

H.A.G. Houghton

An Initial Selection of Manuscripts for the *Editio Critica Maior* of the Pauline Epistles

1 Selecting Manuscripts for the *Editio Critica Maior*

The series *Text und Textwert der griechischen Handschriften des Neuen Testaments* (“Text and Textual Worth of the Greek Manuscripts of the New Testament”, TuT) was designed to compare all continuous-text Greek New Testament manuscripts in 1,000 test passages across the Gospels, Acts and Epistles. Its principal goal was to determine the selection of manuscripts to be included in the *Novum Testamentum Graecum Editio Critica Maior* (ECM), although the data also enables an examination of their relationships and the consistency of the biblical text in each manuscript.¹ Overall, the comparison demonstrates the overwhelming agreement of the majority of Greek New Testament manuscripts. In most test passages, one reading is attested by around 90% of the available witnesses and given the label ‘1’; that of the Nestle-Aland edition is designated ‘2’, and other non-majority readings (*Sonderlesarten*) are numbered in sequence, with sometimes more than thirty alternatives attested in the textual tradition. The published volumes of TuT, prepared by the Institut für neutestamentliche Textforschung (INTF), consist of three main sections for each biblical book: the Descriptive List (*Verzeichnende Beschreibung*), giving details of the textual character of each manuscript; the Collation Results (*Resultate der Kollation*), with the collation of all witnesses in the test passages

¹ An explanation of the background is given in Kurt Aland and Barbara Aland, *The Text of the New Testament*, second, enlarged edition, trans. Erroll F. Rhodes (Grand Rapids MI: Eerdmans, 1989), 317–32; the contribution to the present volume by Ulrich Schmid and Bruce Morrill explores other ways of using this data.

Note: The research for this chapter was undertaken as part of the CATENA project, which has received funding from the European Research Council (ERC) under the European Union Horizon 2020 research and innovation programme (grant agreement no. 770816). I should like to thank colleagues in the IGNTP and INTF for their input, not least Klaus Wachtel himself who, as with all his interventions, has been prompt, thorough, generous and helpful. Special mention should be made of Bruce Morrill for his discussion of the issues and his extensive work in preparing a comparative dataset in order to verify the selection proposed here.

(*Teststellen*); the Principal List (*Hauptliste*), identifying the closest relatives of each manuscript and its profile of readings. There is also a preface and a list of corrections, marginal readings and singular readings. The series is now almost complete, with analyses of all books of the New Testament including Revelation.²

Published volumes of the ECM have accordingly selected Greek manuscripts on the basis of TuT. For the Catholic Epistles, the survey of 98 test passages showed that 150 of the 522 continuous-text manuscripts had an agreement of less than 90% with the Majority text. These were all included in the ECM, along with a selection of others to represent the Byzantine text.³ The collation of all available manuscripts for the Acts of the Apostles in 104 test passages resulted in a selection of 135 witnesses (including representatives of the Byzantine tradition): in this writing, the cut-off point for non-majority witnesses was set at 85%.⁴ The ECM of the Gospels is currently in preparation: 64 test passages were sampled in Matthew, 196 in Mark, 54 in Luke and 153 in John 1–10. As in the case of Acts, a cut-off point of 85% agreement with the Majority text was used to select witnesses from the *Teststellen* in the first half of John: as a complementary and different approach, a full collation of chapter 18 was made in place of the test passages. This showed that a higher percentage agreement was required to differentiate majority witnesses in a continuous portion of text.⁵ The TuT volume for Revelation contains 123 test passages, reduced from an initial 272, although the selection of manuscripts for the edition is still to be made.⁶

2 Revelation was not originally intended to be part of the series. The one volume still to appear is the collation of Chapter 18 of the Gospel according to John, prepared by the Principio Project in Birmingham, which follows a different pattern to the rest of the series in that it considers a continuous text rather than a series of *Teststellen*. As a result of this, only 951 of the original 1000 test passages feature in the published volumes.

3 Barbara Aland, Kurt Aland, Gerd Mink, Holger Strutwolf and Klaus Wachtel, ed., *Novum Testamentum Graecum Editio Critica Maior. IV. Catholic Letters*, second revised edition (Stuttgart: Deutsche Bibelgesellschaft, 2013), I.2*, I.22* (hereafter ECM Catholic Epistles).

4 Holger Strutwolf, Georg Gäbel, Annette Hüffmeier, Gerd Mink and Klaus Wachtel, ed., *Novum Testamentum Graecum Editio Critica Maior. III. Acts of the Apostles* (Stuttgart: Deutsche Bibelgesellschaft, 2017), I.2*, I.19* (hereafter ECM Acts).

5 D.C. Parker, Klaus Wachtel, Bruce Morrill and Ulrich Schmid, “The Selection of Greek Manuscripts to be Included in the International Greek New Testament Project’s Edition of John in the *Editio Critica Maior*,” in *Studies on the Text of the New Testament and Early Christianity*, ed. Daniel M. Gurtner, Juan Hernández Jr. and Paul Foster, NTTSD 50 (Leiden: Brill, 2015), 287–328, especially 96–314; see also Bruce Morrill and David C. Parker, ed., *Text und Textwert V.2: The Full Collation of Chapter 18*, ANTF 37–38 (Berlin: De Gruyter, forthcoming).

