

A COMPARATIVE STUDY OF THE WEEKDAY LECTION SYSTEMS FOUND IN SOME
GREEK AND EARLY SLAVONIC GOSPEL LECTIONARIES

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ABSTRACT

This work lies in the field of codicology, and its purpose is to group related Gospel lectionary MSS together. It was carried out so that linguistic comparisons could be made in the future between related MSS, and, in particular, so that individual or related groups of Slavonic lectionaries could be compared linguistically with suitably chosen Greek lectionaries. This is of importance in studying the Slavonic version, since the first New Testament translation from Greek into Slavonic is believed to have been a lectionary.

Before it is possible to explain the mutual relationships between the extant Slavonic lectionaries, and to understand their development, it is necessary to discover to what extent they developed separately and to what extent they were dependent on Greek lectionaries.

In order to do this, the Greek lectionaries had to be classified according to their lection systems, since lectionaries with the same lection system are more likely to be connected than are those with different systems. A hypothesis had then to be found which would best explain the development of one system from another, where this seemed to have occurred. The available Slavonic lectionaries could then be studied against the background of the Greek.

This thesis distinguishes three types of Greek weekday lectionaries, the so-called $\alpha\beta$ type, the S type and the κ type, as well as some of their sub-groups, and discusses their mutual relationships. In order to explain their development, it was found necessary to refer to the earlier development of the lection system in Greek.

The earliest weekday system (the $\alpha\beta$ type) has been studied in greater detail than the others.

The comparatively few Slavonic lectionaries available have been discussed at the end of each chapter dealing with their Greek counterparts.

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PREFACE

When a scholar wishes to carry out an investigation, it is necessary to make comparisons in such a manner that the number of variables involved at any given stage is as small as possible, otherwise the results become difficult to interpret.

In the case of manuscripts, before the best use can be made of the evidence they contain, it is necessary to classify each MS according to content, language, provenance, age, etc., placing it for the purposes of comparison with other known MSS of the same class according to each criterion.

In particular, when New Testament MSS are in question, since it is known that great care was exercised by the scribe who copied and the corrector who compared the copy with the original (or with another copy), the first step to take is to classify them according to their contents. Thus, Greek New Testament MSS (apart from the papyri) have been divided by earlier scholars into continuous text codices and lectionaries. Any given continuous text codex is more likely to have been obtained by copying an earlier continuous text codex than by copying the pericopae found in a lectionary, while any given lectionary is more likely to have been obtained by copying an earlier lectionary than by compiling it afresh from a continuous text codex. Additional lections, however, would probably be obtained from the latter source. Whenever a lectionary had been obtained from a continuous text codex, it would usually have become the archetype for a number of later lectionaries which would probably repeat any unusual lection boundary found in it. It follows that if lectionaries are classified according to their precise lection systems, textually related MSS are more likely to be grouped together than separated. ⁽¹⁾

Greek New Testament lectionaries have already undergone such a preliminary classification ⁽²⁾ into four main groups, namely, Psalters containing the Magnificat and the Benedictus (as well as certain Old Testament lections), designated 1 Ps0 by Kurt Aland, ⁽³⁾ lectionaries containing pericopae from the gospels only (designated 1), those containing pericopae from the remainder of the New Testament only (designated 1^a) and those containing pericopae from both (designated 1^{+a}).

(1) See A.P. Wikgren: The Lectionary Text of the Pericope John 8:1-11, *Journal of Biblical Literature*, LIII, 1934, pp 188-198

W.D. Bray: The Weekday Lessons from Luke in the Greek Gospel Lectionary, *Studies in the Lectionary Text of the Greek New Testament*, Vol II, No 5, 1959, p 14

(2) Kurt Aland: *Kurzgefasste Liste der Griechischen Handschriften des Neuen Testaments*, Berlin, 1963

(3) *Ibid*, pp 16, 24

Each of the last three groups have been sub-divided into six sub-groups, the first of which consists of liturgical works containing some New Testament lections (designated 1 Lit, 1^a Lit and 1^{+a} Lit). These MSS, some 175, have not been studied for the present work.

The second three sub-groups consist of lectionaries containing lections for certain days in the ecclesiastical year (designated 1 sel, 1^a sel and 1^{+a} sel), while the third and fourth contain lections for Sundays only (designated 1 k, 1^a k and 1^{+a} k) and Saturdays and Sundays only (designated 1 sk, 1^a sk and 1^{+a} sk), respectively. These are small sub-groups.

The fifth three sub-groups consist of lectionaries containing lections for every day from Easter Sunday until Pentecostal Monday, fifty days later, followed by lections for Saturdays and Sundays only, until Holy Week, during which there are lections for every day (designated 1 esk, 1^a esk and 1^{+a} esk). Such lectionaries, which are in the majority, are often called Saturday-Sunday lectionaries, and will be so called in this thesis.

The sixth and last three sub-groups comprise the lectionaries which contain lections for every day from Easter Sunday until the week before Lent, followed by lections for Saturdays and Sundays only until Holy Week (designated 1 e, 1^a e and 1^{+a} e). Such lectionaries are usually called weekday lectionaries, and form the second largest class.

The lectionaries which form the subject of this thesis are those which belong to the sub-group designated 1 e, together with similar Slavonic lectionaries.

This thesis distinguishes three weekday lection systems in the Greek weekday gospel lectionaries, namely, the so-called αβ system,⁽⁴⁾ the S system⁽⁵⁾ and the κ (the κολων system),⁽⁶⁾ together with certain of their sub-groups. The available Slavonic weekday lectionaries are discussed after their Greek counterparts have been described.

- (4) This term was adopted by W.C.Braithwaite in *The Lection System of the Codex Macedonianus*, *Journal of Theological Studies*, vol. V, 1904, pp 265-74. He referred to Codex Macedonianus (Y 034) as α and β 292, whose variant lection boundaries he had obtained from C.R.Gregory's *Textkritik des Neuen Testamentes I* (Leipzig, 1900), pp 343-386, as β. He showed that the weekday pericopae were in general the same in α and β, although the Marcan lections were read at different times in the two MSS.
- (5) Designated thus by the writer because it was the system found in the majority of the Slavonic weekday lectionaries. See Yvonne Burns, *The weekday lection system of Miroslav's Gospel*, *Zbornik Narodnog muzeja u Beogradu*, vol VI, Belgrade, 1970 (In Serbocroat) and Kalinik's *Lesново Lectionary*, *Makedonski jazik*, vol XXVI, 1975 (In Macedonian).
- (6) This term was adopted by W.C.Braithwaite (op. cit.) for the common Greek weekday lection system as given by C.R.Gregory (op. cit.). It has proved necessary to amend these lection boundaries in a very few cases.

The number of MSS involved is so great that it has not proved possible as yet to study each group in equal detail, so the earliest, the $\alpha\beta$ type, has been studied in greater detail than the others. A number of sub-groups have been discerned and it is suggested that they represent groups of MSS which are likely to be textually related.

It is hoped that this work will continue until all the weekday gospel lectionaries have been classified and all the sub-groups discerned, not only in the case of Greek lectionaries, but also Slavonic. This work is necessary before the Slavonic lectionaries can be seen in perspective.⁽⁷⁾

- (7) Bruce M. Metzger has written (Chapters in the History of New Testament Textual Criticism, Leiden, 1963, p 93):

"There is another group of witnesses with which the Old Slavonic text should be compared, namely the Greek Gospel lectionaries. In view of the background of the Old Slavonic version, it is surprising that no such comparison seems to have been made before."

The classification of Greek weekday lectionaries contained in this thesis, provides the different types of lectionaries whose texts should be compared with those of the corresponding types of Slavonic lectionaries. When a Greek counterpart to a particular Slavonic lectionary, or portion of a lectionary, cannot be found, it may indicate a purely Slavonic development of the lection system. On the other hand, one must not exclude the possibility that a Greek model may have existed which has since been completely lost.

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§0 INTRODUCTION

A COMPARATIVE STUDY OF THE WEEKDAY LECTION SYSTEMS FOUND IN SOME GREEK AND EARLY SLAVONIC GOSPEL LECTIONARIES

INTRODUCTION

§0.1 There are two types of codices known as gospels in the Eastern Orthodox Church. The first consists of the gospels according to Matthew, Mark, Luke and John,⁽⁸⁾ known more precisely as a four-gospel codex or a continuous text MS, while the second consists of two collections of passages, often called pericopae, which are read during the church services on consecutive days. This type of codex is known more precisely as a gospel lectionary. The portion to be read on any particular day is also known as the lection for that day, and it is normally read during the service which includes Communion. Some MSS include lections for Morning Service, Vespers and/or Vigils for certain more important days. In such cases the Communion Service is referred to as the Liturgy.

The first collection of passages commences on Easter Sunday and continues until the following Easter Eve. This is usually called the synaxarion. The second section is called the menologion and gives the lections for the festivals of the Church, commencing on 1st September and continuing until 31st August. Lections for other occasions whose date cannot be determined in advance form an appendix at the end. This concluding section is called the diaphora.

The eleven Resurrection lections, which are read at Sunday morning service, are found at the end of one or other of the various sections, as are certain other lections in some lectionaries.

The word "gospel" is not only used for the codex, but in some MSS is also used for the pericope itself. There are certain lections for which it is the usual term, such as the Gospels of the Passion(s) and the Morning Resurrection Gospels mentioned above.

(8) Not necessarily in this order, however.

Although almost all the Greek and Slavonic lectionaries follow this pattern, containing what is known as the Byzantine lection system, there does exist a small number of Greek lectionaries (or portions of lectionaries) which do not.⁽⁹⁾ Amongst them are all the lectionary papyri and the Greek-Coptic MSS. In spite of the fact that the present study is not directly concerned with these non-Byzantine lectionary MSS, the fact that they exist and include the earliest lectionary MSS extant is of importance when discussing the possible inception of the Byzantine lection system.⁽¹⁰⁾

§0.2 The present study lies in the field of codicology, and since its purpose is to group related gospel lectionary MSS together, it is necessary to consider the various ways in which a scribe could have obtained any particular lectionary under consideration. The following list is an attempt to collect together all possible ways in which he could have obtained his material.

(9) A list of these is given in Table 44

(10) Their existence confirms the hypothesis, put forward in §0.8 that the synaxarion did not develop gradually from the earliest lectionaries, but had its origin in a new kind of lection system which commenced on Easter Sunday. See Yvonne Burns: The significance of the Jassy Greek Gospel Lectionary and other 1st sel MSS in the development of the Byzantine lectionaries, *Revue des études sud-est européennes*, Bucharest, 1976

TABLE 1. METHODS OF OBTAINING A LECTIONARY

1. Copying as precisely as possible an existing lectionary.
2. Copying in the same manner an existing lectionary, but adding at the end extra lections obtained from another source.
3. Combining the material obtained by method No. 2 so that each lection is in its proper place.
4. Combining in the same way lections found in two or more different lectionaries (e.g., obtaining a weekday lectionary by combining a Saturday-Sunday lectionary and a supplementary lectionary containing only weekdays).
5. Copying from a lectionary, but omitting those lections not used in the area at that time.
6. Copying from a lectionary, but writing in full those lections which had been referred to another day in the exemplar.
7. Copying from a lectionary, but referring to another day certain lections which had been written in full in the exemplar.
8. Being in possession of one lectionary which did not contain all the desired lections, copying from another source only those lections lacking in the first lectionary, so that the two volumes together gave all the lections needed.
9. Copying from a lectionary that had lost some of its pages, and obtaining the missing portions from another source.
10. Compiling a lectionary by writing in full the text omitted between the incipit⁽¹¹⁾ and the concluding words in a list of lections, using a continuous text MS with Ammonian sections.⁽¹²⁾
11. Compiling a lectionary by copying pericopae from a rubricated continuous text MS.
12. Compiling a lectionary by copying pericopae from a non-rubricated continuous text MS.

(11) The opening words of a lection.

(12) A certain method of numbering to be found in many continuous text gospel codices, used for reference purposes. These are the "chapter" numbers found in the early Slavonic lectionaries in the rubric above the lections. The writer has discovered a number of Greek lectionaries containing them and these are listed in Table 40. See Yvonne Burns: Chapter Numbers in Greek and Slavonic Gospel Codices, *New Testament Studies*, Cambridge.

An asterisk is used after the Gregory-Aland number when referring to lectionaries containing chapter numbers, e.g., *ℓ* 292*. Since this is not used in the contexts where an asterisk is used with other meanings (such as the work of a corrector), it does not seem possible that any confusion could arise from the use of this convenient siglum.

§0.3

THE TEXT-TYPE OF A LECTIONARY

The first lectionary to have been compiled must have been obtained from a continuous text MS or MSS. Since the early lectionary fragments of other systems do not contain chapter numbers, it is likely that the last two methods were the ones adopted at a very early period when the number of lections was few.

The text-type of the resulting lectionary would be the same as that of the continuous text MS from which it was copied, apart from any alterations the compiler might make to obtain pericopae more suitable for lectionary use. These alterations usually involve the opening and concluding phrases, as well as the connecting phrases if the lection is discontinuous.

As the lections increased in number, so scribes would add lections as in methods 2 and 4, with the result that the homogeneous nature of the text of the original lectionary would no longer be preserved in its descendants, taking any particular lectionary as a whole. However, if the scribes had been careful to copy the older portions precisely, it would be possible to distinguish between the different strata of additions to the lectionary.⁽¹³⁾

If at a later date a scribe were to compile a more complete lectionary by adopting method 10, he would produce a lectionary as homogeneous as the continuous text MS from which he had taken his pericopae. It is also possible that he would include the chapter number in his rubric.⁽¹⁴⁾ The presence of chapter numbers in lectionaries indicates, therefore, that the lections containing them have been compiled from a continuous text MS in the fairly recent ancestors of the lectionaries concerned. After a while the numbers tend to be omitted, leaving a residual $\kappa\epsilon\varphi$ only. Eventually this, too, is omitted in most or all of the lections.

(13) This was found to be the case when B.M.Metzger studied the textual complexion of the Saturday lections and the Sunday lections from Luke. (Studies in the Lectionary Text of the Greek New Testament, vol II, no.3, Chicago, 1944, p 9-13, 20, 101)

(14) This seems to have been the case when the archetype of S* sub-group 1 was compiled. See § 5.1

The kinds of mistakes a scribe is likely to make when copying from an existing lectionary are in many cases not the same as those he makes when using a continuous text MS, so that the resultant lectionary is liable to betray its origin by variant lection boundaries or differences of incipit. Once such a lectionary had been produced, it may have been copied many times, becoming the archetype of a family of lectionaries. If such a lectionary were to have been compiled in an isolated part of the Eastern Orthodox world where it had little chance of being compared with other lectionaries, its distinctive nature would be preserved in its descendants. In a large centre, however, it would be less likely to escape correction.

It is plain that if a lectionary had been obtained by method 1, and if the exemplar had been obtained in the same manner, and so on, the resultant group of lectionaries would have exactly the same contents in exactly the same order, and the differences of text would be the result of idiosyncracies on the part of each scribe. Such a group of lectionaries would constitute a family and their textual natures would be closely related.

Conversely, if one lectionary has, let us say, four additional verses in one particular lection, it cannot have been obtained by method 1 from a codex without those verses, but it could have been obtained from a relative of another codex with the same additional verses.

With more than two thousand Greek lectionaries, it is necessary to group them first according to their lection boundaries, in order to obtain groups of manageable size which are more likely to have related texts than lectionaries with differing lection boundaries. The need for this is shown by the words of Kurt Aland, describing the work of the Institute

for New Testament Textual Research in Münster in collecting data for a new comprehensive critical edition of the New Testament,⁽¹⁵⁾

"The lectionaries, however, remain a problem for us too. It is out of the question to use here a sorting system, similar to that used for the minuscules.... A final solution has still not been found, because other Institute work has stood in the way of this..."

The present writer believes that the first step towards this final solution lies in a broad classification of the lectionaries by their lection boundaries, followed by a finer classification within the groups. In addition the evolution of the lectionary must be determined so that the differences may be correctly evaluated.

(15) K.Aland: The Greek New Testament: Its Present and Future Editions, Journal of Biblical Literature, vol LXXXVII, 1968 p 185

§0.4 THE METHODS ADOPTED IN CARRYING OUT THIS CLASSIFICATION

After a careful scrutiny of published works mentioning lectionaries and lection boundaries, it was discovered that the lection system found in the earliest Serbian lectionary, Miroslav's Gospel,⁽¹⁶⁾ was rare and was practically unknown to scholars. It was contained in the Greek weekday lectionaries ℓ 292*, ℓ 226* and ℓ 1552*, while the rubrics in the continuous text codices Y (034) and 330 contained it.⁽¹⁷⁾ The lection system of the earliest Macedonian weekday lectionary, Radomir's Gospel,⁽¹⁸⁾ on the other hand, was like the common Byzantine system given by Scrivener,⁽¹⁹⁾ Gregory⁽²⁰⁾ and Braithwaite⁽²¹⁾ except in the first week after Pentecost, where it was similar to ℓ 32 and ℓ 1642 (apart from Pentecostal Monday).

A careful perusal of the descriptions of lectionaries given by Scrivener and Gregory led to the conclusion that similar systems to that of Miroslav's Gospel might be found in ℓ 308*, ℓ 318, ℓ 321* and ℓ 323.

This was confirmed by a study of these MSS, while ℓ 292* was studied in Carpentras and 13 corrections made to the boundaries given by Gregory. The MSS mentioned by Bray⁽²²⁾ as probably containing the same system as ℓ 226* were studied in Athens and Venice and microfilms of the MSS in America, Mount Athos and Berlin obtained and studied. Of the five MSS mentioned, only ℓ 638 and ℓ 1826 proved to have the same system.

In addition, the rubrics in Codex Macedonianus (Y 034) were

(16) Preserved in the National Museum, Belgrade. Facsimile edition

Lj. Stojanović: Miroslavljevo jevanđelje, Vienna, 1897

(17) For ℓ 292* see Gregory (op. cit. I, pp 343-386), for ℓ 226* see Bray (op. cit. p 58) as far as Luke is concerned, for ℓ 1552* and 330 see Stojanović op. cit. and for Y (034) see Braithwaite (op. cit.)

(18) Preserved in the archives of JAZU, Zagreb: III b 24

(19) F.H.A. Scrivener: Introduction to the Criticism of the New Testament IV edition, London, 1894, vol I, pp 80-85

(20) Op. cit. pp 343-386

(21) Op. cit.

(22) Op. cit. pp 12-13

studied in Cambridge.

Facility in studying the MSS having been gained by this practice, it was decided to undertake a systematic classification, and all the weekday lectionaries in the following libraries were inspected:

The British Museum, London, England
 Lambeth Palace, London, England
 The British and Foreign Bible Society, London, England
 The University Library, Cambridge, England
 Christ's College, Cambridge, England
 Trinity College, Cambridge, England
 Fitzwilliam Museum, Cambridge, England
 The Bodleian Library, Oxford, England
 Christ Church, Oxford, England
 The National Library of Scotland, Edinburgh, Scotland
 The University Library, Edinburgh, Scotland
 The National Library, Paris, France
 The Municipal Library, Carpentras, France
 The Vatican Library, Rome, Italy
 The University Library, Bologna, Italy
 The Library of St. Mark's, Venice, Italy
 The Hellenic Institute, Venice, Italy
 The Library of San Lazzaro, Venice, Italy
 The University Library, Messina, Sicily
 The National Library, Athens, Greece
 The National Museum, Ohrid, Yugoslavia
 The National Library, Sofia, Bulgaria
 The Synodal Library, Sofia, Bulgaria
 The National Library, Plovdiv, Bulgaria
 The City Library, Munich, West Germany
 The University Library, Basle, Switzerland

As a result of this work, three different types of weekday lection systems were distinguished:

1. $\alpha\beta$ type (that of Miroslav's Gospel)
2. S type (that of Radomir's Gospel)
3. κ type (as far as is known, not found in Slavonic MSS)

Although Gregory, Braithwaite and Bray had differentiated between the $\alpha\beta$ type and the others, no-one has until now thought to differentiate between the S and the κ types, presumably because they seem so much alike.⁽²³⁾

(23) The principal difference is that the lections for Tuesday, Wednesday, Thursday and Friday after Pentecost are different. See Table 4.

This thesis will endeavour to show, on the basis of the evidence contained in the MSS themselves, how these three types could have arisen and the connections between them.

In order to do this it was found necessary to postulate the prior existence of earlier forms of the lection systems. A search was then carried out amongst the Saturday-Sunday lectionaries and MSS were found which contained the postulated features.

This, in turn, made it necessary to consider the development of the Saturday-Sunday system. Once again, on theoretical grounds it was possible to come to the conclusion that certain lections had probably been chosen at an earlier date than certain other lections. In this case a search was made amongst the 1 sel, 1 k and 1 sk MSS, and once again MSS were found which contained the postulated features.

Although much of this work had been carried out in the above libraries, it was not until microfilms of MSS in more distant libraries, such as Mount Athos and Sinai, could be seen in the archives of the Institute for New Testament Textual Research in Münster, Westphalia, that it became possible to study the gospel MSS completely systematically. (24)

(24) Microfilms of almost all Greek New Testament MSS extant are to be found in this magnificent collection.

§0.5 THE EXTENT OF THE INSPECTION OF GREEK GOSPEL MSS FOR THIS THESIS

The extent of the inspection of gospel MSS, either in the original or on microfilm, is as follows:

1. All lectionary and non-lectionary gospel MSS up to and including the ninth century.
2. All uncial gospel MSS.
3. All lectionary gospel MSS up to and including the tenth century.
4. All weekday gospel lectionaries up to and including the sixteenth century.
5. All 1 sel MSS.
6. All 1 k MSS.
7. All 1 sk MSS.
8. In addition, some minuscule continuous text codices and some Saturday-Sunday lectionaries later than the tenth century have been seen in some of the libraries visited, when time permitted,

with the exception of the following MSS, the microfilms of which were not available:

- 1 689 (VIII century), 1 580 (IX century), 1 1392 (IX century),
- 1 768 (XI century), 1 1452 (XI century), 1 219 (XII century),
- 1 375 (XII century), 1 376 (XII century), 1 452 (XII century),
- 1 748 (XII century), 1 838 (XII century), 1 951 (XII century),
- 1 1373 (XII century), 1 1454 (XII century), 1 1501 (XII century),
- 1 690 (XIII century), 1 750 (XIII century), 1 765 (XIII century),
- 1 791 (XIII century), 1 795 (XIII century), 1 1121 (XIII century),
- 1 669 (XIV century), 1 1369 (XIV century), 1 1578 (XIV century),
- 1 458 (XV century), 1 1162 (XV century), 1 1451 (XV century),
- 1 1461 (XV century).

This, necessarily cursive, inspection was carried out to group the weekday lectionaries into the three different types mentioned in §0.4, to search for any weekday lections existing in Saturday-Sunday lectionaries, and to discover exactly what days had been given lections in the 1 sel, 1 k and 1 sk MSS, as well as to find out what evidence of the Byzantine lection system existed in the rubrics of continuous text codices. When this preliminary survey had been carried out, certain MSS were examined more closely.

§0.6 METHODS ADOPTED IN DETERMINING THE EVOLUTION OF THE LECTIONARY

In order to explain the development of the weekday lectionaries it has been found necessary to refer to the evolution of the Saturday-Sunday lectionaries since they did not develop entirely independently. Unfortunately this earlier history of the lection system had not been written⁽²⁵⁾ so reference could not be made to previously published work. The present writer was therefore obliged to undertake the investigation herself,⁽²⁶⁾ and it is necessary to preface the work on the weekday lections by a brief study of the evolution of the lectionary before lections were added for weekdays.

The first question that must be asked is the approximate date of the inception of the system.

The eminent scholar C. R. Gregory⁽²⁷⁾ has suggested that the pericopae found in most of the Greek gospel lectionaries for Saturdays and Sundays may have been settled before the end of the second century. However, such an early dating cannot be reconciled to the most plausible theory of the evolution of the system, so the writer inspected microfilms of every extant gospel MS up to and including IX century⁽²⁸⁾ in order to discover what lection rubrics were to be found in the continuous text MSS and what lection systems were contained in the lectionary MSS.

- (25) In 1944 a candidate for the doctoral degree at the University of Chicago was investigating the history of the system of lections in the synaxarion (see B.M.Metzger: *The Saturday and Sunday lessons from Luke in the Greek Gospel Lectionary*, *Studies in the Lectionary Text of the Greek New Testament*, Volume II, number 3, University of Chicago Press, 1944, p 13, footnote), but Professor Metzger has informed the present writer that this investigation was discontinued for personal reasons by the candidate in question.
- (26) Yvonne Burns: *The significance of the Jassy Greek Gospel Lectionary and other 1 sel MSS in the development of the Byzantine lectionaries*, *Revue des études sud-est européennes*, Bucharest, 1976
Yvonne Burns: "The Canaanitess" and other additional lections in Greek and Slavonic gospel lectionaries, *Acta IIIe Congrès International d'Études du Sud-Est Européen*. Paper read to the IIIrd International Congress of South East European Studies, Bucharest, 4-10 September, 1974.
- (27) C.R.Gregory: *Textkritik des Neuen Testamentes*, I (Leipzig, 1900), p 337 and III (Leipzig, 1909), p 1216
- (28) By the X century the number of minuscule gospel MSS has become so large that a complete survey must be deferred. It is, however, the earlier MSS which provide the needed evidence on this matter.

This survey revealed that there is extant no evidence whatever, *primâ manu*, of the Byzantine lection systems in gospel MSS earlier than VII century. Even from that century there is only one leaf (l 355) showing the end of one and the beginning of another lection contained in the Byzantine Saturday-Sunday system, and this leaf seems to present a transitional form between continuous text and lectionary format.⁽²⁹⁾

There is therefore no evidence in the extant gospel MSS to confirm Gregory's dating, and the only safe assumption is that by VII century certain Saturday and Sunday lections had been determined, while the VIII century MSS show that by that time both Saturday-Sunday lectionaries and weekday lectionaries of the S type were in existence. By IX century uncial continuous text codices were being rubricated with $\alpha\beta$ rubrics, and the S type weekday lectionary had become mixed with the $\alpha\beta$ type.

In spite of the fact that the earliest S type lectionary extant has been considered by some scholars to be from a slightly earlier period than some other scholars ascribe to the earliest extant $\alpha\beta$ lectionary, the evidence of the rubricated continuous text codices, in which the S type rubrics are later than or superimposed upon $\alpha\beta$ type rubrics, confirms the hypothesis based on theoretical considerations (advanced in § 2) that the $\alpha\beta$ system antedated the S system. Lists of MSS inspected will be found in Tables 41-3.

There is no evidence of the κ system before X century, and even from that century there is only one MS extant, a non-typical codex which gives the impression of being a forerunner. It is from XI century that the spate of κ lectionaries commences.

(29) It consists of the end of the lection for the 10th Sunday of Luke followed by the beginning of the lection for the 12th Saturday. This means that the lections have been written in the order of the gospel narrative, and not in the order of the days on which they are read. It gives the appearance of a leaf from a continuous text, in which the rubrics have been placed in the text instead of in the margin. It differs from a continuous text in that it omits the words not used by either lection, more than a verse, and includes the introductory phrase as part of the text

Although the evolution of the Greek gospel lectionary outlined in the following pages is consistent with the evidence of the extant MSS and not consistent with Gregory's early dating of the choice of Saturday and Sunday lections, these opposing hypotheses could be reconciled by supposing that Gregory's conclusions regarding these lections referred to an earlier system.

As far as the Byzantine lection systems are concerned, there seems to have been a general tendency to preserve what has been in use in the past, as written down in an existing lectionary, and to add lections for days or services not already catered for. Not only is this consistent with the reverence accorded Holy Writ, but is logical enough, considering the mechanical nature of much copying. It is this tendency which has produced the remarkable degree of uniformity in the contents of the synaxaria of the Greek gospel lectionaries and, on the other hand, has carefully preserved earlier mistakes.

If it had been a common practice to omit lections when copying a lectionary, we would find many more differences in content than in fact we do. In general, therefore, a shorter form of the lection system is more likely to be an earlier form than a longer one, whatever may be the dates of the copies. This, however, should not automatically be assumed to be the case, and each MS which exhibits a shorter form must be considered carefully in relation to the other extant MSS.⁽³⁰⁾

The great uniformity which we observe in the synaxaria of the extant MSS could only have arisen if successive additions to the system had the authority of a central body. The next question to be asked is what general principles were most likely to have been followed by those who chose the lections, bearing in mind the evidence of the MSS themselves.

(30) F.C.Burkett has shown that in the Syriac lection system, also, later forms of the system tended to have lections for more days. See *The Early Syriac Lectionary System*, Proceedings of the British Academy, x, London, 1921-3

It is generally accepted⁽³¹⁾ that in early times suitable pericopae had been chosen for particularly important days, but subsequently, when lections were chosen for a series of days, the pericopae were chosen in Bahnlesung⁽³²⁾ from those portions of the gospels not already read on other days.

If these criteria are applied to the Byzantine lection system, we may deduce, for example, that the lection for Palm Sunday was chosen early, because it tells what happened on the Sunday before Easter, while, on the other hand, the lections for Sundays were chosen at a different time from those for Saturdays because, in general, each series of lections is in Bahnlesung although taken consecutively as a single series they are not.⁽³³⁾ Furthermore, we may conclude that the weekday lections were chosen after the original choice had been made for Saturdays and Sundays.⁽³⁴⁾

In addition, if one lection breaks the Bahnlesung of a series of lections it must be concluded that this lection was chosen either before or after the remaining lections of the series.

In this way it is possible to build up a picture of the development of the lection systems found in the Greek gospel lectionaries. Corroboration of the hypotheses thus obtained has been sought in the extant MSS, and to a large extent found.

(31) Braithwaite: Op. cit., p 272

(32) i.e., in the order in which they are to be found in a continuous text codex.

(33) See B.M.Metzger:Op.cit., pp 9-13. The results cited on pp 20 and 101 regarding the differing textual complexion of the Saturday and the Sunday lections are consistent with this conclusion.

(34) Braithwaite: Op. cit., p 272

The framework into which the weekday lections were fitted was the Saturday-Sunday lectionary, in which the ecclesiastical year is divided into four main periods, the last consisting of two parts.

During the period from Easter to Pentecost there is a lection for every day, and these lections (with three exceptions) are taken from John and are read in Bahnlesung except for Sundays and six other days,⁽³⁵⁾ which we may suppose received their particular pericopae for special reasons. It is significant that all but two Saturdays have lections which continue those of the previous days. This makes it probable that they received these lections at the same time as did the weekdays.

The second period of the ecclesiastical year is that from Pentecost to the week before the Elevation of the Cross, during which Matthew is read. The pericopae for the seventeen Sundays of Matthew are in Bahnlesung except the first, which was chosen first (being the octave of Pentecost), and the last (which the writer proposes was a later addition to the system). Similarly, the pericopae for the seventeen Saturdays are in Bahnlesung, but in spite of this the writer wishes to put forward the suggestion that the last was a later addition to the system, added after the λ weekday system had been chosen.⁽³⁶⁾ This is suggested because the pericope read on that day is the same as the last Matthean weekday lection of λ -type, it is the only weekday lection to be repeated in the $\alpha\beta$ -system, and it is omitted in the S/κ -system. A search revealed that lectionaries exist with only sixteen Saturdays. A list of these is given in Tables 48 and 55.

(35) 1st. Thursday, 2nd. and 3rd. Mondays, 5th. Wednesday, 1st. and 3rd. Saturdays.

(36) See §2.1. The most primitive form of the $\alpha\beta$ system. When only a dozen MSS containing the $\alpha\beta$ system had been discovered by the writer, they were distinguished by letters of the Greek alphabet, following the example set by Braithwaite for α and β . The MS designated λ was 1226*, which was an example of the earlier form of the weekday lectionary postulated by the writer in her theory explaining the origins of the α type and the β type lectionaries. This earlier form was therefore called the λ type. See Yvonne Burns: The weekday lection system of Miroslav's Gospel, Zbornik Narodnog muzeja u Beogradu, vol VI, Belgrade, 1970.

The third period commences at the "New Year", which begins in the lectionary after the Sunday following the Elevation of the Cross. During this period the lections are taken from Luke. The pericopae for fifteen Sundays are in Bahnlesung except the fifth, which therefore appears to have been chosen specially. Sixteen Saturdays are in Bahnlesung and the sixteenth Sunday follows on immediately after the sixteenth Saturday as if the lections had been chosen at the same time.

Since these lections from Matthew and Luke for Saturdays and Sundays, when taken together, are not in Bahnlesung, it would appear that the Saturday lections were chosen at a different time from the Sunday lections. Indeed, Bruce M. Metzger has shown⁽³⁷⁾ that in Luke the textual nature of the Saturday pericopae is slightly different from that of the Sunday lections. This is not surprising since a number of the early systems contain only Sunday lections (apart from special festivals), while two groups of 1 sel MSS exist containing Sunday lections without Saturdays.⁽³⁸⁾

The fourth period of the year commences on the Sunday before Carnival. Since Carnival was itself an introduction to Lent, it is unlikely that the lection for the preceding Sunday was chosen very early. Rather, it seems to represent an extension of the preparation period for the following Easter, this preparation period, as far as the present lectionaries are concerned, being divided into two parts: Lent and Holy Week. The transition from the period of the New Year to the pre-Easter period has seen a number of additional lections, and the variations in the lections between the fifteenth Sunday and Carnival Sunday provide criteria for grouping MSS, as well as clues to the development of the lection systems.⁽³⁹⁾

(37) Bruce M. Metzger: The Saturday and Sunday Lessons from Luke in the Greek Gospel Lectionary, Studies in the Lectionary Text of the Greek New Testament University of Chicago Press 1944 vol II no 3 p 20

(38) See Tables 46 and 47

(39) See § 0.8

The deliberate nature of the Saturday-Sunday lection system shows in the division of the ecclesiastical year into two halves, the first commencing on the Sunday after the crucifixion and the second, called the New Year, commencing on the Sunday after the newer festival of the Elevation of the Cross. It was this pattern which places this particular festival in such an important position that caused the present writer to begin to doubt the validity of Gregory's suggestion, mentioned above, that the pericopae found in most of the Greek lectionaries for Saturdays and Sundays may have been settled before the end of the second century. How could they have been chosen so early when the festival that was the marker for the Matthean series to end and the Lucan to begin had not been thought of until the time of Constantine the Great?

The present writer's investigations have shown⁽⁴⁰⁾ that it has proved impossible to find any evidence of the Byzantine lection system earlier than the VII century single leaf ℓ 355 mentioned on page 25, while the evidence of the versions implies that the Byzantine lection system had not yet come into being at the time of the Council of Chalcedon which separated the monophysites from Orthodoxy.⁽⁴¹⁾ On these grounds the inception of the Byzantine lection system must have taken place after the Council of Chalcedon and no later than the seventh century. It has been shown,⁽⁴²⁾ moreover, that the historical development of Byzantium during that period, both ecclesiastical and political, is more consistent with this inception occurring in the sixth century during the reign of Justinian, rather than earlier or later.

(40) Yvonne Burns: Op. cit. (Jassy)

(41) The pericopae common to the Syriac, Armenian, Georgian or Coptic lection systems and the Byzantine system were probably used in Byzantium before the Council of Chalcedon and continued to be used afterwards by those who would not accept the decisions of Chalcedon, who thus preserved the old traditions.

(42) Yvonne Burns: Ibid

During the first five centuries, certain customs had gradually evolved in the Christian Church concerning the Church Calendar and the portion of the gospels which was read in the service. On important feast days it was customary to read a pericope which referred to the festival in question, and in particular the story of the Resurrection was read on Easter Sunday. In the IV century the "chief of the festivals of the Church"⁽⁴³⁾ had been Epiphany and there were no festivals devoted to Mary, the Annunciation serving as a preliminary to the Nativity which itself formed part of the festival of Epiphany. By the time of Chrysostom, however,⁽⁴⁴⁾ Christmas had become a festival separate from Epiphany, and the Annunciation story was read in connection with it. During the VI century there were two great changes which had far-reaching effects in the development of the lection system in Constantinople, culminating in what we know as the Byzantine lection system. One of these was the introduction at Constantinople of the Annunciation as a separate festival on March 25th fairly early in the century,⁽⁴⁵⁾ and the other was the use of the prologue to the gospel of John instead of the Resurrection story for Easter Sunday.

It is significant that the interpretation of this pericope

"In the beginning was the Word and the Word was
with God and the Word was God..... and the Word
was made flesh and dwelt among us"

was the crux of the protracted theological controversy of the V century

(43) F.C. Burkitt: The Early Syriac Lectionary System, Proceedings of the British Academy, x, London, 1921-3

(44) Patrologia Graeca, 49, pp 351 - 362

(45) R.A.Fletcher: Three early Byzantine Hymns, Byzantinische Zeitschrift, 51, 1958, pp 53-65

R.A.Fletcher: Celebrations at Jerusalem on March 25th in the Sixth century, A.D., Studia Patristica 5, 1962, pp 30 - 34

which resulted in the Councils of Ephesus and Chalcedon, the decisions of which encouraged increased emphasis on the Theotocos and so led to the inauguration of the Annunciation as a separate festival. In addition, the Council of Chalcedon gave Constantinople, "New Rome", as it was called, the position of supremacy in the East. This, together with Justinian's mastery of Church and State, with his extensive building of churches throughout the Empire, caused the lectionary of Constantinople to become the lectionary of the whole Eastern Orthodox Church.⁽⁴⁶⁾

It seems probable that at first very simple lectionaries were written containing the most important festivals, beginning with the Annunciation (as in ℓ 132), in order to introduce the changes that had been brought in. This order would be the most natural one immediately after the inauguration of the Annunciation as a separate festival, since the appropriate pericope had until then introduced the festival of Christmas, the beginning of the ecclesiastical year.

Then lectionaries began to be written commencing with Easter Day and concluded by the Annunciation, which, being on March 25th, usually took place a little before the following Easter Sunday. Thus the lectionary was written down in the order in which it would be read, in one single cycle. It is probable that it was preceded by an index of the feasts, and did not include lections for the pre-Easter period (which were very long, but were easy to find in the continuous text codices) since they had been in use before the change in the system. There are seven "1 sel" MSS which appear to be descendants of such codices,⁽⁴⁷⁾ of which the Jassy Gospel Lectionary (ℓ 1044) is an excellent example, showing all

(46) Yvonne Burns: Op. cit. (Jassy)
 (47) ℓ 35, ℓ 46*, ℓ 1044, ℓ 1101, ℓ 123*, ℓ 142, ℓ 675

the characteristics of the earliest type, but with a few additional lections, showing that the system was a developing one.

§0.9 As more and more lections were added to the lectionaries, it became impossible to continue to write them all in one cycle, perhaps as a result of introducing such festivals as that for St George on April 23rd, which falls before Pentecostal Sunday. Thus the movable feasts were written in one cycle and the fixed feasts in a second cycle, beginning on September 1st. This festival of the beginning of the Indiction exemplifies the marriage of Church and State characteristic of Justinian's attitude to both. The increase in the power of the State in the affairs of the Church would encourage the choice of this particular festival for the beginning of the cycle of feasts according to the solar calendar. There are four "1 sel" MSS ⁽⁴⁸⁾ showing similar elementary forms of the lection system to those found in the seven single-cycle MSS, but which arrange the lections into two cycles. These may be descendants of the second stage in the development of the Byzantine lectionary which commenced on Easter Sunday.

The earliest lections to be incorporated into the lectionaries during the period between Easter and Pentecost were the Sunday after Easter and Mid-Pentecost, Ascension Day having been included from the beginning. Then other days were included for the first week, sometimes one and sometimes another, until lections had been included for all the days of the Octave of Easter, as well as for each Sunday of the Pentecost of fifty days. The festival of Pentecost (on the fiftieth day) was then extended, in the lectionaries, by the addition of a lection for the following Sunday, just as earlier Easter had been extended. One of the

(48) L 117, L 1390, L 757, L 1911

single-cycle "1 sel" MSS has a lection for the Morrow of Pentecost, but not for the Sunday after. The double-cycle "1 sel" MSS, on the other hand, either contain neither or else contain both.

The double-cycle "1 sel" MSS paved the way for the extension of the period beyond the Octave of Pentecost and for the writing down of the pre-Easter lections after the post-Pentecostal.⁽⁴⁹⁾ Such a lectionary is "1 sel" ℓ 300, containing lections for the first week after Easter, for Mid-Pentecost and Ascension Day and the Sundays between Easter and Pentecost, and in addition the Morrow of Pentecost and not only the Sunday after but ten more Sundays as well. Then comes the Sunday before Carnival, Carnival Sunday itself, and that of the Cheese-eater, while the final section of the synaxarion commences with Lazarus' Saturday and contains lections for Palm Sunday, Maundy Thursday and Holy Saturday, as well as the two Foot-washing gospels, the first gospel of the Passion and the eleven Resurrection gospels. The menologion is quite a simple one, although it, like all the double-cycle "1 sel" MSS, contains a lection for St George's Day (which is not to be found in any of the single-cycle MSS).

Such codices encouraged the incorporation into the lectionary of the Lenten lections between Cheese-eater and Palm Sunday and of Sundays between Pentecost and Carnival by their arrangement of the festivals, since these gaps in the lectionary year became more obvious. In this way the 1 k lectionaries came into being, having lections for Sundays throughout the year, in addition to the Johannine lections mentioned above. At first these 1 k lectionaries had lections for only sixteen Sundays from Matthew⁽⁵⁰⁾ and fifteen Sundays from Luke between Pentecost and the Sunday before Carnival, the choice being left to the reader if these were insufficient. Then a pericope, known as "the Canaanitess" from its subject, was chosen

(49) Three of the double-cycle MSS (ℓ 117, ℓ 1390 and ℓ 757) do not contain pre-Easter lections.

(50) This state of affairs is preserved in ℓ 114 and ℓ 306.

so that it could be used in whichever period of the year an extra lection was needed.⁽⁵¹⁾

There came a time when it was decided to include in the lectionaries the lections for the remaining days between Easter Day and the Sunday of Pentecost. Judging by the interruptions in the Bahnlesung, however, the lection for the Morrow of the Sunday after Easter⁽⁵²⁾ and the lection for the Octave of Mid-Pentecost,⁽⁵³⁾ as well as the third Monday and Saturday, must have been chosen before those for the other days. Doubtless it is because the lections for Saturdays were added to the lectionaries at the same time as were the lections for weekdays⁽⁵⁴⁾ that the earlier lectionaries give, for example, the rubric, "Saturday of the second week," rather than "the second Saturday," which is the more common form later on.⁽⁵⁵⁾

It seems very probable that the Matthean and Lucan Saturdays were added at the same time as the Johannine weekdays, thus producing the most common form of the Greek gospel lectionary, the Saturday-Sunday lectionary.

(51) Yvonne Burns: "The Canaanitess" and other additional lections in Greek and Slavonic gospel lectionaries, Acta IIIe Congrès International d'Études du Sud-Est Européen. Paper read to the IIIrd International Congress of South East European Studies, September, 1974

(52) This lection is to be found, in addition to those mentioned above, in the single-cycle "I sel" MSS ℓ 1142 and ℓ 675. See Table 8, and also Yvonne Burns: Op. cit. (Jassy)

(53) J. van Goudoever: Biblical Calendars, Leiden, 1959, pp 184, 185. Van Goudoever considers that the idea of spiritual feeding occurs in many traditions, both East and West, at Mid-Pentecost. This explains why this lection was chosen for the octave, and was presumably the traditional lection to be read on this day before the lectionaries had been written down.

(54) There is one "I sel" codex, the double-cycle ℓ 1*, which includes lections for the Johannine Saturdays without the additional weekdays, but this seems to have been obtained by incorporating these Saturday lections during the copying of an older double-cycle MS, since it does not seem possible that all the Saturday lections could have been chosen before those for weekdays and still preserve the Bahnlesung.

(55) Yvonne Burns: The numbering of the Johannine Saturdays and Sundays in Greek and Slavonic gospel lectionaries.

The later form was presumably used by analogy with the system of numbering the Saturdays and Sundays in the post-Pentecostal period.

§1 WEEKDAY LECTIONS AFTER PENTECOST:
THE EXTENSION OF THE SATURDAY-SUNDAY LECTIONARY

§ 1. WEEKDAY LECTIONS AFTER PENTECOST
THE EXTENSION OF THE SATURDAY-SUNDAY LECTIONARY

§1.0 Once the Byzantine lectionary had reached the stage in its development that we see in the Saturday-Sunday lectionary, a codex had been obtained which was to prove useful in orthodox churches throughout the Empire, since it provided the lections needed for the communion services during the whole year. It is not surprising, therefore, that more lectionaries of this type exist than of any other. That they represent the Church lectionary is confirmed by the Typicon of Hagia Sofia,⁽⁵⁶⁾ which contains directions for reading the gospels in a manner corresponding to the lections in the Saturday-Sunday gospel lectionaries.⁽⁵⁷⁾

However, in the same way as the compilers of this developing lectionary had desired to emphasise the importance of Easter and its significance in the Ecclesiastical year by special lections, not only for its Eve, Morrow and Octave, but also for each day during the extent of the Octave, so, with the presumably increasing importance of the feast of Pentecost on the fiftieth day⁽⁵⁸⁾ it was later desired to add special lections for the days between the Morrow and the Octave of this day.

§1.1 In his edition of the Typicon of Hagia Sofia⁽⁵⁹⁾ Mateos remarks in a footnote that the fact that a new section of the Typicon begins on the Monday after Pentecost shows that the days of the first week after the feast were not thought of as its octave. This is an example of the later

(56) Juan Mateos: *Le Typicon de la Grande Église*, *Orientalia Christiana Analecta*, 165, 166, Rome, 1962, 1963.

(57) There are, of course, a number of variations in the contents of Saturday-Sunday lectionaries which do not lie within the scope of the present work.

(58) The Pentecostal period had in earlier times been considered as fifty days of joy, and it had only been replaced by a festival on the fiftieth day from about the time of Origen, who was the first to mention such a festival. See J. van Goudoever: *Biblical Calendars*, Leiden, 1955, pp 184 - 5.

