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A BIT MORE OF JESUS'S CHILDHOOD:
A NEW FRAGMENT OF THE *INFANCY GOSPEL OF THOMAS* PAPYRUS

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A BIT MORE OF JESUS'S CHILDHOOD: A NEW FRAGMENT OF THE *INFANCY GOSPEL OF THOMAS* PAPYRUS

In Berkes–Nocchi Macedo (2024), we published P.Hamb.Graec. 1011, the first papyrological attestation of the so-called *Infancy Gospel of Thomas* (IGT) kept in the Staats- und Universitätsbibliothek Carl von Ossietzky Hamburg, which also happens to be the earliest manuscript of the work in any language. During a recent visit to Hamburg, we identified an adjoining fragment of the same papyrus among the uninventoried pieces of the collection.¹ As explained in the *editio princeps*, P.Hamb.Graec. 1011 either belongs to the original core of the collection or was transferred from Berlin to Hamburg in a wooden box belonging to the Nachlass of Hugo Ibscher in 1990;² both possibilities apply also to the new fragment. Unlike the first fragment (P.Hamb.Graec. 1011), the new piece, now inventoried as P.Hamb.Graec. 1011/1, had not undergone conservation and was not mounted in glass when we identified it. It has since been attached to 1011 (with bits of washi tape) inside the glass frame where the latter is preserved alongside four other papyrus fragments.

As we provided a detailed description of the material and palaeographical aspects of the papyrus in our *editio princeps*,³ here we now offer a joint edition of both fragments, and discuss the insights provided by the new discovery. The back of 1011/1, like that of 1011, is blank.⁴ The new fragment joins the upper right corner of 1011 and contains remnants of eight lines, the last three of which are the continuation of the three first lines of 1011. It also shows a portion of the right-hand margin at ends of lines 3–6. Lines 4 and 5 end mid-word, while lines 3 and 6 end with a *vacat* after a word-end. This is consistent with the somewhat clumsy layout of the text, which, as we previously argued, suggests that the original manuscript was an informal copy, probably from an educational context.⁵ The new fragment also presents a diacritical sign, the only one in the text, namely two dots (trema) on either side of the upper part of the iota in ἸωϞῆ[ϕ] in line 2.

Generally, the new fragment also follows the text of Gs, considered to be the closest version to the Greek original.⁶ However, it poses questions about text reconstruction, which we address below. We first provide a diplomatic transcription of the two joint fragments, followed by a reconstructed text with a new line numbering. Then, we present a hypothetical reconstruction of the original lines, in order to illustrate how the text of the papyrus might have looked like and how it might compare to that of Gs, as presented in Tony Burke's edition.⁷

The letters belonging to fragment 1011/1 are printed in **bold**.

¹ We warmly thank Dr Kathrin Janz-Wenig for welcoming us and giving us access to the uninventoried pieces in the collection, as well as for providing us with digital images and permission to publish them.

² Berkes–Nocchi Macedo (2024), 68.

³ Berkes–Nocchi Macedo (2024), 68–70.

⁴ In Berkes–Nocchi Macedo (2024), 68, we had only conjectured that the verso was left unwritten, because the papyrus was mounted on cardboard. Upon our request, the glass frame was subsequently opened, the cardboard removed, and the blank verso photographed.

⁵ Berkes–Nocchi Macedo (2024), 69. Written objects stemming from an educational context were not necessarily produced or used by children, but also by adult pupils at various stages of education. The use of the IGT in a writing exercise would fit particularly well within a church or monastic context, but this must remain a hypothesis.

⁶ Berkes–Nocchi Macedo (2024), 71.

⁷ Burke (2010), 302–337.

