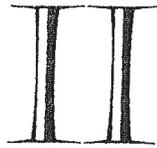


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Scripta nova & vetera

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SYLLABUS

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The Gothic Text of Codex Gissensis

1. Introduction

This paper deals with the Gothic text of Codex Gissensis, more precisely with the reconstruction of the missing portion of the preserved lines. So, the subject of this study is non-existent! Apart from a short note on the Latin part of the fragment, other problems concerning its history and fate will not be discussed.

As well known, Helm reconstructed the Gothic text of the fragment in the editio princeps (Glaue/Helm 1910). He justifies his enterprise at some length (1910:18–19):

Wert und Zweckmäßigkeit einer Textrekonstruktion können sehr verschieden zu beurteilen sein. Es sind Fälle genug denkbar, in welchen sie nichts weiter wäre als eine philologische Spielerei. In unserem Fall schien mir das nicht zuzutreffen; vielmehr liegen die Umstände, welche das Gelingen einer Textrekonstruktion ermöglichen können, so günstig, daß ich mich der Aufgabe nicht entziehen zu dürfen glaubte.

Wir sind ja nun in der glücklichen Lage, die Vorlage der gotischen Bibel ziemlich genau zu kennen, haben also in den Handschriften der sogenannten antiochenischen Rezension einen sicheren Ausgangspunkt. Außerdem bietet die lateinische Version, die im Codex Brixianus und verwandten Handschriften vorliegt, eine oft wertvolle Stütze.

Zweitens kennen wir die Übersetzungstechnik der gotischen Bibel sehr genau und ebensogut ihren Sprachgebrauch.

When I included the text of Codex Gissensis in *A Concordance to Biblical Gothic (CBG)*, I made a few emendations to Helm's reconstruction (Snædal 1998:XVI). More precisely, I changed the text of 8 lines (out of 22), though some of these changes were minimal, and some of them were already suggested by Jellinek (1911). Originally, the purpose of this paper was to underpin these changes a little more than it was possible in the context of the introduction to *CBG*, but then I saw that some further emendations were necessary.

The Gothic text is on page 2 and 16 of the fragment, i.e. the second and the last page of a former quaternio. Here, I have set up the reconstructed text with Gothic characters as they may approach the original better than Roman ones. Helm's reconstruction is shown in *figure 1*, my own one in *figure 2*. The font size of 16 points (in the longest lines reduced to 14 points towards the end) is of the right height (4 mm for the non-ascending letters as *n*, *u* etc., cf. Helm 1910:18). On page 2, the character spacing is expanded by 2 points above the normal, but 1.5 points on page 16 as here the reconstruction generally contains more letters. The reconstructed letters are printed in grey, but faint or illegible letters of the preserved part are printed in outline.

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 ΣΥΕΑΪΥΑΝΑΓΑΝΑΑΝΜΑΝΑΓΕΙΝ
 ΓΑΗΣΑΙΙΚΪΑΝΚΑΪΖΥΙΣΝΣΣΩΚΓΑΝΑΣ

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 ΥΑΨΝΗΨΑΝΑΠΨΑΙΜΟΙΛΕΙΚΑΨΩ

Figure 1: Helm’s (1910) reconstruction with 16 points Gothic characters, expanded 2 points on page 2, and 1.5 points on page 16.

ΓΑΥΑΣΓΑΝΑΣΙΝΑΥΑΣΤΓΩΗΒΑΙΚΗΤΑΙΗ
 İNSAHAIAİNAΠΕΙΛΑΤΑΠ
 ΥΑΠΚΨΠΠΗΨΑΗΪΚΙΩΝΑΣΣΙΣ
 ΠΕΙΛΑΤΝΣΓΑΗΗΕΚΩΑΕΣİNΨΑΗΗΑΑΓΑ
 İΨΪΑΠΚΑΥΕΣΠΗİNΪΑΨΥΑΙΥİΨΚΑΣΙΚΗΙΣΣΩ
 TZ İΨΠΕΙΛΑΤΝΣΓΑΗΑΙΤΑΝΑΣ
 ΨΑΗΣΑΠΗΠΗΙΣΤΑΝΣΓΝΑΓΑΝΣ
 ΓΑΗΪΑΠΚΑΜΑΨΛΓΑΝΣΗΑΝΑΓΕΙΝΣΥΑΨ
 ΒΚΑΗΤΕΑΠΨΑΤΗΙΣΨΑΗΑΜΑΝΗΑΝ
 ΣΥΑΣΥΕΑΪΥΑΝΑΓΑΝΑΑΝΗΑΝΑΓΕΙΝ
 ΓΑΗΣΑİKΪΑΠΚΑΪΖΥΙΣΠΣΣΩΚΓΑΝΑΣ

ΓΑΗΣΑİTYAİZEYESΠΗΓΑΓΓΑΝΑΑΝΣ
 İNΨΑΗΗΑΑΓΑΑΠΗΑΙΜΑΙΥİSΑΗΑΕİNΑΝΑΣΠΑΠΚΑΕ
 ΣΑİHSTIGΠΗΪΑΙΚΑΪΑΙΚΝΣΑΛΕΗ
 ΨΙΖΩΖΕΙΝΑΜΩΑΙΜΗΑΝΣ
 ΓΑΗΕΙΣΚΩΑΙΑΕΑΠΗΑΠΣΙΣΗΙΣΣΩ
 ΒİΑΛΛΑΨΩΓΑΑΒΑΝΩΝΑ
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 ΓΑΗΣΑΜΑΝΑΣΩΚΙΑΕΑΠΗ
 ΓΑΗΣΙΑΒΑİSNEΘΓΑΝΑΣΣΙΚİAΑΓΑΜİΨİM
 İΨΑΠΓΩΗΑΪZEYESΠΗΗΑΒΑΙΑΔΕΙΝİNΪKΠΗΨΕΑΕİNΑİNΑ
 ΑΨΨΑΝΑΠİΜΟΙΛΕΙΚΑΥΑΠΚΑΑΨΩ

Figure 2: Emended reconstruction with 16 points Gothic characters, expanded 2 points on page 2, and 1.5 points on page 16.

