

UBS Greek N.T., Fourth Revised Edition - Front and Back Matter

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- UBS Greek NT Table of Contents
(Preface, Introductions, Indices, Other Information)
- Index of Quotations
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THE GREEK NEW TESTAMENT

Former Editions
edited by

Kurt Aland, Matthew Black, Carlo M. Martini,
Bruce M. Metzger, and Allen Wikgren

Fourth Revised Edition
edited by

Barbara Aland, Kurt Aland, Johannes Karavidopoulos,
Carlo M. Martini, and Bruce M. Metzger

in cooperation with the

Institute for New Testament Textual Research,
Münster/Westfalia

DEUTSCHE BIBELGESELLSCHAFT
UNITED BIBLE SOCIETIES

The Greek New Testament

First edition
© 1966 United Bible Societies, U.S.A.
Second edition

- © 1968 United Bible Societies, U.S.A.
Third edition
© 1975 United Bible Societies, U.S.A.
Third edition, corrected
© 1983 United Bible Societies, U.S.A.
Fourth revised edition
© 1993 Deutsche Bibelgesellschaft, D–Stuttgart
Fourth revised edition, 2nd print
© 1994 Deutsche Bibelgesellschaft, D–Stuttgart

ISBN

3-438-05110-9

3-438-05111-7 Leather

3-438-05113-3 with Dictionary

Deutsche Bibelgesellschaft

P.O. Box 810340

D–70520 Stuttgart

Printed in Germany by Biblia-Druck, D–Stuttgart
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PREFACE TO THE FOURTH EDITION

After the Third Edition of the United Bible Societies' *Greek New Testament* was issued, realizing a common single text for both GNT and 26th edition of the *Novum Testamentum Graece* (Nestle-Aland), the Committee made plans for a thorough revision of the GNT apparatus in all of its aspects. The familiar established format of the edition was never basically questioned, but its reliability, clarity, and the accuracy of its information required improvement in order to meet the needs of its many users. The results of many years of research are now available, most important among which are the following points.

The GNT continues to offer “more extensive evidence for a more select number of variants” (Preface to the Third Edition), but the selection of passages for the apparatus

was thoroughly reviewed by the Committee. This resulted in eliminating from the apparatus a large number of variant units where the readings were of minor significance, concerned only with the minutest textual variations, and including others having a greater importance for the reader's understanding of the history of the text and exegesis.

Further, the Committee also redefined the various levels in the evaluation of evidence on the basis of their relative degrees of certainty. Thus the evaluations of all the 1438 sets of variants cited in the apparatus have been completely reconsidered.

Finally, in every instance very careful consideration was given to the selection of representatives for each group of witnesses in order to reflect faithfully the character of the textual tradition and exclude elements of uncertainty. This is discussed in more detail in the Introduction.

While work on this new edition was proceeding, the consultants of the UBS Translation Department in New York (especially Roger Omanson) proposed and developed a revision of the punctuation apparatus. In its new form this *segmentation apparatus* no longer indicates all the punctuation marks found in representative modern translations, because differences in the systems followed in the various editions could lead to confusion. Instead, they note only the major and minor divisions as they bear on the interpretation of the text.

The text of the edition has remained unchanged. This should not be misunderstood to mean that the editors now consider the text as established. Work on the text of the Holy Scriptures continues to be a task of concern for each of the editors who will offer the results of their research in future editions of the *Greek New Testament*. Yet the editors feel that at the present time this responsible research has not yet advanced sufficiently to authorize making specific changes in the text. The Committee is always genuinely grateful to the readers for their proposals and suggestions.

The principles underlying the present revision were established at a long working session of the Committee in 1981 for which detailed preparations had been made. At that time the decisions were made for eliminations and inclusions in the apparatus of variant readings, and also for reconsidering the evaluation of readings. The guidelines for witnesses to be included in the apparatus were also thoroughly discussed and established. There were some further refinements made as particular issues continued to be discussed among the editors through succeeding years. Participants always included Kurt Aland and also Jan de Waard, who succeeded Eugene Nida representing the whole Committee and the United Bible Societies.

The organization and implementation of the work, including the selection, collation, and multiple checking of the various groups of witnesses, was done in the Institute for New Testament Textual Research at Münster/Westfalen, with the assistance of specialists from elsewhere to whom we are deeply grateful. While their fields and contributions are described in the Introduction, their names are repeated here: H.J. Frede of Beuron (Latin manuscripts and Church Fathers), Chr. Hannick (Armenian, Georgian, Old Church Slavonic), E. Hammerschmidt (Ethiopic), Dom Louis Leloir (Diatessaron). All our colleagues in the Institute for New Testament Textual Research at Münster have been engaged through the years with work on the *Greek New Testament*. Their particular responsibilities are indicated at the appropriate places in

the Introduction. Special acknowledgment is due to K. Junack for edition the critical apparatus from the mass of individual manuscripts in varying formats contributed by the participating scholars. For their labors in proofreading at various stages of production we are indebted to B. Köster, K. Wachtel, and M. Welte. All the working sessions, meetings, and individual projects were sponsored by the United Bible Societies, and the work in the Münster Institute by the Hermann Kunst Foundation for New Testament Textual Research.

Barbara Aland, Münster/Westph.
Kurt Aland, Münster/Westph.
Johannes Karavidopoulos, Thessaloniki
Carlo M. Martini, Milano
Bruce M. Metzger, Princeton

October, 1992

We sincerely thank K. Elliot/Leeds for his notes concerning some errors and misprints which could be corrected in the second print.

December, 1993

PREFACE TO THE FIRST EDITION

To meet the growing need for an edition of the Greek New Testament specially adapted to the requirements of Bible translators throughout the world, the American Bible Society, the National Bible Society of Scotland, and the Württemberg Bible Society appointed in 1955 an international and interdenominational committee of textual scholars to prepare such an edition. The three societies were later joined by the Netherlands Bible Society and the British and Foreign Bible Society.

In keeping with its distinctive purpose, the edition has the following special features: (1) a critical apparatus restricted for the most part to variant readings significant for translators or necessary for the establishing of the text; (2) an indication of the relative degree of certainty for each variant adopted as the text; (3) a full citation of representative evidence for each variant selected; and (4) a second apparatus giving meaningful differences of punctuation. Much new evidence from Greek manuscripts and early versions has been cited. A supplementary volume, providing a summary of the Committee's reasons for adopting one or another variant reading, will also be published.

The Committee carried out its work in four principal stages: (1) on the basis of Westcott and Hort's edition of the Greek New Testament, a comparison was made of the text and apparatus of several other editions, including those of Nestle, Bover, Merk, and Vogels, and to some extent those of Tischendorf and von Soden, in order to determine which of the variant readings warranted further study; (2) data on several thousand sets of variants were gathered, not only from printed editions, commentaries and technical studies, but also from hitherto unused papyri, uncials, minuscules, and lectionaries; (3) about six hundred variations in punctuation which appeared to merit consideration were selected and compared in editions of the Greek text and in the principal English, German, and French translations; and finally, (4) the Greek text was established, the degree of certainty for the reading adopted in the text was estimated and decisions were made whether or not to include a set of variants in the apparatus.

This edition has certain calculated limitations: (1) the sets of variants have generally been restricted to readings meaningful for translators; consequently there is an appreciable reduction in the number of variants in the apparatus (but there is fuller attestation for the variants selected). (2) citations of evidence from the major lettered uncials and the Church Fathers have been derived from critical editions of the Greek New Testament, primarily those of Tischendorf and von Soden, but the uncials have been checked where the printed evidence was contradictory or incomplete. (3) As a rule, no attempt has been made to represent the wide range of orthographic variation in the manuscripts; the orthography of Bauer's *Lexicon* (5th edition) has been followed.ⁱ¹ (4) The cross reference system has been limited to the citation of direct quotations, definite allusions, and literary and other parallels.

The Editorial Committee which was responsible for preparing this edition consisted of Kurt Aland, Matthew Black, Bruce M. Metzger, and Allen Wikgren, with the participation of Arthur Vööbus during the first part of the work. The project was initiated, organized, and administered by Eugene A. Nida, who also took part in committee discussions, especially those relating to major decisions of policy and method. J. Harold Greenlee and Robert P. Markham, as secretaries of the Committee, handled a mass of detail with skill and competence. They were assisted by Karen Munson and the staff of the Institut für neutestamentliche Textforschung at

Münster/Westf., in particular Klaus Junack, Peter Weigandt, Paolo Ferreira, and Barbara Trill. The Committee also obtained advice by correspondence with a group of consultants, representative of scholars and churches in many areas, on questions arising during the course of the project.

In the collation and evaluation of versional evidence, special help was provided by Harold K. Moulton and Brynmor F. Price (Itala and Vulgate), N. Joseph Kikuchi (Syriac), Robert McL. Wilson (Coptic), J. A. Huisman (Gothic), A. F. J. Klijn (Armenian), Rochus Zuurmond (Ethiopic, for the Gospel of Matthew), and T. Amse-de Jong (Georgian). In the assembling of lectionary evidence, assistance was provided at Chicago by David Backus. The punctuation apparatus was prepared by J. Harold Greenlee, Robert P. Markham, and Harold K. Moulton. Of the members of the Committee, Kurt Aland was responsible for the Greek papyri, numbered uncials, and minuscules; Allen Wikgren for the lectionary readings. Matthew Black supervised collations of Syriac data, and Bruce M. Metzger is preparing the supplementary volume. Since this edition is intended primarily for translators, it is not to be regarded as in competition with other modern editions, e.g. the continuing Nestle-Aland editions, which provide a more restricted selection of data from witnesses on a much wider range of variant readings. It is the intention of the Committee from time to time to revise its work in order to take into account new discoveries and fresh evidence.

Kurt Aland, Münster/Westph.
Matthew Black, St. Andrews
Bruce M. Metzger, Princeton
Allen Wikgren, Chicago

August 26, 1965

PREFACE TO THE THIRD EDITION

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All the textual changes agreed upon by the Committee are incorporated into this Third Edition. These changes, of course, involve corresponding alterations in the critical apparatus. The editorial work has been undertaken by the Institut für neutestamentliche Textforschung in Münster/Westphalia, under the direction of K. Junack, Secretary to the Committee. Editorial changes decided upon by the Committee include the transposition of the pericope John 7.53–8.11 from the end of the Gospel to its traditional location, with the double brackets retained. Several minor errors both in the text and in the apparatus have been corrected, and some alterations have been made in the evaluation of evidence. A Textual Commentary on the Greek New Testament (1971), edited by Bruce M. Metzger on behalf of the Committee, is based on this Third Edition. Certain additions which are important for translation committees have been incorporated into the punctuation apparatus, but the citations of evidence from the Translator's New Testament (based on earlier preliminary publications) have been eliminated. The evidence for Old Testament quotations has been thoroughly reviewed, both in the text and in the references. The Index of Quotations has been completely rewritten, now calling attention only to those passages which are clearly quotations from the Old Testament, and eliminating references to words and phrases which are only allusions or literary echoes. A second part, listing the Old Testament quotations in their New Testament order, has been added to the Index of Quotations. The responsibility for the revision of the punctuation apparatus and the citations of quotations has rested with the Translations Department of the American Bible Society, which has worked closely with the Institut für neutestamentliche Textforschung in Münster.

Plans are already under way for a Fourth Edition of the Greek New Testament, which will contain a correspondingly thorough revision of the textual apparatus, with special emphasis upon evidence from the ancient versions, the Diatessaron, and the Church Fathers. In addition, the evidence from Greek manuscripts will be carefully controlled by direct comparison with manuscript readings. This will apply particularly to the evidence which could not be so treated in previous editions. In the listing of manuscript evidence, the Introduction to the Third Edition contains only the completely necessary modifications (for example, the expansion of the lists of Greek manuscripts cited for particular isolated readings), but the Fourth Edition will have a completely new treatment of textual data.

January, 1975

PREFACE TO THE CORRECTED THIRD EDITION

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May, 1982

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Text and Apparatus

INTRODUCTION

The present fourth edition of *The Greek New Testament* contains as planned a thorough revision of its critical apparatus. All the data have been repeatedly collated and double-checked: the manuscripts from photocopies or films, and the oriental versions from standard editions of the texts or of manuscripts. In conformity with its purpose, this edition continues to offer in its apparatus only a limited selection from the entire range of variant readings of the New Testament text. But for each of the instances selected for the apparatus the reader will find clearly presented the complete range of extant variant readings from a sufficient and representative number of witnesses to provide a faithful reflection of the whole manuscript tradition of the text. The following is a description of the entire scope of this edition.

The Text

This edition reproduces the Greek text of the Third Edition (corrected) without change. Its text remains identical with that of Nestle-Aland in its 26th edition, and also in its 27th edition which is in the final stages of preparation and offers the same text unchanged.

The paragraph divisions and section headings remain as before, based on the model prepared by the United Bible Societies for the use of translators. These have proved their worth. They are largely similar to those of the New Revised Standard Version and of the Nestle-Aland

Greek-English edition. Cross references to parallel passages are found immediately under the section headings.

Superscript numerals in the text refer to the critical apparatus. These are in series, beginning afresh with each chapter. Verse numbers in the apparatus appear in bold face type. Superscript italic letters refer to the *segmentation apparatus*.

Bold face type is used to identify direct quotations from the Old Testament. Quoted poetic passages and passages with an evidently formal structure are indented, precisely as the Third Edition (corrected). The punctuation agrees essentially with that of the Nestle-Aland 26th and 27th editions, with the exception of certain small differences (e.g., a capital letter introducing direct speech, preceded by a comma, etc.). Such differences generally have no bearing on the division of the text.

[] Brackets in the text indicate that the enclosed word, words, or part of words may be regarded as part of the text, but that in the present state of New Testament textual scholarship this cannot be taken as completely certain. Such passages have a C-rating in the critical apparatus. If the variant is of minor grammatical significance with no appreciable bearing on translation, no note is taken of it in the apparatus. However, the number of bracketed passages receiving attention in the apparatus has been considerably increased over the Third Edition (corrected).

[] Double brackets in the text indicate that the enclosed passages, which are usually rather extensive, are known not to be a part of the original text, but an addition at a very early stage of the tradition. They are included with the text in this way because of their antiquity and the position they have traditionally enjoyed in the church (e.g., Jn 7.53-8.11).

The Textual Apparatus

The selection of passages for the apparatus has undergone considerable revision since the Third Edition (corrected). The intention was to provide an apparatus where the most important international translations of the New Testament show notes referring to textual variants or even have differences in their translations or interpretations. Other groups of variants have also been included when for various reasons they are significant and worthy of consideration.

Accordingly the Committee selected 284 new passages for inclusion in the apparatus. Meanwhile 273 passages previously included were removed, because the variants were of less significance for translators and other readers. The scope of the apparatus (comprising 1438 passages) remains approximately the same as before. In some instances the extent of the variants has been expanded to provide the reader a better grasp of the context for the variant.

1. *The Evaluation of Evidence for the Text*

On the basis of generally accepted principles of textual analysis the Committee took into account the widest possible range of manuscript readings as well as all internal considerations concerning the origin and transmission of the text. But since in a number of instances the evidence from such sources points to the possibility of different solutions and thus involves different degrees of certainty with respect to the form of the original text, the letter A, B, C, or D has been employed within braces { } at the beginning of each apparatus item so as to mark one of four levels of certainty, as representing in large measure the difficulties encountered by the Committee in making textual decisions.

The letter A indicates that the text is certain.

The letter B indicates that the text is almost certain.

