

P.Oxy. 50.3525

Oxyrhynchus

III

Oxford, Ashmolean Museum, P. Oxy. inv.23 3B.12/E(1)a. Ed. P.J. Parsons (1983), pl. II; * Lührmann, 'Die griechischen Fragmente', 324-5. K.Treu, *APF* 31 (1985) 66 no.1065a; *LDAB* 5406.

Two fragments of a single sheet or roll, (a) 11.5 (B) x 12 (H) cm; (b) 2.1 (B) x 1 (H). Both fragments broken on all sides. Recto (→): Fr. (a) 21 lines; fr. (b) 2 lines is unplaceable. Original line length c. 50 letters. Rapid sloping documentary cursive hand, with some ligaturing, dated III by ed. pr. Suspension (12, 19); apostrophe (7, 14); diaresis (11, 19). *Nomina sacra*: $\alpha\gammaou$ [ς (12), $\alpha\gammaou$ restored in 7; $\kappa\mu\rho\epsilon$ (20) and $\sigma\omega\tau\eta\rho\sigma$ (14, 17) uncontracted. Verso: blank.

Frag. (a)

τ]αῦτα εἰπών {α}έξ[ῆλθεν. οἱ δὲ ἐλυπήθησαν
δακρύοντες πολλὰ καὶ] λέγοντες, πῶς π[ορευώμεθα πρὸς τὰ ἔθνη
κηρύσσοντες τὸ εὐα]γγέλιον τῆς βα[σιλείας τοῦ υἱοῦ τοῦ ἀν(θρώπ)ου; εἰ
γάρ μηδ' ἐκείνου ἐφείσα]γητο πῶς, ἡμῶν ἀφ[έξονται; τότε ἀναστᾶσα Μαρι-
άμη καὶ ἀσπαζομένη] αὐτοὺς κατεφίλησε [πάντας καὶ λέγει, ἀδελφοί,
μὴ δακρύετε μὴ λυπ]εῖσθε μηδὲ διστάζετει. ἢ [γάρ χάρις αὐτοῦ ἔσται
μ]εθ' ὑμῶν σκεποῦσα ὑμᾶς. μᾶλλον εὐ[.] χαρι[στῶμεν τῇ μεγαλει-
ότ]ητι αὐτ(oῦ) ὅτι συγήρτηκεν ἡμᾶς καὶ ἀν(θρώπ)ου[ς πεποίηκεν. ταῦτα
εἰποῦσα
Μαριά]μη μετέστρεψεν τὸν νοῦν αὐτῶν ἐ[π'] ἀγαθὸν καὶ ἥρξαν συν-
ζη]τ[εῖ]ν περὶ τῶν ἀποφθεγμάτων τοῦ σωτῆρ[οις. λέγει Πέτρος
πρὸς Μαριάμην, ἀδελφή, οἴδαμεν ὅτι πολλ[ὰ ἡγαπήθης ὑπὸ τοῦ
σωτῆρος ὡς οὐκ ἄλλη γυνή. εἶπον οὖν ἡμεῖς ὃ[σους σὺ γινώσκεις
λόγο]ὺς τοῦ σωτῆρος οὓς ἡμεῖς οὐκ ἤκουσαμεν ὑπέ[λαβε Μαριάμη λέγου-
σα ὅσα] ὑμᾶς λανθάνει καὶ ἀπομνημονεύω ἀπα[γγελῶ ὑμῖν. καὶ ἥρχεν αὐ-
τοῖς τού]των τῶν λόγ(ων), ἐμ[οῦ] ποτε ἐν ὁράματι ἴδ[ούσης τὸν κύριον
εἶπον], κύριε σήμερον .[.]...[.]....βε .[.]
].[.]....[.]