The average length of the missing part of the lines is ca 9.5 cm. More precisely, I estimate that on page 2, there are 10 cm cut of line 1, but 9 cm of line 11. On page 16, there are 9.75 cm cut of line 1, but 9.25 cm of line 11. This gives a line length of ca 16 cm for the longest lines as Glaue (1910:3) estimated. The unbroken lines drawn on *figures 1* and *2* are to represent the cut margins of the fragment.

As can be seen from *figure 1*, Helm's reconstruction fits pretty well if lines 2, 4, 8, and 10 on page 2 were indented. That was obviously not Helm's intention. He does not mention the possibility, and the text is not printed that way (1910:20–21). The indentation was, I think, 1.5 cm as it is in the Latin text of the fragment.

The text of our fragment is colometrically arranged. In my reconstruction, the division into cola is somewhat closer to the division in Codex Brixianus than is Helm's. Though, it is clear that the division of the two texts is not exactly the same. Codex Brixianus is not colometrically arranged, but the cola are divided with a medial point, like they are in Codex Argenteus. In *figure 3*, I have juxtaposed one page of Codex Brixianus with the corresponding text of Codex Argenteus. As can be seen, the division into cola is not exactly the same.

	<i>Codex Brixianus</i>		<i>Codex Argenteus</i>
·lxv·	Dico autem uobis· quia mul ti ab oriente et occidente uenient et discumbent cum abraham et isaac et iacob in regno caelorum Fili autem regni huius ex pellentur in tenebras ex teriores· ibi erit fletus	·je·	Ἀββαν qīpa īzwis ḡatei managai fram urrunsa jah saggqa· qi mand· jah anakumbjand miḡ abrahama jah īsaka jah īakoba īn ḡiudangardjai himine· īḡ ḡai sunjus ḡiudangardjos· uswairpanda īn riqis ḡata hin dumisto· jainar wairḡiḡ grets jah krusts tunḡiwe:–
·lxvi·	et stridor dentium· Et dixit ihs centurioni uade et sicut credidisti fiat ti bi et sanatus est puer in	·jq·	Ἰαḡ qap īs ḡamma hundafada · gagg jah swaswe galaubides wair ḡai ḡus· jah gahailnoda sa ḡiu magus īs īn jainai heilai:
·lxvii· lec viiii·	illa hora· Et cum uenis set ihs in domum petri uidit socrum eius iacen tem et febricitantem· et tigit manum eius· et di misit eam febris et sur rexit· et ministrabat eis· Uespere autem facto	·jz·	Ἰαḡ qimands īs īn garda paitraus · jah gasah swaihron īs ligandein īn heitom· jah attaitok han dau īzos jah aflailot ija so hei to· jah urrais jah andbahtida imma· at andanahtja ḡan waur ḡamma· atberun du imma dai

Figure 3: Mt 8:11–16; the text of Codex Brixianus (left column) taken from Tab. III in the introduction to the facsimile edition of *Codex Argenteus* (1927; also in von Friesen/Grape 1928, Pl. III), and the corresponding text of Codex Argenteus (right column), fol. 9r–v (plates 17 and 18 in the facsimile; the page brake follows line 5). In line 2 of Codex Brixianus, *oriente* was originally written *horiente* but has been corrected by erasing the initial *h*. In the same line, *nt* in *occidente* is written by ligature. Notice also that the beginning of *lectio 9* is indicated in the margin. In Codex Argenteus, the point between *saggqa* and *qimand* (line 2) may be a mistake but it is clear in the facsimile in a normal space.

2. The reconstruction

The following is an overview, mostly colon by colon, of the reconstruction of the Gothic text of Codex Gissensis, and a discussion of the changes that have been made to Helm's (1910:17–38) reconstruction. The text of the fragment is from Luke 23:11–14 (page 2) and 24:13–17 (page 16). The Greek text and the text of Codex Brixianus have been set beside the Gothic text. The text of Codex Brixianus is taken from Wordsworth/White (1889) as well as references to the Vulgate. The Greek text is mostly that of Streitberg (2000:497–498), but otherwise based on Hodges/Farstad (1985) and Nestle/Aland (1993).

Page 2; Lk 23:11–14

Lines 1–2

gawasjands ïna wastjom] bairhtaim
ïnsandida ïna peilata]u

περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν, ἀνέπεμψεν
αὐτὸν τῷ Πειλάτῳ.

induit eum ueste alba· et remisit eum ad pilatum·

This is Helm's (1910:21–23) reconstruction. In line 1, there are 20½ letters missing as the *b* of *bairhtaim* is cut in the middle. It should be noted that Codex Brixianus has a finite verb here, *induit*. By changing *gawasjands* to *gawasida*, line 1 has to be indented. Jellinek (1911) expressed some reservation about the choice of *wastjom* for ἐσθῆτα. Although some unknown word can not be excluded, *wasti* appears to be the only choice, cf. Helm (1910:21–22).

Line 2 must have been indented. If not, the letters have been rather widely spaced (4 points would fit in *figures 1* and 2). According to this reconstruction, there are 19 letters missing in this line, almost the same number as in the preceding one. But here there are four tokens of *i* against only one in the first line. It should be noted also, that if *jah* is added at the beginning (cf. Codex Brixianus and Vulgate *et*) this could have been a non-indented line, and a separate colon as in Codex Brixianus. No Greek manuscript is cited in support of this addition of *et*.

In Codex Brixianus, this passage is divided into two cola. So, a direct match of Codex Gissensis with Codex Brixianus is, apparently, out of the question in this case, i.e.: *gawasida ... jah ïnsandida*, as that would mean that the first line was indented (and did not begin a colon), but the second was not.

Lines 3–4

waurþunuh þan frijond]s sis
peilatus jah herode]s ïn þamma daga

ἐγένοντο δὲ φίλοι ὃ τε Πειλάτος καὶ ὁ Ἡρώδης ἐν
αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων·

tunc amici facti sunt herodes· et pilatus in illa die·

In line 3, Helm's (1910:23–24) reconstruction contains 19 letters and has only one *i*-token as in the first line. The reconstruction *waurþunuh þan* is not certain as Helm (1910:24) points out, but *-uh* is necessary to fill the line. In Lk 9:28, ἐγένοντο δὲ μετὰ τοὺς λόγους is translated *waurþun þan afar þo waurda*. Streitberg (2000:475) suggests that line 2 and 6 of Codex Vindobonensis 795 ('Alkuinhandschrift') may be

taken from there, *waurþunuh þan. afar* (adding *-uh*) and *waurþun afar þo* (omitting *þan*) respectively. Then there are three renderings of one and the same ἐγένοντο δέ.¹ This combination does not show up frequently in the New Testament; only here (Lk 23:12) and 2Pet 2:1 (compare also Lk 8:19: παρεγένοντο δέ *atiddjedun þan*).

