

# The Greek New Testament,

Edited from Ancient Authorities, with their  
Various Readings in Full,  
and the  
Latin Version of Jerome,  
by Samuel Prideaux Tregelles, LL.D.

London.

Samuel Bagster and Sons: Paternoster Row.  
C. J. Stewart: King William Street, West Strand.  
1857–1879.

*Transcription of TNT and TNT2*

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in collaboration with Julie Woodson, Natacha Pfister,  
and Robert Crellin.

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## General Introduction

It will be known to many that the text of the Greek New Testament has a transmission history, that is, it has been handed down through the centuries by means of hand-written copies and, since the beginning of the 16th century, printed editions. Initially, the printed editions of the 16th, 17th, and 18th centuries reproduced the Greek text in use in the Greek speaking church of the Middle Ages. Most Western scholars at the time of the earliest printed editions read and wrote in Latin and therefore the Latin translation, the Vulgate as translated by Jerome, was the Bible of choice. The Greek text mainly served to support and correct the Latin text. However, it was clear from very early on that not all Greek manuscript copies of the New Testament were in complete agreement. Towards the end of the 17th century the first large-scale attempts were made to gather these variants together and this body of evidence only grew by the addition of freshly studied manuscripts. It appeared that a particular group of, mainly older, manuscripts showed a text much more akin to the Vulgate than the bulk of the more recent manuscripts. It was in the first half of the 19th century that the first Greek New Testament was printed that was based not on the traditional Greek text, but on the testimony of the oldest manuscripts (Lachmann, 1831). In the decade after Lachmann, Tischendorf started his work of discovering and publishing new manuscripts and issuing a series of Greek New Testaments, culminating in the 8th edition, published 1869 to 1872.

At roughly the same time, Samuel Tregelles also started to work on the Greek New Testament. First of all, he produced a critical text of Revelation in 1844, with an English translation included. In this same time he was involved in the publication of Wigram's concordances of the Greek NT and the Hebrew OT<sup>1</sup>, and had produced a translation of Gesenius's *Hebrew and Chaldee Lexicon*.<sup>2</sup> He travelled widely

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<sup>1</sup> George V. Wigram, *The Englishman's Greek Concordance of the New Testament: Being an Attempt at a Verbal Connexion between the Greek and the English Texts* (London: Central Tract Depôt, 1839), George V. Wigram and William De Burgh, *The Englishman's Hebrew and Chaldee Concordance of the Old Testament: Being an Attempt at a Verbal Connexion between the Original and the English Translation* (London: Longman, Green, Brown and Longmans, 1843).

<sup>2</sup> Other translations of Gesenius's works had been published: *Lexicon Manuale Hebraicum et Chaldaicum in Veteris Testamenti Libros* by Robinson (1839) and by Gibbs of Gesenius's Hebrew / German lexicon (1824). In the preface to his translation Tregelles explains the rationale for his edition: "Gibb's work, having been based upon the earlier publications of Gesenius, was in a manner superseded by the author's later works; while, as regards the translation of Dr. Robinson, considerable difficulty was felt, owing to the manner in which the rationalist views, unhappily held by Gesenius, not only appeared in the work without correction, but also from the distinct statement of the translator's

throughout Europe to many of the major libraries, and transcribed or collated any manuscript he could lay his hands on. He published a history of the discipline of New Testament textual criticism (1854),<sup>3</sup> and also an introduction to textual criticism in which he described the source materials (the manuscripts, the old translations of the New Testament from the Greek into other languages, the quotations of the New Testament in the early church fathers). Tregelles had now a firm idea of the method by which he proposed to come as close as possible to the original text (1856).<sup>4</sup> It was only after all this preparatory work that he started to publish the text (from 1857).

Tregelles decided to publish his New Testament in fascicles and the first of these contained Matthew and Mark. The obvious benefit was that in this way it was possible to get something out in print early on, the disadvantage being that one ran the risk of being overtaken midway by fresh discoveries. This is exactly what happened. In the Introductory Notice to *Part II, Luke and John*, published in 1861, Tregelles has to write already about his intention to add a list of corrections containing the more precise information on *Codex Vaticanus* as published in the second edition of Mai's work on this manuscript in 1859 and from *Codex Sinaiticus* which was brought to St Petersburg by Tischendorf in the same year.<sup>5</sup> That means, for the all important textual criticism of the four gospels, Tregelles did not have a precise collation of *Codex Vaticanus* (B) available, nor any text from *Codex Sinaiticus* (Ⲁ). In the end, Tregelles himself never published this list but it was a long-time correspondent and supporter,

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preface, that no remark was required on any theological views which the work might contain. Marks of evident haste and oversight were also very traceable through the work; and these considerations combined led to the present undertaking." From the Preface to the 1846 edition as printed in the second edition (1857) of Wilhelm Gesenius, *Gesenius's Hebrew and Chaldee Lexicon to the Old Testament Scriptures*, trans. Samuel Prideaux Tregelles (London: Bagster, 1857). Tregelles's Preface is dated 'Rome, February 24<sup>th</sup>, 1846'.

<sup>3</sup> Samuel Prideaux Tregelles, *An Account of the Printed Text of the Greek New Testament: with Remarks on Its Revision upon Critical Principles*. London: Samuel Bagster and Sons, 1854.

<sup>4</sup> Samuel Prideaux Tregelles, *Introduction to the Textual Criticism of the New Testament*. Vol. 4. Twelfth ed. *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, ed. Thomas Hartwell Horne and John Ayre: Longmans, Green, and Co., 1856 (1869).

<sup>5</sup> "In these Gospels I have had the advantage of using Card. Mai's edition of the Vatican MS., and in some part also the *second* edition of the same text, which is considerably amended: it was my intention to have given now a comparison of the text of that MS., as edited by Mai, with the preceding and somewhat contradictory collations. But as the MS. brought into notice by Tischendorf, the *Codex Sinaiticus*, is likely to be published without any great delay, I judge that it will be better for me to bring the addenda and corrigenda of importance into *one list*, instead of dealing with them piecemeal." *Dr. Tregelles's Greek Testament. Part II: Luke and John*, p. i.

F.J.A. Hort, who ensured a list with corrections and additions was published posthumously in 1879, together with an introduction to Tregelles's method drawn from his other publications. Tregelles was not in very good health during the last decade of his life. He added an apology for the delay of the appearance of *Part III, Acts and Catholic Epistles* (1865), and having suffered a second, major stroke in 1870 it is clear that, when *Part VI, Revelation* finally appears in 1872, the final editing of the Introductory Notice and of the text is no longer his.

