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## DOCUMENTS

## TWO FAYOUMIC FRAGMENTS OF THE ACTS.

PART of the British Museum MS Or. 6948 consists of two vellum leaves which were bought from Mr Chester in 1879, but were not included in Mr Crum's Catalogue. They contain Acts 7<sup>14-28</sup> and 9<sup>28-39</sup> in the Fayoumic dialect: and any portions of the Bible in this dialect of Coptic are so rare that it seems worth while to publish them. This is particularly the case, as the MS has every indication of being very early: from the character of the writing it can hardly be later than the sixth century, and it might even be earlier. The  $\Psi$  and the  $\Gamma$  have the peculiar Middle Egyptian forms mentioned by Mr Crum in No. 498 of his B. M. Catalogue: in the present instance the  $\Gamma$  particularly is curious, the loop being very small and high up in the line, and the stroke quite horizontal.

The dialect is a broad Fayoumic;  $\lambda\Delta\epsilon\epsilon\pi\iota$  appears for  $\rho\omicron\epsilon\epsilon\pi\epsilon$ ,  $\lambda\epsilon\tau$  for  $\rho\Delta\tau$ ,  $\epsilon\epsilon\epsilon\epsilon\tau$  for  $\epsilon\epsilon\epsilon\epsilon\Delta\tau$ : but it is not quite consistent; the preformative of the future is twice  $\kappa\epsilon$  and once  $\mu\Delta$ ,  $\epsilon\epsilon\epsilon$  (a place) appears alongside of  $\epsilon\epsilon\Delta\dot{\iota}\dot{\iota}\kappa\Delta\tau$ , and  $\beta\epsilon\epsilon\epsilon$  and  $\chi\epsilon\epsilon\epsilon$  both appear. Attention may be called to 9<sup>38</sup>  $\tau\psi\epsilon$  = Sah.  $\chi\epsilon$ , Boh.  $\beta\epsilon$ , *emittere*, shewing the etymological formation of the word from the causative  $\tau$  and  $\psi\epsilon$ , *ire*: to 9<sup>39</sup>  $\epsilon\tau\tau\Delta\epsilon\epsilon\epsilon\Delta\epsilon\epsilon\Delta\epsilon\epsilon$  (unless a mere copyist's mistake) for  $\epsilon\tau\tau\Delta\epsilon\epsilon\Delta\epsilon\epsilon$   $\epsilon\epsilon\epsilon\epsilon\Delta\epsilon\epsilon$ : to the omission of  $\epsilon$  in 7<sup>24</sup>  $\epsilon\epsilon\pi\eta\epsilon\pi\Delta\tau\tau\epsilon\epsilon\epsilon\kappa\Delta$  (but cf. 7<sup>19</sup>  $\Delta\epsilon\tau\tau\epsilon\epsilon\epsilon\kappa\epsilon$ ): and to 9<sup>31</sup>  $\epsilon\epsilon\epsilon\tau\tau\Delta\tau\epsilon\eta\eta\tau$  (= Boh.  $\theta\omega\tau$   $\dot{\eta}\epsilon\eta\eta\tau$ ).

The text is as follows:—

## ACTS VII

14. . . . .  $\epsilon\epsilon\pi$   $\tau\epsilon\psi\tau\eta\pi\epsilon\pi\iota\Delta$   $\tau\eta\lambda\epsilon$   $\Delta\tau\omega$  [ $\epsilon\lambda\eta\eta$   
 $\epsilon\pi$ ]  $\overline{\omicron\epsilon}$   $\epsilon\epsilon\psi\tau\chi\eta$

15.  $\Delta\psi\iota$   $\dot{\iota}\chi\epsilon$   $\dot{\iota}\Delta\kappa\omega\beta$   $\epsilon\lambda[\lambda]\dot{\eta}\dot{\iota}$   $\epsilon\kappa\eta\epsilon\epsilon[\iota]$   $\Delta\tau\omega$   $\Delta\psi\epsilon\lambda\omicron\tau$   
 $\dot{\eta}\tau\Delta\epsilon\psi$   $\epsilon\epsilon\pi$   $\eta\epsilon\pi\dot{\iota}\Delta\tau$