(59) J. Mateos: *Op. cit.* II, p 141

tradition which considers the Matthean section to begin on this day, and reflects the comparatively late date of the copy in which the Typicon is preserved. There are many lectionaries extant which do not make any break between the Sunday and the Monday of Pentecost, showing that the earlier tradition (found in the "1 sel" MSS) was for a considerable time preserved in many MSS. The Typicon, in fact, gives details of a service on the Wednesday after Pentecost, while the Saturday and Sunday after Pentecost are so described, showing their original choice for the octave, as does the greater degree of detail given for those days as opposed to the remaining Saturdays and Sundays after Pentecost. The typicon also contains a mention of a service on the following Wednesday, but without a lection.

There are two Saturday-Sunday lectionaries that contain references to a lection for the Wednesday after Pentecost. The first is ℓ 1074*, written in 1290 A.D., which contains the following rubric after the Morrow of Pentecost on f 28v:

τη $\overline{\Delta}$ μετα την \overline{N} των αγίων αρχαγγε $\overline{\mu\chi}$ και γαυρηλ
 ευ^α εγγραφη κ^υ \overline{A} $\overline{\tau}$ νηστειων:
 τω καιρω εκεινω· ηθελησεν ο $\overline{\iota\varsigma}$ εξελθην εις την γαλιλαιαν:
 $\overline{\epsilon}$
 $\overline{\tau}$: επι τον υιον του ανου:

"On the Wednesday after Pentecost. Of the Holy Archangels Michael and Gabriel. The gospel is written for the first Sunday of Lent."

The incipit and concluding words correspond to J i: 43 - 51, which is the usual lection for that Lenten Sunday.

This lection corresponds exactly to that in the Typicon, where the additional information is given that the service takes place in the Sanctuary dedicated to the Archangels in the New Palace.⁽⁶⁰⁾

(60) R. Janin: La Géographie Ecclésiastique de l'Empire Byzantin, Part 1, volume III, Les Églises et les Monastères, Paris, 1953, pp 355 - 6
 J. Mateos: Op. cit. II, p 143

The second Saturday-Sunday lectionary to contain a lection for this day is the IX century ℓ 17*, which has the following rubric after the Morrow of Pentecost on f 55:

τη τετραδη μετὰ Ν· συναξεις ἡ υπεραγ' θ'κου εὔ παλαια πετρα·
εὔ καὶ ἡ ζή· εις· ΚΔ· ὃ μαρτιο

"On the Wednesday after Pentecost. Service to the most holy Theotocos, in Old Petra. ⁽⁶¹⁾ Gospel according to Luke. Look in March 24th."

The MS unfortunately has a lacuna at the beginning of the lection for March 24th, but the final portion of the pericope, written on f 155 recto and verso, consists of L i: 41 - 49, 56.

This rubric corresponds to the service described in the Typicon for the Wednesday after All Saints' Day (i.e., the Sunday after Pentecost), although no lection is given in the Typicon. ⁽⁶²⁾

These two weekday lections show the Constantinopolitan origin of the predecessors of these two lectionaries and the manner in which it was possible for additions to be made to the usual lectionaries which had no lasting influence on the lectionaries as a whole. This would probably be due to the fact that the services were of purely local interest, and also because the pericopae employed were already in use for other days.

§1.2 A third Saturday-Sunday lectionary, X century ℓ 798*, continues the weekdays after the Morrow of Pentecost on f 22v under the rubric

τη Γ μετὰ την Ν:

"On the Tuesday after Pentecost."

This pericope is written down in full, but unfortunately the last portion of it has been lost, and the resulting lacuna continues until the beginning of the lection for the Saturday after Pentecost. This means that we do not

(61) R, Janin: Op. cit. p 232. The above translation is according to Janin, who gives Petra as a district of Constantinople in the North East part of the city.

(62) J. Mateos: Op. cit. II, p 147

know whether the lectionary had originally contained lections for each of the weekdays following Pentecost or whether it had contained just those for Monday and Tuesday.

However, the particular pericope found in this lectionary for Tuesday, J xiv: 15 - 23, is also found in three members of a sub-group of the α type lectionaries as an extra lection for this day. Not only does the lection continue until verse 27a in these lectionaries, but they also give extra lections for each day of the first week after the Morrow of Pentecost.⁽⁶³⁾

These extra lections are written in different places in each of the three α lectionaries. In \mathcal{L} 121* they are placed after the lections for Morning Service during Easter Week, in \mathcal{L} 318 they are placed after the lection for the 1st Sunday after Pentecost and in \mathcal{L} 519 each is written immediately after the α pericope for that day. It is also significant that another member of this sub-group, \mathcal{L} 308*, seems to have omitted the first week from Tuesday to Friday originally, since two extra leaves were inserted afterwards and the usual lections for this sub-group written upon them.

These varying positions for the lections lead one to suppose that lections for the four weekdays after the Morrow of Pentecost were at first written at the end of certain lectionaries, together with any other extra lections. Some lectionaries were then written in which these lections were placed in the chronologically correct position, and on balance it is more probable that \mathcal{L} 798* was such a one, rather than a lectionary with only one extra lection.⁽⁶⁴⁾

- (63) Tuesday: J xiv:15-27a
 Wednesday: Mt xii:30-37
 Thursday: L xi: 9-13
 Friday: J xv:17-xvi:2

- (64) The four verses lost at the end of Tuesday's lection would not fill a complete folio. The reason for the lacuna may be that later users of the codex removed the pages containing lections that were no longer read.

Although ℓ 798* has some of the characteristics found in the sub-group, such as chapter numbers and the instructions that the Vigils for Monday and Tuesday of the first week of Lent must be sought in the Saturdays of Cheese-eater and Carnival respectively,⁽⁶⁵⁾ another distinctive characteristic of the sub-group (the unusual lection for 15th Saturday of Matthew) is not present in this MS.⁽⁶⁶⁾ This indicates that there were other MSS containing the extra lections, one of which contained the unusual lection for 15th Saturday, and it was this codex which was used by the compilers of the archetype of this sub-group when the α weekday pericope were combined with the pericopae copied from a Saturday-Sunday lectionary to obtain the weekday lectionary.

The existence of these extra lections for the first week after Pentecost shows that there had been a tendency to add lections for this one week, considering it the octave of Pentecost, before adding lections for all the weekdays, just as the earlier scribes had extended Easter to include all the days of its octave before adding all the Johannine weekdays. It cannot be said of these lectionaries that they were abridged versions of longer lectionaries.

It so happened, however, that this particular choice of lections did not gain wide recognition and so fell out of use. It was another selection of pericopae which did, in fact, become popular and were extended to fill the following weeks.

(65) The earliest attestation for this is ℓ 1571 (IX century). Most lectionaries reverse the order of these lections.

(66) Some lectionaries have Mt xxiv: 1-13 (omits 10-12), as does ℓ 798*, while others have verses 1-13. This sub-group, on the other hand, has verses 1-9, 42-44.

§1.3 These lections are to be found in a small number of Saturday-Sunday lectionaries which the writer discovered as the result of a systematic search carried out for this purpose. On theoretical grounds it had seemed necessary to postulate their prior existence, and the finding of examples confirmed the theory. Undoubtedly more examples would be discovered were there time to continue the search into the later lectionaries (that is to say, those of the XI century and later).

One of the lectionaries containing these additional lections, X century *ℓ* 24, places these additional lections at the end of the codex, after the diaphora and the Vigils for the first week of Lent. Such a position is an accepted indication that the lections in question were an addition to the lection system of the time, and that the codex represents an earlier stage of development. It was, of course, a copy of an earlier codex containing those lections in that place, since weekday lections had been known by the IX century, if not even earlier.

One of the problems which concern us when we compare the weekday lections for the first weeks of Matthew is the number of variants in the lection boundaries for Tuesday. It is possible to explain them by supposing that a lection for this day was added to different lectionaries in slightly different ways. To these differing pericopae would have been added the lections for the rest of the week, again in varying ways. Another source of the variations may be the practice of referring this Tuesday lection to the menologion.

The various combinations which exist in the weekday lectionaries have their counterparts in the lectionaries containing only the first week after Pentecost, as can be seen in the next paragraph.

§1.4 Lectionaries containing lections for the first week of Matthew according to the usual Greek systems may be divided into three classes according to the pericopae chosen for Tuesday, namely,

Class I 2Mt C iv:25-v:12a (as in the $\alpha\beta$ system)
 Class II 2Mt C iv:25-v:13 (as in Gregory's list) (67)
 Class III 2Mt C iv:23-v:13 (as in the writer's S system)

CLASS I	CLASS II	CLASS III
ℓ181(ref. to 22 Oct)	ℓ32	ℓ29
ℓ4	ℓ229	ℓ77
ℓ107		ℓ90
ℓ24		ℓ91
ℓ130*		ℓ628
		ℓ767
		ℓ1003a
		ℓ1608

The same lectionaries may also be divided into two groups according to the pericopae read on Wednesday, Thursday, and Friday, namely,

Group I	3Mt v:20-26	Group II	3Mt v:20-30
	4Mt v:27-32		4Mt v:31-41
	5Mt v:33-41		5Mt vii:9-18

ℓ32	ℓ4
ℓ628	ℓ24
ℓ1003a	ℓ29
	ℓ77
	ℓ90
	ℓ91
	ℓ107
	ℓ130*
	ℓ181
	ℓ229
	ℓ767
	ℓ1608

Group II can be further subdivided according to the incipit of Thursday, into

- (a) AB v:31-41 ος αν απολυση
 (b) A v: 31-41 ερρεθη τοις αρχαιοις οτι ος αν απολυση

Group IIa	Group IIb
ℓ4	ℓ24
ℓ107	ℓ29
ℓ130*	ℓ77
ℓ181	ℓ90
	ℓ91
	ℓ229
	ℓ767
	ℓ1608

Looking at these three lections only, we find that the majority of the $\alpha\beta$ type of weekday lectionaries correspond to Group IIa, while the majority of the κ type correspond to Group IIb. On the other hand, the S type lectionary corresponds to Group I.

Combining these two methods of classification, we find that in the first week of Matthew the $\alpha\beta$ type of weekday lectionary corresponds to Class I and Group IIa, the S type of weekday lectionary corresponds to Class III and Group I, while the κ type of weekday lectionary corresponds to Class I and Group IIb. Gregory's lection boundaries⁽⁶⁸⁾ which in general correspond to the κ system, in this respect correspond to Class II and Group II.

TABLE 2 LECTONARIES WITH ONE WEEK AFTER PENTECOST					
$\alpha\beta$ type	S type	κ type	Gregory type	S Group (Greg. Class)	κ Group (S Class)
1130*(IX)	1628 (X)	124 (X)	1229 (XIII)	132 (XI)	1608 (XI)
1181 (980AD)	11003a				129 (XII)
14 (XI)	(1019AD)				177 (XII)
1107 (XII)					191 (XIV)
					1767 (XIV)
					190 (1533A)

(68) Ibid

§1.5 Let us now consider whether these different methods of providing lections for the first week after Pentecost are connected, and if so, how.

The important features which they have in common are that they both take pericopae in order from the gospel of Matthew, commencing from the first block of text which had not been utilised for the Nativity and the Feast of Lights, and omitting verses which had already been settled for Saturdays and Sundays of Matthew and the Cheese-eater.

§1.6 The pericope which characterises Class I, however, seems to be the most primitive, since it chooses a suitable lection which is not merely the entire passage left unread by the Sunday after the Feast of Lights and the pericope Mt v: 14 - 19 (which one must assume to have been omitted because it was already in use for another purpose).

This pericope Mt iv: 25 - 12a is the one allocated to Gregory the Theologian and others in E (VIII) and to Gregory of Nyssa in 13. A number of lectionaries specially mention the latter. Nevertheless, *l* 181, written in 980 AD, refers the reader to 22nd. October for this lection, and in this MS this day commemorates Abercius.⁽⁶⁹⁾ It is therefore significant that the X century 1 esk MS *l* 195 should have the following rubric immediately after the Morrow of Pentecost

εὐαγγέλιον
ἐκ τοῦ ἀγίου ἀβερκίου
ἐκ τοῦ ματθαίου

followed by the verses C MT iv: 23 - 24. In fact, there is no commemoration on 22nd. October in this MS, and no lection is given for Abercius, this pericope Mt iv: 25 - v: 12a being written on 10th. January for Gregory of Nyssa. However, it does seem that the scribe wished to add verses 23 and 24 to the usual lection for Abercius in order to obtain a lection for the day after the Morrow of Pentecost. In such a way the original pericope could have acquired these extra verses.

(69) In the Patriarchate of Constantinople was a sanctuary dedicated to Abercius. See Janin: *Op. cit.* p 7.

The pericope Mt v: 14 - 19 seems to have been in use before these lections were added to the Saturday-Sunday system, since these verses are omitted from the weekday system, but the Class II and Class III pericopae probably included the extra verse and a half at the end in order to utilise all the verses until the commencement of the pericope beginning at verse 14. This may have arisen by accident from an original rubricated codex or codices omitting $\tau\epsilon^{\lambda}$, or by design.

§1.7 The Group II pericopae are probably the earlier of the two groups and quite a satisfactory number, twelve, have been discovered, the earliest from IX century. Group I seems to have taken the pericopae for Wednesday and Thursday in Group II and rearranged the verses into three pericopae. It is, however, interesting to observe that this arrangement gives consecutive passages to Wednesday, Thursday, Friday and Saturday, with no verses omitted. So far only three members of this group have been found, the earliest being of the X century.

§1.8 The addition of Group I and Group II pericopae to each of Class I, Class II and Class III would account for the variations in the lection boundaries for the first week of Matthew, while the existence of lectionaries with only one week of weekday lections in Matthew can explain how the κ type lectionaries belong to Group II in the first week but have lection boundaries for the following weekdays like S type lectionaries (which belong to Group I in the first week). See §4.2.

§1.9 In order to prove that the origin of the κ type boundaries lies in the addition of subsequent weekdays to a lectionary containing weekdays for the first week of Matthew, it is not necessary to prove that the lectionaries containing only one week antedated λ type and S type weekday lectionaries, since the fact that they existed at all at an earlier date than the earliest κ type weekday lectionary is sufficient.

§ 2 THE THREE TYPES OF WEEKDAY LECTIONARIES

§ 2 THE THREE TYPES OF WEEKDAY LECTIONARIES

§2.0 It has already been mentioned in §0.4 that the writer's investigations have revealed three types of weekday lectionaries, the $\alpha\beta$ type, the S type and the λ type. It is suggested that they arose in the following manner:

The earliest weekday lection chosen from Matthew for the period following the fifty days from Easter to Pentecostal Sunday was the pericope for the Morrow of Pentecost. This was chosen so early that it was incorporated in the Saturday-Sunday lectionary.

It has been shown in §§1.2-3 that a desire was felt to have lections for the rest of that week, and as a lection for Tuesday was the next one to be chosen and slight variations existed in the boundaries of the pericope, the method which gained general acceptance incorporated these variations.

§2.1 On the basis of the first week of Matthew of Class I and Group IIa, a centre of some repute, perhaps monastic, decided to extend the daily lections. Eight more weeks were allotted lections from Matthew, making a total of nine, while eleven weeks of lections from Luke were chosen to be read in the New Year period when the Saturday and Sunday lections were from Luke. An example of such a lectionary is $\ell 226^*(\lambda)$.⁽⁷⁰⁾ The compiler must have rubricated a continuous text MS because he took care to choose those portions of the gospels which were not in use in the existing Saturday-Sunday lectionary nor for the more important menological festivals. He then made lists designating the Ammonian Section in which the lection commenced. This seems certain because 2 of the 3 λ type and a total of 14 out of all 44 $\alpha\beta$ type lectionaries contain chapter numbers which are the Ammonian Sections. At an early period two of the pericopae became transposed, probably in copying such a list, and as a result a little more than half of the $\alpha\beta$ lectionaries read the originally consecutive pericopae 7L and 8L on Wednesday and Tuesday, respectively, of the second week, instead of on Tuesday and Wednesday, respectively.

(70) Yvonne Burns: The weekday lection system of Miroslav's Gospel, Zbornik Narodnog muzeja u Beogradu, VI, Belgrade, 1970.
See §0.7

§2.2 After a considerable number of λ type lectionaries had been produced, some with and some without the transposition, it was decided to add lections from Mark to the unprovided weekdays. Presumably these were originally marked in a continuous text codex and then added to the lists. Supplementary codices containing only the Marcan weekday lections were certainly written to be used in conjunction with the λ type lectionaries. An example of this use of a supplementary codex is found in ℓ 514*, which has a λ type lectionary and a supplementary Marcan codex bound together.

§2.3 All the rubricated continuous text codices and the lists of lections giving this lection system which the present writer has discovered to date place the Marcan lections between the Matthean and the Lucan, as do the majority of the lectionaries which combine the λ type lectionary and the supplementary Marcan codex into a continuous lectionary.⁽⁷¹⁾ There are, however, five lectionaries which place the Marcan lections after the Lucan. The first type of lectionary is called α type and the second is called β type.⁽⁷²⁾ The term $\alpha\beta$ type is used for pericopae and lectionaries of either type when it is not important to differentiate between the two types or when it is not known to which type they belong.

One of the β type lectionaries, ℓ 1826, has a colophon after the ninth Sunday of Matthew, stating that the remaining lections until the New Year are to be found after the eleventh Sunday of Luke. This meant that the scribe expected the Marcan lections to be read twice in the year, once after the Matthean weekdays and again after the Lucan. It seems unlikely, however, that this had been the original intention of the compiler of the system since the rubricated continuous text codices

(71) i.e., arranged chronologically.

(72) See page 5, footnote (4).

Y (034) and 2624 both state that the end of the lection for Friday of the eleventh week of Luke is also the end of the weekday lections.⁽⁷³⁾

Looking at \mathfrak{L} 514* with the lections from Mark for weekdays only written down immediately before Lent (i.e., following Cheese-eater Sunday), and without any instructions when they should be read, it is easy to see how a copyist might think they should be read after Luke. The copyist of \mathfrak{L} 1826 was probably copying from a β type lectionary, but may have realised from having seen α type lectionaries or lists that the Marcan lections should have been written after the Matthean, and so wrote his colophon.

There is even one lectionary, \mathfrak{L} 1526 (XIII century), in which the Marcan pericopae (or at least the first six weeks of them) have been written down for Lent. Judging by the variant lection boundaries, this codex (or a predecessor) was compiled from a rubricated continuous text codex. It would be easy to think that the rubric "Monday of the first week" meant the first week of Lent, in view of the fact that most of the Saturday and Sunday lections for Lent are taken from Mark.

These varying positions of the Marcan lections, together with the fact that the transposition of 7L and 8L occurs in λ , in α and in β lectionaries, while λ , α and β lectionaries exist without it confirm the hypothesis outlined above.

(73) Braithwaite: Op. cit. p 266 (for Y)

§2.4 Although the Matthean period of the lectionary is considered to consist of seventeen weeks, it is clear that it was not always so. There are four Saturday-Sunday lectionaries extant from IX and X centuries (as well as a number of later MSS) which contain only sixteen Saturdays and Sundays in Matthew,⁽⁷⁴⁾ while two of the 1 k lectionaries contain only sixteen Sundays in that period.⁽⁷⁵⁾ If an extra Sunday lection was needed it was left to the discretion of the lector to read what he wished, as can be seen from the rubric for a seventeenth Sunday in the IX century 1 esk (plus one week) lectionary $\mathcal{L}130^*$.⁽⁷⁶⁾ Later still a lection was chosen specially and written at the end of the book, as we can see from the rubric for that day in the X century 1 esk (plus one week) lectionary $\mathcal{L}181$.⁽⁷⁷⁾ Both these lectionaries, showing the two stages in the development of the Sunday lections between the early system with sixteen Sundays and the standard system with seventeen, contain the extra week of lections after Pentecost according to the $\alpha\beta$ type.

It has already been mentioned in §2.1 that the compiler of the $\alpha\beta$ system chose pericopae which had not been previously chosen for the Saturday-Sunday lectionary and the principal festivals, but we do find one apparent exception to this rule: the last Matthean weekday pericope is the same as the last Matthean Saturday pericope (the seventeenth). It does not seem very likely that the compiler would break his rule, and so we are led to the conclusion that the Matthean weekdays were chosen for a lectionary with sixteen Saturday lections from Matthew, and the lection for Saturday was added later when an extra week was needed because Easter was very early.

- (74) See Tables 48 and 55
- (75) $\mathcal{L}114$ and $\mathcal{L}306$. See §0.9
- (76) See Table 52
- (77) See Table 53

In view of the fact that when the Marcan pericopae were added to the λ type lectionaries eight weeks of lections were provided, it can be deduced that at that time the seventeenth Saturday lection had already been incorporated into the lectionary, unless it was added at the same time.

In either case, when a repetition of some kind was inevitable in order to obtain a lection for the extra Saturday (since all portions of Matthew had already been allocated), the last ~~Matthean~~ weekday pericope would have been the most obvious one to choose.

§2.5 Already in the complete Saturday-Sunday lectionaries of the VIII century, $\ell 563^*$ and $\ell 627^{(78)}$ the evidence can be found for the existence of two different scriptoria and two different traditions in the method of writing the lectionaries themselves, however similar the contents of these MSS may be. This is not the place to investigate in detail the question of how many scriptoria existed at that time, nor their precise locations, but the existence of two traditions developing simultaneously in different places is important for an understanding of the mutual relationships of the three weekday lection systems. The location of these places must at present remain an open question, and for the purposes of the present analysis it is unnecessary to decide whether they were geographically close to each other, such as in the same city, or far apart in different cities. This is one of the interesting fields of study opened up by the present work.⁽⁷⁹⁾

While the tradition exemplified by $\ell 563^*$ (making use of chapter numbers, the word "gospel" for lection and usually writing the rubric for

(78) It has not so far proved possible to inspect the third complete λ esk lectionary of the VIII century, $\ell 689$ (Mon. Karakallou, Athos. MS 10).

(79) The present work supplies the first step in the classification of the weekday lectionaries as a whole and a further step in the classification of the $\alpha\beta$ lectionaries. The further step needs to be carried out in the future for the S lectionaries and also for the κ lectionaries. Not until a similar classification of the λ esk lectionaries has been carried out as well will it be possible to use the primary sources to the full in other fields of study.

each day in the body of the text, for example) was followed by the λ type and $\alpha\beta$ type lectionaries, the S type lectionary seems to have been compiled in a scriptorium where it was already traditional to write the lectionary in full without reference to the chapter numbers which indicated where to find the lection in a continuous text codex, and, like ℓ 627, where the word "gospel" was not normally used in the rubric for each day and where it was customary to write the day on which the pericope was to be read on the upper or on the lower rubric line, rather than in the body of the text.

The tendency throughout the development of the lectionaries has been to include more and more lections, and this must surely have been the reason for compiling the S type instead of continuing to use the $\alpha\beta$ type. Some copyists, of course, ⁽⁸⁰⁾ did continue to use the $\alpha\beta$ type and overcame the problem of the weekdays without lections by adding lections of their own choice to an α lectionary ⁽⁸¹⁾ or to a β lectionary, ⁽⁸²⁾ while others suggested repeating the same Marcan lections. ⁽⁸³⁾ The compilers of the S type lectionary, however, preferred to provide lections for the period after the Lucan weekdays left without provision in the $\alpha\beta$ system by spreading out the pericopae from all three gospels. The nine Matthean weeks of the λ lectionary were expanded into eleven and the eleven Lucan weeks into twelve. The S type lectionary provided Marcan pericopae for ten weeks, but divided these into two halves, placing the first half after the Matthean weekdays and the second half after the Lucan. This provided weekday lections for a total of sixteen weeks before the New Year and seventeen after it.

Although at first glance it may seem strange to reduce the number of weeks of weekday lections during the period prior to the New Year, this arrangement has its symmetry, not only in the equal division of the Marcan

(80) In various scriptoria and monasteries and in succeeding centuries.

(81) Such as ℓ 323. See Tables 25, 26, 27

(82) Such as ℓ 48* and ℓ 321*. See Table 28

(83) Such as ℓ 1826. See § 2.3

weekdays into two groups of five, but also in the fact that no weekday lections were written in the lectionary for the little-used week which would precede "the Canaanitess,"⁽⁸⁴⁾ whether that pericope were read in the Matthean period or in the Lucan. In any case, the lections written in the Lucan period could always be read in the Matthean period if required.

At a still later period lections were added to the system of lections written down in S type lectionaries so that there were lections for the weekdays of Carnival and also for Monday, Tuesday and Thursday of Cheese-eater.⁽⁸⁵⁾

§2.6 The third type of weekday lectionary, the α type, may have had its origin in the X century, since there is one example extant which is ascribed to that century, ℓ 770, preserved in Istanbul, while there are two examples, ℓ 49 (Moscow) and ℓ 991 (Jerusalem), ascribed to X/XI centuries.⁽⁸⁶⁾ It was, however, the XI century (if the MSS are correctly dated) during which it was copied in greater numbers, in rounded, beautiful cursive letters which are easy to read, with richly decorated initials, occasionally with illustrations in the margins⁽⁸⁷⁾ and often with portraits of the Evangelists. Even more have survived from the XII century, and it is hardly surprising that this is the type⁽⁸⁸⁾ quoted by Gregory⁽⁸⁹⁾ as the usual Byzantine lectionary. The present writer has heard it said about Greek lectionaries, "If you have seen one, you have seen them all!" Although this is undoubtedly an exaggeration, it would be understandable if it were based on the experience of Greek lectionaries

(84) See §0.9 and Yvonne Burns: Op. cit. (Canaanitess)

(85) The X century S type lectionary ℓ 2 is an example of the S type before these lections were added. Before seeing this MS the writer had decided on theoretical grounds that these were later additions to the system. See § 7

(86) K. Aland: Op. cit. (List)

(87) Such as ℓ 381

(88) But with the variant lection boundary for Tuesday of the first week of Matthew. See §1.4

(89) C.R.Gregory: Op. cit.

found in certain libraries where the majority of weekday lectionaries are of this type, because most of the κ lectionaries do bear an extraordinary resemblance to each other. It is all the more striking since the MSS were written during the course of three or more centuries. It is, however, unfortunate that as far as can be seen from published works the above opinion was generally accepted as being true for Greek lectionaries as a whole, resulting in the inclusion of all available lectionaries in the search for "the lectionary text." Much time could have been saved had it been realised that the text being sought was really "the κ lectionary text." It was not until the present writer began the investigation described in this thesis that anyone had distinguished between the S type and the κ type lectionaries, however. That the so-called "lectionary text" is in fact the " κ lectionary text" is shown by the fact that of the many lectionaries collated in Chicago for this purpose eight out of the ten which best represent the text are κ lectionaries.⁽⁹⁰⁾ This is the result one would expect on theoretical grounds, bearing in mind that the uniformity obvious in the κ lectionaries could hardly have been obtained without careful copying within a closely knit family.

The archetype of the κ type lectionary seems to have been compiled by adding S type pericopae for the second and subsequent weeks after Pentecostal Sunday to a Saturday-Sunday lectionary containing . . . lections belonging to Group IIb in the first week after Pentecost.⁽⁹¹⁾ This is apparent because the $\alpha\beta$ and S systems chose the pericopae in Bahnlesung (although the lection boundaries are not always the same in the two systems), but in the κ system Monday and Tuesday of the second

(90) E. C. Colwell: *Journal of Biblical Literature* 87, 1968, pp 189ff.

See §3.9 and §6.9

(91) See §1.4

week of Matthew (6Mt and 7Mt), which have the same lections as the S system, utilise over again the verses which have already been chosen for the previous Friday. Such an arrangement could not have been the result of an original compilation, but must have resulted from conflation. This explanation also shows why two out of the ten best representatives of "the lectionary text" were S lectionaries: they, too, must have been careful copies of the same kind of S lectionary used for the archetype of the κ lectionaries. The fact that two of these ten are S lectionaries also confirms the theory that the archetype of the κ lectionary was adapted from an S type lectionary and not from a continuous text codex by means of a list.

The evidence of the use of a Saturday-Sunday lectionary with one week extra after Pentecost belonging to Group II is clearly possible since such lectionaries are extant which were written at an earlier date than the earliest κ lectionary, while the use of an S lectionary is also possible for the same reason.

§2.7 Although the earliest $\alpha\beta$ and S type lectionaries were written in uncial letters, all extant κ type lectionaries are written in minuscule letters, and, since they are written in particularly beautiful and well-formed letters, their development may well be linked with the development of cursive writing for liturgical books. It is to a scriptorium specialising in this that we should look for their origin.

§2.8 This type of lectionary represents the highest development of the Greek Gospel lectionary, and its "editor" (so designated because he used existing material) removed certain anomalies which had existed in some of the earlier lectionaries.

In all respects most lectionaries of this type convey the impression that they were produced by copying from an exemplar, whereas the $\alpha\beta$ lectionaries betray the use of lists, rubricated codices and supplementary codices, as do the S lectionaries to a lesser extent.

§2.9 Table 3 presents schematically the layout of the weekday lections in the three systems, while Tables 4, I - III show the correspondences and differences between the pericopae. In the latter Tables the lections for each type are numbered consecutively for ease of reference, so that each group of five will be read during one week. Thus 6Mt $\alpha\beta$ type, means the pericope read on Monday of the second week after Pentecost in the $\alpha\beta$ system, 12Mk S type means the pericope read on Tuesday of the third week in the S system (because 12 is two more than twice five, i.e., two days after two complete weeks), while 38L κ type means the pericope read in the κ system on Wednesday of the eighth week of the New Year (since 38 is three more than seven times five, i.e., three days after seven complete weeks).

This method of nomenclature essentially refers to the pericope in question, so that the statement, "7 L in ℓ 292* is 8 L $\alpha\beta$ type," means that the lection read in ℓ 292* on Tuesday of the second week of the Lucan period (i.e., of the New Year) is that which is normally read on Wednesday of the second week of the Lucan period in the basic $\alpha\beta$ system.

TABLE 3 LAYOUT OF THE WEEKDAY LECTIONS

WEEKDAYS		SATURDAYS/SUNDAYS
αβ SYSTEM		
1. λ type ℓ226* ℓ1526	9 weeks from Matthew 8 weeks unprovided for } 11 weeks from Luke Remaining weeks unprovided for }	From Pentecost (Matthean) From the New Year (Lucan)
2. Marcan Auxiliary Codex	8 weeks from Mark	None
3. ρ type ℓ514*	λ type lectionary and auxiliary Marcan codex bound together	
4. α type ℓ121*, ℓ308* ℓ318, ℓ1015 ℓ1552*	Marcan lections written after Matthean 9 weeks from Matthew } 8 weeks from Mark } 11 weeks from Luke Remaining weeks unprovided for }	From Pentecost (Matthean) From the New Year (Lucan)
5. β type ℓ292* ℓ1826, ℓ1841	Marcan lections written after Lucan 9 weeks from Matthew } 8 weeks unprovided for } 11 weeks from Luke } 8 weeks from Mark }	From Pentecost (Matthean) 16 Lucan Sat/Sun + the Canaanitess + Carnival and the preceding week
S SYSTEM		
	11 weeks from Matthew } 5 weeks from Mark } 1 week unprovided for } 12 weeks from Luke } 5 weeks from Mark } 1 week unprovided for if the } Canaanitess is included }	From Pentecost (Matthean) Canaanitess sometimes added From the New Year (Lucan) No extra Saturday, or a free choice
κ SYSTEM		
	11 weeks from Matthew } 5 weeks from Mark } 1 week unprovided for } 12 weeks from Luke } 5 weeks from Mark } 1 week unprovided for }	From Pentecost (Matthean) Canaanitess always added From the New Year (Lucan) Canaanitess always referred to or added as 17th Sun. + 18th Sat. C L xv: 1 - 1 + Sunday before Carnival

TABLE 4. THE LECTION BOUNDARIES OF THE THREE BASIC WEEKDAY SYSTEMS I MATTHEW

αβ SYSTEM	S SYSTEM Unspecified: As αβ system	κ SYSTEM Unspecified: As S system
1. xviii:10-20	1.	1.
2. iv:25-v:12a	2. iv:23-v:13	2. iv:25-v:13
3. v:20-30	3. v:20-26	3. v:20-30
4. v:31-41	4. v:27-32	4. v:31-41
5. vii:9-18	5. v:33-41	6.
6. vii:19-23	6. vi:31-34, vii:9-14	7.
7. viii:23-27	7. vii:15-21	8.
8. ix:14-18a	8. vii:21-23	9.
9. ix:36-x:8	9.	10.
10. x:9-15	10. ix:14-17	11.
11. x:16-22	11.	12.
12. x:26b-31	12.	13.
13. xi:2-15	13.	14.
14. xi:16-26	14. x:23-31	15.
15. xi:27-30	15. x:32-36, xi:1	16.
16. xii:1-13	16.	17.
17. xii:22-29	17. xi:16-20	18.
18. xii:38-50	18. xi:20-26	19.
19. xiii:3b-23+I	19.	20.
20. xiii:24b-32	20. xii:1-8	21.
21. xiii:33b-43	21. xii:9-13	22.
22. xiii:44-58	22. xii:14-16, 22-30	23.
23. xiv:1-13	23. xii:38-45	24.
24. xiv:35-xv:21	24. xii:46-xiii:3a	25.
25. xv:29-31	25. xiii:3b-12	26.
26. xvi:1-5	26. xiii:10-23+I	27.
27. xvi:6-12	27. xiii:24b-30	28.
28. xvi:20-24	28. xiii:31-36a	29.
29. xvi:24-28	29. xiii:36b-43	30.
30. xvii:10-13	30. xiii:44-54a	31.
31. xviii:4-11	31. xiii:54-58	32.
32. xx:1-16+II	32.	33.
33. xx:17b-28	33. xiv:35-xv:11	34.
34. xxi:12-14	34. xv:12-21	35.
35. xxi:18-27	35.	36.
36. xxi:28b-32	36. xvi:1-6	37.
37. xxi:43-46	37.	38.
38. xxii:23-34	38.	39.
39. xxiii:14, 13, 15-22	39.	40.
40. xxiii:23-28	40. xvii:10-18	41.
41. xxiii:29-39	41. xviii:1-11	42.
42. xxiv:13-28	42. xviii:18-22, xix:1, 2, 13-15	43.
43. xxiv:28-33	43.	44.
44. xxiv:45-51	44. xx:17-28	45.
45. xxv:1-13	45. xxi:12-14, 17-20	46.
	46. xxi:18-22	47.
	47. xxi:23-27	48.
	48.	49.
	49.	50.
	50. xxi:23-33	51.
	51.	52.
	52.	53.
	53.	54.
	54.	55.
	55. xxiv:27-33, 42-51	

TABLE 4 THE LECTION BOUNDARIES OF THE THREE BASIC WEEKDAY SYSTEMS II MARK

$\alpha\beta$ SYSTEM	S SYSTEM	κ SYSTEM
	Unspecified: As $\alpha\beta$ system	Unspecified: As S system
1. i:9-15	1.	1.
2. i:16-22	2.	2.
3. i:23-28	3.	3.
4. i:29b-34	4. i:29b-35	4.
5. ii:18-22	5.	5.
6. iii:6-12	6.	6.
7. iii:13-27	{ 7. iii:13-21	7.
	{ 8. iii:20-27	8.
8. iii:28-35	9.	9.
9. iv:1-9	10.	10.
10. iv:10-23	11.	11.
11. iv:24-34a	12.	12.
12. iv:35-41	13.	13.
13. v:1-20a	14.	14.
14. v:22-34 }	{ 15. v:22-24a, 35-vi:1	15.
15. v:35-vi:1 }	{ 16. v:24-34	16.
16. vi:2-13	{ 17. vi:1-7	17.
	{ 18. vi:7-13	18.
17. vi:34-45	19. vi:30-45	19.
18. vi:45-53	20.	20.
19. vi:54-vii:16	{ 21. vi:54-vii:8a	21.
	{ 22. vii:5-16	22.
20. vii:17-24a	23. vii:14-24	23.
21. vii:24-30	24.	24.
22. viii:1-10	25.	25.
23. viii:11-21	26.	26.
24. viii:22-26	27.	27.
	28. viii:30-34	28.
25. ix:10-16	29.	29.
26. ix:33-41	30.	30.
27. ix:42-x:1	31.	31.
28. x:2-16	{ 32. x:2-12	32.
	{ 33. x:11-16	33.
29. x:17-27	34.	34.
30. x:28-31	35. x:24b-32a	35.
31. x:46-52	36.	36.
32. xi:11-21	37. xi:11-23	37.
33. xi:22-26,	38. xi:22b-26	38.
Mt vii:7-8		
34. xi:27-33	39.	39.
35. xii:1-11	40. xii:1-12	40.
36. xii:13-17	41.	41.
37. xii:18-27	42.	42.
38. xii:28-37	43.	43.
39. xii:38-44	44.	44.
40. xiii:1-8	45.	45.
	46. xiii:9b-13	46.
	47. xiii:14-23	47.
	48. xiii:24-31	48.
	49. xiii:31-xiv:2	49.
	50. xiv:3-9	50.

TABLE 4. THE LECTION BOUNDARIES OF THE THREE BASIC WEEKDAY SYSTEMS III LUKE

αβ SYSTEM	S SYSTEM	κ SYSTEM
	Unspecified: As αβ system	Unspecified: As S system
1. iii:19-22	1.	1.
2. iii:23-iv:1	2.	2.
3. iv:1-15	3.	3.
4. iv:16-22a	4.	4.
5. iv:23-30	5. iv:22b-30	5.
6. iv:38-44	6.	6.
7. v:12-16	7.	7.
8. v:33-39	8.	8.
9. vi:12-16	9. vi:12-19	9.
10. vi:17-23a	10.	10.
11. vi:24-30	11.	11.
12. vi:37-45	12.	12.
13. vi:46-49	13. vi:46-vii:1	13.
14. vii:17-29	14. vii:17-30	14.
15. vii:31-35	15.	15.
16. vii:36-50	16.	16.
17. viii:1-3	17.	17.
18. viii:22-25	18.	18.
19. ix:7-11	19.	19.
20. ix:12-18a	20.	20.
21. ix:18b-22	21. ix:18-22	21.
22. ix:23-27	22.	22.
23. ix:28b-36		
24. ix:44-56	{ 23. ix:44-50	23.
	24. ix:49-56	24.
25. x:1-15	25.	25.
26. x:22-24	26.	26.
27. xi:1b-10	27. xi:1-10	27.
28. xi:9-13	28.	28.
29. xi:14-23	29.	29.
30. xi:23-26	30.	30.
31. xi:29-33	31.	31.
32. xi:34-42	{ 32. xi:34-41	32.
33. xi:43-xii:1	33. xi:42-46	33.
	34. xi:47-xii:1	34.
34. xii:2-7	35. xii:2-12	35.
35. xii:22-31	36. xii:13-15, 22-31	36.
36. xii:42-59	37. xii:42-48	37.
	38. xii:48b-59	38.
37. xiii:2-9	39. xiii:1-9+I	39.
38. xiii:31-35	40.	40.
39. xiv:12-15	41. xiv:1, 12-15	41.
40. xiv:26-35	42. xiv:25-35	42.
41. xv:3-10	43. xv:1-10	43.
42. xvi:1-9	44.	44.
	45. xvi:15-18, xvii:1-4	45.
43. xvii:20-30	46. xvii:20-25	46.
44. xvii:31-37	47. xvii:26-37, xviii:8b	47.
	48. xviii:15-17, 26-30	48.
45. xviii:29-34	49. xviii:31-34	49.
46. xix:12-26	50. xix:12-28	50.
47. xix:39-48	{ 51. xix:37-44	51.
	52. xix:45-48	52.
48. xx:1-8	53.	53.
49. xx:9-18	54.	54.
50. xx:19-25	55. xx:19-26	55.
51. xx:27-40	56. xx:27-44	56.
52. xxi:12-19	57. xxi:12-19	57.
53. xxi:20-24	58. xxi:5-8, 10, 11, 20-24	58.
54. xxi:28-32	59. xxi:28-33	59.
55. xxi:37-xxii:8	60.	60.

§ 3 THE CHOICE OF WEEKDAY LECTURES

§ 3 THE CHOICE OF WEEKDAY LECTIONS

§ 3.0 The VIII and IX century continuous text codices, such as E 07 and V 044, which are marked with rubrics for the major festivals of the menologion and for Saturdays and Sundays, utilise the first pericopae in each gospel for such days. Matthew has lections for the Christmas and Epiphany periods, Mark for Epiphany, Luke for the Birth of John the Baptist, the Annunciation, Mary, the Presentation, Circumcision and the Eve of Epiphany, while John commences with Easter and the Morrow of Epiphany. In a similar manner, the last portions of each gospel are utilised for the Passion period.

The early strata of lections were chosen from these and the intervening portions of the gospels according to the subject matter of the pericopae, and the same can be said of the pericope for the Sunday after Pentecost, as well as the first Sunday of Lent and even the first Saturday.

§ 3.1 It is noticeable, therefore, that when the lections were chosen for the remaining fifteen Sundays after the Sunday of All Saints (the octave of Pentecost), the first pericope (i.e., for the 2nd Sunday after Pentecost) was the one immediately following that for the Saturday after Epiphany, being the first portion of Matthew not utilised in the earlier strata of lections, while the last pericope (i.e., for the 16th Sunday after Pentecost) was the one immediately preceding that read on Carnival Sunday, being the last portion of Matthew not utilised for the Passover and Passion narratives. The remaining Sunday pericopae were chosen in Bahnlesung from the portions not already in use for the major festivals, etc.

§ 3.2 Lections were also chosen for fifteen Sundays from Luke, the fifth having been chosen before the others, presumably, because the pericope breaks the Bahnlesung. An extra lection, known as "the Canaanitess"⁽⁹²⁾ from its subject was used if necessary, but it was not incorporated into all lectionaries as the sixteenth Sunday, probably being written down at the end of the volume in many cases. Later still another Sunday lection was chosen, perhaps at the same time as the Saturdays were added, since the corresponding Saturday

(92) Yvonne Burns: Op. cit. (Canaanitess)

has the pericope immediately preceding it and still does not break the Bahnlesung. "The Canaanitess" was sometimes added after this lection, with the result that some Saturday-Sunday lectionaries do not write "the Canaanitess" at all in Luke, some write it as the sixteenth Sunday and others write it as the seventeenth Sunday. However, the Saturday lections are always written in the same order, ignoring whether the last Lucan Sunday is before or after "the Canaanitess." This shows that Saturday lections were combined with 1 k lectionaries not earlier than the addition of the last Lucan Sunday, some of them containing "the Canaanitess" and some not. The number of Saturday lections did not take into account the extra one needed when "the Canaanitess" was required: some MSS which include "the Canaanitess" say nothing about what must be read on the Saturday, most of the MSS from VIII to X centuries say "Choose what you wish," while only a very few specify that a particular lection should be repeated. The details of these MSS can be seen in Tables 48-54.

Since "the Canaanitess" was also used at the end of the Matthean period if an extra lection was needed, there is considerable variety in the position in which it is found in the lectionaries. Although it is actually a pericope from Matthew, it seems to have been incorporated into the lectionaries in the Lucan period before it began to appear in the Matthean, and this fact is brought out by the arrangement of Tables 48-54 in which the MSS are grouped according to the final lection in the Matthean period. It should be noted that all the lectionaries with only sixteen Saturdays and Sundays in Matthew, as well as all those which refer the seventeenth Saturday to Great Tuesday, place the Canaanitess as the sixteenth Sunday in Luke, confirming that the original number of Sunday lections were sixteen in Matthew and fifteen in Luke.

Thus the lections for Sundays, and then Saturdays, were chosen in Bahnlesung from the gospels of Matthew and Luke, using those portions which had not been previously allocated to some other day.

§3.3 Similarly, when the compiler of λ type lectionary chose his weekday pericopae from Matthew and Luke, he adopted the method used by the compiler of the pericopae for the Matthean Sundays and chose for his first pericope the one following that for the 2nd Sunday after Pentecost and for his last the one immediately before that for the 16th Sunday. For the intervening lections he used, it seems, all the previously unutilised pericopae between the first and the last, in Bahnlesung. In Luke, he began with the first gap, which was immediately after the lection for the Eve of Epiphany, continuing through this gospel as he had through Matthew. It is interesting to notice that he did not omit the pericope which is marked in E 07 and Ψ 044 for September 1st, but, of course, did not repeat the lection for the first Saturday, which is called in Ψ 044, "The beginning of the Indiction, the New Year." E 07 calls 1st September the beginning of the Indiction, and does not mention the New Year. This implies that Ψ 044 represents an earlier stage when the Indiction and the New Year began on 24th September, and that the λ system was compiled at a time when the lection for 1st September was not considered to be of such importance that it must be reserved for that day alone.

§3.4 When the compiler of the Marcan weekday pericopae carried out his task, he followed the same principle.

§3.5 When considering the possible date or provenance of these selections, it must be borne in mind that the compilers refrained from using certain pericopae in the middle portions of the gospels, and the evidence suggests that the reason was the prior use of these pericopae. The use to which these pericopae are put in the extant MSS studied, are as follows:

TABLE 5 GAPS IN THE $\alpha\beta$ PERICOPAE

The Holy Patriarchs (assigned to various by name)	Mt v:13-19 or 14-19
Saturday after Christmas	Mt xii:15-21
June 29th Peter and Paul	Mt xvi:13-19
August 6th Transfiguration	{ Mt xvii:1-9 Mk ix:2-9
August 29th Beheading of John the Baptist	Mk vi:14-30
Morning Service for Lazarus' Saturday (i.e., 6th Saturday of Lent)	Mk xi:1-11
September 8th Birth of the Theotocos	L x:38-42, xi:27,28
November 6th Paul the Confessor	L xii:8-12
Another lection for Palm Sunday	L xix:29-39

§3.6 It is suggested by the writer that the pericope Mt v:13-19 was omitted from the weekday list because it was used as a "common" of Patriarchs, and not because the lection was already chosen for any one of the various patriarchs for whose day it is chosen in the various codices.

It is significant that the Lucan account of the Transfiguration was not omitted from the weekday list, although it is the pericope frequently allotted to the morning service, whereas the Marcan pericope is found less frequently. It will be observed in Table 4 giving the lection boundaries of the three systems that the Lucan pericope was omitted from the S system. This implies that the $\alpha\beta$ system was compiled at a time or in a place when or where the Marcan account was read on August 6th but the Lucan account was not, whereas at the time when the S system was evolved from the $\alpha\beta$ system, the Lucan pericope was read in that place.

