A number of fragments are cited in this commentary, which are relatively unknown. I have gathered some information about them and tried to evaluate the textual quality.

Due to the fragmentary nature of these manuscripts and the limited number of variants in this commentary, the assignment can only be very rough. Additionally I checked the occurrences in NA (and T&T) for comparison. The percentages should not be taken too seriously, they only show a tendency. A detailed study is needed for all of these.

As an appendix a short list about some interesting lectionaries has been added. Also the text of the New York fragments of T/029 is given in an appendix.
Dedicated to

Caspar Poné Gregory
P / 024 and Q / 026 = "Guelferbytanus A + B"
P: 6th CE, Q: 5th CE, 2 columns

Both are palimpsests (upper part: Isidor of Sevilla), located in the Herzog August library Wolfenbüttel, Germany:
024: Codd. Weissenburg 64, fol. 90-97, 154-161, 178-185, 226-233, 242-244, 257-259, 272, 278-9, 298, 300-1
026: Codd. Weissenburg 64, fol. 194-201, 299, 302-304, 311

Contents:

**P / 024**

<table>
<thead>
<tr>
<th>Mt</th>
<th>1:11-21</th>
<th>Mt</th>
<th>1:2-11</th>
<th>Lk</th>
<th>1:1-13</th>
<th>Jo</th>
<th>1:29-40</th>
</tr>
</thead>
<tbody>
<tr>
<td>14:15-15:3</td>
<td></td>
<td></td>
<td></td>
<td>9:26-36</td>
<td>10:36-11:4</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Q / 026**

<table>
<thead>
<tr>
<th>Lk</th>
<th>4:34-5:4</th>
<th>Jo</th>
<th>12:3-20</th>
</tr>
</thead>
<tbody>
<tr>
<td>6:10-26</td>
<td>14:3-22</td>
<td></td>
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<tr>
<td>12:6-43</td>
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<tr>
<td>15:14-31</td>
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<tr>
<td>17:34-18:15</td>
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<tr>
<td>18:34-19:11</td>
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<td>19:47-20:17</td>
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<tr>
<td>20:34-21:8</td>
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<td></td>
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<tr>
<td>22:27-46</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23:30-49</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The manuscripts have been transcribed by Tischendorf:
Monumenta Sacra Inedita, vol. VI (1869), 249-338 (024)
III (1860), 262-90 (026)

Nestle notes in his short description: "appears to be from Bobbio" without any explanation.

Gregory notes the following Scrivener evaluation:
1. P/024 with 216 places of variation:
   - with B against A: 29 = 13%
   - with A against B: 102 = 47%
   - with AB against others (TR?): 50 = 23%
   - with others (TR?) against AB: 21 = 10%
   - special (singular?) readings: 14 = 6%

   If one takes A plus others (TR?) = Byz, then P agrees with Byz roughly 74% and disagrees 26%.

2. Q/026 with 182 places of variation:
   - with B against A: 38 = 21%
   - with A against B: 75 = 41%
   - with AB against others (TR?): 50 = 27%
   - with others (TR?) against AB: 19 = 10%
   - special (singular?) readings: 0 = 0%

   If one takes A plus others (TR?) = Byz, then Q agrees with Byz roughly 71% and disagrees 29%.

The Aland assignment "Kat. V" = Byzantine is not exactly correct. The newer study "Text & Textwert" from Muenster assigns P 43% txt readings (against Byz) in Mt and 7% in Lk. It assigns Q 33% txt readings in Lk, but these numbers are based on 11, 17 and 12 readings only, which are just too few.

In this commentary P appears 63 times (Mt 8, Mk 14, Lk 39, Jo 2), reading 79% Byz, 17% txt against Byz and 4% special. This is comparable to C or 1071 in Lk. Q appears 41 times (Lk 30, Jo 11), reading 64% Byz, 29% txt and 7% special. This is comparable to the quite good manuscripts 157 or 892 in Lk.

This assignment also roughly agrees with Scrivener's above. It means that P and Q probably have to be assigned "mixed" or "mixed Byzantine", with Q having a somewhat better text, but this deserves a more detailed study.

These manuscripts are very old, comparable to A and W. It is possible that we have a "proto-Byzantine" text here.
R/027 Codex Nitriensis:
von Soden: ε22
Gregory: 6th CE, Kurzgefasste Liste 7th CE
Parchment, palimpsest (top part Syriac Severus of Antioch)
Discovered 1847 in the Coptic monastery of the holy Mary Deipara in the Nitrian
desert.
now in the British museum, Add. 17211
48 leaves,
contents: Lk ch. 1, 2, 4-23 with lacunae
2 columns, 25 rows, script comparable to N, P.

