

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 (↓), III (→)

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 ↓ 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 → 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 (→ 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 1 copied in the same format would fill or nearly fill the first two pages of the codex.

Nomina sacra are used for κύριος and χριστός, but not for víος (→ 10–11) or οὐρανός (↓ 12); so too e.g. in the Codex Sinaiticus (S). Two syllables were inadvertently copied a second time at the start of → 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 → 14. There are no other lection signs, and no punctuation is used within the stich.

The hand is comparable to those of *GBEP* 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, μ 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 τ . τ and α 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.1 (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 \rightarrow 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.

Ϟε]ων was written, to judge by the space. Rahlfs gives this word as Ϟων 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 Ϟι-; it is not possible to determine how the vowel was spelt in 2051 and 2151.

7 αγιον. There is superfluous ink below the finial on the right of γ: cf. on 6 αυτου'.

8 διαγγελλειν. Rahlfs prints διαγγέλλων and records no variants (but some copies have a single λ in the participle: see Holmes–Parsons and Lagarde). 2051 (-ων) 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 ... εις βασιλέα παρὰ τοῦ Θεοῦ καὶ Πατρὸς ὡστε 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 L²Q, (αὐτὸς δ' ἠγεμονῆα κατέστησέν μ' ἐπιβήσας | ... |) ἀγγέλλειν βασιλῆος ἐφετμῆν οὐρανίου; for other forms of the text, see Ludwig's edition. Cf. also Theod. Stud. Catech. Magn. 2.66 (464.6–9 Papadopoulos-Kerameus) ἐγὼ γὰρ κατεστάθην ἐφ' ὑμᾶς ... διαγγέλλειν ὑμῶν τὸ πρόσταγμα κυρίου.

14 ὡς, '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 εθνη and τήν, 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 I 7–9, 16–18

