A Descriptive Catalogue of the Greek Manuscript Collection of Lambeth Palace Library

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Lambeth Palace Library

Hellenic Institute
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Frontispiece: MS 1176, Gospel Book, p. 206, Evangelist miniature of St Luke writing his Gospel.

ARCHBISHOP
OF CANTERBURY

This magnificent catalogue is the fruit of the close and valuable co-operation between Lambeth Palace Library and the Hellenic Institute of Royal Holloway, University of London. It has as its basis the brief inventory of the Lambeth Greek manuscripts, prepared under the direction of the late Miss Julian Chrysostomides and Dr Charalambos Dendrinos for the 21st International Congress of Byzantine Studies in August 2006, but goes far beyond it in scholarly detail. I believe it not only provides a rich resource for biblical, patristic, and liturgical scholars, but also builds on the longstanding links between Orthodoxy and the Church of England which are so precious to us. I pray this may serve us well in the continued common journey of faith and friendship, to which we are called together by Christ.

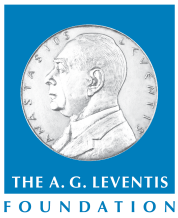
I offer my very warm thanks to Mr Anastasios P. Leventis, Mrs Edmée Leventis and the A. G. Leventis Foundation for their most generous financial support for the project, to the research team — Dr Christopher Wright, Miss Maria Argyrou, and Dr Charalambos Dendrinos — for their dedicated labours, and to the members of the Project Board and all who helped ensure the success of the project for their moral, scholarly and technical support.



The Most Reverend and Right Honourable Justin Welby,
Archbishop of Canterbury,

The Commemoration of All Saints, November 2014.

Lambeth Palace, London SE1 7JU



The A. G. Leventis Foundation is delighted to support the research and publication of the present electronic catalogue of the Greek Manuscript Collection at Lambeth Palace Library, the fruit of collaboration between the Library and the Hellenic Institute of Royal Holloway, University of London. This is a descriptive catalogue of the entire collection, mainly comprising Gospel Books, Lectionaries, commentaries on the Old and New Testaments, theological treatises and historical and literary texts which include classical, Byzantine and post-Byzantine authors. It is hoped that the online publication of the detailed catalogue will enable scholars and the general public to explore this collection, and will shed new light on the content, provenance and restoration of these important manuscripts as well as contribute to the study of the history of the long relations between the Anglican and Orthodox Churches.

The research was conducted by Dr Christopher Wright and Ms Maria Argyrou under the supervision of Dr Charalambos Dendrinos and with the guidance of eminent scholars and technical advisors, in close collaboration also with Mr Giles Mandelbrote and Mrs Clare Brown and their staff in Lambeth Palace Library. To all those who contributed to this project in every way we would like to express our thanks.

The catalogue is dedicated to the memory of the late Professor John Barron and the late Julian Chrysostomides, who maintained close links with the A. G. Leventis Foundation over the decades, laid the foundations for the realisation of the first inventory of the Greek Manuscript Collection at Lambeth Palace Library published in 2006, and provided constant guidance and support for the present cataloguing project until their passing away in 2008.

For over thirty years, the A. G. Leventis Foundation has viewed the conservation and promotion of Greek religious and cultural heritage as one of its central concerns. It is appropriate that our Foundation has been able to assist in bringing this important project to completion.

Anastasios P. Leventis
Chairman
The A. G. Leventis Foundation

Cataloguing the Greek Manuscripts of Lambeth Palace Library

The present Catalogue is the fruit of a long-standing and on-going collaboration between Lambeth Palace Library (LPL) and the Hellenic Institute of Royal Holloway, University of London (RHUL). Since 2003, postgraduate students have been visiting LPL at the invitation of the former and present Librarians and Archivists, Dr Richard Palmer (1991–2010) and Giles Mandelbrote (2010–present), to examine and study Greek MSS as part of their training in Greek palæography and codicology.

On 23–24 August 2006, an exhibition of the LPL Greek Manuscript Collection was organised jointly by LPL and the Hellenic Institute of Royal Holloway as part of the 21st International Congress of Byzantine Studies in London. It included the following sections: *Doctrine*; *Liturgy and Spirituality*; *Byzantium, its Provinces and Neighbours*; *Before and after Byzantium*; and *From Manuscript to Print*. The final section, on *Anglicanism and Orthodoxy*, included printed books, documents and photographs illustrating the dialogue, past and present, between the two Churches. More importantly, the exhibition catalogue comprised the first ever complete inventory of the LPL Greek manuscripts, compiled by a team of graduate students including Maria Argyrou, Dr Laura Franco, Dr Maria Kalli, Dr Fevronia Nousia, Dr Konstantinos Palaiologos and Dr Christopher Wright, guided by the late Julian Chrysostomides (1928–2008) and the undersigned.

