

A Fresh Look at Codex Regius (L019) and Its Transcription in the IGNTP Edition of John^{*}

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By comparing the newly available, high-resolution images of Codex Regius (L019) with the IGNTP edition of John, this article shows that there is room for improvement in the transcription of the edition. The improvements include corrections and additions to the transcribed text, the scribal corrections, and the segmentation in the manuscript. In particular, further clarification is needed with regard to the use of capitalization in the current transcription. The comparison also suggests that the reasons for such shortcomings can partially be attributed to the limitation of the inferior material that the IGNTP collators had to work with.

1. Introduction

In the digital age that we live in, online transcriptions of New Testament manuscripts are indeed very convenient. Concerning the Gospel of John, in particular, those provided by the International Greek New Testament Project (IGNTP) often become the first place for textual critics to consult. The electronic edition of the IGNTP offers not only a number of full-scale apparatuses but also the transcriptions of all papyri and majuscules for the gospel, as well as the transcriptions of many minuscules, lectionaries, and versions.¹ Among these is a transcription of Codex Regius (L019), Grec 62 in the Bibliothèque nationale de France.²

^{*} This article originated from my master thesis, completed at Vrije Universiteit Amsterdam in July 2017. I thank my supervisors, Jan Krans and Bert Jan Lietaert Peerbolte, for their guidance from the beginning to the end. Part of the research was presented at Institute for Textual Scholarship and Electronic Editing of the University of Birmingham on 17 May 2016. I thank the participants for their feedback. My thanks also go to the reviewers for providing many helpful comments and to Dean Furlong for polishing the English text.

¹ <http://www.iohannes.com/transcriptions> (version 2.1 [last changed on 8 December 2017]). It was first launched online in 2007 and then revised in 2013.

² Note that the printed edition—Ulrich B. Schmid, William James Elliott, and David C. Parker, eds., *The Majuscules*, vol. 2 of *The New Testament in Greek IV: The Gospel According to St. John*, NTTSD 37 (Leiden: Brill, 2007)—does not contain the transcription of the manuscript.

The transcription of Codex Regius contains the complete text of the Fourth Gospel (i.e., John 1:1–21:15), including its layout and segmentation.³ Yet, despite these useful features, the transcription has one particular limitation: it was made on the basis of a black-and-white microfilm.⁴ It is understandable that the collators made such a practical decision, for the transcription had been prepared at the turn of the twentieth-first century, long before the arrival of the digital tools we now have.

However, such barriers no longer exist: in 2013 the color images of the manuscript were put online by the library⁵ and were subsequently incorporated into the New Testament Virtual Manuscript Room (NTVMR). These high-resolution images allow us to take a fresh look at the manuscript, and they also provide better grounds to detect some problems in the electronic edition. Based on the digital images of Codex Regius, this article will (1) offer some corrections and additions to the transcription in the IGNTP edition of John; (2) analyze the scribal corrections in the manuscript; and (3) examine the segmentation of the manuscript and compare it with the current transcription. Finally, some concluding remarks will be given.

2. Corrections and Additions to the IGNTP Transcription

First of all, there are some errors in the electronic edition that need to be corrected. In these places the current transcription differs from the reading Codex Regius actually has.

| John | Folio | Line | IGNTP reading | Correction |
|-------|-------|--------|----------------------|-----------------------------|
| 1:46 | 201r | a12 | φιλιππος | φιλιπος |
| 2:6 | 201v | b3 | λιθιναι | λιθιθιναι |
| 2:20 | 202v | b12–13 | τεσσαρακον τα | τεσσερακον τα |
| 3:21 | 204v | a20 | εργασμενα | εργασαμενα |
| 5:1 | 209r | a9 | ην | ην η |
| 7:41 | 219r | b8 | ελεγον | ελεγων |
| 8:52 | 223r | a17–18 | νυ ν εγνωκαμεν | νυ ⁻ εγνωκαμεν |
| 9:41 | 226v | a5–6 | α ν | α ⁻ (a5) |
| 10:10 | 227r | b9 | εχωσι ⁻ | εχωσι |
| 10:12 | 227r | b19 | προβατα | προβατα τα ⁶ |
| 10:13 | 227v | a5 | προβατω ⁻ | προβατω |
| 10:24 | 228r | b2 | ειπεν | ειπε |
| 10:28 | 228v | a3 | αιονα | αιωνα |
| 12:25 | 235r | a1 | μησων | μηων |

³ Ff. 198r–257v; the last pages of the manuscript have been lost. It was the Swiss scholar Johann Jakob Wettstein who first pointed out the lost part in John, though it must have gone missing much earlier; cf. Johann Jakob Wettstein, *Prolegomena ad Novi Testamenti Graeci editionem accuratissimam, e vetustissimis codd. MSS. denuo procurandam; in quibus agitur de codd. MSS. N. Testamenti, Scriptoribus Graecis qui N. Testamento usi sunt, versionibus veteribus, editionibus prioribus, et claris interpretibus; et proponuntur animadversiones et cautiones ad examen variarum lectionum N. T. necessariae* (Amsterdam: Wettstein & Smith, 1730), 19–20.

⁴ “Two collations were made from microfilm before we began using Collate. These were compared and made into a transcription in 2001. A second transcription from microfilm was made in the same year. These were compared automatically, and the differences reconciled” (*IGNTP Majuscules*, 11).

⁵ See <http://gallica.bnf.fr/ark:/12148/btv1b53045883v> for further information.

