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Liturgical Manuscripts  
and the *Signum Lit* in the *Kurzgefasste Liste*  
Classification and Transmission

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## Abstract

This study critically re-evaluates the classification of “Lit” (liturgical) manuscripts within the *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments*. It argues that these codices – often Euchologia, Menaia, and Hieratika – are primarily liturgical books, not biblical manuscripts. Their current categorization, based on the incidental presence of New Testament pericopes, obscures their true nature as instruments of Byzantine worship. By analyzing a corpus of 184 manuscripts, this article demonstrates that a structural and liturgical, rather than purely philological textual, criterion is essential for accurate classification. The proposed reclassification aims to refine the *Liste* and better situate these manuscripts within the intertwined histories of the New Testament text and Byzantine liturgical praxis.

## Keywords

Byzantine liturgical lectionaries | Greek New Testament manuscripts | Kurzgefasste Liste | Textual classification | Transmission

# Liturgical Manuscripts and the Siglum *Lit* in the *Kurzgefasste Liste*

## *Classification and Transmission* \*

GEORGIOS ANDREOU

### 1 *Introduction*

This study undertakes a systematic reassessment of the methodological and typological implications arising from the liturgical character of a specific group of manuscripts registered in the *Kurzgefasste Liste*, namely those designated by the siglum *Lit*.<sup>1</sup> Although their liturgical nature has long been acknowledged within the Gasper René Gregory and Kurt Aland system (= GA), its full consequences for their description and typological differentiation have not yet been comprehensively examined.<sup>2</sup>

\* This article is part of the author's research within the framework of the project: "Das byzantinische Lektionar des Praxapostolos im Institut für Neutestamentliche Textforschung (= INTF). Untersuchung der byzantinischen Handschriften des Praxapostolos mit der Sigle „ℓ<sup>a</sup>+Lit“ nach Kurt Alands Repertorium der griechischen neutestamentlichen Handschriften". *Deutsche Forschungsgemeinschaft (DFG) – Projektnummer 535046476*. [↗](#)

<sup>1</sup> Cf. Kurt ALAND, *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments*, Berlin <sup>2</sup>1994, xv.

<sup>2</sup> Within this system, the designation *Lit*, identifies manuscripts that are, in their primary conception and use, liturgical books, incorporating selected New Testament pericopes within an expanded liturgical framework, cf. Caspar René GREGORY, *Textkritik des Neuen Testaments*, vol. 1, Leipzig

On the basis of a complete review of the extant corpus and through the application of liturgical-typological criteria, the present study seeks to evaluate the adequacy of their current cataloguing and to clarify their position within the broader framework of New Testament manuscript documentation. Particular emphasis is placed on evaluating their classification and descriptive adequacy within the *Kurzgefasste Liste*, especially in relation to the historical rationale governing the inclusion of liturgical manuscripts in *Kurzgefasste Liste*.

As Kurt Aland maintained, these manuscripts are to be distinguished from Lectionaries, since the New Testament pericopes they transmit are not arranged according to the continuous Lectionary cycles of the *Synaxarion* and the *Menologion*, but are preserved as pericopes excerpts within post-Iconoclastic Byzantine liturgical books – above all *Euchologia*.<sup>3</sup>

The subsequent work of Kurt Aland, while systematizing and stabilizing the Gregory chapter about “Liturgische Bücher (Euchologien usw.)” with 180+4 manuscript, with siglum *Lit*,<sup>4</sup> likewise acknowledges the inher-

1900, 327–478; vol. 3, Leipzig 1909, 1211–1292; ALAND, *Kurzgefasste Liste*, xv. 217–370.

<sup>3</sup> Cf. ALAND, *Kurzgefasste Liste*, xv: “Die griechischen Abkürzungen in den Anmerkungen bei der genaueren Inhaltsangabe für eine Reihe von Lektionaren sind nach dem bei C. R. Gregory, *Textkritik des Neuen Testaments*, S. 339f., 344ff. gegebenen Lektionssystem der byzantinischen Kirche aufzulösen”. The 1963 *Kurzgefasste Liste* reflects the cautious position of Kurt Aland toward liturgical manuscripts. Only books transmitting New Testament readings were retained. Purely liturgical volumes were excluded. The siglum *Lit* served as a provisional designation. Following observations already made by Caspar René Gregory, Aland acknowledged the classificatory difficulty but did not restructure the system. The textual use of such material was considered methodologically premature. Its value for New Testament textual criticism remained uncertain. The category *Lit* was introduced as a practical cataloguing solution rather than as the result of a fully developed theoretical framework, cf. ALAND, *Kurzgefasste Liste*, 16 f.

<sup>4</sup> Among the 180 manuscripts examined in the present study, 4 present significant challenges of identification. Their precise codicological status and present location can no longer be established with certainty, yet they remain integral to the same textual and liturgical tradition and may still be considered as manuscripts to an identical content. These include: (1) GA

ited complexity of liturgical material within the *Kurzgefasste Liste*.<sup>5</sup> The present study therefore situates itself in methodological continuity with this tradition. Its sharing fundamental recognition of the liturgical origin of these manuscripts, while seeking to pursue, based on a now complete and more accessible corpus, a level of typological and descriptive precision that earlier stages of research could not fully realize.

## 2 *The Kurzgefasste Liste*

The *Kurzgefasste Liste* provides a catalogue of all known extant Greek New Testament Lectionaries and assigns a GA number to each manu-

L937, formerly in the possession of Theodor Graf in Vienna, preserved today in the National Library of Vienna (<https://pinakes.irht.cnrs.fr/notice/fonds/1294/>), though its current ownership remains uncertain; (2) GA L1303, once recorded in the holdings of EBE, but no extant codex in the library's present collection can be securely correlated with this entry; (3) GA L1546, last traced to New York in the collection of R. H. Dodd, now unclassified and with its present whereabouts unknown; and (4) GA L1711, a 16th century manuscript formerly kept at the Monastery of Archangeliotissa in Xanthi 12, whose present location and ownership are likewise unrecorded.

<sup>5</sup> Cf. Kurt ALAND – Barbara ALAND, *The Text of the New Testament. An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism* [trans. by Erroll F. RHODES], Grand Rapids/MI <sup>2</sup>1989, 163. Already Caspar René Gregory had recognized the structural and typological tension created by liturgical books within the manuscript lists and had envisaged, at least in principle, a more differentiated arrangement, though without implementing it in practice in view of the larger task of establishing the corpus of New Testament manuscripts, see GREGORY, *Textkritik*, vol. 1, 4. 333. Gregory never produced a separate study devoted exclusively to Lectionaries; his treatment is incorporated within his broader discussion of Greek liturgical books, esp. “Griechische liturgische Bücher (Lesebücher)” (*ibid.*, 327–478; vol. 3, 1211–1292). The unresolved methodological issue therefore remains whether Gregory’s suggested differentiation should now take the form of a complementary list, or whether the existing structure ought rather to be retained and internally refined through a more precise articulation of liturgical sigla.

script.<sup>6</sup> Its primary purpose is documentary and typological: manuscripts are registered according to basic criteria such as textual content, date, and codicological description, material, format, thereby enabling systematic reference, comparison, and scholarly communication.<sup>7</sup>

Today, the *Institut für Neutestamentliche Textforschung* (INTF) oversees the ongoing development of the *Kurzgefasste Liste*, integrating new discoveries, revising existing entries, and enhancing accessibility through the *New Testament Virtual Manuscript Room* (NTVMR) digital platform. Closely connected projects, such as the *Editio Critica Maior* (ECM), further underscore the *Kurzgefasste Liste's* function as a documentary basis for the analysis of textual witnesses and the preparation of critical editions, including the *Nestle-Aland Novum Testamentum Graece*. The INTF is responsible for projects like the ECM, advancing the documentation and analysis of Greek New Testament manuscripts and continues its mission to refine the corpus of textual witnesses through systematic cataloging and technological innovation.<sup>8</sup>

<sup>6</sup> The present discussion refers to the *Kurzgefasste Liste* as a whole, which encompasses manuscripts and fragments of the Greek New Testament from antiquity through the medieval period, and is therefore not restricted to medieval material alone. In this respect, New Testament textual criticism is understood as the study of the manuscript transmission of the Greek New Testament across all chronological phases, with the aim of reconstructing, as far as possible, the earliest attainable form of the text rather than an "original" text in a strictly absolute sense.

<sup>7</sup> The *Kurzgefasste Liste* stands in direct continuity with the pioneering work of GREGORY, *Textkritik*, vol. 1, 327–478, who, at the turn of the twentieth century, laid the foundations for the systematic enumeration and classification of Greek New Testament manuscripts. Gregory's numbering system brought methodological order to a rapidly expanding corpus of witnesses and remains in use to this day.

<sup>8</sup> The critical text presented here is based on the application of the Coherence-Based Genealogical Method, as developed for the ECM. For a comprehensive overview of the method and its application in the Catholic Letters, see *Novum Testamentum Graecum. Editio Critica Maior, IV: Die Katholischen Briefe, Teil 1: Text; Teil 2: Begleitende Materialien*, ed. by Barbara ALAND et al., Stuttgart 2013. For its specific and ongoing application to the Book of Revelation, including detailed methodological insights and preliminary results, see the official project blog of the *Institut für neutesta-*

### 3 Byzantine Greek Lectionaries

In the *Kurzgefasste Liste*, Byzantine Greek Lectionaries are systematically catalogued within the GA numbering system and marked with the siglum  $\ell$ .<sup>9</sup> The contribution of this classification system is twofold: it provides an indispensable tool both for the study of the text of the New Testament and for the historical study of its liturgical transmission. This designation applies to manuscripts that transmit pericopes from the Gospels (Evangelion) and/or the Apostolos, arranged for liturgical reading.<sup>10</sup>

They are important manuscripts for the reconstruction of the New Testament text, while at the same time providing crucial evidence for the history and development of the text.<sup>11</sup> They not only preserve variants that may reflect earlier textual traditions but also provide important evidence

*mentliche Textforschung*. [↗](#) Also, the *Kurzgefasste Liste* is employed in the preparation of the ECM and in other critical editions produced outside Münster, such as The Greek New Testament, Produced at Tyndale House, Cambridge. Reader's Edition, Wheaton, IL – Crossway 2018.