This inventory was the first stage towards the compilation of a complete descriptive catalogue. In the Preface, the then Archbishop of Canterbury Dr Rowan Williams expressed his intention 'to make these important manuscripts at last fully available to the scholarly world' and his wish that this inventory would be followed 'by their eagerly anticipated full catalogue'. The present catalogue is in fulfilment of this intention and wish on the part of the Anglican Church, and provides a research tool for students and scholars who would like to further explore this important collection.

The catalogue comprises a brief history of LPL by Dr Richard Palmer; a history of the relations between the Anglican and Orthodox Churches by the late John Barron and Clare Brown; sections on the Provenance and History of the LPL Greek sub-collections and a general discussion of notable features of MSS of the Greek collection by Dr Christopher Wright; and the description of the MSS, preceded by a note on the conventions adopted in the entries of the catalogue and followed by a glossary and indexes of authors, binders, minor hands, MSS cited, other persons, owners, places and scribes, as well as a composite index, compiled by Dr Wright, Maria Argyrou and Philip Taylor.

The catalogue is technically innovative in several respects: for example, the typeset output was generated directly from the XML source material, the various indexes, table of contents and embedded hyperlinks were all generated automatically, the text was automatically re-flowed to accommodate the images, and the translucent watermarks that are superimposed on the high-resolution images linked from the image captions are added dynamically as each image is served; all of this is accomplished using bespoke code written specifically for the project by Mr Taylor, who was also responsible for the design and typesetting of the catalogue.

The research was conducted over a period of two academic years (2012–2014) by Dr Wright and Ms Argyrou under the guidance of a team of scholars and experts, members of the Project Board, who monitored its progress and offered their expert advice: Clare Brown, LPL Archivist; Dr Annaclara Cataldi Palau, Visiting Professor of Greek

Palæography at RHUL Hellenic Institute; Dr Rachel Cosgrave, LPL Senior Archivist; Dr Pat Easterling, Emeritus Regius Professor of Greek, Cambridge University; Giles Mandelbrote, LPL Librarian and Archivist and Chairman of the Project Board; Revd Dr Joseph A. Munitiz, S.J., former Master of Campion Hall, Oxford University; Professor Nicholas Pickwoad, Director of the Ligatus Research Centre, University of the Arts London and member of the Archbishop's Advisory Panel for Libraries and Archives; and Philip Taylor, Honorary Research Associate, RHUL Hellenic Institute, former RHUL webmaster, who has been the leading force behind the electronic compilation and publication of this catalogue in an enhanced PDF format to facilitate the reader in consulting its content in an optimal way. To all members of the Project Board, we would like to offer our grateful thanks for their advice, encouragement, contribution and collaboration.

Among members of LPL we would like to express our warm thanks to Krzysztof Adamiec, Reprographics Officer, for providing the images for the catalogue; Dr Rachel Cosgrave, for her contribution to archival aspects of the project; Dr Richard Palmer, for the use of his article on the history of the Library; John McCudden, Systems Administrator, for technical help and advice; and other members of LPL staff for their kind assistance throughout the project. During his time as the Archbishop's Chaplain and Ecumenical Officer, the Rt Revd Jonathan Goodall, Bishop of Ebbsfleet, gave advice, support and encouragement to the project, which is greatly appreciated.

Among members of RHUL we are pleased to acknowledge the support we have received from the Principal of the College, Professor Paul Layzell, the Dean of Arts and Social Sciences and Vice-Principal (Human Resources) Professor Katie Normington; the Dean of Science and Vice-Principal (Research and Enterprise) Professor Paul Hogg; successive Heads of the History Department: Professor Justin Champion, Professor Sarah Ansari and Professor Jonathan Phillips; Janice Cullen, Business Development Manager, Research & Enterprise; and the Finance Officers, Anar Dale, Stephanie Surrey and James Willshire.

