

Coptic New Testament Fragments in the Brigham Young University Collection*

Abstract

In this paper we examine the recently discovered Sahidic Coptic fragments of the New Testament in the BYU collection. These fragments are important for the transmission of the Sahidic Coptic New Testament since some of them date to the seventh or eighth century and represent relatively early attestations of the Coptic New Testament. Additionally, the fragments contain a few interesting textual variants that are of importance for considering the transmission of the New Testament in Coptic.

INTRODUCTION

In the late 1970s and early 1980s Brigham Young University (BYU) acquired a modest collection of Coptic ostraca, papyri and parchments. While most of the collection was acquired through Prof. Aziz Atiya (†) of the University of Utah, a few pieces were acquired through Egyptologist John Deaton.¹ The collection is comprised of about nine ostraca, three papyri, a few dozen parchment fragments, and a parchment codex containing seven folios.² Unfortunately, little is known about the provenance of this collection as neither the library's

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1 According to the library's records, negotiations with Atiya began in the late 1970s but BYU did not formally purchase its first pieces from him until 1980. The last Coptic items were purchased from Atiya in 1984. The pieces are catalogued in the library by a CHCM (= Collection of Hebrew and Coptic Manuscripts) number. Three additional Coptic parchments in the collection were purchased in 1980 but from John Deaton. While these pieces are identified with the title "P.Deaton" they also have been given CHCM numbers.

2 The nine Coptic ostraca include three magical texts, two letters, two orders for delivery, and a couple of unidentified texts. The three Coptic papyri are extremely fragmentary and only contain a few lines of text that are barely legible. While the greater majority of the parchment fragments are unidentified, they include some eleven New Testament fragments, at least one Old Testament fragment, as well as a copy of the Nicene Creed; on the latter see MACOMBER, 1991. The parchment codex contains a homily and probably dates to the eleventh or twelfth century.

COPTIC NEW TESTAMENT FRAGMENTS

acquisition records nor any of Atiya's or Deaton's extant correspondence mention anything about where they acquired the texts or about their provenance. Nevertheless, since the provenance of two ostraca can be established with a high degree of certainty on internal grounds, and it is evident that they originally came from Bawit and Wadi Sarga respectively, it is at least conceivable that other items in the collection may have come from either of these areas.³

The parchment fragments published here for the first time represent all of the identified New Testament pieces in the collection, which number eleven in total.⁴ These fragments are all written in the Sahidic dialect; ten are written on parchment and one is written on paper. For convenience, the pieces will be treated in the order in which they appear in the New Testament irrespective of date.

	<i>Text</i>	<i>Inventory Number</i>	<i>Material</i>
No. 1	Matthew 6:3–5, 10–12	CHCM 44	Parchment
No. 2	Matthew 13:43–44, 46–48, 50–51	CHCM 1 (= P.Deaton 1)	Parchment
No. 3	Luke 14:17–18, 32–33; 15:2, 6–7, 9–10	CHCM 52b	Parchment
No. 4	John 7:41	CHCM 54	Paper
No. 5	John 9:39–40; 10:3	CHCM 115c	Parchment
No. 6	Acts 7:40, 42–43	CHCM 49	Parchment
No. 7	Acts 7:36–37, 38–39	CHCM 113B	Parchment
No. 8	Acts 11:5–6, 6–8	CHCM 113A	Parchment
No. 9	Acts 13:8–12, 13–17	Multiple Fragments	Parchment
No. 10	1 Timothy 6:4–5, 14–15	CHCM 45	Parchment
No. 11	James 1:13–14	CHCM 3 (= P.Deaton 3)	Parchment

NO. 1. MATTHEW 6:3–5, 10–12 (fig. 1a–b)

CHCM 44

H x W = 7.9 x 7.2 cm

eighth/ninth century

This fragment is written in an upright biblical uncial hand. The handwriting is adorned and practiced even if the lines of writing tend to undulate slightly. ε is flat backed and η is formed with pronounced vertical strokes but very light connecting lines; ϣ and λ are not bilinear and extend below the line. A trema appears above some iotas, though not ones in initial position. Letter forms are geometric with thin connecting lines such as the descender of η, the hasta of ε and η, and the crossbar of τ. P.Strasbourg copte 520 (fifth century) is similar,⁵ although the present fragment is more consistent in its letter forms and more elegantly executed, and therefore later.⁶ A later example of the same style of handwriting is Pierpont Morgan MS 579 15 v^o, a

³ On these two ostraca see BLUMELL, 2013.

⁴ There is one additional biblical fragment (CHCM 112F) that contains Deut. 9:12, 14–15.

⁵ P.Strasbourg copte 520 can be consulted in BOUD'HORS, 1998: 48–49.

⁶ A tenth-century codex from the White Monastery also bears many similarities in writing, see Bibliothèque National Paris (shelf marks 129¹⁸, f. 158 and 131⁵, f. 150) and Österreichische Nationalbibliothek Vienna (inv. K 9371). For a translation of these texts, see GEOLTRAIN and KAESTLI, 2005.

biography of St. Antony dated to the early ninth century.⁷ It therefore seems reasonable to date this fragment sometime in the eighth or ninth centuries based on the existing paleographic parallels.

The beginning of Matthew 6:4, 5 and 11 are noted by an enlarged blank space and a sense break is noted on line 5 of the hair side before $\alpha\gamma\omega$. The remains of the bottom margin on the flesh side are partially preserved. Because line lengths vary dramatically (ranging between 9 and 21 letters per line), an estimation of the original size of the codex is impossible. Little more can be said beyond the fact that the original codex would have been taller than it was wide. Line lengths also vary considerably because the scribe frequently employs sense breaks in the text. Based on the amount of text missing between the front and reverse sides and the fact that some lines contain as many as many as 21 letters, it can be estimated that roughly 10–11 lines of text are missing and thus the format appears to be that of a single column codex.

The text preserves only one notable variation from Perez (M 569) and Horner.⁸ The papyrus has the preposition $\kappa\alpha\kappa$ in Matthew 6:4, a preposition that is omitted in some witnesses.

Hair Side

	[τῆ]κῆ[β]ο[γρ εἰνε δε οὐ-]	Matt. 6:3
	[πετῆ]ρε τεκοῦν[αμ εἰρε]	
	[μ]οῦ δεκαδ [ερε τεκ-]	Matt. 6:4
	[μ]ητνα ωωπε ρ[η οὐπεθ-]	
5.	π αγω πεκ[ειωτ ετ-]	
	σωωτ εροκ ρμ [ππε-]	
	οηπ φνατωωβ[ε η-]	
	[δ]κ [. .] ετετη[ει]	Matt. 6:5

Flesh Side

	[τεκ]εκη[τρρο μαρεσει πεκ-]	Matt. 6:10
	[οὐ]φω μαρε[φωωπε]	
	[η]θε ετεφ ρεν τ[πε μαρεφωω-]	
	[π]ε οη ριχεμ πκα[ρ πε-]	Matt. 6:11
5.	[η]οεικ ετηνη ηγ[† ημοφ]	
	ηαν ηποογ ηγ[κω]	Matt. 6:12
	ηαν εβολ ηνετερ[οη ηθε]	
	ρωωη οη ετηη[κω εβολ]	
	ηνετεοϋηηηη [εροογ]	

Hair 7–8. φνατωωβε $\kappa\alpha\kappa$ 108 118 \aleph B K L U Z 1 22 33 124 157 209; D 33 124 157 omit $\kappa\alpha\kappa$.

⁷ CRAMER, 1964: no. 19 (Pl. 50).

⁸ HORNER, 1911a: 42–46; PEREZ, 1982: 126–127. The citation of Horner’s work does not come without reservation on its limitations and inaccuracies, see METZGER, 1977: 109 (n. 6).