6 Markus Lembke, Darius Müller, Ulrich B. Schmid and Martin Karrer, ed., *Text und Textwert der griechischen Handschriften des Neuen Testaments. VI. Die Apokalypse*, ANTF 49 (Berlin & Boston: De Gruyter, 2017), 18*–21*, 98*–100*.

2 *Text und Textwert* for the Pauline Epistles

The TuT data for the Pauline Epistles were published in four substantial volumes in 1991, comprising over 3,000 pages.⁷ A total of 742 manuscripts were examined across 251 test passages, distributed between the Epistles as shown in Table 1:⁸

Table 1: Test Passages in Each Epistle.

| | | | |
|---------------|----|-----------------|------------|
| Romans | 47 | 1 Thessalonians | 5 |
| 1 Corinthians | 59 | 2 Thessalonians | 4 |
| 2 Corinthians | 26 | 1 Timothy | 9 |
| Galatians | 17 | 2 Timothy | 5 |
| Ephesians | 18 | Titus | 3 |
| Philippians | 11 | Philemon | 4 |
| Colossians | 10 | Hebrews | 33 |
| Total | | | 251 |

The results are summarised in a Complete Overview (*Gesamtübersicht*) on pages 29–122 of the first volume. However, the information reported in this table is selective, with figures only being given where a manuscript meets a minimum threshold in the ‘2’ readings. In addition, the discussion and lists of manuscripts in the introduction (*Vorbemerkung*) to each epistle are based on the Nestle-Aland agreements rather than the Majority text: no account is taken of the other non-Majority readings. In order to determine the full percentage agreement with the Majority text, it is therefore necessary to examine the individual entries in the Descriptive List at the beginning of each Epistle. It should be noted that, in these tables, the figures are combined for 1 and 2 Thessalonians (nine test passages) and for the Pastoral Epistles and Philemon (twenty-one test passages). This gives a total of ten units for the Pauline Epistles.

The original computer data is no longer accessible, but an electronic version of the percentages for each unit and a total for the whole corpus was compiled

⁷ Kurt Aland et al., *Text und Textwert der griechischen Handschriften des Neuen Testaments. II. Die Paulinischen Briefe*, ANTF 16–19 (Berlin & New York: De Gruyter, 1991).

⁸ Although 798 witnesses are enumerated in the initial list, more than 50 items were lost or unobtainable: see vol. 1, 138–9, 143 as well as Section 5 below.

by Beate von Tschischwitz at the INTF and made available online in May 2016.⁹ The present study was initially based on this, comparing it with an independent analysis of TuT undertaken by Bruce Morrill for the International Greek New Testament Project (IGNTP) in 2014 and the original printed volumes. The proposed selection has subsequently been verified by Morrill's full "retro-digitisation" of the Pauline data.¹⁰

Although the TuT analysis of Paul is founded on a very large body of data, there remain a number of drawbacks in the distribution and weighting of the material (as Schmid and Morrill observe in the following chapter). In brief, the smaller number of test passages in the shorter epistles means that they are statistically less informative: a single deviation from the majority text represents a value of 1.7% in 1 Corinthians but 25% in 2 Thessalonians. This is compounded by the greater scarcity of test passages in these writings: between 1 Thessalonians and Philemon, they occur on average once every 12–16 verses or 200–250 words, in contrast to one every 8–9 verses or 130–160 words elsewhere. Even though Romans has the second-highest number overall, it is striking that twenty-three of its forty-seven test passages are located in chapters 14–16. The number of test passages in which the Majority and Nestle-Aland texts are identical (noted as reading '1/2' in the published data) also diminishes the significance of the percentage agreement: in Romans these account for fifteen of the forty-seven test passages, in 1 Corinthians thirteen of the fifty-nine test passages, and three to four each in most of the other epistles, although there are none in the shortest texts. On certain occasions, the variation between the Majority and Nestle-Aland reading may be as likely to be a simple copying interchange rather than a genetically significant difference, such as *εὐαγγελίζεται* and *εὐαγγελίζεται* in Galatians 1:9. At Colossians 1:6, the tradition is almost equally split between the Majority and Nestle-Aland form, with the latter's addition of *καὶ ἀξιοζώνον* being attested in 290 manuscripts: this would better be regarded as a divided Majority tradition than a non-Majority reading. Finally, attention needs to be paid to the absolute figures as well as the percentages: a false impression may be given if a manuscript is only present in a small number of test passages for a particular epistle, especially if these are insufficient to distinguish the Majority text from other readings.

Despite these concerns, the present study is entirely based on the information from TuT for the Pauline Epistles. The use of this body of material to select

⁹ The address is <http://intf2.uni-muenster.de/paul/query.html>. By setting the MT percentage to 100%, the full data is visible for all manuscripts in the system (currently 683: unlike the printed overview, witnesses are not included which are not extant in any of the test passages). Several entries were corrected during 2018 and 2019 in conjunction with the present research.