Tregelles was a non-conformist Christian with a deep and sincere faith who held a high view of Scripture and fiercely opposed any trace of the liberal tendencies widely present in 19<sup>th</sup> century theology. At the same time he was all too aware of the unease a work on the textual criticism of the New Testament could produce among Christians in the church. His basic attitude is neatly summed up in the following statement:

It is not for Christian scholars to fear *true* criticism or its results: the object of true criticism is not to alter scripture dogmatically on the judgment of any individual, but it is to *use* the EVIDENCE which has been transmitted to us, as to what the holy men of God, inspired by the Holy Ghost actually wrote. In this, as in any other Christian service, the blessing and guidance of God may be sought, by those who know the privileges resulting to the believing soul from the redemption of His Son (*Tregelles's Greek New Testament: Introductory Notice, Part I, ii*).

## The Text

### **The text of Tregelles's edition**

Tregelles describes the method that he used to determine which reading was most likely to be original with the term 'comparative criticism'. Much emphasis is laid on the age of the witness, so that ancient manuscripts carry more weight than the more recent ones and that ancient testimony to a certain reading, such as in the case of a citation by a church father, is equally relevant. Likewise, a more recent manuscript can well testify to an ancient text if it contains demonstrably old readings. Tregelles writes often about 'the facts' of manuscript readings and 'the evidence' they offer. This emphasis on 'facts' and 'evidence' leads him to reject any notion of deliberate recension in the history of the transmission of the New Testament. A number of

scholars before Tregelles argued that one or more of the text-forms found their origin in a recension of one particular church father. Tregelles acknowledges that there are 'groups', or 'families' of manuscripts but still maintains that these groups are very difficult to demarcate and, therefore, the existence of a single point of origin of such group remains unproven. Tregelles deliberately rejects the notion that one first needs to have a theory of the history of transmission in order to establish the text of the New Testament. In this sense, the work of Westcott and Hort from only a few years later operates on radically different principles.

This emphasis on the evidence leads at times to surprising choices. The choice of the reading ἔχωμεν instead of ἔχομεν in Romans 5:1 may not be a great surprise, but his choice of the reading ὡς καὶ ἐν τῷ πρώτῳ ψαλμῷ γέγραπται ('as it is also written in the first psalm') in Acts 13:33 may have raised eyebrows. The citation that follows is clearly from Psalm 2 as is also found in most of the Greek manuscript tradition. Tregelles follows here the most ancient testimony he can find: Codex Bezae from the fifth century supplemented with the third century support from the church father Origen.

### **Traces of Tregelles's actual work practice**

Tregelles used a series of identical printings of the then standard text of the Greek New Testament (the *Textus Receptus*) as the basis for his collation of manuscripts and ascertaining the text of his edition. It is almost inevitable to avoid errors caused by this base text shining through, and these are particularly visible in the errors of the printed edition. So we find, for example, that Tregelles prints in Matthew 6:16 the phrase μὴ γίνεσθε ὥς οἱ ὑποκριταὶ σκυθρωποὶ ('do not look gloomy like the hypocrites'). The word ὥς would normally not take an accent (and if it took an accent it would have to be a grave rather than acute), but if we realise that the base text reads the word ὥσπερ at this place then the presence of the accent becomes understandable: ὥς is a relic of the previous (and correctly accented) ὥσπερ. Similarly in Matthew 26:53, Ἀπόστρεψόν τὴν μάχαιραν σου ('Put your sword back'). The possessive pronoun σου stands in the *Textus Receptus* right after ἀπόστρεψον and, as it is an

enclitic, causes it to be written ἀπόστρεψόν. However, now that σου stands after μάχαιραν the correct accentuation of this phrase should have been Ἀπόστρεψον τὴν μάχαιράν σου. The pronoun changed place but the accents did not follow. And in Luke 19:41 we find the conflated reading ἐπ' αὐτήν, a combination of the reading of the *Textus Receptus*, ἐπ' αὐτῆ, and the reading Tregelles must have preferred, ἐπ' αὐτήν.

## The Addenda and Corrigenda

The printed edition of *Tregelles's Greek New Testament* contained a large section with additions and corrections, published a number of years after Tregelles's death. These were edited by F.J.A. Hort. To what extent Hort himself carried out this work remains to be seen:

"By far the greater number of the marks have been prefixed by Mr. Streane at his own discretion, but in accordance with suggestions offered for his guidance, and I am responsible for the decision in many doubtful cases which he wished to refer to me, and in some others, as also for the marks prefixed to readings not supported by fresh evidence from uncial MSS." (*Prolegomena and Addenda and Corrigenda*, xxxi)

Hort dealt very sensitively with the corrections and additions and does not propose alterations to the printed text, only to the critical apparatus, and that mainly for the four gospels (pp. 1023-56). There are much fewer corrections and additions to the remainder of the New Testament (pp. 1056-70). Most of the additions are simply the listing of new or corrected manuscript evidence. However, it is indicated whether the new evidence relates to the text as already printed by means of the symbol †, or to an alternative reading given in the margin or the apparatus by means of ††, or to the omission of a phrase or word indicated by the double dagger sign ‡.

The *Addenda and Corrigenda* are intended to be bound in such a way that they can be folded out in order to be seen side by side to the pages to which they refer. Not every owner of the fascicles of the original Greek New Testament had these fascicles hard-bound in the same manner. Some subscribers chose for a two-volume hard cover binding, others preferred a single volume. In quite a number of the bound copies I have seen, the pages containing the *Addenda and Corrigenda* are bound as every

other page and cannot be folded out any longer.

## **The Value of the Greek New Testament of Tregelles**

Why would one bother with a Greek New Testament printed in the 19<sup>th</sup> century? Has it not been superseded by improvements, new discoveries, and a finer methodology? Is this text not simply a relic from the past, with mere curiosity value, but of no further importance?

First of all, in order to understand where the textual criticism of the New Testament is at the moment, it is of crucial importance to know how we arrived at this point. The principles Tregelles laid down, and the result of these principles (alongside the evidence he provides for and against his choice of text), are part of the history of the discipline and form an important contribution to that discipline.

Secondly, even after 150 years, Tregelles's edition pays attention to variants that are not recorded in the Greek New Testament mostly used in the universities and seminaries, the Nestle-Aland 27<sup>th</sup> edition. Many of these variants are not yet covered by any of the current major projects in the textual criticism of the New Testament (though many of these will be found in Tischendorf's edition and the work by Von Soden). Though it is likely that this situation will change in the coming decades, there is still real value in the collection of the evidence.

Thirdly, independent voices need to be heard and not forgotten. It happens all too often that students of and commentators on the Greek text find safety in the consensus text, tacitly accepting the methodology and assumptions of the day. Dissenting voices from the past such as Tregelles, who earned the right to be heard by means of his long exposure to and interaction with the evidence and methodology of the discipline, can guard us from a misplaced confidence.

