

A Proposed Change to the NA²⁸ and IGNTP Readings of 04 at John 1:38a: A Short Note^{*}

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In this note, I suggest a correction to the *apparatus criticus* of NA²⁸ and the transcription of the IGNTP, at John 1:38a, for the Codex Ephraemi Rescriptus (C 04).¹ The passage came to my attention while studying a series of sample chapters in John (1, 17, and 20) in the Greek majuscule pandects as part of a larger research project. Research on 04 has recently been greatly enhanced by digital images, unavailable to earlier scholars. Standard images are available on the website of the Bibliothèque nationale de France, and multi-spectral images are held by the Kirchliche Hochschule, Wuppertal.² At present, these images await a full and comprehensive study and the multi-spectral images only exist for the New Testament portion of the manuscript. This note is only one example of the treasures that could be unearthed by a thorough examination of the digital images and by production and study of multi-spectral images for the LXX portion of the codex.

The codex is a highly significant manuscript. Suggested dates range from the early fifth to the early sixth century.³ Today most of the New Testament and much of the LXX wisdom literature survive. The manuscript is a palimpsest, and, when it was over-written, the pages were rearranged, so we cannot be sure either that they originally came from the same codex or what else the codex contained.⁴ However, the hand and layout of all the surviving leaves are so similar that it is highly likely that they originally came from one bibliographic unit, whether or not they were originally bound in one volume. It is impossible to know if it originally contained the entire LXX, but this is certainly plausible, because three Greek majuscule pandects survive from a similar period: Sinaiticus, Vaticanus, and Alexandrinus. Dirk Jongkind goes as far as to say: “It is likely that in this early group of pandects we ought also to include Codex Ephraemi

* This article arose out of doctoral research undertaken at the University of Cambridge. My thanks to Dirk Jongkind for wise and supportive supervision, to the UK Arts and Humanities Research Council for generous funding and to Martin Karrer, his colleagues, and his family for their help and hospitality in Wuppertal. Figs. 1, 2, 4, 6, and 8 are taken from the images on the website of the Bibliothèque nationale de France, which are freely available and free to use (BnF; <https://gallica.bnf.fr>). Figs. 3, 5 and 7 are from the multi-spectral images of 04 held by the Kirchliche Hochschule, Wuppertal, © SCHRIFT-BILDER.org. I have added a coloured circle to figs 6 and 7.

¹ The IGNTP transcription is found on the IGNTP website, *Electronic Editions of the Gospel According to John in Greek, Latin, Syriac and Coptic*, www.iohannes.com.

² <https://gallica.bnf.fr>. Researchers interested in the multispectral images are advised to contact the Kirchliche Hochschule in Wuppertal.

³ For the fifth century, see Constantine Tischendorf, *Codex Ephraemi Syri Rescriptus, sive fragmenta Novi Testamenti, e codice Graeco Parisiensi celeberrimo quinti ut videtur post Christum seculi* (Leipzig: Bernh. Tauchnitz, 1843), 18–20; Constantine Tischendorf, *Codex Ephraemi Syri Rescriptus, sive fragmenta utriusque Testamenti, e codice Graeco Parisiensi celeberrimo quinti ut videtur post Christum seculi* (Leipzig: Bernh. Tauchnitz, 1845), 4. For the sixth century, Guglielmo Cavallo, *Ricerche sulla maiuscola biblica*, Studi e testi di papirologia 2 (Florence: G. Vitelli, 1967), 87–93.

⁴ David C. Parker, *An Introduction to the New Testament Manuscripts and Their Texts* (Cambridge: Cambridge University Press, 2008), 73–74.

Rescriptus.”⁵ Florian Fleck treated the manuscript with a chemical in the nineteenth century, which has made some of the underwriting easier to read. Interestingly, two influential modern introductions to New Testament textual criticism, that of Kurt and Barbara Aland and that of Bruce Metzger and Bart Ehrman, ascribe the use of the chemicals to Constantine von Tischendorf, but both Tischendorf and Fleck are clear that the chemical was applied only by Fleck.⁶ Robert Lyon cites Fleck’s own publication (cited by me in the previous sentence) and ascribes the use of the chemical only to Fleck.⁷ The chemical is referred to by Fleck as *die giobertische Tinctur* and by Tischendorf as the *Giobertinam quam vocant tincturam*, that which they call the Giobertine tincture.⁸

There have been only two major editions of the New Testament portion, those of Tischendorf and Lyon.⁹ Tischendorf’s edition is a thorough transcription with discussion (in Latin) of the history and palaeography of the codex and an analysis of the corrections. Lyon’s edition also contains a scholarly introduction discussing critical matters and a detailed consideration of the corrections, sometimes differing from Tischendorf. The full edition is found in his University of Saint Andrews PhD dissertation, unpublished but freely available through the university website.¹⁰ He also published a summary article.¹¹

In NA²⁸, the beginning of John 1:38 reads:

στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς
Jesus, having turned and seen them following, said to them ...