Literature:
• Editio princeps: Tischendorf, Monumenta Sacra Inedita, vol. 2, pages XIV-XXII and 1-92, Leipzig, 1857
• corrections to Tischendorf by Tregelles in Horne "An Introduction to the
critical study and knowledge of the holy scriptures", 11th ed. London, 1863,
p. 764ff..
• new leaves: William Wright gives a short description of the discovery in
Journal of Sacred Literature, 4:8 (Jan. 1864) p. 466, Gregory, Textkritik
III, Nachtrag, Leipzig 1909, gives the text on p. 1024-25
• Gregory, Textkritik I, p. 64-65, gives the basic data and the exact
contents. He notes: "The text is good."
• R is cited in Tischendorf's Eighth edition 1869-1872
• Robert B. Waltz, online:
  http://www.skypoint.com/members/waltzmn/ManuscriptsUncials.html#uR

Contents:
2:16-27  10:3-16  23:38-51
4:38-5:5  11:5-27
5:25-6:8  12:4-15
6:18-36  12:40-52
6:39  13:26-14:1
6:49-7:22  14:12-15:1
7:44  15:13-16:16
7:46  17:21-18:10
7:47  18:22-20:20
7:50  20:33-47
8:1-3  21:12-22:6
8:5-15  22:8-15
Robert B. Waltz presents the following analysis:

A much more detailed assessment can be made by examining the apparatus of NA²⁶. The table below classifies readings in the Nestle apparatus into six categories: Those where R agrees with the Majority text against B, those where R agrees with B against the Majority Text, those where R agrees with both $\mathit{\mathcal{R}}$ and B but where at least two important witnesses have a different reading, readings where R disagrees with both $\mathit{\mathcal{R}}$ and B, and those where the majority text is split but R either agrees or disagrees with B. The numbers given below are slightly approximate (due mostly to the readings where the apparatus only cites evidence for one reading), but these generally affect the third category, which is the least significant for our purposes.

<table>
<thead>
<tr>
<th></th>
<th>R with $\mathit{\mathcal{R}}$ against B</th>
<th>R with B against $\mathit{\mathcal{R}}$</th>
<th>R with $\mathit{\mathcal{R}}$ and B</th>
<th>R against $\mathit{\mathcal{R}}$ and B</th>
<th>R with B against pm</th>
<th>R with pm against B</th>
</tr>
</thead>
<tbody>
<tr>
<td>Luke 1-3</td>
<td>13</td>
<td>3</td>
<td>13</td>
<td>1</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Luke 4-6</td>
<td>32</td>
<td>8</td>
<td>16</td>
<td>3</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Luke 7-9</td>
<td>51</td>
<td>13</td>
<td>29</td>
<td>2</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>Luke 10-12</td>
<td>25</td>
<td>6</td>
<td>20</td>
<td>3</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Luke 13-15</td>
<td>12</td>
<td>20</td>
<td>9</td>
<td>8</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Luke 16-18</td>
<td>33</td>
<td>13</td>
<td>11</td>
<td>4</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Luke 19-21</td>
<td>56</td>
<td>13</td>
<td>19</td>
<td>6</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Luke 22-24</td>
<td>28</td>
<td>6</td>
<td>9</td>
<td>4</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>Readings:</strong> 513</td>
<td><strong>250</strong></td>
<td><strong>126</strong></td>
<td><strong>31</strong></td>
<td><strong>16</strong></td>
<td><strong>8</strong></td>
</tr>
</tbody>
</table>

Thus we see that, no matter where we look, about 20-25% of R's readings are non-Byzantine, everywhere, and that the manuscript is not Byzantine at all in about chapters 13-16. Although it is by no means a primary witness, R should not be completely ignored.

In percentages (agreements with B):

<p>| | | | | | | |</p>
<table>
<thead>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1-3</td>
<td>19%</td>
<td>4-6</td>
<td>20%</td>
<td>7-9</td>
<td>20%</td>
<td>10-12</td>
</tr>
<tr>
<td>13-15</td>
<td>63%</td>
<td>16-18</td>
<td>28%</td>
<td>19-21</td>
<td>19%</td>
<td>22-24</td>
</tr>
</tbody>
</table>

There appears to be some kind of blockmixing in chapters 13-15.
T/029:
5th CE, Paris, Rom and New York
Gregory: T°, von Soden: ε5 (=T), ε50 (=0113), ε99 (=0125), ε1002 (=0139)
Coptic-Sahidic Bilingue, written obviously by a Copt. Excellent text, as good as P75, B!

Lit:
• M.E. Amelineau "Notice des Manuscrits Coptes de la Bibliothèque Nationale", Paris 1895 (0113, 0125, 0139)
• P.J. Balestri "Sacrum Bibliorum Fragmenta Copto-Sahidica Musei Borgiani", Rom 1904 (029)
• Leo Depuydt "Catalogue of Coptic Manuscripts in the Pierpont Morgan Library", Leuven, 1993, no.22 (description only, the text is given in Swanson!).

extant:
Lk 6:18-26 0139 Paris in Amelineau
Lk 18:2-9 0139 Paris in Amelineau
Lk 18:42-19:8 0139 Paris in Amelineau
Lk 21:33-35, 36-38 0139 Paris in Amelineau
Lk 21:36, 22:1-3 0113 Paris in Amelineau 401+406
Lk 22:20-23:20 029 Rom in Balestri
Lk 24:25-27 0139 Paris in Amelineau
Lk 24:29-31 0139 Paris in Amelineau

Jo 1:24-32 0113 Paris in Amelineau
Jo 3:10-17 0113 Paris in Amelineau
Jo 4:52-5:7 0125 Paris in Amelineau
Jo 6:28-67 029 Rom in Balestri
Jo 7:6-8:31 029 Rom in Balestri

Paris:
0139: 129° fol. 35 and 129° fol. 121, 122, 140 and 157
0113: 129° fol. 49, 65 and 129° fol. 209
0125: 129° fol. 76

Text:
T has an excellent text, comparable to B. It reads almost always txt. In Lk it reads never Byz. It reads Βηθαβαρά in Jo 1:28 and in Jo 5:2 it reads
"Bethsaida". In Jo 7:8 it reads ἐγὼ οὐπώ with all better manuscripts and Byz. In Jo 7:9 it reads αὐτοῖς with Byz.

