIT. 2, PL. 25 UNCERT.
13	HEB. 2:14 -5:5; 10:8-11:13; 11:28-12:17	LONDON, BR. MUS., P. 1532	OXYRHYN. LA. 3/4	ROLL, 11 COL.	OXY. PAP. 4 (1908), 657	NEW PAL. SOC. 47 β
14	1 COR. 1:25-27; 2:6-8; 3:8-10, 20	MT. SINAI, MONASTERY	MT. SINAI LA. 5/6	COD. 7 FRGS.	HARRIS, BIB. FRAG., #14	β
15	1 COR. 7:18-8:3	CAIRO, MUS. OF ANTIQ.	OXYRHYN. END 4	COD., 1 LF.	OXY. PAP. 7 (1910), 1008	β
16	PHIL. 3:9-17; 4:2-8	" " " "	" " "	1 " "	" " " " , 1009	β
17	HEB. 9:12-19	CAMBRIDGE, ENG., U. LIB. A	" " "	1 " "	" " 8 (1911), 1078	β
18	REV. 1:4-7	LONDON, BR. MUS., P. 2053	" " "	LA. 3/4 BACK OF ROLL	" " " " . 1079	Uncials Aleph, AC



NO.	CONTENTS	LOCATED IN	PROVENANCE	DATE	FORM	PUBLISHED IN	FACSIMILE IN	TYPE	TEXT
39	Jo. 8:14-18, 18-22	CHESTER, PA. CROZERSSEMY	OXYRHYN.	IV. C. COD.,	I LF. OXY. PAP. 15 (1922)	I780	---	β	
40	Ro. 1:24-27, 31-2:3; 3:1-8, 13-19; 20:9-16; 21-26, 26-4:8; 6:4, 5, 16; AND OTHER SMALL FRAGS.	HEIDELBERG, U. LIB., INV. P. GRAEC. 45	QARARA	V/VI. C. "	SEVERAL V. B. P. 4 (1924), #57, SM. FRAGS. S. 124-127.		---	β	
41	Ac. 17:28-18:2, 24-27; 19:1-8, 13-19; 20:9-16, 22-28; 20:35-21:4; 22:11-14, 16-17	VIENNA, NATIONAL-BIBLIOTHEK, K. 7541-7548	FAYUM	8/9	COD., 8 LVS. WESSELY, STUDIEN, GREEK-SAH. 15 (1914), #237 IN PARALLEL COLUMNS.		---	δ	
43	REV. 2:12-13; 15:8-16:2	LONDON, BRIT. MUS., P. 2241	WADI SARGA	7	ROLL ?, I LF. CRUM-BELL, WADI SARGA (1922), pp. 43-45.		---	UNCERTAIN	
44	Mt. 17:1-3, 6-7; 18:15-17, 19; 25:8-10; Jo. 10:8-14; 9:3-4; 12:16-18	N. Y., METROPOL. MUS. OF ART, 14. 1. 527	THEBES	END 6/7	COD., FRGS. MONASTERY OF EPIPH. AT THEBES, II (1926), #583, pp. 120f, 301.		---	MIXED (β?)	
45	PORTIONS OF ALL 4 GOSPELS AND THE ACTS	LONDON, PRIVATE COLL. OF MR. A. CH. BEATTY	UNKNOWN	EARLY 3	COD., 30 LVS. KENYON, CH. BEATTY PAP., FASC. II (1934).		---	MIXED	
46	ALMOST WHOLE OF PAULINE EPISTLES	LONDON, IB ID., 55 lvs. AND U. OF MICH., 30 lvs.	UNKNOWN	EARLY 3	COD., 88 LVS. OP. CIT., III (1934) (part unpublished) and SANDERS, A THIRD-CENT. COD. OF PAULINE EPP.		---	MIXED (β)	
47	REV. 9:10-17:2	LONDON, CH. BEATTY COLL.	UNKNOWN	LA. 3	" , 1 CLVS. KENYON, CH. BEATTY, III		---	UNCIALS	
48	ACTS 23:11-17, 23-29	FLORENCE, BIB. LAURENZ.	OXYRHYN.	LA. 3/4	" , 1 LF. F. S. I., X (1931), #1165		---	δ (Egypt.)	
---	JOHN 18:31-33, 37-38	MANCHESTER, J. RYL. L. 457	Unknown	EARLY 2	" , 1 SM. F. ROBERTS, UNPUB. FR. 4 G.		---	UNCERTAIN	

P 1 (P.Oxy. 2)

Matthew 1:1-9,12,13(part)-Verso; 14-20,23(part)-Recto.

In Phila., Pa., Univ. of Pa., Museum of Science and Art(#2746).

Discovered at Oxyrhynchus by Grenfell and Hunt in the winter of 1896/7. On the second day of digging during this season a fragment of a collection of apocryphal sayings of Jesus (Logia, P.Oxy. 1) was discovered, along with the present Gospel fragment. The latter was recognized to be the oldest portion of the N.T. text then extant, antedating by a century the oldest uncial manuscript. Since then, however, several fragments and leaves of the N.T. have been discovered which are older and of more importance textually than this.

Dated at the end of the iii. c., or less probably, beginning of iv.c., by Grenfell and Hunt, whose datings are universally accepted. They write: "There is no likelihood of its being subsequent to the beginning of the 4th century, and it may with greater probability be assigned to the third." (Oxy.Pap.,I,p.4) The writing is somewhat later than that of the Logia discovered with it.

It consists of a pair of much mutilated conjugate leaves, measuring 15 cm. square, and a small fragment (3.3 x 2.5 cm.) from the lower portion of one leaf, of a papyrus codex that must originally have been about 23 x 13 cm., and have contained 29 lines to the page of 26-30 letters each. The verso of the larger leaf preserves lines 1 to 23 quite well, with but traces of letters of the remainder on the small fragment, while of the text on the recto the first 15 lines are quite legible, whereas the rest are either lacking or so badly mutilated that the text cannot be restored with certainty. Of the other leaf,

which is still joined to its mate, only three letters at the beginning of the same number of lines are visible on the recto, absolutely nothing being visible on the verso. The hand here is larger and more widely spaced and would lead one to think of a title of some sort, although the visible letters make absolutely no sense. In such a case it would have been folio I, the actual text of the Gospel having begun on the verso of folio II, which was really page 3 of the codex, although numbered Page A (1) of the manuscript, the two sides of folio I having been unnumbered, the recto probably bearing the title and the verso probably blank. Nothing is certain, however in regard to the relative position of the conjoint leaves in the original quire, but if the order suggested is correct, then the codex consisted of quires of a single-folded sheet with the recto side out.

The writing is on a poor papyrus in a rough and untrained uncial hand, evidently not the work of a professional scribe, and as Kenyon holds, "is written in too rough and untrained a hand to be of much palaeographical value" (*Palaeogr. of Greek Papyri*, p. 109, note). It is a narrow uncial with a slight tendency to the cursive. The papyrus probably well represents the type of New Testament which was used by poor men in the days of the martyrs.

As to the system of accentuation used in the manuscript, the diaeresis occurs over the initial iota of several proper names, and an apostrophe follows some of the non-Greek names as a word divider to distinguish them from the context. A smooth breathing mark is used once, and a line over the final

letter in a line to denote the omission of a final n. A stop occurs once in line 17 of the verso. The common contractions employed in biblical manuscripts occur.

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### TYPE OF TEXT

The variants of text in this passage of Matthew are not many or important, being chiefly those of the spelling of proper names in the genealogical lists. Variations in proper names, except where very striking, seldom denote family divisions, but rather are indications of date. Thus the fragment shows 19 variants, of which 13 concern the spelling of such names. These gener-

ally agree with the Alexandrian text, and most closely with B. This is also generally true of the six other textual variants, except that in two instances (vss. 12 and 18) it deserts B when that manuscript has a unique reading, although it still agrees with Aleph. The papyrus never agrees with the Western or the Antiochian authorities against the Alexandrian text, although it does sometimes agree with one or both of these groups along with the Alexandrian authorities.

The text then is essentially of the Alexandrian or Neutral type, nearer to B than to Aleph, where these two differ. So Hedley <sup>1)</sup> characterizes it as pure b-text, of the type found in the Alexandrian Fathers of the fourth century, vonSoden <sup>2)</sup> puts it under the H-texts (i.e., Alexandrian), Grenfell and Hunt <sup>3)</sup>, Turner <sup>4)</sup>, and Burkitt <sup>5)</sup> all classify it as a b-text. But Sanders <sup>6)</sup>, on the other hand, calls it a 'mixed text', with equal support for Western and Alex. readings, an opinion, however, which may be somewhat influenced by his zeal to find the Western text practically universal and dominant in the third and preceding centuries.

Nevertheless the fragment is so small and mutilated and the passage so comparatively unimportant as to textual variants, that one must not be too sweeping and dogmatic in his statements as to the type of its text. "To dogmatize about a matter of 17 verses is unworthy of serious consideration, when the real matters are outside of the range of comparison." <sup>7)</sup>

<sup>1)</sup> Church Quarterly Rev., 1934, p.38.

<sup>2)</sup> Die Schriften des N.Ts., S.995. <sup>3)</sup> Oxyrhynchus Pap., I, p.7.

<sup>4)</sup> Jour.Th.Stud., 1910, pp.185f., who is rightly taken to task by Hoskier (Cod.B. and its Allies, I, pp.viii.ff) for making so sweeping a statement. <sup>5)</sup> Introd. to Barnard's Clement of Alex., pp. xff.

<sup>6)</sup> Op. cit., p.77, 80. <sup>7)</sup> Hoskier, op.cit., I, pp.xi.f.

P<sup>1</sup>

Verso

A

	Matthew
βιβλος γενεσεως Ιυ Χυ υυ Δαυιδ [υιου	I, 1
Αβρααμ Αβρααμ εγεννησεν τον [Ἰσαακ	2
Ἰσαακ δ[ε] εγεννησεν τ[ον] Ἰακωβ [Ἰακωβ	
δε εγ[ε]νησεν τον Ἰουδαν κ[α]ι τ[ους]	
α[δ]ελφους αυτου Ἰουδας δε εγεννη	3
σεν τον Φαρεις και τον Ζαρε εκ της Θα	
μαρ Φαρεις δε εγεννησεν τον Εσρωμ	
Εσ[ρω]μ δε εγεννησεν τον [Α]ραμ Αραμ	4
δε [ε]γεννησεν τον Αμμιναδαβ Αμ	
μ[ι]ναδ[α]β δε εγεννησεν τον Ναασσῶ	
Ναα[δ]σων δε εγεννησεν τον Σαλ[μ]ων	
Σαλμων δε εγενν[η]σεν τον Βοες εκ	5
της Ραχαβ Βοες δε εγεννησεν τον Ἰ	
ωβηδ' εκ της Ρ[ο]υθ Ἰω[βη]δ δε εγεννη	
σεν τον Ἰεσσαι Ἰεσσ[αι] δε εγεννησεν	6
τον Δαυῖδ τον βασιλε[α] Δαυ]ιδ δε εγεν	
νησεν τον Σολομωνα εκ της Ουρειου. Σο	7
λομων δε εγεννη[σ]εν τον Ροβοαμ Ροβο	
αμ δε εγεννησεν τ[ο]ν Αβ[ει]α Αβεια δε	
εγεννησεν τον Ασα[φ] Ασαφ δε εγεν	8
νησεν τον Ἰωσαφατ' Ἰωσαφατ' δε εγεν	
ν[η]σεν τον Ἰωραμ Ἰωραμ δε εγενν[η]σ[ε]	
[τον] Οζε[ι]αν Οζειας δε εγε[ν]νησ[εν]	9
. . . . .	
μετα δε τη]ν με	12
[τοιικεσιαν Βαβυλωνοσ Ιεχονι]ας εγῆ	
].	
Ζοροβαβελ δε]ε	13
. . . . .	
. . . . .	

Recto

B

[τον] Σαδω[κ Σ]αδωκ δε εγεννησεν το[ν]	14
[Αχειμ] Αχειμ δε εγε[ν]νησεν τον Ελιου[δ]	
[Ελιου]δ δε εγ[ε]νη[σ]εν τον Ελεαζαρ Ελε	15

	Matthew	
α[ζ]αρ δε [ε]γεννησεν τον Μαθθαν Μαθθα[ν	I,	15
δε εγεννησεν τον [Ἰ]ακωβ Ἰακωβ δε		16
[ε]γεννησεν Ἰωσηφ τον ανδρα Μ[α		
ριας εξ ης εγεννη[θ]η Ἰσ̄ ο λεγομενος [Χ̄ς]		
πασαι ουν γε[νε]αι απο Αβρααμ εως		17
Δαυιδ γενεαι ἰδ̄ και απο [Δ]α[υ]ιδ' [ε]ως της		
μετοικεσῑας Βαβυλωνο[ς] γε[νεαι] ἰδ̄ κα[ι		
απο της μετ[ο]ικεσῑας Βαβ[υ]λων[ο]ς εως		
του Χ̄υ γενεαι ἰδ̄ του δε Ἰ̄υ Χ̄υ η γενε		18
σις ουτως ην μνηστευθεισης της μη		
τρος αυτου Μ[αρι]α[σ] τω [Ἰω]σηφ πριν ἤ συν		
ελθειν <u>αυτου[ς]</u> ευρεθ[η] εν γαστρι εχου		
σα εκ [π̄νς] α[γιου] Ἰωσηφ δε ο ανηρ αυ		19
της δ[ι]και[ος]ων και μη θελων αυτην		
δειγμα[τ]ε[ισαι] εβουλη[θ]η [λαθρα		
απολυ[σαι] αυ]την [τ]αυτα [δε αυτου εν		20
[θ]υμη[θεντος] ιδου αγ[γελο]ς κ̄υ [κ]α[τ		
[ο]ναρ [εφανη] αυτω [λεγων] Ἰωσ[η]φ		
[υιος] Δ[αυιδ] μ[η] φο[βηθης] παρ[αλαβ]εῖ		
[Μ]αριαν τ[ην] γυναι[κα σου] το γαρ εν αυ		
[τη γεν]νηθεν ε[κ] π̄νς [εστιν] α[γι		
με[ . . . . .		23
. . . . .		

Unidentified Portion of a Conjoint Leaf  
(Is it a title of some sort?)

Recto	Verso
εγεν[	(absolutely nothing
παρ[	legible.)
μητ[	

John 12:12-15 -Verso (with one line and traces of another of Luke 7:50 in Sahidic at the top; Recto-Lk.7:22-6, Sahidic). In Florence, Italy, Museo Archeologico (14). Discovered in the Necropolis of Thebes, the circumstances unknown. Probably to be dated in the vi/vii. century (so v. Dobschütz in Nestle, *EinfÜh.*, S.85), rather than in v/vi. c. as by Pistelli. A small fragment of a papyrus codex (size cm. 6.6 x 5.8), possibly representing about one-half of the width and one-third of the original height of the leaf, which was from a bilingual (Copto-Sahidic and Greek) lectionary(?). The Coptic text on the recto (Lk.7:22-6) preceded the Greek, and is continued over on to the top of the verso, with a verse of 7:50. It is quite obvious, however, that the entire section from verse 22 to 50 could not have been contained on the sheet, so that the leaf must have contained merely lections from the chapter, the exact divisions of which cannot be determined. The manuscript contained about 30-32 letters to the line and possibly some 30 lines to the page.

It is written in two differently appearing hands, the recto being inscribed with a small, neat Coptic hand of rather firm and heavy stroke, somewhat sloping. On the other hand, the Greek text on the verso is larger and for the most part of lighter stroke, being generally upright, although some letters slope forward and a few even slightly backwards. It is a noticeable fact that most of the sloping letters are in the first three lines after the line of sloping Coptic text at the top of the page, as though the scribe, intending to write in

an upright Greek hand, was nevertheless unconsciously influenced by the sloping writing previously written on the top of the page until he became accustomed to the one type. The touch of the pen and the form of letters on the verso point rather definitely to a different scribe who executed this portion of the manuscript, a penman who was less experienced in his art than the one who wrote the Coptic and who wrote less formally, especially showing a tendency to use cursive forms, as in the case of 'eta.' We may possibly infer from this fact that during that period in the monasteries not all of the monks could write or understand Greek, a fact which receives quite abundant proof elsewhere from the written records of the Coptic monasteries of Upper Egypt during the late Byzantine and Arab period.

The accents used are the grave, acute and the circumflex, as well as the diaeresis over an initial iota. The one contraction occurring in the Greek text is that for 'Israel' ( $\bar{\text{I}}\bar{\text{H}}\bar{\text{L}}$ ), 'Jerusalem' being written out in full. It is uncertain from space considerations whether other words in the MS. were contracted or not, but it is more probable to suppose that they were.

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## Verso

( 1 line of the Sahidic of Luke 7:50, and traces of letters above)

ευαγγελ[ιον (either Greek or Sahidic)	
† τη επαύριον όχλος π[ολυς ο ελθων εις την	John XII, 12
εορτην ακούσαντ[εσ οτι ερχεται Ιησους	
εις Ιερου[σαλην ελαβον τα βαγια των	
φοινικῶν .[και εξηλθον εις υπαντησαν αυτω	13
[κα]ι εκραύ[γαζον ωσαννα ευλογημενος	
[ο] ερχομε[νος εν ονοματι Κυ και ο βασιλευς	
[τ]ου Ιηλ' ε[υρων δε ο Ιησους οναριον εκαθισεν	14
[ε]π αυτ[ο καθως εστιν γεγραμμενον	
[μη] φ[οβου . . . . .	15

NOTES ON THE TEXT.

Pistelli (op. cit.) does not believe that κατά Ιωανην followed ευαγγελιον of the second line, inasmuch as the word stood near the center of the line. He feels that it would not be wise to hazzard a conjecture as to the type of text that the ms. represented, since the fragment is so brief.

One important reading to note is the occurrence of Ιερουσαλημ instead of Ιεροσολυμα(line 4). -Line 7 would be a little too long reading και ο βασιλευς and it is probable that the και was lacking, if indeed Κυριος was not contracted to κυ, which case the και would stand. The φ that appears in line 10 certainly belongs to the word φοβου and not to the expression εν τη προφητη, because in the papyrus there is visible before this letter a grave accent, which could belong to nothing but the μη.

Type of Text.

Because of the brevity and fragmentary nature of the papyrus the type of its text is not certain, although in so far as it goes it appears to be eclectic, with a leaning to the Alexandrian text. It has one distinctly Western reading in verse 12, and 2 or 3 Alexandrian readings (verse 13). The papyrus definitely avoids the Antiochian readings in the portion preserved.

Luke 7:36-45 -Recto; 10:38-42 -Verso.

In Vienna, Austria, Nationabibliothek, the Archduke Rainer Collection, #8021 (Führer Nr. 539).

It is one of an enormous lot of papyri dug up at Arsinoë in the Faiyûm, Egypt, by Sebbakhim in 1883, and bought by Th. Graf, an antique dealer, who brought the mass of papyri to Vienna and sold them to the Archduke Rainer.

Probably to be dated in the vi. century.

It consists of one large and four small fragments of a leaf from a papyrus lectionary codex of the Gospels, containing a portion of the story of Jesus and the sinful woman in Simon's house (Lk. 7) on one side and the story of Mary and Martha (Lk. 10) on the other. Hence, it is listed by Gregory (Proleg., p. 734) as a Gospel Lectionary, No. 1348, and strictly speaking, along with the other lectionary fragments included here, does not belong in our catalogue. The opinion has prevailed, however, among scholars that all of the papyrus fragments of the New Testament text, including lectionaries, should be listed under the 'P' classification, and we follow that custom in this work. As originally published by Wessely the papyrus consisted of simply the larger fragment, but later four smaller fragments were discovered, and the entire text was reedited by him in the same publication in 1885. The leaf measures 24.5 x 11.5 cm., and originally had from 24 to 26 lines to the page.

The script is a large, sloping semi-cursive, with letters usually joined together, and is the work of a scribe who wrote with some facility, although in informal style.

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 " " VII(1885), pp.69f.(complete text,  
 adding the four small fragments found later).

Sanders, H.A., Harvard Theol. Rev., 26(1933), p.88.

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Type of Text.

The fragment contains an excellent text of Luke 7 and 10. The text is strongly Alexandrian (b-), though nearer to Aleph than B, and has only three divergencies from this group, with strong Western support (7:40,44; 10:38).<sup>1)</sup> Sanders<sup>2)</sup> agrees with this classification and adds that there are 5 pure Alexandrian readings and 1 pure Western reading.

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1) So Hedley, Church Quarterly Rev., 1934, p. 198.

2) Harvard Theol. Rev., 26(1933), p. 88.

## Recto

ευ]αγγ[ελ]ιο[ν τον κ(υριον) [Ι]ησ <sup>υ</sup>	Luke
[ηρωτα δε τις αυ]τογ τ <sup>ων</sup> φαρισ[αιων ινα φαγη [μετ αυτου και εισ]ελθων εις τ[ον οικον του φαρισαιου [κατεκλιθη(?) κα]ι ειδον γυνη ητις η[ν εν τη πολει αμαρ [τωλος και επι]γνουσα οτι κατακ[ειται εν τη οικια του [Φαρισαιου κομισα]σα αλαβαστρον μυρ[ου και στασα [οπισω παρα τους π]οδας αυτου κλαιουσ[α τοις δακρυσιν [ηρξατο βρεχειν το]υς ποδας αυτου και [ταις θριξιν της [κεφαλης] αυτης εξεμαξεν και κατε[φιλει τους ποδας [α]υτου κα[ι] ηλιφεν τω μυρω [ιδων δε ο Φαρι [σα]ιος ο κα[λεσ]ας αυτον ειπεν ε[ν εαυ]τω [λεγων ουτος ει [ην προφητ]ης εγιγνωσκεν αν τις και ποταπ[η η γυνη [ητις απτε]ται αυτου οτι α[μ]αρτωλ <sup>ος</sup> εστιν [και απο [κριθεις ειπεν ο Ι̅ς προς α[υ]τογ Σιμων [εχω σοι τι [ειπειν ο] δε διδα[σκα]λε ειπε φησιν δυο [χρεοφι λειται ησαν δανιστη τινι ο εις ωφειλεν δηναρι[α πεντακο [σια] ο δε ετερος πεντηκογ <sup>τα</sup> μη εχοντων δε αυτω[ν αποδου [ναι] αμφοτεροις εχαρισατο τις ουν αυτων πλειον [αγα [πησ]ει αυτον αποκριθεις δε Σιμων ειπεν υπολαμ[βανω οτι ω [το πλειο]ν εχαρισατο ο δε ειπεν αυτω ορθως εκριν[ας και [στραφ]εις προς την γυναικα τ <sup>ω</sup> Σιμωνι εφη [βλεπεις ταυτην την γυναικα εισηλθον εις τ[ην οικιαν σου [υδωρ μου] επι τους ποδας ουκ εδωκας α[υτη δε εβρ]εξεν μου τους ποδ[α]ς και ταις θρ[ιξιν φ]ιλημα μοι ουκ εδ[ω]κας αυ[τη ] καταφιλουσα μου του [	VII, 36 37 38 39 40 41 42 43 44 45

## Verso

[ευαγγελιο]ν του αγιο <sup>υ</sup> Λουκα	Luke
. . . . κωμη	
[εγενετο εν δε τω πο]ρευεσθαι αυτο <sup>υ</sup> [ς	X, 38
[αυτος εισηλ]θεν εις κωμην τιν[α	
[γυνη δε τις] ονοματι Μαρθα	
[υπεδεξατ]ο αυτον εις την ο[ι]κ[ιαν	39
[και τηδε] ην αδελφη καλουμε[νη	
[Μαριαμ η κα]ι παρακαθεσθεις[α	
[προς τους πο]δας του κ <sup>υ</sup> ηκουεν	
[τον λογον αυ]του η δε Μαρθα περι	40
ε[σπα]το περι πολλην διακονιαν	
επιστασα δε ειπεν κ <sup>ε</sup> ου με[λει σοι	
οτι η αδελφη μου μονην με κα[τελ(ε)ι	
π[εν] διακονειν ειπε ουν αυτη ινα μ[οι	
συν[α]ντιλαβηται αποκριθεις [δε	41
ειπεν αυτη ο κ <sup>ς</sup> Μαρθα Μαρθα	
μεριμνας και θορυβαζει περι πολλα	
ολιγων δε εστιν χρεια η ενος	42
Μαριαμ γαρ την αγ[α]θην μεριδα	
ε]ξελεξατο ητις ουκ αφαιρε	
θησεται απ αυτης	

Luke 1:74-80(Frag.2); 5:3-5,6-8(Frag.1) -Both very fragmentary.

5:30 -6:4 (Verso of another leaf). This leaf also contains a piece glued on having the subscript: "Euaggelion kata Matthaion."

In Paris, France, Bibliothèque Nationale (suppl. gr. 1120).

Discovered at Coptos(modern village of Qift) on the east bank of the Nile by Fr. V. Scheil during his expedition into Upper Egypt in 1889.

To be dated probably in the iv. century, although the matter is open to some question inasmuch as the dating of the so-called 'Bible' hand is accreditedly difficult. This is, however, an early example of the type, and has led most commentators to seriously question the vi. th century date assigned it by its original editor, Scheil(who places it "du vi e siècle environ"). L.Cohn(Proleg. zu Bd.I, Philo Ausgabe, p. xlii), confirmed by U.Wilcken, consider the vi. c. impossible, and would date it earlier. Kenyon places it in the iv. c., and the Philo MS. to which it was attached to the iii. c. So also Grenfell and Hunt(P.Oxy.,IX,p.16), who published in the same volume other fragments of Philo, which they assigned to the third century, and in commenting upon which they add:"they may be regarded as of approximately the same antiquity as the Paris papyrus; the impossible date assigned to the latter by Scheil has been rightly questioned by Wilcken(ap. Cohn-Wendland, i,p. xlii) and Kenyon(Pal. of Gr. Pap.,p.145). The Biblical portions were probably added somewhat later to the manuscript of Philo." Wessely(Aus der Welt der Papyri, p.104) even ventures to sug-

gest the iii. c., with some question, but this is probably too early. On the other hand, Hedley assigns it to about the end of the v. century (Church Quart. Rev., CXVIII, p. 196).

It consists of a leaf and two fragments of a papyrus codex which are glued together at the end of the Paris Philo Papyrus, numbering 44 leaves. The larger fragment is the greater portion of an original leaf, for the most part quite easily legible, although there are a few gaps where either the papyrus is broken away or the surface has been rubbed, but the two fragments are badly damaged, not more than the last words, and in some cases, the last letters of each line remaining of the first one, and the initial words of the second.

The hand is a very beautiful calligraphic uncial of the type commonly referred to as the 'Bible' style, in an early form and very similar in appearance to Cod. Vaticanus, which is also assigned to the early iv. c. The writing is in double columns, with letters which are large, heavy, somewhat shaded, square and upright, lacking the adornment of hooks and thickenings on the extremities of certain letters, so common in the later development of this type of hand. This latter constitutes the strength of the argument in favor of an early date for the manuscript. The Gospel manuscript, or portions of the Gospel, may have been written on blank leaves left at the end of the Philo MS. to fill out the space, at a subsequent date (so Bludau, *Bibl. Zeitsch.*, IV, p. 28).

The only accentuation occurring is the triple use of the stop; a long pause denoted by the point above the line and a shorter by the point on the line, with an intermediate stage.

A spiritus is occasionally used in particular words, such as the relative pronoun. The great paragraph divisions are marked by extending the first word of the line immediately following the beginning of the new paragraph out a little way into the margin, with a horizontal line drawn above it. The final 'n' in a line is omitted, while a line of abbreviation above the last letter takes its place. Some of the usual theological abbreviations occur.

As in the case of P<sup>3</sup>, it was earlier classified by Gregory as a lectionary text (1943). So Hedley (op.cit., p.196), but on the other hand von Soden classifies it among the Gospels (e 34).

The larger fragment measures 18 x 15.1 cm., with letters about .2 cm. high, 14-16 letters to the line, 2 cols. of 36 lines each to the page.

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 Scheil, Fr.V., *Memoires de la miss. française au Caire*, IX(1893), 3. (text, incomplete; facs., pl.1, of verso, Lk.5:30ff.)  
 -----, *Revue Biblique*, I(1892), pp.113ff. (complete text, including the two fragments.)  
 Soden, H. von, *Die Schriften des N.T.*, S.998.

Type of Text.

The papyrus has a very good Alexandrian text, following B quite closely, often in opposition to Aleph, which frequently joins with D. It avoids the distinctive readings of D, and joins it merely when it agrees with the Alexandrian readings. Two exceptions to this agreement occur in the joining of the papyrus with the Syrian text in opposition to the Alexandrian text (5:3; 6:4). There are a few minor special readings (1:75,76; 5:3,31,37).

Hedley <sup>1)</sup>, vonSoden <sup>2)</sup>, and others all classify it as <sup>as</sup> an Alexandrian text. Sanders <sup>3)</sup> classifies it as the same, with strong admixture of Western and Caesarean readings, but with slight Antiochian admixture.

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1) Church Quarterly Rev., 1934, p. 196.

2) Die Schriften des N.T., S. 998.

3) Harvard Theol. Rev., 26(1933), p.88.

## Verso

Col. I.		Col. II.	
	Luke		Luke
πεινατε και α[πο]	V, 30	[τ]ο καινον σχ[ισε]ι κ[αι]	V, 36
κριθεις Ις ει[πεν προς	31	τω παλαιω ο[υ συ]μ	
αυτον ου χρειαγ εχ		φωνησει το επ[ιβ]λη	
[ου]σιν οι υγιαινων		μα το απο του κα[ινο]υ	
[τες ια]τρου αλλ οι κα		και ουδεις βαλλ[ει] οι	37
[κω]ς εχοντες ουκ	32	νον νεον εις ασκους	
[ελη]λυθα καλεσαι δι		παλαιους ει δε μη γε	
κα[ι]ους·αλλ αμαρ		ρηγνυσι ο οινος ο νε	
τωλους εις μετανοι		ας τους ασκους και	
[α]ν οι δε ειπαν προς	33	αυτος εκχυθησεται	
[αυτο]ν οι μαθηται		και οι ασκοι απ[ολο]υγ	
[Ιω]ανου νηστευου		ται αλλα οινον νε	38
[σ]ιν πυκνα και δεη		ον εις ασκους καινους	
[σεις] ποιουνται ομοι		βλητεον ουδεις πι	39
[ως κα]ι οι των Φαρει		ων παλαιον θελει νε	
[σ]αιων οι δε σοι εσθι		ον λεγει γαρ ο παλαι	
[ο]υσ[ιν κ]αι πεινου		ος χρηστος εστιν	
σιν ο δ[ε] Ις ειπεν	34	εγενετο δε εν σαββα	VI, 1
[π]ρος αυτους μη δυ		τω διαπορευεσθαι [αυ]	
(gap of about 5 lines)		τον δια σποριμων	
[..... και ο	35	και ετιλλον οι μαθη	
ταν [απαρθη απ] αυτω(ν)		ται αυτου και ησθιον	
ο νυμφ[ι]ος τοτε νη		τους σταχυας ψωχον	
στευουσιν εν εκει		τες ταις χερσιν τι	2
ναις ταις ημεραις		νες δε των Φαρεισαι	
ελεγεν δε και παραβο	36	ων ειπον τι ποιειτε	
λην προς αυτους ο		ο ουκ εξεστιν τοις σαβ	
τι ουδεις επιβλημα		βασιν και αποκριθεις	3
απο ιματιου καιν		προς αυτους ειπεν Ις	
ου σχισας επιβαλλει		ουδε τουτο ανεγνω	
επι ιματιον παλαι		τε ο εποιησεν Δαυιδ	
ον ει δε μη γε και		οτε επεινασεν αυτος	
		και οι μετ αυτου [εις]	
		ηλθεν εις [τον οι]κον	4
		του θυ και τ[ους] αρτ[ους]	
		της προθεσεως ελα[βεν].....	

( 2 Fragments of the Same MS. Glued Together)

## Fragment 1

. . . . .  
 . . . . .  
 [ηρωτησεν] αυτ[ον απο] Luke V, 3  
 [της γης] επαναναγα  
 [γειν ο]λιγον δε καθ  
 [ισας εδι]δασκεν  
 [εκ του π]λοιου τους ο  
 [χλους ω]ς δε επαυ 4  
 [σατο λα]λων ειπεν προς  
 [τον Σιμ]ωνα επανα  
 [γαγε] εις το βαθος  
 [και χαλ]ασαι τα δικτυα  
 [υμων εις αγραν κ]αι 5  
 [αποκριθεις Σιμω]ν  
 . . . . .  
 . . . . .  
 [διερρησετο δε τα δικ]τυα 6  
 [αυτων και κατε]νευ 7  
 [σαν τοις μετο]χοις  
 [εν τω ετερω] πλοιω  
 [του ελθοντ]ας συλ  
 [λαβεσθαι αυ]τοις· και  
 [ηλθαν κα]ι επλησαν  
 [αμφοτερα τα πλ]οια ωστε  
 [βυθιζεσθαι α]υτα·  
 [ιδων δε Σιμω]ν Πε 8  
 [τρος προσεπε]σεν  
 [τοις γονασι]ν Ι̅υ̅ λε  
 [γων εχελθε α]π εμου..

## Fragment 2

. . . . .  
 . . . . .  
 [λα]τρευειν [αυτω] Luke I, 74,75  
 [εν οσιοτητι και δι]  
 [καιοσυνη ενωπιον]  
 [αυτου π]ασαις [η]

<u>μεραις ημ[ων]</u>	Luke I,	75
συ δε παιδιον [προφη]		76
της υπιστου [κληθη		
ση προπο[ρευση		
ενωπιον τ[ου		
[x̄ū ε]το[ιμασαι οδους		
[αυτου του δο]υνα[ι γνωσιν		77
[σωτ]ηριας [τω λαω αυ]		
[του] εν αφεσ[ει αμαρ		
τιων αυτ[ων δια σπλαγ		78
χνα ελε[ους θ̄ū ημων		
εν οις επι[σκεψεται		
ημας αν[ατολη εξ υ		
ψους· επ[ιφαναι τοις		79
εν σκοτ[ει και σκια		
θανατ[ου καθημε		
νοις του κατ[ευθυ		
ναι τους [ποδας ημων		
<u>εις οδον</u> [ειρηνης		
το δε παιδιον ηυξα		80
νε και εκραταιουτο		
πνευματι και ην εν ταις		
[ερημοις . . . . .]		
. . . . .		
. . . . .		

P<sup>5</sup> (P.Oxy. 208, 1781)

John 1:23-31-Verso; 33-41-Recto. -Fol. I ) P.Oxy. 208  
 20:11-17-Recto; 19-25-Verso -Fol.II )  
 16:14-22-Recto; 22-30-Verso. - - - P.Oxy. 1781

In London, British Museum (Pap. 782 and 2484, respectively).

Discovered at Oxyrhynchus by Grenfell and Hunt.

Probably to be ascribed to the second half of iii. c. with Grenfell and Hunt who add that it "is more likely to date from the second half of the century than the first." So Streeter (The Four Gospels, p.54, n.1) dates it between 250 and 300, while Wessely, Wilcken and Kenyon assign it to just the third century. On the other hand, Gregory (Textkritik, III, p. 1085) would prefer to place it in the iv. c. rather than the iii., although he would not be dogmatic on the point. Likewise Goodspeed, as also von Dobschütz (Nestle, Einführung<sup>4</sup>, p.86) gives as either the third or fourth century.

It consists of three extant leaves from an ancient papyrus codex, and although published in two separate volumes, they are undoubtedly to be identified as part of the same manuscript. In the one instance (P.Oxy.208) the fragment preserves portions of two conjugate leaves, still joined together. These originally formed almost the outermost sheet of a quire of some 25 sheets (i.e., 50 leaves when folded) of a manuscript containing the entire Gospel of John. At the time of their discovery the leaves represented "a quite unparalleled form of book" (Kenyon, Text.Crit., p.42). Grenfell and Hunt, who edited the fragment, admitted that the book must have been a very bulky and awkward one and that the margins of the extant fragment were quite scant for such a number of leaves bound together, yet they held

that such a form of book was not at all improbable in the scant state of knowledge of the ancient book-making art then available. They allowed that the simpler and more primitive book-form might have had a larger number of sheets gathered into a single quire before the more convenient arrangement of several small quires placed side by side was finally arrived at (Oxy. Pap., II, p. 1f). Since then their conjectures have been entirely substantiated with the recent discoveries of many leaves of several different manuscripts all of papyrus known as the Chester Beatty Biblical Papyri. These latter show examples of several types of quire formation, varying from those with quires consisting of a single folded sheet up to those containing as many as 55 sheets formed in a single quire.

Deissmann (Theologische Literaturzeitung, 1901, p. 70f) believes from a calculation of the amount of text that would fill a given amount of space in the papyrus manuscript that chapter 21 of the Gospel originally stood in the codex, so that the book did not end with chapter 20, as some critics maintain. Prof. Milligan states the argument based on this supposition concisely: (Here and There among the Papyri, p. 117) "From the manner in which the sheet has been folded the editors conclude that the codex, when complete, consisted of a quire of 25 sheets, the first of which was left blank, or contained only the title. Thus we have not only an interesting testimony to the early method of book-production, but, if the calculation be correct, the quire must have originally contained, as Deissmann has pointed out, chapter 21, and so forms an additional, and the earliest, witness to the fact that the Fourth Gospel was never,

so far as we know, circulated without this closing chapter, which forms an epilogue or appendix to it." Yet, from a careful checking of the calculations, it would seem that the proof lacks conclusiveness for one side or the other of the question, although it may be stated that there is nothing in the facts, so far as ascertainable, that would preclude the assumption that the papyrus contained the 21st chapter, and possibly there is some little weight in favour of assuming its inclusion. If the manuscript did not contain the disputed chapter, then the quire consisted of probably 24 sheets, the text beginning on the first page, or outside page, and the last page would have been blank, chapter 20 ending near the bottom of the preceding page. On the other hand, if it were included, then the quire consisted of 25 sheets, the first two pages would have been left blank, or would have contained the title, and chapter 21 would have run to the bottom of the last page. <sup>1)</sup> On the whole, the latter construction seems the better of the two, although one could not be dogmatic about it.

The arrangement of the leaves within the quire cannot be ascertained from the leaves extant, it being uncertain whether the leaves were so arranged that recto faced recto, and vice versa, or whether originally the papyrus sheets were placed one upon another with the recto always up and then folded, so that only at the center of the manuscript would the opposing pages be matched according to the direction of the fibres.

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<sup>1)</sup> A page of P<sup>5</sup> contains a little over 17 lines of W.H. text. The W.H. text contains on the average of 32 lines to the page, so that 2 pages of the papyrus contain slightly more than one page of it. The Gospel of John, excluding the pericope of 7:53-

The two fragments of the codex, namely, P.Oxy. 208 and P.Oxy. 1781, although published by Grenfell and Hunt in volumes II(1899) and XV(1922) respectively, are nevertheless conceded by most scholars to be portions of the same manuscript. Still some there are, however, who catalogue them separately, listing P.Oxy. 1781 as P<sup>34</sup> (so Prof. Robertson, Text. Crit., p.78). The reasons for the identification rest first, in the general character of the handwriting, which is very similar in both, then to the fact that the columns are of the same length, as also the lines, and in the similar system of punctuation used in both, by means of short blank spaces, the occasional use of the rough breathing, as well as the similarity of type of text attested to, and finally, to the quality and color of the papyrus and ink used in both. (cf. P.Oxy., XV, p.8)

The script of the papyrus is a round, rather heavy, upright uncial of medium size, with the letters well spaced. Although the letters are formed with a degree of care and even with an attempt at calligraphy in the matter of the thickening of the extremities of certain letters, they are nevertheless somewhat irregular in size and alinement, showing a tendency to join letters together. The hand is of the semi-literary type, in which several others of the fragments

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8:11(i.e., 20 lines) occupies 53 pages of the W.H. text. Hence, this amount of text must have filled almost 100 pages of the papyrus, or in other words, the quire must have consisted of 25 sheets, with one leaf, or a part of one, not written upon. Thus, one inscribed leaf of text originally preceded 1:23, where our first fragment begins, and at the end the balance of

of the New Testament are written. The corrections and additions are in a smaller, but similar hand, and are probably the work of a corrector other than the original scribe, although they must in any case be practically contemporaneous.

Size: P.Oxy. 208 - 21.2 x 7.5 cm. -P.Oxy.1781 -24.5 x 6.8 cm.

Originally the leaf was about 25 x 14 cm., with 27 letters to the page, and 24-27 letters to line.

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   - IV. 2, pp. 142ff. -(text reprinted from P.Oxy.).  
   -XVIII(1924), p. 499f. -(text reprinted from P.Oxy.,XV).

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chapter 20(our last fragment ends with 20:25) would require the greater part of one page, with possibly about 6 lines blank, while chapter 21 (filling 60 lines of W.H. text) might be pressed into 3 pages of the papyrus, plus the few lines left blank at the end of chapter 20.

Type of Text.

The text of the fragment is very brief, and is difficult to evaluate, for the readings are eclectic, a frequent characteristic of the papyri of the third and fourth centuries. The text fluctuates between the b- and d-text, being decidedly closer to the latter than to the former. It does not follow consistently any group of Caesarean mss. So Hedley <sup>1)</sup> classifies it. But Sanders <sup>2)</sup> considers it a pure Western text, except for 5 readings. The one pure Alexandrian reading, he believes, was merely an Egyptian peculiarity adopted into the Alexandrian text later, while he points out the fact that 9 readings lack Alexandrian support, showing that the papyrus was clearly not influenced by this text. VonSoden <sup>3)</sup> places it hesitantly among the 'H'-texts (i.e., Alex.), but this is not justified. The tendency to brevity, especially in omitting unnecessary pronouns, conjunctions, etc., is an outstanding feature of the fragment.

P<sup>5</sup> is a good example of one of the early papyri which antedated the textual recensions, and which was strongly influenced by 'Western' peculiarities. This type is often called the Early Egyptian, or the Pre-Hesychian (so also p<sup>37, 38, 45, 46</sup>, etc.).

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1) Church Quarterly Rev., 1934, p. 205.

2) Harvard Theol. Rev., 26(1933), pp. 89f.

3) Die Schriften des N.T., S. 995.

## Fol. 1, Verso

	John
[εγ]ω φων[η] βο[ωντος εν τη ερημω	I, 23
[ευ]θυνατ[ε την οδον x̄ū καθως ει	
[π]εν ησα[ιας ο προφητης και απεσ	24
[τ]αλμενοι [ησαν εκ των φαρισαι	
[ω]ν και ηρω[τησαν αυτον τι ουν βα	25
πτιζεις ει [συ ουκ ει ο x̄c̄ ουδε ηλιας	
ουδε ο προ[φητης απεκριθη αυτοις ο	26
ιωανν[ης λεγων εγω βαπτιζω εν υ	
δατι μ[εσος υμιν στηκει ον υμεις	
ουκ οιδα[τε ο οπισω μου ερχομενε	27
[ν]δς [ο]υ ο[υκ ειμι αξιος ινα λυσω αυ	
του τον [ιμαντα του υποδηματος	
ταυτα εν Β[ηθανια εγενετο πε	28
ραν του Ιο[ρδανου οπου ην ο Ιωαν	
[ν]ης βαπτι[ζων τη επαυριον βλε	29
πει τον Ιη̄ν [ερχομενον προς αυτον	
και λεγει [ιδε ο αμνος του θ̄υ ο αιρω̄(ν)	
την αμαρ[τιαν του κοσμου ουτος	30
εστιν υπερ [ου εγω ειπον οπισω μου	
ερχεται α[νηρ ος εμπροσθεν μου	
γεγον[εν οτι πρωτος μου ην καγω	31
ουκ ηδ[αυ αυτον αλλ ινα φανερω	
θη [τω Ισραηλ δια τουτο ηλθον ε	
γ[ω... (4 lines missing) . . . . .	
. . . . .	

## Fol. 1, Recto

[καγω ουκ ηδειν αυτον] αλλ' ο π[εμ	33
[ψας με βαπτιζειν εν υ]δατ[ι] ε[κει	
[νος μοι ειπεν εφ ον αν ι]δης το [π̄ν̄α	
[καταβαινον και μεν]ον επ αυ[τον	
[ουτος εστιν ο βαπτιζ]ων εν π̄ν̄ι α	
[γιω καγω εωρακα και μεμ]αρτυρηκα ο	34
[τι ουτος εστιν ο εκλετο]ς του θ̄υ τη ε	35
[παυριον ιστηκει ο Ιωανν]ης και εκ	
[των μαθητων αυτου δ]υο και εμ	36
[βλεψας τω Ιη̄υ περιπατο]υντι λεγε[ι	

John

[ιδε ο αμνος του θ̄υ και ηκο]υσαν οι δυο  
 [μαθηται λαλουντος και η]κολουθη  
 [σαν τω Ῑη̄υ στραφεις δε ο Ῑη̄ς και θε  
 [ασαμενας αυτους ακ]ολουθουντας  
 [λεγει αυτοις τι ζητει]τε <sup>οι δε</sup> ειπαν αῡ  
 [τω ραββει ο λεγεται ερ]μηνευομε  
 [νον διδασκαλε που μεν]εις λεγει  
 [αυτοις ερχεσθε και οφε]σθε ηλθαν  
 [ουν και ειδαν που μενει κ]αι παρ αυτω  
 [εμειναν την ημεραν] ε̄κεινην [ω̄]  
 [ρα ην ως δεκατη ην ανδ]ρεας ο α  
 [δελφος ..(15.letters). δε]υο των  
 [ακουσαρων παρα Ιωαννο]υ και α  
 [κολουθησαντων ...

. . . . .

Fol. 2, Recto

. . . . .  
 μνημ[ειω εξω κλαιουσα ως ουν εκλαιεν  
 παρεκυ[ψεν εις το μνημειον και θεω  
 ρει δυο [αγγελους εν λευκοις καθεζομε  
 ν[ους ενα προς τη κεφαλη και ενα προς  
 τ[οικς ποσιν ...

( 3 lines lost )

. . . . .  
 μου [και ουκ οίδα που εθηκαν αυτον  
 ταυτα [ειπουσα εστραφη εις τα οπι  
 σω και [θεωρει τον Ῑη̄υ εστωτα και ου  
 κ ηδει [οτι Ῑη̄ς εστιν λεγει αυτη Ῑη̄ς  
 γυναι [τι κλαιας τινα ζητεις εκεινη  
 δοκου[σα οτι ο κηπουρος εστιν λεγει  
 αυτω [χ̄ε ει συ εβαστασα αυτον ειπε  
 μοι π[ου εθηκας αυτον καγω αυτον  
 αρω [λεγει αυτη Ῑη̄ς Μαριαμ στραφει  
 [σα εκεινη λεγει αυτω εβραιστι ραβ  
 β[ουνι . . . . . λεγει αυτη Ῑη̄ς  
 μ[η μου απτου ουπω γαρ αναβεβηκα προς  
 τ[ον πᾱα . . .

. . . . .