¹⁰ Described in Schmid and Morrill's contribution to this volume.

manuscripts is one of the formal stipulations for editors of the ECM, and it remains the most extensive analysis of the textual tradition to date. Nevertheless, there are several ongoing or proposed endeavours which are likely to assist with the revision of this data and the refinement of the final choice of manuscripts. These are described in Section 6 below.

3 Selection of Witnesses

When selecting manuscripts for the ECM of the Pauline Epistles, a balance needs to be struck between the individual writings and the corpus as a whole. If witnesses were chosen solely by the percentage majority agreement of all 251 test passages, this would ignore the more granular information provided by the analysis of individual epistles. At the same time, the differing densities of test passages mean that the figures for the shorter epistles appear to be less effective in identifying the most important manuscripts. It is also desirable to maintain a degree of consistency across the whole corpus, both in terms of the choice of witnesses and the criteria for selection, even though the edition will be prepared and published in separate fascicles. A variety of ways of balancing these requirements were explored in the preparation of the present study.

Traditionally, the ECM includes all papyri. There are forty currently listed for the Pauline Epistles (counting P11 and P14 as a single witness):

P10 P11+14 P12 P13 P15 P16 P17 P26 P27 P30 P31 P32 P34 P40 P46 P49 P51 P61
P65 P68 P79 P87 P89 P92 P94 P99 P113 P114 P116 P117 P118 P123 P124 P126
P129 P130 P131 P132 P133 P135

Only 6 of these contain parts of more than one epistle (P30, P34, P46, P61, P92, P99). Technically, two of those analysed in TuT have 100% agreement with the Majority text (P34, P68), but as only a single test passage is extant in each, they will be included anyway. By contrast, the most recent analysis of P99 indicates that it derives from a secondary work and should not be included as a direct witness to the biblical text.¹¹ One caveat to note with regard to the inclusion of manuscripts acquired after 1972 is that their provenance and ownership must be established with sufficient confidence to ensure that the ECM does not condone

¹¹ Eleanor Dickey, “A Re-Examination of New Testament Papyrus P99 (Vetus Latina AN glo Paul),” *NTS* 65 (2019): 103–21.

illicit trade in antiquities by publishing material obtained in contravention of the UNESCO conventions on cultural property.¹²

The figures for the overall character of the majuscule and minuscule manuscripts of the Pauline Epistles currently included in the online table are given in Table 2. This “corpus agreement” figure is expressed in terms of the percentage of readings present in the majority of witnesses at each test passage (the Majority text):

Table 2: Corpus Agreement in Pauline Epistles.

| <i>Majority text agreement</i> | <i>Number of manuscripts</i> |
|--------------------------------|------------------------------|
| >95% | 351 |
| 90–95% | 143 |
| 85–89.9% | 49 |
| 80–84.9% | 41 |
| 70.1–80% | 36 |
| ≤70% | 63 |
| Total | 683 |

This shows that 494 manuscripts agree 90% or more with the majority text, leaving 189 which agree less than 90%.¹³ As a proportion of the total witnesses, this is comparable to the situation in the Catholic Epistles (28%), although in absolute terms the number is rather high for all to be selected for the ECM. Furthermore, the figures for the ten constituent units suggest numerous instances of block mixture, in which the text of certain epistles has a different Majority agreement than the rest of the corpus in that witness. This may have arisen when different exemplars (with differing textual affiliation) were used in the production of a single manuscript, or when part of a text was corrected on the basis of another witness and the adjustments incorporated into subsequent copies. For example, GA 1101 has an overall Majority agreement of 96.81%, but in the Thessalonians unit the figure is 66.67%. Similarly, GA 94 has an overall agreement of 86.75%, yet for Ephesians, Philippians and Colossians the figures are 66.67%, 54.55% and 33.33% respectively. Conversely, GA 1319 has an overall Majority agreement of 61.73%, but agreements of 88.89% and 100% in Thessalonians and the Pastoral Epistles.

¹² As a program unit in the Society of Biblical Literature Annual Meeting, the ECM is expected to comply with the SBL policy on Scholarly Preservation and Publication of Ancient Artifacts.

¹³ It should, however, be remembered that in a few cases these percentages are based on very few test passages (sometimes only one). These instances need to be considered separately, as noted in Section 5 below.

Inconsistency between epistles is found in a relatively high proportion of manuscripts, as shown in Table 3:

Table 3: Majority Agreement Based on Units.

| <i>Majority Agreement</i> | <i>Number of manuscripts</i> |
|--------------------------------------|------------------------------|
| All units >85% | 353 |
| All units <85% | 56 |
| All units 80–85% | 99 |
| Some units >85% and other units <80% | 165 |
| Total | 683 |

Just over half of the manuscripts have an agreement of more than 85% with the Majority text in all units for which they are extant, confirming the extensive attestation and consistent character of this textual tradition. This figure rises to 452 (66%) when the cut-off is 80% agreement with the Majority in every unit. Nevertheless, there are 165 manuscripts (24%) in which some units agree more than 85% and others agree less than 80% with the Majority text. Discriminating between these is the challenge posed in making a selection for the ECM.