Colleagues from other Colleges of the University of London and other Universities offered their expertise on linguistic, palæographical and codicological aspects of MSS. Dr Israel Sandman, Department of Hebrew and Jewish Studies, University College London, transcribed, translated and gave commentary on the Hebrew annotations in MS 1214, in consultation with Professor Judith Schlanger, École Pratique des Hautes Études, Sorbonne, and Dr Giacomo Corazzol, Department of Cultural Heritage, University of Bologna. Dr Krisztina Szilágyi, Trinity College, Cambridge transcribed, translated and gave commentary on the Arabic annotations in LPL MSS 1193, 1194, 1195 and 1196, and Professor Charles Burnett, The Warburg Institute, Professor Klaus Lagally, University of Stuttgart, and Dr Esther Miriam-Wagner, The Woolf Institute, gave further assistance in their interpretation and representation. Danijel Dojcinovic, University of Banja Luka, interpreted the Slavonic annotations in MS 1190. Professor Antony Eastmond, The Courtauld Institute of Art, in consultation with Professor Zaza Skhirtladze, University of Tbilisi, deciphered the Georgian note in MS 1196. Professor Sysse Gudrun Engberg, University of Copenhagen, allowed the use of her unpublished work on the palimpsest leaves of MS Sion L40.2/G1. Professor Costas N. Constantinides, University of Ioannina, shared information on MS 1214. Professor John Lowden, The Courtauld Institute of Art, communicated information on the possible link between MS 1214 and the Munich, Bayerische Staatsbibliothek MS gr. 9. Dr Didier Lafleur and Dr Luc

Brogly, of the i-Stamboul Project conducted at the Institut de Recherche et d'Histoire des Textes of the Centre national de la recherche scientifique (CNRS), Paris, shared information on MSS 1176, 1178 and 1179, which originally formed part of the Library of the Patriarch of Constantinople Metrophanes III (1565–72, 1579–80) in the Monastery of the Holy Trinity on the island of Chalke. Peter Pickering kindly shared information on MS 1203. Dr Athanasios Velios, Ligatus Research Centre, University of the Arts London, discussed with us aspects of electronic data transfer. We would like to warmly thank Professor Costas Constantinides and Dr Ilias Nesseris, University of Ioannina, Professor Ilias Giarenis, Ionian University, Mr James Holt and the Revd Dr Rowena Pailing, who kindly proofread the catalogue and made valuable suggestions and corrections in the final version. We would also like to offer our very sincere thanks to Sebastian Rahtz, Oxford University Computing Services, for his invaluable help and support during the planning phase of the project, and in particular for his help with the XML aspects involved. To all our colleagues mentioned above, we are indeed most grateful for their time and generous advice.

We would like to express our deep gratitude to His Beatitude Theophilos III Patriarch of Jerusalem and All Palestine; His Eminence the Archbishop of Constantina Aristarchos, Chief Secretary of the Patriarchate; the Librarian of the Patriarchal Library, Father Aristoboulos; and Professor Agamemnon Tselikas, Director, Centre for History and Palæography, National Bank of Greece Cultural Foundation, for their kindness, invaluable help and guidance in our research concerning the MSS returned to the Patriarchal Library by LPL in 1817.

This Project would not have been made possible without the generosity of the A. G. Leventis Foundation. We would like to express particular thanks to Mr Anastasios P. Leventis, Chairman of the A. G. Leventis Foundation and Mrs Edmée Leventis for their continued and unfailing support, and to Dr Georgina Dimopoulou for her help, assistance and kind cooperation.

To the Most Reverend Justin Welby, Archbishop of Canterbury, and to his predecessor the Most Reverend Dr Rowan Williams, now Baron Williams of Oystermouth, we offer our most sincere gratitude for allowing us to pursue our research in the Greek collections of their Library. Their blessing of this Project has been a constant source of inspiration for all of us who firmly believe in the Ecumenical Dialogue among the Christian Churches. In a period of division and conflict, there is an ever increasing need for unity and reconciliation in Christendom. We hope the present catalogue is a modest contribution in this direction, as it highlights the long history of the close relationship between the Anglican and Orthodox communions.

This last was also the belief of our eminent scholars and teachers, the late John Barron, former Director of the Institute of Classical Studies, University of London, former Master of St Peter's College, Oxford, and former Vice-Chairman of the Trustees of LPL, and the late Julian Chrysostomides, former Director of the Hellenic Institute of Royal Holloway, University of London, who worked indefatigably towards the completion and publication of the first inventory, guiding and supporting our research thereafter, until their passing away in 2008. Without their encouragement and friendship this catalogue could never have been created. It is to their loving memory that we most sincerely dedicate it.

Charalambos Dendrinos, November 2014.