## Fol. 2, Verso

. . . . .	John
ηλθ]εγ [ο	XX, 19
[ <u>Ιης</u> και εστη εις το μεσο]ν και λεγει	
[αυτοις ειρηνη υμιν και τ]ουτ' ειπ <sup>ω</sup> (ν)	20
[εδειξεν τας χειρας και την πλε]υ	
[ραν αυτοις εχαρησαν ουν οι μαθητ]αι ι	
[δοντες . . . .	
. . . . .	
( 3 or 4 lines lost)	
. . . . . λαβετε <u>π]να</u> α	22
[γιον αν τινων αφητε τας αμ]α <sup>ρ</sup> τιας	23
[αφρωντα αυτοις αν τινων] κρατητε	
[κεκρατηναι θωμας δε εις εκ τω]ν δω	24
[δεκα ο λεγομενος διδυμος ου]κ ην	
[μετ αυτων οτε ουν ηλθ]εν <u>Ιης</u>	
[ελεγον αυτω οι μαθηται εω]ρακα	25
[μεν τον <u>κν</u> ο δε ειπεν αυτοι]ς εαν	
[μη ιδω εν ταις χερσιν τον τυ]πον	
. . . . .	

P<sup>5</sup> (P.Oxy. 1781)

## Recto

John XVI, 14

[οτι εκ του εμου λημψετ]αι και αναγ  
 [γελει υμιν παντα οσ]α εχει ο π̄ρ̄ ε 15  
 [μα εστιν δια τουτο ειπο]ν οτι εκ τ[ου  
 [εμου λαμβανει κα]ι αν[α]γγελει ῡμε̄ι(ν)  
 [μεικρον και ουκετι θεωρειτε με κ]αι 16  
 [παλιν μεικρον κ]αι οψεσθε [με ειπα]ν 17  
 [ουν... εκ των μ]αθητων αυτου  
 [προς αλληλους τι] εστιν τουτο ο λε  
 [γει ημειν μεικρον και ου] θεωρει[τ]ε με  
 [και παλιν μεικρον και οψ]εσθε με και [οτ]ι!  
 [υπαγω προς τον] π̄ρ̄ᾱ ελεγον ουν 18  
 [τι εστιν τουτο] μεικρον ουκ οίδα  
 [μεν τι λαλει ε]γνω̄ Ιη̄ς οτι η̄θ̄ελον 19  
 [αυτον ερωταν] και ειπεν αυτ[ο]ις  
 [περι τουτου ζητ]ειτε μετ αλληλω̄ν  
 [οτι ειπον μεικρ]ον και ου θεωρει[τε  
 [με και παλιν μεικρο]ν και οψεσθε με  
 [αμην αμην λεγ]ω ῡμειν οτ[ι κ]λα[υ 20  
 [σετε και θρηνησ]ετε ῡμεις ο δε  
 [κοσμος χαρησεται] ῡμεις λ[[ο]]υπηθη  
 [σεσθε αλλα η λυπ]η ῡμων εις χαραν  
 [γενησεται η γυν]η οταν τικτη λ̄β̄ι 21  
 [πην εχει οτι ηλθεν] η̄ ωρα αυτης  
 [οταν δε γεννηση το π]αιδιον ουκε  
 [τι μνημονευει της θλ]ειψ[ε]ως δι  
 [α την χαραν οτι εγενν]ηθη ανθρω  
 [πος εις τον κοσμον] και ῡμεις ουν 22

## Verso

νυν μεν [λυπην εχετε παλιν δε  
 οψομαι ῡμ[ας και χαρησεται υμων  
 η καρδια [και την χαραν υμων ου  
 δεις αρει [αφ] ῡ[μων και εν εκεινη 23  
 τη ημερ[α] ε[μ]ε̄ [ουκ ερωτησετε  
 ουδεν αμην α[μην λεγω υμειν  
 αν τι αιτη[σ]ητε̄ [τον π̄ρ̄ᾱ δωσει υμειν

Verso (cont'd)

εν τω ον[ο]ματ[ι] μου αιτετε και	John XVI,	24
λημψεσθε ἵ[να η χαρα υμων η		
πεπληρω[μ]ε[ν]η [ταυτα εν παροι		25
μιαις λελ[α]ληκα [υμειν ερχεται		
ωρα οτε ουκετ[ι εν παροιμιαις λα		
λησω υμειν αλ[λα παρρησια περι		
του π̄ρ̄ζ απαγ'γε[λω υμειν εν ε		26
κεινη τη ημερα [εν τω ονοματι		
μου αιτησεσθε [και ου λεγω υμειν		
[ο]τι εγω ερωτησ[ω τον π̄ρ̄α αυτος		27
[γ]αρ ο πρ φιλει υμ[ας οτι υμεις εμε		
πεφιληκατε και [πεπιστευκατε		
οτι παρα θ̄υ εξηλθ[ον εξηλθον		28
παρα του π̄ρ̄ζ και ε[ληλυθα εις τον		
κοσμον παλιν α[φιημι τον κοσμον		
και πορευομαι προ[ς τον π̄ρ̄α λε		29
γουσιν <sup>αυτω</sup> οι μαθηται αυτου ιδε νυν εν		
παρρησια λ[αλεις και παροιμιαν ου		
δεμιαν λ[εγεις νυν οίδαμεν		30
οτι οιδας πα[ντα και ου χρειαν εχεις		

εν τω ονοματι [μου εως αρτι ουκ ητησατε ουδεν εν 23-24  
τ[ω ονοματι μου αιτειτε και (in hand of a  
corrector)

John 10:1-2,4-7,9-10 - K. 379, Verso (Page 100).  
 11:1-8 - - - K. 381, Verso (Page 104).  
 11:45 - - - K. 382, Recto (Page 108).  
 11:46-52 - - - K. 384, Verso (Page 109).

In Strassbourg, France, University Library (Pap.kopt. 379-84).

The exact provenance is not known, but inasmuch as the particular Coptic dialect used in the manuscript is Achmimic, it is reasonable to suppose that it was discovered in the vicinity of Akhmim, and possibly from the town itself, where important finds of Coptic and Greek manuscripts were made in 1906 and later. The manuscript formed part of a purchase made in the last decade of the past century in Egypt for the University of Heidelberg.

Probably of the second half of v. c., or beginning of vi. c.

So Rössch assigned it to the middle or end of v. c., and von Dobschütz and Hedley to the end of v./ beginning of vi. c.

But Carl Schmidt (Der erste Clemensbrief, p.5) would place it in the vii/viii.c. This date is certainly too late, although there is reason for a latitude of opinion in dating it.

Dating is solely upon the basis of palaeography.

The fragments consist of portions of leaves of a bilingual papyrus codex (Greek-Achmimic), which contained the First Epistle of Clement of Rome and the Epistle of James, both in Achmimic, with bilingual selections from the Gospel of John, the Greek portions of which we are concerned with here. The scriptural portions in Achmimic are: James 1:13 -5:20; John 10:1 -12:20; (1 leaf missing) 13:1-2,11-12. The fragments are

badly mutilated, so that in several verses few letters are preserved, this naturally detracting from its value for critical purposes.

The fragments first came to Gregory's attention through Prof. Carl Schmidt, and Julius Euting copied three lines of one of them for him, which he published in his 'Textkritik', III, S. 1085f. It was evidently Gregory's opinion that these few lines were all that remained of the codex (namely, Jo. 11:45), and the assumption became quite general, for all the early lists referred to it as "Strassburg, Pap.copt. 351<sup>F</sup>, 335<sup>V</sup>, Jn. 11:45." <sup>1)</sup> F.Rösch in the work mentioned below has published the complete text of the manuscript.

The occurrence of these fragments of the Gospel, along with the Epistle of James, at the close of a manuscript of Clement of Rome presents matter for considerable speculation. It might seem to point to the fact that the First Epistle of Clement was considered canonical, or at <sup>least</sup> quite near to it, during this period. Likewise, the epistle is included among the New Testament books in the Codex Alexandrinus of the v. century also, as well as in certain later manuscripts. Yet why were portions of St. John added to this manuscript, and in particular, why <sup>were</sup> chapters 10 and 11 singled out for this purpose? Furthermore, why do not the Coptic sections agree with the Greek sections, if they purported to form a bilingual manuscript, or a portion thereof? Indeed, not only do not the sections of the bilingual agree, but they follow a

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1) Hedley, Church Quart. Rev., 1934, p. 209.

different textual tradition as well. So, too, what was the purpose of the scribe in giving the Coptic text of the passages complete, whereas he included but excerpts from the Greek text? It is not clear, but it has been suggested <sup>1)</sup> that he had a complete bilingual manuscript of John's Gospel before him, of which he copied the Coptic sections complete, but skipped over possibly every two pages of the Greek text. Or it may have been that the congregation understood so little Greek that long passages in that language would have been wearisome, so that the scribe copied only the beginning verses of each section, although he gave the text complete in the vernacular. This suggestion seems more plausible than that the passages were excerpted from a lectionary in use at that time, for the Greek sections are not found in any known lectionary. At any rate, the problems must remain unsolved, at least for the present and until our knowledge is more complete.

The script is a regular, upright, round uncial showing a tendency to bind certain letters together in cursive fashion, and is clearly the work of a Copt, whose mother-tongue was not Greek, for a Coptic letter is occasionally used in the Greek text, and certain letters have their Coptic form. The letters are quite evenly spaced. The text is written in a single column of about 31 lines to the page and from 22 to 27 letters to the line. The original size of the leaf must have been about 25 x 14 cm. Marks of accentuation in use

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<sup>1)</sup> cf. von Dobschütz, in ZNTW, 1924, S. 250f, and further on the subject in Rössch, op.cit., S. xxvii; 119ff.

are the stop above the line to separate sentences; the paragraphus or sign in the margin to denote a new paragraph; the end of a verse or paragraph represented by a colon(:); and the rough breathing and the diaeresis.

### Bibliography.

- Cobern, C.M., *New Arch. Discoveries*,<sup>8</sup>, 1928, p. 152.  
 Gregory, C.R., *Die griechischen Handschriften*, p.46.  
 -----, *Textkritik*, III, S. 1085f. (text incomplete).  
 Hedley, P.L., *Church Quarterly Rev.*, p. 209.  
 Rössch, F., *Bruchstücke des ersten Clemensbrief nach dem achmimischen Papyrus der Strassburger Universitäts*, Strassburg, 1910, pp. xxvii, 119-60. (complete text of).  
 Schmidt, Carl, *Der erste Clemensbrief*, Leipzig, 1908, p. 5.  
 Sanders, H.A., *Harvard Theol. Rev.* 26(1933), p. 90.
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### Type of Text.

The text of the papyrus is a mixed one, with readings of the Alexandrian and Caesarean types, as also divergencies from them. The fact that the fragments are so badly mutilated makes it more difficult to determine the text. The extracts are hardly b-text, although 11:2, *Μαριαμ* is only found in B 33, and the omission of *αυτοις* in 10:7 is only found in B Aleph\* and one cursive. Yet it avoids several b-readings, and at least 8 θ- ones. The most outstanding reading, however, is a Caesarean one: 11:5, [την] *Μαριαμ και την Μαρθαν την αδελφην αυτης*, which represents certain Sahidic and Bohairic mss., and is almost identical with the reading of © 700, Fam. 1, Fam. 13, 1, and 258. 1)

VonSoden does not classify it as to type, probably because he knew but the three lines of the text of the fragment

<sup>1)</sup>Op. cit., p. 209.

as published by Gregory. Sanders <sup>1)</sup> is likewise unable to find any clear textual type represented in the papyrus.

The interchange of the letters φ for θ , τ for γ , ο for α, and ε for η , in many places, are due probably to mispronunciation by one whose mother-tongue was Coptic, rather than to mistakes of the eye. Possibly only a slip of verbal memory when the order of the phrase "of strangers" (10:5) is changed. In the margin at the close of John 11:45 either this scribe or an early reader added the word "Amen" (page 107) after the statement: "Many Jews .... believed on him."

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1) Harvard Theol. Rev., 26(1933), p. 90.

## Kopt. 379, Verso

P̄ (100)

John  
X, 1

[αμη]ν αμην λεγω [υμιν ο μη εις]

[ερ]χομενος δια [της θυρας εις]

[τη]ν αυλην τω[ν προβατων αλ]

[λ]α αναβ[αινων αλλαχοθεν εκαι]

[ν]ος κλε[πτης εστιν και ληστης]

[ο δ]ε ε[ισερχομενος] . . . . .

2

( about 5 lines lost )

[..... εμπροσθεν αυτων]

4

π[ορευεται και τα προβατα αυτω]

ακ[ολουθει οτι οιδασιν την φωνην]

αυ[του]· α[λλοτ]ρ[ι]ω δ[ε ου μη ακολουθη]

5

σωσιν αλλ[α] φευ[ξονται απ αυτου]

οτι ουκ οι[δα]σι τη[ν φωνην των αλλο]

τριων: τα[υτ]ην [την παροιμιαν ειπεν]

6

αυτοις ο Ις [ε]ξε[ινοι δε ουκ εγνωσαν]

τι ην α [ελαλει αυτοις ειπεν ουν πα]

7

λιν ο Ις [αμην αμην λεγω υμιν οτι εγω]

ε[ι]ψ[ι] [.....]

( about 3 lines lost )

[εαν τις εισελθ]η[σωθησεται και εις]

9

[ελευσεται και] εξε[λευσεται και νο]

[μην ευρησει ο δ]ε κλ[επτης ουκ ερχε]

10

[ται ει μη ινα κλ]εψη [και θυση και απ]

[ολεση: (the remainder of this line and

the last three have the Coptic text of John X, 1).

## Kopt. 381, Verso

P̄Δ (104)

(8 lines of Coptic text of John X, 40-42)

[η]ν δε τις εκε[ι α]σθ[ενων Λαζαρος]

XI, 1

απο Βηθανια[ς] εκ τ[ης κωμης Μαρειας]

και Μαρθ[ας] τη[ς α]δε[λφης αυτης ην]

2

δε Μαρια[μ] η α[λλ]ε[ιψασα τον κυριον]

	John
μυρωι κα[ι] εκμ[α]ξασα τους ποδας]	XI, 2
αυτου ται <sup>ς</sup> θριξει[ν αυτης ης ο αδελ]	
φος Λαζαρος [η]σθενει· [απεστει]	3
λαν ουν αι αδελφαι προ[ας αυτον]	
λεγουσαι κ̄ε̄ ἴδε [ο]ν φιλε[ις ασ]	
θενει· [ακο]υσας δε [ο] Ἰ̄ς̄ ειπ[εν αυ]	4
τη ἡ α[σθ]ενεια [ουκ] εξ[τιν προς]	
θ[ανατο]ν· αλλ· [υπερ της] δε[ξ]ης του	
[θεο]υ ἵνα δ[ο]ξασθ[η] ο υ[ιος του θε]	
[ου δ]ι αυτη[ς· ηγαπ]α δε [ο Ἰ̄ης̄ ...	5
[την] Μαρ[ιαμ και τη]ν Μ[αρθαν την]	
[αδε]λφην αυ[της και] τον [Λαζαρον]	
[ως ου]ν ηκουσε[ν οτι ασθενει το]	6
[τε με]ν εμει[νεν εν ωι ην τοπωι]	
[δυο ημ]ερας [επειτα μετα τουτο λε]	7
[γει τοις] μαθ[ηταις· αγωμεν εις]	
[την Ἰουδ]αιαν [παλιν· λεγουσιν]	8
[αυτοι οι μαθ]η[ται] .....	
( perhaps 1 - 2 lines missing, to end of verse 8)	

Kopt. 382, Recto

P̄H (108)

( Coptic text of XI, 37-44 )

πολλοι ουν εκ των Ἰουδαιων οι	XI, 45
ελθοντες προς την Μαριαμ· κα[ι]	
θεασαμενοι α εποιησεν επισ	

Kopt. 384, Verso

P̄Θ (109)

[τευσαν εις αυτον· τι]νες δε εξ αυ	XI, 46
[των απηλθον προς τ]ους φαρισαιους	
[και ειπαν αυτοις α ] εποιησεν Ἰ̄ς̄	
[συνηγαγον ουν οι αρχι]ερεις	47
[και οι φαρισαιοι συνεδριο]ν και ελε	
[γον· τι ποιουμεν οτι ουτο]ς ο ανθρω	
[πος πολλα ποιει σημεια] εαν	48

John

XI, 48

[αφωμεν αυτον ουτως] παντες  
 [πιστευουσιν εις αυτον] και ελευ  
 [σονται οι Ρωμαιοι και αρου]σιν ημῶ(ν)  
 [και τον τοπον και το εθνος] : >  
 [εις δε τις εξ αυτων Καϊα]φας 49  
 [αρχιερευς ων του ενιαυτο]υ εκειν[ου]  
 [ειπεν αυτοις· υμεις] με[ν ουκ] οιδατ[ε]  
 [ουδεν ουδε λο]γιζε[σθε ο]τι συμ 50  
 [φερει υμιν] ιν[α εις αν]θρω  
 [πος αποθανη] υ[περ του λαο]υ  
 [και μη ολον το] ε[θ]ν[ος απολη]τα[ι του] 51  
 [το δε αφ εαυτου] ουκ ε[ιπεν] αλλα  
 [αρχιερευς ων] του ε[νια]υτου εκ[ει]  
 [νου επροφητευσεν οτι η]μελλε[ν]  
 [ις αποθνησκειν υπερ το]υ εθ[νους]  
 [και ουχ υπερ του εθνους] μ[ονον] 52  
 [αλλ ινα και τα τεκ]να του [θ]υ [τα]  
 [διεσκορπισμενα] συναγαγη εις εν

( next 5 lines Coptic of XI, 45ff. )

Luke 4:1,2

In Kief, Ukraine, U.S.S.R., in the Library of the Ukrainian Academy of Sciences (Vseukraïnska Akademiya Nauk u Kyïvi), and formerly in the Geistliche Akademie, Archäologisches Museum ( #152).

Provenance unknown.

Given as of the iv. c. by vonSoden (Die Schriften des N.T., S.895).

A papyrus leaf measuring 24.5 x 15.5 cm., containing the close of a homily, or an excerpt from a commentary, followed by the Greek text of Luke 4:1,2, as far as 'suntelestheisōn,' although the Gospel text probably continued further. Gregory writes that there are two papyri bearing the same number '152', and that he examined them cursorily in Oct., 1903, while in Kief for a brief stay. The one he did not read enough of to establish its contents, although certain phrases reminded him of the Synoptics and the Sermon on the Mount, and the other was the fragment listed above, but not published by him. <sup>1)</sup>

I was unable to secure a facsimile of this small fragment. Since moving the papyrus to its new home, there seems to be some difficulty in identifying and locating this fragment. Therefore no text is given here.

Type of Text.

Savary <sup>2)</sup> states that there are few characteristic readings, but that the text of the fragment generally agrees b-text. So vonSoden lists it as an H-text. <sup>3)</sup>

<sup>1)</sup> Textkritik, III, S.1086; Die griech. Handschriften, S.46.

<sup>2)</sup> Revue de l'Orient Chrétien, XVI, p.398.

<sup>3)</sup> Die Schriften des N.T., S. 997, 2164.

Bibliography.

Gregory, C.R., Die griechische Handschriften, S. 46.

" " , Textkritik des N.T., v. III, p. 1086.

Guide of the Church Archaeological Museum, 2nd ed., Kief, 1897,  
p. 204. (lists #152 as containing the Greek text of the  
Gospel of Matthew, but not of Luke).

Savary, A., article "Les Papyrus grecs et la critique textuelle  
du Nouveau Testament," in Revue de l'Orient Chrétien, XVI,  
p. 396 ff.

Von Soden, H., Die Schriften des N.T., S. 62, 119.

Acts 4:31-37 -Recto; 5:2-9 -Verso. -Fol. I.  
6:1-6 -Verso; 6:8-15-Recto. -Fol.II.

In Berlin, Germany, the Neues Museum, Ägypt. Abth. (P. 8683).

Provenance unknown, for it came from Egypt in about 1903 with a large collection of mixed materials.

It consists of a double leaf of a well preserved papyrus codex, of which pages 1 and 2 (i.e., Folio I) are practically intact but for a portion broken off at the bottom, while pages 3 and 4 (Folio II) have lost about one-quarter of the text at one side, as well as the 4 or 5 lines from the bottom of the page. The page consisted originally of 28 lines of an average of 26 letters to the line, and must have measured about 25 x 15cm. The double leaf at present measures 24.2 cm. wide x 19 high. The sheet is almost the middle one of the quire, one sheet, or two leaves, at the middle having been lost. If, then, the manuscript contained only the Book of Acts, on the basis of our calculations, it must have consisted of three quires of 10 sheets (20 leaves) each. The following diagram will illustrate the order of the quires approximately, if our theory be correct:

Lvs.Pap.	First Quire	Lvs.Pap.
8 - (lvs.missing)	Ac. 1:1-4:31	Ac. 7:2-9:36. (lvs.missing) - 8
1 - p <sup>8</sup>	" 4:31-5:10	" 6:2-7:2 - p <sup>8</sup> - 1
1 - (missing-center)	" 5:11-26	" 5:27-6:1 (missing) - 1
<hr/>		
Second Quire		
10 - (missing)	-about 9:37 to about 19:12	10
<hr/>		
Third Quire		
10 - (missing)	-about 19:13 to Ac. 28:31(end)	10

Hence, the papyrus codex must originally have contained about 60 leaves, or 120 pages, bound up in 3 quires, to have included the whole book of Acts. This would have formed a very convenient form of book, showing an advance over the very cumbersome one quire books of earlier times.

The handwriting is a medium-sized, square and upright semi-literary uncial, somewhat irregular in form of letters and spacing, and of quite heavy stroke. While a little irregular in appearance, the letters were nevertheless formed rather painstakingly. No accents or punctuation marks seem to have been used, although some of the usual theological contractions occur.

#### Bibliography.

- Gregory, C.R., *Textkritik*, III, S. 1087-90. -(text).  
 Hedley, P.L., *Church Quart. Rev.*, 1934, p. 218.  
 Savary, A., *Revue de l'Orient Chrétien*, XVI(1911), pp. 396-415.  
 Salonius, A.H., *ZNTW*, 1927, XXVI, S. 97-119, "Die griech. HSS-fragmente des NT. in den Staatlichen Museen zu Berlin."  
 -(merely mentions P<sup>8</sup>, but does not treat of it with the 7 vel-lum fragments.)  
 Sanders, H.A., *Harvard Theol. Rev.*, 26(1933), p. 92.

The fragment is probably to be dated in the iv. century. So Gregory also.

#### Type of Text.

The text of the fragment is almost pure Alexandrian, with the exception of some four Western readings (4:32,34; and possibly 5:8), and a few special readings. In the same way also Hedley <sup>1)</sup> and vonSoden <sup>2)</sup> classify it, but Sanders <sup>3)</sup>, with his

<sup>1)</sup> Op. cit., p. 218.  
 = 'H' -text.

<sup>2)</sup> *Die Schriften des N.T.*, S.1672,2161,

<sup>3)</sup> Op. cit., p.92.

characteristic zeal to find the Western text universal in the early centuries, over-estimates the Western element when he classifies it as a mixture of the Western and Alexandrian texts. He finds 6 pure Western, 2 pure Alex., and 11 special readings. The papyrus rather assiduously avoids the striking variants of D throughout, giving evidence of a textual tradition independent of it. The few instances that do occur may be mere corrections from a Western ms.



	Acts
τουτους πεσων εξεψυξεν και ε	V, 5
γεν[ετο] φοβος μεγας επι παντ[ας]	
ακουοντας ανασταντες δε οι ν[εω]	6
τεροι συνεστειλαν αυτον κ[αι εξε]	
νεγκαντες εθαψαν εγεν[ετο δε]	7
ως ωρων τριων διαστημα και η	
γυνη αυτου μη ειδυια το γ[ε]γονος	
εισηλθεν απεκριθη δε [προς αυ]	8
[την]ο Πετρος ειπε μοι ει [τοσ]ου[το]υ	
[το χωρ]ιον απεδοσθε [ η δε] ε[ιπεν]	
[ναι τοσ]ου[τ]ου ο δε Πε[τρος ειπε προς]	9
[αυτην τι οτι συ]νεφω[νηθη υμιν πει]	
[ρασαι το π̄ν̄ᾱ κ̄ῡ [ιδου οι ποδες των θα]	

## Folio II

## Verso

μαθητων εγενετο γο[γγυσμος των]	VI, 1
Ελληνιστων προς τους ε[βραιους ο]	
τι παραθεωρουνται εν τ̄[η διακονια]	
τη καθημερ[ι]νη αι χη[ραι αυτων]	
προσκαλεσαμενοι δε [οι δωδεκα]	2
το πληθος των μαθητω[ν ειπον]	
ουκ αρεστον εστιν ημ[ας καταλει]	
ψαντας τον λογον του θ̄ῡ δ[ιακονειν]	3
τραπεζαις επισκεψασθ[ε οδν αδελφοι]	
ανδρας εξ υμων μαρτ[υρομενους επτα]	
πληρεις π̄ν̄ζ̄ και σοφια[ς ους κατα]	
στησομεν επι της χ[ρειας ταυτης]	
ημεις δε τη προς[ευχη και τη δι]	4
ακονια του λογου π[ροσκαρτερησο]	
μεν και ηρεσεν [ο λογος ενωπιον]	5
παντος του πληθ[ους και εξελεξαν]	
το Στεφανον ανδ[ρα πληρη πιστε]	
ως και π̄ν̄ζ̄ αγιου [και Φιλιππον]	
και Προχορον και Ν̄[ικανορα και Τι]	
μωνα και Παρμ[εαν και Νικολα]	
ον [π]ροσηλυ[τον Αντιοχεια ους εστη]	6
σε[ν] ενωπι[ον των αποστολων]	
[και] π̄[ρο]σευξ[αμενοι επεθηκαν αυ]	

( 5 lines lost )

## Folio II

## Recto

	Acts
[πληρης] χαριτος και δυναμεως ε [ποιει τε]ρατα και σημεια μεγαλα	VI, 8
[εν τω λ]αω ανεστησαν δε τινες	9
[των εκ] της συναγωγη[ς] της λεγο [μενης Λ]ιβερτινων και Κυρηναι [ων και Α]λεξανδρινων και των [απο Κιλι]κίας και Ασίας συνζητου(ν) [τες(?) (τω) Στεφ]ανω και ουκ ισχυουν αντι [στηναι τ]η σοφια και τω π̄ν̄ι ω ελα	10
[λει το]τε υπεβαλον ανδρας λεγον	11
[τας οτι] ακηκοαμεν αυτου λαλουν [τος ρηματα] βλασφημα εις Μωυσην [και τον θ̄ν σ]υνεκεινησαν τε τον	12
[λαον και τους] πρεσβυτερους και [γραμματευσ κα]! επισταντες συνηρ [πασαν αυτον] και ηγ[α]γον εις το συνε [δριον εστησα]γ̄ τε μαρτυρας ψευδεις	13
[λεφ̄οντας ο ανο]ς ουτος ου παυεται λαλω(ν) [βλασφημα κατα] του τοπου τουτου του α [γιου και του ν]ομου ακηκοαμεν γαρ	14
[αυτου λεγοντ]ος οτι Ἰς̄ ο Ναζωραιος [ουτος καταλυσε]ι τον τοπον τουτον [και αλλαξει τα εθη] α παρεδωκεν η [μιν Μωϋσης και ατε]νισαντες εις αυ [τον απαντες οι καφ]εζομ[ενοι εν τω]	15

P<sup>9</sup> (P.Oxy. 402)

I John 4:11-12 -Recto; 15-17 -Verso.

In Cambridge, Mass., Harvard University Library, Semitic Museum.

Discovered at Oxyrhynchus by Grenfell and Hunt.

Dated in end iv. or beginning of v. century on palaeographical grounds.

A small fragment of a leaf of a papyrus codex, size 7.3 x 5.2 cm., written in a heavy, crude and irregular, upright uncial with a strong tendency to cursive. It was evidently written by an ignorant scribe, who copied it carelessly and included certain barbarous and unintelligible misspellings, which no scribe, except he were unfamiliar with the language which he attempted to copy or were markedly illiterate in his native tongue would have permitted (note these below in the discussion of the text). Bludau (Bibl. Zeitschr., 1906, p. 37) refers to the fragment as a portion of a "cheaf village Bible." Of the recto but 6 lines are preserved, while on the verso there are 11 lines. The horizontal stroke used over the last letter in a line is apparently to indicate an abbreviation (vid. infr.), while the usual theological contractions occur.

Original size of leaf about 15 x 11 cm., with 16 lines to page  
Bibliography. of some 20-22 letters to the line.

Bludau, A., Biblische Zeitschrift, 1906, p.37.

Cobern, C.M., New Archaeological Discoveries,<sup>8</sup> p. 148.

Grenfell and Hunt, Oxyrhynchus Papyri, III(1903), p.2.-(text)

Savary, A., Revue de l'Orient Chrétien, XVI(1911), pp.396-415.

P<sup>9</sup>

## Recto

ο  $\overline{\theta\varsigma}$  ταπρισεν η[μας και ημεις  
 οφιλομεν αλλη[λους αγαπαν  
 ουδεις ποποτε τ[εθεαται  
 τονειν εαν αγαπ[ωμεν αλλη  
 λους ο  $\overline{\theta\varsigma}$  ε<ν> ημιν [μενει και η α  
 [γαπη] αυτου τ[ετελειωμενη

I John  
 IV, 11  
 12

## Verso

[πεσταλκεν] το[ν υιον σωτη  
 [ρα του κοσμ]ου [ος εαν ομολο  
 [γηση οτι Ιη]ς εστιν ο [υ]ς του  
 [θ̄υ ο  $\overline{\theta\varsigma}$  εν] αυτω μενει και  
 [ο  $\overline{\theta\varsigma}$  εν αυ]τω εστιν και ημε<sup>ις</sup>  
 [εγνωκαμε]ν και πεπιστευκα  
 [μεν την] αγαπην ην εχι ο  $\overline{\chi\theta\varsigma}$   
 [εν ημιν ο  $\overline{\theta\varsigma}$ ] α[γ]απη εστιν κᾱ(ι)  
 [ο μενων ε]ν τη αγαπη εν τω  
 [θ̄ω μενει και ο  $\overline{\theta\varsigma}$ ] εν αυτω [μ]ε̄  
 [εν τουτω τετ]ελε[ειωται]

14  
 15  
 16  
 17

## NOTES ON THE TEXT.

The horizontal stroke is used by this scribe as a sign of abbreviation. Thus:  $\kappa\alpha^-$  =  $\kappa\alpha\iota$ . So also in the usual theological contractions. But note the unusual and incorrect  $\overline{\chi\theta\varsigma}$  which seems to have been a confusion in the mind of the scribe of  $\overline{\theta\varsigma}$

and  $\overline{\chi\varsigma}$ .  $\overline{\theta\epsilon\acute{o}\varsigma}$  is the reading of the mss. (verso, 1.7).

On the verso of line 10, the contraction  $[\mu]ε̄$  is more probably to be resolved as  $[\mu]ε(ν\epsilon\iota)$ , rather than to read  $\epsilon\nu$  from  $\epsilon^-$ .

ταπρισεν in recto, line 1, is a corruption for  $\etaγαπησεν$ .

τονειν is an easy corruption for  $\tau\acute{\omicron}\nu \overline{\theta\nu}$  (recto, line 4).

Type of Text.

The text of the fragment is so fragmentary and so extremely corrupt (cf. the misspellings and barbarisms mentioned above in the textual notes), owing to copying by an illiterate scribe, that in spite of its early date, it is of no value for critical purposes. It is impossible to determine its textual type.

P<sup>10</sup> (P. Oxy. 209)

Romans 1:1-7(except part of vs. 6) -Recto.

(Also 2 lines of a cursive script by a second hand and unrelated to the text are written beneath it. Likewise, on the verso 2 words not readily legible.)

In Cambridge, Mass., Harvard University Library, Semitic Mus.(2218).

Discovered at Oxyrhynchus by Grenfell and Hunt.

It is dated generally, and probably accurately, in the early iv. century on the basis of the type of hand of the text, as well as that of the cursive hand below, which is assigned with certainty to the first half of the fourth century. There is no reason for thinking that the uncial hand is appreciably earlier than the cursive hand. Furthermore, the fact that the papyrus was tied up with a contract dated 316 A.D. and with other documents of the same period, tends to fix the date more precisely.

It is a leaf of papyrus written in a large, rude and irregular uncial script of the same general type as P<sup>1</sup>, although much cruder, inscribed on the recto side only, with the exception of two scarcely legible words on the verso, which may possibly read: "P[aulo]s Apostolos", in the same hand. Beneath the uncial text of Romans are written two lines and three letters of a third line in a cursive hand, which was the work of a different scribe, of a text unrelated to it in contents. Although not entirely intelligible, the writing seems to be the opening of a letter of one Aurelios Paulos, son of  $\Delta\iota\omicron\gamma\eta\nu\langle\eta\rangle\sigma\tau\omicron\upsilon?$ , regarding a matter of accounts. The greater part of verse 6.

of the chapter is omitted, namely, from autou ---- klētoi.

It is obvious that this was never a page from a Bible ever in actual use, despite the occurrence of the numeration 'a' at the top of the page, inasmuch as the last word in the quotation occurs at the beginning of a line and nothing follows it. It is possible that the none too literate scribe (so judged from the unskilled hand and the defective spelling of the passage), may have overlooked a line of text of his exemplar. Supposing this to have been the case, the line of his copy must have been shorter than his own, with some 28 letters to the line. It is possible that he did not discover his error until he had finished writing verse 7, where the recurrence of the name "Jesus Christ" may have called it to his attention. The scribe may then have found it more convenient to discard the sheet so recently begun, than to erase and make the correction. -On the other hand, the original editors believe that we have here a writing exercise of a boy in a Christian school in which the exemplar used was the Bible, and that his father may later have used this practice sheet to compose a business letter. Still other, among whom is Prof. Deissmann, believe that it may have been a Christian amulet belonging to one Aurelios Paulos, mentioned in the cursive script at the foot of the page, and that the words of verse 6 were purposely omitted as being inappropriate in the light of the personal character of the amulet. At least, the matter is purely conjectural and one hypothesis is scarcely less convincing than another.

The usual contractions in use in theological manuscripts are employed here. The leaf measures 25.1 x 19.9 cm. and

the inscription alone is 8 x 17.5 cm.

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 in a statement concerning the museum, describes the papy-  
 rus and gives a facsimile of(p.5). -This article was  
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 (Text and facsimile, pl. II. 8).  
 -----, Religion im Geschichte und Gegenwart, I, Tfl.6,facs.
- 

Type of Text.

It is not clear what type of text we have in the frag-  
 ment, for the verses are too few and too badly copied to allow  
 of any certain conclusion.

The two chief variants are in the nature of the order  
 of words, as in vs. 1, where XPICTOU IHCOU is read with B,  
 as against IHCOU XPICTOU with Aleph A D. In vs. 7, KUPIOU  
 XPICTOU IHCOU occurs against the ordinary KUPIOU IHCOU XPICTOU.

VonSoden ventures, however, to classify the fragment  
 as of the 'H'-text, yet, as it would seem, on all too slim  
 evidence (Die Schriften, S. 1897).

## Recto

## A

Παυλος· δουλос Χ̄ρυ Ῑηυ κλητος αποστολος· [α]φωρισ  
 μενος εις ευαγ'γγελιον θ̄υ ο̄ προ[ε]πηγ'γειλατο̄ δια τ[ων] πρω  
 φητω<ν> αυτου εν γρα[α]φαις αγ'ειαις περι του ῡυ αυτου του  
 γενομενου εκ σπ[ε]ρματος Δαυδ' κατα σαρκα του ορισθεν  
 τος ῡυ θ̄υ εν δυναμει κατα π̄ν̄ᾱ αγιω[σ]συνης εξ ανασ  
 τασεως νεκρων Ῑη̄υ Χ̄ρ̄υ του κ̄υ ημων δι οῡ ε[λ]α[β]ο  
 μεν χαριν και α[π]οστολων εις υπακων πιστερος εν  
 πασι τοις εθνεσ[ι] υπερ του ονοματος Ῑη̄υ Χ̄ρ̄υ πασιν  
 τους ουσ'ιν εν [Ρ]ωμη αγαπητοις θ̄υ κλητοις [α]γιοις  
 χαρις ημιν και ε[ιρ]ηνη απο θ̄υ π̄ρ̄ος ημων και κ̄υ Χ̄ρ̄υ  
 Ῑη̄υ

2nd hand: (cursive)

Αρηλιος Παυλο[ς ..]νυνισιου των παρα γεννηματος  
 περι των γεννηματων [...]οῡ επι του λογειας ..[.] των

(wide space)

χα[ι]ρειν ?)

## Verso

1st hand: ? π[...]ση αποστολος

A

I Corinthians 1:17-20; 2:14(?); 6:5,11-12,13-15,15-18; 7:3-4,  
7:5-6,10-11,12-14.

In Leningrad, U.SSR., the State Public Library (gr. 258). (Formerly in the Uspensky Collection at Kief, where Tischendorf writes that he saw the fragments and read them in 1862). <sup>1)</sup>

Its provenance is probably St.Catharine's Monastery on Mount Sinai, where Bishop Porphyry Uspensky discovered it in the binding of an ancient book and released it, bringing it to Russia in about the middle of the last century. It was thus the first papyrus fragment of the N.T. text to be brought to light. Tischendorf states merely that it was found in some place in the Orient ("in einem glücklichen Winkel des Orients") (Verhandlung, S.44), probably because it was removed from the monastery surreptitiously, but the Library states its provenance as probably from Mt. Sinai.

Tischendorf dated the fragments in the v. century, or elsewhere as the end of the iv. c. So Gregory states the v. c., and Harris assigns P<sup>14</sup> (other leaves of the same) as provisionally from the same century. I should prefer to place it late in this century, or possibly better in the early vi. century. It is very similar in script to the Vienna Dioscorides, which can be definitely dated on external grounds in the early vi. c. Our papyrus may be slightly older than this.

It consists of 6 fragments of a papyrus codex, which must have been originally an especially fine copy of a church Bible, the page of which must have measured about 20 cm. high by 15

<sup>1)</sup> Tischendorf (op. cit., S. 44) states that he copied the frag-

page, lines of an average of 13-17 letters each. Some of the fragments are small and the reading of the text very confusing, especially examined from photographs, as in this instance, for several leaves of this ancient manuscript had been stuck together to form a book binding, and their separation is now either impossible or imperfect. In some cases but one side is legible, the other being stuck on to another fragment. This custom of using old papyrus manuscripts that had been discarded in this way has been noted before in the Monastery of St. Catharine by V.E. Gardthausen (see his *Catalogus Codicum graecorum Sinaiticorum*, index, for reference to the practice). P<sup>14</sup> comes from the same source and place, and consists of several fragments of the same epistle, so that it may be inferred that the two are undoubtedly leaves from the same codex discarded in the monastery long ago and put to that very practical use. Although I have been unable to secure facsimiles of the Harris fragments (P<sup>14</sup>) to compare the writing with this, nevertheless the identity seems reasonably certain on other grounds. (1) Both clearly came from Sinai and were released from the binding of an old book; (2) the passages of the two are from the first seven chapters of I Corinthians, with none overlapping; (3) the pages of each, so far as determinable, consist of 12-13 lines of 13-17 letters to the line; (4) the same system of accents and contractions is used in both; (5) the leaves of both portions, in as far as we can discover, harmonize in the

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ments as far as it was possible, although he gives no text, either here or elsewhere. Indeed, to the best of my knowledge, this transcription made from photographs of the fragments, is the first to be published.

recto-verso order of the original; (6) both are assigned tentatively to the fifth century; and (7) the general type of text of both is the same.

The manuscript, if it contained only I Corinthians, would have consisted originally of about 80 leaves (160 pages),<sup>1)</sup> although there is no way of determining the size or number of the quires in the codex. It may be said merely that the quire, or quires, was formed by laying papyrus sheets alternately recto and verso upwards, beginning with the recto up, and then folding in, so that at any opening of the book the opposing pages would be matched. Page 1, a verso, and the outside page, was probably left blank or contained the title. The following chart will illustrate the approximate relationship of the leaves of P<sup>11</sup> to those of P<sup>14</sup>, the sections given, where the leaves are missing, being but approximations:

Missing	(	Verso	-Outside: blank or with title.
		Recto	- I Cor. 1:1-2.
		Recto	- 1:3-6.
Missing	(	Verso	- 1:7-9.
		Verso	- 1:9-11.
Missing	(	Recto	- 1:11-13.
P <sup>11</sup>		Recto	-Illegible-1:14-17.
Frag.VI	(	Verso	- Legible 1:17-20.
		Verso	- 1:20-22.
Missing	(	Recto	- 1:22-25.
P <sup>14</sup>		Recto	-Legible 1:25-27.
Frag. a, b, c.	(	Verso	-Illegible-1:27-30.
Missing	(	Verso	- 1:30-2:2.
		Recto	- 2:2-5.

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1) The page of the papyrus averages about 6 lines of Nestle's text, or 5 pages of the papyrus to one of the text.

p <sup>14</sup>	Recto-	-	-	I Cor. 2:6-8.
Fr. d, e	(Verso-	illegible-		I Cor. 2:8-10.
Missing	Verso-			2:11-12.
(Fr. of ?) P <sup>11</sup>	(Recto-			2:12-14. (extant -2:14 ?)
	Recto-			2:14-3:1.
Missing	(Verso-			3:1-3.
p <sup>14</sup>	Verso-	Illegible	-	3:4-7.
Fr. f	(Recto-			3:7-10.
	Recto-			3:10-12.
Missing	(Verso-			3:13-15.
p <sup>14</sup>	Verso-	Illegible	-	3:15-18.
Fr. g	(Recto-			3:18-21. (extant, 3:20).

( about 8 leaves missing )

p <sup>11</sup>	Recto-			6:4-7. (extant-6:5)
Fr. III	(Verso-	Illegible	-	6:7-9.
<u>p<sup>11</sup>, Fr. I,</u>	Recto(?)	-Illegible	-	6:9-11.
<u>II (top margin)</u>	(Verso(?)-			6:11-13. (extant-11-12)
p <sup>11</sup> , Fr.	Verso-			6:13-15.
I, II	(Recto-			6:15-18.
Missing	Recto-			6:18-20.
	(Verso-			6:20-7:2.
p <sup>11</sup>	Verso-			7:3-5. (extant, 7:3-4)
Fr. IV	(Recto-			7:5-7. ( " 7:5-6)
p <sup>11</sup>	Recto-			7:7-9.
Fr. III	(Verso-			7:9-12 ( " 7:10-11)
p <sup>11</sup>	(Verso-			Possibly blank (?)
Fr. V	Recto-			7:12-14.
p <sup>11</sup>	Recto(?)			7:14-16 (extant, 7:14).
Fr. III	(Verso-	Illegible	-	7:16-18.

The codex is written in large, square uncials of heavy strokes considerably shaded, having cross-bars at the extremities of certain letters for embellishment. It is a fine specimen of the 'Bible' hand, and bears some resemblance to P<sup>25</sup>.

The rough breathing (designated by a  $\rho$ ), the diaeresis, and the usual theological contractions occur. A stroke above a final letter in a line often represents an omitted 'n'. A few heavy, sloping uncial letters of a different hand, and possibly from a different manuscript occur on a fragment stuck on the top of the verso of frag. VI, as also certain cursive letters across the verso of frag. V.

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Type of Text.

Because of its very fragmentary nature the text of the papyrus is not very valuable for textual criticism. For this reason and on account of the fact that the variants in the sections preserved are not very striking, it is difficult to determine the type of its text. So vonSoden<sup>1)</sup> thinks that it is impossible to say whether it represents an I or and H-text (i.e., Western or Alexandrian, respectively), and with his statement Savary agrees.<sup>2)</sup>

Yet the matter does not seem to be quite as difficult as these have made it out. Studied in connection with the fragments of P<sup>14</sup> (q.v.), which are really portions of the same ancient manuscript, the papyrus seems to show an Alexandrian text. There are 4 (or possibly 5) distinctive Alexandrian readings (1:18; 6:15(?), 15; 7:10,14) all in opposition to Western variants. Not only does the papyrus avoid all distinctively Western readings, but also the Syrian as well. It may, therefore, be classified along with P<sup>14</sup>, and that with reasonable certainty, as an Alexandrian or b-text.

## Fragment VI

## Recto

The original writing of the page is illegible, having been covered over with other fragments of papyrus, traces of letters of which are to be made out, insufficient, however, to identify the passages. They are clearly portions of the same MS.

The page originally probably contained I Corinthians 1:14-17.

## Verso

## I Corinthians

[σοφια] λογων ἵνα μη κε	I, 17
[νωθη ο] σταυρος του Χ̄ϛ	18
[ο λογος] γαρ ο του στα[υ]ρ	
[ου το]ις μεν απολλυ	
[μενοις] μωρι[α ε]στιν	
[τοις δε] σωζομενοις	
[ημιν δ]υναμεις θ̄ϛ̄ εστῑ(ν)	
[γεγραπτ]αι γαρ απολω	19
[την σοφια]ν των σοφῶ(ν)	
[και την σ]υνεσιν των	
[συνετω]ν αθετησω	
[που σοφο]ς που γραμμα	20
[τευς που] συνζητητ[ης]	

(Also traces of letters of a superimposed fragment in the upper and the right margin.)

Fragments I and II  
(top margin of)

## Recto

Just a few scattered letters legible. It probably contained a part of I Corinthians 6:9-11.

## Verso (top margin)

## I Corinthians

. . . ( 1 line lost ) . . .  
 [κ̄]ῡ Ἰη̄ [Χ̄ῡ και εν τω  
 π̄[ν̄ι του θ̄υ ημων  
 παν̄τα [μοι εξεστι  
 αλλ [ου παντα συμφε  
 ρει παν̄[τα μοι εξεσ  
 τι αλλ ο̄[υκ εγω εξου  
 σιασθ̄[ησομαι υπο  
 τινος τα βρωματα  
 . . . ( 3 lines lost ) .

VI, 11

12

## Verso (original text)

[ταυτα] κατ[αργησει  
 [το δε σωμα ου] τη π[ορ  
 [νεια αλλα τω κ̄ω̄] και ο  
 [κ̄ς τω σω]ματι 'ο̄<sup>δε</sup> θ̄ς  
 [και τον κ]ῡ η̄γιρευ  
 [και ημας] εξεγηρι  
 [δια της] δυναμewς  
 [αυτου ο]υκ οιδατι  
 [οτι τα] σωματ[α υμ  
 [ων με]λι Χ̄ῡ ε̄[στιν  
 [αρας ουν] τα μ̄[ελη  
 [του Χ̄ῡ] ποιη[σω . . . .

VI, 13

14

15

## Recto (original text)

πορνης μ̄[ελη μη γεν  
 νοιτο [η ουκ οιδατε  
 οτῑ ο κο[λ]λωμ[ενος  
 τη πορνη εν [σωμα  
 εστιν' ε̄σοντ[αι γαρ  
 [φ]ησιν οι δυο [εις σαρ  
 κ[α] μι[α]γ' ο̄ δε [κολλω  
 [μ]ενος τω κ̄ω̄ εν πν  
 [ευ]μ̄[α εσ]τιν 'φ[ευγε  
 [τε την] πορν̄[ειαν παν  
 [αμαρτ]ημᾱ [ο εαν ποι  
 [ηση α]νθρ[ωπος εκτος

VI, 15

16

17

18

## Fragment IV

## Verso

[ο ανηρ την] οφει[λην  
 [αποδιδο]τω ὁμ[οιως  
 [δε κα]ι η γυνη τ[ω α  
 νδρ]ι ἡ γυνη [του ιδιου  
 σω]ματος ο[υκ εξου  
 σια]ζει αλλ[α ο ανηρ ο  
 μ[οι]ω[ς δε και ο ανηρ  
 ( 4 LINES LOST )

I Corinthians

VII, 3

4

## Recto

[αν εκ συ]μφω[νου προς  
 [καιρο]ν ἵνα [σχο]λαση  
 [τε τη προσευχη και]  
 [παλιν] ἐπι το αυτο η  
 [τε ινα] μη πειραζει  
 [υμας ο σ]ατανας δια  
 [την ακρα]σιαν ὑμῶ(ν)  
 [τουτο δε λεγ]ω κατ[α  
 ( 3 lines lost )

VII, 5

6

## Fragment III

(Composed of several superimposed fragments with traces of writing of at least four texts).

