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## **A Commentary on the Vienna Palimpsest -Segment VIII (Ch. 5.2-6.1)**

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## A Commentary on the Vienna Palimpsest – Segment VIII (Ch. 5.2-6.1)

### Latin text (E1-E4)

<sup>E1(134r)</sup><...> uerbum pro ipso facis. Dicit ad eos Nicodemus: Numquid et praeses discipulus eius factus est et probum pro ipso facit? Numquid non constituit <sup>E2(134v)</sup> eum caesar super dignitate istam? Erant uero Iudaei frementes aduersus Nicodemum. D[i]cit ad eos Pilatus: Quid strid[e]tis dentibus aduersus eum <sup>E3(139r)</sup> ueritatem audientes? Dicunt Iudaei Nicodemo: Ueritatem ipsius accipias et port[ion]em cum ipso. Dicit Nicodemus: Amen, accipiam sicuti dixistis.

<sup>E4(139v)</sup> Ex Iudaeis autem alius quidam exiliens rogabat presidem ut uerbum diceret. Dicit preses: Quod uis dicere dic. Qui dixit: Ego in triginta et octo annos <...>

### English translation

<...> you speak on his behalf. Nicodemus says to them: Has even the governor become his disciple and speaks on his behalf? Has Caesar not appointed him to this office? But the Jews were muttering against Nicodemus. Pilate says to them: Why are you gnashing your teeth against him, hearing the truth? The Jews say to Nicodemus: May you receive his truth and a share with him. Nicodemus says: Amen, may I receive as you have said.

Another one of the Jews, springing aside, asked the governor that he might speak. The governor says: Say what you want to say. He said: For thirty eight years I <...>

### Experimental back translation

<...> λόγον ὑπὲρ αὐτοῦ ποιεῖς. Λέγει πρὸς αὐτοὺς ὁ Νικόδημος· Μὴ καὶ ὁ ἡγεμὼν μαθητὴς αὐτοῦ ἐγένετο; καὶ τὸν λόγον ὑπὲρ αὐτοῦ ποιεῖ. Οὐ κατέστησεν αὐτὸν ὁ καῖσαρ ἐπὶ τοῦ ἀξιωματος τούτου; Ἦσαν δὲ οἱ Ἰουδαῖοι ἐμβριμούμενοι κατὰ τοῦ Νικοδήμου. Λέγει πρὸς αὐτοὺς ὁ Πιλάτος· Τί τοὺς ὀδόντας τρίζετε κατ'αὐτοῦ ἀλήθειαν ἀκούσαντες; Λέγουσιν οἱ Ἰουδαῖοι τῷ Νικοδήμῳ· Ἀλήθειαν αὐτοῦ λάβης καὶ τὸ μέρος αὐτοῦ. Λέγει ὁ Νικόδημος· Ἀμήν, λάθω καθὼς εἶπατε.

Ἐκ δὲ τῶν Ἰουδαίων ἄλλος τις παραπηδήσας ἤξιου τὸν ἡγεμόνα λόγον {εἰπεῖν}. Λέγει ὁ ἡγεμὼν· ὃ θέλεις {εἰπεῖν} εἰπέ. Ὁ δὲ εἶπεν· Ἐγὼ ἐν τριάκοντα ὀκτὼ ἔτεσιν <...>

### Codicological information

*Lacuna* η corresponds to the last folio of quire VI and the first folio of quire VII (VI: D'-VII: A). Those folios must have contained the conclusion of Nicodemus's speech (ch. 5.1) and the very first sentence of ch. 5.2, in which the Jews accuse Nicodemus of being a disciple of Jesus.

The segment covers ff. 134 and 139 in modern numbering (quire VII: B-C).

### Commentary

**uerbum—facis:** Attested in LatA and the idiosyncratic versions (Kraków, Praha); LatB and LatC rephrase.

**ipso:** Post-classical use of *ipse* to translate the pronoun αὐτός. It occurs four times in this paragraph.

**Dicit—est:** The same wording is attested in LatA; LatB and LatC show some variation.

**probum:** In error for *uerbum* (λόγον in Gk mss), which occurs in LatA and the idiosyncratic versions.

**ipso:** Attested in all earliest LatA and LatC mss, and in the idiosyncratic versions.

**Numquid...**: The first *Numquid* translates μή, which calls for a negative answer (of course the governor is not a disciple of Jesus); the second *numquid* introduces an interrogative sentence beginning in Gk with οὐ, which calls for a positive answer (of course caesar established the governor in that position).

