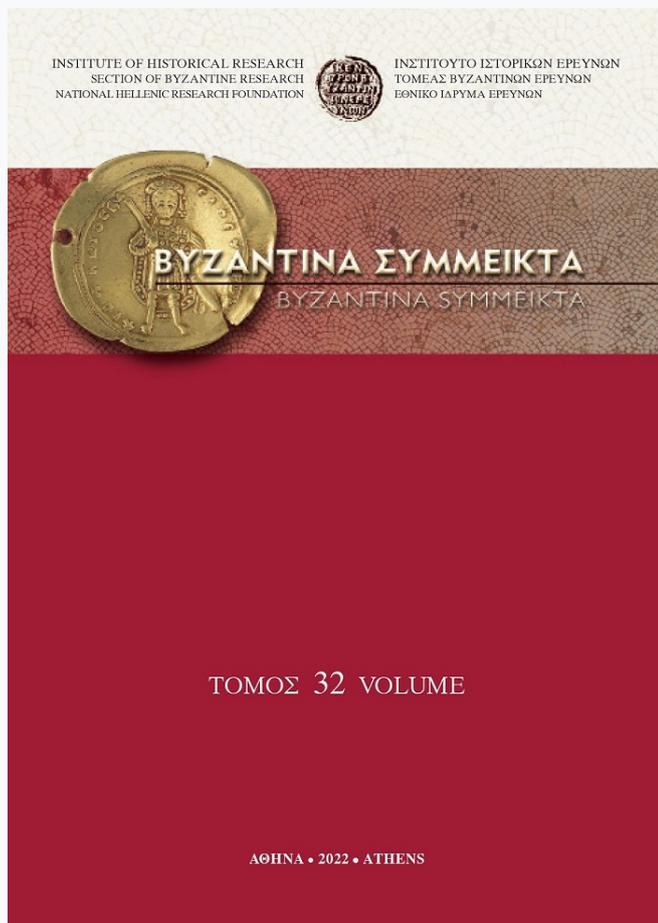


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A newly discovered Gospel Lectionary at the Byzantine Museum of the Holy Bishopric of Tamasos and Orini (olim Kampi tou Farmaka, Agiou Georgiou, 1)

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MARINA TOUMPOURI – Fr. GREGORIOS A. IOANNIDES

A NEWLY DISCOVERED GOSPEL LECTIONARY
AT THE BYZANTINE MUSEUM OF THE HOLY BISHOPRIC OF TAMASOS AND
ORINI (*OLIM KAMPI* TOU FARMAKA, AGIOU GEORGIΟΥ, 1)*

The oldest among the manuscripts showcased at the Byzantine Museum of the Holy Bishopric of Tamasos and Orini (Cyprus) is the Gospel Lectionary, on a permanent loan from the church dedicated to saint George of the village Kampi tou Farmaka¹. As it was anticipated, the decision to exhibit the manuscript, which was remaining largely unknown until the opening of the Museum in 2016, sparked scholarly interest. Although it had never been published before, the Lectionary was first briefly described in 1992 by Athanasios Papageorgiou, who included it in his full inventory of the movable property of the churches and monasteries of Cyprus, drawn up at

* The authors would like to thank the Holy Bishopric of Tamasos and Orini and in particular his Eminence Bishop Isaias and the curator of its Byzantine Museum, Ourania Perdiki, who made the manuscript available to us and facilitated our work. We are grateful to Suzanna Agathokli, who restored the manuscript in 2016 and accepted to collaborate with Marina Toumpouri throughout the whole process and shared with us the detailed restoration report she prepared, which also included the documentation of the manuscript's watermarks. For the photographs of the manuscript taken before and after its restoration particular thanks are owed to Suzanna Agathokli and Tasos Kyriakidis. At the Cultural Foundation of the Monastery of Kykkos in Archangelos, Nicosia we would like to acknowledge Stylianos Perdiki for facilitating the access to the manuscript during its restoration. We are grateful to Prof. Apostolos Spanos who facilitated our research on the collections of manuscripts of the Monastery of Leimonos. Finally, we would like to thank the anonymous reviewers for their useful comments and efforts towards improving our manuscript.

1. Kampi tou Farmaka (*Καμπί του Φαρμακά*) is a village of the Troodos range, located 43 km at the southwest of the city of Nicosia, Cyprus. The main church of the village, dedicated to saint George to which the manuscript belongs, was built in the early 18th century.

the request of the Church of Cyprus. The inventory records were created for being used by the Bishoprics and the Synodal committee on church building, monuments and Christian art of the Church of Cyprus. The description therefore of Tamasos Lectionary was never published, given that Papageorgiou's inventory still remains unpublished².

A detailed study of Tamasos Lectionary was first undertaken by Marina Toumpouri in early 2016. The preliminary results of her research were presented at the Conference “Holy Bishopric of Tamasos and Orini: history and heritage” organised in September 2016 by the Holy Bishopric of Tamasos and Orini on the occasion of the opening of its museum. The focus of her paper (title: “Made to protect, made to last: the case of the binding of the manuscript of Kampi tou Farmaka, saint George's parish church”) was the manuscript's codicological characteristics, while particular attention has been given to the binding. Archim. Gregorios Ioannides's communication titled: “Λειτουργική μελέτη του Ευαγγελισταρίου (Καμπί του Φαρμακά) Αγίου Γεωργίου 1 της Ιεράς Μητροπόλεως Ταμασού”, given at the Conference on Byzantine and Medieval Studies organised by the Byzantinists' Society of Cyprus in January 2020 presented preliminary results on the manuscript's liturgical content. More recently, Tamasos Lectionary was mentioned briefly in Ioannides's article published in the proceedings of the second conference “Κυπριακή Αγιολογία” organised by the Holy Bishopric of Constantia and Famagusta³. In December 2021, after signalling the existence of the Lectionary of Tamasos to the Institute for New Testament textual research (Münster, Germany), it was assigned the Gregory-Aland number ℓ 2524.

2. Papageorgiou discovered the Lectionary during the period that it was kept at the church of saint George at Kampi tou Farmaka. It was inventoried on 2 June 1992 (Inventory number: 7219; digital inventory number: 09-K18-1-K003). Papageorgiou's inventory is kept at the Holy Archbishopric of Cyprus. Each Bishopric was provided with a copy of the inventory entries referring to the movable property of the churches and monasteries under their jurisdiction. Finally, it should be noted that the manuscript was not listed in: G. KRODEL, *The New Testament manuscripts of Cyprus*, *EKEE* 5 (1971-1972), 75-78; nor in: TH. PAPADOPOULOS, *The New Testament manuscripts of Cyprus. Addendum*, *EKEE* 5 (1971-1972), 78a-78b.

3. G. IOANNIDES, *Κυπριακά λειτουργικά χειρόγραφα καὶ ἀγιολογία*, in T. GIAGKOU – C. KAKKOURA – C. CHRISTODOULOU – N. PAPANTONIOU (eds.), *Κυπριακή Αγιολογία. Πρακτικά Β' Διεθνoῦς Συνεδρίου «Ἀπὸ τὸν ἅγιον Ἐπιφάνιο στὸν ἅγιον Νεόφυτο τὸν Ἑγγλεῖστο (4ος-12ος αἰ.)»*, *Παραλίμνι*, 13-15 Φεβρουαρίου 2014, Agia Napa – Paralimni 2021, 268-269.

The present article will assess the content of Tamasos Lectionary with the aim to trace the identity of the person(s) or the institution responsible for its production, the liturgical practices transmitted and the tradition(s) to which it belongs, those in which it was eventually used, and if possible, the locality of its production. The script and the ensemble of the paratextual features of the manuscript (binding structure, materials, page layout, decoration) will also be taken into account, in an effort to identify the choices of the agents and/or the networks that made its production possible; as well as for tracing any changes that it underwent throughout its lifecycle. Thus, beyond the information provided by the manuscript's liturgical content, our purpose is to expand our inquiry, in order to gather an equally significant set of evidence that will allow to contribute to our knowledge regarding every aspect relevant to the book's creation and interaction(s) with it.

The relative rarity of the surviving Byzantine book bindings, but also, their steady and irreplaceable losses due to the effect of time, use and consequent restorations, combined with the silence of the Byzantine written sources regarding the technical aspects of the craft of bookbinding, make the ones that have come down to us, the most precious body of evidence we possess today. Post-byzantine book bindings preserved in much larger numbers are not less important as they constitute evidence of later techniques. Furthermore, they attest to the continuity of the craft, as well as to the gradual replacement of Byzantine binding techniques by Western ones, a process that started in the 16th century and ended in the 18th century⁴. The

4. On the changes observed in the bookbinding techniques of the post-Byzantine period, see: G. BOUDALIS, The Transition from Byzantine to Post-Byzantine Bookbindings: A Statistical Analysis of Some Crucial Changes, *Book and Paper Conservation* 2 (2016), 22-27. The term *post-Byzantine* refers to the artefacts, monuments, paintings etc., created during the period from the conquest of Constantinople by the Ottomans in 1453 to the 19th century, when the Greek state was created. They generally stem from the cultural traditions of Byzantium, as developed in Eastern Europe, the Balkans and the Eastern Mediterranean, parts of which belonged to the former Byzantine Empire. Concerning bindings, as noted by G. BOUDALIS Surveying bindings of the late 15th-early 18th century in the libraries of the Iviron monastery/Mount Athos and the St. Catherine's monastery/Sinai, in G. LANOË – G. GRAND (eds.), *La reliure médiévale. Pour une description normalisée. Actes du colloque international (Paris, 22-24 mai 2003) organisé par l'Institut de Recherche et d'Histoire des Textes (CNRS)*, Turnhout 2008, 117), the term has no typological meaning, apart from the fact that it may cover examples that present important variations depending on the locality and period of their creation. Hence, as Boudalis further

binding of the post-Byzantine Lectionary of Tamasos is preserved to such an extent that its various features reflect its original state and bear evidence of its subsequent repairs. Moreover, the wooden boards and the leather cover may well have belonged to an earlier manuscript, possibly a Byzantine one. The study of the binding of Tamasos Lectionary will inevitably trigger an income of new information which will allow to contribute to our knowledge regarding book craftsmanship during the Byzantine and post-Byzantine period. Insights into the structural and material features of the manuscript were gained when access to it was allowed before and during its restoration undertaken in 2016, prior to being displayed at the Byzantine Museum of the Holy Bishopric of Tamasos and Orini. The decision-making regarding the procedures followed for the conservation treatment of the manuscript adhered therefore to the evidence-based guideline provided by the close examination of its physical and structural characteristics⁵. The present study being the outcome of a collaborative effort between manuscript conservators and manuscript scholars from different fields, confirms that our knowledge regarding liturgical practices, manuscript craftsmanship, the context of creation and reception of early modern books can greatly benefit from such initiatives, while making also a contribution to conservation practices, as well as touching upon the ethical considerations of the restoration of manuscripts.

I. CODICOLOGICAL AND PALAEOGRAPHICAL CONSIDERATIONS

I. 1. *Paper*

The manuscript consists of 115 paper folios, measuring 308 x 220 mm. They are preserved in sound condition, despite the discoloration caused by the moisture to which they were exposed, or the minor damages caused by insect larvae, observed on few folia. The pastedowns, the first folio and the folios of the last gathering were seriously damaged. The latter were moreover detached from the text block (fig. 10)⁶.

notes, they can be characterized as “full” Greek-style bindings or “full” Western European, or Islamic bindings, with many variants in between. The term thus offers flexibility in describing clusters of bindings presenting common features, such as “Greek-style post-Byzantine bindings”, “Western type-style post-Byzantine bindings”, “Islamic type-style post-Byzantine bindings” etc.

5. On the elements which determined the conservation choices and restoration treatment, see *infra*.

6. The damaged folios were completed and attached again to the body of the manuscript.

Three different watermarks are encountered in the manuscript⁷. The first watermark (height: 85 mm, width: 40 mm; laid line density: 20 lines/20 mm) recorded on ff. 12 and 13 is always placed on the left or the right part of the folios, near the centre (fig. 1a). It is composed by a six-pointed star on the top of a scale inserted in a circle (*balance inscrite dans un cercle à plateaux plats, l'attache médiane s'arrêtant avant de les toucher*). The watermark is very similar to Briquet 2578 (Ofen, date: 1480), 2584 (Salò, date: 1501) and 2587 (Hochstätt, date: 1514). It points therefore to an approximate period of manufacture from 1465 to 1530⁸. The second watermark (height: 43 mm, width: 40 mm; laid line density: 20 lines/18 mm) recorded on ff. 58 and 62 (fig. 1b) is always placed slightly left or right of the centre of the folios. It is composed by a wide-brimmed cardinal's hat (*chapeau*). Unlike the first watermark, pointing to locations in the region covering present-day Southern Germany, Western Austria and the North of Italy, the cardinal's hat points to an Italian papermaker. Its manufacture could be estimated, again with precaution, to the period spanning the last decade of the 15th century to the late 1530's or the early 1540's, since it approaches Briquet 3403 (Ferrara, date: 1502), 3404 (Udine, date: 1503) and 3406 (Bergamo, date: 1525)⁹. The third watermark (height: 130 mm, width: 45 mm; laid line density: 20 lines/23 mm) recorded on ff. 98 and 99 is placed on the left part of the folios (fig. 1c). It shows a high crown with tiara (*couronne à diadème tiare, couronne impériale, haute*). The watermark is comparable to Briquet 4895 (Leipzig, date: 1498) and 4899 (Bergamo, date: 1501), pointing to an approximate period of manufacture from the late 1480's to 1516. Regarding the provenance of the paper, it points to Germany or to northern Italy¹⁰.

Hence, the matchings of the three watermarks in Briquet's catalogue indicate that the scribe had access to paper from at least three different manufacturers, probably produced between the 1460's and the first four decades of the 16th century.

7. The watermarks were recorded by Suzanna Agathokli and Marina Toumpouri.

8. On Briquet 2578, 2584 and 2587, see: C.-M. BRIQUET, *Les Filigranes. Dictionnaire historique des marques du papier, dès leur apparition vers 1282 jusqu'en 1600, avec 39 figures dans le texte et 16 112 fac-similés de filigranes*, Geneva and Paris 1907, v. 1, 188.

9. On Briquet 3403, 3404 and 3406, see: BRIQUET, *Filigranes*, v. 1, 224-225.

10. On Briquet 4895 and 4899, see: BRIQUET, *Filigranes*, v. 2, 296.

I. 2. *Quires*

The manuscript consists of 15 quires, composed of four bifolia, except from the last one composed of two bifolia (fig. 12). While the first of the two bifolia of the last gathering is still intact, the half of the second bifolio (f. 116) was cut away. It did not suffer though any other losses. Quire signatures are absent¹¹. The sequence of the folios of the eleventh gathering was disturbed. Precisely, the inner bifolio was moved to the exterior of the quire (fig. 2). The fact implies that this could have happened during a reparation of the original binding of the manuscript or a rebinding.

I. 3. *Palaeography*

The text was written with a slightly faded black ink in two columns of 28 lines per page. Each column measures 235 mm in height and between 65 to 75 mm in width. The space between the two columns varies between 10 and 15 mm. The ruling, very faint in hardpoint, shows two vertical lines in each of the outer margins and a single vertical line for marking the intercolumnar space. The horizontal lines were not ruled.

A single scribe was entirely responsible for copying the body of the text of the manuscript, as well as the indications for the readings. He appears as a particularly careful and skilled scribe whose handwriting is extremely even and highly controlled. The script is clear and is leaning slightly to the right. It is characterized by the abundance of ligatured letter-combinations. Although most often they involve the letters *epsilon* (ε) and *rho* (ρ), the latter usually connected to the previous vowel, the scribe links also a larger number of letters (figs 3a-d). Some letters become disproportionately enlarged: the one-stroke *zitas* (ζ) and *xis* (ξ); the large sigma-like abbreviation of the final syllables, occupying the interlinear space above the word to which they belong, often prolonged also into the margins; the *kappas* (κ) which frequently occur as the single-letter abbreviation of the word *καὶ* and the *epsilons* (ε) with their strokes often prolonged into the margins when they are the first letter of the text line (figs 4a-h). Some letters, like for instance the *gammas* (γ), the *lambdas* (λ) and the *fis* (φ), appear also in their uncial form, without outsizing the rest of the letters. The scribe uses both the old

11. The Arabic-numeral foliation written with pencil was added when the manuscript was brought to the conservation laboratory.

and the newer form of the following letters: *ni* (ν) is written with (old form) and without (new form) the first long (descending) downstroke; *epsilon* (ε) is written without (old form) and with (new form) broken back; the medial (σ) and the final form of *sigma* (ς) at the end of the words. Finally, the scribe uses without complete consistency, the usual abbreviations for the *nomina sacra*, while contracted versions of more common words such as *καὶ*, *ἐστίν* or *δὲ* are also present.

Small mistakes or omissions, even rare, can though be detected. More precisely, on f. 7r the initial *kappa* (Κ) and the indication for the reading were written with the black ink used for the body of the text and not with the red ink used for these categories of paratextual elements (fig. 5a). On ff. 18r and 89r the indications for the reading were not added (figs 5b-c). In other cases, additions or corrections were carried out by the scribe. On ff. 29v, 46r, 59v, 70r-v he added in the margins a phrase omitted (figs 6a-d). On ff. 54v and 106r he crossed out lines of text mistakenly copied, while on ff. 95v and 96r he indicated the erroneous indication, by adding the word *λάθ[ος]* with red ink. The scribe's errors and corrections indicate that he executed his two tasks in the standard order. First, he copied the text with the black ink. Afterwards were added the liturgical indications and the initials, seemingly written with the same red ink.

The name of the scribe, the place and date of production of the manuscript remain unknown in the absence of any explicit indication. Based on palaeographical evidence a tentative date to the second third of the 16th century can be proposed, given that the script of the Lectionary of Tamasos is closely comparable to that of two codices dated or attributed to this period¹². Both manuscripts are of Cypriot provenance and as it will be further argued (part II), the liturgical content of Tamasos Lectionary points to a Cypriot origin. The two manuscripts in question are: Paris, Bibliothèque

12. The two manuscripts were among those shipped to France from Cyprus by Balthasar Sauvan –then Consul of France in Cyprus– probably in the 1670's or 1680's. They were received by Jean-Baptiste Colbert: J. DARROUZÈS, Les manuscrits originaires de Chypre à la Bibliothèque Nationale de Paris, *RÉB* 8/1 (1950), 182, 191.

Nationale de France, gr. 931¹³; and, Paris, Bibliothèque Nationale de France, gr. 1611¹⁴.

Par. gr. 931 was copied by three scribes. Scribe B copied only a small number of folios (ff. 1r-3v; 202r-205v). The anonymous scribe C also copied few folios (ff. 194r-201v). His hand presents some affinities with that of the scribe of the manuscript of Tamasos. Scribe C and the main scribe (ff. 5r-193v) of Par. gr. 931 are contemporary. Although scribes B and C remain unknown, scribe A was identified by Canart as the well-known scribe and monk Ambrosios, the abbot of the Monastery of Andreion in Nicosia, Cyprus¹⁵. The identification in question has allowed estimating the creation of Par. gr. 931 sometime between 1530 and 1560, period of activity of Ambrosios. More precisely, it was suggested that this could be one of Ambrosios's earliest works, copied around 1530¹⁶.

Par. gr. 1611 was copied by two contemporary hands. Scribe B copied ff. 31v (l. 7)-33v. The main hand (scribe A), which is the one presenting palaeographic affinities with that of the Lectionary of Tamasos, copied ff. Br-v; 1r-31v (l. 6); 34r-437v. The name of the main scribe, lector Petros Vlvestis (*ἀναγνώστης Πέτρος Βλαβέστης*), is stated in the detailed colophon of Par. gr. 1611. Moreover, the colophon also provides the name of the commissioner of the manuscript, the priest Dimitrios Dimitrakis

13. Thereafter Par. gr. 931. The manuscript (205 paper folia, 204 x 148 mm) contains Clement of Rome's *Constitutiones apostolicae* and *Interrogationes et responsiones theologicae*. For a detailed description and reproductions of the manuscript: C. N. CONSTANTINIDES – R. BROWNING, *Dated Greek Manuscripts from Cyprus to the Year 1570* (DOS 30/Texts and Studies of the History of Cyprus 18), Washington D.C. – Nicosia 1993, 276-278 [hereafter: CONSTANTINIDES – BROWNING].

14. Thereafter Par. gr. 1611. The manuscript (445 paper folia, 220 x 157 mm) contains miscellaneous theological material. For a detailed description of the manuscript: CONSTANTINIDES – BROWNING, 327-331. A reproduction of the manuscript is available at: <http://gallica.bnf.fr/ark:/12148/btv1b107234374/f45.planchecontact.r> = grec%201611 (accessed September 2, 2021).

15. P. CANART, *Les écritures livresques chypriotes du XIe au XVIe siècle*, *EKEE* 17 (1988-1989), 46, 48. M. D. ZOUMBOULI, *Luc de Buzau et les centres de copie de manuscrits grecs en Moldovalachie (XVIe-XVIIe siècle)*, PhD dissertation, Université de Paris-Sorbonne, Paris IV, Athenes 1995, 34-55.

16. CONSTANTINIDES – BROWNING, 277.

(*ἱερέας Δημήτριος Δημητροάκης*), as well as the date of its completion, 7 June 1553¹⁷.

Par. gr. 1611 and Par. gr. 931 were produced within the period from 1530 to 1560. This evidence combined with the dates determined by the presence of the two watermarks in the manuscript of Tamasos indicating that the paper must have been manufactured between 1465 and 1540, allow to roughly estimate the Lectionary's creation to the second third of the 16th century.

I. 4. *Decoration*

The manuscript contains non-figurative decoration executed with red and black inks, placed mainly at the beginning of the texts. The size and placement of the headpieces and the decorated initials follows a system of hierarchy dependent on the formal and/or functional degree of importance of the specific passage and its use, reiterating and reinforcing the structure of the text. The two Π-shaped headpieces which are the largest and most elaborate decorative elements in the manuscript indicate the beginning of the two main parts of the text, i.e. the *Συναξάριον* (ff. 1r-76v) and the *Μηνολόγιον* (ff. 76v-108r) (figs 7a-b). They were both sketched with a black ink. Additionally, red, and black inks were used for filling the initial sketch. Further divisions are marked by headpieces of smaller dimensions, using the same simple chromatic palette of black and red (figs. 7c-d). The headpieces in the *Συναξάριον*, either column-wide or shorter ones of varying widths and levels of ornamental elaboration, are indicating the beginning of each group of lections. In the *Μηνολόγιον* they are placed at the beginning of each month. In the third part of the manuscript (ff. 108r-114v) they mark the beginning of the lections for different occasions¹⁸.

The initial letters, despite the relatively low degree of embellishment and their simple design, constitute supplementary markings of text divisions. They were inserted outside the body of the text, in the left margins. Some two to nine lines tall, together with the level of elaboration of their

17. CONSTANTINIDES – BROWNING, 329. On the scribe Petros Vlavestis, see: E. GAMILLSCHEG – D. HARLFINGER, *Repertorium der griechischen Kopisten*, Vienna 1989, v. III/2a, 172.

18. On the three sections of the manuscript, see *infra* and tables 3-5.

ornamentation, the initials further elevate the hierarchy of decoration¹⁹. There are three types of initials scattered rather arbitrarily throughout the manuscript. Those belonging to the first category are embellished with floral motifs. The three bird-headed *alphas* (Α) on ff. 74v, 91r and 92r belong to the second category, since they display a zoomorphic decoration (figs 8a-c). Finally, to the third category belong the *epsilons* (Ε), of which the central hasta is substituted by a human hand in different positions. This type of initial appears twelve times in the manuscript (see table 1). On f. 1r it marks the beginning of John's Gospel *Ἐν ἀρχῇ ἦν ὁ Λόγος*. In the rest of the cases, it is found at the beginning of the incipit *Ἐἶπεν ὁ Κύριος*. The positions of the hands of the so-called "hand-hasta *epsilons*"²⁰ are not the same. The four different gestures encountered are the following: i. Greek blessing with the palm inward with ring finger and thumb tucked back (ff. 1r, 26r, 31v, 33v and 59r; see table 1); ii. index pointing (ff. 9r, 10v, 11r and 77r; see table 1); iii. index and little finger projecting from the fist while the rest of the fingers are tucked back (f. 77r, fig. 9a; see also table 1); iv. little finger straight out while the other fingers are curled up beside the thumb (ff. 37r and 62r, figs 9b-c; see also table 1)²¹.

The motif of a hand introduced in the letter *epsilon* for substituting its cross bar is found for the first time in the Paris Gregory (Paris, Bibliothèque Nationale de France, gr. 510)²² of 879-882. It became common in the 10th century and remained an essential feature of the initial *epsilons* across a variety of manuscripts produced up to the late Byzantine period²³. However, it most commonly appears in Lectionaries, opening the incipit *Ἐἶπεν*

19. The size of the initials is as follows: nine lines tall: ff. 1r, 23v; eight lines tall: f. 33v; seven lines tall: ff. 4v, 28r, 33r, 39v, 54v, 101v; six lines tall: ff. 5r, 30v, 32v, 43r, 44v, 89v; five lines tall: ff. 5r, 6v, 17r, 27v, 28r, 29v, 30r, 31v, 40v, 46v, 47r-v, 48v, 59r, 62r, 71v, 75r, 76v, 78r-v, 92r, 107v.

20. On "hand-hasta *epsilons*": L. BRUBAKER, The Introduction of Painted Initials in Byzantium, *Scriptorium* 45/1 (1991), 36-38; E. MAAYAN-FANAR, The Fragmentary Body: the Place of Human Limbs in Byzantine Illuminated Initials, *Byz.* 76 (2006), 241-263; E. MAAYAN-FANAR, *Revelation through the Alphabet. Aniconism and Illustrated Initial Letters in Byzantine Artistic Imagination*, Geneva 2011, 103-112.

21. For more details on the hand-hasta *epsilons* of the Lectionary of Tamasos, see table 1.

22. Thereafter Par. gr. 510.

23. MAAYAN-FANAR, Fragmentary Body, 242; MAAYAN-FANAR, *Revelation*, 103.

ὁ Κύριος, and from the 12th century onwards, almost exclusively for the introductory letter to the Gospel of John²⁴. It has therefore been suggested by Weitzmann that the motif was invented originally for the Lectionary²⁵. Unlike the manuscript of Tamasos, in which the hand gestures vary, the hands in Par. gr. 510 are depicted constantly in the gesture of the Greek benediction. More rarely, in manuscripts produced during the 9th and the 10th centuries, the hand motif is integrated in other initials as well: as a part of the vertical stems of *iota* (Ι), *ita* (Η) and *pi* (Π); as extensions of *taf* (Τ) and *sigma* (Σ); or, at the top of the ascending stems of *kappa* (Κ). The gestures in the case of the other letters vary also and range from open palm, blessing, holding the bars of the letter or grasping an object²⁶. The hand-hasta *epsilons* present in Greek Constantinopolitan and provincial manuscripts of the middle and late Byzantine periods, as well as in manuscripts of the post-Byzantine period have not though made the subject of an in-depth study. The great chronological distance which separates the early Byzantine examples and the manuscript of Tamasos, as well as the lack of sufficient contemporary comparative material make difficult the possibility to identify clear lines of development and variations of the motif of the hand introduced into the initial *epsilons* up to the post-Byzantine period, during which the Lectionary was produced.

Beyond the Greek blessing configuration, which is the one mostly encountered in the earlier manuscripts, the gestures of the hand in the Lectionary of Tamasos vary. It appears with the index pointing to specific text passages; or, in other two gestures (figs 9a-c; see also table 1). These two gestures could in fact be identified as cheironomic signs executed during the services by the chanters for directing the church choir during the Byzantine and the post-Byzantine periods²⁷. Precisely, the hand position with the little finger and the index projecting from the fist while the rest

24. BRUBAKER, Introduction, 38.

25. K. WEITZMANN, The Constantinopolitan Lectionary, Morgan 639, in E. D. MINER (ed.), *Studies in Art and Literature for Belle da Costa Greene*, Princeton 1954, 362-363.

26. MAAYAN-FANAR, Fragmentary Body, 243; MAAYAN-FANAR, *Revelation*, 110.

27. On the *χειρονομίαι* (hand gestures), including the two cheironomic signs in question: N. ZIAS, Some Representations of Byzantine cantors, *Ἀρχαιολογικὰ Ἀνάλεκτα ἐξ Ἀθηνῶν* 2 (1969), 233-238; N. MORAN, *Singers in Late Byzantine and Slavonic Painting*, Leiden 1986, 38-47, esp. 44-46.

of the fingers are tucked back (f. 77r, fig. 9a; see also table 1) is the sign of the *ὀξεία*. It requires moving two tones higher (ascending second), while intoning with emphasis the note²⁸. The sign of the *ὀξεία* appears in many Byzantine and post-Byzantine scenes that include depictions of chanters in manuscripts, monumental iconographic cycles and on icons²⁹. The presence of the *χειρονομία* in scenes deriving from the performance of the liturgy is therefore justifiable since the chanters are represented while participating. This is not though the case in the Lectionary of Tamasos, given that the sign of the ascending second formed by the hand motif of the initial *epsilon* does not have a placement justifying the indication of an interval between two tones related to the execution of a specific melodic line.

The last *χειρονομία* (iv), formed with the little finger straight out and the other fingers curled up beside the thumb (ff. 37r and 62r, figs 9b-c; see also table 1), was executed with the left hand and not the right hand, unlike the rest encountered in Tamasos Lectionary. Unfortunately, the cheironomic gesture in question which appears also in late Byzantine monumental painting and panel painting, has not yet been identified³⁰. Hence, it is impossible to provide an explanation for its presence at the beginning of the pericopes in the manuscript of Tamasos, if any.

From the above, it can be deduced that the hand-hasta *epsilons* were not arranged in a specific order but were scattered over the folios of the Lectionary rather arbitrarily. It is therefore apparent that the cheironomic gestures do not play any other role beyond being purely decorative elements of the initial *epsilons*.

I. 5. *Binding*

The manuscript underwent conservation treatment between June and July 2016 at the Restoration Laboratory of the Cultural Foundation of

28. MORAN, *Singers*, 44.

29. The sign of the *ὀξεία* appears, for instance, in the scene of the burial of Archbishop Arsenije in the Patriarchal church of Virgin of Peć (c.1300); the scene of the death of saint Nicholas in the church of saint Nicholas Orfanos in Thessaloniki (c.1310-1320); the scene inspired by Stanza 20 of the *Ἀκάθιστος* cycle at Markov Manastir (1370-1372); the scene of the dormition of saint Nicholas on the double-sided vita icons of saint Nicholas from Kastoria (late 14th-early 15th century). MORAN, *Singers*, 45.

30. The cheironomic sign in question appears in the scene illustrating Stanza 20 of the *Ἀκάθιστος* cycle at Dečani Monastery (c.1338-1348) and in two scenes of the double-sided vita icon of saint Nicholas from Kastoria (late 14th-early 15th century). MORAN, *Singers*, 46.

the Monastery of Kykkos, prior to being put on display at the Byzantine Museum of the Holy Bishopric of Tamasos and Orini. The obvious problem posed by the condition of the manuscript was whether the binding, which was presenting structural problems could be preserved, or if it had to be repaired, meaning that it would have to be unbound and bound anew. For taking a final decision the binding of the manuscript was studied and a detailed report was prepared, accompanied by photographic documentation of every folio, as well as of all its structural characteristics³¹.

Despite the instability of the binding, the disbinding and rebinding of the manuscript was finally excluded, given that the objective was to keep intact, as much as possible, its physical integrity. The rationale behind this decision was the preservation of the manuscript's structural elements of great archaeological interest, as well as important evidence regarding the craft of post-Byzantine bookbinding. It is notable that the last decades the steady and irreplaceable losses of Medieval and early modern bindings due to their treatment by misguided hands, who were destroying them in the context of unnecessary restoration campaigns, urged codicologists to denounce the general approach adopted by custodians of ancient books in order to preserve at least the remaining bindings³². Sadly, the bindings of the manuscripts preserved in Cyprus were not an exception, since the majority of them were destroyed in the context of restoration campaigns and were thus lost forever. Furthermore, the manuscript would be put on

31. Unfortunately access to some details of the structural features of the binding was limited or impossible. The technical description of the binding of the manuscript prior to its restoration was prepared by Marina Toumpouri. The photographic documentation of the manuscript prior to its restoration was carried out by Suzanna Agathokli and Marina Toumpouri.

32. J. A. SZIRMAI, Stop destroying ancient bindings, *Gazette du livre médiéval* 13 (1988), 7-9. It is notable that more recently different national and international conservation organizations encourage conservators to respect as much as possible the physical and historical integrity of the manuscripts. See indicatively: J. VNOUCEK, Can we manage to restore medieval books without any loss of information?, *Internationaler Graphischer Restauratorentag* 7 (1991), 65-76; C. CLARKSON, Minimum intervention in treatment of books, in M. KOCH (ed.), *Preprint from the Ninth International Congress of IADA, Copenhagen, August 15-21, 1999*, Copenhagen 1999, 89-95; C. FÖRSTEL, L'étude des reliures byzantines et son apport à l'histoire du livre grec, in R. MOUREN (ed.), *La description des reliures orientales: conservation, aspects juridiques et prise de vue*, London 2013, 7-8.

display, so it would not be manipulated. Consequently, the instability of the binding would not have a negative impact on the protection of the folios. It became though evident that the restoration would have an additional level of difficulty for the conservator, given that all the reparations of the damaged folios, as well as the procedure of the removal of dirt, had to be fulfilled without disbinding the manuscript. The process included thus the following main tasks: the paper folios of the manuscript were cleaned mechanically; the holes and the various losses were filled with Japanese paper (figs 10a-b); the last quire was reattached (stitched) to the text block; the wooden boards and their leather cover were cleaned; and finally, the leather cover was pasted to the wooden boards.

The binding bears clear evidence of earlier attempts of reparation or consolidation of the manuscript. Patches from another paper manuscript were pasted on the folios for stabilizing the sewing of the gatherings. Although the text on these patches is legible, the identification of the content of the recycled manuscript is impossible. Tamasos Lectionary has also received a new front pastedown formed of three paper fragments, which originally belonged to a manuscript (fig. 11, fragments 5, 7, 11) and of eight more paper fragments from one or more printed books (fig. 11, fragments 1-4, 6, 8-10), as indicated in table 2. The identification of the content of the printed fragments has led to the conclusion that they come from two different liturgical books. Fragments 2, 3, 6, 8 and 9 belonged to a *Παρακλητική*. Fragments 4 and 10 belonged to a *Πεντηχοστάριον*. The fact that the fragments belonged to two different books is further supported by the fact that the paper of the two latter fragments (4 and 10) is rougher and darker from that of the other fragments (2, 3, 6, 8 and 9), while their type also differs³³.

The manuscript was sewn with an unsupported sewing in two halves. The first comprises one of the boards and seven quires. The second half is composed of seven quires and the last two bifolia (fig. 12). The connection between the first half and the board was broken. The second half of the manuscript was preserved in a much better condition since the connection

33. Further research is needed for identifying the date and locality of production of the two liturgical books. We hope that the publication of the fragments and the transcription of their content will inspire further scholarly investigation.

between the quires is still firm and compact, while the connection between the text block and the board although loosened, it was not broken (figs 13a-b). For the sewing of the manuscript, V-shaped notches were cut on the spine-fold of every gathering. The quires were sewn on four stations. The extra notches which are still visible are therefore remains of the earlier binding of the manuscript. The sewing stitches passing from the notches, perpendicularly to the spine of the manuscript are forming the characteristic chain stitch (fig. 14). The system of attachment of the wooden boards and the text block is though less obvious to establish. The reason is that the pastedowns and the spine lining allow only limited access to it, even though the punctures and the channels on the two boards are visible.

The spine is covered with a coarse cloth for strengthening the board attachment. The cloth is pasted all along the spine with extensions on both sides, as well as to the exterior sides of the boards, covering a part of them. The head and tail edges of the manuscript are protected by the endbands. They are of the “primary sewing with core” type³⁴ since a second decorative weaving is not present (figs 15a-b)³⁵. The endbands were worked on rounded supports of leather anchored with sewing thread through tunnels or holes close to the edges of the boards. Across the spine edge of the text block, the supports were laid down through the centrefold of each quire, and hence, through the cloth lining. The endband cores with the tie-down threads are extending onto the board edges and are concealed and attached under the leather cover.

The wooden boards have their grain running parallel to the spine of the manuscript. They bear no evidence which could suggest the presence of clasp strap anchorage holes at their edges. The boards are smaller than the text block. They do not have the same dimensions since the lower board is slightly longer than the upper³⁶. They have a thickness of 20 mm, which is above the average of the boards of post-byzantine manuscripts³⁷. Only the

34. On this endband type: G. BOUDALIS, Endbands in Greek-style bindings, *The Paper Conservator* 31 (2007), 35-37.

35. As mentioned already the sewing and the attachment system of the second half of the manuscript was preserved in a far better condition than those of the first half. The evidence regarding the endband type was therefore gathered from the second half.

36. Dimensions of the text block: 310 x 225 mm. Dimensions of the upper wooden board: 305 x 210 mm. Dimensions of the lower wooden board: 310 x 210 mm.

37. On the thickness of the wooden boards of post-Byzantine bindings: G. BOUDALIS,

spine edge of the wooden boards was rounded (fig. 16a). The remaining six edges (fore-edge, head and tail) were cut straight (figs 16b-c). It seems thus that they were trimmed, a fact which is further corroborated by the marks left during sawing, still visible. A small section of the fore-edge of the lower board still preserves evidence of its initial treatment, which differs from that of the spine edges (fig. 16d). The actual dimensions of the wooden boards and the trimming they underwent are suggesting that they were not initially destined to cover the Lectionary of Tamasos. It could be therefore suggested that they belonged to a different manuscript originally.

Evidence confirming this assumption is also provided by the thick dark-brown leather cover of the manuscript. The decorative plaque (metallic?) which is now missing and had the form of a cross was fixed in the middle of the upper cover with four nails³⁸. The cross –or more precisely the traces left by the cross-shaped plaque– is surrounded by four circles enclosing a six-petal rosette, executed with a pair of compasses. The same compass-drawn motif is also found on the lower cover (figs 17a-b)³⁹.

The evolution of a craft: Post byzantine bookbinding between the late fifteenth and the early eighteenth century from the libraries of the Iviron Monastery in Mount Athos/Greece and the St. Catherine's Monastery in Sinai/Egypt, Ph.D. dissertation, University of the Arts, London 2004, vol. 1, 53, 97, 125, 170, 191, 254, 296, 309.

38. In fact, the damage and wear of the area once covered by the metal (?) plaque indicate its exact shape. See figs 17a and 18a.

39. In the lack of studies about the compass-drawn designs encountered in Byzantine and post-Byzantine religious sites and on sacred artefacts such as manuscripts produced in the aforementioned cultural zone, we turned to references dealing with analogous material found in Western Medieval religious monuments, and less commonly, on Western portable medieval objects, both sacred and profane, such as chests and heavy stone fonts. Their execution in religious spaces was attributed until recently to masons for teaching their apprentices the basic geometric principles on which their craft was grounded. The hypothesis was rejected since the phenomenon was far more widespread than it would be, if confined to a single guild of craftsmen. The generally accepted interpretation is that these motifs, and in particular the six-petal rosette –those incised also on the leather cover of the manuscript of Tamasos– were created as apotropaic, thought to ward off the ‘evil eye’ and protect from malevolent forces. On this motif including earlier bibliography: M. CHAMPION, *The Graffiti Inscriptions of St Mary's Church, Troston*, *Proceedings of the Suffolk Institute of Archaeology* 43/2 (2014), 242-245.

A closer scrutiny of the cover's relief permits to notice that the decoration was executed on a piece of leather which had previously received decoration. The original decoration was tooled in blind and combines two types of patterns: i. triple-line grids executed with fillets forming four rectangles with an X in the middle (figs 18a-c); ii. two different stamps. The first stamp exhibits a design with an eight-pointed star enclosed in a double circle. It is surrounded by a circle with zigzagged rectangular corners (fig. 18d). The second stamp exhibits a quadruped animal difficult to identify, possibly a fantastic one (figs 18e-f). The presence of faint traces near the upper corner of the leather cover could suggest the use of a third stamp. The blind-stamped decorations were executed on the surface of the cover rather arbitrarily.

The question posed is whether the wooden boards and the leather cover were formerly belonging to another manuscript and at a later date were bound to the text block of the Lectionary of Tamasos; or, whether they were originally created for it and that its rebinding comprised a renovation that included the addition of the metal cross-shaped plaque on its upper cover and the execution of the compass-drawn motifs. The dimensions of the wooden boards being slightly smaller than those of the text block seem to corroborate the first hypothesis. Precisely, the text block is larger in height than the wooden boards, which instead should have been at least of the same height in order to cover it correctly and protect it sufficiently⁴⁰. However, one could argue that the wooden boards were trimmed during earlier attempts to consolidate or repair the manuscript. In that case, the text block should have been trimmed as well. The external edges of the text block bear though no trimming traces that could confirm this. Furthermore, we do not know whether the boards and their leather cover were attached to the manuscript when it was first bound, or, at a later phase.

