

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 7¹⁴⁻²⁸ and 9²⁸⁻³⁹ 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 Ψ and the Γ have the peculiar Middle Egyptian forms mentioned by Mr Crum in No. 498 of his B. M. Catalogue: in the present instance the Γ 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 $\kappa\Delta$, $\epsilon\epsilon\epsilon$ (a place) appears alongside of $\epsilon\epsilon\Delta\dot{\iota}\pi\kappa\Delta\tau$, and $\beta\epsilon\epsilon\epsilon$ and $\chi\epsilon\epsilon\epsilon$ both appear. Attention may be called to 9³⁸ $\tau\psi\epsilon$ = Sah. $\chi\epsilon$, Boh. $\beta\epsilon$, *emittere*, shewing the etymological formation of the word from the causative τ and $\psi\epsilon$, *ire*: to 9³⁹ $\epsilon\tau\tau\Delta\epsilon\epsilon\epsilon\Delta\epsilon\epsilon\Delta\epsilon\epsilon$ (unless a mere copyist's mistake) for $\epsilon\tau\tau\Delta\epsilon\epsilon\Delta\epsilon\epsilon\epsilon\epsilon\epsilon\epsilon\Delta\epsilon\epsilon\epsilon\Delta\epsilon\epsilon$: to the omission of ϵ in 7²⁴ $\epsilon\epsilon\pi\eta\eta\epsilon\pi\Delta\tau\tau\epsilon\epsilon\epsilon\kappa\Delta$ (but cf. 7¹⁹ $\Delta\epsilon\tau\tau\epsilon\epsilon\epsilon\kappa\epsilon$): and to 9³¹ $\epsilon\epsilon\epsilon\tau\tau\Delta\tau\epsilon\eta\eta\tau$ (= Boh. $\theta\omega\tau$ $\dot{\eta}\epsilon\eta\eta\tau$).

The text is as follows:—

ACTS VII

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

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

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

18. $\psi\alpha\pi\tau\epsilon\sigma\tau\omega\pi\eta\varsigma$ ἵχε κερρα ερλνῆ¹ εχεπ κηλει
επερσδουπ επ ἰῶσκηφ

19. πεῖ ἀφθεε οταεετςκνβ εροπ επεντενος ἀφτ-
ρεεκε πεπίδ† ετροτριοῖ ἰπεκκοῖ παλατῆ εβαλ
εψτεεταπρδτ

20. ερλνῆ εε ποταῖψ ετῆεεετ ἀτεεεεε εεεεωτ-
[σнс] ἀτω πε οταστος πε εεφ† πεῖ ἀψαποτψφ
ἰτ ἰδβδτ εε πνῆ εεπεφω[τ]

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

22. ἀτω] ἀττσαβε εεωτςнс ε̄π сβ[ω πие ἰτε
πιλ]εεἰκηλει παφχαρ δε ε̄π πεφψεχι [ε̄]π πεφ-
εβνοῖ

23. ετατχωκ δε [εβ]δλ πεφ ἵχε ε̄ε πλαεεπῖ
ποταῖψ ἀσῖ εχεп επεφρнт εβεεε ψψпп ἰπεφ[с]п[ноῖ]
ἰψηли εεπсрл

24. εταφπετ δε [εο]φει ετχι εεεεφ ἰβδпс ἀφψе-
пнт [δφῖли] ἰοτχιεεψψ εεпнепдттелека εεεεφ
ἀφρωτεβ εεπλεεεпкηλει ἀφκαпφ ε̄ε ψψω

25. παφεενοῖ δε πε χε φпе[†] ποτсдопп ἰπεφ-
спноῖ χε φ† па[†] ἰοφотχει πετ εβαλ εῖτατφ
ἰτδτ δε [εεποτееи]

26. πεφлес† δε ἀφотдпρφ [ερεпк]εκαῖ ετῆεεεε
ἀτω παφρωтп [εεε]δ[τ п]ε ετρῖρηпн еφχω εεεεс
χε [ἰτд]тен ερεпλееи ἰспноῖ εтβε от тетенхи
εεπεтеналноῖ ἰбдпс

27. পেτখি ওপ্ৰ ইপেফδλνοῖ пбдпс ἀφτδбпεφ
εβαλ еφχω εεεεс χε πие পেτφφкек ἰδρχωп ἰе
λεφ†εεп ερ[λ]ηи еφωп

28. ἀκοτωψ εραтвет [κατα τρῆ] ετακρωтеβ
εεπλεεεпкηλει.....

