

The close relation of the Five-day lessons in the κ -system and the $\alpha\beta$ system can be best discussed with the help of the following tables, in which the lessons in the two systems are arranged in parallel columns. In each column the numbers shew the order of the lessons, so that the actual day of the ecclesiastical year upon which any lesson is read can be obtained by dividing the reference number by five to find the week of Matthew, Mark or Luke, remembering that the series in each week runs $\beta \gamma \delta \epsilon \text{ παρασκευῆ}$. Where the contents of a lesson are the same in both systems, they are only stated in the first column. — α or — β means that α or β is defective for the passage in question: * refers to the notes at the end of the tables.

TABLES OF FIVE-DAY LESSONS.

MATTHEW-LESSONS read in the κ -system (first column) during eleven weeks from Pentecost and in the $\alpha\beta$ system (second column) during nine weeks from Pentecost.

1 xviii 10-20	1 So $\alpha\beta$	30 xiii 44-54 }	22 xiii 44-58 $\alpha\beta$
2 iv 25-v 13	2 — α iv 25- v 12 β	31 xiii 54-58 }	23 So $\alpha\beta$
3 v 20-30	3 — α So β	32 xiv 1-13	24 xiv 35-xv 21 $\alpha\beta$
4 v 31-41	4 — α So β	33 xiv 35-xv 11 }	25 So $\alpha\beta$
5 vii 9-18	5 — α So β	34 xv 12-21 }	26 xvi 1-5 $\alpha\beta$
6 vi 31-34, vii 9-14		35 xv 29-31	27 So $\alpha\beta$
7 vii 15-21		36 xvi 1-6	28 So $\alpha\beta$
8 vii 21-23	6 — α vii 19-23 β	37 xvi 6-12	29 So $\alpha\beta$
9 viii 23-27	7 — α So β	38 xvi 20-24	30 xvii 10-13 $\alpha\beta$
10 ix 14-17	8 So α ix 14-18 β	39 xvi 24-28	31 xviii 4-11 $\alpha\beta$
11 ix 36-x 8	9 So $\alpha\beta$	40 xvii 10-18	
12 x 9-15	10 So $\alpha\beta$	41 xviii 1-11	
13 x 16-22	11 So $\alpha\beta$	42 xviii 18-22, xix 1, 2, 13-15	
14 x 23-31	12 x 26-31 $\alpha\beta$	43 xx 1-16	32 So $\alpha\beta$
15 x 32-36, xi 1		44 xx 17-28	33 So $\alpha\beta$
16 xi 2-15	13 So $\alpha\beta$	45 xxi 12-14, 17-20	34 xxi 12-14 $\alpha\beta$
17 xi 16-20 }		46 xxi 18-22 }	35 xxi 18-27 $\alpha\beta^*$
18 xi 20-26 }	14 xi 16-26 $\alpha\beta$	47 xxi 23-27 }	36 So $\alpha\beta$
19 xi 27-30	15 So $\alpha\beta$	48 xxi 28-32	37 So $\alpha\beta$
20 xii 1-8 }	16 xii 9-13 α	49 xxi 43-46	38 xxii 23-34 $\alpha\beta$
21 xii 9-13 }	xii 1-13 β	50 xxii 23-33	39 So $\alpha\beta$
22 xii 14-16, 22-30	17 xii 22-29 $\alpha\beta$	51 xxiii 13-22	40 So $\alpha\beta$
23 xii 38-45	18 xii 38-50 $\alpha\beta$	52 xxiii 23-28	41 So $\alpha\beta$
24 xii 46-xiii 3		53 xxiii 29-39	42 So $\alpha\beta$
25 xiii 3-12 }	19 xiii 3-23, xi 15 $\alpha\beta$	54 xxiv 13-28	43 xxiv 28-33 $\alpha\beta$
26 xiii 10-23 }	20 xiii 24-32 $\alpha\beta$	55 xxiv 27-33, } 42-51 }	44 xxiv 45-51 $\alpha\beta$
27 xiii 24-30			45 xxv 1-13 $\alpha\beta$
28 xiii 31-36 }	21 xiii 33-43 $\alpha\beta$		
29 xiii 36-43 }			

MARK-LESSONS read in the κ -system (first column) for five weeks after the series of Matthew Five-day lessons and for the other six weeks after the series of Luke-lessons, read in the α - β system (second column) by α after the Matthew-lessons and by β after the Luke-lessons.