NO. 2. MATTHEW 13:43–44, 46–48, 50–51 (fig. 2a–b)

CHCM 1 (= P.Deaton 1)

H x W = 23.9 x 16.0 cm

eighth/ninth century

This fragment preserves ten lines of text on both the flesh and hair sides with a remnant of a second column on each side of the piece. The handwriting is a biblical uncial with a tall γ and broad τ , ω , and ϖ . The scribal hand is practiced and consistent and letters are strictly upright with little adornment or embellishment. Rule lines are partially visible and the preparation appears to be professional and of a high quality. There is some transfer of ink visible from the facing pages, and a portion of the leaf is darkened, suggesting perhaps that the leaf was damaged from exposure to water at some point. The handwriting is similar to but more refined and consistent than Schøyen MS 113 (Psalms, from the White Monastery, ca. 400). The overall impression of this fragment is that it should be dated no earlier than the eighth but no later than the ninth century.

A *paragraphos* is indicated at line five at the beginning of Matthew 13:44, while *ekthesis* is used to indicate the beginning of Matthew 13:47. This codex was written in two columns, with an average line length of nine letters. The bottom margin is preserved on the hair side, and measures 4.7 cm, while the distance between the two columns measures 3.6 cm. Allowing for similar paragraph breaks between Matthew 13:44 and 13:45, it can be estimated that 20 lines of text are missing between the front side and the reverse side. A full page would likely have measured roughly 37 x 32 cm and corresponded to Turner's type 1.⁹ The overall dimensions of the codex can be confirmed by comparing the two surviving columns on the reverse side, where roughly 24 lines (222 letters) of text are missing, which when added to the traces of the surviving 6 lines of text, create a column of 30 lines. Therefore, a complete page of the codex would have contained two columns of roughly 30 lines per column.

The text of the fragment follows closely the text of Horner and Perez with no significant textual variants.¹⁰ These verses are also attested in Coptic on Paris, Bibliothèque National copte 129⁹ fol. 93, 104 (eighth century). The manuscript numbers given in the notes are those of Horner.

Flesh Side

		[πετ-]	
		[εογν]τϥμαα-	Matt. 13:43
		[χε μ]μαγ εσ[ω-]	
		[τ]μ̄ μαρεϥσϥ-	
	5.	τμ̄ εστν̄-	Matt. 13:44
		των νοι τμ̄ντ-	
		[ρρο] νμ̄π̄ηϥε	
		[εγαρο εϥ]ζη-	
		π ζν τ[σϥϥε]	
	10.	[παι εν]τ[α ογ-]	
		ρωμε ρ[ε	

⁹ TURNER, 1977: 14.

¹⁰ HORNER, 1911a: 134–151; PEREZ, 1984: 177–178.

5. [εβολ] ηζητη-
[ΥΤΗ ΕΝΩ]ΝΑΑ[ΠΟ-]
[ΤΑССЕ] ΔΗ Η[ΝΕΩ]
[ΞΥΠΑΡΧΟΝΤΑ]

5. χε πα! [αεπερεω]
ηοβ[ε
.. [
..

Flesh side

] χε . Luke 15:6
[αιρε επαεσο]γ εν-
[ταρσορμ †]χω μ- Luke 15:7
[μος ηητη χε] ωα-
5. [ρε ωαρε ωω]πε εν-
[τειρε η̄π̄ τπε εχη] ο[γ-]
[ρεφρнове]

[εс.χ]ω η̄[μος] Luke 15:9
ραωε η[μμαι χε]
αι[ε] ετασι[ските]
ηταισορμ[εс]
5. [†.χ]ω ηη[ос ηητη̄] Luke 15:10
[χε] ωαρε [ογραωε]
[η̄τειρε ωω]πε[η̄π̄εμτο]

Flesh, col. i 2–3. η̄ταρσορμ 91 f.

6. The line is several letters too long if it indeed read ογραωε ωωπε. It is likely that the manuscript omitted ογραωε but such an omission is otherwise unattested in the surviving witnesses. ωωπε εντειρε 91 f; εν†ρε ωωπε 90.

Col. ii 3. P.Palau 181, a Coptic parchment of Luke and cited in QUECKE, 1977: *passim* reads εταδραχηη in place of ετασικιτε.

5. εμμος 90; ηη τπε 91(?) f, omitted in P.Palau 181.

Fragment C

Hair Side

].
]αι
]ειτ
]ε
5.]ηη

Flesh Side

ωη[
αс
εβ[

Flesh 1–3. The traces of ink on the reverse (flesh) side of the parchment are actually the result of being able to see the letters of the flesh side through the thin parchment.

NO. 4. JOHN 7:40–41 (fig. 4)

CHCM 54

H x W = 4.3 x 5.5 cm

tenth century (?)

This small scrap of paper contains portions of John 7:41–42 with writing on the reverse that is no longer retrievable. The fragment is a palimpsest with writing that is oriented vertical to the current lines of writing and in a brown ink. The underlying text is probably Coptic, but could perhaps be Greek. It has an enlarged first letter, possibly μ , followed in the line below by $\tau\epsilon$ and ω on the line below that. This text should be dated no earlier than the tenth century and the overwritten portion somewhat later. The text exhibits no peculiarities or variant readings and the length of a line of text is unknown. It is likely that this fragment entered the collection at BYU because it was mistaken for a parchment fragment. Upon closer inspection, it is definitively made of paper and originates from a codex. The handwriting is a hastily written documentary hand with inconsistent letter forms.

Front Side

- | | | |
|----|---|-----------|
| |] μ α μ [ϵ $\pi\epsilon$ $\pi\epsilon$ ρ ρ ϕ η τ η ς] | John 7:40 |
| | [ρ ϵ η κ ω] γ ϵ Δ ϵ η [ϵ γ χ ω μ η μ ω χ ϵ] | John 7:41 |
| | [π α ι $\pi\epsilon$] $\pi\epsilon$ χ τ ρ ω [η ϵ Δ ϵ η ϵ γ χ ω] | |
| | μ η μ ω χ ϵ [μ η γ α ρ ϵ ρ ϵ] | |
| 5. | $\pi\epsilon$ χ τ] η η γ ϵ ω ρ η [| |

NO. 5. JOHN 9:39–40; 10:3 (fig. 5a–b)

CHCM 115c

H x W = 2.0 x 2.8 cm

seventh/eighth century

This small fragment contains John 9:39–40 on the hair side and John 10:3 on the flesh side. As there are roughly three and one half verses that separate the text on the front and back side and this material consists of about 180 letters (assuming no significant textual variant), with an average of 12 to 14 letters per line it works out that there are approximately 13 to 14 lines of intervening text. Assuming that this calculation is accurate, and working with an average line height of 0.43 cm (average letter height is 0.33 cm), the approximate column height would have been somewhere between 5.5 to 6.5 cm. Depending on the height of the margins at the top and bottom of the page the codex from which this fragment came may have been somewhere between 8 to 10 cm in height. If we are dealing with a single column codex, and this seems most likely since two-column codices with heights less than 10 cm are exceptionally rare, the width of the codex may have been somewhere between 6 and 8 cm depending on interior and exterior margin widths. According to Turner's typology a codex measuring 8 to 10 cm in height and 6 to 8 cm in width falls into the category of a miniature codex (Group 11).¹³ If these dimensions are accurate this codex shares close height and width parallels with certain miniature New Testament Coptic codices, most notably Berlin Ms. Or. 408 + British Library Or. 3518 (parchment; fifth-sixth century; 8.6 x 7.2 cm; Revelation, 1 John, Philemon), Leuven Copt. 23 (parchment; sixth–seventh century; 8.0 x 7.0 cm; James), and Leuven Copt. 17 (parchment; sixth–seventh century; 8.5 x 7.5 cm; Acts).

¹³ TURNER, 1977: 22.