The letter C, however, indicates that the Committee had difficulty in deciding which variant to place in the text.ⁱⁱ¹

The letter D, which occurs only rarely, indicates that the Committee had great difficulty in arriving at a decision.

2. The Selection of Witnesses from Manuscripts, Versions, and Quotations from Church Fathers

The purpose of selecting witnesses for the critical apparatus was generally to provide a broad number of witnesses that would be significant and representative of the whole tradition for the limited number of instances noted in the apparatus in this edition. The emphasis is therefore naturally on Greek manuscripts of the New Testament. The result was a completely new selection, based on verifiable tests of the entire Greek manuscript tradition in the Institute for New Testament Textual Research at Münster. The criterion for acceptance of evidence from the versions and Church Fathers was the availability of all reliable evidence for their New Testament text on the basis of current scholarly research. Evidence which did not meet this standard was rejected in order to avoid the possibility of misleading inferences. The Committee established the following guidelines for the different groups of witnesses.

3. The Greek Text Manuscripts

3.1 The Selection

All the *papyri* (designated by an initial Ϙ) are included. If any of the fragments are not cited in the apparatus, it is because they are not extant for the passages selected for the apparatus. All the *uncial manuscripts* (designated by capital letters or an initial 0) are included from the categories I, II (manuscripts of a special quality, corresponding to the so-called Alexandrian text), III (texts of varied origin, with a distinctive character and partly with considerable Byzantine influence), and IV (manuscripts with a paraphrastic text, corresponding to the so-called Western text). For a more detailed definition of these manuscript categories and their significance in textual criticism as a tool for grouping manuscripts, see K. and B. Aland, *The Text of the New Testament*, 2nd edition, pp. 106f., 317–337. The Committee made use of these categories in selecting manuscripts because they provide the only tool presently available for classifying the whole manuscript tradition of the New Testament on an objective statistical basis. The assignments of all important Greek New Testament manuscripts in these categories are given in the above-mentioned book, pp. 107–140. Uncials with a Byzantine text (category V) are represented by the group symbol *Byz*, along with all the other Byzantine manuscripts. The most important Byzantine uncials are represented in brackets [] after the symbol *Byz* as individual witnesses to this text type: in the Gospels the uncials so cited include E F G H N O P Q Σ, in Acts L P, in Paul K L P, in the Catholic Epistles K L P, and in Revelation P 046. The full range of the Byzantine text type, which especially in the earlier manuscripts is not characterized by complete uniformity, is documented in this way.

All the *minuscule manuscripts* (designated by simple arabic numerals) are included from categories I and II. From category III some ten manuscripts have been selected as representative

in each part of the New Testament (Gospels, Acts, Paul, Catholic Epistles, Revelation). There are no minuscules in category IV which represent the text type of the so-called Western text of Codex D (05) in its pure form. Sometimes some minuscules are claimed for or regarded as related to the Western text, e.g., the well-known minuscule 614 in Acts. These minuscules, of course, are represented in the edition, because they have already been selected under category III. Minuscules of the Byzantine text type (category V) are represented by the symbol *Byz*. In addition to these selected manuscripts which are regularly cited, some other Greek manuscripts are also mentioned occasionally when they support a significant reading (e.g., Mk 16.7 (3) manuscript 304).

In this way the critical apparatus offers a broad, through the 9th century almost complete, account of manuscript attestation based on clearly defined grounds. Each manuscript that is cited individually has a certain number, and sometimes a considerable number, of early and independent readings for which it deserves consideration. Manuscripts with the late and generally uniform Byzantine text are no longer cited along with the group symbol *Byz* as they were in the past, suggesting an appearance of independent importance. In a few instances, however, where the place of a manuscript among the categories is not quite certain, it is cited regularly and individually. All the collating and checking of manuscripts was the responsibility of the Institute for New Testament Textual Research at Münster, especially of K. Witte.

3.2 *The Presentation of Greek Text Manuscripts*

All the selected manuscripts are regularly cited in the critical apparatus to the extent they are free of lacunae or other damage, etc. They appear in the order of papyri, uncials, minuscules, and lectionaries (cf. Lectionaries), and within each group in the alphabetical or numerical order of their Gregory/Aland identification. Manuscripts are always named individually, with the exception of two groups which conventionally have been known as *f*¹ (manuscripts 1, 118, 131, 209, 1582, and others) and *f*¹³ (manuscripts 13, 69, 124, 174, 230, 346, 543, 788, 826, 828, 983, 1689, 1709, and others). For these the following rule is observed: the leading manuscripts 1 and 13, and also 828, are cited separately when they support an independent variant in contrast to the remaining members of their respective groups which support a Byzantine reading. In such instances the other members of the group *f*¹ are subsumed under the symbol *Byz*; the group symbol *f*¹³, however, is retained even when the leading manuscript 13 reads independently. At the beginning of each entry in the apparatus is printed the reading which is considered original, the form given in the text, followed by all the variant forms found in the selected manuscripts. The symbols for manuscripts, versions, or patristic citations which show insignificant differences from the reading attested are given in parentheses (). More significant differences are printed in parentheses after the symbol for the pertinent witness (cf. e.g., Ac 10.11). This makes for a clearer synopsis of the variants and their mutual relationships. When witnesses from different groups (manuscripts, versions, citations) agree in such a difference, they are brought together within the parentheses instead of remaining in their normal order. For Byzantine letter uncials which are indicated within brackets [], the parentheses appear within the brackets after the group symbol *Byz* (cf. Ac 8.24, etc.). For correctors' hands in manuscripts and for readings which are difficult to decipher, see the list of symbols and abbreviations at the end of the list of manuscripts.

The following is a list of all the papyri, uncials, and minuscules used in this edition.

Papyri

<i>Manuscript</i>	<i>Contents</i>	<i>Location</i>	<i>Date</i>
ⲡ ¹	Gospels	Philadelphia	III
ⲡ ²	Gospels	Florence	VI
ⲡ ³	Gospels	Vienna	VI/VII
ⲡ ⁴	Gospels	Paris	III
ⲡ ⁵	Gospels	London	III
ⲡ ⁶	Gospels	Strasbourg	IV
ⲡ ⁷	Gospels	(formerly: Kiev)	IV/VI
ⲡ ⁸	Acts	Berlin	IV
ⲡ ⁹	Catholic Epistles	Cambridge, Mass.	III
ⲡ ¹⁰	Epistles of Paul	Cambridge, Mass.	IV
ⲡ ^{11[+14?]}	Epistles of Paul	St. Petersburg	VII
ⲡ ¹²	Epistles of Paul	New York	III
ⲡ ¹³	Epistles of Paul	London; Florence	III/IV
ⲡ ^{14[=11?]}	Epistles of Paul	Sinai	VII
ⲡ ¹⁵	Epistles of Paul	Cairo	III
ⲡ ¹⁶	Epistles of Paul	Cairo	III/IV
ⲡ ¹⁷	Epistles of Paul	Cambridge	IV
ⲡ ¹⁸	Revelation	London	III/IV
ⲡ ¹⁹	Gospels	Oxford	IV/V
ⲡ ²⁰	Catholic Epistles	Princeton	III
ⲡ ²¹	Gospels	Allentown, Pa.	IV/V
ⲡ ²²	Gospels	Glasgow	III
ⲡ ²³	Catholic Epistles	Urbana , Ill.	early III
ⲡ ²⁴	Revelation	Newton Center, Mass.	IV
ⲡ ²⁵	Gospels	Berlin	late IV
ⲡ ²⁶	Epistles of Paul	Dallas	about 600
ⲡ ²⁷	Epistles of Paul	Cambridge	III
ⲡ ²⁸	Gospels	Berkeley	III
ⲡ ²⁹	Acts	Oxford	III
ⲡ ³⁰	Epistles of Paul	Ghent	III
ⲡ ³¹	Epistles of Paul	Manchester	VII
ⲡ ³²	Epistles of Paul	Manchester	about 200
ⲡ ³³⁺⁵⁸	Acts	Vienna	VI
ⲡ ³⁴	Epistles of Paul	Vienna	VII
ⲡ ³⁵	Gospels	Florence	IV?
ⲡ ³⁶	Gospels	Florence	VI
ⲡ ³⁷	Gospels	Ann Arbor, Mich.	III/IV
ⲡ ³⁸	Acts	Ann Arbor, Mich.	about 300

ⲡ ³⁹	Gospels	Rochester, NY	III
ⲡ ⁴⁰	Epistles of Paul	Heidelberg	III
ⲡ ⁴¹	Acts	Vienna	VIII
ⲡ ⁴²	Gospels	Vienna	VII/VIII
ⲡ ⁴³	Revelation	London	VI/VII
ⲡ ⁴⁴	Gospels	New York	VI/VII
ⲡ ⁴⁵	Gospels, Acts	Dublin; Vienna	III
ⲡ ⁴⁶	Epistles of Paul	Dublin; Ann Arbor, Mich.	about 200
ⲡ ⁴⁷	Revelation	Dublin	late III
ⲡ ⁴⁸	Acts	Florence	late III
ⲡ ⁴⁹	Epistles of Paul	New Haven, Conn.	late III
ⲡ ⁵⁰	Acts	New Haven, Conn.	IV/V
ⲡ ⁵¹	Epistles of Paul	Oxford	about 400
ⲡ ⁵²	Gospels	Manchester	about 125
ⲡ ⁵³	Gospels, Acts	Ann Arbor, Mich.	III
ⲡ ⁵⁴	Catholic Epistles	Princeton	V/VI
ⲡ ⁵⁵	Gospels	Vienna	VI/VII
ⲡ ⁵⁶	Acts	Vienna	V/VI
ⲡ ⁵⁷	Acts	Vienna	IV/V
ⲡ ⁵⁸	cf. ⲡ ³³		
ⲡ ⁵⁹	Gospels	New York	VII
ⲡ ⁶⁰	Gospels	New York	about VII
ⲡ ⁶¹	Epistles of Paul	New York	about 700
ⲡ ⁶²	Gospels	Oslo	IV
ⲡ ⁶³	Gospels	Berlin	about 500
ⲡ ⁶⁴⁺⁶⁷	Gospels	Oxford; Barcelona	about 200
ⲡ ⁶⁵	Epistles of Paul	Florence	III
ⲡ ⁶⁶	Gospels	Cologne; Dublin; Cologne	about 200
ⲡ ⁶⁷	cf. ⲡ ⁶⁴		
ⲡ ⁶⁸	Epistles of Paul	St. Petersburg	VII?
ⲡ ⁶⁹	Gospels	Oxford	III
ⲡ ⁷⁰	Gospels	Oxford	III
ⲡ ⁷¹	Gospels	Oxford	IV
ⲡ ⁷²	Catholic Epistles	Cologne; Rome	III/IV
ⲡ ⁷³	Gospels	Cologne	VII
ⲡ ⁷⁴	Acts, Catholic Epistles	Cologne	VII
ⲡ ⁷⁵	Gospels	Cologne	early III
ⲡ ⁷⁶	Gospels	Vienna	VI
ⲡ ⁷⁷	Gospels	Oxford	II/III
ⲡ ⁷⁸	Catholic Epistles	Oxford	III/IV

ⲡ ⁷⁹	Epistles of Paul	Berlin	VII
ⲡ ⁸⁰	Gospels	Barcelona	III
ⲡ ⁸¹	Catholic Epistles	Trieste	IV
ⲡ ⁸²	Gospels	Strasbourg	IV/V
ⲡ ⁸³	Gospels	Louvain	VI
ⲡ ⁸⁴	Gospels	Louvain	VI
ⲡ ⁸⁵	Revelation	Strasbourg	IV/V
ⲡ ⁸⁶	Gospels	Cologne	IV
ⲡ ⁸⁷	Epistles of Paul	Cologne	III
ⲡ ⁸⁸	Gospels	Milan	IV
ⲡ ⁸⁹	Epistles of Paul	Florence	IV
ⲡ ⁹⁰	Gospels	Oxford	II
ⲡ ⁹¹	Acts	North Ryde, Australia	III
ⲡ ⁹²	Epistles of Paul	Cairo	III/IV
ⲡ ⁹³	Gospels	Florence	V
ⲡ ⁹⁴	Epistles of Paul	Cairo	V/VI
ⲡ ⁹⁵	Gospels	Florence	III
ⲡ ⁹⁶	Gospels	Vienna	VI
ⲡ ⁹⁷	Gospels	Dublin	VI/VII

Uncials

Uncial fragments which have been identified as parts of the same manuscript are cited in the apparatus by the number with which they are associated in the list of manuscripts below. Such related fragments are noted in the list under the fragment with the lowest number (e.g., T 029 now incorporates 0113, 0125, and 0139). Fragments which by error or by confusion have been identified by the same number but actually represent different manuscripts appear in the list with their new numbers. Their traditional numbers are assigned in parentheses to such manuscripts (e.g., new 0121 = 0121a, and new 0243 = 0121b). These adjustments conform to the forthcoming second edition of K. Aland, *Kurzgefaßte Liste der griechischen Handschriften des Neuen Testaments*.

<i>Manuscript</i> ⁱⁱⁱ 2	Contents	Location	Date
Ⲙ 01	Gospels, Acts, Catholic Epistles, Epistles of Paul, Revelation	London: Sinaiticus	IV
A 02	Gospels, Acts, Catholic Epistles, Epistles of Paul, Revelation	London: Alexandrinus	V
B 03	Gospels, Acts Catholic Epistles,	Rome: Vaticanus	IV

C 04	Epistles of Paul Gospels, Acts, Catholic Epistles, Epistles of Paul, Revelation	Paris: Ephraemi Rescriptus	V
D 05	Gospels, Acts	Cambridge: Bezae Cantabrigiensis	V
D 06	Epistles of Paul	Paris: Claromontanus	VI
[E 07]	Gospels	Basel	VIII
E 08	Acts	Oxford	VI
[F 09]	Gospels	Utrecht	IX
F 010	Epistles of Paul	Cambridge	IX
[G 011]	Gospels	London; Cambridge	IX
G 012	Epistles of Paul	Dresden	IX
[H 013]	Gospels	Hamburg; Cambridge	IX
H 015	Epistles of Paul	Athos; Kiev; Moscow; Paris; St. Petersburg; Torino	VI
I 016	Epistles of Paul	Washington	V
[K 018]	Catholic Epistles, Epistles of Paul	Moscow	IX
L 019	Gospels	Paris	VIII
[L 020]	Acts, Catholic Epistles, Epistles of Paul	Rome	IX
[N 022]	Gospels	Athens; Lerma; London; New York; Patmos; Rome; St. Petersburg; Thessalonica; Vienna	VI
[O 023]	Gospels	Paris	VI
[P 024]	Gospels	Wolfenbüttel	VI
[P 025]	Acts, Catholic Epistles, Epistles of Paul, Revelation	St. Petersburg	IV
[Q 026]	Gospels	Wolfenbüttel	V
T 029	Gospels	Rome; New York	V
+0113		Paris	
0125		Paris	
0139		Paris	
W 032	Gospels	Washington	V
Z 035	Gospels	Dublin	VI
Δ 037	Gospels	St. Gall	IX
Θ 038	Gospels	Tbilisi	IX
Ξ 040	Gospels	London	VI
[Σ 042]	Gospels	Rossano	VI
Ψ 044	Gospels, Acts, Catholic Epistles, Epistles of Paul	Athos	VIII/IX