1 i 9-15	1 So $\alpha\beta$	28 viii 30-34	
2 i 16-22	2 So $\alpha\beta$	29 ix 10-16	25 So $\alpha\beta$
3 i 23-28	3 So $\alpha\beta$	30 ix 33-41	26 So $\alpha\beta$
4 i 29-35	4 i 29-34 α ; i 29-33 β	31 ix 42-x i	27 So $\alpha\beta$
5 ii 18-22	5 So $\alpha\beta$	32 x 2-11 }	28 x 2-16 $\alpha\beta$
6 iii 6-12	6 So $\alpha\beta$	33 x 11-16 }	
7 iii 13-21 }		34 x 17-27	29 So $\alpha\beta$
8 iii 20-27 }	7 iii 13-27 $\alpha\beta$	35 x 24-32	30 x 28-31 $\alpha\beta$
9 iii 28-35	8 So $\alpha\beta$	36 x 46-52	31 So $\alpha\beta$
10 iv 1-9	9 So $\alpha\beta$	37 xi 11-23	32 xi 11-21 $\alpha\beta$
11 iv 10-23	10 So $\alpha\beta$	38 xi 22-26	33 So $\alpha^*\beta$ with Matt. vii 7, 8
12 iv 24-34	11 So $\alpha\beta$ [α ends $\epsilon\lambda\lambda\epsilon\iota\alpha\upsilon\tau\omicron\upsilon\varsigma$]	39 xi 27-33	34 So $\alpha\beta$
13 iv 35-41	12 So $\alpha\beta$	40 xii 1-12	35 xii 1-11 $\alpha\beta$
14 v 1-20	13 So $\alpha\beta$ [α ends δ $\text{'}\eta\sigma\omicron\upsilon\varsigma$ ']	41 xii 13-17	36 So $\alpha\beta$
15 v 22-24, 35-vi 1	15 v 35-vi 1 $\alpha\beta$	42 xii 18-27	37 So $\alpha\beta$
16 v 22-34	14 So $\alpha\beta$	43 xii 28-37	38 So $\alpha\beta$
17 vi 1-7 }		44 xii 38-44	39 So $\alpha\beta$
18 vi 7-13 }	16 vi 2-13 $\alpha\beta$	45 xiii 1-9	40 xiii 1-8 α ; xiii 1-9 β
19 vi 30-45	17 vi 34-45 $\alpha\beta$	46 xiii 9-13	
20 vi 45-53	18 So $\alpha\beta$ [α ends $\Gamma\epsilon\nu\eta\sigma\alpha\rho\acute{\epsilon}\theta$]	47 xiii 14-23	
21 vi 54-vii 8 }	19 vi 54-vii 16 $\alpha\beta$	48 xiii 24-31	
22 vii 5-16 }		49 xiii 31-xiv 2	
23 vii 14-24	20 vii 17-24 $\alpha\beta$ [α ends $\Sigma\iota\delta\acute{\omega}\nu\omicron\varsigma$]	50 xiv 3-9	
24 vii 24-30	21 So $\alpha\beta$	51 xi 1-11	
25 viii 1-10	22 So $\alpha\beta$	52 xiv 10-42	
26 viii 11-21	23 So $\alpha\beta$	53 xiv 43-xv 1	
27 viii 22-26	24 So $\alpha\beta$	54 xv 1-15	
		55 xv 20, 22, 25, 33-41	

LUKE-LESSONS read in the κ -system (first column) during the first twelve weeks of the New Year, and, as to the last three lessons, on the 2nd, 3rd, and 5th days of the week $\tau\eta\varsigma\ \tau\upsilon\rho\omicron\phi\acute{\alpha}\gamma\omicron\upsilon$ immediately before Lent: and read in the α - β system (second column) during the first eleven weeks of the New Year.