<sup>9</sup> ALAND, *Kurzgefasste Liste*, xiv–xv. The authoritative and continuously updated registry of New Testament manuscripts, including their GA numbers and sigla, e. g.,  $\ell$ ,  $\ell^a$  e, *Lit*, is maintained by the INTF in the *New Testament Virtual Manuscript Room* (NTVMR); within this environment, the *Kurzgefasste Liste* represents only one structured catalogue among the resources hosted on the platform. [↗](#)

<sup>10</sup> ALAND, *Kurzgefasste Liste*, 217–370. The 1994 edition records 2403 Lectionaries. The present study, however, is based on the data of the online *Kurzgefasste Liste* as integrated into the Institute for New Testament Textual Research platform NTVMR, which currently lists 2443 Lectionaries, late is GA number given to a Lectionaries 2581.

<sup>11</sup> At the same time, it must be acknowledged, with due caution, that Kurt and Barbara Aland themselves emphasised the comparatively limited relevance of most Lectionaries for the recovery of the earliest textual stage, noting that only in exceptional cases do they bear directly on the earliest history of the text, while remaining highly significant for its later transmission and reception. They nevertheless stressed that Lectionaries cannot be excluded from textual–critical work, since even standard Lectionaries influenced continuous–text manuscripts through liturgical usage, particularly in the formation of pericope incipits and secondary introductory or concluding formulae, cf. ALAND – ALAND, *Text of the New Testament*, 169 f.

for the reception and transmission of the New Testament text within the liturgical life of the Byzantine Church.<sup>12</sup>

At the academical level, Kurt Aland pioneered the ongoing development and critical maintenance of the Lectionaries, now maintained by the INTF, which has ensured the integration of newly identified manuscripts.<sup>13</sup>

<sup>12</sup> A textual example is found in the edition of the Praxapostolos ΓΙΜ, *Vlad 21 gr. (Savva) 4*, see ANDREOU, II Praxapostolos Bizantino, 211 f. There the phrase “Ὅτε μὲν οὐκ ᾔδειτε τὸν Θεὸν ἐδουλεύσατε occurs, corresponding to the reading of the Textus Receptus, Τότε μὲν οὐκ ᾔδειτε, ἐδουλεύσατε (Gal 4:8). The difference between the two formulations lies primarily in the temporal construction and in the verbal expression of “knowing”. In the first phrase, ὅτε μὲν οὐκ ᾔδειτε τὸν Θεὸν ἐδουλεύσατε, the verb ᾔδειτε, the pluperfect of οἶδα, denotes a past state of ignorance with durative force. The conjunction ὅτε introduces a temporal clause that connects the condition of not knowing God with the act of servitude: when you did not know God, you were enslaved... In the second formulation, Τότε μὲν οὐκ εἰδότες ἐδουλεύσατε, or a similar construction, the adverb τότε (then) refers to a more specific temporal point rather than to a continuous state. The syntax, however, is problematic, since εἰδότες does not function naturally in this context. If the phrase were corrected to Τότε μὲν οὐκ ᾔδειτε, ἐδουλεύσατε, the meaning would be: Then you did not know God and were enslaved. The essential difference, therefore, lies in the temporal nuance: the first formulation describes an extended state of ignorance associated with servitude, whereas the second – if regularized syntactically – would emphasize a more specific moment in the past.

<sup>13</sup> For example see Kurt ALAND (ed.), *Die alten Übersetzungen des Neuen Testaments, die Kirchenväterzitate und Lektionare. Der gegenwärtige Stand ihrer Erforschung und ihre Bedeutung für die griechische Textgeschichte* (ANTF 5), Berlin 1972. In this work, Kurt Aland examines three critical sources for understanding the textual history of the Greek New Testament: ancient translations, patristic quotations, and Lectionaries; Klaus JUNACK, *Zu den griechischen Lektionaren und ihrer Überlieferung der katholischen Briefe*, in: ebd., 498–591. Although more than fifty years have passed since its publication, the study remains a key resource for scholars working on Lectionaries. Recent studies see Gregory S. PAULSON, *Byzantine Lectionary Manuscripts and Their Significance for Biblical Textual Criticism*, in: *The Oxford Handbook of the Bible in Orthodox Christianity*, ed. by Eugen J. PENTIUC, Oxford 2022, 112–132; *ib.*, *A Proposal for a Critical Edition of the Greek New Testament Lectionary*, in: *Liturgy and the Living Text of the New Testament. Papers from the Tenth Birmingham Colloquium on the Textual*

Within this scholarly environment, Lectionaries have generally been valued primarily as documentary carriers of the New Testament text, while their specifically liturgical character has often been regarded as secondary to their role as textual witnesses.

### 3.1 *Typology of Byzantine Lectionaries*

Byzantine Lectionaries are broadly divided into two main categories based on the biblical text, each serving a distinct liturgical purpose. The first category comprises the Gospel Lectionaries of Evangelion, which contain selected readings from the four Gospels, Matthew, Mark, Luke, and John, and were the most common type of Lectionary used extensively in the Byzantine Church.<sup>14</sup> The second category consists of the Apostolos Lectionaries, which include readings from the Acts of the Apostles and the Epistles, encompassing both the Pauline and the Catholic Epistles. Together, these two types of Lectionaries provide a comprehensive view of how the New Testament texts were organized and integrated into Byzantine worship, underscoring the centrality of both Gospel and Apostolos pericopes in the Eucharistic liturgy. The historical evolution of this pericope system within the Byzantine liturgical year reflects a gradual transition from continuous text readings to structured Lectionaries, shaped by the influence of the Jerusalem tradition and the adaptation of the five-day pericope system.<sup>15</sup>

Criticism of the New Testament, ed. by Hugh A. G. HOUGHTON (Texts and Studies. Third Series 16), Piscataway 2018, 121–150; ID., To Judge Righteously. Selecting Test Passages to Accomodate Common Pericopes in the Synaxarion, Menologion, and Jerusalem Lectionaries, in: Die Bibel zum Sprechen bringen. Festschrift zu Ehren von Holger STRUTWOLF, ed. by Marie–Luise LAKMANN et al. (ANTF 61), Berlin – New York 2025.

<sup>14</sup> Cf. Elena VELKOVSKA, Lo studio dei lezionari bizantini, in: EO 13 (1996) 253–271. The article provides a comprehensive overview of the field, including the classification of Lectionaries, their liturgical use, and their role in the broader context of Byzantine liturgy.

<sup>15</sup> On the historical development of the pericope system in the Gospels, cf. Daniel GALADZA, Liturgy and Byzantinization in Jerusalem (Oxford Early Christian Studies), Oxford 2018, 300–349. It has to be noted that in 1996 Elena Velkovska had drawn attention to the formative role of eastern, par-

As quintessential liturgical books, these Lectionaries preserve both the movable and fixed cycles of the Byzantine calendar. The faithful transmission of the scriptural text as proclaimed in the Eucharistic synaxis and the services of the Divine Office required their continuous copying across the centuries, from the eighth until the sixteenth century.<sup>16</sup> Lectionaries illumi-

ticularly Palestinian/Jerusalem, liturgical traditions in the development of the Byzantine Gospel Lectionary system, emphasizing that the evolution of Lectionaries must be studied within the broader history of liturgical practice rather than reconstructed solely through textual stratification, cf. VELKOVSKA, *Lo studio*, 258–283. By contrast, although Galadza refers to Velkovska in his work, he seems to treat her position as broadly compatible with that of Yvonne Burns, cf. GALADZA, *Liturgy and Byzantinization* 302, fn. 9. Such a reading risks flattening an important methodological and historical disagreement. Velkovska explicitly criticizes approaches that interpret the evolution of Byzantine Lectionaries primarily as a literary or scribal process, insisting instead that significant textual changes reflect concrete developments in worship and ecclesial life, while also questioning simplified chronological reconstructions of the Byzantine system and stressing the need to account for eastern liturgical influences through comparative liturgical analysis. The results of Velkovska analysis resulted in the publication of Elena VELKOVSKA, *I dodici prokeimena del mattutino cattedrale bizantino*, in: *Crossroad of Cultures. Studies in Liturgy and Patristics in Honor of Gabriele WINKLER*, ed. by Hans-Jürgen FEULNER et al. (OCA 260), Rome 2000, 705–716. For the Byzantine Lectionary of the Apostolos pericope, see Georgios ANDREOU, *The Historical Development of the New Testament Pericope System throughout the Byzantine Liturgical Year*, *SOC* 29 (2025) 89–120.

