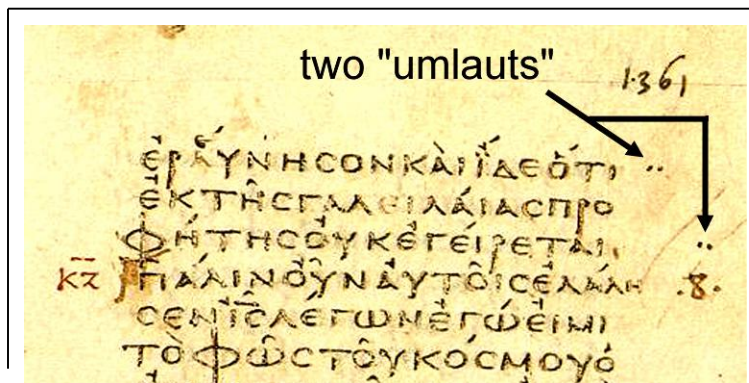


**USING THE "UMLAUTS"
OF CODEX VATICANUS TO
DIG DEEPER**

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Amazingly it was not until 1995, that the "umlauts" seen in codex Vaticanus (03) were recognized as markers for textual variations. Philip Payne made public his observations in the journal *New Testament Studies*, volume 41, 1995. The article was titled: "Fuldensis, Sigla for Variants in Vaticanus, and I Cor 14:34-5". Below is a sample of what these "umlauts" look like:



sample from Codex Vaticanus, column C, folio 1361, lines 1 - 6, end of John 7, beginning of John 8

As time passed it was recognized that the umlauts, in particular, designated variants of various sorts. In 2000, Payne co-authored another article on the text-critical symbols in Vaticanus with Paul Canart ("The Originality of Text-Critical Symbols in Codex Vaticanus" in *Novum Testamentum* XLII, 2). In this article they close with four implications which the umlauts produce, one of which states:

(2) It supports the view that its scribe desired to preserve the most original form of the text possible. [page 113]

On page 112 they also note that the codex is "a remarkably good guide to the original form of the text".

In both instances Canart and Payne are making bold assumptions. I would like to add that the scribe of Vaticanus chose his/her text or exemplar(s) as they were the exemplar(s) which supported or enforced his/her's doctrinal standards. Presumably the doctrinal standards of the See in Alexandria, circa A.D. 350. My assumption can be validated or disproved by analyzing the types of variants NOT included within the actual text and the theological implications of such a choice as they relate to Alexandrine theology.

Alternatively, the scribe could have also chosen his/her text as based upon available exemplars, choosing that one which was complete, or readable or made by respected sources. In any case to declare that the reason was because the exemplar(s) were closest to the originals, is too restricted, and can be misleading, they should have also presented other viable options.

Alexandria is not the only possible locale for the creation locus of codex 03, Rome and Caesarea are also suggested. But the locale is not the theme of this present essay. Instead we shall explore another facet which these umlauts exhibit.

There is no doubt that the umlauts signal a textual variation. My expertise has been with the text of the Pauline epistles, currently I Corinthians. In the First Epistle to the Corinthians, Wieland Willker has indicated 58 umlauts. [www.-user.uni-bremen.de/~wie/Vaticanus]. Upon examination, of each umlaut, it is clear that the variants are of both the Western text-type and of the Byzantine text-type, often illustrating a mixture of these two text-types. Several may be of another mediating text-type (such as the Caesarean). A few minuscule manuscripts have some notable occurrences amongst the umlaut variations, such as: MSS 365, 1319 and 629: which suggests that these manuscripts may preserve very old readings, or at least be descendents of manuscripts referred to (or coinciding with the particular umlaut variation).

However, there are umlauts which signal variants which are only seen in either Western or Byzantine witnesses. In this paper I shall focus upon a few umlauts which mark variations which are ONLY seen in the Byzantine text-type. For examination purposes I shall limit myself to the text of I Corinthians, and one additional reading from Mark.

Significant is the concept that here in A.D. 350, we find some apparent variations/readings supported only by the Byzantine text-type. If Codex 03 (Vaticanus) was made in Egypt, this scribe had access to EARLIER Byzantine manuscripts! If this is true, as I hope to demonstrate, then we have good evidence that the Byzantine text-type is earlier than A.D. 350, perhaps much earlier.