⁶ The variant is also attested in \mathfrak{P}^{75} and 1128.

| John | Folio | Line | IGNTP reading | Correction |
|-------|-------|--------|----------------|--------------|
| 12:33 | 235v | a4 | αποθνησκεῑ | αποθησκεῑ |
| 14:13 | 240r | b9 | νοιησω | ποιησω |
| 17:20 | 247r | a18 | μονο̄ | μονω̄ |
| 18:1 | 247v | a25 | των | τω̄ |
| 19:15 | 252r | a7 | βασιλεᾱ | βασιλεα |
| 19:18 | 252r | a20–21 | ε̄σ ε̄σρω̄σᾱν | ε̄σ σρω̄σᾱν |
| 19:30 | 253r | b4 | ουν | ου |
| 19:31 | 253r | b23–24 | αυ των | αυ τω |
| 19:37 | 253v | b11 | παλιν | και παλιν |
| 20:11 | 255r | a8–9 | ε κλαιε | ε κλαιεν |
| 20:31 | 256v | b4 | αιωνιον | αιωνηον |
| 21:14 | 257v | b15 | Τουτο | Τουτο δε |

There are indeed several occasions that the use of microfilm has cost the preciseness of the transcription. For instance, under such inferior conditions, the horizontal stroke above at the end of a word—in replacing the final *v*—is easily confused with accents or breathing marks (John 10:13; 19:15).⁷

In like manner, sometimes the microfilm could have misled the collators due to ink bleeds of offset text from the other side of the folio. Notably, at 12:25 the IGNTP transcription reads *μῆσων* yet the manuscript actually has *μηων*, with the uncial character *μ* somehow looking like an irregular *C* on the microfilm.⁸ Similarly, the horizontal stroke of *π* at 14:13 is overshadowed by the ink from the verso folio, which may explain the origin of the singular reading *νοιησω* in the edition.

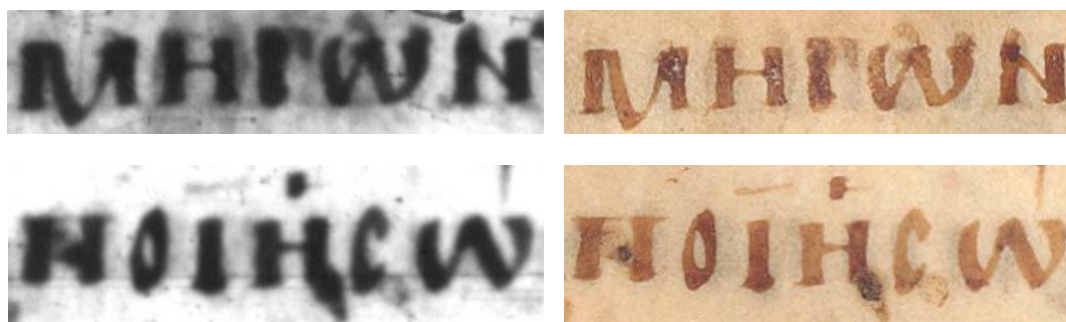


Figure 1. John 12:25 (f. 235r, a1 [above]) and 14:13 (f. 240r, b9 [below])

However, in the transcription a large portion of the errors cannot be attributed to the limitation of the microfilm. Some of them are more probably due to the unawareness of the manuscript's bizarre orthography. As is well known, the scribe of Regius, who has penned a considerable number of errors and thus created many nonsense words, is often blamed for his or her

⁷ Note that those marks are often put in unusual or even bizarre places: at 10:13 there seems an accent above the *ω*, although the possibility of a shortened (or faded?) stroke cannot be excluded; at 19:15 the manuscript actually reads βασιλεά. Similar cases are found, e.g., at 1:5 (σκοτιά [f. 198r, a18]) and 4:21 (πισ|τευέμοι [f. 206v, b14–15]).

⁸ It seems that the collators followed the reading of the base text *μῆσων* and interpreted *μηων* as orthographical variation. In this article all high-resolution images are reproduced from Gallica of the Bibliothèque nationale de France, and the microfilm images are from the digitization project of the Institut für Neutestamentliche Textforschung.

ignorance and carelessness.⁹ Five of these have not been observed: the omission or addition of a letter in the medial position at John 1:46; 3:21; 12:33, and the dittography at 2:6 and 10:12.¹⁰ At another place the collators failed to observe is a unique form of a *nomen sacrum*: at 19:18 εσ̄ρ̄ωσαν—stands for ἔσταύρωσαν—is found in the manuscript, but the transcription incorrectly repeats the first two letters.

There are also instances that the collators seem to follow the base text without noticing the variant readings in the manuscript. Two textual variants should have been added to the transcription (5:1; 21:14), as NA²⁸ rightly does.¹¹ Moreover, a few orthographical variants are not reflected accurately: medial ε for α (2:20), medial η for ι (20:31), medial ω for ο (7:41; 10:28), and the presence or absence of the final ν (10:10, 24; 18:1; 19:30, 31; 20:11).

Besides, twice (8:52; 9:41) the transcription mistakenly puts -ν at the beginning of the following line where the manuscript actually has a horizontal stroke to end the line.

