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)


E4(139v) Ex Iudaieis 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 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

Experimental back translation

<…> λόγον ὑπέρ αὐτοῦ ποιεῖ. Λέγει πρὸς αὐτούς ὁ Νικόδημος: Μή καὶ ὁ ἕγερσις μαθητής αὐτοῦ ἐγένετο; καὶ τὸν λόγον ὑπέρ αὐτοῦ ποιεῖ. Οὗ καταστρεφεν αὐτὸν ὁ καίσαρ ἐπὶ τοῦ ἀξίωματος τούτου; Ἡσαν δὲ οἱ Ἰουδαῖοι ἐμβρίωμοιν κατὰ τὸν Νικόδημον. Λέγει πρὸς αὐτούς ὁ Πιλᾶτος· Τί τοὺς ὀδόντας τρίζετε κατ’ αὐτοῦ ἀλήθειαν ἀκούσαντες. Λέγουσιν οἱ Ἰουδαῖοι τῷ Νικόδημῳ· Ἀλήθειαν αὐτοῦ λάβης καὶ τὸ μέρος αὐτοῦ. Λέγει ὁ Νικόδημος· Ἄρην, λάβω καθὼς εἴπατε. Ἔκ δὲ τῶν Ἰουδαίων ἄλλος τις παραπήδησας ἥξιον τὸν ἕγερσιν λόγον· εἶπεν. Λέγει ὁ ἕγερσις· ὁ θέλεις [εἶπεν] εἰπέ. Ο 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—facies: Attested in LatA and the idiosyncratic versions (Kraków, Praha); LatB and LatC rephrase.

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

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

prpbm: 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 εἴδομαι 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).

**adversum:** 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.

**ad eos:** Attested in LatB2177b,286,381,386, and Praha group; other versions read *eis* or *Iudaes*.

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

**strid(e)ditibus:** The word order follows Gk ms N.

**dentibus:** Attested only in LatB1, LatB2247,387, and ms 87 (Bohemian redaction).

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

**Nicodemo:** Attested in LatB1230,336, LatB2247,387, 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 λαβεῖς in the sense of “receive”; see also the next sentence. Attested in LatA, LatB1, LatB2287, and LatC.

**et portionem cum ipso:** Attested in the same form in LatA, LatC (which adds *habeas*), and the idiosyncratic versions.

**cum ipso:** All Gk mss have μὴ ποιῶ αὐτῷ. The Gk phrase could have been rendered with a straightforward genitive pronoun as in LatB1 (177a, partem eius; 284, ursetatem 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 ms reading *sicut* or *secundum quod*.

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

**exilien:** παραστῆσαι, 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 dicere dicitet:** Translates an infinitive in Gk. Attested in LatA and the idiosyncratic versions; LatB transforms this clause into a direct question.

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

**Dicit:** As in φ11C, I, N, χ; other Gk ms begin with kai.

**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 ms include the imperative but open the sentence with a hypothetical proposition, εἰ τι θέλεις εἰπέτε; εἰτε (φ11C, E, N; re-worded in φ3X). χ has an interrogative sentence (τι θέλεις εἰπέτε;). B has εἰ τι θέλεις εἰπέτε; εἰπέτε; and I ἐ τι θέλεις εἰπέτε; εἰπέτε; is likely that the repetition of the verb “say” interfered with the transmission of this sentence.

**Qui dicit:** The change from present to perfect tense reflects the usage in most Gk ms, which, however, introduce εἰπετε; with kai. Only N has ὦ δεί (followed by μετὰ διακρίων ἔληγεν).

**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 ms omit it.
A Commentary on the Vienna Palimpsest – Segment IX (Ch. 6.2-6.4)

Latin text (E5-E8)

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

E8(133v) [It]<mulier> que, mine Ueronice, de longe clamans dicit: Sanguine fluens eram et tetigi fimbriam vestis [eius] E9(133v) et stetit fluxus sanguinis mei post annos duodecim.

Dicunt Iudei: Legem habemus mulierem ad testimonium non <uen>ire.

Et alius quida in multitudine <...>

English translation

<natus> sum, 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

/uni1F10γενν/uni1F75θην, φων/uni1F74ν/uni1F24κουον κα/uni1F76πρ/uni1F79σωπον ο/uni1F50κ/uni1F14/uni03D0λεπον· κα/uni1F76παρ/uni1F71γοντο/uni03C2το/uni1FE6ησο/uni1FE6/uni1F14κραξα λ/uni1F73γων· λ/uni1F73ησ/uni1F79νε/uni03BCε, υ/uni1F31/uni1F72αυ/uni1F77δ. Κα/uni1F76λησ/uni1F73ς/uni03BCε κα/uni1F76παραχρ/uni1FC6/uni03BCα.

