CHAPTER 14

A Longer Text of Paul: Romans to Galatians in Codex Wernigerodensis (VL 58)

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I first met Michael W. Holmes at the Third Birmingham Colloquium on the Textual Criticism of the New Testament, where he delivered a keynote address on Günther Zuntz and the text of Paul. As a result of this and his writings on several Epistles, I have always associated him with the Pauline Letters, notwithstanding his major contribution to the New Testament as a whole and early Christian literature more generally. It therefore seemed fitting to contribute a study of a manuscript which, like Mike, has a home in North America, and to examine its text of the four principal letters of Paul.

1 The Manuscript

Codex Wernigerodensis is a manuscript of the New Testament in Latin, copied in Bohemia (possibly Tepl) in the second half of the fourteenth century. It takes its name from the town of Wernigerode in Germany, where it was housed in the castle library of the counts of Stolberg (classmark Z. a. 81). In the 1940s, the codex was moved to Prague, becoming part of the library of the Comenius Theological Faculty. In the 1980s, it was acquired by the Van Kampen Foundation and is currently on display in The Scriptorium Center for Biblical Antiquities at the Holy Land Experience in Orlando, Florida (classmark VK 799).¹ The manuscript is listed in the Vetus Latina register of manuscripts which preserve evidence for the Old Latin version of the Bible with the number 58, and the siglum VL 58 will accordingly be used in the present study.²

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² High resolution digital images were made of the entire manuscript in November 2012 by members of the COMPAUL project: we are most grateful to Dean Tisch of the Van Kampen Foundation for enabling this.

It has been suggested by Andorf that this manuscript may have been the source for the Old German translation of the New Testament in the contemporary Teplá Bible (Prague, National Library, Teplá MS. b 10).3

The codex consists of 249 paper leaves, measuring 14 by 10.5 cm; one is reproduced in Figure 14.1 below. Each page is written in 33 lines with a text block of 11 by 7 cm. The manuscript has been trimmed, resulting in the loss of the upper part of several running headers and some marginal notes. The red leather binding with embossed gold decoration features a central medallion on both front and back covers: the former illustrates the baptism of Christ, while the latter comprises an hour glass, an infant reclining on a skull and the motto *hodie mihi cras tibi* 1590. There are no library markings apart from XVIII/186 and VK 799 on the inside front cover. The biblical text is written in black ink, apparently by a single hand throughout. Red ink is used for running titles, chapter headings (within the body of the text) and larger capitals of between one and four lines in height. Most black capital letters are reinforced with a vertical stroke of red. On folio 1r, a blue background has been added to the first red initial and the first initial of the prologue to Mark on fol. 32v is, exceptionally, in blue. One parchment leaf is found preceding the first numbered paper folio and another as folio 250 at the back of the volume, although additional paper flyleaves were added subsequently. The initial parchment leaf has a series of notes in various later hands on both sides, including a list of the books of the Old Testament. Two lines of text have been erased at the top of the verso, and the recto of the closing parchment leaf is also a palimpsest. In each case, the surviving traces of letters indicate a Latin minuscule undertext of no great antiquity.

Neither the manuscript nor the individual biblical books have titles or explicits: the contents are only given by the running headers on each page. The text begins with the Monarchian preface to Matthew, *Mattheus ex Iudea* (Stegmüller 590, fol. 1r), followed by the preface *Mattheus cum primo* (S 589, *Testamentum Graece*, the manuscript is only cited in the Acts of the Apostles, with the siglum “w.”)

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3 This German manuscript was previously held in the library of Teplá Abbey, with the shelfmarks Ψ:VI.139, b.10 and Cod. 19. According to H.J. Frede, *Epistulae ad Colossenses et Philippenses* (VL 24/2; Freiburg: Herder, 1966–1971), 288–290, 135 of the 285 differences between the Teplá Bible and the Vulgate in Acts are paralleled in VL 58; Andorf’s aim was to disprove the hypothesis that the Teplá Bible was of Waldensian origin. See Josef Andorf, “Die Mentelin-Druckbibel und ihre direkte Vorlage, der sog. Codex Teplensis,” in *Ost und West in der Geschichte des Denkens und der kulturellen Beziehungen. Festschrift für Eduard Winter zum 70. Geburtstag* (eds. W. Steinitz et al.; Berlin: Akademie, 1966), 71–81, and his unpublished thesis, “Der Codex Teplensis enthaltend ‘Di schrift dez newen gezeugz’.” (PhD diss., Freiburg-im-Breisgau, 1964).