

# Codex Boreelianus (F 09) and the IGNTP Edition of John

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**Abstract:** Comparison of the electronic IGNTP edition of John and new digital images of Codex Boreelianus (F 09) shows that a number of improvements can be made. Besides some corrected readings, a small portion of new text can be found on the new images. Shortcomings of the IGNTP edition in its representation of F (09) can mostly be attributed to the limitations of the microfilm with which the collators had to work. Some room for discussion is indicated concerning the correctors of the manuscript, its accentuation and word division, and its segmentation.

## Introduction

The recently inaugurated and much welcomed site [www.iohannes.com](http://www.iohannes.com) contains an electronic edition of all majuscule manuscripts of John.<sup>1</sup> Part of this edition is a transcription of the Codex Boreelianus, Utrecht University Library ms. 1, to New Testament scholars known as F<sup>e</sup> (09). The same transcription data are used for the edition of the Byzantine text of John, which can be found on the same site.

By a happy coincidence, Utrecht University Library provides Internet access to medium-resolution images of the manuscript itself, as well as access to high-resolution images on demand for detailed study by scholars. My Utrecht colleague Geert van Oyen (now Louvain) and I received raw versions of these images in order to prepare—among other things—a presentation held at the SBL conference in San Diego, November 2007.<sup>2</sup>

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<sup>1</sup> U.B. Schmid with W.J. Elliott and D.C. Parker, *An Electronic Edition of the New Testament in Greek IV. The Gospel According to St. John. Volume Two: The Majuscules. Edited for the International Greek New Testament Project*, <http://www.iohannes.com>, September 2007, consulted 29 October 2007. The site opened on 28 September 2007, and was then shut down for some weeks in order to allow for some corrections. The electronic edition is accompanied by a printed volume (U.B. Schmid with W.J. Elliott and D.C. Parker, *The New Testament in Greek IV. The Gospel According to St. John, Edited by the American and British Committees of the International Greek New Testament Project, Volume Two, The Majuscules* (NTSD 37), Leiden and Boston: Brill, 2007). The latter does not contain the full transcription, nor the manuscript's layout, which this contribution addresses. Needless to say, however, many corrections noted here pertain to the printed volume as well.

<sup>2</sup> The URL is [http://digbijzcoll.library.uu.nl/lees\\_gfx.php?BoekID=1553](http://digbijzcoll.library.uu.nl/lees_gfx.php?BoekID=1553); the site also contains some important background information on the manuscript, written by the manuscripts curator, Bart Jaski (see [http://digbijzcoll.library.uu.nl/extras/Boreelianus/Codex\\_Boreelianus.htm](http://digbijzcoll.library.uu.nl/extras/Boreelianus/Codex_Boreelianus.htm)). Images in this document are taken over with permission of the Utrecht University Library; the photographs were made by Adriaan van Dam. In this document, references to the manuscripts, both folio numbers and images, link directly to the Utrecht digital collection.

As a first result, the new photographs allow us to detect some problems in the new electronic edition, in which the transcription of F (09) was made on the basis of an old microfilm in the possession of the INTF in Münster.<sup>3</sup> I collated the electronic edition with these high definition photographs, and hereby present my findings. I will (1) list the textual corrections; (2) comment on the scribal corrections found in the manuscript itself; (3) elucidate some other aspects, such as segmentation and word division in the manuscript; (4) present a small portion of John 3 found in the manuscript but not incorporated in the electronic edition.

### 1. Textual corrections and additions to the electronic edition<sup>4</sup>

The corrections are of several kinds. The first and perhaps most important category concerns errors which make the manuscript attest a reading different from the one it actually has.

		<i>current reading</i>	<i>correction</i>
p. 2b (180b), a18	John 1:21	προφητες	προφητις
p. 3b (181b), b18	John 1:32	βαινον	βαιων
p. 7a (185a), a9	John 2:17	φαγετα	φαγετε
p. 9a (187a), a3	John 3:25	ιουδαιων	ιουδαιου
p. 10a (188a), b15	John 4:7	μαρειας	μαριας
p. 13b (191b), b13	John 5:4	νοσηματι	νοσιματι
p. 14a (192a), a7	John 5:7	κε̄	ναι κε̄
p. 14a (192a), a9	John 5:8	ραχθει	ραχθη
p. 14a (192a), a16	John 5:8	γειραι	γειρε
p. 16a (194a), a4	John 6:5	αγορασομεν	αγορασωμεν
p. 19a (197a), b9	John 6:67	ουν ουν	ουν
p. 28b (206b), a15	John 9:23	ειπον ειπον	ειπον
p. 32a (210a), b6	John 10:23	μωντος	μωνος
p. 36a (214a), b9	John 12:4	μωνος ισκαριω	μων ο ισκαριω
p. 39a (217a), a2	John 12:48	κρινη	κρινει