An interesting case is found on John 17:20, in which the transcription notes μονο̄, a reading in agreement with NA²⁸ (μόνον). At this point the microfilm is somewhat unclear, but the color image shows that the second ο has been corrected, probably by the first hand, by adding an arc to make it an (irregular) ω. Thus, a more precise record would be μονο̄] μονω̄ or simply μονω̄ (if the corrections made *currente calamo* are not distinguished from the original readings).¹²

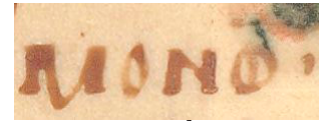


Figure 2. John 17:20
(f. 247r, a18)

On the basis of the newly available images, some additions can also be made to improve the current transcription. These additions are of several kinds. The first category concerns those letters for which an identification is difficult, especially on the black-and-white microfilm.

⁹ See, e.g., Frederick Henry Ambrose Scrivener, *A Plain Introduction to the Criticism of the New Testament for the Use of Biblical Students*, ed. Edward Miller, vol. 1, 4th ed. (London: Bell, 1894), 138: “[Codex Regius] is but carelessly written, and abounds with errors of the ignorant scribe”; the comment is followed by Bruce M. Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 3rd ed. (Oxford: Oxford University Press, 1992), 54; Bruce M. Metzger and Bart D. Ehrman, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 4th ed. (Oxford: Oxford University Press, 2005), 77.

¹⁰ According to a spot check I have done on John 1–5 in L019, these two kinds of errors are the most frequent patterns, occurring five (1:30, 32, 46; 5:9, 33) and four times (1:13; 2:6; 4:21, 24) respectively.

¹¹ Although the inks on f. 257v (the last folio of the manuscript) is partially faded, the δ and part of the ε are still observable, even on the microfilm image.

¹² The judgement is supported by the first-ever published transcription by Constantin von Tischendorf in *Monumenta sacra inedita sive reliquiae antiquissimae textus Novi Testamenti graeci ex novem plus mille annorum codicibus per Europam dispersis eruit atque edidit ...* (Leipzig: Tauchnitz, 1846), 385. This work is in fact a “textual facsimile,” which attempts to reproduce both the manuscript’s text and its layout. Other instances of such an irregular ω are f. 212v (33v), a24 (John 6:10): τω; f. 219v, a24 (7:49): γινωσκω̄; f. 245r, a18 (16:23): τω; f. 246v, a10 (17:11): τω; f. 249v, b1–2 (18:28): παρτω̄|ριον (all are given as ω in the IGNTP edition). It should be noted that some of the folios in L019 have been misplaced: ff. 32r–39v (John 5:29–7:36) should have been where now ff. 211r–218v (Matt 14:8–18:10) are, and vice versa. A probable scenario may be as follows. When the folios were numbered with pencils, the manuscript was bound in a form in which these two quires had been exchanged erroneously. This error has apparently been occasioned by the similarity between the *kephalaia* of feeding the five thousand in Matthew and in John. On both f. 33r and f. 211r, the same *kephalaion* περι τῶν ε’ ἄρτων καὶ τῶν β’ ἰχθύων is attested. The IGNTP transcription simply numbers the corrected folios (f. 211r for John 5:29–36, etc.); in the NTVMR the corrected ones are added between brackets, yet the pages still remain in the improper sequence. (In the library’s webpage those folios can only be navigated by the current folio numbers [f. 32r for John 5:29–36, etc.].) In this article I use the corrected numbers and put the current, inaccurate numbers in brackets.

Generally speaking, Codex Regius has been preserved in good condition, but in a few places it is a challenging task to pinpoint which letters the scribe actually wrote. Notably, the right side of f. 253v has been covered by an additional piece of paper whose aim seems to be to bind the leaves together. To put it more precisely, the last letter in the third line of the second column is not visible. Thus, for the sake of preciseness the second η of ἀληθῆ should be put within brackets.¹³

On the other hand, the color images occasionally show that additional letters are visible, especially with photo-editing reproduction. At John 8:44 (f. 222v, b1), in particular, there seems to be two letters between -τι and και to which the ink of the opposite folio (f. 223r) has adhered. The first letter is clearly a ν, but the second—after consulting the rotated image of the first line of the first column on f. 223r (i.e., δαίμονιον ουκ ε-)—is more likely ink from the vertical stroke of the second ν of δαίμόνιον. As a result, the transcription should be corrected to εσ|τιν (f. 222v, a25–b1).¹⁴

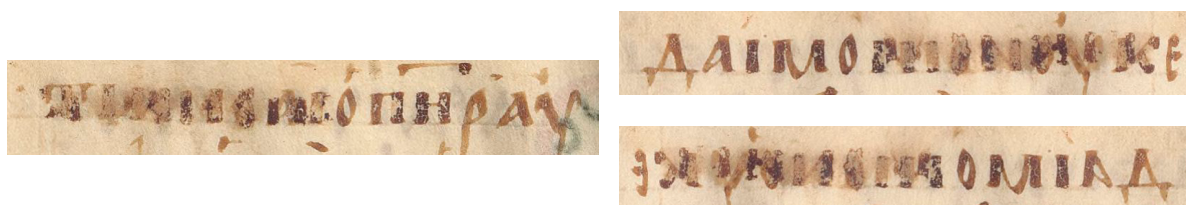


Figure 3. F. 222v, b1 (left side); f. 223r, a1 (right side; original [above] and rotated [below])

As mentioned above, the IGNTP edition reproduces not only the text but also the layout of the manuscript. Concerning Regius, in particular, it consistently contains two columns of twenty-five lines on each page, and yet sometimes a column has a “twenty-sixth line” at the very bottom.¹⁵ But the current transcription does not always record these extra lines that one notices in the manuscript. On f. 206v, for instance, at the bottom of the first column the electronic edition simply records εχεις, but the part -χεις is actually tucked below line 25. Therefore, in my view, to record ε|χεις (on a25–26 [John 4:18]) can represent the sense-lines of the manuscript more accurately.¹⁶