The stylistic evidence provided by the blind stamped and blind tooled decoration of the leather cover is not particularly suggestive when it comes to determine when it was made and decorated. It does not allow either to estimate the span of time between the date of creation of the manuscript and

40. The wooden boards being cut flush to the text block is a characteristic of the Greek-style bindings: J. SZIRMAI, *The Archaeology of Medieval Bookbinding*, Brookfield 1999, 74; BOUDALIS, *Evolution*, v. 1, 349.

the replacement of its original cover by the actual one, if this was eventually the case. In fact, the embellishment with decorative grids in different patterns was a very common mode of aesthetic enhancement of the leather covers during the Byzantine and the post-Byzantine periods. They cannot therefore contribute to the dating of the binding⁴¹. The iconography and the design of the stamping irons, on the contrary, in case their motifs are rare and related to specific localities and workshops, could potentially allow further elaboration on the locality or the binding tradition to which the binders have belonged, the workshop which had delivered the binding, or even, the identity of the binder. The fact that the blind-tooled decoration of the leather cover of Tamasos Lectionary is quite common, did not allow us to gather any further evidence regarding its provenance⁴².

41. BOUDALIS, *Evolution*, v. 2, 388-642; v. 3, 810-813.

42. P. HOFFMANN, Reliures crétoises et vénitiennes provenant de la bibliothèque de Francesco Maturanzio et conservées à Pérouse, *Mélanges de l'École française de Rome. Moyen-Age, Temps modernes* 94/2 (1982), 729-757; C. FEDERICI – K. HOULIS, *Legature byzantine vaticane*, Rome 1988; D. GROSDIDIER DE MATONS – P. HOFFMANN, Reliures chypriotes à la Bibliothèque Nationale de Paris, *EKEE* 17 (1988-1989), 209-259; CONSTANTINIDES – BROWNING; BOUDALIS, *Evolution*, v. 3, 828-881; Z. MELISSAKIS, Βιβλιοδέτηση και ανακαίνιση κωδίκων στη Μονή Παντοκράτορος του Αγίου Όρους τον δέκατο έκτο αιώνα, *Σύμμεικτα* 17 (2005), 279-320; G. BOUDALIS, Η στάχωση του χειρόγραφου κώδικα Βχφ 25 του Μουσείου Βυζαντινού Πολιτισμού, *Museum of Byzantine Culture of Thessaloniki* 13 (2006), 45-47; S. IPERT – F. VINOURED, Un groupe particulier de reliures byzantines au Monastère saint Jean de Patmos, in *Το βιβλίο στο Βυζάντιο: Βυζαντινή και Μεταβυζαντινή βιβλιοδεσία. Πρακτικά Διεθνούς Συνεδρίου (Αθήνα 13-26 Οκτωβρίου 2005)*, Athens 2008, 259-262; G. BOUDALIS, 'δια το στάχωμα...' Μια μαρτυρία για τη διαδικασία της βιβλιοδεσίας και την ορολογία της από το β' μισό του 18ου αιώνα, in the same volume, *Το βιβλίο στο Βυζάντιο ...* 73-74; S. PUGLIESE, Byzantine Bindings in the Marciana National Library, in *Το βιβλίο στο Βυζάντιο ...*, 222-247; P. CANART, Les reliures au monogramme des Paléologues. État de la question, in G. LANOË – C. GRAND (eds), *La reliure médiévale*. [as in n. 4], 155-181; G. BOUDALIS, The conservation of an early sixteenth-century bound Greek manuscript: An insight into Byzantine bookbinding through conservation in M. J. DRISCOLL (ed.), *Proceedings of the thirteenth international seminar held at the University of Copenhagen (13th-15th April 2011)*, Copenhagen 2012, 199-200; K. CHOULIS, *The History of the Binding and Conservation of the Greek Manuscripts of the Fondo Antico in the Vatican Library (15th to 20th centuries)*, Ph.D. dissertation, University of London, London 2013, v. 2, 452-511; BOUDALIS, *Transition*, 22-27. Finally, the databases of the major libraries

Concerning the six-petal rosette executed with a pair of compasses, it was possible to locate a single example with this type of ornamentation. The library of the Monastery of Leimonos, situated in the centre of the island of Mytilini (Lesvos), possesses a 16th-century manuscript with a similar decorative pattern on its leather cover, executed also with a pair of compasses. The manuscript in question is the *Εὐχολόγιον* Mytilini, Monastery of Leimonos, 85. It was copied by a priest named Iosif, who noted on f. 294v, after the end of the text marked with crosses: *εὐτελής ἱεροῦς ἰωσήφ ξύσ(ας) † ἔρῶσθε οἱ ἀναγινώσκοντ(ες)*. The manuscript of Leimonos can be dated to the 16th century on the basis of its paper's watermarks⁴³. Like in the case of the Lectionary of Tamasos, the compass-drawn designs were executed over the original decoration, which is still visible today. The leather cover of the manuscript of Leimonos was decorated with triple-line grids executed with fillets but was not blind stamped. The nonsymmetric placement of a single six-petal rosette on the left side of the cover of Leimonos *Εὐχολόγιον* does not allow to determine whether it was executed in an effort to refurbish the leather cover, as it was assumed in the case of the cover of Tamasos Lectionary.

The *Εὐχολόγιον* of the Monastery of Leimonos and the manuscript of Tamasos present palaeographical similarities. However, further research is needed for identifying the place of production of the *Εὐχολόγιον*, as well as for tracing its history⁴⁴. It deserves though mentioning that the library of the Monastery of Leimonos possesses few manuscripts which have belonged to Cypriot libraries and to individuals who have resided in Cyprus, as well as manuscripts which were produced on the island⁴⁵.

holding Greek manuscripts were inquired. We were not able though to discover other leather covers with blind-tooled decoration bearing the same iconographic elements.

43. Briquet 502, date: 1520-1534; Piccard V240, date: 1536. See: BRIQUET, *Filigraanes*, v. 1, 42; G. PICCARD, *Wasserzeichen Anker*, Stuttgart, 1978, V240. For a brief description of this manuscript, see: A. ΠΑΠΑΔΟΠΟΥΛΟΣ-ΚΕΡΑΜΕΥΣ, *Μαυρογορδάτειος Βιβλιοθήκη, ἥτοι γενικὸς περιγραφικὸς κατάλογος τῶν ἐν ταῖς ἀνά τὴν Ἀνατολὴν βιβλιοθήκαις εὐρισκομένων ἑλληνικῶν χειρογράφων καταρτισθεῖσα καὶ συνταχθεῖσα κατ' ἐντολὴν τοῦ ἐν Κωνσταντινουπόλει Ἑλληνικοῦ Φιλολογικοῦ Συλλόγου*, I.1, Istanbul 1884, 75.

44. Our intention is to dedicate a comprehensive study to the *Εὐχολόγιον* Mytilini, Monastery of Leimonos, 85.

45. On the presence of Cypriot manuscripts at the library of the Monastery of Leimonos: CONSTANTINIDES – BROWNING, 144-146, 255.

To sum up, the study of the codicological, palaeographic and decorative features of the Lectionary of Tamasos allowed to propose as possible locality of its creation the island of Cyprus, given that the liturgical content of the manuscript, as it will be further discussed, points to a Cypriot provenance. The manuscript is seemingly a 16th-century product, manufactured sometime during the second third of that century.

The manuscript did not receive any luxurious embellishments and as such, it can be characterized as a modest book, at least in comparison to the richly adorned liturgical books that still survive, produced during the Byzantine and the post-Byzantine periods. Its headpieces were executed with red and black inks, while the initials designed only with red ink were inserted in the left margins, adjacent to the text they introduce, following thus the practice generally followed by the scribes of Greek manuscripts. Although the decorative elements of the Lectionary of Tamasos present a very intriguing and interesting feature, i.e. the gestures of the hands of the cross-bars of the hand-hasta *epsilons*, they could not provide any additional evidence regarding the locality and date of its creation, mainly due to the lack of a comprehensive overview on the development of Byzantine and post-Byzantine illustrated initials.

The manuscript's binding provides strong evidence of a restoration. It probably included a rebinding during which the wooden boards and their dark-brown leather cover were attached to the text block. It is equally probable that they were attached to the text block when the manuscript was first bound. In either case, both the leather cover and the wooden boards have most probably belonged originally to another manuscript. The gathered evidence does not allow to advance an exact date for the manufacture of the boards and the leather cover, nor to know exactly when they were attached to the text block of Tamasos Lectionary. It is equally unknown when the leather cover received its new compass-drawn motifs and when the wooden boards were trimmed.

The absence of scribal colophon does not allow to identify the skilled scribe who copied the entire manuscript. His script, however, presents similarities with two 16th-century manuscripts produced in Cyprus, Par. gr. 931 and Par. gr. 1611. The lack of later annotations and notes makes also impossible tracing with precision the identity of the agents, as well as of the wider network that was in need of a Gospel Lectionary

and thus made possible the creation of the manuscript of Tamasos. They are neither sufficient for filling-in the gaps as to establish an unbroken chain of ownership and uses, spanning the period from the present day back to the creation of the manuscript. The latest –most probably– piece of evidence regarding the manuscript’s ownership is the statement on the lower pastedown, written below a list of names. The note reads: *εΤΟΥΤΟΥΝ ΤΟ ΒΙΒΛΙΟΝ ΕΝΕ ΤΟΥ ΤΗΜΗΟΥ ΚΕ ΞΟΟΠΙΟΥ ΣΤΑΒΡΟΥ ΟΠΟΙ(ΟΣ) ΤΟ ΚΛΕΨΙ ... ΝΑ ΥΝΕ ΑΦΟΡΙΣΜΕΝΟΣ ΥΠΟ Π(ΑΤ)Ρ(Ο)Σ ΚΑΙ ΥΟΣ ΚΑΙ ΑΓΙΟΥ ΠΝ(ΕΥΜΑΤ)Ι* (figs 19a-b). The note thus mentions that the manuscript belonged to a church, or, a monastery dedicated to the Holy and Life-Giving Cross and that whoever takes it away will be excommunicated. Unfortunately, it does not indicate the locality of the church to which the manuscript belonged, neither mentions whether it was a parish church or a monastery. Yet, the liturgical study of the manuscript and in particular the reference to saint Symeon Thavmastoreitis could allow, as it will be further discussed, for the hypothesis of its connection with the church of the *Ἐγκλείστρα* of saint Neophytos, dedicated to the Holy Cross.

The presence of the note on f. 115v (fig. 20), which faces the lower pastedown, written by the hand of the man who also copied the verses from the Gospel of Matthew (10:16-22) on the same folio, does not allow either making inferences on that respect. His name was Petros and it seems that he was the person who was delivering the readings during the Offices, given that he was serving as a lector (*ἀναγνώστης*), as mentioned by the note (*Πέτροωσ αναγνωστη(ς) υγιας κ(αι) σωτηριας ...*) he wrote in the lower left margin below the pericope (fig. 20). Whether Petros was a layman, or a monk is impossible to know, since the rank in question could be held by monks, as well as by laypersons⁴⁶:

The status of Petros is one among the many points we still lack in the latest history of the manuscript. In a similar manner, it is impossible to know where the manuscript was before coming into the possession of the parochial church, or the Monastery dedicated to the Holy Cross mentioned on the pastedown. We do not either possess any information regarding

46. Indicatively, the rite for the Ordination to the lectorate was the same in the case of monks and laymen. See for instance: G. ΙΟΑΝΝΙΔΕΣ, *Διατάξεις προχειρίσεων ψάλτη και ἀναγνώστη στὰ κυπριακὰ Εὐχολόγια*, ΚΣ 78-79 (2016-2017), 299-329 (esp. 318-328).

the circumstances under which and when it was acquired by the church of Kampi tou Farmaka dedicated to saint George.

II. CONTENT AND LITURGICAL USE

The study of the liturgical content of the manuscript will include observations and comments on each of its three sections⁴⁷. The content of the first section (ff. 1r-74v) does not present differences from the printed Lectionaries currently used during the services; comprising the Gospel lections, beginning with the pericope for the liturgy of Easter Sunday (f. 1r) and ending with the Holy Saturday lection. It includes moreover a last part consisting of the *Ἐωθινὰ* Gospel pericopes (ff. 74v-76v): (a) the eleven *Ἀναστάσιμα Ἐωθινὰ* (ff. 74v-76r); (b) the *Ascension* and *Pentecost Ἐωθινὰ* (f. 76r-v); and, (c) the *Ἐωθινὰ* pericopes read on feast days, those read during the Bright (*Διακαινίσμιος* Week, and, during the Sunday liturgies of the *Πεντηκοστάριον* (f. 76v). The second section (ff. 76v-108r) comprises the selected Gospel lections for the calendrical entries of the *Μηνολόγιον* covering the liturgical year, beginning on September 1 and ending on August 31. The third and last section (ff. 108r-115r) comprises Gospel pericopes read on different commemorations and occasions.

47. For a detailed summary of the manuscript's content, see tables 3-5. For an introduction to the study of Lectionaries including earlier bibliography: Y. BURNS, The Lectionary of the Patriarch of Constantinople, *Studia Patristica* 15 (1984), 515-520; E. VELKOVSKA, Lo studio dei lezionari bizantini, *Ecclesia Orans* 13 (1996), 253-271; J. GETCHA, Le système des lectures bibliques du rite byzantin, in A. M. TRIACCA – A. PISTOIA (eds.), *La Liturgie, interprète de l'Écriture. I. Les lectures bibliques pour les dimanches et fêtes. Conférences Saint-Serge. XLVIII^e semaine d'études liturgiques. Paris, 25-28 Juin 2001* (Bibliotheca Ephemerides Liturgicae. Subsidia 119), Rome 2002, 25-56; S. JANERAS, Les lectionnaires de l'ancienne liturgie de Jérusalem, *Collectanea Christiana Orientalia* 2 (2005), 71-92; E. VELKOVSKA, Il lezionario patriarcale Ottoboni gr. 175, in M. D'AGOSTINO – P. DEGNI (eds.), *Alethes philia. Studi in onore di Giancarlo Prato II*, Spoleto 2010, 687-694; J. GETCHA, *The Typikon Decoded. An Explanation of Byzantine Liturgical Practice* [Orthodox Liturgy Series 3], New York 2012, 53-66; R. S. NELSON, Patriarchal Lectionaries of Constantinople. History, Attributions, and Prospects, in D. KRUEGER – R. S. NELSON (eds.) *The New Testament in Byzantium* (Dumbarton Oaks Byzantine Symposia and Colloquia), Washington D.C. 2016, 87-115; D. GALADZA, *Liturgy and Byzantinization in Jerusalem* [Oxford Early Christian Studies], Oxford 2018, 300-349; U. ZANETTI, L'édition critique des lectionnaires liturgiques, *BollGrott* IIIs., 11 (2014), 277-302.

II. 1. *First section* (ff. 1r-74v)⁴⁸

Based on the comparative study of Tamasos Lectionary and other Lectionaries the following observations were made:

1. The pericope of Easter Sunday read during the vespers is not arranged in the canonical order (f. 1v). It was copied further in the manuscript (f. 4v) since the pericope in question is read also on Thomas's Sunday. Thus, Jn 20:19-31 is read on "Sunday of *Antipascha*" (*Κυριακή τοῦ Ἀντίπασχα*), while Jn 20:19-25 on Easter Sunday (*τῆ ἁγία μεγάλη Κυριακή ἐσπέρας*)⁴⁹.

2. The title preceding the lections of Wednesday and Thursday of the second week of Easter (f. 5v) indicates that the pericopes are also read during the processions for the dead (*καὶ εἰς κοιμηθέντας*). The scribe erroneously copied the pericope of Wednesday just after the pericope of Thursday. So, instead of Jn 5:17-24 he copied Jn 5:17-30. The final verse 24, with which the pericope of Wednesday ends and the pericope of Thursday (Jn 5:24-30) begins, is lacking. The lection of Thursday of the second week after Easter (ff. 5v-6r) was replaced with that of Friday (Jn 5:30-6:2), while the lection of the latter was omitted (f. 6r-v)⁵⁰.

3. On f. 18r the title *Σαββάτω τῆς ζ' ἑβδομάδος* is absent, due to scribal omission during the stage of the addition of the titles written with red ink (see fig. 3b).

4. The lection of the matins of the feast of Pentecost is not placed in the correct order (f. 20v). It was copied in the *Ἐωθινὰ* section (f. 76r-v).

On f. 21r the title introduces the Matthaean pericopes (*Εὐαγγέλιον τοῦ Ματθαίου*). The section which begins with the lection for the office of Monday of the Holy Spirit (*Δευτέρα τοῦ Ἁγίου Πνεύματος*) presents the following omissions/mistakes:

1. The Tuesday lection of the first week of Matthew (f. 21v) begins with Mt 4:25 and not with Mt 4:23, omitting thus Mt 4:23-24⁵¹.

2. For the Wednesday lection of the first week of Matthew (f. 22r-v) was copied Mt 5:20-30 instead of Mt 5:20-26⁵².

48. See table 3.

49. C. R. GREGORY, *Textkritik des Neuen Testaments*, Leipzig 1900-1909, 344-345.

50. GREGORY, *Textkritik*, 345.

51. Most Lectionaries begin with Mt 4:25: GREGORY, *Textkritik*, 347.

52. Most Lectionaries include Mt 5:20-30: GREGORY, *Textkritik*, 347.

3. For the Thursday lection of the first week of Matthew (f. 22v) was copied Mt 5:31-41 instead of Mt 5:27-32⁵³.

4. For the Friday lection of the first week of Matthew (ff. 22v-23r) was copied Mt 7:9-18 instead of Mt 5:33-41⁵⁴.

5. For the Monday lection of the second week of Matthew (ff. 23v-24r) were copied Mt 6:31-34 and 7:9-14 instead of Mt 6:31-34 and 7:9-11⁵⁵.

Down to Monday of the third Matthean week, the manuscript of Tamasos includes the pericopes read on every single day (f. 25v). Henceforth are copied the pericopes for the Saturdays and Sundays only, as in the case of the archaic Lectionaries that include: lections for those two days of the entire year, for all the days of the *Πεντηκοστάριον* and for the major feasts. That is the reason why the readings prescribed for Saturdays and Sundays are arranged continuously and independently from the weekday readings that appeared later. After the end of Iconoclasm, due to the expansion of the quotidian celebration of the divine liturgy –mainly in monasteries– are developed the Lectionaries with readings for every single day after the feast of Pentecost, with the exception –until today– of the period of the Great Lent⁵⁶. For this development was adopted the anterior example of the continuous readings for Sundays and Saturdays. Everyday lections adopt the same mode of autonomous and continuous readings as follows⁵⁷:

1. From Saturday of the third week of Matthew to the seventeenth Sunday of the Canaanite woman (ff. 25v-34v).

2. From the first Saturday of the new year (*τοῦ νέου ἔτους*) the section of the Lukan pericopes to the Cheesefare Saturday and Sunday (ff. 34v-45v).

3. From Saturday and Sunday of the first week of the Lent to the Saturday of Lazarus (*τοῦ ἁγίου Λαζάρου*) and Palm Sunday (ff. 45v-50v).

The Gospel pericope read during the matins of Palm Sunday (Mt 21:1-11, 15-17) was marked by the scribe with a cross placed above the word

53. Most Lectionaries include Mt 5:31-41: GREGORY, *Textkritik*, 347.

54. Most Lectionaries include Mt 7:9-18: GREGORY, *Textkritik*, 347.

55. Most Lectionaries include Mt 6:31-34 7:9-14: GREGORY, *Textkritik*, 348.

56. On the discussion regarding Lectionaries: E. VELKOVSKA, *Libri liturgici bizantini*, in A. J. CHUPUNGO (ed.) *Scientia Liturgica. Manuale di Liturgia. I: Introduzione alla liturgia*, Casale Monferrato 1998, 244-245; R. F. TAFT, *I libri liturgici*, in G. CAVALLLO (ed.) *Lo spazio letterario del Medioevo. 3. Le culture circostanti. I: La cultura bizantina*, Rome 2004, 239-241; VELKOVSKA, *Lezionari bizantini*, 258-264; GETCHA, *Typikon*, 53-55, 60.

57. GETCHA, *Typikon*, 53-55, 60.

δένδρων (ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων † καὶ ἐστρώννουν ἐν τῇ ὁδοῦ Mt 21:8), for drawing attention to the indication written in the margin “and cuts the olive-tree” (καὶ κόπτει τὴν ἐλιά), destined to the reader of the Lectionary (f. 50r). The Cypriot liturgical practice for Palm Sunday still preserves the litany during which the congregation carries olive-tree branches. At the issue of the litany, in front of the Western main entrance of the church is read the Gospel of the matins and when the word marked by the scribe in our manuscript is heard, everyone cuts the olive-tree leaves and throws them on the ground. This custom is a remnant of the archaic liturgical tradition of Jerusalem and is documented in Cypriot *Εὐχολόγια* like Karditsa, Koroni Monastery, 8 (date 1563) that includes a special prayer for the ritual of the litany of Palm Sunday (*Εὐχὴ ἐν τῇ λιτανείᾳ τῶν βαΐων, ὀπηνίκα μέλλει διακόπτεσθαι καὶ διασπᾶσθαι ὑπὸ τοῦ λαοῦ τὸ δένδρον, ἧτοι οἱ κλάδοι τῆς ἐλαίας εἰς βαΐα*, ff. 221v-222v)⁵⁸. The same *Εὐχὴ ἐν τῇ λιτανείᾳ τῶν βαΐων* is encountered as well in the 14th-century *Εὐχολόγιον* Jerusalem, Library of the Greek Patriarchate, Saint Savva Monastery, 377 (f. 108r-v)⁵⁹. The same tradition is attested as well in the Cypriot Lectionary Lefkara, Church of the Holy Cross, 1 (date 1345-1346)⁶⁰, in which Mt 21:1-11 and 15-17 is indicated as the lection for the matins of Palm Sunday (f. 201r-v), while further (ff. 201v-203r) is noted: *ἕτερον εἰς τὴν λιτὴν ἀπάνω εἰς τὴν ἐλαίαν, τοῦτο λέγεται ἔξω ὅταν κλῶσι τὴν ἐλαίαν* (Mk 10:46-52, 11:1-11)⁶¹. The fact that the scribe of Tamasos Lectionary noted this detail

58. On Karditsa, Koroni Monastery, 8: CONSTANTINIDES – BROWNING, 343-350. For an edition of the *διάταξις Εὐχὴ ἐν τῇ λιτανείᾳ τῶν βαΐων* in the aforementioned manuscript and the relevant discussion: G. IOANNIDES, Osservazioni liturgiche sull'eucologio cipriota *Karditsa Korones 8*, *BollGrott* IIIs., 1 (2004), 127-134.

59. A. PAPAPOPOULOS-KERAMEUS, *Ἱεροσολυμιτικὴ Βιβλιοθήκη ἧτοι κατάλογος τῶν ἐν ταῖς βιβλιοθήκαις τοῦ ἀγιωτάτου ἀποστολικῦ τε καὶ καθολικοῦ ὀρθοδόξου πατριαρχικοῦ θρόνου τῶν Ἱεροσολύμων καὶ πάσης Παλαιστίνης ἀποκειμένων κωδίκων*, Saint Petersburg 1894, v. II, 505-506.

60. For a detailed discussion and earlier bibliography on this manuscript: C. N. CONSTANTINIDES, Δύο χειρόγραφα ἀπὸ τὰ Πάνω Λεύκαρα, *EKEE* 12 (1983), 185-189, 193; C. N. CONSTANTINIDES, Ὁ γραφεὴς τοῦ εὐαγγελισταρίου Λευκάρων, *EKEE* 13-16, 1 (1984-1987), 627-646; CONSTANTINIDES – BROWNING, 203-205.

61. G. IOANNIDES, Χειρόγραφα τῆς Ἐπισκοπῆς Λευκάρων, in *Πρακτικὰ Ἀ' Ἐπιστημονικοῦ Συνεδρίου “Ἱερὰ Μητρόπολις Τριμυθοῦντος: Ἐκκλησιαστικὴ ἱστορία καὶ παράδοσις”*. Μοσφιλωτή, 19-20 Ἀπριλίου 2017 (in press).

both in the text and in the margin can be considered an evidence of the Cypriot origin of the manuscript.

The following section (ff. 50v-62r) contains the Gospel readings prescribed for the morning and evening services of the Holy Week (*Εὐαγγέλια τῆς μεγάλης ἑβδομάδος πρωὶ καὶ ἑσπέρας*):

1. Holy Wednesday evening (*ἑσπέρας*) Mt 26:4-16, instead of Mt 26:6-16, currently read⁶².

2. The title (f. 59r) mistakenly indicates Holy Wednesday (*τῆ ἁγία καὶ μεγάλη Δ' ἑσπέρας*) instead of Holy Thursday.

3. The pericope for the divine liturgy of Holy Thursday (ff. 59r-61v) is followed by the Gospel of the Washing of the Disciples' Feet (*Εὐαγγέλιο τοῦ Νιπτῆρος*) Jn 13:1-11 (ff. 61v-62r) and Jn 13:12-17 (*μετὰ τὸ νίψασθαι*) (f. 62r)⁶³.

The following section includes: the Twelve Passion Gospels (*Εὐαγγέλια τῶν ἁγίων Παθῶν*) (ff. 62r-70v); the pericopes read during the Holy Friday services (*Εὐαγγέλια τῆ ἁγία καὶ μεγάλη Παρασκευῆ*); the Royal Hours (ff. 70v-71v), the vespers (*ἑσπέρας*) (ff. 71v-73v); and the pericopes read during the morning and evening services of Holy Saturday (*τῷ ἁγίῳ καὶ μεγάλῳ Σαββάτῳ*) (ff. 73v-74v)⁶⁴.

62. GREGORY, *Textkritik*, 362.

63. GREGORY, *Textkritik*, 362. The rite of Constantinople, both the cathedral (centred in Saint Sophia Cathedral) and the monastic (centred in the Monastery of Stoudios) celebrate the office of the Washing of the Disciple's Feet before the divine liturgy. See respectively: J. MATEOS, *Le Typicon de la Grande Église. Ms. Sainte-Croix no 40, Xe siècle. Introduction, texte critique, traduction et notes* [OCA 165-166], Rome 1962-1963, 72-75; R. H. JORDAN, *The Synaxarion of the Monastery of the Theotokos Evergetis. March-August. The Movable Cycle* (Belfast Byzantine Texts and Translations 6.6), Belfast 2005, 474-483. M. ARRANZ, *Le Typicon du Monastère du Saint-Sauver à Messine. Codex Messinensis gr. 115 A. D. 1131*, Rome 1969, 234-236. On the contrary, the rite of Jerusalem, both the cathedral (centred in the Church of the Holy Sepulchre) and the monastic (centred in the Monastery of saint Savaas) celebrate the office of the Washing of the Disciples' Feet after the divine liturgy. See respectively: ΠΑΠΑΔΟΠΟΥΛΟΣ-ΚΕΡΑΜΕΥΣ, *Ἀνάλεκτα Ἱεροσολυμιτικῆς Σταχυολογίας*, Saint Petersburg 1894, v. II, 108-112; N. A. SKRETTA, *Τυπικὸν τῆς ἐκκλησιαστικῆς ἀκολουθίας τῆς ἐν Ἱεροσολύμοις ἁγίας Λαύρας τοῦ ὁσίου καὶ θεοφόρου πατρὸς ἡμῶν Σάββα*, Jerusalem 2012, 334-336.

64. GREGORY, *Textkritik*, 363.

The first section closes with the *Eothina* Gospel pericopes:⁶⁵

(a) the eleven *Ἀναστάσιμα Ἐωθινὰ* (ff. 74v-76r).

(b) the *Ἐωθινὰ* Gospels for the feasts of the Ascension (third *Ἀναστάσιμον Ἐωθινόν*, Mk 16:9-20) and the Pentecost (Jn 20:19-23) (f. 76r).

(c) the *Ἐωθινὰ* Gospels read during the services for the feasts (*Εὐαγγέλια ἔωθινὰ τῶν ἑορτῶν*) of: September 8, September 14, December 26, February 2, March 25, August 6, August 15 (f. 76v).

(d) the *Ἐωθινὰ* Gospels read during the services of the Bright Week (*τὰ εὐαγγέλια τὰ ἔωθινὰ τῆς διακινήσιμου*), from Monday to Friday (f. 76v).

(e) the *Ἀναστάσιμα Ἐωθινὰ* Gospels read during the services of Sundays of the Pentikostarion period, i.e. from Thomas's Sunday to All saints' Sunday (f. 76v).

Apart from the eleven *Ἀναστάσιμα Ἐωθινὰ* read on Sundays, references to *Ἐωθινὰ* read on feast days are scarce⁶⁶. The archaic cathedral liturgical tradition of Constantinople does not adopt a Gospel reading during matins⁶⁷. In the 9th century the eleven Sunday *Ἀναστάσιμα Ἐωθινὰ* are imported from Jerusalem to Constantinople⁶⁸. During the same period

65. GREGORY, *Textkritik*, 364.

66. References to *Ἐωθινὰ* read on feast days (f. 76v) and the whole *Μηνολόγιον* (ff. 76v-108r), except for the Sundays of the whole year, do not exceed nineteen instances: September 8 and 14, November 21, December 25 and 26, January 6, February 2 and 24, March 9 and 25, May 8 and 24, June 24 and 29, July 1, August 6, 15, 29, and Thursday of the Ascension.

67. J. MATEOS, Quelques problèmes de l'orthros byzantin, *Proche-Orient Chrétien* 11 (1961), 32-35; M. ARRANZ, L'office de l'Asmatikos Orthros ("matines chantées") de l'ancien Euchologe byzantin, *OCP* 47 (1981), 134-135, 153-157; E. VELKOVSKA, I "dodici prokeimena" del mattutino cattedrale bizantino, in H.-J. FEULNER - E. VELKOVSKA - R. F. TAFT (eds.) *Crossroad of Cultures. Studies in Liturgy and Patristics in Honor of Gabriele Winkler* (OCA 260), Rome 2000, 705-716.

68. S. JANERAS, I vangeli domenicali della resurrezione nelle tradizioni liturgiche agiopolita e bizantina, in G. FARNEDI (ed.) *Paschale Mysterium. Studi in memoria dell'abate Prof. Salvatore Marsili (1910-1983)*, (Studia Anselmiana 91, Analecta liturgica 10), Rome 1986, 55-69; VELKOVSKA, *Lezionari bizantini*, 265-266; GETCHA, *Typikon*, 58-59. During the same period appeared in Constantinople the hymnographical sections related to the eleven *Ἀναστάσιμα Ἐωθινὰ* lections: the eleven *Ἐωθινὰ δοξαστικά* composed by emperor Leon VI, the Wise (886-912); and the eleven *Ἐξαποστειλάρια* by his son, Constantine VII

is introduced in Constantinople, revised and codified the rite of Jerusalem of the corresponding section with eleven/twelve Passion Gospels of Holy Friday matins⁶⁹. The monastic liturgical rite will follow the example of the Sunday *Ἐωθινὸν* and will fix the lections for the matins of the Major feasts (Despotic/feasts of Christ, feasts of the Theotokos, and of the officially celebrated saints)⁷⁰.

Between the seventeen *Ἐωθινὰ* Gospels in Tamasos Lectionary, the one which stands out is that of May 24, read on the feast day of saint Symeon Thavmastoreitis (f. 100v), because it constitutes the liturgical evidence of his veneration in the place where the manuscript was copied or used⁷¹. It is indisputable that saint Symeon is venerated by the Monastery of saint John Chrysostom of Koutsoventis in Cyprus as its patron. The two liturgical *Τυπικὰ* of the Monastery note on May 24:

i. Paris, Bibliothèque Nationale de France, gr. 402 (end of 12th-beginning of 13th century): (f. 153v) “our blessed father and God-bearer Symeon the Miracle-worker of the miraculous mountain, whom we received at the Monastery of Chrysostom as our patron and great helper in the various circumstances of our souls”⁷².

ii. Library of the Greek Patriarchate, Saint Savva Monastery, 635 (15th century): (f. 163v) “our blessed father and God-bearer Symeon the

Porphrogennitos (913-959). N. B. TOMADAKIS, *Ἡ Βυζαντινὴ Ὑμνογραφία καὶ Ποίησις, ἦτοι, εἰσαγωγή εἰς τὴν Βυζαντινὴν Φιλολογίαν*, Athens 1965 [repr. Thessaloniki 1993], 52, 73.

69. S. JANERAS, *Le Vendredi-Saint dans la tradition liturgique byzantine. Structure et histoire de ses offices* [Studia Anselmiana 99, Analecta liturgica 13], Rome 1988, 119-124; R. F. TAFT, Holy Week in the Byzantine Tradition, in M. E. JOHNSON (ed.), *Between Memory and Hope. Readings on the Liturgical Year*, Collegeville 2000, 158-169.

70. E. VELKOVSKA, La celebrazione dei santi nel Typikon greco e slavo, in A. BENVENUTI – M. GARZANITI (eds.), *Il tempo dei santi tra Oriente e Occidente. Liturgia e agiografia dal tardo antico al concilio di Trento. Atti del IV Convegno di studio dell'Associazione italiana per lo studio della santità, dei culti e dell'agiografia. Firenze, 26-28 ottobre 2000*, Rome 2005, 366.

71. In the *Μηνολόγιον* of Tamasos Lectionary (f. 103v) is also included the feast day of Martha (5 July), the mother of saint Symeon: *τῆς ὁσίας Μάρθας μητρὸς τοῦ ὁσίου Συμεῶν τοῦ θαυματουργοῦ*.

72. *τοῦ ὁσίου πατρὸς ἡμῶν καὶ θεοφόρου Συμεῶν τοῦ θαυματουργοῦ τοῦ ἐν τῷ θαυμαστῷ ὄρει ὃν περ ἐλάβωμεν ἐν τῇ ἀγίᾳ μονῇ τοῦ Χρυσοστόμου διὰ τὸ κέκτησθαι αὐτὸν προστάτην καὶ μέγαν ἀντιλήπτωραν ἐν ταῖς ψυχικαῖς ἡμῶν περιστάσεσιν*.

miracle-worker of the miraculous mountain ... whom we received and is commemorated as our patron at the Monastery of Chrysostom and all the churches”⁷³.

Finally, two more liturgical elements preserved in the 16th-century Lectionary of Tamasos refer to ancient liturgical practices:

i. The five Sundays of the Great Lent are written in their chronological order, i.e. “First Sunday, Second Sunday, Third Sunday, Fourth Sunday, Fifth Sunday of Lent” (ff. 46r-48r), while commemorations are lacking completely⁷⁴.

ii. There is no reference to the Great Hours of the feasts of Christmas and Epiphany that replicate the Great Hours of Holy Friday, which as early as the 14th and 15th century, along with the general adoption of the Sabbaitic liturgical *Τυπικὸν* they became widely accepted⁷⁵.

II. 2. *Second section* (ff. 76v-108r)⁷⁶

As already noted, the second section comprises the selected Gospel lections for the calendrical entries of the *Μηνολόγιον*. What follows is an edition of the *Μηνολόγιον* and a short liturgical study which will be limited to a consideration of the main liturgical sources listed here:

73. τοῦ ὁσίου πατρὸς ἡμῶν καὶ θεοφόρου Συμεῶν τοῦ θαυματουργοῦ τοῦ ἐν τῷ θαυμασιῶ ὄρει... ἦν παρελάβεν ἐορτάζειν ἐν τῇ ἀγία τοῦ Χρυσσοστόμου μονῇ καὶ ἐν πάσαις ταῖς ἐκκλησίαις διὰ τὸ κέκτησθαι αὐτὸν προστάτην.

74. On the relevant discussion: G. BERTONIERE, *The Sundays of Lent in the Triodion: The Sundays Without a Commemoration* [OCA 253], Roma 1997. On the third Sunday of the Great Lent is celebrated the adoration of the Holy Cross. See the relevant discussion in: S. PARENTI – E. VELKOVSKA, La Croce nella liturgia bizantina, in B. ULIANICH (ed.), *La Croce. Iconografia e interpretazione (secoli I-inizio XVI). Atti del convegno internazionale di studi, Napoli 6-11 dicembre 1999*, Napoli 2007, v. III, 61-63.

75. On the relevant discussion: GETCHA, *Typikon*, 130-132, 137; S. ALEXOPOULOS, Οἱ Ἀκολουθίες τῶν Ὁρῶν καὶ τῶν Μεγάλων Ὁρῶν: Ἱστορία καὶ Θεολογία, in Holy Synod of the Church of Greece, Synodical Committee of Liturgical Rebirth (ed.) *Οἱ Ἀκολουθίες τοῦ Νυχθημέρου. Πρακτικὰ ἸΕ Πανελληνίου Λειτουργικοῦ Συμποσίου Στελεχῶν Ἱερῶν Μητροπόλεων (Ἱερὰ Μητρόπολις Καισαριανῆς, Βύρωνος καὶ Ἰμμηττοῦ – Πνευματικὸν Κέντρον Ἱεροῦ Ναοῦ Ἁγ. Γεωργίου Καρέα, 22-24 Σεπτεμβρίου 2014)*, Athens 2015, 165-244 (see esp. 211-223, 244).

76. See table 4.

1. The classical editions of the *Μηνολόγια* and Lectionaries, indicatively those of Morcelli, who edited the *Μηνολόγιον* of Basil from Vat. gr. 1631 (c. 976-1025);⁷⁷ and, of Gregory⁷⁸.

2. For the rite of Constantinople: i. the *Συναξάριον* of Constantinople⁷⁹; ii. the so-called *Τυπικόν* of the Great Church of the 10th century⁸⁰; iii. the oldest surviving Constantinopolitan *Εὐχολόγιον*, Paris, Bibliothèque Nationale de France, Coislin 213 (1027);⁸¹ iv. as well as other Constantinopolitan Lectionaries studied by Giagkou⁸², Velkovska⁸³,

77. S. A. MORCELLI, *Μηνολόγιον τῶν Εὐαγγελίων ἑορταστικὸν sive Kalendarium Ecclesiae Constantinopolitanae ...*, Rome 1788, 17-68, 70-105.

78. GREGORY, *Textkritik* 365-386.

79. H. DELEHAYE, *Propylaeum ad Acta Sanctorum Novembris. Synaxarium Ecclesiae Constantinopolitanae ...*, Brussels 1902. For an overview of the *Συναξάριον* of Constantinople and its Cypriot sources: C. N. CONSTANTINIDES, Τὸ Συναξάριον τῆς Ἐκκλησίας Κωνσταντινουπόλεως καὶ ἡ κυπριακὴ ἀγιολογία, in TH. X. GIAGKOU – CH. NASSIS (eds.) *Κυπριακὴ Ἀγιολογία. Πρακτικὰ Ἀ΄ Διεθνοῦς Συνεδρίου. Παραλίμνι, 9-12 Φεβρουαρίου 2012*, Agia Napa – Paralimni 2015, 281-303.

80. This is one of the most important liturgical sources of the Constantinopolitan cathedral tradition. For an introduction to the *Τυπικόν* of the Great Church: E. VELKOVSKA, Libri liturgici bizantini, in A. J. CHUPUNGO (ed.), *Scientia Liturgica. Manuale di Liturgia. I: Introduzione alla liturgia*, Casale Monferrato 1998, 249; R. F. TAFT, I libri liturgici, in G. CAVALLO (ed.), *Lo spazio* [see n. 56], 237-238. Two manuscript sources of the *Typikon* of the Great Church originate from Cyprus: (a) Paris, Bibliothèque Nationale de France, gr. 1590 (1062-63, Fa). On this manuscript: DELEHAYE, *Synaxarium CP*, xxi-xxii; MATEOS, *Typicon I*, v; CONSTANTINIDES – BROWNING, 49-54; and, (b) Oxford, Bodleian Library, Auct. E.5.10 (1336-37, Ox). On this manuscript: MATEOS, *Typicon I*, v-vii; CONSTANTINIDES – BROWNING, 196-198. On the mentions of many Cypriot saints in the *Typikon* of the Great Church: IOANNIDES, *Κυπριακὰ λειτουργικὰ χειρόγραφα*, 245-252.

81. Thereafter Coislin 213. Along with it are listed two additional *Εὐχολόγια*: Grottaferrata, Biblioteca della Badia greca, Γ.β.Ι (13th century); and, Athens, National Library of Greece, 662 (end of the 13th century). M. ARRANZ, *L'eucologio costantinopolitano agli inizi del secolo XI. Hagiasmatarion & Archieratikon (Rituale & Pontificale) con l'aggiunta del Leiturgikon (Messale)*, Rome 1996, 7-54; P. L. KALAITZIDIS, Τρία χειρόγραφα “Πατριαρχικά” εὐχολόγια: Paris Coislin 662, Grottaferrata Γ. β. Ι, Ἑθνικῆς Βιβλιοθήκης τῆς Ἑλλάδος 662. Ἱστορικοκριτικὴ προσέγγιση, in P. I. SKALTSI – N. A. SKRETTA (eds.) *Γηθόσνον Σέβασμα. Ἀντίδορον τιμῆς καὶ μνήμης εἰς τὸν μακαριστὸν καθηγητὴν τῆς Λειτουργικῆς Ἰωάννην Μ. Φουντούλην (+ 2007)*, Thessaloniki 2013, v. 1, 827-994.

82. TH. X. GIAGKOU, *Κανόνες καὶ λατρεία*, Thessaloniki 2001, 93-162.

83. VELKOVSKA, *Lezionario patriarcale*.

Lowden⁸⁴, and, Nelson⁸⁵.