<sup>3</sup> Information kindly provided by Ulrich Schmid, in an email dated 10 October 2007. Klaus Wachtel informed us that the Münster institute possesses a black and white microfilm, as well as copies of this film on paper (email dated 10 October 2007). I consulted the microfilm in the Utrecht University Library.

<sup>4</sup> Page numbers are added by IGNTF; they simply number the extant folios of John (or parts of them) from 1a to 41b. This is somewhat at odds with the introduction, which states that the numbering follows the one found in the manuscript itself. The numbering, however, differs from the one found in the manuscript, in which folio numbers have been added by a later hand, in pencil. These numbers, which are admittedly not very clear on the microfilm, are the ones used by the Utrecht University Library; they number all the extant folios of the manuscript *in toto* (thus, the remaining portions of John's gospel comprise pp. 179a-219b). Besides these two systems, a third way of numbering is known, which I propose to refer to as "Heringa page numbers". These numbers were added by the Utrecht Professor Jodocus Heringa, whose extensive study of the manuscript was edited by Henricus Egbertus Vinke and published as *Disputatio de codice Boreliano, nunc Rheno-Trajectino, ab ipso* [i.e. Heringa] *in lucem protracto*, Utrecht: Kemink, 1843 (also on-line at the Utrecht University: [http://digbijzcoll.library.uu.nl/lees\\_gfx.php?BoekID=1522](http://digbijzcoll.library.uu.nl/lees_gfx.php?BoekID=1522)). Heringa tried to establish a continuous numbering of the manuscript including its lost parts; as he sometimes misjudged the number of missing pages as well as the quire division of the manuscript, his research needs some updating, which I hope to provide in a future contribution. Because of the difficulties surrounding these numbers, I will refrain from referring to them here. I will simply give the IGNTF numbers here, with the Utrecht numbers in parentheses.

As the manuscript is badly mutilated in some places, discussion may arise over which letters need to be dotted. At some places, the new photographs do not seem to support the certainty of the electronic edition. (The manuscript has not deteriorated since the microfilm was made.)

		<i>current reading</i>	<i>correction</i>
p. 1a (179a), a6	John 1:1	λογος και	λο γος και
p. 1b (179b), b10	John 1:12	κνα θ̄	[κ]γα θ̄
p. 14a (192a), a10	John 5:7	με ει[ϛ	με [ειϛ
p. 14b (192b), b10	John 5:16	[τον απ]οκτειναι	[τον απ]οκτειναι
p. 14b (192b), b10	John 5:16	ο[τι]	ο[τι]
p. 14b (192b), b12	John 5:16	ει εν καββατω	ει εν καββατω
p. 21a (199a), a16	John 7:19	μωσῃς	μωσῃ[ϛ]

At some other places, notably on p. 14a (192a), the photographs show that many dotted and even bracketed letters are actually perfectly visible.

		<i>current reading</i>	<i>correction</i>
p. 14a (192a), a1	John 5:6	[οτι] πο	οτι πο
p. 14a (192a), a2	John 5:6	[ηδη] χρον̄	ηδη χρονον
p. 14a (192a), a3-4	John 5:6	θελειϛ	θειεις
p. 14a (192a), a5	John 5:7	απεκριθη	απεκριθη
p. 14a (192a), a6	John 5:7	αυτω	Αυτω
p. 14a (192a), a8	John 5:7	τα	τα
p. 14a (192a), a9	John 5:7	ραχθῃ	ραχθη
p. 14a (192a), a11	John 5:7	[κο]λυμβηθ[ραν <sup>5</sup>	κολυμβηθ[ρα]γ
p. 14a (192a), a12	John 5:7	[εν] ω	εν ω
p. 14a (192a), a13	John 5:7	[εγω]	εγω
p. 14a (192a), a16	John 5:8	[αρον τ]ον	αρον τον

On the first page of John (p. 1a [179a]; John 1:1.3-4), shown on the last page of this article, the format chosen for the electronic edition cannot properly represent the actual layout of the manuscript because of the large initial E (in the form of a 'blessing hand') which spans over five lines and takes up two thirds of the column's width. Besides, some letters (και) in the sixth line of col. a should be dotted. Similarly, some letters of the sixth line of col. b can still be detected; the line could be represented as [και τ]ο φω[ϛ] ε[ν] (if accents and breathing marks are taken as part of the letters they belong to; otherwise only the top of the φ is clearly visible). The page would then contain text of John 1:1 and 1:3-5.