ACTS IX

29. ε̄ε πλεп εεпсс паφψεχι δε [πε]
ἀτω παφψпп εεп πιοτεῖен[пп] ἰτδτ δε паτοφ[ωψ]
εῖпп ἰп[χιχ] ερλнῆ еφωφ [ερ]дт[βεφ]

30. ετατееи δε ἵχε пспноῖ [дт]ептφ ερλнῆ еке-
сдрѣд ἀτω [дтдтдφ ερλ]ηи етдрсос

¹ The e is added above the line.

31. Ἐκκλησία εἶπεν οὐκ ἴτε ἴουδαῖοι τῆς εἰπ
 τῆς ἀλιλα εἶπ τῶν ἀριῶν πε οὐκ ἴτε ἴουδαῖοι
 ἐκκλησία εἶπεν τῶν ἀριῶν εἶπεν τῶν ἀριῶν
 ἴουδαῖοι εἶπεν τῶν ἀριῶν ἴτε πεπῆα ἐτοῦ εἶ
 32. ἀσπῶπι] δε ελε πετρος πεσῶπι [εβαλ ρι]χῶν
 τῆλου ἀσι [ψα] πιρῶτιος ἐτῶπι εἶπ λῆααα

33. ἀσπῶπι οὐκ ἴτε εἶπεν ἐπεσλεν πε ἐπεσ
 εἶπεν λῆ ἴουδαῖοι ἐκκλησία εἶπεν ἐπεσλεν
 πεῖ δε πεσῶπι πε

34. πετρος δε πεσῶπι πεσῶπι εἶπεν ἐπεσλεν
 εἶπεν ἴτε ἴουδαῖοι τῶν ἀριῶν [εβαλ ρι]χῶν
 πεσῶπι ἀσι [ψα] πιρῶτιος ἐτῶπι εἶπ λῆααα

35. ἀσι πεσῶπι εἶπεν τῆλου ἴτε πεσῶπι εἶπ
 εἶπεν ἀριῶν εἶπεν ἀριῶν ἐπεσλεν

36. [εβαλ ρι]χῶν] δε εἶπ ἴουδαῖοι πε οὐκ ἴτε
 ἴουδαῖοι εἶπεν ἐπεσλεν πε τῶν ἀριῶν τῆ
 ἐπεσλεν ἴουδαῖοι εἶπεν εἶπεν πεσῶπι
 ἴουδαῖοι πεσῶπι εἶπεν πεσῶπι εἶπεν πεσῶπι
 εἶπεν πεσῶπι εἶπεν πεσῶπι εἶπεν πεσῶπι

37. ἀσπῶπι δε εἶπεν πεσῶπι εἶπεν ἀσπῶπι
 ἀσπῶπι ἀσπῶπι δε ἀσπῶπι εἶπεν πεσῶπι
 ἀσπῶπι

38. πεσῶπι δε πεσῶπι εἶπεν πεσῶπι
 οὐκ ἴτε ἴουδαῖοι εἶπεν εἶπεν ἴτε πετρος
 ἀσπῶπι εἶπεν εἶπεν εἶπεν εἶπεν εἶπεν
 εἶπεν εἶπεν εἶπεν εἶπεν εἶπεν εἶπεν

39. ἀσπῶπι δε ἴτε πετρος ἀσι πεσῶπι
 δε ἀσπῶπι εἶπεν εἶπεν εἶπεν εἶπεν
 εἶπεν εἶπεν εἶπεν εἶπεν εἶπεν εἶπεν
 εἶπεν εἶπεν εἶπεν εἶπεν εἶπεν εἶπεν

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 ἀσπῶπι (= 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.

9₃₈. Apparently in the second clause of the verse the copula must have been *οἶν*. This reading does not seem to be represented in any Greek MS or version.

9₃₉. The Coptic represents *ἱμάτια πάντα*. Of this reading too there does not seem to be any other trace.

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