## (Fragment of a) Recto

υμ]ιν ο[υδεις  
 ] δυνη[σεται

VI, 5

( 1 line lost )

## (Fragment of a) Verso

[τοις δε γεγαμηκο]σι  
 [παραγγελω ουκ ε]γω αλ  
 [λα ο κ̄ς γυνα]ικα απο  
 [ανδρος μη] χωρισ  
 [θηναι εαν δ]ε και

VII, 10

11

## (Fragment of a) Recto

[γυνη η] απισ[τος εν  
[τω αδελφ]ω ε[πει αρα  
]..[

I Corinthians  
VII, 14b

(Also a few traces of letters on the left hand margin, not identified.)

## The Reverse Side of the Preceding Page.

(Illegible, except for traces of certain letters. Contents uncertain.)

## Fragment V

## Verso

(No writing visible, except for a few letters in a cursive script written at right angles to the usual line of writing. There is some reason to suppose that the page was originally left blank for some reason.)

## Recto

[κ̄ς̄ ει τις αδελφ]ος̄ [γυ  
[ναικα ε]χει απιστ̄[ο̄(ν)  
[και αυτη σ]υνευδοκει  
[οικειν με]τ̄ αυτου· μη  
[αφιετω] αυτην· και  
[γυνη ητ]ις̄ εχει ανδρα  
[απιστο]ν· και ουτος  
[συνευδ]οκει οικεῑ(ν)  
[μετ̄ αυτ]ης̄ μη αφιε  
[τω τον α]νδρα ηγια  
[σται γαρ] ο ανηρ̄ ο̄ α  
[πιστος εν] τη [γυ]ναι  
[κι και ηγ]ιασ[ται η

VII, 12

13

14

## A Small Fragment Unnumbered

(Framed with Fragment III, but clearly does not belong with it)

Verso

I Corinthians

] δ[εχ<sup>ε</sup>]τ[αι  
 ] του θ<sup>υ</sup> [  
 α]υτ[ω

II, 14 (?)

Recto

(Unidentified, with but few traces of letters)

Hebrews 1:1 (first 13 words) -Recto, on upper margin of letter.  
 In New York City, The Pierpont Morgan Library, 29-33 E. 36th St.  
 (formerly in the Lord Amherst Library, Diddlington Hall, Norfolk, England.)

Discovered in the Arsinoite Nome, the Faiyûm, in 1897.

Dated in late iii./ early iv. c. by the original editors (near 300 A.D.). The letter on the margin of which it occurs, was written between the years 264(265) and 282(281) A.D. It is uncertain when the marginal reference from the Scriptures was added, whether in Rome or in Egypt, but in either case it probably was not added much after the writing of the letter, and the close of the century is probably very near to the date.

It consists of three lines of the Epistle to the Hebrews inscribed at the top of the second column of a letter written by an Egyptian Christian, sojourning in Rome, to his fellow-Christians in the Arsinoite Nome, in the Faiyûm, Egypt. It is written in a small, informal, sloping uncial hand on the recto of a papyrus sheet, the verso of which contains a quotation from Gen. 1:1-5 LXX, followed by the version of Aquila (16 lines in all), which was also added later in a more cursive hand, probably of the time of Constantine (cf. Schürer, *Theol. Literaturzeitung*, 1900, S.60lf). The Genesis verses were at the time of discovery among the oldest of that portion of the book extant. -The quotation from the N.T. is not strictly a portion from a codex, and rightfully has no place in this catalogue, although we follow the earlier custom and include it. So Gregory writes: "Ich setze sie nur mit Zögern hierher" (*Textkr.*, III, S.1091).

Milligan observes that "if we were sure that the quotation was added to the letter in Rome, the point might be of interest in connection with the Roman destination of the Epistle, which has found many supporters." (Here and There among the Papyri, p.118)

The papyrus sheet is 20.7 x 23.5 cm. in size.

#### Bibliography.

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#### Type of Text.

There is an insufficient amount of the text preserved to judge of the affinities of the text. VonSoden<sup>1)</sup>, without sufficient warrant, classifies it as an 'H'-text (= Alexandrian text). -One variant, ημων is inserted after το[ις π]ατρα[σιν] a reading not found in any other manuscript.

p 12

Recto

(margin of a letter)

πολυμερως κ(αι) πολυ[τρο]πως .  
 παλε (l. παλαι) ο  $\bar{\theta}$ ς λαησ[α]ς τ $\bar{\rho}$ [ις π]ατρα  
 [σιν] ημ[ω]ν εν τοις προ[φ]ητ[ις]

Hebrews

I, 1

Hebrews 2:14 -5:5; 10:8- 11:13; 11:28 -12:17. (about 1/3 of Ep.)  
In London, British Museum (Pap. 1532, verso).

Discovered at Oxyrhynchus by Grenfell and Hunt in 1903.  
or early iv.

Probably to be dated in the late iii. c. on palaeographical grounds. Grenfell and Hunt give the first half of the iv., and add that it may well go back to the first quarter of the century. The editors of the New Palaeographical Society (I, pl. 47) place it in the latter part of iii. or early iv., while Kenyon (Recent Developments in Text. Crit., p.32) believes that it probably should be assigned to the late iv. The papyri with which it was found were cursive documents dating from the 2nd to the 4th cent., chiefly of the 3rd, and it is not likely to have been separated from them by any wide interval. Grenfell and Hunt add (p.37, op.cit.): "The fact that the strips of cursive documents which were used to patch and strengthen the papyrus before the verso was used are of the 3rd and not the 4th century points to the same conclusion."

Eleven broad columns of a papyrus roll written on the verso of an earlier inscribed roll of a new Epitome of Livy (cf. P. Oxy. 668). It may possibly have been brought to Egypt by a Roman official and left behind when he left his post (so the original editors suggest). Later the entire Epistle to the Hebrews was written on the back. Judging from the size of the columns surviving (about 6 1/2 in. wide, and the roll 10 in. high) and the number of lines to the column (rather irregular, varying from 23 to 27), the entire roll must have been originally some 36 feet in length. The 11 columns that survive are

numbered at the top 47-50, 63-65, 67-69, showing that other books of the N.T. preceded the epistle to the Hebrews. The epistle began on column 44, thus allowing 43 columns for the preceding books, which may have been merely Romans (an order found in one minuscule manuscript, Paul 115, and more particularly in the Chester Beatty MS. of the Pauline Epp., P<sup>46</sup><sup>1)</sup>), or by a group of shorter epistles, such as Ephesians, Philippians, Colossians and I, II Thessalonians. The latter arrangement gives a more exact correspondence in quantity, and indeed, these are the epistles which normally precede Hebrews in Egyptian manuscripts, including B, the Coptic versions and Athanasius.

It is written in a rather heavy, medium-sized papyrus uncial hand of the sloping oval type, rather coarse and rough in execution, and exhibiting cursive tendencies, which hand changes at column 64 to a more upright and square hand. Yet the form of letters does not differ materially in the two parts, although the papyrus is of a somewhat different color after this point. The original editors believe the whole manuscript was the work of the same scribe, who was also responsible for corrections and occasional lection signs and accents. On the other hand, the editors of the New Pal. Soc. (sub I, pl. 47), and others, would see in the two sections work of separate scribes. Yet from an examination of photographs of the manuscript, the evidence for questioning the unity of authorship of the writing does not seem convincing. The fact of the hand being upright or sloping would not necessitate this conclusion, for the same scribe might plausibly write both ways, even in the same manuscript, depending sometimes on his position.

<sup>1)</sup>cf. Sanders, *Third-Century Codex of Pauline Epp.*, p. 34.

ture and the position of the sheet before him, the more elliptical form of the letters being but the natural sequence of a tendency to sloping. So, too, the mere fact that a papyrus of different color is used from this point on, would hardly seem to be to the point here, inasmuch as that fact was determined for the biblical scribe by the one who originally made up the roll and inscribed its recto with the Latin Livy text. On the contrary, the formation of the letters throughout the manuscript is the same (cf. especially the upsilon, with its characteristic curved tail), a consideration which seems more weighty for identification.

The following marks of punctuation are found in the papyrus: a rough breathing mark of a square shape is used twice, when confusion might have been possible; a colon used to mark a pause in the sense, and a small blank space to introduce a quotation; a double dot (for which sometimes a single dot is substituted) is inserted somewhat freely and not always accurately. This system of punctuation seems to correspond to an earlier division into *stichoi*, which were longer than those in other extant manuscripts. These sections frequently correspond to the rhythmical divisions which Blass, with perhaps better excuse than in the case of the Pauline Epistles, claims to have discovered in Hebrews (Blass, *Brief an die Hebräer*, *Text mit Angabe der Rhythmen*; and further his *Die Rhythmen der asianischen u. römischen Kunstprosa*, pp. 78ff; Milligan, *Here and There among the Papyri*, p. 118f, and his *New Testaments*, p. 109).

Only the commonest theological contractions occur, while

a stroke above the final letter of a line represents 'n'. Itacism, with the confusion of ι and ει, ε and αι, υ and ου, a practise so common during this period, is especially frequent.

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- Moulton, J.H., art. in Methodist Recorder, July 21, 1904.
- Nairne, A., Epistle to the Hebrews (Cambridge Gr. Test.), p.cxliv.
- New Palaeogr. Soc., I, pl. 47. (facs. of col. i, ii, and ix).
- Vogels, Henri Jos., Codicum Novi Test. Specimina, pl. II(col. 10).

Type of Text.

The text of the fragment is of the Alexandrian type, agreeing closely with B, and is of especial importance because it supplements that manuscript where it is lacking, namely, in Hebrews 9:14 to 13:25. Of this gap a little more than one half is supplied by P<sup>13</sup>. Two more verses missing in Vaticanus are supplied by P<sup>17</sup> (Heb. 9:12-19), which exhibits the same type of text and the same marks of punctuation as P<sup>13</sup>. Inasmuch as P<sup>13</sup> agrees closely with B in the section 2:14-5:5, where both are extant, it may reasonably be taken as a guide to the text of B where that ms. is defective. The tendency to agree with B in the omission of unessential words and phrases is marked.<sup>1)</sup> Next the papyrus is closest to the text of D.

Nairne<sup>2)</sup> writes of the fragment: "Unfortunately, it is in the epistles of Paul that B oftenest gets into bad company: in this division of the N.T. it has a considerable Western admixture. And in Hebrews B fails us at ix.14. From the middle of the word 'kathariei' it is mutilated to the end of the epistle. The loss is, however, made up in some degree by the fragmentary P<sup>13</sup>. That papyrus gives a text very like B. Or is it rather 'Alexandrian'? A definite answer to that 'quaere' will be welcome. For in one or two places P<sup>13</sup> offers a reading so attractive as to rouse suspicion that it is too clever (see iv.4; v.4; xi.2)."

In chap. 3:2 and 3:6 it confirms readings in which B stands alone amongst Greek mss. Also J.H. Moulton<sup>3)</sup> writes of

<sup>1)</sup> Grenfell and Hunt, Oxy. Pap., IV, p. 37.

<sup>2)</sup> Hebrews, Cambridge Greek Testament, p. cxliii.

<sup>3)</sup> Methodist Recorder, July 21, 1904. Quoted by Milligan, "Here and There among the Papyri", pp. 167f.

the text and its readings: "I am particularly glad to find the ms. back up the R.V. in 4:2 ("because they were not united by faith"), and 12:3 ("sinners against themselves"). In one place (11:4) W.H. ventured to prefer a small change (autō for autou) which was against all the mss., on the authority of Clement alone: now our ms. comes in to confirm their judgment. In 11:35 the best mss. have united in a small slip ("they received women"), and we have now another to add to the company; it is remarkable testimony to the accuracy of our oldest copies, that they should so faithfully preserve manifest blunders (in the autograph?) like this."

VonSoden<sup>1)</sup> likewise classifies the fragment as of the 'H'-text (Alexandrian).

On the whole, the text of the papyrus is a good one, but the spelling is poor. It is a very valuable contribution to the textual criticism of the N.T. because of its length and because of the purity of its text.

## Verso of a Roll

## Col. i.

μζ

Hebrews

II, 14

[καταργηση τον] το κρατος εχοντα του θανατου  
 [τουτεστι το]ν διαβολον : και απαλλαζη του  
 [τους οσοι φοβω θ]ανατου δια παν{τον}τος του ζην  
 [ενοχοι ησαν δου]λειας : ου γαρ δηπου αγγελων  
 [επιλαμβανεται] αλλα σπερματος Αβρααμ επι  
 [λαμβανεται οθ]εν ωφιλεν κατα παντα τοις α  
 [δελφοις ομοιωθ]ηναι : ἵνα ελεημων γενηται  
 [και πιστος αρχιε]ρευς τα προς τον θ̄ν̄ εις το ειλας  
 [κεσθαι τας αμαρ]τίας του λαου : εν ω γαρ πεπον  
 [θεν αυτος πιασ]θεις : δυναται τοις πιαζομε  
 [νοις βοηθησαι ο]θεν αδελφοι αγιοι κλησεως ε  
 [πουρανιου μετοχ]οι : κατανοησατε τον αποστολ̄(ν)  
 [και αρχιερα της ο]μολογιας ημων Ἰν̄ πιστον οντα  
 [τω ποιησαντι] αυτον : ως κε Μωϋσης εν τω οικω  
 [αυτου πλειο]νος γαρ δοξης ουτος παρα Μωϋσην  
 [ηξειωται καθ ο]σον πλειονα τιμη<ν> εχει του [ο]ικου : ο  
 [κατασκευα]σας αυτον : πας γαρ οικος κατασκευ  
 [αζεται υπ]η τινος : ο δε παντα κατασκευασας : θ̄ς  
 [και Μωυση]ς μεν πιστος εν̄ ολω τω οικω αυτου  
 [ως θεραπ]ων εις μαρτυριον : των λαληθησομε  
 [νων Χ̄ς δε] ως υιος επι τον οικον αυτου ου οικος  
 [εσμεν ημει]ς : εαν την παρρησιαν και το καυχη  
 [μα της ελπ]ιδος κατασχωμεν : διο καθως λεγει  
 [το π̄ν̄α το α]γιον σημερον εαν της φωνης αυτου  
 [ακουσητε] μη σκληρυνητε τας καρδιας υμων  
 [ως εν τω πα]ραπικρασμω κατα την ημεραν του  
 [πιασμου] εν τη ερημω ου επιρ<α>σαν οι πατερες υμ̄(ν)

## Col. ii.

εν δ[οκι]μασια και ειδον τα εργα μου τεσσερακον[τα  
 ετη [δι]ο̄ προσωκθεισα τη γενεα ταυτη και ειπ[ον  
 αι [πλ]αν[ω]νται εν τη καρδια αυτων διο ουκ εγνω[σαν  
 τα[ς οδους μο]υ ως ωμοσα εν τη οργη μου ει εισ[ε  
 λευ[σοντ]αι ε[ις] την καταπαυσιν μου : βλεπεται α[δελ  
 φο[ι μη] ποτε εστε εν τινι υμων καρδια πονηρ[α  
 [απιστια]ς : εν τω αποστηναι απο θ̄υ ζωντος : αλ[

III, 9

[λα] πα[ρα]καλεσατε εαυτους καθ εκαστην ημ[ε  
 [ρα]ν α[χ]ρι ου το σημερον καλε[ι]ται : ἵνα μ[η] σκλη  
 [ρυν]θ[η] τις ἐξ υμων απατη τ[η]ς αρματιας [μετο  
 [χοι] γα[ρ] του Χ̄ῡ γεγωναμεν : εαν̄περ την α[ρχην  
 [τ]ης υποστ̄ασεως μεχρι τελους βεβαιαν [κατα  
 [σ]χωμεν εν τω λεγεσθαι σημερον εαν της φ[ω  
 νης αυτου ακουσητε : μη σκληρυνητε τας κ[αρ  
 δειας υμων ως εν τω παραπικρασμω : τι[νες  
 γαρ ακουσαντες παρεπικραναν αλλ ου πα[ν]τες  
 οι εξελθο[ν]τες ἐξ] Αιγυπτου δια Μωϋσεως τισ[ιν  
 δε προσωχ[θεισεν] τεσσερακοντα ετη ουχι τ[οις  
 αμαρτησᾱσιν ων τα κωλα επεσεν εν τη ε[ρη  
 μω : τισ[ι]ν δε ωμοσεν μη εισελευσεσθαι ε[ις  
 τ[η]ν καταπαυσιν αυτου ει μη τοις απιθησασε[ιν  
 κ[α]ι βλεπομεν οτι [ο]υκ ηδυνασθησαν εισε[λ  
 θειν δι α[πιστ]ειαν : φοβηθωμεν ουν μη π[ο  
 τε] κατα[λι]πομενης επαγγελιας εισελθε[ιν  
 [ε]ις την καταπαυσιν αυτου δοκη τις εξ υμ[ων  
 ῡστερ[η]κεναι : και γαρ εσμεν ευηγγελισμεν[οι

Col. iii.

μθ

Hebrews

IV, 2

[καθαπερ κ]ακεινοι αλλ ουκ ωφελησεν ο λογος  
 [της ακοης] εκεινους μη συνκεκερασμενους  
 [τη πιστι το]ις ακουσασιν : εισερχομεθα γαρ εις  
 [καταπα]υσιν οι πιστευσαντες : καθως ειρηκεν  
 [ως ωμο]σα εν τη οργη μου ει ελευσοντε (1.-ται) εις την κα  
 [ταπαυ]σιν μου : καιτοι τ[ω]ν εργαων απο καταβο  
 [λης κοσ]μου γενηθεντων ειρηκεν που περι της  
 [εβδομ]ης ουτως : και κα[τε]παυσεσ ο θ̄ς εν τη ημε  
 [ρα τη εβ]δομη απο παντ[ων] των εργαων αυτου : και  
 [εν τουτ]ω πα[λ]ιν εισελευ[σο]νται εις την καταπαυσ̄(ν)  
 [μου ε]πι ουν απολιπετε τινας εισελθειν εις αυτ̄η(ν)  
 [και οι πρ]οτερον ευαγγελισθεντες ουκ ειση[λθ]ο̄(ν)  
 [δι απιθ]ιαν παλιν τινα οριζει ημεραν σημερ̄(ν)  
 [εν Δαυ]ειδ' λεγων μετα τοσουτον χρονον [κα]θ̄[ω]ς  
 [προειρη]ται : [σ]ημερον εαν̄ της φωνης αυτ[ου] α  
 [κουσητ]ε μ[η] σκληρυνητε τας καρδιας υμ[ων  
 [ει γαρ α]υτους Ἰς̄ κατεπαυσεν ουκ αν π[ε]ρι αλ  
 [λης ελα]λι μετα ταυτα ημερας : αρα απ[ολι  
 [πεται σ]αββατισμος τω λαω του θ̄ῡ ο γαρ [εις

[ελθων] ει[ς την] καταπαυσιν αυ[του] : και α[υ]το[ς]  
 [κατεπ]αυ[σεν] απο των εργαων αυ[του] ω[σ]περ α  
 [πο των ιδιων] ο θ[ς]· σπουδασωμεν [ο]υ[ν] εισελ  
 [θειν ει]ς εκεινην την καταπαυσι[ν εν]α μη εν  
 [τω αυτ]ω τις υποδιγματι πεση της απιθ[ι]ας : ζω[ω]  
 [γαρ ο λο]γος του θ[υ] και ενεργης : και [τ]ομ[ωτερο]ς υ

## Col. iv.

ν

Hebrews

IV, 12

περ πασαν μαχα[ιραν] διστομον και διικνουμε  
 νος αχρει μερισμ[ου] ψυχης και π[ν]ζ αρμων τε  
 και μυελων και κ[ριτικος] ενθυμησεων και εν  
 νυων καρδειας : [και ουκ εστιν] κτισις αφανης  
 ενωπιον αυτου : [παντα δε] γυμνα και τετραχη  
 λισμενα τοις οφ[θαλμοις] αυτου προς ον ημιν  
 ο λογος : εχοντε[ς] ουν αρχιερα μεγαν διε  
 ληλυθοτα του[ς] ουρανους Ι[ν] τον υιον του θ[υ]  
 κρατωμεν της [ομολογιας] ου γαρ εχομεν αρχι  
 ρεα μη δυναμ[ενον] συνπαθησαι ταις ασθε  
 νεια[ι]ς ημων [πεπειρασμενον] δε κατα παντα  
 καθ ομοιοτητα [χωρις] αμαρτιας προσερχωμε  
 θα ουν μετα [παρρησιας] τω θρονω της χαριτος  
 [ιν]α λαβωμε[ν] ελεος και χαριν ευρωμεν εις ευ  
 [και]ρον βοηθ[ειαν] πας γαρ αρχιερευς εξ ανθρω  
 [πω]ν λαμβ[αν]ομενος υπερ ανθρωπων κα  
 [θι]στατα[ι] τα προς τον θ[ν] ινα προσφερη δωρα  
 [και θυ]σιας υ[περ] αμαρτιων μετριοπαθειν δυ  
 ναμενος τοις α[ν]ουσι και πλανωμενοις επει  
 και αυτος περ[ικειται] ασθενειαν και δι αυτην  
 οφιλει καθω[ς] περι του λαου ουτως και περι εαυ  
 του προσφερ[ειν] περι αμαρτιων και ουχ ε  
 αυτω τις λαμβ[ανει] την τιμην αλλα καλουμε  
 νος υπο του [θ[υ] ουτως και ο Χ[ς] ουχ εαυτον εδο  
 ξασεν γενη[θηναι] αρχιερα αλλ ο λαλησας

( 11 columns lost )

## Col. v.

ξβ

[προσφερονται] το]τε ειρη[κεν] ι]δου η[κω] του ποιησαι το

X, 8

[θελημα σου : ] αναρει το [πρωτ]ον̄ ἵνᾱ [το δευτερον στη  
 [ση εν ω θε]ληματι ηγιασμεν[ο]ι εσμ̄[εν̄ δια της προς  
 [φορας του σω]ματος Ἰ̄ῡ Ḳ̄[ῡ] εφραξ : [και πας μεν ιε  
 [ρευσ εστη]κεν καθ̄ ημεραν̄ λ̄ετου[ργων και τας αυτας  
 [πολλακις] προσφερ̄ω[ν] θυσιας αιτινες ου[δεποτε  
 [δυνανται] περιελειν̄ αμαρτιαν : ουτος δε [μιαν υ  
 [περ αμαρτιων] προσενεγκας̄ θυσιαν̄ εις το διη[νεκες  
 [εκαθισεν εν δεξια] τοῡ θ̄ῡ το λοιπον̄ εκδεχο[μενος  
 [εως τεθωσιν] οῑ εχθ̄ροῑ υποποδιον̄ των̄ ποδ̄[ω]ν̄ αυτου  
 [μια γαρ προσ]φορᾱ τετελειωκεν̄ εις το διηνεκε[ς τους  
 [αγιαζομεν]ους : μαρτυρεῑ δε ημειν̄ καῑ τ̄[ο π̄ν̄α  
 [το αγιον μετ]α γαρ το ειρηκεναῑ αυτη̄ δε η̄ δια[θηκη  
 [ην διαθησο]μαῑ προς αυτους̄ μετα τας̄ ημερ[ας̄ εκι  
 [νας λεγεῑ κ̄]ς̄ διδους̄ νομους̄ μοῡ επῑ καρδια[ς̄ αυτω̄(v)  
 [και επι τη]γ̄ διανοιαν̄ αυτων̄ [[α]] επιγραψ̄ω̄ αυ[τους  
 [και των̄ αμ]αρ̄τιων̄ καῑ [τ]ων̄ ανομιων̄ αυτων̄ οῡ μι  
 [μνησθησο]μαῑ ετι : οποῡ δε̄ αφεις̄ του[τ]ων̄ ουκ  
 [ετι προσφο]ρᾱ περῑ αμαρτιαις : εχοντες̄ ουν̄ αδελ  
 [φοι παρρ]ησιαν̄ εις̄ τ̄ην̄ εισοδον̄ των̄ αγιων̄ εν̄ τω  
 [αιματῑ Ἰ̄]ῡ ην̄ ενεκενισεν̄ ημιν̄ οδον̄ προς̄  
 [φατο]ν̄ καῑ ζωσαν̄ διᾱ τοῡ καταπετασματος̄  
 [τουτ] εστιν̄ της̄ σαρκος̄ αυτου : καῑ ἴερᾱ μεγαν̄  
 [επι] τον̄ οικον̄ τοῡ θ̄ῡ προσερχωμεθᾱ μετα

Col. vi.

[ξγ]

πο[σω̄ δοκειτε̄ χειρονος̄ αξιωθησεταῑ τιμωριας̄ ο̄ τον̄  
 ῡ[ιον] τ̄[ο]ῡ [θ̄ῡ καταπατησας̄ και το̄ αιμᾱ της̄ διαθηκης̄  
 κοινον̄ η̄[γ]ησομενος̄ εν̄ ω̄ ηγιασθη̄ και το̄ π̄ν̄ᾱ της̄ χα  
 ριτος̄ ενυ[βρισας̄ οίδαμεν̄ γαρ̄ τον̄ ειποντᾱ εμοῑ εκ̄  
 δικησις̄ εγ[ω̄ ανταποδωσω̄ καῑ παλιν̄ κρινεῑ κ̄]ς̄ τον̄  
 λαον̄ αυτο[ῡ φοβερον̄ το̄ εμπειειν̄ εις̄ χειρας̄ θ̄ῡ  
 ζωντος̄ : [αναμιμνησκεσθε̄ δε τας̄ προτερον̄ ημε  
 ρας̄ εν̄ α[ις̄ φωτισθεντες̄ πολλην̄ αθλησιν̄ υπερμεινατε̄  
 παθημ[ατων̄ τουτο̄ μεν̄ ονειδισμοις̄ τε̄ καῑ θλιψεσιν̄

Hebrews

X, 29

Col. vii.

εδ

[θεα]τριζομενοι : τουτο̄ δε̄ κοινωγ[ο]ῑ των̄ ουτως̄  
 [ανα]στρεφομενων̄ γεννηθεντες̄ : καῑ γαρ̄ τοις̄ δεσ

X, 33

[μιοι]ς συνεπαθησατε : και την αρπαγην των υπαρ  
 [χον]των υμων μετα χαρας προσεδεξασθ[ε] : γινωσ  
 [κο]γτες εχιν εαυτους κρισσωνα υπαρξιν και μεν[ο]υ  
 [σαν] : μη αποβαλητε ουν την παρρησιαν υμων  
 [ητ]ις εχει μεγαλην μισθαποδοσιαν υπομονης  
 [γαρ] εχεται χρεαν ινα το θελημα του [θ̄]υ πασαντες  
 [κο]μισθητε την επαγγελειαν : ετ[ι] μικρον οσον :  
 [οσο]ν ο ερχομενος εξει και ου χρονισει ο δε δικαιος  
 [εκ] πιστεως ζησεται : και εαν υποστειληται : [ο]υκ ευ  
 [δοκ]ει μου η ψυχη εν αυτω : ημεις δε ουκ εσμεν [υ]ποστο  
 [λη]ς εις απωλειαν : αλλα πιστεως εις περιποι[η]σιν ψυ  
 [χη]ς : εστι δε πιστις ελπιζομενων πραγματ[ω]ν αποστα  
 [σις] ελ[λ]ενχος ου βλεπομενων : εν αυτη γαρ εμαρτυρη  
 [θησ]αν οι πρεσβυτεροι : πιστι νουμεν κατηρτεισθαι

[του]ς αιωνας ρηματι θ̄υ εις το μη εκ φ[[ε̄]]νομενων το  
 [βλ]επομενον γεγονεναι : πεισται πλειονα θυσιαν Αβε[λ]  
 παρα Καειν προσηεν' κεν δι ης εμαρτυρηθη ειναι δ̄[ι]  
 [κ]αιος μαρτυρουντος επι τοις δωροις αυτω του θ̄υ και δ̄[ι] αυ  
 της αποθανων ετι λαλει : πισται Ενωχ' μετετεθ[η] του [μη  
 ιδειν] θανατον και ουχ ευρισκετο διοτι μετεθηκεν α[υτον]  
 ο θ̄ς : προ γαρ της μεταθεσεως μεμαρτυρηται ευηρ[εστηκε]

## Col. viii.

[ξε]

ναι τω θ̄ω [χωρις] δε πιστεως αδυνατον ευαρεστησαι  
 πιστευσαι γ[αρ] δει τον προσερχομενον θ̄ω οτι εστιν  
 και τοις ζη[τουσιν] αυτον μισθαποδοτης γινεται πισται  
 χρηματι[σθεις] κ̄ωε περι των μηδεπω βλεπομενων  
 ευλαβηθε[ις] κατεσκευασεν κιβωτον εις σωτηριαν του  
 οικου αυτου [δι] ης κατεκρινεν τον κοσμον και της κατα  
 πισ[τι]ν δικα[ιοσυνης] εγενετο κληρονομος πισται καλου  
 μενος Αβραα[μ] υπηκουσεν εξελθειν εις τοπον ον ημελ  
 λεν λαμβαν[ειν] εις κληρονομιαν και εξηλθεν μη επι  
 σταμενος π[ου] ερχεται πισται παρωκησεν εις γην της  
 επαγγελιας [ως] αλλοτριαν εν σκηναϊς κατοικησας μετα  
 Ισακ' και Ιακ[ωβ] των συνκλητονομων της επαγγελιας της  
 αυτης ; εξ[εδεχετο] γαρ την τους θεμελιους εξουσαν πο  
 λιν : ης τεχν[ιτης] και δημιουργος ο θ̄ς πισται και αυτης  
 αρρα δυναμ[ειν] εις καταβολην σπερματος ελαβεν και πα  
 ρα καιρον ηλ[ικιας] επει πιστον ηγησατο τον επαγγειλαμε

Hebrews

XI, 5

νον· διο και [αφ ενος εγεννηθησαν και ταυτα νενεκρω  
 μενου : κα[θως τα αστρα του ουρανου τω πληθει και  
 ως η αμμος η [παρα το χειλος της θαλασσης η αναριθμητο  
 κατα πιστιν α[πεθανον ουτοι παντες μη κομισαμενοι τας  
 [ε]παγγελεια[ς αλλα πορωθεν αυτας ιδοντες και ασ  
 [π]ασαμενοι κ[αι ομολογησαντες οτι ξενοι και παρεπιδημοι  
 [ε]ισιν επι της [γης

( 1 column lost )

Col. ix.

ξζ

Hebrews

[πρωτοτοκα θιγη α]υτων : πιστει διεβησαν την Ερυθραν XI, 28  
 [θαλασσαν ως δια ξηρ]ας γης : η[ς] πειραν λαβοντες οι Αιγυ  
 [πτιοι κατεποθησαν] πιστει τα τιχη Ιεριχω επεσαν κυκλω  
 [θεντα επι επτα ημερα]ς : πιστει Ρααβ η πορνη ου συναπω  
 [λετο τοις απιθησασιν] δεξαμενη τους κατασκοπους μετ'  
 [ειρηνης και τι ετι λε]γω επιλιψει γαρ με διηγουμενον ο χρο  
 [νος περι Γεδεων Βαρ]ακ' Σαμψω Ιεφθαε Δαυειδ' τε και Σαμουηλ  
 [και των προφητων] οι δια πιστεως κατηγωνισαντο βασιλειας  
 [ηργασαντο δικαιοσυ]νην : επετυχον επαγγελιων [:] εφρα  
 [ξαν στοματα λεον]των : εσβεσαν δυναμιν πυρος [:] εφυ  
 [γον στοματα μαχ]αιρης : εδυναμωθησαν απο ασθενηει  
 [ας εγεννηθησαν ισ]χυροι εμ πολεμω παρεμβολας εκλει  
 [ναν αλλοτριων ελ]αβον γυνεκα[ι (?)] εξ αναστασεως τους  
 [νεκρους αυτων α]λλοι δε ετοιμ[πα]γισθησαν ου προσδεξα  
 [μενοι την απολυτ]ρωσιν ινα κρειττονος αναστασεως  
 [τυχωσιν ετεροι δε] εμπεγμων και μαστειγων πειραν  
 [ελαβον ετι δε δεσμ]ων και φυλακης : ελιθασθησαν  
 [επρισθησαν ε]πι[ρα]σθησαν : εν φονω μαχαιρας α  
 [πεθανον περ]ιη[λ]θον εν μηλωταις εν εγιοις δερμα  
 [σιν υστερουμενοι] θλειβομενοι : κακουχουμενοι  
 [ων ουκ ην αξιος] ο [κο]σμος : επι ερημειαις πλανωμε  
 [νοι και ορεσι και σ]πηλεις και ταις οπαις της γης : και  
 [ουτοι παντες μαρτυρηθε]ντες δια της πιστεως ουκ εκομι  
 [σαντο την επ]αγγε[λ]ειαν του θ̄ῡ περι ημων κριττον  
 [τι προβλεψα]μενον ινα μη χωρις ημων τελειωθησ[ι]  
 [τοιγαρουν και] ημεις τοςουτον εχοντες περικιμενον



I Corinthians 1:25-27 -Fr. a,b,c; 2:6-8 -Fr. d,e; 3:8-10 -Fr. f;  
3:20 -Fr. g.

From Mt. Sinai, St. Catherine's Monastery, where they were discovered by Dr. J. Rendel Harris in the last decade of the past century, and released from the binding of an old book in the library.

Given by Dr. Harris as provisionally of the v. century. If the identification of these fragments with those of P<sup>11</sup> be correct, then they must be placed in the end of the century, or possibly better in the beginning of the vi. century.

Seven small fragments of a papyrus codex, much mutilated, and because they were glued together in the binding of some book, the writing on one side is illegible. In some cases, the editor notes, the ink has come off on an adjacent sheet, so that if the text cannot be read on the original sheet, it is often made out on that. These fragments undoubtedly belong to the same original manuscript as those of P<sup>11</sup>, under which see for the arguments which lead to this conclusion. Also see there for a description of the hand. It is well nigh impossible to secure photographs of manuscripts in the monastery, so that I have not been able to examine the fragments at first hand, but am dependent for my information about them upon the brief description of Prof. Harris in his work. Dr. Harris, although he has not seen the Leningrad portions, believes that it is not at all impossible that some of these fragmentary leaves may have been carried away from the monastery to Russia.

Bibliography.

- Cobern, C.M., *New Archaeological Discoveries*, p. 146.  
 Harris, J. Rendel, *Biblical Fragments from Mt. Sinai*, 1896, pp. xiii, 54-56, #14. (text. The text given in this work is copied from here.).  
 Kenyon, F.G., *Textual Criticism of the N.T.*, p. 43.  
 Robertson, A.T., *Introd. to Textual Criticism of N.T.*, p. 77.  
 Savary, A., *Revue de l'Orient Chrétien*, XVI(1911), pp. 396-415.

Type of Text.

The text of the papyrus is very fragmentary and hence difficult to evaluate. Yet in what portions are legible, it is apparent that the text avoids the distinctly Syrian readings and also the distinctly Western readings. It has one clear Alexandrian readings in opposition to the Syrian and Western authorities (1:25). In some cases where the papyrus, in company with the Alexandrian authorities, agrees with some Western authorities, it seems to disagree with the Western group F-G (so in 1:26 and 2:8). The text, then, is most probably to be classified as Alexandrian, a conclusion which is in keeping with that on P<sup>11</sup>, which is part of the same ancient manuscript (see under that one for a fuller discussion of the text). Von Soden<sup>1)</sup> likewise classifies it among the 'H'-texts.

The papyrus shows two notable variants peculiar to itself, the one a considerable omission, probably due to neglect on the part of the copyist, from I Cor. 2:7, where by parablep-son, due to the double occurrence of HN, the words HN PROÖRICEN - - DOZAN HMÖN were accidentally omitted. The second is a simple case of itacism (frequent in this ms.) in 1:26, where BLEPETAI is written instead of the correct BLEPETE.

<sup>1)</sup>Die Schriften des N.T., S. 1921, 2174.

## Fragments a, b, c

## I Corinthians

. . . . . [και το ασθε	I, 25
[νες] του θ̄υ [ισχυρο	
[τερον] των αν[θρωπων	
[βλε]πεται [γαρ την κλη	26
σιν υμων [αδελφοι	
[οτι] ου πολλ[οι σοφοι	
[κατα σαρκ]α [ου πολ	
[λο]ι δυνατοι ου π[ολλοι	
[ευ]γενεις αλλα τ[α μω	27
[ρα] του κοσμου ε[ξε	
[λε]ξατο ο θ̄ς ινα κα[ται	
[σχυνη τ]ους σοφους και	
[τα ασθε]νη του[κοσμου	

## Fragments d and e

.....[ουδε των αρ]	II, 6
χοντων [του αιωνος	
τουτου τω[ν καταργου	
μενων· αλλ[α λαλου	7
μεν θ̄υ σοφ[ιαν εν μυσ	
τηριω την [απο]κε	
κρυμμενη[ν] ην ου	8
δεις των αρ[χο]ντων	
του αιωνο[ς] τουτου	
εγνωκ[ε]ν[.....]	

## Fragment f

[ιδιον] μισθον λημ[ψε	III, 3
[ται κατα] τον ιδιο[ν	
[κοπον] θ̄υ γαρ εσμεν	
[συνεργοι] θ̄υ γεωρ	9
[γιον] θ̄υ οι[κοδ]ομη	
[εστε] κατα την χαρ̄ι(ν)	10

## Fragment g

[πα]λιν κ̄ς [γινωσκει	20
[του]ς διαλο[γισμους	
[των] σοφω[ν οτι εισιν	

p 15 (P.Oxy. 1008)

I Corinthians 7:18-32 -Verso; 7:33 -8:3 -Recto.

In Cairo, Egypt, the Museum of Antiquities (47423).

Discovered at Oxyrhynchus by Grenfell and Hunt.

Dated in the second half of iv. century by the original editors, not merely on palaeographical grounds, but also from the fact that it was discovered with documents of the late 4th and early 5th centuries. Possibly it may more nearly be placed in the last quarter of the century, but this cannot be pressed.

It consists of a fairly well preserved leaf from a papyrus codex, the entire sheet being preserved with the exception of a few letters at the beginning of each line of the verso and at the end of the recto, and a large gap in the center. It is written in a good-sized sloping uncial script of the oval type, of rather heavy strokes, and with letters well spaced and formed with some attempt made at calligraphy in the way of the thickening of the extremities of certain letters. There are from 24-28 letters to the line, and 38 lines of writing on the verso and 37 on the recto. The page measures 26.5 x 14 cm. No page numbers occur on either side, possibly because part of the upper margin has been broken off. A lamp-black ink was used, which is practically as clear now as it was the day it was written, a silent tribute to that age.

The punctuation in use is a blank to indicate a long pause, sometimes accompanied by a coronis in the margin and the projection of the first letter of the line into the margin. The rough breathing is occasionally used, as also the apostrophe to denote elision or the separation of words or syllables

when consonants occur in juxta-position, as also after final consonants other than 'n' and 's'. The usual theological contractions occur with the addition of that for 'kosmos'.

For the identification of this fragment with that of P<sup>16</sup>, as being derived from the same manuscript, see under the following fragment.

#### Bibliography.

- Cobern, C.M., *New Archaeological Discoveries*, p. 146.  
 Dobschütz, E. von, art in *ZNTW*, XXIII(1924), p. 231.  
 Grenfell and Hunt, *Oxyrhynchus Papyri*, VII, 1008, p.4-8. (text)  
 Wessely, C., *Patrologia Orientalis*, XVIII. 3, pp.457-60.(reprint ").
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#### Type of Text.

The text of the fragment is predominantly Alexandrian (Neutral), definitely rejecting the Syrian readings where these are at variance with the Alexandrian. Likewise, it generally rejects the distinctive Western readings, except in 7:18 and 7:34, in which places it seems to favor this text to the Alex. A few special readings occur, mostly of minor importance, two of which are probably due merely to lipography. The text on the whole is an excellent one, and carefully copied, and probably represented the best tradition of the day. It is very similar to that of P<sup>16</sup>, which, as has already been stated, was probably part of the same original manuscript.

## Verso

## I. Corinthians

[σπα]σθω εν ακροβυστια τις κε[κλ]η	VII, 18
[ται] μη περιτεμνεσθω η περιτ[ο]	19
[μη] ουδεν εστιν και η ακροβυστια	
[ουδ]εν εστιν αλλα τηρησις εντολω[ν]	
[θῦ] εκαστος εν τη κλησει εν η εκλη	20
[θη] εν ταυτη μενετω δουλος εκλη	21
[θη]ς μη σοι μελετω αλλ' ει και δυνα	
[σαι] ελευθερος γενεσθαι μαλλον χρη	
[σαι] ο γαρ' εν κ̄ω κληθεις δουλος απε	22
[λε]υθερος κ̄υ εστιν ομοιως ο ελευ	
[θερ]ος κληθεις δουλος εστιν κ̄υ	
[τι]μης ηγογασθητε μη γεινεσθε	23
[δο]υλοι αν̄[θ]ων εκαστος εν ω εκλη	24
[θη] αδελφοι εν τουτω μενετω πα	
[ρα] θ̄ω π[ε]ρι δ[ε] των παρ[θ]ε[ν]ων ε-	25
[πι]ταγην κ̄υ [ουκ εχω γ]νωμην δε δ[ι]	
[δ]ωμι ως ηλ[ε]μενος υπο κ̄υ πιστο[ς]	
[ει]ναι νομιζω ουν τουτο καλον ὕ	26
[πα]ρχειν δι[α] την ενε[σ]τωσαν ανα[γ]	
[κη]ν οτι κ[αλ]ον αν̄ω τ[ο] ουτως ειν[αι]	
[δε]δεσα[ι] γυ[ν]αικι μη ζητει λυσιν	
[λε]λυσαι απ[ο] γ[υ]ναικος μη ζητει	27
[γυ]ναικα ε[αν] δε [και γ]αμησης ουχ'	28
[η]μαρτες [και] ε[αν] γη]μη η παρθε	
[ν]ος ουκ' η[μα]ρτ[εν] θ]λειψιν δε τη	
[σα]ρκι εξου[σιν] οι τοιου]τοι εγω δε	
[υ]μων φειδομαι του]το δε φημι	29
[αδ]ελφοι ο [καιρος συνε]στολμενος	
[εσ]τιν λ[οιπον] ινα και] οι εχ[ο]ντες γυ	
[ν]αικας ω[ς] μη εχον]τες ωσιν και	
[οι] κλαιον]τες ως μη] κλαιοντες	
[κα]ι οι χαι]ροντες ως] μη χαιρον	30
[τε]ς και οι [αγοραζον]τες ως μη κα	
[τε]χοντες [και οι χρω]μενοι τον κο	
[σμ]ον ως μ[η] καταχρ]ωμενοι παρα	31
[γε]ι γαρ το σ[χημα] του] κ̄υ τουτου	
[θε]λω δε ὕμ[ας] αμερι]μνους ειναι	32
[ο] αγαμος [μεριμνα τα] του κ̄υ πως	

## Recto

[αρεσ]η τω κ̄ω̄ ο δε γαμησας μερ[ιμνα	I Corinthians
[τα] του κ̄μ̄δ̄ῡ πως αρεση τη γυν[αικι	VII, 33
και μεμερισται και η γυνη η [αγα	34
μος και η παρ'θενος μεριμνα [τα του	
κ̄ῡ ἵνα η αγια και σωματι και [π̄νατι	
η δε γαμησασα μεριμνα τα το[υ κ̄μ̄δ̄ῡ	
πως αρεση τω ανδρι. τουτο δε προς	35
το ὑμων συμφορον λεγω ου[χ ινα	
βροχον ὑμιν επιβαλω αλλα π[ρος	
το ευσημον και ευπαρ'εδρο[ν τω	
κ̄ω̄ απερισπαστους ειναι ε[ι δε	36
τις ασχημονειν επι την παρ[θενον	
αυτου νομιζει εαν η ὑπερ' ακ[μος	
και ουτω σφιλει γεινεσθαι ο θ[ελει	
[ποιε]ιτω ο[υχ]' [αμαρτα]γει γαμε[ιτω	
σαν [ος δε] εστ[ηκεν τη] καρδια α[υτου	37
εδραιος μη εχωγ [ανα]γκην εξο[υσι	
αν δε εχει περι του ἱ[δ]ιου θελη[μα	
[το]ς και το[υ]το κεκρ[ικ]εν τη ἰδ[ια	
καρ'δια τηρειν την εαυτου π[αρθε	
νον καλως ποιησ[ει] ωστε κα[ι ο] γα	38
μειζων τη[ν] ε[αυ]του παρθενογ [κα	
λως ποιησε[ι] και ο [μη] γαμιζω[ν	
κρεισ'σον π[οιησ]ει γυνη δε[δεται	39
εφ'οσον χρο[νον] ζη [ο αν]ηρ' αυτ[ης	
εαν δε κο[ιμηθη ο αν]ηρ' ελευ[θε	
ρα εστιν [ω θελει γαμ]ηθην[αι] μο	
νον εν κ[ω] μακαριω[τερα] δε [εστιν	40
εαν ουτως μ[εινη] κατα την εμ[ην]	
γνωμην δ[οκω] δε κα[γω] π̄νᾱ Χ̄[ῡ] ε	
χειν π[ερι] δε τω[ν] ειδωλο[θυτων]	VIII, 1
οιδαμεν οτ[ι] παντες γ̄νωσιν [εχο	
μεν η γνω[σις] φυσιοι] η δε αγ[απη	
οικοδομει [ει τις δοκ]ει εγνω[κε	2
ναι τι ουπ[ω] εγνω κ[α]θως δε[ι] γνω	
ναι ει δε τι[ς] αγαπα το]ν θ̄ν ου[τος	3
εγνωσται ὑ[π] αυτου ] περι τ[ης	

Philippians 3:9-17 -Recto; 4:2-8 -Verso.

In Cairo, Egypt, the Museum of Antiquities (47424).

Discovered together with P<sup>15</sup> at Oxyrhynchus by Grenfell and Hunt. Dated in the second half of the iv. century. (see under the preceding for a fuller description of the grounds.)

Consists of one badly mutilated leaf from a papyrus codex, the upper half of which has been lost, as well as about one half of the width. The letters are much the same in formation as those of P<sup>15</sup> and of the same size, the script being of the same sloping oval type, possibly written with a heavier hand, although this may possibly be due to the spreading of the poorer grade brown ink used here, in contrast to the firmer and more permanent black ink used in P<sup>15</sup>. The hand of this is, without reasonable doubt, identical with that, as it is generally conceded. However, there are some authorities who give to the two fragments separate catalogue numbers, the practice which is followed here, although rather with a concession to the small element of doubt that may exist. Other considerations which favor the identification are the fact that the height and breadth of the column of writing of both were practically the same (P<sup>16</sup> had originally about 38 lines to a page, the same as P<sup>15</sup>, and of the same number of letters to the line; the same system of punctuation by means of blank spaces, rather than stops, in use. The different color of ink employed in the two portions need not argue strongly for a different manuscript, inasmuch as during this period both colors were being used side by side, and a scribe who ran out of a supply of the

black, may readily have had the brown at hand to supplement it.