[046]	Revelation	Rome	X
048	Acts, Catholic Epistles, Epistles of Paul	Rome	V
050	Gospels	Athens; Athos; Moscow; Oxford	IX
051	Revelation	Athos	X
057	Acts	Berlin	IV/V
058	Gospels	Vienna	IV
059	Gospels	Vienna	IV/V
+0215			
060	Gospels	Berlin	VI
062	Epistles of Paul	(formerly: Damascus)	V
066	Acts	St. Petersburg	VI
067	Gospels	St. Petersburg	VI
068	Gospels	London	V
069	Gospels	Chicago	V
070	Gospels	Oxford	VI
+0110		London	
0124		Paris	
0178		Vienna	
0179		Vienna	
0180		Vienna	
0190		Vienna	
0191		Vienna	
0193		Paris	
0202		London	
071	Gospels	Cambridge, Mass.	V/VI
072	Gospels	(formerly Damascus)	V/VI
073	Gospels	Sinai; St. Petersburg	VI
+084			
075	Epistles of Paul	Athens	X
076	Acts	New York	V/VI
077	Acts	Sinai	V
078	Gospels	St. Petersburg	VI
079	Gospels	St. Petersburg	VI
081	Epistles of Paul	St. Petersburg	VI
082	Epistles of Paul	Moscow	VI
083	Gospels	St. Petersburg	VI/VII
+0112		Sinai	
0235		St. Petersburg	
084	cf. 073		
085	Gospels	St. Petersburg	VI
086	Gospels	London	VI
087	Gospels	St. Petersburg; Sinai	VI
+092b			
088	Epistles of Paul	St. Petersburg	V/VI

089	Gospels	St. Petersburg; Sinai	VI
+092a			
0293			
091	Gospels	St. Petersburg	VI
092a	cf. 089		
092b	cf. 087		
094	Gospels	Athens	VI
095	Acts	St. Petersburg	VIII
+0123			
096	Acts	St. Petersburg	VII
097	Acts	St. Petersburg	VII
098	Epistles of Paul	Grottaferrata	VII
099	Gospels	Paris	VII
0101	Gospels	Vienna	VIII
0102	Gospels	Athos; Paris	VII
+0138			
0105	Gospels	Vienna	X
0106	Gospels	St. Petersburg; Sinai; Leipzig; Birmingham	VII
+0119			
0107	Gospels	St. Petersburg	VII
0108	Gospels	St. Petersburg	VII
0109	Gospels	Berlin	VII
0110	cf. 070		
0111	Epistles of Paul	Berlin	VII
0112	cf. 083		
0113	cf. 029		
0114	Gospels	Paris	VIII
0115	Gospels	Paris	IX/X
0118	Gospels	Sinai	VIII
0119	cf. 0106		
0121 (0121a)	Epistles of Paul	London	X
0121b	cf. 0243		
0122	Epistles of Paul	St. Petersburg	IX
0123	cf. 095		
0124	cf. 070		
0125	cf. 029		
0126	Gospels	(formerly: Damascus)	VIII
0127	Gospels	Paris	VIII
0128	Gospels	Paris	IX
0130	Gospels	St. Gall; Zurich	IX
0131	Gospels	Cambridge	IX
0132	Gospels	Oxford	IX
0138	cf. 0102		
0139	cf. 029		
0140	Acts	Sinai	X

0141	Gospels	Paris	X
0143	Gospels	Oxford	VI
0145	Gospels	(formerly: Damascus)	VII
0146	Gospels	(formerly: Damascus)	VIII
0147	Gospels	(formerly: Damascus)	VI
0148	Gospels	Vienna	VIII
0149 = 0187			
0150	Epistles of Paul	Patmos	IX
0155	Gospels	(formerly: Damascus)	IX
0156	Catholic Epistles	(formerly: Damascus)	VIII
0159	Epistles of Paul	(formerly: Damascus)	VI
0160	Gospels	Berlin	IV/V
0161	Gospels	Athens	VIII
0162	Gospels	New York	III/IV
0163	Revelation	Chicago	V
0164	Gospels	Berlin	VI/VII
0165	Acts	Berlin	V
0166	Catholic Epistles	Heidelberg	V
0167	Gospels	Louvain	VII
0169	Revelation	Princeton	IV
0170	Gospels	Princeton	V/VI
0171	Gospels	Florence; Berlin	about 300
0172	Epistles of Paul	Florence	V
0173	Catholic Epistles	Florence	V
0175	Acts	Florence	V
0176	Epistles of Paul	Florence	IV/V
0177	Gospels	Vienna	X
0178	cf. 070		
0179	cf. 070		
0180	cf. 070		
0181	Gospels	Vienna	IV/V
0182	Gospels	Vienna	V
0183	Epistles of Paul	Vienna	VII
0184	Gospels	Vienna	VI
0185	Epistles of Paul	Vienna	IV
0186	Epistles of Paul	Vienna	V/VI
+0224			
0187	Gospels	Heidelberg	VI
0188	Gospels	Berlin	IV
0189	Acts	Berlin	II/III
0190	cf. 070		
0191	cf. 070		
0193	cf. 070		
0198	Epistles of Paul	London	VI
0199	Epistles of Paul	London	VI/VII
0200	Gospels	London	VII

0201	Epistles of Paul	London	V
0202	cf. 070		
0204	Gospels	London	VII
0205	Epistles of Paul	Cambridge	VIII
0206	Catholic Epistles	Dayton, Ohio	IV
0207	Revelation	Florence	IV
0208	Epistles of Paul	Munich	VI
0209	Catholic Epistles, Epistles of Paul	Ann Arbor, Mich.	VII
0210	Gospels	Berlin	VII
0213	Gospels	Vienna	V/VI
0214	Gospels	Vienna	IV/V
0215	cf. 059		
0216	Gospels	Vienna	V
0217	Gospels	Vienna	V
0218	Gospels	Vienna	V
0219	Epistles of Paul	Vienna	IV/V
0220	Epistles of Paul	London	III
0221	Epistles of Paul	Vienna	IV
0222	Epistles of Paul	Vienna	VI
0223	Epistles of Paul	Vienna	VI
0224	cf. 0186		
0225	Epistles of Paul	Vienna	VI
0226	Epistles of Paul	Vienna	V
0227	Epistles of Paul	Vienna	V
0228	Epistles of Paul	Vienna	IV
0229	Revelation	(formerly: Florence)	VIII
0231	Gospels	Oxford	IV
0232	Catholic Epistles	Oxford	V/VI
0233	Gospels	Münster/Westf.	VIII
0234	Gospels	(formerly: Damascus)	VIII
0235	cf. 083		
0236	Acts	Moscow	V
0237	Gospels	Vienna	VI
0238	Gospels	Vienna	VIII
0239	Gospels	London	VII
0240	Epistles of Paul	Tbilisi	V
0241	Epistles of Paul	Cologne	VI
0242	Gospels	Cairo	IV
0243+0121b	Epistles of Paul	Venice; Hamburg	X
0244	Acts	Louvain	V
0245	Catholic Epistles	Birmingham	VI
0246	Catholic Epistles	Cambridge	VI
0247	Catholic Epistles	Manchester	V/VI
0249	Gospels	Oxford	X
0250	Gospels	Cambridge	VIII

0251	Catholic Epistles	Paris	VI
0252	Epistles of Paul	Barcelona	V
0254	Epistles of Paul	(formerly: Damascus)	V
0256	Gospels	Vienna	VIII
0259	Epistles of Paul	Berlin	VII
0260	Gospels	Berlin	VI
0261	Epistles of Paul	Berlin	V
0262	Epistles of Paul	Berlin	VII
0266	Gospels	Berlin	VI
0269	Gospels	London	IX
0270	Epistles of Paul	Amsterdam	IV/V
0271	Gospels	London	IX
0274	Gospels	Cairo	V
0275	Gospels	Dublin	VII
0276	Gospels	Paris	VIII
0277	Gospels	Florence	VII/VIII
0293	cf. 089		
0298	Gospels	Barcelona	VIII/IX
0299	Gospels	Paris	X/XI
0300	Gospels	Cairo	VI/VII

Minuscules

<i>Manuscript</i> ^{iv} 3	Contents	Date
1	Gospels	XII
6	Epistles of Paul	XIII
13	Gospels	XIII
28	Gospels	XI
33	Gospels, Acts, Catholic Epistles, Epistles of Paul	IX
36a (2818)	Acts	XII
69	Gospels	XV
81	Acts, Catholic Epistles, Epistles of Paul	1044
104	Epistles of Paul	1087
118	Gospels	XIII
124	Gospels	XI
131	Gospels	XIV
157	Gospels	about 1125
174	Gospels	1052
180	Gospels	XII
181	Acts	XI
205	Gospels, Revelation	XV
209	Gospels,	XIV

	Revelation	XV
230	Gospels	1013
256	Epistles of Paul	XI/XII
263	Epistles of Paul	XIII
307	Acts	X
322	Catholic Epistles	XV
323	Catholic Epistles	XI
346	Gospels	XII
365	Epistles of Paul	XIII
424	Epistles of Paul	XII/XIII?
436	Catholic Epistles, Epistles of Paul	XI
453	Acts	XIV
459	Epistles of Paul	1092
543	Gospels	XII
565	Gospels	IX
579	Gospels	XIII
597	Gospels	XIII
610	Acts	XII
614	Acts	XIII
700	Gospels	XI
788	Gospels	XI
826	Gospels	XII
828	Gospels	XII
892	Gospels	IX
945	Acts, Catholic Epistles	XI
983	Gospels	XII
1006	Gospels, Revelation	XI
1010	Gospels	XII
1067	Catholic Epistles	XIV
1071	Gospels	XII
1175	Acts, Catholic Epistles, Epistles of Paul	XI
1241	Gospels, Catholic Epistles, Epistles of Paul	XII
1243	Gospels, Catholic Epistles	XI
1292	Gospels, Catholic Epistles	XIII
1319	Epistles of Paul	XII
1342	Gospels	XIII/XIV
1409	Acts, Catholic Epistles	XIV

1424	Gospels	IX/X
1505	Gospels, Catholic Epistles	XII
1506	Epistles of Paul	1320
1573	Epistles of Paul	XII/XIII
1582	Gospels	949
1611	Catholic Epistles, Revelation	XII
1678	Acts	XIV
1689	Gospels	1200
1709	Gospels	X
1735	Catholic Epistles	XI/XII
1739	Acts, Catholic Epistles, Epistles of Paul	X
1841	Revelation	IX/X
1846	Catholic Epistles	XI
1852	Catholic Epistles, Epistles of Paul	XIII
1854	Revelation	XI
1881	Catholic Epistles, Epistles of Paul	XIV
1891	Acts	X
1912	Epistles of Paul	X
1962	Epistles of Paul	XI/XII
2030	Revelation	XII
2050	Revelation	1107
2053	Revelation	XIII
2062	Revelation	XIII
2127	Epistles of Paul	XII
2138	Catholic Epistles	1072
2200	Epistles of Paul	XIV
2298	Catholic Epistles	XI
2329	Revelation	X
2344	Acts, Catholic Epistles, Revelation	XI
2351	Revelation	X
2377	Revelation	XIV
2427	Gospels	XIV
2464	Acts, Catholic Epistles, Epistles of Paul	IX
2818	cf. 36a	

The following symbols and abbreviations are used in connection with the citation of Greek

manuscript evidence.

- f*¹ “*Family 1*”: manuscripts 1, 118, 131, 209, 1582, and others.
- f*¹³ “*Family 13*”: manuscripts 13, 69, 124, 174, 230, 346, 543, 788, 826, 828, 983, 1689, 1709, and others (manuscripts 1 and 13 and also 828 are cited separately when they read independently of their groups, cf. above 3.2 The Presentation of Greek Text Manuscripts).
- Byz* The reading of the *Byzantine* witnesses, i.e., the text of the great majority of all Greek manuscripts, especially of the second millennium.
- Byz*^{pt} One *part* of the *Byzantine* text when its witness is divided, i.e., in contrast to another part. Accordingly this symbol always appears twice in a given set of variants.
- * The *original* reading of a manuscript (when the reading of a manuscript has been corrected); correlative with ^c.
- ^c The reading of the *corrector* of a manuscript; correlative with *.
- ^{1,2,3,c} *Successive correctors* of a manuscript in chronological sequence to the extent this can be determined. The symbol ^c, at the end of the sequence refers to the latest corrector. Correlative with *.
- () Parentheses indicate the presence of a *negligible difference* in the witness of the enclosed manuscript to the reading attested.
- [] Brackets enclose certain *selected Byzantine manuscripts* immediately following the symbol *Byz*. (see above 3.1 The Selection). When the original or corrected reading of 13 or 828 differs from *f*¹³, the correlative witness for the group is bracketed with the sign * or ^c following the group symbol (cf. Mk 4.28).
- [()] Parentheses within brackets indicate *negligible differences* in the witness of *selected Byzantine* manuscripts to the reading attested.
- ^{txt} The *New Testament text* of a manuscript when it differs from a citation in a Church Father’s running commentary (^{comm}), a marginal reading (^{mg}), or a variant reading (^{v.r.}).
- ^{com(m)} Citations in the running *commentary text* when it differs from the text of the manuscript (^{txt}) on which the commentary is based; correlative with *.
- ^{mg} Textual evidence contained in the *margin* of a manuscript; correlative with * or ^{txt}.
- ^{v.r.} A *variant reading* specifically designated in a manuscript as an alternative; correlative with ^{txt}.
- ^{vid} The *most probable* reading of a manuscript where the state of its preservation makes complete verification impossible
- [*sic*] An abnormality reproduced exactly from the original.
- ^{supp} A portion of a manuscript *supplied by* a later hand where the original is missing, usually representing a different text type.

4. The Greek Lectionaries

The lectionaries (designated by the prefix *l*) have also been thoroughly reviewed, with a fresh selection of manuscripts and completely new collations. Under the direction of J. Karavidopoulos in the Lectionaries Research Center of the University of Thessaloniki, a spot-check was made of a large number of Greek lectionaries of different content and different

age, including those used in previous editions of *The Greek New Testament*, to determine the range of their textual affinities and to ensure a selection representative of the full spectrum. Manuscripts were selected to include not only the normal Byzantine lectionary text, but also a sampling of those differing from it more or less frequently. The text of the standard edition of the lectionary used in the Greek Church and published by the Apostoliki Diakonia, Athens, is also represented. On the basis of these criteria a total of 30 manuscripts for the Gospels and 40 for the Apostolos were selected for regular citation. Among the Gospel lectionaries are 16 manuscripts of the daily lessons and 14 of the Saturday/Sunday lessons for Matthew and Luke; among the Apostolos lectionaries are 26 manuscripts of the daily lessons and 13 of the Saturday/Sunday lessons for Matthew and Luke. One manuscript has only the weekday lessons for this period. A total of 13 lectionary manuscripts (6 for the Gospels and 7 for the Apostolos) agree with the lectionaries which form the basis of B. Antoniadis' edition of the New Testament (Apostoliki Diakonia, Athens, reprint of the first edition, Constantinople 1904).

In all the passages where they are read, the evidence of the lectionaries is cited in the critical apparatus along with that of the text manuscripts. The group symbol *Lect* represents the agreement of the majority text of the selected lectionaries with the Apostoliki Diakonia edition. Lectionary manuscripts which differ are cited individually with their respective readings. When the Apostoliki Diakonia edition differs from the majority of the selected lectionary manuscripts, it is indicated by the symbol *l^{AD}*. When ten or more lectionary manuscripts differ from the majority text represented by the symbol *Lect*, both groups are identified as *Lect^{pt}*. The agreement of the Apostoliki Diakonia edition with either of these groups is represented by the symbol *Lect^{pt,AD}*. When a given passage occurs more than once in a single lectionary manuscript and its witness for a reading is divided, this is indicated by a superscript fraction indicating the frequency of the reading (*l 866^{1/2}*; cf. the list of abbreviations following the list of lectionary manuscripts). If a similar symbol (i.e., another *l 866^{1/2}*) is not found in support of another reading, agreement with *Lect* may be assumed by default. Special readings which are peculiar to lectionaries and not to be confused with variant readings of the New Testament text, such as are characteristic of lesson incipits, are noted with brief comments.

