

Papyrus Sign: Comments on L2/03-194

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Introduction

In document L2/03-194 by Asmus Freytag (hereafter, A), a proposal is made to encode a character PAPYRUS SYMBOL, with the representative glyph shown in Figure 1:



Figure 1. Representative glyph for proposed character PAPYRUS SIGN

Comments from A clarify the design of this glyph further: “In common with Fraktur designs for the capital letter P the bowl of the glyph touches the baseline and the vertical stroke is a descender.” A explains the source of this glyph as coming from Crossan (1998), and provides a sample, repeated here:

Roberts and Skeat give that same list with the addition of one more example—a text that Skeat had recently edited, the P. Oxy. 3523 text of John 18:36–19:7, known as New Testament \wp^{90} (1983: 40–41; *NDIEC* 7.242–244). It too is a papyrus

Figure 2. Source of representative glyph for proposed character PAPYRUS SIGN (Crossan 1998)

A also provides an example from a sample of the SIL Apparatus font that shows a similar glyph:

6 15 {A} τὸν Χριστὸν \wp^{72} ⚡ A B C Ψ 33 945 1175 1243 1611
1739 1852 1881 2138 2464 it^{ar}, t, w, z vg syr^p, h cop^{sa}, bo arm (geo)
Clement; (Jerome) // τὸν θεόν 81 322 323 436 1067 1241 1292 1409
1505 1735 2298 2344 Byz [K L P] Lect (l 593 τὸν θεὸν αὐτόν; l 1441 τὸν
θεὸν ἡμῶν) slav Didymus

Figure 3. Sample using SIL Apparatus font containing a similar glyph

The glyph in the SIL Apparatus font was based on the design used in the Nestle-Aland edition of the Greek New Testament:

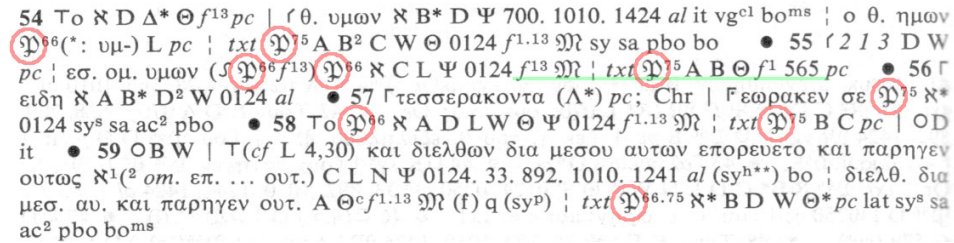


Figure 4. Papyrus sign Nestle-Aland (p. 278): baseline shown in green

The description in A fits all of these samples: a capital form with the bowl on the baseline and a descending stem.

A goes on to suggest, however, that there is little variation among various sources in the design of the symbol denoting papyri, and that this design is distinct from that of Fraktur p as used for mathematical symbols:

“However, the shape as used in various sources sticks close to a particular form, with rather minor deviations and does not match the more angular forms of the Fraktur font used for the mathematical symbols in the Standard, nor the Fraktur forms that are used for similar textual annotations and in the same context as this letter.”

(The latter point refers, for instance, to the contrast in design seen in Figure 4 between the papyrus sign and the Fraktur M.)

It is certainly the case that the design of the representative glyph in A and of the glyphs in the samples shown above are distinct from those for Fraktur math symbols in the Standard, shown here:

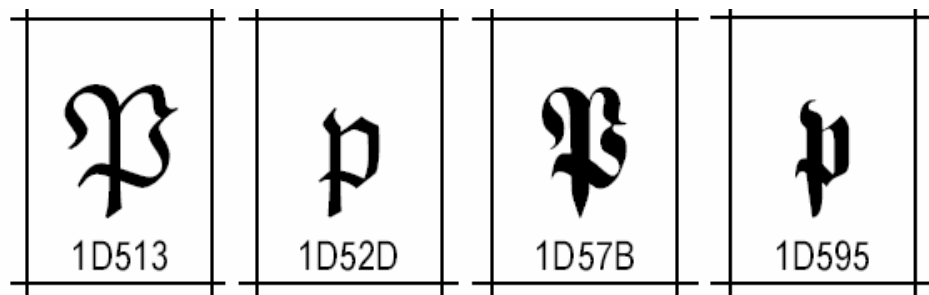


Figure 5. Representative glyph for Fraktur p math symbols in Unicode 4.0

What is not true, however, is that sources are consistent in using a design similar to that in Figure 1 for a papyrus sign.

Discussion

First of all, it is not the case that all sources use a Fraktur or Gothic typeform:

In designating mss. of the Greek N.T., the papyri are indicated by a capital or Gothic capital letter followed by a superscript numeral (*e.g.*, P⁵³). This is the designation used in N.T. textual criticism. Of course, when these mss. are housed in a library they usually have a local library catalog number as well.