The size of this fragment is 15.1 x 11.1 cm.

Bibliography.

Grenfell and Hunt, *Oxyrhynchus Papyri*, VII(1910), 1009. (text)

Wessely, C., *Patrologia Orientalis*, XVIII(1924), 3, p.460f. (text, reprint).

Type of Text.

The text of the fragment is clearly of the Alexandrian type, like that of the preceding, with an occasional special reading. See under P<sup>15</sup> for a fuller discussion of the matter.

## Recto

(18 lines missing)

[επι τη πιστει του γνω]γαι αυτον και [την δυναμιν της ανασ]τασεως αυτου [και κοινωνιαν των] παθηματων [αυτου συνμορφιζο]μενος τω θα [νατω αυτου ει πως] καταντησω εις [την εξαναστασιν τη]ν εκ νεκρων [ουχ οτι ηδη ελαβον] η ηδη τε τελει [ωμαι διωκω δε ει κα]ταλαβω εφ ω [και κατεληφθην υπο $\bar{\chi}\bar{\iota}\bar{\nu}$ αδελφοι ε [γω ουπω λογιζομαι ε]μαυτον κατει [ληφεναι εν δε τ]α μεν οπισω [επιλανθανομενος] τοις δε εμπρο [σθεν επεκτεινομε]νος κατα σκο [πον διωκω ει]ς το [βρ]αβιον της α [νω κλη]σεως του $\bar{\theta}\bar{\nu}$ [ε]ν $\bar{\iota}\bar{\nu}$ $\bar{\chi}\bar{\omega}$ οσοι [ουν τελ]ειοι τουτο φ[ρο]νωμεν και [ει τι ετ]ερως φρονειτ[ε] και [τ]ουτο [ο $\bar{\theta}\bar{\varsigma}$ υμι]ν αποκαλυψ[ει ] πλην εις [ο εφθασ]ατε τω αυτω [στ]οιχειν συ [μιμηται] μου γινεσθε [αδ]ελφοι και	Philippians III, 9, 10  11  12  13  14  15  16 17
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## Verso

(19 lines missing)

φρονειτε [εν $\bar{\chi}\bar{\omega}$ και ερωτω και σε] γνησιε συζ[υγε συνλαμβανου αυταις] αιτινες εν [τω ευαγγελιω συνη] θλησαν μοι [μετα και Κλημεντος] και των συν[εργων μου και των λοι] πων ων τα ο[νοματα εν βιβλω ζω] ης χαιρετε [εν $\bar{\chi}\bar{\omega}$ παντοτε παλιν ερω] χαιρετε το [επιεικες υμων γνω] σθητω πασ[ιν $\bar{\alpha}\bar{\nu}\bar{\theta}\bar{\iota}\bar{\zeta}$ ο $\bar{\chi}\bar{\zeta}$ εγγυς] μηδεν μερ[ιμνατε αλλ εν παντι] τη προσευχ[η και τη δεησει μετα] ευχαριστια[ς τα αιτηματα υμων] γνωριζεσθ[ω] προ[ς τον $\bar{\theta}\bar{\nu}$ και η ει]	IV, 2 3  4 5  6  7
--	--

ρηνη του θ̄[υ] η ὑπερ[ε]χο[υσα παν]  
 τα νουν φρ[ου]ρησει τας κ[αρδιας υ]  
 μων και τ[α ν]οηματα κ[αι τα σωμα]  
 τα ὑμων [εν] Χ̄ω̄ Ῑῡ το λο[ιπον αδελ]  
 φοι οσα ε[στι]ν̄ αληθη ο[σα σεμνα]  
 οσα δικαι[α] οσᾱ αγια οσ[α ευφημα]

Philippians

IV, 7

8

Hebrews 9:12-14 -Recto; 15-19 -Verso.

In Cambridge, England, University Library (Add. 5893).

Discovered in Oxyrhynchus by Grenfell and Hunt.

Dated in the iv. century by Grenfell and Hunt on purely palaeographical grounds, who point out its very close similarity to P.Oxy. 850 (Acts of John), which is also assigned to the 4th century on the basis of the script. They write: "in formation they so closely resemble those of 850 that it is difficult to avoid the conclusion that the two texts are the work of the same scribe." The script of our fragment is somewhat larger and coarser than this.

A small fragment of a leaf of a papyrus codex, written in a large (letters .5 cm. high), irregular and coarse, slightly sloping uncial script, showing some tendencies to join letters together. The same system of punctuation as is used in P<sup>13</sup> is employed. See under there for a description of it. Also further Blass *Literatur-Zentralblatt*, 1904, p. 928.

The number of letters on a line of the manuscript varied considerably because of the irregularity of formation, and varies from 25-31, or an average of about 29. Originally there must have been about 15 lines of writing to the page, and the leaf must have measured in the vicinity of 25 x 19 cm. About five lines are missing between the end of the recto and the beginning of the verso. A mark of elision is used in line 2 of the recto, and the same sign after the 'xi' of the following word. One instance of the rough breathing occurs in line 5 of the verso. -The fragment measures 14.2 x 8.4 cm.

Bibliography.

Grenfell and Hunt, *Oxyrhynchus Papyri*, VIII(1911), p.11-13,1078.

(text of).

Wessely, C., *Patrologia Orientalis*, XVIII(1924). 3, pp. 46lf.

(reprint of text from the above).

Type of Text.

The fragment is very brief and mutilated, yet so far as it goes it seems to follow the Alexandrian type, at times in opposition to the Western and Syrian types, although it often joins with one of these against the other, or some other witness. Apparently the text of the papyrus has less in common with D than does P<sup>13</sup>. It supplements B in verses where that manuscript is lacking, namely, from the middle of verse 14 on.

## Recto

. . . . .	Hebrews
δια δε [του] ι[δ]ι[ο]υ [αιματος εισηλθεν	IX, 12
εφ' απαξ' εις τα αγι[α] αιωνιαν λυτρωσιν	
ευραμενος : ειγ[αρ το αιμα τραγων και	13
ταυρων και σπ[οδας δαμαλεως	
ραντιζουσα τους [κεκοινωμενους	
αγιαζει προς τη[ν της σαρκος καθαροτητα	
[π]ο <sup>λλ</sup> ω [μα]λ[λ]ον τ[ο αιμα του Χυ] ος δια	14
πν[ι]ς αιων]ιου [ε]αυτον προσηνεγ	
[κεν αμωμον τ]ω θ[ω καθαριει την	
[συ]γ[ειδησιν η]μω[ν.....]	
. (c. 5 lines 1st) . . . . .	

## Verso

[.....οι κεκλημ]ε[νοι τ]ης αι[ω	15
[νιου κληρονομια]ς : οπου γαρ διαθηκη	16
[θανατον αναγκη φ]ερεσθαι του διαθε	
[μενου διαθηκη γαρ] επι νεκροις βεβαια	17
[επει μη τοτε ισχυι οτε] ζη ο διαθεμενος	
οθεν ουδε η πρωτη χ]ωρις αιματος εν	18
[κεκαινισται λαληθ]εισης γαρ πασης	19
[εντολης κατα τον νο]μον [υπο Μωυ]σεω[ς	
[παντι τω λαω : λαβω]ν τ[ο αιμα τ]ων	
[μοσχων και των τραγω]ν. μ[ετα υδα]τος	
[και εριου κοκκινου και υ]σσ[ωπου :] αυ[το	
. . . . .	

Revelation 1:4-7 -Verso.

In London, the British Museum(2053, verso).

Discovered at Oxyrhynchus by Grenfell and Hunt.

Dated in the late iii./ early iv. century by Grenfell and Hunt, who state that it "should perhaps be attributed to the 4th rather than to the 3rd century, though the latter is not at all impossible."(Oxy. Pap.,p.13f.) The Exodus text on the recto is assigned to the iii. c. on palaeographical grounds, and is in a sloping uncial of medium size, so that the text on the verso must be either late in the century or early in the 4th.

One column from the verso of a papyrus roll, which contained a copy of Exodus(P.Oxy. 1075, Br. Mus. 203), but written in the opposite direction from it, so that the end of one is the beginning of the other.

The text, which is very well preserved, is written in a heavy, medium sized, upright, rough and irregular, semi-uncial script, with decided cursive proclivities, and is evidently the work of an incompetent scribe. The hand is strikingly similar to that of the Chester Beatty Revelation(P<sup>47</sup>), which is dated by Kenyon in the late iii. c. Both a high and a medial point are used for punctuation. The name of our Lord is abbreviated unusually as  $\bar{\text{I}}\bar{\text{H}}\ \bar{\text{X}}\bar{\text{P}}$ , a form for the former uncommon in literary texts, but frequent in the inscription (cf. Traube, Nomina Sacra, pp. 113f.). The same form occurs, however, in P<sup>45</sup> and P.Egerton 2(see under the former for a fuller discussion of the point). 'Theos' is contracted usually,

while 'patēr' is written out in full. Final 'n' is omitted at the end of a line and its place taken by a line written over the last letter. -Parts of 17 lines of text are preserved. The fragment measures 15.1 x 9.8 cm. There are 22-27 letters to line. Columns are 9 cm. wide and are broken off at the top, and hence height cannot be determined.

Bibliography.

Charles, R.H., Revelation of St. John (I.C.C.), II, pp.447-9(text).  
 Grenfell and Hunt, Oxy. Papyri, VIII(1911),pp.13f. (text).  
 Milne, H.J.M., Catalogue of Lit. Papyri in Brit. Mus., p.184f.  
 Wessely, C., Patrologia Orientalis, XVIII.3,pp.465f. (text reprinted from P.Oxy.).

Type of Text.

The text of the papyrus is an excellent one, as far as it goes (for the fragment is small), agreeing in most cases with a grouping of authorities that is generally recognized to represent the best textual tradition of the Apocalypse, although, it may be added, the groupings of the authorities in this book are not nearly so clearly defined as in other sections of the N.T. This agreement is in general with the early uncials Aleph A C (P). Thus in 10 of the most important variants noted (in the other variants there is little question as to the original text, the papyrus supporting in every instance the correct text) the papyrus agrees 6 times with the combination of uncials Aleph A C (once supported by P, and once by B, and generally with the support of the most important minuscules, the Vulgate, and often Primasius); once with Aleph B C P; once with A B C P; and once with A P, all of which are supported by minuscules and other authorities. The only instances in which it disagrees with A, the primary authority of the Apocalypse are in 1:5,

where A stands practically with no other support and is probably wrong, and in 1:4, where the authorities are divided among four variant readings, the papyrus having the support of BC and 40 minuscules (including 95), whereas A has the support of A-leph and a very few minuscules, the original reading being more likely that of the papyrus. In none of the readings of the brief fragment are there other variants which seem clearly to have the support of better authorities, but the rather are its readings generally recognized to be the best.

P 18

## Verso (of a roll of Exodus)

<p>         . . . . .          [Ιωαννης τα]ι[ς επτα] εκ[κλησ]ιαις          [ταις εν τη] Ασια χαρις υμειν και ειρη          [νη απο ο ων] και ο ην και ο ερχομε          [νος και απο τ]ων επτα πνευμα          [των α] εγ[ω]πιον του θρονου αυ          [του] και απο Ιη̄ Χρ̄ ο μαρτυς ο πι          στος ο πρωτοτοκος των νεκρω̄(ν)          και ο αρχων των βασιλεων της γης          τω αγαπωντι ημας και λυσαντι η          [μας εκ των αμαρτιων ημων εν          [τω] αιματι αυτου και εποιησεν ημ[ι]ν(?)          [βα]σ[ι]λειαν ἱερεις τ̄ου θ̄[ε]ω̄ και π[α]τρι          [αυτο]υ· αυτω το κρατος και η δοξα          [εις το]υς αιωνας αμην ἰδου          [ερχε]ται μετα των νεφελων          [και οψε]ται αυτον πας οφθαλ          [μος και ο]ιτινες αυτον εξε       </p>	<p>Revelation I, 4</p> <p>5</p> <p>6</p> <p>7</p>
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Matthew 10:32-40 -Recto; 10:41 -11:5 -Verso.

In Oxford, England, Bodleian Library (MS.Gr.bibl. d.14 P).

Discovered at Oxyrhynchus by Grenfell and Hunt.

Of the v. century, and possibly of the first half. The letters are similar to Cod. Alexandrinus(v. c.) and Sinaiticus(2nd half of iv. c.), although not as calligraphic as either. The evidence of date rests entirely upon the handwriting.

One leaf of a papyrus codex complete at the top and bottom, but broken off at the sides, and with the surface much rubbed. Owing to this and to the brown shade of ink used, decipherment in places is extremely difficult, yet nothing of much importance seems to be involved, for the text is not distinguished by accuracy(Grenfell and Hunt, P.Oxy., IX, p.7). The recto consists of 22 lines and the verso of 23 lines, of 24-27 letters to the line. The lines are rather widely spaced.

The script is a good-sized, upright and round uncial of heavy strokes, with some attempt at calligraphy, for it is carefully written. The hand approaches the 'Bible' type. It is not as heavy, and probably earlier than P.Oxy. 1169, a vellum fragment of the same Gospel and assigned to the 5/6 century by the same editors. An unusual characteristic is the avoidance of the ordinary theological contractions.

Size of fragment: 22.9 x 9 cm.

#### Bibliography.

Cobern, C.M., New Archaeological Discoveries, p. 144.

Grenfell and Hunt, Oxyrh. Papyri, IX(1912), 1170, p.7. (text).

Hedley, P.L., Church Quarterly Rev., CXVIII(1934), p. 38.

Type of Text.

The text of this fragment is mixed, although the Western element is predominant. It does not, however, support the striking and unique readings of D, auton in 10:32 being hardly an exception (cf. also 10:35 bis, 39). 10:33 comes nearest to being an Alexandrian reading, with no Western support. In 11:4 the reading is definitely non-Western, being opposed to D abcg. There are 5 special readings. In vs. 32 the papyrus is probably the oldest authority for the reading auton.

Hedley <sup>1)</sup> considers it almost wholly a d-text, and Sanders <sup>2)</sup> likewise classifies it as almost wholly d-, nearly free from Alexandrian affiliation.

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1) Church Quarterly Rev., 1934, p.38.

2) Harvard Theol. Rev., 26(1933), p.81f,

## Recto

Matthew

ενπροσθεν [των ανθρωπων ομολο  
 [γ]ησω [καγ]ω αυτον ενπρο[σθεν του πατρος  
 μου τ[ου ε]γ ουρανοις οσ[τις δε αρνη  
 σητε με ενπροσθεν τω[ν ανθρωπων  
 αρνης καγω αυτον εν[προσθεν του  
 πατρός μου του εν ουρα[νοις μη  
 ουν νομισητε]ε οτι ηλ[θον βαλειν  
 ειρηνην επι την γην [ουκ ηλθον  
 [βαλειν ει]ρηνην α[λλα] μ[αχαιραν  
 [ηλθον γαρ] διχασαι ανθ[ρωπον κα  
 [τα του π]ατρος αυτου [και θυ  
 [γατερα κ]ατα της μητρ[ος] [αυτης και  
 [νυμφην κα]τα της πενθε[ρας αυτης  
 [και εχθροι] του ανθρω[που οι οικι  
 [ακοι] αυτου ο φιλων [πατερα η μη  
 τερα υπερ εμε ουκ εστ[ιν μου α  
 ξιος ο ευρων την ψ[υχην αυτου  
 α[πο]λεσε! αυτην κα[ι ο απολεσας  
 την ψυχην αυτου εγ[εκεν μου  
 ευρησει αυτην [ο δ]εχ[ομενος  
 θμας εμε δεχεται κ[αι ο εμε δε  
 χομενος δεχεται το[ν αποστει

X, 32

33

34

35

36

37

39

40

## Verso

[λαντα με ο δ]εχομενος προφητην  
 [εις ονομ]α προφητου μισθ[ον] προ  
 [φητου λημ]ψεται και ο δε[χ]ομενος  
 [δικαιον ε]ις ονομα δικαιου μισθ[ον] (ν)  
 [δικαιου λ]ημψεται και ος εαν πο  
 [τιση εν]α των μικρων τουτων  
 [ποτηριο]ν ψυχρου μονον εις ο  
 [νομα μ]αθητου αμην λεγω υμιν  
 [ου μη α]πολε[σ]η τον [μισθον αυ  
 [του και] ε[γε]νε[τ]ο [οτε ετελεσεν ο Ιη  
 [σους δι]ατ[ασ]ων τοι[ς δωδεκα μα  
 [θηταις] αυ[το]υ [με]τ[εβη εκειθεν  
 [του διδα]σκ[ει]γ και [κηρυσσειν

41

42

XI, 1

Matthew

XI, 2

[εν ταις] π[ο]λ[εσι] γ[α]ρ [αυτων ο δε Ιω  
 [αννης α] κ[ο]ν[σ]α[ς] εν τω δεσμωτηρι  
 [ω τα ερ] γ[α] τ[ου] Χ[ρι]σ[του] πεμψας  
 [δια των] μαθη[των] αυτου ειπεν αυ  
 [τω συ ει] ο ερχομεν[ος] η [ετερον 3  
 [προσδο] κ[ω]με[ν] και αποκριθεις ο 4  
 [Ιησους ει]πεν αυτοις [πο]ρευθεν[τε] ε[ς  
 [απαγγει]λατε Ιωαννη α ακου  
 [ετε και β]λεπετε τ[υ]φλοι ανα[βλε 5  
 [πουσι και] χωλοι περιπατ[ουσι] λ[ε]

P<sup>20</sup> (P.Oxy. 1171)

James 2:19 -3:2 -Recto; 3:4-9 -Verso.

In Princeton, N.J., University Library, Classical Sem'y(AM 4117).

Discovered at Oxyrhynchus by Grenfell and Hunt.

Dated in the latter half of the iii. century, by Grenfell and Hunt, who think this more probably than the commencement of the iv. c.

A fragment of a leaf from a papyrus codex, measuring 11 x 4.7 cm., with the text broken off at both sides and at the bottom, where some 5 lines are missing. Originally the leaf measured about 17 x 12 cm. and consisted of some 25 lines of from 29 -36 letters each. Inasmuch as the lines were long and as there is no way of determining just where the line began, the text as given is merely that of the extant portions with the imperfect words completed. The letters are clearly visible, being written in the lampblack ink of the early period.

The papyrus is written in a rather small and carefully executed hand, of the upright, round type, with the letters frequently joined together and bearing semi-cursive forms. It is evidently the work of a scribe who was a good penman, but who was writing informally and not for market use. The hand is quite similar to the following N.T. fragments: P<sup>27</sup>, which is smaller and the work of a poorer penman, as also P<sup>22</sup>, which is decidedly cruder; P<sup>5</sup>, which is larger and less cursive; and outside of the N.T., P.Egerton 4, of 2Chronicles. All of these are assigned to about the same period, namely, to the second half of the iii. century.

Certain of the theological contractions that are common occur in the papyrus. Also the diaeresis and an apostrophe used after foreign names to distinguish them from the context occur (cf. P<sup>1</sup> for this custom).

#### Bibliography.

Cobern, C.M., *New Archaeological Discoveries*, p. 147. of recto  
 Grenfell and Hunt, *Oxy. Pap.*, IX(1912), 1171, p.9.(text,facs.,pl,1).  
 Wessely, C., *Patrologia Orientalis*, XVIII(1924).3, pp.464f. (re-  
 print of text from G.and H.).

#### Type of Text.

The text of the papyrus is badly mutilated and the variants are not of much note. The readings do not agree entirely with any one of the manuscript groups, although the agreement is predominantly that with B and its associates, Aleph and C. Sometimes this agreement is supported by the Syrian group or the group following A, which would tend to brand the reading as original, or at any rate, very early. Outside of the one special reading (2:20), the papyrus leaves the B-group only twice, namely, in 2:23 (agrees with L 69) and 3:7 (agrees with C).

p 20

## Recto

	James
κ]αλως ποι[εις	II, 19
κα]ι φριζουσιν θελε[ισ	20
κ]ενε οτι η πιστις χ[ωρις	
Αβ]ρααμ' ο πατηρ ημ[ων	21
] αγενεγκας Ισα[ακ	
] θυσιαστηριον βλε[πεις	22
] τ]οις εργασις αυτου και ε[κ	
ετε]λειωθη και επληρ[ωθη	23
επιστ]ευσεν Αβρααμ[ε'	
δ]ικαιοσυνη[ν	
] εξ εργαυ [	24
κα]ι ουκ [ε]χ πιστεω[ς	25
Ρ]ααβ' η προ[ρ]νη ουκ	
] υποδεξ[α]μενη τ]ους	
ο]δω εγβαλουσα ω[σπερ	26
χωρ]ις π̄ν̄ζ νεκρον ε[στιν	
] χωρις εργαυ νεκρα [	III, 1
δι]δασκαλοι γεινεσθε [	
ο]τι μειζον κριμα λ[ημψομεθα	
] γαρ παιο[μεν απαντες	2
( about 5 lines lost )	

## Verso

μετ]αγομεν ἴδου κ[αι	3, 4
κ]α[ι] υπο ανεμωγ [	
] μεταγεται ὑπο [	
οπ]ου η ορμη του ευ[θυνοντος	
ουτω]ς και η γλωσσα [	5
] μ[ε]γαλα αυχει ἴδ[ου	
υ]λην αναπτει κα[ι	6
κασ]μος της αδικ[ι]ας [	
] εν τρις μελεσ[ιν] η[μων	
σ]ωμα και φλογι[ζουσα	
γεν]εσεως και φ[λογιζομενη	

γεε]γνης πασα γαρ φ[υσις	James
πε]τε]γων ερπετων [	III, 7
δεδαμα]στα[ι] και δαμαζεται [	
ανθρωπ]ινη την δε γλωσσ[αν	8
δυν]ατα[ι] ανθρωπων α[καταστατον	
κακον] μεστη] του θανατη[φορου	9
ευλογου]μεν τον κ̄ν και	
καταρ]ωμεθα του]ς	
ομοι]ωσιν θ̄υ [	

P 21 (P.Oxy. 1227)

Matthew 12:24-26 -Verso; 31-33 -Recto.

In Allentown, Pa., Muhlenberg College.

Discovered at Oxyrhynchus by Grenfell and Hunt.

Dated in the v. century on palaeographical grounds.

Several small fragments of a papyrus codex written in a large, upright and heavy calligraphic uncial of the 'Bible' type, in which light and heavy strokes are strongly contrasted. The hand is that of an experienced penman, and the manuscript must have been a very beautiful one originally. The ink used is of a brown shade characteristic of the period. The cover-all dimensions of the fragments when put together are 15.5 cm. wide by 7.5 cm. high. A stop in the high position occurs once and there is a doubtful instance of a rough breathing.

For a discussion of the dating of manuscripts of this type see the discussion in Amherst Papyri, volume I, #1, under the papyrus of the "Ascension of Isaiah," to which our papyrus bears a general resemblance.

The leaf was originally about 30 cm. high x 18 wide, with 32 lines to the page and 20-24 letters to line.  
Bibliography.

Coburn, C.M., New Archaeological Discoveries, p. 149.

Grenfell and Hunt, Oxyrhynchus Papyri, X(1914), 1227, p.12 (text).

Hedley, P.L., Church Quarterly Rev., CXVIII(1934), p. 38.

Sanders, H.A., Harvard Theol. Rev., 26(1933), p. 81.

Type of Text.

The text of the papyrus is not that of any one group in its pure form, but rather is eclectic in nature, with the Western element decidedly predominant. There is no reading without Western support, although the papyrus often rejects the readings of D when it stands alone. So Hedley (op.cit., p.38) and Sanders (op.cit., p.81) consider it wholly a d-text.

## Verso

. . . . .	Matthew
[ - - - - - ακου]σα[ντες	XII, 24
[ειπον] ο[υτος ου]κ εκβα[λλει	
[τα δαιμον[ια] ει μη εν τω [Βε	
ελζεβουλ' αρχον[τι] των δε[λαι	
μονιων· ἴδων δε τας ε[νθυ	25
[μησει]ς αυτων ειπ[εν αυτοις	
[πασα β]ασι[λει]α [μ]ερισ[θεισα κα	
[θ] εαυτη[ς] ε[ρημ]ουται [και πα	
[σα πολι]ς η [οικια μ]ερισθ[εισα	
[καθ] εαυ[της ου σ]ταθησεται	
[και ει ο] Σ[ατανας	26
. . . . .	

## Recto

. . . . .	
[..]..[ - - - - -	31
[και] ος αν ειπ[η λογο]ν κατα τ[ου	32
[υυ] του αν̄ω̄ αφεθησεται αυ	
[τω ουτω ος δ αν ε[ι]πη κατα	
[του π̄ν̄ζ] του αγιου ου[κ] α[φ]εθη	
[σεται εν] τρ[υτ]ω τω α[ιωνι ο]υ	
[δε εν τ]ω με[λλ]οντ[ι] η προ[ιη	33
[σατ]ε το δ[ενδρον] καλον [και	
[τον κ]αρ[πον αυτο]υ καλο[ν	
[η ποιησατε το δ]ενδρο[ν	
. . . . .	

## NOTES ON THE TEXT.

Lines 5-10 of the recto are very doubtful as to the reading.

It is uncertain whether a slightly curved horizontal stroke above the omicron in line 11 of the verso represents a rough breathing sign or not.

John 15:25 -16:2 -Col. I; 16:21-32 -Col. II. (Verso of roll)

In Glasgow, Scotland, the University Library.

Discovered at Oxyrhynchus by Grenfell and Hunt.

It dates likely from the latter half of the iii. century, as the editors hold.

Two fragments of a papyrus roll written on the verso, with the recto blank, although, no doubt, in other parts the roll included sheets which had previously been inscribed on the recto. The two fragments, the one about 5 x 3 cm. and the other 18.5 x 5 cm., are evidently from the top of separate columns, for both bear a portion of the upper margin, and are broken off on the bottom and on either side. Scarcely more than one third of the original width of the column, which contained about 35 letters to the line and was from 8 to 9 cm. wide, has been preserved on either fragment, and indeed, the writing on the papyrus that has been preserved is considerably mutilated and rubbed. The matter of the height of the original column is more difficult of solution. The smaller fragment has preserved eight lines of the original column, while the larger has 29 lines extant in part, with no way of telling how many, if any, more followed beneath it. There is a considerable gap of text between where the first fragment breaks off and where the other begins, requiring 39 lines of papyrus text, or thereabouts. Grenfell and Hunt believe that we have here portions of two consecutive columns, which would imply that the missing text was contained on the remainder of column 1, thus giving a col-

umn of some 47 lines in length, or including margins, of about 38 cm. Such a length seems quite impossible for any ancient roll, yet, on the other hand there are difficulties with supposing that a column has been lost between the two, for there would be insufficient text in the lacuna to fill more than 18 lines of a third column, a column the minimum size of which must have been 29 lines. The only other alternatives that remain are that either the manuscript had a different arrangement of the text of the Gospel than that which we know, a theory that finds some favour in certain critical schools of thought (cf. Bernard, *The Gospel of St. John*, in the I.C.C.), or else that this was not a part of an actual Gospel manuscript, but contained merely excerpts from the text, as a lectionary. Naturally no definite conclusions can be reached when the evidence is so fragmentary as in this case. -In the text given here, which is substantially that given by Grenfell and Hunt in their publication, no attempt has been made to fix the points of division of the lines, or to fill in the gaps, other than to complete imperfect words.

The fragments are written in a rather rough and heavy upright semi-uncial of small size, the work of a poor scribe. The hand bears some resemblance to that of the second Logia fragment (p.Oxy. 654), which is also a verso, but lacks the freedom of swing and the lightness of touch of this. Other similarities are to be seen with P<sup>20</sup> and P<sup>27</sup>, as well as P<sup>5</sup>.

The contractions usual in theological manuscripts, but no punctuation marks or other signs apart from the diaeresis occur in the papyrus.

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 Hedley, P.L., Church Quarterly Rev., CXVIII(1934), p. 205.  
 Milligan, Geo., Here and There among the Papyri, p.116. (facs.)  
 -----, The N.T. and its Transmission, 1932, pl.I, facs.  
 -----, art. in Christianity in Light of Modern Knowledge, a Collective Work, p. 303.
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Type of Text.

The textual affinities are not strongly marked in this papyrus, and it does not agree at all consistently with any one of the groups of mss. The fragment rather represents the eclecticism of the early papyri before the crystallizing of the textual families had taken place. Its readings are not pure, but are often supported by mss. of both the Alexandrian and Western types. In 15:26bis; 16:22, 23, the papyrus generally seems definitely to oppose the Western text and to agree with the Alexandrian.

Hedley <sup>1)</sup> classifies it as a Neutral or Alexandrian text, whereas Sanders <sup>2)</sup> characteristically claims it for the Western type, adding that its readings are supported by the Alexandrian and Caesarean readings. But Hedley <sup>3)</sup> rightly points out the flaw in Sanders' method: "There is an evident desire to prove the influence of a 'Western' text in Egypt, and d- θ- readings are always attributed to d- as a source."

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1) Church Quarterly Rev., 1934, p. 205.

2) Harvard Theol. Rev., 26(1933), p. 89f.

3) Op. cit., p. 38.

## Verso (of a roll)

Column 1	John	Column 2 (cont'd)	
αυ]των γεγραμμε[νος οτι	XV, 25	] πρ[ος] τ[ο]ν [	XVI, 28
] οταν ελθη ο πα[ρακλητος	26	] ιδε [	29
υμ]ιν παρα του π̄ρ̄ζ [		ου]δεμι[αν] λ[εγεις	
] π̄ρ̄ζ εκπορευε[ται		πα]ντ[α] και ου χρει[αν	30
ε]μου και υμ[εις	27	τ]ουτω [πισ]τευομε[ν	
ε]μου εστε τ[αυτα	XVI, 1	απ]εκρι[θη] αυτοις Ιη[ς] α[ρτι	31
σκανδ]αλισθητε [		] ωρα [και ε]ληλυθεν [	
ε]ρχεται ωρ[α	2	ε]ις τ[α ι]δια κα[ι] εμ[ε	32
. . . . .			

## Column 2

γ]υνη οταν τικτη λυπ[ην	XVI, 21		
αυ]της οταν δει γεννη[ση			
μνημο]νευει της θλειψεω[ς			
εγενν]ηθη ᾱν̄δ̄ς εις τον κ[οσμον			
νυν μ]εν λυπην εχετε [	22		
χαρη]σεται υμων η καρ[δια			
ου]δεις αιρει αφ[υ]μων [			
ου]κ ερωτησετε [ου]δε[ν	23		
ο]τι εαν αιτησ[ητε			
] υμειν εω[ς] αρτι [	24		
ονο]ματι μου [			
].....[			
].....[			
].....[			
π̄ρ̄ς [α]π[α]γγελω [υμιν	25		
ε]ν τω ον[οματ]ι μ[ο]υ αιτη[σεσθε	26		
εγ]ω ερω[τησ]ω τ[ο]ν π̄ρ̄α [			
] π̄η[ρ̄ φιλει] υμα[ς ο]τι υμ[εις	27		
κα]ι π[επιστε]υκατ[ε] οτι εγ[ω			
εξη]λο]ν εξ[η]λον παρα του π̄ρ̄ς	28		
τ]ον [κοσμον] παλιν α[φιημι			

James 1:10-12 -Verso; 15-18 -Recto.

In Urbana, Ill., University of Ill., Classical Archaeology and Art Museum(G.P. 1229).

Discovered at Oxyrhynchus by Grenfell and Hunt.

Probably of the second half or late iii. century, or less probably the early iv., although Grenfell and Hunt believe that "the 4th century is the date suggested" by the handwriting. It is very similar in hand to P.Beatty IX (Ezekiel), the first hand.

One leaf of a papyrus codex measuring 12.1 x 11.2 cm. which represents about two-thirds of the original height of the leaf, with some 9 lines missing from the bottom. The entire width is preserved. The original leaf must have measured about 23 x 13 cm. and have contained about 26 lines to the page, lines of an average of 18 letters. The codex began with the Epistle of James and probably only contained this one epistle. The pages of the fragments are numbered b(2) and g(3) respectively, while page 1 probably contained the first 10 verses of the first chapter, with the possible exception of verse 1, which may have been written on the outside page(unnumbered) as a title to the book, as in letter form. This supposition rests upon the fact that there would not have been room enough on page 1 for this verse with the following nine. From its probable original size it was undoubtedly a church Bible. When found the leaf was folded up like a document at right angles to the line of the text.

The hand is a large, broad, and well-spaced upright uncial, which, though somewhat irregular in alinement, nevertheless shows a conscious attempt at calligraphy in the use of hooks and thickenings at the end of strokes. It would appear to be an early and rough example of the square type of hand, which in its more developed and calligraphic form is usually referred to as the 'Bible' hand.

No contractions occur in the manuscript, for, with the exception of 'patros', which is written out in full, no instances of the 'nomina sacra' appear in the portion of the text extant. In one instance, however, the final 'n' in a line is omitted and its place taken by a line drawn over the last letter of the word. A medial point is found once.

#### Bibliography.

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Grenfell and Hunt, *Oxyrhyn. Pap.*, X(1914), p.16f, #1229. (text).

Wessely, C., *Patrologia Orient.*, XVIII(1924).3, p.463f. (text reprint)

#### Type of Text.

In so far as the text of the fragment goes it agrees with the group Aleph BC, or the Neutral group, which represents the best text of the Catholic Epistles. Sometimes the papyrus has the support of other groups, or individual mss. of other groups, but never does it disagree with this Neutral or Alexandrian group in its entirety. The agreement with Aleph B against all other authorities is distinctly seen in the gross grammatical error in vs. 17, where the genitive 'aposkiasmatos' is used in preference to the correct nominative. Alone it also reads the gen. of the coordinate 'parallagn', instead of the nominative.

## Verso

β	James
τη ταπειν[[οὔ]]σι αυτου οτι	I, 10
ως ανθος χορτου παρε	
λευσεται ανετειλεν γαρ	11
ο ηλιος συν τω καυσωνει	
και εξηρανεν τον χορτοδ(ν)	
και το ανθος αυτου εξεπε	
σεν <sup>και</sup> η ευπρεπεια του προσω	
που αυτου απωλετο ου	
τως και ο πλουσιος εν ταις	
πορειαις αυτου μαραν	
θησεται μακαριος ανη	12
ρ ος ὑπομενει πειρα	
σμον οτι δοκιμος γενο	
μενος λημψεται τον	
στεφανον της ζωης	
ον επη[γ]' [γειλατο τοις	
αγ[απωσιν αυτον]	
( about 9 lines lost )	

## Recto

γ	
συλλαβουσα τικτει αμαρ	15
τιαν η δε αμαρτια αποτε	
λεσθεισα αποκυει θανα	
τον· μη πλανασθαι α	16
δελφοι μου αγαπητοι	
πασα δοσεις αγαθη και	17
παν δωρημα τελειον	
ανωθεν εστιν κατα	
βαινον απο του πατρος	
των φωτων παρ ω ουκ ε	
νι παραλλαγης η τρο	
πης αποσκιασματος	
βουληθεις απεκυησεν	18
ημας λογω αληθειας	
εις το ειναι ημα[σ απ]αρ	
χην τ[ινα ·· ····	

P<sup>24</sup> (P.Oxy. 1230)

Revelation 5:5-8 -Recto; 6:5-8 -Verso.

In Newton Centre, Mass., Andover-Newton Theological School,  
the Hills Library.

Discovered at Oxyrhynchus by Grenfell and Hunt.

Dated probably in the early iv. century on palaeographical grounds.

A small fragment, size 7 x 4.1 cm., of what was once a large leaf of a papyrus codex, a church Bible. The leaf must have measured originally about 19 cm. wide by 27 cm. high, and must have contained about 37 lines of text with some 40 letters to the line. On the recto portions of 8 lines appear, while on the verso only 7 lines occur. Hence scarcely one-sixth of the original ~~height~~ is preserved and only about one-half of the width.

The fragment is written in a medium-sized round uncial, sloping slightly, heavy, crude and irregular, and evidently the work of an untrained scribe. The non-literary nature of the manuscript is further witnessed by the fact that certain numerals are represented by their letter equivalents, as for instance,  $\bar{\text{Y}}$  for  $\epsilon\pi\tau\acute{\alpha}$  in 5:7, and most likely also in the case of 'tessaron' and 'treis' in vss. 5:6 and 6:6 respectively, which occur in lacunae of the text, but for the unabridged form of which there is insufficient space in the line. An apostrophe after the foreign name 'Daueid' in 5:5 occurs, a custom before noted in other manuscripts. The usual theological contractions occur.

Bibliography.

- Charles, R.H., Revelation of St. John(I.C.C.), II, p. 448,  
450. (text).
- Cobern, C.M., New Archaeological Discoveries, p. 158.
- Grenfell and Hunt, Oxyrhynchus Pap., X(1914), 1230, p.18.(text)
- Wessely, C., Patrologia Orientalis, XVIII(1924).3, p.467.  
(text reprinted).
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Type of Text.

The papyrus is but a mere fragment, containing not a great many important variants in the portion preserved, so that its text is not valuable for critical purposes. It does not follow any one manuscript or group rigidly, although its closest agreement is with Aleph A (sometimes supported by P and B, and by some of the minuscules). The papyrus leaves A only three times (5:6 tris). In 6:6 the special reading 'to eleon' occurs instead of the usual 'to elaion'. This may, however, be but a case of itacism, as is quite likely.

## Recto

	Revelation
ι]δου̣ εγ[ικησεν	V, 5
Δαυ]ειδ' αν[οιξαι	
αυτ]ου κ[αι] ειδον εγ[	6
ζων] και εν μεσω των πρ[εσβυτερων	
ω]ς εσφαγμενον εχων κερ[ατα	
] τα ζ̄ π̄νᾱ του θ̄ῡ απεστα[λμενοι	
ηλθ]εν και ειληφεν εκ της δ̄[εξιας	7
οτ]ε ελα[βεν	8
. . . . .	

## Verso

] καθημ[ενος	VI, 5
κ]αι ηκουσ[α	6
χοι]νιξ σιτου δηναριου κ[αι	
δην]αριου και το ελεον και τρ [	
] οτε ηνεωξεν την σφραγι[δα	7
ηκο]υσα φωνην του τεταρτ[ου	
] ε̄ιδ[ον	8
. . . . .	

James 2:16-18(frag.a), 22-23(frag.b)+Recto;  
 2:24-25(frag.a), 3:2-4(frag.b):Verso.

In Princeton, N.J., University Library, Garrett Deposit, 7742  
 L III(1). 1).

From Oxyrhynchus, being one of a group of papyri purchased in  
 1928 jointly by the University of Michigan and Princeton  
 University (Mr. Garrett's purchase). The purchase was negoti-  
 ated by Dr. Askren, a physician in the Faiyum, and offered  
 through the British Museum to these institutions for sale.

Two small fragments of a much mutilated leaf of a papyrus codex,  
 written with the dark brown metallic ink characteristic of  
 the Byzantine period, in an upright, square and calligraphic-  
 uncial of heavy strokes contrasted with lighter cross strokes.  
 It is a hand that became quite conventional for the great  
 vellum manuscripts of the Bible of that period, the so-called  
 "Bible hand." The writing is very regular, showing a marked  
 tendency to thicken the extremities of certain letters (nota-  
 bly epsilon, sigma, tau, gamma, upsilon and mu) for calli-  
 graphic effect. The codex must originally have been a very  
 fine copy, in size of leaf about 25 cm. high by 15 wide, with  
 an upper margin of about 3.5 cm. and a side margin of about  
 2.5 cm., and with some 25 lines of about 22 letters each to  
 the page. The two fragments a. and b. measure respectively  
 8.7 x 6.5 cm. and 6 x 6.5 cm., and preserve about one half

1) I am indebted to Prof. Kenneth W. Clark of Duke University  
 for first calling my attention to these fragments and for ad-  
 vising me of their classification number, and especially to  
 Prof. A.C. Johnson of Princeton University for permission to  
 publish it here.

of the width of the original leaf and about two-thirds of its height. The writing is so faded and rubbed that its decipherment in places has been difficult. Especially true has this been of the verso of fragment a., where the reading in certain instances is very doubtful.

In the brief portions of text remaining the only mark of punctuation occurring is the diaeresis, used twice in the verso of frag. b. (lines 3 and 7). The usual theological contractions occur, either in the extant text or in the lacunae, as is evidenced by the amount of space required for the text.

In the upper margin of the recto of Frag. a. there are dim traces of letters, which seem to be  $\kappa\theta$  (29), and a  $\lambda$  (30) on the verso in the same relative position. These are undoubtedly traces of page enumeration. If these readings be correct, what preceded the Epistle of James in this manuscript, which was undoubtedly of the Catholic Epistles? Evidently 3 leaves, or 6 pages, of the papyrus directly preceding our fragments contained the beginning of James, leaving 22 pages of the papyrus for whatever preceded. The amount of text that was contained on these pages is equivalent to about 11 pages of Nestle's text. This amount of space exactly coincides with the amount of space required for the three Johannine Epistles (I and II Pet. would require about 14 or 15 pages of Nestle, or about 29 of the papyrus). This result, which seems reasonably certain, is very interesting, for James is almost always given first in the lists of the Catholic Epp., and is so found in the MSS., and is nowhere mentioned as following the Johannine Epp.

The script is probably to be dated in the second half of the 5th century, although when originally examined at the time of purchase, it was assigned to the 6th century, with some

question as to that date. The form of letters and the general appearance of the writing bear a close resemblance to the Codex Alexandrinus, which has been assigned generally to the first half of the 5th century, although much of the delicacy of touch of that hand is lost, and a more marked tendency to calligraphy in the thickening of the ends of certain letters is evident, which would point to a more advanced hand. Of all the vellum uncials probably its closest affinity is with the Freer Psalms, which are dated by Sanders as undoubtedly in the 5th century, preferably in the first half, although he states that opinion varies on this point, and next with the Freer Deuteronomy and Joshua, assigned to the same century by him, but by others to the 6th. There is also a very close resemblance to Borg. Copt. 109 (Greek-Sahidic), 5/6th century, and Vat. Gr. 1288, 5th century. Among the papyri it is very much like P<sup>21</sup> (P.Oxy. 1227) in type of hand, a papyrus dated by the editors, Grenfell and Hunt, in the 5th century, and that of the Ascension of Isaiah (P.Amh. 1), placed in the 5th or 6th century by the same authors, who also point out the close similarity between these last two. In the light of these affinities and others, therefore, we should prefer to date our papyrus somewhere in the latter half of the 5th century, not excluding entirely, however, the possibility of the early 6th.

The text of James is on the whole a good one and contains few major variants that would alter the sense of passages very materially. The authorities for the several variant readings that exist can be divided distinctly into three major groups,

namely, B and its followers Aleph and C; A 33; KLPS etc. The group KLPS represents the Syrian, or Antiochian, recension, and contains no distinctive readings that commend themselves as original, but rather are the editorial attempt to clarify the early text in the interest of understanding. So too the group A 33 in its peculiar material is the result of emendation. On the other hand the text of B ff., although not entirely free from error, generally commends itself on the grounds of transcriptional probability. Furthermore, the text of B shows less evidence of recension than that of its followers, so that when these vary from it, B is usually to be preferred, except where internal probability outweighs its testimony. 1) P<sup>25</sup> agrees with the B ff group (the so-called 'Neutral' text) in 7 clear instances, with disagreement in but 3, of which the reading of the papyrus is uncertain in one instance and in another the B group of authorities is divided, although it deserts B for an Aleph-A-Syrian coalition. Once the papyrus clearly follows A against all other authorities, and in still another, where the reading of the papyrus is uncertain, it agrees with an A-Syrian testimony. This latter is the only instance of agreement with the Syrian recension. Three readings peculiar to the papyrus alone (or merely with the concurrence of one minuscule, as in one place) are met with, of which in one case the reading of the papyrus is extremely doubtful. In conclusion the papyrus shows a very good text, comparatively free from emendation, and may be classified as a 'Neutral' or b-text.

Other fragments from Egypt which contain portions of the Epistle

1) J.H. Ropes, James (I.C.C.), pp. 84-86, and "The Text of the Ep. of James," in Jour. of Bib. Lit., xxviii (1909), pp. 103-9.

of James are: P<sup>20</sup> (P.Oxy. 1171), also in the library of Princeton University and having parallel passages with our papyrus (James 2:19-3:9, late 3rd c.); P<sup>23</sup> (P.Oxy. 1229), 4th c., containing James 1:10-12, 15-18; and on vellum, 0173 (P.S.I. 5), 5th c., James 1:25-27; and 0166 (Heidelberg, Univ. Lib. 1357), 5th c., James 1:11.

## Recto

## Fragment a)

κθ	James
[τα επιτηδεια] του σωματος	II, 16
[τι το οφελος] ουτως και η πι	17
[στις εαν μη] η εχη εργα νεκρα	
[εστιν καθ] εαυτην αλλα ερε[ι	18
[τις συ πιστ]ειν καγω εργα εχ[ω	
[δειξον μοι] την πιστιν χω[ρις	
[των εργαων και] εγω [σοι δειξω	
[εκ των εργαων μο]υ τη[ν πιστιν	

(9 lines lost)

## Fragment b)

[θυσιαστηριον βλεπε]ις ο[τι	II, 22
[η πιστις συνηρογει] τοις εργ[ο	
[ις αυτου και εκ των ε]ργων η πι[σ	
[τις ετελειωθη και επλ]ηρωθη η γρ	
[αφη η λεγουσα επι]στευσε[ν	23
[δε Αβρααμ τω θω̄ και ε]λογισθη	
[αυτω εις δικαιοσ]υνην κα!	

## Verso

## Fragment a)

λ	
φ[ι]λο̄ς̄ θ̄ῡ εκ[λ]η[θη] ορατε οτι εξ	II, 24
εργων δικαιου[ται αν̄ος̄ και ου	
[κ εκ] πιστ̄εω[ς] μο̄νον ομοιω̄ς	25
[δε και] Ρααβ̄' η πο[ρνη ουκ εξ ερ	
[γων ε]δικαιωθη̄ [υποδεξαμε	
[ν]η̄ τοῡς̄ αγγε̄λ[ους και ετερα	
[οδω εκ]βαλο[υσα	
--- π̄[̄] ---	

( about 8 lines lost )

## Verso

## Fragment b)

---	].[ - - - - -	James
---	]- - - - -	III, 2
[...]	των ἱ[ππων τους χαλινους	3
[ε]	ις το στ[ομα βαλλομεν εις	
[τ]	ο πιθεσθ[αι αυτους ημιν και	
φ	λον το φ[ωμα αυτων μεταγο	
μ	εν ἴδου [και τα πλοια τηλι	4
καυτα	[ - - - - -	

---

 Collation of the Text

**Recto:** -Traces of apparently a page enumeration occur in the upper right hand margin, which is probably to be read kθ, or page 29. -line 2, The lacuna clearly calls for το οφελος cum AlephAC<sup>2</sup>KL minn., against the omission of the article by BC\*D. The same situation exists in vs. 14, but the papyrus is not extant there (cf. ICor. 15:32, where D\*FG omit the article against all other authorities.) B ff is probably correct in omitting the article, which is the more colloquial usage, and the opposite reading is probably an emendation. -3, εχη preceding εργα c. AlephBCAK 13, against the reverse order of L minn. -4, αλλα is probably written without elision c. A, against the elided form of AlephBCLP, although the reading is obscure at this point, and indeed there seems to be a trace of even another α or λ here, so that the following word may have to be read λεγε[ι instead of the usual ερε[ι. In such a case, in the next line the quite probable reading πιστ]ειν is to be taken as a present infinitive in the indirect discourse, rather

than the itacistic writing of the acc. sing. of πιστις. Thus construing the sentence, we would have a plausible explanation for the omission of εχεις in line 5, an omission unique with the papyrus. I hesitate, however, to press this reading, inasmuch as it gives an awkward and weakened construction to the sentence and is entirely without other manuscript support, whereas our papyrus generally follows the B-group closely elsewhere. -6, omits σου with 68 ff. -Reads χωρις των cum -7, εργων σου σου c. AlephABP18 69al., against εργων σου of CKL. AlephABCP, against εκ των of KL.  $\wedge \wedge$  -12, this line is somewhat longer than the average, yet is probably to be read thus, since there are no variants at this point and none are plausible to suppose. -14,  $\overline{\theta\omega}$  was undoubtedly contracted, as also elsewhere in the papyrus (verso, line 1). -15, the reading is made on the basis merely of the tops of letters extant and is a precarious one.