The text of the New York fragments of T/029 has never been published. It is given in appendix 1 of this PDF file (see below).
extant: Gospels with lacunae
8th CE, Princeton University library (originally from Mt. Athos), "Cross Gospel"
Aland Cat. 5
Tischendorf: ə (Beth), von Soden: ε95
Gregory Textkritik I, p. 95
Byzantine text (Aland Cat. 5), but with some important special readings. It omits
Mt 16:2-3 (acc. to Gregory) and Mk 15:28, compare Lk 23:35, Jo 4:1.

9th CE, Athens (2 l.), Athos (7 l.), Moscow (7 l.), Oxford (3 l.)
Commentary manuscript. Originally from Mt. Athos. The commentary is in
minuscule. The fragments have been used as binding material for several volumes
(Chrysostomos' homilies on Genesis; Zonara's Hermeneia; Greek Menologium).
Aland Cat. 3
Tischendorf/Scrivener: O + We, 257e, von Soden: Σ1
Gregory Textkritik I, p. 59, 78-79. He notes: "verse 20:15 is repeated twice and
20:17 thrice". [?]
The Moscow leaves have been published by Tregelles in an appendix to his
edition of Ξ. Compare also: B. Ehlers "Eine Katene zum Jo-Evangelium ..." ANTF 3
"Materialien", 1969, p. 96-133
In this commentary the manuscript appears 6 times: 4 times Byz and 2 text. In
NA it reads 7 times Byz, 7 times text against Byz and 4 times special. It could be
labeled "mixed", comparable to X or 33.

063 = 0117
extant: Lk 16-24, Jo 4-6
9th CE, Athos (14 l.), Moscow (6 l.), Paris (0117, 2 l.), probably originally from
Athos.
Gregory: Wk (0117), von Soden: ε64
Gregory Textkritik I, p. 81, III, p. 1048-1060 (with text)
Aland Cat. 5, probably correct, some special readings are noted in this
commentary.
070
Greek-Coptic bilingue
Aland Cat. 3
Tischendorf: T¹ (0124), T²° (0110), von Soden: ε6
Probably the most scattered of the important fragments. Currently 44 leaves have been identified. Lk and Jo have been written by different scribes. Acc. to Schmitz (Muenster) ca. 50% Byzantine, many special readings and few readings with Byz against NA.

Gregory I, p. 69 (T¹) + 75 (T²°), III, p. 1075 (0110). Amelineau notes that it comes from the "white monastery" Shenoudi. Gregory suggests that it originated from TOYTWN, Fayyum, where a writing school existed. It is not clear though on what basis he makes this claim. Amelineau?

- H. Ford "Appendix ad editionem Novi Testamenti Graeci e Codice manuscript Alexandrino a C.G. Woide desscripti" Oxford, 1799, p. 52-62, 83
- Most of 0124 has been published by Amelineau.
- Vienna-fragments: C. Wessely "Studien zur Pal. und Pap." Vol. XI (56b, 57b, 58c) and XII (no. 139b, 140b) and now also: S. Porter "NT Greek Papyri and Parchments", Vienna 2008
- E. von Dobschütz Literarisches Centralblatt 1895, Sp. 1857-59 (he calculates that 070 omitted the PA and notes some corrections to Amelineau).

The following Gregory numbers are now considered members of 070:
Oxford: 070 (9 leaves)
London: 0110, 0202 (3 leaves)
Paris: 0124 (24 leaves), 0193, 0194 (3 leaves)
Vienna: 0178, 0179, 0180, 0190, 0191 (5 leaves)
From 71 readings in this commentary:

<table>
<thead>
<tr>
<th></th>
<th>Byz</th>
<th>txt against Byz</th>
<th>special</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lk</td>
<td>22%</td>
<td>55%</td>
<td>23%</td>
</tr>
<tr>
<td>Jo</td>
<td>25%</td>
<td>45%</td>
<td>30%</td>
</tr>
<tr>
<td>mean:</td>
<td>23%</td>
<td>52%</td>
<td>25%</td>
</tr>
</tbody>
</table>

Overall a quite good manuscript, with some Byz mixture.
073 = 084
extant: Mt 14:19-15:8
6th CE, Sinai and Leningrad (brought by Porfiri Uspenski from the east)
Aland Cat. 2
Tischendorf: Ἀ (073, Daleth) + Τ (084), von Soden: ε7
Published by JR Harris "Biblical fragments from Mt. Sinai", London, 1890, no. 7, p. X, 16.
Gregory "Textkritik" I, p. 67 (084) + 95 (073)
In this commentary only 5 times noted (2 times txt, 1 time Byz, 2 times special, with 01, B and 01, C). In NA 16 readings are noted, but the analysis is inconclusive. The nearest neighbor is 01 (75% agreement), followed by Θ, f13 (50-56%), then B, f1 with 44%. In NA it reads 2 times Byz, 5 times txt against Byz and 9 times special, often supporting 01. Gregory: "the text is very good". Unfortunately too fragmentary to get clear results.