<sup>16</sup> The chronological distribution of Byzantine Lectionary manuscripts reflects not only the stabilization of the Byzantine liturgical book system in the post-Iconoclastic period, but also the progressive consolidation of the Byzantine text as the result of interactions among peripheral textual traditions. Although the liturgical text underlying Byzantine Lectionary practice was certainly in use from approximately the eighth to the sixteenth centuries, the majority of extant Greek New Testament Lectionary manuscripts were in fact produced between the eleventh and fourteenth centuries. After the eighth-ninth centuries, the Byzantine textual form, particularly in the Praxapostolos Lectionary tradition, appears to acquire a relatively stable and recognizable profile, which it largely retains until the emergence of the first printed liturgical editions. Earlier phases of transmission, by contrast, reflect a text still undergoing processes of development and standardiza-

nate the liturgical context in which Scripture was transmitted and proclaimed, revealing how New Testaments readings served within the worship rubrics of the Byzantine Rite.<sup>17</sup> They contribute to our understanding of the formation and eventual standardization of the Byzantine text-type, which emerged as the dominant tradition in the medieval period. Thus, far from being marginal, Lectionaries constitute an essential resource for studying the historical, textual, and liturgical dimensions of the New Testament tradition.<sup>18</sup>

tion, cf. ANDREOU, *Il Praxapostolos Bizantino*, 38–44. The first systematic attempt to approach the Praxapostolos from a liturgical perspective was undertaken by Elena Velkovska. In her doctoral dissertation on the eleventh-century Praxapostolos A.b.V. of the Library of Grottaferrata, she demonstrated that this type of manuscript must be studied primarily within its liturgical and structural context, thereby establishing methodological criteria for the future study of Byzantine Lectionary traditions, see Elena VELKOVSKA, *Il Praxapostolos A.b.V. – XI secolo della Biblioteca di Grottaferrata* (Excerpta ex dissertatione ad doctoratum, Pontificio Istituto Orientale), Rome 1994. Subsequent scholarship has further reinforced this perspective. In particular, the publication of the liturgical Praxapostolos ℓ<sup>a</sup> P 1551 associated with the rite of the Great Church by Konstantin K. АКЕНТ'ЕВ, *Типикон Великой Церкви. Cod. Dresde A 104. Реконструкция текста по материалам архива А. А. Дмитриевского*, St. Petersburg 2008, provided, for the first time, a solid basis for a dual analytical approach: on the one hand, the taxonomy of liturgical manuscripts connected with the cathedral rite of the Great Church, and on the other, the reassessment of the Praxapostolos as an indispensable source for the study of Byzantine liturgical tradition, beyond its earlier use primarily within biblical textual research.

<sup>17</sup> Cf. Elena VELKOVSKA, *The Liturgical Books of the Byzantine Rite. History and Culture*, in: *Liturgische Bücher in der Kulturgeschichte Europas*, ed. by Hanns Peter NEUHEUSER (Bibliothek und Wissenschaft 51), Wiesbaden 2018, 137–154, here: 140.

<sup>18</sup> The effect of the liturgical book of Lectionaries is highlighted. The bibliography research shows very few mentions regarding the transcription and liturgical comment of these books. It is necessary to mention that even in the past the scholars of the New Testament Text have noted the value of their liturgical content, but we have not seen such publications with a few exceptions. Each Lectionary could be the main source for direct and au-

The systematic study of Byzantine Lectionaries relies on the refined classification developed by Kurt Aland in his *Kurzgefasste Liste*. Aland introduced a series of supplementary sigla and abbreviations that capture not only the codicological features but also the precise liturgical contents of each manuscript. Within the Lectionary category, the designations  $\ell$ ,  $\ell^a$ , and  $\ell^{+a}$  distinguish between Evangelistaria and Praxapostoloi. Additional abbreviations specify the scope of readings: *e* for weekday lections, *esk* for weekday readings from Easter to Pentecost combined with Saturday and Sunday pericopes for the remainder of the year, *sk* for Saturday and Sunday readings only, and *sel* for selected feasts. One further siglum broadens the classification to include liturgical books incorporating New Testament readings: *Lit*.<sup>19</sup> Through this system, the *Kurzgefasste Liste* provides a nuanced framework that situates each manuscript within both its textual and liturgical context, making it indispensable for the study of Byzantine Lectionary traditions.

### 3.2 *The Praxapostolos $\ell^a e$ : An example*

Byzantine Apostolos (Praxapostolos) Lectionaries are generally classified under the siglum  $\ell^a e$ , designating Apostolos Lectionaries containing daily readings.<sup>20</sup> The manuscripts grouped under this siglum display a distinct and internally coherent liturgical profile. They were conceived and structured primarily for use in both cathedral and monastic worship and represent a characteristically Byzantine development formed within the post-Iconoclastic liturgical environment.<sup>21</sup> Their significance lies, not only in the New Testament pericopes they transmit, but also in the liturgical prescriptions they preserve and in the evidence they provide for the

thentic knowledge as regards to the history of the Byzantine liturgy, cf. ANDREOU, *Il Praxapostolos Bizantino*, 51–57.

<sup>19</sup> Cf. ALAND, *Kurzgefasste Liste*, xiv–xv; ALAND – ALAND, *Text of the New Testament*, 170.

<sup>20</sup> Cf. ALAND, *Kurzgefasste Liste*, xiv–xv.

<sup>21</sup> The study of this important Byzantine book, which took shape in the aftermath of Iconoclasm, presents significant challenges within liturgical studies, especially due to the absence of a clearly defined editorial framework for Byzantine Lectionaries, cf. ANDREOU, *Il Praxapostolos Bizantino*, 64–65.

historical formation and consolidation of the Apostolos pericope system.<sup>22</sup>

This is evident in representative Lectionary of Praxapostolos such as codex *ΓΙΜ Vlad. 21 gr. (Savva 4)*, which I have examined in detail elsewhere. Manuscripts of this group typically present a comprehensive structure, organized according to the full system of readings for both the movable cycle of the Synaxarion and the immovable cycle of the Menologion.<sup>23</sup>

The siglum  $\rho^a e$  has thus proven useful for both textual-critical and liturgical-historical research. While the shelfmark remains the primary identifier of the manuscript as a physical and liturgical artefact, the GA siglum allows the manuscript to be located within the wider tradition of New Testament textual transmission. In practice, the development of liturgical content and the transmission of the New Testament text in these books proceeded in parallel, which makes it methodologically advantageous to consider these two dimensions together. Accordingly, these manuscripts require a methodological approach that accounts for their dual nature, not simply as textual witnesses, but as functional components of Byzantine worship.<sup>24</sup>

This dual perspective leads naturally to the broader question of how manuscripts containing expanded liturgical content, beyond the strict framework of New Testament pericopes, should be classified within the GA system, an issue that will be addressed in the following section.

<sup>22</sup> Cf. ANDREOU, *Historical Development*, 92 f.

<sup>23</sup> See the description of the Praxapostolos in ANDREOU, *Il Praxapostolos Bizantino*, 121–156.

<sup>24</sup> These manuscripts of the siglum above present a hybrid typology, where New Testament readings are embedded within a cohesive liturgical framework aligned with both the movable Synaxarion and fixed Menologion cycles of the Byzantine calendar. They therefore require a methodological approach that accounts for their dual nature, not simply as textual New Testament manuscripts, but as liturgical components of Byzantine worship and deserve close analysis within the domains of liturgical criteria, see ANDREOU, *Il Praxapostolos Bizantino*, 69 f. 76–85.

#### 4 *The Question of the Lit Manuscripts*

The preceding analysis has established the typological, codicological, and structural criteria by which manuscripts may be identified as Byzantine Lectionaries. By examining their internal organization, pericope sequences, and integration within the movable and immovable cycles of the Byzantine liturgical year, it has been possible to define with precision those manuscripts whose primary identity lies in their context as Lectionary books.

The following section therefore shifts the focus from manuscripts whose typology confirms their identification as Lectionaries to those whose typological features instead demonstrate their primary identity as non Lectionary liturgical books. In this context, the siglum *Lit* raises a fundamental methodological question: whether the presence of New Testament pericopes alone constitutes a sufficient basis for classification within Lectionary related categories, or whether liturgical typology must be treated as a primary typological criterion alongside textual content. On this basis, the discussion will proceed to examine the *Lit* corpus as a distinct group of manuscripts whose classification reflects the historical interaction between textual–critical documentation and the broader typology of Byzantine liturgical books.

The methodological status of *Lit* manuscripts is already explicitly addressed by Caspar René Gregory. In the discussion surrounding the classification of liturgical codices general, Gregory states that, ideally, the manuscript tradition should be divided into three major sections: Gospels, Apostolos, and other liturgical books, including Menaia, Euchologia, and related liturgical compilations. In this context, he emphasizes that such manuscripts may only occasionally contain New Testament readings and do not necessarily transmit continuous or systematic biblical text.<sup>25</sup>

<sup>25</sup> The list of manuscripts he provides as Lectionaries – GA L30, GA L52, GA L53, GA L54, GA L57, GA L84, GA L92, GA L93, GA L94, GA L96 –, functions not as individual case studies but as empirical proof that manuscripts of primarily liturgical character had already entered the Gospel manuscript census. Gregory uses these examples to demonstrate the historical sedimentation of the catalogue: once manuscripts had been registered within a category, later typological refinement could not easily reverse that deci-

Such an approach, however, overlooked the fact that these manuscripts, by their very nature and typological features, do not conform to the structure of true Lectionaries, except of course Gospels and Apostolos Lectionaries. The presence of New Testament readings alone cannot serve as a sufficient criterion for classification, as it risks conflating broader liturgical compilations with systematically organized pericope collections.

