

## Topic 4. *Examine ancient letter writing.*

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*Examine literacy in the ancient world.*

*Examine sources for ancient letters.*

*Examine the format of ancient letters.*

Ancient letters contain conventional sections, usually a greeting, the body, and a closing.

Ancient letters contain some conventional formulas: identification,<sup>1</sup> greeting,<sup>2</sup> prayer,<sup>3</sup> disclosure,<sup>4</sup> petition,<sup>5</sup> joy,<sup>6</sup> astonishment,<sup>7</sup> reiteration,<sup>8</sup> hearing,<sup>9</sup> affirmation,<sup>10</sup> blessing,<sup>11</sup> travelogue,<sup>12</sup> messages,<sup>13</sup> farewell,<sup>14</sup> date,<sup>15</sup> and others.<sup>16</sup>

1. For example, "Paul ...and Timothy ...to Philemon, ... Apphia, ...Archippus, ... and the church in your house" Philemon 1:1-2, "Serenus ...to Isidora" Oxyrhynchus 3.528, "Thaisous, ... to Syras" Oxyrhynchus 2.295.
2. "Greeting" Acts 15:23, Oxyrhynchus 3.528, 2.293, 2/200. 2.300, 6.928, 1.119.
3. "I give thanks to my God" Philemon 1:4, "I pray for your health" Oxyrhynchus 3.528.
4. "I possess more than enough confidence in the messiah to order you" Philemon 1:8, "I assure you" Oxyrhynchus 3.528.
5. "Accept him like it was me" Philemon 1:17, "If you are making pickled fish for yourself, send me a jar, also" Oxyrhynchus 6.928.
6. "Your love gives me a lot of happiness and comfort" Philemon 1:7, "It was good of you" Oxyrhynchus 1.119.
7. "I am astonished that you are so quickly deserting the one who called you" Galatians 1:6, "You sent me letter which would have shaken a boulder" Oxyrhynchus 3.528.
8. "As we have said before, and now I say again" Galatians 1:9, "You once had a conversation with me on this matter" Oxyrhynchus 6.928.
9. "For members of Chloe's household have made it clear to me" 1 Corinthians 1:11, "I have observed the following procedure" Pliny 10.97.
10. "I am confident that you will obey what I wrote" Philemon 1:21, "For who can better give guidance to my hesitation or inform my ignorance?" Pliny 10.97.
11. "May the favor of the lord Jesus, the messiah, be with your spirit" Philemon 1:25, "I pray for your health" 3.528, 6.928. "Take care of yourself" Oxyrhynchus 2.293.
12. "Prepare a bed for me ... I hope that I can visit you" Philemon 1:22, "Let me know whether you are coming, or not" Oxyrhynchus 3.528, "On the twelfth day you sailed" Oxyrhynchus 1.119.
13. "Epaphras, ... Mark, Aristarchus, Demas, and Luke ... greet you" Philemon 1:23, "Salute Ammonius" Oxyrhynchus 2.295.
14. "Goodbye" Oxyrhynchus 2.299, 2.300.
15. Oxyrhynchus 2.293, 2.299.
16. Many of these formula conventions were noted by Stanley Earl Porter, "A Functional Letter Perspective: Towards a Grammar of Epistolary Form," in *Paul and the Ancient Letter Form*, edited by Stanley Earl Porter and Sean A. Adams, Pauline Studies. Volume 6 (Leiden, The Netherlands: E. J. Brill, 2010), p. 16.

*Examine the content of some ancient examples.*

*Oxyrhynchus papyrus 3.528.*<sup>17</sup>

(front side)

Serenus, to his beloved sister Isidora. Many greetings.

Before all else, I pray for your health. Every day and every evening I perform the act of veneration on your behalf to the goddess Taweret, who loves you.

I assure you that ever since you left me, I have been in mourning, weeping by day, and lamenting by night.

Since we bathed together on the month Paophi 12th, I have not bathed again, nor anointed myself, until the month Hathyr 12th.