Codicological information

Lacuna 0 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 videbam: As in Gk mss. Attested in LatB but amplified. LatA reads neminem videbam.

clamaui: After clamaui, all Gk mss add φωνὴ 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 ms B and N. Attested in LatB (in the form et dixi) and in ms 59.


manus suas: Attested in LatA and Praha group (299, 322, 419a); LatB uses the singular or omits the pronoun.

uii 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 παραρχῆμα, but N has εὐθεῖας.

Iudaeus: Here Vp and later Latin mss correspond to Gk ms B, which omits δινὸς, present in most Gk mss.

exilienis: 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 πλῆθος by multitudo and οὖς by populus, the source text may have read ὀχῦς. In most Latin NT mss, de turba translates ἐκ τοῦ ὀχῦ (Mk 9:17, Lk 11:27, 12:13, Jn 7:31; Ac 19:33) or ἐπὶ τοῦ ὀχῦ (Mk 7:33, Lk 9:38).

dixit: Attested in LatA, LatB, and the idiosyncratic versions; LatB typically uses the word ait, although dixit occurs in 230 and 145.

Curbus: For curusus, with b for u. Attested in LatA and LatC; gibbonus (and variants) in LatB.

correctit: Attested in LatA, but not consistently, as some mss read erexit (as do LatB, LatC, and the idiosyncratic versions).

Et alius dixit: After αἵλος, most Gk mss have a participle indicating movement, either παρασηπθὸς again (Gk ms φ and Ε; cf. LatA, Item alius exilienis) or προσειλθῶν (χ). Only N omits it (ἐπεύρω εἰπών). The wording of Vp is preserved in LatB.

factus eram: Accurately translates ἐγεννημένοις 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 ἐθηράρησεν, but χ has forms of ἐκαθάρισα. This last verb, used in Ac 10:15 and 11:19, is translated by mundauit in VL and in patristic sources (Vg: purificavit in Ac 10:15, mundavit Ac 11:19). Attested in LatA, the idiosyncratic versions, LatB1, and LatC; LatB2 reads sanauit.

[m] en <mulier> <que> ἡμᾶς: Most Gk mss have καὶ γυνῆ 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.

Veronic: For Veronica, Gk Βερονίκη. The final -e is also attested in LatC12,141 and LatB336.

de longe: In the NT, ἀπὸ μακρὸθεν 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 fluxens eram: Cf. Mt 9:20. Here Vp follows Gk ἀιμορροοῦσα ἡμᾶς very closely. ἀιμορροοῦσα is usually translated in VL and Vg as sanguinis fluxus; however, sanguine fluxus can be found in Jerome, Commentarius in Martheum I, ad loc., and reused by most later commentators on Matthew. Attested in LatA, LatC, and Praha group.

vestitis: Cf. Mt 9:20. Not attested in later Latin tradition, which uniformly reads vestimenti, reflecting the NT usage. However, fimbriam uestis can be found in this context in Hilarium of Poitiers, Commentarius in Matthæum 9, 6, and in Ambrose of Milan, Explanatio Psalmi CXVIII 19, 5.

[iu]: Reconstructed on the basis of all Gk and Latin mss.

fluxus ... mei: Most Gk mss place μου in front of ἡ ῥόας.

fluxus: Attested in some later LatA mss (e.g. RR235,241,263), LatB1 (e.g., 198, 284), and the idiosyncratic versions; the earliest ms either use a different but semantically related word (fluuius, fluxus, fons) or rephrase the statement.

post annos duodecim: Most Gk mss have δι' ἐκείνων δώδεκα, following NT use of δῶδε with the genitive, meaning “after” (cf. Mk 2:1, δι' ἑκατόρημ μεταγενέσθαι). 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.

<ue>n>ire: Speculative reconstruction based on the apparent space on the line and the predominant reading in Latin mss.

alii: This singular pronoun is not attested in the Gk or Latin ms (which have either the plural alii or alia multitudo).

ex multitudo: As in Gk ms χ (ἀπό τοῦ πλῆθους) and N (ἐκ τοῦ πλῆθους). Attested in LatA, LatB1284, Praha group, and 391.