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Geer, Thomas Carter, Jr.

**AN INVESTIGATION OF A SELECT GROUP OF SO-CALLED WESTERN
CURSIVES IN ACTS**

Boston University

PH.D. 1985

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BOSTON UNIVERSITY

GRADUATE SCHOOL

Dissertation

AN INVESTIGATION OF A SELECT GROUP OF
SO-CALLED WESTERN CURSIVES IN ACTS

by

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B.A., Lubbock Christian College, 1975
M.Th., Harding Graduate School of Religion, 1980

Submitted in partial fulfillment of the
requirements for the degree of
Doctor of Philosophy

1985

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1985

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PREFACE

There are many to whom I am grateful for assistance during the course of this work. Dr. Harold Oliver and Dr. Gordon Fee have constantly and patiently provided guidance and direction. I am especially grateful for Dr. Fee's interest in assisting a young scholar in the field of textual criticism, in which he has played such an important role for the last several years. I must also express my appreciation to the staffs of three libraries who assisted me in acquiring manuscripts on microfilm: 1) Harding Graduate School of Religion Library, Memphis, Tennessee; 2) Boston University School of Theology Library, Boston, Massachusetts; and 3) The Center for Ancient Biblical Manuscripts, Claremont, California.

There are many whose previous work has proved to be very helpful and stimulating, some of whom appear in the footnotes of this work. However, I take this opportunity to express my special gratitude to Dr. Carroll D. Osburn, under whose guidance I first became interested in textual criticism.

A special measure of appreciation is reserved for my wife, Marcia, and our two daughters, Sara and Rachel. They know better than any the stress placed on a family by doctoral studies. Only their patience and love have enabled me to accomplish this task, and I, therefore, dedicate this work to them.

AN INVESTIGATION OF A SELECT GROUP OF
SO-CALLED WESTERN CURSIVES IN ACTS

(Order No.)

Thomas C. Geer, Jr.

Boston University Graduate School, 1985

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For the greater part of the twentieth century, a large number of the manuscripts of Acts, dating from the ninth to the fourteenth centuries, has been classified as "Western cursives." As the designation implies, they have been influenced in some way by the "Western" textual tradition, although the exact extent of that influence has never been specified. This dissertation is a thorough investigation of ten of these so-called Western cursives (viz. Codices 181 383 614 913 945 1175 1518 1611 1739 1891) so as to 1) determine precisely their relationship to each other and to the three textual traditions of Acts; 2) reveal their connection especially with the "Western" tradition; and 3) bring to light what they might reveal about the history of the text of Acts. The basic method of E. C. Colwell and E. W. Tune, which has been refined by G. D. Fee, is the modus operandi of the study.

The statistical analysis is presented in Chapter II, in which the thirty-five manuscripts and fourteen fragments

are compared against each other at every point of variance (2431) in the book. In Chapter III, following Fee's suggestion, the "genetically significant variations" are isolated within eight sample chapters to refine the statistics. Chapter IV consists of a detailed description of each of the ten "Western cursives."

It was found that five of the manuscripts (Codices 181 945 1175 1739 1891) are basically Egyptian witnesses, influenced significantly by the Majority text tradition, but only in a minor way by the "Western" tradition. Within these five, a family relationship was discovered between three (945 1739 1891). This triad has been designated "Family 1739." The other five manuscripts (Codices 383 614 913 1518 1611) are basically Majority text witnesses, having been influenced in varying degrees by the "Western" tradition. None of the ten manuscripts consistently maintains a text similar to Codex Bezae, nor merits the simple designation "Western." However, they do indicate that manuscripts in the Egyptian and Majority text traditions, between the ninth and fourteenth centuries, were open to including certain "Western" readings.

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CHAPTER I

INTRODUCTION

1. The Problem of the Text of Acts

Few problems in New Testament textual criticism have been more perplexing than the problem of the text of Acts. The book of Acts is represented in the early centuries of the Common Era in two forms which have been designated "Egyptian" and "Western."¹ Of the two, the evidence for the "Western" text is earlier, but at the same time its text, on intrinsic probabilities, has usually been judged to be inferior. The precise relationship between these two text types is a problem concerning which much has been written. The textual commentary on the United Bible Society's third edition of The Greek New Testament shows clearly the great number of textual difficulties associated with Acts.² Discussion about and on the text of Acts comprises

¹Throughout this work the term "Western" (always with quotation marks) will be used to refer to the kind of readings represented mainly by Codex Bezae (D). The term "Egyptian" will be used to refer to the text represented by Codex Vaticanus (B). The term "Majority text" will be used for the text that developed into the later ecclesiastical text.

²B. M. Metzger, A Textual Commentary on the Greek New Testament, Corrected edition (New York: United Bible Societies, 1975), pp. 259-303.

32% of that volume. In 1941, Martin Dibelius considered the text of Acts an "urgent, critical task."³ Up to that time, decisions on the text had primarily been made by choosing one of the different text types and basing one's text on that. For instance, Westcott-Hort and J. H. Ropes chose the text of Codex Vaticanus as the basis for their texts and departed from it only rarely; A. C. Clark, on the other hand, chose the text of Codex Bezae as the basis for his text and tried to make a strong case for its originality. In the past thirty years, however, eclecticism has become a way of life for New Testament text critics, and perhaps especially so in regard to Acts.⁴ But the eclectic method has by no means solved the problem. In fact, A. F. J. Klijn

³Martin Dibelius, "The Text of Acts: An Urgent Critical Task," in Studies in the Acts of the Apostles, ed. Heinrich Greeven, trans. Mark Ling (New York: Charles Scribners's Sons, 1956), pp. 84-92.

⁴Even the earlier studies had probably been more eclectic than is sometimes thought. Ropes, at times, admitted that certain "Western" readings were original, and Clark sometimes accepted Egyptian readings. For the use of eclecticism in New Testament textual criticism, cf. G. D. Fee, "Rigorous or Reasoned Eclecticism--Which?" in Studies in New Testament Language and Text, ed. J. K. Elliott (Leiden: E. J. Brill, 1976), pp. 174-97; David Aune, "The Text-Tradition of Luke-Acts," Bulletin of the Evangelical Theological Society 7 (Summer 1964):69-82; Wayne Riddle, "Textual Criticism as a Historical Discipline," Anglican Theological Review 18 (October 1936):22-33; Merrill M. Parvis, "The Nature and Tasks of New Testament Textual Criticism: An Appraisal," Journal of Religion 32 (July 1952):165-74; E. C. Colwell, "External Evidence and New Testament Textual Criticism," in Studies in the History and Text of the New Testament in Honor of Kenneth Willis Clark, ed. Boyd L. Daniels and M. Jack Suggs (Salt Lake City: University of Utah Press, 1967), pp. 1-12.

has concluded exactly the opposite:

In conclusion we may say that with the acceptance of the eclectic method there has never been so little agreement about the nature of the original text as at the moment.⁵

Klijn's conclusion is as valid now as it was nineteen years ago.

Studies on the different text types of Acts are important for all who wish to use the text for exegetical, homiletical, or personal study. The "Western" text is approximately ten percent longer than the Egyptian text, and much of the additional material is of considerable importance; some of the additions make a substantial difference in one's understanding of individual passages and of the book as a whole. Some of the more interesting of the "Western" additions are:

1) 11:2

EGYPTIAN

When Peter went up to Jerusalem those of the circumcision contended with him.

"WESTERN"

Peter therefore for a considerable time wished to journey to Jerusalem; and he called to him the brethren, and encouraged them; making a long speech, and teaching them throughout the villages; he also went to meet them, and he reported to them the grace of God. But the brethren that were of the circumcision contended with him.⁶

⁵A. F. J. Klijn, "In Search of the Original Text of Acts," in Studies in Luke-Acts, ed. L. Keck and J. L. Martyn (Philadelphia: Fortress Press, 1966), p. 108.

⁶For discussion, cf. J. H. Ropes, The Text of Acts,

2) 11:28

EGYPTIAN

Now in those days there came down prophets from Jerusalem unto Antioch. One of them named Agabus stood up and spoke...

"WESTERN"

Now in those days there came down prophets from Jerusalem unto Antioch. And there was much rejoicing; and when we were gathered together one of them named Agabus stood up and spoke...⁷

3) 12:20

EGYPTIAN

And they went out and passed on through one street.

"WESTERN"

And they went out, and went down the seven steps and passed on through one street.⁸

4) 15:2

EGYPTIAN

And Paul and Barnabas had no small dissension and questioning with them; and they charged Paul and Barnabas and certain others of them to go up to Jerusalem unto the apostles and elders about this question.

"WESTERN"

And Paul and Barnabas had no small dissension and questioning with them, for Paul spoke strongly, maintaining that they should remain so as when they believed; but those who had come from Jerusalem charged them, Paul and Barnabas and certain others, to go up to Jerusalem unto the apostles and elders, that they might be judged before them about this question.⁹

in The Beginnings of Christianity, Vol. III, ed. F. J. Foakes-Jackson, Reprint edition (Grand Rapids: Baker Book House, 1979), p. 102. This reading is found complete in D and d, and partially in gig vg and sy^{hmg}.

⁷Cf. Ibid., p. 108.

⁸Ibid., p. 111. This reading is supported by D and d. It seems to imply local knowledge that could not be drawn from the Egyptian text.

⁹Ibid., pp. 138-40. This reading is supported by D, d, sy^{hmg}, Codex 614, and Ephrem.

5) 15:20 (cf. also 15:29)

EGYPTIAN

But instruct them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood.

"WESTERN"

But instruct them to abstain from food polluted by idols, from fornication and from blood; and that whatever they would not want done to them, they should not do to others.¹⁰

6) 19:9

EGYPTIAN

Then Paul...discussed daily in the school of Tyrannus.

"WESTERN"

Then Paul...discoursed daily in the school of a certain Tyrannus from the fifth till the tenth hour.¹¹

These six examples illustrate some of the important differences between the Egyptian and "Western" texts. Any serious approach to the book will take these differences into account. For instance, one's understanding of what was actually decided upon by the apostolic conference in chapter fifteen is completely determined by which text one chooses to follow at that point. Also, the precise location of the first "we passage" is determined by which of the two texts one chooses to accept.

¹⁰Ibid., pp. 144-45 (cf. also pp. 265-68). This reading is supported by D, d, gig, vg, Irenaeus, and Cyprian. Cf. also B. M. Metzger, A Textual Commentary on the Greek New Testament, pp. 433-34. The literature on this particular variation is extensive. For a concise bibliography, cf. E. Haenchen, The Acts of the Apostles, trans. from the fourteenth German edition by R. McL. Wilson (Philadelphia: The Westminster Press, 1971), pp. 441-42.

¹¹Cf. J. H. Ropes, The Text of Acts, p. 482. This reading is supported by D, d, gig, vg^{codd}, sy^{hmg} and Codices 383 and 614.

These striking variations are also important for one's understanding of the history of the early church. Under what conditions would these variations arise? Under what circumstances would the "Western" text be accepted and transmitted, and under what circumstances would the Egyptian text be accepted and transmitted? What then, is the relationship of these two texts to the later developing ecclesiastical text? These are all important questions for a clear understanding of the history of the church in the first four centuries. Also, many have felt that the questions surrounding the two earliest text types may provide suggestions about the development of the New Testament canon.¹²

The "Western" Text

Evidence for the "Western" text appears at a very early date. Some have argued that it was the text used by the author of The Epistle of Barnabas.¹³ It is definitely

¹²Ibid., pp. cclv, ccxc. Ropes suggested that the preparation of the "Western" text, which took place early in the second century, perhaps at Antioch, was incidental to the work of forming a collection of Christian writings for general church use which ultimately became the New Testament: "In other words, that the 'Western' text was the original 'canonical' text (if the anachronism can be pardoned) which was later supplanted by a 'pre-canonical' text of superior age and merit." W. K. L. Clarke, "The Western Text of Acts," Theology 8 (January 1924):46-9, considered the "Western" text the pre-canonical text and the Majority text the post-canonical text.

¹³D. J. Chapman, "Barnabas and the Western Text of Acts," Revue Benedictine 30 (April 1913):219-21; P. L. Hedley, "The Egyptian Text of the Gospels and Acts," The Church Quarterly Review 118 (July 1934):216.

the text utilized by Marcion (mid-second century), Irenaeus (last half of the second century), and Tertullian (end of the second century). The "Western" text demands serious attention because of the chronological priority of its witnesses.

The "Western" text in Acts is basically represented by the Greek text of Codex Bezae.¹⁴ Along with D, the following are considered the best witness for the "Western" text: p²⁹¹⁵ p³⁸¹⁶ p⁴¹¹⁷ p⁴⁸¹⁸ it^{d,h19} cop^{G6720}

¹⁴For a detailed discussion of Codex Bezae, cf. J. R. Harris, Codex Bezae, A Study of the So-Called Western Text of the New Testament, Text and Studies, II, I (Cambridge: University Press, 1891).

¹⁵For the text of this papyrus, cf. J. H. Ropes, The Text of Acts, pp. 235,37.

¹⁶Cf. H. A. Sanders, "A Papyrus Fragment of Acts in the Michigan Collection," Harvard Theological Review 20 (January 1927):1-19.

¹⁷Cf. J. H. Ropes, The Text of Acts, pp. 271-75.

¹⁸The text is published in Papiri della Societa Italiana 10 (1932):112-18.

¹⁹Cf. S. Berger, Le palimpseste de Fleury (Paris: Fischbacher, 1889); E. S. Buchanan, Old Latin Biblical Texts (Oxford: The Clarendon Press, 1907); J. H. Ropes, The Text of Acts, pp. cccxiv-cccxv.

²⁰Cf. T. C. Petersen, "An Early Coptic Manuscript of Acts: An Unrevised Version of the Ancient So-Called Western Text," Catholic Biblical Quarterly 26 (April 1964):225-41; E. J. Epp, "Coptic Manuscript G⁶⁷ and the Role of Codex Bezae as a Western Witness in Acts," Journal of Biblical Literature 85 (June 1966):197-212. For a critique of Petersen's and Epp's use of this manuscript, cf. E. Haenchen and Peter Weigandt, "The Original Text of Acts?" New Testament Studies 14 (July 1967/68):469-81.

sy^{hmg}²¹ sy^{h*}²² Irenaeus²³ Cyprian²⁴ Augustine
 Tertullian Ephrem²⁵. In addition to these, many witnesses
 exhibit a mixed text containing "Western" readings to
 a greater or smaller degree. These appear to be basically
 Egyptian or Majority text witnesses into which certain
 "Western" readings have been introduced. The more important
 of these are: E 88 181 383 614 913 945 1241 1245 1518 1611
 1739²⁶ p,gig,e,s,q vg cosa eth sy^P arm geo Chrysostom²⁷
 Apostolic Constitutions Didascalia Hilary.

When compared to the other two text types, the
 "Western" text is substantially longer. Sometimes it pro-
 vides additional information, frequently it gives basically
 the same information in a fuller way, and a few times it
 provides unique information that betrays familiarity with

²¹Readings can be found in J. H. Ropes, The Text of Acts.

²²Ibid.

²³Cf. W. Sanday and C. H. Turner, Novum Testamentum Sancti Irenaei (Oxford: Clarendon Press, 1923).

²⁴Cf. P. Corssen, Der Cyprianische Text der Acta Apostolorum (Berlin: Schöneberg, 1892), pp. 8-14.

²⁵Ephrem's material on Acts is presented by F. C. Coneybeare, in J. H. Ropes, The Text of Acts, pp. 373-453.

²⁶Cf. E. von der Goltz, "Eine textkritische Arbeit des zehnten bzw. sechsten Jahrhunderts, herausgegeben nach einen Kodex Athosklosters Lawra, Texte und Untersuchungen (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1899), pp. 1-13.

²⁷Chrysostom's homilies on Acts have been transmitted in two forms: 1) a smooth style, which resembles the Egyptian text, and 2) a rough recension, which is more of a "mixed" text with "Western" readings.

certain localities. The "Western" text is characterized throughout by what are known from the subsequent centuries to be scribal tendencies (the expanding of divine names, the multiplication of genitive pronouns, etc.), but its early appearance and its apparent unedited nature have led many to consider it the most primitive form of the text which existed before the transmission of the text came under tight control. Some, most notably Friedrich Blass, have argued that both the Egyptian and "Western" texts are products of the original author of Acts.²⁸ This theory has recently been revived by M. Boismard,²⁹ but has never been accepted as probable by the majority of text critics.

The Egyptian Text

Evidence for the existence of this type of text has been discovered as early as the first half of the second century for the gospels, and the last half of the second century for Acts. The earliest demonstrable use of this type of text in Acts is in Clement of Alexandria. His quotations and the early Coptic versions indicate that both the "Western" and the Egyptian texts were old by the end of the second century.³⁰

²⁸Cf. F. Blass, Evangelium secundum Lucan sive Lucae ad Theophilum liber prior, secundum formam quae videtur Romanum (Lipsae: B. G. Teubneri, 1897).

²⁹M. E. Boismard, "The Text of Acts: A Problem of Literary Criticism?" in New Testament Textual Criticism, ed. E. J. Epp and G. D. Fee (Oxford: Clarendon Press, 1981), pp. 147-58.

³⁰P. L. Hedley, p. 216.

The Egyptian text is represented in Acts by: B³¹
 N³² A³³ C³⁴ 81³⁵ cosa,bo vg Clement of Alexandria
 Origen Athanasius Didymus Cyril of Alexandria. These
 primary witnesses are joined with varying degrees of sup-
 port by Ψ 33 104 325 326 1241.³⁶

The Egyptian text is generally shorter than the other
 text types, and it does not exhibit the degree of grammatical
 and stylistic "polishing" that is characteristic of the
 Majority text, nor the paraphrase that so characterizes the
 "Western" text. The excellence of this text has been argued
 on the basis that it: 1) generally has the shorter reading,
 and 2) its readings, even when longer, are often "harder",
 i.e., more likely than the others to have caused difficulty
 to the scribe and to have led him to alter the text. It is
 indeed difficult to imagine an ancient critic producing a

³¹J. H. Ropes gives the text of B in The Text of Acts.
 For discussion about the manuscript cf. pp. xxxi-xliv.

³²Cf. Ibid., pp. xliv-li.

³³Cf. Ibid., pp. li-lv.

³⁴Cf. Ibid., pp. lv-lvi; the text is basically the
 type of B and N, but it has been affected some by the
 "Western" and Majority texts.

³⁵Though dating from the eleventh century (1044), this
 manuscript has been considered one of the best of the
 Egyptian witnesses.

³⁶Codex 1175 can be included in this group for the
 first six chapters. But from that point on it has been
 thought to show an affinity with the "Western cursives." Cf.
 Kirsopp Lake and Silva New, Six Collations of New Testament
 Manuscripts (Cambridge: Harvard University Press, 1932),
 pp. 220-25.

text with both these characteristics, and this has led many to conclude that the Egyptian text is the least edited of the different text types.

The Majority Text

The Majority text is, on the whole, the latest of the distinctive text types in Acts. Von Soden was able to distinguish three distinct groups of Majority text manuscripts in Acts: 1) K, which included, among others, H L P 049 1073; 2) K^F, which included, among others, 201 498; 3) K^C, which included, among others, 42 51 57.³⁷ The K group, according to von Soden, is the earlier stage of the Majority text, the K^C group is represented by manuscripts from the eleventh to the fifteenth centuries, while the K^F group is represented by manuscripts only from the fourteenth century and later. Von Soden set out to investigate thoroughly this text type, and his work is greatly appreciated in many areas. But he actually completely collated very few manuscripts, the text of most being decided upon on the basis of one or two chapters, and unfortunately, even there, mistakes are not uncommon.³⁸

³⁷For von Soden's complete list of manuscripts in each group, cf. Hermann F. von Soden, Die Schriften des Neuen Testaments, Part I, Vol. III (Berlin: Verlag von Arthur Glaue, 1910), pp. 1760-2176.

³⁸Cf. the review by H. C. Hoskier in Journal of Theological Studies 15 (July 1914):309-26; Kirsopp Lake, "The Ecclesiastical Text," Harvard Theological Review 21 (October 1928):338-57, indicates that von Soden's divisions of this text type into such "neat" divisions must be viewed with a certain degree of suspicion.

In von Soden's list, the earliest complete Greek manuscript to exhibit this type of text is 049 (eighth century). H L and P follow closely from the ninth century. However, the fragment, 093, now provides evidence for the Majority text in Acts as early as the sixth century.³⁹ Other than these continuous texts, Majority text readings frequently occur in earlier centuries in mixture with some of the old uncials. Codex Alexandrinus seems to have been significantly influenced by this text type, C even more so, and it has long been recognized that E contains a Majority text with "Western" alterations.⁴⁰

As in the rest of the New Testament, nowhere is there evidence for the use of the Majority text in Acts before the fourth century. Before the fourth century any text that can be identified as the text used by a Father is definitely not the Majority text; after the middle of the fourth century the evidence for the use of the Majority text is quite abundant. It was the text used to some degree by

³⁹Out of the sixteen variants at which this fragment is extant, it agrees with H thirteen times (81.3%), with L and P fourteen times (87.5%), and with 049 fifteen times (93.8%). Though its text is very short, it obviously attests a Majority text type.

⁴⁰Of course there is the perennial question in regard to mixed texts such as A C and E of whether the result is due to direct influence on the text by the Majority text, or because of their relationship with one of the ancient bases on which the Majority text rests.

the Apostolic Constitutions and Chrysostom.⁴¹ Both of these came from Syria or Palestine and would naturally fall under the influence of Antioch, the most likely place from which the Majority text proceeded.⁴² In AD 616, Thomas of Harkel, working at Alexandria from what he believed to be a "very accurate and approved" Greek copy, made his Syriac revision conform to the Majority text. In the subsequent centuries it became the accepted text so that the majority of the manuscripts of Acts exhibit this kind of text.

The Majority text has the appearance of a more "polished" text. There are very few grammatical difficulties, and conjunctions of all kinds are much more frequent than in the other two major text types. Sometimes when the "Western" and Egyptian texts have different readings, the Majority text

⁴¹A detailed study of Chrysostom's text of Acts is urgently needed. The first step in this direction is a critical edition of Chrysostom's homilies on Acts, which is not available at the present, but cf. T. Gignac, "The Text of Acts in Chrysostom's Homilies," Traditio 26 (1970): 308-15. Ropes indicated that Epiphanius, a little earlier than Chrysostom, may have used the Majority text. However, on the basis of this writer's Master's thesis, it appears that Epiphanius' text was not a pure Majority text, but one having closer affinities to the later "Western cursives." Cf. Thomas C. Geer, Jr., "The Text of Acts in Epiphanius of Salamis" (M.Th. Thesis, Harding Graduate School of Religion, 1980). One is left to wonder whether a thorough investigation of Chrysostom's text of Acts would reveal the same tendencies. Cf. F. C. Coneybeare, "On the Western Text of the Acts as Evidenced by Chrysostom," American Journal of Philology 17 (No. 2 1896):135-71.

⁴²Cf. J. H. Ropes, The Text of Acts, pp. cclxxix-cclxxxii, and B. M. Metzger, "The Lucianic Recension of the Greek Bible," in Chapters in the History of New Testament Textual Criticism (Grand Rapids: Wm. B. Eerdmans, 1963), pp. 1-41.

consists of both. For instance, at Acts 20:28, the "Western" text reads κυρίου and the Egyptian text reads θεοῦ. At this point the manuscripts of the Majority text are divided between κυρίου καὶ θεοῦ and κυρίου τοῦ θεοῦ, both of which seem to be an attempt to utilize the reading of the other text types without making a choice between them.

In general, the Majority text gives more evidence of being the result of an editing process than do the other two text types.⁴³ As a whole, this text type is a fourth century phenomenon. That is not to say that it does not contain early readings,⁴⁴ but that it simply is not a definite text type until the mid-fourth century. It thus has little to contribute to an understanding of the text in the second century.

2. Statement of Purpose

After these three major text types are identified and the manuscripts grouped accordingly, there are still about one hundred manuscripts of Acts that do not fall into any of the three text types. J. H. Ropes described these manuscripts:

⁴³Cf. Hort's description in B. F. Westcott and F. J. A. Hort, The New Testament in the Original Greek, Second edition (New York: Macmillan and Co., 1896), pp. 92-95.

⁴⁴Cf. G. Zuntz, The Text of the Epistles (Oxford: University Press, 1953), pp. 55-57.

The impression made by them, so far as they are known, is that their character is due to the introduction of striking "Western" readings into an Antiochian [Majority] text, while they also show a certain Old Uncial [Egyptian] element of which the precise nature and channel has not been at all determined.⁴⁵

From this group, von Soden constructed much of his I-text, an experiment which is now regarded as a great failure.⁴⁶ But even so, this group demands serious attention because these manuscripts contain many ancient "Western" readings and have continued to be classified as "Western cursives."⁴⁷ Almost sixty years ago, J. H. Ropes said in regard to them:

A full investigation of these mixed texts containing "Western" readings...is one of the greatest needs of the textual criticism of Acts.⁴⁸

Though some of the manuscripts of this group have been studied,⁴⁹ there has, to date, been no large-scale investigation of these manuscripts to discover their value for determining the content and history of the "Western" text. G. Zuntz has established that "Western" readings in non-

⁴⁵J. H. Ropes, The Text of Acts, p. ccxvii.

⁴⁶Ibid., pp. ccxlvii-ccxlix.

⁴⁷Cf. H. Greenlee, Introduction to New Testament Textual Criticism (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), p. 117.

⁴⁸J. H. Ropes, The Text of Acts, pp. ccxvi-ccxvii.

⁴⁹Cf. A. V. Valentine-Richards, The Text of Codex 614 (Tisch. 137) and its Allies (Cambridge: The University Press, 1934).

"Western" witnesses are, generally, ancient survivals.⁵⁰ This makes an investigation of these manuscripts highly relevant in an age of eclecticism. This dissertation is an attempt to investigate thoroughly a select group of these so-called "Western" cursives: 1) to determine precisely their textual affinities with other text groups in Acts; 2) to reveal their connection especially with the "Western" tradition; and 3) to bring to light what they might reveal about the history of the text of Acts.

3. Problem of Methodology

Since the first task of this thesis is to determine textual relationships, some words about the method of this procedure are in order. Since the time of Lachmann, the most common method for determining textual relationships between manuscripts has been to count the number of disagreements of each manuscript against an external standard, usually the Textus Receptus (TR), but sometimes the text of Souter. The inadequacy of this method was often demonstrated, and finally dealt a death blow by Bruce Metzger in 1945, in his study of the Caesarean text:

For obviously it is of slight value in determining family relationships to know only that in a certain area a given manuscript agrees with, say B and \aleph ten times in differing from the Textus Receptus. If B and \aleph should in addition differ

⁵⁰G. Zuntz, The Text of the Epistles, pp. 142ff.

from the Textus Receptus in ninety instances, the Neutral element in the given manuscript would be slight indeed.⁵¹

Another weakness of those earlier studies on manuscript relationships is that they were nearly always based on a few sample passages or chapters of a particular book. In the past twenty-five years there has been growing consensus that manuscript relationships should be determined on the basis of a total comparison of manuscripts against each other, and that there should be a section by section collation of the entire book in question. Pioneers in this direction were E. C. Colwell and E. W. Tune, who outlined their proposed methodology:

Sound method requires (a) that in any area of text that is sampled the total amount of variation be taken into account - not just the variants from some text used as a "norm"; (b) that the gross amount of agreement and difference in the relationships of mss must be large enough to be significant; (c) that all variants must be classified as either genetically significant or not.⁵²

Colwell felt that the ideal way of establishing manuscript relationships is to compare each manuscript completely against all the other manuscripts of a given book. He felt, however, that until text critics could begin using the computer productively for this kind of analysis, some

⁵¹B. M. Metzger, "The Caesarean Text," Journal of Biblical Literature 64 (December 1945):488.

⁵²E. C. Colwell and E. W. Tune, "The Quantitative Relationships Between MS Text-Types," in Biblical and Patristic Studies in Memory of Robert Pierce Casey, ed. J. N. Birdsall and R. W. Thompson (New York: Herder, 1963), p. 25.

method short of the ideal must be used. Thus Colwell argued for the importance of choosing carefully the representative manuscripts that could function as control groups in the study. Certain manuscripts are recognized to be representative of different text types: B for the Egyptian; the Majority text for the Byzantine tradition; and D for the "Western" text. Others fall into one of the three groups in varying degrees of support. The manuscripts being studied should then be compared against the manuscripts representative of each of the three groups.

This method was adopted and refined by G. D. Fee, in his studies on the text of P⁶⁶. He summarized his procedure:

- (1) After collating the MSS, the variation-units where at least two MSS agree against the rest are isolated.
- (2) The number of agreements between all the MSS at each variation-unit are tabulated; for convenience this count is put into percentages.
- (3) Finally, one analyzes the number and kinds of significant agreements involved in the count, as well as the kinds of agreements with or against certain textual traditions.⁵³

The major advance of Fee, for the purpose of this dissertation, is his suggestion to "weigh" after counting. All variation units (with the exception of movable v's and σ's, and spellings) where at least two manuscripts agree against the rest are included in the first quantitative analysis.

⁵³G. D. Fee, Papyrus Bodmer II (P66): Its Textual Relationships and Scribal Characteristics, Studies and Documents, ed. J. Geerlings (Salt Lake City: University of Utah Press, 1968), p. v.

After that initial statistical inquiry, a process of "weighing" is carried out, by which one determines the relationship of the manuscripts in the variation units which seem to be genetically significant. As Fee argues in his forthcoming article:

Genetic relationships must ultimately be built on firmer ground than on agreements, for example, in the addition/omission of articles, possessives, conjunctions, or the tense change of verbs, or certain kinds of changes of word order, or in many instances of harmonization. On the other hand, major rewritings, some large addition/omission variants, certain kinds of substitutions, as well as several kinds of word order variants, must certainly be recognized as the basic data from which to construct stemmata of textual relationships.⁵⁴

In such a way the validity of the relationships which emerge from the original statistical inquiry can be determined on a more substantial basis.

Until computers come to the aid of the science of textual criticism, such a method is the most comprehensive way for determining relationships between manuscripts. Thus the method outlined by Colwell-Tune and refined by G. D. Fee is the method adopted for this study of the so-called Western cursives in Acts.

To facilitate this investigation thirty-five manuscripts of Acts (p⁴⁵ p⁷⁴ ⋈ A B C D E H L P Ψ 049 33 69 81 88 104 105 181 325 326 383 614 913 945 1175 1241 1245 1518

⁵⁴G. D. Fee, "Toward the Clarification of the Concept of Textual Variation," in New Testament Text Critical Studies, New Testament Tools and Studies (Grand Rapids: Wm. B. Eerdmans Publishing Co., forthcoming).

1611 1739 1874 1891 The Textus Receptus and The Majority Text⁵⁵) have been compared against each other at every point of variance in all twenty-eight chapters of Acts. Fourteen fragments have also been included in the collation process (p⁸ p²⁹ p³³ p³⁸ p⁴¹ p⁵⁰ p⁵³ 066 076 093 095 096 0165 0175). This list of thirty-five manuscripts and fourteen fragments includes virtually all the Greek manuscripts containing Acts through the ninth century, plus representatives of von Soden's different I-groupings from the tenth to the fourteenth century. An effort has been made to include several manuscripts from each of the different textual traditions in Acts: p⁷⁴ & A B C 81 from the Egyptian tradition; H L P 049 093 from the Majority text tradition; and D p³⁸ p⁴¹ from the "Western" tradition. From the group that has been designated "Western cursives," the following ten have been included: 181 383 614 913 945 1175 1518 1611 1739 1891.⁵⁶

⁵⁵Zane C. Hodges and A. L. Farstad, The Greek New Testament According to the Majority Text (New York: Thomas Nelson Publishers, 1982).

⁵⁶All but two of this group were part of von Soden's I-text. The two that were not are Codices 945 and 1175. Codex 945 has been included because of its close affinities with Manuscripts 1739 and 1891; Codex 1175, though generally regarded as an Egyptian witness in Acts, has been included on the basis of Silva New's comments regarding it in Six Collations of New Testament Manuscripts (Cambridge: Harvard University Press, 1932), p. 224: "In the case of 1175, the text of Acts shows a mixture similar to that of the δ -group in the gospels. It has Western variants and Neutral variants, and has been partially corrected to the Ecclesiastical standard." Each of von Soden's I-groups are represented except Ia² and Ia³.

4. Organization of Remainder of Study

In Chapter II, each of these forty-nine texts is examined to determine the percentages of agreement and disagreement among them. At this point in the study, all the places of variation in Acts (2431) have been included. For this quantitative analysis all the textual trivia, such as orthographical variants, movable v's and o's, and minor spelling differences have been omitted. From this preliminary inquiry, statistical comparisons have been made of the different manuscripts. Throughout this stage of the investigation an eye has been kept on previous groupings of manuscripts in Acts, and an effort has been made either to confirm those earlier groupings or to establish new ones on the basis of percentages of agreement. For the judgment of earlier groupings and the establishment of new ones, E. C. Colwell's criteria have been utilized:

...the quantitative definition of a text-type is a group of manuscripts that agree more than 70 per cent of the time and is separated by a gap of about 10 per cent from its neighbors. Both these elements seem to us to be significant.⁵⁷

This has been taken as a starting point, but it has necessarily been refined to a certain degree in the process of this particular study.

In Chapter III a profile is developed in order to refine the conclusions. At this point only variations which

⁵⁷Colwell and Tune, "The Quantitative Relationships Between MS Text-Types," p. 29.

could be considered "genetically significant" are included. Once these points of variation are assembled, the twenty-sixth edition of the Nestle-Aland Greek New Testament is consulted for the versional and patristic evidence. In this way, these two important kinds of witnesses to the text are included to facilitate a further refining of the manuscripts' relationship to one another.

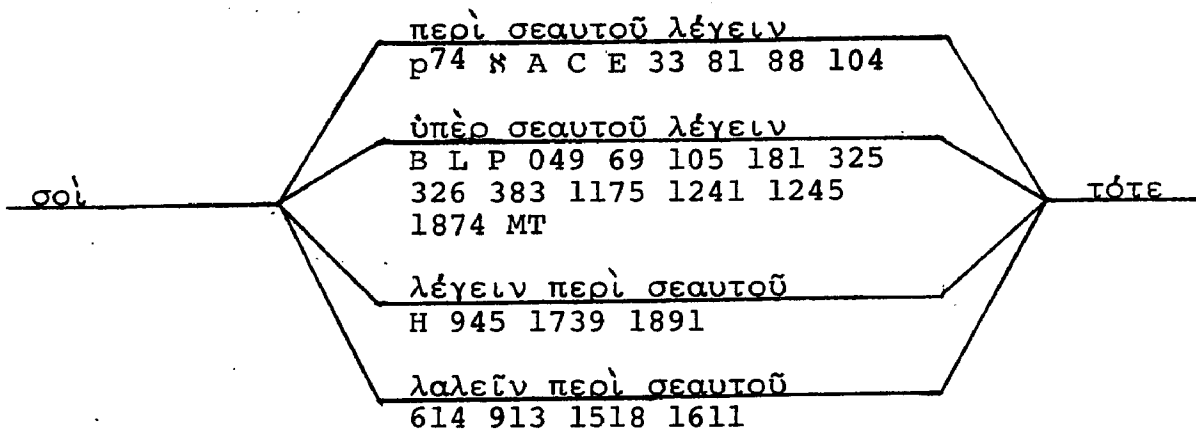
Chapter IV is an attempt to determine precisely how the manuscripts that have been designated "Western cursives" relate to the other traditions, and how they relate to each other. Because of their designation as "Western cursives," there is a concentrated effort to determine exactly their relationship to that "Western" tradition.

CHAPTER II

A PRELIMINARY STATISTICAL ANALYSIS

The first step in a study of this kind is a statistical analysis of all the manuscripts involved in the investigation to determine precisely the percentages of agreement among them. Such a statistical analysis provides a necessary basis for determining how the manuscripts in question relate to the other textual traditions and to each other. It also provides an opportunity to re-examine previous groupings of manuscripts in Acts. Such a statistical analysis is not conclusive, but it is an essential beginning point in the procedure of identifying a manuscript's textual affinities. For this first analysis a total of 2431 variants has been included, where at least two of the selected manuscripts agreed with each other against the rest. This number does not include textual trivia, but any difference in words (add/omit or substitution) or word order has been included. In this tabulation the manuscripts have not been compared against a printed text; rather each of the thirty-five complete manuscripts and fourteen fragments has been compared against each/all of the others. An attempt has been made

to count "variation units"¹ rather than simply "variants," and, most often, the manuscripts themselves have defined the limits of any particular variation unit. In the case of an add/omit of an article or conjunction, or a simple change in word order, recognizing a variation unit is relatively simple. Sometimes, however, it is more difficult, as is the case at 26:1



At this point there are two word substitutions (περὶ/ὑπὲρ and λέγειν/λαλεῖν) and a change in word order. However, this has not been counted as three variants, but as one variation unit which contains four different readings. Admittedly, there is, at times, an element of subjectivity in this process, but there has been a conscious attempt to keep that to a minimum.

The following matrix reveals the percentages of agreement of each of the thirty-five complete manuscripts in this study against the other thirty-four in the 2431 variation units in the twenty-eight chapters of Acts:

¹For further clarification cf. G. D. Fee, "Toward the Clarification of the Concept of Textual Variation."

Certain manuscripts are generally recognized as representative of the three major textual traditions in Acts: Codex Vaticanus (B) and Codex Sinaiticus (Ⲛ) for the Egyptian text; the Majority text (MT) for the Byzantine tradition; and Codex Bezae (D) for the "Western" tradition. By seeing how each of the manuscripts in the study compares with these leading representatives one can gain some understanding of a manuscript's affinities with a certain text type. The two columns in Table II illustrate how each of the manuscripts in the study relates to Codices Ⲛ and B.

TABLE II

<u>Ⲛ</u>	<u>B</u>
B - 86.2%	Ⲛ - 86.2%
p74 - 85.8%	81 - 83.8%
A - 84.3%	p74 - 83.2%
81 - 83.2%	A - 82.1%
1175 - 77.1%	p45 - 78.3%
C - 76.0%	1175 - 78.3%
p45 - 74.0%	C - 77.6%
33 - 73.1%	33 - 72.1%
181 - 71.5%	181 - 71.1%
1739 - 69.1%	1739 - 69.5%
1891 - 67.7%	1891 - 67.8%
945 - 67.0%	945 - 66.6%
E - 63.8%	Ψ - 63.1%
88 - 62.1%	E - 62.5%
Ψ - 61.7%	88 - 62.1%
326 - 60.7%	326 - 60.2%
104 - 59.3%	104 - 59.0%
1874 - 57.6%	69 - 58.5%
D - 57.2%	P - 58.4%
69 - 57.0%	1874 - 58.3%
MT - 56.5%	D - 57.3%
105 - 56.1%	105 - 57.3%
H - 55.9%	MT - 57.3%
L - 55.9%	1241 - 56.9%
D - 55.7%	H - 56.6%
1241 - 55.7%	L - 56.1%

049 - 54.6%	049 - 55.9%
1245 - 54.4%	1245 - 55.3%
325 - 54.4%	325 - 54.6%
913 - 54.1%	913 - 54.6%
1611 - 52.3%	1611 - 53.6%
383 - 52.2%	383 - 52.6%
1518 - 52.1%	1518 - 52.4%
614 - 49.6%	614 - 50.9%

It is noteworthy that in the two columns of Table II, the first twelve manuscripts (through 945) are the same in both lists, with some slight differences in their order. The closest members in each list are the five manuscripts: \aleph B p⁷⁴ 81 A. There is then a drop (6.1% under \aleph and 3.8% under B) to the next level of manuscripts. The next level consists of p⁴⁵ C 33 181 1175. These first nine manuscripts in each column agree with \aleph and B over 70.0%. The next three manuscripts are 1739 1891 and 945. These are obviously not the "best" of the manuscripts of the B- \aleph type, but they are quite close to the second level group, and there is a drop of over 3% to the next manuscript. It is also interesting to note that the last eight manuscripts in each of the columns in Table II are identical, and in the same order: 049 1245 325 913 1611 383 1518 and 614.

In Table III, the manuscripts' relationship to the leading representatives of the Majority² and "Western" texts is shown:

²The Greek New Testament According to the Majority Text purports to be a text which at every point of variance is supported by the majority of the manuscripts. The Textus Receptus was included in this column to indicate the percentage of agreement between the TR and the MT.

TABLE III

<u>MT</u>	<u>D</u>
105 - 95.9%	p ⁷⁴ - 58.2%
P - 94.5%	E - 57.7%
1245 - 93.8%	B - 57.3%
049 - 93.1%	A - 57.2%
325 - 93.1%	81 - 57.1%
H - 92.8%	C - 56.1%
TR - 92.6%	33 - 56.0%
L - 92.6%	1175 - 55.8%
1241 - 92.1%	κ - 55.7%
	181 - 55.4%
1874 - 86.8%	p ⁴⁵ - 55.2%
383 - 86.3%	ψ - 54.4%
326 - 83.7%	326 - 53.6%
69 - 81.9%	1739 - 53.5%
104 - 81.1%	945 - 53.0%
	1891 - 53.0%
913 - 75.9%	88 - 52.8%
88 - 75.7%	1874 - 52.1%
1518 - 73.5%	1611 - 51.7%
ψ - 71.3%	614 - 51.6%
1611 - 69.5%	MT - 51.4%
614 - 68.5%	P - 51.2%
E - 66.9%	104 - 51.2%
1891 - 66.0%	105 - 51.1%
33 - 65.4%	H - 50.9%
945 - 65.1%	913 - 50.8%
181 - 64.4%	L - 50.7%
1739 - 64.0%	69 - 50.7%
	049 - 49.8%
81 - 59.8%	1241 - 49.8%
C - 59.1%	1518 - 49.6%
1175 - 58.7%	325 - 49.4%
p ⁷⁴ - 58.6%	1245 - 49.3%
p ⁴⁵ - 58.5%	383 - 48.9%
B - 57.3%	
A - 56.6%	
κ - 56.5%	
D - 51.4%	

In column one, the first obvious grouping extends through Codex 1241 (92.1%). Two surprises in the first group may be the appearance of manuscripts 1241 and 1245. In the gospels 1241 appears to have close ties with certain members

of the Egyptian text type,³ while 1245 has been classified at times as a "Western cursive."⁴ But it can be seen from this table that they both agree significantly with the Majority text. The next grouping level begins at 1874 and extends through 104. Von Soden categorized Codex 1874 as one of the better Greek witnesses for the I-text,⁵ but as is apparent here, in terms of total agreements, it has much closer affinities with the Majority text. In the gospels Codex 69 has been demonstrated to be a member of family 13,⁶ a family representative of the Caesarean text of the gospels. However, in Acts, it has an 81.9% agreement with the Majority text. Codices 104 and 326 have generally been regarded as lesser Egyptian witnesses,⁷ but as to overall agreements they, too, have strong ties with the Majority text. This is not to deny that they may have important connections with that Egyptian tradition at significant points, but to suggest that overall they have been influenced more by the

³Cf. B. M. Metzger, The Text of the New Testament, pp. 64,5.

⁴J. H. Greenlee, Introduction to New Testament Textual Criticism, p. 117.

⁵Hermann F. von Soden, Die Schriften des Neuen Testaments, pp. 1709-11.

⁶Cf. B. M. Metzger, The Text of the New Testament, p. 62; Larry Hurtado, Text-Critical Methodology and the Pre-Caesarean Text: Codex W in the Gospel of Mark, in Studies and Documents (Grand Rapids: Wm. B. Eerdmans, 1981).

⁷Cf. B. M. Metzger, A Textual Commentary on the Greek New Testament, p. xxix.

Majority text tradition than by the Egyptian tradition. It is significant that the last thirteen manuscripts in column one of Table III are identical with the first twelve manuscripts compared to B and 8. Thus it would appear that the closer a manuscript may be to the Egyptian tradition, the further removed it is from the Majority text tradition and vice versa.

When one examines the details of column two in Table III, he/she needs to be aware that the circumstances are quite different here from those in regard to the earlier three columns. The "Western" tradition is unlike either the Majority text or the Egyptian text in that it nowhere manifests itself in as precise a form as the other two. In the Greek tradition it is virtually limited to Codex Bezae, while it is frequently attested to in the versions. It is becoming increasingly more apparent that this tradition, whatever its exact nature, cannot bear the designation "text type" in the same sense as the other two traditions. It would appear more likely to be a group of unusual readings rather than a continual text. But for the sake of convenience this tradition will be termed "Western" throughout this study with full awareness of the inappropriateness of that designation and the perception of it as a text type at all.

One significant aspect of column two in Table III is that no manuscript agrees with D more than 58.2% of the time, and there is only 9.3 percentage points between the

top manuscript in the list and the bottom one. This illustrates well the "maverick" nature of Codex Bezae, and confirms that no complete Greek manuscript contains a text significantly similar to D. The weakness of statistical inquiry alone is nowhere seen better than in relation to Codex Bezae. This particular manuscript contains many singular readings which obviously do not affect a study of the percentages of agreement and disagreement with other manuscripts. Also, certain Greek manuscripts do share some of D's readings, but their importance in regard to that textual tradition is not even hinted at in the statistics. These will be brought under closer consideration in the next chapter of the study.

The manuscripts that have been regarded as the leading members of each of the three traditions have been confirmed to be such by this statistical analysis: p⁷⁴ 8 A B C 81 for the Egyptian tradition; H L P 049 105 for the Majority text; and D for the "Western" tradition. Most of the thirty-five complete manuscripts used for this study remained fairly consistent throughout the book. There are two, however, that undergo significant shifts: Manuscripts E and 33. The shifts in their textual affinities are illustrated below:

CHAPTERS 1-6

<u>B</u>	<u>MT</u>
E - 50.4% (176/349)	72.1% (256/355)
33 - 54.5% (150/275)	78.5% (216/275)

CHAPTERS 7-10

	<u>B</u>	<u>MT</u>
E -	63.4% (265/418)	66.9% (283/423)
33 -	55.8% (189/339)	77.6% (267/344)

CHAPTERS 11-15

	<u>B</u>	<u>MT</u>
E -	54.6% (226/414)	72.9% (304/417)
33 -	74.7% (292/391)	64.8% (256/395)

CHAPTERS 16-19

	<u>B</u>	<u>MT</u>
E -	63.5% (244/384)	66.1% (255/386)
33 -	80.8% (295/365)	58.4% (215/368)

CHAPTERS 20-24

	<u>B</u>	<u>MT</u>
E -	74.2% (331/446)	60.0% (269/448)
33 -	80.4% (345/429)	58.6% (253/432)

CHAPTERS 25-28

	<u>B</u>	<u>MT</u>
E -	70.7% (123/174)	61.3% (106/173)
33 -	80.5% (260/323)	59.3% (192/324)

$$E - B (1-19) = 911/1565 = 58.2\%$$

$$E - B (20-28) = 454/620 = 73.2\%$$

$$E - MT (1-19) = 1098/1518 = 72.3\%$$

$$E - MT (20-28) = 375/621 = 60.4\%$$

$$33 - B (1-10) = 339/614 = 55.2\%$$

$$33 - B (11-28) = 1192/1518 = 79.0\%$$

$$33 - MT (1-10) = 483/619 = 78.0\%$$

$$33 - MT (11-28) = 916/1519 = 60.3\%$$

Codex Laudianus has long been recognized to contain a large number of Majority text readings,⁸ but it is quite surprising to discover that in the last nine chapters it has a 73.2% agreement with Codex Vaticanus. That it is not just a matter of E's having higher agreement with all the manuscripts in this section is seen by the fact that its percentage of agreement with the Majority text decreases from 69.4% to 60.4% for these nine chapters.