No mention is made of whether a lectionary reading is from the Synaxarion or the Menologion because in this edition it is the reading itself which is of interest.

List of Lectionaries

<i>Manuscript</i>	<i>Contents</i>	<i>Date</i>
<i>l 59</i>	Acts	XII
<i>l 60</i>	Acts	1021
<i>l 68</i>	Gospels	XII
<i>l 76</i>	Gospels	XII
<i>l 127</i>	Gospels	IX
<i>l 147</i>	Acts	XII
<i>l 156</i>	Acts	X
<i>l 165</i>	Acts	XI
<i>l 170</i>	Acts	XIV
<i>l 184</i>	Gospels	1319
<i>l 211</i>	Gospels	XII
<i>l 253</i>	Gospels	1020

1292	Gospels	IX
1384	Gospels	XII
1387	Gospels	XI
1422	Acts	XIV
1514	Gospels	IX
1524	Gospels	XII
1547	Gospels	XIII
1563	Acts	VIII
1590	Acts	XI
1591	Acts	XI
1592	Acts	1576
1593	Acts	XV
1596	Acts	1146
1597	Acts	X
1598	Acts	XI
1599	Acts	XI
1603	Acts	XI
1617	Acts	XI
1672	Gospels	IX
1673	Gospels	XII
1680	Acts	XIII
1751	Gospels, Acts	XI
1770	Gospels	X
1773	Gospels	XI
1809	Acts	XII
1813	Gospels	1069
1858	Gospels	XI
1859	Gospels	XI
1866	Gospels	1174
1883	Gospels	XI
1884	Acts	XIII
1890	Gospels	1420
1895	Acts	XIII
1921	Acts	XII
1938	Acts	XIII
1950	Gospels	1289/90
11016	Gospels	XII
11021	Acts	XII
11074	Gospels	1290
11153	Acts	XIV
11154	Acts	XII
11156	Acts	XIV
11159	Acts	1331
11178	Acts	XI
11223	Gospels	XIII
11298	Acts	XI

l 1356	Acts	XI
l 1364	Acts	XII
l 1365	Acts	XII
l 1439	Acts	XII
l 1441	Acts	XIII
l 1443	Acts	1053
l 1552	Acts	985
l 1590	Acts	XIII
l 1627	Gospels	XI
l 1780	Acts	XII
l 1977	Acts	XII

The following abbreviations are used in connection with the lectionary evidence.

- Lect* The majority of the selected *lectionaries* together with the lectionary text of the Greek Church (i.e., the text of the edition published by Apostoliki Diakonia, Athens).
- l 68, etc.* Individual lectionary manuscripts when they differ from the reading of the majority.
- Lect^{pt}* A part of the lectionary manuscript tradition (at least 10 manuscripts) which differs from the rest (also designated *Lect^{pt}*). This symbol always appears in pairs in the critical apparatus.
- Lect^{pt,AD}* A part of the lectionary manuscript tradition *in agreement with the lectionary text of the Greek Church* (i.e., the edition by Apostoliki Diakonia, Athens).
- l^{AD}* A reading of the lectionary text of the Greek Church (i.e. the edition by Apostoliki Diakonia, Athens).
- l 866^{1/2}* The superscript fraction after the symbol for a lectionary manuscript shows the *relative frequency* of a reading in the *multiple occurrence* of the same passage in a single lectionary manuscript. The second number of the fraction indicates the number of times the passage occurs in the manuscript; the first number indicates how many times it supports the reading attested.

5. The Early Versions

The early versions are important witnesses for the Greek text of the New Testament because they derive from a relatively early stage of the tradition. They witness to the early form of the text as it was used at the time and place of their origin and development. It is only the form of the Greek text underlying these translation which is of interest in a manual edition of the Greek New Testament. Intraversional variants are irrelevant. Therefore the versions are cited only in instances where their underlying Greek text may be determined with certainty or with a high degree of probability. In the latter case the citation of the version is qualified by a question mark. Evidence for which there is any serious element of reservation is omitted in order to avoid misleading the reader. The decisions here have been the responsibility of specialists in the respective versions, e.g., Hermann Josef Frede of Beuron for the Latin; G. S. Wendt and Andreas Juckel of Münster for the Syriac; Franz-Jürgen Schmitz and Gerd Mink of Münster for the Coptic; Christian Hannick of Trier for the Armenian, Georgian, and Old Church Slavonic; and

Ernst Hammerschmidt of Vienna for the Ethiopic. Versional evidence is not cited regularly, but when it is cited the reader may have confidence in its reliability within the limits indicated. If for two or more readings in a set of variants a version is cited with a question mark, this is to indicate that its support may definitely be denied the other variant readings in the set which are not so marked.

Since it is only the underlying Greek text witnessed by the versions that is of interest, only those versions are included which are known to have been (at least probably) translated directly from Greek, or with dependence on particular Greek manuscripts. Authoritative editions of the texts are used unless citation is otherwise justified, as by the survival of only a limited number of manuscripts (e.g., the Old Syriac survives in only two manuscripts). A rather extensive range of witnesses must be available to permit a critical judgment on a version's text.

On the basis of these criteria the following important major versions were selected and reviewed afresh: Latin, Syriac, Coptic, Armenian, Georgian, Ethiopic, and Old Church Slavonic. The following manuscripts, dialects, and individual translations were examined.

Latin

The Old Latin version is cited with all its important manuscripts, some of which have only recently been discovered (e.g., b and ϕ). They are identified by the traditional symbol it (for Itala) with superscript symbols for the individual manuscripts. The following Old Latin manuscripts have been included.^{v4}

<i>Manuscript</i> ^{vi5}	<i>Contents</i> ^{vii6}	<i>Location</i>	<i>Date</i>	<i>Edition</i> ^{viii7}
a	3 Gospels	Vercelli	IV	Jülicher/Aland
a ²	16 Gospels	Chur	V	Jülicher/Aland
ar	61 Acts, Catholic Epistles, Epistles of Paul, Revelation	Dublin	IX	Gwynn
aur	15 Gospels	Stockholm	VII	Jülicher/Aland
b	4 Gospels	Verona	V	Jülicher/Aland
b	89 Epistles of Paul	Budapest	VIII/IX	Frede de Bruyne
β	26 Gospels	St. Paul (Kärnten)	VII	de Bruyne; Jülicher/Aland
c	6 Gospels, Acts	Paris	XII/XIII	Jülicher/Aland; Wordsworth/Whit
e				
comp	109 Epistles of Paul	Madrid	IX/X	Frede
d	5 Gospels, Acts	Cambridge	V	Scrivener; Jülicher/Aland
d	75 Epistles of Paul	Paris	V/VI	Tischendorf
dem	59 Acts, Epistles of Paul	?	XIII	Matthaei
div	- Epistles of Paul	Dijon	XII	Wordsworth/White

e	2	Gospels	Trent	V	Jülicher/Aland
e	50	Acts	Oxford	VI	Tischendorf
f	10	Gospels	Brescia	VI	Jülicher/Aland
f	78	Epistles of Paul	Cambridge	IX	Scrivener
ff	66	Catholic Epistles	St.Petersburg	IX	Thiele
ff ¹	9	Gospels	St. Petersburg	VIII	Jülicher/Aland
ff ²	8	Gospels	Paris	V	Jülicher/Aland
g	77	Epistles of Paul	Dresden	IX	Matthaei
g ¹	7	Gospels	Paris	VIII/IX	Jülicher/Aland
gig	51	Acts, Revelation	Stockholm	XIII	Belsheim
gue	79	Epistles of Paul	Wolfenbüttel	VI	Tischendorf
h	12	Gospels	Rome	V	Jülicher/Aland
h	55	Acts, Catholic Epistles, Revelation	Paris	V	Buchanan
i	17	Gospels	Naples	V	Jülicher/Aland
j	22	Gospels	Sarezzano	VI	Jülicher/Aland
k	1	Gospels	Turin	IV/V	Jülicher/Aland
l	11	Gospels	Berlin	XIII	Jülicher/Aland
l	67	Acts, Catholic Epistles	León	VII	Fischer; Thiele
λ	-	Gospels	Cambridge, Mass.	VIII/IX	Jülicher/Aland
mon	86	Epistles of Paul	Monza	X	Frede
μ	-	Gospels	Munich	V	Jülicher/Aland
μ	82	Epistles of Paul	Munich	IX	Frede
n	16	Gospels	St. Gall	V	Jülicher/Aland
o	16	Gospels	St. Gall	VII	Jülicher/Aland
oPEL(B) ^{ix8}	8	Epistles of Paul	Oxford	XV	Frede
p	20	Gospels	St. Gall	VIII	Jülicher/Aland
p	54	Acts	Paris	XII	Wordsworth/White
ph	63	Acts	Ann Arbor	XII	Sanders
φ	-	Gospels	Vienna	V	Philippart
π	18	Gospels	Stuttgart	VII	Jülicher/Aland
q	13	Gospels	Munich	VI/VII	Jülicher/Aland
q	64	Catholic Epistles	Munich	VII	Thiele
r ¹	14	Gospels	Dublin	VII	Jülicher/Aland
r	57	Acts	Sélestat	VII/VIII	Morin
r	64	Epistles of Paul	Munich	VI/VII	de Bruyne
ro	62	Acts	Paris	X	Wordsworth/White
ρ	24	Gospels	Milan	VII/VIII	Jülicher/Aland
ρ	88	Epistles of Paul	Basel	X	-
s	21	Gospels	Milan	VI/VII	Jülicher/Aland
s	53	Acts, Catholic Epistles	Naples	VI	White; Thiele
s	87	Epistles of Paul	Sélestat	VIII	Frede
sa	60	Acts	Sarriá	XIII	Bover

sin	74	Acts, Revelation	Sinai	X	Lowe
t	19	Gospels	Bern	V/VI	Jülicher/Aland
t	56	Acts, Catholic Epistles, Epistles of Paul, Revelation	Paris	XI	Morin
v	25	Gospels	Vienna	VII	Jülicher/Aland
v	81	Epistles of Paul	Paris	VIII/IX	Souter
w	58	Acts	Prague	XIV/XV	-
w	32	Catholic Epistles	Wolfenbüttel	IV	Thiele
z	65	Catholic Epistles, Frede Epistles of Paul, Revelation	London	VIII	Buchanan; Thiele;

The Vulgate (Fourth and Fifth Centuries)

The agreement of the editions indicated below is represented by the symbol vg; the editions are cited individually when they show any differences.

vg	Vulgate
vg ^{cl}	Clementine Vulgate
vg ^{ww}	Wordsworth-White
vg st	Stuttgart Vulgate

Syriac

Several of the independent translations of the New Testament into Syriac have survived only partially or in fragments. These are described below.

For Syriac, as for all of the following versions, the editions listed beside the abbreviation have been used. When several are cited, the most recent edition has been used to the extent it has appeared (cf. bibliography).

Old Syriac (Third/Fourth Century)

syr ^s	Sinaitic (Lewis, <i>The Old Syriac Gospels</i>)
syr ^c	Curetonian (Burkitt, McConaughy)

Peshitta (First Half of Fifth Century)

syr ^p	(Pusey/Gwilliam; Gwilliam/Pinkerton/Kilgour; cf. Aland/Juckel)
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Philoxeniana (A.D. 507/8)

syr ^{ph}	(Gwynn, <i>Remnants</i> ; Gwynn, <i>Apocalypse</i>)
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Harklensis (A.D. 616)

The Harklean version has an explicit critical apparatus, with critical symbols in the text and with marginal readings. These are indicated as follows:

syr ^h	(White; Bensly; Vööbus; Aland; Aland/Juckel)
syr ^h with *	A Syriac reading in the text enclosed between an asterisk and a metobelos.
syr ^{hmg}	A Syriac variant reading in the margin
syr ^{hgr}	A Greek qualification in the margin for a Syriac reading

Palestinian Syriac (From about the Sixth Century)

An Aramaic dialect written in a Syriac script (Estrangelo) used by a group known as the Melchites, and only fragmentarily preserved.

syr ^{pal}	(Lewis/Gibson, <i>Palestinian Syriac Texts</i> ; and others)
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Coptic (From the Third Century)

cop ^{sa}	Sahadic (Hintze/Schenke; Horner; Kasser; Quecke; Schüssler; Thompson)
cop ^{bo}	Bohairic (Horner)
cop ^{pbo}	Proto-Bohairic (Kasser)
cop ^{meg}	Middle Egyptian (Schenke)
cop ^{mf}	Middle Egyptian Fayyumic (Husselmann)
cop ^{fay}	Fayyumic (various fragments)
cop ^{ach}	Achmimic (Rösch)
cop ^{ach2}	Sub-Achmimic (Thompson)

Armenian (From the Fifth Century)

arm	(Künzle; Zohrab)
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Georgian (From the Fifth Century)

geo	(Blake [Mt]; Blake [Mk]; Brière [Lk]; Blake/Brière [Jn]; Garitte [Ac]; Dzocnidze/K. Daniela [Paul]; K'. Lort'k'anidze [Cath], here as a rule only the earliest revision A ¹ of both Sinaitic manuscripts from A.D. 974 and 977 were used). Georgian Rev was not available.
geo ¹ /geo ²	Two revisions of the Georgian tradition in the Gospels, Acts, and Pauline Epistles. ^{x9} The agreement of both: geo.
geo ^{A,B}	manuscripts which form the basis of geo ² ; cited individually when they differ.

The Georgian Hanmeti fragments were not included because their witness was too infrequent and insignificant in the passages selected for the critical apparatus of the *Greek New Testament*.

Ethiopic (From about 500)

- eth The agreement of the following editions; for Rev the Hofmann edition is taken as the basis.
- eth^{ro} Roman edition of 1548–49
- eth^{pp} (Pell Platt [based on the Rome edition of 1548–49])
- ethth (Takla Hāymānot)
- eth^{ms} (Paris, Ms. Eth. n. 32; Hackspill [only Mt 1–10])

Old Church Slavonic (From the Ninth Century)

- slav (Vajs [Goss.]; Kaluzniacki [“Christinopolitanus”, the earliest and most reliable manuscript of the Apostolos]; Kovacevic/D. E. Stefanovic; the Šišatovac Apostolos lectionary). The superscript symbol ^{ms} indicates a variant reading in one of these three manuscripts.

The following abbreviations are used in connection with the evidence of the Early Versions.

- ^{ms(s)} indicates that *individual manuscripts differ* from others or from the text of the standard edition of the version. This symbol is used only rarely with the earlier, less reliable editions.
- vid *the most probable* reading where the state of a manuscript’s preservation makes complete verification impossible.
- ? *a probable back-translation* from a version into Greek where for intraversional reasons complete verification is impossible.
- ?, ? the possible support of a version for various readings in contrast to the exclusion of its support for other readings.