Within each individual unit, the distribution of manuscripts at selected percentage agreements with the Majority text is shown in Table 4:

Table 4: Number of Manuscripts at Different Levels of Unit Agreement.

| <i>Majority</i> | <i>Rom</i> | <i>1Cor</i> | <i>2Cor</i> | <i>Gal</i> | <i>Eph</i> | <i>Phil</i> | <i>Col</i> | <i>Thess</i> | <i>Past</i> | <i>Heb</i> |
|-----------------|------------|-------------|-------------|------------|------------|-------------|------------|--------------|-------------|------------|
| ≤90% | 166 | 129 | 195 | 271 | 138 | 150 | 377 | 241 | 168 | 144 |
| ≤88% | 124 | 99 | 134 | 168 | 96 | 146 | 184 | 130 | 162 | 136 |
| ≤85% | 72 | 84 | 124 | 154 | 94 | 144 | 180 | 122 | 136 | 100 |
| ≤80% | 49 | 65 | 75 | 111 | 75 | 90 | 179 | 118 | 123 | 66 |

These “unit agreement” figures reveal a marked disparity between and within epistles. In some cases, this may be attributed to an insufficient number of test passages: the striking difference between the cut-off at 90% and 88% in Colossians and Thessalonians represents a single reading which disagrees from the Majority text (cf. Galatians and Ephesians, or the step between 80 and 85% in Philippians). Yet the comparison of the figures for the first three epistles appears

to indicate differences in the textual character of these writings, as the editors of TuT observed.¹⁴

In order to mitigate the variety between the numbers of witnesses in each individual unit and ensure continuity between volumes of the ECM, it is proposed to select manuscripts on the basis of a combination of the “unit agreement” and the “corpus agreement”:

- 1) Every unit agreement of 85% or less with the Majority text will be included.
- 2) Where the corpus agreement is 70% or less, the whole witness will be included.
- 3) Where the corpus agreement is between 70–85%, every unit agreement of less than 90% will be included.

The second and third provisions are to take account of the potential for block mixture and the uneven distribution of test passages, as well as ensuring that the most distinctive manuscripts will be included in their entirety. Thus GA 1962, with a corpus agreement of 53.6%, will be transcribed in full notwithstanding an anomalous 93% Majority agreement in the Pastoral Epistles unit. Similarly, GA 1505, a consistently-cited witness for all epistles in Nestle-Aland²⁸ with a corpus agreement of 72.5%, will also be included throughout despite unit agreements of 85.11% in Romans and 88.9% in Thessalonians. This contrasts with another consistently-cited witness, GA 630, which has unit agreements of less than 59% in the first four epistles but 90% or greater in the other six units: its corpus agreement of 71.3% means that the latter epistles (including 4 with 100% majority agreement) will not be transcribed.¹⁵ The figures resulting from these criteria are shown in Table 5, in which calculations based on the corpus agreement are shown as additions to the witnesses already selected based on the unit agreement:

14 Aland et al., *Text und Textwert II.2*, 2. In the volume on Romans, Aland suggests that the Byzantine text of this epistle was established at an early point, influencing much of the manuscript tradition (*Text und Textwert II.1*, 188).

15 GA 630 is the only consistently-cited minuscule in Nestle-Aland²⁸ which would not be selected in full: GA 1241, with a corpus agreement of exactly 70%, just meets the criteria for full inclusion. Among the majuscules, GA 018 and 020 (with corpus agreements of 90.8% and 95.1% respectively) would only be cited in the two units with a majority agreement below 85%, although it is proposed below to include GA 020 in full as an early Byzantine witness. An exception should be made for GA 075 (corpus agreement of 72.8%), since its anomalous 100% unit agreement in 1 Corinthians is based on just five test passages; there is a similar anomaly in GA 016 in 2 Corinthians, but this manuscript would be transcribed in full with a corpus agreement of 57.1%.

Table 5: Manuscripts Meeting Selection Criteria.

| <i>Criterion</i> | <i>Rom</i> | <i>1Cor</i> | <i>2Cor</i> | <i>Gal</i> | <i>Eph</i> | <i>Phil</i> | <i>Col</i> | <i>Thess</i> | <i>Past</i> | <i>Heb</i> |
|---------------------------|------------|-----------------|-------------|------------|------------|-------------|------------|--------------|-------------|------------|
| Papyri ^a | 11 | 8 | 4 | 3 | 4 | 3 | 2 | 5 | 4 | 10 |
| Unit ≤85% | 72 | 84 | 124 | 154 | 94 | 144 | 180 | 122 | 136 | 100 |
| Corpus ≤70% | 6 | 4 | 2 | 1 | 0 | 1 | 0 | 4 | 3 | 2 |
| Unit <90% & Corpus 70–85% | 32 | 20 ^b | 12 | 7 | 4 | 0 | 0 | 19 | 3 | 15 |
| Supplement | 1 | 0 | 1 | 3 | 1 | 0 | 0 | 1 | 2 | 5 |
| Total | 122 | 115 | 143 | 168 | 103 | 148 | 182 | 151 | 148 | 132 |

Notes:**a** Not including P99.**b** This figure includes GA 075; see note 15.