Moreover, occasionally line divisions are presented inaccurately:

| John | Folio | Line | IGNTP division | Correction |
|------|-------|------|----------------|--------------|
| 9:11 | 224v | a4–5 | αν εβλεψα | ανε βλεψα |
| 9:21 | 225r | b5 | περι | πε ρι (b4–5) |

¹³ Tischendorf gives “ΑΛΗΘ,” here, indicating that the last character is undetectable. In l. 5 of the same column the last letter ε was written by another hand with different inks, which may suggest being a later correction. But Tischendorf records it as a normal character there (*Monumenta inedita*, 393). To understand what really happened on this folio is a challenging task, since it has to deal with the different layers of parchment and perhaps also binding of the codex. Instead of relying on two-dimensional digital images, such issues can only be solved by means of autopsy.

¹⁴ Tischendorf also has the same reading (*Monumenta inedita*, 352).

¹⁵ Exceptions are the first page of each gospel, where each has eighteen lines on every column because of the extensively ornamented superscription.

¹⁶ Other instances are f. 198r, a18–19 (John 1:5): φε|νει; f. 207v, b25–26 (4:38): εισεληλυθα|τε; f. 209v, a25–26 (5:10): κραβαττον | σου; f. 246v, a25–26 (17:12): πληρω|θη. It should be noted that those extra lines written fully as a new line are recorded accurately: f. 234v, a25–26 (12:21): θελομεν τον | ιν̄ ιδειν; f. 235r, b25–26 (12:32): ελκυσω προς ε|μαυτον; f. 240r, b25–26 (14:17): το π̄να της αλη|θειας; f. 243r, b25–26 (15:26): του π̄ρ̄ς εκπορευ|εται.

| John | Folio | Line | IGNTP division | Correction |
|-------|-------|--------|-------------------------|--|
| 11:16 | 230r | b8 | μας ο λεγομενωσ διδυμος | μας ο λεγομε νοος διδυμος (b8–9) ¹⁷ |
| 13:11 | 237v | a16–17 | ηδε ι γαρ | ηδει γαρ |
| 15:24 | 243r | b5–6 | ουδ εις | ου δεις |
| 18:8 | 248r | a22–23 | εγω ε μι | ε γω ειμι |

At another place the layout of the whole page is incorrect: in f. 241v, the verse numbers are put in odd places, and the line numbers of the first column are entirely missing.

A minor issue that also concerns the line numbers is found in f. 220r, a page that only contains eleven lines, running from the middle to the end of the second column. In my view, a more accurate representation would be from b15 to b25, not b8–18 as the current transcription has.¹⁸

Besides, there are some additions concerning the consistency of the IGNTP edition. Throughout the transcription *nomina sacra* are recorded as shown in the manuscript with one exception: on f. 214v (35v), b20 (John 6:42), μητρα should have been $\mu\bar{\rho}\bar{\alpha}$. In like manner, και is usually spelt out fully in the transcription despite the recurrence of the ligature κ in Regius (more than fifty times in John). However, three times (f. 241r, b22 [14:29]; f. 246v, a1 [17:10]; f. 253v, a20 [19:34]) the transcription gives $\kappa(\alpha\iota)$ in the place where the ligature occurs. Unless all the occurrences are changed, I would suggest transcribing them simply as normal και.

3. Scribal Corrections in the Manuscript

Codex Regius has been corrected in a number of places. In most cases the corrections were made by a similar hand with the same inks, making it sometimes difficult to detect the scribal corrections in the manuscript, especially when the only available material was the low-resolution images.¹⁹ But now by working with the new data, some additional corrections can be spotted, and many other details can be discovered as well.

The rectification of the scribal corrections is divided into two categories. The first one concerns those corrections that are not noted in the current transcription:

| John | Folio | Line | IGNTP reading | Scribal correction |
|-------|------------|--------|----------------|---|
| 3:8 | 203v | b4 | ποθεν | πογθεν] ποθεν |
| 3:11 | 203v | b20 | λεγω | γω] λεγω |
| 5:35 | 211r (32r) | b15–16 | αγαλληασ θηναι | αγαλλληασ θηναι] αγαλληασ θηναι |
| 6:17 | 213r (34r) | a24–25 | και | <i>erasure of a line and a half</i>] και |
| 7:23 | 218r (39r) | a9 | ηνα | ην] ηνα |
| 7:43 | 219r | b20 | σχισμα | σχισμαι] σχισμα |
| 10:5 | 226v | b20 | αλλοτριω | [1]αλλοτριω] αλλοτριω |
| 10:14 | 227v | a6–7 | ποι μην | ποι[3] μην] ποι μην |
| 11:12 | 230r | a13–14 | κεκοιμη ται | κεκοιμη τῳαι] κεκοιμη ται |

¹⁷ Such wrong division further causes an inaccurate representation of the following lines (b9–24] b10–25). Besides, at this point I disagree with the IGNTP judgement on the correction; see below for further discussions.

¹⁸ The above blank spaces on the page are the place where the *pericope adulterae* takes its place in many manuscripts.