I have selected seven umlaut-marked passages via which I wish to enforce my supposition (with one additional passage from Mark). The seven are:

I Corinthians 1:10, 3:5, 4:16, 5:1, 10:24, 10:28 and 16:2

The umlauts are noted as per Wieland Willker's nomenclature. I Corinthians 1:10, would be Willker's number 1, it is on folio 1462, column A, and on the left margin of the third line. Here is codex 03s line of text at I Corinthians 1:10, 11: **Sample number 1:**

ΤΗΓΝΩΩΗ ΕΔΗΛΩΘΗ

Though not shown in the Nestle/Aland editions the variant most likely indicated by the umlaut next to this line concerns the term for "judgment", γυωμη. In the Byzantine text-type witnesses, we note that two other spellings are exhibited, as well as an omission:

γνωρη] γνωσει 2815
γνωρη] γνωρει 020
omit] 1319

Consequently, if one were to place this/these variants into their respective text-type, all three would be Byzantine! None of the above variations are seen in any of the known Egyptian text-type witnesses, or in any other text-types!

Sample number 2, which is Willker's number 5: is I Corinthians 3:5. Codex 03 reads:

ΤΙΟΥΝΕCΤΙΝΑΠΟΛΛΩC

There is also an umlaut on the next line as it too is involved in the variation here. Basically the names "Paul" and "Apollos" are transposed in numerous manuscripts. In fact the manuscripts which exhibit the transposing are all of the Byzantine text-type. Here is some of the evidence:

Απολλωc] Παυλοc 020, 044, 049, 056, 0142, 6, 88, 226, 104, 323, 326, 330, 365, 424, 440, 517, 547, 614, 618, 796, 910, 927, 945, 999, 1243, 1245, 1270, 1315, 1319, 1424, 1505, 1611, 1734, 1770, 1837, 1878, 1900, 1906, 1982, 2012, 2125, 2197, 2400, 2412, 2464, 2492, 2815, S_y^p

A corrector in codex 06 did switch the terms, but the original 06 reading is as per the line in 03. Again we have recognition of a textual variation, which can only stem from Byzantine manuscripts! Of course, in the period of pre-A.D. 350, it was not known as the Byzantine text-type, probably best referred to as the Antiochian text, or proto-Byzantine.

Sample number 3, which is Willker's number 11: is I Corinthians 4:16. Codex 03 reads:

ΜΑΣΜΕΙΨΗΤΑΙΜΟΥΓΕΙ

Two options exist as to which variation the umlaut refers to, they are:

υρας] υρας αδελφοι 365, 1319, 1573, 2012

υρας] omit 945*

Several aural errors are also seen (γινεσθαι, ριρητε). The above variants exhibit Byzantine readings, the addition of "brethren" seems to be the principal variant in my mind.

Sample number 4, which is Willker's number 12: is I Corinthians 5:1. Codex 03 reads:

ΟΥΔΕΕΝΤΟΙΕΘΝΕCΙΝ

Interestingly, this has umlauts on both sides of the line. The variation is a popular one, it is:

εθνεσιν] εθνεσιν ονομαζεται 020, \mathfrak{S}_y^p and most Byzantine minuscules.

Again we have recognition of a variant stemming NOT from Egyptian or Western sources, but definitely from Byzantine/Antiochian sources!

Sample number 5, which is Willker's number 31: is I Corinthians 10:24. Codex 03 reads:

ΤΟΤΟΥΕΤΕΡΟΥ ΠΑΝΤΟ

The primary variant is the addition of a term after ετερου:

ετερου] ετερου εκαστος 018, 020, and most Byzantine minuscules

Another example of a reading foreign to Egypt and Italy.

Sample number 6, which is Willker's number 32: is I Corinthians 10:28. Codex 03 reads:

ΝΕΙΔΗCΙΝ CΥΝΕΙΔΗ

The primary variant reading here is the recognition of a longer text.

συνειδησιν] συνειδησιν του γαρ κυριου η γη και το
πληρωμα αυτης 018, 020, and most Byzantine minuscules

Here the scribe of 03 indicates his/her awareness of the longer text, which text is not seen in any Egyptian or Western manuscripts! It is a typical Byzantine/Antiochian reading!