The effect of including witnesses on the basis of the corpus percentage is, in most cases, to even up the number of manuscripts for each epistle. Colossians and Galatians have the highest totals, although in both cases this still remains lower than transcribing all manuscripts with an agreement across the entire corpus of 90% (compare Table 2) or within that epistle of 88% (compare Table 4). Ephesians is unusually low, although whether this reflects the textual transmission of the epistle or the choice of test passages remains to be determined. Morrill's most recent figures have also identified manuscript supplements which qualify for inclusion based on one of the three criteria.¹⁶ The full list of manuscripts selected on these grounds for each of the units is given in the Appendix.

4 Lectionaries and Byzantine Witnesses

A representative selection of lectionary manuscripts is provided in the ECM. There are only two lectionaries included in both volumes of the edition published so far, L60 and L156, which should also be included in Paul. An examination and collation of forty-six *Apostolos* lectionaries by Samuel Gibson enables the identification of eight further witnesses:¹⁷

L169 L587 L809 L1126 L1159 L1298 L1440 L2058

¹⁶ There are only four instances of such supplements in manuscripts which are not otherwise selected: GA 628S (Hebrews), 676S (Thessalonians, Pastoral Epistles, Hebrews), 1867S (Hebrews), 2816S (Romans).

¹⁷ Samuel J. Gibson, *The Apostolos. The Acts and Epistles in Byzantine Liturgical Manuscripts*, TS 3.18 (Piscataway NJ: Gorgias, 2018).

These cover the period from the tenth to the seventeenth centuries: two represent the core Constantinopolitan group (L587, L809), while the others between them exhibit all the variant readings in Gibson's Pauline test passages. Gibson notes that the two consistently-cited Pauline lectionaries in Nestle-Aland²⁸, L248 and L846, were selected on the basis of their age rather than their text and are not of particular textual significance.¹⁸

An alternative approach to the selection of lectionaries is to choose those which occupy significant positions in the textual flow diagram created by the application of the Coherence-Based Genealogical Method (CBGM) in Acts. This criterion identifies the following five witnesses:

L23 L60 L1178 L1188 L2010

Only one of these (L60) overlaps with the previous selection, while another (L23) is also a member of the Constantinopolitan group.¹⁹ The choice of these manuscripts relies on the assumption that their importance in Acts is mirrored for the Pauline Epistles, which may not always be justified.²⁰

Selected representatives of the Byzantine text are also transcribed in full in order to provide a point of reference for the application of the CBGM. In Acts, the following seven key witnesses are identified: GA 1, 18, 35, 330, 398, 424, 1241.²¹ However, two of these have a corpus agreement of less than 75% with the Majority text in the Pauline Epistles (GA 330 and 1241), while GA 18 has a unit agreement of 80.8% in 2 Corinthians and 84.9% in Hebrews. It is therefore proposed to keep the remaining four (all of which have a corpus agreement of over 96% with the majority text) and add three witnesses present in all 251 test passages in Paul with the highest Majority text agreement. These are two fifteenth-century complete copies of the entire New Testament (GA 1617 and 2352, corpus agreement 99.6%) and a Praxapostolos copied in 1262 (GA 1069, corpus agreement 99.2%).²²

1 35 398 424 1069 1617 2352

18 Gibson, *The Apostolos*, 50.

19 This group is also identified in Acts as L23, L60, L156, L587, L809 and L1825 (ECM Catholic Letters, II.15*).

20 For example, Gibson's collation indicates that L1178 is only close to the editorial text of Nestle-Aland²⁸ in Acts.

21 ECM Acts, II.8*.

22 It is possible that GA 1617 and 2352, with their similar content and high proportion of agreement, are in the relationship of an exemplar and copy. If this is found to be the case, it may be necessary to add another Byzantine manuscript: the thirteenth-century GA 614, a frequently-cited witness in Nestle-Aland²⁸ with a corpus agreement of 97.1%, would be a good candidate.

Although there are eight other manuscripts with a majority agreement of over 99% in all the Pauline test passages, this selection ensures continuity between ECM volumes as well as drawing on the specific data from TuT.

The ECM of John includes some majuscules as early representatives of the Byzantine text.²³ The criteria outlined above result in the selection of all pre-ninth-century majuscules of Paul as well as a number of later manuscripts. However, they do eliminate three ninth-century witnesses (GA 049, 056 and 0142) as well as multiple epistles in GA 018, 020 and 0151. Four of these are catena manuscripts, in which the commentary text is written in minuscule; the other two have a markedly higher corpus agreement (97.4% for the partial GA 049 and 95.1% for GA 020). While five of the six are included in the ECM of the Catholic Epistles, only three are retained for Acts (GA 020, 049 and 0142), each time in the category of Byzantine witnesses. The textual flow diagram for Acts indicates that none of these texts occupies a significant position as ancestor for another witness. In the Catholic Epistles, however, the text of GA 020 stands at the head of a line of tradition. It is therefore proposed to include GA 020 and 049 as majuscule representatives of the Byzantine text in the Pauline Epistles.