¹⁹ Viewed in the light of the similarity of the features and handwriting, the manuscript could have been checked either by the same scribe or another scribe in the same community shortly after it had been produced.

| John | Folio | Line | IGNTP reading | Scribal correction |
|-------|-------|--------|---------------|-----------------------------|
| 11:42 | 231v | b25 | ειπον | ειπων] ειπον |
| 11:57 | 233r | a14–15 | δεδωκει σαν | δεδ[1]κει σαν] δεδωκει σαν |
| 18:8 | 248r | a24–25 | α φετε | α φετεα] α φετε |

On occasion the IGNTP collators were unaware of the erasure made by the correctors of Regius: John 3:8; 5:35; 7:43; 10:5, 14; 11:12; 18:8.²⁰ Some of these are indeed hard to spot on the microfilm, but a few of them could have been detected even under that circumstance.

For instance, in the sixth line of the first column on f. 227v, some (three) letters have been erased after the word ποι-. Although the microfilm is somewhat uncertain at this point, the erasure is clearly visible on the color image.

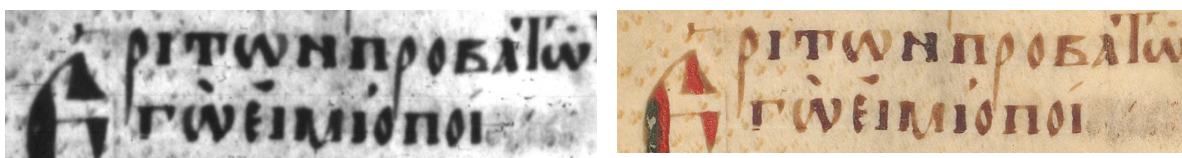


Figure 4. F. 227v, a5–6

Another correction is also visible on the high-resolution image: at 11:42, the original reading was ειπων, which was corrected to ειπον by erasing the Ω first and then writing an O over the erased letter.

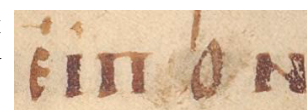


Figure 5. John 11:42
(f. 231v, b25)

In some other places, however, there are no difficulties in detecting corrections from the microfilm images. On f. 203v, b4, for example, the microfilm shows that there is an erased letter between πο and θεν (probably a N?).²¹



Figure 6. John 3:8 (f. 203v, b4)

Apart from those letters being erased, sometimes the correctors have inserted letters to correct the original readings. Some of these corrections seem to escape the attention of the IGNTP collators. For instance, at John 3:11 a correction can be identified by its irregular location and apparently different hand: ΛΕ (of λέγω) have been added to the left margin of the line.²² Another example is found on f. 213r (34r), a24–25, where a line and a half have been erased and overwritten by the word καί.²³ One would expect to find a correction such as this in the transcription.

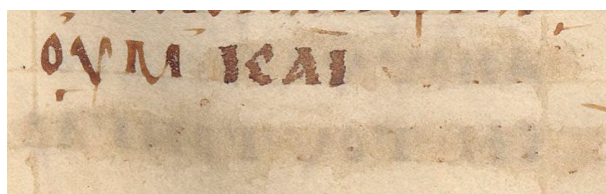


Figure 7. John 6:17 (f. 213r [34r], a24–25)

²⁰ A less certain case is found at John 3:25 (f. 204v, b15), where a letter preceding εκ has been erased (probably an I?).

²¹ I thank Theodora Panella for suggesting the probable letter.

²² Just one line above (b19), another correction—which is also added beside the line—was noted by the IGNTP collators: *omitted*] αμην.

²³ The erased words are difficult to identify (the vague inks are from the opposite page). Could it be something similar to the variant attested in \aleph 01 and D05 (i.e., κατέλαβεν δὲ αὐτοὺς ἢ σκοτία)? If so, the correction as such may imply that the corrector might have consulted other manuscripts in addition to the exemplar of L019.

Now comes the second category: in several places where a correction is present in the IG-NTP edition, the new images allow us to reconsider the reading.

At John 6:38, the current transcription (as well as the NA²⁸ apparatus) notes the original reading as ποιησω, corrected to ποιω by erasing both the Η and Σ. However, even on the color image it is difficult to identify what the original scribe actually wrote. Thus, it would be better to change the first hand reading to a more uncertain way as ποι[2]ω.²⁴



Figure 8. John 6:38
(f. 214v [35v], a13)

At 7:23, a correction (λαμβει] λαβει) is recorded, but an additional remark can be added: the corrector not only erased the Μ but also another letter after Β (perhaps an Α?).



Figure 9. John 7:23
(f. 218r [39r], a8)

At 11:16 (f. 230r, b8–9), the original reading seems to be λεγομενοος, not λεγομενωσ as found in the transcription. It has been corrected to λεγομενος by removing the first Ο. (The microfilm may lead to the judgement that it was the left part of an Ω being erased.)

At 11:38 (f. 231v, a23–24), there is a correction listed yet again in an imprecise way. As is rightly noted in the IGNTTP edition, the scribe originally wrote σπη|λ[1]αιων, but the correction should be σπηλαιων (not σπηλαιον).

At 15:2, the microfilm gives the impression of an erased letter, corrected to an Ο (of the first αὐτό), so that the transcription gives αυτω] αυτο. But the color image shows that it is more likely a character between τ and ο being erased. Thus the original reading should be αυτ[1]ο.²⁵

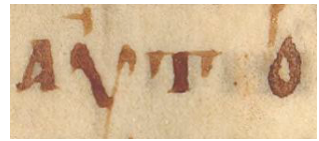
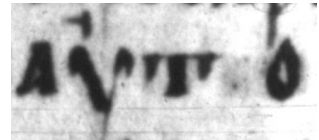


Figure 10. John 15:2
(f. 241v, a24)

At 19:32 (f. 253v, a2), a correction is noted in the transcription (η] [deleted]), yet the deletion actually does not exist. The collators seem to be confused by ink that has bled through from the other side of the folio.