078
extant Mt 17:22-18:3, 18:11-19, 19:5-14
Lk 18:14-25, Jo 4:52-5:8, 20:17-26
6th CE, Leningrad, Palimpsest
Aland Cat. 3
Tischendorf: Ία, von Soden: ε15, Scrivener: Ία/Ιε
Gregory Textkritik, I, p. 53
In this commentary only 8 times (Byz-txt = 3/5).
In NA in Mt it reads 13 times Byz, only 2 times txt against Byz. In Lk 7 times Byz and once txt against Byz. In Jo it reads 13 times Byz and 7 times txt against Byz. From these limited data 078 appears thus best in Jo and almost Byz in Mt and Lk. Overall it reads 33 times Byz, 10 times txt against Byz and only 3 times special.

083 = 0112 = 0235
extant Mk 13:12-14, 16-19, 21-24, 26-28, 14:29-45, 15:27-16:8, + shorter ending
+ longer ending, Jo 1:25-41, 2:9-4:14, 4:34-50
6th or 7th CE, Leningrad and Sinai (0112+0235) (brought from Tischendorf)
Acc. to Scrivener Coptic letter shapes, "spaces left in the text answering the purpose of stops." It "has a harmony of the Gospels at the foot of the page."
Aland Cat. 2
Tischendorf/Scrivener: Τ (083), Τ (0112, Daleth), von Soden: ε31
• Noted in Tischendorf "Notitia" 1860, p. 50 "secundum"
• Gregory Textkritik, I, p. 67, 96
0112 + 0235 = Mk 14:29 - End (Sinai)

083 is extant for 25 variants in this commentary. It reads 17 times (68%) txt, 5 times "special" and only 3 times Byz. It agrees with B 15 times (60%), additionally with P75 4 times. Based on these limited data it appears to be a very good witness. A more detailed analysis in NA of 36 variants in Mk shows as nearest neighbor L and Ψ (64% agreement), followed by B. The same check of 43 variants in John gives as nearest neighbor also L (72% agreement), followed by P75, B and W. 083 is thus a very good Alexandrian manuscript.

085:
extant Mt 20:3-32, 22:3-16
6th CE, came from Cairo to St. Petersburg, originally from an Egyptian monastery (Coptic letter shapes).
A facsimile has been added in the Codex Vaticanus print by Cozza-Luzi from 1889.
Aland Cat. 2
Tischendorf: Th, Scrivener: T9, von Soden: ε23
Gregory Textkritik I, p. 68, III, p. 1062 (with collation)
085 is extant for 11 variants in this commentary. It reads 7 times (64%) txt, 3 times "special" and only once Byz (Mt 20:19, where it agrees with B). Overall it agrees with B 9 times (82%)! Based on these limited data it would be a first rate Alexandrian. This is confirmed by checking NA with 38 variants: The nearest neighbor is L (74% agreement) followed by 01, B, D, Θ with 55% agreement. Similarly to 083 it appears to be a very good Alexandrian.

086
extant Jo 1:23-26, 3:5-4:18, 4:23-35, 4:45-49
6th CE, London, Cairo (Jo 1), Greek-Copt. Bilingue, Palimpsest
BL Or. 5707, CM 9239
Aland Cat. 3
Tischendorf: TW, von Soden: ε35
WE Crum and FG Kenyon JTS 1, 1899-1900, p. 415-33 (transcription)
Gregory Textkritik, I, p. 123
086 reads 3 times Byz and 5 times txt against Byz in this commentary. In NA it reads 14 times Byz and 11 times txt against Byz. The nearest neighbors are 33 (76% agreement) and L (70%).

087 = 092b
extant: Mt 1:23-2:2, 19:3-8, 21:19-24
Mk 12:32-37, Jo 18:29-35
6th CE, Leningrad and Sinai (brought from Tischendorf and Porfiri Uspenski from the East)
Aland Cat. 2
Tischendorf/Scrivener: Θ°C + ΤοII (part = 092b, Daleth), von Soden: ε27
Noted in Tischendorf "Notitia" 1860, p. 50
Gregory Textkritik I, p. 88+96
JR Harris "Biblical fragments from Mt. Sinai", London 1890, no. 11, p. XII, 45-47 (two different manuscripts, 092a and 087=092b, considered by Harris as one manuscript).
IA Sparks "A New Uncial Fragment of St. Matthew" JBL 88 (1969) 201-2 (on the fragment bound into L852)
Very limited data. In this commentary it reads 4 times Byz and once special. In NA it reads 11 times Byz and never txt against Byz! This is significant. It is not clear on what basis Aland puts this Cat. 2. Gregory also notes: "the text is good". Scrivener: "much like Cod. N".