Sample number 7, which is Willker's number 54: is I Corinthians 16:2. Codex 03 reads:

ΒΑΤΟΥΕΚΑCΤΟCΥΜΩΝ

Here the variant is:

σαββατου] σαββατων 018, 020, and most Byzantine minuscules.

A few of the manuscript witnesses make an apparent phonetic error and read σαββατον such as MSS 618, 910, and 2464 which is known for common phonetic errors. Codex 01 reads σαββατω which seems most likely oriented with the reading in 03.

So the above samples suggest that the scribe of 03 (who placed the original umlauts) was definitely aware of the Byzantine/Antiochian readings! There is no other conclusion. As such, we must accept the reality that these Byzantine/Antiochian readings existed PRIOR to A.D. 350! At least that is the suggestion I submit.

Before closing, I would like to illustrate one more passage, Mark 6:11. I selected it because it will become an important text in the near future as it is in the newly discovered fragments by Mr. Ivan Yong. Mr. Yong is Dr. Dan Wallace's assistant in some of the Center for the Study of New Testament Manuscripts "filming" (*i.e.* digital photography) endeavors.

While in Istanbul in 2004, at the Ecumenical Patriarch's library, Ivan Yong spotted the under-writing of a palimpsest, it contains a few portions of Mark. They tentatively dated it 2nd - 4th century. They hope to return to Istanbul and get better images. But one variant which seems clear (according to Mr. Yong) is the inclusion of the Byzantine reading seen at the end of Mark 6:11. [At present Mr. Yong verifies this via a word/letter count.]

Where Mark 6:11 ends in 03, the Byzantine text-type adds these words, which line in codex 03, has an umlaut:

αην λεγω υριν ανεκτοτερον εσται Κοδοροις η Γομορροις εν ημερα κρισεως η τη πολει εκεινη] 02, 019, 021, 024, 030, family 1, family 13, 33, 28, 157, 1006, 1424, 1506, **Sy^p**

The addition is seen in other Byzantine MSS as well. Besides the above, a few Latin manuscripts also have the passage: MSS *a, f, q*. There is a remote possibility that an early ancestor of these Latin witnesses was the cause for the umlaut being added here at the end of Mark 6:11 by the scribe of 03; however it is far more likely that he/she had in mind the common addition as seen in the many Byzantine/Antiochian manuscripts! As for families 1 and 13 minuscules, these are sub-sets of the Byzantine text-type, they are basically Byzantine, except for some common differences which cause them to be grouped as "families". Family 1 is a modified Byzantine text-type, perhaps modified in Caesarea; family 13 is also a modified Byzantine text-type, probably modified in Sicily/Calabria, both modifications have the Byzantine text-type as their seed-bed.

Codex 03 seems to still possess secrets. In time it is hoped that the manuscript will be more fully understood. Such comprehensive understanding can come from the fact that accessibility to good images of the manuscript has increased.

There are about 750-790 umlauts in the New Testament portion of Codex 03. I have sampled a few which support the existence of ancient Byzantine/Antiochian readings. It is probable that when a full examination is made of the umlauts on Codex 03 which are ONLY supported by Byzantine manuscripts, the examiner should be able to declare that they reflect an actual Byzantine/Antiochian text-type, and not just isolated readings; which seems clear even at this stage (at least to this researcher).

Many more samples could be put forth to demonstrate my initial supposition, which is basically:

...that the scribe of codex 03 had at his side copies of ancient Byzantine (or Antiochian) manuscripts; hence they pre-date A.D. 350!

In time it is also hoped that we can discern the original provenance of codex Vaticanus. It is known for example, that most all of the colorful ornaments and headpieces were added later, and that they are not part of the original scribe's handiwork. Consequently their value for ascertaining the *original* provenance is lessened. We already have data which places the Byzantine text-type back into the fourth century, and we can envision that their exemplars are much older. The fact of the Codex Vaticanus umlauts, supporting Byzantine readings, is just another surviving indicator of the antiquity of the Byzantine text-type.

As others study the umlauts and their relevance, we will hopefully be more cognizant of what texts were utilized by the scribes of codex 03, and what other text-types were then in existence.

And lastly, would it not be ironic, that the arch-enemy of the antiquity of the Byzantine text-type, (Dr. Daniel Wallace) has himself been a co-agent in the discovery of a very ancient fragment of an uncial parchment text of Mark—a fragment which apparently supports the Byzantine text-type!

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