On the next page (p. 1b [179b]; John 1:7-8.10-12) also, some letters of a tenth line of col. a can be detected, notably the top of the φ; the line could be read as [ρη περι το]υ φ[ω]. See the second list above for another correction of col. b.

The general layout of the manuscript is actually very simple: each page has two columns of 19 lines. Some columns, however, have a twentieth line at the bottom (mostly in the second column), with a few letters on the right side. In the electronic edition, these hanging extra lines are recorded as part of the nineteenth line, which in my view is not correct. Thus, on p. 31a (209a), a19-20 (John 10:11), one finds ... τιθη, with θη on l. 20.<sup>6</sup>

<sup>5</sup> Reading as found in the printed volume (p. 267); on the website, κο is supplied at the end of the preceding line.

<sup>6</sup> By the way, τι itself seems to be a correction of something (θη?). Other instances of such a twentieth

I also spotted some other technical problems in the data as far as line and column division is concerned. First, line division are sometimes in the wrong place.

		<i>current division</i>	<i>correction</i>
p. 10b (188b), b5-6	John 4:9	γυνη η   σαμαρειτις	γυνη   η σαμαρειτις
p. 14a (192a), a3-4	John 5:6	αυτω θελεις	αυτω   θελεις
p. 14a (192a), a10-11	John 5:7	την κολυμβηθ[ραν	την   κολουμβηθ[ρα]ν
p. 14a (192a), a12-13	John 5:7	ερχομαι [εγω]	ερχομαι   εγω
p. 22b (200b), a6-7	John 8:16	εμη   αληθης	εμη αλη   θης
p. 41a (219a), a14-15	John 13:23	κολπω	κολ πω

Second, some lines have not been split or have been placed in the wrong column; also, in one instance, the column is not indicated:

- p. 1a (179a), a5-6 is put on a single line (the actual division being λο|γος και);
- p. 19b (197b), b13-14 is put on a single line (the actual division being αυτου μετα|βηθι εντευθε);
- p. 40b (218b), b5-6 is put on a single line (the actual division being αρτον επηρεν ε|π εμε την πτερ);
- p. 22a (200b): the words φως της ζωης are given as the last line of col. a, but they actually are the first line of col. b;
- p. 35b (213b) is not split into two columns after line 19.

A rather minor matter is a wrongly indicated και compendium.

		<i>current reading</i>	<i>correction</i>
p. 33a (211a), b10	John 11:8	κ(α)ι	και

As several problems occur simultaneously on p. 14a (192a), col. a, it seems a good idea to give the entire column, both in its current form in the electronic edition and in corrected form on the basis of the photograph. On pp. 14a-b (192a-b), the leaf is damaged by water and besides that it has a small hole. Nevertheless, the transcription on the basis of the new photograph is rather straightforward, which makes one wonder what happened to the Münster microfilm at this point.<sup>7</sup> The corrections to col. a are also listed above, as well as those, far fewer in number, to other columns on the two pages.

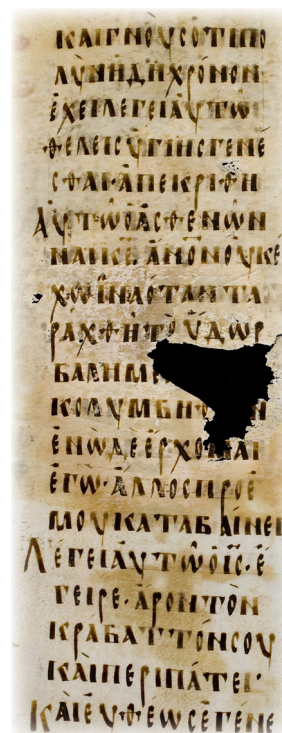
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line in John: p. 3b (181b), col. b (John 1:35): πα|λιν; p. 4a (182a), col. b (John 1:40): α|κολουθησαντω | αυτω; p. 7a (185a), col. b (John 2:22): ειπε | ο ιϛ; p. 32b (210b), col. a (John 10:28): αιω|να; col. b (John 10:32): πρϛ | μου; p. 33b (211b), col. b (John 11:16): διδυ|μος. A somewhat peculiar case is presented by p. 129a (containing Lk 1:41-48): the left column has one extra line at the top, whereas the first line and half of the second line have been erased and written over. One possible scenario is that in the words -σμον της Μαρίας εσκιρτησεν το βρεφος (after ασπα on the preceding page) the scribe originally skipped Μαρίας εσκιρτησ and realised the error when arriving at εν in εν τη κοιλια.