The text is written with a dark brown ink in a single hand. The writing on the hair side is somewhat effaced but the text on the flesh side is clear. The letter forms are regular and well-spaced and represent a competent uncial bookhand. The writing is mostly bilinear but ρ, γ, ζ and ω descend below the line. The hastas on the epsilons are consistently written with a little roundel and the tops of the upsilons similarly have roundels. Given the small text sample conjectures about the date of the hand based on paleographic features alone are not helpful; in this case codicological features of the text are probably more useful for dating the fragment. Overall the orthography is regular but in l. 3 on the hair side ροεινε instead of ροινε is read; however, this iotacism is extremely common.¹⁴ The extant text of John preserved on the fragment shows no variants from the text of Horner or Quecke.¹⁵

Hair Side

νηετνα[γ εβολ εγε-]	John 9:39
[ωωπ]ε νβλλ[ε αγω-]	John 9:40
[τμ η]σι ροειν[ε ννε-]	
[τμμηαα εβ]ολ[

Flesh Side

π]αι ωαρε [πεμ-]	John 10:3
[νογ]τ ογων η[αα αγω]	
[ωαρ]ε νεσοογ [ωωτμ]	
[εεεα]σμ[η	

Hair 3. Read ροινε.

NO. 6. ACTS 7:40; 42–43 (fig. 6a–b)

CHCM 49

H x W = 10.5 x 8.5 cm

eighth/ninth century

This parchment fragment contains Acts 7:40 on the flesh side and Acts 7:42–43 on the hair side and seemingly comes from the bottom outside corner of a page. The letter forms are fairly large as the average letter width is 0.65 cm and the average line height is 0.83 cm. The roughly two verses intervening the front and back of the fragment are comprised of 250 letters (assuming that there are no significant textual variants), so that with an average line length of 12 letters there would be about 20 intervening lines of text that would make a column height of about 16.4 cm. If the blank parchment below the bottom line of text (3.5 cm) is indicative of the length of the lower margin, and if we use Turner's 2:3 ratio for the upper and lower margins of ancient codices,¹⁶ the codex from which this fragment came may have ranged between 20 to 24 cm in height. The width of the codex is difficult to determine since it is not readily apparent whether the codex contained one or two columns per page. The blank parchment bordering the text on the side measures between 3.0–3.5 cm, so if

14 Cf. THOMPSON, 1924: 20 where the word is spelled ραινε.

15 HORNER, 1911c: 164–166; QUECKE, 1984: 143–144.

16 TURNER, 1977: 8.

one were to assume that the interior margin was uniform and the fragment comes from a single column codex the width would range anywhere from 13 to 16 cm and for a two-column codex between 21 to 25 cm, assuming a medial margin between columns of 2 to 3 cm. Thus, if it were a single column codex it would belong to Turner's type 7 and if a double column codex to Turner's type 2.¹⁷

The letter forms, while regular and clear, do not represent an exceptionally skilled bookhand script. The hand is rather fluid as the letters \mathfrak{m} , \mathfrak{n} , and \mathfrak{d} are written with a single stroke and overall the letter forms are less ornate as the roundels on the crossbar on the \mathfrak{t} or the hastas on the \mathfrak{e} are not as pronounced. Furthermore, letter strokes are not deliberate with no differentiation in line thickness between vertical, horizontal, and diagonal strokes. While the hand is difficult to date it does share parallels with texts from the later part of the eighth and ninth centuries: P.Mich. inv. 607 (ninth century), White Monastery Codex HB 225–228 (eighth/ninth century), and especially Pierpont Morgan Library MS 579 (ninth century).¹⁸

In l. 3 on the hair side where the last part of Acts 7:42 is preserved the writer has employed the *nomen sacrum* for Israel $\mathfrak{m}\mathfrak{n}(\mathfrak{c}\mathfrak{p}\mathfrak{d})\mathfrak{h}\mathfrak{l}$, although this word is only intermittently contracted in Coptic manuscripts. Interestingly, this *nomen sacrum* is split across two lines, which is highly unusual.¹⁹ Aside from this, there are no other distinct orthographic features in the text. The only textual variant, if indeed it ought to be considered a variant, occurs in l. 7 on the hair side in Acts 7:43. The reading $\mathfrak{m}\mathfrak{n} \mathfrak{m}\mathfrak{c}[\mathfrak{i}\mathfrak{o}\mathfrak{y}]$, which could be translated “and this star” if \mathfrak{m} is taken as a demonstrative, is most often attested as $\mathfrak{m}\mathfrak{n} \mathfrak{m}\mathfrak{c}\mathfrak{i}\mathfrak{o}\mathfrak{y}$ “and the star.” The Greek text of Nestle-Aland reads τὸ ἄστρον, while the definite article plus demonstrative are unattested in any manuscript.²⁰ Since the definite article \mathfrak{m} is occasionally rendered \mathfrak{m} this could be the case here, or it could be the affective demonstrative used for emphasis but not changing the meaning of the text in any significant way.²¹

Flesh Side

$\mathfrak{n}\mathfrak{d}[\mathfrak{d}\mathfrak{p}\mathfrak{w}-$ Acts 7:40
 $[\mathfrak{n} \mathfrak{x}\mathfrak{e} \mathfrak{t}\mathfrak{a}\mathfrak{m}\mathfrak{i}\mathfrak{o} \mathfrak{n}]\mathfrak{d}\mathfrak{n} \mathfrak{n}-$
 $[\mathfrak{n}\mathfrak{z}\mathfrak{e}\mathfrak{n}\mathfrak{n}\mathfrak{n}\mathfrak{o}\mathfrak{y}\mathfrak{t}]\mathfrak{e} \mathfrak{n}\mathfrak{c}\mathfrak{e}\mathfrak{x}\mathfrak{i}-$
 $[\mathfrak{m}\mathfrak{o}\mathfrak{e}\mathfrak{i}\mathfrak{t} \mathfrak{z}]\mathfrak{h}\mathfrak{t}\mathfrak{n}$

Hair Side

$\mathfrak{n}-]$
 $\mathfrak{z}[\mathfrak{m}\mathfrak{e} \mathfrak{n}\mathfrak{p}\mathfrak{o}\mathfrak{m}\mathfrak{p}\mathfrak{e} \mathfrak{z}\mathfrak{n}]$ Acts 7:42
 $\mathfrak{t}\mathfrak{e}\mathfrak{p}[\mathfrak{h}\mathfrak{m}\mathfrak{o}\mathfrak{c} \mathfrak{m}\mathfrak{h}\mathfrak{i} \mathfrak{m}\mathfrak{p}\mathfrak{i}-]$
 $\mathfrak{h}\mathfrak{l} [\mathfrak{d}\mathfrak{y}\mathfrak{w} \mathfrak{d}\mathfrak{t}\mathfrak{e}-]$ Acts 7:43

¹⁷ TURNER, 1977: 15, 19.

¹⁸ On Pierpont Morgan Library MS 579, see n. 7 above.

¹⁹ We have not been able to locate another example where a *nomen sacrum* is split between two different lines. It may be noted here that in P.Oxy. VIII 1161, a Christian letter (in Greek) from the fourth century, when the scribe starts writing the *nomen sacrum* for “spirit” ($\mathfrak{p}\mathfrak{n}\mathfrak{e}\mathfrak{y}\mathfrak{m}\mathfrak{a}$) at the end of l. 6 and realizes that it will not fit, instead of splitting it across two lines he crosses it out and writes it out in full on the next line.

²⁰ NESTLE and ALAND, 2012: 401.

²¹ CRUM, 1939: 258; LAYTON, 2004: 48–49.

