

# Short Note:

## 059 (0215) and Mark 15:28

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1) The papyrus collection in Vienna houses two parchment fragments that have long been recognised as belonging to the same manuscript. The online catalogue of the Österreichische Nationalbibliothek lists the two fragments together,<sup>1</sup> and Aland's *Liste* treated the fragments as a single manuscript back in 1963.<sup>2</sup> This remained the case in Aland & Aland's introduction of 1982<sup>3</sup> as also reflected in van Haelst.<sup>4</sup> It is only in the recent re-edition of the Vienna biblical manuscripts by Porter & Porter that, curiously, the two fragments have been discussed in isolation, though here also the authors do not question that these items belong to the same manuscript.<sup>5</sup>

2) The first fragment to become known to the field of New Testament textual criticism (P.Vindob. G 39779) has text from Mark 15:29-33 and 33-38 and was originally assigned the label T<sup>u</sup> in Gregory's list<sup>6</sup> but later received the number 059.<sup>7</sup> There seems to be only a single line missing at the bottom as can be established from the transition of the recto ( ]νομενης ωρας) to the verso (εφ ο[λην]), a transition that takes place within the text of Mark 15:33. The second fragment (P.Vindob. G 36112) is smaller and contains Mark 15:20-21 and 26-27; it was initially listed as 0215. Below we will use the designation 059 as the label for both fragments taken together.

3) The manuscript is dated to the (end of the) 4th century (Gregory, Porter & Porter, Cavallo<sup>8</sup>, Orsini<sup>9</sup>) or 4th/5th century (Aland *Liste*, ÖNb – Katalog der Papyrussammlung) and both dat-

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<sup>1</sup> [http://www.onb.ac.at/sammlungen/papyrus/papyrus\\_bestandsrecherche.htm](http://www.onb.ac.at/sammlungen/papyrus/papyrus_bestandsrecherche.htm).

<sup>2</sup> Kurt Aland, *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments* (ANTF 1; Berlin: de Gruyter, 1963).

<sup>3</sup> Kurt Aland and Barbara Aland, *Der Text des Neuen Testaments: Einführung in die wissenschaftlichen Ausgaben sowie in Theorie und Praxis der modernen Textkritik* (Stuttgart: Deutsche Bibelgesellschaft, 1982), 123.

<sup>4</sup> Joseph van Haelst, *Catalogue des papyrus littéraires juifs et chrétiens* (Série "Papyrologie" 1; Paris: Publications de la Sorbonne, 1976), no. 397, p. 144.

<sup>5</sup> Sections 27 (G 36112) and 28 (G 39779) in Stanley E. Porter and Wendy J. Porter, *New Testament Greek Papyri and Parchments. New Editions: Texts* (Mitteilungen aus der Papyrussammlung der Österreichischen Nationalbibliothek XXX; Berlin; New York: de Gruyter, 2008). The reason for not treating the two fragments together is that 'the two have separate Austrian National Library numbers and are not continuous text' (p. 109). For the second of these arguments see below pars. 6 and 7.

<sup>6</sup> C.R. Gregory, *Textkritik des Neuen Testaments. Erster Band* (Leipzig: J.C. Hinrichs, 1900), 73-74 with the full text.

<sup>7</sup> idem, *Die griechischen Handschriften des Neuen Testaments* (Leipzig: J.C. Hinrichs, 1908), 38.

<sup>8</sup> 'la fine del IV secolo', G. Cavallo, *Ricerche sulla maiuscola biblica* (Firenze: Le Monnier, 1967), 67.

<sup>9</sup> P. Orsini, *Manoscritti in maiuscola biblica: materiali per un aggiornamento* (Collana scientifica 7; Cassino, Italy: Università degli studi di Cassino, 2005), 245 and 278.

ings would put 059 amongst the earliest witnesses we have for this section of Mark: just after B(03) and  $\aleph$ (01) and perhaps just before A(02) and D(05).

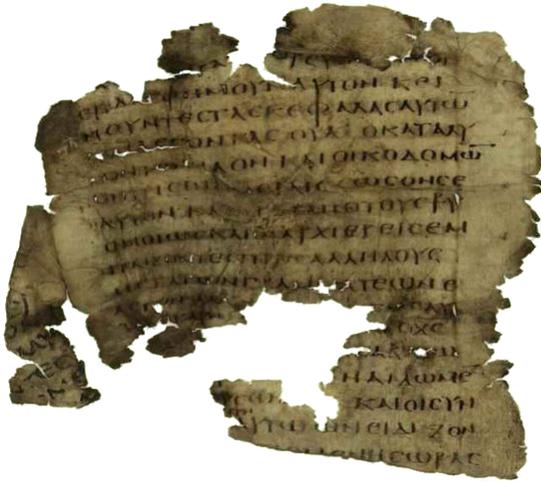
4) To my knowledge the two fragments have not been discussed in their codicological relation to one another, which may be why 059 does not figure in relation to the most consequential variant in this section of Mark's gospel, the presence/absence of 15:28.



