

APPENDIX I

This information is presented in an effort to show some of the manuscripts upon which our New Testament text (and translation of it) rests, and more particularly, the various evidence used by the United Bible Society Committee in the preparation of their Greek New Testament. We will first list the various areas of evidence, from the manuscripts, the papyri, the uncials, then minuscules, and finally lectionaries, basically as given in the American Bible Society Greek New Testament, copyrighted in 1966, and used with their permission. We then have rearranged the material in order, following section by section, by centuries, that it may be viewed in that perspective. Following these lists is a section devoted to discussion of some of the various manuscripts which are of more interest. Part B, a small summary of textual families is given. Part C, some of the men who figured in textual work is given and their work is briefly described. A small summary of textual families is then given. Finally, a list of books which give more information on these various topics concludes the appendix.

As may be seen, the following lists provide the number or letter, the contents, sometimes the present location, and the century in which they are thought to have been made.

The Greek Manuscript Evidence

The Greek manuscript evidence includes papyri, uncials designated traditionally by capital letters (referred to as "letter

uncials"), uncials designated by arabic numbers with an initial 0 (the "numbered uncials"), minuscules (numbered without an initial 0), and lectionnaires (numbered with an initial *l*). All manuscripts were cited and identified in accordance with the Gregory-Aland nomenclature found in Kurt Aland, *Kurzgefasste Liste*.

The following papyri were newly collated by the U.B.S. committee, and their evidence was cited wherever they provided data for a variant included in their critical apparatus. (Since most of the papyri are fragmentary, their citation was comparatively infrequent.)

| <i>Number</i> | <i>Content</i> | <i>Location</i> | <i>Date</i> |
|-----------------|----------------|----------------------|-------------|
| p ¹ | e | Philadelphia | III |
| p ² | e | Florence | VI |
| p ³ | e | Vienna | VI/VII |
| p ⁴ | e | Paris | III |
| p ⁵ | e | London | III |
| p ⁶ | e | Strassburg | IV |
| p ⁸ | a | Berlin | IV |
| p ¹⁰ | p | Cambridge, Mass. | IV |
| p ¹¹ | p | Leningrad | VII |
| p ¹³ | p | London and Florence | III/IV |
| p ¹⁵ | p | Cairo | III |
| p ¹⁶ | p | Cairo | III/IV |
| p ¹⁸ | r | London | III/IV |
| p ¹⁹ | e | Oxford | IV/V |
| p ²¹ | e | Allentown, Pa. | IV/V |
| p ²² | e | Glasgow | III |
| p ²³ | c | Urbana, Ill. | early III |
| p ²⁴ | r | Newton Center, Mass. | IV |
| p ²⁵ | e | Berlin | late IV |
| p ²⁶ | p | Dallas | about 600 |
| p ²⁷ | p | Cambridge | III |
| p ³⁰ | p | Ghent | III |
| p ³³ | a | Vienna | VI |
| p ³⁶ | e | Florence | VI |
| p ³⁷ | e | Ann Arbor, Mich. | III/IV |
| p ³⁸ | a | Ann Arbor, Mich. | about 300 |
| p ³⁹ | e | Chester, Pa. | III |
| p ⁴⁰ | p | Heidelberg | III |

| <i>Manuscript</i> | <i>Content</i> | <i>Location</i> | <i>Date</i> |
|-------------------|----------------|---|-------------|
| p ⁴¹ | a | Vienna | VIII |
| p ⁴⁵ | ea | Dublin: Chester Beatty, and Vienna | III |
| p ⁴⁶ | p | Dublin: Chester Beatty, and Ann Arbor, Mich. | about 200 |
| p ⁴⁷ | r | Dublin: Chester Beatty | late III |
| p ⁴⁸ | a | Florence | late III |
| p ⁴⁹ | p | New Haven, Conn. | late III |
| p ⁵⁰ | a | New Haven, Conn. | IV/V |
| p ⁵¹ | p | P. Oxy, 2157 | about 400 |
| p ⁵⁸ | a | Vienna | VI |
| p ⁵⁹ | e | New York: P. Colt 3 | VII |
| p ⁶⁰ | e | New York: P. Colt 4 | VII |
| p ⁶¹ | p | New York: P. Colt 5 | about 700 |
| p ⁶³ | e | Berlin | about 500 |
| p ⁶⁴ | e | Oxford and Barcelona | about 200 |
| p ⁶⁵ | p | Florence | III |
| p ⁶⁶ | e | Geneva: P. Bodmer II | about 200 |
| p ⁶⁷ | e | Barcelona | about 200 |
| p ⁶⁸ | p | Leningrad | VII? |
| p ⁷⁰ | e | P. Oxy. 2384 | III |
| p ⁷¹ | e | P. Oxy. 2385 | IV |
| p ⁷² | c | Geneva: P. Bodmer VII, VIII | III/IV |
| p ⁷⁴ | ac | Geneva: P. Bodmer XVII | VII |
| p ⁷⁵ | e | Geneva: P. Bodmer XIV, XV | early III |
| p ⁷⁶ | e | Vienna | VI |

e=Gospels; a=Acts; p=Epistles of Paul; c=Catholic or General Epistles;
r=Revelation.

The following papyri have been arranged according to the century in which they are dated, then according to the number assigned to them.

3rd century

| <i>Number</i> | <i>Content</i> | <i>Location</i> | <i>Date</i> |
|-----------------|----------------|---|-------------|
| p ⁴⁶ | p | Dublin: Chester Beatty, and Ann Arbor, Mich. | about 200 |

| | | | |
|--------------------|----|---------------------------------------|-----------|
| p ⁶⁴ | e | Oxford and Barcelona | about 200 |
| p ⁶⁶ | e | Geneva: P. Bodmer II | about 200 |
| p ⁶⁷ | e | Barcelona | about 200 |
| p ¹ | e | Philadelphia | III |
| p ⁴ | e | Paris | III |
| p ⁵ | e | London | III |
| p ¹⁵ | p | Cairo | III |
| p ²² | e | Glasgow | III |
| p ²³ | c | Urbana, Ill. | early III |
| p ²⁷ | p | Cambridge | III |
| p ³⁰ | p | Ghent | III |
| p ³⁹ | e | Chester, Pa. | III |
| p ⁴⁰ | p | Heidelberg | III |
| p ⁴⁵ | ea | Dublin: Chester Beatty, and Vienna | III |
| p ⁴⁷ | r | Dublin: Chester Beatty | late III |
| p ⁴⁸ | a | Florence | late III |
| p ⁴⁹ | p | New Haven, Conn. | late III |
| p ⁶⁵ | p | Florence | III |
| p ⁷⁰ | e | P. Oxy. 2384 | III |
| p ⁷⁵ | e | Geneva: P. Bodmer XIV, XV | early III |
| <i>4th century</i> | | | |
| p ¹³ | p | London and Florence | III/IV |
| p ¹⁶ | p | Cairo | III/IV |
| p ¹⁸ | r | London | III/IV |
| p ³⁷ | e | Ann Arbor, Mich. | III/IV |
| p ⁷² | c | Geneva: P. Bodmer VII, VIII | III/IV |
| p ⁶ | e | Strassburg | IV |
| p ⁸ | a | Berlin | IV |
| p ¹⁰ | p | Cambridge, Mass. | IV |
| p ²⁴ | r | Newton Center, Mass. | IV |
| p ²⁵ | e | Berlin | late IV |
| p ³⁸ | a | Ann Arbor, Mich. | about 300 |
| p ⁷¹ | e | P. Oxy. 2385 | IV |
| <i>5th century</i> | | | |
| p ¹⁹ | e | Oxford | IV/V |
| p ²¹ | e | Allentown, Pa. | IV/V |

| | | | |
|--------------------|----|------------------------|-----------|
| p ⁵⁰ | a | New Haven, Conn. | IV/V |
| p ⁵¹ | p | P. Oxy. 2157 | about 400 |
| <i>6th century</i> | | | |
| p ² | e | Florence | VI |
| p ³³ | a | Vienna | VI |
| p ³⁶ | e | Florence | VI |
| p ⁵⁸ | a | Vienna | VI |
| p ⁶³ | e | Berlin | about 500 |
| p ⁷⁶ | e | Vienna | VI |
| <i>7th century</i> | | | |
| p ¹¹ | p | Leningrad | VII |
| p ²⁶ | p | Dallás | about 600 |
| p ⁵⁹ | e | New York: P. Colt 3 | VII |
| p ⁶⁰ | e | New York: P. Colt 4 | VII |
| p ⁶⁸ | p | Leningrad | VII? |
| p ⁷⁴ | ac | Geneva: P. Bodmer XVII | VII |
| <i>8th century</i> | | | |
| p ⁴¹ | a | Vienna | VIII |
| p ⁶¹ | p | New York: P. Colt 5 | about 700 |

This list of uncials forms the chief basis for the Greek text of the American Bible Society New Testament. These are known as letter uncials, though they also have a number.

| <i>Manuscript</i> | <i>Content</i> | <i>Location</i> | <i>Date</i> |
|-------------------------------|----------------|---|-------------|
| 01 | eapr | London: Sinaiticus | IV |
| A 02 | eapr | London: Alexandrinus | V |
| B 03 | eap | Rome: Vaticanus | IV |
| C 04 | eapr | Paris: Ephraemi Rescriptus | V |
| D 05 | ea | Cambridge: Bezae Cantabrigiensis | VI |
| D 06 | p | Paris: Claromontanus | VI |
| D _{abs} ¹ | p | <i>Abschrift</i> (copy of Claromontanus) | IX |

| | | | |
|-------|-----|-------------------------------------|----------|
| E 07 | e | Basel | VIII |
| E 08 | a | Oxford; Laudianus | VI |
| F 09 | e | Utrecht | IX |
| F 010 | p | Cambridge | IX |
| G 011 | e | London and Cambridge | IX |
| G 012 | p | Dresden; Boernerianus | IX |
| H 013 | e | Hamburg and Cambridge | IX |
| H 015 | p | Athos and elsewhere: Euthalianus | VI |
| I 016 | p | Washington | V |
| K 017 | e | Paris | IX |
| K 018 | ap | Moscow | IX |
| L 019 | e | Paris; Regius | VIII |
| L 020 | ap | Rome | IX |
| M 021 | e | Paris | IX |
| N 022 | e | Leningrad and elsewhere | VI |
| O 023 | e | Paris | VI |
| P 024 | e | Wolfenbüttel | VI |
| P 025 | ap | Leningrad | IX |
| Q 026 | e | Wolfenbüttel | V |
| S 028 | e | Rome | 949 |
| T 029 | e | Rome | V |
| U 030 | e | Venice | IX |
| V 031 | e | Moscow | IX |
| W 032 | e | Washington; Freer Gospels | V |
| X 033 | e | Munich | X |
| Y 034 | e | Cambridge | IX |
| Γ 036 | e | Leningrad and Oxford | X |
| Δ 037 | e | St. Gall | IX |
| Θ 038 | e | Tiflis; Koridethi | IX |
| Λ 039 | e | Oxford | IX |
| Ξ 040 | e | London; Zacynthius | VI/VIII? |
| Π 041 | e | Leningrad | IX |
| Σ 042 | e | Rossano | VI |
| Φ 043 | e | Athos? | VI |
| Ψ 044 | eap | Athos | VIII/IX |

¹e=Gospels; a=Acts and Catholic Epistles; p=Epistles of Paul; r=Revelation.

