

THE TEXTUAL TRADITION OF THE GOSPEL  
OF JOHN IN GREEK GOSPEL LECTIONARIES  
FROM THE MIDDLE BYZANTINE PERIOD  
(8<sup>th</sup>-11<sup>th</sup> CENTURY)

By

CHRISTOPHER ROBERT DENNIS JORDAN

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Department of Theology and Religion  
School of Philosophy, Theology and Religion  
The University of Birmingham  
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## Abstract

It has been over 50 years since the last doctoral dissertation on the Gospel of John in the Greek lectionary tradition. The present dissertation on the pericopae of the Gospel of John in the Synaxarion section of the Greek Gospel lectionary hopes to ignite an interest in the lectionary tradition within the discipline of New Testament Textual Criticism. The pages of this dissertation are the groundwork for the lectionary phase of the International Greek New Testament Project and its major critical edition of John.

During the Middle Byzantine period (8<sup>th</sup>-11<sup>th</sup> century) the Gospel lectionary emerges as a liturgical codex of the Byzantine Church. One hundred and twenty-six Greek Gospel lectionaries from this period are examined at forty-four carefully selected test passages in John. One places the manuscripts in their Byzantine context, studies the lectionary evidence as documents, highlights the textual and paratextual variation in the lectionary tradition, discusses genealogical issues, explores the method of lectionary construction, and investigates the relationship between the lectionary tradition and the continuous text manuscript tradition.

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List of Abbreviations

ADD. Addition

B Byzantine

C Corrector

CSNTM Centre for the Study of New Testament Manuscripts

CT Continuous Text

e ἐβδομάδες

Eklogadion ΕΚΛΟΓΑΔΙΟΝ. Ἀποστολικά καὶ Εὐαγγελικά Ἀναγνώσματα τῶν Κυριακῶν καὶ Ἑορτῶν

esk ἐβδομάδες+σαββατοκυριακαί

EP Ecumenical Patriarchate's 1904 edition of the Greek New Testament: Ἡ Καινὴ Διαθήκη, τὸ πρωτότυπον κείμενον κατὰ τὴν ἔκδοσιν τοῦ Οἰκουμενικοῦ Πατριαρχείου

Excl. MT Excluding Majority Text

f fehler

f./fa. folium/folia

G-A Gregory-Aland

GNT4 *The Greek New Testament*. Fourth Revised Edition

GNT4EdNotes Handwritten editorial notes on the lectionary evidence used and the pericopae consulted for GNT4.

Hom. Homoioarchon/Homoioteleuton

IDList44 The results list of the lection identifiers found in 126 Gospel lectionaries at the pericopae consulted for the forty-four test passages in John.

IGNTP International Greek New Testament Project

Incl. MT Including Majority Text

INTF Institut für neutestamentliche Textforschung, Westfälische, Wilhelms-Universität, Münster, Germany

ITSEE Institute for Textual Scholarship and Electronic Editing, University of Birmingham, Birmingham, UK

JBE An Electronic Edition of the Gospel According to John in the Byzantine Tradition.

JME An Electronic Version of the New Testament in Greek IV, The Gospel According to John, vol. 2, The Majuscules.

k κυριακαί

L Lectionary

Lect The siglum used in GNT4 to signify the reading transmitted in the majority of lectionaries.

Lectpt The siglum used in GNT4 when at least a third of the lectionary evidence exhibits a variant reading.

List44 The results list of the readings found in 126 Greek Gospel lectionaries at forty-four test passages in John.

Liste *Kurzgefasste Liste der Griechischen Handschriften des Neuen Testaments*

LTE The Liturgical Typikon of the Monastery of Theotokos Evergetis

LTP Lectionary Test Passage

MJ μηναιον του ιαννουαριου περιεχον την πρεπουσαν αυτω απαξαν ακολουθιαν μετα και προσθηκης του τυπικου

MS Manuscript

MSS Manuscripts

MT Majority Text

NA27 Nestle-Aland. *Novum Testamentum Graece*. 27<sup>th</sup> revised edition.

n.n. No Number

o orthographical alternative

OM. Omission



P Papyrus

Ps Psalm

r/v Recto/Verso

sel select

sk σαββατοκυριακαί

T&T John *Text und Textwert der Griechischen Handschriften des Neuen Testaments V. Das Johannesevangelium.*

TGC Typikon of the Great Church (*Le Typikon de la Grande Église: Ms. Saint Croix no. 40 Xe siècle, vol. 2, Le Cycle des Fêtes Mobiles*)

TST Testelle/n

u uncial/majuscule

V An erroneous omission that is difficult to explain.

vid videt

vl varia lectio

X Illegible

Z Not extant

## Acknowledgements

My research into the Greek Gospel lectionary tradition began when I arrived in Birmingham in September 2005 to pursue the MA in Editing Texts in Religion at the Institute for Textual Scholarship and Electronic Editing (ITSEE), University of Birmingham. Four years later I complete this doctoral dissertation hoping that I have moved lectionary research another inch forward.

I would like to thank my supervisor, Professor D. C. Parker, and all other staff members at ITSEE for their encouragement and guidance. Special thanks to Dr. P. J. Williams, who pointed me to lectionaries when I was at the University of Aberdeen, and to Dr. W. J. Elliott, who introduced me to the lectionary tradition when I arrived at Birmingham.

The content of this dissertation is based on lectionary research that I did at the Institut für Neutestamentliche Textforschung, Münster, Germany in 2007. I therefore would like to thank Professor H Strutwolf, Dr. K. Wachtel, Dr. Dr. U. Schmid and the student collators, who made me feel most welcome during my visit.

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## Chapter 1: An Introduction to the Greek Gospel Lectionary

“Comparatively few Lectionaries have as yet been collated. Some of these have been found to contain readings of sufficient value and interest to encourage further enquiry in what is as yet an almost unexplored region of textual history...”<sup>1</sup>

In recent years there has been an explosion of resources relating to the textual tradition of John in continuous text manuscripts. For example, *Text und Textwert der Griechischen Handschriften des Neuen Testaments V. Das Johannesevangelium* (T&T John) examines the text of John at one hundred and fifty-three test passages in one thousand, eight hundred and eighty-five continuous text manuscripts, *An Electronic Version of the New Testament in Greek IV, The Gospel According to John*, vol. 2, *The Majuscules* (JME) examines the text of John in almost all extant majuscule continuous text manuscripts, and *An Electronic Edition of the Gospel According to John in the Byzantine Tradition* (JBE) contains a selection of manuscripts from the Byzantine continuous text tradition.

By contrast the text of John in the lectionary tradition is almost unexplored. The editors of JBE have made some progress by examining the text of John in eighteen lectionaries. It is not just the text of John that has been neglected in the lectionary tradition but rather the whole Gospel lectionary tradition has

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<sup>1</sup> B. F. Westcott and F. J. Hort, *The New Testament in the Original Greek. Introduction and Appendix* (London: MacMillan and Co., 1896), 76-7.

been set to one side in New Testament Textual Criticism, the same scholarly neglect that Westcott and Hort observed in 1896. It is difficult to understand the reluctance to study the codices that were recited during the services of the Byzantine Church from the eighth century.

In this chapter one will introduce the Greek Gospel lectionary as a codex that emerged in the Middle Byzantine period, discuss past and recent works on Greek Gospel lectionaries in New Testament Textual Criticism and other fields of study, summarise the research questions and lines of enquiry that will be addressed in this thesis, present the lectionary evidence and the test passages selected for this study of the textual tradition of John, and discuss issues of lectionary terminology that have arisen during the examination of the lectionary evidence.

### I. The Emergence of the Greek Gospel Lectionary in the Middle Byzantine period

In the 8<sup>th</sup>-11<sup>th</sup> century period a range of liturgical codices emerged for public use in the Byzantine Church. For example, μηναῖα, εὐχόλογια, ψαλτήρια, εὐαγγέλια, ἀπόστολοευαγγελια, πανεγύρικα and συναξάρια.

In the inventory of the Monastery of Christ Panoiktirmon in Constantinople, found in Codex Constantinopolitanus Metochii Sancti Sepulchri 375, which is dated March 1077, there is listed a codex that contains a work that has the incipit, 'How do you feel about our situation?' together with the writings of

Clement of Rome,<sup>2</sup> and a Gospel lectionary codex. The incipit is from Homily forty-two by Gregory Nazianzen, which means that the codex is a πανεγύρικον.<sup>3</sup> These codices are listed under the heading, Ἀναγνωσματικά ἔχοντα διάφορα ἀναγνώσματα, which may be translated 'lectionaries with various pericopae'.<sup>4</sup> The eleventh-century inventory is evidence that the term lectionary in the Middle Byzantine period was attributed to codices that contained pericopae that were recited during the services of the Byzantine Church.

Examples of lectionaries are εὐαγγέλια, πανεγύρικα and συναξάρια. εὐαγγέλια are lectionaries that contain pericopae from the four canonical Gospels, πανεγύρικα are lectionaries that contain sermons and συναξάρια are lectionaries that contain pericopae that describe the lives of saints. During the tenth century Symeon Metaphrastes made a new lectionary compilation of the lives of saints called the Menologion.<sup>5</sup> The term εὐαγγέλιον was also used to describe the continuous text Gospel codex in the Byzantine period until the term τετραεὐαγγέλιον was adopted.

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<sup>2</sup> Alice-Mary Talbot, "Attaleiates: Rule of Michael Attaleiates for his Almshouse in Rhaidestos and for the Monastery of Christ Panoiktirmon in Constantinople," in *Byzantine Monastic Foundation Documents. A Complete Translation of the Surviving Founders' Typika and Testaments*, vol. 1, ed. J. Thomas and Angela Constantinides Hero (Washington: Dumbarton Oaks Research Library and Collection, 2000), 369.

<sup>3</sup> Ibid., 371.

<sup>4</sup> P. Gautier, "La Diataxis de Michael Attaliates," *Revue des études Byzantines* 39 (1981): 127. Gautier's edition is based on MS Constantinopolitanus Metochii Sancti Sepulchri 375, National Library, Athens, which is dated March 1077 and signed by Michael Attaliates.

<sup>5</sup> C. Høgel, *Symeon Metaphrastes. Rewriting and Canonization* (Copenhagen: Museum Tusculanum Press, University of Copenhagen, 2002), 74.

According to Charanis there was a surge during the Middle Byzantine period in monastic foundations.<sup>6</sup> The surge began c. 780 and continued until the twelfth century.<sup>7</sup> The emergence of the Greek Gospel lectionary along with the other liturgical codices is probably related to this rising monasticism.

Each pericope of a lectionary is recited on a particular day and during a particular liturgical service. At the Monastery of the Theotokos Evergetis, founded in Constantinople in 1048 or 1049, the lives of saints and sermons were recited during Orthros, and Apostolos and Gospel pericopae were recited during the Divine Liturgy.<sup>8</sup> Gospel pericopae were also recited during Sunday Orthros, Holy Friday Orthros and Holy Friday Hours.<sup>9</sup>

The present thesis is concerned with pericopae of the Gospel of John that appear in εὐαγγέλια and ἀπόστολοευαγγέλια. The Apostolos pericopae are placed before the Gospel pericopae on any given day in these lectionaries because this was the order of their recitation in the Byzantine Church. In the *Kurzgefasste Liste der Griechischen Handschriften des Neuen Testaments* (Liste) ἀπόστολοευαγγέλια have the siglum +a.

Apostolos and Gospel pericopae appear sporadically in μηνναῖα, εὐχόλογια and ψαλτήρια, the main text of which are hymns, prayers and Psalms

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<sup>6</sup> Peter Charanis, "The Monk as an Element of Byzantine Society," *Dumbarton Oaks Papers* 25 (1971): 67.

<sup>7</sup> Ibid.

<sup>8</sup> R. H. Jordan, *The Synaxarion of the Monastery of the Theotokos Evergetis. September-February*. Belfast Byzantine Texts and Translations, 6.5 (Belfast: Belfast Byzantine Enterprises, 2000)

<sup>9</sup> Ibid.

respectively. The *Liste* includes these manuscripts in the Lectionary section because they contain Apostolos and Gospel pericopae. In the *Liste* these codices are subsumed under the siglum *Lit*, an abbreviation for “liturgische Bücher” while Psalters have the siglum *PsO*, an abbreviation for “Psalter-Hss. mit biblischen Oden.”<sup>10</sup> L476+aLit is an example of a Menaion with Gospel and Apostolos pericopae.<sup>11</sup>

In εὐαγγέλια the day on which the pericope is recited is usually written at the head of the pericope or in the top margin. The liturgical service during which the pericope should be recited is usually not given in εὐαγγέλια because most Gospel pericopae were recited during the Divine Liturgy. When the service identifier is absent one should assume that the pericope is recited during the Divine Liturgy. When a Gospel lectionary supplies pericopae for more than one service on a particular day, the service identifier is usually written at the head of each pericope. For example, service identifiers appear when a Gospel lectionary supplies pericopae for the Divine Liturgy, Orthros and Vigils on a given day.

Most Gospel lectionaries of 8<sup>th</sup>-11<sup>th</sup> century are divided into two sections, the Synaxarion and the Menologion. The former follows the moveable cycle of the Byzantine year, which begins on Easter Sunday and ends on Holy Saturday, and the latter section follows the fixed cycle of the Byzantine year, which

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<sup>10</sup> K. Aland with M. Welte, B. Köster and K. Junack, *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments*. ANTF1 (Berlin: Walter de Gruyter and Co., 1994), xv.

<sup>11</sup> Digital images of L476 are available at [http://www.csntm.org/Manuscript/View/GA\\_Lect\\_476](http://www.csntm.org/Manuscript/View/GA_Lect_476)

begins on 1<sup>st</sup> September and ends on 31<sup>st</sup> August. The Synaxarion always precedes the Menologion. The content of these two sections supplies pericopae for the same day in a given year. For example, on 30<sup>th</sup> June an ekklesiarches would count the number of weeks from Easter Sunday and look up the pericope that the Synaxarion supplies, and then he would search for the pericope supplied in the Menologion, which has the identifier, ἰουνίῳ λ. After the Menologion section one usually finds Gospel pericopae for occasions such as funerals and times of penance.

Every church and monastery including the Hagia Sophia had a Liturgical Typikon, the liturgical rulebook for the daily services. The Liturgical Typikon, which is divided into a fixed and moveable cycle, lists the Apostolos and Gospel pericopae of the year in short form by supplying the incipit of each pericope. The incipit given in the Liturgical Typikon may conflict with the incipit of the lectionary. One does not know if the Liturgical Typikon or the lectionary was followed when the codices conflicted, although this decision probably lay with the ekklesiarches. Sometimes the incipit may not be supplied in the Liturgical Typikon. In such instances the ekklesiarches is instructed by the Liturgical Typikon to look up the pericope of the day in the lectionary.

Both the incipit and explicit of the Gospel pericope of Easter Monday Vespers (John 20:19-25) is given in the Liturgical Typikon of the Monastery of Theotokos Evergetis (LTE), which is found in the early twelfth-century MS Atheniensis graecus 788. The liturgical rubric instructs one to read the ninth



pericope of the Eleven Resurrection pericopae, the extent of which is John 20:19-31, for the text of the Vespers pericope. If the explicit was not given the deacon may have recited John 20:19-31 during Vespers. In some Gospel lectionaries this Vespers pericope is omitted but in others it is found after the Easter Sunday pericope.

The Liturgical Typikon may state that the Synaxarion pericope should be recited before the Menologion pericope or the Menologion pericope should be recited instead of the Synaxarion pericope. For example, LTE states that if the Feast of the Holy Forty Martyrs of Christ in Sebasteia on 9<sup>th</sup> March occurs on a Saturday, the Apostolos and Gospel pericopae of this Saturday, which are found in the Synaxarion, should be recited before the Apostolos and Gospel pericopae of 26<sup>th</sup> March, which are found in the Menologion: ἀπόστολος δὲ καὶ εὐαγγέλιον ἀμφότερα προηγούνται δὲ τὰ τοῦ σαββάτου.<sup>12</sup>

The liturgical codices of the Byzantine Church usually contain either the moveable or the fixed cycle. Gospel lectionaries and Liturgical Typika are distinct by combining these two cycles. However, the content and arrangements of the cycles in a Liturgical Typikon differ from the Gospel lectionary. For example, the moveable cycle of LTE begins on the Sunday of the Tax Collector and the Pharisee, the fourth Sunday before the first Sunday of Lent, and ends on the Saturday after All Saints Sunday, which is the

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<sup>12</sup> R. H. Jordan, *The Synaxarion of the Monastery of the Theotokos Evergetis. March to August. The Moveable Cycle*. Belfast Byzantine Texts and Translations, 6.6 (Belfast: Belfast Byzantine Enterprises, 2005), 14.

Sunday after Pentecost. A second difference from the Gospel lectionaries is that the moveable cycle of LTE is placed after the fixed cycle.

The Synaxarion may be divided into sections on the basis of the Gospel recited. For example, from Easter Sunday to Pentecost Sunday the Gospel of John is mostly recited, so this may be called the John section. From the week following Pentecost Sunday to the start of the Byzantine year in September, which is marked in the Synaxarion despite being from the fixed cycle, the Gospel of Matthew is mostly recited.

From September to the beginning of Lent, the Gospel of Luke is usually recited, from Lent to the Sunday before Palm Sunday the Gospel of Mark is usually recited, and from Lazarus Saturday, the day before Palm Sunday, to Holy Saturday recitations are from all four Gospels. Therefore, John, Matthew, Luke and Mark form the major sections of the Synaxarion. One should note that small numbers of pericopae from other Gospels appear in each of these sections. For example, the pericope recited on Easter Tuesday at the beginning of the John section is Luke 24:12-35. In the Menologion each pericope may be from any of the four Gospels.

In an examination of L229, a thirteenth-century Gospel lectionary, at Lambeth Palace Library, London, the correspondence between gatherings of folia and Gospel sections was investigated. In L229 there are twenty-two gatherings of eight folia. The twenty-third gathering has four folia. Although the last month of

the Menologion, August, finishes in the last folio, four folia may be missing, since pericopae for special occasions are usually written after the Menologion.

The John pericopae from Easter Sunday to Pentecost Sunday are written on the first four gatherings and the Matthew section begins on gathering five but no other section begins on the folio of a new gathering not even the Menologion. For example, on the recto side of the third folio of gathering seven the Lucan section begins.

Another thirteenth-century Gospel lectionary, L230, was also examined at Lambeth Palace Library. One discovered that the Johannine section began in a new gathering but no other section did. It seems that there was no rule about beginning new sections of a lectionary with a new gathering and John only begins with a new gathering because it is the start of the Synaxarion.

In the *Liste* the following four types of lectionary are identified on the basis of the frequency of pericopae in the Synaxarion: e (ἐβδομάδες), esk (ἐβδομάδες/σαββατοκυριακαί), sk (σαββατοκυριακαί) and k (κυριακαί). E type lectionaries contain daily pericopae from Easter Sunday to Holy Saturday apart from the Lenten period, when there are only Saturday/Sunday pericopae, since there is no weekday Divine Liturgy performed during this period. Canon 52 of the Council of Trullo fixed this as a rule in 692 and

advises that the Liturgy of the Presanctified Gifts should be performed instead on the weekdays of Lent.<sup>13</sup>

Esk type lectionaries contain daily pericopae between Easter Sunday and Pentecost Sunday, pericopae for Saturday and Sunday until Palm Sunday, and daily pericopae until Holy Saturday. Sk type lectionaries contain pericopae for mostly Saturdays and Sundays. K type lectionaries contain pericopae mostly for Sundays.

Monasteries and churches used these lectionaries according to the amount of times the Divine Liturgy was celebrated. For example, esk Gospel lectionaries were probably used in monasteries and churches where the Divine Liturgy was celebrated on a daily basis during Holy Week and the Easter-Pentecost period but on Saturdays and Sundays for the rest of the year.

On the basis of extant manuscript evidence e and esk Greek Gospel lectionaries first appear in the eighth century. In fact, there are only two that date from this period: L237 and L293. L237 is an esk Gospel lectionary and L293, the underwriting of a palimpsest, is an e Gospel lectionary. Since e and esk Gospel lectionaries are not extant before the eighth century and only two are dated to the eighth century, one may infer that e and esk Gospel lectionaries developed in a centre of manuscript production some time in the eighth century.

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<sup>13</sup> <http://www.newadvent.org/fathers/3814.htm> Consulted 8/2/07.

There are other lectionaries that date from the eighth century and earlier according to the *Liste* but they are fragmentary or contain pericopae found in Psalters. Such manuscripts cannot be included as evidence of the emergence of e and esk Gospel lectionaries. There are some Greek-Coptic and Greek-Arabic bilingual lectionaries that date from the eighth century or earlier. For example, L1602 is an eighth-century Greek-Arabic lectionary, but its system of pericopae in the Synaxarion has not been classified, suggesting that it exhibits a non-Byzantine system of pericopae.

In addition to the emergence of e and esk Gospel lectionaries the eighth century witnessed the introduction of the minuscule script to the continuous text tradition. It is not necessary for these inventions to be dated during the brief iconodule period, 787-815, because as Auzépy states, the Byzantine Empire was not empty of culture during iconoclasm and the idea of a dark period during iconoclasm derives from the writings of the iconodules.<sup>14</sup>

The oldest lectionary in the *Liste* is L1043, which is dated to the fifth century. L1043 is fragmentary and its extant leaves contain pericopae delineated by line spaces, ektheses, enlarged initial letters and sometimes by paragraphi.<sup>15</sup> Although the boundaries of the pericopae in L1043 are sometimes similar to pericopae found in e and esk lectionaries, the sequence of the pericopae differs from that found in e and esk lectionaries. Gospel identifiers and lection

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<sup>14</sup> Marie-France Auzépy, "State of Emergency (700-850)," in *The Cambridge History of the Byzantine Empire c. 500-1492*, ed. J. Shepard (Cambridge: Cambridge University Press, 2008), 254.

<sup>15</sup> S. Porter, "The Influence of Unit Delimitation on Reading and Use of Greek Manuscripts," in *Method in Unit Delimitation. Pericope 6* (Leiden: E. J. Brill, 2007), 46.

identifiers do not introduce the pericopae in L1043, which is characteristic of lectionaries from the eighth century. L1043 is classed as a lectionary because it contains pericopae but there is no evidence to suggest that it was actually recited in church.

L1043 is proof that the idea of writing out a series of pericopae in a single codex existed before the eighth century. Manuscripts of John with hermeneiai show also that the writing out of Gospel pericopae existed before the eighth century, for example, P63 (5<sup>th</sup>-6<sup>th</sup> century) and P76 (6<sup>th</sup> century).

Lectionaries with selections of pericopae designated as Lsel in the *Liste* first appear in the ninth century. Some select lectionaries have two separate sections for each cycle of the Byzantine year as in the e, esk, sk and k type lectionaries, while others have a single section with the two yearly cycles intertwined. Both kinds of select lectionaries probably emerged alongside or shortly after e and esk lectionaries.

Each select lectionary has its own rationale. For example, Burns suggests that L131 (14<sup>th</sup> century) contains a selection of pericopae that the patriarch of Constantinople recited during special services in the Hagia Sophia.<sup>16</sup> Other select lectionaries may contain pericopae that were recited on days that were seen as significant in particular monasteries and churches.

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<sup>16</sup> Y. Burns, "The Lectionary of the Patriarch of Constantinople," *Studia Patristica* 15, part I (1975): 515.

The sk and k type Gospel lectionaries probably derive from this desire to create particular arrangements of pericopae. For example, a k type Gospel lectionary is probably the product of a monastery that wanted to use a special lectionary on Sundays or it may have been made for a monastic dependency that only celebrated the Divine Liturgy on Sundays. L10 (13<sup>th</sup> century), which contains pericopae for Monday to Friday in any given week in the Synaxarion, is probably a contracted form of the e type lectionary rather than its precursor.<sup>17</sup>

The system of pericopae found in Gospel lectionaries of 8<sup>th</sup>-11<sup>th</sup> century may have existed before the emergence of this codex. For example, the system of pericopae may have existed for a period of time in the form of lectionary rubrics, which are found in the margins of continuous text manuscripts, or in the form of lectionary tables, which are found at the beginning or end of continuous text manuscripts. Parts of the lectionary system probably date to the period of the early church.

There is one piece of lectionary evidence that may suggest that the esk lectionary codex was extant in the fourth century. Inside the Synaxarion headpiece on f. 1r in L40, a tenth-century esk Greek Gospel lectionary, the following title is written in the same liturgical majuscule script as that of the

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<sup>17</sup> The last page of L10, f. 142v, ends with the first two words of Matthew 28:10 (τότε λέγει), which belongs to the Holy Saturday pericope. It seems that the five-day week was extended to a six-day week for Holy Week.

main text: κτημα του αγιου ιωαννου του χρυσοστομου τη αγια και μεγαλη κυριακη του πασχα εκ του κατα ιωαννην.<sup>18</sup>

If L40 were a copy of a lectionary that once belonged to John Chrysostom (c. 347-407), the esk type lectionary may have been current in fourth-century Antioch or Constantinople. Since κτημα του αγιου ιωαννου του χρυσοστομου is a part of the headpiece title, one cannot discount it immediately as spurious. For example, one expects a scribe to make a spurious claim in a margin, a colophon or on one of the flyleaves. It is possible that a scribe transferred the phrase κτημα του αγιου ιωαννου του χρυσοστομου from a marginal note to the headpiece.

It is difficult to believe that an esk lectionary may have existed in the fourth century, since all extant esk lectionaries date from the eighth century and after including L40. The Byzantine system of pericopae and the two yearly cycles that form the content of L40 were probably not extant in the fourth or early fifth century. According to Wybrew Chrysostom had to urge people to listen to the recitation of the Gospel pericopae during church services, since many complained that this was the boring part of the service, as the Gospel pericopae were always the same.<sup>19</sup> This lack of variety in Gospel reading does not suggest that there was a developed system of Gospel pericopae in the time of Chrysostom.

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<sup>18</sup> See, E. Nestle, *Introduction to the Textual Criticism of the Greek New Testament*. Translated by William Eadie (London: Williams and Norgate, 1901. Reprint, Eugene: Wipf and Stock Publishers, 2001), 92.

<sup>19</sup> H. Wybrew, *The Orthodox Liturgy. The Development of the Eucharistic Liturgy in the Byzantine Rite* (Crestwood: St. Vladimir's Seminary Press, 1996), 49.



Since the continuous text tradition probably fed into the lectionary tradition, the reference to John Chrysostom may originate in a continuous text manuscript that was used to make an esk lectionary. It is more likely that Chrysostom owned a Four Gospels manuscript than an esk Gospel lectionary.

## II. The Study of Greek Gospel Lectionaries in Past and Recent Scholarship

The lectionaries have been neglected in New Testament Textual Criticism because most work has focussed on the continuous text tradition and/or the pursuit of the elusive original text, for which the lectionaries have been judged as almost useless. For example, Kenyon thinks that lectionaries are less useful than minuscule continuous text manuscripts.<sup>20</sup> Such an opinion is based on scanty research of the Greek lectionary tradition. The neglect of lectionaries in New Testament Textual Criticism is comparable to the neglect of the minuscule continuous text manuscripts, although they have been researched more in recent years. For example, in T&T John one thousand, four hundred and fifty minuscules have been examined in one hundred and fifty-three test passages taken from the first ten chapters of John.

Scrivener<sup>21</sup> and Riddle think that the lectionary is neglected in scholarship because of its complex and confusing form for the Western eye.<sup>22</sup> One thinks

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<sup>20</sup> F. G. Kenyon, *Handbook to the Textual Criticism of the New Testament* (London: MacMillan and Co., Limited, 1910), 109.

<sup>21</sup> F. H. A. Scrivener, *A Plain Introduction to the Criticism of the New Testament for the Use of Biblical Students* (Cambridge: Deighton, Bell and Co., 1883), 72.

<sup>22</sup> D. W. Riddle, "The Use of Lectionaries in Critical Editions and Studies of the New Testament Text," in *Prolegomena to the Study of the Lectionary text of the Gospels*. Studies

that the lectionary is no more confusing than the form of the continuous text manuscript, which sometimes has a commentary text, lectionary rubrics and other auxiliary features.

The neglect of lectionaries in New Testament Textual Criticism is demonstrated by their paucity in critical editions of the Greek New Testament. For example, nine lectionaries are cited in Mill's 1707 edition of the Greek New Testament and ten lectionaries are cited in the 2002 printing of Nestle-Aland 27. The fourth revised edition of *The Greek New Testament* (GNT4) has made the most progress by consulting sixty-nine lectionaries. Since it is a rule in New Testament Textual Criticism that ancient readings may appear in any period of the transmission of the Greek New Testament, the neglect of lectionaries is inexcusable.

Mostly at the University of Chicago and under the leadership of E. C. Colwell there was a steady stream of lectionary studies from 1929 to 1963: Wikgren (1929), Daube (1931), Riddle (1933), Schubert (1933), Branton (1934), Redus (1936), Metzger (1944), Bray (1951), Buck (1954), Pellett (1954), Specht (1955), Illingworth (1957) and Harms (1963).

Colwell carries out a study of the pericope for 14<sup>th</sup> September in the Menologion section of forty-five lectionaries to prepare the way for lectionary

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in the *Lectionary Text of the Greek New Testament*, vol. 1, ed. E. C. Colwell and D. W. Riddle (Chicago: The University of Chicago Press, 1933), 67.

research at the University of Chicago.<sup>23</sup> Due to the high textual agreement of these lectionaries against the Textus Receptus, Colwell suggests that there exists a lectionary text, a single archetype from which lectionaries dating from the eighth to the sixteenth centuries derive.<sup>24</sup> When the lectionary system increased in size, new pericopae were added to the relevant parts of the lectionary, thus “the lectionary is a preservative into which from time to time portions of the living text were dropped.”<sup>25</sup>

Colwell discovers that pericopae sharing the same verses in a single lectionary may exhibit textual variation; therefore, he advocates that a pericope should be collated against the same pericope in a given sample of lectionaries.<sup>26</sup> Another collation principle is that the whole pericope should be transcribed. For example, one should transcribe the text of the pericope along with the incipit, explicit, Gospel identifier, lection identifier and service identifier.<sup>27</sup>

Apart from Redus and Illingworth, whose studies concern the Menologion, the authors of the lectionary studies focus on the Synaxarion and all of the studies explore the textual affinities of the lectionaries with the so-called text types of the continuous text tradition. The doctoral theses of Buck, Pellett, Specht and

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<sup>23</sup> E. C. Colwell, “Is there a Lectionary Text of the Gospel?” *Harvard Theological Review* 25 (1932) and idem, “Method in the Study of the Text of the Gospel Lectionary,” in *Prolegomena*.

<sup>24</sup> Idem, “Method,” 13.

<sup>25</sup> Colwell, “Method,” 17.

<sup>26</sup> Ibid., 15-17.

<sup>27</sup> Ibid., 14.

Harms will be discussed as representative studies of this pioneering phase of lectionary research.

Buck investigates the textual affinity of the Saturday and Sunday Johannine pericopae of the Easter-Pentecost section of the Synaxarion in twenty-five lectionaries. Collations of fifty-three additional lectionaries supplied by Colwell were studied in two of the Saturday/Sunday pericopae. A selection of thirty-five continuous text manuscripts was made to represent the Byzantine (02, 07, 09, 011, 013, 017, 021, 028, 030, 031, 036, 037, 039, 041, 044, 045, 201, 440, 477 and 489), Western (05), Alexandrian (03, 019, 028 and 032) and Caesarean (1, 69, 209, 543, 700 and 1424) text types.<sup>28</sup>

After collating the text of the lectionaries against the Textus Receptus and examining these non-Textus Receptus readings in the light of the continuous text type representatives, Buck concludes that the majority readings in John had mainly Byzantine support with further support from Alexandrian witnesses, 05, and Caesarean witnesses.<sup>29</sup> The minority readings of the lectionaries were only studied in two Saturday and two Sunday pericopae. Buck concludes that the minority readings of the Saturday pericopae have strong support from I<sup>i</sup> witnesses (Family 13) along with the following Alexandrian witnesses: 01, 33 and 1241.<sup>30</sup> The minority readings of Sunday

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<sup>28</sup> H. M. Buck, "The Saturday and Sunday Lessons from John in the Greek Gospel Lectionary" (Ph.D. diss., University of Chicago, 1954), 26.

<sup>29</sup> Ibid., 24.

<sup>30</sup> Ibid., 37.

pericopae have less support from I<sup>i</sup> witnesses (Family 13) but Alexandrian witnesses and 05 are prominent in the attestations.<sup>31</sup>

Buck realises that it is a methodological error to use the Textus Receptus as a standard of the Byzantine Text. This error is illustrated by comparing the collations made by Buck with T&T John. The lectionary majority reading at John 3:5 in the Easter Thursday pericope, which is taken from Buck's published version of his doctoral dissertation in the *Studies in the Lectionary Text* series, and the lectionary majority reading at John 3:25 in the Easter Saturday pericope, which appears in both Buck's doctoral dissertation and the published version, are compared to the majority reading of the continuous text tradition according to T&T John. The results are presented in the following table:

Test Passage	Textus Receptus reading	Lectionary Majority reading	Majority reading in <i>T&amp;T John</i>
John 3:25	ιουδαιων	ιουδαιου	ιουδαιου
John 3:5	ο ιησους	ιησους	ιησους

One sees that the lectionary majority reading differs from the Textus Receptus but it is not a non-Byzantine reading. The lectionary majority reading is the majority reading of the continuous text tradition in other words the Byzantine Text.

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<sup>31</sup> Buck, "The Saturday and Sunday Lessons from John," 46.

To compensate for this methodological error Buck carries out a further study of the textual affinity of the lectionaries using the Multiple Method. Buck finds that the lectionary majority readings had mainly Byzantine support along with support from Caesarean witnesses especially in the Saturday pericopae.<sup>32</sup> Unlike the study of the lectionaries against the Textus Receptus, the I<sup>i</sup> witnesses, 69 and 543, are not as prominent, and Alexandrian and Western witnesses are scarce.<sup>33</sup>

In the study involving the Textus Receptus, 028 is the closest relative to the lectionaries and in the Multiple Method study 045 has the highest agreement with the lectionary readings. Both of these according to Buck are important witnesses for the early Byzantine text along with 031. Buck therefore states: "...the lectionaries in the Saturday and Sunday lessons from John represent an early form of the Byzantine recension, and may well be one of our primary witnesses to the character of the earliest Byzantine text."<sup>34</sup>

On the basis of the textual affinity of the lectionaries Buck suggests that the Easter Sunday-Pentecost pericopae in the lectionaries originated in fourth-century Asia Minor, and a process of standardisation to the Byzantine text type gradually removed the Caesarean and early Byzantine readings from the lectionaries that would have been prevalent in fourth-century Asia Minor.<sup>35</sup>

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<sup>32</sup> Buck, "The Saturday and Sunday Lessons from John," 69.

<sup>33</sup> Ibid.

<sup>34</sup> Ibid., 80.

<sup>35</sup> Ibid., 104.

Buck is aware that there is a strong textual affinity between continuous text manuscripts with lectionary rubrics and lectionaries proper. For example, 028 and 045 have lectionary rubrics and Buck suggests that these manuscripts “may be fully as representative of the lectionary text in these passages as many lectionary manuscripts themselves.”<sup>36</sup> Buck does not suggest that these manuscripts could have been used to make lectionaries, although he is aware that continuous text manuscripts precede lectionaries proper in the textual tradition of the Greek New Testament.

Pellett collates a selection of Holy Week pericopae from all four Gospels against the Textus Receptus in eighteen lectionaries. One hundred and forty lectionary majority variants are compared to the text of thirty-two continuous text manuscripts, which are chosen as representatives of the Alexandrian (01, 03, 04, 019, 032, 33, 157, 892 and 1241), Western (05), Caesarean (038, 1, 13, 22, 28, 69, 124, 346, 517, 565, 700, 1278 and 1424) and Byzantine (02, 09, 010, 011, 017, 028, 031, 032, 041) text types.<sup>37</sup> To the Western attestation Pellett adds Old Latin manuscripts and Western church fathers.<sup>38</sup>

According to Pellett forty-five majority variants have support from 01, 03 and 05; twelve majority variants have support from a variety of early text types excluding 01, 03 and 05; twenty-five variants have Alexandrian support; five variants have Caesarean support; twenty-three variants have exclusive

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<sup>36</sup> Buck, “The Saturday and Sunday Lessons from John,” 104.

<sup>37</sup> D. C. Pellett, “The Holy Week Lections in the Greek Gospel Lectionary” (Ph.D. diss., University of Chicago, 1954), 111-114.

<sup>38</sup> *Ibid.*, 113.

Byzantine support; and seven variants have only lectionary support.<sup>39</sup>

Byzantine witnesses join the Alexandrian, Western and Caesarean witnesses.

Since Byzantine witnesses always support the lectionary majority variants apart from those that are specific to the lectionary tradition, Pellett decides to study the relationship between the lectionaries and Von Soden's groupings of the witnesses to the Byzantine text. Here are the results presented in a table.<sup>40</sup>

Von Soden's Byzantine Text Group	MSS Analysed	Average agreement with lectionary majority variants (%)
K1	028, 031 and 045	49.4
Ka	05, 017 and 041	50.9
Ki	07, 09 and 011	57.2
Kr	201 and 208	62.1

K<sup>r</sup> manuscripts have the highest agreement with the lectionaries. However, through further studies Pellett found that 476 of the K1 group agrees with the lectionaries 62.8% and 473 of the Ka group agrees with the lectionaries 61.4%.<sup>41</sup> Pellett suggests that these manuscripts may belong to another K group perhaps the Kr group. 483 and 484, two members of Von Soden's Hagkx group, which is closely related to the Kr group, have high agreement with the lectionaries: 62.8% and 62.1% respectively.<sup>42</sup>

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<sup>39</sup> Pellett, 116-9.

<sup>40</sup> Ibid., 119-21.

<sup>41</sup> Ibid.

<sup>42</sup> Ibid., 121.



On the basis of this evidence Pellett proposes that there is a relationship between the lectionaries and the continuous text witnesses of the Byzantine Text, which is against the idea that there is a distinct lectionary text. Pellett thinks that there is a relationship the two manuscript traditions because continuous text manuscripts with lectionary rubrics fed into the lectionary tradition: "It is reasonable to assume that when the lectionaries were made up the lections were taken from straight text Byzantine MSS which had been used in the churches as lectionaries. There can be no doubt that the selection of many of these lections goes back to ancient times, but there is no reason to believe that the text used when the lectionaries were compiled was prior to or independent of the Byzantine text or texts current at that time."<sup>43</sup>

Pellett discusses the liturgical context of reading in the church but pays more attention to Late Antiquity at the expense of the Byzantine era, the context of the lectionaries being studied. For example, on the basis of the visit of Thecla of Egeria to Jerusalem in the fourth century, Pellett suggests that the Twelve Passion pericopae were recited during a twelve-hour vigil on the night of Holy Thursday, one pericope for each hour.<sup>44</sup> Through a study of Byzantine monastic sources such as LTE one learns that by the eleventh century eleven of the Twelve Passion pericopae were recited during Holy Friday Orthros and the twelfth one was recited during Holy Saturday Orthros.<sup>45</sup>

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<sup>43</sup> Pellett, 123.

<sup>44</sup> Ibid., 82-3.

<sup>45</sup> Jordan, *The Moveable Cycle*, 488.

Specht studies the Matthean Saturday and Sunday pericopae of the Synaxarion in twenty-eight lectionaries. Collating a selection of these pericopae against the Textus Receptus and comparing the majority and minority readings with representatives of the Alexandrian, Western, Caesarean and Byzantine text types, Specht concludes that the majority readings have the highest agreement with 045.<sup>46</sup> Alexandrian support is described as strong for the majority readings especially in the Sunday pericopae and Caesarean support is described as strong for the majority readings of Saturday and Sunday pericopae.<sup>47</sup> Concerning the minority readings, Specht writes that they “have very weak support from Byzantine manuscripts, but are well attested by Alexandrian and Caesarean witnesses.”<sup>48</sup>

Using the Multiple Method, Specht observes that the manuscripts of the K1 and Ki groups give the most support to the multiple readings that derive from the Saturday pericopae and there is similar Byzantine support for the Sunday pericopae “with a bit more of the Caesarean and Alexandrian element.”<sup>49</sup> To explain the textual affinity of the lectionaries Specht suggests that the lectionaries derive from exemplars that have a pre-Byzantine text with corrections to the Byzantine text.<sup>50</sup> Specht does not explain if these exemplars are lectionary or continuous text manuscripts.

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<sup>46</sup> W. F. Specht, “The Saturday and Sunday Lessons from Matthew in the Greek Lectionary” (Ph.D. diss., University of Chicago, 1955), 104.

<sup>47</sup> Ibid., 104.

<sup>48</sup> Ibid.

<sup>49</sup> Ibid., 105.

<sup>50</sup> Ibid., 107.

Harms collates weekday pericopae in the Matthew section of the Synaxarion against the Textus Receptus in fourteen lectionaries. The majority and minority variants from this collation are compared with representatives of the four text-types, which Harms designated using Greek letters: α for Byzantine (07, 017, 028, 032, 041 and 045), β for Alexandrian (01, 03, 019, 33, 892 and 1241), γ for Caesarean (038, 1, 13, 22, 118, 124, 346 and 700) and δ for Western (05).<sup>51</sup> Old Latin and Old Syriac witnesses are also consulted for δ, the Western text type.

Defining a significant reading as a lectionary majority or minority reading found in no more than two text types and a unique reading as a lectionary majority or minority reading found in only one text type, Harms finds that 13% of significant readings and 8% of unique readings agree with the Byzantine text type, 34.2% of significant readings and 37.8% of unique readings agree with the Alexandrian text type, 43.8% of significant readings and 54.1% of unique readings agree with the Caesarean text type, and 8.9% of significant readings and 0.3% of unique readings agree with the Western text type.<sup>52</sup>

Harms therefore concludes, "The Matthean weekday lessons of the fourteen lectionary manuscripts examined in the preceding study belong to the Gamma Text-type, which is basically the same as the so-called Caesarean Text."<sup>53</sup> But Harms goes further and suggests that the lectionaries may agree mostly with

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<sup>51</sup> R. Harms, "The Weekday Lessons from Matthew in the Greek Gospel Lectionary" (Th.D. diss., Princeton Theological Seminary, 1963), 25-7.

<sup>52</sup> Ibid., 92.

<sup>53</sup> Ibid.

the pre-Caesarean text, since the significant and unique lectionary minority readings regularly agree with 1, 13, 118 and 124.<sup>54</sup> Harms does not discuss how a pre-Caesarean text entered the lectionary tradition.

In addition to these pioneering studies of the Gospel lectionary tradition there are a small number of theses and studies on lectionaries by text critics, art historians and codicologists: Rutz (1962), Burns (1975), Duplacy (1987), Dolezal (1991), Anderson (1992) and Kellett (2007).

Rutz examines the incipits, explicits, boundaries and arrangement of the Matthean, Marcan and Lucan pericopae from the Pentecost-Lent period of the Synaxarion in ninety-six lectionaries dating from the ninth to the seventeenth century. He notices that the lectionaries exhibit variation in the incipits, explicits, boundaries and arrangements of their pericopae, which questioned the idea of Colwell that the lectionaries derive from a single archetype. For example, Rutz shows that there are nineteen different boundaries of the pericope recited on τῇ ε τῆς τυροφάγου among the sample of lectionaries.<sup>55</sup>

Bray, who wrote one of the pioneering studies in lectionaries at the University of Chicago, touches on this discovery of Rutz when he observes that L226, a fourteenth-century e type lectionary, exhibited a different amount of pericopae in the Lucan section of the Synaxarion and some of its pericopae had different

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<sup>54</sup> Harms, 92-3.

<sup>55</sup> K. Rutz, "A Search for the Archetype of the Greek Gospel Lectionary" (Th.D. diss., Concordia Seminary, 1962), 34.

boundaries when compared to the other manuscripts in his group of fourteen lectionaries.<sup>56</sup> However, Bray classifies the content of L226 as being outside of the Byzantine lectionary tradition rather than as a sign that the Byzantine lectionary is diverse, insisting that the lectionary tradition is homogenous.<sup>57</sup>

Similarly, Specht finds that L844 contains different pericope boundaries and incipits in comparison to the other lectionaries in his study.<sup>58</sup> The *Liste* records this manuscript as a select Jerusalem lectionary, which may explain its variation from the e and esk lectionaries consulted.

Rutz thinks that variation in incipits, explicits and boundaries among the lectionaries exists because rubricated continuous text manuscripts were used to make lectionaries. In these continuous text manuscripts the text of the incipits and explicits in the rubrics may vary, and the interpretation of the scribe reading the ἀρχή and τέλος signs may cause variation in the boundaries of the pericopae. Rutz studies a sample of eight rubricated continuous manuscripts: 07, 013, 034, 039, 045, 7, 359 and 480.<sup>59</sup>

Rutz examines the Elevation of the Cross pericope in the Menologion (14<sup>th</sup> September), which contains a selection of passages from John 19:6-35. Four different incipits and a variety of pericope boundaries are discovered among the lectionary rubrics in these manuscripts. There is even potential for

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<sup>56</sup> W. D. Bray, "The Weekday Lessons from Luke in the Greek Gospel Lectionary" (Ph.D. diss., University of Chicago, 1955), 11-14.

<sup>57</sup> Ibid., 30.

<sup>58</sup> Specht, 108-110.

<sup>59</sup> Rutz, 18.

variation within the same manuscript. For example, there is a τέλος sign after John 19:16 in seven of the continuous text manuscripts, indicating the end of Passion δ (John 18:28-19:16), but Rutz points out that a reader could misinterpret this as the end of the Elevation of the Cross pericope.<sup>60</sup>

Rutz fails to explain how lectionary rubrics cause the variation found in the arrangement of pericopae in Gospel lectionaries. One thinks that lectionary tables probably determined the order of pericopae in lectionaries and these are probably the cause of the variation in the arrangement of pericopae rather than lectionary rubrics.

Rutz proposes that a large number of manuscripts from the lectionary sample are made from rubricated continuous manuscripts. Rutz writes, “from one third to two thirds of all lectionary manuscripts were copied independently from continuous text manuscripts.”<sup>61</sup> Rutz uses the sample of continuous manuscripts to illustrate the variation within the lectionary rubrics but he does not propose a relationship between this sample and the sample of lectionaries examined.

Rutz distinguishes between continuous manuscripts with lectionary rubrics and continuous manuscripts with lectionary tables and lectionary rubrics.<sup>62</sup> Minuscule 7 is the only continuous manuscript that contains a lectionary table

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<sup>60</sup> Rutz, 20-21.

<sup>61</sup> Ibid., 6.

<sup>62</sup> Ibid., 17.

from the sample of continuous manuscripts used, but Rutz on his own admission does not discuss it.<sup>63</sup> One thinks that this neglect of lectionary tables is an unfortunate omission in a study of the relationship between continuous text manuscripts and lectionaries proper.

A lectionary table is needed to copy the pericopae from a continuous text manuscript in their correct order. Using lectionary rubrics for this is difficult. For example, in the Byzantine lectionary system the pericope on Easter Monday is John 1:18-28 but on Easter Tuesday it is Luke 24:12-35. One has to search through the rubrics to find the next pericope in sequence, unless one had memorised the system of pericopae. Apart from 7 scribes using Rutz's sample of continuous text manuscripts require lectionary tables. These tables may be missing from the other rubricated continuous manuscripts in Rutz's sample or they may have never been included.

The existence of many different lectionary archetypes rather than many different continuous text archetypes may also explain the variety Rutz found among the lectionaries. Taking into account that Rutz examines a sample of ninety-six lectionaries that are dated across a period of nine centuries, it should not be surprising that there is variation, behind which many lectionary archetypes exist. It seems that Rutz does not consider the idea of a variety of lectionary archetypes because he is blinded by the idea that he claims to

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<sup>63</sup> Rutz, 19

disprove, namely, that there is a homogeneous lectionary text that has derived from a single lectionary archetype.

The argument that rubricated continuous manuscripts lie behind some lectionaries is plausible but reversible. For example, the variety among rubricated continuous text manuscripts may exist because scribes made the rubrics using lectionaries, a manuscript tradition that exhibits a variety of incipits, pericope boundaries and arrangements of pericopae.

Burns locates her dissertation within the field of codicology. She groups a large number of Greek Gospel lectionaries especially those of the e type according to their system of pericopae. Comparing these groups with the Slavonic lectionary tradition, Burns wants to discover the extent to which the Slavonic lectionaries are dependent on the Greek lectionary tradition. The Greek lectionaries are grouped according to content by paying attention to the boundaries of pericopae and the number of pericopae in the divisions of the Synaxarion.

In her discussion of lectionary systems, Burns charts the history of the lectionary as one of growth. For example, single cycle lectionaries, which have the Synaxarion and Menologion sections mixed in a single cycle, precede double cycle lectionaries, which precede esk type lectionaries.<sup>64</sup>

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<sup>64</sup> Y. E. Burns, "A Comparative Study of the Weekday Lection System found in some Greek and Early Slavonic Gospel Lectionaries" (Ph.D. diss., University of London, 1975), 31-5.



Burns thinks that some select lectionaries contain arrangements of pericopae that predate the 8<sup>th</sup>-11<sup>th</sup>-century period. For example, according to Burns, L32, L35, L46, L123, L142, L675, L1044 and L1101 are select lectionaries that contain primitive arrangements of the Byzantine lectionary system, important for understanding the development of Byzantine lectionaries.<sup>65</sup>

One would expect some select lectionaries to be dated earlier than 8<sup>th</sup> century if some were precursors of the Byzantine lectionary system, but they are not. Contra Burns most select lectionaries are probably contractions of e and esk lectionaries and are therefore contemporaneous to e and esk lectionaries.

Burns, who seems unaware of the work of Rutz, thinks that scribes may have copied from rubricated continuous text manuscripts to make lectionaries.<sup>66</sup> This is one of twelve methods of lectionary production that Burns proposes. The first nine methods involve lectionary exemplars but the last three involve continuous text manuscripts. The other two methods involve scribes making lectionaries from continuous text manuscripts with lectionary tables and scribes making lectionaries from unrubricated continuous manuscripts.

With a lectionary table a scribe could copy the pericopae in their proper sequence. It is not clear if Burns thinks that lectionary tables were used in conjunction with lectionary rubrics or that lectionary rubrics and lectionary

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<sup>65</sup> Idem, "The Significance of the Jassy Greek Gospel Lectionary and other L sel MSS in the Development of the Byzantine Lectionaries," in *Lection Systems in New Testament Manuscripts*. Translations and Original Papers (London, Warburg Institute, n.d.), 137.

<sup>66</sup> Burns, "Greek and Early Slavonic Gospel Lectionaries," 16.

tables are separate methods of lectionary construction. The scribe making a lectionary from a continuous text manuscript without lectionary rubrics or a lectionary table must have memorised the boundaries, incipits, explicits and sequence of all pericopae. It seems that Burns is referring to an early stage of lectionary production, when scribes were not producing a standard or an accepted form of the lectionary but a codex filled with pericopae that were recited during the services of their own monasteries.

Burns discusses how lectionaries reveal continuous manuscript archetypes through mistakes in pericope boundaries and incipits. For example, Burns explains, “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.”<sup>67</sup>

Burns discovers an important clue to the connection between the lectionary tradition and the continuous text tradition. In some lectionaries Burns notices an Ammonian section number written beside the Gospel identifier at the head of a pericope with the abbreviation κεφ.<sup>68</sup> According to Burns these Ammonian section numbers derive from lectionary tables that are attached to continuous text manuscripts.<sup>69</sup>

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<sup>67</sup> Burns, “Greek and Early Slavonic Gospel Lectionaries,” 18.

<sup>68</sup> Ibid.

<sup>69</sup> Ibid.

Burns remarks, "The presence of chapter numbers in lectionaries indicate, therefore, that the lections containing them have been compiled from a continuous MS in the fairly recent ancestors of the lectionaries concerned. After a while the numbers tend to be omitted, leaving a residual κεφ only. Eventually this, too, is omitted in most or all of the lections."<sup>70</sup>

According to Burns the Ammonian section numbers were gradually deleted, although the scribal motivation for their omission is not given.<sup>71</sup> Perhaps scribes realised that the Ammonian section numbers had no function in lectionaries or scribes may have accidentally failed to copy some of the Ammonian section numbers during each copying event.

Duplacy makes some text-critical observations on lectionaries using information from previous lectionary studies, which involves one hundred and seven manuscripts. Duplacy observes that there are more lectionaries dating up to the eleventh century and more lectionaries written in majuscule from the ninth century when compared to the continuous text tradition.<sup>72</sup> Thus, Duplacy encourages scholars to study lectionaries. Duplacy remarks that the lectionary tradition behaves like the minuscule continuous text tradition because in both manuscript traditions a large number of witnesses exhibit one reading and a small number of witnesses exhibit alternative readings at passages of variation.

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<sup>70</sup> Burns, "Greek and Early Slavonic Gospel Lectionaries," 18.

<sup>71</sup> Ibid.

<sup>72</sup> J. Duplacy, "Les Lectionnaires et L'Édition Du Nouveau Testament Grec," in *Études De Critique Textuelle Du Nouveau Testament*. Bibliotheca Ephemeridum Theologicarum Lovaniensium LXXVIII (Leuven: Leuven University Press, 1987), 81.

Duplacy discovers correlations between the text of a lectionary and its provenance, date, the arrangement of pericopae and the boundaries of pericopae. For example, a lectionary that was copied far from Constantinople has a higher chance of transmitting a low percentage of the majority text than a lectionary that was copied in Constantinople.<sup>73</sup>

Duplacy urges caution over these correlations since the sample of lectionaries is small and there are exceptions to each correlation. For future lectionary research Duplacy advises that lectionaries with a non-Byzantine text that are of interest to text-critics, art historians, liturgists and scholars of other disciplines should be selected for further research.<sup>74</sup> One admires this advocacy of an interdisciplinary approach but lectionary study would have to be at an advanced stage in each discipline before such a selection could be made.

Although most lectionaries contain artistic features, art historians such as Weitzmann, Dolezal and Anderson tend to focus on the highly decorated and deluxe Greek Gospel lectionaries with Evangelist portraits and miniatures.

Weitzmann describes the Gospel lectionary as the chief liturgical book of the Byzantine Empire.<sup>75</sup> His focus is on the illustrated lectionaries, the oldest of

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<sup>73</sup> Duplacy, 94-104.

<sup>74</sup> Ibid., 114.

<sup>75</sup> K. Weitzmann, "The Narrative and Liturgical Gospel Illustrations," in *New Testament Manuscript Studies. The Materials and the Making of a Critical Apparatus*, ed. M. M. Parvis and A. P. Wikgren (Chicago: The University of Chicago Press, 1950), 153.

which date from the tenth century, for example, L243.<sup>76</sup> Weitzmann makes the claim that decorated lectionaries were not recited in the Byzantine Church but were used during the Little Entrance of the Divine Liturgy and then placed on the altar for the remainder of the service.<sup>77</sup>

According to Weitzmann there exists a parallel between textual criticism and picture criticism.<sup>78</sup> For example, most lectionary illustrations originate from Constantinople or were based on a Constantinopolitan model, which supports the idea that the textual tradition of the lectionaries derives from a Constantinopolitan recension.<sup>79</sup> Weitzmann also states that the illustrations in lectionaries derive from images in continuous text Gospels, which is the same root of the text of lectionaries.<sup>80</sup> The illustrator of lectionaries took a small selection of images from continuous text Gospels and elaborated and/or conflated the images in the lectionary tradition.<sup>81</sup>

Weitzmann observes that an illustration is usually drawn at the beginning of a pericope and rarely within the text of a pericope, since the pericope is an “inviolable unit.”<sup>82</sup> A new image was sometimes created for a pericope as in the images for 14<sup>th</sup> September in the Menologion section of L1635. In addition to

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<sup>76</sup> Weitzmann, 153.

<sup>77</sup> Ibid.

<sup>78</sup> Ibid., 152.

<sup>79</sup> Ibid., 154.

<sup>80</sup> Ibid.

<sup>81</sup> Ibid., 159.

<sup>82</sup> Ibid., 156.

continuous text manuscripts lectionary images may derive from mosaics as in MS, Athos, Iviron, 1 (L672).<sup>83</sup>

Illustrations may also reveal the place of copying. For example, based on the hieratic quality of its images and the high number of John the Baptist images, Weitzmann concludes that MS Dionysios 740 (G-A?) was made in the imperial scriptorium in Constantinople for the Monastery of St. John Stoudios, which was dedicated to John the Baptist.<sup>84</sup>

Dolezal selects four highly decorated lectionaries for her doctoral research: L120, L278, L381 and L1692. Dolezal aims to interpret the miniatures of these lectionaries in close relation to their text, and to locate them in their liturgical and cultural contexts. Dolezal interacts with text-critical studies, a discussion which forms one chapter, because she wants to reveal the limitations of New Testament Textual Criticism for art history and disconnect the relationship between the two disciplines that Weitzmann has cultivated.

Due to the small number of lectionaries studied, Dolezal is sometimes misinformed about the content of the lectionary tradition. For example, contra Dolezal esk type lectionaries rarely have five Matthean pericopae between Pentecost Sunday and the first Saturday after Pentecost of the Matthean section. It is certainly not a distinguishing feature of esk lectionaries.<sup>85</sup>

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<sup>83</sup> Weitzmann, 157-164.

<sup>84</sup> Ibid., 166-173.

<sup>85</sup> Mary-Lyon Dolezal, "The Middle Byzantine Lectionary: Textual and Pictorial Expression of Liturgical Ritual" (Ph.D. diss., University of Chicago, 1991), 99.

Anderson studies the highly decorated cruciform lectionary, L1635, and spends a chapter looking at its relationship to other cruciform lectionaries: a) L233 b) MS, Ivron, Athos, n.n and c) L2139. Anderson pays attention to the textual content of L1635 to understand its function in particular the text of the Menologion, which achieves a balance between the text and the miniatures. Anderson concludes that all four cruciform lectionaries were made in Constantinople and their decoration apart from L2139 form a group, although each lectionary has its own decorative style.<sup>86</sup>

Anderson thinks that L1635 was made by a scribe and a group of illuminators who often worked together.<sup>87</sup> According to Anderson a scribe produced the main text of L1635 including the ekphonic notation, leaving spaces and indentations for the drawing of initial letters.<sup>88</sup> The historiated initial letters, headpieces and portraits were drawn as separate stages before the execution of the Evangelist portraits.<sup>89</sup> Two craftsmen designated Illuminator A and Illuminator B worked on the miniatures separately.<sup>90</sup>

Anderson warns that manuscript production during the Middle Ages was not usually collaborative.<sup>91</sup> Anderson remarks that scribal work in Medieval book production was an “individual enterprise” and illuminators worked alone.<sup>92</sup> For

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<sup>86</sup> J. C. Anderson, *The New York Cruciform Lectionary* (Pennsylvania: The Pennsylvania State University Press, 1992), 86.

<sup>87</sup> *Ibid.*, 96.

<sup>88</sup> *Ibid.*, 32-33.

<sup>89</sup> *Ibid.*

<sup>90</sup> *Ibid.*

<sup>91</sup> *Ibid.*

<sup>92</sup> *Ibid.*

example, in the subscription of Cod. Vat. Gr, 463 one learns that Theodore, abbot of Galakrenai Monastery, took a manuscript of the sermons of Gregory of Nazianzus that had been copied by a scribe called Symeon and gave it to the illuminators, so that the headpieces, titles and initials may be drawn.<sup>93</sup> Organised scriptoria such as those of the Monastery of St John Stoudios and the Prodromos Petra Monastery are exceptions in Byzantine society.<sup>94</sup>

Consulting twenty-five lectionaries and seventy-three continuous text manuscripts, Kellett studies the influence of the lectionary tradition on the continuous text tradition. Since Kellett studies twenty-five lectionaries dating from the eighth to the fifteenth century, it is curious that he spends thirty-four pages (pp. 34-68) discussing liturgy and reading in the first six centuries of the church but devotes only three pages (pp. 69-71) to the Byzantine Liturgy, the historical and cultural context of the lectionaries being studied.

After explaining the function of continuous text manuscripts with lectionary rubrics and tables, Kellett makes an interesting observation that if lectionaries were copied from these continuous text manuscripts lectionaries should contain the same textual variants.<sup>95</sup>

Kellett wants to explore the influence of the lectionary tradition beyond the incipit and explicit of a pericope, in other words the influence of the text

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<sup>93</sup> Anderson, *The New York Cruciform Lectionary*, 37-8.

<sup>94</sup> Ibid., 36.

<sup>95</sup> G. E. Kellett, "Synaxarion Lectionary Influences in the Gospels: A Study of the Interrelationship between Lectionary and Continuous Text Manuscripts" (Ph.D. diss., New Orleans Baptist Theological Seminary, 2007), 78.



between the incipit and explicit. During his investigation Kellett discovers that the influence of the lectionary tradition on the continuous text tradition is restricted to the incipit and explicit.

Kellett finds that lectionary influence is mostly seen in ninth-century continuous text majuscules (010, 011, 014, 017, 021, 030, 037, 039, 041 and 045) and the Kappa group of minuscule continuous text manuscripts.<sup>96</sup> Since lectionary rubrics are mostly found in post-8<sup>th</sup> century majuscule and minuscule continuous text manuscripts, the incipits and explicits of these lectionary rubrics may have occasionally entered the main text during the copying process. A text that is in the margin of the manuscript being copied is more likely to influence the scribe than a text in another codex albeit a codex that is recited during the services of the church.

### III. Lectionary Research Questions and Lines of Enquiry

The present writer has pursued a number of lines of enquiry into the Greek Gospel lectionary tradition that are important for a thesis that aims to be the ground work for future lectionary research. As a result the research questions and lines of enquiry may be seen as wide ranging. As more pieces of the jigsaw puzzle are set in their right place the picture of the lectionary tradition that emerges will make possible more specific and focussed lines of enquiry. In the mean time the present writer wishes to guide the reader through the

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<sup>96</sup> Kellett, 364-5.

lines of enquiry that are pursued in this thesis in particular the research questions asked in each chapter. The reader will hopefully see the emergence of an image but one will have to wait for the details and the colour.

In the remainder of this introductory chapter, one will lay out the boundaries of the lectionary research by choosing the sample of manuscripts and the test passages in John, which will provide the lenses through which to look at the manuscript sample. The main research question is: how does one make a selection of test passages to study the lectionary tradition? The chapter ends with an investigation into the terminology that is used to describe lectionaries and their content. What Greek terms appear in the manuscripts? Are the established terms *Synaxarion* and *Menologion* satisfactory?

In chapter two the present writer wishes to take seriously the function of Greek Gospel lectionaries. One assumes that Gospel lectionaries were recited publicly in the Byzantine Church but at which liturgical services were the lectionaries recited and what specific liturgical elements preceded and followed the recitation of the Gospel? What evidence in the lectionaries points to their public and liturgical function? If lectionaries had a public function, did a Byzantine monk ever recite the Gospel lectionary as a private act of worship in his cell? To what extent do Byzantine monastic sources testify to the private reading of the Gospels?

The manuscripts contain an array of textual, paratextual and non-textual features that point to the scriptoria in which they were produced. Chapter 3 describes and groups a number of these features: size of codex, type of script, the number of writing columns, the number of hands, the amount and type of errors, the amount and type of corrections, the colophons and decoration. The main research question of this chapter is: what inferences about scribes, manuscript production and scriptoria may be made from each feature? Subsidiary questions include: do lectionary scribes write in a certain number of columns? Are lectionaries generally large codices? Do lectionaries contain a high amount of corrections? Are lectionary scribes monks? Are lectionaries always highly decorated? What was the economic condition of the scriptorium in which the lectionary was produced?

Chapter four investigates whether the text of the lectionary tradition is uniform and if not how varied is it? Does the lectionary tradition exhibit variation beyond the text? For example, is there variation in the extent of the pericopae, the number of pericopae in each lectionary section, and the codicological position of the pericopae? The text of John and the text of the lection identifier that is found at the test passages are the main focus of this study of variation. In the analysis of the textual variation one is preoccupied with the following research question: how does the variation have an affect on the aural reading experiences of the congregations in monasteries and churches? This question ensures that the textual variation is researched in a way that takes seriously the function of the lectionaries. Finally, one considers the

implications of lectionary variation on the conduct of future lectionary research.

Chapter five investigates the genealogical relationship between the lectionaries. Although the probability is low due to the size and randomness of the manuscript sample, one queries whether a number of lectionaries have high agreement in John? How should significant textual agreement be defined? Do the lectionaries that have high agreement in John also have high agreement in respect to lectionary type, the quantity of pericopae in lectionary sections, the extent of pericopae, the position of pericopae and type of decoration? Is there an efficient way of identifying lectionaries that have high textual agreement in John?

Chapter six queries Colwell's claim that lectionaries derive from a single archetype. Is there evidence concerning the emergence of the Byzantine lectionary? Why are there Ammonian section numbers present in a significant number of lectionaries? What is their function? Does the presence of Ammonian section numbers point to the use of continuous text Gospel manuscripts? Were lectionaries constructed from Greek Gospel continuous text manuscripts with lectionary tables?

Chapter seven investigates how the text of John that is transmitted in lectionaries compares to the continuous text tradition? Does a similarity in the two textual traditions point to a relationship between them? Does the

presence of a majority text in the 8<sup>th</sup>-11<sup>th</sup> century lectionary tradition suggest that it derives from the continuous text tradition of that period? How did the majority text emerge in the continuous text tradition? How does one explain the absence of certain lectionary readings in the continuous text tradition and the absence of certain continuous text readings in the lectionary tradition? How much of the continuous text evidence contains lectionary tables and/or lectionary rubrics?

#### IV. The Sample of Greek Gospel Lectionaries

Since the transmission of the Gospel of John is the focus of the present thesis, one randomly selected lectionaries dating from the eighth to the eleventh century that contained extant leaves of Johannine pericopae in the Synaxarion. Palimpsests and select lectionaries are excluded from the sample. Palimpsests are difficult to read using microfilm and the select lectionaries are probably best studied separately.

One hundred and twenty-six manuscripts are chosen for the sample and they were examined in microfilm at the Institute for Textual Scholarship and Electronic Editing (ITSEE) and at the Institut für neutestamentliche Textforschung (INTF).

The following table displays details of these lectionaries from the *Liste* with the addition of the International Greek New Testament Project (IGNTP) number of each manuscript.

MS (G-A No.)	MS (IGNTP No.)	Type	Script	Date	Size (cm)	Library
L2	400020	e	majuscule	X	28.6 x 21.8	Paris, Bibl. Nat., Gr. 280
L3	400030	esk	majuscule	XI	29 x 22.5	Oxford, Lincoln Coll., Gr. 15
L4	400040	esk	minuscule	XI	27.9 x 22.3	Cambridge, Univ. Libr., Dd. 8. 49
L5	400050	esk	majuscule	X	31 x 23	Oxford, Bodl. Libr., Barocci 202
L17	400170	esk	majuscule	IX	26 x 18.6	Paris, Bibl.Nat., Gr. 279
L20	400200	esk	minuscule	1047	29.5 x 24	Oxford, Bodl. Libr., Laud. Gr.34
L24	400240	esk	majuscule	X	31.8 x 24.5	München, Bayer. Staatsbibl., Gr. 383
L32	400320	esk	minuscule	XI	34 x 24.5	Gotha, Forschungsund Landesbibl., Memb. I 78
L34	400340	e	majuscule	IX	27.5 x 21	München, Bayer. Staatsbibl., gr. 329
L36	400360	e	majuscule	X	34 x 25.2	Città del Vaticano, Bibl. Vat., Vat. gr. 1067
L40	400400	esk	majuscule	X	29 x 25.5	Escorial, Ψ. I. 14
L41	400410	esk	majuscule	XI	25.2 x 18.2	Escorial, X. III. 12
L42	400420	esk	majuscule	X	24.5 x 17.5	Escorial, X. III. 13
L47	400470	esk	majuscule	X	29 x 21.5	Moskau, Hist. Mus., V. 11, S. 42
L48	400480	e	minuscule	1055	38.1 x	Moskau, Hist.

					28.4	Mus., V. 15, S. 43
L49	400490	e	minuscule	X/XI	32.7 x 23.7	Moskau, Hist. Mus., V. 12, S. 225
L50	400500	esk	majuscule	XI	37 x 27	Moskau, Hist. Mus., V. 10, S. 226
L60	400600	esk	minuscule	1021	23.5 x 17	Paris, Bibl.Nat., Gr. 375
L63	400630	esk	majuscule	IX	28.6 x 20.9	Paris, Bibl.Nat., Gr. 277
L64	400640	esk	majuscule	IX	27.8 x 20.2	Paris, Bibl.Nat., Gr. 281
L71	400710	esk	minuscule	1066	31.7 x 22.8	Paris, Bibl.Nat., Gr. 289
L108	401080	e	minuscule	XI	31 x 23.5	Venedig, Bibl. Naz. Marc., Gr. Z. 549 (655)
L111	401110	esk	majuscule	IX	24.7 x 15.9	Modena, Bibl. Est., G. 73, a.W.2.6 (II C 6)
L115	401150	esk	majuscule	X	24.1 x 19.6	Florenz, Bibl. Medicea Laur., Plutei VI. 21
L116	401160	esk	majuscule	X	30.5 x 22.8	Florenz, Bibl. Medicea Laur.,Plutei VI. 31
L121	401210	e	minuscule	XI	36.7 x 25.4	Città del Vaticano, Bibl. Vat., Vat. gr. 1157
L125	401250	esk	minuscule	XI	22.1 x 16.7	Città del Vaticano, Bibl. Vat., Vat. gr. 2017
L126	401260	e	minuscule	XI	31 x 22.8	Città del Vaticano, Bibl. Vat., Vat. gr. 2041
L127	401270	esk	majuscule	IX	27 x 18.2	Città del Vaticano, Bibl. Vat., Vat. gr. 2063
L130	401300	esk	majuscule	X	33.7 x 24.3	Città del Vaticano, Bibl. Vat., Ottob. gr. 2

L137	401370	esk	minuscule	XI	23.7 x 18.4	Rom, Bibl. Vallicell., D. 63
L139	401390	esk	majuscule	X/XI	32 x 24	Venedig, Bibl. Naz. Marc., Gr. Z. 12 (348)
L139b	401390b	e	minuscule	XV	32 x 24	Venedig, Bibl. Naz. Marc., Gr. Z. 12 (348)
L141	401410	esk	minuscule	XI	30 x 24.5	Venedig, Bibl. Naz. Marc., Gr. I. I,9 (1294)
L150	401500	e	majuscule	995	35.2 x 26.7	London, Brit. Libr., Harley 5598
L152	401520	esk	majuscule	IX	31.5 x 23	London, Brit. Libr., Harley 5787
L181	401810	esk	majuscule	980	31.3 x 22	London, Brit. Libr., Add. 39602
L183	401830	esk	majuscule	X	29.4 x 23.2	London, Brit. Libr., Arundel 547
L185	401850	e	minuscule	XI	30 x 22.5	Cambridge, Christ's Coll., GG. 1.6 (Ms. 6)
L188	401880	esk	minuscule	1033	27 x 19.4	London, Brit. Libr., Add. 5153
L194	401940	esk	majuscule	X	32.5 x 23.5	Oxford, Bodl. Libr., Canon. Gr. 85
L195	401950	esk	majuscule	XI	40.5 x 28.5	Oxford, Bodl. Libr., Canon. Gr. 92
L203	402030	e	minuscule	1067?	28.5 x 20.5	Oxford, Bodl. Libr., Auct. F.6.25
L208	402080	esk	minuscule	1068	25 x 19.5	Oxford, Christ Church, Wake 15
L212	402120	esk	minuscule	XI	28.4 x 21.7	Oxford, Christ Church, Wake 19
L233	402330	e	minuscule	XI	37.5 x 29.2	London, Brit. Libr., Add. 39603
L238	402380	e	minuscule	XI	31.7 x 26	London, Brit. Libr., Egerton. 3046
L250	402500	esk	majuscule	X	30.2 x 22.2	St. Petersburg, Russ. Nat. Bibl., Gr. 55
L252	402520	e	minuscule	XI	33 x 27.4	Leningrad Offl. Bibl. Gr. 69
L253	402530	sk	minuscule	1020	18.4 x 15.1	St. Petersburg, Russ. nat. Bibl.,



						Gr. 71
L265	402650	?	majuscule	X	34 x 26	Venedig, Bibl. Naz. Marc., Gr. I, 45 (927)
L267	402670	e	minuscule	1046	33 x 26	Venedig, Bibl. Naz. Marc., Gr. I, 47 (978)
L278	402780	esk	minuscule	XI	29.5 x 21.7	Venedig, Istit. Ellenico, B'
L279	402790	e	minuscule	XI	31.5 x 26	Venedig, Istit. Ellenico, A'
L283	402830	e	minuscule	XI	36.5 x 30.5	Siena,, Bibl. Com., X. IV. 1
L291	402910	esk	minuscule	XI	23.7 x 20	Florenz, Bibl. Medicea Laur., S. Marco 706
L292	402920	e	majuscule	IX	35.5 x 26.5	Carpentras, Bibl. munic., 10 (L 11)
L308	403080	e	minuscule	XI	29 x 21	Cambridge, Univ. Libr., Add. Mss. 1840
L310	403100	?	minuscule	XI	24 x 15.5	Cambridge, Univ. Libr., Add. Mss. 1879.12
L322	403220	e	minuscule	XI	29.1 x 22	London, Brit. Libr., Add. 22742
L329	403290	esk	minuscule	XI	20.4 x 15	London, Brit. Libr., Add. 27860
L335	403350	esk	minuscule	XI	23.7 x 19.3	London, Brit. Libr., Add. 31920
L341	403410	e	minuscule	XI	31 x 23.5	Oxford, Bodl. Libr., Auct. T. inf. 2. 7
L367	403670	k	majuscule	XI	33.1 x 25.2	Paris, Bibl. Nat., Suppl. Gr. 567
L372	403720	e	minuscule	1055	30.3 x 24.7	Paris, Bibl. Nat., Suppl. Gr. 905
L373	403730	esk	majuscule	X	27.5 x 20.5	Paris, Bibl. Nat., Suppl. Gr. 1081
L374	403740	e	minuscule	1070	25.5. x 21	Paris, Bibl. Nat., Suppl. Gr. 1096
L381	403810	e	minuscule	XI	33.5 x 25.4	New York, Pierpont Morgan Libr., 639
L387	403870	e	minuscule	XI	31 x 22	Athen, Nat. Bibl., 167

L389	403890	esk	minuscule	XI	31.2 x 23.2	Athen, Nat. Bibl., 169
L390	403900	esk	minuscule	XI	26 x 19.5	Athen, Nat. Bibl., 170
L401	404010	esk	minuscule	1048	27 x 21.5	Athen, Nat. Bibl., 179
L402	404020	e	minuscule	1089	26 x 20	Athen, Nat. Bibl., 180
L409	404090	esk	minuscule	XI	27.4 x 19.5	Athen, Nat. Bibl., 187
L425	404250	esk	majuscule	X	31.3 x 23	Athen, Nat. Bibl., 59
L441	404410	esk	minuscule	XI	29.2 x 22.7	Athen, Nat. Bibl., 69
L455	404550	esk	minuscule	X	24 x 20	Toledo, Cathedral., CT. B. 31-31, p. 53-415
L465	404650	esk	minuscule	XI	33.5 x 26.5	Grottaferrata, Bibl. della Badia, A' α' 10
L467	404670	sk	minuscule	X	16 x 12	Grottaferrata, Bibl. della Badia, A' α' 12
L470	404700	?	minuscule	XI	18.7 x 15.3	Grottaferrata, Bibl. della Badia, A' α' 15
L471	404710	?	minuscule	XI	20.5 x 15.3	Grottaferrata, Bibl. della Badia, A' α' 16
L514	405140	e	majuscule	X	35 x 24	Messina, Bibl. Univ., 66
L526	405260	?	majuscule	X	24 x 19	Pistoia, Bibl. Fabroniana 311
L536	405360	esk	minuscule	XI	24.6 x 18.9	Città del Vaticano, Bibl. Vat., Barb. gr. 471
L539	405390	e	minuscule	XI	33 x 28.7	Città del Vaticano, Bibl. Vat., Vat. gr. 350
L541	405410	esk	majuscule	X	29.8 x 20.8	Città del Vaticano, Bibl. Vat., Vat. gr. 353
L542	405420	esk	majuscule	X	33.2 x 25.8	Città del Vaticano, Bibl. Vat., Vat. gr. 355

L543	405430	esk	majuscule	X	39.5 x 32.5	Città del Vaticano, Bibl. Vat., Vat. gr. 357
L627	406270	esk	majuscule	VIII	26.5 x 19	Athos, Dionysiu, 90 (1)
L633	406330	e	minuscule	XI	32.7 x 25.3	Athos, Dionysiu, 6 (14)
L638	406380	e	minuscule	XI	29 x 22.5	Athos, Dionysiu, 84 (19)
L672	406720	esk	majuscule	IX	40 x 27	Athos, Iviron, 8 (1)
L845	408450	esk	majuscule	IX	27 x 17	Sinai, KatharinenKloster, Gr. 211
L847	408470	esk	majuscule	967	21 x 16.5	Sinai, KatharinenKloster, Gr. 213 St. Petersburg, Russ. Nat. Bibl., Gr. 283, 1 fol.
L848	408480	esk	majuscule	IX	28 x 20.5	Sinai, KatharinenKloster, Gr. 214, 153 fol. ebda, N. E. MΓ 34, 4 fol.
L849	408490	esk	majuscule	IX	27 x 19.5	Sinai, KatharinenKloster, Gr. 215, 126 fol. ebda, N. E. MΓ 13, 29 fol.
L851	408510	esk	minuscule	XI	31 x 24	Sinai, KatharinenKloster, Gr. 217
L853	408530	e	minuscule	XI	30 x 22.5	Sinai, KatharinenKloster, Gr. 219
L857	408570	esk	minuscule	1038/39	28 x 22.5	Sinai, KatharinenKloster, Gr. 223, 206 fol. St. Petersburg, Russ. Nat. Bibl., Gr. 289, 1 fol.
L859	408590	esk	minuscule	XI	28.5 x 21	Sinai, KatharinenKloster, Gr. 225

L864	408640	esk	minuscule	XI	25 x 20.5	Sinai, KatharinenKloster, Gr. 230
L870	408700	esk	minuscule	XI	25 x 20	Sinai, KatharinenKloster, Gr. 236
L875	408750	esk	minuscule	XI (997?)	24 x 18	Sinai, KatharinenKloster, Gr. 241
L877	408770	esk	minuscule	XI	24 x 19	Sinai, KatharinenKloster, Gr. 243
L991	409910	e	minuscule	X/XI	26.5 x 21	Jerusalem, Orthod. Patriarchat, Taphu 33
L995	409950	e	minuscule	XI	34.5 x 25.5	Jerusalem, Orthod. Patriarchat, Saba 12, 294 fol. St. Petersburg, Russ. Nat. Bibl., Gr. 304, 2 fol.
L996	409960	esk	minuscule	XI	34.2 x 24.7	Jerusalem, Orthod. Patriarchat, Saba 23
L1000	410000	esk	minuscule	1027	24.9 x 16.5	Jerusalem, Orthod. Patriarchat, Saba 82
L1001	410010	esk	minuscule	XI	25 x 21.3	Jerusalem, Orthod. Patriarchat, Saba 84, 223 fol. St. Petersburg, Russ. Nat. Bibl., Gr. 307, 6 fol
L1003	410030	esk	minuscule	1019	31 x 24.4	Jerusalem, Orthod. Patriarchat, Saba 144, 224 fol. (fol. I-IV: l2324) St. Petersburg, Russ. Nat. 4 fol.
L1004	410040	e	minuscule	XI	30.3 x 23.5	Jerusalem, Orthod.

						Patriarchat, Saba 152 (fol. I-IV: I2325)
L1006	410060	esk	minuscule	XI	29.5 x 23.3	Jerusalem, Orthod. Patriarchat, Saba 154
L1019	410190	esk	minuscule	XI	18.1 x 15	Jerusalem, Orthod. Patriarchat, Saba 360, 227 fol. St. Petersburg, Russ. Nat. Bibl., Gr. 284, 2 fol.
L1023	410230	esk	minuscule	XI	27.5 x 22.2	Jerusalem, Orthod. Patriarchat, Stavru 26
L1024	410240	esk	minuscule	XI	27.5 x 21	Jerusalem, Orthod. Patriarchat, Stavru 44
L1039	410390	e	minuscule	XI	29.5 x 21.4	Jerusalem, Orthod. Patriarchat, Nea Syllogi (Photiu), 2
L1073	410730	esk	minuscule	X	21 x 17	Athos, Lavra, A' 30
L1075	410750	esk	minuscule	1032	21 x 17	Athos, Lavra, A' 53
L1076	410760	esk	majuscule	X	24.5 x 19	Athos, Lavra, A' 55
L1077	410770	esk	majuscule	X	24 x 18	Athos, Lavra, A' 56
L1082	410820	esk	majuscule	X	22.6 x 16	Athos, Lavra, A' 82
L1086	410860	esk	majuscule	XI	27.5 x 22.5	Athos, Lavra, A' 86
L1091	410910	esk	majuscule	X	25.6 x 18.5	Athos, Lavra, A' 92
L1096	410960	esk	majuscule	X	29.3 x 21.5	Athos, Lavra, A' 97
L1100	411000	esk	majuscule	X	28.2 x	Athos, Lavra, A'

					21.8	102
L1750	417500	e	minuscule	XI	33.2 x 25.5	Sinai, KatharinenKloster, Gr. 205

L139 is actually two Gospel lectionaries: L139 and L139b. L139 is an esk majuscule Gospel lectionary, to which a minuscule hand has added an e Gospel lectionary in the margins, which one designates L139b.

Some leaves of L139 are missing and those that are extant are mixed up. There are pericopae from the Menologion on fa. 1r-14v, on f. 15r the first extant pericope of the Synaxarion is a part of the pericope recited on κυριακή ς after Easter, and there are pericopae from the Synaxarion after the Menologion on fa. 215v-218v. The Holy Week pericopae are missing.

It seems that a scribe has taken L139 in this codicological state and copied an e type lectionary mostly in its margins in a small minuscule script. Perhaps the layout of Four Gospel manuscripts with marginal commentary inspired this scribe to write a lectionary in the margins. A lack of parchment or paper was probably a factor.

The scribe of L139b has not written in the margins when a new Gospel section begins in the Synaxarion of L139. On these pages headpieces are present. It seems that the scribe of L139b has scraped the majuscule script from these pages so that he could write these new sections in the main area of the page instead of the margins.

The scribe of L139b has written the first Johannine pericope of the Synaxarion in two columns on f. 5r, the first pericope of the Marcan section in one column on f. 66r and the first pericope of the Lucan section in two columns on f. 85r. The beginning of the Matthean section of the Synaxarion is not written in the main area of the page probably because there was no headpiece at the start of this section, so the scribe did not think it was worthwhile to scrape off the majuscule script.

These pages with the main text in minuscule script help with the dating of L139b, since it is more difficult to date the script when it is reduced in size in the margins. On these pages the scribe of L139b writes a neat minuscule script with intruding majuscule forms and sporadic enlarged letters. According to Mioni John Rhodus, the librarian to Cardinal Bessarion (1403-72), is responsible for writing L139b sometime in the fifteenth century.<sup>97</sup>

L627 is the only manuscript dated to the eighth century, the others are dated between the ninth and the eleventh centuries. Twelve lectionaries are dated to the ninth century, thirty-two to the tenth century, four between the tenth and eleventh centuries, and seventy-five to the eleventh century.

L1023 is the only bi-lingual lectionary. It has Greek in the first column and Arabic in the second column. This bi-lingual lectionary points to a provenance where Greek and Arabic were known.

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<sup>97</sup> E. Mioni, ed. *Codices Graeci Manuscripti*, vol. 1, *Thesaurus Antiquus Codices 1-299* (Roma: Istituto Poligrafico e Zecca Dello Stato Libreria dello Stato, 1981), 17.

L60 and L250 contain Apostolos and Gospel pericopae.

Eighty-three lectionaries are of the esk type and thirty-seven lectionaries are of the e type. L253 and L467 are sk type lectionaries. In addition to Saturday/Sunday pericopae, L253 contains daily pericopae during Easter Week and pericopae for Holy Thursday and Holy Friday, and L467 contains pericopae for Easter Monday and Mid-Pentecost Thursday.

L367 is a k type lectionary but it also supplies pericopae for Mid-Pentecost Thursday and Ascension Day. After the Menologion there are supplementary pericopae for days of the moveable cycle: Lazarus Saturday, Palm Sunday, Holy Monday, Holy Saturday and Easter Monday to Easter Saturday. Palm Sunday already appears in the Synaxarion but the other pericopae supplement this k type lectionary.

In the Type column of the table three corrections have been made to the details of the *Liste*. L150 and L372 are e type lectionaries rather than esk lectionaries, and L372 is a k lectionary rather than a sk lectionary. The lectionary type of L265, L310, L470, L471 and L526 cannot be assessed because their Synaxarion sections are fragmentary.

Fifty lectionaries are written in majuscule and seventy-six are written in minuscule. No minuscule lectionaries are dated to the ninth century but a small number appear in the tenth century: L455, L467 and L1073. This is



remarkable, considering that the oldest minuscule, 461, in the continuous text tradition is dated 835. In the eleventh century the majority of lectionaries are written in minuscule and a small number are written in majuscule: L3, L41, L50, L195, L367 and L1086. The majuscule lectionary L139 and the minuscule lectionaries, L49 and L991, are dated between the tenth and eleventh centuries. L139b is the only fifteenth-century lectionary.

Lectionaries of the esk type dominate from the ninth to the tenth century. Two e type lectionaries are dated to the ninth century: L34 and L292; and three are dated to the tenth century: L36, L150 and L514. Two e type lectionaries, L49 and L991, and one esk lectionary, L139, are dated between the tenth and eleventh centuries. From the eleventh century there are twenty-five e type lectionaries but the esk type still dominates with forty-three manuscripts.

If the trends concerning script and type among this sample of Middle Byzantine lectionaries signify the reality of lectionary production during this period, two inferences may be made.

First, the majuscule was the choice script for the lectionaries probably because it was large and clear to read in a candlelit church. The minuscule script was beginning to be used in continuous text manuscripts with New Testament writings when the lectionary was emerging as a codex. The choice of majuscule for this new liturgical codex probably delayed the introduction of the minuscule script, since it would be too soon for a change in script and the

advantage of a minuscule script for a codex that was recited is hard to see. By the eleventh century the minuscule script is dominant among the Gospel lectionaries.

Secondly, esk lectionaries may have been more popular than e type lectionaries in 8<sup>th</sup>-11<sup>th</sup> century. The e type lectionaries increase in number when the minuscule script dominates in the eleventh century. Since e lectionaries contain more pericopae than esk lectionaries, the minuscule script, which facilitated quicker copying, may have encouraged the production of e lectionaries.

#### V. The Selection of Test Passages

Test passages from the Gospel of John were chosen as prospective places of variation in the Synaxarion of the lectionary tradition. Following the advice of Wachtel three sources for these places of variation were consulted: T&T John, GNT4 and a collation of Καινή Διαθήκη, τὸ πρωτότυπον κείμενον κατὰ τὴν ἑκδόσιν τοῦ Οἰκουμενικοῦ Πατριαρχείου (EP) against ΕΚΛΟΓΑΔΙΟΝ. ᾽Αποστολικά καὶ Εὐαγγελικά ᾽Αναγνώσματα τῶν Κυριακῶν καὶ ᾽Εορτῶν (Eklogadion), a modern printed lectionary.<sup>98</sup>

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<sup>98</sup> K. Wachtel, "Early Variants in the Byzantine Gospels," in *Transmission and Reception: New Testament Text-Critical and Exegetical Studies*. Texts and Studies. Third Series. Vol. 4, ed. J. W. Childers and D. C. Parker (Piscataway: Gorgias Press, 2006), 40.

Places of variation in the continuous tradition were chosen using T&T John on the assumption that they may also be places of variation in the lectionary tradition. In *Resultate der Kollation* of T&T John sixteen places were selected where more than a hundred witnesses transmit a reading differing from the majority text:

Test Passage No. in T&T John	Chapter and Verse No. in John
4	1:27
5	1:27
21	3:5
27	3:25
35	4:9
44	4:51
55	5:44
57	6:1
79	6:58
80	6:58
89	7:12
91	7:40
97	7:50
127	9:35
131	10:7
132	10:7

Two variation units are identified at John 1:27, John 6:58 and John 10:7 hence these chapter and verse numbers appear twice in the second column.

In the critical apparatus of GNT4 nine places where the siglum Lectpt occurred were selected in John because this siglum means that ten or more lectionaries out of a maximum total of thirty-five exhibit a different reading: 6:23, 8:39, 8:54, 10:8, 11:50, 16:4, 16:16, 17:11 and 17:14. John 6:23 is also a test passage found in T&T John.

Places where the siglum Lect occurred, which signifies the majority reading of the lectionaries, were also selected because at some of these passages a small number of lectionaries transmit variant readings. This variation may increase in a different and larger sample of lectionaries like that of the present study. Fourteen of these places were chosen: John 8:44, 12:40, 12:41, 14:14, 12:9, 12:17, 13:32, 14:2, 14:14, 14:15, 16:18, 16:22, 16:28 and 19:16.

From the collation of EP and Eklogadion four passages were selected: John 2:22, 5:8, 18:8 and 19:35.

Having chosen these prospective places of variation, the pericopae in which they appear in the Synaxarion are selected. It is easy to choose the pericopae for John 2:22, 5:8, 18:8 and 19:35, since these passages were taken from pericopae in the Eklogadion. By contrast in the GNT4 critical apparatus the pericopae from which the lectionary readings derive are not cited.

Thirty-eight test passages occur in a single pericope in the Synaxarion, so these pericopae had to be chosen. Seven test passages are found in more than one pericope in the Synaxarion: John 12:17, 14:14, 16:4, 16:16, 16:22, 17:11 and 19:16. One pericope was chosen for John 12:17, 16:4, 16:16, 16:22 and 17:11. In the case of John 14:14 and John 19:16 all pericopae in which the passages are found are selected.

Here is a list of the source pericopae of each test passage in the order of their appearance in the Synaxarion.

LTP	Test Passage	Source Lection
1	1:27	Τη β της διακινήσιμου
2	1:27	Τη β της διακινήσιμου
3	3:5	Τη ε της διακινήσιμου
4	2:22	Τη παρασκευή της διακινήσιμου
5	3:25	Τω σαββατω της διακινήσιμου
6	5:44	Τη παρασκευή της β εβδομάδος
7	6:1	Τη παρασκευή της β εβδομάδος
8	6:23	Τω σαββατω της β εβδομάδος
9	4:51	Τη β της γ εβδομάδος
10	5:8	Κυριακή δ
11	6:58	Τη β της δ εβδομάδος
12	6:58	Τη β της δ εβδομάδος
13	7:12	Τη γ της δ εβδομάδος
14	8:39	Τω σαββατω της δ εβδομάδος
15	4:9	Κυριακή ε
16	8:44	Τη β της ε εβδομάδος
17	8:54	Τη γ της ε εβδομάδος
18	10:7	Τη ε της ε εβδομάδος
19	10:7	Τη ε της ε εβδομάδος
20	10:8	Τη β της ε εβδομάδος
21	9:35	Κυριακή ς
22	11:50	Τη β της ς εβδομάδος
23	12:40	Τη δ της ς εβδομάδος
24	12:41	Τη δ της ς εβδομάδος
25	14:14	Τω σαββατω της ς εβδομάδος
26	16:4	Τη γ της ν
27	16:16	Τη δ της ν
28	7:40	Κυριακή της ν
29	7:50	Κυριακή της ν
30	12:9	Τη κυριακή των βαιων εις την λειτουργίαν
31	12:17	Τη κυριακή των βαιων εις την λειτουργίαν

32	13:32	Ευαγγελιον α των αγιαν παθων
33	14:2	Ευαγγελιον α των αγιαν παθων
34	14:14	Ευαγγελιον α των αγιαν παθων
35	14:15	Ευαγγελιον α των αγιαν παθων
36	16:18	Ευαγγελιον α των αγιαν παθων
37	16:22	Ευαγγελιον α των αγιαν παθων
38	16:28	Ευαγγελιον α των αγιαν παθων
39	17:11	Ευαγγελιον α των αγιαν παθων
40	17:14	Ευαγγελιον α των αγιαν παθων
41	18:8	Ευαγγελιον β των αγιων παθων
42	19:16 (1)	Ευαγγελιον δ των αγιων παθων
43	19:35	Ευαγγελιον θ των αγιων παθων
44	19:16 (2)	Ωρα θ

These forty-four test passages cover a wide range of chapters in John and span the two areas where John is found in the Synaxarion, namely, from Easter Sunday to Pentecost Sunday and during Holy Week.

When a test passage is extant at a given pericope in one of the lectionaries, the text of John and the corresponding folio number and column number are copied into a Filemaker Pro database along with the text of the lection identifier at the head of the pericope. The recording of the lection identifier as

well as the Gospel text follows the advice of Colwell on making lectionary collations.<sup>99</sup>

In the Chicago Lectionary series Buck (1954) is the only scholar who records the lection identifiers transmitted in the lectionaries as a part of his collations. Branton (1934), Bray (1951), Pellet (1954) and Harms (1963) present the collations pericope by pericope but a representative lection identifier is only given at the head of each pericope. Specht (1955) presents the collations verse by verse as if they were taken from continuous text manuscripts, ignoring the layout of the lectionaries from which the readings are taken.

Here is an excerpt from the database entry for L542 at LTP27:

Reading	witness	Lection id	folio	column
ηλθον	405420	τη ε της ε εβδομαδος	46v	1/2

The readings from this database are regularised and placed in a results list called List44. The reading found in the majority of lectionaries is numbered 1, the NA27 text is numbered 2 and the remaining readings are numbered 3 and above. When the majority reading is also the NA27 text, it is given the label 1\*2.

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<sup>99</sup> Unfortunately the present writer has failed to record the Gospel identifier text at each pericope as one mistakenly thought that no variation existed in the text of the Gospel identifier.

If a reading is judged to be a sub-variant of another it is labelled with the number of the main reading along with the letter B and so forth. Apart from sigla 1, 2 and 1\*2 there is no significance in the numbering of the readings. After each reading the lectionaries that attest it are listed according to the IGNTP classification system. The suffix C denotes a correction by a scribe other than the main hand. If there is more than one corrector, each one is numbered 1, 2 etc. The total number of witnesses is written after each attestation. Here is an excerpt from LTP4 in the results list:

1\*2 SINE ADD.

400020 400030 400040 400050 400170 400200 400240 400320 400400  
 400410 400420 400470 400480 400490 400600 400640 400710 401080  
 401150 401160 401210 401250 401260 401300 401390b 401410 401500  
 401810 401830 401850 401880 401950 402030 402080 402120 402330  
 402500 402520 402530 402670 402780 402790 402830 402910 403080  
 403220 403290 403350 403410 403670 403720 403730 403740 403810  
 403870 403890 404010 404020 404090 404250 404410 404650 405390  
 405420 406270 406380 408450 408470 408480 408510 408530 408570  
 408590 408700 409910 409950 409960 410000 410010 410040 410060  
 410190 410240 410730 410750 410860 410910 410960 417500

Total=89

3 ADD. αυτοις

403900 404710 406330

Total=3

When there is an omission which leads to nonsense in context, the omission is labelled with the letter V. For example, the reading OM. απεκριθη ιησους in L1086 is listed under the letter V at LTP3. When there is an omission due to homoioarchton or homoioteleuton, which leads to nonsense in context, the



reading is labelled with the letter U after which the cause for homoioteleuton or homoioarchton is given. For example homoioteleuton occurs in L71 at LTP13, which is presented in the following way:

U Hom. ελεγον (v11)...ελεγον (v12)

Numbers suffix the letter U if there is more than one type of homoioarchton or homoioteleuton at the test passage.

When a text is extant but illegible the lectionary is listed under the letter X. The manuscripts that are not extant at the test passage are listed under the letter Z. A reading that is a faulty rendering of another is given the number of the correct rendering with the suffix -f. If the correct rendering is not present in the results list, the faulty rendering stands on its own. When there is more than one faulty rendering of a reading, each one is numbered. For example, there is one faulty rendering of the 1\*2 reading at LTP7:

1\*2 της γαλιλαιας της τιβεριαδος  
1\*2-f της γαλιλαιας της βεριαδος

When the orthography of a reading varies, one selects a spelling as the standard and places the others below as orthographical alternatives. The orthographical alternatives are given the suffix -o (orthographical alternative) and a number if there is more than one. At LTP10 one sees the following under reading 1\*2, the orthographical standard.

1\*2 εγειρε αρον τον κραβαττον  
 1\*2-f-o1 εγειρε αρον τον κραβατγον  
 1\*2-o2 εγειραι αρον τον κραβαττον  
 1\*2-o3 εγειραι αρον τον κραβατον  
 1\*2-o4 εγειραι αρον τον κραββατον  
 1\*2-o5 εγειρε αρον τον κραβατον  
 1\*2-o6 εγειρε αρον τον κραββατον  
 1\*2-o7 εγειρε αρον τον κραββαττον

The siglum 1\*2-f-o1 signifies a faulty rendering of the orthographical alternative of the 1\*2 reading.

The text of the lection identifiers from the database was regularised and placed in a results list called IDResults44. The sigla used in List44 appear in IDResults44. The reading numbered 1 is the majority text but that numbered 2 has no specific meaning.

A new siglum in IDList44 is vl for varia lectio. When a witness has a varia lectio in the margin, its IGNTP number appears twice in the results list of the test passage. The witness number with vl attached signifies that the reading under which it is placed is the alternative reading. The other reading under which the witness number appears is in the main text of the manuscript.

Here is an excerpt from LTPs 1-2 in IDResults44:

1 τη β της διακινησιμου

400020 400030 400040 400050 400170 400200 400240 400400 400470  
 400490 400710 401080 401110 401160 401250 401300 401390b 401410  
 401500 401810 401830 401850 401881 401950 402030 402080 402120  
 402330 402500 402520 402530 402670 402780 402790 402910 403080  
 403350 403410 403670 403720 403740 403810 403870 404010 404020  
 404250 404410 404650 405390 406270 406330 406380 406720 408450

408470 408480 408510 408570 408590 409910 409950 409960 410010  
410040 410190 410240 410750 410760 410860 410910 410960 417500

Total=72

1-f η β της διακινήσιμου

410001

Total=1

2 τη β του πασχα

400320

Total=1

3 τη επαυριον του πασχα

403890 410730

Total=2

3-f τη επαυριον του πασχα

400480

Total=1

4 τη επαυριον του πασχα μνημη των αγίων αποστολών

401150 405420

Total=2

4-f του επαυριον του πασχα μνημη των αγίων αποστολών

400410

Total=1

## VI. Lectionary Terminology

The term συναξάριον is frequently used in New Testament Textual Criticism to describe the section of the lectionary that contains the moveable cycle but it has not been found as a title in the sample of lectionaries. By contrast the term μηνολόγιον is found in the title of the fixed cycle in lectionaries.