On the sixteenth line of the same column (19:34), similarly, the electronic edition mentions a scribal correction, λογχη] ελογχη. But the “erased” letter is simply a comma, which may be difficult to notice on the microfilm. In other words, there is no correction.

Another correction that can be rectified is found at 20:7, where the erased letter seems to be a dittographic Γ in έντετυλιγμένον.

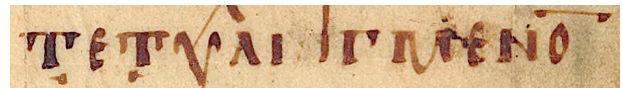


Figure 11. John 20:7 (f. 254v, b12–13)

4. Segmentation of the Manuscript

In addition to transcribing the text of the manuscripts, the IGNTTP edition also contains the layout of the manuscripts in the transcriptions. In the transcription of Regius, segmentation is recorded by capitalizing the initial letter of new paragraphs, which seems to represent a particular scribal feature: *ekthesis* (“the projection of a character into the left margin, often en-

²⁴ The letters ιω shown in the image are probably bled from part of the ζωνη on the recto folio (f. 214r [35r], b13). Besides, as elsewhere in his transcription, Tischendorf only indicates that there is a correction but does not offer his judgement of the original reading (*Monumenta inedita*, 342).

²⁵ Note the tail of the ρ above ο has also been shortened, perhaps due to the erasure by the corrector. Yet Tischendorf has no correction at this point (*Monumenta inedita*, 378).

larged”).²⁶ However, as will be shown below, the use of capitalization in the current electronic edition creates some confusion to its users.

First and foremost, there is a need to explain the ways in which the manuscript divides its paragraphs. Generally speaking, segmentation can be noticed by detecting some of the following features: spacing, punctuation (especially the symbol ∷), *ekthesis*, *paragraphus*, and ornamental letter(s).²⁷ An example may illustrate how it works: On f. 199r, the first line of John 1:18 (α10; Θ̄ν ουδεις ε-) has been ornamented in vermillion and green inks, and the first letter of the line Θ is enlarged and marked as *ekthesis*. Besides this, the previous line is divided by a punctuation with some three-letter space, and the Eusebian number “H” and a lectionary mark τελ (stands for τέλος) are also put alongside.

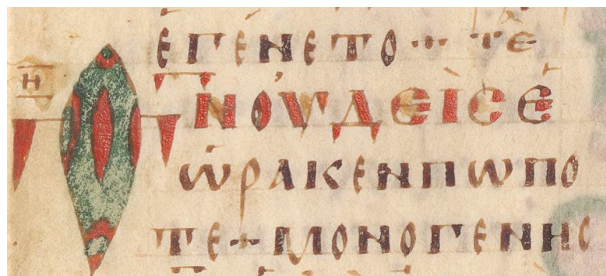


Figure 12. F. 199r a9–12

It is understandable that these features could occasionally escape the notice of the collators who were working with the microfilm material, especially those letters with different inks. However, although the ornamental initials are not always visible on the black and white images, their unique location and remarkable handwriting should have been noticed without much difficulty. Hereby I list all the places where the new paragraph units are not recorded in the current transcription.

| John | Folio | Line | IGNTP reading | Correction |
|--------|------------|--------|---------------------|-----------------------------------|
| 1:15 | 198v | b15 | ιωαννης | Ιωαννης |
| 4:35 | 207v | a20–21 | ουχ υμεις λεγεται | Ουχ υμεις λεγεται ²⁸ |
| 6:15b | 213r (34r) | a13 | ανεχωρησεν | Ανεχωρησεν |
| 8:41b | 222r | b14 | ειπον | Ειπον |
| 9:1 | 223v | b6 | και | Και |
| 10:2 | 226v | a24 | ο | Ο |
| 11:39c | 231v | b3 | λεγει | Λεγει |
| 11:49 | 232v | a1 | εις | Εις |
| 13:13 | 237v | b6 | υμεις | Υμεις |
| 15:20 | 243r | a1 | μνημονευετε | Μνημονευετε |
| 18:16b | 248v | b10 | εξηλθεν | Εξηλθεν |
| 18:33 | 250r | a12–13 | εισηλ θεν | Εισηλ θεν |
| 18:38c | 250v | a14 | και | Και |
| 19:1 | 250v | b10 | τοτε | Τοτε |
| 19:18b | 252r | a22 | και | Και |

In a number of other places, there are no enlarged initials or other features in the manuscript and thus no segmentation:

²⁶ W. Andrew Smith, *A Study of the Gospels in Codex Alexandrinus: Codicology, Palaeography, and Scribal Hands*, NTTSD 48 (Leiden: Brill, 2014), 190.

²⁷ Additionally, the *kephalaia* and the Eusebian Apparatus are often useful in navigating the paragraph units in L019.