The following numbered uncials were systematically cited on the basis of fresh collations made by the Institut für neutestamentliche Textforschung, Münster/Westf. In many instances they are fragmentary, and none have the complete New Testament text.

| <i>Number</i> | <i>Content</i> | <i>Date</i> | <i>Number</i> | <i>Content</i> | <i>Date</i> |
|---------------|----------------|-------------|---------------|----------------|-------------|
| 046 | r | X | 086 | e | VI |
| 047 | e | VIII | 087 | e | VI |
| 048 | ap | V | 088 | p | V/VI |
| 049 | ap | IX | 090 | e | VI |
| 050 | e | IX | 092b | e | VI |
| 051 | r | X | 093 | a | VI |
| 052 | r | X | 095 | a | VIII |
| 053 | e | IX | 096 | a | VII |
| 054 | e | VIII | 097 | a | VII |
| 056 | ap | X | 099 | e | VII |
| 058 | e | IV | 0100 | e | VII |
| 059 | e | IV/V | 0102 | e | VII |
| 060 | e | VI | 0105 | e | X |
| 061 | p | V | 0106 | e | VII |
| 062 | p | V | 0107 | e | VII |
| 063 | e | IX | 0108 | e | VII |
| 064 | e | VI | 0109 | e | VII |
| 065 | e | VI | 0110 | e | VI |
| 066 | a | VI | 0111 | p | VII |
| 067 | e | VI | 0112 | e | VI/VII |
| 068 | e | V | 0113 | e | V |
| 070 | e | VI | 0115 | e | VIII |
| 071 | e | V/VI | 0116 | e | VIII |
| 073 | e | VI | 0117 | e | IX |
| 074 | e | VI | 0119 | e | VII |
| 076 | a | V/VI | 0120 | a | IX |
| 078 | e | VI | 0121a | p | X |
| 079 | e | VI | 0121b | p | X |
| 081 | p | VI | 0122 | p | IX |
| 082 | p | VI | 0124 | e | VI |
| 083 | e | VI/VII | 0125 | e | V? |
| 084 | e | VI | 0126 | e | VIII |
| 085 | e | VI | 0128 | e | IX |

| <i>Number</i> | <i>Content</i> | <i>Date</i> | <i>Number</i> | <i>Content</i> | <i>Date</i> |
|---------------|----------------|-------------|---------------|----------------|-------------|
| 0129 | p | IX | 0191 | e | VI |
| 0130 | e | IX | 0193 | e | VII |
| 0131 | e | IX | 0196 | e | IX |
| 0132 | e | IX | 0197 | e | IX |
| 0134 | e | VIII | 0201 | p | V |
| 0136 | e | IX | 0202 | e | VI |
| 0138 | e | IX | 0206 | a | IV |
| 0141 | e | X | 0207 | r | IV |
| 0142 | ap | X | 0208 | p | VI |
| 0143 | e | VI | 0209 | ap | VII |
| 0146 | e | VIII | 0210 | e | VII |
| 0148 | e | VIII | 0214 | e | IV |
| 0155 | e | IX | 0216 | e | V |
| 0156 | a | VIII | 0217 | e | V |
| 0159 | p | VI | 0220 | p | III |
| 0162 | e | IV | 0221 | p | IV |
| 0165 | a | V | 0223 | p | VI |
| 0170 | e | V/VI | 0225 | p | VI |
| 0171 | e | IV | 0226 | p | V |
| 0172 | p | V | 0229 | r | VIII |
| 0175 | a | V | 0230 | p | IV |
| 0176 | p | IV | 0232 | a | III |
| 0177 | e | X | 0234 | e | VIII |
| 0179 | e | VI | 0235 | e | VI/VII |
| 0180 | e | VI | 0236 | a | V |
| 0181 | e | IV | 0237 | e | VI |
| 0182 | e | V | 0238 | e | VIII |
| 0186 | p | V/VI | 0242 | e | IV |
| 0187 | e | VI | 0243 | p | X |
| 0189 | a | IV | 0246 | a | VI |
| 0190 | e | VI | 0250 | e | VIII |

e=Gospels; a=Acts and Catholic Epistles; p=Paul's epistles; r=Revelation.

The following uncials are arranged according to the century in which they are dated, then according to their number within the century.

3rd century

| | | | |
|------|---|--|-----|
| 0220 | p | | III |
| 0232 | a | | III |

4th century

| | | | |
|------|------|--------------------|----|
| 01 | eapr | London: Sinaiticus | IV |
| B 03 | eap | Rome: Vaticanus | IV |
| 058 | e | | IV |
| 0162 | e | | IV |
| 0171 | e | | IV |
| 0176 | p | | IV |
| 0181 | e | | IV |
| 0189 | a | | IV |
| 0206 | a | | IV |
| 0207 | r | | IV |
| 0214 | e | | IV |
| 0221 | p | | IV |
| 0230 | p | | IV |
| 0242 | e | | IV |

5th century

| | | | |
|-------|------|----------------------------|------|
| A 02 | eapr | London: Alexandrinus | V |
| C 04 | eapr | Paris: Ephraemi Rescriptus | V |
| I 016 | p | Washington | V |
| Q 026 | e | Wolfenbüttel | V |
| T 029 | e | Rome | V |
| W 032 | e | Washington: Freer Gospels | V |
| 048 | ap | | V |
| 059 | e | | IV/V |
| 061 | p | | V |
| 062 | p | | V |
| 068 | e | | V |
| 0113 | e | | V |
| 0125 | e | | V |
| 0165 | a | | V? |
| 0172 | p | | V |
| 0175 | a | | V |
| 0182 | e | | V |
| 0201 | p | | V |

| | | | |
|--------------------|----|-------------------------|------|
| 0216 | e | | V |
| 0217 | e | | V |
| 0226 | p | | V |
| 0236 | a | | V |
| <i>6th century</i> | | | |
| 071 | e | | V/VI |
| 076 | a | | V/VI |
| 088 | p | | V/VI |
| 0170 | e | | V/VI |
| 0186 | p | | V/VI |
| D 05 | ea | Cambridge: | |
| | | Bezae Cantabrigiensis | VI |
| D 06 | p | Paris; Claromontanus | VI |
| E 08 | a | Oxford; Laudianus | VI |
| H 015 | p | Athos and elsewhere: | |
| | | Euthalianus | VI |
| N 022 | e | Leningrad and elsewhere | VI |
| O 023 | e | Paris | VI |
| P 024 | e | Wolfenbüttel | VI |
| Σ 042 | e | Rossano | VI |
| Φ 043 | e | Athos? | VI |
| 060 | e | | VI |
| 064 | e | | VI |
| 065 | e | | VI |
| 066 | a | | VI |
| 067 | e | | VI |
| 070 | e | | VI |
| 073 | e | | VI |
| 074 | e | | VI |
| 078 | e | | VI |
| 079 | e | | VI |
| 081 | p | | VI |
| 082 | p | | VI |
| 084 | e | | VI |
| 085 | e | | VI |
| 086 | e | | VI |
| 087 | e | | VI |
| 090 | e | | VI |

| | | | |
|--------------------|----|--------------------|----------|
| 092b | e | | VI |
| 093 | a | | VI |
| 0110 | e | | VI |
| 0124 | e | | VI |
| 0143 | e | | VI |
| 0159 | p | | VI |
| 0179 | e | | VI |
| 0180 | e | | VI |
| 0187 | e | | VI |
| 0190 | e | | VI |
| 0191 | e | | VI |
| 0202 | e | | VI |
| 0208 | p | | VI |
| 0223 | p | | VI |
| 0225 | p | | VI |
| 0237 | e | | VI |
| 0246 | a | | VI |
| | | | |
| <i>7th century</i> | | | |
| 083 | e | | VI/VII |
| 0112 | e | | VI/VII |
| 0235 | e | | VI/VII |
| K 040 | e | London: Zacynthius | VI/VIII? |
| 096 | a | | VII |
| 097 | a | | VII |
| 099 | e | | VII |
| 0100 | e | | VII |
| 0102 | e | | VII |
| 0106 | e | | VII |
| 0107 | e | | VII |
| 0108 | e | | VII |
| 0109 | e | | VII |
| 0111 | p | | VII |
| 0119 | e | | VII |
| 0193 | e | | VII |
| 0209 | ap | | VII |
| 0210 | e | | VII |

8th century

| | | | |
|-------|-----|---------------|---------|
| E 07 | e | Basel | VIII |
| L 019 | e | Paris: Regius | VIII |
| Ψ 044 | eap | Athos | VIII/IX |
| 047 | e | | VIII |
| 054 | e | | VIII |
| 095 | a | | VIII |
| 0115 | e | | VIII |
| 0116 | e | | VIII |
| 0126 | e | | VIII |
| 0134 | e | | VIII |
| 0146 | e | | VIII |
| 0148 | e | | VIII |
| 0156 | a | | VIII |
| 0229 | r | | VIII |
| 0234 | e | | VIII |
| 0238 | e | | VIII |
| 0250 | e | | VIII |

9th century

| | | | |
|-------------------------------|-----|--|----|
| D _{abs} ¹ | p | <i>Abschrift</i> (copy of Claromontanus) | IX |
| F 09 | e | Utrecht | IX |
| F 010 | p | Cambridge | IX |
| G 011 | e | London and Cambridge | IX |
| G 012 | p | Dresden: Boernerianus | IX |
| H 013 | e | Hamburg and Cambridge | IX |
| K 017 | e | Paris | IX |
| K 018 | ap | Moscow | IX |
| L 020 | ap | Rome | IX |
| M 021 | e | Paris | IX |
| P 025 | apr | Leningrad | IX |
| U 030 | e | Venice | IX |
| V 031 | e | Moscow | IX |
| Y 034 | e | Cambridge | IX |
| Δ 037 | e | St. Gall | IX |
| Θ 038 | e | Tiflis: Koridethi | IX |
| Λ 039 | e | Oxford | IX |
| Π 041 | e | Leningrad | IX |

| | | | |
|---------------------|----|----------------------|-----|
| 049 | ap | | IX |
| 050 | e | | IX |
| 053 | e | | IX |
| 063 | e | | IX |
| 0117 | e | | IX |
| 0120 | a | | IX |
| 0122 | p | | IX |
| 0128 | e | | IX |
| 0129 | p | | IX |
| 0130 | e | | IX |
| 0131 | e | | IX |
| 0132 | e | | IX |
| 0136 | e | | IX |
| 0138 | e | | IX |
| 0155 | e | | IX |
| 0196 | e | | IX |
| 0197 | e | | IX |
| <i>10th century</i> | | | |
| S 028 | è | Rome | 949 |
| X 033 | e | Munich | X |
| Γ 036 | e | Leningrad and Oxford | X |
| 046 | r | | X |
| 051 | r | | X |
| 052 | r | | X |
| 056 | ap | | X |
| 0105 | e | | X |
| 0121a | p | | X |
| 0121b | p | | X |
| 0141 | e | | X |
| 0142 | ap | | X |
| 0177 | e | | X |
| 0243 | p | | X |

The following Greek minuscules were cited when they were of special significance for certain variants. Their evidence was taken from prior editions of the Greek New Testament for which they were used.