Fourthly, Tregelles can arguably be described as a theologically conservative scholar. There is a sense in which this conservatism shines through in his method. Tregelles had come to the conclusion that any speculation and reliance on a constructed history of transmission was a dangerous thing to do, but that the only sure ground for establishing the text of the New Testament was to limit oneself to what can be seen in the manuscripts as surviving artefacts. Tregelles combined this notion with his conviction that theology should follow from the text, and that therefore he stood under an obligation to print the text established to the best of his abilities.

All this does not imply that the text of Tregelles is the best possible text. His search for the oldest evidence has led him to accept readings that many would consider inferior to readings which, though found in later manuscripts, may have a stronger claim to be original. Likewise, the fact that he only made one edition deprived him of the opportunity of using his acquired experience and increased knowledge to improve his text further. And, of course, since the days of Tregelles new discoveries have been made and the access to the existing data has improved. In many cases this may lead to a different balance of probabilities, but at times it may also substantiate the option chosen by Tregelles. An orthographic example of the latter is the reading εἶπασα (a weak aorist participle ending on a strong aorist stem) in John 11:28, καὶ τοῦτο εἰποῦσα ἀπῆλθεν καὶ ἐφώνησεν Μαριὰμ τὴν ἀδελφὴν αὐτῆς λάθρα εἶπασα, κτλ. Tregelles admitted this rare form in the text on the basis of the testimony of Vaticanus (B) and Tischendorf's edition of *Ephraemi rescriptus* (C). Since then the same form has also been found in the very early Bodmer papyrus of John.<sup>6</sup>

The Greek New Testament of Tregelles remains valuable, despite its shortcomings. Apart from the pure historical interest, we hope that the process of making the text digitally available, providing access to the evidence by means of the images, and enabling both scholars and interested enthusiasts to trace the decisions made by Tregelles will spark fresh insights and independent decisions. With his heavy emphasis on evidence and dislike of speculation Tregelles provides a healthy counterweight to some more speculative approaches found in the history of the textual criticism of the New Testament.

## The two digital transcriptions, TNT and TNT2

### Features

Two different transcriptions of *Tregelles Greek New Testament* have been produced within the Tyndale House Text and Canon Project. The first (*TNT*) is a transcription of the text as it was printed, including obvious errors and misprints. The second

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<sup>6</sup> The latest examination of Ephraemi Rescriptus as found in the majuscules volume of IGNTP - John concluded, contra Tischendorf, that the original reading of this manuscript was εἰποῦσα.



(*TNT2*) is the text in which we have tried to remove the most obvious accentual and printing errors and corrected the text in line with what more closely approximates to the 'intended' text. A list of differences between the two versions can be found in the download section.

Some features of the printed edition were not marked in order to concentrate our efforts on the most relevant features. Thus the Eusebian apparatus is left out, the section numbering which Tregelles included from *Codex Vaticanus* is also ignored, and the citations of Old Testament material, which Tregelles prints in an italic font which is sometimes difficult to detect, are left unmarked. What is included are the page-numbers of the print edition, the section and paragraph breaks (in the printed edition the former are marked by a blank line, the latter by simple indentation of the first line of the paragraph), the punctuation of the text, and the accentuation as given by Tregelles. The title and subscription at the end of each book are also included.

The punctuation in *TNT* is as found in the printed edition, though in the *TNT2* version we have occasionally added a missing comma or full stop. In not a few cases the printed edition has two punctuation signs separated by one or even two dagger signs †, a sign marking that an insertion exists and can be found in the apparatus (see e.g. Romans 8:1). In such cases only the interpunction of the text as it is printed is given (the later of the two punctuation signs), ignoring the influence that the variants might have had. The only exception to this is the somewhat confused punctuation found in Philemon 12.

Punctuation rests in many cases on the decision of the modern editor of a text, and sometimes we encounter interesting and fresh choices by Tregelles. A good example is James 4:5. This is how it is punctuated in most modern editions:

ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει·

πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκισεν ἐν ἡμῖν,

*Or do you suppose it is to no purpose that the Scripture says,*

*"He yearns jealously over the spirit that he has made to dwell in us"?*

What is seemingly brought up as a quotation of Scripture cannot be found in this form in the Old Testament. Probably because of this Tregelles punctuates this verse differently:

ἢ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει;

πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκισεν ἐν ἡμῖν;

*Or do you suppose that the Scripture speaks to no purpose?*

*Does the Spirit that dwells in us yearn to envy?*

## **Procedure**

The basis for the transcription is formed by the digital images taken in the Summer of 2008 by the team of the Center for the Study of New Testament Manuscripts. The signature of a former owner of the copy that was used for these images, F.F. Bruce, can still be seen.

It turned out harder than imagined to avoid transcriptional errors. The procedure that was followed was to have two people, independent of one another, adjust existing electronic editions towards what was seen on the photographs on screen. These two transcriptions were then compared against each other and the differences were reconciled. For Mark, Acts, and one of the two transcriptions of the Pastoral Epistles the Westcott-Hort text was used as provided by the Crosswire Bible Society which is in the public domain. For the remainder of the NT the GNT text as found in the Bibleworks computer program (version 7) was used as the base, which is the copyrighted NA27 text (Nestle-Aland, *Novum Testamentum Graece*, 27th Revised Edition, edited by Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger in cooperation with the Institute for New Testament Textual Research, Münster/Westphalia, 1993 Deutsche Bibelgesellschaft, Stuttgart). Neither electronic text proved to be completely free of accentual errors, though the latter was of a much higher quality. After this a print out of the transcription was compared against the actual printed text which resulted again in the correction of details that were missed at the first stage. Finally, a last proof reading of the transcript was made in conjunction with the "Table of Changes and Corrections to TNT" in which special attention was given to issues of accentuation and consistency. Especially in this phase, the expert knowledge of Dr P.J. Williams filtered out a considerable number of glitches.

The meta-data included in the transcription are all within angular brackets < >, except for the verse numbering, which is always preceded by \$\$\$ and follows a fixed format

throughout. Included are page <Page = xxx>, Title <Title = ...>, Subscription <Subsc = ...>, Section break <SB>, and Paragraph break <PB>.