So far, the morning service for Lazarus' Saturday has only been found in three members of the α sub-group 1 (1121*, 1308* and 1318) and in the S type lectionary 1437. The Lucan lection for Palm Sunday has only been found, as far as the present writer knows, in the Gruber lectionary.⁽⁹³⁾

(93) See Colwell and Riddle: Op. cit. vol I p 118

§3.7 It is probable, therefore, that the $\alpha\beta$ weekday system was compiled when and where lections had been firmly settled for the Holy Patriarchs Peter and Paul, the Beheading of John the Baptist, the Birth of the Virgin or perhaps another festival for the Virgin using the same pericope, Paul the Confessor and for the morning of Lazarus' Saturday. In addition the Matthean and Marcan pericopae were used for Transfiguration and the Lucan account was not used, while an extra Lucan lection was customary for Palm Sunday.

Although there seems no reason to doubt that the pericopae in question were omitted from the Saturday-Sunday list and from the weekday list because they were well-established for some other day, it cannot be said with such certainty which those days were, since the system would have been arranged earlier than the extant MSS.

§ 3.8 The correspondence between the $\alpha\beta$ and the S systems is so marked that it does not seem possible to believe that they were devised independently of each other. It does not seem likely that a greater number of lections would be combined to form a system which left a considerable number of weeks of the ecclesiastical year unprovided for, so that one must assume that the S system was derived from the $\alpha\beta$ system.⁽⁹⁴⁾ The defect in the $\alpha\beta$ system was the lack of weekday lections for about eight weeks of the year, so it would be natural for the compiler of the S system to obtain more pericopae by dividing some of the longer ones into two, or to combine two lections in order to obtain three for the S system. It was only in Mark that he had any unused portion before the Passover and Passion narratives commenced, but he used what was there for an extra week at the end.

If the first week of Matthew had already been provided with lections, as suggested in § 1, the compiler of the S system took 5 and 6 Mt, forming from them 6, 7 and 8 Mt and at the same time placing four extra verses not used in the $\alpha\beta$ system at the beginning of 6 Mt. He divided 14 Mt, 16 Mt, 18 Mt, 19 Mt, 21 Mt, 22 Mt, 24 Mt, and 35 Mt into two S pericopae each and finally combined 43 and 44 Mt, which were not consecutive passages, into one lection. Where possible he added a few more verses, not necessarily consecutive. He omitted the final $\alpha\beta$ Matthean pericope, presumably because it was in use for the seventeenth Saturday. He formed two new pericopae, not found in the $\alpha\beta$ system: 15 Mt x:32-36, xi:1 and 42 Mt xviii:18-22, xix:1,2,13-14. As a result, he had 55 pericopae, which were sufficient for eleven weeks.

If lectionaries containing only one week of lections after Pentecost had not been previously compiled, then it would have been quite in keeping with his methods for the compiler to expand 2 Mt by a verse or two at the beginning and end and to divide the next two $\alpha\beta$ lections into three.

Mark was treated in the same way, 7 Mk, 16 Mk, 19 Mk and 28 Mk being divided into two S pericopae each, and a new pericope obtained from material not found in the $\alpha\beta$ system: 28 Mk viii:30-34. Five lections were

(94) Braithwaite: Op. cit. pp 269, 270
Yvonne Burns: Op. cit. (Miroslav) p 276, 277

also obtained from the portion Mk xiii:9 - xiv:9. These made a total of 50 pericopae, which were sufficient for ten weeks. These ten weeks were divided into two portions, five being read after the Matthean weekdays and five after the Lucan.

The Lucan pericopae were dealt with similarly, 24 L, 33 L, 36 L and 47 L each being divided into two S type pericopae, while two extra pericopae, 45 L xvi:15-18, xvii:1-4 and 48 L xviii:15-17, 26-30, were introduced. However, in spite of the desire for more lections, the compiler of the S system omitted the $\alpha\beta$ pericope 23 L ix:28b-36, presumably because it was used then, as it is now, for August 6th, the Transfiguration. This redivision resulted in 60 pericopae, which were sufficient for twelve weeks.

In addition to these adaptations made in order to increase the number of lections, there is one alteration which seems to confirm the more primitive nature of the $\alpha\beta$ system. In that system 14 and 15 Mk together tell the story of Jairus' daughter and that of the woman who touched Jesus' garment. Neither lection is complete in itself. The compiler of the S system adapted this by omitting from the first day's lection all mention of the woman who touched Jesus' garment when he was on his way to Jairus' house. That episode was reserved for the next weekday lection, which was read on the following Monday. It may have been the fact that the story would not have been completed on the following day (as in the $\alpha\beta$ system), but only after three days, which caused the compiler to depart from the otherwise unbroken rule of pericopae in Bahnlesung.

§ 3.9 It has already been pointed out in § 2.6 that the κ lectionary must have been obtained by the conflation of the first week of the $\alpha\beta$ type lections and the remaining weekdays of the S system, and that this may have been carried out with the help of a lectionary containing only one week of weekdays after Pentecost. Such lectionaries have been described in § 1.3 - § 1.9, and some examples extant are older than the earliest κ type lectionaries. In addition it has been shown in § 2.6 that "the lectionary text" is in fact the κ lectionary text.

The point at issue here is why it should have been just this choice of lections that was made for the lectionary that was to be copied so faithfully and in such numbers that it came to be considered the koine lectionary of the Byzantine Empire.

E. C. Colwell (in his paper cited in § 2.6) mentioned that the lectionaries which most closely conform textually to the common text of the lectionaries (i.e., "the lectionary text") are those which show the most Constantinopolitan features in the menologion. Although any detailed study of the menologion is outside the scope of the present work, even a brief glance at some of the menologia of the $\alpha\beta$ lectionaries reveals that they, too, contain characteristically Constantinopolitan features, such as the feast of the dedication of the Great Church (i.e., Hagia Sophia) in 292* (IX century) on 23rd December, as it is in the Typicon of Hagia Sophia.

Thus both the $\alpha\beta$ lectionaries and the κ lectionaries seem to have been used in the same place. In that place one must suppose that lectionaries had been written containing lections for each day of the octave of Pentecost before or during the time that the $\alpha\beta$ lectionaries were in use. These

particular lections must have been so firmly established in the tradition there that they were retained when it was decided to adopt the system found in the S lectionaries. This state of affairs could not have arisen if all three systems had been devised in the same place, because no one who had already been accustomed to use the S system would have any reason to alter one week of it in a manner that would duplicate some of the verses. Much more research in the menologia of the S lectionaries will be needed before a conclusion can be reached regarding their place of origin. It can, however, be deduced from Professor Colwell's remarks about the Constantinopolitan nature of the best representatives of the lectionary text that those further from the lectionary text do not exhibit this nature, and the results of the present work indicate that the S lectionaries are more likely, in general, to be poorer representatives of the text. Nevertheless, the above argument regarding the genesis of the κ lectionary holds good even if the places of origin of the S type and the κ type were to be neighbouring scriptoria.

Since it was not customary to hold services in the churches every day, the weekday lectionaries must have been written for monasteries, more than one of which existed in Constantinople.

The κ lectionary was arranged carefully so that earlier anomalies were removed, such as varying systems of numbering, and the position of "the Canaanitess." These lectionaries were multiplied by copying from master copies, so that fewer variations exist in them than in either of the other types. Once this new type of lectionary began to be produced in great numbers in XI century, the $\alpha\beta$ lectionaries would become obsolete, only surviving in isolated districts. In such places one lectionary could become the archetype of a number of descendants. The S lectionaries, on the other hand, were sufficiently like the κ type to escape obsolescence, and it is the S type that is used in the modern lectionary of the Greek Church to-day.

§ 4 THE $\alpha\beta$ WEEKDAY LECTURE SYSTEM

TABLE 6 · GREEK MSS CONTAINING αβ TYPE PERICOPAE

LECTIONARY MSS			NON-LECTIONARY MSS		
IX century					
U 1514*	256f	Messina	G 011	252f	London
U 1292*	277f	Carpentras	M 021	257f	Paris
U 134	430f	Munich	Y 034	309f	Cambridge
			063	20f	Moscow
X century					
U 1358*	6f	Paris	S 028 (949AD) 235f Vatican		
U 11904*	2f	Athos			
U 12156	1f	Sofia			
U 11	1f	Sofia (478)			
11552* (985AD)	303f	Leningrad			
XI century					
1 48* (1055AD)	250f	Moscow	563 198f Edinburgh		
1 121*	419f	Rome			
1 185	218f	Cambridge			
1 308*	112f	Cambridge			
1 387	243f	Athens			
1 638	292f	Athos			
XII century					
1 83*	245f	Paris	330 287f Leningrad		
1 211	209f	Oxford			
1 318	279f	London			
1 321*	304f	London			
1 344	301f	London			
1 364	339f	Paris			
1 519	293f	Messina			
1 634	314f	Athos			
1 724	249f	Athos			
1 729	281f	Athos			
1 821*	209f	Patmos			
1 854 (1167AD)	234f	Sinai			
1 876	182f	Sinai			
1 1326	1f	Jerusalem			
1 1644	261f	Montreal			
1 1826	142f	Athens			
1 1841	269f	Leningrad			
XIII century					
1 323	313f	London	2624 389f Ohrid		
1 959	232f	Paris			
1 1015	207f	Jerusalem			
1 1112	125f	Athos			
1 1131	235f	Athos			
1 1526	148f	Athens			
XIV century					
1 226*	220f	Ann Arbor			
1 694	325f	Athos			
1 732	279f	Athos			
1 1079	294f	Athos			
XV century					
1 649	257f	Athos			
1 1496 (1413AD)	397f	London			

§ 4 THE $\alpha\beta$ WEEKDAY LECTION SYSTEM

§4.0 When the weekday lections in all the MSS of this type so far discovered were examined, it was seen that the lection boundaries were in general identical in

ℓ 514*(IX), ℓ 292*(IX), ℓ 1552*(985AD), ℓ 121*(XI), ℓ 308*(XI),
 ℓ 318(XII), ℓ 1826(XII), ℓ 1841(XII), ℓ 1015(XIII), ℓ 1526(XIII),
 and ℓ 226*(XIV) which has no Marcan lections,
 as well as in the X century leaves ℓ 358*, ℓ 1904*, ℓ 2156 and
 No. 478* in the Sofia Synodal Library, which is not yet in the
 Aland list and also the XII century leaf ℓ 1326

while Miroslav's Slavonic Gospel and the Greek gospels

ℓ 34(IX) in Mk and L, ℓ 48*(1055AD), ℓ 638(XI), ℓ 83*(XII),
 ℓ 321*(XII), ℓ 364(XII), ℓ 519(XII), ℓ 634(XII), ℓ 729(XII),
 ℓ 821*(XII), ℓ 323(XIII), ℓ 958(XIII), ℓ 1112(XIII), ℓ 1131(XIII),
 ℓ 698(XIV), ℓ 732(XIV) and ℓ 649(XV)
 also have in general identical lection boundaries, but in addition to the
 weekday lections found in the $\alpha\beta$ system, they have additional lections for
 those weekdays for which the first group have none.

There are also a few composite lectionaries in which either the
 first half or the last half belongs to the $\alpha\beta$ system, the other half of
 each lectionary belonging either to the S group or to the κ group. In these
 lectionaries, also, the lection boundaries of the $\alpha\beta$ section are in general
 identical to those in the above groups. This group consists of

ℓ 1496(1413AD) and ℓ 1079(XIV) in Mt and Mk (with S type pericopae
 in the Lucan period)
 ℓ 211(XII) in Mt (with κ type pericopae from the beginning of the
 Marcan period, thus providing no lections for the whole of the tenth
 and eleventh weeks of Matthew)
 ℓ 344(XII) in L (having commenced as a κ type lectionary, although
 omitting the weekday lections for the eleventh week of Matthew).

Such composite lectionaries may have arisen because their exemplars had been
 bound in more than one volume (as ℓ 34 is at present), so that the copyist
 used volume I of an $\alpha\beta$ lectionary, but took volume II of an S lectionary
 in the case of ℓ 1496, for example. This could have happened accidentally,
 or deliberately if one volume had been lost.

Finally there is a group of lectionaries which contain some
 pericopae of the $\alpha\beta$ type mixed with those of other types, such that they
 are best described separately. Those discovered so far are as follows:

ℓ 185 (XI) in Mt and Mk, except 2-4Mt and 22-31Mt, the last week of Mark being omitted

ℓ 387 (XI) in Mt, except 2-11Mt, seven weeks of S type Marcan pericopae being employed to complete the weekdays to the total of sixteen normally found in an S type lectionary during the Matthean period. The first five of these Marcan weeks are therefore read two weeks earlier than in the S type, while the last two are those usually read after the Lucan weekdays in that type. Since the lectionary follows the usual S system from the beginning of Luke, these two weeks are repeated in their normal positions.

ℓ 854 (1167 AD) from 4Mk until 24L, the preceding portion being written according to the S system while the following is according to the κ system. Since the Marcan lections are placed after eleven weeks of Matthew instead of the $\alpha\beta$ system's nine weeks, they are read two weeks later than in an α lectionary, moreover, only five weeks are required to bring the total to the sixteen normally found in an S type lectionary.

ℓ 876 (XII) was obtained by supplementing a Saturday-Sunday lectionary from a continuous text codex rubricated sometimes according to the $\alpha\beta$ system and sometimes according to the S system. Each group of five weekdays is written down after the corresponding Saturday and Sunday, so that the week appears to begin on Saturday. From 50Mt the weekday pericopae follow the normal S system, although continuing the practice of beginning the week on Saturday.

ℓ 1644 (XII) and ℓ 724 (XII/XIII) each contain the same mixed system of weekday pericopae until 26Mt, after which they follow the κ system.

§ 4 .1 Apart from ℓ 724, ℓ 1644 and ℓ 876, which do not lend themselves to this treatment, the arrangements of the weekday lections in all the lectionaries so far discovered containing $\alpha\beta$ lections may be expressed schematically as follows:

ℓ226*			
ℓ1526 (with Marcan pericopae in the Lenten period)	λ type		<div> <div>9 weeks from Matthew</div> <div>8 weeks unprovided for</div> <div>11 weeks from Luke</div> <div>Remaining weeks unprovided for</div> </div>
Auxiliary codex	αβ type		8 weeks from Mark (No Sat/Sun)
ℓ514*	ρ type		[As ℓ226*+ Auxiliary codex
ℓ121*, ℓ308*, ℓ318, ℓ1015, ℓ1552*	α type		<div> <div>9 weeks from Matthew</div> <div>8 weeks from Mark</div> <div>11 weeks from Luke</div> <div>Remaining weeks unprovided for</div> </div>
ℓ292*, ℓ1826, ℓ1841	β type		<div> <div>9 weeks from Matthew</div> <div>8 weeks unprovided for</div> <div>11 weeks from Luke</div> <div>8 weeks from Mark</div> </div>
ℓ323	α type		<div> <div>9 weeks from Matthew</div> <div>8 weeks from Mark</div> <div>11 weeks from Luke</div> </div>
	Individual choice		6 weeks from Luke and Mark
ℓ48*, ℓ321*	αβ type		9 weeks from Matthew
	Some as α, some not		7 weeks from Mark, Matthew, Luke
			1 week unprovided for
	β type		<div> <div>11 weeks from Luke</div> <div>8 weeks from Mark</div> </div>
ℓ83*, ℓ634, 638, ℓ958	α type		<div> <div>9 weeks from Matthew</div> <div>8 weeks from Mark (8th omitted in ℓ638)</div> </div>
	Individual choice		11 weeks from Luke
	Approximately S type		1 week from Luke
			5 weeks from Mark
ℓ729	α type		<div> <div>9 weeks from Matthew</div> <div>5 weeks from Mark</div> </div>
	S pericopae		2 weeks from Mark
			1 week unprovided for
	α type		11 weeks from Luke
	4 approx. as ℓ83*		1 week from Luke
	α type after 1st 4		5 weeks from Mark
			1 week unprovided for
ℓ519, ℓ821*, ℓ1151 ℓ1112	α type		<div> <div>9 weeks from Matthew</div> <div>8 weeks from Mark</div> </div>
	S type		<div> <div>11 weeks from Luke</div> <div>5 weeks from Mark</div> </div>
			1 week unprovided for in ℓ519*
ℓ34	S type		9 weeks from Matthew
	α type		8 weeks from Mark
	S type		<div> <div>11 weeks from Luke</div> <div>5 weeks from Mark</div> </div>
			2 weeks unprovided for
ℓ364 Miroslav's Gospel	α type		<div> <div>9 weeks from Matthew</div> <div>8 weeks from Mark</div> </div>
			11 weeks from Luke
	S type		1 week from Luke
			5 weeks from Mark

ℓ1496, ℓ1079	α type	{ 9 weeks from Matthew 8 weeks from Mark
	S type	{ 12 weeks from Luke 5 weeks from Mark
ℓ211	αβ type	{ 9 weeks from Matthew 2 weeks omitted completely 5 weeks from Mark
	κ type	{ 12 weeks from Luke 5 weeks from Mark
ℓ344	κ type	{ 10 weeks from Matthew 1 week unprovided for 5 weeks from Mark
	α type	{ 11 weeks from Luke Remaining weeks unprovided for
ℓ185	S type	{ 3 days from Matthew } (1st week)
	αβ type	{ 1 day from Matthew } (1st week)
		{ 3 weeks from Matthew } (1st week)
		{ 1 day from Matthew } (5th week)
S type pericopae		{ 4 days from Matthew } (5th week)
		{ 4 days from Matthew } (6th week)
Connecting pericopae		{ 1 day from Matthew } (6th week)
		{ 1 day from Matthew } (7th week)
		{ 4 days from Matthew } (7th week)
	α type	{ 2 weeks from Matthew 7 weeks from Mark 1 week unprovided for
	S type	{ 12 weeks from Luke 5 weeks from Mark
ℓ387	S type	{ 2 weeks from Matthew 1 day from Matthew } (3rd week)
	αβ type	{ 4 days from Matthew } (3rd week)
		{ 6 weeks from Matthew } (3rd week)
S type, the first 2 weeks after Luke duplicating the last two after Mt.		{ 7 weeks from Mark 12 weeks from Luke 5 weeks from Mark
ℓ854	S type	{ 11 weeks from Matthew 3 days from Mark } (1st week)
		{ 2 days from Mark } (1st week)
		{ 5 weeks from Mark } (1st week)
	α type	No mention of 17th week
		{ 4 weeks from Luke } (5th week)
		{ 4 days from Luke } (5th week)
		{ 1 day from Luke } (5th week)
	κ type	{ 7 weeks from Luke 5 weeks from Mark

§ 4.2 NON- $\alpha\beta$ PERICOPAE IN $\alpha\beta$ LECTIONARIES

§ 4.20 Apart from the composite lectionaries $\ell 11496$, $\ell 1079$, $\ell 211$ and $\ell 344$ whose lection systems change from one type to another at the beginning of a new period of the ecclesiastical year, there are various ways in which $\alpha\beta$ lections have been supplemented by other pericopae.

§ 4.21 $\ell 323$ is α type where that type has weekday lections, but to fill the six weeks after the Lucan weekdays the scribe continued to copy from the gospel of Luke, a few verses for each day, beginning with the last two verses of the last $\alpha\beta$ lection (which verses he had omitted in their normal place). He continued in this way for eleven weekdays and then began to give lections from Mark, once again proceeding from the last lection in the $\alpha\beta$ Marcan Table. This he did for eighteen weekdays and then concluded with a Lucan lection.⁽⁹⁵⁾

§ 4.22 $\ell 48^*$ and $\ell 321^*$ are β type where that type has weekday lections, but to fill the eight weeks after the Matthean weekdays, the scribe duplicated the $\alpha\beta$ Marcan weekdays (although stating that they were from Matthew), with slight variations in numbers 11, 13 and 16, until 19Mk, after which the lections change radically and are also taken from Matthew and Luke.⁽⁹⁶⁾

§ 4.23 Four lectionaries, $\ell 83^*$, $\ell 634$, $\ell 638$ and $\ell 958$, which are α type where that type has weekday lections, are connected by the additional lections after the Lucan weekdays. The first week's lections consist of selections from Luke, while the next five weeks utilise lections which are approximately the same as those of the S system for that period, i.e., the second half of the Marcan pericopae.⁽⁹⁷⁾ $\ell 638$ omits the last week of the α Marcan period as well as the Saturday which would follow it, the seventeenth. As the additions

(95) See Table 25
 (96) See Table 28
 (97) See Table 25

lections for the sixteenth week of the Lucan period refer to the lections for the seventeenth week of Matthew, one must assume that the exemplar contained them.⁽⁹⁸⁾

§4.24 Three α type lectionaries, $\ell 34$, $\ell 519$ and $\ell 821^*$, add the second half of the S type Marcan lections immediately after the α Lucan weeks, thus reading them one week earlier than they are read in an S lectionary.⁽⁹⁹⁾

In addition, one of them, $\ell 34$, substitutes the first nine weeks of the S type Matthean lections for the normal $\alpha\beta$ type.

The layout of $\ell 34$, which is a IX century codex and so one of the earliest weekday lectionaries, clearly indicates that the $\alpha\beta$ system was the original one.

§ 4.25 $\ell 729$ is α type where that type has weekday lections, but chooses lections from Luke for one week after they end, after which the lections are chosen from Mark. Four of the Lucan lections are similar to those added to $\ell 634$, $\ell 638$ and $\ell 958$, while the first four Marcan lections were chosen by the scribe or his predecessor from verses not otherwise found in the synaxarion. From that time onwards the lections follow the κ system, including the use of the κ Saturday after the Canaanitess.⁽¹⁰⁰⁾

§ 4.26 One Greek lectionary, $\ell 364$, and one Slavonic, Miroslav's Gospel, continue from the beginning of the twelfth Lucan week as if they were S type lectionaries. This means that the pericopae for the weekdays of the eleventh and twelfth weeks are almost the same.⁽¹⁰¹⁾

(98) See Table 25

(99) See Table 26

(100) See Table 25

(101) See Table 27

MANUSCRIPTS CONTAINING PERICOPAE OF VARIOUS TYPES

§ 4.27 The XII century MS 1854, dated 1167 AD, was not written uniformly throughout. During the lection for the Morrow of Pentecost the writing becomes smaller, and this method of writing continues as far as the middle of 3Mk (vs 25 ε]ξε⁹λ εξ αυτου), the lections following the S system. From that point the writing becomes larger, but not as large as originally, and the lections follow the α system. Since these Marcan lections have been placed after the eleven S type Matthean weeks, they are read two weeks later than they are in a normal α type lectionary which has only nine weeks of Matthean lections. Since the Saturday and Sunday lections continue normally, use was probably being made of a supplementary αβ Marcan codex.

The first three Marcan lections are unusual in that they are described, *primâ manu*, as intended for the first week. Although not unknown, this is unusual for S type lectionaries, although common in αβ lectionaries. The fact which places the first lection, at least, in the S system rather than the α system is the S or α type incipit, which is not normally found in the αβ system, although the extent of the pericopae are the same. An explanation of this possible contradiction may lie in the rubricator filling in the days after the lectionary was completed, and so using for Mark those given in the supplementary codex when he commenced rubricating this portion. However, when he reached Sunday 12th the discrepancy seems to have occurred to him, because after writing Monday of the second week he altered it to the thirteenth week, and from that time on made the weekdays correspond to the Saturdays and Sundays. He also altered some of the days in the first week, but the original number is still clearly discernible.

These αβ type Marcan lections continue for five weeks and the "Matthean" period of the year closes with the sixteenth Sunday. In Luke the codex continues as an α type lectionary containing the transposition of 7 and 8 L until 24L, even though the original size of writing was resumed during 16L at vs 46 μ]ου ουκηλειφας. However, once again the smaller writing commences towards the end of 24L at vs 54 ιακωβος and from that

point onwards the lections follow the S system. It does, however, refer to the Canaanitess at the seventeenth Sunday and add the « Saturday for the lection following. In this respect it follows the « lectionaries.

There are some indications that the varying size of writing may be due to the scribe continuing his work after interruptions, which would also account for his picking up a different exemplar, or exemplars.

§ 4.28 The unusual sequence of Matthean lections contained in XII century \mathcal{L} 876 appear to have been obtained by using a continuous text MS which had the $\alpha\beta$ and $\tau\epsilon$ of some $\alpha\beta$ type and some S type lections in conjunction with a Saturday-Sunday lectionary.

The Matthean section commences with the Morrow of Pentecost, followed immediately by the Saturday after Pentecost and the first Sunday, as a normal Saturday-Sunday lectionary would. However, the scribe then began to copy from his source of weekday lections, repeating the lection for the Monday after Pentecost, calling it the Monday of the first week. After the lection for Friday of that week he wrote down the lection for the second Saturday after Pentecost, calling it Saturday of the first week. He called the following lection, correctly, the second Sunday. He continued numbering in this way until he reached the eighth week, when he labelled the Saturday after it the ninth Saturday. From that time onwards Saturday is considered the first day of the week.

In the New Year, he again commenced with the first Saturday and Sunday, writing down the usual S type lections for each week after the normal Saturday and Sunday instead of before them. In this way each lection was correctly labelled according to the usual notation, but the order was transposed, so that each week began on Saturday instead of on Monday.

The weekday lections contain the normal pericopae of the S system from 50Mt onwards, but until then they swing from $\alpha\beta$ type to S type and back again, interspersed with pericopae not read in either system. Apart from 47 - 49Mt, when the scribe was obviously frantically trying to find pericopae to fill the gap before writing the S type pericopae on the usual days, the Matthean pericopae are in Bahnlesung. This is what one would expect if a scribe were using a partially rubricated continuous text MS.

Beginning with $\alpha\beta$ lections, the first variant occurs in 3Mt, which is concluded at vs 29 instead of vs 30, probably by homoioteleuton. 4Mt adds γεγραπται οτι after the usual $\alpha\beta$ incipit AB. 5Mt is the pericope A vii:7-18

found in the α sub-group ℓ 121*etc. This pericope is also found for the Vigil of Thursday of the first week of Lent, so that a scribe using a codex without the days marked would believe this to be the weekday pericope. 6Mt is the $\alpha\beta$ pericope, but the incipit is A instead of AB, which again is consistent with the use of an imperfectly rubricated continuous text codex. 7Mt $\alpha\beta$ type is read as 8Mt, and a pericope lying between, viii:1-12, is read as 7Mt. The $\alpha\beta$ pericopae are continued a day later than usual until Friday of the second week when, instead of reading the $\alpha\beta$ pericope for Thursday, C ix:32-x:1 is used and the second half of 9Mt $\alpha\beta$ type (Thursday's) is read on Monday of the third week.

It seems probable that the usual S type pericopae were correctly marked with the days for Tuesday, Wednesday and Thursday of the third week, since the scribe wrote these for the usual days. If this were the case, it would account for his desire to spread the previous pericope over two days in order to reach the right place at the right time.

However, the scribe seems to have $\alpha\beta$ pericopae marked subsequently, because he did not use 15Mt S type (which is not used in the $\alpha\beta$ system). The pericopae 15 - 18Mt for this lectionary are $\alpha\beta$ type used two days later than usual, while 24, 25Mt use that type four days later, 28 and 29Mt five days later, 31Mt six days later and 33 - 39 Mt seven days later than usual. The intervening lections are chosen in Bahnlesung from the intervening portions of the continuous text. He even used the pericope usually reserved for the Sunday of the Canaanitess.

From 43Mt the scribe used S type pericopae, which at first probably were not dated since they were written three days earlier than usual until 45Mt. For 46Mt the scribe continued from the end of the pericope for 45Mt until the end of the corresponding S pericope (49Mt S type), thus including ten more verses than was usual. This he surely would not have done had he realised in time that the next pericope (S type) was to be read as 50Mt, because he now must break the Bahnlesung to obtain sufficient material for

three lections. One is left with the impression that he turned over the page to look for the next lection and, finding it clearly dated, as were all the subsequent lections, he continued in search of suitable material. He chose the pericope which is the final one of the $\alpha\beta$ type but which is not used in the S system for weekdays (the writer supposes because it is used for the seventeenth Saturday). He then returned to where he had found the 50Mt lection dated and chose pericopae before and after it in order to bridge the gap.

From that day onwards the weekdays follow the usual S system.

§ 4.29 The two codices 1724 (XII/XIII centuries) and 11644 (XII century) contain the same combination of lections and seem to be derived from a common archetype which may have been obtained by using an $\alpha\beta$ list together with a continuous text MS rubricated for the κ system for the first four weeks of Matthew. A normal κ type lectionary seems to have been used from 27Mt onwards.

The weekday lections after the Morrow of Pentecost commence with the S lection for 2Mt, but 1724 omits the last phrase υπο των ανθρωπων . The pericopae for the rest of the week follow the $\alpha\beta$ system (but omitting B in 4Mt, *primâ manu*, a corrector supplying the κ incipit in the margin), while in the second week the κ pericopae are read on the $\alpha\beta$ system days. This seems to imply the use of an $\alpha\beta$ list. The third week contains lections according to the $\alpha\beta$ system, but Monday has Tuesday's lection, Tuesday has Thursday's lection, while Wednesday returns to the usual lection for Monday. Such a confusion could occur if the list had been written with two days to

a line,

Monday	Tuesday
Wednesday	Thursday,

the scribe reading down the second column instead of across the first line, returning to the first column for the third lection. The mistake may have been made by the scribe who copied the list.

On Thursday the scribe wrote the pericope which had been omitted between two lections, thus confirming the use of a continuous text, since these verses are not usually read. On Friday he wrote the normal $\alpha\beta$ lection for that day.

The lections for the fourth week are even more confused, since Monday has the normal κ lection for that day, Tuesday has less than the normal $\alpha\beta$ lection for Monday (which is more than the corresponding κ lection), but Wednesday goes back to the previous Friday's κ type lection. Thursday reads the κ type lection of the following Monday (which has no counterpart in the $\alpha\beta$ system, so the $\alpha\beta$ list seems to have been put aside), while Friday's

lection utilises the κ type lection for Tuesday of the second week (again a pericope which is distinctively non- $\alpha\beta$).

The κ type lections are now read one day before normal until Friday of the fifth week when the pericope usually read on the following Monday is divided into two parts, the first being read on the Friday and the second on the Monday. The κ lectionary then continues in the normal way.

Perhaps the first 26 weekday lections had been lost from a κ type lectionary, and this was the way the scribe managed to find lections for the missing days.

At some time folios had been lost in $\mathcal{L}724$ from Thursday of the fourth week until Tuesday of the twelfth week, but the later scribe must have had another copy containing the same system, since his pericopae are the same as those in $\mathcal{L}1644$, which was written before the time of the inserted sheets.

TABLE 7 MATTHEAN LECTIONS IN $\mathcal{L}724$ AND $\mathcal{L}1644$			
2Mt	2Mt S type	14Mt	κ :23-26
3Mt	3Mt $\alpha\beta$ type	15Mt	15Mt $\alpha\beta$ type
4Mt	4Mt $\alpha\beta$ type	16Mt	16Mt κ type
5Mt	5Mt $\alpha\beta$ type	17Mt	xii:1-9
6Mt	vii:21-23	18Mt	15Mt κ type
7Mt	7Mt $\alpha\beta$ type	19Mt	21Mt κ type
8Mt	ix:14-17	20Mt	7Mt κ type
9Mt	9Mt $\alpha\beta$ type	21Mt	22Mt κ type
10Mt	10Mt $\alpha\beta$ type	22Mt	23Mt κ type
11Mt	12Mt $\alpha\beta$ type	23Mt	24Mt κ type
12Mt	14Mt $\alpha\beta$ type	24Mt	25Mt κ type
13Mt	11Mt $\alpha\beta$ type	25Mt	xiii:10-17
		26Mt	xiii:18-23
			} 26Mt κ type

With very few exceptions, in the relevant portions of the lectionary the weekday lection boundaries are identical for all the MSS considered. Braithwaite,⁽¹⁰²⁾ on the evidence of secondary sources for $\ell 292^*$, stated that for Y 034 and $\ell 292^*$ there were only eight differences out of 140 lections, but when these MSS were examined personally for the present study it was found that there were, in fact, only three differences,

The results for all the $\alpha\beta$ MSS may be summarised as follows:⁽¹⁰³⁾

TABLE 8	
WEEKDAY LECTON BOUNDARIES AGREE WITH $\ell 292^*$ EVERYWHERE EXCEPT THE FOLLOWING:	
$\ell 321^*$, $\ell 364$, $\ell 1496$ (Mt, Mk)	No exceptions
$\ell 185$ (5-21, 32-45Mt, Mk)	
$\ell 514^*$	32Mt
$\ell 387$ (12-45Mt)	42Mt
$\ell 34$ (Mk, L), $\ell 1552^*$, $\ell 1841$	5L
$\ell 729$ (except last 3 weeks Mk)	
$\ell 854$ (3-25Mk, 1-24L)	
$\ell 1826$	54L
$\ell 226^*$	3Mt, 5L
$\ell 211$ (Mt)	43Mt, 44Mt
$\ell 344$ (L)	34L, 55L
$\ell 48^*$	23Mt, 33Mk
$\ell 821^*$	13Mk, 29Mk, 39Mk
$\ell 121^*$, $\ell 308^*$, $\ell 318$, $\ell 519$, $\ell 1112$	5Mt, 19Mt, 44Mt, 33Mk (lac: 33Mk in 308*)
$\ell 1015$	19Mt, 44Mt, 33Mk
$\ell 323$	33Mk, 5L, 55L
$\ell 634$, $\ell 958$	33Mk, 34L, 46L
$\ell 83^*$	8Mt, 13Mk, 33Mk, 5L, 33L, 34L, 38L, 46L
$\ell 638$	5Mt, 16Mk, 5L, 9L, 14L, 25L, 33L, 34L, 46L
Miroslav's Gospel	31Mt, 33Mt, 12Mk, 18Mk, 33Mk, 36L, 37L, 50L
$\ell 1526$	1L, 17L, 26L, 27L, 29L, 30L, 35L, 37L, 44L, 46L, 47L, 48L, 50L, 53L, 54L, 55L

Since the number of MSS which agree against $\ell 292^*$ in any one lection is so much smaller than the number which support $\ell 292^*$, this lectionary, together with $\ell 321^*$, $\ell 364$ and $\ell 1496$ (in Mt and Mk), seems to contain the pericopae in the form intended by the compilers of the system. Although quite a number of lectionaries have variant boundaries for 5L, it is divided between three different variants, and so cannot be compared with the number agreeing with $\ell 292^*$.

(102) Op. cit. p 270 (footnote)

(103) Apart from a few MSS for which time did not permit more than a cursory appraisal.

CONTINUOUS TEXT CODICES CONTAINING $\alpha\beta$ RUBRICS

It has not been possible to obtain full details from all the continuous text codices so far discovered, but four of them have been thoroughly inspected from the point of view of boundary variants, with the following results:

TABLE 9	
WEEKDAY LECTION BOUNDARIES AGREE EVERYWHERE WITH $\ell 292^*$ EXCEPT THE FOLLOWING:	
M 021	26Mt, 36L
Y 034	8Mt, 16Mt, 2L
G 011	31Mt, 5L, 24L
2624	8Mt, (16Mt + normal lection), 24L, 33L, 51L (some S type lections are also marked)
These results confirm those of Table 8.	

TABLE 10 TRANSPOSITIONS IN $\alpha\beta$ MANUSCRIPTS

1. 7, 8L are transposed in:
l34, l48*, l83*, l226*, l292*, l321*, l323, l634, l638,
l729, l821*, l854, l958, l1552* and Miroslav's Gospel
 but are not transposed in:
l121*, l308*, l344, l364, l514*, l519, l1826, l1841, l1015,
l649, l694, l732, l1112, l1526, M (021), Y (034), 26 24
 lacuna: l318, G (011).
2. 19, 20L are transposed in l83*
3. 23, 27L are transposed in l519
4. 12th, 13th Matthean Saturday/Sunday are transposed in l1552*
5. 26, 27Mt are transposed in M (021)
6. 19, 17, 18L read on 17, 18, 19L respectively in Miroslav's Gospel.
7. 6th and 7th Sundays transposed in Miroslav's Gospel, as in some Slavonic Saturday-Sunday lectionaries

Transpositions 2 - 6 are, so far as is known, unique to the MSS concerned and therefore may be due to a mistake on the part of the scribe in each case. On the other hand they may have had predecessors which have since been lost. Such mistakes could be made by losing the place in a list.

The first transposition must have taken place at a very early date, not only because of its widespread distribution, but because it must have occurred before the Marcan lections were added to the λ type lectionaries. It will be observed that the two lectionaries containing the Matthean and Lucan weekdays and Saturdays and Sundays according to the λ system, l226* and l514*, are examples of the two groups: l514* has the lections in the original order, while l226* transposed them. A number of λ type lectionaries belonging to each group must have been copied before the Marcan weekdays were compiled and written down in the form of a supplementary codex, since these Marcan weekdays were added after the Matthean weekdays to some members of each group and after the Lucan weekdays to the other members of each group when the codices were combined into continuous lectionaries. The fact that all the continuous text codices are without the transposition indicates that this was the original intention of the compiler. For ease of reference the β type MSS are underlined in Table 10.

As the present writer had formulated the above theory as the only

one which could explain the presence of both α type and β type lectionaries in the two groups, as well as certain variants in the Marcan lections, before the two λ type lectionaries $\ell 226^*$ and $\ell 514^*$ had been seen and their form discovered, it was gratifying to obtain confirmation in the form of extant MSS of the types that had been postulated.

§ 4.4.

SUB-GROUPS OF THE $\alpha\beta$ SYSTEM

In the first place, the most obvious method of dividing the MSS is according to the position of Mark, i.e.,

λ type:	1226*, 1514* (+ supplementary Marcan section), 11526
α type:	134, 183*, 1121*, 1185, 1308*, 1318, 1323, 1344, 1364, 1519, 1634, 1638, 1729, 1821*, 1854, 1958, 11015, 11112, 11496, 11552* and Miroslav's Gospel*
β type:	148*, 1292*, 1321*, 11826, 11841
Not known:	1358*, 11904*, 12156, 1387, 1876, 1724, 11644, 1211

The second criterion for grouping the MSS is the transposition of 7L and 8L. This subdivides all three of the above types.

	WITHOUT TRANSPOSITION	WITH TRANSPOSITION	NOT KNOWN
λ TYPE	1514*, 11526	1226*	
α TYPE	1121*, 1308*, 1519, 11015, 1344, 1364, 1649, 1694, 1732, 11112,	183*, 1634, 1638, 1958, 134, 1323, 1729, 1821*, 1854, 11552*, 11131, Mir*	1318 (lac), 1185, 11496, 11079,
β TYPE	11826, 11841	148*, 1292*, 1321*	

In the appendix to this chapter will be found not only details of the lacunae in each MS of the $\alpha\beta$ group, but also boundary variants from the norms given in Table 4.

These boundary variants, together with others in other parts of the ecclesiastical year, indicate that closer connections may exist between some of the members of these subdivisions. By this third criterion three sub-groups may be distinguished:

1. α sub-group without transposition: 1121*, 1308*, 1318, 1519, 11015, 11112
2. α sub-group with transposition: 183*, 1634, 1638, 1958
3. β sub-group with transposition: 148*, 1292*, 1321*

These sub-groups have been distinguished by common boundary variants only, but it will be found by reference to the incipit variants quoted in the appendix to this chapter, that the degree of unity within

each sub-group in this respect is reflected in a similar degree of unity in the incipit variants.

This confirms the writer's hypothesis that lectionaries with the same lection boundaries are likely to have similar texts, and that small common variants in lection boundaries are significant. It is not, of course, certain that they will have similar texts.

§ 4.5

1. α sub-group without transposition: $\ell 121^*$, $\ell 308^*$, $\ell 318$, $\ell 519$, $\ell 1112$
with $\ell 1015$ a weak member

It has already been mentioned in § 1.2 that $\ell 121^*$, $\ell 318$ and $\ell 519$ are united in having an extra lection for each of the four weekdays following the Morrow of Pentecost, while $\ell 308^*$ has the normal lections for those days written on inserted leaves, as if some correction had been made. Traces of these lections have otherwise only been found in $\ell 798^*$ (X century). They share with this lectionary the use the Saturdays of the Cheese-eater and Carnival, respectively, for the Vigils of Monday and Tuesday of the first week of Lent. This is not as common as the lections in the reverse order.

This sub-group exhibits a variant amongst the Saturday lections which has not been found elsewhere so far: the lection for the fifteenth Saturday of Matthew is C xxiv:1-9, 42-44. The usual lections are either C xxiv:1-13 or 1-9, 13.

Three members of this sub-group, $\ell 121^*$, $\ell 308^*$ and $\ell 318$, have the very rare feature of a lection for the morning of Lazarus' Saturday (the sixth Saturday of Lent), while $\ell 318$ and $\ell 519$ have the unusual insertion of $\beta\upsilon\lambda\epsilon\iota\ \kappa\alpha\iota$ in their rubrics for the Saturday before Carnival:

ζῆ @ οἷον βουλει και θελει

The rubric is indistinct in $\ell 121^*$, there is a lacuna in $\ell 308^*$ and $\ell 1015$ gives the κ Saturday.

The menologia of $\ell 121^*$, $\ell 308^*$, $\ell 318$ and $\ell 519$ also appear to have descended from the same archetype.

The sub-group $\ell 121^*$, $\ell 308^*$, $\ell 318$, $\ell 519$ and $\ell 1015$ have the following weekday boundary variants in common:

5Mt 9-18] 7-18 (except $\ell 1015$)
 19Mt I] om
 44Mt 45-51] 42-51

Turning to the incipit variants, we find the following in common:

25Mt μεταβας] εμβας (except $\ell 1015$)
 26Mt οι σαδδουκαιοι] om οι with $\ell 211$, $\ell 226^*$, $\ell 876$
 30Mt τον ιησουν] τω ιησου with all β MSS and $\ell 211$, $\ell 323$, $\ell 364$, $\ell 387$, $\ell 729$
 32Mt ομοια εστιν] ωμοιωθη (lac. $\ell 318$) and $\ell 1496$
 8Mc αμην] add αμην with $\ell 729$ (except $\ell 1015$, lac. $\ell 308^*$)
 10Mc ταυτην] om with $\ell 323$, $\ell 729$ (lac. $\ell 308^*$)
 λεγει] ελεγεν with sub-group 2 and $\ell 729$ (lac. $\ell 308^*$)
 16Mc ακουοντες] ακουσαντες with $\ell 854$, $\ell 1496$
 19Mc αυτου] add οι ανδρες του τοπου εκεινου with $\ell 729$
 21Mc σιδωνος] add και εισελθων εις οικον with $\ell 634$ (lac. $\ell 318$)
 (οικον] οικιαν $\ell 34$, $\ell 323$, $\ell 729$)
 26Mc εις καπερναουμ] praem και οι μαθηται αυτου with sub-group 2
 and $\ell 323$, $\ell 1496$, $\ell 1841$ (lac. $\ell 318$, indistinct in $\ell 729$)
 2L ων αρχομενος] trsp with $\ell 323$, $\ell 364$ (lac. $\ell 318$)
 4L ναζαρεθ] ναζαρετ with $\ell 83^*$, $\ell 638$, $\ell 226^*$, $\ell 1826$
 14L ιουδαια] add περι αυτου $\ell 226^*$, $\ell 323$
 25L αλλους] ετερους with sub-group 2, $\ell 226^*$, $\ell 323$
 35L λεγω υμιν] trsp with $\ell 323$ (lac. $\ell 318$)
 41L τις] praem λεγων with $\ell 83^*$, $\ell 323$
 45L αμην] om (except $\ell 1015$, lac. $\ell 308^*$)
 51L οιτινες λεγουσιν] οι αντιλεγοντες with $\ell 226^*$, $\ell 323$, $\ell 729$, $\ell 1841$
 52L εφ'] praem γαρ with sub-group 2 and $\ell 34$, $\ell 48^*$, $\ell 323$, $\ell 364$, $\ell 729$,
 $\ell 1552^*$, $\ell 1826$, $\ell 1841$

It will be noticed that $\ell 121^*$, $\ell 308^*$, $\ell 318$ have no variants in the incipits which are not shared by the other members of the sub-group, while $\ell 519$ has only one singular variant, in 11L where γραμματαις has been written instead of πλουσιους. $\ell 1015$, on the other hand, has five singular variants:

18Mt τω ιησου] om
 37Mt E]G
 10Mc τον ιησουν] om
 22L ει τις] οστις
 50L αρχιερεις] φαρισαιοι

However, $\ell 519$ and $\ell 1015$ agree in the significant variant

6Mc ιουδαιοι] ιδαιοι,

significant because it implies a strong probability that they have a common ancestor containing this mistake.

Bearing in mind that ℓ1015 does not contain the weekday boundary variant in 5Mt, nor the three incipit variants in 25Mt, 8Mk, 45L which the other members of this sub-group have, it must be concluded that ℓ121*, ℓ308*, ℓ318 and ℓ519 constitute a closely connected sub-group, but ℓ1015 may be considered a weak member of it.

2. α sub-group with transposition: ℓ83*, ℓ634, ℓ638, ℓ958

These four codices are united in adding lections apparently obtained from the same archetype after the Lucan weekdays. In addition, they write the Canaanitess after the Sunday of the Cheese-eater (with the exception of ℓ958), which so far has not been seen elsewhere. Like the first α sub-group, they use the Saturdays of the Cheese-eater and Carnival, respectively, for the Vigils of Monday and Tuesday of the first week of Lent.