5 Witnesses to be Evaluated

There are two types of witness which have not so far featured in this analysis. The first is manuscripts which are not extant in any of the test passages. As all papyri are included by default, this category comprises twenty-eight fragmentary majuscules and five minuscules:

098 0111 0122 0158 0159 0172 0174 0183 0185 0186 0205 0219 0221 0222 0226
0227 0228 0230 0240 0241 0252 0254 0259 0261 0262 0280 0282 0296 1371
1967 2208 2807 2820

The decision to include these manuscripts must be made independently of TuT, on the basis of their agreement with the Majority text where they are extant. In addition, manuscripts which are extant in ten test passages or fewer deserve re-examination if the initial test passage analysis appears to rule them out from any unit on the basis of a high agreement with the Majority text. Twenty-one of these have been identified:

²³ Parker et al., “The Selection of Greek Manuscripts,” 289–91.

061 0176 0209 0295 480 1619 1755 1936 1968 2090 2424 2425 2536 2570 2639
2668 2698 2700 2764 2830 2834

As TuT does not provide a statistical summary with regard to correctors or supplements, this data also requires analysis. For example, the text of the corrector in GA 424 has an agreement of around 70% with the Majority text, while the supplement of GA 676 has a 52.4% unit agreement in the Pastoral Epistles and 66.7% in Hebrews.²⁴

The second group consists of manuscripts which were not included in TuT. Seventeen of these remain lost or have been confirmed as destroyed, with no known images (GA 241, 611, 1109, 1246, 1287, 1518, 1522, 1785, 1809, 1940, 2093, 2115, 2205, 2225, 2233, 2448 and 2853). In addition, four witnesses originally listed in TuT are no longer classified as manuscripts of the Greek New Testament in the second edition of the *Kurzgefasste Liste* (GA 463, 2094, 2128 and 2239). Nevertheless, it is now possible to examine most of the following thirty-six manuscripts which were inaccessible when TuT was originally produced:

91 101 242 252 255 257 336 339 612 613 712 823 909 1108 1140 1382 1425 1433
1525 1760 1766 1799 1834 1949 1960 1993 2089 2092 2136 2240 2257 2357 2385
2505 2731 2776 2803

In addition, there are thirty-nine manuscripts of the Pauline Epistles which have been assigned Gregory-Aland numbers since the publication of TuT. A few of these were previously classed as *Abschriften*, but are now numbered in their own right; the majority, however, have only recently been discovered.²⁵ Fifteen papyri between P99 and P135 which contain Pauline material have already been listed above; the other twenty-four new witnesses are as follows:

0310 0311 0319 0320 2839 2840 2849 2852 2853 2865 2874 2886 2888 2889
2890 2892 2893 2899 2903 2909 2910 2918 2926 2936

²⁴ See the contribution of Wasserman to the present volume; as noted above, Morrill has included supplements in his recent digitisation of the Pauline data.

²⁵ Witnesses which are proven to be copies of existing manuscripts will be excluded. However, in some cases the direction of dependence is currently unclear (e.g. GA 205 and 2886). In the case of 0319 and 0320, which are known to be copies of 06, the incorporation of corrections actually makes the *Abschrift* conform more closely to the Majority text.

Two of these are replacement numbers for manuscripts already included in TuT.²⁶ Further witnesses continue to be identified, although for inclusion in the ECM these need to be examined to confirm that they are not already in the *Liste* and therefore ought to be given a Gregory-Aland number.²⁷

6 Conclusion

The present study only represents the first step in the selection of manuscripts for the ECM of the Pauline Epistles. There are still 112 manuscripts which require further examination before a decision is made on their inclusion or exclusion (as listed in Section 5 above). In addition, a number of other current initiatives are likely to lead to further precision in the selection of witnesses. The tool in the New Testament Virtual Manuscript Room used to prepare the TuT of the Apocalypse has been adapted to facilitate the addition of new material for the Pauline Epistles, which could even include the creation of further test passages. The Museum of the Bible Greek Paul Project is transcribing all continuous-text witnesses to the three Pastoral Epistles, which will result in a much more substantial body of data than the existing test passages. Doctoral work on individual epistles will also provide further insights.²⁸ It is possible that some of the witnesses provisionally selected in this study may be identified as copies of an existing witness and thus excluded. Nevertheless, by establishing principles for the selection of manuscripts and bringing together the data which is currently available, this study provides a starting point from which the task of transcription may begin and may be built on by future work towards the ECM of the Pauline Epistles.

²⁶ GA 2899 is the Pauline section of GA 858; GA 2910 is the latter part of GA 1668.

²⁷ The checklist of catena witnesses produced by the CATENA project (available at <http://epapers.bham.ac.uk/3086>) includes twenty manuscripts of Paul not in the *Liste*. Of these, five may be discounted as they are not continuous-text (Florence, BML Plut. VIII.19; Paris, BnF gr. 228 and 2875; Vatican City, BAV Vat. gr. 9 and 875). The website of the Center for the Study of New Testament Manuscripts currently includes images of one unregistered Pauline manuscript (Athens, National Library of Greece MS 122).

²⁸ For example, Matthew Solomon, “The Textual History of Philemon” (PhD Dissertation, New Orleans Baptist Seminary, 2014); Grant G. Edwards, “The Text and Transmission of 2 Thessalonians” (PhD Dissertation, University of Birmingham, 2019).

