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Some Greek Fragments in the Freer Collection

The four fragment, of which I am going to treat in this article, are not of exceptional importance in themselves, but owe some of their interest to the company in which they were found or rather bought.

Greek Fragment 1 is a parchment leaf of lost codex. It now measures 23.5 cm. by 15 cm., that is, about nine by six inches. The parchment is about .17 mm. thick. The leaf is now rather irregular in shape and somewhat torn. It was doubtless both dirty and crumpled when found, and was washed and pressed flat by the finder or some early purchaser. It was bought by Mr. Freer in the early summer of 1908 from the dealer Ali Arabi of Gizeh near Cairo. There were bought at the same time a fragmentary Coptic Psalter¹ of the sixth century and a small wooden holder or seat² having a curved top inlaid with ivory. The three were said to have been found, together in the same place where the famous Biblical MSS now known as the Washington MSS, had been dug up two years before.

The ink was originally a dark brown, but is now faded and blurred; doubtless part of this indistinctness is due to the modern washing it suffered. It is written in a large sloping uncial hand of the style known as Slavonic uncial. Some letters as ϵ o σ θ are narrower and all are heavily shaded, though not otherwise overadorned. It is probably to be dated in the eighth century, though early ninth is also a possibility. Breathings of the square form and accents were inserted by the first hand, though probably not in all cases. I failed to see the breathing in thirty cases, while some thirty five accents were not discernible. The most of the latter were in the dimmest lines, so I am inclined to think that the accents were more regularly written than the breathings. I noted one case of the incorrect use of an accent in the portion read with certainty.

The writing is in one column and there are twenty-six lines to the page. The average length of the lines is sixteen letters.

¹ To be published in Vol. X of the University of Michigan Studies.

² See University of Michigan Studies, Vol. IX p. 8.

In the text that follows I have given everything as read, except that the words are separated. No missing accents or breathings have been supplied.

Page 1.

επωμβρησα ποτε και
 τω ιηλ μαννα, και ετοι
 μον εξ ουνου αρτον κα
 τέπεμψα ἀκοπιάτως
 5 αλλ' ἠθετησεν τὸ θαυ
 μα· και ἀπελάκτιζεν
 ὁ ηγαπημένος. και ιηλ
 με οὐκ ἔγνω, και ο λα
 ὅς μου ἔμε ου συνῆκεν
 10 Αλλ' οὐκ ὡς ἐκεῖνοι φάγον
 τες τὸ μάννα εν τῇ ἐ
 ρήμω ἀπέθανον. οὐ
 τως ἐγὼ ὑμῖν παρέχω

τὸ σῶμα μου· ὁ γαρ τρώ
 15 γων τοῦτον τὸν αρτο
 ζῆσει εἰς τὸν αιωνα·
 Αρα συνήκατε ταῦτα
 αγαπητοὶ. ἀρα διαρκῶς
 αποδέδεκται τῷ κυ
 20 ριακῷ λόγῳ. περι των
 απορρήτων της ἀγι
 ωτατης ημερας μυ
 στηριῶν ἢ[.]ν [βουλε]
 σθε ευπερ[πεστερωσ]
 25 τα ενδοξ[α ταυ]τη[ς κατ]ε
 μαθειν.

Page 2.

αναπτύζωμεν γὰρ προ
 θυμώτατα και θήσω
 μεν εἰς τουμφανὲς τοῖς
 γνωρίμοις τῆς ἀληθεί
 5 ας. εἰς ἃ, επιθυμοῦσιν
 ἀγγελοι παρακύψαι·
 Οὐχ' ὡς ἀκυροῦντες ἢ
 παραλογιούμενοι· τα
 θειοδῶς προδιηγγελ
 10 μένα. αλλ' ὡς εκ προγε
 νεστέρας αρχαιογονί
 ας. προς ἃ, τούτοις ἢ συν
 γένεια διασαφηνίζον

τες· και γοῦν
 15 Ἐπεύξασθέ μοι ὡ ευγνώ
 μονες παιδες ἀντιβο
 λῶ. κεκμηκότι μεν
 τῷ βίῳ. ρικνῶς δε και
 κεκυφότης εχοντι
 20 πρὸς την ἄναντι, πο
 ρείαν. ὅπως μοι δῶή
 ὁ κς εἰπεῖν κατὰ γνώ
 μην. και ενθυμηθῆ
 ναι. ἀξ[ι]ως τῶν λεγο
 25 μενων. και ἄραν
 τες με καθαπερ οἱ ἐξ ιηλ