091
6th CE, St. Petersburg
Aland Cat. 2
Tischendorf/Scrivener: Θg, von Soden: ε30
Gregory Textkritik I, p. 89, III, p. 1063 (gives text of the first fragment)
Only three special readings are noted in this commentary. In NA only very few times noted. Too fragmentary to be of much help. Gregory: "the text is very good".

0102 = 0138
extant Mt 21:24 - 24:15 (0138)
7th CE, today in Paris.
Aland Cat. 2
Tischendorf: W + 5a, von Soden: ε42

Gregory Textkritik I, p. 80, III, p. 1080 (gives collation of Mt)
0102 is extant in Mt for 21 variants in this commentary. It reads 5 times (24%) txt, one time "special" and 15 times (71%) Byz. It agrees 5 times with B. In Luke it appears 5 times in this commentary and reads 4 times Byz and once special. In NA in Mt it reads 46 times Byz (87%) and only 7 times txt against Byz. In Lk it reads 26 times Byz and only once txt against Byz. It appears as an almost Byz manuscript, the Aland Cat. 2 is certainly wrong. Compare R. Peppermüller (ANTF 3 "Materialien", 1969, p. 144-76) who agrees with Gregory, who wrote: "mixed, with some good readings".

0105
extant: Jo 6:71-7:46
10th CE, Vienna (acc. to Gregory possibly from Eastern Asia-Minor or Armenia)
Aland Cat. 3 (tendency to 5)
Tischendorf: W*, von Soden: ε45
Gregory Textkritik I, p. 81, III, p. 1066-74 (gives complete text)
S. Porter "NT Greek Papyri and Parchments", Vienna 2008, p. 162-186
0105 appears 9 times in this commentary. It reads 8 times Byz and only once txt.

0106=0119
7th CE, St. Petersburg, Leipzig, Birmingham, Sinai (brought by Tischendorf from the east)
Aland Cat. 3
Tischendorf/Scrivener: Θα + Τά (0119), von Soden: ε40
Noted in Tischendorf "Monumenta" 1846, p. 9-10, text: 1-10; II 1857, p. 321
Gregory Textkritik I, p. 87-88, 96
JR Harris "Biblical fragments from Mt. Sinai", London 1890, p. XI, 17-24
0106 appears 9 times in this commentary and reads always Byz. But Scrivener writes: "In regard to the text, it much resembles 01, B, and stands alone with them in 14:12 (ἀὐτόν)." Gregory writes: "as far as one can tell, the text is good". This assignment is certainly wrong. A check in NA shows that it reads 46 times Byz, but only once txt against Byz, the above mentioned case of 14:12. 0106 is a Byzantine manuscript.

0107
extant: Mt 22:15-23:14
Mk 4:24-35, 5:14-23
7th CE, St. Petersburg (brought by Tischendorf from the east)
Aland Cat. 3
Tischendorf/Scrivener: Θb, von Soden: ε41
Noted in Tischendorf "Notitia" 1860, p. 50 "tertium".
Gregory Textkritik I, p. 88
Scrivener writes: "torn piecemeal for binding and hard to decipher."
In this commentary it appears 7 times and it reads 6 times Byz and once special.
Gregory: "the text is not very good".

0115
extant: Lk 9:35-47, 10:12-22
9th or 10th CE (Scrivener: 8th), Paris
Aland Cat. 3
Tischendorf/Scrivener: Wα, von Soden: ε57
Noted in Tischendorf "Monumenta" 1846, p. 51-6
Gregory Textkritik I, p. 76-77
In this commentary it appears 7 times and it reads 4 times Byz and 3 times special. In NA it reads 13 times Byz and only once txt against Byz.

0130
extant: Mk 1:31-2:16
Lk 1:20-31, 1:64-79, 2:24-48
9th CE, St. Gallen and Zürich, Greek-Latin Palimpsest
Aland Cat. 3 (tendency to 5)
Tischendorf/Scrivener: Wc, von Soden: ε80
A. Dold "Neue Palimpsest Bruchstücke der griech. Bibel..." BZ 18 (1929) 241-70
Gregory Textkritik I, p. 77-78
Scrivener writes: "[leaves] which have been washed to make a palimpsest, and the writing erased in parts by a knife. [...] style closely resembles that of Cod. Δ, and its kindred FG of St. Paul's Epistles."
In this commentary it appears 13 times and reads 7 times Byz, 4 times txt and 2 times special. In NA it reads 32 times Byz and 6 times txt against Byz, so we have here a slightly mixed Byzantine manuscript.

0131
extant: Mk 7:3, 7:6-8, 7:30-8:16, 9:2, 9:7-9
9th CE, Cambridge, discovered by W. White 1857 in the binding of a volume of Gregori Nazianzeni from Athos. A provenance from Athos is the most probable.
Aland Cat. 3
Tischendorf/Scrivener: Wd, von Soden: ε81
J. Duplacy "La provenance Athonite des manuscripts grecs ..." S & D 24, Festschrift KW Clark, 1967, p. 113-26
0131 appears 13 times in this commentary. It reads 4 times Byz, once txt and 8 times special! This is the characteristic of this manuscript, a very free text. Note e.g. the reading at Mk 7:33. This is supported by an analysis in NA. Here 0131 reads 10 times Byz, 4 times txt against Byz and 9 times special.