### **Tregelles's Greek New Testament 2 (TNT2)**

A list of places where we have changed the transcription of *TNT* for the corrected version *TNT2* can be found in the download section. Many of these changes involve accentuation and this is an area in which editorial practices have changed over the last 150 years. We have made changes for different reasons. One obvious group are the errors in the printed text of Tregelles, which range from obvious misprints (accents on an 'impossible' syllable, e.g. Mark 10:37 ἐξ ἀρίστερων), to places in which Tregelles's source text influences his text of choice. Another group of changes consists of the way enclitics are handled. We have tried to follow the modern practice in cases where two enclitics follow one another. Likewise, we have adopted the practice not to accentuate an enclitic of two syllables if it follows a perispomenon. An issue that does affect the New Testament is the question to what extent the shortening of certain vowels was complete and universal in the first century AD. We have not been completely consistent in this regard, thus allowing the frequent κρῖμα to stand, whilst correcting σπῖλοι to σπίλοι. Modern practice regarding enclitics after the preposition πρὸς are not consistent. We have tended to favour the unaccented forms with Tregelles (e.g. Mark 9:17 πρὸς σε). As a rule, we have not adapted the accentuation of proper nouns unless these were left unaccented in *TNT*. There are also words with an uncertain accentuation. Thus there is Luke 11:33 κρυπτὴν over against κρύπτην. Often we have left these as found.

Some examples of corrected misprints or misspellings are John 8:55, οὐτόν for αὐτόν, and Acts 9:43, ἀπὸν for αὐτόν. Likewise, the text as printed in 1 John 2:8 γράφω ἡμῖν does not make sense and has no variant recorded in the apparatus. It seems reasonable to see this as a misprint for γράφω ὑμῖν. Alternative spellings are normally maintained, such as Acts 10:15 ἐκαθήρισεν for ἐκαθάρισεν. At a few places

we have conformed the punctuation and capitalisation to the standard pattern found elsewhere in Tregelles.

## Acknowledgements

During a visit to Cambridge in the Summer of 2008, Dan Wallace and his team of the Center for the Study of New Testament Manuscripts (CSNTM) did not only generously agree to make the digital images of *Tregelles's Greek New Testament*, but also to put these up on their website. The CSNTM is providing the students of New Testament textual history a great service by making so much source material available for study. Thank you very much for your help.

Several people gave generous amounts of their time to this project. Robert Crellin and Natacha Pfister assisted with parts of the four gospels, while Julie Woodson contributed to most of the remainder of the New Testament. Some of my colleagues within Tyndale House provided helpful advice during our planning meetings. On the text-critical and historical side, Peter M. Head shared his knowledge most generously, and without the computer expertise of David Instone-Brewer this project would not have come off the ground. A special word of thanks goes to Troy Griffiths, Crosswire Bible Society, who has been a major positive influence by means of his vision for the Scripture in a digital age and his practical knowledge of producing and working with electronic texts.

Proofreading is often a humbling experience, and I am sure that despite our best efforts, errors of transcription or oversights in the correction of the text will remain. Were it not for P.J. Williams, the Warden of Tyndale House, the number of these would have been much higher. It is a pleasure to acknowledge his role in the actual production of the *TNT* and *TNT2* and thank him for his continuous support and encouragement.

I am all too painfully aware that the *TNT* and *TNT2* we are releasing will contain some errors in transcription of some accents, punctuation, and possibly even of a word or word order. The responsibility for these oversights is solely mine. Any user who spots a mistake is encouraged to pass these on, so that a more accurate version can be released. These updated versions will only be identifiable by a

different release number, the acronyms *TNT* and *TNT2* will be maintained for the respective texts.

Dirk Jongkind

Cambridge, June 2009

## Table of Changes and Corrections to *TNT*

The following list gives the places where the transcript of *Tregelles's Greek New Testament (TNT)* was changed for *TNT2*. The column headed TNT gives the reading before the change, while TNT2 gives the reading after a change. The lack of uniformity in the presentation of these data is a consequence of the various stages of editing in which errors were detected or changes were made.

		TNT	TNT2	comment
1	Mat 1:6	δὲ ἐγέννησεν		no accent
2	Mat 1:8	δὲ ἐγέννησεν		no accent
3	Mat 2:1	Βηθλεὲμ		accent different syllable
4	Mat 2:9	ὁ ἀσθήρ,		grave on ultimate
5	Mat 3:8	καρπὸν ἀξίον		accent different syllable
6	Mat 3:11		μοῦ ἐστιν	
7	Mat 4:3	αὐτῷ.		punctuation dot for comma
8	Mat 4:5		ἀγίαν	
9	Mat 4:6	πόδα σοῦ.		accent pronoun
10	Mat 5:23		τι	
11	Mat 5:48	ὥς		accent
12	Mat 6:5	ἔσεσθε ὥς		accent
13	Mat 6:12	ἀφήκαμεν τοῖς		no accent
14	Mat 6:16	γίνεσθε ὥς		accent
15	Mat 6:16	ἀφανίζουσιν		no accent
16	Mat 7:10	ἢ και		no accent
17	Mat 8:5	εἰς Καφαρναουμ		no accent
18	Mat 9:3		ἰδοῦ τινες	
19	Mat 9:6	σον.		τυρο σου
20	Mat 10:23		ἐτέραν	
21	Mat 11:27		τις	
22	Mat 12:10	ἰδοῦ,		grave on ultimate
23	Mat 12:24	οἱ δε		no accent
24	Mat 13:15	ἡ καρδια		no accent
25	Mat 15:22	ἐξελθοῦσα ἐκράζεν		accent different syllable
26	Mat 15:23	οἱ μαθηται		no accent
27	Mat 17:27		ἰχθύν	
28	Mat 18:13	τοῖς ἐνενηκοντα		no accent
29	Mat 18:16	πᾶν ῥῆμα		no punctuation

30	Mat 18:20		εἶμι	
31	Mat 18:30	φυλακῆν,		grave on ultimate
32	Mat 18:31	ιδόντες οὖν		no accent
33	Mat 18:33	κάγῳ σε		grave on ultimate
34	Mat 19:2	πολλοὶ,		grave on ultimate
35	Mat 20:30	ὁδόν,		grave on ultimate
36	Mat 21:31	ὁ		capitalization
37	Mat 22:2	ῶμοιωθή		double breathing
38	Mat 23:8		διδάσκαλος	
39	Mat 23:13/14			swap verse numbers
40	Mat 24:38		ὡς	
41	Mat 24:43	εἶασεν διορυχθῆναι		no accent
42	Mat 25:2	ἦσαν μωραὶ		acute on ultima
43	Mat 25:3		αἶ	
44	Mat 25:25	φοβηθεῖς,		grave on ultimate
45	Mat 25:37	ἐθρεψαμεν;		no accent
46	Mat 25:42	ἐποτίσατε με,		no accent on ultima (enclitic)
47	Mat 26:44	ἀπελθῶν,		grave on ultimate
48	Mat 26:52		Ἀπόστρεψον	
49	Mat 26:52	μάχαιραν σου		no accent on ultima (enclitic)
50	Mat 27:11	, αὐτῷ,		punctuation comma before αὐτῷ incorrect
51	Mat 27:44	συνσταυρωθέντες συν		no accent
52	Mat 27:55	Ἦσαν		no accent
53	Mat 28:20		εἶμι	
54	Mark 1:37	καὶ εὐρόν		accent on ultima
55	Mark 1:45	αὐτὸν παντόθεν.		accent on different syllable
56	Mark 2:1		οἶκῳ ἐστίν	
57	Mark 2:20	τῇ ἡμέρᾳ		no punctuation
58	Mark 4:32	ἀναβαινει,		no accent
59	Mark 5:9		ὄνομά σοι	
60	Mark 5:23	καὶ παρακάλει		accent on different syllable
61	Mark 5:36	φόβου,		different accent on different syllable
62	Mark 5:40	αὐτός		no accent