**super**: Attested only in LatA and the idiosyncratic versions.

**dignitate**: For *dignitatem*, with the final -m omitted at the end of the line.

**istam**: Attested only in LatA and the idiosyncratic versions.

**frementes**: Most Gk and Eastern as well as all Latin versions add *et stridentes*. The phrase is absent only in χ and Vp. The Gk ἐμβριμούμενοι is rendered in the Latin New Testament as *comminari* (common in the Latin translations of Mt 9:30; Mk 1:43) or *fremere* (common in Jn 11:33.38; Mk 14:5).

**aduersus**: Attested only in LatB and Kraków version (127, 129a); LatA reads *super*.

**D[i]cit—audientes**: Attested only in LatB, Kraków version, and Praha group (299, 322, 419a); omitted in LatA.

**D[i]cit**: Most Gk mss begin with καί; the conjunction is omitted in B, χ, and Vp.

**ad eos**: Attested in LatB<sup>177b,286,381,386</sup>, and Praha group; other versions read *eis* or *Iudaeis*.

**Quid**: Attested in LatB2 and the idiosyncratic versions.

**strid[e]tis dentibus**: The word order follows Gk ms N.

**dentibus**: Attested only in LatB1, LatB2<sup>247,387</sup>, and ms 87 (Bohemian redaction).

**audientes**: Attested only in LatB2 and Praha group.

**Nicodemo**: Attested in LatB1<sup>230,336</sup>, LatB2<sup>247,387</sup>, and Praha group; other versions that carry this text either omit the word or have the Jews speak to Pilate.

**accipias**: An accurate translation of λάβης in the sense of “receive”; see also the next sentence. Attested in LatA, LatB1, LatB2<sup>387</sup>, and LatC.

**et port[ion]em cum ipso**: Attested in the same form in LatA, LatC (which adds *habeas*), and the idiosyncratic versions.

**cum ipso**: All Gk mss have μέρος αὐτοῦ. The Gk phrase could have been rendered with a straightforward genitive pronoun as in LatB1 (177a, *partem eius*; 284, *ueritatem illius et partem*; etc.), but LatA and LatB2 mss all have *cum ipso*, sometimes followed by *habeas*.

**Dicit Nicodemus**: Attested in LatA and LatB2 (with minor modifications).

**Amen, accipiam sicuti dixistis**: LatA presents the closest parallel, with LatC greatly amplifying the response, and LatB repeating the word *Amen*; *sicuti* is not attested, with most mss reading *sicut* or *secundum quod*.

**Ex Iudaeis autem alius quidam**: Attested in some early LatA mss, such as 25, 75, 133, 263, etc.; most other mss modify the word order or omit words.

**exiliens**: παρατηδάω, which is a rare word, is taken here literally to mean “spring aside,” which is even rarer; see, however, 4 Mac 11:1. Attested only in LatA and the idiosyncratic versions.

**ut uerbum diceret**: Translates an infinitive in Gk. Attested in LatA and the idiosyncratic versions; LatB transforms this clause into a direct question.

**Dicit—dixit**: Attested in LatA and Praha group; re-worded in LatB; absent from LatC.

**Dicit**: As in φ<sup>LC</sup>, I, N, χ; other Gk mss begin with καί.

**quod uis dicere dic**: The Gk source of Vp must have carried a variant of this phrase, which is not found in extant mss. Most Gk mss include the imperative but open the sentence with a hypothetical proposition, εἴ τι θέλεις εἰπέ (φ<sup>GC</sup>, E, N; re-worded in φ<sup>FXLZ</sup>). χ has an interrogative sentence (τί θέλεις εἰπεῖν). B has εἴ τι θέλεις εἰπεῖν, εἰπέ and I ὁ θέλεις εἰπέ. It is likely that the repetition of the verb “say” interfered with the transmission of this sentence.

**Qui dixit**: The change from present to perfect tense reflects the usage in most Gk mss, which, however, introduce εἶπεν with καί. Only N has ὁ δέ (followed by μετὰ δακρύων ἔλεγεν).

**in**: The preposition may reflect ἐν used in Gk ms N. Attested in several early LatA mss, such as 75, 133, 158, 218, etc., but many later mss omit it.

## A Commentary on the Vienna Palimpsest – Segment IX (Ch. 6.2-6.4)

### Latin text (E5-E8)

<sup>E5(144r)</sup><...> <natus> sum, uocem audiebam et faciem non uidebam. Et transeunte Iesu clamaui dicens: Miserere mei, fili Daudid. Et misertus est mihi et posuit manus <sup>E6(144v)</sup> suas super oculos meos et uidi statim. Et alius Iudaeus exiliens de turba dixit: Curbus eram et correxit me uerbo. Et alius dixit: Leprosus factus <sup>E7(133r)</sup> eram et mundauit me uerbo.

