

Wednesday, September 15, 2004 1:05 PM

Nestle-Aland 27 intro key

- **Correctors of the major uncials** are designated¹ by² superscript³ numerals⁴, with the exception that the third (last?) corrector of **Σ**^c, **D**^c, and **D**^c, are designated by a superscript c.
 - **A positive apparatus** include all substantive variants, including those important for establishing the text. Evidence both for and against the text is shown. **A negative apparatus** is given for variants which are cited mainly for their relevance to the history of the text or of its interpretation. For these readings only the evidence against the text is shown.
 - In the positive apparatus the consistently cited witnesses of the first order are always cited explicitly, while those of the second order are cited explicitly only when they differ from **ℳ**.
 - In the negative apparatus all consistently cited witnesses of both orders are cited explicitly when they support the reading(s) noted. In these instances the regular witnesses of the second order are cited explicitly even when they agree with **ℳ**.
 - **○ omit** the following **word**
 - **□ χαρις** \ **omit** the enclosed **words**
 - **┐ replace** the following **word** with one or more words in the witnesses cited.
 - **┌ replace** the following **words** with one or more words in the witnesses cited. This frequently indicates transposition, with the new order of wds delineated by italic numerals.
 - **└ insert** one or more **words** or even **a whole verse** here.
 - **§ χαρις πληνη** **└ transpose** the enclosed words.
 - **⋮** raised colon indicates a variant form of punctuation.
 - **ⵀ ⵁ ⵂ** **ⵇ ⵈ ⵉ** **ⵊ ⵋ ⵌ** **ⵍ ⵍⵎ ⵍⵏ** **ⵐ ⵑ ⵒ** first, second, and third instances of a similar variant in a given verse.
 - **|** separates variant readings in a verse's apparatus.
 - **┆** separates variant readings within one instance of variation.
 - **txt** introduces the list of witnesses supporting the rdg chosen for the text. This list is always last.
 - **Order of witnesses cited:**
 - Greek manuscripts
 - Papyri
 - Uncials
 - Miniscules
 - Lectionaries
 - Versions
 - Latin
 - Syriac
 - Coptic
 - Armenian
 - Georgian
 - Gothic
 - Ethiopic
 - Church Slavonic
 - Patristic citations (separated by semicolons)
- *v.l.* (= *varia lectio*) a rdg recorded in a ms. as an alternative.
 - *txt* (when superscript) indicates the rdg in the text of a ms. which also records an alternative rdg (a *v.l.*)

- *mg* (in *margine*) a rdg in the margin of a ms. w/o being identified as either a correction or an alt. rdg.
- *s* (*supplementum*) a rdg. derived from a later addition to a ms., usually replacing a lost folio or section of a ms.
- \mathfrak{M} = majority of all mss., including the *Byz* or *Koine* text proper as well as all consistently cited mss. of the second order which concur. (The following are signs used in Revelation:)
 - \mathfrak{M}^A = the large no. of mss. of Rev. with the commentary on Rev. by Andreas of Caesarea.
 - \mathfrak{M}^K = the Koine tradition proper in Rev.
 - \mathfrak{M} = agreement of the previous two.
- *pm* (*permulti* = “very much” in Latin) is used in place of the sign \mathfrak{M} when the witness of the Majority text is divided in fairly equal strength between two (rarely three) variant rdgs.

After the Grk witnesses have been named the following relative terms give an impression of further support for a rdg:

- *pc* (*pauci*) = a few mss, other than those explicitly mentioned for a given rdg, which differ from the Majority text.
- *al* (*alii*) = some mss (more than *pc*), other than those explicitly mentioned for a given rdg, which differ from the Majority text.
- *pm* (*permulti*) = a level higher than *al*.
- *rel* (*reliqui*) the rest of the ms tradition (including \mathfrak{M}) supporting *txt*; a few specially authoritative witnesses may precede *rell*.

Other abbreviations

- *!* (*sic!*) indicates an accurate transcription of an absurd rdg.
- *h.t.* (*homoioteleuton*)
- *add.* *addit/-unt* = “add(s).” **ALSO +**
- *om.* = *omittit/-unt* = “omit(s).” **ALSO –**
- *pon.* = *ponit*, “places” or “transposes.”
- *a.* = *ante*.
- *p.* = *post*.
- *id./ead.* = *idem/eadem*, the same wording.
- *ex err.* = *ex errore*, erroneously, by scribal error.
- *ex itac.* = *ex itacismo*, by itacism, the substitution of letters with the same phonetic value.
- *ex lat?* = *ex versione latina?* apparently derived from a Latin rdg.
- *bis* (“twice”) immediately following a critical sign, refers to two similar words in the text and their variant(s) which are exceptionally identified by the same critical sign.
- † = this rdg used to be in the NA text, as of NA25.

- *p*) cf. parallel passages in the Gospels, listed in the mg. at the beginning of pericopes.
- (L 2,7) (22,3) (12) = This rdg may have been influenced by or harmonized with Luke 2:7, This Book 22:3, This Book This Chapter Verse 12.
- (19 v.l.) = This rdg may have been influenced by a variant rdg in verse 19 of this ch.
- (Jr 38,15 ☞) This rdg may have been influenced by a parallel expression in the LXX.
- \mathfrak{P} ! a papyrus of special worth because of its age.

Early versions

- *latt* = the entire Latin tradition (all **vg** and all **it**) supports the rdg.
- *lat(t)* = the entire Latin tradition, with a few exceptions due to intraversional differences, supports the rdg.
- *lat* = the **vg** and part of the **it** tradition support the rdg.