# CHAPTER 9. AN INTRODUCTION TO LECTIONARY 299 (A.C. MYSHRALL)

Codex Zacynthius, as it is currently bound, is a near-complete Greek gospel lectionary dating to the late twelfth century. Very little work has been done on this lectionary because of the intense interest in the text written underneath. Indeed, New Testament scholars have generally neglected most lectionaries in favour of working on continuous text manuscripts. This is largely down to the late date of most of the available lectionaries as well as the assumption that they form a separate, secondary, textual tradition. However, the study of Byzantine lectionaries is vital to understand the development of the use of the New Testament text. Nearly half of the catalogued New Testament manuscripts are lectionaries. These manuscripts show us how, in the words of Krueger and Nelson, 'Christianity is not so much the religion of the New Testament as the religion of its use'. These lectionaries were how the Byzantine faithful heard the Bible throughout the Church year, how they interacted with the Scriptures, and they open a window for us to see the worship of a particular community in a particular time and place.

## THE LECTIONARY

A lectionary is a book containing selected scripture readings for use in Christian worship on a given day. The biblical text is thus arranged not in the traditional order of the Bible, but in the order of how the readings appear throughout the year of worship. So, not all of the Bible is included (the Book of Revelation never appears in a Greek lectionary) and the

<sup>&</sup>lt;sup>1</sup> Exceptions to this include the Chicago Lectionary Project (for an overview of the project see Carroll Osburn, 'The Greek Lectionaries of the New Testament,' in *The Text of the New Testament*. *Essays on the Status Quaestionis* [ed. Bart D. Ehrman and Michael W. Holmes. Second edn. Leiden/Boston: Brill, 2014], 93–113, esp. 100–4, and also Gregory S. Paulson, 'A Proposal for a Critical Edition of the Greek New Testament Lectionary,' in *Liturgy and the Living Text of the New Testament*, ed. H.A.G. Houghton. T&S 3.15 [Piscataway NJ: Gorgias, 2018], 121–50, esp. 131–3), the inclusion of lectionaries in UBS4 with Karavidopoulos (see Paulson, 'A Proposal,' 135–7), and the recent works by Jordan (C.R.D. Jordan, 'The Textual Tradition of the Gospel of John in Greek Gospel Lectionaries from the Middle Byzantine Period (8th-11th century),' Unpublished PhD thesis, University of Birmingham, 2009) and Gibson (Samuel J. Gibson, *The Apostolos. The Acts and Epistles in Byzantine Liturgical Manuscripts*. T&S 3.18 [Piscataway NJ: Gorgias, 2018]).

<sup>&</sup>lt;sup>2</sup> Paulson, 'A Proposal,' 121.

<sup>&</sup>lt;sup>3</sup> Derek Krueger and Robert S. Nelson, 'New Testaments of Byzantium. Seen, Heard, Written, Excerpted, Interpreted,' in *The New Testament in Byzantium* (ed. D. Krueger and R.S. Nelson. Washington DC: Dumbarton Oaks, 2016), 1–20, here 2.

order of the lections reflects the calendar. Some readings were particularly appropriate for certain times of the year, such as the resurrection narratives at Easter, the infancy narratives at Christmas and so forth.

There are several types of lectionary:

- An Evangelion contains only readings from the Gospels. This can also be referred to as an Evangelistarion (a term generally used before the twentieth century).
- An *Apostolos* is a manuscript containing only Acts and the Epistles.
- An Evangelion-Apostolos, or Apostolo-Evangelion depending on the order of the contents, contains lections from the Gospels, Acts and Epistles.

There is also variation in the days for which a lectionary has readings. Some contain lections for every day (έβδομάδες or καθημερινά εὐαγγέλια), some for only weekends (σαββατοκυριακαί), some for Sundays alone (κυριακαί). Rarely, we find lectionaries which read weekday readings and Sundays. There are also some lectionaries known as Select lectionaries, which are highly individual manuscripts, each with its own purpose.<sup>4</sup>

Most complete lectionaries are divided into two distinct sections; a Synaxarion and a Menologion. The Synaxarion is a lectionary text which follows the moveable ecclesiastical calendar, beginning with Easter Sunday and ending on Holy Saturday. The Menologion follows the fixed civil calendar beginning on September 1 and finishing on August 31. Thus, for any day in the year there are normally two readings in the lectionary, one from the Synaxarion and another from the Menologion.

There are two known cycles of readings; the Constantinople schema and the Jerusalem schema. Due to the process known as Byzantinization, the Jerusalem liturgy came to broadly reflect the Constantinople liturgy over a period of time. <sup>5</sup> This chapter will focus on the Constantinople type of lectionaries, as this was the most common at the time the Zacynthius lectionary was written. However, it should be remembered that lectionaries do exist with alternative Gospel orders and varying lections.

The Constantinople Synaxarion has five main sections.

- Section 1 reads John from Easter Sunday to Pentecost.
- Section 2 reads Matthew from Pentecost to the Raising of the Cross in September.
- Section 3 reads Luke from Holy Cross Day to Lent.
- Section 4 reads Mark for the Lent weekend readings (the weekday readings are from the Old Testament).
- Section 5 is Holy Week, where readings are taken from all four Gospels.

Small numbers of lections from other Gospels appear in each section, so for instance, the Johannine portion of the Synaxarion is not exclusively all from John.

The Menologion portion of a lectionary contains complementary readings to commemorate various Saints, particular events in the lives of Jesus and Mary, festivals for apostles and great church leaders, earthquakes and dedications of churches. The

<sup>&</sup>lt;sup>4</sup> Gibson, *The Apostolos*, 4.

<sup>&</sup>lt;sup>5</sup> For an overview of Jerusalem lectionaries, see Daniel Galadza, *Liturgy and Byzantinization in* Jerusalem, Oxford: OUP, 2018.

Menologion has a tendency to demonstrate far more variation in the choice of biblical text for each day and the specific commemorations. Some of these variations are geographical, so, for example, lectionaries prepared according to the Constantinople schema often reference the great fire of 465 AD in Constantinople on September 1.

Upon opening Codex Zacynthius, one immediately encounters a problem of terminology. Neither the Synaxarion nor the Menologion are actually identified as such in the manuscript. The term Synaxarion (συναξάριον) is frequently used by scholars, yet is not written as a title at the beginning of most lectionaries. Contrary to this, we do find the title Menologion (μηνολόγιον) written at the beginning of the second cycle of readings in some manuscripts. The opening of the Synaxarion frequently begins with the details for the Easter Sunday reading and the evangelist, as we find in Codex Zacynthius. We do however find the term Eklogadion (ἐκλογάδιον) in several manuscripts to describe the Synaxarion portion. The modern printed Eklogadion is a lectionary with Sunday readings, but the name probably comes from the earlier lectionary tradition. The term Synaxarion is found however, in lectionary tables, tables which list what to read on each day.

## **DESCRIPTION OF THE MANUSCRIPT**

The Codex Zacynthius lectionary is a daily Gospel lectionary containing both Synaxarion and Menologion, and is identified as Lectionary 299 in the Gregory-Aland system used in the *Kurzgefasste Liste*. The Synaxarion has all five sections present, so covers the entire liturgical year with readings for nearly every day. The Menologion is also complete, with readings again for every day, and for some days, multiple readings. The only section which is missing is that of the Resurrection readings. These are eleven readings for Sunday Matins beginning on All Saints' Day, normally either found at the end of the Synaxarion, the end of the Menologion or in between Maundy Thursday and Good Friday. Although there are cross-references to these readings throughout Codex Zacynthius, the actual readings themselves are not written. Commonly, after the Menologion there are also a few lections for special occasions, such as funerals and times of penance. The Zacynthius lectionary does not have any of these. One wonders whether the end of the manuscript is missing and the Resurrection readings should have appeared at the end of the codex.

The manuscript as we have it now measures 28 cm by 18 cm, an average size for a lectionary. When the manuscript was palimpsested, the original sheets of the catena were prepared by removing the ink and cut in half to form new sheets of half the size, which in turn were folded in half as quires and rewritten as a lectionary. The size of the pages probably needed to be reduced for ease of use for the lector in service. The re-use of

<sup>&</sup>lt;sup>6</sup> Jordan, 'The Textual Tradition of the Gospel of John,' 67.

<sup>&</sup>lt;sup>7</sup> Its shelfmark is Cambridge, University Library, MS Add. 10062. In the online Diktyon catalogue, it has the number 73427.

<sup>&</sup>lt;sup>8</sup> Cross-references can be seen on folia 1v, 17v, 18r, 21r, 163v and 168r. On fol. 7r the scribe has added marginal rubrics to mark the beginning of Resurrection reading 2 within the lection for Synaxarion 1 Week 3 Day 1.

<sup>&</sup>lt;sup>9</sup> Jordan, 'The Textual Tradition of the Gospel of John,' 122.

parchment to make a new book is not unusual for this time period, especially within a provincial setting with less available funds for new parchment. During the ink removal process, more effort was made to remove the red ink of the catena titles than the brown ink of the catena text; the additional scraping of the parchment in these places can still be seen. Perhaps the red ink was seen as more of a distraction to reading the overtext than the subtle brown ink of the catena undertext, or was less faded due to age.

The manuscript is bound in a sixteenth-century Greek-style goatskin cover, which bears the traces of a cross and four circular decorated motifs (see Image 9.1). On the right-hand side of the cover towards the top a peg sticks out, where originally a small strip of leather was attached to the back cover and fixed round to the front to keep the book closed. It looks like a second peg may have been lost from the bottom of the cover, leaving a small hole. The rebinding, or re-covering, of a late twelfth-century manuscript in the sixteenth century shows that this manuscript was still being used, or considered valuable, several hundred years after it was written. The main cover to the manuscript has also been repaired, with small stitches visible across the top left of the front cover and across the back cover. This suggests ongoing use after the sixteenth-century cover was added. A number of marginal notes in later hands confirm the use of the manuscript over several centuries.<sup>10</sup>



Image 9.1: The front cover of Codex Zacynthius showing decorations and repair work

The manuscript is quite thick, containing 175 parchment leaves. One further leaf (folio 173) is a paper supplement making 176 folia in total, and several leaves on either side of this have repairs.<sup>11</sup> These repairs may be dated to the fourteenth century by the

<sup>&</sup>lt;sup>10</sup> See folia 51r, 90v, 120v and 130v.

<sup>&</sup>lt;sup>11</sup> Folia 171, 172 and 174 are patched.

watermark of folio 173, which consists of a bow and arrow pointing vertically upwards. Although the device is relatively common, the closest match for it is found in paper used in Pisa and Florence dated 1364. Occasional holes can be found throughout the lectionary, many of which must have occurred before the palimpsesting of the manuscript because the scribe of the lectionary has written around them. An example of the copyist avoiding places of corrosion is shown in Image 9.2. Deterioration like this is common in parchment manuscripts, and in this case must pre-date the lectionary. It seems that the ink of the undertext continued to corrode after the palimpsesting process because it had not been sufficiently well-removed: writing in the lectionary overtext has sometimes been partly lost due to this.

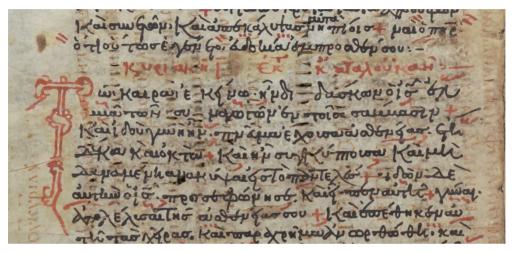


Image 9.2: Folio 78v showing how the lectionary was written around ink corrosion from the catena undertext

The text of the lectionary is the work of a single scribe, written in a single column of normally between 33 and 36 lines. The hand itself is similar to the 'epsilon style' common to the Eastern Mediterranean region. Lectionaries are commonly written in two columns, which aided the reader in moving from line to line. The single column format of Zacynthius is not unusual for a lectionary, but it is less common than the two-column format. The text block itself is reasonably compressed so is not like the large format display lectionaries which have few lines per page and large letters. Nor is it illustrated in

<sup>&</sup>lt;sup>12</sup> Vladimir A. Mošin and Seid M. Traljić, *Filigranes des XIIIe et XIVe siècle/Vodeni znakovi XIII i XIV vijeka* (Zagreb: Yugoslavian Academy, 1957), no. 351. We are grateful to Nigel Wilson for this identification. The design is also very similar to BOW.099.1, record no. 5884 in the online Gravell Watermark Archive, on paper used in Palermo in 1312 (see <a href="https://www.gravell.org/record.php?&action=GET&RECID=5884">https://www.gravell.org/record.php?&action=GET&RECID=5884</a>).

<sup>&</sup>lt;sup>13</sup> For the identification of the copyist, see pages 196–203 below.

<sup>&</sup>lt;sup>14</sup> Jordan, 'The Textual Tradition of the Gospel of John,' 130.

<sup>&</sup>lt;sup>15</sup> Cf. Vatican, BAV, Vat. gr. 351 (GA L35), a select lectionary in display format.

any way. In a practical working text, illuminated pictures would not have been necessary. The appearance of the text hints at a need to use parchment sparingly, by not wasting space between columns or by spreading out the text.

## **Decoration and Rubrics**

Both red and black ink are used; black for the main text and red for the enlarged initials, headings, decorations, ekphonetic notation (or neumes) used in chanting and some marginal notes. There is little embellishment to the main text other than extending some strokes into the margins, and the occasional use of red crosses to decorate some letters (see Image 9.3). The use of a cross on the centre stroke of an epsilon was also employed in the catena undertext, showing how little decorations had changed in the period between the writing of the two texts.

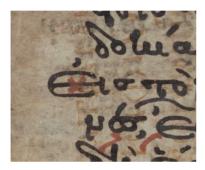




Image 9.3: Folio 157r from L299 and folio 15v from 040, epsilon with cross decoration

Each section of the lectionary begins with a decorative headpiece. The only exception is the start of Synaxarion period 5, which is not decorated or separated in any way: instead, a separation is found later with the Gospels of the Passions between Maundy Thursday and Good Friday. The Hours readings of Good Friday and the Vespers readings are also decorated. Of the large headpieces for Synaxarion periods 1 to 4, the first, for John, is drawn using only red ink (fol. 1r, see Image 9.4). Drawn in the shape of a *pi* and filled with twisting tendrils, it is not completely symmetrical and looks slightly experimental. This could suggest either an inexperienced scribe, or that this manuscript was not produced at a major scribal centre where drawing headpieces like this would have been commonplace. The second one for Matthew has a much simpler design (fol. 21v, see Image 9.5). This is a band headpiece drawn in red and black ink, with an intertwined wave design. The third headpiece for Luke on folio 57r uses a smaller *pi* headpiece with a similar tendril design to that of John (see Image 9.6). The Lent headpiece on folio 105r combines the *pi* headpiece of John with the intertwined wave design of Matthew (see Image 9.7).



Image 9.4: Folio 1r, John headpiece



Image 9.5: Folio 21v, Matthew headpiece



Image 9.6: Folio 57r, Luke headpiece



Image 9.7: Folio 105r Lent headpiece



Image 9.8: Folio 144v Menologion headpiece

The headpiece beginning the Menologion on folio 144v (Image 9.8) is a simplified version of the previous design for Lent (Synaxarion period 4, Image 9.7). All of the headpiece designs feature leaf-shaped finials extending from the corners (palmettes) as was typical for Byzantine decoration. The variation may be prompted by different exemplars. Each Menologion month is separated by a simple decoration of tilde shapes and dots in a repeating pattern. Only May and October are exceptions to this. May has small T shapes on either side of a wavy line, which matches the decoration for the Good Friday Night Vigil readings. October is similar to this, featuring a wavy line with dots. If the decoration was not added during the writing of the lections, the amount of space calculated for these was exact. Two of the other decorations are probably space fillers, that on folio 27r to make the κυριακή reading begin on a new page, and on folio 104v to fill the space at the end of Synaxarion 3.

Another feature of the lectionary is the enlarged initials beginning each lection (see Image 9.9). The enlarged letters project into the margins (*ekthesis*) and are written in red ink. It is likely that they were penned at the same time as the main text in black was written, because the text wraps around them with precision: unlike other Greek biblical manuscripts, the enlarged initials do not sit by themselves in the margin, there are no small

prompts to guide the rubricator and no absent letters. <sup>16</sup> Even when the red initials extend into the text area, the black text fits them with precision. Furthermore, the spacing of the lectionary text also seems to be accommodated to the red ekphonetic signs above them (see pages 178–9 below). It may therefore be concluded that the scribe had access to both inks as he wrote.



Image 9.9: Folia 64v and 65r, showing different types of enlarged initials

Weekday lections tend to have smaller, simpler initials, but Sunday lections are given prominence with larger and more decorated initials. This pattern continues throughout the lectionary. <sup>17</sup> This subtle difference makes it easier for the lector to locate where he is in the lectionary and gives prominence to the Sunday lesson. This can be seen on Image 9.9 where the red initials for the weekdays on folio 64v are simple designs corresponding in height to around three lines of text; opposite them, the Sunday reading on folio 65r has a

<sup>&</sup>lt;sup>16</sup> Examples of the small letters left in the margin as prompts for the rubricator may be seen in the manuscript Vatican City, BAV, Ott. gr. 298 (GA 629).

<sup>&</sup>lt;sup>17</sup> Anderson identifies a similar pattern in GA L1635 with plain gold initials and painted gold initials: J.C. Anderson, *The New York Cruciform Lectionary* (Pennsylvania: Pennsylvania State University Press, 1992), 25.

red initial which is far more ornate and extends over ten lines. The same letters appear throughout, commonly E and T, because each lection begins with a standard incipit. The incipits in Codex Zacynthius are:

- τῷ καιρῷ ἐκείνῳ
- ἐν ταῖς ἡμέραις ἐκείναις
- εἶπεν ὁ κύριος
- εἶπεν ὁ κύριος τὴν παραβολὴν ταύτην
- εἶπεν ὁ κύριος τοῖς ἑαυτοῦ μαθηταῖς
- εἶπεν ὁ κύριος πρὸς τοὺς ἐληλυθότας πρὸς αὐτὸν ἰουδαίους
- and twice, είπεν ό κύριος πρὸς τοὺς πεπιστευκότας αὐτὸν ἰουδαίους.

There are some instances of lections which do not include an incipit, leading to other enlarged initials within the codex. An example of this is the first Sunday after Easter, where John 20:19 begins the lection with οὖσης ὀψίας (fol. 3v). Occasionally a new paragraph within a lection begins with a much smaller red initial. These often coincide with the beginning of a new lection within the main lection. Also, there are occasions when a new lection begins with the word  $\tau \tilde{\omega}$ , and the whole word is rubricated and enlarged rather than just the initial letter, e.g. on folio 52v.

Lections written in full in the Menologion still display enlarged initials in red with *ekthesis*. However, in this part of the manuscript a great number of lections are simply listed with instructions on where to locate them. This leads to an abundance of red letters within the text, not just down the margins where the days are listed. Each new part of a reference begins with a red letter, such as the beginning of the commemoration, the beginning of the cross-reference, the beginning of the service and *prokeimena* and *stichoi*. Many of these letters are repeated as with the main lections; a red *tau* is found for  $\tau \circ \tilde{\nu} \circ \tilde{$ 

In addition to the rubricated initials, Lectionary 299 features an extensive set of red markings above the words, which are part of the ekphonetic notation system, or neumes. These are visible in a number of the photographs in this chapter, such as Image 9.5. The colour and shape of these marks distinguish them from the Greek accents which are written in the same black ink as the text. While accents assist with reading the text, neumes provide the intonation for chanting. The presence of this system, written by the scribe, indicates that Codex Zacynthius was intended to be used for public recitation, with these signs aiding with sense division and cantillation. The  $\tau \epsilon \lambda \epsilon i \alpha$  (red marks in the text in the shape of a +) have been included in the transcription as they mark the end of passages and sometimes replace the standard punctuation. As already noted, the biblical text is often spaced to allow for the addition of these markings: many of the *teleia* are written in blank space, although there are also a great number of places where they are squeezed above the last word of a phrase. This suggests that the exemplar used for transcription may not have

<sup>&</sup>lt;sup>18</sup> See pages 189–92 below.

<sup>&</sup>lt;sup>19</sup> Gibson, *The Apostolos*, 169.

been the same as the one for the addition of the neumes, if, indeed, the latter were copied from another manuscript and not simply added through tradition. Some passages are not marked with this notation: it is unlikely that they were not read aloud, so they may have simply been overlooked.<sup>20</sup> It appears that the text in black writing was copied first and the ekphonetic notation added subsequently, as occasional corrections have been made in red ink.

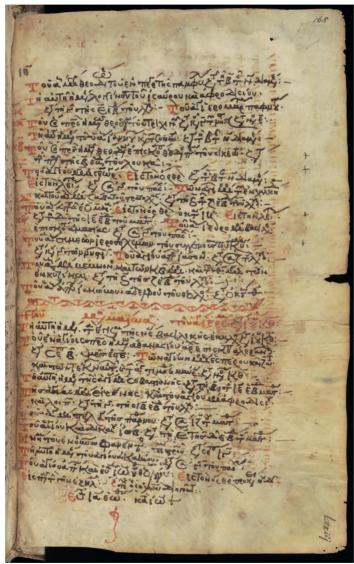


Image 9.10: Folio 168r, showing the lists of readings in the Menologion

 $<sup>^{20}</sup>$  For an example, see fol. 11v where the lection at the top of the page lacks neumes, but the lection beginning lower down on the same page has them.

Like many other New Testament manuscripts, the lectionary features *diplai* in the left margin. These arrow-shaped marks (>) identify quotations, enabling the reader to distinguish passages quoted from the Old Testament from the words of the evangelist. A good example can be seen on folio 32r, where a long quote from Isaiah is marked with *diplai*. In most lections, the selection of text is so short as to not require additional paragraphing. However, some of the longer lections have paragraphs, to assist the lector with the sense and with keeping their place whilst reading aloud. It has already been noted that the scribe begins new mini-lections within the larger lection with a small red letter in *ekthesis*. There are also numerous places where the scribe puts a black letter in *ekthesis* in order to break up the text. In some places, this appears rather experimental, such as the lower half of folio 103r, where there are six new paragraphs in only twenty lines (compare also the bottom of folio 114v). Although this text does lend itself to being broken into sections, these passages stand out as written in a different way to other lections.

# Pagination and Quires

The first and last pages of the manuscript are particularly worn and hard to read where the ink and parchment have rubbed against the wooden covers. The last page, fol. 176, is particularly interesting because it should come after folio 168: it contains part of the Menologion for May and June and features the quire number 22. It must have come loose at some point and been rebound at the back of the manuscript. Although the date of this is not certain, the wear on this page implies that it has been in its current position for some time. In other places, the binding is rather tight and makes it hard to read some of the text where it sits close to the centre of the book. This can be seen at the bottom left of the very first page. In other places, such as folio 97r, the sheet is becoming detached and the sewing of the binding can be seen at the bottom.

Folio 169r has been heavily trimmed, presumably in order to supply a strip of parchment for another purpose. Indeed, there is evidence of trimming throughout the codex, such as at the bottom of folio 26r, where a crease has caused a small fold of parchment to escape trimming. Although this has had little effect on the lectionary other than the loss of quire number 17 on folio 129r (see Image 9.11), it may have had a greater effect on the undertext: although the surviving margins of the catena are generous, the original quire numbers have probably been lost, possibly with further marginal material.<sup>21</sup>



Image 9.11: Folio 129r showing quire number ιζ almost entirely trimmed off

<sup>&</sup>lt;sup>21</sup> For example, the right-hand rows of columns on fol. 1v of the undertext (fol. 95v of the lectionary).

There are three sets of pagination in Codex Zacynthius. Tregelles writes that the manuscript was not previously numerated, and he added Roman numerals for the catena pages and Arabic numbers for the lectionary. The Roman numerals are in black ink at what would have been the top right-hand corner of the original leaves and thus appear at 90 degrees to the current lectionary. Tregelles' numeration of the lectionary is therefore also likely to be the series in ink, which is correct throughout. Another hand, however, has added a series of pencil numbers to the lectionary in the same place. These are identical until folio 22, where the pencil number 21 is erroneously repeated and all subsequent pencil numbers are out by one (although those on folios 22–26 have been corrected). It is surprising that an error crept into the pencil numeration when the existing set of ink numbers was correct. For the lectionary transcription the ink numbers have been used.

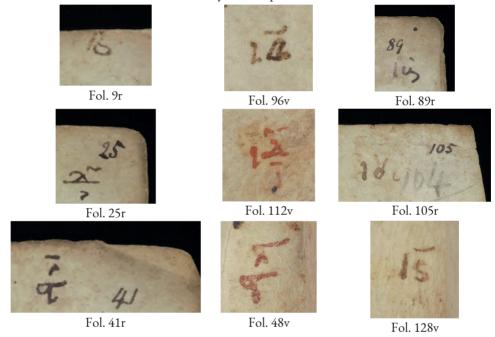


Image 9.12: Quire signatures showing letters  $\beta$ ,  $\delta$  and  $\varsigma$ 

The lectionary also contains quire numbers, in order to assist the binder in keeping each quire of material in order. In the lectionary, initial quire signatures in Greek numerals appear at the top right of the first recto page and final quire signatures at the bottom right of the last verso page. Codex Zacynthius employs the system in which the start and end quire numbers match, rather than the end number matching the following quire. There are twenty-two quires of eight pages each. As noted above, the last quire signature is out of order because folio 176 was bound at the end of the codex. At least two hands add the quire numbers, one of whom is the main scribe of the lectionary. This hand uses red and

<sup>&</sup>lt;sup>22</sup> S.P. Tregelles, *Codex Zacynthius* (London: Samuel Bagster and Sons, 1861), ii.

black ink and regularly adds a numeral hook to the right of the number and decoration underneath, especially for the final signature. It is probable that the same hand was responsible for some of the initial markers, but these are plainer. Some of the numbers display such differences in shape and ink colour that it is clear that at least one additional hand contributed to the numeration (see Image 9.12). The *beta* at the start of quire 2 (fol. 9r) and quire 12 (fol. 96v) has an enlarged lower bowl, and is distinctly different to the cursive *beta* at the start of quire 12 (fol. 89r). There is also a cursive *delta* at the start of quire 14 (fol. 105r) which contrasts with other majuscule examples of *delta*. The differences in the writing of *stigma* (the numeral 6) are interesting. This is written three times as  $\sigma\tau$  (quire 6 start and end, and quire 26 start) but once as  $\varsigma$  (quire 16 end, fol. 128v). It is possible that some of the numbers were added during the rebinding of the manuscript, although it was definitely trimmed after the addition of the quire numbers, as is evidenced by the almost total loss of quire number 17.

A new section of the liturgical calendar does not necessarily start on a new quire. The beginning of Synaxarion section 2, the portion from Matthew, follows John within the same quire and indeed on the same page (quire 3, fol. 21v). Synaxarion section 3, the Lukan section, begins on a new quire and a new page (quire 8, fol. 57r) but this could be coincidence. The first weekday readings of Synaxarion 4 are all instructions to locate the lections elsewhere and appear at the end of folio 104v, the end of quire 13. This puts the first full reading of Lent on a new page and quire. However, there is no indication of a break between Synaxarion sections 4 and 5 on folio 111v at all, and the lections continue without interruption. The beginning of the Menologion occurs on the last page of quire 18 (fol. 144v) and is not separated. Each month then follows on, saving as much space as possible. This supports Jordan's theory that sections of a lectionary do not have to begin on a new gathering, although there is some evidence of some sections beginning on fresh quires.<sup>23</sup> It may also suggest that the scholarly segmentation of the Synaxarion into sections may not have been the way the church year was understood during Byzantine times.

#### THE CONTENTS OF LECTIONARY 299

The contents of the lectionary in Codex Zacynthius are summarised for easy reference in Table 9.1 (more detailed listings are provided in the lists at the end of this chapter).

Folio number	Contents
1r	The beginning of Synaxarion section 1: John. (Easter.) <i>Pi</i> headpiece.
21v	The beginning of Synaxarion section 2: Matthew. (Pentecost.) Band
	headpiece.
57r	The beginning of Synaxarion section 3: Luke. (Elevation of the
	Cross.) Pi headpiece.
83r	The beginning of Mark within Synaxarion 3. No decoration.
104v	The beginning of Synaxarion section 4: Mark. Initial lections are all
	cross-references.
105r	First full lection of Synaxarion 4: Mark. (Lent.) Pi headpiece.

<sup>&</sup>lt;sup>23</sup> Jordan, 'The Textual Tradition of the Gospel of John,' 9.

111v	The beginning of Synaxarion section 5: Holy Week. No decoration.
126r	The beginning of the twelve Gospels of the Passions. These were read
	during a vigil from Maundy Thursday to Good Friday. Decoration.
137v	The beginning of the four lections of the canonical hours on Good
	Friday. Decoration.
140v	Good Friday Vespers reading. Decoration.
143r	Sabbath Vespers reading. Decoration.
144v	The beginning of the Menologion. Band headpiece. September.
149r	Start of October.
151v	Start of November.
154r	Start of December.
159r	Start of January.
164r	Start of February.
166r	Start of March.
167v	Start of April.
168r	Start of May.
171r	Start of July.
172v	Start of August.
176r	Start of June. This leaf is displaced and should follow fol. 168v.

Table 9.1: Summary of Contents of Lectionary 299.

Each lection in Zacynthius can be navigated by associating the correct text with the correct heading. The lection heading at the top of the page goes with the first new lection on that page, and any subsequent lections beginning on the same page have their headings written next to them. In addition, the evangelist is normally specified, allowing the reader to locate the day within the correct Synaxarion period. These headings are often heavily abbreviated, giving the day, the week and the evangelist. An example of this would be  $\tau\eta$   $\pi\alpha$   $\tau\eta\varsigma$   $\gamma$   $\epsilon\beta\delta$   $\kappa\alpha\tau$   $\lambda$ ouk, which is the reading for the Friday ( $\pi\alpha\rho\alpha\sigma\kappa\epsilon\nu\dot{\eta}$ ) of the ( $\tau\dot{\eta}\varsigma$ ) third ( $\gamma$ ) week ( $\dot{\epsilon}\beta\delta$ ou $\dot{\alpha}\delta\eta\varsigma$ ) according to ( $\kappa\alpha\tau\dot{\alpha}$ ) Luke ( $\Lambda$ o $\dot{\nu}\kappa\alpha\nu$ ): Synaxarion 3 Week 3 Day 6 (abbreviated as S3W3D6 in tables and transcriptions). Typical abbreviations in this manuscript include:

- σα for σαββάτω (Saturday)
- κυ for κυριακή (Sunday)
- πα for παρασκευή (Friday)
- εβδ for έβδομάδος (week)
- ν for πεντηκοστῆς (Pentecost)
- μεσον for μεσοπεντηκοστῆς (Mid-Pentecost)
- νηστει for νηστειών (Lent)
- κατ for κατά (according to)
- ματθ for ματθαῖον (Matthew)
- μαρ for μάρκον (Mark)

- λουκ for λούκαν (Luke)
- ιω for ἰωάννην (John)

The service is not normally specified in the heading, as most Gospel lectionaries were read during Divine Liturgy. Only on days with more than one reading are service identifiers written. These are also sometimes abbreviated:

- ορθ for ὄρθρος (Matins, sometimes also written as πρωί)
- λειτ for λειτουργίαν (Liturgy)
- εσπ for ἐσπέρας (Vespers)
- απο δειπ for ἀπὸ δεῖπνον (Literally 'after dinner', so Compline)
- ωρ for ὥρα (Hours).

On occasion, specific days have their own titles which would have been known to the lectors. Examples include κυριακή τῆς σαμαρείτιδος, 'Sunday of the Samaritan Woman', οr κυριακή τοῦ τελώνου καὶ τοῦ φαρισαίου, 'Sunday of the Tax-Collector and the Pharisee'. Other titles seen more than once in this lectionary include:

- διακαινήσιμου (Easter Week or Bright Week)
- πάσγα (Easter)
- προεόρτιον (forefeast)
- μεθεόρτιον (after-feast)
- τα φώτα (divine lights; Theophany or Epiphany).