1 iii 19-22	1 So $\alpha\beta$	5 iv 22-30	5 iv 23-30 $\alpha\beta$
2 iii 23-iv 1	2 So β iii 23-iv 2 $\epsilon\kappa\epsilon\iota\nu\alpha\varsigma. \alpha$	6 iv 38-44	6 So $\alpha\beta$
3 iv 1-15	3 So $\alpha\beta$	7 v 12-16	7 So $\alpha. \beta$ reads 8 here
4 iv 16-22	4 So $\alpha\beta$ [α ends $\alpha\upsilon\tau\omicron\upsilon$ ']	8 v 33-39	8 So $\alpha. \beta$ reads 7 here

9 vi 12-19	9 So β^a vi 12-16a	37 xii 42-48 }	36 xii 42-59 $\alpha\beta$
10 vi 17-23	10 So $\alpha\beta$ [a ends <i>οὐρανῶ</i>]	38 xii 48-59 }	
11 vi 24-30	11 So $\alpha\beta$	39 xiii 1-9	37 xiii 2-9 $\alpha\beta$
12 vi 37-45	12 So $\alpha\beta$	40 xiii 31-35	38 So $\alpha\beta$
13 vi 46-vii 1	13 vi 46-49 $\alpha\beta$	41 xiv 1, 12-15	39 xiv 12-15 $\alpha\beta$
14 vii 17-30	14 vii 17-29 $\alpha\beta$	42 xiv 25-35	40 xiv 26-35 $\alpha\beta$
15 vii 31-35	15 So $\alpha\beta$	43 xv 1-10	41 xv 3-10 $\alpha\beta$
16 vii 36-50	16 So $\alpha\beta$	44 xvi 1-9	42 So $\alpha^a\beta$
17 viii 1-3	17 So $\alpha\beta$	45 xvi 15-18; xvii 1-4	
18 viii 22-25	18 So $\alpha\beta$	46 xvii 20-25	43 xvii 20-30 $\alpha\beta$
19 ix 7-11	19 So $\alpha\beta$	47 xvii 26-37; xviii 8 ^a	44 xvii 31-37 $\alpha\beta$
20 ix 12-19	20 So β . ix 12-18 <i>μαθηταὶ αὐ-</i> <i>τοῦ. a^a</i>	48 xviii 15-17, 26-30	
21 ix 18-22	21 So $\alpha\beta$	49 xviii 31-34	45 xviii 29-34 $\alpha\beta$
22 ix 23-27	22 So $\alpha\beta$	50 xix 12-28	46 xix 12-26 $\alpha\beta$
	23 ix 28-36 $\alpha\beta$	51 xix 37-44 }	47 xix 39-48 $\alpha\beta$
23 ix 43-50 }	24 ix 43-56 $\alpha^a\beta$	52 xix 45-48 }	
24 ix 49-56 }		53 xx 1-8	48 So $\alpha\beta$
25 x 1-15	25 So $\alpha\beta$	54 xx 9-18	49 So $\alpha\beta$
26 x 22-24	26 So $\alpha\beta$	55 xx 19-26	50 xx 19-25 $\alpha\beta$
27 xi 1-13	27 So β^a . xi 1-10a	56 xx 27-44	51 xx 27-40 $\alpha\beta$
28 xi 9-13	28 So $\alpha\beta$	57 xxi 12-19	52 So $\alpha^a\beta$
29 xi 14-23	29 So $\alpha\beta$	58 xxi 5-8, 10, 11, 20-24	53 xxi 20-24 α - β
30 xi 23-26	30 So $\alpha\beta$	59 xxi 28-33	54 xxi 28-32 $\alpha\beta^a$
31 xi 29-33	31 So $\alpha\beta$	60 xxi 37-xxii 8	55 So $\alpha\beta$
32 xi 34-41	32 xi 34-42 $\alpha\beta$	61 xix 29-40; xxii 7, 8, 39	
33 xi 42-46 }	33 xi 43-xii 1 $\alpha\beta$	62 xxii 39-xxiii 1	
34 xi 47-xii 1 }		63 xxiii 1-43, 44- 56	
35 xii 2-12	34 xii 2-7 $\alpha\beta$		
36 xii 13-15, 22- 31	35 xii 22-31 $\alpha\beta$		