| <i>Number</i> | <i>Content</i> | <i>Date</i> | <i>Number</i> | <i>Content</i> | <i>Date</i> |
|---------------|----------------|-------------|---------------|----------------|-------------|
| 2 | ap | XII | 130 | e | XV |
| 4 | e | XIII | 131 | eap | XIV |
| 4 | ap | XV | 137 | e | XI |
| 5 | eap | XIV | 138 | e | XII |
| 7 | p | XI | 142 | eap | XI |
| 17 | e | XV | 157 | e | XII |
| 18 | eapr | 1364 | 162 | e | 1153 |
| 22 | e | XII | 174 | e | 1052 |
| 31 | e | XIII | 179 | e | XII |
| 35 | eapr | XI | 181 | r | XV |
| 36 | a | XII | 182 | e | XIV |
| 37 | e | XI | 185 | e | XIV |
| 38 | eap | XIII | 205 | eapr | XV |
| 42 | apr | XI | 206 | ap | XIII |
| 53 | e | XIV | 209 | eap | XIV |
| 56 | e | XV | 216 | ap | 1358 |
| 57 | eap | XII | 225 | e | 1192 |
| 58 | e | XV | 230 | e | 1013 |
| 61 | eapr | XVI | 234 | eap | 1278 |
| 63 | e | X | 235 | e | 1314 |
| 69 | eapr | XV | 237 | e | X |
| 71 | e | XII | 238 | e | XI |
| 73 | e | XII | 239 | e | XI |
| 76 | eap | XII | 240 | e | XII |
| 80 | e | XII | 241 | eapr | XI |
| 94 | ap | XIII | 242 | eapr | XII |
| 97 | ap | XII | 244 | e | XII |
| 102 | ap | 1345 | 245 | e | 1199 |
| 103 | ap | XI | 248 | e | 1275 |
| 108 | e | XI | 249 | e | XIV |
| 110 | apr | XII | 253 | e | XI |
| 113 | e | XI | 254 | apr | XIV |
| 118 | e | XIII | 255 | ap | XII |
| 119 | e | XII | 256 | apr | XI |
| 122 | eap | XII | 259 | e | XI |
| 124 | e | XI | 263 | eap | XIII |
| 127 | e | XI | 273 | e | XIII |

| <i>Number</i> | <i>Content</i> | <i>Date</i> | <i>Number</i> | <i>Content</i> | <i>Date</i> |
|---------------|----------------|-------------|---------------|----------------|-------------|
| 274 | e | X | 491 | eap | XI |
| 291 | e | XIII | 495 | e | XII |
| 296 | eapr | XVI | 517 | eapr | XI/XII |
| 299 | e | X | 522 | eapr | 1515 |
| 301 | e | XI | 543 | e | XII |
| 307 | a | X | 544 | e | XIII |
| 309 | ap | XIII | 547 | eap | XI |
| 322 | ap | XV | 569 | e | 1161 |
| 323 | ap | XI | 579 | e | XIII |
| 325 | apr | XI | 605 | ap | X |
| 327 | ap | XIII | 618 | ap | XII |
| 328 | ap | XIII | 623 | ap | 1037 |
| 336 | apr | XV | 627 | apr | X |
| 346 | e | XII | 635 | ap | XI |
| 348 | e | 1022 | 692 | e | XII |
| 372 | e | XVI | 713 | e | XII |
| 378 | ap | XII | 788 | e | XI |
| 397 | e | X/XI | 792 | er | XIII |
| 407 | e | XII | 808 | eapr | XII |
| 424 | apr | XI | 826 | e | XII |
| 425 | ap | 1330 | 828 | e | XII |
| 429 | ap | XIV | 915 | ap | XIII |
| 429 | r | XV | 917 | ap | XII |
| 431 | eap | XI | 927 | eap | 1133 |
| 435 | e | X | 954 | e | XV |
| 440 | eap | XII | 983 | e | XII |
| 441 | ap | XIII | 998 | e | XII |
| 460 | ap | XIII | 1012 | e | XI |
| 462 | ap | XIII | 1047 | e | XIII |
| 465 | ap | XI | 1077 | e | X |
| 467 | apr | XV | 1093 | e | 1302 |
| 468 | apr | XIII | 1110 | e | XI |
| 469 | apr | XIII | 1170 | e | XI |
| 472 | e | XIII | 1175 | ap | XI |
| 474 | e | XI | 1210 | e | XI |
| 482 | e | 1285 | 1215 | e | XIII |
| 483 | eap | 1295 | 1217 | e | 1186 |
| 489 | eap | 1316 | 1221 | e | XI |

| <i>Number</i> | <i>Content</i> | <i>Date</i> | <i>Number</i> | <i>Content</i> | <i>Date</i> |
|---------------|----------------|-------------|---------------|----------------|-------------|
| 1224 | e | XII | 1908 | p | XI |
| 1293 | e | XI | 1923 | p | XI |
| 1311 | ap | 1090 | 1925 | p | XI |
| 1319 | eap | XII | 2028 | r | 1422 |
| 1321 | e | XI | 2029 | r | XVI |
| 1342 | e | XIII/XIV | 2030 | r | XII |
| 1396 | e | XIV | 2033 | r | XVI |
| 1424 | eap | IX/X | 2038 | r | XVI |
| 1443 | e | 1047 | 2044 | r | 1560 |
| 1445 | e | 1323 | 2048 | r | XI |
| 1518 | ap | XV | 2049 | r | XVI |
| 1522 | ap | XIV | 2050 | r | 1107 |
| 1574 | e | XIV | 2054 | r | XV |
| 1582 | e | 949 | 2058 | r | XIV |
| 1597 | eapr | 1289 | 2067 | r | XV |
| 1626 | eapr | XV | 2068 | r | XVI |
| 1675 | e | XIV | 2069 | r | XV |
| 1689 | e | 1200 | 2071 | r | 1622 |
| 1758 | ap | XIII | 2074 | r | X |
| 1778 | r | XV | 2083 | r | 1560 |
| 1835 | a | XI | 2091 | r | XV |
| 1836 | ap | X | 2193 | e | X |
| 1837 | ap | XI | 2302 | r | XV |
| 1838 | ap | XI | 2329 | r | X |
| 1873 | ap | XII | 2351 | r | X/XI |
| 1898 | ap | X | 2386 | e | XII |
| 1906 | p | 1056 | 2595 | r | XV |

e=Gospels; a=Acts & Catholic Epistles; p=Epistles of Paul; r=Revelation.

The following Greek minuscules were selected after a critical examination of more than one thousand manuscripts, and were cited because they exhibited a significant degree of independence from the so-called Byzantine manuscript tradition. Many of them had not been previously cited in printed editions. They were collated by the Institut für newtestamentliche Textforschung at Münster/Westf.

| Number | Content | Date | Number | Content | Date |
|--------|---------|------|--------|---------|--------|
| 1 | eap | XII | 1253 | e | XV |
| 1 | r | XII | 1344 | e | XII |
| 13 | e | XIII | 1365 | e | XII |
| 28 | e | XI | 1505 | eap | 1084 |
| 33 | eap | IX | 1546 | e | 1263? |
| 81 | ap | 1044 | 1611 | apr | XII |
| 88 | apr | XII | 1646 | eap | 1172 |
| 94 | r | XII | 1739 | ap | X |
| 104 | apr | 1087 | 1828 | apr | XII |
| 181 | ap | XI | 1854 | apr | XI |
| 326 | ap | XII | 1859 | ar | XIV |
| 330 | eap | XII | 1877 | ap | XIV |
| 436 | ap | XI | 1881 | ap | XIV |
| 451 | ap | XI | 1962 | p | XI |
| 565 | e | IX | 1984 | p | XIV |
| 614 | ap | XIII | 1985 | p | 1561 |
| 629 | ap | XIV | 2020 | r | XV |
| 630 | ap | XIV | 2042 | r | XIV |
| 700 | e | XI | 2053 | r | XIII |
| 892 | e | IX | 2065 | r | XV |
| 945 | eap | XI | 2073 | r | XIV |
| 1006 | er | XI | 2081 | r | XI |
| 1009 | e | XIII | 2127 | eap | XII |
| 1010 | e | XII | 2138 | apr | 1072 |
| 1071 | e | XII | 2148 | e | 1337 |
| 1079 | e | X | 2174 | e | XIV |
| 1195 | e | 1123 | 2344 | apr | XI |
| 1216 | e | XI | 2412 | ap | XII |
| 1230 | e | 1124 | 2432 | r | XIV |
| 1241 | eap | XII | 2492 | eap | XIII |
| 1242 | eap | XIII | 2495 | eap | XIV/XV |

e=Gospels; a=Acts and Catholic Epistles; p=Paul's epistles; r=Revelation.

These minuscules are arranged, according to the century in which they are placed according to date and these according to number within the individual century.

| | | | | | |
|---------------------|------|------|------|------|------|
| <i>9th century</i> | | | 104 | apr | 1087 |
| 33 | eap | IX | 108 | e | XI |
| 565 | e | IX | 113 | e | XI |
| 892 | e | IX | 124 | e | XI |
| | | | 127 | e | XI |
| <i>10th century</i> | | | 137 | e | XI |
| 1424 | eap | IX/X | 142 | eap | XI |
| 63 | e | X | 174 | e | 1052 |
| 237 | e | X | 181 | ap | XI |
| 274 | e | X | 230 | e | 1013 |
| 299 | e | X | 238 | e | XI |
| 307 | a | X | 239 | e | XI |
| 435 | e | X | 241 | eapr | XI |
| 605 | ap | X | 253 | e | XI |
| 627 | apr | X | 256 | apr | XI |
| 1077 | e | X | 259 | e | XI |
| 1079 | e | X | 301 | e | XI |
| 1582 | e | 949 | 323 | ap | XI |
| 1739 | ap | X | 325 | apr | XI |
| 1836 | ap | X | 348 | e | 1022 |
| 1898 | ap | X | 424 | apr | XI |
| 2074 | r | X | 431 | eap | XI |
| 2193 | e | X | 436 | ap | XI |
| 2329 | r | X | 451 | ap | XI |
| | | | 465 | ap | XI |
| <i>11th century</i> | | | 474 | e | XI |
| 397 | e | X/XI | 491 | eap | XI |
| 2351 | r | X/XI | 547 | eap | XI |
| 7 | p | XI | 623 | ap | 1037 |
| 28 | e | XI | 700 | e | XI |
| 35 | eapr | XI | 635 | ap | XI |
| 37 | e | XI | 788 | e | XI |
| 42 | apr | XI | 945 | eap | XI |
| 81 | ap | 1044 | 1006 | er | XI |
| 103 | ap | XI | 1012 | e | XI |

| | | | | | |
|---------------------|------|--------|------|------|------|
| 1110 | e | XI | 110 | apr | XII |
| 1170 | e | XI | 119 | e | XII |
| 1175 | ap | XI | 122 | eap | XII |
| 1210 | e | XI | 138 | e | XII |
| 1216 | e | XI | 157 | e | XII |
| 1221 | e | XI | 162 | e | 1153 |
| 1293 | e | XI | 179 | e | XII |
| 1311 | ap | 1090 | 225 | e | 1192 |
| 1443 | e | 1047 | 240 | e | XII |
| 1505 | eap | 1084 | 242 | eapr | XII |
| 1835 | a | XI | 244 | e | XII |
| 1837 | ap | XI | 245 | e | 1199 |
| 1838 | ap | XI | 255 | ap | XII |
| 1854 | apr | XI | 326 | ap | XII |
| 1906 | p | 1056 | 330 | eap | XII |
| 1908 | p | XI | 346 | e | XII |
| 1923 | p | XI | 378 | ap | XII |
| 1925 | p | XI | 407 | e | XII |
| 1962 | p | XI | 440 | eap | XII |
| 2048 | r | XI | 495 | e | XII |
| 2081 | r | XI | 543 | e | XII |
| 2138 | apr | 1072 | 569 | e | 1161 |
| 2344 | apr | XI | 618 | ap | XII |
| | | | 692 | e | XII |
| | | | 713 | e | XII |
| <i>12th century</i> | | | 808 | eapr | XII |
| 517 | eapr | XI/XII | 826 | e | XII |
| 1 | eap | XII | 828 | e | XII |
| 1 | r | XII | 917 | ap | XII |
| 2 | ap | XII | 927 | eap | 1133 |
| 22 | e | XII | 983 | e | XII |
| 36 | a | XII | 998 | e | XII |
| 57 | eap | XII | 1010 | e | XII |
| 71 | e | XII | 1071 | e | XII |
| 73 | e | XII | 1195 | e | 1123 |
| 76 | eap | XII | 1217 | e | 1186 |
| 80 | e | XII | 1224 | e | XII |
| 88 | apr | XII | 1230 | e | 1124 |
| 94 | r | XII | 1241 | eap | XII |
| 97 | ap | XII | | | |