Codex 33 has generally been regarded as a witness to the Egyptian text in Acts, with some corruption from the Majority text tradition.⁹ However, it can be seen that its situation can be defined more precisely. For the first ten chapters, 33 is a fairly good Majority text witness (78.0% agreement with the Majority text), and for chapters 11-28 it is a fairly good witness for the Egyptian text (79.0% agreement with B). It is difficult to pinpoint an exact point of transition, but 10:42 seems to be in the center of the transition point for the manuscript.

Of the thirty-five complete manuscripts, ten have been chosen as representatives of the group under investigation in this study of "Western cursives": 181 383 614 913 945 1175 1518 1611 1739 1891. Since these are the

⁸J. H. Ropes, "Three Papers on the Text of Acts," Harvard Theological Review 16 (April 1923):163-86.

⁹Cf. B. M. Metzger, The Text of the New Testament, p. 62.

particular manuscripts being investigated, it is appropriate to illustrate how the other manuscripts relate to each of these ten. Statistically, the ten fall very naturally into two groups of five in regard to their apparent textual affinities. Five, Codices 181 1175 945 1739 and 1891, demonstrate close affinities with the Egyptian tradition; the other five, Codices 383 614 913 1518 and 1611, indicate a close relationship to the Majority text. The five with a closer relationship to the Egyptian text are presented in Tables IV and V below:

TABLE IV

<u>181</u>	<u>1175</u>
1175 - 75.9%	B - 78.3%
81 - 75.7%	81 - 77.9%
33 - 75.2%	C - 77.5%
p ⁷⁴ - 73.0%	κ - 77.1%
A - 72.6%	181 - 75.9%
C - 72.3%	p ⁷⁴ - 75.7%
1739 - 72.2%	A - 75.7%
1891 - 71.7%	1739 - 72.0%
κ - 71.5%	1891 - 70.5%
B - 71.1%	33 - 70.2%
945 - 70.7%	945 - 69.6%
E - 69.0%	p ⁴⁵ - 68.7%
88 - 68.6%	88 - 66.5%
104 - 68.1%	69 - 65.4%
Ψ - 67.8%	104 - 63.9%
69 - 67.7%	Ψ - 63.3%
326 - 67.1%	E - 63.0%
p ⁴⁵ - 67.0%	326 - 60.8%
1874 - 66.2%	1874 - 60.2%
MT - 64.4%	MT - 58.7%
1241 - 64.2%	P - 57.9%
105 - 64.0%	105 - 57.8%
P - 63.3%	L - 57.7%
049 - 62.5%	1241 - 57.4%
1245 - 62.0%	H - 56.6%
913 - 61.5%	049 - 56.6%
1518 - 61.0%	1245 - 56.3%
H - 60.9%	913 - 55.9%

L - 60.9%	D - 55.8%
383 - 60.9%	325 - 55.6%
1611 - 59.4%	1611 - 55.2%
614 - 59.2%	383 - 54.9%
325 - 58.3%	1518 - 54.9%
D - 55.4%	614 - 53.4%

TABLE V

<u>945</u>	<u>1739</u>	<u>1891</u>
1739 - 94.2%	945 - 94.2%	1739 - 93.5%
1891 - 92.2%	1891 - 93.5%	945 - 92.2%
33 - 71.4%	81 - 73.4%	81 - 71.7%
181 - 70.7%	181 - 72.2%	181 - 71.7%
81 - 70.5%	1175 - 72.0%	33 - 71.3%
1175 - 69.6%	p74 - 71.8%	C - 70.5%
p74 - 69.4%	33 - 71.7%	1175 - 70.5%
C - 68.8%	C - 71.4%	p74 - 70.0%
A - 68.1%	A - 70.6%	A - 68.3%
8 - 67.0%	B - 69.7%	B - 67.8%
104 - 66.9%	8 - 69.4%	8 - 67.7%
B - 66.6%	E - 67.0%	104 - 67.1%
E - 66.2%	Ψ - 66.5%	Ψ - 66.5%
Ψ - 65.8%	104 - 65.9%	E - 66.2%
88 - 65.4%	p45 - 65.1%	MT - 66.0%
MT - 65.1%	88 - 65.1%	326 - 65.6%
326 - 64.5%	326 - 63.7%	88 - 65.4%
105 - 64.1%	MT - 63.7%	1241 - 64.8%
913 - 63.8%	69 - 63.1%	69 - 64.7%
1241 - 63.8%	1874 - 63.1%	1874 - 64.7%
69 - 63.6%	913 - 62.8%	105 - 64.6%
1874 - 63.2%	1241 - 62.7%	p45 - 64.4%
P - 62.8%	105 - 62.6%	P - 63.9%
1245 - 62.7%	P - 61.9%	L - 63.6%
L - 62.6%	L - 61.5%	913 - 63.6%
049 - 62.3%	H - 61.0%	049 - 63.3%
p45 - 62.2%	049 - 61.0%	1245 - 63.2%
H - 61.6%	1245 - 60.9%	383 - 61.9%
1518 - 61.0%	1518 - 60.2%	H - 61.6%
383 - 60.9%	1611 - 59.7%	325 - 61.0%
1611 - 60.1%	383 - 59.1%	1518 - 60.8%
325 - 59.1%	325 - 57.5%	1611 - 60.1%
614 - 58.4%	614 - 57.4%	614 - 58.2%
D - 53.0%	D - 53.8%	D - 53.0%

It can readily be seen that each of the five manuscripts in Tables IV and V has close affinity to the Egyptian text.

It is significant that all five share twelve common manuscripts in the top twelve of each list: p⁷⁴ & A B C 33 81 181 945 1175 1739 1891. In addition to that, the highest percentage of agreement with the Majority text among the five manuscripts is Codex 1891 at 66.0%. Also, the bottom twelve members of each list include five leading witnesses for the Majority text: H L P 049 and 325. Codex Bezae is at or near the bottom of each list. Another significant aspect of these five columns is that included in the bottom twelve in each column are four of the five other manuscripts included in this study as "Western cursives." Their relationship to the rest of the manuscript tradition is shown below in Tables VI and VII:

TABLE VI

<u>383</u>	<u>614</u>
MT - 86.3%	1611 - 89.3%
105 - 85.2%	1518 - 82.2%
P - 84.0%	913 - 76.0%
049 - 83.6%	383 - 72.1%
1241 - 83.3%	Ψ - 68.5%
1245 - 83.1%	MT - 68.5%
L - 82.1%	1241 - 67.2%
325 - 81.6%	105 - 66.9%
H - 81.3%	1245 - 65.9%
326 - 77.5%	P - 65.5%
1874 - 77.4%	049 - 65.5%
69 - 75.6%	104 - 63.9%
104 - 74.5%	325 - 63.8%
913 - 74.5%	L - 62.9%
1518 - 72.2%	1874 - 62.4%
614 - 72.1%	69 - 62.2%
1611 - 69.7%	E - 61.7%
88 - 69.4%	H - 61.7%
Ψ - 67.5%	88 - 60.9%
1891 - 61.9%	33 - 59.6%
E - 61.7%	325 - 59.2%
33 - 60.9%	181 - 59.2%

181 - 60.9%
 945 - 60.9%
 1739 - 59.1%
 81 - 56.1%
 C - 55.4%
 1175 - 54.9%
 A - 52.6%
 B - 52.6%
 N - 52.2%
 p74 - 52.0%
 p45 - 51.7%
 D - 48.9%

945 - 58.4%
 1891 - 58.2%
 1739 - 57.4%
 81 - 54.0%
 1175 - 53.4%
 C - 52.7%
 D - 51.6%
 B - 50.9%
 p74 - 50.4%
 N - 49.6%
 A - 49.6%
 p45 - 47.2%

TABLE VII

<u>913</u>	<u>1518</u>	<u>1611</u>
1518 - 78.4%	1611 - 86.2%	614 - 89.3%
1611 - 78.2%	614 - 82.2%	1518 - 86.2%
614 - 76.0%	913 - 78.4%	913 - 78.2%
MT - 75.9%	MT - 73.5%	Ψ - 71.5%
105 - 74.6%	383 - 72.2%	383 - 69.7%
383 - 74.5%	105 - 72.0%	MT - 69.5%
1245 - 74.4%	1241 - 71.7%	105 - 68.1%
1241 - 74.2%	P - 70.9%	1241 - 68.0%
P - 72.9%	1245 - 70.9%	P - 67.2%
049 - 72.9%	049 - 70.1%	1241 - 66.7%
L - 72.7%	H - 69.9%	049 - 66.2%
H - 71.6%	Ψ - 69.8%	L - 66.0%
325 - 71.1%	L - 68.2%	H - 65.6%
104 - 71.0%	326 - 67.4%	104 - 64.9%
1874 - 69.9%	104 - 67.0%	326 - 64.8%
326 - 69.6%	1874 - 66.5%	1874 - 63.7%
69 - 68.7%	325 - 66.0%	E - 63.4%
Ψ - 68.5%	69 - 65.5%	69 - 62.4%
88 - 67.9%	88 - 62.9%	325 - 61.7%
945 - 63.8%	E - 62.3%	88 - 61.6%
1891 - 63.6%	181 - 61.0%	945 - 60.1%
E - 63.5%	945 - 61.0%	1891 - 60.1%
1739 - 62.8%	1891 - 60.8%	33 - 60.0%
33 - 61.5%	33 - 60.6%	1739 - 59.9%
181 - 61.5%	1739 - 60.2%	181 - 59.4%
81 - 58.0%	C - 55.0%	C - 55.2%
1175 - 55.9%	1175 - 54.9%	1175 - 55.2%
C - 55.8%	81 - 54.1%	81 - 54.6%
p45 - 55.6%	p45 - 53.2%	B - 53.6%
p74 - 55.5%	B - 52.4%	p74 - 53.0%
B - 54.6%	N - 52.1%	N - 52.3%
A - 54.5%	p74 - 52.1%	A - 52.2%
N - 54.1%	A - 51.9%	D - 51.7%
D - 50.8%	D - 49.6%	p45 - 51.6%

The common members in the top twelve manuscripts of the five columns in Tables VI and VII are P 049 105 383 1241 1245 MT. This makes it apparent that this group has a significantly higher percentage of agreement with the Majority text tradition than with the others. It is also significant that the last twelve manuscripts in the five columns have the following nine members in common: p⁴⁵ p⁷⁴ ⌘ A B C 81 1175 1739 - eight of which are found in the top of the lists of the former group. An interesting aspect of this second group is that they are found in very close proximity with each other in all five columns. Under manuscript 383 the other four have a lower percentage of agreement than with each other, but 913 1518 614 and 1611 are found together, between 69.7% and 74.5% of agreement. Under 614 the other four are found at the very top of the list; under 913 1518 and 1611 the other four are separated some (Codex 383 always being the one separated from the others), but never more than by two other manuscripts. Again, D is either at or near the bottom of each list.

Both groups of manuscripts will be discussed in greater detail at a later point in the study, but the preliminary indication is that 181 945 1175 1739 and 1891 (Group I) are basically Egyptian witnesses that have been infiltrated with readings from one of the other textual traditions. Of particular interest in this group is the very close relationship between manuscripts 945 1739 and 1891. As can be seen from Table V (p. 35), these three witnesses agree with each other

over 92% of the time. This very high percentage of agreement indicates a family relationship exists between the three. In addition to that high percentage of agreement, these three manuscripts share seventy "unique" readings, i.e., readings supported by only these three manuscripts in the Greek manuscript tradition. These seventy "unique" readings are presented in Appendix IV (p. 170). Of the seventy readings unique to these three, Codex 1739 contains sixty-seven, 945 contains sixty-eight, and 1891 has sixty-eight. Since these three manuscripts do constitute a family in Acts, there is a sense in which their unique readings may be considered "singular." When these "singular" readings are omitted from the statistical tabulation, the following percentages of agreement occur:

	<u>945</u>	<u>1739</u>	<u>1891</u>
B	68.6%	71.8%	69.8%
MT	67.0%	65.5%	68.0%
D	55.5%	56.3%	57.8%

Seventy readings obviously do not make a great deal of difference where 2431 variations are involved, but it is perhaps significant that the omission of them causes 1739's agreement with Codex Vaticanus to exceed the 70% level of agreement, and brings both 945 and 1891 quite close to it. These statistics also tend to emphasize that the Majority text element is stronger in manuscripts 945 and 1891 than it is in 1739.

Manuscripts 383 614 913 1518 and 1611 (Group II) seem to be basically Majority text witnesses that, for some reason, also include readings from another tradition. These five manuscripts also exhibit an interesting relationship to one another in Acts. There are 139 variations in which a reading is supported only by two or more members of this group (cf. Appendix V, p. 184). Of these readings unique to Group II, 1611 has 124; 614 has 123; 1518 contains 103; 913 shares 56; and 383 only 29. When these "unique" readings are omitted from the statistics, the following percentages of agreement occur:

	<u>1611</u>	<u>614</u>	<u>1518</u>	<u>913</u>	<u>383</u>
B	56.5%	53.7%	54.9%	56.0%	53.3%
MT	73.2%	72.3%	76.9%	77.7%	87.3%
D	56.4%	56.3%	53.3%	52.8%	49.9%

The above percentages make it very clear that these five manuscripts indeed are basically Majority text witnesses. Manuscripts 1611 614 1518 and 913 are not predominant witnesses for that tradition, but they agree with the Majority text from 16.7% to 22% more than with either B or D. The fact that Codex 383 contains only twenty-nine of these unique readings is not that significant in this regard, since it already has an 86.3% agreement with the Majority text (cf. Table III).

Although Group I is basically Egyptian in nature and Group II is basically in the Majority text tradition, the point remains that none of the ten manuscripts of the

two groups is a leading member of the textual tradition to which it belongs: they have all been influenced in some way by either one or both of the other two traditions to draw them away from the tradition with which they have their basic affinities. The statistics give no hint as to which textual tradition has influenced either of these groups, but since they have been designated "Western cursives," the possibility that this tradition was the source needs to be pursued in greater detail (cf. below, pp. 50-70).

For the sake of the completeness of this chapter, a statistical tabulation of the fourteen fragmentary manuscripts used in the study is presented in the following pages. The numbers in parentheses indicate the number of agreements out of the number of readings the two manuscripts in question share.

p⁸

(Fourth century)

B - 89.2% (33/37)
 p⁴⁵ - 83.3% (5/6)
 1175 - 82.1% (32/39)
 N - 78.9% (30/38)
 C - 77.8% (7/9)
 A - 73.7% (28/38)
 1739 - 73.7% (28/38)
 p⁷⁴ - 71.4% (20/28)
 1874 - 70.3% (26/37)
 945 - 68.4% (26/38)
 1891 - 66.7% (26/39)
 P - 65.8% (25/38)
 Ψ - 64.1% (25/39)
 104 - 64.1% (25/39)
 105 - 64.1% (25/39)
 181 - 63.2% (24/38)
 D - 61.5% (24/39)
 913 - 61.5% (24/39)
 1518 - 61.5% (24/39)
 MT - 61.5% (24/39)
 614 - 60.5% (23/38)
 1611 - 60.5% (23/38)
 H - 60.0% (6/10)
 69 - 59.5% (22/37)
 049 - 59.0% (23/39)
 1245 - 59.0% (23/39)
 E - 56.4% (22/39)
 326 - 56.4% (22/39)
 383 - 56.4% (22/39)
 88 - 55.2% (16/29)
 1241 - 53.8% (21/39)
 33 - 38.9% (7/18)
 L - 0
 81 - 0
 325 - 0

p²⁹ (chap. 26)

(Third century)

p⁷⁴ - 100% (1/1)
 N - 100% (1/1)
 A - 100% (1/1)
 B - 100% (1/1)
 E - 100% (1/1)
 H - 100% (1/1)
 L - 100% (1/1)
 P - 100% (1/1)
 Ψ - 100% (1/1)
 049 - 100% (1/1)
 33 - 100% (1/1)
 81 - 100% (1/1)
 88 - 100% (1/1)
 105 - 100% (1/1)
 325 - 100% (1/1)
 326 - 100% (1/1)
 383 - 100% (1/1)
 614 - 100% (1/1)
 913 - 100% (1/1)
 945 - 100% (1/1)
 1241 - 100% (1/1)
 1245 - 100% (1/1)
 1518 - 100% (1/1)
 1611 - 100% (1/1)
 1739 - 100% (1/1)
 1874 - 100% (1/1)
 1891 - 100% (1/1)
 MT - 100% (1/1)
 69 - 0% (0/1)
 104 - 0% (0/1)
 181 - 0% (0/1)
 1175 - 0% (0/1)
 p⁴⁵ - 0
 C - 0
 D - 0

p³³ (chap. 15)

(Sixth century)

D - 100% (6/6)
 A - 85.7% (6/7)
 P - 85.7% (6/7)
 049 - 85.7% (6/7)
 69 - 85.7% (6/7)
 81 - 85.7% (6/7)
 104 - 85.7% (6/7)
 105 - 85.7% (6/7)
 325 - 85.7% (6/7)
 614 - 85.7% (6/7)
 945 - 85.7% (6/7)
 1241 - 85.7% (6/7)
 1245 - 85.7% (6/7)
 1518 - 85.7% (6/7)
 1611 - 85.7% (6/7)
 1739 - 85.7% (6/7)
 1891 - 85.7% (6/7)
 MT - 85.7% (6/7)
 C - 83.3% (5/6)
 p⁷⁴ - 71.4% (5/7)
 B - 71.4% (5/7)
 E - 71.4% (5/7)
 H - 71.4% (5/7)
 L - 71.4% (5/7)
 Ψ - 71.4% (5/7)
 33 - 71.4% (5/7)
 88 - 71.4% (5/7)
 383 - 71.4% (5/7)
 1175 - 71.4% (5/7)
 1874 - 71.4% (5/7)
 N - 57.1% (4/7)
 181 - 57.1% (4/7)
 326 - 57.1% (4/7)
 913 - 57.1% (4/7)
 p⁴⁵ - 0

p³⁸ (chap. 19)

(ca. 300)

D - 75.0% (15/20)
 p⁴¹ - 58.3% (7/12)
 p⁷⁴ - 45.5% (10/22)
 N - 45.5% (10/22)
 A - 45.5% (10/22)
 B - 45.5% (10/22)
 33 - 40.9% (9/22)
 383 - 40.9% (9/22)
 614 - 40.9% (9/22)
 1175 - 40.9% (9/22)
 181 - 38.1% (8/21)
 945 - 36.4% (8/22)
 1739 - 36.4% (8/22)
 1891 - 36.4% (8/22)
 E - 31.8% (7/22)
 P - 31.8% (7/22)
 Ψ - 31.8% (7/22)
 913 - 31.8% (7/22)
 1611 - 31.8% (7/22)
 1874 - 31.8% (7/22)
 69 - 30.0% (6/20)
 104 - 28.6% (6/21)
 326 - 28.6% (6/21)
 1241 - 28.6% (6/21)
 1245 - 28.6% (6/21)
 H - 27.3% (6/22)
 L - 27.3% (6/22)
 049 - 27.3% (6/22)
 105 - 27.3% (6/22)
 325 - 27.3% (6/22)
 1518 - 27.3% (6/22)
 MT - 27.3% (6/22)
 88 - 22.7% (5/22)
 p⁴⁵ - 0
 C - 0
 81 - 0

p41

(Eighth century)

K - 62.7% (32/51)
 33 - 61.7% (29/47)
 B - 60.8% (31/51)
 1175 - 60.8% (31/51)
 181 - 60.0% (30/50)
 p74 - 58.8% (30/51)
 A - 56.0% (28/50)
 326 - 56.0% (28/50)
 1518 - 54.9% (28/51)
 Ψ - 52.0% (26/50)
 E - 51.0% (26/51)
 614 - 51.0% (26/51)
 913 - 51.0% (26/51)
 C - 50.0% (10/20)
 D - 50.0% (20/40)
 945 - 49.0% (25/51)
 1611 - 47.1% (24/51)
 69 - 46.9% (23/49)
 383 - 46.9% (23/49)
 1891 - 46.0% (23/50)
 1739 - 45.1% (23/51)
 105 - 45.0% (18/40)
 H - 43.1% (22/51)
 L - 43.1% (22/51)
 P - 43.1% (22/51)
 1874 - 43.1% (22/51)
 MT - 43.1% (22/51)
 049 - 41.2% (21/51)
 104 - 41.2% (21/51)
 1245 - 41.2% (21/51)
 88 - 40.0% (20/50)
 326 - 39.2% (20/51)
 1241 - 37.3% (19/51)
 p45 - 0
 81 - 0

p50

(Fourth/Fifth century)

B - 76.7% (23/30)
 D - 75.0% (18/24)
 81 - 73.3% (22/30)
 33 - 71.4% (20/28)
 p74 - 70.4% (19/27)
 C - 69.0% (20/29)
 K - 66.7% (20/30)
 H - 66.7% (20/30)
 P - 66.7% (20/30)
 69 - 66.7% (20/30)
 383 - 66.7% (20/30)
 1245 - 66.7% (20/30)
 MT - 65.5% (19/29)
 049 - 63.3% (19/30)
 88 - 63.3% (19/30)
 105 - 63.3% (19/30)
 181 - 63.3% (19/30)
 326 - 63.3% (19/30)
 945 - 63.3% (19/30)
 1241 - 63.3% (19/30)
 1874 - 63.3% (19/30)
 1891 - 63.3% (19/30)
 104 - 63.0% (17/27)
 1175 - 62.1% (18/29)
 A - 60.0% (18/30)
 L - 60.0% (18/30)
 1739 - 60.0% (18/30)
 E - 58.6% (17/29)
 Ψ - 58.6% (17/29)
 614 - 53.3% (16/30)
 913 - 53.3% (16/30)
 1611 - 53.3% (16/30)
 1518 - 50.0% (14/28)
 p45 - 0
 325 - 0

p⁵³ (chap. 9,10)

(Third century)

p⁴⁵ - 75.0% (6/8)
 K - 75.0% (12/16)
 C - 75.0% (12/16)
 945 - 75.0% (12/16)
 1739 - 75.0% (12/16)
 1891 - 75.0% (12/16)
 H - 71.4% (5/7)
 B - 68.8% (11/16)
 E - 68.8% (11/16)
 1874 - 68.8% (11/16)
 p⁷⁴ - 66.7% (10/15)
 88 - 64.3% (9/14)
 A - 62.5% (10/16)
 Ψ - 62.5% (10/16)
 81 - 62.5% (10/16)
 181 - 62.5% (10/16)
 P - 56.3% (9/16)
 049 - 56.3% (9/16)
 104 - 56.3% (9/16)
 1175 - 56.3% (9/16)
 1241 - 56.3% (9/16)
 L - 53.3% (8/15)
 105 - 50.0% (8/16)
 326 - 50.0% (8/16)
 383 - 50.0% (8/16)
 MT - 50.0% (8/16)
 69 - 43.8% (7/16)
 1245 - 40.0% (6/15)
 614 - 37.5% (6/16)
 913 - 37.5% (6/16)
 1518 - 37.5% (6/16)
 1511 - 37.5% (6/16)
 33 - 25.0% (3/12)
 D - 0
 325 - 0

066 (chap. 28)

(Sixth century)

33 - 100% (20/20)
 A - 91.7% (22/24)
 181 - 91.3% (21/23)
 88 - 90.5% (19/21)
 p⁷⁴ - 88.2% (15/17)
 B - 87.5% (21/24)
 81 - 87.5% (21/24)
 1739 - 87.5% (21/24)
 945 - 83.3% (20/24)
 K - 81.0% (17/21)
 104 - 79.2% (19/24)
 913 - 75.0% (18/24)
 1175 - 75.0% (18/24)
 69 - 62.5% (15/24)
 614 - 62.5% (15/24)
 Ψ - 58.3% (14/24)
 105 - 58.3% (14/24)
 1891 - 58.3% (14/24)
 049 - 54.5% (12/22)
 P - 54.2% (13/24)
 325 - 54.2% (13/24)
 326 - 54.2% (13/24)
 383 - 54.2% (13/24)
 1241 - 54.2% (13/24)
 1245 - 54.2% (13/24)
 1518 - 54.2% (13/24)
 1611 - 54.2% (13/24)
 MT - 54.2% (13/24)
 L - 52.2% (12/23)
 1874 - 47.8% (11/23)
 p⁴⁵ - 0
 C - 0
 D - 0
 E - 0
 H - 0

076 (chap. 2)

(Fifth/Sixth century)

B - 81.8% (9/11)
 614 - 72.7% (8/11)
 1518 - 70.0% (7/10)
 Ψ - 63.6% (7/11)
 105 - 63.6% (7/11)
 181 - 63.6% (7/11)
 326 - 63.6% (7/11)
 913 - 63.6% (7/11)
 945 - 63.6% (7/11)
 1241 - 63.6% (7/11)
 1245 - 63.6% (7/11)
 1611 - 63.6% (7/11)
 1739 - 63.6% (7/11)
 1874 - 63.6% (7/11)
 MT - 63.6% (7/11)
 p⁷⁴ - 60.0% (3/5)
 P - 60.0% (6/10)
 N - 54.5% (6/11)
 69 - 54.5% (6/11)
 81 - 54.5% (6/11)
 88 - 54.5% (6/11)
 104 - 54.5% (6/11)
 1175 - 54.5% (6/11)
 D - 50.0% (5/10)
 33 - 50.0% (5/10)
 1891 - 50.0% (2/4)
 A - 42.5% (5/11)
 049 - 42.5% (5/11)
 C - 40.0% (4/10)
 E - 36.4% (4/11)
 383 - 36.4% (4/11)
 096 - 33.3% (1/3)
 325 - 0
 H - 0
 L - 0
 p⁴⁵ - 0

093 (chap. 24)

(Sixth century)

049 - 95.0% (19/20)
 326 - 95.0% (19/20)
 1245 - 95.0% (19/20)
 L - 94.7% (18/19)
 88 - 90.0% (18/20)
 105 - 90.0% (18/20)
 383 - 90.0% (18/20)
 MT - 90.0% (18/20)
 H - 85.0% (17/20)
 P - 85.0% (17/20)
 1874 - 85.0% (17/20)
 69 - 84.2% (16/19)
 104 - 80.0% (16/20)
 325 - 80.0% (16/20)
 913 - 80.0% (16/20)
 1241 - 75.0% (15/20)
 181 - 70.0% (14/20)
 C - 63.2% (12/19)
 N - 60.0% (12/20)
 B - 60.0% (12/20)
 33 - 60.0% (12/20)
 81 - 60.0% (12/20)
 1891 - 60.0% (12/20)
 Ψ - 55.0% (11/20)
 945 - 55.0% (11/20)
 1739 - 55.0% (11/20)
 p⁷⁴ - 52.9% (9/17)
 1611 - 52.6% (10/29)
 1518 - 50.0% (10/20)
 614 - 50.0% (10/20)
 E - 47.7% (9/19)
 1175 - 45.0% (9/20)
 A - 42.1% (8/9)
 p⁴⁵ - 0
 D - 0

095 (chap. 3)

(Eighth century)

C - 83.3% (5/6)
 88 - 83.3% (5/6)
 1175 - 83.3% (5/6)
 A - 66.7% (4/6)
 P - 66.7% (4/6)
 049 - 66.7% (4/6)
 69 - 66.7% (4/6)
 81 - 66.7% (4/6)
 104 - 66.7% (4/6)
 105 - 66.7% (4/6)
 181 - 66.7% (4/6)
 326 - 66.7% (4/6)
 383 - 66.7% (4/6)
 614 - 66.7% (4/6)
 1245 - 66.7% (4/6)
 1518 - 66.7% (4/6)
 1611 - 66.7% (4/6)
 1874 - 66.7% (4/6)
 MT - 66.7% (4/6)
 1241 - 60.0% (3/5)
 p74 - 50.0% (1/2)
 N - 50.0% (3/6)
 B - 50.0% (3/6)
 E - 50.0% (3/6)
 Ψ - 50.0% (3/6)
 33 - 50.0% (3/6)
 945 - 50.0% (3/6)
 1739 - 50.0% (3/6)
 1891 - 50.0% (3/6)
 D - 20.0% (1/5)
 p45 - 0
 H - 0
 L - 0
 325 - 0
 913 - 0

096 (chap. 2, 26)

(Seventh century)

E - 88.9% (16/18)
 913 - 77.8% (14/18)
 181 - 72.2% (13/18)
 D - 71.4% (5/7)
 33 - 71.4% (10/14)
 Ψ - 66.7% (12/18)
 p74 - 66.7% (10/15)
 81 - 64.7% (11/17)
 N - 61.1% (11/18)
 A - 61.1% (11/18)
 104 - 61.1% (11/18)
 1175 - 61.1% (11/18)
 B - 55.6% (10/18)
 614 - 55.6% (10/18)
 88 - 52.9% (9/17)
 1518 - 50.0% (9/18)
 1611 - 50.0% (9/18)
 105 - 44.4% (8/18)
 945 - 44.4% (8/18)
 1739 - 44.4% (8/18)
 049 - 38.9% (7/18)
 69 - 38.9% (7/18)
 C - 37.5% (6/16)
 1241 - 37.5% (6/16)
 MT - 37.5% (6/16)
 326 - 35.3% (6/17)
 383 - 33.3% (6/18)
 1245 - 33.3% (6/18)
 076 - 33.3% (1/3)
 1874 - 29.4% (5/17)
 1891 - 27.2% (3/11)
 L - 27.2% (3/11)
 P - 23.1% (3/13)
 H - 18.2% (2/11)
 325 - 18.2% (2/11)
 p45 - 0

0165 (chap. 3,4)

(Fifth century)

D - 85.7% (12/14)
 P - 58.8% (10/17)
 Ψ - 58.8% (10/17)
 69 - 56.3% (9/16)
 1175 - 53.8% (7/13)
 049 - 52.9% (9/17)
 326 - 52.9% (9/17)
 1241 - 52.9% (9/17)
 1518 - 52.9% (9/17)
 1611 - 52.9% (9/17)
 MT - 52.9% (9/17)
 N - 47.1% (8/17)
 104 - 47.1% (8/17)
 105 - 47.1% (8/17)
 383 - 47.1% (8/17)
 614 - 47.1% (8/17)
 1245 - 47.1% (8/17)
 B - 41.2% (7/17)
 181 - 41.2% (7/17)
 945 - 41.2% (7/17)
 1874 - 41.2% (7/17)
 1891 - 41.2% (7/17)
 33 - 40.0% (6/15)
 E - 35.3% (6/17)
 C - 33.3% (2/6)
 88 - 33.3% (5/15)
 p74 - 30.8% (4/13)
 913 - 29.4% (5/17)
 81 - 28.6% (4/14)
 A - 23.5% (4/17)
 1739 - 23.5% (4/17)
 p45 - 0
 H - 0
 L - 0
 325 - 0

0175 (chap. 6)

(Fifth century)

p45 - 100% (5/5)
 N - 88.9% (16/18)
 1175 - 84.2% (16/19)
 p74 - 83.8% (15/18)
 B - 78.9% (15/19)
 105 - 78.9% (15/19)
 1245 - 78.9% (15/19)
 1891 - 78.9% (15/19)
 MT - 78.9% (15/19)
 A - 77.8% (14/18)
 945 - 77.8% (14/18)
 1518 - 77.8% (14/18)
 H - 73.7% (14/19)
 P - 73.7% (14/19)
 Ψ - 73.7% (14/19)
 049 - 73.7% (14/19)
 69 - 73.7% (14/19)
 383 - 73.7% (14/19)
 1241 - 73.7% (14/19)
 1739 - 73.7% (14/19)
 C - 72.2% (13/16)
 326 - 72.2% (13/16)
 33 - 70.6% (12/17)
 181 - 68.4% (13/19)
 913 - 68.4% (13/19)
 1611 - 68.4% (13/19)
 614 - 66.7% (12/18)
 104 - 63.2% (12/19)
 1874 - 57.9% (11/19)
 88 - 50.0% (8/16)
 p8 - 50.0% (2/4)
 D - 44.4% (8/18)
 E - 44.4% (8/18)
 L - 0
 81 - 0
 325 - 0

Of the fragments listed above which are involved in at least fifteen variation units, five (p⁸ p⁴¹ p⁵³ 066 0175) seem to be witnesses for the Egyptian text; one (093) has a strong affinity with the Majority text; and, significantly, three (p³⁸ 096 0165) seem to have affinities with Codex Bezae. Fragments such as these have little to offer regarding a statistical analysis, but they do reenforce the analyses of the various manuscripts given emphasis in the study, and they will be brought into discussion of certain individual variation units.

CHAPTER III

AN EXAMINATION OF SOME GENETICALLY SIGNIFICANT VARIATIONS

This phase of the study of the so-called Western cursives involves an examination of the genetically significant variations within eight sample chapters in the book of Acts (2,8,10,14,15,18,20,24). Two concerns guided the selection of these eight chapters: 1) an attempt to obtain a significant cross-section of the book, and 2) an interest in including those chapters in which the "Western" element seems to be the most prevalent, since the discussion of these ten manuscripts revolves around the amount of "Western" influence on them. Within the eight chapters, one hundred forty-seven genetically significant variations have been isolated and are presented in Appendix III. As stated in the first chapter, the genetically significant variations are those variations in the text which would seem to betray some sort of substantial relationship between those manuscripts that share a particular reading. The isolation of these variations for closer examination is an attempt to arrive at a more substantial basis on which to maintain the relationships between the

manuscripts than the great majority of textual variations provides. The overwhelming majority of variations in the text involve the add/omit of articles or pronouns, or insignificant changes in word order. These may be attributed to scribal error and may, in reality, say nothing at all about one manuscript's relationship to another manuscript. The genetically significant variations involve the add/omit of significant words or phrases, substantial substitutions of one word for another or one phrase for another, and major alterations in word order. On the basis of these kinds of variations, the earlier statistical indications can be either confirmed or adjusted to attain a truer picture of a manuscript's affinities.

Twenty-six times, in the one hundred forty-seven genetically significant variations in the eight chapters, the major representatives of the Egyptian text stand in opposition to the other two textual traditions. The following table indicates how often each member of Groups I and II (isolated in Chapter II) agree with the Egyptian text in those twenty-six instances:

TABLE VIII

<u>GROUP I</u>	<u>GROUP II</u>
181 - 12	383 - 1
1175 - 17	614 - 2
945 - 14	913 - 2
1739 - 17	1518 - 3
1891 - 17	1611 - 3

Table VIII demonstrates quite convincingly that the members of Group I are much closer to the Egyptian tradition than are the members of Group II, as was already hinted at in the earlier statistical analysis. The members of Group I range from twelve to seventeen agreements with the Egyptian tradition within these twenty-six variations (46.2% - 65.4%), while the members of Group II range from one to three agreements with that textual tradition (4% - 12%).

There were twenty-eight instances within the genetically significant variations in which the major representatives of the Majority text tradition disagreed with the major representatives of the two other textual traditions. Table IX, below, reveals how many times the members of each group supported the Majority text at those points:

TABLE IX

<u>GROUP I</u>	<u>GROUP II</u>
181 - 6	383 - 27
1175 - 4	614 - 20
945 - 10	913 - 20
1739 - 9	1518 - 17
1891 - 10	1611 - 18

Table IX reveals clearly that the members of Group II stand significantly closer to the Majority text than do the members of Group I, as, again, was indicated as probable in the statistical analysis. The members of Group I range from four to ten agreements with the Majority text (21.4% - 35.7%),

while the members of Group II range from seventeen to twenty-seven agreements at those places (60.7% - 96.4%). Regardless of what may be seen concerning either group's relationship to the "Western" tradition, Tables VIII and IX provide strong confirmation for the conclusions reached through the preliminary statistical inquiry, i.e., the members of Group I have significant affinities to the Egyptian tradition and the members of Group II stand significantly close to the Majority text tradition.

Since the so-called Western cursives have been thought to contain a significant amount of "Western" influence, it is important to see precisely how they do relate to that tradition. Of the one hundred forty-seven genetically significant variations, sixty-six were instances in which the "Western" tradition stood in opposition to the other two textual traditions. Table X indicates how often each of the members of Groups I and II agree with the "Western" tradition at those points:

TABLE X

<u>GROUP I</u>	<u>GROUP II</u>
181 - 6	383 - 15
1175 - 6	614 - 27
945 - 11	913 - 9
1739 - 11	1518 - 5
1891 - 10	1611 - 8

It is only natural that the percentage of times these manuscripts agree with the "Western" tradition is low, for

quite often when the "Western" tradition is distinct from the Egyptian and Majority text traditions, the "Western" reading is attested to only by Codex Bezae with versional and patristic support. In fact, when only those places where two Greek manuscripts agree in supporting a "Western" reading are taken into account, the total number of "Western" readings decreases to forty-two, so that each of the ten manuscript's percentage of agreement with the "Western" tradition is increased significantly. But in order to get a true picture of that "Western" tradition, the readings of Codex Bezae and the versions and/or Fathers must be included.

The preliminary indication from Table X is that neither of the two groups is predominantly "Western" in character. The ones that seem to have been influenced the most by the "Western" tradition are 614 383 945 1739 and 1891. Codex 614 has apparently been influenced by this tradition quite significantly; Codex 383 significantly, but somewhat less than 614; and 945 1739 and 1891 even less so. The remaining five (181 1175 913 1518 1611) do not seem to have been substantially influenced by that tradition. But the fact that each of the members of the two groups has been identified as a "Western cursive" demands that their relationship to that "Western" tradition be examined very closely. What follows, then, is a presentation of those variations at which these manuscripts support a "Western" reading.

Group I and the "Western" Tradition

Codices 945 and 1739 share eleven readings which are generally regarded as "Western." Codex 1891 shares ten of those eleven. This phenomenon illustrates once again the close relationship of these three manuscripts. The eleven variations are presented below:

1) 8:37 - omit - p⁴⁵ p⁷⁴ ⋈ A B C H L P Ψ 049 33
 69 81 88 104 105 181 326 383 614
 1175 1241 1245 1518 1611 1874 MT
 sa bo

εἶπε δὲ ὁ φίλιππος, εἰ πιστεύεις ἐξ ὅλης
 τῆς καρδίας ἔξεστιν· ἀποκρίθεις δὲ εἶπε,
 Πιστεύω τὸν υἱὸν τοῦ θεοῦ εἶναι τὸν
 Ἰησοῦν Χριστόν -
 (E) 88^{mg} 913 945 1739 1891 TR
 (it vgcl syh** mae Ir Cyp)

Codex Bezae is not extant for this variation, but it is apparent from the versional and patristic support (along with Codex Laudianus) why this addition is considered a "Western" reading.¹ The history of the verse's inclusion in the Textus Receptus is interesting,² but significantly, it is not a part of the Majority text tradition. Three members of Group I (945 1739 1891) and one member of Group II (913) also include the verse. It would appear that this is a point at which these four manuscripts have indeed been influenced by the "Western" tradition.

¹A glance at the UBS³ footnote for this verse indicates that there are two other Greek manuscripts which include the verse: Codices 630 and 1877. For some reason, Codex 104 is cited as both including and omitting the verse.

²Cf. B. M. Metzger, A Textual Commentary on the Greek New Testament, pp. 359-60.

2) 8:39 - omit - p⁴⁵ p⁷⁴ κ B C E H L P Ψ 049 33
 69 81 88 104 105 181 326 383 614
 1175 1241 1245 1518 1611 1874 MT
 sa bo

ἄγιον ἐπέπεσεν ἐπὶ τὸν εὐνουχὸν ἄγγελος δέ -
 A 88^{mg} 913 945 1739 1891 1 p
 (w syh**) mae

The similarity of the support of the addition in this verse to that of verse 37 is striking. However, there are significant differences: 1) Codex Alexandrinus contains the addition; Codex Laudianus does not; and 2) only a portion of the Old Latin witnesses support this addition. Like the addition at 8:37, this reading is found in the margin of manuscript 88, in the text of Codices 913 945 1739 and 1891, as an asterisked reading in the Syriac Harclean, and in the Middle Egyptian. The addition does seem to be characteristic of the additions in Codex Bezae and probably is another point at which the four manuscripts of the two groups have been influenced by the "Western" tradition.

3) 14:10a - omit - p⁷⁴ κ A B H L P 049 81 104 105
 326 913 1241 1245 1518 1611 1874
 MT gig vg syh bopt

σοὶ λέγω ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ
 Χριστοῦ -
 C D (E) Ψ (33) (88) (181) 383 614
 945 1175 1739 1891 h t syP,hmg
 Irlat

This addition appears to be a "Western" reading because of the presence of Codex Bezae, the Old Latin, the margin of the Syriac Harclean, and its presence in the Latin text of Irenaeus. However, it is also supported by three witnesses from the Egyptian tradition: Codices C Ψ

and 33. All five members of Group I and two members of Group II (383 and 614) contain the addition.

4) 14:19a - ἐπῆλθον δέ - (p⁴⁵) κ A B H L P Ψ 104
105 383 614 1241 (1245) 1518
1611 MT sa bo

διατριβόντων δὲ αὐτῶν καὶ διδασκόντων
ἐπῆλθον -
C D E 33 69 81 88 181 326 913
945 1175 1739 1874 1891 h sy^{hmg}
mae

The presence of Codices D and E, the Old Latin witness, h, the margin of the Syriac Harclean, and the Middle Egyptian indicates that the second reading was part of the "Western" tradition. But, again, there are three Egyptian witnesses supporting it, C 33 and 81, and three from the Majority text tradition, 69 88 and 326. The source of such a reading would be very interesting to determine, since it has found its way into all three textual traditions. The presence of Codex 913, in agreement with the members of Group I again, is interesting.

5) 14:19b - καὶ πείσαντες τοὺς ὄχλους - p⁴⁵ p⁷⁴ κ
A B D E H L P Ψ 049 33 105 383
614 1241 1245 1518 1611 1874 MT
sa bo

καὶ διαλεγόμενων αὐτῶν παρησίᾳ εἰπεισαν
τοὺς ὄχλους ἀποστῆναι ἀπ' αὐτῶν λέγοντες
ὅτι οὐδὲν ἀληθές λέγουσιν ἀλλὰ πάντα
ψεύδονται καὶ πείσαντες τοὺς ὄχλους καὶ -
C 69 81 88 104 181 326 913 945
1175 1739 1891 (h) sy^{hmg} mae

All five members of Group I support the second reading, again, along with Codex 913. This is usually considered a "Western" reading because of its versional support; however, it is significant that Codices C and 81

include the addition, along with several manuscripts (69 88 104 326) that were shown in Chapter II to have a close relationship with the Majority text. It is significant that neither Codex Bezae or Codex Laudianus (nor their Latin sides) contain the longer reading. It would seem very possible that the influence on the members of Group I came from another direction.

6) 15:20b - omit - p⁴⁵ p⁷⁴ ⋈ A B C E H L P Ψ 049
 33 69 81 88 104 105 181 326 383
 614 913 1175 1241 1245 1518 1611
 1874 MT bo

καὶ ὅσα ἂν μὴ θέλωσιν ἑαυτοῖς γίνεσθαι
 ἑτέροις μὴ ποιεῖν -
 D 945 1739 1891 sa Irlat

7) 15:29 - omit - p⁷⁴ ⋈ A B C E H L P Ψ 33 69 81
 88 104 105 181 325 326 383 913
 1175 1241 1245 1518 1611 1874 MT

καὶ ὅσα μὴ θέλετε ἑαυτοῖς γίνεσθαι
 ἑτέροις μὴ ποιεῖν -
 D 614 945 1739 1891 l p w syh**
 sa Irlat Cyp

The addition of the negative form of the golden rule in the Apostolic Decree is generally considered to be a "Western" addition. The presence of the Sahidic at both points is interesting, as is the fact that Codex 614 contains the addition at 15:29, but does not at 15:20, and that it is an asterisked reading in the Syriac Harclean at 15:29, but not at 15:20. Significantly, three members of Group I (945 1739 1891), along with Codex Bezae, include it both times.

8) 15:34 - omit - p⁷⁴ ⋈ A B E H L P Ψ 049 69 81
 104 105 325 913 1241 1245 1874
 MT vgst syP bo

ἔδοξε δὲ τῷ Σιλῷ ἐπιμεῖναι αὐτοῦ -
 C (D) 33 88 181 326 383 614 945
 1175 1611 1739 1891 TR sy^{h**}
 sa bo^{mss} (gig) (l) (w) (vg^{cl})

At this point eight of the ten manuscripts from the two groups support the addition. Its "Western" designation is based on its appearance in Codex Bezae and several Old Latin witnesses. Again, there are several known Egyptian witnesses that share the reading, C 33 sa bo^{mss}, and two that have been shown to be close to the Majority text, 88 and 326. This is another one of those interesting places at which the reading is not supported by the Majority text tradition, but did find its way into the Textus Receptus.

9) 18:25 - τὴν ὁδόν - p⁴¹ p⁷⁴ κ A B E H L P Ψ
 049 33 69 88 104 105 181 325
 326 383 614 913 1175 1241 1245
 1518 1611 1874 MT sa bo

τὸν λόγον - (D) 945 1739 1891 (gig)

This is the least significant variation included in this section, but since it does include the alteration of both the article and the noun, it seems likely that it does reveal some sort of connection between the manuscripts that share the second reading. It would appear that, once again, Codex Bezae, or a manuscript like it, has influenced these three members of Group I.

10) 20:1c - πορεύεσθαι εἰς Μακεδονίαν -
 p⁷⁴ κ (A) B (H) (L) (P) (Ψ) (049)
 33 (69) (88) (104) (105) 181 (325)
 326 (383) (614) (913) 1175 (1241)
 (1245) (1518) (1611) (1874) (1891)
 MT

εἰς Μακεδονίαν - D E 945 1739 gig bo^{mss}

Again, this variation is not a major one, but it does involve the omission of a significant word. Of the eleven variations in this section involving 945 1739 and 1891, this is the only time Codex 1891 does not agree with the other two. Other than these three witnesses, and part of the Bohairic tradition, this omission is supported only by "Western" witnesses.