You sent me letter which would have shaken a boulder, so much did your words move me. Instantly, I answered you, and sent you the letter on the 12th, together with other letters.

Apart from you saying, and writing, “Colobus has made me a prostitute,” he said to me, “Your wife sent me a message, ‘He himself has sold the chain and himself put me into the boat.’ ”

You say this to prevent me from being believed any longer with regard to my departure. See how many times that I have sent to you? Let me know whether you are coming, or not.

(back side)

Deliver to Isidora, from Serenus.

*Oxyrhynchus 2.295.*<sup>18</sup>

(front side)

Thaisous, to her mother, Syras.

I must tell you that Seleucus came here, and has fled. Do not trouble yourself to explain.

Let Lucia wait until the year. Let me know the day.

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17. Oxyrhynchus papyrus 3.528 is a second century letter held at Trinity College, Dublin, Ireland. View the content of this letter at [http://www.papyri.info/ddbdp/p.oxy;3:528?rows=3&start=55&fl=id,title&fq=collection:ddbdp&fq=\(ddbdp\\_series:p.oxy+OR+hgv\\_series:p.oxy+OR+dclp\\_series:p.oxy\)&fq=\(ddbdp\\_volume:3+OR+hgv\\_volume:3+OR+dclp\\_volume:3\)&sort=series+asc,volume+asc,item+asc&p=56&t=90](http://www.papyri.info/ddbdp/p.oxy;3:528?rows=3&start=55&fl=id,title&fq=collection:ddbdp&fq=(ddbdp_series:p.oxy+OR+hgv_series:p.oxy+OR+dclp_series:p.oxy)&fq=(ddbdp_volume:3+OR+hgv_volume:3+OR+dclp_volume:3)&sort=series+asc,volume+asc,item+asc&p=56&t=90).

18. Oxyrhynchus 2.295 is a letter from about AD 35 held at Columbia University, New York, New York. View the letter online at [http://www.papyri.info/ddbdp/p.oxy;2:295?rows=3&start=1&fl=id%2Ctitle&fq=earliest\\_date%3A%5B-2500+TO+49%5D&fq=latest\\_date%3A%5B0+TO+2500%5D&fq=display\\_place%3AOxyrhynchus&fq=series\\_led\\_path%3AColumbia%3B\\*%3B\\*%3Bapis&sort=series+asc%2Cvolume+asc%2Citem+asc&p=2&t=7](http://www.papyri.info/ddbdp/p.oxy;2:295?rows=3&start=1&fl=id%2Ctitle&fq=earliest_date%3A%5B-2500+TO+49%5D&fq=latest_date%3A%5B0+TO+2500%5D&fq=display_place%3AOxyrhynchus&fq=series_led_path%3AColumbia%3B*%3B*%3Bapis&sort=series+asc%2Cvolume+asc%2Citem+asc&p=2&t=7). For another letter with multiple marginal notes, see the Berliner griechische Urkunden (BGU) 2.423 papyrus, a second century letter held at the Berlin Papyrus Database, Berlin, Germany. View the letter at <https://berlpap.smb.museum/02350/>.

Greet Ammonius, my brother, and ... my sister ... .

(in the margin)

And Theonas, my father.

*Oxyrhynchus papyrus 2.293.*<sup>19</sup>

(front side)

Dionysius to his sister Didyme. Many greetings, and good wishes for continued health.

You have sent me no word about the clothes, either by letter, or by message. They are still waiting until you tell me otherwise.

Provide the letter bearer, Theonas, with any assistance that he wishes ...

Take care of yourself and all your household. Goodbye.

14th year of Tiberius Caesar Augustus, month Hathyr 18th.

(back side)

Deliver by Dionysius, to his sister Didyme.

*Oxyrhynchus papyrus 2.299.*<sup>20</sup>

Horus, to his esteemed Apion. Greeting.

Regarding Lampon, the mouse catcher. I paid him for you as earnest money, 8 drachma, in order that he might catch the mice while they are still young. Please send me the money.

I have also lent Dionysius, the chief man of Nemeræ, 8 drachma. He has not returned it. So, look into it.

