

NT Textual Criticism Reference Charts

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Major MS Witnesses to the Extant Textual Traditions

A = Byzantine/Majority Text; *B* = \mathfrak{P}^{75} /B text \approx "Alexandrian"; *C* = "Caesarean"; *D* = "Western"

Papyri

A: [all = 6-8 C]: 84 68 74? 42

B: 2C: 52 90; 2/3C: 46 64+67 66; 3C: 1 4 15 20 23 39 40 47 49 53 65 75 91; 3/4C: 13 16 72^[Peter] 92;
4C: 10 62 71 86; 4/5C: 50 57; 5C: 14; 5/6C: 56; 6C: 33+58; 6/7C: 3 43 44 55; 7C: 11 31 34;
7/8C: 60 61? {7 18 22 24 32} [#: 1 3 4 10 11 13 14 15 16 20 23 31 33 34 39 40 43 44 46 47 49 50
52 53 55 56 57 58 60 61 62 64 65 66 67 71 72 75 86 91 92]

C: 45^[most/Mark], possibly 27 37 8 35 36 [most 3-4C] {45}

D: 3C: 5 29 48 69?; 3/4C: 37? 38 72^[Jude] 0171; 4C: 25?; 4/5C: 19? 21?; 5C: 41 {8 50}

\mathfrak{P} are listed chronologically by century (#C); due to number of \mathfrak{P} in the B group, a separate list is appended in numerical [#] order. Data here comes from Epp, "Signif./Papyri" in *Gospel Traditions* {additions to Epp's list from other sources are in braces at end, not chronological}. This classification follows the most common, text type-based classification of the papyri. Some consider that anachronistic (assuming that the text types did not originate until late 3d & 4th Cs), so the following section provides an alternative classification proposed by the Alands (this smry. compiled from *Text of the NT*²). Affinities of the two systems are often evident at the pragmatic level, despite the theoretical differences (& some practical ones: e.g., Epp lists \mathfrak{P}^{74} as containing a Byzantine type text [though with a "?"], whereas the Alands class it in category I due to the "quality" of the text!)

Normal text: papyri that transmitted the original text of the NT with the limited amount of variation characteristic of the NT textual tradition. (\mathfrak{P}^4 , 5, 12?, 16, 18, 20, 28, 47, 52, 72^[1&2 Peter], 87)

("At least normal," tendency toward the strict text: $\mathfrak{P}^{15, 22, 30, 32, 49, 53, 77, 0162, 0189}$.)

Strict text: reproduced the text of its exemplar with greater fidelity, exhibiting far less variation than the "normal" text. (\mathfrak{P}^1 , 23, 27, 35, 39, 64+67, 65?, 70, 75, 0220)

Free text: characterized by a greater degree of variation than the "normal" text.

($\mathfrak{P}^{9?}$, 13?, 29, 37, 40, 45, 46, 66, 72^[Jude], 78)

("Between D and free," 0171)

Affinities to D text: transitional forms, precursors to the D [western] text. ($\mathfrak{P}^{38, 48, 69}$)

Greek MSS (uncials & minuscules)

	<i>A</i>	<i>B</i>	<i>C</i> [?]	<i>D</i>	
Gosp	A E ^{c[=07]} F ^{c[=09]} G ^{c[=011]} H ^{c[=013]} K ^{c[=017]} M N O P ^{c[=024]} Q R S ^[=028] U V W ^{Mt &} Lk 8:13ff X ^{-Jn} Y Γ Δ ^{-Mk} (Θ ^{-Mk,γ}) Λ Π Σ Φ Ψ ^{-Mk} Ω $\mathfrak{X}^{c/3}$ 065 0253 064/074/090 (0265?)	$\mathfrak{X}^{* a/1 b/2}$ B (C) L ^{c[019]} T W ^{Lk 1:1-8:12;} Jn 5:12-11:25 W ^{supp [Jn 1:1-5:11]} Z X ^{Jn?} Δ ^{Mk} Ξ Ψ ^{Mk} 059 060 (070?) 071 073/084 083/0112/0235 085 087 091 094 089/092a/0293 099 0101 0102/0138 0108 0114 0155 0162 (0171 ^{Mt?}) 0181 0184 0204 0232 0234 0271 0274 33 157 579 ^{-Mt} 892 1241 1342 ^{Mk}		Θ ^{Mk} W ^{Mk} 5:31-16:8 0188 f ^{1, 13} 28 565 700 1071 1604	D ^[=05] W ^{Mk} 1:1-5:30 $\mathfrak{X}^{Jn 1-8}$ 0171 ^{Lk}
Acts	$\mathfrak{X}^{c/3}$ H ^{a[=014]} K ^{ap[=018]} L ^{ap[=020]} P ^{apr[=025]} 049 093	$\mathfrak{X}^{* a/1 b/2}$ A B C (Ψ?) 048 057 076 077 096 0175 0189 0244 6 33 81 104 326 1175 1739		D ^[=05] (E ^{a[=08]} ?) 066 1 36 255 257 338 383 440 614 913 1108 1874 1245 1518 1611 2138 2298 1874	
Cath	$\mathfrak{X}^{c/3}$ H K ^{ap[=018]} L ^{ap[=020]} 049 056 0246 42 398	$\mathfrak{X}^{* a/1 b/2}$ A B C P ^{apr[=025]} Ψ 048 (093?) 0156 0173 0245 0247 6 33 81 89 104 323 326 424 ^C 1175 1739 2298			D ^[=05] E
Paul/ Heb	$\mathfrak{X}^{c/3}$ K ^{ap[=018]} L ^{ap[=020]} (P) 061 0142	$\mathfrak{X}^{* a/1 b/2}$ A B C H ^{p[=015]} I M (P?) (Ψ?) 048 081 088 098 0111 0172 0185 0201 0205 0220 0223 0225 0240 0243? 0254 0270 6 33 81 104 326 424 ^C 1175 1739 1908		D ^{p[=06]} F ^{p[=010]} G ^{p[=012]} 048 ^[Tim, Titus, Phle]	
Rev	046 051 052 82 93 429 469 808 920 2048	$\mathfrak{X}^{* a/1 b/2}$ A C P ^{apr[=025]} 0169 0207 61 69 94 241 254 1006 1175 1611 1841 1852 1854 2040 2053 2062 2344 2351			