The end of line 3 is dubious. Helm's (1910:23–24) explanation is that *sis* is a "Dativ der Beteiligung" (referring to Streitberg 1920:171), comparable with Jh 19:12 *ni is frijonds kaisara* – οὐκ εἶ φίλος τοῦ Καίσαρος, and GalA 4:16 *fijands izwis warþ* – ἐχθρὸς ὑμῶν γέγονα. He further suggests that μετ' ἀλλήλων was absent in the Greek 'Vorlage', as it is in the uncial Γ, and the Latin version. It does not help to suggest it was placed after φίλοι, as the translation *mih sis misso* would still be expected. Helm concludes (1910:24):

Wie auch sonst im Gotischen nicht selten die Personalpronomina als Objekt gegen das Griechische zugesetzt werden, so hat der Übersetzer dann an unserer Stelle dem durch die Vorlage allein geforderten *frijonds* das Reflexiv *sis* zugefügt.

Jellinek (1911:380) argues that though we accept a translator's addition, *misso* appears to be necessary,² as *sik* and *sis* can only be used reciprocally with a verb in the plural when each individual referred to by the plural is at the same time both subject and object, or the plural has a collective meaning. Neither is the case here.

But even if this is accepted, and the absence of *misso* assumed to be a scribal negligence,³ it is hard to accept Helm's explanation of the addition of *sis*. He refers to Stolzenburg (1905:185, fn. 1) for the addition of personal pronouns against the Greek text. If Stolzenburg's references are checked, some of the additions are supported by variant readings in Greek manuscripts, others could be initiated by parallel or similar passages, and the aim of still others could be to add to the clarity of the text or to avoid ambiguity. None of these applies to the addition of *sis* after *frijonds*.

The Gothic text can not be reconstructed in accordance with Codex Brixianus, *tunc amici facti sunt*, (or Vulgate *et facti sunt amici*). I have to admit that I do not have a better solution than Helm's – save the temptation to suggest an unattested Greek variant reading ἐγένοντο δὲ φίλοι ἀλλήλων (ἑαυτῶν?), rendered *waurþunuh þan frijonds sis misso*, and then a scribal omission of *misso*.

In line 4, Helm's (1910:24–25) reconstruction contains 17 letters, so the line must be indented. I accept Helm's order *Peilatus jah Herodes* as it is the Majority Text reading, which the Gothic text generally follows, though in this particular case it is impossible to tell with certainty.

¹ Streitberg accepts this reading in his 'Vorlage' though it is only supported by the uncial P.

Other Greek manuscripts read ἐγένετο δέ.

² There is one example where a pronoun is missing in repetition: GalAB 5:26 *uns misso ushaitandans. misso in neipā wisandans*. – ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

³ It would be possible to have *misso* at the beginning of line 4, but still having that line indented, by condensing the characters 0.5 points. It is also possible to have the line not indented with *misso* at the beginning and normal character spacing. Both alternatives must be excluded as there is plenty of space for *misso* after *sis* in line 3.

Codex Brixianus divides this passage into two cola in a rather strange way.

Line 5

Helm's (1910:25–26) reconstruction, accepted in the *CBG*, was:

faura auk wesun fijands w]ipra sik misso

προϋπήρχον γὰρ ἐν ἔχθρα ὄντες πρὸς ἑαυτούς.
nam antea inimici erant ad inuicem.

This reconstruction, containing 21 letters, is not in accordance with the Greek text, as *fijands* is used for ἐν ἔχθρα. Helm (1910:25) sees this as an influence of the Latin text, *inimici*. Also, it is possible to point to the following passage from the Romans, where ἔχθρα is in fact rendered by *fijands*:⁴

RomA 8:7 unte fraþi leikis fijands du *guda*
διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν

Helm states that a reconstruction more in accordance with the Greek, *faura auk wesun in fijapwai w]ipra sik misso*, is excluded by the fact that then we have 24 missing letters. Although it can not be ruled out that the Latin text has influenced the text of the fragment, it would be preferable to reconstruct the text in accordance with the Greek 'Vorlage'. In this particular case, I think it is possible to reduce the number of letters by two.

First, in the case of *fijapwai* the variant *fiapwai* is not excluded (cf. nom. pl. *fiapwos* in GalAB 5:20).

Secondly, the conjunction *auk* is not as certain as Helm (1910:25) suggests:

[...] ist [...] das „erläuternde“ *auk* sicher „vorher nämlich usw.“ Die übrigen Konjunktionen, durch welche gr. γὰρ übersetzt wird, sind unbrauchbar.

Before this is accepted, the following examples of *ip* for γάρ should be considered:

- Jh 12:8 *ip* þans unledans sinteino habaiþ miþ izwis· ip mik ni sinteino habaiþ:
τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.
- Jh 19:6 nimiþ ina jus jah hramjip: *Ip* ik fairina in imma ni bigita· — λάβετε αὐτὸν
ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.
- Mk 7:3 *ip* Fareisaieis jah allai Iudaieis niba ufta þwahand handuns ni matjand·
οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυκνὰ νίψονται τὰς χεῖρας,
οὐκ ἐσθίουσιν,
- RomA 8:7 witoda *gudis* ni ufhauseip *ip* ni mag
τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται.
- GalAB 6:3 *ip* jabai þugkeip has hwa wisan ni waiht wisands
εἰ γὰρ δοκεῖ τις εἶναί τι μηδὲν ὄν,

In other instances, Jh 6:6, 1CorA 7:7, 11:31, and PhilAB 3:20, *ip* for γάρ could reflect the variant reading δὲ (or Lat. *autem*). Friedrichsen (1961:100) says that in most of these cases “*ip* is an arbitrary substitution”. Nevertheless, *ip* makes full sense in all

⁴ Here, Bernhardt (1875) suggests the influence of *inimica* in some Old Latin manuscripts.

the passages (except perhaps in the one from the Romans), though it is not an exact rendering of the Greek γάρ. So, the conclusion must be that it is possible to reconstruct the missing portion of this line with 22 letters, and among them four *i*-tokens, instead of 21 letters with only one *i*-token. As can be seen from *figure 2*, the following reconstruction fits in:

īþ faura wesun īn fiapwai wjīþra sik misso

The sense, ‘but before they were at enmity against each other’, is fully compatible with the context. It gives further (background) information, but is not an explanation of why they became friends.