In the majority of lectionaries the Synaxarion has no title that denotes its content. At the opening of the Synaxarion, one is given the details of the first pericope for Easter Sunday. For example, in L441 on f.1r, one finds τη αγια και μεγαλη κυριακη του πασχα written in majuscule above the decorated border and εκ του κατα ιωαννην written in majuscule below it.

In eleven lectionaries there are titles that describe the esk content of their Synaxarions: L3, L41, L60, L64, L111, L130, L195, L212, L845, L847 and L848. In these titles the Greek ἐκλογάδιον is used to denote the content of the Synaxarion, since the content of esk lectionaries is selective from Pentecost Sunday to Palm Sunday. The term ἐκλογάδιον presupposes the existence of Gospel pericopae for every day of the year. Nine of these lectionaries are written in majuscule, which suggests that the term ἐκλογάδιον was transmitted from the beginning of the emergence of the esk Greek Gospel lectionary.

The term ἐκλογάδιον is found in the title of the printed lectionary, *Eklogadion*, but this printed lectionary is a k type lectionary rather than an esk lectionary. Nevertheless, this printed title probably derives from the lectionary manuscript tradition.

The following table exhibits the Synaxarion titles of the lectionaries that transmit the term ἐκλογάδιον.

Lectionary	Synaxarion Title	Folio Number
L3	εκλογαδιν των αγιων ευαγγελιων του χρονου	Page 1
L41	εκλογαδιν [συν] θεω του αγιου ευαγγελιου	1r
L60	συν θεω αρχη των εκλογαδιν του αποστολου και του ευαγγελιου ολου του ενιαυτου αρχομενον απο τη μεγαλη κυριακη του πασχα μεχρι τελος του πασχα	3r
L64	εκλογαδιν συν θεω του αγιου ευαγγελιου	Page 1
L111	...εκλογαδιν...(the rest of the title is illegible)	1r
L130	ευαγγελιον εκλογαδιν	1r
L195	εκλογαδιν συν θεω του αγιου ευαγγελιου	1r
L212	εκλογαδιον συν θεω του αγιου ευαγγελιου	1r
L845	ευαγγελιον συν θεω εκλογαδι[v] του ενιαυτου ολου αρχομενον απο το αγιον πασχα κατα ιωαννην	3r

L847	εκλογαδι[ν] συν θεω των σαββατων κυριακων και μνημων των αγιων ολου του ενιαυτου	3r
L848	εκλογαδιν συν θεω του αγιου ευαγγελιου του ολου ενιαυτου	1r

One notes that ἐκλογάδιον is also written as ἐκλογάδιν. Jannaris writes that the diminutive ending -ιον was reduced to -ιν in proper names and appellatives on the analogy of the shortening of proper names and appellatives from -ιος to -ις.<sup>100</sup> It is a phenomenon that is unparalleled in other languages. There is early evidence for the linguistic shift from -ιον to -ιν. For example, the shortened form ἡμιωβέλιν is found on an Aegean coin dated 146-143 BCE.<sup>101</sup>

The Synaxarion title in L847 is interesting since it connects the term εκλογαδιν with the frequency of pericopae between Pentecost Sunday and Palm Sunday. The singular εὐαγγέλιον is used to denote the content of the Synaxarion in L41, L60, L64, L130, L195, L212, L845 and L848. The plural εὐαγγέλια is used in L3, which may refer to the Four Gospels from which the pericopae of the Synaxarion derive or it may refer collectively to the Gospel pericopae that are supplied in the moveable cycle.

<sup>100</sup> A. N. Jannaris, *An Historical Greek Grammar Chiefly of the Attic Dialect as written and spoken from classical antiquity down to the present time founded upon the ancient texts, inscriptions, papyri and present popular Greek* (Hildesheim: G. Olms, 1968), 114.

<sup>101</sup> Ibid., 114.

Although the term συναξάριον is not found in lectionaries, one finds it occasionally in titles of the moveable section of lectionary tables, which are attached to some continuous text manuscripts. Gregory notes the occurrence of συναξάριον in the lectionary tables.<sup>102</sup> One finds the term συναξάριον in the lectionary tables of the following continuous text manuscripts: 26, 278, 651, 725 and 2354. The following table exhibits the titles of the moveable section of the lectionary tables in these manuscripts:

MS	Date	Content	Title	Folio
26	11 <sup>th</sup> century	Four Gospels	συναξαριον συν θεω εν επι τομω κατα την ακολουθιαν της επιγραφης του ευαγγελιου ηγουν εκλογαδιου προς το συντομος ευρισκειν εκαστης ημερας το ευαγγελιον αρχομενον απο της μεγαλης κυριακης εως της ν ευαγγελιζομεμος ο αγιος ιωαννης και απο της ν εως πρωτης σεπτεμβριου. ο αγιος ματθαιος και απο α σεπτεμβριω εως της αποκρεω ο αγιος λουκας και απο του σαββατου της	172r

<sup>102</sup> C. R. Gregory, *Textkritik des Neuen Testamentes*, vol. 2 (Leipzig: J. C. Hinrichs Verlag, 1900), 335.

			τυροφαγου εως του σαββατου της βαιου φορουν τοιτου λαζαρου ο αγιος μαρκος τας δε δεσποτικας εορτας και τας επι σημους ημερας των αγιων οι αμφοτα	
278	1072	Four Gospels	συνανξαριν συν θεω ολου του χρονου	272r
651	11 <sup>th</sup> century	Four Gospels	συναξαριον παραδηλουν ενι εκαστη ημερα αποστολον και ευαγγελιον αρχομενον απο το πασχα και τελειουμενον εν τω μηνολογιω	183r
725	13 <sup>th</sup> century	Four Gospels	συναξαριον συν θεω των τεσσαρων ευαγγελιστων δια τε αρχης και τελους και του των κεφαλαιων παρασημειωσιν	204r
2354	1287	Four Gospels	συναξαρι[v] του ενιαυτου ολου των αγιων τεσσαρων ευαγγελιστων αρχομενον απο το αγιον πασχα	121r

The term συναξάριον is also found in titles that introduce the fixed cycle of a lectionary table, for example, in 538, 560, 685 and 2446. The term συναξάριον is found in the title of the fixed cycle in LTE: συνάξαριον σὺν



θεῶ ἦτοι τυπικὸν ἐκκλησιαστικῆς ἀκολουθίας τῆς εὐαγοῦς μονῆς ὑπεραγίας θεοτόκου τῆς εὐεργετιδος ἀρχόμενον ἀπὸ μηνὸς σεπτεμβρίου περιέχον πᾶσαν ἀκολουθίαν μέχρι συμπληρώσεως αὐγούστου ὡσαύτως καὶ τῆς ἁγίας τεσσαρακοστῆς ἀπὸ τῆς κυριακῆς τοῦ τελώνου καὶ τοῦ φαρισαίου μέχρι τῶν ἁγίων πάντων.<sup>103</sup>

The following table exhibits examples of fixed cycle titles in lectionary tables in which the term συναξάριον is found.

MS	Date	Content	Title	Folio
538	12 <sup>th</sup> century	Four Gospels	συναξαριον παραεχων του μηνολογου τα εν τη αγια λειτουργια προκειμενενα αποστολου αλληλουια ευαγγελιου και κοινυ(η)ξα την σεπτεμβριαν	203v
560	11 <sup>th</sup> century	Four Gospels	συναξαριν συν θεω αρχην απο μηνι σεπτεμβριω μεχρι μηνι αυγουστω	359v
685	13 <sup>th</sup> century	Four Gospels	συναξαριον συν θεω των ιβ μηναιων δηλουν τα κεφαλαια των καθ εκαστων ευαγγελιων αρχη της ινδικτιονος ητοι του νεου ετους και μνημη του σο πατρος ημων συμεαν του στυλετης ευαγγελιον λουκας κεφαλαιον ιγ	223b <sup>104</sup>
2446	12 <sup>th</sup> century	Four Gospels	συναξαρι[ον] περιεχει του μηνολογιου εκλογ[αδ]ην του αγιου ευαγγελιου μηνι σεπτεμβριω αρχη της ινδικτιωνος και μνημη του σο πατρος ημων συμεων του	311r

<sup>103</sup> Jordan, *September-February*, 6.

<sup>104</sup> Foliation is not marked in this manuscript, so the image numbers of the CSNTM website are used: [http://www.csntm.org/Manuscript/View/GA\\_685](http://www.csntm.org/Manuscript/View/GA_685) Consulted 10/10/08

			στυλутου ευαγγελιον του λουκας κεφαλαιον ιη	
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One notes that συναξάριον is sometimes written as συναξάριν, the same orthographical phenomenon that was observed in the transmission of έκλογάδιον.

Since the term συναξάριον is used to denote both the moveable and fixed cycles of a lectionary table, it is probably being used to describe the gathering together of information, on the basis that the Greek συνάγω, from which συναξάριον probably derives, means to collect or bring together.

In the titles of 26, 538, 651 and 2446 the singular εύαγγέλιον is used to denote the content of a lectionary. In 26 the singular εύαγγέλιον is also used to denote each pericope listed. In 685 the plural εύαγγέλια denote the pericopae supplied in the list, so each pericope is seen as a single εύαγγέλιον.

In 725 and 2354 the phrase των τεσσαρων ευαγγελιστων is used to denote the content of the Synaxarion list, since the pericopae are drawn from the writings of the four Evangelists. In 26 the phrase τας δε δεσποτικας εορτας και τας επι σημους ημερας των αγιων οι αμφοτα is probably a reference to the Menologion list. In 651 the title makes reference to the Menologion list but there is none extant in the codex.

The term ἐκλογάδιον is also found in the titles of Synaxarion lists in the lectionary tables of the following continuous text manuscripts: 26, 560, 655, 669 and 2813. The title of 26 has already been given. The other titles are presented in the following table:

MS	Date	Content	Title	Folio
560	11 <sup>th</sup> century	Four Gospels	εκλογαδιν των δ ευαγγελιστων δια της αρχης και του τελους την περικοπην εκαστου ευαγγελιστου αμα και την των κεφαλαιων παρασημει ως ινα κριβ διαγορευον περιεχει δε την αρχην απο του αγιου πασχα τελειουν εν τω μηνολογιω	347r
655	11 <sup>th</sup> /12 <sup>th</sup> century	Four Gospels	εκλογαδιν των δ ευαγγελιστων δια τε της αρχης και του τελους την περικοπην εκαστου ευαγγελιστου αμα δε και την των κεφαλαιων παρασημειωσιν ακριβως διαγορευον περιεχει δε την αρχην απο τω αγιω πασχα τελειουν εν τω μηνολογιω	n.f.
669	10 <sup>th</sup> century	Four Gospels	εκλογαδιν των δ ευαγγελιων δια τε της αρχης και του τελους την περικοπην εκαστου ευαγγελιου αμα δε την των κεφαλαιων παρασημειωσιν ακριβως διαγορευων περιεχων και την αρχην απο το αγιον πασχα και τελειου το μηνολογην	249r
2813	13 <sup>th</sup> century	Luke and John	εκλογαδ[ιον] των δ ευαγγελιστων σημαιη ο δια τε της αρχης και του τελους την περικοπην εκαστου ευαγγελιστου αμα (1) και την των κεφαλαιων παρασημει ως ακριβως διαγορευουν	139r

			περιχει δε την αρχην απο το αγιον πασχα τελειουν εν τω μηνολογιω	
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Apart from 26 the titles of these lectionary tables transmit the contracted form of ἐκλογάδιον. In 26, 560, 655 and 2813 the term ἐκλογάδιον denotes the esk content of their Synaxarion lists. In 26 the Greek ηγουν in the phrase του ευαγγελιου ηγουν εκλογαδιου signifies that the term ἐκλογάδιον denotes a particular type of Gospel lectionary. In 669 the Synaxarion list supplies pericopae equivalent to an e type lectionary. The phrase εκλογαδιν των δ ευαγγελιστων is probably erroneously used but the term ἐκλογάδιον may be still seen as a suitable description of the Synaxarion list, since an e type Synaxarion does not supply every verse of the four Gospels.

In 560, 655, and 2813 the phrase τα δ ευαγγελιστα denotes the four Evangelists, while in 669, the phrase τα δ ευαγγελια denotes the four Gospel writings. In the titles of these four manuscripts the Menologion is included, which suggests that these titles describe the codex as a whole, although more details are given about the Synaxarion.

In 560 the Menologion list has its own title, suggesting that the reference to the Menologion in the Synaxarion title is not designed as the main title of the Menologion list but merely to convey that the pericopae of the Menologion are also given in the table. In the title of the Menologion list of 2446 one finds the term εκλογ[αδ]ιν, which may mean that a short list of pericopae is supplied for each month.

In L41 and L42 there are notes that are similar to the titles of Synaxarion lists of lectionary tables. In L41 a minuscule note on a folio before the Synaxarion reads: ευαγγελισταριον κατ ετος δια χαρακτηραν κεφαλαιωδων, and a minuscule note on a folio preceding the Synaxarion in L42 reads: ευαγγελια τε καθ εκαστην ημεραν αναγνωσκομενα εν τη εκκλησια δια χαρακτηρων κεφαλαιωδων ανευ αρχης και τελους.

These titles do not describe L41 and L42 because they contain full text pericopae. These titles were probably copied from the continuous text manuscripts from which L41 and L42 derive. The note in L42 describes the supply of pericopae for each day but L42 is an esk lectionary. If the note in L42 derives from an e type lectionary table, it is possible that an esk lectionary was constructed from a continuous text manuscript with an e type Synaxarion list.

## VII. Conclusion

By the eighth century there was an organised system of Gospel pericopae for the moveable and fixed cycles of the Byzantine year, which pathed the way for the emergence of e and esk Gospel lectionary codices known as εὐαγγέλια in the eighth century. The 8<sup>th</sup>-11<sup>th</sup> century period witnessed the emergence of other lectionaries such as πανεγύρικα and συναξάρια. The emergence of lectionaries was a part of the wider establishment of a set of liturgical codices for the Byzantine Church in response to the surge in

monasticism. Sk, k and most select lectionaries are probably abridgments of e and esk lectionaries.

Although text-critical methodology has advanced since the text-critical studies of the 1929 to 1963 period, the collations of these studies reveal that the lectionary tradition transmits a text that is similar to the continuous text tradition of the Middle and Late Byzantine periods.

Colwell has developed collation principles that should be still observed in lectionary research such as the collation of the same pericope in a given group of lectionaries and the recording of the text, Gospel identifier and lection identifier of each pericope.

The neglect of the Byzantine liturgical context of lectionaries by text-critics including most recently Kellett limits one's understanding of the lectionary codex. Art historians such as Dolezal and Anderson have led the way in studying the liturgical and cultural context of the Byzantine Gospel lectionaries.

Closely related groups of manuscripts identified by art historians such as Dolezal and Anderson should be considered by text-critics, since there may also be significant textual agreement within these groups.

The observation of Burns that Ammonian section numbers found at the head of pericopae in some Greek Gospel lectionaries derive from lectionary tables found attached to continuous text manuscripts advances one's understanding of the connection between the lectionary tradition and the continuous text tradition. Variation in the boundaries and incipits of pericopae among the lectionaries may be the result of continuous text manuscripts with lectionary rubrics and/or tables being used as exemplars, as Rutz and Burns suggest.

The conclusion of Kellett that lectionaries did not influence the continuous text tradition beyond the incipit and explicit of a pericope suggest that lectionaries proper were not involved in the transmission of the continuous text tradition as a physical exemplar. Since lectionary influence is restricted to the incipit and explicit, it seems that the lectionary rubrics, which include incipits and explicits, in the margins of continuous text manuscripts, have sometimes been copied by scribes as the main text.

The suggestion of interdisciplinary work on lectionaries made by Duplacy should be taken seriously, since each lectionary contains text and art, which the text-critic, liturgist, church historian, codicologist, art historian and other specialists can shed light on.

Lectionary test passages are chosen using T&T John, a collation of Eklogadion and EP, and the GNT4 critical apparatus as sources. These test passages are a mixture of places of variation in the lectionary tradition and

places of variation in the continuous text tradition. The selected test passages that span across the Gospel of John ensure that different parts of the Synaxarion are examined.

The term εὐαγγέλιον denotes a Gospel lectionary codex or a single pericope of Gospel text. The term ἐκλογάδιον is sometimes used to denote esk lectionaries. Although the term συναξάριον derives from the lectionary tables attached to continuous text manuscripts rather than from lectionaries proper, the term will be used in the present study to describe the first section of the lectionary for the sake of continuity from previous lectionary studies. Since the term μηνολόγιον is found as a title in lectionaries proper, one should continue to use this term to describe the second section of the lectionary.



## Chapter 2: The Function of Greek Gospel Lectionaries: Public, Private or Display?

“Outside the church service, the lectionary had no value”<sup>105</sup>

The Gospel lectionaries were recited in monasteries and churches across the Byzantine Empire. For example, from colophons one learns that L267 was used in the Monastery of the Dormition of the Theotokos, L402 was used in the Monastery of St. Nicholas the Slav, and L1096 was used in the Monastery of the Great Lavra, Athos. But were Gospel lectionaries used for private reading in addition to public recitation or were they only display items during the liturgical services?

Weitzmann is the only advocate of the idea that the lectionary was a display codex when he states that the deluxe Gospel lectionary was placed on the altar and never read.<sup>106</sup> According to Weitzmann the lectionary was only moved when the deacon carried it during the Little Entrance of the Divine Liturgy.<sup>107</sup>

In anonymous printed notes found at the beginning of the microfilm of L233, one reads that when a church was founded in the Byzantine Empire, a Gospel lectionary, a Four Gospels manuscript and a codex of the Epistles were presented to it. The anonymous writer does not state if the latter codex is a

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<sup>105</sup> Anderson, *The New York Cruciform Lectionary*, 4.

<sup>106</sup> Weitzmann, 153.

<sup>107</sup> Ibid.

lectionary or a continuous text manuscript. The Four Gospels manuscript was ornately decorated and placed on the altar while the other two codices were placed in the apsis, which was behind the altar. These notes suggest that the Four Gospels manuscript was a display codex while the Gospel lectionary and the Apostolos manuscript were in the apsis ready for use.

In this chapter one will present the liturgical function of Gospel lectionaries in the Monastery of Theotokos Evergetis according to LTE, discuss the evidence of this liturgical function that is found on the pages of the Gospel lectionaries, and explore the likelihood that Gospel lectionaries were read privately in monasteries

### I. The Liturgical Context

The main liturgical services of the Monastery of the Theotokos Evergetis are as follows: Vespers (3pm), Apodeipnon, Midnight prayers, Orthros (2am to sunrise), First Hour (performed immediately after Orthros), Third Hour (8am), Sixth Hour (11am), Divine Liturgy (performed some time between the Sixth Hour and the main meal of the day), and Ninth Hour (2pm).<sup>108</sup> Mesoria and other prayers are performed throughout the monastic cycle.

Gospel pericopae are recited during Orthros on Sundays and during Divine Liturgy, which took place daily in the monasteries. According to Rentel the

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<sup>108</sup> Jordan, *The Moveable Cycle*, 753-766.

Eucharistic context of the Gospel pericopae means that the words and actions of Jesus being heard in the recitation is the one who is offering his body in the Eucharist.<sup>109</sup> On 25<sup>th</sup> December and during Holy Friday Gospel pericopae are recited during the monastic hours. Gospel pericopae are sometimes recited during Vigils. Rentel remarks that the liturgical context of the Scripture readings would have been used as a hermeneutic tool.<sup>110</sup>

In the Monastery of the Theotokos Evergetis in addition to the recitation of Gospel pericopae monks heard stichera, troparia, kontakia, prayers, Psalmody, Old Testament pericopae, Apostolos pericopae, commentaries, and homilies during the liturgical services.

The LTE provides an insight into the liturgical context of the Gospel pericopae. Here are excerpts from the instructions given for the Divine Liturgy on Easter Sunday. The first excerpt is the liturgical elements that precede and come after the Little Entrance.

“...Third Antiphon: ἀναστήτω ὁ θεὸς καὶ διασκορπισθήτωσαν οἱ ἐχθροὶ αὐτοῦ [Ps 67], Χριστὸς ἀνέστη ἐκ νεκρῶν θανάτῳ θάνατον πατήσας. *Let God arise and let his enemies be scattered, and let those who hate him flee from his face* [Ps 67:2], Χριστὸς ἀνέστη ἐκ νεκρῶν θανάτῳ, *As smoke vanishes, let them vanish, as wax melts in front of a fire* [Ps 67:3], Χριστὸς

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<sup>109</sup> A. Rentel, “Byzantine and Slavic Orthodoxy,” in *The Oxford History of Christian Worship*, ed. G. Wainwright and K. B. Westerfield Tucker (Oxford: Oxford University Press, 2006), 276.

<sup>110</sup> Ibid.

ἀνέστη, *In that way will sinners perish from the presence of God, and let the righteous be glad* [Ps 67:3-4], Χριστὸς ἀνέστη. Then the deacon [recites] Σοφία ὁρθοί, and he recites a fifth stichos: *Bless God the Lord, you from the springs of Israel* [Ps 67:27], Χριστὸς ἀνέστη ἐκ νεκρῶν. And while this is being recited the entrance takes place. After the entrance, Glory...both now...the kontakion: Εἰ καὶ ἐν τάφῳ κατήλθες ἀθανάτε, and the synapte of the trisagion..."<sup>111</sup>

The Little Entrance is when the deacon carries the Gospel lectionary in procession from the altar, through the north doors, around the nave, and back to the altar through the central doors of the templon. The Little Entrance was always performed during the Divine Liturgy and not just on Easter Sunday.

The sight of a large Gospel lectionary such as L233 (37.5cm x 29.2cm) with its bejewelled covers in a procession around the church probably made an impression on the viewing congregation. If the lectionary was large the deacon may have to carry a codex weighing several kilograms. Esk lectionaries were lighter than e type lectionaries due to the smaller amount of text. For example, L229 (26cm x 19.4cm), an esk lectionary without precious stones on the cover, weighs two kilograms and L230 (28.7cm x 22.6cm), an e lectionary without precious stones on the cover, weighs 4.5 kilograms.

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<sup>111</sup> Jordan, *The Moveable Cycle*, 513-4.

According to Wybrew John Chrysostom describes a procession of himself and his clergy to the sanctuary during which a deacon brought the Gospel and laid it on the altar, which may reveal that the Little Entrance has its roots in fourth-century Constantinople.<sup>112</sup> Maximus the Confessor who lived in seventh century Constantinople refers to the Gospel being moved from the sanctuary to the ambo for the reading and then back again to the sanctuary, which is closer to the procedure during the Little Entrance.<sup>113</sup>

The second excerpt from LTE is the liturgical elements that precede the Gospel recitation:

“...Prokeimenon in plagal mode 4: Αὕτη ἡ ἡμέρα ἣν ἐποίησεν ὁ Κύριος [Ps 117: 24], stichos: Ἐξομολογεῖσθε τῷ Κυρίῳ ὅτι ἄγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ [Ps 117:1], the apostle: from Acts [1:1ff].<sup>114</sup> Alleluia in mode 4: Σὺ Κύριε ἀναστὰς οἰκτειρήσεις τὴν Σιών [Ps 101:14], second stichos: Κύριος ἐξ οὐρανοῦ ἐπὶ τὴν γῆν ἐπέβλεψεν [Ps 101: 20], gospel: according to John [1:1ff], and it is read inside at the holy table by the senior priest, and following that the Divine Liturgy of Chrysostom...”<sup>115</sup>

In addition to the Apostolos pericope the Gospel reading is preceded by hymns and other sung texts such as a prokeimenon and a number of stichoi.

<sup>112</sup> H. Wybrew, *The Orthodox Liturgy. The Development of the Eucharistic Liturgy in the Byzantine Rite* (Crestwood: St. Vladimir's Seminary Press, 1996), 49.

<sup>113</sup> Ibid., 80.

<sup>114</sup> In the Greek text of LTE the incipit of each Apostolos and Gospel pericope is given, but the translator has decided to render it in English as a chapter and verse number.

<sup>115</sup> Jordan, *The Moveable Cycle*, 514.

The liturgical instructions contain phrases which the priest or deacon says between the hymns and the scriptural recitations on Easter Sunday, for example, Χριστὸς ἀνέστη.

The senior priest, a translation of the Greek ὁ πρωτοπρεσβυτέρως, recites the Gospel pericope on Easter Sunday while ὁ ἀναγνώστης recites the Apostolos pericope. The deacon recites the Gospel pericopae during the Divine Liturgy on most days of the year. The allocation of the Gospel pericopae to the deacon seems to be an established practice in the Byzantine Church. For example, the Clementine Liturgy of fourth-century Antioch states that the deacon or presbyter recited the Gospel.<sup>116</sup>

The Easter Sunday Gospel pericope is recited from the altar table inside the bema but the Gospel pericopae on other days are recited from the lectern outside the bema. It seems that the Gospel lectionary was placed on the altar table from the beginning of the Divine Liturgy and only moved during the Little Entrance and when the Gospel was recited, although on Easter Sunday the priest did not need to move the lectionary to the lectern.

The Greek ἀναγινώκω is used to denote the act of recitation, so it is differentiated from the act of chanting hymns for which the Greek ψάλλομαι is used in LTE. The Divine Liturgy of John Chrysostom commences after the Gospel recitation. It seems that LTE viewed the Gospel pericope and the

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<sup>116</sup> Wybrew, 39.

preceding liturgical elements as a preface to the Divine Liturgy, although the phrase “and following that the Divine Liturgy of Chrysostom” may signify the start of the Liturgy of the Faithful, when the Eucharist was celebrated and in which the catechumens did not participate.

The prokeimena point to the practice of the recitation of Old Testament pericopae during the Divine Liturgy.<sup>117</sup> The order of pericopae during the Divine Liturgy was Old Testament, Apostolos and Gospel from the fourth century. For example, the order of scripture reading is described like this in the Clementine Liturgy of fourth-century Antioch, the homilies of John Chrysostom and the early seventh-century *Mystagogia* of Maximus the Confessor.

The Old Testament pericopae had disappeared by the eighth century. For example, in the eighth century Patriarch Germanos I wrote *The Ecclesiastical History and Mystical Contemplation* in which he describes the prokeimena before the Apostolos pericope as signifying the prophecies of the coming of Christ into the world and the Alleluia Psalm before the Gospel pericope as representing the humanity of Christ.<sup>118</sup>

The liturgical context of the Easter Sunday Gospel pericope is similar to the other Gospel pericopae. Here are the liturgical elements that precede and

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<sup>117</sup> Wybrew, 113.

<sup>118</sup> *Ibid.*, 125.

come after the Gospel pericope during the Divine Liturgy of the sixth Saturday after Easter Sunday according to LTE.

“Prokeimenon: Ὑψώθητι ἐπὶ τοὺς οὐρανοὺς ὁ θεός [Ps 56: 12], the apostle from Acts [20:7ff]. Alleluia in mode 2, the second stichos of the feast: Ἀνέβη ὁ θεός [Ps 46:6], gospel: according to John [14:10ff]. Koinonikon of the feast.”<sup>119</sup>

The Gospel pericopae recited during Orthros and the Hours have their own liturgical contexts. The reading of commentaries and homilies seems to be a feature of the Orthros service at the Monastery of Theotokos Evergetis. For example, during the Orthros service of Thursday of the week before Lent one finds the rubric ἐκ τῆς ἐρμηνείας τοῦ κατὰ Ματθαῖον, which according to Jordan refers to the Commentary of John Chrysostom, a text read during Lent when there was not a specific commentary or homily to be read.<sup>120</sup> During the Orthros service of Palm Sunday homilies by John Chrysostom and Kyr Andrew were read.<sup>121</sup>

The Eleven Resurrection Gospel pericopae are recited during Orthros on Sundays as a cycle beginning on the Sunday of All Saints, which the following rubric of All Saints Sunday in LTE explains: εὐαγγέλιον ἐωθινὸν τὸ πρῶτον Οἱ ἑνδεκα μαθηταί ἀπὸ γὰρ τῆς σήμερον λαμβάνει ἀρχὴν

<sup>119</sup> Jordan, *The Moveable Cycle*, 631.

<sup>120</sup> Ibid., 342-343.

<sup>121</sup> Ibid., 455.



ἀναγινώσκεισθαι ἐνοδρίνως τὰ ἐωθινὰ εὐαγγέλια.<sup>122</sup> There is no Resurrection Gospel pericope recited during Orthros on Palm Sunday because this day has its own Gospel pericope. Here is an excerpt from the liturgical instructions of Pentecost Sunday Orthros in LTE:

“...**7a.**<sup>123</sup> Prokeimenon of the feast in mode 4: Τὸ πνεῦμά σου τὸ ἀγαθὸν Κύριε ὁδηγήσει με ἐν γῇ εὐθείᾳ [Ps 142:10], stichos: Κύριε εἰσάκουσον τῆς προσευχῆς μου [Ps 142:1], **b.** Πᾶσα πνοή, **c.** ninth matins gospel: according to John [20:19ff], and immediately **8.** Psalm 50, for we do not recite **7d.** ἀνάστασιν χριστοῦ. **9.** We chant two canons...”<sup>124</sup>

A number of liturgical elements are heard after the Gospel reading such as stichoi, stichera and canons. According to LTE eleven of the Twelve Passion pericopae are recited during Holy Friday Orthros with hymnody between each pericope. The first Passion pericope, which is John 13:31-18:1, the longest pericope in the Gospel lectionary, is referred to as ἡ διαθήκη.<sup>125</sup> Here is an excerpt from the liturgical rubrics of Holy Friday Orthros in LTE, which makes reference to the Twelve Passion pericopae:

“...then Ὑπὲρ τοῦ καταξιοθῆναι and the gospel, and immediately we begin again the next antiphon; so [it is] at each gospel. After the completion of the

<sup>122</sup> Jordan, *The Moveable Cycle*, 680.

<sup>123</sup> The translator has ordered the sequence of the elements of the service using numbers and letters.

<sup>124</sup> Ibid., 655-657.

<sup>125</sup> Ibid., 486.

fifteen antiphons, gospel six is read, and immediately a synapte is carried out, then we chant the kontakion: τὸν δι' ἡμᾶς σταυρωθέντα and oikos...<sup>126</sup>

The Hours pericopae are recited during Holy Friday. Here is an excerpt from the liturgical rubrics of Holy Friday in LTE:

“...the deacon [recites] Σοφία ὁρθροί ακούσωμεν and the gospel of the Third Hour according to Mark is read by the priest. And the choir that begins again begins the seventh troparion, similarly also the eighth and the ninth...”<sup>127</sup>

In the examination of L230 at Lambeth Palace Library, one noticed that there are many circles of candle wax from Holy Thursday to Holy Saturday (pages 449-528), which is understandable in the light of the amount of lectionary reading done during these days.

## II. The Evidence of the Liturgical Context in Greek Gospel Lectionaries

Both Greek accents and ekphonic notation are found above the text in the lectionaries. Greek accents usually appear in the same colour of ink as that of the text, which is usually a brown or black ink, and ekphonic notation is

<sup>126</sup> Jordan, *The Moveable Cycle*, 487.

<sup>127</sup> Ibid., 491.

usually marked in red ink. Accents help one to read while ekphonic notation is an aid for intoning the text during public recitation.

Most lectionaries contain ekphonic notation and the emergence of this kind of musical notation was probably closely related to the emergence of the Middle Byzantine lectionary. The presence of ekphonic notation in most lectionaries is proof that lectionaries were recited in public.

Ekphonic notation is not seen in eight lectionaries: L188, L195, L532, L633, L1000, L1006, L1019 and L1073. Ekphonic notation may have been accidentally omitted from these manuscripts or the absence of ekphonic notation may be intended. For example, these lectionaries may not have been recited during services of the Byzantine church but may have been used for private reading. Four of the lectionaries without ekphonic notation are written in a minuscule script in a single column per page, which may increase the likelihood that they were not used for public recitation, for which purpose two columns per page was more suitable: L188, L532, L1019 and L1073.

However, there are examples of lectionaries written in minuscule in a single column per page with ekphonic notation: L60 and L402. The lectionaries without ekphonic notation may transmit an early form of the Middle Byzantine lectionary, although one expects ekphonic notation to have been added later at some point in the tradition.

The absence of ekphonic notation in continuous text manuscripts that date from the post-7<sup>th</sup> century period signifies that they were not used for public recitation but rather for private reading. According to Thibaut 04 (5<sup>th</sup> century) contains ekphonic notation but one could not confirm this when viewing its microfilm image at the INTF. If 04 contains ekphonic notation, it was probably added later.

021 (9<sup>th</sup> century) and 044 (9<sup>th</sup>/10<sup>th</sup> century) contain ekphonic notation. These continuous text manuscripts or their ancestors may have been recited in a church when the Gospel lectionary was emerging but once the church obtained the lectionary proper it is unlikely that 021 and 044 were used again for public recitation. Since the presence of ekphonic notation may suggest knowledge of the Middle Byzantine lectionary tradition, 021 and 044 may have been used as temporary replacements for lectionaries that had been destroyed. Alternatively, 021 and 044 may have been codices that were special to a church or monastery. With the emergence of the Middle Byzantine Gospel lectionary and ekphonic notation, 021 and 044 were probably updated with this new musical feature rather than being immediately replaced by lectionaries proper.

The service identifiers at the head of pericopae in lectionaries signify that the pericopae were recited during liturgical services. For example, one reads that a pericope is assigned to Orthros, Vespers or the Divine Liturgy. The

presence of service identifiers proves that public recitation during liturgical services was an intended function of Gospel lectionaries.

There are examples of texts that were recited or sung in the Byzantine Church being combined with lectionaries, which would save the priest or deacon from using a separate codex for each element of the liturgical service. This desire to reduce the number of codices used in the services probably explains the presence of Apostolos and Gospel pericopae in Euchologia, Psalters and other liturgical books. For example, L476 (15<sup>th</sup> century) is a Menaion with Apostolos and Gospel pericopae, and L902 (1205) is a Triodion and Pentekostarion with Apostolos and Gospel pericopae.

Preceding the Synaxarion in L42 there are six leaves with a text that is usually found in Menaia.

Preceding the Synaxarion in L60 the texts of three antiphones, sung during the Divine Liturgy on Easter Sunday, are found on fa. 3r-3v. Here are the titles of these antiphones:

αντιφων α ψαλλομεν ξε ηχος β

Antiphon 1 we sing [Psalm] 65 mode 2

αντιφων β ψαλλομεν ξς ηχος β

Antiphon 2 we sing [Psalm] 66 mode 2

αντιφων γ ψαλλομεν ξζ ηχος α

Antiphon 3 we sing [Psalm] 67 mode 1

These antiphones are sung before the Little Entrance on Easter Sunday according to LTE. One also finds on these pages phrases that the priest recites on Easter Sunday such as χριστος ανεστη. The hand that produced the lectionary wrote this liturgical information.

In the top margin of f. 4r, where the Synaxarion begins, a different minuscule hand has written: σοφια ορθροι ακουσαν εν εη(?) του ηαυτα(?) ιωαννην αγιου ευαγγελιου το αναγνωσμα. The priest or deacon probably introduced the Johannine pericopae with these words.

Throughout the Synaxarion of L60 the scribe writes hymnal rubrics beside the lection identifiers. For example, on the third day of Easter Week on f. 5v the following is written before the Apostolos pericope:

τροπαριον ηχος β: υπερ ευλογιμενι υπαρχει θεοτοκε παρθενε

προκειμενον ηχος β: μνησθησομαι του ονοματος σου εν πασι γενεα

στιχος: ακουσον θυγατηρ και ιδε και κλινον το ους

In LTE the same prokeimonon and stichos are sung before the Apostolos pericope on the third day of Easter Week but antiphones are supplied as supposed to a troparion. This prokeimenon and stichos are given in short form

as in LTE, although the incipits are longer in L60. These rubrics probably derive from a liturgical typikon like LTE, but the full text of the antiphones on f. 3r/v derive from a Pentekostarion.

On f. 56r a doxology is written in an acrostic form followed by the pericope, Acts 17:22-18:18. A doxology is not found where the Acts pericopae are cited in LTE. It is not the Great Doxology, which is sometimes recited during the Divine Liturgy.

At the bottom of folia in L64 a minuscule hand writes hymnal rubrics for days of the Synaxarion. For example, on f. 4r the minuscule hand gives information about stichoi and a prokeimenon. These rubrics are difficult to read but they are probably similar to those found in L60 and may derive from a liturgical typikon.

In the first and second columns of f. 1r in L250, an Apostolos-Gospel lectionary, one finds the text of the three Antiphones sung during Divine Liturgy on Easter Sunday along with liturgical phrases such as *χριστος ανεστη*. Then there is a prokeimenon and a stichos before the Easter Sunday Apostolos pericope. Between the Easter Sunday Apostolos pericope and the Gospel pericope on f. 1v one finds the word *αλληλουια* followed by Psalm 101:14 and Psalm 101:20, which are labelled as *στιχος α* and *στιχος β* respectively. These liturgical elements agree with the liturgical rubrics of Easter Sunday in LTE.

Since L60 and L250 are Apostolos-Gospel lectionaries and contain texts that form the immediate liturgical context of their pericopae, one may infer that it was more common to weave such liturgical information around the pericopae in Apostolos-Gospel lectionaries than in Gospel lectionaries. Perhaps the copying of an Apostolos lectionary and a Gospel lectionary into one codex encouraged the insertion of texts from other liturgical codices.

Between the Synaxarion and Menologion in L465 a minuscule hand writes the Divine Liturgy of John Chrysostom in a single column per page. This hand is similar to that found in the lectionary text. The Liturgy is found on fa.139r-143r and fa. 185v-187r. There are no folia between these sections, so a number of folia are missing. It would be convenient for the presiding priest to perform the Divine Liturgy of John Chrysostom without having to open a separate codex for it. According to Wybrew the Divine Liturgy of Basil was still dominant in ninth century Constantinople, which probably also applies to the provinces.<sup>128</sup> By the eleventh century, which is the date of L465, the Divine Liturgy of John Chrysostom was performed during most days of the year. The Divine Liturgy of Basil of Caesarea and the Liturgy of the Presanctified Gifts were occasionally performed.

On fa. 273r-273v in L864 the main hand writes the text of the antiphones that are chanted during the Divine Liturgy on 25<sup>th</sup> December, the Birth of Christ, and on 6<sup>th</sup> January, the Holy Theophany.

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<sup>128</sup> Wybrew, 108.



In L1003 there are fragments of majuscule and minuscule leaves pasted or placed loosely on top of the lectionary text on fa. 1v-4v. These fragments seem to contain hymns. The minuscule fragments are in a different hand to that of the minuscule lectionary text.

After the Menologion there are texts that are usually found in the January Menaion. These texts are written in a later minuscule hand to that of the lectionary text and in a different hand from any of the minuscule fragments.

On fa. 228r-231v the Menaion text for 22<sup>nd</sup> January occurs. On f. 228r the first word is βαβλωνι, which in Μηναιὸν τοῦ ἰαννουάριου περιέχον τὴν πρέπουσαν αὐτῷ ἄπαξαν ἀκολουθίαν μετὰ καὶ πρόσθηκης τοῦ τυπικοῦ (MJ) is from the beginning of the hymn, δόχα ἦχος β.

On fa. 231v-233v one finds the Menaion entry for 23<sup>rd</sup> January. The text on f. 233v ends with the words αλλα συντονοι και οξεις ως μη ειναι μαλλον, which in MJ is from the beginning of a sub-section of the 23<sup>rd</sup> January entry entitled: τῷ αὐτῷ μηνὶ κγ μνήμη τοῦ ἁγίου ἱερομάρτυρος κλήμοντος ἐπίσκοπου ἄγκυρας καὶ τοῦ ἁγίου μάρτυρου ἀγαθαγγέλου. The whole January Menaion may have been inserted into L1003, which would save the deacon from opening a separate Menaion codex during the liturgical services of the month of January.

### III. Private Gospel Reading

One may argue that Gospel lectionaries had both a public and private function in the Byzantine Church. For example, a monk may have taken a Gospel lectionary into his cell to read. This is not impossible since the lack of ekphonic notation in a small number of lectionaries may point to private reading. The arrangement of Gospel pericopae in a moveable and a fixed cycle may be seen as ideal for a monk's devotional reading of the Gospels.

In the Middle Byzantine period there is evidence to suggest that monks spent a significant amount of time in their cells and only met together for the major services in the katholicon such as the Divine Liturgy and Orthros, and for meals in the trapeza. For example, Niketas Stethatos paints a picture of such a monastic routine for the Studite monks in the eleventh century.<sup>129</sup> He refers to the monks beginning the First Hour on their way back from Orthros and doing the rest of it in their cells.<sup>130</sup> This private worship applies to the other Hours and the mesoria of the monastic day.<sup>131</sup> During the eleventh century monastic reformers were advocating communal worship of the Hours and other minor services of the day as an alternative to private worship.<sup>132</sup>

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<sup>129</sup> Krausmüller, 310-11.

<sup>130</sup> Ibid.

<sup>131</sup> Ibid.

<sup>132</sup> Ibid., 324.

Niketas Stethatos refers to the existence of a prayer room in the cell, where a monk could read and work.<sup>133</sup> In the Life of St. Symeon, a monk who lived during the eleventh century, one is told that he retreated to his cell to read his Bible and work as a calligrapher.<sup>134</sup>

Each monastery had a hypotyposis or a kterikon typikon, which provided monks with a guide to monastic life and complemented the liturgical typikon. The founder of a monastery usually wrote this guide, which covered all areas of monastic life from diet to liturgical routine. On this basis these typika are sometimes called monastic foundation documents. Some of these guides contain references to the practice of reading.

Thedora Synadene, niece of Emperor Michael VIII Palaiologus (1223-82), is the author of the kterikon typikon of the Convent of the Mother of God Bebaia Elpis in Constantinople.<sup>135</sup> The typikon is dated between 1327 and 1335. The oldest surviving copy is MS Graecus 35, which is dated to the fourteenth century, and it is supplemented by Berlin, State Library, MS Phillippivus 1489, which has the date 1640.

Thedora Synadene instructs the nuns to read hagiography especially the lives of female saints and the kterikon typikon of the monastery that she is

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<sup>133</sup> Krausmüller, 323.

<sup>134</sup> Ibid., 322.

<sup>135</sup> Alice-Mary Talbot, "Bebaia Elpis: Typikon of Theodora Synadene for the Convent of the Mother of God Bebaia Elpis in Constantinople," in *Byzantine Monastic Foundation Documents*, vol. 4, 1512.

writing.<sup>136</sup> Theodora Synadene writes, “You should read this typikon aloud in the refectory more often than any other book, with all of you listening, and you should read it attentively and read it at the beginning of each month.”<sup>137</sup>

Although this typikon was made for a convent, it is an insight to what was deemed suitable reading outside the liturgical services. The absence of Biblical codices is noteworthy. Reading is seen as a group activity in which one person reads aloud and the others listen.

The Typikon of Athanasios the Athonite for the Lavra Monastery is found in two manuscripts: Codex Ivion 754 and MS n.n. The former is dated to the sixteenth century and the latter is dated 1814.

The typikon refers to time during Lent dedicated to reading and reflection, although it does not prescribe what should be read:

“Also recall that in the first week of Holy and Great Lent the brothers are excused from their duties outside and are free to take part in the services in the church and in concentrating on themselves and in reading.”<sup>138</sup>

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<sup>136</sup> Alice-Mary Talbot, “Bebaia Elpis,” 1515.

<sup>137</sup> Ibid., 1556.

<sup>138</sup> G. Dennis, “Ath. Rule: Rule of Athanasios the Athonite for the Lavra Monastery,” in *Byzantine Monastic Foundation Documents*, vol. 1, 227.

Andronikos II Palaiologus writes a typikon for the monastery of St. Demetrios-Kellibara in Constantinople. Dennis dates it between 1315 (?) and 1328.<sup>139</sup> It is found in MS Iveron Codex 593, which is dated 1540.

The typikon recommends the reading of “sacred books” during meals in the refectory: “In addition, while you are eating let there be reading from the sacred books. This provides nourishment for the soul as the food before you does for the body.”<sup>140</sup> One monk probably read the “sacred books” aloud while the others listened. The phrase “sacred books” probably describe the liturgical books of the monastery, which would include Gospel lectionaries. A similar practice is seen in the Monastery of Theotokos Evergetis. Popović refers to an apse in the refectory from where the reader recited Psalms during meals.<sup>141</sup>

Joachim, Metropolitan of Zichna, writes a typikon for the Monastery of St. John the Forerunner on Mount Menoikeion near Serres. The typikon is dated 1332. It is found in a late eighteenth century manuscript: MS Codex Atheniensis 2587.

When discussing the diet of monks during non-fast days, Joachim pronounces: “food and nourishment from prayer and scripture reading is

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<sup>139</sup> G. Dennis, “Kellibara II: Typikon of Andronikos II Palaiologos for the Monastery of St. Demetrios-Kellibara in Constantinople,” in *Byzantine Monastic Foundation Documents*, vol. 4, 1505.

<sup>140</sup> *Ibid.*, 1508.

<sup>141</sup> S. Popović, “Are typika sources for architecture? The case of the monasteries of the Theotokos Evergetis, Chilandari and Studenica,” in *Work and Worship*, 268.

important.”<sup>142</sup> Nourishment from Scripture reading may have been gained from the liturgical services, although one cannot discount private reading.

Miller dates the Rule of the Monastery of St. John Stoudios in Constantinople some time after 842. The text is found in two manuscripts: Codex Vatopedi 322:956 and Codex Vaticanus graecus 2029. The former is dated between the thirteenth and fourteenth centuries and the latter between the ninth and tenth centuries.

This *kterikon typikon* instructs the monks to read books during rest days but once again no details are given about the books.

“It should be known that on the days when we rest from our corporal work, the keeper of the books sounds the wooden *semantron* once, and the brothers assemble the book station; each one takes a book and reads it until the evening. Before the signal for the office of lamplighting, the man in charge of the books sounds the *semantron* again, and all the brothers come to return their books in accordance with the register. If anyone is late in returning his book, he should suffer some penalty.”<sup>143</sup>

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<sup>142</sup> T. Miller, “Typikon of Joachim, Metropolitan of Zichna, for the Monastery of St. John the Forerunner on Mount Menoikeion near Serres,” in *Byzantine Monastic Foundation Documents*, vol. 4, 1597.

<sup>143</sup> Idem, “Stoudios: Rule of the Monastery of St. John Stoudios in Constantinople,” in *Byzantine Monastic Foundation Documents*, vol 1, 108.

The office of lamplighting is an alternative term for Vespers. The time for reading was probably after the Divine Liturgy until the time for Vespers, possibly from 1pm to 3pm.

From these *kterika typika* it seems that reading was practised outside of the liturgical services in the refectory and in the cells. This reading may have included the Gospels but there is no evidence that Gospel lectionaries were used.

A number of Byzantine monasteries list the number of Gospel lectionaries they have in inventories, which may reveal the feasibility of private lectionary reading in monasteries.

Michael Attaliates founded the Monastery of Christ Panoiktirmon in Constantinople and wrote a *kterikon typikon* for it.<sup>144</sup> The monastery was a private foundation for seven monks. An inventory of its possessions is attached to the earliest copy of the *typikon*, *Codex Constantinopolitanus Metochii Sancti Sepulchri* 375, which is dated March 1077. The inventory is the earliest one of its kind in Byzantine monasticism.<sup>145</sup>

The first five books listed in the inventory are Biblical codices, two of which are Gospel lectionaries. These lectionaries are described according to the Greek script and the amount of decoration on their covers:

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<sup>144</sup> Alice-Mary Talbot, "Attaleiates," 326-7.

<sup>145</sup> *Ibid.*, 329.

1) “A minuscule gospel lectionary, with all the titles and headings written in gold, with two crosses, four ornaments in the form of a gamma, eight almond-shaped studs, seven clasps, fifty-seven nails, all in silver-gilt.”<sup>146</sup>

The phrase “minuscule gospel lectionary” is a translation of the Greek εὐαγγέλιον μονόκαιρον τὸ ὕφος.<sup>147</sup> Gospel lectionary is the correct rendering of εὐαγγέλιον because the inventory uses the Greek τετραεὐαγγέλιον, which is a term for the continuous text Gospel manuscript.<sup>148</sup> The titles and headings probably refer to the lection, Gospel and service identifiers. There was probably a cross on the front cover and another on the back cover rather than two crosses on one side of the cover.

2) “Another old gospel lectionary, written in uncials, with one silver cross and an inscription on the cross as follows: ‘Even after my death, I offer a rule of conduct. To God my Master as a propitiatory offering’.”<sup>149</sup>

The Greek behind the phrase “another old gospel lectionary, written in uncials” is ἕτερον εὐαγγέλιον παλὸν λιτόγραφον.<sup>150</sup> It seems that the writer of the inventory associates the word ‘old’ with the majuscule script, recognising that the minuscule script was now in vogue among the lectionaries. This lectionary was probably no longer used during the liturgical services of the monastery.

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<sup>146</sup> Alice-Mary Talbot, “Attaleiates,” 358

<sup>147</sup> Gautier, 93.

<sup>148</sup> Ibid.

<sup>149</sup> Ibid.

<sup>150</sup> Ibid.



Towards the end of the inventory the scribe lists the books that the monastery purchased according to demand, which includes non-biblical lectionaries and one Gospel lectionary.

The Gospel lectionary is without deluxe covers: "...a gospel lectionary with a wooden cover, purchased from the late magistros, lord Symeon Seth."<sup>151</sup> The Greek behind the phrase "a gospel lectionary with a wooden cover" is εὐαγγέλιον ἔχον τὸ ὕφος ξυλότευκτον.<sup>152</sup> It is interesting to note that the lectionary was purchased rather than being donated. The monastery did not copy one of the lectionaries it already had, which may be a reflection of the skills of the monks in the monastery.

Three Gospel lectionaries for a foundation of seven monks seem more than sufficient since one codex was recited during the liturgical services. It is possible that monks used one of these Gospel lectionaries to follow the recitation during the service or privately in his cell after the service. It is unclear what prompted the need for the purchase of a plain lectionary, when the monastery already had ornate ones. Perhaps this lectionary was for private reading.

Gregory Pakourianos, a patron of the Iviron Monastery on Mt. Athos, founded the Monastery of the Mother of God Petritzonitissa in Bačkov, Bulgaria.<sup>153</sup>

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<sup>151</sup> Alice-Mary Talbot, "Attaleiates," 369.

<sup>152</sup> Gautier, 127.

<sup>153</sup> R. Jordan, "Pakourianos: *Typikon* of Gregory Pakourianos for the Monastery of the Mother of God *Petritzonitissa* in Bačkov," in *Byzantine Monastic Foundation Documents*, vol. 2, 507.

Pakourianos writes a typikon for this monastery in 1083, which limits the number of monks to fifty.<sup>154</sup> The earliest extant copy of the typikon is MS Chios Koraes 1598, which is dated to the thirteenth century.<sup>155</sup> As with the Iviron monastery it was a Georgian foundation.<sup>156</sup> According to the typikon Greek monks were not allowed to join the monastery.<sup>157</sup>

The possessions of the monastery are listed in the typikon. Two Gospel lectionaries are listed along with icons and other liturgical books under the category of “sacred treasures.”<sup>158</sup>

1) “A Greek Gospel lectionary with precious stones and gold and enamel [decoration on its cover].”<sup>159</sup>

2) “A Gospel lectionary for daily use without decoration.”<sup>160</sup>

The first Gospel lectionary with its luxurious covers was probably used for the Little Entrance and for recitation during services. The second lectionary is probably written in Georgian, since Greek is explicitly mentioned in the description of the first lectionary. The phrase “without decoration” probably applies to the cover since this is the focus of the description of the first lectionary. The writer of the typikon states the frequency of Gospel pericopae

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<sup>154</sup> R. Jordan, “Pakourianos,” 510

<sup>155</sup> Ibid., 507

<sup>156</sup> Ibid., 507

<sup>157</sup> Ibid., 510

<sup>158</sup> Ibid., 552

<sup>159</sup> Ibid.

<sup>160</sup> Ibid.

in the lectionary and this probably applies to the number of pericopae in the Synaxarion. This Gospel lectionary is therefore of the e type.

These lectionaries may have been borrowed for private reading. Perhaps the deluxe Greek Gospel lectionary was used during the liturgical services of the monastery and the plain Georgian lectionary was used for private reading by the monks, whose mother tongue was Georgian.

In 1247 Maximos the monk wrote an account of the practices of the Monastery of the Mother of God at Boriene near Philadelphia in Asia Minor.<sup>161</sup> The number of monks in the monastery started at six and rose to twenty when Gregory was its superior.<sup>162</sup> The oldest extant copy of this account is MS Vatopedi 3:106, which is dated to the thirteenth century.<sup>163</sup>

Maximos the monk lists five Gospel lectionaries along with other liturgical books as “possessions and acquisitions” that are used in the church.<sup>164</sup>

- “An ornamented gospel lectionary for daily use.”<sup>165</sup>
- “Two Gospel lectionaries without ornamentation.”<sup>166</sup>

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<sup>161</sup> G. Dennis, “Skoteine [Boreine]: Testament of Maximos for the Monastery of the Mother of God at Skoteine near Philadelphia,” in *Byzantine Monastic Foundation Documents*, vol. 3, 1176.

<sup>162</sup> Ibid., 1177

<sup>163</sup> Ibid., 1176

<sup>164</sup> Ibid., 1185.

<sup>165</sup> Ibid.

<sup>166</sup> Ibid.

- “Another with the gospel readings for Sundays.”<sup>167</sup>
- “Another Gospel with selections from John.”<sup>168</sup>

The Greek behind the first lectionary is εὐαγγέλιον κεκοσμημένον καθημερινόν.<sup>169</sup> The Greek κεκοσμημένον refers to the decoration of the covers or the decorative features of the codex. The Greek behind the second entry is εὐαγγέλια λιτὰ δύο.<sup>170</sup> It may be assumed that these lectionaries are of the esk type, since the Greek καθημερινόν does not appear in the description.

The fourth lectionary is probably a k type lectionary like L367. The Greek behind this entry is ἕτερον εὐαγγέλιον κυριακοδρόμιον.<sup>171</sup> The Greek κυριακοδρόμιον does not appear in the title of L367, so one doubts that this term refers to k type lectionaries. The term κυριακοδρόμιον is found in MS Saba 351 (1618) and MS Sinai 1907 (16<sup>th</sup> century), both of which are not recorded in the *Liste* as lectionaries. These manuscripts contain Sunday Gospel pericopae but they are arranged in a different order when compared to L367.

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<sup>167</sup> G. Dennis, “Skoteine,” 1185.

<sup>168</sup> Ibid.

<sup>169</sup> M. Gedeon, *Mikrasiatika Chronika* 2 (1939): 280. This edition is based on MS Vatopedi 3: 106, which is dated to the thirteenth century.

<sup>170</sup> Ibid.

<sup>171</sup> Ibid.

In MS Saba 351 the first Gospel pericope is for Thomas Sunday, which is the Sunday after Easter Sunday. In MS Sinai 1907 the first pericope is for the fifth Sunday after Pentecost Sunday. A list of Sunday pericopae written in a different minuscule hand appears at the beginning of the codex with the folio numbers where the pericopae can be found. This list begins on All Saints Sunday, which is the Sunday after Pentecost Sunday, which suggests that the Gospel pericopae from All Saints Sunday to the fourth Sunday after Pentecost is missing from MS Sinai 1907.

MS Sinai 1166 (1565) is another example of a manuscript with Sunday pericopae. It is not recorded in the *Liste*. This manuscript begins on the first Sunday of the New Year, which is also the start of the Lucan section in the Synaxarion, and the Gospel pericopae are combined with the homilies of Meliotes, which are also read on Sundays. However, the Greek κυριακοδρόμιον does not appear in the title, so it is another liturgical codex for Sundays. It seems that the Greek κυριακοδρόμιον refers to a liturgical codex designed for Sundays that contains Gospel pericopae but differing from k type lectionaries, which begin on Easter Sunday.

The last Gospel lectionary in the inventory list is probably comparable to select lectionaries. The phrase “Another Gospel with selections from John” is a translation of the Greek ἕτερον εὐαγγέλιον κατὰ Ἰωάννην ἐκλογάδην.<sup>172</sup> Since the Greek ἐκλογάδην or rather ἐκλογάδιν (the contracted form of

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<sup>172</sup> Gedeon, 280.

ἐκλογάδιον) is found as a Synaxarion title in some esk Gospel lectionaries, it is possible that the writer of the inventory found such a lectionary and wrote ἐκλογάδην because this word appeared in its title and wrote κατὰ Ἰωάννην because the first pericope is from John. If the compiler of the inventory had looked at more than the first page of the codex, he may have discovered that it was an esk Gospel lectionary. Perhaps only the John section of the lectionary was extant, when Maximos wrote the inventory.

The ornate daily Gospel lectionary was probably used in the Little Entrance and for recitation during liturgical services. The other Gospel lectionaries may have been used for private reading. The kuriakodromion may have been recited on Sundays as an alternative to the ornate daily lectionary.

The monastery of the Mother of God at Boriene had dependencies and their possessions are listed too. Two Gospel lectionaries are listed.

1) "In the dependency...The Sunday Gospels."<sup>173</sup>

2) "These are the books in the dependency at the Saints. The gospel readings for Sunday..."<sup>174</sup>

It seems that the Divine Liturgy was only celebrated on Sundays in these dependencies, since no lectionaries are listed that supply the Gospel

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<sup>173</sup> Dennis, "Skoteine," 1186.

<sup>174</sup> Ibid., 1189.

pericopae for the remainder of the week. The Greek behind the first entry is εὐαγγέλιον Κυριακόδρομι<sup>175</sup> and behind the second entry the Greek is τὸ εἰς τὰ ἅγια Εὐαγγέλια κυριακοδρόμιον.<sup>176</sup> These lectionaries are not k type lectionaries.

In 1449 twenty-three monks sign the Inventory of the Monastery of the Mother of God Eleousa in Stroumitza, which was founded by Manuel of Stroumitza.<sup>177</sup> Ten is the maximum number of monks admitted to the monastery, although more than ten monks sign the inventory.<sup>178</sup> The oldest extant copy of the inventory is MS Parisinus Supplement Graece 1222, which is dated to the nineteenth century.<sup>179</sup>

The Gospel lectionaries along with other liturgical books and objects are listed as “sacred vessels,” which the founder dedicated to the Theotokos.<sup>180</sup> The icons are listed before the liturgical books, which signifies a hierarchy of sacred vessels. Three Gospel lectionaries are found at the beginning of the list of liturgical books, which signifies their importance among the liturgical codices.

1) “As for the holy books we found, they are as follows: Among the first, a large holy Gospel lectionary which has inside the four Evangelists in colour

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<sup>175</sup> Gedeon, 282.

<sup>176</sup> Ibid., 288.

<sup>177</sup> A. Bandy with N. Ševčenko, “Elousa Inv.: Inventory of the Monastery of the Mother of God Eleousa in Stroumitza,” in *Byzantine Monastic Foundation Documents*, vol. 4, 1667.

<sup>178</sup> Ibid.

<sup>179</sup> Ibid.

<sup>180</sup> Ibid., 1668.

with gold nimbuses (?) and gold initial letters and decorations, covered with bright white silk cloth, having silver gilt decoration. [It has] on the one cover in the middle Christ crucified and likewise in the shape of a cross the four Evangelists, standing, and at their edge round busts and a corresponding number of white silver nails that keep the aforesaid images nailed to the cover, while on the other cover of the same Gospel there is a cross and silver gilt gamma ornaments and no images, likewise a pair of silver clasps entwined with silk.”<sup>181</sup>

This lengthy description of this Gospel lectionary focuses on its size and decoration. According to Nelson this is typical of the Medieval period in both the East and the West. Nelson writes, “Preoccupation with the materials of manufacture is characteristic of the Middle Ages, East and West, and only begins to change in the West during the Italian Renaissance.”<sup>182</sup>

The dimensions of this large lectionary may be similar to those of L195, which is 40.5cm x 28.5cm. Evangelist portraits may appear as a group at the start of the lectionary or individually before their respective Gospel sections in the Synaxarion. The silk cloth probably covers the codex rather than the portraits of the Evangelists. The cover that contains the crucifixion scene and the busts of the Evangelists is probably the front cover and the scene of the empty

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<sup>181</sup> A. Bandy with N. Ševčenko, 1671.

<sup>182</sup> R. Nelson, “The manuscripts of Antonios Malakes and the collecting and appreciation of illuminated books in the early Palaeologan period,” in *Later Byzantine Painting. Art, Agency, and Appreciation* (Aldershot: Ashgate, 2007), 246.



cross is probably on the back cover. Crucifixion scenes and busts of Evangelists are found on the front covers of L229, L230 and L638.<sup>183</sup>

2) "Another Gospel lectionary for the entire year appropriate for every day. It is large with an old multi-coloured bright silk [cover], and it too has silver gilt ornaments, that is, in the middle of the one cover it has a cross, an image of the crucifixion, and four gamma ornaments, and the four Evangelists, and at their edge busts [of saints] and clasps and silver nails."<sup>184</sup>

This lectionary contains daily pericopae in the Synaxarion. It is therefore an e type lectionary, which suggests that the other two are probably of the esk type. The crucifixion scene and the images of the Evangelists probably appear on the front cover.

3) "Another Gospel lectionary in uncials [covered] with silk cloth of the highest quality, small, it too having as ornament a cross and silver gamma ornaments, plain, white."<sup>185</sup>

It is not clear if the front or back cover contains the cross and the gamma ornaments. Since the term majuscule is used in this description, the first two lectionaries of the inventory are probably written in minuscule. The writer makes note of the majuscule script because it was out of vogue by the

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<sup>183</sup> L229 and L230 are two thirteenth-century manuscripts that were viewed by the present author at Lambeth Palace Library, London on 22/06/2008.

<sup>184</sup> Ibid.

<sup>185</sup> Ibid.

fifteenth century. The lectionary probably had dimensions similar to those of L253, which measures 18.4cm x 15.1cm.

All three Gospel lectionaries have deluxe covers and each may have been used in the Little Entrance and for reciting during liturgical services. The first Gospel lectionary may have been the one used in the monastery when the inventory was being written in the fifteenth century since its lengthy description suggests familiarity. If the second lectionary is an e type, it may have been used during the days when the esk lectionaries did not supply pericopae. It seems that there were lectionaries spare in the monastery if a monk wanted to borrow one for private reading.

The number of monks listed in the foundation documents of the monasteries may seem small but as Charanis points out that this was probably the norm. According to Charanis the monastery of Phoenaidos on Mount Olympos with one hundred and eighty monks at the time of Theodore Studites (759-826) and the Monastery of the Studion with one thousand monks under the direction of Theodore Studites are exceptions.<sup>186</sup> The latter figure is probably the number of monks in the monasteries under the jurisdiction of the Studite Monastery.<sup>187</sup>

Since the inventories usually contain more than one Gospel lectionary, it is possible that one was used for the liturgical services and the others were

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<sup>186</sup> Charanis, 67.

<sup>187</sup> Ibid.

borrowed for private reading. Since a high number of the Gospel lectionaries are highly decorated and they are listed in the inventories as precious objects, one finds it hard to imagine that monks were allowed to read these liturgical codices in their cells, although the plain lectionaries may have been privately read. It seems that the Four Gospels manuscript was the appropriate codex for Gospel reading outside the liturgical services, since this Gospel book had no formal rôle in the Byzantine Liturgy from the eighth century.

In the *kterikon typikon* of the Monastery of St. Nicholas of Casole, which is found in Turin, MS. C. III, 17, dated 1174, one learns that Gospel lectionaries had an exclusive readership of priests and deacons, the people who recited the Gospel during the liturgical services. On f. 3v there is a list detailing the books of the library of the monastery of St. Nicholas of Casole and their borrowers.<sup>188</sup> The Evangelion is the most borrowed codex, occurring fourteen times in the list.<sup>189</sup> Most of the books listed are liturgical, for example, Psalters, Triodia and Euchologia. The Euchologion is the second most borrowed codex.<sup>190</sup> A Lexicon is a rare example of a non-liturgical codex in the list.<sup>191</sup>

Priests and deacons are the most frequent borrowers of books.<sup>192</sup> Priests are the only borrowers of the Evangelion apart from one entry, which lists a deacon as its borrower: ο ιερεις Νικολαος των Μουρτουλων εχει

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<sup>188</sup> H. Omont, "Le *Typicon* de Saint Nicholas di Casole Près D'Otrante. Notice du MS. C. III, 17 de Turin," *Revue des Études Grecques* 3 (1890): 389.

<sup>189</sup> *Ibid.*, 390.

<sup>190</sup> *Ibid.*

<sup>191</sup> *Ibid.*

<sup>192</sup> *Ibid.*

Ευαγγελιον δανεικον.<sup>193</sup> If the Greek ευαγγελιον denotes a Gospel lectionary rather than a Four Gospels manuscript, then priests and deacons are the exclusive borrowers of the Gospel lectionaries. They may have borrowed Gospel lectionaries to practice recitation or to use them during a liturgical service. Since the list contains mainly liturgical codices and the term τετραευαγγέλιον was being used for Four Gospel manuscript by the twelfth century, the Greek εὐαγγέλιον most probably refers to a Gospel lectionary.

#### IV. Conclusion

The Gospel lectionary was recited mostly during Divine Liturgy and Sunday Orthros in Byzantine monasteries. A priest or deacon usually recited the Gospel lectionary but a senior priest recited the Gospel lectionary during the Divine Liturgy of Easter Sunday.

At the beginning of the Divine Liturgy the Gospel lectionary was carried around the church in a procession known as the Little Entrance. The Gospel lectionary was recited from a lectern outside the bema but during the Divine Liturgy on Easter Sunday it was recited from the altar table inside the bema, where it is placed during the liturgical services when it is not being carried in a procession or being recited. During the liturgical services the Gospel lectionary was both a codex for public recitation and a codex that was on display.

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<sup>193</sup> Omont, 389.

According to LTE the Gospel pericope is one of many liturgical elements heard during the Divine Liturgy and at other services. At the Monastery of the Theotokos Evergetis the following liturgical elements precede the Gospel pericopae during the Divine Liturgy: prokeimenon, stichos, Apostolos pericope, and Alleluia with a stichos. The choir sings a koinonikon after the Gospel reading. During Sunday Orthros the following liturgical elements precede the Gospel pericope: prokeimenon, stichos and πᾶσα πνοή. A number of liturgical elements are heard after the Gospel reading such as stichoi, stichera and canons. During Holy Friday Orthros antiphones are sung in between the Passion pericopae.

The presence of ekphonic notation and service identifiers in Gospel lectionaries proves that these manuscripts had a public function. A small number of lectionaries have no ekphonic notation, which may mean that they were used for private reading.

The presence of leaves from liturgical codices such as Menaia and the Divine Liturgy of John Chrysostom in Gospel lectionaries signifies that Gospel lectionaries are liturgical codices that were used in conjunction with other liturgical codices.

The inclusion of liturgical elements as a part of the main text in lectionaries, as in L60 and L250, shows that Gospel lectionaries are designed for use during the liturgical services.

According to monastic foundation documents reading is encouraged outside of the liturgical services. These sources rarely specify what was read and when this information is cited the Gospels are never explicitly mentioned. However, Gospel reading was probably practised outside of the liturgical services. In the inventories of monasteries there are not sufficient numbers of Gospel lectionaries for every monk to read in private, although there are enough lectionaries for one to be recited during the liturgical service and the others to be read by a small number of monks.

One doubts that monks were allowed to read ornate Gospel lectionaries in their cells. In the inventory list of the Monastery of the Mother of God at Boriene there are Gospel lectionaries without ornaments and such codices may have been used for private reading. In the sample of 126 lectionaries used in the present study the small number of Gospel lectionaries without ekphonic notation are probably the only ones not designed for public reading.

According to the Typikon of St. Nicholas of Casole monks did not borrow Gospel lectionaries. Priests and deacons only borrowed Gospel lectionaries, the people who recited them during the liturgical services.

It seems that Gospel lectionaries are liturgical codices designed for public recitation rather than private reading. Any Gospel reading by monks outside of

the liturgical services probably involved Four Gospel manuscripts, the non-liturgical Gospels.

### Chapter 3: Greek Gospel Lectionaries as Products of Byzantine Scriptoria

"Ὡςπερ ξενοι χαιρουσιν ιδειν πατριδα ουτως και οι γραφοντες βιβλιου  
τελος γραφαντα προσταξαντα χριστε μου σωσον"<sup>194</sup>

Each Gospel lectionary is a product of a scriptorium. In some monasteries a monk may be copying alone and in others a group of monks may be copying under the supervision of a chief scribe as in the Monastery of St. John Stoudios in Constantinople. Copyists in monasteries probably worked alone in their cells like St. Symeon and possibly in the prayer room of the cell, which Niketas Stethatos refers to in his description of monastic life.<sup>195</sup> A scriptorium may have no formal connection with a monastery, for example, the imperial scriptorium and the school of Chalkopatreia, both of which were in Constantinople.

By studying various features of a Gospel lectionary manuscript, one may learn about the scribes and decorators who produced it and the scriptorium in which it was made. For example, one may study the script, the number of hands, and the type of decoration found in the manuscript to learn about the number of people and the skills of the people involved in the production. If a manuscript contains a colophon, one may obtain precise information about the copying event such as the name of the scribe, the place of copying and the year of the copying.

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<sup>194</sup> Written by Peter the scribe in the colophon of L374 on f. 329r.

<sup>195</sup> See p. 92 of present thesis.



At the Monastery of St. John Stoudios there was an organised scriptorium, which is rare in the Byzantine Empire. Since copying was a major activity of the Studite Monastery, there are primary sources that refer to its scribal activity. One learns about this Studite scriptorium from a list of penances for the monks of the Studite monastery when they broke the established rules, in which appear a number of penances for scribes, for when they disobeyed the rules of the scriptorium. The issuing of punishments to scribes suggests that the activity and quality of the scriptorium were inspected regularly. Penances 54-56 and 58-59 are relevant to scribal activity.

Penance 54 states: "If anyone does not take good care of the quire (in which he is writing), as well as the book out of which he is copying, putting both away at the proper time, and does not retain the spelling (read ἀντίστοιχα), accentuation and punctuation (of the original), one hundred and thirty genuflections."<sup>196</sup>

One learns that scribes copied codices using one quire at a time. According to Featherstone the Greek text has ἀντίστιχα, which refers to the line of writing, but he recommends ἀντίστοιχα (spelling) as the correct reading, because a rule about the length of line would not have existed during this time in the scriptorium. According to Metzger the practice of copying stichoi is ancient. For example, the scribe of P46 (c. 200) notes at the end of Romans that one

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<sup>196</sup> J. Featherstone, "A Note on penances prescribed for negligent scribes and librarians in the monastery of Stoudios," *Scriptorium* 36 (1982): 259.

thousand stichoi have been copied.<sup>197</sup> If the scribe was instructed to copy the spelling of the exemplar precisely, he might have copied erroneous spellings including itacisms. Such precise copying may explain the persistence of erroneous spellings in a textual tradition.

Penance 55 states: "If anyone recites by heart (anything) from the book out of which he is copying, let him not attend church for three days."<sup>198</sup>

This rule makes reference to a scribe who recites the exemplar by heart due to over familiarity with the text. The head of the scriptorium is probably afraid that the scribe will copy the text that he has learned instead of the text in the exemplar.

Penance 56 states: "If anyone reads anything besides that which is written in the book out of which he is copying, let him eat no cooked food."<sup>199</sup>

It is possible that a scribe may be bored during the copying event and be tempted to read a book at the same time. This will divide the attention of the scribe and cause him to make mistakes. It is possible that the text of the additional book would be introduced into the copy the scribe is producing. According to the Studite Typikon scribes were exempted from singing Psalms,

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<sup>197</sup> B. Metzger, *Manuscripts of the Greek Bible. An Introduction to Palaeography* (Oxford: Oxford University Press, 1981), 39.

<sup>198</sup> Ibid.

<sup>199</sup> Ibid.

whilst the other monks doing non-scribal tasks had to recite the whole Psalter.<sup>200</sup>

Penance 58 states: “If anyone takes up the quire of another without the consent of him who is writing in it, fifty genuflections.”<sup>201</sup>

A change in hand at the start of a quire or in the middle of a quire or in a whole quire may be interpreted as collaboration but it may be the result of scribes by accident or intentionally taking each other’s quires.

Penance 59 states: “If anyone does not follow the instructions of the Chief Scribe, let him not attend Church for two days.”<sup>202</sup>

The scribe in charge of the scriptorium probably instructed what codices should be copied and how they should be copied as well as inspecting the quality of copying.

In this chapter the Gospel lectionaries will be studied as documents. One will discuss the following features of the manuscript evidence to learn about Gospel lectionary production, and to build a profile of the scriptoria that produced the Gospel lectionaries: size of codex, script, number of writing

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<sup>200</sup> Miller, 112.

<sup>201</sup> Ibid.

<sup>202</sup> Featherstone, 259.

columns, number of hands, quality of copying, frequency and type of corrections, colophons, and decoration.

### I. Size of Codex

The average length of codex in the sample of lectionaries is 29cm and the average width is 22cm. The following lectionaries are significantly above the average: L48 (38.1cm x 28.4cm), L50 (37cm x 27cm), L121 (36.7cm x 25.4cm), L150 (35.2cm x 26.7cm), L195 (40.5cm x 28.5cm), L233 (37.5cm x 29.2cm), L283 (36.5cm x 30.5cm), L292 (35.5cm x 26.5cm), L543 (39.5cm x 32.5cm) and L672 (40cm x 27cm). Apart from L48, L121, L233 and L283 these lectionaries are written in majuscule.

The following lectionaries are significantly below the average: L125 (22.1cm x 16.7cm), L253 (18.4cm x 15.1cm), L329 (20.4cm x 15cm), L467 (16cm x 12cm), L470 (18.7cm x 15.3cm), L471 (20.5cm x 15.3cm), L847 (21cm x 16.5cm), L1073 (21cm x 17cm) and L1075 (21cm x 17cm). All of these lectionaries are written in minuscule.

It seems that the arrival of the compact minuscule script in the lectionary tradition had an affect on the size of the codices produced. For example, small lectionary codices were probably not made before the minuscule script was introduced to the lectionary tradition. Large codices were still made when lectionaries were written in minuscule.

The scriptoria of codices that are significantly above the average dimensions may have had plenty of parchment while the codices that are significantly below the average dimensions may signify scriptoria that lacked parchment materials.

The following groups of lectionaries have similar dimensions, which may point to a common place of production:

1) L1073 (21cm x 17cm) and L1075 (21cm x 17cm)

Both of these lectionaries are kept in the library of the Monastery of the Great Lavra, Mt. Athos.

2) L2 (28.6cm x 21.8cm), L3 (29cm x 22.5cm), L47 (29cm x 21.5cm), L203 (28.5cm x 20.5cm), L212 (28.4cm x 21.7cm), L250 (30.2cm x 22.2cm), L278 (29.5cm x 21.7cm), L308 (29cm x 21cm), L322 (29.1cm x 22cm), L441 (29.2cm x 22.7cm), L638 (29cm x 22.5cm), L857 (28cm x 22.5cm), L859 (28.5cm x 21cm), L1039 (29.5cm x 21.4cm), L1096 (29.3cm x 21.5cm) and L1100 (28.2cm x 21.8cm).

The dimensions of this large group of lectionaries are close to the average.

3) L864 (25cm x 20.5cm) and L870 (25cm x 20cm).

Both of these lectionaries are kept in the library of St. Catherine's Monastery, Sinai, Egypt.

4) L995 (34.5cm x 25.5cm) and L996 (34.2cm x 24.7cm)

Both of these lectionaries are kept in the library of the Orthodox Patriarchate, Sabas, Jerusalem.

5) L1023 (27.5cm x 22.2cm) and L1024 (27.5cm x 21cm)

Both of these lectionaries are kept in the library of the Orthodox Patriarchate, Sabas, Jerusalem.

6) L875 (24cm x 18cm) and L877 (24cm x 19cm)

Both of these lectionaries are kept in the library of St. Catherine's Monastery, Sinai, Egypt.

## II. Type of Script

The following discussion of script is based on the microfilm images of the recto side of the opening folio, which is the page on which the Synaxarion begins, in eighty-two lectionaries from the sample: L2, L3, L4, L5, L17, L20, L32, L40, L41, L48, L49, L60, L64, L71, L108, L111, L115, L116, L130,

L139b, L141, L150, L181, L183, L185, L188, L195, L208, L212, L233, L250, L253, L267, L278, L279, L283, L291, L308, L322, L341, L367, L372, L374, L381, L387, L389, L401, L402, L425, L441, L465, L514, L532, L539, L542, L627, L633, L638, L672, L845, L847, L848, L851, L853, L857, L859, L870, L991, L995, L996, L1001, L1004, L1006, L1019, L1024, L1073, L1075, L1076, L1086, L1091, L1096 and L1750. If the opening folio is not extant in a lectionary, the next available folio is examined.

#### a) Main Text

Most of the majuscule lectionaries are written in a script common to the 8<sup>th</sup>-11<sup>th</sup> century period with characteristics such as contrasting pen strokes, serifs, compressed letters and oval shaped ε, θ, ο and σ.<sup>203</sup>

The following lectionaries are written in the majuscule script that Cavallo names “la maiuscola di tipo ogivale diritto” (upright pointed majuscule)<sup>204</sup>: L2, L3, L5, L17, L24, L34, L41, L42, L64, L125, L130, L150, L181, L183, L250, L373, L425, L514, L627, L847, L848 and L1096.

According to Cavallo the earliest example of this script is the seventh-century purple Zürich Psalter.<sup>205</sup> L627, which dates from the eighth century, is an early example of the upright pointed majuscule. The majuscule scripts in L250 and

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<sup>203</sup> B. Metzger, *Manuscripts of the Greek Bible*, 25.

<sup>204</sup> G. Cavallo, *Ricerche sulla maiuscola biblica* (Le Monnier: Firenze, 1967), 122.

<sup>205</sup> Ibid.

L848 have a smaller amount of serifs when compared to the other manuscripts.

In L152 the majuscule script is similar to those manuscripts with the upright pointed majuscule but it has a tendency to slope to the right, so its script is an example of the sloping pointed majuscule.

At a cursory glance the majuscule scripts of L2 and L3 are similar, which suggests that the same hand has written these manuscripts. Both hands also begin new sections with large letters written in the margin. On a closer analysis, however, one notices differences between the scripts such as the writing of the letter  $\phi$ . In L2 the circular part of  $\phi$  appears squashed while in L3 the circle is large and rounded.

In L40, L111, L195 and L542 a form of biblical majuscule is found, which Cavallo names “La maiuscola di tipo rotondo liturgico.”<sup>206</sup> According to Cavallo the earliest example is MS Vat, Barb. Gr. 336, which is an Euchologion dating from the eighth century.<sup>207</sup> Cavallo cites L111 and L542 as good examples of this liturgical script.<sup>208</sup> L111 (9<sup>th</sup> century) is an early example of this script.

The scribe of L40 does not laterally compress the letters. He frequently draws hooks at the end of strokes. The scribe of L195 makes an effort to write letters

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<sup>206</sup> Cavallo, 124.

<sup>207</sup> Ibid., 123.

<sup>208</sup> Ibid., 123-4.



of an equal height and width but the letters are slightly laterally compressed. Hooks are drawn at the end of pen strokes. The scribe of L542 does not laterally compress the letters but excessively combines hooks, bars and other designs when writing each letter, which gives the script an artificial appearance.

The majority of minuscule lectionaries are written in a thick and heavy minuscule script, which is popular in liturgical manuscripts. This minuscule script was developed for manuscripts that were recited in church to replace the majuscule script. It is difficult to see palaeographical distinctions between manuscripts with this minuscule script.

L60, L308, L402 and L633 depart from this liturgical minuscule script.

The scribe of L60 writes in a rapid style of minuscule giving it an untidy appearance. The scribe of L308 writes in a small compact form of minuscule with wide spaces between each line of writing. The ekphonic notation fills these spaces. The letters of each line in L402 are written closely together and there is minimal spacing between each line of writing.

L633 has been written rapidly with ease. Its minuscule script contains a high number of intruding majuscule letters, sporadic enlarged letters, ligatures, broken-back epsilons and modern v shaped nus. According to Barbour the latter two features are found in the minuscule script after the 12<sup>th</sup> century and

they appear rarely in the 12<sup>th</sup> century.<sup>209</sup> This may mean that L633 should be dated later than the eleventh century or it may contain the earliest occurrences of the broken-back epsilon and the modern nu.

At a cursory glance L188 and L532 are written in a similar minuscule hand. L532 is an eleventh century manuscript, which contains the Liturgy of John Chrysostom and sporadic Apostolos and Gospel pericopae. Despite the similarity in script one notices distinguishing features between these manuscripts. For example, the scribe of L532 writes iotas, mus, rhos, taus with a curl at the end of the vertical stroke and writes more majuscule deltas than minuscule deltas.

#### b) Headpiece Titles

On the opening page of the Synaxarion, one notices that a majuscule script is usually employed in the writing of the headpiece title in both majuscule and minuscule lectionaries. The Synaxarion headpiece title may make reference to Easter Sunday, the Gospel of John and it may include the term Eklogadion if it belongs to an esk lectionary.

A common example of a headpiece majuscule script is the Monumental Uncial, which is seen in the following Synaxarion headpiece titles: L2, L3, L4,

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<sup>209</sup> R. Barbour, *Greek Literary Hands. A.D. 400-1600* (Oxford: Clarendon Press, 1981), xxvii.

L32, L48, L49, L71, L108, L139,<sup>210</sup> L185, L208, L233, L250, L278, L279, L283, L291, L341, L374, L381, L387, L401, L465, L633, L638, L851, L853, L857, L991, L995, L1024, L1073, L1096 and L1750.

The majuscule letters in a small number of Synaxarion headpiece titles have been drawn, which gives the letters a thick appearance: L17, L41, L60, L181, L183, L514, L627, L847, L848 and L859.

In the Synaxarion headpiece titles of L41, L183 and L542 hooks and various designs are drawn as part of the letters. In the previous section one notes that this style of majuscule is seen in the main text of L542. It seems that the scribe of L542 has decided to write the whole manuscript using a script normally reserved for headpiece titles. The same scribe therefore has probably written the headpiece titles and the main text. One notices this elaborate style of majuscule script being used for the title to the Letter to Carpius on f. 2v in the prefatory material of 030 (9<sup>th</sup> century).

There are other lectionaries in which the script of the main text is the same as that used for the Synaxarion title, suggesting that the same scribe wrote both. In L64 and L425 the majuscule script used in the main text is seen in the Synaxarion title. In L188, L212, L267, L372, L389, L402, L532, L539, L996 and L1004 the minuscule script used in the main text is seen in the Synaxarion title. In these examples the scribes used a script usually employed

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<sup>210</sup> The Synaxarion headpiece belongs to L139 but the text on the page is by the scribe of L139b.

for the main text of the Synaxarion title, which highlights the uniqueness of L542, in which the scribe wrote the main text in a script that was usually employed for the headpiece title.

### III. The Number of Writing Columns

Most of the lectionaries are written either in one column or in two columns per page. Forty-six out of fifty majuscule lectionaries are written in two columns per page. Those majuscule lectionaries written in one column per page are L42, L111 and L845. Sixty-five out of seventy-six minuscule lectionaries are written in two columns per page. Those minuscule lectionaries written in one column per page are L60, L121, L188, L203, L402, L467, L470, L1019, L1073 and L1075.

Two columns is the preferred layout choice in both majuscule and minuscule lectionaries. Two column lectionaries were probably preferred over single column lectionaries because fewer words per a line probably aided the deacon when reciting the text aloud in public. The layout is two columns per page in L1023 because this facilitated its bi-lingual Greek-Arabic text.

L250 is written in three columns per page, which is rare among the lectionaries and the continuous text tradition. For example, three columns per page are only found in three other lectionaries: L965 (9<sup>th</sup> century), L1289 (1544) and L1605 (13<sup>th</sup> century). L965 is a bi-lingual Greek-Coptic manuscript

and L1605 is a tri-lingual Greek-Coptic-Arabic manuscript. The three languages in L1605 probably dictated the choice of three columns per page.

Three columns per page are found in only three continuous text manuscripts, all of which are written in majuscule: 03 (4<sup>th</sup> century), 048 (5<sup>th</sup> century) and 053 (9<sup>th</sup> century).

L233 is written in cruciform. On two pages preceding the opening of the Synaxarion Robert Curzon describes how he discovered this cruciform lectionary along with a Four Gospels commentary manuscript under a three-legged stool in the library of the Monastery of Xenophou, Mt. Athos, during his visit in 1833. The Gospel commentary manuscript is probably 549, which, according to its British Library catalogue entry, is the only Gospel commentary manuscript that Curzon found in the Monastery of Xenophou.<sup>211</sup> Curzon writes that L233 was formerly kept in the apsis behind the altar in the Monastery of Pantocrator, Mt. Athos.

Curzon interprets a cipher note that Methodius, Bishop of Heraklia (1760-94), wrote when he gave the manuscript to the monastery of Xenophou. According to this cipher note Emperor Alexius Comnenus (1048-1118) or his son Emmanuel (1118-1180) wrote L233: αφιωρωθη παρα του σεβασμιστατου γερουτας αγιου χιριλου κυριου μεθοδου ως δια της ιστοριας εχομεν βασιλικων χειρων εργου εστιν αλεξιου και εμμανουηλου των χομνηνων.

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<sup>211</sup> *British Museum, Catalogue of Additions to the Manuscripts 1916-1920* (London: Printed for the Trustees, 1933), 72.

Curzon thinks that the imperial origin of L233 may be true because two pages are written in purple ink with gold dusting, a feature of imperial book production.<sup>212</sup>

L233 is one of three Gospel lectionaries written completely in cruciform. The other two are L1635 (13<sup>th</sup> century), and Iviron Monastery, Athos, n.n., and L2139 (11<sup>th</sup>/12<sup>th</sup> century), which is cruciform from gathering seven.<sup>213</sup>

One discovered that L265, a fragmentary manuscript, has one page written in cruciform. On f. 28v the text is written in cruciform. It is the last part of the tenth pericope of the Eleven Resurrection pericopae.

There are no continuous text manuscripts written completely in cruciform. 047 is partially written in cruciform and 597 has the last page in John written in cruciform, which is on f. 259v.

#### IV. The Number of Hands

A single scribe is involved in the production of the vast majority of lectionaries. As in the Studite Monastery a scribe may have written in a quire that another had begun. In such a scenario the scribe may have taken the exemplar that the previous scribe was using or he may have used a different exemplar. A change in the style of script may signify a change in hand.

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<sup>212</sup> Anderson, *The New York Cruciform Lectionary*, 333.

<sup>213</sup> Ibid., 81.

A change in hand may also signify a supplement, which was inserted into the codex because a part of it was in a bad condition. Since a repair was usually made some time after the production of the codex, the text of the supplement probably derives from a different exemplar than that used for the codex. It is difficult to verify the occurrence of a supplement in a manuscript on the basis of black and white microfilm images.

A change in the style of script is noticed in the main text of eleven lectionaries.

In L188 a minuscule hand writes in one column per page on fa. 1r-5v, a second minuscule hand writes in two columns per page on fa. 6r-46v, and a third minuscule hand writes in two columns per page on fa. 47r-133v. One thinks that the two scribes on fa. 6r-133v may have worked together to produce L188 and fa. 1r-5v is a repair that a scribe made because he found the beginning of the codex damaged. To make the repair the scribe probably copied from an exemplar that had one column per page. One of the two hands at work in L188 may have picked the wrong quire to copy in but this is doubtful, since each hand has written more than one quire, suggesting that two hands are not at work by accident.

In L402 there are wider spaces between the minuscule script on pages 293-6, which suggests a change in hand or a sudden change in style on the part of the scribe. Perhaps the exemplar being copied contained wider spaces at this point or the scribe decided to make more space for ekphonic notation.

In L845 the main majuscule hand writes John 9:39-10:3a of the pericope for τη ε της πεμπτης εβδομαδος (John 9:39-10:9), but a change in script is seen in John 10:3b-8a, and then the main hand finishes the remainder of the pericope. It is strange that a change of hand occurs in mid pericope. Perhaps the scribe suddenly changed his style of writing or the quire in which the pericope occurs was briefly taken by a different scribe.

In L864 pericopae for various occasions and Vigils are written after the Menologion on fa. 251r to 256r (256v is blank). After f. 254v one notices that a folio has been cut, an action that has left a strip of parchment in the binding as evidence. On f. 255r-256r there is a change in minuscule hand. For example, the spaces between the lines of writing become narrower. F. 254v ends with a pericope for the Vigil of the Friday of the first week after Pentecost and fa. 255r-256r contain pericopae of the Vigils of Holy Week. In the top corner of f. 255r the quire number λη (38) occurs, so the missing folio is from the previous quire rather than the work of this new hand. It seems that a scribe has found a folio with the Vigils of Holy Week damaged. He therefore cut it and inserted two folia with these Vigils as a repair.

In the same minuscule hand one finds the Menologion section of a lectionary table on fa. 257r-263v. In the top corner of f. 257r there is the quire number λθ (39). After f. 258v a folio has been cut, leaving a strip of parchment in the binding as evidence. F. 258v ends with the lectionary table entry for 21<sup>st</sup> November and f. 259r begins with the lectionary table entry for 27<sup>th</sup> December,



so the folio was cut after the second hand added the lectionary table. This scribe probably added the lectionary table because he thought that the Menologion in L864 does not contain enough pericopae. Thus he inserted a Menologion lectionary table with a higher quantity of pericopae, but one needs to consult a continuous text manuscript for the full text of these pericopae.

It seems that two quires written by the second minuscule hand have been inserted as repairs into L864: fa. 255r-256v and fa. 257r-263v. On fa. 264r-272v the main hand resumes with the pericopae for the Holy Friday Hours. F. 264r begins with Mark 15:21b, which is a part of Hour γ (Mark 15: 16-41). A folio seems to be missing, which probably contained Hour α and the first part of Hour γ. These are additional Hours, since the Hours are already found after Holy Saturday in the Synaxarion.

The pericopae of the Hours on fa. 264r-272v contain titloi, Eusebian canon numbers and Ammonian section numbers in the margins, which is evidence that the text derived from a continuous text manuscript. Such auxiliary material is not found in other parts of the lectionary. The main hand may have copied these from the lectionary exemplar or he may have used a continuous text manuscript to copy these Hours.

These Hours were probably added because they contain full-text pericopae unlike some of the Hour pericopae in the Synaxarion, which contain cross-references to other pericopae for the full text.

The occurrence of supplementary full text pericopae of the Hours is also seen in L402. The main hand writes supplementary pericopae of the Hours in full text at the end of L402 on pages 394-404.

In L991 a different minuscule hand is at work in the Synaxarion from f. 221r to f. 252v. This minuscule hand sporadically writes enlarged forms of letters such as δ κ λ and χ. The main hand finishes work on f. 220v with the words συναγωγαις και (Matthew 23:6) and the second hand continues with τους ασπασμους (Matthew 23:7) on f. 221r. These verses are from the Orthros pericope (Matthew 22:15 - 23:39) recited during Holy Tuesday. The second minuscule hand finishes on f. 252v with –αινεω of the word ἀνεώχθησαν (Matthew 27:52a) and the main hand resumes on f. 253r with the letters – χθησαν of the same word. This verse is from the pericope, Passion ζ (Matthew 27:33-54), which is recited during Holy Friday Orthros.

The new minuscule hand is seen at work in four quires of eight folia: fa. 221r-228v, 229r-236v, 237r-244v and 245r-252v. The activity of the second hand on four complete quires suggests that a repair has been made. If the second hand was working in conjunction with the main scribe voluntarily or involuntarily, it does not seem likely that the second hand would finish in mid word on f. 252v.

In L995 there is a change in minuscule script in the lection identifiers of f. 181r/v. It appears that the first hand of the lection identifiers omitted some.

In L1000 f. 1r begins with the last five verses (John 18:24-28) of the Easter Monday pericope and f. 1v ends with Luke 24:25, a part of the Easter Tuesday pericope (Luke 24:12-35). The next folio has been cut, after which a paper supplement of four folia has been inserted (fa. 2r-5v). This supplement contains the pericopae for Easter Sunday, Easter Monday and Easter Tuesday written in a minuscule script that contains intruding majuscule forms and leaning back epsilons. On the basis of palaeography this supplement was probably written in the thirteenth century. The next folio contains the rest of the Easter Tuesday pericope written in the main hand.

It seems that a scribe found L1000 without the Easter Sunday pericope and without part of the Easter Monday pericope or he may have found them damaged. The scribe decided to make a new copy of the first three Easter pericopae on paper, even though the third pericope was complete in the original hand. The scribe cut f. 6r/v from its original position after f. 1v and placed it after the supplement. The supplement and the cut folio were sewn into the first quire of the codex, fa. 1r-8v.

In L1006 a paper supplement begins on f. 17r with the pericope τω σαββατω της γ εβδομαδος (John 15:17- 16:2) in continuation of the text of the main hand on f. 16v, which ends with the pericope, τη ς της γ εβδομαδος (John 6:48-52). This supplement ends on f. 43v with John 16:23 of the pericope τη δ της ν (John 16:15-23) and on f. 44r the main hand begins with John 16:20b of the same pericope. The supplement hand has therefore copied the whole

pericope of τη δ της v from an exemplar rather than stopping at the beginning of John 16:20.

The supplement is composed of three quires: fa.17r-24v (eight folia), 25r-32v (eight folia) and 33r-43v (ten folia). This supplement is written in a minuscule script that contains squarish epsilons and leaning back deltas. One interesting feature of the supplement is the inclusion of ekphonic notation, which is not present in the text of the main hand. One dates the supplement to the thirteenth century.

In L1019 a quire of three folia, fa. 2r-4v, has been inserted as a parchment supplement, which contains the texts of the Easter Sunday and Easter Monday pericopae. A new quire begins on f. 5r in the main hand. F. 5r contains John 1:20a-28 of the Easter Monday pericope (John 1:18-28). The supplement supplies the complete text of the Easter Sunday and Easter Monday pericopae, even though most of the Easter Monday pericope is extant in the main hand. The minuscule script of the supplement contains large majuscule forms of the letters ζ and τ. One dates this minuscule script to the thirteenth century. The supplement contains ekphonic notation, which is not present in the text of the main hand.

In L1023 fa. 2r-15v and fa. 22r-23v are parchment supplements. The beginning of the Synaxarion is missing, since f. 1r/v contains pericopae from the end of Easter Week. These missing leaves were probably present when

the repair was made because one would expect the person to insert supplementary leaves if he found them missing. One identifies three quires within fa. 2r-15v: fa. 2r-8v, 9r-12v and 13r-15v. Fa. 22r-23v is a single quire. The minuscule script of this supplement contains large majuscule forms of letters such as kappa. One dates the supplement to the thirteenth century.

In L1076 a supplement begins on f. 133r and ends on f. 142v. The supplement is written in minuscule in a single column per page as supposed to the majuscule script of the main hand, which is in two columns per page. On f. 142v the supplement hand ends with Matthew 27:42 from the pericope, Passion ζ (Matthew 27:33-54). On f. 143r the main hand begins with και εσταυρωσαν αυτον from Mark 15:25b, which is from the pericope, Passion ς (Mark 15:16-32). The main hand also begins Passion ζ on f. 143r. This supplementary hand must have stopped at Matthew 27:42 when he realised that Passion ζ is completely extant in the main hand.

The supplement In L1076 is a single quire of ten folia. The text of the supplement is written over another single column minuscule text. It seems that the layout of the underwriting or the exemplar decided the layout of one column per page rather than the text of the manuscript being repaired. The supplementary text is written in a rapid fashion in a thick and heavy liturgical minuscule script while the minuscule script of its underwriting has a neat and fine appearance. There is no ekphonic notation in the supplementary lectionary text unlike the text of the main hand.

One observes Eusebian canon numbers and Ammonian section numbers in the left margin, so the underwriting is probably a continuous text Gospel manuscript. One dates the upper writing to the twelfth century and the underwriting to the ninth or tenth century.

In L1750 there is a change of hand on f. 14r/v. The hand writes in a minuscule script, which contains enlarged taus and different alphas and betas, when compared to the script of the main hand. On f. 14v the supplementary hand ends with απο του μνη- (Mark 16:8a) of the pericope, κυριακη γ των μυροφαγων, and the main hand on f. 15r begins with -μειου, which completes the word μνημειου started on f. 14v.

It seems that f. 14r/v is a repair. The leaf is parchment on the basis of the presence of pores. The scribe made sure that the text he wrote fitted exactly with f. 15r. The supplement is bound up with the second quire of eight folia, fa. 11r-18v, the first being fa. 3r-10v. If the hand of f. 14r/v is evidence of a second scribe briefly involved in the production of L1750, it is unlikely that he would have ended in mid-word. One dates the minuscule script of the supplement to the twelfth century.

#### V. The Quality of Copying

Wilson refers to a compiler of writings on siege machinery, who was a contemporary of Constantine Porphyrogenitus (907-59). This compiler

discusses low standards of Greek writing with reference to the master who employed the biographer, Porphyry. According to the compiler the master makes draft copies of texts without paying attention to calligraphy, word division and orthography.<sup>214</sup> It seems that the quality of the copying event depends on whether the work is the draft or the final product.

In the production of Gospel lectionaries scribes probably produced these liturgical codices as final products without drafting, since drafting would use more resources. One therefore expects lectionary scribes to have aimed to produce high quality copies. If a lectionary was intended for private use, the quality of the copying event may be lower than if it was produced for liturgical use.

A scribe may have the ability to produce a high quality product but if the exemplar is of a low quality, the scribe has a high probability of making mistakes in respect to orthography, calligraphy and word division. He may make corrections to a low quality exemplar as he copied, or he may feel obliged to copy what is in the exemplar including the mistakes. An analysis of the frequency of errors is therefore not necessarily a gauge of scribal ability.

#### a) Text of John

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<sup>214</sup> N. G. Wilson, *Scholars of Byzantium* (London: Duckworth, 2003), 7.

Since Data44 contains the non-regularised readings of the 126 lectionaries at the forty-four test passages in John, one may observe erroneous orthography due to similar sounding vowels and diphthongs in Byzantine. The following sound confusions occur in the lectionaries:  $\epsilon/\eta$ ,  $\epsilon/\alpha$ ,  $\epsilon/\alpha\iota$ ,  $\epsilon/\iota$ ,  $\iota/\eta$ ,  $o/\omega$  and  $u/o\iota$ . These itacisms are found in at least one test passage in sixty-four lectionaries. The following tables exhibit the frequency of itacisms in these lectionaries. The LTP numbers are displayed in the top row and the lectionaries are listed in the first column. LTPs 1-19 are displayed in the first table and LTPs 20-44 are displayed in the second table.