3. For the rite of Jerusalem: i. the Armenian Lectionary which preserves the text of the Greek Hagiopolite Lectionary in Armenian translation, reflecting the liturgical rite of Jerusalem between 415 and 439⁸⁶; ii. the Georgian Lectionary which preserves the text of the Greek Hagiopolite Lectionary in Georgian translation, reflecting the liturgical rite of Jerusalem from the 5th to the 8th century⁸⁷; iii. the Georgian Calendar Sinai, Saint Catherine's Monastery, 34 (10th century) which preserves the Greek Hagiopolite Calendar in Georgian translation, reflecting the liturgical rite of 10th-century Jerusalem⁸⁸; iv. the monograph of Galadza on the liturgical tradition of Jerusalem⁸⁹.

4. Regarding Cypriot sources, attention will be drawn on the Lectionary Paris, Bibliothèque Nationale de France, gr. 318⁹⁰ (ff. 1r-322r) dated between the end of the 12th century and the beginning of the 13th century, connected to the *Ἐγκλείστρα* of saint Neophytos. The manuscript was copied on Cyprus, while it belonged to the library of the *Ἐγκλείστρα*. It furthermore contains notes by the hand of saint Neophytos; and, preserves a number of elements deriving from the liturgical tradition of Constantinople⁹¹. Par. gr. 318, as the title on f. 1r indicates (*Εὐαγγέλιον, Ἐκλογάδιον σὺν Θεῷ ἔχον τὰ Σάββατα καὶ τὰς Κυριακὰς καὶ τὸ Μηνολόγιον*), contains:

1. The lection of Easter Sunday (f. 1r).
2. The lections of the Bright Week (ff. 1r-12v).

84. J. LOWDEN (*The Jaharis Gospel Lectionary. The Story of a Byzantine Book*, New York 2009) includes all the information regarding the other Constantinopolitan sources.

85. NELSON, *Lectionaries*, provides an overview of earlier bibliography on *Lectionaries*.

86. A. RENOUX, *Le codex arménien Jérusalem 121, v. 2: Édition comparée du texte et deux autres manuscrits* [Patrologia Orientalis 36.2], Turnhout 1971.

87. M. TARCHNISCHVILI, *Le grand lectionnaire de l'Église de Jérusalem (Ve-VIIIe siècle)* (CSCO 188-189, 204-205. *Scriptores Iberici* 9-10, 14-15), Louvain 1959-1960.

88. G. GARITTE, *Le calendrier palestino-géorgien du Sinaiticus 34 (Xe siècle)* (SubsHag 30), Brussels 1958.

89. GALADZA, *Liturgy*.

90. Thereafter Par. gr. 318.

91. See the relevant discussion and bibliography in: G. CHRISTODOULOU, *Le livre des Catéchèses de saint Néophyte le Reclus: texte et commentaire historique* [Μελέται καὶ Ὑπομνήματα 7], Nicosia 2009, 147-157.

3. The lections of Saturdays and Sundays during the period from Sunday of Ἀντίπασχα to Palm Sunday (ff. 12v-119v).

4. The lections of the Holy Week (ff. 119v-166r).

5. The eleven Ἐωθινὰ Gospels (ff. 166r-173v).

6. The Μηνολόγιον (ff. 174r-234v).

7. Instructions from the Τυπικὸν (ff. 234v-235v).

8. Pericopes read on different commemorations and processions (Εὐαγγέλια ἀναγιγνωσκόμενα εἰς διαφόρους μνήμας καὶ λιτὰς) (ff. 235v-237r):

i. At the Consecration of a church; December 22 (εἰς ἐγκαίνια ναοῦ· ζήτει Δεκεμβρίῳ κβ΄.)

ii. Another for the Consecration of a church; December 23 (ἕτερον εἰς ἐγκαίνια ναοῦ· ζήτει Δεκεμβρίῳ κγ΄.)

iii. In commemoration of an earthquake; October 26 (εἰς μνήμην σεισμοῦ· ζήτει Ὀκτωβρίῳ κς΄.)

iv. Another for the commemoration of an earthquake; September 25 (ἕτερον τοῦ σεισμοῦ· ζήτει Σεπτεμβρίῳ κέ΄.)

v. In commemoration of the attack by the nations (Εὐαγγέλια εἰς μνήμην ἐφόδους ἐθνῶν) (Lk 13:1-9)

vi. At a procession of thanksgiving for a battle; lection of August 7 (Εὐαγγέλιον εἰς λιτὴν εὐχαριστήριον κατὰ πολεμίων· ζήτει Αὐγουστῶ ζ΄.)

vii. Another for a procession of thanksgiving; lection of December 12 (Εὐαγγέλιον ἕτερον εἰς λιτὴν εὐχαριστήριον· ζήτει Δεκεμβρίῳ ιβ΄.)

viii. For an intercessory procession; lection of Wednesday after Pentecost (Εὐαγγέλιον ἀναγιγνωσκόμενον ἐν λιτῇ παρακλήσεως· ζήτει δ΄ μετὰ τὴν Πεντηκοστήν.)

ix. For the drought (Εὐαγγέλιον εἰς ἀνομβρίαν) (Mt 6:31-34; 7:9-14)

x. For the sick according to the seven priests; lection of April 25 (Εὐαγγέλιον εἰς ἀσθενοῦντας καὶ ἐπὶ ἑπτὰ πρεσβυτέρων· ζήτει Ἀπριλλίῳ κέ΄.)

xi. Another for the sick; lection of Monday of the third week after Easter (ἕτερον εἰς ἀσθενοῦντας· ζήτει τῇ Β΄ τῆς Γ΄ ἑβδομάδος ἀπὸ τοῦ Πάσχα.)

xii. Another for the sick; lection of November 1 (ἕτερον εἰς ἀσθενοῦντας· ζήτει Νοεμβρίῳ α΄.)

xiii. For the investiture of a monk; lection of January 14 (Εὐαγγέλιον εἰς σχῆμα μοναχοῦ· ζήτει Ἰαννουαρίῳ ιδ΄.)

xiv. Another for the investiture of a monk; lecture of Sunday after the Elevation of the Holy Cross (*Ἐτερον εἰς σχῆμα μοναχοῦ· ζήτει Κυριακῆ μετὰ τὴν Ὑψωσιν.*)

xv. For the dead; lecture of Wednesday of the thirty-second week (*Εὐαγγέλιον εἰς κοιμηθέντας· ζήτει τῇ δ' τῆς ΛΒ' ἑβδομάδος.*)

xvi. Another for the dead; lecture of Friday of the third week (*Ἐτερον εἰς κοιμηθέντας· ζήτει Παρασκευῆ τῆς Γ' ἑβδομάδος.*)

xvii. Another for the dead; lecture of Thursday of the third week (*Ἐτερον εἰς κοιμηθέντας· ζήτει τῇ ε' τῆς Γ' ἑβδομάδος.*)

9. The *Ἐωθινὰ* Gospel pericopes read on the Sundays of the Pentikostarion (from Thomas's Sunday to All saints' Sunday, f. 237r).

10. Matthean lections for the weekdays (ff. 237v-272v).

11. Lukan lections for the weekdays read until Thursday of the Cheesefare Week (ff. 272v-322r).

II. 2.1. *Edition of the Μηνολόγιον*

(f. 76v) Μηνὶ Σεπτεμβρίῳ.

α'. Εἰς τὴν ἀρχὴν τῆς Ἰνδίκτου καὶ εἰς τὸν ὄσιον Συμεών.

(f. 77r) β'. Τοῦ ἁγίου μάρτυρος Μάμαντος καὶ Ἰωάννου τοῦ Νηστευτοῦ. Τῇ αὐτῇ ἡμέρᾳ τοῦ ἁγίου Ἰωάννου καὶ Παύλου⁹².

γ'. Τοῦ ἁγίου ἱερομάρτυρος Ἀνθίμου.

(f. 77v) δ'. Τοῦ ἁγίου Βαβύλα καὶ τῶν νηπίων.

ε'. Τοῦ ἁγίου προφήτου Ζαχαρίου.

ς'. Τοῦ ἀρχιστρατήγου Μιχαήλ. Τῇ αὐτῇ ἡμέρᾳ τοῦ ἁγίου Εὐδοξίου.

ζ'. Τοῦ ἁγίου μάρτυρος Σώζοντος.

η'. Εἰς τὸ Γενέσιον τῆς Θεοτόκου.

(f. 78r) θ'. Τῶν ἁγίων Ἰωακεὶμ καὶ Ἄννης.

ι'. Εἰς τὴν προσκύνησιν τοῦ τιμίου Σταυροῦ.

ια'. Τοῦ Σταυροῦ. Τῇ αὐτῇ ἡμέρᾳ τοῦ ἁγίου μάρτυρος Αὐτονόμου ἱερομάρτυρος.

92. Saint John the Faster (*Ἰωάννου τοῦ Νηστευτοῦ*) is mentioned twice on September 2: the first time with saint Mamas; and the second, with saint Paul the Younger (*Ἰωάννου καὶ Παύλου*), both Patriarchs of Constantinople. Obviously, the scribe was not aware that this was the same person. MORCELLI, *Menologion*, 17-18, 70; DELEHAYE, *Synaxarium CP*, 7-8 (2); MATEOS, *Typicon* I, 12-13; GIAGKOU, *Κανόνες*, 115; LOWDEN, *Jaharis*, 34, 94. Par. gr. 318 (f. 175r) on September 2 mentions: *τοῦ ἁγίου μάρτυρος Μάμαντος ... καὶ τῶν ἁγίων πατριαρχῶν Ἰωάννου τοῦ Νηστευτοῦ καὶ Παύλου τοῦ Νέου*.

- ιβ'. Εἰς τὴν προσκύνησιν τῶν τιμίων ξύλων.
 ιγ'. Εἰς τὴν προσκύνησιν τῶν τιμίων ξύλων.
 Σαββάτω πρὸ τῆς Ὑψώσεως.
 Κυριακῇ πρὸ τῆς Ὑψώσεως.
 ιδ'. Εἰς τὴν ἡμέραν τῆς Ὑψώσεως.
(f. 79r) Σαββάτω μετὰ τὴν Ὑψωσιν.
 Κυριακῇ μετὰ τὴν Ὑψωσιν.
 ιε'. Τοῦ ἁγίου μάρτυρος Νικήτα.
 ις'. Τῆς ἁγίας μάρτυρος Εὐφημίας.
(f. 79v) ις'. Τῆς ἁγίας μάρτυρος Σοφίας καὶ τῶν τέκνων αὐτῆς.
 ιη'. Τῆς ὁσίας Θεοδώρας.
(f. 80r) Τῇ αὐτῇ ἡμέρᾳ τοῦ ἁγίου μάρτυρος Εὐμενίου.
 ιθ'. Τοῦ ἁγίου μάρτυρος Τροφίμου καὶ τῶν σὺν αὐτῷ.
 κ'. Τοῦ ἁγίου μάρτυρος Εὐσταθίου καὶ τῆς συνοδείας.
 κα'. Τοῦ ἁγίου ἀποστόλου Κοδράτου.
(f. 80v) κβ'. Τοῦ ἁγίου προφήτου Ἰωνᾶ⁹³.
(f. 84r)⁹⁴ Τῇ αὐτῇ ἡμέρᾳ τοῦ ἁγίου ἱερομάρτυρος Φωκᾶ.
 κγ'. Ἡ σύλληψις τοῦ Προδρόμου.
 κδ'. Τῆς ἁγίας μάρτυρος Θέκλης.
 κε'. Τοῦ Κάμπου ἢ λιτή. Τῇ αὐτῇ ἡμέρᾳ τῆς ὁσίας Εὐφροσύνης.
 κς'. Ἡ μετάστασις τοῦ ἁγίου Ἰωάννου τοῦ Θεολόγου.
 κζ'. Τῆς ἁγίας μάρτυρος Ἐπιχάρεως.
 κη'. Τοῦ ὁσίου πατρὸς ἡμῶν Χαρίτωνος.
(f. 84v) κθ'. Τοῦ ὁσίου πατρὸς ἡμῶν Κυριακοῦ.
 λ'. Τοῦ ἁγίου Γρηγορίου τῆς Μεγάλης Ἀρμενίας.
 Μηνὶ Ὀκτωβρίῳ.
 α'. Τοῦ ἁγίου ἀποστόλου Ἀνανίου.
(f. 81r) Τῇ αὐτῇ ἡμέρᾳ τοῦ ἁγίου Ῥωμανοῦ τοῦ μελωδοῦ.
 β'. Τοῦ ἁγίου ἱερομάρτυρος Κυπριανοῦ.
 γ'. Τοῦ ἁγίου Διονυσίου τοῦ Ἀρεοπαγίτου.

93. Prophet Jonas is commemorated either on September 21, or, on September 22. MORCELLI, *Menologion* 73 (September 22); DELEHAYE, *Synaxarium CP*, 63-70 (September 21 and 22); GREGORY, *Textkritik*, 367 (September 21 and 22); GARITTE, *Calendrier*, 91 (September 21); MATEOS, *Typicon* I, 42-43 (September 22); LOWDEN, *Jaharis*, 96 (September 22); GALADZA, *Liturgy*, 272. Par. gr. 318 (f. 180v) on September 21 mentions τοῦ ἁγίου προφήτου Ἰωνᾶ.

94. As already mentioned (see *supra* and also fig. 2), the sequence of the ff. 81-88 of the manuscript has been disturbed. The edition follows the correct order of the folios re-established based on their content.

- (f. 81v) δ'. Τοῦ ἁγίου Ἱεροθέου.
 ε'. Τῆς ἁγίας Μαιέλχθης.
 ζ'. Τοῦ ἁγίου ἀποστόλου Θωμᾶ.
 ζ'. Τῶν ἁγίων μαρτύρων Σεργίου καὶ Βάκχου.
 η'. Τῆς ἁγίας Πελαγίας τῆς ποτὲ πόρνης.
 θ'. Τοῦ ἁγίου ἀποστόλου Ἰακώβου τοῦ Ἄλφαιου.
 ι'. Τῶν ἁγίων μαρτύρων Εὐλαμπίου καὶ Εὐλαμπίας.
 ια'. Τῶν ἁγίων πατέρων ἡμῶν Νεκταρίου, Ἄρσακίου, Ἄττικοῦ καὶ Σισινίου⁹⁵.
 ιβ'. Τῶν ἁγίων μαρτύρων Ταράχου, Πρόβου καὶ Ἄνδρονίκου.
 (f. 82r) ιγ'. Τῶν ἁγίων μαρτύρων Κάρπου καὶ Παπύλου.
 ιδ'. Τοῦ ἁγίου Ναζαρίου καὶ τῶν σὺν αὐτῶ.
 (f. 82v) ιε'. Τοῦ ἁγίου μάρτυρος Λουκιανοῦ.
 ις'. Τοῦ ἁγίου Λογγίνου τοῦ ἑκατοντάρχου.
 ιζ'. Τοῦ ἁγίου προφήτου Ὡσηέ.
 ιη'. Τοῦ ἁγίου ἀποστόλου καὶ εὐαγγελιστοῦ Λουκᾶ.
 (f. 83r) ιθ'. Τοῦ ἁγίου προφήτου Ἰωήλ.
 κ'. Τοῦ ἁγίου μάρτυρος Ἀρτεμίου καὶ τῶν σὺν αὐτῶ.
 κα'. Τοῦ ὀσίου πατρὸς ἡμῶν Ἰλαρίωνος.
 κβ'. Τοῦ ἁγίου Ἀβερκίου ἐπισκόπου.
 κγ'. Τοῦ ἁγίου Ἰακώβου τοῦ ἀδελφοθέου.
 (f. 83v) κδ'. Τοῦ ἁγίου μάρτυρος Ἀρέθα καὶ τῶν σὺν αὐτῶ.
 κε'. Τῶν ἁγίων Νοταρίων.
 κς'. Τοῦ μεγάλου σειμοῦ καὶ τοῦ ἁγίου μεγαλομάρτυρος Δημητρίου.
 κζ'. Τὰ καταθέσια τῆς τιμίας κάρας τοῦ Προδρόμου.
 (f. 86r) Τῇ αὐτῇ ἡμέρᾳ τοῦ ἁγίου μάρτυρος Νέστορος.
 κη'. Τοῦ ἁγίου μάρτυρος Ἀνδρέου.
 κθ'. Τοῦ ὀσίου πατρὸς ἡμῶν Ἀβραμίου.
 λ'. Τοῦ ἁγίου Κυριακοῦ.
 λα'. Τοῦ ἁγίου ἱερομάρτυρος Ἐπιμάχου.
 Μηνὶ Νοεμβρίῳ.
 α'. Τῶν ἀναργύρων Κοσμᾶ καὶ Δαμιανοῦ.

95. The commemoration of Apostle Philip is lacking while the commemoration of the archbishops of Constantinople is the only included. MORCELLI, *Menologion*, 26-27; DELEHAYE, *Synaxarium CP*, 129 (1); GREGORY, *Textkritik*, 368-369; MATEOS, *Typicon I*, 66-67 (Fa, Ox); ΓΙΑΓΚΟΥ, *Κανόνες*, 116; LOWDEN, *Jaharis*, 34, 97. Par. gr. 318 (ff. 185r-v) commemorates saint Zinai (τῆς ἁγίας μάρτυρος Ζηναΐδος) and Patriarchs Nektarios, Arsakios, Attikos and Sissinios (τῶν ἁγίων πατριαρχῶν Νεκταρίου, Ἄρσακίου, Ἄττικοῦ καὶ Σισινίου).

(f. 86v) β'. Τοῦ ἁγίου Ἀκινδύνου καὶ τῶν σὺν αὐτῶ.

γ'. Τοῦ ἁγίου Ἀκεψιμᾶ, Ἀειθαλᾶ καὶ Ἰωσήφ.

δ'. Τοῦ ὁσίου Ἰωαννικίου.

ε'. Τῶν ἁγίων Γαλακτίωνος καὶ Ἐπιστήμης.

ς'. Τοῦ ἁγίου Παύλου τοῦ ὁμολογητοῦ.

ζ'. Τῶν ἁγίων λγ' τῶν ἐν Μελιτινῇ μαρτυρησάντων.

η'. Εἰς τὴν σύναξιν τῶν Ἀρχαγγέλων.

θ'. Τῆς ὁσίας Ματρῶνας.

(f. 87r) ι'. Τῶν ἁγίων μαρτύρων Χριστοφόρου καὶ Ἀντωνίου καὶ τοῦ ἁγίου μάρτυρος Ὁρέστου καὶ Θεοδοσίου τοῦ βασιλέως.

ια'. Τοῦ ἁγίου μάρτυρος Μηνᾶ.

ιβ'. Τοῦ ἁγίου Ἰωάννου τοῦ Ἐλεήμονος.

ιγ'. Τοῦ ἁγίου Ἰωάννου τοῦ Χρυσοστόμου.

ιδ'. Τοῦ ἁγίου ἀποστόλου Φιλίππου⁹⁶.

(f. 87v) ιε'. Τῶν ἁγίων Ὁμολογητῶν.

ις'. Τοῦ ἁγίου ἀποστόλου καὶ εὐαγγελιστοῦ Ματθαίου.

ιζ'. Τοῦ ἁγίου Γρηγορίου τοῦ θαυματουργοῦ.

ιη'. Τοῦ ἁγίου Πλάτωνος καὶ Ῥωμανοῦ.

ιθ'. Τοῦ ἁγίου προφήτου Ἀβδιοῦ.

κ'. Τοῦ ἁγίου μάρτυρος Δασίου.

κα'. Τὰ Εἰσόδια τῆς Θεοτόκου ἐν τῷ Ναῶ.

(f. 88r) κβ'. Τῆς ἁγίας μάρτυρος Κικιλίας.

(f. 88v) κγ'. Τῶν ἁγίων Ἀμφιλοχίου ἐπισκόπου Ἰκονίου καὶ τοῦ ἁγίου πατριάρχου Προκλου⁹⁷.

κδ'. Τοῦ ἁγίου Γρηγορίου ἐπισκόπου Ἀκραγαντίνων⁹⁸.

96. In Par. gr. 318 (f. 191v) on November 14, apart from Apostle Philip are also commemorated emperors Justinian and Theodora (τοῦ ἁγίου ἀποστόλου Φιλίππου ... τῇ αὐτῇ ἡμέρᾳ μνήμην ἐπιτελοῦμεν Ἰουστινιανοῦ καὶ Θεοδώρας τῶν βασιλέων). GIAGKOU, *Κανόνες*, 123; CHRISTODOULOU, *Livre*, 155.

97. In most of the sources on November 20 is commemorated Proklos, Patriarch of Constantinople. DELEHAYE, *Synaxarium CP*, 240 (2); GREGORY, *Textkritik*, 371; MATEOS, *Typicon I*, 108-109. Par. gr. 318 (f. 192v) on November 20 notes τῶν ἁγίων πατριαρχῶν Προκλου καὶ Μαξίμου, Ανατολίου καὶ Γενναδίου. There exist instances in which the saint is commemorated on November 23. GREGORY, *Textkritik*, 371 (Ev1 32).

98. The commemoration of saint Catherine is lacking. DELEHAYE, *Synaxarium CP*, 253-254 (2); GREGORY, *Textkritik*, 371; GARITTE, *Calendrier*, 394. As for the four sources of the *Typikon* of the Great Church, in two of them (H and P) saint Catherine is not commemorated, while she appears in the two *Typika* of Cypriot origin (Fa and Ox). MATEOS, *Typicon I*, 112-

- κε'. Τοῦ ἁγίου Κλήμεντος Πάπα Ῥώμης καὶ Πέτρου Ἀλεξανδρείας.
 κς'. Τοῦ ὁσίου Ἄλυπτιου τοῦ στυλίτου καὶ Ἀκακίου τοῦ ἐν τῇ Κλίμακι.
 κζ'. Τοῦ ἁγίου Ἰακώβου τοῦ Πέρσου.
 κη'. Τοῦ ὁσίου Στεφάνου τοῦ Νέου.
 κθ'. Τοῦ ἁγίου Εἰρηνάρχου.
 λ'. Τοῦ ἁγίου ἀποστόλου Ἀνδρέου.
 Μηνὶ Δεκεμβρίῳ.
 α'. Τοῦ ἁγίου προφήτου Ναούμ.
 β'. Τοῦ ἁγίου προφήτου Ἀββακούμ.
 γ'. Τοῦ ἁγίου προφήτου Σοφονίου.
 δ'. Τῆς ἁγίας μάρτυρος Βαρβάρας.
 ε'. Τοῦ ὁσίου πατρὸς ἡμῶν Σάβα.
 ς'. Τοῦ ἁγίου πατρὸς ἡμῶν Νικολάου.
 ζ'. Τοῦ ἁγίου Ἀμβροσίου.
 η'. Τοῦ ὁσίου πατρὸς ἡμῶν Παταπίου.
 θ'. Ἡ σύλληψις τῆς ἁγίας Ἄννης.
 ι'. Τῶν ἁγίων Μηνᾶ, Ἐρμογένους καὶ Εὐγράφου⁹⁹.
 ια'. Τοῦ ὁσίου Δανιὴλ τοῦ στυλίτου.
 ιβ'. Τοῦ ἁγίου πατρὸς ἡμῶν Σπυριδωνος ἐπισκόπου.
 (f. 85r) ιγ'. Τοῦ ἁγίου μάρτυρος Εὐστρατίου καὶ τῶν σὺν αὐτῷ.
 (f. 85v) ιδ'. Τοῦ ἁγίου μάρτυρος Θύρσου καὶ τῆς συνοδείας <αὐτοῦ>.
 ιε'. Τοῦ ἁγίου μάρτυρος Ἐλευθερίου.
 ις'. Τοῦ ἁγίου προφήτου Ἀγγαίου.
 ιζ'. Τῶν ἁγίων γ' Παίδων.
 ιη'. Τοῦ ἁγίου μάρτυρος Φιλεταίου.
 ιθ'. Τοῦ ἁγίου μάρτυρος Βονιφατίου.
 κ'. Τοῦ ἁγίου Ἰγνατίου τοῦ θεοφόρου.
 κα'. Τῆς ἁγίας μάρτυρος Ἰουλιανῆς.
 κβ'. Τῆς ἁγίας Ἀναστασίας.
 Σαββάτῳ τῶν ἁγίων Προπατόρων.
 (f. 89r) Κυριακῇ τῶν ἁγίων Προπατόρων.
 Σαββάτῳ πρὸ τῆς Χριστοῦ Γεννήσεως.
 κγ'. Τῶν ἁγίων ι' μαρτύρων τῶν ἐν Κρήτῃ.
 κδ'. Τῆς ἁγίας μάρτυρος Εὐγενίας.

113; and also: MORCELLI, *Menologion*, 79 (commemorated on November 25). Par. gr. 318 (f. 192v) on November 25 mentions: *τοῦ ἁγίου Κλήμεντος Ῥώμης καὶ Πέτρου Ἀλεξανδρείας καὶ τῆς ἁγίας Αἰκατερίνης καὶ τοῦ ἁγίου μεγαλομάρτυρος Μερκουρίου.*

99. Ἐνγράφου cod.

(f. 89v) Κυριακή πρὸ τῆς Χριστοῦ Γεννήσεως τῶν ἁγίων Προπατόρων.

(f. 90r) Τῆ παραμονὴ τῆς Χριστοῦ Γεννήσεως.

(f. 90v) κε΄. Τῆ ἁγία Χριστοῦ Γεννήσει.

(f. 91r) κς΄. Εἰς τὴν σύναξιν τῆς Θεοτόκου.

(f. 91v) κς΄. Εἰς τὸν ἅγιον πρωτομάρτυρα Στέφανον.

κη΄. Τῶν ἁγίων Δισμυρίων.

κθ΄. Τῶν ἁγίων Νηπιίων.

λ΄. Τοῦ ἁγίου Μαρκέλλου.

λα΄. Μεθέορτον.

Σαββάτω μετὰ τὰ Γέννα.

(f. 92r) Κυριακή μετὰ τὴν Χριστοῦ Γέννησιν.

Σαββάτω πρὸ τῶν Φώτων.

Κυριακή πρὸ τῶν Φώτων.

(f. 92v) Μηνὶ Ἰαννουαρίῳ.

α΄. Εἰς τὴν περιτομὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τοῦ ἁγίου Βασιλείου.

(f. 93r) β΄. Τοῦ ἁγίου Σιλβέστρου Πάπα Ῥώμης.

γ΄. Τοῦ ἁγίου μάρτυρος Γορδίου καὶ τοῦ ἁγίου προφήτου Μαλαχίου.

δ΄. Τοῦ ὁσίου πατρὸς ἡμῶν Παύλου τοῦ Θηβαίου.

ε΄. Τῆ παραμονὴ τῶν ἁγίων Φώτων. (f. 93v)

(f. 94r) ς΄. Εἰς τὴν ἡμέραν τῶν Φώτων.

ζ΄. Εἰς τὴν σύναξιν τοῦ ἁγίου Ἰωάννου τοῦ προφήτου προδρομοῦ καὶ βαπτιστοῦ.

(f. 94v) Σαββάτω μετὰ τὰ Φῶτα.

Κυριακή μετὰ τὰ Φῶτα.

η΄. Τοῦ ἁγίου μάρτυρος Ἰουλιανοῦ.

(f. 95r) θ΄. Τοῦ ἁγίου μάρτυρος Πολυεύκτου.

ι΄. Μεθέορτα τῶν Φώτων καὶ τοῦ ἁγίου Γρηγορίου Νύ<σ>σης.

ια΄. Μεθέορτα καὶ τοῦ ὁσίου πατρὸς ἡμῶν Θεοδοσίου τοῦ Κοινοβιάρχου.

ιβ΄. Μεθέορτα.

ιγ΄. Τῶν ἁγίων μαρτύρων Ἐρμούλου καὶ Στρατονίκου.

ιδ΄. Τῶν ἁγίων Ἀββάδων.

ιε΄. Τῶν ὁσίων πατέρων ἡμῶν Παύλου τοῦ Θηβαίου καὶ Ἰωάννου τοῦ Καλυβίτου.

ις΄. Εἰς τὴν προσκύνησιν τῆς τιμίας ἀλύσεως τοῦ ἁγίου ἀποστόλου Πέτρου.

ις΄. Τοῦ ὁσίου πατρὸς ἡμῶν Ἀντωνίου.

ιη΄. Τῶν ἐν ἁγίοις πατέρων ἡμῶν Ἀθανασίου καὶ Κυρίλλου.

ιθ΄. Τοῦ ὁσίου Μακαρίου τοῦ Αἰγυπτίου.

- κ'. Τοῦ ὁσίου πατρὸς ἡμῶν Εὐθυμίου.
 κα'. Τοῦ ὁσίου Μαξίμου.
 κβ'. Τοῦ ἁγίου ἀποστόλου Τιμοθέου καὶ τοῦ ἁγίου ὀσιομάρτυρος Ἀναστασίου τοῦ Πέρσου.
 κγ'. Τοῦ ἁγίου ἱερομάρτυρος Κλήμεντος Ἀγκύρας.
 κδ'. Τῆς ὁσίας Ξένης.
 κε'. Τοῦ ἁγίου Γρηγορίου τοῦ Θεολόγου.
(f. 95v) κς'. Εἰς τὴν μνήμην τοῦ φόβου. Τῇ αὐτῇ ἡμέρᾳ τοῦ ἁγίου Ξενοφῶντος καὶ τῶν σὺν αὐτῷ.
 κςζ'. Τοῦ ἁγίου Ἰωάννου τοῦ Χρυσοστόμου ἡ ἐπάνοδος.
 κη'. Τοῦ ἁγίου Ἐφραϊμ τοῦ Σύρου.
 κθ'. Ἡ ἐπάνοδος τοῦ λειψάνου τοῦ ἁγίου ἱερομάρτυρος Ἰγνατίου τοῦ Θεοφόρου.
(f. 96r) λ'. Τοῦ ἁγίου Ἰππολύτου.
 λα'. Τῶν ἁγίων ἀναργύρων Κύρου καὶ Ἰωάννου.
 Μηνὶ Φεβρουαρίῳ.¹⁰⁰
 α'. Τοῦ ἁγίου μάρτυρος Τρύφωνος.
(f. 96v) β'. Ἡ Ὑπαπαντὴ τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.
(f. 97r) γ'. Τοῦ δικαίου Συμεῶν.
 δ'. Τοῦ ἁγίου Ἰσιδώρου.
 ε'. Τῆς ἁγίας μάρτυρος Ἀγάθης.
 ς'. Τοῦ ἁγίου Βουκόλου.
 ζ'. Τοῦ ἁγίου μάρτυρος Θεοδώρου.
 η'. Τοῦ ἁγίου προφήτου Ζαχαρίου.
 θ'. Τοῦ ἁγίου Νικηφόρου.
 ι'. Τοῦ ἁγίου μάρτυρος Χαραλάμπους.
 ια'. Τοῦ ἁγίου ἱερομάρτυρος Βλασίου.
 ιβ'. Τοῦ ἁγίου Μελετίου Ἀντιοχείας.
 ιγ'. Τοῦ ὁσίου Μαρτινιανοῦ.
 ιδ'. Τοῦ ἁγίου πατρὸς ἡμῶν Αὐξεντίου. Τῇ αὐτῇ ἡμέρᾳ τῶν ἁγίων Ἀββάδων.
 ιε'. Τοῦ ἁγίου ἀποστόλου Ὀνησίμου.
 ις'. Τοῦ ἁγίου μάρτυρος Παμφίλου.
 ιςζ'. Τοῦ ἁγίου Θεοδώρου τοῦ Τήρωνος.
 ιη'. Τοῦ ἁγίου Λέοντος Πάπα Ῥώμης.
(f. 97v) κ'. Τοῦ ἁγίου Εὐσταθίου.
 κγ'. Τοῦ ἁγίου Πολυκάρπου.

100. Φεβρουαρίῳ cod.

κδ'. Ἡ εὐρεσις τῆς τιμίας κεφαλῆς τοῦ ἁγίου Ἰωάννου τοῦ Προδρομοῦ.

κε'. Τοῦ ἁγίου Ταρασίου.

κζ'. Τοῦ ἁγίου Πορφυρίου.

κς'. Τοῦ ἁγίου Μαρκιανοῦ.

κθ'. Τῶν ἁγίων μαρτύρων Σαδῶθ καὶ τῶν σὺν αὐτῷ.

(f. 98r) Μηνὶ Μαρτίῳ.

α'. Τῆς ἁγίας καὶ ὀσιομάρτυρος Εὐδοκίας.

β'. Τοῦ ἁγίου ἱερομάρτυρος Θεοδοίου.

γ'. Τῶν ἁγίων μαρτύρων Κλεονίκου, Εὐ<τ>ροπίου.

δ'. Τῶν ἁγίων Παύλου καὶ Ἰουλιανῆς.

ε'. <Τ>οῦ ἁγίου μάρτυρος Κόνωνος.

ς'. Τῶν ἁγίων μβ' μαρτύρων.

ζ'. Τῶν ἁγίων ἱερομαρτύρων Αἰθερίου καὶ τῶν σὺν <αὐτῷ>.

η'. Τοῦ ἁγίου Θεοφυλάκτου.

θ'. Τῶν ἁγίων μ' μαρτύρων.

(f. 98v) ι'. Τοῦ ὀσίου Σωφρονίου πατριάρχου.

ια'. Τοῦ ἁγίου Κοδράτου.

ιβ'. Τοῦ ὀσίου Θεοφάνους.

ιγ'. <Τ>οῦ ἁγίου Νικηφόρου.

ιδ'. Τοῦ ἁγίου Εὐσχήμενος.

ιε'. Τοῦ ἁγίου μάρτυρος Πιονίου.

ις'. Τοῦ ἁγίου μάρτυρος Σαβίνου.

ιζ'. Τοῦ ἁγίου Ἀλεξίου ἀνθρώπου τοῦ Θεοῦ καὶ ἡ ἀνάστασις Λαζάρου τοῦ φίλου τοῦ Χριστοῦ.

(f. 99r) ιη'. Τοῦ ἁγίου Κυρίλλου.

ιθ'. Τῶν ἁγίων μαρτύρων Χρυσάνθου καὶ Δαρείας.

κ'. Τῶν ἁγίων Πατέρων τῶν ἀναιρεθέντων.

κα'. Τῆς ἁγίας μάρτυρος Φαύστης.

κβ'. Τοῦ ἁγίου μάρτυρος Βασιλείου πρεσβυτέρου.

κγ'. Τοῦ ὀσίου πατρὸς ἡμῶν Νίκωνος καὶ τῶν μαθητῶν αὐτοῦ διακοσίων.

κδ'. Τῆς ἁγίας μάρτυρος Χριστίνης.

κε'. Εἰς τὸν Εὐαγγελισμόν τῆς Ὑπεραγίας Θεοτόκου.

(f. 99v) κς'. Τοῦ ἀρχαγγέλου Γαβριήλ.

κθ'. Τοῦ ἁγίου Ἰωάννου πατριάρχου Ἱεροσολύμων.

λ'. Τοῦ ὀσίου Ἰωάννου τοῦ τῆς Κλίμακος.

λα'. Τοῦ ἁγίου Κυριακοῦ τοῦ φανερωθέντος τοῦ τιμίου Σταυροῦ.

Μηνὶ Ἀπριλλίῳ.

α'. Τῆς ὀσίας Μαρτίας.

- γ'. Τῶν ἁγίων μαρτύρων Θεοδούλου καὶ Ἀγαθοδότης¹⁰¹.
 δ'. Τῆς ἁγίας μάρτυρος Ὑπομονῆς καὶ τοῦ Ἰωσήφ τοῦ ἕμνογράφου.
 ε'. Τῶν ἁγίων ρκ' μαρτύρων τῶν ἐν Περσίδι.
 ς'. Τοῦ ἁγίου μάρτυρος Εὐτυχίου.
 η'. Τοῦ ἁγίου Κελεστίνου Πάπα Ῥώμης.
 θ'. Τῶν ἁγίων Πατερμουθίου καὶ Κόπρη¹⁰².
 ι'. Τοῦ ἁγίου Τερεντίου καὶ τῶν σὺν αὐτῷ.
 ια'. <Τ>οῦ ἁγίου ἱερομάρτυρος Ἀντίπα.
 ιδ'. Τοῦ ἁγίου Συμεὼν καὶ Ἰακώβου ἐπισκόπου Ἀντιοχείας.
 ιε'. Τοῦ ἁγίου Σάβα τοῦ Γόθου.
 ις'. Τῆς ἁγίας μάρτυρος Εἰρήνης καὶ Χιονίας καὶ Ἀγάπης.
 ιζ'. Τοῦ ἁγίου Συμεὼν τοῦ ἐν Πύδνῃ καὶ Ἀγαπητοῦ Πάπα Ῥώμης.
 ιη'. Τοῦ ὁσίου Γεωργίου ἐπισκόπου.
 ιθ'. Τοῦ ἁγίου Λογγίνου τοῦ Ἰσαύρου.
 κ'. Τοῦ ὁσίου Ἀναστασίου τοῦ Σινᾶ Ὁρους.
 κα'. Τοῦ ἁγίου Μαξιμίμου ἀρχιεπισκόπου.
 κβ'. Τοῦ ὁσίου Θεοδώρου Συκεῶν.
 κγ'. Τοῦ ἁγίου μεγαλομάρτυρος Γεωργίου.
 κδ'. Τοῦ ὁσίου πατρὸς ἡμῶν Τιμοθέου.
 κε'. Τοῦ ἁγίου ἀποστόλου καὶ εὐαγγελιστοῦ Μάρκου.
(f. 100r) κς'. Τοῦ ἁγίου μάρτυρος Βασιλέως.
 κζ'. Τοῦ ἁγίου Συμεὼν τοῦ συγγενοῦς τοῦ Κυρίου.
 κη'. Τοῦ ἁγίου ἀποστόλου Ἰάσωνος.
 κθ'. Τοῦ ἁγίου Ἀνδρέου Κορήτης.
 λ'. Τοῦ ἁγίου ἀποστόλου Ἰακώβου τοῦ Ζεβεδαίου.
 Μηνὶ Μαίῳ.
 α'. Τοῦ ἁγίου προφήτου Ἰερεμίου.
 β'. Τοῦ ἁγίου πατρὸς ἡμῶν Ἀθανασίου.
 γ'. Τῶν ἁγίων μαρτύρων Τιμοθέου καὶ Μαύρας.

101. Ἀγαθοδότης cod.] Ἀγαθόποδος MORCELLI, *Menologion*, 92 (April 4); DELEHAYE, *Synaxarium CP*, 583-586 (April 1-4); GREGORY, *Textkritik*, 378 (April 4); MATEOS, *Typicon I*, 262-263 (April 4); LOWDEN, *Jaharis*, 106 (April 4). All the aforementioned sources mention Ἀγαθόποδος and commemorate the two martyrs on April 4. Par. gr. 318 (f. 217v) for the same day mentions: τῶν ἁγίων μαρτύρων Θεοδούλου καὶ Ἀγαθόποδος καὶ τοῦ ὁσίου Ἰωσήφ τοῦ ἕμνογράφου.

102. Their commemoration occurs in liturgical sources on April 9. GREGORY, *Textkritik*, 378; GARITTE, *Calendrier*, 195-196; LOWDEN, *Jaharis*, 106; as well as on December 17. DELEHAYE, *Synaxarium CP*, 320 (2); MATEOS, *Typicon I*, 136-137.

- δ. Τοῦ ἁγίου μάρτυρος Ἀφροδισίου.
 ε'. Τῆς ἁγίας μάρτυρος Πελαγίας τῆς παρθένου.
 ς'. Τοῦ δικαίου Ἰώβ.
 ζ'. Τοῦ ἐν οὐρανῷ φανέντος σημείου τοῦ τιμίου Σταυροῦ.
 η'. Τοῦ ἁγίου ἀποστόλου καὶ εὐαγγελιστοῦ Ἰωάννου τοῦ Θεολόγου καὶ τοῦ
 ὁσίου πατρὸς ἡμῶν Ἀρσενίου.
(f. 100v) θ'. Τοῦ ἁγίου προφήτου Ἡσαίου.
 ι'. Τοῦ ἁγίου ἀποστόλου Σίμωνος.
 ια'. Εἰς τὸ γενέθλιον¹⁰³ τῆς πόλεως καὶ τοῦ ἁγίου Μωκίου.
 ιβ'. Τῶν ἁγίων Ἐπιφανίου καὶ Γερμανοῦ.
 ιγ'. Τοῦ ἁγίου μάρτυρος Ἀλεξάνδρου.
 ιδ'. Τῆς ἁγίας μάρτυρος Γλυκερίας.
 ιε'. Τοῦ ὁσίου πατρὸς ἡμῶν Παχωμίου καὶ Θεοδώρου τοῦ ἡγιασμένου.
 ις'. Τοῦ ἁγίου προφήτου Ζαχαρίου.
 ιζ'. Τοῦ ἁγίου Πατρικίου καὶ τῶν σὺν αὐτῷ.
 ιη'. Τοῦ ἁγίου μάρτυρος Φιλεταίου καὶ τῆς συνοδείας αὐτοῦ.
 ιθ'. Τοῦ ἁγίου μάρτυρος Σόλωνος.
 κ'. Τοῦ ἁγίου μάρτυρος Θαλελαίου.
 κα'. Τῶν ἁγίων βασιλέων Κωνσταντίνου καὶ Ἑλένης.
 κβ'. Τοῦ ἁγίου μάρτυρος Βασιλίσκου.
 κγ'. Τοῦ ὁσίου πατρὸς ἡμῶν καὶ ὁμολογητοῦ Μιχαὴλ ἐπισκόπου Συνάδων.
 κδ'. Τοῦ ὁσίου πατρὸς ἡμῶν Συμεῶν τοῦ ἐν τῷ θαυμαστῷ ὄρει.
 κε'. Ἡ τρίτη εὐρεσις τῆς τιμίας κεφαλῆς τοῦ Προδρόμου.
 κς'. Τοῦ ἁγίου ἀποστόλου Ἰούδα.
 κζ'. Τοῦ ἁγίου μάρτυρος Θεράποντος.
 κη'. Τοῦ ὁσίου πατρὸς ἡμῶν Κλήμεντος τοῦ ποιητοῦ.
 κθ'. Τῆς ἁγίας μάρτυρος Θεοδοσίας.
 λ'. Τοῦ ὁσίου πατρὸς ἡμῶν Ἀκακίου¹⁰⁴.
 λα'. Τοῦ ἁγίου μάρτυρος Ἐρμείου.
 Μηνὶ Ἰουνίῳ.
 α'. Τοῦ ἁγίου μάρτυρος Ἰουστίνου τοῦ φιλοσόφου.
 β'. Τοῦ ἁγίου Νικηφόρου πατριάρχου.
 γ'. Τοῦ ἁγίου μάρτυρος Λουκιανοῦ¹⁰⁵.