P.Hamb.Graec. 1011 + 1011/1

14.2 × 6.5 cm

4th/5th century*Diplomatic transcription*

]ετ[
]οσιωσῃ[
]ουν
]επλα
 5]αιελ
] . [ca.3]ατι
]ιησουσυνκρο
]νησεπετασεντα
]νκαιειπενοιησ[
 10]ντεσ τ[ἐδε']αδεπ[
]κεκραγο[
]μβηθηκαι[
]αυτουοδ[
]καιαυτοα[
 15]κλωνο[
]υςκαιεξ[
]αγεν[.] . [.]
]εξ[.]η[
] . [

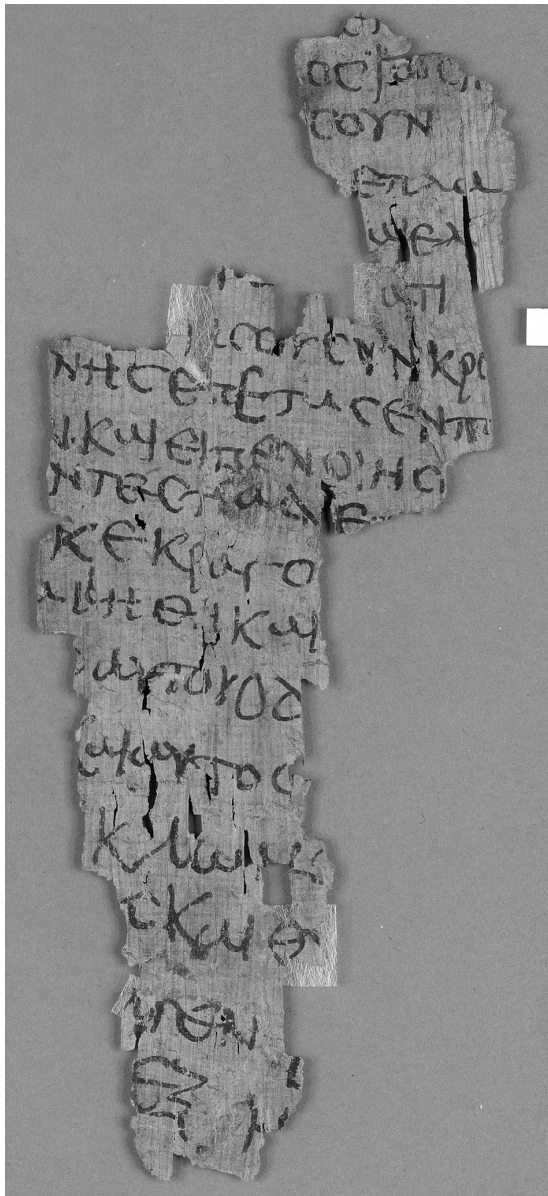
6 reliquiae α in ambobus fragmentis praesentes **7** υ alterum corr. e c aut ε **8** επε- corr. ex επι-; reliquiae ν in ambobus fragmentis praesentes; τ alterum forsitan e π corr. **10** α supra rasuram; [ἐδε'] supra lineam add., deinde rasae