059 (1) P.Vindob. G 36112 Hair



059 (2) P.Vindob. G 36112 Flesh



059 (3) P.Vindob. G 39779 Hair



059 (4) P.Vindob. G 39779 Flesh

5) As can be seen from the available images,<sup>10</sup> the smaller fragment comes from the bottom of the page. The lower margin is clearly visible and part of the right hand margin on the recto is present for the final two lines of the text, as is the case for the corresponding left hand margin on the verso of the page. The second, larger fragment has three surviving margins: left, top and right. Given the proximity of the texts on the fragments it is most likely that we are dealing with two consecutive folios of the same manuscript. However, on both fragments the text proceeds from the hair side of the parchment to the flesh side,<sup>11</sup> leading to a page opening of flesh (left hand side) over against hair (right hand side). Though not unprecedented, it is somewhat unusual and goes against 'Gregory's law' which states that like faces like.<sup>12</sup>

<sup>10</sup> Images reproduced by kind permission of the Österreichische Nationalbibliothek.

<sup>11</sup> For the flesh – hair distinction I am relying on the description by Porter & Porter and the naming of the online catalogue images.

<sup>12</sup> C.R. Gregory, "The Quires in Greek Manuscripts," *AJP* 11 (1886): 27-32. Turner observes that early papyrus codices display more freedom as to 'like faces like' (E.G. Turner, *The Typology of the Early Codex* [Haney Foundation Series 18; Philadelphia, Pa.: University of Pennsylvania Press, 1977], 65).

P.Vindob. G 36112	P.Vindob. G 39779
Hair: Mark 15:20-21	Hair: Mark 15:29-33
Flesh: Mark 15:26-27	Flesh: Mark 15:33-38

6) Since both the lower margin of the first fragment and the upper margin of the second are preserved, it follows that we have the uninterrupted text from 15:26 (flesh side of G 36112) to 15:33 (last visible line of the hair side of G 39779), with only the beginning and end of individual lines missing. It appears that our manuscript lacks Mark 15:28, a fact neatly disguised by the folio break which happens at the transition from 15:27 to 15:29. There is good reason to believe that this omission is inherited rather than instigated by the distraction of the break as 059 is in respectable company for this omission: NA<sup>27</sup> lists  $\aleph$  A B C D  $\Psi$  2427 *pc* k sy<sup>s</sup> sa bo<sup>pt</sup> (NA<sup>28</sup> does not present additional testimony but wisely omits the 19th century forgery 2427, so-called ‘Archaic Mark’<sup>13</sup>), while Legg adds X Y<sup>txt</sup> 27 71\* 127\* 157 471 474 476 476\*\* 692 l48 l184 and *al. mu. codd. et lectionar.*<sup>14</sup> Since 059 is among the oldest witnesses that we have for this section of Mark, its omission from the witness list of our modern editions needs rectification.<sup>15</sup>

7) The codicological situation would be completely clear were it not for the few letters visible on what remains of the conjoining leaf of G 39779.<sup>16</sup> Porter & Porter observe that these letters are larger, in a different colour ink, and possibly written by a different hand. The text does not match any readily found passage in Mark or early Luke but at the same time the few letters are hardly enough for a positive identification. The leaf represented by the bulk of G 39779 can be either the first part of the folded sheet or the latter one, depending on the direction in which the sheet was folded. If the Marcan text on G 39779 is on the first half of the folded sheet, the larger letters would come from text located either after Mark 15:38 or, if we allow for one or two additional inner sheets in the quire, from after the ending of Mark. The alternative is that we have text from before the preceding fragment G 36112 (which would constitute an inner sheet to the quire of which G 39779 is a more outer sheet), that is, text located somewhere before Mark 15:20 but not necessarily from this gospel. This possibility would suggest that this is not a continuous Greek gospel manuscript and adds a second unanswerable question besides the one raised by the unusual opening of flesh facing hair. However, the earlier option provides a simpler explanation on the assumption that originally 059 was a copy of Mark’s gospel followed by some additional notes or a different text.

<sup>13</sup> For more on this manuscript see Stephen C. Carlson, “‘Archaic Mark’ (MS 2427) and the Finding of a Manuscript Fake,” *SBL Forum*, n.p. [cited Aug 2006]. Online: <http://sbl-site.org/Article.aspx?ArticleID=577>.

<sup>14</sup> S.C.E. Legg, *Euangelium secundum Marcum: Nouum Testamentum Graece secundum Textum Westcotto-Hortianum* (Oxonii: E Typographeo Clarendoniano, 1935), *s.l.*

<sup>15</sup> Swanson does not consider 059 (0215) at all.

<sup>16</sup> Porter & Porter give the following letters for six lines of the recto and five of the verso:

Hair (end of six lines): ]ει | ]ον | ].αυ | ]ντες | ]με | ]υ

Flesh (start of 5 lines): λ[ | ι.[ | α.[ | τε[ | τ[