They have the following weekday boundary variants in common:

- 5Mt 9-18] vs 12 rubricated with α^χ in ℓ83*, ℓ634, ℓ958
] 12-18 in ℓ638
- 33Mk xi:22-26+Mt vii:7-8] add 9-11 (except ℓ638)
- 5L 23-30] 22-30 in ℓ83*, ℓ638 with ℓ226*, G 011 and S type
 23-29a in ℓ958 with ℓ34
 23-29 in ℓ634 with ℓ323, ℓ729, ℓ821*, ℓ1552*, ℓ1841
- 33L xi:43-xii:1] xi:43-51 (except ℓ634, ℓ958)
- 34L 2-7] 2-12 with S type and κ type
- 46L 12-26] 12-28 with S type and κ type

These MSS are more consistent in their incipit variants:

- 4Mt B] ερρεθη τοις αρχαιοις οτι with κ type
- 19Mt D] B
- 26Mt τω ιησου και οι σαδδουκαιοι] trsp with ℓ323, ℓ387, ℓ876
- 2Mk αυτων] om with ℓ34, ℓ323, ℓ729, ℓ1496
- 8Mk αμην λεγω υμιν] om
- 10Mk λεγει] ελεγεν with sub-group 1 and ℓ729
- 26Mk εις καπερναουμ] praem και οι μαθηται αυτου
 with sub-group 1 and ℓ323, ℓ1496, ℓ1941
- 38Mk ιδων] ειδως with β MSS and ℓ34, ℓ323, ℓ1552* (no lection in ℓ638)
- 1L του] om
- 19L υπ'αυτου] υπο του ιησου (except ℓ638)
- 20L δωδεκα] add μαθηται (ℓ83* + αυτου)
- 25L αλλους] ετερους with sub-group 1 and ℓ226*, ℓ323
- 22L ελθειν] ακολουθειν (except ℓ83*) ℓ1826, ℓ1841
- 52L εφ'] praem γαρ with sub-group 1 and ℓ34, ℓ48*, ℓ323, ℓ364, ℓ729, ℓ1552*, /
 ℓ634 joins with ℓ958 against ℓ83* and ℓ638 in
- 33Mt αυτου] om with ℓ226*, ℓ323, ℓ1015

and in retaining the majority readings when they have the following variants:

- 4L ναζαρεθ] ναζαρετ with sub-group 1 and ℓ226*, ℓ1826
- 25L κυριος] ιησους with ℓ1841

However, in the following incipit variants, $\ell 83^*$ joins with $\ell 958$ against $\ell 634$ and $\ell 638$:

26L γινωσκει] επιγινωσκει with $\ell 34$ and $\ell 854$
 53L στρατοπεδων] στρατοπαιδων with $\ell 519$, $\ell 34$, $\ell 364$, $\ell 11552^*$, $\ell 181$

while in the following cases each MS in question has a singular reading within the sub-group:

$\ell 83$ 39Mk αυτοις]om
 27L αυτου] τω ιησου
 τον ιησουν] αυτον with $\ell 323$
 31L αυτοις] προς αυτους
 41L τισ] praem λεγων with sub-group 1 and $\ell 323$
 19L γινομενα] γενομενα with $\ell 34$, $\ell 226^*$ $\ell 1826$
 $\ell 638$ 19L τετραρχης] add την ακοη ιησου και
 31L ηρξατο ο ιησους λεγειν αυτοις] ειπεν αυτοις ο ιησους
 $\ell 958$ 31L γενεα 2^o] om with $\ell 226^*$, $\ell 323$

Two members of this sub-group, $\ell 83^*$ and $\ell 638$, contain a comparatively large number of boundary variants not shared by the other members, and the nature of their singular incipit variants seems to suggest independent adaption from a continuous text. On the other hand, the consistency of their common incipit variants suggests a common archetype. Perhaps the inconsistency can be resolved by supposing that the archetype of $\ell 634$ and $\ell 958$ had been compiled from a continuous text codex which was available for reference when the ancestors of the other MSS were copied. The codices $\ell 634$ and $\ell 638$ are both preserved in the Monastery of Dionysiou, Mount Athos, while $\ell 83^*$ and $\ell 958$ are in the National Library, Paris, which is not inconsistent with the supposition that they or their ancestors were written in the same place.

The fact that the pericopae of the Canaanitess is written after the Sunday of the Cheese-eater, to which place the reader is referred on the 17th Sunday of Matthew in $\ell 634$, makes it difficult to believe that there was not a lectionary as the principal means of transmission, since a list would have no need to refer to it at that place and a rubricated gospel would only indicate when it was to be read. This position seems to be a relic of the time when the Canaanitess was written at the end of the volume,⁽¹⁰⁴⁾ which in this case ended before Lent began.

(104) See §6.3 and Table 17

§4.7

3. β sub-group with transposition : $\ell 48^*$, $\ell 292^*$, $\ell 321^*$

This sub-group contains all the β type MSS which have so far been discovered with the transposition of 7L and 8L.

Alone amongst the $\alpha\beta$ lectionaries so far discovered, these three repeat the fifteenth Saturday of Luke for the Saturday before Carnival (the Canaanitess being written as the seventeenth Sunday).

These three lectionaries are the only ones so far discovered to have morning lections for the Sundays of Carnival and Cheese-eater.⁽¹⁰⁵⁾ In $\ell 292^*$ reference is made to the fact that they are written at the end of the book. In $\ell 321^*$ the lection for the morning of Carnival is written in the correct place, but for that of the Cheese-eater it is written after the liturgy instead of before it. In $\ell 48^*$ both lections are written in their correct places. $\ell 321^*$ therefore shows the transition stage..

These lectionaries are also unusual in having lections for the mornings of the Sundays of Lent.

Both $\ell 48^*$ and $\ell 321^*$ have added the same lections to the weekdays after those given from Matthew, with the exception of four in the last two weeks. These lections commence with $\alpha\beta$ Marcan pericopae, as if they were in α lectionaries. They seem to have been taken from a different source, since $\ell 321^*$ gives no chapter numbers for these lections, and in the first lection, for example, both have $\nu\alpha\zeta\alpha\pi\epsilon\tau$, whereas the same pericope written in the Lucan period has $\nu\alpha\zeta\alpha\pi\epsilon\theta$ with $\ell 292^*$.

In the $\alpha\beta$ weekdays $\ell 321^*$ contains no boundary disagreements with $\ell 292^*$, but 12 of the lections are referred to the menologion instead of being given in full as in $\ell 292^*$. $\ell 48^*$ contains two boundary variants, but both of them occur in lections which are referred in $\ell 321^*$, and so may have arisen because the predecessor of $\ell 48^*$ had references also for those days, but for some reason they or the scribe of $\ell 48^*$ were not as accurate as the references in $\ell 321^*$. In addition, 31L is referred to "Friday of the fifth week of the same gospel." This reference cannot, of course, give the normal pericope, and Friday of the fifth week of Matthew is not the parallel

(105) But E 07 (VIII century) has them on ff 13 and 61, respectively.

either. Once again we find that $\ell 321^*$ refers this lection, but to the correct pericope. Here also it seems that the explanation lies in incorrectly realising a reference.

In the list of incipit variants, it can be seen that this sub-group have the following in common:

4Mt	AB] add ημουςατε οτι ερρηθη τοις αρχαιοις	
30Mt	τον ιησου] τω ιησου with α subgroup 1 and	$\ell 211, \ell 323, \ell 364,$
		$\ell 387, \ell 729, \ell 11496, \ell 11826, \ell 11841$
38Mk	ιδων] ειδως with α sub-group 2 and	$\ell 34, \ell 323, \ell 11552^*, \ell 11826,$
		$\ell 1941$
10L	των] om with α sub-groups 1 and 2, and	$\ell 34, \ell 226^*, \ell 323, \ell 364,$
		$\ell 729, \ell 854, \ell 11552^*, \ell 11826, \ell 11841$
24L	ου] om with all except	$\ell 514^*, \ell 83^*, \ell 958$
37L	δοκειτε] om with	$\ell 34, \ell 226^*, \ell 514^*, \ell 1015, \ell 11552^*, \ell 11841$

$\ell 48^*$ has the following incipit variants in lections which are referred in $\ell 321^*$:

32Mt	ομοια εστιν] ωμοιωθη with sub-group 1	
33Mk	εχετε] praem αμην λεγω υμιν ει	
35Mk	εφυτευσεν ανθρωπος] trap	
10L		
52L	εφ'] praem γαρ with α sub-groups 1 and 2 and	$\ell 34, \ell 323, \ell 364,$
		$\ell 729, \ell 11552^*, \ell 11826, \ell 11841$

In addition, $\ell 48^*$ has the following singular variants in the sub-group:

25Mk	εαυτους] αυτους	
27L	αυτου] ιησου	
	τον ιησου] αυτον with	$\ell 83^*, \ell 323, \ell 519$

$\ell 321^*$ has no singular variants. It is, however, interesting to observe how incipit variants can arise, by inspecting 4L in $\ell 321^*$. This lection is referred to 1st September, and the introductory phrase is given when the reference is made. In that place the αβ incipit gives $\nu\alpha\zeta\alpha\rho\epsilon\theta$, but on turning to the menologion, one finds $\nu\alpha\zeta\alpha\rho\epsilon\tau$. It would be more probable that the copyist of a subsequent lectionary would copy from the menologion the latter spelling, thus producing an incipit variant.

From the above variants it can be seen that $\ell 292^*$, $\ell 321^*$ and $\ell 48^*$ constitute a closely connected sub-group, with referred lections causing the majority of the differences. Moreover, $\ell 321^*$ seems very close to $\ell 292^*$.

Amongst the Slavonic weekday lectionaries, Lj. Stojanović and his friends were not able to discover another with the same lection system as Miroslav's Gospel, but L. P. Zhukovskaya⁽¹⁰⁶⁾ has discovered a XIV century codex in Grigorovich's collection⁽¹⁰⁷⁾ which is of the same type. Only 57 leaves are extant, the lections extending from the third week of Matthew to the third week of Luke. It has not been possible to see this codex to compare it with Miroslav's Gospel, but it is good to know that another example exists for future comparison.

Miroslav's Gospel is an α type lectionary with the Lukan transposition, being grouped, therefore, with the α sub-group 2 and $\ell 34$ (IX), $\ell 1552^*$ (985 AD), $\ell 729$ (XII), $\ell 821^*$ (XII), $\ell 854$ (1167 AD), $\ell 323$ (XIII) and $\ell 1131$ (XIII) (the affiliation of $\ell 185$ (XI), $\ell 1079$ (XIV) and $\ell 1496$ (1413 AD) not being known, since they are non- $\alpha\beta$ type in Luke).

Considering first of all the variant lection boundary in 36L, it is significant that the Ammonian section given in the chapter number is the correct one for the $\alpha\beta$ system. As the variant consists of the omission of five verses at the beginning of the lection it seems probable that in a predecessor it was the usual $\alpha\beta$ lection. The verses could have been omitted accidentally during copying: perhaps in turning a page a column was omitted.

In 33Mk, Miroslav's Gospel joins the α sub-group 1, $\ell 48^*$ and $\ell 323$ in omitting the usual Matthean addition. These two verses have even found their way into continuous text codices, presumably under the influence of lection rubrics, but their absence in a lectionary text may be due to the absence of such rubrics in the continuous text from which the archetype was compiled, or because at some time during the successive copyings the lection was referred to another part of the lectionary which did not contain them. The latter was probably what happened in the case of $\ell 48^*$, since $\ell 321^*$

(106) Op. cit. p 247

(107) ГБЛ: Ф. 87 (собр. Григоровича) No.9/М. 1691

refers the lection, while the third member of the β sub-group 3, $\ell 292^*$ (IX), includes them in the lection, which is written in full. In view of the fact that Miroslav's Gospel contains this pericope a second time, in the diaphora, but in this case with the Matthean conclusion, it is perhaps more likely that the Marcan weekday pericope was obtained by the former method.

The following boundary variants involve additions to the $\alpha\beta$ pericopae:

31Mt xviii:4-11] 3-11
 33Mt xx:17b-28] 17-28
 12Mk iv:35-41] 34b-41
 18Mk vi:45-53] add **■ П Р І Є Т А Ш Е**
 37L xiii:2-9] 1-9 + **Є Є Г Л Ю В Ъ Ъ Г Л А Є Н + І**
 50L xx:19-25] 19-26

These variants are perhaps more easily explained as originating when the archetype was first compiled from a continuous text MS, but it is not impossible that one or more arose because reference was made to another part of the lectionary.

Looking at 2624 (XIII), which is preserved in Ohrid, Macedonia, and which has certain features in common with Codex Macedonianus (Y 034), (108) it is easy to see how such a rubricated codex could give rise to the differences from the norm which exist in Miroslav's Gospel. A few S type pericopae are marked, a few rubrics are omitted and the result would be general agreement with the other $\alpha\beta$ lectionaries, but some variant boundaries and some variant incipits.

In the following pericopae variants exist in the incipits:

- 14Mt A] add B
- 6Mk Miroslav's Gospel has a translation of the continuous text, whereas the $\alpha\beta$ incipit paraphrases it.
- 8Mk A] add B
- 10Mk Miroslav's Gospel and $\ell 323$ follow a different form of the continuous text from that followed by the other $\alpha\beta$ lectionaries.
- 12Mk The $\alpha\beta$ introduction is an abbreviation of verses 34b and 35, which Miroslav's Gospel gives in full.
- 15Mk The $\alpha\beta$ introduction adds the phrase $\pi\rho\omicron\varsigma\ \tau\omicron\upsilon\varsigma\ \omicron\chi\lambda\omicron\upsilon\varsigma$, but Miroslav's Gospel translates the continuous text.

(108) Yvonne Burns: The Slanica Gospel and Codex Macedonianus, In preparation for the Journal of the National Museum of Ohrid.

- 30Mk The normal proper noun is not inserted.
- 31Mk The normal proper noun is not inserted.
- 33Mk A] add B
- 38Mk The normal proper noun is not inserted.
- 11L The normal proper noun is not inserted (with *l*323)
- 12L The first phrase is omitted.
- 31L The normal proper noun is not inserted.
- 39L A stereotyped incipit has been formed from the beginning of verse 12, and the usual $\alpha\beta$ incipit omitted.
- 47L A phrase is included which is usually omitted in the $\alpha\beta$ incipit.
- 48L Prefixes a stereotyped incipit to a temporal clause which is usually paraphrased.
- 50L The normal proper noun is not inserted (with *l*226*).
- 51L Commences with the first verse of 55L before beginning the usual lection. The latter does not adapt the text in the usual way (with *l*323)

These variants confirm the use of a continuous text in the compilation of the archetype, which must have taken place separately from those of the archetypes of the other $\alpha\beta$ lectionaries so far seen. The boundary variants may be compared with those in α sub-group 2, while the incipit variants may be compared with those of *l*226* and *l*323.

In spite of this codex containing more variants of these kinds than the other $\alpha\beta$ lectionaries seen, many pericopae preserve distinctive $\alpha\beta$ features, such as:

- 8Mt The conclusion of this pericope is contrived, using as it does a sentence which in the continuous text is the beginning of an episode.
- 37Mt A distinctive $\alpha\beta$ incipit.
- 1Mk The $\alpha\beta$ incipit
- 3Mk Final word **ΓΑΛΒΙΣΚΥ**
- 26Mk Conclusion like *l*292*, *l*48*, *l*321*, *l*1552*
- 6L Final word **ΗΧΒ**

On the one hand Miroslav's Gospel is the descendant of a lectionary whose weekdays were obtained from a continuous text MS in a less conventional manner than most of the $\alpha\beta$ lectionaries, similar tendencies being found, however, in *l*226* and *l*323. Since *l*226*, *l*323 and Miroslav's Gospel do not seem close enough to come from a common archetype we must suppose that each of the three represents a separate compilation of a lectionary from continuous text codices, the methods of adapting the continuous text for lectionary use differing in certain lections in different ways from the methods intended by the original compiler of the system, who probably produced a number of well-written lists for distribution which resulted in good incipit

agreement amongst the lectionaries produced in early times. As time passed, scribes seem to have been more careless in their rubricating of continuous text codices, and a later compiler of a lectionary from a rubricated codex would naturally produce at least as many variants in his incipits as there were mistakes or omissions in the rubrics.

In the non-weekday portions of Miroslav's Gospel, on the other hand, the characteristics found in Slavonic Saturday-Sunday lectionaries⁽¹⁰⁹⁾ are faithfully followed, showing that the complete lectionary was obtained by combining a Slavonic Saturday-Sunday lectionary with weekday lections from another source. In particular, Miroslav's Gospel contains both transpositions given in Table 10: II, thus being connected with Sava's Gospel and the Archangel Veles, Vraca and Boyana Gospels in the Lucan Sundays and with Sava's Gospel and the Veles, Vraca, Plovdiv and Rila I/13 Gospels in the Lenten Saturdays.

TABLE 10: II TRANSPOSITIONS IN SLAVONIC SATURDAY-SUNDAY LECTIONARIES	
(i) Transpositions of 6th and 7th Sundays of Luke	
Sava's Gospel Archangel Gospel Veles Gospel Boyana Gospel	
(ii) 4th, 5th and 3rd Sat lections read on 3rd, 4th and 5th Lenten Sat	
Sava's Gospel Veles Gospel	Vraca Gospel Plovdiv Gospel Rila I/13

It does not, however, add the typically Slavonic Lucan Sunday and Saturday⁽¹¹⁰⁾ shown in Table 11: I, but, as shown in Table 11: II, after placing the Canaanitess as the 17th Sunday of Luke refers the reader to the 16th Saturday of Matthew for the additional Saturday needed as a result. The scribe was evidently carrying out the instruction so often found in Greek MSS, "Choose which Saturday you wish," and he decided to choose this one.

(109) Yvonne Burns: Some characteristics of early Slavonic Saturday-Sunday lectionaries and their Greek counterparts (In preparation)

(110) Yvonne Burns: Op. cit (Canaanitess)

The unusual feature of Miroslav's Gospel is the number of lections referred to parallel passages. Since this is very unusual indeed in Greek lectionaries, the implication is that it is connected with the compilation of the prototype of Miroslav's Gospel in Slavonic. We know that the Saturday-Sunday framework of Miroslav's Gospel follows the early Slavonic pattern, so the complete synaxarion must have been obtained by combining weekday lections with such a Slavonic Saturday-Sunday lectionary. If this combination had been made by using a list of weekday lections and a continuous text codex there would have been no point in referring these lections to parallel passages, since it would have been as easy to copy the pericopae from the continuous text for the last few weeks as it obviously was for the first weeks. The parallel passages must therefore have been included at the time the S type lections were added during the copying of an α type Slavonic lectionary by a scribe who had a list of S lections, but no S type Slavonic lectionary and no continuous text Slavonic gospel from which to copy the pericopae. The α type Slavonic lectionary from which he was copying had lost some leaves, and so the copyist had been obliged to adopt the same strategem in those places also. Since those lections are not restricted to the weekday pericopae we must assume that the referred passages in question were introduced into the sequence of copies after the α weekdays had been added to the Slavonic Saturday-Sunday system.

The weekday lections found in Miroslav's Gospel were therefore added to the Slavonic Saturday-Sunday system at two different times. On the first occasion, either a Slavonic continuous text codex had been used, or a translation had been made from a Greek text (which could have been continuous or lectionary), but on the second occasion no Slavonic continuous text codex was available, nor a Slavonic S type lectionary, but only the α type lectionary that was being copied and a list of lections with a continuous text Greek codex (probably rubricated) having Ammonian sections and Eusebian canons (or "Foot-harmonies"⁽¹¹¹⁾) without which it would not have been possible to find the parallel passages.

(111) Yvonne Burns: Op. cit. (Chapter Numbers)

TABLE 1: THE NUMBER OF SATURDAYS AND SUNDAYS OF MATTHEW AND LUKE IN THE
SLAVONIC SATURDAY-SUNDAY LECTIONARIES

	MATTHEW	LUKE		
	OMITS	OMITS	EXTRA SUN.	EXTRA SAT.
Ostromir's	None	None	16 Canaanitess	L xi:5-13
Rila I/12	Lac: all Mt	None	16 L xix:12-26	L xi:5-13
Archangel	Lac: 17 Sat, Sun	None	17 Canaanitess	L xi:5-13
Sava's	Lac: 17 Sat, Sun	14 Sun, 15 Sun	17 (called 16) Canaanitess	L xi:5-13
Veles	None	None	17 Canaanitess	L xi:5-13
Assemanianus	Lac: 16 - 17 Sun	None	17 L xix:12-26	L xi:5-13
Pop Jovan's	17 Sat, Sun (Additional rubric refers to end of book)	16 Sun, 17 Sat	17 L xix:12-26	L xi:5-13
Putna	None	None	17 L xix:12-26	L xi:5-13
Vraca	None	None	17 L xix:12-26	L xi:5-13
Boyana	Not known	None	17 L xix:12-26	L xi:5-13
Sofia National Library: 111	None	Usual 17 Sat	None	L xi:5-13
Sofia National Library: 18	Lac: 16 Sat - 17 Sun	None	None	None
Sofia National Library: 849	Lac: all Mt	None	None	None

TABLE 11, II THE CANAANITESS IN αβ MANUSCRIPTS

	MATTHEW	LUKE	RUBRIC FOR EXTRA SATURDAY
λ type l 514* l 226*	Absent Absent	16 16	σαββατον· ἸΗ· αναγινωσκῆς ὁ ρηι ^θ σαββα ^θ ηγουν @ ἸΖ @ π ^θ τ αποκρ ... ζῆ παρ τ ^θ εθ ^θ μ
α sub-group, 1 l 318 l 519 l 121* l 308*	17 17 17 17	16 [16] {om 16 Sat, Su} [16] {om 16 Sun} Lacuna	ζῆ @ οιον βουλει θ ^θ θελει ζη @ οιον βο ^λ και θελ ^ς ζῆ ρ ^θ ἸΖ @ ο ^θ ιι Lacuna
β type l 1826 l 1841	Absent Absent	17 17	@ ἸΗ οιον θελης λεγεται ζῆ @ προ ζ αποκρεου οιον θελεις
β sub-group, 3 l 292* l 321* l 48*	Absent Absent 17	17 17 17	A + L xvii:3-10 (= 15th Saturday of Luke) A + L xvii:3-10 (= 15th Saturday of Luke) A + L xvii:3-10 (= 15th Saturday of Luke)
α sub-group, 2 l 83* l 634 l 638 l 958	17 17 17 17	Before Lent Before Lent Before Lent Absent	No Saturday No Saturday No Saturday No Saturday
α type l 1552 l 34 l 364 l 821* l 344 l 185 l 323 l 387 l 1496 l 1015 l 211 l 729 Mir.*	Absent 17 17 17 17 17 17 17 17 17 17 17 17	17 17 17 17 om 16 Sat, Su 17 + 16 Sat, Sun Absent Absent Absent Between 16 Sat, Sun 17 17 17 (17)	No Saturday No Saturday No Saturday No Saturday No Saturday No Saturday No Saturday No Saturday No Saturday κ Saturday κ Saturday κ Saturday C ^θ · H ^θ · ω λγ · Γ Cκ ... H ^θ · C ^θ · 21 · ω Mα

§4..9 Table 11: II, setting out the position of the Canaanitess in Luke, together with its presence or absence in Matthew, shows clearly that the $\alpha\beta$ weekday lections were added to Saturday-Sunday lectionaries of the various types which had already been in existence.

The choice of any Saturday the reader desired was regularized to the seventeenth Saturday in the case of $\mathfrak{L}514^*$, and the rubric for $\mathfrak{L}226^*$ is probably the result of interpreting a rubric like that of $\mathfrak{L}514^*$ to mean the seventeenth Saturday of Matthew (which is the same pericope as that for Friday of the ninth week of Matthew). This would be very easy to do, since the Canaanitess itself was read on the seventeenth Sunday of Matthew, although not written there in these particular MSS.

The α sub-group 1 shows that the apparently strange order of lections in $\mathfrak{L}121^*$ and $\mathfrak{L}519$ is only the result of omitting one or two lections from the normal order to be found when the Canaanitess is read on the sixteenth Sunday in a Saturday-Sunday lectionary.

It is instructive that all the β manuscripts have the same form, but, again, the free choice has given place in the sub-group 3 to one particular Saturday, in this case the fifteenth of Luke.

The α sub-group 2 does not refer to the Canaanitess in the usual places in Luke, but writes it between Sunday of the Cheese-eater and the 1st Saturday of Lent. This must have been the end of the volume in the archetype.

$\mathfrak{L}1496$ is considered S type in Luke in view of the fact that the Canaanitess is placed in one of the positions where it is to be found in Luke in S type lectionaries. On the other hand, $\mathfrak{L}211$ is κ type in Mark and Luke, and $\mathfrak{L}729$ is κ type in Lucan Mark with the κ Saturday.

It can be concluded from this survey that the archetypes of the various sub-groups of $\alpha\beta$ lectionaries, whether distinguished here, or as yet not distinguished (perhaps because only one of its sub-group is extant), were obtained by combining the weekday lections with various Saturday-Sunday lectionaries, probably at quite an early date.

§ 4. APPENDICES

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TABLE 20	INCIPIT VARIANTS IN $\alpha\beta$ MATTHEAN WEEKDAYS (from BFBS 2nd EDITION)
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TABLE 27	ADDITIONAL S TYPE LECTIONS IN α MANUSCRIPTS
TABLE 28	ADDITIONAL LECTIONS IN β MANUSCRIPTS

§ 4. App. I DETAILS OF THE αβ MATTHEAN PERICOPAE

1Mt. Concluding rubric is accidentally omitted in Y (034). If a codex containing such an omission were to be used to compile a lectionary, the scribe would be encouraged to continue until the next pericope commenced. This would give rise to the pericope A+Mt xviii:10-22, which is found in the Slavonic Radomir's Gospel.

Lacuna: ℓ 821*, ℓ 1826

2Mt. ℓ 185, ℓ 387 read C+ iv:23-v:13, which is 2Mt S type, with α^λ before vs 25 and τ^λ after vs 12a.

Referred to 10th January (Gregory of Nyssa) in ℓ 48*.
Lacuna: ℓ 821*, ℓ 1826, G (011), Y (034)

3Mt. ℓ 185, ℓ 387 read AB+ v:20-26, which is 3Mt S type

Concluding rubric omitted in M (021). Lction continues until next pericope commences.

Lacuna: ℓ 821*, ℓ 1826, G (011), Y (034)

4Mt. Four versions of the incipit exist, the first being a characteristic of the αβ system:

- a) AB+ ος αν απολυση
- b) AB+ ηκουσατε οτι ερρηθη τοις αρχαιοις·ος αν απολυση
read by ℓ 292*, ℓ 48*, ℓ 321* (corrector), M (021)
- c) AB+ ηκουσατε οτι ερρηθη·ος αν απολυση
read by ℓ 729, 2624
- d) A+ ερρεθη τοις αρχαιοις οτι·ος αν απολυση
read by ℓ 83*, ℓ 634, ℓ 638, ℓ 958
and the majority of the * type lectionaries.

ℓ 185, ℓ 387 read A+ v:27-32, which is 4Mt S type.

Concluding rubric omitted in M (021). Lction continues until next pericope commences.

Lacuna: ℓ 821*, ℓ 1826, G (011), Y (034)

5Mt. ℓ 121*, ℓ 308*, ℓ 318, ℓ 519 read A+ vii:7-18, which is the pericope usually given for the Vigil of Thursday of the 1st week of Lent. The extra verses may have been incorporated into the usual lection so that the lection for the Vigil could be referred to this day.

ℓ 83*, ℓ 634, ℓ 958 rubricate vs 12 with $\alpha\rho$, ℓ 83* having in addition the incipit A (i.e., $\epsilon\iota\pi\epsilon\nu$ o $\overline{\kappa\varsigma}$), but ℓ 638 gives only the verses 12-18.

ℓ 387 reads A+ v:33-41, which is 5Mt S type.

Lacuna: ℓ 821*, ℓ 1826, Y (034)

6Mt. AB+vii:17-23 (by homoeoteleuton) read by ℓ 226*

ℓ 387 reads A+vi:31-34, vii:9-14, which is 6Mt S type.

Lacuna: ℓ 821*, ℓ 1826, Y (034)

7Mt. ℓ 387 reads A+vii:15-21, which is 7Mt S type.

Lacuna: ℓ 821*, ℓ 1826, Y (034), G (011) after vs 23 $\eta\kappa\omicron[\lambda\omicron\upsilon\theta\eta\sigma\alpha\nu$

8Mt. Y (034), 2624 read C+ix:14-17, which is 10Mt S type.

The inclusion of the phrase contained in the first half of verse 18 seems to be a device to round off the lection, but ℓ 83* adapts it, writing $\tau\alpha\upsilon\tau\alpha$ $\acute{\alpha}\upsilon\tau\omicron\upsilon$ $\lambda\alpha\lambda\omicron\upsilon\nu\tau\omicron\varsigma$ $\acute{\alpha}\upsilon\tau\omicron\upsilon$ $\epsilon\theta\alpha\upsilon\mu\alpha\zeta\omicron\nu$ $\epsilon\pi\iota$ $\tau\eta$ $\delta\iota\delta\alpha\chi\eta$ $\acute{\alpha}\upsilon\tau\omicron\upsilon$

ℓ 387 reads A+vii:21-23, which is 8Mt S type.

Lacuna: ℓ 821*, ℓ 1826,

9Mt. ℓ 387 reads C+viii:23-37, which is 9Mt S type

Lacuna: ℓ 821*, ℓ 1826

10Mt. ℓ 387 reads C+ix:14-18, which is 10Mt S type.

Lacuna: ℓ 821*, ℓ 1826

11Mt. ℓ 387 reads C+ix:36-x:8, which is 11Mt S type.

Lacuna: ℓ 821* until vs 29 $\alpha\pi\epsilon]\theta\alpha\nu\epsilon\nu$ ℓ 1826

12Mt. Lacuna: ℓ 1826

13Mt. Lacuna: ℓ 1826, Y (034) until vs 5

14Mt. Lacuna: ℓ 1826

15Mt. Lacuna: ℓ 1826

16Mt. Y (034) reads C+xii:9-13, having utilized C+xii:1-8 for Clement of Ancyra. 2624 rubricates vs 1 correctly (i.e., according to the pericope given in all the $\alpha\beta$ lectionaries seen so far), but places $\tau\epsilon^{\lambda}$ after vs 8 and $\alpha\beta^{\chi}$ with the incipit beside vs 9, but without stating the day on which it is to be read. After vs 13 is written $\tau\epsilon^{\lambda} \xi \bar{\beta}$. If the weekday lections had been rubricated in Y (034) or in its predecessor after the menological rubrics had been completed, it would be easy for the rubricator of Y (034) to think that the second day mentioned referred to the second half of the passage 1-13 instead of to the whole of it.

Lacuna:

17Mt. Lacuna:

18Mt. Lacuna:

19Mt. I = Mt xi:15, ο εχων ωτα ακουειν ακουετω

("He that hath ears to hear, let him hear.")

This is a concluding exhortation which appears as a rubric in M (021) and Y (034), but as part of the text in G (011). It is omitted in 2624 and in ℓ 121*, ℓ 308*, ℓ 318, ℓ 519

2624 has a second incipit within this pericope which corresponds to the beginning of an S type lection. This is the first of a number of S type rubrics which have been superimposed upon the original $\alpha\beta$ rubrics, perhaps in the predecessor of this codex. It results in two pericopae for certain days and shows how S lections can intrude into an $\alpha\beta$ type lectionary if such a rubricated codex is used to compile a lectionary.

Lacuna:

20Mt. Lacuna:

21Mt. ℓ 387 omits ο εχων ωτα ανουειν ανουετω at end.

Lacuna: ℓ 308* after vs 36 αφεις τους

22Mt. ℓ 185 reads AD+xiii:44-54a, which is 30Mt S type.

Lacuna: ℓ 308*

23Mt. ℓ 185 reads C+xiii:54-58, which is 31Mt S type.

ℓ 321* refers to the morning of 29th August, and ℓ 48*, which is linked to ℓ 321* in various ways, reads AB+xiv:14-19. It is therefore possible that this unusual lection was the result of copying a different lection from usual from the menologion.

Lacuna: ℓ 308* until vs 9 συνανακειμενους

24Mt. ℓ 185 reads C+xiv:1-13, which is 23Mt $\alpha\beta$ type or 32Mt S type.

Lacuna:

25Mt. ℓ 185 reads C+xiv:35-xv:11, which is 33Mt S type.

Lacuna:

26Mt. ℓ 185 reads C+xv:12-21, which is 34Mt S type.

Concluding rubric omitted in M (021) and 2624, but the former codex has the ending of the S pericope marked at the end of vs 6. This codex has transposed 26 and 27Mt, but the ending of the S pericope is labelled Monday (which is the day on which it is normally read) although the beginning of the lection is labelled Tuesday.

Lacuna: ℓ 1841

27Mt. ℓ 185 reads C+xv:29-31, which is 35Mt S type since it omits the phrase which is used to introduce 25Mt $\alpha\beta$ type.

Lacuna: ℓ 1841 until vs '6 ζυμης

28Mt. ℓ 185 reads C+xvi:1-6, which is 36Mt S type.

Lacuna:

29Mt. ℓ 185 reads AB+xvi:6-12, which is 37 Mt S type or 27Mt $\alpha\beta$ type.

Lacuna:

30Mt. ℓ 185 reads C+xvi:20-28+xvii:10-18, which is 38+39+40Mt S type.

Lacuna:

- 31Mt. ℓ 185 reads C+xxviii:1-11, which is 41Mt S type.
 ℓ 211 omits rubric stating day on which the pericope should be read.
 Miroslav's Gospel reads A+xxviii:3-11.

G (011) reads A+xxviii:4-9, i.e., it was thought that this lection should finish before the next pericope commenced, perhaps because a predecessor had omitted the concluding rubric.

2624 rubricates this according to the S system.

Lacuna: ℓ 318 after vs 6 καταπον[τισθη

- 32Mt. ℓ 185 now resumes αβpericopae.
 ℓ 211 rubricates this pericope for 31Mt in error.
 2624 rubricates this according to the S system.
 Referred to 9th March in ℓ 321*.
 This pericope concludes with the exclamation

πολλοι γαρ εισιν κλητοι ολιγοι δε εκλεκτοι

("Many are called, but few are chosen."), which Nestle does not include in his text. It is omitted in ℓ 514*, but appears as part of the text in G (011), M (021), Y (034), 2624.

Lacuna: ℓ 318

- 33Mt. ℓ 211 rubricates this pericope for 32Mt in error.

Although giving αχ and τε^λ for this pericope, 2624 omits the rubric stating on which day it is to be read.

Miroslav's Gospel reads C+xx:17-28, i.e., commencing from the beginning of the verse, as does the S type.

Lacuna: ℓ 318

- 34Mt. ℓ 211 rubricates this pericope for 33Mt in error.

2624 rubricates this pericope according to the αβ system.

lacuna: ℓ 318 until vs 14 εθεραπευσεν

- 35Mt. ℓ 211 rubricates this pericope correctly.

2624 rubricates this pericope according to both αβ and S systems.

Referred to morning of Great Monday in ℓ 323

Lacuna:

- 36Mt. Referred to 18th Sunday of Luke in Miroslav's Gospel.

- 37Mt. Lacuna:

- 38Mt. Lacuna: ℓ 308* after vs 33 ακου[σαντες

- 39Mt. Referred to the Morning of Great Tuesday in Miroslav's Gospel.

Lacuna: ℓ 308*

- 40Mt. Referred to the Morning of Great Tuesday in Miroslav's Gospel.

Lacuna: ℓ 308*

41Mt. Referred to the Morning of Great Tuesday in Miroslav's Gospel.
Lacuna: ℓ 308*

42Mt. ℓ 387 reads A+xxiv:13-27, which could result from the use of a rubricated continuous text codex in which the concluding rubric had been omitted, since the next pericope commences at vs 28.

Lacuna: ℓ 308* until vs 26 $\mu\eta\ \pi\iota\sigma\tau\epsilon\upsilon\sigma\eta\tau\epsilon$

43Mt. ℓ 211* reads AB+xxiv:27-33, which is the first half of 55Mt S type, although it also consists of one verse more than the $\alpha\beta$ pericope (vs 27).
Referred to liturgy of Great Monday in ℓ 323.
Lacuna:

44Mt. ℓ 121*, ℓ 308*, ℓ 318, ℓ 519, ℓ 1015 read A+xxiv:42-51, which is also the second half of 55Mt S type.

Lacuna:

45Mt. The last phrase of this pericope, which Nestle omits from his text, appears as a rubric in Y (034). So far no lectionary has been found which omits it. This pericope is used in various places in the menologion as well as for 17th Saturday of Matthew.

Referred to 17th Saturday of Matthew in ℓ 48*, ℓ 321*, ℓ 323, ℓ 387
Referred to Vespers of Great Tuesday in Miroslav's Gospel.

§ 4 App. II DETAILS OF THE αβ MARCAN PERICOPAE

1Mk. Lacuna: ℓ 308*, ℓ 1826, ℓ 1841

2Mk. Referred to 2nd Sunday of Matthew in Miroslov's Gospel.

Lacuna: ℓ 308* until vs 18 αφευτες, ℓ 318 after vs 20 πα[τερα

ℓ 1826 until vs 21 εισπο]ρευονται, ℓ 1841

3Mk. Lacuna: ℓ 318, ℓ 1841

4Mk. Lacuna: ℓ 318, ℓ 1841

5Mk. Lacuna: ℓ 318, ℓ 1841

6Mk. Lacuna: ℓ 1841

7Mk. Lacuna: ℓ 308* after vs 27 οικιαν αυτου 1°, ℓ 1841

8Mk. ℓ 83*, ℓ 634, ℓ 638, ℓ 958 omit αμην λεγω υμιν (vs 28)

ℓ 121*, ℓ 318, ℓ 519, ℓ 729 add 2° αμην (vs 28)

Lacuna: ℓ 308*, ℓ 1841

9Mk. Lacuna: ℓ 308*, ℓ 1841

10Mk. Lacuna: ℓ 308*, ℓ 1841

11Mk. ℓ 821*, G (011) omit the exhortation βλεπετε τι ακουετε

("Take heed what ye hear.") at the beginning.

Ends ελαλει αυτοις

Lacuna: ℓ 308* after vs 30 ομοιωσω [μεν, ℓ 1826 after vs 31 ως

12Mk. ℓ 323, ℓ 364 (corrector), G (011), 2624 omit οφιας γενομενης
at the beginning.

Miroslov's Gospel reads C+iv:34b-41

Lacuna: ℓ 308*, ℓ 1826

13Mk. Ends ο ιησους

ℓ 83* adds και παντες εθαυμαζον i.e., continues to end

of verse.

Lacuna: ℓ 308*, ℓ 1826 until vs 10 αποστει]λη

14Mk. ℓ 1496 reads C+v:22-34a, with Miroslov's Gospel.

ℓ 83* reads C+v:21-34a

Lacuna: ℓ 308* until vs 22 ι]αιρος, ℓ 318 after vs 26 πολλων

15Mk. Lacuna: ℓ 318 until vs 39 α]πεθανεν

16Mk. αϥ before vs 7 in ℓ 323

ℓ 638 reads C+vi:7-13

Lacuna:

17Mk. Lacuna:

18Mk. Ends γεννησαρετ , i.e., omits final phrase of vs 53, except
Miroslav's Gospel.
Lacuna:

19Mk. Lacuna: L318 after vs 3 παν[τες , L1826

20Mk. Ends σιδωνος

Lacuna: L318

21Mk. L 821* omits final phrase (vs 30)

και την θυγατερα βεβλημενην επι της κλινης

L323 transposes last two phrases

Lacuna: L 318

22Mk. Lacuna: L318, L1841 after vs 7 ειπεν

23Mk. L 83* reads C+viil:10b-21

Lacuna: L 318, L1841

24Mk. Lacuna: L318, L1841 until vs 22 αφηται

25Mk. Lacuna: L318

26Mk. Lacuna: L318, L729 not certain

27Mk. Lacuna: L318, L729 not certain

28Mk. L729 reads 28Mt S type.

Lacuna: L318

29Mk. L729 reads 31Mt S type.

Lacuna: L 318 until vs 18 εντολας

30Mk. L729 reads 35Mt S type.

Lacuna:

31Mk. L729 reads 38Mt S type.

Lacuna: L308*

32Mk. L729 reads 40Mt S type.

Lacuna: L308*

33Mk. L729 reads 42Mt S type.

L121*, L318, L519, L1015, L48*, 323 and Mir. omit λεγω δε υμιν +Mt vii:7-
as do G 011. M 021. 2624 writes it as part of the text but Y 034 gives it
as a rubric.

Referred to 7th August in L321*

L 83*, L 634, L 958 add vs 9-11

Lacuna: L308*

34Mk. ℓ 729 reads 45Mt S type.

Lacuna: ℓ 308* until vs 28 καὶ λεγουσιν αὐτῷ

35Mk. ℓ 729 reads 46Mt S type,

ℓ 48*, ℓ 185 read AD+xii:1-12, which is 40Mk S type.

Referred to 13th Sunday of Matthew in Miroslav's Gospel.

This is the last weekday lection before the New Year commences in ℓ 185, ℓ 638, ℓ 729 and it is read on the same day as the last weekday lection in this period of the year in the S type lectionaries. There are no lacunae. ℓ 638 does not give a lection for 17th Saturday, ℓ 729 refers it to 45Mt, while ℓ 185 gives it in full. All three give the Canaanitess. It is possible that this is a relic of the time when there were only sixteen Saturdays in the Matthean period, although it may be due to the influence of the S type lectionaries.

36Mk. No lection given in ℓ 185, ℓ 638, ℓ 729. See 35Mk.

ℓ 1496 ends τῷ θεῷ, i.e., last phrase of vs 17 omitted.

Lacuna: ℓ 318

37Mk. No lection given in ℓ 185, ℓ 638, ℓ 729. See 35Mk.

Lacuna: ℓ 318 until vs 22 ἀπεθῆκε

38Mk. No lection given in ℓ 185, ℓ 638, ℓ 729. See 35Mk.

Lacuna:

39Mk. No lection given in ℓ 185, ℓ 638, ℓ 729. See 35Mk.

ℓ 821* adds the final exhortation

ταῦτα λεγὼν ἐφώνει· ὁ ἐχὼν ὠτὰ ἀκούειν ἀκουέτω

Lacuna:

40Mk. No lection given in ℓ 185, ℓ 638, ℓ 729. See 35Mk.

Lacuna:

§4. App. III DETAILS OF THE αβ LUCAN PERICOPAE

1L. Lacuna: ℓ226*, ℓ318

2L. Y (034) reads C+iii:23-iv:2a

Final rubric omitted in G (011), 2624

Lacuna: ℓ226* until vs 34 του ιακωβ, ℓ318 until vs 33 αραμ

3L. Lacuna:

4L. Referred to 1st September in ℓ48*, ℓ321* and Miroslov's Gospel.

5L. AE+iv:23-29a read by ℓ34, ℓ958

AE+iv:23-29 read by ℓ323, ℓ634, ℓ729, ℓ1552*, ℓ1841, ℓ821

C+iv:22-30 read by ℓ226*, ℓ83*, ℓ638, G (011) and S type

Lacuna: ℓ318

6L. Lacuna: ℓ318

7L. ℓ638 omits final phrase και προσευχομενος

8L read by ℓ34, ℓ48*, ℓ83*, ℓ226*, ℓ292*, ℓ321*, ℓ323, ℓ638,

ℓ729, ℓ821*, ℓ854, ℓ958, ℓ1552* (and Miroslov's Gospel, referred to 5Mk.)

Lacuna: ℓ318, G (011)

8L. 7L read by ℓ34, ℓ48*, ℓ83*, ℓ226*, ℓ292*, ℓ321*, ℓ323, ℓ638,

ℓ729, ℓ821*, ℓ854, ℓ958, ℓ1552* and Miroslov's Gospel.

Lacuna: ℓ308* after vs 33 ο[μοιως, ℓ318, G (011)

9L. ℓ638 reads C+vi:12-17a + και εδιδασκε του λαου

Lacuna: ℓ308*, ℓ318, G (011)

10L. Referred to 21st October in ℓ321* and Miroslov's Gospel.
Lacuna: ℓ308*, ℓ318, G (011)

11L. Lacuna: ℓ308*, ℓ318, G (011)

12L. Lacuna: ℓ308*, ℓ318, G (011)

13L. Lacuna: ℓ308*, ℓ318, G (011)

14L. ℓ638 reads C+vii:17-23

Lacuna: ℓ308*, ℓ318

15L. Referred to 14Mt in Miroslov's Gospel.
Concluding rubric omitted in M (021). This lection continues until the next pericope commences.