Reconstructed text

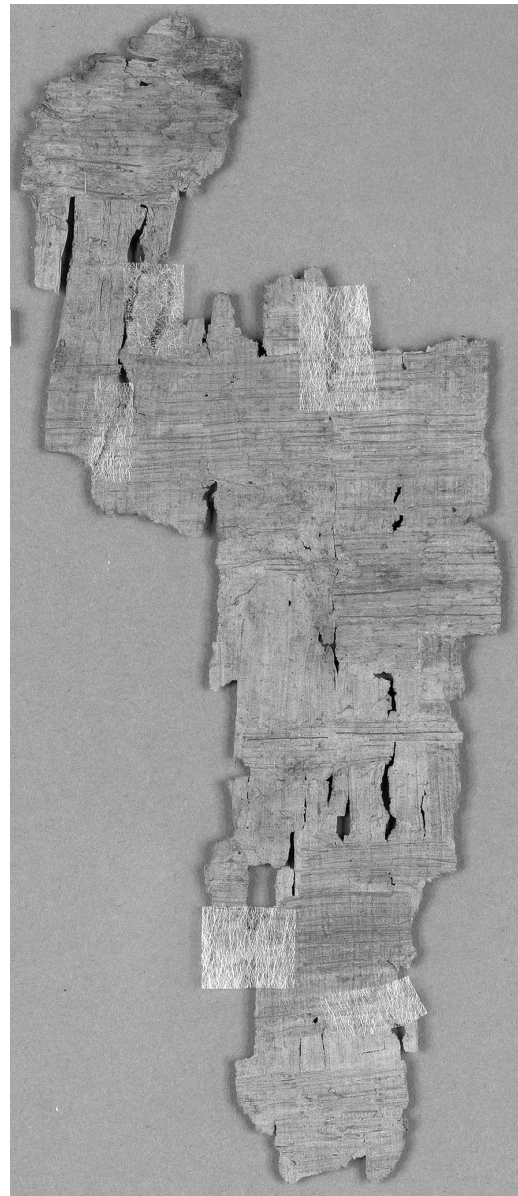
 μ]ετ[ὰ τῶν]
 πρ]ὸς Ἰωσῆ[φ]
 Ἰη]σοῦν
] ἔπλα-
 5]αὶ ἐλ-
 [σεν
 [θῶν
 λέ]γω[ν δι]ὰ τί
] Ἰησοῦ(ς) συνκρο
 φω]νῆς ἐπέτασεν τὰ
 πάντω]ν καὶ εἶπεν ὁ Ἰησο[φ]ς
 10 ζῶ]ντες τ[ἐδε']ὰ δὲ π[ετασ-]
 [θέντα
] κεκραγό[τα ἰδὼν δὲ]
 ἔθα]μβήθη καὶ [ἀπήγγει-]
 [λεν
 φίλοι]ς αὐτοῦ ὁ δ[ὲ υἱὸς]
] καὶ αὐτὸς α[ca. 6]
 15] κλωνο[ν ἰτέας]
 λάκκο]υς καὶ ἐξ[έχεεν]

συνήγ]αγεν [.] [
] ἐξ [.] ἡ[ρανεν
] . [

7–8 συνκρο[τήσας: In Berkes–Nocchi Macedo (2024), 73, we proposed as a possible supplement συν[εκρότηεν. The new fragment, however, shows that the papyrus contains the participle form, albeit with an orthographic variant (vk for γκ), thereby aligning with Gs. A detailed discussion and new interpretation of this passage of Gs will be provided elsewhere.



P.Hamb.Graec. 1011 + 1011/1r



P.Hamb.Graec. 1011 + 1011/1v

Reconstructed Page Layout Following Gs (2,3–3,1)

This reconstruction incorporates supplements from Gs as presented in Burke's edition. We do not supplement lines 1, 18, and 19, which are too fragmentary in the papyrus to allow for an accurate reconstruction, nor lines 14–15, whose text differs considerably from Gs. The line alignment of the papyrus is respected.

		letters/line
	[μ]ετ[ὰ τῶν]	
	[ἄλλων παιδίων ταῦτα ποιοῦντα, πορευθεὶς πρὸς Ἰωσήφ]	43
	[τὸν πατέρα αὐτοῦ διέβαλεν τὸ παιδίον Ἰησοῦν	37
	[λέγων ὅτι κάβατον πηλὸν ἐποίησεν ὃ οὐκ ἔξεστιν καὶ] ἐπλα-	47
5	[σεν τρουθία ἱβ. κ]αὶ ἐλ-	18
	[θὼν Ἰωσήφ ἐπετίμα αὐτὸν λέ]γ[ων· δι]ὰ τί	30
	[τὸ κάβατον ταῦτα ποιεῖς; ὁ δὲ] Ἰησοῦς[ς] συνκρο	34
	[τήσας τὰς χεῖρας μετὰ φω]νῆς ἐπέτασεν τὰ	33
	[ῥογεα ἐνώπιον πάντων]ν καὶ εἶπεν ὁ Ἰησοῦς[ς]	33
10	[ὑπάγετε, πετάσθητε ὡς ζῶ]ντες τ[ὸ]ν δὲ π[ετασ-]	33 ⁸
	[θέντα ἀπῆλθαν] κεκραγόν[τες] ἰδὼν δὲ	27
	[ὁ Φαρισαῖος ἐθα]μβήθη καὶ [ἀπήγγει-]	28
	[λεν πᾶσιν τοῖς φίλοις] αὐτοῦ ὁ δ[ὲ] υἱὸς	30
	[] καὶ αὐτὸς α[]	?
15	[] κλῶν[ον] ἰτέα[ς]	?
	[κατέστρεψεν τοὺς λάκκο]υς καὶ ἐξ[έχεεν]	32
	[τὸ ὕδωρ ὅνπερ συνήγ]αγεν [] [ca. 6]	ca. 28
	[] ἐξ[] [] ἡ[] ρανεν	?
	[] []	?

