

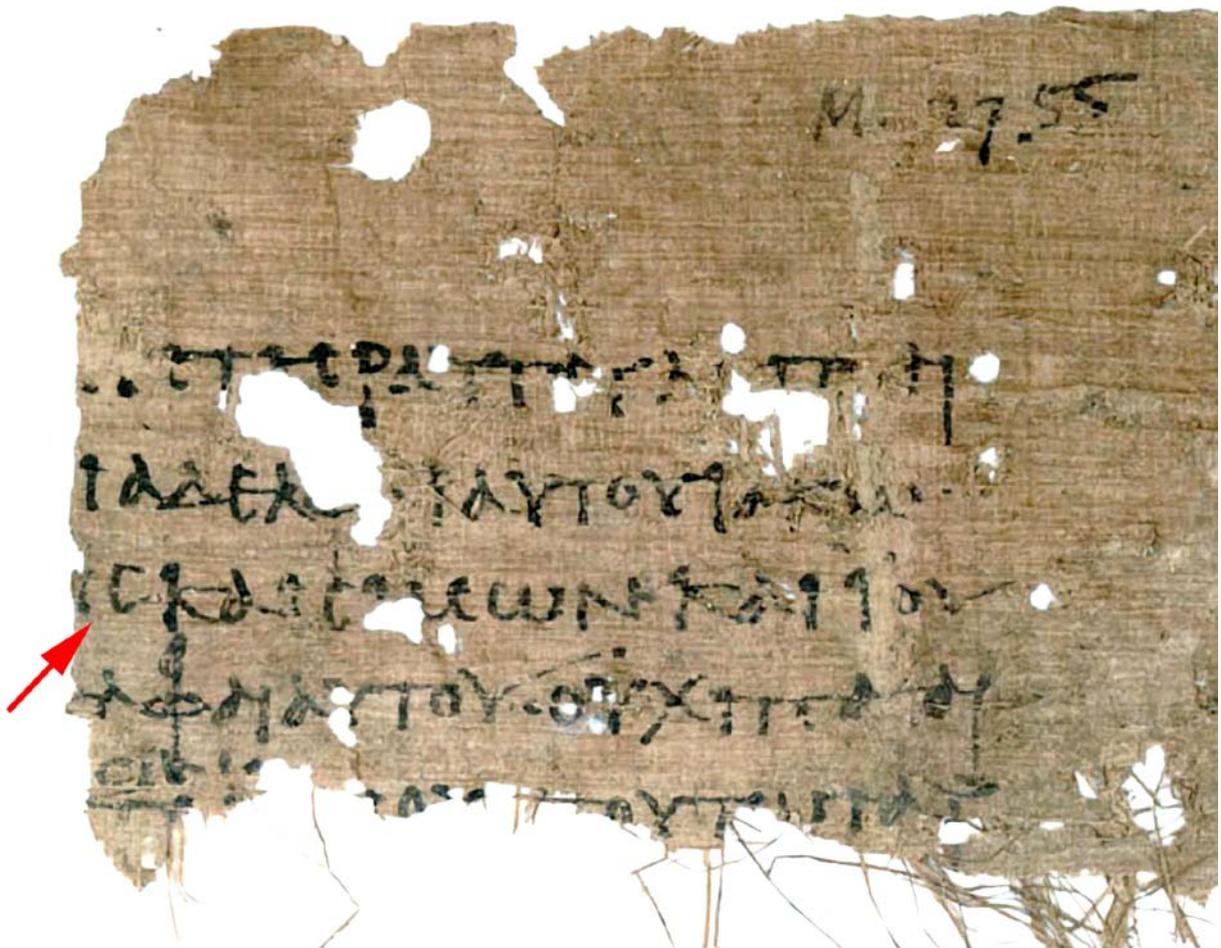
Mt 13:55
P103 = P77

NA²⁷ Matthew 13:55-56 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας;
56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθεν οὖν τούτῳ ταῦτα πάντα;

What does POxy 4403 read here?

Unfortunately most of the name in question is within a lacuna, only ...ης can be seen in line 3. Thus P103 can read either Ἰωάννης or Ἰωσήφ.