Lacuna: ℓ308*, ℓ318

- 16L Referred to Monday of 16th week of Matthew in $\ell 48^*$.
 Referred to 16th September in $\ell 321^*$.
 Lacuna: $\ell 308^*$, $\ell 318$
- 17L. $\ell 364$ reads C+viii:1-3a
 Lacuna: $\ell 308^*$, $\ell 318$
- 18L. Lacuna: $\ell 308^*$, $\ell 318$
- 19L. $\ell 83^*$ reads 20L.
 Lacuna: $\ell 308^*$, $\ell 318$
- 20L. $\ell 83^*$ reads 19L.
 Lacuna: $\ell 308^*$, $\ell 318$
- 21L. Lacuna: 308^*
- 22L. Referred to 29Mt in Miroslav's Gospel.
 Lacuna: $\ell 308^*$
- 23L $\ell 519$ reads 27L.
 Referred to morning of Transfiguration in $\ell 48^*$ and Miroslav's Gospel.
 Referred to 20th July in $\ell 321^*$.
 Lacuna: $\ell 308^*$
- 24L. Concluding rubric omitted in M (021)
 Lacuna: $\ell 308^*$
- 25L. $\ell 638$ reads C+x:1-12
 Lacuna: $\ell 308^*$
- 26L. Lacuna: $\ell 308^*$, $\ell 318$, $\ell 1841$
- 27L. $\ell 519$ reads 23L.
 Commences at the beginning of verse 1 in $\ell 519$, 2624
 Lacuna: $\ell 308^*$, $\ell 318$, $\ell 1841$
- 28L. Lacuna: $\ell 308^*$, $\ell 318$, $\ell 1841$
- 29L. Lacuna: $\ell 308^*$, $\ell 318$, $\ell 1841$ (one column)
- 30L. Lacuna: $\ell 308^*$, $\ell 318$, $\ell 1841$ (one column)
- 31L. Referred to 21st September in $\ell 321^*$
 Referred to Friday of 5th week of this gospel in $\ell 48^*$
 Lacuna: $\ell 308^*$, $\ell 318$
- 32L. Lacuna: $\ell 308^*$, $\ell 318$
- 33L. AE+xi:42-xii:1 read by $\ell 226^*$
 AE+xi:43-46 read by 2624, an S system pericope.
 AE+xi:43-51 read by $\ell 83^*$, $\ell 638$
 Lacuna: $\ell 308^*$ until vs 53 γραμμα]τεις, $\ell 318$

- 34L. Referred to 12Mt in Miroslov's Gospel,
AB+xii:2-12 is read by $\ell 83^*$, $\ell 634$, $\ell 638$, $\ell 958$, and S type.
Concluding rubric omitted in M 021
2624 is rubricated for S system as well as for $\alpha\beta$ system.
Lacuna: $\ell 318$
- 35L. Lacuna: $\ell 318$
- 36L. Miroslov's Gospel reads A+xii:47-59
- 37L. Miroslov's Gospel reads (C) xiii:1-9 + $\epsilon\epsilon$ ΓΛΘ ΒΒΞΓΛΔΕΗ + I
- 38L. $\ell 83^*$ reads C+xiii:10-17, which is the pericope immediately after that
read for 37L.
Lacuna:
- 39L. Lacuna:
- 40L. 2624 is rubricated for S system.
- 41L. Lacuna:
- 42L. Lacuna:
- 43L. Lacuna: $\ell 821^*$ after vs 20 υπο των
- 44L. Concluding rubric omitted in M 021.
Lacuna: $\ell 308^*$ after vs 37 λεγουσιν αυ[τω, $\ell 821^*$
- 45L. Introductory rubric omitted in 2624.
Lacuna: $\ell 226^*$ after vs 32 παραδοθη[σεται, $\ell 308^*$, $\ell 821^*$
- 46L. AD+xix:12-28 read by $\ell 83^*$, $\ell 634$, $\ell 638$, $\ell 958$ and 2624
Miroslov's Gospel adds $\epsilon\eta$ ΡΕΚΒ ΓΛΩΕ + I
Lacuna: $\ell 308^*$ until vs 22 αυτω, $\ell 821^*$
- 47L. Lacuna: $\ell 821^*$
- 48L. Lacuna: $\ell 821^*$, $\ell 519$ after vs 4 βα[πτισμα
- 49L. Referred to 13th Sunday of Matthew in Miroslov's Gospel.
Lacuna: $\ell 308^*$ after vs 16 ανου[σαντες, $\ell 519$
- 50L. Miroslov's Gospel and 2624 read C+xx:19-26, an S type pericope.
Lacuna: $\ell 308^*$, $\ell 519$ until vs 19 χει[ρας
- 51L. Lacuna: $\ell 308^*$ until vs 31 ωσ]αυτως
- 52L. Referred to 20th September in $\ell 321^*$
Lacuna: $\ell 292^*$ after vs 12 ονοματος μου
- 53L. Lacuna: $\ell 292^*$
- 54L. AB+xxi:28-33 read by $\ell 1826$ (an S type pericope)
2624 is rubricated for S system as well as for $\alpha\beta$ system.
Lacuna: $\ell 292^*$ until vs 32 οτι ου μη
- 55L. 2624 omits date.
C+xxi:37-xxii:6 read by $\ell 323$
Lacuna: $\ell 226^*$ after vs 6 εξω[μολογησεν, $\ell 358$ until vs 4
και στρατηγοις

§ 4 App. IV The Incipit and Concluding Words in αβ Manuscripts

Although certain lections in the Saturday-Sunday lectionaries commence with the text itself,⁽¹¹²⁾ the overwhelming majority of lections in all types of synaxaria which commence with Easter Sunday are introduced by stereotyped phrases⁽¹¹³⁾ and when necessary a noun is substituted for a pronoun, a conjunction or particle omitted and the first few words rearranged. Variant readings in this very small portion of a lection have not been considered important for the textual critic endeavouring to determine the autographs, but provide useful information for those wishing to determine the methods of transmission of the lectionary texts and the connections between MSS. The concluding phrases also have their part to play, but to a lesser extent because fewer liberties were taken with the continuous text.

In 1933 E.C.Colwell and D.W.Riddle suggested the use of Roman numerals for the stereotyped introductory phrases⁽¹¹⁴⁾ and used them in their collations of four lectionaries. They concluded their description of the methods of presentation as follows:⁽¹¹⁵⁾

"Our presentation of these collations is in no sense final, but is given as a tool that may be used by students of the lectionary text until a better has been fashioned."

As can be seen from Table 13, this system used the numerals II, III, IV and VI to represent phrases which each began with the words "the Lord said", which was, when used by itself, represented by the numeral V. Such

(112) Easter Sunday and Monday, Sunday after Easter, Mid-Pentecost, Pentecost, et

(113) The use of stereotyped phrases seems to be a later development, at least as far as writing them down is concerned. Perhaps the lectors adapted ex tempore at first and later certain expressions became customary. Three lectionaries which may represent earlier attempts to standardise lectionary l 249, l 844 and l 846, contain slightly different forms

ΕΝ ΕΚΕΙΝΩ ΤΩ ΚΑΙΡΩ
ΕΙΠΕΝ Ο ΚΥ ΗΜΩΝ ΙΣ Ο ΧΥ ΤΟΙΣ ΕΑΥΤΟΥ ΜΑΘΗΤΑΙΣ ΚΑΙ ΤΟΙΣ ΟΧΛΟΙΣ

(114) Studies in the Lectionary Text of the Greek New Testament, Vol I, University of Chicago Press, Chicago, 1933 p 84

(115) Op cit. p 84

a system does not help the reader to appreciate at a glance the significance of a variant incipit. The present writer feels that a better tool for this purpose is a system of letters representing each phrase, resulting in two letters representing an incipit which contains two phrases. The correlation between the two systems is shown in Table 13 , but one example will suffice here. A is used to represent "the Lord said" and B to represent "to his disciples", so that AB represents "the Lord said to his disciples". If this is the usual incipit for any given lection, those lectionaries which have only "the Lord said" can be collected together under the variant B] om. It is perhaps fortunate that the writer devised this system before seeing the one devised at the University of Chicago, because otherwise she would have become so accustomed to the latter by the time its disadvantages had become apparent that she would have been reluctant to change. Undoubtedly, those who have used it to any extent, especially those more interested in the variants in the body of the text than in those of the incipit, would experience such a reluctance, but it is hoped that this refinement will eventually prove acceptable.

The two concluding exhortations "He that hath ears to hear, let him hear!" and "Many are called , but few are chosen!" have been designated I and II respectively..

TABLE 12 SYMBOLS FOR INCIPITS AND CONCLUDING PHRASES

A	ειπεν ο κυριος
B	τοις εαυτου μαθηταις
C	τω καιρω εκεινω
D	την παραβολην ταυτην
E	προς τους εληλυθοτας προς αυτον ιουδαιους
F	αναστας ο ιησους εκ νεκρων
G	προς τους πεπιστευκοτας αυτω ιουδαιους
H	προς τους εαυτου μαθητας
J	επαρας ο ιησους τους οφθαλμους αυτου
K	εις τον ουρανον ειπεν
M	εις τους μαθητας ειπεν

I	ο εχων ωτα ακουειν ακουετω
II	πολλοι γαρ εισι κλητοι ολιγοι δε εκλεκτοι

TABLE 13 THE CHICAGO SYSTEM

I = C
II = AB
III = AE
IV = AG
V = A
VI = AD

INCIPITS FOR THE $\alpha\beta$ WEEKDAYS

The symbols A,B,C, etc., are defined in Table 12

+ before and after a symbol or phrase indicates that it is an addition to the continuous text of Nestle contained in the pericope quoted in Tables

The absence of + indicates that the stereotyped incipit is either the first words of the pericope in question or is a paraphrase of them.

TABLE 14. INCIPITS FOR THE αβ MATTHEAN WEEKDAYS

1. + A + ορατε
2. + C + ηκολουθησαν τω ιησου οχλοι πολλοι
3. + AB + εαν μη περισσευση
4. + AB + ος αν απολυση
5. + A + τις εστιν εξ υμων ανθρωπος ον εαν αιτησει ο υιος αυτον
6. + AB + παν δενδρον μη ποιουν καρπον καλον
7. + C + εμβαντι τω ιησου εις πλοιον
8. + C + προσερχονται τω ιησου οι μαθηται ιωαννου
9. + C + ιδων ο ιησους τους οχλους
10. + AB + μη κτησηθε
11. + AB + ιδου
12. + AB + ουδεν εστιν κεκαλυμμενον
13. + C + ακουσας ο ιωαννης εν τω δεσμωτηριω τα
14. + A + τινι ομοιωσω
15. + AB + παντα
16. C επορευθη
17. + C + προσηνεχθη τω ιησου δαιμονιζομενος
18. + C + απεκριθησαν τω ιησου τινες
19. + AD + εξηλθεν ο σπειρων του σπειρειν
20. + AD + ωμοιωθη
21. + AD + ομοια
22. + AD + ομοια
23. C ηκουσεν
24. + C + επιγοντες τον ιησουν οι ανδρες
25. + C + μεταβας εκειθεν ο ιησους
26. + C + προσελθοντες οι φαρισαιοι τω ιησου και οι σαδδουκαιοι
πειραζοντες επηρωτων αυτον
27. + AB + ορατε
28. + C + διεστειλατο ο ιησους τοις μαθηταις αυτου ινα
29. + A + ει
30. + C + επηρωτησαν τον ιησουν οι μαθηται
31. + A + οστις ταπεινωσει
32. + AD + ομοια εστιν
33. + C + παρελαβεν ο ιησους τους δωδεκα μαθητας αυτου κατ
34. + C + εισηλθεν ο ιησους εις το ιερον του θεου και
35. + C + επαναγων ο ιησους εις
36. + AD + ανθρωπος ειχεν τεκνα
37. + AE + δια τουτο λεγω υμιν
38. C προσηλθον τω ιησου σαδδουκαιοι
39. + A + ουαι
40. + A + ουαι
41. + A + ουαι
42. + A + ο υπομεινας
43. + AB + οπου εαν η το πτωμα
44. + A + τις
45. + AD + ωμοιωθη η βασιλεια

TABLE 15 INCIPITS FOR THE MATTHEAN WEEKDAYS OF MIROSLAV'S
GOSPEL

1. +A+ БЛЮДѢТЕ И НЕ РОДИТЕ О ЕДИННОМЪ ^Т
 МАЛЫХЪ СИХЪ
2. +C+ НАОШЕ ВЪ СЛѢДѢ ІСА НАРОДИ МНОЗІ
3. +AB+ АЩЕ НЕ ИЗБЮДЕТЬ ПРАВА ВАША. ПАЧЕ
 КНИЖНИКЪ И ФАРИСѢИ
4. +AB+ ИЖЕ АЩЕ ПОСТНѢТЬ ЖЕНУ СВОЮ
5. +A+ КТО ЕСТЬ ^Т
 ВАСЪ ЧЛѢКЪ. ИЖЕ АЩЕ
 ВЪСПРОСИТЬ СѢНЬ ЧЛѢЧЪ ХЛѢБА
6. +AB+ ВСѢКО ДРѢВО ЕЖЕ НЕ ТВОРИТЬ ПЛОДА.
 ДОБРА
7. +C+ ВЪЛѢЗЪШЮ ІСЪ ВЪ КОРАБЛѢ
8. +C+ ПРИСТУПИШЕ КЪ ІСЪ ОУЧЕНИИ ИОАНОВИ
 ГЛѢЩЕ
9. +C+ ВНАДѢВЪ ІСЪ НАРОДИ
10. +AB+ НЕ ПРИТЕЖИТЕ ЗЛАТА НИ СРЕБРА НИ
 МѢДИ ПРИ ПОБѢСѢХЪ ВАШИХЪ
11. +AB+ СЕ АЗЪ СЛЮ ВЪСКО ОВЦЕ ПО СРѢДѢ
 ВЛѢКЪ
12. +AB+ НИЧТОЖЕ БО ПОКРѢВЕНО ЕСТЬ ЕЖЕ НЕ
 ^Т
 ОКРѢНЕТЬ СЕ
13. +C+ СЛЫШАВЪ ІОА ^Н
 ВЪ ЖИЛИЩИ АБЛА ХВѢ
14. +A+ КОМУ УПОДОБЛЮ РОДЬСЬ.
15. +AB+ ВСА МНѢ ПРѢДАНА СѢ ^Т
 ОЦЕМЪ МОИМЪ.
16. С ХОЖДАШЕ ІСЪ В СЮБОТЫ СКОЗѢ СѢАНИИ
17. +C+ ПРИВЕДОШЕ КЪ ІСЪ БѢСНУЮЩА СЕ.
18. +C+ ОВѢЩАШЕ ІСЪ ОУ. ЕТЕРИ ^Т
 КНИЖНИКЪ И
 ФАРИСѢИ ГЛѢЩЕ.
19. +AD+ ИЗІДЕ СѢБЕИ СѢАТЬ.
20. +AD+ УПОБѢИ СЕ ЦРѢСТВО НБЕСНОЕ. ЧЛѢКУ
 СѢАВШЮ ДОБРОЕ СѢМЕ НА СЕЛѢ СВОЕМЪ.

TABLE 15 continued

21. +AD+ ^Апѡбно естъ црѣство нѣсное. квасу
еже възьмши жена съкри
22. +AD+ ^Апѡбно естъ црѣство нѣсное. нмѣнню
съкрывену на селѣ
23. с слышавъ нрѡдъ четворовластьць.
слухъ ісѡвъ.
24. +C+ познаше ісѡа мюжне мѣста того.
25. +C+ приде ісѣ къ морю галнаѣнскому.
26. +C+ приступише къ ісѣ. фарисѣне и
садукен-нскюшающе. просише знаменнѣ
27. +AB+ вниманте и блюдѣте се ѿ кваса
фарисѣнска. и садукенскаго.
28. +C+ заповѣда ісѣ учѣнкѡ^ѣ своимъ. да
никомуже не рекуть. ѣко тѣ асть ісѣ хсѣ
29. +A B+ нже хощеть въ слѣдѣ мене ити
30. +C+ выпросише ісѡа ученици его глѣше.
31. +A+ аще не обратите се и будете ѣко
дѣти.
32. +AD+ ^Апѡбно естъ црѣство нѣсное. члѣку
домовнѣ. ^{ОУЧѢНІЮ}
33. +C+ въсходе ісѣ въ ерѣмь. поеть. ѿ. і.
34. +C+ въннѣе ісѣ въ црѣвь бжню.
35. +C+ възращае се ісѣ въ градъ възальскі
36. +AD+ члѣкъ нѣкоторы нмѣ два сѣа.
37. +AD+ сего ради глѡ вамъ. ѣко ѡтнметъ
се ѿ васъ црѣстна бжне.
38. с придоше къ ісѣ садукен.
39. +A+ горе вамъ книжници фарисѣи
лицемѣри. ѣко сънѣдаете дома удовиць
40. +A+ горе вамъ книжници фарисѣи
лицемѣ^р ѣко ѡдесетъ^т.

TABLE 15 continued

41. +A+ ГОРЕ ВАМЪ КНИЖНИЦНЪКО ЗИЖДЕТЕ
ГРОБЫ ПРРЧЬ.
42. +A+ ПРЪТРЪПЪВЫ ДО КОНЦА СПСЕТЬ. СЕ.
43. +AB+ НАЪЖЕ^{БО}ЩЕ БЮДЕ^Т ТРЪПЬ.
44. +AB+ ВЪРЬНЫ РАБЪ И МЮАРЫ.
45. +AD+ ПОБН^А СЕ ЦРЬСТВО НБСНОЕ. Т. ДЪВЪ

TABLE 16 INCIPITS FOR THE αβ MARCAN WEEKDAYS

1. C ηλθεν ο ιησους
2. + C + περιπατων ο ιησους παρα
3. + C + ανθρωπος τις ην εν τη συναγωγη των ιουδαιων εν
4. + C + ηλθεν ο ιησους εις
5. + C + ησαν
6. + C + συμβουλιον εποιησαν οι ιουδαιοι κατα του ιησους οπως
7. + C + ανεβη ο ιησους εις
8. + A + αμην λεγω υμιν οτι παντα αφεθησεται
9. + C + ηρξατο ο ιησους διδασκειν παρα την θαλασσαν
10. C ηρωτησαν τον ιησουν οι μαθηται αυτου την παραβολην ταυτην και λεγει αυτοις
11. A βλεπετε
12. C ειπεν ο ιησους τοις μαθηταις αυτου οφιας γενομενης διελθωμεν
13. + C + ηλθεν ο ιησους περαν της θαλασσης εις την χωραν των γαδαρηνων και
14. + C + ερχεται προς τον ιησουν εις
15. + C + λαλουντος του ιησου προς τους οχλους ερχονται
16. C ηρξατο ο ιησους εν τη συναγωγη διδασκειν και πολλοι ακουοντες εξεπλησσοντο λεγοντες
17. + C + εξελθων ο ιησους ειδεν
18. + C + ηναγκασεν ο ιησους τους
19. + C + εξελθων ο ιησους εκ του πλοιου ευθεως επιγνοντες αυτον περιδραμοντες ολην την περιχωρον εκεινην ηρξαντο
20. + C + εισηλθεν ο ιησους εις οικον απο του οχλου και επηρωτων
21. C ελθων ο ιησους εις τα μεθορια τυρου και σιδωνος ουδενα ηλθεν
22. C πολλου οχλου
23. + C + εξηλθον οι φαρισαιοι προς τον ιησουν και ηρξαντο
24. + C + ερχεται ο ιησους εις βηθσαιδαν
25. + C + τον λογον του ιησου εκρατησαν προς εαυτους οι μαθηται συζητουντες
26. + C + ηλθεν ο ιησους εις καπερναουμ και εν τη οικια γενομενος επηρωτα αυτους τι εν τη οδω προς εαυτους διελογιζεσθε
27. + A + ος εαν σκανδαλιση
28. + C + προσελθοντες τω ιησου οι φαρισαιοι επηρωτησαν αυτον
29. + C + εκπορευομενου του ιησου εις
30. + C + ηρξατο ο πετρος λεγειν τω ιησου ιδου
31. C εκπορευομενου του ιησου απο
32. + C + εισηλθεν εις ιεροσολυμα ο ιησους και εις το ιερου
33. A εχετε
34. + C + ερχεται ο ιησους εις ιεροσολυμα
35. AD αμπελωνα εφυτευσεν ανθρωπος και περιεθηκεν
36. + C + αποστελλουσιν προς τον ιησουν τινας
37. + C + ερχονται σαδδουκαιοι προς τον ιησουν οιτινες
38. + C + προσελθων εις των γραμματεων τω ιησου ακουσας αυτων συζητουντω ιδων οτι
39. + C + ελεγεν αυτοις ο ιησους εν τη διδαχη αυτου βλεπετε
40. + C + εκπορευομενου του ιησου εκ του ιερου

TABLE 17 INCIPITS FOR THE MARGAN WEEKDAYS OF MIROSLAV'S
GOSPEL

1. с приде ісѣ ѿ назарѣта галилѣнскаго
2. +C+ хое ісѣ при морн галилѣнцѣмъ
внѣѣ.
3. +C+ бѣ члкъ на сънѣмнѣхъ нечѣстомъ
ахмъ
4. +C+ приде ісѣ въ домъ снмоновъ.
5. +C+ бѣхж учѣнцн нѣанѣвн. н фарисѣнцн
пѣстѣсе се
6. +C+ вѣшѣдѣше фарисѣн съ нроананѣи.
сѣвѣтъ творѣхю на нѣа. како н бнше
7. +C+ вѣзнае ісѣ на горѣ
8. +AB+ амн глѣю вамъ ѣко вса ѿпѣстѣтъ се
снѣомъ члчѣскѣомъ
9. +C+ начѣтъ ісѣ при морн учѣтн.
10. с вѣпроснше нѣа же бѣахю с ннмъ.
сѣ обѣма на десѣте. прнтѣе глѣаше нмъ.
11. а блѣдѣте се что слышнтѣ. в нѣже
мѣрѣ мѣрнтѣ намѣрѣтъ се вамъ
12. с еаннѣ ісѣ. сѣказаше учѣнѣкомъ сѣонмъ
вса н глѣа нмъ. вѣ тѣ аѣнѣ вѣчерѣ вѣвѣшю
13. +C+ прѣиде ісѣ на онѣ полѣ морѣ. вѣ
странѣ гадарннѣскѣю.
14. +C+ прѣиде къ ісѣу еаннѣ ѿ архнѣсѣунаго
нменѣмъ анар.
15. +C+ еѣе глѣшю ісѣу. н прнаю ѿ архнѣсѣунаго
16. с начѣтъ ісѣ на сънѣмнѣхъ учѣтн. н
мнози слышавше анѣвѣхю се глѣше
17. +C+ вѣдѣ ісѣ нароаѣ многъ.
18. +C+ ѣбѣан ісѣ оучѣнкн сѣое вѣлѣстн

TABLE 17 continued

19. +C+ н шьдѣшю ісѣу іс кораблѣ-абне
познаше н і прѣтѣше всю страну твою.
20. +C+ - вѣннае ісѣ въ домъ ѿ народа.
21. с прнае ісѣ въ прѣдѣлъ тоуърскн н
снадоньскн-н вѣшьдѣ въ домъ
22. с многю сѣщю нароу-н не нмющю чесо
бѣтн.
23. +C+ нзнау фарсѣн къ ісѣу-начеса
стезати се с ннмь.
24. +C+ прнае ісѣ въ внасаню.
25. +C+ оуарьжаше слово ісѣово в себѣ
стезающе се.
26. +C+ вѣннае ісѣ въ каперьнаумь-н въ
домю бѣвъ оупрашаше а-что на пюти
в себѣ помышлѣете
27. +AB+ нже аще съблзннть еанного ѿ
малыхъ снхъ вѣроующнхъ въ ме.
28. +C+ прнстѣпнше фарсѣн къ ісѣу-н
вѣпрашахю н
29. +C+ нсходещю нсѣу на пють.
30. +C+ начеть петръ глѣти емю се
31. с нсходещю нароу ѿ ернхона.
32. +C+ прнае ісѣ въ ерѣмь н вѣшьдѣ въ
33. AB аще нмате вѣрѣ бжню црквь
34. +C+ прнае ісѣ въ ерѣмь.
35. AD насѣ чѣкъ вногрѣ.

continued

36. +C+ послаше къ ісѹ етеры ѿ фарисѣи.
и рѡданы
37. +C+ прѣавъ садѹкенъ къ ісѹ.
38. +C+ прѣступль едѣнь ѿ книжннкѣ.
слышавъ е стезающе се внаѣвъ ѣко
39. +C+ глѣше ісѣ въ чѣенн своемъ. блюдѣте
се
40. +C+ нсходящю ісѹ ѡтъ црѣкве. глѣ емю
едѣнь ѿ чѣнкѣ его.

TABLE 18 INCIPITS FOR THE αβ LUCAN WEEKDAYS

1. + C + ηρωδης ο τετραρχης ελεγχομενος υπο του ιωαννου περι ηρωδιαδος
2. + C + ην ο ιησους ωσει ετων τριακοντα ων αρχομενος ως ενομιζετο
υιος ιωσηφ
3. + C + υπεστρεψεν ο ιησους απο του ιορδανου
4. + C + ηλθεν ο ιησους εις την ναζαρεθ ου ην τεθραμμενος
5. AE παντως ερειτε
6. + C + εισηλθεν ο ιησους εις την οικιαν σιμωνος πενθερα δε του
σιμωνος
7. + C + ην ο ιησους εν μια των πολεων και ιδου ανηρ πληρης λεπρας
8. + C + οι φαρισαιοι ειπον προς τον ιησουν δια τι οι μαθηται ιωαννου
9. C εξηλθεν ο ιησους εις το ορος προσευξασθαι
10. C εστη ο ιησους επι τοπου πεδινου και οχλος των μαθητων αυτου
11. + A + ουαι υμιν τοις πλουσιοις
12. + A + μη κρινετε και ου μη κριθητε
13. + AB + τη με καλειτε κε κε και ου ποιειτε α λεγω
14. + C + εξηλθεν ο λογος του ιησου εν ολη τη ιουδαια και εν παση τη :
περιχωρω
15. + A + τινι ομοιωσω τους ανθρωπους της γενεας ταυτης
16. + C + ηρωτα της των φαρισαιων τον ιησουν ινα φαγη μετ' αυτου και
εισελθων εις την οικιαν του φαρισαιου ανεκλιθη
17. C επορευετο ο ιησους κατα πολιν και κωμην κηρυσσων και
ευαγγελιζομενος
18. + C + ενεβη ο ιησους εις πλοιον και οι μαθηται αυτου
19. + C + ηκουσεν ηρωδης ο τετραρχης τα γινομενα υπ αυτου παντα και
διηπορει δια το λεγεσθαι υπο τινων οτι ιωαννης εγηγερται εκ νεκρων
20. C προσελθοντες τω ιησου οι δωδεκα ειπον αυτω απολυσον τον οχλον
ινα απελθοντες εις τας κυκλω κωμας
21. + C + επηρωτησεν ο ιησους τους μαθητας αυτου λεγων τινα με λεγουσιν
οι οχλοι ειναι
22. A ει τις θελει οπισω μου ελθειν απαρνησασθω εαυτον και αρατω τον
σταυρον αυτου καθ' ημεραν
23. + C + παραλαβων ο ιησους τον πετρον και ιωαννην και ιακωβον ανεβη ει
το ορος προσευξασθαι
24. + AH + θεσθε ουν υμεις εις τα ωτα υμων τους λογους τουτους
25. C αναδειξεν ο κυριος και αλλους εβδομηκοντα και απεστειλεν
αυτους ανα δυο
26. + AB + παντα μοι παρεδοθη υπο του πατρος μου και ουδεις γινωσκει τις
εστιν ο υιος ει μη ο πατηρ και τις εστιν ο πατηρ ει μη ο υιος
27. + C + ειπεν τις των μαθητων αυτου προς τον ιησουν... πατερ ημων ο
εν τοις ουρανοις αγιασθητω
28. A αιτειτε και δοθησεται υμιν
29. + C + ην ο ιησους εκβαλλων
30. + A + ο μη ων μετ' εμου κατ' εμου εστιν
31. + C + επαθροιζομενων των οχλων ηρξατο ο ιησους λεγειν αυτοις η γενεα
αυτη γενεα πονηρα εστιν
32. + A + ο λυχνος του σωματος εστιν ο οφθαλμος οταν ουν ο οφθαλμος σου
απλους η
33. + AE + ουαι υμιν τοις φαρισαιοις οτι αγαπατε την πρωτοκαθεδριαν
34. + AB + ουδεν συγκεκαλυμμενον εστιν
35. AB δια τουτο λεγω υμιν
36. + A + τις αρα εστιν ο πιστος οικονομος και φρονιμος ον καταστησει
37. A δοκειτε οτι οι γαλιλαιοι ουτοι αμαρτωλοι
38. + C + προσηλθον τινες φαρισαιοι τω ιησου λεγοντες αυτω
39. + C + ειπεν ο ιησους τω κεκληκοτι αυτον οταν ποιης αριστον
40. + A + ει τις ερχεται

TABLE 18 continued

41. + AD + τις ανθρωπος εξ υμων εχων εκατον πρβατα
42. + AD + ανθρωπος τις ην πλουσιος
43. + C + επερωτηθεις ο ιησους υπο των φαρισαιων
44. + A + εν εικεινη τη ημερα ος εσται επι του δωματος
45. AB αμην λεγω υμιν οτι ουδεις εστιν ος αφηκεν
46. A + D + ανθρωπος τις ευγενης
47. + C + ειπον οι φαρισαιοι προς τον ιησουν διδασκαλε επιτιμησον τοις μαθηταις σου
48. C διδασκοντος του ιησου τον λαον εν τω ιερω
49. AD ανθρωπος τις εφυτευσεν αμπελωνα
50. + C + εζητησαν οι γραμματεις και οι αρχιερεις επιβαλειν επι τον ιησουν τας χειρας
51. + C + προσελθοντες τω ιησου τινες των σαδδουκαιων οιτινις λεγουσιν ο αναστασιν μη ειναι
52. + AB προσεχετε απο των ανθρωπων + επιβαλουσιν εφ' υμας τας χειρας αυτω και διωξουσιν παραδιδοντες εις συναγωγας
53. + AB + οταν ιδητε κυκλουμενην υπο στρατοπεδων την ιερουσαλημ
54. + AB + ανακυψατε και επαρατε τας κεφαλας υμων
55. + C + ην διδασκων ο ιησους εν τω ιερω τας ημερας τας δε νυκτας

TABLE 19 INCIPITS FOR THE LUCAN WEEKDAYS OF MIROSLAV'S
GOSPEL

1. +C+ НРОДЬ ЧЕТВРЬТОВАСТЫННЬ
ОБЛНЧАЕМЬ НМЬ. О НРОАНАДЬ
2. +C+ БѢ ІСЬ БКО ТРЕМЬ АЕСЕТЕМЬ ЛѢТЬ
НАЧННАЕ. СНЬ СН БКО МННМЬ БѢ НОСНФОВЬ
3. +C+ ВЪЗВРАТН СЕ ІСЬ ^ТН ОРААНА.
4. +C+ ВЪННАЕ ІСЬ ВЪ НАЗАРЬ ^Т.
5. АЕ ВСАКО РЕТЕ МН ПРНТЧЮ СНЮ ВРАЧЮ
НЦѢАН СЕ САМЬ.
6. +C+ ВЪННАЕ ІСЬ ВЪ ДОМЬ СМОНОВЬ. ТЬЩА
ЖЕ СМОНОВА БѢ ОДРЪЖНМА ОГНЕМЬ
ВЕЛНЕМЬ.
7. +C+ ПРНДЕ ІСЬ ВЪ ЕДИНЬ ^ТГ РАДЬ. Н СЕ
МЮЖЬ НСПЛЫНЬ ПРОКАЖЕННЬ.
8. +C+ БѢХЮ ОУЧНЦН НОАНОВН ПОСТЕЩЕ ^Т.
9. С НЗНАЕ ІСЬ ВЪ ГОРЧУ ПОМОЛНТЬ СЕ.
10. С Н ШЬДЬ ІСЬ СЪ ОУЧНКН СВОИМН СТА
НА МѢ РАВНЬ.
11. +A+ ГОРЕ ВАМЬ БГАТЫМЬ БКО ВЪСПРНЕСТЕ
УТѢХЮ ВАШЮ
12. +A+ НЕ ОСЮЖДАТЕ ДА НЕ ОСЮДЕТЬ ВАСЬ.
13. +AB+ ЧТО МЕ ЗОВЕТЕ ГН ГН А НЕ ТВОРНТЕ
БЖЕ ГЛЮ.
14. +C+ НЗНАЕ СЛОВО ПО ВСЕН НЮДѢН О НЕМЬ
Н ПО ВСѢН СТРАНѢ.
15. +A+ КОМУ ОУПОБЛЮ РОДЬ СЬ.
16. +C+ МОЛѢШЕ АТЕРЬ ^ТФАРНѢН ДА БН БЛѢ
С ННМН. Н ВЪШЬДЬ ВЪ ДОМЬ ФАРНѢВОВЬ
ВЪЗЛЕЖЕ.

TABLE 19 continued

17. С прох^ождаше ісѣ с^козѣ гра^ды н всн.
проповѣда^е н бл^говѣст^юе цр^ѣст^не б^жне.
18. +C+ в^лѣзѣ ісѣ вѣ корабль н о^уч^нц^н
его.
19. +C+ слышавѣ н^родѣ четворовласт^никѣ.
бывающа ѿ него вса н не домышлѣше
се зане г^лемо бѣ ѿ етерѣ. ѣко ноанѣ
вста ѿ м^рьт^выхъ.
20. С пр^нст^юп^нше кѣ н^сѣѣ оба на десете.
н рѣше е^мю ѿп^юст^ни наро^ды. да шѣдѣше
вѣ о^хънеа всн
21. +C+ о^упр^осн ісѣ о^уч^ен^нк^нн свое г^ле.
кого ме неп^ъщ^юж^ть наро^дн быт^н.
22. А нже хо^щѣ вѣ слѣ мене і.
23. +C+ поемѣ ісѣ петра ноана.
24. +AB+ в^лож^нте вы вѣ о^ушн вашн словеса
сн
25. С ѣвн ннѣхъ гѣ шесть десеть. н
посла е по авѣма прѣдѣ л^нцемѣ своимѣ
26. +AB+ вса мнѣ прѣдана быше ѿ о^ца моего.
н нн^кьтоже не вѣсть кто есть с^нѣ
т^кмо ѿ^цѣ. н кто есть ѿ^цѣ т^кмо с^нѣ.
27. +C+ р^е атерѣ ѿ фарисѣн о^уч^нкѣ его.
28. А пр^ос^нте н дасть вамѣ.
29. +C+ бѣ ісѣ нзгоне бѣсѣ н тѣ бѣ нѣмѣ.
30. +A+ нже нѣсть сѣ мною на ме асть.
31. +C+ наро^домѣ събирающемѣ се. наче^ть
г^ла^тн ро^дѣ сѣ. ро^дѣ л^укав^ньнѣ есть.

TABLE 19 continued

32. +A+ СВѢТНАЬНИКЪ ТѢЛУ ЕСТЬ ОКО. ЕГДА
ОУБО ШКО ТВОЕ ПРОСТО БУДЕ.
33. +AE+ ГОРЕ ВАМЪ ФАРНѢОМЪ ЪКО ЛЮБИТЕ
ПРѢЖДЕСѢДАННѢ НА СЪНМИЩНХЪ.
34. +AB+ ННТОЖЕ ПОКРѢВЕНО ЕСТЬ.
35. AB СЕГО РАДН ГЛЮ ВАМЪ.
36. А КТО ЕСТЬ РАБЪ ВѢДЫ ВОЛЮ ГНА СВОЕГО
37. С ПРНБЛНЖНШЕ СЕ НѢЦН. ПОВѢДАЮЩЕ
ЕМЮ О ГАЛНЛѢНХЪ.
38. +C+ ПРНСТЮПНШЕ КЪ ІС҃У ЕТЕРН Ѡ ФАРНѢН
ГЛЩЕ ДМЮ
39. А КЪ ЭВАВШЮМЮ Н. ЕГДА ТВОРНШН
ОБѢДЪ НЛН ВЕЧЕРЮ.
40. +A+ АЩЕ КТО ГРЕДЕТЬ КЪ МЕНѢ.
41. +AD+ КН ЧЛКЪ Ѡ ВАСЪ НМЫ СТО ОВЬЦѢ.
42. +AD+ ЧЛКЪ ЕТЕРЬ БѢ БГАТЬ ЭБЛО.
43. +C+ ОУПРОШЕНЬ БЫ ІС҃Ъ Ѡ ФАРНѢН.
44. +A+ ВЪ ТЫ АНН ІЖЕ БУДЕТЬ НА КРОВѢ
45. AB АМІ ГЛЮ ВАМЪ. ЪКО НИКТОЖЕ АСТЬ
НЖЕ ОСТАВНТЬ ДОМЪ.
46. A+D+ ЧЛКЪ Е ТЕРЬ БѢ ДОБРА РОДА.
47. +C+ РѢШЕ АТЕРН Ѡ ФАРНѢН. Ѡ [НА] РОДА
КЪ ІС҃ОУ. ОУЧТЛЮ ЗАПРѢТН ОУЧНКОМЪ
ТВОНМУ.
48. С БЫ ВЪ ЕАННЪ Ѡ АНЕН. ОУЧЕЩЮ ЕМЮ
ЛЮДН ВЪ ЦРКВН.

TABLE 19 continued

49. AD ЧАКЪ етерь бѣ домовнѣ. нже насади
виноградъ.
50. +C+ възнекаше ісѣ архнерѣи и книжници.
възложити на нѣ рѹцѣ въ тѣ чѣ.
51. +C+ бѣ ісѣ оуче дѣнню въ црѣви. а въ
нощи неходе въаварѣше се въ горѣ +
и прнстѹпнша етерн ѿ сѣюкен глѣше.
вскрѣшенню не быти.
52. +A+ вънемаѣнѣ ѿ ЧАКЪ + възложетъ бо
на вы рѹки свое. [и] нжаенють
прѣдающе на сѣмнѣа
53. +A+ егда оүзрнѣ обѣстонмѣ вон ерѣмѣ.
54. +AB+ въсклоннѣ се и възави҃гнѣте
главы ваше.
55. +C+ бѣ оуче ісѣ дѣнню въ црѣви. а въ
нощи неходе въаварѣше сѣ въ горѣ.

TABLE 20 INCIPIT VARIANTS IN αβ MATTHEAN WEEKDAYS (from BFBS 2nd ed.)

2Mt.	και 1 ^ο } om αυτω } τω ιησου
3Mt.	λεγω γαρ υμιν οτι } om
4Mt.	ερρεθη δε } om
5Mt.	η } om
7Mt.	και } om αυτω } τω ιησου
8Mt.	τοτε } om αυτω } τω ιησου.
9Mt.	δε } ο ιησους
12Mt.	γαρ } om
13Mt.	δε } om ο ιωαννης ακουσας } trsp
14Mt.	δε } om
16Mt.	εν εκεινω τω καιρω } C
17Mt.	τοτε } om αυτω } τω ιησου
18Mt.	τοτε } om αυτω } τω ιησου
19Mt.	ιδου } om AD is an adaption of xiii:3a
20Mt.	AD is an adaption of xiii:24a
21Mt.	AD is an adaption of xiii:33a
23Mt.	εν εκεινω τω καιρω } C
24Mt.	και } om αυτω } τω ιησου
25Mt.	και } om εκειθεν } om pm, but earliest (L292, L514) retain it
26Mt.	και } om οι φαρισαιοι } add τω ιησου σαδδουκαιοι } praem οι επηρωτησαν } επηρωτων
27Mt.	AB is an adaption of last phrase of vs 5.
28Mt.	τοτε } om επετιμησεν } διεστειλατο ο ιησους μαθηταις } add αυτου
29Mt.	τοτε ο ιησους ειπεν τοις μαθηταις αυτου } A
30Mt.	και } om αυτον } τον ιησουν

TABLE 20 continued

31Mt.	ουν] om
32Mt	γαρ] om
33Mt.	παρελαβεν] add ο ιησους δωδεκα] add μαθητας αυτου
34Mt.	και] om ιερων] add του θεου
35Mt.	πρωι δε] om επαναγαγων] επαναγων ο ιησους
38Mt.	εν εκεινη τη ημερα] C αυτω] τω ιησου
42Mt.	δε] om
45Mt.	τοτε] om ομοιωθησεται] ομοιωθη

TABLE 21 INCIPIT VARIANTS IN^{αβ} MARCAN WEEKDAYS (from BFBS 2nd ed.)

- 1Mk. και εγενετο εν εκειναις ταις ημεραις] C
- 2Mk. και] om
 παραγων] περιπατων ο ιησους
- 3Mk. και ευθυς] om
 ην - ανθρωπος] trsp
 αυτων] των ιουδαιων
 ανθρωπος] add τις
- 4Mk. ηλθον] ηλθεν ο ιησους
- 5Mk. και] om
- 6Mk. εδιδουν] εποιησαν οι ιουδαιοι
- 7Mk. και] om
 αναβαινει] ανεβη ο ιησους
- 9Mk. και παλιν] om
 ηρξατο] add ο ιησους
- 10Mk. και οτε εγενετο κατα μονας]
 ηρωτων] ηρωτησαν
 αυτον] τον ιησουν
 οι περι αυτον συν τοις δωδεκα τας παραβολας] οι μαθηται αυτου
 την παραβολην ταυτην
 ελεγεν] λεγει
- 11Mk. και ελεγεν αυτοις] A
- 12Mk. και λεγει αυτοις εν εκεινη τη ημερα] Aειπεν ο ιησους τοις
 μαθηταις αυτου
- 13Mk. και] om
 ηλθον] ηλθεν ο ιησους
 εις το] om
 γερασηνων] γαδαρηνων
- 14Mk. και] om
 ερχεται] add προς τον ιησουν
- 15Mk. ετι αυτου] om
 λαλουντος] add του ιησου προς τους οχλους
- 16Mk. και γεγομενου σαββατου] C
 ηρξατο] add ο ιησους
 διδασκειν εν τη συναγωγη] trsp
 πολλοι] praem οι
- 17Mk. και] om
 ειδεν] praem ο ιησους
- 18Mk. και ευθυς] om
 ηναγκασεν] add ο ιησους
- 19Mk. και] om
 εξελθοντων αυτων] εξελθων ο ιησους
- 20Mk. και οτε] om
 εισηλθεν] add ο ιησους

- 21Mk. εκειθεν δε αναστας] C
 απηλθεν] ελθων ο ιησους
 ορια] μεθορια
 τυρου] add και σιδωνος
 και εισελθων εις οικιαν] om
- 22Mk. εν εκεινας ταις ημεραις παλιν] C
- 23Mk. και] om
 φαρισαιοι] add προς τον ιησουν
- 24Mk. και] om
 ερχονται] ερχεται ο ιησους
- 25Mk. και] om
 λογον] add του ιησου
 εαυτους] add οι μαθηται
- 26Mk. και] om
 ηλθον] ηλθεν ο ιησους
 καφαρναουμ] καπερναουμ
 διελογιζεσθε] praem προς εαυτους
- 27Mk. και] om
- 28Mk. και] om
 προσελθοντες] add τω ιησου οι
 επηρωτων] επηρωτησαν
- 29Mk. και] om
 αυτου] του ιησου
- 30Mk. λεγειν ο πετρος] trsp
 αυτω] τω ιησου
- 31Mk. και ερχονται εις ιερειχω] C
 και 2^o] om
 αυτου] του ιησου
- 32Mk. και] om
 εις] praem ο ιησους και
- 33Mk. και αποκριθεις ο ιησους λεγει αυτοις] A
- 34Mk. και ερχονται παλιν] ερχεται ο ιησους
- 35Mk. και ηρξατο αυτοις εν παραβολαις λαλειν] AD
 αμπελωνα ανθρωπος] trsp
- 36Mk. και] om
 αυτον] τον ιησουν
- 37Mk. και] om
 αυτον] τον ιησουν
- 38Mk. και] om
 γραμματεων] add τω ιησου
- 39Mk. και] om
 εν τη διδαχη αυτου ελεγεν] trsp
 ελεγεν] add αυτοις ο ιησους
- 40Mk. και] om
 αυτου] του ιησου

TABLE 22 INCIPIT VARIANTS IN αβ LUCAN WEEKDAYS (from BFBS 2nd ed.)