Verso. -Fragment a. is very much faded and the surface of the writing much rubbed, so that some of the readings are uncertain. -Line 1, τοιου was probably omitted cum AlephABCP, against its inclusion in KL. -2, ανθρωπος was probably contracted to  $\overline{\alpha\nu\theta\zeta}$  as usual in theological manuscripts of the period. -4, certainly read δε και with most authorities, against the omission of δε with C 13. -6, the letters are quite obscure in this line, yet probably αγγελους is to be read with AlephABKP, rather than the longer κατασκοπους of CLK<sup>mg</sup>. -7, the letters ]..αλο[υσα seem quite clear here, implying the usual text.

- With so few remains, however, at the end of the papyrus it is impossible to reconstruct the text here. -8, traces of a line above faint portions of two letters, probably υς of the contraction  $\overline{\pi\nu\varsigma}$  -After this there are

some 8 lines lost. -11, it is not certain whether the papyrus read εἰ δε cum AlephABCKL, or ἰδε with CP. -The diaeresis is used with initial ἰ both here and in line 15. -12, το στομα cum A 33, against most other authorities, which read τα στοματα -Whether the papyrus read εἰς το π. cum AlephBC, or προς το π. cum AKLP, is uncertain, although the latter reading would better fill the space. -πιθεσθαι occurs, rather than the usual πειθεσθαι, a reading without other support. The reading may be due either to itacism, or less probably may be a mistaken use of the 2nd aor. infin. for the present infin. which the context clearly requires. -14, αυτων clearly stood before μεταγομεν, as in AlephBCKLP, against the reverse order of A 13. -16, Only the tops of letters appear in this line and the reading is therefore is not absolutely sure. 1)

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1) More space has been given to this fragment than its importance might seem to warrant, but this was done because it is here edited for the first time.

P<sup>26</sup> (P.Oxy. 1354)

Romans 1:1-9 -Recto; 10-16 -Verso.

In Dallas, Texas, Southern Methodist University, A.V.Lane Museum.

Discovered at Oxyrhynchus by Grenfell and Hunt.

Probably to be dated in the vii. century, although it may go back into the vi. century. Grenfell and Hunt give vi/vii. c. One leaf from a papyrus codex which is not in very good condition, being broken away on one side and at the bottom, where the margin and one line are missing. The surface, too, is damaged and faded, making decipherment in places difficult. The leaf is from what was once a very large church Bible, which must have measured about 28 x 20 cm. and have contained from 21-23 lines to the page of an average of 25 letters to the line. The present size is 23.2 x 10.3 cm. The ink is of a reddish-brown color, so common in that period.

The script is a large, square and very heavy upright uncial of the Coptic type, not very far developed, and lacks that beauty of the best specimens of the 'Bible' and Chancery Book hands, in that the strokes of the letters are unshaded, lending the impression of weight without grace. The letters are, however, fairly regular and well spaced. Grenfell and Hunt refer to similar hands in the illustrated chronicle edited by Bauer and Strzyzowski in the Denkschrift Wiener Akademie, I, S. 204 and in the papyrus codex of Cyril of Alexandria, De Adoratione (New Palaeographical Society, pl. 203).

Punctuation marks are the high stop used in line 29, and a paragraphus occurring below line 33, the initial letter of

the following paragraph also being enlarged. The usual theological contractions occur, except that 'huios' is once written out in full (l. 6), and  $\overline{\Delta\alpha\varsigma}$  occurs unusually for  $\Delta\alpha\upsilon\epsilon\iota\varsigma$  (l. 7), and probably  $\overline{\pi\rho\omicron\varsigma}$  for  $\pi\alpha\tau\rho\omicron\varsigma$  (l. 18), and probably  $\alpha$  for  $\pi\rho\omega\tau\omicron\nu$  (l. 19) in a lacuna, something quite unusual indeed. A final 'n' in the line is expressed by a stroke over the last vowel.

#### Bibliography.

Cobern, C.M., *New Archaeological Discoveries*, p. 154.  
Grenfell and Hunt, *Oxyrhynchus Pap.*, XI(1915), p. 6f. (text).

#### Type of Text.

The fragment contains no pure readings that would identify it especially with any one group. It is clear, however, that it is not a Syrian text, and that it does not adopt the distinctively Western variants. The papyrus rather shows an eclectic text. One special reading occurs in vs. 10, where the papyrus reads 'hyper', instead of the usual 'epi'. A case of itacism probably occurs in vs. 12.

This section of the Epistle of Romans has unusually few variants and the textual groups are not clearly defined, so that the determination of the type of text of the papyrus is the more difficult. We would classify it as a mixed text. It is of slight value textually.

προς Ρ]ω̄μᾱι[ους	Romans
[Παυλος δουλ]ος Ῑῡ Χ̄ῡ κλητος απο	I, 1
[στολος αφωρι]σμενος εις ευαγγελι[ο̄](ν)	
[θ̄υ ο προε]πηγγειλατο δια τ̄ω̄(ν)	2
[προφητων] αυτου εν γραφαις α	
[γιαις περι το]υ ῡιου αυτου του γε	3
[νομενου εκ σ]περματος Δ̄ᾱδ̄ κατα	
[σαρκα του ορ]ισθεντος ῡῡ θ̄ῡ εν	4
[δυναμει κατα] π̄ν̄ᾱ αγιωσυνης εξ α	
[ναστασεως ν]εκρων Ῑῡ Χ̄ῡ του κ̄ῡ	
[ημων δι ου] ελαβομεν χαριν	5
[και αποστολης ε]ι[ς] ῡπ[ακοην] πιστε	
[ως εν πασιν τοις εθνεσιν υ]περ τ[ο]υ	
[ονοματος αυτου εν οι]ς εστε και [υ]	6
[μεις κλητοι Ῑῡ Χ̄ῡ πα]σιν τρις ουσ̄(ν)	7
[εν Ρωμη αγα]πητοις θ̄ῡ κλητοις	
[αγιοις χαρι]ς ῡμιν και ειρηνη α	
[πο θ̄ῡ π̄ρ̄ο̄ς ημω]γ̄ και κ̄ῡ Ῑῡ Χ̄ῡ	8
[.....τ]ω̄ θ̄ω̄ μου δι[α] Ῑῡ Χ̄ῡ	
[περι παντων υ]μων ο̄τι η πιστις	
[υμων καταγγε]λλ[ε]τε εν ολω τ̄ω̄	
[κοσμω μαρτυ]ς γαρ μ[ο]υ ε[στιν ο]	9
[θ̄ς ω λατρευω] εν π̄[ν̄ι] μου εν τω	

## Verso

ευαγγελιω̄ του ῡῡ α[υτου ως αδια	
λ[ι]πτως μνειαν υ[μων ποιουμαι	
παντο[τ]ε̄ υπερ των [προσευχων μου	10
δεομενος εῑ π̄ς̄ η[δη ποτε ευοδω	
θησομαι εν τω θε[ληματι του θ̄ῡ ελθε̄(ν)	
προς υμας· επιποθ[ω γαρ ιδειν υμας	11
ινα τι μεταδω χαρι[σμα υμιν π̄ν̄ᾱτικ̄(ν)	
εις το στιρηχθηνα[ι υμας τουτο δε εστ̄(ν)	12
συνπαρακληθηνε̄ ε[ν υμιν δια της	
εν αλ[λ]ηλοις πιστ[εως υμων τε και εμου	
ου [θελω δε υμας αγνοειν αδελφοι ο	13
τι [πολλακις προεθεμην ελθειν	

	Romans
π[ρ]ος [υμας και εκωλυθην αχρι του δευ	I, 13
ρο ἵνα τ[ι]να καρ]πον [σχω και εν υμιν	
καθως και εν τ[οις] λ[οιποις] εθνεσιν Ελ	14
λησιν τε και βαρβα[ροις] σοφοις τε και α	
νοητοις οφιλετη[ς] ειμι ουτω το κατ ε	15
με προθυμον κα[ι] υμιν τοις εν Ρωμη	
ευαγγε[λις] ασθ[αι] ου γαρ επαισχυνομαι το	16
ευ[αγγ]ε[λι]ον δυνα[μις] γαρ θ̄υ	
[.....]...[	

## NOTE ON THE TEXT.

Grenfell and Hunt, the original editors of the text, write on the lacuna in the recto, line 19: "How the initial lacuna here should be filled out remains doubtful. The ω of τ]ω stands slightly to the left of the κ of και in the line above μ of υ]μων in the line below, and there is evidently not room for πρωτον μεν ευχαριστω, the ordinary reading. There is some authority for the omission of μεν (so 40\*, Chrys., and some of the versions), but this reduction would hardly suffice unless there was also a lipography of the syllable -τω. Possibly πρωτον was written ᾱ." (Oxy. Pap., XI, p.8)

Romans 8:12-27 -Verso; 8:33 -9:3,5-9 -Recto.

At Worcester, Eng., in the Cathedral Library.

Discovered at Oxyrhynchus by Grenfell and Hunt.

Dated in second half of iii. century. (See under P<sup>20</sup>, to which the hand is similar, for further information as to dating it.)

Two fragments of a leaf from a papyrus codex, the larger of which measures 12.2 x 4.4 cm., which are badly mutilated, and preserve less than one-half of the original width of the leaf, and on some lines but a few letters. There is a gap of some 3 or 4 lines between the fragments and of some 13 lines between the verso and the recto, so that originally the leaf must have contained about 43 lines to the page, with an average of 38 letters to the line, and have measured about 30 x 13 cm. The manuscript must thus have been a very tall and narrow one, possibly a church Bible.

It is written in a very small, somewhat irregular, upright and informal uncial hand, with strong cursive tendencies. It is much the same in character and date as P<sup>20</sup>, though smaller as also P<sup>22</sup>. and cruder. No punctuation occurs other than the indication of a paragraph. The usual theological contractions occur.

A correction by a second hand is found in line 17 of the verso.

#### Bibliography.

Cobern, C.M., New Archaeological Discoveries, p. 154f.

Grenfell and Hunt, Oxyrhyn. Pap., XI(1915), p.9-12. (text, facs., pl. I, of one fragment of the recto)

Wessely, C., Patrologia Orientalis, XVIII(1924).3, pp.455f. (text reprinted from G. and H.)

Type of Text.

The fragment is in a badly mutilated condition, with more than one half of every line lost, a condition which deprives it of much value for critical purposes. The recognition of the text of the papyrus is therefore difficult. Yet in so far as can be determined, it seems to favour the Alexandrian text, rather than the Western, although the readings are not pure. The fragment consistently avoids the distinctly Western readings, as in 8:13,17,19,37; 9:1,3bis, 6?. 8:34 is the only instance in which the papyrus seems to reject Alexandrian support (except B, which may, however, here show its Western proclivity) and to favour the Western.

In verse 21 the reading seems to have been ηλευθερωθη εκ (?) whereas the common reading of the passage is ελευθερωθησεται απο, the future tense. This probably was a slip of memory on the part of the copyist, inasmuch as the aorist occurs elsewhere in the book for the idea of liberation (cf. 6:18,22; 8:2). A later hand has corrected this aorist to the present ελευθερουται απο . Why did he not make it agree with the received text, which has the future passive? He may possibly have had a theological motive (making it sanctification, a present continuous process).

P 27

## Verso

## Fragment 1

	Romans
[ - - - - - ο]υ [τη σ]αρκι	VIII, 12
[του κατα σαρκα ζην ει γαρ κατα σαρκα ζ]ητ[ε] μελ	13
[λετε αποθνησκειν ει δε π̄ν̄ι τας πραξει]ς του σω	
[ματας θανατουτε ζησεσθε οσοι γαρ π̄ν̄ι θυ αγον	14
[ται ουτοι ῡῑ θῡ εισιν ου γαρ ελαβετε π̄ν̄α] δουλειας	15
[παλιν εις φοβον αλλα ελαβετε π̄ν̄α υιοθε]σιας εν	
[ω κραζομεν αββα ο π̄η̄ρ αυτο το π̄ν̄α συ]νμαρτυ	16
[ρει τω π̄ν̄ι υμων οτι εσμεν τ]εκνα θ̄[ῡ ει δε] τεκνα	17
[και κληρονομοι κληρονομοι] μεν θῡ συνκληρονο	
[μοι δε χ̄ῡ ειπερ συνπασχομε]ν ινα και συνδοξα	
[σθωμεν λογιζομαι γαρ οτι ουκ] αξια [τ]α παθηματα	18
[του νυν καιρου προς την μελλ]ουσαν δ[ο]ξ[α]ν αποκα	
[λυφθηναι εις ημας η γαρ απο]καραδ[ο]κ[ια] της [κ]τι	19
[σεως την αποκαλυψιν των] ῡων (1. υιων) του θῡ απεκ	
[δεχεται τη γαρ ματαιοτητι η] κτισις υπεταγη	20
[ουχ εκουσα αλλα δια τον υποτ]αξαντα [ε]π' ελπιδι	
[οτι και αυτη η κτισις ελευθερ]ωθη[. . .] της δου	21
[λειας της φθορας εις την ελε]υθεριαν της δοξης	
[των τεκτων του θῡ οίδαμεν] γαρ οτ[ι] πασα η κτι	22
[σις συνστεναζει και συνωδιν]ει αχρ[ι] του νυν	
. . . ( 34 lines lost ) . . .	

## Fragment 2

[ - - - - - ελπις δε βλεπο]μενη	24
[ουκ εστιν ελπις ο γαρ βλεπει τις ελπιζει ει] δε ο ου	25
[βλεπομεν ελπιζομεν δι' υπομονης απ]εμδεχ[ο]	
[μεθα ωσαυτως δε και το π̄ν̄α συναντιλα]μβανεται	26
[τη ασθeneia ημων το γαρ τι προσευξω]μεθα κα	
[θο δει ουκ οίδαμεν αλλα αυτο το π̄ν̄α υπερε]ν[τ]υγχα	
[νει στεναγμοις αλαλητοις ο δε εραυνων τας καρ]διας	27
. . . . .	

## Recto

## Fragment 1

	Romans
τις [εγκαλεσει κατα εκλεκτων θῡ θς̄ ο δικαιων τις	VIII, 33, 34
ο κατ[ακρινων X̄ς̄ Īς̄ ο αποθανων μαλλον δε εγερθεις	
ας κα[ι εστιν εν δεξια του θῡ ας̄ και εντυγχανει υπερ	
ημων τις ημας χωρισει απο της αγαπης του X̄υ	35
θλιψ[ις η στενοχωρια η διωγμος η λιμος η γυμνοτης	
η κιν[δυνος η μαχαιρα καθως γεγραπται οτι ενεκεν	36
σου θ[α]γατρουμ[εθα ολην την ημεραν ελογισθημεν	
ως προβατα σφα[γης αλλ' εν τούτοις πασιν υπερνικω	37
μεν δια του αγα[πησαντος ημας πεπεισμαι γαρ οτι	38
ουτε θανατος ου[τε ζωη ουτε αγγελοι ουτε αρχαι ου	
τε ενεστωτα ου[τε μελλοντα ουτε δυναμεις ουτε	39
ψωμα ουτε βα[θος ουτε τις κτισις ετερα δυνησεται	
[η]μας χωρισαι απ[ο της αγαπης του θῡ της εν X̄ω Īυ	
[τ]ω x̄ω ημων [αληθειαν λεγω εν X̄ω ου ψευδομαι	IX, 1
συνμαρτυρουσης [μοι της συνειδησεως μου εν π̄ν̄ι	
αγιω οτι λυπη μ[οι εστιν μεγαλη και αδιαλειπτος ο	2
δυνη τη καρδια μ[ου ηυχομην γαρ αναθεμα ειναι αυ	3
τος εγω απο του X̄[υ υπερ των αδελφων μου των συγγε	
νων μου κατα σ[αρκα - - - - - ]	
. . . ( 3 lines lost ) . . .	

## Fragment 2

αιω[νας αμην ουχ οιον δε οτι εκπεπτωκεν ο λογος	5, 6
του θῡ ο[υ γαρ παντες οι εξ Īηλ̄ ουτοι Īηλ̄ ουδ' οτι	7
εισιν σ[πέρμα Αβρααμ παντες τεκνα αλλ' εν Ισαακ	
κληθησε[ται σοι σπερμα τουτ' εστιν ου τα τεκνα της	8
σαρκος ταυτα τεκνα του θῡ αλλα τα τεκνα της επαγγε	
λιας λ[ογιζεται εις σπερμα επαγγελιας γαρ ο λογος	9
ουτας [κατα τον καιρον τουτον ελευσομαι και	
εσ[ται τη Σαρρα υιος . . . . . ]	
. . . . .	

P<sup>28</sup> (P.Oxy. 1596)

John 6:8-12 -Recto; 17-22 -Verso.

At Berkeley, Calif., Pacific School of Religion.

Discovered at Oxyrhynchus by Grenfell and Hunt.

Dated in the early iv. century on the basis of handwriting and confirmed by the fact that it was found with documents of the third and fourth centuries. It is quite similar in form of letters to P<sup>13</sup> (late iii/ early iv. c.), though of a somewhat lighter touch. Also similar to P.Oxy. 1358, quite definitely dated in late iii.c. from the fact that it bears a 3rd century document on the recto. It is hardly as old as P<sup>5</sup> and P<sup>22</sup>, other fragments of the same Gospel.

A fragment measuring 10.7 x 5.2 cm. of a leaf from a papyrus codex. Just the lower half of the leaf and one half of the width have been preserved, with a little less than a half of the original text intact. The leaf of the book must have measured at one time about 22 x 15 cm., and have contained 26 lines of from 27-35 letters (average of 30).

The script is a medium sized sloping round uncial, rather irregular. Punctuation signs used are the once occurring high stop in line 41, and a slight space to indicate a pause in line 46, as well as probably a larger space in the lacuna in line 49 to indicate the same. The name 'Jesus' alone of the nomina sacra occurs and is contracted. Spelling is not very accurate.

#### Bibliography.

Grenfell and Hunt, Oxyrh. Pap., XIII (1919), 1596, p. 8. (text).  
Hedley, P.L., Church Quart. Rev., CXVIII (1954), p. 206.

Type of Text.

The text is eclectic in places, as often happens in the early mss., but it is fundamentally Alexandrian, with some Western affinity. It tends to support B, rather than Aleph where the two disagree, Aleph having considerable Western contamination in the Gospels. Thus the papyrus supports B 10x against Aleph (5 of these having Western support), while it supports Aleph but twice (both with Western support) against B. Clear Western affinity is seen in 6:11, 'edōken', and 6:22, 'iden'. With the exception of two special readings, all the rest of the readings agree with the b-text, many in clear opposition to the Western text (thus, 6:11bis, 17,18,19bis).

Likewise, Hedley <sup>1)</sup> classifies it as a b-text, with a d-affinity, but Sanders <sup>2)</sup> lists it as a text with about equal Western and Alexandrian support, with 4 pure Western readings to only 1 pure Alexandrian. This zeal for finding the Western text predominant in all the early papyri, in keeping with his theory of the origin of that text, characterizes much of Sanders' work, and one must be on his guard against his statements, and must check them with the critical apparatus.

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1) Church Quarterly Rev., 1934, p. 206.

2) Harvard Theol. Rev., 26(1933), p. 90.

## Recto

( 14 lines lost )	John
[αυτου Ανδρεας ο αδελφος Σιμων]ας Πετρο[υ	VI, 8
[εστιν παιδαριον ωδε ος ε]χει πεντε αρτους κ[ρι	9
[θινους και δυο οψαρια αλ]λα ταυτα τι εστιν ει[ς	
[τουτους ειπεν ο Ι̅ς ποιησ]ατε τους ανθρωπου[ς	10
<del>[ανεπεσειν ην δε χορτος πολυς εν τω τοπω</del>	
[ανεπεσαν ουν οι] ανδρες τον αριθ[μον	
[ωσει πεντακισ]χιλειοι ελεβεν ου[ν	11
[τους αρτους ο Ι̅ς κ]αι ευχαριστησας εδω[	
[κεν τοις ανακειμ]ενοις ομοιωσ και εκ	
[των οψαριων οσο]ν ηθελον ως δε	
[ενεπληθησαν] λεγει τοις μαθηταις α[υ	12

## Verso

( 13 lines lost )	
[χοντο πε]ρα̅ν τ[ης θαλασσης εις Καφαρναουμ	17
[κ]αι σκοτια ηδη εγ[ε]γονει και ου προς αυτους	
[ε]ληλυθει ο Ι̅ς· η τε θ[αλασσα ανεμου μεγα	18
[λο]υ πνεοντος διεγει[ρετο εληλακοτες ουν	19
ως σταδιους εικοσι π[εντε η τριακοντα θεωρου	
[σι]ν Ι̅ν περιπατου[ντα επι της θαλασσης	
και ενγυς του πλοι[ου γινομενον και	
εφοβηθησαν ο δε [λεγει αυτοις εγω ειμι	20
μη φοβεισθαι ηθε[λον ουν λαβειν αυτον	21
εις το πλοιον και ε[υθεως εγενετο το πλοιον	
επι της γης εις η[ν υπηγον τη επαυ	22
ριον ο οχλος ο εστ[ηκως περαν της θαλασσης	
ιδεν οτι πλοιαριον [αλλο ουκ ην εκει ει μη εν	

P<sup>29</sup> (P.Oxy. 1597)

Acts 26:7-8 -Verso; 19-20 -Recto.

At Oxford, England, Bodleian Library (MS.Gr.bibl. g.4 P).

Discovered at Oxyrhynchus by Grenfell and Hunt.

Dated in early iv. century, or possibly the end of the iii.c.

So Grenfell and Hunt, who write:"It is certainly not later than the 4th century, and may belong to the latter part of the third."(op.cit.,p.10) This date is fairly well established on palaeographical grounds.

A small fragment, measuring 5.7 x 2.8 cm., of a leaf from a papyrus codex, containing portions of four verses which are now lacking in Codex Bezae, with which the text is akin(i.e., the so-called 'Western' text). Our fragment contains the last 5 verses in part and the lower margin of the leaf, some 28 lines having been lost from above, so that the original leaf was composed of about 33 lines of 30 letters to the line, and must have measured over all about 25 cm. high by 17 cm. wide. Only about one-third of the width of the leaf has been preserved. Thus, on account of the fragmentary nature of the piece, and the fact that the text is not the usual type, but is probably of the 'Western' type, the chief Greek authority for which, Codex Bezae, is lacking at this point, the reconstruction of the lacunae is in several places quite doubtful. No accent or punctuation marks occur, and it is uncertain whether stops were used in the manuscript. 'Theos' alone occurs of the 'nomina sacra', and is contracted usually.

The hand is a medium-sized upright oval uncial. The letters

have been executed with considerable precision and regularity, and are of a medium and even touch. The form of the letters is quite similar to those of P<sup>45</sup>, although not sloping as in that case.

### Bibliography.

- Grenfell and Hunt, Oxyrhynchus Pap., XIII(1919), 1597, p. 10. (text)  
 Hedley, P.L., Church Quart. Rev. CXVIII(1934), p. 217.  
 Ropes, J.H., in Beginnings of Christianity, III, pp. xvii, ccxiff., 235, 237 (1926). (text and collation).  
 Sanders, H.A., Harvard Theol. Rev., 26(1933), p. 90f.

### Type of Text.

It is indeed unfortunate that this papyrus is so very fragmentary, for it would undoubtedly supply us with a text which would supplement D at places where it is lacking, as in the few verses which are preserved. These are strongly Western, a fact generally recognized. <sup>1)</sup> Sanders finds 3 pure Western readings, but no other pure readings, and 2 special readings. <sup>2)</sup> The fragment has a short text, contrary to the expansive custom of many of the d-texts. As Ropes remarks, <sup>3)</sup> P<sup>29</sup> proves the presence of Western readings in Oxyrhynchus as late as the 3rd or 4th century.

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<sup>1)</sup> So Hedley, Church Quarterly Rev., 1934, p. 217; Sanders, Harvard Theol. Rev., 26(1933), p. 90f; Ropes, Beginnings of Christianity, III, p. ccxiff., 235, n.; Grenfell and Hunt, Oxy. Pap., XIII, p. 10f.

<sup>2)</sup> Op. cit., p. 92.

<sup>3)</sup> Op. cit., p. ccxi.

## Verso

το δωδεκ[αφυλον ημων εν εκτε]	Acts XXVI, 7
νια νυχτ[α και ημεραν λατρευει εν (?) ]	
ελπιδι κ[αταντησαι περι ης νυν (?) ]	
ενκαλου[μαι υπο Ιουδαιων ει (?) ]	8
ο θ̄ς νεκρ[ους εγειρει .....]	

## Recto

[απειθης τη ουρανιω οπτασια α]λλα τοις εν	19, 20
[Δαμασκω πρωτον τε και Ιερο]σολομοις κα[ι	
[τη Ιουδαια και τοις εθνεσιν] εκηρυξα [...	
[μετανοειν και επιστρεφειν ε]πι τον θ̄ν [...	
[αξια της μετανοιας εργα πρ]ασσοντας [	

NOTES ON THE TEXT.

-In verse 7 'elpidi' (which may or may not have been preceded by 'en') in any case implies 'latreuei', not 'latreoun.'

-In the same verse instead of 'nun' there is perhaps space in the lacuna for 'elpidos'.

-In verse 8 instead of 'ei' it is barely possible to find space for 'basileu', as in the usual text.

-In verse 20, instead of the restoration 'te kai' (B Aleph 81), 'kai en' (cf. A) is equally possible.

P<sup>30</sup> (P.Oxy. 1598)

I Thessalonians 4:13,16-18 -Recto; 5:3,8-10 -Verso. -Frs.I and II.  
 - 5:12-18 -Verso; 5:26 -II Thess.1:2 -Recto.-"III,IV.  
 -Unidentified - Frag. V.

At Ghent, Belgium, University Library(61).

Discovered at Oxyrhynchus by Grenfell and Hunt.

Dated in the late iii./ early iv. century, though Grenfell and Hunt prefer the latter part of the third to the next century.

It consists of 5 small fragments, portions of 2 consecutive leaves with an unidentified scrap of a papyrus codex, which originally must have contained the whole of the Pauline Epistles. The numbers preserved at the top of two pages, namely, on the recto and verso of the first leaf(pages 207 and 208, respectively), suggest that the book contained these epistles in the usual Egyptian order(found in Aleph, A B C).<sup>1)</sup> The original size of the leaf was about 25 x 16 cm. and had some 35 lines to the page, lines of an average of 21 letters.

The script is a large, heavy, upright and square uncial in an early stage of the 'biblical' type. No marks of punctuation occur, but a wedge-shaped sign (>) is used to fill out short lines(cf. recto of Frag. IV), and a diaeresis occurs once. The usual theological contractions are found.

A seventh century vellum fragment of I Thessalonians 3:6-9; 4:2-5 has been published by Wessely in Studien zur Paläographie, XII, p. 192.

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<sup>1)</sup> On the order of the Pauline epistles in ancient manuscripts see the discussion below under P<sup>46</sup>.

Bibliography.

Grenfell and Hunt, Oxyrhynchus Pap., XIII(1919), 1598. (text)

Type of Text.

In keeping with the nature of others of the early papyri the text of this fragment is quite eclectic, pure readings being innumerable. Most frequently, however, it agrees with the majority of the Alexandrian authorities against the Western authorities (so 4:17; 5:9,14; II Thess. 1:1 bis; and the subscription to the First and the title to the Second Epistle; as well as other instances not so clear). The papyrus favors the Western text in 5:10,13?, 28.

In lines 60,77 and 109 the papyrus clearly presented a longer text than that of any of the manuscripts, but in no case is the addition preserved, though fairly probable conjectures can be made. In line 70, on the other hand, the papyrus is shorter than the other mss.

The unidentified fragment does not agree with the ordinary text of any passage in either of these two epistles.

## Frs. I and II

## Recto

σζ  
 νος [χρειαν εχητε ου θελο  
 μεν [δε υμας αγνοειν αδελ  
 [φο]! [περι των κοιμωμενων

I Thessalonians

IV, 13

( 15 lines lost )

γου και ο[ι νεκροι εν Χω̄ α  
 ναστησο[νται πρωτον ε  
 πειτ[α ημεις οι ζωντες  
 ο! περ[ι]λ[ειπομενοι αμα  
 συν αυτοις α[ρπαγησομεθα  
 εν νεφελ[αις εις απαντη  
 σιν του χῡ εις [αερα και ουτω  
 παντοτε συγ [κω̄ εσομεθα ως

16

17

18

( 7 lines lost )

## Verso

ση  
 [ουτως ερχεται οταν λεγ]ωσιν  
 [ειρηνη και ασφαλεια το]τ αι  
 ( 17 lines lost )  
 [δυσαμεναι θωρακ]α πιστε  
 [ως και αγαπης και] περικεφα  
 [λαιαν ελπιδα σ]ωτηριας οτι  
 [ουκ εθετο ο θς] υμας εις ορ  
 [γην αλλα εις π]εριποιη[σ]ιν  
 [σωτηριας δια τ]ου χῡ υμων  
 [Ιη̄υ του αποθανον]τος υπερ η  
 [μων παντων(?) εν]α ει[τε γρ]η

V, 3

8

9

10

( 6 lines lost )

## Frs. III and IV

## Verso

[σθ]  
 [υμιν και προιστ]αγ[ο]με  
 [νους υμων εν κω̄ κα]! νου  
 [θετουντας υμας] και ηγει  
 [σθαι αυτους εκ] περισσου

V, 12

13

## I Thessalonians

[εν αγαπη δια το] ε[ρ]γο[ν] αυ  
 [των] ε[ιρηνευετ]ε εγ αυτοις  
 [παρ]α[α]λουμεν δε υ[μα]ς α  
 [δελφοι νουθετειτε] τους 14

Frag. IV.

[α]τα[κ]η[τ]ο[υ]ς π[α]ρα[μυθεισ]θε  
 τους ο[λ]ιγοψυχ[ους] αντεχε  
 σθε των α[σθ]ενων εν υμιν(?)  
 μακροθυμειτ[ε] προς παν  
 τας ορατε μη τ[ι]ς κακον αν 15  
 τι κακου τινι απ[ο]δω αλλα  
 παντοτε το α[γαθον] διωκε  
 τε και εις [αλληλους και εις  
 παν]τας παντοτε χαιρετε 16  
 αδια[λειπτως] προσευχεσθε 17  
 εν π[αντι] ευχαριστειτε του 18  
 ( 18 lines lost )

Recto

[σι]  
 και περι η[μω]ν ασπασασθε 26  
 τους αδ[ελφους] παντας εν  
 φιληματ[ι] αγιω ενορκιζω υ 27  
 μας τον κ̄ν̄ [αναγνωσθησαι  
 την επιστ[ολην] πασιν τοις  
 αδελφ[οις] τοις αγιοις(?) η χα 28  
 ρις του [κ̄ν̄ ημων Ιη̄ν̄ Χ̄ν̄ με  
 θ υμ[ων]

[προς Θεσσα]λονε[ικ]εις α

- - - - -

[προς Θεσσαλο]νε[ικ]εις β

## II Thessalonians

[Παυλος και Σιλ]ουανο[ς] και  
 [Τιμοθεος τη εκκ]λησια I, 1  
 [Θεσσαλονεικων] εγ̄ θ̄ω  
 [π̄ρ̄ι ημων και κ̄ν̄ Ιη̄ν̄ Χ̄ν̄  
 [χαρις υμιν και ειρηνη] απο 2

( 18 lines lost )

Fragment V (unidentified)  
 (middle of a column)

Verso

]ασ[

]α[

]γo[

]κᾰ[

Verso

]τo[

]ιειᾰ[

]σεν[

Recto

]ῖ.] Ἰῆ[

P<sup>31</sup> (P.Rylands 4)

Romans 12:3-8 -Recto; Verso blank.

At Manchester, England, in John Rylands Library.

Purchased in Egypt for Lord Crawford by Dr. Hunt and later came into the hands of the Library. The exact provenance is unknown, but it is probably from Oxyrhynchus, where the bulk of the fragments in the collection are believed to have originated. Yet in 1910, when Dr. Hunt wrote the preface to the publication of the Rylands Papyri, volume I, he appended the note that where no specific locality is designated, no satisfactory information was forthcoming.

Probably to be dated in the late vi. or early vii. century (so prof. Hunt). It is similar to P.Ryl. 10(pl.I, vol. I), which is assigned to the 6th century, probably the latter half, for on the verso is a Coptic account of the 7th century. The letters of P<sup>31</sup> are more informal and cursive than these, yet are much the same in formation. A more striking resemblance is seen to P.Ryl. 7 (pl. 2), a Christian Hymn, assigned to about the 6th century, which gives the impression of having been the work of the same scribe, or if not that, at least have been written in the same locality at about the same time. Both use the cursive § (Ⓐ) in vogue in the 7th and 8th century, and possibly also in the late 6th century.

One leaf from a papyrus codex(?), with the verso blank, and on this account believed by some scholars to be only an extract from the epistle copied out in this form for reading in the church,- a personal lectionary, rather than a Bible manuscript.

On the other hand, the fact that the leaf is written upon across the fibres of the recto (i.e, in the direction of the length of the sheet), and that the lines are entirely too long, precludes the idea of its have been one column from a papyrus roll. Likewise, the occurrence of certain comma-like marks (others probably have disappeared) inserted above the line between certain words and syllables to guide the reader, would confirm the conjecture that the fragment was a portion of a private church lectionary, though the fact that the verso is blank rather excludes the idea that it was from a formal lectionary.

The leaf measures 14.8 x 22.1 cm. and contains 9 lines of writing with dark brown ink in a medium sized sloping, informal uncial hand, with occasional cursive form of letters. The letters are quite widely spaced, with certain ones, such as delta, rho, and phi, larger than the others, with tails extending well down to the line below. The text was evidently written by one who was accustomed to writing, although probably not a professional scribe.

#### Bibliography.

- Cobern, C.M., *New Archaeological Discoveries*, p. 146.  
 Hedley, P.L., *Church Quart. Rev.*, CXVIII(1934), p.227.  
 Hunt, A.S., *Rylands Papyri*, 1911, vol.I, #4, p.9. (text)  
 Kenyon, F.G., *Textual Criticism of N.T.*, p. 44.

On the variant catalogue numbers given to this fragment, see the chart, Appendix B.

Type of Text.

The text of the fragment is very brief and the variants in the passage are trivial, so that the type of text is not entirely certain, being probably of a mixed type. There are no pure readings to be found. In 12:4 and 5, however, it seems to oppose a strong Western group alone. The papyrus agrees with Aleph in every instance, except one, namely, 12:4, where it opposes it as also most authorities. In 12:8 it supports Aleph against all other authorities. It likewise generally supports B. On the other hand, it disagrees with A three times, in 12:7, opposing it alone. There is no evidence of any Syrian support.



P<sup>32</sup> (P.Ryl. 5)

Titus 1:11-15 -Recto; 2:3-8 -Verso.

At Manchester, England, in the John Rylands Library.

Provenance uncertain, but probably Oxyrhynchus. (see discussion under the preceding)

Probably to be dated in about the middle of the iii. century, though vonDobschütz says that a date in the 4th century is just as reasonable to suppose (ZNTW, 1924, S. 251). Hunt writes that it "is very similar to that of the Oxyrhynchus Genesis (IV, 656), which we assigned to the 3rd century, and it no doubt belongs to about the same period as that papyrus, though the present fragment is perhaps the later of the two." (Rylands Papyri, I, p.10f.) The Genesis fragments is assigned to the early 3rd, although Grenfell and Hunt think it has more affinities with the 2nd century type. Other similarities are to be found with the Julius Africanus fragment (P.Oxy. 412, pl. v) definitely dated about A.D. 265; and to P.Egerton 4, given as the 3rd, the middle, rather than the latter part of the century.

One fragment of a leaf from a papyrus codex, badly mutilated, so that it is of little value textually, except for the one interesting reading noted below. The portion preserved is the lower half of the original leaf and only a little over one-third of the width. It measures 10.6 x 4.9 cm. of a leaf that must originally have been about 21 x 13 cm. and have contained either 26 or 27 lines to the page of 23-27 letters (average of 13 lines are preserved on the recto and 14 on the verso. 24) to the line. ^ ^ - A slight tendency toward division of words may be observed. In as far as the text goes, usual theological

contractions occur.

The hand is a round, medium sized upright uncial, very carefully and calligraphically written, making use of hooks and cross-bars for adornment. Letters are occasionally joined together.

There is some confusion in the catalogue number that is given to this fragment by the different authorities. Von Dob-schütz variously numbers it P<sup>31</sup> and P<sup>32</sup> in different publica-tions,<sup>1)</sup> while Gregory, followed by Kenyon, Milligan, Good-speed, and others, number it P<sup>17</sup>, and the preceding fragment (Romans 12) P<sup>16</sup>. cf. further the chart in Appendix B.

#### Bibliography.

- Coburn, C.M., *New Archaeological Discoveries*, p. 147.  
 Hunt, A.S., *Rylands Papyri*, I(1911), 5, p. 10f. (text, facs. of verso, vol. I, pl. 1).  
 Milligan, Geo., art. in *Christianity in Light of Modern Know-ledge*, p. 304.

#### Type of Text.

The text is so mutilated and the variants are so few in the passage that it is impossible to determine the textual affiliation of the fragment. Only one interesting reading oc-curs, and that in 2:7, where 'aphthonian' ('without envy') occurs for the more usual 'aphthorian ('without corruption'). This reading is found nowhere else, except in two ninth century

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1) In ZNTW, 23(1924), P<sup>31</sup> -Ryl. 4; P<sup>32</sup> -Ryl.5. -In vol.27(1928), P<sup>31</sup> - Ryl. 5; the other not mentioned. -In Nestle, *Einführ.*<sup>4</sup>, (1923), P<sup>31</sup> -Ryl.5; P<sup>32</sup> -Ryl.4. -Erwin Nestle, *Nov. Test.Gr.*, 1930, gives P<sup>32</sup> -Ryl. 5, but does not mention the Romans fragment.

Graeco-Latin Uncials (F and G, in the Greek text only). These two mss. clearly go back to a common archetype. If more of the facts were known, we might find that FG and our fragment went back to the same archetype. <sup>1)</sup> At any rate we can say with great probability that this variant had currency at an early date. This is but further proof of the principle of criticism that readings attested only by late mss. may go back to very early authority. Yet, it is not tantamount to saying that the reading is to be preferred to that of most of the mss.. Rather the evidence for the two variants must be weighed in an attempt to arrive at a conclusion. With the exception of this one reading, the fragment is of little value textually.

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<sup>1)</sup> So Hunt suggests in the Rylands Papyri, I, p. 10f.

## Recto

· · · · ·	Titus
ζειν οιτ[ινες αλους οικους ανατρε	I, 11
πουσι διδα[σκοντες α μη δει αισχρου	
κερδους χα[ριν ειπεν τις εξ αυτων	12
ιδιος αυτω[ν προφητης Κρητες αει	
ψευσται κ[ακα θηρια γαστερες αργαι	
η μαρτυρι[α αυτη εστιν αληθης δι	13
ην αιτιαν [ελεγχε αυτους αποτομωσ	
ινα υγιαιν[ωσιν εν τη πιστει μη	14
προ[σ]εχον[τες Ιουδαικοις μυθοις	
και εντολ[αις α̅ν̅ω̅ν αποστρεφο	
μενων τη[ν αληθειαν παντα κα	15
θαρα τοις [καθαροις τοις δε μεμιαμ	
μενοις κα[ι απιστοις ουδεν καθαρον	

## Verso

· · · · ·	δεδο]υλω	II, 3
[μενας καλοδιδασκα]λους ινα		4
[σωφρονιζωσι τας ν]εας φιλαν		
[δρους ειναι φιλοτεκ]γους σωφρο		5
[νας αγνας οικουργου]ς αγαθας		
[υποτασσομενας τοις] ιδιοις αν		
[δρασιν ινα μη ο λογο]ς του θ̅υ̅ βλα		
[σφημηται τους νε]ωτερους		6
[ωσαυτως παρακαλ]ει σωφρο		
[νειν περι παντα σεαυ]τον παρε		7
[χομενας τυπον καλ]ων εργα		
[εν τη διδασκαλια αφ]θονιαν σε		
[μνοτητα λογον υγιη] ακαταγνω		8
[στον ινα ο εξ εναντι]ας εντρα		

Acts 15:22-24 -Recto; 27-32 -Verso.

At Vienna, Austria, in the Archduke Rainer Collection in the Nationalbibliothek.

From Arsinoë, the Faiyûm, of the find of 1883.

Possibly to be dated in the vii. century, or even in the viii. c. Wessely assigns it to the vi/vii. century, but the 6th century is certainly too early for this type of hand, which did not come into use before the early vii. c. It is very similar to one hand of the Freer Psalms (Sanders, O.T. Manuscripts in the Freer Collection, pl.IX), which is assigned by the editor tentatively to the 8th century. Our papyrus may not, however, be quite so far developed as that, and possibly a date in the late 7th century may be nearly correct.

A fragment of the lower portion of a papyrus leaf from a codex that must have been an elegant copy of a church Bible, measuring some 30 cm. high by 24 cm. wide, with very wide margins, and having 21 lines of writing to the page, lines of about 30 letters in length. The fragment preserves the lower and the side margins of the leaf, along with 15 and 16 lines of the text on the recto and verso respectively. The text has been badly mutilated in parts. The manuscript consisted of but one wide column to the page. No punctuation marks seem to have been used, but pauses in the thought are designated by a space. Of the accents only the diaeresis occurs, and that but once. The customary theological contractions are used.

The hand is an example of the late oval type, the direct

ancestor of the very artificial Slavonic or Gothic type of hand, and, indeed, our papyrus shows stages in the development of this type, in particular in the narrow and sharply angular form of certain of its letters. The writing is sloping, with a sharp contrast of broad and narrow letters side by side. The letters themselves are large and heavy without much shading of strokes, carefully made, yet lacking a great deal of the artificial adornment that characterizes the Slavonic hand in the way of thickenings and crossbars on the extremities of certain letters.

#### Bibliography.

- Cobern, C.M., *New Archaeological Discoveries*, p. 154.  
 Ropes, J.H., *Beginnings of Christianity*, III(1926), p.xix, ccx f.  
 Wessely, Carl, *Studien z. Paläogr. u. Papyrusk.*, Heft 12(1912),  
 Theol. Inhalts, III, #190, Text 25, S. 245. (text carelessly  
 edited and quite undependable).

#### Type of Text.

The papyrus has a good text, with an appreciable amount preserved on the basis of which to determine its textual affiliation. It is clearly of the Alexandrian (Old Uncial) type, and avoids distinctly Western and Syrian readings. The one exception is to be found in 15:24, where the papyrus adopts the reading 'ekselthontes', with the Western and Syrian texts, in opposition to the Alexandrian, which omits it. Possibly the occurrence of the reading here is due to a late correction to the Syrian type, so common in the 7th century. Likewise Ropes<sup>1)</sup> classifies it with the Old Uncial group. Hedley does not mention it. The papyrus rather opposes the distinctly Antiochian

<sup>1)</sup> Op. cit., p. ccxi f.

readings (as in 15:23bis, 24, 28 bis, 29, 30, 31), and where it agrees with them (the case cited above being excepted), it is always in company with the majority of Alexandrian authorities, this coincidence going back to the Alexandrian base of the Syrian text.

How the name in verse 22 (line 6) should be read is not clear from the photographs of the fragment (although the matter may be clearer in the original). There appears to be the anomalous form B]a[r]sam , which does not fit into any known variant, but this reading could scarcely be pressed. The usual text (Aleph ABCEHLP, etc.) has 'Barsabban'; D reads Barabban; the minuscules 'Barsaban'; and the Ethiopic version 'Barnaban'. Wessely <sup>1)</sup> reads the latter. Whether the matter is decisive in the original to which he had access, or whether he has hastily read this without justification, as in numerous other places in this text, which he has edited so poorly, cannot be said. At least one might have a strong suspicion against reading the papyrus so.

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1) Op. cit., S. 245.

## RECTO

## ACTS

]. . [ XV  
 [παν σαββατον αναγινωσκ]ομενος [τοτε εδο 21, 22  
 [ξε τοις αποστολοις κ]αι τοις πρε[σβυτε  
 [ροις συν ολη τη εκκλησια] εκλε[ξαμε  
 [νους ανδρας εξ αυτων πεμ]ψαι ει[ς Αντιο  
 [χειαν συν (τω?) Παύλω και Βαρ]ναβα [Ιουδαν  
 [τον (επι)καλουμενον Β]αρσαμ(?) και [Σιλαν  
 [ανδρας ηγουμεν]ους εν τ[οις αδελφοις  
 γ[ραφα]ντες δια [χειρος αυτων οι αποσ 23  
 τ[ο]λοι και οι πρε[σβυτ]εροι αδελ[φοι  
 τοις κ[ατα] την Αν[τι]οχειαν και Συρ[ιαν  
 και Κιλικιαν αδελφοις τοις εξ εθνων  
 χα[ιρ]ειν επιδη ηκουσαμεν οτι 24  
 τι[ν]ες εξ ημων εξελθοντες εταρα[ξαν  
 [υμας] λογοις ανασκευαζοντες τας  
 [ψυχα]ς υμων οις ου διεστειλαμεθα

## VERSO

(5 LINES MISSING)

[ . . . ημων]ν Ι̅υ̅ Χ̅υ̅ [απ]εστα[λκα 27  
 [μεν ουν Ιουδαν] και Σιλαν και αυτ[ους  
 [δια λογου απα]γγελλοντας ταυτα [ 28  
 [εδοξεν γαρ] τω π̅ν̅τ̅ τω αγιω και [ι  
 [ημιν μηδεν π]λεον επι[τι]θεσθαι υ̅μ̅[ιν  
 [βαρος πλην του]των των επαναγκε[ς  
 [απεχεσθαι ειδ]ωλοθυτων και αι[ματος 29  
 [και πνικτου και πορν]ειας εξ ω[ν  
 [διατηρουντες εαυτους ευ π]ραξετε  
 ερρ[ωσθε] οι μεν [ουν α]πολυθε[ντες 30  
 κατ[ηλθο]ν εις Αντι[οχ]ειαν και συνα  
 γαγοντες το πληθος επεδωκαν την  
 επιστολην αναγνοντες δε εχαρ[η 31  
 σαν επι τη παρακλησει Ι̅ου̅δας τε [και 32  
 Σιλας και αυτοι προφηται οντες  
 δια λογου πολλου παρεκαλεσαν

P<sup>34</sup> (P.Wess. 191)

I Corinthians 16:4-7,10 -Recto; II Cor.5:18-21 -Verso. -Fol. I.  
II Corinthians 10:13,14; 11:2 -Verso; 11:4-7 -Recto. - -Fol.II.