The Synaxarion readings follow two patterns of lections. Weekend readings follow each other (Saturdays to Saturdays and Sundays to Sundays) in a relatively sequential pattern, while the weekday readings follow a separate sequence. This is quite normal for a Byzantine lectionary, but when the lections are listed by contents, the jumps backwards within a gospel for the weekend readings can be quite striking. Krueger and Nelson suggest that this was caused by combining an older system for weekend readings with a newer arrangement for weekdays.<sup>24</sup> As would be expected for a twelfth-century manuscript, Codex Zacynthius follows this combined system.

Many lections are repeated by having two different calendars of readings. To avoid duplication, scribes came up with a system of cross-referencing which saved both time and space. On numerous occasions, largely in the Menologion, the lection heading is given and then, after the word  $\zeta \dot{\eta} \tau \omega$  meaning 'seek', the reference of where the full text of that passage can be found in the lectionary. These cross-references are often heavily abbreviated.

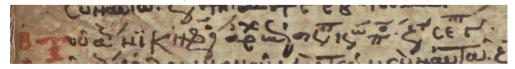


Image 9.13: Folio 176r June 2 abbreviations

For example, on June 2, Lectionary 299 reads του αγ νικηφο αρχεπισκπ κωπο ζτ σεπτ γ (see Image 9.13). This may be expanded as τοῦ ἁγίου νικηφόρου ἀρχιεπίσκοπου

<sup>&</sup>lt;sup>24</sup> Krueger and Nelson, 'New Testaments of Byzantium,' 11. See also Osburn, 'The Greek Lectionaries,' 105.

κωνσταντινουπόλεως. ζήτει σεπτεμβρίω γ΄ ('Saint Nicephorus, Archbishop of Constantinople. Seek September 3.'). A full list of the Menologion headings for this manuscript is provided at the end of this chapter to assist with navigating these abbreviations.

The lections given in full in the Menologion do not have any particular liturgical significance. They are written out either because that passage had not previously occurred in the codex so needed a full lection, or because the verse spread needed was complex and indicating it by the addition of  $\partial \rho \chi \dot{\eta}$  and  $\tau \dot{\epsilon} \lambda o \zeta$  marks within an existing lection may have caused confusion. The texts written in full in the Menologion are listed in Table 9.2. Specific services for the day are noted if appropriate. Errors in the evangelist ascriptions in the titles are recorded in quotation marks, with the correct source given in the reference. There are more incorrect ascriptions in the Menologion than the Synaxarion, probably because of the regularity of the sequence of the gospels within the Synaxarion which contrasts with the lack of order in the Menologion. Lections with only the initial words of the first verse are not included in Table 9.2, as these initial incipits are simply a marker. For example, references to Matthew 5:14–19 include the words  $\dot{\nu}\mu\epsilon\bar{\nu}$  degree after the instruction to seek the passage for September 2. This shows the reader that the lection required is the second one on that day, from Matthew, not the first one (John 15:1–7).

Day	Text
Sept. 2	Matthew 5:14–19
Sept. 3	John 10:9–16
Sept. 8 Matins	Luke 1:39–49, 56
Sept. 8 Liturgy	Luke 10:38–42; 11:27–28
Sept. 13	John 12:25–36
Sunday before the Elevation of the Cross	John 3:13–17
Sept. 14	John 19:6, 9–11, 13–20, 25–28, 30–35
Sept. 30	Matthew 24:42–47
Oct. 8	John 8:3–11
Oct. 9	Matthew 10:1-7, 14-15
Oct. 11	Mark 13:33-37; 14:3-9 ('Luke')
Oct. 13	Matthew 7:12–21
Oct. 18	Luke 10:16–21
Nov. 1 Liturgy	Matthew 10:1-8
Nov. 5	Mark 8:34-35; 10:29-31
Nov. 6	Luke 12:8–12 ('Matthew')
Nov. 10 Liturgy	Luke 14:25–27, 33–35 ('Matthew')
Nov. 13 Matins	John 10:1-9

<sup>&</sup>lt;sup>25</sup> See also L1635 for this ascription problem in the Menologion: Anderson, *The New York Cruciform Lectionary*, 72.

Nov. 29	Matthew 10:17–18, 23–25, 28–31 ('Mark')	
Dec. 17	Luke 11:44–50	
Sunday before Christmas Day	Matthew 1:1–25	
Dec. 24 (3rd hour)	Luke 2:1–20	
Dec. 25 Liturgy	Matthew 2:1–12	
Dec. 26	Matthew 2:13–23	
Saturday after Christmas Day	Matthew 12:15–21	
Jan. 1 Liturgy	Luke 2:20–21, 40–52	
Jan. 3	Matthew 3:1, 5–11	
Saturday before Epiphany	Matthew 3:1–6	
Sunday before Epiphany	Mark 1:1-8	
Jan. 5	Luke 3:1–18	
Jan. 6 Matins	Mark 1:9-11	
Jan. 6 Liturgy	Matthew 3:13–17	
Jan. 7	John 1:29–34 ('Matthew')	
Saturday after Epiphany	Matthew 4:1–11	
Sunday after Epiphany	Matthew 4:12–17	
Jan. 9	Luke 3:21–22; 4:1–2, 14–15	
Jan. 12	John 10:39-42	
Feb. 2 Liturgy	Luke 2:22–40	
Feb. 15	Luke 10:3–9	
Feb. 23	John 12:24–26, 35–36	
Mar. 25 Liturgy	Luke 1:24–38	
May 8 Liturgy	John 19:25–27; 21:24–25	
June 19	Luke 6:20–26; 10:23–24; 11:33	
June 24 Liturgy	Luke 1:1–25, 57–68, 76–80	
June 29 Liturgy	Matthew 16:13–19	
July 8	Luke 6:17–19; 9:1–2; 10:16–21	
Aug. 6 Matins	Luke 9:28–36	
Aug. 6 Liturgy	Matthew 17:1–9	
Aug. 7	Mark 9:2-9	
Aug. 29 Liturgy	Mark 6:14–30	

Table 9.2: Gospel Texts Written in Full in the Menologion in Lectionary 299.

A comparison with a similar table for the Jaharis Lectionary (Lectionary 351) shows that fewer passages are written in full in Codex Zacynthius. The Jaharis Lectionary was written for Hagia Sophia, the cathedral of Constantinople and seat of the Patriarch. While sixty-five lections are given in full in Jaharis, Zacynthius by contrast cites fifty. From an entire year's worth of lections, including multiple readings for many days, this illustrates how few lections were actually penned in full in the Menologion of both manuscripts.

<sup>&</sup>lt;sup>26</sup> John Lowden, *The Jaharis Gospel Lectionary: The Story of a Byzantine Book* (New York: The Metropolitan Museum of Art, 2009), Appendix 2 on 116–7.

The majority of readings for each day correspond exactly, but Zacynthius consistently saves parchment by writing cross-references. On September 1, the first lection of the year, Luke 4:16–22, is written in full in Jaharis, but Zacynthius refers to Synaxarion 3 Week 1 Day 5. On September 6, Mark 12:28–37 in full appears in Jaharis and Zacynthius refers to Synaxarion 3 Week 16 Day 4 after a short incipit. As a general rule, in the earlier part of the year the two manuscripts cite the same lections in full. However, towards the latter part of the year Zacynthius uses cross-references more freely. These cross-references correspond with the same passage as Jaharis with three exceptions:

- June 30: Zacynthius refers to Matthew 10:23–31; Jaharis has the text of Matthew 9:36–10:8
- August 12: Zacynthius refers to Luke 9:1–6; Jaharis has John 12:35–36, 44–50
- August 16: Zacynthius refers to John 15:1–7; Jaharis has the text of Luke 9:51–56, 10:22–24, 13:22.

This suggests that the decision to cross-refer in Zacynthius rather than write texts in full was not because of a difference in the expected text but because of a need to save parchment. This may be explained by observing that Jaharis was written for the cathedral of the patriarch, whereas Codex Zacynthius bears the marks of a more provincial production.

The markings for lections used in in continuous text manuscripts can also be found in lectionaries themselves. Within longer lections, there are  $\partial \rho \chi \dot{\eta}$  and  $\tau \dot{\epsilon} \lambda o \zeta$  marks signalling the beginnings and ends of shorter lections. This occurs when a cross-reference points to a subsection of a longer lection, and the copyist has noted the start and end of this shorter reading to aid the reader. A good example of these markings is found on folio 130r, where the start and end of the reading for July 16, in memory of the Fifth Synod, are noted partway through a lection. Also attached to the marginal notes here is the required incipit for the lection,  $\epsilon \dot{l} \pi \epsilon \nu \dot{o} \kappa \dot{\nu} \rho \iota o c$ . It is clear that the copyist was aware of this shorter lection when copying the original passage, as its beginning is marked by a new paragraph and red letter in *ekthesis*. At first appearance, an additional lection marked like this could be presumed to be a secondary addition, but this may not necessarily be the case. The scribe may have followed an exemplar in the way the lections were laid out.

In the lectionary of Codex Zacynthius the cross-references do not always refer backwards to a passage already written. Some are found very early in the Synaxarion and point forwards in the codex to a lection which was yet to be copied. The first example of this is Week 1 Day 3 in John, right at the beginning of the Synaxarion, which instructs the reader to locate this passage from Luke in Resurrection reading 5. However, as mentioned above, the Resurrection pericopes are not extant in this manuscript, so a lector would search in vain. Also, on the very first day, Easter Sunday, there is traditionally a second reading of John 20:19–25. This is not written or referenced at all here in Lectionary 299,

<sup>&</sup>lt;sup>27</sup> For other lectionary abbreviations commonly found, see Teunis Van Lopik, 'Some Notes on the *Pericope Adulterae* in Byzantine Liturgy,' in *Liturgy and the Living Text of the New Testament* (ed. H.A.G. Houghton. T&S 3.16. Piscataway NJ: Gorgias Press, 2018), 151–76, esp. 160.

yet where John 20 is written later in the Synaxarion, the end of this first reading is marked in the margin with a τέλος sign. There is some confusion in double readings, where a crossreference points the reader to one lection, but a marginal note alongside another lection offers an alternative. For example, the cross-reference for September 5th points the reader to Synaxarion 2 Week 11 Day 4 (Matthew 23:29-39), yet we find a heading for the beginning of the Saint Zechariah reading beside the same text in Synaxarion 5 Week 1 Day 3a. Or, on folio 116r, the heading of a lection has been changed and additional rubrics added to alter the occasion on which this text should be read, causing confusion over what to read here.<sup>28</sup> There are even examples of alternative texts for lections, such as on folio 130r where a lection heading in the margin marks the text for July 16 as John 17:11–21, yet the cross-reference in the Menologion list for July 16 (fol. 172r) suggests reading Synaxarion 1 Week 3 Day 7, John 15:17-16:2. The system in Zacynthius is not straightforward, and often relies on the knowledge of the lector to enable use of the manuscript. There are cross-references to days which also have cross-references, leading the reader on a chase around the lectionary to locate the correct reading. By the end of the Menologion, almost entire months are written as headings and instructions, because by this point in the codex most lections have been penned already (compare Image 9.10). This lectionary was written to save space and cost, not to be easy to use.

On some occasions, the instructions are quite complicated. In the middle of the lection for Synaxarion 5 Week 1 Day 6b on folio 138v, there are instructions to read the text for the middle portion of the lection elsewhere and then to carry on reading the end of the lection as is written. The instructions after Mark 15:15 may be roughly translated as: 'Seek the sixth Gospel reading of the Passions and read until the end. And again, come back here and begin again with this until the end'. The text then resumes with Mark 15:32. Similarly, on folio 174v for August 15, the lector is instructed to read two readings together, those of the Matins and the Liturgy on September 8 to make one longer lection. Christmas is a particularly complicated time for this lectionary. On the Saturday before Christmas Day, which elsewhere is normally Matthew 1:1-25, Codex Zacynthius instead has the full text of this passage on the following day (the Sunday before Christmas), and the Saturday has a cross-reference to Synaxarion 3 Week 12 Day 7 (Luke 13:19–29). On December 24th, the Matins reading is marked in the middle of the Matthew 1:1-25 text of this reading for the Sunday before Christmas, and this additional marker apparently also serves for the Christmas Day Matins reading. The additional hours readings for Christmas Eve are not cross-referenced using ζήτει, but are found in the margins to the readings of Christmas Day Liturgy and the Boxing Day reading. Was this confusion caused by the desire to save parchment or were different strands of lectionary tradition being incorporated into this lectionary?

While lectionaries were used mainly for daily Divine Liturgy and Sunday Matins services, the lectionary system in Codex Zacynthius shows that this book was also used for the monastic hours of Good Friday, throughout Christmas Day, and also for occasional Vigils and Vespers services.<sup>29</sup> The extra services and lections in this manuscript suggest a

<sup>&</sup>lt;sup>28</sup> See the discussion in the list of selected corrections later in this chapter.

<sup>&</sup>lt;sup>29</sup> Services for monasteries include Divine Liturgy, Vespers, Compline, Vigils, Matins, 1st, 3rd, 6th and 9th hour services. We find evidence for all of these in Zacynthius.

monastic background either for its provenance or for its intended use. During the Divine Liturgy, the lectionary codex would be carried in procession by the deacon during the Little Entrance; the readings were recited from a lectern outside the *bema* by a priest or deacon; and the book was placed on the altar.<sup>30</sup>. Weitzmann is the only advocate of the position that decorated lectionaries were for display only and were placed on the altar without being read.<sup>31</sup> The repair to the cover of Zacynthius, as well as its contents, bears witness to the fact that it was not a display lectionary but a working book.

## Prokeimena and Stichoi

Further evidence for the use of Lectionary 299 during the liturgy is seen in the *prokeimena* (responsories) and *stichoi* (Psalm verses) attached to some of the lections. These are the Psalms chanted before and after the lection, with instructions for the chanting tone. Some of these are copied by the original scribe, presumably from an exemplar containing the same information. Others are marginal notes added by later hands to aid in the use of the book, for example on folio 60r beside the lection for Synaxarion 3 Week 2 Day 6. References like these are largely restricted to working texts. There are fewer examples in the Synaxarion of this manuscript, although one is found on folio 110r, the Matins reading for Palm Sunday with text from Psalms 8:2 and 9 (see Image 9.14); instead, they are much more common in the Menologion. Table 9.3 lists the text for each *prokeimenon* and *stichos* in the Menologion in Codex Zacynthius, along with a translation and the verse reference both in the Septuagint and in modern Bibles.<sup>32</sup>

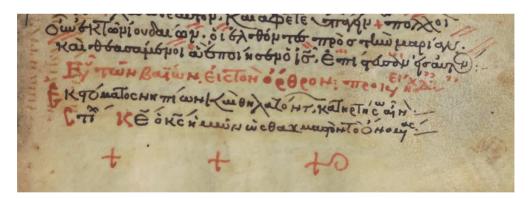


Image 9.14: Folio 110r prokeimenon and stichos readings

<sup>&</sup>lt;sup>30</sup> Jordan, 'The Textual Tradition of the Gospel of John,' 79. On Easter Sunday the readings were recited from the altar table inside the *bema* by a senior priest.

<sup>&</sup>lt;sup>31</sup> Jordan, 'The Textual Tradition of the Gospel of John,' 35.

The translation is based on the New English Translation of the Septuagint, Psalms section translated by A. Pietersma. Available online from: <a href="http://ccat.sas.upenn.edu/nets/edition/">http://ccat.sas.upenn.edu/nets/edition/</a> [Accessed 30.10.2019].

Sept. 8	Prokeimenon	μνησθήσομ(αι) τοῦ ὀνόμ(α)τ(ος)	Ps 44:18
- T		(I will remember [your] name.)	(Ps 45:17)
	Stichos	ἄκουσον θύγατερ	Ps 44:11
		(Hear O daughter.)	(Ps 45:10)
Sept. 14 Prokeimenon		ό θ(εὸ)ς βασιλεὺς ἡμ(ῶν) πρὸ αἰῶνο(ς) εἰργά(σα)τ(ο)	Ps 73:12
r		(Yet God is our King from of old, he worked	(Ps 74:12)
		[deliverance].)	,
	Stichos	μνήσθητι τῆς συναγωγῆς σου ἧς ἐκτίσω ἀπ' ἀρχ(ῆς)	Ps 73:2
		(Remember your congregation, which you	(Ps 74:2)
		acquired long ago.)	
Oct. 22	Prokeimenon	τίμιο(ς) ἐναντίον κ(υρίο)υ	Ps 115:6
		(Precious before the Lord.)	(Ps 116:15)
	Stichos	τί ἀνταποδώ(σω) τῷ κ(υρί)ῳ	Ps 115:3
		(What shall I return to the Lord.)	(Ps 116:12)
Nov. 1	Prokeimenon	(θαυμαστὸς ὁ θεὸς ἐν τ)οῖς ἁγ(ίοις) αὐτ(οῦ) ὁ θ(εὸ)ς	Ps 67:36
		ἰ(σρα)ήλ	(Ps 68:35)
		(Admirable is God among his saints, the God of	
		Israel.)	
	Stichos	ἐν ἐκκλησίαις εὐ(λογεῖτε)	Ps 67:27
		(Bless [God] in assemblies.)	(Ps 68:26)
Nov. 8	Prokeimenon	(ὁ ποιῶν τοὺς) ἀγγέλ(ους) αὐτ(οῦ)	Ps 103:4
		(He who makes spirits his messengers.)	(Ps 104:4)
	Stichos	εὐλόγει ή ψυχή μ(ου) τ(ὸν)	Ps 103:1
		(Bless the [Lord], O my soul.)	(Ps 104:1)
Nov. 10	Prokeimenon	τίμιο(ς) ἐναντί(ον)	Ps 115:6
		(Precious before [the Lord].)	(Ps 116:15)
	Stichos	τί ἀνταποδώ(σω)	Ps 115:3
		(What shall I return.)	(Ps 116:12)
Nov. 13	Prokeimenon	τίμιο(ς) ἐναντί(ον) κ(υρίο)υ	Ps 115:6
		(Precious before the Lord.)	(Ps 116:15)
	Stichos	τί ἀνταποδώ(σω) τῷ κ(υρί)ῳ	Ps 115:3
		(What shall I return to the Lord.)	(Ps 116:12)
Nov. 21	Prokeimenon	μνησθήσομ(αι) τοῦ ὀνόματο(ς)	Ps 44:18
	a	(I will remember [your] name.)	(Ps 45:17)
	Stichos	ἄκουσον θύγατ(ερ)	Ps 44:11
<b>.</b>		(Hear O daughter.)	(Ps 45:10)
Dec. 25	Prokeimenon	έκ γαστρὸς πρὸ ἑωσφόρου ἐγεννησά σε ω	Ps 109:3
		(From the womb, before Morning-star, I brought	(Ps 110:3)
	G . I	you forth.)	D 105 :
	Stichos	είπεν ὁ κ(ύριο)ς τῷ κ(υρί)ῳ μου κάθ(ου) ἐκ	Ps 109:1
T -	D 1 1	(The Lord said to my lord, "Sit [on my right]".)	(Ps 110:1)
Jan. 1	Prokeimenon	τίμιο(ς) ἐναντ(ίον) κ(υρίο)υ	Ps 115:6
	G I	(Precious before the Lord.)	(Ps 116:15)
	Stichos	τί ἀνταποδ(ώσω)	Ps 115:3
	1	(What shall I return.)	(Ps 116:12)

Jan. 6	Prokeimenon	φωνὴ κ(υρίο)υ ἐπὶ τῶν ὑδάτ(ων)	Ps 28:3
		(The Lord's voice is over the waters.)	(Ps 29:3)
	Stichos	ἐνέγκατε τῷ κ(υρί)ῳ υἱοὶ θ(εο)ῦ	Ps 28:1
		(Bring to the Lord, O divine sons.)	(Ps 29:1)
Feb. 2	Prokeimenon	έγνώρισε κ(ύριο)ς τὸ σ(ωτή)ριον αὐτ(οῦ) ἐναντίον τῶν	Ps 97:2
		ἐθν(ῶν) ἀπεκάλυ(ψεν) τ(ὴν) δι(καιοσύνην) αὐτ(οῦ)	(Ps 98:2)
		(The Lord made known his deliverance; before the	
		nations he revealed his righteousness.)	
	Stichos	εἴδοσαν πάντα τὰ πέρατ(α) τῆς γ(ῆς)	Ps 97:3
		(All the ends of the earth saw.)	(Ps 98:3)
Mar. 25	Prokeimenon	καταβήσεται κ(ύριο)ς ώς ύετὸς ἐπὶ πόκον καὶ ώσεὶ	Ps 71:6
		σταγών(ες) ή στά(ζουσαι)	(Ps 72:6)
		(He will descend like rain on a fleece, and like	
		drops dripping [on the earth].)	
	Stichos	ἀνατελεῖ ἐν ταῖς ἡμέ(ραις) αὐτοῦ δικαιοσύ(νη) καὶ	Ps 71:7
		πλήθο(ς)	(Ps 72:7)
		(In his days righteousness will sprout, and an	,
		abundance [of peace].)	
May 8	Prokeimenon	εἰς πᾶ(σαν) τ(ὴν) γῆν ἐξῆλθ(εν)	Ps 18:5
•		([Their sound] went out to all the earth.)	(Ps 19:4)
	Stichos	οί οὐ(ρα)νοὶ διηγοῦντ(αι)	Ps 18:2
		(The heavens are telling [of divine glory].)	(Ps 19:1)
June 24	Prokeimenon	ἐκεῖ ἐξανατελῶ κέρ(ας) τῷ δα(υί)δ ἡτοίμασα λύχνον	Ps 131:17
		τῷ χ(ριστ)ῷ μου	(Ps 132:17)
		(There I will cause a horn to sprout up for David; I	
		prepared a lamp for my anointed one.)	
	Stichos	μνήσθητι κ(ύρι)ε τοῦ δα(υί)δ κ(αὶ) πά(σης)	Ps 131:1
		(O Lord, remember David and all [his meekness].)	(Ps 132:1)
June 29	Prokeimenon	εἰς πᾶσαν τὴν γῆν ἐξῆλθ(εν) ὁ φθόγγος	Ps 18:5
		(Their sound went out to all the earth.)	(Ps 19:4)
	Stichos	οί οὐ(ρα)νοὶ διηγοῦνται	Ps 18:2
		(The heavens are telling [of divine glory].)	(Ps 19:1)
Aug. 6	Prokeimenon	θαβώρ καὶ ἑρμών ἐν τῷ ὀνόματί σου ἀγαλλιάσονται	Ps 88:13
C		(Thabor and Hermon will rejoice in your name.)	(Ps 89:12)
	Stichos	μακάριος ό λαὸς ό γινώσκων ἀλλαλαγμὸν κ(ύρι)ε ἐν	Ps 88:16
		τῷ φωτὶ τῆς δόξης τοῦ προσώπου σου πορεύσοντ(αι)	(Ps 89:15)
		(Happy are the people who know a shout for joy;	
		O Lord, in the light of your countenance they will	
		walk.)	
Aug. 15	Prokeimenon	μνησθήσομ(αι) τοῦ ὀνόμ(ατος)	Ps 44:18
5		(I will remember your name.)	(Ps 45:17)
	Stichos	ἄκουσ(ον) θύγατ(ερ)	Ps 44:11
		(Hear O daughter.)	(Ps 45:10)

Aug. 29	Prokeimenon	τίμιος ἐναντίον κ(υρίο)υ ὁ θάνατ(ος) (Precious before the Lord is the death [of his devout ones].)	Ps 115:6 (Ps 116:15)
	Stichos	τί ἀνταποδώ(σω) τῷ κ(υρί)ῳ (What shall I return to the Lord.)	Ps 115:3 (Ps 116:12)

Table 9.3: *Prokeimena* and *stichoi* texts from Psalms in the Menologion of L299.

There are nineteen examples of *prokeimena* and *stichoi* in the Menologion of Codex Zacynthius. Lowden suggests that these commemorations are for feasts with higher status in the calendar, possibly when the Patriarch himself read the Gospel in Constantinople.<sup>33</sup> All but three lections in Codex Zacynthius have instructions to sing in the fourth tone (ἦχος δ'): September 14th lacks any tonal instructions; August 15th indicates a nonspecific plagal tone; August 29th the grave (barys) tone. The addition of these rubrics is a key link to the Constantinopolitan rite. A comparison with the Jaharis Lectionary, an illuminated Patriarchal lectionary known to have been produced in Constantinople, shows a very close relationship in the application of these rubrics. The Jaharis Lectionary lacks the expected rubrics for January 25, Gregory the Theologian, and February 24, the discovery of the head of John the Baptist. For both of these lections, Zacynthius has a Matins reading and a Liturgy reading, but likewise no prokeimenon or stichos. Of the seventeen lections listed as having special status with *prokeimena* and *stichoi* by Lowden, all are present in Codex Zacynthius.34 The Psalm references are also remarkably close, including agreeing with the Jaharis Lectionary against the text published by Mateos.<sup>35</sup> The only exception is August 15th, where Jaharis has Luke 1:46 and 1:48 but Zacynthius contains text from Psalm 44 which corresponds to 'another prokeimenon' at this point in the Jaharis Lectionary.

In addition, however, a *prokemeinon* and *stichos* occur in Codex Zacynthius on four further days when they would not normally be expected. These days are:

- November 1 (Cosmas and Damian)
- November 10 (Neilos)
- January 1 (Circumcision of Christ and Basil the Great)
- May 8 (John the Theologian, apostle and evangelist).

Given that it is likely that these rubrics add status to a particular commemoration, these days are unusual and may shed light on the provenance of the manuscript or, if not the place of production, its intended recipient. We will return to these commemorations.

# References to Constantinople and Patriarchs

The rite of Constantinople was far reaching in the Byzantine period, so we would expect to see many references to the city in a Menologion from this period. However, the sum of Constantinople references in Zacynthius is significant. Table 9.4 contains the notable

<sup>&</sup>lt;sup>33</sup> Lowden, *The Jaharis Gospel Lectionary*, 37.

<sup>&</sup>lt;sup>34</sup> Lowden, *The Jaharis Gospel Lectionary*, 37, Table 6.

<sup>&</sup>lt;sup>35</sup> Lowden, *The Jaharis Gospel Lectionary*, 120, referring to Juan Mateos, *Le Typicon de la Grande Eglise* (Rome: Edizioni Orientalia Christiana, 1962–3).

Constantinopolitan references and their day of commemoration, and also references considered key by Lowden to categorise his illuminated Patriarchal manuscripts.

Date	Commemoration	
Sept. 1	Service in the church of the Theotokos Chalkoprateion and after in the	
-	great Church. The Great Fire of Constantinople in 465 AD.	
Sept. 11	Dedication of the Church of Christ's Resurrection in Jerusalem (The Holy	
_	Sepulchre). This commemoration is found in the patriarchal lectionaries.	
Sept. 14	Sixth Church Synod.	
Sept. 21	The Church of the Theotokos in Petra, part of the Patriarchate of	
	Constantinople.	
Sept. 25	Processional liturgy of the Kampos.	
Oct. 11	Seventh Church Synod. Generally held on Oct. 12; L299 is ambiguous	
	regarding the commemoration date.	
Oct. 22	Abercius, Bishop of Hierapolis. The Patriarchate dedicated a chapel to him.	
Oct. 26	The great earthquake of 740 AD in Constantinople.	
Nov. 1	Cosmas and Damian. Relics held in Constantinople.	
Nov. 6	Service in the Great Church and procession in memory of the ashes (rain of	
	cinders).	
Nov. 10	Neilos. Prefect of Constantinople, before becoming a monk of Sinai.	
Dec. 22	Opening of the Great Church.	
Dec. 23	Dedication of the Great Church.	
Jan. 1	Basil the Great. Trained at Constantinople.	
Jan. 9	The great earthquake of 869 AD in Constantinople.	
Jan. 12	Stephen Abbot of Khenolakkos Monastery, Chalcedon (often	
	remembered on Jan. 14). Geographically opposite Constantinople.	
Jan. 27	Translation of the relics of John Chrysostom to Constantinople.	
Feb. 22	Uncovering of the relics of the Holy Martyrs at the Gate of Eugenius at	
	Constantinople.	
Mar. 13	Translation of the relics of Nicephorus to Constantinople.	
Mar. 15	John of Rouphinianai, a Monastery in Constantinople.	
May 1	Dedication of the New Imperial Church (in 881 AD).	
May 11	Birthday of Constantinople.	
June 5	Procession of the Kampos. Defeat of the Barbarians. Church of Saint	
	Babylas.	
July 2	Deposition of the robe of the Theotokos at Blachernae, Constantinople.	
July 15	Fourth and Fifth Church Synods.	
Aug. 31	Deposition of the Holy Girdle of the Theotokos (at Chalkoprateion).	

Table 9.4: Notable Constantinople references in the Menologion of Lectionary 299.

Of the twenty-five references given in Lowden as significant, Zacynthius has fourteen, plus extra mentions of Constantinople in other commemorations. <sup>36</sup> It lacks the longer *Taxis* and *Akolouthia* of September 1, but does make reference to the procession. Zacynthius is certainly not grand enough to be one of the Patriarchal lectionaries, but the exemplar may have had additional rubrics reflecting this origin. Many of the references to Constantinople in Table 9.4 are a normal part of the Menologion for Byzantine manuscripts. However, the combination of so many references is striking. Each day has a selection of possible dedications and accompanying texts, and to see so many based around Constantinople raises questions regarding the exemplar.

A great number of Patriarchs is found throughout the Menologion in Zacynthius. Table 9.5 lists the commemorations of Patriarchs, providing a further link to Constantinople.

Commemor- ation date	Patriarch	Reign Dates <sup>37</sup>	Title in L299
Sept. 2	John the Faster (IV, Nesteutes)	582-595	Patriarch
Sept. 2	Paul the Younger (III)	688-94	Patriarch
Oct. 11	Nectarius	381-97	Patriarch
Oct. 11	Arsacius	404-5	Patriarch
Oct. 11	Atticus	406-25	Patriarch
Oct. 11	Sisinnius (I)	426-27	Patriarch
Oct. 23	Ignatius	847-58,	Patriarch
		867–77	
Nov. 6	Paul the Confessor (I)	337-339,	Saint
		341-2, 346-	
		51	
Nov. 13	John Chrysostom	398-404	Saint, Archbishop
Nov. 20	Proclus	434-46	Patriarch
Nov. 20	Maximianus (Maximian)	431-34	Patriarch
Nov. 20	Anatolius	449-58	Patriarch
Nov. 20	Gennadius (I)	458-71	Patriarch
Jan. 25	Gregory the Theologian (I,	379-81	Saint
	Nazianzos)		
Jan. 27	John Chrysostom (relics)	398-404	Saint
Feb. 12	Meletius of Antioch	-	Patriarch (normally
			considered a Bishop)
Feb. 12	Anthony (II)	893-901	Patriarch
Feb. 18	Flavian	447-49	Saint
Feb. 22	Thomas (II)	667-69	Patriarch
Feb. 25	Tarasius	784-806	Archbishop

<sup>36</sup> Lowden, *The Jaharis Gospel Lectionary*, 32–4, Table 4.

<sup>&</sup>lt;sup>37</sup> Reign dates taken from 'Bishops/Patriarchs of Constantinople', Fordham University, https://sourcebooks.fordham.edu/byzantium/texts/byzpatcp.asp.