- 1L. ο δε] om
υπ' αυτου] υπο του ιωαννου
- 2L. και αυτος] om
ιησους] praem o
αρχομενος ωσει ετων τριακοντα ων] trsp
υιος ως ενομιζετο] trsp
- 3L. δε πληρης πνευματος] om
ιησους υπεστρεψεν] trsp
ιησους] praem o
- 4L. και] om
ηλθεν] add ο ιησους
ναζαρα] την ναζαρεθ
- 5L. και ειπεν προς αυτους] AE
- 6L. αναστας δε απο της συναγωγης] C
εισηλθεν] add ο ιησους
- 7L. και εγενετο] C
εν τω ειναι αυτον] ην ο ιησους
- 8L. δε] φαρισαιοι
ειπαν] ειπον
αυτον] τον ιησουν δια τι
- 9L. εγενετο δε εν ταις ημεραις ταυταις] C
εξελθειν αυτον] εξηλθεν ο ιησους
- 10L. και καταβας μετ' αυτων] C
εστη] add ο ιησους
- 11L. πλην] om
- 12L. και] om
- 13L. δε] m
- 14L. και] om
ουτος] του ιησου
περι αυτου] om
- 15L. ουν] om
- 16L. δε] om
αυτον των φαρισαιων] των φαρισαιων τον ιησουν
κατεκλιθη] ανεκλιθη
- 17L. και εγενετο εν τω καθεξης] C
και αυτος διωδευεν] επορευετο ο ιησους
- 18L. εγενετο δε εν μια των ημερων] C
και αυτος ενεβη] ενεβη ο ιησους
- 19L. δε] om
παντα] praem υπ' αυτου
- 20L. η δε ημερα ηρξατο κλινειν] C
δε] τω ιησου
ειπαν] ειπον
πορευθεντες] απελθοντες

- 21L. και] om
αυτους] ο ιησους τους μαθητας αυτου
- 22L. ελεγεν δε προς ταυτας] A
ερχεσθαι] ελθειν
- 23L. και] om
παραλαβων] add ο ιησους τον
- 24L. AH is an adaption of the final phrase of vs 43. It is the only occasion in the synaxarion when H is used for such an adaption instead of B, and is a characteristic of the αβ type. It is characterised by the retention of the preposition προς with the accusative instead of using the dative case without a preposition after the verb "to say" (in this case ειπεν).
- 25L. μετα δε ταυτα] C
ετερους] και αλλους
δυο] om
- 27L. αυτον] τον ιησουν
- 28L. καγω υμιν λεγω] A
- 29L. και] om
ην] add ο ιησους
- 31L. δε] om
των οχλων επαθ.] trsp
λεγειν] add αυτοις
- 32L. οταν] add ουν
- 34L. δε] om
- 35L. ειπεν δε προς τους μαθητας αυτου] AB
- 36L. ο 2^ο] και
- 37L. και απκριθεις ειπεν αυτοις] A
- 38L. εν αυτη τη ωρα] C
προσηλθαν] προσηλθον
λεγοντες] praem τω ιησου
- 39L. ελεγεν δε και] ειπεν ο ιησους
- 41L. AD is an adaption of vs 3.
- 42L. ελεγεν δε και προς τους μαθητας] AD
This would have been paraphrased by AB
- 43L. δε] ο ιησους
- 45L. ο δε ειπεν αυτοις] AB
- 46L. ειπεν ουν] AD
- 47L. και] om
τινες των φαρισαιων απο του οχλου ειπαν] ειπον οι φαρισαιοι
αυτον] τον ιησουν

- 48L. και εγενετο εν μια των ημερων] C
αυτου] του ιησου
- 49L. ηρξατο δε προς τον λαον λεγειν] A
ανθρωπος] add τις
- 50L. και] om
επ' αυτον] επι τον ιησουν
- 51L. δε] τω ιησου
- 52L. προ δε τουτων παντων] om
επιβαλουσιν] praem προσεχετε απο των ανθρωπων
- 53L. δε] om
ιερουσαλημ] praem την
- 54L. αρχομενων δε τουτων γινεσθαι] om
- 55L. δε] om
τας ημερας/διδασκων] trsp
διδασκων] add ο ιησους

TABLE 23 INCIPIT VARIANTS WITHIN THE αβ TYPE MANUSCRIPTS

4Mt AB] add ηκουσατε οτι ερρηθη τοις αρχαιοις ℓ292*, ℓ48*, ℓ321*

AB] add ηκουσατε οτι ερρηθη ℓ729, 2624

B] ερρηθη τοις αρχαιοις οτι ℓ83*, ℓ634, ℓ638, ℓ958

AB] add γεγραπται οτι ℓ876

6Mt B] om ℓ323, ℓ876

11Mt B] om ℓ323

12Mt ουδεν] add γαρ ℓ226*

] ου γαρ ℓ323

κεκαλυμμενον] συγ- ℓ514*, ℓ185, ℓ387, ℓ1496

εστιν κεκαλυμμενον] trsp ℓ1496

13Mt ο ιωαννης εν τω δεσμωτηριω] trsp ℓ364

14Mt A] add B ℓ226*

16Mt επορευθη] επορευετο ℓ358*, ℓ876

17Mt τω ιησου] αυτω ℓ323

18Mt τω ιησου] om ℓ1015

19Mt D] B ℓ83*, ℓ634, ℓ638, ℓ958

] add ιδου ℓ226*

20Mt AD] C ℓ387

25Mt μεταβας] εμβας ℓ121*, ℓ308*, ℓ318, ℓ519

εκειθεν] om ℓ121*, ℓ308*, ℓ318, ℓ519

ℓ83*, ℓ634, ℓ638, ℓ958

ℓ211, ℓ364, ℓ729, ℓ1496, ℓ1552*, ℓ1826, ℓ1841

26Mt τω ιησου και οι σαδδουκαιοι] trsp ℓ83*, ℓ634, ℓ638, ℓ958

ℓ323, ℓ387, ℓ876

τω ιησου] om ℓ211, ℓ226*

οι σαδδουκαιοι] om οι ℓ121*, ℓ308*, ℓ318, ℓ519, ℓ1015

ℓ211, ℓ226*, ℓ876

και - αυτον] ειπεν αυτω πειραζοντες αυτω ℓ1496

προσελθοντες] ελθοντες ℓ323

27Mt B] om ℓ1496

30Mt τον ιησουν] τω ιησου {ℓ292*, ℓ48*, ℓ321*, ℓ1826, ℓ211, ℓ364, ℓ318, ℓ121*, ℓ388*, ℓ318, ℓ519, ℓ1015, ℓ1841, ℓ387, ℓ729, ℓ1496

31Mt οστις] add ουν ℓ323

32Mt D] om ℓ323

ομοια] add γαρ ℓ226*, ℓ323

ομοια εστιν] ωμοιωθη ℓ121*, ℓ308*, ℓ519, ℓ1015, ℓ48*

33Mt αυτου] om ℓ226*, ℓ323, ℓ634, ℓ958, ℓ1015

35Mt επαναγων] παραγων ℓ226*

36Mt ανθρωπος] add τις ℓ121*, ℓ308*, ℓ318, ℓ519, ℓ1015

ℓ83*, ℓ634, ℓ638, ℓ958

ℓ185, ℓ211, ℓ364, ℓ1496, ℓ1841

TABLE 23 continued

37Mt E]G l1015

43Mt οπου] add γαρ l 226*

2Mk παρα] επι l 364
 αυτων] om l 83*, l 634, l 638, l 958
 l 34, l 323, l 729, l 1496

6Mk ιουδαιοι] φαρισαιοι l 729
] ιδαιοι l 519, l 1015

7Mk εις] επι l 854

8Mk αμην] add αμην l 121*, l 318, l 519, l 729
 αμην λεγω υμιν] om l 83*, l 634, l 638, l 958

9Mk πλοιον] praem το l 121*, l 318, l 519, l 1015
 l 83*, l 634, l 638, l 958
 l 34, l 323, l 729, l 854,
 l 729, l 1496, l 1826

ο ιησους διδασκειν] trsp l 323

10Mk αυτου] om l 729

ταυτην] om l 121*, l 318, l 519, l 1015
 l 323, l 729

λεγει] ελεγεν l 121*, l 318, l 519, l 1015
 l 83*, l 634, l 638, l 958
 l 729

τον ιησουν] αυτον l 323
] om l 1015

οι μαθηται αυτου] οι περι αυτον συν τοις δωδεκα l 323

12Mk οφιας γενομενης] om l 323, l 364(corr.)

16Mk εν τη συναγωγη διδασκειν] trsp l 323

ακουοντες] ακουσαντες l 121*, l 308*, l 318, l 519, l 1015,
 l 854, l 1496

19Mk επιγνοντες] επιγνωντες l 364, l 1496
] add παντες l 364

αυτου] add οι ανδρες του τοπου εκεινου
 l 121*, l 308*, l 318, l 519, l 1015
 l 729

ο ιησους] probably omitted by scribe who then added it after πλοιου
 20Mk εισηλθεν] ηλθεν l 323 l 958
 εις] add τον l 1841

- 21Mk μεθορια] μερι l364
 σιδωνος] add και εισελθων εις οικον (οικιαν l34, l323, l729,
 l854)
 l121*, l308*, l519, l1015
- 25Mk εαυτους] αυτους l48*
 συζητουντες] συνζ. l83*
- 26Mk ηλθεν] εισηλθεν l364
 εις καπερναουμ] praem και οι μαθηται αυτου l323, l1496, l1841
 l121*, l308*, l519, l1015
 l83*, l634, l638, l958
-] add και οι μαθηται αυτου l364
] add συν τοις μαθηταις αυτου l185
- διελογιζεσθε] διελογιζοντο l34
] ελογιζεσθε l1841
- 28Mk προσελθοντες] προσελθοντι l185
 οι] om l34
- 32Mk εισηλθεν] εισηλθων l1496
 εις ιεροσολυμα ο ιησους] trsp l1552* l1826
- 33Mk εχετε] praem ει l1841 | praem αμην λεγω υμιν ει l48*
- 35Mk εφυτευσεν ανθρωπος] trsp 48*
- 38Mk τω ιησου - συζητουντων] om l323
 συζητουντων] συνζ. l83*
 ιδων] ειδως l292*, l34, l321*, l323, l1552*, l1826, l1841
 l83*, l634, l958 (no lection in l638) 48*
- 39Mk αυτοις] om l83*
 ο ιησους] add διδασκων l1496
- 1 L υπο του ιωαννου] υπ'αυτου l323
 του] om l83*, l634, l638, l958
- 2 L ων αρχομενος] trsp l323, l364,
 l121*, l308*, l519, l1015
- 3 L απο του ιορδανου - εν τω πνευματι] om l226*
- 4 L ναζαρεθ] ναζαρετ l121*, l308*, l318, l519, l1015
 l83*, l638
 l226*, l1826
- 6 L δε] om l729
- 10 L πεδινου] παιδινου l226*, l1552*
 των] om l292*, l34, l226*, l323, l364, l729, l854, l48*,
 l1552*, l1826, l1841,
 l121*, l519, l1015
 l83*, l634, l638, l958

- 7L των] αυτον l854
- 1L πλουσιοις] γραμματεις l519
- 2L και ου] ινα l1841.
- 3L τη] add δε l226*
κυριε] add κυριε l854, l1015
- 14L ιουδαια] add περι αυτου l121*, l519, l1015
l226*, l323
- 16L ηρωτα] add δε l226*
τον ιησουν] τω ιησου l323
- 18L ενεβη] ανεβη l83*
l226*, l854, l1826, l1841
- 19L τετραρχης] add την ακοην ιησου και l638
γινομενα] γενομενα l83*
l34, l226*, l1826
υπ' αυτου] υπο του ιησου l83*, l634, l958
- 20L δωδεκα] add μαθηται αυτου (om αυτου l634, l638, l958)
l83*, l634, l638, l958
τον οχλον] τους οχλους l1552*
εις] om l226*
κυκλω] om l364, l1841
- 21L οχλοι] ανθρωποι l729, l854, l958
λεγουσι οι αν̄οι] trsp l854
ειναι] praem λ l226*
- 22L ει τις] οστις l1015
ελθειν] ακολουθειν l634, l638, l958
καθ' ημεραν] om l121*, l318, l519
l83*, l634, l638, 958
l34, l226*, l323, l729, l854, l1826
- 23L παραλαβων] παραλαμβανει l323
και ιωαννην] om, but added later after ιακωβου l323
και ιωαννην και ιακωβου] trsp l226*
- 24L H]B l226*, M 021,
l1015
l83*
ουν] om l121*, l318, l519, l1015
l634, l638
l34, l226*, l321*, l323, l364, l729, l854,
l1552*, l1826, l1841, l292*, l321*, l48*
υμεις] om l83*
τα ωτα] τας καρδιας l83*

- 25L κυριος] ιησους l83*, l638
 l1841
 αλλους] ετερους l121*, l318, l1015, l519
 l83*, l634, l638, l958
 l226*, l323
 και 2^o] om l321*
- 26L B] om l854
 γινωσκει] επιγινωσκει l83*, l958
 l34, l854
- 27L αυτου] τω ιησου l83* | ιησου l48*
] om l34
 τον ιησουν] αυτον l83*
 l323, l48*, l519
- 28L A] add B l854
- 30L μετ'εμου κατ'εμου] om l854
- 31L επαθ. των οχλων] των δε οχλων επαθ. l323
 ο ιησους] om l226*
 ο ιησους λεγειν] trsp l323
 αυτοις] προς αυτους l83*
] om l226*, l323, l854
 ηρξατο ο ιησους λεγειν αυτοις] ειπεν αυτοις ο ιησους l638
 γενεα 2^o] om l226*, l323, l958
- 34L συγκεκαλυμμενον] συνκεκ. l1841
- 35L λεγω υμιν] trsp l121*, l308*, l519, l1015
 l323
- 36L οικονομας] δουλος l34
 και] ο l323
- 37L δοκειτε] om l514*, l292*, l34, 321*, 48*,
 l226*, l1552*, l1841,
 l1015
- 38L αυτω] om l364
- 39L C +ειπεν ο ιησους τω κεκληκοτι αυτον] A l83*, M 021
- 41L τις] praem λεγων l121*, l308*, l318, l519, l1015
 l83*,
 l323
- 45L αμην] om l121*, l318, l519

TABLE 23 continued

- 47L προς τον ιησουν] τω ιησου l226*
- 50L οι γραμμ. και οι αρχ.] trsp. l226*, l323, l1841
 αρχιερεις] φαρισαιοι l1015
 επι τον ιησουν] επ'αυτον l226*
 επι τον ιησουν τας χειρας] trsp l323
- 51L προσελθοντες] προσελθοντι l226*
 τω ιησου] δε l323
 οιτινες λεγουσιν] οι αντιλεγοντες l121*, l308*, l318, l519,
 l1015
 l226*, l323, l729, l1841
- 52L B] om. Miroslov's Gospel
 εφ'] praem γαρ l121*, l308*, l318, l519, l1015
 l83*, l634, l638, l958,
 48*, l34, l323, l364, l729, l1552*, l1826, l184
- 53L B] om. Miroslov's Gospel
 στρατοπεδων] στρατοπαιδων l519
 l83*, l958,
 l34, l364, l1552*, l1841
] praem των l323
- 54L υμων] ημων l34, l83*
- 55L τας ημερας] om l226*

TABLE 24. CONCLUDING PHRASES IN $\alpha\beta$ LECTIONARIES

The following variants occur in the concluding phrases of $\alpha\beta$ MSS:

- 19Mt The exhortation "He who hath ears to hear, let him hear" is added to the continuous text pericope in all $\alpha\beta$ MSS except the five members of α sub-group 1.
- 21Mt The exhortation "He that hath ears to hear, let him hear," which is the concluding phrase of the continuous text pericope, is omitted in $\ell 387$.
- 23Mt αυτω πεζη απο των πολεων] τω ιησου $\ell 1496$
- 25Mt ισραηλ] om $\ell 1496$
- 29Mt βασιλεια αυτου] βασιλεια του θεου $\ell 1826$
- 31Mt ζητησαι και] om $\ell 323, \ell 876$
- 32Mt Miroslav's Gospel omits **ΠΡΕΒΗ ΠΟΕΛΒΑΒΗΗ**.
- 2Mk γραμματεις αυτων] om αυτων α sub-group 2
 $\ell 34, \ell 323, \ell 729, \ell 1496$
- 3Mk περιχωρον της γαλιλαιας
περιχωρον] γην $\ell 1496$
της γαλιλαιας] εκεινην $\ell 83^*, \ell 1496$
- 5Mk καινους βλητεον
καινους] νεους $\ell 854$
- 11Mk ουκ ελαλει αυτοις
Miroslav's Gospel has **ГЛАШЕ НМБ** • i.e., omits **НЕ**.
- 13Mk ο ιησους] add και παντες εθαυμαζον $\ell 83^*$
- 14Mk Miroslav's Gospel concludes this lection with **НАΙ ВЪ МІРѢ**, as do $\ell 1496$ and $\ell 83^*$.
- 18Mk γεννησαρετ] γεννησαρεθ $\ell 34, \ell 323, \ell 634, \ell 854, \ell 958$
Miroslav's Gospel continues to the end of the verse.
- 21Mk Miroslav's Gospel transposes last two clauses as does TR
- 29Mk $\ell 821^*, \ell 958$ and Miroslav's Gospel transpose last two phrases.
- 31Mk και ηκολουθει αυτω εν τη οδω
αυτω] τω ιησου $\ell 323, \ell 1015$ and Miroslav's Gospel
εν τη οδω] om $\ell 83^*$

TABLE 24. continued

- 33Mk Matthean conclusion not added in α sub-group 1,
 l 48*, l 323 and Miroslov's Gospel.
 Matthean conclusion continued for a further three verses in α sub-group
 (except l 958)
- 40Mk αρχη ωδινων ταυτα
 αρχη] αρχαι l 634, l 958 (i.e., two members of α sub-group 2),
 l 323
- 6L εν ταις συναγωγαίς αυτων
 αυτων] της γαλιλαιας α sub-group 1,
 l 226*, l 323
- 7L εν ταις ερημοις και προσευχομενος
 και προσευχομενος] om l 638
- 9L προδοτης] add και καταβας μετ' αυτων εστη επι τοκου πεδινου
 και εδιδασκε τον λαον l 638
 This is an adaption of the first part of the following verse.
- 10L τω ουρανω] τοις ουρανοις l 1841
- 12L λαλει το στομα αυτου
 λαλει το στομα] trsp l 83*
 αυτου] om l 48*
- 13L μεγα] μεγαλη l 1841
- 15L απο των τεκνων αυτης] add παντων α sub-group 2 (except l 638)
 l 226*
- 16L εις ειρηνην] εις τον οικον σου l 1826
- 17L απο των υπαρχοντων αυταις] om l 364
- 20L οι μαθηται] add αυτου α sub-group 1 (lacuna l 308*, l 318)
 Miroslov's Gospel
- 21L αναστηναι] εγερθηναι α sub-group 2 (except l 83*)
 β sub-group 13, l 1826, l 1841 (i.e., all β MSS;
 l 1015
 l 34, l 1552*, l 364, l 729, l 854,
 l 226*, l 323
- 25L καταβιβασθησιν] καταβασθησιν l 514*

TABLE 24 continued

- 26L και ακουσαι α ακουετε και ουκ ηκουσαν
ακουσαι α ακουετε] *trsp* l364
- 28L πνευμα αγιον τοις αιτουσιν αυτον
αγιον] αγαθον l854
αιτουσιν] τεκνοις l34
το φεγγος βλεπωσιν] βλεπωσιν το φως α sub-group 1 (except l1015,
lacuna: l308*, l318)
Miroslav's Gospel
- 32L ταυτα δε εδει ποιησαι κακεινα μη αφιεναι
ποιησαι] ποιειν l364, l1826
- 35L και ταυτα παντα προστεθησεται υμιν
παντα] *om* l226*, l323
- 36L το εσχατον λεπτον αποδως
λεπτον] **МѢΛΗΝΗЦЮ** in Miroslav's Gospel, as in Vukan's,
Yurye's and the other codices quoted by Amfilokhi except
the Galicia Gospel (continuous text codex) of 1144 AD, which
has **КОАРΔЪ**, while Zographensis, Marianus and Nikola's
Gospel have **ТРЪХЪТЪ**
- 39L οστις φαγεται αρτον εν τη βασιλεια του θεου
οστις] ος α sub-group 1
α sub-group 2
l226*, l323
φαγεται] φαγη l364, l1552*
αρτον] αριστον α sub-group 1
α sub-group 2
l323, l364
- 42L εις τας αιωνιους σκηνας
τας] τους l226*
- 43L αποκαλυπτεται] ερχεται l729
- 44L οπου το σωμα εκει συναχθησονται οι αετοι
σωμα] πτωμα l1826, l1841
l226*, l958 (corr.)
οι αετοι] *praem* και l1826
- 47L ακουων] ακουειν α sub-group 1 (except l1015)

§ 4 APPENDIX V

TABLE 25 ADDITIONAL LECTIONS IN α MANUSCRIPTS

TABLE 26 ADDITIONAL S TYPE MARCAN LECTIONS IN α MANUSCRIPTS

TABLE 27 ADDITIONAL S TYPE LECTIONS IN α MANUSCRIPTS

TABLE 28 ADDITIONAL LECTIONS IN β MANUSCRIPTS

TABLE 25 ADDITIONAL LECTIONS IN α MANUSCRIPTS

ℓ 323	ℓ 634, ℓ 638, ℓ 958	ℓ 83*	ℓ 729	S type
1. L xxi:7-13	L xii:13-15, 22b-31	xii:13-15, xvii:11	xii:13-15, 21-24	xx:27-44
2. L xxi:14-22	L xvii:20-25	xvii:12-19	xv:1-10	xxi:12-19
3. L xxi:23-30	L xviii:15-17, 26-30	reads No 2	xvi:15-xvii:4	xxi:5-8,10, 11, 20-24
4. L xxi:31-39	L xviii:31-34	reads No 3	xviii:15-17, 26-27	xxi:28-33
5. L xxi:40-51	L xvi:15-18, xvii:1-4	reads No 4	reads No 4	xxi:37- xxii:8
6. L xxi:52-62	Mk viii:15-21	viii:15-21	vi:7-13	viii:11-21
7. L xxi:63-xxiii:2	(Mk viii:22-26)	(viii:22-26)	vii:5-16	viii:22-26
8. L xxiii:3-10	Mk viii:30-34	viii:30-34	viii:1-10	viii:30-34
9. L xxiii:11-17	Mk ix:11-15	ix:11-15	viii:30-34	ix:10-16
10. L xxiii:18-25	Mk ix:35b-40	ix:35b-40		ix:33-41
11. L xxiii:26-31	Mk ix:42-48 { 1638 } { exo. }			ix:42-x:1
12. Mk xiii:9-13	Mk ix:47-50	ix:47-50		x:2-12
13. Mk xiii:14-19	Mk ix:11-15	ix:11-15		x:11-16
14. Mk xiii:20-26	Mk x:23b-27	x:23b-27		x:17-27
15. Mk xiii:26-31	Mk x:24b-30	x:24b-30		x:24b-32a
16. Mk xiii:32-xiv:2	(to 31Mk)	(to 26Mk)		x:46-52
17. Mk xiv:3-9	Mk xi:11-18	xi:11-18		xi:11-23
18. Mk xiv:10-16	Mk			xi:22b-26
19. Mk xiv:17-25	(638 to 34Mk)			xi:27-33
20. Mk xiv:26-31	Mk vii:5-9	vii:5-9		xi:1-12
21. Mk xiv:32-39	(638 to 36Mk)	(to 36Mk)		xi:13-17
22. Mk xiv:40-44	(638 to 37Mk)	(to 37Mk)		xi:18-27
23. Mk xiv:45-50	(638 to 38Mk)	(to 38Mk)		xi:28-37
24. Mk xiv:51-59	(638 to 39Mk)	(to 39Mk)		xi:38-44
25. Mk xiv:60-65	(638 to 40Mk)	(to 40Mk)		xi:1-8
26. Mk xiv:...67-72	638 omits			xi:9b-13
27. Mk xv:1-5	638 omits			xi:14-23
28. Mk xv:6-15	638 omits			xi:24-31
29. Mk xv:32b-41	638 omits			xi:31-xiv:
30. L xxiii:50-56	(Mt xxvi:6-16) { 638 omits }	(Mt xxvi:6-16)		Mk xiv:3-9
Unspecified pericopae are S type				

TABLE 26 ADDITIONAL S TYPE MARGAN LECTIONS IN α MANUSCRIPTS			
S TYPE weeks 13-17	ℓ 34 placed 12-16 called 13-17	ℓ 519 placed 12-16 called 12-16	ℓ 821* placed 13-17 called 13-17
1. Mk viii:11-21			
2. Mk viii:22-26			
3. Mk viii:30-34			
4. Mk ix:10-16			
5. Mk ix:33-41			
6. Mk ix:42-x:1			
7. Mk x:2-12			
8. Mk x:11-16			
9. Mk x:17-27			
10. Mk x:24b-32a]28-32a]23b-32a	
11. Mk x:46-52			
12. Mk xi:11-23			
13. Mk xi:22b-26			
14. Mk xi:27-33			
15. Mk xii:1-12			
16. Mk xii:13-17			
17. Mk xii:18-27			
18. Mk xii:28-37			
19. Mk xii:38-44			
20. Mk xiii:1-8			
21. Mk xiii:9b-13			
22. Mk xiii:14-23			
23. Mk xiii:24-31			
24. Mk xiii:31-xiv:2			
25. Mk xiv:3-9			(Mt xxvi:6-16)
Unspecified pericopae are S type			

TABLE 27 ADDITIONAL S TYPE LECTIONS IN α MANUSCRIPTS		
S TYPE 12-17 weeks	ℓ 364	MIROSLAV'S GOSPEL
1. L xx:27-44		(L xxi:37, xx:27-40)
2. L xxi:12-19		(L xxi:12-19)
3. L xxi:5-8,10,11, 20-24		L xxi:5-6,20-24
4. L xxi:28-33		(L xxi:28-32)
5. L xxi:37-xxii:8		(L xxi:37-xxii:8)
6. Mk viii:11-21		(Mk viii:11-21)
7. Mk viii:22-26		(Mk viii:22-26)
8. Mk viii:30-34		(Mt xvi:20-24)
9. Mk ix:10-16		(Mk ix:10-16)
10. Mk ix:33-41		(Mk ix:33-41)
11. Mk ix:42-x:1		(Mk ix:42-x:1)
12. Mk x:2-12		(Mk x:2-16, 1st half)
13. Mk x:11-16		(Mk x:2-16, 2nd half)
14. Mk x:17-27		(Mk x:17-27)
15. Mk x:24b-32a]23b-32a	(Mk x:17-27, 2nd half)
16. Mk x:46-52		(Mk x:46-52)
17. Mk xi:11-23		(Mk xi:11-21)
18. Mk xi:22b-26]add Mt vii:7-8	(Mk xi:22-26)
19. Mk xi:27-33		(Mk xi:27-33)
20. Mk xii:1-12		Mk xii:1,11 (Mt xxi:33-42)
21. Mk xii:13-17		(Mk xii:13-17)
22. Mk xii:18-27		Mk xii:18 (Mt xxii:23-34)
23. Mk xii:28-37		(Mk xii:28-37)
24. Mk xii:38-44		(Mk xii:39-44)
25. Mk xiii:1-8		(Mk xiii:1-8)
26. Mk xiii:9b-13		Mk xiii:9-13
27. Mk xiii:14-23		Mk xiii:14,23 (Mt xxiv:3-35)
28. Mk xiii:24-31		(Mt xxiv:3-35)
29. Mk xiii:31-xiv:2		Mk xiii:31-xiv:2
30. Mk xiv:3-9		Mk xiv:3-9

TABLE 28 ADDITIONAL LECTIONS IN β MANUSCRIPTS	
$\ell 48^*$, $\ell 321^*$	
Lections not mentioned are the corresponding $\alpha\beta$ Marcan lections	
11. Mk iv:24-34	
13. Mk v:1-17	
16. Mk vi:2-6	
19. Mk vi:54-56	
21. Mk vii:14-24a	
22. Mk vii:24-30	
23. Mk viii:1-10	
24. Mt xxi:43-46	
25. Mt xviii:18-20	
26. Mk vi:29-33	
27. L vi:17-32a	
29. L xxi:12-19] ix:51-57, x:22-24 $\ell 48^*$
30. L ix:1-6	
31. L vii:36-50	
32. Mk xi:22-26+Mt vii:7,8]	ix:2-9 $\ell 48^*$ (Mt xx:1-16+II) $\ell 48^*$ (Mt xi:27-30) $\ell 48^*$
33. (Mt x:1,5-8)	
34. Mt v:14-19	
35. L ix:28-38	

§ 5 THE S WEEKDAY LECTION SYSTEM

TABLE 29 GREEK LECTIONARIES CONTAINING S TYPE PERICOPAE

VIII century			XII century (continued)		
U 354	8f	Paris	822	259f	Patmos
IX century			1033 (1152AD)	233f	Jerusalem
U 34	430f	Munich	1259	123f	Birmingham
U 36	268f	Rome	1381	250f	Kiev
U 722	23f	Athos	1447	387f	Megaspilaion
U 1661	2f	Leningrad	1462 (1170AD)	148f	Therapna
X century			1484*	10f	Leningrad
U 2	257f	Paris	1494	295f	London
U 150 (995AD)	374f	London	1643	161f	Washington DC
U 296	6f	Cambridge (Mass.)	1694	197f	Bessa
U 1105	53f	Athos	1753	339f	Sinai
813*	334f	Patmos	1800*	265f	Athens
1014	272f	Jerusalem	1934	197f	Rome
XI century			2187	196f	Cyprus
108	292f	Venice	XIII century		
203a(1067AD)	300f	Oxford	7*(1204AD)	316f	Paris
252	498f	Leningrad	15	310f	Paris
283	313f	Siena	19	322f	Oxford
322	79f	London	299	176f	London
402 (1089AD)	204f	Athens	339	207f	London
539	314f	Rome	371	90f	Paris
633	237f	Athos	405*(1274AD)	151f	Athens
731	267f	Athos	553	110f	Rome
835 (1072AD)	293f	Athos	655	?	Athos
995	296f	Jerusalem, Leningrad	698	288f	Athos
1391 (1033AD)	398f	Leningrad	930	230f	London
1744	280f	Edinburgh	950 (1289/90)	210f	Uppsala
1748	244f	Copenhagen	1010	320f	Jerusalem
XII century			1084 (1292AD)	288f	Athos
68*	357f	Paris	1092	190f	Athos
76	182f	Paris	1094	207f	Athos
200	292f	Oxford	1097	295f	Athos
202	323f	Oxford	1128	401f	Athos
319	360f	London	1223*	353f	Athens
361	236f	Paris	1383	99f	Moscow
384*	292f	Athens	1536	347f	Maywood
386	286f	Athens	1642	188f	Chicago
408	167f	Athens	1722	198f	Jerusalem
437	260f	Athens	1752	363f	Sinai
464	292f	Grottaferrata	1782	235f	Istanbul
513	318f	Messina	1853	268f	Leningrad
520 (1184AD)	285f	Messina	1863	327f	Kiev
651	371f	Athos	1974	206f	Ohrid
654	279f	Athos	XIV century		
673*	298f	Athos	8	309f	Paris
701	306f	Athos	86 (1336AD)	382f	Paris
705	226f	Athos	101	279f	Paris
726	296f	Athos	118	368f	Florence
752		Athos	184 (1319AD)	248f	London
787	262f	Istanbul	276	168f	Venice
802	221f	Lesbos	327	178f	London
810	329f	Patmos	332	295f	London
			406	242f	Athens
			413*	158f	Athens
			650 (1395AD)	262f	Athos
			688	336f	Athos

TABLE 29 GREEK LECTIONARIES CONTAINING S TYPE PERICOPAE continued					
XIV century (continued)			XVI century (continued)		
776	435f	Istanbul	1054 (1595AD)	273f	Athos
1107	402f	Athos	1147 (1583AD)	248f	Athos
1135	337f	Athos	1148 (1562AD)	245f	Athos
1756	296f	Sinai	1149 (1576AD)	250f	Athos
1757 (1373AD)	365f	Sinai	1150 (1597AD)	261f	Athos
1763	337f	Sinai	1165	432f	Athos
1765	239f	Sinai	1704 (1549AD)	446f	Joannina
1941	494f	Rome	1709	325f	Joannina
2189 (1346AD)	372f	Cyprus	1712 (1558AD)	447f	Sofia
XV century			1758	449f	Sinai
277 (1438AD)	387f	Venice	1760	272f	Sinai
302	199f	New York	1793	349f	Athens
416	396f	Athens	1823 (1563AD)	468f	Athens
826	?	Patmos	2176	240f	Navpaktos, Tatarnis
827 (1443AD)	?	Patmos	XVII century		
1194	286f	Athos	262	265f	Paris
1200	491f	Athos	1713	592f	Sofia
1436	211f	Sinai			
1539 (1444AD)	217f	Patmos			
1759	385f	Sinai			
1761	189f	Sinai			
1762	352f	Sinai			
1817	112f	Athens			
XVI century					
14	348f	Paris			
272	276f	Venice			
391	355f	Athens			
436 (1545AD)	314f	Athens			
644 (1559AD)	301f	Athos			
708**	271f	Athos			
719 (1586AD)	366f	Athos			
874	365f	Sinai			
886	408f	Sinai			
990 (1565AD)	378f	Lesbos			
1029 (1594AD)	425f	Baltimore			
1030 (1596AD)	514f	Jerusalem			
1031 (1599AD)	268f	Jerusalem			
1034	220f	Jerusalem			
1036 (1596AD)	446f	Jerusalem			

§ 5 THE S WEEKDAY LECTIO SYSTEM

§ 5.01 For the purpose of the present study, with only 27 exceptions, all the extant lectionaries up to and including the XVI century known to have weekday lections have been inspected, either in the libraries where they are now preserved or on microfilm. This complete review has only been possible because of the indefatigable work of the Institute for New Testament Textual Research in Münster, Westphalia in collecting microfilms of New Testament manuscripts, and because of the generosity of Professor Kurt Aland, the Director of the Institute, who made it possible for the writer to have access to the facilities of the Institute.

As a result of the large numbers of MSS available, some limitation has necessarily been set upon the extent to which they can be studied. The $\alpha\beta$ MSS, as the oldest, the most interesting and the least known, have been studied in considerable detail. As there are nearly 4 times as many S type as $\alpha\beta$ type from these centuries, and a similar number of κ type, only the earliest have received comparable attention.

In view of the similarity of the S type and κ type lectionaries, it has been considered important to determine the external characteristics, i.e., non-textual, which distinguish them. It is, however, inevitable that some lectionaries will show mixed characteristics, since a defective exemplar could easily be supplemented by a lectionary of the other type. One would expect to find more offspring of mixed marriages in the later MSS, however, so that the characteristics found in the earlier MSS are more reliable for determining the development of each system.

§5.02 CHARACTERISTICS OF S LECTIONARIES OUTSIDE THE WEEKDAYS

The S lectionaries give the general impression that one is very like another, but when a study is made of the rubrics it is found that certain differences exist, some of which may be due to development over the centuries and others which may be due to supplementing a Saturday-Sunday lectionary by adding weekdays from another source.

Commencing from the beginning of the synaxarion, it can be seen that the earliest S lectionaries extant do not mention the lections for Easter Sunday vespers or Ascension Day morning service in the main body of the lectionary. This does not imply that they were not in use at the time, but merely that it was not the custom to mention them with the lection for the liturgy. It is only in the eleventh century that a few S lectionaries refer to them or give them in full. By that time the \times lectionaries had been evolved containing them.

In the middle of the lection for the Wednesday after Easter, some S lectionaries mark the fact that the second half of this lection is to be read on some other occasion. Sometimes it is stated that this lection is for Philip. It is unusual to find a rubric stating that this is where the lection for Andrew ends, but when it is found in an S lectionary there are sometimes other features present which are more commonly found in \times lectionaries.

Amongst the earliest gospel lectionaries of all types, two methods of numbering the Johannine Sundays can be discerned.⁽¹¹⁶⁾ One method considers Easter Sunday as the first and Pentecost the eighth, although normally referring to these as Pascha and Pentecost, respectively, while the other method considers the Sunday after Easter as the first and the Sunday before Pentecost as the sixth. It is not unusual in MSS of XI century onwards to find that the two methods have become confused, resulting, for example, in two Sundays being called the third. In the S type lectionaries, however, the first method (i.e., considering Easter Sunday the first) was the one intended by the compiler of

(116) Yvonne Burns: Op. cit. (Johannine numbering)

the system, and it is only rarely that mistakes occur. If this system is not followed, or if a change of systems occurs, the particular lectionary concerned probably had a mixed ancestry. For example, 1252 (XI) follows the second system, but inspection of the MS reveals that the Johannine section is written in a later hand than is the rest of the MS, and so did not form part of the original S type lectionary.

There are three methods of describing the week before Pentecost in S lectionaries. The majority call it the week of Pentecost, but a few call it the week before Pentecost. It seems fairly certain that the latter was the original method, since the usual method could easily be derived from it by the omission of the preposition "before." (As it takes the genitive no alteration is needed in the article before "Pentecost" or \bar{N}). A similar phenomenon, in this case clearly a mistake, is found in 1467 (X) where the Saturday before Carnival is called the Saturday of Carnival by the omission of the same preposition.

A few S type lectionaries call the week before Pentecost the seventh week. Further research may show that such lectionaries have other features in common.

A few S lectionaries call the week after Pentecost by that name, but the majority call it the first week.

The majority of the S lectionaries conclude the Matthean section by the seventeenth Sunday and in this case none of the earlier examples except 1539 (XI) mention the Canaanitess in Luke, nor, of course, do they give any indication of an extra Saturday. Those S lectionaries which conclude the Matthean period on the seventeenth Saturday place the Canaanitess either before the sixteenth Sunday or before the seventeenth Sunday. Either no mention is made of the extra Saturday or the choice is free.

Between Matthew and Luke some MSS have an inscription describing when the Canaanitess is to be read in Luke. Another inscription discusses when the lections from Luke should commence. These are perhaps inserted as aids from other liturgical books, since the earliest MSS give the lections

alone, without any directions for their use, apart from the day.

Some S lectionaries contain an extra lection after the normal one for the fourth Sunday of Luke. Sometimes this extra lection is rubricated "the beginning of the Synod." It is possible that this was added to the S lectionaries as a local feature. The earliest example is $\ell 1014$ (X).

Considerably more research is needed in the field of the non-weekday lections, but it would have to be correlated with similar research on the Saturday-Sunday lectionary before the results could be correctly interpreted. On the results obtained so far, it seems possible to suggest that some S type lectionaries, or their ancestors, were obtained by combining Saturday-Sunday lectionaries with supplementary lectionaries containing weekdays only, such as $\ell 10$ (XIII), while others were obtained from continuous text MSS with the aid of lists. There are many such lists extant. Some later MSS are likely to be the descendants of the earliest S lectionaries, since it would have been natural to make a fresh copy from an old exemplar before it became too difficult to read from it. Such lectionaries may preserve an older form of text.

These characteristics of the S lectionaries are important for a proper appreciation of the significance of the characteristics of the " lectionaries discussed in the next chapter.

§ 5.1

S*sub-group 1: 1813*(X), 168*(XII), 1673*(XII), 11484*(XII), 17*(1204AD),
 11974(XIII), 1223*(XIII), 1413*(XIV)
 and the Karpina Slavonic Gospel lectionary

Amongst the S lectionaries, there are a few which contain chapter numbers, and since this is a feature of Slavonic lectionaries, these were studied in greater detail. It was found that seven of them contained certain boundary variants and a transposition in common. Another lectionary, 11974 in the library of the Ohrid Museum, was also found to have the same variant lection boundaries. These lectionaries may therefore be considered to form a sub-group of the S system.

It seems probable that these lectionaries were obtained by copying the descendants of one or more archetypes which had been obtained from continuous text MSS by means of lists which gave the Ammonian sections. One would not expect them to be textually the same as those lectionaries which had a different line of descent, but they may be found to be textually related amongst themselves.

One of these, 17*, has been reported by Colwell⁽¹¹⁷⁾ as having a text "close to Stephanus." This supports the conclusion that these MSS have their origin in a continuous text MS. Their common lection boundary variants are given in Table 30.

(117) E.C.Colwell: Is there a lectionary text of the Gospels? Harvard Theological Review XXV (1932) pp 73-84

TABLE 30 VARIANT LECTON BOUNDARIES IN THE S*SUB-GROUP 1

26Mt xiii:10-23] 12-23	Lacuna: l1484*
27Mt xiii: 24-30] 24-32	Lacuna: l1484*
28Mt xiii:31-36a] 33-36a	Lacuna: l1484*
45Mt xxi:12-20 (omits 15,16)] (omits 16b only)	Lacuna: l1484*
54Mt xxiv:13-28] 13-30a	Lacuna: l1484*
15Mk v:22-vi:1 (omits 25-34)] (omits 26-34)	Lacuna: l1484*
26Mk] 27Mk	Lacuna: l1484*
27Mk] 26Mk	Lacuna: l1484*
2L iii:23-iv:1] 23-iv:2a	Lacuna: l1484*
27L xi:1-10] 1-9	Lacuna: l1484*
34L xi:47-xii:1] 47-52	Lacuna: l1484*, l 1974
43L xv:1-10] 1-8	Lacuna: l1484*, l 1974
4th Sat of Mt viii:14-23 /(om 18-20)] 14-22 (except l7*)	Lacuna: l1484*
VARIANTS ONLY IN l7*	
19Mt] 20Mt	
20Mt] 19Mt	
7Mt vii:18-21] 12-18	
8Mt vii:21-33] 19-23	

THE KARPINA GOSPEL (XIII-XIV CENTURY)

It will be seen immediately from the variants in Table 30 that the Slavonic Karpina Gospel shares a comparatively large number of variants in lection boundaries with the Greek weekday lectionaries 1813*(X), 168*, 1673*(XII), 17*, 11223*, 11974(XIII) and 1413*(XIV), joining them and 11484* (which happens to have lacunae at these points) to form the S sub-group 1.

It is not only in the weekdays that these lectionaries have common boundary variants, but throughout the synaxarion give the impression of being derived from a common archetype. The menologia have not been studied.

The portions of the synaxarion outside the weekdays have not been studied equally in all the MSS, but one example will suffice to show both the connection between three of them and the way in which variant boundaries can arise in some portions of the lectionary. The lections for the Canonical Hours of Good Friday do not, in general, seem as regular as the lections outside Holy Week, and in the case of the Karpina Gospel the lection for the sixth Hour is L xxii:66-xxiii:31, which is unusual. On looking at 168*, however, we find that the same pericope is given but in addition there is a rubric giving instructions to continue by reading the 8th Gospel of the Passion. This pericope is found to be L xxiii:32-49, so that the complete pericope for the sixth Hour in 168* is L xxii:66-xxiii:49, as it is in many lectionaries. The unusual lection in the Karpina Gospel has therefore arisen because the scribe of one of the predecessors of this codex overlooked the rubric giving the reference for the last portion. On the other hand, the scribe of 11974 or of a predecessor omitted the text of L xxii:66-xxiii:31, only giving the instructions to read the eighth Gospel of the Passion.

In the Johannine section, between Easter and Pentecost, the Greek members of S sub-group 1 omit the first four words which normally follow the stereotyped incipit in the pericope for Tuesday of the fifth week, namely,

αμην αμην λεγω υμιν.

In view of the fact that these words are not omitted in the Karpina Gospel

it is possible that this codex does not join the sub-group until the beginning of the Matthean weekdays.

The Karpina Gospel contains a number of unusual lexical features and, at a cursory glance (which was all that time permitted), more Greek borrowings than usual. The impression gained from this preliminary survey and comparison was that there was every possibility that the Slavonic prototype of this codex had been obtained by translating a member (not necessarily still extant) of S*sub-group 1, at least from the beginning of the Matthean weekdays. It is plain that any study of the linguistic features of this gospel should include a comparison with these particular Greek codices.

§ 5.2

S* sub-group 2 $\mathcal{L}384^*$ and $\mathcal{L}1800^*$ (XII century)

These two lectionaries have been grouped together because they contain chapter numbers for the same lections, all of which are included amongst the lections to be found in a Saturday-Sunday lectionary with the exception of 16 Mt, 20 Mt and 5 L. The MSS are similar in their general appearance and have similar decorative features. Both commence the Marcan pericopae in the Matthean period by stating that the lections are for the first week of Mark:

αρχη του μαρκου τη $\overline{\beta}$ της πρωτης εβδομαδος του μαρκου

which is not usually found in S lectionaries (although this method of numbering the Marcan weeks had been common in the archetypes of the $\alpha\beta$ lectionaries). Equally unusual is the description of the thirteenth week of the New Year as the sixth week of Mark:

και παλιν $\alpha\chi$ του αγιου μαρκου τη $\overline{\beta}$ της $\overline{\Sigma}$ εβδοδ.

These lectionaries do not contain any of the lection boundary variants of S* sub-group 1, and so form a second sub-group, which was probably obtained by combining weekday lections and a Saturday-Sunday lectionary. The numbering of the Marcan weeks suggests the possibility that a supplementary Marcan codex was used. This is an interesting hypothesis that deserves further investigation, since one would expect that the archetype of such a supplementary codex could only have been compiled at a date earlier than the extant MSS.

§ 5.3 When all the S lectionaries have been studied as thoroughly as the αβ lectionaries have been for the present work, one would expect more sub-groups to become apparent. It is clear that some S lectionaries show a greater dependence upon the continuous text than others in the introductory phrases and so may represent different lines of descent. If the lection boundaries have been carefully observed, however, it would not be such an easy task to distinguish the sub-groups. Certainly, concurrently with the further investigation of lection boundaries in S lectionaries, it would be wise to study the numerous S type lists found in continuous text codices to discover what influence, if any, they have had on this type of lectionary.

One feature of interest has been observed in the S type lectionaries of the IX and X centuries, namely the abbreviation of the stereotyped incipits. In ℓ 2, for example, it appears in the weekdays but not in the Saturday-Sunday portion of the lectionary, indicating that this particular lectionary or its prototype had been obtained by combining a Saturday-Sunday lectionary with weekdays procured from another source. It should also be noted that the VII century non-Byzantine fragment $\overline{\eta}^3$ contains such an abbreviation, (118) and the matter is also of interest because the Slavonic lectionaries abbreviate these incipits.

Of the Slavonic S type lectionaries available, Vukan's Gospel is the most regular, sharing its single weekday boundary variant with XI century ℓ 108. Future research may show that they form a sub-group with other codices containing the same variant. Greek lectionaries have not so far been found which contain the same groups of variants which exist in the other Slavonic lectionaries, and these variants may have arisen in the Slavonic field.

(118) Yvonne Burns: Lections and lection rubrics in early Greek gospel MSS (In preparation)

Yurye's Gospel is a weekday lectionary containing chapter numbers throughout the codex and whose weekday lections are basically those of the S system. It has already been shown in §5.1 that certain Greek S type lectionaries which have so far been discovered with chapter numbers have a number of boundary variants in common and form a sub-group of the S system. In addition, this S*sub-group 1 appears to have been obtained by compiling its archetype from a continuous text MS with the aid of a list giving the Ammonian sections (the chapter numbers) as a means of reference. It is therefore probable that the prototype of Yurye's Gospel was obtained in a similar manner, but as it contained a different set of boundary variants from those found in S*sub-group 1 it must have been compiled on a different occasion. So far no Greek lectionary has been found with the same combination of variants, so the possibility exists that the prototype was Slavonic. In the non-weekday portions of the symexarion Yurye's Gospel exhibits the characteristics of the early Slavonic Saturday-Sunday lectionaries (except for the number of Saturdays and Sundays in Matthew and Luke) and the Slavonic transposition of the sixth and seventh Sundays of Luke is present in this codex, but not the Lenten transposition. It is therefore clear that the scribe of the prototype of Yurye's Gospel combined weekdays from one source with the lections for a Saturday-Sunday lectionary from another source. The latter must have been Slavonic.

Table 31 gives the lection boundary variants from the usual Greek S type. Ten of these comprise a permutation, and this permutation confirms that the source for weekdays was not the same as the source for Saturdays and Sundays.

There seems no reason to doubt that the lections 15-25 Mk arose in Yurye's Gospel because a scribe omitted the pericope intended for 16Mk,

TABLE 31 WEEKDAY BOUNDARY VARIANTS FROM S TYPE IN YURYE'S GOSPEL

17 Mt	xi:16-20]	16-19
25 Mt	xiii:3b-12]	3b-9
29 Mt	xiii:36b-43]	37-43
30 Mt	xiii:44-54a]	44-52
31 Mt	xiii:54-58]	53-58
38 Mt	xvi:20-24]	20-23
45 Mt	xxi:12-14,17-20]	12-17
54 Mt	xxiv:13-28]	13-33
55 Mt	xxiv:27-33,42-51]	42-51
14 Mk	v:1-20a]	1-21
15 Mk	v:22-24a,35-vi:1]	22-34, i.e., 14 Mk αβ type
16 Mk]	17 Mk	
17 Mk]	18 Mk	
18 Mk]	19 Mk	
19 Mk]	20 Mk	
20 Mk]	21 Mk	
21 Mk]	22 Mk	
22 Mk]	23 Mk	
23 Mk]	24 Mk	
24 Mk]	25 Mk	
25 Mk]	v:35-vi:1, i.e., 15 Mk	αβ type
42 L	xiv:25-35]	26-35
47 L	xvii:26-37,xviii:8b]	om vs 36
48 L	xviii: 15-17, 26-30]	15-30
58 L	xxi:5-8, 10, 11, 20-24]	5-11, 20-24

thus writing each pericope one weekday ahead of time. However, when he came to write the pericope for the last Friday before the New Year he found there was no pericope left. He must have gone back to find which one had been omitted, and written it down for that final weekday.