63	Mark 6:22	σοί·		accent
64	Mark 6:25	καὶ εἰσελθούσα		different accent
65	Mark 7:1	και		no accent
66	Mark 7:21/22			verse division
67	Mark 8:3	καὶ τινές		accent
68	Mark 8:12	τῇ γενεᾷ		no subscript
69	Mark 9:28		ἐκβαλεῖν	
70	Mark 9:30	ἵνα τὶς		accent
71	Mark 9:38	ἔφη		iota subscript
72	Mark 9:45	ὁ ποῦς		different accent
73	Mark 10:4	δὲ εἶπαν		no punctuation, no capital (direct speech)
74	Mark 10:7		γυναῖκα	
75	Mark 10:37	ἐξ ἀρίστερων		accents (first incorrect)
76	Mark 11:13	ἄρα τὶ		accent
77	Mark 11:13	καιρὸς οὐκ		accent
78	Mark 11:16	ἵνα τὶς		accent
79	Mark 12:22	ἢ γυνή		acute on ultima
80	Mark 12:28	ἐστὶν ἐντολή		acute on ultima
81	Mark 13:15		τι ἄραι	
82	Mark 14:30	φωνῆσαι τρις		grave on ultima (enclitic)
83	Mark 14:34		εὐθύς	
84	Mark 14:58	ἄλλον ἄχειροποίητον		accents (first incorrect)
85	Mark 14:72	τρις με		grave on ultima (enclitic)
86	Mark 15:14	κακόν;		grave on ultima
87	Mark 15:23	ὅς		no accent
88	Mark 15:24	καὶ διαμέριζονται		accent on different syllable
89	Mark 15:29	οἱ παραπορευόμενοι		accent on different syllable
90	Mark 15:29	αὐτῶν και		no accent
91	Mark 15:35	καὶ τινές		accent
92	Mark 16:3	λίθον ἀπο		no accent
93	Mark 16:7	ἄλλα		no accent



94	Luke 3:24	Ματθαῖ,		no accent
95	Luke 4:7	ἔσται σου		no accent
96	Luke 6:10	ἄλλη		no punctuation
97	Luke 6:49	ποταμὸς,		grave on ultimate
98	Luke 7:7	πρὸς σε		grave on προς
99	Luke 7:20	πρὸς σε		grave on προς
100	Luke 8:19	Παρεγένετο δε		no accent
101	Luke 8:21	αὐτοὺς,		grave on ultimate
102	Luke 8:30	ἐστίν;		grave on ultimate
103	Luke 8:30	δὲ εἶπεν		no punctuation (comma expected)
104	Luke 8:46	τίς·		accent and no accent (two enclitics)
105	Luke 9:3	αὐτοὺς,		grave on ultimate
106	Luke 9:8	Προφήτης τίς		accent
107	Luke 9:36		συντριβὸν	
108	Luke 9:47	ἐπιλαβόμενος παῖδιον		accent on different syllable
109	Luke 11:22	τὰ σκύλα		different accent; <b>has Tregelles τὸ σκύλος in mind rather than τὸ σκῦλον?</b>
110	Luke 13:30	ἰδοὺ εἰσιν		no accent (emphasis difference; see below)
111	Luke 13:30	καὶ εἰσιν		no accent (see above)
112	Luke 15:14	δαπανήσαντος δε		no accent
113	Luke 16:21	ἐρχόμενοι ἐπελειχον		no accent
114	Luke 17:37	Καὶ ἀποκριθεντες		no accent
115	Luke 19:41	ἐπ' αὐτήν,		iota subscript
116	Luke 22:32	σύ ποτε		accent on ποτε
117	Luke 22:44	ὁ ἰδρῶς		different accent
118	Luke 22:57		αὐτόν, γυναί	punctuation inconsistent
119	Luke 23:26	τινα Κυρηναίον		different accent
120	Luke 24:13	Ἐμμαοὺς·		different accent
121	John 2:11	ἐν Κανᾶ		different accent
122	John 2:25	ἵνα τίς		accent
123	John 4:2		καίτοι	Two words combined

124	John 4:46	οὖν παλιν		no accent
125	John 4:46	τὴν Κανᾶ		different accent
126	John 6:30	πιστεύσωμεν σοι		no accent on ultimate
127	John 6:38	τὸ θελημα		no accent
128	John 6:46	ἑώρακεν τις,		no accent on ultimate
129	John 6:51	μου ἐστίν		accent on different word
130	John 6:70	ἐστίν;		accent
131	John 7:35	Ἑλλήνων μελλει		no accent
132	John 8:10		γύναι	
133	John 8:31	μου ἐστέ,		accent on different word
134	John 8:55	οὐτόν.		apparent printing error αὐτόν.
135	John 9:17	ὅτι ἤνεωξέν		first accent on different syllable
136	John 9:32	ὅτι ἤνεωξέν		first accent on different syllable
137	John 10:29	ἐστίν,		accent on different word
138	John 12:16	οὐκ ἔγνωσάν		double accent
139	John 12:42	γενωνται.		no accent
140	John 12:47	τις μου		no accent on first word
141	John 13:24		αὐτῷ	missing iota subscript
142	John 14:9	ὑμῶν εἰμί,		accent
143	John 14:28	μου ἐστίν.		accent on different word
144	John 15:14	μου ἐστὲ		accent on different word
145	John 15:24	αὐτοῖς α		no accent
146	John 17:1	σε·		no accent
147	John 17:3	γινώσκωσίν σε		no accent / accent on different word
148	John 17:7	εἰσίν·		accent (grey area)
149	John 17:11	πρὸς σε		single accent (grey area)
150	John 18:34	εἶπον σοι		no double accent on εἶπον
151	John 19:2	αὐτόν,		grave on ultima
152	John 19:14	τοῦ πάσχα		no punctuation
153	John 19:35		αὐτοῦ ἐστίν	
154	John 20:31		ἐστίν	