Frag. (b)

] $\kappa\lambda\varepsilon$. [

5 Coptic αψωκ expects ἔξ[ῆλθεν] but traces suggest αψξ or αξξ {α} ἔξ[ῆλθεν] ? P., adopted by L. **7 ευαγγελιον** pap. **8** ἀφ[έξονται] the preferable reading (for †CO), despite the unusual triangular shape of the α **8-9 τότε | ἀναστᾶσα Μαριάμην]** αὐτούς κατεφίλησε [πάντας λέγουσα τοῖς ἀδελφοῖς] P. L.'s reconstruction fits the line-length better, but leaves κατεφίλησε unparalleled in the Coptic (ΤΟΤΕ ΑΜΑΡΙΩΔΗΝ ΤΩΟΥΝ ΑΣΑСПΑΖΕ ΝΗΟΟΥ ΤΗΡΟΥ ΠΑΧΑΣ ΝΝΕCCΝΕΗΓ) **10** l. διστάζετε **11** υμας pap. **12 αυτ**, ἀνον[ς pap. πεποίηκεν οὔτω λέγουσα P. **14** αποφθεγ' ματων pap. εἰπεν P. Coptic πεχε **15** ἀγαπᾶ P. **16** l. ἡμῖν ίμιν L. **19 λογ**, ίδ[ουσης pap. **19-20** ἐμ[οί] ποτε ἐν ὄραματι ίδ[ούση τὸν κύριον καὶ εἰπούση] P. **20** κύριε σήμερόν σ[ε εἰδόν.] ίπέλαβε λέγ[ων]. μακαρία εἰ σύ L., building on P.'s suggested restoration.

- — — — —
- ...
- ... nothing(?)...
- ...
- 5 ... having said this [he went out. And they grieved,
weeping profusely and] saying how [are we to go to the gentiles
preaching the gos]pel of the kin[gdom of the son of man? For if
they did not spare] Him, how will they [keep] away from us? [Then Mariamme stood up
and greeting] them kissed (them) [all, and said, 'Brethren,
- 10 do not weep, do not be up]set or faithless, [for his grace will be
with you, protecting you. Rather let us give [thanks to His great-
ness because He has knit us together and [made us] people'. [Thus speaking,
Maria]mme changed their minds for [good and they began to dis-
cuss the utterances of the Sav[iour. Peter said
- 15 to Mariamme, 'Sister, we know that you are much [loved by the
Sav]iour, as no other woman. So tell us [the] words [which you know
] of the Saviour which we have not heard.' [Mary replied, say-
ing, 'Whatever] escapes your memory and I remember, I will [tell you. And she began the-
se words [to them]: 'Once, seeing [the Lord] in a vision
- 20 I said] Lord, today ...
- — — — —

The *Gospel of Mary* survives in a Coptic version, in a Berlin Codex from the fifth century (P.Berl. 8502, ed. Till, rev. Schenke, 66ff; Wilson and MacRae, 453ff). This papyrus covers pp. 9.1-10.14 of the Coptic. Another third-century Greek fragment of the *Gospel* is P. Ryl. 3.463 (217). For a detailed analysis of the Greek fragments and their relationship to the Coptic see Lührmann.

The documentary nature of this copy, discernible in the script itself and the employment of suspension (12, 19), suggests this was a amateur copy. While 'amateur' does not necessarily connote 'private', it is suggestive of such a context. Along with other copies of Scripture in a 'documentary' format it demonstrates the circulation of Christian Scripture, both canonical and, as here, extra-canonical, at a level below that of professionally produced codices.

D. **Lührmann**, 'Die griechischen Fragmente des Mariaevangeliums POx 3525 und PRyl 463', *Nov. Test.* 30 (1988) 321-38; W. **Till**, rev. H.-M. **Schenke**, *Die gnostischen Schriften des koptischen Papyrus Berolinensis 8502* (Berlin² 1955, TU 60); R. **McL. Wilson** and G.W. **MacRae**, 'The Gospel of Mary', *Nag Hammadi Codices V, 2-5 and VI with Papyrus Berolinensis 8502, 1 and 4*, ed. D.M. Parrott (Leiden 1979) 453-71.