Rubrical notes are (accidentally) omitted in α at end of lessons 1, 28 Matthew and at beginning of lesson 24 Luke. α is defective at beginning of 13 Matthew and 42 Luke, and β at end of 52 Luke and at beginning of 54 Luke. For lessons 9, 27 Luke α agrees with a variant form of the κ -system which is noted in Gregory: Gregory does not refer to β 's reading, which must be taken to follow the κ -system. In lesson 35 Matthew Gregory cites β as ending at ver. 24, but has probably made a mistake owing to the *homoioleuton* of verses 24 and 27; and in 47 Luke I have corrected his citation of the κ -lesson. In α the following closing words of lessons are part of the rubrics and not of the text:—in lesson 19 Matthew the added verse Matt. xi 15; in 45 Matthew (also read *σαβ. ιζ'* Matt.) the T. R. conclusion of Matt. xxv 13 *ἐν τῷ ὄνόματι τοῦ ἀνθρώπου ἔρχεται*, which suggests that this various reading is a rubrical addition to round off a lesson; in lesson 33 Mark the addition *λέγω δὲ ὑμῖν* and Matt. vii 7, 8; in lesson 20 Luke the word *αὐτοῦ* added after *μαθηταὶ* Luke ix 18.

The tables establish the general identity of the α - and β -systems¹. They also shew the close relation between the α - β and κ -systems which

¹ Besides cases where α ends a lesson in the middle of a verse, which Gregory

are evidently not independent of each other. For both forms of the Five-day list begin in each Gospel at the same place and follow the same general principles of taking the portions of Matthew, Mark and Luke unappropriated to lessons of earlier formation (chiefly the two series of Sunday and Saturday lessons) and of taking these portions in regular sequence, one after the other. Moreover the lessons are for the most part equivalent in the two systems. Close relationship being thus shewn, the question which system is the more primitive remains for examination and must, I think, be answered in favour of the $\alpha\beta$ system for the following reasons.

1. The κ -system has the appearance of being a derived system in its division of the Mark-lessons between the Matthew-weeks and the Luke-weeks, an arrangement that would naturally result from spreading out the $\alpha\beta$ lessons so as to cover more days, but could hardly have originated the simpler $\alpha\beta$ arrangement. This spreading out of the $\alpha\beta$ lessons is also shewn by the existence in fifteen cases of $\alpha\beta$ lessons divided into two κ -lessons (there is only one case 43, 44 Matthew where two $\alpha\beta$ lessons are formed into one *discontinuous* κ -lesson, the last Matthew-lesson required according to the κ -system). It is also shewn by the piecing together of bits of Gospel to eke out the κ -lessons, see 42 Matt., 55 Mark, 45, 48, 58 Luke. There are sixteen cases of these discontinuous lessons in the κ -system but none in the $\alpha\beta$ system, except the refrains added to 19 Matt. and 33 Mark.

2. With the exception of the first Matthew-lesson¹, the $\alpha\beta$ system adheres strictly to the principle of sequence in order on which the list was based, but, besides this lesson, the κ -system has out of sequence lessons 5 Matthew, 16, 51 Mark, and parts of 58, 61 Luke.