- A & C form the strongest attestation for the Alexandrian text type in Revelation, esp. when supported by 2053, 2062, 2344. (This is a much superior to the combination of \mathfrak{p}^{47} and \mathfrak{X} .)
- Most minuscules are not listed since they comprise far too large a list and almost uniformly reflect category ‘A’ above. (See Aland & Aland, *Text/NT²*, 138–42 for such a list.)
- - = “except” (e.g., 579^{-Mt} = 579 *except for Mt*); / connects diff. numbers for same MSS.

The members of **Aland’s category I** (the most important witnesses of the NT text, due to age or quality of the text) are as follows, listed in numerical order:

Papyri: \mathfrak{p}^1 , 4, 5, 9?, 10, 12?, 13, 15, 16, 18, 20, 22, 23, 24, 27, 28, 29, 30, 32, 35, 37, 39, 40, 45, 46, 47, 49, 52, 53, 64+67, 65, 66, 69?, 70, 72, 74, 75, 77, 78, 80?, 87, 90

Uncials: \mathfrak{X} , A^{-Gosp}, B, 057, 098, 0118, 0162, 0189, 0220, 0254

Minuscules: 33^{Acts/Paul}, 1175, 1243^{Cath}, 1241^{Cath}, 1739^{-Acts}, 2053, 2062, 2344^{Cath/Rev}, 2427

(The Alands’ classification system, of which there are five categories total, is different than the more traditional four text types represented in the other charts here; the categories are not exactly parallel, though III often parallels Caesarean, IV is Western, and V is Byzantine. See their *Text of the NT²*, 159–63 for details; a summary definition of each may be found below.)

Patristic & Versional Material [must be used with extreme caution!]

	<i>A</i>	<i>B</i>	<i>C</i> [?]	<i>D</i>
Gosp	Got Syr ^{Har-txt} , Pesh, Pal[Jn] Chrysostom “later fathers”	Cop ^{Boh, (Sah), sub- Ach[John], Fay[John]} Athanasius Cyril ^{Alex} (Origen) Didymus	Geo Arm Syr ^{Pal[Syn]} , Syr ^{Har-mg} Cyril ^{Jer} Eusebius (Origen)	Itala ^(esp. k, e) Syr ^{Sin, Cur, Dia} Tertullian Irenaeus Clement ^{Alex} Cyprian (Augustine) “early Latin fathers”
Acts	Syr ^{Har-txt} “later versions” Chrysostom “later fathers”	Cop ^{Boh, (Sah), Fay} Syr ^{Pesh} Athanasius Cyril ^{Alex} Clement ^{Alex} (Origen)		Itala Syr ^{Sin, Cur, Har-mg} Cop ^{Mid Egyp} Comm. of Ephraem Lucifer ^(usually with It^{d, g})
Cath	Syr ^{Har-txt} “later versions” Chrysostom “later Fathers”	Cop ^{Boh, (Sah)} Syr ^{Ph} Arm Athanasius Cyril ^{Alex} (Origen) Clement ^{Alex(?)}		Itala Syr ^{Har-mg} Ephraem Irenaeus Tertullian Cyprian Augustine
Paul/ Heb	Got ^(frag. in eps.) Syr ^{Har-txt} “later versions” Chrysostom “later Fathers”	Cop ^{Boh, (Sah) note!} Arm ^(some D mix) Eth(?)		Itala Old Syr Greek Fathers to end of 3d C. Latin Fathers to ca. 450 Augustine ^(usually w. It^f) Lucifer ^(usually with It^{d, g})
Rev	Syr ^{Har-txt} “later versions” “later Fathers”	Eth (w. A & C) Arm Syr ^{Ph} Geo		

Note: In Paul/Heb., both Bo and Sa may have Western readings, often agreeing with \mathfrak{M} where \mathfrak{M} has assimilated a Western reading.