[It]e<m> <mulier> <que>δαμ, nomine Ueronice, de longe clamans dicit: Sanguine fluens eram et tetigi fimbriam vestis [eius] <sup>E8(133v)</sup> et stetit fluxus sanguinis mei post annos duodecim. Dicunt Iudei: Legem habemus mulierem ad testimonium non <uen>ire.

Et alius quidam ex multitudine <...>

### English translation

<...> I was born <...>. I would hear a voice but I would not see the face. And as Jesus was passing by, I cried out saying: Have mercy of me, Son of David. And he took mercy on me and put his hands over my eyes, and immediately I saw. And another Jew, springing from the throng, said: I was bent and he straightened me with a word. And another said: I had become leprous and he cleansed me with a word.

Likewise, a certain woman, called Veronica, crying out from far off, says: I was flowing with blood and I touched the hem of his garment and the flood of my blood ceased after twelve years. The Jews say: We have a law that a woman should not come to testify.

And someone else from the crowd <...>

### Experimental back translation

<...> ἐγεννήθην, φωνὴν ἤκουον καὶ πρόσωπον οὐκ ἔβλεπον· καὶ παράγοντος τοῦ Ἰησοῦ ἔκραξα λέγων· Ἐλέησόν με, υἱὲ Δαυίδ. Καὶ ἠλέησέ με καὶ ἐπέθηκε τὰς χεῖρας αὐτοῦ ἐπὶ τοὺς ὀφθαλμούς μου, καὶ ἀνέβλεψα παραχρῆμα. Καὶ ἄλλος Ἰουδαῖος παραπηδήσας {ἐκ τοῦ ὄχλου} εἶπε· Κυρτὸς ἦμην καὶ ὠρθωσέ με λόγῳ. Καὶ ἄλλος εἶπεν· Λεπρὸς ἐγενόμην καὶ ἐκαθάρισε με λόγῳ.

Καὶ γυνὴ τις ὀνόματι Βερονίκη ἀπὸ μακρόθεν κρᾶζουσα {λέγει}· Αἱμορροῦσα ἦμην καὶ ἠψάμην τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ καὶ ἔστη ἡ ρύσις τοῦ αἵματος μου δι' ἐτῶν δώδεκα. Λέγουσιν οἱ Ἰουδαῖοι· Νόμον ἔχομεν γυναῖκα εἰς μαρτυρίαν μὴ ὑπάγειν.

Καὶ ἄλλ{ος} τι{ς} ἀπὸ τοῦ πλήθους <...>

### Codicological information

*Lacuna* θ corresponds to the central bifolio of quire VII. It must have contained the testimony of the paralytic (ch. 6.1) and the introduction of the following testimony (ch. 6.2).

Segment IX covers the sixth and seventh folios of quire VII (VII: C'-B'; ff. 144rv and 133rv in modern numbering).

### Commentary

<natus> sum: Most Gk mss read ἐγεννήθην. Attested in LatA, LatC, and the idiosyncratic versions (Kraków, Praha).

uocem audiebam: Attested in LatA; amplified in LatB.