5. τῆξι [nteskY-]
 νη ᾠ[μολοx]
 μῆ πις[ιοY]

Hair 7. μῆ πις[ιοY]. Cf. μῆ πιουY in Chester Beatty B (Copt. Ms. 814), Horner.²²

NO. 7. ACTS 7:36–37; 7:38–39 (fig. 7a–b)

CHCM 113B

W x H = 4.3 x 3.5 cm

seventh/eighth century

Fragments Nos. 7 and 8 belong to different pages of a Sahidic codex containing Acts. This fragment contains Acts 7:36–37 on the hair side and Acts 7:38–39 on the flesh side of the fragment. The intervening material between the text on the hair side and flesh side consists of only about 35 letters (assuming no significant variants) or about 3 or 4 lines of text based on an average 10 letter line. Therefore, this fragment, small as it is, contains most of the page and it is clear that we are dealing with a miniature codex that contained somewhere between 11 to 13 lines of text per page (average line height 0.35 cm). Though it is apparent that the fragment has experienced some shrinkage and contraction over time this would not greatly affect the overall dimensions of the piece. Without any evidence of the size of the margins it is difficult to estimate the dimensions of the page, but in its current state it is certainly smaller than the John fragment (no. 5) that also belonged to a miniature codex. Extant miniature Coptic parchment codices of Acts that may have shared comparable dimensions include Schøyen MS 1365 (fifth–sixth century; 7.2 x 6.5 cm) and Leuven Copt. 17 (sixth–seventh century; 8.5 x 7.5 cm).

The text is now quite difficult to read because the letters from the opposite side of the fragment are visible through the thin parchment in a number of places. Nevertheless, it is clear that the hand is skilled and the letter forms represent a competent uncial hand. Letter strokes vary in thickness depending on whether they are vertical, horizontal, or diagonal, and the roundels appear on the hastas of ε and the crossbars of τ; the writer consistently employs a trema over ι. The lone orthographic peculiarity occurs in ll. 3–4 where *προμπε* is spelled *προομπε*. Due to the small text sample it is difficult to date the piece paleographically with much certainty; however, the handwriting is probably not to be dated earlier than the eighth century or much later than the ninth century based on parallels.²³

The extant text preserves no notable variants.

Hair Side

- | | | |
|----|------------------|-----------|
| | [τ]εργερα θαλλα- | Acts 7:36 |
| | σα αυω εμ πιχαι- | |
| | ε ηεμε προομ- | |
| | πε παϊ πεντα- | Acts 7:37 |
| 5. | [ϥ]χοος ηνωηρ[ε] | |

²² HORNER, 1922: 148; THOMPSON, 1932: 20.

²³ STEGEMANN, 1936: 10–13; CRAMER, 1964: no. 16 (Pl. 47).

10. [M]ΠCΡΑΗΛ ΧΕ
[Π]ΝΟΥΤΕ Ν[Δ-]
[ΤΟ]ΥΝΕC ΟΥ[Π-]
[ΡΟΦ]ΗΤΗC Ν[Η-]
[ΤΗ ΕΒ]ΟΛ [Ζ]Ν Ν[Ε-]
[ΤΗΣΝΗΥ]

Flesh Side

5.] ΖΙ ΤΕΡ[Η-] Acts 7:38
ΜΟC ΜΗ ΠΕΤ-
ΩΔΧΕ ΝΗΜΑϞ
ΖΗ ΠΓΟΟΥ Ν[CΙ-]
ΝΔ ΔΥΩ ΜΗ Η[ΕΝ-]
[ΕΙ]ΟΥΤΕ ΠΔΙ Η[ΕΝ-]
[ΤΑ]ΥΧΙ ΝΖΕΝ[ΩΔ-]
[Χ]Ε ΕΥΟΝΖ [ΕΤΑΔ-]
Υ ΝΗ[Τ]Ν Δ[ΥΩ ΜΠ-] Acts 7:39
10. ΟΥΟΥ[Υ]Ω[Ω]

Hair 3–4. Read ηρομπε.

4–5. πεντα[Ϟ]χοοc. Also attested in Horner; cf. πε ενταϞχοοc Chester Beatty B (Copt. Ms. 814).²⁴

Flesh 6–7. η[εντα]Ϟχι. This reading seems most likely in light of the previous reading in ll. 4–5. Also attested in Horner; cf. πε ενταϞχι Chester Beatty B (Copt. Ms. 814).²⁵

NO. 8. ACTS 11:5–6, 6–8 (fig. 8a–b)

CHCM 113A

H x W = 7.0 x 3.5 cm

seventh/eighth century

For a codicological and paleographic assessment of this fragment see the description at no. 7 above. This fragment contains Acts 11:5–6 on the hair side and 11:6–8 on the flesh side. As with the previous fragment from this codex, about 35 letters, or three to four lines, intervene the text portions on each side. The extant text preserves no notable variants.

Hair Side

5. ΖΝ [ΟΥΠΟΛ-] Acts 11:5
ΙϞ [ΧΕ ΕΙΟΠΠΗ]
Ε[ΙΩΛΗΛ ΔΥΩ ΔΙ-]
Ν[ΔΥ] Ε[ΥΖΟΡΑΜΔ]
Ζ[Ν] ΟΥ[ΕΚΤΑCΙC]

²⁴ HORNER, 1922: 144; THOMPSON, 1932: 19.

²⁵ See previous footnote.

10. οΥΚΕΥ[ΟC ΝΘΕ]
 ΝΟΥΝ[Ο ΝΕΒΟC]
 ΕΥΧΑΛΑ [ΜΜΟC]
 ΜΠΕC[ΤΟΟΥ Ν-]
 ΟΠ ΕΒΘ[Λ ΞΝ]
 ΤΠΕ Δ[ΥΩ ΔΥΠΩ-]
 Ξ ΦΑΡ[ΟΙ ΔΙCΩ-] Acts 11:6
 ΦΤ [ΔΕ ΔΥΩ ΔΙ-]
 Η[ΟΥΞ

Flesh Side

5.] .
] .
 ΝΕΘΗ]ΡΙ- Acts 11:6
 [ΟΝ ΜΝ Ν]ΧΑΤ[Υ]Ε
 [ΔΥΩ Ν]ΞΑΛΑΤΕ
 [ΝΤΠ]Ε ΔΙCΩ- Acts 11:7
 [ΤΜ ΔΕ] ΟΝ ΕΥC-
 [ΜΗ ΕC]ΧΩ ΜΜΟC
 [ΜΔΙ Χ]Ε ΤΩΟΥ-
 10. [Ν ΠΕ]ΤΡΕ ΦΩ-
 [ΩΤ ΝΓ]ΟΥΩΜ
 [ΔΥΩ ΠΕΧ]ΔΙ ΧΕ Acts 11:8
 [ΜΠΩΡ ΠΧΟ]ΕΙC

Flesh 10–11. ΠΕ]ΤΡΕ ΦΩΩΤ. Cf. ΠΕΤΡΕ ΝΓΩΩΤ Horner.²⁶

NO. 9. ACTS 13:8–12, 13–17 (fig. 9a–b)

n/a²⁷

W x H = 9.5 x 7.2 cm

eighth/ninth century

This text, which comprises Acts 13:8–12 on the hair side and 13:13–17 on the flesh side, is reconstructed from seven smaller fragments. From the extant portion of text it is evident that the codex from which these fragments came contained two columns; therefore, while the hand shares some generic similarities with the Acts fragments nos. 7 and 8 the present text does not belong to the same codex. On the hair side the extant portion of the left column contains 22 lines of text and measures 9.0 cm; there are probably no more than two or three lines of missing text from the column given the intervening material between column one and two. Columns contain on average 10 letters per line with an average letter width of 0.33 cm. Therefore, the size occupied by the two columns would have been somewhere between 10 to 13 cm in height and 8 to 9 cm

²⁶ HORNER, 1922: 250.