11) 24:6-8 - omit - p⁷⁴ Ⲛ A B H L P 049 81 105 325
326 383 1175 1241 1245 1874 MT
p* s vgst sa bo

καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν
κρίναι παρελθῶν δὲ Λύσιας ὁ χιλιάρχος
μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν
ἀπάγαγε κλεύσας τοὺς κατηγοροῦς αὐτοῦ
ἔρχεσθαι ἐπὶ σε -

E Ψ 33 (69) 88 104 181 614 913
945 1518 1611 1739 1891 TR gig
vg^{cl} sy(p)

Eight members of the two groups contain this long addition. Its "Western" character is debatable since it is contained in only one Old Latin witness and one edition of the Vulgate. On the other hand, it is shared by two lesser members of the Egyptian tradition, Codices Ψ and 33, and by three that have been shown to be significantly close to the Majority text tradition, (69) 88 and 104. The designation "Western" would seem inappropriate for the variation; it is, however, a variation supported by the members of the two groups that is distinct from the reading shared by the leading members of the Egyptian and Majority text traditions. But like variations 3, 4, 5, and 8 presented above, this reading is not uniquely "Western" in nature.

Codex 181 contains one "Western" reading not shared with the other members of Group I:

12) 20:23 - omit - p⁷⁴ ⋈ A B C E H L P Ψ 049
33 69 88 104 325 326 383 913
945 1175 1241 1245 1518 1611
1739 1874 1891 MT bo

μοὶ ἐν Ἱερουσαλήμ - (p⁴¹) D (181) (614)
(gig) (vgCl) (syh**) sa

The addition is a reading of the "Western" tradition, although, once again, the presence of the Sahidic is interesting. This does appear to be one more instance at which Codex 181 has been influenced by that "Western" tradition.

Codex 1175 contains two "Western" readings not shared by the other members of Group I:

13) 8:1 - omit - p⁷⁴ ⋈ A B C E H P Ψ 049 33 69
81 88 104 105 181 326 383 614
913 945 1241 1245 1611 1739 1874
1891 MT bo

οἱ ἔμειναν ἐν Ἱερουσαλήμ -
D* 1175 it samss mae

14) 14:18 - omit - p⁷⁴ ⋈ A B D E H L P Ψ 049 105
181 945 1241 1245 1518 1611 1739
1874 1891 MT sa bo

ἀλλὰ πορεύεσθαι ἕκαστον εἰς τὰ ἴδια -
C 33 69 81 88 104 326 383 614
913 1175 h (syhmg)

The former of these two variations is most definitely a "Western" reading, although the presence of the addition in some manuscripts of the Sahidic is interesting. The latter variation is not supported by Codex Bezae, but it is supported by one Old Latin witness and is found in the margin of the Syriac Harclean. However, the addition, like four

seen earlier (3, 4, 5, 8), is supported by three Egyptian witnesses: Codices C, 33, and 81, and four that have a close relationship with the Majority text, Codices 69, 88, 104 and 326. Three members of Group II agree with 1175 at this point, 383, 614, and 913.

Of the fourteen variations in these eight sample chapters of Acts, in which members of Group I have in some way been influenced by the "Western" tradition, Codices 945, 1739, and 1891 seem to have been influenced to a greater extent than has either Codex 181 or 1175. Though it is indisputable that each of the five, indeed, have been influenced by the "Western" tradition at these points, that influence is limited to these instances in the book, and is not significant enough to merit the designation "Western," or even a more ambiguous term like "Western cur-sive." In fact, the "Western" influence on these five manuscripts is not significantly higher than is seen in Codices A, C, 33, and 81. And, like those manuscripts, the members of Group I are basically Egyptian witnesses. Along with nearly all manuscripts from the ninth to the fourteenth centuries, these five manuscripts have been influenced by the Majority text; but, unlike most, they have also been influenced to a small degree by the "Western" tradition.

Group II and the "Western" Tradition

A few of the variations in which the manuscripts of this group are involved have already been presented in the

discussion concerning Group I. There are, however, eighteen other variations in which members of this group are involved that contain some type of "Western" support. These eighteen variations are presented below, without discussion, since there is little reason to doubt the "Western" nature of most of them.

15) 8:24 - omit - p⁷⁴ ⋈ A B C E H L P Ψ 049 33
69 81 88 104 105 181 326 383
945 1175 1241 1245 1739 1891
MT sa bo

παρακαλῶ - D 614 913 1611 gig r sy^{h**}
mae

16) 14:2b - omit - p⁴⁵ p⁷⁴ ⋈ A B C L P Ψ 049
33 81 88 104 105 181 326
913 945 1175 1241 1245 1739
1874 1891 MT sa bo

διώγμον - (D) E 383 614 1518 1611
gig sy^h

17) 14:25b- omit - p⁷⁴ ⋈ A B C E H L P Ψ 049 69
81 88 104 105 181 326 913 945
1175 1241 1245 1518 1611 1739
1874 1891 MT sa bo

εὐαγγελιζόμενοι αὐτοῖς - D 383 614
sy^{h**} mae

18) 15:1 - omit - p⁷⁴ ⋈ A B C D E H L P 049 33^{vid}
69 81 88 104 105 181 326 913
945 1175 1241 1245 1518 1611
1739 1874 1891 MT sa bo

τῶν πεπιστευκότων ἀπὸ τῆς αἵρέσεως
τῶν φαρισαίων -
Ψ 383 614 sy^{hmg}

19) 15:2b - omit - p⁴⁵ p⁷⁴ ⋈ A B C E H L P Ψ 049
33 69 81 88 104 105 181 326 913
945 1175 1241 1245 1518 1611 1739
1874 1891 MT sa bo

ὅπως κριθῶσιν ἐπ' αὐτῶν -
D 383 614 syh**

20) 15:4a - omit - p⁷⁴ κ A B E H L P Ψ 049 33
81 88 104 105 181 326 913 945
1175 1241 1245 1518 1739 1874
1891 MT bo

μεγάλως - C (D) 383 614 1611 syh** sa

21) 15:6b - λόγου - p⁴⁵ p⁷⁴ κ A B C D H L P Ψ
049 33 69 81 88 104 105 181
326 383 913 945 1175 1241
1245 1739 1874 1891 MT sa bo

ζητήματος - E 614 1518 1611 gig sy^h

22) 15:7 - ἀρχαίων ἐν ὑμῖν ἐξελέξατο ὁ θεός -
p⁷⁴ κ A B C (Ψ) 33 81 88 181
(326) 945 1175 1739 1891

ἀρχαίων ὁ θεός ἐν ἡμῖν ἐξελέξατο -
E H L P 049 104 105 1241 1245
1874 MT

ἀρχαίων ἐν ἡμῖν ὁ θεός ἐξελέξατο -
(D) 383 (614) 913 1518 1611
gig Ir Amb

ἀρχαίων ὁ θεός ἐξελέξατο - 69

23) 15:23 - διὰ χειρὸς αὐτῶν (τάδε) -
p⁴⁵ p⁷⁴ κ A B E H L P 049 33
69 81 88 104 105 181 326 913
945 1175 1241 1245 1518 1611
1739 1874 1891 MT sy^h bo

διὰ χειρὸς αὐτῶν ἐπιστόλην καὶ πέμψαντες
περιέχουσαν τάδε -
(C) (D) 383 614 gig w (syP) (sa)

ἐπιστόλην διὰ χειρὸς αὐτῶν ἔχουσαν τὸν
τύπον τοῦτον - Ψ

24) 15:26 - omit - p⁷⁴ κ A B C H L P Ψ 049 33 69
81 88 104 105 181 325 326 913
945 1175 1241 1245 1518 1611
1739 1874 1891 MT sa bo

εἰς πάντα πειρασμόν - D E 383 614
l sy^{hmg}

25) 18:7a - omit - p⁷⁴ ⋈ A B E H L P Ψ 049 33
69 88 104 105 181 325 326 383
913 945 1175 1241 1245 1518
1611 1739 1874 MT sa bo

ἀπὸ τοῦ Ἰακὼβ - D* 614 (h)

26) 18:8 - omit - p⁷⁴ ⋈ A B E H L P Ψ 049 33
69 88 104 105 181 325 326 913
945 1175 1241 1245 1518 1611
1739 1874 MT sa bo

διὰ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ
χριστοῦ -
D 383 614 sy^{h**} h

27) 18:19 - κακείνους κατέλιπεν αὐτοῦ -
p⁷⁴ ⋈ A B E H L P Ψ 049 33 69
88 104 105 181 325 326 913 945
1175 1241 1245 1518 1611 1739
1874 1891 MT

καὶ τῷ εἰποντι σαββάτω ἐκείνους κατέλιπεν
ἐκεῖ - D (383) (614) (h) (sy^{h**})

28) 18:21/2 ἀνήχθη ἀπὸ τῆς Ἐφέσου· καὶ κατέλθων -
p⁷⁴ ⋈ A B D E H L P Ψ 049 33
69 88 104 105 181 325 326 913
945 1175 1241 1245 1518 1611
1739 1874 1891 MT sa bo

καὶ ἀνήχθη ἀπὸ τῆς Ἐφέσου τὸν δὲ Ἰακὼβ
εἶπεν ἐν Ἐφέσῳ αὐτὸς δὲ ἀνήχθεις ἦλθεν -
(383) 614 sy^{p,hmg}

29) 18:28 - omit - p⁷⁴ ⋈ A B H L P Ψ 049 33 69 88
104 105 181 325 326 913 945 1175
1241 1245 1518 1611 1739 1874
1891 MT

διαλεγόμενος καὶ - (p³⁸) D 383 614

καὶ κατ' οἶκον - E

30) 24:9 - omit - p⁷⁴ ⋈ A B E H L P Ψ 049 33 69
 81 88 104 105 181 325 326 383
 913 945 1175 1241 1245 1518 1611
 1739 1874 1891 MT it sa bo

εἶποντος δὲ αὐτοῦ ταῦτα - 614 syh**

31) 24:16 - διὰ πάντος post ἀνθρώπους -
 p⁷⁴ ⋈ A B C H L P 049 33 69
 81 88 104 105 181 325 326 383
 945 1175 1241 1245 1739 1874
 1891 MT bo

διὰ πάντος ante πρὸς -
 E Ψ 614 913 1518 1611 gig sa

32) 24:27 - omit - p⁷⁴ ⋈ A B C E H L P Ψ 049 33
 69 81 88 104 105 181 325 326
 383 913 945 1175 1241 1245
 1518 1611 1739 1874 MT it sa bo

τὸν δὲ Παῦλον εἶασεν ἐν τηρήσει διὰ
 Δρούσιλλαν - 614 syhmg

In contrast to Group I, which was often joined by members of the Egyptian tradition in the "Western" reading, in only four of the ones with which this group is involved is Group II joined by any member of that Egyptian tradition (Ψ, No. 18; C, No. 20; C, No. 23; Ψ, No. 31). The list of variations in this section demonstrates that Codex 614 indeed has been significantly influenced by the "Western" tradition. Of the thirty-two variations in which some members of either group are involved, Codex 614 supports the "Western" reading twenty-seven times (84.4%). The one other manuscript of Group II that may have been influenced significantly by the "Western" tradition is Codex 383. It supports fifteen of the thirty-two "Western" readings presented above. Codex 383's strong affinity for the Majority text tradition was indicated

in the statistical analysis; it has an 86.3% agreement with that tradition. It can be seen from this presentation of the genetically significant variations that when Codex 383 departs from that tradition it is usually in support of a "Western" reading. The remaining three members of Group II have been influenced to a certain degree by the "Western" tradition, but that influence has not been nearly as substantial as with Codices 614 and 383.

However, in regard to these two manuscripts that have been significantly influenced by that "Western" tradition, it is important to note that there are many "Western" readings which are not shared by either of the two manuscripts. In fact, the number of such readings that they do not share far outnumbers the number that they do share. Below is a list of some of the more striking "Western" variations in the eight sample chapters not shared by these two manuscripts. Others can be seen in Appendix III.

2:37b - omit - rell.

τότε πάντες οἱ συνέλθοντες καί - D sy^{hmg}

10:25 - ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν συναντήσας αὐτῷ
ὁ Κορνηλῖος - rell.

προσεγγίζοντες δὲ τοῦ Πέτρου εἰς τὴν καισαρίαν
προδραμῶν εἰς τῶν δούλων διεσάφησεν παραγέγοναι
αὐτὸν ὁ δὲ Κορνήλιος ἐκπηδήσας καὶ συναντήσας
αὐτῷ - D (gig) (sy^{hmg}) (mae)

14:2a - omit - rell.

ἀρχισυνάγωγοι τῶν Ἰουδαίων καὶ οἱ ἀρχοντες τῆς
συναγωγῆς ἐπήγαγον αὐτοῖς διώγμον κατὰ τῶν δίκαιων -
D (sy^{hmg})

14:2c - omit - rell.

ὁ δὲ κύριος ἔδωκεν ταχὺ εἰρήνην - D (E) gig p w
syhmg mae

14:7 - omit - rell.

καὶ ἐκινήθη ὅλον τὸ πλῆθος ἐπὶ τῇ διδάχῃ ὁ δὲ
Παῦλος καὶ Βαρναβᾶς διέτριβον ἐν Λύστροις -
D (E) h w vg^s (mae)

15:2a - ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρναβᾶν καὶ τινὰς
ἄλλους ἐξ αὐτῶν - rell.

ἔλεγεν γὰρ ὁ Παῦλος μένειν οὕτως καθὼς ἐπίστευσαν
διΐσχυριζόμενος οἱ δὲ ἐληλύθοτες ἀπὸ Ἱερουσαλήμ
παρήγγειλεν αὐτοῖς τῷ Παύλῳ καὶ Βαρναβᾶ καὶ πᾶσιν
ἄλλοις ἀναβαίνειν -
D gig w syhmg mae

18:4 - διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον
ἐπειθεν τε Ἰουδαίους καὶ Ἑλληνας - rell.

εἰσπορευόμενος δὲ εἰς τὴν συναγωγὴν κατὰ πᾶν
σάββατον διελέγετο καὶ ἐντίθει τὸ ὄνομα τοῦ
κυρίου Ἰησοῦ καὶ ἐπειθεν δὲ οὐ μόνον Ἰουδαίους
ἀλλὰ καὶ Ἑλληνας -
D h (gig) (syhmg)

18:6 - omit - rell.

πολλοῦ δὲ λόγου γινομένου διὰ γράφων διερμηνευομένων -
D h (syhmg)

18:12 - τῷ Παύλῳ καὶ - rell.

συλλαλήσαντες μεθ' ἑαυτῶν ἐπὶ τὸν Παῦλον καὶ
ἐπίθεντες τὰς χεῖρας -
D h (syh**) (sa)

18:27 - βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν προ-
τρεψάμενος οἱ ἀδελφοὶ ἔγραψεν τοῖς μαθηταῖς ἀπο-
δέξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο -
rell.

ἐν δὲ τῇ Ἐφέσῳ ἐπιδημοῦντες τινες κορίνθιοι
καὶ ἀκούσαντες αὐτοῦ παρεκάλουν διέλθειν σὺν
αὐτοῖς εἰς τὴν πατρίδι αὐτῶν συνατανεύσαντος
δὲ αὐτοῦ οἱ Ἐφέσιοι ἔγραψεν τοῖς ἐν κορίνθῳ
μαθηταῖς εἰς τὴν Ἀχαιοῦν πολὺν συνεβάλλετο ἐν
ταῖς ἐκκλησίαις - D p³⁸ (syhmg)

It is interesting that, although manuscripts 913, 1518, and 1611 are closely related to Codex 614 (cf. Table VI), they share only a few of the "Western" readings (913 - 9; 1518 - 5; 1611 - 8), while Codex 614 contains twenty-seven. Their high percentage of agreement is not due to their common "Western" readings, but to the common Majority text element in each of them, and because of the unique readings shared by members of Group II (cf. Appendix V).

Another significant aspect of the thirty-two variations presented in this chapter is that there are only ten of the "Western" readings which are shared by at least one member of each group, so that both groups are at least represented (Nos. 1, 2, 3, 4, 5, 7, 8, 11, 12, and 14). Excluding Codex 913 (which for some reason shares four readings of Group I, unaccompanied by any other member of Group II), the number of common variations between the two groups decreases to six. This indicates that, even though both groups have been influenced in some way by the "Western" tradition, that influence has occurred at different points in the book.

It would seem inappropriate to label any of the members of Group II as "Western." There is indeed some "Western" influence in them, indeed a fairly significant

amount in regard to Codex 614, but none of them consistently maintains the kind of text manifested in Codex Bezae.

In summary, in regard to manuscripts like the ones under investigation here, it is quite inadequate to simply label them as a member of a particular tradition. They are all, to some extent, mixed in character and need to be so defined. Such an elaborate definition would be of great benefit to anyone using a critical apparatus of Acts, or investigating the text of Acts of a particular Father. Such a definition is then the task of Chapter IV.

CHAPTER IV

A DESCRIPTION OF THE SO-CALLED WESTERN CURSIVES OF THIS STUDY

When one reviews the evidence of Chapters II and III, one can see the rationale of those who have labeled the ten manuscripts of this study as "Western cursives." They all do contain some "Western" influence. It is inadequate, however, to include all these manuscripts in one category, "Western cursives" or otherwise, for they present very diverse situations. As has been shown, of the ten manuscripts of the study, five (Codices 181, 945, 1175, 1739, and 1891) are much closer to the Egyptian tradition than to the other two traditions, while the other five (Codices 383, 614, 913, 1518, and 1611) are quite close to the Majority text tradition. To include all ten in the same category is simply to disregard the evidence.

It is impossible to categorize any of these manuscripts absolutely, but that very fact is the beginning point for a proper understanding of how they may be viewed and used. It is incorrect to include them as witnesses for any one of the three textual traditions of Acts without including some qualifying remarks.

At least one of the results of the present investigation has shown that to categorize a manuscript such as Codex 614 as "Western" is misleading and, to a certain extent, incorrect; to identify it as Egyptian would be completely wrong; and to categorize it as a Majority text witness would be closer to the evidence, but still quite inadequate. So, as the study draws toward a conclusion, it is necessary to present as elaborately as possible what can be said about each of the ten manuscripts in this study that have formerly been designated "Western cursives." The members of Group I will be discussed first, followed by a discussion of the five members of Group II.

Codex 181

Codex 181 is an eleventh century minuscule containing Acts, the Pauline letters, and Revelation (however, Revelation was added in the fifteenth century). It exhibits a text that is much nearer to the Egyptian tradition than to either the Majority text or "Western" tradition. Codex 181's percentages of agreement with the other manuscripts of the study can be seen in column one of Table XI (p. 74). Codex 181's percentage of agreement with the leading members of the Egyptian text ranges from 75.9% (1175) to 71.1% (B); its percentage of agreement with the major representatives of the Majority text tradition extends from 66.2% (1874) to 60.9% (L); and Codex Bezae is at the bottom of the list. Codex 181's percentages of agreement with Codex Vaticanus,

the Majority text, and Codex Bezae by sections are shown below:

<u>CHAPS.</u>	<u>B</u>	<u>MT</u>	<u>D</u>
1-6	59.5%	80.2%	47.8%
7-10	72.1%	63.9%	58.0%
11-15	73.0%	62.8%	59.8%
16-19	73.4%	61.4%	53.6%
20-24	71.3%	64.0%	58.7%
25-28	77.0%	54.1%	lacuna
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1-14	68.6%	68.0%	55.1%
15-28	73.3%	61.2%	55.8%
1-28	71.1%	64.4%	55.4%

These figures indicate that Codex 181 has a much closer relationship to the Majority text in the first six chapters than at any time thereafter. Closely related to that is its low percentage of agreement with Codex Vaticanus in that first section. Its relationship to Codex Bezae appears to remain fairly consistent. Codex 181's percentages of agreement with Codex Vaticanus and the Majority text by chapters are presented below:

	<u>B</u>	<u>MT</u>		<u>B</u>	<u>MT</u>		<u>B</u>	<u>MT</u>
<u>1</u>	52.3%	90.0%	<u>10</u>	83.0%	63.9%	<u>20</u>	61.8%	70.0%
<u>2</u>	60.3%	82.5%	<u>11</u>	75.8%	50.8%	<u>21</u>	68.8%	67.7%
<u>3</u>	46.8%	89.8%	<u>12</u>	72.2%	63.0%	<u>22</u>	80.8%	68.4%
<u>4</u>	55.7%	84.0%	<u>13</u>	74.0%	65.4%	<u>23</u>	69.1%	59.8%
<u>5</u>	67.5%	64.9%	<u>14</u>	74.1%	56.1%	<u>24</u>	80.0%	51.9%

<u>6</u>	75.8%	72.7%	<u>15</u>	69.5%	72.6%	<u>25</u>	79.1%	55.3%
<u>7</u>	65.9%	69.6%	<u>16</u>	73.8%	51.0%	<u>26</u>	65.9%	46.3%
<u>8</u>	73.7%	60.5%	<u>17</u>	70.2%	59.8%	<u>27</u>	81.1%	64.2%
<u>9</u>	67.6%	58.8%	<u>18</u>	68.2%	70.8%	<u>28</u>	81.2%	48.8%
			<u>19</u>	78.3%	66.7%			

TABLE XI

<u>181</u>	<u>1175</u>
1175 - 75.9%	B - 78.3%
81 - 75.7%	81 - 77.9%
33 - 75.2%	C - 77.5%
p ⁷⁴ - 73.0%	K - 77.1%
A - 72.6%	181 - 75.9%
C - 72.3%	p ⁷⁴ - 75.7%
1739 - 72.2%	A - 75.7%
1891 - 71.7%	1739 - 72.0%
K - 71.5%	1891 - 70.5%
B - 71.1%	33 - 70.2%
945 - 70.7%	945 - 69.6%
E - 69.0%	p ⁴⁵ - 68.7%
88 - 68.6%	88 - 66.5%
104 - 68.1%	69 - 65.4%
Ψ - 67.8%	104 - 63.9%
69 - 67.7%	Ψ - 63.3%
326 - 67.1%	E - 63.0%
p ⁴⁵ - 67.0%	326 - 60.8%
1874 - 66.2%	1874 - 60.2%
MT - 64.4%	MT - 58.7%
1241 - 64.2%	P - 57.9%
105 - 64.0%	105 - 57.8%
P - 63.3%	L - 57.7%
049 - 62.5%	1241 - 57.4%
1245 - 62.0%	H - 56.6%
913 - 61.5%	049 - 56.6%
1518 - 61.0%	1245 - 56.3%
H - 60.9%	913 - 55.9%
L - 60.9%	D - 55.8%
383 - 60.9%	325 - 55.6%
1611 - 59.4%	1611 - 55.2%
614 - 59.2%	383 - 54.9%
325 - 58.3%	1518 - 54.9%
D - 55.4%	614 - 53.4%

From these figures (on the bottom of page 73 and top of page 74) it can be seen that in the first four chapters

Codex 181 has a higher percentage of agreement with the Majority text than with the Egyptian tradition. Chapters five through seven appear to be the section in which its affinities are changing, so that from chapters nine through twenty-eight, Codex 181's percentage of agreement with the Majority text exceeds that with Codex Vaticanus only three times (chapters 15, 18, and 20).

In Chapter III it was indicated that in the genetically significant variations in the eight sample chapters, Codex 181 shared a distinctively Egyptian reading twelve of a possible twenty-six times (46.2%); it contained a distinctively Majority text reading six (two of which occur in the first four chapters) out of a possible twenty-eight times (21.5%); and it supported a "Western" reading six of a possible sixty-six times (9%). It contains only one "Western" reading without at least some sort of Egyptian support.

Basically, then, other than the first four chapters, manuscript 181 is a witness for the Egyptian tradition. It is not in the upper level of that tradition because it has been influenced by some Majority text readings. It does, like some other members of the Egyptian tradition contain some readings that appear to be "Western," but that number is small. Rather than being some sort of "Western" witness at those points, it testifies to the fact that at least part of the Egyptian tradition was open to including such readings.

Codex 1175

Codex 1175 is an eleventh century minuscule containing Acts and the Pauline letters. The second column in Table XI (page 74) shows how the other manuscripts of the study relate to it. The major representatives of the Egyptian tradition agree with this manuscript from 78.3% (B) to 75.7% (A); the leading representatives of the Majority text fall between 60.2% (1874) and 56.6% (049); and Codex Bezae is near the bottom, at 55.8%. This seems to indicate clearly 1175's Egyptian affinities. The figures below, in which its percentages of agreement with Codex Vaticanus, the Majority text and Codex Bezae are presented by sections, indicate that Codex 1175 remains quite consistent in its relationship to the three traditions.

<u>CHAPS.</u>	<u>B</u>	<u>MT</u>	<u>D</u>
1-6	81.9%	60.9%	52.8%
7-10	77.9%	58.0%	55.3%
11-15	78.8%	60.0%	59.0%
16-19	77.8%	60.1%	53.6%
20-24	74.7%	59.1%	58.7%
25-28	79.9%	53.2%	lacuna
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1-14	79.3%	59.4%	56.0%
15-28	77.5%	58.0%	55.5%
1-28	78.3%	58.7%	55.8%

As can be seen, Codex 1175 maintains a significantly high percentage of agreement with Codex Vaticanus throughout

the different sections of the book. Its percentages of agreement with Codex Vaticanus and the Majority text by chapters are shown below:

	<u>B</u>	<u>MT</u>		<u>B</u>	<u>MT</u>		<u>B</u>	<u>MT</u>
<u>1</u>	79.1%	65.1%	<u>10</u>	82.2%	62.4%	<u>20</u>	78.9%	64.2%
<u>2</u>	75.9%	58.0%	<u>11</u>	76.7%	57.4%	<u>21</u>	70.8%	55.2%
<u>3</u>	78.7%	53.1%	<u>12</u>	80.0%	69.1%	<u>22</u>	76.6%	66.7%
<u>4</u>	83.8%	62.2%	<u>13</u>	76.7%	58.8%	<u>23</u>	66.7%	54.9%
<u>5</u>	84.4%	54.5%	<u>14</u>	80.2%	56.1%	<u>24</u>	79.7%	53.8%
<u>6</u>	94.1%	85.3%	<u>15</u>	80.9%	61.7%	<u>25</u>	76.5%	46.4%
<u>7</u>	72.6%	62.3%	<u>16</u>	78.1%	53.8%	<u>26</u>	77.8%	45.7%
<u>8</u>	79.7%	59.5%	<u>17</u>	80.0%	63.3%	<u>27</u>	81.4%	65.3%
<u>9</u>	79.0%	46.0%	<u>18</u>	68.2%	61.5%	<u>28</u>	84.0%	53.1%
			<u>19</u>	81.1%	62.3%			

These figures demonstrate convincingly that Codex 1175 has a consistently higher level of agreement with Codex Vaticanus than with the Majority text. Excluding chapter six,¹ the closest the Majority text comes to equalling Codex Vaticanus' percentage of agreement with Codex 1175 is in chapter eighteen, where 6.7 percentage points separate them; they are furthest apart at chapter nine, with thirty-three percentage points separating them.

It was pointed out in Chapter III that in the genetically significant variations in the eight sample chapters,

¹There are only thirty-five variation units in chapter six, so that the percentages of agreement in that chapter are based on a very small amount of evidence.

Codex 1175 supports a distinctively Egyptian reading seventeen out of a possible twenty-six times (65.4%); it supports a distinctively Majority text reading four of a possible twenty-eight times (14%); and it shares a "Western" reading six of a possible sixty-six times (9.1%). Only once does it support a "Western" reading without some sort of other Egyptian support. Very similarly to Codex 181 (with which it agrees 75.9%), Codex 1175 is not a "Western" witness, but testifies to the fact that "Western" readings did find their way into certain Egyptian witnesses.

Codex 945

Codex 945 is another eleventh century minuscule which contains the Gospels, Acts, and the Pauline letters. How it relates to the other manuscripts of the study is shown in column one of Table XII (page 80).

Codex 945's close relationship to Codices 1739 and 1891 is obvious. More will be said about that shortly (cf. page 86). Its relationship to the leading representatives of the Egyptian tradition range from a high of 70.5% (81) to 66.6% (B); its percentage of agreement with the leading representatives of the Majority text extends from 65.1% (MT) to 61.6% (H); four of the five members of Group II are toward the bottom of the list, and Codex Bezae is at the very bottom.

Codex 945's affinities with the leading representatives of each of the three textual traditions by sections are given below:

<u>CHAPS.</u>	<u>B</u>	<u>MT</u>	<u>D</u>
1-6	63.8%	70.7%	48.1%
7-10	64.9%	66.7%	54.9%
11-15	63.5%	68.3%	54.7%
16-19	69.8%	65.5%	53.3%
20-24	68.6%	60.8%	54.5%
25-28	69.1%	58.1%	lacuna
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1-14	64.4%	68.0%	52.7%
15-28	68.5%	62.5%	53.4%
1-28	66.6%	65.1%	53.0%

These figures indicate that through chapter fifteen, Codex 945 has a closer relationship to the Majority text than to Codex Vaticanus. To gain a clearer picture, Codex 945's relationship to Codex Vaticanus and the Majority text is presented by chapters below:

<u>1</u>	60.0%	73.3%	<u>10</u>	68.5%	67.3%	<u>20</u>	60.4%	68.5%
<u>2</u>	55.6%	72.3%	<u>11</u>	56.7%	63.9%	<u>21</u>	67.3%	56.1%
<u>3</u>	59.6%	61.2%	<u>12</u>	63.0%	63.0%	<u>22</u>	76.3%	63.6%
<u>4</u>	65.4%	71.3%	<u>13</u>	67.4%	67.2%	<u>23</u>	66.7%	60.0%
<u>5</u>	67.5%	70.1%	<u>14</u>	66.3%	70.4%	<u>24</u>	76.3%	54.3%
<u>6</u>	82.4%	76.5%	<u>15</u>	60.2%	74.2%	<u>25</u>	64.4%	55.8%
<u>7</u>	59.6%	74.1%	<u>16</u>	66.3%	72.4%	<u>26</u>	60.0%	47.5%
<u>8</u>	76.0%	72.0%	<u>17</u>	71.9%	63.6%	<u>27</u>	75.5%	64.6%
<u>9</u>	52.4%	60.2%	<u>18</u>	69.7%	56.9%	<u>28</u>	75.3%	63.0%
			<u>19</u>	71.3%	65.6%			

These figures indicate that a shift occurred in the manuscript at chapter seventeen. Before that point, Codex 945's average percentage of agreement with the Majority text is 69.3%; from chapter seventeen to the end of the book, it has a 60% agreement with the Majority text. On the

TABLE XII

<u>945</u>	<u>1739</u>	<u>1891</u>
1739 - 94.2%	945 - 94.2%	1739 - 93.5%
1891 - 92.2%	1891 - 93.5%	945 - 92.2%
33 - 71.4%	81 - 73.4%	81 - 71.7%
181 - 70.7%	181 - 72.2%	181 - 71.7%
81 - 70.5%	1175 - 72.0%	33 - 71.3%
1175 - 69.6%	p74 - 71.8%	C - 70.5%
p74 - 69.4%	33 - 71.7%	1175 - 70.5%
C - 68.8%	C - 71.4%	p74 - 70.0%
A - 68.1%	A - 70.6%	A - 68.3%
N - 67.0%	B - 69.7%	B - 67.8%
104 - 66.9%	N - 69.4%	N - 67.7%
B - 66.6%	E - 67.0%	104 - 67.1%
E - 66.2%	Ψ - 66.5%	Ψ - 66.5%
Ψ - 65.8%	104 - 65.9%	E - 66.2%
88 - 65.4%	p45 - 65.1%	MT - 66.0%
MT - 65.1%	88 - 65.1%	326 - 65.6%
326 - 64.5%	326 - 63.7%	88 - 65.4%
105 - 64.1%	MT - 63.7%	1241 - 64.8%
913 - 63.8%	69 - 63.1%	69 - 64.7%
1241 - 63.8%	1874 - 63.1%	1874 - 64.7%
69 - 63.6%	913 - 62.8%	105 - 64.6%
1874 - 63.2%	1241 - 62.7%	p45 - 64.4%
P - 62.8%	105 - 62.6%	P - 63.9%
1245 - 62.7%	P - 61.9%	L - 63.6%
L - 62.6%	L - 61.5%	913 - 63.6%
049 - 62.3%	H - 61.0%	049 - 63.3%
p45 - 62.2%	049 - 61.0%	1245 - 63.2%
H - 61.6%	1245 - 60.9%	383 - 61.9%
1518 - 61.0%	1518 - 60.2%	H - 61.6%
383 - 60.9%	1611 - 59.7%	325 - 61.0%
1611 - 60.1%	383 - 59.1%	1518 - 60.8%
325 - 59.1%	325 - 57.5%	1611 - 60.1%
614 - 58.4%	614 - 57.4%	614 - 58.2%
D - 53.0%	D - 53.8%	D - 53.0%

other hand, in chapters one through sixteen, Codex 945 and Codex Vaticanus agree 64.2% of the time, and in chapters seventeen through twenty-eight they have a 69.6% agreement.

As was indicated in Chapter III, in the eight sample chapters, Codex 945 shares fourteen of twenty-six distinctively Egyptian readings (53.8%); it supports ten of a possible twenty-eight distinctively Majority text readings (35.7%); and it shares eleven of sixty-six "Western" readings (17%). These eleven "Western" readings are the only such readings Codex 945 supports in the entire book.

Codex 945 is an eleventh century manuscript in the Egyptian tradition which appears to have been altered to conform to the standard text of the time. As would perhaps be expected, that work has been more extensive in the first half of the manuscript. It, like some other Egyptian witnesses, also contains a very few "Western" readings.

Codex 1891

Codex 1891 is a tenth century minuscule manuscript containing Acts and the Pauline letters. Its relationship to the other witnesses utilized in this investigation can be seen in column three of Table XII (page 80). Again, its highest percentages of agreement are with Codices 945 and 1739. Its agreements with the major Egyptian witnesses extend from Codex 81 (71.7%) to 8 (67.7%). The major representatives of the Majority text tradition agree with Codex 1891 from 66.0% (MT) to 61.6% (H). As was the case

with Codex 945, Codex Bezae is at the very bottom of the list, a full five percentage points below the manuscript immediately above it. Three members of Group II (Codices 1518, 1611, and 614) are among the bottom four of the list.

Codex 1891's percentages of agreement with the leading representatives of each of the three textual traditions in Acts by sections are presented below:

<u>CHAPS.</u>	<u>B</u>	<u>MT</u>	<u>D</u>
1-6	65.9%	72.9%	49.3%
7-10	67.6%	67.6%	51.4%
11-15	67.4%	67.0%	56.3%
16-19	71.1%	64.5%	52.7%
20-24	66.7%	59.6%	54.2%
25-28	67.8%	67.0%	lacuna
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1-14	67.3%	68.3%	52.4%
15-28	68.1%	64.2%	53.8%
1-28	67.8%	66.0%	53.0%

These figures indicate that Codex 1891 has a closer relationship to the Majority text than to Codex Vaticanus in the first six chapters. Its relationship to the Majority text is almost the same as to Codex Vaticanus from chapter seven through fifteen. Then, from chapter sixteen through twenty-eight, Codex 1891 consistently has a higher percentage of agreement with Codex Vaticanus than with the Majority text. Its percentages of agreement with these two textual traditions are shown by chapters below:

	<u>B</u>	<u>MT</u>		<u>B</u>	<u>MT</u>		<u>B</u>	<u>MT</u>
<u>1</u>	63.6%	81.8%	<u>10</u>	71.3%	65.5%	<u>20</u>	56.0%	60.6%
<u>2</u>	60.7%	69.0%	<u>11</u>	54.0%	67.7%	<u>21</u>	66.7%	58.6%
<u>3</u>	54.3%	75.0%	<u>12</u>	64.8%	68.5%	<u>22</u>	71.8%	65.8%
<u>4</u>	67.5%	70.7%	<u>13</u>	67.7%	69.5%	<u>23</u>	67.9%	60.0%
<u>5</u>	66.2%	69.7%	<u>14</u>	68.3%	66.7%	<u>24</u>	75.0%	53.1%
<u>6</u>	85.7%	85.7%	<u>15</u>	74.7%	64.2%	<u>25</u>	67.4%	60.0%
<u>7</u>	56.9%	72.7%	<u>16</u>	66.3%	68.0%	<u>26</u>	58.5%	48.8%
<u>8</u>	79.2%	75.0%	<u>17</u>	65.7%	75.0%	<u>27</u>	79.6%	69.7%
<u>9</u>	68.9%	58.3%	<u>18</u>	60.6%	70.1%	<u>28</u>	63.4%	89.0%
			<u>19</u>	63.9%	71.3%			

These figures indicate that up to chapter sixteen, Codex 1891 has been influenced to a significant degree by the Majority text tradition. Up to that point, it agrees with the Majority text an average of 79.2%. After chapter sixteen (excluding chapter twenty-eight), it agrees with the Majority text 61.1%. For some reason, Codex 1891, unlike either Codices 945 or 1739, has been influenced significantly by the Majority text tradition in the final chapter.

Codex 1891's affinities with Codex Vaticanus averages 67.4% for the first fifteen chapters, and 68.9% for chapters sixteen through twenty-seven. As was indicated in Chapter III, in the eight sample chapters, Codex 1891 supports a distinctively Egyptian reading twelve of a possible twenty-six times (64.2%); it shares a distinctively Majority text

reading ten of twenty-eight times (35.7%); and it supports a "Western" reading ten of a possible sixty-six (15%).

Like Codex 945, 1891 appears to be an Egyptian witness that has been subjected to influence from the Majority text tradition, significantly so in chapters one through fifteen and chapter twenty-eight. It has also been influenced to a minor extent by the "Western" tradition, but it contains only ten such readings in the whole book.

Codex 1739

Codex 1739 is a tenth century minuscule containing Acts and the Pauline letters. Its relationship to the other manuscripts used in the study can be seen in column two of Table XII (page 80). Its highest percentages of agreement are, naturally, with Codices 945 and 1891. Its agreements with the Egyptian tradition range from 73.4% (81) to 69.4% (8); its agreements with the major representatives of the Majority text tradition extend from the MT (63.7%) to 049 (61.0%). As with Codices 945 and 1891, Codex Bezae is again at the very bottom. Four members of Group II are included in the bottom six of the list.

Codex 1739's percentages of agreement with Codex Vaticanus, the Majority text, and Codex Bezae by sections are shown below:

<u>CHAPS.</u>	<u>B</u>	<u>MT</u>	<u>D</u>
1-6	72.0%	68.6%	50.0%
7-10	68.2%	66.9%	53.7%
11-15	67.9%	65.9%	56.3%

16-19	72.9%	63.8%	52.8%
20-24	69.9%	58.9%	55.7%
25-28	71.0%	58.3%	lacuna
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1-14	68.8%	66.5%	53.3%
15-28	70.5%	61.3%	54.4%
1-28	69.7%	63.7%	53.8%

These figures² indicate that Codex 1739 maintains a fairly consistent level of agreement with Codex Vaticanus, around the 70.0% mark. Its percentage of agreement with the majority text varies from 58.3% to 68.6%. Codex 1739's percentages of agreement with Codex Vaticanus and the Majority text are presented below:

	<u>B</u>	<u>MT</u>		<u>B</u>	<u>MT</u>		<u>B</u>	<u>MT</u>
<u>1</u>			<u>10</u>	73.4%	64.9%	<u>20</u>	62.2%	65.8%
<u>2</u>	63.0%	66.3%	<u>11</u>	67.7%	50.8%	<u>21</u>	68.7%	54.5%
<u>3</u>	61.7%	65.3%	<u>12</u>	72.7%	65.5%	<u>22</u>	75.6%	62.0%
<u>4</u>	70.9%	69.1%	<u>13</u>	70.2%	67.7%	<u>23</u>	67.9%	58.8%
<u>5</u>	70.1%	67.5%	<u>14</u>	67.9%	67.1%	<u>24</u>	78.8%	51.9%
<u>6</u>	85.7%	80.0%	<u>15</u>	62.1%	72.6%	<u>25</u>	65.1%	60.0%
<u>7</u>	59.6%	72.7%	<u>16</u>	72.4%	66.0%	<u>26</u>	61.0%	48.8%
<u>8</u>	77.6%	72.4%	<u>17</u>	77.9%	66.3%	<u>27</u>	77.6%	63.6%
<u>9</u>	67.0%	57.3%	<u>18</u>	66.2%	56.2%	<u>28</u>	79.3%	59.8%
			<u>19</u>	73.0%	63.9%			

²1:1-2:4 are from a later hand in this manuscript and thus have not been included in the statistics.

This indicates that Codex 1739 has a closer relationship with the Majority text in chapters two through eight than in the rest of the book. However, even in these seven chapters, its agreements with Codex Vaticanus are higher than with the Majority text in four of them. This would seem to indicate that Codex 1739 has not been influenced by the Majority text tradition to as great an extent as either Codices 945 or 1891.

It was indicated in Chapter III that in the eight sample chapters Codex 1739 supports a distinctively Egyptian reading seventeen out of a possible twenty-six times (65.4%); it shares a distinctively Majority text reading nine of a possible twenty-eight times (32.1%); and it supports a "Western" reading eleven of a possible sixty-six instances (17%). Thus Codex 1739 appears to be basically an Egyptian witness, influenced to a certain extent by Majority text readings (especially in the earlier chapters), and to a very minor extent by the "Western" tradition. The eleven "Western" readings presented in Chapter III are the only such readings in this manuscript in the whole book.

Codices 945 1739 and 1891

One important result of this investigation is the discovery of this triad of very closely related manuscripts. Throughout all twenty-eight chapters the three agree with each other over 92% of the time. The percentages

of agreement of these three manuscripts by sections is shown below:

CHAPS.	<u>1739</u>		<u>945</u>
	<u>945</u>	<u>1891</u>	<u>1891</u>
1-6	92.1%	92.0%	89.6%
7-10	94.9%	95.5%	93.0%
11-15	91.9%	96.2%	95.5%
16-19	94.6%	95.1%	95.1%
20-24	96.2%	93.8%	92.4%
25-28	94.8%	87.1%	85.8%
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1-14	93.1%	94.5%	92.9%
15-28	95.1%	92.7%	91.6%
1-28	94.2%	93.5%	92.2%

It can be seen that the only times the percentages fall below the 90% level are in chapters one through six, where Codices 945 and 1891 agree 89.6%, and in chapters twenty-five through twenty-eight, where Codex 1739 agrees with Codex 1891 87.1% and Codex 945 agrees with Codex 1891 85.8%. It has already been shown that, for some reason, Codex 1891 has a high percentage of agreement with the Majority text in the final chapter. Omitting that chapter from consideration, Codex 1891's percentage of agreement with Codex 1739 in chapters twenty-five through twenty-seven is 95.1%, and with Codex 945, 94.0%; its percentage of agreement in chapters fifteen through twenty-seven with Codex 1739 is 94.8% and with Codex 945

93.8%; the percentages of agreement for chapters one through twenty-seven are 94.7% with Codex 1739 and 93.4% with Codex 945.

These three manuscripts share seventy readings in Acts that are supported only by two or more of the triad. These are presented in Appendix IV. Of these seventy unique readings, Codices 945 and 1891 share sixty-eight and Codex 1739 contains sixty-seven. Their high percentage of agreement with each other and this high number of readings unique to the group make it possible to refer to the triad as a "family," even though a small one. Codex 1739 appears to be the leading member of the group since it is the least influenced by the Majority text tradition among the three, and it maintains a more consistent relationship to the Egyptian tradition to which all three seem to belong.³ On that basis the family may be designated "family¹⁷³⁹." Even though the three manuscripts are very closely related, they do not constitute a different text type; rather, they are a group within the Egyptian tradition. Efforts to see in this group of

³At least two other manuscripts that were unavailable for this study may be members of this family. Manuscripts 323 and 453 are cited in NA²⁶ as agreeing with the three in some significant places (cf. Acts 8:37; 8:39; and 15:20). However, the citations of these two manuscripts are not sufficient to determine whether they might belong to the family or not.

manuscripts remnants of the Caesarean text have failed to take the total evidence into account.⁴

Codex 383

Codex 383 is a thirteenth century praxapostoloi. The first column of Table XIII (page 90) reveals how it relates to the other manuscripts included in this study. The first nine manuscripts in the list agree with the Majority text over 92% of the time. Eight of the bottom nine members of this column are witnesses for the Egyptian text. The other members of Group II fall below the Majority text witnesses and above the Egyptian witnesses. Interestingly, Codex Bezae is at the very bottom of the list.

Codex 383's affinities with Codex Vaticanus, the Majority text, and Codex Bezae by sections are shown below:

<u>CHAPS.</u>	<u>B</u>	<u>MT</u>	<u>D</u>
1-6	51.2%	90.5%	41.9%
7-10	55.3%	91.8%	49.6%
11-15	49.9%	82.0%	52.1%
16-19	51.2%	75.5%	50.0%
20-24	51.2%	85.5%	51.2%
25-28	57.5%	93.6%	lacuna
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1-14	52.7%	89.5%	47.3%

⁴Cf. Silva New, "The New Chester Beatty Papyrus," Journal of Biblical Literature 51 (March 1932):73-4, and R. V. G. Tasker, "The Nature of the Text of the Chester Beatty Papyrus in Acts," Journal of Theological Studies 38 (October 1937):383-94.