Goodbye.

Month Payni 24th.

*Oxyrhynchus papyrus 2.300.*<sup>21</sup>

(front side)

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19. Oxyrhynchus 2.295 is letter from AD 27 held at Columbia University, New York, New York. View the letter online at [http://www.papyri.info/ddbdp/p.oxy;2:293?rows=3&start=61&fl=id,title&fq=collection:ddbdp&fq=\(ddbdp\\_series:p.oxy+OR+hgv\\_series:p.oxy+OR+dclp\\_series:p.oxy\)&fq=\(ddbdp\\_volume:2+OR+hgv\\_volume:2+OR+dclp\\_volume:2\)&sort=series+asc,volume+asc,item+asc&p=62&t=122](http://www.papyri.info/ddbdp/p.oxy;2:293?rows=3&start=61&fl=id,title&fq=collection:ddbdp&fq=(ddbdp_series:p.oxy+OR+hgv_series:p.oxy+OR+dclp_series:p.oxy)&fq=(ddbdp_volume:2+OR+hgv_volume:2+OR+dclp_volume:2)&sort=series+asc,volume+asc,item+asc&p=62&t=122).

20. Oxyrhynchus 2.299 is a late first century letter held at Bradfield College, Bradfield, England. View the content of the letter online at [http://www.papyri.info/ddbdp/p.oxy;2:299?rows=3&start=67&fl=id,title&fq=collection:ddbdp&fq=\(ddbdp\\_series:p.oxy+OR+hgv\\_series:p.oxy+OR+dclp\\_series:p.oxy\)&fq=\(ddbdp\\_volume:2+OR+hgv\\_volume:2+OR+dclp\\_volume:2\)&sort=series+asc,volume+asc,item+asc&p=68&t=122](http://www.papyri.info/ddbdp/p.oxy;2:299?rows=3&start=67&fl=id,title&fq=collection:ddbdp&fq=(ddbdp_series:p.oxy+OR+hgv_series:p.oxy+OR+dclp_series:p.oxy)&fq=(ddbdp_volume:2+OR+hgv_volume:2+OR+dclp_volume:2)&sort=series+asc,volume+asc,item+asc&p=68&t=122).

21. Oxyrhynchus papyrus 2.300 is a late first century letter held at the Sackler Library, Oxford University, Oxford, England. View the content of the letter at [http://www.papyri.info/ddbdp/p.oxy;2:300?rows=3&start=68&fl=id,title&fq=collection:ddbdp&fq=\(ddbdp\\_series:p.oxy+OR+hgv\\_series:p.oxy+OR+dclp\\_series:p.oxy\)&fq=\(ddbdp\\_volume:2+OR+hgv\\_volume:2+OR+dclp\\_volume:2\)&sort=series+asc,volume+asc,item+asc&p=69&t=122](http://www.papyri.info/ddbdp/p.oxy;2:300?rows=3&start=68&fl=id,title&fq=collection:ddbdp&fq=(ddbdp_series:p.oxy+OR+hgv_series:p.oxy+OR+dclp_series:p.oxy)&fq=(ddbdp_volume:2+OR+hgv_volume:2+OR+dclp_volume:2)&sort=series+asc,volume+asc,item+asc&p=69&t=122).

Indike to the lady, Thaisous. Greeting.

I sent you the bread basket by Taurinus, the camel man. Please send me an answer that you have received it.

Salute my friend, Theon, and Nicobulus, Disocorus, Theon, and Hermocles, who have my best wishes. Longinus salutes you. Goodbye.

(back side)

At the social center, to Theon, the council member responsible for oil distribution.

*Oxyrhynchus papyrus 6.928.*<sup>22</sup>

(front side)

Lucius, to Apollonarius, his brother. Greeting.

Since now that Zopyrus is dead, there are persons making designs on Thais, daughter of Amphithales. You once had a conversation with me on this matter. I therefore inform you, if you think fit, you may act before she is trapped. The son of Sebastimus has no mother, either.