²⁷ There is no CHCM number for this piece since it is reconstructed from a number of smaller fragments, some of which never received CHCM numbers.

in width and depending on the size of the exterior margins the codex from which these fragments came could have been anywhere from 15 to 20 cm in height and 11 to 14 cm in width thus placing it within type 9 or type 10 of Turner's typology.²⁸

In many places the text is especially difficult to decipher since the text from the opposite side is often visible through the thin parchment; nevertheless, it is evident that in the places where the text is fully legible the script is a competent bookhand. The hand is regular and letter forms are deliberate with strokes varying in thickness depending on their vertical, horizontal, or diagonal orientation. While most paleographic comparanda come from the seventh through ninth centuries,²⁹ based on the fact that this is a two-column codex an eighth- or ninth-century date seems most likely. There are no notable orthographic peculiarities in the text besides a few iotacisms.

There is one notable textual variant preserved in the fragment. In Acts 13:10 at l. 18 it has the reading $\overline{\text{N}}\overline{\text{T}}\overline{\text{L}}\overline{\text{O}}$ "you stop/cease" in the present tense whereas every Sahidic text, following the Greek $\overline{\text{P}}\overline{\text{A}}\overline{\text{U}}\overline{\text{S}}\overline{\text{T}}\overline{\text{H}}$,³⁰ has the future $\overline{\text{N}}\overline{\text{T}}\overline{\text{N}}\overline{\text{A}}\overline{\text{L}}\overline{\text{O}}$. On the one hand, this variant could well represent a simple scribal error where the scribe accidentally failed to include $\overline{\text{N}}\overline{\text{A}}\overline{\text{-}}$, the future prefix. On the other hand, it could represent a genuine variant; it may be relevant to point out here that both the Latin Vulgate (*desinis*) and the later Bohairic ($\overline{\text{N}}\overline{\text{K}}\overline{\text{X}}\overline{\text{O}}$) employ the present instead of the future tense.

Hair Side

]. [παθού-]		
		[πατο]ς εβο[λ]	Acts 13:8	
		[ρ]η τριπ[ις]		
		σαγλος δε [ετ]ε	Acts 13:9	.[
5.		παγλος πε		α[
		αφμογ[ρ εβολ]		. [
		$\overline{\text{R}}\overline{\text{M}}$ $\overline{\text{P}}\overline{\text{E}}\overline{\text{P}}\overline{\text{N}}\overline{\text{A}}$ ετογ-		ε.[
		ααβ αφειωρη ε-	5.	.[
		[ρογ]η ερραφ		
10.		[εφξω] ημος	Acts 13:10	
		[ξε ωπ]ετχ[ηκ]		
		[εβολ] ηκρο[φ]		
		[ηηη α]γω π[εθ-]		
		[οογ ηη]η ηπωη-		. . [νεφμο-]
15.		[ρε η] ηδιαβο-		οφε ε[φφινε]
		[λο]ς ηχαξε		Acts 13:11
		[ηα]ηκαιοςηηη		$\overline{\text{N}}\overline{\text{C}}\overline{\text{A}}$ ηε[τηα-]
		[ηη]η η $\overline{\text{T}}\overline{\text{L}}\overline{\text{O}}$ αν	10.	χιμοε[ιτ ρη-]
		[εκξω]ωμε η-		τη [τ]οτ[ε παν-]
				Acts 13:12
				θ[γπατος

28 TURNER, 1977: 21–22.

29 CRAMER, 1964: no. 12 (Pl. 43), no. 13 (Pl. 44), no. 16 (Pl. 47).

30 NESTLE and ALAND, 2012: 422.

NO. 10. 1 TIMOTHY 6:4–5, 14–15 (fig. 10a–b)

CHCM 45

H x W = 3.1 x 7.4 cm

eighth/ninth century

This rectangular fragment contains 1 Timothy 6:4–5 on the hair side and 1 Timothy 6:14–15 on the flesh side. The letter forms are quite large with an average letter height of 0.50 cm, a width of 0.70 cm, and line height of 0.77 cm. The extant text on the fragment suggests that the column contained anywhere between 8 to 12 letters per line. As there are ten intervening verses between the text on the hair and flesh side, comprising about 750 letters (if we assume that there are no significant variants), the codex to which this fragment belonged contained anywhere from 35 to 40 lines per page and would have had two columns; a single column codex would be far too high. Based on these calculations the height of the column alone would be somewhere between 27 to 31 cm and depending on the heights of the top and bottom margins the codex may have ranged anywhere from 30 to 38 cm in height. The width of the codex is more difficult to determine as there would be three vertical margins per page (interior, middle, and exterior) in addition to the two columns of text. Given the average letter width of 0.7 cm and the fact that the extant lines average between 8 and 12 letters per column, column widths would have been somewhere between 5.5 to 8.5 cm in width. Depending on the width of the vertical margins, the interior margin preserved on the fragment is at least 3.0 cm, the codex may have ranged anywhere from 20 to 25 cm in width. A codex measuring roughly 30 to 38 cm in height and 20 to 25 cm in width fits with Turner's type 1.³⁴ Parallels might be a two-column Greek-Coptic Psalter measuring 33.0 x 26.5 cm (sixth century ?), a two-column Greek-Coptic lectionary measuring 34.4 x 28.8 cm (sixth century) and another two-column Coptic-Greek lectionary measuring 38.5 x 29.5 cm (ninth century).³⁵ Therefore, on codicological grounds this codex has parallels from the sixth through ninth centuries.

The hand of the text is clear and skilled. Letter forms are uniform and tend to be decorated with roundels or serifs and are marked by thick vertical strokes and thin horizontal or diagonal strokes. There are no orthographic peculiarities. In l. 3 on the flesh side the writer has employed *nomina sacra* for IHCOC and XCICOC . While the extant text of Timothy is fairly standard and unremarkable the fragment does contain at least one minor textual variant. In l. 2 on the hair side where the last part of 1 Timothy 6:4 is preserved the text reads $\text{MN } \overline{\text{NOY}}[\lambda$ "and the curses" instead of the typical $\text{MN } \text{OY}\lambda$ "and curses," which is the majority reading. In the Greek text of 1 Timothy 6:4b there is no definite article accompanying $\beta\lambda\alpha\sigma\phi\eta\mu\acute{\iota}\alpha$.³⁶ While the addition of the plural definite article is minor and does not change the meaning of the verse it is a variant; however, it is also possible that this is a simple case of assimilation and that the N has been accidentally doubled in the text.

Hair Side

	$[\text{MN}]\overline{\text{O}}[\gamma\text{†}\text{T}\overline{\text{ON}}]$	1 Tim. 6:4
	$\text{MN } \overline{\text{NOY}}[\lambda \text{ MN}]$	
	$\text{ZENMEE}[\gamma\epsilon \epsilon\gamma\text{-}]$	
	$\text{ZOY} \text{Z}[\epsilon\text{N}\text{ZBH-}]$	1 Tim. 6:5
5.	$[\text{OY}\epsilon]$	

³⁴ TURNER, 1977: 14–15.

³⁵ TURNER, 1977: 26.

³⁶ NESTLE and ALAND, 2012: 641.