Table 1

	1	6	7	8	9	10	12	13	14	16	18	19
L4												
L5					X							
L17									X			
L24												
L32				X						X		
L34									X			
L36												
L40									X			
L47	X	X			X				X			X
L48												
L60	X			X	X	X	X			X	X	
L63												
L64									X			
L111	X											
L116	X											
L121												
L125									X			
L127		X	X					X	X			X
L141				X	X				X	X	X	
L152			X									
L181												
L183				X								
L185												
L188									X	X		
L203										X		
L208									X			



L212				X									
L233				X									
L252													
L253													
L308				X					X				
L322													
L335			X						X	X			
L372									X				
L387			X	X					X				
L389			X		X								
L401								X					
L402				X					X				
L425			X	X					X	X			
L455													
L467				X									
L470													
L514				X									
L633													
L638													
L672													
L847			X		X								
L853			X										
L857				X	X								
L859			X		X				X				
L870													
L875													
L995													
L1000		X	X		X								
L1001													
L1006			X		X								
L1019									X				
L1023				X									
L1073										X			
L1075											X		
L1076					X			X	X				
L1096													
L1750									X				

Table 2

	20	22	23	26	27	28	29	30	32	35	36	37	38	39	40	43	44
L4									X								
L5																	
L17				X						X		X			X		
L24																	X
L32																	
L34			X	X													

L36												X					
L40																	
L47			X		X					X					X		
L48																	X
L60			X	X			X			X	X	X		X			
L63																	X
L64			X														
L111												X			X		
L116												X					
L121																	X
L125																	
L127	X		X	X	X				X	X	X	X			X		
L141				X			X			X		X			X		
L152			X														
L181																	X
L183																	
L185			X														
L188										X		X					
L203												X					
L208																	
L212	X											X					
L233			X														
L252			X														
L253						X				X		X	X				
L308	X		X	X													
L322			X														
L335						X											
L372																	
L387										X					X		
L389																	
L401																	
L402												X					
L425			X	X			X										
L455				X													
L467																	
L470										X		X					
L514		X															
L633																	X
L638			X														
L672			X														
L847				X						X							
L853																	
L857			X														
L859				X				X		X		X					
L870			X														
L875							X										

L995												X	X				
L1000			X							X		X				X	
L1001										X							
L1006				X													
L1019																	
L1023																	
L1073																	
L1075																	
L1076																	
L1096												X					
L1750																	

The total number of itacisms in each lectionary is displayed in the following table.

Lectionary	Total number of Itacisms
L4	1
L5	1
L17	5
L24	1
L32	2
L34	3
L36	1
L40	1
L47	9
L48	1
L60	14
L63	1
L64	2
L111	3
L116	2
L121	1
L125	1
L127	14
L141	10
L152	2
L181	1
L183	1
L185	1
L188	4
L203	2
L208	1
L212	3

L233	2
L252	1
L253	4
L308	5
L322	1
L335	4
L372	1
L387	5
L389	2
L401	1
L402	3
L425	7
L455	1
L467	1
L470	2
L514	2
L633	1
L638	1
L672	1
L847	4
L853	1
L857	3
L859	7
L870	1
L875	1
L995	2
L1000	7
L1001	1
L1006	3
L1019	1
L1023	1
L1073	1
L1075	1
L1076	3
L1096	1
L1750	1

L47, L60, L127 and L141 contain the highest amount of itacisms. L60 contains itacisms at test passages where no other lectionary has them: LTP10 and LTP12, revealing the extent of itacism in this manuscript. As an example here are the fourteen itacisms of L60:

LTP1 εγω ουκ ημη αξιως

LTP8 αλλα δε ηλθεν πλοιαρια εκ της τηβεριαδως

LTP9 και απιγγιλαν λεγωντες

LTP10 εγирε αρον τον κραβαττον

LTP12 τω μαννα και

LTP16 ους εστικεν

LTP18 ειπεν ουν παλην αυτοις ο ιησους

LTP23 πεπορωκεν

LTP26 ωρα μνημοευσιται αυτον

LTP29 ο ελθον νυκτος προς αυτον

LTP35 τρισητε

LTP36 ο λεγημην

LTP37 εχεται

LTP39 ους δεδοκας μοι

Not one itacism in the lectionary evidence has been corrected. Since lectionaries were recited aloud during liturgical services, a scribe may not pay much attention to orthography especially when writing words that contain vowel and diphthongs that have similar sounds with other vowels and diphthongs. For example, εχετε may be spelled εχητε, εχιτε, εχειτε or εχετει but the pronunciation of each was similar in the Middle Byzantine period, so writing correct orthography in lectionaries may have been seen as superfluous.

Orthographical errors involving vowels and diphthongs other than itacisms are found at LTPs 1, 7, 8, 14, and 29. Here is a table displaying these spelling errors.

LTP	Reading	Lectionary Witnesses
1	εγω ουκ ειμι α αξιος	L47
7	της γλλιλαιας της τιβεριαδος	L139b
8	αλλα δε ηλθεν πλοιαρι εκ τιβεριαδος  αλλα δε ηλθεν πλοιοιαρα εκ τιβεριαδος	L4*  L1023
14	επριειτε  εποιειτε ανι	L1000  L60
29	ο ελθων νυκτος προς τον	L41*

At LTP8 an elision is wrongly made in L4, but it has been corrected, suggesting its use here is erroneous. This correction of a Byzantine scribe signifies that the pre-corrected spelling was seen as erroneous in the Byzantine period, although the reading of the exemplar that the corrector used may have provided the motivation for the correction.

At LTP14 επριειτε may have emerged because a badly written omicron in εποιειτε was mistaken as a rho. At LTP29 the diphthong αυ has been omitted from αυτον, but it has been consequently corrected. Apart from L41 and L139b the lectionary witnesses involved also contain itacisms.

Turning to misspellings involving consonants one observes the doubling of a consonant when it is usually singular and vice versa. The following table displays the occurrence of this kind of spelling error in the lectionaries.

LTP	Reading	Lectionary Witnesses
6	παρα αληλων	L1006
7	της γαλλιλαιας της τιβεριαδος	L141, L181, L308 and L514
	της γλλιλαιας της τιβεριαδος	L139b
9	και απηγειλαν λεγοντες	L5
13	πολλυς	L5, L47, L183, L212, L387, L627, L859, L996 and L1100
23	Πεπωρωκεν	L64, L233, L252, L425 and L1073
30	πολλυς	L41, L47, L63, L188, L253, L373, L627 and L847

At LTP10 the number of betas and taus vary in κραβαττον, for example, κραββατον, κραβατον and κραββαττον. These readings are classed as orthographical alternatives instead of spelling errors because it seems that there was not an accepted spelling form of this word in Byzantine Greek.

These orthographical alternatives are seen in the pre-Byzantine period. The form κραβατος is found on a Ptolemaic ostrakon, which is probably the oldest witness to the writing of this word.<sup>215</sup> The second-century papyrus, Lond. 191,

<sup>215</sup> F. T. Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods*, vol. 1 (Milano: Istituto Editoriale Cisalpino-La Goliardica, 1976), 192.

16 [II], has the form κραβαττος.<sup>216</sup> At John 5:8 κραβατος is found in P66 (c. 200) and P75 (3<sup>rd</sup> century).<sup>217</sup> The orthographical variation may be connected to the possibility that κραβαττος is a loan word of Macedonian origin.<sup>218</sup>

There are examples where correctors have changed the spelling at LTP10, which suggests that some correctors detected spelling errors. In L150 and L267 correctors have changed κραβατον to κραβαττον and in L627 a corrector has changed κραββαττον to κραβαττον. In these examples κραβαττον is the correct spelling, although an exemplar may have informed the changes.

The Greek κραβατγον is classed as a spelling error at LTP10. It seems that the double consonant -ττ was pronounced like -τγ. The Greek κραβατγον may derive from a graphic confusion in the majuscule script, since -ΤΤ may have been read as -ΤΓ. In L253 a corrector has changed κραβατγον to κραβαττον, showing that the former was seen as erroneous and the latter as the correct spelling.

Two spelling errors involve the omission of syllables. At LTP7 L633 omits τι- in τιβεριαδος and L4\* omits ιησου from ιησους. It is understandable how τι- might be omitted when reading της τιβεριαδος but it is difficult to rationalise

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<sup>216</sup> F. Kenyon, *Greek Papyri in the British Museum I* (London: British Museum, 1893), 191.

<sup>217</sup> W. J. Elliott and D. C. Parker, ed., *The New Testament in Greek IV. The Gospel According to John*, vol. 1, *The Papyri* (Leiden: E. J. Brill, 1995), 177.

<sup>218</sup> Gignac, 192.



the spelling error of L4. The letter –ς in L4 may be the trace of the nomen sacrum for ιησους.

Fifteen cases of omission due to homoioteleuton occur at eleven test passages: LTPs 3, 13, 18, 21, 22, 23, 25, 32, 34, 39 and 40. They involve twenty-three lectionaries. Here is a table exhibiting the frequency of these omissions. The letter U is the siglum for this kind of omission. LTP numbers are in the top row and the lectionaries are listed in the first column.

	3	13	18	21	22	23	25	32	34	39	40	Total
L17							U1					1
L32				U								1
L36							U2		U1			2
L47							U3					1
L48											U1	1
L60											U2	1
L63											U1	1
L71		U		U				U				3
L253								U	U2		U1	3
L308								U				1
L335				U				U				2
L381	U											1
L402								U				1
L467				U								1
L845								U	U1			2
L875									U1			1
L1000				U	U					U	U1	4
L1001							U1		U3			2
L1004									U2			1
L1006						U						1
L1073			U	U								1
L1075								U				1
L1076							U1				U1	2
Total	1	1	1	6	1	1	5	7	6	1	6	

More than one occurrence of homoioteleuton occurs in L36, L71, L253, L335, L845, L1000, L1001 and L1076. More than one occurrence of homoioteleuton occurs at LTPs 21, 25, 32, 34 and 40. Three kinds of homoioteleuton occur at LTP25 and LTP34 and two kinds occur at LTP40.

There are other omissions that may be attributed to scribal carelessness.

These are displayed in the following table:

LTP	Reading	Lectionary Witnesses
3	V OM. απεκριθη ιησους	L1086
11	V OM. οι πατερες	L115
27	4-f ADD. και οτι εγω προς τον πατερα	L127*
30	1-f ουν οχλος πολυς εκ των ιουδιαων	L335*
40	4 καθως	L1019*

At LTP27 L127\* omits the verb υπαγω and at LTP30 L335\* omits the verb εγνω. At LTP40 L1019\* omits the phrase εγω ουκ ειμι εκ του κοσμου. All of these errors have been subsequently corrected.

#### b) Lection Identifiers

Since lection identifiers are for the most part abbreviated, spelling errors are only seen when scribes wrote the text of the lection identifiers in full. Using Data44 one observes itacisms in the lection identifiers of eleven pericopae.

LTP	Reading	Lectionary
1-2	τη β της διακηνησιμου	L116
3	τη ε της διακηνησιμου τη ε της διακινισιμου	L212 and L1091 L329
4	τη παρασκευη της διακινισιμου	L17 and L1076
5	σαββατω της διακηνησιμου  τω σαββατω της διακηνισιμου  τω σαββατω της διακηνησιμου  τω σαββατω της διακινισιμου	L188 and L1091  L203  L848  L1086
15	κυριακη ε της σαμαρειτηδος  κυριακη γ της σαμαριτιδος  κυριακη δ της σαμαριτιδος  τη κυριακη της σαμαρειτηδος	L536  L250  L1001  L1076
26	τη γ της πεντικοστης	L141 and L514
27	τη δ της πεντικοστης	L141
28-29	κυριακη της αγιας πεντικοστης	L141 and L1091
30-31	κυριακη των βαιων της λητουργιας  εις την λητουργιαν  τη κυριακη των βαιων εις την λητουργιαν  τη κυριακη των βαιων εις την λιτουργιαν	L127  L183  L467  L859

32-40	ευαγγελια τελ(?) ιβ των παθων λεγωμενα τη νυκτι της αγιας παρασκευης καθως κειται η ακολουθια ευαγγελιον α η διαθηκη	L470
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Thirteen of these lectionaries also contain itacisms in the text of John: L17, L116, L127, L141, L183, L188, L203, L212, L467, L470, L514, L859 and L1076.

#### VI. Frequency and Type of Corrections

When copying a manuscript a scribe may have made corrections as he copied the exemplar or he may have checked his copy against the exemplar or a different exemplar after the copy was made. A scribe who had the role of διορθωτής in a scriptorium may have checked a freshly produced manuscript against the exemplar used to make this copy or against a different exemplar.

When a lectionary contains the hand of a corrector other than the main scribe, the corrections were probably made when the manuscript was to be copied because it does not seem plausible that a manuscript covered in corrections was used for recitation during liturgical services. However, one may argue that the function of public recitation may provide the motivation for a corrector to make changes to a lectionary before it was used during the liturgical services.

a) Text of John

Corrections made by a διορθωτής occur in at least one test passage in twenty-three lectionaries. The following tables exhibit the work of these correctors in the lectionaries. LTP numbers appear in the top row and the lectionaries are listed in the first column. Table 1 contains LTPs 1-27 and table 2 contains LTPs 28-43. When one corrector is seen in the manuscript C for Corrector is used and when more than one corrector is seen each one is given a number.

Table 1

	1	3	6	8	10	15	16	18	19	20	26	27
L4				C1			C1					
L41		C										
L108										C		
L115												
L127												C
L139b	C								C		C	
L150					C							
L181				C				C		C		
L203			C									
L253					C							
L267					C							
L278												
L279						C						
L283				C								
L335												
L401												
L467												
L470												
L627					C1							
L859												
L864										C		
L996				C								
L1000												
L1019												
L1075												

Table 2

	28	29	30	32	33	34	38	39	40	41	43	Total
L4		C1								C1		4
L41		C										2
L108												1
L115						C						1
L127												1
L139b												3
L150												1
L181	C											4
L203												1
L253												1
L267												1
L278											C	1
L279												1
L283												1
L335			C									1
L401											C	1
L467			C									1
L470						C						1
L627												1
L859								C				1
L864					C							2
L996												1
L1000							C					1
L1019									C			1
L1075				C								1

A single corrector is seen at more than one test passage in L41, L139b, L181 and L864. One of two correctors is found at four test passages in L4. The rate of correcting is highest at LTP8 and at LTP10.

Correctors are concerned with erroneous orthography at LTPs 6, 8, 10, 29 and 41:

LTP	Pre-corrected Reading	Correction	Lectionary
6	παρ αλληλων	παρα αλληλων	L203
8	αλλα δε ηλθεν πλοιαρι	αλλα δε ηλθεν πλοιαρια	L4
10	εγειραι αρον τον κραβατον  αρον σου τον κραβατον  εγειρε αρον τον κραβατον	εγειραι αρον τον κραβατον  αρον σου τον κραβατον  εγειρε αρον τον κραβατον	L150 and L267  L253  L627
29	ο ελθων νυκτος προς τον	ο ελθων νυκτος προς αυτον	L41
41	-ς	ιησους	L4

At LTPs 8, 16, 27, 30, 32 and 40 correctors are concerned with erroneous omissions. Three erroneous omissions of verbs are corrected as well as the erroneous omission of a phrase. Only one omission caused by homoioteleuton is corrected.

LTP	Original Reading	Correction	Lectionary
8	αλλα δε πλοιαρια εκ τιβεριαδος	αλλα δε ηλθεν πλοιαρια εκ τιβεριαδος	L283
16	ΟΜ. ουκ εστηκεν	ο εσκειν δε ην (C1)	L4
27	και οτι εγω προς τον πατερα	και οτι εγω υπαγω προς τον πατερα	L127
30	ουν οχλος πολυς εκ των ιουδαιων	εγνω ουν οχλος πολυς εκ των ιουδαιων	L335
32	Hom. εν αυτω (v31)...εν αυτω (v32a)	ADD. ει ο θεος εδοξασθη εν αυτω	L1075
40	καθως	καθως εγω ουκ ειμι εκ του κοσμου	L1019

The corrected readings in L283, L335, L1019 and L1075 conform to the majority text while the correction in L127 conforms to reading 4. According to Data44 the corrector in L127 has written an itacism: και οτη εγω υπαγω προς τον πατερα. One of the correctors in L4 has copied an erroneous reading from his exemplar. The correction continues to convey the meaning of the erroneous pre-corrected text that the devil is in the truth.

The rest of the corrections involve the insertion of additions, deletions of text and other textual changes. There are fifteen examples of correctors inserting an addition:

LTP	Original Reading	Correction	Lectionary
1	ουκ ειμι αξιος	εγω ουκ ειμι αξιος	L139b
3	ιησους	ο ιησους	L41
8	αλλα δε ηλθεν πλοιαρια εκ τιβεριαδος	αλλα δε ηλθεν πλοιαρια εκ της τιβεριαδος	L181
	αλλα δε πλοιαρια ηλθον εκ τιβεριαδος	αλλα δε πλοιαρια ηλθον εκ της τιβεριαδος	L996
15	ΟΜ. ουν	ουν	L279
18	ειπεν ουν παλιν ο ιησους	ειπεν ουν παλιν αυτοις ο ιησους	L181
19	εγω	οτι εγω	L139b
20	ηλθον	ηλθον προ εμου	L181 and L864
28	τον λογον	τον λογον αυτου	L181
33	ΟΜ. οτι	οτι	L864
34	ΟΜ. με	μ[ε]	L470
39	ο δεδωκας μοι	ους δεδωκας μοι	L859
43	ΟΜ. και υμεις	και υμεις	L278



At LTP34 the corrector in L470 has inserted the letter  $\mu$ , which the present writer emends as  $\mu\epsilon$ . The corrections at LTPs 1, 15, 18 and 19 conform to the majority text and the corrections at LTPs 3, 8 (L181), 18, 20, 28, 33 and 34 are changes from the majority text to a minority text. Corrections at LTPs 8 (L996), 39 and 43 are changes from one minority reading to another.

There are six examples of correctors deleting text:

LTP	Original Reading	Correction	Lectionary
20	ηλθον προ εμου	ηλθον	L108
26	ωρα αυτων μνημονευητε αυτων	ωρα μνημονευητε αυτων	L139b
30	εγνω[v]	εγνω	L467
34	με	ΟΜ. με	L115
38	εξηλθον παρα του πατρος	παρα του πατρος	L1000
43	[και] υμεις	υμεις	L401

At LTP30 in L467 a letter is pumiced out after  $\omega$  in  $\epsilon\gamma\nu\omega$ . It is probably the letter  $v$  hence the emendation  $\epsilon\gamma\nu\omega[v]$ . At LTP43 in L401 a space of three letters precedes  $\upsilon\mu\epsilon\iota\varsigma$ . The illegible text is emended as  $[\kappa\alpha\iota]\upsilon\mu\epsilon\iota\varsigma$ , since this is the only reading found in the lectionaries that fits the space.

At LTPs 20, 26, 34 and 43 the corrections conform to the majority text. At LTP38 the corrector has changed the majority text to a minority text. The text of this correction is not found in any other lectionary and it makes awkward reading. It seems that the corrector has copied an error from his exemplar or has misread the text found in his exemplar.

### b) Lecture Identifiers

Correctors other than the hand of the main text make changes to lection identifier readings at LTPs 8, 15, 17 and 21.

LTP	Pre-corrected Reading	Correction	Lectionary
8	σαββατω γ	σαββατω β	L1096
15	τη παρασκευη της δ εβδομαδος	τη κυριακη της σαμαρειτιδος	L1076
17	κυριακη γ	τη γ της ε	L1076
21	κυριακη της ς εβδομαδος	τη κυριακη της ς εβδομαδος του τυφλου	L409

According to Data44 the correction at LTP15 contains an itacism: τη κυριακη της σαμαρειτηδος. The corrector in L409 expands the pre-corrected reading to make it conform to the exemplar he uses. The corrections in L1076 and L1096 occur because the pre-corrected readings are out of sequence with the lection identifiers found in the exemplar that the corrector uses.

None of the lection identifier corrections exhibit the majority text. The corrections at LTPs 15, 17 and 21 are singular readings. L409, L1076 and L1096 contain no corrections in the text of John at any of the test passages, which may suggest that the correctors were only concerned with the lection identifiers.

In the margins of L20, L292, L402, L536, L633 and L638 a hand inserts an alternative lection identifier reading at one of the Twelve Passion pericopae or

at a pericope of the Holy Friday Hours. These alternative readings signify that an exemplar with lection identifiers was being used. This exemplar was probably another lectionary, but it may have been a liturgical typikon, a lectionary table or another liturgical manuscript with lection identifiers from the moveable cycle. The alternative readings are given in the following table.

LTP	Lectionary	Original Reading	Alternative Reading
32-40	L402	αρχη συν θεω ευαγγελια τα δωδεκα των αγιων παθων του κυριου ημων ιησου χριστου	ευαγγελιον α των παθων
	L536	ευαγγελια ιβ του παθους του κυριου ημων ιησου χριστου α	ευαγγελιον α η διαθηκη
	L633	τη αγια και μεγαλη παρασκευη ευαγγελια των αγιων παθων του κυριου ημων και σωτερος ιησου χριστου	ευαγγελιον α
	L638	ευαγγελια των αγιων παθων	τη μεγαλη εσπερινη ευαγγελιων των αγιων παθων του κυριου ημων ιησου χριστου
41	L20	β	ευαγγελιον β
44	L20	ευαγγελιον της θ ωρας	ωρα θ

	L292	εὐαγγέλιον τῆς θ ώρας	ώρα θ
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The alternative readings at LTPs 32-40 in L402 and L633 identify the pericope as the first of the Twelve Passion pericopae, since the main lection identifiers were only general introductions to the Twelve Passion pericopae as a group. The alternative reading at LTPs 32-40 in L536 may be interpreted as clarifications of the main lection identifier reading. For example, the marginal reading in L536 clarifies that the first Passion pericope is the one known as η διαθήκη.

The alternative reading at LTP41 in L20 gives the pericope its full title by including the Greek εὐαγγέλιον, although the scribe did not simply insert this word in front of the letter β of the main hand but wrote the phrase εὐαγγέλιον β in full.

The alternative reading at LTPs 32-40 in L638 gives a longer title to the Twelve Passion pericopae but does not clarify that it is the first of the Passion pericopae. However, this reading does signify the service during which the Passion pericopae should be recited. The alternative readings at LTP44 in L20 and L292 do not provide any additional information, so it is difficult to understand the reason for their insertion.

## VII. Colophons

Colophons appear in nineteen lectionaries: L20, L48, L60, L71, L130, L150, L181, L188, L208, L253, L374, L402, L845, L847, L851, L857, L875, L1000 and L1003. The colophons usually appear at the end of these lectionaries. A date is found in fourteen colophons: L20, L48, L60, L71, L130, L150, L181, L188, L253, L402, L847, L857, L1000 and L1003. The name of the scribe is seen in sixteen colophons: L20, L48, L60, L71, L150, L181, L188, L208, L253, L374, L402, L845, L847, L857, L1000 and L1003.

In L20 there is a colophon on f. 177r: αμαρτωλου και αναξιου ονησιμου του ελαχιστου πρεσβυτερου μηνι απριλλω ινδικτιωνος ιε ετους ρφνε ευχεσθε παντες υπερ εμου δια τον κυριον τον ασωτως βιωσαντος.

The Byzantine year 6555 (1047) corresponds to indiction number fifteen. According to the Lakes, the colophon is written in a variation of the script of the main hand.<sup>219</sup> One thinks that the main hand and the scribe of the colophon are the same. A scribe called Onesimos is also associated with the twelfth century Four Gospels manuscript, 21 (12<sup>th</sup> century).<sup>220</sup> The scribes of L20 and 21 probably just share the same name, since the manuscripts are dated far apart.

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<sup>219</sup> K. Lake and S. Lake, ed., *Monumenta Palaeographica Vetera. Dated Greek Minuscule Manuscripts to the Year 1200*, vol. II, *Manuscripts in Venice, Oxford and London* (Boston: The American Academy of Arts and Sciences, 1934), 12.

<sup>220</sup> Marie Vogel and Victor Gardthausen, *Die Griechischen Schreiber des Mittelaltars und der Renaissance XXXIII: Beiheft zum Zentralblatt für Bibliothekswesen* (Leipzig: Otto Harrassowitz, 1909), 368.

In L48 there is a colophon on f. 250v: ετελειωθη η ιερα δελτος αυτη εν νοεμβριω εν ετη τω ςφξδ ινδικτιωνος θ δια χειρον πετρου του ευτελους μοναχου και πρεσβυτερου οι αναγινωσκοντες κτλ.<sup>221</sup>

The Byzantine year 6564 (1055) corresponds to indiction number nine. If Peter the monk and elder wrote the manuscript, one may have expected the saying that begins οι αναγινωσκοντες to be written in full text. The Greek κτλ is probably the work of a scribe who was making a copy of the lectionary that Peter the scribe made.

In L60 there is a colophon on f. 195r.



The first part of the colophon is written in majuscule, which states that the hand of a scribe decays but what is written remains: η χειρ μου ενγραψασας υπεταφω γραφει δε μενει προς χριστον ως νους πολλους δοξα τω θεω [α]μ[η]ν. The second part is written in minuscule apart from the year

<sup>221</sup> This colophon is transcribed in conjunction with K. Lake and S. Lake, *Dated Greek Minuscule Manuscripts to the Year 1200*, vol. VI, *Manuscripts in Moscow and Leningrad* (Boston: The American Academy of Arts and Sciences, 1936), 11.

number, which is in majuscule: ετελειωθη το παρον εκλογαδιον δια χειρος ηλιου πρεσβυτερου και μοναχου σπιλεστου μηνι νοεμβριω κς ημερα κυριακη ωρα θ (1) ςφλ ινδικτιωνος ε εν χωρα φραγκιας χαστρο δε κολονιας ως γαρ τω μετεβολην η τον γραμενον ουτος και εγραψα.

The Byzantine year 6530 (1021) corresponds to indiction number five. The scribe Elios refers to the lectionary as το εκλογαδιον, a term that is found in the opening of the Synaxarion on f. 3r: τον εκλογαδιν του αποστολου και του ευαγγελιου. Elios finished the lectionary in the ninth hour of the monastic daily cycle, during which time if it was during the day there was the service of the Ninth Hour.

In the monastery of Evergetis Theotokos the monks recited the Hours in their cells and communal Hours only happened during Lent. This was the common practice in monasteries of the eleventh century.<sup>222</sup> If the scribe completed L60 outside of Lent, he may have had the opportunity to finish it during the Ninth Hour in his cell, a freedom that communal worship may not have given him.

The phrase χαστρο δε κολονιας is a Greek transcription of the Latin *castro de colonias*, which suggests that the scribe did not know the Greek equivalent of this phrase. The Lakes think that the phrase εν χωρα φραγκιας χαστρο

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<sup>222</sup> Krausmüller, 319.

δε κολονιας is in a later hand but the rest of the colophon is in the same hand as that of the main text.<sup>223</sup>

One thinks that the phrase χωρα φραγκιας χαστρο δε κολονιας is written differently from the rest of the colophon. For example, the Greek letter alpha is written differently. The Greek εν, which precedes χωρα, is written in a style similar to that of the phrase ινδικτιωνος ε, which suggests that the main hand of the colophon wrote χωρα φραγκιας χαστρο δε κολονιας or a later hand wrote the phrase ινδικτιωνος ε εν. It is possible that the later hand wrote εν after ινδικτιωνος ε in imitation of its style and then resumed with his usual style of script when writing the phrase χωρα φραγκιας χαστρο δε κολονιας.

The phrase εν χωρα φραγκιας χαστρο δε κολονιας may signify the Frankish area of Cologne. According to Shepard the term φραγκιας in Byzantium was a general term for all people north of the Alps including the Normans.<sup>224</sup> Duplacy suggests a provenance of South Italy for L60 on the basis of its colophon but he does not discuss the reasoning behind this conclusion.<sup>225</sup> Devresse, who does not see two hands in the colophon, thinks that the scribe of L60 is a monk who migrated from South Italy to Cologne.<sup>226</sup>

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<sup>223</sup> K. Lake and S. Lake, ed., *Dated Greek minuscule manuscripts to the year 1200*, vol. IV, part 1, *Manuscripts in Paris* (Boston: The American Academy of Arts and Sciences, 1935), 12.

<sup>224</sup> J. Shepard, ed., *The Cambridge History of the Byzantine Empire c. 500-1492* (Cambridge: Cambridge University Press, 2008), 890.

<sup>225</sup> Duplacy, 101-3.

<sup>226</sup> R. Devresse, *Les manuscrits grecs de l'Italie Méridionale (Histoire, Classement, Paléographie)*. *Studi e testi* 183 (1955): 33 (footnote 9).



The Lakes identify a text below the colophon as 1 Corinthians 3:8-15.<sup>227</sup> It is a Latin transliteration of the Greek text.<sup>228</sup> There is Latin on other folia. In the right margin of f. 4r a hand writes in a small version of the Latin liturgical script known as *littera gothica textualis rotunda italiana formata* a Latin translation of the incipit of the Easter Sunday pericope (John 1:1-17): *In principio verbum erat*. The short r, which is a distinguishing feature of this Latin script, appears in the Latin of L60.<sup>229</sup> This Latin script points to an Italian provenance between the twelfth century and the year 1800.<sup>230</sup> The Latin is written at ease and with familiarity, which is in contrast to a Latin phrase written by a Greek scribe on f. 30r in the tenth century canon law manuscript, MS Laud Gr. 39.<sup>231</sup>

On f. 56v and f. 195v a hand has written majuscule and minuscule forms of the letters of the Greek alphabet with the Greek name of each letter transposed into Latin. The style of these Greek letters is similar to that of the main hand. These letters were probably added to help Latin speakers to learn the Greek alphabet and read the Greek pericopae. The letters may have been used to help someone transliterate a Greek text into Latin, an example of which is under the colophon. In 209 one observes a similar alphabetic key for Latin speakers. On f. 411r there is a part of the Arabic alphabet with the names of each letter written in Latin.

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<sup>227</sup> Lakes, IV, part 1, 12.

<sup>228</sup> Ibid.

<sup>229</sup> M. Brown, *A Guide to Western Historical Scripts from Antiquity to 1600* (London: The British Library, 1990), 122.

<sup>230</sup> Ibid.

<sup>231</sup> N. Wilson, *Medieval Greek Bookhands* (Cambridge: The Medieval Academy of America, 1972), plate 18.

One thinks that the scribe of L60 also wrote the Greek alphabets tailored for Latin speakers, which suggests that it was written for a place, where Latin was known more than Greek. These alphabets may have been for the benefit of the scribe himself. If the scribe of L60 also wrote the Latin translations, the script used suggests that he came from Italy. He may have written it in South Italy or in Cologne. L60 may have been used in South Italy before going to Cologne with the migrating monk, who may have been a pioneering missionary. The lectionary was probably for the private use of the monk in Cologne.

In L71 there is a colophon on f. 159v:

τετελεσται η παρουμεσ αυτη ευαγγελικη βιβλος δι επιταγην και δοσιν γεωργιου ζαχορου και διοικητου χειρι ιωαννου πρεσβυτερου και οι εντυγχανοντες ευχεσθε ημιν δια τον κυριον.

χριστε παρασχου εμοις κοποις χαριν τοις δε αναγινωσκωσιν ιλασμον σωτεριας μηνι ιουλιω ινδικτιωνος β ετους ςφοδ.

The Byzantine year 6574 (1066) does not correspond to indiction number two. It should be indiction number four. According to the colophon George of Zachoros ordered and funded the copying of η ευαγγελικη βιβλος. John the priest wrote the manuscript.

In L130 there is a colophon on f. 343v in which one learns that the book was rescued from a fire:

πολεων ρωμη του πυριν ενελυσατο βιβλιον ετοι ασπο α δυαμ(?) ζσα μηνι  
ιουλιω ινδικτιωνος ια.

In L150 there is a colophon on f. 376v: εγραφη δια χειρος κωνσταντινου  
πρεσβυτερου μηνι μαιω κζ ινδικτιωνος η ετους ςφγ.

The Byzantine year 6503 (995) corresponds to indiction number eight.  
Constantine the priest is the named scribe.

In L181 there is a colophon on f. 220v: επι στεφανου του θεοφιλεστατου  
επισκοπου κισκισσης μηνι ιουνιω ινδικτιωνος η ετους ςυπη γραφεν δια  
χειρος νικητα (?) και [...].<sup>232</sup>

The Byzantine year 6488 (980) corresponds to indiction number eight.<sup>233</sup> It is  
not known if the life of Stephanus, Bishop of Ciscisses, corresponds to this  
date. The year 980 is given in the *Liste*.

On f. 221r another two colophons are found written in minuscule. The first is  
written above an arch design: απριλλω της ινδικτιωνος ε του ςφζ ετους.

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<sup>232</sup> *British Museum Catalogue of Additions 1916-20* (London: Printed for the Trustees, 1933), 82-3.

<sup>233</sup> I. Spatharakis, *Corpus of Dated Illuminated Greek Manuscripts*, vol. I (Leiden: E. J. Brill, 1981), 14.

The Byzantine year 6507 (999) does not correspond to indiction number five. It should be indiction number twelve.

The second colophon on f. 221r reads: ανεκαινισθη το τιμιον και αγιον ευαγγελιον επι νικητα του αγιωτατου επισκοπου κισκισσης του πριμικουριου δια χειρος μιχαηλ νοταριου και ανθρωπου αυτου ετους ςφνζ μηνι μαρτιω α ινδικτιωνος β επι κωνσταντινου μονομαχου ζωης και θεοδωρας των θεοστεπτων βασιλεων μιχαηλ του αγιουτατου και οικουμενικου πατριαρχου του κηρουλλαριου στυλιανου του αγιωτατου μητροπολιτου καισαρειας καππαδοκias καισυγκελλου του πρωτοθρονου.

The Byzantine year 6557 (1049) corresponds to indiction number two. Four people are cited in the colophon, confirming its date. Emperor Constantine Monomachos, Empress Zoe and Empress Theodora co-ruled the Byzantine Empire from 1042 to 1055. Patriarch Michael Keroularios presided from 1043 to 1059.

Michael the Notary is the named scribe, suggesting that the lectionary was not made in a monastery. The Greek ανεκαινισθη may refer to the repair of the manuscript but it probably is another term for the copying event. It is possible that the act of copying from an exemplar was seen as an act of renovation because the exemplar being copied was in bad condition and the copy was renewing the manuscript.

The colophons are written in chronological order. A space of four years divides the first two colophons and fifty years separate the second and third colophons. The first two were probably on the exemplar which Michael the Notary was copying from.

In printed notes found at the beginning of the microfilm images of L233, one learns that L181 is “a companion volume” of 028. According to these notes Michael the Notary wrote L181 and 028 but the colophon in L181 has the year 1049 and the colophon in 028 has the year 949. It seems unlikely that the same Michael the Notary wrote both of these manuscripts, unless there is an error in the year of one of the colophons.

In L188 there is a colophon on f. 133v: ετελειωθη το αγιον ευαγγελιον δια [χειρος ιλ]αριονος μοναχου και πρεσβυτερου υπερ δε του δουναι τον μισθον...ια ινδικτιωνος α ετους ςφμα.<sup>234</sup>

The Byzantine year 6541 (1033) corresponds to indiction number one. Hilarion the monk and priest is the named scribe.

In L208 there is a colophon on f. 217v: ανεκαινισθη η δελτος αυτη και εκοσμιθη δι επιμελιας και συνδρομης μιχαηλ μοναχου και βασιλου των πρεσβυτερων και αυταδελφων εν τη λαυρα του εξηκονταγενους γραφησα χειρι λεοντιου μοναχου της αυτης επι μεν βασιλεων ρωμανον

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<sup>234</sup> This colophon has been transcribed in conjunction with Lakes, vol. II, 14.

και ευδοκίας των πιστοτατων και των αυτης τεκνων μιχαηλ ανδρονικου και κωνσταντινου πορφυρογενετων και αυτοκρατορων ρωμαιων μηνι ιουνιω ημερα κδ ετους ςφος ινδικτιωνος ς οι αναγινωσκοντες ευχεσθε υπερ ημων δια τον κυριον.

According to the Lakes this colophon is written in the same ink as the main text but the hand is a variation of that of the main text.<sup>235</sup> The scribe Leontios the monk writes that η δελτος was written through the order and commission of Michael the monk and Basilos in the Lavra of Hexekontagenes. The scribe states that he wrote the lectionary in the same monastery.

Emperor Romanos IV, Empress Eudocia and her sons Michael, Andronikos and Constantine jointly ruled the Byzantine Empire between January 1068 and 1071, which corresponds to the year of the colophon: June 24<sup>th</sup> 6576 (1068). The year 6576 corresponds to indiction number 6.

In L253 there is a colophon on f. 168r: εγγραφη χειρι μιχαηλ ταπεινου και αμαρτωλου μοναχου και αναξιου ιερεως εν ετει ςφκη ινδικτιωνος γ κυκλω δ ) ια επι της βασιλειας βασιλειου και κωνσταντινου των εκ θεου εστεμμενων μεγαλων βασιλεων και αυτοκρατορων ηγεμονευοντος των ταλαιων ανθ[υπατου] ιω του βοηαου και εν ημεραις γοσημερη πρηνηκητος.

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<sup>235</sup> Lakes, ed., *Dated Greek minuscule manuscripts to the year 1200*, vol. V, *Manuscripts in Paris*, part II, Oxford, Berlin, Vienna and Jerusalem (Boston: The American Academy of Arts and Sciences, 1936), 14.

The Byzantine year 6528 (1020) corresponds to indiction number three. This year corresponds to the reign of Basil II who ruled the Byzantine Empire from 976 to 1025. The scribe Michael the monk and priest writes that the manuscript was completed during the fourth solar cycle and the eleventh lunar cycle. A drawing of a quarter moon precedes the Greek ια instead of the word ἡ σελήνη.

In L267 there is a colophon at the end of the codex:

μηνι μαιω ινδικτιωνος ιδ ετους ςφνδ προσηνεχθη παρα βασιλειου  
 μοναχου πρεσβυτερου και ηγουμενου της σεβασμιας μονης της  
 κοιμησεως της θεοτοκου εις την αυτην μονην βιβλια τεσσαρα το αυτο  
 ευαγγελιον αποστολος προφητεια και αναγνωστικον ο βιος του αγιου  
 και εστυχηται διδοσθα υπερ της αυτης προσε νεξαιως ενι εκαστω  
 χρονου απο του δοχειου της αυτης μονης υπερ μνημης αυτου νομισμα  
 εν ημιου μεχ[ρι γαρ του] του τα των χριστιανων [συ]νισταται  
 περιφυλαττεται δε και η αγια μονη αυτη εν γαρ τω τυπικω της μονης τε  
 του κατιδους των αυτης βιβλιων και περι της διανομης του ενος ημισου  
 νομισματος σαφεστερον διερμηνευει

The Byzantine year 6554 (1046) corresponds to indiction number fourteen. The colophon states that Basileios the monk-elder who is the hegoumenos of the Monastery of the Dormition of the Theotokos presented the lectionary along with an Apostolos, a Prophetologion and a Synaxarion for the

celebration of the Eucharist in this monastery and in its attached lodging house, which was probably a facility for travellers and those without a home. It was common for monasteries to have facilities for the public. For example, the monastery of Chilandari in Athos had an infirmary and a hospice, and the monastery of Studenica in Serbia had a hospital.<sup>236</sup>

The phrase *περι της διανομης του ενος ημισου νομισματος* signifies a payment of one and a half nomismata. A nomismaton is “a gold coin struck at 72 to the pound of gold, valued at 12 miliaresia or 288 folleis.”<sup>237</sup> Miliaresia are silver coins and folleis are copper coins. During the reign of Theodora and Michael III the abbot of Agauroi set aside 100 nomismata for tax, which may have been a property tax.<sup>238</sup>

In L374 there is a colophon on f. 329r and according to the Lakes it is in the same hand as that of the main text:<sup>239</sup> *ετελειωθη η ιερα και παναχραντος βιβλος αυτη δια συνδρομης κωνσταντινου πρεσβυτερου του εν ιερεισιν ελαχιστου του εκ ποθου ταυτην κτησαμενου μηνι ιανουαριω εις τους κυριου ετους ςφοη ινδικτιωνος η γραφεισα παρα χειρα πετρου γραμματικου της σχολης του χαλκοπρατων οι αναγινωσκοντες δε ταυτην ευχεσθε υπερ ημων δια τον κυριον*

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<sup>236</sup> Popović, 283-4.

<sup>237</sup> Shepard, 897.

<sup>238</sup> Auzépy, 271.

<sup>239</sup> Lakes, vol. IV, part 1, 17.



ωπερ ξενοι χαιρουσιν ιδειν πατριδα ουτως και οι γραφοντες βιβλιου  
τελος γραφαντα προσταξαντα χριστε μου σωσον

The scribe πετρος γραμματικος describes the Gospel lectionary as a sacred and perfect book. Peter the grammarian belongs to the school of Chalkopatreia, a church located west of Hagia Sophia in Constantinople, but he does not refer to himself as a monk. The lectionary may have been written here. Constantine the elder commissioned the production of the lectionary. The Byzantine year 6578 (1070) corresponds to indiction number eight. Peter the grammarian compares the happiness of scribes who finish a book to travellers returning to their homeland.

In L402 there is a colophon on page 393:

η μεν χειρ η γραφασα σηπετε ταφω το δε γραμμα μενη εις χρονους  
πληρεστατους επληρωθη συν θεω μηνι φεβρουαριω κγ ημερα  
παρασκευη ωρα β ινδικτιωνος ιβ του ετους ςφ[θ]ζ δια χειρος ανδρεου  
νοταριου και καλλιγραφου και ει τι εγινετο αχρη ψιλου σφαλματος δια  
τον χριστον συγχωρειτε μοι.

εγενετο η εξοδος παρα θεωφυλακτου μοναχου και ιερεως του  
νηκληωτου της μονης του αγιου νικολαου της βαλτας και οι  
αναγινωσκοντες ευχεσθε περι αυτου.

Andrew the notary and calligrapher begins with a statement on the brevity of the life of a scribe in comparison to the longevity of the written word. This scribe may or may not have been a monk. The Byzantine year 6597 (1089) corresponds to indiction number twelve. The scribe finished the lectionary in the second hour of the day or night and apologises for the smallest mistake he may have made, which reveals an awareness of scribal fallacy. Theophylactos Nikliotis the monk and priest of the monastery of Saint Nicholas the Slav paid for the production of the lectionary.

Andrew the notary and calligrapher writes L402 in a very compact style of minuscule script, departing from the dominant liturgical minuscule. As a calligrapher he probably wrote codices other than ecclesiastical, so he may not have been familiar with the liturgical script.

Beës thinks that the Monastery of Saint Nicholas the Slav is the Monastery of Varsai at Mantinea.<sup>240</sup> According to Marava-Chatzinicolaou and Toufexi-Paschou Andrew the notary and calligrapher wrote the Four Gospels manuscript 2622<sup>241</sup> at the Monastery of Oleni near Patras in 1109 and the Praxapostolos continuous text manuscript, 203, at the Monastery of the Saviour on the mountain of Father Meletios the monk of Myoupolis in 1109.<sup>242</sup>

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<sup>240</sup> Anna Marava-Chatzinicolaou and Christina Toufexi-Paschou, *Catalogue of the Illuminated Byzantine Manuscripts of the National Library of Greece. Vol. 1. Manuscripts of New Testament Texts 10<sup>th</sup>-12<sup>th</sup> century* (Athens: Publications Bureau of the Academy of Athens, 1978), 127.

<sup>241</sup> The *Liste* dates 2622 to the fourteenth century.

<sup>242</sup> Marava-Chatzinicolaou and Toufexi-Paschou, 127.

In the colophon of 203 one reads that Andrew came from the Monastery of Oleni.<sup>243</sup> When Andrew wrote L402 in 1089 he was not a monk but he was by the time he wrote the continuous text manuscripts.<sup>244</sup> Because Andrew first appears in the Monastery of Oleni, the Monastery of Saint Nicholas the Slav may be the Monastery of St. Nicholas of Vlasia in the deme of Kerphini near Oleni.<sup>245</sup>

In L845 there is a colophon on f. 250v: μνησθητι κυριε ο θεος τω σω δουλω λεωντι τω πιστει και ποθω κτισαμενω την εκλογαδα[v] ταυτην της νεας διαθηκης ιησου χριστου του κυριου ημων και δος αυτω ευρειν μ(1) ρος εν τη βασιλεια σου αμην.

The scribe states that he produced the lectionary with belief and desire as if it were a spiritual exercise.

The lectionary is described as a Selection of the New Covenant of the Lord Jesus Christ. The Greek της νεας διαθηκης ιησου χριστου του κυριου ημων seems to be an alternative to εὐαγγέλιον. The scribe of the colophon uses the Greek εκλογαδη as an alternative form of εκλογαδιον. The Greek εκλογαδη also appears at the opening of the Synaxarion on f. 3r: ευαγγελιον συν θεω εκλογαδη του ενιαυτου ολου.

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<sup>243</sup> Marava-Chatzinicolaou and Toufexi-Paschou, 127.

<sup>244</sup> Ibid.

<sup>245</sup> Ibid.

In L847 there is a colophon in an upright pointed majuscule at the bottom of f. 1v, where the scribe has written a list of στιχοι for the Gospel of John: μνησθητη κυριε του δουλου σου ευσταθειου πρεσβυτερου αμαρτωλου και ταπεινου τουπο [2] γραψαντες το τουτο αμην. The Greek βιβλον is vertically splits the text of the colophon into two parts. According to Spatharakis a date appears on f. 340v: ιανουαριω ε ρυοε, but the present writer cannot see it.<sup>246</sup>

In L851 there is a colophon on f. 178r, by which the scribe expresses his happiness at finishing the lectionary: ως περξενι χαιρους ιδειν πατριδα ουτως και η γραφη του τελους βιβλιου.

In L857 there is a colophon on f. 205v: θεοτοκε βοηθει νικηφορω πρεσβυτερω τω αναξιως εμπιστευθεντι ιερουργιας αμην ετους ρφμζ. The request for help is addressed to the Theotokos in the Byzantine year 6547 (1038/9), when the scribe presumably finished the lectionary.

In L875 there is a colophon on f. 230r: ετελειωθη (ς)φε κδ κυριε σωσον τον γραφοντες και τον αναγνωσκοντες. The scribe finished the lectionary in the Byzantine year 6505 (997), contrary to the eleventh century estimate in the *Liste*.

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<sup>246</sup> Spatharakis, vol.1, 13.

In L1000 a colophon appears on f. 157r in the same style of minuscule that is used by the main hand: ἐπληρώθη συν θεω το τα δ ευαγγελια χειρι νικολαου πρεσβυτερου μηνι ιαννουριω ινδικτιωνος δεκατης ετους ςφλε επι βασιλεως κονσταντινου κυριε σωσον και τον κτισσαμενον ιωαννην πρεσβυτερον αμα και τοις τεκνοις αυτου διηρηται δε το ευαγγελιον ωδε πως.

The Byzantine year 6535 (1027) corresponds to indiction number ten and to the reign of Constantine VIII (1025-1028). The scribe Nicholas the priest describes the lectionary as το [ευαγγελιον] τα δ ευαγγελια at the beginning of the colophon and το ευαγγελιον at the end. The Greek τα δ ευαγγελια defines the content of the lectionary as the pericopae are taken from the four Gospels or it may be a reference to a Four Gospels manuscript from which L1000 derives.

In L1003 there is a colophon on f. 227r: χειρι γεγραφθω πτωχου δε συμεων ο αναγινωσκων μνημαν ποιει το μαλα υπερ της υμετερας ουτοι δανεια ος ηδε ως επαυσα τους τρεις δακτυλος και το τραχηλον συν το δεξιον γονει ειδον το τελος και τον εσχατον στιχον ετελειωθη τουτο το ευαγγελιον μηνι σεπτεμβριω ειο τ κθ ετους κοσμου ςφκη

Simon the reader refers to the lectionary as το ευαγγελιον, which he completed at the end of the first month of the Byzantine year 6528 (1019). The scribe states that he has finished the last στιχος, which is a reference to

the last line he has copied. A list of στιχοι precedes each of the Gospel sections in L1003 but it is unlikely that the scribe is referring to these. Lists of στιχοι have a function in continuous manuscripts, where corresponding chapter headings called titloi appear in the margins of the text, but this feature is absent from L1003.

The Lakes have seen a number of notes throughout L1003 that reveal its journey after being produced in the scriptorium. A note in Greek states that a nun, Matrona, bought it from “the spoils of Ptolemais (Acre)” and gave it to the convent of the Virgin “surnamed Alamana.”<sup>247</sup> Acre was besieged and captured four times during the twelfth century, 1110, 1187, 1189 and 1191, so “the spoils” from which Matrona purchased the codex may be a reference to any one of them.<sup>248</sup>

The Lakes think that “the spoils of Ptolemais (Acre)” refer to the capture of Acre by the Arabs in 1291 because a note in Arabic states that in 1281 the Archbishop of Caesarea consecrated the book.<sup>249</sup> Acre was within his jurisdiction and the book would have been consecrated when it reached this city.<sup>250</sup>

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<sup>247</sup> Lakes, *Dated Greek Minuscule Manuscripts to the Year 1200*, vol. I, *Manuscripts in Jerusalem, Patmos and Athens* (Boston: The American Academy of Arts and Sciences, 1934), 10.

<sup>248</sup> Ibid.

<sup>249</sup> Ibid.

<sup>250</sup> Ibid.

A second Arabic note, dated 1322, says that in this year the Tartars raided the monastery of the Virgin “of the Alemmani”, and that L1003 was bought from them by Christians and deposited in the Holy Sepulchre, where, according to another Greek note, the manuscript was in 1649. L1003 is presently in the Monastery of St. Sabas.<sup>251</sup>

In L1096 before the beginning of the Synaxarion there is a picture that fills a whole page and a Greek text written in monumental capitals on the following page. The picture depicts Patriarch Michael dedicating a Gospel lectionary in front of its donors, Voivode John Matthias Basarab and Princess Helena, rulers of the kingdom of Wallachia 1632-54. Here is a transcription of the text that accompanies the picture:

το παρον θειον και ιερον ευαγγελιον εγγωμιασθη παρα του  
ευσεβεστατου και εκλαμπρωτατου ημων αυθηντου κυριου ιωαννου  
μαθαιου μασαρα βοιβονδα συν τη ευσεβεστατη ντομνα αυτου κυρια  
ελενα και αφιερωθη εις τον αγιον λαβρουν του αθου δια χαριν και  
ευλογει του εν αγιοις πατρος ημων μιχαηλ επισκοπου συναδων του  
ομολογητου επεδωθι γουν αυτω οτ (δ’ταυ) ηφεραν την τιμην αυτου  
καραν εις την βλαχίαν.

εν ετη ζρνα δια συνδρωμης δε του πανοσιωτατου του προηγουμενου  
κυριου ιωσηφ ινδικτιωνος ια.

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<sup>251</sup> Lakes, *Dated Greek Minuscule Manuscripts to the Year 1200*, vol. I, 10.

According to this text the donors gave the Gospel lectionary for use in the monastery of the Holy Lavra, Athos in the year 7151 (A.D. 1643), indiction number eleven. There are documents that record Voivode John Matthias and his predecessors funding the Monastery of Xenophontos on Mt. Athos.<sup>252</sup> For example, the exonarthex of the katholikon of Xenophontos has a fresco of John Matthias and Helena to commemorate their funding of a restoration project.<sup>253</sup>

It is known that John Matthias founded the Hermitage of St. Michael at the Great Lavra, Athos.<sup>254</sup> L1096 therefore provides further evidence of his benefaction to the Great Lavra. The lectionary may have been taken from a monastery in the kingdom of Wallachia. One learns from L1096 that manuscripts used in Athonite monasteries were not necessarily copied there. According to the *Liste* L1096 is presently kept in the library of the Great Lavra, Athos.

During his trip to Mount Athos in 1833 Robert Curzon probably saw L1096 in the library of the Monastery of the Great Lavra. For example, he writes, "One Evangelistarium was in fine uncial letters of the ninth century; it was a thick quarto, and on the first leaf was an illumination the whole size of the page, on a gold background, representing the donor of the book accompanied by his

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<sup>252</sup> G. Speake, *Mount Athos. Renewal in Paradise* (New Haven: Yale University Press, 2002), 129.

<sup>253</sup> *Ibid.*, 130.

<sup>254</sup> Nicolae Iorga, *Byzantium after Byzantium*. Translated by L. Treptow (Oxford: The Center for Romanian Studies, 2000), 125.



wife. This ancient portrait was covered over with a piece of gauze. It was a very remarkable manuscript.”<sup>255</sup>

On the basis of colophons that the present writer has not noticed in the lectionaries, Duplacy suggests that the place of copying for L152 was Asia Minor<sup>256</sup> and for L292 it was Cyprus.<sup>257</sup>

Duplacy uses the Menologion section of lectionaries to determine the place of copying. According to Duplacy L991, L995 and L1004 were copied in Constantinople because the great fire of Constantinople in 461 is mentioned at the beginning of the Menologion on 1<sup>st</sup> September.<sup>258</sup> These manuscripts may cite the fire of 461 because they are a part of a textual tradition that originated in Constantinople but this does not mean that they were copied in this city.

## VIII. Decoration

### a) Deluxe Covers

One observes deluxe covers in L181 and L638. In L181 the front cover is filled with bejewelled gold medallions. In L638 the front cover contains a gold or silver crucifix in the centre, and gold or silver gamma panels in each corner

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<sup>255</sup> Curzon, 309.

<sup>256</sup> Duplacy, 152.

<sup>257</sup> Ibid., 99-100.

<sup>258</sup> Ibid.

bearing the four Evangelists. If one begins with the top left gamma panel and proceeds clockwise, the order of the Evangelists is that of their appearance in the Synaxarion. In the top left corner there is John, in the top right Matthew, in the bottom right Luke and in the bottom left Mark.

#### b) Evangelist Portraits

Eleven lectionaries contain images of the Gospel writers: L32, L49, L139, L183, L283, L341, L374, L381, L1086, L1091 and L1750. These images are portraits apart from those in L1091, where the images of the Gospel writers are busts.

Apart from L374 and L1091 the images of the Gospel writers occur before the sections in the Synaxarion where their Gospel is mostly found. For example, in L32 the portrait of John occurs before the opening of the Synaxarion and the portrait of Mark occurs before the Lenten pericopae. In L374 the portraits of the four Gospel writers occur on f.1v before the opening of the Synaxarion.

On the page before the opening of the Synaxarion in L1091 there is a depiction of Jesus standing and holding a Gospel codex, commonly found in an icon called Christ Pantocrator. In L60 on f. 1r there is an unfinished sketch of Christ Pantocrator. In L1091 surrounding Jesus are busts of the Theotokos, John the Baptist, Matthew, Mark, Luke and John drawn inside circles. The depiction of Christ, Mary and John the Baptist as a group is known as the

Deesis.<sup>259</sup> Galavaris suggests that the depictions found in L1091 derive from the prefatory material of continuous text Gospel manuscripts. For example, Galavaris comments, “The ideas of a prologue text are here pictorialized.”<sup>260</sup>

In L49 and L381 the Evangelist portraits are drawn as a part of the ornamentation. In L49 the portrait of John is drawn in the centre of the Synaxarion headpiece. In L381 the centre of the Synaxarion headpiece is divided into two. The first division contains a depiction of the Resurrection of Christ known as the Anastasis and the second division contains a portrait of John. Both of these images are aptly placed since the Synaxarion begins on Easter Sunday and the first seven weeks of the Synaxarion draw on the Gospel of John for pericopae. According to Weitzmann the Anastasis image is based on the Gospel of Nicodemus and it is a popular image at the beginning of the Synaxarion in lectionaries.<sup>261</sup>

Each portrait of John in the lectionaries depicts him sitting down at a desk apart from L381, which depicts him standing, dictating his words to an amanuensis who is sitting on a rock. According to Galavaris this scene depicts John dictating his Gospel to Prochorus on the island of Patmos, which has been inspired by hypotheses of John in continuous text manuscripts that refer to this event.<sup>262</sup>

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<sup>259</sup> G. Galavaris, *The illustrations of the Prefaces in Byzantine Gospels* (Wien, Verlag der Oesterreichischen Akademie der Wissenschaften, 1979), 115.

<sup>260</sup> Ibid., 118.

<sup>261</sup> Weitzmann, 161.

<sup>262</sup> Galavaris, 34.

The earliest portrait of John and Prochoros is found in a tenth-century minuscule Four Gospels manuscript with a commentary text: Paris, National Library, Gr. 230 (G-A 12).<sup>263</sup> The portrait of John and Prochoros in L381 probably derives from a continuous text Gospel manuscript, although Galavaris suggests that the portrait may have been created for the Menologion of Symeon Metaphrastes before being transferred to the continuous text Gospel tradition.<sup>264</sup>

The portraits in L49 and L1750 situate John in an urban setting. In both of these portraits there may be a depiction of an eagle clasping a codex, but one cannot be sure from the microfilm images. The association of the eagle with John is an ancient tradition, for example, Hippolytus of Rome (c. 170-236) refers to it.<sup>265</sup>

### c) Illustrations

Three lectionaries contain illustrations next to pericopae: L20, L279 and L381. Dating from the eleventh century, these manuscripts contain relatively early examples of illustrations.

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<sup>263</sup> Galavaris, 59-60.

<sup>264</sup> Ibid.

<sup>265</sup> Ibid., 18-22.

In L20 the illustrations are sparse. In the margin of the Palm Sunday pericope for the Divine Liturgy there is a drawing of palm branches.

Illustrations appear frequently in the margins of L279 and L381. According to Nelson L279 was a member of a collection of manuscripts, most of which were illustrated, in the possession of Antonios Malakes, archbishop of Veroia, during the late thirteenth century.<sup>266</sup> On f. 441v there is a note recording the name of this archbishop: αντωνινου αμαρτωλου του μαλακης.<sup>267</sup> The other manuscripts which he owned are: L278 (11<sup>th</sup> century), 89 (1289/90), 223 (14<sup>th</sup> century) and 1305 (1244).<sup>268</sup> The dating of 223 in the *Liste* contradicts the thirteenth-century dating of Nelson. Duplacy thinks that the illustrations in L381 point to Constantinople.<sup>269</sup>

In L40 on the page before the opening of the Synaxarion there is a crucifixion scene with Mary the mother of Jesus and the disciple John at the foot of the cross. On f. 1r where the Synaxarion begins there are marginal floral decorations that differ in style from ones usually found in Byzantine lectionaries. The decorator has drawn over the Greek majuscule initial lunate epsilon in ἐν of the phrase ἐν ἀρχῇ (John 1:1) with a large upright capitalised Latin E. One can still see traces of the strokes of the majuscule epsilon. Here is an image from the beginning of the Synaxarion:

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<sup>266</sup> Nelson, *Later Byzantine Painting*, 232.

<sup>267</sup> Ibid.

<sup>268</sup> Ibid., 230.

<sup>269</sup> Duplacy, 96-7. Duplacy also refers to the illustrations in L150 that point to Constantinople but the present writer could not see any illustrations in this manuscript, unless Duplacy was referring to the ornaments.



On a page before the crucifixion scene one reads in Medieval Spanish: Este Libro fue de S. Iuan Chrisostomo Ay en el los Euangelios que se leyan en su tiempo en la yglesia Griega. La iluminacion mando hazer la Reyna Maria hermana del Emperador Carlos quinto.

One therefore learns that the lectionary was decorated in Medieval Europe, which explains the non-Byzantine style of both the crucifixion scene on the opening page and the floral decoration on f. 1r. Mary of Habsburg (1505-1558) was Queen consort of Hungary and Bohemia from 1522 to 1526 and governor of the Netherlands from 1530 to 1555. Mary may have acquired the manuscript and commissioned its decoration when she was in one of these countries.

On the same page Friar Joseph of the San Lorenzo monastery of Escorial explains in his own handwriting that he received the lectionary from Philip II of Spain (1527-1598) who had received it from his aunt, Mary of Habsburg. Philip II probably gave the lectionary to the monastery of the Escorial some time after 1584, when the construction of the Escorial complex was finished.

#### d) Ornamentation

All of the lectionaries contain ornamentation to mark the beginnings of the Synaxarion and the Menologion, and to indicate the divisions within the Synaxarion and the month and day divisions within the Menologion.

The microfilm images of the Synaxarion headpieces in seventy-seven lectionaries were examined: L3, L4, L5, L17, L20, L32, L40, L41, L48, L49, L60, L64, L108, L111, L115, L116, L130, L139, L141, L150, L181, L183, L185, L188, L195, L208, L212, L233, L250, L253, L267, L278, L279, L283, L291, L308, L322, L341, L367, L372, L374, L381, L387, L389, L401, L402, L425, L441, L465, L514, L539, L542, L627, L633, L638, L672, L845, L847, L848, L853, L857, L859, L870, L995, L996, L1001, L1004, L1006, L1019, L1024, L1073, L1075, L1076, L1086, L1091, L1096 and L1750. The Synaxarion headpiece was not extant in the other lectionaries because the opening of the Synaxarion is missing. The opening of the Synaxarion is extant in L851 but an illustrator has not drawn a headpiece.

Each Synaxarion headpiece is placed into one of seven categories based on its general shape: gate, pi, rectangle, square, tunnel, band and cruciform.

Gate headpieces contain a horizontal structure supported by two vertical structures. Here is an example from L4 (f. 1r):



Pi headpieces are similar to gate headpieces but the horizontal structure overlaps the vertical ones as in the letter π. Here is an example from L116 (f. 1r):





Rectangular and square headpieces are so called because they resemble these shapes. Here is an example of a rectangular headpiece from L3 (f. 1r).



Here is an example of a square headpiece from L341 (f. 2r):



Tunnel headpieces are so called because they remind one of railway tunnels.

Here is the only example from L1091 (f. 1r).



Band headpieces are decorated strips. Here is an example from L278 (f. 1r).



Cruciform headpieces are shaped like a cross. Here is the only example in the lectionary evidence from L233 (f. 1r):



The lectionaries in each category of shape are further defined according to the width of their headpieces. For example, the width may be one of two columns of writing, two columns of writing, three columns of writing and cruciform. The lectionaries in each shape category are subdivided according to the main

theme of the decoration of their headpieces. For example, a common theme is flowers inside circles.

Twenty-four lectionaries contain gate headpieces that span one of two columns of writing: L2, L4, L20, L71, L108, L130, L141, L181, L185, L212, L267, L291, L308, L322, L367, L372, L389, L539, L638, L853, L857, L996, L1004 and L1024. The gate headpiece in L250 spans one of three columns.

Twelve lectionaries contain gate headpieces that span two columns of writing: L5, L17, L41, L64, L125, L322, L401, L627, L847, L848, L1006 and L1096. In L847 the gate headpiece fills two thirds of the page. The gate headpiece in L1073 spans the single column of writing, which is the whole width of the page. L1073 is full of headpieces because decorated bands precede the pericopae of each day in the Synaxarion.

Three patterns are mainly seen in the decoration of the gate headpieces: circle, calyx and vine. The decoration of the headpieces is not visible in the microfilm images of L5, L71, L185, L638, L853, L1004 and L1096.

Circles decorated with floral patterns are drawn in the following headpieces: L2, L4, L41, L130, L141, L212, L250, L267, L372, L389, L847, L848, L857, L1024 and L1073. Calyces are the main artistic feature of the headpieces in L17, L20, L108, L291 and L322. Twisted and spiralling vines decorate the headpieces in L64, L125, L181, L308, L539, L627, L996 and L1006. The

headpiece in L401 contains a mixture of spiralling vines and circles decorated with flowers.

L47 contains a pi headpiece that spans one column of writing. L115, L116 and L425 contain headpieces that span two columns of writing. The bottom of the vertical structures of the headpiece in L425 is crenellated.

Circles with flowers decorate the headpieces of L115, L116 and L425. Circles of twisted vine decorate the horizontal structure, and calyces and quatrefoils decorate the vertical structures of the headpiece in L47. Elaborate calyx finials and a large quatrefoil are attached to the outer boundary of the frame.

L387 contains a rectangular headpiece that spans one of two columns of writing. Thirteen lectionaries contain rectangular headpieces that span two columns of writing: L3, L4, L32, L48, L49, L139b, L183, L195, L208, L279, L283, L514 and L542. L111 contains a rectangular headpiece that spans the single column of writing. The decoration of the headpieces cannot be clearly seen in the microfilm images of L3 and L40.

The decoration of the rectangle headpieces is more complex and higher in quality than the gate and pi headpieces. L208, L279, and L283 contain quatrefoils in the centre of the headpieces. In L139b and L183 squares superimposed on quatrefoils form the centre of the headpieces. A semi-circle forms the centre of the headpiece in L542. Twisted vines decorate the

headpiece in L111 and L387. Circles with flowers decorate the headpieces in L4, L183, L208 and L514.

Empty circles decorate the headpiece of L48 as if the illustrator forgot to add a floral motif. In L49 the headpiece frame is divided into squares in which flowers are drawn, which mounts the Evangelist portrait in the centre.

The decoration is most complex in L32, L139, L279, L283 and L542, so they will be given more attention.

In L32 the headpiece contains mosaic patterns, calyces and circles with floral motifs. A water fountain and four birds are drawn on the top of the frame. Two are peacocks that drink from the water fountain and the other two seem like birds of prey, although they are pictured eating from branches, which are the finials of the top corners of the frame. Galavaris points out that the picture of a fountain is popular on the top of Eusebian canon tables in the prefaces of continuous text Gospel manuscripts.<sup>270</sup> The image may represent the fountain of life.<sup>271</sup>

In L139 a complex system of calyces is drawn. On the top border of the headpiece two peacocks drink from a water fountain and two other birds eat from foliage, a scene essentially identical to that of L32.

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<sup>270</sup> Galavaris, 29-30.

<sup>271</sup> Ibid.

In L279 four portraits within circles are drawn in the centre division of the headpiece: the Theotokos, John the Baptist, Peter and Paul.<sup>272</sup> On the right panel of the frame there are two drawings of angels. In the top corner of the left panel there is a drawing of a seated Jesus and in the bottom corner a group of four miniature portraits. In this headpiece one sees the Deesis as in L1091.

The medallion portraits of the headpiece in L279 are also seen in the twelfth-century lectionary, L1808.<sup>273</sup> It seems that L279 (11<sup>th</sup> century) is an earlier example of this arrangement of portraits. Galavaris connects the portraits in L1808 with the prefatory material in continuous text Gospel manuscripts. For example, he writes, "Heading the opening chapter of the Gospel of John there is a miniature containing iconographic elements that can be more convincingly explained through textual prefatory material."<sup>274</sup>

In addition to the headpiece L279 contains an ornamental carpet on f. 2v that fits the whole page. This ornament is before the beginning of the Synaxarion, which is on f. 4r. According to Nelson the placement of such a large ornament before the text is rare.<sup>275</sup> Nelson states, "Unlike Hiberno-Saxon or Ottonian practices, Byzantine books, as a rule, do not contain such carpet pages but

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<sup>272</sup> Identification of these images is aided by Spatharakis, vol. I, 76.

<sup>273</sup> Nelson, *Later Byzantine Painting*, 116.

<sup>274</sup> Ibid.

<sup>275</sup> Ibid., 234-5.

maintain the attitudes of late Roman and Early Christian manuscripts in which ornament is secondary to text or picture.”<sup>276</sup>

By the twelfth and thirteenth centuries large ornaments were becoming popular under the influence of the Kokkinobaphos Master manuscripts and the codices of the Decorated Style, so Nelson concludes that L279 anticipates later developments.<sup>277</sup> It is possible that L279 should be dated later. One observes that the *Liste* (1963) dates L279 to the twelfth century.

In L283 a complex system of calyces and circles decorate the headpiece with two peacocks drinking from a water fountain on its top border. In L542 an intricate lattice design fills the headpiece, which gives it an appearance of fine metal work.

An illustrator has omitted decoration from the headpiece in L195.

L253 contains a square headpiece that spans one of two columns of writing. Seven lectionaries contain square headpieces that span two columns of writing: L150, L341, L374, L381, L465, L991 and L1750. The square headpieces in L150 and L991 fill half of the page and those in L341, L374, L381, L465 and L1750 fill two thirds of the page. The decoration of the headpieces cannot be seen clearly in the microfilm images of L150, L991 and L1750.

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<sup>276</sup> Nelson, *Later Byzantine Painting*, 234-5.

<sup>277</sup> Ibid.



Quatrefoils appear in the centre of the headpieces in L341, L374 and L991. Squares superimposed onto quatrefoils form the centre of the headpieces in L150 and L1750. The decoration of the headpieces is complex and difficult to group, so they will be described separately.

The headpiece in L341 contains spiralling vines with flowers and calyces. Two peacocks around a water fountain are drawn on the top border of the headpiece. In L374 the headpiece is divided into diamonds in which flowers are drawn.

In L381 the borders are divided into squares and rectangles. The rectangle divisions are decorated with flowers the stems of which surround them as if the flowers were drawn inside circles. Floral vines form geometrical shapes in the square divisions. This decoration frames the Resurrection scene and the Evangelist portrait, which are drawn in the centre of the frame.

The headpiece in L465 is divided into squares that are subdivided into circles filled with flowers and calyces. Two doves drink from a water fountain on the top border of the headpiece.

L1091 contains a tunnel headpiece that spans two columns of writing. The decoration of this headpiece cannot be seen clearly in the microfilm image.

Four lectionaries contain band headpieces that span one of two columns of writing: L278, L441, L633 and L995. The band headpiece spans two columns of writing in L859. Seven lectionaries contain band headpieces that span a single column of writing, which is the width of the whole page: L60, L188, L402, L532, L845, L1019 and L1075.

Patterns of intertwined vine decorate the headpieces in L60, L188, L278, L402, L532, L633, L845, L859 and L1019. Both L60 and L1019 contain a drawing of a cross near the headpiece with the words *ιησους χριστος νικα*. Floral shoots decorate the headpieces in L995 and L1075. Three calyces decorate the headpiece in L441.

L233 contains a cruciform headpiece that fills the whole page. Small and large circles with flowers decorate it.

## IX. Conclusion

Since many features of the lectionary evidence have been discussed, one will highlight in this conclusion what one has learned about lectionary production, the scriptoria in which lectionaries were made, and the scribes that produced the lectionaries.

On the basis of the lectionaries studied in this chapter it seems that most scriptoria produced lectionaries that measured 29cm x 22cm. The introduction

of the minuscule script to the lectionary tradition probably contributed to the emergence of codices with dimensions significantly lower than the average.

The following lectionaries may derive from the same scriptoria because they have almost identical dimensions and presently share the same provenance: L864 (25cm x 20.5cm) and L870 (25cm x 20cm); L875 (24cm x 18cm) and L877 (24cm x 19cm); L995 (34.5cm x 25.5cm) and L996 (34.2cm x 24.7cm); L1073 (21cm x 17cm) and L1075 (21cm x 17cm); L1023 (27.5cm x 22.2cm) and L1024 (27.5cm x 21cm).

From the lectionaries with colophons one may infer that monks and priests wrote lectionaries: L20, L48, L60, L71, L150, L188, L208, L253, L847, L857 and L1000. A high number of Gospel lectionaries were probably made in monastic scriptoria. For example, Leontius a monk of the Lavra of Hexekontagenes wrote L208 for his monastery and it is possible that Basileius the abbot of the Monastery of the Dormition of the Theotokos, who presented L267 to his monastery, also wrote it here. Simon the reader, who wrote L1003, probably belonged also to a monastery, although he may have been a reader in a church.

Inside a monastery the superiors probably ordered monks to make new copies. For example, Michael the monk and Basilos the priest commissioned Leontius the monk to make L208. People from outside the monastery sometimes funded the production of a manuscript as a donation to a

monastery. For example, George of Zachoros funded John the priest to make L71.

Scribes who had no formal connection with a monastery sometimes produced lectionaries. For example, a notary was involved in the production of L181, a professional scribe wrote L374, although he worked in the school of a church attached to the Hagia Sophia, and a notary and calligrapher who later became a monk wrote L402.

In the colophons the location of the scriptorium is sometimes given. L374 was written near the Hagia Sophia in Constantinople and L402 may have been written near the monastery of St. Nicholas the Slav, which may have been in the deme of Kerpini close to Oleni in Greece. L208 was produced at the Lavra of Hexekontagenes but one does not know its location.

Terminology that the scribes used to describe the Gospel lectionary they were producing is varied. For example, the scribes of L48 (Peter the monk) and L208 (Leontius the monk) describe the lectionary as δελτος; the scribes of L60 (Elios the priest and monk) and L845 (Leontius) use the specific term εκλογαδιον and the scribe of L845 adds η νεα διαθηκη as a further description; the scribes of L374 (Peter the scribe) and L847 (Eustathios the priest) describe the lectionary as βιβλος and the scribe of L71 (John the priest) uses the term ευαγγελικη βιβλος; the scribes of L188 (Hilarion the

monk) and L1003 use the term εὐαγγέλιον; and the scribe of L1000 (Simon the reader) uses the term τὰ δὲ εὐαγγέλια.

Most lectionaries were copied in two columns per page, since this probably aided the act of recitation. L250 with its three columns per page was probably made in imitation of older codices such as 03. L233 with its cruciform text wastes a lot of parchment, which may signify that the scriptorium in which it was produced was rich with resources.

The upright pointed majuscule was the dominant majuscule script in the scriptoria that produced lectionaries. The dominant minuscule script in the scriptoria is a thick and heavy liturgical script, which probably aided the recitation of the pericopae.

In the following lectionaries a special script is used for the headpiece titles, which may suggest that a scribe with a special skill in writing titles was involved in the production process, although the main hand may also have had this skill: L2, L3, L4, L17, L32, L41, L48, L49, L60, L71, L108, L139, L181, L183, L185, L208, L233, L250, L278, L279, L283, L291, L341, L374, L381, L387, L401, L465, L514, L627, L633, L638, L847, L848, L851, L853, L857, L859, L991, L995, L1024, L1073, L1096 and L1750. In L542 a scribe with a specialised skill in writing titles wrote the whole manuscript.

In the scriptoria of L64, L212, L267, L372, L389, L402, L425, L532, L539, L996 and L1004 the main hand wrote the headpiece titles in the same style of script employed in the main text, suggesting that there was no scribe present who could write these titles in a special style. In L188 the hand of the supplement wrote the headpiece title in the style of script employed in the main text of the supplement.

If the named scribe in the colophons wrote the copy that is now extant, one may state the following about these scribes. Elios the priest and monk, the scribe of L60, wrote the most itacisms in the pericopae of John. As a person from South Italy his lack of knowledge of the Greek language may have contributed to the high amount of itacisms. L47, L127 and L141 also contain high amounts of itacisms.

John the priest, the copyist of L71, Michael the monk and priest, the copyist of L253, Leontius, the copyist of L845, and Nicholas the priest, the copyist of L1000, made the highest amounts of erroneous omissions in the pericopae of John.

In the scriptoria of L181 and L638 skilled craftsmen were available to make the bejewelled covers, although these may have been added to the codices at any time after the manuscript was made. Skilled artists made the Evangelist portraits in L32, L49, L139, L183, L283, L341, L374, L381, L1086, L1091 and L1750, and produced illustrations in L20, L279 and L381. These skilled artists

and craftsmen may also have written the text. If the skilled artists and craftsmen were people other than the scribes, they may have been fellow monks or people from outside of the monastery.

All lectionaries contain ornaments, although sometimes ornaments were omitted as in L851 because of forgetfulness, or a lack of skilled people to produce them. In the following lectionaries the Synaxarion headpieces are highly decorated, which suggests that highly skilled artists are at work: L3, L4, L32, L48, L49, L111, L139b, L150, L183, L195, L208, L279, L283, L341, L374, L381, L465, L514, L542, L991 and L1750. In the other lectionaries examined the Synaxarion headpieces are less elaborate and may be the artistic attempt of the scribe writing or the work of a low skilled artist.

On the basis of the test passages in John correctors do not frequently operate in John. Correctors other than the main hand are seen at work in twenty-three lectionaries: L41, L108, L115, L127, L139b, L150, L181, L203, L253, L267, L278, L279, L283, L335, L401, L467, L470, L627, L859, L864, L996, L1000, L1019 and L1075. These corrections were made when the manuscripts were about to be copied, since the presence of corrections would have inhibited the act of recitation.

Correctors are most active in L41, L139b, L181 and L864. In L4 there are two correctors at work. Itacisms are never corrected because to do so in liturgical manuscripts was superfluous. The corrector of L127 even writes an itacism.

The lection identifier text is less corrected than the Gospel text in lectionaries. A hand other than that of the main text corrects out of sequence lection identifiers in L409, L1076 and L1096. A hand other than that of the main lection identifier text has introduced alternative readings to the lection identifiers of L20, L292, L402, L536, L633 and L638. These corrections and alternative readings were probably introduced into the manuscripts because they were to be used as exemplars.

L188 contains two hands working together and a repair that was made later. L402 and L845 may also contain a hand other than that of the main scribe. L995 contains a second hand that inserts lection identifiers that the first hand has omitted. Repairs have been made to leaves in L188, L864, L991, L1000, L1006, L1019, L1023, L1076 and L1750.

L233 has been produced in the richest scriptorium due to its size, cruciform layout, and full-page headpieces, all of which suggest no lack of parchment and no shortage of skilled scribes and craftsmen. One therefore agrees with Curzon that the presence of purple parchment in the first two folia probably point to the imperial scriptorium in Constantinople. Emperor Alexius Comnenus (1048-1118) or his son Emmanuel (1118-1180) may therefore have produced L233 as the cipher note states.



## Chapter 4: Variations in the Greek Gospel Lectionary Evidence

“Textual criticism is in essence the act of understanding what another person means by the words that are laid before me.”<sup>278</sup>

Previous studies have shown that the lectionary tradition is not uniform. The text-critical studies of the 1929-1963 period contain lectionary collations that exhibit variation in the four Gospels. Rutz and Burns have shown that there is variation in the boundaries, incipits and explicits of pericopae in the Gospel lectionary tradition.

In the present chapter one will assess the extent of variation in the Gospel lectionary evidence. One will provide examples of variation in the boundaries of pericopae, the quantity of pericopae and the position of pericopae, and discuss the textual variation that is seen at the test passages.

### I. Pericope Boundaries

While studying the pericopae of John in the Synaxarion, one observes pericopae that consistently transmit the same boundaries while the boundaries of other pericopae vary. For example, the boundary of the Easter Sunday pericope seems to be consistently John 1:1-17. The boundaries of Passion δ and Holy Friday Hour θ vary.

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<sup>278</sup> D. C. Parker, *The Living Text of the Gospels* (Cambridge: Cambridge University Press, 1997), 1.

One recorded the pericope boundaries of Passion δ and Holy Friday Hour θ among the lectionaries. The results are presented in two tables. The first table presents the pericope boundary of Passion δ and the second table presents the pericope boundary of Holy Friday Hour θ. The lectionary attestation is listed in parenthesis after the total number of witnesses in the second column.

Pericope Boundary of Passion δ	No. of lectionaries
John 18: 28 – 19:16a	101 (L2, L3, L4, L17, L20, L24, L32, L34, L36, L41, L47, L48, L49, L50, L60, L63, L64, L71, L108, L111, L115, L116, L121, L125, L126, L127, L130, L139b, L141, L150, L152, L181, L183, L185, L188, L194, L195, L203, L208, L212, L238, L250, L252, L267, L278, L279, L283, L291, L292, L308, L329, L335, L341, L372, L373, L374, L381, L387, L390, L401, L402, L409, L441, L455, L465, L470, L536, L541, L542, L543, L633, L638, L848, L849, L851, L853, L857, L859, L864, L870, L875, L991, L995, L996, L1000, L1001, L1003, L1004, L1006, L1019, L1023, L1024, L1039, L1073, L1075, L1076, L1077, L1082, L1086, L1091 and L1750)
John 18: 28 – 38	1 (L42)
John 18: 28 – 19:24	1 (L1100)
John 18: 28 – 19:37	1 (L253)

At Passion δ in L542 there is a space of one line between John 19:16a and John 19:16b, and in it a hand has written that this is the end of Passion δ and that the remaining text is for Holy Friday Hour θ: τέλος του δ ενδ[εικτικός] της θ ωρας προς τιθησις(?) τουτον. Passion δ in L542 is thus counted with the majority of lectionaries as having the pericope boundary: John 18:28-

19:16a. At Passion  $\delta$  a majority of lectionaries have one pericope boundary and a small number of lectionaries transmit alternative pericope boundaries.

Holy Friday Hour  $\theta$  may be a full text pericope or it may contain cross-references to other pericopae for the text. The pericope may also be a mixture of text and cross-references. The boundaries of the full text pericopae are presented in the first table, where the pericope boundary is given followed by the number of lectionaries that attest it. In the second table the boundaries of pericopae with cross-references are presented, where the first column summarises what is found at the pericope, the second column gives the resulting pericope boundary, and the third column supplies the number of lectionaries that attest each boundary.

Table 1

Pericope Boundary of Hour $\theta$	No. of Lectionaries
John 19: 23-37	29 (L3, L32, L49, L108, L195, L203, L212, L238, L252, L267, L279, L341, L372, L381, L401, L441, L465, L845, L851, L853, L875, L991, L995, L996, L1004, L1023, L1024, L1039 and L1096)
John 18:28 – 19:37	25 (L4, L41, L48, L115, L121, L126, L183, L208, L283, L291, L292, L308, L329, L402, L470, L471, L539, L633, L638, L849, L857, L870, L1019, L1082 and L1086)
John 19:16b-37	3 (L24, L150 and L541)
John 19: 31-37	1 (L36)
John 18:28-19:37 + Matthew 27:55-61	1 (L409)
John 19:25-37	1 (L1750)
John 19: 23-42	1 (L2)

Table 2

Hour $\theta$	Pericope Boundary	No. of Lectionaries
Cross-reference to Passion $\delta$ , John 19: 16b-24 in full text and a cross-reference to Passion $\theta$	John 18:28-19:37	5 (L20, L181, L194, L848, L1001 and L1076)
Cross-reference to Passion $\delta$	John 18:28-19:16a (John 18:28-19:24 in L542 and L1100)	6 (L34, L402, L542, L1073, L1077 and L1100)
Cross-reference to Passion $\theta$	John 19:25-37	4 (L71, L278, L335 and L1075)
Cross-reference to Passion $\delta$ and John 19: 16b-24 in full text	John 18:28-19:24	1 (L47)
Cross-reference to Passion $\delta$ and John 19: 16b-37 in full text	John 18:28-19:37	2 (L116 and L185)

At Holy Friday Hour  $\theta$  the lectionary evidence is divided.

## II. Quantity of Pericopae

In esk lectionaries the number of Matthean pericopae found between Pentecost Sunday and the first Saturday after Pentecost Sunday was recorded. Here are the results:

No. of Matthean pericopae	No. of Lectionaries
0	2 (L250 and L859)
1	56 (L3, L5, L17, L20, L24, L40, L41, L42, L47, L50, L60, L64, L71, L111, L115, L116, L125, L127, L137, L139, L141, L152, L183, L188, L194, L208, L278, L291, L335, L373, L389, L390, L401, L409, L425, L441, L455, L541, L542, L627, L845, L847, L848, L857, L1000, L1006, L1019, L1073, L1076, L1077, L1082, L1086, L1091, L1096 and L1100)

2	4 (L195, L465, L536 and L870)
4	1 (L188)
5	13 (L4, L32, L130, L181, L212, L851, L864, L875, L996, L1003, L1023, L1024 and L1075)

The majority of esk lectionaries contain one Matthean pericope. Thirteen esk lectionaries supply Matthean pericopae for the five-day week after Pentecost Sunday from Monday to Friday as in the e type lectionaries. It seems that most esk lectionaries allowed for the weekday celebration of the Divine Liturgy beyond Pentecost Sunday for at least one weekday. The weekday pericopae may point to the e type lectionary system, of which the system in these lectionaries is a contracted version. In esk lectionaries a headpiece is usually drawn at the Saturday pericope after Pentecost Sunday to mark the start of the Matthean section in spite of Matthean pericopae preceding it.

### III. Position of Pericopae

One noticed that the codicological positions of three groups of pericopae from the moveable cycle varied among the lectionaries: the Twelve Passion pericopae, the pericopae of the Holy Friday Hours and the Eleven Resurrection pericopae. One made a record of this variation. Such variation is comparable to the diverse arrangement of writings found in continuous text Greek New Testament manuscripts, for example, the order of Matthew, Mark, Luke and John in the Gospel section.

Here are the results in two tables. The first table presents the positions of the Twelve Passion pericopae and the pericopae of the Holy Friday Hours, and the second table presents the position of the Eleven Resurrection pericopae.

Table 1

Position of the Twelve Passion Pericopae	Position of the Pericopae of the Holy Friday Hours	No. of Lectionaries
Between Holy Thursday and Holy Friday	Between Holy Thursday and Holy Friday	71 (L2, L4, L20, L34, L41, L47, L48, L49, L60, L63, L64, L71, L108, L115, L116, L121, L125, L126, L139b, L150, L181, L185, L188, L194, L203, L212, L238, L252, L265, L267, L279, L283, L291, L292, L308, L329, L335, L341, L372, L373, L374, L381, L410, L420, L490, L441, L465, L470, L539, L542, L633, L638, L845, L848, L849, L853, L870, L875, L991, L996, L1001, L1004, L1019, L1024, L1039, L1073, L1076, L1077, L1096, L1100 and L1750)
Between Holy Thursday and Holy Friday	Z	13 (L111, L141, L253, L387, L390, L425, L455, L536, L847, L1003, L1006, L1075 and L1091)
Between Holy Thursday and Holy Friday	Between Holy Friday and Holy Saturday	4 (L36, L208, L857 and L995)
Between Holy Thursday and Holy Friday	End of Menologion (supplementary pericopae of the Holy Friday Hours)	1 (L402)

Between Holy Friday and Holy Saturday	Between Holy Thursday and Holy Friday	1 (L183)
End of Synaxarion	Between Holy Thursday and Holy Friday	2 (L195 and L1086)
End of Synaxarion	End of Synaxarion	4 (L24, L32, L864 and L1023)
End of Synaxarion	End of Menologion (supplementary pericopae of the Holy Friday Hours)	1 (L864)
End of Synaxarion	Z	2 (L859 and L877)
Z	Between Holy Thursday and Holy Friday	1 (L471)
End of Menologion	Between Holy Thursday and Holy Friday	1 (L541)
End of Menologion	End of Menologion	3 (L278, L851 and L1082)
End of Menologion	Z	11 (L17, L42, L50, L127, L130, L152, L250, L514, L543, L627 and L1000)

The Twelve Passion pericopae are usually followed by the pericopae of the Holy Friday Hours in the lectionaries because most of the Twelve Passion pericopae were recited before the pericopae of the Hours during Holy Friday.

Table 2

Position of the Eleven Resurrection Pericopae	No. of Lectionaries
End of Synaxarion	59 (L2, L4, L20, L24, L34, L36, L40, L48, L49, L60, L63, L108, L121, L125, L150, L181, L188, L195, L203, L208, L212, L252, L265, L267, L278, L292, L308, L329, L335, L374, L387, L390, L410, L420, L441, L455, L470, L471, L539, L541, L633, L638, L851, L857, L859, L864, L870, L875, L877, L991, L995, L996, L1001, L1003, L1023, L1024, L1075, L1086, L1096)

	and L1750)
End of Menologion	50 (L17, L32, L41, L42, L47, L64, L71, L115, L116, L126, L130, L139b, L141, L152, L183, L185, L250, L253, L279, L283, L291, L341, L367, L372, L373, L381, L389, L490, L425, L465, L514, L536, L542, L543, L627, L845, L847, L848, L849, L8530, L1000, L1004, L1006, L1019, L1039, L1073, L1076, L1077, L1082 and L1091)
Between Holy Thursday and Holy Friday	1 (L111)

In L111 the Eleven Resurrection Pericopae precede the Twelve Passion pericopae between Holy Thursday and Holy Friday. The leaves of the Resurrection pericopae are not out of place in L111 because the Eleven Resurrection pericopae end and the Twelve Passion pericopae begin on f. 176r.

In the majority of lectionaries the Twelve Passion pericopae and the pericopae of the Holy Friday Hours occur between Holy Thursday and Holy Friday but the position of the Eleven Resurrection pericopae thoroughly divides the lectionary evidence. The majority position of the Twelve Passion pericopae and the Holy Friday Hours pericopae may have arisen because this position is the most convenient place for these pericopae in the Synaxarion, considering that they were both recited during Holy Friday. No majority position emerged for the Eleven Resurrection pericopae because they do not have an obvious codicological position in the Gospel lectionary. For example, they are recited during Sunday Orthros in an eleven-week cycle.



#### IV. The Text of John

There is textual variation in the lectionaries selected for this study in John at forty-two out of forty-four test passages. List44 displays the readings that the lectionaries transmit at each test passage along with the manuscript attestation. A summary of the textual variation at each test passage is presented below. Details of illegible readings, omissions due to homoioarchton or homoioteleuton, and non-extant lectionaries are not given in this summary. One may find this information in List44.

<b>LTP 1</b> John 1:27	Reading in Lectionary Evidence	No. of Lectionary MSS
	1 εγω ουκ ειμι αξιος	80
	3 ουκ ειμι αξιος	9

<b>LTP 2</b> John 1:27	Reading in Lectionary Evidence	No. of Lectionary MSS
	1*2 SINE ADD.	89
	3 ADD. αυτου	1
	4-f ADD. εκεινος υμεις βαπτισει εν πνευματι αγιω και πυρι	1

<b>LTP 3</b> John 3:5	Reading in Lectionary Evidence	No. of Lectionary MSS
	1*2 ιησους	69
	3 ο ιησους	13
	4 ιησους και ειπεν αυτω	4
	5 ο ιησους και ειπεν αυτω	2

<b>LTP 4</b> John 2:22	Reading in Lectionary Evidence	No. of Lectionary MSS
	1*2 SINE ADD.	89
	3 ADD. αυτοις	3

<b>LTP 5</b> John 3:25	Reading in Lectionary Evidence	No. of Lectionary MSS
	1*2 μετα ιουδαιου	80
	3 μετα ιουδαιων	12
	4 περι καθαρισμου μετα ιουδαιου	1

<b>LTP 6</b> John 5:44	Reading in Lectionary Evidence	No. of Lectionary MSS
	1*2 παρα αλληλων	83
	3 παρα ανθρωπων	11
	3B παρα ανθρωπω	1

<b>LTP 7</b> John 6:1	Reading Number in Lectionary Evidence	No. of Lectionary MSS
	1*2 της θαλασσης της γαλιλαιας της τιβεριαδος	81
	3 της θαλασσης της γαλιλαιας και της τιβεριαδος	1
	4 της θαλασσης της γαλιλαιας	2
	5 της θαλασσης της τιβεριαδος	6

<b>LTP 8</b> John 6:23	Reading Number in Lectionary Evidence	No. of Lectionary MSS
	1 αλλα δε ηλθεν εκ πλοιαρια εκ τιβεριαδος	59
	3 αλλα δε ηλθεν εκ πλοιαρια εκ της τιβεριαδος	4
	4 αλλα δε πλοια ηλθεν εκ τιβεριαδος	1
	5 αλλα δε πλοια ηλθεν εκ της τιβεριαδος	1
	6 αλλα δε πλοια ηλθεν εκ τιβεριαδος	1
	7 αλλα δε ηλθον εκ πλοιαρια εκ τιβεριαδος	21
	8 αλλα δε πλοια ηλθον εκ τιβεριαδος	3
	9 αλλα δε πλοιαρια εκ	1

	τιβεριαδος	
	10 αλλα δε πλοιαρια ηλθον εκ της τιβεριαδος	1
	11-f αλλα δε ηλθον πλοιαρια εκ της βεριαδος	1

<b>LTP 9</b> John 4:51	Reading in Lectionary Evidence	No. of Lectionary MSS
	1 και απηγγειλαν λεγοντες	88
	3 και απηγγειλαν αυτω λεγοντες	1

<b>LTP 10</b> John 5:8	Reading Number in Lectionary Evidence	No. of Lectionary MSS
	1*2 εγειρε αρον τον κραβαττον	94
	3 εγειρε και αρον τον κραβαττον	6
	4 εγειρε αρον σου τον κραβαττον	2
	5 αρον σου τον κραβαττον	1
	6 εγερθεις αρον τον κραβαττον	1

<b>LTP 11</b> John 6:58	Reading in Lectionary Evidence	No. of Lectionary MSS
	1 υμων	86
	3 ημων	8

<b>LTP 12</b> John 6:58	Reading in Lectionary Evidence	No. of Lectionary MSS
	1 το μαννα και	90
	3 το μαννα εν τη ερημω και	2
	4 (εφαγον) το μαννα οι πατερες υμων και	3

<b>LTP 13</b> John 7:12	Reading in Lectionary Evidence	No. of Lectionary MSS
	1 πολυς περι αυτου ην	86
	1B πολλοις περι αυτου ην	5
	1C πολυ περι αυτου ην	1
	1D πολυς περι εαυτου ην	1
	3 πολυς ην περι αυτου	2
	3B πολλοις ην περι αυτου	1
	4-f ην περι αυτου ην	1

<b>LTP 14</b> John 8:39	Reading Number in Lectionary Evidence	No. of Lectionary MSS
	1*2 εποιειτε	87
	3 ποιειτε	1
	4 εποιειτε αν	12
	5 αν εποιειτε	1

<b>LTP 15</b> John 4:9	Reading Number in Lectionary Evidence	No. of Lectionary MSS
	1*2 ουν	95
	3 OM. ουν	8

<b>LTP 16</b> John 8:44	Reading in Lectionary Evidence	No. of Lectionary MSS
	1 ουχ εστηκεν	81
	2 ουκ εστηκεν	22

<b>LTP 17</b> John 8:54	Reading Number in Lectionary Evidence	No. of Lectionary MSS
	1*2 θεος ημων	59
	3 ο θεος ημων	13
	4 θεος υμων	28
	5 ο θεος υμων	2

<b>LTP 18</b> John 10:7	Reading in Lectionary Evidence	No. of Lectionary MSS
	1 ειπεν ουν παλιν αυτοις ο ιησους	90
	2 ειπεν ουν παλιν ο ιησους	3
	3 ειπεν ουν αυτοις ο ιησους παλιν	2

	4 ειπεν ουν αυτοις παλιν ο ιησους	4
	5 ειπεν ουν αυτοις ο ιησους	3

<b>LTP 19</b> John 10:7	Reading Number in Lectionary Evidence	No. of Lectionary MSS
	1*2 οτι εγω	89
	3 εγω	13

<b>LTP 20</b> John 10:8	Reading Number in Lectionary Evidence	No. of Lectionary MSS
	1 ηλθον	87
	2 ηλθον προ εμου	15
	3 προ εμου ηλθον	1
	4 OM. ηλθον προ εμου	1

<b>LTP 21</b> John 9:35	Reading in Lectionary Evidence	No. of Lectionary MSS
	1 ο ιησους	99
	2 ιησους	1
	3 δε ο ιησους	2

<b>LTP 22</b> John 11:50	Reading in Lectionary Evidence	No. of Lectionary MSS
	1 ημιν	87
	2 υμιν	16
	3 OM. υμιν	1

<b>LTP 23</b> John 12:40	Reading in Lectionary Evidence	No. of Lectionary MSS
	1 πεπωρωκεν	101

<b>LTP 24</b> John 12:41	Reading Number in Lectionary Evidence	No. of Lectionary MSS
	1 οτε	100
	2 οτι	3

<b>LTP 25</b> John 14:14	Reading in Lectionary Evidence	No. of Lectionary MSS
	1 OM. με	68
	2 με	28

<b>LTP 26</b> John 16:4	Reading in Lectionary Evidence	No. of Lectionary MSS
	1 ωρα μνημονευητε αυτων	90

	2 ωρα αυτων μνημονευητε αυτων	1
	3 ωρα μνημονευετε αυτων	11
	4 ωρα μνημονευσητε αυτον	2

<b>LTP 27</b> John 16:16	Reading in Lectionary Evidence	No. of Lectionary MSS
	1 ADD. οτι υπαγω προς τον πατερα	67
	3 ADD. οτι εγω υπαγω προς τον πατερα	34
	4 ADD. και οτι εγω υπαγω προς τον πατερα	3
	5 ADD. οτι υπαγω προς τον πατερα μου	1

<b>LTP 28</b> John 7:40	Reading in Lectionary Evidence	No. of Lectionary MSS
	1 τον λογον	57
	3 τον λογον τουτον	3
	4 τον λογον αυτου	2
	5 των λογων	49
	6 OM. των λογων τουτων	1

<b>LTP 29</b> John 7:50	Reading Number in Lectionary Evidence	No. of Lectionary MSS
	1 ο ελθων νυκτος προς αυτον	104
	2 ο ελθων προς αυτον	1
	3 ο ελθων προς αυτον νυκτος	1
	4 OM. ο ελθων νυκτος προς αυτον το προτερον	2

<b>LTP 30</b> John 12:9	Reading in Lectionary Evidence	No. of Lectionary MSS
	1 εγνω ουν οχλος πολυς εκ των ιουδαιων	113

	1B εγνω ουν οχλος πολλοις εκ των ιουδαιων	4
	2 εγω ουν ο οχλος πολυς εκ των ιουδαιων	2
	3 εγνω ουν οχλος πολυ εκ των ιουδαιων	1
	4 εγνω ουν οχλος ο πολυς εκ των ιουδαιων	1
	5 εγνω ουν οχλος ο πολυς εκ των ιουδαιων	1

<b>LTP 31</b> John 12:17	Reading in Lectionary Evidence	No. of Lectionary MSS
	1*2 οτε	109
	3 οτι	3

<b>LTP 32</b> John 13:32	Reading in Lectionary Evidence	No. of Lectionary MSS
	1*2 ει ο θεος εδοξασθη εν αυτω	102

<b>LTP 33</b> John 14:2	Reading in Lectionary Evidence	No. of Lectionary MSS
	1 OM. οτι	107
	2 οτι	3

<b>LTP 34</b> John 14:14	Reading in Lectionary Evidence	No. of Lectionary MSS
	1 OM. με	84
	2 με	21
	3 τον πατερα	1

<b>LTP 35</b> John 14:15	Reading in Lectionary Evidence	No. of Lectionary MSS
	1 τηρησατε	99
	2 τηρησετε	9
	3 τηρησητε	1

<b>LTP 36</b> John 16:18	Reading in Lectionary Evidence	No. of Lectionary MSS
	1*2 ο λεγει	105

	3 ο λεγει ημιν	2
	4 OM. ο λεγει	2

<b>LTP 37</b> John 16:22	Reading in Lectionary Evidence	No. of Lectionary MSS
	1*2 εχετε	110

<b>LTP 38</b> John 16:28	Reading in Lectionary Evidence	No. of Lectionary MSS
	1*2 εξηλθον παρα του πατρος	105
	3 εξηλθον δε παρα του πατρος	1
	4 εξηλθον παρα του θεου	2
	5 εξηλθεν παρα του πατρος	1
	6 OM. εξηλθον παρα του πατρος	1
	7-f παρα του πατρος	1

<b>LTP 39</b> John 17:11	Reading in Lectionary Evidence	No. of Lectionary MSS
	1*2 ω δεδωκας	75
	3 ο δεδωκας μοι	25
	4 ους δεδωκας μοι	8
	5 OM. ω δεδωκας	1

<b>LTP 40</b> John 17:14	Reading in Lectionary Evidence	No. of Lectionary MSS
	1*2 καθως εγω ουκ ειμι εκ του κοσμου	96
	3 καθως εγω εκ του κοσμου ουκ ειμι	7
	4 καθως	1

<b>LTP 41</b> John 18:8	Reading Number in Lectionary Evidence	No. of Lectionary MSS
	1*2 ιησους	100
	3 ο ιησους	5
	4 αυτοις ο ιησους	2
	5 αυτοις	1

<b>LTP 42</b> John 19:16	Reading in Lectionary Evidence	No. of Lectionary MSS
	1 OM. παρελαβον ουν	101



	τον ιησουν	
	2 παρελαβον ουν τον ιησουν	2
	3 παρελαβον δε τον ιησουν και ηγαγον	2
	4 οι δε παραλαβοντες αυτον απηγαγον	1
	5 οι δε παραλαβοντες τον ιησουν απηγαγον επιθεντες τον σταυρον αυτω	1

<b>LTP 43</b> John 19:35	Reading in Lectionary Evidence	No. of Lectionary MSS
	1 υμεις	91
	2 και υμεις	12
	3 ΟΜ. και υμεις	1

<b>LTP 44</b> John 19:16	Reading in Lectionary Evidence	No. of Lectionary MSS
	1 παρελαβον δε τον ιησουν και ηγαγον	22
	3 παρελαβον δε τον ιησουν και ηγαγον εις το πραιτωριον	1
	4 παρελαβον ουν τον ιησουν και ηγαγον	2
	5 παρελαβον ουν τον ιησουν και ηγαγον επιθεντες αυτω τον σταυρον	1
	7 παραλαβοντες δε τον ιησουν ηγαγον εις το πραιτωριον	1
	8 παραλαβοντες οι στρατιωται τον ιησουν	8
	9 παραλαβοντες οι στρατιωται τον ιησουν ηγαγον εις το πραιτωριον	1
	10 οι δε παραλαβοντες αυτον ηγαγον εις το πραιτωριον	3
	11 οι δε παραλαβοντες αυτον	1

	ηγαγον εις το πραιτωριον	
	12 οι δε παραλαβοντες τον ιησουν απηγαγον	1

The lectionaries exhibit two readings at LTPs 1, 4, 9, 11, 15, 16, 19, 24, 25, 31 and 33; three readings at LTPs 2, 5, 6, 12, 21, 22, 34, 35, 36, 40 and 43; four readings at LTPs 3, 7, 14, 17, 20, 26, 27, 29, 39 and 41; five readings at LTPs 10, 18, 28 and 42; six readings at LTPs 30 and 38; seven readings at LTP13; and ten readings at LTPs 8 and 44.