Lambeth Palace Library: a brief history

Lambeth Palace Library, the historic library of the Archbishops of Canterbury, is over four hundred years old. It was founded in 1610 by the will of Archbishop Richard Bancroft, "a greate gatherer together of bookes", who amassed a major collection of almost 5,600 printed books and more than 470 manuscripts during the reigns of Elizabeth and James I. Much of the collection was broadly theological in content, in part reflecting the controversies, with Catholics on the one hand and Puritans on the other, in which Bancroft was a leading protagonist. Yet as much as a quarter of the collection was concerned with the humanities and in particular with history. Many of the books, dating from the tenth century onwards, had formed part of the monastic libraries dissolved during the reign of Henry VIII; like his predecessors Matthew Parker and John Whitgift, Bancroft helped to ensure the survival of this monastic heritage for future generations. Other books had come from the royal library, from the libraries of noblemen such as Robert Dudley, Earl of Leicester and John, 6th Baron Lumley, or from the collections of scholars such as John Foxe, the martyrologist, and Thomas Wakefield, the hebraicist. All were bequeathed by Bancroft to his successors, the Archbishops of Canterbury, to form a permanent Library at Lambeth Palace.

The nascent Library was encouraged by the King, James I, who considered that it would prove "a monument of fame" in his kingdom, and it won the support of Bancroft's successor as Archbishop of Canterbury, George Abbot. To a catalogue of the Bancroft bequest, compiled in 1612, Abbot added a significant preface. In it he dedicated the Library "to the service of God and his Church, of the Kings and Commonwealth of the Realme, and particularly of the Archbishops of Canterbury". It meant that from the outset this was to be a public library, one of the first in England, "the Publick Library belonging to the See of Canterbury" as it was soon to be described.

George Abbot, who may be considered a co-founder with Bancroft of Lambeth Palace Library, was himself a considerable collector, whose taste extended well beyond theology and ecclesiastical controversy to history, contemporary literature, and even to subjects as unexpected as numismatics and the art of warfare. On his death in 1633 his books were bequeathed to join those of Bancroft in the archiepiscopal library, swelling the total in the collection to almost 9,000. The Library was now one of the largest in the country at a time when England could boast few libraries and even fewer with any claim to public status.

The fall of Archbishop Laud in 1640 was a prelude to the troubled years of the Civil War and the Commonwealth, which brought the abolition of episcopacy and even the sale of Lambeth Palace. The fate of the Library hung in the balance. Parliament first approved its transfer to Sion College, but finally agreed in 1647 that it should be sent to Cambridge to become part of Cambridge University Library. This providential decision, prompted by John Selden, ensured the survival of the Library until the Restoration of the monarchy and of the Church of England. In 1664 the books were consigned once more to the Archbishop of Canterbury, and returned to Lambeth.

The Archbishop who welcomed the books back to Lambeth was Gilbert Sheldon, who not only fitted out the Library in the galleries over the Palace cloisters, but greatly enriched its contents, adding the ecclesiastical records of the Commonwealth period and the Carew papers for the history of Ireland. In his will in 1677 he continued the tradition

established by Bancroft and Abbot, bequeathing to his successors all those books from his personal collection which he had designated in a special catalogue. In this way the Library continued to grow and develop. When Tsar Peter the Great visited it in 1698 he declared that nothing in England astonished him as much; he had never thought there were so many books in all the world.

The Library's first century set the pattern for its subsequent history. Its benefactors were, above all, the Archbishops of Canterbury. The munificence of Bancroft, Abbot and Sheldon was followed in the eighteenth century by that of Archbishops Tenison and Secker and in the nineteenth and twentieth centuries by that of Archbishops Manners-Sutton and Davidson, to give only a few examples. As a result the books on the Library's shelves, often bearing the arms of an Archbishop on their covers, are rich in associations. Many are presentation copies, sometimes revealing unexpected connections between Archbishops, authors and donors; others were acquired for particular purposes and reflect an Archbishop's involvement in matters of church or state, or his intellectual interests and patronage. The presence in Archbishop Abbot's collection of a Greek manuscript previously owned by the Patriarch of Alexandria, Meletios I Pegas (1590-1601), is a case in point, reflecting the links with Orthodoxy which the Archbishop had developed. To this day the Library has retained the closest association with the archbishopric, not as the private collection of the Archbishops but as the public library which they have freely provided for the benefit of all, the Church and the public at large.

In the long history of the Library no event proved more decisive than the fire bombs which fell on the Great Hall in 1941. Some ten thousand printed books were damaged or destroyed by fire and water, although mercifully the manuscripts and archives survived unscathed. The bombing proved to be what a later Librarian described as “a message from on high”. After the end of the War it led to a re-evaluation of the role of the Library and of the resources which were needed to fulfil it. Under the watchful eye of Archbishop Fisher the Library buildings were restored and a new team of professional staff was engaged to take the Library forward into a new era. Archives had been accumulated at Lambeth Palace since the Middle Ages. Now the Library's role was expanded to serve as the record office of the Province of Canterbury, holding the archives of the Vicar-General of Canterbury, the Court of Arches, and Convocation, and likewise the records of the Faculty Office.

