50. ὀρθοῦ δὲ τῆς κυριακῆς Μαριάμ: ἡ Μαγδαλινή, μαθήτρια τοῦ κυρίου φοβουμένη διὰ τοὺς Ἰουδαίους, ἐπειδὴ ἐφλέγοντο ὑπὸ τῆς ὀργῆς, οὐκ ἐποίησεν ἐπὶ τῷ μνήματι τοῦ κυρίου οἱ γυναῖκες ἐπὶ τοῖς ἀποθνῄσκοντι καὶ τοῖς ἀγαπωμένοις αὐταῖς. 51. λαβοῦσα μεθ᾽ ἑαυτῆς τὰς φίλας ἠλθεν ἐπὶ τὸ μνημεῖον ὅπου ἦν θετείς. 52. καὶ ἔφοβοντο μὴ ἴδωσιν αὐτάς οἱ Ἰουδαῖοι καὶ ἔλεγον· εἰ καὶ μὴ ἐν ἑκείνῃ τῇ ἡμέρᾳ ἤσταυρωθη ἐδυνήθημεν κλαῦσαι καὶ κόψεσθαι, καὶ νῦν ἐπὶ τοῦ μνήματος αὐτοῦ ποιήσωμεν ταῦτα. 53. τίς δὲ ἀποκυλίσει ἡμῖν καὶ τὸν λίθον τὸν τεθέντα ἐπὶ τῆς θύρας τοῦ μνήματος, ἵνα εἰσελθῶμεν παρακαθησθῶμεν αὐτῷ καὶ ποιήσωμεν τὰ ὁφιλόμενα; 54. μέγας γὰρ ἦν ὁ λίθος, καὶ φοβούμεθα μὴ τις Ἰουδαῖος ἴδῃ, καὶ ἐμὴ ὁμιλήσῃ, κἂν ἐπὶ τῆς θύρας βάλωμεν ἄρα φέρομεν εἰς μνημοσύνην αὐτοῦ, κλαύσομεν καὶ κοψόμεθα ἐως ἐλθῶμεν εἰς τὸν οἶκον ἡμῶν.

50. Now at dawn of the Lord's Day Mary Magdalene, a disciple of the Lord, being afraid because of the Jews, since they were inflamed by rage, had not done at the tomb of the Lord those things which women are accustomed to do over those who have died and for those who are loved by them. 51. Taking the friends with her, she went to the tomb where he had been laid. 52. And they were afraid the Jews might see them and they were saying, 'Since we were not able on the day on which he was crucified to weep and to wail, even now at his tomb let us do these things. 53. But who will roll away for us also the stone that has been placed at the door of the tomb that when we have gone in we might sit beside him and do the things that are necessary. 54. For the stone was great, and we are afraid lest somebody sees us. And if we are not able, let us place at the door what we are bringing for his memorial, and we shall weep and wail until we return to our house.'

**Text Critical Notes**

1. An orthographical error is present here with the manuscript reading ὀρθοῦ, as given above, instead of the standard spelling ὀρθός. While the adjective ὀρθός is a common word in extant Greek
literature, three factors tell against it being the correct reading here. First, the form ὃρθοῦ is either a masculine or neuter genitive singular adjective, and it is problematic that it occurs here either in an unsubstantivized form, or without a noun in agreement. Second, the meaning of ὃρθος, ‘straight, upright, correct,’ does not make sense in this context. Third, and perhaps most significant, the term ὃρθου occurs in the parallel account of the women’s visit to the tomb in the gospel of Luke: τῇ δὲ μιᾷ τῶν σαββάτων ὃρθου βαθέως ἐπὶ τὸ μνῆμα ἦλθον (Lk 24.1). Fitzmyer comments that the expression ὃρθου βαθέως is ‘the Lucan substitute for the Marcan λίαν πρω… ἀνατείλαντος τοῦ ἥλιου’.

2. Kraus and Nicklas note the presence of what appears to be an apostrophe in the manuscript after the name ‘Mary’. In their notes on line sixteen of the verso of page four, they state, ‘Ms with apostrophe: μαριαμ.’ There is little doubt that the penstroke after the second μ in the name μαριαμ. does have the hook-like appearance of an apostrophe. The function of this marking, if the penstroke is intentional, is uncertain. The possibility that this is simply an aberrant mark on the page should not be ruled out, especially given the standards exemplified by the scribe elsewhere in the production of this manuscript.

3. The spelling Μαγδαλινή that occurs here in place of the form Μαγδαληνή that occurs in modern lexicons should not be understood as an orthographical error, but rather seen as representing non-standardized spelling practices. Vaganay notes that this form is witnessed in a number of late manuscripts in the text of Jn 20.1 and Lk 24.10. This appears to represent the widespread phenomenon of the flattening of distinctions between the pronunciation of vowels. Caragounis, although generally wary of the use of the term ‘itacism’ to describe the change in pronunciation from Classical to Hellenistic Greek would, however, allow the use of the term in this case. He states, ‘the so-called itacism explains only the confusion of

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868 LSJ, 1249.
869 EDNT, vol. 2, 531.
871 Kraus und Nicklas, Das Petrusvangelium und die Petrusapokalypse, 44.
872 Vaganay states, ‘Μαγδαληνή, comme dans certains mss. tardifs de Jn XX, 1 de Lc., XXIV, 10.’ Vaganay, L’Évangile de Pierre, 319.
873 BDF §22.