Apart from LTP28 and LTP44 a majority of lectionaries transmit one reading and small numbers of lectionaries transmit other readings. At LTP28 the lectionary evidence is thoroughly divided thus no majority text emerges. At LTP44 no majority text emerges because a small number of manuscripts are extant at this test passage.

One may think that the use of the term majority text may not be appropriate in this study, since only a sample of 126 manuscripts out of a total 2438 has been examined. The terms majority text and minority text are therefore used with caution, since in a larger sample of manuscripts, a majority reading in the present study may be a minority reading and vice versa.

The lowest number of lectionaries that exhibits a reading other than the majority text is found at LTP9, where L20 is the only divergent witness. Significant numbers of lectionaries exhibit readings other than the majority text

at eight test passages. Here is a list of the test passages with the number of lectionaries differing from the majority text in parenthesis: LTPs 8 (34), 16 (22), 17 (43), 25 (28), 27 (38), 28 (55), 34 (22) and 39 (34).

It is interesting to note that diverging textual traditions exist in single lectionaries at LTPs 25 and 34, where John 14:14 is consulted. For example, some lectionaries transmit a majority reading at LTP25 and a minority reading at LTP34, and vice versa. L71, L115, L116, L150, L283, L335, L536 and L1096 transmit the majority text at LTP25 but the reading με at LTP34. L48, L60, L64, L121, L126, L130, L141, L181, L194, L208, L308, L1000, L1003, L1082 and L1086 transmit the reading με at LTP25 but the majority text at LTP34.

It is important to note that the source pericope of LTP25 occurs within the Easter-Pentecost period of the Synaxarion, while the source pericope of LTP34 is a part of the Twelve Passion pericopae that are found at the end of the Synaxarion. It seems that two different textual traditions fed into different parts of the Synaxarion in a small number of lectionaries.

Diverging textual traditions are seen in L539 at LTPs 42 and 44, where John 19:16 is consulted. At LTP42 L539 exhibits the reading παρελαβον ουν τον ιησουν but at LTP44 it exhibits the reading παραλαβοντες δε τον ιησουν ηγαγον εις το πραιτωριον. The source pericopae of LTPs 42 and 44 are found at the end of the Synaxarion but in two different groups of pericopae.

The source pericope of LTP42 is found in the Twelve Passion pericopae and the source pericope of LTP44 is found among the Holy Friday Hours. It seems that two diverging textual traditions fed into these different groups of pericopae in L539.

The occurrence of diverging textual traditions in a single lectionary confirms the importance of Colwell's advice that lectionaries should be collated pericope by pericope.

The lectionary evidence exhibits variation at the places where the critical apparatus of GNT4 has Lectpt sigla. This includes LTP14 (John 8:39) and LTP20 (John 10:8), test passages, which Wachtel in his study of ten lectionaries seems to undermine as places of variation.<sup>279</sup> For example, the lectionaries in Wachtel's study exhibit no variation at John 8:39 and at John 10:8 L717C and L776 exhibit a reading that differs from the other lectionaries.<sup>280</sup>

In GNT4 the Lectpt siglum appears in the critical apparatus when a third or more of the total number of manuscripts varies from the other lectionaries. If this rule is applied to the lectionary evidence, only three test passages deserve the siglum Lectpt: LTP8 (John 6:23), LTP17 (John 8:54) and LTP27 (John 16:16).

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<sup>279</sup> Wachtel, "Early Variants in the Byzantine Gospels," 39+47.

<sup>280</sup> Ibid., 47.

Apart from LTPs 23, 32 and 37 the lectionary evidence exhibits variation at test passages from GNT4, where the siglum Lect occurs and a small number of lectionaries exhibits variant readings.

The lectionary evidence exhibits variation at the test passages derived from the collation of EP and Eklogadion, although the extent of variation here is not significant. The lectionary evidence exhibits variation at all test passages derived from T&T John. The most significant textual variation occurred at LTP28 (John 7:40).

#### V. Lectionary Variation as the Aural Experiences of Byzantine Congregations

Since Greek Gospel lectionaries were recited during liturgical services, the Gospel pericopae that the deacon or the priest recited were aural experiences of congregations in monasteries, churches and cathedrals. A selection of the readings that the lectionaries transmit, given in List44 (Appendix 1), will be now discussed as aural experiences in these Byzantine settings.

At LTP2 reading 4 of L2, ADD. εκεινος υμεις βαπτισει εν πνευματι αγιω και πυρι, has John the Baptist revealing the future role of Jesus as a baptiser of the Holy Spirit and fire. The Greek υμεις might cause confusion if the deacon did not correct it to υμιν, although the listeners probably made this correction in their minds when the erroneous word was recited.

In the lectionaries without this textual addition, the congregations probably heard John the Baptist referring to the baptism of the Holy Spirit in the Gospel of John on 7<sup>th</sup> January, ἡ σύναξις ἰωαννοῦ βαπτισμοῦ, when John 1:29-34 was recited. However, this pericope was recited several months after Easter Monday, the day during which LTP2 was read. On the day before LTP2 was heard the congregations probably heard Acts 1:1-8, which informed them about Jesus the baptiser, but the connection of fire with this baptism in Acts would only be heard on Pentecost Sunday, when Acts 2:1-11 was recited.

At LTP3 L1086 omits ἀπεκριθη ἰησους, which results in the congregations hearing the words of Jesus in the mouth of Nicodemus. The omission due to Hom. την βασιλειαν του θεου (v3)...την βασιλειαν του θεου (v5), in L381, results in the listeners missing the question from Nicodemus in John 3:4 and the first part of Jesus' answer in John 3:5.

At LTP4 L390, L471 and L633 transmit reading 3, which is the addition of αυτοις after ον ειπεν ο ιησους, which probably made it clear to those listening that Jesus had spoken about his future resurrection directly to the disciples.

At LTP5 two readings are mainly transmitted, ιουδαιου and ιουδαιων, so the congregations may have understood that the disciples of John the Baptist were arguing with either one Jew or a group of Jews about purity depending on the lectionary that was being recited. L672 omits μετα ιουδαιου, which

may have conveyed to the congregations that the disciples of John the Baptist were arguing among themselves.

At LTP6 congregations hearing reading 1\*2 may have understood that Jesus was questioning the faith of a group of Jews because they sought glory from each other but congregations who heard reading 3 might have understood that Jesus was questioning the faith of a group of Jews because they sought glory from humanity.

Reading 3B in L141 may have conveyed to the congregations that glory is being sought from a single person unless the Greek singular ανθρωπω was interpreted generically. The deacon probably pronounced παρα αλληλων like παρ αλληλων, making an omission of one of the alphas, so the erroneous παρ αλληλων was probably not noticed during the recitation.

At LTP7 reading 4, της θαλησσης της γαλιλαιας, and reading 5, της θαλασσης της τιβεριαδος, conveyed to the congregations only one of two names attributed to the sea which Jesus crosses.

At LTP8 congregations hearing reading 4 in L638 and reading 5 in L32 were not informed that the boats were small, since πλοια is recited rather than the diminutive πλοιαρια.

At LTP9 in L20 the Greek αὐτῷ in reading 3 may have conveyed to the listeners that the servants announced the news of the resurrection of the daughter directly to her father.

At LTP10 the deacon probably recited ἀποῦ σου τὸν κραβατῶν in L253, as the correction ἀποῦ σου τὸν κραβαττον was probably only added before the lectionary was copied. The main reading probably conveyed to the congregations that Jesus instructed the disabled person to pick up his mat only. There is no Greek ἐγείρε, which is transmitted in the other lectionaries. However, the act of standing is implied in the Greek ἀποῦ since the person has to stand before he can pick up the mat he is lying on.

In readings 1\*2 to 4 the deacon probably pronounced ἐγείραι and ἐγείρε in a similar way thus some of those listening probably wondered what spelling was being read. The Greek passive participle ἐγεῖρθεις in reading 6 in L1000 may have conveyed to the congregations that the person was made to stand up by an external power rather than that the person made a physical effort to stand up.

At LTP11 the lectionaries mainly transmit two readings: ὑμῶν and ἡμῶν. In the former reading Jesus excludes himself as a descendant of the fathers who ate manna and in the latter he includes himself. Since the deacon pronounced ὑμῶν like ἡμῶν, the interpretation of the listeners probably depended on what they thought the deacon was reading rather than what was actually written on



the page of parchment. L115 omits οι πατερες, which probably made the identity of those who ate the manna unclear to the congregations.

At LTP12 reading 3, το μαννα εν τη ερημω και, in L141 and L638 conveyed to the listeners where the fathers ate the manna. The congregations heard this information already in the previous week because John 6:31 and John 6:49 were recited on τη γ της γ εβδομαδος and τη παρασκευη της γ εβδομαδος respectively.

At LTP13 those hearing readings with the adjective πολυς may have understood that there was a great commotion about Jesus while those hearing readings with the adjective πολλοις may have understood that there was a commotion about Jesus among a large number of Jews.

Reading 7 in L139b, πολυ περι αυτου ην, may have conveyed that there was quickly a commotion about Jesus among the Jews. Hearing ην περι αυτου ην, the congregations probably understood that there was a commotion about Jesus among the Jews, but the repetition of ην probably caused a moment of confusion.

At LTP14 hearing the particle αν congregations may have understood that the element of possibility is enhanced when Jesus said to a group of Jews that they might be the children of Abraham if they did the works of Abraham. Hearing reading 3, ποιειτε, in L47, the congregations may have understood

that Jesus was commanding a group of Jews to do the works of Abraham if they were the children of Abraham.

At LTP15 those hearing reading 1, οὐν, probably understood that the words of the Samaritan woman at John 4:9 were in response to Jesus asking her for water.

At LTP16 those hearing readings 1 and 2 understood that the devil did not stand in the truth. The tense of the verb that the congregations heard depends on the kind of breathing the deacon used when he recited εσθηκεν, which is probably the breathing he saw on the page. If a rough breathing was recited the congregations heard the verb in the perfect tense and if they heard a smooth breathing they heard the verb in the imperfect tense. Congregations hearing reading 3 in L4 probably understood that the devil was in the truth.

At LTP17 those hearing the readings with ημων may have understood that Jesus included himself in the claim of the Jewish people that Yahweh is their God. Hearing the readings with υμων the congregations may have understood that Jesus was separating himself from this claim of the Jewish people because Yahweh is his father. Since the deacon probably pronounced υμων like ημων the listeners probably decided which pronoun the deacon was reciting.

At LTP18 those listening to readings with αυτοις understood that Jesus was addressing the group of Pharisees who approached him in John 9:40, which was recited at the beginning of the pericope. Hearing the readings with παλιν congregations may have thought that they were being told that Jesus had previously made the statement in John 10:7ff.

At LTP20 those hearing readings 2 and 3 may have understood that Jesus was clearly stating that his existence is one of a true and good shepherd figure. The omission of ηλθον προ εμου in L845 probably made the identity of παντες οσοι unclear to those listening.

At LTP21 Hom. εξω (v34)...εξω (v35) probably caused the listeners to be ignorant of the fact that Jesus heard that the healed person was thrown out of the synagogue before he found him. Congregations may have thought that Jesus had found the healed person by chance or by supernatural knowledge.

At LTP22 those hearing ημιν may have understood that Caiaphas the highpriest was including himself as a beneficiary of the person who was to be killed instead of the whole nation. Hearing υμιν people may have understood that Caiaphas was excluding himself as a beneficiary. Because of the omission of υμιν in L335, Caiaphas does not include or exclude himself.

The reading, Hom. εκεινου (v49)...εκεινου (v51), in L1000 omits the words of Caiaphas during the meeting of the Sanhedrin but the congregations still

heard that Caiaphas had made a prophecy, since the text begins again on v51 with the verb *επροφητευσεν*. However, the author of John is interpreting the words of Caiaphas as a prophecy in John 11:51. The congregations would only realise that v51 is interpretative if they heard John 11:49-50.

At LTP23 the omission due to Hom. *αυτων* (v40a)... *αυτων* (v40b) in L1006 probably caused those listening to understand that the prophet Isaiah was claiming that the hearts of Israel had been blinded.

At LTP24 those hearing *οτε* probably understood that the prophet Isaiah spoke when he saw the glory of Jesus and those hearing *οτι* probably understood that Isaiah spoke because he saw the glory of Jesus. Since the deacon probably pronounced *οτε* and *οτι* similarly, the congregations probably decided on the reading that was recited.

At LTP25 those hearing *με* may have understood that the disciples were instructed to directly ask Jesus when they made requests in his name. The omission caused by Hom. *εν τω ονοματι μου* (v13)...*εν τω ονοματι μου* (v14) in L17, L1001 and L1076 probably resulted in those listening to understand that in John 14:13 the Father is glorified in the Son if the disciples made requests in the name of Jesus.

The omission due to Hom. *εαν* (v14)...*εαν* (v15), in L36 omits the reiteration of Jesus that the disciples may ask for anything in his name. The omission

caused by Hom. ποιησω (v13)...ποιησω (v14) in L47 probably resulted in those hearing to understand that Jesus promised to respond to the requests of the disciples (v13) only if they love him and keep his commandments (v15).

At LTP26 those hearing reading 3, ωρα μηνμονευετε αυτων, may have understood it with the preceding οταν, which conveys that the hour comes whenever the disciples remembered the words of Jesus that forewarned them of persecution.

Those hearing the masculine accusative singular αυτον in reading 4 in L60 and L308 may have understood it as referring to ο παρακλητος, who is mentioned in John 15:26 and John 16:17. However, these verses are not recited on τη γ της ν, when LTP26 was heard. John 16:17 is recited during the Divine Liturgy on the following day. Those listening could only interpret αυτον as the Holy Spirit by drawing on their personal knowledge of the content of John.

In readings 1 to 3 the deacon probably pronounced μηνμονευετε like μηνμονευητε and αυτον like αυτων in readings 1 to 4, so those listening decided on the text that the deacon recited. The difference in accents in αυτον and αυτων may have created a distinction in pronunciation, although accents were probably not fixed by 8<sup>th</sup>-11<sup>th</sup> century.

It is interesting to note that in the moveable cycle of LTE the deacon is instructed on τη γ της ν to recite the Gospel pericope from the Menologion during the Divine Liturgy, so the present pericope was not recited at the Monastery of the Theotokos Evergetis.

At LTP27 those hearing the conjunction και in reading 4, και οτι εγω υπαγω προς τον πατερα, may have understood Jesus' departure to the Father as an additional event rather than the reason for Jesus momentarily disappearing. Those hearing μου in reading 5 in L455, ADD. οτι υπαγω προς τον πατερα μου, may have understood that Jesus was emphasising his personal relationship with the Father.

At LTP28 those not hearing των λογων τουτων in reading 6 would have to assume that what Jesus said in John 7:37-8 is being referred to. In readings 1, 3, 4 and 5 the deacon probably pronounced τον λογον like των λογων unless their accents created a notable distinction. Those listening therefore probably decided on the text that was being recited.

At LTP29 those hearing readings 1, 2 and 3 probably understood that Nicodemus was the same person who met Jesus in John 3:1-21. However, the congregations may not have realised that this allusion was being made, since John 3:1-15 was recited several weeks before LTP29 on τη ε της διακνησιμου. Reading 4, OM. ο ελθων προς αυτον, did not inform the

listener that Nicodemus had previously met Jesus, since he is only introduced as εις ων εξ αυτων.

At LTP30 those hearing reading 3 in L139b, εγνω ουν οχλος πολυ εκ των ιουδαιων, may have understood that a group of Jews quickly knew that Jesus was in Bethany, while readings 1, 2 and 4 probably conveyed to the congregations that a large group of Jews knew about Jesus. The Greek πολλοις in reading 1B may have conveyed to those listening that other people accompanied the group of Jews.

At LTP31 those hearing reading 1\*2, οτε, may have understood that the crowd that accompanied Jesus began to testify from the time he raised Lazarus from the dead. Those hearing οτι in L139b, L455 and L536 may have understood that the crowd on the day known as the Triumphal Entry began to testify to others that the resurrection of Lazarus had occurred. The deacon probably pronounced οτε and οτι in a similar way, so the congregations decided on the reading that was recited.

At LTP32 the omission caused by Hom. εν αυτω (v31)...εν αυτω (v32a) means that the congregations would not have understood the reason for God glorifying Jesus in himself.

At LTP34 those hearing reading 3 in L250, τον πατερα, may have understood that Jesus was instructing his disciples to ask the Father in the

name of Jesus while the other readings probably conveyed to the congregations that Jesus should only be addressed in such a prayer request.

At LTP34 congregations heard John 14:14 for the second time in the liturgical year, although it has been ten months since the last time. In nine lectionaries the congregations did not hear με on τω σαββατω της ς εβδομαδος but they heard με on τη μεγαλη ς, when LTP34 was recited as a part of the first of the Twelve Passion pericopae: L71, L115, L116, L150, L283, L335, L536 and L1096. In fifteen lectionaries the congregations heard με on τω σαββατω της ς εβδομαδος but they did not hear με on τη μεγαλη ς: L48, L60, L64, L121, L126, L130, L141, L181, L194, L208, L308, L1000, L1003, L1082 and L1086.

In L17 and L1076 the congregations did not hear a part of verse 13 and a part of verse 14 due to Hom. εν τω ονοματι (v13)...εν τω ονομοατι (v14) on τω σαββατω της ς εβδομαδος but they did hear these parts on τη μεγαλη ς, although without the reading με in John 14:14.

In L47 congregations did not hear a part of verse 13 and all of verse 14 because of Hom. ποιησω (v13)...ποιησω (v14) on τω σαββατω της ς εβδομαδος but they heard these verses with the reading με on τη μεγαλη ς. In L36 the congregations did not hear John 14:14 in both pericopae because Hom. εαν (v14)...εαν (v15) occurs in both pericopae.



In L845 the congregations heard the reading με on τω σαββατω της ς εβδομαδος but they did not hear John 14:14 on τη μεγαλη ς because of Hom. εαν (v14)...εαν (v15). In L1004 the congregations heard John 14:14 without με on τω σαββατω της ς εβδομαδος but they did not hear a part of verse 13 and a part of verse 14 on τη μεγαλη ς due to Hom. εν τω ονοματι (v13)...εν τω ονοματι (v14).

At LTP35 those hearing reading 2, τηρησετε, may have understood that Jesus was instructing people to keep his commandments in a future sense. Those hearing the subjunctive τηρησητε in L185 may have understood that those who love Jesus will not always keep his commandments. The deacon probably pronounced τηρησετε like τηρησητε, so the congregations interpreted John 14:15 according to what they thought was being recited.

At LTP36 those hearing ο λεγει or ο λεγει ημιν may have understood that a group of disciples was trying to understand what Jesus had been saying in John 16:16. These congregations probably understood this without hearing ο λεγει since the Greek μικρον makes reference to the words Jesus previously spoke in John 16:16.

At LTP38 those hearing reading 4, εξηλθον παρα του θεου, in L387 and L633 may have understood that Jesus had come from God, a reassertion of the belief of the disciples at the end of John 16:27. Those hearing reading 5 in L188 may have understood that Jesus was referring to another person or to

himself in the third person singular. The identity of the other person may have been interpreted as the Holy Spirit, which has been a theme up to this point in the first Passion pericope (John 13:31-18:1).

Reading 6, OM. ἐξηλθον παρὰ τοῦ πατρὸς, in L127 may have conveyed to the congregations that the disciples in John 16:27 believed that Jesus had come into the world in addition to coming from God.

At LTP39 those hearing the relative pronoun  $\omega$  in reading 1\*2 probably thought that Jesus believed that the Father had given him his name, since  $\omega$  agrees in number, gender and case with the antecedent  $\tau\omega$  ὀνόματι. Those hearing  $\omicron\upsilon\varsigma$  in reading 4 probably thought that Jesus believed that the Father had given him his disciples, since  $\omicron\upsilon\varsigma$  agrees in number, gender and case with the antecedent  $\alpha\upsilon\tau\omicron\upsilon\varsigma$ .

Those hearing  $\omicron$  in reading 3 probably thought that Jesus believed that the Father had given him his name or his disciples, since  $\omicron$  does not agree with one of the antecedents. The deacon probably pronounced  $\omicron$  like  $\omega$ , so those listening decided what was being recited.

Those who did not hear  $\omega$  δέδωκας,  $\omicron\upsilon\varsigma$  δέδωκας or  $\omicron$  δέδωκας in L253 would have been unaware that the Father had given a name or the disciples to Jesus. In L1000 congregations did not hear the last part of verse 11 and the first part of verse 12 due to Hom.  $\omicron\upsilon\varsigma$  δέδωκας μοι (v11)... $\omicron\upsilon\varsigma$  δέδωκας

μοι (v12), so they probably did not understand the significance of the disciples being kept in the name of the Father.

At LTP40 when the deacon recited καθως in L1019 the phrase οτι ουκ εισιν εκ του κοσμου is being connected to verse 15, which makes verse 15 difficult to understand. The reading, Hom. εκ του κοσμου (v14b)... εκ του κοσμου (v14c), resulted in the congregations hearing that the disciples did not belong to the world without Jesus adding that the same applies to him. The omission caused by Hom. εκ του κοσμου (v14b)...εκ του κοσμου (v15a) may have conveyed to the congregations that the disciples did not belong to the world so that they would be protected from evil.

At LTP41 those hearing reading 4 in L60 and L541, αυτοις ο ιησους, may have understood that Jesus was answering the group of people that came to capture him in the olive grove. Those hearing reading 5, αυτοις, in L188 were probably confused about whom Jesus is addressing, since the verb ειπον is combined with two pronouns.

At LTP42 the pericope ends with ινα σταυρωθη in one hundred and one lectionaries, so those listening to these lectionaries during Holy Friday Orthros did not know what the Jewish leaders did in response to Pilate handing Jesus to them. They would have to wait until the pericope of the Ninth Hour to find out what happens next in John.

Those hearing reading 2 in L425 and L539 learnt that the Jewish leaders received Jesus from Pilate. Those hearing reading 3 in L542 and L1100, and reading 4 in L253 learnt that the Jewish leaders received Jesus and led him away. Those hearing reading 5 in L845 learnt that the Jewish leaders received Jesus, led him away and placed a cross on him. This latter piece of information explains the scene that follows in John 19:17, where Jesus carries a cross to Golgotha.

At LTP44 those who did not hear John 19:16b during Orthros may hear it now during the Holy Friday Ninth Hour. For example, three lectionaries begin the Ninth Hour pericope at John 19:16b and thirty-four lectionaries begin it at John 18:28. Forty lectionaries begin this pericope after John 19:16b, so those listening to these lectionaries would not hear the text that continues immediately after 19:16a during the liturgical services of Holy Friday.

However, in one of these lectionaries, L845, the pericope boundary of the Ninth Hour is John 19:23-37 but during Orthros John 19:16b was recited as part of Passion δ. John 19:16b has a long textual addition that introduces a cross, which prepared those listening for the Johannine crucifixion scene in the pericopae of Passion θ and Hour θ.

Those hearing readings 1, 3, 4, 5, 7, 10 and 11 learnt that the Jewish leaders received Jesus and led him away. Reading 5 in L471 conveyed to those listening that the Jewish leaders in addition placed a cross on Jesus.

Hearing readings 3, 7 and 10 congregations may have learnt that the Jewish leaders led Jesus to the praetorium, signifying that the Roman soldiers were in charge of the crucifixion scene that followed. Hearing readings 8 and 9 congregations may have learnt that the Roman soldiers received Jesus after Pilate handed him over. Reading 9 in L63 conveyed to those listening that the soldiers took Jesus to the praetorium.

In L539 John 19:16b is recited during Holy Friday Orthros and the Ninth Hour of the same day. Those hearing the Orthros pericope learnt that the Jewish leaders received Jesus but those hearing the pericope of the Ninth Hour learnt that the Jewish leaders in addition led Jesus into the praetorium.

#### VI. The Text of the Lection Identifiers

The lectionaries exhibit variation in the lection identifier text at each of the twenty-seven pericopae consulted in the Synaxarion. Here is a summary of the lection identifier readings. Illegible readings, orthographical alternatives and non-extant manuscripts are excluded. This information is found in IdList44.

<b>LTP 1 and LTP 2</b>	Lection Identifier Reading	No. of Lectionary MSS
John 1:27		
	1 Τη β της διακνησιμου	73
	2 Τη β του πασχα	1
	3 Τη επαυριον του πασχα	3

	4 Τη επαυριον του πασχα μνημη των αγιων αποστολων	3
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<b>LTP 3</b> John 3:5	Lecture Identifier Reading	No. of Lectionary MSS
	1 Τη ε της διακινησιμου	87
	2 Τη ς	1

<b>LTP 4</b> John 2:22	Lecture Identifier Reading	No. of Lectionary MSS
	1 Τη παρασκευη της διακινησιμου	73
	2 Τη ς της διακινησιμου	11
	3 Τη ε	1
	4 Τη παρασκευη	1

<b>LTP 5</b> John 3:25	Lecture Identifier Reading	No. of Lectionary MSS
	1 τω σαββατω της διακινησιμου	69
	2 σαββατω της διακινησιμου	18
	3 τω σαββατω	3
	4 σαββατω α της διακινησιμου	1
	5 τω σαββατω των αρτοκλασιων	1

<b>LTP 6 (John 5:44) and LTP 7 (John 6:1)</b>	Lecture Identifier Reading	No. of Lectionary MSS
	1 Τη παρασκευη της β εβδομαδος	74
	2 Παρασκευη της β εβδομαδος	1
	3 Τη παρασκευη του αντιπασχα	1
	4 Τη ς της β εβδομαδος	11

<b>LTP 8</b> John 6:23	Reading Number in Lectionary Evidence	No. of Lectionary MSS
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	1 Τω σαββατω της β εβδομαδος	49
	2 Σαββατω της β εβδομαδος	4
	3 Σαββατον της β εβδομαδος	1
	4 Σαββατω της δευτερας εβδομαδος	1
	5 Σαββατω β	29
	6 Σαββατον β	1
	7 Σαββατω του αντιπασχα	1
	8 Σαββατω β απο του πασχα	2
	9-f Σαββατω γ απο το πασχα	1
	10 Σαββατω γ	1

<b>LTP 9</b> John 4:51	Lecture Identifier Reading	No. of Lectionary MSS
	1 τη β της γ εβδομαδος	85
	2 τη β της τριτης εβδομαδος	1

<b>LTP 10</b> John 5:8	Lecture Identifier Reading	No. of Lectionary MSS
	1 κυριακη δ	37
	2 κυριακη δ απο του πασχα	6
	3 κυριακη δ του παραλυτου	9
	4 κυριακη δ του παραλυτικου	4
	5 κυριακη δ εις τον παραλυτον	1
	6 κυριακη δ εις τον παραλυτικον	1
	7 κυριακη δ της μεσοπεντηκοστης	1
	8-f κυριακη δ απο το πασχα ηγουν της μεσο ν	1
	9 κυριακη δ απο του πασχα εις τον ορθρον	1

	10 κυριακη της δ εβδομαδος	1
	11 κυριακη γ	6
	12 κυριακη γ δ	1
	13 κυριακη γ του παραλυτου	14
	14-f κυριακη γ απο το πασχα	1
	15 κυριακη γ του πασχα εις τον παραλυτικον	1
	16 κυριακη της γ εβδομαδος	1
	17 τη κυριακη της γ εβδομαδος	6
	18 κυριακη της μεσο ν	1
	19 κυριακη γ προ της μεσο ν	1
	20 κυριακη τριτη	1

<b>LTP 11 and LTP 12</b>	Lection Identifier	No. of Lectionary MSS
John 6:58	Reading	
	1 τη β της δ εβδομαδος	89
	2 τη δευτερα της δ εβδομαδος	1
	3 τη β της τεταρτης εβδομαδος	1
	4 τη β της μεσο ν	2
	5 τη β της γ εβδομαδος	1
	6 τη β εβδομαδος της δ	1

<b>LTP 13</b>	Lection Identifier	No. of Lectionary MSS
John 7:12	Reading	
	1 τη γ της δ εβδομαδος	87
	2 τη γ της μεσο ν	2
	3 τη τριτη της δ εβδομαδος	1
	4 τη γ της γ εβδομαδος	1
	5 τη γ της ν	1



<b>LTP 14</b> John 8:39	Reading Number in Lectionary Evidence	No. of Lectionary MSS
	1 τω σαββατω της δ εβδομαδος	45
	2 σαββατον δ	2
	3 σαββατω της δ εβδομαδος	5
	4 σαββατω δ της δ εβδομαδος	1
	5 σαββατω δ της τεταρτης εβδομαδος	1
	6-f σαββατω του μεσο ν	1
	7 σαββατω δ απο του πασχα	5
	8 τω σαββατω δ	2
	9 σαββατω δ	30
	10 σαββατω ε	2
	11 σαββατω της με εβδομαδος	1
	12 σαββατω της μεσο ν	1
	13 τω σαββατω της μεσο πεντηκοστης	1
	14 σαββατω της δ	1
	15 τη δ της ε εβδομαδος	1

<b>LTP 15</b> John 4:9	Reading Number in Lectionary Evidence	No. of Lectionary MSS
	1 κυριακη ε	26
	2 κυριακη ε της σαμαρειτιδος	18
	3 κυριακη δ	8
	4 κυριακη δ απο του πασχα	2
	5 κυριακη δ της σαμαρειτιδος	17
	6 τη κυριακη της δ εβδομαδος	5
	7 κυριακη της δ εβδομαδος	1
	8 κυριακη της ε εβδομαδος	2
	9 κυριακη ε απο του πασχα	6

	10 κυριακη ε και εις την σαμαρειτιδον	1
	11 κυριακη ε εις την σαμαρειτην	2
	12-f τη κυριακη ε απο το πασχα	1
	13 κυριακη ε εβδομαδος πεμπτη	1
	14 κυριακη ε της σαμαριτης	1
	15-f κυριακη ε απο το πασχα ηγουν της σαμαρειτιδος	1
	16-f κυριακη ε απο το πασχα της σαμαρειτιδος	1
	17 κυριακη ε του πασχα	1
	18 κυριακη πεμπτη	1
	19-f κυριακη γ της σαμαρειτιδος	1
	20 κυριακη της σαμαρειτιδος	1
	21 τη κυριακη της μεσοπεντηκοστης	1
	22 τη κυριακη της σαμαρειτιδος	1
	23 τη παρασκευη της δ εβδομαδος	1

<b>LTP 16</b> John 8:44	Lection Identifier Reading	No. of Lectionary MSS
	1 τη β της ε εβδομαδος	97
	2 τη τριτη της ε εβδομαδος	1
	3 τη β μετα την πεντηκοστην	1
	4 τη β της εβδομαδος	1
	5 τω σαββατω της δ εβδομαδος	1

<b>LTP 17</b> John 8:54	Reading Number in Lectionary Evidence	No. of Lectionary MSS
	1 τη γ της ε εβδομαδος	92
	2 τη γ της ς εβδομαδος	1
	3 τη δ της πεμπτης εβδομαδος	1
	4 τη γ μετα την μεσοπεντηκοστην	1
	5 τη γ ε εβδομαδος	1
	6 τη γ της ε	1
	7 κυριακη γ	1

<b>LTP 18, LTP 19</b> (John 10:7) and <b>LTP 20</b> (John 10:8)	Lection Identifier Reading	No. of Lectionary MSS
	1 τη ε της ε εβδομαδος	100
	2 τη ε της πεμπτης εβδομαδος	1
	3 τη παρασκευη της ε εβδομαδος	1
	4 τη ε μετα την μεσοπεντηκοστην	1

<b>LTP 21</b> John 9:35	Lection Identifier Reading	No. of Lectionary MSS
	1 κυριακη ς	32
	2 κυριακη ς της ε εβδομαδος	1
	3 κυριακη ς απο του πασχα	9
	4 κυριακη ς του τυφλου	19
	5 κυριακη ς εις τον τυφλον	1
	6 κυριακη ς εις τον εκ γενετης τυφλον	1
	7 κυριακη ς απο του πασχα του τυφλου	2
	8 κυριακη ς απο του πασχα εις τ ποτ τυφλου	1
	9 κυριακη εκτη	1

	10 κυριακη της ς εβδομαδος	1
	11 τη κυριακη της ς εβδομαδος	1
	12 τη κυριακη της ς εβδομαδος του τυφλου	1
	13-f τη κυριακη της ς εβδομαδος απο το πασχα ηγουν του τυφλου	1
	14 κυριακη της ε εβδομαδος	2
	15 τη κυριακη της ε εβδομαδος	6
	16 κυριακη η	5
	17-f κυριακη ε απο το πασχα	1
	18 κυριακη ε του τυφλου	14
	19 κυριακη πεμπτη	1
	20 κυριακη του τυφλου	1
	21 τη κυριακη μετα την μεσοπεντηκοστην	1

<b>LTP 22</b> John 11:50	Lecture Identifier Reading	No. of Lectionary MSS
	1 Τη β της ς εβδομαδος	102
	2 Τη β της εκτης εβδομαδος	1

<b>LTP 23</b> (John 12:40) and <b>LTP 24</b> (John 12:41)	Lecture Identifier Reading	No. of Lectionary MSS
	1 τη δ της ς εβδομαδος	101
	2 τη δ της ς	1
	3 τη δ της εκτης εβδομαδος	3
	4 τη δ της αναληψιμου	1
	5 τη δ της ε εβδομαδος	1

<b>LTP 25</b> John 14:14	Lecture Identifier Reading	No. of Lectionary MSS
	1 τω σαββατω της ς εβδομαδος	47
	2 σαββατω ς	26
	3 σαββατω ζ	4
	4 σαββατον ζ	2
	5 σαββατω της ς εβδομαδος	6
	6 σαββατω ζ της ς εβδομαδος	1
	7 τη κυριακη της ς εβδομαδος	1
	8 σαββατω ς απο του πασχα	4
	9 σαββατω ς της εκτης εβδομαδος	1
	10 σαββατον εκτον	1
	11 τω σαββατω μετα την αναληψιν	1
	12 τω σαββατω	1
	13 σαββατω ς εβδομαδος	1
	14 τω σαββατω της ν	1

<b>LTP 26</b> John 16:4	Lecture Identifier Reading	No. of Lectionary MSS
	1 Τη γ της ν	66
	2 τη γ τριτη της ν	1
	3 τη γ προ της ν	9
	4 τη γ της πεντηκοστης	9
	5 τη γ προ της αγιας πεντηκοστης	1
	6 τη γ της ζ εβδομαδος	14
	7 τη γ της η εβδομαδος	1
	8 τη γ ν	1

<b>LTP 27</b> John 16:16	Lecture Identifier Reading	No. of Lectionary MSS
	1 τη δ της ν	72
	2 τη δ τριτη ν	1
	3 τη δ προ της ν	7
	4 τη δ της	8

	πεντηκοστής	
	5 τη δ προ της αγίας πεντηκοστής	1
	6 τη δ της ζ εβδομάδος	14
	7 τη δ της η εβδομάδος	1
	8 τη δ της με ν	1

<b>LTP 28</b> (John 7:40) and <b>LTP 29</b> (John 7:50)	Lecture Identifier Reading	No. of Lectionary MSS
	1 κυριακή της ν	15
	2 κυριακή της αγίας ν	11
	3 κυριακή η της αγίας ν	1
	4 κυριακή της απας ν	1
	5 κυριακή της ζ εβδομάδος ηγουν η της ν	1
	6 τη κυριακή της ν	13
	7 τη αγία κυριακή της ν	9
	8 τη αγία και μεγάλη κυριακή της ν	3
	9 τη κυριακή της αγίας ν	5
	10 κυριακή ν	1
	11 τη ν	3
	12 τη αγία ν	11
	13 τη αγία μεγάλη ν	1
	14 τη αγία και μεγάλη ν	7
	15 εις την λειτουργίαν της αγίας ν	1
	16 κυριακή της πεντηκοστής	1
	17 κυριακή της αγίας πεντηκοστής	5
	18 κυριακή η η πεντηκοστή	1
	19 κυριακή η της αγίας πεντηκοστής	1
	20 τη κυριακή της πεντηκοστής	2
	21 τη κυριακή ητοι τη πεντηκοστή	1
	22 τη αγία κυριακή της	1

	πεντηκοστής	
	23 τη αγια και μεγαλη κυριακη της πεντηκοστής	1
	24-f τη αγια και μεγαλη πεντηκοστής	1
	25 τη κυριακη της αγιας πεντηκοστής	1
	26 τη αγια πεντηκοστη	1
	27 κυριακη τη αγια πεντηκοστη	1
	28 εις την λειτουργιαν	5

<b>LTP 30 (John 12:9) and LTP 31 (John 12:17)</b>	Lecture Identifier Reading	No. of Lectionary MSS
	1 εις την λειτουργιαν	56
	2	4
	3 ετερον ευαγγελιον εις την λειτουργιαν	1
	4 ευαγγελιον εις την λειτουργιαν	1
	5 κυριακη των βαιων	15
	6 κυριακη των βαιων εις την λειτουργιαν	6
	7 κυριακη των βαιων της λειτουργιας	2
	8 κυριακη ς των βαιων	8
	9 τη κυριακη των βαιων	8
	10 τη κυριακη των βαιων εις την λειτουργιαν	7
	11 εις την λειτουργιαν των βαιων	4
	12 κυριακη της βαιοφορου	1
	13 της λειτουργιας	1

<b>LTP 32</b> (John 13:32), <b>LTP 33</b> (John 14:2), <b>LTP 34</b> (John 14:14), <b>LTP 35</b> (John 14:15), <b>LTP 36</b> (John 16:18), <b>LTP 37</b> (John 16:22), <b>LTP 38</b> (John 16:28), <b>LTP 39</b> (John 17:11) and <b>LTP 40</b> (John 17:14)	Lecture Identifier Reading	No. of Lectionary MSS
	1 ευαγγελια των αγιων παθων του κυριου ημων ιησου χριστου	11
	2 ευαγγελια των αγιων παθων του κυριου ημων ιησου χριστου α	1
	3 ευαγγελια των αγιων παθων του κυριου ημων ιησου χριστου ευαγγελιον α	5
	4 ευαγγελια των αγιων παθων του κυριου και σωτερος ημων ιησου χριστου	2
	5 ευαγγελια των αγιων παθων του κυριου και σωτερος ημων ιησου χριστου ευαγγελιον α	1
	6 ευαγγελια των αγιων παθων του κυριου και θεου και σωτερος ημων ιησου χριστου	4
	7 ευαγγελια των αγιων παθων του κυριου και θεου και σωτερος ημων ιησου χριστου ευαγγελιον α	5
	8 ευαγγελια των αγιων παθων του κυριου και θεου και σωτερος ημων ιησου χριστου ευαγγελιον πρωτον	1
	9 ευαγγελια των αγιων παθων του κυριου ημων ιησου χριστου	1



	των αγίων παθών του κυρίου και θεου και σωτερος ημων ιησου χριστου	
	10 ευαγγελια των αγίων παθών	7
	11 ευαγγελια των αγίων παθών α	2
	12 ευαγγελια των αγίων παθών α	1
	13 ευαγγελια των αγίων παθών ευαγγελιον πρωτον	1
	14 ευαγγελια των αγίων παθών ιβ	2
	15 ευαγγελια των αγίων παθών τα ιβ	1
	16 ευαγγελια των αγίων παθών ιβ ευαγγελιον α	1
	17 ευαγγελια των αγίων παθών εις τον ορθρον α	1
	18 ευαγγελιον α	1
	19 ευαγγελιον α των παθών	2
	20 ευαγγελια α των αγίων παθών	3
	21 ευαγγελιον α η διαθηκη	1
	22 ευαγγελια ιβ των αγίων παθών	5
	23 ευαγγελια ιβ των αγίων παθών α	3
	24 ευαγγελια ιβ των αγίων παθών ευαγγελιον α	1
	25 ευαγγελια ιβ των αγίων παθών του κυρίου	1
	26 ευαγγελια ιβ των παθών του κυρίου ημων ιησου χριστου	1
	27 ευαγγελια ιβ των αγίων παθών του	1

	κυριου ημων ιησου χριστου α	
	28 ευαγγελια ιβ των παθων του κυριου ημων ιησου χριστου ευαγγελιον α	1
	29 ευαγγελια ιβ του παθους του κυριου ημων ιησου χριστου α	1
	30 ευαγγελια ιβ του παθους του κυριου ημων ιησου χριστου ευαγγελιον α	2
	31 ιβ ευαγγελια των αγιων παθων του κυριου ημων ιησου χριστου	1
	32 ευαγγελια των παθων	1
	33 ευαγγελια των παθων α	1
	34 ευαγγελια των παθων του κυριου ημων ιησου χριστου	2
	35 ευαγγελια των παθων του κυριου ημων ιησου χριστου α	1
	36 ευαγγελια των παθων του κυριου ημων ιησου χριστου τη αγια παρασκευη	1
	37 ευαγγελια των παθων του κυριου ιβ α η διαθηκη τη μεγαλη παρασκευη πρωι	1
	38 ευαγγελια αναγινωσκομενα τη (2) των αγιων παθων του κυριου και θεου και σωτερι ημων ιησου χριστου	1
	39 ευαγγελια συν τω θεω των αγιων παθων	1
	40 ευαγγελια του παθους του κυριου ημων α	1

	41 ευαγγελια του παθους του κυριου ημων ιησου χριστου	4
	42 ευαγγελια του παθους του κυριου ημων ιησου χριστου α	2
	43 ευαγγελια του παθους του κυριου ημων ιησου χριστου ευαγγελιον α	4
	44 ευαγγελια του παθους του κυριου και θεου ημων ιησου χριστου α	1
	45 ευαγγελια του παθους του κυριου και σωτερος ημων ιησου χριστου ευαγγελιον α	1
	46 α ευαγγελια του παθους του κυριου ημων ιησουν χριστον	1
	47 ευαγγελια εις το παθος του ημων κυριου	1
	48 ευαγγελια εις το παθος του κυριου ημων ιησου χριστου	1
	49 ευαγγελια της ζ οποιου παθους του κυριου ημων ιησου χριστου	1
	50 ευαγγελια συν θεω του παθους του κυριου και θεου ημων ιησου χριστου	1
	51 ευαγγελια της αγιας παρασκευης ηγουν των παθων του κυριου	1
	52 ευαγγελια τελος ιβ των παθων λεγομενων τη νυκτι της αγιας παρασκευης καθως κειται η ακολουθια ευαγγελιον α η διαθηκη	1

	53 αναγνώσματα ιβ του παθους του κυριου ευαγγελιον α	1
	54 τη μεγαλη παρασκευη αναγνώσματα ιβ αναγνώσμα α ηγουν η διαθηκη	1
	55 τη αγια και μεγαλη παρασκευη ευαγγελια των αγιων παθων του κυριου ημων και σωτερος ιησου χριστου	1
	56 τη μεγαλη εσπερινη ευαγγελιων των αγιων παθων του κυριου ημων ιησου χριστου	1
	57 τη αγια και μεγαλη παρασκευη ευαγγελια των αγιων παθων ιβ ευαγγελιον α	1
	58 εις τους παθους του κυριου ημων ιησου χριστου	1
	59 εις την αγρυπνιαν της νυκτος της αγιας και μεγαλης παρασκευης	1
	60 αρχη συν θεω ευαγγελια τα δεδωκα των αγιων παθων του κυριου ημων ιησου χριστου	1
	61 εις την δ εσπερινον τη κην παννυκχιδαι της αγιας παρασκευης ευαγγελια ιβ	1

<b>LTP 41</b> John 18:8	Reading Number in Lectionary Evidence	No. of Lectionary MSS
	1 ευαγγελιον β	80
	2 β ευαγγελιον	1
	3 β	16
	4 β των παθων	1
	5 ευαγγελιον β των	3

	παθων	
	6 ευαγγελιον β των αγιων παθων	3
	7 β ευαγγελιον β	1
	8 αναγωνσμα β	1

<b>LTP 42</b> John 19:16	Lecture Identifier Reading	No. of Lectionary MSS
	1 ευαγγελιον δ	77
	2 ευαγγελιον δ των παθων	2
	3 ευαγγελιον δ των αγιων αγιων παθων	1
	4 δ ευαγγελιον	3
	5 δ ευαγγελιον δ	1
	6 δ	17
	7 ευαγγελιον	1
	8 αναγνωσμα δ	2
	9 ευαγγελιον γ	1
	10 τη αγια παρασκευη εωθινη	1

<b>LTP 43</b> John 19:35	Lecture Identifier Reading	No. of Lectionary MSS
	1 ευαγγελιον θ	79
	2 ευαγγελιον θ των παθων	2
	3 ευαγγελιον θ των αγιων παθων	1
	4 θ	16
	5 θ ευαγγελιον	2
	6 αναγωνσμα θ	1
	7 αναγωνσμα θ των αγιων παθων	1
	8 η ευαγγελιον	1
	9 ευαγγελιον των αγιων παθων	1

<b>LTP 44</b> John 19:16	Lecture Identifier Reading	No. of Lectionary MSS
	1 ωρα θ	51
	2 θ	2
	3 ευαγγελιον δ ωρα θ	4
	4 ευαγγελιον της θ ωρας	8
	5 ευαγγελιον δ της θ	1

	ωρας	
	6 ωρα θ ευαγγελιον δ	13
	7 της θ ωρας	1
	8 ωρα θ το αυτο και εις το δ ευαγγελιον	1
	9 ωρα εκτη	1
	10 ωρα θ της μεγαλης παρασκευης	1
	11 ωρα θ ευαγγελιου εκ του κατα ιωαννην ευαγγελιον δ	1
	12 ωρα ενατη	1
	13 δ	1

The lectionaries exhibit two lection identifier readings at LTPs 3, 9 and 22; four readings at LTPs 1-2, 4, 6-7 and 18-20; five readings at LTPs 5, 13, 16 and 23-4; six readings at LTPs 11-12; seven readings at LTP17; eight readings at LTPs 26, 27, and 41; nine readings at LTP43; ten readings at LTPs 8 and 42; thirteen readings at LTPs 30-31; fifteen reading at LTP14; twenty readings at LTP10; twenty-one readings at LTP21; twenty-three readings at LTP15; twenty-eight readings at LTPs 28-9; and sixty-one readings at LTPs 32-40.

A majority of lectionaries exhibit one reading and a small number of lectionaries exhibit alternative readings at seventeen pericopae: LTPs 1-2, 3, 4, 5, 6-7, 9, 11-12, 13, 16, 17, 18-20, 22, 23-24, 26-7, 41, 42 and 43. The lectionary evidence is thoroughly divided at ten pericopae, at which no majority text emerges: LTPs 8, 10, 14, 15, 21, 25, 28-29, 30-31, 32-40 and 44.

The lowest number of lectionaries that differ from the majority lection identifier text is found at LTPs 3, 9 and 22. At each test passage a single lectionary transmits the only alternative reading to the majority text. Significant amounts of lectionaries exhibit readings differing from the majority text at fourteen pericopae. Here is a list of these pericopae with the number of lectionaries that differs from the majority text in parenthesis: LTPs 5 (23), 8 (41), 10 (45), 14 (54), 15 (74), 21 (70), 25 (50), 26 (36), 27 (33), 30-31 (58), 41 (26), 42 (29), 43 (25), 44 (35).

Variation is greater in the transmission of the lection identifier text than in the text of John. There are less majority readings in the textual tradition of the lection identifiers when compared to the text of John. It seems that the transmission of the lection identifiers is less controlled, although both texts were transmitted together in the lectionary tradition.

When a lectionary was corrected against another lectionary, the text of John was changed more frequently than the lection identifier text. For example, the study of lectionary correctors in the previous chapter revealed that correctors are more concerned with the text of John than with the lection identifier text, which helps to explain the emergence of a less controlled lection identifier text.

## VII. Textual Variety and Potential Confusion during the Liturgical Year of the Synaxarion

If the lection identifiers were recited as a part of the pericopae, congregations in Byzantine cathedrals, churches and monasteries may have heard different descriptions of a given week or day in the liturgical calendar. When erroneous lection identifiers were recited confusion among the congregations might ensue concerning the precise day, week or phase of the liturgical year. These erroneous readings may have caused the ekklesiarches, priest or deacon difficulty when searching for the Gospel pericope that the Liturgical Typikon states on a given day.

A selection of lection identifier readings including erroneous ones from each test passage in IDList44 (appendix 2) will now be discussed to illustrate the textual variety and the liturgical confusion congregations, readers and ekklesiarchai may have experienced.

At LTPs 1 and 2 the Greek επαυριον in readings 3 and 4 designates the day as that after Sunday as an alternative to the letter β. The Greek πασχα in readings 2 to 4 denotes the period of Easter rather than the Greek διακινησιμης, which is found in the majority reading. Reading 4, τη επαυριον του πασχα μνημη των αγιων αποστωλων, combines the lection identifier of the Synaxarion with a lection identifier of the Menologion, which may be referring to the remembrance of the Holy Apostles Aristarchus, Podes and Trophemos, which takes place on 13<sup>th</sup> or 14<sup>th</sup> April.



At LTP3 reading 2 transmits τη ς, which is one day ahead of the other lectionaries

At LTP4 the majority of lectionaries designate the day with the Greek παρασκευη but reading 2 designates the day as a number with the Greek letter ς. Reading 3 transmits τη ε, which is one day behind the other lectionaries. Reading 4 has no week identifier: τη παρασκευη.

At LTP5 reading 3 has no week identifier: τω σαββατω. Reading 4 labels the day as the first Saturday after Easter: σαββατω α της διακνησιμου. Reading 5 makes reference to the act of breaking bread which the priest did in the refectory on the Saturday after Easter: τω σαββατω των αρτοκλασιων. LTE contains the following note after the Divine Liturgy of Easter Saturday: "It should be known that on this day before the brothers sit down [for a meal], the loaves of bread are broken by the priest and are distributed to all the brothers by the trapezarios."<sup>281</sup>

At LTPs 6 and 7 reading 4 designates the Friday with a Greek letter: τη ς της β εβδομαδος. Seven lectionaries in the attestation of reading 4 designated the preceding Friday with a Greek letter: L4, L49, L60, L126, L267, L335 and L847, while three lectionaries transmit the Greek παρασκευη: L341, L853 and L857. Reading 3 makes reference to the preceding Sunday known as Antipascha Sunday: τη παρασκευη του αντιπασχα.

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<sup>281</sup> Jordan, *The Moveable Cycle*, 535.

At LTP8 reading 4 uses a Greek ordinal number to designate the week number: σαββατω της δευτερας εβδομαδος, L64, the witness of reading 7, continues to make reference to the preceding Sunday: σαββατω του αντιπασχα. It seems that this week in L64 is Antipascha Week. Reading 9 and reading 10 jump ahead of the other lectionaries by one week. In L1096, the witness of reading 10, a corrector has changed σαββατω γ to σαββατω β. Reading 3 and reading 6 transmit the lection identifier in the accusative as supposed to the dative.

At LTP9 L845, the sole witness of reading 2, continues to transmit a Greek ordinal number as the week identifier: τη β της τριτης εβδομαδος.

At LTP10 readings 3, 4, 5, 6, 13 and 15 make reference to the content of the pericope, which is the healing of the paralytic. Readings 7, 8, 18 and 19 make reference to Mid-Pentecost, since during this week Mid-Pentecost occurs. The midpoint between Easter Sunday and Pentecost Sunday is τη ε της δ εβδομαδος. Mid-Pentecost took place from the fourth Wednesday to the fifth Wednesday after Easter inclusive.<sup>282</sup> Reading 19 conveys that Mid-Pentecost is about to happen: κυριακη γ προ της μεσο ν.

Reading 7 contains the Greek η πεντηκοστη while the other readings transmit the letter form of the number fifty: ν. Readings 11, 12, 13, 14, 15, 16,

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<sup>282</sup> Y. Burns, "The Numbering of the Johannine Saturdays and Sundays in Early Greek and Slavonic Gospel Lectionaries," *Palaeobulgarica* 2 (1977): 47.

17, 19 and 20 number the day as the third Sunday because the Sundays from Easter are being counted exclusive of Easter Sunday.

Burns classifies the inclusive and exclusive ways of counting the Sundays from Easter as features of the e type lectionaries from the tenth century. This e type numbering may have influenced esk type lectionaries, since both types of lectionaries may have been made in the same scriptorium.<sup>283</sup>

Nineteen e lectionaries, thirteen esk lectionaries and one sk lectionary count the Sundays exclusive of Easter Sunday at LTP10. One of the esk lectionaries, L152, dates from the ninth century. It seems that counting Sundays exclusive of Easter was a method of the Middle Byzantine period, and it influenced all types of lectionaries.

Reading 20 has an ordinal number: κυριακή τριτη. Reading 12 contains both exclusive and inclusive ways of counting the Sundays from Easter: κυριακή γ δ. Reading 9 designates the service at which the pericope should be recited, κυριακή δ απο του πασχα εις τον ορθρον, which is probably an error since this pericope is usually recited during the Divine Liturgy. In LTE the Gospel pericope recited during Orthros of the present Sunday is the seventh Resurrection pericope (John 20:1-10).<sup>284</sup>

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<sup>283</sup> Ibid., 48-9.

<sup>284</sup> Jordan, *The Moveable Cycle*, 569.

At LTP11 and LTP12 L848, the sole witness of reading 2, for the first time transmits an ordinal number instead of a letter for the day: τη δευτερα της δ εβδομαδος. L845, the sole witness of reading 3, continues to transmit an ordinal number instead of a letter to designate the week: τη β της τεταρτης εβδομαδος. Reading 5, the sole witness of L126, counts the number of weeks from Easter exclusive of Easter Week as at LTP10: τη β της γ εβδομαδος, so it is one week behind the other lectionaries.

L42, L152, L212, L514, L859 and L1086 transmit reading 1, which counts the number of weeks from Easter inclusive of Easter Week. At LTP10, which is the preceding day, in the previous test passage these lectionaries numbered the present week exclusive of Easter Week: τη κυριακη της γ εβδομαδος. It seems that these manuscripts are counting Monday as the first day of the week. L278 and L1750, witnesses of reading 4, make reference to Mid-Pentecost for the first time: τη β της μεσο ν.

At LTP13 L64 for the first time and L278 for the second time, which are witnesses of reading 2, refer to the day as a part of Mid-Pentecost: τη γ της μεσο ν.

Reading 3 in L845 transmits for the first time an ordinal number to designate the day: τη τριτη της δ εβδομαδος. It usually transmits an ordinal number for the week number. L859, the witness of reading 4, returns to numbering the weeks exclusive of Easter Week: τη γ της γ εβδομαδος.

L1750, the sole witness of reading 5, makes reference to Pentecost: τη γ της ν. The designation of ν is usually found in the lection identifiers of pericopae during the week that precedes Pentecost Sunday. The Greek μεσο is probably missing in reading 5. It is found in the lection identifier of L1750 on the previous day: τη β της μεσο ν.

At LTP14 L857 and L859 for the first time and L64 for the second time make reference to Mid-Pentecost. The Greek με in reading 11 may be short for μεσο, although the presence of ν or πεντηκοστη would be expected if Mid-Pentecost were being signified. L845 continues to transmit an ordinal number to designate the week number: σαββατω δ της τεταρτης εβδομαδος.

L17 and L1091, the witnesses of reading 10, transmit σαββατω ε, which is a week ahead of the other lectionaries, unless the Saturdays from Holy Saturday were being counted but this is unlikely, since the Synaxarion begins on Easter Sunday. L1091 contained the correct numbering of the Saturdays at LTP8. L17 is not extant at LTP8. L17 and L1091 at LTP10 designate the day as the fourth Sunday from Easter. The reading σαββατω ε is probably an error unless the preceding Monday was counted as the first day of the week.

In L335, a witness of reading 7, the numbering of the Saturdays has been brought into line with the majority of lectionaries, since at LTP8 the Saturday numbering was one ahead of the other lectionaries. L1076, the sole witness of

reading 15, transmits the wrong day: τη δ της ε εβδομαδος. A corrector is active among the lection identifiers but this error has been overlooked.

At LTP15 readings 2, 5, 10, 11, 14, 15, 16, 19, 20 and 22 make reference to the content of the pericope, which is the story of the Samaritan Woman. Readings 3, 4 and 5 number the day as the fourth Sunday from Easter because they count the number of Sundays exclusive of Easter Sunday. Readings 6, 7, and 23 number the week as the fourth from Easter because Easter Week is not being counted. L845, the sole witness of reading 13, continues to designate the week with an ordinal number in reading 13: κυριακη ε εβδομαδος πεμπτης.

L250, the sole witness of reading 19, transmits κυριακη γ της σαμαριτιδος for the first time begins to number the Sundays albeit with the wrong number. The previous week in L250 was numbered as the fourth from Easter. L1076, the sole witness of reading 23, continues to transmit the wrong day: τη παρασκευη της ε εβδομαδος, but it has been corrected to τη κυριακη της σαμαρειτιδος. L859, the sole witness of reading 21, continues to make reference to Mid-Pentecost: τη κυριακη της μεσοπεντηκοστης.

At LTP16, L845, the sole witness of reading 2, transmits an ordinal number to designate the day but it is one day ahead of the other lectionaries: τη τριτης της ε εβδομαδος. L859, the sole witness of reading 3, makes clear that Mid-Pentecost is over: τη β μετα την μεσοπεντηκοστην, which reveals that the

Mid-Pentecost period was sometimes shorter than a week. In L1076, the sole witness of reading 5, the day and week number is in sequence with the pre-corrected lection identifier at LTP15: τω σαββατω της δ εβδομαδος. The corrector has overlooked this error. The sole witness of reading 4, L1006S1, transmits no week number: τη β της εβδομαδος.

At LTP17 L845, the sole witness of reading 3, continues to transmit an ordinal week number and it continues to be one day ahead of the other lectionaries: τη δ της πεμπτης εβδομαδος. In L188, the sole witness of reading 2, the week number is one ahead of the other lectionaries: τη γ της ς εβδομαδος. On the previous day the lection identifier of L188 signifies the fifth week. L859, the sole witness of reading 4, continues to designate the day as that after Mid-Pentecost: τη γ μετα την μεσοπεντηκοστην. L1076, the sole witness of reading 7, transmits the wrong day and week: κυριακη γ, but it has been corrected to τη γ της ε.

At LTPs 18-20 L845, the sole witness of reading 2, continues to transmit an ordinal number for the week number: τη ε της πεμπτης εβδομαδος. The day number of L845 is now in line with the majority of lectionaries. L34, the sole witness of reading 3, for the first time is one day ahead of the other lectionaries: τη παρασκευη της ε εβδομαδος. L859, the sole witness of reading 4, continues to designate the day as that after mid-Pentecost: τη ε μετα την μεσοπεντηκοστην.

At LTP21 readings 4, 5, 6, 7, 8, 12, 13, 18 and 20 make reference to the content of the pericope, the healing of the blind man. Readings 16, 17, 18 and 19 count the number of Sundays from Easter exclusive of Easter Sunday. Five lectionaries that counted the number of Sundays from Easter exclusive of Easter Sunday at LTP15 count the present Sunday inclusive of Easter Sunday: L36, L125, L291, L1001 and L1019.

Readings 2, 14 and 15 number the week as the fifth from Easter because the weeks exclusive of Easter Week are being counted. L859, the sole witness of reading 21, continues to designate the day as that after Mid-Pentecost: τη κυριακη μετα την μεσοπεντηκοστην.

At LTP22 L60, the sole witness of reading 2, contains for the first time an ordinal week number: τη β της εκτης εβδομαδος.

At LTPs 23 and 24 L387, the sole witness of reading 4, makes reference to the Ascension: τη δ της αναληψιμου but the fortieth day after Easter Sunday is τη ε της ς εβδομαδος. L857, the sole witness of reading 5, is for the first time one day ahead of the other lectionaries: τη δ της ε εβδομαδος.

At LTP25 readings 3, 4 and 6 number the day as the seventh Saturday of Easter, which is one week ahead of the other lectionaries. Reading 3 is found in L17 because its Saturdays are being counted from LTP14, where the Saturday numbering jumped ahead of the other lectionaries by one week.



L455, L847 and L857, the witnesses of reading 3, have jumped ahead by one week for the first time. L1091, a witness of reading 5, which was one week of the other lectionaries at LTP14, now contains the correct week number.

L152, the sole witness of reading 7, is one day ahead of the other lectionaries: τη κυριακη της ς εβδομαδος.

L845, the sole witness of reading 9, continues to transmit an ordinal number for the week number: σαββατω ς της εκτης εβδομαδος. Reading 11 signifies that the remembrance of the Ascension has passed since it occurred two days before: τω σαββατω μετα την αναληψιν. Reading 14 makes reference to Pentecost but the designation ν is usually found in the lection identifiers of the following week, which is the one preceding Pentecost Sunday.

At LTP26 L60, the sole witness of reading 2, combines a letter and an ordinal number to designate the day: τη γ τριτη της ν. The Greek προ in readings 3 and 5 conveys that the fiftieth day after Easter Sunday is yet to come. Readings 6 and 7 make no reference to Pentecost. Reading 6 omits the week number: τη γ της εβδομαδος. L633, the sole witness of reading 7, is one week ahead of the other lectionaries: τη γ της η εβδομαδος.

At LTP27 L3 transmits reading 1, τη δ της ν, but at LTP26 it transmitted the Greek προ, which suggests that the present day is the beginning of Pentecost

in this lectionary. L60, the sole witness of reading 2, continues to combine the letter and ordinal number to designate the day but the ordinal is one day behind the other lectionaries: τη δ τριτη της ν. The Greek με in reading 8 may be a short form of μεσο but it is no longer Mid-Pentecost. L633, the sole witness of reading 7, continues to be a week ahead of the other lectionaries in reading 7: τη δ της η εβδομαδος.

At LTP28 and LTP29 the day is the fiftieth after Easter therefore all of the readings make reference to Pentecost. The Greek απας in reading 4 probably refers to the completion of the fifty-day period. Eighteen readings transmit ν and thirteen readings transmit the Greek η πεντηκοστη to signify Pentecost.

Readings 3, 5, 18 and 19 count the day as the eighth Sunday after Easter, numbering the Sundays inclusive of Easter Sunday. Readings 28, 29, 30 and 31 state that this pericope is recited during Divine Liturgy but make no reference to what day it is because this information is found at the head of the Orthros Gospel pericope, which precedes the pericope of the Divine Liturgy in the lectionaries.

At LTP30 and LTP31 the Greek βαιων in readings 5, 6, 7, 8, 9, 10 and 11 makes reference to the palms that feature in the content of the pericope, which is the story of Jesus entering Jerusalem on a donkey. The Greek βαιοφορου in reading 12 makes reference to the people who were carrying palm branches in the story.

Readings 1, 3, 4 and 13 signify during which service the pericope is recited but not on which day because this information is found at the head of the Orthros pericope, which precedes the pericope of the Divine Liturgy. Reading 2 does not even contain information about the service.

The Greek *επερον* appears in reading 3, the sole witness of which is L470, because this is the second Gospel pericope supplied for the Divine Liturgy. The Greek letter *ς* occurs in reading 8 because the present day is the sixth Sunday of the Lenten period. Readings 3 and 4 each describe the pericope as the *ευαγγελιον* as an alternative to *αναγνωσμα*.

The lection identifiers in the majority of lectionaries do not convey when the Twelve Passion pericopae were recited. However, the codicological position of the pericopae in these lectionaries is a clue. For example, eighty-two lectionaries contain the Twelve Passion pericopae between the pericope of the Holy Thursday Divine Liturgy and the pericope of the Holy Friday Divine Liturgy, which suggests that they were recited during either Holy Thursday Vigil or the Holy Friday Orthros.

In the Cathedral Rite according to the Typikon of the Great Church (TGC) the Twelve Passion pericopae were recited during the evening of Holy Thursday. This evening liturgical service may have been Vespers or a Vigil. The former is more likely to occur in a cathedral, since the Vigil is a feature of Byzantine monasticism.

Readings 36, 37, 51, 52, 54, 55, 57, 59 and 61 state that the pericopae are recited during Holy Friday.

At LTPs 32-40 readings 17, 37, 52, 56, 59 and 61 make reference to the liturgical time during which the Passion pericopae are recited. A rubric for when the Twelve Passion pericopae should be recited may be superfluous in a Gospel lectionary, since the rubric of the Liturgical Typikon was probably followed if the two conflicted.

Reading 17 refers to the Orthros service. Reading 37 uses the Greek πρωι, which also signifies Orthros. The Greek τη νυκτι in reading 52 probably refers to a Vigil. The Greek εις την αγγρυπνιαν in reading 59 and παννυχιδι in reading 61 refer to a Vigil. Reading 61 also makes reference to Vespers, which probably precedes the Vigil. Reading 56 states that the pericopae are recited during Vespers, which probably is the service that marks the beginning of Holy Friday rather than the Vespers service that occurs in the evening of Holy Friday, which marks the beginning of Holy Saturday.

In L470, L845 and L1006 the Twelve Passion pericopae were recited during the Holy Friday Vigil.

Reading 37 makes reference to Holy Friday Orthros, which is when eleven of the Twelve Passion pericopae were recited at the Monastery of the Theotokos Evergetis.

The Greek καθως κειται η ακολουθια in reading 52 probably signified to the ekklesiarches that the Twelve Passion pericopae should be recited in accordance with the Liturgical Typikon.

Readings 21, 37, 52 and 54 describe the first Passion pericope as η διαθηκη. In LTE the first Passion pericope is called η διαθηκη. Here is the excerpt from the liturgical rubrics of Holy Friday Orthros, which refers to this pericope: “καὶ εὐθὺς ἀναγινώσκεται ἡ διαθήκη τὸ πρῶτον εὐαγγέλιον κατὰ Ἰωάννην. καὶ μετὰ τὴν τούτου πλήρωσιν ἀρχόμεθα τὰ ἅγια πάθη...”<sup>285</sup> It seems that according to LTE the Passion pericopae begin with Passion β, which is understandable since only two verses of the Passion narrative are found in Passion α (John 13:31 - 18:2).

The Greek letter ζ in reading 49 may signify that the first seven pericopae should be recited but it is probably erroneous.

At LTP41 readings 1, 2, 5, 6 and 7 refer to the pericope as εὐαγγέλιον but reading 8 refers to it as ἀναγνώσμα. Reading 7 contains two betas. Each signifies that the pericope is the second one within the Twelve Passion pericopae.

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<sup>285</sup> Jordan, *The Moveable Cycle*, 486.

At LTP42 readings 1, 2, 3, 4, 5, 7 and 9 refer to the pericope as ευαγγελιον but reading 8 refers to it as αναγνωσμα. L183, one of the witnesses of reading 8, has transmitted ευαγγελιον at the second Passion pericope.

In reading 7 the number of the pericope has been omitted: ευαγγελιον. Reading 9 is one pericope behind the other lectionaries: ευαγγελιον γ. L845, the sole witness of reading 10 does not signify the number of the pericope but rather when it should be recited: τη αγια παρασκευη εωθινα. The day is in agreement with the lection identifier of the first Passion pericope but the Greek εωθινα is in conflict with the reference to an evening Vigil. The fourth Passion pericope and the ones after it in L845 may have been reserved for Orthros.

At LTP43 readings 1, 2, 3, 5, 8 and 9 refer to the pericope as ευαγγελιον but readings 6 and 7 continue to transmit the Greek αναγνωσμα. Reading 8 is one pericope behind the other lectionaries: η ευαγγελιον. Reading 9 does not contain a number for the pericope: ευαγγελιον των αγιων παθων.

At LTP44 most of the readings make reference to Hour θ during which the pericope is recited. Readings 3, 5, 6, 8 and 11 contain both the Hour number and the pericope number within the pericopae of the Holy Friday Hours. The letter δ not only signifies the number of John in the sequence Matthew, Mark, Luke and John. The pericopae of the Holy Friday Hours follow this sequence.

For example, the pericope of the first Hour is taken from Matthew, the third hour from Mark, the sixth Hour from Luke and the ninth Hour from John.

Readings 3, 4, 5, 6, 8 and 11 describe the pericope as the εὐαγγέλιον. Reading 13 in L845 only makes reference to the pericope number: δ. Reading 9 and reading 12 denote the Hour with ordinal numbers but reading 9 contains the Greek for the Sixth Hour instead of the Ninth: ὥρα ἑκτη.

Reading 10 signifies the day during which the pericope should be recited: ὥρα θ' τῆς μεγάλης παρασκευῆς. In the Monastery of the Theotokos Evergetis the pericopae of the Holy Friday Hours are recited during Holy Friday.<sup>286</sup> One notes that TGC does not list Gospel pericopae for the Holy Friday Hours. It seems that Gospel reading during Holy Friday Hours was not a feature of the Cathedral rite. Reading 11 includes the Gospel identifier of the pericope: ὥρα θ' εὐαγγελίου ἐκ τοῦ κατὰ ἰωάννην εὐαγγέλιον δ.

### VIII. Conclusion

There is both textual and non-textual variation in the Gospel lectionary tradition. One will summarise this variation and give advice on the future studies of variation.

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<sup>286</sup> Jordan, *The Moveable Cycle*, 489-495.

The pericope boundary of Passion δ in the vast majority of lectionaries is John 18:28-19:16a but the lectionary evidence is thoroughly divided at Hour θ, where no majority pericope boundary emerges.

The majority of esk lectionaries have one Matthean pericope between Pentecost Sunday and the first Saturday of the Matthean section, and a small number of esk lectionaries have other quantities of Matthean pericopae.

The Twelve Passion pericopae and the Holy Friday Hours pericopae usually appear together because both are recited during Holy Friday. The majority of lectionaries contain the Twelve Passion pericopae and the Holy Friday Hours pericopae between Holy Thursday and Holy Friday, and a small number of lectionaries have these pericopae in other positions. The lectionary evidence is thoroughly divided over the position of the Eleven Resurrection pericopae, so no majority codicological position emerges.

In the Synaxarion the majority of lectionaries transmit one reading and smaller amounts of lectionaries transmit alternative readings at every test passage in John apart from LTP28, where the lectionary evidence is thoroughly divided and no majority text emerges.

The GNT4 critical apparatus, T&T John and the collation of Eklogadion and EP are confirmed as sources for places of variation in the Gospel lectionary tradition. One should be cautious about places derived from GNT4 where Lect



and a small number of divergent lectionaries are listed in the critical apparatus, since some of these passages are not places of variation in the lectionary evidence studied here.

Diverging textual traditions within the Synaxarion are seen in some lectionaries at test passages with the same verse in John: LTPs 25 and 34. It seems that a single verse that appears more than once in the Synaxarion may not transmit the same textual tradition each time.

The majority of lectionaries transmit one lection identifier reading and a small number of lectionaries transmit other lection identifier readings at seventeen out of twenty-seven pericopae. At the rest of the pericopae the lectionary tradition is thoroughly divided and no majority text emerges: LTPs 8, 10, 14, 15, 21, 25, 28-29, 30-31, 32-40 and 44.

The textual tradition of the lection identifiers is more diverse than the textual tradition of John in the Gospel lectionary evidence. It seems that the lection identifier text was changed less than the text of John when lectionaries were corrected against other lectionaries.

All readings including the erroneous ones that the lectionary tradition transmits are significant because deacons and priests recited all readings that the lectionaries contained to congregations in Byzantine monasteries, churches and cathedrals. When a deacon or priest recited a word that

sounded like another such as *ημων/υμων*, the congregations did not interpret the text that was written on the page of the Gospel lectionary but the text that they thought was being recited, which may be the same as that on the page.

As a result of the variation found in the lectionaries, when researching the lectionary tradition, text-critics should collate lectionaries pericope by pericope, having transcribed the lection identifier, service identifier and Gospel identifier along with the Gospel or Apostolos text . One should also record the boundaries of the pericope. The quantity of pericopae between the divisions of the Synaxarion, and the positions of the Twelve Passion pericopae, the Holy Friday Hours and the Eleven Resurrection pericopae may also be noted.

Although the text of the Gospel identifiers has not been transcribed in the present study, one has observed in the lectionary evidence that the text of the Gospel identifier does indeed vary. For example, in L273 *ευαγγελιον κατα ιωαννην* is the Gospel identifier of the Easter Sunday pericope but for the rest of the Easter-Pentecost period it is *εκ του κατα ιωαννην*. In L514 *εκ του κατα ιωαννην* is found until the day after Antipascha Sunday, at which point *κατα ιωαννην* is the Gospel identifier.

## Chapter 5: The Genealogy of Greek Gospel Lectionaries

“Knowledge of the Genealogy of Documents...is chiefly gained by study of their texts in comparison with each other”<sup>287</sup>

Bray, who studied the Lucan section of the Synaxarion, is the only lectionary scholar of the 1929-62 period who examined the amount of textual agreement among the lectionary manuscripts. He identified a cluster of eight lectionaries and a family of five lectionaries.<sup>288</sup>

The phenomenon of a majority of lectionaries transmitting one reading in John at most LTPs signifies a high amount of agreement among the lectionaries. This phenomenon of a majority text prompted Colwell to declare the existence of a lectionary text. When a high number of manuscripts agree on a reading the significance of this agreement is decreased. For example, the manuscripts may transmit the reading because it was popular and dominant in the textual tradition. When a small number of lectionaries share the same reading the agreement is significant. Agreement between lectionaries is also significant when a lectionary agrees with another lectionary more times than it agrees with the majority text.

In the first part of this chapter one will explain the method of calculating the amount of majority text and the amount of agreement among the lectionaries,

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<sup>287</sup> Westcott and Hort, 46.

<sup>288</sup> Bray, “The Week Day Lessons from Luke in the Greek Gospel Lectionary” (Ph.D. diss), 18-21.

and the method of discerning if the textual agreement between the lectionaries is significant. Then one will identify groups of significantly agreeing manuscripts using the following random sample of lectionaries: L2, L3, L4, L5, L17, L20, L24, L32, L34, L40, L41, L48, L49, L108, L115, L116, L150, L181, L208 and L853.

In the second part of this chapter one will carry out an investigation on the basis of the claim of Burns that grouping lectionaries according to content may be a means of identifying manuscripts that have high textual agreement with each other: "...if lectionaries are classified according to their precise lection systems, textually related MSS are more likely to be grouped together than separated"<sup>289</sup>

When a lectionary was copied from a lectionary or continuous text exemplar, the text as well as the number of Matthean pericopae between Pentecost Sunday and the first Saturday after Pentecost, the position of the Twelve Passion pericopae and the pericopae of the Holy Friday Hours, the position of the Eleven Resurrection pericopae and the pericope boundaries were most probably copied.

The Gospel portraits, ornaments and other decorative features may have been copied from the exemplar, although the style of the individual artist may have led to a modification of the artwork.

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<sup>289</sup> Burns, *Greek and Early Slavonic Gospel Lectionaries*, 4.

Using the groups of closely related lectionaries from the first part one will investigate the extent to which these groups of manuscripts agree on lectionary type, decoration, the number of Matthean pericopae between Pentecost Sunday and the first Saturday after Pentecost if they are esk lectionaries, the positions of the Twelve Passion and the Holy Friday Hours pericopae, the position of the Eleven Resurrection pericopae, and the pericope boundaries of Passion  $\delta$  and Holy Friday Hour  $\theta$ . To complete the investigation one will study a sample of lectionaries that agree on each of these features and investigate the extent to which they agree in the text of John.

### I. Method

As a refining measure it was decided that test passages that exhibit a low degree of variation in John should be eliminated when calculating the amount of majority text in the lectionaries and the textual agreement between the lectionaries.

If less than a third of the total number of lectionaries that exhibit the majority reading contain minority readings at a test passage, it was decided that this test passage should be eliminated. Twenty-four test passages remained after this refining measure: LTP1, LTP3, LTP5, LTP6, LTP7, LTP8, LTP10, LTP11, LTP13, LTP14, LTP16, LTP17, LTP18, LTP19, LTP20, LTP22, LTP25, LTP26, LTP27, LTP28, LTP34, LTP35, LTP39 and LTP43.

Tables for each of the one hundred and twenty-six lectionaries were created in Microsoft Excel exhibiting the amount of agreement including and excluding the majority text as both a fraction and a percentage.

Here is an excerpt from the table created for L42. The percentage of agreement which L42 has with the majority text is given in the top cell of the first column. From this table one will set forth the procedure for identifying the occurrence of significant agreement.

	A	B	C	D	E
1	400420 78.9%				
2	Lectionary	Incl. MT	Incl. MT %	Excl. MT	Excl. MT %
3	401520	15/15	100	3/3	100
4	403890	13/13	100	2/3	66.7
5	401300	17/19	89.5	3/3	100.0
6	402830 C	16/18	88.9	2/2	100.0
7	400640	14/16	87.5	2/2	100.0
8	400020	13/15	86.7	1/1	100.0
9	410820	6/7	85.7	2/2	100.0
10	400410	11/13	84.6	1/1	100.0
11	401150	16/19	84.2	2/3	66.7
12	401210	16/19	84.2	2/3	66.7
13	404650	16/19	84.2	2/3	66.7
14	401390	16/19	84.2	2/2	100.0
15	401940	15/18	83.3	1/2	50.0
16	403730	15/19	78.9	2/3	66.7
17	405390	15/19	78.9	1/1	100.0
18	410910	15/19	78.9	1/1	100.0

The lectionaries with which L42 agrees more than it agrees with the majority text are identified from the table. They are in descending order of agreement: L152, L389, L130, L283C, L64, L1082, L2, L41, L115, L121, L465, L139 and L194. Eliminating lectionaries with which L42 shares a small amount of extant text, the list may be refined to the following lectionaries: L152, L389, L130, L283C, L64, L2, L41, L115, L121, L465, L139 and L194. At LTP34 L2, L41, L115, L152 and L283 transmit  $\mu\epsilon$  along with fifteen other lectionaries.

These lectionaries share majority and minority readings with L42. L130 shares the highest number of minority readings with L42. These lectionaries may agree more times with the majority text than they agree with L42 in spite of the high percentages of agreement with L42.

Here is a table exhibiting the amount these lectionaries agree with the majority text and the amount they agree with L42.

Lectionary	Agreement with majority text (%)	Agreement with L42 (%)
L152	84	100
L389	71	100
L130	75	89.5
L283C	86	88.9
L64	86	87.5
L2	82	86.7
L41	83	84.6
L115	83	84.2
L121	78	84.2
L465	83	84.2
L139	100	84.2
L194	80	83.3

Eliminating those lectionaries which agree more with the majority text than with L42, seven lectionaries remain. They are listed in descending order of agreement: L152, L389, L130, L283C, L64, L2, L41, L115, L121, L465 and L194. These lectionaries have significant textual agreement with L42.

## II. Significant Textual Agreement

The extent of significant agreement that the random sample of lectionaries has with other lectionaries will now be studied. The amount that a lectionary agrees with the majority text is noted in parenthesis after each lectionary as a percentage and a fraction.

1) L2 (82.4% 14/17) agrees more with L373, L851 and L996 than it agrees with the majority text.

MS	Agreement Inc. MT	Agreement Inc. MT %	Agreement Exc. MT	Agreement Exc. MT %
L851 (87.5% 21/24)	17/17	100	3/3	100
L996 (83.3% 20/24)	15/17	88.2	2/2	100
L373 (91.3% 21/23)	14/16	87.5	1/1	100

At LTP8 L2, L851 and L996 are the only witnesses that transmit the reading  
 ἀλλὰ δε πλοιαρία ἤλθον ἐκ τιβεριαδός.

L851 and L996 agree with L2 more times than they agree with the majority text. Thus there is significant agreement between L2, L851 and L996.

2) L3 (75% 18/24) agrees more with L24, L40, L441 and L991 than it agrees with the majority text.

MS	Agreement Inc. MT	Agreement Inc. MT %	Agreement Exc. MT	Agreement Exc. MT %
L40 (85%)	19/20	95	3/3	100



17/20)				
L24 (87% 20/23)	20/23	87	3/3	100
L441 (83.3% 20/24)	20/24	83.3	3/3	100
L991 (90.5% 19/21)	17/21	81	1/1	100
L150 (79.2% 19/24)	19/24	79.2	3/3	100

At LTP6 L3, L24, L40, L150 and L441 transmit the reading παρα ανθρωπων along with five other lectionaries. L150 shares more minority readings with L3 than L991, thus it should be placed above L991 in the order of agreement.

L40 is the only lectionary that agrees more times with L3 than with the majority text. Thus there is significant agreement between L3 and L40.

3) L4 (79.2% 19/24) agrees more with L514 and L864 than it agrees with the majority text.

MS	Agreement Inc. MT	Agreement Inc. MT %	Agreement Exc. MT	Agreement Exc. MT %
L514 (94.1% 16/17)	14/17	82.4	0/0	0
L864 (100% 17/17)	14/17	82.4	0/0	0

Not one of the lectionaries agrees more times with L4 than with the majority text. Thus there is no significant agreement between L4, L514 and L864.

4) L5 (70% 14/20) agrees more times with L115, L542 and L1019 than it agrees with the majority text.

MS	Agreement Inc. MT	Agreement Inc. MT %	Agreement Exc. MT	Agreement Exc. MT %
L1019 (83.3% 20/24)	16/20	80	3/3	100
L542 (83.3% 20/24)	16/20	80	2/3	66.7
L115 (83.3% 20/24)	15/20	75	1/3	33.3

At LTP7 L5 and L1019 are the only witnesses that transmit the reading, της γαλιλαιας.

None of the lectionaries agree more times with L5 than with the majority text.

Thus there is no significant agreement between L5, L115, L542 and L1019.

5) L17 (68.2% 15/22) agrees more with L212, L279 and L1750 than it agrees with the majority text.

MS	Agreement Inc. MT	Agreement Inc. MT %	Agreement Exc. MT	Agreement Exc. MT %
L212 (81.9% 18/22)	15/20	75.0	2/2	100
L279 (95.7% 22/23)	15/20	75.0	1/1	100
L1750 (91.3% 21/23)	15/20	75.0	1/1	100

At LTP26 L17 and L212 transmit the reading ωρα μνημονευετε αυτων along with nine other lectionaries.

None of the lectionaries agree more times with L17 than with the majority text.

Thus there is no significant agreement between L17, L212, L279 and L1750.

6) L20 (75% 18/24) agrees more with L409 and L465 than it agrees with the majority text.

MS	Agreement Inc. MT	Agreement Inc. MT %	Agreement Exc. MT	Agreement Exc. MT %
L465 (87.5% 21/24)	21/24	87.5	3/3	100
L409 (76.2% 16/21)	17/21	81.0	3/4	75

L409 is the only lectionary that agrees more times with L20 than with the majority text. Thus there is no significant agreement between L20 and L465 but there is between L20 and L409.

7) L24 (87% 20/23) agrees more with L40 and L125 than it agrees with the majority text.

MS	Agreement Inc. MT	Agreement Inc. MT %	Agreement Exc. MT	Agreement Exc. MT %
L40 (85% 17/20)	18/19	94.7	2/2	100
L125 (76.5% 13/17)	15/17	88.2	2/2	100

At LTP6 L24 and L40 exhibit the reading *παπα ανθρωπων* along with eight other lectionaries. L125 is not extant at LTP6.

L40 and L125 agree more times with L24 than they agree with the majority text. Thus there is significant agreement between L24, L40 and L125.

8) L32 (66.7% 14/21) agrees more with L536 than it agrees with the majority text.

MS	Agreement Inc. MT	Agreement Inc. MT %	Agreement Exc. MT	Agreement Exc. MT %
L536 (85% 17/20)	13/17	76.5	2/2	100

At LTP16 L32 and L536 transmits the reading *οὐκ ἐστήκεν* along with twenty other lectionaries. At LTP35 L32 and L536 transmit the reading *τηρησέτε* along with seven other lectionaries.

L536 does not agree more times with L32 than with the majority text. Thus there is no significant agreement between L536 and L32.

9) L34 (71.4% 15/21) agrees more with L152 and L1091 than it agrees with the majority text.

MS	Agreement Inc. MT	Agreement Inc. MT %	Agreement Exc. MT	Agreement Exc. MT %
L1091 (83.3% 20/24)	17/21	81	3/3	100
L152 (84.2% 16/19)	15/19	78.9	2/3	66.7

At LTP34 L34, L152 and L1091 transmit the reading  $\mu\epsilon$  along with seventeen other lectionaries. L152 and L1091 do not agree more times with L34 than with the majority text. Thus there is no significant agreement between L34, L152 and L1091.

10) L40 (85% 17/20) agrees more with L3, L24, L150, L441 and L1096 than it agrees with the majority text.

MS	Agreement Inc. MT	Agreement Inc. MT %	Agreement Exc. MT	Agreement Exc. MT %
L3 (75% 18/24)	19/20	95	3/3	100
L150 (79.2% 19/24)	19/20	95	3/3	100
L441 (83.3% 20/24)	19/20	95	3/3	100
L24 (87% 20/23)	18/19	94.7	2/2	100
L1096 (82.6% (19/23)	17/19	89.5	2/2	100

At LTP6 L3, L24, L40, L150, L441 and L1096 transmit the reading  $\pi\alpha\rho\alpha$   $\alpha\nu\theta\rho\omega\pi\omega\nu$  along with four other lectionaries.

L3, L24, L150, L441 and L1096 agree more times with L40 than with the majority text. Thus there is significant agreement between L3, L24, L40, L150, L441 and L1096.

11) L41 (83.3% 20/24) agrees more times with L42 and L152 than it agrees with the majority text.

MS	Agreement Inc. MT	Agreement Inc. MT %	Agreement Exc. MT	Agreement Exc. MT %
L152 (84.2% 16/19)	17/19	89.5	2/2	100
L42 (79% 15/19)	16/19	84.2	2/3	66.7

At LTP34 L41, L42 and L152 transmit the reading  $\mu\epsilon$  along with seventeen other lectionaries.

L42 and L152 agree more times with L41 than they agree with the majority text. Thus there is significant agreement between L41, L42 and L152.

12) L48 (75% 18/24) agrees more with L152, L864 and L1006 than it agrees with the majority text.

MS	Agreement Inc. MT	Agreement Inc. MT %	Agreement Exc. MT	Agreement Exc. MT %
L152 (84.2% 16/19)	16/19	84.2	2/2	100
L1006 (89.5% 17/19)	16/19	84.2	2/2	100
L864 (100% 17/17)	14/17	82.4	0/0	0

At LTP1 L48 and L1006 along with eight other lectionaries transmit the reading  $\text{ουκ ε}\mu\mu\text{ αξιος}$ .

None of the lectionaries agree more times with L48 than they agree with the majority text. Thus there is no significant agreement between L48, L152, L864 and L1006.

13) L49 (83.3% 20/24) has significant agreement with L341, L374, L409 and L465.

MS	Agreement Inc. MT	Agreement Inc. MT %	Agreement Exc. MT	Agreement Exc. MT %
L465 (87.5% 21/24)	23/24	95.8	3/3	100
L409 (76.2% 16/21)	20/21	95.2	4/4	100
L374 (84.2% (16/19)	18/19	94.7	3/3	100
L341 (91.7% 22/24)	22/24	91.7	2/2	100

At LTP16 L49, L409 and L374 transmit the reading *ουκ εστηκεν* along with nineteen other lectionaries.

L374, L409 and L465 agree more times with L49 than they agree with the majority text. Thus there is significant agreement between L49, L374, L409 and L465.

14) L108 (73.9% 17/23) agrees more with L2, L542 and L991 than it agrees with the majority text.

MS	Agreement Inc. MT	Agreement Inc. MT %	Agreement Exc. MT	Agreement Exc. MT %
L542 (83.3% 20/24)	20/23	87	3/3	100
L2 (82.4% 14/17)	15/17	88.2	2/3	66.7
L991 (90.5% 19/21)	17/20	85	2/2	100

At LTP8 L108 and L542 transmit the reading *αλλα δε ηλθον πλοιαρια εκ τιβεριαδος* along with nineteen other lectionaries. At LTP20 L2 and L108\* transmit the reading *ηλθον προ εμου* along with thirteen other lectionaries.

L2 and L542 agree more times with L108 than they agree with the majority text. Thus there is significant agreement between L2, L108 and L542.

15) L115 (83.3% 20/24) agrees more with L152 than it agrees with the majority text.

MS	Agreement Inc. MT	Agreement Inc. MT %	Agreement Exc. MT	Agreement Exc. MT %
L152 (84.2% 16/19)	18/19	94.7	2/2	100

At LTP34 L115 and L152 transmit the reading *με* along with eighteen other lectionaries.

L152 agrees more times with L115 than it agrees with the majority text. Thus there is significant agreement between L115 and L542.



16) L116 (73.9% 17/23) agrees more with L195, L425 and L542 than it agrees with the majority text.

MS	Agreement Inc. MT	Agreement Inc. MT %	Agreement Exc. MT	Agreement Exc. MT %
L425 (83.3% 20/24)	19/23	82.6	3/3	100
L195 (83.3% 20/24)	18/23	78.3	2/3	66.7
L542 (83.3% 20/24)	18/23	78.3	2/3	66.7

At LTP22 L116, L195 and L425 transmit the reading  $\mu\mu\iota\nu$  along with thirteen other lectionaries. At LTP39 L116, L195, L425 and L542 transmit the reading  $\omicron \delta\epsilon\delta\omega\kappa\alpha\varsigma$  along with twenty-one other lectionaries.

L195 and L542 agree more times with L116 than they agree with the majority text. Thus there is significant agreement between L116, L195 and L542.

17) L150 (79.2% 19/24) agrees more with L24, L40, L441, L539, L864 and L1096 than it agrees with the majority text.

MS	Agreement Inc. MT	Agreement Inc. MT %	Agreement Exc. MT	Agreement Exc. MT %
L40 (85% 17/20)	19/20	95	3/3	100
L1096 (83% 19/20)	21/23	91.3	3/4	75
L441 (83.3% 20/24)	21/24	87.5	3/3	100
L24 (87% 20/23)	19/23	82.6	2/2	100
L539 (95.8% 23/24)	20/24	83.3	1/1	100

L864 (100% 17/17)	14/17	82.4	0/0	0
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At LTP6 L24, L40, L150, L441, L1096 exhibit the reading παρα ανθρωπων along with five other lectionaries.

L40, L441 and L1096 agree more times with L150 than they agree with the majority text. Thus there is significant agreement between L40, L150, L441 and L1096.

18) L181 (79.2% 19/24) agrees more with L41, L64 and L212 than it agrees with the majority text.

MS	Agreement Inc. MT	Agreement Inc. MT %	Agreement Exc. MT	Agreement Exc. MT %
L212 (81.8% 18/22)	19/22	86.4	2/2	100
L41 (83.3% 20/24)	19/24	79.2	2/2	100
L64 (85.7% 18/21)	16/21	76.2	1/1	100

At LTP18 L181\* and L212 transmit the reading ειπεν ουν παλιν ο ιησους along with one other lectionary, L5.

L212 is the only lectionary that agrees more times with L181 than with the majority text. Thus there is significant agreement between L181 and L212.

19) L208 (77.3% 17/22) agrees more with L41, L64, L195 and L308 than it agrees with the majority text.

MS	Agreement Inc. MT	Agreement Inc. MT %	Agreement Exc. MT	Agreement Exc. MT %
L308 (73.9% 17/23)	20/21	95.3	4/4	100
L195 (83.3% 20/24)	18/22	81.8	2/2	100
L64 (85.7% 18/21)	16/19	84.2	1/2	50
L41 (83.3% 20/24)	17/21	81	1/1	100

At LTP10 L208 and L308 transmit the reading *εγειρε και απον τον κραβαττον* along with four other lectionaries.

L308 is the only lectionary that agrees more times with L208 than with the majority text. Thus there is significant agreement between L208 and L308.

20) L853 (83% 20/24) agrees more with L465 and L991 and it agrees with the majority text.

MS	Agreement Inc. MT	Agreement Inc. MT %	Agreement Exc. MT	Agreement Exc. MT %
L465 (87.5% 21/24)	23/24	95.8	3/3	100
L991 (90.5% 19/21)	20/21	95.2	2/2	100

Both L465 and L991 agree more times with L853 than with the majority text.

Thus there is significant agreement between L465, L853 and L991.

This study of the sample of lectionaries has yielded a number of pairs and clusters of lectionaries that have significant textual agreement:

- L2, L851 and L996
- L3 and L40
- L20 and L409
- L24, L40 and L125
- L3, L24, L150, L441 and L1096
- L41, L42 and L152
- L49, L374, L409 and L465
- L2, L108 and L542
- L115 and L152
- L116, L195 and L542
- L40, L150, L441 and L1096
- L181 and L212
- L208 and L308
- L465, L853 and L991

Some of these pairs and clusters may be combined for further study, since there are lectionaries appearing in more than one group. For example, L3, L24, L40, L150, L441 and L1096 may be studied as a group, and L2, L108, L542, L851 and L996 may be studied as a group.

### III. Grouping Lectionaries

A pair and two clusters of lectionaries will be analysed for their agreement beyond the text of John: a) L3 and L40 b) L24, L40 and L125 and c) L49, L374, L409 and L465.

a) L3 and L40 are esk lectionaries with one Matthean pericope between Pentecost Sunday and the first Saturday after Pentecost, which is the majority number of Matthean pericopae in the lectionary evidence. The Twelve Passion pericopae and the pericopae of the Holy Friday Hours are not extant in L40 and the Eleven Resurrection pericopae are not extant in L3.

L3 and L40 contain rectangular headpieces that span two columns of writing but the decoration cannot be compared due to the low quality of the microfilm images.

b) L24, L40 and L125 are esk lectionaries with one Matthean pericope between Pentecost Sunday and the first Saturday after Pentecost, which is the majority number of Matthean pericopae in the lectionary evidence. In L24 the Twelve Passion pericopae and the pericopae of the Holy Friday Hours occur at the end of the Synaxarion while in L125 they occur between Holy Thursday and Holy Friday. The Twelve Passion pericopae and the Hours pericopae are not extant in L40.

The Eleven Resurrection pericopae occur at the end of the Synaxarion in all three lectionaries. Holy Friday Hour ̸ is not extant in L40 and L125. The Synaxarion headpiece is not extant in L24 and L125.

c) L49 and L374 are e lectionaries, and L409 and L465 are esk lectionaries. L49 and L374 contain five Matthean pericopae between Pentecost Sunday and the first Saturday after Pentecost as expected in e lectionaries. L409 contains one Matthean pericope and L465 contains two Matthean pericopae.

The Twelve Passion pericopae and the pericopae of the Holy Friday Hours occur between Holy Thursday and Holy Friday in all four lectionaries, which is the majority position in the lectionary evidence.

The Eleven Resurrection pericopae occur at the end of the Synaxarion in L49 and L374, and at the end of the Menologion in L409 and L465. The pericope boundary of Holy Friday Hour ̸ is John 19:23-37 in L49 and L465, and in L409 it is John 18:28–19:37 + Matthew 27:55-61. In L374 Holy Friday Hour ̸ is not extant.

L49 contains a rectangular headpiece, and L374 and L465 contain square headpieces. The Synaxarion headpiece is not extant in L409. The headpiece in L49 is decorated with flowers and a portrait of John is in its centre. The headpiece of L374 is divided into diamonds in which flowers are drawn and there is a quatrefoil in the centre. The headpiece in L465 has a complex

arrangement of flowers and calyces, and on top of the headpiece there is a water fountain and two doves.

Lectionaries that agree significantly in John do not consistently agree beyond the text of John. For example, L3 and L40, and L24, L40 and L125 are groups of lectionaries that agree in being of the esk type but this is not significant since seventy-nine other lectionaries agree on being of the esk type. Lectionary type splits the group, L49, L374, L409 and L465.

L24, L40 and L125 are united in the position of the Eleven Resurrection pericopae but the position of these pericopae divides L49, L374, L409 and L465. L24, L40 and L125 agree in the quantity of Matthean pericopae but this is not significant since they agree with the majority quantity of one Matthean pericope. L409 and L465 divide over the number of Matthean pericopae. L49 disagrees with L374 and L465 on the shape of the Synaxarion headpiece. L374 and L465 agree on the shape of the Synaxarion headpieces but disagree on decoration.