Mar. 13	Nicephorus (I) (relics)	806–15	Holy
Mar. 22	Thomas (I)	607-10	Bishop
Apr. 6	Eutychius	552-65	Archbishop
May 12	Germanus (I)	715-30	Saint
May 31	Eustathius	1019-25	Patriarch
June 2	Nicephorus (I)	806-15	Archbishop
June 4	Metrophanes (I)	306-314	Saint, Archbishop
June 14	Methodius (I)	843-47	Archbishop
Aug. 25	Epiphanius	520-35	Patriarch
Aug. 25	Menas	536-52	Patriarch
Aug. 25	John (II, Kappadokos)	518-20	Patriarch
Aug. 30	Alexander	314-337	Patriarch
Aug. 30	John the Younger (III, Scholastikos)	565-77	Patriarch
(Aug. 30)	(Paul IV may be referenced as 'and	(780-84)	(Patriarch)
	the rest')		

Table 9.5: List of Patriarchs of Constantinople included in the Menologion of L299.

The Zacynthius lectionary is missing some of the Patriarchs regularly listed in the Menologion:

- 1. Cyriacus II, 596-606.
- 2. Nicholas II, 984-95.
- 3. Polyeuctus, 956–970.
- 4. Photius, 858–86.
- 5. Sergius II, 1001–19.
- 6. Nicholas I, 901-25.
- 7. Stephen I, 886-93.
- Stephen II, 925–28.
- 9. Euthymius I, 907–12.

At first glance, this could be assumed to reflect the later dates of most of these Patriarchs. However, Zacynthius does include Anthony II (893–901) on February 12 and Eustathius (1019–25) on May 31, so the date appears not to be significant. Of the forty-two patriarchs listed by Lowden, Jaharis has thirty-six; Zacynthius has thirty-two, four fewer than the Patriarchal lectionary, but still a significant number. Racynthius continues with its space saving techniques even here, simplifying the lists by grouping the Patriarchs. This is why it is unclear whether Paul IV is intended in the reference 'and the rest' on August 30. Such grouping of companions can also be seen in the New York Cruciform Lectionary. Patriarchs.

The description of the titles of the Patriarchs is also interesting. Those reigning before 451 AD were designated as 'Archbishop', while the title 'Patriarch' came into effect for

<sup>&</sup>lt;sup>38</sup> Lowden, *The Jaharis Gospel Lectionary*, Table 5 on 34–5. The figure 32 for L299 does not include Paul IV as his name is not definitively given, nor Bishop Meletius.

<sup>&</sup>lt;sup>39</sup> Anderson, *The New York Cruciform Lectionary*, 69.

Constantinople after the Council of Chalcedon. The commemorations in Zacynthius broadly support this traditional practice. Meletius of Antioch (Feb. 12) is listed as a Patriarch, even though tradition normally places him as a bishop. Tarasius (Feb. 25), although Patriarch was a layman at the time, and the title given by Zacynthius perhaps reflects this. The title bishop for Thomas I is harder to explain. Could the 'αρχι' of the exemplar have been overlooked in some way, demoting Thomas from Archbishop to Bishop?

Nelson, after Dolezal, identified an additional feature which ties the Patriarchal lectionaries together. In addition to the Τάξις καὶ ἀκολουθία on September 1, these lectionaries commonly include a second reading for the fourth Sunday in Luke with additional rubrics concerning a church synod. The appearance of this second lection is thus a strong pointer to a text influenced by a Constantinopolitan exemplar. The Zacynthius lectionary does not contain the double reading for the fourth Sunday in Luke. Of the fourteen entries listed as specific to Hagia Sophia by Nelson, Zacynthius includes nine. Nelson writes that 'most Byzantine lectionaries were thought to follow the rite of Constantinople no matter where they were made and examples can be deduced of provincial manuscripts with rubrics detailing processions in the capital'. The Zacynthius lectionary thus appears to be one of those provincial manuscripts. Indeed, the same lection that proves pivotal for Constantinopolitan affiliation may be used to demonstrate the rural production of Zacynthius: the fourth Sunday reading in Luke in this manuscript features a marginal note praying for the harvest (φέρετε τοὺς σπόρους, σήμερον οἱ γεωργοί, 'Bring the harvest today, farmers': see Image 9.9, folio 65r top margin).

As mentioned above, the lections of Cosmas and Damian (Nov. 1), Neilos (Nov. 10), the Circumcision of Christ and Basil the Great (Jan. 1), and John the Theologian (May 8) are unexpectedly highlighted. A link to Constantinople for these lections with additional rubrics may be posited in several cases. Cosmas and Damian had their relics brought to Constantinople by the Emperor Justinian, with a basilica erected in their honour. Saint Neilos is usually celebrated on November 12, but in several manuscripts directly associated with Constantinople that date becomes November 10: before he became a monk of Sinai, Neilos was prefect of Constantinople. Basil the Great is considered the father of Eastern monasticism, and he also trained in Constantinople. Specific links between Constantinople and the Circumcision of Christ (although this is undoubtedly a major feast) and John the Theologian are more difficult to establish. It is possible that these are in some way connected with the provenance of Codex Zacynthius.

# THE SCRIBE OF THE LECTIONARY AND HIS MARGINAL NOTES

Despite the absence of a colophon, it has been possible to identify the scribe of this lectionary during the course of the Codex Zacynthius Project thanks to the expertise of our colleague Georgi Parpulov. Fourteen notes in the manuscript, as part of a series of comments added by the scribe, mention the name Neilos. Some of these are markers of

<sup>&</sup>lt;sup>40</sup> Robert S. Nelson, 'Patriarchal Lectionaries of Constantinople', in *The New Testament in Byzantium* (ed. D. Krueger, and R.S. Nelson. Washington DC: Dumbarton Oaks, 2016), 87–115, esp. 91.

<sup>&</sup>lt;sup>41</sup> Nelson, 'Patriarchal Lectionaries of Constantinople,' 89.

conventional piety such as 'Glory to God' and injunctions for priests to remember Neilos during an all-night vigil, but others are more unusual. The notes are written in a dodecasyllabic format, as was common at the time, in both red and black ink. What is unusual about the scribal practice in this manuscript, and the others copied by Neilos which are listed below, is that such notes appear not simply at the beginning and end of the text, but throughout the document. Table 9.6 contains a transcription and translation of the marginal notes written by the first hand. Those in bold feature the name Neilos.

Folio	Text	Translation
1r	χ(ριστ)έ προηγοῦ τῶν ἐμῶν πονημάτων	Christ, guide my works.
5r	κ(αὶ) εἰς κοιμηθ(έν)τ(ας)	And for those who have fallen
		asleep.
5r	καὶ αὐτὸ εἰς κοιμηθ(έν)τ(ας) νεκρούς	And the same for the dead who
		have fallen asleep.
7v	εὶς κοιμηθ(έν)τ(ας)	For those who have fallen asleep.
8r	νέκρωμ(α)	For the lifeless.
9r	ὧ κ(υρι)έ μου θεράπευσον καὶ νεῖλον	O my Lord, heal also Neilos.
11r	νεῖλος ἀληθῶς ἁμαρτίας οἰκέτης	Neilos is truly a slave to sin.
16v	χείραι μιαραὶ τοῦ ὑπεραγίου γράφουν φεῖσαι	Unclean hands: spare, Lord,
	κ(ύρι)ε φεῖσαι	spare this most holy writing.
17r	κ(ύρι)ε ἐλέ(ησον)	Lord have mercy.
24v	κ(ύρι)ε σῶσον μ(έ) κατὰ χάριν	Lord save me by grace.
27v	δόξα σοι κ(ύρι)ε	Glory to you Lord.
35r	κ(ύρι)ε ἐλέ(ησον)	Lord have mercy.
39r	φεῖσαι κ(ύρι)ε φεῖσαι τὸν ὅλ(ως) ἀργόν	Spare, Lord, spare the one who is
		completely slow.
40r	μνήσθ(η)τ(ι) θύτα ἐν ἀγρυπνία νεῖλον	Priest, remember Neilos in an
		all-night vigil.
43v	κ(ύρι)ε ἐλέ(ησον)	Lord have mercy.
46v	δόξ(α) (σοι) κ(ύρι)ε	Glory (to you) Lord.
54r	ἥμαρτον ὁμολογώ σοι κ(ύρι)ε, ὁ ἄσωτος	I confess to you Lord I have
	έγω νείλος	sinned, I the hopeless Neilos.
61r	κ(ύρι)ε, τίς δύναται σωθῆναι	Lord, who can be saved.
61v	οὐαί σοι πονηρὲ κ(αὶ) σαπρὲ νεῖλε	Woe to you worthless and evil
		Neilos.
63v	ἐνύσταξα πολλ(ά) καριβαρηθ(εὶς), κ(αὶ) τί	I am very tired with a heavy head,
	γράφ(ω) οὐκ οἶδα	and what I write I do not know.
64r	κ(ύρι)ε ἐλέ(ησον)	Lord have mercy.
64v	δόξ(α) (σοι) κ(ύρι)ε	Glory (to you) Lord.
65r	φέρετε τοὺς σπόρους σήμερ(ον) οἱ γεωργοί	Bring the harvest today, farmers.
65r	ἐνύσταζ(ον)	I am tired.

70v	οὐαὶ κ(αὶ) τ(οῖς) γράφουσι τὰ ἀπαλειφάδ(ια)	Woe also to those writing errors.
72v	δόξ(α) (σοι) κ(ύρι)ε	Glory (to you) Lord.
74r	μνήσθητε νείλον οἱ ἀγρυπνοῦντες θύται	Priests, remember Neilos in
, 11		the all-night vigil.
76v	φεῖσαι κ(ύρι)ε τοῦ λα(οῦ) σου	Spare, Lord, your people.
77r	νυσταγμ(ὸς) πολὺς, κ(αὶ) μωρία	Very drowsy and foolish.
78r	εἰς ἀπαλειφαδ(ία), πύκτης ὁ γράφων	The one who writes tends
		towards errors.
88r	πρόσεχ(ε) λειτουργ(οὺς) τ(ῶν)	First of all attend to the ministers
	ἀπ(οστολών), τὸ προπάρ	of the apostles.
91v	έμή έστιν ή ψυχὴ χηρεύουσα τοῦ νείλου	Mine is the soul which is
		bereaved, of Neilos.
92r	ό θ(εὸ)ς ἱλάσθητί μοι, τῷ ἁμαρτ(ῶ)λ(ω)	God be merciful to me, the
	νείλω	sinner Neilos.
94r	κ(ύρι)ε σῶσον μ(έ) τὸν πανάσωτ(ον)	Lord save me, the all-hopeless
	νείλον	Neilos.
99v	φεῖσαι φεῖσαι κ(ύρι)ε τοῦ λαοῦ σου	Spare, spare Lord, your people.
101r	κ(ύρι)ε σῶσον μ(έ) ἕνεκεν τοῦ ἐλέ(ου) σου	Lord save me on account of your
		mercy.
102r	δόξ(α) (σοι) κ(ύρι)ε	Glory (to you) Lord.
104r	μνήσθητε άγρυπνοῦντες, τὸν νεῖλον	Priests, remember Neilos in
	θύται	an all-night vigil.
104v	δόξ(α) (σοι) κ(ύρι)ε	Glory (to you) Lord.
106v	τίς δύναται σωθῆναι	Who can be saved?
108v	κ(ύρι)ε κ(ύρι)ε, μὴ ἐγκαταλίπης μ(ε)	Lord, Lord, do not leave me
		behind.
125r	κ(ύρι)ε σώσον τὸν κόσμον σου κ(αὶ)	Lord save your world and
150	νείλον	Neilos.
129r	κ(ύρι)ε ἐλέ(ησον)	Lord have mercy.
131v	δόξα τῆ μακροθυμία σου κ(ύρι)ε	Glory to your patience Lord.
133v	κ(αὶ) ὀκνῶ καὶ νυστάζω	I shun it and I am drowsy.
136r	μνήσθ(η)τ(ι) νεῖλ(ον) ἐν τῆ βα(σιλείᾳ)	Remember Neilos in your
	σου, εὔσπλαχνε θ(έ)ε ὡς τ(ὸν) ληστ(ὴν)	kingdom, merciful God, just
1//	τ(ὸν) τί δε	as for the robber who then
144r	δόξα σοι ό θ(εὸ)ς πάντων ἕνεκα	Glory to you God, for the sake of
1 / /		all.
144r	μνήσθητι θύτα, τὸν πανάσωτον νείλον	Remember priest, the all-hopeless Neilos.
150-	THE THOUSE (TO TO SEE STATE AS A SECOND TO SEE STATE AS A SECOND TO SEE STATE AS A SECOND TO SEC	-
150r	τῆ σπουδ(ῆ), πρός ἐστι κ(αὶ) ῥαθυμία συν ἀπροσεξία	In haste, for laziness leads to a lack of attention.
151v	απροσεςια μὴ ἔχ(ων) ἀλλό τι ποιῆ(σα) τοὺς ἁγ(ίους),	
1)17		I have nothing else; I have done
l	ἐποίη(σα) τουτ(οὺς) κέφα(λαιους)	the saints, I have done these great

	μ(έ)γ(αλας) κ(αὶ) ἐτόνισα τὸ εὐαγγέλιον	chapters and I have intoned his
	αὐ(τοῦ)	gospel.
153r	τὸ σφάλμ(α) τοῦ στραβοῦ θεοδώ(ρου)	The error of Theodore the
		squinter.
157r	εἰς τὴν κ(ύρι)ε	For the Lord.
158r	κ(ύρι)ε ἐλέ(ησον)	Lord have mercy.
160r	μνήσθητε θύται άγρυπνοῦντ(ες) τὸν	Priests remember Neilos in an
	νείλον	all-night vigil.
160v	δόξ(α) (σοι) κ(ύρι)ε	Glory (to you) Lord.
175v	δόξα σοι ό θ(εό)ς πάντων ἕνεκα	Glory to you God, for the sake of
		all.

Table 9.6: Marginal notes by the copyist of Lectionary 299.

The note at the top of folio 1 was not originally in this position. The invocation, 'Christ guide my works', was initially written in the bottom margin of folio 1, the same part of the page as the majority of these notes. This change in position of the prayer only became apparent on the multispectral image (Image 9.15), where the erased note may be seen in the bottom left corner, consisting of a cross followed by  $\chi(\rho \iota \sigma \tau) \acute{\epsilon} \pi \rho o(\eta \gamma o \iota \tau)$ .

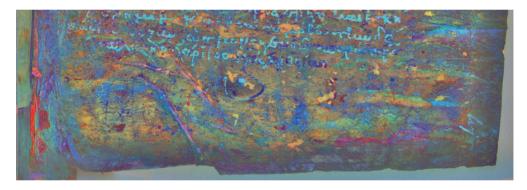


Image 9.15: Folio 1r bottom margin showing the first letters of the erased scribal note

The notes by Neilos include comments with a penitential function such as κύριε ἐλέησον and δόξα κύριε. These, along with the appeals to priests to remember the scribe in prayer, call to mind the purpose of the lectionary and its use in the Divine Liturgy. Kavrus-Hoffmann suggests that monks copying manuscripts for their own monasteries would have wished to add their names in hope of salvation, while lay scribes who were paid for their work may not have felt the same compulsion. Neilos has added his name many times, describing himself as all-hopeless, evil and worthless (e.g. Image 9.16).

<sup>&</sup>lt;sup>42</sup> Nadezhda Kavrus-Hoffmann, 'Producing New Testament Manuscripts in Byzantium,' in *The New Testament in Byzantium* (ed. D. Krueger, and R.S. Nelson. Washington DC: Dumbarton Oaks, 2016), 117–45, esp. 136.

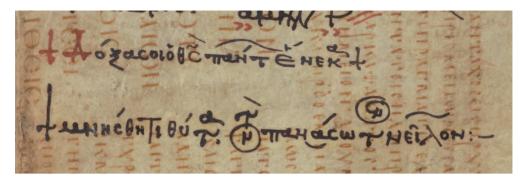


Image 9.16: Folio 144r. Two scribal notes by Neilos

Some of the marginal notes are intriguing for the light they shed on the process of book production. Errors in copying are mentioned on folia 70v, 78r and 150r: the last of these, referring to a lack of attention, follows a section of text which is particularly poorly penned. The note on folio 39r, 'Lord, spare the one who is completely slow', presumably refers to the copyist. On folio 153r, a page full of copying errors, the bottom margin contains the words 'the error of Theodore the squinter'. Might this have been a monk having difficulty when reading the exemplar aloud to the copyist? The note on folio 151v seems to reflect the monotony of 'doing the saints' and 'the great chapters' of the Menologion lists. Its reference to 'intoning the gospel' could be taken literally as making the text known, but also more technically as adding the neumes. Many of the references to tiredness also occur on pages with errors or poor handwriting, such as folio 65r and the unusually long erasure on folio 77r. The most striking of these is the complaint on folio 63v that 'I am very tired, with a heavy head, and what I write I do not know' (Image 9.17).

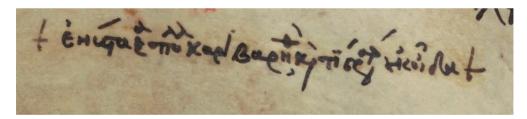


Image 9.17: Folio 63v, Note regarding tiredness

Such notes in the margins of scriptural texts may come as a surprise to modern readers. One wonders what his fellow monks or, indeed, the later users of the lectionary would have made of them. Even at the distance of several centuries, however, they bring to life the copyist of this lectionary as he comments on the challenges he faced in producing this book and reflects on his position in the grand scheme of things.

Parpulov has identified Neilos as the scribe who copied two manuscripts for the Monastery of Patmos whilst on the island of Rhodes, based on palaeographical

comparison with the images available in Kominis' *Facsimiles of Dated Patmian Codices*. <sup>43</sup> Patmos MS 175 was copied by Neilos in the year 1180 AD, the date being given in a note at the bottom of folio 72v. The handwriting is an excellent match, and the identification is further confirmed by dodecasyllabic notes featuring the name Neilos. Patmos MS 743 was also copied by Neilos in the same year, with multiple notes throughout bearing the scribe's name. Neilos added a note in another Greek lectionary which is still in Rhodes, GA L2084. <sup>44</sup> This manuscript is in the Church of the Holy Cross in Apollona, with no shelfmark. Although the main text of L2084 is not by Neilos, the note—dated 1181 AD—is typical of his style. However, while there are also notes featuring the name Neilos in the twelfth-century Lectionary 515 (Messina, Biblioteca Universitaria, 73), the handwriting is different. Given how few scribes have the habit of adding such copious marginalia, one wonders whether a manuscript copied by the same Neilos may have served as the exemplar for this lectionary.

Wilson has added a further manuscript copied by Neilos to this list. <sup>45</sup> Vatican, BAV, Vat. gr. 788, part A, is a *Pentecostarion* written by Neilos. It features an additional colophon on folio 135r with the date 1170 AD: Ἐπληρώσθη σὺν Θεῶ μηνὶ μαρτίω ιβ΄ ἰνδ. γ΄ ἔτους ,ςχοη΄ Νείλου ἁμαρτωλοῦ. The hand of the main text is the same as Codex Zacynthius, the decorative text separators are identical (cf. fol. 16r), and dodecasyllabic notes typical of this copyist can be found, as on folio 137r: Σῶσον κύριε τῷ Νείλω κατὰ χάριν ('Lord, save Neilos according to grace'). The second part of this manuscript (Vaticanus graecus 788B) is not by Neilos but is overwritten in a hand of the fourteenth century; although it is a double palimpsest, we do not have here more of the catena undertext of Codex Zacynthius.

A Neilos who may plausibly be identified with this scribe was Abbot of the Monastery of John the Theologian on Rhodes. This monastery, commonly known by the name of the mountain on which it sits, Artamiti, still exists today and refers to Neilos in its history, dating his abbacy as beginning in 1174 AD. 46 The current buildings are all from the nineteenth century, but the location of the monastery has remained unchanged for a millennium. The scribe Neilos is mentioned in Vogel and Gardthausen's *Die griechischen Schreiber des Mittelalters und der Renaissance*, where he is described as Νείλος χωρικὸς παράπαν καὶ ἁμαρτωλὸς μονοχὸς τῆς μονῆς ἀρταμυθήνου. 47 The date given in this volume

<sup>&</sup>lt;sup>43</sup> A.D. Kominis, D.A. Zakythenos and M. Naoumides, *Facsimiles of Dated Patmian Codices*, (Athens: Royal Hellenic Research Foundation, Center of Byzantine Studies, 1970), Plates 16 and 17; see 26–7.

<sup>44</sup> Pace Kominis et al., Facsimiles, 27.

<sup>&</sup>lt;sup>45</sup> See page 18 above.

<sup>&</sup>lt;sup>46</sup> Ἰερά Μονή ʿΑγίου Ἰωάννου τοῦ Θεολόγου ʾΑρταμίτου, <a href="http://www.imr.gr/article/415/iera-monh-artamitoy">http://www.imr.gr/article/415/iera-monh-artamitoy</a>.

<sup>&</sup>lt;sup>47</sup> M. Vogel and V. Gardthausen, *Die griechischen Schreiber des Mittelalters und der Renaissance* (Leipzig: Otto Harrassowitz, 1909), 326, especially footnote 3 for the common name of the Monastery.

of 1174 AD, repeated in Pinakes, seems to be a misunderstanding of the colophon in Patmos MS 175 which places the manuscript in the year  $\varsigma\chi\pi\eta$  (6688, equating to 1180 AD). The latter date is assigned by Kominis and the Ghent University Database of Byzantine Book Epigrams.<sup>48</sup>

It is impossible to tell whether Codex Zacynthius was also copied for the monastery on Patmos, but the scribe can at least be identified as a monk active in the late twelfth century on Rhodes. Equally, while we cannot be certain that this lectionary was penned in the same location, it seems likely that, as abbot, Neilos would have been in a good position to produce such a manuscript as this, especially considering his apparent access to other codices. Although the population of this time was highly mobile, the balance of probability is that Neilos was attached to this monastery for some time, and that Codex Zacynthius too may thus be linked with Rhodes.

Returning to the lections where the additional *prokeimena* and *stichoi* seemed unusual, it is now possible to observe that the lections which did not fit well with Constantinople may actually point towards an immediate provenance of the manuscript in Rhodes. The highlighting of John the Theologian gains significance in the light of the dedication of the Artemiti monastery on Rhodes to John the Theologian, who is also the patron saint of the monastery on Patmos for which Neilos copied at least two manuscripts. Similarly, the indication of Neilos on November 10 may be an instance of Neilos the scribe honouring his namesake. The selection of readings for which *prokeimena* and *stichoi* are provided may thus be seen as providing information relating both to the exemplar and to the setting of the production of this manuscript. This shows both the reach of the influence of Constantinople and also the subtle ways a scribe could influence a text to give status to matters he considered of importance.

Two further observations may be made in the light of the identification of the scribe and the date at which the lectionary was copied. The presence of colophons ending the other manuscripts written by Neilos strengthens the suggestion made on page 171 above that the Resurrection readings may originally have been present at the end of the manuscript on pages which had fallen out prior to its rebinding. In addition, it is striking that the date at which Neilos was active is very close to that at which the other manuscript with the same type of catena as Codex Zacynthius was copied: the colophon to Paris, Bibliothèque nationale de France, suppl. gr. 612 indicates that it was written in 1164. Its writing is in the *epsilon* style used at the time in Cyprus.<sup>49</sup> Might the exemplar of this manuscript have been produced contemporaneously with Codex Zacynthius, with both copies of the catena reaching the end of their useful life at around the same time? The fact

<sup>&</sup>lt;sup>48</sup> The Ghent University Database of Byzantine Book Epigrams is available online at <a href="https://www.dbbe.ugent.be">https://www.dbbe.ugent.be</a>.

<sup>&</sup>lt;sup>49</sup> Paul Canart, 'Les écritures livresques chypriotes du milieu du XIe siècle au milieu du XIII et le style palestino-chypriote 'epsilon', 'Scrittura e Civiltà 5 (1981): 17–76; Paul Canart and L. Perria, 'Les écritures livresques des XI et XII siècles,' in Paleografia e codicologia greca. Atti del II Colloquio internazionale Berlino-Wolfenbüttel, 17–20 ottobre 1983, ed. D. Harlfinger and G. Prato (Alessandria: Edizioni dell'Orso, 1991), 67–116, especially 91.

that the the gospel text of the Paris manuscript is unrelated to that of Codex Zacynthius, along with the differences in attribution of some of the scholia as discussed in Chapter 8, means that—even if the intention had been to reproduce the older manuscript for ongoing use—one would have to posit an updating of the text being copied.<sup>50</sup> While this similarity may be entirely coincidental, given the rarity of this type of catena these documents have the potential at least to provide information about the length of time that manuscripts were in use in the mediaeval period.

#### CORRECTIONS

Despite the impression given by some of his self-deprecating notes, Neilos the scribe actually made very few errors in writing this codex. A quick look at any page will not reveal many corrections or erasures; the electronic transcription produced by the Codex Zacynthius Project, consisting of well over 90,000 words, has just 290 corrections. Most of these are orthographic changes, often involving vowel shifts, which were often corrected by the main scribe during the process of copying. A few of these change the meaning of the text, such as  $\chi$ eίρων ('worse') for  $\chi$ ήρων ('widows') in Matthew 23:14 (fol. 114v). Given that the text would have been read aloud, however, the identical pronunciation of these vowels would have made no difference in sense to the hearers of the gospel. Very few corrections are long additions or deletions. Corrections of particular interest are mentioned below, with \* being the first hand, C being the corrector, om. for omission and del. for deletion.

- I. 7v\*illegible, C ἀλλ' ὁ π(ατ)ήρ μου (John 6:32). It looks as if the copyist jumped from one οὐρανοῦ to the next, writing τὸν ἀληθινόν, then realised his mistake so erased the text and rewrote ἀλλ' ὁ π(ατ)ήρ μου. We cannot be certain of the first hand text because the erasure was thorough.
- 2. **8r\*iδαῖοι, C ἰουδαῖοι (John 6:41).** This correction is hard to see because of the crease in the page. It is slightly offset to the left of the expected place, but the intention is clear.
- 3. 12r \* om., C οὐ μὴ διψήση εἰς τὸν αἰῶνα ἀλλὰ τὸ ὕδωρ δ δώσω αὐτῷ (John 4:14). The scribe's eye jumped from one ὁ δώσω αὐτῷ to the next, so this text was added in the margin using a decorative caret (※). The neumes were added to the correction, indicating the presence of the correction before the ekphonetic notation was added.
- 4. **16r\* om., C ἡμεῖς (John 9:21).** This correction is not significant in itself, but the fact that it is added using red ink suggests it was noticed during the addition of the red ekphonetic notation. The caret is unusual for this manuscript, being x-shaped.
- 5. **16v\* om., C ἤκουσεν ὁ ἰ(ησοῦ)ς ὅτι ἐξέβαλον αὐτὸν ἔξω (John 9:35).** The scribe jumped between the two instances of ἔξω, omitting the phrase which was later added in the

<sup>&</sup>lt;sup>50</sup> According to the grouping of the *Text und Textwert* method, the Paris manuscript agrees with the Majority Text in 94.4% of the test passages, and the manuscripts to which it is closest are 344 1281 1417 1520 2362 2396 2442, agreeing with them at 100%. See <a href="http://intf.uni-muenster.de/TT\_PP/Cluster4.php">http://intf.uni-muenster.de/TT\_PP/Cluster4.php</a>.

- left margin. Of more interest is that this correction does not appear to be made by Neilos. The hand is lighter, has a subtle slope to the right, and uses an unusual shape caret to mark the text (a circle with a conical shape attached to the top right).
- 6. 211 \* om., C ἄλλοι ἔλεγον οὖτό(ς) ἐστιν ὁ χ(ριστό)ς (John 7:41). Another longer omission caused by the scribe jumping between two similar words, with the correction text added in the margin and marked by a caret (※).
- 22v \* ἡμῶν, C ὑμῶν (Matt.5:20). This change was made by the first hand whilst writing. Changes between these two words are particularly prevalent in this lectionary.
- 8. 25r \* δφθαλμοῦ σου. μὴ δῶτε, C δφθαλμοῦ τοῦ ἀδελφοῦ σου. μὴ δῶτε (Matt. 7:5-6). The correction affects the last words of verse 5, where the scribe omitted 'the brother'. However, to erase enough text to fit this in, the start of the next verse ended up being rewritten in the margin. This shows that the correction was not made whilst the scribe was writing, thus demonstrating later correction of the text, whether by the main scribe or someone else.
- 9. **26v \* αὐτὸν κὰγὼ, C κὰγὼ αὐτὸν (Matt. 10:33).** Both sequences are found for these words in the textual tradition, but the method in which they are reordered here is interesting. The copyist writes numerals above the words, β then α, in order to transpose them. These transposition marks can also be seen on folio 72v.
- 10. 28v \* ἐθρηνήσαμεν ὑμῖν καὶ οὐκ ἐκόψασθε, C del. (Matt. 11:17). In contrast to the omissions, here Neilos wrote the same phrase twice. The first instance was thoroughly erased, leaving almost an entire line blank in the codex which is striking to the eye.
- II. **28v** \* πάσαι, **C** πάλαι (**Matt. II:21**). The correction by the scribe as he wrote is only of one letter, yet it changes the meaning from 'all' to 'long ago'.
- 12. 37**r** \* ἰ(ησοῦ)ς ὁ χ(ριστό)ς, C ἰ(ησοῦ)ς χ(ριστό)ς (Matt. 16:20). The article is simply deleted by a stroke. Usually the addition or deletion of the title Jesus is what distinguishes the text, not the addition or deletion of the article.
- 13. 42r \* δίδραγμα, C δίδραχμα (Matt. 17:24). A simple correction by the first hand, adding the correct letter above the one to be replaced. This also serves as a reminder that orthographic changes can be of similar-sounding consonants as well as vowels.
- 14. **42v** \* &K, C ook (Matt. 17:21). Correction by erasure and overwriting. This is probably done by a later hand, although it is hard to be sure because parchment which is made rough through erasure takes the ink differently.
- 15. 47v \* om., C ἡ βασιλεία ἐκείνη. καὶ ἐὰν οἰκία ἐφ' ἑαντὴν μερισθῆ οῦ δύναται σταθῆναι (Mark 3:24-25). Another longer marginal correction by the original scribe, marked with a caret (※) and caused by jumping from one σταθῆναι to the next. Neilos definitely checked his own work.
- 16. 5or \* +, C del. (Mark 5:12). This is an unusual correction because it is not of the main text but of the ekphonetic notation. The red cross after εἰσέλθωμεν has been erased by means of a dot in black ink placed above it. This shows that a level of correction happened after the ekphonetic notation was added, which included checking the neumes.