A number of witnesses add the pronoun αὐτῷ (or its equivalent in the relevant language) before the main verb, such that the verse reads:

στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας αὐτῷ λέγει αὐτοῖς
Jesus, having turned and seen them following *him*, said to them ...

According to NA²⁸, the addition is found in P⁶⁶, 04* (i.e. the initial hand of 04), 1241, the Old Latin, and the Clementine and Wordsworth-White forms of the Vulgate. The IGNTP transcription of 04* agrees that the pronoun is found there.¹² Tischendorf and Lyon both also note that the initial hand included the pronoun and that it was then removed by a corrector.¹³

⁵ Dirk Jongkind, “Manuscripts of the Greek Bible,” in *The New Testament in Antiquity and Byzantium: Traditional and Digital Approaches to Its Text and Editing: A Festschrift for Klaus Wachtel*, ed. H. A. G. Houghton, David C. Parker, and Holger Strutwolf, ANTF 52 (Berlin: de Gruyter, 2019), 193.

⁶ Florian Fleck, “Über die Handschrift des Neuen Testamentes gewöhnlich *Codex Ephraemi Syri Rescriptus* genannt, in der königlichen Bibliothek zu Paris, mit allgemeineren Bemerkungen über biblische Kritik und biblischkritische Reisen in unserem Zeitalter,” *TSK* 14.1 (1841): 126–27; Tischendorf, *Ephraemi ... Novi*, 37–39, 42–44; Bruce M. Metzger and Bart D. Ehrman, *The Text of the New Testament: Its Transmission, Corruption and Restoration*, 4th ed. (New York: Oxford University Press, 2005), 69; Kurt Aland and Barbara Aland, *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*, trans. Erroll F. Rhodes, 2nd ed. (Grand Rapids: Eerdmans, 1989), 11, 39–40, 109.

⁷ Robert Lyon, “A Re-examination of Codex Ephraemi Rescriptus” (PhD diss., University of St. Andrews, 1959), 3.

⁸ Fleck, “*Ephraemi*,” 126–26; Tischendorf, *Codex Ephraemi ... Novi*, 37.

⁹ Tischendorf, *Codex Ephraemi ... Novi*; Lyon, “Re-examination.”

¹⁰ URI: <http://hdl.handle.net/10023/11010>

¹¹ Robert Lyon, “A Re-examination of Codex Ephraemi Rescriptus,” *NTS* 5.4 (1959): 260–72.

¹² IGNTP, *Electronic*.

¹³ Tischendorf, *Codex Ephraemi... Novi*, 126, 329; Lyon, “Re-examination” (PhD diss.). The main part of Lyon’s edition has no page numbers, but the text is printed in canonical order, so John 1:38 can be located in its normal place. He also discusses the verse in an appendix on p. 348.

The verse is found on folio 188v of the current binding of the codex. The relevant lines are 33–34 of the under-writing, shown completely in figure 1.

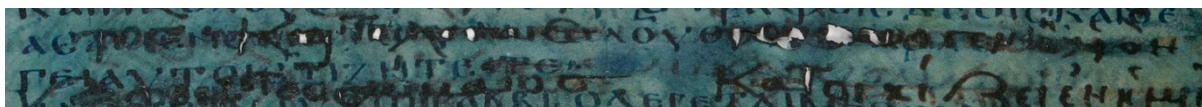


Figure 1

The two letters visible at the beginning of the first line of figure 1 are the $\Lambda\zeta$ of θεασάμενος. A zoomed-in image is shown in figure 2 and the multi-spectral version in figure 3.



