

## I. THEOLOGICAL TEXTS

## **5344**. LXX, Psalm II 1–8

20 3B.34/A(3–4)a Rahlfs 2228 11.6 × 13.8 cm

Sixth century Plates II ( $\downarrow$ ), III ( $\rightarrow$ )

The second leaf of a papyrus codex. Each side has fifteen lines of text and a page number placed at or near the outer edge of the written area. The page numbers are due to the main hand, and no more space is left between each number and the first line of the text than between neighbouring pairs of lines in the body of the text. The written area is about 9.5 cm deep, and its width is 8.7 cm on the ↓ side and 7.9 cm on the → side. The margins are probably preserved to nearly their full extent. The upper margin (including the space occupied by the page numbers) is about 2 cm deep, the lower margin about 2.2 cm deep, and the inner margin about 1.5 cm wide, while the outer margin is 1.5 cm wide on the ↓ side and 2.2 cm wide on the → side. The codex may be placed in Turner's Group 9: he lists examples at *Typology* 21, to which add e.g. LXXXII **5290** (*Jannes and Jambres*, assigned to the fourth century). Cf. also *Typology* 98 (Table 15, 'Codices Having a Square Written Area (β measurement)'). A parchment copy of Psalms with similar dimensions is Rahlfs 2016 (P. Lond. Lit. 208; VI–VII cent.), Turner's OT 116, which he places in his Group XI (*Typology* 29).

The text is written continuously, except that in order to avoid causing the reader to turn a page in mid-stich, the scribe indents the last word of a stich at  $\downarrow$  15 and begins the new stich at the top of the next page. Elsewhere, he marks the end of a stich by inserting a stop in the upper half of the line accompanied, where the break falls in mid-line, by a space left between the words. In several cases, no clear trace of ink remains, but it may have been lost to surface damage; a raised 'v' in the transcription indicates a space left between words in which there are now no clear ink traces. At  $\rightarrow$  6, the scribe failed to leave a space blank in mid-line at the end of a stich, and an oblique divider was added instead above the line between the words; a similar oblique divider is used once at line-end ( $\rightarrow$  2). For the forms of stich punctuation in Greek papyri (II BC-IV AD), see in general E. Tov, *Scribal Practices and Approaches Reflected in the Texts Found in the Judean Desert* (2004) 303–15. Psalm I copied in the same format would fill or nearly fill the first two pages of the codex.

Nomina sacra are used for  $\kappa \dot{\nu} \rho \iota o c$  and  $\chi \rho \iota c \tau \dot{o} c$ , but not for  $\nu \dot{\iota} \dot{o} c$  ( $\rightarrow$  10–11) or  $o \dot{\nu} \rho a \nu \dot{o} c$  ( $\downarrow$  12); so too e.g. in the Codex Sinaiticus (S). Two syllables were inadvertently copied a second time at the start of  $\rightarrow$  9; the first example of the repeated sequence, at the end of the preceding line, was then cancelled by the addition of expunction dots above the letters. A rough breathing is used at  $\rightarrow$  14. There are no other lection signs, and no punctuation is used within the stich.

The hand is comparable to those of *GBEBP* 38a (P. Vindob. G 19802) and b (P. Berol. 13994), both assigned to the sixth century: see e.g. P. Orsini in D. Bianconi and L. Del Corso (edd.), *Oltre la scrittura: Variazioni sul tema per Guglielmo Cavallo* (2008) 113. There is some







inconsistency in letter formation: for example,  $\mu$  is normally curved but may have upright sides (e.g.  $\downarrow$  14,  $\rightarrow$  3). The ends of strokes are frequently decorated with heavy finials, notably the left-hand end of the cross-bar of  $\tau$ .  $\tau$  and  $\alpha$  are often joined to the following letter.