| | | | | | |
|------|-----|------|------|------|-------|
| 1319 | eap | XII | 614 | ap | XIII |
| 1344 | e | XII | 792 | er | XIII |
| 1365 | e | XII | 915 | ap | XIII |
| 1611 | apr | XII | 1009 | e | XIII |
| 1646 | eap | 1172 | 1047 | e | XIII |
| 1873 | ap | XII | 1215 | e | XIII |
| 1828 | apr | XII | 1242 | eap | XIII |
| 2030 | r | XII | 1546 | e | 1263? |
| 2050 | r | 1107 | 1597 | eapr | 1289 |
| 2127 | eap | XII | 1689 | e | 1200 |
| 2386 | e | XII | 1758 | ap | XIII |
| 2412 | ap | XII | 2053 | r | XIII |
| | | | 2492 | eap | XIII |

13th century

| | | |
|-----|-----|------|
| 4 | e | XIII |
| 13 | e | XIII |
| 31 | e | XIII |
| 38 | eap | XIII |
| 94 | ap | XIII |
| 118 | e | XIII |
| 206 | ap | XIII |
| 234 | eap | 1278 |
| 248 | e | 1275 |
| 263 | eap | XIII |
| 273 | e | XIII |
| 309 | ap | XIII |
| 291 | e | XIII |
| 327 | ap | XIII |
| 328 | ap | XIII |
| 441 | ap | XIII |
| 460 | ap | XIII |
| 462 | ap | XIII |
| 468 | apr | XIII |
| 469 | apr | XIII |
| 472 | e | XIII |
| 482 | e | 1285 |
| 483 | eap | 1295 |
| 544 | e | XIII |
| 579 | e | XIII |

14th century

| | | |
|------|------|----------|
| 1342 | e | XIII/XIV |
| 5 | eap | XIV |
| 18 | eapr | 1364 |
| 53 | e | XIV |
| 102 | ap | 1345 |
| 131 | eap | XIV |
| 182 | e | XIV |
| 185 | e | XIV |
| 209 | eap | XIV |
| 216 | ap | 1358 |
| 235 | e | 1314 |
| 249 | e | XIV |
| 254 | apr | XIV |
| 425 | ap | 1330 |
| 429 | ap | XIV |
| 489 | eap | 1316 |
| 629 | ap | XIV |
| 630 | ap | XIV |
| 1093 | e | 1302 |
| 1396 | e | XIV |
| 1445 | e | 1323 |
| 1522 | ap | XIV |
| 1574 | e | XIV |
| 1675 | e | XIV |

| | | | | | |
|---------------------|------|------|--------------------------|------|--------|
| 1859 | ar | XIV | 1626 | eapr | XV |
| 1877 | ap | XIV | 1778 | r | XV |
| 1881 | ap | XIV | 2020 | r | XV |
| 1984 | p | XIV | 2028 | r | 1422 |
| 2042 | r | XIV | 2054 | r | XV |
| 2058 | r | XIV | 2065 | r | XV |
| 2073 | r | XIV | 2067 | r | XV |
| 2148 | e | 1337 | 2069 | r | XV |
| 2174 | e | XIV | 2091 | r | XV |
| 2432 | r | XIV | 2302 | r | XV |
| | | | 2595 | r | XV |
| <i>15th century</i> | | | 2495 | eapr | XIV/XV |
| 4 | ap | XV | | | |
| 17 | e | XV | <i>16-17th centuries</i> | | |
| 56 | e | XV | 61 | eapr | XVI |
| 58 | e | XV | 296 | eapr | XVI |
| 69 | eapr | XV | 372 | e | XVI |
| 130 | e | XV | 522 | eapr | 1515 |
| 181 | r | XV | 1985 | p | 1561 |
| 205 | eapr | XV | 2029 | r | XVI |
| 322 | ap | XV | 2033 | r | XVI |
| 336 | apr | XV | 2038 | r | XVI |
| 429 | r | XV | 2044 | r | 1530 |
| 467 | apr | XV | 2049 | r | XVI |
| 954 | e | XV | 2068 | r | XVI |
| 1253 | e | XV | 2083 | r | 1560 |
| 1518 | ap | XV | 2071 | r | 1622 |

The following Greek lectionaires were used, but most had not been previously utilized in editions of the Greek New Testament. Their citation was based upon fresh collations made at the University of Chicago, or drawn from the files of the Greek Lectionary project there.

It should be observed that Greek lectionaries have no readings from Revelation and from certain parts of Acts and the Epistles, and that a number give only the Saturday and Sunday lessons instead of the daily ones. Furthermore, /309, /490 and /1610 are fragmentary.

| Number | Content | Date | Number | Content | Date |
|--------|---------|---------|--------|---------|------|
| 11 | e | X | 164 | e | IX |
| 14 | e | XI | 168 | e | XII |
| 15 | e | X | 169 | e | XII |
| 16 | ea | XIII | 170 | e | XII |
| 17 | e | 1204 | 176 | e | XII |
| 110 | e | XIII | 180 | e | XII |
| 111 | e | XIII | 1147 | a | XII |
| 112 | e | XIII | 1150 | e | 995 |
| 113 | e | XII | 1159 | e | 1061 |
| 114 | e | XVI | 1164 | a | 1172 |
| 115 | e | XIII | 1174 | ea | XIII |
| 117 | e | IX | 1181 | e | 980 |
| 118 | e | XII | 1183 | e | X |
| 119 | e | XIII | 1184 | e | 1319 |
| 120 | e | 1047 | 1185 | e | XI |
| 121 | e | XII | 1187 | e | XIII |
| 124 | e | X | 1191 | e | XII |
| 126 | e | XIII | 1210 | e | XII |
| 131 | e | XII | 1211 | e | XII |
| 132 | e | XI | 1219 | e | XII |
| 133 | e | XI | 1223 | ea | XV |
| 134 | e | IX | 1224 | e | XIV |
| 136 | e | VIII/IX | 1225 | e | 1437 |
| 137 | ea | XII | 1226 | e | XIV |
| 138 | a | XV | 1227 | e | XIV |
| 144 | ea | XII | 1230 | e | XIII |
| 147 | e | X | 1241 | ea | 1199 |
| 148 | e | 1055 | 1253 | e | 1020 |
| 149 | e | X/XI | 1260 | e | ? |
| 151 | e | XIV | 1276 | e | XIII |
| 153 | ea | XV | 1292 | e | IX |
| 154 | ea | 1470 | 1299 | e | XIII |
| 155 | ea | 1602 | 1302 | e | XV |
| 157 | ea | XV | 1303 | e | XII |
| 159 | a | XII | 1305 | e | XII |
| 160 | ea | 1021 | 1309 | e | X |
| 162 | a | XII | 1313 | e | XIV |
| 163 | e | IX | 1331 | e | 1272 |

| <i>Number</i> | <i>Content</i> | <i>Date</i> | <i>Number</i> | <i>Content</i> | <i>Date</i> |
|---------------|----------------|-------------|---------------|----------------|-------------|
| /333 | e | XIII | /1153a | a | XIV |
| /368 | a | IX | /1231 | e | X |
| /372 | e | 1055 | /1291 | a | XIV |
| /374 | e | 1070 | /1294 | a | XIV |
| /381 | e | XI | /1298 | a | XI |
| /490 | e | IX | /1300 | a | XI |
| /547 | e | XIII | /1311 | a | 1116 |
| /574 | e | 1125 | /1345 | e | IX |
| /597 | a | X | /1346 | e | X |
| /598 | a | XI | /1348 | e | VII |
| /599 | a | XI | /1349 | e | IX |
| /603 | a | XI | /1350 | e | IX |
| /611 | a | XIII | /1353 | e | VII |
| /680 | ea | XIII | /1357 | a | XV |
| /805 | e | IX | /1356 | a | X |
| /809 | a | XII | /1364 | a | XII |
| /823 | e | X | /1365 | a | XII |
| /845 | e | IX | /1439 | a | XII |
| /847 | e | 967 | /1440 | a | XII |
| /850 | e | XII | /1441 | a | XIII |
| /854 | e | 1167 | /1443 | a | 1053 |
| /855 | e | 1175 | /1504 | a | X |
| /861 | e | XII | /1564 | e | XII |
| /871 | e | XII | /1578 | e | XIV |
| /883 | a | XI | /1579 | e | XIV |
| /950 | e | 1289/90 | /1590 | a | XIII |
| /952 | e | 1148 | /1599 | e | IX |
| /956 | e | XV | /1602 | e | VIII |
| /961 | e | XII | /1610 | e | XV |
| /983 | e | XIII | /1613 | e | XV |
| /997 | e | XII | /1627 | e | XI |
| /1014 | e | X | /1632 | e | XIII |
| /1021 | a | XII | /1634 | e | XII |
| /1043 | e | V | /1635 | e | XIII |
| /1084 | e | 1292 | /1642 | e | XIII |
| /1127 | e | XII | /1663 | e | XIV |
| /1141 | a | 1105 | | | |

e=Gospels; a=Acts & Epistles

These lectionaries are arranged according to the century in which they have been placed by the dates assigned to them, and according to their number within the respective centuries.