²⁸ The λ of λεγεται is *ekthesis* and the ο of ουχ has been ornamented. As will be discussed below, I suggest that only the first letter needs to be capitalized in a normalized transcription.

| John | Folio | Line | IGNTP reading | Correction |
|--------|-------|------|---------------|------------|
| 12:31 | 235r | b16 | Νυν | νυν |
| 19:14 | 251v | b17 | Ην | ην |
| 19:20e | 252r | b21 | Ελληνιστι | ελληνιστι |
| 20:5 | 254v | a19 | Και | και |

Furthermore, the function of *ekthesis* deserves particular attention. At first sight, to observe such a feature is straightforward: the first letter of a new paragraph is put in an enlarged and ornamented form. But, in fact, it is not equivalent to the capitalization of a sentence's first letter as some may presume. In Regius, *ekthesis* is applied to the first letter of *the first full line* in a given unit. Therefore, when a paragraph starts in the middle of a line, the feature is attributed to the first letter of the next line, even if the letter itself is the middle of a word.²⁹ In other words, *ekthesis* does not occur at the exact location of the beginning of a new unit but functions as a *visual sign* to it.

Take John 1:21 for example. The current transcription notes a new paragraph begins at Τησαν (f. 199r, b7). But such division does not make any sense since it is the second part of the word ἠρώτησαν. The new paragraph actually starts at the previous line (b6) right after the punctuation mark, denoting the beginning of verse 21. In my opinion, therefore, for a normalized transcription without rendering punctuation—such as the IGNTP edition—it is better to present the first letter of paragraphs as capitals. In the case under discussion the modified transcription would be Και ηρω|τησαν.³⁰

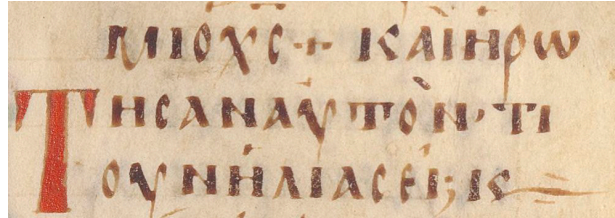


Figure 13. F.199r, b6–8

²⁹ This particular use of *ekthesis* was already found in \aleph 01 (e.g., Luke 19:16; cf. Dirk Jongkind, *Scribal Habits of Codex Sinaiticus*, T&S 3.5 [Piscataway, NJ: Gorgias, 2007], 96) and A02 (e.g., Luke 4:37–38; cf. Smith, *Codex Alexandrinus*, 205–6). On the other hand, B03 generally used *paragraphus* in indicating new lines (e.g., John 1:6 [p. 1349 C 13–14]). Thus, the practice as such was visible at least from the fourth century onwards. It became more frequently attested in the manuscripts from a similar age to that of L019: e.g., F09 (ninth century; cf. Jan Krans, “Codex Boreelianus [F 09] and the IGNTP Edition of John,” *TC* 15 [2010]: 6–7) and Ψ 044 (cf. Bruce M. Metzger, *Manuscripts of the Greek Bible: An Introduction to Greek Palaeography* [Oxford: Oxford University Press, 1981], 98–99, attributing the manuscript to the eighth/ninth century, a century earlier than the date given in the *Liste*).

³⁰ Examples of this kind of segmentation are very many: f. 201r, b18–19 (John 1:51); f. 201v, b2–3 (2:6); f. 205r, a4–5 (3:27); f. 206r, a7–8 (4:9); f. 206v, b3–4 (4:19), b21–22 (4:22); f. 207v, a3–4 (4:32); f. 208r, b9–10 (4:44); f. 208v, a18–19 (4:48), b8–9 (4:51); f. 209r, a3–4 (4:54); f. 210r, b10–11 (5:20); f. 210v, b7–8 (5:26); f. 211r (32r), a15–16 (5:31); f. 211v (32v), b19–20 (5:44); f. 213r (34r), b7–8 (6:19); f. 214r (35r), a2–3 (6:28), a24–25 (6:32); f. 216r (37r), a10–11 (6:61b), b1–2 (6:64b); f. 217r (38r), a15–16 (7:8); f. 218v (39v), a2–3 (7:30); f. 219r, a18–19 (7:39), b10–11 (7:41c); f. 223r, a9–10 (8:51); f. 223v, a16–17 (8:58); f. 225r, a14–15 (9:20); f. 226r, a24–25 (9:36), b21–22 (9:40); f. 226v, a3–4 (9:41); f. 227v, a11–12 (10:15); f. 228r, a20–21 (10:24), b3–4 (10:25); f. 230v, b7–8 (11:25); f. 231r, a8–9 (11:29); f. 232r, a3–4 (11:43); f. 237r, a4–5 (13:2b), b20–21 (13:8c); f. 240v, b2–3 (14:21); f. 241v, a2–3 (14:30), b4–5 (15:3); f. 242v, b2–3 (15:16b); b15–16 (15:19); f. 243r, b13–14 (15:25); f. 252v, a6–7 (19:22); f. 254r, a5–6 (19:39); f. 256r, a9–10 (20:24); f. 257v, b2–3 (21:12).

| F. 199r | IGNTP reading | Correction |
|---------|--|--|
| b6 | μι ο $\bar{\chi}\bar{\varsigma}$ ²¹ και ηρω | μι ο $\bar{\chi}\bar{\varsigma}$ ²¹ Και ηρω |
| b7 | Τησαν αυτον τι | τησαν αυτον τι |
| b8 | ουν ηλιας ει και | ουν ηλιας ει και |

In some other instances, the electronic edition records *two capitals* in a new unit, the initial *and* the letter in *ekthesis*. For instance, at the beginning of John 3:9 (f. 203v, b9–10) the first word ἀπεκρίθη is rendered as Απεκρι|Θη. But, if we take the above discussions into account, a more accurate transcription is simply Απεκρι|θη.³¹ In like manner, the presence of double capitals at John 12:1 (Ο ουν ις | Προς [f. 233r, a21–22]) and 21:15 (Οτε ου | Ηριστησαν [f. 257v, b19–20]) should be modified as well. Although both capital letters have been ornamented in these two cases, I would suggest simply transcribing the first ones as capitals.