- 17. **56r\* om., C τὸ (Mark 8:10).** This small addition was made by the main scribe above the line of text where it was missing.
- 18. 63v \* τῆ δ' τῆς δ' ἑβδομάδος C τῆ γ' τῆς δ' ἑβδομάδος (pre-Luke 8:1). This is an example of a correction to the paratext. The lection heading number is corrected in matching red ink, on the page where Neilos wrote a note stating that he was tired.
- 19. **65r.** The bottom of this page contains a great number of corrections of minor errors (see Image 9.9). We find five errors in the start of the lection on this page, along with a note referring to tiredness at the bottom. A similar situation can be seen at the bottom of folio 77r, with multiple corrections in a short space, and one long erasure at the end of the page when text was repeated over the folio break. Again, this was marked with a note for tiredness.
- 20. **67v \* om., C οἱ πεμφθέντες (Luke 7:10).** The omission of these words is understandable as the sentence will function without them. However, to find them added as a correction after ὑποστρέψαντες rather than after οἶκον is unusual.
- 21. **68v \* ὄντες, C ὑπάρχοντες (Luke 11:13).** The first hand reading is found in very few manuscripts, among which is the fourth-century Codex Sinaiticus. The correction is significant only in that a cross-shaped caret is used (+) rather than the usual cross with four dots (※). This may suggest a separate corrector working here, or that Neilos used multiple forms of caret symbol.
- 22. **74v**\* **om.**, C κ(αί) ἐξ ὅλης τῆς ἰσχύος σου (Luke 10:27). This correction is notable for being written in black ink, yet marked by a red caret by the marginal correction, and two corresponding red carets in the text to indicate the addition. It seems the corrector returned to this correction with a different pen in his hand, or had both inks readily available for use.
- 23. 77 $v * \gamma \dot{\alpha} \rho$ , C del. (Luke 18:17). Deleted using red ink, presumably during the addition of the neumes or lection headings.
- 24. **78r \* om., C elyov (Luke 19:20).** A simple addition, but noticeable as the missing word was added both above the text, as expected, and then again in the right margin, presumably for clarity.
- 25. **82r**\* αχρι, C αχρις αν (Luke 21:24). A simple correction, selected as this was penned by a later hand, showing continued use of the manuscript.
- 26. 91r \* om., C αὐτὸς γὰρ δα(νὶ)δ (Mark 12:36). Again, this may be a secondary hand correcting, using a cross shape (+) for a caret. It is hard to be definite as the hand of the main text is untidy at this point.
- 27. **98v \* γογγοθᾶ, C γολγοθᾶ (Mark 15:22).** Corrected by adding a simple stroke over the gamma, this remains an unusual mistake with a well-known place name.
- 28. **π6τ \* τῆ ἀγία γ΄, C τῆ ἀγία β΄ εἰς τὴν λειτουργίαν (pre-Matt. 24:3).** The correction of this heading is complex. It seems originally the lection was assigned to be read during Wednesday liturgy, then changed to be read during Tuesday liturgy. It follows Wednesday Matins which begins on folio 113v, so the Wednesday liturgy reading was expected. (A Tuesday liturgy reading was already cross-referenced on folio 113r.) To complicate matters further, underneath part of the final rubrics are

the words in black ἀπὸ δεῖπνον, showing that the position of this reading had already been altered to Compline. Additional rubrics were then added at the end of Matt. 24:35 to mark the end of the additional Tuesday liturgy reading (fol. 117r), before the Wednesday liturgy reading is referenced on folio 117r beginning at Matt. 24:36. This may be evidence for different calendars of readings being incorporated into the one lectionary.

- 29. **118v.** A long addition by the original scribe at the bottom of the page is erased and rewritten in the margin. The reasons for this are unclear.
- 30. **129r\* ὑμεῖς μὲν νῦν λύπην νῦν, C ὑμεῖς οὖν λύπην μὲν νῦν (John 16:22).** Interesting not for the text, but for the method. The change of position of μὲν is made using red ink. The change of νῦν to οὖν is made using black ink. The corrector perhaps returned to this correction when he was holding a different pen.
- 31. **147v \* om., C δὲ (John 19:16).** Another addition above the line using red ink. See also folio 150v, the addition of κ(ύρι)ε.
- 32. **1531** \* **om.,** C πᾶς οὖν ἐξ ὑμῶν δς οὐν ἀποτάσσεται πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ οὐ δύναται μου εἶναι μαθητής (Luke 14:33). The scribe jumped from μαθητής at the end of 14:27 to μαθητής at the end of 14:33. This may suggest copying from a lectionary: in a continuous-text manuscript this would be a lengthy oversight, whereas in the context of this lection it is simply a difference of a single verse.
- 33. **171V \* μάρτυρος, C lερομάρτυρος (July 6th heading).** The martyr Aetios is 'promoted' to the title of Hieromartyr with this addition squeezed over the text.

This selection of corrections shows the complexity of the lectionary. Some corrections were completed by the main scribe whilst he wrote. Others were added by the main scribe both before the ekphonetic notation, and also after. We also see evidence of other hands working on the text. We find corrections in both black and red ink, suggesting that some corrections were made during the addition of the red ekphonetic notation. However, as the addition of the red enlarged letters to start each lection seems to have been made at the same time as the writing of the main text, it is likely that Neilos had both black and red ink available to use on his desk, so the colour is not an indicator of correction order. Indeed, Anderson suggests that it was common medieval practice to have both inks available, as witnessed by author portraits using both inks. <sup>51</sup> This would explain the correction of black text using red ink, and of red neumes using black ink.

The mistakes are of the usual sort seen in any New Testament manuscript: orthographic variations, repeated words and phrases, and omitted words and phrases. There are also different types of carets being used to mark marginal additions. Standard techniques for correction are employed: erasure and rewriting, adding text above the line, marginal additions, overdots and strike-throughs to delete small amounts of text, and transposition marks. The paratext and even the neumes were corrected. Some corrections were rewritten in the margin for clarity, suggesting this was a working text which needed to be read aloud. The correction of lection order on folio 116r is significant, showing different traditions of readings.

<sup>&</sup>lt;sup>51</sup> Anderson, *The New York Cruciform Lectionary*, 31.

As noted with regard to the correction on folio 153r, it is likely that the exemplar for Lectionary 299 was another lectionary. This contrasts with the conclusions of recent scholarship that lectionaries were copied from continuous text manuscripts.<sup>52</sup> Further evidence for a lectionary source can be seen in the incorrect gospel attributions, which would be less likely when a continuous-text exemplar was used. One of these, Mark instead of Matthew on November 29th, is shared with the Jaharis Gospel lectionary, but this is a one-off and cannot be used as evidence for a particular connection between these two documents. In addition, there are cross-references referring forwards in the codex to lections not yet written, and cross-references to other cross-references, when the actual reading could just as easily have been written if the manuscript was being compiled from a continuous-text manuscript using lection tables. The best explanation is that these were simply copied from a previous lectionary without checking. Furthermore, the notes which mark the ends of lections which were not even mentioned in the place where they belong could hint at different strands of tradition being incorporated into this one lectionary. Nothing can be certain until a full study of the text has been undertaken and compared with many other lectionaries, but for now it may be said that the text behind the lectionary of Codex Zacynthius may have a complicated history.

#### OTHER INDICATIONS OF LATER USE

In addition to the corrections made by later hands, there are four marginal notes which are not the work of Neilos. These are presented in Table 9.7:

Folio	Text	Translation
51r	καθηγητὴς ὁ χ(ριστό)ς	Christ the instructor
90v	νικολάου κομήλέωντο(ς) κοιμή σου καλῆς	Your sleeping, Nicholas
	κοιμ(ή) μαρίας κοιμαρκιζήνας κοιμή σου	Komeleon, a fine sleeping, your
		sleeping Maria Kymarkizinas
120v	καιρος	Time
130v	μνή(σ)θ(η)τ(ι) οἱ ἱερ(οὶ)	Remember, priests of
	κω(νσταντινου)π(όλεως)	Constantinople

Table 9.7: Marginal notes by later hands in Lectionary 299.

On folio 51r, a later user of the codex has repeated the last words of a lection at the bottom of the page, from Matthew 23:10. The same hand also added some letters in the left margin of the previous page from the word σκύλλεις. Neither of these additions appears to be significant. The names on folio 90v, apparently in memory of two of the faithful departed, may be interpreted in a number of ways. The word for time, καίρος, is scribbled at an odd angle on 120v, and on folio 130v there is an injunction to priests. These later notes have

<sup>&</sup>lt;sup>52</sup> For Apostolos manuscripts, see Gibson, *The Apostolos*, 229. For Gospel manuscripts, see Jordan, 'The Textual Tradition of the Gospel of John,' 522, although he does also discuss copying from lectionaries on 511–12.

little bearing on the provenance of the manuscript and simply reflect the continued use of the lectionary. There are also indecipherable scribbles on folia 10r, 40v and 55r. Whether this was simply cleaning a pen nib, or random marks from a later user, is unclear. On the inside back cover of the manuscript, written directly onto the wooden board, there appears to be an invocation 'for the prayers of the holy fathers' (δί εύχῶν τὸν ἀγγιῶν  $\pi[\alpha \tau \acute{e}\rho]\omega[\nu]$ —sic). This is written twice, once with a thinner nib: although the letter shapes resemble those of the first hand, the spelling errors suggest that this is the work of a later imitator. Gibson suggests that the wear and tear lectionaries received in continual use means they were frequently replaced. This particular manuscript, however, seems to have been in constant use for several centuries, judging by the date of the supplemental leaf and the rebinding and repairs to the cover.

#### **CONCLUSION**

The Greek New Testament lectionary tradition remains an underexplored field. Even so, the detailed examination of this one manuscript has resulted in a surprising amount of information about its history, structure, production, copyist and use. We have been able to establish with a reasonable degree of confidence that it was probably written at the very end of the twelfth century on the island of Rhodes by a scribe and monk named Neilos. Not only did he add notes of conventional piety in the margin, but he also upbraided himself and perhaps also his fellow monks for errors during the production process. He may even have been responsible for giving special prominence to the feast of his namesake, in addition to the commemoration of the patron of his monastery. The influence of the Constantinople rite is strong in this lectionary, especially when compared to other Constantinopolitan lectionaries like the Jaharis Gospel lectionary and the New York Cruciform lectionary. The exemplar for Codex Zacynthius seems to have itself been a lectionary, perhaps from Constantinople: this would explain the large number of specific references to this city, its commemorations and patriarchs. However, as many lectionaries were influenced by the rite of Constantinople, it is hard to judge how many of these features would be considered 'normal' in a monastery on Rhodes.

The lectionary consists of two parts, the Synaxarion followed by the Menologion. The Resurrection readings are not extant, but may well have formed part of the original production. The manuscript was not written as a display book but as a working text, with the copyist adding ekphonetic notation and other rubricated elements. At the same time, it is a highly compressed text, for use by experienced liturgists. Might this also reflect a shortage of writing material which led to the palimpsesting of an earlier document which had reached the end of its useful life? At any rate, this lectionary appears to have served its purpose in the Divine Liturgy for several centuries, and was repaired and treasured for many more years beyond that. Even in the nineteenth century it was a valuable gift from a distinguished antiquarian to a representative of a foreign society for the promotion of the study and use of the Bible. The latest stage in its history, in the form of digital images and complete electronic text, means that it is now available for study and examination on a broader scale than has ever before been possible. This introduction is only the beginning of the new life of this fascinating document, a testament to many generations of tradition,

preservation, and use, not forgetting the key figure of the tired copyist Neilos, who did not do as bad a job of producing this lectionary as he thought.

### LIST: CONTENTS OF THE LECTIONARY

The original version of this list was produced by W.J. Elliott for the International Greek New Testament Project and subsequently updated by Rachel Kevern before being used by the Codex Zacynthius Project. It is divided into two sections:

- 1. The Synaxarion: Readings are identified by 'S' for 'Synaxarion', 'W' for 'Week' and 'D' for 'Day'
  - 2. The Menologion: Readings are identified by 'M' and 'D' for 'Month' and 'Day'

The Synaxarion is divided into five periods:

- i. Pascha to Pentecost: S1 W1 D1 S1 W8 D1
- ii. Pentecost to the Elevation of the Cross: S2 W1 D2 S2 W18 D2
- iii. Elevation of the Cross to Lent: S3 W1 D2 S3 W20 D1
- iv. Lent to Holy Week: S4 W1 D2 S4 W7 D1b
- v. Holy Week: S5 W1 D2a S5 W1 D7b

The Menologion calendar begins with September, so M1 is September, M2 October etc. The Resurrection readings are identified by 'R'. These are missing from L299, but are cross-referenced.

Days with multiple readings are numbered a, b, etc.

The folio where the lection begins is listed for reference.

## The Synaxarion

Day	Text (written)	Folio	Cross-reference text to locate and read
S1W1D1a	John 1:1-17	1r	
S1W1D1b	-		Read S1W2D1, John 20:19–25 (Only the
		_	end of the lection is marked in the
			manuscript.)
S1W1D2	John 1:18-28	1v	
S1W1D3	Luke 24:12	1v	Read R5, Luke 24:12–25 (missing)
S1W1D4	John 1:35-51	2r	
S1W1D5	John 3:1-15	2v	
S1W1D6	John 2:12-22	3r	
S1W1D7	John 3:22-33	3v	
S1W2D1	John 20:19-31	3v	
S1W2D2	John 2:1-11	4v	
S1W2D3	John 3:16-21	4v	
S1W2D4	John 5:17-24	5r	
S1W2D5	John 5:24-30	5r	
S1W2D6	John 5:30-6:2	5v	
S1W2D7	John 6:14-27	6r	
S1W3D1	Mark 15:43–16:8	6v	(R2 is marked in the margin for Mark
			16:1–8.)

Day	Text (written)	Folio	Cross-reference text to locate and read
S1W3D2	John 4:46-54	7r	
S1W3D3	John 6:27-33	7v	
S1W3D4	John 6:35-39	7v	
S1W3D5	John 6:40-44	8r	
S1W3D6	John 6:48-54	8r	
S1W3D7	John 15:17-16:2	8v	
S1W4D1	John 5:1–15	9r	
S1W4D2	John 6:56-69	9v	
S1W4D3	John 7:1–13	9v	
S1W4D4	John 7:14-30	10r	
S1W4D5	John 8:12-20	10v	
S1W4D6	John 8:21-30	11r	
S1W4D7	John 8:31-42	11r	
S1W5D1	John 4:5-42	11v	
S1W5D2	John 8:42-51	13r	
S1W5D3	John 8:51-59	13v	
S1W5D4	John 6:5–14	13v	
S1W5D5	John 9:39-10:9	14r	
S1W5D6	John 10:17-28	14v	
S1W5D7	John 10:27-38	15r	
S1W6D1	John 9:1-38	15r	
S1W6D2	John 11:47-54	16v	
S1W6D3	John 12:19-36	17r	
S1W6D4	John 12:36-47	17v	
S1W6D5a	Mark 16:9	17v	Read R3, Mark 16:9–20 (missing)
S1W6D5b	Luke 24:36	18r	Read R6, Luke 24:36–53 (missing)
S1W6D6	John 14:1-11	18r	
S1W6D7	John 14:10-21	18r	
S1W7D1	John 17:1-13	18v	
S1W7D2	John 14:27-15:7	19r	
S1W7D3	John 16:2-13	19v	
S1W7D4	John 16:15-23	20r	
S1W7D5	John 16:23-33	20r	
S1W7D6	John 17:18-26	20v	
S1W7D7	-	21r	Read R11, John 21:14–25 (missing)
S1W8D1a	John 20:19	21r	No instructions; expected text John 20:19–23
S1W8D1b	John 7:37-52; 8:12	21r	
S2W1D2	Matt. 18:10-20	21v	
S2W1D3	Matt. 4:23-5:13	22r	

Day	Text (written)	Folio	Cross-reference text to locate and read
S2W1D4	Matt. 5:20-26	22v	
S2W1D5	Matt. 5:27-32	23r	
S2W1D6	Matt. 5:33-41	23r	
S2W1D7	Matt. 5:42-48	23r	
S2W2D1	Matt. 10:32-33, 37-	23v	
	38; 19:27–30		
S2W2D2	Matt. 6:31-34; 7:9-	24r	
	14		
S2W2D3	Matt. 7:15-21	24r	
S2W2D4	Matt. 7:21-23	24v	
S2W2D5	Matt. 8:23-27	24v	
S2W2D6	Matt. 9:14-17	24v	
S2W2D7	Matt. 7:1-8	25r	
S2W3D1	Matt. 4:18-23	25r	
S2W3D2	Matt. 9:36-10:8	25v	
S2W3D3	Matt. 10:9-15	26r	
S2W3D4	Matt. 10:16-22	26r	
S2W3D5	Matt. 10:23-31	26v	
S2W3D6	Matt. 10:32-36; 11:1	26v	
S2W3D7	Matt. 7:24-8:4	27r	
S2W4D1	Matt. 6:22-33	27v	
S2W4D2	Matt. 11:2-15	28r	
S2W4D3	Matt. 11:16-20	28r	
S2W4D4	Matt. 11:20-26	28v	
S2W4D5	Matt. 11:27-30	28v	
S2W4D6	Matt. 12:1-8	29r	
S2W4D7	Matt. 8:14-23	29r	
S2W5D1	Matt. 8:5-13	29v	
S2W5D2	Matt. 12:9-13	30r	
S2W5D3	Matt. 12:14-16, 22-	30r	
	30		
S2W5D4	Matt. 12:38-45	30v	
S2W5D5	Matt. 12:46-13:3	31r	
S2W5D6	Matt. 13:3-12	31r	
S2W5D7	Matt. 9:9-13	31v	
S2W6D1	Matt. 8:28-9:1	31v	
S2W6D2	Matt. 13:10-23	32r	
S2W6D3	Matt. 13:24-30	32v	
S2W6D4	Matt. 13:31-36	32v	
S2W6D5	Matt. 13:36-43	33r	
S2W6D6	Matt. 13:44-54	33r	
S2W6D7	Matt. 9:18-26	33v	

Day	Text (written)	Folio	Cross-reference text to locate and read
S2W7D1	Matt. 9:1-8	34r	
S2W7D2	Matt. 13:54-58	34r	
S2W7D3	Matt. 14:1-13	34v	
S2W7D4	Matt. 14:35-15:11	35r	
S2W7D5	Matt. 15:12-21	35r	
S2W7D6	Matt. 15:29-31	35v	
S2W7D7	Matt. 10:37-11:1	35v	
S2W8D1	Matt. 9:27-35	36r	
S2W8D2	Matt. 16:1-6	36v	
S2W8D3	Matt. 16:6-12	36v	
S2W8D4	Matt. 16:20-24	37r	
S2W8D5	Matt. 16:24-28	37r	
S2W8D6	Matt. 17:10-18	37r	
S2W8D7	Matt. 12:30-37	37v	
S2W9D1	Matt. 14:14-22	37v	
S2W9D2	Matt. 18:1-11	38r	
S2W9D3	Matt. 18:18-22;	38v	
	19:1-2, 13-15		
S2W9D4	Matt. 20:1-16	39r	
S2W9D5	Matt. 20:17-28	39v	
S2W9D6	Matt. 21:12-14, 17-	39v	
	20		
S2W9D7	Matt. 15:32-39	40r	
S2W10D1	Matt. 14:22-34	40v	
S2W10D2	Matt. 21:18-22	40v	
S2W10D3	Matt. 21:23-27	41r	
S2W10D4	Matt. 21:28-32	41r	
S2W10D5	Matt. 21:43-46	41v	
S2W10D6	Matt. 22:23-33	41v	
S2W10D7	Matt. 17:24-18:4	42r	
S2W11D1	Matt. 17:14-23	42r	
S2W11D2	Matt. 23:14, 13, 15-	42v	
	22		
S2W11D3	Matt. 23:23-28	43r	
S2W11D4	Matt. 23:29-39	43r	
S2W11D5	Matt. 24:13-28	43v	
S2W11D6	Matt. 24:27-33, 42-	44r	
	51		
S2W11D7	Matt. 19:3-12	44v	
S2W12D1	Matt. 18:23-35	44v	

Day	Text (written)	Folio	Cross-reference text to locate and read
S2W12D2	Mark 1:9-15	45r	
S2W12D3	Mark 1:16-22	45v	
S2W12D4	Mark 1:23-28	45v	
S2W12D5	Mark 1:29-35	45v	
S2W12D6	Mark 2:18-22	46r	
S2W12D7	Matt. 20:29-34	46r	
S2W13D1	Matt. 19:16-26	46v	
S2W13D2	Mark 3:6-12	47r	
S2W13D3	Mark 3:13-21	47r	
S2W13D4	Mark 3:20-27	47v	
S2W13D5	Mark 3:28-35	47v	
S2W13D6	Mark 4:1-9	48r	
S2W13D7	Matt. 22:15-22	48r	
S2W14D1	Matt. 21:33-42	48v	
S2W14D2	Mark 4:10-23	48v	
S2W14D3	Mark 4:24-34	49r	
S2W14D4	Mark 4:35-41	49v	
S2W14D5	Mark 5:1-20	50r	
S2W14D6	Mark 5:22-24, 35-	50v	
	6:1		
S2W14D7	Matt. 23:1-12	51r	
S2W15D1	Matt. 22:2-14	51v	
S2W15D2	Mark 5:24-34	52r	
S2W15D3	Mark 6:1-7	52r	
S2W15D4	Mark 6:7-13	52v	
S2W15D5	Mark 6:30-45	52v	
S2W15D6	Mark 6:45-53	53r	
S2W15D7	Matt. 24:1-13	53v	
S2W16D1	Matt. 22:35-46	54r	
S2W16D2	Mark 6:54-7:8	54v	
S2W16D3	Mark 7:5–16	54v	
S2W16D4	Mark 7:14-24	55r	
S2W16D5	Mark 7:24-30	55v	
S2W16D6	Mark 8:1-10	56r	
S2W16D7	Matt. 24:34-44	56r	
S2W17D1	Matt. 25:14	56v	Read S5W1D3b, Matt. 25:14–29
S2W17D2	_	_	
S2W17D3	_	_	
S2W17D4	_	_	
S2W17D5	-	_	
S2W17D6	-	_	
S2W17D7	Matt. 25:1-13	56v	

Day	Text (written)	Folio	Cross-reference text to locate and read
S2W18D1	_	_	
S3W1D2	Luke 3:19-22	57r	
S3W1D3	Luke 3:23-4:1	57r	
S3W1D4	Luke 4:1–15	57v	
S3W1D5	Luke 4:16–22	58r	
S3W1D6	Luke 4:22–30	58r	
S3W1D7	Luke 4:31–36	58v	
S3W2D1	Luke 5:1–11	58v	
S3W2D2	Luke 4:38–44	59r	
S3W2D3	Luke 5:12–16	59v	
S3W2D4	Luke 5:33–39	59v	
S3W2D5	Luke 6:12–19	60r	
S3W2D6	Luke 6:17–23	60r	
S3W2D7	Luke 5:17–26	60v	
S3W3D1	Luke 6:31–36	61r	
S3W3D2	Luke 6:24–30	61r	
S3W3D3	Luke 6:37–45	61v	
S3W3D4	Luke 6:46–7:1	62r	
S3W3D5	Luke 7:17–30	62r	
S3W3D6	Luke 7:31–35	62v	
S3W3D7	Luke 5:27–32	62v	
S3W4D1	Luke 7:11–16	63r	
S3W4D2	Luke 7:36-50	63r	
S3W4D3	Luke 8:1–3	63v	
S3W4D4	Luke 8:22–25	64r	
S3W4D5	Luke 9:7–11	64r	
S3W4D6	Luke 9:12–18	64v	
S3W4D7	Luke 6:1–10	64v	
S3W5D1	Luke 8:5–15, 8	65r	
S3W5D2	Luke 9:18–22	65v	
S3W5D3	Luke 9:23–27	65v	
S3W5D4	Luke 9:44–50	65v	
S3W5D5	Luke 9:49–56	66r	
S3W5D6	Luke 10:1–15	66v	
S3W5D7	Luke 7:1–10	67r	
S3W6D1	Luke 16:19-31	67v	Plus extra instructions
S3W6D2	Luke 10:22–24	68r	
S3W6D3	Luke 11:1–10	68r	
S3W6D4	Luke 11:9–13	68v	
S3W6D5	Luke 11:14-23	68v	

Day	Text (written)	Folio	Cross-reference text to locate and read
S3W6D6	Luke 11:23-26	69r	
S3W6D7	Luke 8:16-21	69r	
S3W7D1	Luke 8:26-35, 38-39	69v	
S3W7D2	Luke 11:29-33	70r	
S3W7D3	Luke 11:34-41	70v	
S3W7D4	Luke 11:42–46	70v	
S3W7D5	Luke 11:47–12:1	71r	
S3W7D6	Luke 12:2–12	71r	
S3W7D7	Luke 9:1-6	71v	
S3W8D1	Luke 8:41–56	71v	
S3W8D2	Luke 12:13-15, 22-	72v	
	31		
S3W8D3	Luke 12:42–48	72v	
S3W8D4	Luke 12:48-59	73r	
S3W8D5	Luke 13:1-9	73v	
S3W8D6	Luke 13:31–35	73v	
S3W8D7	Luke 9:37-43	74r	
S3W9D1	Luke 10:25-37	74v	
S3W9D2	Luke 14:1, 12-15	75r	
S3W9D3	Luke 14:25-35	75r	
S3W9D4	Luke 15:1–10	75v	
S3W9D5	Luke 16:1–9	75v	
S3W9D6	Luke 16:15–18,	76r	
	17:1-4		
S3W9D7	Luke 9:57–62	76v	
S3W10D1	Luke 12:16-21	76v	
S3W10D2	Luke 17:20-25	77r	
S3W10D3	Luke 17:26-37; 18:8	77r	
S3W10D4	Luke 18:15–17, 26–	77v	
C2W(10D)	30	77	
S3W10D5	Luke 18:31–34	77v	
S3W10D6	Luke 19:12–28 (plus	77v	
C2W/10D7	Matt. 25:24 twice)	70	
S3W10D7	Luke 10:19–21	78v	
S3W11D1	Luke 13:10–17	78v	
S3W11D2	Luke 19:37–44	79r	
S3W11D3	Luke 19:45–48	79r	
S3W11D4	Luke 20:1–8	79r	
S3W11D5	Luke 20:9–18	79v	
S3W11D6	Luke 20:19–26	80r	
S3W11D7	Luke 12:32–40	80r	
S3W12D1	Luke 14:16–24	80v	

Day	Text (written)	Folio	Cross-reference text to locate and read
S3W12D2	Luke 20:27-44	81r	
S3W12D3	Luke 21:12–19	81v	
S3W12D4	Luke 21:5-8, 10-11,	81v	
	20-24		
S3W12D5	Luke 21:28-33	82r	
S3W12D6	Luke 21:37-22:8	82r	
S3W12D7	Luke 13:19–29	82v	Plus extra instructions
S3W13D1	Luke 17:12–19	83r	
S3W13D2	Mark 8:11-21	83r	
S3W13D3	Mark 8:22-26	83v	
S3W13D4	Mark 8:30-34	84r	
S2W13D5	Mark 9:10-16	84r	
S3W13D6	Mark 9:33-41	84v	
S3W13D7	Luke 14:1–11	84v	
S3W14D1	Luke 18:18–27	85r	
S3W14D2	Mark 9:42-10:1	85v	
S3W14D3	Mark 10:2-12	86r	
S3W14D4	Mark 10:11-16	86r	
S3W14D5	Mark 10:17-27	86v	
S3W14D6	Mark 10:24-32	87r	
S3W14D7	Luke 16:10–15	87r	
S3W15D1	Luke 18:35-43	87v	
S3W15D2	Mark 10:46-52	87v	
S3W15D3	Mark 11:11-23	88r	
S3W15D4	Mark 11:23–26 (plus	88v	
	Luke 11:9–10)		
S3W15D5	Mark 11:27-33	88v	
S3W15D6	Mark 12:1-12	89r	
S3W15D7	Luke 17:3–10	89v	
S3W16D1	Luke 19:1–10	89v	
S3W16D2	Mark 12:13-17	90r	
S3W16D3	Mark 12:18-27	90r	
S3W16D4	Mark 12:28-37	90v	
S3W16D5	Mark 12:38-44	91r	
S3W16D6	Mark 13:1-8	91r	
S3W16D7	Luke 18:2–8	91v	
S3W17D1a	Matt. 15:21-28	92r	Plus extra instructions
S3W17D1b	Luke 18:10–14	92r	
S3W17D2	Mark 13:9-13	92v	
S3W17D3	Mark 13:14-23	92v	

Day	Text (written)	Folio	Cross-reference text to locate and read
S3W17D4	Mark 13:24-31	93r	
S3W17D5	Mark 13:31-14:2	93r	
S3W17D6	Mark 14:1-11	93v	
S3W17D7	Luke 20:46-21:4	94r	
S3W18D1	Luke 15:11–32	94r	
S3W18D2	Mark 11:1-11	95r	
S3W18D3	Mark 14:10-42	95v	
S3W18D4	Mark 14:43-15:1	96v	
S3W18D5	Mark 15:1-15	98r	
S3W18D6	Mark 15:20, 22, 25, 33-41	98v	
S3W18D7	Luke 21:8–9, 25–27, 33–36	99r	
S3W19D1	Matt. 25:31-46	99r	
S3W19D2	Luke 19:29–40, 22:7–39	100r	
S3W19D3	Luke 22:39–42, 45–71, 23:1	101v	
S3W19D4	-	_	
S3W19D5	Luke 23:1–31, 33,	102v	
	44–56		
S3W19D6	_	_	
S3W19D7	Matt. 6:1-13	103v	
S3W20D1	Matt. 6:14-21	104v	
S4W1D2	-	104v	Read S3W18D7, Luke 21:8–9, 25–27, 33–36
S4W1D3	_	104v	Read S3W19D7, Matt. 6:1–13
S4W1D4	_	104v	Read S3W6D3, Luke 11:1–10
S4W1D5	_	104v	Read S3W8D5, Luke 13:1–9
S4W1D6	John 15:1	104v	Read S1W7D2, John 15:1-7
S4W1D7	Mark 2:23-3:5	105r	
S4W2D1	John 1:43-51	105v	
S4W2D2	_	_	
S4W2D3	_	_	
S4W2D4	_	<u> </u>	
S4W2D5	_		
S4W2D6	_		
S4W2D7	Mark 1:35-44	105v	
S4W3D1	Mark 2:1–12	106r	
S4W3D2	-	_	
S4W3D3	_	_	
S4W3D4	_	_	

Day	Text (written)	Folio	Cross-reference text to locate and read
S4W3D5	_	_	
S4W3D6	_	_	
S4W3D7	Mark 2:14–17	106v	
S4W4D1	Mark 8:34-9:1	106v	
S4W4D2	_	_	
S4W4D3	_	_	
S4W4D4	_	_	
S4W4D5	_	_	
S4W4D6	_	_	
S4W4D7	Mark 7:31-37	107r	
S4W5D1	Mark 9:17-31	107r	
S4W5D2	_	_	
S4W5D3	_	_	
S4W5D4	_	_	
S4W5D5	_	_	
S4W5D6	_	_	
S4W5D7	Mark 8:27-31	108r	
S4W6D1	Mark 10:32-45	108r	
S4W6D2	_	_	
S4W6D3	_	_	
S4W6D4	_	_	
S4W6D5	_	_	
S4W6D6	_	_	
S4W6D7	John 11:1-45	109r	
S4W7D1a	Matt. 21:1-11, 15-	110r	Plus extra instructions
	17 (Matins)		
S4W7D1b	John 12:1–18	111r	
	(Liturgy)		
S5W1D2a	Matt. 21:18-22:14	111v	
S5W1D2b	_	113r	Read S2W9D5, Matt. 20:17–28
S5W1D2c	Mark 10:32	113r	Read S4W6D1, Mark 10:32–45, plus extra
			instructions
S5W1D3a	Matt. 22:15-24:2	113v	
S5W1D3b	Matt. 24:3-26:2	116r	(Two later corrections change this reading
			firstly to S5W1D3c Compline, then to
			S5W1D2b. The S5W1D3b reading is then
			marked by the later hand at Matt. 24:36,
0.57777			possibly ending 25:13.)
S5W1D3c	-	119r	Read S3W10D6, Luke 19:12–28
S5W1D4a	John 12:17-50	119r	