Pairs of lectionaries that agree either on lectionary type, the pericope boundary of the Holy Friday Hour  $\theta$ , the number of Matthean pericopae between Pentecost Sunday and the first Saturday after Pentecost, the positions of the Twelve Passion pericopae and the pericopae of the Holy Friday Hours, or the position of the Eleven Resurrection pericopae are chosen and examined for the extent to which they agree in the text of John.

Here is a table displaying the pairs of lectionaries chosen for study:

Lectionary Feature	Lectionary Pairs
Lectionary Type	L253 and L467; L465 and L875; L121 and L633
The pericope boundary of Holy Friday Hour 0	L279 and L845; L4 and L1086; L24 and L541; L20 and L194
The number of Matthean pericopae between Pentecost Sunday and the first Saturday after Pentecost	L250 and L859; L465 and L870; L851 and L1003
The Position of the Twelve Passion pericopae and the pericopae of the Holy Friday Hours	L208 and L857; L32 and L1023; L278 and L851
The Position of the Eleven Resurrection pericopae	L633 and L638; L341 and L542
Decoration	L847 and L848; L115 and L116; L208 and L514; L60 and L402

#### a) Lectionary Type

- 1) L253 and L467 are the only sk lectionaries in the lectionary evidence.

Both have a small number of additional weekday pericopae in the Synaxarion, but Easter Monday is the only weekday pericope that both manuscripts share. There is a low amount of extant text in both lectionaries because only nine LTPs involve Saturday and Sunday pericopae.

#### L253 (63% 5/8)

Lectionary	Agreement Including MT %	Agreement Excluding MT %
L467 (66.7% 2/3)	25 (1/4)	0 (0/0)



L253 and L467 agree more with the majority text than they agree with each other.

2) L465 and L875 are esk lectionaries.

L465 (88% 21/24)

Lectionary	Agreement Including MT %	Agreement Excluding MT %
L875 (33% 1/3)	50 (2/4)	100 (1/1)

L875 agrees more times with L465 than it agrees with the majority text, but the low number of extant test passages in common between the two manuscripts undermines the significance of this agreement. L465 does not agree more with L875 than it agrees with the majority text.

3) L121 and L633 are e lectionaries.

L121 (78% 18/23)

Lectionary	Agreement Including MT %	Agreement Excluding MT %
L633 (75% 18/24)	58.3 (14/24)	50 (1/2)

L121 and L633 agree more times with the majority text than they agree with each other. At LTP3 L121 and L633 transmit the reading ο ιησους along with eleven other lectionaries.

b) The Number of Matthean pericopae

1) L250 and L859 are the only lectionaries that contain no Matthean pericopae between Pentecost Sunday and the first Saturday after Pentecost Sunday.

L250 (75% 15/20)

Lectionary	Agreement Including MT %	Agreement MT %	Excluding
L859 (88% 21/24)	60 (12/20)	0 (0/0)	

Both L250 and L859 agree more times with the majority text than with each other.

2) L465 and L870 are two out of three lectionaries that contain two Matthean pericopae.

L465 (88% 21/24)

Lectionary	Agreement Including MT %	Agreement MT %	Excluding
L870 (85% 11/13)	84.6 (11/13)	100 (1/1)	

Both L465 and L870 agree with the majority text more than they agree with each other.

3) L851 and L1003 contain five Matthean pericopae.

L851 (88% 21/24)

Lectionary	Agreement Including MT %	Agreement MT %	Excluding
L1003 (88% 14/16)	81.3 (13/16)	100 (1/1)	

At LTP20 L851 and L1003 transmit the reading ηλθον προ εμου along with thirteen other lectionaries. L851 and L1003 agree more with the majority text than with each other.

c) The Pericope Boundary of Holy Friday Hour θ

1) The pericope boundary of Holy Friday Hour θ in L279 and L845 is John 19:23-37. The pericope in each lectionary is in full text.

L279 (96% 22/23)

Lectionary	Agreement Including MT %	Agreement MT %	Excluding
L845 (56% 9/16)	50 (8/16)	0 (0/0)	

L279 and L845 agree more times with the majority text than with each other.

2) The pericope boundary of Holy Friday Hour θ in L4 and L1086 is John 18:28-19:37 and the pericope in each manuscript is in full text.

L4 (79% 19/24)

Lectionary	Agreement Including MT %	Agreement MT %	Excluding
L1086 (71% 17/24)	50 (12/24)	0 (0/1)	

L4 and L1086 agree more with the majority text than with each other.

3) The pericope boundary of Holy Friday Hour θ in L24 and L541 is John 19:16b-37 and the pericope is in full text in each lectionary.

## L24 (87% 20/23)

Lectionary	Agreement Including MT %	Agreement MT %	Excluding
L541 (67% 10/15)	50 (7/14)	0 (0/0)	

L24 and L541 agree more times with the majority text than with each other.

4) At Holy Friday Hour  $\theta$  in L20 and L194 there is a cross-reference to Passion  $\delta$ , then John 19:16b-24 in full text and finally a cross-reference to Passion  $\theta$ .

## L20 (75% 18/24)

Lectionary	Agreement Including MT %	Agreement MT %	Excluding
L194 (80% 12/15)	73.3 (11/15)	50 (1/2)	

L20 and L194 agree more times with the majority text than they agree with each other.

d) The Positions of the Twelve Passion pericopae and the pericopae of the Holy Friday Hours

1) The Twelve Passion pericopae occur between Holy Thursday and Holy Friday and the Holy Friday Hours pericopae occur between Holy Friday and Holy Saturday in both L208 and L857.

## L208 (77% 17/22)

Lectionary	Agreement Including MT %	Agreement MT %	Excluding
L857 (95% 21/22)	70 (14/20)	0 (0/1)	

L208 and L857 agree more times with the majority text than they agree with each other

2) The Twelve Passion pericopae and the pericopae of the Holy Friday Hours occur at the end of the Synaxarion in L32 and L1023.

L32 (67% 14/21)

Lectionary	Agreement Including MT %	Agreement MT %	Excluding
L1023 (67% (4/6))	40 (2/5)	0 (0/2)	

L32 and L1023 agree more times with the majority text than they agree with each other.

3) The Twelve Passion pericopae and the pericopae of the Holy Friday Hours occur at the end of the Menologion in L278 and L851.

L278 (82% 18/22)

Lectionary	Agreement Including MT %	Agreement MT %	Excluding
L851 (88% 21/24)	72.7 (16/22)	0 (0/2)	

L278 and L851 agree more with the majority text than they agree with each other.

e) The Position of the Eleven Resurrection pericopae

1) The Eleven Resurrection pericopae occur at the end of the Synaxarion in L633 and L638.

L633 (75% 18/24)

Lectionary	Agreement Including MT %	Agreement Excluding MT %
L638 (79% 19/24)	58.3 (14/24)	100 (1/1)

At LTP16 L633 and L638 transmit the reading *οὐκ ἐστήκεν* along with twenty other lectionaries. L633 and L638 agree more times with the majority text than with each other.

2) The Eleven Resurrection pericopae occur at the end of the Menologion in L341 and L542.

L341 (92% 22/24)

Lectionary	Agreement Including MT %	Agreement Excluding MT %
L542 (83% 20/24)	79.2 (19/24)	50 (1/2)

L341 and L542 agree more times with the majority text than with each other.

#### f) Decoration

1) L847 and L848 have gate Synaxarion headpieces that span two columns of writing. Each headpiece is decorated with flowers inside circles.

L847 (67% 16/24)

MS	Agreement Inc. MT %	Agreement Exc. MT %
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L848 (100% 9/9)	55.6 (5/9)	0 (0/0)
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L847 and L848 agree more times with the majority text than with each other.

2) L115 and L116 have pi Synaxarion headpieces that span two columns of writing. Each headpiece is decorated with flowers inside circles.

L115 (83% 20/24)

MS	Agreement Inc. MT %	Agreement Exc. MT %
L116 (74% 17/23)	66.7 (16/24)	50 (1/2)

At LTP34 L115\* and L116 transmit the reading  $\mu\epsilon$  along with eighteen other lectionaries. L115 and L116 agree more with the majority text than with each other.

3) L208 and L514 contain rectangular Synaxarion headpieces that span two columns of writing. Each headpiece is decorated with flowers inside circles.

L208 (77% 17/22)

MS	Agreement Inc. MT %	Agreement Exc. MT %
L514 (94% 16/17)	73.3 (11/15)	50 (1/2)

At LTP25 L208 and L514 transmit the reading  $\mu\epsilon$  along with twenty-six other lectionaries. L208 and L514 agree more times with the majority text than with each other.

4) L60 and L402 contain band headpieces that fill the breadth of the page. Each headpiece is decorated with twisted vines.

L60 (58% 14/24)

MS	Agreement Inc. MT %	Agreement Exc. MT %
L402 (86% 19/22)	50 (11/22)	50 (1/2)

At LTP35 L60 and L402 transmit the reading τηρησετε along with seven other lectionaries. L60 and L402 agree more times with the majority text than with each other.

Significant agreement is not found in any of the pairs of lectionaries. For example, all lectionaries agree more with the majority text than with each other. If textual agreement between two lectionaries that is over 80% is seen as high, then two pairs of lectionaries have high textual agreement: L465 and L870, and L851 and L1003. Both of these pairs agree on the number of Matthean pericopae between Pentecost Sunday and the first Saturday after Pentecost.

#### IV. Conclusion

Textual agreement between the lectionaries is quantified using the test passages at which more than a third of the total number of lectionaries that transmits the majority text transmits alternative readings. A lectionary has significant agreement with another lectionary if the manuscripts agree with each other more times than they agree with the majority text.



Using this method one has identified the following five pairs and nine clusters of lectionaries and these should be further explored:

- L3 and L40
- L20 and L409
- L115 and L152
- L181 and L212
- L208 and L308
- L2, L851 and L996
- L24, L40 and L125
- L3, L24, L150, L441 and L1096
- L41, L42 and L152
- L49, L374, L409 and L465
- L2, L108 and L542
- L116, L195 and L542
- L40, L150, L441 and L1096
- L465, L853 and L991

Through an investigation prompted by Burn's claim about grouping lectionaries, one discovered that lectionaries that agree significantly with each other in the text of John do not automatically have significant agreement beyond the text of John. Similarly, lectionaries that have significant agreement beyond the text of John do not automatically have significant agreement in the text of John.

It seems that there is no shortcut way of identifying groups of lectionaries that have significant textual agreement. The only way is to count the number of times a lectionary agrees with every other lectionary.

## Chapter 6: Greek Gospel Lectionary Archetypes

“It is reasonable to assume that when the lectionaries were made up the lections were taken from straight text Byzantine MSS which had been used in the churches as lectionaries”<sup>290</sup>

The 1929-63 period of text-critical studies of the Greek Gospel lectionary tradition assumed that the continuous text tradition lay behind it, hence the scholars involved focussed on finding the textual affinity of the lectionaries with the continuous text tradition. The identification of the continuous text archetype varied from Buck’s fourth century Caesarean and Early Byzantine text, which, after entering the lectionary tradition, was gradually standardised to the Byzantine Text, to Pellett’s continuous text manuscripts with a Byzantine Text, which were used as lectionaries before the arrival of the lectionary proper in the Middle Byzantine period.

Burns thinks that lectionaries were constructed from continuous text manuscripts, which may have contained lectionary rubrics and lectionary tables. For Burns the presence of Ammonian section numbers in lectionaries was the clue that pointed to lectionary tables. Rutz thinks that continuous text manuscripts with lectionary rubrics were regularly used to construct lectionaries.

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<sup>290</sup> Pellett, 123.

Cleminson brings to light a colophon in a Slavonic Apostolos lectionary, where a scribe writes that the lectionary was constructed using a continuous text manuscript.<sup>291</sup> The lectionary is Moscow, Russian State Library, MS Rumjancev 9, and the year in the colophon is 7003 (1495). Here is a translation of the colophon, which is found on fa. 420v-421r:

“In the year 7003 in the reign of the noble [...] Russian tsar Ivan Vasil'evič, Grand Prince of all Rus', this divinely inspired book called the Apostolos was written, by order of the God-loving lord Michail Vasil'evič Kutozov (may the Lord God give him his heavenly reward), who commanded that this work should be done, to transfer the Apostolos from the tetra to the aprakos without contradiction, and gave the scribe his reward having doubled it. And this book was written in Great Novgorod by the clerk Gridja of [the church of] St Theodore Stratilates on Ščorkova Street [...].”<sup>292</sup>

The term tetra is a reference to the continuous text manuscript and the term apakros refers to the lectionary. According to Cleminson the doubling of the reward may have been made because the scribe had carried out the difficult task of creating a lectionary from a continuous text manuscript.<sup>293</sup>

The scribes who wrote colophons in Greek Gospel lectionaries did not state that they were constructing them from continuous text manuscripts, although

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<sup>291</sup> R. Cleminson, “Fragments of a Serbian Apostolos in Budapest and their Significance for Textual Criticism,” *Palaeobulgarica* XXX, no. 4 (2006): 8.

<sup>292</sup> This is a translation by Prof. Ralph Cleminson of the University of Portsmouth, which was given to me in an email received on 21/02/08.

<sup>293</sup> Cleminson, 8.

the Greek τα δ̅ ευαγγελια in the colophon of L1000 may be a reference to a Four Gospels manuscript.

Despite the absence of such colophons, there are features in the Greek Gospel lectionaries that point to continuous text manuscripts. For example, one has observed lectionary table titles in L41 and L42, Eusebian canon numbers and Ammonian section numbers in the supplementary pericopae of the Holy Friday Hours in L864, lists of stichoi in L1003, the water fountain motif in the Synaxarion headpieces of L32, L139b, L283, L341 and L465, the Deesis in the Synaxarion headpieces of L279 and L1091, and the picture of John dictating to Prochoros in L381.

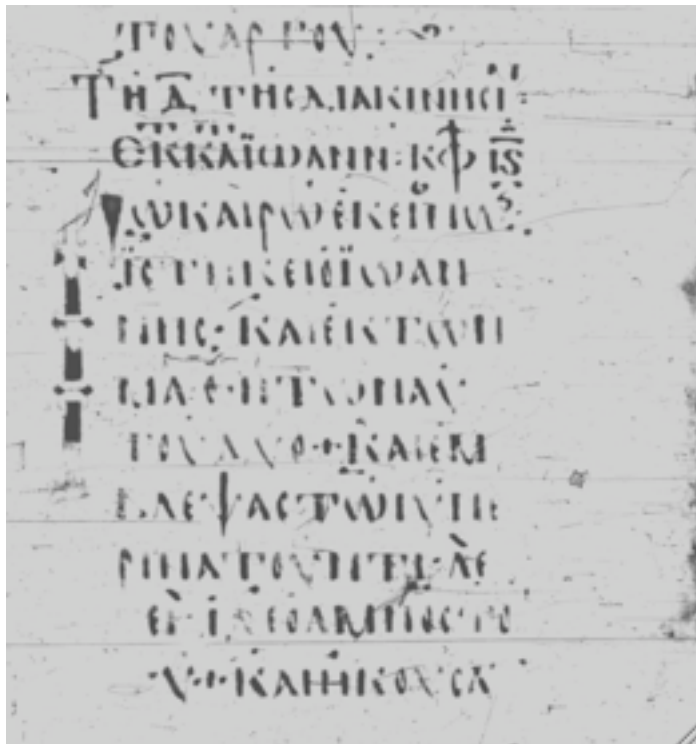
One observes that a number of the lectionaries studied contain Ammonian section numbers and these numbers are the significant clue to an understanding of the construction of the lectionary tradition. In this chapter one will present the lectionary evidence that contains Ammonian section numbers, and discuss a sample of continuous text manuscripts with lectionary tables that may have been used to construct Gospel lectionaries.

### I. Ammonian Section Numbers

Twenty-nine lectionaries contain Ammonian section numbers written after Gospel identifiers: L3, L17, L20, L42, L48, L63, L64, L121, L130, L150, L152,

L194, L212, L250, L253, L292, L308, L329, L367, L389, L467, L514, L542,  
L845, L859, L1076, L1082, L1086 and L1096.

In these lectionaries the Greek κεφάλαιον, which appears as the abbreviation κε, κφ or κεφ, precedes each Ammonian section number. For example, in L514 the following text on f. 3v introduces the pericope recited during the Divine Liturgy on Easter Wednesday: τη δ της διακινησιμου εκ του κατα ιωαννην κεφαλαιον ις. Here is an image of the beginning of this pericope:



L64 does not transmit the Greek κεφαλαιον before the Ammonian section number at the pericope of the Divine Liturgy on Easter Sunday, which occurs on f. 1r: εκλογαδιν συν θεω του αγιου ευαγγελιου τη αγια και μεγαλη

κυριακη κατα ιωαννην α. In L64 the Greek letter α does not refer to the first τιτλος in John because this is περι του εν κανα γαμου (John 2:1-12). The next Ammonian section number appears at the Orthros pericope of Pentecost Sunday. Here the Greek κεφαλαιον precedes the Ammonian section number.

The Ammonian section numbers in eleven representative examples of the twenty-nine Gospel lectionaries will now be discussed.

L3, L150 and L1096 contain an Ammonian section number only at the Divine Liturgy pericope of Easter Sunday. For example, on f. 1r in L3 one finds the following at the head of the Easter Sunday pericope: τη αγια και μεγαλη κυριακη του πασχα ευαγγελιον εκ του κατα ιωαννην κεφαλαιον α.

L17 transmits Ammonian section numbers at τη β της διακνησιμου and at τη γ της διακνησιμου. L20 transmits Ammonian numbers until κυριακη ς απο το αντιπασχα. L48 transmits Ammonian section numbers from τη γ της διακνησιμου until τη δ της ς εβδομαδος in the Easter-Pentecost period but the script employed appears smaller than that used for the paratextual information at the head of the pericope.

In L121 Ammonian section numbers appear until τη ε της β εβδομαδος of the Lucan section on f. 152v and restart on τη ς της ζ εβδομαδος in the same section. Ammonian section numbers are also found in the Menologion

but here they are in a smaller and more cursive hand than the text of the lection and Gospel identifiers.

In L130 Ammonian section numbers are found consistently at pericopae throughout the Synaxarion and the Menologion, beginning with the Easter Monday pericope on f. 2r. Sometimes the Greek κεφαλαιον is written after the Gospel identifier without the number. For example, the Ammonian section numbers that are present at the Twelve Passion pericopae. In L308 Ammonian section numbers first appear at τη παρασκευη της α εβδομαδος of the Matthean section. The first Passion pericope on f. 97r contains the Greek κεφαλαιον without a number. Ammonian section numbers also appear in the Menologion.

In L514 there is no Ammonian section number at the pericope of the Divine Liturgy on Easter Sunday but Ammonian section numbers are found at every pericope in the Synaxarion from τη δ της διακνησιμου sometimes without the Greek κεφαλαιον. Ammonian section numbers are not found in the Menologion.

Another numbering system is written alongside the Ammonian section numbers in L514. For example, on f. 16v at the pericope τη κυριακη της γ εβδομαδος of the Easter-Pentecost period, the number κβ is written to the left of the Gospel identifier and the number λη is written to the right of it. The



latter is the Ammonian section number written without the Greek κεφαλαιον but the former is the number of days from Easter Sunday.

Burns has noticed this numbering of the pericopae in the Gospel lectionary tradition. According to Burns the numbering of the pericopae from Easter Sunday stops at Pentecost Sunday and it may be a trace of an earlier Christian tradition that placed emphasis on the fiftieth day of the Easter-Pentecost period.<sup>294</sup>

In L1082 Ammonian section numbers are found consistently in the Synaxarion and the Menologion.

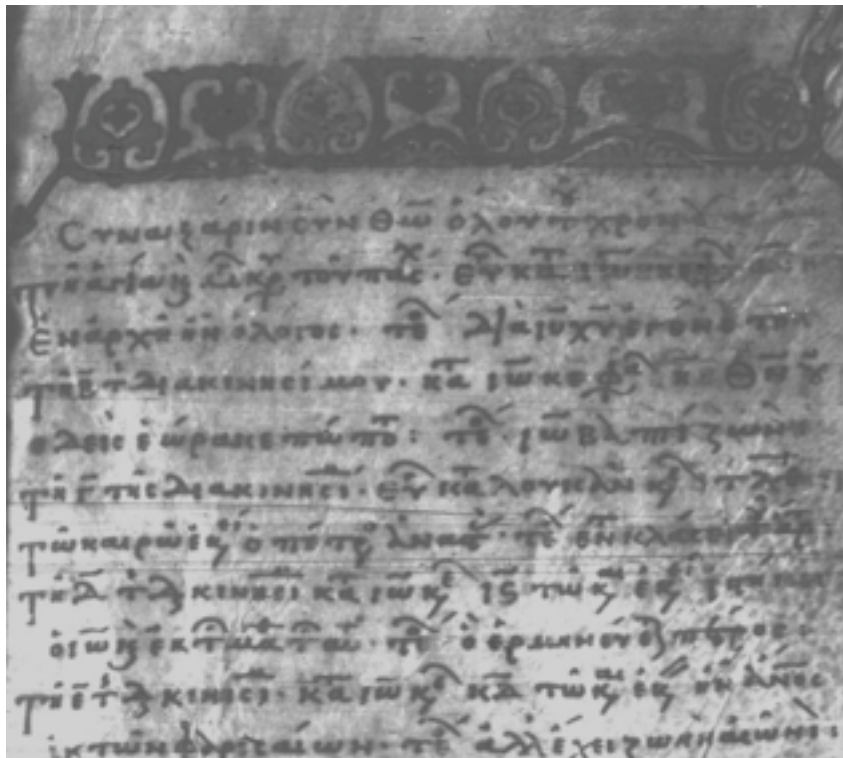
The Ammonian section numbers in these lectionaries may have been used to find a pericope in a continuous text manuscript. For example, a monk may have wanted to read a lectionary pericope in a continuous text manuscript during his time of private reading in the cell. Since he was not allowed to take the Gospel lectionary from the library or sacristy, the monk could look up the pericope in the lectionary, read the Ammonian section number and then find it in the continuous text manuscript with Ammonian section numbers, which he could read in his cell. It is unlikely that Ammonian section numbers in the lectionary had this function, since most lectionaries do not contain Ammonian section numbers at every pericope, and the lectionary table was probably used for this purpose.

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<sup>294</sup> Burns, "Johannine Saturdays and Sundays," 47.

It seems that scribes constructing lectionaries from continuous text manuscripts with lectionary tables sometimes copied too much information from an entry in the table.

Lectionary tables list the Synaxarion and the Menologion pericopae in an abbreviated form. In each table entry the lection identifier, Gospel identifier, Ammonian section number, incipit and explicit of the pericope are given. For example, here is an image of the beginning of the Synaxarion in the lectionary table of 278 on f. 272r.



In 278 the e type Synaxarion list supplies the lection identifier, the Gospel identifier, the Ammonian section number, the incipit and explicit for each pericope. For example, the entry for Easter Saturday is: τω σαββατω της

διακινήσιμου κατὰ ἰωάννην κεφάλαιον κε τῷ καιρῷ ἐκείνῳ ἦλθεν ὁ ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ τέλος ὅτι θεὸς ἀληθὴς ἐστὶν (John 3:22-33). The lectionary table and the main text are written in the same hand.

One observes that the Greek κε, short for κεφάλαιον, sometimes precedes the Ammonian section numbers in the margins of 205 and 209. It is therefore possible that the Ammonian section numbers in Gospel lectionaries, which are also preceded by an abbreviation for κεφάλαιον, were copied from the margins of the main text instead of the lectionary table. However, the occurrence of κε in the margins of the main text is probably rare in continuous text manuscripts and it does not explain the consistent placement of the Ammonian section number after the Gospel identifier in the Gospel lectionaries.

One may use the information in a lectionary table to locate the text of the pericope in a continuous text manuscript that contains Ammonian section numbers. A monk may do this to read a pericope from a continuous text manuscript as an act of private devotion and a scribe may do this when constructing a lectionary from a continuous text manuscript.

The continuous text manuscripts that have lectionary tables usually contain lectionary rubrics in the margins of the main text, for example, lection identifiers, incipits, and ἀρχή and τέλος signs. Readers and scribes probably used these lectionary rubrics in conjunction with the lectionary tables.

Scribes constructing lectionaries from continuous text manuscripts with lectionary tables and lectionary rubrics probably copied each pericope in the following manner. Dipping the pen in red ink the scribe copied the lection identifier, the Gospel identifier and sometimes the Ammonian section number from the lectionary table. The scribe copied the Ammonian section number because he wanted to take a note of the Ammonian section number, so that he did not forget it when searching for it in the margins of the continuous text exemplar. The paratextual elements may have been added after the text of the pericope was copied and if so the scribe needed to leave enough writing space for this at the head of the pericope.

After finding the pericope in the main text through the Ammonian section number with the help of the incipit and explicit of the lectionary table, the scribe copied the incipit from the lectionary rubrics or the lectionary table. Using brown ink the scribe then copied the text of the pericope and stopped at the τέλος sign if it was present or at the text that formed the explicit in the lectionary table. The scribe had to make sure that the explicit was copied from the lectionary table if it was in a special form for recitation.

Sometimes the scribe only wrote the Ammonian section number without the Greek κεφαλαιον or sometimes the Greek κεφαλαιον without the Ammonian section number. Perhaps some lectionary tables do not contain the Greek κεφαλαιον at every entry.

Burns suggests that lectionaries with sporadic Ammonian section numbers descend from lectionaries with a higher amount of these numbers.<sup>295</sup> In the light of this suggestion L514 has been freshly made from a continuous text manuscript, L130 and L1082 descend from a small number of copying events, and L3, L150 and L1096 are lectionaries that descend from several copying events. Lectionaries without Ammonian section numbers are lectionaries in which all Ammonian section numbers have been deleted after a high number of copying events, or lectionaries in which there were never Ammonian section numbers.

When a scribe decided to omit the Ammonian section numbers in a lectionary, one thinks that such a scribe omitted all of the Ammonian section numbers rather than some of them in a copying event. Ammonian section numbers may have never been present.

Gospel lectionaries contain varying amounts of Ammonian section numbers because scribes copied different amounts from lectionary tables. For example, scribes decided to make a note of some of the Ammonian section numbers but not of others.

It is difficult to explain the Ammonian section numbers that appear in L48 and L121 in a hand other than that of the main scribe. Perhaps the scribes of L48 took a note of the Ammonian section numbers at the head of where the

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<sup>295</sup> Burns, "Greek and Early Slavonic Gospel Lectionaries," 17.

pericope would be so that he did not forget it. Then he looked up the Ammonian section numbers in the continuous text manuscript and then copied the pericope. If the Ammonian section number was written as a note of remembrance, the scribe probably wrote it in an informal cursive script, which explains its dissimilarity in style with the main text and the paratext. The Ammonian section numbers in the other lectionaries, which are in the same hand as the pericopae and the paratext, may have been informal notes of remembrance and then subsequently copied as a part of the paratext.

In L121, where the Ammonian section numbers are a part of the paratext in the Synaxarion but informal notes of remembrance in the Menologion, the scribe may have copied the Synaxarion from a lectionary but constructed the Menologion afresh using a continuous text manuscript with a lectionary table.

L112 is an Apostolos-Gospel lectionary, dating from the eleventh century. It is an example where the scribe has copied the Ammonian section numbers so that the readers may use them. The Apostolos pericopae are written in full but the Gospel pericopae contain no text. Instead, there is a lection identifier, a Gospel identifier and an Ammonian section number for every Gospel pericopae, so that one could find the text of the Gospel pericopae in a continuous text manuscript.

It seems that the Ammonian section numbers in L112 have an intended function. The lection identifiers, Gospel identifiers and Ammonian section

numbers have probably been copied from a lectionary table. Perhaps a scribe constructed L112 using an Apostolos continuous text manuscript with a lectionary table that listed the Apostolos and Gospel pericopae. Thus the scribe could only write the Apostolos pericopae in full.

## II. Lectionary Tables

Examples from the Synaxarion section of the lectionary table and the lectionary rubrics in the text of John in fourteen minuscule continuous text manuscripts will be given to illustrate these lectionary features: 26, 273, 278, 543, 560, 651, 655, 669, 685, 2222, 2354, 2364, 2398 and 2813. All of the manuscripts are Four Gospel codices, although 2813 contains Luke and John. The colour of ink is noted in 560, 669, 685, 2222, 2354 and 2364 for which coloured images are available. Here is information about these manuscripts from the *Liste*.

MS (G-A No.)	Type	Date	Size (cm)	Library
26	e	XI	24.1 x 18.5	Paris, Bibl. Nat. Gr. 78
273	e	XIII	22 x 16	Paris, Bibl. Nat. Gr. 79
278	e	1072	20.2 x 15	Paris, Bibl. Nat. Gr. 82
543	e	XII	28 x 23	Ann Arbor, Univ. of Michigan MS 23b
560	e	XI	18 x 14	Glasgow, Univ. Libr. Hunter Ms 475
651	e	XI	19.5 x 15	Dessau, Anhalt. Landesbücheri, s.n.
655	e	XI/XII	24 x 19	Berlin, Staatsbibl., Graec. qu. 39.
669	e	X	17 x 13.5	Dallas/Texas, Privatbesitz Ch. C. Ryrie

685	e	XIII	24.2 x 16	Ann Arbor, Univ. Libr., Ms. 151
2222	e	XIV	25 x 20	Chicago/III., Univ. Libr., Ms. 138, 125 fol.
2354	e	1287	28.8 x 22.6	Ann Arbor, Univ. Libr., Ms. 80
2364	e	XII/XIII	9 x 7	Ann Arbor, Univ. Libr., Ms. 182
2398	e	XIV	21.5 x 16	Chicago/III., Univ. Libr., Ms. 132, 206 fol. Montreal, Diocesan Theol. Coll., Ms. B, 1 fol. (L6, 33-46)
2813	L+J	XIII	?	Dallas/Texas, Privatbesitz Ch. C. Ryrie

In 26 an esk Synaxarion list supplies the lection identifier, Gospel identifier, Ammonian section number, incipit and explicit for each pericope. For example, on f. 173r the entry for the Wednesday of the fourth week after Easter is: τη δ κατα ιωαννην κεφαλαιον σε της εορτης μεσου τελος η ωρα αυτου (John 7:14-30). In the right margin the scribe adds εις το μεσο ν, which is a reference to Mid-Pentecost. The lectionary table is written in the same hand as that of the Gospels.

Eusebian canon tables precede the Gospels. Ammonian section numbers, lection identifiers, Gospel identifiers, incipits, and ἀρχή and τέλος signs are found in the margins of the text of John. For example, on f. 147r αρχη is found in the margin beside the line και περιεπατει ο ιησους (John 7:1) and in the bottom margin one reads the lection identifier and the incipit: τη γ της ν τω καιρω περιεπατει (John 7:1-).



In 273 the esk Synaxarion list supplies the lection identifier, Gospel identifier, Ammonian section number, incipit and explicit for each pericope. For example, on f. 188r the entry for the Saturday of the seventh week after Easter is: τω σαββατω κατα ιωαννην κεφαλιαον σκς τω καιρω εφανερωσε αυτοις ο ιησους τελος βιβλια αμην (John 21:14-25). The lectionary table is written in the same hand as that of the main Gospel text.

The text of John contains Eusebian canon numbers, Ammonian section numbers, lection identifiers and incipits in the margins. For example, in the margin of f. 153r τη ς της γ εβδομαδος εγω ειμι ο (John 6:48-) is written and the lectionary sign αρχη is written beside the line ειμι ο αρτος της (John 6:48).

In 543 the e type Synaxarion list supplies the lection identifier, the Gospel identifier, the Ammonian section number, the incipit and explicit for each pericope. For example, on f. 155r the entry of the first pericope of the Synaxarion is: τη κυριακη του πασχα ευαγγελιον κατα ιωαννην κεφαλαιον α εν αρχη ην ο λογος τελος δια ιησου χριστου εγενετο (John 1:1-17). The lectionary table and the Gospels are written in the same hand.

Eusebian canon numbers, Ammonian section numbers, lection identifiers, and ἀρχή and τέλος signs are written in the margins of the text of John. For example, on f. 147r after the line ending in καγω εν αυτοις (John 17:26), one finds the rubric τελος αρχη ευαγγελιου β των παθων, signifying that it is the

end of Passion α (John 13:31-17:26) and the beginning of Passion β (John 18:1-28).

In 560 the esk Synaxarion list supplies the lection identifier, the Gospel identifier, the Ammonian section number, the incipit and the explicit for each pericope. For example, this is the entry for the day after Antipascha Sunday on f. 347v: τη β της β εβδομαδος κατα ιωαννην κεφαλαιον ιη τω καιρω γαμος εγενετο τελος οι μαθηται αυτου (John 2:1-11). The taus in τη and τω are in red ink and the other letters are written in brown ink. The text of John and the lectionary table are written in the same hand, which is the hand of the third scribe at work in the manuscript according to CSNTM.<sup>296</sup>

Eusebian canon tables preface the Gospels. Ammonian section numbers appear in the margins of the text of John in red ink without Eusebian canon table numbers. ἀρχή and τέλος signs appear in the margins of the text of John in red ink. There are no lection identifier rubrics. For example, on f. 8r the Ammonian section number η appears in the margin of the text and the sign αρχη is placed beside the phrase θεον ουδεις (John 1:18), which is the start of the Easter Monday pericope (John 1:18-28).

In 651 the e type Synaxarion list supplies the following information for each Apostolos and Gospel pericope: lection identifier, Apostolos section number,

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<sup>296</sup> [http://images.csntm.org/Manuscripts/GA\\_560/GA\\_560\\_MS\\_Hunter\\_475.pdf](http://images.csntm.org/Manuscripts/GA_560/GA_560_MS_Hunter_475.pdf) Consulted 17/8/09

Apostolos identifier, Gospel identifier and Ammonian section number. For example, on f. 183r the entry for the Thursday of Easter Week is: τη ε αποστολου κεφαλαιον ζ πραξεων ευαγγελιον ιωαννου κεφαλαιον κγ. The text of the Gospel and the Apostolos is written in the same hand as that of the lectionary table.

Ammonian section numbers, lection identifiers, and ἀρχή and τέλος signs are written in the margins of the text of John. For example, on f. 146r the lection identifier τη γ της β εβδομαδος is written in the margin, αρχη is written beside the line beginning with ουτως (John 3:16) and τελος is written beside the line ending in ειργασμενα (John 3:21).

In 655 the e type Synaxarion list supplies the lection identifier, the Gospel identifier, the Ammonian section number, the incipit and the explicit for each entry. For example, on f. 3r the entry for the Thursday of the second week of Easter is: τη ε της β εβδομαδος κατα ιωαννην κεφαλαιον μδ ειπεν ο κυριος προς εληλυθοτας αμην αμην λεγω υμιν οτι ο τον λογον τελος του πεμψαντος (John 5:24-30). The lectionary table is written in the same hand as that of the Gospels.

Eusebian canon tables precede the Gospels. Eusebian canon numbers, Ammonian section numbers, lection identifiers, incipits, and ἀρχή and τέλος signs are found in the margins of the text. For example, on f. 261r τη γ της β εβδομαδος ειπεν ο κυριος ουτος γαρ is written in the margin and the sign

αρχη is written in the margin beside the line with the words ουτως γαρ (John 3:16).

In 669 the e type Synaxarion list supplies the lection identifier, the Gospel identifier, the Ammonian section number, the incipit, the explicit and the folio number for each pericope. For example, on f. τνζ the entry for Easter Wednesday is: τη δ της διακνησιμου ευαγγελιον κατα ιωαννην κεφαλαιον ις τω καιρω εισηκεν ο ιωαννης τελος επι τον υιον του ανθρωπου εις φυλλαν σπα (John 1:35-51). The tau in τη, the epsilon in ευαγγελιον, the tau in τω, the tau in τελος, the epsilon in επι and the epsilon in εις are in red ink but the other letters are written in brown ink. The lectionary table and the Gospels are written in the same hand.

Eusebian canon numbers are in red ink and Ammonian section numbers are in brown ink in the margins of John. There are no lectionary rubrics in John.

In 685 an e type Synaxarion list supplies the lection identifier, the service identifier, the Gospel identifier and the Ammonian section number for each pericope. For example, the entry of the opening pericope of the Synaxarion list on an unnumbered folio reads: τη αγια και μεγαλη κυριακη του πασχα εις την λειτουργιαν ευαγγελιον ιωαννου κεφαλαιον α εσπερινον ευαγγελιον ιωαννου κεφαλαιον ξε (John 1:1-17). The tau in τη is written in red ink and the other letters are written in brown ink. The lectionary table is written in the same hand as that of the Gospels.

Lecture identifiers, Ammonian section numbers, incipits, and ἀρχή and τέλος signs are written in red ink in the margins of John. For example, on an unnumbered folio τη β της διακινήσιμου θεον ουδεις εωρακεν πωποτε (John 1:18-) is written in the top margin and τη β της διακινήσιμου θεον ουδεις εωρακεν (John 1:18-) is written in the bottom margin probably in another hand. The lectionary sign αρχη appears beside the line with θεον (John 1:18) to signify the beginning of the pericope.

One observes that the lectionary table and the lectionary rubrics in 685 have diverging textual traditions. For example, on f. 217r the lectionary rubric in the margin is εωθινον θ ουσης οψιου και του αγιου αποστολου θωμας και τη μεγαλη κυριακη εσπερινη (John 20:19-), which makes reference to three different liturgical times during which the pericope that begins with John 20:19 is recited: the Ninth Resurrection pericope, the Sunday of the Apostle Thomas and Easter Sunday Vespers. The lection identifier in the entry of the Synaxarion list, κυριακη του θωμας, conflicts with the lection identifier in the rubric, του αγιου αποστολου θωμας.

685 is probably a copy of a manuscript to which a lectionary table was added. This continuous text manuscript already had lectionary rubrics before the lectionary table was added, which sometimes exhibit a textual tradition differing from the lectionary table. A second handwrote additional lectionary rubrics to the margins of the main text before or after the lectionary table was added as seen with the Easter Monday rubric.

In 2222 an esk Synaxarion list supplies the lection identifier, the Ammonian section number, the incipit and explicit for each pericope with the notable absence of the Gospel identifier. For example, on f. 118r the entry for the Thursday after Antipascha Sunday is found: τη ε κεφαλαιον μα ειπεν ο κυριος αμην λεγω υμιν οτι ο τον λογον τελος πεμψαντος με πατρος (John 5:24-30). The tau in τη, the epsilon in ειπεν and the tau in τελος are written in red ink, and the other letters are written in a black/brown ink. The lectionary table is written in a smaller minuscule hand than the Gospel text, which signifies that the lectionary table was added later.

In the text of John one observes lection identifiers, Gospel identifiers, incipits, Ammonian section numbers, and ἀρχή and τέλος signs written in red ink in the margins. For example, in the top margin of f. 104r one reads the rubric: κυριακη της ν κατα ιωαννην τη εσχατη ημερα (John 7:37).

The lectionary table and the lectionary rubrics have diverging textual traditions. For example, on f. 103r the lection and Gospel identifiers in the margin of the text read τη δ κατα ιωαννην της πεντηκοστης. The corresponding entry in the Synaxarion list reads the same but with με ν in the right margin, which is short for μεσο ν. The abbreviation με for μεσο is seen in the lection identifier at LTP14 in L34.

In 2354 an e type Synaxarion list supplies the lection identifier, Gospel identifier, the Ammonian section number, the incipit and explicit for each

pericope. For example, on an unnumbered folio one finds the entry for the Friday after Antipascha Sunday: τη παρασκευη ιωαννου κεφαλαιον μβ ειπεν ο κυριος προς τους εληλυθοτες προς αυτον ιουδαιοι τελος επι των ασθενουτων (John 5:30-6:2). The lectionary table and the Gospels are written in different hands, which signifies that the lectionary table was added later.

Ammonian section numbers, lection identifiers, and ἀρχή and τέλος signs are written in red ink in the margins of John. The text of John is divided into pericopae like a lectionary proper. For example, on f. 93b the scribe leaves two lines free from the text of John after ιησου χριστου εγενετο (John 1:17) because this is the end of the first pericope of the Synaxarion, that is the pericope of Easter Sunday. In this space the scribe writes in red ink τελος του πασχα. τη β της διακινησιμου. Then the scribe commences with the Gospel text at John 1:18, which is the start of the pericope recited on τη β της διακινησιμου (John 1:18-28).

In 2364 the e type Synaxarion list supplies the lection identifier, the Gospel identifier, the Ammonian section number, the incipit and explicit for each pericope. For example, the entry for the second day of Easter Week reads on an unnumbered folio: τη β της διακινησιμου ευαγγελιον κατα ιωαννην κεφαλαιον η θεον ουδεις εωρακεν τελος οπου ην ιωαννης βαπτιζων

(John 1:18-28).<sup>297</sup> It seems that the same hand wrote the Gospels and the lectionary table.

Ammonian section numbers without canon numbers, lection identifiers, incipits, and ἀρχή and τέλος signs are written in red in the margins of the text of John.

In 2398 the e type Synaxarion list supplies the lection identifier, the Gospel identifier, the Ammonian section number, the incipit and explicit for each pericope. For example, the entry for the Tuesday of the fifth week after Easter is found on f. 181r: τη γ ευαγγελιον ιωαννου κεφαλαιον πς αμην αμην λεγω υμιν εαν τις τον λογον μου τηρηση τελος επαρηγον ουτως (John 8:51-59). The same hand has written the lectionary table and the Gospels.

Lection identifiers and lectionary signs are sporadic in the text of John, which suggests that these lectionary rubrics and the lectionary table have separate textual traditions. 2398 probably derives from a manuscript to which a lectionary table was added. One example of a lectionary rubric in John is on f. 142v where τη β της γ εβδομαδος is in the left margin beside the line with the words και απηλθον (John 5:15).

In 2813 an esk Synaxarion list supplies the lection identifier, the Gospel identifier, the Ammonian section number, the incipit and explicit for each

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<sup>297</sup> The manuscript has no folio numbering but this page is recorded as image 407a at [http://www.csntm.org/Manuscript/View/GA\\_2364](http://www.csntm.org/Manuscript/View/GA_2364) Consulted 20/02/09.



pericope. For example, on f. 139r the entry for the Thursday after Easter is: τη  
ε της διακινήσιμου κατα ιωαννην κεφαλαιον κδ τω καιρω εκεινω  
ανθρωπος τις ην εκ των τελος αλλ εχει ζωην αιωνιον (John 3:1-15/16).  
The Gospels and the lectionary table are written in the same hand.

Ammonian section numbers, lection identifiers, incipits, and ἀρχή and τέλος  
signs are found in the margins of John. For example, in the margin of f. 77r  
one reads: τη παρασκευη του πασχα τω καιρω εκεινω ηλθον ο ιησους εις  
καπερναουμ (John 2:12-).

In every lectionary table the Greek κεφαλαιον precedes the Ammonian  
section numbers and apart from the lectionary table of 2222 the Ammonian  
section numbers are written after the Gospel identifiers. It seems reasonable  
to conclude that Ammonian section numbers in lectionaries derive from  
lectionary tables.

Scribes probably consulted the lectionary tables to construct the Gospel  
lectionaries and used lectionary tables to construct the Gospel lectionaries,  
although the lectionary tables may have been used to construct the Gospel  
lectionaries as well.

If a scribe sometimes uses the lectionary rubrics and sometimes the  
lectionary table when constructing a Gospel lectionary, he may be combining  
two divergent textual traditions as seen in 2222. If diverging lection identifier

and pericope boundary traditions fed into the lectionary tradition, one should not be surprised about the existence of a less controlled lection identifier text when compared to the text of John, and a range of boundaries for certain pericopae, all of which have been observed in chapter four.

### III. Conclusion

The presence of Ammonian section numbers in lectionaries points to the use of lectionary tables. It seems that Greek Gospel lectionaries are constructed from continuous text manuscripts with lectionary tables, disproving Colwell's thesis of the existence of a single lectionary archetype from which all Byzantine lectionaries derive. The continuous text manuscripts with lectionary tables attached should be the starting point of the story of the emergence of the Byzantine lectionary.

Ammonian section numbers appear in lectionaries because the numbers were sometimes copied from the lectionary table and written at the head of pericopae. For example, a scribe, when constructing a lectionary, wanted to take a note of the Ammonian section number that he was searching for in the continuous text exemplar. This Ammonian section number was written as an informal note at the head of a pericope, which subsequently in the lectionary tradition was copied as a part of the paratext in red ink.

In the Gospel lectionaries without Ammonian section numbers, either the scribes who constructed them did not copy the Ammonian section numbers from the lectionary tables or a scribe at some point in the line of tradition omitted all of the Ammonian section numbers.

The lection identifiers, incipits, and ἀρχή and τέλος signs of the lectionary rubrics probably helped the lectionary scribe to locate the pericopae in the continuous text exemplar in addition to the Ammonian section numbers, but the Ammonian section numbers in the margins of a continuous text manuscript would have provided sufficient information to construct a lectionary. The lectionary scribe probably sometimes copied the lectionary rubrics in the margins of the main text instead of the paratextual information of the lectionary table, which may have resulted in the occurrence of two different textual traditions in a single lectionary.

Since it probably was a laborious task to construct a Gospel lectionary from a continuous text manuscript with a lectionary table, more lectionaries are probably copies of other lectionaries than new constructions from continuous text manuscripts.

To tell the story of the emergence of the Gospel lectionary tradition research should be done on the traditions of the lectionary tables and lectionary rubrics found in continuous text manuscripts. When studying the Gospel lectionary tradition one should take a note of the presence of Ammonian section

numbers and other features that point to the continuous text tradition such as lectionary table titles, and decoration that derives from the prefaces of continuous text Gospel manuscripts.

## Chapter 7: Greek Gospel Lectionaries and the Continuous Text Manuscript Tradition

“...the text we find in the Greek lectionaries is almost identical with the  
Byzantine Imperial Text”<sup>298</sup>

If Gospel lectionaries of 8<sup>th</sup>-11<sup>th</sup> century derive from continuous text manuscripts with lectionary tables, the text of these lectionaries should be similar to the post-7<sup>th</sup> century continuous text tradition. Although there are no continuous text manuscripts with lectionary tables that are dated before the ninth century, the eighth-century lectionary, L627, signifies that continuous text manuscripts with lectionary tables existed in the eighth century at least. 017 (9<sup>th</sup> century), 021 (9<sup>th</sup> century) and 041 (9<sup>th</sup> century) are the oldest manuscripts with lectionary tables.

In the present chapter one will explore the relationship between the textual tradition of the lectionary evidence and the continuous text tradition at each of the forty-four test passages in John.

For the attestations at each test passage one will take note of the number of majuscules, the oldest witnesses and the quantity of non-Byzantine witnesses. The continuous text readings that do not appear in the lectionary evidence will also be noted.

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<sup>298</sup> Alands, *Text of the New Testament*, 169.

T&T John will be consulted for the continuous text evidence at LTPs 1, 2, 3, 5, 6, 7, 8, 9, 11, 12, 13, 15, 18, 19, 21, 28 and 29. At these test passages the number of witnesses with a non-Byzantine text out of the total number of extant witnesses will be calculated at each reading and written as a fraction and percentage. The non-Byzantine witnesses of each non-majority reading are listed. The non-Byzantine witnesses are not listed in the majority attestations due to the large numbers of witnesses present and one may find these witnesses listed at the relevant test passage in T&T John.

GNT4, NA27, JME and JBE will be consulted for the continuous text evidence at all other LTPs. At these test passages the number of non-Byzantine continuous text witnesses will be noted but the number of non-Byzantine manuscripts out of the total number of extant manuscripts will not be calculated because the number of manuscripts examined in these editions is far from the total number of extant manuscripts. In GNT4 one does not know the number of manuscripts behind sigla such as Byz.

Families of closely related manuscripts will also be highlighted in the continuous text attestation of the readings. According to Welsby the membership of Family 1 in John is 1, 22, 118, 131, 205, 205abs, 209, 565, 872, 884, 1192, 1210, 1278, 1582, 2193, 2372 and 2713.<sup>299</sup> Geerlings classifies the membership of Family 13 in John in three subgroups: i) 13a: 13, 346, 543, 826 and 828; ii) 13b: 69, 124, 174, 230 and 788; and iii) 13c: 983

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<sup>299</sup> This list was given to me in an email sent by Ms A. Welsby on 21/5/09. Welsby is doing a PhD on Family 1 in John at the University of Birmingham.

and 1689.<sup>300</sup> Family Π exhibits a text that may have been transmitted in the monasteries of Athos from the middle of the tenth century. Its membership in John is 017, 041 (the archetype), 178, 265, 489, 652, 1079, 1219, 1313, 1346, 1478, 1546 and 1780.<sup>301</sup>

In the critical apparatus of GNT4 the exact membership of Family 1 and Family 13 is not clear because the siglum f1 signifies 5 or more manuscripts and the siglum f13 signifies 13 or more manuscripts.<sup>302</sup> When the continuous text evidence contains these sigla an equal to or more than sign will be placed beside the total number of witnesses of the reading to signify that more continuous text witnesses may transmit it.

In T&T John a continuous text manuscript is labelled as a Byzantine witness if it agrees with the majority text 90% or above. This standard will be used in the present chapter for both lectionary and continuous text witnesses. In the lectionary attestations the prefix B means that the lectionary is a Byzantine witness and the suffix u means that the lectionary is written in majuscule.

When a reading at a test passage is exhibited by a small number of lectionaries and a small number of continuous text witnesses, the textual agreement between these lectionaries and continuous text manuscripts is

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<sup>300</sup> J. Geerlings, *Family 13 (The Ferrar Group)*. *The Text According to John*. Studies and Documents XXI (Salt Lake City: University of Utah, 1962), 1.

<sup>301</sup> Idem, *Family Π in John*. Studies and Documents XXIII (Salt Lake City: University of Utah, 1963), 10.

<sup>302</sup> B. Aland, K. Aland, J. Karavidopoulos, C. M. Martini, and B. M. Metzger, ed., *The Greek New Testament*, 18\*.

significant. Since lectionaries derive from continuous text manuscripts with lectionary tables, one may expect the continuous text manuscripts to have lectionary tables at these places of significant agreement. At a selection of these places of significant textual agreement one will take a note of the presence of lectionary tables and other lectionary equipment in the continuous text witnesses. The places of significant agreement involve readings transmitted at LTPs 3, 7, 8, 9, 10, 12, 13, 18, 20, 21, 27, 28, 29, 30, 31, 40, 41, 42 and 44. The presence of Ammonian section numbers unaccompanied by Eusebian canon numbers signify that lectionary tables were once attached since there is no other function for these numbers. One will therefore take a note of these numbers as a lectionary feature.

Before proceeding with an analysis of the lectionary and continuous text attestations, one will discuss the emergence of the phenomenon of the majority text in the continuous text tradition, which seems to first appear in 8<sup>th</sup>-11<sup>th</sup> century.

### I. The Emergence of the Majority Text in the Continuous Text Tradition

Westcott and Hort (W+H) are two of a small number of text critics who have attempted to write the story of the textual tradition of the Greek New Testament. According to W+H three text types existed in the period of textual diversity, which spans the first three centuries: Western, Alexandrian and Neutral. During the brief period of peace in the third century and during the



post-Diocletianic period, many copies were made of these text types.<sup>303</sup> An increase of interaction between churches encouraged the comparison of manuscripts and this led to textual mixture in this period.<sup>304</sup>

An authoritative revision of the Greek New Testament text occurred at Antioch in two stages: 1) 250-350 and 2) by c. 350.<sup>305</sup> This revision incorporated all of the text types of the first three centuries. The Church at Constantinople soon adopted this revised text, which became the popular text of the Middle and Late Byzantine periods.<sup>306</sup>

Here is W+H's classic description of this revised text, which they called the Syrian text: "The qualities which the authors of the Syrian text seem to have most desired to impress on it are lucidity and completeness. They were evidently anxious to remove all stumbling blocks out of the way of the ordinary reader, so far as this could be done without recourse to violent measures. They were apparently equally desirous that he should have the benefit of instructive matter contained in all the existing texts, provided it did not confuse the context or introduce seeming contradictions. New omissions are accordingly rare...New interpolations on the other hand are abundant...Both in matter and in diction the Syrian text is conspicuously a full text. It delights in pronouns, conjunctions, and expletives..."<sup>307</sup>

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<sup>303</sup> Westcott, and Hort, 8.

<sup>304</sup> Ibid., 8+139.

<sup>305</sup> Ibid., 137.

<sup>306</sup> Ibid., 143.

<sup>307</sup> Ibid., 134-5.

W+H state that this revised text became popular for a number of reasons. Greek Christianity separated from the Latin West.<sup>308</sup> The Greek text of the East ceased to have contact with the Old Latin tradition and the Western Text type. In the regions of the Byzantine Empire, where the early text types were still transmitted, many codices were destroyed by groups of invaders.<sup>309</sup> Thus there were few competing lines of tradition. The Byzantine Church became an increasingly centralised organisation and its Greek text easily was propagated across the empire.<sup>310</sup>

According to Streeter, who develops W+H's theory, each locality of Christianity in the first three centuries had its own Greek Gospel text. Each local text was different. In this period small churches consulted large centres of Christianity for their text, since it was thought that these large centres had purer texts.<sup>311</sup>

Lucian of Antioch made a revision of the Greek text c. 310, which became authoritative in Antioch and Constantinople.<sup>312</sup> This revised text was sent to important churches outside of Constantinople.<sup>313</sup> Representatives from the majority of churches and monasteries outside of Constantinople brought their

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<sup>308</sup> Westcott and Hort, 142.

<sup>309</sup> Ibid.

<sup>310</sup> Ibid., 143.

<sup>311</sup> B. H. Streeter, *The Four Gospels. A Study of Origins* (London: MacMillan and Co., 1930), 38.

<sup>312</sup> Ibid., 39.

<sup>313</sup> Ibid., 40.

manuscripts of the Greek Gospels to Constantinople and corrected them against the revised text.<sup>314</sup>

Different amounts of corrections were made against the revised text, since this work depended on the eyesight and conscientiousness of the individual making the corrections. When the representatives of the provincial churches returned with their corrected manuscripts, copies were made from them, which generated a mixed textual tradition in the localities.<sup>315</sup> This process of correction against the text of the capital city occurred over many centuries.<sup>316</sup> By this continuous process of standardisation, the local texts would “gradually get revised away.”<sup>317</sup>

There is no evidence that Lucian of Antioch made a revision of the Greek Gospel text in the early fourth century. Metzger appeals to the sanctoral life of Lucian of Antioch on 15<sup>th</sup> October in the Synaxarion for evidence of his work in the text of the New Testament. But from this text of the Synaxarion (the codex of Saints’ lives) one only learns that Lucian possessed a copy of the Old and New Covenant and Byzantine sanctoral lives are probably not the receptacles of reliable information.<sup>318</sup>

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<sup>314</sup> Streeter, 40.

<sup>315</sup> Ibid., 41.

<sup>316</sup> Ibid.

<sup>317</sup> Ibid.

<sup>318</sup> B. M. Metzger, *Chapters in the History of New Testament Textual Criticism*. New Testament Tools and Studies. Vol. 4 (Leiden: E. J. Brill, 1963), 6.

The majority text is clearly seen among the minuscules. The vast majority of continuous text manuscripts are dated to the post-11<sup>th</sup> century period and all of these continuous text manuscripts are minuscules. The oldest dated minuscule is the Four Gospel codex, 461 (835). There is an extremely high amount of textual agreement among these minuscules. For example, the majority of minuscules transmit one reading and small numbers of minuscules transmit alternative readings at passages of variation. For instance, according to T&T John one thousand, six hundred and one minuscules transmit the reading αὐτός ἐν παρρησία, and thirty minuscules transmit alternative readings at John 7:4.<sup>319</sup>

According to T&T John there are thirty-nine continuous text majuscules and three hundred and eighty-nine minuscules that date from the 8<sup>th</sup>-11<sup>th</sup> century period. At passages of variation the majority of these continuous text manuscripts transmit one reading and smaller numbers of continuous text manuscripts transmit other readings. For example, according to T&T John at least fifty-seven continuous text witnesses from 8<sup>th</sup>-11<sup>th</sup> century transmit αὐτός ἐν παρρησία, two witnesses transmit ἐν παρρησία αὐτός, two witnesses transmit αὐτὸν ἐν παρρησία and three witnesses transmit αὐτὸ ἐν παρρησία at John 7:4.<sup>320</sup>

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<sup>319</sup> K. Aland, B. Aland, and K. Wachtel, ed., *Text und Textwert Der Griechischen Handschriften Des Neuen Testaments V. Das Johannesevangelium*. Band 1, 2 (Berlin: Walter de Gruyter, 2005), 184-85.

<sup>320</sup> Ibid.

T&T John does not list every witness of the majority text at each test passage. There are probably more continuous text witnesses dating from the 8<sup>th</sup>-11<sup>th</sup> century period to the majority text at each test passage, but these witnesses are not listed because they contain a Byzantine text at 90% or more of the test passages at which they are extant. Although the quantities of the attestations at John 7:4 are smaller in comparison to the continuous text evidence of the post-11<sup>th</sup> century period, it seems that there is high agreement among the manuscripts.

Before the eighth century, the continuous text tradition on the basis of extant manuscript evidence is diverse. A majority of manuscripts do not transmit one reading at passages of variation, but there are a variety of readings transmitted. For example, according to T&T John P66\* (c. 200), 022C (6<sup>th</sup> century) and 032 (4<sup>th</sup>/5<sup>th</sup> century) transmit πνευμα αγιον, P66C (c. 200), P75 (3<sup>rd</sup> century), 01 (4<sup>th</sup> century), 022\* (6<sup>th</sup> century) and 029 (5<sup>th</sup> century) transmit πνευμα, 05\* (5<sup>th</sup> century) transmits το πνευμα αγιον επ αυτοις, 05C (5<sup>th</sup> century) transmits το πνευμα το αγιον επ αυτοις, and 03 (4<sup>th</sup> century) transmits πνευμα αγιον δεδομενον at John 7:39.<sup>321</sup> The continuous text evidence is most scant for this early period. For example, according to T&T John there are twenty-five papyrus witnesses and thirty-one majuscules.

Since the emergence of the majority text is first seen in the continuous text evidence of 8<sup>th</sup>-11<sup>th</sup> century and the phenomenon of the majority text is only

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<sup>321</sup> K. Aland, B. Aland, and K. Wachtel, ed., *Das Johannesevangelium*. Band 1, 2, 190-2.

clearly seen among the minuscules, one doubts that the cause of this phenomenon is related to a recension of the fourth century. One thinks that the change from majuscule to minuscule script in the continuous text Gospel tradition, which probably occurred in the eighth century, had a dramatic affect on the textual tradition, causing it to become narrow and assimilated.

The development of the minuscule script for the Gospel textual tradition was probably connected to a particular scriptorium. For example, a scriptorium developed a special form of the Greek cursive script for the Gospel text and produced a number of exemplars with this new script so that other monasteries could learn this new script.

The scriptorium of the Monastery of St. John Stoudion has been suggested as the centre from which the minuscule script arose in the eighth century.<sup>322</sup> The oldest minuscule, 461 (835), may derive from the Studite scriptorium. It is the purest sample of minuscule, that is, it has very few intruding majuscule forms. The named scribe of 461, Nicholas, may be the same Nicholas who became the second abbot of the Monastery of the Stoudion.<sup>323</sup> According to Allen, Plato (733-813), the abbot of the Monastery of Saccoudion and a resident of the Monastery of the Stoudion, invented the minuscule script at the Stoudion some time in the eighth century.<sup>324</sup>

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<sup>322</sup> Auzépy, 279.

<sup>323</sup> Metzger, *Manuscripts of the Greek Bible*, 102.

<sup>324</sup> T. W. Allen, "The Origin of the Greek Minuscule Hand," *Journal of Hellenic Studies* 40, part 1 (1920): 7-8.

Since the transposition of the majuscule into a new script was probably tedious and time-consuming, the scriptorium of the Monastery of St. John Stoudion probably transposed a selection of majuscules into the new minuscule script. When scribes from other scriptoria viewed this new script to learn it, they probably copied the minuscule samples. When a minuscule sample was copied, the manuscript may have been checked and corrected against the majuscule manuscript used in the monastery or church.

If a church or a monastery decided to convert its majuscule manuscripts into the new minuscule script, a small selection of majuscules were probably chosen due to the laboriousness of the conversion process. As the minuscule script spread beyond the Stoudion, it probably took on a life of its own. The Stoudion or other scriptoria probably continued to develop the minuscule script, for example, the liturgical minuscule script appears in the tenth-century lectionary tradition. In scriptoria other than the Stoudion the majuscule script probably first intruded the minuscule script therefore decreasing its quality.

The majuscule was out of vogue by the eleventh century, since both the lectionary and the continuous text evidence from this time are only transmitted in a minuscule script. By the eleventh century the majuscule script was viewed as a script of the past. For example, the inventory of the Monastery of Christ Panoiktirmon in Constantinople in a *kterikon typikon* dated 1077

describes a majuscule Gospel lectionary as παλεόν.<sup>325</sup> Most majuscules had been converted to minuscule by the eleventh century.

The minuscules were corrected against other manuscripts within a narrow textual tradition. Therefore, a highly assimilated textual tradition emerges in 8<sup>th</sup>-11<sup>th</sup> century. An assimilated textual tradition is especially seen in the post-11<sup>th</sup> century continuous text tradition because no more majuscules were feeding into the minuscule tradition and by this time the minuscules had been corrected against other minuscules for over three centuries.

Majuscules like 02 (5<sup>th</sup> century) agree highly with the majority text because they agree highly with the majuscules that were converted into minuscule at Stoudion and copied around the Byzantine Empire. For example, in T&T John the following majuscules agree with the majority text 90% or above: 07 (8<sup>th</sup> century), 09 (9<sup>th</sup> century), 013 (9<sup>th</sup> century), 021 (9<sup>th</sup> century), 024 (6<sup>th</sup> century), 028 (949), 030 (9<sup>th</sup> century), 031 (9<sup>th</sup> century), 031S (9<sup>th</sup> century), 034 (9<sup>th</sup> century), 036 (10<sup>th</sup> century), 037 (9<sup>th</sup> century), 039 (9<sup>th</sup> century), 045 (9<sup>th</sup> century), 047 (8<sup>th</sup> century), 078 (6<sup>th</sup> century), 0101 (8<sup>th</sup> century), 0258 (4<sup>th</sup> century), 0273 (9<sup>th</sup> century), 0286 (10<sup>th</sup>/11<sup>th</sup> century), 0287 (9<sup>th</sup> century), 0302 (6<sup>th</sup> century) and 0306 (9<sup>th</sup> century).

Von Soden identifies textual groups within the mass of minuscules, for example, the large groups Kx and Kr. Large groups like these are probably

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<sup>325</sup> Gautier, 93.



closely related to the minuscule samples of the Studite scriptorium. Using these groups Wisse discovers that groups of continuous text manuscripts have a profile of readings which make them distinct from other groups.<sup>326</sup> Identification of groups does not depend on the occurrence of unique readings but on the combination or pattern of readings.<sup>327</sup> Wisse identifies a number of groups within one thousand, three hundred and eighty-five minuscules in Luke.

Groups of closely related minuscules that differ significantly from the majority of minuscules formed when majuscules other than those behind the Studite minuscule samples were converted into the minuscule script. For example, in her study of Family 1 in Matthew, Anderson draws a stemma of this textual group and in it there is a majuscule dated 600-800 labelled A-1, the hypothetical exemplar of 1582 (948) and the archetype of the other minuscules in the group.<sup>328</sup> It seems that for Anderson the conversion of a majuscule into the minuscule script was significant for the formation of Family 1, a group of closely related minuscules.

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<sup>326</sup> F. Wisse, *The Profile Method for Classifying and Evaluating Manuscript Evidence*. Studies and Documents 44, ed. I. A Sparks (Grand Rapids: W. B. Eerdmans Publishing Co., 1982), 35-6.

<sup>327</sup> Ibid.

<sup>328</sup> A. Anderson, *The Textual Tradition of the Gospels: Family 1 in Matthew* (Leiden: E. J. Brill, 2004), 101.

## II. A Comparison of the Lectionary and Continuous Text Manuscript Evidence

LTP1 John 1:27

ο οπισω μου ερχομενος ου ουκ ειμι εγω αξιος ινα λυσω αυτου τον  
ιμαντα του υποδηματος

a) Lectionary Evidence

1 εγω ουκ ειμι αξιος

400020u 400030u 400040 400050u 400170u 400200 400240u 400320  
400400u 400410u 400470u 400490 400600 400640u 400710 401080  
401110u 401150u 401160u 401250 401260 401300u 401390bC 401410  
401500u 401810u 401830u 401881 401950u B402030 402080 402120  
402500u 402530 B402670 402780 B402790 402910 403350 B403410  
403670u B403720 403740 B403810 403870 403890 B404010 404020  
404090 404250u 404410 404650 404670 405260u B405390 405420u  
405430u 406270u 406330 406380 406720u 408450u 408470u B408480u  
408510 408530 B408570 408590 B409910 409960 410010 410190 410240  
410730 410750 410760u 410860u 410910u 410960u B417500

TOTAL=79

3 ουκ ειμι αξιος

400480 401390b\* 401850 402330 402520 409950 410001 410040 410060

TOTAL=9

Reading 1 is found in seventy-nine lectionaries, sixty-seven of which contain a non-Byzantine text (84.8% 67/79). Thirty-one of these lectionaries are written in majuscule. L627 (8<sup>th</sup> century) is the oldest lectionary witness. Reading 3 is found in nine lectionaries, all of which contain a non-Byzantine text (100% 9/9). The oldest witnesses date from the eleventh century: L48, L185, L233, L252, L995, L1004 and L1006.

b) Continuous Text Manuscript Evidence

<b>LTP 1</b> John 1:27	Reading in Lectionary Evidence	No. of CT MSS
	1 εγω ουκ ειμι αξιος	1430
	3 ουκ ειμι αξιος	115

Reading 1 is transmitted in 1430 continuous text manuscripts, 170 of which have a non-Byzantine text (11.9% 170/1430). Reading 1 is found in six majuscules: 02, 011, 017, 038, 041 and 0211. 02 (5<sup>th</sup> century) is the oldest witness of this reading.

Reading 3 is transmitted in 115 manuscripts, 48 of which have a non-Byzantine text (41.7% 48/115). They are 01, 04, 019, 063, 24, 33, 68, 79, 158, 180, 185, 270, 315, 333, 346C, 370, 382, 397, 423, 430, 565, 716, 732, 826, 851, 891, 983, 992, 1038S, 1043, 1071, 1087, 1242, 1321, 1531, 1566, 1571, 1580, 1788, 2106, 2148, 2291, 2492, 2561, 2585, 2685, 2718 and 2789. It is transmitted in four majuscules: 01, 04, 019 and 063. The oldest witness of this reading is 01 (4<sup>th</sup> century).

Five continuous text readings are not found in the lectionary evidence. Three are transmitted in three to thirteen manuscripts and two have attestations of forty-two and fifty witnesses respectively.

Reading	No. of CT MSS
ουκ ειμι εγω αξιος	50
ουκ ειμι αξιος εγω	3
ουκ ειμι ικανος	42
ουκ ειμι εγω ικανος	3
εγω ουκ ειμι ικανος	13

LTP2 John 1:27

ο οπισω μου ερχομενος ου ουκ ειμι εγω αξιος ινα λυσω αυτου τον ιμαντα του υποδηματος SINE ADD.

a) Lectionary Evidence

1\*2 SINE ADD.

400030u 400040 400050u 400170u 400200 400240u 400320 400400u  
 400410u 400420u 400470u 400480 400490 400600 400640u 400710 401080  
 401110u 401150u 401160u 401250 401260 401300u 401390b 401410  
 401500u 401810u 401830u 401850 401881 401950u B402030 402080  
 402120 402330 402500u 402520 402530 B402670 402780 B402790 402910  
 403350 B403410 403670u B403720 B403730u 403740 B403810 403870  
 403890 B404010 404020 404090 404250u 404410 404650 B405140u  
 405260u B405390 405420u 405430u 406270u 406330 406380 406720u  
 408450u 408470u B408480u 408510 408530 B408570 408590 B409910

409950 409960 410001 410010 410040 410060 410190 410240 410730  
410750 410760u 410860u 410910u 410960u B417500

Total=89

3 ADD. αυτου

404670

Total=1

4-f ADD. εκεινος υμεις βαπτισει εν πνευματι αγιω και πυρι

400020u

Total=1

Reading 1\*2 is found in eighty-nine lectionaries, seventy-six of which contain a non-Byzantine text (85.4% 76/89). The reading is found in thirty-four majuscule lectionaries. The oldest witness is L627 (8<sup>th</sup> century). Reading 3 is found in L467 (10<sup>th</sup> century), a non-Byzantine lectionary and reading 4 is found in a non-Byzantine majuscule lectionary, L2 (10<sup>th</sup> century).

#### b) Continuous Text Manuscript Evidence

<b>LTP 2</b> John 1:27	Reading in Lectionary Evidence	No. of CT MSS
	1*2 SINE ADD.	1513
	3 ADD. αυτου	-
	4-f ADD. εκεινος υμεις βαπτισει εν πνευματι αγιω και πυρι	145

Reading 1\*2 is found in 1513 continuous text witnesses, 260 of which contain a non-Byzantine text (17.2% 260/1513). The reading is found in sixteen majuscules: 01, 02, 03, 04, 017, 019, 029, 032, 033, 038, 041, 044, 063, 083, 0141 and 0211. The oldest witnesses are P66 (c. 200) and P75 (3<sup>rd</sup> century).

Reading 3 is not found in the continuous text tradition. Reading 4 with the accusative υμας is transmitted in 145 continuous witnesses, 10 of which are classed as non-Byzantine (6.9% 10/145). They are 011, 180, 401, 716, 731, 1087, 1456, 1531, 1580 and 2615. The reading is found in four majuscules: 07, 09, 011 and 013. The oldest witness is 07, which dates from the eighth century. Reading 4 is the largest minority strand in the continuous text tradition.

The continuous text readings that do not occur in the lectionary evidence are transmitted in one to five witnesses.

Reading	No. of CT MSS
ADD. εκεινος υμας βαπτισει εν πνευματι αγιω	5
ADD. αυτος υμας βαπτισει εν πνευματι αγιω και πυρι	3
ADD. αυτος υμας βαπτισει εν πνευματι αγιω	2
ADD. εκεινος ημας βαπτισει εν πνευματι αγιω και πυρι	2
ADD. εκεινος ημας βαπτησεν εν πνευματι αγιω	1

LTP3 John 3:5

απεκριθη ιησους αμην αμην λεγω σοι εαν μη τις γεννηθη εξ υδατος και πνευματος ου δυναται εισελθειν εις την βασιλειαν του θεου

a) Lectionary Evidence

1\*2 ιησους

400030u 400040 400050u 400240u 400400u 400410u\* 400420u 400480  
400490 400600 400640u 401080 401150u 401160u 401250 401260 401300u  
401390b 401500u 401810u 401850 401881 401950u B402030 402080  
402120 402330 402500u 402530 B402670 B402790 403080 403350  
B403410 B403720 B403730u 403870 403890 B403900 B404010 404020  
404250u 404650 B405390 405420u 406270u 406380 406720u 408450u  
408470u B408480u 408510 408530 B408570 408590 B409910 409950  
409960 410000 410010 410040 410060 410190 410240 410750 410910u  
410960u B417500

Total=68

3 ο ιησους

400410Cu 400470u 401210 401830u 402520 402780 402910 403670u  
404090 404410 404710 406330 410760u

Total=13

4 ιησους και ειπεν αυτω

400170u 400200 400320 403290

Total=4

5 ο ιησους και ειπεν αυτω

401110m 401410

Total=2

Reading 1\*2 is found in sixty-eight lectionaries, 56 of which contain a non-Byzantine text (81.2% 56/69). It is found in twenty-four majuscule lectionaries. L627 (8<sup>th</sup> century) is the oldest witness. Reading 3 is found in thirteen lectionaries, all of which contain a non-Byzantine text (100% 13/13). It is transmitted in five majuscule lectionaries. The oldest witnesses date from the tenth century: L47, L183 and L1076.

Reading 4 is found in four non-Byzantine lectionaries (100% 4/4), one of which is written in majuscule. L17 is the oldest witness (9<sup>th</sup> century). Reading 5 is found in two non-Byzantine lectionaries (100% 2/2), one of which is written in majuscule. L111 (9<sup>th</sup> century) is the oldest witness.

b) Continuous Text Manuscript Evidence



<b>LTP 3</b> John 3:5	Reading in Lectionary Evidence	No. of CT MSS
	1*2 ιησους	1431
	3 ο ιησους	219
	4 ιησους και ειπεν αυτω	11
	5 ο ιησους και ειπεν αυτω	1

Reading 1\*2 is found in 1431 continuous text witnesses, 187 of which contain a non-Byzantine text (13.1% 187/1431). The reading is found in ten majuscules: 01, 02, 011, 032, 033, 038, 044, 050, 0141 and 0211. The oldest witnesses are P66 (c. 200) and P75 (3<sup>rd</sup> century).

Reading 3 is found in 219 continuous manuscripts, 76 of which contain a non-Byzantine text (34.7% 76/219). They are 03, 022, 063, 0233, 33, 69, 79, 109, 124, 154, 160, 165, 168, 228, 245, 346, 348, 382, 472, 589, 597, 720, 731, 732, 733, 743, 744, 745, 787, 792, 826, 827, 828, 833, 874, 878, 883, 889, 904, 968, 983, 1010, 1029, 1071, 1118, 1128, 1187, 1204, 1220, 1263, 1267, 1293, 1387, 1451, 1457, 1506, 1593, 1606, 1677, 1699, 1784, 2095, 2107, 2148, 2184, 2192, 2206, 2290, 2463, 2478, 2546, 2585, 2718, 2775, 2786 and 2812. The reading is transmitted in five majuscules: 03, 022, 030, 063 and 0233. 03 (4<sup>th</sup> century) is the oldest witness.

The attestation of reading 3 contains six members of Family 13. They are 69, 124, 346, 826, 828 and 983. Reading 3 is the largest minority strand in the continuous text evidence.

Reading 4 is found in eleven continuous text manuscripts, seven of which contain a non-Byzantine text (63.6% 7/11). They are 017, 041, 1026, 1079, 1346, 1788 and 2600. The reading is transmitted in three majuscules: 017, 021 and 041, all of which date from the ninth century. The attestation includes four members of Family Π: 017, 041, 1079 and 1346. One should also include 2600 as a Family Π member.

017, 021, 041, 1026 and 1792 contain lectionary tables and lectionary rubrics. 1079 and 1346 contain lectionary rubrics, Eusebian canon numbers, Ammonian section numbers and lectionary supplements.

In 1079 the end of the Menologion is found on fa. 1v-6v in a minuscule hand other than that of the main text. The pericope of June 10<sup>th</sup> is found on f. 1v and the διαφορά pericopae are found on f. 6v.

In 1346 the main hand finishes John on f. 166r and writes the Apostolos pericopae of Easter Week on f. 166v-168v. Easter Week is one of the most important liturgical periods of the Byzantine Church. Since 1346 only contains the Four Gospels, a monk-scribe may have wanted to read the Apostolos pericopae in addition to the Gospel pericopae during the liturgical week of Easter.

1425 and 1788 contain lectionary rubrics and Ammonian section numbers. On f. 295v in 1788 the scribe writes a subscription at the end of John that makes

reference to the inclusion of Ammonian section numbers: εγγραφη δε παρα του αυτου αποστολου μετα χρονους τριακοντα δε της χριστου αναληψεως εχων τιτλους ιθ κεφαλαια σλβ και στιχους. 2600 contains lectionary rubrics, Eusebian canon numbers and Ammonian section numbers. 2804 contains only Ammonian section numbers.

Reading 5 occurs in a single continuous manuscript, 13, a non-Byzantine witness dating from the 13<sup>th</sup> century. 13 is a Four Gospels manuscript, which contains a lectionary table and lectionary rubrics.

The two continuous text readings that do not appear in the lectionary evidence are singular readings.

Reading	No. of CT MSS
αυτω ο ιησους	1
ο ιησους και ειπεν	1

LTP4 2:22

οτε ουν ηγερθη εκ νεκρων εμνησθησαν οι μαθηται αυτου οτι τουτο ελεγεν SINE ADD και επιστευσαν τη γραφη και τω λογω ον ειπεν ο ιησους

a) Lectionary Evidence

1\*2 SINE ADD.

400020u 400030u 400040 400050u 400170u 400200 400240u 400320  
 400400u 400410u 400420u 400470u 400480 400490 400600 400640u  
 400710 401080 401150u 401160u 401210 401250 401260 401300u 401390b  
 401410 401500u 401810u 401830u 401850 401880 401950u B402030  
 402080 402120 402330 402500u 402520 402530 B402670 402780 B402790  
 402830 402910 403080 B403220 403290 403350 B403410 403670u  
 B403720 B403730u 403740 B403810 403870 403890 B404010 404020  
 404090 404250u 404410 404650 B405390 405420u 406270u 406380  
 408450u 408470u B408480u 408510 408530 B408570 408590 408700  
 B409910 409950 409960 410000 410010 410040 410060 410190 410240  
 410730 410750 410860u 410910u 410960u B417500

Total=89

3 ADD. αυτοις

B403900 404710 406330

Total=3

Reading 1\*2 is found in eighty-nine lectionaries, seventy-five of which contain a non-Byzantine text (84.3% 75/89). The reading is found in twenty-nine majuscule lectionaries. The oldest witness is L627 (8<sup>th</sup> century). Reading 3 is found in three lectionaries, two of which contain a non-Byzantine text (66.7% 2/3). It is transmitted in no majuscules. All of the lectionaries date from the eleventh century.

b) Continuous Text Manuscript Evidence

<b>LTP 4</b> John 2:22	Reading in Lectionary Evidence	No. of CT MSS (JME)	No. of CT MSS (JBE)
	1*2 SINE ADD.	61	43
	3 ADD. αυτοις	2	4

Reading 1\*2 is found in P66 and P75.<sup>329</sup> According to JME reading 1\*2 is found in the majority of majuscules: 01, 02, 03, 04, 05, 07, 09, 011, 013, 019, 021, 022, 024, 026, 028, 029, 030, 031, 032, 033, 034, 036, 037, 038, 039, 044, 045, 047, 054, 063, 065, 068, 070, 078, 083, 086, 087, 091, 0101, 0105, 0109, 0127, 0162, 0210, 0211, 0216, 0217, 0218, 0233, 0238, 0256, 0260, 0264, 0268, 0286, 0290, 0299, 0301, 0302, 0306 and 0309.

Twenty-one of these manuscripts contain a non-Byzantine text: 01, 02, 03, 04, 05, 011, 022, 029, 038, 044, 063, 070, 083, 086, 091, 0105, 0127, 0162, 0210, 0211 and 0233.

According to JBE reading 1\*2 is found in the majority of manuscripts: 02, 07, 09, 011, 021, 022, 028, 030, 034, 036, 037, 038, 044, 045, 047, 0141, 0211, 2, 7, 8, 9, 18, 27, 35, 194, 196, 210, 461, 475, 565, 743, 817, 994, 1073, 1192, 1194, 1203, 1210, 1216, 1243, 1505, 1514 and 1519.

Nine of these manuscripts contain a non-Byzantine text: 02, 011, 022, 038, 044, 0211, 565, 743 and 994.

01 (4<sup>th</sup> century) and 03 (4<sup>th</sup> century) are the oldest witnesses of reading 1\*2.

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<sup>329</sup> Elliott and Parker, 146.

According to JME reading 3 is found in 017 and 041. JBE adds 754 and 1212.  
017 and 041 contain a non-Byzantine text. 017 (9<sup>th</sup> century) and 041 (9<sup>th</sup> century) are the oldest witnesses.

LTP5 3:25

εγενετο ουν ζητησις εκ των μαθητων ιωαννου μετα ιουδαιου περι  
καθαρισμου

1\*2 μετα ιουδαιου

400020u 400030u 400050u 400170u 400200 400240u 400320 400400u  
400410u 400420u 400470u 400490 400640u 400710 401080 401150u  
401160u 401210 401260 401270u 401300u 401410 401500u 401810u  
401830u 401880 401950u B402030 402080 402120 402330 402500u 402530  
B402670 402780 B402790 402830 402910 403080 B403220 B403410  
403670u B403720 B403730u 403740 B403810 403890 B403900 B404010  
404020 404090 404250u 404410 404650 B405390 405420u 406270u 406380  
408450u B408480u 408510 408530 B408570 408590 408700 B409910  
409950 409960 410000 410040 410060 410240 410730 410750 410760u  
410860u 410910u 410960u B417500

Total=79

1\*2-f μετα ιουδαιον

401390b

TOTAL=1

3 μετα ιουδαιων

400040 400600 401250 401850 402520 403290 403350 403870 406330  
408470u 410010 410190

Total=12

4 {περι καθαρισμου μετα} ιουδαιου {v26}

400480

Total=1

Reading 1\*2 is found in sixty-five non-Byzantine lectionaries (82.3% 65/79). The reading is transmitted in thirty majuscule lectionaries. The oldest witness is L627 (8<sup>th</sup> century). Reading 3 is found in twelve lectionaries, all of which contain a non-Byzantine text (100% 12/12). The reading is found in no majuscule lectionaries. L847 (967) is the oldest witness. Reading 4 is transmitted in a non-Byzantine lectionary, which is dated 1055.

#### b) Continuous Text Manuscript Evidence

<b>LTP 5</b> John 3:25	Reading in Lectionary Evidence	No. of CT MSS
	1*2 μετα ιουδαιου	1426
	3 μετα ιουδαιων	225
	4 περι καθαρισμου μετα ιουδαιου	-

Reading 1\*2 is found in 1426 continuous witnesses, 201 of which contain a non-Byzantine text (14.1% 201/1426). The reading is found in fifteen majuscules: 01C2, 02, 03, 017, 019, 022, 032, 039\*, 041, 044, 063, 070, 083, 086 and 0211. The oldest witness is P75 (3<sup>rd</sup> century).

Reading 3 occurs in 225 continuous witnesses, 62 of which contain a non-Byzantine text (28% 62/225). They are P66, 01, 011, 038, 0141, 1, 13, 63, 69, 118, 124, 138, 178, 205, 209, 222, 357, 370, 377, 391, 482, 565, 597, 747, 788, 807, 809, 821, 826, 828, 863, 884, 983, 989, 993, 994, 1043, 1071, 1118, 1187, 1253, 1291, 1319, 1355, 1365, 1446, 1457, 1582, 1606, 1784, 2106, 2107, 2192, 2193, 2206, 2411, 2575, 2591, 2680, 2713, 2775 and 2790. The reading is transmitted in six majuscules: 01\*, 011, 034, 038, 039C and 0141. The oldest witness is P66 (c.200). Reading 3 is the largest minority strand in the continuous text evidence.

Reading 4 does not occur in the continuous tradition. It appears to be a transposition of reading 1\*2. The text of reading 4 is the *τίτλος* of the fourth chapter division of John, which is John 3:25-4:4. It seems that reading 4 derives from the margin of a continuous text manuscript, where this chapter title would have been written. A scribe when constructing a lectionary from a continuous text manuscript may have copied the title into the main text of the pericope or the title may have already been in the main text of the continuous text manuscript.



Reading 4 is similar to a transposition found in the eleventh-century Byzantine witness 2487: {περι καθαρισμου μετα} ιουδαιου {τινος}. In reading 4 there is no insertion of τινος after ιουδαιου, instead John 3:26 begins after ιουδαιου. An anarthous noun usually had such an addition in non-Biblical Greek.<sup>330</sup> Bultmann makes reference to the absence of τινος since it is not a Greek construction and it may point to the Semitic source from which the passage was taken or the Semitic hand that wrote the gospel.<sup>331</sup>

Two more continuous text readings are not found in the lectionary evidence. One is a singular reading and the other one is transmitted in two manuscripts.

Reading	No. of CT MSS
{περι καθαρισμου εκ των μαθητων ιωαννου μετα} ιουδαιου	1
μετα των ιουδαιων	2

LTP6 John 5:44

πως δυνασθε υμεις πιστευσαι δοξαν παρα αλληλων λαμβανοντες και την δοξαν την παρα του μονου θεου ου ζητειτε

#### a) Lectionary Evidence

1\*2 παρα αλληλων

<sup>330</sup> N. Turner, *Style*, vol. IV, in J. H. Moulton, *A Grammar of New Testament Greek* (Edinburgh: T&T Clark, 1999), 69

<sup>331</sup> R. Bultmann, *The Gospel of John. A Commentary*. Translated by G. R. Beasley-Murray (Oxford: Basil Blackwell, 1971), 167.

400020u 400050u 400170u 400200 400320 400340u 400410u 400420u  
 400470u 400490 400600 400640u 400710 401080 401150u 401160u 401210  
 401260 401300u 401370 401390b 401520u 401810u 401830u 401850  
 B402030C 402080 402120 402330 402500u 402520 B402670 402780  
 B402790 402830 402910 403080 403350 B403410 B403720 B403730u  
 B403810 B403900 B404010 404020 404250u 404650 B405140u B405390  
 405420u 405430u 406270u 406330 406380 406720u 408450u 408470u  
 B408480u 408510 408530 408590 B409910 409950 410000 410040 410060  
 410190 410231 410240 410730 410760u 410860u 410910u B417500

Total=74

1\*2-ο παρ αλληλων

401270u B402030\* 403290 403870 403890 404090 405260u 405360 409960

Total=9

3 παρα ανθρωπων

400030u 400040 400240u 400400u 400480 401500u 401950u 404410  
 410750 410960u

Total=10

3B παρα ανθρωπω

401410

Total=1

Reading 1\*2 is found in seventy-four lectionaries, sixty of which contain a non-Byzantine text (81.1% 60/74). The reading is found in twenty-eight majuscule lectionaries. The oldest witness is L627 (8<sup>th</sup> century). Reading 3 is found in ten non-Byzantine lectionaries (100% 10/10), six of which are written in majuscule. The oldest witnesses date from the tenth century: L24, L40 and L150 (995). Reading 3B is found in one non-Byzantine lectionary, which dates from the eleventh century (100% 1/1).

<b>LTP 6</b> John 5:44	Reading in Lectionary Evidence	No. of CT MSS
	1*2 παρα αλληλων	1284
	3 παρα ανθρωπων	386
	3B παρα ανθρωπω	-

Reading 1\*2 is found in 1284 continuous text witnesses, 244 of which contain a non-Byzantine text (19% 244/1284). The reading is found in sixteen majuscules: 01, 02, 03, 05, 011, 017, 019, 022, 032, 038, 041, 044, 063, 0141, 0210 and 0211. The oldest witnesses of this reading are P66 (c. 200) and P75 (3<sup>rd</sup> century).

It is interesting to note that the orthographical alternative of the majority reading, παρ αλληλων, is found in more lectionaries than continuous text manuscripts despite the proportionally lower amount of lectionaries consulted. For example, according to List44 παρ αλληλων is found in nine lectionaries and according to T&T John παρ αλληλων is found in two manuscripts.<sup>332</sup>

<sup>332</sup> K. Aland, B. Aland, and K. Wachtel, ed., *Das Johannesevangelium*. Band 1, 2, 113.

Reading 3 occurs in 386 continuous text witnesses, 32 of which contain a non-Byzantine text (8.3% 32/386). They are 24, 180, 245, 270, 513, 544, 581, 648, 716, 731, 863, 1009, 1014, 1071, 1085, 1087, 1093, 1241, 1344, 1414, 1421, 1424, 1441, 1502, 1580, 1692, 2095, 2174, 2478, 2661, 2685 and 2812. The reading found in one majuscule witness, 037 (9<sup>th</sup> century), which is also the oldest witness. Reading 3 is the largest minority reading in the continuous text evidence.

Reading 3B is not found in the continuous text tradition but it may be a faulty rendering of reading 3 or a faulty rendering of παρα ανθρωπου, which is found in 2265 (14<sup>th</sup> century), a Byzantine witness.

Two of the continuous text readings that do not appear in the lectionaries are transmitted in one manuscript each, and another is transmitted in three manuscripts.

Reading	No. of CT MSS
περι αλληλων	3
προς αλληλων	1
παρα ανθρωπου	1

LTP7 John 6:1

μετα ταυτα απηλθεν ο ιησους περαν της θαλασσης της γαλιλαιας της  
τιβεριαδος

## a) Lectionary Evidence

1\*2 της θαλασσης της γαλιλαιας της τιβεριαδος

400020u 400030u 400040 400200 400240u 400320 400340u 400400u  
 400410u 400420u 400470u 400480 400490 400600 400640u 400710 401080  
 401150u 401160u 401210 401260 401270u 401300u 401390b 401410  
 401520u 401810u 401830u 401850 401950u B402030 402080 402120  
 402330 402500u 402520 B402670 402780 B402790 402830 402910 403080  
 403290 B403410 B403720 B403730u B403810 403890 B404010 404020  
 404090 404250u 404410 404650 B405140u 405260u 405360 B405390  
 405420u 405430u 406270u 406720u 408470u B408480u 408510 408530  
 408590 B409910 409950 409960 410000 410040 410060 410231 410240  
 410730 410760u 410860u 410910u 417501

Total=80

1\*2-f της θαλασσης της γαλιλαιας της βεριαδος

406330

3 της θαλασσης της γαλιλαιας και της τιβεριαδος

400170u

Total=1

4 της θαλασσης της γαλιλαιας

400050u 410190

Total=2

5 της θαλασσης της τιβεριαδος

401500u 403350 403870 406380 408450u 410750 410960u

Total=7

Reading 1\*2 is found in eighty lectionaries, sixty-eight of which contain a non-Byzantine text (85% 68/80). The reading is found in thirty-one majuscule lectionaries. L627 (8<sup>th</sup> century) is the oldest witness. Reading 3 is found in one non-Byzantine majuscule lectionary, which dates from the ninth century (100% 1/1). Reading 4 is found in two non-Byzantine lectionaries, one of which is written in majuscule (100% 2/2). L5 (10<sup>th</sup> century) is the oldest witness. Reading 5 is transmitted in seven non-Byzantine lectionaries, three of which are written in majuscule (100% 7/7). L845 (9<sup>th</sup> century) is the oldest witness.

#### b) Continuous Text Manuscript Evidence

<b>LTP 7</b> John 6:1	Reading Number in Lectionary Evidence	No. of CT MSS
	1*2 της θαλασσης της γαλιλαιας της τιβεριαδοος	1515
	3 της θαλασσης της γαλιλαιας και της τιβεριαδος	27
	4 της θαλασσης της γαλιλαιας	2
	5 της θαλασσης της τιβεριαδος	81

Reading 1\*2 is found in 1515 continuous witnesses, 218 of which contain a non-Byzantine text (14.4% 218/1515). The reading is found in eleven majuscules: 01, 02, 03, 017, 019, 032, 041, 044, 063, 0141 and 0211. The oldest witnesses are P66C (c. 200) and P75 (3<sup>rd</sup> century). The first hand probably made the correction in P66.

Reading 3 is transmitted in 27 continuous manuscripts, two of which are classed as non-Byzantine (7.4% 2/27). They are 280 and 1014. The reading is found in one majuscule, 031 (9<sup>th</sup> century), which is the oldest witness. Reading 5 has the largest minority attestation in the continuous text evidence. Reading 4 is transmitted in two continuous manuscripts, P66\* and 1093. Both of these are classed as non-Byzantine. P66\* (c. 200) is the oldest witness. P66 contains no lectionary features. 1093 is a Four Gospels manuscript with lectionary rubrics and Ammonian section numbers.

One may think that the agreement of P66 with 1093 at John 6:1 is co-incidental. For example, 1093 is dated 1302 and agrees with the majority text at 125 out of a total of 152 test passages (82.2%). In T&T John P66 and 1093 transmit seven minority readings, three of which are corrections in P66, in addition to the one at John 6:1. The following table displays these readings:

Test Passage	Reading	P66	1093	Total No. of MSS
John 3:20	τα έργα αυτού οτι πονηρα εστιν	X	X	118
John 4:3	παλιν	X	X	146
John 4:51	ο υιος σου	X (c)	X	337

John 6:2	οτι εθεωρουν	X (c)	X	54
John 6:55	αληθης...αληθης	X (c)	X	381
John 8:38	εγω α	X	X	10
John 10:36	θεου	X	X	99

The most significant agreement is at test passage 110 where P66 and 1093 transmit α εγω along with eight other manuscripts: P75, 01, 03, 04, 032, 23, 565 and 2193. It seems that 1093 is an authentic tradent of P66 minority readings and the agreement of P66 and 1093 is not co-incidental at John 6:1.

Reading 5 is transmitted in 81 manuscripts, twenty-seven of which are classed as non-Byzantine (33.3% 27/83). They are 022, 0210, 152, 160, 348, 513, 555, 713, 792, 827, 829 883, 1128, 1242, 1344, 1446, 1457, 1502, 1593, 1654, 1819, 2129, 2174, 2291, 2561, 2585 and 2718. The reading is transmitted in three majuscules: 022, 047 and 0210. The oldest witness is 022 (6<sup>th</sup> century).

Eight continuous text readings are not found in the lectionary evidence. Seven of these readings are found in one to six witnesses.

Reading	No. of CT MSS
της γαλιλαιας της τιβεριαδος	5
της θαλασσης της τιβεριαδος της γαλιλαιας	2
της θαλασσης της γαλιλαιας και τιβεριαδος	3
της θαλασσης της γαλιλαιας εις τα μερη της τιβεριαδος	24
της θαλασσης της γαλιλαιας εις τα μερη τιβεριαδος	1



της θαλασσης τιβεριαδος	1
της θαλασσης	5
της τιβεριαδος	6

LTP8 John 6:23

αλλα ηλθεν πλοια[ρια] εκ τιβεριαδος εγγυς του τοπου οπου εφαγον τον  
αρτον ευχαριστησαντος του κυριου

a) Lectionary Evidence

1 αλλα δε ηλθεν πλοιαρια εκ τιβεριαδος

400030u 400040C1 400200 400240u 400400u 400410u 400420u 400470u  
400480 400490 400640u 400710 401150u 401210 401260 401300u 401410  
401500u 401520u 401810\*u 401830u 401950u B402030 402080 402120  
B402670 B402790 402830C 402910 403080 403350 B403410 B403720  
B403730u B403810 403890 B404010 404020 404410 404650 B405140u  
405360 B405390 405430u 406330 406720u B408480u 408530 408590  
B409910 409950 410060 410240 410730 410760u 410910u 410960u  
B417500

Total=58

1-f αλλα δε ηλθεν πλοιαρι εκ τιβεριαδος

400040\*

3 αλλα δε ηλθεν πλοιαρια εκ της τιβεριαδος

400600 401810Cu 403290

Total=3

3-f αλλα δε ηλθεν πλοιαρια εκ της βεριαδος

401880

T=1

4 αλλα δε πλοια ηλθεν εκ τιβεριαδος

406380

Total=1

5 αλλα δε πλοια ηλθεν εκ της τιβεριαδος

400320

Total=1

6 αλλα δε πλοιαρια ηλθεν εκ τιβεριαδος

408450u

Total=1

7 αλλα δε ηλθον πλοιαρια εκ τιβεριαδος

400050u 400340u 401080 401160u 401850 402330 402500u 402520 402780  
 403870 404250u 404670 405420u 406270u 408470u B408570 410040  
 410190 410231 410750 410860u

Total=21

8 αλλα δε πλοιαρια ηλθον εκ τιβεριαδος

400020u 408510 409960\*

Total=3

9 αλλα δε πλοιαρια εκ τιβεριαδος

402830\*

Total=1

10 αλλα δε πλοιαρια ηλθον εκ της τιβεριαδος

409960C

Total=1

11-f αλλα δε ηλθον πλοιαρια εκ της βεριαδος

410000

Total=1

Reading 1 is found in fifty-eight lectionaries, forty-five of which contain a non-Byzantine text (77.6% 45/58). The reading is transmitted in twenty-two majuscule lectionaries. The oldest witnesses date from the ninth century: L64, L152, L672 and L848. Reading 3 is transmitted in three non-Byzantine lectionaries, one of which is written in majuscule (100% 3/3). L181 (980) is the oldest witness. Readings 4 (100% 1/1) and 5 (100% 1/1) are each transmitted in single non-Byzantine lectionaries, which are dated to the eleventh century.

Reading 6 is found in a non-Byzantine majuscule lectionary, which is dated to the ninth century (100% 1/1). Reading 7 is transmitted in twenty-one lectionaries, twenty of which contain a non-Byzantine text (95.2% 20/21). The reading is found in nine majuscule lectionaries. The oldest witness is L627 (8<sup>th</sup> century). Reading 8 is transmitted in three non-Byzantine lectionaries, one of which is written in majuscule (100% 3/3). L2 (10<sup>th</sup> century) is the oldest witness. Readings 9 (100% 1/1), 10 (100% 1/1) and 11 (100% 1/1) are transmitted in single non-Byzantine lectionaries, all of which are dated to the eleventh century.

#### b) Continuous Text Manuscript Evidence

<b>LTP 8</b> John 6:23	Reading Number in Lectionary Evidence	No. of CT MSS
	1 αλλα δε ηλθεν πλοιαρια εκ τιβεριαδος	1291
	3 αλλα δε ηλθεν πλοιαρια εκ της τιβεριαδος	29

	4 αλλα δε πλοια ηλθεν εκ τιβεριαδος	2
	5 αλλα δε πλοια ηλθεν εκ της τιβεριαδος	-
	6 αλλα δε πλοιαρια ηλθεν εκ τιβεριαδος	73
	7 αλλα δε ηλθον πλοιαρια εκ τιβεριαδος	158
	8 αλλα δε πλοιαρια ηλθον εκ τιβεριαδος	39
	9 αλλα δε πλοιαρια εκ τιβεριαδος	8
	10 αλλα δε πλοιαρια ηλθον εκ της τιβεριαδος	-
	11-f αλλα δε ηλθον πλοιαρια εκ της βεριαδος	13

Reading 1 is found in 1291 witnesses, 151 of which are classed as non-Byzantine (11.7% 151/1291). The attestation includes members of Family 13 (13, 69, 543, 788, 826, 828 and 983). The reading is found in five majuscules: 02, 011, 038, 063 and 0211. The oldest witness is 02 (5<sup>th</sup> century).

Reading 3 has 29 continuous text witnesses, seven of which have a non-Byzantine text (24.1% 7/29). They are 348, 874, 883, 1531, 2107, 2398 and 2775. The oldest witness is 348 (1022). The reading is found in no majuscules.

Reading 4 occurs in two continuous text manuscripts, 044 and 280, both of which have non-Byzantine texts (100% 2/2). The oldest witness is 044 (9<sup>th</sup>/10<sup>th</sup> century). 044 has lectionary rubrics, Eusebian canon numbers and Ammonian

section numbers. 280 is a Four Gospels manuscript with Eusebian canon numbers, Ammonian section numbers and occasional lectionary rubrics. The Eusebian canon tables are missing.