<sup>7</sup> The Utrecht microfilm shows that the water damage may render some parts difficult to read, mainly because it is only in black and white.

p. 14a (192a), col. a (John 5:6-9)

	<i>current form</i>	<i>corrected</i>
	και γνους [οτι] πο λυν [ηδη] χρονῶ εχει λεγει αυτω θε λεις υγιης γενε	και γνους οτι πο λυν ηδη χρονον εχει λεγει αυτω θειεις υγιης γενε
5	σθαι <sup>7</sup> απεκριθη αυτω ο ασθενων κε̅ αν̅ον ουκ ε χω ινα οταν τα ραχθει το υδωρ	σθαι <sup>7</sup> απεκριθη Αυτω ο ασθενων ναι κε̅ αν̅ον ουκ ε χω ινα οταν τα ραχθη το υδωρ
10	βαλη με ει[σ την κο λυμβηθ[ραν [εν] ω δε ερχομ αι [εγω] αλλος προ ε μου καταβαινει	βαλη με εξ[ισ την κολυμβηθ[ρα]ν εν ω δε ερχομαι εγω αλλος προ ε μου καταβαινει
15	<sup>8</sup> Λεγει αυτω ο ιϛ̅ ε γειραι [αρον τ]ον κραβαττον σου και περιπατει <sup>9</sup> Και ευθεως εγενε	<sup>8</sup> Λεγει αυτω ο ιϛ̅ ε γειρε αρον τον κραβαττον σου και περιπατει <sup>9</sup> Και ευθεως εγενε



## 2. Scribal corrections in the manuscript itself

The electronic edition also records the scribal corrections made in the manuscript. The high-quality images now allow us to detect some more corrections, and also to rectify some minor details of the corrections that are already recorded. Moreover, a distinction can be made between corrections by the original scribe and later corrections, but the electronic edition does not do this.

At John 1:4 (p. 1a [179a], b2), the electronic edition mentions a (non-sensical) correction in the manuscript, i.e. εν αυτω ] εν αυτο. The microfilm is somewhat unclear at this point, and might suggest such a correction, but the photographs simply show that the letters are broader and thicker here. There is no correction.

At John 2:17 (p. 7a [185a], a9), as noted in the list above, the scribe originally wrote καταφαγετε, not καταφαγετα as given in the IGHNTP transcription; this very common spelling error<sup>8</sup> was corrected to καταφαγεται by changing the ε into an α and by putting a small ι between the α and the μ of the following word με.



At John 6:9 (p. 16a [194a], b9), a correction is found which is not noted in the edition. The scribe originally wrote εϛ, but afterwards inserted a small ι between the two characters to make it ειϛ.



There also seems to be a correction in John 7:3 (p. 19b [197b], b14): the original reading seems to be βηθηντευθε̅, which was corrected to βηθιεντευθε̅ by writing the E over the right leg of the H.

At John 8:16-17 (p. 22b [200b], a7), the scribe (or the *Vorlage*) omitted verse 17 and part of verse 16 through parablepsis (ἀληθής ἐστιν ... ἀληθής ἐστιν). The words ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πᾶς πατήρ. καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἢ μαρτυρία ἀληθής ἐστιν are added in the margin, in a somewhat clumsy hand.

<sup>8</sup> It is also found in L (019) W (032) Θ (038).



At John 8:49 (p. 25b [203b], a1-2), some letters between *καί* and *ὕμεις* have been erased (by the first hand?).

An example of a correction that is hardly visible can be seen at John 9:6 (p. 26b [204b], b11): the original reading was *χαμε*, which the same scribe corrected to *χαμαι*.