Figure 2

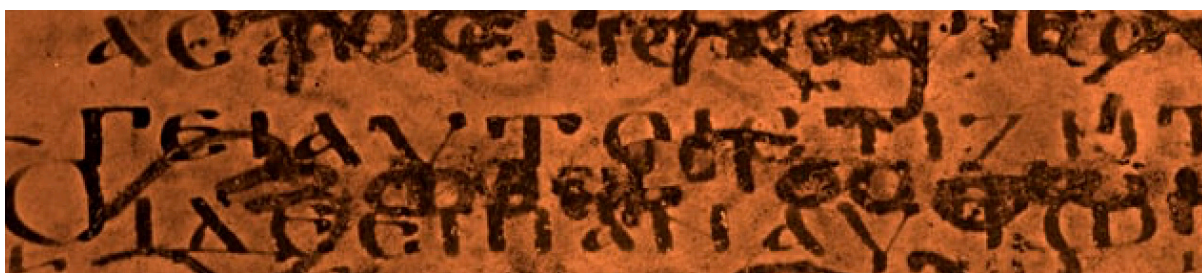


Figure 3

In figures 2 and 3, one can see the $\Lambda\zeta$ clearly on the first line. The following Λ is less clear but still visible. One can then just make out the \mathcal{M} and the following $\mathcal{C}\mathcal{N}$ is relatively clear. Reading along the line, we come to the $\Lambda\mathcal{O}\mathcal{Y}\mathcal{O}$ of ἀκολουθώντας, clearly visible because there is an inter-columnar break in the over-writing (on the left of figs. 4 and 5).



Figure 4

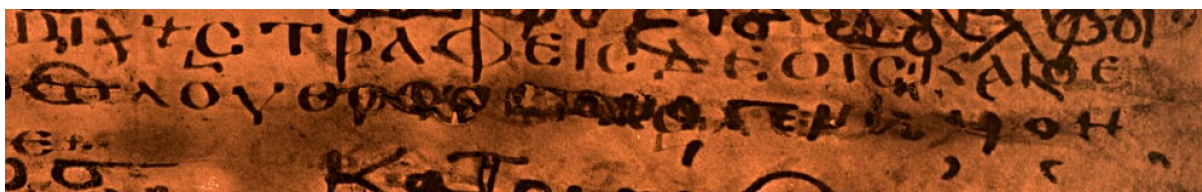


Figure 5

The rest of ἀκολουθοῦντας is not immediately easy to see, but the practised reader of ο4 can decipher several letters. In figure 5, the second ΟΥ is just visible. It is difficult to make out anything of the Ν or Τ, but one can just see the final ΛC. Importantly, one can then see the ΛΕ of λέγει, immediately after the ΛC of ἀκολουθοῦντας. This is highlighted in figures 6 and 7 (the same images as figs. 4 and 5 but with a coloured circle to highlight the ΛΕ).

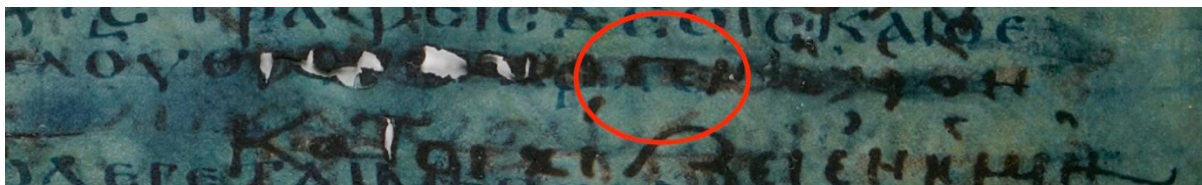


Figure 6

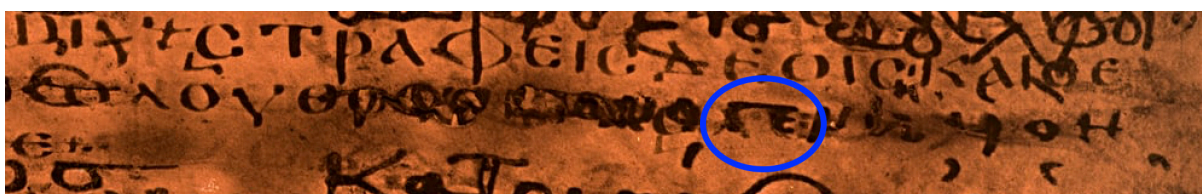


Figure 7

There is no space before the ΛΕ for αὐτῷ.

The ΓΕΙ of λέγει is absolutely clear at the start of the next line, the second line of figure 1, as shown in the zoomed-in images, figures 8 and 9.