103. γενέθλιον cod.

104. Ἀκακίου cod.] Ἰσαακίου. DELEHAYE, *Synaxarium CP*, 717-718 (4); GREGORY, *Textkritik*, 380; Mateos, *Typicon* I, 300-301; LOWDEN, *Jaharis*, 110. Par. gr. 318 (f. 220v) mentions on May 30 τοῦ ὁσίου Ἰσαακίου.

105. Λουκιανοῦ cod.; GREGORY, *Textkritik*, 380; Par. gr. 318 (f. 221r)] Λουκιλλιανοῦ

- δ. Τοῦ ἁγίου Μητροφάνους.
 ε. Τοῦ ὁσίου πατρὸς ἡμῶν Δωροθέου.
 ζ. Τοῦ ἁγίου μάρτυρος Θεοδότου Ἀγκύρας.
(f. 101r) η. Τοῦ ἁγίου μεγαλομάρτυρος Θεοδώρου τοῦ στρατηλάτου.
 θ. Τοῦ ἁγίου Κυρίλλου.
 ι. Τοῦ ἁγίου ἱερομάρτυρος Τιμοθέου.
 ια. Τῶν ἁγίων ἀποστόλων Βαρθολομαίου καὶ Βαρνάβα.
 ιβ. Τοῦ ὁσίου πατρὸς ἡμῶν Ἰνουφρίου.
 ιγ. Τῆς ἁγίας Ἀκυλίνης.
 ιδ. Τοῦ ἁγίου προφήτου Ἐλισσαίου καὶ Ἡλιοῦ.
 ιε. Τοῦ ἁγίου προφήτου Ἀμώς.
 ις. Τοῦ ἁγίου Τύχωνος.
 ιζ. Τῶν ἁγίων μαρτύρων Μανουήλ, Σαβὲλ καὶ Ἰσμαήλ.
 ιη. Τοῦ ἁγίου μάρτυρος Λεοντίου.
 ιθ. Τοῦ ἁγίου ἀποστόλου Ἰούδα.
 κ. Τοῦ ἁγίου ἱερομάρτυρος Μεθοδίου.
 κα. Τοῦ ἁγίου μάρτυρος Ἰουλιανοῦ.
 κβ. Τοῦ ἁγίου ἱερομάρτυρος Εὐσεβίου.
(f. 101v) κγ. Τῆς ἁγίας μάρτυρος Ἀγριππίνης.
 κδ. Εἰς τὸ γενέσιον¹⁰⁶ τοῦ Προδρόμου. **(f. 102a)**
(f. 102v) κε. Εἰς μνήμην φόβου ἐθνῶν. Τῇ αὐτῇ ἡμέρᾳ τῆς ἁγίας
 μεγαλομάρτυρος Φεβρωνίας¹⁰⁷.
 κς. Τοῦ ὁσίου Δαβὶδ Θεσσαλονίκης.
 κζ. Τοῦ ὁσίου Σαμψῶν τοῦ ξενοδόχου.
 κη. Τῶν ἁγίων Κύρου καὶ Ἰωάννου.
 κθ. Τῶν ἁγίων ἀποστόλων καὶ κορυφαίων Πέτρου καὶ Παύλου.
(f. 103r) λ. Τῶν ἁγίων ιβ' ἀποστόλων.
 Μηνὶ Ἰουλίῳ.
 α. Τῶν ἁγίων ἀναργύρων Κοσμᾶ καὶ Δαμιανοῦ.
 β. Τὰ καταθέσια τῆς τιμίας ἐσθῆτος.
 γ. Τοῦ ἁγίου μάρτυρος Ὑακίνθου καὶ τοῦ ἁγίου ἀποστόλου Θωμᾶ.
(f. 103v) δ. Τοῦ ἁγίου Ἀνδρέου Κρήτης.
 ε. Τῆς ὁσίας Μάρθας μητρὸς τοῦ ὁσίου Συμεῶν τοῦ θαυματουργοῦ¹⁰⁸.

MORCELLI, *Menologion*, 97; DELEHAYE, *Synaxarium CP*, 725-728 (1); GREGORY, *Textkritik*, 380; MATEOS, *Typicon* I, 202-203; LOWDEN, *Jaharis*, 110.

106. γεννέσιον cod.

107. Φευρωνίας cod.

108. θαυματουργοῦ cod.] ἐν τῷ θαυμαστῷ ὄρει cod. f. 100v; MORCELLI, *Menologion*,

- ζ'. Τοῦ ὁσίου πατρὸς ἡμῶν Σισώη¹⁰⁹.
 ζ'. Τοῦ ὁσίου πατρὸς ἡμῶν Θωμᾶ τοῦ ἐν τῷ Μαλεῶ.
 η'. Τοῦ ἁγίου μεγαλομάρτυρος Προκοπίου.
(f. 104r) θ'. Τοῦ ἁγίου Παγκρατίου.
 ι'. Τῶν ἁγίων με' μαρτύρων τῶν ἐν Νικοπόλει¹¹⁰.
 ια'. Τῆς ἁγίας Εὐφημίας.
 ιβ'. Τῶν ἁγίων Πρόκλου καὶ Ἰλαρίου.
 ιγ'. Τοῦ ἀρχαγγέλου Γαβριήλ.
 ιδ'. Τοῦ ἁγίου ἀποστόλου Ἀκύλα.
 ιε'. Τῶν ἁγίων Κηρύκου καὶ Ἰουλίττης.
 ις'. Τοῦ ἁγίου μάρτυρος Ἀντιόχου.
 Κυριακῆ τῆς Δ' Συνόδου ὅτε ψάλλεται τὰ ἀλλακτὰ εἰς τὴν ἔνωσιν.
 Κυριακῆ τῆς Ε' Συνόδου ὅτε ψάλλεται τὰ ἀλλακτὰ.
 ιζ'. Τοῦ ἁγίου Ἀθηνογένους καὶ τῆς ἁγίας Μαρίνας.
 ιη'. Τοῦ ἁγίου μάρτυρος Αἰμιλιανοῦ.
 ιθ'. Τοῦ ὁσίου Δίου καὶ Μακρίνης.
 κ'. Τοῦ ἁγίου προφήτου Ἡλιοῦ.
 κα'. Τῶν ὁσίων Συμεῶν τοῦ διὰ Χριστὸν σαλοῦ καὶ Ἰωάννου.
 κβ'. Τῆς ἁγίας Μαρίας τῆς Μαγδαληνῆς καὶ Φωκᾶ.
(f. 104v) κγ'. <Τ>οῦ ἁγίου προφήτου Ἰεζεκιήλ.
 κδ'. Τῆς ἁγίας μάρτυρος Χριστίνης.
 κε'. Τῆς ἁγίας Ἄννης τῆς μητρὸς τῆς Θεοτόκου.
 κς'. Τοῦ ἁγίου ἱερομάρτυρος Ἐρμολάου.
 κζ'. Τοῦ ἁγίου μάρτυρος Παντελεήμονος.
 κη'. Τῶν ἁγίων ἀποστόλων Προχόρου καὶ Νικάνορος.
 κθ'. Τοῦ ἁγίου μάρτυρος Καλλινίκου.
 λ'. Τῶν ἁγίων ἀποστόλων Σίλα¹¹¹ καὶ Σιλουανοῦ.
 λα'. Εἰς τὴν προσκύνησιν τῶν τιμίων ξύλων.
(f. 105r) Τῇ αὐτῇ ἡμέρᾳ τῶν ἁγίων μαρτύρων Ἀντωνίνου καὶ Γελασίου.
 Μηνὶ Αὐγούστῳ.

100; DELEHAYE, *Synaxarium CP*, 797-800; GARITTE, *Calendrier*, 271; MATEOS, *Typicon* I, 330-331; LOWDEN, *Jaharis*, 111. Blessed Martha commemorated on July 5 is the mother of blessed Συμεῶν τοῦ ἐν τῷ θαυμασῶ ὄρει commemorated in Tamasos Lectionary on May 24 (f. 100v). Par. gr. 318 (f. 226v) on July 5 mentions τῆς ἁγίας Μάρθας μητρὸς τοῦ ὁσίου Συμεῶν τοῦ στυλίτου (September 1), instead of ἐν τῷ θαυμασῶ ὄρει.

109. Σῖσῶν cod.

110. τοὺς cod.

111. Σίλου cod.

α'. Τῶν ἁγίων Μακκαβαίων.

β'. Τοῦ ἁγίου πρωτομάρτυρος Στεφάνου.

γ'. Τοῦ ὁσίου Δαλμάτου, Φαύστου καὶ Ἰσακίου¹¹².

δ'. Προεόρτια.

(f. 105v) Τῇ αὐτῇ ἡμέρᾳ τῶν ἁγίων μαρτύρων Κατιδίου καὶ Κατιδιανοῦ¹¹³.

(f. 106r) ε'. Τοῦ ἁγίου μάρτυρος Εὐσιγνίου.

ς'. Τῇ ἁγία Μεταμορφώσει.

ζ'. Ἡ ἀνάμνησις τῶν Ἀβάρων ἐν Βλαχέρναις. Τῇ αὐτῇ ἡμέρᾳ τοῦ ἁγίου Δομετίου.

(f. 106v) η'. Τοῦ ἁγίου μάρτυρος Αἰμιλιανοῦ.

θ'. Τοῦ ἁγίου ἀποστόλου Ματθίου.

ι'. Τοῦ ἁγίου μάρτυρος Λαυρεντίου καὶ τοῦ (f. 107r) ἁγίου Μάμαντος.

ια'. Τῶν ἁγίων μαρτύρων Νεοφύτου, Γαΐου.

ιβ'. Τῶν ἁγίων Φωτίου καὶ Ἀνικήτου.

ιγ'. Τοῦ ἁγίου Μαξίμου.

ιδ'. Τοῦ ἁγίου προφήτου Μιχαίου.

ιε'. Ἡ κοίμησις τῆς Ὑπεραγίας Θεοτόκου.

ισ'. Τοῦ ἁγίου μάρτυρος Διομήδους.

ιζ'. Τοῦ ἁγίου μάρτυρος Μύρωνος.

ιη'. Τῶν ἁγίων Φλώρου καὶ Λαύρου.

ιθ'. Τοῦ ἁγίου μεγαλομάρτυρος Ἀνδρέου τοῦ στρατηλάτου.

κ'. Τοῦ ἁγίου προφήτου Σαμουήλ.

κα'. Τοῦ ἁγίου ἀποστόλου Θαδδαίου καὶ τῆς ἁγίας μάρτυρος Βάσσης.

κβ'. Τοῦ ἁγίου μάρτυρος Ἀγαθονίκου.

κγ'. Τῶν ἁγίων μαρτύρων Εἰρηναίου¹¹⁴, ὼρ καὶ Ὁρόψεως¹¹⁵.

κδ'. Τοῦ ἁγίου ἀποστόλου Τίτου.

κε'. Τοῦ ἁγίου ἀποστόλου Βαρθολομαίου.

112. Ἰσακίου cod.; Pag. gr. 318, f. 230v; GREGORY, *Textkritik*, 383; LOWDEN, *Jaharis*, 113] Ἰσακίου MORCELLI, *Menologion*, 102; DELEHAYE, *Synaxarium CP*, 865-866 (1).

113. Κατιδίου καὶ Κατιδιανοῦ] Κατίδιον καὶ Κατιδιανὸν cod.; Κατιτίδιος καὶ Κατιτιδιανὸς. DELEHAYE, *Synaxarium CP*, 869-870: 37, 39.

114. Εἰρηνέως cod.

115. Ὁρόψεως DELEHAYE, *Synaxarium CP*, 915, no. 2 (August 22)] Πρότεωσ cod.; Ὁρόψ Pag. gr. 318, f. 233r; Ὁρόψεως DELEHAYE, *Synaxarium CP*, 915-916.50 (August 22), 917-918: 40 (August 22), 53 (August 23); Ὁρεψώου DELEHAYE, *Synaxarium CP*, 917-918.50 (August 22); Ὁρέψεως MORCELLI, *Menologion*, 104; DELEHAYE, *Synaxarium CP*, 917-918.52 (August 23); Ὁρόψεως GREGORY, *Textkritik*, 384 (August 22); Ὁρόψεως LOWDEN, *Jaharis*, 114 (August 22).

- (f. 107v) κζ'. Τῶν ἁγίων μαρτύρων Ἀδριανοῦ καὶ Ναταλίας.
 κζ'. Τοῦ ὁσίου πατρὸς ἡμῶν Ποιμένους.
 κη'. Τοῦ ὁσίου Μωσέως τοῦ Αἰθίοπος καὶ Σάβα τοῦ ἐν Βενεθάλοις¹¹⁶.
 κθ'. Τοῦ Προδρόμου ἢ ἄποτομῆ.
 (f. 108r) λ'. Τῶν ὁσίων Πατριαρχῶν¹¹⁷.
 λα'. Τῆς τιμίας Ζώνης τῆς Θεοτόκου.

II. 2.2. *Comments on the liturgical use of the Μηνολόγιον:*

Although we are lacking a systematic study of the liturgical and hagiological matters of the *Μηνολόγια* and of the Cypriot liturgical sources, Tamasos Lectionary provides a glimpse into 16th-century liturgical rites of the island.

A. It is notable that usually only one saint is commemorated on each day, pointing to the ancientness of the tradition transmitted by the manuscript of Tamasos.

B. There are days on which no saint is commemorated. Those are: February 19, 21, 22 and 28, March 27 and 28, April 2, 7, 12 and 13, June 6.

C. The following Cypriot saints were included:

October 21: saint Ilarion (τοῦ ὁσίου πατρὸς ἡμῶν Ἰλαρίωνος) (f. 83r)¹¹⁸.

November 12: saint John the Almsgiver (τοῦ ἁγίου Ἰωάννου τοῦ Ἐλεήμονος) (f. 87r)¹¹⁹.

December 12: saint Spyridon (τοῦ ἁγίου πατρὸς ἡμῶν Σπυριδῶνος ἐπισκόπου) (f. 88v)¹²⁰.

116. Σάβα τοῦ ἐν Βενεθάλοις Par. gr. 318, f. 233r; LOWDEN, *Jaharis* 114] Σάβα τοῦ ἐν Βενεθ<...> cod.; Σάβα τοῦ ἐν Βενεθάλ<...> GREGORY, *Textkritik*, 384.

117. Par. gr. 318, f. 234v: (August 30) τῶν ἁγίων πατριαρχῶν Ἀλεξάνδρου, Ἰωάννου καὶ Παύλου τοῦ Νέου καὶ Φιλωνίδου ἐπισκόπου. The *Τυπικὸν* of the Great Church (P) and the *Συναξάριον* of Constantinople, the first on August 29 and the latter on August 30 note ἐπισκόπου Κουρίου Φιλωνίδου. MATEOS, *Tyricion* I, 387; DELEHAYE, *Synaxarium CP*, 931-932.57 (August 29), 933-934 (August 2-30), 935-936.8 (August 31). See also the relevant discussion in TH. E. SCHIZAS, *Κύπρια Μηναῖα ἤτοι ἀκολουθία ψαλλόμενα ἐν Κύπρῳ*, Nicosia 1994-2010, v. VIII, 131-142; CONSTANTINIDES, *Συναξάριον*, 300; F. IOAKIM, *Οἱ ἅγιοι μάρτυρες καὶ ὁμολογητὲς τῆς Ἐκκλησίας τῆς Κύπρου κατὰ τοὺς πρώτους χριστιανικοὺς αἰῶνες (1ος-5ος αἰ.)*, Thessaloniki 2017, 347-358.

118. Par. gr. 318, f. 188r: (October 21) τοῦ ὁσίου Ἰλαρίωνος.

119. Par. gr. 318, f. 191r: (November 12) τοῦ ἁγίου Ἰωάννου τοῦ Ἐλεήμονος.

120. Par. gr. 318, f. 194v: (December 12) τοῦ ὁσίου Σπυριδῶνος καὶ τὰ ἐπινίκια κατὰ τῶν Περσῶν.

March 2: saint Theodotos martyr (τοῦ ἁγίου ἱερομάρτυρος Θεοδότου) (f. 98r)¹²¹.

April 20: saint Anastasios Sinaitis (τοῦ ὁσίου Ἀναστασίου τοῦ Σινᾶ Ὁρους) (f. 99v).

May 12: saint Epiphanius (τῶν ἁγίων Ἐπιφανίου καὶ Γερμανοῦ) (f. 100v)¹²².

May 27: saint Therapon martyr (τοῦ ἁγίου μάρτυρος Θεράποντος) (f. 100v)¹²³.

June 11: apostle Barnabas (τῶν ἁγίων ἀποστόλων Βαρθολομαίου καὶ Βαρνάβα) (f. 101r)¹²⁴.

June 16: saint Tychon (τοῦ ἁγίου Τύχωνος) (f. 101r)¹²⁵.

D. Elements originating from the liturgical tradition of Constantinople: Tamasos Lectionary preserves numerous references commemorating events, saints, and the Constantinopolitan Patriarchs, linking it to the archaic liturgical sources of the Constantinopolitan cathedral liturgical tradition.

1. Commemoration of events connected *par excellence* to Constantinople and its liturgical sources are¹²⁶:

121. Par. gr. 318, f. 214v: (March 2) τοῦ ὁσίου Θεοδότου ἐπισκόπου Κυρηνίας. In the same manuscript, on January 19 is noted: τοῦ ὁσίου πατρὸς ἡμῶν Θεοδότου ἐπισκόπου Ἀγγύρας (f. 210r). The Cypriot sources of the *Τυπικὸν* of the Great Church (H, P) on the same date indicate ἄθλησις τοῦ ἁγίου μάρτυρος Θεοδότου ἐπισκόπου πόλεως Κυρηνείας τῆς Κύπρου. Τελεῖται δὲ ἡ αὐτοῦ σύναξις ἐν τῷ ἐνκτηρίῳ τῆς παναγίας ἀρχάντου Δεσποίνης ἡμῶν Θεοτόκου ἐν τοῖς Ἀρματίου. ΜΑΤΕΟΣ, *Τυπικὸν* I, 202-203. See also: DELEHAYE, *Synaxarium CP*, 404 (4); MORCELLI, *Menologion*, 85, in which Theodotos (τοῦ ἁγίου ἱερομάρτυρος Θεοδότου ἐπισκόπου Κυρηνείας) is also commemorated on March 2. Ibid., 89. See the relevant discussion in: SCHIZAS, *Κύπρια Μηναια* VI, 17-35; ΓΙΑΓΚΟΥ, *Κανόνες*, 142; CONSTANTINIDES, *Συναξάριον*, 297-298; ΙΟΑΚΙΜ, *Ἄγιοι*, 209-228. The *Menologion* of Par. gr. 318 commemorates saint Theodotos Bishop of Kyrenia on January 19, following the cathedral liturgical tradition of Constantinople. After the establishment of his commemoration on March 2, negligence and obliteration led to its substitution by Theodotos Bishop of Ankara (ὁσιου Θεόδοτο ἐπίσκοπο Ἀγκύρας). Par. gr. 318 (τοῦ ἁγίου Θεοδότου Ἀγκύρας, f. 221r) and Tamasos Lectionary (τοῦ ἁγίου μάρτυρος Θεοδότου Ἀγκύρας, f. 100v) commemorate the latter on June 7.

122. Par. gr. 318, f. 219r: May 12 τῶν ἁγίων Ἐπιφανίου ἐπισκόπου Κύπρου καὶ Γερμανοῦ πατριάρχου Κωνσταντινουπόλεως.

123. Par. gr. 318, f. 220v: May 27 τοῦ ἁγίου Θεράποντος.

124. Par. gr. 318, f. 221r: June 12 τῶν ἁγίων ἀποστόλων Βαρθολομαίου καὶ Βαρνάβα.

125. Par. gr. 318, f. 222r: June 16 τοῦ ἁγίου καὶ θαυματουργοῦ Τύχωνος.

126. Saint Neophytos the Recluse in two of his homilies of the first part of his

- i. Beginning of the indiction (September 1)¹²⁷.
- ii. *Λιτή* (processional liturgy) of the fields (*kampos*) (*τοῦ Κάμπου ἢ λιτή*) (September 25)¹²⁸.
- iii. Commemoration of the great earthquake (*τοῦ μεγάλου σεισμοῦ*) (October 26)¹²⁹.
- iv. Commemoration of the fear of an earthquake (*εἰς τὴν μνήμην τοῦ φόβου*) (January 26)¹³⁰.
- v. Birthday of the city, i.e. Constantinople (*εἰς τὸ γενέθλιον τῆς πόλεως*) (May 11)¹³¹.
- vi. Commemoration of the fear of the nations (*εἰς μνήμην φόβου ἐθνῶν*) (June 25)¹³².

Panegyric –the only that survived among the three– refers to the feast of the Indiction and the Constantinople earthquakes: 25 September, 26 October, 6 November, 9 and 14 December, 9 and 26 January. For the relevant discussion: N. PAPATRIANTAFYLLOU-THEODORIDI, *Ἀγίου Νεοφύτου τοῦ Ἐγγλεῖστου Συγγράμματα, Panegyric I, Homilies 1-15*, v. 3, Pafos, 1999, 62-63, 91-92, 111-115, 327-334; CHRISTODOULOU, *Livre*, 154-155.

127. MORCELLI, *Menologion*, 17, 70; DELEHAYE, *Synaxarium CP*, 1-2 (1); GREGORY, *Textkritik*, 365; MATEOS, *Typicon I*, 2-10; VELKOVSKA, *Lezionario patriarcale*, 690-692; KALAITZIDIS, *Πατριαρχικὰ εὐχολόγια*, 930-932; LOWDEN, *Jaharis*, 28-32, 94; NELSON, *Lectonaries*, 94-95, 103-108, 113. See also Par. gr. 318, f. 174r: (September 1) *Ἡ ἀρχὴ τῆς Ἰνδίκτου καὶ μνήμη τοῦ ὀσίου Συμεὼν τοῦ στυλίτου. Γίνεται δὲ καὶ ἡ σύναξις τῆς Ὑπεραγίας Θεοτόκου ἐν τοῖς Χαλκοπρατείοις, τοῦτο δὲ ἀναγινώσκεται ἐν τῷ Φόρῳ.*

128. MORCELLI, *Menologion*, 23, 73; DELEHAYE, *Synaxarium CP*, 77-80 (5); GREGORY, *Textkritik*, 368; MATEOS, *Typicon I*, 44-49; GIAGKOU, *Κανόνες*, 138; VELKOVSKA, *Lezionario patriarcale*, 690; KALAITZIDIS, *Πατριαρχικὰ εὐχολόγια*, 921; LOWDEN, *Jaharis*, 31-32, 96; NELSON, *Lectonaries*, 94. See also Par. gr. 318, f. 181r: (September 25) *εἰς τὴν λιτὴν τοῦ Κάμπου ἐν μὲν τῷ Τριβουναλίῳ λέγει Εὐαγγέλιο...*

129. MORCELLI, *Menologion* 29, 76; DELEHAYE, *Synaxarium CP*, 166 (2); GREGORY, *Textkritik*, 375; MATEOS, *Typicon I*, 212-213; GIAGKOU, *Κανόνες*, 138; KALAITZIDIS, *Πατριαρχικὰ εὐχολόγια*, 922-923; LOWDEN, *Jaharis*, 32, 103; NELSON, *Lectonaries*, 94, 114. See also Par. gr. 318, f. 189r: (October 26) *τοῦ ἁγίου μεγαλομάρτυρος Δημητρίου καὶ τοῦ μεγάλου σεισμοῦ.*

130. MORCELLI, *Menologion*, 85; DELEHAYE, *Synaxarium CP*, 425 (2); GREGORY, *Textkritik*, 370; MATEOS, *Typicon I*, 78-81; GIAGKOU, *Κανόνες*, 138; LOWDEN, *Jaharis*, 98.

131. MORCELLI, *Menologion*, 54, 96; DELEHAYE, *Synaxarium CP*, 673-674 (1); GREGORY, *Textkritik*, 379; MATEOS, *Typicon I*, 286-291; GIAGKOU, *Κανόνες*, 126; VELKOVSKA, *Lezionario patriarcale*, 690-692; KALAITZIDIS, *Πατριαρχικὰ εὐχολόγια*, 930-932; LOWDEN, *Jaharis*, 31-32, 109; NELSON, *Lectonaries*, 94, 114. See also Par. gr. 318, f. 219r: (May 11) *εἰς τὸ γενέθλιον τῆς πόλεως καὶ μνήμη τῶν ἁγίων Μωκίου καὶ Παχωμίου.*

132. DELEHAYE, *Synaxarium CP*, 772 (2); MATEOS, *Typicon I*, 320-321. See also the relevant discussion in: GALADZA, *Liturgy*, 249-250.

vii. Deposition of the precious mantle of the Theotokos (τὰ καταθέσια τῆς τιμίας ἐσθῆτος) (July 2)¹³³.

viii. Commemoration of the Fourth and Fifth Synods (on the two Sundays following July 16)¹³⁴.

ix. Commemoration of the defeat of the Avars in Blachernae (ἡ ἀνάμνησις τῶν Ἀβάρων ἐν Βλαχέρναις) (August 7)¹³⁵.

x. Deposition of the precious girdle of the Theotokos at the Chalkoprateia church (τῆς τιμίας ζώνης τῆς Θεοτόκου) (August 31)¹³⁶.

2. Commemoration and veneration of twenty-one Archbishops and Patriarchs of Constantinople:

September 2: John the Faster (Νηστευτῆς) (582-595), Paul III (688-694)¹³⁷.

October 11: Nektarios (381-397), Arsakios (404-405), Attikos (406-425), Sissinius I (426-427)¹³⁸.

October 30: Kyriakos (595-606)¹³⁹.

133. MORCELLI, *Menologion*, 59, 99; DELEHAYE, *Synaxarium CP*, 793-794 (1); GREGORY, *Textkritik*, 381; MATEOS, *Typicon* I, 328-331; LOWDEN, *Jaharis*, 111; GALADZA, *Liturgy*, 249-250. See also Par. gr. 318, f. 226v: (July 2) τὰ καταθέσια τῆς τιμίας ἐσθῆτος.

134. MORCELLI, *Menologion*, 61, 101; DELEHAYE, *Synaxarium CP*, 826 (4), 842-843 (2); GREGORY, *Textkritik*, 382; MATEOS, *Typicon* I, 340-345; GIAGKOU, *Κανόνες*, 127-128; LOWDEN, *Jaharis*, 32-33, 112. See also Par. gr. 318, ff. 228r-229r.

135. MORCELLI, *Menologion*, 65, 102; DELEHAYE, *Synaxarium CP*, 872-876 (4); GREGORY, *Textkritik*, 383; GARITTE, *Calendrier*, 268; MATEOS, *Typicon* I, 362-365; GIAGKOU, *Κανόνες*, 139; LOWDEN, *Jaharis*, 32-33, 113; NELSON, *Lectonaries*, 94, 114; GALADZA, *Liturgy*, 295-296. See also Par. gr. 318, f. 231v: (August 7) ἡ ἔλευσις τῶν Ἀροράβων ἐν Βλαχέρναις.

136. MORCELLI, *Menologion*, 67, 105; DELEHAYE, *Synaxarium CP*, 935-936 (1); GREGORY, *Textkritik*, 384; GARITTE, *Calendrier*, 318; MATEOS, *Typicon* I, 386-387; GIAGKOU, *Κανόνες*, 126; LOWDEN, *Jaharis*, 33, 115; NELSON, *Lectonaries*, 94, 108-110, 114-115; GALADZA, *Liturgy*, 249-250. See also Par. gr. 318, f. 234v: (August 31) τὰ καταθέσια τῆς τιμίας ζώνης τῆς Ὑπεραγίας Θεοτόκου ἐν τοῖς Χαλκοπρατεῖοις καὶ ἐγκαίνια.

137. MORCELLI, *Menologion*, 17-18, 70; DELEHAYE, *Synaxarium CP*, 7-8 (2); GREGORY, *Textkritik*, 365; MATEOS, *Typicon* I, 12-13; GIAGKOU, *Κανόνες*, 115; LOWDEN, *Jaharis*, 34, 94. See also Par. gr. 318, f. 175r: (September 2) μνήμη τοῦ ἁγίου μάρτυρος Μάμαντος ... μνήμη τῶν ἁγίων πατριαρχῶν Ἰωάννου τοῦ Νηστευτοῦ καὶ Παύλου τοῦ Νέου.

138. MORCELLI, *Menologion*, 26-27; DELEHAYE, *Synaxarium CP*, 129 (1); GREGORY, *Textkritik*, 368-369; MATEOS, *Typicon* I, 66-67 (Fa, OX); GIAGKOU, *Κανόνες*, 116; LOWDEN, *Jaharis*, 34, 97. See also Par. gr. 318, ff. 185r-v: (October 11) τῆς ἁγίας μάρτυρος Ζηναΐδος ... τῶν ἁγίων πατριαρχῶν Νεκταρίου, Ἀρσακίου, Ἀττικοῦ καὶ Σισιννίου.

139. MORCELLI, *Menologion*, 29; DELEHAYE, *Synaxarium CP*, 177-178 (4); GREGORY, *Textkritik*, 370; MATEOS, *Typicon* I, 82-83; GIAGKOU, *Κανόνες*, 116; LOWDEN, *Jaharis*, 34, 98.

- November 6: Paul I (340-350)¹⁴⁰.
 November 13: John Chrysostom (398-404)¹⁴¹.
 November 23: Proklos (434-446)¹⁴².
 January 25: Gregory the Theologian (379-381)¹⁴³.
 January 27: John Chrysostom (398-404)¹⁴⁴.
 February 25: Tarasios (784-806)¹⁴⁵.
 March 13: Nikiforos I (806-815)¹⁴⁶.
 April 6: Eutychios (552-565)¹⁴⁷.

See also Par. gr. 318, f. 189v: (October 30) *τῶν ἁγίων μαρτύρων Ζηνοβίου καὶ Ζηνοβίας καὶ τοῦ ἁγίου Κυριακοῦ ἀρχιεπισκόπου Κωνσταντινουπόλεως*.

140. MORCELLI, *Menologion*, 30-31; DELEHAYE, *Synaxarium CP*, 197-198 (1); GREGORY, *Textkritik*, 370; MATEOS, *Typicon I*, 90-91; GIAGKOU, *Κανόνες*, 116; LOWDEN, *Jaharis*, 34, 99. See also Par. gr. 318, f. 190v: (November 6) *τοῦ ἁγίου Παύλου τοῦ ὁμολογητοῦ*.

141. MORCELLI, *Menologion*, 32, 78; DELEHAYE, *Synaxarium CP*, 217-220 (1); GREGORY, *Textkritik*, 371; MATEOS, *Typicon I*, 98-101; GIAGKOU, *Κανόνες*, 116; LOWDEN, *Jaharis*, 34, 99. See also Par. gr. 318, f. 191r: (November 13) *τοῦ ἁγίου Ἰωάννου τοῦ Χρυσσοστόμου*.

142. DELEHAYE, *Synaxarium CP*, 239-240 (2); GREGORY, *Textkritik*, 371; MATEOS, *Typicon I*, 108-109 (November 20); GIAGKOU, *Κανόνες*, 116-117 (October 24, November 20, November 23); LOWDEN, *Jaharis*, 34 (November 20), 99 (November 20). See also Par. gr. 318, f. 192v: (November 20) *τῶν ἁγίων πατριαρχῶν Πρόκλου καὶ Μαξίμου, Ἀνατολίου καὶ Γενναδίου*.

143. MORCELLI, *Menologion*, 45, 85; DELEHAYE, *Synaxarium CP*, 421-423 (1); GREGORY, *Textkritik*, 375; MATEOS, *Typicon I*, 210-211; GIAGKOU, *Κανόνες*, 117; LOWDEN, *Jaharis*, 34, 103. See also Par. gr. 318, f. 210v: (January 25) *τοῦ ἁγίου Γρηγορίου τοῦ Θεολόγου*.

144. MORCELLI, *Menologion*, 45, 86; DELEHAYE, *Synaxarium CP*, 425 (1); GREGORY, *Textkritik*, 375; MATEOS, *Typicon I*, 212-215; GIAGKOU, *Κανόνες*, 117; LOWDEN, *Jaharis*, 34, 103. See also Par. gr. 318, f. 211r: (January 27) *ἡ ἐπάνοδος τοῦ λειψάνου τοῦ ἁγίου Ἰωάννου τοῦ Χρυσσοστόμου*.

145. MORCELLI, *Menologion*, 89; DELEHAYE, *Synaxarium CP*, 487-488 (1); GREGORY, *Textkritik*, 376; MATEOS, *Typicon I*, 240-241; GIAGKOU, *Κανόνες*, 118; LOWDEN, *Jaharis*, 34, 104.

146. DELEHAYE, *Synaxarium CP*, 533-534 (1); GREGORY, *Textkritik*, 377; MATEOS, *Typicon I*, 248-249; GIAGKOU, *Κανόνες*, 118; LOWDEN, *Jaharis*, 34, 105. See also Par. gr. 318, f. 216r: (March 13) *τοῦ ἁγίου Νικηφόρου πατριάρχου Κωνσταντινουπόλεως*.

147. MORCELLI, *Menologion*, 51, 93; DELEHAYE, *Synaxarium CP*, 587-590 (1); GREGORY, *Textkritik*, 377-378; MATEOS, *Typicon I*, 262-265; GIAGKOU, *Κανόνες*, 118; LOWDEN, *Jaharis*, 34, 106. See also Par. gr. 318, f. 217v: (April 6) *τοῦ ἁγίου Εὐτυχίου πατριάρχου Κωνσταντινουπόλεως*.

April 21: Maximos (431-434)¹⁴⁸.

May 12: Germanos I (715-730)¹⁴⁹.

June 2: Nikiforos I (806-815)¹⁵⁰.

June 4: Mitrofanis (315-327)¹⁵¹.

August 30: Holy Patriarchs (referring to Alexander (327-340), John III Scholastikos (565-577), Paul IV (780-784))¹⁵².

3. Saints venerated particularly in Constantinople:

There are two cases of saints honoured in both liturgical centres (Jerusalem and Constantinople), commemorated however on different days. Tamasos Lectionary adopts the Constantinopolitan calendar:

i. Our blessed father Avramios (τοῦ ὁσίου πατρὸς ἡμῶν Ἀβραμίου): in the sources of the tradition of Jerusalem Avramios is celebrated on December 23, while in Constantinopolitan on October 29¹⁵³.

ii. Saint Athinogenis (τοῦ ἁγίου Ἀθηνογένου): in the sources of the tradition of Jerusalem Athinogenis is celebrated on the seventh Sunday after Pentecost, while in Constantinopolitan either on July 16 or 17¹⁵⁴.

148. MORCELLI, *Menologion*, 94 (Μαξιμιανοῦ); DELEHAYE, *Synaxarium CP*, 618-619 (2); MATEOS, *Typicon I*, 268-269; GIAGKOU, *Κανόνες*, 119 (April 19); LOWDEN, *Jaharis*, 34 (November 20), 99 (November 20).

149. MORCELLI, *Menologion*, 54, 96; DELEHAYE, *Synaxarium CP*, 677-680 (3); GREGORY, *Textkritik*, 379; MATEOS, *Typicon I*, 290-291; GIAGKOU, *Κανόνες*, 119; LOWDEN, *Jaharis*, 34, 109. See also Par. gr. 318, f. 219r: (May 12) τῶν ἁγίων Ἐπιφανίου ἐπισκόπου Κύπρου καὶ Γερμανοῦ πατριάρχου Κωνσταντινουπόλεως.

150. MORCELLI, *Menologion*, 97; DELEHAYE, *Synaxarium CP*, 723-726 (1); GREGORY, *Textkritik*, 380; MATEOS, *Typicon I*, 302-303; GIAGKOU, *Κανόνες*, 119; LOWDEN, *Jaharis*, 35, 110. See also Par. gr. 318, f. 221r: (June 2) τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Νικηφόρου πατριάρχου Κωνσταντινουπόλεως.

151. MORCELLI, *Menologion*, 56, 98; DELEHAYE, *Synaxarium CP*, 727-730 (1); GREGORY, *Textkritik*, 380; MATEOS, *Typicon I*, 304-305; GIAGKOU, *Κανόνες*, 119; LOWDEN, *Jaharis*, 35, 110. See also Par. gr. 318, f. 221r: (June 4) τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Μητροφάνου πατριάρχου Κωνσταντινουπόλεως.

152. DELEHAYE, *Synaxarium CP*, 933-934.52-60; GREGORY, *Textkritik*, 384; MATEOS, *Typicon I*, 386-387; GIAGKOU, *Κανόνες*, 120; LOWDEN, *Jaharis*, 35, 115. See also Par. gr. 318, f. 234v: (August 30) τῶν ἁγίων πατριαρχῶν Ἀλεξάνδρου, Ἰωάννου καὶ Παύλου τοῦ Νέου καὶ Φιλωνίδου ἐπισκόπου.

153. For a discussion on his commemoration in the sources of Jerusalem and Constantinople: GALADZA, *Liturgy*, 278-279. See also Par. gr. 318, f. 189v: (October 29) τοῦ ὁσίου Ἀβραμίου καὶ τῆς ἁγίας ὁσιομάρτυρος Ἀναστασίας τῆς Ῥωμαίας.

154. For a discussion on his commemoration in the sources of Jerusalem and

A commemoration of a church Consecration is absent¹⁵⁵, while there is a unique occurrence commemorating the birthday of Constantinople¹⁵⁶. Great Theodosius the emperor (Θεοδοσίου τοῦ βασιλέως), who died on 17 January 395 and was buried at the church of the Holy Apostles, next to Constantine the Great and his successors, is celebrated on November 10¹⁵⁷. The commemoration of saint Theodoros Stouditis is absent (November 10 or 11)¹⁵⁸, as is the case in the earliest sources of Jerusalem, since it does not occur before the 12th century¹⁵⁹. The following were included: Stephan the New, November 28 (Στεφάνου τοῦ Νέου); Joseph the hymnographer, April 4 (Ἰωσήφ τοῦ ὑμνογράφου); and, Clement the poet, May 28 (Κλήμεντος τοῦ ποιητοῦ).

4. Feasts of the Holy Cross: September 10-13, September 14, March 31, May 7, July 31.

The Constantinopolitan liturgical sources from the 10th century onwards are mentioning in particular the Veneration of the Holy Cross (εἰς τὴν προσκύνησιν τοῦ τιμίου Σταυροῦ); or, the Veneration of the Holy Cross at the Great Church (τῶν τιμίων ξύλων ἐν τῇ ἀγιοτάτῃ Μεγάλῃ

Constantinople: GALADZA, *Liturgy*, 275-277. See also MORCELLI, *Menologion*, 101 (July 16); DELEHAYE, *Synaxarium CP*, 823-824.49-51, 825-826.42-46 (July 16) and 825-826 (2) (July 17); GREGORY, *Textkritik*, 382 (July 16, July 17); MATEOS, *Typicon I*, 344-345 (July 17); LOWDEN, *Jaharis*, 112 (July 16). See also Par. gr. 318, f. 229r: (July 17) τῆς ἀγίας μεγαλομάρτυρος Μαρίνης ... τοῦ ἀγίου Ἀθηνογένου.

155. GIAGKOU, *Κανόνες*, 124-126; CHRISTODOULOU, *Livre*, 155; LOWDEN, *Jaharis*, 32-33; NELSON, *Lectionaries*, 94, 114.

156. GIAGKOU, *Κανόνες*, 126; LOWDEN, *Jaharis*, 31-32; NELSON, *Lectionaries*, 94, 114.

157. Theodosios the Great is commemorated in Constantinopolitan sources either on November 9, or, on November 10. DELEHAYE, *Synaxarium CP*, 205 (4) (November 9) and 209-210: 27, 38 (November 10); MATEOS, *Typicon I*, 96-97 (November 9) and 97 (November 10).