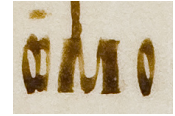


In the same column (and the same verse), b15, the original reading was *επεχρησεν*, corrected to *επεχρισεν* by erasing the right leg of the H.



At John 9:23 (p. 28b [206b], a15), a correction by the original scribe is noted in the electronic edition (\* *ειπον ειπον* ] C\* *ειπεν*). However, the original reading is simply *ειπον*; moreover, a correction is not visible (and would be nonsense).<sup>9</sup>

Yet another correction is found at John 12:42 (p. 38b [216b], a3): the original reading was *ομο* (the start of *ομολογουν*),<sup>10</sup> which was corrected to *ωμο* (*ωμολογουν*). A similar case is found at John 13:29 (p. 41b [219b], a9), where *ον* (*ὄν*) was corrected to *ων* (*ὼν*; the scribe however did not correct the accent). These two corrections are very similar to the one (noted in the edition) at John 7:9 (*ειπον* ] *ειπων*).



### 3. Segmentation and accentuation

One of the major steps forward of the IGNTP project, compared to previous critical editions, is the provision of complete transcriptions, including the layout of the manuscripts. The segmentation of F (09) is recorded by rendering the initial letters which are always found somewhat placed into the left margin (*ekthesis*) as capitals; however, these letters do not indicate the exact location of the paragraph division itself, but—to give a precise description—denote that a new paragraph starts right after the previous punctuation mark.<sup>11</sup> Therefore, in my view, the punctuation of the manuscript should be recorded as well, otherwise the initial letters do not make sense, or at least create some confusion. I admit that this would be a rather complicated task, for it would have to be done for all punctuation marks, not just for the ones preceding the initial letters which indicate paragraph division.

Enlarge initial letters seem to have escaped the attention of the collator in some places:

		<i>current reading</i>	<i>correction</i>
p. 14a (192a), a6	John 5:7	αυτω	Αυτω
p. 14b (192b), a1	John 5:12	ηρωτησαν	Ηρωτησαν
p. 18b (196b), b19	John 6:39	το δε	Το δε
p. 20a (198a), b14	John 7:9	δε	Δε

Besides, in some instances the identification of these large letters is delicate. E.g., I am not sure whether a new paragraph is actually indicated at John 6:29 (p. 18a [196a], a15), for the K of KAI is not larger than usual, and only slightly more to the left than the surrounding lines.

<sup>9</sup> The microfilm does not present any difficulty at this point; I therefore assume that something went wrong when the transcription was introduced into the computer.

<sup>10</sup> *ομολογουν* is found in G (011) H (013) 047 1194 1243 1519 1425 1735 11552.

<sup>11</sup> Cf. Bruce M. Metzger, *Manuscripts of the Greek Bible. An Introduction to Greek Palaeography*, New York and Oxford: Oxford University Press, corrected ed. 1991, p. 32: 'In later centuries scribes, disliking partially filled lines at the right-hand margin, would fill out the line with the opening words of the new paragraph, enlarging whatever letter happened to stand first in the following line.' In our manuscript, there even seem to be some cases where the scribe did not take the following line, but the line next to it (e.g. p. 2a [180a], a16-18: the paragraph starts with *ο οπι-* on l. 16, but the enlarged letter—*ν* in *ερχομενος*—is found only in l. 18).

Above all, I frequently do not see a new paragraph where the edition gives a large  $\Phi$ . The reason seems to be (1) that  $\Phi$  is generally quite large in the handwriting of this manuscript and (2) that the scribe tends to write its vertical stem first, and then exactly on the line ruled to indicate the left margin of the column (ruling and even pricking can be nicely detected on the new images, but is hard to spot on the microfilm), as a result of which the entire letter may seem to stand out somewhat (the image shows p. 36b [214b], b7-9).<sup>12</sup>



In some cases the fact that the collation does not record accents and breathing marks may have some drawbacks. At John 12:48 (p. 39a [217a], a2) e.g. it would be important to know that the manuscript reads κρῖνει, not κρῖνεῖ (as NA<sup>27</sup> has) (and not κρῖνη as the edition gives). More important perhaps are cases of word division. At John 13:19 (p. 40b [218b], b7-8), the manuscript does not read ἀπ ἀρτι (ἀπ' ἄρτι), but ἀπαρτι, as the breathing mark and accent shows (ἀπάρ|τι). Interestingly, at John 1:51 (p. 5a [183a], b18), the manuscript clearly reads two words, ἀπ ἀρτι (ἀπ' ἄρτι). Another example of a particular word division is καθῶς. At all places where the manuscript is extant, except at John 8:28, it is written as two words: καθ' ὧς.<sup>13</sup>