Day	Text (written)	Folio	Cross-reference text to locate and read
S5W1D4b	Matt. 26:6-16	120v	(Possibly also marked within S5W1D5d.)
S5W1D4c	_	121r	Read S3W4D2, Luke 7:36–50
S5W1D5a	Luke 22:1-39	121r	
S5W1D5d	Matt. 26:2-20	122r	
S5W1D5e	John 13:3-17	122v	(S5W1D5c is marked within this lection,
			John 13:12–17.)
S5W1D5f	Matt. 26:21-39	123r	
S5W1D5g	Luke 22:43–45	123v	
S5W1D5h	Matt. 26:40-27:2	124r	
S5W1D5h+	Mark 14:12-16	125v	
S5W1D5i	John 13:31-18:1	126r	(John 15:17–16:2 is marked, which
			corresponds with S1W3D7 and M3D10c.)
S5W1D5j	John 18:1-28	130v	
S5W1D5k	Matt. 26:57-75	131v	
S5W1D5l	John 18:29-19:16	132v	
S5W1D5m	Matt. 27:3-32	133v	
S5W1D5n	Mark 15:16-32	134v	
S5W1D5o	Matt. 27:33-54	135r	
S5W1D5p	Luke 23:32–49	136r	
S5W1D5q	John 19:25-37	136v	
S5W1D5r	Mark 15:43-47	137r	
S5W1D5s	John 19:38-42	137r	
S5W1D5t	Matt. 27:62-66	137v	
S5W1D6a	Matt. 27:1-2, 55-56	137v	Read S5W1D5m, Matt. 27:3–32, and
			S5W1D50, Matt. 27:33–54, in the middle
			of the written verses
S5W1D6b	Mark 15:1-15, 32-	138r	Read S5W1D5n, Mark 15:16–32 in the
	41		middle of the written verses
S5W1D6c	Luke 22:66–23:32	138v	Read S5W1D5p, Luke 23:32–49 to
			complete the lection
S5W1D6d	John 19:16-25	140r	Read S5W1D5l, John 18:29–19:16 first,
			then after the written text finish with
			S5W1D5q, John 19:25–37
S5W1D6e	Matt. 27:1–38	140v	
S5W1D6f	Luke 23:39–43	142r	
S5W1D6g	Matt. 27:39-54	142r	
S5W1D6h	John 19:31–37	142v	
S5W1D6i	Matt. 27:55-61	143r	
S5W1D7a	Matt. 27:62	143r	Read S5W1D5t, Matt. 27:62–66
S5W1D7b	Matt. 28:1-20	143r	

# The Menologion

Day	Text (written)	Folio	Cross-reference text to locate and read
M1D1a	Luke 4:16	144v	Read S3W1D5, Luke 4:16–22
M1D1b	Luke 1:39	144v	Read M1D8a, Luke 1:39-49, 56, and/or
			M1D8b, Luke 10:38-42; 11:27-28, and
			also M5D20a which refers the reader to
			S3W2D6, Luke 6:17-23, and/or M5D20b
			which refers the reader to S4W2D5, Matt.
			11:27–30
M1D2a	_	144v	Read S1W7D2, John 15:1-7. (This is also
			marked within S5W1D5i.)
M1D2b	Matt. 5:14-19	144v	
M1D3	John 10:9–16	145r	(An alternative lection may be offered for
			this day, at M5D1b, Luke 2:20–21, 40–52.)
M1D4a	_	145r	Read S3W10D7, Luke 10:19–21
M1D4b	_	145r	Read S2W17D7, Matt. 25:1–13
M1D4c	-	145r	Read S1W2D6, John 5:30–6:2
M1D5	_	145r	Read S2W11D4, Matt. 23:29-39 (Also
			marked within S5W1D3a, Matt. 23:27-39).
M1D6a	-	145r	Read M2D18, Luke 10:16–21
M1D6b	-	145r	Read M6D23, John 12:24–26, 35–36
M1D6c	Mark 12:28-29	145v	Read S3W16D4, Mark 12:28-37
M1D7a	-	145v	Read S3W12D3, Luke 21:12–19
M1D7b	_	145v	Read M3D10a which refers the reader to
			M4D6 and S3W2D6, Luke 6:17–23, and/or
			M3D10b, Luke 14:25-27, 33-35, and/or
			M3D10c which refers the reader to
			S1W3D7, John 15:17–16:2
M1D8a	Luke 1:39-49, 56	145v	
M1D8b	Luke 10:38–42;	146r	
	11:27-28		
M1D9	-	146r	Read S3W6D7, Luke 8:16–21
M1D10a	_	146r	Read S1W6D2, John 11:47–54
M1D10b	_	146r	Read S2W17D7, Matt. 25:1–13
M1D11a	-	146r	Read S1W4D6, John 8:21–30
M1D11b	_	146r	Read M2D8, John 8:3–11
M1D12a	-	146r	Read S1W4D7, John 8:31–42
M1D12b	_	146r	Read S3W12D3, Luke 21:12–19
M1D12c	_	146v	Read S1W3D7, John 15:17–16:2
M1D13a	John 12:25-36	146v	

Day	Text (written)	Folio	Cross-reference text to locate and read
M1D13b	_	146v	Read M4D22a which refers the reader to
			S2W17D7, Matt. 25:1–13, and/or M4D22b
			which refers the reader to S1W5D6, John
			10:22-28
M1D13c	_	146v	Read S5W1D50, Matt. 27:33–54
M1D13d	_	147r	Read S2W7D7, Matt. 10:37–11:1
M1D13e	John 3:13–17	147r	
M1D14a	John 12:28	147r	Read M1D13a, John 12:28–36
M1D14b	John 19:6, 9–11, 13– 20, 25–28, 30–35	147r	
M1D14c	_	148r	Read S1W3D3, John 6:27–33
M1D14d	_	148r	Read S4W4D1, Mark 8:34-9:1
M1D15a	_	148r	Read S1W3D7, John 15:17–16:2
M1D15b	_	148r	Read M1D2a which refers the reader to
			S1W7D2, John 15:1-7, and/or M1D2b,
			Matt. 5:14-19
M1D16	_	148r	Read S3W4D2, Luke 7:36–50
M1D17a	_	148r	Read S2W17D7, Matt. 25:1–13
M1D17b	_	148r	Read S3W5D3, Luke 9:23–27
M1D18a	_	148r	Read S3W2D6, Luke 6:17–23
M1D18b	_	148r	Read S2W17D7, Matt. 25:1–13
M1D19	_	148r	Read S2W2D1, Matt. 10:32-33, 37-38;
			19:27–30
M1D20	_	148r	Read S3W12D3, Luke 21:12–19
M1D21a	_	148v	Read M1D8a, Luke 1:39–49, 56
M1D21b	_	148v	Read M3D29, Matt. 10:17-18, 23-25, 28-
			31
M1D22a	_	148v	Read S3W7D2, Luke 11:29–33
M1D22b	_	148v	Read S1W3D7, John 15:17–16:2
M1D23	_	148v	Read M10D24b, Luke 1:5–25
M1D24	_	148v	Read S2W17D7, Matt. 25:1–13
M1D25a	_	148v	Read S3W5D4, Luke 9:44–50
M1D25b	_	148v	Read S3W6D4, Luke 11:9–13
M1D25c	_	148v	Read M3D10a which refers the reader to
			M4D6 and S3W2D6, Luke 6:17–23, and/or
			M3D10b, Luke 14:25-27, 33-35, and/or
			M3D10c which refers the reader to
			S1W3D7, John 15:17–16:2
M1D25d	_	148v	Read S3W12D3, Luke 21:12–19
M1D25e	_	148v	Read M1D2a which refers the reader to
			S1W7D2, John 15:1-7, and/or M1D2b,
			Matt. 5:14-19

Day	Text (written)	Folio	Cross-reference text to locate and read
M1D26	_	148v	Read S1W7D7, which refers the reader to
			read R11, John 21:14-25 (missing)
M1D27	_	148v	Read S3W5D6, Luke 10:1–15
M1D28	_	148v	Read S2W4D5, Matt. 11:27–30
M1D29	_	148v	Read S3W5D3, Luke 9:23–27
M1D30a	Matt. 24:42-47	148v	
M1D30b	_	149r	Probably a referral to S2W17D7, Matt.
			25:1–13
M2D1a	_	149r	Read S3W7D7, Luke 9:1-6
M2D1b	_	149r	Read S3W5D3, Luke 9:23–27
M2D2	_	149r	Read M2D13, Matt. 7:12–21
M2D3	_	149r	Read S2W6D6, Matt. 13:44–54
M2D4	_	149r	Read M1D27, which refers the reader to
			read S3W5D6, Luke 10:1–15
M2D5	_	149r	Read S3W11D1, Luke 13:10–17
M2D6	John 20:19	149r	Read S1W1D1b, John 20:19ff, which may
			refer to the text in S1W2D1
M2D7	_	149r	Read S3W3D3, Luke 6:37–45
M2D8	John 8:3-11	149r	
M2D9	Matt. 10:1-7, 14-15	149v	
M2D10	_	149v	Read S2W3D4, Matt. 10:16–22
M2D11a	_	149v	Read M6D15, Luke 10:3–9
M2D11b	_	149v	Read M3D6, Luke 12:8–12
M2D11c	Matt. 5:14	150r	Read M1D2b, Matt. 5:14–19
M2D11d	Mark 13:33-37;	150r	
	14:3-9		
M2D11e	_	150v	Read S3W5D1, Luke 8:5–15, 8
M2D12	_	150v	Read S3W12D3, Luke 21:12–19
M2D13	Matt. 7:12-21	150v	
M2D14	_	150v	Read S1W3D7, John 15:17–16:2
M2D15	_	151r	Read M2D3, which refers the reader to read
			S2W6D6, Matt. 13:44-54
M2D16a	_	151r	Read S2W2D1, Matt. 10:32-33, 37-38;
			19:27–30
M2D16b	_	151r	Read M3D10a which refers the reader to
			M4D6 and S3W2D6, Luke 6:17–23, and/or
			M3D10b, Luke 14:25-27, 33-35, and/or
			M3D10c which refers the reader to
			S1W3D7, John 15:17–16:2:
M2D17a	_	151r	Read S3W8D6, Luke 13:31–35

Day	Text (written)	Folio	Cross-reference text to locate and read
M2D17b	_	151r	Read S2W16D3, Mark 7:5-16
M2D18	Luke 10:16-21	151r	
M2D19	_	151r	Read S3W8D6, Luke 13:31–35
M2D20	_	151r	Read S3W10D7, Luke 10:19–21
M2D21	_	151r	Read S3W2D6, Luke 6:17–23
M2D22a	_	151r	Read S3W2D6, Luke 6:17–23
M2D22b	_	151v	Read S2W1D3, Matt. 4:23-5:13
M2D23a	_	151v	Read S2W15D3, Mark 6:1-7
M2D23b	_	151v	Read M1D3, John 10:9–16
M2D23c	_	151v	Read S2W3D4, Matt. 10:16–22
M2D24	_	151v	Read S3W11D7, Luke 12:32–40
M2D25a	_	151v	Read S3W7D6, Luke 12:2–12
M2D25b	_	151v	Read M2D3, which instructs the reader to
			read S2W6D6, Matt. 13:44-54
M2D26a	_	151v	Read S2W2D5, Matt. 8:23–27
M2D26b	_	151v	Read S1W3D7, John 15:17–16:2
M2D27	_	151v	Read S2W3D4, Matt. 10:16–22
M2D28	_	151v	Read S3W12D3, Luke 21:12–19
M2D29a	_	151v	Read S2W1D3, Matt. 4:23-5:13
M2D29b	_	151v	Read S2W17D7, Matt. 25:1–13
M2D30	_	151v	Read S1W3D7, John 15:17–16:2
M2D31a	_	151v	Read S4W4D1, Mark 8:34–9:1
M2D31b	_	151v	Read S2W15D4, Mark 6:7-13
M3D1a	_	151v	Read Matthew? Reference unclear.
M3D1b	Matt. 10:1-8	151v	
M3D2	_	152r	Read S3W12D3, Luke 21:12–19
M3D3a	_	152r	Read S3W7D6, Luke 12:2–12
M3D3b	_	152r	Read S3W10D3, Luke 17:26-37; 18:8
M3D4a	_	152r	Read M1D2a which refers the reader to
			S1W7D2, John 15:1-7, and/or M1D2b,
			Matt. 5:14–19
M3D4b	_	152r	Read S2W17D7, Matt. 25:1–13
M3D5a	Mark 8:34–35; 10:29–31	152r	
M3D5b	_	152v	Read S3W6D1, Luke 16:19–31
M3D6	Luke 12:8–12	152v	
M3D7a	_	152v	Read S3W11D7, Luke 12:32–40
M3D7b	_	152v	Read S2W17D7, Matt. 25:1–13
M3D8a	_	152v	Read S2W1D2, Matt. 18:10–20
M3D8b	_	152v	Read M2D12, which instructs the reader to
			read S3W12D3, Luke 21:12–19
M3D9a	John 15:1	152v	Read S1W7D2, John 15:1–7

Day	Text (written)	Folio	Cross-reference text to locate and read
M3D9b	_	152v	Read S2W17D7, Matt. 25:1–13
M3D10a	_	152v	Read M4D6, which refers the reader to read
			S3W2D6, Luke 6:17–23
M3D10b	Luke 14:25-27, 33-	153r	
	35		
M3D10c	-	153r	Read S1W3D7, John 15:17–16:2
M3D11a	_	153r	Read S1W7D2, John 15:1–7
M3D11b	_	153r	Read M1D3, John 10:9–16
M3D12a	_	153r	Read S2W1D3, Matt. 4:23-5:13
M3D12b	Matt. 5:14	153r	Read M1D2b, Matt. 5:14–19
M3D13a	John 10:1-9	153r	
M3D13b	_	153v	Read M1D3, John 10:9–16
M3D14a	_	153v	Read S4W2D1, John 1:43-51
M3D14b		153v	Read M3D13a, John 10:1–9
M3D15	_	153v	Read S3W7D6, Luke 12:2–12
M3D16a	-	153v	Read S2W5D7, Matt. 9:9–13
M3D16b	John 15:1	153v	Read S1W7D2, John 15:1-7
M3D17	_	153v	Read M3D1a, Matthew reference unclear,
			and/or M3D1b, Matt. 10:1-8
M3D18	_	153v	Read S1W3D7, John 15:17–16:2
M3D19	_	153v	Read S3W7D2, Luke 11:29–33
M3D20	_	153v	Read M1D2a which refers the reader to
			S1W7D2, John 15:1-7, and/or M1D2b,
			Matt. 5:14–19
M3D21a	-	153v	Read S3W6D7, Luke 8:16–21
M3D21b	-	153v	Read M1D8a, Luke 1:39–49, 56
M3D22a	-	153v	Read M3D29, Matt. 10:17–18, 23–25, 28–
			31
M3D22b		153v	Read S2W17D7, Matt. 25:1–13
M3D23	-	153v	Read M1D2a which refers the reader to
			S1W7D2, John 15:1-7, and/or M1D2b,
			Matt. 5:14–19
M3D24	_	153v	Read M1D30a, Matt. 24:42–47, and/or
			M1D30b, which probably refers to
			S2W17D7, Matt. 25:1–13
M3D25a	_	153v	Read S1W3D7, John 15:17–16:2
M3D25b	_	153v	Read S2W15D2, Mark 5:24–34
M3D26	_	153v	Read S2W4D5, Matt. 11:27–30
M3D27	_	154r	Read S1W7D2, John 15:1–7
M3D28	-	154r	Read S4W4D1, Mark 8:34-9:1

Day	Text (written)	Folio	Cross-reference text to locate and read
M3D29	Matt. 10:17-18, 23-	154r	
	25, 28-31		
M3D30	_	154r	Read S1W1D4, John 1:35–51
M4D1	_	154r	Read S2W11D4, Matt. 23:29–39
M4D2a	_	154r	Read S3W8D6, Luke 13:31–35
M4D2b	_	154r	Read S3W11D7, Luke 12:32–40
M4D3a	-	154v	Read S3W1D6, Luke 4:22–30
M4D3b	-	154v	Read S2W2D1, Matt. 10:32-33, 37-38;
			19:27–30
M4D4a	-	154v	Read S2W15D2, Mark 5:24-34
M4D4b	-	154v	Read S2W4D5, Matt. 11:27–30
M4D5	-	154v	Read M5D20a which refers the reader to
			S3W2D6, Luke 6:17-23, and/or M5D20b
			which refers to S2W4D5, Matt. 11:27-30
M4D6	_	154v	Read S3W2D6, Luke 6:17–23
M4D7	_	154v	Read M3D13a, John 10:1–9
M4D8	_	154v	Read S3W5D3, Luke 9:23–27
M4D9	_	154v	Read S3W6D7, Luke 8:16–21
M4D10	-	154v	Read S2W3D4, Matt. 10:16–22
M4D11	_	154v	Read M3D10a which refers the reader to
			M4D6 and S3W2D6, Luke 6:17–23, and/or
			M3D10b, Luke 14:25-27, 33-35, and/or
			M3D10c which refers the reader to
			S1W3D7, John 15:17–16:2
M4D12	-	154v	Read M1D3, John 10:9–16
M4D13	-	154v	Read S3W12D3, Luke 21:12–19
M4D14	-	154v	Read S2W5D4, Matt. 12:38–45
M4D15	-	154v	Read M3D5a, Mark 8:34-35; 10:29-31,
			and/or M3D5b which refers the reader to
			S3W6D1, Luke 16:19–31
M4D16	_	154v	Read S3W10D3, Luke 17:26–37; 18:8
M4D17	Luke 11:44–50	154v	
M4D18a	-	155r	Read S4W4D1, Mark 8:34–9:1
M4D18b	-	155r	Read S3W5D3, Luke 9:23–27
M4D19	-	155r	Read S3W12D3, Luke 21:12–19
M4D20	-	155r	Read S3W13D6, Mark 9:33-41
M4D21	-	155r	Read S3W4D2, Luke 7:36–50
M4D22a	_	155r	Read S2W17D7, Matt. 25:1–13
M4D22b	John 10:22	155r	Read S1W5D6, John 10:22–28
M4D23a		155r	Read M10D29a which refers the reader to
			M2D9, Matt. 10:1-7, 14-15, and/or
			M10D29b, Matt. 16:13–19

Day	Text (written)	Folio	Cross-reference text to locate and read
M4D23b	_	155r	Read S1W3D7, John 15:17–16:2
M4D23c	_	155r	Read S3W12D7, Luke 13:19–29, plus extra
			instructions
M4D23d	Matt. 1:1-25	155r	Plus extra instructions after the lection
M4D24a	_	_	No instructions. The lection is marked in
			the middle of M4D23d, Matt. 1:18–25
M4D24b	Luke 2:1-20	156v	
M4D24c	_	_	No instructions. The lection is marked
			alongside M4D25b, Luke 2:1-20, possibly
			ending v. 12.
M4D24d	-	_	No instructions. The lection is marked
			alongside M4D26a, Matt 2:13–23
M4D24e	-	157r	Read S2W17D7, Matt. 25:1–13
M4D25a	Matt. 1:18	157r	Read from the middle of M4D23d, Matt.
			1:18–25
M4D25b	Matt 2:1-12	157r	
M4D26a	Matt 2:13-23	158r	
M4D26b	Matt 12:15-21	158v	
M4D26c	_	158v	Instructions about the number of Sundays
			between Christmas and Epiphany
M4D27	_	158v	Read S2W14D1, Matt. 21:33–42, plus extra
			instructions
M4D28a	-	159r	Read M1D2a which refers the reader to
			S1W7D2, John 15:1-7, and/or M1D2b,
			Matt. 5:14–19
M4D28b	-	159r	Read S3W11D7, Luke 12:32–40
M4D29a	-	159r	Read M4D26a, Matt 2:13–18
M4D29b	-	159r	Read M3D10a which refers the reader to
			M4D6 and S3W2D6, Luke 6:17–23, and/or
			M3D10b, Luke 14:25-27, 33-35, and/or
			M3D10c which refers the reader to
			S1W3D7, John 15:17–16:2
M4D30a	-	159r	Read S2W15D3, Mark 6:1-7
M4D30b	-	159r	Read S2W17D7, Matt. 25:1–13
M4D31a	-	159r	Read S2W16D1, Matt. 22:35–46
M4D31b	-	159r	Read S4W4D1, Mark 8:34-9:1
M5D1a	-	159r	Read M4D6, which refers the reader to read
			S3W2D6, Luke 6:17–23
M5D1b	Luke 2:20-21, 40-	159r	
	52		

Day	Text (written)	Folio	Cross-reference text to locate and read
M5D2a	_	159v	Read S1W1D5, John 3:1-15
M5D2b	_	159v	Read M3D13a, John 10:1-9
M5D3a	Matt. 3:1, 5-11	159v	
M5D3b	_	160r	Read S1W3D7, John 15:17–16:2
M5D3c	_	160r	Read S2W11D4, Matt. 23:29-39
M5D4a	John 1:19	160r	Read S1W1D2, John 1:19–28
M5D4b	_	160r	Read S3W5D6, Luke 10:1–15
M5D5a	_	160r	Read S2W4D5, Matt. 11:27-30. (See also
			Matt. 3:1, 5–11 in M5D3a where this lection is marked.)
M5D5b	Matt. 3:1-6	160r	is marked.)
M5D5c	Mark 1:1-8	160v	
M5D5d	Luke 3:1–18	160v	
M5D5e	- Luke 3.1-10	161v	Read M3D5a, Mark 8:34-35; 10:29-31,
Wijijoje		1017	and/or M3D5b which refers the reader to
			read S3W6D1, Luke 16:19–31
M5D6a	Mark 1:9-11	161v	1000003 11 02 1, 2000 2012 3 31
M5D6b	Matt 3:13–17	161v	
M5D7a	John 1:29–34	162r	
M5D7b	Matt 4:1–11	162r	
M5D7c	Matt 4:12-17	162v	
M5D8a	_	163r	Read S1W1D7, John 3:22–33
M5D8b	_	163r	Read S2W3D4, Matt. 10:16-22
M5D9a	Luke 3:21-22, 4:1-	163r	
	2, 4:14–15		
M5D9b	_	163r	Read S3W12D3, Luke 21:12–19
M5D9c	_	163r	Read S3W4D4, Luke 8:22–25
M5D10a	_	163r	Read S3W3D5, Luke 7:18–30
M5D10b	_	163r	Read S2W1D3, Matt. 4:23-5:13
M5D11a	_	163r	Read S3W11D4, Luke 20:1–8
M5D11b	_	163r	Read S3W2D6, Luke 6:17-23 (An
			additional morning reading is added here,
			instructing the reader to find M5D20b,
			Matt. 11:27–30.)
M5D12a	John 10:39-42	163v	
M5D12b	_	163v	Read S2W4D5, Matt. 11:27–30
M5D12c	_	163v	Read S2W15D2, Mark 5:24-34
M5D13a	_	163v	Read M5D6a, Mark 1:9–11
M5D13b	-	163v	Read S2W3D4, Matt. 10:16–22
M5D14	_	163v	Read S3W11D7, Luke 12:32–40
M5D15	_	163v	Read S2W1D3, Matt. 4:23-5:13

Day	Text (written)	Folio	Cross-reference text to locate and read
M5D16a	_	163v	Read S1W7D7 or R11, John 21:14-25
			(missing)
M5D16b	_	163v	Read S1W3D7, John 15:17–16:2
M5D17a	_	163v	Read M2D18, Luke 10:16–21
M5D17b	_	163v	Read S3W2D6, Luke 6:17–23
M5D18	Matt. 5:14	163v	Read M1D2b, Matt. 5:14–19
M5D19	_	163v	Read S3W2D6, Luke 6:17–23
M5D20a	_	163v	Read S3W2D6, Luke 6:17–23
M5D20b	Matt. 11:27	163v	Read S2W4D5, Matt. 11:27–30
M5D21a	_	163v	Read M3D6, Luke 12:8–12
M5D21b	John 15:1	163v	Read S1W7D2, John 15:1-7
M5D22	_	164r	Read S2W2D1, Matt. 10:32-33, 37-38;
			19:27–30
M5D23	_	164r	Read S2W4D6, Matt. 12:1–8
M5D24a	_	164r	Read S2W16D5, Mark 7:24–30
M5D24b	John 15:1	164r	Read S1W7D2, John 15:1-7
M5D25a	_	164r	Read M1D2a which refers the reader to
			S1W7D2, John 14:27–15:7, starting at 15:1,
			and/or M1D2b, Matt. 5:14-19
M5D25b	-	164r	Read S4W4D1, Mark 8:34-9:1
M5D26	_	164r	Read S3W11D7, Luke 12:32–40
M5D27	_	164r	Read M3D13a, John 10:1-9 and/or
			M3D13b which refers the reader to M1D3,
			John 10:9–16
M5D28	_	164r	Read S3W2D5, Luke 6:12–19
M5D29	_	164r	Read S3W13D6, Mark 13:1-8
M5D30	_	164r	Read M6D23, John 12:24–26, 35–36
M5D31	_	164r	Read M3D1a, Matthew reference unclear,
			and/or M3D1b, Matt. 10:1-8
M6D1	_	164r	Read S3W10D7, Luke 10:19–21
M6D2a	Luke 2:25 and 32	164r	Read M6D2b, Luke 2:25–32
M6D2b	Luke 2:22–40	164r	
M6D3	_	165r	Read M6D2b, Luke 2:25–38
M6D4a	_	165r	Read S3W2D6, Luke 6:17–23
M6D4b	_	165r	Read M3D10a which refers the reader to
			M4D6 and S3W2D6, Luke 6:17–23, and/or
			M3D10b, Luke 14:25-27, 33-35, and/or
			M3D10c which refers the reader to
			S1W3D7, John 15:17–16:2
M6D5	_	165r	Read S3W16D5, Mark 12:38-44

Day	Text (written)	Folio	Cross-reference text to locate and read
M6D6	-	165r	Read S3W7D7, Luke 9:1–6
M6D7	Matt. 5:14	165r	Read M1D2b, Matt. 5:14–19
M6D8a	_	165r	Read S2W11D4, Matt. 23:29–39
M6D8b	_	165r	Read S2W3D4, Matt. 10:16–22
M6D9a	_	165r	Read S1W3D7, John 15:17–16:2
M6D9b	_	165r	Read M1D3, John 10:9–16
M6D10	_	165r	Read S3W12D3, Luke 21:12–19
M6D11	John 15:1	165r	Read S1W7D2, John 15:1-7
M6D12	Matt. 5:14	165r	Read M1D2b, Matt. 5:14–19
M6D13	_	165r	Read S2W4D5, Matt. 11:27–30
M6D14	_	165r	Read M3D1a, Matthew reference unclear,
			and/or M3D1b, Matt. 10:1–8
M6D15	Luke 10:3-9	165r	
M6D16	_	165v	Read S3W12D3, Luke 21:12–19
M6D17a	John 15:1	165v	Read S1W7D2, John 15:1-7
M6D17b	_	165v	Read S2W17D7, Matt. 25:1–13
M6D18a	_	165v	Read M1D2a which refers the reader to
			S1W7D2, John 15:1-7, and/or M1D2b,
			Matt. 5:14-19
M6D18b	_	165v	Read S2W2D1, Matt. 10:32-33, 37-38;
			19:27–30
M6D19a	_	165v	Read S2W2D1, Matt. 10:32-33, 37-38;
			19:27–30
M6D19b	Matt. 5:14	165v	Read M1D2b, Matt. 5:14–19
M6D20a	-	165v	Read M4D6, which in turn refers the reader
			to read S3W2D6, Luke 6:17–23
M6D20b	_	165v	Read M1D2a which refers the reader to
			S1W7D2, John 15:1-7, and/or M1D2b,
			Matt. 5:14–19
M6D21	-	165v	Read M3D13a, John 10:1–9
M6D22a	-	165v	Read M1D3, John 10:9–16
M6D22b	_	165v	Read S2W2D1, Matt. 10:32-33, 37-38;
			19:27–30
M6D23	John 12:24-26, 35-	165v	
	36		
M6D24a	-	166r	Read S3W3D5, Luke 7:17–30
M6D24b	-	166r	Read S2W4D2, Matt. 11:2–15
M6D25a	-	166r	Read M1D3, John 10:9–16
M6D25b	-	166r	Read S3W12D3, Luke 21:12–19
M6D26	_	166r	Read M1D2a which refers the reader to
			S1W7D2, John 15:1-7, and/or M1D2b,
			Matt. 5:14–19

Day	Text (written)	Folio	Cross-reference text to locate and read
M6D27	_	166r	Read M3D6, Luke 12:8–12
M6D28	_	166r	Read S3W7D6, Luke 12:2–12
M6D29	_	166r	Read S3W12D3, Luke 21:12–19
M7D1	_	166r	Read S2W15D2, Mark 5:24-34
M7D2	_	166r	Read S1W7D2, John 14:27–15:7
M7D3	_	166r	Read S3W10D7, Luke 10:19–21
M7D4	_	166r	Read S3W17D2, Mark 13:9–13
M7D5	_	166r	Read S3W3D4, Luke 6:46–7:1
M7D6	_	166r	Read S2W9D4, Matt. 20:1–16
M7D7	_	166r	Read S2W2D1, Matt. 10:32-33, 37-38;
			19:27–30
M7D8	_	166r	Read M3D6, Luke 12:8–12
M7D9	_	166r	Read S2W9D4, Matt. 20:1–16
M7D10	_	166r	Read S1W7D2, John 15:1-7
M7D11	_	166r	Read S2W1D3, Matt. 4:23-5:13
M7D12	_	166r	Read M3D6, Luke 12:8–12
M7D13a	_	166r	Read M1D3, John 10:9–16
M7D13b	_	166r	Read S3W11D7, Luke 12:32–40
M7D14	_	166r	Read S1W3D7, John 15:17–16:2
M7D15	_	166r	Read M4D6, which refers the reader to
			S3W2D6, Luke 6:17–23
M7D16	_	166r	Read S3W12D3, Luke 21:12–19
M7D17	-	166r	Read S2W4D5, Matt. 11:27-30
M7D18	-	166r	Read M1D2a which refers the reader to
			S1W7D2, John 14:27–15:7, starting at 15:1,
			and/or M1D2b, Matt. 5:14–19
M7D19	_	166r	Read S3W12D3, Luke 21:12–19
M7D20a	-	166v	Read S3W11D7, Luke 12:32–40
M7D20b	_	166v	Read M3D10a which refers the reader to
			M4D6 and S3W2D6, Luke 6:17–23, and/or
			M3D10b, Luke 14:25-27, 33-35, and/or
			M3D10c which refers the reader to
			S1W3D7, John 15:17–16:2
M7D21	-	166v	Read S3W5D3, Luke 9:23–27
M7D22	_	166v	Read M2D3, which refers the reader to read
			S2W6D6, Matt. 13:44–54
M7D23a	_	166v	Read S3W4D2, Luke 7:36–50
M7D23b	-	166v	Read S3W4D2, Luke 7:36–50
M7D24	-	166v	Read S1W3D7, John 15:17–16:2
M7D25a	_	166v	Read M1D8a, Luke 1:39–49, 56

Day	Text (written)	Folio	Cross-reference text to locate and read
M7D25b	Luke 1:24-38	166v	
M7D26a	_	167r	Read M2D18, Luke 10:16–21
M7D26b	_	167r	Read M3D10a which refers the reader to
			M4D6 and S3W2D6, Luke 6:17–23, and/or
			M3D10b, Luke 14:25-27, 33-35, and/or
			M3D10c which refers the reader to
			S1W3D7, John 15:17–16:2
M7D27	_	167r	Read M2D11a which refers the reader to
			M6D15, Luke 10:3-9, and/or M2D11b
			which refers the reader to M3D6, Luke
			12:8-12, and/or M2D11c which refers the
			reader to M1D2b, Matt. 5:14-19, and/or
			M2D11d, Mark 13:33-37; 14:3-9, and/or
			M2D11e which refers to S3W5D1, Luke
			8:5–15, 8
M7D28a	_	167r	Read S3W2D6, Luke 6:17–23
M7D28b	_	167r	Read S1W3D7, John 15:17–16:2
M7D29a	_	167r	Read M1D3, John 10:9–16
M7D29b	_	167r	Read S2W1D3, Matt. 4:23–5:13
M7D30	_	167r	Read S2W4D5, Matt. 11:27–30
M7D31	_	167r	Read S3W12D3, Luke 21:12–19
M8D1	_	167v	Read M2D8, John 8:3–11
M8D2a	_	167v	Read S3W10D7, Luke 10:19–21
M8D2b	_	167v	Read M3D1a, Matthew reference unclear,
			and/or M3D1b, Matt. 10:1-8
M8D3	_	167v	Read S2W4D5, Matt. 11:27–30
M8D4	_	167v	Read S3W12D3, Luke 21:12–19
M8D5a	_	167v	Read S4W4D1, Mark 8:34-9:1
M8D5b	_	167v	Read S3W11D1, Luke 13:10–17
M8D6a	Matt. 5:14	167v	Read M1D2b, Matt. 5:14–19
M8D6b	_	167v	Read S3W11D7, Luke 12:32–40
M8D7a	_	167v	Read M3D13a, John 10:1-9, and/or
			M3D13b, which refers the reader to M1D3,
			John 10:9–16
M8D7b	_	167v	Read S2W17D7, Matt. 25:1–13
M8D7c	_	167v	Read S3W12D3, Luke 21:12–19
M8D8a	_	167v	Read S3W7D7, Luke 9:1-6
M8D8b	_	167v	Read M1D3, John 10:9–16
M8D9	_	167v	Read S3W10D7, Luke 10:19–21
M8D10	_	167v	Read S3W5D3, Luke 9:23–27
M8D11	_	167v	Read M2D3, which refers the reader to read
			S2W6D6, Matt. 13:44-54