If you are making pickled fish for yourself, send me a jar, also.

Send greetings to the children from me and Isidorion.

I pray for your health.

(back side)

To Apollonarius.

*Oxyrhynchus papyrus 1.119.*<sup>23</sup>

(front side)

Theon to his father Theon. Greeting.

It was a fine thing for you not to take me with you to the city. If you will not take me with you to Alexandria, I will not write you a letter, or speak to you, or say goodbye to you. If you go to Alexandria, I will not take your hand, nor ever greet you again. That is what will happen if you do not take me.

Mother said to Archelaus, "It really upsets him to be left behind."

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22. *Oxyrhynchus papyrus 6.928* is a second or third century letter held at the University of Illinois Urbana-Champaign, Urbana and Champaign, Illinois. View the content of the letter at [http://www.papyri.info/ddbdp/p.ox.6:928?rows=3&start=36&fl=id,title&q=collection:ddbdp&fq=\(ddbdp\\_series:p.ox+OR+hgv\\_series:p.ox+OR+dclp\\_series:p.ox\)&fq=\(ddbdp\\_volume:6+OR+hgv\\_volume:6+OR+dclp\\_volume:6\)&sort=series+asc,volume+asc,item+asc&p=37&t=88](http://www.papyri.info/ddbdp/p.ox.6:928?rows=3&start=36&fl=id,title&q=collection:ddbdp&fq=(ddbdp_series:p.ox+OR+hgv_series:p.ox+OR+dclp_series:p.ox)&fq=(ddbdp_volume:6+OR+hgv_volume:6+OR+dclp_volume:6)&sort=series+asc,volume+asc,item+asc&p=37&t=88).

23. *Oxyrhynchus papyrus 1.119* is a second or third century letter held at the Bodleian Library, Oxford University, Oxford, England. View the content of the letter at [http://www.papyri.info/ddbdp/p.ox.1:119?rows=3&start=79&fl=id,title&fq=collection:ddbdp&fq=\(ddbdp\\_series:p.ox+OR+hgv\\_series:p.ox+OR+dclp\\_series:p.ox\)&fq=\(ddbdp\\_volume:1+OR+hgv\\_volume:1+OR+dclp\\_volume:1\)&sort=series+asc,volume+asc,item+asc&p=80&t=121](http://www.papyri.info/ddbdp/p.ox.1:119?rows=3&start=79&fl=id,title&fq=collection:ddbdp&fq=(ddbdp_series:p.ox+OR+hgv_series:p.ox+OR+dclp_series:p.ox)&fq=(ddbdp_volume:1+OR+hgv_volume:1+OR+dclp_volume:1)&sort=series+asc,volume+asc,item+asc&p=80&t=121).

It was good of you to send me presents ... On the twelfth day you sailed.

I urge you to send me a lyre. If you do not, I will not eat. I will not drink. There!

(back side)

Deliver to Theon, from Theonatos, his son.

*Pliny the younger, the governor of Pontus, to the emperor Trajan, 10.97.<sup>24</sup>*

It is my practice, my lord, to refer to you all matters concerning which I am in doubt. For who can better give guidance to my hesitation or inform my ignorance? I have never participated in trials of Christians. I therefore do not know what offenses it is the practice to punish or investigate, and to what extent. And I have been not a little hesitant as to whether there should be any distinction on account of age or no difference between the very young and the more mature; whether pardon is to be granted for repentance, or, if a man has once been a Christian, it does him no good to have ceased to be one; whether the name itself, even without offenses, or only the offenses associated with the name are to be punished.

Meanwhile, in the case of those who were denounced to me as Christians, I have observed the following procedure: I interrogated these as to whether they were Christians; those who confessed I interrogated a second and a third time, threatening them with punishment; those who persisted I ordered executed. For I had no doubt that, whatever the nature of their creed, stubbornness and inflexible obstinacy surely deserve to be punished. There were others possessed of the same folly; but because they were Roman citizens, I signed an order for them to be transferred to Rome.