Figure 6. Papyri represented by Latin P in Greenlee (p. 34)

⁴¹ὁμῶν is inserted after τὰ μέλη by \aleph^2 A C³ D F G H and the majority of cursives; it is omitted by P^{46} \aleph^* B C^{*} Ψ and a number of cursives (either way, “your members” is meant).
⁴²Gk. ἐπιθυμίαν κακὴν (κακὴν is omitted by P^{46} F G).
⁴³Gk. δι’ ἃ (δι’ ὃ is read by C^{*} *vid* D^{*} F G; διὰ ταῦτα γάρ by P^{46}).
⁴⁴Lit., “on the sons of disobedience,” ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας, which is omitted by P^{46} B D^{*} *vid* lat^b co^{sa} Clem Cypr Ambst. The clause was probably added at an early stage in the transmission under the influence of Eph. 5:6.

Figure 7. Papyri represented by Latin italic P in Bruce (p. 139)

^bOne variant reading has ἡμῶν after πᾶσιν, “all of us,” in line with the first person plural which follows in v 7; cf. D F G K L Ψ 181 326 917 920 it^{d,g} vg syr^{p,h} goth arm *al*. Another variant, preserved in the Textus Receptus, has ὑμῶν instead after πᾶσιν, “all of you,” in line with the second person plural which has preceded in vv 1, 4; cf. 489 Chrysostom Theodoret *al*. But both are glosses restricting the reference of “all” to believers, and the reading which omits them has by far the strongest external support, including P^{46} \aleph A B C P 082 33 88 104 cop^{sa,bo} eth.
^cSome texts, including \aleph^c B C^{*} Ψ 81 104 181 326 330 436 syr^{p,h} goth arm eth Origen Victorinus-Rome Chrysostom, have καὶ ἔδωκεν, “and he gave.” But this looks like an attempt to improve the more difficult syntax of the reading without the καὶ, which is attested in such witnesses as P^{46} \aleph^* A C² D^{*} G 33 88 it vg cop^{sa,bo} Marcion Justin Irenaeus^{lat} Tertullian.

Figure 8. Papyri represented by Latin small capital p in Lincoln (p. 223)

Of course, these publications may have avoided Fraktur or Gothic forms for reasons related to cost of production rather than any typographic preference. Even among publications that *do* use Fraktur/Gothic forms, however, there is by no means consistency on designs like that in Figure 1. The well-known lexicon and grammar from University of Chicago Press (BAGD, BDF) use a capital Gothic form:

- \mathfrak{P}^{66} = Papyrus Bodmer II, Evangile de Jean chap. 1-14, ed. VMartin 1956; Supplément, Jean chap. 14-21, ed. VMartin et JWBBarns 1962.
- \mathfrak{P}^{7} = Papyrus Bodmer VII-IX: VII L’Épître de Jude; VIII Les deux Épîtres de Pierre; IX Les Psaumes 33 et 34, ed. MTestuz, 1959.
- \mathfrak{P}^{54} = Papyrus Bodmer XVII: Actes des Apôtres, Épîtres de Jacques, Pierre, Jean et Jude, ed. RKasser 1961.
- \mathfrak{P}^{75} = PBodmer XIV: Evangile de Luc chap. 3-24, ed.

Figure 9. Papyri represented by capital Gothic P in BAGD (p. xxx)

the work was again a substantial advance over previous editions. It was in this edition that the author worked in important new manuscript material: the Chester Beatty Biblical Papyri (\mathfrak{P}^{45} , \mathfrak{P}^{46} , \mathfrak{P}^{47}), the Washington (Freer) Gospels (W) and the Washington Manuscript of the Pauline Epistles (I), \mathfrak{P}^{13} , the Unknown Gospel (Papyrus Egerton 2), and, finally, new manuscript material for Hermas (the Michigan Papyrus, the Hamburg parchment fragment, and the small papyrus fragments).

Figure 10. Papyri represented by capital Gothic P in BDF (p. xi)

Many other sources, including the Greek New Testament published by the United Bible Societies and companion volumes, use a small Fraktur p:

² 13 {C} ἀνθρώπου **p**^{66,75} **N** B L W^{supp} 083 086 0113 33 1010 1241
 cop^{sa}, bo^{mss}, ach², fay eth Diatessaron^{arm,v} Origen^{lat} Apollinaris Didymus
 Cyril // ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ (see 1.18) (A^{*vid} omit ὢν) A^c K Δ Θ
 Π Ψ 050 (063 θεοῦ for ἀνθρώπου) f¹ f¹³ 28 565 700 892 1009 1071 1079 1195
 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 Byz Lect l^{69s,m,70m,76s,m,}
 134s,m,211s,m,1579m,1761m it^a, aur, b, c, f, ff², j, l, q, r¹ vg syr^{p,h,pal?} cop^{bo}mss arm geo Diates-
 saron^a Hippolytus Novatian Origen^{lat} Dionysius Eustathius Jacob-Nisibis
 Aphraates Hilary Lucifer Basil Amphilochius Didymus Epiphanius
 Chrysostom Nonnus Cyril Theodoret // ἀνθρώπου ὃς ἦν ἐν τῷ οὐρανῷ
 it^e syr^{c,pal?} // ἀνθρώπου ὁ ὢν ἐκ τοῦ οὐρανοῦ 0141 80 syr^s
³ 15 {B} ἐν αὐτῷ **p**⁷⁵ B W^{supp} 083 0113 it^{aur,c,l,r1} vg^{ww} syr^{c?s?p?h?pal?}
 Fulgentius // ἐπ' αὐτῷ **p**⁶⁶ L 1253 Theodoret // εἰς αὐτόν **N** K Δ Θ Π Ψ 063

Figure 11. Papyri represented by small Fraktur p in UBS3 (p. 329)

Instead of the awkward, yet idiomatic, ἀλλ' οὐδενὸς λόγου
 ποιῶμαι τὴν ψυχὴν τιμίαν ἐμαυτῷ (**p**⁷⁴ **N*** B C D² cop^{sa} al),
 the Western text (in D) expands to ἀλλ' οὐδενὸς λόγον ἔχω

Figure 12. Papyri represented by small Fraktur p in Metzger (p. 479)

(2) The text is uncertain: δύο πλοῖα (**p**⁷⁵ **N**^c D Θ pm lat; TR);
 πλοῖα δύο (4 a); πλοῖα (**N***); πλοῖα δύο (B W pc; Diglot); and δύο
 πλοῖα (A C* al f; Synopsis). Schürmann, *Abschiedsrede*, 130, ap-
 parently accepts the positioning of δύο after the noun here as a mark of
 Lucan style, and also reads πλοῖα (from Mk. 3:9; cf. Jn. 6:22–24;

Figure 13. Papyri represented by small Fraktur p in Marshall (p. 201)

¹⁴ κατελιπον Μ^{pt} **K**B, TR Cr vs κατελειπον Μ^{pt} **p**⁴⁶ AC
²⁷ τουτο **M** **E**, Cr vs τουτου TR

¹⁹ 312 **E** vs **M** ¹⁹ επ **K**B A vs **M**
²⁰ εν **p**⁴⁶ B, [Cr] vs **M** **K** AC ² BAC vs **M** **K***
³ **O** (h. **p**⁴⁶) vs **M**

Figure 14. Papyri represented by small Fraktur p in Hodges and Farstad (p. 498)

Note also that the SIL Apparatus font contains not only the glyph shown in Figure 3, but also a small Fraktur p based on the design from UBS3 that was illustrated in Figure 11:

ΔΘΞΠΨΜκνι̇βςθκςπρϑςτν**p**Ϸℓℓℓ

Figure 15. Papyri represented by small Fraktur p in UBS3 (p.)

The designs used in these sources are consistent with the designs from Fraktur fonts cited by A, which were presented in A to demonstrate a contrast between the range of designs of Fraktur p and the limited design variations of the PAPYRUS SIGN:



Figure 16. Fraktur p forms cited in L2/03-194

Note that the design used in BAGD and BDF (Figure 9 and Figure 10) are like that of the capital from Old English MT, shown here. Also, the designs used in UBS3 (Figure 11), in Metzger 1971 (Figure 12), in Marshall 1978 (Figure 13) and also in SIL Apparatus are like that of the small form from Old English MT and the representative glyph of U+1D52D, shown here. Finally, the design used in Hodges and Farstad 1982 (Figure 14) is like that in the Walden font Fraktur, shown here.

Conclusions

Whatever the overall merits for proposing a character PAPYRUS SIGN, a case in support of the proposal cannot be made on the basis of a specific design that is used consistently across sources and that is distinct from typical Fraktur designs. In fact, a range of designs are used, and the design used for the representative glyph of U+1D52D MATHEMATICAL FRAKTUR SMALL P is not at all uncommon. Indeed, it has been my impression (and, I believe, that of other implementers and users with whom I have discussed the encoding of the papyrus symbol) that the representative glyph for U+1D52D is perhaps the design most commonly used to denote papyri.

It is not clear to me, therefore, that existing characters U+1D513 and U+1D52D cannot be used to denote papyri in the context of Biblical Greek studies, with designs like those found in Figure 1 and Figure 3 considered glyph variants of U+1D52D.

If a new character PAPYRUS SIGN is encoded, it would certainly be used, and it would make it clear to users what character is considered the appropriate one for denoting papyri. It should be made clear, however, that there is a range of variation in designs for this character rather than one specific design (in contradiction to statements made in A). If a character PAPYRUS SIGN were restricted to a narrow range of designs, that could actually lead to confusion or frustration on the part of some users familiar with a different design.

References.

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