In short, there is a lack of clarity in the use of capitalization in the current electronic edition.³² If the transcription aims to represent the *function* of *ekthesis*, the first letter of paragraphs should be capitalized, not the *ekthesis* ones. Such modification would reflect the manuscript's segmentation more precisely. But, if the editors intend to reproduce the *exact location* of *ekthesis* (which in my view makes less sense), the inconsistency as indicated above calls for a further examination of the particular scribal feature.³³ In addition, it would be better to inform the users—preferably under the “transcription information”—how the convention of capital letters functions.

5. Concluding Remarks

The present article provides a fresh look at Codex Regius on the basis of the newly available images provided by the Bibliothèque nationale de France. By taking the IGNTP edition of John as the point of departure, I have demonstrated that some corrections can be added to the current transcription. The high-resolution images allow a more precise representation of the manuscript, including the text, the scribal corrections, and the segmentation.

A comprehensive comparison between the manuscript and the transcription—as indicated above—also shows that a portion of the errors can be attributed to the limitation of working with the black-and-white microfilm. Other drawbacks require rectification and further classification, especially regarding the issue of segmentation in the manuscript. Given the deepening interest in the segmentation issue, an updated transcription will definitely become invaluable data for future research.³⁴

³¹ Other instances in John are the following: 4:13 (f. 206r, b16–17): Απεκρι|Θη] Απεκρι|θη; 5:36 (f. 211r [32r], b18–19): Εγω δε | Εχω] Εγω δε | εχω; 6:1 (f. 212r [33r], a18–19): Μετα ταυ|Τα] Μετα ταυ|τα; 12:2 (f. 233r, b3–4): Εποιησᾱ | Ουν] Εποιησᾱ | ουν; 13:7 (f. 237r, b9–10): Απε|Κριθη] Απε|κριθη; 13:36 (f. 239r, b2–3): Λεγει αυ|Τω] Λεγει αυ|τω; 14:5 (f. 239v, a24–25): Λεγει | Αυτω] Λεγει | αυτω; 15:11 (f. 242r, b14–15): Ταυτα | Λελαληκα] Ταυτα | λελαληκα; 16:4b (f. 243v, b3–4): Ταυτα | Δε] Ταυτα | δε; 21:5 (f. 257r, a17–18): Λεγει | Ουν] Λεγει | ουν; 21:9 (f. 257v, a5–6): Ως ουν α|Πεβησαν] Ως ουν α|πεβησαν.

³² Unlike other textual features (paratextual numbers, corrections, abbreviations, etc.), there is no explanation for the practice of capitalization on the website.

³³ In this case the preceding punctuation marks should be recorded as well. In Regius it is usually the location of the punctuation that tells us exactly from which point a new paragraph begins; *ekthesis* merely indicates the presence of textual division.

³⁴ Some recent studies on the segmentation of New Testament manuscripts are Charles Evan Hill, “Rightly Dividing the Word: Uncovering an Early Template for Textual Division in John’s Gospel,” in *Studies on the Text of the New Testament and Early Christianity: Essays in Honor of Michael*

Although this article has pointed out that there is certainly room for improvement on the current transcription, I do not intend to disqualify the efforts and labors of the collators. On the contrary, what I hope to demonstrate is how we can benefit from the new material of Codex Regius, which was unavailable a decade ago. As the IGNTP has already shown vividly through its product, the best way to contribute to the field of New Testament textual scholarship is by collaborative work. From this particular perspective, I consider my small contribution as an addition to the standard transcription of the manuscript and hope it will be useful for preparing the Gospel of John in the forthcoming volume of the *Editio Critica Maior*.³⁵

W. Holmes on the Occasion of His Sixty-Fifth Birthday, ed. Daniel M. Gurtner, Juan Hernández Jr., and Paul Foster, NTTSD 50 (Leiden: Brill, 2015), 217–38; Sean A. Adams, “Sense Units and Manuscript Families: A Test Proposal,” in *The Language and Literature of the New Testament: Essays in Honor of Stanley E. Porter’s Sixtieth Birthday*, ed. Lois K. Fuller Dow, Craig Alan Evans, and Andrew W. Pitts, BibInt 150 (Leiden: Brill, 2016), 174–204; Jesse R. Grenz, “Textual Divisions in Codex Vaticanus: A Layered Approach to the Delimiters in B(03),” *TC* 23 (2018): 1–22; and also the “Tyndale House Edition” (Dirk Jongkind and Peter J. Williams, eds., *The Greek New Testament* [Wheaton, IL: Crossway, 2017]), which follows the paragraphs informed by the manuscripts from the fifth century or earlier.

³⁵ See the introduction via <http://www.igntp.org>; also see the paper presented by Klaus Wachtel and David C. Parker at Annual Meeting of the Studiorum Novi Testamenti Societas in Halle, 2 August 2005 (“The Joint IGNTP/INTF Editio Critica Maior of the Gospel of John: Its Goals and Their Significance for New Testament Scholarship,” <http://epapers.bham.ac.uk/754>).