Flesh Side

] . . [
	[ϵβ]ολ μπεν-	1 Tim. 6:14
	[πλ.οει]Ϸ ιϷ πϵ̄χϷ	
	[παι ϵ]τϷηαοϷ-	1 Tim. 6:15
5.	[οηϷϷ] ϵ[β]ο[λ]	

Hair 2. μη̄ ν̄ογ[α. Also attested in Horner; cf. μη̄ ογ̄α in Chester Beatty A (Coptic Ms. 813).³⁷

NO. 11. JAMES 1:13–14 (fig. 11)

CHCM 3 (= P.Deaton 3)³⁸

10.0 x 9.0 cm

eighth/ninth century

This single leaf of a parchment codex preserves seven lines of the Epistle of James on the front side while the writing of the reverse is completely effaced. The leaf is numbered (β̄), indicating that it is the second leaf of the codex. The handwriting of the page number appears to be the same as the scribe who copied the codex and it is of approximately the same size as the writing of the front side. Unfortunately, only faint traces of handwriting survive on the reverse and no complete letters, and therefore it is impossible to confirm precisely what was written on the reverse side and whether there was an introduction or decoration of sorts preceding the actual text of James 1. Near the bottom of the effaced page there are the faintest traces of a decoration that may perhaps indicate the beginning of the book or even a chapter beginning. In the event that the decoration signals the beginning of the Epistle of James, the epistle may have contained some introduction to James, perhaps along the lines of the Greek, but this can only be a conjecture. We have taken both infrared photographs and multi-spectral images of both sides, but have only been able to confirm the existence of incomplete letters at the bottom of the page and no complete words. The handwriting is strictly bilinear with a rather consistent adornment of letter forms. ϵ is narrow and the hasta of θ is extended. Letter forms favor geometric shapes with α and ϵ being rather narrow. The handwriting is similar to P.Strasbourg copte 22 (undated), a Coptic parchment codex of Job.³⁹ Additionally, P.Mich. inv. 607 (ninth century) and White Monastery Codex HB 225–228 (eighth or ninth century) are similar.

Assuming the codex began with James 1:1, which appears to be a reasonable estimation based on the reverse side (β̄) being so near the beginning of the Epistle of James, it can be calculated that sixty lines of text are missing from the beginning of the codex. Because the page number appears in the upper left margin, it can be confidently assumed that the effaced page preceded the section containing James 1:13–14. If the effaced page followed the restored section, the page number would unnaturally appear in the inside margin. The overall dimensions of the original codex can be broadly reconstructed based on the following considerations. With an average line length of about 14 letters per line and conjecturing a two-column format of thirty lines per

³⁷ HORNER, 1920: 482; THOMPSON, 1932: 238.

³⁸ The parchment entered the BYU collection in an envelope with the label “White Monastery?” We have no means of assessing this note nor do we know who wrote the label.

³⁹ See BOUD’HORS, 1998: 70–76 for a discussion and images of P.Strasbourg copte 22.

column, a single leaf would have measured about 31 x 21 cm and thus conforms to Turner's type 2.⁴⁰ A single column codex would end up impossibly long at 60 lines per page and fourteen letters per line, unless of course, it is incorrect to assume that the codex began with James 1:1 somewhere on the preceding page. Overall, the text is rather uninteresting. It exhibits the usual iotacism of ει to ι, and the conjectured word order of $\chi\epsilon$ πογα πογα is otherwise unattested. The manuscript numbers given in the notes are those of Horner.

Flesh Side

- $\bar{\nu}$
 $\bar{\chi}\epsilon$ εγπειραζε $\bar{\eta}$ μοι ε[βολ] Jas. 1:13
 ριτμ πνογτε π[νογ-]
 τε γαρ μεφπειραζε [νλα-]
 5. αχ εππεθ[οογ μεφ-]
 πραζε ν[τοφ νλααγ] Jas. 1:14
 $\chi\epsilon$ πογ[α πογα εγ-]
 [πρα]ζ[ε μμοφ]
1. Read εγπειραζε.
 2. Following ριτμ πνογτε 20 (17) add a section break.
 - 2–3. πνογτε γαρ μεφπειραζε omitted in 16; the attested text agrees with Mss. 4 16 (17?); γαρ μεφπειραζε αν βεν ρανπετρ Bohairic.
 3. Read μεφπειραζε.
 - 4–5. Read μεφπειραζε; μεφπε (omitted in 16 17); λααγ 16; φερπειραζε $\chi\epsilon$ $\bar{\eta}$ θοφ $\bar{\eta}$ λι αν Bohairic.
 - 6–7. Read εγπειραζε; $\chi\epsilon$ omitted in Bohairic; εγπειραζε 16; φερπειραζιν Bohairic.

CONCLUSION

Although the BYU collection of Coptic papyri and parchments is rather small, it establishes an important witness to the development of the Sahidic Coptic New Testament in the seventh through tenth centuries. Like many collections, the BYU collection is largely unprovenanced while the few direct connections that do survive suggest connections to Bawit and Wadi Sarga with one piece in the collection having a connection to the White Monastery. Additionally, the collection attests to both single and two-columned codices, the earliest of which may derive from the seventh century. The manuscripts are all professional productions, several of which contain lectional helps such as enlarged spaces to denote sense breaks. The collection also preserves two miniature codices, one of the Gospel of John and one of the Book of Acts.

⁴⁰ TURNER, 1977: 15–16. For a similar-sized Coptic codex of the gospel of Luke see SCHEFZYK, 2006: 118 (from the sixth century).

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Figure 1a. Inv. CHCM 44, hair side: Matthew 6:3-5.



Figure 1b. Inv. CHCM 44, flesh side: Matthew 10-12.

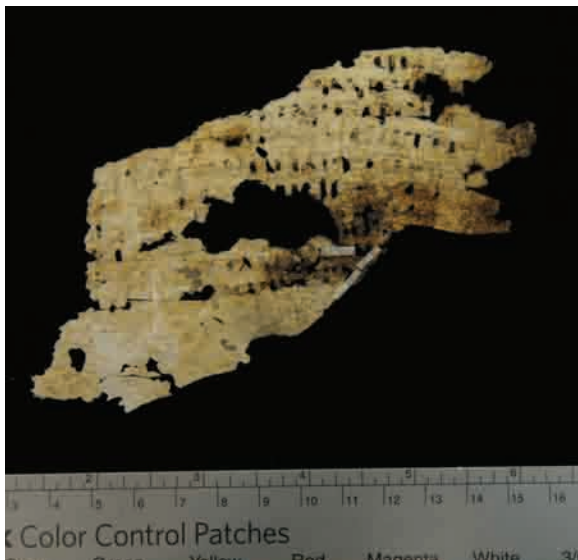


Figure 2a. Inv. CHCM 1 (= P.Deaton 1), flesh side:
Matthew 13:43-44.



Figure 2b. Inv. CHCM 1 (= P.Deaton 1), hair side:
Matthew 13: 46-48, 50-51.

COPTIC NEW TESTAMENT FRAGMENTS



Fragments A and C.

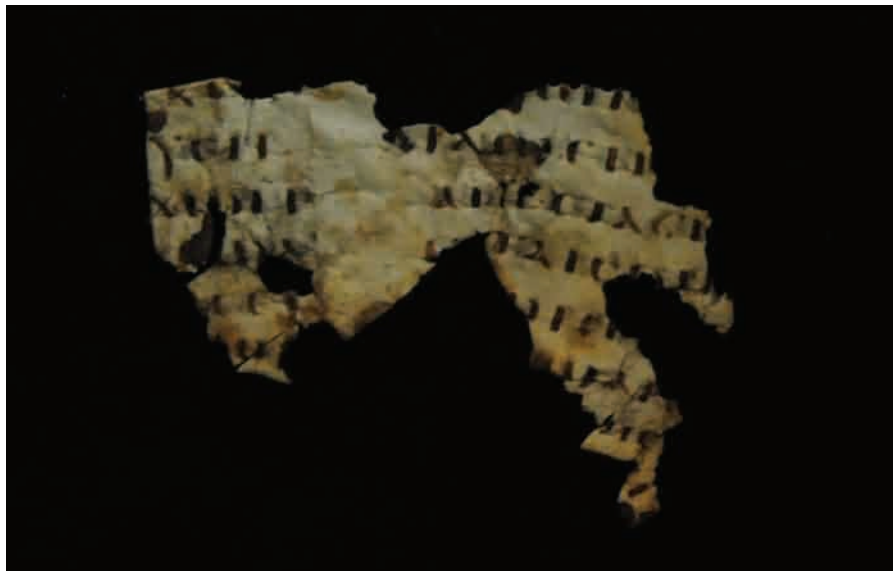


Fragment B.