16.  $\Delta\tau\omega$   $\Delta\tau\omicron\tau\Delta\tau\beta\omicron\tau$   $\epsilon\sigma\tau\chi\epsilon\epsilon\epsilon$   $\Delta\tau\kappa\epsilon\omicron\tau$   $\epsilon\eta\epsilon$   $\mu\epsilon\epsilon$   
 $\epsilon\omicron\tau$   $\epsilon\tau\Delta\epsilon\psi\Delta\eta\pi\epsilon\psi$   $\dot{\iota}\chi\epsilon$   $\Delta\beta\tau\Delta\epsilon\epsilon$   $\epsilon\Delta$   $\omicron\tau\tau\iota\epsilon\eta$   $\dot{\eta}\epsilon\tau$   
 $\dot{\eta}\tau\Delta\tau\omicron\tau$   $\dot{\eta}\mu\psi\eta\lambda\iota$   $\eta\epsilon\epsilon\omega\tau$   $\epsilon\pi$   $\sigma\tau\chi\epsilon\epsilon\epsilon$

17.  $\kappa\Delta\tau\Delta$   $\tau\epsilon\eta$   $\Delta\epsilon$   $\epsilon\tau\Delta\epsilon\psi\epsilon\omega\eta\tau$   $\dot{\iota}\chi\epsilon$   $\eta\omicron\tau\Delta\dot{\iota}\psi$   $\dot{\eta}\tau\epsilon$   
 $\eta\epsilon\lambda\lambda\eta\eta\tau$   $\eta\eta\epsilon\tau\Delta$   $\phi\tau$   $\omega\lambda\kappa$   $\epsilon\tau\beta\eta\eta\tau\epsilon\psi$   $\dot{\eta}\Delta\beta\tau\Delta\epsilon\epsilon$ :  $\Delta\psi$   
 $\Delta\dot{\iota}\epsilon\dot{\iota}$   $\dot{\iota}\chi\epsilon$   $\eta\lambda\omicron\sigma$   $\Delta\psi\Delta\psi\epsilon\dot{\iota}$   $\epsilon\lambda\eta\dot{\eta}$   $\epsilon\pi$   $\kappa\eta\epsilon\iota$

18.  $\psi\alpha\pi\tau\epsilon\sigma\tau\omega\pi\eta\varsigma$  ἵχε κερρα ερλνῆ<sup>1</sup> εχεπ κηλει  
επερσδονη επ ἰῶσνηφ

19. πεῖ ἀφθεε οταεετςῆνβ εροη επενγενος ἀφτ-  
ρεεκε πενῖα† ετροτρῖοη ἰπετκοτῖ παλατῖ εβαλ  
εψτεεταηρδτ

20. ερλνῆ ερε ποταῖψ ετῆεεετ ἀτεεεεε εεεεωτ-  
[ςης] ἀτω πε οταςτῖος πε εεφ† πεῖ ἀψαποτψφ  
ἰτ ἰαβατ ερε πνῖ εεπεφω[τ]

21. ετατρῖτφ δε εβαλ ἀςφῖτφ ἵχε τψη[λι] ε-  
[φ]δραω ἀψαποτψφ πες εοτψ[ηλι]

22. ἀτω] ἀττσαβε εεωτςης ε̄π σβ[ω πῖε ἰτε  
πῖλ]εεἰκηλει παφχαρ δε ε̄π πεφψεχι [ε̄]π πεφ-  
εβηοτῖ

23. ετατχωκ δε [εβ]δλ πεφ ἵχε εε πλαεεπῖ  
ποταῖψ ἀςῖ εχεπ επεφρῆτ εβεεε ψψῖπῖ ἰπεφ[ς]ἡ[ηοτ]  
ἰψηηι εεπῖσρλ

24. εταφπετ δε [εο]τῖε ετχι εεεεεφ ἰβδπε ἀφψε-  
πῆτ [ἀφῖλι] ἰοτχιεεψψ εεπνεπαττεεεκα εεεεεφ  
ἀφρωτεβ εεπλεεεπκηλει ἀφκαπε ερε ψψω

25. παφεηοτῖ δε πε χε φπε[†] ποτσαοηπ ἰπεφ-  
σπηοτ χε φ† πα[†] ἰοττοτχει πετ εβαλ εῖτατφ  
ἰτδτ δε [εεποτῖεε]

26. πεφλες† δε ἀφοταηρφ [ερεπκ]εκατῖ ετῆελερ  
ἀτω παφρωτπ [εεε]δ[τ π]ε ετρῖρηπ ηεφχω εεεεες  
χε [ἰτδ]τεπ ερεπλῖεε ἰσπηοτ ετβε οτ τετεπχι  
εεπετεπαληοτ ἰβδπε

27. πετχι οηπ εεπεφδληοτ πβδπε ἀφτδβπεφ  
εβαλ εφχω εεεεες χε πῖε πεταφκεκ ἰαρχωπ ἰε  
λεφ†ερε ερ[λ]ηι εχωπ

28. ἀκοτωψ ερατβετ [κατα τρῆ] ετακρωτεβ  
εεπλεεεπκηλει . . . . .