6. The Evidence from Church Fathers

The whole field of New Testament citations in the Church Fathers has been thoroughly reviewed. For a citation to be included there were two criteria to be met. The citation must be capable of verification, i.e., the New Testament text or the manuscript cited by the author must be identifiable. Patristic paraphrases, variations, and allusions have no place in this edition. The citation must relate clearly to a specific passage in the New Testament. Connected or harmonized citations, especially in the Synoptic Gospels, are not included. This should be remembered if the reader finds that information is missing for a passage. But the advantage of this restriction is that the information provided is as reliable as any information in this difficult area can be.

Yet in spite of the above restriction, the number of patristic citations has been greatly increased. In contrast to earlier editions, emphasis has been placed on offering as complete a survey as possible of the Fathers through the mid-fifth century, because the citations of these authors are of the greatest importance for reconstructing the original text of the New Testament. Basically the works of Irenaeus, Clement of Alexandria, Origen, Hippolytus, Methodius, Eusebius, Didymus, Epiphanius, and Cyril of Alexandria were thoroughly reviewed. Authors after this period most often cite the Byzantine text, which is well attested elsewhere. Later authors (such as Severus of

Antioch, Oecumenius, Maximus Confessor, and Anastasius Sinaita) are cited in only a few of the more important critical passages. Only John of Damascus is cited regularly because of his importance in the Greek Orthodox Church.

The Church Fathers appear in the apparatus in the traditional sequence, following the versions, in chronological order, and with their names printed in full. The citations are based on the latest and most reliable editions of their works. Manuscripts of their works used in these editions are generally not mentioned. The Greek Fathers come first, followed by the Latin Fathers. Greek authors are always cited with the first group even when the reading attested is extant only in a Latin translation (e.g., as frequently for Irenaeus and Origen).

Authors whose witness is preserved only by other Fathers are always cited with the source noted (e.g., Marcus^{acc.} to Irenaeus). The only exception is Theodotus the Gnostic, who is cited with the symbol Clement^{from Theodotus} in order to remind the reader that in the *Excerpta ex Theodoto* it is not always possible to distinguish between the original citation and Clement's editorial hand. Marcion's treatment of the New Testament still awaits a conclusive study. Meanwhile, when his witness has a tolerable degree of certainty, its source is generally indicated (e.g., acc. to Tertullian, Origen, etc.). When Marcion is cited without such an indication of the source, the basis is Harnack's edition, which could not be checked for verification in every detail. Thus any reference to Marcion should always be accepted with a degree of caution.

Citations from the Latin Fathers are treated similarly. Here again in many instances the chronological limits have been overridden for authors whose citations contribute significantly (cf. the following list). The Eastern Fathers, however, have not been included. The evidence which these Fathers, especially from the early period, could provide for the Greek text was so encumbered with difficulties that it had to be abandoned, especially in view of the increase in evidence from the Greek Fathers.^{xi}10

Following are alphabetical lists of the Greek and Latin Church Fathers mentioned in the critical apparatus of this edition. The dates shown are generally of the author's death; when not precisely known, it is an inferred date. Frequently only the century is known. Anonymous works are identified by their period; works that are pseudonymous or of questionable authorship are given after the author to whom they are ascribed when no further information is available.

List of Greek Church Fathers

Acacius, of Caesarea	366
Acacius-Melitene	about 438
Adamantius	IV
Alexander, of Alexandria	328
Amelius [Neo-Platonic] ^{acc.} to Eusebius	III
Ammon, Bishop	IV
Ammonas	IV
Ammonius-Alexandria	V/VI
Amphilochius	after 394
Anastasius-Sinaia	after 700
Andrew, of Caesarea	VI/VII
Apollinaris, of Laodicea	about 390
Apostolic Canons	IV
Apostolic Constitutions	about 380

Arians ^{acc. to Epiphanius}	IV
Arius ^{acc. to Epiphanius}	336
Arsenius, Anachoreta	445
Asterius, Sophist	after 341
Asterius-Amasea	about 410
Athanasius, of Alexandria	373
Athenagoras	II
Basil, the Great	379
Basil-Ancyra	about 364
Basilidians ^{acc. to Clement}	II
Celsus ^{acc. to Origen}	about 178
(John) Chyrsostom	407
Clement, of Alexandria	before 215
Clement ^{from Theodotus = Clement's <i>Excerpta ex Theodoto</i>}	
2 nd Epistle of Clement (so-called)	before 150
Cyril, of Alexandria	444
Cyril-Jerusalem	386
Diatessaron, of Tatian	II
Didache	II
Didymus	398
Diodore	before 394
Dionysius, of Alexandria	264/265
Docetists ^{acc. to Hippolytus}	II/III
Epiphanius	403
Eunomians	IV/V
Eunomius, of Cyzicus	about 394
Eusebian Canons	IV
Eusebius, of Caesarea	339
Eusebius-Emesa	about 359
Eustathius, of Antioch	before 337
Evagrius, of Pontus	399
Flavian-Antioch	404
Flavian-Constantinople	449
Gregory-Nazianzus	about 390
Gregory-Nyssa	394
Gregory-Thaumaturgus	about 270
Hegemonius	IV
Hegesippus	after 180
Heracleon ^{acc. to Origen}	II
Heraclides ^{in Origen}	about 245
Hesychius, of Jerusalem	after 450
Hippolytus	235
Letter of Hymenaeus	about 268
Hyperechius	IV/V
Irenaeus	II
Isidore, of Pelusium	about 435

John-Damascus	before 754
Josippus	IV?
Julius Cassianus ^{acc. to Clement}	about 170
Justin	about 165
Macarius/Symeon	IV/V
Marcellus, of Ancyra	about 374
Marcian	about 390
Marcion ^{acc. to Tertullian/Origen/Adamantius/Epiphanius}	II
Marcus, Gnostic ^{acc. to Irenaeus}	II
Marcus-Eremita	after 430
Maximus-Confessor	662
Meletius, of Antioch	381
Methodius	III
Naassenes ^{acc. to Hippolytus}	II/III
Nestorians ^{acc. to Cyril}	V
Nestorius	about 451
Nilus	about 430
Origen	253/254
Orsiesius	about 380
Paul-Emesa	after 432
Peratenj ^{acc. to Hippolytus}	II/III
Peter-Alexandria	311
Philo-Carpasia	IV
Polycarp	156
Polychronius	about 430
Porphyry	301/304
Presbyter ^{acc. to Irenaeus}	II
Proclus	446
Ps-Asterius, Sophist	after 341
Ps-Athanasius	?
Ps-Clement, of Rome	III
Ps-Clementines	IV
Ps-Dionysius	V
Ps-Eustathius	IV/V
Ps-Gregory-Thaumaturgus	?
Ps-Hippolytus	?
Ps-Ignatius	IV/V
Ps-Justin	IV/V
Ps-Oecumenius	VI
Ps-Peter-Alexandria	?
Ptolemy ^{Flora acc. to Irenaeus}	II
Serapion	after 362
Severian	after 408
Severus, of Antioch	538
Socrates, of Constantinople	after 439
Tatian, <i>Oratio ad Graecos</i>	II

Theodore, of Mopsuestia	428
Theodore-Heraclea	355
Theodoret, of Cyrrhus	about 466
Theodotus, Gnostic (see Clement ^{from Theodotus})	II
Theodotus-Ancyra	V
Theophilus, of Antioch	after 180
Theophilus-Alexandria	412
Timothy-Alexandria	IV/V
Titus-Bostra	before 378
Valentinians ^{acc. to Irenaeus/Hippolytus}	II

The following early authors or writings offer no witness of significance for the critical apparatus of this edition.

Aristides	II
Epistle of Barnabas	before 140
Carpocrates	II
Clement-Rome	after 96
Epistle to Diognetus	II
Epiphanes	II
Sheperd of Hermas	before 150
Ignatius	about 110
Julius Africanus	after 240
Melito	before 190
Papias	II
Quadratus	II
Theodotus Coriarius (= Theodotus of Byzantium)	II/III

List of Latin Church Fathers

Ambrose	397
Ambrosiaster	after 384
Apringius	after 551
Arnobius	after 455
Augustine	430
Beatus	798
Bede	735
Caesarius, of Arles	542
Cassian	about 435
Cassiodorus	about 580
Chromatius	407
Cyprian	258
Facundus	after 571
Faustinus	IV
Faustus, of Riez	490/500
Faustus-Milevis	IV

Ferrandus	VI
Fortunatus	392
Fulgentius	533
Gaudentius	after 406
Gildas	about 570
Gregory-Elvira	about 392
Hilary	367
Jerome	419/420
Julian-Eclanum	about 454
Juvencus	IV
Leo	461
Lucifer, of Calaris	370/371
Maximinus	IV/V
Maximus, of Turin	IV/V
Niceta	after 414
Novatian	after 251
Optatus	IV
Orosius	after 418
Pacian	before 392
Paulinus-Nola	431
Pelagius	after 418
Petilianus	IV/V
Phoebadius	after 392
Primasius	after 552
Priscillian	385
Ps-Cyprian	IV
Ps-Vigilius	IV/V
Quodvultdeus	about 453
Rebaptism (<i>De Rebaptismate</i>)	258
Rufinus	410
Salvian	about 480
Sedulius Scottus	IX
Severus	V
Speculum	V
Sulpicius	about 420
Tertullian	after 220
Tyconius	after 390
Varimadum	445/480
Victor-Tunis	after 566
Victor-Vita	after 489
Victorinus-Pettau	304
Victorinus-Rome, Marius	after 363
Vigilius	after 484
Zeno	IV

The following abbreviations are used in citing evidence from the Church Fathers:

- () indicate that a citation from a Church Father supports the reading for which it is cited, but *deviates* from it *in minor details*.
- vid the *apparent support* by a Church Father for the reading cited, where stylistic and contextual factors do not permit complete certainty.
- lem a citation from a *lemma*, i.e., the text of the New Testament which precedes the commentary (^{comm}) in a commentary manuscript.
- comm a citation from the *commentary* part of a commentary manuscript when it differs from the text of its accompanying lemma.^{xii} 11
- supp a portion of a Church Father's text *supplied* by a later hand where the original is missing (e.g., Origen's *Commentary on John*).
- ms,mss *manuscript(s)* of a Church Father's text when differing from the edited text.
- mss^{acc. to} Origen a citation from a lost manuscript of a Church Father's text
- 1/2,2/3,5/7 etc. Superscript fractions indicate the statistics for *variant readings in multiple instances of a passage*. The second number of the fraction indicates the number of times the passage occurs in the Church Father's writings; the first number indicates how many times the reading attested is supported.
- pap a reading from the *papyrus stage* of the tradition of a Church Father's text when it differs from an edition (usually now dated) of the Father.
- ed the reading from an *edition* of a Church Father when it differs from a reading in the papyrus tradition of his text.
- gr a citation from a Greek fragment of the work of a Greek Church Father which is preserved complete only in a translation.
- lat, syr, arm, slav, arab a Latin, Syriac, Armenian, Slavonic, or Arabic translation of a work by a Greek Church Father which has not survived entire in its original form.
- acc. to *according to*: indicates the source of a citation by a Church Father which is preserved only indirectly, i.e., through quotation by another Church Father.
- dub a citation from the work of a Church Father, to whom its attribution is dubious.

7. The Diatessaron

As a witness to the text of the New Testament, Tatian's harmony of the Gospels known as the Diatessaron is burdened with particularly complex problems. Among the more serious are the circumstances that the work itself has not survived in its original form, the language of the original is in dispute (Greek or Syriac), and neither the sources nor the methods used by Tatian in compiling it are known. The available translations (especially a 6th century Arabic translation) and numerous revisions made in many different languages and cultures admittedly permit the scholar to obtain a fairly precise impression of the work's profile, but they do not provide the textual critic with verifiable readings in the sense defined above in 2. *The Selection of Witnesses from Manuscripts, Versions, and Quotations from Church Fathers*. The necessary definitive

research is lacking here just as for Marcion's New Testament. But as the Committee wished to offer as accurate a view of the data as possible rather than ignore this early (though indirect) witness completely, the following principles were agreed upon for its citation.

The Greek fragment of the Diatessaron (New Haven, Yale University, P. Dura 10) does not contain a text represented in the critical apparatus, so that only the earliest surviving commentary on the Diatessaron by Ephraem Syrus (†374) was considered. It has long been known in an Armenian translation, and it is now also available almost in its entirety in Syriac. It is cited according to the same principles as defined for the Church Fathers (cf. 6. *The Evidence from the Church Fathers*). Editorial responsibility for its inclusion was accepted by Dom Louis Leloir, the editor of the Syriac text of Ephraem's commentary. Differences between the original Syriac form of the commentary and its Armenian translation are indicated by the superscript symbols ^{SYR} and ^{ARM} following the symbol Diatessaron. Thus the reader has access to the earliest appearance of the Diatessaron (possibly in its original language) in the form of the commentary used in the region of the church where it was for centuries regarded as the standard form of the Gospels. The data provided here are as authentic as the present state of scholarly research in the field can yield. In contrast, information derived from later translations and revisions of the Diatessaron is often lacking in consistency, and in default of any reliable principles for dealing with such materials their inclusion in the present edition could only lead to confusion. The reader would be well advised, however, even for the citations derived from Ephraem's commentary, to be cautious in using the Diatessaron as a witness to the text of the New Testament, especially in citations from parallel pericopes in the synoptic gospels.

The following abbreviations are used in connection with the Diatessaron.

Diatessaron	a citation from Ephraem's commentary on the Diatessaron where the Syriac original and the Armenian translation are in agreement.
Diatessaron ^{SYR}	a citation from the Syriac original of Ephraem's commentary where it differs from the Armenian version.
Diatessaron ^{ARM}	a citation from the Armenian version of Ephraem's commentary where it differs from the Syriac original.

The Discourse Segmentation Apparatus

Previous editions of *The Greek New Testament* included a Punctuation Apparatus which included some 600 passages where a difference of punctuation in several editions of the Greek text and in a number of translations in modern languages seemed to be particularly significant for the interpretation of the text. While many of these differences were significant for interpretation, others were not. It mattered little or not at all in some instances whether a minor break (such as a comma) or a major break (such as a period, colon, or semicolon) had been used. Such differences were sometimes simply stylistic and did not have significance for interpretation.

Furthermore, advances in discourse studies indicate that the meaning of texts is related not only to segmentation at the clause and sentence level, but also to the larger units of paragraphs and section divisions.

For this reason, the Discourse Segmentation Apparatus which appears in this edition of *The Greek New Testament* is a completely new apparatus. Differences in segmentation of the text at various levels are noted in the apparatus rather than simple differences of punctuation.

Segmentation at both the clause level and the paragraph level is marked, as well as segmentation

of the text into larger discourse units of sections and major sections which group several paragraphs or several chapters together into larger units of discourse or narrative. Where a word, phrase, clause, or paragraph is grouped with a different segment of the text from that in the UBS text, that difference is noted.

Each successive problem of segmentation is marked by an italic superscript letter in the text. Several acute difficulties are involved in comparing segmentation in different Greek editions and modern language translations:

1. Different editions of the Greek text employ punctuation symbols with different values to mark segmentation (one editor, for example, may tend to use colons where another will generally use commas).
2. Systems of marking segmentation which are employed in editions of the Greek New Testament and in modern-language translations do not completely correspond.
3. Systems of marking larger units of text into sections vary widely in the editions and translations cited. Some translations segment the text into one level of sections only. Others segment the text into major sections as well as into smaller units of sections and subsections. Each edition and translation is cited, however, according to its system of paragraph segmentation, with the subparagraph (*SP*) being the smallest unit, the paragraph (*P*) being the next largest unit, the section (*S*) being the next largest, and the major section (*MS*) being the largest. Though some translations mark at least five levels of sections, the letters *MS* do not distinguish among levels of paragraph segmentation higher than the level following paragraph and section segmentation.