Figure 3a. Inv. CHCM 53, hair side: Luke 14:17-18, 32-33, 15:2.



Fragments A and C.



Fragment B.

Figure 3b. Inv. CHCM 53, flesh side: Luke 15:4 (?) 6-7, 9-10.

COPTIC NEW TESTAMENT FRAGMENTS

Figure 4. Inv. CHCM 54, front side: John 7:41-42.

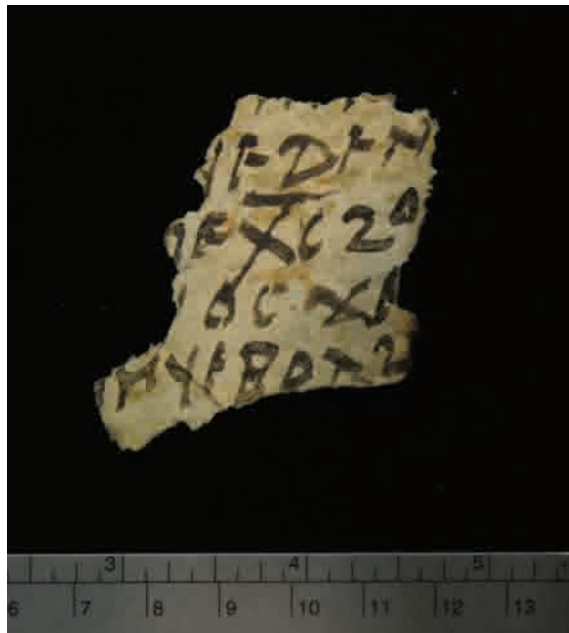


Figure 5a. Inv. CHCM 115c, hair side: John 9:39-40.

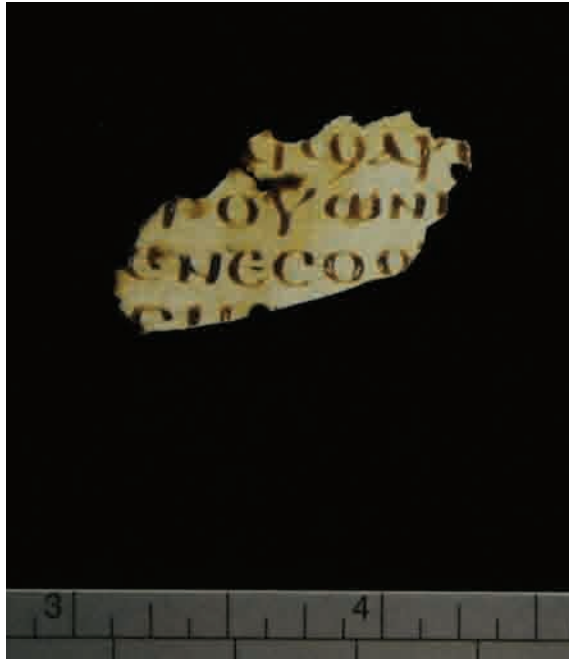


Figure 5b. Inv. CHCM 115c, flesh side: John 10:3.



Figure 6a. Inv. CHCM 49, flesh side: Acts 7:40.



Figure 6b. Inv. CHCM 49, hair side: Acts 42-43.

COPTIC NEW TESTAMENT FRAGMENTS

Figure 7a. Inv. CHCM 113B, hair side: Acts 7:36-37.

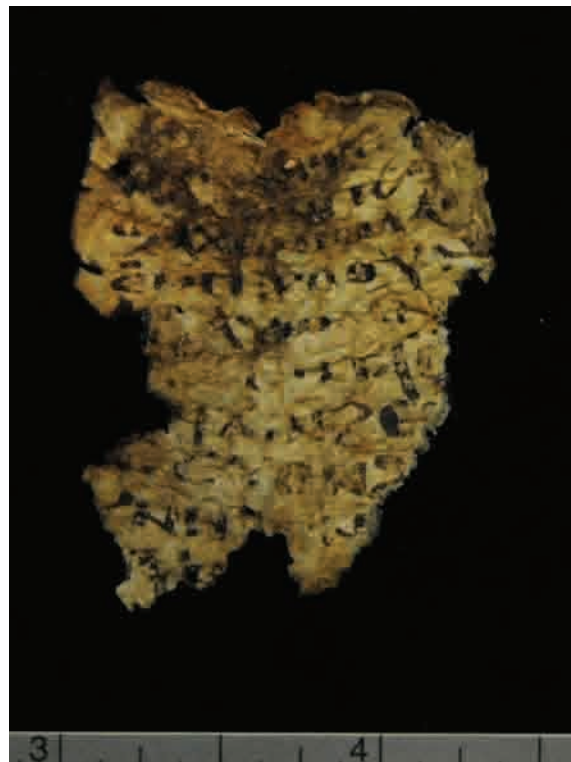
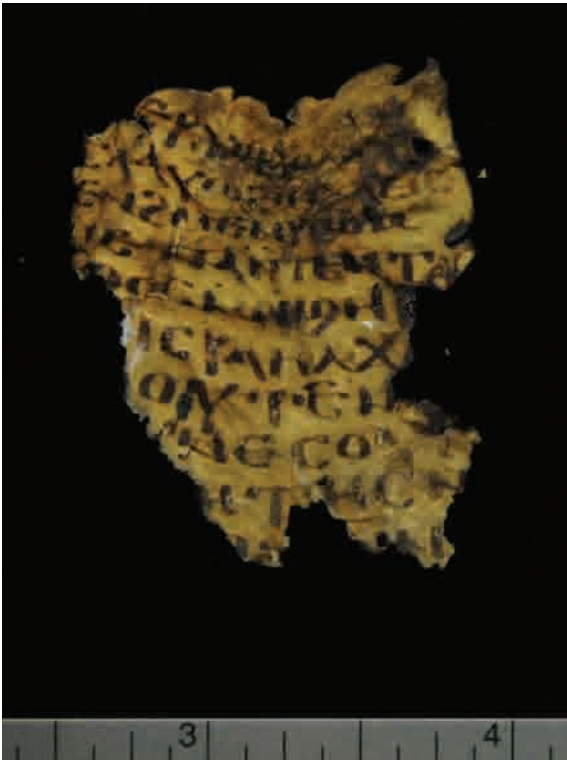


Figure 7b. Inv. CHCM 113B, flesh side: Acts 7:38-39.

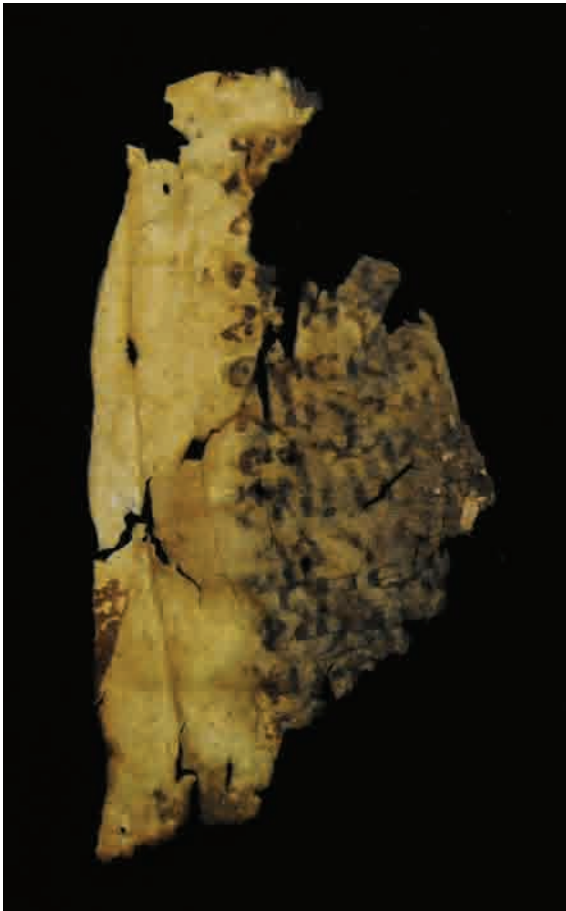


Figure 8a. Inv. CHCM 113A, hair side: Acts 11:5-6.