158. On the celebration of saint Theodoros Studites: MORCELLI, *Menologion* 78 (November 11); DELEHAYE, *Synaxarium CP*, 209-210: 28 and 40 (November 10), 213-216 (November 11); GREGORY, *Textkritik*, 371 (November 11); MATEOS, *Typicon I*, 98-99 (November 11); GIAGKOU, *Κανόνες*, 131 (November 10 and 11 respectively); LOWDEN, *Jaharis*, 99 (November 11).

159. GALADZA, *Liturgy*, 273-275. See also the discussion in GIAGKOU, *Κανόνες*, 131-132. In Par. gr. 318 there is no mention of saint Theodoros Studites. On November 10 we read τοῦ ὁσίου πατρὸς ἡμῶν Νείλου (f. 190v) and on November 11 τοῦ ἀγίου μεγαλομάρτυρος Μηνᾶ (f. 191r).

Ἐκκλησίᾳ), beginning on September 10 and ending on September 14¹⁶⁰. Remarkably, all the sources from Jerusalem and Constantinople celebrate on September 14 the Elevation of the Holy Cross (Ἐψώσεως τοῦ Τιμίου Σταυροῦ). The important Commemoration of the Consecration of the Holy Sepulchre (September 13) is an ancient local celebration which reaches Constantinople not before the 10th century, while allusions to it become rarer through time¹⁶¹. The manuscript of Tamasos does not include it¹⁶².

The celebration of saint Kyriakos Patriarch of Jerusalem (March 31) is associated with the feast of the Revelation of the Holy Cross¹⁶³. The two important liturgical centres of Jerusalem and Constantinople commemorate on May 7 the Revelation of the Holy Cross on Golgotha in 351¹⁶⁴. Finally, either on July 31, or, on August 1 is commemorated, principally in Constantinople, the Procession and Veneration of the Holy Cross¹⁶⁵.

160. MORCELLI, *Menologion*, 19-21; DELEHAYE, *Synaxarium CP*, 34-45; GREGORY, *Textkritik*, 366-367; MATEOS, *Typicon I*, 24-33; LOWDEN, *Jaharis*, 35, 95; GALADZA, *Liturgy*, 289. See also Par. gr. 318, ff. 177r-179r. See the discussion in: PARENTI – VELKOVSKA, *La Croce*, [as in n. 74], 59.

161. Most of the sources of the *Τυπικὸν* of the Great Church of Saint Sophia do not include on September 13 the feast of the Opening of the Great Church. The source of Cypriot origin of the *Τυπικὸν* of the Great Church, Par. gr. 1590 (year 1063) of the Monastery of Virgin Forviotissa of Asinou is an exception. See the relevant discussion in: GALADZA, *Liturgy*, 244-246.

162. MORCELLI, *Menologion*, 20-21, 72; DELEHAYE, *Synaxarium CP*, 43-46; GREGORY, *Textkritik*, 366-367; GARITTE, *Calendrier*, 329-330; MATEOS, *Typicon I*, 28-33; GIAGKOU, *Κανόνες*, 124; LOWDEN, *Jaharis*, 32, 95; GALADZA, *Liturgy*, 244-246, 286-287, 289. See also Par. gr. 318, f. 177v: (September 13) *προσκύνησις τῶν τιμίων ξύλων ... τῇ αὐτῇ ἡμέρᾳ τὰ ἐγκαίνια τῆς ἁγίας Ἀναστάσεως*. On the feast of the Elevation of the Holy Cross: L. VAN TONGEREN, *Exaltation of the Cross. Toward the Origins of the Feast of the Cross and the Meaning of the Cross in Early Medieval History* [Liturgia Condenda 11], Leuven 2000; PARENTI – VELKOVSKA, *La Croce*, [as in n.74], 58-61.

163. DELEHAYE, *Synaxarium CP*, 575-576.22; GARITTE, *Calendrier*, 188. See also GREGORY, *Textkritik*, 378 (celebration of the saint on April 14).

164. MORCELLI, *Menologion*, 95; DELEHAYE, *Synaxarium CP*, 661-662 (3); GREGORY, *Textkritik*, 379; GARITTE, *Calendrier*, 218; MATEOS, *Typicon I*, 282; LOWDEN, *Jaharis*, 108; GALADZA, *Liturgy*, 287-289. See also Par. gr. 318, f. 218v: (May 7) *τοῦ ἐν οὐρανῷ φανέντος τιμίου σταυροῦ καὶ τοῦ ἁγίου μάρτυρος Ἀκακίου*.

165. MORCELLI, *Menologion*, 63 (July 31); DELEHAYE, *Synaxarium CP*, 857-858.42 (July 31), 859-860 (4) (August 1); GREGORY, *Textkritik*, 383 (July 31); MATEOS, *Typicon I*,

E. Elements originating from the liturgical tradition of Jerusalem

1. On October 27 the *Μηνολόγιον* notes τὰ καταθέσια τῆς τιμίας κάρας τοῦ Προδρομοῦ. The local hagiopolite tradition celebrates on October 26 the Deposition of saint John the Baptist's head in Jerusalem, following its discovery in Emessa on 24 February 452. The Georgian Lectionary, as well as 11th-century sources from Jerusalem preserve this feast on 26 October. However, from the 12th century onwards it fades out and reappears later, reflecting the Constantinopolitan tradition which celebrates it on February 24¹⁶⁶. Clearly, the Cypriot manuscript perpetuates down to the 16th century an archaic Jerusalem tradition which ceases to be included, even in Palestinian sources after the 12th century.

2. The celebration of Apostle Thomas on July 3 is usually lacking from liturgical sources, including those from Constantinople¹⁶⁷. Yet, on the same date, the liturgical tradition of Jerusalem mentions in many sources the transfer of the relics of Apostle Thomas to Edessa¹⁶⁸.

3. Two different celebrations are associated with protomartyr Stephen, on December 27 (the ancient Jerusalem feast); and, on August 2 (local Constantinopolitan feast commemorating the Deposition and Transposition of his relics)¹⁶⁹.

4. Patriarchs of Jerusalem venerated as saints¹⁷⁰ such as Sofronios (March 10)¹⁷¹, Kyrillos (March 18), John (March 29), Kyriakos (March 31);

356 (August 1); LOWDEN, *Jaharis*, 113 (July 31); NELSON, *Lectionaries*, 94, 114 (July 31); GALADZA, *Liturgy*, 289 (July 31 and August 1). See also Par. gr. 318, f. 229v: (July 31) εἰς τὴν πρόοδον τοῦ τιμίου σταυροῦ.

166. On the discussion: GALADZA, *Liturgy*, 251-257.

167. MORCELLI, *Menologion*, 99; DELEHAYE, *Synaxarium CP*, 793-796; GREGORY, *Textkritik*, 381; MATEOS, *Typicon I*, 330-331; LOWDEN, *Jaharis*, 111. Par. gr. 318 (f. 226v) mentions on July 3 τῶν ἀγίων μαρτύρων Ἰακίνθου, Κοίντου καὶ Μάρκου.

168. On the discussion: GARITTE, *Calendrier*, 269-270.

169. MORCELLI, *Menologion*, 82, 102; DELEHAYE, *Synaxarium CP*, 349-350 (1), 861-864 (1); GREGORY, *Textkritik*, 373, 383; GARITTE, *Calendrier*, 293, 418-419; MATEOS, *Typicon I*, 162-165, 358-359; LOWDEN, *Jaharis*, 101, 113. See also Par. gr. 318 ff. 202v, 229v. On the discussion: GALADZA, *Liturgy*, 264-268.

170. See the relevant discussion in: GALADZA, *Liturgy*, 277-279.

171. The ancient sources of Jerusalem commemorate Sofronios on March 11, while the Constantinopolitan on March 10. GALADZA, *Liturgy*, 277-279.

local saints associated with the Holy Land¹⁷² such as the saint Maccabees (August 1)¹⁷³, the Holy Innocents (December 29)¹⁷⁴, saint Savvas (December 5), saint Theodosius (January 11), saint Anthony (January 17), saint Euthymios (January 20), the saint Fathers of the Monastery of saint Savvas (March 20); while the origins the commemoration of the abbots (τῶν ἀγίων Ἀββάδων) on February 14 remains unknown.

5. The celebration of saint Andrew of Crete (τοῦ ἀγίου Ἀνδρέου Κρήτης) is encountered twice in Tamasos Lectionary, on April 29 and July 4. The majority of the liturgical sources preserves the latter¹⁷⁵. Additional liturgical evidence indicates that he was also commemorated on May 4¹⁷⁶ or on June 4¹⁷⁷ but never on April 29¹⁷⁸. Two ancient Georgian liturgical sources from Jerusalem mention on April 29 the deposition of the relics of Apostle Andrew¹⁷⁹. It remains to confirm the assumption that the transfer of the local (Jerusalem) commemoration of Apostle Andrew (April 29) to other localities like Cyprus was erroneously replaced by that of saint Andrew of Crete.

F. Elements originating from the liturgical tradition of Antioch: saint Symeon Stylitis (September 1), Efraim the Syrian (January 28), Simeon of the

172. GALADZA, *Liturgy*, 273-274, 284-285.

173. This is considered one of the earliest feasts of Jerusalem, encountered both in the Armenian and Georgian Lectionaries, on August 1. See respectively: RENOUX, *Codex arménien*, 167, 353; TARCHNISCHVILI, *Grand lectionnaire*, II, 24. See also GARITTE, *Calendrier*, 292.

174. The commemoration of the saint Innocents is encountered in the earliest sources of Jerusalem: the Armenian Lectionary (on 9/18 May), see: RENOUX, *Codex arménien*, 167, 335-337; and, the Georgian Lectionary (third Thursday after Easter), see: TARCHNISCHVILI, *Grand lectionnaire*, I, 125-126 (810-818). See also GARITTE, *Calendrier*, 420-421 (December 29).

175. For instance, MORCELLI, *Menologion*, 100; DELEHAYE, *Synaxarium CP*, 795 (1); GREGORY, *Textkritik*, 381; MATEOS, *Typicon I*, 330-331; LOWDEN, *Jaharis* 111; GIAGKOU, *Κανόνες*, 135.

176. For instance, DELEHAYE, *Synaxarium CP*, 653.54; MATEOS, *Typicon I*, 281; GIAGKOU, *Κανόνες*, 135.

177. For instance, DELEHAYE, *Synaxarium CP*, 730 (2); MATEOS, *Typicon I*, 304-305; GIAGKOU, *Κανόνες*, 135.

178. Saint Andrew of Crete is commemorated only once (July 4) in Par. gr. 318 (f. 226v).

179. See respectively: TARCHNISCHVILI, *Grand lectionnaire* II, 7 (938) and GARITTE, *Calendrier*, 211-212.

Mount of Miracles (*τοῦ ἐν τῷ θαυμαστῷ ὄρει*) (May 24) and his mother Martha (July 5), Simeon the Holy Fool and John (*Συμεὼν τοῦ διὰ Χριστὸν σαλοῦ καὶ Ἰωάννου*) (July 21); as well as the Patriarchs of Antioch: Meletios (February 12), Efstathios (February 20), Iakovos (April 14), and, George (April 18).

G. Saints associated with Mount Sinai Monastery such as saint Akakios (November 26), John Climacus (March 30), the saint abbots (January 14) and Anastasius (April 20) were also included.

H. Further Liturgical comments on the *Μηνολόγιον*

It should be indicated that the commemoration of the Three hierarchs (January 30), established in the mid-11th century, as well as those of important female martyrs like Catherine (November 24 or 25), Irene (May 5) and Paraskevi (July 26) are lacking. Inversely, there are cases of saints commemorated twice on the same day, like saint John the Faster, Patriarch of Constantinople (September 2); or, two times in the year resulting from merging sources from two different liturgical traditions like: Loukianos martyr (*μάρτυρος Λουκιανοῦ*, October 15 and June 3), Filetairos martyr (*μάρτυρος Φιλεταίρου*, December 18 and May 18), Paul of Thebes (*Παύλου τοῦ Θηβαίου*, January 4 and 15), Apostle Silas (*τοῦ ἀποστόλου Σίλα*, on November 29 celebrated with Paramonos martyr *τοῦ ἁγίου μάρτυρος Παραμόνου*, ff. 112v-113r; and, on July 30, celebrated with Apostle Silouanos *Σιλουανοῦ*); and finally, Apostle Bartholomew (*τοῦ ἀποστόλου Βαρθολομαίου*) commemorated on June 11 with Apostle Barnabas and on August 25 alone.

The Latin-occupied 16th-century Orthodox Cyprus emphasizes liturgically the veneration and communion with the Orthodox in faith and tradition Popes of Rome commemorated: Clement (November 25), Sylvester (January 2), Hippolytus (January 30), Leo (February 18), Celestine (April 8) and Agapetus (April 17).

On March 17 with saint Alexios is commemorated the Resurrection of saint Lazarus, the friend of Christ (*ἡ ἀνάστασις Λαζάρου τοῦ φίλου τοῦ Χριστοῦ*)¹⁸⁰. The last reference is an ancient liturgical remnant of the

180. The same commemoration is also preserved in the following sources: GREGORY, *Textkritik*, 377; LOWDEN, *Jaharis*, 105. See also Par. gr. 318, f. 216r: (March 17) *ἡ μνήμη τοῦ σεισμοῦ ... τοῦ ἀνθρώπου τοῦ Θεοῦ Ἀλεξίου καὶ ἡ ἀνάστασις Λαζάρου τοῦ φίλου τοῦ Χριστοῦ*. On the commemoration of the Great earthquake (March 17) in Par. gr. 318, see

3rd-4th centuries and is connected to the celebration of Easter on a fixed date (March 25) by the *Quartodecimani*¹⁸¹. During the 3rd century, the Churches of Asia Minor in an effort to calculate the exact date of the Crucifixion of Christ and of the Easter day, made an adjustment so that the fourteenth day of Nissan was falling on March 25 of the Julian calendar. The tradition of celebrating Easter on the fixed date of March 25 every year endures both in the West and the East, mainly in the Churches of Asia Minor and in different regions of Syria¹⁸².

The manuscript tradition of the *Συναξάριον* of Constantinople preserves evidence of the celebration of Easter on March 25 and the Holy Week preceding it as follows:

March 17: Ἡ ἀνάστασις τοῦ δικαίου Λαζάρου τοῦ φίλου τοῦ Χριστοῦ¹⁸³.

March 18: Ἡ ἐν τῷ Κυρίῳ Πάσχα Κυριακὴ τῆς βαΐοφόρου¹⁸⁴.

March 21: Ἡ ἐν Κυρίῳ Πάσχα τῆς ἀλειψάσης τὸν Κύριον μύρω γυναικός¹⁸⁵.

March 22: Ἡ ἐν μεταλήψει τοῦ νομικοῦ Πάσχα τελετὴ τοῦ Μυστικοῦ Δείπνου ... εἰς τὸν ἱερὸν νιπτῆρα ... εἰς τὴν ὑπερφῶα προσευχὴν ... εἰς τὴν προδοσίαν¹⁸⁶.

March 23: Ἡ ἐν τῷ Κυρίῳ Πάσχα σταύρωσις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ... ἡ ἀποκαθίλωσις τοῦ Χριστοῦ ... ἡ Ταφή¹⁸⁷.

March 24: Ἡ παρὰ τῆς κουστωδίας ἀσφάλεια τοῦ ἀγίου τάφου τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ¹⁸⁸.

the following Constantinopolitan sources DELEHAYE, *Synaxarium CP*, 543-544 (4); MATEOS, *Typicon I*, 248-251; GIAGKOU, *Κανόνες*, 138; LOWDEN, *Jaharis*, 32, 105.

181. On the customs and the celebrations of Easter in the Early Church (2nd-4th centuries): R. CANTALAMESSA, *La Pasqua nella Chiesa antica*, Turin 1978; B. I. FIDAS, *Ἐκκλησιαστικὴ Ἱστορία*, Athens 1992, v. I, 271-284.

182. On the Easter celebrations in the Early Church and the establishment of the feast on March 25 in both the Eastern and Western Churches: T. J. TALLEY, *The Origins of the Liturgical Year*, New York 1986, 1-37 (on the establishment of March 25 as the fixed day of the feast: pp. 5-13); P. F. BRADSHAW, The Origins of Easter, in M. E. JOHNSON (ed.), *Between Memory and Hope. Readings on the Liturgical Year*, Collegeville 2000, 111-124; P. F. BRADSHAW – M. E. JOHNSON, *The Origins of Feasts, Fasts and Seasons in Early Christianity*, London 2011, 39-59.

183. DELEHAYE, *Synaxarium CP*, 544 (3).

184. DELEHAYE, *Synaxarium CP*, 547-548.49-50.

185. DELEHAYE, *Synaxarium CP*, 551-552.53-54.

186. DELEHAYE, *Synaxarium CP*, 555-556.47-50.

187. DELEHAYE, *Synaxarium CP*, 555-556.56-60.

188. DELEHAYE, *Synaxarium CP*, 557-558: 46, 48.

March 25: *Ἡ ἐν τῷ Κυρίῳ Πάσχα Ἀνάστασις τοῦ Χριστοῦ*¹⁸⁹.

II. 3. THIRD SECTION (ff. 108r-115r)¹⁹⁰

II. 3. 1. *Edition of the third section*

(ff. 108r-115r) Εὐαγγέλια εἰς διαφόρους μνήμας καὶ λιτάς.

1. (f. 108r) Εἰς ἐγκαίνια ναοῦ.

i. Ἐλθὼν ὁ Ἰησοῦς εἰς τὰ μέρη· ζήτηε εἰς τὴν κθ' Ἰουνίου (Mt 16:13-19).

ii. Ἐγένετο τὰ ἐγκαίνια· ζήτηε τῇ Παρασκευῇ τῆς ε' ἑβδομάδος ἀπὸ τὸ Πάσχα (Jn 10:22-28).

2. (f. 108r) Εὐαγγέλια εἰς μνήμην φόβου σεισμοῦ.

i. Ἐμβάντι τῷ Ἰησοῦ εἰς πλοῖον· ζήτηε εἰς τὴν κς' τοῦ Ὀκτωμβρίου (Mt 8:23-27).

ii. Ἀνέβη ὁ Ἰησοῦς εἰς πλοῖον· ζήτηε εἰς τὴν κ' τοῦ Σεπτεμβρίου (Lk 8:22-25).

iii. Διέλθωμεν εἰς τὸ πέραν· ζήτηε εἰς τὴν κς' Ἰανουαρίου (Lk 8:22-25).

3. (f. 108r-v) Εἰς μνήμην ἐφόδου ἔθνων.

Inc. Ἐκ τοῦ κατὰ Λουκᾶν. Τῷ καιρῷ ἐκείνῳ παρήσαν τινὲς ἀπαγγέλλοντες ...

Des. εἰ δὲ μὴ γε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν· ταῦτα λέγων, ἐφώνει· ὁ ἔχων ὅσα ἀκούειν, ἀκουέτω (Lk 13:1-9).

4. (f. 108v) Εὐαγγέλιον εἰς λιτὴν εὐχαριστήριον κατὰ πολεμίων.

i. Τέλος· ἔχετε πίστιν Θεοῦ. Ἀμήν. Ζήτηε εἰς τὴν θ' τοῦ Δεκεμβρίου¹⁹¹ (Mk 11:22-26; Mt 7:7-8).

ii. Ἔτερον.

Inc. Τῷ καιρῷ ἐκείνῳ ἐγένετο ἐν τῷ εἶναι τὸν Ἰησοῦν ...

Des. καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοιγήσεται. Ζήτηε τὸ λοιπὸν β' Δεκεμβρίου (Lk 11:1-10).

5. (f. 108v) Εἰς σχῆμα μοναχοῦ.

Πάντα μοι παρεδόθη· ζήτηε εἰς τὴν κη' Σεπτεμβρίου (Mt 11:27-30).

6. (f. 109r) Εἰς τὴν λιτὴν ἐπὶ ἀνομβρίας.

Inc. Ἐκ τοῦ κατὰ Ματθαῖον. Τῷ καιρῷ ἐκείνῳ προσελθόντες τῷ Ἰησοῦ ...

Des. ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων (Mt 16:1-6).

7. (f. 109r) Εἰς ἀσθενοῦντας ἐπὶ ζ' πρεσβυτέρων.

i. Προσκαλεσάμενος· ζήτηε εἰς τὴν κ' Ἀπριλλίου (Mk 6:7-13).

ii. Ἔτερον· Ἦν τις βασιλικός· ζήτηε τῇ β' τῆς Γ' ἑβδομάδος ἀπὸ τὸ Πάσχα (Jn 4:46-54).

8. (f. 109r) Εἰς κοιμηθέντας.

189. DELEHAYE, *Synaxarium CP*, 557-558.54.

190. See table 5.

191. Δικευρίου cod.

i. Ὁ Πατήρ μου ἕως ἄρτι· ζητεῖ τῆ δ΄ τῆς Β΄ ἑβδομάδος ἀπὸ τὸ Πάσχα (Jn 5:17-30).

ii. Ἔτερον εἰς κοιμηθέντας· Εἶπεν ὁ Κύριος ἀμὴν ἀμὴν λέγω· ζητεῖ τῆ ε΄ τῆς Β΄ ἑβδομάδος ἀπὸ τὸ Πάσχα (Jn 5:24-30).

iii. Ἔτερον· Εἶπεν ὁ Κύριος ἐγὼ εἰμι ὁ ἄρτος· ζητεῖ τῆ δ΄ τῆς Γ΄ ἑβδομάδος ἀπὸ τὸ Πάσχα (Jn 6:35-39).

iv. Ἔτερον· Εἶπεν ὁ Κύριος τοῦτό ἐστι τὸ θέλημα· ζητεῖ τῆ ε΄ τῆς Γ΄ ἑβδομάδος ἀπὸ τὸ Πάσχα (Jn 6:40-44).

v. Ἔτερον· Εἶπεν ὁ Κύριος ἐγὼ εἰμι ὁ ἄρτος· ζητεῖ τῆ Παρασκευῆ τῆς Γ΄ ἑβδομάδος ἀπὸ τὸ Πάσχα (Jn 6:48-54).

9. (f. 109r-v) Εὐαγγέλια εἰς τὰς Παννυχίδας τῆς ἁγίας Μ΄.

10. (ff. 109v-111r) <Εὐαγγέλια τῆς ἑβδομάδος μετὰ τὴν Πεντηκοστήν.>¹⁹²
(From Tuesday to Friday of the week after Pentecost)

11. (f. 111r) Μηνὶ Ὀκτωβρίῳ γ΄ τῶν ἁγίων μαρτύρων Κάρπου καὶ Παπύλου.

Inc. Εἶπεν ὁ Κύριος πάντα οὗν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν ...

Des. ἀλλ΄ ὁ ποιῶν τὸ θέλημα τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς (Mt 7:12-21).

12. (f. 111r-v) Μηνὶ Νοεμβρίῳ εἰς τὴν ε΄ τῶν ἁγίων Γαλακτίωνος καὶ Ἐπιστήμης.

Inc. Ἐκ τοῦ κατὰ Μάρκον. Εἶπεν ὁ Κύριος ὅστις θέλει ὀπίσω μου ἀκολουθεῖν ...

Des. πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι (Mk 8:34-35; 10:29-31).

13. (f. 111v) Εἰς τὰ ἀνοίξια τῆς Μεγάλης Ἐκκλησίας.

Inc. Τῷ καιρῷ ἐκείνῳ ἐγένετο τὰ ἐγκαίρια ἐν Ἱεροσολύμοις ...

Des. ἐγὼ καὶ ὁ Πατήρ ἐν ἑσμεν (Jn 10:22-30).

14. (f. 111v) Εὐαγγέλιον εἰς ἀνομβρίας.

Inc. Ἐκ τοῦ κατὰ Ματθαῖον. Τῷ καιρῷ ἐκείνῳ προσελθόντες οἱ Φαρισαῖοι τῷ Ἰησοῦ ...

Des. ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζῶν διδοὺς τῷ κόσμῳ (Mt 16:1-3; Lk 4:24-26; Jn 6:30-33).

15. (f. 112r) Μηνὶ Ὀκτωβρίῳ ια΄ τῆς ἁγίας Ζηναΐδος.

Inc. Ἐκ τοῦ κατὰ Μάρκον. Εἶπεν ὁ Κύριος βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε ...

Des. καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς (Mk 13:33-37; 14:3-9).

16. (f. 112r-v) Μηνὶ τῷ αὐτῷ εἰς τὴν ιζ΄ τῶν ἁγίων μαρτύρων Ἰσιδώρας καὶ Νεοφύτης.

192. It includes the Gospel readings prescribed from Tuesday to Friday after the feast of the Pentecost.

Inc. Ἐκ τοῦ κατὰ Μάρκον. Τῷ καιρῷ ἐκείνῳ, ἦλθεν ὁ Ἰησοῦς εἰς τὰ ὄρια Τύρου ...

Des. εὔρε το δαμιόνιον ἐξεληλυθὸς καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης (Mk 7:24-30).

17. (f. 112v) Μηνὶ Νοεμβρίῳ ι' τοῦ ὀσίου πατρὸς ἡμῶν Νείλου.

Inc. Ἐκ τοῦ κατὰ Λουκᾶν. Τῷ καιρῷ ἐκείνῳ, συνεπορεύοντο τῷ Ἰησοῦ ὄχλοι πολλοὶ ...

Des. οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὔθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὄτα ἀκούειν ἀκουέτω (Lk 14:25-27, 33-35).

18. (ff. 112v-113r) Μηνὶ τῷ αὐτῷ κθ' τοῦ ἁγίου ἀποστόλου Σίλα καὶ τοῦ ἁγίου μάρτυρος Παραμόνου.

Inc. Ἐκ τοῦ κατὰ Ματθαῖον. Εἶπεν ὁ Κύριος τοῖς ἑαυτοῦ μαθηταῖς, προσέχετε ἀπὸ τῶν ἀνθρώπων ...

Des. μὴ οὖν φοβηθῆτε πολλῶν στρουθίων διαφέρετε ὑμεῖς (Mt 10:17-18, 23-31).

19. (f. 113r) Μηνὶ Ἰαννουαρίῳ γ' προεόρτιον τῶν Φώτων.

Inc. Ἐκ τοῦ κατὰ Ματθαῖον. Τῷ καιρῷ ἐκείνῳ, ἦλθεν Ἰωάννης ὁ βαπτιστὴς κηρύσσων ...

Des. αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ (Mt 3:1-11).

20. (ff. 113r-114v) Τὰ Εὐαγγέλια τὰ μεθέορτα τῶν Φώτων.

i. (f. 113r-v) Θ' καὶ τοῦ ἁγίου μάρτυρος Πολυεύκτου.

Inc. Ἐκ τοῦ κατὰ Λουκᾶν. Τῷ καιρῷ ἐκείνῳ, Ἡρώδης ὁ τετράρχης ἐλεγχόμενος ὑπὸ Ἰωάννου ...

Des. σὺ εἶ ὁ Υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα (Lk 3:19-22).

ii. (f. 113v) Ι' τοῦ ἁγίου Γρηγορίου.

Inc. Ἐκ τοῦ κατὰ Ἰωάννην. Τῷ καιρῷ ἐκείνῳ, ἐξήτουν οἱ Ἰουδαῖοι πιάσαι τὸν Ἰησοῦν ...

Des. καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ (Jn 10:39-42).

iii. (ff. 113v-114r) Ια' τοῦ ὀσίου Θεοδοσίου τοῦ κοινοβιάρχου.

Inc. Ἐκ τοῦ κατὰ Λουκᾶν. Τῷ καιρῷ ἐκείνῳ, ὑπέστρεψεν ὁ Ἰησοῦς ἀπὸ τοῦ Ἰορδάνου ...

Des. καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν δοξαζόμενος ὑπὸ πάντων (Lk 4:1-15).

iv. (f. 114r) Εἰς τὴν ιβ' τοῦ μηνός.

Inc. Ἐκ τοῦ κατὰ Λουκᾶν. Τῷ καιρῷ ἐκείνῳ, διδάσκοντος τοῦ Ἰησοῦ τὸν λαὸν ἐν τῷ ἱερῷ ...

Des. καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσία ταῦτα ποιῶ (Lk 20:1-8).

v. (f. 114r-v) Ιγ' τῶν ἁγίων μαρτύρων.

Inc. Ἐκ τοῦ κατὰ Μάρκον. Ἐν ταῖς ἡμέραις ἐκεῖναις ἦλθεν ὁ Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας ...

Des. μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ (Mk 1:9-15).

21. (f. 114v) Κυριακὴ ἰζ' τῆς Χαναναίας.

Inc. Ἐκ τοῦ κατὰ Ματθαῖον. Τῷ καιρῷ ἐκεῖνω, εἰσῆλθεν ὁ Ἰησοῦς εἰς τὰ μέρη Τύρου καὶ Σιδῶνος ...

Des. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης (Mt 15:21-28).

22. (ff. 114v-115r) Κυριακὴ ιγ'.

Inc. Ἐκ τοῦ κατὰ Λουκᾶν. Τῷ καιρῷ ἐκεῖνω, ἄνθρωπός τις προσῆλθε τῷ Ἰησοῦ πειράζων αὐτὸν καὶ λέγων ...

Des. τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ ἐστὶ παρὰ τῷ Θεῷ (Lk 18:18-27).

II. 3.2. *Comments on the liturgical use of the Third section*

The title of the third section of the Lectionary *Εὐαγγέλια εἰς διαφόρους μνήμας καὶ λιτάς*, points to the most notable characteristic of the Constantinopolitan cathedral liturgical tradition, the processions (*λιτανεῖαι*)¹⁹³. The content of this section is encountered exclusively in Lectionaries from Constantinople¹⁹⁴ and is documented by the Constantinopolitan sources

193. For a discussion on “stational liturgy” and its importance, see mainly J. F. BALDOVIN, *The Urban Character of Christian Worship. The Origins, Development, and Meaning of Stational Liturgy* [OCA 228], Rome 1987; IDEM, *Worship, City, Church and Renewal*, Washington D.C. 1991, 3-27; IDEM, A Note on the Liturgical Processions in the Menologion of Basil II (Vat. Gr. 1613), in E. CARR – S. PARENTI – A.-A. THIERMEYER – E. VELKOVSKA (eds.) *Εὐλόγημα. Studies in Honour of Robert Taft, S.J.* (Studia Anselmiana 110. Analecta Liturgica 17), Rome 1993, 25-39. On the same matter, see also J. MATEOS, *La célébration de la parole dans la liturgie byzantine* [OCA 191], Rome 1971, 34-126; R. F. TAFT, The Pontifical Liturgy of the Great Church according to a Twelfth-Century Diataxis in *Codex British Museum Add. 34060, OCP* 46 (1980), 105-115; IDEM, The Liturgy of the Great Church: An Initial Synthesis of Structure and Interpretation on the Eve of Iconoclasm, *DOP* 34-35 (1980-1981), 49-52; IDEM, *The Byzantine Rite. A Short History* [American Essays in Liturgy Series], Collegeville 1992, 28-38; IDEM, *Beyond East and West. Problems in Liturgical Understanding*, Roma 1997², 204-205, 210-215; IDEM, *Quaestiones Disputatae: The Skeuophylakion of Hagia Sophia and the Entrances of the Liturgy Revisited, Oriens Christianus* 82 (1998), 53-87; G. IOANNIDES, «Τάξις γινομένη ἐπὶ σαλευθεῖσαν ἁγίαν τράπεζαν» στὸ κυπριακὸ εὐχολόγιο *Barberini greco* 390, *EKEE* 28 (2002), 99-114; G. IOANNIDES, Ἡ τάξις ἐγκαινίων ναοῦ στὰ κυπριακὰ χειρόγραφα εὐχολόγια, *Ἐπετηρίδα Κέντρου Μελετῶν Ἱερᾶς Μονῆς Κύκκου* 7 (2006), 365-376 and mainly footnote 167.

194. LOWDEN, *Jaharis*, 32-33, 118 (in the title it is indicated that those occasions are

par excellence, the *Εὐχολόγιον* and the *Τυπικόν*¹⁹⁵. The pericopes for the different occasions of the third section of Tamasos Lectionary are the same as those prescribed for the corresponding commemorations of events encountered exclusively in the *Μηνολόγιον* of Constantinople like October 26 (2i), September 25 (2ii), January 26 (2iii), and, December 12 (4ii). Coislin 213 (ff. 79v-84v) comprises analogous special arrangements when it comes to litanies, witnessed both in Tamasos Lectionary's second and third sections that comprise the different processions (*λιταί*)¹⁹⁶.

1. (ff. 79v-81r) *Τάξις γινομένη ἐπὶ λιτῇ μελλούσῃ τῆς Μεγάλῃς Ἐκκλησίας ἐξέροχθεσθαι.*

2. (f. 81v) *Ἐν λιτῇ διὰ φόβον γινομένη τῇ κ' Σεπτεμβρίου καὶ Ἰουνίου ε' ἐν τῷ Κάμπῳ τοῦ Τριβουναλίου, ἕξω τῆς Χρυσῆς Πόρτης καὶ Ὀκτωβρίου κς' τοῦ ἀγίου Δημητρίου, τῇ μνήμῃ τοῦ σεισμοῦ καὶ τῶν Ἀβάρων καὶ τῶν Ἁγίων Ἀναργύρων ἕξω τῆς Πόρτης τῶν Βλαχερνῶν καὶ τῇ δ' μετὰ τὴν Κυριακὴν τῶν Ἁγίων Πάντων ἕξω τῆς Χερσαίου Πόρτης ἀπερχομένης τῆς λιτῆς εἰς τὴν Παλαιὰν Πέτραν ...*

3. (ff. 81v-83v) *Τάξις γινομένη τῇ α' τοῦ Σεπτεμβρίου ἐν τῷ Φόρῳ ἢ ὁμοίᾳ τάξις καὶ τῇ ια' τοῦ Μαΐου εἰς τὸ γενέθλιον τῆς πόλεως ...*

4. (f. 83v) *Τάξις γινομένη ἐν τῷ Κάμπῳ τοῦ Τριβουναλίου ἐν ταῖς ἕξ ἔθους ἐκείσῃ ἀπερχομέναις λιταῖς ...*

5. (f. 84r-v) *Τάξις γινομένη ἐπὶ ἐγκαινίοις ναοῦ, the διάταξις refers to the commemoration of the Consecration of the church, as the relevant prayer confirms (τὴν ἀνάμνησιν ἐορτάζοντας τοῦ ἐγκαινισμοῦ ταύτης τῆς ἁγιωτάτης σου ἐκκλησίας, f. 84r)*¹⁹⁷.

For the Consecration of a church (Ii-ii), or, for the Commemoration of the Consecration of a church (13) Mt 16:13-18 and Jn 10:22-28 are the lections *par excellence* in the Constantinopolitan cathedral liturgical tradition¹⁹⁸. The Opening of the Great church (*εἰς τὰ ἀνοίξια τῆς Μεγάλῃς Ἐκκλησίας*) (13)

specific to the church of Saint Sophia *Εὐαγγέλια ἀναγινωσκόμενα εἰς διαφόρας μνήμας καὶ λειτουργίας καὶ παννυχίδας τῆς Μεγάλῃς Ἐκκλησίας*). See also Par. gr. 318 (ff. 235b-237a): *Εὐαγγέλια ἀναγινωσκόμενα εἰς διαφόρους μνήμας καὶ λιτάς*. And also: GREGORY, *Textkritik*, 384-386.

195. MATEOS, *Typicon* II, 186-187, 190-197.

196. See the relevant discussion in: ARRANZ, *L'eucologio*, 22, 53, 130-139; KALAΪTZIDIS, *Πατριαρχικὰ εὐχολόγια*, 919-934.

197. See the edition of IOANNIDES, *Τάξις ἐγκαινίων*, 397-398.

198. MATEOS, *Typicon* I, 16-19, 144-147; and II, 186-187. On the relevant discussion and the sources: IOANNIDES, *Τάξις ἐγκαινίων*, 375. On the rite of the Commemoration of the Consecration of a church: *ibid.* 386-393, 397-398.

is a celebration particularly grandiose and important for Constantinople since it commemorates the Opening and the Consecration of the Cathedral of Saint Sophia. Its Opening (τὰ ἀνοίξια τῆς Μεγάλης Ἐκκλησίας) is commemorated on December 22, and, the following day (December 23), its Consecration (τὰ ἐγκαίνια τῆς τοῦ Θεοῦ Μεγάλης Ἐκκλησίας)¹⁹⁹.

The *Εὐχολόγιον* of Constantinople documents the arrangements of the Lectionaries and the *Τυπικόν*.

1. In the case of the Commemoration of the fear of an earthquake (μνήμης φόβου σειμοῦ) (2i-iii) Coislin 213 includes the corresponding Prayer for an earthquake (εὐχὴ ἐπὶ σειμοῦ) (f. 100v)²⁰⁰.

2. In the case of the Commemoration of the attack by the nations (εἰς μνήμην ἐφόδου ἔθνῶν) (3) and the Procession of thanksgiving for a battle (εἰς λιτὴν εὐχαριστήριον κατὰ πολεμίων) (4) Coislin 213 includes the corresponding procession Commemoration of the fear (διὰ φόβον) (f. 81v)²⁰¹. Tamasos Lectionary prescribes an additional (ἔτερον) pericope (Lk 11:1-10) in the case of the aforementioned procession, i.e. the one for December 12 (4ii). However, on that same day it includes only the celebration of saint Spyridon but lacks the Commemoration of the victory against the Persians (καὶ τὰ ἐπινίκια κατὰ τῶν Περσῶν), included in several Constantinopolitan sources²⁰².

3. In the case of the Investiture of a monk (εἰς σχῆμα μοναχοῦ) (5) Coislin 213 includes analogous arrangements and rites dealing with the monastic habit (ff. 164v-198v)²⁰³.

199. DELEHAYE, *Synaxarium CP*, 338 (3), 340 (2); GREGORY, *Textkritik*, 373; GARITTE, *Calendrier*, 415; MATEOS, *Typicon I*, 144-147; GIAGKOU, *Κανόνες*, 123-124; LOWDEN, *Jaharis*, 31-32, 101; NELSON, *Lectionaries*, 94, 114; GALADZA, *Liturgy*, 292. Par. gr. 318 (f. 197r) on December 23 notes τῶν ἁγίων ἰ μαρτύρων τῶν ἐν Κρήτη... τὰ ἐγκαίνια τῆς Μεγάλης Ἐκκλησίας... τῇ αὐτῇ ἡμέρᾳ τὰ ἀνοίξια τῆς Μεγάλης Ἐκκλησίας.

200. ARRANZ, *L'eucologio*, 22, 396; ΚΑΛΑΪΤΖΙΔΗΣ, *Πατριαρχικὰ εὐχολόγια*, 887 (No 66), 892 (109), 922-924, 944. See also MATEOS, *Typicon II*, 190-191 Ἀναγνώσματα ἐπὶ σειμοῦ.

201. MATEOS, *Typicon II*, 192-193 Ἀναγνώσματα ἐπὶ ἐλεύσεως βαρβάρων.

202. MORCELLI, *Menologion*, 35-36; GREGORY, *Textkritik*, 372; GIAGKOU, *Κανόνες*, 138-139; LOWDEN, *Jaharis*, 32, 100. Par. gr. 318 (ff. 194v-195v) mentions τοῦ ὁσίου Σπυριδῶνος καὶ τὰ ἐπινίκια κατὰ τῶν Περσῶν, lection Lk 11:1-13.

203. ARRANZ, *L'eucologio*, 49-52, 397-431; ΚΑΛΑΪΤΖΙΔΗΣ, *Πατριαρχικὰ εὐχολόγια*, 899-900 (No 168-174), 950-951. See also MATEOS, *Typicon II*, 192-193 Ἀναγνώσματα εἰς ὁσίου καὶ ἐπὶ σχήματος μοναχῶν.

4. In both the Intercessory procession for the drought (*εἰς τὴν λιτὴν ἐπὶ ἀνομβρίας*) (6); and, For the drought (*εἰς ἀνομβρίας*) (14) Coislin 213 comprises three different prayers *ἐπὶ ἀνομβρίας* (ff. 99r-100r)²⁰⁴.

5. In the case of the Intercession for the sick according to the seven priests (*εἰς ἀσθενοῦντας ἐπὶ ζ' πρεσβυτέρων*) (7i-ii), Coislin 213 comprises the corresponding *τάξεις καὶ ἀκολουθία ἡ γινομένη παρὰ τῶν ζ' πρεσβυτέρων ἐπὶ ἐλαίῳ ἀρρώστον* (ff. 107r-109r)²⁰⁵.

6. In the case of the Intercession for the dead (*εἰς κοιμηθέντας*) (8i-v), Coislin 213 includes a sequence of corresponding prayers and occasions *εἰς κοιμηθέντα* (ff. 88r-91r)²⁰⁶.

The title *Εὐαγγέλια εἰς τὰς Παννυχίδας τῆς ἀγίας Μ'* (9) refers to the nocturnal service of the Pannychis (*Παννυχίδος*) –of the cathedral rite of Constantinople– celebrated mainly during the first week of the Lent and was already outdated by the 16th century when Tamasos Lectionary was produced. Yet, the lections of the first week of the Easter Lent are vestiges of the service in question²⁰⁷.