At Vienna, Austria, in Nationabibliothek, Archduke Rainer Coll.  
From Arsinoë, the Faiyûm, from the find of 1883.

This fragment, as well as P<sup>41</sup>, to which it is very similar, is difficult to date. Wessely gives it as 6/7 th century, but the 6th is probably too early for this Chancery type, although many authorities would date Codex Marchalianus(Q) in the 6th c. This manuscript is very much like both P<sup>34</sup> and P<sup>41</sup>, nearer, however, to the latter, and Schubart(Griech. Pal.,S.146) believes that it quite certainly cannot go back to before the 7th century. Other similarities of our papyrus are clearly seen with the Paschal Letter of the Patriarch of Alexandria, (Pap.Berol. 50), dated A.D. 719, and the letter of the same, dated A.D. 672(or by others 577), and also with Cyril of Alexandria, De Adoratione(Louvre, E.10295, New Pal. Soc., I,pl. 203), probably of the 7th century(hand in marginal notes not later than this century). P<sup>34</sup> is not as far developed as any of these, so that we should prefer to date it in the vii. c., and possibly in the second half of the century.

A pair of conjugate leaves from a carefully written papyrus codex, written in narrow double columns of from 8-10 letters to the line. The leaves are from a large church Bible that must have measured originally about 30 by 23 cm. The actual fragment, the double leaf is 40 x 21.5 cm. About 5 lines are lost from the inner columns at the top, and from 18 to 20

lines from the top of the outside columns, showing that originally the columns consisted of 26-28 lines. The text extant on the sheet amounts to some 112 verses or portions, or about one half of the text that originally stood on it. The codex at one time contained either the entire New Testament, or possibly only the Pauline Epistles. No page numbers have been preserved to decide this question. -Between Fol. I and Fol. II on the verso is a gap of text equivalent to the amount that would be needed to fill 3 entire sheets, so that these sheets have been lost from the center of the quire.

It is difficult to understand why the verso of Fol. I does not follow directly on its recto, but a gap of almost five chapters intervenes (from I Cor. 16:11 -II Cor. 5:16), sufficient text to fill some 7 or 8 leaves of the papyrus. If the two leaves of the papyrus contained merely excerpts from the two Corinthian epistles in the form of a lectionary, it would then, indeed, be strange that the excerpts did not begin with the divisions of thought, but rather in the middle of a sentence. It is possible that the exemplar from which this scribe made his copy had been broken off by the loss of a quire extending from I Cor. 16:11 -II Cor. 5:16, a quire of about 4 leaves, or else that the quires in the exemplar had become disarranged, and the scribe had unconsciously followed the order as he found it. Or it may have been that the scribe had lost his place in copying after a pause of some length of time. Any one of these possibilities seem more likely than to suppose that his exemplar was of a very early type with a different order of materials in the

Corinthian epistles, an explanation that might prove satisfactory to certain critical schools that maintain this theory. The objection, however, here is the same as that made above, that the sections of the papyrus do not correspond with those held by critics to have been transposed, or to have been portions of separate epistles to the Corinthians. No satisfactory conclusion can be reached in this matter, with the evidence so meagre and the possibilities so numerous and plausible.

The hand is of the Chancery Book type, like P<sup>41</sup>, although of any earlier stage of development, no doubt, than that. It is not as thick in strokes, nor as regular, nor with as many of the artificialities of style which characterized this type in its developed stage, as that of P<sup>41</sup>. So, too, the contrast of broad and narrow letters has not been developed to the point which it has in that papyrus, but more of the rotundity of form of letters of the earlier type has been preserved. The letters are quite large and the lines of writing close together, whereas the margins are wide. The only accent that seems to be used is the acute, which is used quite frequently, although not in every word, and oftentimes it is used where we might expect another kind of accent. Punctuation employed to denote a pause in the thought is a space and a point in the upper position, usually together. A noticeable space-filler is seen in the last two lines of column 1 on the verso of Folio II, composed of a succession of wedges, below which are a group of upsilon-appearing signs with long, curved tails. The customary theological contractions occur.

Bibliography.

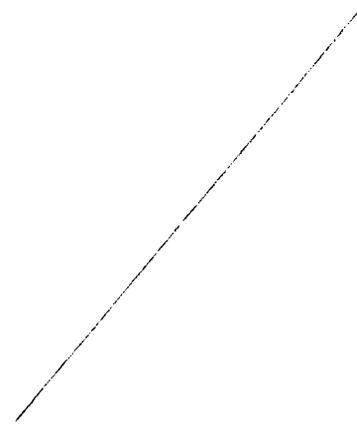
Cobern, C.M., *New Archaeological Discoveries*, p. 155.

Wessely, C., *Studien z. Paläographie u. Papyrusk.*, Heft 12 (1912), *Theol. Inhalts*, III, #191, Text 26. (text).

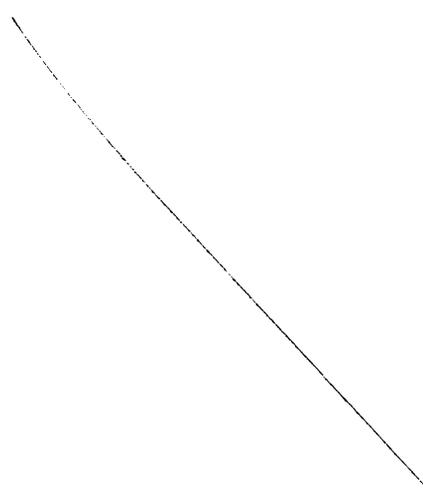
Type of Text.

The text is fundamentally an Alexandrian one, with, however, some admixture of the other types. Pure readings are scarce. In II Cor. 11:6 the reading is strongly Syrian, avoiding the Alex. and Western variants. In I Cor. 16:10 the reading is pure Western, and in I Cor. 16:6, the papyrus is definitely against the Alexandrian (BM 67) reading. In other places the papyrus avoids the definitely Western and Syrian readings. One rather remarkable special reading is the omission of the second 'heteron' qualifying the 'euaggelion' (II Cor. 11:4).

Folio I  
Recto

Col. 1	I Corinthians	Col. 2
(c. 7 lines lost)		
κα[με πορευ	XVI, 4	
εσθα[ι συν		
ε[μοι πορευ		
σονται [ε	5	
λευσομαι		
δε προς υμας		
οταν Μακε		
δονίαν δι		(c. 20 lines lost)
έλθω Μακε		
δονίαν γαρ		
διέρχομαι·		
προς υμας	6	· · ·
δέ τυχον		ε[αν δ]ε έλθη XVI, 10
καταμένω		Τ[ιμ]οθεος
η και παρα		βλεπετε
χειμάσω		ινα αφοβως
ινα υμεις με		γένηται
προπέμψη		προς υμας
τε ου εαν πο		το γαρ εργον
ρέυσομαι·		κ̄υ εργαζετ[αι
ου θέλω γαρ	7	ως και εγω [

Verso

Col. 1	Verso	Col. 2	
		· · · ·	
			[καταλ]λαγης 2 Cor.
			[υπε]ρ κ̄υ ουν V, 19
			20
			πρεσβευο
			μεν ως του
			θ̄υ παρακα
			λουντος
			δι ημων
			δεομεθα
		ὑπερ κ̄υ κα	
		ταλλαγητε	
		τι δ̄υ	

## Fol. I, Verso (cont'd)

Col. 1		Col. 2
	II Corinthians	
. . . . .		τον μη γ V, 21
της κ[ατα]λ	V, 13	νοντα α
λαγη[ς		μαρτιαν
ως οτι $\bar{\theta}\zeta$ ἦν	19	υπερ ημων
εν $\bar{\chi}\omega$ κος		αμαρτίαν
μον καταλ		εποίησεν
λάσ[σ]ων ε		ἵνα ημεῖς
αυτω μη		γενώμεθα
λογιζόμε		δικαιοσυνη

## Fol. II, Verso

. . . . .		
ἀλλὰ [κατὰ το	X, 13	
μετ[ρον του		
καν[ονος ου		
εμερισ[εν		
ημιν ο $\bar{\theta}\zeta$		
μετρου εφι		
κεσθαι αχρι		
και υμων		
ου γαρ ως μη	14	(c. 20 lines lost)
εφικνουμε		
νοι εις υμας		. . . . .
υπερεκτινο		[υμα]ς $\bar{\theta}\upsilon$ ζη XI, 2
μεν εαυτους		λω· ηρμοσα
αχρι γαρ και		μην γαρ υ
υμων εφθα		μας εν ἱ αν
σαμεν εν		δρι παρθε
τω ευαγγε		νον αγνην
λιω του $\bar{\chi}\upsilon$		παραστησαι
		τω $\bar{\chi}\omega$

## Fol. II, Recto

(5 lines lost)

[ . . ]ει δε	XI, 6
[και ι]διω	
[της τ]ω λδ	
γ[ω αλλ ου	
τη γνώσει	

## Fol. II, Recto(cont'd)

Col. 1

Col. 2

## II Corinthians

(c. 18-20 lines lost)

. . . . .  
 [πν]α                    XI.4  
 ἕτερον [λα]μ  
 βάνετε [ο ου  
 κ ελάβετε  
 η ευαγγέλι  
 ον ο ουκ εδέ  
 ξασθε· καλωσ  
 ανείχεσθε·

--  
 ἀλλ̄ εν παν  
 τι φανερω  
 θέντες εν  
 πᾶσιν εις  
 ῡμας η α  
 μαρτίαν  
 εποιησα  
 εμαυτον τα  
 πεινῶν· !  
 να ῡμεις ῡ  
 ψωθῆ̄τε·  
 οτι δωρεάν  
 το τῶυ θ̄ῡ ευ  
 αγγέλιον  
 ευηγγελισά (1. -γγ-)  
 μην ῡμιν

Matthew 25:12-15 -Recto; 20-23 -Verso.

At Florence, Italy, in the Biblioteca Laurenziana.

From Oxyrhynchus, discovered by the Società Italiana per la ricerca dei Papiri greci e latini in Egitto.

Dated in the vii. century by Vitelli. It is probably to be placed early in the century, or even back in the latter part of the vi. century. The hand is very much similar to that of P<sup>40</sup> of the 6th century(probably).

A fragment, size 9 x 8 cm., of a leaf from a papyrus codex, which originally contained about 30 lines to the page of 17-19 letters to the line. The leaf must have measured at one time about 26 x 15 cm. Less than one-third of the leaf has been preserved. As far as can be determined, the usual theological contractions occur, as well as the contracted numeral  $\bar{e}$  for 'pente'. No accents or punctuation marks occur.

The hand is of the early Coptic type, medium-sized uncial, rather carefully written, yet without attempts at shading for calligraphic effect, but using solely hooks at the ends of some letters. The letters are upright and well spaced, showing a tendency to use an occasional cursive form.

#### Bibliography.

Hedley, P.L., Church Quarterly Rev., CXVIII(1934), p.39.

Vitelli, Papiri Greci e Latini della Società Italiana, I(1912), #1, p. 1. (text)

Type of Text.

The papyrus represents no distinct type of text, and has no pure readings, but is rather a mixed one, with readings of the Alexandrian, Western and Caesarean texts, the Syrian or Antiochian being negligible. With this estimate Hedley<sup>1)</sup> agrees, as also Sanders<sup>2)</sup> in effect, who however, calls it a Caesarean text with strong Western and Alexandrian admixture. He finds the readings supported 8x by the Caesarean, 7x by the Alexandrian, 6x by the Western, and once by the Antiochian text, but with no pure readings.

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1) Church Quarterly Rev., 1934, p. 39.

2) Harvard Theol. Rev. 26(1933), p. 81.

## Recto

	Matthew
[ει]πεν αμην λεγω [υμιν	XXV, 12
[ου]κ οιδα υμας γρηγο[ρει	13
[τ]ι (l.-e) ουν οτι ουκ [οιδατε	
[τ]η[ν] ημεραγ [ουδε την	
[ωρ]αν ωσπε[ρ γ]αρ αγ[θρω	14
[πο]ς αποδημων ε[καλε	
[σε]ν τους ιδιους δ[ουλους	
[και π]αρεδωκεν αυ[τοις	
[τα υ]παρχοντα αυτο[υ και	15
[ω μεν εδ]ωκεν ε̄ τα[λαντα	
. . .] . . . . .[ . .	

## Verso

[ . . . . . εκερ]	20
[δη]σα εφη αυτω ο κ̄ζ α[υ	21
[του] ευ δουλε αγαθε και [πι	
[στε] επι ολιγα ης πιστο[ς	
[επι π]ολλων σε κ[αταστη	
[σω] ει[σελ]θε εις την [χαραν	
[το]υ κ̄υ σου προσελ[θων	22
[και ο] τα δυο ταλαντα ει[πεν	
[κ̄ε δ]υο ταλαντα μο[ι πα	
[ρεδω]κας ιδε αλλα δυ[ο ε	
[κ]ερδησα εφη [α]υ[τω ο κ̄ζ	23
[αυ]του ευ δ[ουλε	

John 3:14-17a -Recto; 17b-18 -Verso. -Fol. I.

31-32 -Verso; unidentified -Recto. Fol. II.

At Florence, Italy, in the Biblioteca Laurenziana.

Discovered in Oxyrhynchus by the Società Italiana per la ricerca dei Papiri greci e latini in Egitto.

Probably of the vi. century(late?). Velli says that it is not less ancient than the 6th century, and Schubart and Hedley agree in placing it in this century.

It consists of two small fragments(8 x 6.8cm., 5 x 4.5 cm.) of two leaves of a papyrus codex of small size, showing the desire, also witnessed elsewhere, of possessing copies of the Scriptures in miniature size. The two leaves are not consecutive, but probably two leaves have been lost between them. Of the first leaf practically the entire height has been preserved, but only about one half of the width. The leaf must have measured originally about 9 cm. high by 14 cm. wide, an unusually shaped book. 10 lines appear on the recto and 8 on the verso of Folio I, and the lines had from 20-22 letters in them. Much less is preserved of the second leaf,-a few letters of 5 lines on the verso, and but a few scattered and indistinct letters on the recto, which are unidentified, but probably were from the verses immediately preceding the verso. The pagination(folio I, recto,  $\lambda\epsilon$  35) proves that the manuscript began with the Gospel of John, and probably contained only it alone,-a pocket edition of the very popular Gospel.

The script is a tall, laterally compressed, upright un-

cial, with sharply contrasted broad and narrow letters. The down-strokes are very heavy with thickenings at the extremities, while the cross-strokes are finer. The hand is an example of the Coptic type (Chancery influenced) in an early form. The accents occurring are the circumflex, rough breathing, diaeresis, while no marks of punctuation appear. Only one contraction of the nomina sacra occurs. A final 'n' in the line is omitted once, its place being taken by a line drawn over the last vowel.

#### Bibliography.

- Cobern, C.M., *New Archaeological Discoveries*, p. 145.  
 Hedley, P.L., *Church Quart. Rev.*, CXVIII(1934), p.209f., n.19, where the text is given.  
 - Milligan, Geo., *Here and There among the Papyri*, 1923, p.119f.  
 Vitelli, *Publicazioni della Società Italiana, Pap. greci*, I, #3, p.5. (text).

#### Type of Text.

Like the preceding fragment of about the same date, the text of this one is a mixed type of the Alexandrian and Western varieties, although favoring the latter. Sanders <sup>1)</sup> finds 3 pure Western, 1 pure Alexandrian and 2 special readings, yet Hedley <sup>2)</sup> states that he can identify no pure readings. Two unique readings occur in the papyrus, the one in 3:18, where 'eis to onoma' is inserted, probably due to a copyist's error of memory, and in verse 31, where the phrase 'ek tēs gēs estin kai ek tēs gēs lalei is omitted, clearly by an error of sight on the scribe's part.

1) *Harvard Theol. Rev.*, 26(1933), p. 90.

2) *Church Quarterly Rev.*, 1934, p. 209f.

P 36

Folio I

Recto

λε

και καθως [Μωυσης υψωσεν  
τον οφιν [εν τη ερημω ουτως  
υψωθη]ν[αι δει τον υιον του ᾱν̄δ̄υ  
ινα πας ο [πιστευων εν αυτω  
εχη ζωην [αιωνιον ουτως γαρ  
ηγαπησ[εν ο θς τον κοσμον ως  
τε τον υιον [τον μονογενη  
εδωκεν [ινα πας ο πιστευων εν  
αυτω μη [αποληται αλλ εχη  
ζωην α[ιωνιον ου γαρ

John  
III, 14

15

16

17

Verso

[απεστειλε]γ ο θς τον  
[υιον εις τον κοσ]μον ἵνα  
[κρινη τον κοσμον αλ]λ ινα  
[σωθη ο κοσμος δι αυτο]υ ὁ πιστευ  
[ων εις αυτον ου κρι]νηται ο δε  
[μη πιστευων εις το] ονομα  
[κεκριται οτι μη πεπι]στευκῆ(ν)  
[εις το ονομα του μο]γογενο<sup>υς</sup>

17

18

Folio II

Verso

.]...[ . . . . .  
[ε]παν[ω παντων εστιν ο ων  
εκ τη[ς γης] ο εκ του ουρανου  
ερχομ[ενός επανω παντων  
εστι ο [εωρακεν και ηκουσεν  
τουτο μαρ[τυρει . . . . .

31

32

Recto

(cannot be deciphered)

P 37 (P.Mich. 1570)

Matthew 26:19-37a -Recto; 37b-52 -Verso.

At Ann Arbor, Michigan, University of Michigan Library(P.1570).

Possibly from the Faiyûm, inasmuch as many of the documents in the collection came from there, but nothing is certain in this regard. Acquired with other documents in Cairo from native dealers in 1925.

Probably to be dated in the second half of the iii. century, possibly nearer to the end of the century. So Sanders believes that it cannot be later than 300 A.D., but that it may well have been written almost any time in the 3rd century, although he inclines to place it nearer the end. So, too, Hedley classifies it with Sanders in the same century (Church Quart. Rev., 1935, p.37). On the other hand, Dr. Kenyon (Recent Developments in Text. Crit., p.32) would place it at the end of the iv. century. -The dating of the papyrus is not an easy matter. Sanders gives considerable space to the consideration of the matter (Harvard Th. Rev., 1926, pp.215ff). He states that on first consideration from the general appearance of the hand he easily dated it in the late third century, but that further study tended to confuse, rather than clarify the matter. Almost all the letters are cursive and are of a variety of forms, most of which are used oftenest in the cursive documents of the second and third centuries, but hardly later. It is the script of an educated man, but not of a professional scribe, and one does not get the impression of an imitative hand. The writer doubtless restricted his activities to correspondence, and the variety of forms of letters

was probably derived from correspondence with his friends. The best parallels to this hand are to be found in the writings of educated authors, such as the correspondence of Heroninos, especially a letter by Kopres (Pap. Greco-Egizi, 208, dated in 256 A.D.). Also compare a document in Amh. Pap. (72, A.D. 246), which furnishes some parallels, and in Wilcken, Tafeln, pl. XIII (A.D. 247/8). Among literary, or semi-literary papyri, only Brit. Mus. 122, a magical treatise, can be compared, but that is distinctly more crude, and therefore probably later. Sanders adds finally, after his discussion: "On the whole I have hardly got beyond my first impression of the date of the papyrus." (op.cit., p. 217)

A leaf from a papyrus codex, measuring 25 x 12 cm., and which must have measured originally about 25 x 15 cm. One entire line is lost at the bottom, and the greater part of the five preceding lines. Of the top line only a few letters are preserved. The remaining lines have suffered mutilation at one end or the other. There were originally 33 lines to the page of from 40 to 50 letters to the line. The script is of a sloping cursive form (or possibly more accurately, semi-cursive), with not all of the letters linked together, and where they are, not to the obscuring of the regular form of the letters, so that the hand is easily read.

No accents occur, but there is one instance of the rough breathing, and a few instances of the diaeresis. At the ends of certain phrases a stroke or dot above the letters appears, probably added by a second hand, and these undoubtedly were marks to aid in the reading aloud, pointing thus to the fact

that the manuscript probably was once used in the church service. The usual theological contractions occur, except that beside the three-letter abbreviation for 'Jesus' ( $\overline{\text{IHC}}$ ), an irregular form is used in the genitive and the dative ( $\overline{\text{IHCY}}$ ).

#### Bibliography.

- Bover, J.M., in Estudios Eclesiasticos (Madrid), "Un Nouveau Papyrus évangélique," July, 1930, pp. 291-306.  
 Hedley, P.L., Church Quart. Rev., CXVIII (1934), p. 37f.  
 Kenyon, F.G., Recent Developments in Text. Crit., 1933, p. 32.  
 Lagrange, M.J., in Revue Biblique, 1929, p. 161-77. (text, notes).  
 Sanders, H.A., in Harvard Theol. Rev., XIX (1926), pp. 215ff. - (text and facs. of both sides); also XXVI (1933), p. 79f.  
 -----, Ibid., XXVI (1933), pp. 79f.

#### Type of Text.

The text of this very important fragment probably represents quite accurately the type of uncorrected text that circulated in Egypt before the time of the great recensions. It has a text that is clearly akin to the Western type, although with readings in some places that are common to the Caesarean and Alexandrian types. Its text is very similar to that of  $p^{45}$  in Matthew, the deficiencies of which it to some extent makes up. Hedley <sup>1)</sup> summarizes the textual type: "It has 6 pure d-readings, and no pure b-,  $\theta$ -, or s-.; its text as a whole goes with d $\theta$ . But it is certainly not identical with  $\theta$ ; and it suggests that, while  $\theta$  is not the result of a revision of b by d, or of d by b, it is really not a homogeneous family."

<sup>1)</sup> Church Quarterly Rev., 1934, p. 37.

1)

But Sanders, characteristically can see nothing but the Western text in the fragment. "The papyrus has a text free from the Antiochian, Alexandrian and Caesarean revision. The Antiochian text is farthest removed. The Alexandrian text approaches the papyrus where it reproduces the older Egyptian text. In like manner the Caesarean shows relationship because of its nearness to the Western. The real affiliations of the papyrus are with the Western text, which in the main represents the second-century text, varying somewhat in the different provinces of the Empire. It thus agrees best with the earliest translations and with the Church Fathers of the second and third centuries. The lesson it teaches is clear: Concentrate study on the so-called Western text, which is really the second-century provincial text. The Antiochian, Alexandrian and even the Caesarean text is valuable only in proportion as the earlier text is reproduced. Yet all these editions will serve as guides as well as warnings, for they were made on the basis of similar 'Western' MSS., which are now lost. Only the unsupported readings of each edition can be absolutely rejected. . . . It is by comparison with these editions and with the early Church Fathers that we must judge the true text, which is preserved, though often obscurely, in the Western tradition."

2)

Again Sanders comments on this fragment and its implications for the history of the early N.T. text: "It seems opposed to the Western text in only four cases, two being supported by Alexandrian and Caesarean, one by Antiochian and Caesarean,

1) Harvard Theol. Rev., XIX(1926), p. 223.

2) Ibid., XXVI(1933), p. 79f.

and one by all three. The fact that each of these readings is supported by two or more of the city texts shows that they are early. Each has Caesarean support, which was until recently classified as Western. In fact, if the Western text is interpreted as the uncorrected text existing in the various provinces before the different revisions which produced the city texts, it is obvious that the Caesarean must have had a branch of it as source for all the readings not manufactured by the revisers. But readings found in the other city texts can hardly have been manufactured by the editors of either. All such readings must be traced to the earlier unrevised text, whether it is called Western or not. The eleven special readings in the Michigan fragment present a similar problem. Many of them are changes in order, use of the article, or word-forms, or are synonyms, all these being types of variation characteristic of Western Mss. They belong naturally to that early, uncorrected text, even though no other authority can be cited for them."

## Recto

## Matthew

[..... συν]εἰτάξεν αὐ[τοῖς ο Ἰη̅ς και ητοιμασαν το πασχα	XXVI, 19
[ο]ψιας δε γενομενης αν[ε]κειτο μετα των ιβ' [και εσθιον	20
[τ]ων αυτων ειπεν αμην λεγω υμιν εις εξ υ[μων πα	21
[ρ]αδωσει με και λυπουμενοι σφοδρα' ηρξαντο [λεγειν εκα	22
[σ]τος αυτων μητι εγω ειμι κ̅ε̅ ο δε αποκριθε[ις ειπεν ο εμ	23
[β]απας την χειρα μετ εμου εν τω τρυβλιω ουτο[ς με παραδωσει	
ο μεν υἱος του ανθρωπου υπαγει καθως γεγραπται [περι αυτου	24
ουαι δε τω ανθρωπω εκεινω δι οὔ ο υἱος του ανθρωπο[υ παραδιδοται	
καλον ην αυτω ει ουκ εγενηθη' ο ανθρωπος εκεινος [αποκριθεις	25
δε Ἰουδας ο παραδιδους αυτον ειπεν μητι εγω ειμι' ρ[αββει λε	
[γ]ε[ι αυτω σ]υ ειπας εσθιοντων δε αυτων λαβων ο Ἰη̅ς αρτον	26
[και ευλογ]ησας ε[[ <sup>κλασεν</sup> καλεσεν]] και δους τοις μαθηταις ε[ιπεν λα	
[βετε φαγε]τε τουτο εστιν το σωμα μου και λαβων τ[ο ποτηριον	27
[και ευχαρ]ιστησας εδωκεν αυτοις λεγων πιετε εξ [αυτου παν	
[τες τουτ]ο γαρ εστιν το αιμα μου της διαθηκης τ[ο περι	28
[πολλων εκ]χυθ̅ομενον εις αφεσιν αμαρτιων λ[εγω δε υμιν	29
[ου μ]η πιω απ αρτι εκ τουτου̅ <sup>του</sup> γεννηματος της [αμπελου	
[εως τη]ς ημερας εκεινης οταν αυτο πιω με[θ υμων	
[καινον] εν τη βασιλεια του πατρος μου και υμνησαντ[ες	30
[εξηλθ]ον εις το ορος των ελαιων τοτ[ε] λεγει αυτοις ο Ἰη̅ς	31
[παντε]ς υμεις σκανδαλισθησεσθε εν εμοι εν ταυτη τ[η	
[νυκτι] ταυτη γεγραπται γαρ παταξω τον ποιμενα κ[αι δια	
[σκορπ]ισθησεται τα προβατα της ποιμνης μετα δε το	32
[εγε]ρθηναι με προαξω υμας εις την Γαλιλαιαν απο	33
[κ]ριθεις δε ο Πετρο[ς] ειπεν ει παντες σκανδαλισθη	
[σ]ονται εν σοι εγω ουδεποτε σκανδαλισθησομαι	
[ε]φη αυτω και ο Ἰη̅ς αμην λεγω σοι οτι ταυτη τη νυ	34
[κ]τι πριν αλεκτορα φ[ωνησαι τρις απαρνη]ση με	
[λ]ε[γει] αυτω ο Πετρος κ[αν δεη με συν σοι αποθανειν	35
[ο]υ μη σε απαρνησομ[αι ομοιως και παντες οι μαθηται	
ειπον τοτε ερχεται [μετ αυτων ο Ἰη̅ς εις χωριον λεγομενον	36
Γεθσημανει και [λεγει τοις μαθηταις καθισατε αυτου	
[εως ου απελθων εκει προσευξομαι και παραλαβων]	37



Acts 18:27 -19:6 -Recto; 19:12-16 -Verso.

At Ann Arbor, Mich., the University of Michigan Library(P.1571).

The exact provenance unknown, but probably, like the last, from the Fayûm, for many documents of the Michigan part of the collection came from there. The leaf formed part of a group of papyri bought in Cairo in 1924 in a large purchase, which were allotted to contributing institutions by Dr. H.I. Bell of the British Museum.

This fragment is very difficult to date, and has been placed as early as the first half of the 3rd century and as late as the end of the 4th century(cf. Silva New, Beginnings of Christianity, V,p.263f). When it originally came into the hands of the University of Michigan, it had already been designated as the 4th century by the first examiner. Sanders would put it in the 3rd century, somewhere between 200 and 250 A.D. Kenyon, however, believes that this is probably too early(Recent Developments in Text. Crit., p.33). So Schubart writes in the Bulletin of the Bezan Club(V, p.26) in answer to a request for his opinion on the matter:"Die Schrift des Papyrus möchte ich nicht wie Sanders in die erste Hälfte des 3. Jahrhunderts setzen, sondern frühestens aus Ende des 3. Jahrh., lieber Anfang des 4. Jahrh." Wilcken in answer to the same request and in the same place expressed himself with great reserve, and was unwilling to commit himself definitely with an opinion. His letter dated Oct. 24,1927, printed in full in this publication reads:"Die Frage nach dem Datum ist frei-

lich bei einer solchen Uncialhandschrift bekanntlich eine der schwierigst zu beantworten. Nur mit allen Vorbehalten möchte ich mich dahin aussern, dass der allgemeine Ductus der Schrift mir in das iv. oder auch v. Jahrhundert zu weisen scheint. Eine genaue Entscheidung wage ich nicht zu geben." A.C. Clark (Acts, p. XV, n.2) agrees with Schubart "to be on the safe side." Likewise Hunt dates it in the early 4th century. In the face of this strong testimony and in the nearer resemblance of the hand to that of manuscripts of the 4th century than to any other, <sup>1)</sup> we should prefer to date it in the early iv. century. Yet we could wish something more certain in this matter, for the fragment is very important for the history of the 'Western' text in Egypt.

The hand is an example of the type which marked the early stages of development toward the so-called 'Bible' hand, so well developed in the great uncials of the 4, 5, 6th centuries. The letters are broad, upright, and heavy-stroked, with little shading of letters. The writing is regular and well-spaced, showing conscious effort in the direction of calligraphy, and is clearly the work of an excellent, professional scribe.

The fragments constitute the greater portion of a leaf from a papyrus codex in three pieces all badly mutilated, and forming the upper part of the leaf. Parts of some 21 lines are preserved on each side, some lacking only 4 or 5 letters. In two-thirds of them the lacunae are so small that the text can be restored with certainty, this being especially aided by the regularity of the hand. The over-all size of the fragments is 15 x 10 cm., while the original size of the leaf

<sup>1)</sup> cf. P.Oxy. 1011, 1224, 1225; Schubart, Gr.Pal., Abb. 93, 94.

must have been in the vicinity of 28 x 13 cm., and have contained on the recto from 31-34 letters to the line and on the verso from 27-32. About 16 lines have been lost at the bottom of the page, so that the original page had about 37 lines. The number NΘ (59) is read on the top of the second page, which undoubtedly refers to the number of the page, and not to the quire, so that the codex began with the book of Acts, and probably contained only that book. -No accent or punctuation marks occur, but only the diaeresis. The usual theological contractions occur, the three-letter form occurring exclusively for 'Jesus' and 'Christ'.

#### Bibliography.

Clark, A.C., *The Acts of the Apostles*, 1933, pp. xv.f., 220ff.

-(text reprinted with corrections of 2 lines with Sanders' agreement).

-----, art. *Journal of Theological Studies*, 1927, p.18 ff.

Hedley, P.L., in *Church Quarterly Rev.*, CXVIII(1934), p.218.

Kenyon, F.G., *Recent Developments in Text. Crit.*, 1933, p.33.

Lagrange, M.J., in *Revue Biblique*, XXVIII(1927), pp.549-560,

"Un Nouveau Papyrus contenant un Fragment des Actes." -(gives text and extensive notes).

New, Silva, in *Beginnings of Christianity*, V, pp.262-8. (corrected text and facsimile).

Sanders, H.A., art. *Harvard Theol. Rev.*, XX(1927), pp. 1 f.

-(original publication of text; facs. of both sides).

Schubart, W. and U. Wilcken, in *Bulletin of the Bezan Club* (privately printed), V(1928), pp. 25 ff. -(text and discussion).

Vogels, Henri Jos., *Codicum Novi Test. Specimina*, p. 5. (facs., pl.1)

Sanders, H.A., *Harvard Theol. Rev.*, XXVI(1933), p.92.

Type of Text.

This fragment is one of the most important that have come to light in Egypt, fortunately preserving verses in which there are a number of notable Western variants. With regard to these, it is clearly of the Western type, having all the paraphrases common to D and the margin of the Harclean Syriac, as well as the interpolation in 19:14. But in the smaller matters of wording and order, it is not exactly the text of either of these two Western authorities. Its importance lies in the fact that the papyrus has not been corrected to a Neutral type, a fact which is obvious from the considerations of its early date, by its agreement with Aleph AB in <sup>merely</sup> minor variants, and not in those that are characteristic of the Alexandrian recension, and from the fact that the more striking agreements with the Western text, both in the matter of periphrasis and interpolation, are clearly to be seen. In a corrected ms. it is usually the more striking variants which are changed, the lesser ones being retained. Mrs. Silva New adds in this connection <sup>1)</sup> that "it is highly significant that the unattested variants are mostly within the Western readings, which have found no place in the Neutral text. Their lack of support is natural enough, for we have no Greek witnesses to the Western interpolations except D and the papyrus."

The text of the papyrus is very like D, although there are several variants from it in agreement with the Alexandrian text (particularly B), and four cases of perfect agreement with the margin of the Harclean Syriac against Bezae. From these

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<sup>1)</sup> Beginnings of Xianity, V, p. 266.

disagreements Sanders <sup>1)</sup> makes certain interesting deductions. He believes that the papyrus represents an earlier form of text than D, readings of which have survived in later manuscripts. D is a very imperfect source for the Western, or second-century text, and hence the text of D either underwent a revision after the date represented by the text of the papyrus, or else received minor changes and adaptations. Sanders inclines to the latter view. "The number and character of these in this short passage are such as seriously to weaken the value of D as a source for the original text. This evidence cannot, however, be used against D when it has good Syriac or Latin support."

With regard to the conclusions which Sanders draws as to this fragment of Acts <sup>2)</sup>, it may be said that the Chester Beatty Papyri, discovered after he had written, rather modify what he said, as Kenyon makes clear in his study of them. Sanders sweepingly asserts that every third-century fragment of the N.T. shows a Western text, just as do all the Church Fathers before Origen, and that the Western text was the current provincial text of the second and third centuries, in Egypt as well as elsewhere. This, he believes, would explain its errors and its great variety of form. The Alexandrian text would then be a recension of this text in the third century. This is also the view held by Clark and others, but otherwise not generally held. It would seem more in keeping with the facts, as now presented by the Beatty Papyri, to suppose that texts of both the Western and Alexandrian types existed side by side in Egypt in the early centuries, and that some papyri have readings of both, some more Western than others.

<sup>1)</sup> Harv. Theol. Rev., XX(1927), p. 13. <sup>2)</sup> Ibid., p. 19.



	Acts
προς δαιμονιζομενον ηρξα[ντο επι καλεισθαι το ονομα λεγοντες π[αραγγελ λομεν σοι εν Ἰη̄ϋ̄ δὲν Παυλος ο [αποστο λος κηρυσσει εξελθειν απο[κριθεν	XIX, 14  15
δε το π̄ν̄ᾱ το πονηρο[ν ειπεν αυτοις Ἰη̄ν̄ [γ]ει[νωσκω κα]ι το[ν Παυλον επισταμαι [υ]μ[εις δε τινε]ς εσ[τε και εφαλομενος [ο ανθρωπος ε]π α[υτους .....	16

NOTES ON THE TEXT.

-In 18:27, Sanders originally read  $\theta\epsilon\iota\upsilon\upsilon$  for  $\sigma\tau\eta\nu$  , but he has since seen the  $\tau\eta\nu$  clearly. Apparently the scribe wrote TIN and changed this to a ligatured THN by adding a horizontal stroke in which the ink is a little paler. -Sanders completed

this line by supplying  $\beta\alpha\lambda\lambda\epsilon\tau\omicron\ \epsilon\nu\ \tau\alpha\iota\sigma\ \epsilon\kappa\kappa\lambda\eta\sigma\iota\alpha\iota\varsigma$  , but this gives a very long line, so that a more probable conjecture is to add these words, with the preposition 'en' omitted.

-In verse 28 (first line of the verse), the text as reconstructed by Sanders has 38 letters. Only this and the preceding have this many, no other line in the papyrus having more than 34 letters, which suggests that the word supplied at the end of the line may be wrong. Yet the  $\delta\iota\alpha$  seems certain, thus excluding  $\delta\iota\epsilon\lambda\epsilon\gamma\epsilon\tau\omicron$  and no acceptable suggestion has been made.

John 8:14-18 -Verso; 18-22 -Recto.

At Chester, Pa., Library of Crozer Theological Seminary.

Discovered at Oxyrhynchus by Grenfell and Hunt.

Probably of the iv. century, although it is difficult to date examples of the 'Bible' hand. Grenfell and Hunt believe that it is "unlikely to be later than the 4th century."(op.cit.)

It is a very mutilated scrap of a leaf from a very handsome papyrus codex, written in a beautiful hand of the 'biblical' type, large, upright, with very heavy strokes well shaded, and with letters carefully made and spaced. The leaf was from a large and fine church Bible, which as a book must have compared favorably with the best papyrus codices of its day. The hand is quite similar to that of Codex Vaticanus, and like that, was the work of a master scribe. Although it is very carefully executed the script is free from some of the later artificialities of the type, such as thickenings and cross-bars at the extremities of letters. Noticeable is the narrow epsilon and sigma, unusual for this type, and showing the influence of the oval hand on the calligraphic square uncial. This manuscript was a worthy precursor of the great vellum uncials of the Bible.

The fragment measures 25.6 x 8 cm., being practically complete, with the exception of a portion of the margin, at both the top and bottom, but with only about one-half of the width of the leaf preserved. Originally the leaf must have measured about 27 x 16 cm. and have had 25 lines to the page

with 13-15 letters to the line. The letters measure one-half a centimeter in height. -The number 74 (OΔ) is found in the left hand upper margin of the recto, evidently written by the original scribe, showing that the manuscript began with the Gospel of John, and probably contained just the one book, though, of course, this is purely conjectural. No number occurs on the verso, either because, as is more likely, the left side has been broken off, or possibly because the scribe numbered but alternate pages (an example of this system of pagination is found in Vol. VIII, P.Oxy, 1011).

Punctuation is absent, except for the occurrence of a space to mark a pause in the thought. The diaeresis occurs once, as also a line over the final vowel in a line to denote the omission of a final 'n'. The usual theological contractions appear.

#### Bibliography.

Grenfell and Hunt, *Oxyrhynchus Papyri*, XV(1922), 1780. -(text)  
 Hedley, P.L., in *Church Quarterly Rev.*, CXVIII(1934), p. 206.  
 Sanders, H.A., in *Harvard Theol. Rev.*, XXVI(1933), p.90.

-(chart showing variations of text).

#### Type of Text.

The text of the papyrus is wholly Alexandrian, never departing from that type, although it opposes Aleph 9x, where that ms. diverges from B. It never once leaves B, however. It definitely opposes the Western group 4x (8:14,16bis, 19), and agrees with the group only in common ancient readings, opposed only by a single, or a very few manuscripts.

1)  
Sanders is certainly again at fault in his interpretation of the manuscript evidence for the readings of this papyrus, when in his lists he gives 1 pure Western reading and only one reading without Western support, and gives the fragment as about equally divided between the Western and Alexandrian text, with a slight favour to the former. Hedley 2) rightly remarks with reference to Sanders' conclusions that he does not see that the papyrus ever leaves the Alexandrian group, although at 8:14 b-support drops to BW Sahidic.

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1) Harvard Theol. Rev., 26(1933), p. 90.

2) Church Quarterly Rev., 1934, p. 206.

## Verso

[ογ]	John	
[και ειπεν] αυτοις	VIII,	14
[καν εγω μ]αρτυρω		
[περι εμαυ]του η μαρ		
[τυρια μου] αληθης		
[εστιν οτι ο]ιδα πο		
[θεν ηλθο]ν και που		
[υπαγω υ]μεις δε		
[ουκ οιδατ]ε ποθεν		
[ερχομαι] η που υπα		
[γω υμεις] κατα τῆ(ν)		15
[σαρκα κρ]ινετε εγω		
[ου κριν]ω ουδενα		
[και εαν κ]ρινω δε		16
[εγω η κρ]ισις η εμη		
[αληθινη ε]στιν ο		
[τι μονας] ουκ ει		
[μι αλλ εγ]ω και ο		
[πεμψας] με πῆρ		
[και εν τω] νομω		17
[δε τω υμ]ετερω		
[γεγραπτ]αι οτι δυ		
[ο α̅ν̅ω̅ν η] μαρτυρι		
[α λαληθης] εστιν ε		18
[γω ειμι] ο μαρτυ		
[ρων περι] εμαυτου		

## Recto

οδ		
και μ[αρτυρει περι		18
εμου [ο πεμψας με		
πῆρ ε[λεγον ουν		19
αυτω [που εστιν ο		
πῆρ σο[υ απεκριθη		
Ιης ου[τε εμε οιδα		
τε ουτ[ε τον π̅ρ̅α μου		
ει εμε [ηδειτε και		
τον π̅ρ̅[α μου αν η		

δεῖτε τ[αυτὰ τὰ ρη  
 ματὰ ἐλά[λησεν ἐν  
 τῷ γὰζο[φυλακίῳ  
 διδασκῶ[ν ἐν τῷ  
 ἱερῷ κα[ὶ οὐδεὶς  
 ἐπιάσῃ[ν αὐτὸν ὁ  
 τί οὐπ[ῶ ἐληλυθει  
 ἡ ὥρα ἀ[υτοῦ εἶπεν  
 οὐν πα[λιν αὐτοῖς  
 ἐγὼ υπ[αγῶ καὶ ζη  
 τήσετε μ[ε καὶ ἐν  
 τῇ ἀμαρτ[ίᾳ ὑμῶν  
 ἀποθαν[εῖσθε ὁ  
 ποῦ ἐγὼ [υπαγῶ  
 ὑμεῖς οὐ [δυνασθε  
 ἐλθεῖν ἔ[λεγον οὐν

John  
 VIII, 20

21

22

Romans 1:24-27 -Recto; 1:31-2:3 -Verso. -Fr. a,d.--(11 x 6 cm.)  
 3:21-26 -Verso; 3:26-4:8 -Recto. -Fr. b. -(21.4 x 16.3 cm)  
 6:4-5 -Recto; 6:16 -Verso. -Fr. c. -(2.9 x 4.2 cm)  
 9:17 -Verso; 9:27 -Recto. -Fr. e. -(6.5 x 8.5 cm)

At Heidelberg, Germany, University Library (Inv.P.Graec.Nr. 45).

Discovered near the obscure village of Qarara, Egypt, on the site of an ancient monastery, by a joint expedition of the Heidelberger Akademie der Wissenschaften and the Freiburger Wissenschaftliche Gesellschaft between Jan. 1 and Mar. 29, 1914. (See above in chapter I for a fuller description of the site.)

Probably to be dated in the vi. century, although it is possible that it may go back to the late v. c. So Bilabel gives it as v./vi. century (op.cit.). It is quite similar to P<sup>35</sup>, which is probably to be placed in the early vii. or late vi. It consists of 5 much mutilated fragments of 4 separate leaves of a papyrus codex, the leaf of which must have measured originally about 30 by 19 cm. and have contained 35 lines to the page with some 20-24 letters to the line. The ink used is of a brown color, much faded and rubbed, making reading of the text difficult.

The hand is an upright, square and calligraphic uncial, well-spaced, and executed with some care, although the letters and the alinement is a bit irregular. The script may be classified as of the 'Bible' type, yet not as regular and as artificial as are the best examples of this type. Coptic forms of certain letters, such as alpha, mu and upsilon, are

used, as in the case of P<sup>35</sup> also. It was evidently not the work of a first-class scribe. -No punctuation marks or accents seem to have been used, but the usual theological contractions occur.

### Bibliography.

Bilabel, Fr., Veröffentlichungen aus den Badischen Papyrus-sammlungen (VBP), IV(1924), S. 124-7, Nr. 57. -(text given is incomplete, being merely that of the two larger fragments, a) and b). The text of the smaller fragments I have transcribed from facsimiles furnished by the University.)

### Type of Text.

The text of the fragment is strongly Alexandrian <sup>1)</sup>, with practically no divergencies from this type. The two possible exceptions are both rather doubtful in reading, namely, a d-reading (D\* 46) in 3:21, and a Syrian reading in 4:1. Otherwise the text opposes the Western and the Antiochian recensions. The special readings of the papyrus are chiefly mistakes of transcription on the part of the scribe, who was evidently very careless in his work. Thus in 3:23 'dokseōs' appears instead of the usual 'doksēs'; in 3:28 'oun' instead of 'gar'; 3:31 seems to have lacked 'dia tēs pisteōs'; and the greater part of 4:6 has been left out accidentally by a slip of the eye of the scribe, caused by the double occurrence of 'dikaiosunēn'.

These errors of transcription are mute witnesses to the fact that the scribes at Qarara from this time on (i.e.,

<sup>1)</sup> So vonDobschutz in ZNTW, 1928, S. 218 classifies it as 'H'-text.

5/6 century) understood little Greek, Coptic being the ruling language in the Church. The Greek words were evidently copied without being pronounced, a fact which led to the numerous errors of sight.







## Fragment e)

## Verso

[ . . . . . η γρα]φη τ[ω Φαραω  
 [οτι] εις αυ[τ]ο τουτ[ο εξηγει  
 [ρα] σε οπως ενδεξ[ωμαι εν  
 [σο]ι την δυναμι[ν] [μου και  
 [ο]πως διαγγελλει [το ονομα

( lower margin )

Romans

IX, 17

## Recto

[ . . . κρα]ζει [υπερ του  $\bar{\text{I}}\bar{\eta}\bar{\lambda}$  εαν  
 [η ο αριθμος] των [υιων  $\bar{\text{I}}\bar{\eta}\bar{\lambda}$  ως  
 [η αμμος τ]ης θα[λασσης]ς [το  
 [υπολειμμα σ]ωθησεται [ . . .

( lower margin )

27

Acts:	Size
17:28-31 -(K 7541a); 17:32-18:2 -(K 7541b).	- 23.5 x 22.5cm.
18:24-25 -(K 7542a); 18:27 -(K 7542b).	- 10.5 x 16.5cm.
19:1-4 -(K 7543a); 19:6-8 -(K 7543b).	- 20 x 14.5cm.
19:13-16 -(K 7544a); 19:18,19 -(K 7544b).	- 19.2 x 13.5cm.
20:9-13 -(K 7545a); 20:15-16 -(K 7545b).	- 28 x 23.5 cm.
20:22-24 -(K 7546a); 20:26-28 -(K 7546b).	- 27.2 x 17 cm.
20:35-38 -(K 7547a); 21:1-4 -(K 7547b).	- 26 x 16 cm.
22:11-14 -(K 7548a); 22:16-17 -(K 7548b).	- 19 x 16 cm.

In Vienna, Austria, Nationalbibliothek(K 7541-7548), the Archduke Rainer Collection.

From Arsinoë, the Faiyûm, among the later finds in that place.

The fragments were first discovered in the collection and placed together and identified by Prof. Krall.