15-28	52.5%	89.5%	47.3%
1-28	52.6%	86.3%	48.9%

These figures seem to indicate that Codex 383 is a very good witness for the Majority text. In fact, its percentage of agreement with the Majority text exceeds 90%, except for chapters eleven through twenty-four. Codex 383's

TABLE XIII

<u>383</u>	<u>614</u>
MT - 86.3%	1611 - 89.3%
105 - 85.2%	1518 - 82.2%
P - 84.0%	913 - 76.0%
049 - 83.6%	383 - 72.1%
1241 - 83.3%	Ψ - 68.5%
1245 - 83.1%	MT - 68.5%
L - 82.1%	1241 - 67.2%
325 - 81.6%	105 - 66.9%
H - 81.3%	1245 - 65.9%
326 - 77.5%	P - 65.5%
1874 - 77.4%	049 - 65.5%
69 - 75.6%	104 - 63.9%
104 - 74.5%	325 - 63.8%
913 - 74.5%	L - 62.9%
1518 - 72.2%	1874 - 62.4%
614 - 72.1%	69 - 62.2%
1611 - 69.7%	E - 61.7%
88 - 69.4%	H - 61.7%
Ψ - 67.5%	88 - 60.9%
1891 - 61.9%	33 - 59.6%
E - 61.7%	325 - 59.2%
33 - 60.9%	181 - 59.2%
181 - 60.9%	945 - 58.4%
945 - 60.9%	1891 - 58.2%
1739 - 59.1%	1739 - 57.4%
81 - 56.1%	81 - 54.0%
C - 55.4%	1175 - 53.4%
1175 - 54.9%	C - 52.7%
A - 52.6%	D - 51.6%
B - 52.6%	B - 50.9%
κ - 52.2%	p ⁷⁴ - 50.4%
p ⁷⁴ - 52.0%	κ - 49.6%
p ⁴⁵ - 51.7%	A - 49.6%
D - 48.9%	p ⁴⁵ - 47.2%

percentages of agreement with Codex Vaticanus and the Majority text by chapters are given below:

	<u>B</u>	<u>MT</u>		<u>B</u>	<u>MT</u>		<u>B</u>	<u>MT</u>
<u>1</u>	53.3%	93.3%	<u>10</u>	56.9%	94.6%	<u>20</u>	45.0%	79.3%
<u>2</u>	42.0%	86.7%	<u>11</u>	41.9%	90.5%	<u>21</u>	47.5%	80.8%
<u>3</u>	47.8%	87.5%	<u>12</u>	52.7%	92.7%	<u>22</u>	60.3%	83.5%
<u>4</u>	53.2%	96.3%	<u>13</u>	56.5%	88.0%	<u>23</u>	49.4%	91.7%
<u>5</u>	48.0%	86.7%	<u>14</u>	47.5%	72.8%	<u>24</u>	57.5%	95.1%
<u>6</u>	77.1%	94.3%	<u>15</u>	46.3%	69.5%	<u>25</u>	50.0%	94.1%
<u>7</u>	53.0%	88.1%	<u>16</u>	41.7%	77.9%	<u>26</u>	52.5%	93.7%
<u>8</u>	68.5%	95.9%	<u>17</u>	52.1%	71.1%	<u>27</u>	67.3%	94.9%
<u>9</u>	46.9%	90.8%	<u>18</u>	48.5%	75.4%	<u>28</u>	58.5%	91.5%
			<u>19</u>	59.8%	77.0%			

These figures reveal that Codex 383's percentage of agreement with the Majority text in the first thirteen chapters and in chapters twenty-three through twenty-eight ranges from 86.7% to 95.9%. In chapters fourteen through twenty-two, it ranges from 69.5% to 83.5%. It is significant that Codex 383's percentage of agreement with Codex Vaticanus does not increase in those middle chapters; thus it is not a case of its leaving the Majority text tradition for the Egyptian tradition. Almost all of Codex 383's "Western" readings occur between chapters thirteen and twenty-three, and twenty-eight of the twenty-nine readings unique to Group II that Codex 383 shares occur in these chapters. Thus, basically, Codex 383 is a

Majority text witness that includes a limited number of "Western" readings between chapters thirteen and twenty-three, and a few of the readings unique to Group II. Codex 383 is not a witness for the "Western" text, but demonstrates an interest in at least part of the Majority text tradition in preserving some of those "Western" readings.

Codex 614

Codex 614 is another thirteenth century praxapostoloi. Its relationship to the other manuscripts used for this investigation can be seen in column two of Table XIII (page 90). The top four manuscripts of the column are other members of Group II, the highest percentages of agreement being with Codices 1518 and 1611. Its percentage of agreement with the major representatives of the Majority text tradition extends from 68.5% (MT) to 61.7% (H); its percentage of agreement with the leading witnesses for the Egyptian tradition extends from 54.0% (81) to 47.2% (p⁴⁵); Codex Bezae has approximately the same percentage of agreement with Codex 614 as the Egyptian witnesses. This column alone illustrates the mixed nature of this manuscript. It is not a leading representative of any of the major text types. However, of the three major textual traditions, it is closest to the Majority text tradition.

Codex 614's percentages of agreement with Codex Vaticanus, the Majority text, and Codex Bezae by sections of the book are presented below:

CHAPS.	<u>B</u>	<u>MT</u>	<u>D</u>
1-6	50.6%	85.6%	47.2%
7-10	53.1%	74.6%	53.5%
11-15	50.6%	68.6%	55.9%
16-19	54.7%	64.7%	50.5%
20-24	49.6%	61.7%	50.0%
25-28	46.4%	56.0%	lacuna
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1-14	52.2%	76.9%	52.7%
15-28	49.8%	61.2%	50.2%
1-28	50.9%	68.5%	51.6%

It is seen from these figures that Codex 614's relationship to Codex Vaticanus remains fairly consistent in all sections of the book; the same is true for its relationship to Codex Bezae. However, it can be seen that Codex 614 has a much higher percentage of agreement with the Majority text in the first six chapters than after that point. In chapters seven through nineteen its percentage of agreement with the Majority text is between 64.7% and 74.6%; in chapters twenty through twenty-eight it is between 56.0% and 61.7%. Codex 614's percentages of agreement with Codex Vaticanus and the Majority text by chapters are presented below:

	<u>B</u>	<u>MT</u>		<u>B</u>	<u>MT</u>		<u>B</u>	<u>MT</u>
<u>1</u>	53.3%	97.8%	<u>10</u>	57.8%	75.7%	<u>20</u>	45.9%	70.3%
<u>2</u>	43.2%	90.4%	<u>11</u>	54.8%	73.0%	<u>21</u>	53.6%	70.1%
<u>3</u>	50.0%	93.7%	<u>12</u>	51.9%	66.7%	<u>22</u>	48.1%	55.1%

<u>4</u>	51.3%	89.0%	<u>13</u>	54.2%	72.9%	<u>23</u>	48.8%	59.0%
<u>5</u>	48.7%	72.4%	<u>14</u>	49.4%	65.9%	<u>24</u>	51.9%	48.8%
<u>6</u>	67.6%	67.6%	<u>15</u>	43.2%	63.2%	<u>25</u>	49.4%	68.6%
<u>7</u>	56.4%	76.5%	<u>16</u>	46.1%	65.0%	<u>26</u>	46.8%	49.4%
<u>8</u>	54.7%	68.0%	<u>17</u>	56.4%	67.0%	<u>27</u>	38.8%	51.5%
<u>9</u>	42.7%	75.7%	<u>18</u>	52.3%	70.3%	<u>28</u>	51.9%	54.3%
			<u>19</u>	62.0%	59.5%			

These figures demonstrate that Codex 614's high percentages of agreement with the Majority text are limited to the first four chapters. In the remaining chapters it remains around the seventy percent mark, except for chapters nineteen, twenty-two, twenty-three, twenty-four, and twenty-six through twenty-eight, where it is significantly lower. It is significant that most of this manuscript's "Western" readings occur in the latter half of the book. Also, only three of the one hundred thirty-nine readings unique to Group II occur in the first four chapters. However, the Group II readings and "Western" readings do not completely account for Codex 614's very low percentages of agreement with the Majority text in chapters twenty-two through twenty-eight. In these final seven chapters there is a significant number of readings supported by members of Group II, along with one or two others (usually E or Ψ). These readings are numerous enough to substantially lower Codex 614's percentage of

agreement with the Majority text. Below is a list of such readings from chapter twenty-four:

- 1) 24:1 τινός - rell.
omit - Ψ 88 614 1611

- 2) 24:11 προσκυνήσων - rell.
προσκυνήσαι - E Ψ 614 1611

- 3) 24:13 σοί - rell.
omit - L 105 383^C 614 913 1241 1611 TR

- 4) 24:15 προσδέχονται - rell.
ἐκδέχονται - Ψ 614 1518 1611

- 5) 24:16 διὰ πάντος post ἄνθρωπος - rell.
διὰ πάντος ante πρὸς - E Ψ 614 913 1518 1611

- 6) 24:17 ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου παρεγενόμεν
καὶ προσφοράς - p⁷⁴ κ B C 33 69 81 104 181 945
1175 1739 1874

παρεγενόμεν ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου
καὶ προσφοράς - H L P 049 88 105 325 326 383 1241
1245 1874 MT

ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου καὶ προσφοράς
παρεγενόμεν - κ^C E Ψ 614 913 1518 1611

ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου καὶ προσφοράς -
A

- 7) 24:19 ἀπὸ τῆς Ἀσίας Ἰουδαῖοι - p⁷⁴ κ A B H L P 049
33 81 105 325 326 383 1241 1245
1874 MT

τῶν ἀπὸ τῆς Ἀσίας Ἰουδαῖοι - C 69 88 104 181
1175 1739 1874

τῶν ἀπὸ τῆς Ἀσίας Ἰουδαίων - E Ψ 614 913 945
1518 1611

- 8) 24:21 ταύτης φωνῆς - rell.
φωνῆς ταύτης - E 88 614 913 1518 1611
- 9) 24:22 omit - rell.
ὅτι - p⁷⁴ E Ψ 614 913 1518 1611
- 10) 24:23 ἑκατοντάρχη - rell.
ἑκατοντάρχω - E Ψ 33 325 614 913 1611
- 11) 24:24 ἡμέρας τινὰς - rell.
τινὰς ἡμέρας - E A Ψ 614 913 1241 1518 1611
- 12) 24:25 μετακαλέσομαι - rell.
μεταπέμψομαι - 104 614 945 1518 1611 1739 1891

These twelve readings, along with the six Group II readings and a few "Western" readings in chapter twenty-four, lower Codex 614's agreements with the Majority text to thirty-nine of eighty (48.8%). This same kind of phenomenon occurs throughout the last seven chapters.

Codex 614 is a difficult manuscript to classify. In fact, it cannot be used as representative of any of the three major text traditions in Acts. It can be used in support of a "Western" reading, or in support of a Majority

text reading, but a reading cannot be classified as either "Western" or belonging to the Majority text tradition simply on the basis of its occurrence in Codex 614.

Codex 913

Codex 913 is a fourteenth century praxapostoloi. Its relationship to the other manuscripts of the study is presented in column one of Table XIV (page 99). Its highest percentages of agreement are with the other members of Group II. Its percentage of agreement with the major representatives of the Majority text ranges from 75.9% (MT) to 69.9% (1874); its percentage of agreement with the major representatives of the Egyptian text extends from 58.0% (81) through 54.1% (8); Codex Bezae is at the bottom of the list, over three percentage points below the manuscript closest to it. Codex 913's percentages of agreement with Codex Vaticanus, the Majority text, and Codex Bezae by sections are shown below:

<u>CHAPS.</u>	<u>B</u>	<u>MT</u>	<u>D</u>
1-6	53.6%	86.6%	47.6%
7-10	54.5%	76.0%	54.9%
11-15	55.1%	77.8%	52.1%
16-19	58.4%	76.2%	49.4%
20-24	51.4%	71.0%	49.5%
25-28	54.9%	70.1%	lacuna
<hr/>			
1-14	54.8%	79.4%	51.8%
15-28	54.5%	72.9%	49.4%
1-28	54.6%	75.9%	50.8%

Quite similarly to Codices 383 and 614, Codex 913 has a closer relationship to the Majority text in the first six chapters than thereafter. From chapter seven through chapter nineteen, it agrees with the Majority text around 77%; in chapters twenty through twenty-eight that agreement is around 70%. Its relationship to Codex Vaticanus and Codex Bezae remains quite consistent. Codex 913's relationship to Codex Vaticanus and the Majority text by chapters is shown below:

	<u>B</u>	<u>MT</u>		<u>B</u>	<u>MT</u>		<u>B</u>	<u>MT</u>
<u>1</u>	57.8%	97.8%	<u>10</u>	57.8%	75.7%	<u>20</u>	51.4%	78.4%
<u>2</u>	44.6%	96.5%	<u>11</u>	50.0%	71.4%	<u>21</u>	46.9%	74.0%
<u>3</u>	45.5%	63.6%	<u>12</u>	49.1%	70.9%	<u>22</u>	55.1%	70.9%
<u>4</u>	57.0%	76.5%	<u>13</u>	62.9%	81.3%	<u>23</u>	50.0%	69.4%
<u>5</u>	46.1%	86.8%	<u>14</u>	55.6%	79.3%	<u>24</u>	55.0%	59.3%
<u>6</u>	74.3%	85.7%	<u>15</u>	50.6%	79.8%	<u>25</u>	50.0%	71.6%
<u>7</u>	54.5%	76.3%	<u>16</u>	47.6%	68.9%	<u>26</u>	52.4%	69.5%
<u>8</u>	61.8%	71.1%	<u>17</u>	60.6%	75.3%	<u>27</u>	50.0%	63.6%
<u>9</u>	49.9%	79.6%	<u>18</u>	61.2%	78.8%	<u>28</u>	68.3%	76.8%
			<u>19</u>	64.5%	81.8%			

It can be seen from these figures that Codex 913 maintains a strong relationship to the Majority text through the first six chapters. Afterwards (excluding chapter twenty-four) its relationship to that tradition varies from 63.6% (chapter twenty-seven) to 81.8% (chapter nineteen).

As was indicated in Chapter III, in the eight sample chapters, Codex 913 supports a distinctively Egyptian

TABLE XIV

<u>913</u>	<u>1518</u>	<u>1611</u>
1518 - 78.4%	1611 - 86.2%	614 - 89.3%
1611 - 78.2%	614 - 82.2%	1518 - 86.2%
614 - 76.0%	913 - 78.4%	913 - 78.2%
MT - 75.9%	MT - 73.5%	Ψ - 71.5%
105 - 74.6%	383 - 72.2%	383 - 69.7%
383 - 74.5%	105 - 72.0%	MT - 69.5%
1245 - 74.4%	1241 - 71.7%	105 - 68.1%
1241 - 74.2%	P - 70.9%	1241 - 68.0%
P - 72.9%	1245 - 70.9%	P - 67.2%
049 - 72.9%	049 - 70.1%	1245 - 66.7%
L - 72.7%	H - 69.9%	049 - 66.2%
H - 71.6%	Ψ - 69.8%	L - 66.0%
325 - 71.1%	L - 68.2%	H - 65.6%
104 - 71.0%	326 - 67.4%	104 - 64.9%
1874 - 69.9%	104 - 67.0%	326 - 64.8%
326 - 69.6%	1874 - 66.5%	1874 - 63.7%
69 - 68.7%	325 - 66.0%	E - 63.4%
Ψ - 68.5%	69 - 65.5%	69 - 62.4%
88 - 67.9%	88 - 62.9%	325 - 61.7%
945 - 63.8%	E - 62.3%	88 - 61.6%
1891 - 63.6%	181 - 61.0%	945 - 60.1%
E - 63.5%	945 - 61.0%	1891 - 60.1%
1739 - 62.8%	1891 - 60.8%	33 - 60.0%
33 - 61.5%	33 - 60.6%	1739 - 59.9%
181 - 61.5%	1739 - 60.2%	181 - 59.4%
81 - 58.0%	C - 55.0%	C - 55.2%
1175 - 55.9%	1175 - 54.9%	1175 - 55.2%
C - 55.8%	81 - 54.1%	81 - 54.6%
p ⁴⁵ - 55.6%	p ⁴⁵ - 53.2%	B - 53.6%
p ⁷⁴ - 55.5%	B - 52.4%	p ⁷⁴ - 53.0%
B - 54.6%	K - 52.1%	K - 52.3%
A - 54.5%	p ⁷⁴ - 52.1%	A - 52.2%
K - 54.1%	A - 51.9%	D - 51.7%
D - 50.8%	D - 49.6%	p ⁴⁵ - 51.6%

reading two of a possible twenty-six times (8%); it supports a Majority text reading twenty of twenty-eight times (71.4%); and it shares a "Western" reading nine of a possible sixty-six times (13.6%). It also shares fifty-six of the one hundred thirty-nine readings unique to Group II. Although it is significantly close to the other members of Group II, it also shares six of the "Western" readings

supported by members of Group I, and only three "Western" readings along with other members of Group II.

As the statistics indicate, Codex 913 is basically a witness for the Majority text. It is drawn away from that tradition by Group II readings and, less frequently, by "Western" readings.

Codex 1518

Codex 1518 is a fourteenth century praxapostoloi. Its relationship to the other manuscripts of this study can be seen in column two of Table XIV (page 99). Like Codices 614 and 913, its strongest affinities are with other members of Group II. Its relationship with the Majority text reaches from a high of 73.5% (MT) to 66.5% (1874); its relationship to the Egyptian tradition ranges from 55.0% (C) to 51.9% (A); Codex Bezae is, again, at the very bottom of the list. Codex 1518's relationship to Codex Vaticanus, the Majority text, and Codex Bezae by sections is shown below:

<u>CHAPS.</u>	<u>B</u>	<u>MT</u>	<u>D</u>
1-6	52.6%	86.0%	47.4%
7-10	52.5%	80.8%	52.2%
11-15	54.8%	75.5%	51.3%
16-19	57.6%	73.2%	47.9%
20-24	51.8%	66.6%	49.8%
25-28	44.3%	59.4%	lacuna

1-14	53.3%	80.8%	50.9%
15-28	51.7%	67.4%	47.8%
1-28	52.4%	73.5%	49.6%

Like the other members of Group II, its relationship to Codex Vaticanus and Codex Bezae remains very consistent throughout the different sections. Interestingly, in relation to the Majority text, its percentage of agreement declines steadily from a high of 86.0% in the first section to a low of 59.4% in the last section.

Codex 1518's relationship to Codex Vaticanus and the Majority text by chapters is presented below:

	<u>B</u>	<u>MT</u>		<u>B</u>	<u>MT</u>		<u>B</u>	<u>MT</u>
<u>1</u>	51.1%	95.6%	<u>10</u>	55.6%	76.4%	<u>20</u>	53.6%	74.5%
<u>2</u>	46.3%	84.1%	<u>11</u>	48.4%	84.1%	<u>21</u>	51.0%	70.4%
<u>3</u>	54.3%	89.4%	<u>12</u>	47.2%	71.7%	<u>22</u>	52.6%	62.0%
<u>4</u>	56.2%	76.8%	<u>13</u>	60.0%	78.0%	<u>23</u>	53.7%	68.7%
<u>5</u>	44.6%	89.3%	<u>14</u>	56.8%	65.9%	<u>24</u>	47.4%	53.2%
<u>6</u>	76.5%	88.2%	<u>15</u>	54.3%	76.6%	<u>25</u>	51.2%	72.9%
<u>7</u>	55.3%	85.6%	<u>16</u>	45.7%	75.5%	<u>26</u>	40.7%	58.0%
<u>8</u>	56.2%	71.9%	<u>17</u>	57.3%	74.7%	<u>27</u>	35.7%	54.5%
<u>9</u>	44.7%	82.5%	<u>18</u>	60.6%	73.8%	<u>28</u>	51.3%	52.5%
			<u>19</u>	66.4%	69.7%			

These figures indicate that Codex 1518 maintains a significantly strong relationship with the Majority text through the first thirteen chapters, ranging from 71.7% (chapter twelve) to 95.6% (chapter one). In chapters fourteen through twenty-eight its percentage of agreement

with the Majority text ranges from 52.5% (chapter twenty-eight) to 76.6% (chapter fifteen). Like the earlier discussed members of Group II, its relationship with the Majority text begins very strong and decreases in the latter half of the book, especially in the last few chapters.

As indicated in Chapter III, in the eight sample chapters, Codex 1518 supports three of a possible twenty-six distinctive Egyptian readings (11.5%); it supports seventeen of a possible twenty-eight distinctive Majority text readings (60.7%); and it shares five of a possible sixty-six "Western" readings (7.6%). Codex 1518 shares one hundred three of the one hundred thirty-nine readings unique to Group II.

Like Codex 614, Codex 1518 is impossible to categorize absolutely. It is certainly closer to the Majority text than to any other tradition, but it also contains a few "Western" readings and a significant number of readings unique to Group II.

Codex 1611

Codex 1611 is a twelfth century minuscule containing Acts, the Pauline letters, and Revelation. Its relationship to the other manuscripts of this investigation can be seen in column three of Table XIV (page 99). Its highest percentages of agreement are with other members of Group II. Its percentage of agreement with the Majority text ranges

from 69.5% (MT) to 63.7% (1874); its agreements with the major representatives of the Egyptian tradition extend from 55.2% (C) to 51.6% (p⁴⁵); and Codex Bezae is, again, near the very bottom.

Codex 1611's percentages of agreement with Codex Vaticanus, The Majority text, and Codex Bezae by sections are presented below:

<u>CHAPS.</u>	<u>B</u>	<u>MT</u>	<u>D</u>
1-6	52.9%	75.3%	52.3%
7-10	55.8%	74.8%	53.7%
11-15	52.8%	73.4%	53.6%
16-19	59.4%	71.8%	49.3%
20-24	52.7%	64.0%	48.8%
25-28	47.4%	56.6%	lacuna
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1-14	54.2%	74.5%	54.0%
15-28	53.1%	65.1%	48.5%
1-28	53.6%	69.5%	51.7%

Though the decline is not as dramatic, like Codices 614, 913, and 1581, Codex 1611's percentage of agreement with the Majority text steadily declines from the first section through the last. Also, like the others, Codex 1611's relationship to Codex Vaticanus and Codex Bezae appears to remain fairly consistent. The breakdown of its agreements with Codex Vaticanus and the Majority text by chapters is given below:

	<u>B</u>	<u>MT</u>		<u>B</u>	<u>MT</u>		<u>B</u>	<u>MT</u>
<u>1</u>	42.2%	86.7%	<u>10</u>	56.9%	74.8%	<u>20</u>	52.3%	73.0%
<u>2</u>	47.5%	81.7%	<u>11</u>	51.6%	76.2%	<u>21</u>	54.5%	73.7%
<u>3</u>	53.2%	79.6%	<u>12</u>	47.3%	69.1%	<u>22</u>	55.1%	59.5%
<u>4</u>	55.0%	67.1%	<u>13</u>	57.3%	73.7%	<u>23</u>	50.6%	61.9%
<u>5</u>	52.7%	68.0%	<u>14</u>	53.1%	73.2%	<u>24</u>	50.6%	46.3%
<u>6</u>	74.3%	74.3%	<u>15</u>	50.5%	73.7%	<u>25</u>	50.6%	67.4%
<u>7</u>	58.5%	76.8%	<u>16</u>	51.4%	71.7%	<u>26</u>	48.8%	51.5%
<u>8</u>	56.6%	68.4%	<u>17</u>	60.4%	72.7%	<u>27</u>	39.8%	51.5%
<u>9</u>	50.5%	76.7%	<u>18</u>	59.1%	72.3%	<u>28</u>	51.9%	54.3%
			<u>19</u>	65.6%	68.0%			

These figures demonstrate even more convincingly that Codex 1611's percentages of agreement with the Majority text are higher in the early chapters than at any time thereafter. As was indicated in Chapter III, in the eight sample chapters, Codex 1611 supports only three of a possible twenty-six distinctively Egyptian readings (11.5%); it supports eighteen of a possible twenty-eight Majority text readings (64.3%); and it shares eight of a possible sixty-six "Western" readings (12.1%). Significantly, of the one hundred thirty-nine readings unique to Group II, Codex 1611 contains one hundred twenty-four.

Like Codices 614 and 1518, Codex 1611 is difficult to categorize. Its strongest affinities with a major tradition are with the Majority text, but it has been drawn away from that tradition by readings unique to Group II and a few "Western" readings.

Codices 614 1518 and 1611

These three manuscripts merit close consideration. Their relationship is not quite as strong as the members of family¹⁷³⁹, but it is still quite significant. The percentages of agreement between the three for each section of Acts is shown below:

<u>CHAPS.</u>	<u>614</u>	<u>1518</u>
	<u>1518</u>	<u>1611</u>
1-6	76.6%	79.5%
7-10	86.1%	90.4%
11-15	81.3%	88.3%
16-19	82.1%	88.1%
20-24	85.3%	94.4%
25-28	80.9%	94.5%
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1-14	82.2%	86.2%
15-28	82.2%	92.0%
1-28	82.2%	89.3%

The most significant level of agreement among the three manuscripts occurs between Codices 614 and 1611 in chapters twenty through twenty-eight, where they agree over 94%. That strong a relationship could merit the designation "family," but it is not maintained throughout the different sections of the book. Of these three manuscripts, Codices 614 and 1611 have the closest relationship, followed by that between Codices 1518 and 1611, and that is followed by the relationship between Codices 614 and 1518.

It is interesting that, as has already been discussed, these three manuscripts manifest a close relationship to the Majority text in the first section, and their percentage of agreement declines from that point. It can be seen that it is in that first section that the three manuscripts agree with each other the least. Thus, their individual attraction to that Majority text tradition seems to have drawn them away from each other. It is also significant that only seven of the readings unique to Group II are contained in that first section.

Even though this triad may not merit the designation "family," their significantly close relationship needs to be recognized. Perhaps the designation "Group" might be appropriate. They give evidence of a copying process in a particular area that has some tradition and time behind it. They all have been significantly influenced by the Majority text tradition, but that influence consistently declines as the book progresses. Interestingly, in chapters twenty through twenty-eight, where the three fall below the 65% level of agreement with the Majority text, their relationship to the Egyptian tradition is also less than it was previously. This is due to the fact that half of the readings unique to Group II occur in these nine chapters, and that within these chapters are contained many readings shared by members of Group II along with one or two others (cf. pages 95 and 96). So, although these three do not represent a family or a distinct textual

tradition, they are certainly a distinct sub-group within the Majority text tradition, joined to a lesser extent by Codices 383 and 913.

It is appropriate now to review von Soden's grouping of these manuscripts based on these descriptions. Von Soden placed the members of Group I (excluding Codex 945, which he did not classify) in four different groups. Codex 1175 was correctly identified as a witness for his H-text (the Egyptian tradition); it has been seen here that Codex 181 (which is in his Ia¹ group) also belongs in the Egyptian tradition. Codex 1739 was in his Ib² group, while Codex 1891 was in the Ib¹ group. The close relationship of Codices 945, 1739, and 1891 demands that they be in the same group. The members of Group II are found in two different groups: Codices 383, 614, and 913 are in Ic²; Codices 1518 and 1611 are in Ic¹. It has been shown in this study that even though Codex 383 is related to Codex 614, that relationship is not as close as that between Codices 614, 1518, and 1611. However, the conclusion reached by this study is that the five members of Group I are more appropriately placed in the Egyptian tradition, while the five members of Group II are more correctly placed within the Majority text tradition.

CHAPTER V

CONCLUSION

The field of New Testament textual criticism is a very complex one; much work is required to reach solid conclusions even on minor issues. However, as each area of research is done well and completely, other studies can be built profitably upon them. This investigation has been an attempt to reach such conclusions on a part of the textual tradition of the text of Acts. Three major advances have been made in the process of this study, upon which later work may be based.

Method

The manuscripts which served as the focus of this study had been formerly classified as "Western cursives" on the basis of a sampling of readings compared with other manuscripts. No longer is such a method acceptable; the full evidence for each manuscript needs to be brought into consideration. Only then can the manuscripts be known and utilized correctly. For instance, Codex 33 has usually been classified as a "lesser Egyptian." Yet, in the process of this investigation it was found that Codex 33 is a very good witness for the Majority text in the first

ten chapters of Acts; in chapters eleven through twenty-eight, it is a good Egyptian witness. That kind of information allows one to be able to use that manuscript much more profitably. No longer, in the first ten chapters, in a Majority text reading is Codex 33's presence considered to be an example of an encroachment of a Majority text reading into an Egyptian witness; rather Codex 33 is a Majority text witness at that point. The elaborate information concerning the ten so-called Western cursives in Chapter IV of this study can be helpful in understanding their proper use in text critical studies.

This is not the first study to argue for complete collation of manuscripts. But this is one more instance in which the benefits of such a procedure can be seen.

History of the Greek Text of Acts

One thing that these manuscripts demonstrate very well is that the text of Acts in the ninth through the fourteenth centuries was not isolated into three distinct traditions. There was a great deal of sharing and including of different kinds of readings in all three traditions. The members of Group I (181 945 1175 1739 1891) illustrate that at least certain members of the Egyptian tradition were willing to include "Western" readings in their text, along with a larger number of Majority text readings. The members of Group II (383 614 913 1518 1611) demonstrate that same kind of openness in regard to the Majority text

tradition. Although the Majority text witnesses very seldom contain explicitly Egyptian readings, they were sometimes more open to readings from the "Western" tradition.

The sources from which either the Egyptian or the Majority text tradition drew these "Western" readings, still remains to be discovered. But the presence of these "Western" readings indicates a more open attitude toward other textual traditions than is sometimes thought.

Use of the Critical Apparatus

Other than the few very principal witnesses, the manuscripts contained in the apparatus of NA²⁶ or UBS³ have largely been unknown. This study has provided statistical information in respect to thirty-five Greek manuscripts and fourteen fragments, along with a very detailed description of the ten manuscripts under specific investigation. It is hoped that this may help the user of either hand edition of the Greek New Testament to be more aware of the manuscripts found in the footnotes. Westcott-Hort argued that the "knowledge of documents must precede final judgment on readings."¹ Hopefully, this study will aid in the knowledge of at least a few of the many manuscripts of the book of Acts.

¹B. F. Westcott and F. J. Hort, The New Testament in the Original Greek, pp. 30,31.

APPENDIX I
MATRIXES SHOWING THE PERCENTAGES OF
AGREEMENT BETWEEN THE MANUSCRIPTS
IN EACH SECTION OF ACTS
(Zeroes indicate lacunae)

P⁷⁴ 71.8
 N 79.2 82.3
 A 66.7 87.1 80.1
 B 79.2 79.1 82.3 78.0
 C 71.4 77.7 73.8 81.7 78.0
 D 52.2 48.5 51.4 51.6 54.2 51.0
 E 39.1 49.5 49.7 51.0 50.4 50.2 53.7
 F 60.0 60.0 59.7 63.1 65.2 67.3 48.4 56.9
 G 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0
 H 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0
 I 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0
 J 70.8 54.7 52.8 55.0 55.1 55.7 46.2 67.4 92.5 00.0
 K 70.8 60.7 54.1 59.3 57.5 57.2 49.5 71.0 71.2 00.0 75.0
 L 70.8 60.7 54.1 59.3 57.5 57.2 49.5 71.0 71.2 00.0 75.0
 M 60.0 56.4 52.3 54.4 54.7 53.5 44.9 71.8 94.1 00.0 90.8 75.4
 N 62.5 53.8 52.5 55.8 54.5 56.7 47.1 70.1 72.7 00.0 75.8 74.8 77.0
 O 72.0 57.3 51.4 55.9 53.9 53.5 45.3 67.8 83.6 00.0 84.0 69.1 86.3 72.5
 P 00.0 83.7 78.7 82.0 80.6 79.5 50.9 55.5 00.0 00.0 56.5 60.3 56.7 62.4 54.0
 Q 73.7 66.0 65.7 68.8 66.3 71.4 48.9 67.1 68.7 00.0 65.6 67.1 67.7 73.9 68.1 71.7
 R 68.0 60.8 57.9 60.2 58.4 61.4 45.2 68.2 85.1 00.0 82.2 69.1 83.5 75.0 78.6 62.2 74.6
 S 60.0 55.3 51.6 54.2 54.5 53.7 46.6 70.3 89.7 00.0 90.1 73.4 91.6 78.0 86.4 57.9 66.6 82.5
 T 84.0 62.1 58.4 60.5 59.5 60.4 47.8 69.2 71.2 00.0 75.9 70.2 78.5 76.5 79.4 62.9 74.4 76.7 79.0
 U 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0
 V 55.6 51.9 55.6 53.2 53.9 47.7 72.9 73.1 00.0 83.3 74.7 84.1 82.7 82.3 55.3 70.1 81.1 83.9 79.4 00.0
 W 68.0 55.6 51.9 55.6 53.2 53.9 47.7 72.9 73.1 00.0 83.3 74.7 84.1 82.7 82.3 55.3 70.1 81.1 83.9 79.4 00.0
 X 60.0 54.9 49.2 51.5 51.2 50.2 41.9 68.6 89.6 00.0 87.7 71.5 89.6 75.5 82.6 51.6 63.3 79.0 88.9 75.7 00.0 78.8
 Y 54.2 52.9 47.8 50.4 50.6 49.1 47.2 72.6 53.7 00.0 79.7 73.0 82.8 75.0 79.9 54.5 64.4 75.8 83.8 76.3 00.0 81.0 81.4
 Z 60.0 58.6 50.7 55.6 53.6 52.1 47.6 68.8 83.6 00.0 79.5 70.4 81.6 71.9 78.8 58.7 65.0 76.7 84.0 70.1 00.0 75.7 82.2 80.3
 AA 72.0 63.3 60.8 64.8 63.8 60.4 48.1 65.3 70.1 00.0 66.4 68.6 69.2 69.8 70.1 65.8 72.6 70.5 71.6 71.3 00.0 70.4 68.3 66.2 71.1
 AB 68.0 85.0 80.9 85.7 81.9 81.5 52.8 58.4 68.7 00.0 58.3 63.2 59.8 62.5 61.3 82.8 78.8 67.3 60.3 66.8 00.0 61.0 56.0 57.8 59.4 71.5
 AC 56.0 55.3 48.6 51.9 53.6 53.0 48.5 70.5 91.2 00.0 90.1 73.6 92.4 77.2 84.4 55.6 67.0 81.1 91.1 78.1 00.0 82.5 88.9 82.9 84.4 67.5 57.8
 AD 64.0 55.3 52.4 54.5 54.5 53.9 45.5 69.6 88.2 00.0 89.1 73.3 88.0 77.2 84.7 58.2 67.0 79.9 89.2 78.3 00.0 81.4 88.9 82.9 84.4 67.5 57.8
 AE 60.0 54.3 50.7 54.0 52.6 53.8 47.4 66.6 84.6 00.0 80.8 71.0 81.8 71.3 78.9 57.1 64.0 74.4 83.6 73.0 00.0 75.6 79.3 76.6 84.1 69.7 59.8 82.2 82.5
 AF 56.0 56.4 51.9 55.3 52.9 53.0 52.3 67.2 61.8 00.0 71.7 74.0 73.2 70.8 67.8 57.1 64.5 67.1 74.8 67.1 00.0 70.8 70.7 79.5 78.0 67.5 60.4 72.0 73.1 80.7
 AG 60.0 54.3 50.7 54.0 52.6 53.8 47.4 66.6 84.6 00.0 80.8 71.0 81.8 71.3 78.9 57.1 64.0 74.4 83.6 73.0 00.0 75.6 79.3 76.6 84.1 69.7 59.8 82.2 82.5
 AH 72.0 67.8 63.0 67.0 67.2 63.9 49.1 65.9 73.5 00.0 65.0 69.2 69.3 68.7 69.3 70.4 73.0 70.1 71.4 73.4 00.0 69.6 67.0 65.2 69.8 92.1 73.8 68.4 68.8 69.5 65.9
 AI 70.8 56.9 54.5 56.0 56.4 55.0 46.1 65.9 78.8 00.0 80.1 71.2 81.6 73.1 79.9 59.0 72.9 78.7 81.5 85.9 00.0 79.8 77.2 75.3 74.5 69.9 62.5 82.0 80.1 74.8 67.3 71.0
 AJ 68.0 66.5 64.2 67.6 65.9 65.7 49.3 69.1 79.1 00.0 68.9 70.6 68.8 70.1 72.9 69.5 75.9 73.8 70.2 74.6 00.0 72.0 69.2 65.5 71.3 89.6 73.9 69.5 69.8 69.1 66.9 92.0 73.1
 AK 64.0 57.1 52.7 55.6 55.4 54.5 47.2 72.1 94.1 00.0 93.4 76.6 93.5 78.5 88.2 56.3 67.8 83.5 94.3 80.2 00.0 86.6 90.5 85.6 86.6 70.7 60.9 93.8 92.7 86.0 75.3 70.5 83.1 72.9
 AL P⁴⁵ P⁷⁴ N A B C D E F G H I J K L M N O P Q R S T U V W X Y Z
 049 60.0 56.4 52.3 54.4 54.7 53.5 44.9 71.8 94.1 00.0 90.8 75.4
 33 62.5 53.8 52.5 55.8 54.5 56.7 47.1 70.1 72.7 00.0 75.8 74.8 77.0
 69 72.0 57.3 51.4 55.9 53.9 53.5 45.3 67.8 83.6 00.0 84.0 69.1 86.3 72.5
 81 00.0 83.7 78.7 82.0 80.6 79.5 50.9 55.5 00.0 00.0 56.5 60.3 56.7 62.4 54.0
 88 73.7 66.0 65.7 68.8 66.3 71.4 48.9 67.1 68.7 00.0 65.6 67.1 67.7 73.9 68.1 71.7
 104 68.0 60.8 57.9 60.2 58.4 61.4 45.2 68.2 85.1 00.0 82.2 69.1 83.5 75.0 78.6 62.2 74.6
 105 60.0 55.3 51.6 54.2 54.5 53.7 46.6 70.3 89.7 00.0 90.1 73.4 91.6 78.0 86.4 57.9 66.6 82.5
 181 84.0 62.1 58.4 60.5 59.5 60.4 47.8 69.2 71.2 00.0 75.9 70.2 78.5 76.5 79.4 62.9 74.4 76.7 79.0
 326 68.0 55.6 51.9 55.6 53.2 53.9 47.7 72.9 73.1 00.0 83.3 74.7 84.1 82.7 82.3 55.3 70.1 81.1 83.9 79.4 00.0
 383 60.0 54.9 49.2 51.5 51.2 50.2 41.9 68.6 89.6 00.0 87.7 71.5 89.6 75.5 82.6 51.6 63.3 79.0 88.9 75.7 00.0 78.8
 614 54.2 52.9 47.8 50.4 50.6 49.1 47.2 72.6 53.7 00.0 79.7 73.0 82.8 75.0 79.9 54.5 64.4 75.8 83.8 76.3 00.0 81.0 81.4
 913 60.0 58.6 50.7 55.6 53.6 52.1 47.6 68.8 83.6 00.0 79.5 70.4 81.6 71.9 78.8 58.7 65.0 76.7 84.0 70.1 00.0 75.7 82.2 80.3
 945 72.0 63.3 60.8 64.8 63.8 60.4 48.1 65.3 70.1 00.0 66.4 68.6 69.2 69.8 70.1 65.8 72.6 70.5 71.6 71.3 00.0 70.4 68.3 66.2 71.1
 1175 68.0 85.0 80.9 85.7 81.9 81.5 52.8 58.4 68.7 00.0 58.3 63.2 59.8 62.5 61.3 82.8 78.8 67.3 60.3 66.8 00.0 61.0 56.0 57.8 59.4 71.5
 1241 56.0 55.3 48.6 51.9 53.6 53.0 48.5 70.5 91.2 00.0 90.1 73.6 92.4 77.2 84.4 55.6 67.0 81.1 91.1 78.1 00.0 82.5 88.9 82.9 84.4 67.5 57.8
 1518 60.0 54.3 50.7 54.0 52.6 53.8 47.4 66.6 84.6 00.0 80.8 71.0 81.8 71.3 78.9 57.1 64.0 74.4 83.6 73.0 00.0 75.6 79.3 76.6 84.1 69.7 59.8 82.2 82.5
 1739 72.0 67.8 63.0 67.0 67.2 63.9 49.1 65.9 73.5 00.0 65.0 69.2 69.3 68.7 69.3 70.4 73.0 70.1 71.4 73.4 00.0 69.6 67.0 65.2 69.8 92.1 73.8 68.4 68.8 69.5 65.9
 1874 70.8 56.9 54.5 56.0 56.4 55.0 46.1 65.9 78.8 00.0 80.1 71.2 81.6 73.1 79.9 59.0 72.9 78.7 81.5 85.9 00.0 79.8 77.2 75.3 74.5 69.9 62.5 82.0 80.1 74.8 67.3 71.0
 1871 68.0 66.5 64.2 67.6 65.9 65.7 49.3 69.1 79.1 00.0 68.9 70.6 68.8 70.1 72.9 69.5 75.9 73.8 70.2 74.6 00.0 72.0 69.2 65.5 71.3 89.6 73.9 69.5 69.8 69.1 66.9 92.0 73.1
 MT 64.0 57.1 52.7 55.6 55.4 54.5 47.2 72.1 94.1 00.0 93.4 76.6 93.5 78.5 88.2 56.3 67.8 83.5 94.3 80.2 00.0 86.6 90.5 85.6 86.6 70.7 60.9 93.8 92.7 86.0 75.3 70.5 83.1 72.9

P74 69.0
 N 72.1 88.9
 A 74.1 89.4 85.4
 B 80.0 83.0 86.5 82.4
 C 73.8 76.3 77.9 78.8 80.2
 D 67.4 57.0 54.9 55.1 59.0 56.2
 E 63.5 64.1 65.6 65.5 63.4 66.7 63.0
 H 63.8 57.8 57.6 53.2 58.2 56.7 51.2 63.6
 L 63.1 54.8 55.6 53.2 54.1 54.8 50.4 65.0 91.8
 P 66.3 58.4 58.8 56.1 59.2 58.5 53.3 65.8 92.9 94.1
 W 64.7 57.9 59.9 57.2 60.6 59.5 58.3 67.6 73.5 76.6 75.6
 049 62.4 55.5 55.9 53.4 55.8 55.5 51.4 62.6 91.2 91.0 91.4 74.6
 33 65.2 55.9 58.6 56.9 55.8 58.4 52.6 64.6 73.0 74.3 74.8 74.0 75.9
 69 61.6 56.2 56.2 54.9 57.1 59.1 51.2 61.6 81.0 81.8 83.8 68.4 82.5 71.0
 81 69.0 83.1 85.6 82.4 83.6 75.7 56.8 69.1 64.3 59.9 64.7 66.6 62.8 63.2 62.4
 88 68.7 68.0 66.9 65.0 67.9 57.6 70.0 67.9 69.3 68.5 65.2 66.4 66.9 65.7 71.8
 104 65.5 58.1 60.2 58.9 57.7 59.1 52.6 68.6 84.0 85.8 84.5 74.3 84.5 76.5 76.5 65.9 71.0
 105 64.0 56.5 57.8 55.2 57.9 57.7 52.3 65.0 91.8 94.1 94.9 76.2 92.5 77.0 84.4 65.1 68.1 86.2
 181 65.1 72.1 75.1 73.9 72.1 70.1 58.0 71.0 63.2 59.4 62.1 65.7 60.1 64.1 58.9 77.9 71.8 65.4 62.5
 325 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0
 326 57.1 58.1 58.9 57.2 57.7 57.4 53.5 65.1 81.5 83.5 84.4 75.1 82.2 79.1 80.3 63.9 68.6 81.3 85.7 63.5 00.0
 383 63.5 54.0 56.1 53.9 55.3 57.4 49.6 65.1 86.9 90.5 89.5 74.6 87.8 73.8 81.6 63.3 67.8 85.0 91.1 61.0 00.0 82.7
 614 54.7 51.4 51.1 49.3 53.1 53.0 53.5 62.9 69.3 69.5 72.6 73.4 71.5 72.4 65.8 61.1 62.2 71.4 72.9 59.6 00.0 70.1 70.3
 913 52.9 54.2 54.5 52.3 54.5 56.5 54.9 65.8 69.9 72.3 72.9 71.4 71.2 69.6 67.3 60.1 64.0 74.0 60.6 00.0 71.3 74.9 82.5
 1175 72.3 75.4 79.0 76.1 77.9 75.2 55.3 64.7 56.8 54.2 57.3 58.7 54.7 59.3 59.0 77.2 69.1 61.7 56.5 76.3 00.0 58.0 56.6 55.0 55.0 69.8
 1241 60.5 55.5 58.0 55.1 58.2 57.5 52.0 65.0 89.1 91.8 91.8 74.6 89.0 77.0 81.3 64.8 68.6 84.5 92.3 62.5 00.0 84.8 88.2 91.8 73.8 63.7 55.3
 1245 58.8 54.3 54.7 53.4 55.1 55.8 49.8 62.5 88.3 89.9 90.4 75.2 88.3 73.5 82.5 61.2 66.3 83.7 92.5 59.2 00.0 84.5 87.7 70.4 72.5 61.9 52.7 89.9
 1518 55.8 51.4 52.7 50.7 52.5 52.8 52.2 61.8 75.8 73.7 76.2 76.0 75.3 76.2 69.1 58.2 64.9 74.4 78.6 60.8 00.0 75.7 75.1 86.1 83.4 62.3 55.0 76.4 75.7
 1611 57.0 52.5 53.3 50.8 55.8 55.5 53.7 64.6 69.2 69.1 71.8 75.1 70.6 70.9 66.0 61.2 59.8 71.4 73.1 60.4 00.0 72.0 71.5 90.4 86.0 62.3 55.6 72.7 87.8
 1739 61.6 70.9 71.0 70.9 68.2 67.1 53.7 68.6 64.0 60.6 64.0 64.2 61.5 67.0 60.4 74.5 72.1 65.7 64.3 72.2 00.0 64.9 62.9 60.3 63.9 94.9 70.9 64.1 61.8 62.4 62.7
 1874 62.8 71.1 70.4 69.7 69.5 68.1 55.3 69.0 71.4 66.9 71.8 67.9 69.4 66.0 67.5 76.2 74.6 73.2 72.2 72.5 00.0 71.3 70.0 60.5 61.6 71.9 68.7 70.6 70.2 60.2 61.2 72.5
 1891 64.0 57.5 58.7 56.2 58.4 58.4 54.7 66.9 91.2 94.0 94.2 76.7 91.8 77.6 84.4 65.6 70.6 87.6 96.5 63.9 00.0 85.9 91.8 74.6 76.0 66.7 58.0 92.3 92.5 80.8 74.8 66.9 73.9 67.7
 MT 64.0 57.5 58.7 56.2 58.4 58.4 54.7 66.9 91.2 94.0 94.2 76.7 91.8 77.6 84.4 65.6 70.6 87.6 96.5 63.9 00.0 85.9 91.8 74.6 76.0 66.7 58.0 92.3 92.5 80.8 74.8 66.9 73.9 67.7
 P45 P74 N A B C D E F G H I J K L M N O P Q R S T U V W X Y Z 009 33 69 81 88 104 105 181 325 326 383 618 913 945 1175 1241 1245 1518 1611 1739 1874 1891