## ACTS IX

29. . . . . ε̄εε πλεπ εεπ̄οε παφψεχι δε [πε]  
ἀτω παφψῖπῖ εεπ πῖοτεῖεπ[ηπ] ἰτδτ δε πατοτ[ωψ]  
εῖπῖ ἰπ[χιχ] ερλνῆ εχωφ [ερ]δ[τ]βεφ

30. ετατῖεε δε ἵχε πῖσπῆοτ [ἀτ]επτφ ερλνῆ εκε-  
σαρῖα ἀτω [ἀτταταφ ερλ]ῆῖ εταρσοε

<sup>1</sup> The e is added above the line.

31. Ἐκκλησία εἶπεν οὐκ ἴτε ἴουδαῖοι τῆς εἰπ  
 τταλιλα εἶπ τσαεεαριὰ πε οὐαπτετ ἰουριρηνη  
 ετκκτ ετεεασι εἶπ τρὰ ἴεποῦ ατω πατ[πνοτ]  
 ἴασι εἶπ τεεεττατρητ ἴτε πεππα ετοε[εβ]

32. ασωπι] δε ελε πετρος πεσιπι [εβαλ ρι]χων  
 τηλου ασι [ψα] πιρδτιος ετσαπ εἶπ λτααα

33. αφχεε οτλαεε εεεετ επεφλεπ πε επεα  
 εαφελ λη ἴλαεεπι εφχτηνοτ εχεπ οτεεαἰπκατ  
 πεῖ δε παφρηε πε

34. πετρος δε πεχεφ πεφ χε επεα φτελβα εε-  
 εακ ἴχε ἰηε πχρεε τ[ωπκ] πωρω [ραρ]ακ ατω  
 πτετποτ αφτ[ωπκ]

35. ατ]πετ ελαφ τηλου ἴχε πετσαπ εἶπ [λτα]αα  
 εἶπ σαρωπ ατω ατκατοτ επεε

36. [ρληῖ] δε εἶπ ἰοπη πε οὐαπ οτεεαθητης  
 ἰεριεε εεεετ επεελεπ πε ταβθα τη ετεσατ-  
 οτερεεεε ἰεεεοτ ελαε χε τβραε τεῖ παεεεε  
 ἰρωε παταθον εἶπ πιεετπαντ επασῖλι εεεετ

37. ασωπι δε εἶπ περδοτ ετεεεεετ ασωπι  
 αεεοτ ατχαεεεεεε δε ατκεε εεεεεε ετσαπωπι

38. παλελτααα δε παεερηητ εἰοπη πιεεαθητης  
 οὐπ εταττωτεεε χε φεεεεετ ἴχε πετρος αττσε  
 λωεε β ψαλαφ εττωβε εεεεεφ χε εεπελτσα  
 εἰ ψαλαπ

39. αφτωπφ δε ἴχε πετρος ασι πεεεετ ετασι  
 δε ατχιτφ ερληῖ επεεε ετσαπωπι ατω ατορι  
 ελετοτ παρλεφ ἴχε πιχηρα τηλου ετλιεε ετ-  
 ταεεεεεφ [ε]πιωτηη εἶπ πιρδωε τηλου.....

The text on the whole resembles that of the other Egyptian versions, and cannot be said to incline to either the Bohairic or the Sahidic more than to the other. The following points seem worthy of notice:—

715. δέ is omitted: as Tischendorf says, 'deleta est coniunctio ut verba ἐν ψυχαῖς ἐβδομήκοντα cum κατέβη coniungerentur—id quod ex LXX fluxit'. So D and the Syr. post: the present version goes still further in the same direction by the insertion of ατω (= καί) before the words ἐν ψυχαῖς.

724. The present version, like D and the Ethiopic, gives the addition from the LXX, καὶ ἔκρυσεν αὐτὸν ἐν τῇ ἄμμω. The variant '38 years' is of course only the result of a dittography, as the word before ends with λ.

9<sub>38</sub>. Apparently in the second clause of the verse the copula must have been *οὐν*. This reading does not seem to be represented in any Greek MS or version.

9<sub>39</sub>. The Coptic represents *ἰμάτια πάντα*. Of this reading too there does not seem to be any other trace.

STEPHEN GASELEE.