- faciem non uidebam:** As in Gk mss. Attested in LatB but amplified. LatA reads *neminem uidebam*.
- clamaui:** After *clamaui*, all Gk mss add φωνή μεγάλη rendered as *uoce magna* in LatA and the idiosyncratic versions. The phrase is absent from LatB and the Latin NT accounts of the healing of the blind man.
- dicens:** λέγων in Gk mss B and N. Attested in LatB (in the form *et dixi*) and in ms 59.
- Miserere—Dauid:** Cf. Mt 9:27, 15:22, 20:30.31, Mk 10:47.48, Lk 18:38.39.
- mei ... mihi:** The biblical text uses *mei* more frequently than *mihi* (Mt 15:22, Mk 10:47.48, Lk 18:38-39). Latin mss of AP always read *mei* with *miserere* but vascillate between *mei* and *mihi* for *misertus*.
- manus suas:** Attested in LatA and Praha group (299, 322, 419a); LatB uses the singular or omits the pronoun.
- uidi statim:** Attested in LatA and the idiosyncratic versions; some mss (such as 25, 75, 96, 133, 391) have the same word order as Vp, while others (e.g., 23, 263, 215, the idiosyncratic versions) reverse it.
- statim:** Most Gk mss read παραχρήμα, but N has εὐθέως.
- Iudaeus:** Here Vp and later Latin mss correspond to Gk ms B, which omits ἄνθρωπος, present in most Gk mss.
- exiliens:** Attested in LatA and Praha group (cf. *exiens* in LatC).
- de turba:** No equivalent in any Gk and Eastern version or in LatA. LatC includes the idea of appearing before Pilate, and LatB of appearing before Pilate and the people, but neither uses the word *turba*. Since Vp translates πλήθος by *multitudo* and λαός by *populus*, the source text may have read ὄχλος. In most Latin NT mss, *de turba* translates ἐκ τοῦ ὄχλου (Mk 9:17, Lk 11:27, 12:13, Jn 7:31, Ac 19:33) or ἀπὸ τοῦ ὄχλου (Mk 7:33, Lk 9:38).
- dixit:** Attested in LatA, LatC, and the idiosyncratic versions; LatB typically uses the word *ait*, although *dixit* occurs in 230 and 145.
- Curbus:** For *curuus*, with *b* for *u*. Attested in LatA and LatC; *gibberosus* (and variants) in LatB.
- correxit:** Attested in LatA, albeit not consistently, as some mss read *erexit* (as do LatB, LatC, and the idiosyncratic versions).
- Et alius dixit:** After ἄλλος, most Gk mss have a participle indicating movement, either παραπηδήσας again (Gk mss φ and E; cf. LatA, *Item alius exiliens*) or προσελθών (χ). Only N omits it (ἕτερος εἶπεν). The wording of Vp is preserved in LatB.
- factus eram:** Accurately translates ἐγενόμην in the context; cf. ἐγένετο translated by *factus est* in E1(134r) (Seg. VIII). All Latin versions read simply *eram*; *factus* appears to be unique.
- mundauit:** Most Gk mss read ἐθεράπευσεν, but χ has forms of ἐκαθάρισε. This last verb, used in Ac 10:15 and 11:19, is translated by *mundauit* in VL and in patristic sources (Vg: *purificauit* in Ac 10:15, *mundauit* Ac 11:19). Attested in LatA, the idiosyncratic versions, LatB1, and LatC; LatB2 reads *sanauit*.
- [It]e<m> <mulier> <que>δαμ:** Most Gk mss have καὶ γυνή τις and none has an equivalent of *item*. However, the phrase has been reconstructed on the basis of LatB because it fits the pattern of two missing letters and -e.
- Ueronice:** For *Ueronica*, Gk Βερονίκη. The final -e is also attested in LatC<sup>12,141</sup> and LatB<sup>336</sup>.
- de longe:** In the NT, ἀπὸ μακρόθεν is usually translated by *a longe*. Among Latin AP mss, only 299 and 419a reflect the reading of Vp; LatB and Kraków version (127, 129a) read *a longe*. LatA omits this phrase.
- dicit:** No Gk or Latin ms has a present form here.
- sanguine fluens eram:** Cf. Mt 9:20. Here Vp follows Gk αἱμορροοῦσα ἤμην very closely. αἱμορροοῦσα is usually translated in VL and Vg as *sanguinis fluxum*; however, *sanguine fluens* can be found in Jerome, *Commentarius in Mattheum* I, *ad loc.*, and reused by most later commentators on Matthew. Attested in LatA, LatC, and Praha group.
- vestis:** Cf. Mt 9:20. Not attested in later Latin tradition, which uniformly reads *vestimenti*, reflecting the NT usage. However, *fmbrim uestis* can be found in this context in Hilarius of Poitiers, *Commentarius in Mattheum* 9, 6, and in Ambrose of Milan, *Explanatio Psalmi CXVIII* 19, 5.
- [eius]:** Reconstructed on the basis of all Gk and Latin mss.
- fluxus ... mei:** Most Gk mss place μου in front of ἡ ῥύσις.
- fluxus:** Attested in some later LatA mss (e.g. RR<sup>235,241,263</sup>), LatB1 (e.g., 198, 284), and the idiosyncratic versions; the earliest mss either use a different but semantically related word (*fluuius, fluens, fons*) or rephrase the statement.
- post annos duodecim:** Most Gk mss have δι' ἑτῶν δώδεκα, following NT use of διά with the genitive, meaning “after” (cf. Mk 2:1, δι' ἡμερῶν translated by *post dies*). Only LatB1 and Kraków version reflect the syntax of Vp and place this phrase at the end of the sentence, immediately after *sanguinis mei*. LatA places the reference to the twelve years much earlier in the sentence.
- Dicunt—testimonium:** LatA and the idiosyncratic versions run closest to Vp; LatB replaces some words, especially prepositions, and LatC omits this passage altogether.
- dicunt:** Most Gk mss begin with τότε, except for B, N, and χ.
- <uen>ire:** Speculative reconstruction based on the apparent space on the line and the predominant reading in Latin mss.
- alius:** This singular pronoun is not attested in the Gk or Latin mss (which have either the plural *alii* or *alia multitudo*).
- ex multitudine:** As in Gk mss χ (ἀπὸ τοῦ πλήθους) and N (ἐκ τοῦ πλήθους). Attested in LatA, LatB1<sup>284</sup>, Praha group, and 391.