Kurt and Barbara Aland were the first to state explicitly that many manuscripts, on account of their typological character as liturgical books, ought to be excluded from the *Kurzgefasste Liste*. Their position highlighted the distinction between manuscripts that primarily transmit the biblical text in continuous form and those whose identity is defined above all by their role within the liturgical tradition of the Byzantine Church. As a result, they are less reliable for reconstructing the original text of the New Testament, though they remain valuable for understanding the liturgical practices and textual transmission of the Byzantine Church. As the researchers above proposed, the classification of *Lit* does adequately reflect their primary identity as liturgical documents, whose structure and function are shaped by the broader ritual life of the Byzantine Church.<sup>26</sup>

This editorial inconsistency in the classification of manuscripts is not without precedent. As early as 1969, Jacques Noret, in his review of the *Kurzgefasste Liste* supplement, noted similar issues. Notably, he observed that certain Lectionaries, such as GA L562, GA L574, GA L575, GA L576, GA L595, GA L828, GA L960, GA L1433, GA L1654, GA L1984, GA L2052, had been misclassified, either by including hagiographical content under New Testament sigla or by mistaking Apostolos Lectionaries for continuous text manuscripts.<sup>27</sup> Noret's review not only underscored the significance of the corrections and additions it introduced but also demonstrated the broader value of such inventories for paleography, codicology and hagiography, given that many codices preserve auxiliary materials essential for byzantine liturgical studies. At the same time, his enu-

sion without destabilizing the entire referencing system, see GREGORY, *Textkritik*, vol. I, 333.

<sup>26</sup> Cf. ALAND – ALAND, *Text of the New Testament*, 163.

<sup>27</sup> Cf. Jacques NORET, *Manuscrits grecs du Nouveau Testament*, in: *AnBoll* 87 (1969) 460–468.

meration of previously unregistered manuscripts revealed the fundamental incompleteness of the census, highlighting the necessity of continued collaborative discovery. Crucially, Noret called for future volumes to adopt greater descriptive precision, systematically documenting paratextual and liturgical elements with exact identifications rather than generic notes and offering detailed accounts of Lectionary content.<sup>28</sup>

Recent developments in New Testament textual criticism, have renewed scholarly discussion concerning the proper classification and significance of *Lit* manuscripts. To date, however, no systematic revision or refinement of the criteria governing the inclusion of liturgical manuscripts in the *Kurzgefasste Liste* has been undertaken. Accordingly, manuscripts already catalogued under the designation *Lit* will be retained as such, but no further manuscripts will be added to this category.<sup>29</sup> The editors of the *Kurzgefasste Liste* must update the category of Lectionary on the basis of this paper.<sup>30</sup>

## 5 *Catalogue of the Lit Manuscripts*

Before presenting the catalogue, several methodological clarifications are offered concerning the criteria of inclusion, descriptive conventions, and the handling of bibliographical and dating data:

1. The present catalogue enumerates the liturgical manuscripts employed in the preparation of this study. Among the most significant are the Euchologia, which encompass both Byzantine and other liturgical traditions. The specific content of each manuscript is delineated within square brackets to ensure clarity and precision. The

<sup>28</sup> Cf. *ibid.*, 468. Noret explicitly calls for future editions of the *Kurzgefasste Liste* to provide more detailed manuscript descriptions, specifically urging the systematic documentation of paratextual elements, miniatures, hypotheses, small Synaxaria, and Menologia and precise identifications of accompanying texts, for instance by using standard reference works like the *Bibliotheca Hagiographica Graeca*.

<sup>29</sup> Cf. GREGORY, *Byzantine Lectionary Manuscripts*, 117.

<sup>30</sup> I would like to express my warm thanks to Gregory Paulson for agreeing to work on this together in the future.

abbreviation GA denotes that the manuscript is catalogued in *Kurzgefasste Liste*.

2. The symbol (\*) indicates that no chronological information is provided in the Pinakes database. In such cases, the dating has been sought in the bibliography suggested by Pinakes and is cited here for the reader's convenience. The symbol (°) indicates that the chronological information derives directly from the Pinakes database.  For manuscripts held in various collections, beyond traditional printed bibliographies, the Pinakes database constitutes an essential research tool, providing manuscript descriptions, bibliographic references, and, where available, links to digital reproductions. In the present catalogue, only the Diktyon identification number is provided, through which readers may locate the corresponding record in the Pinakes database and access the relevant bibliography for each manuscript.
3. It should be noted that a considerable number of the manuscripts included in this study are examined here in a preliminary descriptive manner and, in several cases, in the absence of detailed palaeographic study. Consequently, the proposed dating of these manuscripts follows the attributions given in the respective catalogues. This approach is necessarily provisional and highlights the need for further palaeographic and codicological investigation.<sup>31</sup>

<sup>31</sup> The dating indicated in the following catalogue corresponds, in most cases, to that provided by the Diktyon database. Except for a few instances where the manuscript tradition offers divergent evidence, the given chronology follows the Diktyon entries. A paleographical re-dating of the manuscripts has not been attempted here, as such an undertaking lies beyond the scope of the present study.

- Egypt
  - Patr. of Alexandria = Library of Patriarchate of Alexandria
  - Sinai = Monastery of Saint Catherine
- France
  - BNF = Bibliothèque Nationale de France, Paris. Greek collection (= Gr.), Supplément grec (= Suppl.)
  - Troyes = Bibliothèque Municipale, Troyes
- Germany
  - Dresden = Sächsische Landesbibliothek, Dresden
  - Münster = Bible Museum, Münster
- Greece
  - EBE = National Library of Greece, Athens
  - BCM = Byzantine Christian Museum, Athens
  - Mega Spêlaio = Monastery of Mega Spêlaio, Kalavryta
  - Leimonos = Monastery of Leimonos, Mitilene, Lesbos
  - Dionysiou, Gregoriou, Ivêron, Philotheou, Vatopediou, Xenophontos, Chilandariou, Protaton, Esphigmenou = Mount Athos
  - Patmos = Monastery of St John the Theologian, Patmos
- Israel
  - Hagiou Saba, Stavrou = Library of Patriarchate of Jerusalem
- Italy
  - BNM = Biblioteca Nazionale Marciana, Venice
  - Gro. = Exarchist Monastery of St Mary Grottaferrata, Biblioteca della Badia Grega, Rome
  - Bibl. Alagoniana = Biblioteca Arcivescovile of Alagoniana, Syracuse
- Vatican City
  - Vat. = Vaticano gr.; Barb. = Barberini gr.; Reg. = Reginensis gr.; Pio II = Reginensis Pio II gr., Biblioteca Apostolica Vaticana, Vatican City

- Poland
  - Jagiellonian = Biblioteka Jagiellońska, Kraków
- Russia
  - ГИМ = Synodal Collection (= Sin.); Vladimir Collection (= Vlad.), Государственный исторический музей (Rossiyskaya Gosudarstvennaya Biblioteka), Moscow
  - РНБ = Российская национальная библиотека (Rossiyskaya Natsional'naya Biblioteka), St. Petersburg
  - БАН = Библиотека Академии наук (Rossijskaja Federacija), St. Petersburg
- United Kingdom
  - Rouse = Christ's College, Cambridge
  - BL = British Library, Additional Manuscripts (= Add. MS); Harley Collection (= Harley), Cromwell Collection (= Cromwell), London
  - Sion = Lambeth Palace Library, London
- United States of America
  - Ann Arbor = University of Michigan, Ann Arbor Collection, Michigan
  - Regenstein = University of Chicago, Joseph Regenstein Library, Chicago
  - Burke = Burke Library, Union Theological Seminary, New York
  - Koopman = Brown University, John Hay Library, Koopman Collection, Providence, Rhode Island
  - Beinecke = Yale University, New Haven

	Number	Shelfmark	Content Type	Dating	Diktyon
1	GA L30	*Cromwell 11	Euchologion	a. 1225 <sup>32</sup>	47801
2	GA L52	*ГИМ Sin. gr. 279 (261)	Euchologion	a. 1347– 1354 <sup>33</sup>	43904
3	GA L53	°ГИМ Sin. gr. 280 (Vlad. 262)	Euchologion	15 <sup>th</sup>	43905
4	GA L54	°ГИМ Sin. gr. 281 (Vlad. 263)	Euchologion	a. 1470	43906
5	GA L55	*ГИМ Sin. gr. 454 (Vlad. 264)	Euchologion	a. 1602 <sup>34</sup>	44079
6	GA L56	°ГИМ Sin. gr. 466 (Vlad. 392)	Collectio liturgica	16 <sup>th</sup>	44091
7	GA L57	°Dresden 151	Euchologion	15 <sup>th</sup>	13475
8	GA L58	°BNF Suppl. 50	Euchologion	17 <sup>th</sup>	52821
9	GA L84	°BNF Suppl. 32	Menaeon	12 <sup>th</sup> –13 <sup>th</sup>	52803
10	GA L85	°BNF Suppl. 33	Menaeon	12 <sup>th</sup> –13 <sup>th</sup>	52804
11	GA L92	°BNF Gr. 324	Euchologion	14 <sup>th</sup>	49896
12	GA L93	*BNF Gr. 326	Euchologion	15 <sup>th</sup> <sup>35</sup>	49898
13	GA L94	°BNF Gr. 330	Euchologion	12 <sup>th</sup> <sup>36</sup>	49902
14	GA L96	°BNF Suppl. 115	Typikon	15 <sup>th</sup>	52885
15	GA L177	°Add. 11841	Prophetologion	12 <sup>th</sup>	38869
16	GA L216	°Ann Arbor 49	Hieratikon	14 <sup>th</sup> –15 <sup>th</sup>	906
17	GA L223	*Ann Arbor 17	Euchologion	ante 1507 <sup>37</sup>	873

<sup>32</sup> Stefano PARENTI, L'anafora di Crisostomo. Testo e contesti (JThF 36), Münster 2020, 571, fn. 113.