The reconstruction suggests that most lines contained between 30 and 35 letters. In Berkes–Nocchi Macedo (2024), 69, esp. n. 8, we hypothesized an average of 30 letters per line and a width of ca. 10–15 cm for the written surface. As the presence of the right-hand margin has allowed for a more precise calculation of the number of letters per line, we can now estimate the width of the written surface to be ca. 11.5–17.5 cm. The scribe seems to have used most of the available space, leaving only a very narrow margin on the right, and presumably also on the left. Therefore, the original leaf-width was probably not much larger than that of the written surface.

The reconstruction confirms that the original text on the papyrus could not have been completely identical to that of Gs, since line 5 contains too few letters in comparison to the others, whereas line 14, and consequently also 15, diverge considerably from the manuscript's text. Some outliers, such as lines 11 (27 letters) and 12 (28 letters), may be explained by the presence of corrections and the varying letter-sizes of the clumsy script, although textual divergences cannot be ruled out. However, supplements in lines 2 (43 letters), 3 (37 letters), and 4 (47 letters) are too long for the available space, thus suggesting that the text of the papyrus was shorter than that of Gs.

The difficulty posed by line 2 may perhaps be resolved by omitting the word ἄλλων, which would bring the letter count to 38. This is supported by comparison with both the Syriac recensions and the early Latin version, which read “with the children” instead of “with the other children”.⁹

Lines 4 and 5 need to be treated together. A possible emendation would be to transpose the relative clause ὃ οὐκ ἔξεστιν from line 4 to line 5:

⁸ Without counting the erased letters.

⁹ Syriac recensions: Burke (2017), 128–129 and 172–173; Latin palimpsest: Philippart (1972), 407.

[λέγων ὅτι κάββατον πηλὸν ἐποίησεν καὶ] ἔπλα-
[σεν τρουθία ιβ ὃ οὐκ ἔξεστιν. καὶ ἐλ-

36 letters
29 letters

This transposition is supported by Ga and by both Syriac recensions, in which the interdiction of the Sabbath follows the verb referring to the molding of the birds.¹⁰

Our previous assessment of the relationship between the papyrus text and the early Greek versions, Gs and Ga, remains valid in light of the new fragment. The medieval *codex unicus* of Gs (H = Codex Sabaiticus 259) appears to contain a stylistically simplified text, whereas the version on the papyrus seems to be more respectful of norms of Classical syntax and style, and in that sense, is closer to Ga.¹¹ Fragment 1011/1 may offer further evidence in support of this hypothesis, if the proposed transposition in lines 4 and 5 is correct. As we have recently demonstrated,¹² the new evidence provided by P.Hamb.Graec. 1011, and now also 1011/1, opens up the possibility of reconsidering the text of Gs, as we will show in detail in our forthcoming new critical edition.

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¹⁰ Ga: ἔπλασεν ἐξ αὐτοῦ τρουθία ιβ, καὶ ἐβεβήλωσεν τὸ κάββατον. Burke (2017), 128–129 and 172–173. This portion of the text is not preserved in the Latin palimpsest edited by Philippart (1972).

¹¹ Berkes–Nocchi Macedo (2024), 71.

¹² Berkes–Nocchi Macedo (2025).