Finally, it should be noted that the phrase *wīþra sik misso* is attested only here.

In Codex Brixianus, this passage is divided into two cola.

Lines 6–8

Helm’s (1910:26–29) reconstruction of these lines was:

peilatus þan]
gahaitands auhumistans g]udjans
jah fauramaþljans] manageins qaþ

Πειλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν εἶπεν πρὸς αὐτούς, pilatus uero conuocatis summis sacerdotibus et principibus populi dixit ad eos·	
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In the *CBG*, I changed the text of lines 6 and 7:

īþ peilatus gahaitands]
 þans auhumistans g]udjans
 jah fauramaþljans] manageins qaþ

The reconstruction of line 6 contains 20 letters. The construction proper name + *þan* is unknown in the Gothic corpus; Greek proper name + δέ is rendered with *īþ* + proper name. Cf. Ἰησοῦς δὲ – *īþ Iesus* (Jh 12:44, Lk 4:1), Μαρία δὲ – *īþ Marja* (Jh 11:20), Ἡσαΐας δὲ – *īþ Esaiās* (RmA 9:27, 10:20). The nearest match is: Ἰησοῦς δὲ – *īþ Iesus þan* (Jh 8:59). Line 6 begins the Eusebian section 307, so probably that number, *tz*, was in the margin.

The reconstructed part of line 7 contains 16½ letters as the *u* in *gudjans* is cut in the middle. Most likely, *auhumistans gudjans* was preceded by the acc. pl. of the demonstrative/article *þans*. In the Gothic texts *auhumists gudja* occurs 29, times and only in four instances it does not have the article where it is present in the Greek text:

Mt 27:62	gaqemun <i>auhumistans gudjans</i> · jah Fareisaieis du Peilatau συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πειλάτον
Mk 14:47	sloh skalk <i>auhumistins gudjins</i> · — ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως
Mk 14:53	jah gatauhun Iesu du <i>auhumistin gudjin</i> · jah garunnun miþ imma <i>auhumistans gudjans</i> allai· jah þai sinistans jah bokarjos: Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.

In all other cases, the article is present in Gothic as in Greek – counting here also the following cases:

Lk 20:19 *þai bokarjos jah auhumistans gudjans*

Mk 11:18 *þai bokarjos jah gudjane auhumistans*

The article is often not repeated in such cases: οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, cf. *þai sinistans jah bokarjos* in the example above from Mk 14:53. Also, Helm’s line division is questionable in this case, though perhaps not excluded.

Line 8 is Helm’s reconstruction, containing 16½ letters as the *m* in *manageins* is cut in the middle. The reconstruction is in accordance with Codex Brixianus *et principibus populi*, and could reflect an otherwise unattested Greek variant: καὶ τοὺς ἄρχοντας τοῦ λαοῦ (instead of καὶ τὸν λαόν). Helm also mentions the variant in D, καὶ τοὺς ἄρχοντας καὶ πάντα τὸν λαόν, that could give the Gothic reconstruction *jah reiks jah all] manageins*. The phrase *all manageins* occurs once, in Mk 2:13, for πᾶς ὁ ὄχλος, but as Helm (1910:28) mentions, πᾶς ὁ λαός and πᾶς ὁ ὄχλος are in other instances rendered with *alla (so) managei* (Lk 9:13 *allai þizai manaseidai*, with the marginal gloss *managein*), i.e. the partitive genitive is not used. Also, there are no certain matches between the Gothic text of Codex Gissensis and the peculiarities of the D-text. This alternative reconstruction would contain 14½ letters, and therefore a little more expansion. This line, as reconstructed, must have been indented as the preceding one. It is possible to let it begin the line by expanding the letters considerably (5 points). The version *jah þans reiks jah all] manageins* contains 18½ letters and could fit in as a non-indented line.

After *qab*, the expected *du im* is missing against the Greek πρὸς αὐτούς, and Codex Brixianus *ad eos*, Vulgate *ad illos*, cf. Helm (1910:27) with references to parallels in the Gothic corpus.

Lines 6–8 correspond to one colon in Codex Brixianus.

Line 9

Helm’s (1910:29) reconstruction of this line was:

brahteduþ du mis þana m]annan

προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον,
obtulistis mihi hunc hominem

In the *CBG*, I changed this to:

brahteduþ at mis þana m]annan

In this I follow Jellinek (1911:380–381), as *briggan at* is much more frequent (4×) than *briggan du* (1×):

Lk 4:40 *brahtedun ins at imma* — ἤγαγον αὐτοὺς πρὸς αὐτόν

Mk 9:20 *jah brahtedun ina at imma* — καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν.

Mk 11:7 *jah brahtedun þana fulan at Iesua*

καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν

Mk 15:1 *brahtedun* īna at Peilatau:⁵ — ἀπήνεγκαν καὶ παρέδωκαν τῷ Πειλάτῳ.

Mk 9:17 *brahta* sunu meinana *du* þus — ἦνεγκα τὸν υἱὸν μου πρὸς σέ,

The reconstruction still contains 19 letters. In Codex Brixianus, this passage is also a separate colon.

Line 10

Helm's (1910:19–30) reconstruction, accepted in the *CBG*, was:

swe afwandjandan m]anagein

ὡς ἀποστρέφοντα τὸν λαόν.

tamquam auertentem populum·

Now I favour the version:

swaswe afwandjandan m]anagein

Helm's reconstruction contains 16 letters and has to be indented. The new version, with *swaswe* instead of *swe*, contains 19 letters and fills the line. So, it corresponds to the separate colon in Codex Brixianus.