The celebration of saints Karpos and Papylos (*Κάρπου καὶ Παπύλου*) on October 13 (11), Galaktion and Epistimi (*Γαλακτίωνος καὶ Ἐπιστήμης*) on November 5 (12)²⁰⁸, Polyefktos (*Πολυεύκτου*) on January 9 (20i), Gregory of Nyssa (*Γρηγορίου Νύσσης*) on January 10 (20ii), Theodosius the

204. ARRANZ, *L'eucologio*, 22, 140-141; ΚΑΛΑΪΤΖΙΔΗΣ, Πατριαρχικά εὐχολόγια, 892 (No 106-108), 944. See also ΜΑΤΕΟΣ, *Typicon* II, 192-193 *Ἀναγνώσματα εἰς ἀνομβρίαν*.

205. ARRANZ, *L'eucologio*, 47-48, 378-382; ΚΑΛΑΪΤΖΙΔΗΣ, Πατριαρχικά εὐχολόγια, 893 (No 119-122). See also ΜΑΤΕΟΣ, *Typicon* II, 194-195 *Ἀναγνώσματα ἐπὶ ἐλαίου ἀρρώστον*.

206. ARRANZ, *L'eucologio*, 36, 309-317; ΚΑΛΑΪΤΖΙΔΗΣ, Πατριαρχικά εὐχολόγια, 889-890 (No 76-83). See also ΜΑΤΕΟΣ, *Typicon* II, 194-197 *Ἀναγνώσματα εἰς κοιμηθέντας*.

207. On this service: ΜΑΤΕΟΣ, *Typicon* II, 311 (*Index liturgique: παννυχίς*); J. FOUNTOULIS, *Παννυχίς* [Κεῖμενα Λειτουργικῆς 2], Thessaloniki 1977; M. ARRANZ, *Les prières presbytérales de la "Pannychis" de l'ancien Euchologe Byzantin et la "Panikhida" des défunts*, in A. PISTOIA – A. TRIACCA (eds.) *La maladie et la mort du chrétien dans la liturgie. Conférences Saint-Serge, XXIe Semaine d'études liturgiques. Paris, 1-4 juillet 1974* (Bibliotheca Ephemerides Liturgicae Subsidia 1), Rome 1975, 31-82; J. FOUNTOULIS, *Λειτουργικὴ Α'. Εἰσαγωγή στὴ θεία λατρεία*, Thessaloniki 1993, 141-144; G. STATHIS, *Παννυχίς, ἤτοι νυκτερινὴ ἀσματικὴ ἀκολουθία κατὰ τὸ βυζαντινὸν κοσμητὸν τυπικὸν τῆς Μεγάλης Ἐκκλησίας Ἀγίας Σοφίας*, Athens 1999; IOANNIDES, *Τάξις ἐγκαινίων*, 365.

208. For the reading prescribed on the day of their commemoration (November 5) in the *Μηνολόγιον* is noted: *ξίηται εἰς τὸ τέλος τοῦ βιβλίου* (f. 86v).

Cenobiarch (*Θεοδοσίου τοῦ κοινοβιάρχου*) on January 11 (20iii), Ermylos and Stratonikos (*τῶν ἁγίων μαρτύρων* i.e. *Ἐρμούλου καὶ Στρατονίκου*) on January 13 (20iv) were included in the *Μηηνολόγιον* of Tamasos Lectionary.

The *Μηηνολόγιον* of Par. gr. 318 comprises all the four saints (nos. 15, 16, 17, and 18) respectively:

October 11 *τῆς ἁγίας μάρτυρος Ζηναΐδος* (f. 185r)²⁰⁹.

October 17 *τῶν ἁγίων μαρτύρων Ἰσιδώρας καὶ Νεοφύτης* (f. 186v).

November 10 *τοῦ ὁσίου πατρὸς ἡμῶν Νείλου* (f. 190v).

November 29 *τοῦ ἁγίου ἀποστόλου Σίλα καὶ τοῦ ἁγίου μάρτυρος Παραμόνου* (f. 192v)²¹⁰.

The findings from the study of the liturgical content of Tamasos Lectionary allowed a glimpse into the liturgical context and practices at the beginning of the 16th-century in Cyprus. It furthermore permitted to confirm the particularly close and permanent relations of the Church of Cyprus with the large liturgical centres of Constantinople and the Orthodox Churches of the Middle East (Jerusalem, Sinai, Alexandria, and Antioch)²¹¹. Despite the fact that the manuscript is modest, given the absence of luxurious decoration, it stands out for its liturgical content that:

1. Confirms the Cypriot provenance of the manuscript through reference to the cutting of the olive-tree branches when the Gospel is read on Palm Sunday.

209. On the commemoration of *τῶν ἁγίων ἀνταδελφῶν Ζηναΐδος καὶ Φιλονίλλης* locally venerated in Cyprus: SCHIZAS, *Κύπρια Μηναῖα* II, 142-157.

210. The commemoration of the two saints on the same day (November 29) is also encountered in the sources of the Constantinopolitan *Συναξαρίον*. DELEHAYE, *Synaxarium CP*, 263-264.56-59, 265-266.19-38; GREGORY, *Textkritik*, 372; MATEOS, *Typicon* I, 117 (P, OX); LOWDEN, *Jaharis*, 100. Apostles Silas and Silouanos are also commemorated together in Tamasos Lectionary on July 30 (*τῶν ἀποστόλων Σίλα καὶ Σιλουανοῦ*). See also MORCELLI, *Menologion*, 102; DELEHAYE, *Synaxarium CP*, 855-856 (1); GREGORY, *Textkritik*, 383; Lowden, *Jaharis*, 113. Par. gr. 318 on July 30 notes: *τοῦ ἁγίου Ἰωάννου τοῦ στρατιώτου* (f. 229v).

211. A summary of the discussion was presented by G. Ioannides (paper title: “Cyprus: Crossroad of the Liturgical Centres of Constantinople and the Middle East. The Case of Cypriot Euchologia”) in Vienna (22-23 June 2018) at the workshop “Studying Byzantine Prayer Books: Manuscripts, Liturgy, and Society”, organized by the Division of Byzantine Research of the Austrian Academy of Sciences.

2. Preserves elements encountered in ancient Lectionaries: lections reserved for Saturdays and Sundays; for few feasts the reading of an *Ἐωθινὸν* is prescribed; in most cases on each day only one saint is commemorated; the celebration of the Three hierarchs (January 30) is missing; the five Sundays of the Great Lent are without a commemoration; absence of reference to the Great Hours of the feasts of Christmas and Epiphany.

3. Exhibits association with Par. gr. 318 (*Μηηνολόγιον*, events associated with Constantinople, litanies etc.), a Lectionary that belonged to the *Ἐγκλείστρα* of saint Neophytos and incorporates many liturgical elements from the cathedral tradition of Constantinople. The liturgical commemoration of saint Symeon Thavmastoreitis (May 24) points to a connection between the Lectionary of Tamasos and the Monastery of saint John Chrysostom in Koutsoventis, as well as with the *Ἐγκλείστρα* of saint Neophytos affiliated to it. The note on the lower pastedown of Tamasos Lectionary mentioning that it belonged to a church dedicated to the Holy Cross (figs 19a-b), allows suggesting that it refers to the church of the *Ἐγκλείστρα* dedicated to the Holy Cross, although this remains a highly hypothetical claim.

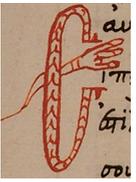
4. Documents and confirms the close relations of Cyprus with the liturgical tradition of Constantinople already at the beginning of the 16th century, just before the wide circulation of printed lectionaries. It preserves remnants of ancient Constantinopolitan Lectionaries, commemorates Patriarchs and events inextricably linked with the liturgical life of Constantinople exclusively, i.e. its cathedral liturgical tradition, the *Τυπικὸν* and the *Εὐχολόγιον*.

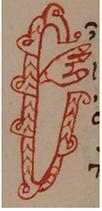
5. Delivers as well archaic liturgical elements that indicate its connection with the liturgical tradition of Jerusalem, such as *τὰ καταθέσια τῆς τιμίας κάρας τοῦ Προδρόμου* on October 27 and the celebration of Apostle Thomas on July 3.

6. Preserves ancient liturgical remnants originating in the traditions of the Churches of Asia Minor, such as the commemoration of saint Lazarus (March 17) in connection with the celebration of Easter on a fixed date (March 25); while the commemorations of blessed and saints are attestation of remnants originating in the traditions of the Churches of Antioch and the Monastery of Sinai.

Despite the many gaps we still have regarding the circumstances and individuals responsible for the creation, as well as the subsequent use(s) and owners of Tamasos Lectionary, this contribution showed that a humble liturgical book is far from being a neutral container. The whole manuscript and its 'matrix', that is, its physical features, contents (liturgical and paratextual), the evidence regarding its makers, readers, and the history of its use are fundamental to the construction of meaning. With this in mind, the present study which resulted from the collaboration of conservators and manuscript scholars from different fields, demonstrated that interdisciplinary collaborations are necessary for being able to shed light on various aspects relevant to the tangible and intangible procedures of the creation and lifecycle of manuscripts, such as the liturgical practices, manuscript craftsmanship and production, while supporting at the same time the work of manuscript custodians. As it was also discussed, the decision to keep the binding of the manuscript was based on the necessity to preserve every possible evidence we can gather regarding the craft of bookbinding as the time passes by and there is necessity to restore fatigued manuscripts and worn-out bindings. Of course, reliable conclusions in this respect can only be drawn by further research, since scholarly interest in the technical and decorative features of post-Byzantine Greek-style bookbinding is relatively recent. Finally, this paper allowed the attribution of a newly discovered manuscript to a specific area, and more precisely to the island of Cyprus. However, future research directed towards the discovery of even more manuscripts produced in Cyprus is still needed, in order to shed light on the dynamic processes, which have permitted the creation of books in a variety of contexts and during different periods of the history of the island.

Table 1. The hand-hasta *epsilons* in Tamasos Lectionary

HAND-HASTA <i>EPSILONS</i>						
SYNTAXARION						
Folio	Liturgical date	Lection	Incipit	Size in text lines	Hand gesture	Initial <i>epsilon</i>
1r	Holy and Great Easter Sunday	Jn 1:1-17	Ἐν ἀρχῇ ἦν ὁ Λόγος	9	i. Greek blessing with the palm inward with ring finger and thumb tucked back	
9r	Monday of Fourth Week of Easter	Jn 6:56-69	Εἶπεν ὁ Κύριος	3	ii. index pointing	
10v	Thursday of Fourth Week of Easter	Jn 8:12-20	Εἶπεν ὁ Κύριος	4	ii. index pointing	
11r	Saturday of Fourth Week of Easter	Jn 8:31-42	Εἶπεν ὁ Κύριος	4	ii. index pointing	
26r	Third Sunday of Matthew	Mt 6:22-33	Εἶπεν ὁ Κύριος	5	i. Greek blessing with the palm inward with ring finger and thumb tucked back	
31v	Thirteenth Sunday of Matthew	Mt 21:33-42	Εἶπεν ὁ Κύριος	6	i. Greek blessing with the palm inward with ring finger and thumb tucked back	
33v	Sixteenth Sunday of Matthew	Mt 25:14-30	Εἶπεν ὁ Κύριος	8	i. Greek blessing with the palm inward with ring finger and thumb tucked back	

37r	Fifth Sunday of Luke	Lk 16:19-31	<i>Εἶπεν ὁ Κύριος</i>	4	iv. little finger straight out while the other fingers are curled up beside the thumb	
59r	Thursday of Holy Week: Vespers	Mt 26:2-20 Jn 13:3-17 Mt 26:21-39 Lk 22:43-45, Mt 26:40-27:2	<i>Εἶπεν ὁ Κύριος</i>	5	i. Greek blessing with the palm inward with ring finger and thumb tucked back	
62r	First Passion Gospel	Jn 13:31-18:1	<i>Εἶπεν ὁ Κύριος</i>	5	iv. little finger straight out while the other fingers are curled up beside the thumb	

MENOLOGION

Folio	Date and feast day	Lection	Incipit	Size in text lines	Hand gesture	Initial <i>epsilon</i>
77r	September 2 Patriarch John the Faster and Patriarch Paul the Younger	Mt 5:14-19	<i>Εἶπεν ὁ Κύριος</i>	4	ii. index pointing	
	September 3 Anthimos hieromartyr	Jn 10:9-16	<i>Εἶπεν ὁ Κύριος</i>	4	iii. index and little finger projecting from the fist while the rest of the fingers are tucked back	

Table 2. Content of the paper fragments used as front pastedown

CONTENT OF THE PAPER FRAGMENTS USED AS FRONT PASTEDOWN			
	Type	Content	Identified text
1	Printed text c. 80x135 mm	<p>Left page [Ἐξαν]έστης [ὡς Θεός, ἐκ τοῦ τάφου ἐν δόξῃ, καὶ κόσμ]ον σ[υ]νανέστησας, [καὶ ἡ φύσις τῶν βροτῶν] ὡς Θεόν σε ἀ[νύ]μνησε, καὶ θάνατος ἡ φάνισται, [καὶ ὁ Ἄδᾶ]μ χορεύ [ει, Δέσποτα, καὶ] ἡ Εὐ[α] </p> <p>Right page Παρίστανται δουλοπρεπῶς τῷ τόκῳ σου, αἱ τάξεις αἱ οὐράνια, ἐκπλητ]τόμεναι ἁξίως, [τὸ τῆς σῆς ἀσπύρου λοχεύ]ας Ἀειπάρθενε· [σὺ γὰρ ἀγνή και πρὸ τοῦ τόκου.] καὶ μετὰ [γέννησιν. Σεσάρκωται ὁ πρὶν ὑπάρχω]ν [ἄ]σαρκος, ὁ Λόγος ἐκ σοῦ Πάναγνε, ὁ] τὰ σ[ύ]μπα]ντα βουλήματι ποιῶν, ὁ τῶν Ἄσωμ]άτων τὰ [στρατεύματα, παραγαγὼν ἐκ] τοῦ μὴ ὄν [τος, ὡς παντοδύναμος. Νενέκρωται ἐχθρὸς τῷ ζωηφόρῳ σου, καρ[π]ῶ θεοχαρίτωτε, καὶ πεπάτη]ται ὁ ἄδης [προφανῶς, καὶ οἱ ἐν δεμοίς] ἡλευθερ[ώθη]μεν διὸ βοᾷ· Τὰ πάθη λῦσον, τὰ τῆς καρ [δίας μου.]</p>	<p>→ Tone 1. Sunday, matins. <i>Kontakion</i></p> <p>→ Tone 1. Sunday, matins. Ode 6. <i>Troperia 1-3</i></p>
2	Printed text c. 100x130 mm	<p>Δόξα και νῦν. Θεοτοκίον) [Ἦ] θαύματος καινοῦ] πάντων τῶν πάλαι [θαυμάτων! τίς γὰρ ἔγνω Μητέρα, ἄν]ευ ἀνδρὸς τετοκυῖαν, καὶ] ἐν ἀγκάλαις φέρουσαν, [τὸν ἄπασαν τὴν κ]τίσιν περι[έ]χοντα; Θεοῦ ἐστι [βουλ]ῆ [τὸ κηθε]ν, ὄν ὡς βρε[ί]φος] Πάναγνε, [σαῖς ὀλέναις] βασιτάσασα, [καὶ μη]τρικὴν παρ[ρη]σίαν [πρὸς] αὐτὸν κεκτημένη, μὴ παύση δυσοπο[ύ]σα, ὑπὲρ τῶν σε τιμῶντων, τοῦ οἰκτειρήσαι και σώσαι τὰς ψυχὰς ἡμῶν. Ἄπολυτίκιον ἡ(ος) β´ Ὅτε κατήλθες πρὸς τὸν θάνατον, ἡ ζωὴ ἡ ἀθάνατος, τότε τὸν ἄδην ἐνέκρωσας τῆ ἀστραπῆ τ(ῆς) Θεότητος, ὅτε δὲ κ(αὶ) τοὺς τεθνεῶ τας ἐκ τῶν καταχθονίων ἀνέστησας, πᾶ σαι αἱ δυνάμεις τῶν ἐπουρανίων [ἐ]κ[ρ]αύγαζον· ζωοδότα Χ(ριστ)ὲ ὁ Θε(ὸς) ἡμῶν δόξα σοι. Θεοτοκίον) Πάντα ὑπὲρ ἔννοιαν, πάντα ὑπερένδο ξα, τὰ σὰ Θεοτόκε μυστήρια, τῆ ἀγνεῖα ἐσφραγισμένη, </p>	<p>→ Tone 2. Saturday, great vespers. <i>Theotokion of Aposticha</i></p> <p>→ Tone 2. Saturday, great vespers. <i>Apolytikion</i> with its <i>Theotokion</i></p>
3	Printed text c. 65 x 130 mm	<p>...στίχον, στιχηρ[ῶ]ν [Ἦ] Ἀνάστασις σο]ν Χ(ριστ)ὲ Σωτήρ, ἅπ [ασαν ἐφώτισε τὴν οἰκουμ]ῆνην, και ἀνεκ [αλέσω τὸ ἴδιον πλάσμα, π]αντοδύναμε [Κύριε δόξα σοι.] ...ἂ κατὰ ἄλφα... [Διὰ ξύλου Σῶ]τερ κατήργησα[ς, τὴν τοῦ ξύλου κατάραν,] κράτος θανά[τ]του τῆ ταφῆ σου ἐνέκρωσα[ς, ἐφώτισας, δὲ [τὸ γένος ἡμῶν τῆ Ἐγέρσει σου,] διὸ βοῶμεν σο [ι, Ζωοδότα Χριστὲ ὁ Θεὸς ἡμῶν] δόξα σοι. [Ἐν τῷ Σταυρ]ῷ Χ(ριστ)ὲ, φανείς κα[θ]ηλωμένος, ἡλλοίωσας] κάλλος κτισμάτ[ων, και τὸ μὲν ἀπάνθρ]ωπον στρατιωτ[ῆ]αι δεικνύμενοι, λόγῃ] πλευράν σου ἐκέντ[η]σαν. Ἐβροτὰς δὲ σφραγίσ[αι] τάφον ἡτήσ [αντο, τὴν σὴν ἐξουσίαν οὐκ ἐπιστάμενοι, ἀλλ' [σο δι' οἶκτον σπλάγγνων σο]υ, καταδεξάμεν [ος ταφῆν, και τριήμερο]ς ἀναστάς, Κ(ὶρι)ε δόξ[η] [α σοι. [Ζωοδότα] Χ(ριστ)ὲ, ἐκουσίως Πά [θος ὑποστάς διὰ θνητο]ύς, [ἐ]ν Ἄδη δὲ κατελ [θὼν ὡς δυνατός, τοὺς ἐκεῖ τὴν] ἔλευσιν </p>	<p>→ Tone 2. Saturday, great vespers. <i>Aposticha 1-4</i></p>

4	Printed text c. 190 x 48 mm	<p>...ἀναθορῶντες τοί [νυν οἱ φύλακες, φεύγουσι, καὶ] πάροδος ἐν ταῦθα [ταῖς γυναίξιν γίνεται, περὶ τὸ τοῦ Σ] ἀββάτου ὁψέ, οἴο [νεὶ περὶ τὸ μέσον τῆς τοῦ Σαββάτου] νυκτός δηλαδὴ. [Καὶ πρῶτον μὲν ἡ Ἀνάστασις τῆ τοῦ] Θεοῦ μητρὶ γνώρι [μος γίνεται, ἀπεναντίας καθήμεν] τοῦ τάφου, ὡς φησὶν ὁ Ματθαῖος, σὺν τῇ Μαγδαληνῇ, ἀλλ' ἴνα μὴ ἡ [ἀνάστασις ἀμφιβάλλοιτο, διὰ τὴν] πρὸς τὴν μητέρα [εἰκειώσιν, οἱ Εὐαγγελισταὶ φασί: πρῶτον φαίνεται τῇ [Μαγδαληνῇ Μαρία. Αὕτη καὶ τὸν ἐν] τῷ λίθῳ ἄγγελον [εἶδε, καὶ παρακύψασα πάλιν, τοὺς ἔνδον ὄρα. οἱ δὲ κ(αὶ) [τὴν τοῦ Κυρίου ἀνάστασιν καταγγέλλουσιν]. Ἠγέρθη γὰρ φησὶν, οὐκ ἔστιν ὧδε, ἴδε ὁ τόπος, ὅπου ἔθῆκαν αὐτόν. Τρέ [χει οὖν, ταῦτα ἀκούσασα, καὶ πρὸς] τοὺς διαπύρους [τῶν μαθητῶν, Πέτρον καὶ Ἰωάννην, ἔρχεται, καὶ τὴν [ἀνάστασιν τούτοις εὐαγγελίζετα. Ὑ]ποστρεφούσα δὲ [ταύτης μετὰ τῆς ἄλλης Μαρίας, ὑπῆ]ντησεν αὐταῖς ὁ [Χριστὸς λέγων: Χαίρετε, ἔδει γὰρ τὸ φύλον, το πρῶ]τον ἀκούσαν [Ἐν λύπαις τέξῃ τέκνα, αὐτὸ τοῦτ]ο πρῶτον καὶ τ[ὴν] χαρὰν ἐνωτίσασθαι. Αἱ δὲ, τῷ πόθῳ νικῶμεναι, προ[ο]σ[έ]ε[ρ] [χονται, καὶ τῶν ἀχράντων αὐτοῦ ποδῶν] ἄπτονται, ἀκ[ρ]ιβέστερον γῶναι βουλόμεναι. Οἱ δὲ Ἀ]πόστολοι πρὸς [τὸν τάφον γίνονται, καὶ ὁ μὲν Πέτ]ρος παρακύψας [μόνον περὶ τὸ μνημεῖον, ἀπῆλθεν, ὁ] δὲ Ἰωάννης, ἐν [δον γίνεται, καὶ περιεργότερον βλέπει], τῆς τε σινδ[ό]νης ἄπτεται, καὶ τοῦ σουδαρίου. Πάλιν] δὲ ἡ Μαγδαληνῆ περὶ ὄρθρον ἦκει μεθ' ἑτέρων γυναικῶν, τὰ ὄραθέν[τα] </p>	→ Easter Sunday, matins. <i>Synaxarion</i>
5	Manuscript c. 15 x 50 mm	...ην φ... ...σω... ...ονέτ... ...κ(ύριο)ς. δ... ...ώσα... ...ω...	Unidentified text
6	Printed text c. 155 x 90 mm	<p>Left page ...[φι]λάνθρωπος [Τοῦ ξύλου τῆς παρα]κοῆς, τὸ ἐπιτόμον ἔλυ(σας) [Σωτήρ, τῷ ξύ]λῳ τοῦ Σταυροῦ ἐκουσίως [προσηλωθεῖς, κα] ἰ εἰς Ἄδου κατελθὼν Δυν[ατέ, [τοῦ θανάτου] τὰ δεσμά, ὡς Θεός, διέρ[ρη]ξα· διὸ προσκ]υνοῦμεν τὴν ἐκ νεκρῶν [σου Ἀνάστασιν,] ἐν ἀγαλλιάσει βοῶντες, [Παντοδύναμι] εὐ Κύριε, δόξα σοι. [Πύλας Ἄδου σ]υνέτριψας Κύριε, κ(αὶ) τῷ σῶ θ[α] [νάτῳ, τοῦ θανάτου τὸ βασιλεῖον ἔλυσας, [γένος δὲ τὸ ἀν]θρώπινον, ἐκ φθορᾶς ἠλευθέ [ρωσας, ζῶν] κ(αὶ) ἀφθαρσίαν τῷ κόσμῳ δω[ρο]σάμενος, κ)αὶ τὸ μέγα ἔλεος. ... Ἀνατολικά, ἦχος ὁ αὐτός [Δεῦτε ἀνμνήσ]ωμεν λαοί, τὴν τοῦ Σωτήρος [τριήμερον Ἐγχε]σιν, δι' ἧς ἔλυτρώθημεν, τῶν Right page [Κατεπλάγη] Ἰωσήφ, τὸ ὑπερ φύσιν θεω[ρο]ν, καὶ ἐλάμβανεν εἰς νοῦν, τὸν ἐπὶ πόζον ὑετόν, ἐν τῇ ἀσπύρῳ συλλήψει σου Θεο[φ]τόκε. Βάτον ἐν πυρὶ ἀκατάφλεκτον, ῥάβδον Ἀαρὼν τὴν βλαστήσασαν, καὶ μα[ρ] [τυρῶν ὁ Μνήστωρ σο] [καὶ] φύλαξ, τοῖς ἱερεῦσιν ἐκράνυαζε· Παρθ[έν]ος τίκει, καὶ με[τὰ] [τόκον, πάλιν μένει] Π[α]ρθένος Μετὰ τὴν β', στιχολ... ἀναστάσιμ... Ἀνέστης ὡς ἀθάνατος, ἀπὸ τοῦ ἄ[δου] Σωτήρ, συνήγειρας τὸν κόσμον σου, τῇ [Ἀ]ναστάσει τῇ σῇ, Χριστέ ὁ Θεός ἡμῶν, ἔθρασας ἐν ἰσχύϊ, τοῦ θανάτου τὸ κράτος, ἔδειξας ἐλεῆμον, τὴν Ἀνάστασιν πᾶσι· διὸ σε καὶ δοξάζομεν, [μὲ] ὄνε Φιλάνθρωπε. </p>	<p>→ Tone 4. Saturday, great vespers. <i>Stichera</i> 1-4</p> <p>→ Tone 4. Sunday, matins. <i>Kathisma</i> 1. <i>Theotokion</i></p> <p>→ Tone 4. Sunday, matins. <i>Kathisma</i> 2. <i>Troparion</i> 1</p>

7	Manuscript c. 18 x 10 mm	...ν... ... εσ...	Unidentified text
8	Printed text c. 145 x 85 mm	Ἡ τὸν στάχυν βλαστήσασα, τ(ὸν) ζωοποιὸν ἀνή ροτος ἄρουρα, τὸν παρέχοντα τῷ κόσμῳ	→ Tone plagal 4. Sunday, matins. Ode 4. Canon of the Theotokos. <i>Troparion 1</i>
9	Printed text c. 115 x 85 mm	[θεαρ]χικὴ Τριὰς ἀγία, τοὺς σοὺς δούλους ἐκ θλίψεως λύτρωσαι. Ὅλοφύρομαι σφῶδρα, διὰ τὴν [ἀσ]θένειαν τῆς διανοίας μου, πῶς μὴ θέλων (πά)σχω, τὴν ἀβούλιτον ὄντως ἀλλοίωσιν δι[ὰ τ]οῦτο κρά ζω· Ζωοαρχικὴ Τριὰς ἀγία, τῶν κ[α]λῶν ἐν τῇ στάσει με σύνταξον. Νυσταγμῷ βαρυνθέντα, τῷ τῆς [ἀμ]αρτία[ς] με κ(αί) συνωθούμενον, πρ[ὸς] θανάτου ὕ πνον, ὡς φιλόπρωπος κ(αί) [ὑ]περάγαθος, καὶ παντελεήμων[ν, θε]αρχικὴ [Τριὰς ἀγία], κατοικτείρ[ησο]ν καὶ διανά[στησον]. Μητροπάρθενε Κόρη, πάνα[γνε, πανάμωμε,] Θεοαριτωε, [ταῖς] σαῖς ἱεσαῖαις, [τὸν Υἱὸν] καὶ Θεόν σου κ[αί] Κύριον,] ἐξιλέω[σαί μοι, καὶ τῶν] παθῶν καὶ τῶν π[ταισμάτων, τὸν σὸν δοῦ] λον ἐκλύτρωσαι τάχιον. Ἐπουρ[ανίων Νοῶν, τα]ξιαρχίας μ[ιμούμε] νοι, μ[οναρχικὴ τοῦ π]αντός, Τριὰς ὑ[περοῦ] σιε, [τρισαγίους ἄσ]μασι, σὲ δοξολογοῦ[μεν]	→ Tone plagal 4. Sunday, midnight office. Ode 5. <i>Troparia with Theotokion</i> → Tone plagal 4. Sunday, <i>mesonyktikon</i> . Ode 6. <i>Troparion 1</i>
10	Printed text c. 12 x 55 mm	...ου ... α ...η ον... [ᾠθ θεία! ὦ φίλης! ὦ γλυκυτάτης] σου φωνῆς! μεθ' ἡμῶν [ἀψευδῶς γάρ, ἐπηγγειλώ, ἔσσειθ]αι, μέχρι τερμάτων [αἰῶνος Χριστέ ἦν οἱ πιστοί, ἄγκυ]ραν ἐλπιδος, κατέχον[τ]ες ἀγαλλόμεθα.] [ᾠθ Πάσχα τὸ μέγα, καὶ ἱερώτατο]ν Χ(ριστ)έ ὦ σοφία καὶ [Λόγε, τοῦ Θεοῦ καὶ δύναμις διδ]ου ἡμῖν ἐκτυπώτερον, [σοῦ μετασχεῖν, ἐν τῇ ἀνεσπέρ]ῳ, ἡμέρα τῆς βασιλείας σου. Φωτίζου φωτίζ[ου] ... ὦσιν. Εξαποστειλά[ριον] ... ἐ(πι)σκέψατο ἡμᾶς. [Σαρκὶ ὑπνώσας ὡς θνητός, ὁ βασι]λεὺς καὶ Κ(ύριος) τριήμε- [ρος ἐξανέστης, Ἄδαι ἐγείρας ἐ]κ φθορᾶς καὶ κατ [αργήσας θάνατον, Πάσχα τῆς ἀ]φθαρσίας, τοῦ κόσμου [σωτήριον]	→ Easter Sunday, matins. Ode 9 → Easter Sunday, matins. <i>Exapostilarion</i>
11	Manuscript c. 85 x 30 mm	Undeciphered text	Unidentified text

Table 3. Content of the first section of Tamasos Lectionary

SYNTAXARION			
Easter Readings from John			
Folio	Liturgical date	Lection	Notes/Cross References
1r	Holy and Great Easter Sunday	Jn 1:1-17	
1v	Monday of Easter Week	Jn 1:18-28	
1v	Tuesday of Easter Week	Lk 24:12-35	
2v	Wednesday of Easter Week	Jn 1:35-52	
3r	Thursday of Easter Week	Jn 3:1-15	
3v	Friday of Easter Week	Jn 2:12-22	
4r	Saturday of Easter Week	Jn 3:22-33	
4v	Sunday after Easter (Antipascha)	Jn 20:19-31	
5r	Monday of Second Week of Easter	Jn 2:1-11	
5r	Tuesday of Second Week of Easter	Jn 3:16-21	
5v	Wednesday of Second Week of Easter and for the Dead	Jn 5:17-30	
5v	Thursday of Second Week of Easter	Jn 5:30-6:2	
6v	Saturday of Second Week of Easter	Jn 6:14-27	
6v	Sunday of Third Week of Easter	Mk 15:43-16:8	Indicated mistakenly as a pericope from John's Gospel
7r	Monday of Third Week of Easter	Jn 4:46-54	
7v	Tuesday of Third Week of Easter	Jn 6:27-33	
7v	Wednesday of Third Week of Easter	Jn 6:35-39	
8r	Thursday of Third Week of Easter	Jn 6:40-44	
8r	Friday of Third Week of Easter	Jn 6:48-54	
8r	Saturday of Third Week of Easter	Jn 15:17-16:2	
8v	Sunday of Fourth Week of Easter	Jn 5:1-15	
9r	Monday of Fourth Week of Easter	Jn 6:56-69	
9v	Tuesday of Fourth Week of Easter	Jn 7:1-13	
10r	Wednesday of Fourth Week of Easter	Jn 7:14-30	Mid-Pentecost Wednesday
10v	Thursday of Fourth Week of Easter	Jn 8:12-20	
10v	Friday of Fourth Week of Easter	Jn 8:21-30	
11r	Saturday of Fourth Week of Easter	Jn 8:31-42	
11v	Sunday of Fifth Week of Easter	Jn 4:5-42	
12v	Monday of Fifth Week of Easter	Jn 8:42-51	
12v	Tuesday of Fifth Week of Easter	Jn 8:51-59	
13r	Wednesday of Fifth Week of Easter	Jn 6:5-14	
13v	Thursday of Fifth Week of Easter	Jn 9:39-10:9	
14r	Friday of Fifth Week of Easter	Jn 10:17-28	
14r	Saturday of Fifth Week of Easter	Jn 10:27-38	
14v	Sunday of Sixth Week of Easter	Jn 9:1-38	
15v	Monday of Sixth Week of Easter	Jn 11:47-54	
16r	Tuesday of Sixth Week of Easter	Jn 12:19-36	

16v	Wednesday of Sixth Week of Easter	Jn 12:36-47	
17r	Ascension, Matins Ascension, Liturgy	Mk 16:9-20 Lk 24:36-53	Third Resurrection (Eothinon) Gospel Sixth Resurrection (Eothinon) Gospel
17v	Friday of Sixth Week of Easter	Jn 14:1-11	
18r	Saturday of Sixth Week of Easter	Jn 14:10-21	Liturgical reading and initial absent
18r	Sunday of the Nicaean Fathers	Jn 17:1-13	
18v	Monday before Pentecost	Jn 14:27-15:7	
19r	Tuesday before Pentecost	Jn 16:2-13	
19v	Wednesday before Pentecost	Jn 16:15-23	
19v	Thursday before Pentecost	Jn 16:23-33	
20r	Friday before Pentecost	Jn 17:18-26	
20r	Saturday before Pentecost	Jn 21:14-25	
20v	Holy and Great Pentecost Sunday, Liturgy	Jn 7:37-52 Jn 8:12	
21r			End of John's Gospel
Pentecost week and Readings from Matthew			
Folio	Liturgical date	Lection	Notes/Cross References
21r			Beginning of Matthew's Gospel Readings
21v	Monday after Pentecost	Mt 18:10-20	
21v	Tuesday after Pentecost	Mt 4:25-5:12	
22r	Wednesday after Pentecost	Mt 5:20-30	
22v	Thursday after Pentecost	Mt 5:32-41	
22v	Friday after Pentecost	Mt 7:9-18	
23r	Saturday after Pentecost	Mt 5:42-48	
23v	Sunday after Pentecost (All Saints Sunday)	Mt 10:32-33, 37-38; 19:27-30	
23v	Second Monday of Matthew	Mt 6:31-34; 7:9-14	
24r	Second Tuesday of Matthew	Mt 7:15-21	
24r	Second Wednesday of Matthew	Mt 7:21-23	
24v	Second Thursday of Matthew	Mt 8:23-27	
24v	Second Friday of Matthew	Mt 9:14-17	
24v	Second Saturday of Matthew	Mt 7:1-8	
25r	Second Sunday of Matthew	Mt 4:18-23	
25r	Third Monday of Matthew	Mt 9:36-10:8	
25v	Third Saturday of Matthew	Mt 7:24-8:4	
26r	Third Sunday of Matthew	Mt 6:22-33	
26v	Fourth Saturday of Matthew	Mt 8:14-23	
26v	Fourth Sunday of Matthew	Mt 8:5-13	
27r	Fifth Saturday of Matthew	Mt 9:9-13	
27r	Fifth Sunday of Matthew	Mt 8:28-9:1	
27v	Sixth Saturday of Matthew	Mt 9:18-26	
27v	Sixth Sunday of Matthew	Mt 9:1-8	
28r	Seventh Saturday of Matthew	Mt 10:37-11:1	

28r	Seventh Sunday of Matthew	Mt 9:27-35	
28v	Eighth Saturday of Matthew	Mt 12:30-37	
28v	Eighth Sunday of Matthew	Mt 14:14-22	
29r	Ninth Saturday of Matthew	Mt 15:32-39	
29r	Ninth Sunday of Matthew	Mt 14:22-34	
29v	Tenth Saturday of Matthew	Mt 17:24-18:4	
30r	Tenth Sunday of Matthew	Mt 17:14-23	
30r	Eleventh Saturday of Matthew	Mt 19:3-12	
30v	Eleventh Sunday of Matthew	Mt 18:23-35	
31r	Twelfth Saturday of Matthew	Mt 20:29-34	
31r	Twelfth Sunday of Matthew	Mt 19:16-26	
31v	Thirteenth Saturday of Matthew	Mt 22:15-22	
31v	Thirteenth Sunday of Matthew	Mt 21:33-42	
32r	Fourteenth Saturday of Matthew	Mt 23:1-12	
32v	Fourteenth Sunday of Matthew	Mt 22:2-14	
32v	Fifteenth Saturday of Matthew	Mt 24:1-13	
33r	Fifteenth Sunday of Matthew	Mt 22:35-46	
33v	Sixteenth Saturday of Matthew	Mt 24:34-42	
33v	Sixteenth Sunday of Matthew	Mt 25:14-30	
34r	Seventeenth Saturday of Matthew	Mt 25:1-13	
34v	Seventeenth Sunday of Matthew	Mt 15:21-28	It is noted that the pericope is to be found at the end of the book (see: f. 114v)

Readings from Luke

Folio	Liturgical date	Lection	Notes/Cross References
34v			One has to know that the pericopes from Luke's Gospel start to be read from the Sunday after the Elevation [of the Holy Cross], which is called the New Year
34v	First Saturday of Luke	Lk 4:31-36	
34v	First Sunday of Luke	Lk 5:1-11	
35r	Second Saturday of Luke	Lk 5:17-26	
35v	Second Sunday of Luke	Lk 6:31-36	
35v	Third Saturday of Luke	Lk 5:27-32	
35v	Third Sunday of Luke	Lk 7:11-16	
36r	Fourth Saturday of Luke	Lk 6:1-10	
36v	Fourth Sunday of Luke	Lk 8:5-15	
36v	Fifth Saturday of Luke	Lk 7:1-10	
37r	Fifth Sunday of Luke	Lk 16:19-31	
37v	Sixth Saturday of Luke	Lk 8:16-21	
37v	Sixth Sunday of Luke	Lk 8:26-39	
38r	Seventh Saturday of Luke	Lk 9:1-6	
38v	Seventh Sunday of Luke	Lk 8:41-56	
39r	Eighth Saturday of Luke	Lk 9:37-43	
39r	Eighth Sunday of Luke	Lk 10:25-37	

39v	Ninth Saturday of Luke	Lk 9:57-62	
39v	Ninth Sunday of Luke	Lk 12:16-21	
40r	Tenth Saturday of Luke	Lk 10:19-21	
40r	Tenth Sunday of Luke	Lk 13:10-17	
40v	Eleventh Saturday of Luke	Lk 12:32-40	
40v	Eleventh Sunday of Luke	Lk 14:16-24	
41r	Twelfth Saturday of Luke before the Nativity	Lk 13:18-29	
41v	Twelfth Sunday of Luke before the Nativity	Lk 17:12-19	
41v	Thirteenth Saturday of Luke	Lk 14:1-11	
42r	Thirteenth Sunday of Luke	Lk 18:18-27	Only the incipit of the pericope is noted. It is noted that the pericope can be found at the end of the book
42r	Fourteenth Saturday of Luke	Lk 16:10-15	The liturgical indication “Saturday before the Sunday of the Canaanite woman” is a mistake
42r	Fourteenth Sunday of Luke	Lk 18:35-43	The liturgical indication “Sunday before the Sunday of the Canaanite woman” is a mistake
42v	Fifteenth Saturday of Luke	Lk 17:3-10	Saturday [before the Sunday] of Zacchaeus
42v	Fifteenth Sunday of Luke	Lk 19:1-10	Sunday of Zacchaeus
43r	Sixteenth Saturday of Luke of [the Publican and] the Pharisee	Lk 18:2-8	Saturday [before the Sunday] of the Pharisee
43r	Sunday of [the Publican and] the Pharisee	Lk 18:10-14	
43v	Seventeenth Saturday of Luke of the Prodigal Son	Lk 20:45-21:4	Saturday [before the Sunday] of the Prodigal Son
43v	Sunday of the Prodigal Son	Lk 15:11-32	
44r	Meatfare Saturday	Lk 21:8-9 Lk 21:25-27 Lk 21:33-36	
44v	Meatfare Sunday	Mt 25:31-46	
45r	Cheesefare Saturday	Mt 6:1-13	
45v	Cheesefare Sunday	Mt 6:14-21	

Lent Readings

Folio	Liturgical date	Lection	Notes/Cross References
45v	First Saturday of Lent and feast day of great martyr Theodore	Mk 2:23-3:5	
46r	First Sunday of Lent	Jn 1:44-52	Wednesday of Easter Week Begin from the middle
46r	Second Saturday of Lent	Mk 1:35-44	
46v	Second Sunday of Lent	Mk 2:1-12	
46v	Third Saturday of Lent	Mk 2:14-17	
47r	Third Sunday of Lent	Mk 8:34-9:1	
47r	Fourth Saturday of Lent	Mk 7:31-37	
47v	Fourth Sunday of Lent	Mk 9:17-31	
48r	Fifth Saturday of Lent	Mk 8:27-31	
48r	Fifth Sunday of Lent	Mk 10:32-45	