Day	Text (written)	Folio	Cross-reference text to locate and read
M8D12	_	167v	Read M3D6, Luke 12:8–12
M8D13	_	167v	Read S3W5D3, Luke 9:23–27
M8D14	_	167v	Read M2D18, Luke 10:16–21
M8D15	-	167v	Read S2W2D1, Matt. 10:32-33, 37-38;
			19:27-30
M8D16	_	167v	Read S2W1D3, Matt. 4:23-5:13
M8D17	_	167v	Read M1D2a which refers the reader to
			S1W7D2, John 14:27–15:7, starting at 15:1,
			and/or M1D2b, Matt. 5:14-19
M8D18	_	167v	Read S2W4D5, Matt. 11:27-30. (The
			evangelist is not specified, but this is the
			expected reading in Gregory.)
M8D19a	-	168r	Read S1W7D2, John 14:27–15:7,
			beginning at 15:1:
M8D19b	_	168r	Read S3W5D3, Luke 9:23–27
M8D20	-	168r	Read M3D5a, Mark 8:34-35; 10:29-31,
			and/or M3D5b which refers the reader to
			S3W6D1, Luke 16:19–31
M8D21a	_	168r	Read S4W4D1, Mark 8:34–9:1
M8D21b	_	168r	Read S1W7D2, John 15:1–7
M8D22	_	168r	Read S3W2D6, Luke 6:17–23
M8D23a	_	168r	Read S1W7D2, John 15:1–7
M8D23b	_	168r	Read S1W3D7, John 15:17–16:2
M8D24	_	168r	Read S3W7D6, Luke 12:2–12
M8D25a	_	168r	Read M2D18, Luke 10:16–21
M8D25b	_	168r	Read S2W15D4, Mark 6:7–13
M8D26	_	168r	Read S1W3D7, John 15:17–16:2
M8D27	_	168r	Read S4W4D1, Mark 8:34–9:1
M8D28	_	168r	Read S3W7D7, Luke 9:1–6
M8D29	_	168r	Read S3W7D6, Luke 12:2–12
M8D30	_	168r	Read M2D9, Matt. 10:1–7, 14–15
M9D1a	_	168r	Read M10D29a which refers the reader to
			M2D9, Matt. 10:1-7, 14-15, and/or
			M10D29b, Matt. 16:13–19
M9D1b	_	168r	Read M10D29a which refers the reader to
			M2D9, Matt. 10:1-7, 14-15, and/or
			M10D29b, Matt. 16:13–19
M9D2	Matt. 5:14	168r	Read M1D2b, Matt. 5:14–19
M9D3a	_	168r	Read M3D29, Matt. 10:17–18, 23–25, 28–
			31

Day	Text (written)	Folio	Cross-reference text to locate and read
M9D3b	_	168r	Read S2W15D2, Mark 5:24–34
M9D4	_	168r	Read S3W12D3, Luke 21:12–19
M9D5	_	168r	Read S2W17D7, Matt. 25:1–13
M9D6	_	168r	Read S2W4D5, Matt. 11:27–30
M9D7a		168r	Read M1D13a, John 12:25-36, and/or
			M1D13b which refers the reader to
			M4D22a/b (references to S2W17D7, Matt.
			25:1–13 and/or S1W5D6, John 10:22–28),
			and/or M1D13c which refers the reader to
			S5W1D50, Matt. 27:33-54, and/or
			M1D13d which refers to S2W7D7, Matt.
			10:37–11:1, and/or M1D13e, John 3:13–17
M9D7b	-	168r	Read S1W3D7, John 15:17–16:2
M9D8a	_	168r	Read R11, John 21:14–21 (missing)
M9D8b	John 19:25–27;	168v	
	21:24-25		
M9D8c	_	168v	Read S2W4D5, Matt. 11:27–30
M9D9a	-	168v	Read S1W6D4, John 12:36–47
M9D9b	-	168v	Read S1W7D2, John 15:1–7
M9D10	-	168v	Read M2D9, Matt. 10:1–7, 14–15
M9D11a	-	168v	Read S1W3D7, John 15:17–16:2
M9D11b	-	168v	Read a section of S5W1D5i, possibly John
			14:21–24
M9D12	_	168v	Read M2D11a which refers the reader to
			M6D15, Luke 10:3-9, and/or to M2D11b
			which refers the reader to M3D6, Luke
			12:8–12, and/or M2D11c which refers the
			reader to M1D2b, Matt. 5:14-19, and/or
			M2D11d, Mark 13:33–37; 14:3–9, and/or
			M2D11e which refers the reader to
250000			S3W5D1, Luke 8:5–15, 8
M9D13a	-	168v	Read S3W17D2, Mark 13:9–13
M9D13b	_	168v	Read S2W17D7, Matt. 25:1–13
M9D14	_	168v	Read S3W12D3, Luke 21:12–19
M9D15	_	168v	Read S2W1D3, Matt. 4:23–5:13
M9D16	_	168v	Read S2W11D4, Matt. 23:29–39
M9D17	_	168v	Read S3W7D7, Luke 9:1–6
M9D18	_	168v	Read S2W3D4, Matt. 10:16–22
M9D19	_	176r	Read S3W10D7, Luke 10:19–21
M9D20	_	176r	Read S1W7D2, John 15:1–7
M9D21	-	176r	Read M3D13a, John 10:1-9
M9D22	_	176r	Read S2W3D4, Matt. 10:16–22

Day	Text (written)	Folio	Cross-reference text to locate and read
M9D23a	_	176r	Read M3D6, Luke 12:8–12
M9D23b	_	176r	Read M11D8, Luke 6:17–19, 9:1–2, 10:16–
			21
M9D24	_	176r	Read S2W1D3, Matt. 4:23-5:13
M9D25	_	176r	Read S3W3D5, Luke 7:17–30
M9D26	John 14:21, 24	176r	Read a section of S5W1D5i, John 14:21–24
M9D27	_	176r	Read M6D23, John 12:24-26, 35-36
M9D28	_	176r	Read S3W7D6, Luke 12:2–12
M9D29	_	176r	Read S2W17D7, Matt. 25:1–13
M9D30	_	176r	Read S2W1D3, Matt. 4:23-5:13
M9D31a	_	176r	Read S1W7D2, John 15:1-7
M9D31b	_	176r	Read M1D3, John 10:9–16
M10D1	_	176r	Read S2W3D4, Matt. 10:16–22
M10D2	_	176r	Read M1D3, John 10:9–16
M10D3	_	176r	Read S3W10D7, Luke 10:19–21
M10D4		176r	Read M1D3, John 10:9–16
M10D5a	Matt. 5:14	176r	Read M1D2b, Matt. 5:14–19
M10D5b	_	176r	Read S2W2D5, Matt. 8:23–27
M10D5c	_	176r	Read S3W6D3 and S3W6D4, Luke 11:1–13
M10D6a	_	176r	Read S3W7D7, Luke 9:1–6
M10D6b	_	176r	Read S2W17D7, Matt. 25:1–13
M10D7a	_	176r	Read S3W5D6, Luke 10:1–15
M10D7b	_	176r	Read M3D6, Luke 12:8–12
M10D8	_	176r	Read S3W10D7, Luke 10:19-21
M10D9a	_	176r	Read M1D2a which refers the reader to
			S1W7D2, John 15:1-7, and/or M1D2b,
			Matt. 5:14–19
M10D9b	_	176r	Read M3D10a which refers the reader to
			M4D6 and S3W2D6, Luke 6:17–23, and/or
			M3D10b, Luke 14:25-27, 33-35, and/or
			M3D10c which refers the reader to
			S1W3D7, John 15:17–16:2
M10D10a	_	176v	Read S3W2D6, Luke 6:17–23
M10D10b	_	176v	Read S2W3D4, Matt. 10:16–22
M10D11	_	176v	Read S2W15D4, Mark 6:7–13
M10D12a	_	176v	Read S2W4D5, Matt. 11:27–30
M10D12b	_	176v	Read S3W10D7, Luke 10:19–21
M10D13	_	176v	Read S2W13D2, Mark 3:6–12
M10D14a	-	176v	Read S3W1D6, Luke 4:22–30
M10D14b	_	176v	Read M1D3, John 10:9–16

Day	Text (written)	Folio	Cross-reference text to locate and read
M10D15	_	176v	Read M4D17, Luke 11:44–50
M10D16	_	176v	Read M3D1a, Matthew reference unclear,
			and/or M3D1b, Matt. 10:1-8
M10D17	_	176v	Read S3W12D3, Luke 21:12–19
M10D18	_	176v	Read S1W3D7, John 15:17–16:2
M10D19	Luke 6:20–26,	176v	
	10:23-24, 11:33		
M10D20	_	169r	Read S1W3D7, John 15:17–16:2
M10D21	_	169r	Read S3W7D6, Luke 12:2–12
M10D22a	_	169r	Read M3D6, Luke 12:8–12
M10D22b	_	169r	Read M3D10a which refers the reader to
			M4D6 and S3W2D6, Luke 6:17–23, and/or
			M3D10b, Luke 14:25-27, 33-35, and/or
			M3D10c which refers the reader to
			S1W3D7, John 15:17–16:2
M10D23	-	169r	Read S2W15D2, Mark 5:24-34
M10D24a	_	169r	Read S3W4D5, Luke 9:7–11
M10D24b	Luke 1:1–25, 57–68,	169r	
	76-80		
M10D25	_	170v	Read S2W17D7, Matt. 25:1–13
M10D26	-	170v	Read S2W4D5, Matt. 11:27-30
M10D27	_	170v	Read S3W11D7, Luke 12:32–40
M10D28a	_	170v	Read M3D1a, Matthew reference unclear,
			and/or M3D1b, Matt. 10:1–8
M10D28b	_	170v	Read S1W3D7, John 15:17–16:2
M10D29a	_	171r	Read M2D9, Matt. 10:1–7, 14–15
M10D29b	Matt. 16:13-19	171r	
M10D30	_	171r	Read S2W3D5, Matt. 10:23-31
M11D1	_	171r	Read M3D1a, Matthew reference unclear,
			and/or M3D1b, Matt. 10:1–8
M11D2	-	171r	Read M1D8a, Luke 1:39–49, 56
M11D3	_	171r	Read S2W3D4, Matt. 10:16-22
M11D4	Matt. 5:14	171r	Read M1D2b, Matt. 5:14–19
M11D5a	_	171v	Read S2W4D5, Matt. 11:27–30
M11D5b	_	171v	Read S2W17D7, Matt. 25:1–13
M11D6a	_	171v	Read S3W7D6, Luke 12:2–12
M11D6b	_	171v	Read S2W17D7, Matt. 25:1–13
M11D6c	_	171v	Read M3D10a which refers the reader to
			M4D6 and S3W2D6, Luke 6:17–23, and/or
			M3D10b, Luke 14:25-27, 33-35, and/or
			M3D10c which refers the reader to
			S1W3D7, John 15:17-16:2

Day	Text (written)	Folio	Cross-reference text to locate and read
M11D7a	_	171v	Read M6D23, John 12:24-26, 35-36
M11D7b	_	171v	Read M2D13, Matt. 7:12–21
M11D8	Luke 6:17-19; 9:1-	171v	
	2; 10:16-21		
M11D9a	_	172r	Read M2D13, Matt. 7:12–21
M11D9b	_	172r	Read S3W12D3, Luke 21:12–19
M11D10	_	172r	Read S2W9D4, Matt. 20:1–16
M11D11	_	172r	Read S3W4D2, Luke 7:36–50
M11D12	_	172r	Read S3W4D2, Luke 7:36–50
M11D13	_	172r	Read S1W7D7, which refers the reader to
			R11, John 21:14–25 (missing)
M11D14	_	172r	Read M2D18, Luke 10:16–21
M11D15a	_	172r	Read S2W10D7, Matt. 17:24–18:4
M11D15b	Matt. 5:14	172r	Read M1D2b, Matt. 5:14-19, plus extra
			instructions
M11D15c	John 17:1, 21	172r	Read John 17:1-21 (no lection number
			given)
M11D16	_	172r	Read S1W3D7, John 15:17-16:2 (An
			alternative lection is offered in the margins
			of S5W1D5i, John 17:11–21.)
M11D17	_	172r	Read S2W17D7, Matt. 25:1–13
M11D18a	_	172r	Read M11D8, Luke 6:17–19; 9:1–2; 10:16–
			21
M11D18b	_	172v	Read S2W17D7, Matt. 25:1–13
M11D19a	-	172v	Read S4W4D1, Mark 8:34–9:1
M11D19b	_	172v	Read S2W17D7, Matt. 25:1–13
M11D20a	Matt. 17:5	172v	Read M12D6b, Matt. 17:1–5
M11D20b	Matt. 17:13	172v	Read S2W8D6, Matt. 17:10–13
M11D21a	_	172v	Read M10D19, Luke 6:20-26, 10:23-24,
			11:33
M11D21b	_	172v	Read M3D10a which refers the reader to
			M4D6 and S3W2D6, Luke 6:17–23, and/or
			M3D10b, Luke 14:25-27, 33-35, and/or
			M3D10c which refers the reader to
			S1W3D7, John 15:17–16:2
M11D22a	_	172v	Read S3W10D7, Luke 10:19–21
M11D22b	_	172v	Read R8, John 20:11–18 (missing)
M11D22c	_	172v	Read S3W4D3, Luke 8:1–3
M11D23	_	172v	Read S2W3D4, Matt. 10:16–22
M11D24a	_	172v	Read S2W17D7, Matt. 25:1–13

Day	Text (written)	Folio	Cross-reference text to locate and read
M11D24b	_	172v	Read S1W3D7, John 15:17–16:2
M11D25a	_	172v	Read S3W6D7, Luke 8:16–21
M11D25b	_	172v	Read S2W7D7, Matt. 10:37–11:1
M11D26	_	172v	Read S2W1D3, Matt. 4:23-5:13
M11D27	_	172v	Read S1W3D7, John 15:17–16:2
M11D28	_	172v	Read S2W15D4, Mark 6:7-13
M11D29	_	172v	Read S2W3D4, Matt. 10:16–22
M11D30	_	172v	Read S3W7D7, Luke 9:1–6
M11D31a	_	172v	Read S3W12D3, Luke 21:12–19
M11D31b	-	172v	Read M3D10a which refers the reader to M4D6 and S3W2D6, Luke 6:17–23, and/or M3D10b, Luke 14:25–27, 33–35, and/or M3D10c which refers the reader to S1W3D7, John 15:17–16:2
M12D1	_	172v	Read S2W3D4, Matt. 10:16–22
M12D2a	_	172v	Read S3W11D5, Luke 20:9–18
M12D2b	_	172v	Read S2W14D1, Matt. 21:33–42
M12D2c	_	172v	Read S3W12D3, Luke 21:12–19
M12D3	_	172v	Read S2W4D5, Matt. 11:27–30
M12D4	_	173r	Read S3W4D3, Luke 8:1-3
M12D5a	_	173r	Read S4W4D1, Mark 8:34-9:1
M12D5b	_	173r	Uncertain Sabbath reading in Matthew
M12D6a	Luke 9:28-36	173r	
M12D6b	Matt. 17:1-9	173v	
M12D7	Mark 9:2-9	174r	
M12D8	_	174v	Read S4W4D1, Mark 8:34-9:1
M12D9	_	174v	Read S2W15D4, Mark 6:7-13
M12D10	_	174v	Read S1W3D7, John 15:17–16:2
M12D11	_	174v	Read M6D23, John 12:24–26, 35–36
M12D12	_	174v	Read S3W7D7, Luke 9:1–6
M12D13	_	174v	Read M3D6, Luke 12:8–12
M12D14	_	174v	Read S3W11D7, Luke 12:32–40
M12D15	_	174v	Read M1D8a and b, Luke 1:39–49, 56 and Luke 10:38–42; 11:27–28
M12D16	John 15:1	174v	Read S1W7D2, John 15:1–7
M12D17	_	174v	Read S3W2D3, Luke 5:12–16
M12D18	_	174v	Read S3W7D6, Luke 12:2–12
M12D19	_	174v	Read S1W7D2, John 15:1–7
M12D20a	_	174v	Read M2D9, Matt. 10:1–7, 14–15
M12D20b	_	174v	Read M10D29a which refers the reader to
			M2D9, Matt. 10:1-7, 14-15, and/or
			M10D29b, Matt. 16:13–19

Day	Text (written)	Folio	Cross-reference text to locate and read
M12D21a	_	174v	Read S2W10D7, Matt. 17:24–18:4
M12D21b	_	174v	Read S2W17D7, Matt. 25:1–13
M12D22	_	174v	Read S1W3D7, John 15:17–16:2
M12D23	_	174v	Read S1W7D2, John 15:1-7
M12D24	_	174v	Read M2D9, Matt. 10:1–7, 14–15
M12D25	_	174v	Read M1D2a which refers the reader to
			S1W7D2, John 15:1-7, and/or M1D2b,
			Matt. 5:14-19
M12D26	_	174v	Read S3W12D3, Luke 21:12–19
M12D27	_	175r	Read S3W2D6, Luke 6:17–23
M12D28	_	175r	Read S2W4D5, Matt. 11:27-30
M12D29a	_	175r	Read S2W7D3, Matt. 14:1-13
M12D29b	Mark 6:14-30	175r	
M12D30	_	175v	Read M1D2a which refers the reader to
			S1W7D2, John 15:1-7, and/or M1D2b,
			Matt. 5:14-19
M12D31	_	175v	Read M11D2, which refers the reader to
			read M1D8a, Luke 1:39–49, 56

# LIST: COMMEMORATIONS AND RUBRICS IN THE MENOLOGION OF CODEX ZACYNTHIUS

Days with multiple readings have their headings combined for each day, except where moveable feasts interrupt a day's lections and the order of the manuscript is retained. Commemorations with additional *prokeimena* and *stichoi* are in bold. Separate readings for Matins and Liturgy are noted in square brackets.

Day	Heading	Commemoration
Sept. 1	αρχη της ινδικτου και μνημη του οσιου πατρος ημων συμεων του στυλιτου και του μεγαλου εμπρισμου.	Beginning of the Indiction <sup>1</sup> and commemoration of our holy father Simeon Stylites, and of the Great Fire. <sup>2</sup>
	γινεται δε και συναξις της υπεραγιας θεοτοκου εν τοις χαλκοπρατειοις υπερ μιασινων. και εν μεν τω φορω και εις την λειτουργιαν της μεγαλης εκκλησιας αναγινωσκεται ευαγγελιον	The service of the all-holy Mother of God takes place in the Chalkoprateia Monastery above Miasenoi, and also in the Forum, and in the Liturgy of the Great Church is read the Gospel
	ληθη γεγονε γραφη ενταυθα. εν δε τοις χαλκοπρατειοις αναγινωσκεται	Next, the scripture has been passed over. In the Chalkoprateia is read
Sept. 2	του αγιου μαρτυρος μαμαντος. τη αυτη ημερα των αγιων πατριαρχων ιωαννου του νηστευτου και παυλου του νεου.	St Mamas the martyr. On the same day the Patriarchs St John the Faster and St Paul the Younger.
Sept. 3	του αγιου ιερομαρτυρος ανθιμου επισκοπου νικομηδειας. και εις λοιποις ιεραρχαις.	St Anthimus the Hieromartyr, bishop of Nicomedia. And the other high-priests.
Sept. 4	αθλησις του αγιου ιερομαρτυρος βαβυλα και των νηπιων. τη αυτη ημερα της αγιαμαρτυρος ερμιονης θυγατρος του αγιου φιλιππου. τη αυτη ημερα του αγιου προφητου μωσεως του θεοπτου.	The trial of St Babylas the Hieromartyr and children. On the same day the holy martyr Hermione, daughter of St Philip. On the same day the holy Prophet and God-seer Moses.
Sept. 5	του αγιου προφητου ζαχαριου του πατρος του προδρομου.	The sainted Prophet Zechariah, father of the Forerunner.
Sept. 6	του αρχιστρατηγου μιχαηλ το θαυμα.	The miracle of the Archangel Michael.

<sup>&</sup>lt;sup>1</sup> This indicates the beginning of the Church Year.

<sup>2</sup> The Great Fire of Constantinople began on 1 September 465.

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Day	Heading	Commemoration
	τη αυτη ημερα του αγιου κυριλλου επισκοπου γορτυνης. τη αυτη ημερα του αγιου μαρτυρος ευδοξιου και των συν αυτω.	On the same day St Cyril, bishop of Gortyna. On the same day St Eudoxius the Martyr and those with him.
Sept. 7	του αγιου μαρτυρος σωζοντος. τη αυτη ημερα του οσιου πατρος ημων δανιηλ ηγουμενος του θασιου.	St Sozon the martyr. On the same day our holy father Daniel, abbot of Thasos.
Sept. 8	το γενεσιον της υπεραγιας θεοτοκου [ορθρος, προκειμενον, στιχος, λειτουργιαν].	The birth of the most-holy Mother of God.
Sept. 9	των αγιων και δικαιων ιωακειμ και αννης.	The sainted and righteous Joachim and Anna.
Sept. 10	εις την προσκυνησιν των τιμιων ξυλων. τη αυτη ημερα των αγιων μαρτυρων μηνοδωρας μητροδωρας και νυμφοδωρας.	For the adoration of the precious wood. <sup>3</sup> On the same day the martyrs St Menadora, Metrodora and Nymphodora.
Sept. 11	εις την προσκυνησιν των τιμιων ξυλων. τη αυτη ημερα της οσιας θεοδωρας.	For the adoration of the precious wood. On the same day St Theodora.
Sept. 12	εις την προσκυνησιν των τιμιων ξυλων. τη αυτη ημερα των αγιων μαρτυρων αυτονομου και κουρνουτου. τη αυτη ημερα του αγιου ιουλιανου του εν αγκυρα.	For the adoration of the precious wood. On the same day the martyrs St Autonomus and Coronatus. On the same day St Julian of Ancyra.
Sept. 13	εις την προσκυνησιν των τιμιων ξυλων. τη αυτη ημερα των εγκαινιων της αγιας χριστου του θεου ημων αναστασεως. τη αυτη ημερα του αγιου κορνηλιου του εκατονταρχου.	For the adoration of the precious wood. On the same day the Dedication of the Church of the Holy Resurrection of Christ our God <sup>4</sup> . On the same day St Cornelius the centurion.
	σαββατω προ της υψωσεως.	Saturday before the Elevation.
	κυριακη προ της υψωσεως.	Sunday before the Elevation.

 $^3$  The reference is to the anticipation of Holy Cross Day on September 14th.  $^4$  This is the Church of the Holy Sepulchre at Jerusalem.

Day	Heading	Commemoration
Sept. 14	η υψωσις του τιμιου και ζωοποιου σταυρου [ορθρος, προκειμενον, στιχος, λειτουργιαν].	Elevation of the precious and life-giving Cross.
	σαββατω μετα την υψωσιν.	Saturday after the Elevation.
	κυριακη μετα την υψωσιν. και μνημη του αγιου συμεων του συγγενους του κυριου. επιτελει δε η μεγαλη εκκλησια τη αυτη κυριακη και την μνημη της ς' συνοδου.	Sunday after the Elevation. Also memorial of St Simeon kinsman of the Lord. The Great Church also celebrates on this Sunday the commemoration of the 6th Synod.
Sept. 15	του αγιου μεγαλομαρτυρος νικητα και ακακιου. τη αυτη ημερα των αγιων πατερων των εν τη ς' συνοδω.	St Nicetas the great martyr and Acacius. On the same day the sainted fathers of the 6th Synod.
Sept. 16	της αγιας μεγαλομαρτυρος ευφημιας και της αγιας μαρτυρος αγαθοκλιας.	St Euphemia the Great Martyr and St Agathocleia the holy martyr.
Sept. 17	των αγιων μαρτυρων σοφιας πιστεως ελπιδος και αγαπης και των αγιων μαρτυρων ευλαμπιου παντολεοντος και των λοιπων. ετερον των μαρτυρων.	The martyrs St Sophia, Pistis, Elpis and Agape, and the martyrs St Eulampius, Pantaleon and the others. An alternative for martyrs.
Sept. 18	του αγιου ευμενιου επισκοπος γορτυνης. τη αυτη ημερα της αγιας οσιομαρτυρος σωσαννης.	St Eumenius, Bishop of Gortyna. On the same day St Susanna the blessed martyr.
Sept. 19	των αγιων μαρτυρων τροφιμου σαββατιου και δορυμεδοντος.	The martyrs St Trophimus, Sabbatius and Dorymedon.
Sept. 20	του αγιου μεγαλομαρτυρος ευσταθιου και των συν αυτω.	St Eustathius the Great Martyr and those with him.
Sept. 21	της υπεραγιας θεοτοκου εν τη πετρα. τη αυτη ημερα του αγιου αποστολου κοδρατου του εν μαγνησια.	The church of the most holy Mother of God in Petra. On the same day St Quadratus the Apostle in Magnesia.
Sept. 22	του αγιου προφητου ιωνα και ιωνα πρεσβυτερος πατρος θεοφανου του ποιητου. τη αυτη ημερα του αγιου ιερομαρτυρος φωκα.	The sainted prophet Jonah and Jonah the priest, father of Theophanes the hymnographer. On the same day the St Phocas the Hieromartyr.
Sept. 23	η συλληψις του αγιου ιωαννου του προδρομου και βαπτιστου.	The Conception of St John the Forerunner and Baptist.

Day	Heading	Commemoration
Sept. 24	της αγιας πρωτομαρτυρος θεκλης.	St Thekla the Protomartyr.
Sept. 25	η λιτη του καμπου δια το τρισαγιον εν μεν τω τριβουναλιω λεγεται ευαγγελιον κατα λουκαν. εις δε την λειτουργιαν κατω εν τω ναω του θεολογου αναγινωσκεται ευαγγελιον. τη αυτη ημερα του αγιου παφνουτιου και της οσιας ευφροσυνης. τη αυτη ημερα των αγιων μαρτυρων σαβινιανου παυλου και ταττης. τη αυτη ημερα του αγιου θεοφιλου επισκοπου εφεσου.	In the Litany of the Kampos during the Trisagion in the Tribunal is read the Gospel of Luke. <sup>5</sup> In the liturgy below in the Church of the Theologian is read the Gospel. On the same day St Paphnutius and the holy Euphrosyne. On the same day the martyrs St Sabinian, Paul and Tatta. On the same day St Theophilos, Bishop of Ephesus.
Sept. 26	η μεταστασις του αγιου αποστολου και ευαγγελιστου ιωαννου του θεολογου.	The Repose of the Apostle and Evangelist St John the Theologian.
Sept. 27	των αγιων μαρτυρων καλλιστρατου και των συν αυτω και της αγιας μαρτυρος επιχαρεως.	The martyrs St Callistratus and those with him and St Epicharis the Martyr.
Sept. 28	του οσιου πατρος ημων χαριτωνος.	Our holy father Chariton.
Sept. 29	του οσιου πατρος ημων κυριακου του αναχωρητου.	Our holy father Cyriacus the anchorite.
Sept. 30	του αγιου ιερομαρτυρος γρηγοριου της μεγαλης αρμενιας. τη αυτη ημερα των αγιων μαρτυρων ριψιμης και γαιανης και των συν αυτω.	The Hieromartyr St Gregory of Greater Armenia. On the same day the martyrs St Rhipsima and Gaiana and those with them.
Oct. 1	μηνος οκτωβριος α' του αγιου αποστολου και μαρτυρος ανανιου. τη αυτη ημερα του οσιου ρωμανου του μελωδου.	October 1, the Apostle and martyr St Ananias. On the same day the holy Romanos the Melodist.
Oct. 2	του αγιου ιερομαρτυρος κυπριανου και ιουστινης.	St Cyprian the Hieromartyr and Justina.
Oct. 3	του αγιου ιερομαρτυρος διονυσιου του αρεωπαγιτου.	St Dionysius the Areopagite, the Hieromartyr.
Oct. 4	του αγιου ιεροθεου και πετρου ιερομαρτυρος.	St Hierotheus and the Hieromartyr Peter.
Oct. 5	των αγιων μαρτυρων χαριτινης και μαμελχθης.	The martyrs St Charitina and Mamelchtha.

<sup>&</sup>lt;sup>5</sup> This refers to a processional liturgy.

Day	Heading	Commemoration
Oct. 6	του αγιου αποστολου θωμα.	St Thomas the Apostle.
Oct. 7	των αγιων μαρτυρων σεργιου και βακχου.	The martyrs St Sergius and Bacchus.
Oct. 8	της αγιας πελαγιας.	St Pelagia.
Oct. 9	του αγιου αποστολου ιακωβου του αλφαιου.	St James the Apostle, son of Alphaeus.
Oct. 10	των αγιων μαρτυρων ευλαμπιου και ευλαμπιας.	St Eulampius and Eulampia the martyrs.
Oct. 11	του αγιου αποστολου φιλιππου ενος των επτα διακονων. τη αυτη ημερα του οσιου πατρος ημων και ομολογητου θεοφανου του ποιητου των κανονων. τη αυτη ημερα των αγιων πατριαρχων νεκταριου αρσακιου αττικου και σισιννιου. τη αυτη ημερα της αγιας οσιομαρτυρος ζηναιδος και της αγιας θεοφανω της βασιλισσης.	St Philip the Apostle, one of the seven deacons. On the same day our holy father and confessor Theophanes the writer of the canons. On the same day the Patriarchs St Nectarius, Arsacius, Atticus and Sisinnius. On the same day the Hieromartyr St Zenais and St Theophanou the empress.
	η δε μεγαλη εκκλησια επιτελει τη μνημην της ζ συνοδου εν ημερα κυριακη και αναγινωσκετε ευαγγελιον το του σπορου.	The Great Church celebrates the memorial of the Seventh Synod on Sunday, and the gospel of the sowing is read.
Oct. 12	των αγιων μαρτυρων ταραχου προβου και ανδρονικου.	The martyrs St Tarachus, Probus and Andronicus.
Oct. 13	των αγιων μαρτυρων καρπου και παπυλου.	The martyrs St Carpus and Papylus.
Oct. 14	των αγιων μαρτυρων ναζαριου γερβασιου και των συν αυτω.	The martyrs St Nazarius, Gervasius and those with him.
Oct. 15	του αγιου ιερομαρτυρος λουκιανου.	St Lucian the Hieromartyr.
Oct. 16	του αγιου μαρτυρος λογγινου του εκατονταρχου. τη αυτη ημερα του οσιου πατρος ημων και θαυματουργου μαλου.	St Longinus the centurion and martyr. On the same day our holy father and wonderworker Malus.
Oct. 17	του αγιου προφητου ωσηε. τη αυτη ημερα των αγιων μαρτυρων ισιδωρας και νεοφυτης.	The sainted Prophet Hosea. On the same day the martyrs St Isidora and Neophyte.
Oct. 18	του αγιου αποστολου και ευαγγελιστου λουκα.	St Luke the apostle and evangelist.
Oct. 19	του αγιου προφητου ιωηλ και του αγιου μαρτυρος ουαρου και των συν αυτω.	The sainted Prophet Joel and St Varus the Martyr and those with him.
Oct. 20	του αγιου μεγαλομαρτυρος αρτεμιου και του αγιου οσιομαρτυρος ανδρεου της κρισεως.	St Artemius the Great Martyrand St Andrew of Crete the Hieromartyr.