<sup>33</sup> Ibid., 574, fn.154.

<sup>34</sup> Ibid., 584, fn. 301.

<sup>35</sup> Ibid., 577, fn. 197.

<sup>36</sup> Ibid., 567, fn. 63.

<sup>37</sup> Ibid., 579, fn. 219.

	Number	Shelfmark	Content Type	Dating	Diktyon
18	GA L228	°Ann Arbor 43	Euchologion	14 <sup>th</sup>	900
19	GA L315	°Koopman gr. 3	Euchologion	16 <sup>th</sup>	55717
20	GA L340	*Harley 5561	Euchologion	13 <sup>th</sup> <sup>38</sup>	39525
21	GA L348	*PHB 226	Euchologion	10 <sup>th</sup> <sup>39</sup>	57298
22	GA L439	°EBE 661	Euchologion	13 <sup>th</sup>	2957
23	GA L443	*EBE 840	Menaeon	ante 1170 <sup>40</sup>	3136
24	GA L446	*EBE 713	Euchologion	14 <sup>th</sup> <sup>41</sup>	3009
25	GA L473	°Gro. A. δ. 2	Prophetologion	10 <sup>th</sup>	17492
26	GA L475	°Gro. A. δ. 4	Prophetologion	ante 1181	17494
27	GA L476	°Ann Arbor 67	Menaeon	15 <sup>th</sup>	922
28	GA L478	*Gro. A. β. 2	Homiliae variae	11 <sup>th</sup> <sup>42</sup>	17481
29	GA L487	*Gro. Γ. α. 18	Menaeon <sup>43</sup>	a. 1662	17882
30	GA L488	*Gro. Γ. β. 2	Euchologion	11 <sup>th</sup> <sup>44</sup>	17894
31	GA L489	*Gro. Γ. β. 6	Euchologion	10 <sup>th</sup> <sup>45</sup>	17898

<sup>38</sup> Ibid., 572, fn. 122.

<sup>39</sup> Ibid., 564, fn. 21.

<sup>40</sup> THE CENTER OF THE STUDY OF THE NEW TESTAMENT MANUSCRIPTS, Digital Manuscript Collection, GA Lect 443. [↗](#)

<sup>41</sup> PARENTI, L'anafora di Crisostomo, 574.

<sup>42</sup> Antonii ROCCHI, Codices Cryptenses seu Abbatiae Cryptae Ferratae in Tusculano digesti et illustrati, Tusculani 1883, 17 f.

<sup>43</sup> Santo LUCÀ, Il Casan. 931 e il copista criptense Michele Minichelli (Saec. XVI). Libri testi ed eruditi nella Roma di Gregorio XIII, in: RSBNS. NS 41 (2004) 181–259, here: 189, fn. 23.

<sup>44</sup> PARENTI, L'anafora di Crisostomo, 567, fn. 66.

<sup>45</sup> Ibid., 564, fn. 23.

	Number	Shelfmark	Content Type	Dating	Diktyon
32	GA L490	*Gro. Γ. β. 7	Euchologion	10 <sup>th</sup> <sup>46</sup>	17899
33	GA L491	°Gro. Γ. β. 8	Euchologion	12 <sup>th</sup>	17900
34	GA L492	*Gro. Γ. β. 9	Euchologion	16 <sup>th</sup> <sup>47</sup>	17901
35	GA L493	*Gro. Γ. β. 11	Euchologion	12 <sup>th</sup> <sup>48</sup>	17903
36	GA L494	*Gro. Γ. β. 12	Euchologion	14 <sup>th</sup> <sup>49</sup>	17904
37	GA L495	*Gro. Γ. β. 13	Euchologion	13 <sup>th</sup> <sup>50</sup>	17905
38	GA L496	°Gro. Γ. β. 14	Euchologion	13 <sup>th</sup>	17906
39	GA L497	*Gro. Γ. β. 15	Euchologion	12 <sup>th</sup> <sup>51</sup>	17907
40	GA L498	*Gro. Γ. β. 17	Euchologion	1565 <sup>52</sup>	17909
41	GA L501	*Gro. Γ. β. 23	Euchologion	1641 <sup>53</sup>	17915
42	GA L503	°Gro. Γ. β. 35	Collectio liturgica	13 <sup>th</sup>	17927
43	GA L505	*Gro. Γ. β. 42	Euchologion	16 <sup>th</sup> <sup>54</sup>	17939
44	GA L506	*Gro. Δ. β. 22	Menaeon	18 <sup>th</sup> <sup>55</sup>	17741
45	GA L507	°Gro. Δ. γ. 7	Anastasimon	14 <sup>th</sup>	17795
46	GA L508	*Gro. Δ. γ. 26	Parakletikon	a. 1775 <sup>56</sup>	17816

<sup>46</sup> Ibid., 564, fn. 23.

<sup>47</sup> Ibid., 576, fn. 175.

<sup>48</sup> Vincenzo RUGGIERI, *The Cryptensis Euchology Γ.β. XI*, in: OCP 52 (1986) 325–360, here: 326, fn. 1.

<sup>49</sup> PARENTI, *L'anafora di Crisostomo*, 575, fn. 161.

<sup>50</sup> Ibid., 572, fn. 125.

<sup>51</sup> Valerio POLIDORI, *L'eucologio criptense Γ.β. XV*, in: BBGG 3.Ser. 6 (2009) 215–239, here: 217.

<sup>52</sup> PARENTI, *L'anafora di Crisostomo*, 582, fn. 261.

<sup>53</sup> LUCÀ, *Il Casan. 931*, 189, fn. 22.

<sup>54</sup> Ibid., 190, fn. 25.

<sup>55</sup> ROCCHI, *Codices Cryptenses*, 365 f.

<sup>56</sup> Ibid., 380.

	Number	Shelfmark	Content Type	Dating	Diktyon
47	GA L528	°Barb. 303	Euchologion	15 <sup>th</sup>	64846
48	GA L529	°Barb. 410	Euchologion	15 <sup>th</sup>	64953
49	GA L530	°Barb. 419	Hom. variaē/ Coll. liturgica	14 <sup>th</sup>	64962
50	GA L531	°Barb. 431	Euchologion	12 <sup>th</sup>	64974
51	GA L532	°Barb. 443	Euchologion	13 <sup>th</sup>	64986
52	GA L533	*Barb. 446	Prophetologion	12 <sup>th</sup> <sup>57</sup>	64989
53	GA L548	°Vat. 1228	Euchologion	a. 1320	67859
54	GA L552	°Vat. 1813	Anastasimon	15 <sup>th</sup>	68442
55	GA L555	°Vat. 1978	Euchologion	?–1498	68607
56	GA L556	°Vat. 2012	Euchologion	15 <sup>th</sup>	68641
57	GA L557	°Vat. 2051	Euchologion	16 <sup>th</sup>	68680
58	GA L558	*Vat. 2052	Euchologion	a. 1561 <sup>58</sup>	68681
59	GA L572	°Reg. 49	Synaxarion	a. 1574	66219
60	GA L573	°Reg. 59	Triodion-Pen- tekostarion	12 <sup>th</sup>	66229
61	GA L575	*Bibl. Ala- goniana 4	Lectiones Variæ	16 <sup>th</sup> <sup>59</sup>	61649
62	GA L577	°Dionysiou 378	Hieratikon	18 <sup>th</sup>	20346
63	GA L681	*Ivëron 826	Euchologion	17 <sup>th</sup> <sup>60</sup>	24421

<sup>57</sup> Santo LUCÀ, *Italograeca, I: Manoscritti nuovi o poco noti allestiti nel mezzogiorno medievale di lingua greca (con una premessa sulla produzione libraria calabro-sicula)*, in: ASCL 88 (2022) 93–204, here: 195.

<sup>58</sup> PARENTI, *L’anafora di Crisostomo*, 582, fn. 258.

<sup>59</sup> Elpidio MIONI, *Catalogo di manoscritti greci esistenti nelle biblioteche italiane*, vol. 2, Rome 1965, 418.

<sup>60</sup> Spyridōn LAMPROS, *Catalogue of the Greek manuscripts on Mount Athos*, vol. 2, Cambridge 1900, 229.

	Number	Shelfmark	Content Type	Dating	Diktyon
64	GA L693	*Ivëron 880	Hieratikon	15 <sup>th</sup> <sup>61</sup>	24475
65	GA L712	*Xenophontos 59	Hieratikon	17 <sup>th</sup> <sup>62</sup>	30348
66	GA L713	*Xenophontos 68	Hagias- matarion	18 <sup>th</sup>	30357
67	GA L721	*Xeropotamou 247	Psalterion	17 <sup>th</sup> <sup>63</sup>	30800
68	GA L733	°Gregoriou 71	Hieratikon	18 <sup>th</sup>	22021
69	GA L736	*Philotheou 213	Hagias- matarion	16 <sup>th</sup> <sup>64</sup>	29578
70	GA L737	*Chilandariou 15	Hieratikon	16 <sup>th</sup> <sup>65</sup>	19820
71	GA L755	*Philotheou 125	Heirmologion	15 <sup>th</sup> <sup>66</sup>	29490
72	GA L759	°Patr. of Alexandria 222	Menaeon	1508– 1531	33109
73	GA L896	°Sinai gr. 550	Pandektes	13 <sup>th</sup>	58925
74	GA L897	*Sinai gr. 659	Collectio liturgica	1513– 1514 <sup>67</sup>	59034
75	GA L898	*Sinai gr. 720	Collectio liturgica	17 <sup>th</sup> <sup>68</sup>	59095

<sup>61</sup> Ibid., 233.