Approximately equivalent designations of “traditional” text types/tendencies/clusters:

A α Majority [\mathfrak{M}]; Byzantine; Syrian (Hort); “K” (von Soden & Merk); Asiatic (Bengel); Oriental (Semler); Antiochian (Ropes); “A” (Lagrange, Epp); Constantinoplian (Griesbach); Imperial; Ecclesiastical; Koine; Lucianic Recension

B β Alexandrian; Critical; Hesychian or “H” (von Soden & Merk); Neutral (Westcott & Hort); “B” (Lagrange; Epp); Egyptian; Old Uncial Family; \mathfrak{D}^{75} /B text

C γ Caesarean; Palestinian; Alexandrian (Westcott & Hort); “C” (Lagrange, Merk, Epp); [part of von Soden’s “I”]; Pamphilus’ Recension

D δ Western; Occidental (Semler); “D” (Lagrange, Merk, Epp); African; [part of von Soden’s “iota”]

The names listed above illustrate the various designations that have been used to describe each of the text types that have been distinguished. They are given for purposes of identification only and should not be viewed as either endorsements or denigrations. Names in () are the scholars who have used a particular designation. The more elaborate classifications of Merk and von Soden are not included. Remember that

current discussion is not fully agreed that all four of these categories are equally legitimate. The Caesarean and Western groups, in particular, have been challenged as legitimate text types. All would agree, however, that there are at least two major text types: Alexandrian and Byzantine.

Text types are classified separately for different parts of the New Testament. A manuscript may reflect one text type in the Gospels and another text type in the epistles. Be sure you are in the right section of the charts when looking for a MS's text type. A siglum enclosed in () indicates some doubt as to the classification or that there are (unspecified) variations within the MS itself. Not all scholars are agreed on the classifications compiled here. The user should realize that this evidence is compiled from the work of others (esp. the Alands, Metzger, Greenlee, et al); it does not represent original research and analysis by the author of this chart. It is believed to be reasonably accurate, but no guarantee of infallibility is made!

The Alands' proposed categories:

Category I: Manuscripts of a very special quality which should always be considered in establishing the original text (e.g., the Alexandrian text belongs here).

Category II: Manuscripts of a special quality, but distinguished from manuscripts of category I by the presence of alien influences (particularly of the Byzantine text), and yet of importance for establishing the original text (e.g., the Egyptian text belongs here).

Category III: Manuscripts of a distinctive character with an independent text, usually important for establishing the original text, but particularly important for the history of the text (e.g., f^1, f^{13}).

Category IV: Manuscripts of the D text. [traditionally = Western text type]

Category V: Manuscripts with a purely or predominantly Byzantine text, or with a text too brief or colorless to be of any real importance for establishing the original text.

Latin notes/abbreviations used in the apparatus of the NA Greek texts

- a.* before (*ante*)
- add.* insert (*addit/addunt*)
- al* other MSS (*alii*)
- cet* some other MSS (*ceteri*)
- ex err.*, by error (*ex errore*)
- ex itac.*, explicable as an itacism (*ex itacismo*)
- ex lat?* possibly derived from the Latin
- ex lect.* derived from the custom of lectionaries of adapting the text at the beginning or the end of a lesson to make the context clear
- h.t.* homoioteleuton (the scribes eye skipped from one word to another similar word nearby)
- om.* omit (*omittit/omittunt*)
- p.* after (*post*)
- pc* a few other MSS (*pauci*)
- pm* a great many other MSS [= a large group of \mathfrak{M} when it is divided] (*permulti*)
- pon.* place/s (*ponit/ponunt*) [often used with the siglum S]
- rell* the rest of the MSS (*reliqui*)
- vid* apparently (*ut videtur*) [Indicates the probable reading; *not* the same as '?' in NA.]

Other Latin abbrev. common in text. criticism

- ad* at, to
- c./cum.* with [sometimes = "supported by"]
- cf.* compare
- et./etiam* also
- item* as, like, likewise
- omn.* all
- saec.* century
- sic* thus
- sine* without, not including
- vel* or
- vide* see

Other abbreviations

- P papyrus, papyri
- \aleph Aleph (Gregory MS 01)
- \mathfrak{M} "Majority Text"/Byzantine Text [See NA²⁷, p. 55 for meaning in that apparatus!]

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