0141
extant: Joh with lacunae, 349 sheets
10th CE, Paris Gr. 209
Aland Cat. 3
Tischendorf/Scrivener: 314e, von Soden: Σ13
Gregory Textkritik I, p. 178 (Evv. 314)
Scrivener: "remarkable catena".
1 column, 31 lines, 28 x 20 cm
It is actually not a majuscule, but a minuscule commentary manuscript whose lemmata are written in majuscule. 0141 is noted as "KO141" in the IGNTP Byzantine text of John. The full text is available online from the IGNTP site. It is quite good in the first 6 chapters of John, later being basically Byzantine. In ch. 1-6 in this commentary it reads 21 times Byz (57%), 16 times txt against Byz (43%) and 13 times special. It is comparable to X or 33 in John. This has been noted already by Gregory, who wrote: "mit Xevw zu vergl."
In the later part of John (ch. 7-21) it is about 82% Byz and reads only 14 times txt (18%) in this commentary.

0162 = POxy 847
extant: Jo 2:11-22
3rd or 4th CE, New York, originally Oxyrhynchus
Aland Cat. 1
von Soden: e023
Grenfell & Hunt "The Oxyrhynchus Papyri", Vol. 6, p. 4-5, plate 6.
It appears 6 times in this commentary and agrees always with P66, P75.

0177
extant: Lk 1:73-2:7
10th CE, Vienna
Aland Cat. 2
W. Till "Papyruussammlung ..." ZNW 39 (1940) 1-56
C. Wessely "Stud zur Pal und Pap" XI, 55b
S. Porter "NT Greek Papyri and Parchments", Vienna 2008, p. 117-123
In this commentary it appears 4 times and reads always txt. In NA it reads 2 times Byz, 5 times txt against Byz and twice special. Aland: "relatively many peculiarities".
Images are now online.

0181
extant: Lk 9:59-10:14
4th or 5th CE, Vienna
Aland Cat. 2
C. Wessely "Stud zur Pal und Pap" XII, 185
It appears 8 times in this commentary, reads 2 times Byz, 4 times txt against Byz and 2 times special. In NA it reads 3 times Byz and 6 times txt against Byz.

0187
extant: Mk 6:30-42
6th CE, Heidelberg (P.Heid. Inv. G 1354)
Aland Cat. 3
Adolf Deissmann, "Die Septuaginta-Papyri und andere altchristliche Texte der Heidelberger Papyrus-Sammlung", 1905, p. 80-84, + plates 58a and 59a.
Good text, very close to B. Aland Cat. 3 clearly wrong. In this commentary it appears 10 times. It reads 6 times txt and four times special, always with B. It never reads Byz. Unfortunately the parchment deteriorated considerably since the publication of the ed. pr. The published online image shows less than was read by Deissmann.
The fragment comes from the Reinhard papyrus collection and was identified by Deissmann in a group of Coptic manuscripts from Egypt.

0211
extant: Gospels complete
7th CE, Tbilisi
Aland Cat. 5
von Soden: e051
Not regularly cited. In Aland's Teststellen it reads 189 times Byz and only 10 times txt against Byz.

0233:
extant: all Gospels with lacunae
8th CE, Münster MS 1
Aland Cat. 3
0233 is extant in Mt for 48 variants in this commentary. It reads 8 times (24%) txt and 25 times (76%) Byz and 15 times special. It agrees 10 times with B. Of the 23 cases where it reads not Byz, it agrees 14 times with either Θ or f13. It could thus be termed "mixed, with a Caesarean touch".

0242
4th CE, Cairo
Aland Cat. 3
R. Roca-Puig "Un pergamino griego del evangiliode San Marco" Emerita 27 (1959) 59-73
Appears 7 times in this commentary: 3 times Byz and 4 times txt. In NA it reads 6 times Byz and 7 times txt (54%). A quite good "mixed" manuscript.

0250:
extant: all Gospels with lacunae
8th CE, Cambridge, Codex Climaci rescriptus
Aland Cat. 3
0250 is noted 54 times in this commentary. It reads 10 times (22%) txt and 35 times Byz (78%) and has 9 special readings noted. It is a slightly mixed, Byzantine manuscript.

0274
5th CE, Cairo
Aland Cat. 2
• JM Plumley and CH Roberts "An Uncial text of St. Mark in Greek from Nubia" JTS 27 (1976) 34-45, with 2 plates
• WHC Frend and IA Muirhead "The Greek manuscripts from the cathedral of Q'asr Ibrim" Museon 89 (1976) 43-9
• GM Browne "The Sunnarti Mark" ZPE 66 (1986) 49-52
0274 is noted 11 times in this commentary. It reads never Byz (!), 8 times txt and 3 times special. It agrees all 11 times with 01 and 10 times with B. In NA it reads 22 times txt against Byz and 5 times special, never Byz! It agrees 27 times with 01 and 25 times with B. A first rate witness!