Reading 5 is not found in the continuous text evidence.

Reading 6 is found in 73 continuous witnesses, eleven of which have a non-Byzantine text (15.1% 11/73). They are 109, 165, 597, 743, 1273, 1365, 1546, 1589, 2411, 2573 and 2680. The oldest witnesses date from the eleventh century: 164, 507, 532, 1195\* and 2098. The reading is found in no majuscules.

Reading 7 is found in 158 continuous witnesses and forty-one of these have a non-Byzantine text (26% 41/158). They are 1, 63, 114, 118, 124, 131, 138, 178, 209, 222, 357, 382, 391, 401, 430, 544, 565, 648, 731, 747, 809, 851, 863, 873, 884, 898, 989, 994, 1009, 1230, 1321, 1355, 1463, 1506, 1582, 2106, 2546, 2683, 2705, 2713 and 2768.

The attestation includes Family 1 members (1, 118, 131, 209, 565, 884, 1582 and 2713). The Family 1 members, 22, 205 and 2193, agree with the majority text at this test passage. The oldest witnesses date from the 9<sup>th</sup> century: 021 and 565. The reading is found in two majuscules: 021 and 036. Reading 7 is the largest minority strand in the continuous text evidence.

Reading 8 is found in 39 continuous witnesses, sixteen of which exhibit a non-Byzantine text (41% 16/39). They are 017, 79, 173, 191, 683, 1071, 1188, 1241, 1502, 1630, 1692, 2223, 2290, 2524, 2567 and 2591. The reading is transmitted in one majuscule lectionary, 017 (9<sup>th</sup> century), which is the oldest witness.

Reading 9 is found in 226, 943, 979, 996, 1038, 1348, 2097 and 2780. 979 is the only non-Byzantine witness (12.5% 1/8). 2097 (11<sup>th</sup> century) is the oldest witness. The reading is found in no majuscules.

226 contains Ammonian section numbers and lectionary rubrics in Acts, the Pauline Corpus and the Catholic Letters but not in the Gospels. 943 has Eusebian canon numbers, Ammonian section numbers and lectionary rubrics.

979 and 1348 contain lectionary rubrics and lectionary tables. 996 and 1038 have Ammonian section numbers and lectionary rubrics. 2097 contains Eusebian canon numbers, Ammonian section numbers and occasional lectionary rubrics. 2780 has the text of the Four Gospels without lectionary features, Eusebian canon numbers and Ammonian section numbers.

Reading 10 is found in two continuous witnesses and each has a Byzantine text: 779 and 2605. The oldest witness is 779 (12<sup>th</sup> century).

Reading 11 is a faulty rendering of this reading in the continuous text tradition: αλλα δε ηλθον πλοιαρια εκ της τιβεριαδος. This reading is found in thirteen continuous text witnesses and only one of these has a non-Byzantine text, 513 (7.7% 1/13). The oldest witnesses date from the 10<sup>th</sup> century: 875, 1663 and 2414. The reading is found in no majuscules.

Twenty-five continuous text readings are not found in the lectionary evidence. Fourteen of these are singular readings and the other readings are transmitted in two to eight continuous text manuscripts.

Reading	No. of CT MSS
και αλλα ηλθεν πλοιαρια εκ τιβεριαδος	1
αλλα πλοιαρια εκ τιβεριαδος	1
αλλα δε διηλθε πλοιαρια εκ τιβεριαδος	1
αλλα δε απηλθε πλοιαρια εκ τιβεριαδος	2
αλλα δε απηλθε πλοιαρια εκ της τιβεριαδος	1
αλλα ηλθεν πλοιαρια εκ τιβεριαδος	1
αλλα πλοιαρια ηλθεν εκ τιβεριαδος	1
αλλα δε πλοιαρια εκ τιβεριαδος ηλθον	3
αλλα δε πλοιαρια διηλθον εκ τιβεριαδος	3
αλλα δε πλοιαρια ηλθον εκ της τιβεριαδος	2
και αλλα ηλθον πλοιαρια εκ τιβεριαδος	3
και αλλα ηλθον πλοιαρια εκ της τιβεριαδος	1
και αλλα δε ηλθον πλοιαρια εκ της τιβεριαδος	3
αλλα ηλθον πλοιαρια εκ τιβεριαδος	2



αλλα πλοιαρια ηλθον εκ τιβεριαδος	2
αλλα δε ηλθεν πλοια εκ τιβεριαδος	15
αλλα ηλθεν πλοια εκ τιβεριαδος	1
αλλα δε πλοια εκ τιβεριαδος ηλθεν	1
αλλα δε πλοια ηλθον εκ τιβεριαδος	1
αλλα δε πλοια εκ τιβεριαδος ηλθον	2
αλλα πλοιαρια εκ τιβεριαδος ηλθον	1
αλλα ηλθεν πλοια εκ της τιβεριαδος	1
αλλα δε ην πλοιαρια εκ τιβεριαδος	7
αλλων πλοιαριων ελθοντων εκ τιβεριαδος	1
επελθοντων ουν των πλοιων εκ τιβεριαδος	1

LTP9 John 4:51

ηδη δε αυτου καταβαινοντος οι δουλοι αυτου υπηντησαν αυτω  
λεγοντες οτι ο παις αυτου ζη

a) Lectionary Evidence

1 και απηγγειλαν λεγοντες

400030u 400040 400050u 400170u 400240u 400320 400340u 400400u  
400410u 400420u 400470u 400480 400490 400600 400640u 400710 401080  
401150u 401160u 401260 401300u 401390b 401410 401500u 401520u  
401810u 401830u 401850 401880 B402030 402080 402120 402330 402500u  
402520 B402670 402780 B402790 402830 402910 403080 403290 403350  
B403410 B403720 B403730u 403740 B403810 403870 403891 B403900  
B404010 404020 404250u 404410 404650 B405140u 405360 B405390  
405410u 405420u 405430u 406270u 406330 406380 408450u 408470u  
B408480u 408510 408530 B408570 408590 B409910 409950 409960

410000 410040 410060 410190 410230 410240 410730 410760u 410860u  
410910u 410960u B411000u B417500

Total=88

3 και απηγγειλαν αυτω λεγοντες

400200

Total=1

Reading 1 is transmitted in eighty-eight lectionaries, seventy-two of which contain a non-Byzantine text (81.8% 72/88). The reading is found in thirty-three majuscule lectionaries. L627 (8<sup>th</sup> century) is the oldest witness. Reading 3 is transmitted in a single non-Byzantine lectionary, which has the date 1047 (100% 1/1).

#### b) Continuous Text Manuscript Evidence

<b>LTP 9</b> John 4:51	Reading in Lectionary Evidence	No. of Lectionary MSS	No. of CT MSS
	1 και απηγγειλαν λεγοντες	88	1461
	3 και απηγγειλαν αυτω λεγοντες	1	14

Reading 1 is found in 1461 continuous witnesses, 153 of which contain a non-Byzantine text (10.5% 153/1461). The oldest witnesses are P39 (3<sup>rd</sup> century)

and P66 (c.200). The reading is found in nine majuscules: 02, 04, 011, 032, 033, 038, 044, 063 and 0211.

Reading 3 is found in 14 continuous witnesses, 11 of which contain a non-Byzantine text (78.6% 11/14). They are 180, 515, 589, 747 1071, 1087, 1230, 1424, 1580, 2680 and 2683. The oldest witness for this reading is 1424 (9<sup>th</sup>/10<sup>th</sup> century). The reading is found in no majuscules.

180, 1071, 1587 and 2612 contain lectionary rubrics and lectionary tables. The lectionary table in 180 is on a paper supplement. 515 contains Ammonian section numbers and lectionary rubrics. 589 has only the Gospel text. 747 contains Ammonian section numbers that are sometimes accompanied by Eusebian canon numbers, and occasional lectionary rubrics when a commentary does not surround the text. For example, on f. 371r one reads in the margin: εωθινον η τω καιρω εκεινω. 881 contains only the Gospel text and commentary. 1087 contains lectionary rubrics without Ammonian section numbers. On pages 311-17 there is a part of the Menologion section of a lectionary table.

1230 contains Eusebian canon numbers, Ammonian section numbers and occasional lectionary rubrics. A lozenge mark precedes each rubric. For example, in the top margin of f. 296r one reads: + η διαθηκη εις τα αγια παθη αναγινωσμα. 1424 contain Eusebian canon tables, Eusebian canon numbers and Ammonian section numbers. 1580 contains Eusebian canon

numbers, Ammonian section numbers and lectionary rubrics without a Eusebian canon table. 2680 contains Ammonian section numbers and lectionary rubrics. The beginning of the codex is missing, so a lectionary table may have been present there. 2683 has Eusebian canon numbers, Ammonian section numbers and occasional lectionary rubrics. There are no Eusebian canon tables.

Eight continuous text readings are not found in the lectionary evidence. Three of these are singular readings and another three are transmitted in two to four manuscripts. The other readings are significant strands, the largest of which occurs in 149 witnesses.

Reading	No. of CT MSS
λεγοντες	32
και απηγγειλαν λεγοντες	149
και ηγγειλαν λεγοντες	1
και ηγγειλαν αυτω λεγοντες	2
και ηγγειλαν αυτω	1
και ηγγειλαν	1
και απηγγειλαν αυτω	2
και απηγγειλαν	4

LTP10 John 5:8

λεγει αυτω ο ιησους εγειρε αρον τον κραβαττον σου και περιπατει

a) Lectionary Evidence

1\*2 εγχειρε αρον τον κραβαττον

400050u 400340u 400410u 400420u 400500u 400600 401150u 401210  
401520u 401830u 402500u 403350 B403730u 403870 B403900 405410u  
406270C1u 406380 408450u B408480u 409960 410190 410860u 410910u

Total=24

1\*2-f-o1 εγχειρε αρον τον κραβαττον

400020u 400200 402910 403290 410730

Total=5

1\*2-o2 εγχειραι αρον τον κραβαττον

400030u 400240u 400480 401080 401500Cu 401950u 402330 B402670C  
B403220 403670u 403740 404650 405360 405420u 408510 B409910  
409950 410040 410230 410240 410750 410960u

Total=22

1\*2-o3 εγχειραι αρον τον κραβατον

400400u 401500u\* B402670\* B403720

Total=4

1\*2-o4 εγχειραι αρον τον κραβατον

400360u 400490 400710 401260 401390b 401850 402830 B403410  
B403810 B404010 404410 B405390 406330

Total=13

1\*2-ο5 εγχειρε αρον τον κραβατον

400040 400170u 400470u B402030 B405140u 405430u 408590 410061

Total=8

1\*2-ο6 εγχειρε αρον τον κραββατον

401300u 401410 401810u 401881 402780 403891 404020 404250u 408470u  
408530 B408570 B411000u

Total=12

1\*2-ο7 εγχειρε αρον τον κραββαττον

406270u\*

Total=1

3 εγχειρε και αρον τον κραββαττον

401160u 410760u

Total=2

3-ο1 εγχειραι και αρον τον κραββατον

400320

Total=1

3-ο2 εγειρε και αρον τον κραβατον

403080

Total=1

3-ο3 εγειρε και αρον τον κραββατον

402080 B417500

Total=2

4 εγειρε αρον σου τον κραβαττον

401370

Total=1

4-ο εγειρε αρον σου τον κραββατον

402520

Total=1

5 αρον σου τον κραβαττον

402530C

Total=1

5-f-o αρον σου τον κραβατον

402530\*

Total=1

6 εγερθεις αρον τον κραβατον

410000

Total=1

Reading 1\*2 is found in eighty-nine lectionaries, seventy-three of which contain a non-Byzantine text (82.1% 73/89). The reading is transmitted in thirty-seven majuscule lectionaries. The oldest witness is L627C (8<sup>th</sup> century), although the correction may have been made after the eighth century. The pre-corrected reading in L627 is an orthographical alternative to reading 1\*2. Reading 3 is transmitted in five non-Byzantine lectionaries (83.3% 5/6). Two are written in majuscule. L116 and L1076 are the oldest witnesses, all of which are dated to the tenth century. Readings 4 (100% 2/2), 5 (100% 1/1) and 6 (100% 1/1) are found in non-Byzantine lectionaries, which are dated to the eleventh century.

b) Continuous Text Manuscript Evidence



<b>LTP 10</b> John 5:8	Reading Number in Lectionary Evidence	No. of CT MSS (JME)	No. of CT MSS (JBE)
	1*2 εγειρε αρον τον κραβαττον	58	41
	3 εγειρε και αρον τον κραβαττον	4	3
	4 εγειρε αρον σου τον κραβαττον	1	-
	5 αρον σου τον κραβαττον	-	-
	6 εγερθεις αρον τον κραβαττον	-	-

The oldest witnesses of reading 1\*2 are P66 (c.200) and P75 (3<sup>rd</sup> century).<sup>333</sup>

According to JME reading 1\*2 is found in the majority of continuous text majuscules: 01, 03, 04, 07, 09, 011, 013, 019, 021, 022, 024, 026, 028, 029, 030, 031, 032, 033, 034, 036, 037, 038, 039, 044, 045, 047, 054, 063, 065, 068, 070, 078, 083, 086, 087, 091, 0101, 0105, 0109, 0127, 0162, 0210, 0211, 0216, 0217, 0218, 0238, 0256, 0260, 0264, 0268, 0286, 0290, 0299, 0301, 0302, 0306 and 0309.

Twenty-one of these manuscripts contain a non-Byzantine text: 01, 03, 04, 011, 019, 022, 029, 032, 033, 038, 044, 063, 070, 083, 086, 091, 0105, 0127, 0162, 0210 and 0211.

<sup>333</sup> Elliott and Parker, 177. P66 reads εγειραι αρον τον κραβαττον, which may be regularised to εγειραι αρον τον κραβαττον, an orthographical alternative of εγειρε αρον τον κραβαττον.

According to JBE reading 1\*2 is found in the majority of manuscripts: 07, 09, 011, 021, 028, 030, 034, 036, 037, 038, 044, 045, 047, 0141, 0211, 2, 7, 8, 9, 18, 27, 35, 194, 196, 210, 461, 475, 565, 743, 817, 994, 1073, 1192, 1194, 1203, 1210, 1216, 1243, 1505, 1514 and 1519.

Seven of these manuscripts contain a non-Byzantine text: 011, 038, 044, 0211, 565, 743 and 994.

According to JME reading 3 is found in 02, 05, 017 and 041. JBE adds no further witnesses. All four manuscripts have a non-Byzantine text. The oldest witnesses date from the 5<sup>th</sup> century: 02 and 05.

02 has Eusebian canon numbers and Ammonian section numbers but there are no Eusebian canon tables. 05 contains lectionary rubrics and Ammonian section numbers without Eusebian canon numbers. 017 and 041 contain lectionary rubrics and lectionary tables.

Reading 4 is found in 0233 (8<sup>th</sup> century), which has a non-Byzantine text. 0233 is the underwriting of L1684 (1247). 0233 contains both Eusebian canon numbers and Ammonian section numbers. There are lectionary rubrics in the margins. For example, in the top margin of f. 65v one reads the lection identifier: τη παρασκευη της ς εβδομαδος, but the lectionary rubrics may belong to the upper text.

Readings 5 and 6 are not found in the continuous text evidence.

LTP11 John 6:58

ουτος εστιν ο αρτος ο εξ ουρανου καταβας ου καθως εφαγον οι  
πατερες και απεθανον ο τρωγων τουτον τον αρτον ζησει εις τον αιωνα

a) Lectionary Evidence

1 πατερες υμων

400020u 400030u 400040 400200 400240u 400320 400340u 400400u  
400410u 400420u 400470u 400480 400490 400500u 400710 401080  
401160u 401210 401250 401260 401300u 401370 401390b 401500u  
401830u 401850 401881 401950u B402030 402080 402120 402330 402500u  
402520 B402670 402780 B402790 402830 402910 403080 403290 403350  
B403410 B403720 B403730u 403740 B403810 403870 B403900 B404010  
404020 404250u 404410 404650 B405140u 405360 B405390 405410u  
405420u 406270u 406330 406380 406720u 408450u 408470u B408480u  
408510 408530 B408570 B408640 B409910 409950 409960 410000 410040  
410061 410190 410240 410750 410760u 410860u 410910u 410960u  
B411000u B417500

Total=83

3 πατερες ημων

400050u 400170u 400360u 400600 401410 401810u 408590 410230

Total=8

Reading 1 is transmitted in eighty-three lectionaries, sixty-seven of which contain a non-Byzantine text (80.7% 67/83). The reading is found in thirty majuscule lectionaries. The oldest witness is L627 (8<sup>th</sup> century). Reading 3 is transmitted in eight non-Byzantine lectionaries (100% 8/8). Four of these manuscripts are written in majuscule. L17 (9<sup>th</sup> century) is the oldest witness.

#### b) Continuous Text Manuscript Evidence

<b>LTP 11</b> John 6:58	Reading in Lectionary Evidence	No. of Lectionary MSS	No. of CT MSS
	1 πατερες υμων	86	1561
	3 πατερες ημων	8	90

Reading 1 is found in 1561 continuous witnesses, 217 of which contain a non-Byzantine text (13.9% 217/1561). The attestation includes members of Family 1 (1, 22, 118, 131, 205, 209, 565, 884, 1582, 2193 and 2713) and members of Family 13 (13, 69, 124, 543, 788, 826, 828 and 983). The oldest witness is 01 (4<sup>th</sup> century). The reading is transmitted in eleven majuscules: 01, 05, 011, 017, 022, 038, 041, 044, 0141, 0211 and 0250.

Reading 3 has 90 continuous text witnesses, 39 of which contain a non-Byzantine text (43.3% 39/90). They are 68, 220, 245, 270, 315, 401, 579, 589, 679, 726, 732, 743, 792, 863, 878, 888, 889, 891, 931, 969, 982, 1009, 1014, 1113, 1128, 1200, 1319, 1375, 1424, 1463, 1593, 1606, 2107, 2192, 2206, 2278, 2478, 2492 and 2756. The oldest witness is 1424 (9/10<sup>th</sup> century) and three date from the tenth century: 036, 29 and 771. 036 is the only majuscule

in the attestation. Reading 3 is the largest minority reading in the continuous text evidence.

The continuous reading that does not appear in the lectionaries is that adopted by the editors of the NA27 text. It is transmitted in ten continuous text manuscripts.

Reading	No. of CT MSS
πατερες	10

LTP12 John 6:58

ουτος εστιν ο αρτος ο εξ ουρανου καταβας ου καθως εφαγον οι πατερες και απεθανον ο τρωγων τουτον τον αρτον ζησει εις τον αιωνα

a) Lectionary Evidence

1 το μαννα και

400020u 400030u 400040 400050u 400170u 400200 400240u 400320  
400340u 400360u 400400u 400410u 400420u 400470u 400480 400490  
400500u 400600 400710 401080 401150u 401160u 401210 401250 401260  
401300u 401370 401390b 401500u 401810u 401830u 401850 401880  
401950u B402030 402120 402330 402500u 402520 B402670 402780  
B402790 402830 402910 403290 403350 B403410 B403720 B403730u  
403740 B403810 403870 B403900 B404010 404020 404250u 404410  
404650 B405140u 405360 B405390 405410u 405420u 406270u 406330  
406720u 408450u 408470u B408480u 408510 408530 B408570 408590

B408640 B409910 409950 409960 410000 410010 410040 410061 410190  
410230 410240 410750 410860u 410910u 410960u B411000u B417500

Total=89

3 το μαννα εν τη ερημω και

401410 406380

Total=2

4 το μαννα {οι πατερες υμων} και

402080 410760u

Total=2

4-f τον μαννα {οι πατερες υμων} και

403080

Total=1

Reading 1\*2 is found in eighty-nine lectionaries, seventy-three of which contain a non-Byzantine text (82% 73/89). The reading is found in thirty-four majuscule lectionaries. The oldest witness is L627 (8<sup>th</sup> century). Reading 3 is transmitted in two non-Byzantine lectionaries, both of which date from the eleventh century (100% 2/2). Reading 4 is transmitted in two non-Byzantine lectionaries (100% 2/2). One of these is written in majuscule. L1076 (10<sup>th</sup> century) is the oldest witness.

## b) Continuous Text Manuscript Evidence

<b>LTP 12</b> John 6:58	Reading in Lectionary Evidence	No. of CT MSS
	1 το μαννα και	1530
	3 το μαννα εν τη ερημω και	102
	4 (εφαγον) το μαννα οι πατερες υμων και	6

Reading 1 is found in 1530 continuous witnesses, 208 of which contain a non-Byzantine text (13.6% 208/1530). The attestation includes members of Family 1 (1, 22, 118, 131, 205, 209, 565, 884, 1582, 2193 and 2713) and members of Family 13 (13, 69, 124, 543, 788, 826, 828 and 983). The oldest witness dates from the sixth century: 022. The reading is found in eight majuscules: 011, 017, 022, 038, 041, 044, 0211 and 0250.

Reading 3 is found in 102 continuous witnesses, 36 of which contain a non-Byzantine text (35.3% 36/102). They are 79, 154, 173, 213, 315, 348, 377, 589, 649, 720, 731, 732, 736, 740, 744, 799, 807, 841, 863, 874, 878, 883, 888, 889, 891, 1021, 1029, 1256, 1263, 1387, 1506, 1654, 2192, 2206, 2573 and 2615. The oldest witness of this reading is 1357 (10<sup>th</sup> century). The reading is found in no majuscules.

Reading 4 is transmitted in six continuous witnesses: 021, 154C, 370, 1327, 2145 and 2213. Two of these witnesses contain a non-Byzantine text: 154C

and 370. (33.3% 2/6) The reading is found in one majuscule, 021 (9<sup>th</sup> century), which is the oldest witness.

In 021 there is the Synaxarion section of a lectionary table and lectionary rubrics. The Menologion section is probably missing. 154 contains lectionary rubrics and a lectionary table. 370 has Ammonian section numbers and occasional lectionary rubrics. 1327 contains no lectionary or Eusebian canon features. 2145 contains Eusebian canon numbers, Ammonian section numbers and lectionary rubrics. There is no Eusebian canon table. 2213 contains no lectionary features.

Four continuous text readings are not found in the lectionary evidence.

Reading	No. of CT MSS
το μαννα οι πατερες ημων και	1
και	17
το μαννα οι πατερες υμων εν τη ερημω και	11
το μαννα οι πατερες υμων εν τω κοσμω και	1

LTP13 John 7:12

και γογγυσμος περι αυτου ην πολυς εν τοις οχλοις οι μεν ελεγον οτι αγαπος εστιν αλλοι [δε] ελεγον ου αλλα πλανα τον οχλον

a) Lectionary Evidence



1 πολυς περι αυτου ην

400020u 400030u 400040 400050u 400170u 400240u 400340u 400360u  
 400400u 400410u 400420u 400470u 400480 400490 400500u 400600  
 400640u 401080 401150u 401160u 401210 401250 401260 401300u 401370  
 401500u 401520u 401810u 401830u 401850 401950u B402030 402080  
 402120 402330 402500u 402520 B402670 402780 B402790 402830 402910  
 403080 B403220 403290 403350 B403410 B403720 B403730u 403740  
 B403810 403870 B403900 B404010 404020 404090 404410 404650  
 B405140u B405390 405410u 405420u 406270u 406330 406380 406720u  
 408450u B408480u 408510 408530 B408570 408590 B408640 B409910  
 409950 409960 410010 410040 410061 410190 410230 410240 410750  
 410760u 410860u 410910u B411000u B417500

Total=88

1-f πολυς αυτου ην

410030

Total=1

1B πολλοις περι αυτου ην

401270u 401410 404250u

TOTAL=3

1C πολυ περι αυτου ην

401390b

TOTAL=1

1D πολυς περι εαυτου ην

408470u

Total=1

3 πολυς ην περι αυτου

400200 400320

TOTAL=2

3B πολλοις ην περι αυτου

401880

TOTAL=1

4-f ην περι αυτου ην

410000

Total=1

Reading 1 is transmitted in eighty-eight lectionaries, seventy of which contain a non-Byzantine text (79.5% 70/88). The reading is found in thirty-four majuscule lectionaries. The oldest witness is L627 (8<sup>th</sup> century). Reading 1B is

transmitted in three non-Byzantine lectionaries (100% 3/3). Two of these manuscripts are written in majuscule. L127 is the oldest witness (9<sup>th</sup> century).

Reading 1C is found in a single non-Byzantine lectionary, which dates from the twelfth century (1/1 100%). Reading 1D is transmitted in a single non-Byzantine majuscule lectionary, which has the date 967 (100% 1/1). Reading 3 is transmitted in two non-Byzantine lectionaries (100% 2/2), both of which date from the eleventh century. Reading 3B (100% 1/1) and reading 4 (100% 1/1) are transmitted in single non-Byzantine lectionaries, which are dated 1033 and 1027 respectively.

#### b) Continuous Text Manuscript Evidence

<b>LTP 13</b> John 7:12	Reading in Lectionary Evidence	No. of CT MSS
	1 πολυς περι αυτου ην	1481
	1B πολλοις περι αυτου ην	1
	1C πολυ περι αυτου ην	-
	1D πολυς περι εαυτου ην	-
	3 πολυς ην περι αυτου	105
	3B πολλοις ην περι αυτου	-
	4-f ην περι αυτου ην	-

Reading 1 is found in 1481 witnesses, 196 of which contain a non-Byzantine text (13.2% 196/1481). The attestation includes all members of Family 1 (1, 22, 118, 131, 205, 209, 565, 884, 1582, 2193 and 2713) and members of Family 13 (13, 69, 124, 543, 788, 826 and 828). The oldest witness of the

reading is 0250 (8<sup>th</sup> century). The reading is transmitted in six majuscules: 011, 017, 041, 0105, 0141 and 0250.

Reading 1B is found in a single witness, 0211 (9<sup>th</sup> century), which has a non-Byzantine text (100% 1/1). 0211 is a Four Gospels manuscript, which has Eusebian canon numbers, Ammonian section numbers and lectionary rubrics. A Eusebian canon table is not present. At the end of 0211 there are folia with pericopae from the Lucan section of the Synaxarion including a page with a headpiece that marks the beginning of this section.

Readings 1C and 1D are not found in the continuous text evidence.

Reading 3 is found in 105 continuous witnesses, 33 of which have a non-Byzantine text (31.4% 33/105). They are 01, 022, 044, 165, 249, 295, 333, 377, 397, 537, 544, 679, 713, 807, 869, 892, 982, 983, 1009, 1010, 1071, 1085, 1113, 1223, 1293, 1414, 1654, 2192, 2546, 2573, 2585, 2661 and 2683. 01 (4<sup>th</sup> century) is the oldest witness. The reading is found in three majuscules: 01, 022 and 044. Reading 3 is the largest minority strand in the continuous text evidence.

Readings 3B and 4-f are not found in the continuous text evidence. Reading 4-f may be connected to two continuous text readings that do not contain the Greek πολυς: i) ην περι αυτου and ii) περι αυτου ην. It seems that the two readings have been combined to produce reading 4-f.

Thirteen continuous text readings are not found in the lectionary evidence.

Eleven of these readings are transmitted in one to six witnesses.

Reading	No. of CT MSS
πολυς περι αυτου	6
περι αυτου ην πολυς	23
περι αυτου ην πολλοις	2
περι αυτου πολυς ην	6
πολυς περι αυτου εν τοις οχλοις ην	1
πολυς ην εν τοις οχλοις περι αυτου	3
πολυς εγενετο περι αυτου	1
ην περι αυτου πολυς	3
ην πολυς περι αυτου	9
ην περι αυτου	2
περι αυτου ην	13
πολυς ην	5
αυτου πολυς	1

LTP14 John 8:39

απεκριθησαν και ειπαν αυτω ο πατηρ ημων αβρααμ εστιν λεγει αυτοις ο ιησους ει τεκνα του αβρααμ εστε τα εργα του αβρααμ εποιειτε

a) Lectionary Evidence

1\*2 εποιειτε

400030u 400040 400050u 400170u 400200 400240u 400340u 400360u  
400400u 400410u 400420u 400480 400490 400500u 400640u 400710

401110u 401150u 401160u 401210 401250 401260 401270u 401300u  
 401390b 401500u 401520u 401810u 401830u 401940u 401950u B402030  
 402080 402120 402330 402520 402780 B402790 402830 403080 B403220  
 403290 B403410 B403720 403740 B403810 403870 403890 B403900  
 B404010 404020 404090 404250u 404410 404650 B405140u 405360  
 B405390 405420u 405430u 406270u 406330 406720u 408450u 408470u  
 408510 408530 B408570 408590 B408640 B409910 409960 410030 410040  
 410061 410190 410230 410240 410730 410750 410760u 410860u 410910u  
 410960u B411000u B417500

Total=86

1\*2-f επιριειτε

410000

Total=1

3 ποιειτε

400470u

Total=1

4 επιριειτε αν

400320 401080 401410 401880 402500u 402910 403350 B403730u 405410u  
 406380 410010

Total=11

4-f επιριειτε ανι

400600

Total=1

5 αν εποιειτε

401370

Total=1

Reading 1\*2 is transmitted in eighty-six lectionaries, seventy-one of which contain a non-Byzantine text (82.6% 71/86). The reading is found in thirty-five majuscule lectionaries. The oldest witness is L627 (8<sup>th</sup> century). Reading 3 is transmitted in a single non-Byzantine majuscule lectionary, which is dated to the tenth century (100% 1/1). Reading 4 is found in eleven lectionaries, ten of which contain a non-Byzantine text (90.9% 10/11). The attestation includes three majuscule lectionaries. The oldest witnesses date from the tenth century: L250, L373 and L541. Reading 5 is transmitted in a single non-Byzantine lectionary, which dates from the eleventh century (100% 1/1).

## b) Continuous Text Manuscript Evidence

<b>LTP 14</b> John 8:39	Reading Number in Lectionary Evidence	No. of CT MSS
	1*2 εποιειτε	Byzpt
	3 ποιειτε	2
	4 εποιειτε αν	Byzpt
	5 αν εποιειτε	-

Reading 1\*2 is found in P75, 01, 03C2, 05, 032, 037, 038, 070, 0141, 0250, 12, 28, 157, 828, 1292, 1342, 1424, 1505 and Byzpt (07, 09, 011 and 013). The correction in 03 was probably made in the sixth century. Thirteen of these witnesses contain a non-Byzantine text. They are P75, 01, 03C2, 05, 011, 032, 038, 070, 0141, 0250, 157, 828 and 1505. The oldest witness is P75 (3<sup>rd</sup> century).

Reading 3 is found in P66, 03\* and 028. P66 and 03\* are non-Byzantine witnesses. P66 is the oldest witness (c. 200).

Reading 4 is found in 01C2, 04, 017, 019, 021, 022, 037, 041, 044, 0211, 1, 8, 13, 27, 33, 69, 118, 124, 131, 174, 180, 196, 205, 209, 230, 346, 475, 543, 565, 579, 597, 743, 754, 788, 817, 826, 892, 983, 994, 1006, 1071, 1194, 1212, 1216, 1243, 1514, 1582, 1689 and 1709.

The correction in 01 was made some time between the fifth and seventh centuries or some time in the seventh century. The oldest witness is 04 (5<sup>th</sup> century). The attestation includes members of Family 1 (1, 205, 209, 565 and 1582) and members of Family 13 (13, 69, 124, 346, 543, 788, 826 and 1689). 31 out of 49 witnesses contain a non-Byzantine text. They are 01C2, 04, 017, 019, 022, 041, 044, 0211, 1, 13, 33, 69, 118, 124, 131, 180, 205, 209, 346, 543, 565, 579, 597, 743, 788, 826, 892, 983, 994, 1071 and 1582.



Reading 5 is not found in the continuous text evidence. It is a transposition of reading 4.

LTP15 John 4:9

λεγει ουν αυτω η γυνη η σαμαριτις πως συ ιουδαιος ων παρ εμου πειν  
αιτεις γυναικος σαμαριτιδος ουσης ου γαρ συγχρωνται ιουδαιοι  
σαμαριταις

a) Lectionary Evidence

1\*2 ουν

400030u 400050u 400170u 400200 400240u 400320 400340u 400360u  
400400u 400410u 400420u 400480 400490 400500u 400600 400640u  
400710 401080 401150u 401160u 401210 401250 401260 401270u 401300u  
401370 401390b 401410 401500u 401520u 401810u 401830u 401940u  
B402030 402120 402330 402500u 402520 402530 402780 B402790C  
402830 402910 B403220 403290 403350 B403410 403670u B403720  
B403730u 403740 B403810 403870 403890 B403900 B404010 404020  
404090 404250u 404410 404650 404670 405360 B405390 405410u 405420u  
405430u 406270u 406330 406380 406720u 408450u 408470u 408510  
408530 B408570 408590 B409910 409960 410000 410010 410030 410040  
410061 410190 410230 410240 410730 410750 410760u 410860u 410910u  
410960u B411000u B417500

TOTAL=95

3 OM. ουν

400040 400470u 401880 402080 B402790\* 403080 B405140u B408640

TOTAL=8

Reading 1\*2 is transmitted in ninety-five lectionaries, eighty-one of which contain a non-Byzantine text (85.3% 81/95). The reading is found in thirty-six majuscule lectionaries. The oldest witness is L627 (8<sup>th</sup> century). Reading 3 is found in eight lectionaries, five of which contain a non-Byzantine text (62.5% 5/8). The attestation includes two majuscule lectionaries. The oldest witnesses date from the tenth century: L47 and L514.

#### b) Continuous Text Manuscript Evidence

<b>LTP 15</b> John 4:9	Reading Number in Lectionary Evidence	No. of CT MSS
	1*2 ouv	1458
	3 OM. ouv	224

Reading 1\*2 is found in 1458 continuous witnesses, 202 of which contain a non-Byzantine text (13.9% 202/1458). The attestation includes members of Family 13 (13, 69, 124, 543, 788, 826 and 828). P66 (c. 200) and P75 (3<sup>rd</sup> century) are the oldest witnesses. This reading is found in nineteen majuscules: 01C2, 02, 03, 04, 05, 011, 017, 019, 022, 028C, 031C, 032, 038, 041, 044, 050, 086, 0141 and 0211.

Reading 3 is found in 224 continuous text witnesses, 73 of which contain a non-Byzantine text (32.6% 73/224). They are 01, 1, 138, 154, 168, 205, 209, 249, 315, 333, 357, 370, 423, 430, 489, 565, 579, 589, 649, 720, 731, 732, 736, 740, 743, 744, 809, 827, 833, 841, 863, 865, 874, 878, 883, 884, 888, 889, 891, 892, 979, 982, 993, 994, 1010, 1021, 1029, 1043, 1093, 1219, 1263, 1267, 1291, 1365, 1387, 1446, 1457, 1506, 1582, 1677, 1819, 2106, 2107, 2129, 2184, 2192, 2193\*, 2206, 2411, 2524, 2573, 2575 and 2713. The attestation includes members of Family 1 (1, 205, 209, 565, 884, 1582, 2193\* and 2713). The oldest witness is 01 (4<sup>th</sup> century). The reading is transmitted in five majuscules: 01\*, 028\*, 031\*, 033S and 047. Reading 3 is the largest minority strand in the continuous text evidence.

The continuous text reading not transmitted in the lectionary evidence is a singular one.

Reading	No. of CT MSS
γαρ	1

LTP16 John 8:44

υμεις εκ του πατρος του διαβολου εστε και τας επιθυμιας του πατρος υμων θελετε ποιειν εκεινος ανθρωποκτονος ην απ αρχης και εν τη

αληθεια ουκ εστηκεν οτι ουκ εστιν αληθεια εν αυτω οταν λαλη το  
 ψευδος εκ των ιδιων λαλει οτι ψευστης εστιν και ο πατηρ αυτου

a) Lectionary Evidence

1 ουχ εστηκεν

400050u 400170u 400200 400240u 400340u 400400u 400410u 400420u  
 400470u 400480 400500u 400600 B400630u 400640u 401080 401150u  
 401160u 401210 401250 401260 401270u 401300u 401370 401390b  
 401500u 401520u 401830u 401880 401940u 401950u B402030 402080  
 402120 402330 B402670 402780 B402790 402830 402910 403080 B403220  
 403290 B403410 B403720 B403730u B403810 403870 403890 B403900  
 B404010 404020 404250u 404410 404550 404650 B405140u B405390  
 405420u 405430u 408510 408530 B408570 408590 B408640 B409910  
 409950 409960 410000 410010 410030 410040 410061 410190 410231  
 410240 410760u 410910u 410960u B411000u B417500

Total=80

1-f ο εστηκεν (δε ην)

400040C1

2 ουκ εστηκεν

400030u 400320 400360u 400490 400710 401410 401810u 402500u 402520  
 403350 403740 404090 405360 405410u 406270u 406330 406380 408450u  
 408470u 410730 410750 410860u

Total=22

Reading 1 is transmitted in eighty lectionaries, sixty-two of which contain a non-Byzantine text (77.5% 62/80). The attestation includes twenty-nine majuscule lectionaries. The oldest witnesses date from the ninth century: L17, L34, L63, L64, L108, L127 and L152. Reading 2 is found in twenty-two lectionaries, all of which contain a non-Byzantine text (100% 22/22). This reading is found in nine majuscule lectionaries. The oldest witness is L627 (8<sup>th</sup> century).

#### b) Continuous Text Manuscript Evidence

<b>LTP 16</b> John 8:44	Reading in Lectionary Evidence	No. of CT MSS
	1 ουχ εστηκεν	Byz
	2 ουκ εστηκεν	34<

Reading 1 is found in P75, 03C2, 0141, 1, 28, 118, 131, 157, 180, 205, 209, 565, 597, 700, 1006, 1292, 1342, 1505, 1582, Byz (07 09 011 013). Eleven of these witnesses contain a non-Byzantine text: P75, 03C2, 011, 0141, 1, 118, 205, 209, 565, 597 and 1582. The correction in 03 was made in the sixth century. The attestation includes members of Family 1 (1, 205, 209, 565 and 1582). The oldest witness is P75 (3<sup>rd</sup> century).

Reading 2 is found in thirty-four witnesses, twenty-eight of which contain a non-Byzantine text: P66, 01, 03, 04, 05, 019, 022, 032, 038, 044, 070, 0233,

0250, 13, 33, 69, 124, 346, 543, 788, 826, 828, 892, 983, 1010, 1071, 1241 and 1424. The oldest witness of this reading is P66 (c. 200). The continuous text attestation includes Family 13 (13, 69, 124, 543, 788, 826 and 828).

LTP17 John 8:54

απεκριθη ιησους εαν εγω δοξασω εμαυτον η δοξα μου ουδεν εστιν  
εστιν ο πατηρ μου ο δοξαζων με ον υμεις λεγετε οτι θεος ημων εστιν

a) Lectionary Evidence

1\*2 θεος ημων

400030u 400040 400240u 400320 400340u 400400u 400470u 400480  
B400630u 400710 401250 401260 401370 401410 401500u 401810u  
401830u B402030 402330 402500u B402670 402780 B402790 402830  
402910 403350 B403410 B403720 B403730u 403740 B403810 403870  
B403900 404250u 404410 B405140u 405360 B405390 406270u 406380  
406720u 408510 B408570 408590 B408640 B409910 409950 409960  
410030 410040 410061 410190 410230 410240 410750 410910u 410960u  
B411000u B417500

Total=59

3 ο θεος ημων

400170u 400410u 401210 401940u 401950u 402080 403080 403890  
B404010 404020 405420u 405430u 410760u

Total=13

4 θεος υμων

400050u 400200 400360u 400420u 400490 400500u 400600 400640u  
 401160u 401270u 401300u 401390b 401880 402120 402520 403290 404090  
 404550 404650 405260u 405410u 406330 408450u 408470u 408530 410010  
 410730 410860u

Total=28

5 ο θεος υμων

401150u 410000

Total=2

Reading 1\*2 is found in fifty-nine lectionaries, forty-three of which contain a non-Byzantine text (72.9% 43/59). The reading is transmitted in eighteen majuscule lectionaries. L627 (8<sup>th</sup> century) is the earliest witness. Reading 3 is transmitted in thirteen lectionaries, twelve of which contain a non-Byzantine text (92.3% 12/13). The reading is transmitted in seven majuscule lectionaries. L17 (9<sup>th</sup> century) is the oldest witness.

Reading 4 is found in twenty-eight lectionaries, all of which contain a non-Byzantine text. The reading is transmitted in thirteen majuscule lectionaries. The earliest witnesses date from the ninth century: L64, L127 and L845.

Reading 5 is transmitted in two non-Byzantine lectionaries, one of which is written in majuscule (100% 2/2). L115 (10<sup>th</sup> century) is the oldest witness.

b) Continuous Text Manuscript Evidence

<b>LTP 17</b> John 8:54	Reading Number in Lectionary Evidence	No. of CT MSS
	1*2 θεος ημων	Byz
	3 ο θεος ημων	1
	4 θεος υμων	10
	5 ο θεος υμων	1

Reading 1\*2 is found in P75, 02, 03C2, 04, 032, 037, 070, 0141, 0233, 1, 13, 28, 33, 69, 118, 124, 131, 157, 174, 180, 205, 209, 230, 346, 543, 565, 579, 597, 788, 826, 828, 892, 983, 1006, 1241, 1243, 1292, 1505, 1582, 1689, 1709, Byz (07 011 013 022).

Thirty-two of these witnesses contain a non-Byzantine text: P75, 02, 03, 04, 011, 032, 070, 0141, 0233, 1, 13, 33, 69, 118, 124, 131, 157, 180, 205, 209, 346, 543, 565, 579, 597, 788, 826, 828, 892, 983, 1241 and 1582. The oldest witness is P75 (3<sup>rd</sup> century). The correction in 03 was made in the sixth century.

Reading 3 is found in P66C and 019, both of which contain a non-Byzantine text. The main hand probably made the correction in P66 (c. 200).



Reading 4 is found in 01, 03\*, 04, 05, 09, 033, 036, 044, 0233, 2, 7, 8, 9, 196, 461, 700, 743, 817C, 1010, 1071, 1194C, 1212, 1216, 1243, 1342 and 1424. Twelve of these witnesses contain a non-Byzantine text: 01, 03, 04, 05, 033, 036, 044, 0233, K743, 1010, 1071 and 1424. The oldest witnesses are 01 and 03, both of which date from the 4<sup>th</sup> century.

Reading 5 occurs in P66\* (c. 200), which has a non-Byzantine text.

LTP18 John 10:7

ειπεν ουν παλιν ο ιησους αμην αμην λεγω υμιν οτι εγω ειμι η θυρα των προβατων

a) Lectionary Evidence

1 ειπεν ουν παλιν αυτοις ο ιησους

400020u 400030u 400040 400170u 400200 400240u 400400u 400410u  
400480 400490 400500u 400600 400640u 400710 401080 401150u 401160u  
401210 401250 401260 401270u 401300u 401370 B401390u 401390b  
401410 401500u 401520u 401810uC 401830u 401880 401940u 401950u  
B402030 402080 402330 402500u 402780 B402790 402830 402910 403080  
B403220 403290 B403410 B403720 B403730u 403740 B403810 403890  
B403900 B404010 404020 404090 404250u 404410 404650 B405140u  
405360 B405390 405420u 405430u 406270u 406330 406380 408451  
408470u 408510 408530 B408570 408590 B408640 408700 B409910

409950 409960 410010 410030 410040 410061 410190 410230 410240  
410750 410760u 410860u 410910u 410960u B411000u B417500

Total=90

2 ειπεν ουν παλιν ο ιησους

400050u 401810\*u 402120

Total=3

3 ειπεν ουν αυτοις ο ιησους παλιν

400470u 403870

Total=2

4 ειπεν ουν αυτοις παλιν ο ιησους

403350 404550 406720u 410000

Total=4

5 ειπεν ουν αυτοις ο ιησους

400340u 400360u 402520

Total=3

Reading 1 is transmitted in ninety lectionaries, seventy-three of which contain a non-Byzantine text (81.1% 73/90). The attestation includes thirty-two

majuscule lectionaries. The oldest witness is L627 (8<sup>th</sup> century). Reading 2 is found in three non-Byzantine lectionaries (100% 3/3), two of which are written in majuscule. L5 (10<sup>th</sup> century) and L181\* (980) are the earliest witnesses. Reading 3 is found in two non-Byzantine lectionaries (100% 2/2), one of which is written in majuscule. L47 (10<sup>th</sup> century) is the oldest witness.

Reading 4 is transmitted in four non-Byzantine lectionaries, one of which is written in majuscule (100% 4/4). L672 (9<sup>th</sup> century) is the oldest witness. Reading 5 is transmitted in three non-Byzantine lectionaries (100% 3/3), two of which are written in majuscule. L34 (9<sup>th</sup> century) is the oldest witness.

#### b) Continuous Text Manuscript Evidence

<b>LTP 18</b> John 10:7	Reading in Lectionary Evidence	No. of CT MSS
	1 ειπεν ουν παλιν αυτοις ο ιησους	1393
	2 ειπεν ουν παλιν ο ιησους	9
	3 ειπεν ουν αυτοις ο ιησους παλιν	25
	4 ειπεν ουν αυτοις παλιν ο ιησους	154
	5 ειπεν ουν αυτοις ο ιησους	43

Reading 1 is found in 1393 continuous witnesses, 109 of which contain a non-Byzantine text (7.8% 109/1393). The oldest witness is 05 (5<sup>th</sup> century). The reading is found in five majuscules: 05, 011, 019, 038 and 044.

Reading 2 is found in P75, 298, 523, 580, 720, 1009, 1353, 1580 and 2311.

The oldest witness is P75 (3<sup>rd</sup> century). P75, 720, 1009 and 1580 contain a non-Byzantine text (44.4% 4/9). The reading is found in no majuscules.

It may be considered coincidental that eight continuous text manuscripts dating from the 12th century and after, some of which contain a Byzantine text, agree with P75, a third century papyrus manuscript that probably originated in Egypt.

The minority readings that P75 and the eight continuous manuscripts share at test passages in T&T John in addition to John 10:7 are exhibited in the following table:

Test passage No. in T&T John (reading no.)	P75	298	523	580	720	1009	1353	1580	2311	Total No. of MSS
4 (5)	X	-	-	-	-	-	-	-	X	42
10 (2)	X	-	-	-	-	X	-	-	-	53
34 (2)	X	X	X	-	-	-	-	-	-	146
43 (2)	X	-	-	-	-	-	X	-	-	35
66 (2)	X	-	-	-	-	X	-	-	-	70
69 (3)	X	-	-	-	-	-	-	X	-	205
76 (2)	X	-	-	-	X	X	-	X	-	381
85 (2)	X	-	-	-	X	-	-	-	-	48
86 (2)	X	-	-	-	X	-	-	-	-	61
100 (2)	X	-	X	-	X	-	-	-	-	288
101 (4)	X	-	-	-	-	-	-	X	-	40
132 (3)	X	-	-	-	-	-	-	X	-	442
137 (2)	X	-	-	-	-	X	-	-	-	76

Apart from 580 all of the manuscripts share additional minority readings with P75. 580 contains the highest amount of majority readings (97.4%), which means that it transmits a low number of minority readings, decreasing the chance that it transmits additional minority readings with P75.

1009 and 1580 share four additional minority readings with P75, the highest number among the continuous text witnesses. Significant agreement between P75 and other continuous manuscripts is found at test passages 4, 10, 37, 38, 43, 66, 75, 85, 86 and 101, where the total number of witnesses at the attestation is 70 or below. These test passages involve 1009, 1580 and 2311.

Apart from 580 one thinks that the continuous text witnesses are authentic tradents of P75 at LTP18, since they transmit P75 readings at other test passages, although the attestations at these test passages are larger. One is more definite about 1009 and 1580 as authentic tradents of P75, since they transmit P75 minority readings at more test passages and at test passages with the lowest number of witnesses joining the attestation.

298, 523, 580, 1009 and 1353 contain lectionary rubrics and lectionary tables. 720 has Ammonian section numbers and lectionary rubrics. 1580 contains Eusebian canon numbers, Ammonian section numbers and lectionary rubrics. It does not have a Eusebian canon table. 2311 contains Ammonian section numbers, lectionary rubrics and a lectionary table.

Reading 3 is found in 25 continuous text witnesses, 20 of which contain a non-Byzantine text (80% 20/25). They are 033, 33, 249, 333, 346, 423, 543, 799, 826, 863 865, 869, 873, 878, 983, 1263, 1424, 1561, 2106 and 2786. The oldest witness is 033 (10<sup>th</sup> century), which is the sole majuscule witness.

Reading 4 is found in 154 continuous text witnesses, 88 of which contain a non-Byzantine text (57.1% 88/154). They are 01, 02, 017, 041, 0211, 0233, 114, 138, 157, 158, 165, 220, 265, 268, 270, 280, 345, 357, 377, 382, 389, 397, 482, 489, 508, 515, 537, 544, 557, 581, 683, 726, 740, 775, 787, 807, 884, 899, 931, 969, 992, 994, 1014, 1026, 1079, 1093, 1113, 1118, 1128, 1187, 1188, 1219, 1319, 1346, 1355, 1365, 1375, 1398, 1446, 1463, 1502, 1506, 1538, 1546, 1571, 1589, 1626, 1690, 1692, 1699, 1784, 1816, 2223, 2278, 2304, 2400, 2404, 2411, 2463, 2478, 2492, 2516, 2575, 2600, 2615, 2705, 2756 and 2768. The oldest witness is 01 (4<sup>th</sup> century). The reading is found in eight majuscules: 01\*, 01C, 02, 017, 039, 041, 0211 and 0233.

The attestation includes the manuscripts that Silva Lake has identified as top members of Family Π. They are 041, 265, 1079, 1219 and 1346. One should also include 2600 as a Family Π member because in the *Gruppierung* section of T&T John 2600 has the fourth highest amount of agreement with 041, following after 017, 1079 and 114.<sup>334</sup>

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<sup>334</sup> K. Aland, *Text und Textwert*, Band 1, 1, 54.

Reading 5 is found in 43 continuous witnesses, 39 of which contain a non-Byzantine text (39/43). They are P45, P66C, 01C2, 032, 0141, 1, 63, 69, 124, 178, 205, 209, 222, 391, 565, 597, 747, 788, 821, 828, 849, 989, 1071, 1241, 1242, 1272, 1291, 1321, 1541, 1582, 1654, 2192, 2193, 2398, 2561, 2661, 2680, 2713 and 2790. The main hand probably made the correction in P66 and in 01 the correction was probably made between the fifth and seventh centuries or during the seventh century. The attestation includes members of Family 1 (1, 205, 209, 565, 1582, 2193\* and 2713). The oldest witnesses are P45 (3<sup>rd</sup> century) and P66 (c. 200). The reading is found in three majuscules: 01C2, 032 and 0141.

Four of the continuous text readings that do not occur in the lectionary evidence are singular ones and the others are transmitted in two to eight witnesses.

Reading	No. of CT MSS
ειπεν δε παλιν αυτοις ο ιησους	1
ειπεν ουν παλιν αυτοις ο ιησους	3
ειπεν ουν παλιν ιησους	1
ειπεν αυτοις ο ιησους παλιν	2
ειπεν ουν ο ιησους παλιν αυτοις	1
ειπεν ουν παλιν αυτοις	7
ειπεν ουν αυτοις παλιν	2
ειπεν ουν αυτοις	1
ειπεν αυτοις ο ιησους	8
ΟΜ. ειπεν ουν παλιν ο ιησους	4

LTP19 John 10:7

ειπεν ουν παλιν ο ιησους αμην αμην λεγω υμιν οτι εγω ειμι η θυρα των  
προβατων

a) Lectionary Evidence

1\*2 οτι εγω

400020u 400040 400050u 400170u 400200 400340u 400360u 400410u  
400470u 400480 400490 400500u 400600 400640u 400710 401080 401150u  
401160u 401260 401270u 401300u B401390u 401390bC 401410 401520u  
401810u 401830u 401880 401940u 401950u B402030 402080 402120  
402330 402500u 402520 402780 B402790 402830 402910 403080 B403220  
403350 B403410 B403720 B403730u 403740 B403810 403870 403890  
B403900 B404010 404020 404090 404250u 404550 404650 B405140u  
405360 B405390 405420u 406270u 406330 406380 406720u 408470u  
408510 408530 B408570 408590 B408640 408700 B409910 409950 409960  
410000 410030 410040 410061 410190 410230 410240 410730 410750  
410760u 410860u 410910u B411000u B417500

Total=89

3 εγω

400030u 400240u 400400u 401210 401250 401370 401390b\* 401500u  
403290 404410 408450 410010 410960u

Total=13



Reading 1\*2 is transmitted in eighty-nine lectionaries, seventy-two of which contain a non-Byzantine text (80.9% 72/89). The attestation includes thirty-one majuscule lectionaries. L627 (8<sup>th</sup> century) is the oldest witness. Reading 3 is found in thirteen lectionaries, all of which contain a non-Byzantine text (100% 13/13). The reading is found in five majuscule lectionaries. L845 (9<sup>th</sup> century) is the oldest witness.

b) Continuous Text Manuscript Evidence

<b>LTP 19</b> John 10:7	Reading Number in Lectionary Evidence	No. of CT MSS
	1*2 οτι εγω	1217
	3 εγω	442

Reading 1\*2 is found in 1217 continuous witnesses, 130 of which contain a non-Byzantine text (10.7% 130/1217). The oldest witness is P66 (c. 200). The attestation includes nine majuscules: 01, 02, 05, 032, 038, 041C, 0211, 0233 and 0250.

Reading 3 is found in 442 continuous witnesses, 145 of which contain a non-Byzantine text (32.8% 145/442). They are P75, 03, 011, 017, 019, 033, 041\*, 044, 0141, 24, 33, 63, 68, 79, 114, 157, 158, 168, 173, 178, 180, 185, 213, 220, 222, 228, 245, 249, 265, 268, 270, 280, 295, 333, 389, 391, 397, 423, 482, 489, 508, 515, 544, 557, 579, 581, 597, 679, 716, 726, 747, 775, 787, 792, 799, 821, 827, 841, 849, 851, 863, 865, 869, 874, 878, 889, 904, 931, 968, 969, 979, 982, 989, 992, 1014, 1026, 1029, 1071, 1079, 1085, 1087,

1093, 1113, 1126, 1200, 1204, 1219, 1220, 1223, 1241, 1263, 1272, 1291, 1319, 1346, 1354, 1355, 1375, 1398, 1414, 1441, 1451, 1457, 1463, 1538, 1541, 1546, 1561, 1571, 1580, 1593, 1626, 1654, 1690, 1699, 1784, 1788, 2095, 2106, 2192, 2278, 2290, 2291, 2304, 2321, 2398, 2400, 2404, 2411, 2463, 2478, 2492, 2516, 2524, 2540, 2567, 2600, 2615, 2661, 2680, 2685, 2705, 2756, 2786 and 2812. The oldest witness is P75 (3<sup>rd</sup> century). The reading is found in nine majuscules: 03, 011, 017, 019, 030, 033, 041\*, 044 and 0141. Reading 3 is the largest minority strand in the continuous text evidence.

The continuous text reading that is not transmitted in the lectionaries is found in five witnesses.

Reading	No. of CT MSS
οτι	5

LTP20 John 10:8

παντες οσοι ηλθον [προ εμου] κλεπται εισιν και λησται αλλ ουκ ηκουσαν αυτων τα προβατα

a) Lectionary Evidence

1 ηλθον

400030u 400040 400050u 400200 400240u 400340u 400360u 400400u  
 400410u 400470u 400480 400490 400500u 400600 400640u 400710  
 401080C 401150u 401160u 401210 401250 401260 401270u 401370  
 B401390u 401410 401500u 401520u 401810u\* 401830u 401880 401940u  
 401950u B402030 402080 402120 402330 402500u 402520 402780  
 B402790 402830 402910 403080 B403220 403350 B403410 B403720  
 B403730u 403740 B403810 B403900 B404010 404020 404090 404250u  
 404410 404550 404650 B405140u 405360 B405390 405420u 406380  
 408470u 408530 B408570 408590 B408640\* 408700 B409910 409950  
 409960 410010 410040 410061 410190 410230 410240 410730 410750  
 410760u 410860u 410910u 410960u B411000u B417500

TOTAL=87

2 ηλθον προ εμου

400020u 400170u 401080\* 401300u 401390b 401810Cu 403290 403870  
 403890 406270u 406720u 408510 B408640C 410000 410030

TOTAL=15

3 προ εμου ηλθον

406330

TOTAL=1

4 ΟΜ. ηλθον προ εμου

408450

TOTAL=1

Reading 1 is transmitted in eighty-seven lectionaries, seventy of which contain a non-Byzantine text (80.5% 70/87). The attestation includes thirty-one majuscule lectionaries. The oldest witnesses date from the ninth century: L34, L64, L127 and L152. Reading 2 is found in fifteen lectionaries, fourteen of which contain a non-Byzantine text (93.3% 14/15). The attestation includes six majuscule lectionaries. L627 (8<sup>th</sup> century) is the oldest witness. Readings 3 (100% 1/1) and 4 (100% 1/1) are each transmitted in a single non-Byzantine lectionary, dating from the eleventh and ninth centuries respectively.

#### b) Continuous Text Manuscript Evidence

<b>LTP 20</b> John 10:8	Reading Number in Lectionary Evidence	No. of CT MSS
	1 ηλθον	Byzpt
	2 ηλθον προ εμου	Byzpt
	3 προ εμου ηλθον	8<
	4 OM. ηλθον προ εμου	-

Reading 1 occurs in P45vid, P75, 01\*, 07, 09, 011, 021, 028, 030, 034, 036, 037, 045, 047, 0141, 2, 7, 8, 9, 27, 28, 180, 194, 196, 210, 461, 475, 743, 754, 817 892S, 994, 1010, 1073, 1212, 1292, 1342, 1424, 1514, 1519 and Byzpt. Eleven of these witnesses contain a non-Byzantine text: P45, P75, 01, 011, 028, 0141, 180, 743, 994, 1010 and 1424. The oldest witnesses are P45 and P75, both of which date from the third century.

Reading 2 occurs in P66, 01C2, 02, 03, 05, 019, 032, 13, 33, 69, 124, 157, 174, 230, 346, 543, 700, 788, 826, 828, 983, 1006, 1071, 1241, 1243, 1505,

1689, 1709 and Byzpt. Twenty of these witnesses contain a non-Byzantine text: P66, 01, 02, 03, 05, 019, 032, 13, 33, 69, 124, 157, 346, 543, 788, 826, 828, 983, 1071 and 1241. The oldest witness is P66 (c. 200). The correction in 01 was made between 5<sup>th</sup> and 7<sup>th</sup> centuries or in the seventh century.

Reading 3 is found in 038, 1, 118, 131, 205, 209, 565, 817C, 1192, 1210 and 1582, all of which are non-Byzantine apart from 817, 1192 and 1210. The attestation includes members of Family 1 (1, 205, 209, 565 and 1582). The oldest witnesses date from 9<sup>th</sup> century: 038 and 565. The continuous text attestation for reading 3 includes Family 1, which contains at least five members according to GNT4 hence the equal to or more than sign beside the total number of witnesses in the table.<sup>335</sup>

038 contains no lectionary features. 1 contains Ammonian section numbers and lectionary rubrics. 118 contains Eusebian canon numbers, Ammonian section numbers, lectionary rubrics, and a lectionary table. There is not a Eusebian canon table. 131 contains Ammonian section numbers, lectionary rubrics and a lectionary table. The lectionary table has the Menologion section followed by the Synaxarion section, which begins on Pentecost Sunday under a headpiece. 131 has a Eusebian canon table. 205 and 209 contain Ammonian section numbers.

565 contains Ammonian section numbers and Eusebian canon tables. 817 contains no lectionary or Eusebian canon features only titloi. 1192 contains lectionary rubrics and a lectionary table. 1210 contains Eusebian canon numbers, Ammonian section numbers and lectionary rubrics. It does not have a Eusebian canon table. 1582 has Ammonian section numbers and occasional lectionary rubrics.

Reading 4 is not found in the continuous text evidence.

LTP21 John 9:35

ηκουσεν ιησους οτι εξεβαλον αυτον εξω και ευρων αυτον ειπεν συ πιστευεις εις τον υιον του ανθρωπου

a) Lectionary Evidence

1 ο ιησους

400020u 400030u 400040 400050u 400170u 400200 400240u 400340u  
 400360u 400400u 400410u 400420u 400470u 400490 400500u 400600  
 400640u 401080 401150u 401160u 401210 401250 401260 401270u  
 401300u 401370 B401390u 401390b 401410 401500u 401520u 401810u  
 401830u 401880 401940u 401950u B402030 402080 402120 402330  
 402500u 402520 402530 B402670 402780 B402790 402830 402910 403080  
 B403220 403290 B403410 403670u B403730u 403740 B403810 403870  
 403890 B403900 B404010 404020 404090 404250u 404410 404550 404650  
 B405140u 405360 B405390 405410u 405420u 405430u 406270u 406330

406380 406720u 408450u 408470u 408510 408530 B408570 408590  
 B408640 408700 B409910 409950 410030 410040 410061 410190 410231  
 410240 410750 410760u 410860u 410910u 410960u B411000u B417500

TOTAL=99

2 ιησους

400480

TOTAL=1

3 δε ο ιησους

409960 410010

TOTAL=2

Reading 1 is transmitted in ninety-nine lectionaries, eighty-two of which contain a non-Byzantine text (82.8% 82/99). The reading is found in forty-one majuscule lectionaries. The oldest witness is L627 (8<sup>th</sup> century). Reading 2 is transmitted in a single non-Byzantine lectionary, which is dated 1055 (100% 1/1). Reading 3 is found in two non-Byzantine lectionaries, which date from the eleventh century (100% 2/2).

b) Continuous Text Manuscript Evidence

<b>LTP 21</b> John 9:35	Reading in Lectionary Evidence	No. of CT MSS
	1 ο ιησους	1493
	2 ιησους	7
	3 δε ο ιησους	-

Reading 1 is found in 1493 continuous witnesses, 249 of which contain a non-Byzantine text (16.7% 249/1493). The oldest witness is P66 (c. 200). The attestation includes members of Family 1 (1, 22, 118, 131, 205, 209, 565, 884, 1582, 2193 and 2713). The attestation includes fifteen majuscules: 01C2, 02, 05, 011, 017, 019, 032, 033, 038, 044, 070, 0141, 0211, 0233 and 0250. In 01 the reading is the work of the second corrector, which was carried out between the fifth and seventh centuries or during the seventh century.

Reading 2 is found in P75, 01, 03, 1634, 2100, 2176 and 2613. P75, 01 and 03 contain a non-Byzantine text (42.9% 3/7). 01 and 03 are the only majuscule witnesses in the attestation.

One may think that the agreement of P75, 01 and 03 with Four Gospel manuscripts that date from the eleventh century and after may be coincidental at LTP21.

Here is a table presenting the minority readings that P75, 01 and 03 share with 1634, 2100, 2176 and 2613 at test passages in T&T John in addition to John 9:35.



TST No. in T&T John (reading no.)	P75	01	03	1634	2100	2176	2613	Total No. of MSS
9 (2)	-	X	X	X	-	-	-	27
32 (2)	-	X	-	X	-	-	-	372
43 (2)	X	X	X	-	-	-	X	35
100 (2)	X	X	X	-	-	X	-	288
131 (4)	-	X	-	-	-	-	X	154
143 (2)	-	X	-	-	-	-	X	156
150 (11)	-	-	X	-	X	X	-	501

1634, 2100, 2176 and 2613 transmit an additional minority reading with P75, 01 or 03, although a higher number of witnesses are found at these attestations in comparison to that at John 9:35. There is significant agreement between 01, 03 and 1634 at TST 9 (John 1:37), where 24 out of a total of 1013 continuous text manuscripts join the attestation, and between P75, 01, 03 and 2613 at TST 43 (John 4:43), where 31 out of a total of 1658 continuous manuscripts join the attestation.

The agreement of 1634, 2100, 2176 and 2613 with P75, 01 and 03 may not be co-incidental at LTP21 because they agree with one of these manuscripts in transmitting a minority reading at another test passage. One may be more definite about 1634, since it transmits a minority reading in agreement with both 01 and 03, the attestation of which has a low number of manuscripts.

P75, 01 and 03 do not contain lectionary features. 1634 contains Ammonian section numbers, lectionary rubrics and a lectionary table. 2100 contains the

text of the Gospels without lectionary or Eusebian features. 2176 contains Ammonian section numbers only. 2613 contains Eusebian canon numbers, Ammonian section numbers, lectionary rubrics, a lectionary table and Eusebian canon tables.

Reading 3 is not found in the continuous text evidence.

Three continuous text readings are not found in the lectionary evidence. Two of the continuous text readings that do not occur in the lectionary evidence are each transmitted in two manuscripts. The other reading is transmitted in one hundred and eighty-two continuous text witnesses.

Reading	No. of CT MSS
ο κυριος	2
OM. ιησους	2
OM. ηκουσεν ιησους οτι εξεβαλον αυτον εξω	182

LTP22 John 11:50

ουδε λογιζεσθε οτι συμφερει υμιν ινα εις ανθρωπος αποθανη υπερ του λαου και μη ολον το εθνος αποληται

a) Lectionary Evidence

1 ημιν

400020u 400030u 400040 400050u 400170u 400200 400240u 400320  
 400340u 400360u 400400u 400410u 400420u 400470u 400490 400640u  
 400710 401080 401150u 401210 401250 401260 401270u 401300u 401370  
 B401390u 401390b 401410 401500u 401520u 401810u 401880 401940u  
 B402030 402120 402330 B402670 402780 B402790 402830 B403220  
 403290 B403410 B403720 B403730u B403810 403870 403890 B403900  
 B404010 404020 404090 404410 404550 404650 B405140u 405360  
 B405390 405410u 405420u 405430u 406270u 406330 406720u 408470u  
 408510 408530 B408570 408590 B408640 408700 B409910 409950 409960  
 410010 410030 410040 410061 410190 410230 410240 410730 410760u  
 410910u 410960u B411000u B417500

TOTAL=87

2  $\mu\mu\nu$

400480 400500u 400600 401110u 401160u 401830u 401950u 402080  
 402500u 402520 402910 403080 404250u 406380 410750 410860u

TOTAL=16

3 OM.  $\mu\mu\nu$

403350

TOTAL=1

Reading 1 is transmitted in eighty-seven lectionaries, seventy-nine of which contain a non-Byzantine text (90.8% 79/87). The attestation includes thirty-two majuscule lectionaries. The oldest witness is L627 (8<sup>th</sup> century). Reading 2 is found in sixteen non-Byzantine lectionaries, eight of which are written in

majuscule (100% 16/16). L111 (9<sup>th</sup> century) is the oldest witness. Reading 3 is transmitted in a single non-Byzantine lectionary, which dates from the eleventh century (100% 1/1).

<b>LTP 22</b> John 11:50	Reading in Lectionary Evidence	No. of CT MSS
	1 ημιν	Byz
	2 υμιν	9
	3 OM. υμιν	1

Reading 1 is found in 02, 032, 037, 038, 044, 0141, 0250, 1, 13, 28, 33, 69, 118, 124, 131, 157, 174, 180, 205, 209, 230, 346, 543, 565, 579, 597, 700, 788, 826, 828, 892S, 983, 1006, 1071, 1243, 1292, 1342, 1505, 1582, 1689, 1709 and Byz (07 011 013). Twenty-eight of these witnesses contain a non-Byzantine text: 02, 011, 032, 044, 0141, 0250, 1, 13, 33, 69, 118, 124, 157, 131, 180, 205, 209, 346, 543, 565, 579, 597, 788, 826, 828, 983, 1071 and 1582. The attestation includes members of Family 1 (1, 205, 209, 565 and 1582) and members of Family 13 (13, 69, 124, 174, 230, 346, 543, 788, 826, 828 and 1689). The oldest witness is 032 (4<sup>th</sup>/5<sup>th</sup> century).

Reading 2 is found in P45, P66, 03, 05, 019, 0233, 1010, 1241 and 1424, all of which contain a non-Byzantine text (100% 9/9). The oldest witnesses are P45 (3<sup>rd</sup> century) and P66 (c. 200).

Reading 3 occurs in 01 (4<sup>th</sup> century), which contains a non-Byzantine text.

LTP23 John 12:40

τετυφλωκεν αυτων τους οφθαλμους και επωρωσεν αυτων την καρδιαν  
 ινα μη ιδωσιν τοις οφθαλμοις και νοησωσιν τη καρδια και στραφωσιν και  
 ιασομαι αυτους

a) Lectionary Evidence

1 πεπωρωκεν

400020u 400030u 400040 400050u 400170u 400200 400240u 400320  
 400340u 400360u 400400u 400410u 400420u 400470u 400480 400490  
 400500u 400600 400640u 400710 401080 401110u 401150u 401160u  
 401210 401250 401260 401270u 401300u 401370 401390b 401410 401500u  
 401520u 401810u 401830u 401850 401940u 401950u B402030 402080  
 402120 402330 402500u 402520 B402670 402780 B402790 402830 402910  
 403080 B403220 403350 B403410 B403720 B403730u 403740 B403810  
 403870 403890 B403900 B404010 404020 404090 404250u 404410 404550  
 404650 B405140u 405360 B405390 406270u 406330 406380 406720u  
 408470u 408510 408530 B408570 408590 B408640 408700 B409910  
 409950 409960 410000 410010 410030 410040 410190 410230 410240  
 410390 410730 410750 410760u 410860u 410910u 410960u B411000u  
 B417500

TOTAL=101

Reading 1 is transmitted in one hundred and one lectionaries, eighty-four of which contain a non-Byzantine text (83.2% 84/101). The attestation includes thirty-six majuscule lectionaries. The oldest witness is L627 (8<sup>th</sup> century).

## b) Continuous Text Manuscript Evidence

<b>LTP 23</b> John 12:40	Reading Lectionary Evidence	in	No. of Lectionary MSS	No. of CT MSS
	1 πεπωρωκεν		101	Byz

Reading 1 is found in 03C2, 037, 0141, 1, 180, 205, 209, 565, 597, 700, 892, 1006, 1241, 1243, 1292, 1342, 1424, 1505, 1582 Byz [07 09 011 013]. Thirteen of these witnesses contain a non-Byzantine text: 03C2, 011, 0141, 1, 180, 205, 209, 565, 597, 892, 1241, 1424 and 1582. The attestation includes members of Family 1 (1, 205, 209, 565 and 1582). The correction in 03 was probably made in the sixth century, which means that 03 is the oldest receptacle of reading 1.

Three continuous text readings are not found in the lectionary evidence, one of which is a singular reading.

Reading	No. of CT MSS
επωρωσεν	20<
επωρωθησαν	1
επηρωσεν	5

The reading επωρωσεν is the NA27 text. Family 13 transmits it hence the more or less sign beside the total number of continuous text witnesses in the table. According to GNT4 επωρωσεν is transmitted in L292, L514 and L547. According to List44 L292 is not extant and L514 transmits reading 1 at LTP23,

so the editors of GNT4 must have consulted a pericope other than τη δ της ς εβδομαδος.

LTP24 John 12:41

ταυτα ειπεν ησαιας οτι ειδεν την δοξαν αυτου και ελαλησεν περι αυτου

#### a) Lectionary Evidence

1 οτε

400020u 400030u 400040 400050u 400170u 400200 400240u 400320  
 400340u 400360u 400400u 400410u 400420u 400470u 400480 400490  
 400500u 400600 400640u 400710 401080 401110u 401160u 401210 401250  
 401260 401270u 401300u 401370 401410 401500u 401520u 401810u  
 401830u 401850 401940u 401950u B402030 402080 402120 402330  
 402500u 402520 B402670 402780 B402790 402830 402910 403080  
 B403220 403350 B403410 B403720 B403730u 403740 B403810 403870  
 403890 B403900 B404010 404020 404090 404250u 404410 404550 404650  
 B405140u 405360 B405390 405410u 406270u 406330 406380 406720u  
 408470u 408510 408530 B408570 408590 B408640 408700 B409910  
 409950 409960 410000 410010 410030 410040 410061 410190 410231  
 410240 410390 410730 410750 410760u 410860u 410960u B411000u  
 B417500

TOTAL=100

2 οτι

401150u 401390b 410910u

TOTAL=3

Reading 1 is transmitted in one hundred lectionaries, eighty-three of which contain a non-Byzantine text (83% 83/100). The attestation includes thirty-five majuscule lectionaries. The oldest witness is L627 (8<sup>th</sup> century). Reading 2 is found in three non-Byzantine lectionaries, two of which are written in majuscule (100% 3/3). L115 (10<sup>th</sup> century) and L1091 (10<sup>th</sup> century) are the oldest witnesses.

#### b) Continuous Text Manuscript Evidence

<b>LTP 24</b> John 12:41	Reading Number in Lectionary Evidence	No. of CT MSS
	1 οτε	Byz
	2 οτι	15

Reading 1 is found in 05, 037, 0141, 13, 69, 124, 174, 180, 205, 230, 346, 543, 565, 700, 788, 826, 828, 892, 983, 1006, 1241, 1243, 1292, 1342, 1424, 1505, 1689, 1709 and Byz (07 09 011). Eighteen of these witnesses contain a non-Byzantine text: 05, 011, 0141, 13, 69, 124, 180, 205, 346, 543, 565, 788, 826, 828, 892, 983, 1241 and 1424. The oldest witness is 05 (5<sup>th</sup> century).



Reading 2 is found in P66, P75, 01, 02, 03, 013, 019, 038, 044, 1, 33, 157, 579, 597 and 1071, all of which contain a non-Byzantine text apart from 013. The oldest witnesses are P66 (c.200) and P75 (3<sup>rd</sup> century).

The continuous text reading that does not occur in the lectionary evidence is a singular one.

Reading	No. of CT MSS
επει	1

LTP25 John 14:14

εαν τι αιτησητε με εν τω ονοματι μου εγω ποιησω

a) Lectionary Evidence

1 OM. με

400030u 400040 400050u 400200 400320 400400u 400490 400500u 400710  
 401080 401110u 401150u 401160u 401270u 401370 401390b 401500u  
 401830u 401850 401950u B402030 402330 402520 B402670 B402790  
 402830 402910 B403220 403350 B403410 B403720 B403730u 403740  
 B403810 403870 B404010 404020 404090 404250u 404410 404550 404650  
 405360 B405390 405410u 405420u 406270u 406330 406380 408510 408530  
 B408570 408590 B408640 408700 B409910 409950 409960 410040 410190  
 410230 410240 410390 410730 410770u 410960u B411000u B417500

TOTAL=68

2 με

400340u 400410u 400420u 400480 400600 400640u 401210 401260  
401300u 401410 401520u 401810u 401940u 402080 402780 403080 403890  
B405140u 405430u 406720u 408450u 408470u 410000 410030 410061  
410820u 410860u 410910u

TOTAL=28

Sixty-eight lectionaries transmit reading 1, fifty-three of which contain a non-Byzantine text (77.9% 53/68). The attestation includes nineteen majuscule lectionaries. The oldest witness is L627 (8th century). Reading 2 is transmitted in twenty-eight lectionaries, twenty-seven of which contain a non-Byzantine text (96.4% 27/28). The attestation includes sixteen majuscule lectionaries. The oldest witnesses date from the ninth century: L34, L64, L152, L672 and L845.

#### b) Continuous Text Manuscript Evidence

<b>LTP 25</b> John 14:14	Reading in Lectionary Evidence	No. of CT MSS
	1 OM. με	Byzpt
	2 με	Byzpt

Reading 1 is found in 02, 05, 019, 044, 180, 597, 1071, 1241, 1243, 1292, 1424, 1505 and Byzpt (011 and 026). All of the witnesses contain a non-Byzantine text apart from 026, 1243, 1292 and 1505. The oldest witnesses date from the fifth century: 02 and 05.

Reading 2 is found in P66, P75vid, 01, 03, 032, 037, 038, 060, 13, 28, 33, 69, 124, 174, 230, 346, 543, 579, 700, 788, 826, 828, 892, 983, 1006, 1342, 1689, 1709 and Byzpt (07 013). Eighteen of these witnesses contain a non-Byzantine text: P66, P75vid, 01, 03, 032, 038, 13, 33, 69, 124, 346, 543, 579, 788, 826, 828, 892 and 983. The oldest witnesses are P66 (c. 200) and P75 (3<sup>rd</sup> century).

The continuous text reading that does not occur in the lectionary evidence is a singular one.

Reading	No. of CT MSS
τον πατερα	1

LTP26 John 16:4

αλλα ταυτα λελαληκα υμιν ινα οταν ελθη η ωρα αυτων μνημονευητε αυτων οτι εγω ειπον υμιν

a) Lectionary Evidence

1 ωρα μνημονευητε αυτων

400020u 400030u 400040 400050u 400200 400240u 400320 400340u  
400360u 400400u 400420u 400470u 400480 400490 400640u 400710

401080 401110u 401150u 401210 401260 401370 B401390u 401390bC  
 401410 401500u 401520u 401830u 401850 401940u 401950u B402030  
 402330 B402670 402780 B402790 402830 402910 B403220 403350  
 B403410 B403720 B403730u 403740 B403810 403890 B403900 B404010  
 404020 404090 404250u 404410 404650 B405140u 405360 B405390  
 405410u 405420u 405430u 406270u 406330 406380 406720u 408470u  
 408510 408530 B408570 408590 B408640 408700 B409910 409950 409960  
 410010 410030 410040 410061 410190 410230 410240 410390 410750  
 410760u 410770u 410820u 410860u 410910u 410960u B411000u B417500

TOTAL=90

2 ωρα αυτων μνημονευητε αυτων

401390b\*

TOTAL=1

3 ωρα μνημονευετε αυτων

400170u 400410u 400500u 401250 401270u 401300u 401810u 402120  
 402520 403870 404550

TOTAL=11

4 ωρα μνημονευσητε αυτον

400600 403080

TOTAL=2

Ninety lectionaries transmit reading 1, seventy-two of which contain a non-Byzantine text (80% 72/90). The attestation includes thirty-two majuscule lectionaries. The oldest witness is L627 (8<sup>th</sup> century). Reading 2 is found in a single non-Byzantine lectionary, which dates from the twelfth century (100% 1/1). Reading 3 is transmitted in eleven non-Byzantine lectionaries, six of which are written in majuscule (100% 11/11). L17 (9<sup>th</sup> century) and L127 (9<sup>th</sup> century) are the oldest witnesses. Reading 4 is transmitted in two non-Byzantine lectionaries, which date from the eleventh century (100% 2/2).

b) Continuous Text Manuscript Evidence

<b>LTP 26</b> John 16:4	Reading in Lectionary Evidence	No. of CT MSS
	1 ωρα μνημονευετε αυτων	Byz
	2 ωρα αυτων μνημονευετε αυτων	10
	3 ωρα μνημονευετε αυτων	7
	4 ωρα μνημονευσητε αυτον	-

Reading 1 occurs in 01\*, 021, 044, 0141, 1, 180, 597, 700, 817, 1010, 1292, 1505 and Byz. Seven of these witnesses contain a non-Byzantine text: 01, 044, 0141, 1, 180, 597 and 1010. The oldest witness is 01 (4<sup>th</sup> century).

Reading 2 occurs in P66vid, 01C2, 02, 03, 038, 0233, 33, 157, 205 and 1071, all of which contain a non-Byzantine text (100% 10/10). JME has ωρα αυτων μνημονευετε for the correction in 01, conflicting with the GNT4 apparatus, which has ωρα αυτων μνημονευετε αυτων. The correction in 01 was made

between the fifth and seventh centuries or during the seventh century. The oldest witness is P66 (c. 200).

Reading 3 occurs in 037, 565, 1006, 1241, 1243, 1342 and 1424. Three of these witnesses contain a non-Byzantine text: 565, 1241 and 1424. The oldest witnesses date from the ninth century: 037 and 565.

Reading 4 is not found in the continuous text tradition. If αυτον in reading 4 has been written down as a result of an itacism, the reading would be ωρα μνημονευσητε αυτων, which is a transposition of the continuous text reading, ωρα αυτων μνημονευσητε, which a Family 13 reading.

Six continuous text readings are not found in the lectionary evidence.

Reading	No. of CT MSS
ωρα αυτων μνημονευσητε	1
ωρα αυτων μνημονευσετε	1
ωρα αυτων μνημονευσητε	13< (Family 13)
ωρα μνημονευσετε	1
ωρα μνημονευσητε αυτου	1
ωρα μνημονευσητε	1

According to GNT4Notes at LTP26 L866 transmits ωρα μνημονευσητε αυτου, L524 transmits ωρα μνημονευσετε and L547 transmits ωρα αυτων μνημονευσητε.

LTP27 John 16:16

μικρον και ουκετι θεωρειτε με και παλιν μικρον και οψεσθε με ADD.

a) Lectionary Evidence

1 ADD. οτι υπαγω προς τον πατερα

400020u 400030u 400040 400050u 400240u 400320 400400u 400410u  
 400420u 400480 400500u 400600 400640u 400710 401110u 401150u  
 401160u 401210 401250 401300u 401370 B401390u 401390b 401410  
 401500u 401520u 401810u 401850 401940u 401950u 402520 402780  
 402830 402910 403080 B403730u 403890 B403900 B404010 404250u  
 404410 B405140u 405360 B405390 405420u 405430u 406270u 406330  
 406380 406720u 408470u 408510 B408570 408590 B408640 408700  
 409950 410010 410030 410061 410190 410760u 410770u 410820u 410860u  
 410960u B411000u

TOTAL=67

3 ADD. οτι εγω υπαγω προς τον πατερα

400170u 400200 400340u 400360u 400470u 400490 401080 401260  
 B402030 402120 402330 B402670 B402790 B403220 403350 B403410  
 B403720 403740 B403810 403870 404020 404090 404650 405410u 408530  
 B409910 409960 410040 410231 410240 410390 410750 410910u B417500

TOTAL=34

4 ADD. και οτι εγω υπαγω προς τον πατερα

401270Cu 401830u

TOTAL=2

4-f ADD. και οτι εγω προς τον πατερα

401270u\*

TOTAL=1

5 ADD. οτι υπαγω προς τον πατερα μου

404550

TOTAL=1

Reading 1 is found in sixty-seven lectionaries, fifty-eight of which contain a non-Byzantine text (86.6% 58/67). The reading is found in thirty-three majuscule lectionaries. The oldest witness is L627 (8<sup>th</sup> century). Reading 3 is transmitted in thirty-four lectionaries, twenty-five of which contain a non-Byzantine text (73.5% 25/34). The attestation includes six majuscule lectionaries. The oldest witnesses date from the ninth century: L17 and L34. Reading 4 is transmitted in two non-Byzantine lectionaries (100% 2/2). Both of these manuscripts are written in majuscule. L127 (9<sup>th</sup> century) is the oldest witness. Reading 5 is found in a single non-Byzantine lectionary, which dates from the tenth century.

<b>LTP 27</b> John 16:16	Reading in Lectionary Evidence	No. of CT MSS
	1 ADD. οτι υπαγω προς τον πατερα	Byz



	3 ADD. οτι εγω υπαγω προς τον πατερα	4
	4 ADD. και οτι εγω υπαγω προς τον πατερα	1
	5 ADD. οτι υπαγω προς τον πατερα μου	2

Reading 1 is found in 02, 037, 038, 068, 1, 13, 69, 118, 124, 131, 157, 174, 180, 205, 209, 230, 346, 543, 565, 579, 597, 700, 788, 826, 828, 983, 1006, 1010, 1243, 1424, 1582, 1689, 1709, Byz (07 013). Twenty-four of these witnesses contain a non-Byzantine text: 02, 038, 1, 13, 69, 118, 124, 131, 157, 180, 205, 209, 346, 543, 565, 579, 597, 788, 826, 828, 983, 1010, 1424 and 1582. The attestation contains Family 1 members (1, 205, 209, 565 and 1582) and members of Family 13 (13, 69, 124, 174, 230, 346, 543, 788, 826, 828 and 1689). The oldest witness is 02 (5<sup>th</sup> century).

Reading 3 is found in 054, 9C, 196, 210, 892S, 1192, 1212, 1292, 1342, 1505. All of these witnesses contain a Byzantine text. The oldest witness is 054 (8<sup>th</sup> century).

Reading 4 is found in 28, 994 and 1210. 994 contains a non-Byzantine text and it is the oldest witness, dating from 10<sup>th</sup>/11<sup>th</sup> century.

28 contains lectionary rubrics and a lectionary table. 994 contains Eusebian canon numbers and Ammonian section numbers but there is no Eusebian canon table. 1210 does not contain any lectionary features.

Reading 5 is found in 011, 0233, 743, 817 and 1519. Three of these witnesses contain a non-Byzantine text: 011, 0233 and 743. The oldest witness is 0233 (8<sup>th</sup> century).

Three continuous text readings are not found in the lectionary evidence. This includes the NA27 text, which occurs in ten continuous witnesses. The other readings are singular readings and a reading found in three continuous text witnesses.

Reading	No. of CT MSS
SINE ADD.	10
ADD. και οτι υπαγω προς τον πατερα	3
ADD. και εγω υπαγω προς τον πατερα	1

According to GNT4 L253 and L547 transmit ADD. και εγω υπαγω προς τον πατερα, but according to List44 L253 is not extant at LTP27. GNT4notes reveal that Passion α was consulted in L253 and L547, which explains the conflict with List44.

LTP28 John 7:40

εκ του οχλου ουν ακουσαντες των λογων τουτων ελεγον ουτος εστιν αληθως ο προφητης

## a) Lectionary Evidence

## 1 τον λογον

400040 400170u 400240u 400320 400360u 400410u 400470u 400600  
 400640u 401160u 401250 401270u 401370 401390b 401810u\* 401850  
 401880 401950u B402030 402080 402120 402500u 402780 B402790  
 402910 403080 B403220 B403810 403870 B403900 B404010 404250u  
 404670 B405140u 405360 405430u 406270u 406330 406380 406720u  
 408470u B408570 408590 B408640 409950 410000 410010 410030 410060  
 410390 410750 410760u 410860u 410910u 410960u B411000u B417500

TOTAL=57

## 3 τον λογον τουτον

400340u 400710 402530

TOTAL=1

## 4 τον λογον αυτου

401810Cu 403350

TOTAL=2

## 5 των λογων

400020u 400030u 400050u 400200 400400u 400420u 400480 400490  
 400500u 401080 401110u 401150u 401210 401260 401300u 401410  
 401500u 401520u 401830u 401940u 402330 B402670 402830 402920u

B403410 403670u B403720 B403730u 403740 403890 404090 404410  
 404550 404650 B405390 405420u 408450u 408510 408530 408700 408750  
 B409910 409960 410040 410190 410230 410240 410770u 410820u

TOTAL=49

6 OM. των λογων τουτων

405410u

TOTAL=1

Reading 1 is transmitted in fifty-seven lectionaries, forty-six of which contain a non-Byzantine text (80.7% 46/57). The attestation includes twenty-two majuscule lectionaries. The oldest witness is L627 (8<sup>th</sup> century). Reading 3 is transmitted in three non-Byzantine lectionaries (100% 3/3), one of which is written in majuscule. L34 (9<sup>th</sup> century) is the oldest witness.

Reading 4 is found in two non-Byzantine lectionaries (100% 2/2), one of which is written in majuscule. L181 (980) is the oldest witness. Reading 5 is transmitted in forty-nine lectionaries, forty-three of which contain a non-Byzantine text (87.8% 43/49). The attestation includes twenty majuscule lectionaries. The oldest witnesses date from the ninth century: L111, L152, L292 and L845. Reading 6 is transmitted in a single non-Byzantine majuscule lectionary, which dates from the tenth century (100% 1/1).

b) Continuous Text Manuscript Evidence

<b>LTP 28</b> John 7:40	Reading in Lectionary Evidence	No. of CT MSS
	1 τον λογον	898
	3 τον λογον τουτον	130
	4 τον λογον αυτου	142
	5 των λογων	309
	6 OM. των λογων τουτων	9

Reading 1 is transmitted in 898 continuous witnesses, 92 of which contain a non-Byzantine text (10.2% 92/898). The manuscript attestation includes three members of Family 13. They are 69, 826 and 788. The oldest witness of the reading is 037C (9<sup>th</sup> century), which is the sole majuscule witness.

Reading 3 is found in 130 continuous witnesses, 29 of which contain a non-Byzantine text (22.3% 29/130). They are 033, 160, 165, 173, 185, 213, 295, 513, 543, 849, 851, 865, 979, 982, 1010, 1241, 1293, 1319, 1451, 1531, 1654, 1692, 1788, 2291, 2524, 2561, 2591, 2718 and 2786. The oldest witness of the reading is 033 (10<sup>th</sup> century), which is the sole majuscule witness.

Reading 4 is found in 142 continuous witnesses, 52 of which contain a non-Byzantine text (36.6% 52/142). They are 13, 68, 152, 168, 191, 220, 270, 345, 348, 382, 544, 555, 557, 649, 679, 736, 828, 829, 873, 878, 883, 904, 931, 969, 983, 1026, 1093, 1113, 1200, 1230, 1253, 1344, 1354, 1375, 1387, 1463, 1502, 1546, 1561, 1571, 1589, 1630, 2106, 2107, 2174, 2278, 2404,

2411, 2478, 2492, 2567 and 2756. The oldest witnesses date from the tenth century: 29C and 771. The attestation contains no majuscules.

Reading 5 is transmitted in 309 continuous witnesses, 27 of which contain a non-Byzantine text (8.7% 27/309). They are 0105, 0211, 24, 63, 79, 157, 178, 249, 333, 391, 423, 430, 537, 716, 732, 743, 747, 869, 874, 989, 993, 1009, 1263, 2192, 2398, 2546 and 2812. The oldest witness is 07 (8<sup>th</sup> century). The attestation includes eight majuscules: 07, 013, 021, 034\*, 036, 037\*, 0105 and 0211. Reading 5 is the largest minority strand in the continuous text tradition.

Reading 6 occurs in 9 continuous witnesses, all of which contain a Byzantine text: 030, 106, 164, 494, 516, 1474 and 2649. The oldest witness is 030 (9<sup>th</sup> century), which is the sole majuscule witness.

030 has Eusebian canon tables, Eusebian canon numbers and Ammonian section numbers. 106 has Eusebian canon tables, Eusebian canon numbers, Ammonian section numbers and lectionary rubrics. The end of 106 is missing, so a lectionary table may have been here. 164, 494, 516, 1474 and 2649 contain lectionary rubrics and lectionary tables. 1349 has lectionary rubrics but since the end of John is not extant one does not know if it contained a lectionary table. 1356 has Eusebian canon tables, Eusebian canon numbers, Ammonian section numbers and lectionary rubrics.

Eight continuous text readings are not found in the lectionary evidence. Two are singular readings and four are transmitted in two to five continuous text witnesses. The other readings are significant textual strands.

Reading	No. of CT MSS
των λογων τουτων	84
τουτων των λογων	3
τουτον τον λογον	2
των λογων αυτου	77
αυτου των λογων	20
αυτου τον λογον	5
αυτου των λογων τουτων	3
τω λογω	1
των οχλων λογων	1

LTP29 John 7:50

λεγει νικοδημος προς αυτους ο ελθων προς αυτον [το] προτερον εις ων  
εξ αυτων

a) Lectionary Evidence

1 ο ελθων νυκτος προς αυτον

400020u 400030u 400050u 400170u 400200 400320 400340u 400360u  
400400u 400410uC 400420u 400470u 400480 400490 400500u 400600  
400640u 401080 401110u 401150u 401160u 401210 401260 401270u  
401300u 401370 B401390u 401390b 401410 401500u 401520u 401810u  
401830u 401850 401940u 401950u 402080 402120 402330 402520 B402670  
402780 402830 402910 402920u 403080 B403220 403350 B403410

403670u B403720 B403730u B403810 403870 403890 B403900 B404010  
 404090 404250u 404410 404550 404650 404670 B405140u 405360  
 B405390 405410u 405420u 406270u 406330 406380 406720u 408450u  
 408470u B408480u 408510 408530 B408570 B408640 408700 408750  
 B409910 409950 409960 410000 410010 410030 410040 410060 410190  
 410230 410240 410390 410730 410750 410760u 410770u 410820u 410910u  
 410960u B411000u B417500

TOTAL=102

1-f ο ελθων νυκτος προς τον

400410\*u

TOTAL=1

1B ελθων νυκτος προς αυτον

408590

TOTAL=1

2 ο ελθων προς αυτον

400240u

TOTAL=1

3 ο ελθων προς αυτον νυκτος

402530

TOTAL=1



4 OM. ο ελθων προς αυτον

400040\* 400710 401880

TOTAL=2

One hundred and four lectionaries transmit reading 1, eighty-seven of which contain a non-Byzantine text (83.7% 87/104). The oldest witness is L627 (8<sup>th</sup> century). The reading is found in forty-two majuscule lectionaries. Reading 1B is found in a single non-Byzantine lectionary, which is dated to the eleventh century (100% 1/1). Reading 2 is transmitted in a single non-Byzantine majuscule lectionary (100% 1/1), which is dated to the tenth century, and reading 3 is found in a single non-Byzantine lectionary (100% 1/1), which has the date 1020. Reading 4 is transmitted in three non-Byzantine lectionaries, all of which are dated to the eleventh century (100% 3/3).

#### b) Continuous Text Manuscript Evidence

<b>LTP 29</b> John 7:50	Reading Number in Lectionary Evidence	No. of CT MSS
	1 ο ελθων νυκτος προς αυτον	1472
	2 ο ελθων προς αυτον	12
	3 ο ελθων προς αυτον νυκτος	133
	4 OM. ο ελθων νυκτος προς αυτον το προτερον	8

Reading 1 is found in 1472 continuous witnesses, 158 of which contain a non-Byzantine text (158/1472 10.7%). They are 038, 1, 22, 118, 205, 209, 213, 333, 345, 357, 565, 720, 799, 892, 994, 1230, 1241, 1321, 1365, 1531, 1582, 1788, 2193 and 2575 (15.2% 24/158). The attestation includes members of Family 1 (1, 22, 118, 205, 209, 565, 884, 1582, 2193 and 2713) and seven members of Family 13 (13, 69, 124, 543, 788, 826, 828 and 983). The oldest witness is 038 (9<sup>th</sup> century). The occurrence of this reading in L627 (8<sup>th</sup> century) signifies that it was in the continuous text tradition in the eighth century at least. The attestation includes two majuscules: 011 and 038.

Reading 2 is attested in P66, P75, 01C2, 03, 019, 029, 032, 597, 849, 2722, 2774 and 2786, ten of which contain a non-Byzantine text (8.3% 10/12). They are P66, P75, 01C2, 03, 019, 029, 032, 597, 849 and 2786. The correction in 01 was made between the fifth and seventh centuries or during the seventh century. P66 (c200) and P75 (3<sup>rd</sup> century) are the oldest witnesses. The reading is found in five majuscules: 01C2, 03, 019, 029 and 032.

Since 2722 and 2774 contain a Byzantine text, one may think that their agreement with P66, P75, 01C2, 03, 029 and 032, all of which date from the year 200 to the 5th century, is co-incidental.

Here is a table exhibiting the amount of minority readings that P66, P75, 01C2, 03, 029 and 032S share with 2722 and 2774 in T&T John in addition to John 7:50.

TST No. in T&T John (reading no.)	P66	P75	01	03	029	032S	<b>2722</b>	<b>2774</b>	Total No. of MSS
30 (3)		X	X					X	13
41 (2)				X		X		X	280
134 (3)			X					X	630
150 (2)			Xc2				X		200

2772 has textual affinity with a correction in 01 that was made between 5<sup>th</sup> and 7<sup>th</sup> century or during the seventh century as at LTP29. 2774 transmits three readings that are found in at least one of the six manuscripts. The agreement between P75, 01 and 2774 is significant at TST30, since ten other witnesses join the attestation.

It seems that the agreement of 2774 with high quality witnesses at LTP29 is not co-incidental but the agreement of 2772 with these witnesses may be co-incidental.

019 has Eusebian canon numbers, Ammonian section numbers and occasional lectionary rubrics. It does not have a Eusebian canon table. 029, 032 and 849 have only the text. 597, 2774 and 2786 contain lectionary rubrics and a lectionary table. 2722 has Eusebian canon numbers, Ammonian section numbers and lectionary rubrics.

Reading 3 is found in 133 continuous witnesses, 77 of which contain a non-Byzantine text (57.9% 77/133). They are 05, 017, 033, 041, 044, 0211, 0250, 33, 79, 114, 131, 157, 158, 220, 265, 268, 270, 389, 482, 489, 515, 537, 544,

557, 581, 679, 775, 787, 865, 873, 969, 992, 1009, 1010, 1014, 1071, 1079, 1093, 1113, 1126, 1128, 1219, 1220, 1242, 1293, 1319, 1346, 1354, 1375, 1398, 1421, 1451, 1463, 1538, 1546, 1561, 1571, 1589, 1606, 1630, 1654, 1690, 1699, 1784, 1816, 2278, 2304, 2400, 2404, 2411, 2463, 2492, 2546, 2561, 2567, 2600 and 2756. The attestation includes six members of Family Π (041, 265, 1079, 1219, 1346 and 2600). The oldest witness is 05 (5<sup>th</sup> century). The attestation includes eleven majuscules: 05, 017, 022C, 030, 033, 034, 037, 041, 044, 0211 and 0250. Reading 3 is the largest minority strand in the continuous text tradition.

Reading 4 is found in 01\*, 031S, 286, 1063, 1081, 1692, 2103 and 2804\*. Two of these witnesses contain a non-Byzantine text (25% 2/8). They are 01 and 1692. The oldest witness is 01 (4<sup>th</sup> century).