Soon accusations spread, as usually happens, because of the proceedings going on, and several incidents occurred. An anonymous document was published containing the names of many persons. Those who denied that they were or had been Christians, when they invoked the gods in words dictated by me, offered prayer with incense and wine to your image, which I had ordered to be brought for this purpose together with statues of the gods, and moreover cursed Christ--none of which those who are really Christians, it is said, can be forced to do--these I thought should be discharged. Others named by the informer declared that they were Christians, but then denied it, asserting that they had been but had ceased to be, some three years before, others many years,

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24. About AD 112. Adrian Nicholas Sherwin-White, *The Letters of Pliny: A Historical and Social Commentary* (Oxford, England: The Clarendon Press, 1966).

some as much as twenty-five years. They all worshipped your image and the statues of the gods, and cursed Christ.

They asserted, however, that the sum and substance of their fault or error had been that they were accustomed to meet on a fixed day before dawn and sing responsively a hymn to Christ as to a god, and to bind themselves by oath, not to some crime, but not to commit fraud, theft, or adultery, not falsify their trust, nor to refuse to return a trust when called upon to do so. When this was over, it was their custom to depart and to assemble again to partake of food--but ordinary and innocent food. Even this, they affirmed, they had ceased to do after my edict by which, in accordance with your instructions, I had forbidden political associations. Accordingly, I judged it all the more necessary to find out what the truth was by torturing two female slaves who were called deaconesses. But I discovered nothing else but depraved, excessive superstition.

I therefore postponed the investigation and hastened to consult you. For the matter seemed to me to warrant consulting you, especially because of the number involved. For many persons of every age, every rank, and also of both sexes are and will be endangered. For the contagion of this superstition has spread not only to the cities but also to the villages and farms. But it seems possible to check and cure it. It is certainly quite clear that the temples, which had been almost deserted, have begun to be frequented, that the established religious rites, long neglected, are being resumed, and that from everywhere sacrificial animals are coming, for which until now very few purchasers could be found. Hence it is easy to imagine what a multitude of people can be reformed if an opportunity for repentance is afforded.

*The emperor Trajan, to the governor Pliny the younger, 10.98.<sup>25</sup>*

You observed proper procedure, my dear Pliny, in sifting the cases of those who had been denounced to you as Christians. For it is not possible to lay down any general rule to serve as a kind of fixed standard. They are not to be sought out; if they are denounced and proved guilty, they are to be punished, with this reservation, that whoever denies that he is a Christian and really proves it--that is, by worshiping our gods--even though he was under suspicion in the past, shall obtain pardon through repentance. But anonymously posted accusations ought to have no place in any prosecution. For this is both a dangerous kind of precedent and out of keeping with the spirit of our age.

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25. Adrian Nicholas Sherwin-White, *The Letters of Pliny: A Historical and Social Commentary* (Oxford, England: The Clarendon Press, 1966).