Lazarus Saturday and Palm Sunday			
Folio	Liturgical date	Lection	Notes / Cross References
48v	Sixth Saturday of Lent (Lazarus Saturday)	Jn 11:1-45	
49v	Palm Sunday, Matins	Mt 21:1-11 Mt 21:15-17	
50r	Palm Sunday, Liturgy	Jn 12:1-18	
Holy Week			
Folio	Liturgical date	Lection	Notes / Cross References
50v	Monday of Holy Week, Vespers	Mt 24:3-35	
51v	Monday of Holy Week, Matins	Mt 21:18-43	
52v	Monday of Holy Week, Vespers	Mt 24:3-35	
52v	Tuesday of Holy Week, Matins	Mt 22:15-24:2	
54v	Tuesday of Holy Week, Vespers	Mt 24:36-26:2	
56v	Wednesday of Holy Week, Matins	Jn 12:17-50	
57v	Wednesday of Holy Week, Vespers	Mk 14:1-11	
57v	Thursday of Holy Week, Matins	Lk 22:1-39	
59r	Thursday of Holy Week: Vespers	Mt 26:2-20 Jn 13:3-17 Mt 26:21-39 Lk 22:43-45, Mt 26:40-27:2	
61v	Disciple's Foot-washing Gospel	Jn 13:1-11	
62r	Following the Foot-washing Gospel	Jn 13:12-17	
62r			Passion Gospels
62r	First Passion Gospel	Jn 13:31-18:1	
65v	Second Passion Gospel	Jn 18:1-28	
66v	Third Passion Gospel	Mt 26:57-75	Labelled by mistake as "John"
67r	Fourth Passion Gospel	Jn 18:28-19:16	
68r	Fifth Passion Gospel	Mt 27:3-32	
68v	Sixth Passion Gospel	Mk 15:16-32	Gospel of the Third Hour
69r	Seventh Passion Gospel	Mt 27:33-54	
69v	Eighth Passion Gospel	Lk 23:32-49	Gospel of the Sixth Hour
70r	Ninth Passion Gospel	Jn 19:25-37	Gospel of the Ninth Hour
70r	Tenth Passion Gospel	Mk 15:43-47	Indicated by mistake as a pericope from John's Gospel
70r	Eleventh Passion Gospel	Jn 19:38-42	
70r	Twelfth Passion Gospel	Mt 27:62-66	
70v	Holy and Great Friday, First Hour	Mt 27:3-56	
70v	Second Gospel, Third Hour	Mk 15:16-41	

71r	Third Gospel, Sixth Hour	Lk 23:32-49	Only the incipit of the pericope is noted-Indication “Eighth Passion Gospel” without any further information
71r	Fourth Gospel, Ninth Hour	Jn 19:23-37	
71v	Holy and Great Friday, Vespers	Mt 27:1-38 Lk 23:39-43 Mt 27:39-54 Jn 19:31-37 Mt 27:55-61	
73v	Holy Saturday, Matins	Mt 27:62-66	Only the incipit of the pericope is noted-Twelfth Passion Gospel
73v	Holy Saturday, Vespers	Mt 28:1-20	
Resurrection (<i>Eothina</i>) Gospels			
Folio	Gospel Reading	Lection	Notes / Cross References
74v	First Gospel	Mt 28:16-20	
74v	Second Gospel	Mk 16:1-8	
74v	Third Gospel	Mk 16:9-20	
75r	Fourth Gospel	Lk 24:1-12	
75r	Fifth Gospel	Lk 24:12-35	Only the incipit of the pericope is noted-Tuesday of Easter Week
75r	Sixth Gospel	Lk 24:36-53	Only the incipit of the pericope is noted-Thursaday of the Ascension [Liturgy]
75r	Seventh Gospel	Jn 20:1-10	
75v	Eighth Gospel	Jn 20:11-18	
75v	Ninth Gospel	Jn 20:19-31	Only the incipit of the pericope is noted-Sunday after Easter (Antipascha)
75v	Tenth Gospel	Jn 21:1-14	
76r	Eleventh Gospel	Jn 21:15-25	Only the incipit of the pericope is noted-Saturday before the Pentecost
76r			At the Orthros of the feast of the Ascension, must be read the Third Resurrection Gospel At the Orthros of the feast of the Pentecost must be read the Ninth Resurrection Gospel (first half)

<i>Eothina Gospels of the Feasts</i>			
Folio	Gospel Reading	Lection	Notes / Cross References
76v	September 8 Nativity of the Virgin Theotokos		November 21
	September 14 Elevation of the Holy Cross		Tuesday of the Sixth Week after Easter
	December 25 Nativity of Christ		Sunday of the saint Forefathers (begin from the middle)
	February 2 Ypapanti [Presentation of Christ to the Temple]		November 21
	March 25 Annunciation of the Theotokos		November 21
	August 6 Transfiguration		4 of the same month
	August 15 Dormition of the Theotokos		November 21
<i>Eothina Gospels of the Bright (Diakainisimos) Week</i>			
Folio	Gospel Reading	Lection	Notes / Cross References
76v	Monday		Third <i>Eothinon</i> Gospel
	Tuesday		Fourth <i>Eothinon</i> Gospel
	Wednesday		Seventh <i>Eothinon</i> Gospel
	Thursday		Twentieth <i>Eothinon</i> Gospel
	Friday		Tenth <i>Eothinon</i> Gospel
<i>[Eothina Gospels of the Sundays of the Pentikostarion and of the Thursday of Ascension]</i>			
Folio	Gospel Reading	Lection	Notes / Cross References
76v	Sunday of Antipascha		First <i>Eothinon</i> Gospel
	Sunday of the Myrrh-bearing women		Third <i>Eothinon</i> Gospel
	Sunday of the Paralytic		Fourth <i>Eothinon</i> Gospel
	Sunday of the Samaritan woman		Seventh <i>Eothinon</i> Gospel
	Sunday of the Blind man		Eighth <i>Eothinon</i> Gospel
	Thursday of the Ascension		Third <i>Eothinon</i> Gospel
	Sunday of the saint Forefathers		Tenth <i>Eothinon</i> Gospel
	Sunday of the Pentecost		The standard <i>Eothinon</i> Gospel is not to be read as is common for the other Sundays
	Sunday of All saints		First <i>Eothinon</i> Gospel

Table 4. Content of the second section of Tamasos Lectionary

MENOLOGION				
September				
Folio	Date	Feast day - Saint	Reading(s)	Notes/Cross References
76v	1	Beginning of the Indiction Symeon	Lk 4:16-22	
77r	2	Mamas martyr	Jn 15:1-11	First Passion Gospel
		Patriarch John the Faster Patriarch Paul the Younger	Mt 5:14-19	
77r	3	Anthimos hieromartyr [Bishop of Nikomidia]	Jn 10:9-16	
77v	4	Vavylas martyr and children	Lk 10:19-21	Tenth Saturday of Luke
77v	5	Prophet Zacharias	Mt 23:29-39	Tuesday of Holy Week, Matins
77v	6	Archangel Michael	Lk 10:16-21	8 November
		Eudoxios martyr	Mk 12:28-37	
77v	7	Sozon martyr	Jn 15:17-16:2	Saturday of Third Week of Easter
77v	8	Birth of the Theotokos, Matins	Lk 1:39-49, 56	21 November
		Birth of the Theotokos, Liturgy	Lk 10:38-42; 11:27-28	
78r	9	Joachim and Anna	Lk 8:16-21	Sixth Saturday of Luke
78r	10	Veneration of the Holy Cross	Mt. 10:37-11:1	Seventh Saturday of Matthew
78r	11	Veneration of the Holy Cross	Jn 8:21-30	Friday of Fourth Week of Easter
		Autonomos hieromartyr	Mt 10:32-33, 37-38; 19:27-30	Sunday of All saints or the third of the same month The manuscript mistakenly indicates Tuesday of Easter Week
78r	12	Veneration of the Holy Cross	Jn 11:47-54	Monday of Sixth Week of Easter
78r	13	Veneration of the Holy Cross	Jn 12:19-36	Tuesday of Sixth Week of Easter Holy Wednesday, Matins (begin from the middle)
78r		Saturday before the Elevation of the Holy Cross	Mt 10:37-11:1	Seventh Saturday of Matthew One has to read the pericope from Matthew's Gospel. After the following two Sundays, the readings from Luke's Gospel begin as normally
78r		Sunday before the Elevation of the Holy Cross	Jn 3:13-17	

78r	14	Elevation of the Holy Cross, Matins Elevation of the Holy Cross, Liturgy	Jn 12:19-36 Jn 19:6-11, 13-20, 25-28, 30-35	Tuesday of the Sixth Week after Easter
79r		Saturday after the Elevation of the Holy Cross	Jn 12:19-36	Tuesday of Sixth Week of Easter
79r		Sunday after the Elevation of the Holy Cross	Mk 8:34-9:1	Third Sunday of Lent
79r	15	Nikitas martyr	Mt 10:16-22	
79r	16	Eufimia martyr	Lk 7:36-50	
79v	17	Martyrs Sofia and her daughters	Mt 25:1-13	Seventeenth Saturday of Matthew
79v	18	Blessed Theodora	Lk 15:1-10	The pericope read is the one also read on the Saturday of the Prodigal Son
80r		Evmenios martyr	Mt 10:16-22	15 of the same month
80r	19	Trofimos martyr and those with him	Mt 10:32-33, 37-38; 19:27-30	Sunday of All saints
80r	20	Eustathios martyr and those with him	Lk 21:12-19	
80r	21	Apostle Kodratos	Lk 10:1-15	
80v				At the end of the previous pericope is found the following note: "Can be read on the feast day of martyr Vavylas [September 4]"
80v	22	Jonah Prophet	Lk 11:29-33	
84r	22	Fokas hieromartyr	Lk 10:1-15	Same month 21
84r	23	Conception of Prodromos	Lk 1:1-25, 57-68, 76, 80	June 24
84r	24	Thekla martyr	Mt 25:1-13	Seventeenth Saturday of Matthew
84r	25	Procession of the Kampos	Lk 8:22-25	
		Blessed Eufrosyni	Mt 15:21-28	Seventeenth Sunday of Matthew
84r	26	Metastasis of John the Theologian (the Evangelist)	Jn 21:14-25	Saturday of Pentecost
84r	27	Epicharis martyr	Lk 13:10-17	Tenth Sunday of Luke
84r	28	Blessed Chariton	Mt 11:27-30	
84v	29	Blessed Kyriakos	Lk 6:17-23	
84v	30	Gregory of Great Armenia	Mt 24:42-47	
October				
Folio	Date	Feast day - Saint	Reading(s)	Notes/Cross References
84v	1	Apostle Ananias	Mk 6:7-13	The pericope (Mk 6:7-13) ends on f. 81r
81r		Romanos the Melode	Mt 5:14-19	Second Gospel of September 2
81r	2	Kyprianos hieromartyr	Jn 10:9-16 Mt 18:10-20	September 3 or Monday of Pentecost Week

81r	3	Dionysios Areopagitis	Mt 13:44-54	
81v	4	Ierotheos	Lk 10:19-21	September 4
81v	5	Mamelchtha	Mt 25:1-13	September 24
81v	6	Thomas Apostle	Jn 20:19-31	Sunday after Easter
81v	7	Sergios and Bacchos martyrs	Lk 21:12-19	September 20
81v	8	Pelagia the ex-prostitute	Jn 8:1-11	March 1
81v	9	James [son of] Alphaeus Apostle	Mt 9:36-10:8	August 25
81v	10	Eulampios and Eulampia martyrs	Mk 13:9-13	
81v	11	Holy Fathers Nektarios, Arsakios, Attikios and Sissinios [Patriarchs]	Mt 5:14-19	September 2
81v	12	Tarachos, Provos, Andronikos martyrs	Mt 10:23-31	
82r	13	Karpos and Papylos martyrs	Mt 7:15-21	
82r	14	Nazarios and those with him	Lk 12:2-12	
82v	14		Lk 21:12-19 Jn 15:17-16:2	Other Gospel September 20 Other Gospel Third Saturday after Easter
82v	15	Loukianos martyr	Jn 15:17-16:2 Mt 10:16-22	Third Saturday after Easter Other Gospel, September 15
82v	16	Logginos the Centurion	Mt 27:33-54 Mt 10:16-22	Seventh Passion Gospel Other Gospel, September 15
82v	17	Hosea Prophet	Lk 13:31-35	
82v	18	Luke Apostle and Evangelist	Lk 10:16-21	
83r	19	Joel Prophet	Mt 24:27-33	
83r	20	Artemios martyr and those with him	Jn 15:17-16:2	Third Saturday after Easter
83r	21	Blessed Ilarion	Lk 6:17-23	September 29
83r	22	Averkios Bishop	Lk 12:32-40	Eleventh Saturday of Luke
83r	23	James brother of the Lord	Mt 13:54-58	
83v	24	Arethas martyr and those with him	Mt 10:32-33, 37-38; 19:27-30	First Sunday of Matthew
83v	25	Notaries [Markianos and Martyrios]		14 of the same month
83v	26	Commemoration of the Great earthquake Great martyr Dimitrios	Mt 8:23-27 Jn 15:17-16:2	Third Saturday after Easter
83v	27	Deposition of saint John the Baptist's head	Mt 14:1-13	
86r	27	Nestor martyr	Mt 10:16-22	September 15
86r	28	Andrew martyr	Lk 21:12-19	September 20
86r	29	Blessed Father Avramios	Mt 11:27-30	September 28
86r	30	Kyriakos	Jn 10:9-16	September 3
86r	31	Epimachos hieromartyr	Lk 21:12-19	September 20

November				
Folio	Date	Feast day - Saint	Reading(s)	Notes/Cross References
86r	1	Kosmas and Damian Anargyroi [Unmercenary healers]	Mt 4:24-25; 10:1, 5-8	
86v	2	Akindynos and those with him	Lk 9:23-27	
86v	3	Akepsimas, Aeithalas and Joseph		October 14
86v	4	Blessed Ioannikios	Mt 11:27-30	September 28
86v	5	Galaktion and Epistimi	Mk 8:34-36; 10:29-31	It is noted that the pericope can be found at the end of the book (f. 111r-v)
86v	6	Paul the Confessor		October 14 (begin from the middle)
86v	7	Thirty-three Companions martyred at Melitini	Mt 10:32-33, 37-38; 19:27-30	Sunday of All saints
86v	8	Synaxis of the Archangels	Lk 10:16-21	October 18
86v	9	Blessed Matrona	Mk 12:38-44	
87r	10	Christoforos, Antonios, Orestis Martyrs	Lk 21:12-19	September 20
		Theodosios King	Lk 10:16-21	October 18
87r	11	Minas martyr	Jn 15:17-16:2	Third Saturday after Easter
87r	12	John the Almsgiver	Mt 4:25-5:13	
87r	13	John Chrysostom	Jn 10:9-16	September 3
87r	14	Philip Apostle	Jn 1:44-52	Wednesday of Easter Week (begin from the middle)
87v	15	Saints Confessors		October 14
87v	16	Matthew Apostle and Evangelist	Mt 9:9-13	Fifth Saturday of Matthew
87v	17	Gregory the Miracle-worker	Mt 10:1, 5-8	On the first of the same month (begin from the middle)
87v	18	Platon and Romanos	Jn 15:17-16:2	Third Saturday from Easter
87v	19	Obadiah Prophet	Lk 11:47-12:1	
87v	20	Dasios martyr	Lk 21:12-19	September 20
87v	21	Entrance of Theotokos to the Temple	Lk 1:39-49, 56	
88r	22	Cecilia martyr	Mk 5:24-34	
88v	23	Amfilochios Bishop of Iconium Proklos Patriarch	Mt 5:14-19	September 2
88v	24	Gregory Bishop of Agrigento	Mt 24:42-47	September 30
88v	25	Clement Pope of Rome and Peter [Patriarch] of Alexandria	Mt 5:14-19	September 2
88v	26	Alypios Stylitis and Akakios of the Ladder	Mt 11:27-30	September 28
88v	27	James the Persian	Jn 15:1-11	September 2

88v	28	Stephan the Younger	Mt 10:37-11:1	Seventh Saturday of Matthew
88v	29	Eirinarchos	Mt 10:16-22	September 15
88v	30	Andrew Apostle	Jn 1:35-52	Wednesday of Easter Week
December				
Folio	Date	Feast day - Saint	Reading(s)	Notes/Cross References
88v	1	Nahum Prophet	Mt 23:29-39	Tuesday of the Holy Week, Matins (begin from the middle)
88v	2	Habakkuk Prophet	Mt 23:29-39	Same Gospel
88v	3	Sophonias Prophet	Mt 23:29-39	Same Gospel
88v	4	Barbara martyr	Mk 5:24-34	November 22
88v	5	Blessed Savvas	Mt 11:27-30	September 28
88v	6	Holy Father Nikolaos	Mk 5:24-34 Lk 6:17-23	November 22 or September 29
88v	7	Ambrosius	Mt 5:14-19	September 2
88v	8	Blessed Patapios	Mt 11:27-30 Lk 9:23-27	September 28 November 2
88v	9	Conception of Anna	Mk 11:22-26 Mt 7:7-8	
88v	10	Minas, Ermogenis and Eugrafos	Mk 13:9-13	October 10
88v	11	Daniel Stylite	Mt 11:27-30	September 28
88v	12	Spyridon	Lk 11:1-13	
85r 85v	13	Eustratios martyr and those with him	Lk 5:12-16 Lk 21:12-19	Other pericope: September 20
85v	14	Thyrsos martyr and those with him	Lk 9:23-27	November 2
85v	15	Eleutherios martyr		The saint's name is noted in the left margin No indication
85v	16	Haggai Prophet	Mt 23:29-39	December 1
85v	17	Three Children	Lk 11:47-12:1	November 19
85v	18	Filetairos martyr	Mt 10:16-22	September 15
85v	19	Boniface martyr	Jn 15:17-16:2	Saturday of Third Week of Easter
85v	20	Ignatios Theoforos	Mk 9:33-41	
85v	21	Iouliani martyr	Mk 5:24-34	22 November
85v	22	Anastasia	Mk 12:38-44	November 9
89r			Mk 5:24-34	Other Gospel although the prescription is lacking
85v		Saturday of the saint Forefathers [of Christ]	Lk 12:32-40	Eleventh Saturday of Luke
89r		Sunday of the saint Forefathers [of Christ]	Lk 14:16-24	Eleventh Sunday of Luke
89r		Saturday before the Birth of Christ	Lk 13:18-29	Twelfth Saturday of Luke

89r			Mt 13:31-33, 44-46, 53-58	The Gospel to be read in the case that the day before Christmas is Saturday
89r	23	Ten martyrs of Crete	Mk 13:9-13	October 10
89r	24	Eugenia martyr	Lk 7:36-50	September 16
89v		Sunday before the Birth of Christ, Sunday of the saint Forefathers [of Christ]	Mt 1:1-25	
90r	24	Vigil of Christ's Birth	Lk 2:1-20	
90v	25	Birth of Christ God, Matins Birth of Christ God, Liturgy	Mt 1:18-25 Mt 2:1-20	Noted on f. 90r
91r	26	Synaxis of the Theotokos, Matins Synaxis of the Theotokos, Liturgy	Lk 1:39-49, 56 Mt 2:13-23	November 21, feast of the Entrance of the Theotokos to the Temple
91v	27	Stephen Protomartyr [First martyr]	Mt 21:33-42	Thirteenth Sunday of Matthew
91v	28	Two thousand martyrs [of Nikomidia]	Jn 3:1-15	Thursday of the Easter Week
91v	29	Holy Children [Innocents]	Mt 2:13-23	26 of the same month (December)
91v	30	Markellos	Lk 12:32-40	Eleventh Saturday of Luke
91v	31	Metheortion	Lk 7:36-50 Mt 10:37-11:1	September 16 Another option of reading: Seventh Saturday of Matthew
91v		Saturday after Christ's Birth	Mt 12:15-21	
92r		Sunday after Christ's Birth	Mt 2:13-23	26 of the same month (December)
92r		Saturday before Epiphany	Mt 3:1-11	
92r		Sunday before Epiphany	Mk 1:1-8	
92v				Note: If two Sundays intervene between the feasts of Christmas and Epiphany, then the Gospel readings of the Saturdays and Sundays after the feast of Christmas and before the feast of Epiphany are the usual ones. If between Christmas and Epiphany feasts intervenes only one Sunday, then the reading should be the same read on the Sunday before the feast of Epiphany.

January				
Folio	Date	Feast day - Saint	Reading(s)	Notes / Cross References
92v	1	Circumcision of our Lord Jesus Christ	Lk 2:20-21, 40-52	
93r		Basil	Mt 5:14-19	September 2
93r	2	Sylvester Pope of Rome	Jn 10:9-16	13 November
93r	3	Gordios martyr Malachi Prophet	Jn 15:17-16:2	Saturday of Third Week of Easter
93r	4	Paul of Thebes		Thursday of Fourth Week of Matthew Or other pericope read on the feast day of Hosioi [Blessed]
			Mt 3:1-11 ¹	Absence of indication
93r	5	Day before Epiphany	Lk 3:1-18	
94r	6	Epiphany, Matins Epiphany, Liturgy	Mk 1:9-11 Mt 3:13-17	
94r	7	Synaxis of John Prophet Prodromos and Baptist	Jn 1:29-34	
94v		Saturday after Epiphany	Mt 4:1-11	
94v		Sunday after Epiphany	Mt 4:12-17	
94v	8	Ioulianos martyr	Jn 3:22-33	Saturday of Easter Week
95r				The Metheorta [Gospels] of the feast of Epiphany can be found at the end of the book [ff. 113r-114v]
95r	9	Polyeuktos martyr		Tuesday of Twelfth Week of Luke
95r	10	Metheortion of Epiphany Gregory of Nyssa	Jn 10:39-42	The pericope read after the Feast of the Epiphany can be found at the end of the book [ff. 113v] Thursday of Third Week of Luke
95r	11	Metheortion of Epiphany Theodosios the cenobiarch	Lk 4:1-15	See ff. 113v-114r Wednesday of the Eleventh Week of Luke
95r	12	Metheortion of Epiphany	Mk 1:9-11	Lecture of the Matins of Epiphany
95r	13	Ermylos and Stratonikos martyrs		Wednesday of the Third Week of Matthew

1. The text prescribed in the manuscript is Mt 3:1-4, which stops abruptly at *Αὐτὸς δὲ ὁ Ἰωάννης*. At the end of the manuscript (f. 113r) the reading prescribed is Mt 3:1-11, which is accompanied by the indication “January 3, before the feast of the Epiphany”.

95r	14	Saint Abbots [of Sinai and Raitho]	Lk 12:32-40	Eleventh Saturday of Luke
95r	15	Paul of Thebes and John Kalyvitis	Mk 8:34-36; 10:29-31	November 5
95r	16	Veneration of the precious chain of Apostle Peter	Mt 5:42-48	Saturday after Pentecost
95r	17	Blessed Anthony		Friday of the Second Week of Luke
95r	18	Holy Fathers Athanasios and Kyrillos	Mt 5:14-19	September 2
95r	19	Blessed Makarios of Egypt	Lk 12:32-40	Eleventh Saturday of Luke
95r	20	Blessed Euthymios		Thursday of the Fourth Week of Matthew
95r	21	Blessed Maximos		October 14 The note is found in the lower margin
95r	22	Timotheos Apostle and Anastasios the Persian martyr	Mt 10:32-33, 37-38; 19:27-30	First Sunday of Matthew
95r	23	Clement of Ankara hieromartyr	Mt 12:1-8	
95r	24	Blessed Xenii	Mk 12:38-44	November 9
95r	25	Gregory the Theologian	Jn 10:1-9	
95v	26	Commemoration of the fear	Lk 8:22-25	
		Xenophon and those with him	Lk 12:32-40	Eleventh Saturday of Luke
95v	27	Return of the relics of John Chrysostom	Jn 10:9-16	September 3
96r	28	Ephraim the Syrian	Mt 11:7-30	June 12 The scribe acknowledges his mistake and notes it
95v	29	Return of the relics of Ignatios Theophoros	Lk 9:44-50	
96r	30	Ippolytos	Jn 12:24-36	
96r	31	Kyros and John Anargyroi [Unmercenary healers]	Mt 4:24-25; 10:1, 5-8	November 1

February

Folio	Date	Feast day - Saint	Reading(s)	Notes / Cross References
96r	1	Tryfon martyr	Lk 10:19-21 or Jn 15:17-16:2 or Lk 18:15-17, 26-30	Tenth Saturday of Luke or Saturday of the Third Week after Easter No indication, probably a third option
96v	2	Feast of the Ypapanti [Presentation of Christ to the Temple], Matins Feast of the Ypapanti [Presentation of Christ to the Temple], Liturgy	Lk 1:39-49, 56 Lk 2:22-40	November 21

97r	3	Righteous Symeon	Lk 2:25-38	Written already; second of the same month
97r	4	Isidore	Lk 6:17-23	September 29
97r	5	Agatha martyr	Mk 12:38-44	November 9
97r	6	Voukolos	Mt 11:27-30	September 28
97r	7	Theodoros [Stratilatis] martyr	Lk 12:32-40	Eleventh Saturday of Luke
97r	8	Zacharias Prophet	Mt 23:29-39	Tuesday of the Holy Week, Matins (begin from the middle)
97r	9	Nikiforos	Jn 17:1-8	First Passion Gospel
97r	10	Charalampos martyr	Jn 15:17-16:2	Third Saturday after Easter
97r	11	Vlasios hieromartyr	Jn 9:39-10:9	Thursday of the Fifth Week after Easter
97r	12	Meletios [Patriarch] of Antioch	Mt 5:14-19	September 2
97r	13	Blessed Martinianos	Mt 11:27-30	September 28
97r	14	Blessed father Afxentios and saint Abbots	Mt 4:24-25, 10:1, 5-8 Lk 4:31-36	November 1 First Saturday of Luke
97r	15	Onesimus Apostle	Lk 10:16-21	October 18
97r	16	Pamfilos martyr	Lk 21:12-19	September 20
97r	17	Theodore Tyron martyr	Jn 15:17-16:2	Third Saturday after Easter
97r	18	Leo Pope of Rome	Jn 10:9-16	September 3
97v	20	Eustathios	Jn 10:1-9	January 25
97v	23	Polykarpos	Jn 12:24-36	January 30
97v	24	Discovery of the Head of John Prodromos, Matins Discovery of the Head of John Prodromos, Liturgy	Mt 11:2-15	January 4 (begin from the middle)
97v	25	Tarasios	Lk 12:32-40	Eleventh Saturday of Luke
97v	26	Porfyrios	Lk 4:1-15	January 11
97v	27	Markianos	Jn 10:9-16	September 3
97v	29	Sadoth martyr and those with him		Reading of the day before of saint Theodoros
March				
Folio	Date	Feast day - Saint	Reading(s)	Notes / Cross References
98r	1	Evdokia hosiomartyr	Jn 8:1-11	
98r	2	Theodotos hieromartyr	Jn 10:9-16	September 3
98r	3	Kleonikos and Eutropios martyrs	Mt 10:16-22	September 15
98r	4	Paul and Iouliani	Mt 10:23-31	October 12
98r	5	Konon martyr		October 14
98r	6	Forty-two martyrs [of Amorion]	Lk 21:12-19	September 20

98r	7	Etherios hieromartyr and those with him	Jn 10:9-16	September 3
98r	8	Theofylaktos hieromartyr	Mt 5:14-19	September 2
98r	9	Forty martyrs [of Sevasteia]	Mt 20:1-16	Eleventh Sunday of Luke
98v	10	Patriarch Sophronios	Lk 12:32-40 Lk 6:17-23	Eleventh Saturday of Luke Other: September 29
98v	11	Kodratos	Lk 10:1-15	September 21
98v	12	Theofanis	Lk 6:17-23	September 29 Other: November 6 (begin from the middle)
98v	13	Nikiforos	Mt 5:14-19	September 2
98v	14	Euschimon	Mt 10:16-22	September 15
98v	15	Pionios martyr	Jn 15:17-16:2	Third Saturday after Easter
98v	16	Savvinos martyr	Jn 15:17-16:2	Third Saturday after Easter
98v	17	Alexios Man of God Resurrection of Lazarus the friend of Christ	Mk 8:34-9:1	Third Sunday of Lent
99r	18	Kyrillos	Mt 5:14-19	September 2
99r	19	Chrysanthos and Daria martyrs	Mt 7:15-21	October 13
99r	20	Fathers killed [at the Monastery of saint Sabas]	Lk 12:32-40	Eleventh Saturday of Luke
99r	21	Fausti martyr	Mk 5:24-34	22 November
99r	22	Basil martyr and Presbyter	Mt 10:16-22 Mt 13:44-54	September 15 Other: October 3
99r	23	Nikon and his two-hundred disciples	Mt 20:1-16	The pericope read is the same read on the feast day of the Forty martyrs [of Sevasteia]
99r	24	Christina martyr	Mk 5:24-34	22 November
99r	25	Annunciation of Theotokos	Lk 1:24-38	
99v	26	Archangel Gabriel	Lk 10:16-21	November 8
99v	29	John Patriarch of Jerusalem	Lk 12:32-40	Eleventh Saturday of Luke
99v	30	Blessed John Climacus	Mt 11:27-30	September 28
99v	31	Kyriakos who revealed the Holy Cross	Mt 27:33-54	Seventh Passion Gospel

April

Folio	Date	Feast day - Saint	Reading(s)	Notes / Cross References
99v	1	Blessed Mary [of Egypt]	Jn 8:1-11	March 1
99v	3	Theodoulos and Agathodoti martyrs	Lk 21:12-19	September 20
99v	4	Ypomoni martyr and Joseph the Hymnographer	Mk 5:24-34	November 22
99v	5	One-hundred-twenty martyrs in Persia	Lk 12:2-12	October 25
99v	6	Eutychos martyr	Jn 15:1-11	September 2

99v	8	Celestine Pope of Rome	Mt 5:14-19	September 2
99v	9	Patermouthios and Kopris	Lk 21:12-19	September 20
99v	10	Terentios and those with him	Lk 12:2-12	October 25
99v	11	Antypas hieromartyr	Jn 15:17-16:2	Third Saturday after Easter
99v	14	Symeon and James Bishop of Antioch	Mt 5:14-19	September 2
99v	15	Savvas the Goth	Jn 15:17-16:2	Third Saturday after Easter
99v	16	Irini, Chionia and Agapi martyrs	Mt 25:1-13	Seventeenth Saturday of Matthew
99v	17	Symeon of Pidni and Agapetus Pope of Rome	Mt 5:14-19	September 2
99v	18	Blessed George Bishop	Mt 5:14-19	September 2
99v	19	Longinos the Isaurian	Mt 10:16-22	September 15
99v	20	Blessed Anastasios of Mount Sinai	Lk 6:17-23	September 29
99v	21	Maximos Archbishop	Lk 12:32-40	Eleventh Saturday of Luke
99v	22	Blessed Theodore Sykiotis	Lk 6:17-23	September 29
99v	23	George Great martyr	Jn 15:17-16:2	Third Saturday after Easter
99v	24	Blessed Timotheos	Mt 11:27-30	September 28
99v	25	Mark Apostle and Evangelist	Mk 6:7-13	
100r	26	Vasileas martyr	Jn 15:17-16:2	Third Saturday after Easter
100r	27	Symeon kinsman of the Lord	Lk 12:2-12	October 25
100r	28	Apostle Jason	Lk 10:1-15	September 21
100r	29	Andrew of Crete	Lk 6:17-23	September 29
100r	30	Apostle James, son of Zebedee	Lk 9:1-6	Seventh Saturday of Luke
May				
Folio	Date	Feast day - Saint	Reading(s)	Notes / Cross Referencess
100r	1	Jeremiah Prophet	Mt 16:13-19	June 29
100r	2	Athanasios [Patriarch of Alexandria]	Mt 5:14-19	September 2
100r	3	Timotheos and Mavra martyrs	Lk 12:2-12	October 22
100r	4	Afrodiosios martyr	Jn 15:17-16:2	Third Saturday after Easter
100r	5	Pelagia the Virgin martyr	Mk 5:24-34	December 4
100r	6	Job the righteous	Mt 7:24-8:4	Third Saturday of Matthew
100r	7	Commemoration of the heavenly appearance of the Holy Cross	Jn 12:19-36	Tuesday of the Sixth Week after Easter
100r	8	Apostle and Evangelist John the Theologian, Matins	Jn 19:25-27, 21:24-25	Gospel of the Liturgy of the Saturday of the Pentecost
		Apostle and Evangelist John the Theologian, Liturgy	Jn 21:14-25	
		Blessed Arsenios	Lk 6:17-23	

100v	9	Isaiah Prophet	Jn 12:36-47	Wednesday of the Sixth Week after Easter
100v	10	Apostle Simon	Lk 9:1-6	Seventh Saturday of Luke
100v	11	On the birthday of the City Mokios	Jn 15:9-16	Part of the First Passion Gospel
100v	12	Saints Epifanios and Germanos	Mt 5:14-19	September 2
100v	13	Alexander martyr	Jn 15:17-16:2	Third Saturday after Easter
100v	14	Glykeria martyr	Mk 12:38-44	February 5
100v	15	Pachomios and Theodoros the Consecrated	Lk 6:17-23	September 29
100v	16	Zacharias Prophet	Mt 23:29-39	September 5
100v	17	Patrikios and those with him	Lk 10:16-21	October 18
100v	18	Filetairos martyr and those with him	Lk 21:12-19	September 20
100v	19	Solon martyr	Jn 15:17-16:2	September 7
100v	20	Thalelaios martyr	Mk 8:34-9:1	Sunday after the Elevation of the Holy Cross
100v	21	Constantine and Helena Emperors	Jn 10:1-9	January 25
100v	22	Vasiliskos martyr	Lk 10:1-15	September 22
100v	23	Confessor Michael Bishop of Synados	Mt 11:27-30	September 28
100v	24	Blessed Symeon Thavmastoreitis, Matins Blessed Symeon Thavmastoreitis, Liturgy	Mt 11:27-30 Mt 5:14-19	September 28 September 2
100v	25	Third Discovery of the precious head of Prodomos [John the Baptist]	Mt 3:1-11	January 4
100v	26	Apostle Judas	Lk 10:16-21	October 18
100v	27	Therapon martyr	Mt 4:24-25; 10:1,5-8	November 1
100v	28	Blessed Clement the Poet	Lk 6:17-23	September 29
100v	29	Theodosia martyr	Mk 12:38-44	February 5
100v	30	Blessed Akakios	Lk 6:17-23	September 29
100v	31	Ermios martyr	Jn 15:1-11	September 2
June				
Folio	Date	Feast day - Saint	Reading(s)	Notes / Cross References
100v	1	Justin the Philosopher martyr	Jn 15:17-16:2	September 7
100v	2	Nikiforos Patriarch [of Constantinople]	Jn 10:9-16	September 3
100v	3	Loukianos martyr	Mt 10:16-22	September 15
100v	4	Mitrofanis	Mt 5:14-19	September 2
100v	5	Blessed Dorotheos	Lk 12:2-12	October 25
100v	7	Theodotos of Ankara martyr	Jn 15:17-16:2	Third Saturday after Easter
101r	8	Theodoros Stratilatis Great martyr		October 14

101r	9	Kyrrillos [Patriarch of Alexandria]	Mt 5:14-19	September 2
101r	10	Timotheos hieromartyr	Mk 13:9-13	October 10
101r	11	Bartholomew and Barnabas Apostles	Mk 6:7-13	April 25
101r	12	Blessed Onoufrios	Mt 11:27-30	September 28
101r	13	Akylini	Mk 5:24-34	December 4
101r	14	Elisha Prophet and Elijah	Lk 4:22-30	
101r	15	Amos Prophet	Lk 11:47-12:1	November 19
101r	16	Tychon	Mt 5:14-19	September 2
101r	17	Manuel, Savel, Ismael martyrs	Lk 12:2-12	
101r	18	Leontios martyr	Lk 21:12-19	September 20
101r	19	Judas Apostle	Mt 13:54-58	October 23
101r	20	Methodios hieromartyr	Jn 10:9-16	September 3
101r	21	Ioulianos martyr	Jn 15:17-16:2	Third Saturday after Easter
101r	22	Efsevios hieromartyr	Mt 10:32-33, 37-38; 19:27-30	Sunday of All saints
101v	23	Agrippina martyr	Mk 12:38-44	February 5
101v	24	Birth of the Prodomos [John Baptist], Matins Birth of the Prodomos [John Baptist], Liturgy	Mt 3:1-11 Lk 1:1-25, 57-68, 76, 80	February 24
102v	25	Commemoration of the fear of the nations	Mk 11:22-26; Mt 7:7-8	December 9
		Fevronia Great martyr	Mt 25:1-13	September 24
102v	26	David of Thessaloniki	Lk 6:17-23	September 29
102v	27	Sampson the Host	Lk 12:32-40	Eleventh Saturday of Luke
102v	28	Kyros and John	Lk 9:1-6	Seventh Saturday of Luke
102v	29	Peter and Paul Apostles and Leaders of all the Apostles, Matins Peter and Paul Apostles and Leaders of all the Apostles, Liturgy	Jn 21:15-25 Mt 16:13-19	Eleventh Eothinon Gospel
103r	30	Twelve Apostles	Mk 3:13-19; 6:7-13	

July

Folio	Date	Feast day - Saint	Reading(s)	Notes / Cross References
103r	1	Kosmas and Damian Anargyroi [Unmercenary healers]	Mt 4:24-25; 10:1, 5-8	November 1
103r	2	Deposition of the precious mantle of the Theotokos	Lk 1:39-49, 56	November 21
103r	3	Hyacinthus martyr and saint Apostle Thomas	Jn 20:19-31 Lk 21:12-19	October 6 September 20
103v	4	Andrew of Crete	Jn 10:1-9	January 25

103v	5	Blessed Martha Mother of Symeon Thavmastoreitis	Mt 25:1-13	Seventeenth Saturday of Matthew
103v	6	Blessed Sisois		December 6
103v	7	Blessed Thomas of Malaion	Lk 12:32-40	Eleventh Saturday of Luke
103v	8	Prokopios Great martyr	Lk 6:17-19; 9:1-2; 10:16-21	The same Gospel is to be read during the Matins of the feast of saints Anargyroi
104r	9	Pagkratios	Mt 7:15-21	October 13
104r	10	Forty-five martyrs of Nikopolis	Lk 21:12-19	September 20
104r	11	Saint Eufimia	Lk 7:36-50	September 16
104r	12	Proklos and Ilarios	Lk 13:10-17	September 27
104r	13	Archangel Gavriil [Synaxis of]	Lk 10:16-21	November 8
104r	14	Akylas Apostle	Lk 10:16-21	October 18
104r	15	Kyrikos and Ioulitta	Lk 10:19-21	Tenth Saturday of Luke
104r	16	Antiochos martyr	Jn 15:17-16:2	Third Saturday of Easter
104r		Sunday of the Fourth Synod	Mt 5:14-19	
104r		Sunday of the Fifth Synod	Jn 17:1, 11-21	First Passion Gospel
104r	17	Athinogenis	Mt 25:1-13	Seventeenth Saturday of Matthew
		Marina	Lk 21:12-19	September 20
104r	18	Aimilianos martyr	Lk 10:19-21	Tenth Saturday of Luke
104r	19	Blessed Dion and Makryna	Jn 15:17-16:2	January 3
104r	20	Elijah Prophet	Mt 17:1-9 or Mt 17:22-23 or Lk 4:22-30	Gospel of the Transfiguration June 14 (note found in the margin)
104r	21	Blessed Symeon the Fool in Christ and John	Mt 24:42-47	September 30
104r	22	Mary Magdalen Fokas	Lk 8:1-3 Jn 10:9-16	September 3, Gospel reading for a male saint
104v	23	Ezekiel Prophet	Lk 13:31-35	October 17
104v	24	Christina martyr	Mt 25:1-13	September 24
104v	25	[Dormition of] saint Anna Mother of the Theotokos	Mk 3:28-35	
104v	26	Ermolaos martyr	Mt 10:16-22	September 15
104v	27	Panteleimon martyr	Jn 15:17-16:2	October 20
104v	28	Prochoros and Nikanor Apostles	Lk 10:16-21	October 18
104v	29	Kallinikos martyr	Mt 10:16-22	August 1
104v	30	Silas and Silouanos Apostles	Lk 10:16-21	October 18
104v	31	Veneration of the Holy Wood	Mt 27:27-32	Fifth Passion Gospel
105r	31	Antoninos and Gelasios martyrs	Lk 20:45-21:4	Seventeenth Saturday of Luke

August				
Folio	Date	Feast day - Saint	Reading(s)	Notes / Cross References
105r	1	Maccabees	Mt 10:16-22	September 15
105r	2	[Deposition of the relics of] Protomartyr [first martyr] Stephen	Mk 12:1-12	
105r	3	Dalmatos, Faustos and Isakios	Mt 11:27-30	September 28
105r	4	Procoertia [of the Transfiguration]	Mt 17:1-9	
105v	4	Katidios and Katidianos martyrs	Mt 7:15-21	October 13
106r	5	Evsignios martyr	Mt 10:16-22	September 15 The feast on August 5 can be found between the readings of the Matins and the Liturgy of the Feast of the Transfiguration
105v	6	Feast of the Transfiguration, Matins	Lk 9:28-36	
106r		Feast of the Transfiguration, Liturgy	Mt 17:1-9	
106r	7	Commemoration of the defeat of the Avars in the Blachernai Dometios	Mk 11:22-26; Mt 7:7-8 Mk 8:34-9:1	December 9 Third Saturday of the Lent
106v	8	Aimilianos martyr	Mk 12:13-17	
106v	9	Apostle Matthias	LK 6:12-19	
106v	10	Laurentius saint martyr and saint Mamas	Mk 13:9-13	October 10 Note in the upper margin
107r	11	Neophytos and Gaios martyrs	Mt 20:1-16	March 9
107r	12	Fotios and Anikitos	Lk 21:12-19	September 20
107r	13	[Deposition of the relics of] Maximos		October 14
107r	14	Micah Prophet	Lk 13:31-35	October 17
107r	15	Dormition of the Theotokos, Matins	Lk 1:39-49, 56	November 21 The Feast of the Dormition is mentioned in the upper margin
		Dormition of the Theotokos, Liturgy	Lk 10:38-42, 11: 27-28	September 8
107r	16	Diomidis martyr	Jn 15:1-11	September 2
107r	17	Myron martyr	Mt 10:16-22	September 15
107r	18	Floros and Lavros	Mt 10:16-22	September 15
107r	19	Andrew Great martyr Stratilatis	Lk 21:12-19	September 20