LTP30 John 12:9

εγνω ουν [ο] οχλος πολυς εκ των ιουδαιων οτι εκει εστιν και ηλθον ου δια τον ιησουν μονον αλλ ινα και τον λαζαρον ιδωσιν ον ηγειρεν εκ νεκρων

a) Lectionary Evidence

1 εγνω ουν οχλος πολυς εκ των ιουδαιων

400030u 400040 400050u 400170u 400200 400240u 400320 400340u  
 400400u 400410u 400420u 400470u 400480 400490 400500u 400600  
 B400630u 400640u 400710 401080 401150u 401160u 401210 401260  
 401300u B401390u 401410 401500u 401520u 401810u 401880 401940u  
 401950u B402030 402080 402120 B402380 402500u 402530 B402670  
 402780 B402790 402830 402910 402920u 403080 403100 403290 403350C  
 B403410 403670u B403720 B403730u 403740 B403810 403870 403890  
 B403900 B404010 404020 404090 404250u 404410 404550 404650  
 404670C 404700 405360 B405390 405410u 405420u 405430u 406270u  
 406330 406380 406720u 408470u 408481 408490u 408510 408530 B408570  
 408590 B408640 408700 408750 B408770 B409910 409950 409960 410010  
 410030 410040 410060 410190 410230 410240 410390 410730 410750  
 410760u 410770u 410820u 410860u 410910u 410960u B411000u B417500

TOTAL=108

1-f ουν οχλος πολυς εκ των ιουδαιων

403350\*

TOTAL=1

1B εγνω ουν οχλος πολλοις εκ των ιουδσιων

400360u 401270u 401830u B405140u

TOTAL=4

2 εγνω ουν ο οχλος πολυς εκ των ιουδαιων

401110u 402520

TOTAL=2

3 εγνω ουν οχλος πολυ εκ των ιουδαιων

401390b

TOTAL=1

4 εγνω ουν οχλος ο πολυς εκ των ιουδαιων

410000

TOTAL=1

Reading 1 is transmitted in one hundred and thirteen lectionaries, ninety-four of which contain a non-Byzantine text (83.2% 94/113). The attestation includes thirty-nine majuscule lectionaries. The oldest witness is L627 (8<sup>th</sup> century). Reading 1B is transmitted in three non-Byzantine lectionaries and one Byzantine lectionary, all of which are written in majuscule (75% 3/4). L127 (9<sup>th</sup> century) is the oldest witness. Reading 2 is transmitted in two non-Byzantine lectionaries, one of which is written in majuscule (100% 1/1). L111 (9<sup>th</sup> century) is the oldest witness. Reading 3 is found in a non-Byzantine lectionary (100% 1/1), which dates from the twelfth century, and reading 4 is found in a non-Byzantine lectionary, which has the date 1027 (100% 1/1).

b) Continuous Text Manuscript Evidence

<b>LTP 30</b> John 12:9	Reading in Lectionary Evidence	No. of CT MSS
	1 εγνω ουν οχλος πολυς εκ των ιουδαιων	Byz
	1B εγνω ουν οχλος πολλοις εκ των ιουδαιων	-
	2 εγνω ουν ο οχλος πολυς εκ των ιουδαιων	7
	3 εγνω ουν οχλος πολυ εκ των ιουδαιων	-
	4 εγνω ουν οχλος ο πολυς εκ των ιουδαιων	-
	5 εγνω ουν οχλος ο πολυς εκ των ιουδαιων	-

Reading 1 is found in P75, 01C2, 02, 03C2, 037, 038, 044, 0141, 0233, 1, 13, 33, 69, 118, 124, 131, 174, 180, 205, 209, 230, 346, 543, 565, 597, 788, 826, 828, 983, 1006, 1071, 1292, 1342, 1424, 1505, 1582, 1689, 1709 and Byz (07 09 011 013 026). Thirty of these witnesses contain a non-Byzantine text: P75, 01C2, 02, 03C2, 011, 038, 044, 0141, 0233, 1, 13, 33, 69, 118, 124, 131, 180, 205, 209, 346, 543, 565, 597, 788, 826, 828, 983, 1071, 1424 and 1582. The correction in 01 was made between the fifth and seventh centuries or during the seventh century. The correction in 03 was made in the sixth century. JME has no record of correctors working in 01 and 03 at this passage. The oldest witness is P75 (3<sup>rd</sup> century).

Reading 2 is found in 01\*, 03\*, 019, 28, 892S, 1241 and 1243. 01\*, 03\*, 019 and 1241 contain a non-Byzantine text (57.1% 4/7). The oldest witnesses are 01\* (4<sup>th</sup> century) and 03\* (4<sup>th</sup> century).

One may think that 01 and 03 agree with 28, 892S and 1243 by co-incidence, since the latter manuscripts a Byzantine text. The following table displays the minority readings that 01, 03, 28 and 1243 share at test passages in T&T John in addition to LTP30. 892S is excluded in this investigation of agreement because it is only extant at one test passage in T&T John, TST 131 (John 10:7), where it agrees with the majority text.

TST No. (reading no.)	01	03	28	1243	Total No. of MSS
18 (3)	X			X	84
31 (3)	X		X		35
41 (2)		X	X		280
65 (3)	X		X		94
81 (3)	X			X	91
95 (3)	X			X	86
134 (3)	X		X	X	630
148 (3)	X		X		99
150 (11)		X	X		501

Both 28 and 1243 transmit further minority readings in agreement with 01 and 03, although the number of witnesses joining the attestation is higher especially when 03 is involved in the attestation. The most significant textual affinity is between 01 and 28 at TST 31 (John 3:32), where thirty-three witnesses join the attestation. It seems that 28 and 1243 agree with 01 at John 12:9 without co-incidence but one may doubt about the authenticity of



their agreement with 03, since the number of witnesses joining the attestation of readings other than that at John 12:9 is considerably higher.

01 and 03 contain no lectionary features. 019 has Eusebian canon numbers, Ammonian section numbers and occasional lectionary rubrics. It does not have a Eusebian canon table. 28 and 892S contains lectionary rubrics and a lectionary table. The supplement occurs in two places in John in 892S, fa. 308r-318v (John 10:6 - 12:18) and fa. 326r-353v (John 14:23- end). The supplement has no lectionary rubrics and no Eusebian canon numbers or Ammonian section numbers, although one lectionary rubric and one Ammonian section number are seen in the margins of f. 330v. In the left margin of this page one reads the lection identifier τη δ της ν and in the right margin beside the beginning of John 16:15 there is the following lectionary sign and Ammonian section number: αρχη ρμη.

1241 has Ammonian section numbers and occasional lectionary rubrics. The beginning and end of 1241 are missing, so a lectionary table may have been in either of these places. 1243 contains Ammonian section numbers and lectionary rubrics.

Readings 3 and 4 are not found in the continuous text tradition.

Seven continuous text readings do not occur in the lectionary evidence, six of which are singular ones.

Reading	No. of CT MSS
εγνω ουν ο οχλος ο πολυς εκ των ιουδαιων	1
εγνω ουν ο οχλος ο πολυς των ιουδαιων	3
εγνω ουν ο οχλος πολυς των ιουδαιων	1
εγνω ουν ο οχλος των ιουδαιων	1
εγνω ουν οχλος πολυς των ιουδαιων	1
εγνω ουν εκ των ιουδαιων οχλος πολυς	1
οχλος δε πολυς εκ των ιουδαιων ηκουσαν	1

According to GNT4 L253 and L858 transmit the reading εγνω ουν οχλος πολυς των ιουδαιων. According to List44 L253 transmits reading 1 at LTP30, so the editors of GNT4 probably consulted a different pericope.

LTP31 John 12:17

εμαρτυρει ουν ο οχλος ο ων μετ αυτου οτε τον λαζαρον εφωνησεν εκ του μνημειου και ηγειρεν αυτον εκ νεκρων

a) Lectionary Evidence

1\*2 οτε

400030u 400040 400050u 400170u 400200 400240u 400320 400340u  
400360u 400400u 400410u 400420u 400470u 400480 400490 400500u

400600 B400630u 400640u 400710 401080 401110u 401150u 401160u  
 401210 401260 401270u 401300u B401390u 401410 401500u 401520u  
 401810u 401830u 401880 401950u B402030 402080 402120 B402380  
 402500u 402520 402530 B402670 402780 B402790 402830 402910  
 402920u 403080 403290 403350 B403410 403670u B403720 B403730u  
 403740 B403810 403870 403890 B403900 B404010 404020 404090  
 404250u 404410 404650 B405140u B405390 405410u 405420u 405430u  
 406270u 406330 406380 406720u 408470u 408481 408490u 408510 408530  
 B408570 408590 B408640 408700 408750 B408770 B409910 409950  
 409960 410000 410010 410030 410040 410060 410190 410230 410240  
 410390 410730 410750 410760u 410770u 410820u 410860u 410910u  
 410960u B411000u B417500

TOTAL=109

3 οτι

401390b 404550 405360

TOTAL=3

Reading 1 is transmitted in one hundred and nine lectionaries, eighty-nine of which contain a non-Byzantine text (74.8% 89/119). The attestation includes forty-three majuscule lectionaries. The oldest witness is L627 (8<sup>th</sup> century). Reading 2 is transmitted in three non-Byzantine lectionaries (100% 3/3). L455 (10<sup>th</sup> century) is the oldest witness.

b) Continuous Text Manuscript Evidence

<b>LTP 31</b> John 12:17	Reading in Lectionary Evidence	No. of CT MSS
	1*2 οτε	Byz
	3 οτι	4

Reading 1\*2 is found in 01, 03, 032, 037, 038, 044, 0141, 0233, 0250, 1, 13, 28, 69, 118, 124, 131, 157, 174, 180, 205, 209, 230, 346, 543, 565, 597, 700, 788, 826, 828, 892S, 983, 1006, 1010, 1071, 1241, 1243, 1292, 1342, 1424, 1505, 1582, 1689, 1709 and Byz (07 011 013 026). Thirty-two of these witnesses contain a non-Byzantine text: 01, 03, 011, 032, 038, 044, 0141, 0233, 0250, 1, 13, 69, 118, 124, 131, 157, 180, 205, 209, 346, 543, 565, 597, 788, 826, 828, 983, 1010, 1071, 1241, 1424 and 1582. The attestation includes members of Family 1 (1, 205, 209, 565 and 1582) and members of Family 13 (13, 69, 124, 174, 230, 346, 543, 788, 826, 828 and 1689). The oldest witnesses are 01 (4<sup>th</sup> century) and 03 (4<sup>th</sup> century).

Reading 3 is found in P66, 05, 019 and 579, all of which contain a non-Byzantine text (100% 4/4). The oldest witness is P66 (c. 200).

P66 and 019 contain no lectionary features. 05 contains Ammonian section numbers and lectionary rubrics. 579 contain Ammonian section numbers only.

LTP32 John 13:32

ει ο θεος εδοξασθη εν αυτω και ο θεος δοξασει αυτον εν αυτω και ευθυς δοξασει αυτον

## a) Lectionary Evidence

1 ει ο θεος εδοξασθη εν αυτω

400020u 400030u 400040 400170u 400200 400240u 400320 400340u  
 400360u 400410u 400420u 400470u 400480 400490 400500u 400600  
 B400630u 400640u 401080 401110u 401150u 401160u 401210 401260  
 401270u 401300u B401390u 401390b 401410 401500u 401810u 401850  
 401880 401940u 401950u B402030 402080 402120 B402380 402500u  
 402520 B402670 402780 B402790 402830 402910 402920u 403080 403290  
 B403410 B403720 B403730u 403740 B403810 403870 B403900 B404010  
 404090 404410 404650 404700 B405140u 405360 B405390 405410u  
 405420u 405430u 406330 406380 408470u 408481 408490u 408510 408530  
 B408570 408590 B408640 408700 408750 B408770 409911 409950 409960  
 410000 410010 410030 410040 410060 410190 410230 410240 410390  
 410730 410750C 410760u 410770u 410820u 410860u 410910u 410960u  
 B411000u B417500

TOTAL=102

U Hom. εν αυτω (v31)...εν αυτω (v32a) or 3 Om. ει ο θεος εδοξασθη εν αυτω

400710 402530 403350 404020 408450u 410750\*

TOTAL=6

Reading 1\*2 is found in one hundred and two lectionaries, eighty-three of which contain a non-Byzantine text (81.4% 83/102). The attestation includes thirty-eight majuscule lectionaries. The oldest witnesses date from the ninth

century: L17, L34, L63, L64, L111, L127 and L292. Reading 3 is transmitted in six non-Byzantine lectionaries, one of which is written in majuscule (100% 6/6). L845 (9<sup>th</sup> century) is the oldest witness.

b) Continuous Text Manuscript Evidence

<b>LTP 32</b> John 13:32	Reading in Lectionary Evidence	No. of CT MSS
	1*2 ει ο θεος εδοξασθη εν αυτω	Byz
	3 OM. ει ο θεος εδοξασθη εν αυτω or Hom. εν αυτω (v31)...εν αυτω (v32a)	10

Reading 1 is found in 01C2, 02, 04C2, 037, 038, 044, 0233, 13, 28, 33, 69, 124, 157, 174, 180, 205, 230, 346, 543, 565, 597, 700, 788, 826, 828, 892, 1006, 1010, 1241, 1243, 1292, 1342, 1424, 1505, 1689, Byz [07 09 011 013]. Twenty-five of these witnesses contain a non-Byzantine text: 01C2, 02, 04C2, 011, 038, 044, 0233, 13, 33, 69, 124, 157, 180, 205, 346, 543, 565, 597, 788, 826, 828, 892, 1010, 1241 and 1424. The attestation includes members of Family 13 (13, 69, 124, 174, 230, 346, 543, 788, 826, 828 and 1689). The correction in 01 was made between the fifth and seventh centuries or during the seventh century. The correction in 04 dates from the sixth century. The oldest witnesses date from the fifth century: 02.

Reading 3 is transmitted in P66, 01\*, 03, 04\*, 05, 019, 032, 1, 579 and 1071. All of these witnesses contain a non-Byzantine text. P66 (c. 200) is the oldest

witness. The omission in reading 3 is caused by homoioteleuton according to List44 but it is cited as an omission in GNT4.

LTP33 John 14:2

εν τη οικια του πατρος μου μοναι πολλαι εισιν ει δε μη ειπον αν υμιν οτι  
πορευομαι ετοιμασαι τοπον υμιν

a) Lectionary Evidence

1 OM. οτι

400020u 400030u 400040 400170u 400200 400240u 400320 400340u  
400410u 400420u 400470u 400480 400490 400500u 400600 B400630u  
400640u 401080 401110u 401150u 401160u 401210 401260 401270u  
401300u 401370 B401390u 401390b 401410 401500u 401810u 401830u  
401850 401880 401940u 401950u B402030 402080 402120 B402380  
402500u 402520 402530 B402670 402780 B402790 402830 402910  
402920u 403080 403290 403350 B403410 B403720 B403730u 403740  
B403810 403870 B403900 B404010 404020 404090 404250u 404410  
404650 404700 B405140u 405360 B405390 405410u 405420u 405430u  
406330 406380 408470u 408480 408490u 408510 408530 B408570 408590  
B408640\* 408700 408750 B408770 409911 409950 409960 410000 410010  
410030 410040 410060 410190 410230 410240 410390 410730 410750  
410760u 410770u 410820u 410860u 410910u 410960u B411000u B417500

TOTAL=107

2 οτι

400360u 408450u B408640C

TOTAL=3

Reading 1 is transmitted in one hundred and seven lectionaries, eighty-eight of which contain a non-Byzantine text (82.2% 88/107). The attestation includes thirty-nine majuscule lectionaries. The oldest witnesses date from the ninth century: L17, L34, L63, L64, L111, L127, L292 and L848. Reading 2 is transmitted in two non-Byzantine lectionaries, which are written in majuscule, and one Byzantine lectionary (66.7% 2/3). L845 (9<sup>th</sup> century) is the oldest witness.

#### b) Continuous Text Manuscript Evidence

<b>LTP 33</b> John 14:2	Reading in Lectionary Evidence	No. of CT MSS
	1 OM. οτι	Byz
	2 οτι	27<

Reading 1 is found in P66\*, 04C2, 037, 038, 0233, 118, 131, 157, 158, 180, 205, 209, 228, 597, 700, 828\*, 1006, 1010, 1241, 1243, 1292, 1342, 1424, 1505 and Byz (07, 011, 013 and 022). Eighteen of these witnesses contain a non-Byzantine text: P66\*, 04C2, 011, 038, 0233, 18, 131, 157, 158, 180, 205, 209, 228, 597, 828, 1010, 1241 and 1424 contain a non-Byzantine text. The correction in 04 was made in 6<sup>th</sup> century. The oldest witness is P66 (c. 200).



Reading 2 is found in P66C, 01, 02, 03, 04\*, 05, 019, 032, 044, 13, 33, 69, 124, 174, 230, 346, 543, 565, 579, 788, 826, 828, 892, 983, 1071, 1689 and 1709. These witnesses contain a non-Byzantine text apart from 174, 230, 1689 and 1709. The attestation includes members of Family 13 (13, 69, 124, 174, 230, 346, 543, 788, 826, 828 and 1689). The first hand probably made the correction in P66 (c. 200), the oldest witness of this reading.

LTP34 John 14:14

εαν τι αιτησητε με εν τω ονοματι μου εγω ποιησω

a) Lectionary Evidence

1 OM. με

400020u 400030u 400040 400170u 400200 400240u 400320 400480 400490  
 400500u 400600 B400630u 400640u 401080 401110u 401150uC 401210  
 401260 401270u 401300u 401370 B401390u 401390b 401410 401810u  
 401830u 401850 401880 401940u 401950u B402030 402080 402120  
 B402380 402520 B402670 B402790 402910 402920u 403080 403290  
 B403410 B403720 B403730u 403740 B403810 B403900 B404010 404020  
 404090 404250u 404410 404650 404700\* B405390 405410u 405420u  
 406330 406380 408480 408510 408530 B408570 408590 B408640 408700  
 B408770 409911 409950 409960 410000 410030 410190 410230 410240  
 410390 410730 410750 410760u 410770u 410820u 410860u B411000u  
 B417500

Total=84

2 με

400340u 400410u 400420u 400470u 400710 401150\*u 401160u 401500u  
401520u 402830 403350 403870 405360 405430u 408470u 408490u 410060  
410910u 410960u

TOTAL=20

2-f -μ

404700C

TOTAL=1

3 τον πατέρα

402500u

TOTAL=1

Reading 1 is transmitted in eighty-four lectionaries, sixty-six of which contain a non-Byzantine text (78.6% 66/84). The attestation includes twenty-six majuscule lectionaries. The oldest witnesses date from the ninth century: L17, L63, L64, L111, L127, L292 and L848. Reading 2 is transmitted in twenty lectionaries, all of which contain a non-Byzantine text (100% 20/20). The attestation includes thirteen majuscule lectionaries. The oldest witnesses date from the ninth century: L34, L152 and L849. Reading 3 is transmitted in a

single non-Byzantine majuscule lectionary, which dates from the tenth century (100% 1/1).

b) Continuous Text Manuscript Evidence

<b>LTP 34</b> John 14:14	Reading in Lectionary Evidence	No. of CT MSS
	1 OM. με	Byzpt
	2 με	Byzpt
	3 τον πατερα	1

Reading 1 is found in 02, 05, 017, 019, 021, 026, 028, 034, 041, 044, 180, 597, 1071, 1241, 1243, 1292, 1424, 1505 and Byzpt (011 026). Twelve of these witnesses contain a non-Byzantine text: 02, 05, 011, 017, 019, 041, 044, 180, 597, 1071, 1241 and 1424. The oldest witnesses are 02 (5<sup>th</sup> century) and 05 (5<sup>th</sup> century).

Reading 2 is found in P66, P75vid, 01, 03, 032, 037, 038, 060, 13, 28, 33, 69, 124, 174, 230, 346, 543, 579, 700, 788, 826, 828, 892, 983, 1006, 1342, 1689, 1709 and Byzpt (07 013). Twenty-one of these witnesses contain a non-Byzantine text: P66, P75vid, 01, 03, 032, 038, 13, 28, 33, 69, 124, 346, 543, 579, 788, 826, 828, 892, 983, 1342 and 1689. The oldest witnesses are P66 (c. 200) and P75 (3<sup>rd</sup> century).

According to GNT4 readings 1 and 2 are significant parts in the continuous text tradition and NA27 contains the siglum *permulti* for reading 1. If all extant

continuous manuscripts were consulted, reading 1 would probably be the majority text.

Reading 3 is found in 249 and 743, both of which contain a non-Byzantine text. The oldest witness is 249 (12<sup>th</sup> century).

LTP35 John 14:15

εαν αγαπατε με τας εντολας τας εμας τηρησετε

#### a) Lectionary Evidence

1 τηρησατε

400020u 400170u 400200 400240u 400340u 400360u 400410u 400420u  
 400470u 400480 400490 400500u B400630u 400640u 400710 401080  
 401110u 401150u 401160u 401210 401260 401270u 401300u 401370  
 B401390u 401390b 401410 401500u 401520u 401810u 401830u 401940u  
 401950u B402030 402080 402120 B402380 402500u 402520 402530  
 B402670 B402790 402830 402920u 403080 403290 403350 B403410  
 B403720 B403730u 403740 B403810 B403900 B404010 404090 404250u  
 404410 404650 404700 B405390 405410u 405420u 405430u 406330 406380  
 408450u 408470u 408480 408490u 408510 408530 B408570 408590  
 B408640 408700 408750 B408770 409910 409950 409960 410000 410010  
 410030 410040 410060 410190 410230 410240 410390 410730 410750  
 410760u 410770u 410820u 410860u 410910u 410960u B411000u B417500

TOTAL=99

2 τηρησετε

400030u 400040 400320 400600 401880 402910 403870 404020 405360

TOTAL=9

3 τηρησητε

401850

TOTAL=1

Reading 1 is transmitted in ninety-nine lectionaries, eighty-one of which contain a non-Byzantine text (81.8% 81/99). The oldest witnesses date from the ninth century: L17, L34, L63, L64, L111, L127, L152, L292, L845, L848 and L849. Reading 2 is transmitted in nine non-Byzantine lectionaries (100% 9/9), one of which is written in majuscule. All of these witnesses date from the eleventh century. Reading 3 is transmitted in a single non-Byzantine lectionary, which is dated to the eleventh century (100% 1/1).

#### b) Continuous Text Manuscript Evidence

<b>LTP 35</b> John 14:15	Reading in Lectionary Evidence	No. of CT MSS
	1 τηρησατε	Byz
	2 τηρησετε	5
	3 τηρησητε	6

Reading 1 is found in 02, 05, 032, 037, 038, 1, 13, 28, 69, 118, 124, 131, 157, 174, 180, 205, 209, 230, 346, 543, 565, 597, 700, 788, 826, 828, 892, 983, 1006, 1241, 1243, 1292, 1342, 1424, 1505, 1582, 1689, 1709 and Byz (09 011 013 026). Twenty-seven of these witnesses contain a non-Byzantine text: 02 05 011, 032, 038, 1, 13, 28, 69, 118, 131, 157, 180, 205, 209, 346, 543, 565, 597, 788, 826, 828, 892, 983, 1241, 1424 and 1582. The attestation includes members of Family 1 (1, 205, 209, 565 and 1582) and members of Family 13 (13, 69, 124, 174, 230, 346, 543, 788, 826, 828 and 1689). The oldest witnesses are 02 (5<sup>th</sup> century) and 05 (5<sup>th</sup> century).

Reading 2 is found in 03, 019, 044, 713, 1010, 1071, 1223, 1293, 1321 and 1579, all of which contain a non-Byzantine text apart from 1579. The oldest witness is 03 (4<sup>th</sup> century).

Reading 3 is found in P66, 01, 060, 0141, 33 and 579, all of which contain a non-Byzantine text except for 060. The oldest witness is P66 (c. 200).

LTP36 John 16:18

ελεγον ουν τι εστιν τουτο [ο λεγει] το μικρον ουκ οιδαμεν τι λαλει

a) Lectionary Evidence

1\*2 ο λεγει

400030u 400040 400170u 400200 400240u 400320 400340u 400360u  
 400410u 400420u 400470u 400480 400490 400500u B400630u 400710  
 401080 401110u 401150u 401160u 401210 401260 401270u 401300u  
 401370 B401390u 401390b 401410 401500u 401520u 401810u 401830u  
 401850 401880 401940u 401950u B402030 402080 402120 B402380  
 402500u 402520 402530 B402670 402780 B402790 402830 402910  
 402920u 403080 403290 403350 B403410 B403720 B403730u 403740  
 B403810 403870 B403900 B404010 404020 404090 404250u 404550  
 404650 B405140u B405390 405410u 405420u 405430u 406270u 406330  
 406380 408450u 408470u 408481 408490u 408510 408530 B408570 408590  
 B408640 408700 408750 B408770 409910 409950 409960 410000 410010  
 410030 410040 410060 410190 410230 410240 410390 410730 410750  
 410761 410770u 410820u 410860u 410910u 410960u B411000u B417500

TOTAL=107

3 ο λεγει ημιν

400600 404410

TOTAL=1

4 ΟΜ. ο λεγει

404700 405360

TOTAL=2

Reading 1\*2 is transmitted in one hundred and seven lectionaries, of which eighty-eight contain a non-Byzantine text (82.2% 88/107). The attestation includes forty majuscule lectionaries. L627 (8<sup>th</sup> century) is the oldest witness. Readings 3 (100% 2/2) and 4 (100% 2/2) are each transmitted in two non-Byzantine lectionaries, which date from the eleventh century.

#### b) Continuous Text Manuscript Evidence

<b>LTP 36</b> John 16:18	Reading in Lectionary Evidence	No. of CT MSS
	1*2 ο λεγει	Byz
	3 ο λεγει ημιν	-
	4 OM. ο λεγει	21<

Reading 1\*2 is found in 01C2, 02, 03, 05C2, 019, 037, 038, 044, 068, 0233, 0250, 28, 33, 157, 180, 205, 597, 700, 892S, 1006, 1010, 1071, 1241, 1243, 1292, 1342, 1424, 1505 and Byz (07 011 013 022). Twenty of these witnesses contain a non-Byzantine text: 01, 02, 03, 05, 011, 019, 038, 044, 0233, 0250, 33, 157, 180, 205, 597, 1010, 1071, 1241, 1342 and 1424. The correction in 01 was made between the 5<sup>th</sup> and 7<sup>th</sup> centuries or in the seventh century. The correction in 05 was made in the 5<sup>th</sup> century. The oldest witness without a later correction is 03 (4<sup>th</sup> century).

Reading 3 is not found in the continuous text evidence.

Reading 4 is found in P5, P66, 01\*, 05\*, 032, 1, 13, 69, 124, 174, 230, 346, 543, 565, 579, 788, 826, 828, 983, 994, 1689 and 1709. These witnesses



contain a non-Byzantine text apart from 174, 230, 1689 and 1709. The oldest witnesses are P5 (3<sup>rd</sup> century) and P66 (c. 200). The attestation includes Family 13 (13, 69, 124, 174, 230, 346, 543, 788, 826, 828, 983, 1689 and 1709).

LTP37 John 16:22

και υμεις ουν νυν μεν λυπην εχετε παλιν δε οψομαι υμας και χαρησεται υμων η καρδια και την χαραν υμων ουδεις αιρει αφ υμων

a) Lectionary Evidence

1\*2 εχετε

400020u 400030u 400040 400200 400240u 400320 400340u 400410u  
 400420u 400470u 400480 400490 400500u B400630u 400710 401080  
 401150u 401160u 401210 401260 401300u 401370 B401390u 401390b  
 401500u 401520u 401810u 401830u 401940u 401950u 402080 B402380  
 402500u 402520 B402670 402780 B402790 402830 402910 402920u  
 403080 403290 403350 B403410 B403720 B403730u 403740 B403810  
 B403900 B404010 404090 404250u 404410 404550 404650 B405140u  
 405360 405410u 405420u 405430u 406270u 406330 406380 408450u  
 408470u 408481 408490u 408510 408530 B408570 B408640 408700  
 408750 B408770 409910 409960 410010 410030 410040 410060 410190  
 410230 410240 410390 410730 410750 410761 410770u 410820u 410860u  
 410910u B411000u B417500

TOTAL=93

1\*2-f εχεται

400170u 400360u 400600 401110u 401270u 401410 401880 B402030  
402120 402530 403870 404020 404700 408590 409950 410000 410960u

TOTAL=17

Reading 1\*2 is transmitted in ninety-three lectionaries, seventy-six of which contain a non-Byzantine text (81.7% 76/93). The attestation includes thirty-six majuscule lectionaries. L627 (8<sup>th</sup> century) is the oldest witness.

#### b) Continuous Text Manuscript Evidence

<b>LTP 37</b> John 16:22	Reading in Lectionary Evidence	No. of CT MSS
	1*2 εχεται	Byz

Reading 1\*2 is found in P22, 01\*, 03, 04, 032vl, 037, 0141, 1, 13, 28, 69, 124, 174, 180, 205, 209, 230, 346, 543, 565, 579, 597, 700, 788, 826, 828, 892S, 1006, 1010, 1071, 1241, 1243, 1292, 1424, 1505, 1582, 1689, Byz [07, 011 and 013]. Twenty-six of these witnesses contain a non-Byzantine text: 01, 03, 04, 011, 032, 0141, 1, 13, 69, 124, 180, 205, 209, 346, 543, 565, 579, 597, 788, 826, 828, 1010, 1071, 1241, 1424 and 1582.

The attestation includes Family 1 (1, 205, 209, 565 and 1582) and Family 13 (13, 69, 124, 174, 230, 346, 543, 788, 826, 828 and 1689). The text of P22 is not categorised in T&T John due to its fragmentary state. In 032 εχεται is an

alternative reading in the margin hence the siglum vl. The oldest witness is P22 (3<sup>rd</sup> century).

One continuous text reading is not found in the lectionary evidence.

Reading	No. of CT MSS
εξετε	12

According to GNT4notes this reading is transmitted in L184, L525, L813 and L950 at the same pericope consulted for LTP37.

LTP38 John 16:28

εξηλθον παρα του πατρος και εληλυθα εις τον κοσμον παλιν αφιημι τον κοσμον και πορευομαι προς τον πατερα

a) Lectionary Evidence

1\*2 εξηλθον παρα του πατρος

400030u 400040 400170u 400200 400240u 400320 400340u 400360u  
 400410u 400420u 400470u 400480 400490 400500u 400600 B400630u  
 400710 401080 401110u 401150u 401160u 401210 401260 401300u 401370  
 B401390u 401390b 401410 401500u 401520u 401810u 401830u 401940u  
 401950u B402030 402080 402120 B402380 402500u 402520 402530  
 B402670 402780 B402790 402830 402910 402920u 403080 403290 403350  
 B403410 B403720 B403730u 403740 B403810 B403900 B404010 404020

404090 404250u 404410 404550 404650 404700 405360 B405390 405410u  
 405420u 405430u 406270u 406380 408450u 408470u 408481 408490u  
 408510 408530 B408570 408590 B408640 408700 408750 B408770 409911  
 409950 409960 410000\* 410010 410030 410040 410060 410190 410230  
 410240 410390 410730 410750 410761 410770u 410820u 410860u 410910u  
 410960u B411000u B417500

TOTAL=105

3 εξηλθον δε παρα του πατρος

401850

TOTAL=1

4 εξηλθον παρα του θεου

403870 406330

TOTAL=2

5 εξηλθεν παρα του πατρος

401880

TOTAL=1

6 ΟΜ. εξηλθον παρα του πατρος

401270u

TOTAL=1

7 παρα του πατρος

410000C

TOTAL=1

Reading 1 is transmitted in one hundred and five lectionaries, eighty-seven of which contain a non-Byzantine text (82.9% 87/105). The attestation includes thirty-eight majuscule lectionaries. L627 (8<sup>th</sup> century) is the oldest witness. Reading 3 is found in a single non-Byzantine lectionary (100% 1/1), which dates from the eleventh century, and reading 4 is transmitted in two non-Byzantine lectionaries (100% 2/2), which date from the eleventh century.

Reading 5 is found in a non-Byzantine lectionary (100% 1/1), which has the date 1033, reading 6 is found in a non-Byzantine majuscule lectionary (100% 1/1), which is dated to the ninth century, and reading 7 is transmitted in a non-Byzantine lectionary (100% 1/1), which has the date 1027, although the correction may have been made later.

#### b) Continuous Text Manuscript Evidence

<b>LTP 38</b> John 16:28	Reading in Lectionary Evidence	No. of CT MSS
	1*2 εξηλθον παρα του πατρος	Byz
	3 εξηλθον δε παρα του πατρος	-
	4 εξηλθον παρα του θεου	-

	5 εξηλθεν παρα του πατρος	-
	6 ΟΜ. εξηλθον παρα του πατρος	2
	7-f παρα του πατρος	1

Reading 1\*2 is found in P5, P22, 01, 02, 04C2, 038, 0141, 1, 13, 28, 69, 118, 124, 131, 157, 174, 180, 205, 209, 230, 346, 543, 565, 579, 597, 700, 788, 826, 828, 892S, 983, 1006, 1010, 1071, 1241, 1243, 1292, 1342, 1424, 1505, 1582, 1689, 1709 and Byz (07 011 013 022). Thirty-three of these witnesses contain a non-Byzantine text: P5, 01, 02, 04, 011, 022, 038, 0141, 1, 13, 28, 69, 118, 124, 131, 157, 180, 205, 209, 346, 543, 565, 579, 597, 788, 826, 828, 983, 1010, 1071, 1241, 1424 and 1582.

The attestation includes members of Family 1 (1, 205, 209, 565 and 1582) and members of Family 13 (13, 69, 124, 174, 230, 346, 543, 788, 826, 828 and 1689). The correction in 04 dates from the sixth century. The oldest witnesses are P5 (3<sup>rd</sup> century) and P22 (3<sup>rd</sup> century).

Readings 3, 4 and 5 are not found in the continuous text evidence. Reading 6 is found in 05 (4<sup>5th</sup> century) and 032 (4<sup>th</sup>/5<sup>th</sup> century), both of which are non-Byzantine witnesses.

Reading 7 is found in 037 (9<sup>th</sup> century), a Byzantine witness.

One continuous text reading is not found in the lectionary evidence.

Reading	No. of CT MSS
εξηλθον εκ του πατρος	5

LTP39 John 17:11

και ουκετι ειμι εν τω κοσμω και αυτοι εν τω κοσμω εισιν καγω προς σε  
ερχομαι πατερ αγιε τηρησον αυτους εν τω ονοματι σου ω δεδωκας μοι  
ινα ωσιν εν καθως ημεις

a) Lectionary Evidence

1\*2 ω δεδωκας μοι

400040 400170u 400200 400320 400340u 400410u 400420u 400470u  
400480 400490 400500u B400630u 400710 401110u 401150u 401210  
401270u 401300u 401370 B401390u 401390b 401500u 401520u 401810u  
401830u 401880 401940u 402080 402120 B402380 402500u 402520  
B402670 402780 B402790 402830 402920u 403080 403290 403350  
B403410 B403720 B403730u 403740 B403810 B403900 B404010 404020  
404090 404410 404650 404700 405360 B405390 405410u 406330 406380  
408470u 408490u 408510 B408570 B408640 409911 410010 410030  
410040 410060 410190 410390 410750 410770u 410820u 410960u  
B411000u B417500

TOTAL=75

3 ο δεδωκας μοι

400030u 400240u 401080 401160u 401250 401260 401410 401850 401950u

B402030 402910 404250u 404550 405420u 405430u 406270u 408481  
408530 408590\* 408700 409950 409960 410230 410240 410761

TOTAL=25

4 ους δεδωκας μοι

400360u 400600 403870 408450u 408590C 408750 410860u 410910u

TOTAL=8

5 OM. ω δεδωκας μοι

402530

TOTAL=1

Reading 1\*2 is found in seventy-five lectionaries, sixty of which contain a non-Byzantine text (80% 60/75). The attestation includes twenty-seven majuscule lectionaries. The oldest witnesses date from the ninth century: L17, L34, L63, L111, L127, L152, L292 and L849. Reading 3 is transmitted in twenty-five lectionaries, twenty-four of which contain a non-Byzantine text (96% 24/25). The attestation includes eight majuscule lectionaries. The oldest witness is L627 (8<sup>th</sup> century).

Eight non-Byzantine lectionaries transmit reading 4, four of which are written in majuscule (100% 8/8). L845 (9<sup>th</sup> century) is the oldest witness. Reading 5 is



transmitted in a single non-Byzantine lectionary (100% 1/1), which has the date 1020.

b) Continuous Text Manuscript Evidence

<b>LTP 39</b> John 17:11	Reading in Lectionary Evidence	No. of CT MSS
	1*2 ω δεδωκας μοι	Byz
	3 ο δεδωκας μοι	3
	4 ους δεδωκας μοι	3
	5 OM. ω δεδωκας μοι	-

Reading 1\*2 is found in P60, 02, 03, 04, 037, 038, 044, 0141, 1, 13, 28, 69, 124, 174, 180, 230, 346, 543, 565S, 579, 597, 700, 788, 826, 828, 983, 1006, 1010, 1071, 1241, 1243, 1292, 1342, 1689, 1709 and Byz (07 011 013). Twenty-three witnesses contain a non-Byzantine text: 02, 03, 04, 011, 038, 044, 0141, 1, 13, 69, 124, 180, 346, 543, 579, 597, 788, 826, 828, 983, 1010, 1071 and 1241. The attestation includes members of Family 13 (13, 69, 124, 174, 230, 346, 543, 788, 826, 828 and 1689). The oldest witness is 03 (4<sup>th</sup> century).

Reading 3 is found in 05\*, 030, 033, 7, 157, 210, 743\*, 754, 1424 and 1519. Five witnesses contain a non-Byzantine text: 05, 033, 157, 743 and 1424. The oldest witness is 05 (5<sup>th</sup> century).

Reading 4 is found in 05C1, 022C\*, 69, 205, 209, 440, 655, 1192, 1210, 1505 and 2145. Five witnesses contain a non-Byzantine text: 05, 022, 69, 205 and

209. The correction in 05 was made 400-440. The first hand has made the correction in 022.

Reading 5 is not found in the continuous text evidence.

Three continuous text readings are not found in the lectionary evidence.

Reading	No. of CT MSS
ω εδωκας μοι	4
ους δεδωκας μοι	1
ους εδωκας μοι	1

LTP40 John 17:14

εγω δεδωκα αυτοις τον λογον σου και ο κοσμος εμισε αυτους οτι  
ουκ εισιν εκ του κοσμου καθως εγω ουκ ειμι εκ του κοσμου

a) Lectionary Evidence

1\*2 καθως εγω ουκ ειμι εκ του κοσμου

400030u 400040 400170u 400200 400240u 400320 400340u 400410u  
400420u 400470u 400490 400500u 400710 401080 401110u 401150u  
401160u 401210 401260 401270u 401300u 401370 B401390u 401390b  
401410 401500u 401520u 401810u 401830u 401850 401880 401940u  
401950u B402030 402080 402120 B402380 402520 B402670 402780

B402790 402830 402910 402920u 403290 B403410 B403720 B403730u  
 403740 B403810 403870 B403900 B404010 404020 404090 404250u  
 404410 404550 404650 404700 405360 B405390 405410u 405420u 405430u  
 406270u 406330 406380 408450u 408470u 408481 408510 408530 B408570  
 408590 B408640 408700 408750 409911 409950 409960 410010 410030  
 410040 410060 410190C 410230 410240 410390 410770u 410820u  
 410860u 410910u 410960u B411000u B417500

TOTAL=96

3 καθώς εγω εκ του κοσμου ουκ ειμι

400020u 400360u 401250 402500u 403350 408490u 409950 410750

TOTAL=7

4 καθώς

410190\*

TOTAL=1

Ninety-six lectionaries transmit reading 1, eighty of which contain a non-Byzantine text (83.3% 80/96). The attestation includes thirty-five majuscule lectionaries. L627 (8<sup>th</sup> century) is the oldest witness. Reading 3 is transmitted in seven non-Byzantine lectionaries, four of which are written in majuscule (100% 7/7). L849 (9<sup>th</sup> century) is the oldest witness. Reading 4 is transmitted in a single non-Byzantine lectionary, which dates from the eleventh century (100% 1/1).

## b) Continuous Text Manuscript Evidence

<b>LTP 40</b> John 17:14	Reading in Lectionary Evidence	No. of CT MSS
	1*2 καθως εγω ουκ ειμι εκ του κοσμου	Byz
	3 καθως εγω εκ του κοσμου ουκ ειμι	3
	4 καθως	-

Reading 1\*2 is found in P60, P66C, 01C2, 02, 03, 04, 019, 031, 037, 038, 044, 0141, 1, 13, 28, 33, 69, 118, 124, 131, 157, 174, 180, 205, 209, 230, 346, 543, 565, 579, 597, 700, 788, 826, 828, 892S, 983, 1010, 1071, 1292, 1342, 1424, 1505, 1582, 1689, 1709 and Byz (07 011 013 022). Thirty-five of these witnesses contain a non-Byzantine text: P66C, 01C2, 02, 03, 04, 011, 019, 022, 044, 0141, 1, 13, 33, 69, 118, 124, 131, 157, 180, 205, 209, 346, 543, 565, 579, 597, 788, 826, 828, 983, 1010, 1071, 1424 and 1582. The attestation includes members of Family 1 (1, 205, 209, 565 and 1582) and members of Family 13 (13, 69, 124, 174, 230, 346, 543, 788, 826, 828 and 1689). The first hand made the correction in P66 (c.200), the oldest witness of the reading. The correction in 01 was made some time between the fifth and seventh centuries, or during the seventh century.

Reading 3 is found in 021, 0211, 9, 1006, 1241 and 1243. 0211 and 1241 contain a non-Byzantine text. The oldest witnesses date from the ninth century: 021 and 0211. One of the lectionary witnesses of reading 3, L849,

dates from the ninth century, confirming that this reading was in the continuous text tradition by this century.

021, 9 and 1006 have lectionary rubrics and a lectionary table. 0211 has no lectionary features. In 1006 the lectionary table occurs before Revelation, which begins on f. 195r, because pericopae of Revelation were not recited in the Byzantine Church. 1241 has Ammonian section numbers and occasional lectionary rubrics. The beginning and end of 1241 are missing, so a lectionary table may have been in either of these places. 1243 contains Ammonian section numbers and lectionary rubrics.

Reading 4 is not found in the continuous text evidence.

The continuous text reading that does not occur in the lectionary evidence is a singular reading.

Reading	No. of CT MSS
καθως ουκ ειμι εκ του κοσμου	1

LTP41 John 18:8

απεκριθη ιησους ειπον υμιν οτι εγω ειμι ει ουν εμε ζητειτε αφετε  
τουτους υπαγειν

a) Lectionary Evidence

1\*2 ιησους

400020u 400030u 400040C1 400170u 400200 400240u 400320 400340u  
 400360u 400410u 400420u 400470u 400480 400490 400500u B400630u  
 400710 401080 401110u 401150u 401160u 401210 401250 401260 401300u  
 401390b 401410 401500u 401520u 401810u 401830u 401850 401940u  
 401950u B402030 402080 402120 B402380 402500u 402520 B402670  
 402780 B402790 402830 402910 402920u 403080 403350 B403410  
 B403720 B403730u 403740 B403810 403870 B403900 B404010 404020  
 404090 404250u 404410 404550 404650 B405390 405420u 405430u  
 406270u 406330 406380 408470u 408481 408490u 408510 408530 B408570  
 408590 B408640 408700 408750 409911 409950 409960 410000 410010  
 410030 410040 410061 410190 410230 410240 410390 410730 410750  
 410761 410770u 410820u 410860u 410910u 410960u B411000u B417500

TOTAL=100

1\*2-f -ς

400040\*

3 ο ιησους

401270u 402530 403290 404700 405360

TOTAL=5

4 αυτοις ο ιησους

400600 405410u

TOTAL=2

5 αυτοις

401880

TOTAL=1

Reading 1\*2 is transmitted in one hundred lectionaries, eighty-four of which contain a non-Byzantine text (84% 84/100). The attestation includes thirty-six majuscule lectionaries. The oldest witness is L627 (8th century). Reading 3 is transmitted in five non-Byzantine lectionaries, one of which is written in majuscule (100% 5/5). L127 (9<sup>th</sup> century) is the oldest witness. Reading 4 is transmitted in two non-Byzantine lectionaries, one of which is written in majuscule (100% 2/2). L541 (10<sup>th</sup> century) is the oldest witness. Reading 5 is found in a single non-Byzantine lectionary, which has the date 1033 (100% 1/1).

#### b) Continuous Text Manuscript Evidence

<b>LTP 41</b> John 18:8	Reading Number in Lectionary Evidence	No. of CT MSS (JME)	No. of CT MSS (JBE)
	1*2 ιησους	57	34
	3 ο ιησους	2	2
	4 αυτοις ο ιησους	2	4
	5 αυτοις	-	-

John 18:8 is not a place of variation in NA27 or GNT4. Reading 1\*2 is printed in the Nestle-Aland 27 text.

According to JME the majority of majuscules transmit reading 1\*2: 01, 02, 03, 04, 07, 09, 011, 013, 017, 019, 021, 024, 026, 028, 029, 030, 031, 032, 034, 036, 037, 038, 039, 041, 044, 045, 047, 063, 065, 068, 070, 078, 083, 086, 087, 091, 0101, 0105, 0109, 0127, 0162, 0210, 0211, 0216, 0217, 0218, 0233, 0238, 0256, 0260, 0264, 0268, 0286, 0290, 0299, 0301, 0302, 0306 and 0309.

Twenty-two of these witnesses contain a non-Byzantine text: 01, 02, 03, 04, 011, 017, 019, 029, 032, 038, 041, 044, 063, 070, 083, 091, 0105, 0127, 0162, 0210, 0211 and 0233.

According to JBE reading 1\*2 is found in the majority of continuous text manuscripts: 02, 07, 021, 028, 030, 034, 036, 037, 038, 044, 045, 047, 0141, 0211, 2, 7, 8, 9, 18, 35, 194, 196, 210, 461, 475, 817, 1073, 1192, 1194, 1203, 1210, 1505, 1514 and 1519.

Five of these witnesses contain a non-Byzantine text: 02, 038, 044, 0141 and 0211.

01 (4<sup>th</sup> century) and 03 (4<sup>th</sup> century) are the oldest witnesses of reading 1\*2.



According to JME reading 3 is found in 022 and 054. JBE add 743. All but 054 contain a non-Byzantine text. The oldest witness is 022 (6<sup>th</sup> century).

According to JME reading 4 is found in 05 and 033. JBE adds 565, 994, 1216 and 1243. These witnesses contain a non-Byzantine text apart from 1216 and 1243. The oldest witness is 05 (5<sup>th</sup> century).

05 contains lectionary rubrics and Ammonian section numbers without Eusebian canon numbers. 033 has only the Gospel text. 565 contains Ammonian section numbers and Eusebian canon tables. 994 has Eusebian canon numbers and Ammonian section numbers but there are no Eusebian canon tables. 1216 contains no lectionary features. 1243 contains Ammonian section numbers and lectionary rubrics.

Reading 5 is not found in the continuous text evidence. The reading probably arose out of reading 4 when a scribe wrote αυτοις and looking at his exemplar mistook the *nominum sacrum* ο ις as the last three letters he had just penned.

LTP42 John 19:16

τοτε ουν παρεδωκεν αυτον αυτοις ινα σταυρωθη παρελαβον ουν τον ιησου

## a) Lectionary Evidence

1 ΟΜ. παρελαβον ουν τον ιησουν

400020u 400030u 400040 400170u 400200 400240u 400320 400340u  
 400360u 400410u 400470u 400480 400490 400500u 400600 B400630u  
 400640u 400710 401080 401110u 401150u 401160u 401210 401250 401260  
 401270u 401300u B401390u 401390b 401410 401500u 401520u 401810u  
 401830u 401850 401880 401940u 401950u B402030 402080 402120  
 B402380 402500u 402520 B402670 402780 B402790 402830 402910  
 402920u 403080 403290 403350 B403410 B403720 B403730u 403740  
 B403810 403870 B403900 B404010 404020 404090 404410 404550 404650  
 404700 405360 405410u 405430u 406330 406380 408480 408490u 408510  
 408530 B408570 408590 B408640 408700 408750 409911 409950 409960  
 410000 410010 410030 410040 410060 410190 410230 410240 410390  
 410730 410750 410761 410770u 410820u 410860u 410910u B417500

TOTAL=101

2 παρελαβον ουν τον ιησουν

404250u B405390

TOTAL=2

3 παρελαβον δε τον ιησουν και ηγαγον

405420u B411000u

TOTAL=2

4 οι δε παραλαβοντες αυτον απηγαγον

402530

TOTAL=1

5 οι δε παραλαβοντες τον ιησουν απηγαγον επιθεντες τον σταυρον αυτω

408450u

TOTAL=1

Reading 1 is transmitted in one hundred and one lectionaries, eighty-six of which contain a non-Byzantine text (85.1% 86/101). The attestation includes thirty-three majuscule lectionaries. The oldest witnesses date from the ninth century: L17, L34, L63, L64, L111, L127, L152, L292, L848 and L849. Reading 2 is transmitted in a non-Byzantine majuscule lectionary and a Byzantine lectionary (50% 1/2). L425 (10<sup>th</sup> century) is the oldest witness. Reading 3 is transmitted in a non-Byzantine and a Byzantine lectionary, both of which are written in majuscule and both of which date from the tenth century (50% 1/2). Reading 4 is transmitted in a non-Byzantine lectionary (100% 1/1), which has the date 1020, and reading 5 is transmitted in a non-Byzantine majuscule lectionary, which dates from the ninth century (100% 1/1).

b) Continuous Text Manuscript Evidence

<b>LTP 42</b> John 19:16	Reading in Lectionary Evidence	No. of CT MSS
	1 OM. παρελαβον ουν τον ιησουν	-
	2 παρελαβον ουν τον ιησουν	5
	3 παρελαβον δε τον ιησουν και ηγαγον	Byz
	4 οι δε παραλαβοντες αυτον απηγαγον	8<
	5 οι δε παραλαβοντες τον ιησουν απηγαγον επιθεντες τον σταυρον αυτω	-

Reading 1 is not found in the continuous text tradition.

Reading 2 is found in 03, 019, 044, 0141 and 33, all of which contain a non-Byzantine text (100% 5/5). The oldest witness is 03 (4<sup>th</sup> century).

03 has no lectionary features. 019 has Eusebian canon numbers, Ammonian section numbers and occasional lectionary rubrics. It does not have a Eusebian canon table. 044 has lectionary rubrics, Eusebian canon numbers and Ammonian section numbers. 0141 and 33 have only the text.

Reading 3 is found in 05S, 037, 038, 28S, 157, 892S, 1010, 1071, 1241, 1243, 1292, 1342, 1424, 1505 and Byz (07 013). Six of these witnesses contain a non-Byzantine text: 038, 157, 1010, 1071, 1241 and 1424. Parker

has dated the supplementary material in 05 to 830-50, when the codex was in Lyons.<sup>336</sup> The oldest witness is 07 (8<sup>th</sup> century).

Reading 4 occurs in 021, 565 and K994. 565 and K994 contain a non-Byzantine text (66.7% 2/3). The oldest witnesses date from the 9<sup>th</sup> century: 021 and 565. The continuous text attestation of reading 4 includes Family 1 hence the equal to or more than siglum beside the total number of witnesses.

Reading 5 is not found in the continuous text evidence. The phrase επιθεντες αυτω τον σταυρον in reading 5 seems to be a harmonisation to Luke 23:26 with a modification of the verb from an indicative to a participle. Luke 23:26 is not usually recited during Holy Week, so it is difficult to explain how this verse may have influenced the origin of reading 5 within the lectionary tradition.

Reading 5 is similar to the Family 13 reading, οι δε παραλαβοντες αυτον ηγαγον και επεθηκαν αυτω τον σταυρον, which is the same harmonisation to Luke 23:26 but without the modification of the verb. It seems that reading 5 in L845 derives from a continuous text manuscript that transmitted this Family 13 reading.

The modification of the verb may have occurred when the lectionary was being constructed from the continuous text manuscript or during the transmission of its lectionary text. The harmonisation to Luke 23:26 may have

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<sup>336</sup> D. C. Parker, *Codex Bezae: an Early Christian Manuscript and its Text* (Cambridge: Cambridge University Press, 1992), 49.

been made in the continuous text tradition through an insertion of a note in the margin that contained Luke 23:26 or the phrase επεθηκαν αυτω τον σταυρον.

Seven continuous text readings are not found in the lectionary evidence.

Reading	No. of CT MSS
παρελαβον δε ιησουν και απηγαγον	1
παρελαβον δε ιησουν και ηγαγον εις το πραιτωριον	1
οι δε παραλαβοντες τον ιησουν απηγαγον	4
παραλαβοντες ουν ηγαγον αυτον	1
λαβοντες ηγαγον αυτον	1
οι δε παραλαβοντες αυτον ηγαγον και επεθηκαν αυτω τον σταυρον	13<
παραλαβοντες ουν ιησουν απηγαγον εις το πραιτωριον	2

LTP43 John 19:35

και ο εωρακως μεμαρτυρηκεν και αληθινη αυτου εστιν η μαρτυρια και εκεινος οιδεν οτι αληθη λεγει ινα και υμεις πιστευ[σ]ητε

a) Lectionary Evidence

1 υμεις

400030u 400170u 400240u 400320 400340u 400360u 400410u 400450  
 400470u 400480 400490 400500u 400600 B400630u 400710 401080  
 401110u 401150u 401160u 401210 401250 401260 401300u 401390b  
 401410 401500u 401520u 401810u 401830u 401880 401940u 401950u  
 B402030 402080 402120 B402380 402520 402530 B402650u B402670  
 B402790 402910 402920u 403080 403350 B403410 B403720 B403730u  
 403740 B403810 403870 B403900 B404010C 404021 404090 404250u  
 404410 404550 404650 405360 B405390 405410u 405420u 406270u 406380  
 408480 408490u 408510 408530 B408570 B408640 408700 B409910  
 409960 410010 410030 410040 410060 410190 410230 410390 410730  
 410750 410760u 410770u 410820u 410860u 410910u 410960u B411000u  
 B417500

TOTAL=91

2 και υμεις

400040 400200 400640u 401850 402780C 403290 404700 406330 408470u  
 408590 409950 410000 410240

TOTAL=13

3 OM. και υμεις

402780\*

TOTAL=1

Ninety-one lectionaries transmit reading 1, seventy-three of which contain a non-Byzantine text (80.2% 73/91). The attestation includes thirty-four majuscule lectionaries. L627 (8<sup>th</sup> century) is the oldest witness. Reading 2 is

transmitted in thirteen non-Byzantine lectionaries, two of which are written in majuscule (100% 13/13). L64 (9<sup>th</sup> century) is the oldest witness. Reading 3 is found in a single non-Byzantine lectionary, which dates from the eleventh century (100% 1/1).

b) Continuous Text Manuscript Evidence

<b>LTP 43</b> John 19:35	Reading in Lectionary Evidence	No. of CT MSS (JME)	No. of CT MSS (JBE)
	1 υμεις	9	30
	2 και υμεις	54	14
	3 OM. και υμεις	-	2

John 19:35 is not a place of textual variation in NA27 or GNT4.

According to JME reading 1 is found in 07, 011, 021, 028, 036, 037, 045, 054 and 0290. According to JBE reading 1 is found in the majority of manuscripts: 07, 011, 021, 028, 036, 037, 044, 045, 0141, 2, 7, 8, 9, 18, 35, 194, 196, 210, 461, 743, 754, 817, 1073, 1203, 1212, 1216, 1243, 1505, 1514 and 1519.

Four of these witnesses contain a non-Byzantine text: 011, 044, 0141 and 743. 07 (8<sup>th</sup> century) and 054 (8<sup>th</sup> century) are the oldest witnesses of reading 1.

According to JME reading 2 is found in the majority of majuscules: 01, 02, 03, 04, 05, 09, 013, 017, 019, 022, 024, 026, 029, 030, 031, 032, 033, 034, 038,



039, 041, 044, 047, 063, 065, 068, 070, 078, 083, 086, 087, 091, 0101, 0105, 0109, 0127, 0162, 0210, 0211, 0216, 0217, 0218, 0233, 0238, 0256, 0260, 0264, 0268, 0286, 0299, 0301, 0302, 0306 and 0309.

Twenty-five of these witnesses contain a non-Byzantine text: 01, 02, 03, 04, 05, 017, 019, 022, 029, 032, 033, 038, 041, 044, 063, 070, 083, 086, 091, 0105, 0127, 0162, 0210, 0211 and 0233.

According to JBE reading 2 is found in the following manuscripts: 02, 017, 022, 030, 034, 038, 041, 044, 0211, 565, 994, 1192, 1194 and 1210.

Nine of these witnesses contain a non-Byzantine text: 02, 017, 022, 038, 041, 044, 0211, 565 and 994.

01 (4<sup>th</sup> century) and 03 (4<sup>th</sup> century) are the oldest witnesses of reading 2.

JME and JBE have conflicting majority readings. One thinks that if all extant continuous text manuscripts were consulted, the majority reading would agree with that of JBE.

According to JBE reading 3 is found in 210\* and 461C, both of which are Byzantine witnesses. 461 (835) is the earliest witness of reading 3.

LTP44 John 19:16

τοτε ουν παρεδωκεν αυτον αυτοις ινα σταυρωθη παρελαβον ουν τον ιησουν

a) Lectionary Evidence

1 παρελαβον δε τον ιησουν και ηγαγον

400200 400410u 400470u 400640u 401160u 401810u 401830u 401850  
401940u 402080 402830 402910 403290 403740 404020 404090 406380  
408480 408490u B408570 410190 410760u 410820u

TOTAL=23

3 παρελαβον δε τον ιησουν και ηγαγον εις το πραιτωριον

404700

TOTAL=1

4 παρελαβον ουν τον ιησουν και ηγαγον

401390b

TOTAL=1

5 παρελαβον ουν τον ιησουν και ηγαγον επιθεντες αυτω τον σταυρον

404710

TOTAL=1

6 (τω καιρω εκεινω) παρελαβον τον ιησουν και ηγαγον

403740

TOTAL=1

7 παραλαβοντες δε τον ιησουν ηγαγον εις το πραιτωριον

400480 401210 401260 402920u 403080 B405390 406330 408700

TOTAL=8

8 παραλαβοντες οι στρατιωται τον ιησουν

400240u

TOTAL=1

9 παραλαβοντες οι στρατιωται τον ιησουν ηγαγον εις το πραιτωριον

401500u B402650u 405410u

TOTAL=3

10 οι δε παραλαβοντες αυτον ηγαγον εις το πραιτωριον

B400630u

TOTAL=1

11 οι δε παραλαβοντες τον ιησουν απηγαγον

410860u

TOTAL=1

Reading 1 is transmitted in twenty-three lectionaries, twenty-two of which contain a non-Byzantine text (95.7% 22/23). The attestation includes ten majuscule lectionaries. The oldest witnesses date from the ninth century: L64, L848 and L849. Reading 3 is transmitted in a non-Byzantine lectionary, which dates from the eleventh century (100% 1/1). Reading 4 is found in a non-Byzantine lectionary (100% 1/1), which dates from the twelfth century. Readings 5 (100% 1/1) and 6 (100% 1/1) are each found in single non-Byzantine lectionaries, which date from the eleventh century.

Reading 7 is found in eight lectionaries, seven of which contain a non-Byzantine text (87.5% 7/8) and one of which written in majuscule. L292 (9<sup>th</sup> century) is the oldest witness. Reading 8 is transmitted in a non-Byzantine lectionary, which dates from the tenth century (100% 1/1). Reading 9 is found in two non-Byzantine lectionaries and one Byzantine lectionary (66.7% 2/3), all of which are written in majuscule and date from the tenth century. Reading 10 is found in a Byzantine majuscule lectionary, which dates from the ninth century. Reading 11 is transmitted in a non-Byzantine majuscule lectionary, which dates from the eleventh century (100% 1/1).

#### b) Continuous Text Manuscript Evidence

LTP 44	Reading in Lectionary	No. of CT MSS
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John 19:16	Evidence	
	1 παρελαβον δε τον ιησουν και ηγαγον	Byz
	3 παρελαβον δε τον ιησουν και ηγαγον εις το πραιτωριον	6
	4 παρελαβον ουν τον ιησουν και ηγαγον	1<
	5 παρελαβον ουν τον ιησουν και ηγαγον επιθεντες αυτω τον σταυρον	-
	6 παρελαβον τον ιησουν και ηγαγον	-
	7 παραλαβοντες δε τον ιησουν ηγαγον εις το πραιτωριον	-
	8 παραλαβοντες οι στρατιωται τον ιησουν	-
	9 παραλαβοντες οι στρατιωται τον ιησουν ηγαγον εις το πραιτωριον	-
	10 οι δε παραλαβοντες αυτον ηγαγον εις το πραιτωριον	-
	11 οι δε παραλαβοντες τον ιησουν απηγαγον	4

Reading 1 is found in 05S, 037, 038, 28S, 157, 892S, 1010, 1071, 1241, 1243, 1292, 1342, 1424, 1505 and Byz (07 013). Six of these witnesses contain a non-Byzantine text: 038, 157, 1010, 1071, 1241 and 1424. The oldest witness is 07 (8<sup>th</sup> century).

In GNT4 the continuous majority text is unclear, since the reading is cited as παρελαβον...Ιησουν και ηγαγον. In NA27 the reading παρελαβον δε τον ιησουν has the majority text siglum and the reading και ηγαγον has the

majority text siglum, so one concludes that the continuous majority text is παρελαβον δε τον ιησουν και ηγαγον.

Reading 3 is found in 036, 196, 461, 1194, 1203 and 1212, all of which contain a Byzantine text. 461 (835) is the oldest witness.

In GNT4 the continuous attestation of reading 4 is not clear, since no distinction is made between δε and ουν. According to NA27 the continuous text attestation of παρελαβον ουν τον ιησουν is 03 05S (019) 044 33 (892S) *pauci* but the only witness that has the addition και ηγαγον is 05S, although some of the minuscules represented by *pauci* probably have this addition. This explains the equal to or more than sign beside the total number of witnesses.

Readings 5-10 are not found in the continuous text evidence.

Reading 11 is found in 022 and 032, both of which contain a non-Byzantine text. According to Parker P60 and 021 transmit this reading.<sup>337</sup> P60 may have contained hermeneiai. The oldest witness is 032 (4<sup>th</sup>/5<sup>th</sup> century). 021 contains lectionary rubrics and a lectionary table. 022 and 032 have only the text.

Eight continuous text readings are not found in the lectionary evidence.

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<sup>337</sup> D. C. Parker, "Manuscripts of John's Gospel with Hermeneiai," in *Transmission and Reception*, 64.

Reading	No. of CT MSS
παρελαβον δε ιησουν και απηγαγον	1
παρελαβον δε ιησουν και ηγαγον εις το πραιτωριον	1
παραλαβοντες ουν ηγαγον αυτον	1
λαβοντες ηγαγον αυτον	1
οι δε παραλαβοντες αυτον ηγαγον και επεθηκαν αυτω τον σταυρον	13<
παραλαβοντες ουν ιησουν απηγαγον εις το πραιτωριον	2
οι δε παραλαβοντες αυτον απηγαγον	8<
παρελαβον ουν τον ιησουν	5

### III. Conclusion

A comparison of the lectionary and continuous text traditions of John reveal that the two manuscript traditions are similar, which points to a shared textual history. In this conclusion one will highlight the similarity and discuss the relationship between the two manuscript traditions.

At thirty-eight test passages a large number of lectionaries transmit one reading and small numbers of lectionaries transmit other readings: LTPs 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 18, 19, 20, 21, 22, 24, 25, 26, 29, 30, 31, 32, 33, 34, 35, 36, 38, 39, 40, 41, 42 and 43.

The phenomenon of a large number of manuscripts transmitting one reading and small numbers of manuscripts transmitting alternative readings is found in the continuous text tradition. It first emerges in manuscripts of 8<sup>th</sup>-11<sup>th</sup> century

but is clearly seen in manuscripts dating after 11<sup>th</sup> century, from which period the majority of continuous text witnesses derive. This textual phenomenon appears in the lectionary tradition because the text of the lectionary tradition derives from the continuous text tradition of the post-7<sup>th</sup> century period. A majority text emerges in the continuous text tradition due to the change in script from majuscule to minuscule that stemmed from an influential scriptorium such as the Stoudion. This change in script suddenly narrowed the continuous text tradition, because to learn the new script scribes across the Byzantine Empire had to copy the minuscule exemplars that were produced in the Stoudion.

At LTPs 14, 20, 25 and 34 the continuous text evidence of GNT4 is marked as splitting into two significant parts thus no majority text is seen. If all extant continuous text manuscripts were examined, one thinks that the continuous text tradition would probably split in the same way as the lectionary evidence.

At LTP28 fifty-seven lectionaries transmit one reading and forty-nine lectionaries transmit another reading but in the continuous text evidence a large number of manuscripts transmits one reading and small numbers of manuscripts transmit other readings. The absence of a lectionary majority text at LTP28 may signify that the textual tradition of the lectionaries in 8<sup>th</sup>-11<sup>th</sup> century is not as assimilated as the continuous text tradition, which is mostly made up of witnesses from the post-11<sup>th</sup> century period. In a larger sample of manuscripts, the lectionaries may split as the continuous text evidence splits.



At thirty-eight test passages the lectionary majority text is the same as the majority text of the continuous text evidence: LTPs 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 15, 16, 17, 18, 19, 21, 22, 23, 24, 26, 27, 29, 30, 31, 32, 33, 35, 36, 37, 38, 39, 40, 41, 43 and 44.

At LTP42 the lectionary majority reading is not found in the continuous text evidence because the boundary of the pericope consulted has created this reading.

Lectionary minority readings are transmitted in the continuous text evidence at every test passage apart from LTPs 23 and 37, where no minority readings are exhibited. The continuous text evidence at LTPs 23 and 37 exhibits minority readings.

Both manuscript traditions share the same majority and minority readings because the lectionary manuscripts of 8<sup>th</sup>-11<sup>th</sup> century are carriers of the continuous text tradition. Gospel lectionaries of 8<sup>th</sup>-11<sup>th</sup> century are tradents of continuous text manuscripts with lectionary tables, which seem to emerge in the eighth century.

The manuscripts in the Gospel lectionary evidence are products of one of two copying events. Some manuscripts in the lectionary evidence may be fresh productions from continuous text manuscripts with lectionary tables, in which case their readings derive from these continuous text manuscripts. Other

manuscripts in the lectionary evidence may be copies of lectionaries, in which case their readings were taken from these lectionaries, which at some point derive from continuous text manuscripts with lectionary tables.

Itacisms, spelling errors, faulty renderings of readings and erroneous omissions may have entered the lectionary tradition during either copying event. Since itacisms are not corrected in the lectionaries, it is possible that they were copied from the continuous manuscripts that were used to make the lectionaries and then copied from lectionary to lectionary.

Lectionary readings that are not found in the continuous text evidence are mostly singular and sub-singular readings. The lectionary readings that are not found in the continuous text evidence are singular at LTPs 2, 5, 6, 8, 13, 14, 20, 30, 38, 39, 40 and 44. The lectionary readings that are not found in the continuous text evidence are subsingular at LTPs 21, 26, 36, 38 and 42.

The absence of lectionary readings in the continuous text evidence may be related to the sample of the continuous text tradition being used. For example, a different and/or larger sample of continuous text manuscripts may contain these lectionary readings. The singular or sub-singular lectionary readings probably existed as small textual strands in the continuous text manuscript tradition, which decreases their chance of being discovered in the extant continuous text manuscript evidence.

The continuous text readings that are not found in the lectionary evidence are singular and subsingular readings at LTPs 2, 3, 5, 6, 7, 8, 9, 12, 13, 15, 18, 21, 23, 24, 25, 26, 27, 28, 30, 39, 40, 42 and 44. Most of the other readings not found in the lectionary evidence are transmitted in three to thirty-two continuous text manuscripts. At LTPs 1, 9 and 28 large textual strands of the continuous text tradition are not found in the lectionary evidence.

The absence of continuous text readings in the lectionary evidence may be related to the sample of lectionaries. For example, these missing continuous text readings may appear in a different and/or larger sample of lectionaries.

Since continuous text manuscripts with lectionary tables only fed into the Gospel lectionary tradition of 8<sup>th</sup>-11<sup>th</sup> century, every line of the continuous text tradition would not have fed into the lectionary tradition. This may explain the absence of large textual strands of the continuous text manuscript tradition at LTPs 1, 9 and 28.

Out of the twenty-two places of distinct agreement studied, the continuous text witnesses contain lectionary tables at fifteen of these places: LTPs 3(4), 3(5), 8 (9), 9, 10, 12, 18, 20, 21, 27, 28, 29, 30, 40 and 44. Continuous text manuscripts with Ammonian section numbers alone are found at a further three places: LTPs 7, 31 and 41.

Continuous text manuscripts with lectionary rubrics are found at distinct places of agreement at LTPs 13 and 42. It is unlikely that these manuscripts

were used to make lectionaries because of the absence of lectionary tables. No lectionary equipment is found in the continuous text witnesses at LTP 8(4).

The continuous text tradition that fed into the lectionary evidence of 8<sup>th</sup>-11<sup>th</sup> century is less assimilated than the continuous text tradition of the post-11<sup>th</sup> century period. For example, there are vastly higher proportions of non-Byzantine lectionary witnesses in the majority attestations when compared to the proportion of non-Byzantine continuous text witnesses. The continuous text tradition of 8<sup>th</sup>-11<sup>th</sup> century was less assimilated because this was the first phase of the emergence of the majority text in the continuous text tradition, when the minuscule script was superseding the majuscule script.

There are higher amounts of majuscule lectionaries than majuscule continuous text manuscripts in the majority attestations because the ratio of majuscules to minuscules is higher in the lectionary evidence than in the continuous text evidence. For example, there are fifty majuscules to seventy-eight minuscules in the lectionary evidence and seventy-two majuscules to one thousand, six hundred and sixty-six minuscules in the continuous text evidence of T&T John.

Since it seems logical for a scribe to construct a majuscule lectionary from a majuscule continuous text manuscript with a lectionary table and a minuscule lectionary from a minuscule continuous text manuscript with a lectionary table, the fifty majuscule lectionaries, which date from 8<sup>th</sup>-10<sup>th</sup> century, may point to

majuscule continuous text exemplars. This signifies that there was a higher amount of majuscule continuous text manuscripts than that now extant. For example, in the continuous text evidence of T&T John there are thirty-nine majuscule continuous text manuscripts that date from 8<sup>th</sup>-10<sup>th</sup> century.

The feeding of majuscule continuous text manuscripts into the lectionary tradition during 8<sup>th</sup>-10<sup>th</sup> century also explains the lower amount of assimilation, since some of these continuous text majuscules may have differed considerably from the majuscules that were converted into minuscules at the Stoudion and copied around the Byzantine Empire. From the eleventh century, by which time a liturgical minuscule script was developed for the lectionaries, minuscule continuous text manuscripts with lectionary tables probably fed into the lectionary tradition, although some majuscule lectionaries were probably converted into minuscule. The post-10<sup>th</sup> century text of the lectionaries is therefore more assimilated than the text of 8<sup>th</sup>-10<sup>th</sup> century.

Since the lectionary tradition of 8<sup>th</sup>-11<sup>th</sup> century is a carrier of the continuous text tradition of 8<sup>th</sup>-11<sup>th</sup> century, each tradition may shed light on the other. For example, the lectionary witnesses of some majority and minority readings predate or are contemporaneous to the continuous text evidence, proving that the readings existed in the continuous text tradition prior to the date of the oldest continuous text witness or at the same time.

For example, at LTP13 the oldest continuous text witness of the majority text is 0250 (8<sup>th</sup> century), at LTP28 it is 037C (9<sup>th</sup> century), at LTP29 it is 038 (9<sup>th</sup> century) and at LTP43 it is 054 (8<sup>th</sup> century). L627 (8<sup>th</sup> century) appears in the lectionary attestations of these majority readings.

At LTP3 reading 4 is found in 017, 021 and 041, all of which date from the ninth century, and the oldest lectionary witness of this reading is L17 (9<sup>th</sup> century). The sole continuous text witness of reading 5, 13, dates from the thirteenth century, but the oldest lectionary witness is L111 (9<sup>th</sup> century). At LTP7 031 (9<sup>th</sup> century) is the oldest continuous text witness of reading 3 and the oldest lectionary witness is L17 (9<sup>th</sup> century).

At LTP8 the oldest continuous text witness of reading 3 is 348 (1022) and the oldest lectionary witness is L181 (980). The lectionary witness of reading 6 is L845 (9<sup>th</sup> century) and the oldest continuous text witnesses date from the eleventh century. The oldest continuous text witnesses of reading 7, 021 and 565, date from the ninth century, and the oldest lectionary witness is L627 (8<sup>th</sup> century). The oldest continuous text witness, 2097, and the sole lectionary witness of reading 9, L283\*, date from the eleventh century. The oldest continuous text witness of reading 10 is 779 (12<sup>th</sup> century) and the oldest lectionary witness is L996C (11<sup>th</sup> century).

At LTP11 the oldest continuous text witnesses of reading 3 are 1424 (9/10<sup>th</sup> century) and 036, 29 and 771, which date from the tenth century, and the

oldest lectionary witness is L17 (9<sup>th</sup> century). At LTP13 the oldest continuous text witness of reading 1B is 0211 (9<sup>th</sup> century), and L127 (9<sup>th</sup> century) is the oldest lectionary witness. At LTP18 the oldest continuous text witness of reading 3 is 033 (10<sup>th</sup> century) and the oldest lectionary witness is L47 (10<sup>th</sup> century).

At LTP26 the oldest continuous text witnesses of reading 3, 037 and 565, and the oldest lectionary witnesses, L17 and L127, date from the ninth century. At LTP27 994 (9<sup>th</sup>/10<sup>th</sup> century) is the oldest continuous text witness of reading 4, and the oldest lectionary witnesses are L127C (9<sup>th</sup> century) and L183 (10<sup>th</sup> century).

At LTP28 the oldest continuous text witness of reading 3 is 033 (10<sup>th</sup> century), and the oldest lectionary witness is L34 (9<sup>th</sup> century). The oldest continuous text witnesses of reading 4 date from the tenth century, 29C and 771, and the oldest lectionary witness is L181 (980). At LTP34 the oldest continuous text witness of reading 3 is 249 (12<sup>th</sup> century) and the oldest lectionary witness is L250 (10<sup>th</sup> century).

At LTP40 the oldest continuous text witnesses of reading 3 date from the ninth century, 021 and 0211, and the oldest lectionary witness is L849 (9<sup>th</sup> century).

Although a lectionary is a tradent of a continuous text manuscript, it is possible that some lectionary readings formed during the transmission of the lectionary text, since lectionaries were also copied from lectionaries.

During the transmission of the lectionary tradition corrections and alternative readings may have been copied as the main text. For example, a scribe may have introduced new readings, if he decided to copy the correction rather than the main text in the following lectionaries:

LTP	Pre-corrected Reading	Correction	Lectionary
1	ουκ ειμι αξιος	εγω ουκ ειμι αξιος	L139b
3	ιησους	ο ιησους	L41
8	αλλα δε ηλθεν πλοιαρια εκ τιβεριαδος	αλλα δε ηλθεν πλοιαρια εκ της τιβεριαδος	L181
	αλλα δε πλοιαρια ηλθον εκ της τιβεριαδος	αλλα δε πλοιαρια ηλθον εκ της τιβεριαδος	L996
15	ΟΜ. ουν	ουν	L279
18	ειπεν ουν παλιν ο ιησους	ειπεν ουν παλιν αυτοις ο ιησους	L181
19	εγω	οτι εγω	L139b
20	ηλθον	ηλθον προ εμου	L181 and L864
28	τον λογον	τον λογον αυτου	L181
33	ΟΜ. οτι	οτι	L864
34	ΟΜ. με	μ[ε]	L470
39	ο δεδωκας μοι	ους δεδωκας μοι	L859
43	ΟΜ. και υμεις	και υμεις	L278

The corrections and alternative readings that exist in lectionaries probably derive from other lectionaries or continuous text manuscripts with lectionary



tables, since a corrector could easily find the text of each pericope in these exemplars.

Diverging textual traditions of a single verse in a single lectionary may exist because alternative readings and corrections were introduced into the main text. For example, L71, L115, L116, L150, L283, L335, L536 and L1096 transmit OM. με at LTP25 (John 14:14) but με at LTP34 (John 14:14). L48, L60, L64, L121, L126, L130, L141, L181, L194, L208, L308, L1000, L1003, L1082 and L1086 transmit με at LTP25 (John 14:14) and the reading OM. με at LTP34 (John 14:14).

There are corrections at LTP34 in L115 and L470.

LTP	Original Reading	Correction	Lectionary
34	με	OM. με	L115
34	OM. με	μ[ε]	L470

If the correction in L115 was copied as the main text, the text at LTP34 is made the same as that of LTP25, since L115 transmits OM. με at this test passage. It seems that the introduction of corrections into the main text both removed and created diverging textual traditions in a single lectionary. L470 is not extant at LTP25 for a comparison to be made.

## Conclusion

The Greek Gospel lectionary is a liturgical codex that emerged in the eighth century along with other lectionaries such as πανεγύρικα and συναξάρια. Greek Gospel lectionaries were publicly recited during the Divine Liturgy, Sunday Orthros, Vigils and other occasions by priests and deacons in cathedrals, churches and monasteries. The person reciting the Gospel followed a type of musical notation known as ekphonic notation, which was marked above each line of text.

At the beginning of the Divine Liturgy the Gospel lectionary was carried around the church in a procession called the Little Entrance. The Gospel lectionary was placed on the altar inside the bema during the liturgical services and usually taken to the lectern when it was read. Gospel pericopae were recited after the Apostolos pericopae during the Divine Liturgy. Singing provided the immediate liturgical context of the Gospel pericopae.

Monks probably read the Gospels privately in their cells using continuous text manuscripts rather than lectionaries. Continuous text manuscripts with lectionary rubrics were publicly recited before the emergence of the Gospel lectionary, but when the Gospel lectionary emerged, these continuous text manuscripts were probably only used for private reading. A small number of continuous text manuscripts, for example 021, which have ekphonic notation, were probably used for public recitation when the Middle Byzantine

lectionary began to emerge. Lectionaries without ekphonic notation may have been used for private reading.

According to the colophons monks and priests mostly produced Greek Gospel lectionaries and they were copied in places such as Constantinople and Oleni. Gospel lectionaries were written mainly in an upright pointing majuscule, a liturgical majuscule or a liturgical minuscule, and usually in two columns, all of which aided their recitation.

Corrections occur in a small number of lectionaries. Most of these corrections were made when they were being prepared as exemplars because corrections in margins and above lines of text would have made recitation difficult.

The lectionary evidence divides into majority and minority readings at most of the test passages in John. The lectionary evidence is uniform at LTPs 23, 32 and 37 and the lectionary evidence is thoroughly divided at LTP28. Greater variation exists in the lection identifier text. For example, there is variation at every pericope consulted for the forty-four test passages.

There is variation among the lectionaries with respect to the positions of the Twelve Passion pericopae, the Holy Friday Hours pericopae and the Eleven Resurrection pericopae, the boundary of Holy Friday Hour 0, and the number

of Matthean pericopae between Pentecost Sunday and the first Saturday after Pentecost Sunday in esk lectionaries.

Every reading in John including the erroneous ones is significant in Gospel lectionaries because each reading was recited publicly. Faulty readings and erroneous omissions were recited and thus affected the aural experience of the congregations in cathedrals, churches and monasteries. The listeners made the decision concerning what text was on the page especially when they heard words with vowels and diphthongs that sounded like other vowels and diphthongs. Erroneous lection identifiers may have confused the ekklesiarches preparing the liturgical codices, and congregations if they heard the lection identifiers as a part of the pericope.

There is no short way of locating groups of lectionary manuscripts that have high textual agreement in John. One needs to calculate the textual agreement of each lectionary with every other extant lectionary.

Gospel lectionaries were constructed from continuous text manuscripts with Ammonian section numbers in the margins and lectionary tables attached to the beginning or end. Ammonian section numbers in Gospel lectionaries are the main evidence for this method of construction. The continuous text manuscripts with lectionary tables may also have lectionary rubrics, which helped to guide the lectionary scribe to locate the pericopae in the main text, and which may have occasionally fed into the lectionary tradition. Headpiece

decorations, Evangelist portraits, miniatures and lists of stichoi also point to continuous text archetypes.

A comparison between the textual tradition of the lectionary evidence and the textual tradition of the continuous text manuscript evidence confirms that the text of the lectionaries derives from the continuous text tradition of 8<sup>th</sup>-11<sup>th</sup> century. The lectionary evidence divides into a majority text and a series of minority readings just like the continuous text tradition, and both textual traditions share the same majority text and minority readings.

The Gospel lectionary tradition of 8<sup>th</sup>-11<sup>th</sup> century is less assimilated than that of the post-11<sup>th</sup> century continuous text tradition, since there are small numbers of lectionaries with a Byzantine Text in comparison to the continuous text witnesses with a Byzantine Text at the attestations. As a carrier of the continuous text tradition the lectionary evidence of 8<sup>th</sup>-11<sup>th</sup> century reveals that the continuous text tradition was less assimilated during this period in comparison to the post-11<sup>th</sup> century period. In the 8<sup>th</sup>-11<sup>th</sup> century period a majority text emerged in the continuous text tradition due to the propagation of a small number of minuscule samples from the Studite scriptorium throughout the Byzantine Empire.

When doing text-critical research on the Gospel lectionary tradition, one should transcribe the lection identifier, Gospel identifier and service identifier in addition to the Gospel text, and record the boundary of each pericope. The

number of pericopae within and between sections of the Synaxarion, and the positions of the Twelve Passion pericopae, the pericopae of the Holy Friday Hours and the Eleven Resurrection pericopae should also be noted. One should take a note of the evidence of continuous text derivation in the lectionaries especially the occurrence of Ammonian section numbers.

In addition to further Gospel lectionary study, research needs to be done on the textual tradition of the lectionary tables. For example, how many types of Gospel lectionary (e, esk, sk and k) are represented in the lectionary tables? How old is the lectionary table tradition? Continuous text manuscripts with lectionary rubrics should also be studied, since some of these manuscripts exhibit lectionary systems that predate the Gospel lectionary that emerged in the eighth century.

Appendix 1

LTP1 John 1:27

1 εγω ουκ ειμι αξιος

400020 400030 400040 400050 400170 400200 400240 400320 400400 400410  
 400470 400490 400600 400640 400710 401080 401110 401150 401160 401250  
 401260 401300 401390bC 401410 401500 401810 401830 401881 401950 402030  
 402080 402120 402500 402530 402670 402780 402790 402910 403350 403410  
 403670 403720 403740 403810 403870 403890 404010 404020 404090 404250  
 404410 404650 404670 405260 405390 405420 405430 406270 406330 406380  
 406720 408450 408470 408480 408510 408530 408570 408590 409910 409960  
 410011 410190 410240 410730 410750 410760 410860 410910 410960 417500

T=79

3 ουκ ειμι αξιος

400480 401390b\* 401850 402330 402520 409950 410001 410040 410060

T=9

X

401210 403080

T=2

Z

400340 400360 400420 400500 400630 401270 401370 401390 401520 401940  
 402380 402650 402830 402920 403100 403220 403290 403730 403900 404550  
 404700 404710 405140 405360 405410 408490 408640 408700 408750 408770  
 410000 410030 410230 410390 410770 410820 411000

T=37

LTP2 John 1:27

1\*2 SINE ADD.

400030 400040 400050 400170 400200 400240 400320 400400 400410 400420  
 400470 400480 400490 400600 400640 400710 401080 401110 401150 401160  
 401250 401260 401300 401390b 401410 401500 401810 401830 401850 401881  
 401950 402030 402080 402120 402330 402500 402520 402530 402670 402780  
 402790 402910 403350 403410 403670 403720 403730 403740 403810 403870  
 403890 404010 404020 404090 404250 404410 404650 405140 405260 405390  
 405420 405430 406270 406330 406380 406720 408450 408470 408480 408510

408530 408570 408590 409910 409950 409960 410001 410010 410040 410060  
410190 410240 410730 410750 410760 410860 410910 410960 417500

T=89

3 ADD. αυτου

404670

T=1

4-f ADD. εκεινος υμεις βαπτισει εν πνευματι αγιω και πυρι

400020

T=1

X

401210 403080

T=2

Z

400340 400360 400500 400630 401270 401370 401390 401520 401940 402380  
402650 402830 402920 403100 403220 403290 403900 404550 404700 404710  
405360 405410 408490 408700 408750 408770 410030 410230 410390 410770  
410820 411000

T=32

LTP3 John 3:5

1\*2 ιησους

400030 400040 400050 400240 400400 400410\* 400420 400480 400490 400600  
400640 401080 401150 401160 401250 401260 401300 401390b 401500 401810  
401850 401881 401950 402030 402080 402120 402330 402500 402530 402670  
402790 403080 403350 403410 403720 403730 403870 403890 403900 404010  
404020 404250 404650 405390 405420 406270 406380 406720 408450 408470  
408480 408510 408530 408570 408590 409910 409950 409960 410000 410010  
410040 410060 410190 410240 410750 410910 410960 417500

T=69

3 ο ιησους

400410C 400470 401210 401830 402520 402780 402910 403670 404090 404410  
404710 406330 410760



T=13

4 ιησους και ειπεν αυτω

400170 400200 400320 403290

T=4

5 ο ιησους και ειπεν αυτω

401110 401410

T=2

U HOM. την βασιλειαν του θεου (V3)...την βασιλειαν του θεου (V5)

403810

T=1

V OM. απεκριθη ιησους

410860

T=1

X

410730

T=1

Z

400020 400340 400360 400500 400630 400710 401370 401390 401520 401940  
402380 402650 402830 402920 403100 403220 403740 404550 404670 404700  
405140 405260 405360 405410 405430 408490 408640 408700 408750 408770  
410030 410230 410390 410770 410820 411000

T=36

LTP4 2:22

1\*2 SINE ADD.