Special problems are involved with respect to ὅτι, which may introduce indirect discourse, direct discourse, a causal construction, a question, or may serve some other function in the sentence. In this edition, when ὅτι introduces indirect discourse, no comma precedes, and neither ὅτι nor the word following is capitalized. When ὅτι is used to introduce direct discourse, no mark of punctuation precedes or follows it and the next word begins with a capital letter. When ὅτι introduces a causal construction, a comma may precede; it is always capitalized when it is causal at the beginning of direct discourse.

In the discourse segmentation apparatus, only differences from the text are noted, except when a modern-language translation has an alternative translation in the margin which agrees with the segmentation of the UBS text. The major sets of alternatives given in the discourse segmentation apparatus are as follows:

<i>P</i> or <i>NO P</i>	The letter <i>P</i> indicates that a paragraph break occurs in the editions or translations cited, and <i>NO P</i> indicates that no paragraph break occurs in the editions or translations cited. If the UBS text begins a new section rather than simply a new paragraph, the letter <i>P</i> indicates that the editions and translations cited have only a paragraph break and not a larger section break.
<i>SP</i>	The letters <i>SP</i> indicate that a sub-paragraph break occurs in the editions or translations cited.
<i>S</i> or <i>NO S</i>	The letter <i>S</i> indicates that a section heading or section break occurs in which several paragraphs are grouped together to form a larger segment of discourse. <i>NO S</i> indicates that the editions and translations cited do not segment the text into a new section of discourse as the UBS text does.

<i>MS</i>	The letters <i>MS</i> indicate that a major section heading or break occurs in which a number of separate sections are grouped together to form a larger segment of discourse, e.g., the breaks at the end of Romans 8 and Romans 11 in some translations.
<i>C or NO C</i>	The letter <i>C</i> indicates that a break occurs between clauses or words in the editions or translations cited. Such differences in segmentation result in different words and clauses being grouped together with a change of meaning from that in the UBS text. <i>NO C</i> indicates that no break between clauses or words occurs in the editions or translations cited.
<i>Comma</i>	When the presence of a comma in the editions and translations cited results in a segmentation different from that in the UBS text, that difference is noted. Note, however, that only those differences in the use of commas which reflect differences of segmentation, and not simply differences of style, are noted.
<i>Colon or Dash</i>	When the presence of a colon or a dash results in a segmentation different from that in the UBS text, that difference is noted with the word <i>Colon</i> or <i>Dash</i> .
<i>Period</i>	When the presence of a period results in a segmentation different from that in the UBS text, that difference is noted. When the use of a comma, period, or semicolon results in different segmentation and are not simply stylistic differences, those differences from the UBS text and between the editions and translations cited are noted.
<i>Direct, Indirect, Causal</i>	When the use of ὅτι is understood differently from that in the UBS those different uses of ὅτι are indicated as <i>Direct</i> (or recitative), <i>Indirect</i> , or <i>Causal</i> . In some instances it is difficult to interpret the function of ὅτι, since an editor may have preferred to leave it ambiguous.
<i>Parens</i>	When parentheses are used to mark a difference in segmentation and do not simply reflect a difference in style, the word or phrase set off by parentheses is marked with the sign <i>Parens</i> .
<i>Begin quotation,</i>	When a difference exists concerning where direct discourse begins or ends,
<i>End quotation</i>	that difference is noted with the words <i>Begin quotation</i> or <i>End quotation</i> .
<i>End embedded quotation</i>	When a difference exists concerning where a quotation within a quotation ends, that difference is noted with the words <i>End embedded quotation</i>
<i>Quotation marks</i>	When certain words or phrases are set off in quotation marks to signify the citation of someone else's words, that segmentation is marked with the words <i>Quotation marks</i> .
<i>Question, Statement,</i>	The contrast between question and non-question is usually clearly indicat-
<i>Command, Exclamation</i>	ed in Greek texts (though editions of Greek texts sometimes differ concerning which sentences are which), but in certain contexts the additional contrast between statement, command, or exclamation

	may be made explicit only in translation.
<i>Poetic structure</i>	When certain words, phrases, or verses are set off from the surrounding text as poetic in form, that difference is noted with the words <i>Poetic structure</i> .
<i>Traditional material</i>	When certain words, phrases, or verses are set off from the surrounding text in some form which indicates the use of traditional material from the worship life of the early church, that difference is noted with the words <i>Traditional material</i> .
<i>as text</i>	When the segmentation in an alternative translation given in the margin agrees with the segmentation of the UBS text, that agreement is noted with the word <i>as text</i> .
<i>Different text</i>	When the underlying text is so different that no correspondence can be indicated, the words <i>Different text</i> are used.
<i>Different construction</i>	When the translation is too free to indicate agreement or disagreement with the segmentation of the UBS text, the words <i>Different construction</i> are used.

As a rule, alternative forms of segmentation are given only when they are represented by one or more of the Greek editions or modern translations listed below, even though commentators may have noted additional possible differences in segmentation of the text.

The following symbols and abbreviations have also been used with the discourse segmentation apparatus:

- ? indicates that the citation of a particular edition or translation is doubtful, since the evidence does not clearly support one or another alternative.
- () parentheses indicate minor differences of detail in segmentation, while the authority supports in general the segmentation for which it is cited.
- mg a marginal reading in one of the translations.

The following editions of the Greek New Testament and translations into modern languages have been cited in the discourse segmentation apparatus:

WH	Westcott and Hort (1881)
TR	Textus Receptus (Oxford, 1889)
NA	Nestle Aland ²⁶ (7th revised printing, 1983)
M	Merk (1984 ¹⁰)
AD	Apostoliki Diakonia (i.e., B. Antoniadis' edition of the New Testament, 1988)
RSV	Revised Standard Version (1971 ²)
TEV	Today's English Version (1976 ⁴)
Seg	La Nouvelle Version Segond Révisée (Bible à la Colombe, 1978)
FC	La Bible en Français Courant (1982 ²)
NIV	New International Version (1982 ²)
VP	La Biblia: Versión Popular (1983 ²)
Lu	Die Bibel nach der Übersetzung Martin Luthers (revidierter Text, 1984)
NJB	New Jerusalem Bible (1985)
TOB	Traduction Oecuménique de la Bible (1988 ²)

REB Revised English Bible (1989)
NRSV New Revised Standard Version (1990)

The Cross Reference System

The cross references, given at the bottom of the page with the principal Greek words involved, include the following categories: (1) quotations from biblical and non-biblical books; (2) definite allusions, where it is assumed that the writer had in mind a specific passage of Scripture; and (3) literary and other parallels. References to parallel passages are given immediately below the section headings, rather than in the cross references. When verse numbers in English editions differ from the Hebrew Old Testament, the numbering of the RSV is followed.

The following abbreviations are used in the reference system:

Gn	Genesis
Ex	Exodus
Lv	Leviticus
Nu	Numbers
Dt	Deuteronomy
Jos	Joshua
Jdg	Judges
Ru	Ruth
1,2 Sm	1, 2 Samuel
1,2 Kgs	1, 2 Kings
1,2 Chr	1, 2 Chronicles
Ezr	Ezra
Ne	Nehemiah
Est	Esther
Job	Job
Ps	Psalms
Pr	Proverbs
Ec	Ecclesiastes
Sol	Song of Solomon
Is	Isaiah
Jr	Jeremiah
Lrn	Lamentations
Eze	Ezekiel
Dn	Daniel
Ho	Hosea
Jl	Joel
Am	Amos
Ob	Obadiah
Jon	Jonah
Mic	Micah
Na	Nahum
Hab	Habakkuk
Zph	Zephaniah

Hg Haggai
Zch Zechariah
Mal Malachi

Mt Matthew
Mk Mark
Lk Luke
Jn John
Ac Acts
Ro Romans
1,2 Cor 1, 2 Corinthians
Ga Galatians
Eph Ephesians
Php Philippians
Col Colossians
1,2 Th 1,2 Thessalonians
1,2 Tm 1,2 Timothy
Ti Titus
Phm Philemon
He Hebrews
Jas James
1,2 Pe 1,2 Peter
1,2,3 Jn 1,2,3 John
Jd Jude
Re Revelation

Bar Baruch
En Enoch
1,2 Esd 1,2 Esdras
Jdth Judith
1,2,3,4 Macc 1,2,3,4 Maccabees
Ps Sol Psalms of Solomon
Sir Sirach
Sus Susanna
Tob Tobit
Wds Widsom

Other writings cited:

Aratus (Ac 17.28)
Ascension of Isaiah (He 11.37)
Assumption of Moses (Jd 9)
Cleanthes (Ac 17.28)
Epimenides (Tt 1.12)
Menander (1 Cor 15.33)

The following abbreviations are also used in the reference system:

MT	The Masoretic Text, where it differs from the Greek.
LXX	The Septuagint, where it differs from the Hebrew.
Theodotion	Theodotion's text of the Greek Old Testament.

Master List of Symbols and Abbreviations

{ }	enclose a letter A, B, C, D which indicates the relative degree of certainty for the reading adopted in the text.
[]	in the text enclose words whose presence or position in the text is regarded as disputed; in the critical apparatus, immediately following the symbol <i>Byz</i> , enclose the symbols for certain Byzantine witnesses (cf. 3.1 <i>The Selection</i>).
⌈ ⌋	enclose passages which are regarded as later additions to the text, but which are of evident antiquity and importance.
()	in the critical apparatus, indicate that a witness supports the reading for which it is cited, but with minor differences; in the discourse segmentation apparatus, indicate minor differences of detail in segmentation, while the authority supports in general the segmentation for which it is cited.
[()]	indicate negligible differences in the witness of selected Byzantine manuscripts to the reading attested.
*	the reading of the original hand of a manuscript.
?	indicates that an early version is probably in support of a reading, but that owing to the grammatical structure of the language there is some doubt.
?, ?	the possible support of a version for various readings in contrast to the exclusion of its support for other readings.
^{1/2, 2/3, 5/7} etc.	indicate the statistics for variant readings in multiple instances of a passage. The second number indicates the number of times the passage occurs in a lectionary manuscript or a Church Father; the first number indicates how many times the reading attested is supported.
1,2,3,c	successive correctors of a manuscript in chronological sequence. The symbol ^c at the end of the sequence refers to the latest corrector.
a	indicates that a text manuscript contains the Acts of the Apostles; or that a lectionary manuscript contains lessons from Acts and the Epistles.
acc. to	indicates the source of a citation.
AD	Apostoliki Diakonia (i.e., B. Antoniadis' edition of the New Testamenta 1988)
app	critical apparatus.
arab	Arabic version of a Greek Church Father.
arm	Armenian version, or an Armenian translation of a Greek Church Father.
<i>Byz</i>	the reading of the majority of the Byzantine witnesses.
<i>Byz</i> ^{pt}	a part of the Byzantine manuscript tradition.
c	indicates that a manuscript contains all or part of the Catholic or General Epistles.
^c	indicates the corrector or the last of successive correctors of a manuscript.

com(m)	citation in the commentary section of a manuscript where the reading differs from the accompanying Greek text; also used to designate the New Testament text cited in the commentary of a Church Father, when the citation differs from the accompanying New Testament text.
cop ^{ach}	Achmimic (Rösch)
cop ^{ach2}	Sub-Achmimic (Thompson)
cop ^{bo}	Bohairic (Horner)
cop ^{fay}	Fayyumic (various fragments)
cop ^{meg}	Middle Egyptian (Schenke)
cop ^{mf}	Middle Egyptian Fayyumic (Husselmann)
cop ^{pbo}	Proto-Bohairic (Kasser)
cop ^{sa}	Sahidic (Hintze/Schenke; Homer; Kasser; Quecke; Schüssler; Thompson)
Diatessaron	Diatessaron quotations preserved in the commentary by Ephraem Syrus.
Diatessaron ^{arm}	citation from the Armenian version of Ephraem's commentary where it differs from the Syriac text.
Diatessaron ^{syr}	citation from the Syriac text of Ephraem's commentary where it differs from the Armenian version.
dub	a citation from the work of a Church Father, to whom its attribution is dubious.
e	indicates that a manuscript contains all or part of the Gospels.
ed	the reading from an edition of a Church Father when it differs from a reading in the papyrus tradition of his text.
eth	Ethiopic version.
eth ^{ms}	the Hackspill edition of the manuscript Paris, Ms. Eth. n. 32.
eth ^{pp}	the Pell Platt edition of the Ethiopic version.
eth ^{ro}	the Rome edition of the Ethiopic version.
eth TH	the Takla Hāymānot edition of the Ethiopic version.
f ¹	"Family 1," a group of Greek manuscripts first described by K. Lake (see Symbols).
f ¹³	"Family 13," a group of Greek manuscripts first described by W. H. Ferrar (see Symbols).
FC	La Bible en Francais Courant (1982 ²)
geo	Georgian version.
geo ^{1,2}	two revisions of the Georgian tradition.
geo ^{A,B}	manuscripts which form the basis of geo ² .
gr	a citation from a Greek fragment of the work of a Greek Church Father which is preserved complete only in a translation.
it	Old Latin (Itala) version. Superscript letters identify individual manuscripts.; see <i>Latin</i> .
l	a lectionary manuscript, identified by the number following it.
l ^{AD}	reading of the lectionary edition of the Apostoliki Diakonia, Athens.
l 866 ^{1/2}	shows the relative frequency of a reading in the multiple occurrence of the same passage in a single lectionary manuscript. The second number of the fraction indicates the number of times the passage occurs in the manuscript; the first number indicates how many times it supports the reading attested.

lat	the Latin translation of a Greek Church Father.
Lect	the reading of the majority of the lectionaries selected, together with the text of the edition published by Apostoliki Diakonia, Athens.
Lect ^{pt}	a part of the lectionary manuscript tradition (at least 10 manuscripts) which differs from the rest (also designated <i>Lect^{pt}</i>). This symbol always appears in pairs in the critical apparatus.
Lect ^{pt,AD}	a part of the lectionary manuscript tradition in agreement with the lectionary text of the Greek Church (i.e., the edition by Apostoliki Diakonia, Athens).
lem	in the Church Fathers, a citation from a <i>lemma</i> , i.e., the text of the New Testament which precedes the commentary (^c om) in a commentary manuscript.
Lu	Die Bibel nach der Übersetzung Martin Luthers (revidierter Text, 1984)
LXX	the Septuagint or Greek translation of the Old Testament.
M	Merk, <i>Novum Testamentum Graece et Latine</i> (1984 ¹⁰).
mg	textual evidence contained in the margin of a manuscript.
ms, mss	manuscript(s) of an early version, or of a Church Father's text, when differing from the edited text.
NA	Nestle Aland, <i>Novum Testamentum Graece</i> ²⁶ (7th revised printing, 1983).
NIV	New International Version (1983 ²).
NJB	New Jerusalem Bible (1985).
NRSV	New Revised Standard Version (1990).
p	indicates that a manuscript contains all or part of the Epistles of Paul.
ⲑ ^{1,etc}	a papyrus manuscript, identified by the superscript number.
pap	a reading from the papyrus stage of the tradition of a Church Father's text when it differs from an edition (usually now dated) of the Father.
pt	partim (Latin: in part).
r	indicates that a manuscript contains all or part of the text of Revelation.
RSV	Revised Standard Version (1971 ²)
REB	Revised English Bible (1989)
Seg	La Nouvelle Version Second Revisée (Bible à la Colombe, 1978)
[sic]	an abnormality reproduced exactly from the original.
slav	Slavonic version, or a Slavonic translation of a work by a Greek Church Father.
supp	a portion of manuscript or a Church Father's text supplied by a later hand where the original is missing.
syr	Syriac versions, or a Syriac translation of the text of a Greek Church Father.
syr ^c	Curetonian Syriac version.
syr ^h	Harclean Syriac version.
syr ^h with *	Harclean Syriac reading in the text enclosed between an asterisk and a metabelo.
syr ^{hgr}	a Greek marginal qualification for a Harclean Syriac reading.
syr ^{hmg}	Harclean Syriac variant reading in the margin.
syr ^p	Peshitta Syriac version.
syr ^{pal}	Palestinian Syriac version.
syr ^{ph}	Philoxenian Syriac version.
syr ^s	Sinaitic Syriac version.

