

PSI 1.2 + PSI 2.124
+ P.Berl. inv. 11863

Hermopolis Magna

III/IV

Florence, Biblioteca Medicea Laurenziana + Berlin, Staatliche Museen, inv. 11863. Ed.pr. of PSI 1.2, E. Pistelli (1912) pl. I (recto and verso); re-ed. with a second frag. by *Pistelli as PSI 2.124 (1913). *AMC* 2:452-454; Naldini, *Documenti*, 11-12, pl. X (recto); E. Crisci in G. Cavallo *et al.*, *Scrivere libri e documenti nel mondo antico* (Firenze 1998) 24, pl. 20 (verso); Berlin frag. ed. *K. Treu, 'Neue neutestamentliche Fragmente der Berliner Papyrussammlung', *APF* 18 (1966) 23-38 at 25-28, pl. 1; *New Docs* 2 (1982) 126; M. Naldini, 'Egitto cristiano: testimonianze papirologiche', *L'Egitto cristiano. Aspetti e problemi in età tardo-antica*, ed. A. Camplani (Rome 1997) 273-289 at 274; K. and B. Aland, *The Text of the New Testament* (Grand Rapids/Brill 1989) pl.17; Turner, *Typology*, 29, 156; Nestlé-Aland 171; VH 356; LDAB 2982.

Two leaves; fragments (a) 6.5 (B) x 5 (H) (PSI 2.124), (b) 4.5 (B) x 8 (H) cm (PSI 1.2), (c) 5.7 (B) x 9.2 (H) cm (P.Berl. inv. 11863); fragments (a) and (b) are part of the same leaf. Original page size c. 15 x 12 cm with 23/24 lines/col; original column size c. 11.5 x 4.5 cm. Upper margin of c. 1.2 on (b); lower margin c. 1.3 cm on (a); (b) has free space above text of 0.8 cm. 2 cols recto and verso, with intercolumnar space of 0.8 cm on fr. (a), 0.5 cm on (c). Matthew and Luke in the same professional upright literary hand, on the borderline of formal and informal rounds; dated IV by Pistelli, IV¹ Naldini, *Documenti*, 'um 300' Treu, III Crisci, comparing *GMAW* 22=P.Oxy. 26.2441 (II) as a *terminus post quem*; III/IV Turner, *Typology*, 156. Interlinear correction by a 2nd hand at a+b.v.ii.4; supralinear stroke abbreviates final *mu* at a+b.v.i.22 and final *nu* at a+b.r.i.3. Diaeresis (a+b.v.ii.8,11, r.i.7). Matt. 10.33 omitted at bottom of c.v.ii, added at top in small careless hand later. *Nomina sacra*: ιης (a+b.r.i.4); ἄνθρωπος (a+b.v.ii.18) uncontracted.

Fragment (a) + (b): Verso (Luke 22)

	Col. i	Col. ii
		(b) και αναστας απο [της] (v. 45) προσευχης και ελ[θων] προς τους μαθητα[ς ευ-] ωμ ρεν κοιμενους α[υ-] τους απο της λυπ[ης]
5		και ειπεν αυτοις τ[ι κα-] (v. 46) θευδετε ανασταν[τες] προσευχεθε ἴν[α μη] εισελθητε εις πε[ιρασ-]
10		μον ετι δε αυτου [λα] (v. 47) λουντος ἴδου οχ[λος] και ο καλουμε[νος Ι-] [ο]υδ[ας Ισκαριωθ εις] — — — — — — — —
		(a) [...]. [...]. [...]. (v. 48) [υ]ον του αν[θρωπου] [πα]ραδιδωσ [ιδοντες] (v. 49) δε οι περι αυ[τον το γε-] νομενο[ν ειπαν αυ-] τω ει π[αταξομεν εν] μαχα[ιρη και επαταξεν] (v. 50) εις [τις εξ αυτων τον]
20	(a) [] [] [αυ]το[υ ως] θρο(μ)- [βοι αιματο]ς καταβαι- [νοντες ε]πι την γην	

Fragment (a) + (b): Recto (Luke 22)

	Col. i		Col. ii
	(b) [δου]λον του αρχιερε-		
	[ως] και αφειλεν το ους (v. 50)		
	[αυ]του δο δεξιον ειπε(ν) (v. 52)		
5	[δε] ιης προς τους παρα-		
	[γε]νομενους επ αυτο(ν)		
	[αρ]χιερεις και στρατη-		
	[γο]υς του ιερου ως επ[ι]		
	[ληστ]ην εξηλθετε με-		
10	[τα μ]αχαιρων το καθ η-	(v. 53)	
	[με]ραν οντος μου εν		
	[τω ι]ερω ουκ εξετευνα-		
	[τε] χειρας επ εμε [αλλα]		
	αυτη εστιν υμων η] ω[ρα]		
15	-----		
	(a) [.....]...[...].	(v. 54)	
	[του αρχιε]ρεως ο δε [Πε-]		
20	[τρος ηκο]λουθει απ[ο]		(a) . [απαρ-] (v. 61)
	[μακροθεν] αφαντων δε (v. 55)		νησ[η]
	[πυρ εν μεσ]η τη αυλη		και ο[ι ανδ]ρε[ς οι συνεχον-] (v. 63)
	[και περικαθι]σαντων		τες [α]υτον [ενεπαιζον]
	[εκαθητο ο Π]ετρος με-		αυτω και π[ερικαλυψαν-] (v. 64)
	[σος αυτων ιδουσα] δε (v. 56)		[τες]