155	Acts 1:5		Ἰωάνης	
156	Acts 1:7		ἔστιν	
157	Acts 1:15		ταύταις	
158	Acts 2:25		μού εστιν	
159	Acts 2:36	θεὸς ἐποίησεν		accent different syllable
160	Acts 3:11		Ἰωάνης	
161	Acts 3:22	ἐμε·		no accent
162	Acts 4:21	τῷ γέγονότι		first accent superfluous
163	Acts 4:36	Ἰωσήφ		No breathing
164	Acts 5:12	τέρατα πολλά		acute on ultima before ἐν
165	Acts 5:26	μή λιθασθῶσιν		acute instead of grave
166	Acts 5:34	συνεδρίῳ φαρισαῖος		no capitalisation
167	Acts 5:34	ἔξω βραχύ		acute instead of grave
168	Acts 5:36	εἰς οὐδέν.		grave on ultima
169	Acts 6:9	καὶ Ἀλεξανδρεων		no accent
170	Acts 7:20	μῆνας τρεις		no accent
171	Acts 7:45		ἔξῳσεν	
172	Acts 8:1	ἐν ἐκείνη		accent on different letter of syllable
173	Acts 8:2	καὶ ἐποίησαν		accent on different syllable
174	Acts 9:11		τί	
175	Acts 9:21	ὄνομα τούτο		different accent
176	Acts 9:24	παρετήρουντο		different accent on different syllable
177	Acts 9:29	αὐτὸν.		grave on ultima
178	Acts 9:43	αὐπὸν		apparent printing error αὐπὸν for αὐτὸν
179	Acts 10:31		καὶ φησίν	
180	Acts 11:12		πνεῦμά μοι	
181	Acts 11:18	εἰς ζωήν		acute on ultima
182	Acts 12:2	Ἰωάνου μαχαίρη		no punctuation
183	Acts 12:5	ἐν τῇ		no iota subscript
184	Acts 12:6	ἐκείνη		no accent
185	Acts 12:14	ἔστᾶναι		different accent
186	Acts 12:15	ἄγγελος ἔστιν		no accent on ultima ἄγγελος
187	Acts 12:20	Σιδωνιοις·		no accent
188	Acts 12:20	τῆν		different accent
189	Acts 12:20	τῆς		different accent

190	Acts 13:6	εὐρόν		acute on ultima
191	Acts 13:10		υἱέ	
192	Acts 13:15		ἔστιν	
193	Acts 13:25	Τί ἔμε		no accent
194	Acts 14:17		καίτοι	Two words into one
195	Acts 15:24	ἐπειδὴ ἠκουσαμεν		no accent
196	Acts 16:12		κολωνία	
197	Acts 16:17		κατακολουθοῦσα	
198	Acts 17:33			Verse division καὶ πάλιν
199	Acts 18:2	διὰ το		no accent
200	Acts 18:8	ἀκούοντες ἐπίστευον		no accent
201	Acts 19:2		ἅγιον ἔστε	
202	Acts 19:21	ἔθετο		no accent
203	Acts 19:27	μέλλειν τὲ		accent on τε
204	Acts 20:10		εστιν	
205	Acts 20:15		ἄντικρυς	
206	Acts 20:28	διὰ τοῦ		different accent
207	Acts 21:11	Τον		no accent
208	Acts 21:14	τὸ θελημα		no accent
209	Acts 21:20	τοῖς Ἰουδαιοῖς		different accent on different syllable
210	Acts 21:40	Ἑβραΐδι διαλεκτῷ		no accent
211	Acts 22:1	ἀκούσατέ μου		accent on μου
212	Acts 22:2	φησιν,		no accent
213	Acts 23:1	συνεδριῶ		superfluous accent on ultima
214	Acts 23:3	σε μέλλει		no accent
215	Acts 23:18	φησιν,		no accent
216	Acts 23:21		εισιν	
217	Acts 24:18	Ἰουδαῖοι,		different verse division
218	Acts 24:19	ἐμε.		no accent
219	Acts 24:24	ὁ Φῆλιξ		different accent; compare elsewhere Φήλιξ
220	Acts 25:4	Καισαρείαν,		accent on different syllable
221	Acts 25:14		ἔστιν	
222	Acts 26:24		φησιν	
223	Acts 26:25	φησιν,	μαίνομαι, φησίν	no accent
224	Acts 27:21	ὑβριν ταῦτην		different accent

225	Acts 28:2	τὸ ψύχος.		different accent
226	Acts 28:3	ἐπὶ την		no accent
227	Acts 28:22		ἐστὶν	
228	Acts 28:24	λεγομενοις,		no accent
229	Rom 1:9		μού ἐστὶν	
230	Rom 2:2		ἐστὶν	
231	Rom 2:29	ἀνθρώπων ἄλλα		no accent
232	Rom 7:21	τῷ θελοντι		no accent
233	Rom 7:23	τοῖς μελεσίν μου (2)		no accent on first syllable
234	Rom 8:34		καί ἐστὶν	
235	Rom 8:36		Ἔνεκεν σοῦ	
236	Rom 9:4	ἡ νομοθεσια		no accent
237	Rom 9:8	τουτ'		no accent
238	Rom 11:22	δέ σε		no accent / different accent δὲ σὲ
239	Rom 11:30	ὑμεῖς ποτὲ		accent
240	Rom 13:1		γὰρ ἔστιν	
241	Rom 13:6		εἰσιν	
242	Rom 13:7	τιμὴν,		grave on ultima or comma change
243	Rom 15:9	τοῦτο ἔξομολογήομαί		misspelling of ἔξομολογήσομαί
244	1Co 1:18		ἐστὶν (2)	
245	1Co 2:15	οὐδενὸς ἀνακρινεται.		no accent
246	1Co 3:4	ἄνθρωποι ἐστε;		no accent on ultima
247	1Co 3:19		ἐστὶν	
248	1Co 6:7		ἐστὶν	
249	1Co 6:10		comma after λοιδοροὶ	
250	1Co 6:15		ἐστὶν	
251	1Co 7:18	ἐν		accent
252	1Co 7:24	τούτῳ μέντω		accent on different syllable
253	1Co 8:10	ἴδη σε		no accent on σε
254	1Co 9:14	τὸ εὐαγγελίον		accent on different syllable
255	1Co 10:19		εἰδωλόθυτόν τί ... εἰδωλόν τί	
256	1Co 11:14		ἐστὶν	
257	1Co 11:15		ἐστὶν	
258	1Co 11:24		μού ἐστὶν	