<sup>62</sup> Sōtērios KADAS, Σημειώματα χειρογράφων του Αγίου Όρους. Μονή Ξενοφώντος, in: Βυζαντινά 15 (1989) 431–466, here: 443.

<sup>63</sup> Spyridōn LAMPROS, Catalogue of the greek Manuscripts on Mount Athos, vol. 1, Cambridge 1895, 217.

<sup>64</sup> Ibid., 166.

<sup>65</sup> Ibid., 29.

<sup>66</sup> Ibid., 160.

<sup>67</sup> Heinrich HUSMANN, Die datierten griechischen Sinai-Handschriften des 9. bis 16. Jahrhunderts. Herkunft und Schreiber, in: OKS 27 (1978) 150–209, here: 166. 168.

<sup>68</sup> Mural KAMIL, Catalogue of All Manuscripts in the Monastery of St. Catherine on Mount Sinai, Wiesbaden 1970, 100.

	Number	Shelfmark	Content Type	Dating	Diktyon
76	GA L899	*Sinai gr. 738+ PHБ Φ. 906 (Gr.) 356	Triodion -Pentekostarion	14 <sup>th</sup> <sup>69</sup>	59113 + 57428
77	GA L900	*Sinai gr. 748	Triodion -Pentekostarion	15 <sup>th</sup> – 16 <sup>th</sup> <sup>70</sup>	59123
78	GA L901	°Sinai gr. 754	Sticherarion	a. 1177	59129
79	GA L902	°Sinai gr. 756	Sticherarion	a. 1205	59131
80	GA L903	°Sinai gr. 775	Sticherarion	12 <sup>th</sup> –13 <sup>th</sup>	59150
81	GA L904	*Sinai gr. 796	Oktoechos	13 <sup>th</sup> <sup>71</sup>	59171
82	GA L905	°Sinai gr. 1042	Euchologion	14 <sup>th</sup>	59417
83	GA L906	*Sinai gr. 800	Parakletikon	14 <sup>th</sup> – 15 <sup>th</sup> <sup>72</sup>	59175
84	GA L908	°Sinai gr. 943	Horologion	a. 1697	59318
85	GA L909	°Sinai gr. 957	Euchologion	10 <sup>th</sup>	59332
86	GA L910	°Sinai gr. 960	Euchologion	12 <sup>th</sup>	59335
87	GA L911	°Sinai gr. 961	Euchologion	13 <sup>th</sup>	59336
88	GA L912	*Sinai gr. 962	Euchologion	11 <sup>th</sup> – 12 <sup>th</sup> <sup>73</sup>	59337
89	GA L913	°Sinai gr. 965	Euchologion	14 <sup>th</sup>	59340
90	GA L914	°Sinai gr. 968	Euchologion	a. 1426	59343
91	GA L915	°Sinai gr. 972	Euchologion	15 <sup>th</sup>	59347
92	GA L916	°Sinai gr. 973	Euchologion	1152– 1153	59348

<sup>69</sup> Ibid., 101.

<sup>70</sup> Ibid., 101.

<sup>71</sup> Ibid., 101.

<sup>72</sup> Ibid., 104.

<sup>73</sup> PARENTI, L'anafora di Crisostomo, 567, fn. 54.

	Number	Shelfmark	Content Type	Dating	Diktyon
93	GA L917	*Sinai gr. 977	Euchologion	16 <sup>th</sup> <sup>74</sup>	59352
94	GA L918	°Sinai gr. 981	Euchologion	14 <sup>th</sup>	59356
95	GA L919	*Sinai gr. 982	Euchologion	12 <sup>th</sup> – 13 <sup>th</sup> <sup>75</sup>	59357
96	GA L920	°Sinai gr. 986	Euchologion	15 <sup>th</sup>	59361
97	GA L924	°Reg. 054	Menaeon / Oktoechos	12 <sup>th</sup>	66224
98	GA L925	°BNM gr. II 188 (coll. 1402)	Lectiones Variæ	18 <sup>th</sup>	70358
99	GA L927	°BL Add. 24378	Menaeon Sep–Feb	14 <sup>th</sup>	39041 <sup>76</sup>
100	GA L929	°Burke 41	Menaeon	13 <sup>th</sup> –14 <sup>th</sup>	46661
101	GA L935	°BNF Gr. 13	Menaeon	13 <sup>th</sup>	49573
102	GA L936	°BNF Gr. 263	Triodion -Pen- tekostarion	14 <sup>th</sup>	49835
103	GA L940	*Egerton 2743	Menaeon	13 <sup>th</sup> <sup>77</sup>	39442
104	GA L945	*Jagiellonian 4°.17 (315)	Euchologion	15 <sup>th</sup> – 16 <sup>th</sup> <sup>78</sup>	9182

<sup>74</sup> Dmitrievskii's *Euchologia*. A Modified English Version of Volume II of Aleksei Dmitrievskii's *Description of Liturgical Manuscripts Preserved in the Libraries of the Orthodox East* (Kyiv 1901), ed. by Ilias NESSERIS et. al. (Kyivan Christianity Series 32), Kyiv 2023. The editorial treatment of datings within the same volume is not internally consistent. Manuscript Sinai gr. 977 is variously dated to the 16th century (322) and, elsewhere, to the years 1516 (336, fn. 318), or 1546 (fn. 383).

<sup>75</sup> PARENTI, *L'anafora di Crisostomo*, 570, fn. 104.

<sup>76</sup> Marcel RICHARD, *Inventaire des manuscrits grecs du British Museum*, vol. 1: Fonds Sloane, Additional, Egerton, Cottonian et Stowe (PIRHT 3), Paris 1952, 45.

<sup>77</sup> *Ibid.*, 87.

<sup>78</sup> GREGORY, *Textkritik*, vol. 1, 453.

	Number	Shelfmark	Content Type	Dating	Diktyon
105	GA L959	°BNF Suppl. 1272	Euchologion	a. 1458	53936
106	GA L960	°Troyes 1204	Synaxarion	14 <sup>th</sup>	64279
107	GA L1017	°Hagiu Saba 257	Parakletikon	17 <sup>th</sup>	34513
108	GA L1046	°Pio II 34	Euchologion	1542	66393
109	GA L1061	°Dionysiou 264	Collectio liturgica	17 <sup>th</sup>	20232
110	GA L1062	°EBE 848	Euchologion	a. 1542	3144
111	GA L1063	*EBE 851	Euchologion	16 <sup>th</sup> <sup>79</sup>	3147
112	GA L1142	*Vatopediou 984	Euchologion	1353– 1365 <sup>80</sup>	19128
113	GA L1210	°Leimonos 100	Hieratikon	a. 1588	45423
114	GA L1213	°Leimonos 221	Collectio liturgica	17 <sup>th</sup>	45544
115	GA L1285	*Γ. β. 18.1	Euchologion	ca. 1360 <sup>81</sup>	17910
116	GA L1287	°Α. δ. 6	Prophetologion	13 <sup>th</sup>	17496
117	GA L1288	*Α. δ. 9	Prophetologion	12 <sup>th</sup> <sup>82</sup>	17499
118	GA L1301	°Jagiellonian 48	Prophetologion	13 <sup>th</sup>	9132
119	GA L1310	°Patr. of Alexandria 112	Prophetologion	17 <sup>th</sup>	33121
120	GA L1312	*BNF Gr. 308	Prophetologion	12 <sup>th</sup> <sup>83</sup>	49880

<sup>79</sup> Iōannēs SAKELLIŌN – Alkibiadēs SAKELLIŌN, *Κατάλογος τῶν χειρογράφων τῆς Ἐθνικῆς Βιβλιοθήκης τῆς Ἑλλάδος, ἐν Ἀθήναις, ἐκ τοῦ Ἐθνικοῦ Τυπογραφείου καὶ Λιθογραφείου*, Athens 1892, 154.

<sup>80</sup> PARENTI, *L'anafora di Crisostomo*, 575, fn. 158.

<sup>81</sup> *Ibid.*, 575, fn. 165.

<sup>82</sup> ROCCHI, *Codices Cryptenses*, 46 f.

<sup>83</sup> *Prophetologium. Pars altera: Lectiones anni immobilis*, vol. 1, ed. by Gudrun ENGBERG (MMB.L 1), Copenhagen 1981, 308.

	Number	Shelfmark	Content Type	Dating	Diktyon
121	GA L1325	*Zographou 27	Coll. liturgica	a. 1600 <sup>84</sup>	31161
122	GA L1330	°Patr. of Alexandria 217	Euchologion	a. 1501	33104
123	GA L1331	*Patr. of Alexandria 46	Euchologion	14 <sup>th</sup> <sup>85</sup>	32933
124	GA L1336	*Patr. of Alexandria 457	Euchologion	15 <sup>th</sup> <sup>86</sup>	33343
125	GA L1343	*Patr. of Alexandria 157	Euchologion	13 <sup>th</sup> <sup>87</sup>	33044
126	GA L1344	*Patr. of Alexandria 104	Lectiones Variæ	14 <sup>th</sup> <sup>88</sup>	32991
127	GA L1360	*Mega Spêlaio 172	Collectio liturgica	17 <sup>th</sup> <sup>89</sup>	36357
128	GA L1361	*Esphigmenou 237	Heirmologion	18 <sup>th</sup> <sup>90</sup>	21868
129	GA L1362	°Docheiariou 218	Hieratikon	17 <sup>th</sup>	21391
130	GA L1363	°Docheiariou 259	Hieratikon	1375	21432
131	GA L1387	*ГИМ Sin. Gr. 486 (Vlad. 271)	Euchologion	16 <sup>th</sup> <sup>91</sup>	44111

<sup>84</sup> LAMPROS, Catalogue of the Greek Manuscripts, vol. 1, 34.