0281: Mt 6 – 27 with lacunae
8th CE, Sinai N.E. Mİ 29 (from the 1975 find)
o no Aland Cat. given.
0281 is extant for 21 variants in this commentary. It reads 7 times txt and 6 times Byz, and has 8 "special" readings. It agrees 18 times with 01 and 12 times with B! It could thus be termed "late Alexandrian". The agreement with B is significant. Noteworthy new find! B. Aland (Berichte Hermann Kunst, 1985) writes: "the text is without doubt Alexandrian, with a few Singularities. When it deviates from the old text it often goes with old witnesses. ... a certain influence of the Byz text cannot be denied." [my translation from German]

0293=089=092a
extant: Mt 21:27-28, 21:31-32, 26:2-12
6th CE, St. Petersburg and Sinai, St. Cathr. (089 brought from Porfiri Uspenski from the east, 092a found by Harris.)
089 and 092a have been re-labeled by Muenster as 0293!
Aland Cat. 2
Tischendorf/Scrivener: Θε (089) + 711 (092a), von Soden: ε28 + ε32Mt
JR Harris "Biblical fragments from Mt. Sinai", 1890, no. 11, p. XII, 45 (two different manuscripts, 092a and 087=092b, considered by Harris as one manuscript).
Gregory Textkritik I, p. 89 + 96
P. Ferreira ANTF 3 "Materialien", 1969, p. 134-143 (gives complete description and text)
Appears only two times in this commentary, but reads both times txt. In NA it appears 7 times and reads 6 times txt against Byz and once special with 01.
**Lectionaries:**

1. **Lectionaries earlier than the 8th CE:**

   - L1604  IV  Greek/Sahidic fragment
   - L1043  V  fragments of all four Gospels, two columns
   - L1276  VI  Palimpsest, fragments of Matt. 10, John 20
   - L1347  VI  Psalter; has Magnificat and Benedictus,
   - L1354  VI  Greek/Hebrew fragment, Mark 3
   - L355  VII  portions of Luke
   - L1348  VII  Psalter; has Magnificat and Benedictus
   - L1353  VII  Greek/Coptic diglot, reportedly incomplete; lost. This is Tischendorf’s T\(^d\) (transcript in Balestri with T/029). L1353 appears to be a part of two lectionaries: L143 and L962(+0276).
   - L1637  VII  Palimpsest

2. **Lectionaries noteworthy for their text:**

   NA cites L844 and L2211 as 2\(^{nd}\) order witnesses. These are the only two, which are cited frequently in this commentary.

   - L547  XIII  belongs to f13?
   - L844  IX  226 leaves, Uncial lectionary, selected readings (Jerusalem form). Sinai, St. Catherine/St. Petersburg
   - L1043  V  4 leaves, not a traditional lectionary, but a collection of texts, collation in S. Porter "NT Papyri and Parchments", Vienna 2008, many agreements with 01, B.
   - L1602  VIII  88 leaves, New York/Freiburg
   - L2211  X  207 leaves, Uncial lectionary, Greek Arabic diglot. Selected lessons following the Jerusalem order. Sinai, St. Catherine
Results:
The following manuscripts appear to be relevant for further investigation: (smaller font-size = small fragments)
029, 050, 070, 073, 078, 083, 085, 086,
0131, 0141, 0162, 0177, 0181, 0187, 0233, 0242, 0274, 0281, 0293

First rate witnesses are: 029Lk Jo, 083Mk Jo, 085Mt, 0162Jo, 0187Mk, 0274Mk.
  0293Mt

Second rate witnesses are: 050Jo, 070Lk Jo, 073Mt, 086Jo, 0141Jo, 0177Lk, 0181Lk, 0242Mt, 0281Mt

Third rate witnesses are: (024Go), 026Lk Jo, 078Mtlk, 0131Mk, 0233all

The cursive numbers are very small fragments, with only few noteworthy readings. Aland notes some other fragments with Cat. 2, but these are too small to allow for a detailed evaluation and they do not appear in this commentary:
071Mt, 094Mt, 0101Jo, 0108Lk, 0114Jo, 0155Lk, 0184Mk, 0204Mt, 0234MtkJo, 0271Mt

Mt: 073, 085, 0242, 0281, 0293
Mk: 083, 0187, 0274
Lk: 029, 070, 0177, 0181
Jo 029, 050, 070, 083, 086, 0141, 0162

Conclusion:
This study revealed some interesting fragments, for example, I have never heard before about 0274. Interesting! Also, every good witness for Mt is especially important (085, 0281, 0293), because this is the book with the lowest number of really good witnesses.
[ιο Ἀνθρω] ποι] δύο ἄνε
βησαν εἰς τὸ
ιερὸν προσεύ
ζάσθαι, ἐὰς Φα
μασάος καὶ ὁ
ἐτερὸς τελῶ
νης. π ὁ Φαρίσαι
ος σταθεῖς
ταύτα πρὸς ἐ
αὐτὸν προσ
ηὐχετο· ὁ θεός,
εὐχαριστῶ
σοι ὅτι οὐκ εἰ
μὴ ἄσπερ οἱ
λοιποὶ τῶν
ἀνθρώπων, ἀρπαγεῖς,
ἀδικοὶ, μοιχοί,
ἡ καὶ ὁς οὕτος
ὁ τελῶνης;
12 ἑστεύω δῖς
τοῦ σαββάτου,
ἀποδεκατεῦω
πάντα ὥσα κτῶ
μα. 13 ὁ δὲ τε
λώνης μακρό
θεν ἐστῶς
οὐκ ἠθελεν
οὐδὲ τούς ὁ
[φθαλμοὺς ἐπάραι εἰς τὸν οὐρανὸν,]