Appendix

Initial Selection of Manuscripts for Each Unit of *Text und Textwert* for Paul

The following Byzantine witnesses and Lectionaries will be included in every epistle:

020 049²⁹ 1 35 398 424 1069 1617 2352
L23 L60 L156 L169 L587 L809 L1126 L1159 L1178 L1188 L1298 L1440 L2010
L2058

Romans (122)

P10 P26 P27 P31 P40 P46 P61 P94 P113 P118 P131 01 02 03 04 06 010 012 025
044 048 0150 0220 0278 0285 0289 5 6 33 38 43 61 69 81 88 103 104 218 256 263
296 326 330 365 400 436 441 451 455 459 467 606 608 621 623 629 630 886 915
1115 1175 1241 1243 1319 1359 1505 1506 1524 1573 1611 1718 1739 1751 1798 1837
1838 1846 1852 1875 1877 1881 1886 1893 1908 1909 1912 1935 1942 1947 1950
1959 1961 1962 1963 1969 1973 1985 1987 1991 1995 1996 1999 2000 2006 2012
2102 2105 2110 2127 2197 2200 2344 2400 2464 2495 2516 2523 2544 2576 2659
2685 2816S

1 Corinthians (115)

P11+14 P15 P34 P46 P61 P68 P123 P129 01 02 03 04 06 010 012 015 016 025 044
048 075 088 0121 0150 0199 0201 0243 0270 0278 0285 0289 5 6 33 38 61 69 81 88
104 181 218 256 263 296 326 330 365 436 441 442 451 459 460 467 606 608 621 623
629 630 915 917 1115 1175 1241 1319 1505 1506 1524 1563 1573 1611 1739 1751 1836
1837 1838 1874 1875 1877 1881 1912 1935 1942 1943 1945 1947 1950 1959 1961 1962
1963 1969 1973 1985 1991 1995 1996 1999 2002 2004 2012 2102 2105 2110 2127 2197
2200 2400 2464 2482 2495 2523 2659

2 Corinthians (143)

P34 P46 P117 P124 01 02 03 04 06 010 012 015 016 018 025 044 048 075 075S 0121
0150 0223 0225 0243 0278 0285 5 6 33 38 42 43 61 62 69 81 88 94 103 104 133 181
206 218 256 263 296 321 326 330 365 429 436 442 451 455 459 467 606 608 623
629 630 886 915 918 1127 1175 1241 1243 1319 1398 1490 1505 1524 1573 1611 1642

²⁹ GA 049 is not extant from 2 Thessalonians to Hebrews.

1678 1719 1721 1735 1739 1751 1770 1798 1831 1837 1838 1840 1846 1848 1850 1852
 1874 1875 1877 1881 1908 1912 1935 1939 1941 1942 1943 1950 1959 1961 1962 1963
 1969 1973 1977 1985 1987 1996 1999 2000 2005 2011 2012 2102 2110 2127 2197
 2200 2344 2400 2464 2492 2495 2516 2523 2576 2659 2690 2718 2733 2739 2772
 2805 2830 2899³⁰

Galatians (168)

P46 P51 P135 01 02 03 04 06 010 012 015 016 025 044 062 075 075S 0150 0278 5 6
 33 38 43 51 61 69 81 88 103 104 122 177 203 206 218 254 256 263 263S 296 326 327
 330 337 365 378 394 429 436 442 451 454 455 459 462 467 506 582 606 608 620 623
 629 630 639 642S 720 886 891 915 935 1105 1115 1127 1175 1241 1245 1251 1267 1319
 1367 1398 1405 1505 1523 1524 1563 1573 1611 1730 1736 1739 1741 1750 1751 1753
 1798 1817 1831 1836 1837 1838 1841 1863 1881 1899 1908 1910 1912 1913 1918 1929
 1930 1935 1942 1943 1947 1950 1959 1961 1962 1969 1973 1978 1984 1985 1987 1988
 1991 1992 1995 1996 2000 2002 2004 2005 2102 2105 2110 2127 2138 2197 2200
 2248 2279 2344 2356 2400 2423 2464 2482 2492 2494 2495 2511 2516 2523 2544 2574
 2576 2596 2659 2674 2733 2805 2815 2899

Ephesians (103)

P46 P49 P92 P132 01 02 03 04 06 010 012 016 025 044 048 075 075S 082 0150 0278
 0285 6 33 38 61 69 81 88 93 94 104 181 218 256 263 296 326 330 365 383 436 442 451
 459 462 467 606 629 636 664 665 915 1115 1127 1175 1241 1319 1398 1505 1573 1611
 1739 1751 1831 1836 1837 1838 1877 1881 1893 1908 1910 1912 1913 1918 1939 1942
 1959 1962 1963 1985 1987 1991 1996 1999 2004 2005 2011 2012 2127 2138 2180 2243
 2344 2400 2464 2492 2495 2516 2523 2544 2576 2805

Philippians (148)