3. The original principle of avoiding the overlapping of lessons is also more closely maintained in the $\alpha\beta$ system. Including overlappings with week-end lessons, I have noted forty-three cases found only in the κ -system², fourteen found in both, one found only in the $\alpha\beta$ system, where lesson 45 Matthew not only overlaps but is identical with the lesson $\sigma\alpha\beta\beta\acute{\upsilon}\tau\varphi$ $\iota\zeta'$ Matt.

does not note for β , and β 's (accidental) transposition of lessons 7, 8 Luke, there are only eight differences in the 140 lessons, namely, 8, 16 Matt. 4, 40 Mark and 2, 9, 20, 27 Luke. In 8 Matt., 40 Mark, 20 Luke α avoids overlapping other lessons and is the better form, as also in 9, 27 Luke. In 16 Matt. β may be better, as α takes out Matt. xii 1-8 for a menological lesson for Clement of Anycra, January 23. In 4 Mark α includes an interesting verse not otherwise read in the $\alpha\beta$ system. In 2 Luke β may be better as overlapping less with the next lesson.

¹ This lesson $\tau\eta$ $\epsilon\pi\alpha\acute{\upsilon}\rho\mu\omicron\upsilon\varsigma$ $\tau\eta\varsigma$ ν' [$\pi\epsilon\pi\tau\eta\kappa\omicron\sigma\tau\eta\varsigma$] may have been settled earlier than the formation of the Five-day list, in connexion with the Feast of Pentecost.

² Ten of these occur in dividing $\alpha\beta$ lessons into two κ -lessons, another indication that these divided lessons belong to the derived system.

We may, I think, conclude that the α - β system gives us the Five-day list nearly, if not quite, in its primitive form.

When we turn to the other parts of the year's lessons we find the variations small between α and the κ -system as given in Gregory¹.

JOHN-WEEKS. The week-days of the first week are called τῆς διακινήσιμου throughout; κυρ. β' is called κυρ. γ' ἀπὸ τῆς διακ.; κυρ. γ' is called κυρ. δ' and the fourth day of the following week τῆ δ' τῆς μεσοπεντηκοστῆς; κυρ. δ' is κυρ. τῆς μεσοπεντηκοστῆς; κυρ. ε' and ζ' become ζ' and ζ' and Pentecost is τῆ ἁγία πεντηκοστῆ. In these fifty lessons α is defective for lesson 49 and (accidentally) has no rubrics for lesson 46 nor has it a lesson for Pentecost τοῦ ὄρθρου. The other differences are 4 Jno. i 35-43 not 35-52; 34 Jno. x 17-38 not 17-30, although 27-38 was again read on the next day; 38 Jno. xii 19-36 γένησθε; 45 Jno. xvi 2-13 ἀλήθειαν; 50. The rubrics for the Pentecost lesson Jno. vii 37-52, viii 12 include rubrics at end of ν . 52 and at beginning of ν . 12, although the text of α omits the intervening verses (*Pericope adulterae*) and the rubrics accordingly come together on the same line. The rubricator must have known of the verses and indeed puts λιθ in the margin, that is, perhaps, περι τοῦ λιθίζειν or some similar phrase. Dr. C. R. Gregory, however, suggests to me that the marginal note stands for λήθη 'an omission', the rubricator noting in this way the discrepancy between the text which he was rubricating and the copy of the Gospels out of which the rubrics were taken, which must have contained the *Pericope*.

MATTHEW σαβ.-κυρ. Up to κυρ. ζ' α is defective except for κυρ. α' τῶν ἁγίων πάντων and σαβ. ε' and σαβ. ζ'. Gregory notes no differences in β . The other differences are κυρ. η' Matt. xiv 14-21 not 14-22, σαβ. ι' Matt. xvii 24-xviii 4 cf. Evl. 32, κυρ. ι' Matt. xvii 14-23 ἐγεροθήσεται, σαβ. ις' Matt. xxiv 34-44 including 36-41 not read in κ -system, κυρ. ις' Matt. xxv 14-30 with addition ταῦτα λέγων ἐφῶναι κτέ.