259	1Co 12:1	οὐ θελω		no accent
260	1Co 14:10		εἶσιν	
261	1Co 14:15		ἐστιν	
262	1Co 14:25		ἐστιν	
263	1Co 14:26		ἐστιν	
264	1Co 15:12		τινες	
265	1Co 15:43	δόξη·		no iota subscript
266	2Co 2:3		ἐστιν	
267	2Co 2:13	τω		no accent
268	2Co 2:16	δὲ,		grave on ultima
269	2Co 3:2		ἐστε	
270	2Co 3:15	ἡνίκα ἂν		no accent
271	2Co 5:10		φαῦλον	
272	2Co 6:6		ἐσμεν	
273	2Co 7:3		ἐστε	
274	2Co 7:15		ἐστιν	
275	2Co 8:20	ἡμᾶς μωμῆσθαι		different accent
276	2Co 9:10		πληθυνεῖ	
277	2Co 11:16	μή τις με		no accent on τις; different accent on μή
278	2Co 12:1	ἀποκαλύψεις κυρίου.		no accent
279	2Co 12:13		τί γὰρ ἐστιν	
280	Gal 1:23		ποτε	
281	Gal 3:14	ἐν Ἰησοῦ		No breathing
282	Gal 3:20		ἐστιν	
283	Gal 3:28		ἐστε	
284	Gal 4:21	Λέγετέ μοι,		Accent on μοι
285	Gal 6:15	τι ἐστιν		Accent on different word
286	Eph 2:2	αἶς ποτὲ		accent
287	Eph 3:7	τῆς		different accent
288	Eph 3:18	σὺν πάσιν		different accent
289	Eph 4:15	ἐν ἀγάπῃ		no iota subscript
290	Eph 5:14		ἐστιν	
291	Eph 5:27	ἔχουσαν σπίλον		different accent
292	Eph 6:9	καὶ προσωπολήμψια		accent on -ή- superfluous
293	Phi 1:26	ἐμοί,		grave on ultima
294	Phi 1:28		ἐστιν	
295	Phi 2:6	ἴσα		different accent
296	Phi 4:4	χαίρετε.		no accent

297	Col 1:6	κόσμῳ ἔστιν		different accent on different syllable
298	Col 2:5		εἶμι	
299	Col 2:19		αὔξησιν	
300	1Th 2:7	ἐν μέσῳ		no iota subscript
301	1Th 2:17	αδελφοί,		no breathing
302	1Ti 1:18	ἐπί σε		no accent on σε
303	1Ti 2:7		κῆρυξ	
304	1Ti 3:15		στῦλος	
305	1Ti 6:19	μελλον,		no accent
306	2Ti 1:11		κῆρυξ	
307	2Ti 3:16		ἐλεγμόν	
308	2Ti 4:1	τοῦ μελλοντος		no accent
309	Tit 1:6		τίς ἐστιν	
310	Phm 1:1	Ἰησοῦ καί		acute on ultima
311	Phm 1:11	δε σοι		no accent on δέ, possibly no accent on σοι
312	Phm 1:12	. αὐτόν,		Punctuation reflects variant readings
313	Phm 1:16	μᾶλλον σοι		Accent σοι as emphatic
314	Heb 1:10	σου εἰσὶν		Different accent on different word
315	Heb 3:9	ἔργα μου		Accent on μου
316	Heb 7:11	τῆς Λευίτικῆς		Accent on -i- superfluous
317	Heb 8:1	λεγομενοις,		no accent
318	Heb 9:9	ἦν		different accent
319	Heb 9:9	δῶρα τε		No accent on ultima δῶρά
320	Heb 10:22	ῥεραντισμένοι		Rough breathing on ρ
321	Heb 11:6		ἔστιν	
322	Heb 11:9	παρῶκησεν		Different accent
323	Jas 1:12	ὄν ἐπηγγειλατο		no accent
324	Jas 2:12	οὕτως·		Punctuation: stray middle dot
325	Jas 4:6		κατώκισεν	
326	Jas 5:11	τὸ τέλος		no accent
327	1Pet 1:16	ἐγὼ ἅγιός·		Accent influenced by variant εἶμι
328	1Pet 2:10		οἱ ποτε	
329	1Pet 2:18	τοῖς	τοῖς	no accent
330	1Pet 3:4	καρδίας ἀνθρωπος		Apparent printing error

				for ἄνθρωπος
331	1Pet 3:16		ἀμαθεῖς	
332	1Pet 5:1	τῆς μελλουσης		no accent
333	1Pet 5:8	καταπίειν·		different accent on different syllable
334	2Pet 2:13		σπίλοι	
335	2Pet 3:9		βραδύτητα	
336	2Pet 3:16		ἀμαθεῖς	
337	1John 1:5		φῶς ἐστίν	
338	1John 2:8	γράφω ἡμῖν		Apparent printing error for ὑμῖν (no variant recorded)
339	1John 3:1	ἐσμεν.		No accent
340	1John 4:1		θεοῦ ἐστίν	
341	1John 4:2		θεοῦ ἐστίν	
342	1John 4:7		θεοῦ ἐστίν	
343	1John 4:17		ἡμεῖς ἐσμεν	
344	1John 5:20		καὶ ἐσμέν	
345	3John 1:11	Ἀγαπητέ,		grave on ultima
346	Rev 1:1	θεός,		grave on ultima
347	Rev 1:7	ναί,		grave on ultima
348	Rev 1:14	λευκόν,		grave on ultima
349	Rev 1:18	νεκρός,		grave on ultima
350	Rev 1:19		εἰσὶν	
351	Rev 2:2	κακοῦς,		grave on ultima
352	Rev 2:5	μῆ,		grave on ultima
353	Rev 2:9	ἑαυτοῦς,		grave on ultima
354	Rev 2:16	μῆ,		grave on ultima
355	Rev 3:7	ἀληθινός,		grave on ultima
356	Rev 3:7	Δαυεῖδ,		grave on ultima
357	Rev 3:9	ἰδοὺ δίδω		different accent on different syllable
358	Rev 3:12	Ἱερουσαλήμ,		grave on ultima
359	Rev 3:14	Τάδε λεγεί		no accent
360	Rev 3:14	ἀληθινός,		grave on ultima
361	Rev 3:16	ψυχρός,		grave on ultima
362	Rev 3:18		ἐγρίσαι	
363	Rev 3:21	αὐτῷ καθισαί		no accent
364	Rev 4:8	τὰ τεσσαρε		no accent



