

P.Oxy. 7.1007

Oxyrhynchus

late III

London, British Library, inv. 2047. Ed.pr. A.S. Hunt (1910) pl. I. P.Lit.Lond. 199; VH 5; Rahlfs 907; LDAB 3113.

One page 16.2 (B) x 5 (H) cm; cols were originally c. 16.5 cm in height, making the codex roughly square. Broken at top and bottom; the original edge of the text surviving at right on recto and left on verso; v.i.5 and r.ii.32 preserve the full line length. Recto and verso have text in two columns, originally c. 33 lines/col. Blank space in r.i.25 marks the beginning of a new chapter. Upright professional literary informal round hand, dated late III by ed.pr., 'fin du III^e siècle' VH; III Turner, *Typology*, 164. *Nomina Sacra*: Θς̄ (v.i.4, [7], ii.14,17; Θῡ (r.ii.[34]); ΖΖ (= κύριος, see comm.; v.i.4, ii.14); ἄνθρωπος, πατήρ, μήτηρ all uncontracted.

Verso

Col. I (Genesis 2:7–9)

— — — — —
 [εις το προσω]πον αυτου πνοην
 [ζωης κ]αι εγεν[ετ]ο ο ανθρωπ[ος] 10
 [εις] ψυχην ζωσαν και εφυτευσεν
 ΖΖ ο Θς̄ παραδεισον εν Εδεμ κ[α]
 5 τα ανατολας και εθετο εκει τον
 [ανθρωπο]ν ον επλασεν και
 [εξανειλεν ο Θς̄ ετι εκ τ]ης γης
 — — — — —

Col. II (Genesis 2:16–19)

— — — — —
 απο παντος ζυλου του εν [τω πα]
 ραδεισω βρωσει φαγη απ[ο δε του]
 10 ζυλου του γεινωσκειν κ[αλον]
 και πονηρον ου φαγεσ[θε απ αυ]
 του η δ αν ημερα φαγη [απ αυτου]
 θανατω αποθ[α]νεις[θε και ει]
 πεν ΖΖ ο Θς̄ ου κα[λ]ο[ν ειναι τον]
 15 ανθρωπον μονο[ν ποιησωμεν]
 αυτω βοηθον κ[ατ αυτον και ε]
 [πλ]ασεν ο Θς̄ ετ[ι]
 — — — — —

Recto

Col. I (Genesis 2:23 – 3:1)

— — — — —
 [αυτ]ης εληφθη αυτη ενεκεν
 [τουτο]υ καταλειψει ανθρωπος
 20 [τον π]ατερα και την μητερα και
 [προσ]κολληθησεται προς την
 [γυναικ]α αυτου και εσονται οι
 δυο
 [εις σαρκα] μιαν και ησαν οι δυο
 [γυμνοι ο τ]ε Αδαμ και η γυνη
 25 [αυτου και ου]κ ησχυνοντο ο δε
 [οφεις ην φρο]νιμωτατος παν
 [των των θηρ]ιων των επι τη[ς]
 — — — — —

Col. II (Genesis 3:6–8)

— — — — —
 κεν τω ανδρι [αυτης μετ αυτης]
 και εφαγοςαν κα[ι διηνοιχθη]
 30 σαν οι οφθαλμοι τω[ν δυο και ε]
 γνωσαν οτι γυμνοι ησα[ν και ερ]
 ραψαν φυλλα συκης και εποιη
 σαν εαυτοις περιζωματα και
 ηκουσαν την φω[ν]η[ν του Θῡ]
 35 περιπατ[ουντος]
 — — — — —

2 Reading uncertain; article perhaps omitted (ed.pr.) 4 ΖΖ: *l.* κύριος (cf. comm.; likewise 14)

One of only two fragments of the LXX on parchment dated to before the fourth century (with P.Oxy. 11.1351 (275); cf. P.Berl. inv.14039 (277; III/IV)), this page from a codex presents a unique combination of Jewish and Christian abbreviations of the sacred name. Θεός is abbreviated as per

standard Christian practice ($\overline{\Theta\zeta}$). Where $\kappa\upsilon\rho\iota\omicron\varsigma$ would normally stand, however, the scribe has written a doubled palaeo-Hebrew *yod* with a line through both letters (\overline{ZZ}); the form of the *yod* can be found on early Jewish coinage (note though that Hunt does not claim the compendium itself can be found on early coins, as stated by Roberts, *MSB*, 34). Other papyri of the LXX from Egypt and elsewhere represent the divine name in Aramaic or Palaeo-Hebrew characters (e.g. P.Fouad. inv. 266 (**264b**), Stud.Pal. 2.114 (**269f**), 8 HevXIIgr (VH 285); cf. Pietersma), but this form appears to be unparalleled in the earliest texts. According to ed.pr., this abbreviation (although not in the Palaeo-Hebrew characters employed here) can be found in later Hebrew MSS.

The treatment of $\kappa\upsilon\rho\iota\omicron\varsigma$ suggests the text was copied by a Jewish scribe, and such has been argued by e.g. Kahle (*The Cairo Geniza*, 247), followed by Treu, 'Die Bedeutung', 142. The use of a blank space to mark the division between chapters 2 and 3 (r.i.25) can also be paralleled in other Jewish texts (e.g. 8 HevXIIgr; cf. Roberts, *MSB*, 18 with n.3). However, both the codex format and the use of the *nomen sacrum* for $\Theta\epsilon\acute{o}\varsigma$ suggest a Christian context (Roberts, *MSB*, 33-34; 77). In scribal terms, both a Jewish scribe being influenced by Christian treatment of the sacred name and a Christian scribe preserving the Hebrew abbreviation (and contracting $\Theta\epsilon\acute{o}\varsigma$ according to his own principles) are possible. It can be argued that the translation (LXX and not one of the other Greek translations of the Hebrew Bible), the codex format, and the use of *nomina sacra* makes a Christian context more likely. However, if one moves from scribal practice to actual use, it is more difficult to see how the text could have been employed for liturgical or private reading in a context in which the meaning of the Hebrew characters was not known (as would be most probable in Christian settings). If a Christian context is to be seen, it might be postulated that the text bears witness to a syncretic form of Jewish Christianity (Roberts, *MSB*, 34, cf. 57). Alternately, one might suppose that the text formed part of the collection of an educated Christian such as Origen, in whose opinion (*PG* 12.1104B) the most authoritative LXX manuscripts were those preserving the divine name in 'the most ancient' Hebrew characters.

P.E. Kahle, *The Cairo Geniza* (Oxford 1959²) 247; A. Pietersma, 'Kyrios or Tetragram: A renewed quest for the original LXX', in A. Pietersma and C. Cox (eds), *De Septuaginta. Studies in Honour of John William Wevers on his sixty-fifth birthday* (Mississauga, Ont. 1984) 85-101; C.H. Roberts, 'The Christian book and the Greek papyri', *JThS* n.s. 50 (1949) 157; K. Treu, 'Die Bedeutung des Griechischen für die Juden im römischen Reich', *Kairos* N.F., 15 (1973) 123-44.