LUKE σαβ.-κυρ. σαβ. δ' Luke vi 1-10 omitting ν . 6 as far as διδάσκειν; κυρ. δ' Luke viii 5-15 with addition ταῦτα λέγων ἐφῶναι κτέ (see note in Gregory); κυρ. ε' Luke xvi 19-31 not 9-31²; κυρ. ζ' Luke viii 26-35, 38, 39; σαβ. η' Luke ix 37-48 θεοῦ; σαβ. ι' unrubricated; κυρ. ια' Luke xiv 16-24 with in the text the addition πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί; κυρ. ιδ' Luke xviii 35-43 cf. Evl. 32 not xviii 10-14: here α 's reading is the early one, for the Five-day lessons leave a gap at this place and xviii 10-14 was read again in both systems κυρ. ις'; σαβ. ις', called in α σαβ. πρὸ τῆς ἀπόκρευ, Luke xx 45-xxi 4 with addition ταῦτα λέγων ἐφῶναι κτέ; κυρ. ις' called in α κυρ. τοῦ ἀσώτου Luke xv 11-32 cf. Evl. 32; σαβ. ιη', κυρ. ιη' no lessons given, σαβ. τῆς τυροφάγου and κυρ. τ. τυρ. α defective.

¹ A collation with Gregory's list seems sufficient. I neglect a few cases where α is defective at the beginning or end of a lesson or a rubric is (accidentally) omitted. β is defective for the first 47 John-lessons.

² 9-31 is a mistake of Gregory's.

REMAINDER OF LESSONS. *a* has no Παννυχίδες nor lessons *eis τὸν ἄρθρον* for the *κυρ. τῶν ησσητιῶν* except for *κυρ. ζ'* called τῶν βοίων. *κυρ. α' τῶν ησσητιῶν* has the alternative title in the margin *κυρ. τῆς ὀρθοδοξίας*. *σαβ. ζ'* called τοῦ Λαζάρου has Jno. xi 1-46 not 1-45 (see note in Gregory). For the first four week-days in Holy Week the lessons *ἐσπέρας* are alone given; the Thursday lesson comprises Matt. xxvi 1-20 with word *μαθητῶν* added as part of rubric, Jno. xiii 3-17, marked *εὐαγγέλιον τοῦ πιπτήρος*, with a fresh rubric against *v. 12 εὐαγγέλιον β' μετὰ τὸ πίψασθαι*, Matt. xxvi 21-39, Luke xxii 43, 44, Matt. xxvi 40-xxvii 2. The *εὐαγγέλια τῶν παθῶν* are marked, but *ζ'* is Mark xv 16-41 not 16-32 and *ι'* is Mark xv 43-47 (Gregory has Matt. by mistake). The five lessons τῶν ἁρῶν agree except that none is given for ἄρα θ'. The Holy Saturday *πρωί* and *ἐσπέρας* lessons agree with the *κ*-lessons and the *ἑωθινά* agree except that *a* is defective for *ἑωθ. ι'*.

Several of these differences probably go back to the primitive form of the list, especially those which agree with Evl. 32.

It is to be observed that the entire lists of *σαβ.-κυρ.* and *α-β* Five-day lessons are comprised in the following parts of the Gospels:—Matt. iv 18-xxv 46, Mark i 9-xiii 8, Luke iii 19-xxii 8; those parts broadly speaking which relate to the public ministry up to the Passion week. Within these limits, besides thirty-six small gaps of three verses or less unappropriated to any Five-day or *σαβ.-κυρ.* lesson¹, there are twelve larger gaps in the *α-β* system:—(1) Matt. v 13-19, *a* defective; (2) xii 1-8, *a* only; (3) xii 14-21; (4) xvi 13-19; (5) xvii 1-9; (6) Mark vi 14-33; (7) ix 2-9; (8) xi 1-10; (9) Luke x 38-42, xi 27, 28; (10) xii 8-15; (11) xix 27-38; (12) xx 41-44. Gaps corresponding with (1), (4), (5), (6), (7), (9), also occur in the *κ*-system, the others are filled, or nearly so, by *κ*-lessons, which in cases (8), (11) come out of sequence as though newly-formed lessons. In the following cases menological lessons fill the gaps in *a*: (2) Clement, bishop of Ancyra (Jan. 23rd); (3) xii 15-21 *σαβ. μετὰ τὴν Χριστοῦ γέννησιν* (Dec.); (4) Peter and Paul (June 29th); (5) ἡ μεταμόρφωσις (Aug. 6th); (6) Mark vi 14-30 ἡ ἀποτομή τοῦ Προδρόμου (Aug. 29th); (9) τὸ γενέσιον τῆς ἁγίας θεοτόκου (Sept. 8th); (10) Luke xii 8-12 Paul the Confessor (Nov. 6th). As it is evident that the Five-day lessons were accommodated to the previously formed *σαβ.-κυρ.* list, accommodation to previously settled menological lessons is also probable, and while this would not explain all the gaps, we may perhaps infer that the lessons filling gaps (3), (4), (5), (6), (9) were already fixed. This would hardly be the case much before the end of the fifth century²,