P⁷⁴ 67.5
 N 71.8 84.5
 A 67.5 91.1 85.8
 B 74.4 83.6 88.6 83.3
 C 68.3 75.2 73.9 74.5 75.3
 D 55.0 60.5 60.3 59.7 60.6 55.6
 E 55.2 56.2 52.9 55.8 54.6 59.1 57.1
 H 52.4 56.1 53.8 56.1 55.2 59.5 51.4 71.3
 I 58.5 58.8 57.0 58.1 58.3 64.4 52.2 70.5 91.0
 P 55.9 57.8 57.2 59.0 59.0 62.5 54.0 72.4 92.9 92.7
 W 59.8 67.3 66.1 67.6 68.1 74.2 54.4 63.4 65.1 66.7 65.2
 049 52.5 55.3 54.0 56.1 56.2 60.3 52.1 71.0 92.7 90.1 93.2 64.2
 33 63.0 80.3 73.8 78.2 74.7 75.3 57.7 60.5 61.9 65.1 63.7 71.9 62.0
 69 57.9 60.3 57.1 65.4 61.9 66.7 53.8 68.3 82.7 85.0 86.6 60.5 87.4 65.3
 81 66.4 81.0 83.2 82.9 83.2 78.8 59.3 54.5 55.2 59.4 59.2 69.2 57.4 80.9 61.9
 88 57.6 61.1 57.6 60.3 59.6 64.9 53.2 66.7 80.9 82.8 81.9 65.6 81.3 66.2 78.0 61.4
 104 53.0 58.3 57.5 60.2 57.6 64.6 54.3 68.4 84.1 84.6 85.2 64.8 84.7 64.3 82.7 63.0 81.4
 181 61.0 76.2 72.7 75.1 73.0 77.8 59.8 60.2 60.1 60.8 62.7 67.8 60.0 74.8 67.7 76.0 66.4 65.3 62.3
 325 53.8 51.1 54.3 55.3 55.3 54.3 52.4 74.5 87.2 91.5 95.7 59.6 89.4 56.8 89.4 61.7 83.0 87.2 97.9 66.0
 326 54.7 90.4 68.7 70.2 67.4 69.9 57.4 63.6 75.2 75.5 74.4 68.5 73.1 76.6 74.8 73.6 73.6 72.6 74.9 71.1 70.2
 383 44.1 49.8 50.1 51.2 49.9 55.7 52.1 63.1 77.9 79.7 79.6 62.6 78.7 57.8 63.8 53.9 73.4 76.4 81.0 56.5 68.1 68.0
 614 40.7 51.2 49.3 50.5 50.6 55.6 55.9 60.7 64.5 65.6 66.0 60.9 65.1 57.8 56.7 53.4 65.6 67.7 67.7 56.9 57.4 61.2 75.5
 913 56.1 58.3 55.5 56.9 55.1 62.8 52.1 62.8 74.9 76.9 76.9 75.4 63.0 75.2 61.4 70.2 58.3 73.9 75.5 76.8 62.0 76.1 68.9 73.6 73.2
 945 59.1 68.4 63.2 67.3 63.5 72.7 54.7 59.6 64.7 67.9 65.9 67.2 64.3 69.4 71.2 67.0 66.7 71.0 67.1 70.5 66.0 67.9 62.2 60.6 68.7
 1175 69.2 74.8 75.6 73.5 78.8 80.9 59.0 56.9 57.2 60.2 59.2 68.3 57.0 62.3 67.5 78.1 65.1 62.4 59.1 77.7 53.2 67.7 54.2 54.9 58.6 67.9
 1241 56.9 59.1 56.5 60.0 58.0 65.2 53.1 72.3 90.6 90.2 91.5 68.4 90.3 65.0 83.7 60.1 82.1 86.0 92.4 63.2 84.8 75.1 80.8 69.1 77.0 67.2 60.5
 1245 55.1 55.3 54.3 56.8 56.3 60.9 51.2 70.5 92.3 92.8 94.3 64.0 92.9 62.1 86.3 57.2 80.6 84.4 95.1 59.6 97.9 73.1 79.4 64.8 75.7 65.6 56.3 90.5
 1518 50.0 55.0 53.5 54.4 54.8 58.6 51.3 65.5 72.5 72.7 73.1 63.7 71.7 59.0 66.7 54.3 68.5 72.4 73.8 59.5 71.7 65.6 73.5 81.3 74.7 62.9 56.9 76.1 72.4
 1611 44.1 52.0 50.4 51.3 52.8 57.2 53.8 64.2 69.5 69.6 70.7 63.4 69.4 56.6 64.6 52.6 65.5 68.9 71.3 56.6 61.7 63.6 72.5 88.3 74.4 60.0 54.3 73.9 69.6 87.5
 1739 64.4 71.5 67.6 70.0 67.9 74.5 56.3 60.8 62.7 65.4 63.9 68.1 61.9 71.3 69.3 70.9 66.4 68.5 64.7 74.9 66.0 67.6 59.9 59.2 69.2 91.9 73.0 65.6 63.3 62.9 59.0
 1874 60.2 58.1 54.9 57.9 57.4 63.5 55.3 70.8 87.6 88.1 88.4 64.9 88.7 64.9 88.7 64.9 76.4 59.0 82.7 83.1 89.2 63.7 80.9 72.3 76.1 65.2 75.6 63.9 62.0 87.6 87.6 72.6 68.9 64.8
 1891 62.9 71.9 66.6 70.2 67.4 74.2 56.3 59.5 63.2 66.0 64.6 68.5 63.5 71.2 70.9 70.6 67.3 70.3 65.8 73.4 66.0 68.2 60.2 58.8 69.1 95.5 71.5 66.7 63.6 61.8 58.5 96.2 64.0
 MT 57.6 58.6 57.5 58.9 58.8 63.5 52.8 72.9 92.9 93.7 95.3 67.0 92.8 64.8 88.2 59.7 83.4 85.9 96.5 62.8 97.9 75.9 82.0 68.6 77.8 68.3 60.0 93.6 94.6 75.5 73.4 65.9 89.9 67.0
 P45 P74 N A B C D E H L P Y 049 33 69 81 88 104 105 181 325 326 383 614 913 945 1175 1241 1245 1518 1611 1739 1874 1891

P⁷⁴ 77.6
 K 79.3 86.6
 A 73.3 89.1 86.5
 B 83.3 87.0 87.8 84.5
 C 63.0 69.6 68.1 70.5 71.3
 D 46.3 57.2 51.2 56.7 53.1 64.3
 E 61.7 68.1 67.6 68.1 63.5 67.0 54.9
 H 50.0 57.7 54.3 57.3 55.4 57.9 47.2 63.4
 L 49.2 56.4 53.8 56.2 54.1 56.4 47.9 65.0 92.5
 P 53.3 59.3 57.1 58.8 58.0 63.2 49.6 66.0 93.6 90.7
 W 66.1 65.9 63.7 66.5 63.9 64.9 55.3 68.6 70.1 71.7 70.6
 049 47.5 56.2 53.6 55.0 54.3 54.7 47.8 64.3 93.3 92.2 90.2 72.8
 33 72.2 85.7 81.8 84.7 80.8 69.7 57.2 69.1 56.8 58.1 59.5 66.8 57.4
 69 61.7 60.3 57.9 59.2 59.2 60.0 49.0 64.7 77.1 77.9 75.5 67.5 76.7 61.1
 81 76.3 84.1 83.0 85.9 84.7 76.8 58.1 69.3 56.2 54.5 57.3 62.5 53.4 83.3 62.3
 88 50.0 59.6 58.3 59.9 58.9 63.2 52.0 66.9 79.0 78.9 79.8 67.9 81.6 64.1 72.8 60.4 77.6
 104 53.3 59.0 56.9 57.8 54.7 56.4 47.3 62.9 83.2 82.9 80.9 65.7 84.2 59.0 72.5 60.0 77.6
 105 46.7 55.9 53.1 55.8 54.5 55.8 49.3 64.5 91.3 92.5 92.1 71.2 92.3 57.1 77.3 52.4 79.8 82.3
 181 74.6 75.9 72.6 76.5 73.4 71.0 53.6 69.5 59.7 63.9 62.1 71.5 59.7 78.5 66.8 74.5 65.9 62.9 58.9
 325 46.7 56.0 53.1 54.8 53.5 56.8 46.7 63.6 89.2 90.7 89.2 68.9 89.7 58.5 75.6 53.7 80.0 81.1 91.5 58.3
 326 56.7 51.6 51.6 53.5 51.2 49.5 50.0 60.2 73.1 75.6 72.9 64.3 73.8 54.1 68.2 49.5 70.8 60.1 72.4 59.4 73.8 69.0
 383 46.7 51.6 51.6 53.5 51.2 49.5 50.0 60.2 73.1 75.6 72.9 64.3 73.8 54.1 68.2 49.5 70.8 60.1 72.4 59.4 73.8 69.0
 614 46.7 54.4 53.0 54.5 54.7 48.9 50.5 61.7 64.4 62.2 67.5 63.7 55.7 60.9 53.5 65.5 59.9 61.0 60.4 62.7 61.7 79.7
 913 56.7 59.4 57.3 58.9 58.4 48.4 49.4 64.6 74.0 77.3 74.0 71.3 75.0 60.8 71.1 56.0 73.5 70.5 74.4 66.7 74.7 70.2 75.4 76.5
 945 65.0 75.7 69.4 71.9 69.8 71.3 53.3 66.2 64.6 65.0 62.6 65.0 71.0 88.3 61.0 75.7 59.6 79.0 84.3 87.0 62.1 84.9 75.6 72.0 64.9 73.6 66.6 60.5
 1175 62.7 75.9 75.3 75.3 77.8 65.3 53.6 64.4 58.5 60.1 59.5 65.9 59.1 73.6 70.0 79.1 62.4 59.8 57.5 76.1 59.6 63.6 55.8 55.5 59.9 74.4
 1241 61.7 59.8 56.8 57.3 57.7 53.2 45.9 64.2 87.3 86.5 61.0 53.6 66.1 64.0 74.1 64.9 72.8 64.5 65.7 63.2 71.7 63.2 67.2 58.9 57.3 63.8
 1245 42.4 54.8 52.2 54.7 53.1 55.3 47.9 63.5 90.9 91.4 90.7 70.5 91.7 56.0 76.2 51.6 80.6 81.8 93.8 58.8 91.7 74.6 72.6 62.4 75.6 63.7 57.5 87.1
 1618 53.3 56.5 56.5 57.7 57.6 49.5 47.9 64.8 71.9 73.0 72.6 71.2 72.3 59.2 68.3 54.2 70.0 69.2 71.2 65.0 71.8 68.0 74.5 82.1 81.5 62.7 58.6 73.9 72.4
 1739 68.3 75.7 70.8 73.6 72.9 69.5 52.8 67.6 69.8 72.0 70.1 75.8 70.8 61.4 67.3 57.8 71.1 68.9 69.6 66.6 69.2 67.8 75.3 88.1 84.1 63.4 60.6 71.5 70.3 89.8
 1874 47.5 52.4 53.1 53.4 53.1 60.0 50.0 63.7 86.1 85.8 85.1 69.5 88.4 56.4 75.3 53.4 78.4 78.8 87.1 59.0 85.3 71.9 70.1 60.7 72.1 61.3 57.5 82.5 87.8 69.4 67.9 60.5
 1891 66.1 74.3 69.1 71.4 71.1 68.8 52.7 65.7 62.1 64.2 63.1 66.9 63.8 74.1 63.6 71.1 64.5 64.7 62.4 72.7 62.2 65.9 59.2 57.6 63.0 95.1 75.1 65.8 62.4 63.4 64.2 95.1 60.6
 MT 50.0 55.9 54.8 56.0 54.8 57.9 49.1 93.1 93.8 93.4 72.7 94.4 58.4 78.6 55.2 81.9 83.5 95.7 61.4 93.6 76.2 75.5 64.7 76.2 65.5 60.1 88.9 95.1 73.2 71.8 63.8 89.2 64.5
 P45 P74 A B C D E H L P W 049 33 69 81 88 104 105 181 325 326 383 618 913 945 1175 1241 1245 1518 1611 1739 1874 1891

P74 00.0
N 00.0 86.8
A 00.0 88.5 85.7
B 00.0 82.5 87.9 83.1
C 00.0 77.0 79.9 76.7 75.9
D 00.0 67.0 62.2 64.9 60.6 59.2
E 00.0 78.2 77.5 76.7 74.2 68.5 62.7
H 00.0 56.0 57.6 57.2 57.5 57.4 56.7 58.0
L 00.0 56.5 57.3 56.0 56.7 58.1 52.7 59.7 88.0
P 00.0 57.4 59.1 58.5 59.6 58.4 54.2 59.8 92.7 90.2
Y 00.0 61.6 62.9 60.2 63.8 64.0 55.7 67.7 64.8 66.1 67.3
049 00.0 54.4 55.9 54.9 56.4 57.4 54.7 56.7 93.2 88.5 91.6 65.3
33 00.0 86.7 84.6 83.1 80.4 78.1 66.0 75.8 58.2 57.8 58.2 65.1 56.5
69 00.0 60.4 61.0 60.4 60.9 63.7 59.4 61.9 78.4 78.3 78.8 61.8 78.7 62.8
81 00.0 84.6 86.6 85.7 90.5 80.3 00.0 74.8 57.4 55.9 59.1 64.6 56.4 80.9 61.9
88 00.0 58.3 60.8 59.0 59.4 60.7 53.4 61.2 78.7 79.5 79.8 63.9 76.5 64.7 75.1 66.0 75.5
104 00.0 61.7 61.7 61.6 60.7 63.7 59.4 63.5 77.1 74.5 76.7 63.9 76.5 64.7 75.1 66.0 75.5
105 00.0 58.1 59.6 58.5 58.7 60.1 58.1 59.9 91.8 90.3 94.5 65.4 92.3 60.4 80.1 57.7 82.0 78.5
181 00.0 72.4 73.5 72.2 71.3 74.7 58.7 71.9 63.1 65.2 64.2 67.7 63.1 76.1 70.5 76.9 67.0 71.9 65.6
325 00.0 54.0 56.2 54.5 55.4 57.3 53.2 56.5 88.2 87.2 90.9 61.9 88.5 56.1 76.7 56.5 76.6 75.2 92.5 60.5
326 00.0 61.6 63.5 62.4 62.7 61.2 58.9 62.6 86.1 82.2 85.0 63.0 87.2 63.7 77.7 57.4 76.3 76.6 87.2 65.0 82.6
383 00.0 50.5 52.2 51.7 51.2 54.8 51.2 81.7 80.7 83.7 64.4 81.9 52.2 75.1 54.7 74.0 72.0 85.8 59.5 81.8 80.4
614 00.0 48.9 49.9 46.4 49.6 52.2 50.0 53.8 56.5 59.8 60.0 69.6 56.1 51.1 56.5 49.3 58.2 58.7 59.1 54.9 57.5 55.3 66.7
913 00.0 51.1 51.8 50.3 51.4 54.5 49.5 55.5 68.1 68.3 68.7 69.1 67.3 53.1 66.9 53.7 66.4 67.6 69.8 58.8 67.9 68.2 71.6 74.9
945 00.0 71.0 73.4 70.4 68.6 72.2 54.5 72.8 59.0 60.3 60.3 64.4 58.0 72.7 63.1 79.2 60.4 65.0 60.1 71.3 56.2 61.1 55.9 53.4 57.2
1175 00.0 71.9 76.4 72.6 74.7 78.2 58.7 67.2 56.8 57.6 58.8 61.1 55.7 73.7 69.8 74.5 63.3 67.3 58.6 77.5 55.3 60.7 54.1 49.8 50.2 67.9
1242 00.0 55.5 56.7 56.6 56.3 55.7 53.7 58.9 92.5 88.8 91.6 64.7 93.1 57.3 78.1 53.7 79.5 76.6 92.3 64.0 87.7 87.4 82.7 58.1 69.0 59.0 57.2
1245 00.0 56.0 58.4 57.1 56.7 56.4 53.2 59.6 87.6 88.0 91.2 63.2 88.3 56.8 77.0 59.1 77.4 74.2 92.3 62.5 90.0 82.9 81.2 58.8 68.2 58.0 57.3 88.0
1518 00.0 51.9 52.1 48.9 51.8 55.9 48.8 57.0 59.5 62.0 62.6 71.9 58.5 53.4 60.0 48.3 60.5 62.4 62.4 57.6 59.5 59.2 68.4 34.4 77.6 55.8 52.1 61.1 60.5 87.0
1739 00.0 72.3 74.5 71.7 69.9 73.9 55.7 73.4 56.8 58.5 58.4 63.8 55.6 73.4 63.6 79.9 59.3 64.5 58.3 71.9 54.3 60.0 54.0 52.8 55.3 96.2 68.8 57.3 56.3 55.6
1874 00.0 56.1 57.2 56.6 56.6 57.0 54.3 54.3 57.0 57.8 88.8 87.6 93.3 63.7 88.6 56.1 76.3 54.8 76.5 73.9 90.8 62.3 87.4 83.4 81.9 56.8 67.9 57.3 56.4 88.8 87.4 61.8 59.6 55.6
1891 00.0 69.8 71.5 68.7 66.7 72.1 54.2 70.0 57.3 59.7 59.1 63.5 57.0 72.6 62.9 77.2 60.2 65.5 59.8 72.9 56.3 61.2 56.0 52.8 56.7 92.4 67.0 58.0 57.2 56.8 55.2 93.8 56.3
M7 00.0 56.8 59.0 58.0 58.2 60.1 54.7 60.0 93.0 91.4 95.6 66.9 92.7 58.6 81.1 58.4 81.0 78.5 96.9 64.0 92.5 87.4 85.5 61.7 71.0 60.8 59.1 92.1 92.9 66.6 64.0 58.9 92.4 59.6
P45 P74 X A B C D E H L P Y 049 33 69 81 88 104 105 181 225 226 383 614 913 945 1175 1241 1245 1518 1611 1739 1874 1891

P74 00.0
 A 00.0 83.8
 B 00.0 81.9 83.2 80.9
 C 00.0 79.3 75.7 80.6
 D 00.0 00.0 00.0 00.0 00.0
 E 00.0 72.8 71.1 76.3 70.7 72.7 00.0
 H 00.0 47.8 54.1 48.9 53.0 54.9 00.0 58.0
 L 00.0 51.8 55.1 53.8 56.1 60.3 00.0 84.4
 P 00.0 53.2 56.3 55.3 58.5 58.9 00.0 60.9 93.4 89.0
 W 00.0 60.1 62.7 59.9 64.0 64.0 00.0 70.1 68.6 67.5 67.4
 049 00.0 51.1 55.5 53.6 58.2 59.9 00.0 63.8 94.0 86.3 92.2 66.6
 33 00.0 82.1 80.3 81.6 80.5 83.3 00.0 78.9 56.5 60.0 58.6 66.9 66.2
 69 00.0 57.8 57.7 56.9 59.8 64.3 00.0 62.6 70.5 73.0 74.2 59.6 73.5 63.8
 81 00.0 81.9 81.4 81.3 83.1 80.5 00.0 78.9 55.2 59.4 59.1 63.6 59.2 86.5 62.8
 88 00.0 64.4 62.7 64.9 64.5 62.1 00.0 63.7 70.0 65.0 65.2 58.1 65.3 67.8 65.7 66.2
 104 00.0 63.0 61.8 64.3 65.5 63.5 00.0 69.9 63.0 65.9 64.6 60.1 64.4 68.3 66.3 65.6 71.5
 105 00.0 54.7 57.5 57.3 59.3 58.5 00.0 63.2 92.3 88.4 93.1 67.9 92.5 60.2 74.5 60.6 67.5 67.0
 181 00.0 75.4 75.4 77.1 77.0 78.6 00.0 76.3 51.6 55.3 54.5 63.4 54.0 81.8 63.2 79.9 66.9 67.0 56.0
 325 00.0 49.1 53.6 52.0 54.7 56.3 00.0 59.1 91.0 85.6 91.0 65.5 90.4 57.1 72.1 58.4 63.8 63.6 92.5 54.1
 326 00.0 50.4 53.3 52.7 53.8 54.1 00.0 59.9 90.5 85.1 88.9 64.8 91.4 58.4 71.5 56.5 63.7 62.9 89.1 53.0 88.7
 383 00.0 52.9 54.4 57.5 60.0 00.0 61.0 90.6 87.7 92.2 68.2 91.3 58.3 74.3 57.9 65.2 64.0 92.5 54.4 91.8 87.3
 614 00.0 43.3 45.6 46.9 46.4 54.0 00.0 56.8 56.2 56.9 55.5 66.8 54.1 50.8 49.6 48.7 47.6 48.5 56.1 47.2 57.6 54.0 58.7
 913 00.0 52.7 54.5 53.5 54.9 52.5 00.0 62.7 67.4 68.3 69.3 66.3 69.4 58.0 60.8 58.2 62.9 62.1 70.4 51.8 70.6 64.0 70.8 68.4
 945 00.0 67.9 65.2 66.0 69.1 73.8 00.0 62.8 54.7 58.2 57.1 65.6 57.1 73.8 56.6 69.9 56.3 62.6 57.6 68.5 57.3 54.4 57.0 57.0 59.6
 1175 00.0 74.9 75.1 72.0 79.9 77.5 00.0 69.0 46.1 54.5 53.9 62.7 53.4 77.2 65.7 76.6 62.6 65.0 54.5 80.5 51.6 52.4 52.6 47.2 53.5 66.1
 1241 00.0 53.6 56.1 55.7 57.1 57.6 00.0 63.4 89.4 85.9 89.0 66.4 89.5 59.7 71.9 58.9 65.8 65.7 91.0 55.2 88.6 87.6 87.5 56.5 67.4 58.9 52.2
 1245 00.0 51.3 53.9 54.1 53.8 56.1 00.0 61.0 91.8 89.3 92.5 66.5 92.8 59.8 75.1 58.3 65.5 65.5 92.8 54.1 92.4 89.9 93.3 56.9 70.8 57.8 53.5 89.8
 1518 00.0 43.7 45.0 45.7 47.4 55.1 00.0 58.7 62.4 59.5 59.5 67.3 58.4 51.1 49.0 50.6 47.0 48.5 60.4 49.9 63.7 58.8 61.2 80.9 67.4 50.7 45.6 58.5 60.3
 1611 00.0 43.7 45.0 45.7 47.4 55.1 00.0 58.7 62.4 59.5 59.5 67.3 58.4 51.1 49.0 50.6 47.0 48.5 60.4 49.9 63.7 58.8 61.2 80.9 67.4 50.7 45.6 58.5 60.3
 1739 00.0 70.4 66.3 67.6 71.0 75.7 00.0 65.9 56.0 59.0 57.9 67.3 58.2 73.2 57.8 73.0 57.0 63.7 57.9 67.8 56.4 56.1 51.3 59.6 94.8 68.0 59.1 57.8 50.1 52.0
 1874 00.0 51.3 53.7 53.5 55.5 56.3 00.0 59.3 90.1 87.7 92.2 66.2 92.5 58.3 72.0 57.9 66.4 64.9 91.4 53.2 90.4 89.9 90.7 58.6 68.7 54.4 53.5 87.5 92.2 59.5 56.9 55.8
 1891 00.0 66.9 63.0 63.0 67.8 74.8 00.0 66.5 56.0 66.3 70.0 62.9 68.9 55.4 63.1 65.9 65.2 65.1 63.6 65.3 53.9 59.9 85.8 65.4 67.2 65.3 52.2 54.3 87.1 64.2
 HT 00.0 52.7 55.6 54.0 58.0 57.8 00.0 61.3 94.0 90.4 94.6 68.9 93.9 59.3 74.7 58.7 66.4 65.1 94.8 54.1 92.7 90.3 93.6 56.0 70.1 58.1 53.2 90.7 95.1 59.4 56.6 58.3 93.1 67.0
 P45 P74 A B C D E H L P W 049 33 69 81 88 104 105 181 325 326 383 614 913 945 1175 1241 1245 1518 1611 1739 1874 1891

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P74 69.1
N 72.5 86.6
A 69.3 89.4 84.1
B 76.4 82.4 85.8 81.0
C 71.3 76.7 76.4 78.7 78.6
D 55.3 56.6 55.7 55.8 58.2 54.3
E 58.6 57.6 56.5 57.3 56.6 60.4 58.6
H 58.7 57.0 56.2 54.4 57.5 58.3 51.4 65.5
L 59.6 56.7 56.1 54.6 56.0 59.7 59.0 51.8 67.3 92.1
P 61.7 56.8 56.2 55.8 57.7 59.0 51.0 67.6 93.2 93.3
W 62.5 61.2 59.3 60.4 60.8 62.6 53.6 68.0 71.1 72.3 72.6
049 58.7 55.2 53.8 53.6 55.4 56.0 49.1 67.7 92.3 91.2 91.7 72.2
33 64.1 65.1 62.0 63.6 61.3 63.4 52.8 65.0 68.6 69.2 71.0 73.4 71.5
69 63.9 56.7 54.1 55.6 56.0 57.8 48.3 64.4 81.2 82.1 83.8 68.4 84.3 71.3
81 66.7 82.4 83.3 82.0 82.1 77.9 56.3 60.7 59.0 60.6 64.9 59.0 70.0 59.5
88 63.7 64.9 64.0 65.4 63.5 68.3 52.6 68.1 72.9 77.6 71.7 66.2 71.2 68.7 67.1 67.7
104 61.3 58.5 58.4 59.1 57.8 61.1 50.6 68.0 83.9 85.2 83.9 70.0 83.8 72.1 77.7 63.7 75.4
105 59.9 36.5 55.1 55.1 56.7 57.5 50.2 68.5 92.2 93.7 93.8 73.1 92.8 73.3 85.2 61.0 72.0 84.9
181 63.8 71.3 69.4 69.7 68.6 70.1 55.1 67.0 61.5 59.3 65.2 67.8 64.9 71.5 68.0 74.2 70.2 68.1 66.8
325 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0 00.0
326 56.3 62.1 59.6 60.5 59.1 60.2 52.8 67.0 78.3 78.8 80.6 73.0 79.8 79.4 81.2 65.8 70.1 78.5 81.6 70.6 00.0
383 54.7 53.1 52.4 52.1 52.7 55.3 47.3 66.1 89.5 86.9 70.6 86.7 69.2 81.2 57.8 69.0 81.2 88.6 64.1 00.0 77.3
614 48.3 52.4 50.3 50.0 52.2 53.2 52.7 65.6 66.6 68.2 72.4 70.3 73.8 68.9 71.6 57.3 64.3 71.9 75.5 64.2 00.0 71.6 75.4
913 54.2 57.0 54.3 54.6 54.8 58.3 51.8 66.2 73.1 74.5 74.9 69.0 75.6 67.7 71.9 59.4 67.7 75.0 77.9 63.3 00.0 72.2 77.0 78.9
945 62.8 67.4 65.1 66.7 64.4 66.6 52.7 64.5 63.5 63.6 64.6 66.5 64.4 69.2 65.4 69.5 70.3 69.0 67.3 70.6 00.0 67.7 64.1 62.6 68.1
1175 69.2 77.7 78.8 78.1 79.3 78.5 56.0 60.6 58.2 57.7 57.9 62.4 56.8 64.5 60.5 78.6 70.9 63.6 58.3 73.7 00.0 61.9 55.7 56.1 57.6 69.9
1241 57.2 55.9 54.5 54.3 56.3 58.2 48.9 68.4 90.5 91.3 91.1 72.7 90.6 72.8 82.8 60.4 72.3 83.5 92.2 66.9 00.0 80.8 87.2 75.0 77.4 64.7 57.1
1245 57.7 54.2 53.2 53.9 54.8 56.4 48.5 66.7 90.1 89.9 91.0 71.5 89.8 70.6 83.4 58.4 70.7 82.4 92.1 64.6 00.0 79.9 85.4 72.9 77.4 64.7 55.8 89.8
1518 52.3 53.0 52.4 51.9 53.3 54.6 50.9 64.0 75.3 73.3 76.2 71.1 76.3 68.4 73.3 55.6 65.8 73.5 78.9 63.6 00.0 72.2 76.6 82.2 80.3 64.3 57.0 78.0 76.9
1611 50.5 53.2 52.2 51.7 54.2 55.5 54.0 65.3 68.9 69.6 71.2 72.0 71.2 65.8 66.5 56.9 62.7 69.2 73.2 60.8 00.0 69.1 71.7 86.2 79.7 62.8 56.4 72.8 70.9 85.6
1739 64.9 71.1 68.2 69.6 68.3 69.0 52.8 64.1 62.6 63.7 67.2 63.6 69.0 64.7 72.7 70.5 67.6 66.4 73.4 00.0 67.3 62.8 61.6 67.6 93.1 72.7 65.3 63.4 64.3 62.2
1874 61.2 62.9 60.6 61.3 61.5 64.8 51.7 69.3 79.5 79.9 79.7 68.2 79.6 68.3 73.6 66.0 78.6 78.0 80.9 73.5 00.0 74.4 75.4 67.4 69.6 68.9 64.5 79.6 79.1 69.1 65.7 69.2
1891 64.6 69.8 67.7 68.7 67.3 69.3 51.4 64.9 64.8 63.4 65.2 67.7 64.2 69.8 66.2 72.2 70.8 69.3 66.4 72.4 00.0 68.0 63.7 61.9 68.1 92.9 71.9 65.7 64.4 63.6 62.0 94.5 69.6
MT 60.9 57.5 56.1 56.0 57.3 58.9 51.3 70.0 92.5 94.0 94.1 74.4 92.7 73.7 86.2 61.1 73.4 89.6 95.8 68.0 00.0 83.4 89.5 76.9 79.4 68.0 59.4 93.3 92.9 80.8 74.5 67.2 82.2 68.3
P45 P74 N A B C D E H L P V 049 33 69 81 88 104 105 181 325 326 383 614 913 945 1175 1241 1245 1518 1611 1739 1874 1891

P74 74.7
 A 73.6 88.3 84.5
 B 82.8 83.8 86.6 83.2
 C 61.1 75.6 75.5 74.3 76.3
 D 55.0 60.2 55.7 59.1 56.0 59.6
 E 60.5 72.2 71.2 72.5 68.3 67.9 56.4
 H 49.4 55.6 55.7 56.3 56.0 57.4 50.4 61.3
 I 53.5 55.7 55.7 56.3 56.1 59.0 50.0 63.5 88.6
 P 55.2 57.5 58.0 58.5 59.0 59.8 51.4 63.8 93.0 90.2
 Q 63.9 63.6 63.8 63.1 65.1 65.4 55.5 67.5 66.6 67.7 67.8
 O49 46.5 54.6 55.3 55.4 56.4 58.4 50.7 62.1 93.1 88.9 91.5 67.5
 33 68.8 84.6 81.7 83.6 80.4 77.9 60.0 72.5 57.6 58.9 59.3 66.7 58.2
 69 59.8 59.7 58.9 59.6 60.1 63.5 53.0 63.6 77.1 77.2 77.3 62.8 77.4 62.8
 81 75.3 82.7 83.0 84.0 85.8 78.7 58.5 71.5 56.6 58.1 59.4 67.5 57.7 84.2 62.6
 88 52.9 60.2 60.4 61.0 60.8 61.8 53.0 64.1 77.7 75.3 76.2 63.1 76.2 63.9 72.9 63.8
 104 50.6 61.1 60.1 61.6 60.0 62.8 52.0 65.1 77.7 75.5 63.4 76.6 63.8 72.5 64.3 75.5
 105 50.6 56.9 57.1 58.1 57.7 59.0 52.5 63.5 91.3 90.6 93.5 67.4 92.4 59.6 78.4 58.7 74.4 77.1
 181 69.8 74.4 73.3 75.3 73.3 75.0 55.8 71.0 60.6 61.6 67.7 60.4 78.1 67.4 77.3 67.2 68.2 61.5
 325 47.9 53.3 54.4 53.9 54.6 56.7 49.4 60.4 89.0 88.0 90.6 65.0 89.4 57.1 75.6 57.0 74.4 74.3 92.4 58.3
 326 58.6 62.0 61.6 61.8 61.2 60.5 54.7 63.3 82.2 88.4 82.8 65.5 84.1 65.4 75.4 61.4 61.4 70.9 71.8 83.2 48.0 81.3
 383 44.8 51.0 52.0 53.1 52.5 55.4 51.1 57.3 78.7 80.1 81.5 64.7 80.9 54.6 72.0 54.7 69.8 68.7 82.1 58.2 81.6 77.6
 614 44.8 48.7 48.9 49.3 49.8 52.0 50.2 57.7 58.6 60.4 59.7 66.9 58.2 52.4 56.1 50.1 57.8 56.8 59.0 54.7 59.2 56.9 69.2
 913 59.0 54.4 54.0 54.4 54.5 52.9 49.4 60.9 70.6 71.9 71.3 68.2 70.6 57.0 66.8 56.6 68.1 67.8 71.9 59.9 71.1 67.4 72.3 73.5
 945 60.9 71.1 68.7 69.4 68.5 71.5 53.4 68.0 60.4 62.1 61.3 65.2 60.4 73.1 62.4 71.6 61.1 65.1 61.2 70.7 59.1 61.8 55.6 59.9 54.2 51.0 60.2
 1175 67.4 74.0 73.5 73.6 77.5 76.4 55.5 65.4 55.6 57.7 58.0 64.1 56.5 74.6 68.5 77.2 62.7 64.1 57.4 77.8 55.6 59.9 54.2 51.0 60.2
 1241 62.8 57.4 56.8 57.8 57.3 57.2 49.6 63.1 89.6 87.8 89.4 67.1 90.4 59.9 76.1 59.0 75.8 76.9 90.1 61.8 87.0 83.3 79.9 60.3 71.3 62.1 57.6
 1245 46.5 55.0 55.6 56.3 55.8 56.9 50.3 62.6 89.7 89.8 91.8 66.1 90.7 58.0 77.1 57.5 75.6 76.9 90.1 61.8 87.0 83.3 79.9 60.3 71.3 62.1 57.6
 1518 55.2 51.5 51.9 51.7 51.7 55.4 47.8 60.7 66.6 65.9 66.8 68.7 64.9 55.0 60.9 52.4 60.6 61.7 66.1 58.7 66.0 63.4 68.8 82.2 76.9 60.9 56.7 88.4
 1611 54.0 52.9 52.3 52.7 53.1 54.9 48.5 61.5 63.4 64.2 63.9 71.2 61.9 55.5 59.8 51.9 60.7 61.2 63.5 58.1 61.7 61.0 67.9 92.0 77.1 57.7 54.1 63.8 63.0 86.8
 1739 65.5 72.3 69.9 70.9 70.5 72.7 54.4 69.5 59.1 61.0 60.4 66.1 59.3 74.0 62.3 73.9 60.6 64.6 60.0 71.3 57.5 60.9 56.6 54.5 59.6 95.1 71.1 61.2 59.4 57.4 57.9
 1874 54.7 54.2 54.9 55.3 55.4 57.7 52.7 61.6 87.1 86.5 89.8 66.1 89.1 57.0 74.7 73.6 89.0 59.6 87.3 80.8 79.2 58.0 70.1 58.3 56.5 86.2 88.3 64.3 61.8 58.3
 1891 64.0 70.2 67.6 68.0 68.1 71.9 53.8 67.5 59.6 63.7 62.9 65.4 62.5 72.4 63.7 71.0 61.0 65.3 63.2 71.1 61.0 63.6 60.4 55.2 60.1 91.6 69.5 64.1 62.2 58.6 58.5 97.7 60.7
 MT 52.9 56.0 56.8 57.1 57.3 59.3 51.5 63.8 90.0 91.9 94.8 68.6 93.5 59.1 79.2 58.4 77.6 77.1 95.9 61.2 93.1 84.1 83.5 61.2 72.9 62.5 58.0 91.1 94.5 67.4 65.1 61.3 90.8 64.2
 P45 P74 N A B C D E H L P W O49 33 69 81 88 104 105 181 325 326 383 614 913 945 1175 1241 1245 1518 1611 1739 1874 1891

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70.8
N 74.0 85.8
A 70.6 83.8 84.3
B 78.3 83.2 86.2 82.1
C 70.0 76.2 76.0 76.8 77.6
D 55.2 58.2 55.7 57.2 57.3 56.1
E 57.7 65.2 63.8 64.9 62.5 63.5 57.7
F 35.5 56.1 55.9 55.6 57.8 50.9 63.0
G 57.4 56.0 55.9 55.7 56.1 59.3 50.7 64.8 89.7
H 59.7 57.2 57.3 58.4 59.4 51.2 65.7 93.0 91.2
I 63.5 62.5 61.7 61.8 63.1 63.9 54.4 67.8 68.4 69.2 70.0
J 55.1 54.9 54.6 54.6 55.9 57.1 49.8 64.9 92.8 89.6 91.6 69.7
K 65.6 76.4 73.1 74.9 72.1 70.4 56.0 69.0 61.6 62.0 64.2 69.6 64.0
L 58.7 58.7 57.0 58.0 58.5 60.7 50.7 64.0 78.3 78.1 79.7 65.0 80.1 65.7
M 63.5 62.5 61.7 61.8 63.1 63.9 54.4 67.8 68.4 69.2 70.0
N 55.1 54.9 54.6 54.6 55.9 57.1 49.8 64.9 92.8 89.6 91.6 69.7
O 49.1 55.1 54.9 54.6 55.9 57.1 49.8 64.9 92.8 89.6 91.6 69.7
P 62.2 58.7 57.0 58.0 58.5 60.7 50.7 64.0 78.3 78.1 79.7 65.0 80.1 65.7
Q 65.6 76.4 73.1 74.9 72.1 70.4 56.0 69.0 61.6 62.0 64.2 69.6 64.0
R 109.5 82.6 83.2 82.9 83.8 78.2 57.1 65.1 58.1 58.5 60.0 66.1 58.4 76.9 61.2
S 60.4 62.3 62.1 63.1 62.1 65.4 52.8 66.1 75.8 76.0 74.2 64.3 73.9 66.0 70.7 65.9
T 58.0 60.0 59.3 60.4 59.0 61.8 51.2 66.6 80.1 78.6 79.3 66.4 79.9 67.4 74.5 64.0 75.4
U 57.1 56.7 56.1 56.6 57.3 58.3 51.1 66.1 91.7 91.6 93.7 70.1 92.6 65.7 81.1 59.9 74.9 80.8
V 73.0 71.3 72.6 71.1 72.3 55.4 69.0 60.9 63.3 67.8 62.5 75.2 67.7 75.7 68.6 68.1 64.0
W 47.9 53.3 54.4 53.9 54.6 56.7 49.4 60.4 89.0 88.0 90.8 65.0 89.4 57.1 75.6 57.0 74.4 74.3 92.4 58.3
X 57.0 52.0 60.7 61.2 60.2 60.3 53.6 65.2 80.7 79.9 81.8 69.0 82.1 71.5 77.6 63.8 71.1 74.9 82.4 67.1 81.3
Y 51.7 52.0 52.2 52.6 52.6 55.4 48.9 61.7 81.3 82.1 84.0 67.5 83.6 62.3 71.4 63.6 70.5 65.4 66.9 66.9 59.2 59.2 63.8 72.1
Z 47.2 50.4 49.6 49.6 50.9 52.7 51.6 61.7 61.7 62.9 65.5 65.5 59.6 62.2 54.0 60.9 63.9 66.9 59.2 59.2 63.8 72.1
AA 35.6 55.5 54.1 54.5 54.6 55.8 50.8 63.5 71.6 72.7 72.9 68.5 72.9 61.5 68.7 58.0 67.9 71.0 74.6 61.5 71.1 69.6 74.5 76.0
AB 62.2 65.4 67.0 68.1 66.6 68.8 53.0 66.2 61.6 62.6 62.8 65.8 62.3 70.4 63.6 70.5 65.4 66.9 64.1 70.7 59.1 64.5 60.9 53.4 55.9 69.6
AC 62.6 65.4 67.0 68.1 66.6 68.8 53.0 66.2 61.6 62.6 62.8 65.8 62.3 70.4 63.6 70.5 65.4 66.9 64.1 70.7 59.1 64.5 60.9 53.4 55.9 69.6
AD 58.9 56.7 55.7 56.2 56.9 57.8 49.8 65.8 90.0 88.9 90.2 69.7 90.5 65.5 78.7 59.7 74.2 80.0 91.1 64.2 87.0 82.1 83.3 67.2 74.2 63.8 57.4
AE 58.9 56.7 55.7 56.2 56.9 57.8 49.8 65.8 90.0 88.9 90.2 69.7 90.5 65.5 78.7 59.7 74.2 80.0 91.1 64.2 87.0 82.1 83.3 67.2 74.2 63.8 57.4
AF 58.4 54.6 54.5 55.2 55.3 56.6 49.3 64.6 89.8 89.9 91.4 68.7 90.3 63.5 79.5 58.0 73.3 78.3 92.7 62.0 91.5 80.9 83.1 65.9 74.4 62.7 56.3 89.0
AG 59.2 52.1 52.1 51.9 52.4 55.0 49.6 62.3 69.9 68.2 70.9 69.8 70.1 71.7 60.0 62.4 54.6 61.6 64.9 68.1 59.4 61.7 64.8 69.7 89.3 78.2 60.1 55.2 68.0 66.7 86.2
AH 51.6 53.0 52.3 52.2 53.6 53.2 51.7 63.4 65.6 66.0 67.2 71.5 66.2 60.0 62.4 54.6 61.6 64.9 68.1 59.4 61.7 64.8 69.7 89.3 78.2 60.1 55.2 68.0 66.7 86.2
AI 65.1 71.8 69.4 70.6 69.7 71.4 53.8 67.0 61.0 61.5 61.9 66.5 61.0 71.7 63.1 73.4 65.1 65.9 62.6 72.2 57.5 63.7 59.1 57.4 62.8 94.2 72.0 62.7 60.2 83.1 84.0 66.5 63.7 63.1
AJ 59.2 58.1 57.6 58.1 58.3 61.6 52.1 65.5 84.2 84.4 85.2 67.1 84.7 61.9 74.3 61.7 75.6 75.6 85.2 66.2 87.3 77.8 77.4 62.4 69.9 63.2 60.2 83.1 84.0 66.5 63.7 63.1
AK 64.4 70.0 67.7 68.3 67.8 70.5 53.0 66.2 61.6 63.6 63.9 66.5 63.3 71.3 64.7 71.7 65.4 67.1 64.6 71.7 61.0 65.6 61.9 58.2 63.6 92.2 70.5 64.8 63.2 60.8 60.1 93.5 64.7
AL 56.5 56.6 56.5 56.6 57.2 59.1 51.4 66.9 92.8 92.6 94.5 71.3 93.1 65.4 81.9 59.8 75.7 81.1 95.9 64.4 93.1 83.7 86.3 68.5 75.9 65.1 58.7 92.1 93.8 73.5 69.5 63.7 86.8 66.0
AM 56.5 56.6 56.5 56.6 57.2 59.1 51.4 66.9 92.8 92.6 94.5 71.3 93.1 65.4 81.9 59.8 75.7 81.1 95.9 64.4 93.1 83.7 86.3 68.5 75.9 65.1 58.7 92.1 93.8 73.5 69.5 63.7 86.8 66.0
AN 55 56 56 56 57 59 51 66 92 92 94 71 93 65 81 59 75 81 95 64 93 83 86 68 75 95 58 92 93 87 73 70 64 93 65 61 58 2 70 5 64 8 63 2 60 8 60 1 93 5 64 7

APPENDIX II
HOW ALL THE MANUSCRIPTS RELATE TO
EACH OF THE OTHER MANUSCRIPTS
USED IN THIS STUDY

p45

B - 78.3%
 N - 74.0%
 p74 - 70.8%
 A - 70.6%
 C - 70.0%
 81 - 69.5%
 1175 - 68.7%
 181 - 67.0%
 33 - 65.6%
 1739 - 65.1%
 1891 - 64.4%
 Ψ - 63.5%
 945 - 62.2%
 69 - 62.2%
 88 - 60.4%
 P - 59.7%
 1874 - 59.2%
 1241 - 58.9%
 MT - 58.5%
 104 - 58.0%
 E - 57.7%
 L - 57.4%
 105 - 57.1%
 326 - 57.0%
 913 - 55.6%
 H - 55.5%
 D - 55.2%
 049 - 55.1%
 1245 - 54.4%
 1518 - 53.2%
 383 - 51.7%
 1611 - 51.6%
 325 - 47.9%
 614 - 47.2%

p74

A - 88.8%
 N - 85.8%
 B - 83.2%
 81 - 82.6%
 33 - 76.4%
 C - 76.2%
 1175 - 75.7%
 181 - 73.0%
 1739 - 71.8%
 p45 - 70.8%
 1891 - 70.0%
 945 - 69.4%
 E - 65.2%
 Ψ - 62.5%
 88 - 62.3%
 326 - 62.0%
 104 - 60.0%
 69 - 58.7%
 D - 58.2%
 1874 - 58.1%
 P - 57.2%
 105 - 56.7%
 1241 - 56.7%
 MT - 56.6%
 H - 56.1%
 L - 56.0%
 913 - 55.5%
 049 - 54.9%
 1245 - 54.6%
 325 - 53.3%
 1611 - 53.0%
 1518 - 52.1%
 383 - 52.0%
 614 - 50.4%

<u>Н</u>	<u>А</u>
B - 86.2%	p ⁷⁴ - 88.8%
p ⁷⁴ - 85.8%	Н - 84.3%
A - 84.3%	81 - 82.9%
81 - 83.2%	B - 82.1%
1175 - 77.1%	C - 76.8%
C - 76.0%	1175 - 75.7%
p ⁴⁵ - 74.0%	33 - 74.9%
33 - 73.1%	181 - 72.6%
181 - 71.5%	p ⁴⁵ - 70.6%
1739 - 69.1%	1739 - 70.3%
1891 - 67.7%	1891 - 68.3%
945 - 67.0%	945 - 68.1%
E - 63.8%	E - 64.9%
88 - 62.1%	88 - 63.1%
Ψ - 61.7%	Ψ - 61.8%
326 - 60.7%	326 - 61.2%
104 - 59.3%	104 - 60.4%
1874 - 57.6%	1874 - 58.1%
D - 57.2%	69 - 58.0%
69 - 57.0%	P - 57.3%
MT - 56.5%	D - 57.2%
105 - 56.1%	MT - 56.6%
H - 55.9%	105 - 56.6%
L - 55.9%	1241 - 56.2%
D - 55.7%	L - 55.7%
1241 - 55.7%	H - 55.6%
049 - 54.6%	1245 - 55.2%
1245 - 54.4%	049 - 54.6%
325 - 54.4%	913 - 54.5%
913 - 54.1%	325 - 53.9%
1611 - 52.3%	383 - 52.6%
383 - 52.2%	1611 - 52.2%
1518 - 52.1%	1518 - 51.9%
614 - 49.6%	614 - 49.6%

B

N - 86.2%
 81 - 83.8%
 p74 - 83.2%
 A - 82.1%
 p45 - 78.3%
 1175 - 78.3%
 C - 77.6%
 33 - 72.1%
 181 - 71.1%
 1739 - 69.5%
 1891 - 67.8%
 945 - 66.6%
 Ψ - 63.1%
 E - 62.5%
 88 - 62.1%
 326 - 60.2%
 104 - 59.0%
 69 - 58.5%
 P - 58.4%
 1874 - 58.3%
 D - 57.3%
 105 - 57.3%
 MT - 57.3%
 1241 - 57.3%
 H - 56.6%
 L - 56.1%
 049 - 55.9%
 1245 - 55.3%
 325 - 54.6%
 913 - 54.6%
 1611 - 53.6%
 383 - 52.6%
 1518 - 52.4%
 614 - 50.9%