*Examine letters in the Christian Bible.*

*Examine the thanksgiving.*

*Examine papyri letters from the Christian era.*

1. Aegyptische Urkunden aus den Königlichen (later Staatlichen) Museen zu Berlin, Griechische Urkunden. Berlin. BGU.
2. Berliner Klassikertexte. Berlin. BKT.
3. Aegyptische Urkunden aus den Koeniglichen (later Staatlichen) Museen zu Berlin: Koptische Urkunden. BKU.
4. Corpus Papyrorum Raineri. Vienna. CPR.
5. Catalogue of Greek and Latin Papyri and Ostraca in the Possession of the University of Aberdeen, ed. E.G. Turner. Aberdeen 1939. Aberdeen papyri.
6. The Abinnaeus Archive: Papers of a Roman Officer in the Reign of Constantius II, ed. H.I. Bell, V. Martin, E.G. Turner, D. van Berchem. Oxford 1962. Nos. 1—82. Abinnaeus papyri.
7. Les Papyrus grecs d'Achmîm à la Bibliothèque Nationale de Paris, ed. P. Collart. Cairo 1930. (BIFAO 31 [1930] 33—111). Nos. 1—9. [MF 1.73]. Achmim papyri.
8. Demotische Ackerpachtverträge der Ptolemäerzeit. Untersuchungen zu Aufbau, Entwicklung und inhaltlichen Aspekten einer Gruppe von demotischen Urkunden, ed. H. Felber. Wiesbaden 1997. Ackerpachtverträge papyri.
9. The Adler Papyri, Greek texts, ed. E.N. Adler, J.G. Tait, F.M. Heichelheim. Demotic texts ed. F.Ll. Griffith. Oxford 1939. Greek nos. 1—21, Demotic nos. 1—30. An additional Demotic piece, no. 31, was published by N.J. Reich, *Journal of the American Oriental Society* 36 (1936) 168—169. Adler papyri.
10. Ägyptische Handschriften (Teil 2), ed. E. Lüddeckens and K.-Th. Zauzich. Wiesbaden 1971. Ägyptische Handschriften papyri.
11. Papyrus grecs du Musée Gréco-Romain d'Alexandrie, ed. A. Swiderek and M. Vandoni. Warsaw 1964. Alexandrie papyri.
12. Papyri variae Alexandrinae et Gissenses, ed. J. Schwartz. Brussels 1969. Alexandrinae and Gissenses papyri.
13. The Amherst Papyri, Being an Account of the Greek Papyri in the Collection of the Right Hon. Lord Amherst of Hackney, F.S.A. at Didlington Hall, Norfolk, ed. B.P. Grenfell and A.S. Hunt. London. Amherst papyri.

14. The Amherst Papyri, Being an Account of the Egyptian Papyri in the Collection of the Right Hon. Lord Amherst of Hackney, F.S.A. at Didlington Hall, Norfolk, ed. P.E. Newberry with an appendix on a Coptic papyrus by W.E. Crum. London 1899. Amherst Egyptian papyri.
15. The Archive of Ammon Scholasticus of Panopolis. Ammon papyri.
16. Die Amsterdamer Papyri I, ed. R.P. Salomons, P.J. Sijpesteijn, K.A. Worp. Zutphen 1980. (Stud.Amst. XIV). Nos. 1—100. Amsterdam papyri.
17. Corpus Papyrorum Anagenensis, ed. F. Farid. Athens 1986. Revised texts originally published by various editors in the journal *Anagenensis* vols. 1—3 (1981—1983). Anagenensis papyri.
18. The Antinoopolis Papyri. London. Antinoopolis papyri.
19. Hellénisme dans l'Égypte du VI<sup>e</sup> siècle. La bibliothèque et l'oeuvre de Dioscore d'Aphrodité, ed. J.-L. Fournet. Cairo 1999. Aphrodite library papyri.
20. Du Village à l'Empire. Autour du registre fiscal d'Aphroditô, ed. C. Zuckerman. Paris 2004. Aphrodite register papyri.
21. Papyrus grecs d'Apollônônos Anô, ed. R. Rémondon. Cairo 1953. Apollonius papyri.
22. Catalogue of the Demotic Papyri in the Ashmolean Museum. Ashmolean papyri.
23. Les associations religieuses en Égypte d'après les documents démotiques, ed. F. de Cenival. Cairo 1972. Associations papyri.
24. Papyri Societatis Archaeologicae Atheniensis, ed. G.A. Petropoulos. Athens 1939. Athens papyri.
25. P.Sta.Xyla: The Byzantine Papyri of the Greek Papyrological Society I, ed. B.G. Mandilaras. Nos. 1—21. Nos. 5, 6, 8, 12, 13, 17, 18 have Coptic in their dockets. Athens 1993. Athens Xyla papyri.
26. P.Trophitis: New Ptolemaic Texts Relating to Egyptian Alimentary and Sale Contracts. Greek Abstracts from a Kibotos Archive, ed. R.G. Herring. Diss. University of Texas, 1989. Austin papyri.
27. Auswahl frühdemotischer Texte (zum Gebrauch im akademischen Studien sowie zum Selbststudium zusammengestellt), by W. Erichsen. Heft 1, Texte; 2, Umschrift und Glossar; 3, Schriftliste. Copenhagen 1950. Auswahl papyri.
28. "The Archives of the Temple of Soknobrais at Bacchias," ed. E.H. Gilliam, in *YCS* 10 (1947) 179—281. Nos. 1—25. Bacchias papyri.
29. Veröffentlichungen aus den badischen Papyrus-Sammlungen. Heidelberg. Series continues with P.Heid. I. Badischen papyri.