Day	Heading	Commemoration
Oct. 21	του οσιου πατρος ημων ιλαριωνος.	Our holy father Hilarion.
Oct. 22	του εν αγιοις πατρος ημων αβερκιου [ορθρος, προκειμενον, στιχος, λειτουργιαν].	Our father Abercius among the saints. <sup>6</sup>
Oct. 23	του αγιου αποστολου ιακωβου του αδελφοθεου. τη αυτη ημερα του αγιου ιγνατιου πατριαρχου κωνσταντινουπολεως. τη αυτη ημερα των αγιων επτα παιδων των εν εφεσω.	St James the Apostle, the brother of the Lord. On the same day St Ignatius, Patriarch of Constantinople. On the same day the seven sainted children in Ephesus.
Oct. 24	του αγιου μεγαλομαρτυρος αρεθα και των συν αυτω.	St Arethas the great martyr and those with him.
Oct. 25	των αγιων νοταριων μαρκιανου και μαρτυριου. τη αυτη ημερα του αγιου μαρτυρος αναστασιου του εν σαλωναις.	St Marcian and Martyrius the notaries. On the same day St Anastasius the Martyr of Salona.
Oct. 26	του αγιου μεγαλομαρτυρος δημητριου και μνημη του μεγαλου σεισμου. ετερον.	St Demetrius the Great Martyr and the commemoration of the Great Earthquake. <sup>7</sup> An alternative.
Oct. 27	του αγιου μαρτυρος νεστορος και αρτεμιδωρου.	St Nestor the Martyr and Artemidorus
Oct. 28	των αγιων μαρτυρων τερεντιου νεονιλλης και των τεκνων αυτων.	The martyrs St Terence, Neonilla and their children.
Oct. 29	του αγιου αβραμιου. τη αυτη ημερα της αγιας μαρτυρος αναστασιας της ρωμαιας.	St Abramius. On the same day St Anastasia the Roman martyr.
Oct. 30	των αγιων μαρτυρων ζηνοβιου και ζηνοβιας.	St Zenobius and Zenobia the martyrs.
Oct. 31	του αγιου ιερομαρτυρος μαρκιανου επισκοπου συρακουσης και του αγιου μαρτυρος επιμαχου. τη αυτη ημερα των αγιων αποστολων σταχυος αμπλια αριστοβουλου και των συν αυτω.	St Marcian the Hieromartyr, Bishop of Syracuse, and St Epimachus the Martyr. On the same day the apostles St Stachys, Amplias, Aristobulus and those with him.
Nov. 1	μηνι νοεμβριω α' των αγιων αναργυρων κοσμα και δαμιανου [ορθρος, προκειμενον, στιχος, λειτουργιαν].	November 1. St Cosmas and Damian the Unmercenaries.8

 $<sup>^6</sup>$  Bishop of Hierapolis.  $^7$  The Great Earthquake of Constantinople took place in 740 AD.  $^8$  The term 'unmercenary' refers to physicians who refused payment for their services.

Day	Heading	Commemoration
Nov. 2	των αγιων μαρτυρων ακινδυνου πηγασιου ανεμποδιστου αφθονιου και ελπιδιφορου.	St Acindynus, Pegasius, Anempodistus, Aphthonius and Elpidephorus the martyrs.
Nov. 3	των αγιων μαρτυρων ακεψιμα ιωσηφ και αειθαλα. τη αυτη ημερα του οσιου ιωαννικιου.	St Acepsimas, Joseph and Aeithalas the martyrs. On the same day the holy Joannicius.
Nov. 4	των αγιων μαρτυρων νικανδρου και ερμαιου. τη αυτη ημερα της αγιας μαρτυρος θεοδοτης.	St Nicander and Hermas the martyrs. On the same day St Theodota the Martyr.
Nov. 5	των αγιων μαρτυρων γαλακτιωνος και επιστημης.	St Galacteon and Episteme the martyrs.
	τη κυριακη προ της ς' του νοεμβριου μηνος. ηγουν προ της μνημης του αγιου παυλου του ομολογητου, τελουμενην εν τη μεγαλη εκκλησια εν ημερα κυριακη κατα τον τυπον της μεγαλης εκκλησιας αναγινωσκεται ευαγγελιον το του πλουσιου. το αυτο αναγινωσκεται και τη ς' του αυτου μηνος εις την λειτουργιαν υπερ της μνημης της κονεως.	On the Sunday before November 6, before the commemoration of St Paul the Confessor, in the Great Church on Sunday according to the rite of the Great Church, is read the Gospel of the Rich Man.  The same is read also on the 6th of the same month in the liturgy for the commemoration of the Rain of Cinders.
Nov. 6	του εν αγιοις πατρος ημων παυλου του ομολογητου.	Our father Paul the confessor among the saints.
Nov. 7	των αγιων λγ' μαρτυρων των εν μελετινη. τη αυτη ημερα της οσιας ματρωνας.	The 33 martyrs of Melitene. On the same day the holy Matrona.
Nov. 8	η συναξις των αρχαγγελων [ορθρος, προκειμενον, στιχος, λειτουργιαν].	The celebration of the archangels.
Nov. 9	των αγιων μαρτυρων ονησιφορου και πορφυριου. τη αυτη ημερα της αγιας ευστολιας.	St Onesiphorus and Porphyrius the martyrs. On the same day St Eustolia.
Nov. 10	του αγιου πατρος ημων νειλου [ορθρος, προκειμενον, στιχος, λειτουργιαν]. τη αυτη ημερα του αγιου μαρτυρου ορεστου.	Our father St Neilus. On the same day St Orestes the Martyr.
Nov. 11	του αγιου μεγαλομαρτυρος μηνα βικτορος και βικεντιου. τη αυτη ημερα του οσιου πατρος ημων και ομολογητου θεοδωρου του στουδιου.	St Menas the Great Martyr, Victor and Vincent. On the same day our holy father and confessor Theodore the Studite.
Nov. 12	του αγιου ιωαννου του ελεημονας.	St John the Almsgiver.

<sup>&</sup>lt;sup>9</sup> The Rain of Cinders took place in 472 AD.

Day	Heading	Commemoration
	τη αυτη ημερα του αγιου ιερομαρτυρος αρτεμωνος.	On the same day St Artemon the Hieromartyr.
Nov. 13	του εν αγιοις πατρος ημων ιωαννου αρχιεπισκοπου κωνσταντινουπολεως του χρυσοστομου [ορθρος, προκειμενον, στιχος, λειτουργιαν].	Our father among the saints John Chrysostom, Archbishop of Constantinople.
Nov. 14	του αγιου αποστολου φιλιππου. τη αυτη ημερα μνημη ιουστινιανου και θεοδωρας των βασιλεων.	St Philip the Apostle. On the same day the commemoration of the emperors Justinian and Theodora.
Nov. 15	των αγιων ομολογητων σαμωνα γουρια και αβιβου.	St Samonas, Gurias and Abibus the confessors.
Nov. 16	του αγιου αποστολου και ευαγγελιστου ματθαιου. τη αυτη ημερα του αγιου βαρλααμ.	St Matthew, Apostle and Evangelist. On the same day St Barlaam.
Nov. 17	του αγιου γρηγοριου του θαυματουργου.	St Gregory the Wonderworker.
Nov. 18	των αγιων μαρτυρων πλατωνος και ρωμανου.	St Platon and Romanus the martyrs.
Nov. 19	του αγιου μαρτυρος δασιου και λοιπων, και του αγιου προφητου αβδιου.	St Dasius the Martyr and the others, and the holy prophet Obadiah.
Nov. 20	των αγιων πατριαρχων προκλου μαξιμου ανατολιου και γενναδιου.	St Proclus, Maximus, Anatolius and Gennadius the Patriarchs.
Nov. 21	τα αγια των αγιων [ορθρος, προκειμενον, στιχος, λειτουργιαν].	The Holy of Holies. <sup>10</sup>
Nov. 22	του αγιου αποστολου φιλημωνος. τη αυτη ημερα της αγιας μαρτυρος κικιλιας.	St Philemon the Apostle. On the same day St Cecilia the Martyr.
Nov. 23	του αγιου αμφιλοχιου και του αγιου ιερομαρτυρος σισιννιου.	St Amphilochius and St Sisinius the Hieromartyr.
Nov. 24	του αγιου γρηγοριου του ακραγαντινου.	St Gregory of Agrigentum.
Nov. 25	των αγιων ιερομαρτυρων κλημεντου ρωμης και πετρου αλεξανδρειας και του αγιου μαρτυρος μερκουριου. τη αυτη ημερα της αγιας μεγαλομαρτυρος αικατερινης.	St Clement of Rome and Peter of Alexandria the Hieromartyrs, and St Mercurius the Martyr. On the same day St Catherine the Great Martyr.

 $<sup>^{\</sup>rm 10}$  Feast of the Dedication of the Theotokos in the Temple.

Day	Heading	Commemoration
Nov. 26	του οσιου πατρος ημων αλυπιου του κιονιτου και ακακιου του της κλιμακος.	Our holy father Alypius the Stylite and Acacius of the Ladder.
Nov. 27	του αγιου μεγαλομαρτυρος ιακωβου του περσου.	St James of Persia the Great Martyr.
Nov. 28	του αγιου μαρτυρος ειρηναρχου και του αγιου οσιομαρτυρος στεφανου του νεου.	St Irenarchus the Martyr and St Stephen the Younger the Hieromartyr.
Nov. 29	του αγιου αποστολου σιλα και του αγιου μαρτυρου παραμονου.	St Silas the Apostle and St Paramon the Martyr.
Nov. 30	του αγιου αποστολου ανδρεου.	St Andrew the Apostle.
Dec. 1	μηνι δεκεμβριω α' του αγιου προφητου ναουμ.	December 1, The sainted Prophet Nahum.
Dec. 2	του αγιου προφητου αββακουμ. τη αυτη ημερα μνημη του δικαιου φιλαρετου του ελεημωνας.	The sainted Prophet Habbakuk. On the same day, commemoration of the righteous Philaretos the Almsgiver.
Dec. 3	του αγιου προφητου σοφονιου. τη αυτη ημερα των αγιων μαρτυρων ινδης και δομνας και των συν αυτων δισμυριων.	The sainted Prophet Zephaniah. On the same day the martyrs St Indus, Domna and the Twenty Thousand with them.
Dec. 4	της αγιας μεγαλομαρτυρος βαρβαρας. τη αυτη ημερα του οσιου πατρος ημων ιωαννου του δαμασκηνου.	St Barbara the Great Martyr. On the same day our holy father John Damascene.
Dec. 5	του οσιου πατρος ημων σαβα.	Our holy father Sabbas.
Dec. 6	του εν αγιοις πατρος ημων και θαυματοργου νικολαου.	Our father Nicholas the wonderworker among the saints.
Dec. 7	του οσιου πατρος ημων αμβροσιου.	Our holy father Ambrose.
Dec. 8	του οσιου πατρος ημων παταπιου.	Our holy father Patapius.
Dec. 9	η συλληψις της αγιας αννης.	The Conception of St Anne.
Dec. 10	των αγιων μαρτυρων μηνα ερμογενους και ευγραφου.	St Menas, Hermogenes and Eugraphus the martyrs.
Dec. 11	του οσιου πατρος ημων δανιηλ του στυλιτου.	Our holy father Daniel the Stylite.
Dec. 12	του οσιου πατρος ημων σπυριδωνου.	Our holy father Spyridon.
Dec. 13	του αγιου μεγαλομαρτυρος ευστρατιου και των συν αυτω.	St Eustratius the Great Martyr and those with him.
Dec. 14	του αγιου μαρτυρος θυρσου και των συν αυτω.	St Thyrsus the Martyr and those with him.

Day	Heading	Commemoration
Dec. 15	του αγιου ιερομαρτυρος ελευθεριου.	St Eleutherius the Hieromartyr.
Dec. 16	του αγιου προφητου αγγαιου και του αγιου μαρτυρος μαρινου και βακχου του νεου.	The sainted Prophet Haggai, St Marinus the Martyr and Bacchus the Younger.
Dec. 17	των αγιων γ' παιδων και δανιηλ του προφητου.	The three sainted children and Daniel the prophet.
Dec. 18	των αγιων μεγαλομαρτυρων αθηνοδωρου φιλετερου και ευβιωτου. τη αυτη ημερα του αγιου μαρτυρος σεβαστιανου και της συνοδιας αυτου.	St Athenodorus, Phileteros and Eubiotus the great-martyrs. On the same day St Sebastian the Martyr and his companions.
Dec. 19	του αγιου μαρτυρου βονιφατιου.	St Boniface the Martyr.
Dec. 20	του αγιου ιερομαρτυρος ιγνατιου του θεοφορου.	St Ignatius the God-bearer the Hieromartyr.
Dec. 21	της αγιας μαρτυρος ιουλιανης.	St Juliana the Martyr.
Dec. 22	της αγιας μαρτυρος αναστασιας. τη αυτη ημερα τα ανοιξια της μεγαλης εκκλησιας.	St Anastasia the Martyr. On the same day the opening of the Great Church. <sup>11</sup>
Dec. 23	τα εγκαινια της μεγαλης εκκλησιας. τη αυτη ημερα των αγιων ι' μαρτυρων των εν κρητη.	The Dedication of the Great Church. On the same day the 10 martyrs of Crete.
	σαββατω προ της χριστου γεννησεως. ουκ αναγινωσκεται δε εν ορδινως ει μη αρα προ της χριστου γεννησεως ως ειρηται.	The Saturday before the birth of Christ. This is not read sequentially except before the birth of Christ as is stated. <sup>12</sup>
	κυριακη προ της χριστου γεννησεως. δεον γινωσκειν οτι εαν η εορτη της αγιας χριστου γεννησεως εν κυριακη φθαση, επειδη το οπισθεν σαββατον και η κυριακη, το προ της χριστου γεννησεως σαββατοκυριακον εστι και εχει τα ιδια ευαγγελια. Το δε της παραμονας σαββατον ευαγγελιον δειται αναγινωσκεται τουτο εις την λειτουργιαν.	Sunday before the birth of Christ.  It must be known that if the feast of Christ's holy birth falls on a Sunday, since the preceding Saturday and Sunday (the weekend before the birth of Christ) have the same Gospels, then the Gospel of the Vigil on Saturday should be read in the Liturgy.
Dec. 24	εις την παραμονην της αγιας χριστου γεννησεως, ωρα α' των χριστου γεννων, ωρα γ', ωρα ς', ωρα θ'.	The Vigil of Christ's holy birth, hour 1 of Christ's birth, hour 3, hour 6, hour 9. On the same day St Eugenia the Martyr.

<sup>&</sup>lt;sup>11</sup> In Constantinople.
<sup>12</sup> See further the following entry.

Day	Heading	Commemoration
	τη αυτη ημερα της αγιας μαρτυρος ευγενιας.	
Dec. 25	της αγιας του κυριου και θεου ημων ιησου χριστου γεννησεως [ορθρος, προκειμενον, στιχος, λειτουργιαν].	The Holy Birth of Jesus Christ our Lord and God.
Dec. 26	συναξις εις τα επιλοχια της υπεραγιας θεοτοκου	Service of the lying-in of the all-holy Mother of God.
	σαββατω μετα την χριστου γεννησιν	Saturday after the birth of Christ.
	κυριακη μετα την χριστου γεννησιν	Sunday after the birth of Christ.
Dec. 27	του αγιου πρωτομαρτυρος και αρχιδιακονου στεφανου.	St Stephen protomartyr and archdeacon.
Dec. 28	μεθεορτα της χριστου γεννησεως. τη αυτη ημερα των αγιων δισμυριων μαρτυρων και του αγιου θεοδωρου του γραπτου.	The afterfeast of the birth of Christ. On the same day the Twenty Thousand martyrs and St Theodore the writer.
Dec. 29	μεθεορτα και των αγιων νηπιων. τη αυτη ημερα του αγιου μαρκελλου.	The afterfeast and the sainted children. On the same day St Marcellus.
Dec. 30	μεθεορτα. τη αυτη ημερα της αγιας ανυσιας.	Afterfeast. On the same day St Anysia.
Dec. 31	μεθεορτα. τη αυτη ημερα της αγιας μελανης της ρωμαιας και του οσιου ζωτικου του ορφανοτροφου.	Afterfeast. On the same day St Melania of Rome and the holy Zoticus guardian of orphans.
Jan. 1	μηνι ιαννουαριω α' εις την περιτομην του κυριου ημων ιησου χριστου και του εν αγιοις πατρος ημων και μεγαλου βασιλειου [ορθρος, προκειμενον, στιχος, λειτουργιαν].	January 1. The Circumcision of our Lord Jesus Christ and our father among the saints Basil the Great.
Jan. 2	προεορτιον των φωτων. τη αυτη ημερα του αγιου σιλβεστρου παπα ρωμης.	Forefeast of divine lights. On the same day St Sylvester Pope of Rome.
Jan. 3	προεορτιον των φωτων. τη αυτη ημερα του αγιου μαρτυρος γορδιου. τη αυτη ημερα του αγιου προφητου μαλαχιου.	Forefeast of divine lights. On the same day St Gordius the Martyr. On the same day the holy Prophet Malachi.
Jan. 4	προεορτιον των φωτων. τη αυτη ημερα των αγιων ο' αποστολων.	Forefeast of divine lights. On the same day the sainted 70 Apostles.
Jan. 5	του αγιου παυλου του θηβαιου.	St Paul of Thebes.
	σαββατω προ των φωτων.	Saturday before divine lights.
	κυριακη προ των φωτων.	Sunday before divine lights.

Day	Heading	Commemoration
Jan. 5 cont.	εις την παραμονην των αγιων των θεοφανιων. τη αυτη ημερα του αγιου γρηγοριου του εν τω ακριτα.	Vigil of the holy Theophany. On the same day St Gregory of Akrita. <sup>13</sup>
Jan. 6	εις τα αγια θεοφανεια ειτουν εις τα φωτα [ορθρος, προκειμενον, στιχος, λειτουργιαν].	The holy Theophany or the divine lights
Jan. 7	εις την συναξιν του αγιου ιωαννου του προφητου προδρομου και βαπτιστου.	For the service of St John, the Prophet, Forerunner and Baptist.
	σαββατω μετα τα φωτα.	Saturday after divine lights.
	κυριακη μετα τα φωτα.	Sunday after divine lights.
Jan. 8	μεθεορτα των φωτων. τη αυτη ημερα των αγιων μαρτυρων ιουλιανου και βασιλισσης και της αγιας δομνικας.	Afterfeast of divine lights. On the same day St Julian and Basilissa the martyrs, and St Domnica.
Jan. 9	μεθεορτα των φωτων. τη αυτη ημερα του αγιου μεγαλομαρτυρος πολυευκτου. τη αυτη ημερα μνημη σεισμου.	Afterfeast of divine lights. On the same day St Polyeuctus the greatmartyr. On the same day commemoration of the Earthquake.
Jan. 10	μεθεορτα των φωτων. τη αυτη ημερα του αγιου γρηγοριου νυσσης και δομετιανου μελιτινης.	Afterfeast of divine lights. On the same day St Gregory of Nyssa and Dometian of Melitene.
Jan. 11	μεθεορτα των φωτων. τη αυτη ημερα του αγιου θεοδοσιου του κοινοβιαρχου [ορθρος, λειτουργιαν].	Afterfeast of divine lights. On the same day St Theodosius the Cenobiarch.
Jan. 12	μεθεορτα των φωτων. τη αυτη ημερα του οσιου στεφανου του χινολακκου. τη αυτη ημερα της αγιας μαρτυρος τατιανης.	Afterfeast of divine lights. On the same day the Holy Stephen of Khenolakkos Monastery. On the same day St Tatiana the Martyr.
Jan. 13	μεθεορτα των φωτων. τη αυτη ημερα των αγιων μαρτυρων ερμυλου και στρατονικου.	Afterfeast of divine lights. On the same day St Hermylus and Stratonicus the martyrs.
Jan. 14	των αγιων αββαδων.	The sainted Abbots. <sup>14</sup>

Also known as Gregory of Crete.This refers to those slain at Sinai and Raithu.

Day	Heading	Commemoration
Jan. 15	των οσιων πατερων ημων παυλου του θηβαιου και ιωαννου του καλυβιτου και του αγιου μαρτυρος πανσοφιου.	Our holy fathers Paul of Thebes and John Calabytes and St Pansophius the Martyr.
Jan. 16	εις την προσκυνησιν της τιμιας αλυσεως του αγιου αποστολου πετρου. τη αυτη ημερα των αγιων μαρτυρων σπευσιππου και βελεσιππου.	The adoration of the precious chain of St Peter the Apostle. On the same day St Speusippus and Belesippus the martyrs.
Jan. 17	του οσιου πατρος ημων αντωνιου [ορθρον, λειτουργιαν].	Our holy father Anthony.
Jan. 18	των οσιων πατερων ημων αθανασιου και κυριλλου.	Our holy fathers Athanasius and Cyril.
Jan. 19	του οσιου μακαριου του αιγυπτιου και θεοδοτου αγκυρας.	The holy Macarius of Egypt and Theodotus of Ancyra.
Jan. 20	του οσιου πατρος ημων ευθυμιου του μεγαλου [ορθρον, λειτουργιαν].	Our holy father Euthymius the Great.
Jan. 21	του οσιου μαξιμου του ομολογητου. τη αυτη ημερα του αγιου μαρτυρος νεοφυτου.	The holy Maximus the Confessor. On the same day St Neophytus the Martyr.
Jan. 22	του αγιου αποστολου τιμοθεου και του αγιου μαρτυρος αναστασιου του περσου.	St Timothy the Apostle and St Anastasius of Persia the Martyr.
Jan. 23	του αγιου ιερομαρτυρος κλημεντος αγκυρας και αγαθαγγελου.	St Clement of Ancyra the Hieromartyr, and Agathangelus.
Jan. 24	της οσιας ξενης. τη αυτη ημερα του αγιου μαρτυρος βικεντιου.	The holy Xenia. On the same day St Vincent the Martyr.
Jan. 25	του εν αγιοις πατρος ημων γρηγοριου του θεολογου [ορθρον, λειτουργιαν].	Our father among the saints Gregory the Theologian.
Jan. 26	του οσιου ξενοφωντος και της συνοδιας αυτου.	The holy Xenophon and his companions.
Jan. 27	η επανοδος του λειψανου του εν αγιοις πατρος ημων ιωαννου του χρυσοστομου.	The translation of the relics of our father among the saints John Chrysostom.
Jan. 28	του οσιου πατρος ημων εφραιμ του συρου.	Our holy father Ephraim the Syrian.
Jan. 29	η επανοδος του λειψανου του αγιου ιερομαρτυρος ιγνατιου του θεοφορου.	The translation of the relics of St Ignatius the God-bearer, the Hieromartyr.
Jan. 30	του αγιου ιερομαρτυρος ιππολυτου.	St Hippolytus the Hieromartyr.

Day	Heading	Commemoration
Jan. 31	των αγιων και θαυματουργων αναργυρων κυρου και ιωαννου	The holy wonderworkers and unmercenaries Cyrus and John. <sup>15</sup>
Feb. 1	μηνι φεβρουαριω α' του αγιου μεγαλομαρτυρος τρυφωνος.	February 1. St Tryphon the great-martyr.
Feb. 2	η υπαπαντη του κυριου ημων ιησου χριστου [ορθρος, προκειμενον, στιχος, λειτουργιαν].	The Presentation of our Lord Jesus Christ.
Feb. 3	του αγιου και δικαιου συμεων του θεοδοχου και αννης.	The sainted and just Symeon the Godreceiver and Anna.
Feb. 4	του αγιου ισιδωρου του πηλουσιωτης. τη αυτη ημερα του οσιου νικητα του εν τοις πυθιοις.	St Isidore of Pelusium. On the same day the Holy Nicetas of Pythiae.
Feb. 5	της αγιας αγαθης.	St Agatha.
Feb. 6	του αγιου βουκολου επισκοπου σμυρνης.	St Bucolus, Bishop of Smyrna.
Feb. 7	του αγιου παρθενιου επισκοπου λαμψακου.	St Parthenius, Bishop of Lampsacus.
Feb. 8	του αγιου προφητου ζαχαριου ενος των ις'. τη αυτη ημερα του αγιου μεγαλομαρτυρος θεοδωρου του στρατηλατου.	The sainted Prophet Zechariah, one of the 16. On the same day St Theodore Stratelates the great-martyr.
Feb. 9	του αγιου μαρτυρος νικηφορου. τη αυτη ημερα του αγιου φιλαγριου επισκοπου κυπρου.	St Nicephorus the Martyr. On the same day St Philagrius, Bishop of Cyprus.
Feb. 10	του αγιου ιερομαρτυρος χαραλαμπου.	St Charalampus the Hieromartyr.
Feb. 11	του αγιου ιερομαρτυρος βλασιου.	St Blaise the Hieromartyr.
Feb. 12	των αγιων πατριαρχων μελετιου αντιοχειας και αντωνιου κωνσταντινουπολεως.	The Patriarchs St Meletius of Antioch and Anthony of Constantinople.
Feb. 13	του οσιου μαρτινιανου.	The holy Martinian.
Feb. 14	του οσιου πατρος ημων αυξεντιου.	Our holy father Auxentius.
Feb. 15	του αγιου αποστολου ονησιμου.	St Onesimus the Apostle.
Feb. 16	του αγιου ιερομαρτυρος παμφιλου και της συνοδιας αυτου.	St Pamphilus the Hieromartyr and his companions.

<sup>&</sup>lt;sup>15</sup> For 'unmercenaries', see note on November 1.

Day	Heading	Commemoration
Feb. 17	του αγιου μεγαλομαρτυρος θεοδωρου του τηρωνος. τη αυτη ημερα της αγιας μαριαμνης αδελφης του αγιου φιλιππου του αποστολου.	St Theodore Tyro, the Great-martyr. On the same day St Mariamne, sister of St Philip the Apostle.
Feb. 18	του εν αγιοις πατρος ημων λεοντος ρωμης και φλαβιανου κωνσταντινουπολεως. τη αυτη ημερα του εν αγιοις πατρος ημων και θαυματουργου αγαπητου επισκοπου συναου.	Our father among the saints Leo of Rome and Flavian of Constantinople. On the same day our father among the saints Agapitus, Bishop of Synnada and wonderworker.
Feb. 19	των αγιων μαρτυρων μαξιμου θεοδοτου και ασκληπιοδοτης και του αγιου μαρτυρος σαδωθ επισκοπου. τη αυτη ημερα του οσιου αυξηβιου επισκοπου σολωνος κυπρου.	St Maximus, Theodotus and Asclepiodota the martyrs, and the St Sadoth, bishop and martyr. On the same day the holy Auxebius, Bishop of Solia in Cyprus.
Feb. 20	του οσιου πατρος ημων παφνουτιου. τη αυτη ημερα του αγιου αποστολου αρχιππου και του αγιου λεοντος επισκοπου κατανης.	Our holy father Paphnutius. On the same day St Archippus the Apostle and St Leo Bishop of Catania.
Feb. 21	του αγιου ευσταθιου αντιοχειας και του οσιου τιμοθεου του εν συμβολοις.	St Eustathius of Antioch and the holy Timothy of Symbola.
Feb. 22	του οσιου πατρος ημων θωμα πατριαρχου κωνσταντινουπολεως και προτεριου αλεξανδρειας. τη αυτη ημερα η ευρεσις των λειψανων των αγιων μαρτυρων των εν τοις ευγενιου.	Our holy father Thomas Patriarch of Constantinople and Proterius of Alexandria. On the same day the discovery of the relics of the sainted martyrs at the Gate of Eugenius.
Feb. 23	του αγιου ιερομαρτυρος πολυκαρπου.	St Polycarp the Hieromartyr.
Feb. 24	η ευρεσις της τιμιας κεφαλης του προδρομου [ορθρον, λειτουργιαν].	The discovery of the precious head of the Forerunner.
Feb. 25	του αγιου ταρασιου αρχιεπισκοπου κωνσταντινουπολεως. τη αυτη ημερα του αγιου ιερομαρτυρος μαρκελλου.	St Tarasius Archbishop of Constantinople. On the same day St Marcellus the Hieromartyr.
Feb. 26	του αγιου πορφυριου επισκοπου γαζης και μακαριου ιεροσολυμων.	St Porphyry Bishop of Gaza and Macarius of Jerusalem.
Feb. 27	του οσιου πατρος ημων προκοπιου του δεκαπολιτου.	Our holy father Procopius of Decapolis.
Feb. 28	του αγιου και ομολογητου βασιλειου.	St Basil the Confessor.

Day	Heading	Commemoration
Feb. 29	των αγιων μαρτυρων παπια διοδωρου και κλαυδιου.	St Papias, Diadorus and Claudius the martyrs.
Mar. 1	μηνι μαρτιω α' της αγιας οσιομαρτυρος ευδοκιας.	March 1, St Eudokia the holy martyr.
Mar. 2	του αγιου ιερομαρτυρος θεοδοτου επισκοπου κυρηνιας.	St Theodotus the Hieromartyr and Bishop of Cyrenia.
Mar. 3	των αγιων μαρτυρων ευτροπιου κλεονικου και βασιλισκου.	St Eutropius, Cleonicus and Basiliscus the martyrs.
Mar. 4	των αγιων μαρτυρων παυλου και ιουλιανης.	St Paul and Juliana the martyrs.
Mar. 5	των αγιων μαρτυρων κονονου και ησυχιου πρεσβυτερων ιεροσολυμων.	St Conon and Hesychius the martyrs, elders of Jerusalem.
Mar. 6	των αγιω(ν) μβ' μαρτυρων των εν τω αμωριω.	The sainted 42 martyrs of Amorium.
Mar. 7	των αγιων επτα των εχερσων επισκοπησαντων βασιλεας εφραιμ και λοιπων.	The sainted seven acting as Bishops in Cherson, Basil, Ephraim and the others.
Mar. 8	του αγιου θεοφυλακτου επισκοπου νικομηδειας.	St Theophylact, Bishop of Nicomedia.
Mar. 9	των αγιων μ' μαρτυρων των εν σεβαστια.	The sainted 40 martyrs in Sebaste.
Mar. 10	του αγιου μαρτυρος κοδρατου του εν κορινθω.	St Quadratus of Corinth, martyr.
Mar. 11	του αγιου σωφρωνιου αρχιεπισκοπου ιεροσολυμων.	St Sophronius, Archbishop of Jerusalem.
Mar. 12	του οσιου θεοφανης του ομολογητου.	The holy Theophanes the Confessor.
Mar. 13	η ανακομιδη του λειψανου του αγιου νικηφορου. τη αυτη ημερα του αγιου μαρτυρος σαβινου και της συνοδιας αυτου.	The translation of the relics of St Nicephorus. On the same day St Sabinus the Martyr and companions.
Mar. 14	του αγιου μαρτυρος αλεξανδρου του εν πυδνη.	St Alexander of Pydnus, martyr.
Mar. 15	του αγιου ιωαννου του εν ρουφινιαναις και του οσιου βενεδικτου επισκοπου ρωμης και του αγιου ιερομαρτυρος πιονιου.	St John of Rouphinianai, <sup>16</sup> Benedict Bishop of Rome, St Pionius the Hieromartyr.
Mar. 16	των αγιων μαρτυρων τροφημου και θαλλου.	St Trophimus and Thallus the martyrs.

<sup>&</sup>lt;sup>16</sup> This monastery in Constantinople is also known as Rufinianes.