C

81 - 78.2%
 B - 77.6%
 1175 - 77.5%
 A - 76.8%
 p74 - 76.2%
 N - 76.0%
 181 - 72.3%
 1739 - 70.7%
 1891 - 70.5%
 33 - 70.4%
 p45 - 70.0%
 945 - 68.8%
 88 - 65.4%
 Ψ - 63.9%
 E - 63.5%
 104 - 61.8%
 1874 - 61.6%
 69 - 60.7%
 326 - 60.3%
 P - 59.4%
 L - 59.3%
 MT - 59.1%
 105 - 58.3%
 H - 57.8%
 1241 - 57.8%
 049 - 57.1%
 325 - 56.7%
 1245 - 56.6%
 D - 56.1%
 913 - 55.8%
 383 - 55.4%
 1611 - 55.2%
 1518 - 55.0%
 614 - 52.7%

<u>D</u>	<u>E</u>
p74 - 58.2%	33 - 69.0%
E - 57.7%	181 - 69.0%
B - 57.3%	Ψ - 67.8%
A - 57.2%	1739 - 67.2%
81 - 57.1%	MT - 66.9%
C - 56.1%	104 - 66.6%
33 - 56.0%	945 - 66.2%
1175 - 55.8%	1891 - 66.2%
K - 55.7%	88 - 66.1%
181 - 55.4%	105 - 66.1%
p45 - 55.2%	1241 - 65.8%
Ψ - 54.4%	P - 65.7%
326 - 53.6%	1874 - 65.5%
1739 - 53.5%	p74 - 65.2%
945 - 53.0%	326 - 65.2%
1891 - 53.0%	81 - 65.1%
88 - 52.8%	A - 64.9%
1874 - 52.1%	049 - 64.9%
1611 - 51.7%	L - 64.8%
614 - 51.6%	1245 - 64.6%
MT - 51.4%	69 - 64.0%
P - 51.2%	K - 63.8%
104 - 51.2%	C - 63.5%
105 - 51.1%	913 - 63.5%
H - 50.9%	1611 - 63.4%
913 - 50.8%	H - 63.0%
L - 50.7%	1175 - 63.0%
69 - 50.7%	B - 62.5%
049 - 49.8%	1518 - 62.3%
1241 - 49.8%	383 - 61.7%
1518 - 49.6%	614 - 61.7%
325 - 49.4%	325 - 60.4%
1245 - 49.3%	p45 - 57.7%
383 - 48.9%	D - 57.7%

<u>H</u>	<u>L</u>
P - 93.0%	MT - 92.6%
049 - 92.8%	105 - 91.6%
MT - 92.8%	P - 91.2%
105 - 91.7%	1245 - 89.9%
1241 - 90.0%	H - 89.7%
1245 - 89.8%	049 - 89.6%
L - 89.7%	1241 - 88.9%
325 - 89.0%	325 - 88.0%
1874 - 84.2%	1874 - 84.4%
383 - 81.3%	383 - 82.1%
326 - 80.7%	326 - 79.9%
104 - 80.1%	104 - 78.6%
69 - 78.3%	69 - 78.1%
88 - 75.8%	88 - 76.0%
913 - 71.6%	913 - 72.7%
1518 - 69.9%	Ψ - 69.2%
Ψ - 68.4%	1518 - 68.2%
1611 - 65.6%	1611 - 66.0%
E - 63.0%	E - 64.8%
614 - 61.7%	1891 - 63.6%
33 - 61.6%	614 - 62.9%
945 - 61.6%	945 - 62.6%
1891 - 61.6%	33 - 62.0%
1739 - 61.0%	1739 - 61.5%
181 - 60.9%	181 - 60.9%
81 - 58.1%	C - 59.3%
C - 57.8%	81 - 58.5%
B - 56.6%	1175 - 57.7%
1175 - 56.6%	p ⁴⁵ - 57.4%
p ⁷⁴ - 56.1%	B - 56.1%
κ - 55.9%	p ⁷⁴ - 56.0%
A - 55.6%	κ - 55.9%
p ⁴⁵ - 55.5%	A - 55.7%
D - 50.9%	D - 50.7%

<u>P</u>	<u>Ψ</u>
MT - 94.5%	1611 - 71.5%
105 - 93.7%	MT - 71.3%
H - 93.0%	105 - 70.1%
049 - 91.6%	P - 70.0%
1245 - 91.4%	1518 - 69.8%
L - 91.2%	049 - 69.7%
325 - 90.6%	1241 - 69.7%
1241 - 90.2%	33 - 69.6%
1874 - 85.2%	L - 69.2%
383 - 84.0%	326 - 69.0%
326 - 81.8%	1245 - 68.7%
69 - 79.7%	614 - 68.5%
104 - 79.3%	913 - 68.5%
88 - 74.2%	H - 68.4%
913 - 72.9%	E - 67.8%
1518 - 70.9%	181 - 67.8%
Ψ - 70.0%	383 - 67.5%
1611 - 67.2%	1874 - 67.1%
E - 65.7%	1739 - 66.6%
614 - 65.5%	1891 - 66.5%
33 - 64.2%	104 - 66.4%
1891 - 63.9%	81 - 66.1%
181 - 63.3%	945 - 65.8%
945 - 62.8%	69 - 65.0%
1739 - 61.9%	325 - 65.0%
81 - 60.0%	88 - 64.5%
p ⁴⁵ - 59.7%	C - 63.9%
C - 59.4%	p ⁴⁵ - 63.5%
B - 58.4%	1175 - 63.3%
1175 - 57.9%	B - 63.1%
A - 57.3%	p ⁷⁴ - 62.5%
p ⁷⁴ - 57.2%	A - 61.8%
K - 57.2%	K - 61.7%
D - 51.2%	D - 54.4%

049

MT - 93.1%
 H - 92.8%
 105 - 92.6%
 P - 91.6%
 1241 - 90.5%
 1245 - 90.3%
 L - 89.6%
 325 - 89.4%
 1874 - 84.7%
 383 - 83.6%
 326 - 82.1%
 69 - 80.1%
 104 - 79.9%
 88 - 73.9%
 913 - 72.9%
 1518 - 70.1%
 Ψ - 69.7%
 1611 - 66.2%
 614 - 65.5%
 E - 64.9%
 33 - 64.0%
 1891 - 63.3%
 181 - 62.5%
 945 - 62.3%
 1739 - 61.3%
 81 - 58.4%
 C - 57.1%
 1175 - 56.6%
 B - 55.9%
 p45 - 55.1%
 p74 - 54.9%
 N - 54.6%
 A - 54.6%
 D - 49.8%

33

81 - 76.9%
 p74 - 76.4%
 181 - 75.2%
 A - 74.9%
 N - 73.1%
 B - 72.1%
 1739 - 71.9%
 326 - 71.5%
 945 - 71.4%
 1891 - 71.3%
 C - 70.4%
 1175 - 70.2%
 Ψ - 69.6%
 E - 69.0%
 104 - 67.4%
 88 - 66.0%
 69 - 65.7%
 105 - 65.7%
 p45 - 65.6%
 1241 - 65.5%
 MT - 65.4%
 P - 64.2%
 049 - 64.0%
 1245 - 63.5%
 L - 62.0%
 1874 - 61.9%
 H - 61.6%
 913 - 61.5%
 383 - 60.9%
 1518 - 60.6%
 1611 - 60.0%
 614 - 59.6%
 325 - 57.1%
 D - 56.0%

69

MT - 81.9%
 105 - 81.1%
 049 - 80.1%
 P - 79.7%
 1245 - 79.5%
 1241 - 78.7%
 H - 78.3%
 L - 78.1%
 326 - 77.6%
 325 - 75.6%
 383 - 75.6%
 104 - 74.5%
 1874 - 74.3%
 88 - 70.7%
 913 - 68.7%
 181 - 67.7%
 33 - 65.7%
 1518 - 65.5%
 1175 - 65.4%
 Ψ - 65.0%
 1891 - 64.7%
 E - 64.0%
 945 - 63.6%
 1739 - 63.2%
 1611 - 62.4%
 p45 - 62.2%
 614 - 62.2%
 81 - 61.2%
 C - 60.7%
 p74 - 58.7%
 B - 58.5%
 A - 58.0%
 N - 57.0%
 D - 50.7%

81

B - 83.8%
 N - 83.2%
 A - 82.9%
 p74 - 82.6%
 C - 78.2%
 1175 - 77.9%
 33 - 76.9%
 181 - 75.7%
 1739 - 73.3%
 1891 - 71.7%
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 D - 57.1%
 325 - 57.0%
 383 - 56.1%
 1611 - 54.6%
 1518 - 54.1%
 614 - 54.0%

88

L - 76.0%
 H - 75.8%
 MT - 75.7%
 1874 - 75.6%
 104 - 75.4%
 105 - 74.9%
 325 - 74.4%
 P - 74.2%
 1241 - 74.2%
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 326 - 71.1%
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 383 - 69.4%
 181 - 68.6%
 913 - 67.9%
 1175 - 66.5%
 E - 66.1%
 33 - 66.0%
 81 - 65.9%
 C - 65.4%
 945 - 65.4%
 1891 - 65.4%
 1739 - 65.2%
 Ψ - 64.5%
 A - 63.1%
 1518 - 62.9%
 p⁷⁴ - 62.3%
 N - 62.1%
 B - 62.1%
 1611 - 61.6%
 614 - 60.9%
 p⁴⁵ - 60.4%
 D - 52.8%

104

MT - 81.1%
 105 - 80.8%
 H - 80.1%
 1241 - 80.0%
 049 - 79.9%
 P - 79.3%
 L - 78.6%
 1245 - 78.5%
 1874 - 75.6%
 88 - 75.4%
 326 - 74.9%
 69 - 74.5%
 383 - 74.5%
 325 - 74.3%
 913 - 71.0%
 181 - 68.1%
 33 - 67.4%
 1891 - 67.1%
 1518 - 67.0%
 945 - 66.9%
 E - 66.6%
 Ψ - 66.4%
 1739 - 66.0%
 1611 - 64.9%
 81 - 64.0%
 614 - 63.9%
 1175 - 63.9%
 C - 61.8%
 A - 60.4%
 p⁷⁴ - 60.0%
 N - 59.3%
 B - 59.0%
 p⁴⁵ - 58.0%
 D - 51.2%

105

MT - 95.9%
 P - 93.7%
 1245 - 92.7%
 049 - 92.6%
 325 - 92.4%
 H - 91.7%
 L - 91.6%
 1241 - 91.1%
 383 - 85.2%
 1874 - 85.2%
 326 - 82.4%
 69 - 81.1%
 104 - 80.8%
 88 - 74.9%
 913 - 74.6%
 1518 - 72.0%
 Ψ - 70.1%
 1611 - 68.1%
 614 - 66.9%
 E - 66.1%
 33 - 65.7%
 1891 - 64.6%
 945 - 64.1%
 181 - 64.0%
 1739 - 63.0%
 81 - 59.9%
 C - 58.3%
 1175 - 57.8%
 B - 57.3%
 p⁴⁵ - 57.1%
 D - 51.1%
 p⁷⁴ - 56.7%
 A - 56.6%
 N - 56.1%

181

1175 - 75.9%
 81 - 75.7%
 33 - 75.2%
 p⁷⁴ - 73.0%
 A - 72.6%
 C - 72.3%
 1739 - 72.2%
 1891 - 71.7%
 N - 71.5%
 B - 71.1%
 945 - 70.7%
 E - 69.0%
 88 - 68.6%
 104 - 68.1%
 Ψ - 67.8%
 69 - 67.7%
 326 - 67.1%
 p⁴⁵ - 67.0%
 1874 - 66.2%
 MT - 64.4%
 1241 - 64.2%
 105 - 64.0%
 P - 63.3%
 049 - 62.5%
 1245 - 62.0%
 913 - 61.5%
 1518 - 61.0%
 H - 60.9%
 L - 60.9%
 383 - 60.9%
 1611 - 59.4%
 614 - 59.2%
 325 - 58.3%
 D - 55.4%

325

MT - 93.1%
 105 - 92.4%
 1245 - 91.5%
 P - 90.6%
 049 - 89.4%
 H - 89.0%
 L - 88.0%
 1874 - 87.3%
 1241 - 87.0%
 383 - 81.6%
 326 - 81.3%
 69 - 75.6%
 88 - 74.4%
 104 - 74.3%
 913 - 71.1%
 1518 - 66.0%
 Ψ - 65.0%
 1611 - 61.7%
 1891 - 61.0%
 E - 60.4%
 614 - 59.2%
 945 - 59.1%
 181 - 58.3%
 1739 - 57.5%
 33 - 57.1%
 81 - 57.0%
 C - 56.7%
 1175 - 55.6%
 B - 54.6%
 N - 54.4%
 A - 53.9%
 p⁷⁴ - 53.3%
 D - 49.4%
 p⁴⁵ - 47.9%

326

MT - 83.7%
 105 - 82.4%
 049 - 82.1%
 1241 - 82.1%
 P - 81.8%
 325 - 81.3%
 1245 - 80.9%
 H - 80.7%
 L - 79.9%
 1874 - 77.8%
 69 - 77.6%
 383 - 77.5%
 104 - 74.9%
 33 - 71.5%
 88 - 71.1%
 913 - 69.6%
 Ψ - 69.0%
 1518 - 67.4%
 181 - 67.1%
 1891 - 65.6%
 E - 65.2%
 1611 - 64.8%
 945 - 64.5%
 1739 - 63.9%
 81 - 63.8%
 614 - 63.8%
 p⁷⁴ - 62.0%
 A - 61.2%
 1175 - 60.8%
 N - 60.7%
 C - 60.3%
 B - 60.2%
 p⁴⁵ - 57.0%
 D - 53.6%

383

MT - 86.3%
 105 - 85.2%
 P - 84.0%
 049 - 83.6%
 1241 - 83.3%
 1245 - 83.1%
 L - 82.1%
 325 - 81.6%
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 326 - 77.5%
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 1611 - 69.7%
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 81 - 56.1%
 C - 55.4%
 1175 - 54.9%
 A - 52.6%
 B - 52.6%
 K - 52.2%
 p74 - 52.0%
 p45 - 51.7%
 D - 48.9%

614

1611 - 89.3%
 1518 - 82.2%
 913 - 76.0%
 383 - 72.1%
 Ψ - 68.5%
 MT - 68.5%
 1241 - 67.2%
 105 - 66.9%
 1245 - 65.9%
 P - 65.5%
 049 - 65.5%
 104 - 63.9%
 325 - 63.8%
 L - 62.9%
 1874 - 62.4%
 69 - 62.2%
 E - 61.7%
 H - 61.7%
 88 - 60.9%
 33 - 59.6%
 325 - 59.2%
 181 - 59.2%
 945 - 58.4%
 1891 - 58.2%
 1739 - 57.4%
 81 - 54.0%
 1175 - 53.4%
 C - 52.7%
 D - 51.6%
 B - 50.9%
 p74 - 50.4%
 K - 49.6%
 A - 49.6%
 p45 - 47.2%

913

1518 - 78.4%
 1611 - 78.2%
 614 - 76.0%
 MT - 75.9%
 105 - 74.6%
 383 - 74.5%
 1245 - 74.4%
 1241 - 74.2%
 P - 72.9%
 049 - 72.9%
 L - 72.7%
 H - 71.6%
 325 - 71.1%
 104 - 71.0%
 1874 - 69.9%
 326 - 69.6%
 69 - 68.7%
 Ψ - 68.5%
 88 - 67.9%
 945 - 63.8%
 1891 - 63.6%
 E - 63.5%
 1739 - 62.8%
 33 - 61.5%
 181 - 61.5%
 81 - 58.0%
 1175 - 55.9%
 C - 55.8%
 p⁴⁵ - 55.6%
 p⁷⁴ - 55.5%
 B - 54.6%
 A - 54.5%
 K - 54.1%
 D - 50.8%

945

1739 - 94.2%
 1891 - 92.2%
 33 - 71.4%
 181 - 70.7%
 81 - 70.5%
 1175 - 69.6%
 p⁷⁴ - 69.4%
 C - 68.8%
 A - 68.1%
 K - 67.0%
 104 - 66.9%
 B - 66.6%
 E - 66.2%
 Ψ - 65.8%
 88 - 65.4%
 MT - 65.1%
 326 - 64.5%
 105 - 64.1%
 913 - 63.8%
 1241 - 63.8%
 69 - 63.6%
 1874 - 63.2%
 P - 62.8%
 1245 - 62.7%
 L - 62.6%
 049 - 62.3%
 p⁴⁵ - 62.2%
 H - 61.6%
 1518 - 61.0%
 383 - 60.9%
 1611 - 60.1%
 325 - 59.1%
 614 - 58.4%
 D - 53.0%

1175

B - 78.3%
 81 - 77.9%
 C - 77.5%
 N - 77.1%
 181 - 75.9%
 p74 - 75.7%
 A - 75.7%
 1739 - 72.0%
 1891 - 70.5%
 33 - 70.2%
 945 - 69.6%
 p45 - 68.7%
 88 - 66.5%
 69 - 65.4%
 104 - 63.9%
 Ψ - 63.3%
 E - 63.0%
 326 - 60.8%
 1874 - 60.2%
 MT - 58.7%
 P - 57.9%
 105 - 57.8%
 L - 57.7%
 1241 - 57.4%
 H - 56.6%
 049 - 56.6%
 1245 - 56.3%
 913 - 55.9%
 D - 55.8%
 325 - 55.6%
 1611 - 55.2%
 383 - 54.9%
 1518 - 54.9%
 614 - 53.4%

1241

MT - 92.1%
 105 - 91.1%
 049 - 90.5%
 P - 90.2%
 H - 90.0%
 1245 - 89.0%
 L - 88.9%
 325 - 87.0%
 383 - 83.3%
 1874 - 83.1%
 326 - 82.1%
 104 - 80.0%
 69 - 78.7%
 88 - 74.2%
 913 - 74.2%
 1518 - 71.7%
 Ψ - 69.7%
 1611 - 68.0%
 614 - 67.2%
 E - 65.8%
 33 - 65.5%
 1891 - 64.8%
 181 - 64.2%
 945 - 63.8%
 1739 - 63.2%
 81 - 59.7%
 p45 - 58.9%
 C - 57.8%
 1175 - 57.4%
 B - 56.9%
 p74 - 56.7%
 A - 56.2%
 N - 55.7%
 D - 49.8%

1245

MT - 93.8%
 105 - 92.7%
 325 - 91.5%
 P - 91.4%
 049 - 90.3%
 L - 89.9%
 H - 89.8%
 1241 - 89.0%
 1874 - 84.0%
 383 - 83.1%
 326 - 80.9%
 69 - 79.5%
 104 - 78.5%
 913 - 74.4%
 88 - 73.3%
 1518 - 70.9%
 Ψ - 68.7%
 1611 - 66.7%
 614 - 65.9%
 E - 64.6%
 33 - 63.5%
 1891 - 63.2%
 945 - 62.7%
 181 - 62.0%
 1739 - 61.3%
 81 - 58.0%
 C - 56.6%
 1175 - 56.3%
 B - 55.3%
 A - 55.2%
 p⁷⁴ - 54.6%
 K - 54.5%
 p⁴⁵ - 54.4%
 D - 49.3%

1518

1611 - 86.2%
 614 - 82.2%
 913 - 78.4%
 MT - 73.5%
 383 - 72.2%
 105 - 72.0%
 1241 - 71.7%
 P - 70.9%
 1245 - 70.9%
 049 - 70.1%
 H - 69.9%
 Ψ - 69.8%
 L - 68.2%
 326 - 67.4%
 104 - 67.0%
 1874 - 66.5%
 325 - 66.0%
 69 - 65.5%
 88 - 62.9%
 E - 62.3%
 181 - 61.0%
 945 - 61.0%
 1891 - 60.8%
 33 - 60.6%
 1739 - 60.2%
 C - 55.0%
 1175 - 54.9%
 81 - 54.1%
 p⁴⁵ - 53.2%
 B - 52.4%
 K - 52.1%
 p⁷⁴ - 52.1%
 A - 51.9%
 D - 49.6%

1611

614 - 89.3%
 1518 - 86.2%
 913 - 78.2%
 Ψ - 71.5%
 383 - 69.7%
 MT - 69.5%
 105 - 68.1%
 1241 - 68.0%
 P - 67.2%
 1245 - 66.7%
 049 - 66.2%
 L - 66.0%
 H - 65.6%
 104 - 64.9%
 326 - 64.8%
 1874 - 63.7%
 E - 63.4%
 69 - 62.4%
 325 - 61.7%
 88 - 61.6%
 945 - 60.1%
 1891 - 60.1%
 33 - 60.0%
 1739 - 59.9%
 181 - 59.4%
 C - 55.2%
 1175 - 55.2%
 81 - 54.6%
 B - 53.6%
 p⁷⁴ - 53.0%
 N - 52.3%
 A - 52.2%
 D - 51.7%
 p⁴⁵ - 51.6%

1739

945 - 94.2%
 1891 - 93.5%
 81 - 73.4%
 181 - 72.2%
 1175 - 72.0%
 p⁷⁴ - 71.8%
 33 - 71.7%
 C - 71.4%
 A - 70.6%
 B - 69.7%
 N - 69.4%
 E - 67.0%
 Ψ - 66.5%
 104 - 65.9%
 p⁴⁵ - 65.1%
 88 - 65.1%
 326 - 63.7%
 MT - 63.7%
 69 - 63.1%
 1874 - 63.1%
 913 - 62.8%
 1241 - 62.7%
 105 - 62.6%
 P - 61.9%
 L - 61.5%
 H - 61.0%
 049 - 61.0%
 1245 - 60.9%
 1518 - 60.2%
 1611 - 59.7%
 383 - 59.1%
 325 - 57.5%
 614 - 57.4%
 D - 53.8%

1874

325 - 87.3%
 MT - 86.8%
 P - 85.2%
 105 - 85.2%
 049 - 84.7%
 L - 84.4%
 H - 84.2%
 1245 - 84.0%
 1241 - 83.1%
 326 - 77.8%
 383 - 77.4%
 88 - 75.6%
 104 - 75.6%
 69 - 74.3%
 913 - 69.9%
 Ψ - 67.1%
 1518 - 66.5%
 181 - 66.2%
 E - 65.5%
 1891 - 64.7%
 1611 - 63.7%
 1739 - 63.4%
 945 - 63.2%
 614 - 62.4%
 33 - 61.9%
 81 - 61.7%
 C - 61.6%
 1175 - 60.2%
 p45 - 59.2%
 B - 58.3%
 p74 - 58.1%
 A - 58.1%
 K - 57.6%
 D - 52.1%

1891

1739 - 93.5%
 945 - 92.2%
 81 - 71.7%
 181 - 71.7%
 33 - 71.3%
 C - 70.5%
 1175 - 70.5%
 p74 - 70.0%
 A - 68.3%
 B - 67.8%
 K - 67.7%
 104 - 67.1%
 Ψ - 66.5%
 E - 66.2%
 MT - 66.0%
 326 - 65.6%
 88 - 65.4%
 1241 - 64.8%
 69 - 64.7%
 1874 - 64.7%
 105 - 64.6%
 p45 - 64.4%
 P - 63.9%
 L - 63.6%
 913 - 63.6%
 049 - 63.3%
 1245 - 63.2%
 383 - 61.9%
 H - 61.6%
 325 - 61.0%
 1518 - 60.8%
 1611 - 60.1%
 614 - 58.2%
 D - 53.0%

MT

105 - 95.9%
P - 94.5%
1245 - 93.8%
049 - 93.1%
325 - 93.1%
H - 92.8%
TR - 92.6%
L - 92.6%
1241 - 92.1%
1874 - 86.8%
383 - 86.3%
326 - 83.7%
69 - 81.9%
104 - 81.1%
913 - 75.9%
88 - 75.7%
1518 - 73.5%
Ψ - 71.3%
1611 - 69.5%
614 - 68.5%
E - 66.9%
1891 - 66.0%
33 - 65.4%
945 - 65.1%
181 - 64.4%
1739 - 64.0%
81 - 59.8%
C - 59.1%
1175 - 58.7%
p74 - 58.6%
p45 - 58.5%
B - 57.3%
A - 56.6%
N - 56.5%
D - 51.4%

APPENDIX III

THE GENETICALLY SIGNIFICANT VARIATIONS

1. 2:1 omit - κ A B C D E Ψ 049 33 81 88 104 105 181
383 945 1175 1611 1739 1874 MT sa bo

οἱ ἀπόστολοι - 69 326 614 913 1241 1245 1518
p* t

2. 2:6 τῆ ἰδίᾳ διαλέκτῳ λαλούντων - κ A B C E Ψ 049
33 69 81 88 104 105 181 326 383 614 913
945 1175 1241 1245 1518 1611 1739 1874
MT sa bo

λαλοῦντας ταῖς γλώσσαις - D syP,hmg AugP^t

3. 2:7 λέγοντες - p⁷⁴ κ A B C* 81 383 1175 r vg sa bo

λέγοντες πρὸς ἀλλήλους - C³ D E (Ψ) 049 096 (33)
69 (88) 104 105 181 326 614 913 945 1241
1245 1518 1611 1739 1874 MT sy (it)

4. 2:12 ἄλλος πρὸς ἄλλον λέγοντες - κ A B C E Ψ 049 (076)
33 69 81 104 105 181 326 383 614 913 945
1175 1241 1245 1518 1611 1739 1874 MT
sa bo

ἄλλος πρὸς ἄλλον ἐπὶ τῷ γεγόνοτι καὶ λέγοντες -
D (syhmg)

5. 2:17 ἐν ταῖς ἐσχάταις ἡμέραις - κ A D E P Ψ 049 096
33 69 81 88 104 105 181 326 383 614 913
945 1241 1245 1518 1611 1739 1874 MT
it bo

μετὰ ταῦτα - B 076 sa^{mss}

ἐν ταῖς ἡμέραις ἐκείναις - 1175

μετὰ ταῦτα ἐν ταῖς ἐσχάταις ἡμέραις - C

6. 2:18 ἐν ταῖς ἡμέραις ἐκείναις - K A B C E P Ψ 049
076 33 69 81 88 104 105 181 326 383 614
913 945 1175 1241 1245 1518 1611 1739
1874 MT sa bo
- omit - D gig r
7. 2:19 αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ - p⁷⁴ K A B C E
Ψ 049 076 33 69 81 88 104 105 181 326
383 614 913 945 1175 1241 1245 1518
1611 1739 1874 1891 MT sa bo
- omit - D it
8. 2:20 καὶ ἐπιφανῆ - p⁷⁴ A B C E P Ψ 049 076 33 69 81
88 104 105 181 326 383 614 913 945 1175
1241 1245 1518 1611 1739 1874 1891 MT
sa bo
- omit - K D gig r
9. 2:23 omit - p⁷⁴ K A B C 81 1739 1891 lat sa bo
Irlat Ath
- λαβόντες - K² D E P Ψ 049 33 69 88 105 326 383
614 913 945 1175 1241 1245 1518 1611
1874 MT sy^h Eus
10. 2:30 κἀθισαί - K A B C D^c 81 1175 lat sy^p sa bo
Irlat

τὸ κατὰ σάρκα ἀναστήσειν τὸν χριστὸν κάθισαι -
 (D) 33vid 69 88 105 181 326 383 614 913
 945 1241 1245 1518 MT sy^h mae Or

τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν καὶ κάθισαι -
 Ψ 104 1611

ἀνάστησαι τὸν χριστὸν καὶ κάθισαι - E 1874

ἀναστήσεν τὸν χριστὸν κάθισαι - 1739 1891

11. 2:31 omit - p⁷⁴ ⋈ A B C* D 81 326 1175 1611 lat
 sy^p sa bo Irlat Or

ἡ ψυχὴ αὐτοῦ - C³ E P Ψ 049 69 88 104 105 181
 383 614 913 945 1241 1245 1518 1739 1874
 1891 MT sy^h

12. 2:37 omit - p⁷⁴ ⋈ A B C P Ψ 049 69 81 88 104 105 181
 326 383 614 945 1175 1241 1245 1518 1611
 1739 1874 1891 sa bo

ὑποδείξατε ἡμῖν - D E it sy^{hmg}

13. 2:37b omit - p⁷⁴ ⋈ A B C E P Ψ 049 69 81 88 104 105
 181 326 383 614 945 1175 1241 1245 1518
 1611 1739 1874 1891 MT it sa bo

τότε πάντες οἱ συνέλθοντες καί - D sy^{hmg}

14. 2:38 Πέτρος δὲ πρὸς αὐτοὺς μετανοήσατε φήσιν -
 ⋈ A C (D) 81 88 945 1739 1891 vg

Πέτρος δὲ ἔφη πρὸς αὐτοὺς μετανοήσατε -
 E P Ψ 049 69 104 105 326 383 614 1241
 1245 1518 1611 1874 MT gig Irlat

15. 2:41 omit - p⁷⁴ κ A B C D 81 1175 it sa bo
 άσμένως - E P Ψ 049 33 69 88 104 105 181 326
 383 614 945 1241 1245 1518 1611 1739
 1874 1891 MT syP,h
16. 2:43 δια τῶν ἀποστόλων ἐγίνετο - B D P 049 69
 81 105 383 1241 1245 1518 1739 1874
 1891 MT it sa bo
 δια τῶν χειρῶν τῶν ἀποστόλων ἐγίνετο -
 (E) (104) (181) 614 1611
 ἐγίνετο δια τῶν ἀποστόλων ἐν Ἱερουσαλήμ φόβος
 τὸ ἦν μέγας ἐπὶ πάντας καὶ -
 (p⁷⁴) κ A 88 326 1175
17. 2:47 ἐπὶ τὸ αὐτὸ Πέτρος δέ - p⁷⁴ κ A B C 81 1175
 lat sa bo
 τῆ ἐκκλησίᾳ ἐπὶ τὸ αὐτὸ δὲ Πέτρος - E P Ψ 049
 33 (69) 88 104 105 181 326 383 614 (945)
 1241 1245 1518 1611 (1739) 1874 (1891)
 MT sy
 ἐπὶ τὸ αὐτὸ ἐν τῆ ἐκκλησίᾳ ἐν δὲ ταῖς ἡμέραις
 ταύταις - D (p) mae
18. 8:1a omit - p⁷⁴ κ A B C E H P Ψ 049 33 69 81 88 104
 105 181 326 383 614 913 945 1175 1241
 1245 1611 1739 1874 1891 MT bo
 καὶ θλίψις - D (h samss mae)
19. 8:1b omit - p⁷⁴ κ A B C E H P Ψ 049 33 69 81 88 104
 105 181 326 383 614 913 945 1241 1245
 1611 1739 1874 1891 MT bo
 οἱ ἔμειναν ἐν Ἱερουσαλήμ - D* 1175 it samss mae

20. 8:10 καλουμένη - p⁷⁴ κ A B C D E 33 81 181 945 1175
1739 1891 it bo

λεγομένη - 614 1611

omit - H L P Ψ 049 69 88 104 105 326 913 1241
1245 1874 MT sy^p sa mae
21. 8:13 σημεῖα καὶ δυνάμεις μεγάλας γινόμενας -
p⁷⁴ κ A B D 33 69 81 181 326 945 1175
1739 1891 gig p sa bo

δυνάμεις καὶ σημεῖα γινόμενα - (E) H L P Ψ
049 (88) 105 383 614 913 1241 1245
1611 MT
22. 8:18 ἰδών - p⁷⁴ κ A B C D E Ψ 33 81 88 181 614 913
945 1175 1241 1611 1739 1874 1891

θεασάμενος - H L P 049 69 104 105 326 383
1245 MT
23. 8:24 omit - p⁷⁴ κ A B C E H L P Ψ 049 33 69 81 88
104 105 181 326 383 945 1175 1241 1245
1739 1891 MT sa bo

παρακαλῶ - D 614 913 1611 gig r sy^{h**} mae
24. 8:37 omit - p⁴⁵ p⁷⁴ κ A B C H L P Ψ 049 33 69 81
88 104 105 181 326 383 614 1175 1241
1245 1518 1611 1874 MT sa bo

εἶπε δὲ ὁ φίλιππος, Εἰ πιστεύεις ἐξ ὅλης τῆς
καρδίας, ἔξεστιν· ἀποκρίθεις δὲ εἶπε, Πιστεύω
τὸν υἱὸν τοῦ θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.-
(E) 88^mg 913 945 1739 1891 TR
(it vg^{cl} sy^{h**} mae Ir Cyp)

25. 8:38 ἀμφότεροι εἰς τὸ ὕδωρ - p⁷⁴ κ Α Β C H L P 049
69 81 88 104 105 181 326 383 913 945
1175 1241 1245 1739 1874 1891 MT
εἰς τὸ ὕδωρ ἀμφότεροι - E Ψ 614 1518 1611
26. 8:39 omit - p⁴⁵ p⁷⁴ κ Β C E H L P Ψ 049 33 69 81 88
104 105 181 326 383 614 1175 1241 1245
1518 1611 1874 MT sa bo
ἄγιον ἐπέπεσεν ἐπὶ τὸν εὐνουχὸν ἄγγελος δέ -
A 88mg 913 945 1739 1891 l p (w)
(syh**) mae
27. 10:3 περὶ - p⁷⁴ κ Α Β C E Ψ 33 81 88 104 181 614
913 945 1175 1518 1611 1739 1874 1891
sy sa
omit - L P 049 69 105 326 383 1241 1245 MT
latt
28. 10:6a οὗτος ξενίζεται - p⁷⁴ κ Α Β C E L P Ψ 049
69 88 104 105 181 326 383 913 945 1175
1241 1245 1739 1874 1891 MT
καὶ αὐτὸς ἐστὶν ξενιζόμενος - 614 1518 1611 d
29. 10:6B παρά τινι Σίμωνι βυρσεῖ - p⁷⁴ κ Α Β (C) E L P 049
(69) 81 88 104 105 181 326 383 913 945 1175
1241 1245 1739 1874 1891 MT
πρὸς Σίμωνα τινὰ βυρσεά - Ψ 614 1518 1611
30. 10:6c omit - p⁷⁴ κ Α Β C E L P Ψ 049 33 69 81 104
105 181 326 383 614 945 1175 1241 1245
1518 1611 1739 1874 1891 MT it sa bo
ὁς λαλήσει ῥήματα πρὸς σε ἐν οἷς σωθήσῃ σου καὶ πᾶς
οἶκος σοῦ - 69mg (88) 913 TR vg^{cl}

31. 10:7 αὐτῷ - p⁷⁴ κ A B C E 81 181 945 1175 1739 1874
1891 it sa bo
- τῷ κορνηλίῳ - L P Ψ 049 33 69 88 104 105 326
383 614 913 1241 1245 1518 1611 MT
32. 10:10 ἐγένετο - p⁷⁴ κ A B C P 81 88 181 945 1175
1739 1874 1891 bo Or
- ἐπέπεσεν - E L Ψ 049 33 69 104 105 326 (383) 614
913 1241 1245 1518 1611 MT latt sy sa
- ἦλθεν - p⁴⁵
33. 10:11 καὶ καταβαῖνον σκεῦος τι ὡς ὀθόνην μεγάλην
τέσσαρσιν ἀρχαῖς καθιέμενον - p⁷⁴ κ A B C E
88 181 1175 1874 vg
- καὶ καταβαῖνον σκεῦος τι ὡς ὀθόνην μεγάλην
τέσσαρσιν ἀρχαῖς δεδέμενον καὶ καθιέμενον -
81 945 1739 1891 (it sy)
- καὶ καταβαῖνον ἐπ' αὐτὸν σκεῦος τι ὡς ὀθόνην
μεγάλην τέσσαρσιν ἀρχαῖς δεδέμενος καὶ καθιέμενον -
L P 049 69 104 105 326 383 614 1241 1245
1611 MT
- καὶ τέσσαρσιν ἀρχαῖς δεδέμενον σκεῦος τι ὡς
ὀθόνην μεγάλην καταβαῖνον καὶ καθιέμενον -
Ψ 33 913 1518
- καὶ τέσσαρσιν ἀρχαῖς δεδέμενον σκεῦος τι
καθιέμενον - p⁴⁵
34. 10:12 τὰ τετράποδα καὶ ἔρπετα τῆς γῆς - p⁷⁴ κ A B 81
1175 lat sa bo C1 Or
- τὰ τετράποδα καὶ τὰ ἔρπετα τῆς γῆς - 181 326 945
1739 1874 1891
- τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετα -
L P Ψ 049 (69) 104 105 383 614 913 1241 1245
1518 1611 MT

τὰ τετράποδα καὶ τὰ θηρία καὶ τὰ ἔρπετα τῆς γῆς -
cvid (E) 33 88

35. 10:16 εὐθύς ἀνελήμφθη - p⁷⁴ κ A B cvid E 81 88 181
1874 vg sy^{hmg} bo
- πάλιν ἀνελήμφθη - (D) L P Ψ 049 33 69 104 105
383 614 913 945 1241 1245 1518 1611
1739 1891 MT sy^h sa^{mss} mae
- εὐθέως ἀνελήμφθη πάλιν - 326
- ἀνελήμφθη - p⁴⁵ 1175 d syP sa^{mss} bo^{ms}
36. 10:19 τρεῖς - p⁷⁴ κ A C E 33 81 88 104 181 913 945
1175 1739 1891 lat syP,^{hmg} sa bo
- δύο - B
- omit - D H L P Ψ 049 69 105 326 383 614 1241
1245 1518 1611 1874 MT 1 p* sy^h
Spec Ambr Aug
37. 10:21 omit - p⁴⁵ p⁷⁴ κ A B C D E L P Ψ 33 81 88 104
105 181 383 614 913 945 1175 1241 1245
1518 1611 1739 1874 1891 MT sa bo
- τούς ἀπεσταλμένους ἀπὸ Κορνηλίου πρὸς αὐτόν -
H (049) (69) 326 TR w
38. 10:23 ἀναστάς ἐξῆλθεν - p⁷⁴ κ A B D 81 181 1175 sa bo
- ὁ Πέτρος ἐξῆλθεν - H L P 049 104 105 383 1241
1245 1874 MT
- ἀναστάς ὁ Πέτρος ἐξῆλθεν - C E Ψ 33 69 88 326
614 913 945 1518 1611 1739 1891 gig

39. 10:25 ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν συναντήσας αὐτῷ
ὁ Κορνήλιος - p⁷⁴ κ A B C E (H) L P Ψ (049)
33 69 81 88 104 105 181 326 383 614
913 945 1175 1241 1245 1518 1611 1739
1874 1891 MT sa bo
- προσεγγίζοντες δὲ τοῦ Πέτρου εἰς τὴν καισαρίαν
προδραμῶν εἰς τῶν δούλων διεσάφησεν παραγέγοναι
αὐτὸν ὁ δὲ Κορνήλιος ἐκπηδήσας καὶ συναντήσας
αὐτῷ - D (gig sy^{hm9} mae)
40. 10:26 omit - p⁵⁰ p⁷⁴ κ A B C H L P Ψ 049 33 69 81 88
104 105 181 326 383 614 913 945 1175
1241 1245 1518 1611 1739 1874 1891 MT
- ὡς καὶ σύ - D* E it mae bo^{mss}
41. 10:29 omit - p⁵⁰ p⁷⁴ κ A B C H L P Ψ 049 33 69 81 104
105 181 383 614 913 945 1175 1241 1245
1518 1611 1739 1874 1891 MT
- ὑφ' ὑμῶν - D E 88 326 p
42. 10:30 τὴν ἐνάτην - p⁷⁴ κ A B C 81 945 1739 1891 vg bo
- νηστεύων καὶ τὴν ἐνάτην ὥραν - (p⁵⁰) A^c (D)
H P Ψ 049 33 69 88 104 105 (181) 326 383
614 913 1175 1241 1245 1518 1611 1874
MT it sy sa mae
- νηστεύων καὶ προσευχόμενος ἀπὸ ἐκτῆς ὥρας
ἕως ἐνάτης - E
43. 10:32 omit - p⁴⁵ p⁷⁴ κ A B 81 vg bo
- ὅς παραγενόμενος λαλήσει σοι - C D E H L P Ψ
049 33 69 88 104 105 181 326 383 614
913 945 1175 1241 1245 1518 1611 1739
1874 1891 MT it sy (sa) (mae)

44. 10:33 omit - p⁷⁴ κ A B C E H L P Ψ 049 33 69 81 88
104 105 181 326 383 614 913 945 1175
1241 1245 1518 1611 1739 1874 1891 MT
sa bo

παρακαλῶν ἔλθειν σε πρὸς ἡμᾶς - D p sy^h** mae

45. 10:41a omit - p⁷⁴ κ A B C E H L P Ψ 049 33 69 81 88
104 105 181 326 383 614 913 945 1175
1241 1245 1518 1611 1739 1874 1891 MT
sa bo

καὶ συνεστράφημεν - D it sy^h mae

46. 10:41b omit - p⁷⁴ κ A B C H L P Ψ 049 33 69 81 88 104
105 181 326 383 614 913 945 1175 1241
1245 1518 1611 1739 1874 1891 MT bo

δι' ἡμέρων τεσσαράκοντα - (D) E it sa mae

47. 10:48 ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτίσθηται -
p⁷⁴ κ A B (81) 181 326 1175

βαπτίσθηται ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ -
E Ψ 33 614 913 945 1518 1611 1739
1891 sa bo

βαπτίσθηται ἐν τῷ ὀνόματι τοῦ κυρίου -
(D) H L P 049 88 104 105 383 1241 1245
1874 MT vg p g^{ig}

48. 14:2a omit - p⁷⁴ κ A B C E L P Ψ 049 33 81 88 104
105 181 326 383 614 913 945 1175 1241
1245 1518 1611 1739 1874 1891 MT g^{ig}
sy^h sa bo

ἀρχισυνάγωγοι τῶν Ἰουδαίων καὶ οἱ ἀρχόντες τῆς
συναγωγῆς ἐπήγαγον αὐτοῖς διώγμον κατὰ τῶν
δικαίων - D (sy^hmg)

49. 14:2b omit - p⁴⁵ p⁷⁴ κ A B C L P Ψ 049 33 81 88 104
105 181 326 913 945 1175 1241 1245 1739
1874 1891 MT sa bo

διώγμον - (D) E 383 614 1518 1611 gig sy^h

50. 14:2c omit - p⁷⁴ κ A B C L P Ψ 049 33 81 88 104 105
181 326 383 614 913 945 1175 1241 1245
1518 1611 1739 1874 1891 MT sa bo

ὁ δὲ κύριος ἔδωκεν τάχῃ εἰρήνην - D (E) gig
p w sy^{hmg} mae

51. 14:4 omit - p⁷⁴ κ A B C E L P Ψ 049 33 81 88 104
105 181 326 383 614 913 945 1175 1241
1245 1518 1611 1739 1874 1891 MT it
sa bo

κολλώμενοι διὰ τὸν λόγον τοῦ θεοῦ - D sy^{hmg}

52. 14:6 omit - p⁷⁴ κ A B C D E L P Ψ 049 33 81 88 104
105 383 614 913 945 1175 1241 1245 1518
1611 1739 1874* 1891 MT it sa bo

οἱ ἀπόστολοι - 181 326 1874^c

53. 14:7 omit - p⁷⁴ κ A B C H L P Ψ 049 33 81 88 104
105 181 326 383 614 913 945 1175 1241
1245 1518 1611 1739 1874 1891 MT sa bo

καὶ ἐκινήθη ὅλον τὸ πλῆθος ἐπὶ τῇ διδάχῃ ὁ δὲ
Παῦλος καὶ Βαρναβᾶς διέτριβον ἐν Λύστροις -
D (E) h w vg^s (mae)

54. 14:8 omit - κ A B C D E 33 81 181 326 383 614 1175
1518 1611 1739

ὑπάρχων - H L P Ψ 049 88 104 105 913 (945) 1241
1245 1874 1891 MT

55. 14:9 ὅς ἀτενίσας αὐτῷ - p⁷⁴ κ A B C H L P Ψ 049
 33 81 88 104 105 181 326 383 614 913
 945 1175 1241 1245 1518 1611 1739 1874
 1891 MT sa bo

ἀτενίσας δὲ αὐτῷ ὁ Παῦλος - D (E) h

56. 14:10a omit - p⁷⁴ κ A B H L P 049 81 104 105 326 913
 1241 1245 1518 1611 1874 MT gig vg
 syh bopt

σοὶ λέγω ἐν τῷ ὀνόματι τοῦ κυρίου Χριστοῦ -
 C D (E) (Ψ) (33) (88) (181) 383 614 945
 1175 1739 1891 h t syP,hmg sa Irlat

57. 14:10b omit - p⁷⁴ κ A B C H L P Ψ 049 33^{vid} 81 88
 104 105 181 326 383 614 913 945 1175
 1241 1245 1518 1611 1739 1874 1891
 MT sa bo

εὐθέως παράχρημα - D (E) syhmg mae

58. 14:14 ἀκούσαντες δὲ οἱ ἀπόστολοι - p⁷⁴ κ A B C E H L P
 Ψ 049 33 81 88 104 105 181 326 383 614
 913 945 1175 1241 1245 1518 1611 1739
 1874 1891 MT sa bo

ἀκούσας δέ - D gig h syP

59. 14:18 omit - p⁷⁴ κ A B D E H L P Ψ 049 105 181 945
 1241 1245 1518 1611 1739 1874 1891 MT
 sa bo

ἀλλὰ πορεύεσθαι ἕκαστον εἰς τὰ ἴδια -
 C 33 69 81 88 104 326 383 614 913 1175
 (h) syhmg

60. 14:19a ἐπῆλθον δέ - (p⁴⁵) κ A B H L P Ψ 104 105 383
614 1241 (1245) 1518 1611 MT sa bo

διατριβόντων δὲ αὐτῶν καὶ διδασκόντων ἐπῆλθον -
C D E 33 69 81 88 (181) 326 913 945 1175
1739 1874 1891 h sy^{hmg} mae

61. 14:19b καὶ πείσαντες τοὺς ὄχλους - p⁴⁵ p⁷⁴ κ A B D E
H L P Ψ 049 33 105 383 614 1241 1245
1518 1611 1874 MT sa bo

διὰ διαλεγόμενων αὐτῶν παρρησία ἔπεισαν τοὺς
ὄχλους ἀποστῆναι ἀπ' αὐτῶν λέγοντες ὅτι ἀληθεῖς
λέγουσιν ἀλλὰ πάντα ψεύδονται καὶ πείσαντες
τοὺς ὄχλους καὶ - C 69 81 88 104 181 326 913
945 1175 1739 1891 (h) sy^{hmg} mae

62. 14:25a omit - B D H L P 049 69 104 105 913 945 1175
1241 1245 1518 1611 1739 1874 1891 MT
sa

τοῦ κυρίου - κ A C Ψ 33 81 88 181 326 383 614
vg sy^{p,h**}

τοῦ θεοῦ - p⁷⁴ E gig bo^{ms}

63. 14:25b omit - p⁷⁴ κ A B C E H L P Ψ 049 69 81 88 104
105 181 326 913 945 1175 1241 1245 1518
1611 1739 1874 1891 MT sa bo

