

Review of J.K. Elliott, A Bibliography of Greek New Testament Manuscripts. Third Edition. Supplements to Novum Testamentum 160. (Leiden: Brill, 2015).

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J.K. Elliott, *A Bibliography of Greek New Testament Manuscripts. Third Edition*. Supplements to *Novum Testamentum* 160. (Leiden: Brill, 2015). 408pp. Hardback. ISBN: 978-90-04-28923-9. €115.

For over a quarter of a century, Elliott's *Bibliography* has rendered sterling service to the text-critical community in providing details of secondary literature arranged by New Testament manuscript. The fifteen years since the publication of its second edition have witnessed a resurgence of interest in this discipline, stimulated in part by new scholarly approaches, the use of computers for textual editing, and the proliferation of digital images of manuscripts on the internet. With almost half as many pages again, this expanded third edition bears witness to the recent increase in activity. In addition, further witnesses continue to be identified: the new *Bibliography* treats 157 more entries in the Gregory-Aland *Liste* than its previous edition.

Completely refreshed, with a different series and publisher, the third edition has been produced with a new collaborator, the *Institut romand des sciences bibliques*. Readers are informed in the Acknowledgements that the book "is linked to the online bibliographical resources of the Faculty of Theology at the University of Lausanne to be found under its logo BiBIL" (page vii), although there is no further explanation of the significance of this or how the electronic version should be used. The website itself (now <https://bibil.unil.ch/> and not the address on page 407 of the printed book) is similarly uninformative: some persistence is required for users to discover that, if they select the *Recherche thésaurus* tab, followed by the '+' symbol next to *Thésaurus BiBIL*, then *Nouveau Testament (Problèmes d'Introduction)*, then *Critique textuelle du Nouveau Testament*, then *Textes grecs*, then *Manuscrits*, they will be confronted with four further categories corresponding to the divisions of the printed *Bibliography*. Two further clicks take the user to an entry for each manuscript: selecting this, followed by the *Rechercher* button at the foot of each page, will bring up a list of publications corresponding to those in the present book, and even boasts links to online versions of certain items. The programmer who develops a simple interface to enable immediate navigation based on Gregory-Aland number will not only increase traffic to the electronic resource but also save textual critics from repetitive strain injury!

A comparison of the entries for 044 Ψ, chosen at random, may illustrate the differences between the second and third editions. Four more items are present in the new edition, consisting of references to two electronic editions, Karavidopoulos' unpublished edition, and a plate of the manuscript in Voicu and d'Alisera's collection. The entire entry is now ordered chronologically, and all plates are indicated with an asterisk. However, there are discrepancies within the items shared by both printed editions: it is no longer explained that Jackson's study is an unpublished dissertation undertaken at Southwestern Baptist Theological Seminary; M.-J. Lagrange has lost his first initial and page references; Lake's "Texts from Mount Athos" is listed as 1903 (the date of publication of the whole volume) rather than 1902 (the appearance of this particular fascicle), and starts with an erroneous page number (88 instead of 89). Only the first of these is elucidated by the corresponding entry in the electronic *Bibliography*: in other respects, the second printed edition remains more helpful.

Information about manuscript families is missing from the third edition. There are no longer cross-references to 07 or 041 for manuscripts which are treated in studies of

Family E or Family Π. Even though Family 1 and Family 13 have separate entries at the beginning of the section on Minuscules, the list of members is now absent: similarly, the indication has been dropped from the entries for manuscripts such as 118, 131, 205 and 209 that they also feature in publications on the whole family. No doubt this can quickly be put right in the electronic version, but those who prefer printed books will once again have to return to the second edition.

New material in the third edition is sometimes inconsistent. The Introduction states that “[w]hen reprints or later editions of older works are reported, these appear alongside the date of the original.” (page 2). This is not the case for many of the Collected Essays listed on page 406, including Elliott’s own volume: some of his articles appear twice, once under the original date of publication and once with that of the reprint (P45, 05), while others have no entry for the reprint (0205/0310) or the original (03). Parker’s often-cited *Introduction* is listed among the volumes of essays by multiple authors (page 407) rather than the introductory texts (page 402). The website for Codex Sinaiticus is given on page 407 but not in the section on 01 &! Individual entries contain references to online images posted by CSNTM but not those in the NTVMR, although both websites are listed on page 407 and the latter currently includes images of over 1800 Greek New Testament manuscripts. In fact, the list of CSNTM manuscripts does not appear to have been updated since the final supplement to the second edition of the *Bibliography*: only 158 entries appear in the online *Bibliography*, all dated 2010, even though almost 600 are now available on the website. With such a rapid pace of change, the decision to create an electronic version of the *Bibliography* was timely.

In the digital realm, however, Elliott’s *Bibliography* is no longer without competitor. A number of holding institutions, such as the British Library and Biblioteca Apostolica Vaticana, now provide bibliographic references on the online catalogue page for each of their manuscripts. Others may be found in the increasing number of digitised library catalogues, a genre not normally included by Elliott (page 4). Even the electronic version of the *Kurzgefasste Liste* (using the address on page 407 rather than the footnote on page 1) now provides bibliographical references for each manuscript: the list for 044, taken as the example above, contains no fewer than forty-eight entries, although it is unclear in what way the majority relate to this particular manuscript. The value of Elliott’s *Bibliography* is that it offers a more discriminating approach, which may be supplemented as required from these other sources. As it stands, this third edition serves as a reminder, if any is needed, that the transition from print to digital (and back again) is rarely smooth. Nevertheless, all involved should be congratulated on the accomplishment of this major change in format: with a few adjustments and regular updating, this *Bibliography* will continue to guide students and scholars through the ever-growing literature on Greek New Testament manuscripts.

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