The fragment is found in Cyril of Alexandria, *Homiliae Diversae*, X, 374 (Migne, vol. 77, p. 1021). There are several Bible citations in the passage, of which three are noted in Migne: p. 1, ll. 7-8 are from Isaiah 13, Ἰσραὴλ δὲ με οὐκ ἔγνω, καὶ ὁ λαὸς με οὐ συνῆκεν; ll. 10-16, from John, 6 58-59, οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα. In this quotation ὑμῶν is omitted with the N. T. MSS \aleph B C L T 3^o Cop. Or, yet μάννα is added with MSS Γ Δ Λ Π unc. 7 etc. but in the order of MS M Theodoret *et pauci*, namely after ἐκείνοι φάγοντες (for ἔφαγον οἱ πατέρες of all MSS); also ἐν τῇ ἐρήμῳ from verse 49 is added as likewise in the minuscule MSS X^o 245 348 al ff² Syr¹ ^{ms} Theodoret Nonn &c.; furthermore ζήσει is read with B C E G L S T V Δ Λ al Or Chr Cyr (a second passage); Cyril breaks the passage by inserting in the middle a passage of his own, which however reminds one of Matthew 26 26, and its parallels. On the second page, ll. 5-8, are taken without change from I Peter 8 12, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

To these we may add that on p. 1, ll. 1 and 2 may be roughly compared with Psalm 77 24, καὶ ἔβρεξεν αὐτοῖς μάννα φαγεῖν καὶ ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς. ll. 2-4 are from the Wisdom of Solomon 16 20, καὶ ἔτοιμον ἄρτον αὐτοῖς ἀπ' οὐρανοῦ ἔπεμφας ἀκοπιατῶς.

This is plainly a quotation from memory or has been intentionally adapted to the context of the passage. Note the omission of αὐτοῖς, the compound verb for simple, and the change in person. Lines 6-7 are from Deuteronomy 32 15, καὶ ἀπελάκτισεν ὁ ἠγαπημένος.

Compared with the Migne edition (copied from the Antwerp edition of 1618, which was based on a Vatican MS) our fragment shows the following variants: 1) p. 1, l. 4 ἀκοπιατῶς for ἀκοπιαστῶς; 2) l. 6 ἀπελάκτιζεν for ἀπελάκτισεν; 3) l. 7 -δε; 4) l. 9 μου ἔμε for με; 5) l. 16 ζήσει for ζήσεται; 6) l. 18 διαρκῶς for ἐναργῶς; 7) l. 22 -ταύτης; 8) l. 26 [κατ]αμαθεῖν for κατιδεῖν; 9) l. 23 add . . ν after ἦ; 10) p. 2, l. 1 ἀναπτύξωμεν for ἀναπτύξομεν; 11) l. 1 προθυμώτατα for προθυμότηατα; 12) l. 2 θήσωμεν for θήσομεν; 13) l. 5 ἐπιθυμοῦσιν for ἐπιθυμήσουσιν; 14) l. 8 παραλογοῦμένοι for παραλογιζόμενοι; 15) l. 9 θειοδῶς

for *θειωδῶς*; 16) l. 9 *προδιηγγελμένα* for *προηγγελμένα*; 17) l. 20 *ἀναντι* for *ἀναντες*; 18) l. 22 *ὁ κς* for *Κύριος*; 19) l. 26 *-ὦ φίλτατα*.

Most of these nineteen variants represent an improvement in the text and some are quite interesting. In the first, fifth, and thirteenth variants the text of the fragment agrees with the best MSS of the corresponding passages of the Bible, while in the fourth it has a combination reading made by uniting *μου* of Aquila-Theodotion with *εμε* for *με* of the Septuagint. The second variant is a change in the Deuteronomy text, not elsewhere supported. The 16th is a new word, but a double compound characteristic of late Greek.

The seventeenth variant *ἀναντι* is also very interesting as it is an easy itacism for *ἀνάτη* which I assume is correct. It furnishes a natural explanation for the variants of the early editions (*ἀναντες πορείαν* and *ἀντιπορείαν*). The sixth variant has the support of the Vatican MS against the editions; it should be restored to the text. The eighth, fourteenth, and eighteenth variants fit either context or style of the author better and could not have easily arisen from corruptions of the accepted text. Thus in about half of the cases the fragment certainly has a better text than the editions. That four of these variants fall in Bible quotations is eloquent testimony on the danger of using uncritical editions of the Church Fathers in settling text questions of the Bible.

Greek Fragments 2, 3 and 4 were bought of a priest in Cairo in 1909. The more important part of the purchase consists of ten miniatures published by Professor Morey in volume XII of the University of Michigan Studies. The small bundle doubtless came as plunder or gift from some existing monastery, not necessarily located in Egypt or even near it. None of these fragments have any connection with the famous MSS in the Freer Collection.

Greek Fragment 2 is a piece of thick parchment, apparently taken from a binding. Its present size is 5½ inches by 8½ inches. It came from an old lectionary, which was written in double columns of 17 lines to a page and about ten letters to the line. One column and a few letters from the line ends of another are preserved on each side of the leaf.

The ink is brown and much faded; punctuation and reading marks are in red; accents and breathings are in brown and by the first hand; the writing is in large upright capitals rather plainly but heavily written; ε, ο and σ are narrower, but other letters are of good width. It may be dated in the tenth century or possibly a little later.