5344 overlaps several other papyri, referred to below by their Rahlfs numbers; descriptions are available in Rahlfs–Fraenkel, *Verzeichnis der griechischen Handschriften des Alten Testaments* i.I (2004). 2051 (P. Lond. Lit. 204; III cent.) includes verses 3–8, 2130 (P. Palau Rib. Lit. I; V/VI) verses 6–8, 2150 (P. Chester Beatty XIV; IV), edited by A. Pietersma, *Two Manuscripts of the Greek Psalter* (1978) 36–9, verses 1–8, and 2151 (P. Chester Beatty XV; IV), edited by Pietersma, *The Acts of Phileas Bishop of Thmuis* (*Including Fragments of the Greek Psalter*) (1984) 80–83 (psalter text), verses 1–3 and 5–8, while 2085 (MPER NS IV 23; VI), an amulet, includes the second stich of verse 7. The parchment codex 1219 (Freer Psalms; VI/VII?) gives only a few letters of the first two verses.

The collation text is A. Rahlfs, *Psalmi cum Odis* (1931); I refer also to the editions of R. Holmes and J. Parsons, *Vetus Testamentum graecum* iii (1823), and P. de Lagarde, *Psalterii graeci quinquagena prima* (1892). The papyrus diverges from Rahlfs' text at → 3, as it seems, 8, and 14: see the notes below. I have consulted the commentaries of A. Pietersma, 'Empire Re-Affirmed: A Commentary on Greek Psalm 2', in J. H. Ellens et al. (edd.), *God's Word for Our World* ii (2004) 46–62, and E. Bons, in *Septuaginta Deutsch: Erläuterungen und Kommentare zum griechischen Alten Testament* ii (2011) 1500–1502. I am grateful to Pietersma for his comments on the text.

This edition was originally drafted by Dr W. E. H. Cockle; the transcription has been revised for publication by Dr W. B. Henry, who is also responsible for the introduction and commentary.





1  $\frac{-}{\gamma}$ δ ινα τι εφρυαξαν εθνη [και  $\tau o \tau \epsilon \lambda a \lambda [\eta] c \epsilon \iota \pi \rho o c a v$ ii 1 τους εν οργη αυτου λαοι εμελετηςαν κενα παρε της αν οι βαςιλεις και] εν θυμω αυτου τα της γης \* και οι αρχοντες ρ[a]ξει αυτους · εγω [δε6  $\operatorname{cvv\eta} \big[ \chi \big] \theta \eta \operatorname{cav} \, \epsilon \pi \big[ \iota \big] \, \tau o$ 5 κατεςταθην βαςιλευς  $v\pi \ av\tau ov' \ \epsilon\pi [\iota \ \epsilon]\iota\omega\nu \ o$ αυτο <sup>ν</sup> κ[ατ]α του κυ και [κ]α τα του  $\overline{\chi[v]}$  αυτου διαψαλμ[a]ρος το αγιον [α]υτου: διαρρηξωμε[ν] τους δε διαγγελλειν [το προς] ς μους αυτων · και απο [ρ το προςταγμα κυ. ρι]ψωμεν αφ ημων κς ειπεν προς με υ[ι ος μου ει ςυ · εγω το ν ζυγον αυτων ο κατοικων εν ουρανοις *cημερον γεγενν*[η εκ γελας εται αυτους κα εε · αιτηται παρ εμ[ου 8 και δωςω τοι εθνη ώς κα ι ο κς εκμυκτηριει την κληρονομιαν ς ου αυτους 15

I No title is written here, but one may have been present at the foot of the previous page, as in 2151.  $\epsilon\theta\nu\eta$  [ $\kappa\alpha\iota$ . It is not possible to say whether or not the end of a stich was marked between these words. Most other manuscripts (including now 2151) have no division here: see Rahlfs. The traces at the end are vestigial;  $\epsilon\theta\nu[\eta]$   $\kappa[\alpha\iota$  is not excluded.

 $7 \delta \mu \mu \lambda \mu [a$ , accepted by Rahlfs, has no סלה corresponding to it in the Masoretic Text and is absent from many Greek copies, including now 2150 and (apparently) 2151. For discussion of the problem, see Pietersma, 'Empire Re-Affirmed', 50; *Two Manuscripts* 39.

2  $\alpha v \tau \sigma v'$ . The oblique divider appears to grow out of the right-hand branch of v.