| | | | | | |
|-----------------------|---|---------|---------------------|----|------|
| <i>To 8th century</i> | | | /1014 | e | X |
| /260 | e | ? | /1231 | e | X |
| /1043 | e | V | /1346 | e | X |
| /1348 | e | VII | /1356 | a | X |
| /1353 | e | VII | /1504 | a | X |
| /1602 | e | VIII | | | |
| | | | <i>11th century</i> | | |
| <i>9th century</i> | | | /49 | e | X/XI |
| /36 | e | VIII/IX | /4 | e | XI |
| /17 | e | IX | /20 | e | 1047 |
| /34 | e | IX | /32 | e | XI |
| /63 | e | IX | /33 | e | XI |
| /64 | e | IX | /48 | e | 1055 |
| /292 | e | IX | /60 | ea | 1021 |
| /368 | a | IX | /159 | e | 1061 |
| /490 | e | IX | /185 | e | XI |
| /805 | e | IX | /253 | e | 1020 |
| /845 | e | IX | /372 | e | 1055 |
| /1345 | e | IX | /374 | e | 1070 |
| /1349 | e | IX | /381 | e | XI |
| /1350 | e | IX | /598 | a | XI |
| /1599 | e | IX | /599 | a | XI |
| | | | /603 | a | XI |
| | | | /883 | a | XI |
| <i>10th century</i> | | | /1298 | a | XI |
| /1 | e | X | /1300 | a | XI |
| /5 | e | X | /1443 | a | 1053 |
| /24 | e | X | /1627 | e | XI |
| /47 | e | X | | | |
| /150 | e | 995 | <i>12th century</i> | | |
| /181 | e | 980 | /13 | e | XII |
| /183 | e | X | /18 | e | XII |
| /309 | e | X | /21 | e | XII |
| /597 | a | X | /31 | e | XII |
| /823 | e | X | /37 | ea | XII |
| /847 | e | 967 | | | |

| Number | Content | Date | Number | Content | Date |
|--------|---------|------|--------------|---------|---------|
| 144 | ea | XII | 13th century | | |
| 159 | a | XII | 16 | ea | XIII |
| 162 | a | XII | 17 | e | 1204 |
| 168 | e | XII | 110 | e | XIII |
| 169 | e | XII | 111 | e | XIII |
| 170 | e | XII | 112 | e | XIII |
| 176 | e | XII | 115 | e | XIII |
| 180 | e | XII | 119 | e | XIII |
| 1147 | a | XII | 126 | e | XIII |
| 1164 | a | 1172 | 1174 | ea | XIII |
| 1191 | e | XII | 1187 | e | XIII |
| 1210 | e | XII | 1230 | e | XIII |
| 1211 | e | XII | 1276 | e | XIII |
| 1219 | e | XII | 1299 | e | XIII |
| 1241 | ea | 1199 | 1331 | e | 1272 |
| 1303 | e | XII | 1333 | e | XIII |
| 1305 | e | XII | 1547 | e | XIII |
| 1574 | e | 1125 | 1611 | a | XIII |
| 1809 | a | XII | 1680 | ea | XIII |
| 1850 | e | XII | 1950 | e | 1289/90 |
| 1854 | e | 1167 | 1983 | e | XIII |
| 1855 | e | 1175 | 11084 | e | 1292 |
| 1861 | e | XII | 11441 | a | XIII |
| 1871 | e | XII | 11590 | a | XIII |
| 1952 | e | 1148 | 11632 | e | XIII |
| 1961 | e | XII | 11635 | e | XIII |
| 1997 | e | XII | 11642 | e | XIII |
| 11021 | a | XII | 14th century | | |
| 11127 | e | XII | 151 | e | XIV |
| 11141 | a | 1105 | 1184 | e | 1319 |
| 11311 | a | 1116 | 1224 | e | XIV |
| 11364 | a | XII | 1226 | e | XIV |
| 11365 | a | XII | 1227 | e | XIV |
| 11439 | a | XII | 1313 | e | XIV |
| 11440 | a | XII | 11153a | a | XIV |
| 11564 | e | XII | 11291 | a | XIV |
| 11634 | e | XII | | | |

| <i>Number</i> | <i>Content</i> | <i>Date</i> | <i>Number</i> | <i>Content</i> | <i>Date</i> |
|---------------------|----------------|-------------|------------------------|----------------|-------------|
| 11294 | a | XIV | 1225 | e | 1437 |
| 11578 | e | XIV | 1302 | e | XV |
| 11579 | e | XIV | 1956 | e | XV |
| 11663 | e | XIV | 11357 | a | XV |
| | | | 11610 | e | XV |
| | | | 11613 | e | XV |
| <i>15th century</i> | | | | | |
| 138 | a | XV | | | |
| 153 | ea | XV | <i>16-17 centuries</i> | | |
| 154 | ea | 1470 | 114 | e | XVI |
| 157 | ea | XV | 155 | ea | 1602 |
| 1223 | ea | XV | | | |

It is now pertinent to describe some of the Greek manuscripts which have played a part in the Greek texts which we now possess. For the student who is interested in such things, many books are available which contain detailed data on these we will mention, and the many others in different languages such as Latin, Italian, Syrac, etc. The list at the end of this appendix will give books which would be of interest in this area. The field of papyri is hardly touched, and doubtless many things will come from that area in due course. It is also rather probable that new discoveries will be made, as God gives the time, which will help in the efforts to produce a Greek text even better than what we now possess. For the present, a few manuscripts of interest are now given and described. We begin with the two oldest and best known uncials, then others also of importance.

In the discussions of the various families, the work of B.F. Westcott and F.J.A. Hort will often be mentioned. They were not the first textual scholars of importance, as others preceded them, and many others have followed them. However, they spent some thirty years preparing a Greek text, published in 1881. Their work, built upon the previous labors of others, played a major role in the field of New Testament criticism, and provided a methodological basis which most have used down to the present. Therefore, we will mention them often. Part C will add some information about them.

A. DESCRIPTIONS.

1. THE VATICAN MANUSCRIPT. This manuscript designated as B, was written on a thin, delicate vellum. It is some 10" x 10½" and

contains 1,518 pages. In the Vatican library in Rome, it has been there since 1475, though its previous history is unknown.

The manuscript originally contained the whole Bible, but lacks Genesis 1-46, Psalms 105-137 in the Old Testament. The New Testament part in the original hand ends at Hebrews 9:14 (which does not include I & II Timothy, Titus, and Philemon) with the remainder finished by another person.

Available to scholars through microfilm, etc., it is regarded by some as the most valuable witness to the New Testament text, dating about A.D. 350.

It belongs to the text family Alexandrian, though various types texts are also evident in the different books. The text of present Septuagint editions is basically taken from this manuscript.

2. THE SINIATIC MANUSCRIPT. This manuscript, designated as (aleph, the first letter of the Hebrew alphabet) or א, is likewise written on vellum. It is 13½" x 15", with 1,460 pages. It is now in the British Museum, having been bought from the Russian government in 1933 for above \$500,000.00. Constantine Tischendorf found it in the St. Catherine monastery at the foot of Mt. Sinai in 1844, finally obtaining it for the Czar of Russia. This made it available for collation, which Tischendorf did. He used it as the basis of his various Greek editions. It is also in the text family with B known as the Alexandrian, though it also has readings akin to the Western family.

Along with the Bible books we know, it also has various other non-canonical books in the Old Testament; and in the New Testament section, the Epistle to Barnabas and the Shepherd of Hermas. It dates about A.D. 350.

3. THE ALEXANDRIAN MANUSCRIPT. This manuscript is designated as A, and was written on vellum. Its page size is 13" x 10", containing 1,586 pages. It is now in the British Museum (along with א), having been obtained from the patriarch of Constantinople in 1627.

It is in four volumes, and like the two preceding manuscripts, originally contained the whole Bible. It is the chief witness for the two epistles of Clement, which were regarded by some as canonical. It contains the four books of Maccabees in the Old Testament section, along with other books not considered canonical.

Portions of the Old Testament text are missing, as is true of the New

Testament texts, since it lacks Matthew 1-25:6; John 6:50-8:52; and II Corinthians 4;13-12:6.

As to text type, it may be classed in the Alexandrian group generally, but gives witness to various other text types as well. In the gospels, the later text known as Byzantine was evidently the exemplar. It was apparently written A.D. 400-450.

4. THE EPHRAIM MANUSCRIPT. This manuscript is designated as C, and received its name from a Syrian Church Father of the fourth century named Ephraim, whose treatises and sermons were written over the original Greek. It is known as a palimpsest (or rescriptus) manuscript, since the scribe for Ephraim scraped off the original writing from the vellum to use it again for his work. The pages are 12¼" x 9½", numbering about 290 in the New Testament, 128 pages in the Old Testament, though it originally was a complete Bible. It is now in the National Library at Paris.

When the underlying Greek text was discovered at the end of the seventeenth century, several make attempts to collate the text, with Richard Bentley and Constantine Tischendorf doing most of the work. Its text type is not of any one family group, but rather gives evidence that the original scribe (and the two correctors of the original scribe) used a manuscript that had been made from several manuscripts, or else used several himself. The Byzantine text type is most frequently found. The New Testament portions have parts of every book except II Thessalonians and II John. It is dated about A.D. 450, though the second corrector's work is placed in the 800-900 time slot.

5. THE BEZA MANUSCRIPT. This manuscript is designated as D, which received its name from the French scholar Theodore Beza, who revised Robert Stephan's Greek text, and helped in the production of the Geneva Bible (which was "the Bible" of many of the Pilgrims who came to America). It is now in the University of Cambridge Library. Its page size is 8" x 10". The left hand page is in Greek, the right hand (facing) page in Latin. This factor, plus the evidence of many correctors, makes this manuscript unique in many respects. Scholars are divided over the respective texts, some holding that both were made from an exemplar, making each conform to the exemplar. Some hold that the Greek text is based upon the Latin text, and others vice versa.

It contains the gospels and Acts, and a small part of III John (the "Catholic epistles" sometimes preceded Acts). The gospels are in the order of many ancient manuscripts: Matthew, John, Mark, Luke. Metzger remarks (pg. 51) that because of the many remarkable points of this manuscript, more work has been expended on it than any other one. The date for this manuscript is contested, as one might guess, but generally ascribed to the fifth century. It is the leading manuscript for the Western text type, though it too shows other text types.

6. THE CLAROMONTANUS MANUSCRIPT. This manuscript is variously designated as D₂ or D_p. Like D (Beza), it is bilingual, Greek on the left, Latin on the right (facing) page. Its pages measure 9¾" x 7¾", written on vellum. It contains only the epistles of Paul, including Hebrews. It is now in the Bibliothèque Nationale of Paris, having formerly belonged, like D, to Theodore Beza. The Greek text appears to be Western, which would seem natural with the Latin text part of it, though the various correctors give evidence of different families.

Much more could be written, not only about the Greek manuscripts, but about the manuscripts in Latin, Syriac, Italian, etc., and certainly in reference to the Papyri manuscripts. Perhaps it will be good, though, to speak about various textual families. Do consider the chart by Greenlee at the end of Ch. 1.

B. TEXTUAL FAMILIES

The student of manuscripts must soon become aware that they are often "related" in the sense that some are copies of other earlier manuscripts, or that many manuscripts share common readings. In fact, manuscripts generally agree with each other in three-fourths of the text or more. Hence, the differences are considered important also, since they may show with which group the manuscript under consideration most agrees. The agreement in differences is also to be a factor in judging in which family or families the manuscript in question should be. As previously pointed out, most manuscripts give evidence of more than one text type, and some of many. There are apparently no manuscripts of any length which are "pure" in the sense of being only one text type.

The chart at the end of chapter one gives a presentation of the presently-held view of textual families and the major manuscripts that are representative of each family. Some discussion of these various textual families is now given. The interested student should peruse books that give in detail studies in this area, such as Greenlee's *Introduction to New Testament Criticism*, Ch. 6; Metzger, *The Text of the New Testament*, Ch. VIII; Kenyon, *Our Bible and the Ancient Manuscripts*, Chs. VI, VIII; and Finegan, *Encountering New Testament Manuscripts*, Part II. B. Some of the men who were involved in the work of textual criticism will be discussed in the following point (C).

May we note that textual criticism has always been done, even prior to New Testament times. For instance, the translators of the Septuagint obviously used a different Hebrew text than the one from which our Old Testament translations are taken. Jewish scribes in the centuries both before and after Jesus engaged in such activity. The Massorettes in the fifth and sixth centuries after Jesus helped stabilize the Hebrew text, which text is basically that from which we get our Old Testament translations of today.

Origen (A.D. 185-254) did extensive work on both Old and New Testament texts, and is considered as one who used the Caesarean text type, perhaps in distinction to the current types available. Jerome (A.D. 331-420) did much work in textual studies, and produced the Latin Vulgate, still the basis for the Roman Catholic Bibles.

So, many have been occupied over the years in textual criticism, whether in the field of Biblical studies or in classics, etc., since all such areas are in need of textual work.