TEV	Today's English Version (1976 ⁴)
Theodotion	Theodotion's text of the Greek Old Testament.
TOB	Traduction Oecuménique de la Bible (1988 ²)
TR	Textus Receptus (Oxford, 1889)
txt	the text of a manuscript of the New Testament when it differs from another reading given in the margin (^{mg}), or in the commentary section (^{com}) which accompanies the text of a Church Father.
vg	Vulgate version.
vg ^{cl}	Clementine edition of the Vulgate.
vg st	Stuttgart edition of the Vulgate.
vg ^{ww}	Wordsworth-White edition of the Vulgate.
vid	the most probable reading of a manuscript, where the state of its preservation makes complete verification impossible; or the apparent support of a Church Father for the reading cited, where stylistic and contextual factors do not permit complete certainty.
v.r.	variant reading
v.r.	a variant reading specifically designated in a manuscript as an alternative.
VP	La Biblia: Versión Popular (1983 ²)
WH	Westcott and Hort, <i>The New Testament in the Original Greek</i> (1881).

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Re 18.17	Eze 27.27-29
Re 18.18	Eze 27.32
Re 18.19	Eze 27.30-34
Re 18.20	Dt 33.43 LXX
	Ps 96.11
	Is 44.23
	49.13
	Jr 51.48
Re 18.21	Jr 51.63-64
	Eze 26.21
Re 18.22	Is 24.8
	Eze 26.13
Re 18.23	Is 23.8
	47.9
	Jr 7.34
	16.9
	25.10
Re 18.24	Jr 51.49
	Eze 24.7
Re 19.1	Zch 6.3
	Tob 13.18
Re 19.2	Dt 32.43
	2 Kgs 9.7
	Ps 19.9

	79.10
	119.137
Re 19.3	Is 34.10
Re 19.4	1 Kgs 22.19
	2 Chr 18.18
	Ps 47.8
	Is 6.1
	Eze 1.26-27
	Sir 1.8
Re 19.5	Ps 22.23
	115.13
	134.1
	135.1
Re 19.6	Ex 15.18
	Ps 22.28
	Ps 93.1
	97.1
	99.1
	Eze 1.24
	43.2
	Dn 7.14
	Am 3.13
	4.13 LXX
	Zch 14.9
Re 19.8	Is 61.10
Re 19.11	Ps 96.13
	Is 11.4
	Eze 1.1
	Zch 1.8
	6.6
Re 19.12	Dn 10.6
Re 19.13	Is 63.1-3
Re 19.15	Ps 2.9
	Is 49.2
	63.3
	Lm 1.15
	Jl 3.13
	Am 3.13
	4.13 LXX
Re 19.16	Dt 10.17
	Dn 2.47
	^{xxxii} En 9.4
	2 Macc 13.4
	3 Macc 5.35
Re 19.17-18	Eze 39.17-20
Re 19.19	Ps 2.2

Re 19.20	Is 30.33
Re 19.21	Eze 39.17,20
Re 20.4	Dn 7.9 7.22 7.27
Re 20.6	Ex 19.6 Is 61.6
Re 20.8	Eze 7.2 38.2
Re 20.9	2 Kgs 1.10 Eze 38.22 39.6
Re 20.10	Gn 19.24 Ps 11.6 Is 30.33 Eze 38.22 3 Macc 2.5
Re 20.11	Ps 114.3-7
Re 20.11-12	Dn 7.9-10
Re 20.12	Ex 32.32,33 Ps 69.28 Dn 12.1
Re 20.12-13	Ps 28.4 62.12 Pr 24.12 Is 59.18 Jr 17.10
Re 20.15	Ex 32.32,33 Ps 69.28 Is 30.33 Dn 12.1
Re 21.1	Is 65.17 66.22
Re 21.2	Is 52.1 61.10
Re 21.3	Lv 26.11-12 2 Chr 6.18 Eze 37.27 Zch 2.10
Re 21.4	Is 25.8 35.10 65.19
Re 21.5	1 Kgs 22.19 2 Chr 18.18 Ps 47.8 Is 6.1

	Eze 1.26-27
	Sir 1.8
Re 21.6	Ps 36.9
	Is 44.6
	48.12
	55.1
	Jr 2.13
Re 21.7	2 Sm 7.14
Re 21.8	Gn 19.24
	Ps 11.6
	Is 30.33
	Eze 38.22
	3 Macc 2.5
Re 21.10	Eze 40.2
Re 21.11	Is 60.1,2
	60.19
Re 21.12-13	Ex 28.21
	Eze 48.30-35
Re 21.15	Eze 40.3,5
Re 21.16-17	Eze 48.16,17
Re 21.19	Is 54.11-12
Re 21.22	Am 3.13
	4.13 LXX
Re 21.23	Is 60.19-20
Re 21.24	Is 60.3,5
	Ps Sol 17.34 (31)
Re 21.25	Is 60.11
	Zch 14.7
Re 21.26	Ps 72.10-11
	Ps Sol 17.34 (31)
Re 21.27	Ex 32.32,33
	Ps 69.28
	Is 52.1
	Dn 12.1
Re 22.1	Eze 47.1
	Jl 3.18
	Zch 14.8
Re 22.2	Gn 2.9
	3.22
	Eze 47.12
Re 22.3	Zch 14.11
Re 22.4	Ps 17.15
	42.2
Re 22.5	Is 60.19-20
	Dn 7.18
	7.27

	Zch 14.7
Re 22.6	Dn 2.28,29 2.45
Re 22.10	Dn 12.4
Re 22.12	Ps 28.4 62.12 Pr 24.12 Is 40.10 59.18 62.11 Jr 17.10
Re 22.13	Is 44.6 48.12
Re 22.14	Gn 2.9 3.22 Eze 47.12
Re 22.16	Nu 24.17 Is 11.1 11.10
Re 22.17	Is 55.1
Re 22.18-19	Dt 4.2 12.32
Re 22.19	Gn 2.9 3.22 Eze 47.12

PRINCIPAL MANUSCRIPTS AND VERSIONS CITED IN THE TEXTUAL APPARATUS

(See Introduction, 3.2 *The Presentation of the Greek Text Manuscripts*)

Abbreviations: e—Gospels; a—Acts; p—Pauline Epistles; c—Catholic or General Epistles;
r—Revelation. Roman Numerals indicate approximate date of origin.

Papyri

<i>No.</i>	<i>Contents</i>	<i>Date</i>
p ¹	e	III
p ²	e	VI
p ³	e	VI/VII
p ⁴	e	III

ⲡ ⁵	e	III
ⲡ ⁶	e	IV
ⲡ ⁷	e	IV/VI
ⲡ ⁸	a	IV
ⲡ ⁹	c	III
ⲡ ¹⁰	p	IV
ⲡ ¹¹ [+14?]	p	VII
ⲡ ¹²	p	III
ⲡ ¹³	p	III/IV
ⲡ ¹⁴ [=11?]	p	VII
ⲡ ¹⁵	p	III
ⲡ ¹⁶	p	III/IV
ⲡ ¹⁷	p	IV
ⲡ ¹⁸	r	III/IV
ⲡ ¹⁹	e	IV/V
ⲡ ²⁰	c	III
ⲡ ²¹	e	IV/V
ⲡ ²²	e	III
ⲡ ²³	c	early III
ⲡ ²⁴	r	IV
ⲡ ²⁵	e	late IV
ⲡ ²⁶	p	about 600
ⲡ ²⁷	p	III
ⲡ ²⁸	e	III
ⲡ ²⁹	a	III
ⲡ ³⁰	p	III
ⲡ ³¹	p	VII
ⲡ ³²	p	about 200
ⲡ ³³⁺⁵⁸	a	VI
ⲡ ³⁴	p	VII
ⲡ ³⁵	e	IV?
ⲡ ³⁶	e	VI
ⲡ ³⁷	e	III/IV
ⲡ ³⁸	a	about 300
ⲡ ³⁹	e	III
ⲡ ⁴⁰	p	III
ⲡ ⁴¹	a	VIII
ⲡ ⁴²	e	VII/VIII
ⲡ ⁴³	r	VI/VII
ⲡ ⁴⁴	e	VI/VII

ⲡ ⁴⁵	ea	III
ⲡ ⁴⁶	p	about 200
ⲡ ⁴⁷	r	late III
ⲡ ⁴⁸	a	late III
ⲡ ⁴⁹	p	late III
ⲡ ⁵⁰	a	IV/V
ⲡ ⁵¹	p	about 400
ⲡ ⁵²	e	about 125
ⲡ ⁵³	ea	III
ⲡ ⁵⁴	c	V/VI
ⲡ ⁵⁵	e	VI/VII
ⲡ ⁵⁶	a	V/VI
ⲡ ⁵⁷	a	IV/V
ⲡ ⁵⁸	cf.ⲡ ³³	
ⲡ ⁵⁹	e	VII
ⲡ ⁶⁰	e	about VII
ⲡ ⁶¹	p	about 700
ⲡ ⁶²	e	IV
ⲡ ⁶³	e	about 500
ⲡ ⁶⁴⁺⁶⁷	e	about 200
ⲡ ⁶⁵	p	III
ⲡ ⁶⁶	e	about 200
ⲡ ⁶⁷	cf.ⲡ ⁶⁴	
ⲡ ⁶⁸	p	VII?
ⲡ ⁶⁹	e	III
ⲡ ⁷⁰	e	III
ⲡ ⁷¹	e	IV
ⲡ ⁷²	c	III/IV
ⲡ ⁷³	e	VII
ⲡ ⁷⁴	ac	VII
ⲡ ⁷⁵	e	early III
ⲡ ⁷⁶	e	VI
ⲡ ⁷⁷	e	II/III
ⲡ ⁷⁸	c	III/IV
ⲡ ⁷⁹	p	VII
ⲡ ⁸⁰	e	III
ⲡ ⁸¹	c	IV
ⲡ ⁸²	e	IV/V
ⲡ ⁸³	e	VI
ⲡ ⁸⁴	e	VI

ⲡ ⁸⁵	r	IV/V
ⲡ ⁸⁶	e	IV
ⲡ ⁸⁷	p	III
ⲡ ⁸⁸	e	IV
ⲡ ⁸⁹	p	IV
ⲡ ⁹⁰	e	II
ⲡ ⁹¹	a	III
ⲡ ⁹²	p	III/IV
ⲡ ⁹³	e	V
ⲡ ⁹⁴	p	V/VI
ⲡ ⁹⁵	e	III
ⲡ ⁹⁶	e	VI
ⲡ ⁹⁷	e	VI/VII

Uncials

<i>No.</i>	<i>Contents</i>	<i>Date</i>
Ⲛ 01	eacpr	IV
A 02	eacpr	V
B 03	eacp	IV
C 04	eacpr	V
D 05	ea	V
D 06	p	VI
[E 07] ^{xxxiii} ₁	e	VIII
E 08	a	VI
[F 09]	e	IX
[F 010]	p	IX
[G 011]	e	IX
G 012	p	IX
[H 013]	e	IX
H 015	p	VI
I 016	p	V
[K 018]	cp	IX
L 019	e	VIII
[L 020]	acp	IX
[N 022]	e	VI
[O 023]	e	VI
[P 024]	e	VI
[P 025]	acpr	IX
[Q 026]	e	V
T 029	e	V
+0113		

		0125
0139		
W 032	e	V
Z 035	e	VI
Δ 037	e	IX
Θ 038	e	IX
Ξ 040	e	VI
[Σ 042]	e	VI
Ψ 044	eacp	VIII/IX
[046]	r	X
048	acp	V
050	e	IX
051	r	X
057	a	IV/V
058	e	IV
059	e	IV/V
+0215		
060	e	VI
062	p	V
066	a	VI
067	e	VI
068	e	V
069	e	V
070	e	VI
+0110		
0124		
0178		
0179		
0180		
0190		
0191		
0193		
0202		
071	e	V/VI
072	e	V/VI
073	e	VI
+084		
075	p	X
076	a	V/VI
077	a	V
078	e	VI
079	e	VI
081	p	VI
082	p	VI
083	e	VI/VII
+0112		

0235		
084	cf. 073	
085	e	VI
086	e	VI
087	e	VI
+092b		
088	p	V/VI
089	e	VI
+092a		
0293		
091	e	VI
092a	cf. 089	
092b	cf. 087	
094	e	VI
095	a	VIII
+0123		
096	a	VII
097	a	VII
098	p	VII
099	e	VII
0101	e	VIII
0102	e	VII
+0138		
0105	e	X
0106	e	VII
+0119		
0107	e	VII
0108	e	VII
0109	e	VII
0110	cf. 070	
0111	p	VII
0112	cf. 083	
0113	cf. 029	
0114	e	VIII
0115	e	IX/X
0118	e	VIII
0119	cf. 0106	
0121	p	X
(0121a)		
0121b	cf. 0243	
0122	p	IX
0123	cf. 095	
0124	cf. 070	
0125	cf. 029	
0126	e	VIII
0127	e	VIII

0128	e	IX
0130	e	IX
0131	e	IX
0132	e	IX
0138	cf. 0102	
0139	cf. 029	
0140	a	X
0141	e	X
0143	e	VI
0145	e	VII
0146	e	VIII
0147	e	VI
0148	e	VIII
0149	= 0187	
0150	p	IX
0155	e	IX
0156	c	VIII
0159	p	VI
0160	e	IV/V
0161	e	VIII
0162	e	III/IV
0163	r	V
0164	e	VI/VII
0165	a	V
0166	c	V
0167	e	VII
0169	r	IV
0170	e	V/VI
0171	e	about 300
0172	p	V
0173	c	V
0175	a	V
0176	p	IV/V
0177	e	X
0179	cf. 070	
0180	cf. 070	
0181	e	IV/V
0182	e	V
0183	p	VII
0184	e	VI
0185	p	IV
0186	p	V/VI
+0224		
0187	e	VI
0188	e	IV
0189	a	II/III

0190	cf. 070	
0191	cf. 070	
0193	cf. 070	
0198	p	VI
0199	p	VI/VII
0200	e	VII
0201	p	V
0202	cf. 070	
0204	e	VII
0205	p	VIII
0206	c	IV
0207	r	IV
0208	p	VI
0209	cp	VII
0210	e	VII
0213	e	V/VI
0214	e	IV/V
0215	cf. 059	
0216	e	V
0217	e	V
0218	e	V
0219	p	IV/V
0220	p	III
0221	p	IV
0222	p	VI
0223	p	VI
0224	cf. 0186	
0225	p	VI
0226	p	V
0227	p	V
0228	p	IV
0229	r	VIII
0231	e	IV
0232	c	V/VI
0233	e	VIII
0234	e	VIII
0235	cf. 083	
0236	a	V
0237	e	VI
0238	e	VIII
0239	e	VII
0240	p	V
0241	p	VI
0242	e	IV
0243	p	X
+0121b		