εὐαγγελιζόμενοι αὐτούς - D 383 614 sy^{h**} mae

64. 15:1a omit - p⁷⁴ κ A B C D E H L P 049 33vid 69 81
88 104 105 181 326 913 945 1175 1241
1245 1518 1611 1739 1874 1891 MT sa bo

τῶν πεπιστευκότων ἀπὸ τῆς αἰρέσεως τῶν φαρισαίων -
Ψ 383 614 sy^{hmg}

65. 15:1b τῷ ἔθει τῷ Μωυσέως - p⁷⁴ κ A B C E H L P Ψ
 049 33 69 81 88 104 105 181 326 383
 614 913 945 1175 1241 1245 1518 1611
 1739 1874 1891 MT it bo
 καὶ τῷ ἔθει Μωυσέως περιπάτητε - D (syp) sa mae
66. 15:2a ἔταξαν ἀναβαίνειν Παῦλον καὶ Βάρναβαν καὶ τινὰς
 ἄλλους ἐξ αὐτῶν - p⁷⁴ κ A B C E H L P Ψ 049
 33 69 81 88 104 105 181 326 383 614 913
 945 1175 1241 1245 1518 1611 1739 1874
 1891 MT sa bo
 ἔλεγεν γὰρ ὁ Παῦλος μένειν οὕτως καθὼς ἐπίστευσαν
 διῴσχυριζόμενος οἱ δὲ ἐληλύθοτες ἀπὸ Ἱερουσαλήμ
 παρήγγειλεν αὐτοῖς τῷ Παύλῳ καὶ Βαρναβᾶ καὶ
 πᾶσιν ἄλλοις ἀναβαίνειν -
 D gig w syh^{ms} mae
67. 15:2b omit - p⁴⁵ p⁷⁴ κ A B C E H L P Ψ 049 33 69
 81 88 104 105 181 326 913 945 1175 1241
 1245 1518 1611 1739 1874 1891 MT sa bo
 ὅπως κρίθωσιν ἐπ' αὐτῶν - D 383 614 syh^{**}
68. 15:4 omit - p⁷⁴ κ A B E H L P Ψ 049 33 81 88 104 105
 181 326 913 945 1175 1241 1245 1518 1739
 1874 1891 MT bo
 μεγάλως - C (D) 383 614 1611 syh^{**} sa
69. 15:4b omit - p⁴⁵ p⁷⁴ κ A B C D E P Ψ 049 33 69 81
 88 105 181 326 1175 1241 1739 1874 1891
 MT it sa bo
 καὶ ὅτι ἤνοιξεν τοῖς ἔθνεσι θύραν πιστέως -
 H L 104 383 614 945 1245 1518

70. 15:6a omit - p⁷⁴ κ A B C D E H L P Ψ 049 33 69 81 88
104 105 181 326 913 945 1175 1241 1245
1518 1611 1739 1874 1891 MT sa bo
σὺν τῷ πλήθει - 383 614 sy^h
71. 15:6b λόγου - p⁴⁵ p⁷⁴ κ A B C D H L P Ψ 049 33 69 81
88 104 105 181 326 383 913 945 1175 1241
1245 1739 1874 1891 MT sa bo
ζητήματος - E 614 1518 1611 gig sy^h
72. 15:7 ἀρχαίων ἐν ὑμῖν ἐξελέξατο ὁ θεός - p⁷⁴ κ A B C
(Ψ) 33 81 88 181 (326) 945 1175 1739
1891
ἀρχαίων ὁ θεός ἐν ἡμῖν ἐξελέξατο - E H L P 049
104 105 1241 1245 1874 MT
ἀρχαίων ἐν ἡμῖν ὁ θεός ἐξελέξατο - (D) 383
(614) 913 1518 1611 gig Ir Amb
ἀρχαίων ὁ θεός ἐξελέξατο - 69
73. 15:10 οἱ πατέρες ἡμῶν οὔτε ἡμεῖς - p⁷⁴ κ A B C D E
H L P Ψ 049 33 69 81 88 104 105 181 326
383 945 1175 1241 1245 1739 1874 1891 MT
ἡμεῖς οὔτε οἱ πατέρες ἡμῶν - 614 (913) 1518 1611
Tert
74. 15:18 γινῶστα ἀπ' αἰῶνος - κ B C Ψ 33 81 (945) 1175
1739 1891 sa bo
γινῶστα ἀπ' αἰῶνος ἐστι τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ -
E H L P 049 69 88 104 105 181 326 383
614 913 1241 1518 1611 1874 MT lat (sy)
Ir
γινῶστον ἀπ' αἰῶνος τῷ κυρίῳ τὸ ἔργον αὐτοῦ -
p⁷⁴ A (D)

75. 15:20a καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ
αἵματος - (p74) κ (A) (B) cvid E H L P (Ψ)
049 (33) (81) 88 104 105 181 326 383
614 913 1175 1241 1245 1518 1611 1874
MT sa bo

καὶ τοῦ αἵματος καὶ τοῦ πνικτοῦ καὶ τῆς πορνείας -
945 1739 1891

καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος - p45

καὶ τῆς πορνείας καὶ τοῦ αἵματος - D gig Ir

76. 15:20b omit - p45 p74 κ A B C E H L P Ψ 049 33 69
81 88 104 105 181 326 383 614 913 1175
1241 1245 1518 1611 1874 MT bo

καὶ ὅσα ἂν μὴ θέλωσιν ἑαυτοῖς γίνεσθαι ἕτερος
μὴ ποιεῖν - D 945 1739 1891 sa Irlat

77. 15:21 κατὰ πόλιν τοὺς κηρύσσοντας αὐτόν - p74 κ A B
D E H L P Ψ 049 33 81 88 104 105 181
326 383 614 913 945 1241 1245 1518 1611
1739 1874 1891 MT

τοὺς κηρύσσοντας αὐτόν κατὰ πόλιν - C 69 1175

τοὺς κηρύσσοντας αὐτόν - p45

78. 15:23 διὰ χειρὸς αὐτῶν (τάδε) - p45 p74 κ A B E H L P
049 33 69 81 88 104 105 181 326 913 945
1175 1241 1245 1518 1611 1739 1874 1891
MT syh bo

διὰ χειρὸς αὐτῶν ἐπιστόλην καὶ πέμψαντες περιέχουσαν
τάδε - (C) (D) (Ψ) 383 614 gig w (syP) (sa)

79. 15:24a ἐξέλθοντες - p³³ p⁷⁴ A C D E (H) (L) P Ψ 049
 33 69 81 104 105 181 326 383 614 913
 945 1241 1245 1518 1611 1739 1874 1891
 MT latt sy (sa) bo Irlat

omit - κ* B 88 1175

80. 15:24b omit - p³³ p⁴⁵vid p⁷⁴ κ A B D 33 81 (1175)
 vg sa bo

λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον -
 C E H L P Ψ 049 69 88 104 105 181 326
 383 614 913 945 1241 1245 1518 1611 1739
 1874 1891 MT (gig) sy

81. 15:26 omit - p⁷⁴ κ A B C H L P Ψ 049 33 69 81 88 104
 105 181 325 326 913 945 1175 1241 1245
 1518 1611 1739 1874 1891 MT sa bo

εἰς πάντα πειρασμόν - D E 383 614 1 syhmg

82. 15:29 omit - p⁷⁴ κ A B C E H L P Ψ 049 33 69 81 88
 104 105 181 325 326 383 913 1175 1241
 1245 1518 1611 1874 MT bo

καὶ ὅσα μὴ θέλετε ἑαυτοῖς γίνεσθαι ἑτέροις μὴ
 ποιεῖν - D 614 945 1739 1891 1 p w syh** sa
 Ir Cyp

83. 15:33 ἀποστείλαντας αὐτούς - p⁷⁴ κ A B C D Ψ 33 81
 181 945 1175 1739 1891 sa bo

ἀποστόλους - E H L P 049 69 88 104 105 325 326
 383 614 913 1241 1245 1518 1611 1874 MT

84. 15:34 omit - p⁷⁴ κ A B E H L P Ψ 049 69 81 104 105
325 913 1241 1245 1518 1874 MT vgst
syP bo

ἔδοξε δὲ τῷ Σιλῶ ἐπιμεῖναι αὐτοῦ - C (D) 33
88 181 326 383 614 945 1175 1611 1739
1891 TR sy^{h**} sa bomss (gig) (l) (w)
(vgcl)

85. 15:41 omit - p⁴⁵ p⁷⁴ κ A B C E H L P Ψ 049 33 69
81 88 104 105 181 325 326 383 614 913
945 1175 1241 1245 1518 1611 1739 1874
1891 MT sa bo

παραδιδούς τὰς ἐντολάς τῶν πρεσβυτέρων -
D gig w vgcl syhm^g

86. 18:4 διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον
ἐπειθεν τὸ Ἰουδαίους καὶ Ἕλληνας -
p⁷⁴ κ A B E H L P Ψ 049 33 69 88 104
105 181 325 326 383 614 913 945 1175
1241 1245 1518 1611 1739 1874 1891 MT
sa bo

εἰσπορευόμενος δὲ εἰς τὴν συναγωγὴν κατὰ πᾶν
σάββατον διελέγετο καὶ ἐντίθει τὸ ὄνομα τοῦ
κυρίου Ἰησοῦ καὶ ἐπειθεν δὲ οὐ μόνον Ἰουδαίους
ἀλλὰ καὶ Ἕλληνας - D h (gig) (syhm^g)

87. 18:5a λόγῳ - p⁷⁴ κ A B D E Ψ 33 181 614 913 1518
1611 lat sy sa bo Thdrt

πνεύματι - H L P 049 69 88 104 105 325 326
383 945 1175 1241 1245 1739 1874 1891
MT syhm^g

88. 18:5b εἶναι - p⁷⁴ κ A B D 33 88 104 181 945 1175
1739 1891

omit - E H L P Ψ 049 69 105 325 326 383 614
913 1241 1245 1518 1611 1874 MT

89. 18:6 omit - p⁷⁴ κ Α Β Ε Η Λ Ρ Ψ 049 33 69 88 104 105
181 325 326 383 614 913 945 1175 1241
1245 1518 1611 1739 1874 1891 MT sa bo

πολλοῦ δὲ λόγου γινομένου καὶ γράφων διερμηνευο-
μένων - D h (syh^mg)

90. 18:7 omit - p⁷⁴ κ Α Β Ε Η Λ Ρ Ψ 049 33 69 88 104
105 181 325 326 383 913 945 1175 1241
1245 1518 1611 1739 1874 MT sa bo

ἀπὸ τοῦ Ἄκυλα - D* 614 (h)

91. 18:7 Τιτίου Ἰούστου - p⁷⁴ κ Β Ε Ρ 945 1175 1739
1891 gig

Ἰούστου - A D H L Ψ 049 33 69 88 104 105 181
326 383 614 913 1241 1245 1518 1611
1874 MT h p

Τιτός - sa bo

omit - 325

92. 18:8 omit - p⁷⁴ κ Α Β Ε Η Λ Ρ Ψ 049 33 69 88 104 105
181 325 326 913 945 1175 1241 1245 1518
1611 1739 1874 MT sa bo

διὰ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ Χριστοῦ -
D 383 614 syh^{**} h

93. 18:9 ἐν νυκτὶ δι' ὄραματος - p⁷⁴ κ Β 33 69 181 326
945 1175 1739 1891

δι' ὄραματος ἐν νυκτί - (D) E (H) L Ρ Ψ 049
88 104 105 325 383 614 913 (1241)
1245 (1518) 1611 1874 MT gig

ἐν ὄραματι - A h syP

94. 18:12 τῷ Παύλῳ καί - p⁷⁴ κ A B E H L P Ψ 049 33 69
88 104 105 181 325 326 383 614 913 945
1175 1241 1245 1518 1611 1739 1874 1891
MT bo

συλλαλήσαντες μεθ' ἑαυτῶν ἐπὶ τὸν Παῦλον καὶ
ἐπίθεντες τὰς χεῖρας - D h (sy^h***) (sa)

95. 18:17 omit - p⁷⁴ κ A B vg bo

οἱ Ἕλληνες - D E H L P Ψ 049 33 69 88 104 105
181 325 326 383 614 913 945 1175 1241
1245 1518 1611 1739 1874 1891 MT gig
h sy sa

96. 18:18 ἐν κεχρέαις τὴν κεφαλὴν - p⁷⁴ κ A B 33 69 181
945 1175 1739 1891

τὴν κεφαλὴν ἐν κεχρέαις - D E H L P Ψ 049 88
104 105 325 326 383 614 913 1241 1245
1518 1611 1874 MT

97. 18:19 κακείνους κατέλιπεν αὐτοῦ - p⁷⁴ κ A B E H L P
Ψ 049 33 69 88 104 105 181 325 326 913
945 1175 1241 1245 1518 1611 1739 1874
1891 MT

καὶ τῷ εἶποντι σάββατῳ ἐκεινους κατέλιπεν ἐκεῖ -
D (383) (614) (h) (sy^h***)

98. 18:20 μεῖναι - p⁷⁴ κ A B Ψ 33 181 945 1175 1518 1611
1739 1891

μεῖναι παρ' αὐτοῖς - D E H L P 049 69 88 (104)
105 325 326 383 614 913 1241 1245 1874
MT w sy sa bo

99. 18:21a ἀποταξάμενος καί - p⁷⁴ κ Α Β Δ 33
 ἀπετάξατο αὐτοῖς - Η Λ Ρ Ψ 049 69 88 104 105
 326 383 614 913 1241 1245 1518 1611
 1874 MT
 ἀποταξάμενος αὐτοῖς καί - Ε 181 945 1175 1739
 1891
100. 18:21b omit - p⁷⁴ κ Α Β Ε 33 945 1739 1891 sa bo
 δεῖ με παντῶς τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι
 εἰς Ἱερουσαλῦμα - Δ Η Λ Ρ Ψ 049 69 88 104 105
 181 325 326 383 614 913 1175 1241 1245
 1518 1611 1874 MT gig w sy
101. 18:21/2 ἀνήχθη ἀπὸ τῆς Ἐφέσου καὶ κατελθὼν - p⁷⁴ κ
 Α Β Δ Ε Η Λ Ρ Ψ 049 33 69 88 104 105
 181 325 326 913 945 1175 1241 1245 1518
 1611 1739 1874 1891 MT sa bo
 καὶ ἀνήχθη ἀπὸ τῆς Ἐφέσου τὸν δὲ Ἀκυλαν εἶασεν
 ἐν Ἐφέσῳ· αὐτὸς δὲ ἀνήχθεις ἦλθες - (383)
 614 syr,hmg
102. 18:25 τὴν ὁδὸν - p⁴¹ p⁷⁴ κ Α Β Ε Η Λ Ρ Ψ 049 33 69
 88 104 105 181 325 326 383 614 913 1175
 1241 1245 1518 1611 1874 MT sa bo
 τὸν λόγον - (Δ) 945 1739 1891 (gig)
103. 18:26 τὴν ὁδὸν τοῦ θεοῦ - p⁷⁴ κ Α Β (Δ) (Ε) (Η) (Λ)
 (Ρ) (Ψ) (049) 33 69 88 (104) (105) 181
 (325) 326 383 614 913 1175 (1241) (1245)
 1518 1611 (1874) (MT) (vg^{cl}) (syp)
 τὸν λόγον τοῦ κυρίου - 945 1739 1891

104. 18:27 βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν
 προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψεν τοῖς μαθηταῖς
 ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο -
 p⁷⁴ κ Α Β Ε Η Λ Ρ Ψ 049 33 69 88 104 105
 181 325 326 383 614 913 945 1175 1241
 1245 1518 1611 1739 1874 1891 MT it sa bo

ἐν δὲ τῇ Ἐφέσῳ ἐπιδημοῦντες τινες κορίνθιοι
 καὶ ἀκούσαντες αὐτοῦ παρεκάλουν διελθεῖν σὺν
 αὐτοῖς εἰς τὴν πατρίδι αὐτῶν συνκατανεύσαντες
 δὲ αὐτοῦ οἱ Ἐφέσιοι ἔγραψεν ταῖς ἐν Κορίνθῳ
 μαθηταῖς εἰς τὴν Ἀχαΐαν πολὺν συνεβάλλετο
 ἐν ταῖς ἐκκλησίαις - p³⁸ D (syhmḡ)

105. 18:27b διὰ τῆς χάριτος - p⁷⁴ κ Α Β Ε Η Λ Ρ Ψ 049 33
 69 88 104 105 181 325 326 383 913 945
 1175 1241 1245 1739 1874 MT sa bo

omit - 614 1518 1611

106. 18:28 omiē - p⁷⁴ κ Α Β Η Λ Ρ Ψ 049 33 69 88 104 105
 181 325 326 913 945 1175 1241 1245 1518
 1611 1739 1874 1891 MT sa bo

διαλεγόμενος καὶ - (p³⁸) D 383 614

καὶ κατ' οἶκον - E

107. 20:1a μεταπεμφάμενος - p⁷⁴ κ Β Ε 33 69 88 181 1175

μεταστειλάμενος - 945 1739 1891

προσκαλεσάμενος - A D H L P Ψ 049 104 105 325
 326 383 614 913 1241 1245 1518 1611
 1874 MT latt sy

108. 20:1b παρακάλεσας - p⁷⁴ κ Α Β D Ε Ψ 33^{vid} 69 104 181
 326 383 614 913 945 1175 1518 1611 1739
 1891 it sa bo

omit - H L P 049 88 105 325 1241 1245 1874 MT

109. 20:1c πορεύεσθαι εἰς Μακεδονίαν - p⁷⁴ κ (A) B (H)
 (L) (P) (Ψ) (049) 33 (69) (88) (104)
 (105) 181 (325) 326 (383) (614) (913)
 1175 (1241) (1245) (1518) (1611) (1874)
 (1891) (MT) sa bo

εἰς Μακεδονίαν - D E 945 1739 gig bomss

110. 20:3 μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν ἐγένετο
 γνώμησ τοῦ - p⁷⁴ κ A B E H L P Ψ 049 33 69 88
 104 105 181 325 326 383 614 913 945 1175
 1241 1245 1518 1611 1739 1874 1891 MT
 sa bo

ἠθέλησεν ἀνάχθηναι εἰς Συρίαν εἶπεν δὲ τὸ
 πνεῦμα αὐτοῦ - D (gig) syhmḡ

111. 20:4a συνείπετο δὲ αὐτῷ - p⁷⁴ κ B 33

συνείπετο δὲ αὐτῷ ἀχρι τῆς Ἀσίας - A E H L P
 (Ψ) 049 69 88 104 105 181 325 326 383
 614 913 945 (1175) 1241 1245 1518 1611
 1739 1874 1891 MT gig vgmss sy sa

μέλλοντας σὺν ἐξίεναι αὐτοῦ μέχρι τῆς Ἀσίας -
 D (syhmḡ)

112. 20:4b Πύρρου - p⁷⁴ κ A B D E Ψ 33 69 (88) 104 181
 945 1175 1739 1891 latt syhmḡ sa bo

omit - H L P 049 105 325 326 383 614 913 1241
 1245 1518 1611 1874 MT sy

113. 20:7 ἡμῶν - p⁷⁴ κ A B D E Ψ 33 104 181 614 945 1175
 1518 1611 1739 1891 sa bo

τῶν μαθητῶν - H L P 049 69 88 105 325 326 383
 913 1241 1245 1874 MT

114. 20:15 τῆ δέ - p⁷⁴ κ A B C E 33 1175 1739 1891 vg bo
καὶ μείναντες ἐν Τρωγυλλίῳ τῆ - p⁴¹ D H L P
Ψ 049 69 88 104 105 181 325 326 383
614 913 (945) 1241 1245 1518 1611 1874
MT gig sy sa
115. 20:16a ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι - p⁴¹ p⁷⁴
κ A B C E H L P Ψ 049 33 69 88 104 105
181 325 326 383 614 913 945 1175 1241
1245 1518 1611 1739 1874 1891 MT sa bo
μήποτε γενήθη αὐτῷ κατάσχεσις τις - D (gig) vg
116. 20:16b εἰ δυνατόν εἴη αὐτῷ - p⁷⁴ κ A B C E 33 945 1175
1739 1891 it sa bo
εἰ δυνατόν ἦν αὐτῷ - L P Ψ 049 69 88 104 105
181 325 326 383 614 913 1241 1245 1518
1611 1874 MT
omit - D H
117. 20:18 omit - κ B C H L P Ψ 049 33 69 88 104 105 181
325 326 383 614 913 945 1175 1241 1245
1518 1611 1739 1874 1891 MT
διώσε δυντῶν αὐτῶν - p⁷⁴ A (D) E lat
118. 20:19a omit - p⁷⁴ κ A B D E H L P Ψ 049 33 69 88
104 105 181 325 326 383 913 945 1175
1241 1245 1739 1874 1891 MT
μεθ' ὑμῶν - C 614 1518 1611
119. 20:19b omit - p⁷⁴ κ A B D E 33 181 sa bo

πολλῶν - C H L P Ψ 049 69 (88) 104 105 325
 326 383 614 913 945 (1175) 1241 1245
 1518 1611 1739 1874 1891 MT

120. 20:23 omit - p⁷⁴ κ A B C E H L P Ψ 049 33 69 88 104
 325 326 383 913 945 1175 1241 1245 1518
 1611 1739 1874 1891 MT bo

μοὶ ἐν Ἱερουσαλήμ - (p⁴¹) D (181) (614)
 (gig) (vgcl) (syh**) sa

121. 20:24a λόγου ποιοῦμαι - p⁴¹ κ* B C 1175 (gig) (syP)
 λόγον ἔχω οὐδὲ ποιοῦμαι - p⁷⁴ κ^c A (D) 33 1175
 λόγον ποιοῦμαι οὐδὲ ἔχω - E H L P Ψ 049 69 88
 104 325 326 383 614 913 945 1241 1245
 1518 1611 1739 1874 1891 MT (syh)

122. 20:24b omit - p⁴¹ κ A B D 33 181 lat syP sa bo
 μετὰ χαράς - C E H L P Ψ 049 69 88 104 325
 326 383 614 913 945 1175 1241 1245
 1518 1611 1739 1874 1891 MT syh

123. 20:24c omit - p⁷⁴ κ A B C E H L P Ψ 049 33 69 88
 104 325 326 383 614 913 945 1175 1241
 1245 1518 1611 1739 1874 1891 MT bo
 Ἰουδαίους καὶ Ἑλλησιν - p⁴¹ D gig sam^{ss} Lcf

124. 20:25a τὴν βασιλείαν - p⁷⁴ κ A B C D E H L P Ψ 049
 33 69 88 104 181 325 326 383 614 913
 1175 1241 1245 1518 1611 1874 MT
 it sa bo

τὸ εὐαγγέλιον - 945 1739 1891

125. 20:25b omit - p⁷⁴ κ A B C 33 1518 sy boP^t
 τοῦ θεοῦ - E H L P 049 69 88 104 181 325 326
 383 614 913 945 1175 1241 1245 1611 1739
 1874 1891 MT vg boP^t
 τοῦ Ἰησοῦ - D sa
 domini iesu - gig Lcif
126. 20:27 πάσαν τὴν βούλην τοῦ θεοῦ ὑμῖν - p⁷⁴ κ B C D
 33 69 325 326 1175
 ὑμῖν πάσαν τὴν βούλην τοῦ θεοῦ - A E H L P Ψ
 049 88 104 181 383 614 913 945 1241 1245
 1518 1611 1739 1874 1891 MT Ir
127. 20:28a θεοῦ - κ B 104 383 614 913 1175 1518 1611
 vg sy bo^{ms} Cyr
 κυρίου - p⁷⁴ A C D E Ψ 33 181 945 1739 1891
 gig p syhm^g sa bo Irlat Lcf
 κυρίου καὶ θεοῦ - C³ H L P 049 69 88 325 326
 1241 1245 1874 MT
128. 20:28b αἵματος τοῦ ἰδίου - p⁷⁴ κ A B C D E 33 69 181
 326 913 945 1175 1518 1611 1739 1891 Cyr
 ἰδίου αἵματος - H L P 049 88 104 325 383 614
 1241 1245 (1874) MT
129. 20:32a omit - p⁷⁴ κ B D 33 326 1175 1241 it sa bo
 ἀδελφοί - C E H L P Ψ 049 69 88 104 105 181
 325 383 614 913 945 1241 1518 1611
 1739 1874 MT

130. 20:32b omit - p⁷⁴ κ A B C D E H L P Ψ 049 33 69 104
105 181 325 326 913 945 1175 1241 1245
1518 1611 1739 1874 1891 it sa bo

αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας ἀμήν - 383 614 syh**

131. 20:37 ἱκανὸς δὲ κλαυθμὸς ἐγένετο πάντων - p⁴¹ p⁷⁴
(κ) A B C D E 33 69 181 326 913 945
1175 1739 1891

ἱκανὸς δὲ ἐγένετο κλαυθμὸς πάντων - H L P 049
88 104 105 325 1241 1245 1874 MT

ἐγένετο δὲ κλαυθμὸς ἱκανὸς πάντων - (Ψ) 383
614 1518 1611

132. 24:1 πρεσβυτέρων τινῶν - p⁷⁴ κ A B E Ψ 33 69 81 88
181 614 913 945 1175 1518 1611 1739
1891 latt syh

τῶν πρεσβυτέρων - H L P 049 105 325 326 383
1241 1245 1874 MT syP

πρεσβυτέρων - 104

133. 24:6-8 omit - p⁷⁴ κ A B H L P 049 81 105 325 326 383
1175 1241 1245 1874 MT p* s vgst sa bo

καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίναι
παρέλθων δὲ Λύσιας ὁ χιλιάρχος μετὰ πολλῆς βίας
ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε (8) κλεύσας τοὺς
κατηγόρους αὐτοῦ ἔρχεσθαι ἐπὶ σε -
E Ψ 33 (69) 88 104 181 614 913 945 1518
1611 1739 1891 TR gig vg^{cl} sy(p)

134. 24:9 omit - p⁷⁴ κ A B E H L P Ψ 049 33 69 81 88 104
105 181 325 326 383 913 945 1175 1241
1245 1518 1611 1739 1874 1891 MT it sa bo

εἰποντος δὲ αὐτοῦ ταῦτα - 614 syh**

135. 24:10 omit - p⁷⁴ κ A B H L P 049 33 69 81 88 105
325 326 383 1241 1245 1874 MT

δίκαιον - E Ψ 104 181 614 913 945 1175 1518
1611 1739 1891 syh
136. 24:15 omit - p⁷⁴ κ A B C 33 81 181 945 1175 1739
1891 lat sa bo

νεκρῶν - E H L P Ψ 049 69 88 105 325 326 383
614 913 1241 1245 1518 1611 1874 MT sy
137. 24:16 διὰ πάντος post ἀνθρώπους - p⁷⁴ κ A B C H L
P 049 33 69 81 88 104 105 181 325 326
383 945 1175 1241 1245 1739 1874 1891
MT bo

διὰ πάντος ante πρὸς - E Ψ 614 913 1518 1611
gig sa
138. 24:17 ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου παρεγενόμενην
καὶ προσφοράς - p⁷⁴ κ* (A) B C 33 69 81 104
181 945 1175 1739 1891

ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου καὶ πρόσ-
φοράς παρεγενόμενην - κ^c E Ψ 614 913 1518 1611

παρεγενόμενην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος
μου καὶ προσφοράς - H L P 049 88 105 325 326
383 1241 1245 1874 MT
139. 24:19 ἀπὸ τῆς Ἀσίας Ἰουδαῖοι - p⁷⁴ κ A B H L P 049
33 81 105 325 326 383 1241 1245 1874 MT

τῶν ἀπὸ τῆς Ἀσίας Ἰουδαίων - E Ψ 614 913 945
1518 1611

τῶν ἀπὸ τῆς Ἀσίας Ἰουδαῖοι - C 69 88 104 181
1175 1739 1891

140. 24:20 ἀδίκημα - p⁷⁴ κ Α Β 33 81 181 1175 sa
 ἐν ἐμοὶ ἀδίκημα - C E H L P Ψ 049 69 88 104
 105 325 326 383 614 913 1241 1245
 1518 1611 1874 MT latt sy bo
 ἀδίκημα ἐν ἐμοί - 945 1739 1891
141. 24:22 ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ - p⁷⁴ κ Α Β C E
 33 81 181 (913) 945 1175 (1518) 1739
 1891 latt sy bo
 ἀκούσας δὲ ταῦτα ὁ Φῆλιξ ἀνεβάλετο αὐτοὺς -
 H L P 049 093 69 88 104 105 325 326 383
 614 1241 1245 1611 1874 MT sa
 ἀνεβάλετο δὲ ὁ Φῆλιξ αὐτοὺς ἀκριβέστερον - Ψ
142. 24:22 διαγνώσομαι - p⁷⁴ κ Α Β C E H L P Ψ 049 093
 33 69 81 88 104 105 181 325 326 383 614
 913 1175 1241 1245 1518 1611 1874 MT
 it sa bo
 ἀκριβέστερον διαγνώσομαι - 945 1739 1891
143. 24:23a αὐτόν - p⁷⁴ κ Α Β C E Ψ 33 81 181 614 945 1175
 1518 1611 1739 1891 it bo
 τὸν Παῦλον - H L P 049 093 69 88 104 105 325
 326 383 913 1241 1245 1874 MT sa
144. 24:23b omit - p⁷⁴ κ Α Β C E Ψ 33 81 181 945 1175 1739
 1891 latt sy bo
 ἢ προσέρχεσθαι - H L P 049 093 69 88 104 105
 325 326 383 614 913 1241 1245 1518 1611
 1874 MT sa

145. 24:25 κρίματος τοῦ μέλλοντος - p⁷⁴ κ Α Β Ε Ψ 33 81
614 945 1611 1739 1891
- κρίματος τοῦ μέλλοντος ἔσεσθαι - Η Λ Ρ 049 093
88 104 105 325 326 383 913 1241 1245 1518
1874 MT
- μέλλοντος κρίματος - C 181 1175
- μέλλοντος κρίματος ἔσεσθαι - 69
146. 24:26 omit - κ Α Β C Ε Ψ 33 81 104 181 945 1175 1739
1891 latt sy
- ὅπως λύση αὐτόν - Η Λ Ρ 049 69 88 105 325 326
383 614 913 1241 1245 1518 1611 1874 MT
sa bo
147. 24:27 omit - p⁷⁴ κ Α Β C Ε Η Λ Ρ Ψ 049 33 69 81 88
104 105 181 325 326 383 913 945 1175
1241 1245 1518 1611 1739 1874 1891 MT
it sa bo
- τὸν δὲ Παῦλον εἶπεν ἐν τηρήσει διὰ Δρούσιλλαν -
614 syhm9

APPENDIX IV

READINGS UNIQUE TO FAMILY 1739

1. 1:22 τῆς ἡμέρας ἧς - κ A B C D E Ψ 049 69 81 88
104 105 181 326 383 614 913 1175 1241
1245 1518 1611 1874 MT
ἧς ἡμέρας - 945 1739 1891
2. 3:18 παθεῖν τὸν Χριστὸν αὐτοῦ - p⁷⁴ κ B C D E 81 88
104 1175 1611
αὐτοῦ παθεῖν τὸν Χριστὸν - P Ψ 049 33^{vid} 69 105
181 326 383 614 1241 1245 1874
αὐτοῦ - A
αὐτοῦ παθεῖν τὸν Χριστὸν αὐτοῦ - 1518
παθεῖν τὸν Χριστὸν - 945 1739 1891
3. 4:14 βλέποντες σὺν αὐτοῖς - p⁷⁴ κ A B D^C E P 049 69
88 104 105 383 614 913 1175 1241 1245
1518 1611 MT
βλέποντες σὺν αὐτῶν - D*
θεωροῦντες σὺν αὐτοῖς - 33 181 326 1874
ὄρωντες σὺν αὐτοῖς - Ψ
σὺν αὐτοῖς βλέποντες - 945 1739 1891

4. 5:32 έσμεν μάρτυρες - p⁷⁴ κ D* 88 104 181 614 1175
1874
μάρτυρες έσμεν - A
έσμεν αὐτοῦ μάρτυρες - E H P 049 33 105 326
383 913 1241 1245 1611 MT
αὐτοῦ μάρτυρες έσμεν - Ψ
έν αὐτῷ μάρτυρες - B
έσμεν αὐτῷ μάρτυρες - 69 1518
έσμεν έν αὐτῷ μάρτυρες - 1891
έν αὐτῷ έσμεν μάρτυρες - 945 1739
5. 5:40 επί - p⁷⁴ κ A B C D E H P Ψ 049 69 88 104 105
181 326 383 614 913 1175 1241 1245 1518
1611 1874 MT
έν - 945 1739 1891
6. 7:3 ἀκούσατε - p⁷⁴ κ A B C D E H P Ψ 049 69 88 104
105 181 326 383 614 913 1175 1241 1245
1518 1611 1874 MT
ἀκούσατε μου - 945 1739 1891
7. 7:4 ὑμεῖς νῦν κατοικεῖτε - p⁷⁴ κ A B C D E H P Ψ
049 69 104 105 181 326 614 913 1175
1241 1245 1518 1611 1874 MT
ὑμεῖς κατοικεῖτε νῦν - 383
νῦν ὑμεῖς κατοικεῖτε - 945 1739 1891
8. 7:5 αὐτόν - p⁷⁴ κ A B C D E H P Ψ 049 33 69 104 105
181 326 383 614 913 1175 1241 1245 1518
1611 1874 MT
αὐτῆς - 945 1739 1891

9. 7:36 τέρατα καὶ σημεῖα - p⁷⁴ κ Α Β C D E H P Ψ
 049 33 69 81 88 104 105 181 326 383
 614 913 1175 1241 1245 1518 1611 1874
 ΜΤ
 σημεῖα καὶ τέρατα - 945 1739 1891
10. 7:42 ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ -
 p⁷⁴ κ Β C C D E H P Ψ 049 33 69 81 88 104
 105 181 326 383 614 913 1175 1241 1245
 1518 1611 1874 ΜΤ
 ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ ἔτη τεσσαράκοντα - Α
 ἔτη τεσσαράκοντα, οἶκος Ἰσραὴλ - Β*
 ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα, οἶκος Ἰσραὴλ -
 945 1739 1891
11. 9:13 ἀπὸ πολλῶν - p⁷⁴ κ Α Β C E H L P Ψ 049 69 81
 88 104 105 181 326 383 614 913 1175
 1241 1245 1518 1611 1874 ΜΤ
 πολλῶν - 945 1739 1891
12. 9:21 ἀγάγη - κ Α Β C E H L Ψ 049 69 81 88 104 105
 181 326 383 614 913 1175 1241 1245 1518
 1611 1874 ΜΤ
 ἀναγάγη - p⁴⁵ P
 ἀπαγάγη - 945 1739 1891
13. 9:33 ἐκεῖ ἄνθρωπον - p⁷⁴ κ Α Β C E H L P Ψ 049 69
 81 88 104 105 181 326 383 614 913 1175
 1241 1245 1518 1611 1874 ΜΤ
 ἄνθρωπον ἐκεῖ - 945 1739 1891

14. 10:16 τὸ σκεῦος - p⁴⁵ p⁷⁴ κ Α Β C D E L P Ψ 049 33
69 81 88 104 105 181 326 383 614 913
945 1175 1241 1245 1518 1611 1874 MT
ἅπαντα - 1739 1891
15. 10:25 πόδας - p⁷⁴ κ Α Β C D E H L P Ψ 049 69 81 88
104 105 181 326 383 614 913 1175 1241
1245 1518 1611 1874 MT
πόδας αὐτοῦ - 945 1739 1891
16. 10:30 μέχρι - p⁵⁰ p⁷⁴ κ Α Β C D E H L P Ψ 049 33
69 81 88 104 105 181 326 383 614 913
1175 1241 1245 1518 1611 1874 MT
ἄχρι - 945 1739 1891
17. 10:30 ἐνώπιον - p⁷⁴ κ Α Β C D E H L P Ψ 049 33 69 81
88 104 105 181 326 383 614 913 1175 1241
1245 1518 1611 1874 MT
ἐνάντιον - 945 1739 1891
18. 10:32 μετακάλεσαι - p⁷⁴ κ Α Β C D E H L P Ψ 049 69
81 88 104 105 181 326 383 614 913 1175
1241 1245 1518 1611 1874 MT
μεταπέμψαι - 945 1739 1891
19. 10:32 ἐν οἰκίᾳ Σίμωνος βυρσέως - p⁷⁴ κ Α Β D E H L
P Ψ 049 69 81 88 104 105 181 326 383
614 913 1175 1241 1245 1518 1611 1874
MT
παρὰ τινι Σίμωνι βυρσεῖ - C
ἐν οἰκίᾳ Σίμωνος τινος βυρσέως - 945 1739 1891

20. 11:13 ἄγγελον - p⁷⁴ κ Α Β Δ Ε Η Λ Ρ Ψ 049 33 81 88
 104 105 181 326 383 614 913 1175 1241
 1245 1518 1611 1874 ΜΤ

ἄγγελον τοῦ θεοῦ - 945 1739 1891

21. 11:21 μετ' αὐτῶν - p⁷⁴ κ Α Β Δ Ε Η Λ Ρ Ψ 049 33 81
 88 105 181 326 383 614 1175 1241 1245
 1518 1611 1874 ΜΤ

εἰς τὸ ἴασθαι αὐτούς - 104

τοῦ ἴασθαι αὐτούς - 913 945 1739 1891

22. 12:11 κύριος - p⁷⁴ κ Α Β Δ Ε Η Λ Ρ Ψ 049 33 81 88
 104 105 181 326 383 614 913 1175 1245
 1518 1611 1874 ΜΤ

κύριος ὁ θεός - 1241

θεός - 945 1739 1891

23. 13:7 θεοῦ - p⁷⁴ κ Α Β C Δ Ε Η Λ Ρ Ψ 049 33 81 88
 104 105 181 326 383 614 913 1175 1241
 1245 1518 1611 1874 ΜΤ

κυρίου - 945 1739 1891

24. 13:19 κατεκληρονόμησεν - p⁷⁴ κ Α Β C Δ Ε Η Λ Ρ 049
 33 81 88 104 105 181 326 383 614 913
 1175 1241 1245 1518 1611 1874 ΜΤ

κατεκληρονόμησαν - Ψ

κατεκληροτότησεν - 945 1739 1891 TR

25. 13:31 μάρτυρες αὐτοῦ - p⁷⁴ κ Α Β C D E L P Ψ 049
33 81 88 104 105 181 326 383 614 913
1175 1241 1245 1518 1611 1874 MT
- μάρτυρες - Η
- αὐτοῦ μάρτυρες - 945 1739 1891
26. 14:4 τῆς πόλεως - p⁷⁴ κ Α Β C D E L P Ψ 049 33 81
88 104 105 181 326 383 614 913 1175 1241
1245 1518 1611 1739 1874 MT
- omit - 945 1891
27. 14:22 ἐμμένειν - p⁷⁴ κ Α Β C D E H L P Ψ 049 33 69
81 88 104 105 181 326 383 614 913 1175
1241 1245 1518 1611 1739 1874
- ἐπιμένειν = 945 1891
28. 15:20 καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ
αἵματος - (p⁷⁴) κ (A) (B) cvid E H L P Ψ
049 (33) 69 (81) 88 104 105 181 326
383 614 913 1175 1241 1245 1518 1611
1874 MT
- καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος - p⁴⁵
- καὶ τῆς πορνείας καὶ τοῦ αἵματος - D
- καὶ τοῦ αἵματος καὶ τοῦ πνικτοῦ καὶ τῆς πορνείας -
945 1739 1891
29. 15:26 αὐτῶν - p⁷⁴ κ Α Β C D E H L P Ψ 049 33 69 81
88 104 105 181 325 326 383 614 913 1175
1241 1245 1518 1611 1874 MT
- ἐαυτῶν - 945 1739 1891

30. 17:5 πόλιν - p⁷⁴ κ Α Β Δ Ε Η Λ Ρ Ψ 049 33 69 81
88 104 105 181 325 326 383 614 913
1175 1241 1245 1518 1611 1874 MT
πόλιν κατ' αὐτῶν - 945 1739 1891
31. 17:15 ἤγαγον - p⁴⁵ p⁷⁴ κ Α Β Δ Ε Η Λ Ρ Ψ 049 33 69
81 88 104 105 181 325 326 383 614 913
1175 1245 1518 1611 1874 MT
ἦλθον - 945 1739 1891
32. 17:18 ἀνάστασιν - p⁷⁴ κ Α Β Ε Η Λ Ρ Ψ 049 33 69 81
88 104 105 181 325 326 383 614 913 1175
1245 1518 1611 1874 MT
ἀνάστασιν αὐτοῦ - 945 1739 1891
33. 17:26 προστεταγμένους - p⁷⁴ κ Α Β (Δ) Ε Η Λ Ρ Ψ 049
(33vid) 69 81 88 104 105 181 325 326
383 614 913 1175 1241 1245 1518 1611
1874 MT
τεταγμένους - 945 1739 1891
34. 18:17 τῷ Γαλλίῳι ἐμελεν - p⁷⁴ κ Α Β Ε Η Λ Ρ Ψ 049
33vid 69 88 104 105 181 325 326 383
614 913 1175 1241 1245 (1518) (1611)
1874 MT
τῷ Γαλλίῳι ἐν - Δ
ἐμελλε τῷ Γαλλίῳι - 945 1739 1891
35. 18:26 τὴν ὁδὸν τοῦ θεοῦ - p⁷⁴ κ Α Β (Ε) 33 69 88 181
326 383 614 913 1518 1611
τὴν τοῦ θεοῦ ὁδὸν - Η Λ Ρ Ψ 049 104 105 325
1241 1245 1874 MT

τὴν ὁδὸν - D

τὸν λόγον τοῦ κυρίου - 945 1739 1891

36. 19:16 κατακυριεύσας - p⁷⁴ κ Β Ε 33 88 104 181 325
326 614 913 1175 1241vid 1518 TR.