1. THE BYZANTINE TEXT. This name applies to a group of manuscripts also known as "Syrian" by Westcott-Hort, and more recently known as the "Koine" text after von Soden. It is basically the text of most of the minuscules and lectionaries, and of all "late" manuscripts. Having been the basic text type of Erasmus' Greek text of 1516, and that of Robert Stephens (Stephanus) in 1546, it was the text used by the translators of the King James version in 1611.

Commonly known as the "received text," it was not replaced by another on a wide scale until Westcott and Hort's Greek text of 1881. Though modern Greek texts such as Nestle's or the American Bible Society Greek text reflect the research of the last two centuries, yet there is general agreement with the "received text."

This text type is considered to have developed from the fourth to eighth centuries, becoming standardized by the eighth century, and thus is reflected in almost all manuscripts from that time on. How it came into being is unknown, though most of the Church Fathers prior to the fourth century, and the papyri, do not reflect this text type. Therefore, it is not considered to be the best text type to use in producing a Greek text. The fact that most manuscripts reflect this text type is not significant, since many copies of one particular text would not necessarily add to the value of the particular text from which the various copies were made. Stated differently, if we had two basic texts, and we made ten copies of text "a" and fifty of text "b", the witness of the ten versus the fifty would be equal, since only two text types are represented.

The Byzantine text is characterized by several features, such as a smooth-flowing style and fullness of expression. Hence, many conflated readings are apparent, and other added items, to give the reader a text easy to read and understand.

It will be noticed that the great majority of manuscripts fall into this family, because most manuscripts are "late". When one realizes that most "late" manuscripts are also members of "large" families, which cuts down the evidential values of the individual members (since the witness of a copy is no greater than that of its parent), it will be seen why this text type is not considered to be the best text type.

2. THE ALEXANDRIAN TEXT. This textual family was Hort's Neutral and von Soden's Hesychian text, and is sometimes referred to as "Egyptian". Of considerably smaller size than the Byzantine family, it is yet considered much better for textual work. The reason is that most of the members in this family are reckoned to be more accurate in their representation of the original text. The age of the manuscripts in this family, which includes the oldest complete manuscripts as well as some of the early papyri, make this group a most important group to textual scholars. This group formed the major basis for Westcott and Hort's Greek text of 1881, which text was the major text lying back of the English Revised Version of 1881, and the American Standard of 1901.

This textual family is considered to be the product of scholars in Alexandrian schools. Assuming this to be so, it represents the work of such scholars as Origen, who labored long in Alexandria, then in

Caesarea. Two recently-discovered papyri, p⁶⁶ and p⁷⁵, both dated about A.D. 200, and of this textual group, show this textual family in use very early. Sometimes the manuscripts A and C show textual affinities to this group.

We should now remark that no manuscript represents "the" text for the family of which it is a part. Instead, a family represents a class of readings and/or omissions, etc. Hence, in this family, at least two sub-families are evident. One group appears to be somewhat earlier than the other group, especially the group in which the papyri p⁶⁶ and p⁷⁵ fall.

This textual family now is considered to include Westcott and Hort's Alexandrian family. The two families of texts (i.e., Westcott and Hort's Neutral and Alexandrian) showed such affinities that subsequent scholars have united them into one group, believing that the same text lay behind both groups. Many thought that the designation of a group as "neutral" was begging the question, which has since proved to be true.

Generally speaking, this textual group is considered to be the best group for use as a basis for production of a Greek text.

3. THE CAESAREAN TEXT. This textual group is perhaps the significant development in our time. It was quite unknown to Westcott and Hort, or von Soden. Through the labors of many, including W.H. Ferrar, Kirsopp Lake, B.H. Streeter, and others, this family was formed. Having several distinct manuscripts that form its basis, and considerable evidence in Origen's writings (while he lived at Caesarea) and Cyril of Jerusalem, this textual family lies between the Alexandrian and Western groups. Probably Origen used it while at Alexandria and brought it with him to Caesarea. Since it is also witnessed to by various early translations, as well as several Greek manuscripts, it was more widely used than just at Caesarea apparently.

The chart does not show a Caesarean text(s) except for the gospels and Acts. This may be because there are none, or because the research necessary to establish such has not been done yet. Too, this group is somewhat mixed, and may be found in some current manuscripts not well collated.

4. THE WESTERN TEXT. This textual family is in many ways unique. It was recognized by Westcott and Hort as actually having earlier

testimony than any other group, being found in texts dating to the second century, and used by such as Marcion, Irenaus and Tertullian. They, however, considered this family as least dependable of all. To some extent this is so because of what the men had to work with as to materials, and to some extent because of their ideas about its origin.

Various facts of this text are interesting; such as its additions to texts, such as at Luke 6:5; Acts 6:10 and other places; likewise the various omissions in several places. It is both more complete than, say, the Alexandrian family, and yet has some significant omissions when compared to other texts. There are several instances of lengthy paraphrases of the text lying behind it.

These widely divergent facets caused Westcott and Hort, and others, to play down its importance. Some consider it should be used more than it is, since testimony is early and in general use.

It is called "Western" since many manuscripts which are in this family come from western areas. For instance, Codex D, written in Latin and Greek, is in this family. Many of the Latin Fathers apparently used this textual family. The Old Latin text is Western, but so is the Old Syriac, which shows early evidence for this type text, and that wide-spread.

As Greenlee says (page 89) much study is currently being done in this family group, with evidence for at least three sub-groups. Actually, this group has heretofore contained whatever was not placed in some of the other textual families. This may help account for the many variants within it. However, the various additions and subtractions have not been widely accepted by very many, since internal evidence seems to rule them out. The result is that our present Greek texts do not include these divergent features in the texts, though the critical apparatus may show knowledge of such readings.

These are the basic textual families now in vogue, and form the basic foundation from which current Greek texts are made. There are yet many manuscripts to be studied, and perhaps many others yet unknown. However, we surely have adequate materials to use in ascertaining what God said through the various writers some 2,000 years ago.

C. TEXTUAL CRITICS

The list of men now given could be greatly expanded, but these

represent a fair sample of the many who have contributed in some way to textual work on the Bible (rather than just work in the area of translation). They are listed by centuries, then alphabetically if there is more than one person involved. The books in the reading list give additional information on these listed.

To A.D. 100

Clement of Rome (Ca. 95) — His epistle to the Corinthians gives evidence of early existence of Matthew and Luke.

A.D. 100-200

Clement of Alexandria (Ca. 150-215) — Succeeded Pantaenus as head of catechetical school in Alexandria, A.D. 189. Origen was a pupil of his. Extensive knowledge of literature, and frequent quotations of New Testament books are reflected in his books.

Ignatius, Epistles of (Ca. 50-115) — Some quotes from Paul's epistles and the gospels.

Irenaeus (Ca. 130-202) — As bishop of Lyons, trained under Polycarp, and Pothinus, who was also a disciple of Polycarp. His "Against Heresies" gives evidence of extensive usage of New Testament.

Justin (Martyr) (Ca. 100-165) — His letters to Marcion, Trypho, etc., contain much of the New Testament in outline, and evidence for use of the Western text.

Marcion (D. Ca. 160) — His anti-Jewish bias caused him to reject all New Testament books which contained anything Jewish. He thus gave witness to the existence of the various books, those accepted and those rejected.

Origen (Ca. 185-254) — Successor of Clement as head of catechetical school in Alexandria. The first real textual scholar, who exerted great influence on the New Testament writings. His Hexapla of the Old Testament is one example of his textual efforts. Many of his commentaries on the New Testament are valued for his textual observation. He shows usage of both the Alexandrian and Caesarean type texts.

Polycarp (Ca. 69-155) — His letters to the Philippians witness to

Paul's epistle, and other New Testament books. A pupil of the Apostle John.

Tatian (2nd century) — A pupil of Justin Martyr, his harmony of the gospels, The Diatessaron, gives valuable evidence about the existence of the text, and some evidence of the kind then in use. Some think his textual work had considerable influence on the New Testament text.

Tertullian (Ca. 160-220) — His many writings are of textual interest, though of less use than others because he was not a textual scholar, and his quotes are to that extent of less value. However, his witness to the New Testament books is valuable. That he grew up and lived in Carthage, North Africa is of interest in regard to the texts he used, which are Old Latin, or other Latin texts.

A.D. 200-300

Aphraates (?) — His extant writings in Syriac give evidence for the text of the Old Syriac then in use.

Athanasius (Ca. 296-372) — Bishop of Alexandria, whose list of New Testament books to be received by the churches agrees with the ones we now receive.

Cyprian (Ca. 200-258) — He became a Christian partly through the writings of Tertullian, his fellow countryman. As bishop of Carthage, and somewhat more of the textual scholar than Tertullian, his extant works give evidence of the state and kind of text in North Africa.

Ephraem (Ca. ?-378) — Mostly known for his commentary on Tatian's Diatessaron, from which we know the character of the work, which was not otherwise available.

Eusebius (Ca. 260-340) — Known as the "Father of Church History," his prolific writings are responsible for our knowledge of many of the works of others whom he quoted, often extensively. He had access to a fine library, which apparently contained many writings of Christians as well as others. Not only is this fact so, but his use of the material, thus indicating his training, lends weight to the observations he makes.

A.D. 300-400

Augustine (Ca. 354-430) — Bishop of Hippo in North Africa, his

voluminous works reflect many Biblical references. The textual families seen in the Scripture he quotes are (apparently) the Old Latin and the revision by Jerome (i.e., Western),

Chrysostom (Ca. 347-407) — The name (Chrysostom) was given him, which means "golden-mouthed". He was born as John in Antioch of Syria. Bishop of Antioch and Archbishop of Constantinople, his many writings give much information about the state of the text at that time, and are the first writings to reflect extensive usage of the Byzantine text.

Cyril of Jerusalem (Ca. 315-386) — His extant writings, done while bishop of Jerusalem (350-385), give good evidence that all of our New Testament books (except Revelation) were known to him and in use as books from the apostles, as inspired Scriptures.

Jerome (Ca. 340—420) — A textual scholar by profession (like Origen), his life was devoted to such work in the Scriptures. His Latin Vulgate was done after extensive work with Latin and Greek manuscripts (though he apparently revised the Old Latin without much actual change). Hence, his text, though several recensions now exist, discloses his thinking about the texts of his day. His revision of the Gospels, done prior to the Vulgate, reveals some of his care and methodology.

Beyond this century until the sixteenth century, though the various writers use the Bible, their quotations basically reflect the Byzantine text, showing this family to be in wide use. Much manuscript work was being done, however, and many copies were made, doubtless of several different text types. But the preponderance of these, as it now appears, were of the Byzantine text type also. We now move to the century of printing, and the textual work from that time on.

A.D. 1300-1500

Erasmus, Desiderius (Ca. 1466—1536) — A Dutch scholar and priest, he has the honor of producing the first Greek text to be printed (some 3300 volumes) and published in 1516. Since it was the first ever available, and not high-priced, it received wide usage. Revised in 1519, again in 1522, 1527 and 1535, it was the text used by Robert Stephens (see below). The basic problem was this: Erasmus, though a

fine scholar, used but a few Greek manuscripts for his text (specifically five in number, 1, 1_r, 2, 2_{ap}, 4_{ap}), none of earlier date than the twelfth century. Had he used Cod. 1, a non-Byzantine text type much at all, the King James Bibles would have read somewhat different than they do today. But all the rest were of Byzantine types, and Erasmus held to them. His lone manuscript of Revelation was deficient in the last verses of the book, which Erasmus supplied by translating from Latin. He used the chapter divisions first introduced into the Latin Bible in 1228 by Stephen Langton, then a professor at the University of Paris, who later moved to England and became involved in the men who produced the Magna Carta. Martin Luther used the 1519 edition for his German translation.