#### 4. Some new text

The new photographs also contain a pleasant surprise in that they allow the identification of a small part of one of the many missing pages of the manuscript. The microfilm does not allow such a discovery, and even Heringa, who worked with the manuscript itself for a long period, did not pay attention to the additional text.

In some places, narrow strips from facing leaves could be seen on the photographs. No text is found on the strips on p. 129a (Lk 1:41-48) and p. 129b (Lk 1:48-55);<sup>14</sup> however, some characters could be read on the right side (i.e. the spine) of the image of p. 179b (p. 1b of the IGNTP edition), which is part of a mutilated leaf containing part of John 1 (1:7-8 and 10-12), obviously the end of ten lines of text from a different part of the manuscript. It turned out that the text is from John 3:11-12, i.e. on a page reported missing by Heringa.<sup>15</sup> What one sees is actually the remaining part of the badly mutilated last page of the 16 page quire (quaternion) that begins with p. 179; in fact, the two leaves are still conjugate. The page does not have its own number; it should be placed between pp. 7b (185b) and 8a (186a). Since I made this small discovery, a new

<sup>12</sup> Examples of  $\Phi$  at the beginning of a line probably not indicating a new paragraph but regarded as such in the electronic edition: p. 4b (182b), b11.16 (both John 1:45); p. 5a (183a), a19 (John 1:48); p. 6a (184a), b16 (John 2:11); p. 19a (197a), a3 (John 6:63); p. 26b (204b), a2 (John 9:1); b8 (John 9:5); p. 27a (205b), a14 (John 9:8); p. 28b (206b), b3 (John 9:24); p. 30a (208a), b19 (John 10:3); p. 30b (208b), a13 (John 10:4); p. 36b (214b), b8 (John 12:13); p. 38a (216a), b1 (John 12:40). Similar instances of  $\Phi$  not taken as indication of a paragraph division are seen on p. 20a (198a), a6.9 (John 7:4.5). One may compare the undoubtedly initial  $\Phi$  on p. 2b (180b), b8 (John 1:23); p. 26b (204b), a14 (John 9:3) and a large initial  $\Phi$ , found on p. 37a (215a), b5.

<sup>13</sup> I.e. John 1:23 (p. 2b [180b], b11); 6:31 (p. 18a [196a], b10); 10:15 (p. 31b [209b], a7); 10:26 (p. 32b [210b], a7); 12:14 (p. 36b [214b], b19); 12:50 (p. 39a [217a], a14); 13:15 (p. 40b [218b], a3); 13:33 (p. 41b [219b], b12). At John 8:28 (p. 23b [201b], a12), the manuscript actually reads καθῶς.

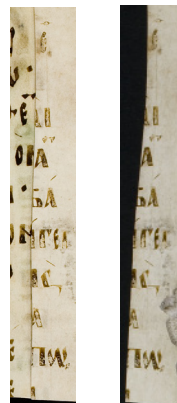
<sup>14</sup> p. 129a is also interesting, with an extra line at the top of the left column.

<sup>15</sup> The identification was made (before I noticed that the leaves are actually conjugate) by means of the so-called 'Graphical Search Engine' of BibleWorks 7: an accent-sensitive proximity search was performed on two words, \*αυ and \*βἀ\*. Among the twenty results, only John 3:11 also had ἴγει (in ἐπίγεια) in the next verse. Since the sheet with John 3:5-14 is missing from the manuscript, the identification was immediately certain.

photograph was taken which shows the text separately and thus more clearly. In the images, it can now be seen at the left side of p. 179a.