P16 P46 P61 01 02 03 04 06 010 012 016 020 025 044 048 075 0150 0278 5 6 33 38
 61 69 81 88 90 94 104 177 218 254 256 263 296 302 326 330 365 384 436 442 451 457
 459 460 462 467 483 489 606 608 616 618 623 629 720 808 915 927 1106 1107 1115
 1127 1175 1241 1267 1319 1359 1398 1424 1501 1505 1523 1524 1573 1611 1626 1718
 1729 1731 1735 1738 1739 1744 1798 1836 1837 1838 1843 1846 1848 1868 1873 1877
 1881 1908 1910 1912 1919 1935 1942 1943 1945 1947 1950 1959 1961 1962 1973 1976
 1984 1985 1986 1987 1991 1995 1999 2000 2002 2005 2011 2012 2102 2104 2105
 2110 2127 2138 2143 2197 2201 2248 2288 2344 2400 2464 2482 2492 2516 2523 2527
 2544 2659 2733 2799 2805 2899

30 GA 2899 is the new number for GA 858; it is cited in *Text und Textwert* as GA 858.

Colossians (182)

P46 P61 01 02 03 04 06 010 012 015 016 020 025 044 048 075 0150 0198 0208
 0278 6 33 38 61 69 81 88 94 102 103 104 105 142 203 206 218 254 256 263 296 326
 330 363 365 400 429 436 440 442 451 455 459 462 465 467 468 496 506 547 603
 606 608 629 636 676 720 808 886 891 915 1099 1106 1115 1127 1175 1241 1251 1267
 1270 1297 1315 1319 1352 1359 1398 1490 1501 1505 1509 1523 1524 1563 1573 1598
 1611 1678 1718 1721 1739 1751 1757 1758 1769 1798 1817 1827 1831 1837 1838 1840
 1848 1877 1881 1889 1892 1908 1910 1912 1916 1919 1930 1931 1935 1939 1942 1943
 1945 1947 1950 1959 1961 1962 1963 1969 1973 1975 1976 1977 1978 1984 1985 1987
 1991 1992 1995 1996 1999 2000 2002 2005 2008 2011 2012 2080 2086 2102 2104
 2105 2127 2138 2197 2248 2344 2400 2464 2482 2492 2495 2508 2516 2523 2544 2576
 2625 2659 2675 2690 2696 2733 2739 2805 2899

1 and 2 Thessalonians (151)

P30 P46 P61 P65 P92 01 02 03 04 06 010 012 015 016 025 044 048 075 0150 0208
 0278 5 6 33 38 61 69 81 88 90 103 104 131 142 181 203 218 254 256 263 326 330 365
 384 425 436 442 451 454 455 459 467 506 582 606 608 620 623 629 676S 720 886 915
 941 1101 1115 1127 1175 1241 1311 1319 1352 1390 1398 1409 1448 1505 1524 1573 1611
 1661 1678 1729 1739 1751 1798 1830 1836 1837 1838 1845 1875 1877 1881 1904 1908
 1910 1912 1918 1935 1942 1943 1945 1947 1950 1959 1961 1962 1963 1969 1973 1976
 1977 1984 1985 1987 1991 1995 1996 1999 2000 2002 2003 2004 2005 2012 2102
 2104 2105 2110 2127 2138 2197 2248 2298 2400 2464 2482 2492 2495 2516 2523 2544
 2558 2576 2625 2659 2736 2772 2805 2899

Pastoral Epistles and Philemon (148)

P32 P61 P87 P133 01 02 04 06 010 012 015 016 025 044 048 075 088 0150 0278 5 6
 33 38 61 69 81 88 103 104 181 218 254 256 263 296 326 330 363 365 436 442 451 455
 459 462 467 547 602 606 608 623 629 676S 720 808 886 915 1022 1099 1106 1115
 1127 1175 1241 1245 1251 1319 1352 1398 1505 1509 1524 1611 1678 1721 1735 1738 1739
 1751 1798 1827 1837 1838 1840 1845 1848 1874 1877 1881 1886 1889 1908 1910 1912
 1919 1939 1942 1943 1945 1947 1950 1959 1961 1962 1963 1965 1969 1973 1976 1977
 1984 1985 1987 1991 1994 1995 1996 1999 2000 2002 2005 2008 2011 2012 2102
 2105 2127 2138 2197 2248 2248S 2344 2400 2482 2492 2495 2516 2523 2544 2576
 2625 2659 2690 2733 2739 2772 2805 2899

Hebrews (132)

P12 P13 P17 P46 P79 P89 P114 P116 P126 P130 01 02 03 04 06 015 016 018 025 044
 048 075 075S 0150 0151 0243 0278 0285 6 33 38 61 62 69 81 103 104 181 218 256 263
 326 365 436 442 451 459 467 606 608 628S 629 632 676S 886 917 1022 1099 1106

1115 1175 1241 1245 1319 1398 1505 1573 1611 1678 1721 1739 1751 1798 1818 1836 1837
1838 1839 1848 1850 1867S 1874 1875 1877 1881 1881S 1889 1908 1910 1912 1942
1947 1959 1962 1963 1964 1969 1976 1985 1991 1995 1996 1999 2000 2005 2011 2012
2102 2105 2127 2138 2197 2248 2344 2400 2464 2482 2492 2495 2502 2516 2523 2544
2558 2625 2685 2690 2705 2718 2739 2805 2816