Day	Heading	Commemoration
Mar. 17	του ανθρωπου του θεου αλεξιου και η αναστασις λαζαρου του φιλου του χριστου.	Alexios the man of God, and the resurrection of Lazarus the friend of Christ.
Mar. 18	του αγιου κυριλλου αρχιεπισκοπου ιεροσολυμων.	St Cyril Archbishop of Jerusalem.
Mar. 19	των αγιων μαρτυρων χρυσανθου και δαριας.	St Chrysanthus and Daria the martyrs.
Mar. 20	των οσιων πατερων των αναιρεθεντων εν τη μονη του οσιου πατρος ημων σαβα. τη αυτη ημερα του οσιου μαλχονος.	The holy fathers killed in the monastery of our holy father Sabbas. On the same day the holy Malchus.
Mar. 21	του οσιου ιακωβου επισκοπου και του οσιου ανανιου και μαρτυρος αρτεμονος.	The holy James the bishop, the holy Ananias and the martyr Artemon.
Mar. 22	του αγιου ιερομαρτυρος βασιλειου και θωμα επισκοπου.	St Basil the Hieromartyr and Thomas the Bishop.
Mar. 23	του οσιου και μαρτυρος νικωνος και των σ' μαθητων αυτου. τη αυτη ημερα της αγιας μαρτυρος χριστινης της περσινης.	The holy Nikon the Martyr and his 200 disciples. On the same day St Christina of Persia, martyr.
Mar. 24	του αγιου ιερομαρτυρος αρτεμονος.	St Artemon the Hieromartyr.
Mar. 25	ο ευαγγελισμος της υπεραγιας θεοτοκου [ορθρος, προκειμενον, στιχος, λειτουργιαν].	The Annunciation of the all-holy Mother of God.
Mar. 26	του αρχιστρατηγου γαβριηλ. τη αυτη ημερα του οσιου ισαακιου.	The Archangel Gabriel. On the same day the Holy Isaac.
Mar. 27	της αγιας ματρωνας της εν θεσσαλωνικη.	St Matrona of Thessaloniki.
Mar. 28	του οσιου και θαυματουργου ιλαριωνος. τη αυτη ημερα του αγιου μαρτυρος φιλιτου και των συν αυτω.	The holy Hilarion the wonderworker. On the same day St Philetus the Martyr and those with him.
Mar. 29	του οσιου πατρος ημων ιωαννου ιεροσολυμων. τη αυτη ημερα του οσιου ευσταθιου επισκοπου βηθυνιας.	Our holy father John of Jerusalem. On the same day the holy Eustathius Bishop of Bithynia.
Mar. 30	του οσιου πατρος ημων ιωαννου του συγγραφεως του κλιμακος.	Our holy father John who wrote the Ladder. <sup>17</sup>
Mar. 31	των αγιων μαρτυρων μενανδρου και νεοφυτου.	St Menander and Neophytus, martyrs.
Apr. 1	μηνι απριλλιω α' της οσιας μαριας της αιγυπτιας.	April 1, The holy Mary of Egypt.

<sup>&</sup>lt;sup>17</sup>i.e. John Climacus.

Day	Heading	Commemoration
Apr. 2	των αγιων μαρτυρων επιφανιου και αιδεσιου και των συν αυτων. τη αυτη ημερα του οσιου πατρος ημων και θαυματουργου τιτου.	St Epiphanius and Aedesius, martyrs, and those with them. On the same day our holy father Titus the wonderworker.
Apr. 3	του οσιου πατρος ημων νικητα ηγουμενου του μηδικιου.	Our holy father Nicetas abbot of Medikion.
Apr. 4	των αγιων μαρτυρων θεοδουλου και αγαθοποδος και του οσιου ιωσηφ του υμνογραφου.	St Theodulus and Agathapodes the martyrs and the holy Joseph the Hymnographer.
Apr. 5	του οσιου γεωργιου του εν τω μαλαιω. τη αυτη ημερα της αγιας μαρτυρος υπομονης.	The holy George of Malaion. On the same day St Hypomene the Martyr.
Apr. 6	του αγιου ευτυχιου αρχιεπισκοπου κωνσταντινουπολεως. τη αυτη ημερα των αγιων ρκ' μαρτυρων εν περσιδι.	St Eutychius Archbishop of Constantinople. On the same day the sainted 120 martyrs in Persia.
Apr. 7	του αγιου γεωργιου επισκοπου μιτυληνης. τη αυτη ημερα της αγιας μαρτυρος ερηνης αγαπης και χιονιας. τη αυτη ημερα των αγιων μαρτυρων ρουφινου διακονου ακυλινης και των λοιπων.	St George Bishop of Mytilene. On the same day St Irene, Agape and Chionia, martyr. On the same day St Rufinus the deacon, Aquilina and the others, martyrs.
Apr. 8	των αγιων αποστολων ηρωδιωνος αγαβου ρουφου φλεγοντος και επαφρα. τη αυτη ημερα του αγιου κελεστινου παπα ρωμης.	St Herodion, Agabus, Rufus, Phlegon and Epaphre, Apostles. On the same day St Celestine Pope of Rome.
Apr. 9	των οσιων πατερων ημων πατερμουθιου και κοπρη και του αγιου μαρτυρος ευψυχιου.	Our holy fathers Patermouthios and Kopres, and St Eupsychius the Martyr.
Apr. 10	των αγιων μαρτυρων τερεντιου και των συν αυτω.	St Terence and those with him, martyrs.
Apr. 11	του αγιου ιερομαρτυρος αντιπα.	St Antipas the Hieromartyr.
Apr. 12	του οσιου πατρος ημων και ομολογητου βασιλειου επισκοπου παρειου και γεροντιου μαρτυρος.	Our holy father Basil the Confessor, Bishop of Parium and Gerontius the Martyr.
Apr. 13	των αγιων μαρτυρων κρισκεντος και θεοδοσιου παυσιλυπιου ιακωβου και λοιπων.	St Kriskes, Theodosius, Pausilypos, James and the others, martyrs.
Apr. 14	των αγιων αποστολων αρισταρχου πουδη και τρυφημου.	St Aristarchus, Pudens and Trophimus, apostles.

Day	Heading	Commemoration
Apr. 15	των αγιων μαρτυρων σαβα του γοτθου λεονιδου νικοδημου και των συν αυτων.	St Sabbas the Goth, Leonidas, Nicodemus and those with them, martyrs.
Apr. 16	του αγιου ακακιου επισκοπου μελετινης.	St Acacius Bishop of Melitene.
Apr. 17	του οσιου πατρος ημων κοσμα χαλκηδονος και αγαπιου ρωμης.	Our holy father Cosmas of Chalcedon and Agapius of Rome.
Apr. 18	του οσιου πατρος ημων ιωαννου του παλμολαβριτου (παλαιολαβριτου).	Our holy father John of Old Lavra.
Apr. 19	του αγιου μεγαλομαρτυρος θεοδωρου του εν περγη της παμφυλιας. τη αυτη ημερα λογγινου του ισαυρου και αφροδισιου.	St Theodore of Perge in Pamphylia, the great-martyr. On the same day Longinus the Isaurian and Aphrodisius.
Apr. 20	του αγιου ιερομαρτυρος παφνουτιου.	St Paphnutius the Hieromartyr.
Apr. 21	του οσιου πατρος ημων θεοδωρου του τριχινα. τη αυτη ημερα του αγιου ιαννουαριου και των συν αυτω.	Our holy father Theodore Trichinas. On the same day St Januarius and those with him.
Apr. 22	του οσιου πατρος ημων θεοδωρου επισκοπου θεοδοσιουπολεως του σικεωτου.	Our holy father Theodore the Sykeote, Bishop of Theodosioupolis.
Apr. 23	του αγιου μεγαλομαρτυρος γεωργιου [ορθρον, λειτουργιαν].	St George the Great Martyr.
Apr. 24	των αγιων μαρτυρων των εν χαλκηδονα και του αγιου μαρτυρος σαβα του στρατηλατου.	The sainted Martyrs in Chalcedon, St Sabbas Stratelates the Martyr.
Apr. 25	του αγιου αποστολου και ευαγγελιστου μαρκου [ορθρον, λειτουργιαν].	St Mark the Apostle and Evangelist.
Apr. 26	του αγιου ιερομαρτυρος βασιλεως επισκοπου αμασιας.	St Basil Bishop of Amasea, Hieromartyr.
Apr. 27	του αγιου συμεων ιεροσολυμων του συγγενους του κυριου.	St Symeon of Jerusalem, kinsman of the Lord.
Apr. 28	του αγιου αποστολου ιασονος.	St Jason the Apostle.
Apr. 29	του αγιου μαρτυρος μεμνονος και των κβ' μαρτυρων και των θ' μαρτυρων των εν κυζικω.	St Memnon the Martyr and 22 martyrs, and 9 martyrs in Kyzikos.
Apr. 30	του αγιου αποστολου ιακωβου αδελφου του θεολογου.	St James the Apostle, brother of the Theologian.
May 1	του μηνος μαια α' του αγιου ιερεμιου. τη αυτη ημερα τα εγκαινια της νεας βασιλικης εκκλησιας.	May 1, St Jeremiah. On the same day the dedication of the new imperial Church.

Day	Heading	Commemoration
May 2	του εν αγιοις πατρος ημων αθανασιου αρχιεπισκοπου αλεξανδρειας.	Our father among the saints Athanasius, Archbishop of Alexandria.
May 3	των αγιων μαρτυρων εσπερου και ζωης και των τεκνων αυτων και των αγιων τιμοθεου και μαυρας.	St Hesperos and Zoe and their children, martyrs, and St Timothy and Maura.
	τη αυτη ημερα της αγιας σεβαστιανης.	On the same day St Sebastiana.
May 4	της αγιας μεγαλομαρτυρος ειρηνης και του αγιου μαρτυρος αφροδισιου και λοιπων.	St Irene the Great Martyr and St Aphrodisius the Martyr and the others.
May 5	της αγιας μαρτυρος πελαγιας της παρθενου.	St Pelagia the Virgin, martyr.
May 6	του αγιου και δικαιου ιωβ.	The sainted and righteous.
May 7	μνημη του εν ουρανω φανεντος τιμιου σταυρου. τη αυτη ημερα του αγιου ακακιου.	Commemoration of the appearance in heaven of the Precious Cross. On the same day St Acacius.
May 8	του αγιου αποστολου και ευαγγελιστου ιωαννου του θεολογου [ορθρος, προκειμενον, στιχος, λειτουργιαν]. τη αυτη ημερα του οσιου πατρος ημων αρσενιου.	St John the Theologian, apostle and evangelist.  On the same day our holy father Arsenius.
May 9	του αγιου προφητου ησαιου. τη αυτη ημερα του αγιου μεγαλομαρτυρος χριστοφορου.	The sainted Prophet Isaiah. On the same day St Christopher, Great Martyr.
May 10	του αγιου αποστολου σιμωνος του ζηλωτου.	St Simon the Zealot, Apostle.
May 11	του αγιου μαρτυρος μωκιου και παχωμιου. τη αυτη ημερα το γενεθλιον της πολεως και του αγιου μωκιου.	St Mocius the Martyr and Pachomius. On the same day the founding of the City <sup>18</sup> and St Mocius.
May 12	των οσιων πατερων ημων επιφανιου και γερμανου.	Our holy fathers Epiphanius and Germanus.
May 13	του αγιου αλεξανδρου. τη αυτη ημερα της αγιας γλυκεριας.	St Alexander. On the same day St Glyceria.
May 14	του αγιου μαρτυρος ισιδωρου.	St Isidore the Martyr.
May 15	του οσιου πατρος ημων παχωμιου και θεοδωρου του ηγιασμενου.	Our holy father Pachomius and Theodore the sanctified.

<sup>&</sup>lt;sup>18</sup> i.e. Constantinople.

Day	Heading	Commemoration
May 16	του αγιου προφητου ζαχαριου ενος των ις'.	The sainted Prophet Zachariah, one of the 16.
May 17	του αγιου αποστολου ανδρονικου και σολωνος.	St Andronicus the Apostle and Solon.
May 18	των αγιων μαρτυρων πετρου διονυσιου και φιλεταιρου και των συν αυτω.	St Peter, Dionysius, Philetairus and those with him, martyrs.
May 19	του αγιου πατρικιου και των συν αυτω.	St Patrick and those with him.
May 20	του αγιου μαρτυρος θαλελαιου.	St Thalelaeus the Martyr.
May 21	των εν αγιοις βασιλειων ημων κωνσταντινου ελενης.	Our emperors Constantine and Helena among the saints.
May 22	του αγιου μαρτυρος βασιλισκου και της συνοδος αυτου.	St Basiliscus the Martyr and his companions.
May 23	του αγιου μιχαηλ επισκοπου συναδων και συγγελλου. τη αυτη ημερα του αγιου μεγαλομαρτυρος μελεττου στρατηλατου και της συνοδος αυτου.	St Michael Bishop of Synnada and Synkellos. On the same day St Meletius Stratelates the Great Martyr and companions.
May 24	του οσιου πατρος ημων συμεων του εν τω θαυμαστω ορει.	Our holy father Symeon of the wonderful mountain.
May 25	η τριτη ευρεσις της τιμιας κεφαλης του προδρομου.	The third discovery of the precious head of the Forerunner.
May 26	του αγιου αποστολου ιουδα.	St Jude the Apostle.
May 27	του αγιου αποστολου καρπου ενος των ο' και του αγιου μαρτυρος θεραποντος.	St Carpius the Apostle, one of the 70 and St Therapon the Martyr.
May 28	του αγιου μαρτυρος ελλαδιου και μαρτυρος κρισκεντος και νικητα επισκοπου χαλκηδονος.	St Helladius and Kriskes, martyrs, and Nicetas Bishop of Chalcedon.
May 29	της αγιας μαρτυρος θεοδωσιας.	St Theodosia the Martyr.
May 30	του οσιου ισαακιου της δαλματης.	The holy Isaac the Dalmatian.
May 31	του αγιου μαρτυρος ερμιου. τη αυτη ημερα μνημη ευσταθιου πατριαρχου κωνσταντινουπολεως.	St Hermes the Martyr. On the same day commemoration of Eustathius Patriarch of Constantinople.
June 1	μηνι ιουνιω α' του αγιου μαρτυρος ιουστινου και των συν αυτω.	June 1. St Justin the Martyr and those with him.
June 2	του αγιου νικηφορου αρχιεπισκοπου κωνσταντινουπολεως.	St Nicephorus Archbishop of Constantinople.

Day	Heading	Commemoration
June 3	του αγιου μαρτυρος λουκιανου και των συν αυτω.	St Lucian the Martyr and those with him.
June 4	του εν αγιοις πατρος ημων μητροφανης αρχιεπισκοπου κωνσταντινουπολεως.	Our father among the saints Metrophanes Archbishop of Constantinople.
June 5	του εν αγιοις πατρος ημων ευσταθιου πατριαρχου αντιοχειας. τη αυτη ημερα εις την λιτην του καμπου δια την επελευσιν των βαρβαρων εν μεν τω τριβουνανιω (sic) λεγεται ευαγγελιον. εις δε τον ναον του αγιου βαβυλα αναγινωσκεται	Our father among the saints Eustathius Archbishop of Antioch. On the same day in the Litany of the Kampos, on account of the attack of the Barbarians, in the Tribunal is read the Gospel. <sup>19</sup> In the church of St Babylas is read
June 6	του αγιου ιερομαρτυρος δωροθεου. τη αυτη ημερα της αγιας ζηναιδος και μαμελχθης.	St Dorotheus the Hieromartyr. On the same day St Zenais and Mamelchtha.
June 7	του αγιου ιερομαρτυρος θεοδοτου αγκυρας. τη αυτη ημερα του οσιου και ομολογητου παυλου του καιουμα.	St Theodotus of Ancyra, Hieromartyr. On the same day the holy confessor Paul of Kaiouma.
June 8	του αγιου μεγαλομαρτυρος θεοδωρου του στρατηλατου.	St Theodore Stratelates the Great Martyr.
June 9	του αγιου κυριλλου αλεξανδρειας. τη αυτη ημερα του οσιου πατρος ημων και θαυματουργου υπατιου του εν ρουφινιανου.	St Cyril of Alexandria. On the same day our holy father Hypatius of Rouphinianai the wonderworker.
June 10	του αγιου τιμοθεου επισκοπου προυσης. τη αυτη ημερα των αγιων μαρτυρων αλεξανδρου και αντωνινης.	St Timothy Bishop of Prusa. On the same day St Alexander and Antonina the martyrs.
June 11	των αγιων αποστολων βαρθολομαιου και βαρναβα.	St Bartholomew and Barnabas, Apostles.
June 12	του οσιου πατρος ημων ονουφριου του μεγαλου. τη αυτη ημερα του αγιου μαρτυρος κοδρατου του εν τω ρυνδακι.	Our holy father Onuphrius the Great. On the same day St Quadratus the martyr of the Rhyndacus.
June 13	της αγιας μαρτυρος ακυλινης.	St Aquilina the Martyr.
June 14	του αγιου προφητου ελισσαιου. τη αυτη ημερα του αγιου μεθοδιου αρχιεπισκοπου κωνσταντινουπολεως.	The sainted Prophet Elisha. On the same day St Methodius Archbishop of Constantinople.

<sup>&</sup>lt;sup>19</sup> This refers to a processional liturgy.

Day	Heading	Commemoration
June 15	του αγιου προφητου αμως και μαρτυρος δουλα.	The sainted Prophet Amos and Doulas the Martyr.
June 16	του αγιου και θαυματουργου τυχωνος.	St Tychon the wonderworker.
June 17	των αγιων μαρτυρων μανουηλ σαβελ και ισμαηλ.	St Manuel, Sabel and Ismael, martyrs.
June 18	του αγιου μαρτυρος λεοντιου και των συν αυτω.	St Leontius the Martyr and those with him.
June 19	του αγιου προφητου ιεζεκιηλ και μαρτυρος ζωσιμου.	The sainted Prophet Ezekiel, Zosimus the Martyr.
June 20	του αγιου μαρτυρος ασυγκριτου και του αγιου ιερομαρτυρος μεθοδιου επισκοπου παταρων.	St Asynkritos the Martyr and St Methodius Bishop of Patara, Hieromartyr.
June 21	του αγιου μαρτυρος ιουλιανου και των αγιων μαρτυρων ιουστου τροφημου και θεοφιλου.	St Julian the Martyr and St Justus, Trophimus and Theophilus, martyrs.
June 22	του οσιου πατρος ημων και ομολογητου ευσεβιου επισκοπου σαμωσατων. τη αυτη ημερα του οσιου πατρος ημων βασιλειου μερων πατελαριας.	Our holy father Eusebius, confessor, Bishop of Samosata. On the same day our holy father Basil, Abbot of Patalaria monastery.
June 23	της αγιας μαρτυρος αγριππινης.	St Agrippina the Martyr.
June 24	το γενεσιον του αγιου ιωαννου του προφητου προδρομου και βαπτιστου [ορθρος, προκειμενον, στιχος, λειτουργιαν].	The Birth of St John the Prophet, Forerunner and Baptist.
June 25	της αγιας οσιας μαρτυρος φεβρονιας.	St Febronia the holy martyr.
June 26	του οσιου δαυιδ θεσσαλονικης.	The holy David of Thessaloniki.
June 27	του οσιου πατρος ημων σαμψων του ξενοδοχου.	Our holy father Sampson the hospitable.
June 28	η ανακομιδη των λειψανων των αγιων και θαυματουργων αναργυρων κυρου και ιωαννου. τη αυτη ημερα του αγιου ιερομαρτυρος υπατιου επισκοπου γαγγρων.	The translation of the relics of the wonderworking and unmercenary St Cyrus and John. On the same day St Hypatius the Hieromartyr, Bishop of Gangra.
June 29	των αγιων και κορυφαιων αποστολων πετρου και παυλου [ορθρος, προκειμενον, στιχος, λειτουργιαν].	St Peter and Paul, leaders of the apostles.
June 30	των αγιων αποστολων των ιβ'.	The 12 sainted Apostles.

Day	Heading	Commemoration
July 1	των αγιων αναργυριων κοσμα και δαμιανου. μην ιουλιω.	St Cosmas and Damian the unmercenaries. <sup>20</sup> The month of July.
July 2	τα καταθεσια της τιμιας εσθητος της υπεραγιας θεοτοκου.	The deposition of the precious mantle of the all-holy Mother of God.
July 3	των αγιων μαρτυρων υακινθου κοιντου μαρκου και θεοδοτου.	St Hyacinth, Quintus, Mark and Theodotus, martyrs.
July 4	των οσιων πατερων ημων ανδρεου κρητης θεοδωρου κυρηνης και δονατου λιβυης.	Our holy fathers Andrew of Crete, Theodore of Cyrene and Donatus of Libya.
July 5	του οσιου πατρος ημων λαμπαδου. τη αυτη ημερα της οσιας μαρθας της μητρος του αγιου συμεων.	Our holy father Lampadus. On the same day the holy Martha, mother of St Symeon.
July 6	του αγιου ιερομαρτυρος αετιου φιλημονος και των συν αυτω. τη αυτη ημερα των αγιων μαρτυρων κυριακης αγνης λουκιας και ανθουσης. τη αυτη ημερα του οσιου θωμα του εν τω μαλαιω.	St Aetios the Hieromartyr, Philemon and those with them. On the same day St Kyriaki, Agnes, Lucia and Anthousa, martyrs. On the same day the holy Thomas of Maleon.
July 7	των αγιων μαρτυρων ισαυρου ευσταθιου πολυκαρπου και ευαγγελου. τη αυτη ημερα του οσιου σισοη του μεγαλου.	St Isauros, Eustathius, Polycarp and Evangelos, martyrs. On the same day the holy Sisoes the Great.
July 8	του αγιου μεγαλομαρτυρος προκοπιου.	St Procopius the Great Martyr.
July 9	του αγιου ιερομαρτυρος παγκρατιου ταυρομενιτων. τη αυτη ημερα των αγιων μαρτυρων ισαυρου περεγρηνου και των συν αυτω.	St Pancratius of Taormina, Hieromartyr. On the same day St Isaurus, Peregrenus and those with them, martyrs.
July 10	των αγιων με' μαρτυρων των εν νικοπολει.	The sainted 45 martyrs of Nicopolis.
July 11	της αγιας μαρτυρος ευφημιας του ορου.	St Euphemia of the Mountain, martyr.
July 12	των αγιων μαρτυρων προκλου και ιλαριου και της αγιας δολινδουχ (γολινδουχ).	St Proclus and Hilary, martyrs, and St Golinduc.
July 13	του αγιου μαρτυρος σαραπιωνος.	St Serapion the Martyr.

<sup>20</sup> See the note on November 1.

Day	Heading	Commemoration
July 14	του αγιου αποστολου ακυλα.	St Aquila the Apostle.
July 15	των αγιων μαρτυρων κηρυκου και ιουλιττης.	St Cyricus <sup>21</sup> and Julitta, martyrs.
	ει τ ουν κυριακη προ των αλλακτων μνημη των χλ' αγιων πατερων της εν χαλκηδονι συνοδου. λαγχανει δε η τοιαυτη κυριακη απο της ιγ' του μηνος και αυτης μεχρι τας ιθ' και αυτη γινωσκειν εστε εξωθεν ουτε εσωθεν ουτε εσωθεν (sic) των ρηθεντων τουτων ζ' ημερας υπερβαινουσα κατα τον της εκκλησιας τυπον ον ο αναγινωσκων νοειτω ευαγγελιον.	On the Sunday before the commemoration of the 630 fathers appointed to the Synod in Chalcedon. This Sunday falls between the 13th of the month until the 19th, and you are to read these words outside, not inside, for seven days, stepping over according to the rite of the Great Church, which the Gospel reader should understand.
	και μετα ταυτην την μνημην της δ' συνοδου τη επερχομενη κυριακη επιτελουμεν την μνημην των εν τη ε' συνοδω συνελθοντων αγιων πατερων κατα σευηρου του δυσσεβους.	And after this commemoration of the 4th Synod, on the following Sunday we celebrate the commemoration of the holy fathers who gathered in the 5th Synod against Severus the impious.
July 16	του αγιου ιερομαρτυρος αθηνογενους και των συν αυτω και του αγιου μαρτυρος αντιοχιου.	St Athenogenes the Hieromartyr and those with him, and St Antiochus the Martyr.
July 17	της αγιας μεγαλομαρτυρος μαρινας.	St Marina the Great Martyr.
July 18	του αγιου μαρτυρος αιμιλιανου και υακινθου του εν αμαστριδα. τη αυτη ημερα της αγιας οσιας μαρτυρος θεοδοσιας μαρτυρησασης υπο των αγιων και σεπτων εικονων επι του δυσσεβους κωνσταντινου του κοπρονυμου.	St Emilian the Martyr and Hyacinth of Amastris. On the same day St Theodosia the holy martyr, martyred on account of the holy and venerated icons by the impious Constantine Copronymus.
July 19	του οσιου πατρος ημων διου. τη αυτη ημερα της αγιας μακρινης αδελφης του μεγαλου βασιλειου.	Our holy father Dius. On the same day St Macrina sister of Basil the Great.
July 20	των αγιων προφητων ηλιου και ελισσαιου, ετερον εαν θελεις. ειπε εις τον ορθρον του αγιου ηλιου.	The sainted Prophet Elijah and Elisha. An alternative if desired. Read for the Matins of the sainted Elijah.
July 21	του αγιου προφητου ιεζεκιηλ. τη αυτη ημερα των οσιων πατερων ημων συμεων του δια χριστον σαλου και ιωαννου.	The sainted Prophet Ezekiel. On the same day our holy fathers Symeon the fool for Christ and John.
July 22	του αγιου ιερομαρτυρος φωκα.	St Phocas the Hieromartyr.

<sup>&</sup>lt;sup>21</sup> Sometimes written Quiricus.

Day	Heading	Commemoration	
	τη αυτη ημερα της αγιας μυροφορου μαριας της μαγδαληνης. ετερον.	On the same day St Mary Magdalene the Myrrh-bearer. An alternative.	
July 23	των αγιων μαρτυρων τροφημου θεοφιλου και των συν αυτοις,	St Trophimos, Theophilos and those with them, martyrs.	
July 24	της αγιας μαρτυρος χριστινης. τη αυτη ημερα του αγιου ανατολιου.	St Christina the Martyr. On the same day St Anatolius.	
July 25	η κοιμησις της αγιας αννης της μητρος της θεοτοκου. τη αυτη ημερα των οσιων γυναικων ευπραξιας και ολυμπιαδος.	The dormition of St Anne, mother of the Mother of God. On the same day the holy women Eupraxia and Olympias.	
July 26	του οσιου συμεων του εις μανδρα και του αγιου ιερομαρτυρος ερμολαου και των συν αυτω.	The holy Symeon of Mandra and St Hermolaus the Hieromartyr and those with him.	
July 27	του αγιου μεγαλομαρτυρος παντελεημονος.	St Panteleimon the Great Martyr.	
July 28	των αγιων αποστολων προχωρου νικανωρος τιμονος και και παρμενα.	St Prochorus, Nicanor, Timon and Parmenas, Apostles.	
July 29	του αγιου μαρτυρος καλλινικου και θεοδοτης.	St Kallinikos the Martyr and Theodota.	
July 30	των αγιων αποστολων σιλα και σιλουανου επαινετου και ανδρονικου.	St Silas and Silvanus, Epenetus and Andronicus, Apostles.	
July 31	του αγιου μαρτυρος ιωαννου του στρατιωτου. τη αυτη ημερα του οσιου ευδοκιμου.	St John Stratiotes, martyr. On the same day the holy Eudocimus.	
Aug. 1	μηνι αυγουστω α' των αγιων μακκαβαιων.	August 1. The sainted Maccabees.	
Aug. 2	η ανακομιδη του λειψανου του αγιου πρωτομαρτυρος στεφανου [ορθρον, λειτουργιαν].	The deposition of the relics of St Stephen the protomartyr.	
	τη αυτη ημερα των αγιων επτα παιδων των εν εφεσω.	On the same day the seven sainted children of Ephesus.	
Aug. 3	των οσιων πατερων ημων ισακιου δαλματου και φαυστου.	Our holy fathers Isaac, Dalmatius and Faustus.	
Aug. 4	της αγιας μαρτυρος ευδοκιας.	St Eudokia the Martyr.	
Aug. 5	του αγιου ευσιγνιου. τη αυτη ημερα της αγιας μαρτυρος ιας.	St Eusignius. On the same day St Ia the Martyr.	

Day	Heading	Commemoration		
Aug. 6	μηνι τω αυτω ς' η μεταμορφωσις του κυριου και θεου σωτηρος ημων ιησου χριστου. [ορθρος, προκειμενον, στιχος, λειτουργιαν].	In the same 6th month, the Transfiguration of the Lord and God, Our Saviour Jesus Christ.		
Aug. 7	τη επαυριον της μεταμορφωσεως μεθεορτον.	On the morrow of the Transfiguration afterfeast.		
Aug. 8	του οσιου πατρος ημων αιμιλιανου και των λοιπων.	Our holy father Emilian and the others.		
Aug. 9	του αγιου αποστολου ματθια.	St Matthias the Apostle.		
Aug. 10	του αγιου μαρτυρος λαυρεντιου.	St Laurence the Martyr.		
Aug. 11	του αγιου μαρτυρος ευπλου.	St Euplus the Martyr.		
Aug. 12	των αγιων μαρτυρων φωτιου και ανικητου.	St Photius and Anicetus the martyrs.		
Aug. 13	του οσιου και ομολογητου μαξιμου.	The holy Maximus the Confessor.		
Aug. 14	του αγιου μαρτυρος μαρκελλου και των ο' μαθητων αυτου.	St Marcellus the Martyr and his 70 disciples.		
Aug. 15	η κοιμησις της υπεραγιας δεσποινης ημων θεοτοκου [ορθρος, προκειμενον, στιχος].	The Dormition of our most holy Queen, the Mother of God.		
Aug. 16	του αγιου διομηδους.	St Diomedes.		
Aug. 17	των αγιων μαρτυρων μυρωνος στρατοινικου και παυλου.	St Myron, Stratonicus and Paul, martyrs.		
Aug. 18	των αγιων μαρτυρων φλορου και λαυρου.	St Florus and Laurus, martyrs.		
Aug. 19	του αγιου μεγαλομαρτυρος ανδρεου του στρατηλατου.	St Andrew Stratelates, the Great Martyr.		
Aug. 20	του αγιου αποστολου θαδδαιου. τη αυτη ημερα του αγιου προφητου σαμουηλ.	St Thaddeus the Apostle. On the same day the sainted Prophet Samuel.		
Aug. 21	της αγιας μαρτυρος βασσης. τη αυτη ημερα της αγιας μαρτυρος ιας.	St Bassa the Martyr. On the same day St Ia the Martyr.		
Aug. 22	του αγιου μεγαλομαρτυρος αγαθονικου.	St Agathonicus the Great Martyr.		
Aug. 23	του αγιου μαρτυρος λουπου.	St Lupus the Martyr.		
Aug. 24	του αγιου αποστολου βαρθολομαιου.	St Bartholomew the Apostle.		
Aug. 25	του αγιου αποστολου τιτου και των αγιων πατριαρχων κωνσταντινουπολεως επιφανους μηνα και ιωαννου.	St Titus the Apostle and the sainted Patriarchs of Constantinople Epiphanius, Menas and John.		

Day	Heading	Commemoration	
Aug. 26	των αγιων μαρτυρων αδριανου και ναταλιας.	St Adrian and Natalia, martyrs.	
Aug. 27	του οσιου πατρος ημων λιβεριου παπα ρωμης και του οσιου κορδουβης.	Our holy father Liberius Pope of Rome and Hosius of Cordoba.	
Aug. 28	των οσιων πατερων ημων ποιμενος και μωσεως του αιθιοπος.	Our holy fathers Poemen and Moses of Ethiopia.	
Aug. 29	η αποτομη του αγιου ιωαννου του προδρομου [ορθρος, προκειμενον, στιχος, λειτουργιαν].	The beheading of St John the Forerunner.	
Aug. 30	των αγιων πατριαρχων κωνσταντινουπολεως αλεξανδρου και ιωαννου του νεου και λοιπων.	The sainted Patriarchs of Constantinople Alexander, John the Younger and the others.	
Aug. 31	τα καταθεσια της τιμιας ζωνης.	The deposition of the precious girdle. <sup>22</sup>	

<sup>&</sup>lt;sup>22</sup> Believed to belong to the Theotokos.