400020 400030 400040 400050 400170 400200 400240 400320 400400 400410  
400420 400470 400480 400490 400600 400640 400710 401080 401150 401160  
401210 401250 401260 401300 401390b 401410 401500 401810 401830 401850  
401881 401950 402030 402080 402120 402330 402500 402520 402530 402670  
402780 402790 402830 402910 403080 403220 403290 403350 403410 403670

403720 403730 403740 403810 403870 403890 404010 404020 404090 404250  
 404410 404650 405390 405420 406270 406380 408450 408470 408480 408510  
 408530 408570 408590 408700 409910 409950 409960 410000 410010 410040  
 410060 410190 410240 410730 410750 410860 410910 410960 417500

T=89

3 ADD. αυτοις

403900 404710 406330

T=3

Z

400340 400360 400500 400630 401110 401270 401370 401520 401940 402380  
 402650 402920 403100 404550 404670 404700 405140 405260 405360 405410  
 405430 406720 408490 408640 408750 408770 410030 410230 410390 410760  
 410770 410820 411000

T=33

LTP5 3:25

1\*2 μετα ιουδαιου

400020 400030 400050 400170 400200 400240 400320 400400 400410 400420  
 400470 400490 400640 400710 401080 401150 401160 401210 401260 401270  
 401300 401410 401500 401810 401830 401880 401950 402030 402080 402120  
 402330 402500 402530 402670 402780 402790 402830 402910 403080 403220  
 403410 403670 403720 403730 403740 403810 403890 403900 404010 404020  
 404090 404250 404410 404650 405390 405420 406270 406380 408450 408480  
 408510 408530 408570 408590 408700 409910 409950 409960 410000 410040  
 410060 410240 410730 410750 410760 410860 410910 410960 417500

T=79

1\*2-f μετα ιουδαιον

401390b

T=1

3 μετα ιουδαιων

400040 400600 401250 401850 402520 403290 403350 403870 406330 408470  
 410010 410190

T=12

4 {περι καθαρισμου μετα} ιουδαιου {v26}

400480

T=1

V OM. μετα ιουδαιου

406720

T=1

X

404670

T=1

Z

400340 400360 400500 400630 401110 401370 401390 401520 401940 402380  
402650 402920 403100 404550 404700 404710 405140 405260 405360 405410  
405430 408490 408640 408750 408770 410030 410230 410390 410770 410820  
411000

T=31

LTP6 John 5:44

1\*2 παρα αλληλων

400020 400050 400170 400200 400320 400340 400410 400420 400470 400490  
400600 400640 400710 401080 401150 401160 401210 401260 401300 401370  
401390b 401520 401810 401830 401850 402030C 402080 402120 402330 402500  
402520 402670 402780 402790 402830 402910 403080 403350 403410 403720  
403730 403810 403900 404010 404020 404250 404650 405140 405390 405420  
405430 406270 406330 406380 406720 408450 408470 408480 408510 408530  
408590 409910 409950 410000 410040 410060 410190 410231 410240 410730  
410760 410860 410910 417500

T=74

1\*2-ο παρ αλληλων

401270 402030\* 403290 403870 403890 404090 405260 405360 409960

T=9

3 παρα ανθρωπων

400030 400040 400240 400400 400480 401500 401950 404410 410750 410960

T=10

3B παρα ανθρωπω

401410

T=1

Z

400500 400360 400500 400630 401110 401250 401390 401880 401940 402380  
402530 402650 402920 403100 403220 403670 403740 404550 404670 404700  
404710 405410 408490 408570 408640 408700 408750 408770 410010 410030  
410390 410770 410820 411000

T=34

LTP7 John 6:1

1\*2 της θαλασσης της γαλιλαιας της τιβεριαδος

400020 400030 400040 400200 400240 400320 400340 400400 400410 400420  
400470 400480 400490 400600 400640 400710 401080 401150 401160 401210  
401260 401270 401300 401390b 401410 401520 401810 401830 401850 401950  
402030 402080 402120 402330 402500 402520 402670 402780 402790 402830  
402910 403080 403290 403410 403720 403730 403810 403890 404010 404020  
404090 404250 404410 404650 405140 405260 405360 405390 405420 405430  
406270 406720 408470 408480 408510 408530 408590 409910 409950 409960  
410000 410040 410060 410230 410240 410730 410760 410860 410910 417501

T=80

1\*2-f της θαλασσης της γαλιλαιας της βεριαδος

406330

3 της θαλασσης της γαλιλαιας και της τιβεριαδος

400170

T=1

4 της θαλασσης της γαλιλαιας

400050 410190

T=1

5 της θαλασσης της τιβεριαδος

401500 403350 403870 406380 408450 410750 410960

T=7

Z

400360 400500 400630 401110 401250 401370 401390 401880 401940 402380  
402530 402650 402920 403100 403220 403670 403740 404550 404710 405410  
408490 408570 408640 408700 408750 408770 410010 410030 410390 410770  
410820 411000

T=32

LTP8 John 6:23

1 αλλα δε ηλθεν πλοιαρια εκ τιβεριαδος

400030 400040C1 400200 400240 400400 400410 400420 400470 400480 400490  
400640 400710 401150 401210 401260 401300 401410 401500 401520 401810\*  
401830 401950 402030 402080 402120 402670 402790 402830C 402910 403080  
403350 403410 403720 403730 403810 403890 404010 404020 404410 404650  
405140 405360 405390 405430 406330 406720 408480 408530 408590 409910  
409950 410060 410240 410730 410760 410910 410960 417500

T=58

1-f αλλα δε ηλθεν πλοιαρι εκ τιβεριαδος

400040\*

T=1

3 αλλα δε ηλθεν πλοιαρια εκ της τιβεριαδος

400600 403290 401810C

T=3

3-f αλλα δε ηλθεν πλοιαρια εκ της βεριαδος

401880

T=1

4 αλλα δε πλοια ηλθεν εκ τιβεριαδος

406380

T=1

5 αλλα δε πλοια ηλθεν εκ της τιβεριαδος

400320

T=1

6 αλλα δε πλοιαρια ηλθεν εκ τιβεριαδος

408450

T=1

7 αλλα δε ηλθον πλοιαρια εκ τιβεριαδος

400050 400340 401080 401160 401850 402330 402500 402520 402780 403870  
404250 404670 405420 406270 408470 408570 410040 410190 410230 410750  
410860

T=21

8 αλλα δε πλοιαρια ηλθον εκ τιβεριαδος

400020 408510 409960\*

T=3

9 αλλα δε πλοιαρια εκ τιβεριαδος

402830\*

T=1

10 αλλα δε πλοιαρια ηλθον εκ της τιβεριαδος

409960C

T=1

11-f αλλα δε ηλθον πλοιαρια εκ της βεριαδος

410000

T=1

X

403740

T=2

Z

400170 400360 400500 400630 401110 401250 401270 401370 401390 401940  
 402380 402530 402650 402920 403100 403220 403670 403900 404090 404550  
 404700 404710 405260 405410 408490 408640 408700 408750 408770 410010  
 410030 410390 410770 410820 411000

T=35

LTP9 John 4:51

1 και απηγγειλαν λεγοντες

400030 400040 400050 400170 400240 400320 400340 400400 400410 400420  
 400470 400480 400490 400600 400640 400710 401080 401150 401160 401260  
 401300 401390b 401410 401500 401520 401810 401830 401850 401880 402030  
 402080 402120 402330 402500 402520 402670 402780 402790 402830 402910  
 403080 403290 403350 403410 403720 403730 403740 403810 403870 403890  
 403900 404010 404020 404250 404410 404650 405140 405360 405390 405410  
 405420 405430 406270 406330 406380 408450 408470 408480 408510 408530  
 408570 408590 409910 409950 409960 410000 410040 410060 410190 410230  
 410240 410730 410760 410860 410910 410960 411000 417500

T=88

3 και απηγγειλαν αυτω λεγοντες

400200

T=1

X

401210

T=1

Z

400020 400360 400500 400630 401110 401250 401270 401370 401940 401950  
 402380 402530 402650 402920 403100 403220 403670 404550 404670 404700  
 404710 405260 406720 408490 408640 408700 408750 408770 410010 410030  
 410390 410750 410770 410820

T=34

LTP10 John 5:8

1\*2 εγειρε αρον τον κραβαττον

400050 400340 400410 400420 400500 400600 401150 401210 401520 401830  
402500 403350 403730 403870 403900 405410 406270C1 406380 408450 408480  
409960 410190 410860 410910

T=24

1\*2-f-o1 εγειρε αρον τον κραβαττον

400020 400200 402910 403290 410730

T=5

1\*2-o2 εγειραι αρον τον κραβαττον

400030 400240 400480 401080 401500C 401950 402330 402670C 403220 403670  
403740 404650 405360 405420 408510 409910 409950 410040 410230 410240  
410750 410960

T=22

1\*2-o3 εγειραι αρον τον κραβατον

400400 401500\* 402670\* 403720

T=4

1\*2-o4 εγειραι αρον τον κραβατον

400360 400490 400710 401260 401390b 401850 402830 403410 403810 404010  
404410 405390 406330

T=13

1\*2-o5 εγειρε αρον τον κραβατον

400040 400170 400470 402030 405140 405430 408590 410061

T=8

1\*2-o6 εγειρε αρον τον κραβατον

401300 401410 401810 401880 402780 403890 404020 404250 408470 408530  
408570 411000



T=12

1\*2-ο7 εγειρε αρον τον κραββατον

406270\*

T=1

3 εγειρε και αρον τον κραβατον

401160 410760

T=2

3-ο1 εγειραι και αρον τον κραββατον

400320

T=1

3-ο2 εγειρε και αρον τον κραβατον

403080

T=1

3-ο3 εγειρε και αρον τον κραββατον

402080 417500

T=2

4 εγειρε αρον σου τον κραβατον

401370

T=1

4-ο εγειρε αρον σου τον κραββατον

402520

T=1

5 αρον σου τον κραβατον

402530C

T=1

5-f-ο αρον σου τον κραβατον

402530\*

T=1

6 εγερθεις αρων τον κραββατον

410000

T=1

X

402120 404670

T=2

Z

400630 400640 401110 401250 401270 401390 401940 402380 402650 402920  
403100 404090 404550 404700 404710 405260 406720 408490 408640 408700  
408750 408770 410010 410030 410390 410770 410820

T=27

LTP11 John 6:58

1 πατερες υμων

400020 400030 400040 400200 400240 400320 400340 400400 400410 400420  
400470 400480 400490 400500 400710 401080 401160 401210 401250 401260  
401300 401370 401390b 401500 401830 401850 401880 401950 402030 402080  
402120 402330 402500 402520 402670 402780 402790 402830 402910 403080  
403290 403350 403410 403720 403730 403740 403810 403870 403900 404010  
404020 404250 404410 404650 405140 405360 405390 405410 405420 406270  
406330 406380 406720 408450 408470 408480 408510 408530 408570 408640  
409910 409950 409960 410000 410040 410061 410190 410240 410750 410760  
410860 410910 410960 411000 417500

T=85

3 πατερες ημων

400050 400170 400360 400600 401410 401810 408590 410230

T=8

V OM. οι πατερες

401150

T=1

X

404710

T=1

Z

400630 400640 401110 401270 401390 401520 401940 402380 402530 402650  
402920 403100 403220 403670 403890 404090 404550 404670 404700 405260  
405430 408490 408700 408750 408770 410010 410030 410390 410730 410770  
410820

T=31

LTP12 John 6:58

1 το μαννα και

400020 400030 400040 400050 400170 400200 400240 400320 400340 400360  
400400 400410 400420 400470 400480 400490 400500 400600 400710 401080  
401150 401160 401210 401250 401260 401300 401370 401390b 401500 401810  
401830 401850 401880 401950 402030 402120 402330 402500 402520 402670  
402780 402790 402830 402910 403290 403350 403410 403720 403730 403740  
403810 403870 403900 404010 404020 404250 404410 404650 405140 405360  
405390 405410 405420 406270 406330 406720 408450 408470 408480 408510  
408530 408570 408590 408640 409910 409950 409960 410000 410010 410040  
410061 410190 410230 410240 410750 410860 410910 410960 411000 417500

T=89

3 το μαννα εν τη ερημω και

401410 406380

T=2

4 το μαννα {οι πατερες υμων} και

402080 410760

T=2

4-f τον μαννα {οι πατερες υμων} και

403080

T=1

X

404710

T=1

Z

400630 400640 401110 401270 401390 401520 401940 402380 402530 402650  
402920 403100 403220 403670 404090 404550 404670 404700 405260 405430  
408490 408700 408750 408770 410030 410390 410730 410770 410820

T=29

LTP13 John 7:12

1 πολυς περι αυτου ην

400020 400030 400040 400050 400170 400240 400340 400360 400400 400410  
400420 400470 400480 400490 400500 400600 400640 401080 401150 401160  
401210 401250 401260 401300 401370 401500 401520 401810 401830 401850  
401950 402030 402080 402120 402330 402500 402520 402670 402780 402790  
402830 402910 403080 403220 403290 403350 403410 403720 403730 403740  
403810 403870 403900 404010 404020 404090 404410 404650 405140 405390  
405410 405420 406270 406330 406380 406720 408450 408480 408510 408530  
408570 408590 408640 409910 409950 409960 410010 410040 410061 410190  
410230 410240 410750 410760 410860 410910 411000 417500

T=88

1-f πολυς αυτου ην

410030

T=1

1B πολλοις περι αυτου ην

401270 401410 404250

T=3

1C πολυ περι αυτου ην

401390b

T=1

1D πολυς περι εαυτου ην

408470u

Total=1

3 πολυς ην περι αυτου

400200 400320

TOTAL=2

3B πολλοις ην περι αυτου

401880

T=1

4-f ην περι αυτου ην

410000

T=1

U HOM. ελεγον (V11)...ελεγον (V12)

400710

T=1

Z

400630 401110 401390 401940 402380 402530 402650 402920 403100 403670  
403890 404550 404670 404700 404710 405260 405360 405430 408490 408700  
408750 408770 410390 410730 410770 410820 410960

T=27

LTP14 John 8:39

1\*2 εποιειτε

400030 400040 400050 400170 400200 400240 400340 400360 400400 400410  
400420 400480 400490 400500 400640 400710 401110 401150 401160 401210  
401250 401260 401270 401300 401390b 401500 401520 401810 401830 401940  
401950 402030 402080 402120 402330 402520 402780 402790 402830 403080  
403220 403290 403410 403720 403740 403810 403870 403890 403900 404010

404020 404090 404250 404410 404650 405140 405360 405390 405420 405430  
 406270 406330 406720 408450 408470 408510 408530 408570 408590 408640  
 409910 409960 410030 410040 410061 410190 410230 410240 410730 410750  
 410760 410860 410910 410960 411000 417500

T=86

1\*2-f επριειτε

410000

T=1

3 ποιειτε

400470

T=1

4 εποιειτε αν

400320 401080 401410 401880 402500 402910 403350 403730 405410 406380  
 410010

T=11

4-f εποιειτε ανι

400600

T=1

5 αν εποιειτε

401370

T=1

X

404670

T=1

Z

400020 400630 401390 401850 402380 402530 402650 402670 402920 403100  
 403670 404550 404700 404710 405260 408480 408490 408700 408750 408770  
 409950 410390 410770 410820

T=24

LTP15 John 4:9

1\*2 ουv

400030 400050 400170 400200 400240 400320 400340 400360 400400 400410  
 400420 400480 400490 400500 400600 400640 400710 401080 401150 401160  
 401210 401250 401260 401270 401300 401370 401390b 401410 401500 401520  
 401810 401830 401940 402030 402120 402330 402500 402520 402530 402780  
 402790C 402830 402910 403220 403290 403350 403410 403670 403720 403730  
 403740 403810 403870 403890 403900 404010 404020 404090 404250 404410  
 404650 404670 405360 405390 405410 405420 405430 406270 406330 406380  
 406720 408450 408470 408510 408530 408570 408590 409910 409960 410000  
 410010 410030 410040 410061 410190 410230 410240 410730 410750 410760  
 410860 410910 410960 411000 417500

T=95

3 OM. ουv

400040 400470 401880 402080 402790\* 403080 405140 408640

T=8

X

402670

T=1

Z

400020 400630 401110 401850 401950 402380 402650 402920 403100 404550  
 404700 404710 405260 408490 408700 408750 408770 409950 410390 410770  
 410820

T=21

LTP16 John 8:44

1 ουχ εστηκεv

400050 400170 400200 400240 400340 400400 400410 400420 400470 400480  
 400500 400600 400630 400640 401080 401150 401160 401210 401250 401260  
 401270 401300 401370 401390b 401500 401520 401830 401880 401940 401950  
 402030 402080 402120 402330 402670 402780 402790 402830 402910 403080

403220 403290 403410 403720 403730 403810 403870 403890 403900 404010  
 404020 404250 404410 404550 404650 405140 405390 405420 405430 408510  
 408530 408570 408590 408640 409910 409950 409960 410000 410010 410030  
 410040 410061 410190 410231 410240 410760 410910 410960 411000 417500

T=80

1-f ο εσθηκεν (δε ην)

400040C1

T=1

2 ουκ εσθηκεν

400030 400320 400360 400490 400710 401390 401410 401810 402500 402520  
 403350 403740 404090 405360 405410 406270 406330 406380 408450 408470  
 410730 410750 410860

T=23

V OM. ουκ εσθηκεν

400040\*

T=1

Z

400020 401110 401850 402380 402530 402650 402920 403100 403670 404670  
 404700 404710 405260 406720 408490 408700 408750 408770 410390 410770  
 410820

T=21

LTP17 John 8:54

1\*2 θεος ημων

400030 400040 400240 400320 400340 400400 400470 400480 400630 400710  
 401250 401260 401370 401410 401500 401810 401830 402030 402330 402500  
 402670 402780 402790 402830 402910 403350 403410 403720 403730 403740  
 403810 403870 403900 404250 404410 405140 405360 405390 406270 406380  
 406720 408510 408570 408590 408640 409910 409950 409960 410030 410040  
 410061 410190 410230 410240 410750 410910 410960 411000 417500

T=59

3 ο θεος ημων



400170 400410 401210 401940 401950 402080 403080 403890 404010 404020  
405420 405430 410760

T=13

4 θεος υμων

400050 400200 400360 400420 400490 400500 400600 400640 401160 401270  
401300 401390b 401880 402120 402520 403290 404090 404550 404650 405260  
405410 406330 408450 408470 408530 410010 410730 410860

T=28

5 ο θεος υμων

401150 410000

T=2

X

401080

T=1

Z

400020 401110 401390 401520 401850 402380 402530 402650 402920 403100  
403220 403670 404670 404700 404710 408490 408700 408750 408770 410390  
410770 410820

T=22

LTP18 John 10:7

1 ειπεν ουν παλιν αυτοις ο ιησους

400020 400030 400040 400170 400200 400240 400400 400410 400480 400490  
400500 400600 400640 400710 401080 401150 401160 401210 401250 401260  
401270 401300 401370 401390 401390b 401410 401500 401520 401810C 401830  
401880 401940 401950 402030 402080 402330 402500 402780 402790 402830  
402910 403080 403220 403290 403410 403720 403730 403740 403810 403890  
403900 404010 404020 404090 404250 404410 404650 405140 405360 405390  
405420 405430 406270 406330 406380 408450 408470 408510 408530 408570  
408590 408640 408700 409910 409950 409960 410010 410030 410040 410061  
410190 410230 410240 410750 410760 410860 410910 410960 411000 417500

T=90

2 ειπεν ουν παλιν ο ιησους

400050 401810\* 402120

T=3

3 ειπεν ουν αυτοις ο ιησους παλιν

400470 403870

T=2

4 ειπεν ουν αυτοις παλιν ο ιησους

403350 404550 406720 410000

T=4

5 ειπεν ουν αυτοις ο ιησους

400340 400360 402520

T=3

U HOM. αυτοις (V6)...αυτοις (V7)

410730

T=1

Z

400320 400420 400630 401110 401850 402380 402530 402650 402670 402920  
403100 403670 404670 404700 404710 405260 408480 408490 408750 408770  
410390 410770 410820

T=23

LTP19 John 10:7

1\*2 οτι εγω

400020 400040 400050 400170 400200 400340 400360 400410 400470 400480  
400490 400500 400600 400640 400710 401080 401150 401160 401260 401270  
401300 401390 401390bC 401410 401520 401810 401830 401880 401940 401950  
402030 402080 402120 402330 402500 402520 402780 402790 402830 402910  
403080 403220 403350 403410 403720 403730 403740 403810 403870 403890  
403900 404010 404020 404090 404250 404550 404650 405140 405360 405390  
405420 406270 406330 406380 406720 408470 408510 408530 408570 408590  
408640 408700 409910 409950 409960 410000 410030 410040 410061 410190

410230 410240 410730 410750 410760 410860 410910 411000 417500

T=89

3 εγω

400030 400240 400400 401210 401250 401370 401390b\* 401500 403290 404410  
408451 410010 410960

T=13

Z

400320 400420 400630 401110 401850 402380 402530 402650 402670 402920  
403100 403670 404670 404700 404710 405260 405410 405430 408450 408490  
408750 408770 410390 410770 410820

T=25

LTP20 John 10:8

1 ηλθον

400030 400040 400050 400200 400240 400340 400360 400400 400410 400470  
400480 400490 400500 400600 400640 400710 401080C 401150 401160 401210  
401250 401260 401270 401370 401390 401410 401500 401520 401810\* 401830  
401880 401940 401950 402030 402080 402120 402330 402500 402520 402780  
402790 402830 402910 403080 403220 403350 403410 403720 403730 403740  
403810 403900 404010 404020 404090 404250 404410 404550 404650 405140  
405360 405390 405420 406380 408470 408530 408570 408590 408640\* 408700  
409910 409950 409960 410010 410040 410061 410190 410230 410240 410730  
410750 410760 410860 410910 410960 411000 417500

T=87

2 ηλθον προ εμου

400020 400170 401080\* 401300 401390b 401810C 403290 403870 403890 406270  
406720 408510 408640C 410000 410030

T=15

3 προ εμου ηλθον

406330

T=1

4 ΟΜ. ηλθον προ εμου

408450

T=1

Z

400320 400420 400630 401110 401850 402380 402530 402650 402670 402920  
403100 403670 404670 404700 404710 405260 405410 405430 408450 408490  
408750 408770 410390 410770 410820

T=25

LTP21 John 9:35

1 ο ιησους

400020 400030 400040 400050 400170 400200 400240 400340 400360 400400  
400410 400420 400470 400490 400500 400600 400640 401080 401150 401160  
401210 401250 401260 401270 401300 401370 401390 401390b 401410 401500  
401520 401810 401830 401880 401940 401950 402030 402080 402120 402330  
402500 402520 402530 402670 402780 402790 402830 402910 403080 403220  
403290 403410 403670 403730 403740 403810 403870 403890 403900 404010  
404020 404090 404250 404410 404550 404650 405140 405360 405390 405410  
405420 405430 406270 406330 406380 406720 408450 408470 408510 408530  
408570 408590 408640 408700 409910 409950 410030 410040 410061 410190  
410231 410240 410750 410760 410860 410910 410960 411000 417500

T=99

2 ιησους

400480

T=1

3 δε ο ιησους

409960 410010

T=2

U HOM. εξω (V34)...εξω (V35)

40032 400710 403350 404670 410000 410730

T=6

Z

400630 401110 401850 402380 402650 402920 403100 403720 404710 405260  
408490 408750 408770 410390 410770 410820

T=16

LTP22 John 11:50

1 ημιν

400020 400030 400040 400050 400170 400200 400240 400320 400340 400360  
400400 400410 400420 400470 400490 400640 400710 401080 401150 401210  
401250 401260 401270 401300 401370 401390 401390b 401410 401500 401520  
401810 401880 401940 402030 402120 402330 402670 402780 402790 402830  
403220 403290 403410 403720 403730 403810 403870 403890 403900 404010  
404020 404090 404410 404550 404650 405140 405360 405390 405410 405420  
405430 406270 406330 406720 408470 408510 408530 408570 408590 408640  
408700 409910 409950 409960 410010 410030 410040 410061 410190 410230  
410240 410730 410760 410910 410960 411000 417500

T=87

2 υμιν

400480 400500 400600 401110 401160 401830 401950 402080 402500 402520  
402910 403080 404250 406380 410750 410860

T=16

3 OM. υμιν

403350

T=1

U HOM. εκεινου (V49)...εκεινου (V51)

410000

T=1

X

403740

T=1

Z

400630 401850 402380 402530 402650 402920 403100 403670 404670 404700  
404710 405260 408450 408490 408750 408770 410390 410770 410820

T=19

LTP23 John 12:40

1 πεπωρωκεν

400020 400030 400040 400050 400170 400200 400240 400320 400340 400360  
 400400 400410 400420 400470 400480 400490 400500 400600 400640 400710  
 401080 401110 401150 401160 401210 401250 401260 401270 401300 401370  
 401390b 401410 401500 401520 401810 401830 401850 401940 401950 402030  
 402080 402120 402330 402500 402520 402670 402780 402790 402830 402910  
 403080 403220 403350 403410 403720 403730 403740 403810 403870 403890  
 403900 404010 404020 404090 404250 404410 404550 404650 405140 405360  
 405390 406270 406330 406380 406720 408470 408510 408530 408570 408590  
 408640 408700 409910 409950 409960 410000 410010 410030 410040 410190  
 410230 410240 410390 410730 410750 410760 410860 410910 410960 411000  
 417500

T=101

U HOM. αυτων (V40a)...αυτων (V40b)

410061

T=1

X

405410 405420

T=2

Z

400630 401880 402380 402530 402650 402920 403100 403290 403670 404670  
 404700 404710 405260 405430 408490 408750 408770 410770 410820

T=19

LTP24 John 12:41

1 οτε

400020 400030 400040 400050 400170 400200 400240 400320 400340 400360  
 400400 400410 400420 400470 400480 400490 400500 400600 400640 400710  
 401080 401110 401160 401210 401250 401260 401270 401300 401370 401410  
 401500 401520 401810 401830 401850 401940 401950 402030 402080 402120

402330 402500 402520 402670 402780 402790 402830 402910 403080 403220  
 403350 403410 403720 403730 403740 403810 403870 403890 403900 404010  
 404020 404090 404250 404410 404550 404650 405140 405360 405390 405410  
 406270 406330 406380 406720 408470 408510 408530 408570 408590 408640  
 408700 409910 409950 409960 410000 410010 410030 410040 410061 410190  
 410231 410240 410390 410730 410750 410760 410860 410960 411000 417500

T=100

2 οτι

401150 401390b 410910

T=3

X

405420

T=1

Z

400630 401880 402380 402530 402650 402920 403100 403290 403670 404670  
 404700 404710 405260 405430 408490 408750 408770 410770 410820

T=19

LTP25 John 14:14

1 OM. με

400030 400040 400050 400200 400320 400400 400490 400500 400710 401080  
 401110 401150 401160 401270 401370 401390b 401500 401830 401850 401950  
 402030 402330 402520 402670 402790 402830 402910 403220 403350 403410  
 403720 403730 403740 403810 403870 404010 404020 404090 404250 404410  
 404550 404650 405360 405390 405410 405420 406270 406330 406380 408510  
 408530 408570 408590 408640 408700 409910 409950 409960 410040 410190  
 410230 410240 410390 410730 410770 410960 411000 417500

T=68

2 με

400340 400410 400420 400480 400600 400640 401210 401260 401300 401410  
 401520 401810 401940 402080 402780 403080 403890 405140 405430 406720  
 408450 408470 410000 410030 410061 410820 410860 410910

T=28

U1 HOM. εν τω ονοματι μου (V13)...εν τω ονοματι μου (V14)

400170 410010 410760

T=3

U2 HOM.εαν (V14)...εαν (V15)

400360

T=1

U3 HOM. ποιησω (V13)...ποιησω (V14)

400470

T=1

X

403900 404670

T=2

Z

400020 400240 400630 401250 401390 402120 402380 402500 402530 402650  
402920 403100 403290 403670 404700 404710 405260 408490 408750 408770  
410750

T=21

LTP26 John 16:4

1 ωρα μνημονευητε αυτων

400020 400030 400040 400050 400200 400240 400320 400340 400360 400400  
400420 400470 400480 400490 400640 400710 401080 401110 401150 401210  
401260 401370 401390 401390bC 401410 401500 401520 401830 401850 401940  
401950 402030 402330 402670 402780 402790 402830 402910 403220 403350  
403410 403720 403730 403740 403810 403890 403900 404010 404020 404090  
404250 404410 404650 405140 405360 405390 405410 405420 405430 406270  
406330 406380 406720 408470 408510 408530 408570 408590 408640 408700  
409910 409950 409960 410010 410030 410040 410061 410190 410230 410240  
410390 410750 410760 410770 410820 410860 410910 410960 411000 417500

T=90



2 ωρα αυτων μνημονευητε αυτων

401390b\*

T=1

3 ωρα μνημονευετε αυτων

400170 400410 400500 401250 401270 401300 401810 402120 402520 403870  
404550

T=11

4 ωρα μνημονευσητε αυτον

400600 403080

T=2

X

401160

T=1

Z

400630 401880 402080 402380 402500 402530 402650 402920 403100 403290  
403670 404670 404700 404710 405260 408450 408480 408490 408750 408770  
410000 410730

T=22

LTP27 John 16:16

1 ADD. οτι υπαγω προς τον πατερα

400020 400030 400040 400050 400240 400320 400400 400410 400420 400480  
400500 400600 400640 400710 401110 401150 401160 401210 401250 401300  
401370 401390 401390b 401410 401500 401520 401810 401850 401940 401950  
402520 402780 402830 402910 403080 403730 403890 403900 404010 404250  
404410 405140 405360 405390 405420 405430 406270 406330 406380 406720  
408470 408510 408570 408590 408640 408700 409950 410010 410030 410061  
410190 410760 410770 410820 410860 410960 411000

T=67

3 ADD. οτι εγω υπαγω προς τον πατερα

400170 400200 400340 400360 400470 400490 401080 401260 402030 402120  
 402330 402670 402790 403220 403350 403410 403720 403740 403810 403870  
 404020 404090 404650 405410 408530 409910 409960 410040 410231 410240  
 410390 410750 410910 417500

T=34

4 ADD. και οτι εγω υπαγω προς τον πατερα

401270C 401830

T=2

4-f ADD. και οτι εγω προς τον πατερα

401270\*

T=1

5 ADD. οτι υπαγω προς τον πατερα μου

404550

404550

T=1

Z

400630 401880 402080 402380 402500 402530 402650 402920 403100 403290  
 403670 404670 404700 404710 405260 408450 408480 408750 408770 410000  
 410730

T=21

LTP28 John 7:40

1 τον λογον

400040 400170 400240 400320 400360 400410 400470 400600 400640 401160  
 401250 401270 401370 401390b 401810\* 401850 401880 401950 402030 402080  
 402120 402500 402780 402790 402910 403080 403220 403810 403870 403900  
 404010 404250 404670 405140 405360 405430 406270 406330 406380 406720  
 408470 408570 408590 408640 409950 410000 410010 410030 410060 410390  
 410750 410760 410860 410910 410960 411000 417500

T=57

3 τον λογον τουτον

400340 400710 402530

T=1

4 τον λογον αυτου

403350 401810C

T=2

5 των λογων

400020 400030 400050 400200 400400 400420 400480 400490 400500 401080  
401110 401150 401210 401260 401300 401410 401500 401520 401830 401940  
402330 402670 402830 402920 403410 403670 403720 403730 403740 403890  
404090 404410 404550 404650 405390 405420 408450 408510 408530 408700  
408750 409910 409960 410040 410190 410230 410240 410770 410820

T=49

6 OM. των λογων τουτων

405410

T=1

Z

400630 401390 402380 402520 402650 403100 403290 404020 404700 404710  
405260 408480 408770 410730

T=14

LTP29 John 7:50

1 ο ελθων νυκτος προς αυτον

400020 400030 400050 400170 400200 400320 400340 400360 400400 400410C  
400420 400470 400480 400490 400500 400600 400640 401080 401110 401150  
401160 401210 401260 401270 401300 401370 401390 401390b 401410 401500  
401520 401810 401830 401850 401940 401950 402080 402120 402330 402520  
402670 402780 402830 402910 402920 403080 403220 403350 403410 403670  
403720 403730 403810 403870 403890 403900 404010 404090 404250 404410  
404550 404650 404670 405140 405360 405390 405410 405420 406270 406330  
406380 406720 408450 408470 408480 408510 408530 408570 408640 408700  
408750 409910 409950 409960 410000 410010 410030 410040 410060 410190  
410230 410240 410390 410730 410750 410760 410770 410820 410910 410960  
411000 417500

T=102

1-f ο ελθων νυκτος προς τον

400410\*

T=1

1B ελθων νυκτος προς αυτον

408590

T=1

2 ο ελθων προς αυτον

400240

T=1

3 ο ελθων προς αυτον νυκτος

402530

T=1

4 OM. ο ελθων προς αυτον

400040\* 400710 401880

T=2

X

400040C1 403740 405430

T=2

Z

400630 401250 402030 402380 402500 402650 402790 403100 403290 404020  
404700 404710 405260 408490 408770 410860

T=17

LTP30 John 12:9

1 εγνω ουν οχλος πολυς εκ των ιουδαιων

400030 400040 400050 400170 400200 400240 400320 400340 400400 400410

400420 400470 400480 400490 400500 400600 400630 400640 400710 401080  
 401150 401160 401210 401260 401300 401390 401410 401500 401520 401810  
 401880 401940 401950 402030 402080 402120 402380 402500 402530 402670  
 402780 402790 402830 402910 402920 403080 403100 403290 403350C 403410  
 403670 403720 403730 403740 403810 403870 403890 403900 404010 404020  
 404090 404250 404410 404550 404650 404670C 404700 405360 405390 405410  
 405420 405430 406270 406330 406380 406720 408470 408481 408490 408510  
 408530 408570 408590 408640 408700 408750 408770 409910 409950 409960  
 410010 410030 410040 410060 410190 410230 410240 410390 410730 410750  
 410760 410770 410820 410860 410910 410960 411000 417500

T=108

1-f ουν οχλος πολυς εκ των ιουδαιων

403350\*

T=1

1B εγνω ουν οχλος πολλοις εκ των ιουδαιων

400360 401270 401830 405140

T=4

2 εγνω ουν ο οχλος πολυς εκ των ιουδαιων

401110 402520

T=2

3 εγνω ουν οχλος πολυ εκ των ιουδαιων

401390b

T=1

4 εγνω ουν οχλος ο πολυς εκ των ιουδαιων

410000

T=1

X

404670\*

T=1

Z

400020 401250 401370 401850 402330 402650 403220 404710 405260 408450

T=10

LTP31 John 12:17

1\*2 οτε

400030 400040 400050 400170 400200 400240 400320 400340 400360 400400  
 400410 400420 400470 400480 400490 400500 400600 400630 400640 400710  
 401080 401110 401150 401160 401210 401260 401270 401300 401390 401410  
 401500 401520 401810 401830 401880 401950 402030 402080 402120 402380  
 402500 402520 402530 402670 402780 402790 402830 402910 402920 403080  
 403290 403350 403410 403670 403720 403730 403740 403810 403870 403890  
 403900 404010 404020 404090 404250 404410 404650 405140 405390 405410  
 405420 405430 406270 406330 406380 406720 408470 408481 408490 408510  
 408530 408570 408590 408640 408700 408750 408770 409910 409950 409960  
 410000 410010 410030 410040 410060 410190 410230 410240 410390 410730  
 410750 410760 410770 410820 410860 410910 410960 411000 417500

T=109

3 οτι

401390b 404550 405360

T=3

X

404700

T=1

Z

401250 401370 401850 401940 402330 402650 403100 403220 404670 404710  
 405260 408450

T=13

LTP32 John 13:32

1\*2 ει ο θεος εδοξασθη εν αυτω

400020 400030 400040 400170 400200 400240 400320 400340 400360 400410  
 400420 400470 400480 400490 400500 400600 400630 400640 401080 401110  
 401150 401160 401210 401260 401270 401300 401390 401390b 401410 401500  
 401810 401850 401880 401940 401950 402030 402080 402120 402380 402500  
 402520 402670 402780 402790 402830 402910 402920 403080 403290 403410  
 403720 403730 403740 403810 403870 403900 404010 404090 404410 404650  
 404700 405140 405360 405390 405410 405420 405430 406330 406380 408470  
 408480 408490 408510 408530 408570 408590 408640 408700 408750 408770  
 409911 409950 409960 410000 410010 410030 410040 410060 410190 410230  
 410240 410390 410730 410750C 410760 410770 410820 410860 410910 410960  
 411000 417500

T=102

U HOM. εν αυτω (V31)...εν αυτω (V32a)

400710 402530 403350 404020 408450 410750\*

T=6

Z

400050 400400 401250 401370 401520 401830 402330 402650 403100 403220  
 403670 403890 404250 404550 406270 406720

T=16

LTP33 John 14:2

1 OM. οτι

400020 400030 400040 400170 400200 400240 400320 400340 400410 400420  
 400470 400480 400490 400500 400600 400630 400640 401080 401110 401150  
 401160 401210 401260 401270 401300 401370 401390 401390b 401410 401500  
 401810 401830 401850 401880 401940 401950 402030 402080 402120 402380  
 402500 402520 402530 402670 402780 402790 402830 402910 402920 403080  
 403290 403350 403410 403720 403730 403740 403810 403870 403900 404010  
 404020 404090 404250 404410 404650 404700 405140 405360 405390 405410  
 405420 405430 406330 406380 408470 408480 408490 408510 408530 408570  
 408590 408640\* 408700 408750 408770 409911 409950 409960 410000 410010  
 410030 410040 410060 410190 410230 410240 410390 410730 410750 410760  
 410770 410820 410860 410910 410960 411000 417500

T=107

2 οτι

400360 408450 408640C

T=3

Z

400050 400400 400710 401250 401520 402330 402650 403100 403220 403670  
403890 404550 404670 404700 404710 405260 406270 406720

T=18

LTP34 John 14:14

1 OM. με

400020 400030 400040 400170 400200 400240 400320 400480 400490 400500  
400600 400630 400640 401080 401110 401150C 401210 401260 401270 401300  
401370 401390 401390b 401410 401810 401830 401850 401880 401940 401950  
402030 402080 402120 402380 402520 402670 402790 402910 402920 403080  
403290 403410 403720 403730 403740 403810 403900 404010 404020 404090  
404250 404410 404650 404700\* 405390 405410 405420 406330 406380 408480  
408510 408530 408570 408590 408640 408700 408770 409911 409950 409960  
410000 410030 410190 410230 410240 410390 410730 410750 410760 410770  
410820 410860 411000 417500

T=84

2 με

400340 400410 400420 400470 400710 401150\* 401160 401500 401520 402830  
403350 403870 405360 405430 408470 408490 410060 410910 410960

T=20

2-f μ

404700C

T=1

3 τον πατερα

402500

T=1

U1 HOM. εαν (V14)...εαν (V15)

400360 408450 408750

T=3



U2 HOM. εν τω ονοματι (V13)...εν τω ονοματι (V14)

402530 410040

T=2

U3 HOM. ποιησω (V13)...ποιησω (V14)

410010

T=1

X

402780

T=1

Z

400050 400400 401250 402330 402650 403100 403220 403670 403890 404550  
404670 404710 405140 405260 406270 406720

T=16

LTP35 John 14:15

1 τηρησατε

400020 400170 400200 400240 400340 400360 400410 400420 400470 400480  
400490 400500 400630 400640 400710 401080 401110 401150 401160 401210  
401260 401270 401300 401370 401390 401390b 401410 401500 401520 401810  
401830 401940 401950 402030 402080 402120 402380 402500 402520 402530  
402670 402790 402830 402920 403080 403290 403350 403410 403720 403730  
403740 403810 403900 404010 404090 404250 404410 404650 404700 405390  
405410 405420 405430 406330 406380 408450 408470 408480 408490 408510  
408530 408570 408590 408640 408700 408750 408770 409911 409950 409960  
410000 410010 410030 410040 410060 410190 410230 410240 410390 410730  
410750 410760 410770 410820 410860 410910 410960 411000 417500

T=99

2 τηρησετε

400030 400040 400320 400600 401880 402910 403870 404020 405360

T=9

3 τηρησητε

401850

T=1

X

402780

T=1

Z

400050 400400 401250 402330 402650 403100 403220 403670 403890 404550  
404670 404710 405140 405260 406270 406720

T=16

LTP36 John 16:18

1\*2 ο λεγει

400030 400040 400170 400200 400240 400320 400340 400360 400410 400420  
400470 400480 400490 400500 400630 400710 401080 401110 401150 401160  
401210 401260 401270 401300 401370 401390 401390b 401410 401500 401520  
401810 401830 401850 401880 401940 401950 402030 402080 402120 402380  
402500 402520 402530 402670 402780 402790 402830 402910 402920 403080  
403290 403350 403410 403720 403730 403740 403810 403870 403900 404010  
404020 404090 404250 404550 404650 405140 405390 405410 405420 405430  
406270 406330 406380 408450 408470 408480 408490 408510 408530 408570  
408590 408640 408700 408750 408770 409911 409950 409960 410000 410010  
410030 410040 410060 410190 410230 410240 410390 410730 410750 410761  
410770 410820 410860 410910 410960 411000 417500

T=107

3 ο λεγει ημιν

400600 404410

T=1

4 OM. ο λεγει

404700 405360

T=2

Z

400020 400050 400400 400640 401250 402650 403100 403220 403670 403890

404670 404710 405260 406720

T=14

LTP37 John 16:22

1\*2 εχετε

400020 400030 400040 400200 400240 400320 400340 400410 400420 400470  
 400480 400490 400500 400630 400710 401080 401150 401160 401210 401260  
 401300 401370 401390 401390b 401500 401520 401810 401830 401940 401950  
 402080 402380 402500 402520 402670 402780 402790 402830 402910 402920  
 403080 403290 403350 403410 403720 403730 403740 403810 403900 404010  
 404090 404250 404410 404550 404650 405140 405360 405410 405420 405430  
 406270 406330 406380 408450 408470 408480 408490 408510 408530 408570  
 408640 408700 408750 408770 409911 409960 410010 410030 410040 410060  
 410190 410230 410240 410390 410730 410750 410761 410770 410820 410860  
 410910 411000 417500

T=93

1\*2-f εχεται

400170 400360 400600 401110 401270 401410 401880 402030 402120 402530  
 403870 404020 404700 408590 409950 410000 410960

T=17

X

401850

T=1

Z

400050 400400 400640 401250 402330 402650 403100 403220 403670 403890  
 404670 404710 405260 405390 406720

T=15

LTP38 John 16:28

1\*2 εξηλθον παρα του πατρος

400030 400040 400170 400200 400240 400320 400340 400360 400410 400420  
 400470 400480 400490 400500 400600 400630 400710 401080 401110 401150  
 401160 401210 401260 401300 401370 401390 401390b 401410 401500 401520  
 401810 401830 401940 401950 402030 402080 402120 402380 402500 402520  
 402530 402670 402780 402790 402830 402910 402920 403080 403290 403350  
 403410 403720 403730 403740 403810 403900 404010 404020 404090 404250  
 404410 404550 404650 404700 405360 405390 405410 405420 405430 406270  
 406380 408450 408470 408480 408490 408510 408530 408570 408590 408640  
 408700 408750 408770 409911 409950 409960 410000\* 410010 410030 410040  
 410060 410190 410230 410240 410390 410730 410750 410761 410770 410820  
 410860 410910 410960 411000 417500

T=105

3 εξηλθον δε παρα του πατρος

401850

T=1

4 εξηλθον παρα του θεου

403870 406330

T=2

5 εξηλθεν παρα του πατρος

401880

T=1

6 OM. εξηλθον παρα του πατρος

401270

T=1

7 παρα του πατρος

410000C

T=1

Z

400020 400050 400400 400640 401250 402330 402650 403100 403220 403670  
403890 404670 404710 405140 405260 406720

T=16

LTP39 John 17:11

1\*2 ω δεδωκας μοι

400040 400170 400200 400320 400340 400410 400420 400470 400480 400490  
400500 400630 400710 401110 401150 401210 401270 401300 401370 401390  
401390b 401500 401520 401810 401830 401880 401940 402080 402120 402380  
402500 402520 402670 402780 402790 402830 402920 403080 403290 403350  
403410 403720 403730 403740 403810 403900 404010 404020 404090 404410  
404650 404700 405360 405390 405410 406330 406380 408470 408490 408510  
408570 408640 409911 410010 410030 410040 410060 410190 410390 410750  
410770 410820 410960 411000 417500

T=75

3 ο δεδωκας μοι

400030 400240 401080 401160 401250 401260 401410 401850 401950 402030  
402910 404250 404550 405420 405430 406270 408480 408530 408590\* 408700  
409950 409960 410230 410240 410761

T=25

4 ους δεδωκας μοι

400360 400600 403870 408450 408590C 408750 410860 410910

T=8

5 OM. ω δεδωκας μοι

402530

T=1

U HOM. ους δεδωκας μοι (V11)... ους δεδωκας μοι (v12)

410000

T=1

Z

400020 400050 400400 400640 402330 402650 403100 403220 403670 403890  
404670 404710 405140 405260 406720 408770 410730

T=17

LTP40 John 17:14

1\*2 καθώς εγω ουκ ειμι εκ του κοσμου

400030 400040 400170 400200 400240 400320 400340 400410 400420 400470  
400490 400500 400710 401080 401110 401150 401160 401210 401260 401270  
401300 401370 401390 401390b 401410 401500 401520 401810 401830 401850  
401880 401940 401950 402030 402080 402120 402380 402520 402670 402780  
402790 402830 402910 402920 403290 403410 403720 403730 403740 403810  
403870 403900 404010 404020 404090 404250 404410 404550 404650 404700  
405360 405390 405410 405420 405430 406270 406330 406380 408450 408470  
408480 408510 408530 408570 408590 408640 408700 408750 409911 409950  
409960 410010 410030 410040 410060 410190C 410230 410240 410390 410770  
410820 410860 410910 410960 411000 417500

T=96

3 καθώς εγω εκ του κοσμου ουκ ειμι

400020 400360 401250 402500 403350 408490 409950 410750

T=7

4 καθώς

410190\*

T=1

U1 HOM. εκ του κοσμου (V14b)... εκ του κοσμου (V14c)

400480 400630 402530 403080 410000 410761

T=6

U2 HOM. εκ του κοσμου (V14b)... εκ του κοσμου (V15a)

400600

T=1

Z

400050 400400 400640 402330 402650 403100 403220 403670 403890 404670  
404710 405140 405260 406720 408770 410730

T=16

LTP41 John 18:8

1\*2 ιησους

400020 400030 400040C1 400170 400200 400240 400320 400340 400360 400410  
400420 400470 400480 400490 400500 400630 400710 401080 401110 401150  
401160 401210 401250 401260 401300 401390b 401410 401500 401520 401810  
401830 401850 401940 401950 402030 402080 402120 402380 402500 402520  
402670 402780 402790 402830 402910 402920 403080 403350 403410 403720  
403730 403740 403810 403870 403900 404010 404020 404090 404250 404410  
404550 404650 405390 405420 405430 406270 406330 406380 408470 408480  
408490 408510 408530 408570 408590 408640 408700 408750 409911 409950  
409960 410000 410010 410030 410040 410060 410190 410230 410240 410390  
410730 410750 410761 410770 410820 410860 410910 410960 411000 417500

T=100

1\*2-f -ς

400040\*

3 ο ιησους

401270 402530 403290 404700 405360

T=5

4 αυτοις ο ιησους

400600 405410

T=2

5 αυτοις

401880

T=1

Z

400050 400400 400640 401370 402330 402650 403100 403220 403670 403890  
404670 404710 405140 405260 406720 408450 408770

T=19

LTP42 John 19:16

1 ΟΜ. παρελαβον ουν τον ιησουν

400020 400030 400040 400170 400200 400240 400320 400340 400360 400410  
400470 400480 400490 400500 400600 400630 400640 400710 401080 401110  
401150 401160 401210 401250 401260 401270 401300 401390 401390b 401410  
401500 401520 401810 401830 401850 401880 401940 401950 402030 402080  
402120 402380 402500 402520 402670 402780 402790 402830 402910 402920  
403080 403290 403350 403410 403720 403730 403740 403810 403870 403900  
404010 404020 404090 404410 404550 404650 404700 405360 405410 405430  
406330 406380 408480 408490 408510 408530 408570 408590 408640 408700  
408750 409911 409950 409960 410000 410010 410030 410040 410060 410190  
410230 410240 410390 410730 410750 410761 410770 410820 410860 410910  
417500

T=101

2 παρελαβον ουν τον ιησουν

404250 405390

T=2

3 παρελαβον δε τον ιησουν και ηγαγον

405420 411000

T=2

4 οι δε παραλαβοντες αυτον απηγαγον

402530

T=1

5 οι δε παραλαβοντες τον ιησουν απηγαγον επιθεντες τον σταυρον αυτω

408450

T=1

Z

400050 400400 400420 401370 402330 402650 403100 403220 403670 403890  
404670 404710 405140 405260 406270 406720 408470 408770 410960

T=19



LTP43 John 19:35

1 υμεις

400030 400170 400240 400320 400340 400360 400410 400450 400470 400480  
 400490 400500 400600 400630 400710 401080 401110 401150 401160 401210  
 401250 401260 401300 401390b 401410 401500 401520 401810 401830 401880  
 401940 401950 402030 402080 402120 402380 402520 402530 402650 402670  
 402790 402910 402920 403080 403350 403410 403720 403730 403740 403810  
 403870 403900 404010C 404020 404090 404250 404410 404550 404650 405360  
 405390 405410 405420 406270 406380 408480 408490 408510 408530 408570  
 408640 408700 409910 409960 410010 410030 410040 410060 410190 410230  
 410390 410730 410750 410760 410770 410820 410860 410910 410960 411000  
 417500

T=91

2 και υμεις

400040 400200 400640 401850 402780C 403290 404700 406330 408470 408590  
 409950 410000 410240

T=13

3 ΟΜ. και υμεις

402780\*

T=1

X

404010\*

T=1

Z

400020 400050 400400 400420 401270 401370 401390 402330 402500 402830  
 403100 403220 403670 403890 404670 404710 405140 405260 405430 406720  
 408450 408750 408770 410060

T=24

LTP44 John 19:16

1 παρελαβον δε τον ιησουν και ηγαγον

400200 400410 400470 400640 401160 401810 401830 401850 401940 402080  
402830 402910 403290 403740 404020 404090 406380 408480 408490 408570  
410190 410760 410820

T=23

3 παρελαβον δε τον ιησουν και ηγαγον εις το πραιτωριον

404700

T=1

4 παρελαβον ουν τον ιησουν και ηγαγον

401390b

T=1

5 παρελαβον ουν τον ιησουν και ηγαγον επιθεντες αυτω τον σταυρον

404710

T=1

6 (τω καιρω εκεινω) παρελαβον τον ιησουν και ηγαγον

403740

TOTAL=1

7 παραλαβοντες δε τον ιησουν ηγαγον εις το πραιτωριον

400480 401210 401260 402920 403080 405390 406330 408700

T=8

8 παραλαβοντες οι στρατιωται τον ιησουν

400240

T=1

9 παραλαβοντες οι στρατιωται τον ιησουν ηγαγον εις το πραιτωριον

401500 402650 405410

T=3

10 οι δε παραλαβοντες αυτον ηγαγον εις το πραιτωριον

400630

T=1

11 οι δε παραλαβοντες τον ιησουν απηγαγον

410860

T=1

Z

400020 400030 400040 400050 400170 400320 400340 400360 400400 400420  
 400490 400500 400600 400710 401080 401150 401250 401270 401300 401370  
 401410 401520 401880 401950 402030 402120 402330 402380 402500 402520  
 402530 402670 402780 402790 403100 403220 403350 403410 403670 403720  
 403730 403810 403870 403890 403900 404010 404020 404250 404410 404550  
 404650 404670 405140 405260 405360 405420 405430 406270 406720 408450  
 408470 408510 408530 408590 408640 408750 408770 409910 409950 409960  
 410000 410010 410030 410040 410060 410230 410240 410390 410730 410750  
 410770 410910 410960 411000 417500

T=85

Appendix 2

## LTPs 1-2

## 1 τη β της διακινήσιμου

400020 400030 400040 400050 400170 400200 400240 400400 400470 400490  
 400710 401080 401110 401160 401250 401300 401390b 401410 401500 401810  
 401830 401850 401881 401950 402030 402080 402120 402330 402500 402520  
 402530 402670 402780 402790 402910 403080 403350 403410 403670 403720  
 403740 403810 403870 404010 404020 404250 404410 404650 405390 406270  
 406330 406380 406720 408450 408470 408480 408510 408570 408590 409910  
 409950 409960 410011 410040 410190 410240 410750 410760 410860 410910  
 410960 417500

Total=72

## 1-f η β της διακινήσιμου

410001

Total=1

## 2 τη β του πασχα

400320

Total=1

## 3 τη επαυριον του πασχα

403890 410730

Total=2

## 3-f τη επαυριον του πασχου

400480

Total=1

## 4 τη επαυριον του πασχα μνημη των αγίων αποστολών

401150 405420

Total=2

## 4-f του επαυριον του πασχα μνημη των αγίων αποστολών

400410

Total=1

X

404090 408530

Total=1

Z

400340 400360 400420 400500 400600 400630 400640 401210 401260 401270  
401370 401390 401520 401940 402380 402650 402830 402920 403100 403220  
403290 403730 403900 404550 404670 404700 404710 405140 405260 405360  
405410 405430 408490 408640 408700 408750 408770 410000 410030 410060  
410230 410390 410770 410820 411000

Total=45

LTP03 3:5

1 τη ε της διακινησιμου

400030 400040 400050 400170 400200 400240 400320 400400 400410 400420  
400470 400480 400490 400600 400640 401080 401150 401160 401210 401250  
401260 401300 401390b 401410 401500 401810 401830 401850 401881 401950  
402030 402080 402120 402330 402500 402520 402670 402780 402790 402910  
403080 403290 403350 403410 403670 403720 403730 403810 403870 403890  
403900 404010 404020 404090 404250 404410 404650 404710 405390 405420  
406270 406330 406380 406720 408450 408470 408480 408510 408530 408570  
408590 409910 409950 409960 410000 410010 410040 410060 410190 410240  
410730 410750 410760 410860 410910 410960 417500

Total=87

2 τη ς

402530

Total=1

Z

400020 400340 400360 400420 400500 400600 400630 400640 401110 401210  
401260 401270 401370 401390 401520 401940 402380 402650 402830 402920  
403100 403220 403290 403730 403900 404550 404670 404700 404710 405140  
405260 405360 405410 405430 408490 408640 408700 408750 408770 410000  
410030 410060 410230 410390 410770 410820 411000

Total=47

LTP04 2:22

1 τη παρασκευη της διακινησιμου

400020 400030 400050 400170 400200 400240 400320 400400 400410 400420  
400470 401080 401150 401160 401210 401300 401390b 401410 401500 401810  
401830 401850 401881 401950 402030 402080 402120 402330 402500 402780  
402790 402830 402910 403080 403220 403410 403670 403720 403730 403810  
403870 403890 403900 404010 404020 404250 404410 405390 405420 406270  
406330 406380 408450 408480 408510 408530 408570 408590 409910 409950  
409960 410000 410040 410060 410190 410240 410730 410750 410760 410860  
410910 410960 417500

Total=73

2 τη ς της διακινησιμου

400040 400490 400600 401250 401260 402670 403290 403350 404650 404710  
408470

Total=11

3 τη ε

402530

Total=1

4 τη παρασκευη

410010

Total=1

X

400640 402520

Total=2

Z

400340 400360 400480 400500 400630 400710 401110 401270 401370 401390  
401520 401940 402380 402650 402920 403100 403740 404090 404550 404670  
404700 405140 405260 405360 405410 405430 406720 408490 408640 408700  
408750 408770 410030 410230 410390 410770 410820 411000

Total=38

LTP05 3:25

1 τω σαββατω της διακινησιμου

400040 400050 400200 400240 400320 400410 400470 400480 400710 401080  
401150 401160 401210 401250 401260 401270 401300 401390b 401500 401810  
401830 401850 402030 402080 402500 402520 402670 402780 402790 402830  
402910 403290 403350 403410 403670 403720 403730 403740 403810 403870  
403890 404010 404020 404090 404250 404410 404650 405390 405420 406330  
406380 406720 408450 408470 408480 408510 408570 408590 409910 409950  
409960 410010 410040 410190 410240 410730 410760 410860 410960

Total=69

2 σαββατω της διακινησιμου

400020 400030 400170 400400 400420 400640 401410 401881 401950 402330  
403080 403220 408530 410000 410060 410750 410910 417500

Total=18

3 τω σαββατω

400600 402120 402530

Total=3

4 σαββατω α της διακινησιμου

400490

Total=1

5 τω σαββατω των αρτοκλασιων

408700

Total=1

X

404670

Total=1

Z

400340 400360 400500 400630 401110 401370 401390 401520 401940 402380  
402650 402920 403100 403900 404550 404700 404710 405140 405260 405360  
405410 405430 406270 408490 408640 408750 408770 410030 410230 410390

410770 410820 411000

Total=33

LTPs 6 and 7

1 τη παρασκευη της β εβδομαδος

400020 400030 400050 400170 400200 400240 400320 400340 400400 400410  
400420 400470 400480 400710 401080 401150 401160 401210 401270 401300  
401410 401500 401810 401830 401850 401950 402030 402080 402120 402330  
402500 402520 402780 402790 402830 402910 403080 403290 403720 403730  
403810 403870 404010 404020 404090 404250 404410 404650 405140 405360  
405390 405420 405430 406330 406380 406720 408450 408480 408510 408590  
409910 409950 409960 410060 410190 410231 410240 410730 410750 410760  
410860 410910 410960 417500

Total=74

2 παρασκευη της β εβδομαδος

403890

Total=1

3 τη παρασκευη του αντιπασχα

400640

Total=1

4 τη ς της β εβδομαδος

400040 400490 400600 401260 401520 402670 403350 403410 408470 408530  
408570

Total=11

X

401390b

Total=1

Z

400360 400500 400630 401110 401250 401370 401390 401880 401940 402380  
402530 402650 402920 403100 403220 403670 403740 403900 404550 404670  
404700 404710 405260 405410 406270 408490 408640 408700 408750 408770



410000 410010 410030 410040 410390 410770 410820 411000

Total=38

LTP08 6:23

1 τω σαββατω της β εβδομαδος

400040 400200 400320 400410 400480 400600 401080 401150 401160 401300  
401830 401850 401950 402030 402080 402120 402500 402670 402780 402830  
402910 403290 403410 403810 403890 404010 404090 404250 404650 404670  
405140 405360 405390 405420 406380 406720 408470 408480 408510 408590  
409910 409960 410000 410230 410240 410730 410750 410760 410860

Total=49

2 σαββατω της β εβδομαδος

400420 401210 410060 410910

Total=4

3 σαββατον της β εβδομαδος

401520

Total=1

4 σαββατω της δευτερας εβδομαδος

408450

Total=1

5 σαββατω β

400020 400030 400050 400240 400340 400400 400470 400490 400710 401260  
401270 401390b 401410 401500 401810 402790 403080 403720 403870 404020  
404410 405430 406330 408530 408570 409950 410040 410960C 417501

Total=29

6 σαββατον β

402330

Total=1

7-f σαββατω του αντιπασχου

400640

Total=1

8 σαββατω β απο του πασχα

410190

Total=1

8-f σαββατω β απο το πασχα

403730

Total=1

9-f σαββατω γ απο το πασχα

403350

Total=1

10 σαββατω γ

410960\*

Total=1

X

402520

Total=1

Z

400170 400360 400500 400630 401110 401250 401370 401390 401880 401940  
402380 402530 402650 402920 403100 403220 403670 403740 403900 404550  
404700 404710 405260 405410 406270 408640 408700 408750 408770 410010  
410030 410390 410770 410820 411000

Total=35

LTP09 4:51

1 τη β της γ εβδομαδος

400030 400040 400050 400240 400320 400340 400400 400410 400420 400470  
400480 400490 400600 400640 400710 401080 401150 401160 401210 401260  
401300 401390b 401410 401500 401520 401810 401830 401850 401880 402030

402080 402120 402330 402500 402670 402780 402790 402830 402910 403080  
 403290 403350 403410 403720 403730 403740 403810 403870 403890 403900  
 404010 404020 404250 404410 404650 405140 405360 405390 405410 405420  
 405430 406330 406380 408470 408480 408510 408530 408570 408590 409910  
 409950 409960 410000 410040 410060 410190 410230 410240 410730 410750  
 410760 410910 410960 411000 417500

Total=85

2 τη β της τριτης εβδομαδος

408450

Total=1

X

400200 402520

Total=2

Z

400020 400170 400360 400500 400630 401110 401250 401270 401370 401390  
 401940 401950 402380 402530 402650 402920 403100 403220 403670 404090  
 404550 404670 404700 404710 405260 406270 408640 408700 408750 408770  
 410010 410030 410390 410770 410820 410860

Total=36

LTP10

1 κυριακη δ

400030 400170 400200 400240 400400 400410 400480 400500 400600 401080  
 401160 401300 401410 401500 401810 402030 402910 403220 403670 403870  
 404410 406270 408450 408470 408480 408510 408570 409950 409960 410000  
 410061 410230 410240 410760 410910 410960 411000

Total=37

2 κυριακη δ απο του πασχα

400040 404250 410190

Total=3

2-f κυριακη δ απο το πασχα

403730 405420 410730

Total=3

3 κυριακη δ του παραλυτου

401370 401950 402830 403350 404010 405360 406330 408530 410750

Total=9

4 κυριακη δ του παραλυτικου

400710 401390b 401850

Total=3

4-f κυριακη δ του παραλυτικος

400340

Total=1

5 κυριακη δ εις τον παραλυτον

405410

Total=1

6 κυριακη δ εις τον παραλυτικον

401210

T=1

7 κυριακη δ της μεσοπεντηκοστης

401150

Total=1

8-f κυριακη δ απο το πασχα ηγουν της μεσο ν

401830

Total=1

9 κυριακη δ απο του πασχα εις τον ορθρον

403900

Total=1

10 κυριακη της δ εβδομαδος

402500

T=1

11 κυριακη γ

400020 400050 400360 401880 402780 403080

Total=6

12 κυριακη γ δ

405390

Total=1

13 κυριακη γ του παραλυτου

400490 401260 402330 402670 403410 403720 403740 403810 403891 404020  
404650 409910 410040 417500

Total=14

14-f κυριακη γ απο το πασχα

402080

Total=1

15 κυριακη γ του πασχα εις τον παραλυτικον

406380

Total=1

16 κυριακη της γ εβδομαδος

403290

Total=1

17 τη κυριακη της γ εβδομαδος

400420 401520 402120 405140 408590 410860

Total=6

18 κυριακη της μεσο ν

402520

Total=1

19 κυριακη γ προ της μεσο ν

402530

Total=2

20 κυριακη τριτη

400320

Total=1

X

400470 404670

Total=2

Z

400630 401110 401250 401270 401390 401940 402380 402650 402920 403100  
404090 404550 404700 404710 405260 405430 406720 408490 408640 408700  
408750 408770 410010 410030 410390 410770 410820

Total=27

LTPs 11 and 12

1 τη β της δ εβδομαδος

400020 400030 400040 400050 400170 400200 400240 400320 400340 400360  
400400 400410 400420 400470 400480 400490 400500 400600 400640 400710  
401080 401150 401160 401210 401250 401300 401370 401390b 401410 401500  
401810 401830 401850 401880 401950 402030 402080 402120 402330 402500  
402520 402670 402790 402830 402910 403080 403290 403410 403720 403730  
403740 403810 403870 403900 404010 404020 404250 404410 404650 404710  
405140 405360 405390 405410 405420 406330 406380 406720 408470 408510  
408570 408590 408640 409910 409950 409960 410000 410010 410040 410190  
410230 410240 410750 410760 410860 410910 410960 411000

Total=89

2 τη δευτερα της δ εβδομαδος

408480

Total=1

3 τη β της τεταρτης εβδομαδος

408450

Total=1

4 τη β της μεσο ν

402780 417500

Total=2

5 τη β της γ εβδομαδος

401260

Total=1

6 τη β εβδομαδος της δ

410061

Total=1

X

403350

Total=1

Z

400630 401110 401270 401390 401520 401940 401950 402380 402530 402650  
402920 403100 403220 403670 403890 404090 404550 404670 404700 405260  
406270 408490 408530 408700 408750 408770 410030 410390 410730 410770  
410820

Total=31

LTP13 7:12

1 τη γ της δ εβδομαδος

400020 400030 400040 400050 400170 400200 400240 400320 400340 400360  
400400 400410 400420 400470 400480 400490 400600 401080 401150 401160  
401210 401250 401260 401300 401370 401390b 401410 401500 401520 401810  
401830 401850 401950 402030 402080 402120 402330 402500 402520 402670

402790 402830 402910 403080 403290 403350 403410 403720 403730 403740  
 403810 403870 403900 404010 404020 404090 404250 404410 404650 405140  
 405390 405410 405420 406330 406380 406720 408470 408480 408510 408530  
 408570 408640 409910 409950 409960 410000 410010 410040 410061 410190  
 410230 410240 410750 410760 410860 410910 411000

Total=87

2 τη γ της μεσο ν

400640 402780

Total=2

3 τη τριτη της δ εβδομαδος

408450

Total=1

4 τη γ της γ εβδομαδος

408590

Total=1

5 τη γ της ν

417500

T=1

X

401880

Total=1

Z

400500 400710 401110 401270 401390 401940 402380 402530 402650 402920  
 403100 403220 403670 403890 404550 404670 404700 404710 405260 405360  
 405430 406270 408490 408700 408750 408770 410030 410390 410730 410770  
 410820 410960

Total=32

LTP14 8:39

1 τω σαββατω της δ εβδομαδος



400040 400200 400320 400480 400500 400600 401080 401110 401150 401160  
 401300 401370 401520 401810 401830 402030 402120 402500 402780 402830  
 403290 403410 403810 403890 404010 404090 404250 404410 405140 405360  
 405420 406330 408470 408480 408510 408640 409910 409960 410000 410010  
 410030 410231 410240 410730 410860

Total=45

2 σαββατον δ

402330 403220

Total=2

3 σαββατω της δ εβδομαδος

400410 400420 401950 402910 410750

Total=5

4 σαββατω δ της δ εβδομαδος

401210

Total=1

5 σαββατω δ της τεταρτης εβδομαδος

408450

Total=1

6-f σαββατω του μεσο ν

400640

Total=1

7 σαββατω δ απο του πασχα

401250 410190

Total=2

7-f σαββατω δ απο το πασχα

402080 403350 403730

Total=3

8 τω σαββατω δ

406380 406720

Total=2

9 σαββατω δ

400020 400030 400050 400240 400360 400400 400470 400490 400710 401260  
401270 401390b 401410 401500 401880 402520 402790 403080 403720 403740  
403870 403900 404020 404650 405390 405430 408530 410040 411000 417500

Total=30

10 σαββατω ε

400170 410910

Total=2

11 σαββατω της με εβδομαδος

400340

Total=1

12 σαββατω της μεσο ν

408570

Total=1

13 τω σαββατω της μεσο πεντηκοστης

408590

Total=1

14 σαββατω της δ

410061

Total=1

15 τη δ της ε εβδομαδος

410760

Total=1

X

401940 404670

Total=2

Z

400630 401390 401850 402380 402530 402650 402670 402920 403100 403670  
404550 404700 404710 405260 405410 406270 408490 408700 408750 408770  
409950 410390 410770 410820 410960

Total=25

LTP15 4:9

1 κυριακη ε

400030 400200 400240 400340 400400 400410 400480 400500 401080 401160  
401270 401500 401810 402030 403670 403890 404090 404250 408470 408570  
410000 410030 410230 410240 410910 410960

Total=26

2 κυριακη ε της σαμαρειτιδος

400710 401210 401300 401370 401390b 403220 403350 404010 405360 405390  
405410 406330 406720 408510 408530 410061 410750

Total=17

2-f κυριακη ε τη σαμαρειτιδος

403870

Total=1

3 κυριακη δ

400050 400360 402530 402780 403080 403720 404020 409960

Total=8

4 κυριακη δ απο του πασχα

410190

Total=1

4-f κυριακη δ απο το πασχα

402080

Total=1

5 κυριακη δ της σαμαρειτιδος

400490 401250 401260 402330 402520 402790 402910 403410 403740 403810  
403900 404650 406380 409910 410010 410040 417500

Total=17

6 τη κυριακη της δ εβδομαδος

400420 401520 402120 403290 405140

Total=5

7 κυριακη της δ εβδομαδος

410860

Total=1

8 κυριακη της ε εβδομαδος

400040 400600

Total=2

9 κυριακη ε απο του πασχα

400640 401110

Total=2

9-f κυριακη ε απο το πασχα

401150 403730 408640 411000

Total=4

10 κυριακη ε και εις την σαμαρειτιδον

401880

Total=1

11 κυριακη ε εις την σαμαρειτην

401940 402830

Total=2

12-f τη κυριακη ε απο το πασχα

405420

Total=1

13 κυριακη ε εβδομας πεμπτη

408450

Total=1

14 κυριακη ε της σαμαρειτης

401410

Total=1

15-f κυριακη ε απο το πασχα ηγουν της σαμαρειτιδος

401830

T=1

16-f κυριακη ε απο το πασχα της σαμαρειτιδος

410730

Total=1

17 κυριακη ε του πασχα

404410

Total=1

18 κυριακη πεμπτη

400320

Total=1

19-f κυριακη γ της σαμαρειτιδος

402500

Total=1

20 κυριακη της σαμαρειτιδος

400470

Total=1

21 τη κυριακή της μεσοπεντηκοστής

408590

Total=1

22 τη κυριακή της σαμαρειτιδος

410760C

Total=1

23 τη παρασκευή της 8 εβδομάδος

410760\*

Total=1

X

402670 404670

Total=2

Z

400020 400170 400630 401390 401850 401950 402380 402650 402920 403100  
404550 404700 404710 405260 405430 406270 408490 408700 408750 408770  
409950 410390 410770 410820

Total=24

LTP16 8:44

1 τη β της ε εβδομάδος

400030 400040 400050 400170 400200 400240 400320 400340 400360 400400  
400410 400420 400470 400480 400490 400500 400600 400630 400640 400710  
401080 401150 401160 401210 401250 401260 401270 401300 401370 401390b  
401410 401500 401520 401810 401830 401880 401940 401950 402030 402080  
402120 402330 402500 402520 402670 402780 402790 402830 402910 403080  
403220 403290 403350 403410 403720 403730 403740 403810 403870 403900  
404010 404020 404090 404250 404410 404550 404650 405140 405360 405390  
405410 405420 405430 406330 406380 408470 408510 408530 408570 408640  
409910 409950 409960 410000 410010 410030 410040 410190 410231 410240  
410730 410750 410860 410910 410960 411000 417500

Total=97

2 τη τριτη της ε εβδομαδος

408450

Total=1

3 τη β μετα την μεσοπεντηκοστην

408590

Total=1

4 τη β της εβδομαδος

410061

Total=1

5 τω σαββατω της δ εβδομαδος

410760

Total=1

Z

400020 401110 401390 401850 402380 402530 402650 402920 403100 403670  
403890 404670 404700 404710 405260 406270 406380 406720 408490 408700  
408750 408770 410030 410390 410770 410820

Total=26

LTP17

1 τη γ της ε εβδομαδος

400030 400040 400050 400170 400200 400240 400320 400340 400360 400400  
400410 400420 400470 400480 400490 400500 400600 400630 400710 401080  
401150 401160 401210 401250 401260 401270 401300 401370 401390b 401410  
401500 401810 401830 401940 401950 402030 402080 402120 402330 402500  
402670 402780 402790 402830 402910 403080 403290 403350 403410 403720  
403730 403740 403870 403890 403900 404010 404020 404090 404250 404410  
404550 404650 405140 405360 405390 405420 405430 406330 406380 406720  
408470 408510 408530 408570 408640 409910 409950 409960 410000 410010  
410030 410040 410190 410230 410240 410730 410750 410860 410910 410960  
411000 417500

Total=92

2 τη γ της ς εβδομαδος

401880

Total=1

3 τη δ της πεμπτης εβδομαδος

408450

Total=1

4 τη γ μετα την μεσοπεντηκοστην

408590

Total=1

5 τη γ ε εβδομαδος

410061

Total=1

6 τη γ της ε

410760C

Total=1

7 κυριακη γ

410760\*

Total=1

X

400640 402520 403810 405410

Total=4

Z

400020 401110 401390 401850 402380 402530 402650 402920 403100 403220  
403670 404670 404700 404710 405260 406270 408490 408700 408750 408770  
410390 410770 410820

Total=23



## LTPs 18-20

## 1 τη ε της ε εβδομαδος

400020 400030 400040 400050 400170 400200 400240 400360 400400 400410  
 400420 400470 400480 400490 400500 400600 400640 400710 401080 401150  
 401160 401210 401250 401260 401270 401300 401370 401390 401390b 401410  
 401500 401520 401810\* 401810C 401830 401880 401940 401950 402030 402080  
 402120 402330 402500 402520 402780 402790 402830 402910 403080 403220  
 403290 403350 403410 403720 403730 403740 403810 403870 403890 403900  
 404010 404020 404090 404250 404410 404550 404650 405140 405360 405390  
 405420 405430 406330 406380 406720 408470 408510 408530 408570 408640  
 408700 409910 409950 409960 410000 410010 410030 410040 410061 410190  
 410230 410240 410730 410750 410760 410860 410910 410960 411000 417500

T=100

## 2 τη ε της πεμπτης εβδομαδος

408450

Total=1

## 3 τη παρασκευη της ε εβδομαδος

400340

Total=1

## 4 τη ε μετα την μεσοπεντηκοστην

408590

Total=1

Z

400320 400630 401110 401850 402380 402530 402650 402670 402920 403100  
 403670 404670 404700 404710 405260 408450 408490 408750 408770 410390  
 410770 410820

Total=22

## LTP21 9:35

## 1 κυριακη ς

400030 400170 400240 400360 400400 400410 400480 400500 401160 401270

401300 401370 401500 401810 402910 403670 403870 404250 404550 404670  
 405430 408450 408470 408510 408570 410000 410010 410030 410750 410760  
 410910 410960

Total=32

2 κυριακη ς της ε εβδομαδος

401880

Total=1

3-f1 κυριακη ς απο του πασχου

400040 410190

Total=2

3-f2 κυριακη ς απο το πασχα

400200 401150 403730 405420 408640 410730 411000

Total=7

4 κυριακη ς του τυφλου

400710 401080 401210 401410 401950 402030 402670 403350 404010 404410  
 405360 405390 405410 406330 408530 409950 410061 410231 410240

Total=19

5 κυριακη ς εις τον τυφλον

402830

Total=1

6 κυριακη ς εις τον εκ γενετης τυφλον

401940

Total=1

7 κυριακη ς απο του πασχα του τυφλου

400640 403220

Total=2

8 κυριακη ς απο του πασχα εις τ ποτ τυφλου

401250

Total=1

9 κυριακη εκτη

400320

Total=1

10 κυριακη της ς εβδομαδος

404090\*

Total=1

11 τη κυριακη της ς εβδομαδος

400600

Total=1

12 τη κυριακη της ς εβδομαδος του τυφλου

404090C

Total=1

13-f τη κυριακη της ς εβδομαδος απο το πασχα ηγουν του τυφλου

401830

Total=1

14 κυριακη της ε εβδομαδος

403890 410860

Total=2

15 τη κυριακη της ε εβδομαδος

400420 401520 402120 402530 403290 405140

Total=6

16 κυριακη ε

400050 402520 402780 403720 403900

Total=5

17-f κυριακη ε απο το πασχα

402080

Total=1

18 κυριακη ε του τυφλου

400490 401260 402330 402790 403410 403740 404020 404650 406380 408700  
409910 409960 410040 417500

Total=14

19 κυριακη πεμπτη

403080

Total=1

20 κυριακη του τυφλου

402500

Total=1

21 τη κυριακη μετα την μεσοπεντηκοστην

408590

Total=1

X

400470 401390b 403810 406720

Total=4

Z

400020 400340 400630 401110 401390 401850 402380 402650 402920 403100  
404700 404710 405260 406270 408490 408750 408770 410390 410770 410820

Total=20

LTP22 11:50

1 τη β της ς εβδομαδος

400020 400030 400040 400050 400200 400240 400320 400340 400360 400400  
400410 400420 400470 400480 400490 400500 400640 400710 401080 401110  
401150 401210 401250 401260 401270 401300 401370 401390b 401410 401500

401520 401810 401830 401880 401940 401950 402030 402080 402120 402330  
 402500 402670 402780 402790 402830 402910 403080 403220 403290 403350  
 403410 403720 403730 403740 403810 403870 403890 403900 404010 404020  
 404090 404250 404410 404550 404650 405140 405360 405390 405410 405420  
 405430 406330 406380 406720 408470 408510 408530 408570 408590 408640  
 408700 409910 409950 409960 410000 410010 410030 410040 410061 410190  
 410230 410240 410730 410750 410760 410860 410910 410960 411000 417500

Total=101

1-f τη β ς εβδομαδος

401160

Total=1

2 τη β της εκτης εβδομαδος

400600

Total=1

X

401390 402520

Total=2

Z

400170 400630 401850 402380 402530 402650 402920 403100 403670 404670  
 404700 404710 405260 406270 408450 408490 408750 408770 410390 410770  
 410820

Total=21

LTPs 23 and 24

1 τη δ της ς εβδομαδος

400020 400030 400040 400050 400170 400200 400240 400320 400340 400360  
 400400 400410 400420 400470 400480 400490 400500 400600 400640 400710  
 401080 401110 401150 401160 401210 401250 401260 401270 401300 401370  
 401390b 401410 401500 401520 401810 401830 401850 401880 401940 401950  
 402030 402120 402330 402500 402520 402670 402780 402790 402830 402910  
 403220 403350 403410 403720 403730 403740 403810 403890 403900 404010  
 404020 404090 404250 404410 404550 404650 405140 405360 405390 405420  
 405430 406330 406380 406720 408470 408510 408530 408590 408640 408700  
 409910 409950 409960 410000 410010 410030 410040 410061 410190 410230  
 410240 410390 410730 410750 410760 410860 410910 410960 411000 417500

Total=101

2 τη δ της ς

403080

Total=1

3 τη δ της εκτης εβδομαδος

402080

Total=1

4 τη δ της αναληψιμου

403870

Total=1

5 τη δ της ε εβδομαδος

408570

Total=1

X

405410

Total=1

Z

400630 401390 402530 402650 402920 403100 403290 403670 404670 404700  
404710 405260 406270 408450 408480 408490 408750 408770 410770 410820

Total=20

LTP25 14:14

1 τω σαββατω της ς εβδομαδος

400040 400200 400410 400500 400600 401080 401150 401160 401270 401300  
401390b 401410 401830 401850 401940 402030 402330 402670 402780 402830  
402910 403410 403810 403890 403900 404020 404090 404410 404650 405140  
405360 405410 405420 406720 408510 408590 408640 409910 409960 410000  
410010 410030 410040 410230 410240 410730 410760

Total=47

2 σαββατω ς

400030 400050 400240 400340 400360 400400 400470 400480 400490 400710  
401260 401500 401810 401950 402790 403080 403720 403870 404010 405390  
405430 406330 409950 410390 410960 417500

Total=26

3 σαββατω ζ

400170 404550 408470 408570

Total=4

4 σαββατον ζ

402520 408700

Total=2

5 σαββατω της ς εβδομαδος

400420 40640 401370 403220 410860 410910

Total=6

6 σαββατω ζ της ς εβδομαδος

401210

Total=1

7 τη κυριακη της ς εβδομαδος

401520

Total=1

8 σαββατω ς απο του πασχα

410190

Total=1

8-f σαββατω ς απο το πασχα

402080 403730 410770

Total=3

9 σαββατω ς της εκτης εβδομαδος

408450

Total=1

10 σαββατον εκτον

400320

Total=1

11 τω σαββατω μετα την αναληψιν

406380

Total=1

12 τω σαββατω

408530

Total=1

13 σαββατω ς εβδομαδος

410061

Total=1

14 τω σαββατω της ν

411000

Total=1

X

403350 404670

Total=2

Z

400020 400630 401110 401250 401390 401880 402120 402380 402500 402530  
402650 402920 403100 403290 403670 403740 403900 404250 404700 404710  
405260 406270 408480 408750 408770 410750 410820

Total=27



LTP 26 16:4

1 τη γ της ν

400020 400050 400170 400200 400360 400410 400420 400470 400490 400500  
 400640 400710 401080 401110 401160 401250 401270 401390 401520 401830  
 401850 401950 402030 402120 402330 402520 402670 402780 402790 402910  
 403080 403350 403410 403720 403730 403740 403870 403890 403900 404020  
 404090 404250 404410 404550 404650 405360 405390 405420 406380 408510  
 408530 409910 409950 409960 410040 410061 410190 410230 410240 410390  
 410750 410770 410860 410910 411000 417500

Total=66

2 τη γ τριτη της ν

400600

Total=1

3 τη γ προ της ν

400030 400240 400400 401370 401500 401940 402830 410030 410960

Total=9

4 τη γ της πεντηκοστης

401260 401410 401880 403220 403810 405140 406720 410010 410820

Total=9

5 τη γ προ της αγιας πεντηκοστης

401300

Total=1

6 τη γ της ζ εβδομαδος

400040 400480 401210 401390b 401810 402500 405410 405430 408470 408570  
 408640 410000 410760

Total=13

6-f τη γ της εβδομαδος

400320

Total=1

7 τη γ της η εβδομαδος

406330

Total=1

8 τη γ ν

408590

Total=1

Z

400340 400630 401150 402080 402380 402530 402650 402920 403100 403290  
403670 404010 404670 404700 404710 405260 406270 408490 408700 408750  
408770 410730

Total=22

LTP27 16:16

1 τη δ της ν

400020 400030 400050 400170 400200 400340 400360 400410 400420 400470  
400490 400500 400640 400710 401080 401110 401150 401160 401250 401270  
401390 401520 401830 401850 401950 402030 402120 402330 402520 402670  
402780 402790 402910 403080 403350 403410 403730 403740 403870 403890  
403900 404010 404020 404090 404250 404410 404550 404650 405360 405390  
405420 406380 408510 408530 408590 409910 409950 409960 410010 410040  
410061 410190 410231 410240 410390 410750 410770 410820 410860 410910  
411000 417500

Total=72

2 τη δ τριτη ν

400600

Total=1

3 τη δ προ της ν

400240 400400 401370 401500 401940 402830 410960

Total=7

4 τη δ της πεντηκοστης

401260 401410 401880 402080 403220 403810 405140 406720

Total=8

5 τη δ προ της αγιας πεντηκοστης

401300

Total=1

6 τη δ της ζ εβδομαδος

400040 400320 400480 401210 401390b 401810 402500 405410 405430 408470  
408570 408640 408700 410760

Total=14

7 τη δ της η εβδομαδος

406330

Total=1

8 τη δ της με ν

410030

Total=1

Z

400630 402380 402530 402650 402920 403100 403290 403670 403720 404670  
404700 404710 405260 406270 408490 408750 408770 410000 410730

Total=19

LTPs 28-29

1 κυριακη της ν

400200 400340 400640 401810 401880 402330 402530 403720 403890 406330  
406380 408590 409950 410390 410860

Total=15

2 κυριακη της αγιας ν

400020 400030 400050 400400 401270 402780 402830 403870 405390 408510  
417500

Total=11

3 κυριακη η της αγιας ν

403730

Total=1

4 κυριακη της απας ν

400240

Total=1

5 κυριακη της ζ εβδομαδος ηγουν η της ν

400040

Total=1

6 τη κυριακη της ν

400480 401210 401500 401950 402120 402910 404250 405430 408470 408640  
409910 410000 410030 410960

Total=13

7 τη αγια κυριακη της ν

400490 402670 402790 403080 403410 403740 404010 404410 404650

Total=9

8 τη αγια και μεγαλη κυριακη της ν

401250 401370 410240

Total=3

9 τη κυριακη της αγιας ν

400420 400710 401110 401390 401830

Total=5

10 κυριακη ν

400360

Total=1

11 τη ν

403350 404090 410750

Total=3

12 τη αγια ν

400410 400500 401150 401520 401940 402500 402920 403670 404550 410010  
410190

Total=11

13 τη αγια μεγαλη ν

405420

Total=1

14 τη αγια και μεγαλη ν

400170 402030 408530 408570 408750 409960 410230

Total=7

15 εις την λειτουργιαν της αγιας ν

402080

Total=1

16 κυριακη της πεντηκοστης

400320

Total=1

17 κυριακη της αγιας πεντηκοστης

401300 401410 401850 403810 410910

Total=5

18 κυριακη η η πεντηκοστη

405410

Total=1

19 κυριακη η της αγιας πεντηκοστης

408450

Total=1

20 τη κυριακη της πεντηκοστης

403900 410040

Total=2

21 τη κυριακη ητοι τη πεντηκοστη

405140

Total=1

22 τη αγια κυριακη της πεντηκοστης

401260

Total=1

23 τη αγια και μεγαλη κυριακη της πεντηκοστης

406720

Total=1

24-f τη αγια και μεγαλη πεντηκοστης

401080

Total=1

25 τη κυριακη της αγιας πεντηκοστης

403220

Total=1

26 τη αγια πεντηκοστη

405360

Total=1

27 κυριακη τη αγια πεντηκοστη

408700

Total=1

28 εις την λειτουργιαν

410060 410760 410770 410820 411000

Total=5

X

401160 404670

Total=2

Z

400470 400600 400630 401390b 402380 402520 402650 403100 403290  
404020 404700 404710 405260 406270 408480 408490 408770 410060 410730

Total=19

LTPs 30-1

1 εις την λειτουργιαν

400030 400040 400170 400200 400240 400320 400340 400400 400410 400470  
400490 400500 400710 401160 401260 401300 401391 401410 401500  
401810 401830 401940 401950 402080 402670 402780 402790 402830 402910  
403290 403410 403740 403810 403870 403900 404250 404550 404650  
405360 405410 405420 406330 406380 408490 409910 409951 410010  
410040 410190 410730 410760 410820 410910 410960 411000 417500

Total=56

2

400600 400630 402500 403720

3 ετερον ευαγγελιον εις την λειτουργιαν

404700

Total=1

4 ευαγγελιον εις την λειτουργιαν

401880

Total=1

5 κυριακη των βαιων

400420 400640 402120 402530 403100 403890 404020 404090 408470 408481  
408570 408700 408770 410770 410860

Total=15

6 κυριακη των βαιων εις την λειτουργιαν

400050 402520 402920 406720 408530 410060

Total=6

7 κυριακη των βαιων της λειτουργιας

401210 401270

Total=2

8 κυριακη ς των βαιων

401080 401150 402030 403730 404410 405430 408750 410230

Total=8

9 τη κυριακη των βαιων

401520 404010 405140 405390 408640 409960 410240 410750

Total=8

10 τη κυριακη των βαιων εις την λειτουργιαν

400360 400480 402380 404670 408510 408590 410030

Total=8

11 εις την λειτουργιαν των βαιων

401110 401390 403080 408450

Total=4

18 κυριακη της βαιοφορου

403670

Total=1

19 της λειτουργιας

410000



Total=1

Z

400020 401250 401370 401850 402330 402650 403220 404710 405260 406270  
410390

Total=11

LTPs 32- 40

1 ευαγγελια των αγιων παθων του κυριου ημων ιησου χριστου

400240 402030 402120 402380 403900 405390 408510 408750 409960 410230  
410910

Total=11

2 ευαγγελια των αγιων παθων του κυριου ημων ιησου χριστου α

401080

Total=1

3 ευαγγελια των αγιων παθων του κυριου ημων ιησου χριστου ευαγγελιον α

401850 402780 403080 408530 410030

Total=5

4 ευαγγελια των αγιων παθων του κυριου και σωτερος ημων ιησου χριστου

401410 410750

Total=2

5 ευαγγελια των αγιων παθων του κυριου και σωτερος ημων ιησου χριστου  
ευαγγελιον α

404010

Total=1

6 ευαγγελια των αγιων παθων του κυριου και θεου και σωτερος ημων ιησου  
χριστου

401260 403740 403810 417500

Total=4

7 ευαγγελια των αγιων παθων του κυριου και θεου και σωτερος ημων ιησου  
χριστου ευαγγελιον α

401390b 402670 403410 403720 404650

Total=5

8 ευαγγελια των αγιων παθων του κυριου και θεου και σωτερος ημων ιησου  
χριστου ευαγγελιον πρωτον

410040

Total=1

9 ευαγγελια των αγιων παθων του κυριου ημων ιησου χριστου ευαγγελιον α  
των αγιων παθων του κυριου και θεου και σωτερος ημων ιησου χριστου

410390

Total=1

10 ευαγγελια των αγιων παθων

400040 400490 401300 402520 406380 408590 410760

Total=1

11 ευαγγελια των αγιων παθων α

400030 402910

Total=2

12 ευαγγελια των αγιων παθων α

408570

Total=1

13 ευαγγελια των αγιων παθων ευαγγελιον πρωτον

410240

Total=1

14 ευαγγελια των αγιων παθων ιβ

400710 401210

Total=2

15 ευαγγελια των αγιων παθων τα ιβ

402830

Total=1

16 ευαγγελια των αγιων παθων ιβ ευαγγελιον α

401880

Total=1

17 ευαγγελια των αγιων παθων εις τον ορθρον α

401940

Total=1

18 ευαγγελιον α

406330νι

Total=1

19 ευαγγελιον α των παθων

404020νι 408700

Total=2

20 ευαγγελιον α των αγιων παθων

400020 400320 403350

Total=3

21 ευαγγελιον α η διαθηκη

405360νι

Total=1

22 ευαγγελια ιβ των αγιων παθων

400360 401500 408640 410860 410960

Total=5

23 ευαγγελια ιβ των αγιων παθων α

400340 408770 409911

Total=3

24 ευαγγελια ιβ των αγιων παθων ευαγγελιον α

401390

Total=1

25 ευαγγελια ιβ των αγιων παθων του κυριου

404410

Total=1

26 ευαγγελια ιβ των αγιων παθων του κυριου ημων ιησου χριστου

401270

Total=1

27 ευαγγελια ιβ των παθων του κυριου ημων ιησου χριστου α

401110

Total=1

28 ευαγγελια ιβ των παθων του κυριου ημων ιησου χριστου ευαγγελιον α

400200

Total=1

29 ευαγγελια ιβ του παθους του κυριου ημων ιησου χριστου α

405360

Total=1

30 ευαγγελια ιβ του παθους του κυριου ημων ιησου χριστου ευαγγελιον α

410010 410190

Total=2

31 ιβ ευαγγελια των αγιων παθων του κυριου ημων ιησου χριστου

409950

Total=1

32 ευαγγελια των παθων

401160

Total=1

33 ευαγγελια των παθων α

401950

Total=1

34 ευαγγελια των παθων του κυριου ημων ιησου χριστου

403870 410000

Total=2

35 ευαγγελια των παθων του κυριου ημων ιησου χριστου α

405420

Total=1

36 ευαγγελια των παθων του κυριου ημων ιησου χριστου τη αγια  
παρασκευη

402500

Total=1

37 ευαγγελια των παθων του κυριου ιβ α η διαθηκη τη μεγαλη παρασκευη  
πρωι

400640

Total=1

38 ευαγγελια αναγινωσκομενα τη(2) των αγιων παθων του κυριου και θεου  
και σωτερι ημων ιησου χριστου

400480

Total=1

39 ευαγγελια συν τω θεω των αγιων παθων

400170

Total=1

40 ευαγγελια του παθους του κυριου ημων α

400500

Total=1

41 ευαγγελια του παθους του κυριου ημων ιησου χριστου

400410 404090 405140 411000

Total=4

42 ευαγγελια του παθους του κυριου ημων ιησου χριστου α

403730 410770

Total=2

43 ευαγγελια του παθους του κυριου ημων ιησου χριστου ευαγγελιον α

401150 405410 408490 410820

Total=4

44 ευαγγελια του παθους του κυριου και θεου ημων ιησου χριστου α

401810

Total=1

45 ευαγγελια του παθους του κυριου και σωτερος ημων ιησου χριστου  
ευαγγελιον α

402920

Total=1

46 α ευαγγελια του παθους του κυριου ημων ιησουν χριστον

408480

Total=1

47 ευαγγελια εις το παθος του ημων κυριου

400630

Total=1

48 ευαγγελια εις το παθος του κυριου ημων ιησου χριστου

405430

Total=1

49 ευαγγελια της ζ οποιου παθους του κυριου ημων ιησου χριστου

402080

Total=1

50 ευαγγελια συν θεω του παθους του κυριου και θεου ημων ιησου χριστου

408470

Total=1

51 ευαγγελια της αγιας παρασκευης ηγουν των παθων του κυριου

400600

Total=1

52 ευαγγελια τελ(?) ιβ των παθων λεγομενων τη νυκτι της αγιας παρασκευης καθως κειται η ακολουθια ευαγγελιον α η διαθηκη

404700

Total=1

53 αναγνωσματα ιβ του παθους του κυριου ευαγγελιον α

400420

Total=1

54 τη μεγαλη παρασκευη αναγνωσματα ιβ αναγνωσμα α ηγουν η διαθηκη

403290

Total=1

55 τη αγια και μεγαλη παρασκευη ευαγγελια των αγιων παθων του κυριου ημων και σωτερος ιησου χριστου

406330

Total=1

56 τη μεγαλη εσπερ ευαγγελιων των αγιων παθων του κυριου ημων ιησου χριστου

406380vl

Total=1

57 τη αγια και μεγαλη παρασκευη ευαγγελια των αγιων παθων ιβ

ευαγγελιον α

410730

Total=1

58 εις τους παθους του κυριου ημων ιησου χριστου

400470

Total=1

59 εις την αγρυπνιαν της νυκτος της αγιας και μεγαλης παρασκευης

408450

Total=1

60 αρχη συν θεω ευαγγελια τα δωδεκα των αγιων παθων του κυριου ημων  
ιησου χριστου

404020

Total=1

61 εις την δ εσπερινην τη κην παννυχιδι της αγιας παρασκευης ευαγγελια  
ιβ

410060

Total=1

X

402790

Total=1

Z

400050 400400 401250 401370 401520 401830 402330 402530 402650 403100  
403220 403670 403890 404250 404550 404670 404710 405260 406270 406720

Total=23

LTP41 18:8

1 ευαγγελιον β



400020 400040 400170 400200 400320 400340 400360 400420 400470 400480  
 400490 400500 400600 400710 401080 401210 401250 401260 401270  
 401390b 401410 401520 401810 401830 401850 401880 401940 401950  
 402030 402080 402120 402380 402520 402530 402670 402780 402790 402830  
 402910 402920 403080 403290 403410 403720 403730 403740 403900 404010  
 404020 404090 404410 404550 404650 405360 405390 405410 406330 406380  
 408470 408490 408510 408530 408570 408640 408750 409911 409950 409960  
 410000 410010 410030 410040 410060 410240 410390 410730 410750 410761  
 410960 417500

Total=80

2 β ευαγγελιον

400410

Total=1

3 β

400030 400200 400240 400630 401110 401160 401300 402500 405420 408450  
 408590 410190 410230 410820 410910 411000

Total=16

4 β των παθων

403870

Total=1

5 ευαγγελιον β των παθων

404700 408700 410860

Total=3

6 ευαγγελιον β των αγιων παθων

403350 403810 410770

Total=3

7 β ευαγγελιον β

408480

Total=1

8 αναγνωσμα β

405430

Total=1

X

404250

Total=1

Z

400050 400400 400640 401150 401370 401390 401500 402330 402650 403100  
403220 403670 403890 404670 404710 405140 405260 406270 406720 408770

Total=20

LTP42 19:16

1 ευαγγελιον δ

400020 400040 400320 400360 400480 400490 400600 400710 401080 401210  
401250 401260 401270 401390b 401410 401500 401520 401810 401850  
401880 401940 401950 402030 402080 402120 402380 402520 402670 402780  
402790 402830 402910 402920 403080 403290 403410 403720 403730 403740  
403810 403900 404010 404020 404090 404410 404550 404650 404700 405360  
405390 405410 406330 406380 408470 408530 408570 408640 408750 409950  
409960 410000 410010 410030 410040 410060 410190 410240 410390 410730  
410750 410761 410770 410860 410910 410960 417500

Total=77

2 ευαγγελιον δ των παθων

401150 408700

Total=2

3 ευαγγελιον δ των αγιων αγιων παθων

403870

Total=1

4 δ ευαγγελιον

400410 408480 408490

Total=3

5 δ ευαγγελιον δ

400200

Total=1

6 δ

400030 400240 400340 400500 400630 400640 401110 401160 401300 404250  
405420 408510 408590 409911 410230 410820 411000

Total=17

7 ευαγγελιον

400470

Total=1

8 αναγνωσμα δ

401830 405430

Total=2

9 ευαγγελιον γ

402530

Total=1

10 τη αγια παρασκευη εωθινη

408450

Total=1

X

403350

Total=1

Z

400050 400170 400400 400420 401370 401390 401880 402330 402500 402650  
403100 403220 403670 403890 404670 404710 405140 405260 406270 406720  
408480 408770 410060

Total=23

LTP43 19:35

1 ευαγγελιον θ

400040 400170 400200 400320 400360 400470 400480 400490 400500 400600  
 400630 400710 401160 401210 401250 401260 401390b 401410 401520  
 401810 401850 401880 401940 401950 402030 402080 402120 402380 402520  
 402530 402650 402670 402780\* 402780C 402790 402830 402920 403080  
 403290 403410 403720 403740 403810 403870 404010\* 404010C 404021  
 404090 404410 404550 404650 404700 405360 405390 406330 406380 408470  
 408510 408530 408570 408640 408750 409910 409950 409960 410000 410010  
 410030 410040 410060 410190 410230 410240 410390 410730 410770 410820  
 410960 417500

Total=79

2 ευαγγελιον θ των παθων

401150 408700

Total=2

3 ευαγγελιον θ των αγιων παθων

403730

Total=1

4 θ

400030 400240 400640 401110 401300 401500 402500 404250 405410 405420  
 408590 410750 410760 410860 410910 411000

Total=16

5 θ ευαγγελιον

400410 408480

Total=2

6 αναγνωσμα θ

405430

Total=1

7 αναγνωσμα θ των αγιων παθων

401830

Total=1

8 η ευαγγελιον

408490

Total=1

9 ευαγγελιον των αγιων παθων

403350

Total=1

X

401080 402910 403900

Total=3

Z

400020 400050 400340 400400 400420 401270 401370 401390 402330 403100  
403220 403670 403890 404250 404670 404710 405140 405260 406270 406720  
408450 408770

Total=22

LTP44 19:16

1 ωρα θ

400020 400200vι 400240 400320 400410 400470 400480 400490 400630  
400710 401160 401210 401391 401500 401810 401850 401880 401950 402030  
402080 402120 402380 402910 402920vι 403080 403290 403350 403730  
403740 404010 404020 404022 404090 404710 405410 405420 406330 406380  
408480 408570 408700 409950 409960 410010 410390 410750 410760 410770  
410860 410960 411000

Total=51

2 θ

400640 410040

Total=1

3 ευαγγελιον δ ωρα θ

400030 400360 402650 403720

Total=1

4 ευαγγελιον της θ ωρας

400200 401150 402830 402920 408490 410730 417500

Total=7

4-f ευαγγελιον της θ ωρα

401940

5 ευαγγελιον δ της θ ωρας

405390

Total=1

6 ωρα θ ευαγγελιον δ

401080 401260 402520 402670 402790 403410 404410 404650 408510 408750  
409910 410230 410240

Total=13

7 της θ ωρας

410820

Total=1

8 ωρα θ το αυτο και εις το δ ευαγγελιον

410190

Total=1

9 ωρα εκτη

400600

Total=1

10 ωρα θ της μεγαλης παρασκευης

401830

Total=1

11 ωρα θ ευαγγελιον εκ του κατα ιωαννην ευαγγελιον δ

404700

Total=1

12 ωρα ενατη

408530

Total=1

13 δ

408450

Total=1

X

400040

Total=1

Z

400050 400170 400340 400400 400420 400500 401110 401250 401270 401300  
 401370 401390 401410 401520 402330 402500 402530 402780 403100 403220  
 403670 403810 403870 403890 403900 404250 404550 404670 405140 405260  
 405360 405430 406270 406720 408470 408480 408590 408640 408770 410000  
 410030 410060 410910

Total=43

## Glossary

**Ammonian section numbers.** The division of the Gospels into numbered sections by Ammonius during the third century. Eusebius expresses his gratitude to Ammonius for this work in his letter to Carpianus. Matthew is divided into 355 sections, Mark 231 sections, Luke 342 sections and John 232 sections. In the Gospel manuscript tradition these divisions are called κεφάλαια, the same term used to describe the chapter divisions that have titles such as περὶ τοῦ ἐν κανὼν γαμοῦ, which is the title of the first chapter division in John, the extent of which is John 2:1-12.

**Ἀναγνώστης.** The person who recites the Old Testament and Apostolos pericopae during the services of the church.

**Antipascha Sunday.** The Sunday after Easter Sunday which is also known as Thomas Sunday.

**Antiphones.** A selection of verses from the Psalter that are sung during the Divine Liturgy by two choirs (or the choir and the congregation) in alternation followed by a doxology.

**Apodeipnon.** The service that takes places after the evening meal.

**Ἀπόστολοι.** Lectionary codices that contains pericopae of Acts, the Pauline Letters and the Catholic Letters, which were recited mostly during Divine Liturgy.

**Ἀπόστολοευαγγελια.** Lectionary codices that contain pericopae of the Apostolos and the Gospels, which were recited mostly during Sunday Orthros and the Divine Liturgy.

**Bema.** The area in the east of the church, where the sanctuary is found. It is raised above the ground.

**Byzantine Text.** A text-critical term that describes a manuscript with a text that agrees with the **majority text** 90% or above in T&T John.

**Calyx.** The part of the plant in which the flower is encased and protected. It is a popular decorative feature of ornaments in the Gospel lectionaries.

**Codex.** The most common manuscript format in the Byzantine period, which is comparable to the modern printed book. A codex may contain leaves of papyrus, parchment or paper, although parchment is the most popular material in the 8<sup>th</sup>-11<sup>th</sup> century period.



**Colophon.** A note that a scribe writes after copying a manuscript, giving details such as his/her name, the date of completion, and the name of the person who funded the manuscript production.

**Commentary Manuscripts.** Continuous text manuscripts that contain a compilation of catenae (quotations) on the text by theologians such as Victor of Antioch (Mark and Luke) and Cyril of Alexandria (Matthew, Luke and John).

**Continuous Text Manuscript.** A text that is written in a continuous sequence as supposed to the text that is divided into pericopae as in lectionaries.

**Deacon.** The person who recites the Gospel pericopae during the services of the church in addition to the priest. The deacon also participates in the Little Entrance.

**Deesis.** A picture that contains Christ Pantocrator accompanied by John the Baptist and the Theotokos.

**Divine Liturgy.** The service during which the Eucharist is celebrated. It usually occurs after the sixth hour and before the main meal in monasteries.

**Ekklesiarches.** A person who supervises the content and order of the daily services of a church with the guidance of the Liturgical Typikon.

**Eklogadion.** A term that is found in titles above the Synaxarion in esk lectionaries and in modern printed editions of k type lectionaries.

**Ekphonic Notation.** A form of musical notation that derives from Greek accents, which appears in Apostolos and Gospel lectionaries.

**Eleven Resurrection Pericopae.** The Gospel pericopae that are recited during Orthros on Sundays in a cycle that begins on All Saints Sunday. The theme of each pericopae is the Resurrection of Christ.

**Εὐαγγέλια.** Lectionary codices that contain pericopae of the Gospels, which were recited mostly during Sunday Orthros and the Divine Liturgy.

**Εὐχόλογια.** Liturgical codices that contain prayers for the services of the church.

**Eusebian Canon Numbers.** The numbers α-ι (1-10) that head the Eusebian canon tables found in the prefatory material of continuous text Gospel manuscripts. These tables help one to find the parallel sections of a text in a different Gospel through the Ammonian section numbers. The canon numbers are found with the Ammonian section numbers in the margins of the continuous text Gospels, so that one may use the information in the Eusebian canon tables to find the parallel sections of text.

**Evangelistarium.** A Latin term used in pre-20<sup>th</sup> century New Testament Textual Criticism to denote a Gospel lectionary.

**Exonarthex.** The building next to the narthex, which leads one to outside of the church.

**Explicit.** A special ending for a pericope of text in Apostolos and Gospel lectionaries. It may be a modified form of the text transmitted in a continuous text manuscript or it may be an addition such as ὁ ἔχων ὦτα ἀκούειν ἀκούετω. Explicit are not as common as incipits in the lectionary tradition.

**Family.** A group of closely related manuscripts in respect to text.

**Gospel Identifier.** The piece of paratextual information that is found at the head of pericopae, which signifies the Gospel from which the pericope is taken e.g. ἐκ τοῦ κατὰ ἰωάννην.

**Hagkx.** Members of the group of manuscripts identified by Von Soden that were written by Theodoros Hagiopetrites in the late thirteenth and fourteenth century, which relate closely to **Kx**.

**Hand.** Synecdoche for a scribe.

**Hours.** The services that take place during the First, Third, Sixth and Ninth Hours of a monastic day. They may be performed individually in the cells or communally in the church.

**Hypotyposis.** A document that gives instructions about daily monastic life, which was usually penned by the founder of a monastery. It presents an ideal for the monastery. It also known as a Kterikon Typikon or a Monastic Foundation Document.

**li.** A group of closely related manuscripts identified by Von Soden that is similar to Family 13.

**Incipit.** The wording at the beginning of a pericope, which in the Gospel lectionaries is a text such as τῷ καιρῷ ἐκείνῳ and εἶπεν ὁ κύριος τοῖς ἑαυτοῦ μαθηταῖς combined with a modified form of the text found in a continuous text manuscript. Some incipits only contain the latter and others do not contain an incipit e.g. the Easter Sunday pericope (John 1:1-17) begins with ἐν ἀρχῇ.

**Indiction Number.** Every Byzantine year has an indiction number from 1 to 15. The indiction cycle of 15 years begins on 1<sup>st</sup> September 312, so the year 317 has indiction number 15.

**Inscriptio.** The title that introduces a text in continuous text manuscripts e.g. κατὰ ἰωάννην.

**Katholicon.** The building in a monastic settlement where the monks gather for the services of the church.

**Koinonikon.** The name of a response sung by the choir during the Divine Liturgy.

**Kontakion.** A poem that is sung during liturgical services.

**Kterikon Typikon.** See **Hypotyposis**.

**K1.** A small group of closely related majuscules and minuscules identified by Von Soden that descend from Lucian's fourth-century recension at Antioch.

**Ki.** A group of six manuscripts identified by Von Soden that is distinguished from **Kx**.

**Kr.** A large group of closely related minuscules identified by Von Soden that emerge after a twelfth-century attempt to make the text uniform. Group characteristics are lectionary equipment and John 7:53-8:11 marked with obeli.

**Kx.** A large group of closely related minuscules identified by Von Soden that emerge in the tenth century.

**Lection Identifier.** The piece of paratextual information that signifies on what day the pericope is recited e.g. τη β της διακινησιμου signifies that the pericope is recited on the Monday of Easter Week.

**Lectionary rubrics.** Paratextual information that is written in the margins of Gospel and Apostolos continuous text manuscripts detailing the pericopae of the moveable and fixed cycles of the year through the lectionary signs for ἀρχή and τέλος (see **Lectionary Signs**), and the incipits and lection identifiers of the pericopae.

**Lectionary Signs.** The abbreviations αρ<sup>x</sup> and τελ for ἀρχή and τέλος, which signify when a pericope begins and ends in continuous text manuscripts.

**Lectionary Table.** A table that exhibits the pericopae of the Synaxarion and Menologion section of a Greek or Apostolos lectionaries in an abbreviated form. Lectionary tables are found at the beginning or end of continuous text manuscripts and they are used in conjunction with Ammonian section numbers in the margins of the continuous text manuscript to find the text of the pericopae listed. Lectionary rubrics may also be used to help a person find these pericopae in the main text.

**Little Entrance.** One of two entrances that occurs during the Divine Liturgy. The deacon brings the Gospel book from the bema and then around the nave via the north door and then back to bema via the central or holy doors of the

templon. The other entrance is called the Great Entrance, when the clergy carry bread and wine from the sanctuary down north side of church and then back to the sanctuary via the central doors.

**Liturgical Typikon.** The liturgical rule book of a monastery or church, which gives instructions concerning the content of the services of each day of the year, for example, the hymns, prayers and scripture readings.

**Liturgy of the Presanctified.** A communion service that takes place during the weekdays of Lent as a replacement for the Divine Liturgy.

**Majority Text/Reading.** A text-critical term that describes the textual unit that is found in the majority of manuscripts.

**Μηναῖα.** Liturgical codices that contain the full text of hymns; there is one Menaion for each month of the year.

**Menologion (Μηνολόγιον).** The section of the Gospel or Apostolos lectionary that supplies pericopae for the fixed cycle, that is from September to August. It may also refer to a book of lives of saints.

**Mesoria.** Acts of private worship that took place in between the Hours, for example, midway between the First and Third Hour.

**Middle Byzantine.** The period of the Byzantine Empire lasting from the seventh century until the eleventh century.

**Minority Text/Reading.** A text-critical term that describes the unit of text that is found in a small number of manuscripts.

**Mode.** Each hymn is sung in one of eight modes. Every week chanting is done in one of these modes. A liturgical book called the Oktoechos signifies in which mode chanting should be done in a given week.

**Multiple Method.** A text-critical methodology developed by E. C. Colwell and other scholars that classifies the text of an unknown manuscript through its alignment with readings of already established textual groups.

**Narthex.** The entrance of the church attached to the nave at the opposite end of the altar.

**Non-Byzantine Text.** A text-critical term that describes those manuscripts that agree with the **majority text** less than 90% in T&T John.

**Ornamental Capital.** The script used for the headpiece titles of some Gospel lectionaries.

**Orthros.** A service that begins at 2am and ends at sunrise followed by the First Hour.

**Πανεγύρικα.** Lectionary codices that contain sermons and homilies, which were recited during Orthros.

**Pannychis.** See **Vigil**.

**Pentekostarion.** A liturgical codex, which contains the text of hymns for the Easter Sunday until All Saints Sunday, which is the Sunday after Pentecost.

**Pericope.** The portion of Gospel text that is recited during the services of the church. Gospel Lectionaries contain pericopae of Gospel text. In the Greek Gospel lectionary tradition a Gospel pericope is known as εὐαγγέλιον or ανάγνωσμα. Alternative English terms to pericope are lection and reading.

**Plagal Mode.** Four of the eight modes in Byzantine hymnology are called plagal modes.

**Priest.** The person who performs the Divine Liturgy and reads the Gospels on special occasions such as the Divine Liturgy of Easter Sunday.

**Prokeimenon.** A responsorial Psalm sung before a reading from the Prophetologion, Apostolos or Gospels.

**Ψαλτήρια.** Lectionary codices that contains the Psalms

**Quatrefoil.** A flower with four petals, which appears as a decorative feature in Gospel lectionary headpieces.

**Sacristy.** The room in a church that houses ecclesiastical garments and sacred vessels.

**Service Identifier.** The piece of paratextual information that signifies at which service a Gospel pericope should be recited e.g. εις την λειτουργιαν is the service identifier for the Divine Liturgy.

**Singular Reading.** A text-critical term that describes a textual unit found in only one manuscript.

**Stichos.** A single verse of the Psalms.

**Sub-singular Reading.** A textual unit found in only two manuscripts.

**Συναξάρια.** Lectionary codices that contain the lives of the saints, which were recited during Orthros.

**Synapte.** A litany that the deacons says.

**Synaxarion (συναξάριον).** The section of the Gospel or Apostolos lectionary that supplies the pericopae for the moveable cycle, that is from Easter Sunday to Holy Saturday. This text-critical term derives from the lectionary table tradition. The term is also used as a title in the Liturgical Typikon and in the codex of Sanctoral Lives (see **συναξάρια**).

**Templon.** The partition that divides the nave from the **bema**.

**Trapezarios.** The supervisor of the refectory in monasteries.

**Troparia.** A short hymn that is a refrain for the Psalms, odes and doxology.

**Vespers.** The service that marks the beginning of the monastic daily cycle. It usually takes places at 3pm after the Ninth Hour.

**Vigil.** A service of hymns and readings that took place after **Vespers**. It is also called Pannychis. The length of this service does not seem any longer than the other services of the monastic cycle at the Monastery of the Theotokos Evergetis.

**Voivode.** A ruler of the kingdom of Wallachia, which is in present day Romania.

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