Overview:



The editor J. David Thomas reconstructs:

] μητηρ αυτου λεγεται
[μαριαμ και ο]ι αδελφοι αυτου ιακω
[βος και ιωσ]ης· και σιμων· και ιου
[δας και αι αδ]ελφαι αυτου· ουχι πασαι
[c. 11] προθ[ε]ν ουν τω τω τω

Here are two possible reconstructions:

ΥΙΟΣ·ΟΥΧΗ ΜΗΤΗΡ ΑΥΤΟΥ ΛΕΓΕΤΑΙ
ΜΑΡΙΑΜ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΙΑΚΩ·
ΒΟΣ ΚΑΙ ΙΩΣΗΦ ΚΑΙ ΣΙΜΩΝ ΚΑΙ ΙΟΥ
ΔΑΣ ΚΑΙ ΑΙ ΑΔΕΛΦΑΙ ΑΥΤΟΥ· ΟΥΧΙ ΠΑσαι
ΠΡΟΣΗΜΑΣ· ΕΙΣΙΝ· ΠΡΟΘΕΝΟΥΝΤΟΥ ΤΩ ΤΩ ΤΩ

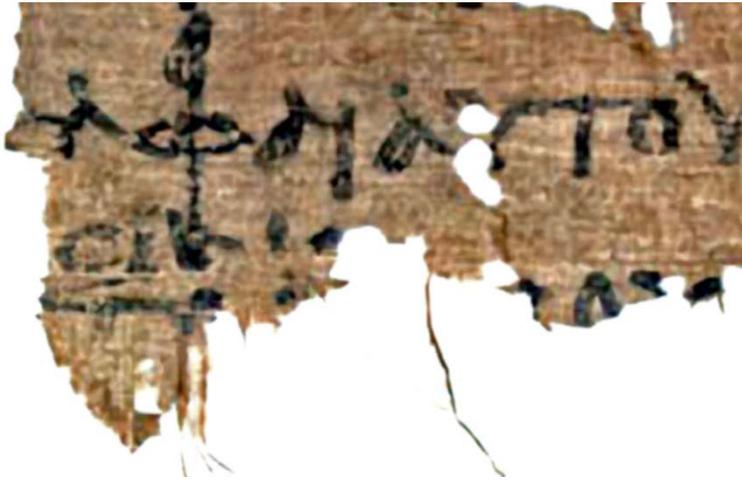
ΥΙΟΣ·ΟΥΧΗ ΜΗΤΗΡ ΑΥΤΟΥ ΛΕΓΕΤΑΙ
ΜΑΡΙΑΜ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΙΑΚΩ·
ΒΟΣ ΚΑΙ ΙΩΑΝΝΗΣ ΚΑΙ ΣΙΜΩΝ ΚΑΙ ΙΟΥ
ΔΑΣ ΚΑΙ ΑΙ ΑΔΕΛΦΑΙ ΑΥΤΟΥ· ΟΥΧΙ ΠΑσαι
ΠΡΟΣΗΜΑΣ· ΕΙΣΙΝ· ΠΡΟΘΕΝΟΥΝΤΟΥ ΤΩ ΤΩ ΤΩ

It appears that the reconstruction with Ἰωσῆς looks somewhat better than that with Ἰωάννης. But it is not certain. If one is squeezing the letters here and there, both options are possible in principle.

The editor wrote: "the papyrus supports the reading of K, L, W ..." [=Ἰωσῆς].

I don't think that this certainty is justified. The reading is possible, even slightly more probable, but not certain.

Note also the correction in the last line:



The most probable explanation is that the scribe omitted εἶσιν and added it above the line.

The editor writes:

"What has been inserted over the line is unclear, but is no doubt a correction and is very probably by a second hand. It may be just possible to read]εισιν, but probably a better reading is]σιν followed by a medial point (ημιν cannot be read); both readings imply that εἶσιν was omitted and then later inserted. This creates a problem: nearly all manuscripts read, after πᾶσαι, πρὸς ἡμᾶς εἶσιν; πόθεν; the only variants attested are εἶσιν πρὸς ἡμᾶς πόθεν from 892, and παρ' ἡμῖν εἶσιν; πόθεν in a few majuscules (N, O, Δ, Σ, 0119) and two minuscules (473, 1474). This suggests that all we need to restore at the start of this line is πρὸς ἡμᾶς, which is some two to three letters too short. Dr. Parker notes that Mark 6:3 has καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς at this point; he wonders whether the copyist may have written ὧδε πρὸς ἡμᾶς at the start of line 5, omitting εἶσιν which was then added over the line."