Undoubtedly from the viii./ix. century, possibly better from the former, and they may be as early as the first half of the century. But Wessely missed it entirely when he dated them as of "probably the xii. or xiii. century."(op. cit.) Ropes evidently follows this ascription(Beginnings of Christianity, p.271), although in the same work(p. xxi, ccxi) he gives the xi./xii(?) century. Hedley, however, corrects Wessely's dating of these fragments and writes(op.cit.,p. 219f, n.26):"Dating of these biblical fragments is difficult, and many of the three hundred and thirty from Egypt will have been dated wrongly. But it is not so difficult as Wessely thought, and this is one of the easier ones. It is the only Egyptian fragment that has been strongly influenced by the chancery hand, and is certainly from the eighth or ninth century. It is unfortunate that for the dating of so many of our texts

we are dependent on Wessely. Where I have tested him, I have found him assigning eighth century MSS to the sixth. (Mr. H. I. Bell has confirmed my dating of P<sup>41</sup>)."<sup>1)</sup>

Eight fragments of an equal number of leaves from a very beautiful and large papyrus codex, which contained probably only the book of Acts (although nothing is sure on this point), having the Greek and Sahidic texts in parallel columns (Greek on the left and Sahidic on the right). The columns were quite wide, with from 12-15 large letters to the line in the Greek portion, and from 27 to 32 lines of text to the column. Originally the leaf must have measured about 30 cm. high by 24 cm. wide, and have been from a fine copy of a large church Bible. In this respect it is practically the same size as P<sup>34</sup>, which it resembles quite closely in hand.

This is a splendid example of the Chancery Book Hand (also called the Coptic Hand) in an advanced stage of development. It resembles very closely Codex Marchalianus of the Prophets and Cyril of Alex., De Adoratione (Louvre, Pap. E. 10295, New Palaeogr. Soc., I, pl. 203). Also the two Paschal letters of the Patriarch of Alex. mentioned under P<sup>34</sup>. The writing shows the sharp contrast of broad and narrow letters, so characteristic of this type of hand. The down-strokes are very heavy, while the cross-strokes are lighter, thus giving a very pleasing appearance of shading. The letters are made very carefully, rigidly upright, with decided thickening of the extremities of strokes for calligraphic effect. An in-

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<sup>1)</sup> See under P<sup>34</sup> for a fuller discussion of the dating of this hand, along with references to other parallels of type.

complete word at the end of a page is finished in the lower margin for the benefit of the reader by way of anticipation of its continuance on the following page, a practice also common in the vellum uncials.

No accent marks appear to have been used, and the only mark of punctuation is a high point, followed by the enlargement of the first letter in the following line, to mark a pause. Final 'n' is omitted and the last vowel in the line has a stroke over it to show its omission. The usual theological contractions occur. The leaves are in part badly mutilated marking reading in places difficult.

#### Bibliography.

- Hedley, P.L., in Church Quart. Rev., CXVIII(1954), p. 219f, n.  
 Ropes, J.H., in Beginnings of Christianity, III, pp. xxi, ccxi; 271-5(text).  
 Wessely, C., Studien z. Paläographie u. Papyruskunde, Heft 15 (1914), Nr. 237. -(text)
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#### Type of Text.

The text of the fragment is very strongly Western, having about a dozen pure d-readings, and only 10 non-d ones. Of these ten, seven are pure Antiochian, while b-influence is almost negligible. <sup>1)</sup> It is indeed unusual to find so pure an example of the d-text at so late a date, for elsewhere the Western text had practically disappeared. Sanders suggests a very plausible reason:<sup>2)</sup> "It is probable that this fragment came from some outlying monastery, where the Alexandrian text had had little influence, whereas the Antiochian text had come in late."

<sup>1)</sup> So Hedley, op.cit.; Sanders, Harv. Theol. Rev., 26(1933), p.93; Ropes, op. cit., p. ccxi. <sup>2)</sup> Op. cit.

K 7541a		K 7541b	
	Acts XVII	---(4 lines lost)---	Acts XVII
[..] του γαρ [και γ]ε	28	[ακουσ]α[ντες δε α]	32
[νος] εσμεν		[ναστασιν νεκρ]ω(ν)	
[γε]νος ουν υπαρ	29	[..]ν	
χοντες του θ̄ου		[ακουσομεθα σ]ου	
κ οφειλομεν		[.....]	
χρυσιω η αργυ		[... ουτως ο]	33
ριω η λ[ι]θω		[Παυλος εξηλθ]ε(ν)	
χαραγματι τε		[εκ μεσου αυτω]ν	
χνης και ενθυ		[τινες δε ανδρες]	34
μιασεως ᾱν̄ω̄ το		[κολληθεντες α]ν	
θ[ει]ον ειναι ομοιον		[τω επιστευσα]ν	
του[ς] μεν ουν χρο	30	[εν οις και Διο]νυ	
[νους] τους αγνοιας		[σιος ο αρεοπ]α	
[υπεριδων ο θ̄ς]		[γιτης και γυν]η	
[τα ν]υν παραγγε		[ονοματι Δα]μα	
[λλει το]ις ᾱν̄ω̄ις παν		[ρις και ετ]ερο[ι]	
[τας π]ανταχου με		[συν αυ]τοις	
[ταν]οειν καθοτι	31	[μετα] δε ταυτα	XVIII, 1
εστησεν ημερα		[χω]ρισθεις εκ	
εν η μελλει κρι		[τ]ων Αθηνων	
νειν την οικου		ηλθεν εις Κο[ριν]	
μενην εν δικαι		θον κ[αι] ευρω[ν]	2
οσυνην εν αν			
δρι ω			
K 7542a		K 7542a (cont'd)	
[.. Αλεξαν]	XVIII, 24	κεν ακρ[ι]βως τα	25
[δρευ]ς τω γενε[ι]		[περ]ι του Χ̄[υ] επ[ι]	
[αν]ηρ λογιος κα			
[τηντ]ησεν εις Ε			
φesso[ν δυνατος]			
ων εν ταις γρ[αφ]αις			
ουτος ην κ[ατ]η	25		
χημενος [την ο]			
δον κ̄ω̄ και ζε			
ων [τω] π̄ν̄[ι ε]λ[α]			
λει και εδ[ιδ]ασ			
		K 7542b	
		[πεπιστευκ]οσιν	27
		[δια της χαρι]τος	
		. . . . .	28

K 7543a	Acts	K 7543b	Acts
[..]α[...]	XIX, 1	. . . . .	XIX, 6
[..] προς		[π̄ν̄α το αγιο]ν	
[αυτους ει π̄ν̄α		[επ αυτο .. ε]λα	
[αγιον ελαβ]ε	.	[λουν .. γλ]ωσ	
[τε πιστευσ]αντ[ες]		[σαις και επροφ]η	
[οι δε ειπο]ν πρ[ος] αυ[το]ν		[τευον ησαν] δε	7
[αλλ ο]υδε η[κου]		[οι παντες αν]δρες	
[σαμεν ε]ι π̄ν̄α αγῑο(ν)		[ωσει δωδεκα]	
[λα]μβανουσι τ̄ῑν̄ε̄ς		[εισελθων δ]ε	8
[ο δε] ειπεν εις τι	3	[εις την συναγ]ω	
[ο]υν εβαπτισθητε		[γην επαρρησι]α	
[οι] δε ειπον		[ζετο επι μηνα]ς	
[εις τ]ο Ιωαννου		[τρεις .....]	
[β]απτισμα			
ειπεν δε Ιω	4		
αννης εβαпти			
σεν βαπτισμα			

K 7544a	Acts	K 7544b	Acts
(sic) [κ]υρησσει·ησαν	XIX, 13, 14	. . . . .	XIX, 13
δε τ̄ῑνο̄ς σκευα		[πεπιστευκοτ]ω]ν	
Ιουδαιου αρχιερε		[ηρχοντο εξομολ]ο	
ως επτα υιοι τουτο		[γουμενοι αναγγελ]οντ[ες]	
ποιουντες·απο	15	. . . . .	
κριθεν δε το π̄ν̄α			
το πονηρον ειπ̄ε(ν)			
αυτοις τον μεν Ῑν̄			
γινωσκω και τ̄ο̄(ν)			
Παυλον επισταμαι			
υμεις δε τινες εσ[τε]			
[κ]αι εφαλλομε	16	[.....] κᾱι	19
[νος ο] ᾱν̄δ̄ζ επ αυτους			
[εν ω] ην το π̄ν̄α το [πο]			
[νηρον] κατα			

K 7545a	Acts	K 7546a	Acts
[κατω κ]αι ηρθη	XX, 9	[..... πο]	XX, 22
[νεκρος] κ[α]ταβας	10	[ρευο]μαι ε[ις] Ἰλη[μ τα]	
[δε ο Παυ]λος επε		[συ]μβησομεν[α]	
[πεσεν] αυτω και		[μοι] εν αυτη μη	
[συ]μπεριλαβων		[γι]νωσκων [π]λ[η]ν	23
[ειπ]ε[ν] μη θορυβεις		[οτι] το π̄ν̄[ᾱ το α]γῑο[ν]	
[..η] γ[αρ] ψυχη αυ		δι[α]μα[ρτυ]ρ[ε]ται	
[το]υ εν αυτω ε[σ]		[μοι] κατα πολιν	
[τιν α]ναβας δε[ε] και [κ]λα	11	[λε]γο[ν οτι δεσμα]	
[σα]ς τ[ο]ν αρ[τον κ]α[ι]		[κ]αι θλειψις σε μ[ε]	
[γευσα]μ[εν]ος εφ ει		[ν]ουσιν εν Ἰλημ	
[κανον τε] ομειλη		αλλ ουδενος λο	24
[σας αχρι α]υγης		[γο]υ ποιουμαι την	
[ουτως ε]ξ[η]λθε[ν]		[ψ]υχην τιμιαν	
[ηγαγο]ν δε και τον	12	[εμα]υτω ως τελει	
[π]αιδα [ζ]ωντα		[... τ]ον δρομ̄(ν)	
[και πα]ρεκληθη		[μου] και τ[ην] δια	
[σαν ο]υ μετριως		[κο]νιαν ην [παρ]	
[ημει]ς δε προηλ	13	[ελαβ]α π[αρ]α τ[ου]	
[θομε]ν εις το πλοι		[κ̄ῡ Ἰ̄]ῡ διαμαρτ[υ]	
[ον και α]νηχθημεν		[ρ]ασθαι Ιουδαι	
[..] τη̄ν θασο[ν]		[οις] και Ελλη	
[εκειθ]εν μελλον		[σιν το ευαγγε]λ[ιον]	
[τες αναλ]αμβανειν			
τον Παυ[λο]ν			
		K 7546b	
		. . . . .	26
K 7545b		[.... το]υ	
. . . . .	15	[αιματος πα]ντ̄(ν)	
[μεινα]ντες		[ου γαρ υπεσ]τει	27
[εν τρωγυλλ]ι[ω]		[λαμην του μ]η	
τη δε[ε] εχ[ομε]ν[η]		[αναγγειλαι υμι]ν	
ηλθομεν εις Μ[ι]		[την βουλην το]υ	
λητον κεκρ[ικει]	16	[θ̄ῡ π]ρ[ος]	28
γαρ ο Παυλος π[α]		[εχετε] εαυ	
ραπλευσαι τη[ν]		[τοις και πα]ντι	
Εφεσον οπως		[τω ποιμνι]ω	
μη γενηται		[εν ω υμας το π̄]ν̄[ᾱ το	
αυτον χρονο		[αγιον εθετ]ο	
[τ]ριβη[σα]ι			
. . . . .			

K 7547a	Acts	K 7548a	Acts
[..] μ[νημο]νευε[ιν]	XX, 35	[.. ει]ς Δαμασ	XXII, 11
[τ]ε [των λο]γων [του]		[κον Α]νανιας δε	12
[κ̄ν̄ ἰ̄]̄ ὅτι αὐτος ε[ι]		[τις αν]ηρ ευ[..]βης	
[πε]ν μ[α]καριου		[κατα τ]ον νομον	
[εστι] μα[λλ]ον δι		[μαρ]τυ[ρο]υμενος	
[δο]ναι η [λα]μβανει(ν)		[υ]π[ο πα]ντων τ̄ων	
[κα]ι ταυτα ειπων	36	[κατοικουντω]ν	
[ο] Π[αυ]λος θεις τα		[ε]ν τ[η] Δαμασκω	
[γ]ον[ατα σ]υν πασιν		[Ιου]δαιων ελθ̄ων(ν)	13
[α]υτοις προσηξατο		προς με κ[αι ε]	
[ι]κανος δε κλαυ	37	πιστας ειπεν μοι	
[θ]υμ[ο]ς εγενετο παν		Σαουλ̄ αδελφε	
των [κ]αι επιπε		αγαβλεπον	
σοντες επι τον		[κα]γω αυτη τη	
τρ[α]χηλον αυτου		ωρα ανεβλεψα	
[κα]τεφιλουν		ο δε ειπεν μοι ο θ̄ς	14
[αυ]τον οδυνωμε	38	των	
[νο]ι μαλιστα επι			
[τω λογ]ω ω ει			
[ρηκ]ει οτι			
[ου]κετι μελ			
[λουσι] το προ			15
[σωπο]ν		[..... μελλ]εις α	16
[αυτου] θε		[ναστας βαπτι]σαι	
[ωρει]ν		[και απολο]υσαι τας	
		[αμαρτιας] σου επι	
K 7547b		[καλεσα]μενος	
[... εις] Πα	XXI, 1	[το ονομα τ]ου	
[ταρα και] Μυρα		[κ̄ν̄ εγενετο δε]	17
[και ευρον]τες	2	[μοι υποστρ]ε	
[πλοιον δ]ιαπε		[ψαντι εις ἰ]̄λημ̄	
[ρων εις τ]ην Φοι		[και προσ]ε[υ]χο	
[νικην ε]πιβαν		[μενου μου εν] τ̄ω ιερ̄ω	
[τες ανηχ]θημεν		[γενεσθ]αι με	
[αναφαντ]ες δε	3		
[την Κυπρον] και			
[καταλιποντ]ες			
[αυτην ευωνυ]μ̄ων(ν)			
[κ]αι	4		
		K 7548b	

Revelation 2:12-13 -Verso; 15:8-16:2 -Recto.

At London, Eng., in the British Museum(2241).

From Wadi Sarga, having been discovered in the ruins of an ancient monastery by an expedition sent out by the Byzantine Research Fund during the winter of 1913-4. (See Chapter I, section 4, for further information about the site.)

To be dated probably in the vii. century (so Bell, op. cit.), although it may possibly go back to the end of the vi. century(Milne, Cat. of Lit. Pap., p.185, gives as vi./vii. c.). Dr. Bell(op.cit., p.43f) states that from palaeographical considerations of the texts found on the site, and from the dates of coins(date from the middle and latter part of 6th c. down to the early 8th century), the monastery of Apa Thomas was probably laid waste upon the Muslim invasion of the place in the early 8th century. The majority of the Greek texts date not earlier than the 7th century, and more often to the period after the beginning of the Arab conquest of Egypt(c. 640 A .D.). This is true of the cursive documents, but the literary works may well go back to an earlier date, having possibly been brought to the monastery at its founding.

A small scrap of light coloured papyrus measuring 3.5 cm. high by 7.2 cm. wide, and inscribed in two informal and inelegant sloping hands. That on the recto is a medium-sized semi-uncial of the oval type, sloping, and frequently joining letters together and often employing cursive forms of letters. The hand on the verso is heavier, rougher, and more decidedly

cursive in form. Yet both hands, and especially that on the recto, are written with some facility and speed by a scribe, or scribes, who was clearly accustomed to the use of the pen, although probably not a professional scribe. The fragment would seem to be part of a manuscript made by an educated mōnk(or monks), who had copied out the book for his own use. It is considered by the original editors to have been from a papyrus roll because the writing on the two sides is the opposite way up from each other, and because there is such a wide gap between the two texts. The roll form was especially favoured for liturgical purposes, even at this late date when one would not expect to find an entire book written in such a form, so that this may better be thought of as being a fragment from a private lectionary. On the other hand, Hedley(*op. cit.*,p.227) believes that the editors have wrongly classified it, for "the lines are incredibly long for a roll, and the later chapter is on the recto." (On the verso there must have stood from 50 to 55 letters to the line, a length of line probably unprecedented for a roll.) Hedley would seem to have the stronger argument, and it would seem better to suppose this to have been a single leaf upon which was copied at different intervals by different scribes portions of the Apocalypse for reading, possibly in the church.

No accent or punctuation marks occur, but a space is used to denote a pause in the thought, and the words themselves seem to be separated somewhat by the grouping of their letters together. Only one contraction occurs, and this not entirely clear.

Bibliography.

- Crum, W.E., and Bell, H.I., Wadi Sarga: Coptic and Greek Texts, 1922, p. 43-45. -(text)
- Hedley, P.L., in Church Quart. Rev., CXVIII(1934), p. 227.
- Milne, H.J.M., Catalogue of the Literary Papyri in the British Museum, 1927, p. 185.

Type of Text.

The fragment is too brief to be of very great value in textual criticism, and the type of text is uncertain. The editors believe that in so far as the text goes it agrees apparently with the "H (b-text)" rather than the K (Syrian) or the I (Western) text, but this conclusion is inferred from considerations of space, not directly from extant portions, and it cannot be regarded with great confidence." <sup>1)</sup>

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1) Wadi Sarga, p. 43.



Matt. 17:1-3,6-7; 18:15-17,19 -Verso; 25:8-10. John 10:8-14  
 -Recto. -Fragment A.

John 9:3-4. -Recto; 12:16-18 -Verso. -Fragment B.

Unidentified -Recto and Verso. -Fragment C.

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At New York City, in the Metropolitan Museum of Art(14. 1. 527).

From the Necropolis of Thebes, found on the floor of an unfinished tomb in the so-called monastery of Cyriacus, during an expedition by the Metropolitan Museum in the years 1911-2 and 1913-4. (For further details see chapter I.)

Dates from probably the end of the vi. or beginning of the vii. century(so the editors). There is no evidence, as the editors hold, that this colony of Christian anchorites continued to exist beyond the first half of the 7th century. It was probably scattered upon the Arab invasion(c. 640 A.D.). There are illusions in some of the documents found there to the Persian invasion of Egypt(619-629 A.D.). One papyrus mentions an eclipse, calculated to have occurred in 601 A.D. So, too, palaeographically the documents belong to the end of the 6th and the beginning of the 7th century.

It consists of fragments from at least two leaves, and probably three, of a papyrus codex, which was clearly a lectionary text. Group A probably belongs to a single leaf, of which the verso lay uppermost. The extent of the four passages in this group may have been: Matthew 17:1-8; 18:15-20 -Verso; Matthew 25:1-13; John 10:7-16 -Recto. The fragment B has the remains of two lections, possibly John 9:1-7(or 12) -Recto; and John 12:12-19(?) -Verso.

The writing on the fragments is in a hand of medium sized uncials, clear, though somewhat heavy and rustic, rounded, and generally, but not always, upright. All of the fragments are probably by the same hand, though in B the script is markedly larger. The words are carefully divided, and in A, verso, line 7, two words which have run together are distinguished by a comma. In regard to accentuation, only the acute and the grave are used, these sometimes where the circumflex should stand. In one case(A, verso, l.5) a diphthong is marked by a circumflex. The rough breathing is indicated by the same sign inverted(A, recto, l. 13). For punctuation a high stop is ordinarily used, but the low stop is also found. Initial iota and upsilon ordinarily carry the diaeresis. The several passages are separated by paragraphi(A, verso, lines 1,2; C, a, b, verso).

The above materials are derived, as also the accompanying text, from the Metropolitan publication, inasmuch as I could not secure facsimile reproductions of the fragments, they having been lost or misplaced in the Museum, so that diligent search failed to reveal them. The Museum has no record that the fragments reach it from across the waters, although Dr. Crum reports that all were sent over to the west of his knowledge. It is to be hoped that further search may yet bring them to light.

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Crum, White, and Winlock, The Monastery of Epiphanius at Thebes, II(1926), #583, pp. 120f, 301. (Greek texts edited by the late H.G.Evelyn White)    -(text)

Dobschütz, E. von, in Zeitschrift f. d. N.T. Wissenschaft, vol. 32(1933), p. 188.

Hedley, P.L., in Church Quarterly Rev., CXVIII(1934), pp.39,210.

### Type of Text.

So far as the text goes it is in general agreement with the Alexandrian text, although it has one pure  $\theta$  and one pure s-reading. This is true of the portion of Matthew's Gospel. -In John's Gospel it has one b-d- $\theta$  reading, which it shares with P<sup>45</sup> in 10:12,13, where it omits 'ta probata o de misthōtos pheugei'; one apparently b-reading in 9:4, hōs (WC\* 33 L), against the usual heōs; and one less usual reading in 10:10, 'perissoteron'. In Matt. 17:3 the papyrus reads  $\delta$ ]phthēs[an with CEFHG, etc., but  $\delta$ phthē occurs in BD, etc. <sup>1)</sup> But Sanders<sup>2)</sup> calls it a mixed text, with support about equally divided among the textual families. He finds 1 pure Caesarean, 1 pure Antiochian, no pure Western or Alexandrian, and 4 special readings.

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1) Church Quarterly Rev., 1934, p. 39, 210f.

2) Harvard Theol. Rev., 26(1933), p. 81.

P<sup>44</sup>

A

Verso

[	].	[	]	Matthew
[	].	...	[	]
[και μεθ ημ]ερας εξ· παραλ[αμβανει ο Ι̅ς τον]				XVII, 1
Πετρον και Ι̅ακωβον κα[ι Ι̅ωαννην τον]				
αδελφὸν αυτοῦ· και αν[αφερει αυτους]				
εἰς ὄρας [υ]ψηλὸν καθ ἰδ̅[ιαν και μετεμ]				2
ορφῶθ[η εμ]προσθεν [αυτων και ελα]				
[μ]ψεν [το προσω]πον, αυτὸ[υ ως ο ηλιος τα δε]				
[ἰ]ματια αυτου] εγένε[το λευκα ως το φως]				
[και ἰ]δου ω]φθησ[αν αυτοις Μωυσης και]				3
[ηλιας . . . . . ]				
( about 10 lines lost )				
[οι μαθηται επεσον επι προσ]ωπ[ον αυτων]				6
[και εφοβηθησαν σφοδρα κ]αι πρ[οσελθων]				7
[ο Ι̅η̅ς ησατο αυτων και ειπ]εν ε[γερθητε]				
* * * * *				
[ . . . . εαν δε αμαρτηση εις σε ο]				XVIII, 15
[αδελφος σου υπαγε ελεγξον αυτον μετ]				
[αξυ σου] και αυτου [μονου εαν σου ακουση]				
[εκερδη]σας τὸν αδελφ[ον σου εαν δε μη]				16
[ακουσ]η. παράλαβε ἐτι ε[να η δυο μετα σου]				
[ινα επι στομα]τος δύο [μαρτυρων η τριων]				
[σταθη παν ρ]ήμα· εάν [δε παρακουση αυ]				17
[των ειπε τη ε]κκλησί[α [εαν δε και της εκ]				
[κλησιας παρ]ακουσ[η . . . . . ]				
( 4 lines lost )				
[και παλιν λε]γω [υμιν οτι εα]ν δυο συμ				19
[φωνησωσιν] ἐξ υμ[ων επι της] γῆς περι				
[παντος] πράγματ[ος ου εαν αι]τησ[ων]				
[ται γ]ενησεται αυ[τοις . . . . . ]				

## A

## Recto

	Matthew
[μωραι ταις φ]ρ[ονι]μοι[ς ειπον δοτε]	XXV, 8
[ημιν εκ του ελ]αιου ημων [οτ]ι αι	
[λαμπαδες ημω]ν σβέννυνται· απε	9
[κριθησαν δε αι] φρονίμοι λέγουσαι.	
[μηποτε ουκ αρκεσ]η ημει[ν και] υμιν·	
[πορευεσθε μα]λλον π[ρας τους πω]λου	
[ντας και αγορασ]ατε εα[ταις απερχομ]	10
[ενων δε αυτων α]γορα[σαι . . . ]	

( about 10 lines lost )

[αυτων τα] προ[βατα εγω ειμι η θυρα]	John X, 8,9
[δι εμο]υ εα[ν τις εισελθη σωθησεται και]	

( about 3 lines lost )

[ . . . εγω η]λθ[ο]ν· ἵνα [ζωην]	10
[εχωσιν κα]ι περισσοτερον ε[χω]	
[σιν εγω ε]ιμι ὁ π[οιμην ο καλος]	11
[ο ποιμην ο] καλῶς [την ψυχην αυ]	
[του τιθησιν υπ]ερ τω[ν προβατων]	

( 4 lines lost )

αρπα[ζει αυτ]α [και σκορπιζει οτι]	12, 13
μισθῶ[τος εστι] και [ου μελει αυτω]	
[περι των προβα]των· εγω ε[ιμι ο ποι]	14
[μην ο καλος κα]ι γινώσκω [τα εμα]	

## B

## Recto

ουτε οἱ γ[ονεις αυτου αλλ ἵνα φανερω]	John IX, 3
θη τα εργ[α του θῦ εν αυτω εμε δει εργα]	4
ζεσθαι τ[α εργα του πεμψαντος με ε]	
ως ημ[ερα εστιν ερχεται νυξ οτε ουδεις]	
δυνατ[αι εργαζεσθαι . . . ]	

B

Verso

[ . . . . . γεγραμμεν]α και  
 [ταυτα εποιησαν αυτω εμαρτυρει] ουν ο οχλο[ς]  
 [ο ων μετ αυτου οτε τον Λαζαρο]ν εφων  
 [ησεν εκ του μνημειου και ηγειρ]εν αυτον  
 [εκ νεκρων δια τουτο και υπηνητ]ησεν α[υ]  
 [τω ο οχλος . . . . . ]

## Unidentified Fragments of the Same Codex

	C Recto	C Verso	
a)	]π.λ[ δι]καίων [	] θ̄ς ημα[ς ]εν αυτ[ ..... ]αι Ἰω[ανν ]ρας ω[	(a)
b)	]εις.[ ] ωτ[ ]πετ[ ]..[	]κους[ ] προς [	(b)

(Note: The text as here given is from the Metropolitan Museum publication. It was impossible to secure facsimiles of the fragments in order to check the text with them, inasmuch as the fragments seem to have been misplaced in the museum.)

Matt. 20:24-32; 21:13-19; 25:41-46; 26:1-18; \* 26:19-39.\* (21 leaves)  
 Mark 4:36-40; 5:15-26; 5:38-6:2; 6:16-25, 36-50; 7:3-15; 7:25-  
 8:1; 8:11-26; 8:34-9:8, 18-31; 11:27-32; 12:13-16.-(6 leaves)  
 Luke 6:31-41; 6:45-7:6; 9:26-41; 9:45-10:1; 10:6-22; 10:26-11:1;  
 11:6-25, 28-46; 11:50-12:12; 12:18-37; 12:42-13:1, 6-24;  
 13:29-14:10, 17-33. - - - - - (7 leaves).  
 John 10:7-25; 10:31-11:10; 11:18-36, 43-57. - - (2 leaves)  
 Acts 4:27-36; 5:10-20, 30-39; 6:7-7:2; 7:10-21, 32-41; 7:52-8:1;  
 8:14-25; 8:34-9:6, 16-27; 9:35-10:2; 10:10-23, 31-41; 11:2-  
 14; 11:24-12:5, 13-22; 13:6-16, 25-36; 13:46-14:3; 14:15-  
 23; 15:2-7, 19-26; 15:38-16:4, 15-21, 32-40; 17:9-17.-(13 lvs.)

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At London, Eng., in the private possession of Mr. A. Chester Beatty.  
 The provenance of these fragments, as well as the other manu-  
 scripts of the collection, is unknown since they came through  
 the hands of native dealers by purchase in 1930 and 1931. From  
 their character, however, it is plain that they must have been  
 discovered in the ruins of the library of some church or mon-  
 astery, although von Dobschütz questions the latter, stating  
 that one can hardly speak of a 'monastery' at so early a date,  
 but rather he would suggest a church library, or possibly the  
 library of some Christian scholar. The exact locality, because  
 of fear of punishment by the government, has been carefully  
 suppressed by the natives, yet Kenyon believes that there is  
 reason to think of the Faiyûm, possibly because some of the  
 leaves found their way there for sale. On the other hand,

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\* A portion of this leaf was found later and brought to  
 Vienna (P. Vindob. gr. 31974) Nationalbibliothek. It is published  
 by Dr. Gerstinger in *Aegyptus*, III (1933), pp. 67-72. (cf. also  
*Revue Biblique*, 1933, pp. 402ff.).

Prof. C. Schmidt made investigation in Egypt some time after the purchase and learned from his dragoman, who also possessed certain others of the leaves to sell, that the fragments<sup>1)</sup> definitely did not come from there. He rather indicated to him the east bank of the Nile about Atfih, the ancient Aphroditopolis, from which Anthony, the founder of Egyptian monasticism came. Near here the old Anthony monastery lies, and a road leads to the Anthony and Paul Monastery on the Red Sea. At least this is a reasonable supposition, inasmuch as these represent the oldest monasteries in Egypt, and it may well be that an old papyrus codex, when copied over on to vellum, would here have been discarded. The exact truth of the matter may nevertheless never be known, a condition which indeed is to be lamented.

It is dated quite certainly in the first half of the iii. century. The iii. century dating is given independently by Kenyon, Bell, Schubart, and Hunt (although he would assign it to the second half). The manuscripts to which it is similar are all dated in the early 3rd c. (So P. Egerton 3, P. Oxy. 1012, and several others). So Gerstinger (Aegyptus, 1933, p. 68) places it in the 3rd, and at the latest in the middle of the century. Other considerations tending to fix the date other than palaeography are the fact that the majority of the other manuscripts in the Beatty Collection found at the same time and place are from the 3rd century (one from the 2nd and a few from the 4th); the primitive method of quire formation, which rather favours an early date, as also the early type of some of the abbreviations of the nomina sacra that occurs.

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1) Likewise Sanders, who writes me: "It does not seem likely that the Beatty MSS came from the Fayoum. None of the Fayoum dealers

The present is one of 12 manuscripts of the Greek Bible (with the exception of one of a Christian Homily) and consists of fragments of 30 leaves (60 pages), all more or less badly mutilated and on the average of about one third of each leaf being lost. In some cases (especially in Matthew and Mark) only a few words are preserved on each page, while the portions of Luke and Acts are the best preserved. The leaf must have measured originally about 25 x 20 cm. (10 x 8 inches), and have contained about 40 lines of writing to the page of 47-50 letters to the line. Remnants of page numeration on two pages in the Acts, namely, 193 (Acts 14:15-23) and 199 (Acts 17:9-17) (the latter being the last page of the manuscript which is preserved), make it evident that the manuscript contained the four Gospels and Acts in one volume, and was composed of approximately 220 single columned pages. The codex was made up of 55 quires of a single folded sheet each. That such a manuscript containing all these should have existed so early, before the age of the great vellum uncials, is remarkable, and must cause former opinions about the length of manuscripts and their contents to be radically altered. Kr. Kenyon calculates the space that each of these books occupied in the manuscript as, for Matthew, 49  $\frac{1}{3}$  pages; Mark, 30 pages; Luke 50  $\frac{2}{3}$  pages; John, 38 pages; and Acts, 50 pages; or a total of 218 pages (the first probably with the title), of which not quite one quarter have been preserved. -As to the order of the books in the manuscript, the only evidence is that Mark and Acts were closely associated in the manuscript as brought to England, Kenyon states, and thus it is probable that Mark stood last among

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had any of the leaves. The first six that we bought in 1931 came from a dealer up the Nile. The workmen on our dig were Copts from up the Nile. They were the first to report to us that a big find

the Gospels. In Codex W (with which in parts the manuscript is much akin) the order of books is Matthew, John, Luke and Mark. or the so-called 'Western' order, which is found in D and several manuscripts of the Old Latin version.

The manuscript is written in a neat sloping uncial, of rather light touch, of the oval type so common in the 3rd century. The ink used is of a jet-black color, and considering the great age of the manuscript, is remarkably preserved. The usual theological contractions are found here, with the early two-letter forms  $\bar{\bar{I}}\bar{\bar{H}}$  and  $\bar{\bar{X}}\bar{\bar{P}}$ , also found in p<sup>18</sup>.

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had been made. Sanders inclines to the belief that the MSS were dug up in some Coptic grave, where they had been buried together.

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### Type of Text.

In ascertaining the type of text of the MS. each part, i.e., each book, must be studied separately, for they have descended either directly or indirectly from different rolls, representing different families of MSS. It is a well known fact that in MSS. containing the four Gospels, oftentimes the separate books belong to different families.

In general, it may be said of the MS. that no striking variations or additions of text occur, and none that affect doctrines. Variations deal largely with the order of words or the precise words used. The essential value of this MS., then, and the two following of the same collection, is their corroboration

ration of the existing families of texts, this being of special weight because of their early date, going back as they do to that important period when the different family groups were taking on form. They favour no one of these consistently, yet from their age they are naturally free from the Syrian revision. The MSS. avoid the more striking Western readings, and on the other hand, do not show a decided preference for the Neutral text, although having some affinity with it, especially in the Gospels of Luke and John. In each of the Gospels many exclusively Western readings occur, yet the papyrus opposes the more notable additions of this group, where D and the Old Latin unite in giving a peculiar reading. There is a strong affinity with the Caesarean text in the Gospels, especially in Mark. This is so judged because it agrees most frequently with W 9 Fam. 1, Fam. 13, and 565. Yet Hedley disagrees with Kenyon when he speaks of its affinity with the Caesarean text, for he doubts the real existence of this text as a distinct family. He maintains that we must cease to talk of a Caesarean text and to think of P<sup>45</sup> along with Fam. 13 as forming a close group of Eastern non-b texts. <sup>1)</sup> He would apply Canon Streeter's words <sup>2)</sup> of the Caesarean text also to this MS.: "the text is almost equidistant from both the Alexandrian and the Western texts. The balance inclines slightly, but only slightly, to the Western side, while there is a very large proportion of readings found neither in D nor in the typical Alexandrian MSS." If the Caesarean text is to be regarded as a homogeneous family,

1) Church Quarterly Rev., 1934, p. 34.

2) The Four Gospels, p. 84.

then it is apparent that it is a misnomer, for these readings are demonstrated to have occurred in Egypt as well.

As to the text of P<sup>45</sup> in Matthew, it is more difficult to say, since the remains of that Gospel are too slight to determine the nature of its text. It is certainly not a b-text, but rather comes nearest in affinity to W-Fam. 13 group.

In Luke it is again impossible to classify the text. Hedley is unable to find any certain trace of the lines of an ancestor of P<sup>45</sup> 1), for the readings are divided between b and d. He speaks of it definitely as a non-b Eastern text, an expression vague enough to encompass it. The Caesarean, or ̑-text, is undefined in this Gospel, for both W and ̑ are substantially Byzantine here, and it may be that P<sup>45</sup> is the best representative of this type that we have.

In John the MS. is much damaged and difficult to evaluate, but it seems again to take a course between the Neutral and Western readings, somewhat nearer to the latter than the former. L W Fam. 1 are further away, and Fam. 13 A C s are decidedly more remote.

Quite a different picture is seen in the text of the papyrus in the book of Acts. Here it definitely agrees with the Alexandrian, or Old Uncial text (as Ropes prefers to call it) with none of the major variants of D and a lesser proportion of its minor variants than of those of the great uncials. These lesser agreements with D in the face of the strong tie with the Neutral text, Dr. Kenyon believes to be evidence of the existence of readings in Egypt which were subsequently ab-

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1) Op. cit., p. 191.

sorbed into the Western text, but rejected by the b-group. The papyrus gives no support to the more distinctive Western variants.

Dr. Kenyon concludes from his study of this ancient MS. that in the Gospels and the Acts the Chester Beatty Papyrus is not an out and out supporter of the Neutral type of text, nor is it an out and out supporter of the Western type. It has stronger affinities with other MSS. than B, but on the other hand, it does not support the strange readings of D, the Old Latin and the Old Syriac. It points conclusively to the fact that B does not represent a text of original purity dominant in Egypt in the second and third centuries, but that other texts with minor variations existed during that period in Egypt, as elsewhere; and that B represents the result, not of continuous unaltered tradition, but of skilled scholarship working on the best available authorities. It may be in result the best single representative of the original text. The matter is still open, but the claim for its almost exclusive predominance and primitive purity is shaken. The new evidence seems to prove that the Western text was not a single family, and that this notion must be given up. Since the papyrus has none of the more striking readings of the Western text, although it has readings in common with D and other Western authorities, it seems to point to the fact that throughout the second and third centuries there existed a variety of readings not yet crystallized into families. Some of these may be superior to those adopted by the b-recension. All readings of early date, therefore, must be considered on their merits, without being absolutely overborne by the weight of B. <sup>1)</sup>

<sup>1)</sup> Kenyon, Chester Beatty Bibl. Papyri, Fasc. I, p. 16.

The papyrus is then a good witness of the text current in Egypt after 230 A.D. at the time when Origen set about to revise the N.T. So Vaganay <sup>1)</sup> believes, and continues by objecting to Kenyon's classification of the text of Mark in this papyrus as an example of the Caesarean text: "Ce que confirme cette hypothèse, c'est précisément le texte de Marc dans le même papyrus. Il se rattache, suivant l'éditeur, à la recension césarienne. Est-ce bien sûr? A notre avis, c'est plutôt le type égyptien du texte courant primitif. Malgré bien des retouches de tout genre, il s'est mieux conservé dans Marc, l'évangile le moins lu et le moins commenté. Il ne devait d'ailleurs guère différer du type césarien, celui qu'Origène a utilisé en Palestine. Ainsi P<sup>45</sup>, aux formes bigarrées, pourrait bien représenter le texte égyptien, au temps où les éditeurs commençaient à le travailler d'une façon méthodique."

The papyrus was not, as B, the product of a great centre, which possessed the best scribal facilities and presumably the best critical materials.

Hedley remarks <sup>2)</sup> that "P<sup>45</sup>, especially in Mark, suggests that the Syrian text has preserved ancient elements lost elsewhere; and that Syrian readings in Origen <sup>3)</sup> are not necessarily late."

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1) Initiation à la critique text. du N.T., p. 100f.

2) Church Quarterly Rev., 1934, p. 222, n. 33.

3) Streeter, The Four Gospels, p. 95.

The extant 86 leaves of the manuscript contain portions of the following epistles:(For the complete sections, as far as ascertainable, see further below in the chart showing the relation of the leaves and their sections to each other.)

-Romans, Hebrews, I and II Corinthians, Ephesians, Galatians, Philippians, Colossians, and I Thessalonians. -(These are given in the order of their occurrence in the manuscript).

Thus only II Thessalonians, I and II Timothy, Titus and Philemon are entirely absent in the preserved leaves of the manuscript. Whether all of these ever formed part of the manuscript at all is a matter of conjecture which the facts at present available do not decide. The most that can be said is that probably II Thessalonians, and possibly Philemon, were written upon the several leaves missing at the end of the manuscript, leaving then certain space, although insufficient for the Pastoral Epistles in their entirety. For a fuller discussion of this point, see below.

The manuscript is probably to be dated in the early iii. century, so Kenyon and others maintain rightly. Prof. Wilcken would even place it "about A.D. 200", and indeed in another statement he and Dr. Gerstinger would set it back in the ii. century, although this ascription would not be generally accepted. On the other hand, Sanders would not emphasize the 'first half' of the century, and, in fact, would favor the second half of the 3rd century from considerations of the kind of contractions employed in the text(the frequent use of the two-letter form for 'Christ' side by side with the three-letter form), although

he is careful not to emphasize it. Sanders is aided in arriving at this impression from a theory that he holds as to the provenance of the Beatty Collection, believing that they were dug up in a Coptic cemetery, probably in one grave, and may have been buried together somewhere in the 4th century for one reason or another. Inasmuch as the life of a papyrus manuscript in use was probably no longer than about one century, hence all of the manuscripts of the Beatty Collection must be dated within this compass of time. New Testament MSS., because of their more frequent use, must have worn out quicker than the Old Testament, and the more fragmentary manuscripts of the group must be considered older than the more complete. This is a rather specious attempt at arriving at the date of the group, yet, if its claims be pressed in the case of P<sup>46</sup>, we must place it in the 4th century, near the date of burial, or in other words, as the youngest of the group because of its relatively complete state of preservation. So late a date is clearly impossible on palaeographical grounds. (Compare Sanders' argument in "A Third-Century Papyrus Codex of the Epistles of Paul", p. 13 ff) -The hand is very similar to that of P.Oxy. 1100, an Edict of a Prefect dated in 206 A.D. Likewise the stichometric notes at the end of certain epistles are written in a cursive hand that can be dated in the 3rd century. The most reasonable date for the manuscript seems to be in the early 3rd century.

The manuscript consists of 86 extant leaves, purchased at different times and retained in two different hands, of a papyrus codex which originally contained one large quire of 104

leaves. 10 of these leaves formed part of the original Chester Beatty purchase and are published by Dr. Kenyon in Fasc. III (1933) of the publication bearing that name. Then later the University of Michigan purchased 30 additional leaves,<sup>1)</sup> and these are published by Sanders along with the other 10 in the work already cited (1935). Finally, announcement has been made of a still further purchase of 46 more leaves by Mr. Beatty, which Dr. Kenyon expects to publish with the text of the entire number in the near future. Thus the manuscript of the Pauline Epistles is complete but for 18 of the 104 leaves that originally comprised it. Those missing are: Nos. 1-7 at the beginning, with the corresponding leaves 98-104 at the end, and also 9 and 10 near the beginning and the corresponding numbers 95 and 96 near the end. Otherwise the manuscript is complete, except for the loss of from 2 to 4 lines at the bottom of each page, this from a total of 25-28 lines to the page in the first half and of 29-32 in the second half. It is noticeable that there is a progressive increase of the amount of text inscribed on the page, as though the scribe realized the more as the writing progressed that the space in his quire was insufficient to receive the entire text of his exemplar of the Pauline Epistles, and attempted to crowd the pages the more as he approached the end. We may infer that he was unsuccessful in his attempt, for, as stated above, the missing leaves at the end would have been insufficient even with the maximum of crowding to have accommodated the unabridged text. It is not at all unreasonable to suppose that the scribe was obliged to add extra leaves at the end

<sup>1)</sup> Inv. No. P. 6238, and classified as P. Mich. 222.

in the form of a small supplementary quire to complete his manuscript. This supposition seems more plausible, especially in the light of the scribe's attempt at crowding, than to suppose with Sanders that the Pastoral Epistles were contained in an abridged form in the missing leaves at the end (a condition of things that is without other testimony), or with others that Titus (being more doubtful) was omitted and I and II Timothy included, as also Philemon, the pages being crowded to the utmost and 2 pages added as a fly leaf at the end. Another possibility that has been suggested is that Philemon and the Pastorals may have been included entire, and three sheets added to the outside of the quire, those leaves at the beginning having been left blank. Nevertheless, in this regard the manuscript is indecisive, and other considerations must weigh more heavily in determining the authenticity of the Pastoral Epistles. The discovery of these latter leaves in Egypt can alone settle the matter finally.

More interesting is the order of the epistles in the leaves that are preserved, an order which in certain particulars is scarcely with precedent. Notable is the position of Hebrews immediately after Romans and before I Corinthians, found elsewhere only in one minuscule, 1919 (formerly Paul<sup>100</sup>), and possibly in P<sup>13</sup>, where it is inferred purely from considerations of space and numbering (see under that fragment for the discussion). The Epistle to the Hebrews has a variety of positions in the different manuscripts, probably due to the doubt entertained in ancient times, as today, as to its right to a place among the Epistles of Paul. In the Egyptian order (i.e., according

to the Alexandrian recension found in Aleph A B C, and Freer MS. of Pauline Epp.) it occurs after II Thessalonians and before the Pastoral Epistles. This is followed by many of the Church Fathers. While this is the order in B, yet the sectional enumerations show that it followed an exemplar where Hebrews stood between Galatians and Ephesians. In the Sahidic version the epistle stands between II Corinthians and Galatians. On the other hand, in the 'Western' order, shared by all of the so-called 'Western', Antiochian and later manuscripts, as well as the Latin Fathers, Hebrews is placed last in the Pauline corpus, immediately following Philemon. -The position of Ephesians, furthermore, coming as it does (after II Corinthians and) before Galatians, has once again only the support of 1919, but here the parallel breaks down, for the latter places both epistles just before the Pastorals. So the Muratorian Fragment (c. 180 A.D.) and the Decretum Gelasii (6th cent.) agree in placing Ephesians next after II Cor., but both put Galatians later. <sup>1)</sup> -As to the position of Philemon in the papyrus, Sanders thought at the time of the publication of his book, already cited, that it must have been contained in the gap between the last of the Michigan leaves and the Beatty leaves already published, or before Philipians, and thus supporting Epiphanius (see p. 12). The discovery, however, of the latest leaves of the papyrus, proved this to be an incorrect assumption. It was found that this gap consisted of only 4 leaves, and not the 5 that Sanders most naturally supposed, for the scribe had made an error in numbering the leaves of the manuscript, having skipped over

<sup>1)</sup> cf. Sanders, op. cit., p. 12.

two pages(i.e., one opening of the book) and left them unnumbered. No one could possibly have anticipated this circumstance, and Kenyon remarks: "This is an example of the pitfalls which beset the path of statisticians, and a warning to those who, like myself, have indulged in such calculations, not to build too confidently on them." (American Jour. of Phil., LVII(1936), p.93) Philemon possibly stood at the end of the manuscript immediately after the Pastoral Epistles, if, indeed, these were included in the manuscript.

In addition to the unique order of some of the books of the manuscript, a striking detail is the unprecedented position of the Doxology of Romans(16:25-27), which is placed without a break after chap. 15(although a space and a colon follow it).There has been some divergency in manuscripts in the placing of this doxology, all of the earliest MSS., with the Latin Vulgate, Peshitta, and Bohairic versions, placing it at the end of the epistle, but the great majority of the minuscules having it at the end of chapter 14. Cod. Alexandrinus and some other MSS have it in both places. The ambiguity was very early, having been recognized by Origen, who adds that Marcion deleted the whole of chapters 15 and 16 from the epistle. Hence, some have argued that these chapters did not originally belong to the epistle, chapter 15 belonging to another epistle to the Romans, while chapter 16, with its long list of names of individuals to whom he sends greetings, is considered to be an unlikely part of a letter to a church which Paul had never visited, but is rather thought of as a separate letter of Paul introducing Phoebe to the church at

Ephesus. This was Gregory's view,<sup>1)</sup> but it is by no means necessary, and indeed rather unfeasible, inasmuch as chapters 14 and 15 are not easily separated, and chapter 16 may well have followed at the end in the nature of a postscript. So Sanders would prefer to consider chapter 16 as a separate letter, and the colon occurring in the text at the close of the doxology as an indication of this fact. But Kenyon makes fitting reply to this assumption: "Unsupported by any MS, version or Father, this seems a questionable conclusion, and still leaves the difficulty of understanding how the letter of introduction for Phoebe came to be attached (without preface or conclusion) to the great epistle to the Romans. It is perhaps more probable that the doxology was moved to the end of XV (and others to the end of XIV) so as to be read in church in connection with the main epistle, rather than with a long series of personal salutations." (American Journal of Phil., LVII(1936), p.94)

The following chart shows the contents of the several leaves. (N.B. -The star(\*) after the designation "Beatty 2" indicates that these leaves are of the later purchase made by Mr. Beatty in 1934, in order to distinguish them from the ten leaves already published by Dr. Kenyon and in the Beatty Collection in London. Likewise the square brackets [ ] enclosing the page number in certain cases indicate that the pages are missing.)