*Examine related literature.*

1. Adams, Sean A. "Paul's Letter Opening and Greek Epistolography: A Matter of Relationship." In *Paul and the Ancient Letter Form*, pp. 33-55. Edited by Stanley Earl Porter and Sean A. Adams. Pauline Studies. Volume 6. Leiden, The Netherlands: E. J. Brill, 2010.
2. Artz-Grabner, Peter. "The 'Epistolary Introductory Thanksgiving' in the Papyri and in Paul." *Novum Testamentum* 36 (1994): 29-46.
3. Artz-Grabner, Peter. "Paul's Letter Thanksgiving." In *Paul and the Ancient Letter Form*, pp. 129-158. Edited by Stanley Earl Porter and Sean A. Adams. Pauline Studies. Volume 6. Leiden, The Netherlands: E. J. Brill, 2010.
4. Aune, David Edward. *The New Testament in Its Literary Environment*. Library of Early Christianity. Volume 8. Philadelphia, PA: Westminster Press, 1987.
5. Bahr, Gordon J. "Paul and Letter Writing in the First Century." *Catholic Biblical Quarterly* 28 (1966): 465-472.
6. Bahr, Gordon J. "The Subscriptions in the Pauline Letters." *Journal of Biblical Literature* 87 (1967): 27-41.
7. Byrskog, Samuel. "Epistolography, Rhetoric, and Letter Prescript: Romans 1.1-7 as a Test Case." *Journal for the Study of the New Testament* 65 (1997): 27-46.
8. Collins, Raymond Francis. "A Significant Decade: The Trajectory of the Hellenistic Epistolary Thanksgiving." In *Paul and the Ancient Letter Form*, pp. 159-184. Edited by Stanley Earl Porter and Sean A. Adams. Pauline Studies. Volume 6. Leiden, The Netherlands: E. J. Brill, 2010.
9. Doty, William G. "The Classification of Epistolary Literature." *Catholic Biblical Quarterly* 31 (1969): 183-199.
10. Doty, William G. *Letters in Primitive Christianity*. Guides to Biblical Scholarship: New Testament Series. Philadelphia, PA: Fortress Press, 1973.
11. Exler, Francis Xavier J. "The Form of the Ancient Greek Letter: A Study in Greek Epistolography." Ph.D. dissertation. Washington, DC: The Catholic University of America, 1923.
12. Fitzmyer, Joseph A. "Some Notes on Aramaic Epistolography." *Journal of Biblical Literature* 93 (1974): 201-25.
13. Francis, Fred O. "The Form and Function of the Opening and Closing Paragraphs of James and 1 John." *Zeitschrift für die neutestamentliche Wissenschaft* 61 (1971): 110-126.

14. Funk, Robert Walter. "The Letter: Form and Style." In *Language, Hermeneutic, and Word of God: The Problem of Language in the New Testament and Contemporary Theology*, pp. 150-174. New York, NY: Harper & Row, 1966.
15. Funk, Robert Walter. "The Form and Structure of II and III John." *Journal of Biblical Literature* 86 (1967): 424-430.
16. Grassmick, John D. "Epistolary Genre: Reading Ancient Letters." In *Interpreting the New Testament: Introduction to the Art and Science of Exegesis*, pp. 221-239. Wheaton, IL: Crossway, 2006.
17. Harris, William Vernon. *Ancient Literacy*. Cambridge, MA: Harvard University Press, 1989.
18. Head, Peter M. "Named Letter-Carriers among the Oxyrhynchus Papyri." *Journal for the Study of the New Testament* 31 (2009): 279-299.
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