0244	a	V
0245	c	VI
0246	c	VI
0247	c	V/VI
0249	e	X
0250	e	VIII
0251	c	VI
0252	p	V
0254	p	V
0256	e	VIII
0259	p	VII
0260	e	VI
0261	p	V
0262	p	VII
0266	e	VI
0269	e	IX
0270	p	IV/V
0271	e	IX
0274	e	V
0275	e	VII
0276	e	VIII
0277	e	VII/VIII
0293	cf. 089	
0298	e	VIII/IX
0299	e	X/XI
0300	e	VI/VII

Minuscules

<i>No.</i>	<i>Contents</i>	<i>Date</i>
<i>f</i> ¹	e	X-XIV
<i>f</i> ¹³	e	XI-XV
1	e	XII
6	p	XIII
13	e	XIII
28	e	XI
33	eacp	IX
36a (2818)	a	XII
69	e	XV
81	acp	1044
104	p	1087
118	e	XIII
124	e	XI
131	e	XIV

157	e	about 1125
174	e	1052
180	e	XII
181	a	XI
205	er	XV
209	er	e XIV, r XV
230	e	1013
256	p	XI/XII
263	p	XIII
307	a	X
322	c	XV
323	c	XI
346	e	XII
365	p	XIII
424	p	XII/XIII?
436	cp	XI
453	a	XIV
459	p	1092
543	e	XII
565	e	IX
579	e	XIII
597	e	XIII
610	a	XII
614	a	XIII
700	e	XI
788	e	XI
826	e	XII
828	e	XII
892	e	IX
945	ac	XI
983	e	XII
1006	er	XI
1010	e	XII
1067	c	XIV
1071	e	XII
1175	acp	XI
1241	ecp	XII
1243	ec	XI
1292	ec	XIII
1319	p	XII
1342	e	XIII/XIV
1409	ac	XIV
1424	e	IX/X
1505	ec	XII
1506	p	1320
1573	p	XII/XIII

1582	e	949
1611	cr	XII
1678	a	XIV
1689	e	1200
1709	e	X
1735	c	XI/XII
1739	acp	X
1841	r	IX/X
1846	c	XI
1852	cp	XIII
1854	r	XI
1881	cp	XIV
1891	a	X
1912	p	X
1962	p	XI/XII
2030	r	XII
2050	r	1107
2053	r	XIII
2062	r	XIII
2127	p	XII
2138	c	1072
2200	p	XIV
2298	c	XI
2329	r	X
2344	acr	XI
2351	r	X
2377	r	XIV
2427	e	XIV?
2464	acp	IX
2818	cf. 36a	

Lectionaries

<i>No.</i>	<i>Contents</i>	<i>Date</i>
l 59	a	XII
l 60	a	1021
l 68	e	XII
l 76	e	XII
l 127	e	IX
l 147	a	XII
l 156	a	X
l 165	a	XI
l 170	a	XIV
l 184	e	1319

1211	e	XII
1253	e	1020
1292	e	IX
1384	e	XII
1387	e	XI
1422	a	XIV
1514	e	IX
1524	e	XII
1547	e	XIII
1563	a	VIII
1590	a	XI
1591	a	XI
1592	a	1576
1593	a	XV
1596	a	1146
1597	a	X
1598	a	XI
1599	a	XI
1603	a	XI
1617	a	XI
1672	e	IX
1673	e	XII
1680	a	XIII
1751	ea	XI
1770	e	X
1773	e	XI
1809	a	XII
1813	e	1069
1858	e	XI
1859	e	XI
1866	e	1174
1883	a	XI
1884	a	XIII
1890	e	1420
1895	a	XIII
1921	a	XII
1938	a	XIII
1950	e	1289/90
11016	e	XII
11021	a	XII
11074	e	1290
11153	a	XIV
11154	a	XII
11156	a	XIV
11159	a	1331
11178	a	XI

/ 1223	e	XIII
/ 1298	a	XI
/ 1356	a	XI
/ 1364	a	XII
/ 1365	a	XII
/ 1439	a	XII
/ 1441	a	XIII
/ 1443	a	1053
/ 1552	e	985
/ 1590	a	XIII
/ 1627	e	XI
/ 1780	e	XII
/ 1977	a	XII

Versions

Old Latin

<i>Abbr.</i>	<i>Contents</i> ^{xxxiv*}	<i>Date</i>
it ^a	e	IV
it ^{a2}	e	V
it ^{ar}	acpr	IX
it ^{aur}	e	VII
it ^b	e	V
it ^b	p	VIII/IX
it ^β	e	VII
it ^c	ea	XII/XIII
it ^{comp}	p	IX/X
it ^d	ea	V
it ^d	p	V/VI
it ^{dem}	ap	XIII
it ^{div}	p	XII
it ^e	e	V
it ^e	a	VI
it ^f	e	VI
it ^f	p	IX
it ^{ff}	c	IX
it ^{ff1}	e	VIII
it ^{ff2}	e	V
it ^g	p	IX

it ^{g1}	e	VIII/IX
it ^{gig}	ar	XIII
it ^{gue}	p	VI
it ^h	e	V
it ^h	acr	V
it ⁱ	e	V
it ^j	e	VI
it ^k	e	IV/V
it ^l	e	XIII
it ^l	ac	VII
it ^λ	e	VIII/IX
it ^{mon}	p	X
it ^μ	e	V
it ^μ	p	IX
it ⁿ	e	V
it ^o	e	VII
it ^o	p	XV
it ^p	e	VIII
it ^p	a	XII
it ^{ph}	a	XII
it ^φ	e	V
it ^π	e	VII
it ^q	e	VI/VII
it ^q	c	VII
it ^{r1}	e	VII
it ^r	a	VII/VIII
it ^r	p	VI/VII
it ^{ro}	a	X
it ^o	e	VII/VIII
it ^o	p	X
it ^s	e	VI/VII
it ^s	ac	VI
it ^s	p	VIII
it ^{sa}	a	XIII
it ^{sin}	ar	X
it ^t	e	V/VI
it ^t	acpr	XI
it ^v	e	VII
it ^v	p	VIII/IX
it ^w	a	XIV/XV

it ^w	c	IV
it ^z	cpr	VIII

Vulgate

<i>Abbr.</i>	<i>Contents</i>	<i>Date</i>
vg	Vulgate	IV/V
vg ^{cl}	Clementine Vulgate	1592
vg ^{ww}	Wordsworth- White	1889-1954
vg st	Stuttgart Vulgate	1983 ³

Syriac

<i>Abbr.</i>	<i>Contents</i>	<i>Date</i>
syr ^s	e	IV
syr ^c	e	IV
syr ^p	eacp	V
syr ^{pal}	eacp	VI
syr ^{ph}	cr	VI
syr ^h	eacpr	VII

Coptic

<i>Abbr.</i>	<i>Contents</i>	<i>Date</i>
cop ^{sa}	eacpr	IV
cop ^{bo}	eacpr	IX
cop ^{pbo}	e	IV/V
cop ^{meg}	ea	IV/V
cop ^{mf}	e	IV/V
cop ^{fay}	eacp	IV
cop ^{ach}	ec	IV
cop ^{ach2}	e	IV

Armenian

<i>Abbr.</i>	<i>Contents</i>	<i>Date</i>
arm	Künzel edition	1984
	Zohrab edition	1805

Georgian

<i>Abbr.</i>	<i>Contents</i>	<i>Date</i>
geo	eacp	V
geo ¹	eap	IX
geo ²	eap	X
geo ^A	eap	X
geo ^B	eap	X

Ethiopic

<i>Abbr.</i>	<i>Contents</i>	<i>Date</i>
eth	eacpr	VI
eth ^{ro}	Rome edition	1548-49
eth ^{pp}	Pell Platt edition	1830
eth th	Takla Haymanot	1982-83
eth ^{ms}	e	XIII

PRINCIPAL SYMBOLS AND ABBREVIATIONS

{ } enclose a letter A, B, C, D which indicates the relative degree of certainty for the reading adopted in the text.

[] in the text enclose words whose presence or position in the text is regarded as disputed; in the critical apparatus, immediately following the symbol *Byz*, enclose the symbols for certain Byzantine witnesses (cf. 3.1 *The Selection*).

[[]] enclose passages which are regarded as later additions to the text, but which are of evident

antiquity and importance.

() in the critical apparatus, indicate that a witness supports the reading for which it is cited, but with minor differences; in the discourse segmentation apparatus, indicate minor differences of detail in segmentation, while the authority supports in general the segmentation for which it is cited.

[()] indicate negligible differences in the witness of selected Byzantine manuscripts to the reading attested.

* the reading of the original hand of a manuscript.

? indicates that an early version is probably in support of a reading, but that owing to the grammatical structure of the language there is some doubt.

1/2, 2/3, 5/7 **etc.** indicate the statistics for variant readings in multiple instances of a passage. The second number indicates the number of times the passage occurs in a lectionary manuscript or a Church Father; the first number indicates how many times the reading attested is supported.

AD Apostoliki Diakonia (1988)

Byz the reading of the majority of the Byzantine witnesses.

Byz^{pt} a part of the Byzantine manuscript tradition.

com(m) citation in the commentary section of a manuscript where the reading differs from the accompanying Greek text.

Diatessaron see 7. *The Diatessaron*.

ed the reading from an edition of a Church Father when it differs from a reading in the papyrus tradition of his text.

FC La Bible en Français Courant (1982²)

gr a citation from a Greek fragment of the work of a Greek Church Father which is preserved complete only in a translation.

l a lectionary manuscript, identified by the superscript number following it.

l^{AD} reading of the lectionary edition of the Apostoliki Diakonia, Athens.

l 866^{1/2} shows the relative frequency of a reading in the multiple occurrence of the same passage in a single lectionary manuscript. The second number of the fraction indicates the number of times the passage occurs in the manuscript; the first number indicates how many times it supports the reading attested.

lat the Latin translation of a Greek Church Father.

Lect the reading of the majority of the lectionaries selected, together with the text of the edition published by Apostoliki Diakonia, Athens.

Lect^{pt} a part of the lectionary manuscript tradition (at least 10 manuscripts) which differs from the rest (also designated **Lect^{pt}**).

Lect^{pt,AD} a part of the lectionary manuscript tradition in agreement with the edition by Apostoliki Diakonia.

lem in the Church Fathers, a citation from a *lemma*, i.e., the text of the New Testament which precedes the commentary (^{comm}) in a commentary manuscript.

Lu Luther Version (revised, 1984)

LXX the Septuagint or Greek translation of the Old Testament.

M Merk, *Novum Testamentum Graece et Latine* (1984¹⁰).

mg textual evidence contained in the margin of a manuscript.

- ms, mss** manuscript(s) of an early version, or of a Church Father's text, when differing from the edited text.
- NA** Nestle Aland (7th revised printing, 1983).
- NIV** New International Version (1983²).
- NJB** New Jerusalem Bible (1985).
- NRSV** New Revised Standard Version (1990).
- pap** a reading from the papyrus stage of the tradition of a Church Father's text when it differs from an edition of the Father.
- RSV** Revised Standard Version (1971²)
- REB** Revised English Bible (1989)
- Seg** La Nouvelle Version Second Révisée (Bible à la Colombe, 1978)
- [sic]** an abnormality reproduced exactly from the original.
- supp** a portion of manuscript or a Church Father's text supplied by a later hand where the original is missing.
- TEV** Today's English Version (1976⁴)
- Theodotion** Theodotion's text of the Greek Old Testament.
- TOB** Traduction Oecuménique de la Bible (1988²)
- TR** Textus Receptus (Oxford, 1889)
- txt** the text of a manuscript of the New Testament when it differs from another reading given in the margin (^{mg}), or in the commentary section (^{comm}) which accompanies the text of a Church Father.
- vid** the most probable reading of a manuscript where the state of its preservation makes complete verification impossible; or the apparent support of a Church Father for the reading cited, where stylistic and contextual factors do not permit complete certainty.
- v.r.** variant reading.
- VP** La Biblia: Versión Popular (1983²)
- WH** Westcott and Hort, *The New Testament in the Original Greek* (1881).

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locations, only the more prominent location is indexed.

There is no distinction between Biblical and non-Biblical names. Alternative names, separated by commas, are given for some cities. A question mark with a name indicates that the location of that place is uncertain.

No explanatory term is given in the index for cities and other well known geographical names (e.g., Italy). The term people is often used where region would be as acceptable, and vice versa.

These maps were prepared by Professor Karl Elliger of Tübingen for the Württemberg Bible Society. Cartography was done by the Cartographic Institute of Helmut Fuchs in Leonberg.

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TW 3.0 A

ⁱ¹ Exceptions chiefly involve proper names and citations of individual manuscripts within variants. In a few cases the Committee has adopted the spelling proposed for the 6th edition of Bauer (e.g. *Μαθθαῖος*, *Μαθθίας*, and *Μαθθαίτ* for *Ματθαῖος*, *Μαθθίας*, and *ΜατΘάτ*, *τετρααρχέω* for *τετραρχέω* and *τετρααρχῆς* for *τετραρχῆς*). Aramaic words are printed without accents and breathing marks.

ⁱⁱ¹ For a discussion of C-rated variants with brackets, click here.

ⁱⁱⁱ² Bracketed manuscripts are uncials with a Byzantine text. As representatives of this text type they are regularly cited following the group symbol Byz.

^{iv3} New numbers are given in parentheses (); cf. the explanation given for the uncials on p. 9*f. Manuscripts are cited in the apparatus by their old numbers.

^{v4} The information is based on the work of the Old Latin Institute in Beuron which has only in part been published.

^{vi5} The numbers are cited according to the Beuron catalogue.

^{vii6} Only the parts of the New Testament are shown (Gospels, Acts, Epistles of Paul, Catholic Epistles, Revelation) which preserve an Old Latin text, either wholly or partially.

^{viii7} Editor of an edition of the manuscript, or of a standard critical edition in which the manuscript is cited; cf. Bibliography.

^{ix8} In this edition it⁰ indicates the readings for the Epistles of Paul in Pelagius manuscript B (= Oxford, Balliol college 157); cf. *Vetus Latina* 1/1, p. 477, s.v. PEL.

^{x9} In the Dzocenzi/ K. Daniela edition of Paul's Epistles the symbols A B - C D indicate geo¹ and geo² respectively.

^{xi10} Cf. Aland/Juckel, ANTT 7 and 14 for a collection of the most important Syriac patristic citations of the New Testament.

^{xiii11} Citations from the commentary part are frequently more faithful than the lemma of a commentary manuscript in witnessing to a Father's text, because later copyists would often replace the whole New Testament text of a manuscript with a text of a completely different type.

^{xiii} This reference is not part of the canon of Scripture or of the Apocrypha - we have no reference text for this link.

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^{xxviii}**This reference is not part of the canon of Scripture or of the Apocrypha - we have no reference text for this link.**

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^{xxx}This reference is not part of the canon of Scripture or of the Apocrypha - we have no reference text for this link.

^{xxxi}**This reference is not part of the canon of Scripture or of the Apocrypha - we have no reference text for this link.**

^{xxxii}**This reference is not part of the canon of Scripture or of the Apocrypha - we have no reference text for this link.**

^{xxxiii}¹ Bracketed manuscripts are uncials with a Byzantine text, cited following the group symbol *Byz*.

^{xxxiv}* Only the parts of the New Testament are shown (e, a, c, p, r) which preserve an Old Latin text, either wholly or partially.