The text covers Matthew 15 23-26 and Luke 18 11-13, while on the two sides of the other half of the double leaf there are recognizable fragments of Luke 15 19-20 and 24-27. The regular order of lectionary readings shows that Luke 18 13-14; 20 46-21 4, and 15 11-19, came between the two halves of this double leaf fragment. There are thus seventeen verses missing, and as about two verses are needed for a column there must have been eight columns or four pages between the two parts of the fragment; four verses are each time missing between the fragments which come on opposite sides of the same half of the leaf. We have therefore a portion of the third and sixth of an eight leaf quire and the outer columns of each leaf are missing.

The text of these brief passages is in the main of the Antioch type, but one or two good readings occur, which point to a better ancestor: in Matthew 15 25 *προσεκύνει* with \aleph^* B D M 1 15 33 124 al OL Arm Or and *αὐτὸν* for *αὐτῶ* with Δ alone. In Luke 18 13 we find *ἀπὸ μακρόθεν* with 050^{v. Sod} 15 27 42 49 124 157 229 270 280 351 482 489 700 1252^{v. Sod}.

Greek Fragment 3 also quite certainly came from an old binding. It was perhaps pasted on to the inside of a cover, as only one side has been injured. It is still a large leaf of thick parchment, 10³/₄ by 7¹/₄ inches. The writing is in two columns of 21 lines each and there are about fifteen letters to the line. The ink is brown, inclining to fade. Accents and breathings are in the same color, but titles and reading marks are in red. The writing is an advanced type of the Slavonic uncial. Letters are large, slope to the right, and incline to be narrow. Ornamentation is not excessive though θ ψ τ δ show conspicuous dots at the ends of cross strokes. The MS is not later than early tenth century.

At the bottom of the front side of the leaf is the number 185

in black ink. The numerals, though Arabic, do not assist in fixing the date, as the MS was certainly preserved in Mohammedan territory, where the modern numerals were in use from the tenth century on.

The fragment contains one lection and parts of two others; it was once a part of an ordinary church lectionary. The passages preserved are Matthew 9 6-8; 10 37-11 1; and 9 27-33. The text is rather interesting, though much disfigured by itacisms and similar misspellings. The following readings are noteworthy: 9 8 *δόξαζον* for *ἐδόξασαν*; cf. Syr^o (= *ἐδόξαζον*); 9 27 *τῶ ᾠ* for *αὐτῶ* sol (a few good MSS omit); 9 28 add [*καὶ*] before *προσῆλθον* = D a b c g¹ k; add *οἱ δὲ* before *λέγουσιν* sol; 9 29 first hand omitted *γενηθήτω ὑμῖν* sol; 9 30 om *ὁ* before *ῆς* = D (Latin); 9 32 om *ἄνθρωπον* = B Δ 71 892 &c. Sah Boh Syr^o Eth; 10 42 *ποτήσει* (indicative for subjunctive) = L 33 al; 11 1 *τοὺς μαθητὰς* for *τοῖς δώδεκα μαθηταῖς* (cf. the minuscules 1 280 1194 and Von Soden's 185 and 1349, both from Athos, which omit *δώδεκα*, and MS 118, which has *τοὺς δώδεκα μαθητὰς*); 11 1 *ἐντεῦθεν* for *ἐκεῖθεν* sol.

Greek Fragment 4 is also a single leaf of a parchment lectionary. It now measures 10¹/₂ by 7³/₄ inches. The parchment is strong and of medium thickness. The bottom has been trimmed into the shape of an heraldic shield, causing the loss of a few letters on the bottom lines. The leaf was probably at one time hung in the cell of a monk or had a similar mystical, semi-religious use.

There are two columns of thirty lines each to the page. The average length of line is about fifteen letters, though there is much variation. The ink is mostly brown, but initials, reading marks, and punctuation crosses are red. Lections are separated by a long ornament in red and blue ink. The writing is a fairly neat, compact minuscule of the twelfth century. The two lections preserved are Matthew 26 64-27 2 and John 13 31-14 1. The text seems to be of the Antioch type, but there are a few interesting readings: Matthew 26 64 om *σὺ* sol; 26 75 om *τοῦ* before *ᾠ* against the Antioch group and a few others; John 13 33 transpose *ἐγὼ ὑπάγω* = ⚭ A B C D K L M Π al⁵⁰ OL Go

Chr; 13³⁶ add *ἐγὼ* after *ὅπου* — N D S¹ U X 13 33 69 118 124
157 346 al⁷⁰ OL Go Cop Arm Syr^h Or Chr.

In conclusion it may be observed that fragment 2, 3, and 4 show no relationship to the miniatures bought with them. We have above noted the same freedom of relationship of fragment 1 towards the Washington MSS in the Freer Collection. The most that can be said in either case is that the fragments are of such age that they might have been owned by the same monasteries, which possessed their more famous companions.

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