3 και]  $\dot{\epsilon}_{l}^{\nu}$  θυμω. The reading at the start is very uncertain, but it is clear that there is no room for the article. Rahlfs prints καὶ  $\dot{\epsilon}_{l}^{\nu}$  τ $\dot{\epsilon}_{l}^{\nu}$  θυμ $\dot{\epsilon}_{l}^{\nu}$  and records no variants; 2051 and 2151 both have the article, and 2150 seems to have had it (in a lacuna). [Bas.] Is. 5.181 (PG XXX 424B) quotes  $\dot{\epsilon}_{l}^{\nu}$  θυμ $\dot{\epsilon}_{l}^{\nu}$  αὐτοῦ ταράξει αὐτούς without the article, no doubt from memory. Pietersma, 'Empire Re-Affirmed', 52, comments that the presence of the article in  $\dot{\epsilon}_{l}^{\nu}$  τ $\dot{\epsilon}_{l}^{\nu}$  θυμ $\dot{\epsilon}_{l}^{\nu}$  αὐτοῦ but not in  $\dot{\epsilon}_{l}^{\nu}$  δργ $\dot{\eta}$  αὐτοῦ just before is of 'uncertain significance'. Its absence here in **5344** is perhaps due to assimilation, but one cannot exclude the possibility that **5344** uniquely preserves the truth: cf. e.g. J. Smith, Translated Hallelujahs (2011) 57–8, on the choice between  $\dot{\epsilon}_{l}^{\nu}$ θνες $\iota_{l}^{\nu}$  and τοῖς  $\dot{\epsilon}_{l}^{\nu}$ θνες $\iota_{l}^{\nu}$  at Ps. CIV I, where 2110 (P. Bodm. XXIV) alone lacks the article.

6  $av\tau ov'$ . There appears to be surplus ink under the oblique divider and below under the right-hand side of  $\gamma$  in the next line, perhaps offset.



 $\downarrow$ 



 $C \in [\iota\omega\nu]$  was written, to judge by the space. Rahlfs gives this word as  $C\iota\omega\nu$  and does not record orthographical variants (cf. his prolegomena, p. 73), but the spelling with -ει- is well attested, cf. Lagarde. 2130 and 2150 both have  $C_{i-}$ ; it is not possible to determine how the vowel was spelt in 2051 and 2151.

7 ayıov. There is superfluous ink below the finial on the right of  $\gamma$ : cf. on 6 av $\tau$ ov'.

8 διαγγελλειν. Rahlfs prints διαγγέλλων and records no variants (but some copies have a single  $\lambda$  in the participle: see Holmes–Parsons and Lagarde). 2051 (- $\omega \nu$ ) and 2130 both agree with Rahlfs' text, while 2150 and 2151 are not preserved in the relevant place. [Cyr.] Ps. (PG LXIX 720C) understands κεχειροτόνημαι ... εἰς βαςιλέα παρὰ τοῦ Θεοῦ καὶ Πατρὸς ὥςτε διαγγέλλειν τὸ πρόςταγμα αὐτοῦ, and the infinitive may have come into the text from a paraphrase of this kind, perhaps by way of a supralinear gloss. [Apoll.] Met. Ps. 2.11 has the infinitive in one version, given by L<sup>2</sup>Q, (αὐτὸς δ' ἡγεμονῆα κατέςτης έν  $\mu'$  έπιβήτας |...|) ἀγγέλλειν βατιλῆος ἐφετμὴν οὐρανίοιο; for other forms of the text, see Ludwich's edition. Cf. also Theod. Stud. Catech. Magn. 2.66 (464.6–9 Papadopoulos-Kerameus) ἐγὼ γὰρ κατεcτάθην έφ' ύμᾶς ... διαγγέλλειν ύμιν τὸ πρόςταγμα κυρίου.

14  $\omega c$ , 'as', appears to be an addition intended to clarify the construction; like the variant at 8, it may have intruded from a paraphrase. No other copy is reported to have anything between  $\tilde{\epsilon}\theta\nu\eta$  and  $\tau\hat{\eta}\nu$ , and there is nothing between the two words in 2051, 2130, or 2151; 2150 is not preserved at this point.