<sup>85</sup> NESSERIS et al., Dmitrievskii's Euchologia, 314.

<sup>86</sup> Theodōros MOSCHONAS, Πατριαρχεῖον Ἀλεξανδρείας. Κατάλογοι τῆς πατριαρχικῆς βιβλιοθήκης, vol. 1: Χειρόγραφα, Alexandria 1945, 228.

<sup>87</sup> Ibid., 109.

<sup>88</sup> Ibid., 72. The extant folios of GA 1344 preserve exclusively Gospel pericopes for the liturgical period of Holy Week, including the the feet-washing service (Ἀκολουθία τοῦ Νιπτήρος), and for the service of the Great Blessing of Waters at Theophany.

<sup>89</sup> Nikos BÉIS, Verzeichnis der griechischen Handschriften des peloponnesischen Klosters Mega Spilaeon, Leipzig 1915, 140.

<sup>90</sup> LAMPROS, Catalogue of the Greek manuscripts, vol. 1, 193.

<sup>91</sup> Archimandrit Vladimir [ФИЛАНТРОПОВ], Систематическое описание рукописей Московской Синодальной (Патриаршей) Библиотеки, vol. 1: Рукописи греческия, Moscow 1894, 390 f.

	Number	Shelfmark	Content Type	Dating	Diktyon
132	GA L1388	*ΓΙΜ Sin. Gr. 217 (Vlad. 282)	Triodion-Pentekostarion	14 <sup>th</sup> <sup>92</sup>	43842
133	GA L1431	°ΒΑΗ 16	Menaeon	15 <sup>th</sup>	56858
134	GA L1457	*Mega Spêlaio, 36	Euchologion	11 <sup>th</sup> <sup>93</sup>	36222
135	GA L1467	°Stavrou 15	Triodion-Pentekostarion	12 <sup>th</sup> –13 <sup>th</sup>	35911
136	GA L1468	°Hagiou Saba 143	Prophetologion	11 <sup>th</sup>	34400
137	GA L1469	*Hagiou Saba 382	Euchologion	15 <sup>th</sup> –16 <sup>th</sup> <sup>94</sup>	34638
138	GA L1475	*Protaton 61	Hieratikon	1548 <sup>95</sup>	18090
139	GA L1477	°Panteleimonos 1212	Hieratikon	1597	23353
140	GA L1490	*Add. MS 36660	Prophetologion	12 <sup>th</sup> <sup>96</sup>	39128
141	GA L1507	*EBE 668	Euchologion	17 <sup>th</sup> <sup>97</sup>	2964
142	GA L1509	*EBE 700	Hieratikon	17 <sup>th</sup> <sup>98</sup>	2996
143	GA L1510	*EBE 707	Hieratikon	17 <sup>th</sup> <sup>99</sup>	3003
144	GA L1511	*EBE 750	Hieratikon	16 <sup>th</sup> <sup>100</sup>	3046
145	GA L1512	°EBE 757	Hieratikon	1525–1526	3053

<sup>92</sup> Государственный исторический музей (State Historical Museum), Moscow, online catalogue. [↗](#)

<sup>93</sup> BÉIS, Verzeichnis der griechischen Handschriften, 40.

<sup>94</sup> PARENTI, L'anafora di Crisostomo, 579, fn. 220.

<sup>95</sup> LAMPROS, Catalogue of the Greek Manuscripts, vol. 1, 9.

<sup>96</sup> ENGBERG, Prophetologium, 307.

<sup>97</sup> PARENTI, L'anafora di Crisostomo, 585, fn. 315.

<sup>98</sup> SAKELLIŌN – SAKELLIŌN, Κατάλογος τῶν χειρογράφων, 128.

<sup>99</sup> Ibid. 128–130.

<sup>100</sup> PARENTI, L'anafora di Crisostomo, 584, fn. 293.

	Number	Shelfmark	Content Type	Dating	Diktyon
146	GA L1513	*EBE 759	Hieratikon	16 <sup>th</sup> <sup>101</sup>	3055
147	GA L1514	*EBE 760	Hieratikon	17 <sup>th</sup> <sup>102</sup>	3056
148	GA L1515	°EBE 766	Hieratikon	1588	3062
149	GA L1516	*EBE 769	Hieratikon	15 <sup>th</sup> – 16 <sup>th</sup> <sup>103</sup>	3065
150	GA L1517	°EBE 784	Hieratikon	1572	3080
151	GA L1518	*EBE 786	Hieratikon	17 <sup>th</sup> <sup>104</sup>	3082
152	GA L1519	°EBE 798	Collectio liturgica	1508– 1553	3094
153	GA L1531	°Patmos 104	Euchologion	13 <sup>th</sup>	54348
154	GA L1532	°Patmos 105	Euchologion	13 <sup>th</sup>	54349
155	GA L1537	°Patmos 690	Euchologion	1487	54929
156	GA L1538	*Patmos 703	Euchologion	16 <sup>th</sup> <sup>105</sup>	54942
157	GA L1542	*BCM 749	Euchologion	17 <sup>th</sup> <sup>106</sup>	1674
158	GA L1556	*Vatopediou 625	Triodion-Pen- tekostarion	12 <sup>th</sup> <sup>107</sup>	18769
159	GA L1558	*Protaton 70	Collectio liturgica	17 <sup>th</sup> <sup>108</sup>	18099

<sup>101</sup> SAKELLIŌN – SAKELLIŌN, *Κατάλογος τῶν χειρογράφων*, 137 f.

<sup>102</sup> *Ibid.*, 138.

<sup>103</sup> PARENTI, *L'anafora di Crisostomo*, 579, fn. 218.

<sup>104</sup> SAKELLIŌN – SAKELLIŌN, *Κατάλογος τῶν χειρογράφων*, 141.

<sup>105</sup> NESSERIS et al., *Dmitrievskii's Euchologia*, 857 f.

<sup>106</sup> Nikolaos BEĒS, *Κατάλογος των χειρογράφων κωδίκων της Χριστιανικής Αρχαιολογικής Επιχειρείας Αθηνών*, Athens 1906, 83 f.

<sup>107</sup> Sōphronios EUSTRATIADĒS – ARKADIOS VATOPEDINOS, *Catalogue of the Greek Manuscripts in the Library of the Monastery of Vatopedi on Mt. Athos (HTHS 11)*, Cambridge 1924, 123. By oversight, the author at that time gave the title of the work as *Pandētēs Ecclesiastikē*.

<sup>108</sup> LAMPROS, *Catalogue of the Greek Manuscripts*, vol. 1, 10.

	Number	Shelfmark	Content Type	Dating	Diktyon
160	GA L1559	*Protaton 73	Hieratikon	17 <sup>th</sup> <sup>109</sup>	18102
161	GA L1560	*Hagiou Saba 56	Collectio liturgica	15 <sup>th</sup> <sup>110</sup>	34313
162	GA L1580	*Ann Arbor 130	Hieratikon	16 <sup>th</sup> <sup>111</sup>	951
163	GA L1600	*Regenstein 166	Menaeon	15 <sup>th</sup> <sup>112</sup>	13004
164	GA L1611	°Ann Arbor 8	Menaeon	14 <sup>th</sup>	864
165	GA L1638	°Ann Arbor 39	Menaeon	1548	896
166	GA L1639	°Ann Arbor 69	Euchologion	12 <sup>th</sup>	924
167	GA L1640	*Ann Arbor 99	Euchologion	16 <sup>th</sup> <sup>113</sup>	947
168	GA L1641	*Ann Arbor 100	Euchologion	1548 <sup>114</sup>	948
169	GA L1671	°Beinecke 187	Prophetologion	13 <sup>th</sup>	46480
170	GA L1686	*Münster 13	Lect. Variæ / Euchologion	16 <sup>th</sup> <sup>115</sup>	45117
171	GA L1766	*Sinai 2037	Hieratikon	16 <sup>th</sup> <sup>116</sup>	60412
172	GA L1790	°Ivëron 780	Euchologion	1400	24375

<sup>109</sup> Ibid., 10.

<sup>110</sup> Jean DARROUZÈS, *Autres manuscrits originaires de Chypre*, in: REByz 15 (1957) 131–168, here: 146.

<sup>111</sup> Kenneth W. CLARK, *A Descriptive Catalogue of Greek New Testament Manuscripts in America*, Chicago 1937, 325 f.

<sup>112</sup> Ibid., 259–261.

<sup>113</sup> Ibid., 323 f.

<sup>114</sup> Ibid., 324.

<sup>115</sup> Marie LUISE, *Kritische Analyse Heiliger Texte. 65 Jahre Institut für Neutestamentliche Textforschung, 60 Jahre Hermann Kunst-Stiftung, 45 Jahre Bibelmuseum. Katalog zur Ausstellung Bibelmuseum Münster Mai bis September 2024*, ed. by Holger STRUTWOLF – Jan GRAEFE (*Biblica Monasteriensia* 5), Berlin – Münster 2024, 47–84, here: 77.