A tentative reconstruction of the lines, which form the top of the right column, runs as follows (the first image shows a part of the initial photograph, where it covers part of the right side of p. 179b; the second shows the leftmost part of the new photograph of p. 179a):

	<i>accented</i>	<i>without accents</i>
	[λοῦμεν καὶ ὁ] ἐ	[λουμεν και ο] ε
	[ωράκαμεν μα]	[ωρακαμεν μα]
	[ρτυροῦμεν κ]αὶ	[ρτυρουμεν κ]αι
	[τὴν μαρτυρί]αν	[την μαρτυρι]ᾱ
5	[ἡμῶν οὐ λαμ]βά	[ημων ου λαμ]βα
	[νετε <sup>12</sup> εἰ τὰ ἐπ]ίγει	[νετε <sup>12</sup> ει τα επ]ιγει
	[α εἶπον ὑμῖν] καὶ	[α ειπον υμιν] κ(αι)
	[οὐ ἐπιστεύσ]α	[ου επιστευς]α
	[τε πῶς ἐὰν εἶ]πω.	[τε πως εαν ει]πω
	[τὰ ἐπουράνια π]ι	[τα εποῦνιᾱ π]ι



Interesting here are the following two variants in John 3:12:

- ἐπιστεύσατε instead of πιστεύετε;
- the omission of the second ὑμῖν (after εἶπω).<sup>16</sup>

For both variants some support, notably E (07) H (013), is indicated in Wettstein's *NTG* and T1<sup>8</sup>—and of course in the new IGNTP edition—, but not in NA<sup>27,17</sup>. To this attestation now F (09) can be added, of course to be marked *ut videtur*.

Subsequent inspection of the manuscript itself revealed that there is also some text on the recto side of the strip, namely the first letter of the first ten lines of the left column.<sup>18</sup> This part was also photographed again, and can now be seen at the right side of p. 179b.

As can be seen in the following reconstruction, the text of John 3:3-4 can be fitted into these lines without any difficulty.

	ε[ιπεν αυτω α]
	μ[ην αμην λεγω]
	ς[οι εαν μη τις γεν]
	ν[ηθη ανωθεν]
5	ο[υ δυναται ιδειν]
	τ[ην βασιλειαν]
	τ[ου θῦ <sup>4</sup> λεγει]
	π[ρος αυτον ο νι]
	κ[οδημος πως δυ]
	ν[αται ανος γεννη]



<sup>16</sup> The second variant is based on the assumption that ἐπουράνια is abbreviated just as ἐπουράνιος in Mt 18:35 (see p. 30b, a2). With the inclusion of ὑμιν the line becomes too long; the line would have to break after εποῦνι-, which is very unlikely; moreover, in Mt 18:35 there is a bar over -ιος as well.

<sup>17</sup> The electronic edition of the Byzantine text (also found at <http://www.iohannes.com>) adds the attestation of the minuscules 2<sup>c</sup> 1192 1210 1505 for ἐπιστεύσατε.

<sup>18</sup> These letters are actually visible on the microfilm, but the IGNTP collators did not include them in their transcription. One has to be aware of the quire division in order to be able to locate the text with certainty.



With so few extant letters, nothing can be said about possible variant readings other than that there is no indication whatsoever to suggest that the manuscript diverges from the normal text here.

## Conclusions

The new photographs allow a fresh look at the Codex Boreelianus in more than one respect. The corrections to the electronic edition, indicated here, clearly demonstrate the advantages of working with such high-quality material. One can even regret the fact that a clearly outdated and inferior microfilm had to be used for the new edition.<sup>19</sup> Notably some of the small corrections by the original scribe, hardly visible in the manuscript itself or on the new images, inevitably escape a collator working with low resolution and low colour depth (or even black and white) material.

Even in its basic text, the manuscript contains more information than the electronic edition can represent. I leave to others judgement whether it would be worthwhile to record, as faithfully as possible, its accentuation. Since breathing marks and accents have some bearings on word division and grammatical disambiguation, this could be part of a future project. In the case of punctuation and segmentation, I would strongly suggest that the transcription be updated, using the new photographs as an aid.

In any case, as the introduction to the electronic edition states, '[o]ne great benefit of electronic transcriptions is that they can be developed and improved by successive teams of scholars.'<sup>20</sup> I believe this small contribution demonstrates how the availability of new images of Codex Boreelianus calls for such improvement and development. Undoubtedly the corrections indicated here will be incorporated in the electronic edition, leaving this article as a small witness to its complicated history.



p. 1a (p. 179a); for discussion, see p. 3 above

<sup>19</sup> Perhaps similar problems occur for the numerous other manuscripts which were collated on the basis of older microfilms, microfiches and photographs.

<sup>20</sup> P. 4 of the printed edition.