ἀποδεκατευω could also be: ἀπεδεκατευω
φθαλμοῦς ἐ
πάραι εἰς τὸν
ουρανὸν, ἀλλ’
ἔτυπτεν τὸ στῆ
θος ἐαυτοῦ
λέγων· ὁ θεός,
ιλάσθητί μοι
τῷ ἀμαρτωλῷ.
14 λέγω ὑμῖν, κα
τέβη οὗτος
dedikaiomē
νος εἰς τὸν
ioikou ἐαυτοῦ
παρ’ ἐκείνουν.
ὅτι πᾶς ὁ υἱῶν
ἐαυτὸν ταπει
μωθήσεται,
ὁ δὲ ταπεινῶν
ἐαυτὸν υψω
θήσεται. 15 Προς
έφερον δὲ αὐτῷ
καὶ τὰ βρέφη
ἵνα αὐτῶν
ἀπετηταὶ· ἰδὼν
tες δὲ οἱ μαθὴ
tαι ἑπτῆμων
αὐτοῖς. 16 ὁ δὲ Ἰησοῦς
προσεκαλέσατο
αὐτὰ λέγων· ἂφετε τὰ παιδία ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε αὐτὰ,
tῶν γὰρ τοιούτων ἐστίν ἡ βασιλεία τοῦ θεοῦ.

[παραδοθήσεται γὰρ]
[τοῖς ἐθνεσιν καὶ ἐμπαί]

χθήσεται καὶ
ἔβρισθήσεται
καὶ ἐμπυσ
θήσεται ζεκαί
μαστιγώσαν
τες ἀποκτενοῦ
συν αὐτόν, καὶ
tῇ ἡμέρᾳ τῇ
tρίτῃ ἀναστῇ
σεται 34καὶ αὐτοὶ
ουδὲν τούτων
συνήκαν καὶ
ὅν τὸ ῥήμα τοῦ
tὸ κεκρυμμὲ
νον ἀπ’ αὐτῶν
cαὶ οὕκ ἐγίνω
σκούν τὰ λεγό
μενα. 35 Ἔγε
tετο δὲ ἐν τῷ
ἐγγίζειν εἰς
Ἱεριχῶ αὐτὸν
τυφλὸς τῆς ἐ
κάθητο παρὰ
tῇν ὀδὸν ἐπαί
tῶν. 36 ἀκούσας
dὲ ὀχλοῦ διὰ
πορευομένου
ἐπιθάνετο
τί εἶ ἡ τούτο.
37 ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραίος παρέρχεται.
38 καὶ ἐβόησεν λέγων· Ἰησοῦν υἱὲ Δαυίδ, ἐλή
σὸν με. ἐκαί οἱ προάγοντες ἐπετίμησαν αὐ
tῷ ὑπαγόντων, αὐτὸς δὲ πολ
λῷ μάλλον ἐκραζέν· υἱὲ Δαυίδ, ἐλή
sὸν μὲ. ὁστα θεὶς δὲ Ἰησοῦς ἐκέ
λευσεν αὐτὸν ἀφθηναὶ πρὸς αὐτόν. ἑγγίσαν
tὸς δὲ αὐτοῦ ἐπηρώτησεν αὐτὸν· ἀριτί σοι θέ
λεις ποιήσω; ὃ δὲ ἐπεν· κύριε, ἕνα ἀναβλέψω.
42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἀναβλέψον·
[ἡ πίστις σου σέσωκέν σε.]

ΔΝΗΓΕΙΛΑΝΔΕ
ΔΥΤΩΤΙΣΤΟ
ΝΑΖΩΡΑΙΟΣ
ΠΔΡΕΡΧΕΤΑΙ
ΚΔΙΕΒΟΗΣΕΝ
ΛΕΓΩΝΥΓΙΕ
ΔΔΥΕΙΔΕΛΕΗ
ΣΟΝΜΕ· ΚΔΙΟΙ
ΠΡΟΑΓΟΝΤΕΣ
ΕΠΕΤΙΜΩΝΔΥ
ΤΩΝΔΣΙΓΗΣΗ
ΔΥΤΟΣΔΕΠΟΛ
ΛΩΜΔΑΛΟΝ
ΕΚΡΑΖΕΝΥΙΕ
ΔΔΥΕΙΔΕΛΕΗ
ΣΟΝΜΕΣΤΩ
ΘΕΙΔΕΙΤΕΚΕ
ΛΕΥΣΕΝΔΥΤΟν
ΔΧΩΗΝΙΠΡΟΣ
ΔΥΤΟΝΕΓΓΙΣΔΝ
ΤΟΣΔΕΔΥΤΟΥ
ΕΠΗΡΨΘΣΕΝ
ΔΥΤΟΝΤΙΚΟΙΘΕ
ΛΕΙΣΠΟΙΗΣΩ
ΟΔΕΕΙΠΕΝΚΕ
ΙΝΔΝΔΒΛΕΨΗ
ΚΔΙΟΙΤΕΙΠΕΝ
ΔΥΤΩΝΔΒΛΕΨΩ