<sup>116</sup> PARENTI, *L'anafora di Crisostomo*, 584.

	Number	Shelfmark	Content Type	Dating	Diktyon
173	GA L1806	*EBE 2630	Psalterion	1460 <sup>117</sup>	4662
174	GA L1811	*EBE 2658	Hieratikon	1491 <sup>118</sup>	4690
175	GA L2359	*Rouse 252	Hieratikon	1550 <sup>119</sup>	11806
176	GA L2468	°EBE 1910	Euchologion	15 <sup>th</sup>	3943
177	GA L2472	°EBE 2065	Euchologion	15 <sup>th</sup>	4097
178	GA L2473	°EBE 2791	Hieratikon	1638	4824
179	GA L2475	°Sion L40.2/G10	Menaeon	1523– 1565	39915
180	GA L2476	°Sion L40.2/G12	Menaeon	1645	39917

<sup>117</sup> Maria L. AGATI, Il libro manoscritto greco in Grecia tra quattrocento e cinquecento; prospettive di ricerca, in: *The Legacy of Bernard de Montfaucon. Three Hundred Years of Studies on Greek Handwriting. Proceedings of the Seventh International Colloquium of Greek Palaeography (Madrid – Salamanca, 15–20 September 2008)*, ed. by António BRAVO GARCÍA (Bibliologia 31), Turnhout 2010, 257–272, here: 265.

<sup>118</sup> INSTITUT DE RECHERCHE ET D'HISTOIRE DES TEXTES, IDeAL platform, document 819286. [↗](#)

<sup>119</sup> *Cambridge, Christ's College, Rouse 252*, Cambridge Digital Library, digital facsimile, available at CUDL. [↗](#)

## 6 *The Lit Corpus and the Boundaries of the Kurzgefasste Liste*

The cataloguing of manuscripts under the siglum *Lit* illustrates the inclusion within the *Kurzgefasste Liste* of a broad spectrum of liturgical books extending well beyond the narrow typological category of Evangelion or Apostolos Lectionaries. The largest group consists of the following categories:

- A. Books for the Eucharistic liturgy, sacraments, and blessings: Euchologion-Hieratikon (107), Lectiones variæ (3), Hagiasmatarion (2).
- B. Books for the Liturgy of the Hours: Psalterion (2), Horologion (1), Prophetologion (12), Collectio liturgica (11), Synaxarion (2), Parakletike (3) + Oktoechos (1), Menaion (18), Triodion-Pentekostarion (7), Sticherarion (3), Anastasimon (2), Heirmologion (2), Pandektes (1), Typikon (1).
- C. Books containing anthologies of homilies associated with the liturgical cycle: Homiliae variæ (2).

As Kurt Aland observed:

Wir werden soviel zu tun haben, die terra incognita der eigentlichen Lektionare zu erforschen, deren Heranziehung für die neutestamentliche Textkritik auch heute immer noch in den Anfängen steht, daß deren Lit-Liste – über deren allerdings dann jeweils sehr kurz gefaßte Fortsetzung sich durchaus reden ließe – bis auf weiters den Liturgiehistorikern überlassen bleiben kann. Wenn diese die Handschriften für ihre Benutzung für die neutestamentliche Textkritik geschaffen. Vorher wäre allerdings durch Probeuntersuchungen zu klären, welche Resultate von einer solchen Benutzung zu erhoffen sind, gibt es doch Skeptiker, welche der Auswertung der wirklichen Lektionare nur eine sehr geringe Bedeutung für unsere Bemühungen um die Gewinnung eines den Ursprüngen möglichst angenäherten neutestamentlichen Textes zuschreiben.<sup>120</sup>

Aland rightly observed that the systematic study of the Lectionaries remained a terra incognita within New Testament textual scholarship. Their

<sup>120</sup> ALAND, *Kurzgefasste Liste*, 17.

full integration into textual criticism was considered premature, and the *Lit* list was therefore provisionally left to specialists in Byzantine liturgy.

Today, however, the corpus of manuscripts classified under the siglum *Lit* is clearly identifiable and accessible in a way that was not previously possible. What emerges from their examination is a consistent typological feature: the deliberate and structured placement of selected New Testament pericopes within a broader liturgical framework. These readings do not circulate as independent textual witnesses but are embedded in codices whose organization reflects concrete liturgical rites. In this sense, they constitute coherent liturgical books designed to meet specific and immediate needs of ritual practice.

Three several representative manuscripts may be adduced which, upon analysis, clarify their specific content and liturgical role:

1. The manuscript euchologion *Cromwell 11*, GA L30, preserves a composite liturgical content: a later prayer entry and a miniature, followed by prayers for Vespers, the Divine Liturgy of St John Chrysostom, the Divine Liturgy of St Basil, and the Liturgy of the Presanctified Gifts. It subsequently contains a Synaxarion with selected lections from the Gospels and the Apostolos, lections for Orthros.<sup>121</sup>
2. *ГИМ Sin. gr. 279 (261)*, GA L52, is a pontifical Euchologion or *Taktikon*, copied between 1347 and 1354 by Ioasaph II and associated with Emperor John IV Cantacouzenos. The manuscript presents the characteristic contents of a hierarchical Euchologion: the presidential prayers of Vespers and Orthros, the Akathistos Hymn, the Feet-Washing service on Maundy Thursday, the Vespers of Pentecost, the Great Blessing of Waters at the feast of Theophany and the Lesser Blessing at the beginning of the month, the Divine Liturgies and the Great Hours of the vigils of Christmas, Theophany and

<sup>121</sup> Information concerning the euchology see Alexander TURYN, *Dated Greek Manuscripts of the Thirteenth and Fourteenth Centuries in the Libraries of Great Britain* (DOS 17), Washington, DC 1980, 7–11; *Repertorium der griechischen Kopisten, 800–1600*, vol. 1 (A–C): *Handschriften aus Bibliotheken Großbritanniens*, ed. by Ernst GAMILLSCHEG et al., Vienna 1981, 154 f., n° 285, cf. PARENTI, *L'anafora di Crisostomo*, 579, fn. 219.

Maundy Friday. In addition to these euchological materials, it transmits Gospel pericopes appointed for major celebrations, including Maundy Thursday, the Feet-Washing and Holy Unction. It also preserves the sequence of the Gospel pericopes appointed for the octave week of Easter. The manuscript thus exemplifies the integration of hierarchical prayer, festal rite, and structured Gospel proclamation within a single liturgical codex.<sup>122</sup>

3. The manuscript *BNF Suppl.* 32, GA L84, a Menaeon from Cyprus is noteworthy for the integration of scriptural lections into the daily offices. After the extended sequence of Vespers and Orthros, the text provides the Apostolos and Gospel pericopes appointed for the day, thereby illustrating the poetry hymnography of stichera, matutine canons and New Testament passages components within the Byzantine liturgical book tradition.<sup>123</sup>

The argument advanced here is therefore not concerned with expanding or refining the siglum within the GA system, nor does it advocate the creation of a complementary third list, as Gregory proposed nearly a century ago. Rather, on typological and liturgical grounds, the category *Lit* cannot be regarded as constituting a distinct class of New Testament manuscripts in the sense of Lectionaries. The codices in question belong fundamentally to the history and development of Byzantine liturgical books, not to the structured transmission of the New Testament text as represented by Apostolos or Evangelion Lectionaries in the strict sense.

Their continued inclusion within the *Kurzgefasste Liste* obscures the methodological distinction between textual witnesses to the New Testament and integrated liturgical codices. Accordingly, the category of “other liturgical books” should no longer be regarded as forming part of the corpus of Greek New Testament manuscripts in future revisions of the

<sup>122</sup> For a detailed description of the codex, see [ФИЛАНТРОПОВ], Систематическое описание, 361–368, cf. PARENTI, L’anafora di Crisostomo, 574, fn.154.

<sup>123</sup> Information concerning the dating of the manuscript see Paul CANART, Les écritures livresques chypriotes du milieu du XIe au XVIe siècle, in: Études de paléographie et de codicologie, vol. 1, ed. by Paul CANART et al. (StT 450), Vatican City 2008, 41 f.

*Kurzgefasste Liste*. Only those liturgical books that contain a Synaxarion and/or Menologion organized according to a systematic cycle of New Testament pericopes, namely the Evangelion and Apostolos Lectionaries, structured in accordance with the movable and immovable cycles of the Byzantine ecclesiastical year, should be assigned Lectionary status and receive a GA number; in a future revision of the *Kurzgefasste Liste*, such manuscripts might additionally be marked with the siglum *Lit* in order to indicate explicitly their liturgical character. Such manuscripts are defined typologically by the coherent and systematic arrangement of New Testament readings.

## *Abbreviations*

AnBoll	Analecta Bollandiana
ANTF	Arbeiten zur neutestamentlichen Textforschung
ASCL	Archivio Storico per la Calabria e la Lucania
BBGG	Bollettino della Badia Greca di Grottaferrata
DOS	Dumbarton Oaks Studies
EO	Ecclesia Orans
HThS	Harvard Theological Studies
JThF	Jerusalem Theologisches Forum
MMB.L	Monumenta Musicae Byzantinae. Lectionaria
OCA	Orientalia Christiana Analecta
OCP	Orientalia Christiana Periodica
OKS	Ostkirchliche Studien
PIRHT	Publications de l'Institut de Recherche et d'Histoire des Textes
RSBN	Rivista di Studi Bizantini e Neoellenici
REByz	Revue des études byzantines
SOC	Studi sul Oriente Cristiano
StT	Studi e Testi

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