κατακυριεύσαν - Α Η Λ Ρ 049 69 105 383 1245
1874 MT

κυριεύσας - D Ψ

κατεκυριεύσεν - 945 1739 1891

37. 19:16 ἔσχυσεν - p⁷⁴ κ Α Β Δ Ε Η Λ Ρ Ψ 049 33 69 88
104 105 181 325 326 383 614 913 1175
1241 1245 1518 1611 1874 MT

καὶ ἔσχυσεν - 945 1739 1891

38. 19:17 ἐγένετο γνῶστὸν πᾶσιν - p⁷⁴ κ Α Β Δ Ε Η Λ Ρ
049 33 88 104 105 325 326 383 614 913
1241 1518 1611 1874 MT

γνῶστὸν ἐγένετο πᾶσιν - 69 181 1175

ἐγένετο γνῶστόν - Ψ 1245

ἐγένετο πᾶσιν γνῶστόν - 945 1739 1891

39. 19:34 ἐπιγνόντες - p⁷⁴ κ Α Β Δ Ε Η Λ Ρ Ψ 049 33 69
88 104 105 181 325 326 383 614 913 1175
1241 1245 1518 1611 1874 MT

ἐπιγνόντων - 945 1739 1891 TR

40. 20:1 μεταπεμφόμενος - p⁷⁴ κ Β Ε 33 69 88 181 1175
 προσκαλεσόμενος - Α Δ Η Λ Ρ Ψ 049 104 105 325
 326 383 614 913 1241 1245 1518 1611
 1874 ΜΤ
 μεταστειλάμενος - 945 1739 1891
41. 20:3 εἰς - κ Α Β Δ Ε Η Λ Ρ Ψ 049 33 69 88 104 105
 181 325 326 383 614 913 1175 1241 1245
 1518 1611 1874 ΜΤ
 ἐπί - 945 1739 1891
42. 20:7 μέχρι - p⁷⁴ κ Α Β Δ Ε Η Λ Ρ Ψ 049 33 69 88 104
 105 181 325 326 383 614 913 1175 1241
 1245 1518 1611 1874 ΜΤ
 ἄχρι - 945 1739 1891
43. 20:10 συμπεριλαβών - p⁴¹ p⁷⁴ κ Α Β Δ Ε Η Λ Ρ Ψ 049
 33vid 69 88 104 105 181 325 326 383
 614 913 1175 1241 1245 1518 1611 1874
 ΜΤ
 συμπεριλαβών αὐταῦ - C
 συμπεριλαβών αὐτόν - 945 1739 1891
44. 20:25 τὴν βασιλείαν - p⁷⁴ κ Α Β C Δ Ε Η Λ Ρ Ψ 049
 33 69 88 104 181 325 326 383 614 913
 1175 1241 1245 1518 1611 1874 ΜΤ
 τὸ εὐαγγέλιον - 945 1739 1891
45. 20:32 δυναμένω - p⁷⁴ κ Α Β C Δ Ε Η Λ Ρ Ψ 049 33
 69 88 104 105 181 325 326 383 614 913
 1175 1241 1245 1518 1611 1874 ΜΤ

δυναμένω ὑμᾶς - 945 1739 1891

46. 21:6 ἀπησασάμεθα ἀλλήλους, καί - p⁷⁴ κ Α Β Ε 33 1175

καὶ ἀσπασάμενοι ἀλλήλους - Η Λ Ρ Ψ 049 69 88
104 105 325 326 383 614 913 1241 1245
1518 1611 1874 ΜΤ

ἀπησασάμενοι ἀλλήλους καί - 181

ἠσπασάμεθα ἀλλήλους καί - 945 1739 1891

47. 21:8 ὄντος - p⁷⁴ κ Α Β C Ε Η Λ Ρ Ψ 049 33 69 88

104 105 181 325 326 383 614 913 1175
1241 1245 1518 1611 1874 ΜΤ

τοῦ ὄντος - 945 1739 1891

48. 21:18 ἐπιούση - p⁷⁴ κ Α Β C Ε Η Λ Ρ Ψ 33 69 88 104

105 181 325 326 383 614 913 1175 1241
1245 1518 1611 1874 ΜΤ

ἐπαύριον - 945 1739 1891

49. 21:18 παρεγένοντο οἱ πρεσβύτεροι - p⁷⁴ κ Α Β C D^c Ε

Η Λ Ρ Ψ 049 33 69 88 104 105 181 325
326 383 614 913 1175 1241 1245 1518 1611
(1874) ΜΤ

παραγένοντο οἱ πρεσβύτεροι πρὸς αὐτόν -
945 1739 1891

50. 21:24 τὴν κεφαλὴν - p⁷⁴ κ Α Β C D Ε Η Λ Ρ Ψ 049 33

69 88 104 105 181 325 326 383 614 913^{vid}
1175 1241 1245 1518 1611 1739* 1874 ΜΤ

τὰς κεφαλὰς - 945 1739^c 1891

51. 21:25 κρίναντες φυλάσσεσθαι αὐτούς - p⁷⁴ κ Α Β 33 88
1175

κρίναντες μηδὲν τοιούτον τηρεῖν αὐτούς εἰ μὴ
φυλάσσεσθαι αὐτούς - C D E H L P Ψ 049 69 104
105 181 325 326 383 614 913 1241 1245
1518 1611 1874 MT

κρίναντες μηδὲν τοιούτον τηρεῖν αὐτούς ἀλλὰ
φυλάσσεσθαι - 945 1739 1891

52. 21:26 προσηνέχθη - p⁷⁴ κ Α Β C D E H L P Ψ 049 33^{vid}
69 88 104 105 181 325 326 383 614 913
1175 1241 1245 1518 1611 1874 MT

προσενέχθη - 945^{vid} 1739 1891

53. 22:5 εἰς Δαμασκόν - p⁷⁴ κ Α Β D E H L P Ψ 049 33
69 88 104 105 181 325 326 383 614 913
1175 1241 1245 1518 1611 1874 MT

ἐν Δαμασκῶ - 945 1739 1891

54. 22:23 καί - p⁷⁴ κ Α Β C D E H L P Ψ 049 33 69 88
104 105 181 325 326 383 614 913 1175
1241 1245 1518 1611 1874 MT

ἐπὶ πλεῖον καί - 945 1739 1891

55. 23:1 ταύτης τῆς ἡμέρας - p⁷⁴ κ Α Β C E H L P Ψ 049
104 105 181 325 326 913 1245 1874 MT

τῆς ἡμέρας ταύτης - 33 69 383 614 1175 1241
1518 1611

τῆς σήμερον ἡμέρας - 88

ταύτης τῆς ὥρας - 945 1739 1891

56. 23:6 Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων - p⁷⁴ κ Α Β
 C E H (L) P Ψ 049 33 69 88 104 105 181
 325 326 383 614 913 1175 1241 1245 1518
 1611 1874 MT
 Φαρισαίων τὸ δὲ ἕτερον Σαδδουκαίων - 945 1739
 1891
57. 23:18 ἠρώτησεν - p⁷⁴ κ Α Β Ε Η Λ Ρ Ψ 049 33 69 81
 88 104 105 181 325 326 383 614 913 1175
 1241 1245 1518 1611 1874 MT
 ἠρωτα - 945 1739 1891
58. 24:19 ἐπὶ σοῦ - p⁷⁴ κ Α Β C E H L P Ψ 049 33 69 81
 88 104 105 181 325 326 383 614 913 945
 1175 1241 1245 1518 1611 1874 MT
 omit - 1739 1891
59. 24:20 ἀδίκημα - p⁷⁴ κ Α Β 33^{vid} 81 181 1175
 ἐν ἐμοῦ ἀδίκημα - C E H L P Ψ 049 69 88 104
 105 325 326 383 614 913 1241 1245 1518
 1611 1874 MT
 ἀδίκημα ἐν ἐμοῦ - 945 1739 1891
60. 24:21 κρίνομαι σήμερον ἐφ' ὑμῶν - Α Β C 33 81 104 181
 σήμερον κρίνομαι ἐφ' ὑμῶν - Ψ 913
 κρίνομαι σήμερον ὑφ' ὑμῶν - κ Ε Η Λ Ρ 049 69
 (88) 105 325 326 383 1175 1241 1245
 1874 MT
 σήμερον κρίνομαι ὑφ' ἡμῶν - 614 1518 1611
 κρίνομαι ὑφ' ὑμῶν σήμερον - 945 1739 1891

61. 24:22 διαγνώσομαι - p⁷⁴ κ Α Β C E H L P Ψ 049 093
 33vid 69 81 88 104 105 181 325 326 383
 614 913 1175 1241 1245 1518 1611 1874
 MT
 ἀκριβέστερον διαγνώσομαι - 945 1739 1891
62. 26:10 τῶν ἀγίων ἐγώ - (p⁷⁴) κ Α Β C E H L P Ψ 049
 33 69 81 88 104 105 181 325 326 383
 614 913 1175 1241 1245 1518 1611 1874
 MT
 ἐγὼ τῶν ἀγίων - 945 1739 1891
63. 26:13 μέσης - p⁷⁴ κ Α Β C E H L P Ψ 049 33 69 81
 88 104 105 181 325 326 383 614 913 1175
 1241 1245 1518 1611 1874 MT
 μεσοῦσης - 945 1739 1891
64. 26:18 ἀπό - p⁷⁴ κ Α Β C E H L P Ψ 049 33vid 69 81
 88 104 105 181 325 326 383 614 913 1175
 1241 1245 1518 1611 1874 1891* MT
 ἀπὸ τοῦ - 945 1739 1891^c
65. 26:18 εἰς - p⁷⁴ κ Α Β C E H L P Ψ 33 69 81 88 104 105
 181 325 326 383 614 913 1175 1241 1245
 1518 1611 1874 MT
 εἰς τό - 945 1739 1891
66. 26:20 ἀπήγγελλον - p⁷⁴ κ Α Β E Ψ 33 81 88 104 614 1611
 ἀπαγγέλλων - H L P 69 325 383* 1245 MT
 ἀπαγγέλλω - 049 105 326 383^cvid 913 1241vid
 1518 1874

ἐκήρυξα - p²⁹

παρήγγελον - 181 1175

κατήγγελον - 945 1739 1891

67. 26:26 τούτων - p⁷⁴ κ Α Β Ε Η Λ Ρ Ψ 049 33 69 81 88
104 105 181 325 326 383 614 913 1175
1241 1245 1518 1611 1874 MT

ἐγὼ τούτων - 945 1739 1891

68. 27:7 μὴ προσεῶντος - p⁷⁴ κ Α Β Λ Ρ Ψ 049 33 69 81
88 104 105 181 325 326 383 614 913 1175
1241 1245 1518 1611 1874 MT

οὐκ ἔωντος - 945 1739 1891

69. 27:8 τέ - p⁷⁴ κ Α Β Λ Ρ Ψ 049 33 69 81 88 104 105
181 325 326 383 614 913 1175 1241 1245
1518 1611 1874 MT

δέ - 945 1739 1891

70. 27:33 δὲ οὐ - κ Α Β C Λ Ρ Ψ 049 33 69 81 88 104 105
181 325 326 383 614 913 1175 1241 1245
1518 1611 1874 MT

οὖν - 945 1739 1891

APPENDIX V

READINGS UNIQUE TO GROUP TWO

1. 1:23 καλούμενον - p⁷⁴ κ A B C D E Ψ 049 69 81 88
104 105 181 326 383 614 913 945 1739
1874 MT

έπικαλούμενον - 1518 1611
2. 2:6 ἕκαστος - κ A B C D E Ψ 049 33 69 81 88 104
105 181 326 383 614 913 945 1175 1241
1245 1739 1874 MT

ἕκαστος αὐτῶν - 1518 1611
3. 4:15 αὐτούς ἔξω τοῦ συνεδρίου - κ A B D E P Ψ 049
33 69 88 104 105 181 326 383 614 913
945 1175 1241 1245 1874 1891 MT

ἔξω τοῦ συνεδρίου - 1739

ἔξω τοῦ συνεδρίου αὐτούς - 1518 1611
4. 5:4 ἐν - p⁸ p⁷⁴ κ A B D E Ψ 049 33 69 88 104 105
181 326 383 614 945 1175 1241 1245 1739
1874 1891 MT

omit - P

ἐπί - 913 1518 1611

5. 5:33 omit - p⁴⁵ κ Α Β Δ Η Ρ Ψ 049 33 69 88 104 105
181 326 383 913 945 1175 1241 1245 1518
1739 1874 1891 MT

ταῦτα - E

τὰ ῥήματα ταῦτα - 614 1611

6. 5:36 διελύθησαν - κ Α Β C D^C Ε Η Ρ Ψ 049 69 88
104 105 181 326 383 913 945 1175 1241
1245 1518 1739 1874 1891 MT

omit - D

διεσκορπίσθησαν - 614 1611

7. 6:9 ἀνέστησαν δέ - κ Α Β D^C Η Ρ Ψ 049 0175 33 69
88 104 105 181 326 383 945 1175 1241
1245 1518 1739 1874 1891 MT

καθὸ ἀνέστησαν - E

ἐξανέστησαν - 614 913 1611

8. 7:9 ἀπέδοντο - p⁷⁴ κ Α Β C D E Η Ρ Ψ 049 69 88 104
105 181 326 383 945 1175 1241 1245 1739
1874 1891 MT

ἀπέδοντο αὐτόν - 614 913 1518 1611

9. 7:41 ἀνήγαγον - κ Α Β C D^C Ε Η Ρ Ψ 049 33 69 81 88
104 105 181 326 383 945 1175 1241 1245
1739 1874 1891 MT

ἀπήγοντο - D*

ἀνήνεγκαν - 614 913 1518 1611

10. 7:43 omit - p⁷⁴ ⑈ A B C D E H P Ψ 049 33 69 81 88
104 105 181 326 383 945 1175 1241 1245
1739 1874 1891 MT
- λέγει κύριος παντοκράτωρ - 913 1518 1611
- λέγει κύριος ὁ θεὸς ὁ παντοκράτωρ ὄνομα αὐτῷ -
614
11. 8:9 εἶναι τινα ἑαυτὸν - p⁷⁴ ⑈ A B C D E H P Ψ 049
33 69 81 88 104 105 181 326 383 945
1175 1241 1245 1739 1874 1891 MT
- τινὰ ἑαυτὸν εἶναι - 614 913 1611
12. 8:10 μεγάλου - ⑈ A B C D E H P Ψ 049 33 69 81 88
104 105 181 326 945 1175 1241 1245
1611 1739 1874 1891 MT
- μεγάλου αὐτῶν - 614 913
13. 8:25 τοῦ κυρίου/θεοῦ - p⁷⁴ ⑈ A B C D E H L P Ψ 049
33 69 81 88 104 105 181 326 383 913
945 1175 1241 1245 1739 1874 1891 MT
- κυρίου - 614 1611
14. 8:28 ἐπὶ τοῦ ὄρατος - p⁷⁴ ⑈ A B (C) D E H L P Ψ
049 33 (69) 88 104 105 181 326 383 614
945 1175 1241 1245 1739 1874 1891 MT
- ἐν τῷ ὄρατι - 913 1518 1611
15. 9:6 καί - p⁷⁴ ⑈ A B C E H L P Ψ 049 33 69 81 88
104 105 383 913 945 1175 1241 1245
1739 1874 1891 MT

κακεί - 181 326

καὶ ἐκεῖ - 614 1518 1611

16. 9:17 ἀπῆλθεν δὲ Ἀνανίας - p⁴⁵ p⁷⁴ κ (A) B C E H L
P Ψ 049 33 69 81 88 104 105 181 326 383
945 1175 1241 1245 1739 1874 1891 MT

τότε ἐγέρθεις Ἀνανίας ἀπῆλθεν - 614 913 1518
1611

17. 9:36 αὕτη - p⁴⁵ p⁵³ p⁷⁴ κ A B C E H L P Ψ 049 69
81 88 104 105 181 326 383 945 1175 1241
1245 1518 1739 1874 1891 MT

αὕτη δέ - 614 913 1611

18. 9:38 ὀκνήσης διελθεῖν ἕως ἡμῶν - κ A B C E 81 181
1874

ὀκνήσαι διελθεῖν ἕως αὐτῶν - p⁴⁵ H L P Ψ 33
69 88 104 105 326 383 913 945 1241 1245
1739 1891 MT

ὀκνήσαι διελθεῖν ἕως ἡμῶν - 1175

διελθεῖν ἕως αὐτῶν - 049

ὀκνήσαι ἕως αὐτῶν διελθεῖν - 614 1518 1611

19. 10:5 μετάπεμψαι - κ A B C E L P Ψ 049 33 69 81 104
105 181 326 383 913 945 1175 1241 1245
1518 1739 1874 1891 MT

μετάμεψον - 614 1611

20. 10:9 ἐκείνων - B C P 049 69 105 326 383 1241 1245 MT

αὐτῶν - p⁷⁴ κ A E L Ψ 33 81 88 104 181 614
913 945 1175 1739 1874 1891

αὐτῶν ἐκείνων - 1518 1611

21. 10:9 ἐγγιζόντων - p⁷⁴ κ A B C E L P Ψ 049 33 69
81 88 104 105 181 326 383 913 945 1175
1241 1245 1739 1874 1891 MT

προσεγγιζόντων - 614 1518 1611

22. 10:22 ἑκατονάρχης - p⁴⁵ p⁷⁴ κ A B C D E H L P Ψ 049
69 81 88 104 105 181 326 383 614 945
1175 1241 1245 1739 1874 1891 MT

ἑκατοντάρχος - 913 1518 1611

23. 10:27 πολλούς - p⁵⁰ p⁷⁴ κ A B C D E H L P Ψ 049 33
69 81 88 104 105 181 326 383 614 913
945 1175 1241 1245 1739 1874 1891 MT

τούς πολλούς - 1518 1611*

24. 10:30 ἡμέρας - p⁵⁰ p⁷⁴ κ A B C D E H L P Ψ 049 33
69 81 88 104 105 181 326 383 945 1175
1241 1245 1739 1874 1891 MT

ἡμέρας καί - 614 913 1518 1611

25. 10:31 ἐμνήσθησαν - p⁵⁰ p⁷⁴ κ A B C D E H L P Ψ 049
69 81 88 104 105 181 326 383 945 1175
1241 1245 1611 1739 1874 1891 MT

ἀνέβησαν - 614 913 1518

26. 10:36 λόγον - p⁷⁴ κ A B D E H L P Ψ 049 33 69 81
88 104 105 181 326 383 945 1175 1241
1245 1739 1874 1891 MT
λόγον αὐτοῦ - 614 913 1518 1611
27. 11:8 ὅτι - p⁴⁵ p⁷⁴ κ A B D E H L P Ψ 049 33 81 88
104 105 181 326 383 945 1175 1241 1245
1739 1874 1891 MT
οὐδέποτε - 614 913 1518 1611
28. 11:12 τὸ πνεῦμά μοι - p⁴⁵ p⁷⁴ κ A B D 81 1175
μοῦ τὸ πνεῦμα - E H L P Ψ 049 33 88 104 105
181 326 383 945 1241 1245 1518 1611
1739 1874 1891 MT
μοῦ καὶ τὸ πνεῦμα - 614 913.
29. 12:7 καί - p⁷⁴ κ A B D E H L P Ψ 049 33 81 88 104
105 181 326 383 614 945 1175 1241 1245
1739 1874 1891 MT
καὶ παραχρῆμα - 913 1518 1611
30. 12:7 ἐκ - p⁷⁴ κ A B D E H L P Ψ 049 33 81 88 104
105 181 326 383 614 945 1175 1241 1245
1739 1874 1891 MT
ἀπό - 913 1518 1611
31. 13:6 ὄλην τὴν νῆσον - p⁷⁴ κ A B C D E Ψ 81 181 326
913 945 1175 1739 1891
τὴν νῆσον - H L P 049 88 104 105 383 1241 1245
1518 1874 MT
τὴν νῆσον ὄλην - 614 1611

32. 13:8 διαστρέψαι τὸν ἀνθύπατον - p⁴⁵ p⁷⁴ κ A B C D
 E H L P Ψ 049 33 81 88 104 105 181 326
 383 913 945 1175 1241 1245 1739 1874
 1891 MT
 τὸν ἀνθύπατον διαστρέψαι - 614 1518 1611
33. 13:40 προφήταις - p⁷⁴ κ A B C D E L P Ψ 049 33 81
 88 104 105 181 326 383 913 945 1175
 1241 1245 1739 1874 1891 MT
 προφήταις εἰς ἡμᾶς - 614 1518 1611
34. 13:43 Βαρναβᾶ - p⁷⁴ κ A B C D E L P Ψ 049 81 88 104
 105 181 326 913 945 1175 1241 1245 1518
 1611 1739 1874 1891 MT
 Βαρναβᾶ ἀξιοῦντες βαπτίσθηναι - 383 614
35. 13:48 ἐπίστευσαν - p⁴⁵ p⁷⁴ κ A B C D E L P Ψ 049 33
 81 88 104 105 181 326 945 1175 1241 1245
 1739 1874 1891 MT
 ἐπίστευσαν τῷ λόγῳ τοῦ κυρίου - 383 614 913 1518
 1611
36. 14:8 χωλός - p⁷⁴ κ A B C E H L P Ψ 049 33 81 88
 104 105 181 326 913 945 1175 1241 1245
 1739 1874 1891 MT
 χωλός ἔτι - 383 614 1518 1611
37. 14:13 τοῦ Διός τοῦ ὄντος - p⁷⁴ κ A B C E H L P Ψ 049
 33 81 88 104 105 181 326 383 913 945
 1175 1241 1245 1739 1874 1891 MT
 τοῦ ὄντος Διός - (D) 614 1518 1611

38. 14:18 λέγοντες - p⁴⁵ p⁷⁴ κ Α Β C D E H L P Ψ 049 33
81 88 104 105 181 326 913 945 1175 1241
1245 1739 1874 1891 MT
εἶποντες - 614 1518 1611
39. 14:20 εἰς τὴν πόλιν - p⁷⁴ κ Α Β C D E H L P Ψ 049
33 69 81 88 104 105 181 326 913 945
1175 1241 1245 1739 1874 1891 MT
ἐν τῇ πόλει - 383 614 1518 1611
40. 14:23 ὄν - p⁷⁴ κ Α Β C D E H L P Ψ 049 33 69 81 88
104 105 181 326 945 1175 1241 1245 1739
1874 1891 MT
ὄν καί - 383 614 913 1518 1611
41. 15:2 εἰς - p⁷⁴ κ Α Β C D (E) H L P Ψ 049 33^{vid} 69
81 88 104 105 181 326 383 614 945 1175
1241 1245 1611 (1739) (1874) 1891 MT
omit - 913 1518
42. 15:6 πρεσβύτεροι - p⁷⁴ κ Α Β C D E H L P Ψ 049 33
69 81 88 104 105 181 326 913 945 1175
1241 1245 1518 1611 1739 1874 1891 MT
πρεσβύτεροι σὺν τῷ πλήθει - 383 614
43. 15:10 οἱ πατέρες ἡμῶν οὔτε ἡμεῖς - p⁷⁴ κ Α Β C D E H
L P Ψ 049 33 69 81 88 104 105 181 326
383 945 1175 1241 1245 1739 1874 1891
MT
ἡμεῖς οὔτε πατέρες ἡμῶν - 614 (913) 1518 1611

44. 15:14 πρῶτον - p⁷⁴ κ Α Β C D E H L P Ψ 049 33 69 81
88 104 105 181 326 383 913 945 1175 1241
1245 1518 1739 1874 1891 MT

πρῶτος - 614 1611

45. 15:14 ἐπεσκέψατο - p⁷⁴ κ Α Β C D E H L P Ψ 049 69 81
88 104 105 181 326 383 913 945 1175
1241 1245 1739 1874 1891 MT

ἐπελέξατο - E

ἐξελέξατο καὶ ἀπεσκάψατο - 33

ἐξελέξατο - 614 1518 1611

46. 15:19 ἐπί - p⁷⁴ κ Α Β C D E H L P Ψ 049 33 69 81
88 104 105 181 326 945 1175 1241 1245
1739 1874 1891 MT

πρός - 383 614 913 1518 1611

47. 15:23 τήν - p⁷⁴ κ Α Β C D E H L P Ψ 049 33 69 81 88
104 105 181 325 326 383 945 1175 1241
1245 1518 1739 1874 1891 MT

omit - 614 913 1611

48. 15:37 συμπαραλαβεῖν - κ Β C D E H L P Ψ 049 69 81
88 104 105 181 325 326 383 913 945
1245 1739 1874 1891 MT

συμπαραλαμβάνειν - p⁷⁴ Α 1175 1241

λαβεῖν - 614 1518 1611

49. 16:3 ἅπαντες ὅτι Ἑλλήν ὁ πατήρ αὐτοῦ - κ Α Β Ψ 33
81 1175

ἅπαντες τὸν πατέρα αὐτοῦ ὅτι Ἑλλήν - D E H L
P 049 88 104 105 325 1241 1245 1874

πάντες ὅτι Ἑλλήν ὁ πατήρ αὐτοῦ - p⁷⁴ C 69 181
326 945 1739 1891

τὸν πατέρα αὐτοῦ ἅπαντες ὅτι Ἑλλήν - 383 614
913 1518 1611

50. 16:9 τῷ Παύλῳ ὤθη - p⁷⁴ κ B E Ψ 33 69 81 181 326
945 1175 1739 1891

ὤθη τῷ Παύλῳ - A C D H L P 049 88 104 105
325 383 1241 1245 1874 MT

ἐφάνη τῷ Παύλῳ - 614 913 1518 1611

51. 16:10 ἐξελεῖν εἰς (τὴν) Μακεδονίαν - p⁷⁴ κ A B C E
H L P Ψ 049 33 69 81 88 104 105 181 325
(326) 913 945 1175 1241 1245 1611 1739
(1874) 1891 MT

εἰς (τὴν) Μακεδονίαν ἐξελεῖν - 383 614 1518

52. 16:14 διήνοιξεν - p⁷⁴ κ A B C D E H L P Ψ 049 33
69 81 88 104 105 181 325 326 383 945
1175 1241 1245 1739 1874 1891 MT

ἦνοιξεν - 614 913 1518 1611

53. 16:21 παραδέχεσθαι οὐδὲ ποιεῖν - p⁷⁴ κ A B C D E H
L P Ψ 049 33 69 81 88 104 105 181 325
326 383 945 1175 1241 1245 1739 1874
1891 MT

ποιεῖν οὐδὲ παραδέχεσθαι - 614 913 1518 1611

54. 16:35 ἀπέστειλαν - p⁴⁵ p⁷⁴ κ Α Β C Ε Η L P Ψ 049 33
69 81 88 104 105 181 325 (326) 945 1175
1241 1245 1739 1874 1891 MT
ἀπεστάλκασιν - 383 614 913 1518 1611
55. 17:5 ζηλώσαντες δὲ οἱ Ἰουδαῖοι καὶ προσλαβόμενοι -
p⁷⁴ κ Α Β Ε Ψ 33 81 104 181 326 945
1175 1739 1891
προσλαβόμενοι δὲ οἱ Ἰουδαῖοι οἱ ἀπείθουντες -
Η L P 049 88 105 325 1241 1874 MT
ζηλώσαντες δὲ οἱ Ἰουδαῖοι καὶ προσλαβόμενοι
οἱ ἀπείθουντες - 383 614 1518 1611
56. 17:6 οἱ - p⁷⁴ κ Α Β D Ε Η L P Ψ 049 33 69 81 88 104
105 181 325 326 383 945 1175 1241 1245
1739 1874 1891 MT
omit - 614 913 1518 1611
57. 17:10 τόν - p⁴⁵ p⁷⁴ κ Α Β D Ε Η L P Ψ 049 33 69 81
88 104 105 181 325 326 614 945 1175 1518
1739 1874 1891 MT
omit - 383 913 1611
58. 17:11 omit - p⁷⁴ κ Α Β D Ε Η L P Ψ 049 33 81 88 104
105 325 326 913 945 1245 1518 1611 1739
1874 1891 MT
ἔχοι - p⁴⁵ 69 (181) 1175
καθὼς Παῦλος ἀπάγγελλει - 383 614
59. 17:12 μέν - p⁴⁵ p⁷⁴ κ Α Β D Ε Η L P Ψ 049 33 69 81
88 104 105 181 325 326 913 945 1175
1245 1518 1739 1874 1891 MT

omit - 383 614 1611

60. 17:19 omit - p⁷⁴ κ Α Β Δ Ε Η Λ Ρ Ψ 049 33 69 81 88
104 105 181 325 326 614 913 945 1175
1241 1245 1611 1739 1874 1891

οὐ - 383 1518

61. 18:8 ἐπίστευον - p⁷⁴ κ Α Β Δ Ε Η Λ Ρ Ψ 049 33 69
88 104 105 181 325 326 383 1175 1241
1245 1739 1874 1891 MT

ἐπίστευσαν - 614 913 1518 1611

62. 18:27 εἰς - p⁷⁴ κ Α Β (Δ) Ε Η Λ Ρ Ψ 049 33 69 88 104
105 181 325 326 913 945 1175 1241 1245
1518 1611 1739 1874 1891 MT

omit - 383 614

63. 18:27 διὰ τῆς χάριτος - p⁷⁴ κ Α Β Ε Η Λ Ρ Ψ 049 33
69 88 104 105 181 325 326 383 913 945
1175 1241 1245 1739 1874 1891 MT

omit - 614 1518 1611

64. 19:3 εἶπέν τε - Β (Δ) Η Λ Ρ (Ψ) 049 69 104 105 181
325 383 913 (945) 1175 1241 1245 (1739)
1874 (1891) MT

ὁ δὲ εἶπεν - p⁴¹vid p⁷⁴ κ Ε 33 88 326

ὁ δὲ Παῦλος - p³⁸

εἶπεν - Α

εἶπεν οὖν - 614 1518 1611

65. 19:9 τινές - κ A B D E H L P Ψ 049 33 69 88 104 105
181 325 326 913 945 1175 1241 1245 1518
1611 1739 1874 1891 MT
των ἐθνῶν - 383 614
66. 19:15 τὸ πνεῦμα - p³⁸ p⁴¹ p⁷⁴ κ A B D E H L P Ψ 049
33 69 88 104 105 181 326 383 913 945
1175 1241 1245 1739 1874 1891 MT
πότε τὸ πνεῦμα - 614 (1518) 1611
67. 19:16 ἔσχυσεν - p⁷⁴ κ^c A B D^c E H L P 049 33 69 88
104 105 181 325 326 383 913 945 1175
1241 1245 1739 1874 1891 MT
ἐνίσχυσεν - κ*
ἐσχυσεν - D*
omit - Ψ
κατίσχυσεν - 614 1518 1611
68. 19:27 καί - p⁷⁴ κ A B E H L P Ψ 049 33 69 88 104 105
181 325 326 945 1175 1241 1245 1739 1874
1891 MT
omit - 383 614 913 1518 1611
69. 19:38 Δημήτριος - p⁷⁴ κ A B D E H L P Ψ 049 33^{vid} 69
88 104 105 181 325 326 383 913 945 1175
1241 1245 1739 1874 1891 MT
ὁ Δημήτριος - 614 1518 1611

70. 20:4 Ἄσσανοί - p⁷⁴ κ A B E H L P Ψ 049 33 69 88
 104 105 181 325 326 913 945 1175 1241
 1245 1518 1611 1739 1874 1891 MT
 Ἐφέσιοι - D
 Ἐφέσιος Ἄσσανοί - 383 614
71. 20:9 νεανίας - p⁷⁴ κ A B D H L P Ψ 049 33 69 88 104
 105 181 325 326 383 945 1175 1241 1245
 1739 1874 1891 MT
 omit - E
 νεανίσκος - 614 913 1518 1611
72. 20:12 δέ - p⁷⁴ κ A B C E H L P Ψ 049 33 69 88 104
 105 181 325 326 383 945 1175 1241 1739
 1874 1891 MT
 οὖν - 1245
 δέ καί - p⁴¹
 omit - D
 τέ - 614 913 1518 1611
73. 20:15 κακεῖθεν - p⁷⁴ κ A B C D (E) H L P Ψ 049 33
 69 88 104 105 181 325 326 913 945 1175
 1241 1245 1739 1874 1891 MT
 κακεῖ - 383 614 1518 1611
74. 20:23 διαμαρτύρεται - κ* B C D H L P Ψ 049 69 88
 104 325 326 383 945 1175 1241 1245
 1739 1874 1891 MT
 διεμαρτύρατο - p⁷⁴ κ^C A E 33 181
 διεμεμαρτύρηται - 614 913 1518 1611

75. 20:32 καί - p⁷⁴ κ Α Β C D E H L P Ψ 049 33 69 88
104 105 181 325 326 913 945 1175 1241
1245 1739 1874 1891 MT

ἀδελφοὶ καί - 383 614 1518 1611

76. 20:32 πᾶσιν - p⁷⁴ κ Α Β C D E H L P Ψ 049 33 69 104
105 181 325 326 913 945 1175 1241 1245
1518 1611 1739 1874 1891 MT

πᾶσιν αὐτῷ ἢ δόξα εἰς τοὺς αἰῶνας ἀμήν - 383 614

77. 20:35 κοπιῶντας δεῖ - p⁷⁴ κ Α Β C D E H L P Ψ 049
(33) 69 88 104 105 181 325 326 383 913
945 1175 1241 1245 1518 1739 1874 1891
MT

κοπιῶντα ἔδεῖ - 614 1611

78. 20:37 ἱκανὸς δὲ κλαυθμὸς ἐγένετο πάντων - p⁴¹ p⁷⁴
(κ) Α Β C D E 33vid 69 181 326 913
945 1175 1739 1891

ἱκανὸς δὲ ἐγενετο κλαυθμὸς πάντων - H L P 049
88 104 105 325 1241 1245 1874 MT

ἐγένετο δὲ ἱκανὸς κλαυθμὸς - Ψ

ἐγένετο δὲ κλαυθμὸς ἱκανὸς πάντων - 383 614
1518 1611

79. 21:2 διαπερῶν - p⁷⁴ κ Α Β C D (E) H (L) P Ψ 049
69 88 (104) 105 181 326 (383) (913)
945 (1175) 1241 1245 1611 1739 1874
1891 MT

διαπορευόμενον - 614 1518

80. 21:14 δέ - p⁷⁴ κ A B C D E H L P Ψ 049 33 69 88 104
105 181 325 326 383 913 945 1175 1241
1245 1739 1874 1891 MT
τέ - 614 1518 1611
81. 21:27 συντελεῖσθαι - p⁷⁴ κ A B C E H L P Ψ 049 33^{vid}
69 88 104 105 325 326 945 1175 1241
1245 1739 1874 1891 MT
συμπληροῦσθαι - 181
ἡμέρας - D
τελειοῦσθαι - 383 614 913 1518 1611
82. 21:27 ὄχλον - p⁷⁴ κ A B C D E H L P Ψ 049 33 69 88
104 105 181 325 326 945 1175 1241 1245
1739 1874 1891 MT
λαόν - 383 614 913 1518 1611
83. 21:36 τοῦ λαοῦ - p⁷⁴ κ A B E H L P Ψ 049 33^{vid} 69
88 104 105 181 325 326 945 1175 1241
1245 1739 1874 1891 MT
omit - D
τοῦ ὄχλου - 383 614 913 1518 1611
84. 21:36 αὐτόν - p⁷⁴ κ A B D E H L P Ψ 049 33 69 88
104 105 181 325 326 913 945 1175 1241
1245 1518 1739 1874 1891 MT
αὐτόν ἀπὸ τῶν ζώντων - 383 614 1611
85. 22:4 καί - p⁷⁴ κ A B D E H L P Ψ 049 33^{vid} 88 104
105 181 325 326 383 945 1175 1241 1245
1739 1874 1891 MT

τὲ καί - 614 913 1518 1611

86. 22:5 ἀρχιερεὺς - p⁷⁴ κ A B D E H L P Ψ 049 33 69
88 104 105 181 325 326 913 945 1175
1241 1245 1518 1739 1874 1891 MT
- ἀρχιερεὺς Ἀνανίας - 383 614 1611
87. 22:5 μαρτυρεῖ μοι - p⁷⁴ κ A E H L P Ψ 049 33 88
104 105 181 325 326 913 945 1175 1241
1245 1518 1739 1874 1891 MT
- ἐμαρτυρεῖ μοι - B
μαρτυρήσει μοι - D
μοῖ μαρτυρεῖ - 69
ἐπιμαρτυρεῖ μοι - 383 614 1611
88. 22:11 ἦλθον - p⁷⁴ κ A B E H L P Ψ 049 33 69 88 104
105 181 325 326 383 945 1175 1241 1245
1739 1874 MT
- εἰσῆλθον - 614 913 1518 1611
89. 22:24 ὁ χιλιάρχος εἰσάγεσθαι αὐτόν - p⁷⁴ κ A B C D
E Ψ (33) 69 181 945 1175 1739 1891
- αὐτόν ὁ χιλιάρχος ἄγεσθαι - H L P 049 88 104
105 325 326 383 913 1241 1245 1874 MT
- ὁ χιλιάρχος εἰσάγεσθαι - 614 1518 1611
90. 22:26 τῷ χιλιάρχῳ ἀπήγγειλεν - κ A B C D E Ψ 33
69 181 326 383 945 1175 1739 1891

ἀπήγγειλεν τῷ χιλιάρχῳ - H L P 049 88 104 105
325 913 1241 1245 1874

τῷ χιλιάρχῳ ἀνήγγειλεν - 614 1518 1611

91. 22:29 δεδεκώς - p⁷⁴ κ A B C E H L P Ψ 049 33 69 88
104 105 181 325 326 383 913 945 1175
1241 1245 1518 1739 1874 1891 MT

δεδεκώς καὶ παραχρῆμα ἐλεύσεν αὐτόν - 614 1611

92. 22:30 δέ - p⁷⁴ κ A B C E H L P Ψ 33 69 88 104 105
181 325 326 383 913 945 1175 1241 1245
1739 1874 1891 MT

τέ - 614 1518 1611

93. 22:30 ἔλυσεν - p⁷⁴ κ A B C E H L P Ψ 049 33 69 88
104 105 181 325 326 913 945 1175 1241
1245 1518 1739 1874 1891 MT

πέμψας ἔλυσεν - 383 614 1611

94. 22:30 συνελθεῖν - p⁷⁴ κ A B C E Ψ 69 181 913 945
1175 1739 1891

ἐλθεῖν - H L P 049 104 105 325 326 383 1241
1245 1874 MT

συνάχθηται - 88

συνεισελθεῖν - 614 1518 1611

95. 23:5 τέ - p⁷⁴ κ A B C E H L P Ψ 049 33 69 88 104
105 181 325 326 383 945 1175 1241 1245
1739 1874 1891 MT

δέ - 614 913 1518 1611

96. 23:15 τὰ - p⁷⁴ κ Α Β C Ε Η L P Ψ 049 33 69 81 88
 104 105 181 325 326 383 913 945 1175
 1241 1245 1518 1739 1874 1891 MT

omit - 614 1611

97. 23:24 Παῦλον - p⁷⁴ κ Α Β Ε Η L P Ψ 049 33 69 81 88
 104 105 181 325 326 383 913 945 1175
 1241 1245 1518 1739 1874 1891 MT

Παῦλον νυκτός - 614 1611

98. 23:24 διασώσωσι - p⁷⁴ κ Α Β Ε Η L P Ψ 049 33 69 81
 88 104 105 181 325 326 383 913 945 1175
 1241 1245 1739 1874 1891 MT

διασώσωσι εἰς καισαρείαν - 614 1518 1611

99. 23:26 τῷ - p⁷⁴ κ Α Β Ε Η L P Ψ 049 33 69 81 88 104
 105 181 325 326 383 945 1175 1241 1245
 1518 1739 1874 1891 MT

omit - 614 913 1611

100. 24:10 λέγειν - p⁷⁴ κ Α Β Ε Η L P Ψ 049 33 69 81
 88 104 105 181 325 326 383 913 945
 1175 1241 1245 1739 1874 1891 MT

λαλεῖν - 614 1518 1611

101. 24:15 ἐλπίδα - p⁷⁴ κ Α Β C Ε Η L P Ψ 049 33 69 81
 88 104 181 325 326 383 945 1175 1241
 1245 1739 1874 1891 MT

ἐλπίδα δέ - 614 913 1518 1611

102. 24:20 τί - p⁷⁴ κ Α Β C Ε Η L P Ψ 049 33 69 81 88
 104 105 181 325 326 383 945 1175 1241
 1245 1739 1874 1891 MT

εί τί - 614 913 1518 1611

103. 24:21 κρίνομαι σήμεραν ἐφ' ὑμῶν - Α Β C 33 81 104
 181

σήμεραν κρίνομαι ἐφ' ὑμῶν - Ψ 913

κρίνομαι σήμεραν ὑφ' ὑμῶν - κ Ε Η L P 049 69
 (88) 105 325 326 383 1175 1241 1245
 1874 MT

κρίνομαι ὑφ' ὑμῶν σήμεραν - 945 1739 1891

σήμεραν κρίνομαι ὑφ' ἡμῶν - 614 1518 1611

104. 24:24 αὐτοῦ - p⁷⁴ κ Α Β C Ε Η L P Ψ 049 33 69 81
 88 104 105 181 325 326 383 913 945
 1175 1241 1245 1739 1874 1891 MT

παρ' αὐτοῦ - 614 1518 1611

105. 24:26 καὶ ἐλπίζων ὅτι - p⁷⁴ κ Α Β C Ε Η L P Ψ 049
 093 33 69 81 88 104 105 181 325 326
 383 913 945 1175 1241 1245 1739 1874
 1891 MT

ἐλπίζων ὅτι καὶ - 614 1518 1611

106. 25:10 οὐδέν - κ Α Β C Ε Η L P Ψ 049 33 69 81 88 104
 105 181 325 326 383 913 945 1175 1241
 1245 1739 1874 1891 MT

οὐκ - 614 1518 1611

107. 25:19 ἔφασκεν - p⁷⁴ κ Α Β C E H L P Ψ 049 33 69 81
88 104 105 181 325 326 383 913 945 1175
1241 1245 1739 1874 1891 MT

ἔλεγεν - 614 1518 1611

108. 26:1 περὶ σεαυτοῦ λέγειν - p⁷⁴ κ Α C E 33 81 88 104
ὑπὲρ σεαυτοῦ λέγειν - B L P 049 69 105 181 325
326 383 1175 1241 1245 1874 MT

λέγειν ὑπὲρ σεαυτοῦ - Ψ

λέγειν περὶ σεαυτοῦ - H 945 1739 1891

λαλεῖν περὶ σεαυτοῦ - 614 913 1518 1611

109. 26:1 ἐκτείνας τὴν χεῖρα ἀπελογεῖτο - p⁷⁴ κ Α Β C E
(33) 69 81 88 104 181 1175

ἀπελογεῖτο ἐκτείνας τὴν χεῖρα - H L P Ψ 049
105 325 326 383 945 1241 1245 1739 1874
1891 MT

ἀπελογεῖτο ἐκτείνας τὰς χεῖρας - 614 913 1518
1611

110. 26:4 μὲν οὖν - p⁷⁴ κ Α Β C E H L P Ψ 049 33 69 81
88 104 105 181 325 326 383 614 945 1175
1241 1245 1611 1739 1874 1891 MT

omit - 913 1518

111. 26:5 μέ - p⁷⁴ κ Α Β C E H L P Ψ 049 33 69 81 88
104 105 181 325 326 383 945 1175 1241
1245 1739 1874 1891 MT

omit - 614 913 1518 1611

112. 26:14 γῆν - p⁷⁴ κ Α Β C Ε Η L Ρ Ψ 049 33 69 81 88
 104 105 181 325 326 383 913 945 1175
 1241 1245 1518 1739 1874 1891 MT
 γῆν διὰ τὸν φόβον ἐγὼ μόνος - 614 1611
113. 26:20 καί - p⁷⁴ κ Α Β Ε Η L Ρ Ψ 049 33 69 81 88
 104 105 181 325 326 383 913 945 1175
 1241 1245 1739 1874 1891 MT
 καὶ τοῖς - 614 1518 1611
114. 26:22 ἀπό - p⁷⁴ κ Α Β Ε 33 81 104 181 945 1175 1739
 1891
 παρὰ - Η L Ρ Ψ 049 69 88 105 325 326 383 913
 1241 1245 1874 MT
 ὑπό - 614 1518 1611
115. 26:22 ἐλάλησαν - p⁷⁴ κ Α Β Ε Η L Ρ Ψ 049 33 69 81 88
 104 105 181 325 326 383 913 945 1175
 1241 1245 1739 1874 1891 MT
 προελάλησαν - 614 1518 1611
116. 26:24 φῆσιν - κ Α Β Ε 33 81 88 104 181 913 1175
 ἐφῆ - Η L Ρ Ψ 049 69 105 325 326 383 945 1241
 1245 1739 1874 1891 MT
 εἶπεν - 614 1518 1611
117. 27:2 δέ - p⁷⁴ κ Α Β Η L Ρ Ψ 049 33 69 81 88 104 105
 181 325 326 383 913 945 1175 1241 1245
 1739 1874 1891 MT
 δέ ἐν - 614 1518 1611

118. 27:2 θεσσαλονικέως - p⁷⁴ κ A B H L P Ψ 049 33 69 81
88 104 105 181 325 326 383 913 945 1175
1241 1245 1739 1874 1891 MT
θεσσαλονικέων δὲ Ἀριστάρχος καὶ Σεκοῦνδος -
614 1518 1611
119. 27:5 διαπλεύσαντες - p⁷⁴ κ A B L P Ψ 049 33 69 81
88 104 105 181 325 326 383 945 1175
1241 1245 1739 1874 1891 MT
διαπλεύσαντες δι' ἡμέρων δεκαπέντε - 614 913
1518 1611
120. 27:7 κατὰ Σαλμώνην - p⁷⁴ κ A B L P Ψ 049 33 69 81
88 104 105 181 325 326 383 913 945 1175
1241 1245 1518 1739 1874 1891 MT
omit - 614 1611
121. 27:9 νηστείαν - κ A B L P Ψ 049 33 69 81 88 104 105
181 325 326 383 614 913 945 1175 1241
1245 1739 1874 1891 MT
νηστείαν τῶν Ἰουδαίων λέγεσθαι - 1518 1611
122. 27:15 ἐπιδόντες - p⁷⁴ κ A B L P Ψ 049 33 69 81 88
104 105 181 325 326 383 945 1175 1241
1245 1739 1874 1891 MT
ἐπιδόντες τῷ πλείοντι καὶ συστείλαντες τὰ ἴσθια -
614 913 1518 1611
123. 27:19 ἔρριψαν (-αμεν) - p⁷⁴ κ A B C L P Ψ 049 33 69
81 88 104 105 181 325 326 383 945 1175
1241 1245 1739 1891 MT
ἔρριψαν (-αμεν) εἰς τὴν θάλασσαν - 614 913 1518
1611

124. 27:20 ἐπιφαινότων - κ A B C L P Ψ 049 33 69 81 88
104 105 181 325 326 383 945 1175 1241
1245 1739 1874 1891 MT
ἐπιφαινομένων - 614 913 1518 1611
125. 27:21 αὐτῶν - p⁷⁴ κ A B C L P Ψ 049 33 69 81 88 104
105 181 325 326 383 945 1175 1241 1245
1739 1874 1891 MT
ἡμῶν - 614 913 1518 1611
126. 27:27 προσάγειν - p⁷⁴ κ^c A C L P Ψ 049 33 69 81 88
105 325 326 383 945 1175 1241 1245 1739
1874 1891 MT
προσάχειν - B*
προάγειν - 104
προαγάγειν - κ*
προσαγάγειν - 181
προσανέχειν - B^c
προσεγγίζειν - 614 913 1518 1611
127. 27:30 προσφάσει - p⁷⁴ κ A B C L P Ψ 049 33 69 81 88
104 105 181 325 326 383 913 945 1175
1241 1245 1518 1739 1874 1891 MT
omit - 614 1611
128. 27:35 ἐσθίειν - p⁷⁴ κ A B C L P Ψ 049 33 69 81 88
104 105 181 325 326 383 913 945 1175
1241 1245 1518 1739 1874 1891 MT
ἐσθίειν ἐπιδίδους καὶ ἡμῶν - 614 1611

129. 27:36 προσελάβοντο - p⁷⁴ B C L P 049 33 69 81 104
105 325 326 383 945 1245 1739 1874
1891 MT
- προσέλαβον - A Ψ 88 181 1175
- μετάλαβαν - κ 1241
- μετελάμβανον - 614 1611
- προσελάμβανον - 913 1518
-
130. 27:40 τῆ - p⁷⁴ κ A B C L P Ψ 049 33 69 81 88 104 105
181 325 326 383 913 945 1175 1241 1245
1739 1874 1891 MT
- τῆ γῆ - 614 1518 (1611)
-
131. 28:10 ἡμᾶς - κ A B L P Ψ 049 066 33 69 81 88 104
105 181 325 326 383 614 913 945 1175
1241 1245 1739 1874 1891 MT
- ἡμᾶς ὅσον χρόνον ἐπεδήμουμεν - 1518 1611
-
132. 28:14 εἰς τὴν Ρώμην ἦλθομεν - κ B (L) P Ψ 049 69 105
325 326 383 913 1175 1241 1245 1874 1891
MT
- ἦλθομεν εἰς τὴν Ρώμην - p⁷⁴ 81 945 1739
- ἦλθομεν εἰς Ρώμην - A 066 33^{vid} 88 104 181
- εἰς Ρώμην ἦλθομεν - 614 1518 1611
-
133. 28:16 ἑαυτὸν - p⁷⁴ κ A B L P Ψ 049 066 33^{vid} 69 81
88 104 105 181 325 326 383 913 945 1175
1241 1245 1518 1739 1874 1891 MT
- ἑαυτον ἔξω τῆς παρεμβόλης - 614 1611

134. 28:18 οἵτινες - \aleph A B L P Ψ 049 33 69 81 88 104 105
181 325 326 383 913 945 1175 1241 1245
1739 1874 1891 MT
οἵτινες πόλλα - 614 1518 1611
135. 28:19 τῶν - \aleph A B L P Ψ 049 33 69 81 88 104 105 181
325 326 383 913 945 1175 1241 1245 1739
1874 1891 MT
omit - 614 1518 1611
136. 28:19 Ἰουδαίων - p⁷⁴ \aleph A B L P Ψ 049 33 69 81 88
104 105 181 325 (326) 383 913 945 1175
1241 1245 1739 1874 1891 MT
Ἰουδαίων καὶ ἐπικραζόντων αἵρε τὸν ἐχθρον ἡμῶν -
614 1518 1611
137. 28:19 κατηγορεῖν (-ορῆσαι) - \aleph A B L P Ψ 049 33 69
81 88 104 105 181 325 383 913 945 1175
1241 1245 1739 1874 1891 MT
κατηγορεῖν (-ορῆσαι) ἀλλὰ ἵνα λυτρώσωμαι τὴν
ψυχὴν μου ἐκ θανάτου - 614 1518 1611
138. 28:30 δέ - \aleph A B E L P Ψ 049 33 69 81 88 104 105 181
325 326 383 913 945 1175 1241 1245 1739
1874 1891 MT
οὖν - 614 1518 1611
139. 28:30 αὐτόν - p⁷⁴ \aleph A B E L P Ψ 049 33 69 81 88 104
105 181 325 326 383 913 945 1175 1241
1245 1739 1874 1891 MT
αὐτόν, Ἰουδαίους τε καὶ Ἑλληνας - 614 1518
1611

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IV. Unpublished Material

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