Gutenberg, Johannes (Ca. 1396-1468) — A printer by trade, he helped produce a movable type. His first major product was a Latin Bible, ca. 1455-1456, named the "Gutenberg Bible" or the "Mazarin" Bible.

Ximenes, De Cisneros Francisco (Ca. 1436-1517) — A Roman Catholic cardinal, he produced the Complutensian Polyglot, published in 1522. The Old Testament was printed in three columns, Hebrew, Latin Vulgate, and Septuagint, with the Aramaic Targum at the bottom. The New Testament had Latin and Greek. Its name comes from the Latin form of the city, Arcala, where it was printed.

A.D. 1500-1600

Beza, Theodore (1519-1605) — He published nine editions of the Greek New Testament in the years 1565-1604 (a tenth was published after his death). Substantially the same as that of Erasmus and Stephens, his text was later used by the King James' translators and the Elzevir brothers in Europe. He owned two important New Testament manuscripts, Codex D, named after him, and Codex D₂ (Claromontanus).

Stephens, Robert (1503-1559) — Born as Estienne, who changed his name to Stephanus, Stephens was of a family of printers. He published four editions of the Greek New Testament in 1546-1551, using the texts of Erasmus and Ximenes, along with some Greek manuscripts. His third edition in 1550 had some critical readings from some Greek manuscripts, including Codex D. It became the standard text in England, used by the translators of the King James

version in 1611, and by the Elzevir brothers for their Greek texts, one of which was the "received text" of 1633. The 1551 edition included the verse divisions made by Stephens while traveling from Paris to Lyons.

A.D. 1600-1700

Bengel, J.A. (1684-1752) — One through whom Bentley bore fruit was this man. Following Bentley's lead, he established textual families, Asiatic and African, and introduced the textual canon: a scribe is more apt to make a construction easy than difficult. His work with the two textual families showed his thinking in that he gave preference to the African family, which, though it contained less manuscripts than the Asiatic, had manuscripts that were more ancient, and considered better by him. His Greek edition was printed in paragraphs rather than the verses introduced by Stephens. (See Bentley.)

Bentley, Richard (1662-1742) — Though not actually producing a Greek text, he was responsible in a large way for further work in the area. Having considered the work of Mill, he decided to also engage in it. He encouraged Mill to do more work, and hired others to do so, including J.J. Wetstein. The impetus he gave to such studies doubtless was felt by many, and bore fruit in later years (See Bengel, Wetstein).

Elzevir, Abraham & Bonaventure — The brothers were commercial printers at Leiden and Amsterdam. They had no interest in critical editions, simply printing what others had done. The texts which they produced had no editor's name on them, and appeared to be essentially the same as Beza's first edition. Because their texts were inexpensive, they became widely used; thus they described their 1633 edition as the "text (all) receive." Until the work of Westcott and Hort, this text was the standard.

Fell, John (1625-1686) — Bishop of Oxford, he produced a Greek text which not only incorporated the textual work of such as Stephens and Walton, but also evidence from the Bohairic (Coptic) and Gothic versions.

Mill, John (1647-1707) — Befriended and encouraged by Fell, Mill undertook to produce a text which would include Fell's work and other information, too. Finally published in 1707, utilizing Stephen's text of 1550, he gave readings from 78 manuscripts besides those in

Stephen's text, and patristic quotations, which amounted to some 30,000 variants. Included in his manuscripts were A, B, D, D₂, E, E₂, E₃, K, and the minuscules 28, 33, 59, 69, 71. He also included a discussion of the New Testament canon, and principles of textual work. Though at first alarmed over the vast amount of variants, scholars came to see that discovering them was not creating them but rather the means of correcting them.

Walton, Brian (1600-1661) — He edited a Polyglot Bible which contained some variant readings. Stephens had placed some in his Greek text of 1550, but no English Bibles had attempted to include any critical work. Walton used Stephen's text, and cited variant readings from various manuscripts (fourteen of which were otherwise unknown), including A, D, and D₂.

Wells, Edward (1677-1727) — Using the work of Mill, he issued the first New Testament which actually incorporated in the text itself some results of the critical work done to that time.

Wetstein, J.J. (1693-1754) — An assistant of Bentley's, he became a student of manuscripts and material relating to the New Testament. Though he held that the early manuscripts were corrupt, and the later ones more reliable, his published work in 1751-52 included readings from over three hundred manuscripts, some of which he had collated (totaling over 100). Marginal readings were given which showed his preferences. He used the notation of capital Roman letters for the uncials, and Arabic numbers for the minuscules, a system still in use.

A.D. 1700-1800

Griesback, J.J. (1745-1812) — Semler's pupil, and a life-long student of manuscripts, he picked up Semler's family idea, suggesting three groups of manuscripts: Alexandrian from Alexandria, Western from Europe, and Byzantine from Constantinople. With an abundance of available materials, and diligent in labors himself, he was the textual critic *par excellence* for years. His work was reflected in his critical editions of 1796, 1806. He, like Bengel before him, knew that the great majority of manuscripts fell into the Byzantine family but were of considerably less value than the others because of their relative late dates and state of textual corruption.

Scholz, J.M.A. (1793-1851) — A German classical scholar, his published edition of the Greek New Testament was not noteworthy.

However, he published a list of manuscripts numbering over six hundred which he had found in his extensive research, many not previously known. This important work was marked by considerable inaccuracy, and by his advocacy of Bengel's classifications of manuscripts into only two families, with the latest ones the most valuable.

Semler, J.S. (1725-1791) — Adapting the basic stance of Wetstein as expressed in his Greek text, especially that of the families, he posited three families of manuscripts: Alexandrian, Eastern and Western.

We will note, as Kenyon points out (pg. 286-287), that the work of textual criticism had passed through two stages, that of being printed and that of evidence accumulated. The next stage is that of rejection of the *Textus Receptus* as "the" text, and production of a Greek text, using textual principles. It may be pertinent to note that the principles of textual work in the New Testament area are not essentially different than is true of other areas of work involving manuscripts, etc. The same basic principles are needed and used in any effort to recover the original text from copies of it.

Lachmann, Karl (1793-1851) — Another German scholar of classics, he was the first to publish a Greek text, in 1842, based entirely on principles he used in classical work, and as basically advocated by New Testament scholars like Mill, Bentley, Griesback, etc. His edition then ignored the *Textus Receptus*, a major break with past textual work, reasoning that it was no better than the textual basis for the *Textus Receptus* which was poor, as little scholarly effort was expended upon it. Lackmann's text represented a distinct and different methodology of textual criticism.

A.D. 1800-1900

Burton, John W. (1813-1888) — He, along with Edward Miller and F.H.A. Scrivener, opposed the principles upon which Westcott and Hort worked. In our time, Edward F. Hills has taken this position.

Hort, F.J.A. (1828-1892) — An English scholar at Cambridge of great reputation, his major contributions to textual criticism were those of the Greek text which he produced with Westcott's help and the Introduction to the text, which he personally wrote. Their work was characterized by careful evaluation of the various documents

available, and fine discrimination of the various readings. The resultant text, based upon all the preceding labor done, departed even more from the Textus Receptus, showing over 5,000 variations from it. (See Westcott.)

Nestle, Eberhard (1851-1913) — He, like Weiss and Lachmann, was a German textual scholar. His principle contribution which we enjoy yet today is his Greek text, published in 1898. It was adopted by the British and Foreign Bible Society in 1904 to replace the Textus Receptus. Continued and revised by his son, Erwin, and now by Kurt Aland, it is widely used.

Tischendorf, Constantine (1815-1874) — Doubtless one of the most important Biblical scholars known to us, his work stands as a monument to textual criticism. Responsible for enumeration and collation of a vast number of materials related to New Testament textual studies, and discoverer of **a**, among other manuscripts, he produced eight Greek texts, embodying the results of his labors as well as that of many others.

Tregelles, S.P. (1813-1875) — A contemporary and friend of Tischendorf, this British scholar began early in life to use the principles of textual criticism used by such as Lachmann, and some he developed personally. His lifetime of labor was spent in the area of textual criticism, collation and related labors. He advocated the use of the ancient manuscripts, various versions and patristic quotations as the basis for production of a Greek text. He neglected to utilize the cursive manuscripts as much as others, but did stress the use of the material then available, apart from the Textus Receptus.

Weiss, Bernhard (1827-1918) — A German scholar, he did extensive work in the study of manuscripts and the related fields of Biblical criticism. His Greek text, though based upon different principles than those of Westcott and Hort, was yet not materially different.

Westcott, B.F. (1825-1901) — An English scholar at Cambridge of great reputation, he, with Hort, co-authored the Greek text that was principally used by the English revisors of 1881. Their contribution to textual methodology ranks with the finest anywhere. The various positions on textual principles and manuscript evaluation which they used are basic to critical work. Some of their positions on manuscript relationships have been questioned and/or modified, but much that they did is still valid. (See Hort.) .

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GLOSSARY

- Agraphon** — (plural is agrapha). A purported saying of Jesus not found in the New Testament.
- Amanuensis** — Someone writing for someone else, as a secretary.
- Anomaly** — An irregularity, a deviation, esp. from the normal deviation. Sometimes refers to a word or phrase, etc., out of place.
- Antilegomena** — The term applied to disputed books, which were "spoken against." During the formation of the New Testament canon, it would have applied to books such as Hebrews, James, II Peter, II and III John, Jude, Revelation.
- Asterisk** — Used in the apparatus of critical Greek texts to indicate the original reading of a manuscript is being cited, though said manuscript has been corrected at that point. An example would be W*.
- Autograph** — The original written text, either by the author or someone writing for him.
- Ca (also Circa)** — Means about, approximately.
- Canon** — A Greek word; it designated a measure, something to use as a "rule". Hence, it came to be applied to the books of the Bible, the Christian's rule of faith and practice.
- Cantanae** — Comments inscribed along the margins of manuscripts from various writers. They are often in "chains" or continuous. Codex 747 has such.

- Chapter division** — (κεφάλαια) These were somewhat like our chapter divisions. Many manuscripts have the material divided into sections, with headings (τίτλος) for each section. Codices A and B are examples. Our chapter divisions were made by Stephen Langton about A.D. 1228.
- Critical text** — A text produced by use of "critical methods" of study, which attempts to reproduce as closely as possible the original text. In our case, a Greek text (such as Nestle's), which attempts to give what was originally written by the apostles, etc.
- Codex** — A Latin term referring to what we know as a book. It had pages (leaves) rather than being in a roll.
- Cola** — (κωλον) A term used to describe a manuscript which is written in lines, each line so made as to "make sense" to the reader; thus to aid his reading (esp. reading aloud). Generally, the cola equaled our clause. Codex D (Bezae) had this, both in the Greek and Latin.
- Collation**— The term applied to the work of comparing one manuscript to another, or others. Such work shows the nature of the manuscript in question, what readings it has, text type, etc.
- Colophon** — An inscription placed at the end of a book or manuscript, usually with facts relative to its production. A commonly quoted colophon in many nonbiblical books was: "He who does not know how to write thinks it to be no labor. However, though only three fingers write, the whole body labors!" (Codex 137 contains a colophon (as do others) to the effect that it was copied and corrected from ancient MSS in Jerusalem. MS 137 dates from the eleventh century.
- Conflation** — The joining together of two different readings, etc. Confronted by two (or more) texts having variant readings, the scribe would combine them in the text he was making, for fear he would leave out the correct reading.
- Conjectural emendation** — Actually, an educated guess. Sometimes the evidence for a given reading is so little, or so evenly divided, that the one doing the work must "guess" what the actual text was.