365	Rev 4:8	νυκτός,		grave on ultima
366	Rev 5:5	Δαυεῖδ,		grave on ultima
367	Rev 5:13	κτίσμα ὄ		accent, acute before ἐν
368	Rev 6:1	Ἔρχου		no punctuation after direct speech
369	Rev 6:10	ἀληθινός,		grave on ultima
370	Rev 6:11	λευκή,		grave on ultima
371	Rev 6:15	ἰσχυροί,		grave on ultima
372	Rev 7:5	Ῥουβήν,		grave on ultima
373	Rev 7:5	Γὰδ,		grave on ultima
374	Rev 7:6	Ἄσῆρ,		grave on ultima
375	Rev 7:6	Νεφθαλεῖμ,		grave on ultima
376	Rev 7:7	Συμεών,		grave on ultima
377	Rev 7:7	Λευεῖ,		grave on ultima
378	Rev 7:8	Ζαβουλών,		grave on ultima
379	Rev 7:8	Ἰωσήφ,		grave on ultima
380	Rev 7:8	Βενιαμείν,		grave on ultima
381	Rev 7:9	πολύς,		grave on ultima
382	Rev 7:9	λευκάς,		grave on ultima
383	Rev 7:13	λευκάς,		grave on ultima
384	Rev 7:13	εἰσίν,		grave on ultima
385	Rev 7:17	ἐπὶ ζώης		different accent on different syllable
386	Rev 8:3	πολλά,		grave on ultima
387	Rev 8:5	λιβανωτόν,		grave on ultima
388	Rev 8:9	ψυχὰς,		grave on ultima
389	Rev 8:10	λαμπὰς,		grave on ultima
390	Rev 8:12	φανῆ		different accent on different syllable
391	Rev 9:5	αὐτοὺς,		grave on ultima
392	Rev 9:15	ἐνιαυτόν,		grave on ultima
393	Rev 9:19		ἔστιν	
394	Rev 9:19	κεφαλὰς,		grave on ultima
395	Rev 10:1	ὡς στυλοὶ		different accent
396	Rev 10:4	βρονταί,		grave on ultima
397	Rev 10:10	αὐτό,		grave on ultima
398	Rev 10:11	λέγουσιν μοι		no accent on ultima of λέγουσιν
399	Rev 11:7	αὐτοὺς,		grave on ultima
400	Rev 11:15	ἐγένετο		no capitalisation for direct speech

401	Rev 11:16		οἱ	
402	Rev 12:14	καιρὸν,		grave on ultima
403	Rev 12:14	καιρούς,		grave on ultima
404	Rev 12:15	ποταμὸν,		grave on ultima
405	Rev 12:16	γυναικί,		grave on ultima
406	Rev 13:1	ἑπτὰ·		grave on ultima
407	Rev 14:3	ῥῶδην,		grave on ultima
408	Rev 14:6	λαὸν,		grave on ultima
409	Rev 14:7	θεὸν,		grave on ultima
410	Rev 14:14	λευκή,		grave on ultima
411	Rev 14:18	πυρὸς,		grave on ultima
412	Rev 14:18	ὄξυ,		grave on ultima
413	Rev 14:18	ὄξυ,		grave on ultima
414	Rev 15:1	θαυμαστὸν,		grave on ultima
415	Rev 15:2	πυρὶ,		grave on ultima
416	Rev 15:6	πληγὰς,		grave on ultima
417	Rev 15:8	ναὸν,		grave on ultima
418	Rev 16:13		βάτραχαι	
419	Rev 16:18	βρονταὶ,		grave on ultima
420	Rev 16:21	θεὸν,		grave on ultima
421	Rev 17:6	αὐτήν,		grave on ultima
422	Rev 17:7	γυναικὸς,		grave on ultima
423	Rev 17:7	αὐτήν,		grave on ultima
424	Rev 17:9	εἰσὶν,		grave on ultima
425	Rev 17:10		ἔστιν	
426	Rev 17:15	εἰσὶν,		grave on ultima
427	Rev 17:16	δέκα κερατα		no accent
428	Rev 17:16	γυμνήν,		grave on ultima
429	Rev 18:7	εἰμί,		grave on ultima
430	Rev 18:10	οὐαί,		grave on ultima
431	Rev 18:10	Βαβυλῶν,		grave on ultima
432	Rev 18:10	ἰσχυρὰ,		grave on ultima
433	Rev 18:11	αὐτήν,		grave on ultima
434	Rev 18:20	οὐρανὲ,		grave on ultima
435	Rev 19:8		ἔστιν	
436	Rev 19:10	σύνδουλός σου εἰμί		no accent on σου; accent on εἰμί
437	Rev 19:11	λευκός,		grave on ultima
438	Rev 19:11	αὐτὸν,		grave on ultima
439	Rev 19:12	πυρὸς,		grave on ultima

440	Rev 20:4	αὐτοὺς,		grave on ultima
441	Rev 20:11	λευκὸν,		grave on ultima
442	Rev 20:11	οὐρανὸς,		grave on ultima
443	Rev 20:12	νεκροὺς,		grave on ultima
444	Rev 20:12	μικροὺς,		grave on ultima
445	Rev 21:4	κραυγῆ,		grave on ultima
446	Rev 21:5	Ἰδοὺ,		grave on ultima
447	Rev 21:7	θεὸς,		grave on ultima
448	Rev 21:8	καὶ φαρμακοῖς		different accent on different syllable
449	Rev 21:10	ὑψηλὸν,		grave on ultima
450	Rev 21:10	Ἱερουσαλήμ,		grave on ultima
451	Rev 21:12	ὑψηλὸν,		grave on ultima
452	Rev 21:18	καθαρὸν,		grave on ultima
453	Rev 21:21		μαργαρίται	
454	Rev 21:21	καθαρὸν,		grave on ultima
455	Rev 21:23	αὐτήν,		grave on ultima
456	Rev 22:12	ταχύ,		grave on ultima
457	Rev 22:15	οἱ φαρμακοὶ		different accent on different syllable
458	Rev 22:16	Δαυεῖδ,		grave on ultima
459	Rev 22:18	αὐτὰ,		grave on ultima
460	Rev 22:9		σοῦ εἶμι	

No change has been made at the following places:

46 1	Mat 18:17	ἔστω σοὶ		accent
46 2	Mark 9:17	πρὸς σε,		no accent (after πρὸς)
46 3	Luke 1:19	πρὸς σε		accent (after πρὸς).
46 4	Luke 11:33	εἰς κρυπτὴν		accent on different syllable
46 5	Luke 11:37	ἑρώτα		different accent on different place ( <i>TNT</i> has accented this as an imperfect, while this form is normally taken as a present, ἑρωτᾶ)
46 6	Acts 10:15	θεὸς ἐκαθέρισεν		alternative spelling
46	1Ti 3:14	πρὸς σε		no accent on σε (after πρὸς).

46 8	Tit 3:12	πρός σε		no accent on σε (after πρὸς).
46 9	Rev 21:18	ὁμοῖον		different accent on different syllable; LSJ gives this as an older accentuation.