¹ Fourteen between two *σαβ.-κυρ.* lessons, eight between two Five-day lessons, fourteen between a *σαβ.-κυρ.* and a Five-day lesson. In twenty cases the *κ*-system tacks on the verses to other lessons or uses them for making up new lessons.

² See e. g. J. C. Robertson's *History of the Christian Church* (1876 ed.) vol. ii,

which may accordingly be tentatively suggested as the period when the Five-day list was formed.

For the sake of completeness I add a list of the menological lections in *a*.

MENOLOGY¹. Sept. 1st Simeon (Stylites) †Luke iv 16-22: 2nd Mamas *Jno. xv 1 . . . : 4th Babylas, &c., †Luke x 1-3, 8-12: 5th Zacharias *Matt. xxiii 29-39: 8th τὸ γενέσιον τῆς ἀγίας θεοτόκου †Luke x 38-42, xi 27-28:—σαβ. πρὸ τῆς ὑψώσεως †Jno. xii 25-36 γένησθε:—κυρ. πρὸ τῆς ὑψώσεως *Jno. iii 13 . . . —εἰς ἄβρον τῆς ὑψώσεως *Jno. xii 28 . . . : 14th ἡ ὑψώσεως² Jno. xix 6 . . . : 16th Euphemia †Luke vii 36-50: 17th Pantaleon †Luke ix 23-27: 20th Eustathius †Luke xxi 12-19: 30th Gregory of Armenia *Matt. xxiv 42. . . .

Oct. 1st Cosmas and Damian, *Matt. x 1, 5-8 (Nov. 1st usually): 3rd Dionysius the Areopagite *Matt. xiii 45 . . . : 11th Zenais †Mark xiii 33-37, xiv 3 . . . : 18th Luke, *Luke x 16-21: 21st Hilarion, †Luke vi 17-23: 25th the Notaries †Luke xii 2-7.

Nov. 6th Paul the Confessor †Luke xii 8-12: 13th John Chrysostom, *Jno. x 9-16: 21st τὰ ἅγια τῶν ἁγίων †Luke i 39-49, 56 also read εἰς ἐκάστην μῆμην τῆς θεοτόκου.

Dec. 4th Barbara *Mark v 24-34: 14th Thyrsus †Luke viii 22-25: (20th) Ignatius †Mark ix 33-41: 24th ἡ παραμονὴ τῆς Χριστοῦ γεννήσεως †Luke ii 1-20—σαβ. μετὰ τὴν Χριστοῦ γέννησιν, †Matt. xii 15-21.

January 1st Basil, †Luke ii 20-21, 40 . . . ,—κυρ. πρὸ τῶν φώτων †Mark i 1-8—εἰς ἄβρον τῶν φώτων †Mark i 9-15: 7th τῇ ἐπαύριον τῶν φώτων †Jno. i 29-34: (20th) Euthymius †Matt. xi 27-30: 23rd Clement (of Ancyra) †Matt. xii 1-8.

February 2nd ἡ ὑπαπαντῆ τοῦ κυρίου †Luke ii 22-40: 3rd Simeon and Anna †Luke ii 25-40: 23rd Tarasius (Patriarch A.D. 808) *Jno. xii 24-36 γένησθε.