104/14(b)
P¹³⁷

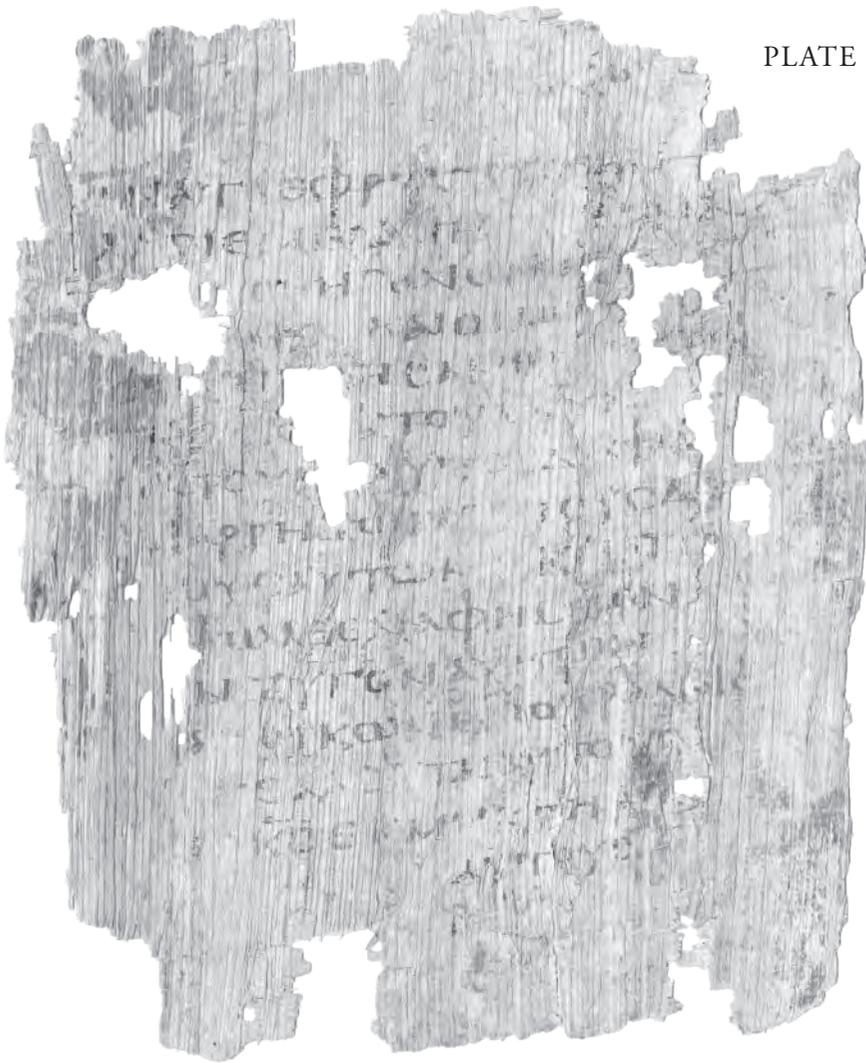
4.4 × 4 cm

Second/third century
Plate II

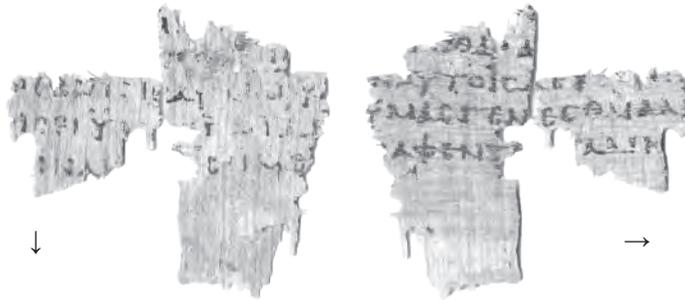
A single fragment from the foot of a papyrus codex leaf, reasonably well preserved on →, but badly abraded on ↓. It contains the middle portions of five lines on each side, and the lower margin to a depth of 1.8 cm.

The lines, as reconstructed below, have *c.*28 letters: on this basis, and taking as standard the text as printed in Nestle–Aland²⁸, 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 →. 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 (P⁹⁰), John, assigned to the second century, LXIV 4403 (P¹⁰³), Matthew, second/third century, IX 1171 (P²⁰), Epistle of James, third century, P. Med. inv. 69.24 (P⁸⁸), Mark, fourth century, and P. Laur. IV 142 (P⁸⁹), Hebrews, fourth century.

In this format, the text from the beginning of the Gospel to the foot of ↓ 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 ↓→ would suit the first leaf of a single-quire codex, see *Typology* 65.



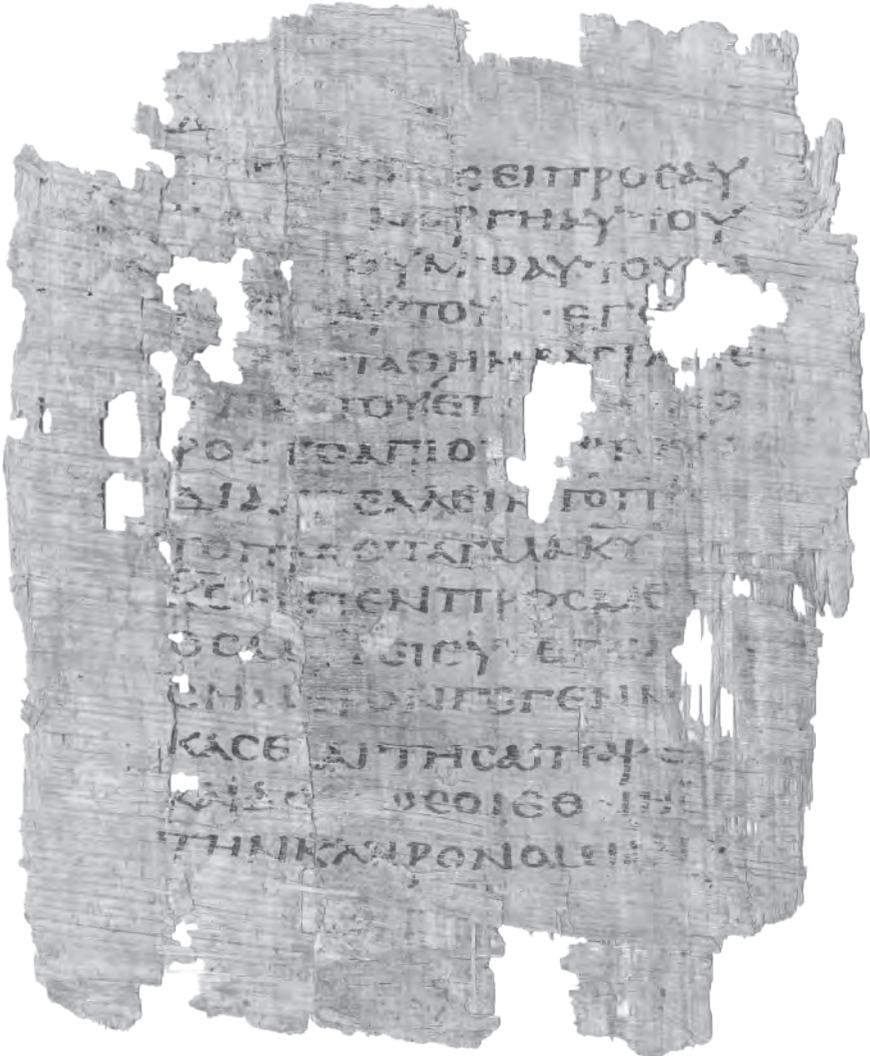
5344 ↓



5345



5347



5344 →



5346