W. E. H. COCKLE / W. B. HENRY

**5345**. Mark 1 7–9, 16–18

Second/third century 104/14(b) 4.4 × 4 cm **N**137 Plate II

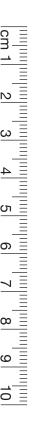
A single fragment from the foot of a papyrus codex leaf, reasonably well preserved on  $\rightarrow$ , but badly abraded on  $\downarrow$ . It contains the middle portions of five lines on each side, and the lower margin to a depth of 1.8 cm.

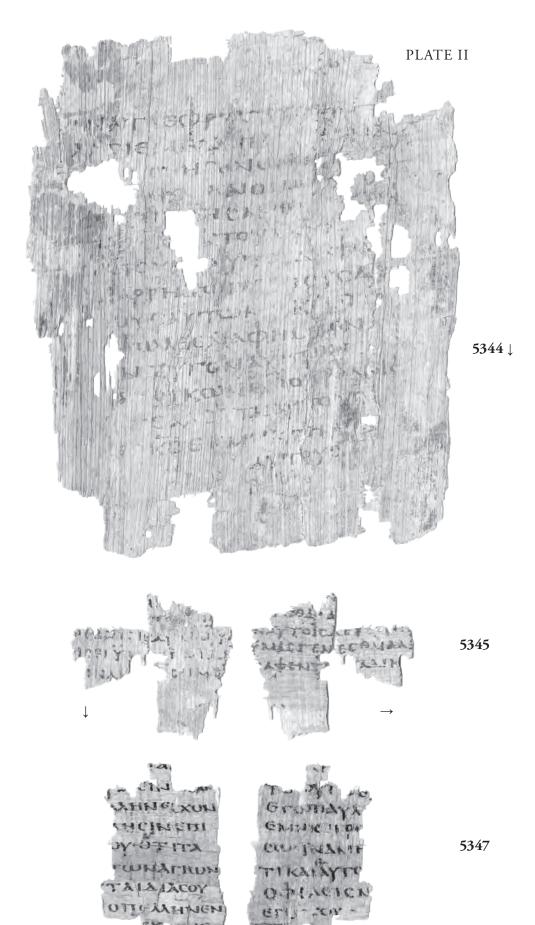
The lines, as reconstructed below, have c.28 letters: on this basis, and taking as standard the text as printed in Nestle-Aland<sup>28</sup>, we can calculate that about 20 lines are lost before the first preserved line of ↓, and another 20 between the last preserved line of ↓ and the first preserved line of  $\rightarrow$ . This would suggest a single-column codex with about 25 lines per column, and a written area estimated at 9.4 × 12 cm. A very similar format is found in IX 1167, Genesis, fourth century (?), whose page size has been estimated at 12.4 × 16.6 cm (*Typology* 165, OT15). Like 1167, 5345 would find a place in Turner's Group 9 Aberrant 1 (Typology 22). Format is not in itself a criterion for dating: the same classification would include such single-column codices as L 3523 (\$\partial^{90}\$), John, assigned to the second century, LXIV 4403 (\$\partial^{103}\$), Matthew, second/ third century, IX 1171 ( $\mathfrak{P}^{20}$ ), Epistle of James, third century, P. Med. inv. 69.24 ( $\mathfrak{P}^{88}$ ), Mark, fourth century, and P. Laur. IV 142 (\$\mathbb{9}^{89}\$), Hebrews, fourth century.

In this format, the text from the beginning of the Gospel to the foot of \( \psi \) would occupy the whole page, with room perhaps for an initial title. Thus the Gospel began at the top of a right-hand page. We cannot tell whether it formed a single short codex (the complete text would have occupied 78 pages, that is 39 leaves or nearly 20 bifolia), or part of a larger book. But the sequence  $\downarrow \rightarrow$  would suit the first leaf of a single-quire codex, see *Typology* 65.









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