March 9th Martyrs (of Sebastia) †Matt. xx 1-16: 25th ὁ εὐαγγελισμὸς τῆς θεοτόκου †Luke i 24-38.

April (none); May 8th (John) the divine Jno. xix 25-27, xxi 24, 25 overlaps Passion-week lessons: 21st Constantine and Helena †Matt. x 16-22 *Jno. x 1-9.

pp. 56, 57, and authorities there cited. Some of the menological lections in the early parts of the Gospels may also be of earlier formation than the Five-day list, e. g. I think accommodation to the Epiphany lessons Mark i. 1-8 κυρ. πρὸ τῶν φώτων and Luke iii 1-18 τῇ παραμονῇ τῶν φώτων is probable. If it had not been for these lessons the daily list would accordingly have begun with Mark i 1, Luke iii 1.

¹ Lections overlapping σαβ.-κυρ., John or Five-day lessons in *a*-system are marked*, those identical with or part of such lessons †, those independent of such lessons †: these last, as already pointed out, may be of early origin in most cases.

² Overlaps Passion-week lessons:—has the introductory words given by Gregory, substituting τῶς for δειξας and another σταύρωσον for ἄρον, ἄρον.

June (14th) Elisha *Luke iv 22-30: 24th *εἰς τὸ γενέσιον τοῦ Προδρόμου* || Luke i 1-25, 57 . . ., 76, 80: 29th Peter and Paul || Matt. xvi 13-19.

July 20th Elijah Luke iv 22-30: 30th *εἰς προσκύνησιν τοῦ τιμίου ξίλου* Matt. xxvii 27-32 overlaps Passion-week lessons (July 31st usually).

August 6th ἡ μεταμόρφωσις †Luke ix 28-36 and || Matt. xvii 1-9: 29th ἡ ἀποστομὴ τοῦ Προδρόμου || Mark vi 14-30.

Miscellaneous lessons, *εἰς ἐγκαίνια* *Jno. x 22-38—*εἰς ἀνομβρίαν* †Luke iv 23-30—*εἰς ἐπινίκια βασιλέων* †Mark xi 22-26 Matt. vii 7, 8. *ἐπι τῶν ζ' πρεσβυτέρων* †Mark vi 7-13, *εἰς μάρτυρας* || Mark xiii 9-13 and †Jno. xv 17-xvi 2.

In conclusion I may note a few cases where the *a*-lessons throw light on the origin of various readings. For Matt. xxv 13 see note at end of tables:—the omission in some authorities of *καὶ διληψήθησαν σφόδρα* in Matt. xvii 23 and of *καὶ προσωρμίσθησαν* in Mark vi 53 is explained by *a*'s omission of the words in the lesson *κνρ. δ'* Matt. and the 13th Five-day lesson in Mark. In Luke x 22 the added words *καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε* found in the mass of authorities are not due to lectionary usage, for Luke x 22-24 was only read in the Five-day series, and *a*, which preserves a primitive form of this, contains the added words in the text but rubricates the lection *εἶπεν ὁ Κύριος τοῖς ἑαυτοῦ μαθηταῖς*. In Luke vi 31, on the other hand, *a* omits from the text the TR addition *εἶπε δὲ ὁ Κύριος*, but the Five-day rubric begins *εἶπεν ὁ κ.* which no doubt originated the addition. In *a* the added refrain *ταῦτα λέγων ἐφώνησε κτέ* is rubricated with slight variations at end of Five-day lesson Matt. xiii 23, *κνρ. ις'* Matt. xxv 30 (in *β* at end of *v. 29*), *κνρ. δ'* Luke viii 15 (in *a*'s text), *κνρ. θ'* Luke xii 21, *σαβ. ιζ'* Luke xxi 4 (only the two last in *κ*-system) and in all five cases some authorities under lectionary influence put the words in the text. The same may be said of the rubricated addition to the Five-day lesson ending Mark xi 26 and of the addition in *a*'s text at end of *κνρ. ια'* Luke xiv 24 (neither of which is in the *κ*-system).

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