Coronis — A decorative line, etc., in a MS.

Corrector — (διορθωτής) A person who corrected the scribe's text against the exemplar from which he copied, or anyone who corrected a manuscript.

Credibility — Used in this book to refer to the alleged facts the various books record and the discussion as to whether these facts are so, or not so. Sometimes authenticity is used as a synonym.

Critic — In reference to textual studies, anyone who attempts to find out the original text, true author, date of composition, etc. Everyone is, thus, a "critic" in the general sense of the term. There is nothing inherently wrong with either higher or lower criticism, or those who engage in such studies.

Cursive — "running hand". A type of writing normally used in the centuries surrounding the writing of the New Testament in lieu of the uncial style, for the everyday use, or anything non-literary. It is sometimes considered the same as "minuscule", though some insist the two styles are not so (see Greenlee, pg. 29). Cursive style is somewhat like modern handwriting; not like printing (which would be like uncial, if in capital letters).

Dittography — A reduplication. Often caused by lines beginning alike, or ending alike. The scribe's eye would "catch" the same line again, and the text he was making would then have two identical sections.

Emendation — A change made in a text to alleviate a "supposed" mistake, or difficulty.

Exemplar — The text being copied, the original, etc.

Extant — Existing, those still available or known to be available.

Fathers — A term applied to early church leaders, writers, etc., such as Irenaeus, Origen, Eusebius.

Genuineness — Used in this book to refer to the inquiry about authorship, as to whether the separate books can be traced back to their reputed author(s) or not.

- Gloss** — Generally, an explanation of a word in the text. Sometimes texts are explained by writing between the lines, thus creating, in effect, an interlinear text (= to a translation).
- Grapha** — A Greek term referring to what we know as the Scriptures.
- Hagiographa** — “holy writings,” or the (holy) Scriptures.
- Haplography** — An omission, generally caused by omitting one of two letters, which letters are the same. An example is “omiting”. It may also apply to the omission of syllables or words which are alike.
- Hexapla** — A manuscript having six parallel columns concerned with the same subject. Origen’s Old Testament hexapla is a good example. He used six columns, each in a different language, to produce the Old Testament.
- Hexateuch** — The first six books of the Bible; the Pentateuch and Joshua.
- Hiatus** — A break, interruption or a gap in the subject matter, etc.
- Higher Criticism** — The science particularly involved with authorship, genuineness, inspiration, date of writing, place of writing, and so on. See lower criticism.
- Historical Criticism** — A term generally involving the study of the past history of something. In our case, it refers to the facet of study called credibility, which deals with statements of fact in the various books.
- Homoeoteleuton** — (*ὁμοίως* ‘same’ and *τέλος* ‘end’). Many words end the same (such as “ing”) and cause confusion in copying. Haplography and dittography are involved with this. See parablepsis also.
- Inerrancy** — Concerned with the study of inspiration, it means “without error.”
- Infallible** — Concerned with the study of inspiration, it means unable to be broken (John 10:35), and/or the fact that whatever the Scriptures say must come true, or be true.

Inspiration — Has to do with the part God played in the writing of the Bible. It is also applied to that which might “motivate” a person to do something. In the Bible context, it means the direction and motivation God supplied to those who wrote for Him, as II Peter 1:20, 21 shows.

Integrity — The science that concerns how much or how little the copy of a text is like the text itself. In our study, it involves the effort to discern how closely our Greek text(s) is like the original (autographs).

Internal Evidence — The term applied to what the author would have written, either in style or subject matter; then what the copyist might have written. See intrinsic probability and transcriptional probability.

Interpolation — A word/phrase brought into the text from another source. A good example found in many manuscripts is the added phrases in Luke 11:2-4 from Matt. 6:9-13.

Intrinsic probability — The term that is applied to the various ways that the author might have expressed himself, either as to his own style or the subject matter, or both. It is separate from transcriptional probability, which concerns the copyist.

Itacism — Generally, the substitution of a letter for another letter, both of which are pronounced the same. Many Greek letters came to be pronounced alike, especially a letter or combination of letters represented by iota (whence the name itacism). For instance, *ι, ει; αι, ε; ο, ω, ου, υ;* and probably *η, ι, υ, ει, οι, υι,* and *η.* Such things account for many of the variations in the manuscripts.

Koine (Greek) — Koine means “common” or the language used on the street, in the marketplace or home, rather than the Greek used in the literature, which is designated as classical Greek. The New Testament Greek is Koine Greek, not classical Greek.

Lacunae — An omission or gap for whatever reason. Many manuscripts have such, as perhaps the whole leaf is lost, or part of the leaf (page) is torn off, etc.

- Lectionaries** — Liturgical (church) lessons containing sections of scripture. Some were made for every day of the week, and some for Saturday and Sunday.
- Lower criticism** — Deals only with the state of the text; its integrity and/or corruption, etc.
- MS** — Manuscript (MSS means plural).
- Majuscule** — See Uncial.
- Manuscript** — From Latin, equals written by hand. Either the original, or a copy of such, depending on the frame of reference.
- Masorettes** — Jewish scribes, who during the years ca. A.D. 400-800, standardized the text of the Old Testament. The result is called the Masoretic text (which is in Hebrew).
- Minuscule** — A modified form of cursive handwriting, replacing the uncial style about the ninth century. The great majority of extant MSS are in minuscule script. Greenlee estimates over 90% are minuscules, page 29.
- Nomina sacra** — The technical designation for the sacred names, such as God, Christ, Holy Spirit, etc. See Greenlee, page 30, for a list of fifteen such names and how they were abbreviated in the manuscripts.
- Onomastica** — Some manuscripts have aids to give the meaning of words, along the lines of etymology, etc.
- Opisthograph** — A manuscript written on both sides. Very few manuscripts were done this way, if made from papyrus. However, the use of parchment increased the use of both sides of the "leaf".
- Ostraca** — A potsherd, or piece of pottery, used as something upon which to write. The term "ostraca" is then applied to the piece written upon.
- Palaeography** — (*παλαιός* 'old', *γράφειν* 'to write') The term applied to the study of ancient writings and inscriptions.

Palimpsest — Such a manuscript has been used more than once, with the second writing done over the first. Examples of such are the manuscripts: C Ephraim, R Nitriensis, Z Dublinensis, Ξ Zacynthesis. Metzger (pg. 12) notes that we have 52 uncial palimpsests today. The word comes from: *πάλιν* 'again' and *ψάω* 'to scrape'. Sometimes the original writing was erased, blotted out, or scraped off before the parchment was used the second time.

Papyrus — First, the reed that grew along the Nile, or in marshy places in Egypt. Then, the writing material made from the pith of the papyrus reed. The rolls made of papyrus would be from 10''-15'' high, and as long as wished, though normally not over 30'-35'; about enough to hold one of the longer Gospels.

Parablepsis — "a looking by the side." Combined with homoeoteleuton, it meant the one copying the manuscript would look at the wrong word, which word was nearly identical to the one he should have seen. Such mistakes are known as haplography or dittography.

Parchment — (*περγαμηνή*) The term applied to any skin made into writing material; then to a skin written upon. (See vellum)

Patristic Quotations — Quotes from Church Fathers, and others of the early centuries of Christianity. In this book, the expression covers even those who opposed Christianity, but who quoted the New Testament, giving evidence for its text.

Plenary inspiration — The term meaning that the Bible is fully inspired, which accordingly means it is authoritative, inerrant and infallible.

Polyglot — (from *πολύς* 'many' and *γλώσσα* 'tongue'). Refers to a Bible (normally) in more than one language. The first Greek Bible printed, though not published, was Ximenes' Complutensian Polyglot. The Old Testament was printed in four languages.

Professional scribe — (*καλλιγράφος*) Many manuscripts were made in scriptoriums, by scribes hired for the purpose. Monasteries also performed such tasks. The scribe was often paid by the number of stichoi he produced in a given day.

Pseudapigrapha — The designation applied to books, both B.C. and A.D., which claimed to be inspired, but were rejected as so.

Quarto — A Latin term meaning "fourth". It meant a sheet folded or cut into fourths, then a book with such sheets.

Quire — In making books this referred to a sheet (or sheets) folded once. It also means a series of sheets (often twenty-four or twenty-five) placed on top of one another, and then folded.

Received Test — See *Textus Receptus*.

Rescension — A term referring to a systematic and critical revision of a text, then the text itself. As an example, Jerome's Latin Vulgate was a rescension of the Old Latin in its various forms.

Rescriptus — "written over". A piece of paper, vellum, etc., used again, with the first writing scraped off, blotted out, etc. See *palimpsest*.

Scholia — Scholarly comments, perhaps from the teacher, or corrector, for the aid of the reader. *Codex Masquensis* is a MS with this feature.

Solecism — A minor blunder in speech, or an ungrammatical arrangement of words in a sentence; or, any general mistake in speaking or writing, such as a wrong conclusion drawn or absurd incongruity.

Stemma — A (family) tree, indicating relationships of the various members.

Stichos — Means a line of writing. The books of the New Testament were often "measured" this way. In many manuscripts, *stichometric* information is given. For instance, Matthew is considered to have 2600 *stichoi*, Mark 1600, Luke 2800 and John 2300.

Subscription — Generally, just an indication that the book is finished. As time went by, these were enlarged, including such things as the author, where written, etc. Thus many of the subscriptions are found in the King James Version.

Superscription — The heading of the book. Many ancient manuscripts have no heading at all, while some have "according to Matthew", etc.

Targum — An Aramaic word meaning "translation".

Textual Criticism — The science that deals with determining the true (original) text from a copy (or copies) of that text. It is not necessarily restricted to the area of the Bible. It may also be used to mean studies about the authorship, date of writing, and so on.

Textus Receptus — The name applied to the Greek text from which most English translations (as well as those in Europe) were made until the Greek text of Westcott and Hort was published in 1881. The name was taken from a statement made by the Elziver Brothers about their 1633 Greek text. It is often abbreviated as T. R.

Transcriptional probability — What the scribe (the one copying the exemplar) would probably have written.

Translation — A book, etc., in a different language than the original was; or, the process of putting a book into another language, etc. (See Version)

Uncial — A term derived probably from the Latin term, *uncia*, meaning the twelfth of anything. Thus, it was applied to large capital letters, and then to manuscripts which were made with such letters. Uncial (also known as Majuscule) writing was the literary style until about the ninth century. THISISUNCIALSTYLE. Some manuscripts actually have letters approximately 1" high.

Vellum — A name applied to the skin(s) of young animals, which has been prepared for the use of writing. Leather, used as a writing material, dates back to ca. 2900 B.C. The Jews were not to use anything else for the rolls upon which Scripture was inscribed in the synagogue. Vellum was used for the New Testament probably ca. A.D. 300. (See parchment)

Verbal inspiration — This means that the inspiration of God included the words used by the writers, as well as the thoughts expressed, the subject matter, etc.

Version — The technical name for a translation. Sometimes it is used to mean the act of putting the autograph into another language only. The word "translation" includes this, plus any translation done, whether from the original or otherwise.

Vulgate — Normally refers to the Latin translation of the Bible made by Jerome ca. A.D. 400. The word itself means "common", thus the "common" language.