Figure 8

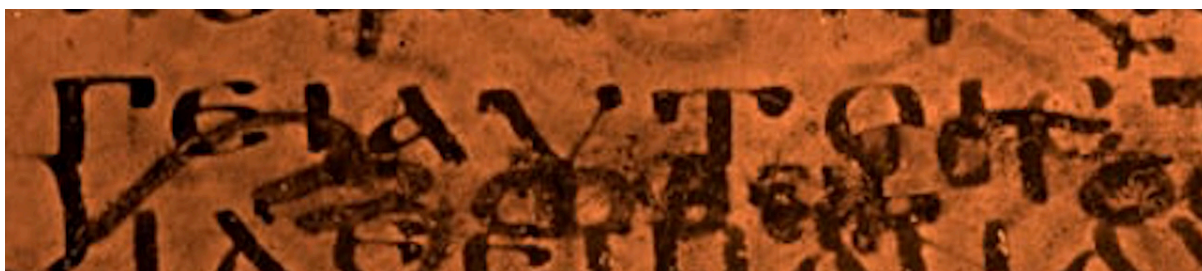


Figure 9

Considering all the images together, it is clear that there is enough space for some half-dozen letters between the ΛΕ and the ΓΕΙ of λέγει. It seems therefore that the scribe wrote something after the ΛΕ, which was later deleted, possibly by the first hand. Presumably, the first hand miswrote the ΓΕΙ and several letters after it. However, whatever error or change the first

hand made occurred after the ΛΕ of λέγει, so it cannot been the αὐτῷ, which is found before λέγει in all witnesses that include it.

Tischendorf interprets the data differently: the initial scribe included αὐτῷ and the corrector removed it, by deleting it and adding in the ΛΕ before the deletion.¹⁴ In other words, the initial scribe wrote:

ΑΚΟΛΟΥΘΟΥΝΤΑCΑΥΤΩΛΕ [end of line]

A corrector then deleted the pronoun to give:

ΑΚΟΛΟΥΘΟΥΝΤΑCΑΥΤΘΛΕ [end of line]

The corrector then also deleted the ΛΕ and added it again, immediately before the deleted pronoun to give:

ΑΚΟΛΟΥΘΟΥΝΤΑCΛΕΑΥΤΘΛΕ [end of line]

In favour of this reconstruction is the fact that there is already evidence for the αὐτῷ early in the tradition, from ℘⁶⁶ and the Old Latin. It is also possible that Tischendorf was able to see traces of it now invisible to us.

However, it would be very strange to add a ΛΕ immediately after ΑΚΟΛΟΥΘΟΥΝΤΑC, when there already would have been a ΛΕ, at the end of the line. It is surely much more likely that ΑΥΤΩ was never there and that whatever had to be deleted was written after the ΛΕ. A plausible speculation is that ΛΕΓΕΙ was originally written twice. What we can see highlighted in figures 6 and 7 is the ΛΕ of the first ΛΕΓΕΙ, and what we can see at the start of the line in figures 8 and 9 is the ΓΕΙ of the second ΛΕΓΕΙ. Deletions by erasure are common in ο4. The corrector could very plausibly have erased the ΓΕΙ of the first ΛΕΓΕΙ and the ΛΕ of the second. This would be neater than erasing either all of the first ΛΕΓΕΙ, which would leave a stray, unerased ΛΕ floating on the end of the line, or all of the second, which would mean the next line began with an erasure. This is at least as plausible as Tischendorf's theory that ΑΥΤΩ was deleted. I therefore suggest that scholars should no longer cite the initial hand of ο4 as a secure witness for the pronoun.

Considerable doubt has now been cast on one major witness for the pronoun. It is true that, even with the support of ο4*, neither the editors of NA²⁸ nor those of *The Greek New Testament Produced at Tyndale House Cambridge* judged that αὐτῷ was in the initial text.¹⁵ It is also true that the word also makes little difference to the meaning of the verse: it is obvious even without it that Jesus is the object of the following. However, this note has raised an important question about what the first scribe of ο4 wrote. This is relevant to the scribal habits of this important manuscript, which in turn has potential relevance for the textual criticism of the whole New Testament and LXX. Moreover, this note has demonstrated the value of the digital images of ο4, including the multi-spectral images. They have greatly enhanced our ability to study the manuscript, even to the point of correcting earlier scholars. A full and detailed study of the codex using these images is much to be desired. There is also an urgent need to produce multi-spectral images of the LXX portion. There are probably many other interesting new readings to be discovered, some affecting important and uncertain variation units.

¹⁴ Tischendorf, *Codex Ephraemi ... Novi*, 329, with a note that he follows Wettstein but no detailed reference.

¹⁵ Dirk Jongkind, Peter Williams, Peter Head, and Patrick James, eds., *The Greek New Testament, Produced at Tyndale House, Cambridge* (Wheaton: Crossway, 2017).