107r	20	Samuel Prophet	Mt 24:42-47	September 30
107r	21	Thaddaeus Apostle Vassa martyr	Lk 5:1-11	First Sunday of Luke
107r	22	Agathonikos martyr	Mt 10:23-31	October 12
107r	23	Irenaeus, Or and Orops martyrs	Mt 5:14-19	November 25
107r	24	Titus Apostle	Lk 10:1-15	September 21
107r	25	[Deposition of the relics of] Bartholomew Apostle	Mt 9:36-10:8	
107v	26	Adrianos and Natalia martyrs	Jn 15:1-11	September 2
107v	27	Blessed Poimin	Mt 11:27-30	September 28
107v	28	Moses of Ethiopia and Savvas of Venethali	Lk 6:17-23	September 29
107v	29	Beheading of Prodroinos [and Baptist], Matins Beheading of Prodroinos [and Baptist], Liturgy	Mt 14:1-13 Mk 6:14-30	October 27
108r	30	Blessed Patriarchs [Alexander, John and Paul of Constantinople]	Lk 14:16-24	Eleventh Sunday of Luke
108r	31	[Deposition of the] Precious girdle of the Theotokos [in the church of Chalkoprateia]	Jn 15:17-16:2	January 3

Table 5. Content of the third section of Tamasos Lectionary

Gospels read on different Commemorations and Occasions			
Folio	Occasion / Date	Reading(s)	Notes / Cross References
108r	At the consecration of a church	Mt 16:13-19	June 29
108r	Another for the consecration of a church	Jn 10:22-28	Friday of the Fifth Week after Easter
108r	In commemoration of the fear of an earthquake	Mt 8:23-27 Lk 8:22-25 Lk 8:22-25	October 26 September 25 January 26
108r	In commemoration of the attack by the nations	Lk 13:1-9	
108v	Stational liturgy against the Heathen	Mk 11:22-26; Mt 7:7-8 Lk 11:1-10	December 9 or December 12
108v	For the investiture of a monk	Mt 11:27-30	September 28
109r	At an intercessory procession (lyti) for the drought	Mt 16:1-6	
109r	For the sick according to the Seven Priests	Mk 6:7-13	April 25
109r	Another for the sick according to the Seven Priests	Jn 4:46-54	Monday of the Third Week after Easter
109r	For the dead	Jn 5:17-30	Wednesday of the Second Week after Easter
109r	Another for the dead	Jn 5:24-30	Thursday of the Second Week after Easter
109r	Another for the dead	Jn 6:35-39	Wednesday of the Third Week after Easter
109r	Another for the dead	Jn 6:40-44	Thursday of the Third Week after Easter
109r	Another for the dead	Jn 6:48-54	Friday of the Third Week after Easter
109r	On the pannychis of the Lent, Monday evening of the First Week	Lk 21:8-26	Saturday of the Meatfare
109r	Tuesday Evening	Mt 6:1-13	Saturday of the Cheesefare
109r	Wednesday evening	Mk 11:22-26; Mt 7:7-8	December 9
109r	Thursday evening	Mt 7:7-11	
109v	Friday evening	Jn 15:1-7	First Passion Gospel (begin from the middle)
109v	Forty martyrs [of Sevasteia], day before	Lk 21:12-19	September 20
	Forty martyrs [of Sevasteia], Matins	Mt 24:42-47	September 31

109v	Tuesday after Pentecost	Mt 4:23-25; 5:1-13	
110r	Wednesday after Pentecost	Mt 5:20-29	pericope read also on the occasion of an Intercessory procession (lyti)
110v	Thursday after Pentecost	Mt 5:31-41	
110v	Friday after Pentecost	Mt 7:7-11	
111r	October 13, Karpos and Papylos martyrs	Mt 7:12-21	
111r	November 5, Galaktion and Epistimi	Mk 8:34-35 Mk 10:29-31	
111v	At the Consecration of the Great Church	Jn 10:22-30	
111v	At an Intercessory procession (lyti) for the Drought	Mt 16:1-3 Lk 4:24-26 Jn 6:30-33	
112r	October 11, Zinai	Mk 13:33-37 Mk 14:3-9	
112r	17 of the same month [October], Isidora and Neophyti	Mk 7:24-30	
112v	November 10, Neilos	Lk 14:25-27 Lk 14:33-35	
112v	29 of the same month [November], Apostle Silas and Paramonos	Mt 10:17-18 Mt 10:23-31	
113r	January 3, Before the feast of the Epiphany	Mt 3:1-11	
113r	January 9, After the Feast of the Epiphany Polyefktos martyr	Lk 3:19-22	
113v	Gregory [of Nyssa]	Jn 10:39-42	
113v	January 11, Theodosios the Cenobiarch	Lk 4:1-15	
114r	January 12	Lk 20:1-8	
114r	January 13, Holy martyrs	Mk 1:9-15	
114v	Seventeenth Sunday, Gospel of the Woman from Canaan	Mt 15:21-28	
114v	Thirteenth Sunday of Luke	Lk 18:18-27	

LIST OF CAPTIONS

Figure 1: a. Watermark (recorded on f. 12); b. Watermark (recorded on f. 58); c. Watermark (recorded on f. 99). Tamasos Lectionary, 16th century A.D., Byzantine Museum of the Holy Bishopric of Tamasos and Orini, Cyprus (photos: M. Toumpouri)

Figure 2: Folio sequence of the eleventh gathering. Tamasos Lectionary, 16th century A.D., Byzantine Museum of the Holy Bishopric of Tamasos and Orini, Cyprus (diagram: M. Toumpouri)

Figure 3: a-d. Examples of ligatured letters. Tamasos Lectionary, 16th century A.D., Byzantine Museum of the Holy Bishopric of Tamasos and Orini, Cyprus (photos: courtesy of the Holy Bishopric of Tamasos and Orini)

Figure 4: a-h: Examples of enlarged letters. Tamasos Lectionary, 16th century A.D., Byzantine Museum of the Holy Bishopric of Tamasos and Orini, Cyprus (photos: courtesy of the Holy Bishopric of Tamasos and Orini)

Figure 5: Scribal omissions and mistakes. a. f. 7r (detail); b. f. 18r (detail); c. f. 89r (detail). Tamasos Lectionary, 16th century A.D., Byzantine Museum of the Holy Bishopric of Tamasos and Orini, Cyprus (photos: courtesy of the Holy Bishopric of Tamasos and Orini)

Figure 6: Phrases omitted, added later by the scribe in the margins. a. f. 29v (detail, upper margin); b. f. 46r (detail, right margin); c. f. 59v (detail, left margin); d. f. 70r (detail, left margin). Tamasos Lectionary, 16th century A.D., Byzantine Museum of the Holy Bishopric of Tamasos and Orini, Cyprus (photos: courtesy of the Holy Bishopric of Tamasos and Orini)

Figure 7: a. II-shaped headpiece at the beginning of the *Synaxarion*, f. 1r; b. II-shaped headpiece at the beginning of the *Menologion*, f. 76v; c-d. Column-wide headpieces, ff. 21r and 34v. Tamasos Lectionary, 16th century A.D., Byzantine Museum of the Holy Bishopric of Tamasos and Orini, Cyprus (photos: courtesy of the Holy Bishopric of Tamasos and Orini)

Figure 8: Bird-headed *alphas*. a. f. 74v; b. f. 91r; c. f. 92r. Tamasos Lectionary, 16th century A.D., Byzantine Museum of the Holy Bishopric of Tamasos and Orini, Cyprus (photos: courtesy of the Holy Bishopric of Tamasos and Orini)

Figure 9: Hand-hasta *epsilons*. a. f. 77r (index and little finger projecting from the fist while the rest of the fingers are held back together); b-c. ff. 37r and 62r (little finger straight out while the other fingers are curled up beside the thumb). Tamasos Lectionary, 16th century A.D., Byzantine Museum of the Holy Bishopric of Tamasos and Orini, Cyprus (photos: courtesy of the Holy Bishopric of Tamasos and Orini)

Figure 10: Opening folio (f. 1r). a. Before restoration (detached); b. After restoration. Tamasos Lectionary, 16th century A.D., Byzantine Museum of the Holy Bishopric of Tamasos and Orini, Cyprus (photos: courtesy of the Holy Bishopric of Tamasos and Orini)

Figure 11: Front pastedown composed by manuscript fragments (5, 7, 11) and fragments of printed liturgical books (1-4, 6, 8-10). Tamasos Lectionary, 16th century A.D., Byzantine Museum of the Holy Bishopric of Tamasos and Orini, Cyprus (annotated photo: M. Toumpouri)

Figure 12: Sewing in two halves of the quires. Tamasos Lectionary, 16th century A.D., Byzantine Museum of the Holy Bishopric of Tamasos and Orini, Cyprus (diagram: M. Toumpouri)

Figure 13: Sewing of quires and wooden boards. a. First half; b. Second half. Tamasos Lectionary, 16th century A.D., Byzantine Museum of the Holy Bishopric of Tamasos and Orini, Cyprus (photos: courtesy of the Holy Bishopric of Tamasos and Orini)

Figure 14: V-shaped notches on the spine of the quires. Tamasos Lectionary, 16th century A.D., Byzantine Museum of the Holy Bishopric of Tamasos and Orini, Cyprus (photo: courtesy of the Holy Bishopric of Tamasos and Orini)

Figure 15: a-b. Endbands. Tamasos Lectionary, 16th century A.D., Byzantine Museum of the Holy Bishopric of Tamasos and Orini, Cyprus (photos: courtesy of the Holy Bishopric of Tamasos and Orini)

Figure 16: Details of the edges of the wooden boards. a. Rounded spine edge; b-c. Edges cut straight (trimmed); d. Remaining evidence of the lower board's initial fore-edge treatment. Tamasos Lectionary, 16th century A.D., Byzantine Museum of the Holy Bishopric of Tamasos and Orini, Cyprus (photos: courtesy of the Holy Bishopric of Tamasos and Orini. Annotated photo: M. Toumpouri)

Figure 17: Leather cover of the wooden boards. a. Decoration of the upper board; b. Decoration of the lower board. Tamasos Lectionary, 16th century A.D., Byzantine Museum of the Holy Bishopric of Tamasos and Orini, Cyprus (photos: courtesy of the Holy Bishopric of Tamasos and Orini)

Figure 18: Decoration of the leather cover. a-b. Original blind-tooled decoration still visible; c. Design of the original geometrical decoration; d. Blind-tooled decoration exhibiting a geometrical motif; e f. Blind-tooled decoration exhibiting a quadruped animal. Tamasos Lectionary, 16th century A.D., Byzantine Museum of the Holy Bishopric of Tamasos and Orini, Cyprus (photos: courtesy of the Holy Bishopric of Tamasos and Orini. Diagram: M. Toumpouri)

Figure 19: a. Lower pastedown. b. Inscription (lower pastedown, detail) mentioning that the manuscript was belonging to a church dedicated to the Holy Cross. Tamasos Lectionary, 16th century A.D., Byzantine Museum of the Holy Bishopric of Tamasos and Orini, Cyprus (photos: courtesy of the Holy Bishopric of Tamasos and Orini)

Figure 20: Note by the hand of Petros Anagnostis (f. 115v, detail). Tamasos Lectionary, 16th century A.D., Byzantine Museum of the Holy Bishopric of Tamasos and Orini, Cyprus (photo: courtesy of the Holy Bishopric of Tamasos and Orini)

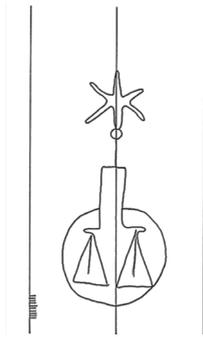


Fig. 1a

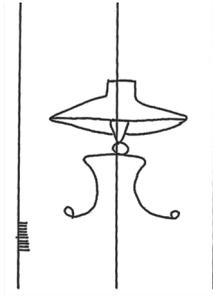


Fig. 1b

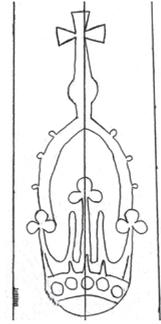


Fig. 1c

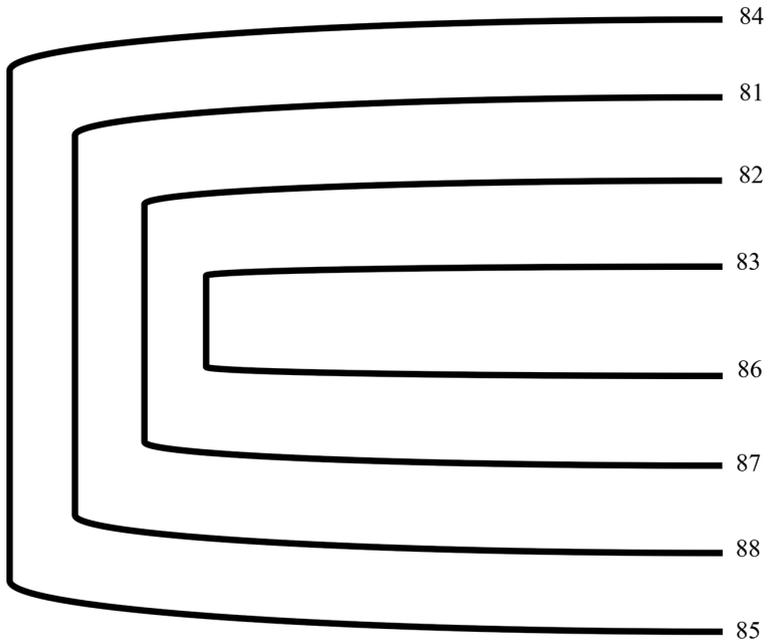


Fig. 2



Fig. 3a.

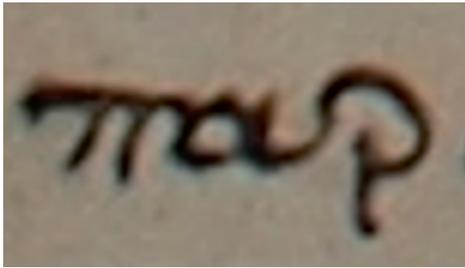


Fig. 3b

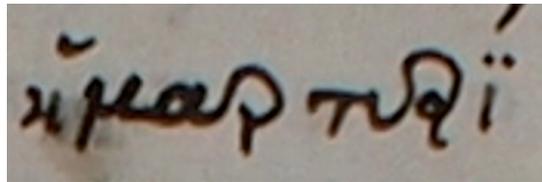


Fig. 3c

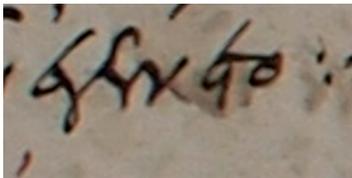


Fig. 3d

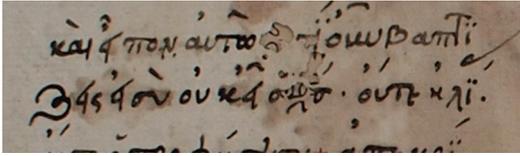


Fig. 4a

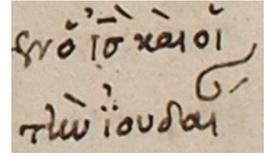


Fig. 4b

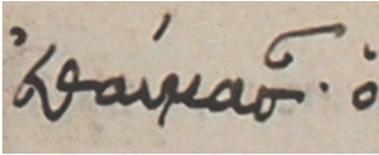


Fig. 4c

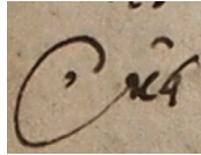


Fig. 4d

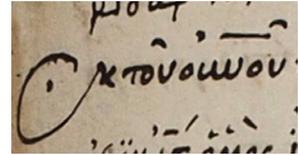


Fig. 4e

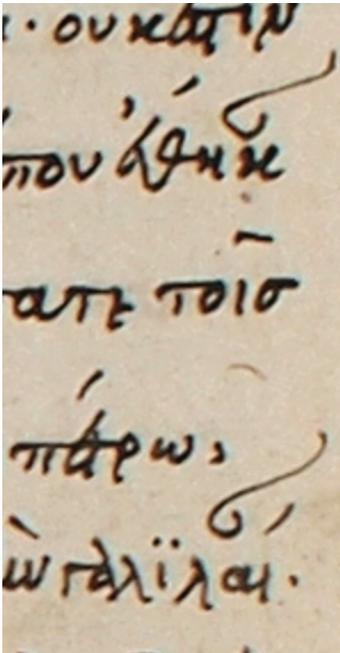


Fig. 4f

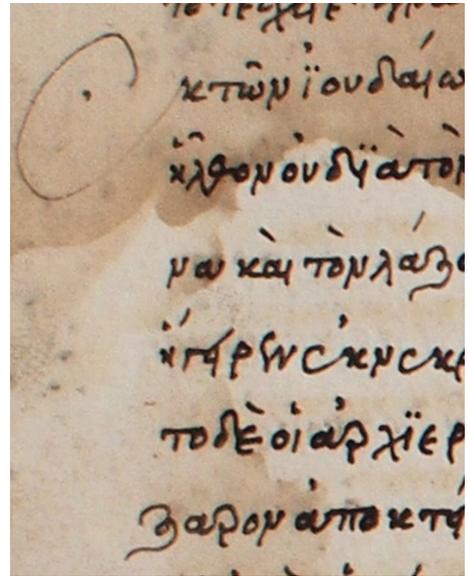


Fig. 4g

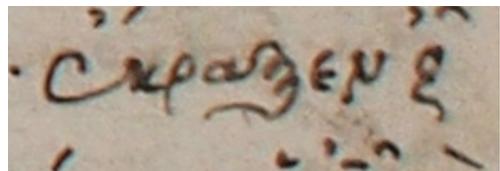


Fig. 4h

ο θν ο τ κ /
 α ω β εκ κ γ μαρ :-
 κροσ τν ιασί λ γ αν του θν .
 πολμιασ ο γ ο λ γ θ προς πιλαι .
 και κ τισαπο τοσωμα του ιου ο
 δε πιλαιτος εβαυμασε νι φη δη
 πεθνηκην και προσκαλεσαμρ
 τον κεν τυριω να αυ κρω τισε ναυ
 των ο απαι αι απε θανην και ηκουσ
 απο του κεν τυριω νασ εδω ρησα
 το τοσωμα τω ιω να φ και φο ρα
 σασ σινδονα και καθε των αυτων
 εν ε λ γ ο τ τη σινδονι και κατε θη κ
 αυτην εν μημη μω ο ω λε λατο μημη
 σ κ πε τ ρ α σ και προσε κ λ ι σ τ ε λ ι θ ε
 αυτη τω θ ρ α ν του μημη μωου η δε
 μαρι α η μαδα λ η ν η ε μαρι α ι α
 σα εθε ω ρ ω σ π ο ν τ ι θ η α ι .
 Η αιδι αγνομενον του θωμιατου .
 Η μαρι α η μαδα λ η ν η ε μαρι α ι α
 κιομον και θλωμη η γο ρ α σ τ α ν α ρ ω

Fig. 5a

Ο κ ρ τ ω π ρ ι και ο π η ρ ε νε μοι :-
 ι πε ρ ο κ ο τ ο ι σ ε αυ του μα ρ θ ι τ α ι σ
 τ α ρ η μα τ α α γ ω λ α λ ω η μ ι ν
 α π ε μα του ου λ α λ ω ο ο π η ρ
 ο ε νε μοι κ ε ρ ω ν α υ τ ο σ ποι ει
 τ α ε ρ γ α π ι π η ρ ε μοι ο τ ι ο γ ω
 σ ρ τ ω π ρ ι και ο π η ρ ε νε μοι .
 ει δε μη δ ι α τ α ε ρ γ α αυ τ α π ι
 π η ρ ε μοι α ρ η ω α ρ η ω λ γ ω η
 μ ι ν ο π ι π η ρ ω ν ε σ ε μ ε τ α ε ρ
 γ α α γ ω ποι ω και κ η ρ ο σ ποι

Fig. 5b

πατριδα αυτου εσεν τη οικια αυ
 του και ου κ α πο ι κ ο σ ρ κ η δ ω α
 μ ε σ πο λ λ α σ δ ι α λ η ω α π ι η ι α αυ τ
 ε ι σ κ ε γ τ ο υ ρ ο ε κ κ ρ ι :-
 κ γ τ ω ν α η ω ν α λ ε τ ω ν ε κ κ ρ ι .
 ζ η ε σ τ ο υ ο κ τ ω μ α ρ ι :-
 τ α κ α τ η σ α λ ε ε ν γ ε ν ε σ α σ

Fig. 5c

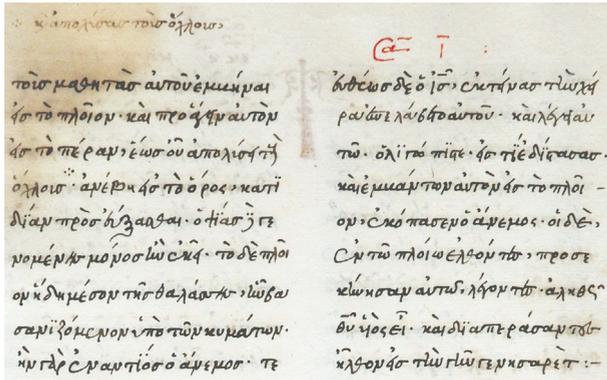


Fig. 6a

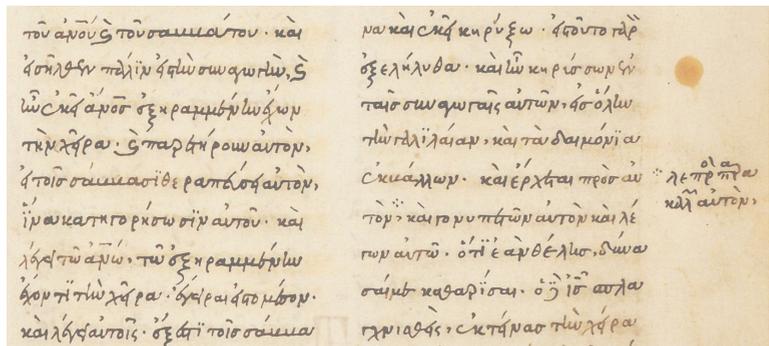


Fig. 6b

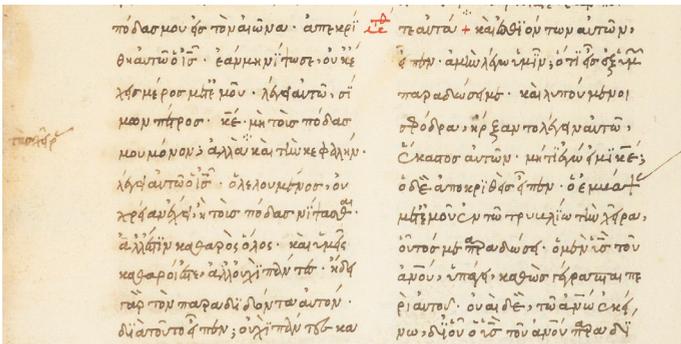


Fig. 6c



Fig. 6d



Fig. 7a



Fig. 7b



Fig. 7c



Fig. 7d

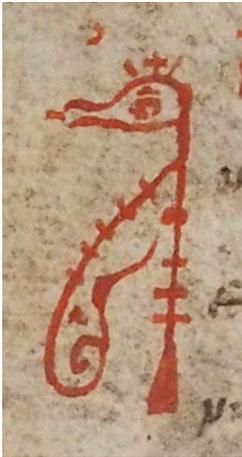


Fig. 8a



Fig. 8b



Fig. 8c



Fig. 9a



Fig. 9b



Fig. 9c



Fig. 10a



Fig. 10b



Fig. 11

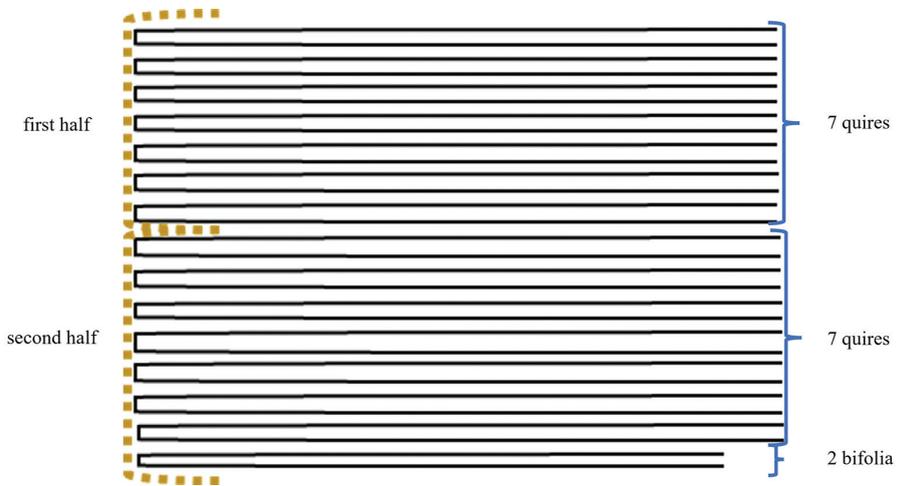


Fig. 12



Fig. 13a



Fig. 13b



Fig. 14



Fig. 15a



Fig. 15b



Fig. 16a



Fig. 16b



Fig. 16c

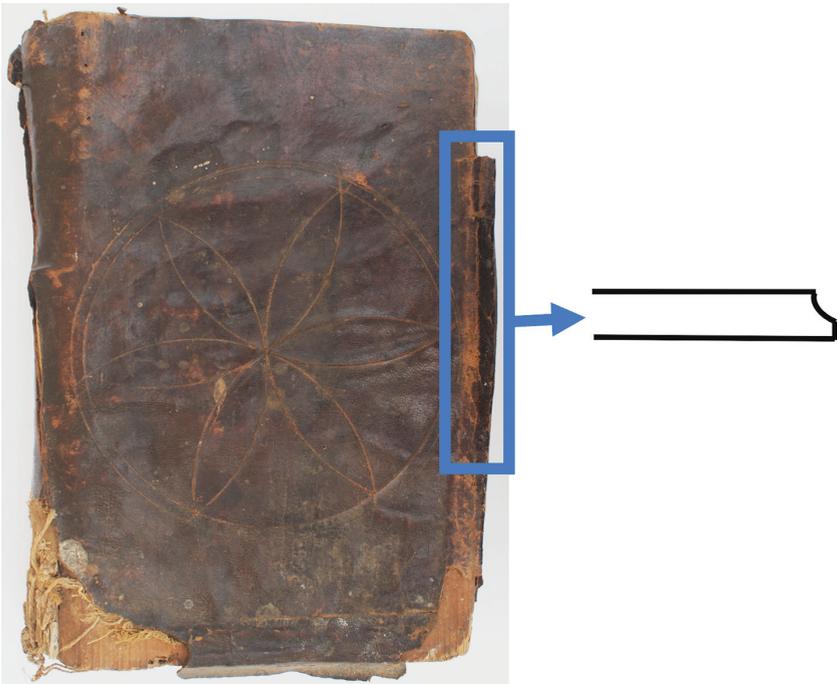


Fig. 16d



Fig. 17a



Fig. 17b



Fig. 18a



Fig. 18b

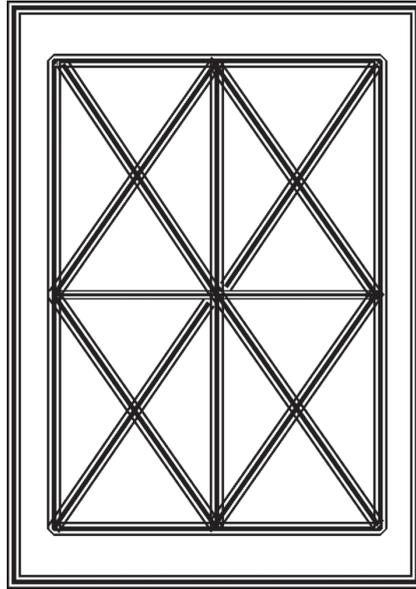


Fig. 18c



Fig. 18d



Fig. 18e



Fig. 18f

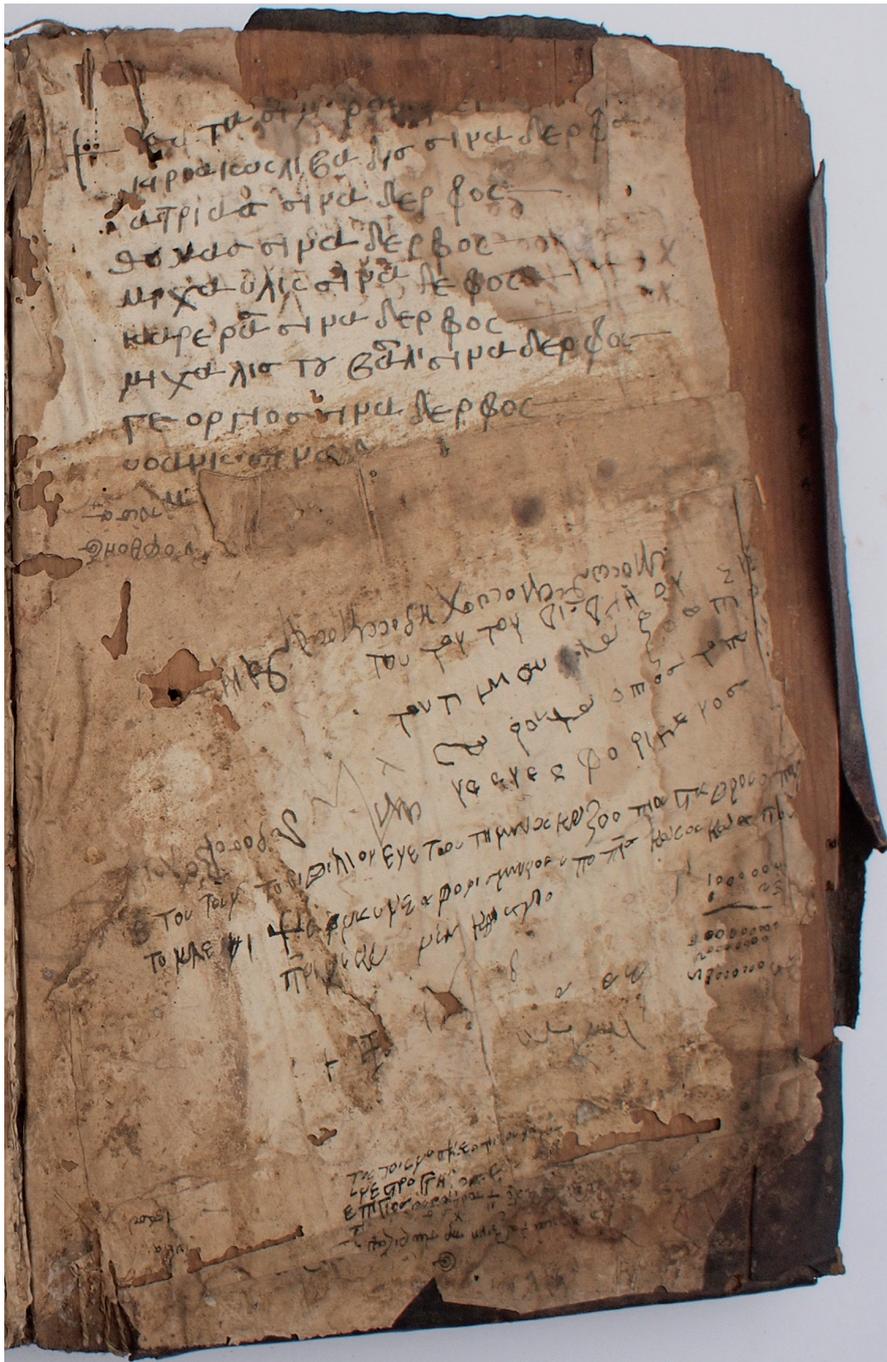


Fig. 19a

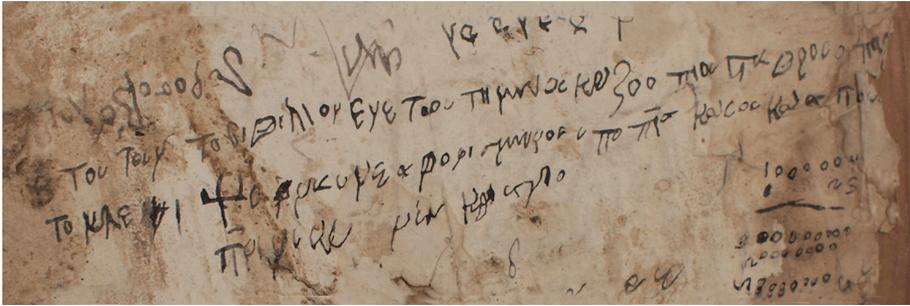


Fig. 19b

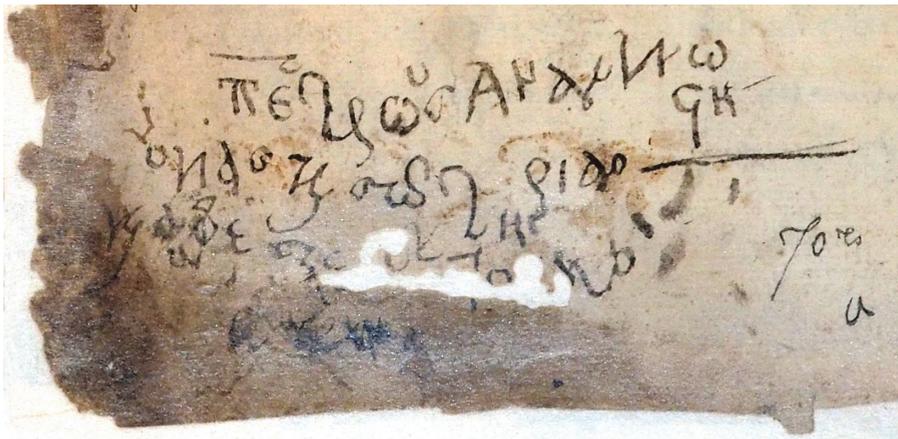


Fig. 20

ΕΝΑ ΝΕΟΑΝΑΚΑΛΥΦΘΕΝ ΕΥΑΓΓΕΛΙΣΤΑΡΙΟ ΣΤΟ ΒΥΖΑΝΤΙΝΟ ΜΟΥΣΕΙΟ
 ΤΗΣ ΙΕΡΑΣ ΜΗΤΡΟΠΟΛΕΩΣ ΤΑΜΑΣΟΥ ΚΑΙ ΟΡΕΙΝΗΣ
 (ΟΛΙΜ ΚΑΜΠΙ ΤΟΥ ΦΑΡΜΑΚΑ, ΑΓΙΟΥ ΓΕΩΡΓΙΟΥ, 1)

Η διεπιστημονική συνεργασία παλαιογραφικής, κωδικολογικής και λειτουργικής επιστήμης σκοπό έχει να μελετήσει και να παρουσιάσει ένα νεοανακαλυφθέν χειρόγραφο, το *Ευαγγελιστάριο* της Εκκλησίας του Αγίου Γεωργίου στο Καμπί του Φαρμακά της Κύπρου, το οποίο εκτίθεται πλέον συντηρημένο, στο νεοσύστατο Βυζαντινό Μουσείο της Ιεράς Μητροπόλεως Ταμασού και Ορεινής.

Ο κώδικας γράφεται στην Κύπρο γύρω στο δεύτερο τρίτο του 16ου αιώνα από έμπειρο χέρι, αγνώστου ωστόσο βιβλιογράφου της εποχής. Το χειρόγραφο, το οποίο δεν διακρίνεται για την ιδιαίτερα πολυτελή διακόσμησή του, είναι ένας απλός και λιτός λειτουργικός κώδικας. Το κείμενό του είναι γραμμένο σε δύο στήλες ανά σελίδα, με μαύρο μελάνι. Η βασική διακόσμηση του κώδικα συνίσταται κυρίως στα επίτιτλα, σχεδιασμένα με ερυθρό και μαύρο μελάνι, ενίοτε εντός πλαισίου με φυτικό διάκοσμο, και στα ερυθρά πρωτογράμματα, τα οποία τοποθετούνται στα αριστερά περιθώρια. Ενδιαφέρον στοιχείο στη διακόσμηση των πρωτογραμμάτων αποτελεί η παρουσία του μοτίβου του χεριού σε διάφορες χειρονομίες, το οποίο αντικαθιστά την οριζόντια μεσαία γραμμή του «Ε».

Η σημερινή στάχωση φέρει αποτυπώματα παλαιότερης επέμβασης, η οποία επαναχρησιμοποίησε προϋπάρχουσα ξύλινη πινακίδα και το δερμάτινο κάλυμμά της. Η απουσία βιβλιογραφικού σημειώματος αλλά και περαιτέρω σημειώσεων δεν επιτρέπουν την ταυτοποίηση του έμπειρου γραφέα και του παραγγελιοδότη του χειρογράφου, αλλά ούτε και την ανίχνευση της μετέπειτα ιστορίας του. Σημαντική παραμένει η μεταγενέστερη σημείωση στο εσωτερικό του β' καλύμματος του κώδικα που αναφέρει ότι το Ευαγγελιστάριο ανήκε σε Εκκλησία ή Μοναστήρι αφιερωμένο στον Τίμιο Σταυρό, χωρίς όμως περαιτέρω ενδείξεις που θα μπορούσαν να βοηθήσουν στην ταυτοποίησή του. Παραμένει μέχρι

σήμερα άγνωστο το πώς το χειρόγραφο Ευαγγελιστάριο φθάνει στον τελευταίο ιδιοκτήτη του, την Εκκλησία του Αγίου Γεωργίου, στο χωριό Καμπί του Φαρμακά.

Ενώ το χειρόγραφο δεν διακρίνεται για την ιδιαίτερη καλλιγραφική ή διακοσμητική του αξία, ξεχωρίζει ωστόσο για το λειτουργικό του περιεχόμενο, το οποίο και τεκμηριώνει την κυπριακή προέλευσή του. Η λειτουργική μελέτη του *Ευαγγελισταρίου* ρίχνει φως στη Λειτουργική πράξη στις αρχές του 16ου αιώνα στην Κύπρο, καθώς και τις στενές σχέσεις του νησιού με τα μεγάλα λειτουργικά κέντρα της Κωνσταντινούπολης και των Εκκλησιών της Μέσης Ανατολής (κυρίως τα Ιεροσόλυμα, αλλά και το Σινά, Αντιόχεια, Αλεξάνδρεια). Διατηρεί λειτουργικά στοιχεία των αρχαίων ευαγγελισταρίων και συνδέεται άρρηκτα με το Ευαγγελιστάριο της Εγκλείστρας του Αγίου Νεοφύτου, Pag. gr. 318. Το εν λόγω χειρόγραφο χρονολογείται στα τέλη του 12ου ή τις αρχές του 13ου αιώνα και καταγράφει αρκετά λειτουργικά στοιχεία της ασματικής τάξης της Κωνσταντινούπολης. Η ιδιαίτερη λειτουργική μνήμη του Αγίου Συμεών του Θαυμαστορείτη στις 24 Μαΐου, στο *Ευαγγελιστάριο* της Ταμασού, με προβλεπόμενο Ευαγγέλιο στον Όρθρο, έρχεται να επιβεβαιώσει τις στενές σχέσεις του χειρογράφου, τόσο με τη Μονή του Αγίου Ιωάννη του Χρυσοστόμου στον Κουτσοβέντη, όσο και με την Εγκλείστρα του Αγίου Νεοφύτου στην Πάφο. Η αναφορά μεταγενέστερης σημείωσης ότι το Ευαγγελιστάριο ανήκε σε ναό του Τιμίου Σταυρού, θα μπορούσε να αναφέρεται στον ίδιο τον ναό της Εγκλείστρας, ο οποίος είναι αφιερωμένος στον Τίμιο Σταυρό.

Το *Ευαγγελιστάριο* της Ταμασού μαρτυρεί και επιβεβαιώνει, στο δεύτερο τρίτο του 16ου αιώνα, λίγο πριν δηλαδή τη διάδοση των έντυπων *Ευαγγελισταρίων*, τις ιδιαίτερες σχέσεις της Κύπρου με τη λειτουργική τάξη και παράδοση της Κωνσταντινούπολης διασώζοντας κατάλοιπα αρχαίων κωνσταντινουπολίτικων *Ευαγγελισταρίων*, μνήμες Πατριαρχών και γεγονότων άρρηκτα συνδεδεμένων με τη λειτουργική ζωή αποκλειστικά της βασιλεύουσας Πόλης, την ασματική λειτουργική της παράδοση, το Τυπικό και το Ευχολόγιό της. Την ίδια στιγμή παραδίδονται αρχαία λειτουργικά στοιχεία που το συνδέουν με τη λειτουργική παράδοση των Ιεροσολύμων αλλά και των Εκκλησιών της Μικράς Ασίας, της Αντιόχειας και της Μονής του Σινά.