Line 11

jah sai īk faura īzwis usso]kjands

καὶ ἰδοῦ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας

et ecce ego· coram uobis interrogans·

This is Helm's (1910:30–31) reconstruction, containing 22½ letters as the *k* of *us-sokjands* is cut in the middle. That is an unusually high number but among them are four tokens of *i*. Therefore, Helm is a bit hesitant about *sai*, if it was present or not. Leaving it out would mean that the letters have to be expanded a bit to fill the line (3 points).

Also should be mentioned that *faura* for ἐνώπιον is attested only once (Lk 14:10), the most common rendering being *in andwairþja*. But that would require the reconstruction *in andwairþja izwamma* (instead of *faura izwis*) and that is certainly far too many letters (even though *sai* is omitted).

In Codex Brixianus, this passage is divided into two cola.

On page 2, the reconstruction of indented lines contains approximately 16–17 letters, with the exception of line 2. In that case, the many *i*-tokens make the difference. The non-indented lines contain 19–20 letters, line 5 has 21, and line 11 has 22½. These lines have been a bit more crowded than others. In *figure 2*, most often the expansion of 2 points is appropriate; the character spacing of line 3 have to be a little wider (2.5 points), and that of line 11 a little narrower (1.5 point). It should be noted also that the photograph accompanying Glaue/Helm's paper shows that lines 4, 5, and 8 have

⁵ Here the Gothic version is, according to Streitberg (2000), influenced by Lk 23:1, ἤγαγον αὐτὸν ἐπὶ τὸν Πειλάτον.

all been equally long. All contain 12 letters (line 8 more precisely 11½). The preserved part of line 4 is 5.5 cm, that of line 5 is 5.7 cm, and that of line 8 is 6 cm. Line 5 has three *i*-tokens, but the photograph does not give the impression of wide spacing. Rather, line 4 appears to be a bit crowded.

Page 16; Lk 24:13–17

Lines 1–2

Helm's (1910:31–33) reconstruction, accepted in the *CBG*, was:

jah sai twai ĩze wesun gagga]ndans
 ĩn þamma daga ĩn haim wis]andein ana spaurde

Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους et ecce duo ex ipsis ibant· eadem die in castellum quod aberat spatio stadiorum·

Line 1 begins lectio 83, and perhaps it was marked in some way.

Helm's reconstruction of line 2, containing 20 letters, would mean that this was an indented line as *figure 1* indicates. He discusses at some length if the reconstruction should be *gaggandans ... in haim* or *gaggandans ... du haimai*. He accepts the former, among other things because he thinks line 2 would be too long with the latter, the reconstruction containing 23 (right 22) letters. But the reconstruction of line 1 contains 23 letters, so, as *figure 2* indicates, the latter reconstruction of line 2 actually fits better. Also, the Folium Spirense (unknown to Helm) reads in Mk 16:12 *gaggandam du wehsa – πορευομένοις εἰς ἀγρόν*. Therefore, the following reconstruction is to be chosen for line 2:

ĩn þamma daga du haimai wis]andein ana spaurde

In Codex Brixianus, the corresponding passage is also divided into two cola.

Lines 3–4

Helm's (1910:31–34) reconstruction of this line was:

·j· fairra Iairu]salem
 þizosei namo Aammaus]

ἐξήκοντα ἀπὸ Ἱερουσαλήμ, ἧ ὄνομα Ἐμμαοῦς. LX· ab hierusalem nomine emmaus·

In the *CBG*, I changed the text of line 3:

saihs tigum fairra ĩairu]salem
 þizosei namo aammaus]

Helm's version of line 3 appears to be too short, containing only 12 letters, but he suggests (1910:33) that this line, and the following one, was indented far more than other such lines. Such a practice is not supported by the other colometrically arranged Gothic manuscripts. I suggest that the number was written out, *saihs tigum*. Then the reconstruction contains 21 letters, among them five *i*-tokens. As *figure 2* indicates, this is apparently a little too short for a non-indented line, but with the characters ex-

panded a bit (2.5 points) the line would be filled. The five preserved letters, *salem*, take up 2.5 cm, that indicates that the letters in this line were rather widely spaced. Then the division into cola was the same as in Codex Brixianus.

Line 4 is Helm's reconstruction, containing 18 letters. According to him (1910:34), some faint and unidentifiable remnants of letters can be seen in this line.

Line 5–6

Helm's (1910:34–35) reconstruction of these lines was:

<p>jah þai rodidedun du sis misso] bi alla þo gadabanona]</p>	<p>καὶ αὐτοὶ ὁμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. et ipsi loquebantur ad inuicem de his omnibus quae acciderant·</p>
--	---

In the *CBG*, I changed the text of line 5:

jah eis rodidedun du sis misso]
 bi alla þo gadabanona]

The Greek καὶ αὐτοί + a finite verb is generally translated with Gothic *jah eis* + a finite verb. Also, a personal pronoun is more fitting here than a demonstrative. The construction *jah þai* most often render καὶ οὗτοι. The nearest matches with *þai* are:

- MtC 25:44 þanuh andhafjand *jah þai* qiþandans
 τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες·
- Jh 17:21 ei *jah þai* in uggkis ain sijaina· — ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὄσιν,
- 2TimB 2:10 ei jah þai *ganist gatilona*. — ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν
- Sk 6:4 þai hrainjahairtans· *unte þai* guþ· gasaihand:
 οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.

In the second example there are many *þai*'s in the surrounding text, and in the last (from Mt 5:8) the first *þai* may have triggered the second.

As the reconstruction of line 5 contains 25 letters, perhaps the last two or three letters were behind the cut margin of the fragment, though they were no longer visible. Line 6 contains 18 letters. For other details, see Helm (1910:34–35).

The passage in lines 5 and 6 also comprises one colon in Codex Brixianus.

Lines 7–8

<p>jah warþ miþþanei rodidedun] jah samana sokidedun]</p>	<p>Καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, et factum est· dum fabularentur· et secum conquirerent·</p>
--	--

This is Helm's (1910:35–36) reconstruction; line 7 contains 24 letters, and line 8 18 letters. The last letters of line 7 were probably on the extant fragment, though no more legible. I think it is possible that the Greek pronoun had its correspondence in the Gothic text, i.e. *rodidedun eis*, cf. similar constructions in Lk 2:6, 5:12, 8:42, 9:18, 29, 17:11, 18:35.