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1) Canon and Text of the N.T., pp. 521-6.

PAGE	CONTENTS	COLLECTION
[Outside]	Title of Manuscript (?)	Missing
[ 1 - 13 ]	Romans 1:1 -5:17.	"
14 - 15	" 5:17 -6:14	Beatty II
[ 16 - 19 ]	" 6:14 -8:15	Missing
20 - 21	" 8:15 -37	Beatty II
22 - 23	" 8:37 -9:22	Beatty II*
24 - 29	" 9:22 -11:35	Beatty II
30 - 33	" 11:35 -14:8	Mich. 222.
34 - 35	" 14:8 -15:11	Beatty II*
36 - 55	" 15:11 - Hebrews 8:8	Mich. 222
56 - 57	Hebrews 8:8 - 9:10	Beatty II*
58 - 59	" 9:10 -26	Mich. 222
60 - 77	" 9:26 - I Cor. 2:3	Beatty II*
78 - 79	I Cor. 2:3 - 3:5	Mich. 222.
( 80 - 100 (2pgs. unnumbered ) (101 - 135 )	- " 3:5 - II Cor. 9:7	Beatty II*
136 - 167	II Cor. 9:7 - Eph. -Gal. 6:8	Mich. 222
168 - 175	Galatians 6:8 - Philipp. 4:14	Beatty II*
176 - 181	Philippians 4:14 - Colos.3:11	Beatty II
182 - 183	Colossians 3:11 - 4:16	Beatty II*
184 - 185	" 4:16 - I Thess.2:3	Beatty II
[186 - 189]	I Thess. 2:3 - 5:5	Missing
190 - 191	" 5:5 -28(possibly II Thess.1:1-8 on missing prt. leaf)	Beatty II
[192 - 205]	Contents uncertain; probably II Thess.; extent of Pastorals uncertain; Philemon.	Missing

The hand of the manuscript is somewhat better than that of P<sup>45</sup>, showing some pretensions to style. It is a medium-sized, free and well rounded uncial hand, with hooks on the extremities of letters in an attempt at calligraphy. The more careful writing and lighter stroke point to a date in the Roman period. It was the work of a good professional scribe.

The individual leaves in the Michigan collection, according to Sanders, vary from 21.5 to 23 cm. in height and from 13.5 to 15.2 cm. in width. The leaf originally measured about 28 x 16 cm. (or 11 x 6 1/2 in.). -As to punctuation, a double dot, or colon, occurs at the end of the doxology and immediately before the beginning of chapter 16, as mentioned above. Numerous spaces of different lengths serve as indications of pause, and in some cases even to separate words either for emphasis or clarity. In addition, reading marks have been inserted in the text of Romans and Hebrews by a later scribe made with a broader pen and in a more faded ink. They are generally shaped like an acute accent, rarely hardly more than a dot. These were used to mark sense divisions as an aid to reading aloud. Similar marks occur in P. Beatty IX and in P<sup>37</sup>, and their allocation agrees in a majority of instances with the punctuation by double and single dots in P<sup>13</sup> and P<sup>17</sup>, both of the Epistle to the Hebrews. But the hypothesis of Blass on the rhythmic divisions of Hebrews is not aided by the evidence of P<sup>46</sup>, Sanders asserts. With regard to accents, the acute alone occurs, and that but once; the rough breathing occurs a few times, chiefly to distinguish words otherwise confused; an apostrophe to mark elision; and the diaeresis generally over initial iota and upsilon.

Subscripts at the close of the several epistles give the number of stichoi in each. Sanders believes that these numbers are given in careless estimate, usually larger than in most manuscripts, and hence possibly by a scribe who was to determine his own pay from the numbers. Kenyon, however, disagrees with Sanders here, and feels that they are not unusually

large, but rather correspond very nearly with those given in Codex Claromontanus, and that they correspond quite closely with the usual size of the stichos of 36 letters. (cf. American Journ. of Phil., LVII, 1936, p. 93) -Page numbers, given in the center of the upper margin of each page, are preserved on all but 13 pages. Rather interesting is the error of the scribe in failing to number two pages (one opening of the book) between pages 100 and 101. -The usual theological contractions occur, with the three-letter form  $\overline{\text{IHC}}$ , but no case of the two-letter form, and in the abbreviation of XPICIOC generally the three-letter form occurs, although a few examples of the two-letter type occur. Sanders comments on these (op. cit., p. 16): "There can be no question that these abbreviations, especially the irregularities and also the absence of abbreviation for certain of the nomina sacra, indicate an early date for the manuscript. The presence of the two-letter abbreviation for XPICIOC, though less frequent than the three-letter, is rather against an early third-century date."

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### Type of Text.

This papyrus manuscript of the Pauline Epistles, almost complete, is our earliest and most important witness to that portion of the N.T. As to its textual type, it shows that it is clearly not entirely with the Alexandrian text, although it agrees most with Aleph and B, and but next with D, F-G, and A. It agrees much less with ACP 33, the later representatives of the Alexandrian text, which implies that Aleph and B had many readings not in this later Alexandrian type. In the light of this Sanders rightly maintains that AlephB cannot be accepted as sufficient authority for the Alexandrian text when they disagree with other members of the group. "It may even be questioned whether B and Aleph combined can outweigh the testimony of all the rest of the group when it is united." <sup>1)</sup> These later mss. are found to go less with the so-called Western groups, probably because the latter were not so widespread in the later centuries. Likewise F-G are of especial value for comparison

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1) Sanders, Third-Century Codex of Pauline Epp., p. 26.

with P<sup>46</sup>, with which they show an appreciable agreement, because they have been unaffected by the Alexandrian mss., although they have been corrupted by later mss., while D has been affected somewhat by that type. Hence, an agreement of the papyrus with F-G probably represents a pre-Alexandrian text.

P<sup>46</sup> was probably one of the current type of text in Egypt in the third century upon which the Alexandrian recension was based. It shows no correction to a type, as is witnessed by the number of peculiar readings. In this regard it takes first place among the papyri. Sanders notes some 200 important unsupported variants, along with 167 more individual variants in spelling in the 80 fragmentary pages of text that he knew. Such proof is found for no other ms.

Sanders <sup>1)</sup> compares the manuscript with the other papyrus fragments of the Epistles, which have parallel passages to it, with the following results:

- P<sup>31</sup> (Rom. 12:3-8) has a text very similar to P<sup>46</sup>.
- P<sup>27</sup> (parallel to P<sup>46</sup> in Rom. 8:15-35) has 4 disagreements and 7 agreements in variants which can be established with certainty.

-P<sup>12</sup> (Heb. 1:1) adds 'hēmōn' after 'patrasin', which is also inserted in P<sup>46</sup> by the hand of a second, but contemporary hand, a reading found also in Cod. Laud. lat. 108 ('patribus nostris'). Sanders suggests that there may have been some connection between the Irish Latin MS. and Egypt.

-P<sup>17</sup> (Heb. 9:12-19) has 5 notable agreements with P<sup>46</sup>; uses the colon twice where P<sup>46</sup> has reading marks; but avoids a long

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<sup>1)</sup> Op. cit., pp. 32 ff.

omission in P<sup>46</sup>, which was clearly due to homoioteleuton; and in verse 19 reads 'kai tōn tragōn', which is omitted by P<sup>46</sup>, Aleph<sup>c</sup> KL 39. 242. 489. Pesh. and Harcl. Syriac.

-P<sup>13</sup> (Hebrews) has a parallelism of double points with the reading marks of P<sup>46</sup>. Equally striking is the similarity of page numbers of P<sup>46</sup> to the column numbers of P<sup>13</sup>, upon which Sanders remarks: "This should, I think, settle beyond all doubt that Hebrews was preceded by Romans also in P.Oxy. 657 (i.e., P<sup>13</sup>)."<sup>1)</sup> Likewise the agreement of text between these two papyri is very close, both representing the current text in Egypt of the 3rd century, and both being free from correction.

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1) Op. cit., p. 34.

P 47 (P.Beatty III)

Revelation 9:10 -17:2. -(10 leaves)

At London, Eng., in the private possession of Mr. A.Chester Beatty.  
Provenance unknown.(see further under P<sup>45</sup>).

Probably of the late iii. century(so Kenyon), or possibly even in the early iv. century. It is very similar in hand to P<sup>18</sup>, which is assigned on palaeographical grounds to the late iii. or early iv. century(the latter preferred). Also, though to a lesser degree, it resembles the hand of P<sup>5</sup>, which is probably to be dated in the second half of the iii. century.

It consists of 10 leaves from a papyrus codex which came from the same quire, being either the middle one of three quires, or the center of a large quire containing originally probably the whole book of Revelation. No page numbers occur, inasmuch as from one to four lines of text have been lost at the top of each page. The original size of the leaf was about 24 x 14 cm.(9 1/2 x 5 1/2 inches), containing from 26-28 lines of from 27-30 letters each to the page.

The hand is an upright, heavy and rough uncial of the round type, with no pretensions to calligraphy. Certain of the letters, notably 'eta', have a somewhat cursive form, and a tendency to join letters together in cursive fashion is also noticeable. No accent or punctuation marks seem to have been used, but an occasional example of the diaeresis occurs. The usual contractions for the nomina sacra occur, as also the abbreviations for numerals, and the expression of a final 'n' by means of a line above the last vowel in the line. -For Bibliography see under P<sup>45</sup>.

Type of Text.

The text of the fragment, like that of P<sup>18</sup> and P<sup>24</sup>, agrees closest with the four early uncials of the Apocalypse, Aleph A C P, rather than with B (046), or the Textus Receptus. On the other hand, these early uncials do not agree closely among themselves, and our papyrus is sometimes independent of them all. It is closest to Aleph and C, with P next, and A further away. The other two papyrus fragments of the Apocalypse are rather in closer agreement with A than this one. The textual variations in this section of the book relate mostly to single words, or the order of words.

P<sup>47</sup> is the earliest extant witness to the text of the book of Revelation.

Acts 23:11-17 -Verso; 23-29 -Recto.

At Florence, Italy, in the Biblioteca Laurenziana.

Discovered at Oxyrhynchus by the Società Italiana per la ricerca dei Papiri greci e latini in Egitto.

Dated by Vitelli and Mercati, the editors of the fragment, in the end of the iii. century or the beginning of the iv. This ascription, made solely on the basis of palaeography, is probably correct, although Clark (Acts of the Apostles, p. xii) seems to think that the date may require revision. The hand is very similar, both in form of letters and in general appearance to that of P<sup>13</sup>, which is to be assigned to the same time. Other similarities are to be found with P.Oxy. 404, the Shepherd of Hermas, also assigned by Grenfell and Hunt to the late 3/ early 4th century.

It consists of a mutilated leaf from a papyrus codex, measuring 13.4 x 11.5 cm. over all, with a portion of the margin on the two sides and at the bottom (still visible on the fibres below). The margins measured about 2 1/2 cm. The fragment is much mutilated in the last 7 or 8 lines on the page, only narrow strips of the papyrus with few letters on them being preserved. It cannot be certainly determined as to how many lines of text have been lost at the top of the leaf, for the text is not the usual one, being of the 'Western' type, of which Codex Bezae is its best Greek representative, but is wanting at this point, and hence it is not clear how the text read. A rough estimate, would be, however, that about as many lines

are missing at the top as are preserved below, or in other words, that the manuscript consisted of approximately 40 lines to the page of lines of 35-37 letters each. If this is correct, then the leaf measured originally about 26 x 16 cm., a logical size for this type of manuscript.

Marks of accentuation and punctuation are an apostrophe occurring once as a word separator, a high stop, and also a colon followed by a paragraphi in the margin to denote a pause in the thought and a new paragraph respectively. One common instance of a theological abbreviation occurs, as also the use of abbreviations for the names of numerals. Final 'n' at the end of the line is omitted, its place being taken by a line over the last vowel, a common practice in manuscripts.

The script is a rough, heavy, sloping oval uncial, the work, evidently, of a second rate scribe. It is written in a good black ink that is well preserved.

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Type of Text.

This is a very important fragment, for like P<sup>38</sup>, it contains portions of Acts in which fortunately, there are a number of notable Western variants. Its portions of Acts are lacking in D, which ends with 22:29, and for this reason it is again valuable in witnessing to the Western text here.

The text is strongly of the Western type, as is generally recognized, written, as seems clear, by a rather ignorant scribe. <sup>1)</sup> Sanders classifies it as a pure Western text, with 11 pure Western readings against no other pure readings, and with 18 special readings. <sup>2)</sup> In the absence of D, these variants are in accord with the margin of the Harclean Syriac version and two Old Latin MSS ( g and h). Clark <sup>3)</sup> states that "it gives unwavering support to the extra matter furnished by Z (his symbol for the Western text), and in several cases gives us the original Greek of passages hitherto known only in a Latin dress." It comes from a papyrus like P<sup>38</sup>. Hence, this papyrus shows a text in Egypt in the latter part of the third century which was not merely non-Alexandrian, but definitely Western in the full sense of that term as it is applied to D and the African Latin. <sup>4)</sup> In this respect it is in sharp contrast to the fragments of the book of Acts contained in P<sup>45</sup>, which, as has already been stated, are of the Alexandrian text.

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1) Hedley, Church Quarterly Rev., 1934, p. 218.

2) Harvard Theol. Rev., 26(1935), p. 91f.

3) Acts of the Apostles, p. 409.

4) Kenyon, Recent Developments in Text. Crit., p. 33.

## Verso

	Acts
. . . . . εις Ρω]μην [μαρτυρη	XXIII, 11
[σ]αι γε[νο]μενης δε[ε η]μερας καιτ..... (5/6 letters)	12
βοηθειαν συστρα[φε]γτες τινες των Ι[ουδ]αι	
ων αναθεματισ[αν] εαυτους λεγοντες μη	
φαγειν μητε πιε[ιν ε]ως αν αποκτειναστην	
Παυλον· ησαν δε [πλει]ους μ̄ οι αναθεματισᾱ(ν)	13
ρες εαυτους οιτιν[ες] προσελθοντες τοις αρχιε	14
ρευσι και τοις πρε[σβυτ]εροις ειπαν· αναθεμα	
τι ανεθετισαμ[εν] εαυτου[ς] μηδενος γευ	
σασθαι το συνολ[ον ε]ως οτο[υ] αποκ[τεινω]μεν	
τον Παυλον· νυν [ουν] παρακ[α]λουμ[εν ...4/5 letters)	15
ποιησατε ημιν [...] το συνε[δρ]ιον [το συνε	
δριον εμφα[νισατε τω χιλιαρ]χω ο[πως καταγα	
γη αυτον εις η[μας ως μελλοντ]ας δια[γινωσκειν	
[α]κριβεστερ[ον τα περι αυτου ημει]ς δε[ε προ του εγ	
[γι]σαι υμιν [...] c. 18 letters .]. [7/8 ll.]	
[...]νεα'νελε[...]c. 18 letters .]δ[.7/8 ll. ]	
[...]ῡς α[δ]ελ[φης Παυλου την ενεδ]ρα[ν ...<?> πα]	16
[ρα]γεναμε[νος και εισελθων ει]ς τ[ην παρεμ	
[βο]λην απη[γγειλεν τω Παυλω προ]σ[καλεσαμεν	17

## Recto

[νος . . . . . ]	23
[εφοβη]θη γαρ μηποτε εξαρπασαντες αυτον οι [Ιου	
[δαιοι] αποκτεινωσιν και αυτος μεταξυ εγκλημ[α	
εχη ως ειληφως αργυρια γραψας δε αυτοις επι	25
στολην εν η εγεγραπτο. Κλαυδιος Λυσιας Φηλι	26
κι τω κρατιστω ηγεμονι χαιρειν: τον ανδρα του	27
τον υπο των Ιουδαιων συνλημφθεντα υπο τω̄(ν)	
Ιουδαιων και μελλοντα αναιρεισθαι υπ αυτω̄(ν)	
[επιστας συν τω στ]ρατευματι ερυσαμην κραζον	
[τα .10/12 letters] ειναι Ρωμαιοι βουλομενος τε	28
[γνωσαι την αιτ]ιαν ην εκαλουν αυτω κατη	
[γαγον αυτον εις το] συγ[εδριον· ουδεν πλειον ε]υ	
[ρον . . . . . ]ω̄ .. εως και	29
. . . . . ]η....	
. . . . .	

John 18:31-33 -Recto; 37-38 -Verso.

In Manchester, England, The John Rylands Library (Gr. 457).

The provenance of the fragment is unknown, although it was found among a group of literary texts and documents of the Ptolemaic and Roman period which were acquired by the Library in Egypt in 1920 through Prof. B.P. Grenfell, all of which are stated to have come either from the Faiyûm or Oxyrhynchus. Of the two places perhaps Oxyrhynchus is the more probable place of origin for an early Gospel fragment. <sup>1)</sup> If this is so, the relationship between this fragment and P.Egerton 2 (a fragment of an unknown Gospel), as Dr. Roberts points out, <sup>2)</sup> might be a very interesting one, for that fragment seems more closely connected to the thought of the Fourth Gospel than to the Synoptics, and the date of the two fragments may be very close together, as the hand would also suggest.

The papyrus is ascribed by the editor, and supported by Kenyon, Bell and Schubart, to the first half of the 2nd century, this purely on palaeographical grounds. The hand is very much like that of P. Egerton 2, dated conservatively by its editors in the middle of the 2nd century. Other similarities are pointed out by Roberts (op. cit., p.13ff.). If this dating be correct, then this fragment is the earliest portion of a biblical manuscript extant.

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1) So Bell and Skeat suggest in "Fragments of an Unknown Gospel", 1935, p. 7.

2) An Unpublished Fragment of the Fourth Gospel, p. 34, n.16.

A small fragment of a papyrus codex measuring but 9 x 6 cm., with rather wide upper margin, and a part of a leaf which must have measured originally about 22 cm. high by 19 wide. The page consisted originally of about 18 lines of writing, with 31-35 letters (average 33) to the line on the recto and 28-31 (average 30) on the verso. Dr. Roberts calculates <sup>1)</sup> that the ms., if it contained only the Gospel of John, as is probable, consisted of about 130 pages or 66 leaves. It is very improbable that more than the one Gospel was contained in the ms., because of the great bulk that it would have entailed. There is comparatively little text to the page in this papyrus.

It is carefully written in a dark ink on papyrus of a light color and good quality. The letters are heavy, large, well rounded, and rather elaborate, with a tendency to hook the end of strokes. Certain of the letters are joined together in a cursive fashion. The regular form of the letters would point to the work of a good scribe. -Punctuation is restricted to the use of the diaeresis in two places (recto, 1.2 and verso, 1.2). The iota adscript, usual with manuscripts of this early date, is, however, omitted. -The fragment lends further support to the theory that the Christians wrote their scriptures from practically the beginning in the codex, and not in the roll, form.

It is not entirely clear whether the 'nomina sacra' were abbreviated in the ms. or written out in full, since none occur in the text preserved. Yet on the basis of the

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<sup>1)</sup> Op. cit., p. 21.

amount of space required in lines 2 and 5 of the recto, where the name Jesus occurs in the lacunae, there is some weight to the belief that these names were written out in full, rather than abbreviated, a consideration which would tend to support the very early date of the manuscript.

The fragment, through small, is valuable for its witness to the date of the Gospel of John. Not merely is it the earliest text of that book, but it is probably the earliest substantial evidence for the existence of the Gospel at all. Justin Martyr states that the book was known in Rome soon after the middle of the second century, and it is possible also that Papias (writings placed between 135 and 165 A.D.) makes allusion to it, though not by name. On the basis of this present discovery we may infer that the Fourth Gospel was circulating in Middle Egypt in the first half of the second century. If it was composed in Ephesus, as certain tradition states, then it would be a long distance to Middle Egypt. Hence, about 30 years must be allowed from the time of the writing of the ms. to the time of its composition. At any rate, the fragment seems quite reasonably to support the early date of the composition of the Gospel (i.e., the end of the first century), rather than the theory of a mid-second century composition.<sup>1)</sup>

#### Bibliography.

Roberts, C.H., An Unpublished Fragment of the Fourth Gospel in the John Rylands Library, 1935. -(text and facsimile)  
 The Manchester Guardian Weekly, Friday, Nov. 22, 1935, p. 417,  
 "A N.T. MS.-The Earliest Known Fragment."(facsim.)-(editorial).

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<sup>1)</sup> Roberts, Op. cit., p. 25f.

Type of Text.

The fragment is so brief that it is impossible to say what type of text it represents. The only interesting reading is the probable omission of the words 'eis touto' in 18:37, with the support of no other authority. This fact is inferred merely from the consideration of space, rather than from actual readings, for with its inclusion the line would have 38 letters, over against an average of 33 letters to the line. In five variant readings in the papyrus, it opposes Aleph alone 3x, once A alone, and once Aleph A without other important support, so that it would seem that the manuscript might have been unlike Aleph, and next A, although supporting B in all its readings. One dare not generalize, however, on such slim evidence.

P.RYL. 457

RECTO

JOHN

οι Ἰουδαι[οι] ημε[ιν ουκ εξεστιν αποκτειναι]	XV:11, 31
ουδενα ἵνα ο λ[ογος του Ιησου πληρωθη ον ει]	32
πεν σημαινω[ν ποιω θανατω ημελλεν απο]	
θνησκειν ισ[ηλθεν ουν παλιν εις το πραιτω]	33
ριον ο π[(ε)ιλατος και εφωνησεν τον Ιησουν]	
και ειπ[εν αυτω συ ει ο βασιλευς των ιου]	
[δ]αιω[ν απεκριθη Ιησους . . . . ]	

( ABOUT 11 LINES LOST )

VERSO

[λευς ειμι εγω εις το]υτο γ[ε]γεννημαι	37
[και <εις τουτο> εληλυθα εις τον κο]σμον ἵνα μαρτυ	
[ρησω τη αληθεια πας ο ων] εκ της αληθε[ι]	
[ας ακουει μου της φωνης] λεγει αυτω	38
[ο π(ε)ιλατος τι εστιν αληθεια κ]αι τουτο	
[ειπων παλιν εξηλθεν προς] τους ιο[υ]	
[δαιους και λεγει αυτοις εγω ουδ]εμι[αν]	

( ABOUT 11 LINES LOST )

## C O N C L U S I O N S

On first sight it may seem strange that so few N.T. texts of the third and fourth centuries have been found. Yet when we remember how perishable papyrus is, and the fact that the church was hampered in making copies of the Scriptures by poverty and persecution during the greater part of the papyrus period, and when with these we compare the comparatively few texts of any kind that have survived these centuries, the wonder is that the number of N.T. texts that we have is so large.

Yet from these few papyrus texts we have derived a fund of information bearing upon N.T. introduction and criticism, as well as the criticism of the text, which must be considered of the highest value, and which must prepare the student of the New Testament to expect still greater things from future discoveries. The nature and the limits of the finds already made can to some degree suggest to us the possibilities and limitations of those that may be made in the future. For instance, we have come to learn with a reasonable amount of probability that we cannot expect any revolutionizing discovery of early manuscripts that will entirely alter our system of textual criticism of the N.T., although we may expect added light on matters that are at present vague and uncertain, and further corroboration of theories that now seem plausibly certain.

We shall, however, here try to summarize briefly the contribution which these papyrus fragments of the N.T. have already made to the field of biblical scholarship, and this we might consider under the three-fold head of their palaeo-

graphical interest, their contribution to the field of N.T. introduction and criticism, and their value in the study of the N.T. text.

### I. The Palaeographical Interest of the Papyrus Fragments.

These early fragmentary New Testaments supply us with the prototype of the handwriting of the great vellum uncial codices, which remain as our chief authorities for the N.T. text. It was formerly thought that the so-called 'Bible' hand, generally employed in these uncials, was a distinct development on vellum, a script which suited better the new material. The papyri, however, clearly show us that this hand was already far developed in the papyrus manuscripts, and was not materially altered with the transition to vellum as a writing material. This discovery is of value chiefly in tracing the stages of development of the several hands employed in biblical manuscripts in order to fix certain canons of judgment for dating. Certain of the major problems of textual criticism hinge about the dating of the great uncials, and this simple, yet decisive, testimony is very welcome in helping toward a solution of the uncertainty. In this matter of palaeography Grenfell and Hunt several years ago well summed up the matter:<sup>1)</sup>

"The debt of papyrus to vellum was unappreciable as compared with that of vellum to papyrus." The N.T. papyri furnish us with earlier stages of the development of these hands.

These fragments are also of interest in showing us the form in which the Scriptures circulated in those early centuries of the Church, before the advent of the great official vellum codices of the fourth century. Many of them represent the 'poor men's Bibles', Bibles intended for private, rather

<sup>1)</sup> Oxy. Pap., 11., p. 3.

than for church use. They show us also that not all of the latter Bibles were of the handsome type of the Codex Sinaiticus and Vaticanus, but that the Scriptures were within the reach of the more modest purses of the great mass of Christians. Most of these modest Bibles have perished, the more sumptuous alone surviving, yet they have not disappeared without leaving at least these meagre traces of their one time widespread existence. The Word could be known and cherished by the poor man as well as by the rich, for to such our Lord came with a message of good news.

## II. Their Contribution to the Introd. and Criticism of the N.T.

1. One of the most remarkable discoveries that have been made concerning the early N.T. manuscripts is the fact, that with scarcely an exception, these are written all in the codex, rather than the roll form. The most notable examples of this truth are to be seen in the several manuscripts of the Chester Beatty Papyri, which show the several stages of development of this form. Even the earliest biblical fragment known, -that probably going back to the first half of the second century- is in the codex form, and not the roll. The only apparent exceptions to this observation are the cases of P<sup>13</sup>, 18 and 22, which do not, however, represent the deliberate use of the roll in preference to the codex for a N.T. manuscript. The codex, then, seems to have been preferred in Christian circles from the earliest times for the circulation of writings, both canonical and non-canonical. Whatever the reason prompting this usage may have been, the importance of the fact is wide-reaching, for with the use of the codex came the possibility of including all four Gospels, or all of the Pauline Epistles, within the

compass of one book, and that at least as early as the first half of the second century. This is a very important consideration in the history of the N.T. canon. When once it was possible to bring the four Gospels under one cover (which was clearly impossible with the roll-form), then the idea of an authoritative account of the Saviour's life could be presented in popular form. It is in the light of this fact that Irenaeus's (second half of the second century) argument as to the divinely instituted Four Gospels becomes intelligible. The distinction between the canonical and apocryphal lives of Jesus became sharply drawn, for a scribe would hesitate to include in one book works of disparate value. The same was true also of the Epistles of Paul. The interesting problem of the early canonicity of the Pastoral Epistles may in time have some further light cast upon it by subsequent finds. P<sup>46</sup>, however, just failed to shed any light upon the matter, although it would seem to imply that there was insufficient space left in the manuscript to have contained all three of the Pastorals. It is possible that these important leaves of the manuscript, which is almost complete, may yet come to light in Egypt, as on successive occasions other portions of it have. This same valuable papyrus manuscript furnishes interesting information as to the order of books in the Pauline canon, an order which is different from the usual Western and the Egyptian order. The facts in the case have been summarized under the description of the manuscript above.

2. The papyrus fragments bear witness to the great popularity of the Gospel of John in the early Church, and,

conversely, the apparent little use of the Gospel of Mark, for ten of the fragments contain portions of the fourth Gospel, whereas only one (and that only in a complete manuscript of the Tetraevangelion, P<sup>45</sup>) contains portions of the second Gospel. It is quite evident that the storm of criticism that today centers around the Gospel of John was unknown, or at least not taken seriously, by the Christians of the early Church era.

It is to the authenticity of this same book also that strong and unexpected testimony has recently come in the latest discovery of a N.T. papyrus fragment, namely, P.Ryl. 457, which its editor believes, is to be dated in the first half of the second century. If he be correct in his judgment, as seems most likely, then, strangely enough, the Gospel which at the hands of the critics has received the most severe and depreciating criticism, would turn out to be of all the Gospels the one with the oldest and most authentic external testimony to its first century origin. Those few mutilated lines of text preserved by the merest chance (or shall we call it Providence, in order to refute the wisdom of men?) bear <sup>a</sup>decided weight of testimony, which is not easy to refute.

### III. Their Value in the Study of the N.T. Text.

Nevertheless, it is not in this realm, but rather in the field of the textual criticism of the N.T. that the papyrus fragments have made their chief contribution, for they carry us back far earlier than any of the other known manuscripts to a period which is of crucial importance in the study of this difficult subject. It is from the second, third and

fourth centuries that we most need light, for then the textual families were taking on their form, and it is just there where the papyri bear their most important testimony. Indeed, the papyri from after these centuries may practically be discarded, for we have far more complete and accurate witnesses to the text of that period among the vellum codices.

We must freely admit that the text of these fragments is in general inferior to that of many of the later vellum codices, being as many of the fragments are, copies executed by private individuals and untrained scribes for personal use, and not for the book industry, as also copies made from poor sources. In addition to this, many of them are so brief that it is often impossible to determine with any degree of certainty their textual affinities. Singly they do not for the most part have great importance, but collectively they have value as giving us a glimpse into the condition of the N.T. text in Egypt in the early centuries. Over twenty of these fragments clearly go back to a time antecedent to the time of Constantine, when the great recensions were coming into being. Likewise, still others, because of the remoteness of their place of writing, are practically free from the influence of these church recensions. What, then, is the testimony of these textual witnesses to the state of the N.T. text then? Do they show that the text was materially altered by Constantine and the group of scholars whom he gathered around him, possibly in the interest of theology, etc., as some radical critics used to contend? Do they present any new readings of startly interest? These questions are both answered very emphatically in the negative

by their witness. The papyri rather tend to confirm the general accuracy of our accepted text, showing how surprisingly small the compass of textual variation really was. They, furthermore, warn us not to fix our confidence too rigidly upon any one manuscript or family as preserving the original text exclusively, but by their eclecticism, now agreeing with one and now with another textual group, they teach us that the original text must be weighed out from the mass of early variants. It may, however, be said positively that they habitually favour the earlier readings in preference to the Textus Receptus (i.e., Antiochian recension), but between these earlier readings they fluctuate in their support. They rather lend strong support to the theory that the two principal early uncial, Vaticanus and Sinaiticus, were of Egyptian origin, and represent a recension of a good current text in that province, but while they show that this Alexandrian or Neutral text was no doubt domiciled in Egypt, they make plain that it was by no means the exclusive text of that land, but that the Western type was also widely current there, and that even the Caesarean type was known in Egypt at a date either contemporaneous with Origen, or not much later. This fact suggests that this type did not originate in Palestine, but may possibly have been taken there by Origen himself when he removed from Alexandria to Caesarea. The Chester Beatty Papyrus of the Gospels (P<sup>45</sup>) is largely responsible for this latter disclosure.

The papyri of the third century reveal the fact then that the N.T. text of that period was still in a state of flux, with no rigid ecclesiastical supervision, but that copyists

felt themselves free to make minor changes in the text for the sake of lucidity or for uniformity between the same narrative in the separate Gospels. Only as the Church became more organized was the task of systematic revision undertaken, and then not by any central authority, but rather by certain local authorities.

With regard to the Western text, the papyri prove that this text was very widespread in the second and third century, but rather point to the fact that it was not a homogeneous text, but rather represented a manner of free-handling of the text very common in different parts of the Empire. The term 'Western' in general usage has come freely to include all divergent readings which are not Neutral, and yet are early, yet these are no more Western than they are Egyptian or otherwise. Papyri such as P<sup>29</sup>, 41, 38, and 48 are all strongly Western, the two latter including many of the more striking readings of that group, whereas P<sup>8</sup> and P<sup>46</sup> are predominately Alexandrian. In between these, however, are a great number of others, such as P<sup>5</sup>, 13, 22, 28 and 45, which contain readings of both groups, only avoiding the distinctive readings of both. It was on the basis of texts such as P<sup>45</sup> and P<sup>46</sup> that the Alexandrian recension, represented by manuscripts such as Aleph and B, was made. In the course of time the very striking Western readings tended to be corrected and removed, as the later papyri definitely show, the Alexandrian steadily growing in popularity in Egypt.

A study of the early papyri, then, would rather teach us the lesson that no reading attested to by early authorities should be lightly cast aside, just because of the nature of

its support, but that it should first be tested by the rules of intrinsic probability, for it is highly probable that the Alexandrian recension, although made upon the basis of the best available materials and according to the most accurate textual scholarship of the day, in some places rejected original material which has only been preserved for us by one of the other groups. The papyri often furnish us with the clue as to what this material was. The discovery of the papyrus fragments of the New Testament has in part saved textual scholarship from the state of complacency into which it had all but sunk after the almost universal acceptance of the principles of Westcott and Hort.

It is a far-cry from the dust-heaps of Egypt and the desk of the textual critic pouring laboriously over the technicalities of their uncovered treasures, to the lives of Christian men and women of this present day and generation. These cry for the pabulum to sustain spiritual life and faith, and we as ministers of the Word dare not feed them on the husks. All true scholarship must ultimately yield this precious fruit of life, else its labour is in vain. The labours of the textual critic may in the eyes of the world seem fruitless and unnecessary, and such they must indeed be to it. But to the scholar himself, who has not lost the vision in the midst of his exacting toil, who has not permitted his zeal for the letter to cool his ardour for the spirit of the Word, there must come a

deep and abiding satisfaction in knowing that he is laying carefully the foundations of the faith of countless numbers in Christendom, and that he is helping to establish a better text of the N.T., truer to the original than others that have preceded it, from which translations into many of the languages of earth will be made, and over the sacred words of which innumerable devout minds will ponder to grasp the eternal truth. So, upon these precious fragments of the N.T. text from Egypt we, along with many others, have laboured to glean from them kernels of truth to feed souls hungering after the bread of life. No labour, surely, can be in vain which has such lofty motives inspiring it!

## APPENDICES

## GEOGRAPHICAL DISTRIBUTION OF THE PAPYRI

## I. -AUSTRIA

Vienna, Nationalbibliothek

- P<sup>3</sup> (P.Rain. 8021) - Luke 7. 10.  
 P<sup>33</sup> (P.Wess. 190) - Acts 15.  
 P<sup>34</sup> (P.Wess. 191) - 1 Cor.16. 2 Cor.5. 10. 11.  
 P<sup>41</sup> (P.Wess. 237) - Acts 17. 19.20.21.22. -(K.7541-7548)

## II.- BELGIUM

Ghent, University Library

- P<sup>30</sup> (P.Oxy. 1598) - I Thess. 4:13 -II Thess.1:1. -(U.Lib. 61)

## III.- EGYPT

1. Cairo, Museum of Antiquities

- p15 (P.Oxy. 1008) - I Cor. 7.8.  
 p16 (P.Oxy. 1009) - Phil. 3.4.

2. Mount Sinai, St.Catherine's Monastery

- p14 - I Cor. 1.2.3.

## IV.- FRANCE

1. Paris, Bibliothèque Nationale

- P<sup>4</sup> -Luke 1.5.6. -(B.N., suppl. gr. 1120)

2. Strassbourg, University Library

- P<sup>6</sup> -John 10.11. -(Bibl.Pap.Kopt. 379-384)

## V.- GERMANY

1. Berlin, Neues Museum (Ägyptische Abteilung)

- p<sup>8</sup> -Acts 4.5.6. -(P. 8683)

2. Heidelberg, University Library

- P<sup>40</sup> -Romans 1.2.3.6. -(Inv.P.Graec. 45)

## VI.- GREAT BRITAIN

1. Cambridge, University Library

p17 -(P.Oxy. 1078) -Hebrews 9. -(Add. 5893)

2. Glasgow, University Library

p22 -(P.Oxy. 1228) -John 15.16.

3. London, British Museum

P 5 -(P.Oxy. 208) -John 1.20. -(P.782)

P 5 -(P.Oxy.1781) -John 16. -(P.2484)

p13 -(P.Oxy. 657) -Hebrews 2.-5., 10.-12. -(P.1532, verso)

p18 -(P.Oxy.1079) -Revelation 1. -(P.2053, verso)

p43 - - - - -Revelation 2.15.16. -(P.2241)

-----, Private Collection of Mr. A.Chester Beatty

p45 - Portions of all four Gospels(30 leaves) -(P.Beatty 1)

p46 - " " the Pauline Epistles(56 leaves)-(" " 2)

p47 - Revelation 9. -17. - - - - -(" " 3)

4. Manchester, John Rylands Library

p31- Romans 12. -(P.Ryl. 4)

p32 - Titus 1.2. -(P.Ryl. 5)

-- - John 18. -(P.Ryl. 457)

5. Oxford, Bodleian Library

p19 - (P.Oxy. 1170) -Matt. 10.11. -(MS. Gr. bibl. d.6 P)

p29 - (P.Oxy. 1597) -Acts 26. -(MS. Gr. bibl. g.4 P)

6. Worcester, Cathedral Library

p27 -(P.Oxy. 1355) -Romans 8.9.

## VII.- ITALY

Florence, Biblioteca Laurenziana, (Piazza S. Lorenzo)

p35 -(P.S.I. 1) -Matt. 25.

p36 -(P.S.I. 3) -John 3.

p48 -(P.S.I.1165) -Acts 23.

-----, R.Museo Archaeologico

P 2 - John 12. -(Museo Egizio 14)

## VIII. -UNITED STATES

1. Allentown, Pa., Muhlenberg College

p21 (P.Oxy. 1227) - Matt. 12.

2. Ann Arbor, Mich., University of Mich. Library

p37 -(P.Mich.1570) -Matt. 26.

p38 -(P.Mich.1571) -Acts 18.19.

p46 -(P.Mich. 222) -30 leaves of Pauline Epp. of same MS. as  
P.Beatty 2. -(Inv.P. 6238)

3. Berkeley, Calif., Pacific School of Religion

p28 -(P.Oxy. 1596) -John 6.

4. Cambridge, Mass., Harvard Univ. Library, Semitic Museum

P 9 -(P.Oxy. 402) -I John 4.

p10 -(P.Oxy. 209) -Romans 1.

5. Chester, Pa., Crozer Theological Seminary

p39 -(P.Oxy.1780) -John 8.

## VIII.- UNITED STATES (cont'd)

6. Dallas, Texas, Southern Methodist Univ., A.V.Lane Museum  
p26 -(P.Oxy. 1354) -Romans 1.
7. Newton Centre, Mass., Andover-Newton Theological Seminary  
p24 -(P.Oxy. 1230) -Revelation 5.6.
8. New York City, N.Y., Metropolitan Museum of Art  
p44 - Matt. 17.18.25.; John 10.9.12. -(Inv. 14. 1. 527)  
-----, The Pierpont Morgan Library (29 E. 36th St.)  
(formerly in the Lord Amherst Lib., Norfolk, Eng.)  
p12 -(P.Amh. 3b) -Heb. 1:1
9. Philadelphia, Pa., Univ. of Pennsylvania, Mus. of Science  
and Art)  
p1 -(P.Oxy. 2) -Matt. 1.
10. Princeton, N.J., Princeton University Library  
p20 -(P.Oxy. 1171) -James 2.3. -(Classical Sem'y, 15, A.M. 4117)  
p25 - - - -James 2.3. -( " " , Garrett Dep.,  
7742 L III.(1) )
11. Urbana, Ill., Univ. of Illinois, Class. Archaeol. and  
Art Museum.  
p23 -(P.Oxy. 1229) -James 1. -(G.P. 1229)

## IX.- U. S. S. R. (Russia)

1. Kief, Ukrainian Academy of Science (Vseukraïnska Akademiya  
Nauk)  
p7 -Luke 4:1,2 -(Geistliche Akad. arch. Mus. 152)
2. Leningrad, State Public Library (formerly in Uspensky Coll.  
in Kief)  
p11 -I Cor. 1.6.7. -(Gr. 258)

## THE NUMBER OF FRAGMENTS BY BOOKS

The Gospels - 22 (without P<sup>45</sup> -18)\*

Matthew - 7

Mark - 1

Luke - 4

John -10

\* (P<sup>45</sup> contains portions of all four Gospels)

The Acts - 7

The Pauline Epistles and Hebrews - 23 (without P<sup>46</sup> -14)\*

Romans - 6

1,2 Corinthians - 5

Galatians - 1

Ephesians - 1

Philippians - 2

Colossians - 1

1,2 Thessalonians - 2

1,2 Timothy - 0

Titus - 1

Philemon - 0

Hebrews - 4

\* (P<sup>46</sup> contains portions of nine of the epistles)

General Epistles - 4

James - 3

1,2 Peter - 0

1,2,3 John - 1

Jude - 0

Revelation - 4

Books not Represented -9 (1,2 Tim., Titus, Philemon, 1,2 Pet.,  
2,3 John and Jude)

## COMPARATIVE TABLE LISTING VARIOUS ENUMERATIONS OF THE FRAGMENTS.

Number used in this work	TEXT	NAME	Dobsch.		C. R. Gregory		Nestle, Einfuh. <sup>4</sup> pp. 85f		ZNTW, volumes 23 25 27 32		Prolegomena, and Textkrit., I		Griech. HSS. pp 45-46		Textkritik, III pp 1084-92		Theol. Lit.-Zeit. 1912, Sp. 477		Kenyon, Text. Crit. pp 41ff		Milligan, N. T. Doc. pp 248ff		Nestle, Nov. Test. Gr. 1930, p 48f		Robertson, Text. Crit., p 76ff		Goodspeed, ISBDict. IV, p 2242		Sitterly, ISBDict. V, p 2952		Von Soden, Die Schriften d. NT.	
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
1	MATT. 1:1-9, 12, 14-20	P. Oxy. 2	1	1	T <sup>s</sup>	1	1																									ε01
2	JOHN 12:12-15	STUDI REL. VI	2	2	-	2	2																								ε020	
3	LK. 7:36-45; 10:38-42	P. RAIN. 8021	3	3	1 348	3	3																								-	
4	LK. 1. 5. 6.	SCHEIL, IX	4	4	1 943	4	4																								ε34	
5	JOHN 1. 20.	P. Oxy. 208	5	5	T <sup>x</sup>	5	5																								ε02	
5	JOHN 16:14-30	P. Oxy. 1781	5	5	-	-	-																								-	
6	JOHN 10. 11.	P. STRASSBOURG	6	6	T <sup>z</sup>	6	6																								ε021	
7	LUKE 4:1, 2	KIEF, # 152	7	7	-	7	7																								ε11	
8	ACTS 4. 5. 6.	BERLIN, P. 6683	8	8	ye	8	8																								α8	
9	1 JOHN 4.	P. Oxy. 402	9	9	-	9	9																								α1009	
10	ROMANS 1:1-7	P. Oxy. 209	10	10	T <sup>d</sup>	10	10																								α1032	
11	1 COR. 1. 6. 7.	LENINGR., 258	11	11	Q <sup>PAUL</sup>	11	11																								α1020	
12	HEBREWS 1:1	P. AMH. 38	12	12	yb	12	12																								α1033	
13	HEBREWS 2.-5. 10-12.	P. Oxy. 657	13	13	Te	13	13																								α1034	
14	1 COR. 1. 2. 3.	HARRIS, SIN. 14	14	14	T <sup>14</sup>	14	14																								α1036	
15	1 COR. 7:18 -8:3	P. Oxy. 1008	15	15																											α1044	
16	PHIL. 3. 4.	P. Oxy. 1009	16	16																											α1045	
17	HEBREWS 9:12-19	P. Oxy. 1078	17	17																											α1043	
18	REV. 1:4-7	P. Oxy. 1079	18	18																											α1074	
19	MATT. 10:32 -11:5	P. Oxy. 1170	19	19																											ε025	
20	JAMES 2:19 -3:9	P. Oxy. 1171	20	20																											α1019	
21	MATT. 12:24 - 33	P. Oxy. 1227	21	21																											- 21	
22	JOHN 15. 16.	P. Oxy. 1228	22	22																											22 22	
23	JAMES 1:10-12, 15-18	P. Oxy. 1229	23	23																											23 23	
24	REV. 5:5-8; 6:5-8	P. Oxy. 1230	24	24																											- 24	
25	JAMES 2:16-26; 3:2-4	P. U. 7742 L	-	-																											- -	
[	1 PET. 5:5-13 (VELLUM)	P. Oxy. 1353	25	*25																											- 25	]
26	ROMANS 1:1-16	P. Oxy. 1354	26	26																											- 26	
27	ROMANS 8. 9.	P. Oxy. 1355	27	27																											- 27	
28	JOHN 6:8-12, 17-22	P. Oxy. 1596	28	28																											- 28	

\* CORRECTED IN ZNTW, 1983, S. 192. -THE FRAGMENT IS ON VELLUM, NOT PAPYRUS.

Number used in this work	TEXT	NAME	Dobsch.	C. R. Gregory
			Nestle, Einfuh. 4 pp 85f ZNTW, volumes 23, 25, 27, 32	
			Prolegomena, and Textkritik, I	
			Griech. HSS. (1908) pp 45-46 Textkritik, III (1908)	
			pp 1084-92 Theol. Lit.-Zeit. 1912, Sp. 477	
			Kenyon, Text. Crit. pp 41ff Milligan, NT Doc. pp 248ff	
			Nestle, Nov. Test. Gr., 1930, p. 48f	
			Robertson, Text. Crit., p. 76ff	
			Goodspeed, ISBDict. IV, p. 2242	
			Sitterly, ISBDict. V, p. 2952	
			Von Soden, Die Schriften d. NT.	
29	ACTS 26:7,8,19,20	P.Oxy. 1597	29	29
30	1THESS.4:13-2TH.1:1	P.Oxy. 1598	30	30
31	ROMANS 12:3-8	P.RYL. 4	32	31° 16 16 16 32 16 16
32	TIT. 1:11-15; 2:3-8	P.RYL. 5	<u>31</u>	<u>32° 17 17 17 32 31 17 17</u>
33	ACTS 15:22-32	P.Wess. 190	33	
34	1COR.16.; 2COR.5. 10.	P.Wess. 191	34	
35	MATT.25:12-15,20-23	P.S.J. 1	35	22 22
36	JOHN 3:14-32	P.S.J. 3	36	<u>23</u> <u>23</u>
37	MATT. 26:19 -52	P.MICH. 1570	37	37
38	ACTS 18:27 -19:16	P.MICH. 1571	38	<u>38</u>
39	JOHN 8: 14-22	P.Oxy. 1780	39	<u>33</u>
40	ROMANS 1.2.3.4.6.	HEIDELBERG	45	40
41	ACTS 17. -22.	P.Wess. 237	41	
[	*MARK 14: 40-48	P.Wess. 233	42 ]	
43	REV. 2. 15.	BR.MUS. 2241	43	
44	MT.17-25.; Jo.9.-12.	M.M.A 14.1.527	44	
45	PARTS OF 4 GOSPELS	CH.BEATTY P.1	45	
46	ALMOST WHOLE PAUL.EP.	" " " 2	46	
47	REV. 9:10 -17:2	" " " 3	47	
48	ACTS 23:11-17,23-29	P.S.J. 1165	<u>48</u>	
-	Jo. 18:31-33,37-38	P.RYL. 457		

° BUT IN ZNTW, 27,S.217, THIS FRAGMENT IS NUMBERED P<sup>31</sup>, THE OTHER NOT  
 \* A COPTIC FRAGMENT, AND HENCE NOT PROPERLY LISTED HERE. GIVEN.

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 II. Periodical Articles  
 III. Encyclopaedia Articles  
 IV. Papyri Collections in which Fragments are Edited.
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