

Papyrus 50: Dated to Late Third Century CE Containing Acts 8:26-32; 10:26-31

Transcription and Direct Word Translation

Recto

Acts 8:26-30a

Front Side of Leaf Fold

Acts 8:26-30a

²⁶ε[λ]αλησεν προς Φι
λ[ι]ππον λεγων αναστας πορ
ευθητι κατα μεσημβριαν
επι την οδον την καταβαινου
σαν απο Ἰλῆμ̄ εις Γαζαν·
αυτη εστιν ερημος ²⁷και ανασ
τας επορευθη· και ιδου αν
ηρ A[ιθι]οψ [ευ]νουχος δυνα[σ]
της Κανδακης βασιλισσης
Αιθιοπων ος ην επι πα
σης της γαζης αυτης
ος εληλυθει προσκυνη
σων εις Ἰλῆμ̄· ²⁸ουτος υποσ
τρεφων καθημενος
επι του αρματος αυτου
και ανεγινωσκει τον
προφητην Η[σ]αιαν· ²⁹ειπεν
δε το Π̄Ν̄Α τω Φ[ι]λιππω
προσελθε κα[ι] κολληθη
τι τω αρματι τουτω·
³⁰προσελθων δε ο Φιλιπ
πος ηκουσεν αυτου ανα

²⁶s[po]ke towards Phi
l[i]ppos, saying, "Having stood up, jou
rney down about noon
upon the road that desce
nds from Yarushalaim into Gaza."
This exists as a desert. ²⁷And having sto
od, he journeyed. And behold! A m
an, E[thi]opian, a [eu]nuch, a cour[t-
ier of Candake, queen
of Eithiopians, whom existed upon al
l the riches her,
who had appeared, bearing hom
age inside Yarushalaim. ²⁸He was re
turning, sitting down
upon the chariot his,
and was reading the
Prophet Ya[sh]a'Yah. ²⁹Said
so the Spirit to Ph[i]lippo, "
Approach, an[d] be united wi
th the chariot this."
³⁰Having approached so the Philip
pos, he listened to him rea

Verso

Acts 8:30b-32; 10:26-27a

Reverse Side of Leaf Fold

Acts 8:30b-32; 10:26-27a

γινωσκοντος Η[σ]αιαν τον
προφητην και ευτ[ε]ν τω
ευνουχω αρα γινωσκεις
α αναγινωσκεις· ³¹ο δε ει
πεν· πως γαρ αν δυναμην
εαν μη τις οδηγησει με'
παρεκαλεσεν τε τον Φιλιπ

ding Ya[sha'Yah the
prophet, and he s[a]id to the
eunuch, "Then, do you understand
what you are reading?" ³¹He however sa
od, "How for may I be capable
except someone shall guide me?"
He encouraged indeed the Philip

πον αναβαντα καθισαι
συν αυτω·³² η δε περιοχη
της γραφης ην ανεγινωσ
κεν ην αυτη ως προβα
τον επι σφαγην ηχθη
και ως αμνος εναντιον
του^α κειραντος αυτου
αφωνος

^{10:26} ο δε Πετρος ηγειρεν
αυτον λεγων ανασ
τηθι και εγω αυτος
αν̄ος̄ ειμι ²⁷ και συνο
μιλων αυτω εισηλ
θον και ευρισκε[ι] συν

^a Scribe put a cross through the **v** to indicate its deletion.

Recto

10:27b-30a

ελη[λυ]θοτας πολλους
²⁸ εφη τε προς αυτους
υμεις επιστασθε ως
αθεμιτον εστιν ανδρι
Ιουδαιω κολλασθαι η προ[σ]
ερχεσθαι ανδρι αλλοφυ
λω· κ[α]μοι [ο] θ̄σ̄ εδιξεν
μηδενα κοινων η ακαθαρ
τον λεγει[ν̄] Ᾱ Ν̄ Ο̄ Ν̄ ²⁹ διο
και αναντιρητως
ηλθον μεταπεμφθεις
πυνθανομα[ι] ουν τι^α ου^α
λογω μετεπεμψασθε
με: ³⁰ ο δε Κορνηλιος εφη
οπο τεταρτης ημερας
μεχρι ταυτης της ωρας
ημην νηστ[ε]υων και
την εννατην προσευ
χομε[ν]ος εν [τ]ω οικω μου
και ιδ[ο]υ ανηρ εοση ενωπι
ο[ν] μου εν αισθητι^β

^a Lines through the letters notify the reader of their omission.

^b Spelling Mistake for εσθητι via itacism.

pos, having ascended, to sit down
together with him. ³²The and section
of the Scripture which he was read-
ing existed as this, "Like a shee-
p upon slaughter He was led,
and like a lamb in the presence
of the one who had sheared Him
soundless."

^{10:26}The and Petros raised
him saying, "Stand up-
right: also I myself
as a man exist." ²⁷And tal-
king with him, he ent-
ered and discover[s] gather-

^a Seems that the scribe's eye
jumped back a bit to the previous
word – εναντιον - being slightly
confused by the like endings. Scribe
noticed the error immediately, as
the correction happened straight
after and the rest of του was
written.

Front Side of Leaf Fold #2

10:27b-30a

ed to[ge]ther numerous.
²⁸He affirmed indeed towards them,
"You comprehend like
not permitted it exists to a man
Yahuwdean to be united or to ap-
proach a man forei-
gn. B[ut] to me, [the] God indicated
no unacceptable or indec-
ent to cal[] hu]man. ²⁹As a result
and without hesitation
I appeared, after being invited.
I questio[n] therefore to what therefore^a
message you invited
me?" ³⁰The moreover Cornelius affirmed,
"From fourth day
up until this the hour,
I existed as fas[t]ing, and
the ninth I was pra-
y[i]ng in [t]he house my,
and be[h]old! A man stood upright befo-
r[e] me in clothes

^a Would appear the repetition
came to be due to the fact that the
scribe's eye skipped from the ι at
the end of τινι, to the same letter ι
at the end of πυνθανομαι.

^b Spelling errors via itacism were
common in the Koine period,
especially as αι and ε were
pronounced similarly.

Verso

λαμπρα ³¹ και φησι[v] Κορ
νηλιε εισηκουσθη σου
η προσευχη και αι ελε
ημοσυνη σου εμνησ
θησαν ~~του ΘΥ~~^a ενωπιον
του ΘΥ

^a The scribe crossed out the
misplacement of these words.

Acts 10:30b-31

Reverse Side of Leaf Fold #2

white. ³¹ And he affirm[ed], "Cor-
nelius, has been heard your
the prayer, and the al-
ms giving your were re-
called ~~the God~~^a before
the God

^a Seems the scribe's eye skipped
from the v at the end of
εμνησθησαν, to the same letter v
at the end of ενωπιον, to produce
the initial reading of the
manuscript.

Acts 10:30b-31