This means that in the source the Marcan variants consisted of

14Mk v:1-20a] 1-21
 15Mk v:22-24a,35-vi:1] 22-34, i.e., 14Mk αβ type
 16Mk v:24-34] 35-vi:1, i.e., 15Mk αβ type

Since the permutation involves only weekdays, the intervening Saturday and Sunday having the usual lections, the source for the weekdays must have been separated from his source for the Saturdays and Sundays.

The omission of one pericope may have occurred for no special reason other than the scribe finishing one lection and returning to the wrong place when he began the next. This is particularly easy to do when one is consulting a list, and it has already been deduced from the presence of chapter numbers that the prototype was obtained by means of a list. Nevertheless there may have been a reason other than carelessness for this mistake. If the scribe were using a list which gave the incipits and the concluding phrases for a normal S type lectionary at this point but copied his pericope from a continuous text MS which contained at this point rubrics which led him to think that the pericope for 15Mk ended at verse 34, he would return to his list, find the words he had just written and continue with the pericope which followed in the list, not realising that those words which he had just used to conclude 15Mk in his copy were the ones which properly belonged to the conclusion of 16Mk. ⁽¹¹⁹⁾

Most of the weekday lection boundary variants of Yurye's Gospel can be explained as another way of dividing the αβ pericopae, as can be seen from Table 32.

(119) For an example of an analogous mistake, see Yvonne Burns: An inscription on the Gospel of Dobrejšo, Makedonski jazik, Skopje, 1966, p 147 (p 5)

TABLE 32 COMPARISON BETWEEN SOME VARIANTS IN SYSTEM OF YURYE'S GOSPEL
AND $\alpha\beta$ AND S SYSTEMS

$\alpha\beta$ system	Yurye's Gospel	S system
14Mt xi:16-26	{17Mt xi:16-19} {18Mt xi:20-26}	{17Mt xi:16-20 {18Mt xi:20-26
19Mt xiii:3b-23	{25Mt xiii:3b-9} {26Mt xiii:10-23}	{25Mt xiii:3b-12 {26Mt xiii:10-23
22Mt xiii:44-58	{30Mt xiii:44-52} {31Mt xiii:53-58}	{30Mt xiii:44-54a {31Mt xiii:54-58
34Mt xxi:12-14 35Mt xxi:18-27	{45Mt xxi:12-17 {46Mt xxi:18-22} {47Mt xxi:23-27}	45Mt xxi:12-14,17-20 {46Mt xxi:18-22 {47Mt xxi:23-27
42Mt xxiv:13-28 43Mt xxiv:28-33 44Mt xxiv:45-51	{54Mt xxiv:13-33 {55Mt xxiv:42-51	{54Mt xxiv:13-28 {55Mt xxiv:27-33, 42-51
13Mk v:1-20a 14Mk v:22-34 15Mk v:35-vi:1	{14Mk v:1-21 {15Mk v:22-34 {25Mk v:35-vi:1	14Mk v:1-20a {15Mk v:22-24a,35-vi:1 {16Mk v:24-34
40L xiv:26-35	42L xiv:26-35	42L 25-35

It is tempting to consider that the system of Yurye's Gospel was the result of a deliberate act and, in view of its retention of the more primitive form of the $\alpha\beta$ pericopae for 14,15Mk intended to be read on 15,16Mk, that it antedated the compilation of the S system in its usual form. However, even this comparatively large number of boundary variants is too small to consider that the S system and that of Yurye's Gospel arose separately, and it is very much easier to account for the variant boundaries in Yurye's Gospel on the basis of an S system list in conjunction with a poorly rubricated codex, than it would be to try to explain how the S type 45Mt and 54, 55Mt developed from the pericopae of Yurye's Gospel. This explanation is also the most satisfactory for the other variants.

In view of the fact that most of the variants occur just at those places where the S type pericopae were obtained by dividing $\alpha\beta$ pericopae, it seems probable that the scribe was using a continuous text MS which was rubricated for the $\alpha\beta$ system. Many such Greek codices extant also contain some S type rubrics, often by a later hand, while the most frequent omission in any Greek rubricated codex later than E 07 (VIII) is the final

rubric $\tau\epsilon^{\lambda}$. Although the number of continuous text codices inspected for this study is comparatively small so that this opinion is not based on a statistical survey, the impression has been gained that scribes rubricating continuous text codices did not feel compelled to insert this final rubric when its place would have been the same as that of $\alpha\beta^{\chi}$ for the next pericope. Such a convention would lead a scribe compiling a lectionary to assume that the absence of $\tau\epsilon^{\lambda}$ meant he must continue the text until the beginning of the next pericope even in those cases when its absence was accidental.

The variant boundary of 38Mt consists of the omission of the final verse, in fact, the verse which is repeated in the following lection. This can be explained by the above supposition: in this case the scribe stopped when the next pericope began instead of continuing for another verse.

48L is a pericope which is not read in the $\alpha\beta$ weekdays. In the S system it commences at xviii:15 and is concluded by verse 30, but verses 18-25 are usually omitted. The scribe of the prototype of Yurye's Gospel copied all the verses from 15 to 30. In the same way he did not omit verse 9 in 58L.

No Greek lectionary has so far been found containing all these boundary variants, so the possibility exists that the compilation was made directly into Slavonic when the weekdays were added to the Slavonic Saturday-Sunday lectionary. There are, however, still many S type lectionaries which have not been studied, and until all have been seen it must remain an open question.

This weekday lectionary commences as the usual early Slavonic Saturday-Sunday lectionaries, having chapter numbers from Easter to the Morrow of Pentecost as well as the liturgical notes found in such lectionaries. However, from the day following this period of the year Vukan's Gospel appears to be a perfectly regular S type lectionary, with only one boundary variant amongst the weekday pericopae, 58L, in which verse 9 is included although the normal Greek lectionaries omit it. The same variant is found in other Slavonic weekday lectionaries, as well as in Greek 1108 (XI). One would expect to find further examples of this variant when all the S type Greek lectionaries have been inspected. It has seventeen Saturday and Sunday lections in Matthew and does not mention the Canaanitess in Luke.

It returns, however, to the Slavonic Saturday-Sunday lectionary by the time Lent is reached, because it contains the Slavonic transposition of the Lenten Saturdays.⁽¹²⁰⁾ In this respect it is connected with Sava's, Miroslav's and Radomir's Gospels and with the Veles, Vraca, Plovdiv and Rila I/13 Gospels. Since this transposition is also to be found in the lists or rubrics of some Slavonic continuous text codices (such as Nos 466 and 470 in the National Library, Sofia), this is not necessarily a direct connection, but via such lists.

A number of Slavonic weekday lectionaries of the S type have lections for the seventeenth week of Matthew, when the Greek S type lectionaries have none. So far as the present state of knowledge allows, it seems probable that this is a Slavonic development, but, once again, it is necessary to emphasise that until all Greek S type lectionaries have been studied there is always the possibility that it was taken over from a Greek predecessor.

In Vukan's Gospel, as well as in Radomir's, the pericopae chosen are those read in the seventh Marcan week of the $\alpha\beta$ system by α sub-group 1,

(120) Yvonne Burns: The Lenten Saturdays in Slavonic gospel codices, In preparation for the publication of the Institute for the Bulgarian Language, Sofia

ℓ 48*, ℓ 323 and Mirosław's Gospel. The pericopae in question are not precisely the same as the corresponding pericopae of the S system which are read during the fifteenth week of Luke, neither do they appear to have been obtained from the same source.

Since this lectionary is regular in its weekdays its text should be compared with a similarly regular S type Slavonic lectionary, as well as similar S type Greek lectionaries.

§ 5.6

RADOMIR'S GOSPEL (XIII CENTURY)

Radomir's Gospel follows the pattern of the Greek S type lectionary, in general without chapter numbers, but from the middle of the lection for Wednesday of the seventh week the format changes from two columns to one and chapter numbers begin to be used and continue until the Sunday after Pentecost, although the format reverts to double columns after two leaves.

This lectionary has a number of lection boundary variants in the weekdays, and they are such that it seems certain that its prototype was compiled from a continuous text MS. They are shown in the following Table:

TABLE 33 WEEKDAY BOUNDARY VARIANTS FROM S TYPE IN RADOMIR'S GOSPEL		
1 Mt	xviii:10-20] 10-22	
15 Mt	x:32-36, xi:1] 32-42, xi:1	with Kalinik's Gospel
22 Mt	xii:14-16, 22-30] 14-30	Kalinik's Gospel reads 14-29
10 Mk	iv:1-9] 1-8	
23 Mk	vii:14-24] 17-24a	with Kalinik's Gospel
26 L	x:22-24] add И ПРОХАЖАШЕ СКОЗЪ ГРАДЫ И СЕЛА • ОУЧА И ШЕСТВНЕ ТВОРА ВЪ ЕРАМЪ • (L xiii:22)	with Kalinik's Gospel
58 L	xxi:5-8, 10, 11, 20-24] 5-11, 20-24	with Kalinik's, Vukan's and Yurye's Gospels

The first variant in Table 33 consists of continuing this pericope until the beginning of the next, while the fifth consists of commencing the pericope after the previous one was concluded instead of repeating three verses.

The second and third variants consist of copying the whole of the passages concerned instead of omitting six and five verses, respectively, in the middle.

The fourth variant consists of the omission of the last verse, which is the concluding exhortation I. It is possible that this was omitted from the continuous text which was the source of the prototype of Radomir's Gospel. The sixth variant consists of the addition of a concluding phrase,

the significance of which will be discussed in § 5.7, since it is also to be found in Kalinik's Gospel. All these variants are consistent with the pericopae being compiled from a continuous text codex.

On the other hand, since the last variant is not only found in Yurye's, Vukan's and Kalinik's Gospels but also in the Greek ℓ 108 (XI), its inclusion may not have been connected with the origin of the other variants, even though it, too, consists of including a passage omitted in the earliest Greek S type lectionaries.

Radomir's Gospel is late enough to make it probable that the continuous text codex employed in compiling its prototype was Slavonic, rather than Greek, and it is in the lection rubrics and synaxars of the continuous text codices, commencing with the earliest, that we must search for its origins.

Turning, however, to the seventeenth week of Matthew, which in Greek S type lectionaries does not normally have weekday lections, we find that Radomir's Gospel contains lections for those days. These are the five $\alpha\beta$ Marcan pericopae read during the seventh Marcan week, in the variant without the Matthean addition to 33 Mk. As can be seen from Table 4. II., these are not all exactly the same in content as the corresponding S type pericopae (read during the fifteenth week of Luke). A comparison between the texts of the seventeenth Matthean and the fifteenth Lucan weekdays in Radomir's Gospel shows that it is unlikely that they came from the same source. This means that the prototype did not contain weekday lections for the seventeenth week of Matthew, but these were added from another source to an intermediate lectionary or to Radomir's Gospel itself. It seems likely that the source was either rubricated according to the $\alpha\beta$ system, or not rubricated at all.

At the present time Kalinik's Gospel is to be found in two volumes under the press marks III.b.22 and IV.d.12 in the Archives of the Yugoslav Academy of Arts and Science in Zagreb. These formed part of Mihanović's collection, and have always been considered portions of two different lectionaries. However, the present writer has shown that they do, in fact, combine to make one lectionary which has only one folio missing between the two halves and another missing at the end. The first half has a scribal inscription showing it was written by Kalinik, while the second half, containing the menologion, celebrates no Slavonic saint apart from Gavril of Lesnovo, from which it is supposed that it was written in that monastery. The fact that these two volumes form one codex proves that the synaxarion written by Kalinik was written in the same monastery. (121)

The weekday boundary variants of Kalinik's Gospel are listed in Table 34, and it will be observed that it contains all but two of the boundary variants of Radomir's Gospel, as well as a number of others.

The variant at the end of 26 L is of particular importance since it consists of a definite and unusual addition which it shares with Radomir's Gospel. Further research may lead to the discovery of the origin of this addition and so to the common origin of these two codices. Since Kalinik's Gospel has a tendency to omit a word or two at the beginning of lections which are included in other lectionaries and it is sufficiently different from Radomir's Gospel to make it unlikely that they are descended from a common lectionary archetype, it is in lists and rubricated continuous text codices that the search should be made.

So far five continuous text codices have been found to contain this addition to Luke x: 24, all in the libraries of Sofia, Bulgaria. In

(121) Yvonne Burns: *Op. cit.* (Kalinik)

TABLE 34 WEEKDAY BOUNDARY VARIANTS FROM S TYPE IN KALINIK'S GOSPEL

15 Mt x:32-36,xi:1]	32-42,xi:1	with Radomir's Gospel
17 Mt xi:16-20]	16-19	with Yurye's Gospel
22 Mt xii:14-16,22-30]	14-29	Radomir's Gospel reads 14-30
34 Mt xv:12-21]	12-20	
45 Mt xxi:12-14,17-20]	12-22	
23 Mk vii:14-24a]	17-24a	with Radomir's Gospel
35 Mk x:24b-32a]	23b-32a	with Radomir's and Yurye's Gospels
40 Mk xii:1-12]	1-11	
26 L x:22-24]	add L xiii:22	with Radomir's Gospel
41 L xiv:1,12-15]	vs 1 abbreviated	
47 L xvii:26-37,xviii:8b]	om xviii:8b	
48 L xviii:15-30 (om 18-25)]	om 18-27	
58 L xxi:5-8,10,11,20-24]	5-11,20-24	with Radomir's, Vukan's and Yurye's Gospels

the National Library are Nos. 20 (XIV), 466 (XIII/XIV) and 470 (1342 A D), in the Archeological Museum No. 353 and in the Academy of Sciences No. 43 (XIII/XIV). In each case the rubric indicating the end of the lection is written after the additional words. It is hoped that further searches will reveal more examples, especially from an earlier period. When all extant examples have been discovered a critical text can be made. It has been verified that Zographensis, Marianus, Dobromir's Gospel, the Turnovo Gospel and all the other continuous text codices in Sofia do not contain it.

All the variants in Kalinik's Gospel imply the use of a continuous text MS, sometimes including verses in the middle of a pericope which are usually omitted in Greek lectionaries (15 Mt, 22 Mt, 45 Mt and 58 L) and at other times concluding one lection at the point another lection commences (17 Mt, 22 Mt, 34 Mt and 45 Mt). In the case of 23 Mk, the lection commences after the previous one is concluded.

Like Vukan's and Radomir's Gospels, Kalinik's Gospel gives extra lections, not so far found in Greek lectionaries, for the seventeenth week of Matthew. Although they are basically the same pericopae as those in Vukan's and Radomir's Gospels, namely the seventh Marcan week in $\alpha\beta$ lectionaries, Tuesday's lection uses the S type pericope and Wednesday's contains the Matthean conclusion found in the majority of the $\alpha\beta$ lectionaries. It is unfortunate that there is a lacuna in the fifteenth week of Luke (from the end of Tuesday to the beginning of Thursday), but the pericopae extant are exactly the same as those in the Matthean period, and are clearly taken from the same source. Thus Kalinik's Gospel or its prototype was compiled from a continuous text codex at a time when the seventeenth week had already become part of the lection system. There are many later continuous texts, as well as synaxars, which state that the fifteenth week of Luke is to be read during the seventeenth week of Matthew, early examples being Sofia National Library No. 466 (XIII/XIV) and the synaxar of Dobromir's Gospel (which is later than the text itself), and one would expect its source to have been a member (not necessarily extant) of the group to which No. 466 belongs.

§ 5.8

MSTISLAV'S GOSPEL (1117 A D)

Although it has not been possible to see this codex, some details of the pericopae and rubrics have been given by L.P.Zhukovskaya,⁽¹²²⁾ so that the following list of variants can be compiled:

2 Mt iv:23-v:13] 25-v:13

No information for 26 - 50 Mk, 1 - 25 L

41 L xiv:1,12-15] 1,7-15

46 L xvii:20-25] 10-25

51 L xix:37-44] 29-44

No information for 56 - 60 L

Sat 15 Mt xxiv:1-13] om 10-12, with Ostromir's, Vraca and Karpina Gospels

The week before Pentecostal Sunday is rubricated the seventh, as is customary in the early Slavonic lectionaries, but not only is Pentecostal Sunday numbered \bar{N} , meaning "Of Pentecost," but so are the five weekdays which follow. Saturday and Sunday are numbered "the first," as are the following five weekdays which in Greek lectionaries and the Slavonic lectionaries so far examined are called "the second." This means that although the order of lections is the same as in the Greek S system, the weekdays are numbered one less and the weeks begin on Saturday.

In Greek lectionaries Pentecostal Monday is normally called either "the Morrow of Pentecost," or "the Monday of Pentecost," just as it is called Whit-Monday in English. The remaining days of the week are usually called "after Pentecost" in those lectionaries which contain but one week of weekday lections in Matthew, but there is one, ℓ 32 (XI), which not only extends the term "of Pentecost" from Sunday and Monday to the rest of the weekdays, but also calls the week before Pentecost "the seventh." This lectionary also contains the same variant from the usual S system in 2 Mt as well as that in Sat 15 Mt.

(122) Op. cit. pp 295 - 302

If weekdays were to be added later to a lectionary like $\ell 32$ it would be understandable to call the first of the additional weeks "the first." It is not possible to hazard a guess as to whether such a combination was made in Greek or in Slavonic without seeing the remaining Slavonic MSS. It is clear, however, that lectionaries with this system of numbering were multiplied in the Slavonic field.

There are also weekday lectionaries in Russia ⁽¹²³⁾ in which the numbering \bar{N} , i.e., "of Pentecost," ⁽¹²⁴⁾ continues until Saturday, and each week which follows is numbered in the same way as Mstislav's Gospel except that Saturday is included with the preceding week. Since this system of numbering is at variance with that found in Saturday-Sunday lectionaries there seems no doubt that it is a comparatively late development, almost certainly in the Slavonic field, caused by rationalising the numbering in a lectionary numbered like Mstislav's Gospel. Assuming that the Johannine Sundays were numbered according to the usual S system, Sunday having the same number as the following week, if a rubricator were to continue beyond Pentecost numbering in the same way the result would be that every week throughout the year would commence on Sunday, as in the group described by L.P.Zhukovskaya.

It is rather surprising to find that MSS in Russia numbered according to the usual Greek system should have the same boundary variant for 2 Mt as the MSS in the two groups described above. ⁽¹²⁵⁾ Before the mutual relationships of these MSS can be discussed all their lection boundaries and incipits must be ascertained.

(123) Ibid pp 301 - 303

(124) In view of the changing shape of \bar{N} (50) with the passage of time, it must always have been possible for an original \bar{N} standing for Pentecost to be misread as \bar{H} standing for eight, especially since the week to which it referred followed the one called the seventh. Since there can be no doubt that the use of \bar{N} or \bar{H} in this particular place has been extended from the original use of \bar{N} in Greek as an abbreviation of Pentecost, the present writer would always read this as "of Pentecost" and not as "eighth."

(125) Ibid p 301 Tablitsa V. There are many XV and XVI century continuous text codices rubricated to read this variant, however.

§ 5.9 WEEKDAY LECTIONS FOR SEVENTEENTH WEEK OF MATTHEW IN SLAVONIC MSS

In Greek lectionaries, only the α type provides lections for the weekdays of the seventeenth week of Matthew, although by VIII century it was usual to have a lection for the seventeenth Saturday.

Apart from the α type Miroslav's Gospel, in which it is normal, the existence of weekday lections for this week in a number of Slavonic weekday lectionaries of the S type is therefore probably the result of extending the lection system in the Slavonic field.⁽¹²⁶⁾

Amongst the lectionaries studied in § 5, Yurye's Gospel appears to stand by itself, not only by reason of its so far unique boundary variants but also because the Matthean section is concluded by the sixteenth Sunday.

Although Vukan's, Radomir's and Kalinik's Gospels are not sufficiently alike to warrant the assumption that they had a common archetype, variants of the same pericopae have been added for the weekdays of the seventeenth week of Matthew. These pericopae are clearly defined by the chapter numbers, the stereotyped incipits and the introductory and concluding words in the synaxar of the continuous text Dobromir's Gospel.⁽¹²⁷⁾ These pericopae are the $\alpha\beta$ pericopae for the seventh week of Mark. From Table 4, II it can be seen that they are not quite the same as the pericopae for the fifteenth week of Luke in the S system in three cases out of the five.

It has already been shown in § 5.1 that the prototype of the Karpina Gospel was obtained from a Greek lectionary belonging to the S*sub-group 1. As such it had no weekday lections for the seventeenth week of Matthew, but at a later date lections for these days have been added to the codex, being written down after the seventeenth Sunday. These pericopae are not the same as those found in Vukan's, Radomir's, Kalinik's and Dobromir's

(126) Although not found so far in Greek lectionaries, it has been found in a Greek list (2624) preserved in Ohrid, Macedonia. More research is needed on lists of lections, both in Greek and Slavonic.

(127) The synaxar seems to have been written by a later hand.

Gospels, but consist of the eighth Marcan week of α lections, the very ones which would have been read for the seventeenth week of Matthew in an α lectionary. From Table 4, II it can be seen that they are the same as the S pericopae for the sixteenth week of Luke.

L.P.Zhukovskaya ⁽¹²⁸⁾ has used the additional lections for the seventeenth week of Matthew as one of her criteria for dividing the Slavonic weekday lectionaries in Russia into groups. Her other criterion has been the day on which the week commences during the Matthean period (Saturday, Sunday or Monday). In her division into groups no account has been taken of small boundary variants, since Vukan's Gospel is included in the group which is said to have the pericopae of the fifteenth week of Luke. It seems that some of the lectionaries in Russia refer these lections to the Lucan period, and this is what one would expect to occur in some cases. As a result of such references, later MSS may reintroduce the lections in full with the S pericopae. In addition to the two sets of pericopae already discussed, the lections for the seventeenth week of Luke are to be found in some MSS, about half of which give the parallel passage from Matthew on Wednesday.

It is not unknown amongst Greek lectionaries to find the first week of weekday lections written down after the first Saturday and Sunday, the week thus beginning on a Saturday. It is possible that such a lectionary, either Greek or Slavonic, was the origin of the XII/XIII century codex No. 104 in GBL, f. 256 (sobr. N.P.Rumyantseva), the problem of the missing first week being overcome by omitting the first Saturday and Sunday after Pentecost, all the weeks being renumbered one less than the normal system in Greek. This cannot be checked earlier than 29Mt as there is a lacuna from Pentecostal Monday until that day.

There are, however, three lectionaries which follow this order of lections from the fifth Saturday after Pentecost, having commenced with the usual Greek S type order after Pentecost. This would have resulted in

(128) Op.cit. pp 312 - 313

the fourth Sunday being followed by the fifth Saturday had not five extra weekdays been inserted at this point. Two of these lectionaries⁽¹²⁹⁾ number the weeks so that they commence on Saturdays, but the third, Milyata's Gospel of 1188 AD (or perhaps 1215 AD), numbers the weeks normally (i.e., in accordance with the normal Greek method), starting on Mondays. Although an earlier MS, this is probably a later development by analogy with other lectionaries (either Greek or Slavonic) following the Greek system of numbering, since the week commencing on Saturdays is consistent with the displacement of one week in the weekdays. The two MSS which retain the method of numbering which commences the week on Saturdays may therefore have been copied from MSS which antedated Milyata's Gospel.

A fifth lectionary, GBL, f.304.III. No. 2,⁽¹³⁰⁾ with the same order of lections from the seventh Monday to the sixteenth Friday, cannot justifiably be placed in the same class as the others, however, because in this particular case this order is more logically explained as the result of a transposition of the Saturday-Sunday lections. In this lectionary the pericopae for the seventh Saturday and Sunday are written for the sixteenth, causing a shift one week forward in all the intervening Saturdays and Sundays. This indicates that the prototype was obtained by combining a weekday source with a Saturday-Sunday source, the latter probably in the form of a list, and that the scribe accidentally omitted the seventh Saturday and Sunday, writing instead the eighth Saturday and Sunday and calling them the seventh. He continued in this way until he reached the sixteenth Friday, after which, realising his mistake, he wrote for the sixteenth Saturday and Sunday the two pericopae he had originally overlooked.

This may be compared with the Lucan transposition found only in Miroslov's Gospel⁽¹³¹⁾ and the Marcan transposition found only in

(129) GPB, Sof. (sobr. Sofiiskoe) 8; TSGADA f.381 No. 15

(130) (Sobr. Troitse-Sergievskoi lavry, Riznitsa)

(131) See Table 10: II

Yurye's Gospel.⁽¹³²⁾ Such an accidental omission of Saturday-Sunday lections is also to be found in Greek MSS.⁽¹³³⁾

Also included in this lectionary are the introductory and concluding verses for the seventeenth Matthean week. They correspond to the usual pericopae for this week in α type lectionaries, and are the same as those read in the sixteenth Lucan week of S type lectionaries.

The fact that the scribe seems to have realised his mistake when he reached the sixteenth Friday may indicate that his list contained only sixteen Saturdays and Sundays: had the seventeenth Saturday been in the list one would think he would not have realised his mistake at all, merely concluding the Matthean period with the seventeenth Saturday or Sunday.

This is therefore another piece of evidence to put with that of Yurye's Gospel, which contains only sixteen Saturdays and Sundays in Matthew, and Pop Jovan's Gospel, whose references to the seventeenth Saturday and Sunday appear an afterthought, that some Slavonic lectionaries were probably compiled from Greek lists or lectionaries which contained only sixteen Saturdays in Matthew. This is also evidence in favour of the theory advanced in §2.4 that the seventeenth Saturday of Matthew was a later addition to the Greek lection system.

There are many continuous text codices from the XV and XVI centuries which contain rubrics within or below the text stating that the fifteenth week of Luke should also be read during the seventeenth week of Matthew, and this is also stated in some of the extant synaxars. On the other hand some synaxars give the seventeenth week of Luke as the one to be read at that time, even though the fifteenth week is marked in the text. No. 67 in the National Library, Sofia, written in 1587 A D, gives the fifteenth week in the text and in the synaxar, but in the latter a later hand has altered this to the seventeenth week.

(132) See Table 31

(133) Such as α type $\mathfrak{L} 821^*$ (XII) which omits the third Lucan Saturday and Sunday, not, however, altering the numbering.

§ 5 Appendix INCIPITS FOR THE S TYPE WEEKDAYS

The incipits quoted in Tables 35 - 37 were obtained from the earliest S type lectionaries extant, namely *ℓ*34, *ℓ*36, *ℓ*722, *ℓ*1661 from IX century and *ℓ* 2, *ℓ*150, *ℓ*1105, *ℓ*1014 from X century.

ℓ 2 sometimes disagrees with the majority.

TABLE 35 INCIPITS FOR THE S MATTHEAN WEEKDAYS

1. + A + ορατε
2. + C + περιηγεν ο ιησους ολην την γαλιλαιαν διδασκων
3. + AB + εαν μη περισσευση
4. + A + ηκουσατε οτι ερρηθη τοις αρχαιοις ου μοιχευσεις
5. + A + ηκουσατε οτι ερρηθη τοις αρχαιοις ουκ επιορκησεις
6. + A + μη μεριμνησητε λεγοντες τι φαγωμεν
7. + A + προσεχετε απο των ψευδοπροφητων
8. + A + ου πας ο λεγων μοι κυριε κυριε
9. + C + εμβαντι τω ιησου εις πλοιον
10. + C + προσηλθον τω ιησου οι μαθηται ιωαννου
11. + C + ειδεν ο ιησους πολυν οχλον και εσπλαγχνισθη επ' αυτων
12. + AB + μη κτησησθε χρυσον
13. + AB + ιδου εγω αποστελλω υμας ως προβατα εν μεσω λυκων
14. + AB + οταν διωκωσιν υμας εν τη πολει ταυτη
15. + AB + πας οστις ομολογησει εν εμοι εμπροσθεν των ανθρωπων
16. + C + ακουσας ο ιωαννης εν τω δεσμωτηριω τα εργα του ιησου
17. + A + τινι ομοιωσω την γενεαν ταυτην ομοια εστιν παιδιοις
καθεζομενοις εν ταις αγοραις
18. C ηρξατο ο ιησους ονειδιζειν τας πολεις
19. + AB + παντα μοι παρεδοθη υπο του πατρος μου
20. C επορευθη ο ιησους τοις σαββασι δια των σποριμων
21. C ηλθεν ο ιησους εις την συναγωγην των ιουδαιων
22. C συμβουλιον εποιησαν οι φαρισαιοι κατα του ιησου οπως αυτον
απολεσωσιν
23. C προσηλθον τω ιησου γραμματεις και φαρισαιοι λεγοντες
24. + C + λαλουντος του ιησου τοις οχλοις ιδου η μητηρ
25. + AD + ιδου εξηλθεν ο σπειρων του σπειρειν
26. + C + προσελθοντες οι μαθηται τω ιησου ειπον αυτω διατι εν παραβολαι
λαλεις τοις οχλοις
27. AD ωμοιωθη η βασιλεια των ουρανων ανθρωπω σπειροντι καλον σπερμα
28. AD ομοια εστιν η βασιλεια των ουρανων κοκκω συναπεως
29. + C + ελθοντι τω ιησου εις την οικιαν αυτου προσηλθον αυτω οι
μαθηται αυτου λεγοντες φρασον
30. + AD + ομοια εστιν η βασιλεια των ουρανων θησαυρω κεκρυμμενω εν αγρω
31. + C + ηλθεν ο ιησους εις την πατριδα αυτου και εδιδασκε τους οχλους
εν τη συναγωγη αυτων ωστε εκπλησσεσθαι αυτους
32. C ηκουσεν ηρωδης ο τετραρχης την ακοην ιησου
33. + C + επιγνοντες τον ιησουν οι ανδρες
34. C προσηλθον οι μαθηται τω ιησου και ειπον αυτω οιδας οτι οι
φαρισαιοι τον λογον ακουσαντες εσκανδαλισθησαν
35. C ηλθεν ο ιησους παρα την θαλασσαν της γαλιλαιας
36. + C + προσελθοντες τω ιησου φαρισαιοι και σαδδουκαιοι πειραζοντες
επηρωτησαν αυτον
37. + AB + ορατε και προσεχετε απο της ζυμης
38. + C + διεστειλατο ο ιησους τοις μαθηταις αυτου ινα
39. + AB + ει τις θελει οπισω μου ελθειν
40. + C + επηρωτησαν τον ιησουν οι μαθηται αυτου λεγοντες
41. C προσηλθον τω ιησου οι μαθηται αυτου λεγοντες
42. + AB + αμην λεγω υμιν οσα εαν δησητε επι της γης
43. + AD + ωμοιωθη η βασιλεια των ουρανων ανθρωπω οικοδεσποτη
44. + C + αναβαινων ο ιησους εις ιεροσολυμα παρελαβε τους δωδεκα
μαθητας αυτου κατ'
45. + C + εισηλθεν ο ιησους εις το ιερον του θεου και

TABLE 36 INCIPITS FOR THE S MARCAN WEEKDAYS

1. εν ταις ημεραις εκειναις ηλθεν ο ιησους
2. + C + περιπατων ο ιησους παρα
3. + C + ανθρωπος τις ην εν τη συναγωγη των ιουδαιων εν
4. + C + ηλθεν ο ιησους εις την οικιαν σιμωνος
5. + C + ησαν οι μαθηται ιωαννου
6. + C + συμβουλιον εποιησαν οι φαρισαιοι κατα του ιησου μετα των
ηρωδιανων οπως
7. + C + ανεβη ο ιησους εις το ορος
8. + C + ηλθεν ο ιησους εις οικον
9. + A + αμην λεγω υμιν οτι παντα αφεθησεται τοις υιοις των ανθρωπων
τα αμαρτηματα
10. + C + ηρξατο ο ιησους διδασκειν παρα την θαλασσαν
11. + C + προσηλθον οι μαθηται τω ιησου + κατα μονας και ηρωτησαν αυτον
συν τοις δωδεκα την παραβολην του σπορου και ελεγεν αυτοις
12. + AB + βλεπετε
13. AB διελθωμεν εις το περαν
14. + C + ηλθεν ο ιησους περαν της θαλασσης εις την χωραν των γεργεσηνων
15. + C + ερχεται προς τον ιησουν εις των αρχισυναγωγων
- και ηκολουθει αυτω οχλος πολυς + και ερχονται απο του
αρχισυναγωγου
16. + C + ηκολουθει τω ιησου οχλος πολυς
17. + C + ηλθεν ο ιησους εις την πατριδα αυτου
18. + C + προσκαλειται ο ιησους τους δωδεκα μαθηταις αυτου και ηρξατο
19. + C + συναγονται οι αποστολοι προς τον ιησουν
20. + C + ηναγκασεν ο ιησους τους μαθητας αυτου εμβηναι
21. + C + εξελθοντος του ιησου εκ του πλοιου επιγνοντες αυτον οι της γης
γεννησαρετ περιεδραμον ολην την περιχωρον εκεινην και ηρξαντο
22. + C + επηρωτησαν οι γραμματεις και οι φαρισαιοι τον ιησουν δια τι
ου περιπατουσι οι μαθηται σου κατα
23. + C + προσκαλεσαμενος ο ιησους παντα τον οχλον
24. C ηλθεν ο ιησους εις τα μεθορια τυρου και σιδωνος και εισελθων
25. C πολλου οχλου
26. + C + ηλθον οι φαρισαιοι προς τον ιησουν και ηρξαντο
27. + C + ερχεται ο ιησους εις βηθσαιδα
28. + C + επετιμησεν ο ιησους τοις μαθηταις αυτου ινα μηδενι λεγωσι
περι αυτου οτι αυτος εστιν ο χριστος και ηρξατο
29. + C + εκρατησαν οι μαθηται τον λογον του ιησου προς εαυτους
συζητουντες
30. + C + ηλθεν ο ιησους και οι μαθηται αυτου εις καπερναουμ και εν τη
οικια γενομενος επηρωτα αυτους τι εν τη οδω προς εαυτους διελογιζεσθε
31. + A + ος αν σκανδαλιση
32. + C + προσελθοντες οι φαρισαιοι τω ιησου επηρωτων αυτον
33. A ος αν απολυση
34. + C + εκπρευομενου του ιησου εις
35. + AB + πως δυσκολον εστιν τους πεποιθοτας επι χρημασιν εις την
βασιλειαν του θεου εισελθειν
36. C εκπρευομενου του ιησου απο
37. + C + εισηλθεν ο ιησους εις ιεροσολυμα και εις το ιερον
38. A εχετε πιστιν θεου
39. + C + ερχεται ο ιησους παλιν εις ιεροσολυμα
40. AD αμπελωνα εφυτευσεν ανθρωπος και περιεθηκε
41. + C + αποστελλουσιν οι αρχιερεις και οι γραμματεις προς τον ιησουν
τινας
42. + C + ερχονται σαδδουκαιοι προς τον ιησουν οτινες
43. + C + προσελθων εις των γραμματεων τω ιησου ακουσας αυτου
συζητουντων των σαδδουκαιων μετ' αυτου ιδων οτι
44. AB βλεπετε
45. + C + εκπρευομενου του ιησου εκ του ιερου

TABLE 36 continued

- 46. + AB + βλέπετε υμεις εαυτους
- 47. + AB + οταν ιδητε το βδελυγμα
- 48. + AB + εν εκειναις ταις ημεραις μετα την θλιψιν εκεινην
- 49. + AB + ο ουρανος και η γη παρελευσόνται οι δε εμοι λογοι ου μη
παρελευσονται
- 50. + C + οντος του ιησου εν βηθανια εν τη οικια σιμωνος του λεπρου

TABLE 37 INCIPITS FOR THE S LUCAN WEEKDAYS

1. + C + ηρωδης ο τετραρχης ελεγχομενος υπο ιωαννου περι ηρωδιαδος
2. + C + ην ο ιησους ωσει ετων τριακοντα αρχομενος ων ως ενομιζετο υιος ιωσηφ
3. + C + υπεστρεφεν ο ιησους απο του ιορδανου
4. + C + ηλθεν ο ιησους εις την ναζαρετ ου ην τεθραμμενος
5. + C + εθαυμαζον οι οχλοι επι τοις λογοις της χαριτος τοις εκπορευομενοις εκ του στοματος του ιησου και ελεγον
6. + C + ηλθεν ο ιησους εις την οικιαν σιμωνος πενθερα δε του σιμωνος
7. + C + ην ο ιησους εν μια των πολεων και ιδου ανηρ πληρης λεπρας
8. + C + προσελθοντες τω ιησου φαρισαιοι ειπον αυτω δια τι οι μαθηται ιωαννου
9. C εξηλθεν ο ιησους εις το ορος προσευξασθαι
10. C εστη ο ιησους επι τοπου πεδινου και οχλος μαθητων αυτου
11. + AE + ουαι υμιν τοις πλουσιοις
12. + A + μη κρινετε και ου μη κριθητε
13. + A + τι με καλειτε κυριε κυριε και ου ποιειτε α λεγω
14. + C + εξηλθεν ο λογος του ιησου εν ολη τη ιουδαια και εν παση τη περιχωρω
15. + A + τινι ομοιωσω τους ανθρωπους της γενεας ταυτης
16. + C + ηρωτα τις των φαρισαιων τον ιησουν ινα φαγη μετ' αυτου και εισελθων εις την οικιαν του φαρισαιου ανεκλιθη
17. C επορευετο ο ιησους κατα πολιν και κωμην κηρυσσων και ευαγγελιζομενος
18. + C + ενεβη ο ιησους εις πλοιον και οι μαθηται αυτου
19. + C + ηκουσεν ηρωδης ο τετραρχης τα γινομενα υπο του ιησου παντα και διηπορει δια το λεγεσθαι υπο τινων οτι ιωαννης εγηγερται εκ νεκρων
20. C προσελθοντες τω ιησου οι δωδεκα μαθηται αυτου ειπον αυτω απολυσον τον οχλον ινα απελθοντες εις τας κυκλω κωμας
21. + C + εγενετο εν τω ειναι τον ιησουν προσευχομενον κατα μονας συνησαν αυτω οι μαθηται αυτου και επηρωτησεν
22. AB ει τις θελει οπισω μου ερχεσθαι απαρνησασθω εαυτον και αρατω τον σταυρον εαυτου καθ' ημεραν
23. + AB + θεσθε υμεις τα ωτα υμων τους λογους τουτους
24. + C + προσελθων τω ιησου εις των μαθητων αυτου ειπεν αυτω επιστατα ειδομεν τινα εν τω ονοματι
25. C ανεδειξεν ο κυριος και ετερους εβδομηκοντα μαθητας και απεστειλεν αυτους ανα δυο
26. A παντα μοι παρεδοθη υπο του πατρος μου και ουδεις επιγινωσκει τις εστιν ο υιος
27. + C + εγενετο εν τω ειναι τον ιησουν εν τοπω τινι προσευχομενον ως επαυσατο ειπεν τις των μαθητων αυτου προς αυτον... πατερ ημων ο εν τοις ουρανοις αγιασθητω
28. AB αιτειτε και δοθησεται υμιν
29. + C + ην ο ιησους εκβαλλων δαιμονιον
30. + A + ο μη ων μετ' εμου κατ' εμου εστιν
31. + C + επαθροιζομενων των οχλων ηρξατο ο ιησους λεγειν η γενεα αυτη γενεα πονηρα εστι
32. + A + ο λυχνος του σωματος εστιν ο οφθαλμος οταν ουν ο οφθαλμος σου απλους η
33. + AE + ουαι υμιν τοις φαρισαιοις οτι αποδεκατουτε το ηδυοσμον
34. + AE + ουαι υμιν οτι οικοδομειτε τα μνημεια των προφητων
35. + AB + ουδεν συγκεκαλυμμενον εστιν
36. + C + διδασκοντος του ιησου ειπεν τις αυτω εκ του οχλου διδασκαλε ειπε τω αδελφω μου μερισασθαι την κληρονομιαν μετ' εμου
37. + A + τις αρα εστιν ο πιστος οικονομος και φρονιμος ον καταστησει
38. + A + παντι ω εδοθη πολυ πολυ ζητηθησεται παρ' αυτου
39. + C + παρησαν τινες απαγγελοντες τω ιησου περι των γαλιλαιων
40. + C + προσηλθον τινες φαρισαιοι τω ιησου λεγοντες εξελθε

TABLE 37 continued

41. C εισηλθεν ο ιησους εις οικον τινος των αρχοντων των φαρισαιων
σαββατω φαγειν αρτον και ελεγε τω κεκληκοτι αυτον
42. + C + συνεπορευοντο τω ιησου οχλοι πολλοι και στραφεις
43. + C + ησαν εγγιζοντες τω ιησου παντες οι τελωναι και οι αμαρτωλοι
44. + A D + ανθρωπος τις ην πλουσιος
45. AE υμεις εστε οι δικαιουντες εαυτους ενωπιον των ανθρωπων
46. + C + επερωτηθεις ο ιησους υπο των φαρισαιων
47. + A + καθως εγενετο εν ταις ημεραις νωε
48. + C + προσεφερον τω ιησου τα βρεφη ινα αυτων απηται
49. + C + παραλαβων ο ιησους τους δωδεκα μαθητας αυτου ειπεν προς
αυτους
50. A + D + ανθρωπος τις ευγενης
51. + C + εγγιζοντος του ιησου προς τη καταβασει του ορους των ελαιων
52. + C + εισελθων ο ιησους εις το ιερον
53. C διδασκοντος του ιησου τον λαον εν τω ιερω
54. A D ανθρωπος τις εφυτευσεν αμπελωνα
55. + C + εξητουν οι αρχιερεις και οι γραμματεις επιβαλειν επι τον
ιησουν τας χειρας
56. + C + προσελθοντες τινες τω ιησου των σαδδουκαιων οι λεγοντες μη
ειναι αναστασιν επηρωτησαν αυτον
57. + AB προσεχετε απο των ανθρωπων + επιβαλουσι γαρ εφ' υμας τας χειρας
αυτων και διωξουσι παραδιδοντες εις συναγωγας
58. + C + λεγοντων τινων τω ιησου περι του ιερου οτι λιθοις καλοις
και αναθημασι κεκοσμηται
59. + AB + ανακυψατε και επαρατε τας κεφαλας υμων
60. + C + ην διδασκων ο ιησους εν τω ιερω τας ημερας τας δε νυκτας

THE * WEEKDAY LECTURE SYSTEM

TABLE 38 GREEK LECTIONARIES CONTAINING κ TYPE PERICOPAE

X century			XII century (continued)		
1770	330f	Istanbul	1855 (1175 AD)	284f	Sinai
XI century			1861	281f	Sinai
149	437f	Moscow	1867	273f	Sinai
1233	188f	London	1987	304f	Wittenberg
1238	144f	London	1997	225f	Jerusalem
1267 (1046 AD)	300f	Venice	11013 (1184 AD)	216f	Jerusalem
1279	415f	Venice	11058	?	Athos
1341	355f	Oxford	11113	273f	Athos
1374 (1070 AD)	329f	Paris	11127	277f	Athos
1381	378f	New York	11141 (1105 AD)	216f	Athos
1578	252f	Edinburgh	11217	325f	Athens
1663	296f	Athos	11224	322f	Athens
1773	267f	Istanbul	11481	296f	Leningrad
1800	319f	Lesbos	11522	126f	Athens
1853	270f	Sinai	11625	250f	Maywood
1991	335f	Jerusalem	11650	146f	Athens
11004a	290f	Jerusalem	11651	77f	Athens
11039	322f	Jerusalem	11658	321f	Athens
11067	297f	Athens	11659	261f	Athens
11380	285f	Kiev	11660	264f	Athens
11499	267f	Manchester	11698	73f	Joannina
11530	370f	Athens	11702	302f	Joannina
11750	340f	Sinai	11703	290f	Joannina
11847	309f	Leningrad	11745	356f	Manchester
11958	183f	Cambridge, Mass.	11755	348f	Sinai
XII century			11771	326f	Sinai
118	276f	Oxford	11780	332f	Istanbul
169	257f	Paris	11897	2f	Athos
170	313f	Paris	11922	315f	Naples
175	250f	Paris	12183	375f	Thira
180	128f	Paris	XIII century		
1126	337f	Rome	119	260f	Paris
1129	339f	Rome	112	366f	Paris
1146	212f	Cambridge	1143	313f	Escorial
1191	297f	London	1113	341f	Florence
1198	276f	Oxford	1119	268f	Rome
1275	303f	Venice	1134	343f	Rome
1303	340f	Princeton	1213	256f	Oxford
1351	313f	Paris	1230	318f	London
1411	156f	Athens	1287a	204f	Mailand
1430	199f	Athens	1333	272f	London
1447	102f	Athens	1382	394f	Berlin
1515	223f	Messina	1551	361f	Rome
1635	322f	Athos	1564	361f	Rome
1636	315f	Athos	1632	382f	Athos
1637	98f	Athos	1653 (1276 AD)	?	Athos
1639	300f	Athos	1792	369f	
1664	242f	Athos	1819	296f	Patmos
1665	220f	Athos	1862	323f	Sinai
1700	238f	Athos	1975	204f	Moscow
1794	376f		11035	252f	Jerusalem
1811	342f	Patmos	11102	339f	Athos
1812	293f	Patmos	11114	397f	Athos
1850	261f	Sinai	11120a	?	Athos
1852	336f	Sinai	11187 (By Sat.)	117f	Athos
1803	428f	Lesbos	11220	?	Salonica
1537	248f	Rome	11265 (1257 AD)	209f	Brescia
1748	?	Athos			

TABLE 38 GREEK LECTIONARIES CONTAINING α TYPE PERICOPAE continued

XIII century (continued)			XV century		
1529 (1288AD)	231f	Athens	431	324f	Athens
1540 (1297AD)	232f	Patmos	661	?	Athos
1573	165f	Cambridge	956	180f	New York
1632	215f	New York	1772	365f	Sinai
1783	251f	Istanbul	XVI century		
1839	267f	Brockton	706	133f	Sinai
1862	247f	Kiev	717 (1559AD)	401f	Athos
1927	256f	Piana degli Albanesi	754 (1583AD)	?	Athos
2173*	179f	Kastoria	783 (1524AD)	245f	Istanbul
XIV century			1022 (1535AD)	298f	Jerusalem
79	120f	Paris	1503 (By Sat.)	287f	Kalavryta
109	206f	Venice	1795	243f	Athens
280	240f	Venice			
281	236f	Bologna			
282*	313f	Palma			
289 (By Sat.)	156f	Mailand			
304	219f	Maywood			
313	209f	Ann Arbor			
396 (1328AD)	222f	Athens			
744	305f	Athos			
745	337f	Athos			
778	158f	Istanbul			
801	355f	Lesbos			
833	322f	Athos			
888	331f	Sinai			
1055	409f	Athos			
1108	300f	Athos			
1109 (1367AD)	351f	Athos			
1132 (1353AD)	463f	Athos			
1225	359f	Athens			
1497	365f	London			
1579	256f	Ann Arbor			
1594	368f	Sinai			
1803 (By Sat.)	236f	Athens			
1804 (1356AD)	170f	Athens			
1821	278f	Athens			
1844a	168f	Leningrad			
1976	162f	Ohrid			
2174	238f	Katerini			

TABLE 39 CHARACTERISTICS OF * LECTIONARIES OUTSIDE THE WEEKDAYS

1. A lection for Vespers on Easter Sunday is provided in full or is referred to the following Sunday.
2. The Wednesday after Easter (4 J) contains a rubric after verse 42 stating that it is the end of the lection for Saint Andrew.
3. The Johannine Sundays are numbered as if the Sunday after Easter were number 1 and Pentecostal Sunday number 7, although numbers are not normally employed for these particular days themselves.
4. Each Johannine Sunday has a name.
5. Ascension Day has a lection for Morning Service, either in full or referred to the 3rd Resurrection Gospel.
6. The week before Pentecost is called της ᾨ, i.e., "of Pentecost."
7. The earlier MSS call the week after Pentecost μετα την ᾨ, i.e., "after Pentecost." The majority call this week "the first."
8. Matthew ends on the seventeenth Sunday with the Canaanitess written in full.
9. After the Canaanitess there is a rubric explaining how the Canaanitess is to be read in the Lucan period.
10. Sometimes immediately following the rubric about the Canaanitess, and in the remaining MSS immediately after or enclosed within the vignette above the first Lucan lection for the New Year, there is a rubric stating when the Lucan lections commence.
11. After the 4th Sunday of Luke there is a rubric mentioning the "Great Church," which the writer takes to refer to Hagia Sophia. Another rubric states, "The beginning of the Synod," ἀρχὴ της συνοδου, and the pericope L xx:21-25 follows.
12. In Luke the Canaanitess is always written as 17th Sunday, usually referred to 17th Sunday of Matthew.
13. The extra Saturday lection is L xv:1-10.