In Codex Brixianus, the passage is divided into three cola.

Line 9

Helm's (1910:36) reconstruction of this line was:

silba Iesus nehjands si]k iddja miþ im	καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς. et ipse iesus adpropinquans ibat cum eis·
--	--

In the *CBG*, I changed this to:

jah silba iesus nehjands si]k iddja miþ im

In this I follow Jellinek (1911:381), who points out that *Iesus* was most probably abbreviated \overline{is} , and then there would be a room for *jah*, cf. Greek καί.

The reconstruction contains 20 letters, so they must have been a little more widely spaced than in the other lines, as *figure 2* indicates. This wider spacing fits the fact that the preserved part of this line is 6 cm long, though it only contains 10 letters (among them three *i*-tokens). With normal character spacing this could be an indented line, but then the expansion of the letters was increased towards the end.

In Codex Brixianus, this passage is also a separate colon.

Line 10

Helm's (1910:36–37) reconstruction of this line was:

jah afblindnodedun sw]aei ni ufkuþedeina ina	οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. oculi autem eorum tenebantur· ne eum agnoscerent·
--	--

In the *CBG*, I changed this to:⁶

īþ augona īze wesun habaid]a ei ni ufkuþedeina ina

This is more in accordance with the Greek text. The reconstruction contains 22 letters, apparently a little more condensed than normal. In the preserved part of the line, the size of the letters has been reduced to 14 points in *figures 1* and *2*.

Helm's reconstruction contains 17 letters so they would be more widely spaced. He (1910:37) comments on this:⁷

Die wortgetreue Übersetzung des Satzanfanges wäre etwa: *augona þan ize undgri-pana (gahabaida) wesun*. Aber dafür ist nicht genügend Raum vorhanden. Ich vermute deshalb Verwendung des Verbums *afblindnan*, das uns im Cod. Ambr. A in einer Randglosse zu 2 Kor 3, 14 erhalten ist.

Here we must consider the following:

⁶ I was then unaware of Kuhlmann's (1994/2002) paper, where he suggests (p. 14) a very similar reconstruction: (*jah þo*) *augona ize wesun habaid]a ei ni* ... But *jah þo* is impossible.

⁷ *afblindnodedun* is Braun's (Streitberg 2000) reading while both Castiglione (1829) and Uppström (1864–8) read *gabblindno|dedun*. The prefix is illegible in the facsimile (de Vries 1936), so the reading *blindno|dedun* is not excluded (cf. Snædal 1998:XXI).

The Greek ὁ δὲ X is apparently more often rendered by *ip X* rather than *X þan*, so *ip augona* is more likely than *augona þan*.

The Greek verb κρατεῖν occurs 17 times in the relevant parts of the NT (thereof 14 times in Mark). It is translated with simple *haban* six times (Mt 9:25; Mk 7:3, 4, 8, 10; KolB 2:19) with the meaning ‘take hold of, hold fast’ (other renderings are: *gahaban* 2×, *greipan* 3×, *fairgreipan* 2×, *undgreipan* 4×).

When *swaei ni* has been changed to *ei ni* (see below), the *a* can be the final letter of *habaida*. Taking all this into account, we can have a literal translation. (Helm does not claim the *a* to be certain, so perhaps the order *habaida wesun* is not excluded.) Helm (1910:36) writes: “Vor dem *ei* scheint *a* noch schattenhaft erkennbar zu sein, aber auch ohne dies ist die Ergänzung *swaei* sicher ...” The combination *swaei ni* is used in two passages in the Gothic corpus, but not for τοῦ μή:

2CorAB 3:7 swaei ni mahtedeina — ὥστε μὴ δύνασθαι
GalA 4:7 swaei ni þanaseiþs is skalks — ὥστε οὐκέτι εἶ δοῦλος

But Helm does not mention that *ei ni* + optative is used twice for the Greek τοῦ μή + infinitive:

Lk 4:42 ei ni aflipi — τοῦ μὴ πορεύεσθαι
RomA 7:3 ei ni sijai — τοῦ μὴ εἶναι

Therefore, it is more consistent to reconstruct *ei ni* (that otherwise most often translates ἵνα μή).

In Codex Brixianus, this passage is divided into two cola.

Line 11

Helm’s (1910:37) reconstruction of this line was:

qapuh þan du þaim hile]ika þo	εἶπεν δὲ πρὸς αὐτούς· τίνες οἱ λόγοι οὗτοι ... et ait at illos· qui sunt hi sermones ...
-------------------------------	---

In *CBG*, I changed *þaim* to *im*, as a personal pronoun fits better here than a demonstrative, but accepted the rest of the reconstruction. Now I think it is necessary to make further emendations.

Helm’s reconstruction contains 18 letters (16 with my emendation) so they would be very widely spaced to fill the line. So we have to consider the following:

First, the most straight forward rendering of εἶπεν δὲ πρὸς αὐτούς would be *qap þan du im*, but then the number of letters is reduced by two, so their spacing have to be even grater. To fill the gap, it would be necessary to have *qapuh þan du im*. (In fact, *qapuh þan* for εἶπεν δὲ occurs in Lk 6:39, 7:48, 15:11. Other renderings, beside *qap þan*, are *þanuh qap* Lk 9:13, 10:28, *ip is qap þan* Lk 7:50, and *jah qap* Lk 15:21.) Perhaps there was a space (and even a point) between *im* and *hileika* so this was a similar case as the following one from Codex Ambrosianus A. When a colon is short, a new one can begin in the same line:

RomA 9:14 hwa nu qiþam· ībai īnwindiþa
 fram *guda*· nis sijai

Helm wonders why the line ends in *þo*, as there is enough room for *waurda*, but this case could likewise be similar to the following one from Codex Ambrosianus A:

RomA 7:17 īþ nu ju ni īk waurkja þata ak so
 bauandei īn mis frawaurhts

These examples show that despite the colometric arrangement of the text in question, the line division is not always as expected.⁸