Frag. (c): Recto (hair side) (Matthew 10)

	Col. i		Col. ii
	(c) [ανθρω]πων πα-	(v. 17)	(c) σουσιν αυτου[ς και] (v. 21, 22)
	[ραδωσουσιν] γαρ υμας		εσεσθε μεισο[υμε-]
	[εις συνεδρι]α και εις		νοι υπο πα[ντων]
5	[τας συναγ]ωγας αυτω		δια το ονο[μα μου]
	[μαστιγω]σουσιν υμας		ο δε υπομ[εινας εις]
	[και επι η]γεμονων και (v. 18)		τελος ου[τος σωθη-]
	[βασιλεω]γ σταθησεσθε		σεται οτ[αν δε διω-] (v. 23)
	[ενεκεν] εμου εις μαρ-		κωσιν [υμας εν τη]
	[τυριον] αυτοις και τοις		πολει [ταυτη φευγε-]
10	[εθνεσ]ιν οταν δε παρα-	(v. 19)	τε εις [την αλλην εαν]
	[δωσιν] υμας μη μεριμνη-		δε εν [τη αλλη εκδιω-]
	[σητε τι] λαλησητε[ε] δοθη-		ξου[σιν υμας φευγε-]
	[σεται γ]αρ υμειν [εν ε]κει-		τε [
	[νη τη] ωρα τι λα[λησητε]		-----
15	[ου γαρ υ]μεις εσ[τε οι λα-] (v. 20)		
	[λουντ]ες αλλα τ[ο π̄να]		
	[του π̄ρς] υμων [

Frag. (c): Verso (flesh side) (Matthew 10)

	Col. i		Col. ii	
45 (c)	[αυτο]υ και ο δουλός	(v. 25)	(c) τον δυνα[μενον και ψυ]	(v. 28)
	[ως ο κ[ς αυτου		χην και σ[ωμα αποκτει-	
	[ει τον ο]ικοδεσποτη		ναι εν γεε[ννη ουχι δυο]	(v. 29)
	[]βουλ εκαλε-		στρουθια ασ[σαριου πω-	
	[σαν ποσ]ω μαλλον		λουνται και[εν εξ αυτων]	
50	[τους οικια]κους αυτου		ου πεσειται ε[πι την γην]	
	[μη ουν φο]βηθητε	(v. 26)	ανευ του πα[τρος υ-]	
	[αυτους ουδ]εν γαρ ε-		μων αλλα κα[ι αι τριχες]	(v. 30)
	[στιν κεκαλυ]μμενῶ		της κεφαλης[υμων]	
	[ο ουκ αποκα]λυφθη-		πασαι ηριθμημ[εναι ει-]	
55	[σεται και κρυ]πτον ο		σιν μη ουν φο[βεισθε]	(v. 31)
	[ου γνωσθησε]ται ο	(v. 27)	πολλων στρουθ[ιων]	
	[λεγω υμιν εν] τη σ-		δ[ιαφε]ρετε ὑμ[εις πας]	(v. 32)
	[κοτια ειπατε]. [..]		[ουν οσ]τις ομο[λογησει]	
	— — — — —		[εν ε]μοι ενπ[ροσθεν]	
60			[των α]νθρωπ[ων ομο-]	
			[λογ]ησω []	
			— — — — —	

If the Berlin Matthew and Florence Luke are taken to be by the same hand, and from the same codex, they join the select company of the pre-Constantinian gospel collections (with P.Beatty 1 **357** containing all four as well as Acts, and P.Bodmer 14/15 **365** Luke and John). Other gospel fragments are too limited to determine what sort of book they came from.

A New Testament codex of parchment is also a rarity. The codex arose from utilitarian affairs, parchment belonged to literary culture with its rolls. During the third century the fashion for deluxe miniatures of parchment codices developed. In size **344** is small enough to appeal to that. Its elegant lettering confirms the aesthetic sensibility of its owners. Perhaps it was written outside Egypt (dominated by the local papyrus), and imported (Roberts, *MSB* 6-12). One user of the text was also a studious critic of its history. The heavy points seen above the line in the palaeographic sample indicate omissions that were to be examined.

The paraphrasing tendencies of the text, contrary to earlier opinion, do not make it a forerunner of the great Cambridge Uncial MS D (Codex Bezae). Aland has demonstrated that, particularly in the Lucan fragments, **344** is just as divergent from D's so-called 'Western' text as it is from the current standard, Nestlé/Aland. In particular its omission of Luke 22:51 and (masked by the gap between fragments (a) and (b)) of Luke 22:47b shows its distinctiveness.

K. Aland, 'Alter und Entstehung des D-Textes im Neuen Testament. Betrachtungen zu Ϝ69 und 0171', *Miscel'lania Papirologica Ramon Roca-Puig* (Barcelona 1987) 37-61.