Figure 8b. Inv. CHCM 113A, flesh side: Acts 11:6-8.

COPTIC NEW TESTAMENT FRAGMENTS

Figure 9a. No inv., hair side: Acts 13:8–12.

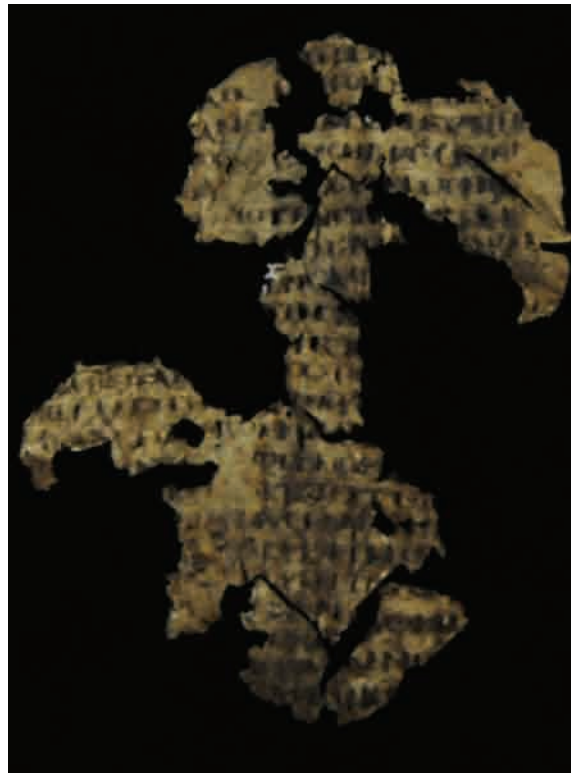
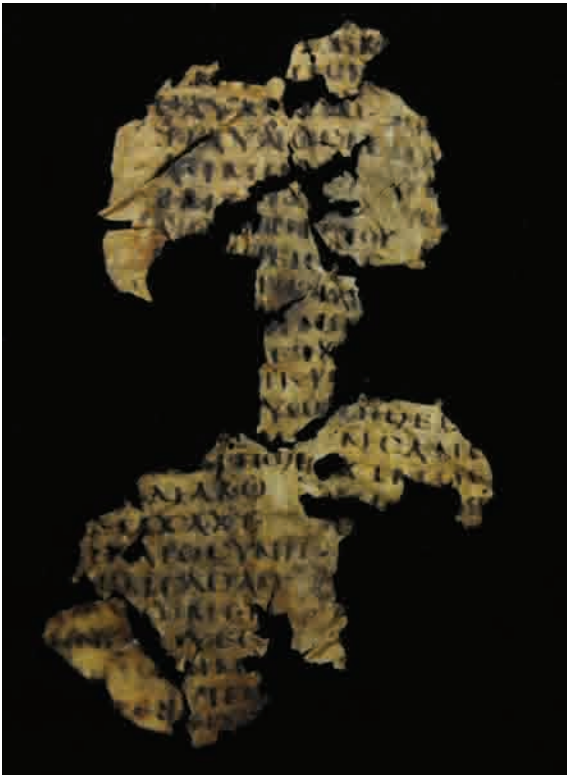


Figure 9b. No inv., flesh side: Acts 13:13–17.



Figure 10a. Inv. CHCM 45, hair side: 1 Timothy 6:4-5.



Figure 10b. Inv. CHCM 45, flesh side: 1 Timothy 6:14-15.

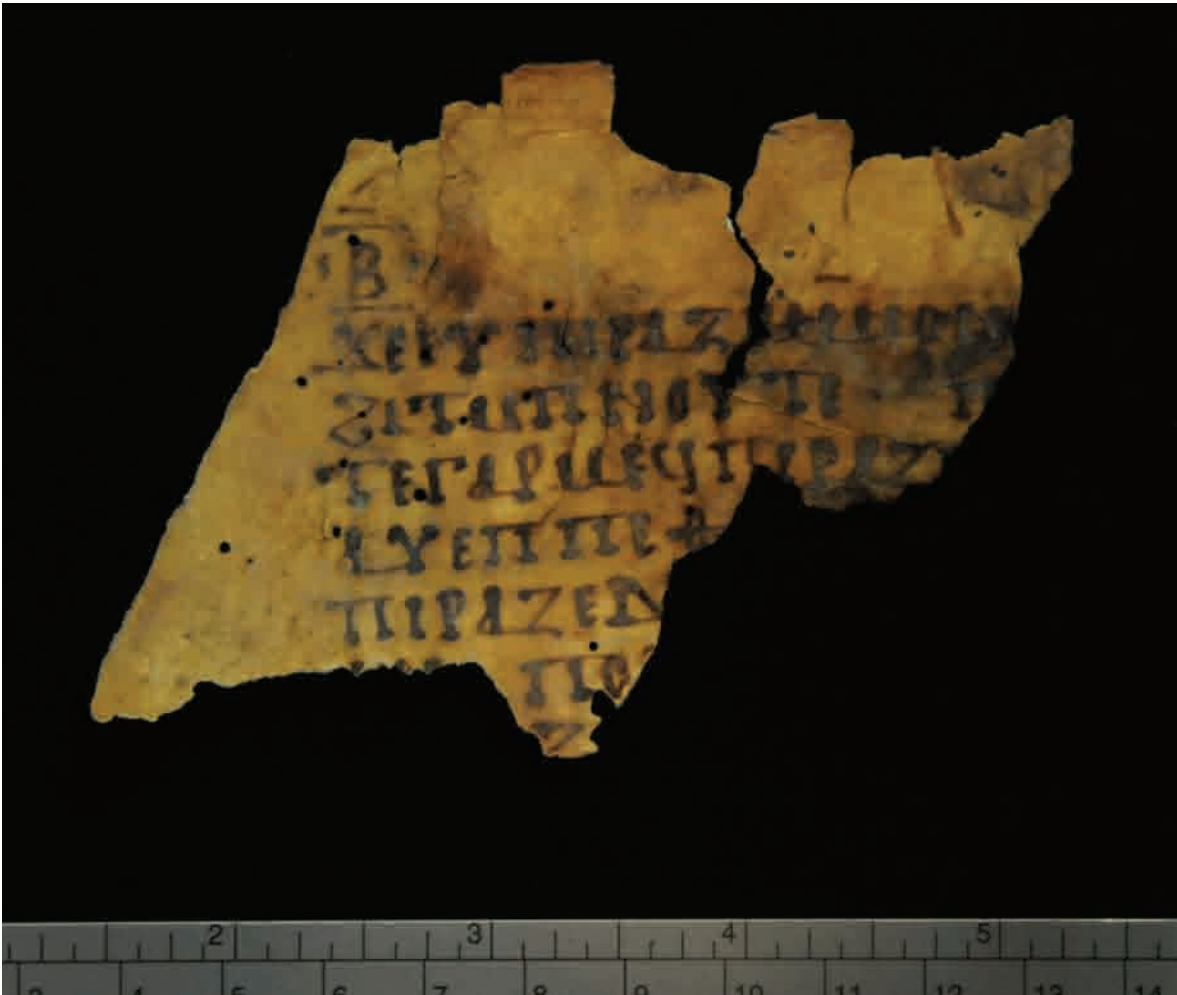


Figure 11. CHCM 3 (= P.Deaton 3): 1 James 1:13-14.