But there is a more plausible explanation. Helm (1910:37) says that the strokes before *þo* ‘sind nicht ganz klar; ich lese *ika*’. So, perhaps the correct reading is *rda*, though it is impossible to verify the reading on the photograph, except the final *a*. Then the whole line can be reconstructed:

qaþ þan du īm hileika wau]rda þo

Then the next line began with *þoei*, not *waurda*. With this reconstruction, we have 20 letters. This version is in good accordance with the Greek text. It is not uncommon that the Greek combination ὁ Χ οὔτος is translated into Gothic with *X sa*, i.e. the demonstrative follows the noun, cf. the following examples:

- Mt 9:26 jah usiddja *meriþa so* and alla jaina airþa:
 καὶ ἐξῆλθεν ἡ φήμη αὐτῆ εἰς ὅλην τὴν γῆν ἐκεῖνην.
- Jh 7:8 jus galeiþiþ in *dulþ þo*· īþ ik ni nauh galeiþa in *þo dulþ*· — ὑμεῖς ἀνάβητε εἰς
 τὴν ἑορτὴν ταύτην· ἐγὼ οὐπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην,
- Lk 3:8 mag guþ us *stainam þaim* urraisjan
 δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι
- Lk 4:36 hwa *waurde þata þatei* — τίς ὁ λόγος οὔτος ὅτι
- Lk 6:12 Jah warþ in *dagam þaim*⁹ — Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις
- Lk 17:6 qiþeiþ du *bairabagma þamma*· — ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ·
- Mk 8:12 hwa *þata kuni* taikn sokeiþ· amen qiþa izwis jabai gibaidau *kunja þamma* taikne·
 τί ἡ γενεὰ αὐτῆ σημεῖον ἐπιζητεῖ; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ
 σημεῖον.
- RomA 7:24 us þamma leika *daupaus þis* — ἐκ τοῦ σώματος τοῦ θανάτου τούτου;
- 1CorA 14:21 rodja *managein þizai* — λαλήσω τῷ λαῷ τούτῳ,
- EphB 3:8 *atgibana warþ* ansts so — ἐδόθη ἡ χάρις αὐτῆ,
- EphAB 6:12 wiþra þans fairhu habandans *riqizis þis*·
 πρὸς τοὺς κοσμοκράτορας τοῦ σκότους¹⁰ τούτου,
- 2TimB 2:19 *habands sigljo þata* — ἔχων τὴν σφραγιδα ταύτην·

⁸ See Falluomini’s (1999:140–142) discussion of the colometric portion of Codex Ambrosianus A in comparison with the parallel text in Codex Carolinus which is written per cola et commata.

⁹ Streitberg (2000) compares *jah warþ* to Mk 3:13, καὶ ἀναβαίνει.

¹⁰ Streitberg (2000) has σκότους τοῦ αἰῶνος in his ‘Vorlage’, with the Majority Text.

The examples from Jh 7:8, *dulþ þo ... þo dulþ*, and Mk 8:12, *þata kuni ... kunja þamma*, show both orders, cf. also the following example:

Lk 17:25 fram *þamma kunja* — ἀπὸ τῆς γενεᾶς ταύτης.

A postponed demonstrative also occurs where the Greek has none:

Lk 2:7 in *stada þamma* — ἐν τῷ καταλύματι.

Codex Brixianus has this passage divided into two cola.

In the reconstruction of page 16, the non-indented lines contain 20–25 letters, the indented lines 18–20 letters. As mentioned before, that is a little more than the average on page 2, so the letters have been a little more condensed on this page.

Conclusion

The whole reconstructed text is shown in *figure 4* with a Greek parallel and the text of Codex Brixianus. The latter texts have both been set up so as to correspond to the colometry of Codex Gissensis, but their punctuation has not been changed.

The conclusion of this discussion must be, that despite the favourable condition described by Helm, and cited at the beginning, the reconstruction of parts of the missing text of Codex Gissensis is uncertain. Even though we accept most of the reconstruction proposed, the text of some lines remains doubtful. Especially, I wish to point out line 5 on page 2. Also, I wish to point out, that much of Helm's original reconstruction still remains. The text of 11 lines has not been changed (1–4, 8, 11 on page 2 and 1, 4, 6–8 on page 16), and much of the remaining text is suggested by him.

3. A comment on the Latin text of the fragment

Glaue (1910:7–9) reconstructed the Latin part of the fragment, pages 1 and 15. It is reprinted below with the addition of the tentative content of the illegible lines in square brackets.

Page 1; Lk 23:3

ccciiii ³ [pilatus autem interrogavit eum dicens]
tu es rex i[udaeorum
qui r[espondens illi tu dicis
⁴ pilatus au[tem dixit ad principes sacerdotum et turbas
nihil inue[nio causam in hominem isto
ccciiii ⁵ [at illi invalescebant dicentes]
quia comm[ovet populum docens
per uniu[ersam iudaeam
incipiens a [galilaea usque huc
⁶ pilatus au[tem audiens galilaeam
interroga[vit si homo galilaeus esset

quid quaeri[tis viventem cum mortuis
 ⁶ non es[t hic sed surrexit
recordam[ini qualiter locutus est vobis cum adhuc
 in galil[aea esset ⁷ dicens
quia oport[et filium hominis
tradi in ma[nus hominum peccatorum
 et cruci[figi
 et tertia di[e resurgere
⁸ et recorda[tae sunt verborum eius
[c]ccxx[x]uiii ⁹ [et regressae]
 a monu[mento nuntiaverunt haec omnia

As Glaue (1910:7) prints the text of page 1, it has 12 lines; lines 1, 2, and 7 being illegible. This, I am sure, is a mistake. This page has 11 lines as the other three pages. It is evident that line 2 of the Gothic text on page 16 corresponds to the line on page 1 that begins with *tu es rex*, so I take it for granted that this is line 2 of that page. And how was it possible to know the existence of this extra line if it was entirely illegible? This is supported by the following words of Glaue (1910:7):

Das beigegebene Blatt [i.e. the photographs accompanying Glaue's and Helm's paper, M.Sn.] läßt alles wie das Original erkennen; nur an einer Stelle (Z. 3) war es auf dem Original möglich, vier Buchstaben zu lesen, die auf der Autotypie nicht sichtbar geworden sind.

When Glaue refers to line 3, he must mean the line that begins with *qui r*, but that line is number 4 in his printed version. In line 2, some remnants of *tu es rex i* can be seen on the photograph.