§ 6 THE κ WEEKDAY LECTION SYSTEM

§ 6.0 The κ weekday lectionaries are probably the most closely related of the three types of weekday lectionaries since they resemble each other even in quite small details, giving the impression that they were copied in large numbers according to a strict pattern. No uncial MSS have been found amongst their number and they seem to be associated with the large, clear minuscule writing which superseded the uncial for liturgical purposes.

§ 6.1 The presence of menological and other references to Constantinople⁽¹³⁴⁾ lead one to believe that they originated in that centre. Undoubtedly as time passed they would spread far and wide, with the result that copies made later would be likely to omit some particularly Constantinopolitan feature. Inevitably some codices would lose certain sheets or sections and be replenished from lectionaries of another type, their descendants thereby exhibiting mixed characteristics.

§ 6.2 The characteristics of the κ lectionaries can be best explained by the hypothesis that in Constantinople it was customary to celebrate the weekdays after Pentecost until the following Sunday so that lectionaries were made containing these days, which were called $\mu\epsilon\tau\alpha\ \tau\eta\nu\ \bar{N}$, "after Pentecost." Certainly the $\alpha\beta$ system was in use in Constantinople at an early date since both \mathcal{L} 292* and Miroslav's Gospel contain Constantinopolitan lections in the menologion, and it was this type of pericopae which was in use there for that week.

It seems that the S system was adapted from the $\alpha\beta$ system in another centre and when examples reached the $\alpha\beta$ centre they were found more satisfactory because there were, for practical purposes, no weeks left unprovided for. It seems, however, that it was not desired to alter the lections for the week after Pentecost. Perhaps there were many lectionaries with just the one week after Pentecost in comparison with the number of $\alpha\beta$ weekday lectionaries. Certainly there must have been some very special

(134) See § 6.7

reason why the S system was not copied in its entirety. The earliest κ type lectionaries use the term $\mu\epsilon\tau\alpha\ \tau\eta\nu\ \bar{N}$, as do all the lectionaries containing one week only after Pentecost of the $\alpha\beta$ type and the κ type, as well as all but one (ℓ29 which has $\tau\omicron\upsilon\ \alpha\gamma\iota\omicron\upsilon\ \bar{N}$ until Friday) of the κ group, S class.⁽¹³⁵⁾ The earliest S lectionaries, on the other hand, call this week the first week, as does ℓ628, the X century lectionary with the S pericopae for only one week after Pentecost.

§ 6.3 The earliest κ lectionary extant is ℓ770 ascribed to X century, and it is preserved in Constantinople (now Istanbul). It seems to represent an early form of the κ system, in which some characteristics of the S system are still retained, although the distinguishing first week and the Saturday before Carnival of the κ system have been introduced. It retains, however, the S system method of numbering the Johannine Sundays, just as the lectionaries containing only one week of Matthew did. A small proportion of κ lectionaries do the same and it is possible that some of these form a sub-group of the κ system because they have a common archetype, but it is beyond the scope of the present work to decide whether this is the case or whether this S characteristic is present in any of them because of later contamination from S lectionaries.

§ 6.4 The fact that Sunday was considered the last day of one week at the same time as the first day of the following week⁽¹³⁶⁾ is made clear by the rubrics in VIII century Saturday-Sunday lectionary ℓ563*. For example, the Sunday which was called the sixth in S lectionaries, namely the thirty-sixth day of the fifty days from Easter Sunday to Pentecost, bears the following rubric in ℓ563*:

$\alpha\overset{\chi}{\rho} \cdot \overline{\lambda\ S} \cdot \eta\mu\epsilon\rho\alpha \cdot \overline{\alpha} \cdot \kappa^{\upsilon} \overline{S} \cdot \eta \cdot \kappa^{\upsilon} \cdot \zeta \cdot \overline{\epsilon} \cdot \epsilon\beta\delta\omicron\mu\alpha^{\delta}$.

i.e., "Lecture 36 : 1st day (of the week) : Sunday 6th : On Sunday of 5th week."

The majority of the Saturday-Sunday lectionaries of VIII - X centuries followed the tradition of calling this day the sixth Sunday, as did the S lectionaries, and still do to the present time in the printed lectionaries of

(135) See §1.4

(136) Yvonne Burns: Op. cit. (Johannine numbering)

the Greek Church. This system of numbering does, however, present an inconsistency in the numbering of the weeks when the complete ecclesiastical year is taken as a whole, because when Saturday lections were added to the Matthean and Lucan Sundays they were, naturally enough, numbered the same as the Sunday with which they were paired. Although this was unlikely to cause confusion in a Saturday-Sunday lectionary, when weekdays were added after Pentecost it resulted in Sunday being counted as the first day of the week from Easter to Pentecost and the last day of the week from Pentecost to Lent (which had no weekday lections from the gospels).

The earliest change in numbering during the Pentecostal period sprang from Pentecost itself, commencing with the association of the Saturday with Pentecost since it was its eve. Most lectionaries call the week before Pentecost "Of Pentecost," but a few retain the earlier names "The seventh" and "Before Pentecost."

§ 6.5 It must have been the object of the "editors" who compiled the \times system (and saw that it was reproduced so carefully in such numbers) to produce a consistent lectionary with all necessary pericopae supplied, together with instructions for their use. The two most obvious inconsistencies were the numbering of Sundays from Easter to Pentecost and the position of the Canaanitess. The \times lectionary renumbered the Sundays to agree with the method adopted after Pentecost and, as well as writing the Canaanitess in full as the seventeenth Sunday in Matthew, added directions explaining when the pericope was to be read in the Lucan period. A reference was made to the Canaanitess in Luke, calling it the seventeenth Sunday. Instead of allowing the reader to choose his own pericope for the Saturday before Carnival when an extra one was required, the \times lectionary specified what should be read. Although it was, in fact, a repetition of the pericope for Wednesday of the ninth week of Luke, it is unusual to find it referred to this day (only ℓ 635 of XII century and ℓ 1927 of XIII have been found so far). Apart from \times lectionaries, the only lectionary from VIII - X centuries to use this

pericope for the Saturday before Carnival is IX century uncial Saturday-Sunday lectionary ℓ1599. The only S lectionaries so far discovered to contain this pericope are XII century ℓ654 and ℓ673, which would seem to be better described as being of mixed ancestry.

§. 6.6 Although the S lectionaries rarely contain it, the ✠ lectionaries continue the tradition of VIII century Saturday-Sunday lectionary ℓ563* and IX century λ type ℓ514* by placing the following rubric after verse 42 in the pericope for 4 J (i.e., the fourth of the fifty days) on the Wednesday after Easter: τέλος του αγιου ανδρεου , "the end (of the lection for the day) of Saint Andrew." It is unusual for this rubric to be omitted from ✠ lectionaries, which points to the importance of this apostle in this area, as well as to the faithfulness of the copies to the original.

§ 6.7 In the majority of the early ✠ lectionaries, as well as in a few of the S lectionaries from XI century onwards, there is an extra lection after the usual one for the 4th Sunday in Luke. This is usually preceded by a rubric mentioning "the Great Church," which the writer takes to refer to Hagia Sophia. This is the term used in the menologion on 23rd December for the dedication of this church in Constantinople.⁽¹³⁷⁾ This is followed by another rubric stating, "The beginning of the Synod."

The earliest attestation for this addition in S lectionaries is in X century minuscule ℓ1014 (which is also one of the few to contain the rubric for St Andrew). In this MS, however, the words "the Great Church" are omitted.

§ 6.8 This pericope and its rubrics, together with the lections for Easter Sunday Vespers and Morning Service of Ascension Day which are almost invariably given in ✠ lectionaries (although rarely appearing in these places in S lectionaries), seem to have been incorporated in the ✠ lectionary in the synaxarion because it was considered more convenient to have them there rather than at the end of the lectionary or in another volume. Their presence

(137) Gregory: Op. cit. p 373

in so many of the κ lectionaries bears witness to the care with which one lectionary was copied from another. Their absence may indicate that the text, also, in a particular lectionary may not conform exactly to the usual κ lectionary text.

§ 6.9

"THE LECTONARY TEXT"

In 1932 E.C.Colwell published a paper entitled "Is there a Lectionary Text of the Gospels?" (138) in which he analysed the collations of certain lections in more than fifty lectionaries. As a result of this investigation he wrote,

"Whether a small number of lectionaries are compared in a large number of lections or a large number of lectionaries are compared in a small number of lections, the result is the same: they agree with one another. This agreement is the more significant when it is noted that the support from non-lectionary mss. varies in both kind and amount; and even where there is no other support, the agreement of lectionary with lectionary is as close as ever. Such agreement justifies speaking of the text of lectionaries as 'the lectionary text.'"

Since that time scholars in Chicago have been working to determine this lectionary text. This work has been given impetus by the desire of the International Greek New Testament Project to include lectionary evidence in their forthcoming edition of Luke.

Over the years a few MSS have been included in these labours which have not fitted into the usual pattern and this has confirmed the present writer's at first tentative feeling that the paragraph quoted above must surely be overstating the case somewhat. When the κ system was isolated from the general body of weekday-lectionaries and the uniformity that existed amongst the MSS which contained it was observed, it seemed very probable that it would be this type of lectionary which would prove to be the best witness to the so-called 'lectionary text.' This has indeed proved to be the case.

(138) Harvard Theological Review 25, 1932 pp 73-84

Recently E.C.Colwell (139) has described how ten lectionaries were chosen which would best represent his lectionary text. He also found that those lectionaries which most closely conformed to Constantinopolitan norms in content, such as ℓ 69 and ℓ 852, were textually closest to the 'lectionary text'. This conclusion, based on more than thirty years of textual research on more than the 261 MSS which he tells us were used for this particular selection, carried out by many scholars, completely confirms that the so-called 'lectionary text' is in fact the 'x lectionary text', and that it was the text of Constantinople reproduced in great numbers from XI century. It confirms this statement because both ℓ 69 and ℓ 852 are x lectionaries and eight out of the ten best representatives (140) are x lectionaries, the other two being S type.

The fact that S lectionaries appear at all in the "top ten", suggests that the archetype of the x lectionaries was obtained in the weekdays from an S lectionary or a supplementary weekday codex, and not re-compiled from a continuous text codex by means of a list. The use of a supplementary codex certainly seems the most likely in the case of ℓ 991 (one of Colwell's ten lectionaries), since the weekdays were written after the corresponding Saturdays and Sundays instead of before them. As a X/XI century codex, this is one of the earliest x lectionaries.

In order to test in some small measure the textual kinship of the 'x lectionary text' and the S lectionaries of IX - X centuries (i.e., the S lectionaries which were in existence at the time when it seems most likely that the archetype of the x system was written), the lectionary, ℓ 69, which according to Colwell 'could portray the dominant text all alone' was compared in the weekday incipits given in Tables 35 - 37 with the

(139) Journal of Biblical Literature 87, 1968 pp 189ff

(140) ℓ 69 (XII), ℓ 333 (XIII), ℓ 513, S type (XII), ℓ 852 (XI), ℓ 853 (XI), ℓ 867 (XII), ℓ 991 (X/XI), ℓ 995 (XI), ℓ 1084, S type (XIII), ℓ 1750 (XI)
All but ℓ 513 and ℓ 1084 are x type.

majority text of these S lectionaries. The fact that there were only four small variants ⁽¹⁴¹⁾ indicates that the archetype of the κ lectionaries was probably obtained in its weekdays directly from an S lectionary whose text was like that of ℓ_{36} (IX). ⁽¹⁴²⁾ It is beyond the scope of the present study to consider the origins of the remaining portions of the synaxarion, but there are reasons to believe that further research would show that they are not in general the same as those of the weekdays.

Even in IX - X centuries the S lectionaries betrayed differences of text in the incipits greater than that found between ℓ_{69} and ℓ_{36} , ℓ_2 being the most divergent. It has already been pointed out in § 5.02 that the preliminary study of S lectionaries undertaken so far indicates that continuous text MSS have played a greater part in their development than seems to be the case with κ lectionaries, so that it is not possible to speak of the archetype of the S lectionaries. We have only to look at S*sub-group 1 to realise that the S lectionaries must have had more than one archetype. An S lectionary will agree with the ' κ lectionary text' to the extent that it retains undiluted the particular kind of S lectionary text which was used for the prototype of the κ lectionaries.

- (141) 34 Mt λογον ακουσαντες εσκανδαλισθησαν] εσκανδαλισθησαν
 ακουσαντες λογον
 55 Mt ωσπερ] add γαρ
 19 L εκ νεκρων] εκ των νεκρων
 43 L και οι αματωλοι] om οι

- (142) In compiling Tables 35 - 37, if the evidence was equally divided, that of ℓ_{36} was taken since it was the earliest complete S lectionary.

§7 THE WEEKDAYS OF CARNIVAL AND THE CHEESE-EATER

These lections have not been included in the lists of weekday lections because they were a later addition to the lection system. They were added to the S lection system some time after its adaption from the $\alpha\beta$ system and before the introduction of the κ system.

It has already been shown in Table 5 that the pericope Mk xi:1-11 was not employed amongst the weekday lections of the $\alpha\beta$ system because it was already in use for the morning of Lazarus' Saturday (i.e., the sixth Saturday of Lent). Since this pericope was not used for the S system either, at least in the fifty lections in Bahnlesung, one must assume that it was used in some other part of the lectionary when the S system was devised. There is no reason why it should not have been used for the morning of Lazarus' Saturday in the S system at that early time, since it is found in at least one S lectionary: $\mathcal{L}437$.

Judging by the evidence of the lectionaries, it certainly looks as if this pericope fell into disuse for this particular service, with the result that it was the first pericope to be chosen when it was desired to add lections for the weekdays of the week preceeding Carnival Saturday and Sunday. The parallel passage from Luke was chosen for the Monday of the Cheese-eater. The remaining pericopae for Carnival week continue the Marcan Bahnlesung after the end of the additional S lections. These pericopae are part of the Passion narrative and anticipate what will be read in Holy Week.

Confirmation of the later addition of the lections for these two weeks is found in their absence from the X century $\mathcal{L}2$ (S type) as well as from the α lectionaries $\mathcal{L}83^*$, $\mathcal{L}638$ and $\mathcal{L}323$ which have added lections after the Lucan weekdays but do not include lections for the weeks of Carnival and the Cheese-eater.

CONCLUSION

CONCLUSION

As a result of this study of the precise contents of lectionaries, lection boundaries and rubrics, it has been possible not only to group together lectionaries which are more likely to contain a similar type of text than a group of lectionaries chosen at random ⁽¹⁴³⁾ but also to unravel some of the problems surrounding the development of the lection system. Unless this development is taken into account, it is easy to make incorrect assumptions and from them incorrect conclusions,

The present study seems to be pioneer work in this particular field, but it is, in fact, a logical extension of principles which have so far proved successful in the work of textual scholars. The task will not have been completed until all the lectionaries have been studied. The writer trusts that the amount of work already carried out will provide the incentive for further work in this field, and that those who have stated so many times in recent years that lectionaries should receive more attention will not allow their statement to remain merely a pious hope. It is understandable that to the textual scholar the text is of prime importance and the lection system secondary, but to attempt to study the text before ascertaining how it was transmitted, when the lection system provides a ready tool for the grouping of like MSS, is bound to result in unnecessary work.

In the same way, in the Slavonic field it is first necessary that the development of the Greek lectionaries be known, after which all Slavonic lectionaries need to be available for study, as well as the corresponding continuous text codices.

(143) Some textual studies have been carried out, understandably enough, comparing lectionaries which were selected according to availability.

The present study was only possible because of the rich collections of Greek lectionaries in accessible libraries. These collections proved sufficiently comprehensive to permit the writer to formulate the theories presented in the present work. These theories were then only able to be tested by reference to the MSS in inaccessible libraries, such as those on Mount Athos, because of the microfilm collection of the Institute for New Testament Textual Research in Münster, Westphalia, Germany. It is impossible to overestimate the value of having a microfilm of almost every extant Greek New Testament MS available in one place. It is not only that otherwise inaccessible MSS can be studied, but also the fact that each MS can be compared immediately with any other MS.

A glance at the index of MSS mentioned in the present study reveals the contrast between the situations in Greek and Slavonic. Instead of the easy numeration system of Gregory/Aland for the Greek MSS, there is the cumbersome Slavonic method of naming MSS and the varying methods of abbreviation adopted by scholars. A numbering of Slavonic MSS on the Gregory/Aland system is clearly long overdue. Even more serious, however, is the inaccessibility of the majority of the Slavonic New Testament MSS. The systematic study of these codices is impossible without a comprehensive microfilm collection. It is to be hoped that the Slavists of Western Europe will not have to labour indefinitely under these difficulties.

APPENDIX

TABLE 40	LECTIONARIES CONTAINING CHAPTER NUMBERS
TABLE 41	GREEK GOSPEL MANUSCRIPTS FROM II TO VII CENTURIES
TABLE 42	GREEK GOSPEL MANUSCRIPTS FROM VIII CENTURY
TABLE 43	GREEK GOSPEL MANUSCRIPTS OF THE NINTH CENTURY
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TABLE 40		LECTIONARIES CONTAINING CHAPTER NUMBERS	
GREEK		SLAVONIC	
αβ TYPE WEEKDAY LECTIONARIES			
1514* (IX) 1292* (IX) 1358* (X) 11904* (X) - * (X) (Sofia Synod No 478) 11552* (985 AD) 148* (XI) 1121* (XI) 1308* (XI) 183* (XII) 1321* (XII) 1821* (XII) 1226* (XIV)			
		Miroslav's Gospel (c. 1200 AD)	
S TYPE WEEKDAY LECTIONARIES			
1813* (X) 168* (XII) 1673* (XII) 11484* (XII) 17* (1204 AD)	1405* (1274 AD) 11223* (XIII) 1413* (XIV) 1384* (XII) 1800* (XII)	Vukan's Gospel (1201 AD) Radomir's Gospel (XIII) Karpira Gospel (XIII) Yurye's Gospel (1118-1128 AD) Kalinik's Gospel (XIII/XIV)	
SATURDAY-SUNDAY LECTIONARIES			
1563* (VIII) 117* (IX) 163* (IX) 164* (IX) 1152* (IX) 1194* (IX) 1808* (IX) 1845* (IX) 11945* (IX) 142* (X) 1546* (X) 1704* (X) 1798* (X) 11076* (X) 11082* (X) 11086* (X) 11231* (X) 11629* (X) 120* (1047 AD) 1329* (XI) - * (XI) (Plovdiv No 99) 1266* (XII) 1337* (XII) 1547* (XIII) 11074* (1290 AD) 11714* (XIII) 1264* (XIV) 11478* (XIV) 12153* (1354 AD)	Assemanianus (XI) Ostromir's Gospel (1056-7 AD) Archangel Gospel (1092 AD) Sava's Gospel (XI) Pop Jovan's Gospel Turov Gospel (XI) BAN, Sofia No III 24 (XIV) BAN, Sofia No II 2 (XIV) Rila Monastery 1/12 Rila Monastery 1/13 National Library, Sofia No 18 (XIII) No 848 (XIII) No 33 (XIV) Boyana Gospel (XII) Putna Gospel (XIII)		

TABLE 40 (continued) LECTIONARIES CONTAINING CHAPTER NUMBERS		
SATURDAY-SUNDAY LECTIONARIES + ONE WEEK IN MATTHEW		
l 130* (IX)		
SATURDAYS AND SUNDAYS ONLY		
l 253* (1020 AD)		
SUNDAYS ONLY		
l 367* (XI)		
LECTIONARY FOR HALF A YEAR	SINGLE-CYCLE l sel	DOUBLE-CYCLE l sel
l 206a*(XI)	l 46* (IX) l 123* (X)	l 1* (X)
TYPE UNKNOWN (INCOMPLETE)		
Johannine Lections		
l 352* (VIII)		
l 1902* (IX)		
Gospels of the Passion and Menologion		
l 1533* (X)		
Menologion		
l 357* (X)		
* TYPE WEEKDAY LECTIONARY		
l 282* (XIV)		

TABLE 41 GREEK GOSPEL MANUSCRIPTS FROM II TO VII CENTURIES			
NON-LECTIONARY		LECTIONARY	
II	<p> \mathfrak{P}^{66} 75f \mathfrak{P}^{52} frgt \mathfrak{P}^{64} } 5frgt \mathfrak{P}^{67} </p>		
III	<p> \mathfrak{P}^{75} 51f \mathfrak{P}^{45} 30f \mathfrak{P}^{11} 2frgt \mathfrak{P}^{15} 2frgt \mathfrak{P}^{28} frgt \mathfrak{P}^{39} frgt \mathfrak{P}^{53} frgt \mathfrak{P}^{69} frgt \mathfrak{P}^{70} frgt </p>	<p> \mathfrak{P}^4 6frgt \mathfrak{P}^{22} 2frgt </p>	
IV	<p> \mathfrak{N}^{01} 148f \mathfrak{B}^{03} 142f 0242 2f \mathfrak{P}^{25} 2f \mathfrak{P}^{37} 1f 0162 1f 0171 1f 0181 1f 058 frgt 0160 frgt 0214 frgt 0231 frgt \mathfrak{P}^{71} frgt </p>	<p> Greek-Coptic \mathfrak{P}^{62} 16f \mathfrak{P}^6 frgt 01604 frgt </p>	
V	<p> \mathfrak{W}^{032} 187f \mathfrak{A}^{02} 144f 068 2f \mathfrak{P}^{63} 2f 0216 1f 059 } 2frgt 0215 } 069 frgt 0182 frgt 0217 frgt 0218 frgt \mathfrak{P}^{19} frgt \mathfrak{P}^{21} frgt Palimpsests \mathfrak{C}^{04} 145f \mathfrak{Q}^{026} 13f Greek-Coptic \mathfrak{T}^{029} 23f 0239 frgt </p>	<p> 01043 5f </p>	
VI	<p> \mathfrak{N}^{022} 230f Φ^{043} 190f Σ^{042} 188f 0 023 44f 087 } 3f 092b } 085 3f 080 2f 089 } 1f+ 092a } frgt 073 } 1f+ 084 } frgt 094 2f \mathfrak{P}^{36} 2frgt 060 frgt 071 frgt 091 frgt 0143 frgt 0147 frgt \mathfrak{P}^{76} frgt Palimpsests \mathfrak{E}^{040} 89f \mathfrak{R}^{027} 48f \mathfrak{P}^{024} 44f \mathfrak{Z}^{035} 32f 064 } 16f 074 } 090 } 074 10f 067 6f 078 6f 065 3f 079 2f 072 1f Greek-Latin \mathfrak{D}^{05} 415f Greek-Coptic 070 } 0178 } 0179 } 0180 } 16f 0190 } 0191 } 0202 } 0184 frgt 0237 frgt Palimpsest 086 13f </p>	<p> 01354 frgt Palimpsest 01276 5frgt Greek-Coptic \mathfrak{P}^2 1f </p>	

TABLE 41 (continued)				
NON-LECTIONARY			LECTIONARY	
VII	083	10 + frgt	ℓ355 (1 sk, L)	1f
	0112		ⲡ3	1f
	0235		ⲡ44	
	0107	6f		
	0102	5f		
	0106	5f		
	0167	4f		
	0144	2f		
	0210	2f		
	099	1f		
	0145	1f		
	0188	1f		
	ⲡ59	14frgt		
	ⲡ60	20frgt		
	Palimpsests		Palimpsest	
	0104	4f	ℓ1637 (1 st)	144f
	0103	2f		
	Greek-Coptic			
	0100	frgt		
	0164	frgt		
	0193	frgt		
	0200	frgt		
	0204	frgt		

TABLE 4.2 GREEK GOSPEL MANUSCRIPTS FROM VIII CENTURY					
NON-LECTIONARY			LECTIONARY		
VIII	Φ	044 261f	1563* (1 esk)	193f	
	E	07 318f	1627 (1 esk)	237f	
	L	019 257f	1689 (1 esk)	228f	
		047 152f	1565 (1 sk, Mt)	4f	
		054 6f	1354 (1 e, Mt)	4f	
		0234 2f	1360 (1 e, 6th Aug,		
		0126 1f	diaphora, vigils)	2f	
		0127 1f			
		0146 1f	1352* (1 e, J)	2f	
		0148 1f	1525 (Passion)	2f	
		0101 frgt			
		0114 frgt	Non-Byzantine		
		0115 frgt			
		0118 frgt	1846 (1 ^a)	114f	
Palimpsests			Palimpsests		
		0233 91f	1293 (1 e)	89f	
		0250 33f	1559b	39f	
		0116 14f	1316 (1 sk)	23f	
		0134 2f	1559a	7f	
		0161 1f	11687	6f	
		0168 ?	11601	4f	
			1486b (Menologion)	2f	
			11837 (Holy Saturday)	2f	
Greek-Coptic			Greek-Coptic		
		742	11602	87f	
		0238 frgt	1143	frgt	

TABLE 43 GREEK GOSPEL MANUSCRIPTS OF THE NINTH CENTURY			
NON-LECTIONARY		LECTIONARY	
αβ WEEKDAY LECTION SYSTEM			
G	011 252f	l 514*	256f
M	021 257f (+Sat-Sun list)	l 292*	277f
Y	034 309f	l 34	430f (+S lections)
	063 20f		
S WEEKDAY LECTION SYSTEM			
(Not prima manu)		l 36	268f
H	013 194f	l 1661	2f
Π	041 350f (+Sat-Sun list)	l 722	
SATURDAY-SUNDAY SYSTEM + ONE WEEK			
		l 130*	343f
SATURDAY-SUNDAY SYSTEM			
F	09 204f	l 117*	192f
H	013 194f (+later S rubrics)	l 63*	158f
K	017 267f	l 64	210f
V	031 220f	l 127	178f
Θ	038 249f	l 152*	224f
	0211 288f	l 541	237f
	461 344f (Days numbered from Easter to N̄)	l 542	315f
	1500 156f	l 543	322f
	2142 285f	l 580	103f
	892 353f (+ later α list)	l 640	258f
	α ^p	l 672	312f
A	039 157f	l 805	289f
	2500 206f (+incipits)	l 806	205f
		l 807	295f
		l 808*	185f
		l 845	253f
		l 848	155f
		l 1571	199f
		l 1599	145f
		l 735	234f
		l 749	36f
FEWER LECTIONS: BYZANTINE SYSTEM			
		l 46	182f
NON-BYZANTINE SYSTEMS			
		l 249	69f
		l 844	192f
COMMENTARY			
	050 19f		
	1080 411f		
NO RUBRICS			
U	030 291f		
	33 143f		
	565 405f		
	1295 171f		
	2224 453f		

TABLE 43 (continued)

NON-LECTIONARY		LECTIONARY	
FOUR LEAVES OR LESS			
0131	4f	l 566	2f
0154	2f	l 567	2f
0155	2f	l 720	2f
0128	1f	l 730	2f
		l 734	3f
		l 1273	1f
		l 1392	3f
		l 1395	1f
		l 1397	1f
		l 1688	2f
		l 1902*	4f
		l 1903	1f
		l 1907	2f
		l 1945*	2f
		l 1990	1f
		l 182	3f
		l 206b	4f
		l 244	1f
		l 245	1f
		l 246	2f
		l 248	2f
		l 312	2f
		l 353	4f
		l 454	2f
		l 527b	frgt
		l 1612	frgt
		l 1665	2frgt
		l 1731	3frgt
		l 1827	1f+frgt
PALIMPSESTS			
0248	70f	l 66	275f
0133	36f	l 362	240f
0135	8f	l 65	213f
0196	2f	l 668	175f
0197	2f	l 907	165f
0132	1f	l 1953	131f
		l 1954	119f
		l 1955	76f
		l 1885	29f
		l 1193a	18f
		l 370	7f
		l 286	5f
		l 1317	2f
		l 511	1f
		l 1849	1f

TABLE 44. LECTONARY MSS WHICH CANNOT BE FITTED INTO THE USUAL SYSTEM

ⲡ 4		(III)		
ⲡ 22		(III)		
ⲡ 62	Greek-Coptic	(IV)	ℓ 1604	(IV)
ⲡ 6	Greek-Coptic	(IV)	ℓ 1043	(V)
ⲡ 2	Greek-Coptic	(VI)	ℓ 1354	(VI)
ⲡ 3		(VI/VII)	ℓ 1276	(VI)
ⲡ 44		(VI/VII)		
ℓ 1994	Greek-Coptic	?		
ℓ 143	Greek-Coptic	(VIII)		
ℓ 1602	Greek-Coptic	(VIII)		
ℓ 846		(VIII)		
ℓ 844		(IX)		
ℓ 249		(IX)		
ℓ 965	Greek-Coptic	(IX)		
ℓ 1355	Greek-Coptic	(IX)		
ℓ 1614	Greek-Coptic	(X)		
ℓ 1739	Greek-Coptic	(X)		
ℓ 1678	Greek-Coptic	(X)		
ℓ 962	Greek-Coptic	(XI)		
ℓ 963	Greek-Coptic	(XI)		
ℓ 961	Greek-Coptic	(XII)		
ℓ 964a	Greek-Coptic	(XIII)		
ℓ 964b	Greek-Coptic	(XIII)		

TABLE 45

CLASSIFICATION OF 1 sel MANUSCRIPTS

	CONTENTS
TWELVE FESTIVALS 1 132 XIV century	Annunciation - Elevation of the Cross
I. SINGLE-CYCLE U 1 35 X century U 1 46* IX century U 1 1044 X century 1 1101 XII century U 1 123* X century 1 142 XIV century 1 675 XII century	See TABLE 46
II. DOUBLE-CYCLE 1 117 XI century 1 1390 XI century 1 757 XIV century 1 1911 XII century U 1 300 X century [U 1 367* XI century] U 1 1* X century	See TABLE 47 for Synaxarion [1 k, but showing transition from 1 sel]
III. LECTIONARY OF PATRIARCH OF CONSTANTINOPLE 1 131 XIV century	Easter, May 11th, June 5th, September 1st, 5th, Footwashing, Good Friday
HALF A YEAR 1 206a* XI century	Easter - Pentecost, February - June, Lent - Easter
IV. SUPPLEMENTARY CODICES a) Weekdays only 1 10 XIII century 1 305 XII century 1 398 XIV century 1 1852b XIV century b) Principally lections for Mornings and Holy Week U 1 538 X century 1 204 XI century	S type + Synodal lection, Holy Week x type + 6th and 17th Sat/Sun of Matthew x type + each day of 1 esk referred to another codex S/x type (lac. until Monday, 6th week of Matthew)
I. NON-BYZANTINE SYSTEM U 1 844 IX century	

SIGLA

J Uncial MS

* MS contains Chapter Numbers

TABLE 46 CONTENTS OF SINGLE-CYCLE 1 sel MANUSCRIPTS

<i>l</i>	35	46	1044	1101	123	142	675
EASTER SUNDAY	/	/	/	/	/		/
Monday			/	/	/		/
Tuesday				/	/		/
Wednesday				/	/	lacuna	/
Thursday		/		/	/		/
Friday				/	/		/
Saturday				/	/		/
SUNDAY 2		/	/	/	/		/
Monday				/	/		/
SUNDAY 3				/	/		/
SUNDAY 4				/	/		/
WEDNESDAY of MID-PENTECOST			/	/	^		/
SUNDAY 5				/	/		/
SUNDAY 6				/	/		/
ASCENSION DAY	/	/	/	/	^		X
SUNDAY 7				/	/		/
PENTECOST	/	/	/	/	^		/
Morrow of Pentecost					/		/
SUNDAY of ALL SAINTS					/	/	/
John the Baptist (Birth)					/		/
Peter and Paul				/	/		/
Transfiguration	/	/	/	/	^		X
Assumption of Theotocos	/	-	/	/	/		X
John the Baptist (Beheading)				/	/		+/
Beginning of the Indiction	/		/	/	/		/
Birth of the Theotocos	/	/	/	/	^		/
Elevation of the Cross	/	/	/	/	^	lacuna	X
Archangels					/		/
Angels				/			/
Holy of Holies			/	/			/
Nicholas							/
Ignatius					/		/
Sunday of the Founders				/			/
Sunday before Christmas (of the Fathers)				/	/	/	/
Christmas Eve		/	/	/	/		/
Christmas	/	/	/	/	/	X	X
Morrow of Christmas (of the Theotocos)				/	/		/
Sunday before Feast of Lights				/	/		/
Circumcision		/		/	/	/	/
Eve of Feast of Lights				/	/		/
Feast of Lights	/	/	/	/	/		X
Morrow of Feast of Lights (of the Baptist)	/	/	/	/	/		/
Presentation	/	/	/	/	^		/
SUNDAY of the PRODIGAL (Sunday before Carnival)						/	/
CARNIVAL SUNDAY		/				/	+/
CHEESE-EATER SUNDAY		/*				/	+/
1st Saturday of Lent							+/
1st Sunday of Lent							+/
Annunciation	/	/	/	/	/		/
LAZARUS' SATURDAY (6th of Lent)	^	/		/	/		/
PALM SUNDAY				/	X		/
Monday				/			/
Tuesday				/			/
Wednesday				/			/
Footwashing				X			+X
Thursday	+/	/		/	/	lacuna	/
Friday				X			/
Saturday		/		X	X		/

TABLE 46(Continued) LECTIIONS AFTER COMPLETION OF SINGLE CYCLE

<i>l</i>	35	46	1044	1101	123	142	675
Morning Resurrection Gospels	/						/
Dedication / Dedication of Sanctuary (+)		//			^		+/*
Victory		//					
Terror / Terror of Earthquake					//		+/
Sickness		//			//		
Repentance		//			/		
Investiture of a monk							
The Disinterested			/				
The Holy Forty Martyrs							//
St Philip							//
Women Martyrs							//
The Great Martyrs George, Demetrius, Theodore							//
The Synod of the Holy Martyrs							//
Beheading of John the Baptist							//
Chrysostom							//
Apostles and Angels							//

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- / Lektion present or referred to another day or given in index
- +/ Lektion written after the position indicated by this Table
- \ Morning lection written after the position indicated by this Table
- X Morning lection precedes lection for Liturgy
- * Rubricated for Thursday of Cheese-eater
- Day mentioned after rubric for a different day
- * Sanctuary mentioned after Dedication

TABLE 47	DOUBLE-CYCLE	1sel	MSS:	SYNTAXARION		
<i>ℓ</i>	117	1390	757	1911	300	1
EASTER SUNDAY	/	/	/v	/	/	/
Monday			/	/	/	/
Tuesday			/	/	/	/
Wednesday			/	/	/	/
Thursday			/	/	/	/
Friday			/	/	/	/
Saturday			/	/	/	/
SUNDAY 2	/	/	/	/	/	/
Saturday			/		/	/
SUNDAY 3			/		/	/
Saturday			/		/	/
SUNDAY 4			/		/	/
WEDNESDAY of MID-PENTECOST	/	/	/	/	/	/
Saturday			/		/	/
SUNDAY 5			/		/	/
Saturday			/		/	/
SUNDAY 6			/		/	/
ASCENSION DAY	/	/	X	X	X	/
Saturday			/		/	/
SUNDAY 7			/	/	/	/
Saturday			/		/	/
PENTECOST	/	/	/	/	X	/
Morrow of Pentecost				/	/	/
1 SUNDAY after N				/	/	/
2 SUNDAY					/	
3 SUNDAY					/	
4 SUNDAY					/	
5 SUNDAY					/	
6 SUNDAY					/	
7 SUNDAY					/	
8 SUNDAY					/	
9 SUNDAY					/	
10 SUNDAY					/	
11 SUNDAY					/	
SUNDAY BEFORE CARNIVAL					/	
CARNIVAL SUNDAY				/	/	/
CHEESE-EATER SUNDAY				/	/	/
Saturday				/	/	/
SUNDAY 1 of LENT				/	/	/
LAZARUS' SATURDAY (6th of Lent)				/	/	/
PALM SUNDAY				X	X	X
MAUNDY THURSDAY				/	/	
Footwashing				/	X	
1st Gospel of Passion				/	/	
Friday				/	/	
Saturday				X	X	X
RESURRECTION LECTIONS (after Menologion)					/	/

SIGLA

/ Lection present

X Morning lection precedes lection for Liturgy / Both footwashing lections

/v Lection for Vespers follows lection for Liturgy

TABLE 48 MSS CONTAINING 16 SATURDAYS AND SUNDAYS IN MATTHEW

LUKE	POSITION OF CANAANITESS	RUBRIC FOR EXTRA SATURDAY
VIII None		
IX 2640	16	No Saturday
X 247	16	@ λεγε οιον θελης
2704*	16	@ IH + ευαγγ ^ε οιον θελ
2455	16	ζη @ οιον θε:
2373	16	@ IH κατὰ λουκαν ειπεν ο ις εαν δε αμαρ ^τ εγρ ^α @ IE του αυ ευλις

TABLE 49 MSS WITH 17TH SATURDAY REFERRED TO GREAT TUESDAY

VIII None		
IX 2542	16	@ IH 2 @ οιον θε
2749	lacuna	
X 2116	16	@ IH . ευαγγ ^ε οιον θελεις
21073	16	@ IH ειπε ευαγγελιον οιον θελεις
21100	16	@ IH ευαγγελιον ειπε οιον θελεις
2139	16	2 @ οιον θ
21077	16	@ IH εγρ ^α @ IS του αυ . ευαγγ ^ε .
+ 17TH SUN. REF TO LUKE		
IX 2806	16	No Saturday

TABLE 50		MSS IN WHICH MATTHEW ENDS ON 17TH SATURDAY	
LUKE		POSITION OF CANAANITESS	RUBRIC FOR EXTRA SATURDAY
VIII	563*	17	δεον γινωκειν σαββατικον οιον θελης
	627	17	Rubrics shorn off
IX	36	No mention	17th Saturday omitted, instead: @ προ της αποκρι ^ε ζη @ οιον θελ ^ς . ∴ σαββατον .IH. αναγινωσκε ^τ οπισ ^θ σαββατ ηγουν @ IZ
	514*	16	@ IH ζη ευαγγε ^ε εις @ οιον θελης
	848	16	@ IH ζη ευαγγε ^ε εις @ οιον θελης
	845*	17	No Saturday
	735	17	No Saturday
	672	17	δεον ειδεναι οτι αναγινωσκεται τουτο το ευητοι της χαναναϊας η προ του φαρισαίου και του φαρισαίου προ το ασωτου. ∴ @ προ του ασωτο δεον ειδεναι οτι σαββατικον οιον θελεις ζη @ οιον θελεις
	152*	17	ζη @ οιον θελεις
	292*	17	Repetition of lection for 15th Saturday
X	111	No mention	No Saturday
	823	No mention	No Saturday
	813*	No mention	No Saturday
	1231*	Lacuna	Lacuna
	1076*	16	@ IH .ζη. @ οιον θελ ^ς
	1082*	16	@ IH ευαγγζητη εις @ οιον θελης
	799	17	No Saturday
	1552*	17	No Saturday
	115	17	@ IH ζη ευαγγελιον σαββατον οιον θελ ^ς
	1957	17	@ IH ζητει σαββατικον ευαγγελιον οιον θελεις εκ ^τ λουκα ^α .
	467	17	@ [m ^o ξ] αποκρεου οιο ^θ

TABLE 51		MSS IN WHICH MATTHEW ENDS ON 17TH SUNDAY	
LUKE	POSITION OF CANAANITESS	RUBRIC FOR EXTRA SATURDAY	
VIII None			
IX 805	No mention	No Saturday	
64*	16	@ IH ειπε οιον θλ	
541	16	σαββα τ ασω ειπε ευαγγε·εκ οπισ· @ οιον θε;	
34	17	No Saturday	
807	17	No Saturday	
808*	(17)	No Saturday	
X 5	No mention	No Saturday	
24	No mention	No Saturday	
150	No mention	No Saturday	
194*	No mention	No Saturday	
425	No mention	No Saturday	
570	No mention	No Saturday	
628	No mention	No Saturday	
814	No mention	No Saturday	
1014	No mention	No Saturday	
42*	No mention	No Saturday	
183	16	@ IH ζη σαββατον οιον θελεις	
847	17	No Saturday	
1086*	(17)	No Saturday	
1091	No mention	17th Saturday omitted, instead:	
		@ πρω της αποκρι αναγνωσμα οιον θελης	
546*		Between usual 16th Sunday and 17th Saturday are: AD L xv:4-11 and AD L xvi:1-9	

TABLE 52 MSS WITH FREE CHOICE FOR 17TH SUNDAY OF MATTHEW			
	Rubric for 17th Sun in Mt	Canaanitess in Luke	Extra Saturday
VIII None	κ ^υ δε <u>ΙΖ</u> λεγεις οιον αν θελ	16	No Saturday
IX 130*			
X None			

TABLE 53 MSS WITH 17TH SUNDAY OF MATTHEW REFERRED TO END OF GOSPEL			
	Rubric for 17th Sun in Mt	Canaanitess in Luke	Extra Saturday
VIII None	ζ ^τ κ ^υ <u>ΙΖ</u> του μα ^θ εις ^τ τε του ευαγγε	No mention	No Saturday
IX None			
X 181			

TABLE 54 MSS WITH LACUNA AT CONCLUSION OF MATTHEAN PERIOD		
	CANAANITESS IN LUKE	RUBRIC FOR EXTRA SATURDAY
VII	355	Lacuna
VIII	352*	Lacuna
	354	Lacuna
	360	Lacuna
	525	Lacuna
	565	Lacuna
IX	17*	17
	63*	17
	127	No mention
	182	Lacuna
	206b	Lacuna
	244	Lacuna
	245	Lacuna
	246	Lacuna
	248	? 16 ?
	312	Lacuna
	353	Lacuna
	454	Lacuna
	527b	Lacuna
	543	17
	566	Lacuna
	567	Lacuna
	720	Lacuna
	730	Lacuna
	734	Lacuna
	849	Lacuna
	1105	No mention
	1273	Lacuna
	1358	Lacuna
	1395	Lacuna
	1397	Lacuna
	1571	16
	1599	17
	1612	Lacuna
	1665	Lacuna
	1666	Lacuna
	1688	Lacuna
	1731	Lacuna
	1827	Lacuna
	1902*	Lacuna
	1907	Lacuna
	1945*	Lacuna
	1990	Lacuna
X	2	No mention
	40	Lacuna
	45	Lacuna
	195	No mention
	265	Lacuna
	284	Lacuna
	295	Lacuna
	309	Lacuna
	358*	Lacuna
	359	Lacuna

No Saturday
 @ IH ζῆ υων θελης
 No Saturday. Rubric for 16th Sunday:
 κ^υ IS ηγουν πρω αποκρε'
 τ̄ τελων και του φαρισαιου

No Saturday

No Saturday

@ IH ευαγγ ειπε οιον θελ
 κ Saturday (C + L xv:1-10)

TABLE 54. (continued)		
	CANAANITESS IN LUKE	RUBRIC FOR EXTRA SATURDAY
X (cont.)		
526	Lacuna	
527a	Lacuna	
722	Lacuna	
798*	17	Ⓒ ἸΗ πρω ϗ ασω ζη ειζ ε ϗ βιβλι
1096	No mention	
1153b	Lacuna	
1190a	Lacuna	
1376	Lacuna	
1385	Lacuna	
1404	Lacuna	
1533*	Lacuna	
1629*	16	Lacuna
1646	Lacuna	
1729	Lacuna	
1866	Lacuna	
1867	Lacuna	
1870	Lacuna	
1904*	Lacuna	
1905	Lacuna	
1906	Lac. from 17 Sat of Mt	

TABLE 55 LATER MSS CONCLUDING MATTHEAN PERIOD WITH 16TH SUNDAY

XII century

337* (lesk)
 939 (lesk)
 941 (lesk)
 464 (le:S)
 638 (le: α+)
 854 (le:S+ α)
 876 (le:mixed)

XIII century

1074* (lesk) (1290 AD)
 930 (le:S)

XIV century

264* (lesk) (1381 AD)
 8 (le:S)

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