

**[LOGIA IESOU (ROMANIZED FORM)]  
SAYINGS OF OUR LORD FROM AN  
EARLY GREEK PAPYRUS DISCOVERED  
AND EDITED, WITH TRANSLATION AND  
COMMENTARY, BY BERNARD P.  
GRENFELL AND ARTHUR S. HUNT**

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SAYINGS OF OUR LORD

*GRENFELL AND HUNT*



*J. M. Hunt*

EGYPT EXPLORATION FUND

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SAYINGS OF OUR LORD

FROM

AN EARLY GREEK PAPYRUS

DISCOVERED AND EDITED, WITH TRANSLATION AND COMMENTARY

BY

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# I

## INTRODUCTION

ON the edge of the Libyan desert, 120 miles south of Cairo, a series of low mounds, covered with Roman and early Arab pottery, marks the spot where stood the capital of the Oxyrhynchite nome. The wide area of the site, and the scale of the buildings and city walls, where traceable, testify to its past size and importance; but it declined rapidly after the Arab conquest, and its modern representative, Behnesa, is a mere hamlet. A flourishing city in Roman times, and one of the chief centres of early Christianity in Egypt, Oxyrhynchus offered a peculiarly attractive field for explorers who, like ourselves, make the recovery of Greek papyri, with all the manifold treasures they may bring, their principal aim. The result of our excavations there during the last winter, an account of which will be published in the next *Archaeological Report of the Egypt Exploration Fund*, amply justified our anticipations. The ancient cemetery, to which for various reasons the first three weeks' work was devoted, proved on the whole unproductive; but in the rubbish-heaps of the town were found large quantities of papyri, chiefly Greek, ranging in date from the first to the eighth century, and embracing every variety of subject. No site, with the probable exception of Arsinoë, has proved so fertile in this respect; and for the examination and editing of the papyri discovered much time will be required. For the present we are concerned with a single fragment, the remarkable character of which seemed to demand its prompt publication. The document in question is a leaf from a papyrus book containing a collection of Logia or Sayings of our Lord, of which some, though presenting several novel features, are familiar, while others are wholly new. It was

found at the very beginning of our work upon the town, in a mound which produced a great number of papyri belonging to the first three centuries of our era, those in the immediate vicinity of our fragment belonging to the second and third centuries. This fact, together with the evidence of the handwriting, which has a characteristically Roman aspect, fixes with certainty 300 A.D. as the lowest limit for the date at which the papyrus was written. The general probabilities of the case, the presence of the usual contractions found in biblical MSS., and the fact that the papyrus was in book, not roll, form, put the first century out of the question, and make the first half of the second unlikely. The date therefore probably falls within the period 150-300 A.D. More than that cannot be said with any approach to certainty. Any attempt to distinguish between second and third century uncials is, in the present paucity of dated material, extremely precarious; and we are the less inclined to enter upon it now, since we anticipate that the Oxyrhynchus collection, which contains a large number of uncial fragments, will eventually throw much light upon the question. But in the meantime we are of opinion that the hand of the Logia fragment is far from belonging to the latest type of uncials used before 300 A.D., and that therefore the papyrus was probably written not much later than the year 200.

The fragment measures  $5\frac{3}{4} \times 3\frac{3}{4}$  inches, but its height was originally somewhat greater, as it is unfortunately broken at the bottom. In the top right-hand corner of the *verso* side the numeral 16 has been written by a later hand. As it was usual to foliate the right-hand pages of a book, the position of the numeral here is one good reason for supposing the leaf to have been so placed that the *verso* side came uppermost. Other considerations point to the same conclusion. The shorter lines on the *verso* have been supplemented at the end by a 7-shaped character in order to give an appearance of even length, but on the *recto* side this supplementary sign has not been used. Now it is more probable that the scribe wished to make his lines

look regular at the outer margin of the page than at the inner, which is much less conspicuous in turning over the leaves of a book. Further, it is noticeable that a strip of papyrus has been gummed along the left edge of the *recto*. The outer edge is that part of the leaf which is the first to become worn, and hence it is there that a strengthening strip would be expected. But only if the *recto* was the under side could its left edge occupy the outer position. The importance of this question will be seen later (*v. note on Log. 1*).

Some of the regular contractions used in biblical MSS.,  $\bar{\iota}\bar{\varsigma}$ ,  $\bar{\theta}\bar{\varsigma}$ ,  $\bar{\pi}\bar{\rho}$ ,  $\bar{\alpha}\bar{\nu}\bar{\omicron}\bar{\varsigma}$ , appear in the papyrus, and  $\bar{N}$  at the end of a line is occasionally represented by a horizontal stroke above the final letter. Several common mistakes in spelling occur,  $\bar{A}\bar{\iota}$  for  $\bar{\epsilon}$  in lines 6 and 7, and  $\bar{\epsilon}\bar{\iota}$  for  $\bar{\iota}$  in lines 13, 16, and 35. A more serious error is  $\bar{\omicron}\bar{\iota}\bar{\kappa}\bar{\omicron}\bar{\delta}\bar{\omicron}\bar{\mu}\bar{\eta}\bar{\mu}\bar{\epsilon}\bar{\nu}\bar{\eta}$  in line 36;  $\bar{\gamma}\bar{\psi}\bar{\eta}\bar{\alpha}\bar{\omicron}\bar{\upsilon}\bar{\varsigma}$ , two lines lower, seems to have been corrected. The character used to fill up superfluous space at the end of a line has already been alluded to. There is a slight tendency towards division of one word from another. Stops, breathings, and accents are entirely absent.

We print first a reproduction of the Greek text as it stands in the original. Restorations are enclosed in square brackets, and dots inside the latter indicate the approximate number of letters lost. Dots outside brackets represent letters of which only illegible traces remain. Dots underneath a letter mean that the reading is uncertain. We next give the several Logia in modern form, accompanied by an English translation and notes. Finally we proceed to a few general remarks, suggested by a consideration of the contents of the fragment. Here and throughout we hope that the speed with which this little book has been produced will be accepted as an excuse for shortcomings. During its preparation we have consulted Mr. F. C. Conybeare, Mr. J. Rendel Harris, Dr. M. R. James, and Mr. C. H. Turner. To their advice and suggestions we owe much; but for the opinions expressed in these pages we alone must be held responsible.