This means that there are three lines completely illegible on the Latin pages of the fragment, i.e. lines 1 and 6 on page 1, and line 10 on page 15. What these lines have in common is that they do all begin Eusebian sections, cf. Glaue (1910:17).

Von einer Bezeichnung der kirchlichen Leseabschnitte ist auf unserm Fragmente leider nichts erhalten. Dagegen finden sich an drei Stellen die sog. synoptischen Sektionen des Euseb angemerkt: Z. 4 und 7 der ersten und Z. 10 der fünfzehnten Seite. Während an den beiden ersten Stellen die richtige Nummer gesetzt ist, CCCIII zu Lk 23, 3 und CCCIII zu Lk 23, 5, ist an der dritten Stelle ein Versehen untergelaufen. Die Zahl CCXX UIII zu Lk 24, 9 muß in CCCXXXVIII verbessert werden.

Now, here again there is some mess. Line 4 in Glaue's text (i.e. line 3) does not begin a Eusebian section. The next line should carry the number CCCIII, but in front of this line there is a hole in the parchment, exactly where the number should have been written, and this line begins Lk 23:4, not 23:3. So, in front of line 1, the number CCCII was expected, but perhaps the scribe mistakenly wrote CCCIII, if Glaue's

reading is correct, and neglected that number in front of line 4 (which is legible), but again wrote the right number CCCIII in front of line 6.

In Codex Argenteus, the beginnings of Eusebian sections are written with golden ink, the main text with silver ink. Though it is certain that Codex Gissensis was not written with gold and silver ink, two different kinds of ink may have been used, one for the first line of a Eusebian section, another one for the main text. That all the illegible lines begin Eusebian sections may indicate that the ink used there was less resistant to deterioration. Line 6 on page 1 was by mistake written with the same ink as the main text and the section number left out.¹¹ Ebbinghaus (1989:276–277) writes (concerning line 3 on page 1):

As Helm told me, several passages of the Latin text did no longer have any trace of ink but were mere pen indentations. However, Helm confirmed to me Glaue's readings in every case.

These indentations then, were apparently not present in the lines beginning the Eusebian sections. That may support the suggestion that they were written with a different kind of ink. Glaue suggest (1910:8 and 9) that line 6 on page 1 and line 10 on page 15 were indented much more than the ordinary indented lines. That could possibly apply to line 10 on page 15, that only contained *et regressae*. In fact, the III of UIII in front of this line stands exactly beneath the *e* in *et* that begins line 9, so line 10 must have been at least slightly indented. Less likely this could apply to line 6 on page 1 – that it was dragged all the way towards the end –, and certainly there was not enough room for line 1 on page 1 behind the margin of the extant fragment.

As the original does no longer exist, it is impossible to find out if modern photography is able to find any traces of letters in these illegible lines. But, as stated in the beginning, this paper deals with non-existent texts.¹²

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¹¹ A similar error occurs in Codex Argenteus. In John 15:22, the section number ·rmg· (143) is missing, and the first two words of the section, *nih qemjau*, are written in silver instead of gold. The preceding and following sections carry their correct numbers, ·rmb· (142) and ·rmd· (144) respectively.

¹² I wish to thank Christian T. Petersen and Peter Kuhlmann for reading the paper and for their many corrections and improvements.

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<p>gawasjands ina wastjom] bairhtaim insandida ina peilata]u ¹² waurþunuh þan frijond]s sis peilatus jah herode]s in þamma daga iþ faura wesun in fiaþwai w]iþra sik misso ¹³ iþ peilatus gahaitands] þans auhumistans g]udjans jah fauramaþljans] manageins ¹⁴ qaþ brahteduþ at mis þana m]annan swaswe afwandjandan m]anagein jah sai ik faura izwis usso]kjands</p>	<p>περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν, ἀνέπεμψεν αὐτὸν τῷ Πειλάτῳ. ¹² ἐγένοντο δὲ φίλοι [[ἀλλήλων / ἑαυτῶν???]] ὁ τε Πειλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ· προὔπηρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς. ¹³ Πειλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν, ¹⁴ εἶπεν πρὸς αὐτούς, προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον, ὥς ἀποστρέφοντα τὸν λαόν. καὶ ἰδοῦ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας ...</p>	<p>induit eum ueste alba· et remisit eum ad pilatum· ¹² tunc amici facti sunt herodes· et pilatus in illa die· nam antea· inimici erant ad inuicem· ¹³ pilatus uero conuocatis summis sacerdotibus et principibus populi ¹⁴ dixit ad eos· obtulistis mihi hunc hominem· tamquam auertentem populum· et ecce ego· coram uobis interrogans·</p>
<p>¹³ jah sai twai izē wesun gagga]ndans in þamma daga du haimai wis]andein ana spaurde saihs tigum fairra iairu]salem þizozei namo aimmaus] ¹⁴ jah eis rodidedun du sis misso] bi alla þo gadabanona] ¹⁵ jah warþ miþþanei rodidedun] jah samana sokidedun] jah silba iesus nehjands si]k iddja miþ im ¹⁶ iþ augona izē wesun habaid]a ei ni ufkuþpedeina ina ¹⁷ qaþ þan du im hileika wau]rda þo</p>	<p>¹³ Καὶ ἰδοῦ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἱερουσαλήμ, ἣ ὄνομα Ἐμμαοῦς. ¹⁴ καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. ¹⁵ καὶ ἐγένετο ἐν τῷ ὀμιλεῖν αὐτούς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς. ¹⁶ οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. ¹⁷ εἶπεν δὲ πρὸς αὐτούς· τίνας οἱ λόγοι οὗτοι ...</p>	<p>¹³ et ecce duo ex ipsis ibant· eadem die in castellum quod aberat spatio stadiorum· LX· ab hierusalem nomine emmaus· ¹⁴ et ipsi loquebantur ad inuicem de his omnibus quae acciderant· ¹⁵ et factum est· dum fabularentur· et secum conquirent· et ipse iesus adpropinquans ibat cum eis· ¹⁶ oculi autem eorum tenebantur· ne eum agnoscerent· ¹⁷ et ait ad illos· qui sunt hi sermones ...</p>

Figure 4: The reconstruction of the Gothic text of Codex Gissensis with the Greek parallel and the text of Codex Brixianus colometrically arranged but with punctuation intact.