These developments in the 1950s have been followed by half a century of sustained activity. The collections have grown (the number of manuscripts, to give only one example, has quadrupled), and this growth has been matched by progress in cataloguing and in conservation, and by the number of readers who make regular use of its facilities. With gathering pace, electronic catalogues now open up the collections for worldwide public use via the Library's website, and the Library has gained an international reputation as a research centre focusing on the history of the Church of England and the Archbishopric of Canterbury in particular. In 2005 the collections of Lambeth Palace Library were officially designated by the Museums, Libraries and Archives Council as outstanding in national and international importance.

Amongst recent developments one of the most significant has been the transfer to Lambeth of the historic collections of Sion College Library, comprising 35,000 volumes of printed books from the fifteenth century to 1850, and over 200 manuscripts. Sion College Library was founded in the late 1620s for the benefit of the clergy in the City

of London. From the outset this was a working Library and contained standard works essential for the clergy — patristics, Church history, the acts of Church Councils, Bibles and commentaries. The collection reflected in particular the College's interest in biblical studies, and was particularly rich in texts in Hebrew and Greek. All were recorded in the great Book of Benefactors, which records the donations through the centuries by which the Library was formed. It is notable that the first printed book recorded as acquired by the College, in 1629, was the works of St John Chrysostom, in Greek as well as Latin. The earliest manuscripts acquired, also in 1629, were a group of Greek manuscripts collected and presented by Sir Paul Pindar, merchant and Ambassador at Constantinople, who also made gifts to the Bodleian Library. Sion College Library, like its sister library at Lambeth, was open for public use from an early date, and came to be regarded in the City of London as "the public library of this great metropolis", with wide-ranging collections reflecting the broad interests, religious and secular, of the clergy of the day. In 1710 it became a copyright library, with the right to claim a copy of each new book registered at Stationers' Hall. On the closure of Sion College Library in 1996 its early collections were transferred to Lambeth, and they were formally given to the Church Commissioners for the use of Lambeth Palace Library in 2006.

The marriage of the Lambeth and the Sion collections, once envisioned by Parliament in 1644, has thus become a reality. It has created a combined resource for the public benefit which has been described as the finest library ever possessed by the Church of England, including significant resources for Hellenic studies and for ecumenism.

Richard Palmer, Librarian and Archivist,
Lambeth Palace Library (1991-2010).

Constantinople and Canterbury: contact and collaboration

Humanist thought and the rediscovery of Classical scholarship percolated into England in the mid-fifteenth century. Under its influence scholars such as Thomas Linacre (c.1460–1524) and John Colet (c.1467–1519) travelled to Italy to imbibe the methods of the "New Learning" and to study Greek literature, while King Henry VIII's patronage of Greek studies led to his foundation of Regius chairs at Cambridge in 1540, and in Oxford six years later. Linacre and Colet's contemporary Erasmus of Rotterdam (1466–1536) was for a time Lady Margaret Professor of Divinity at Cambridge. Erasmus's critical appraisal of contemporary forms of church life and worship and his Greek-Latin edition of the New Testament published in 1516 were an essential precursor to the violent upheaval of the Reformation. Increasing anti-papalism was combined with the search for a new ordering of church life and doctrine, based on the norms of the first few centuries. Patristic texts were an essential tool in the debate; for the search for authentic tradition was impossible without evidence. The spoils of monastic libraries in England and Wales found their way into the hands of reformist clergy such as Archbishop Parker, who liberally endowed Corpus Christi, his Cambridge college, just as similar manuscript traffic had enriched the scholarly libraries of southern Europe after the fall of Constantinople in 1453.

In the first century of the Great Church's captivity, there was relatively little direct contact. Travel was difficult and travellers rare; and the Church in England was preoccupied with the conflicts of its own Reformation. This is not to say that there was no interest in things Greek. For, as has been noted elsewhere, the ancient language and literature were widely studied by English scholars including Queen Elizabeth I. Archbishop Cranmer had even drawn upon Orthodox liturgical material in his first *Book of Common Prayer* (1549); possibly for an epiclesis in the Eucharistic prayer, certainly for the prayer concluding the Litany, in the 1662 Book used at Morning and Evening Prayer and called the Prayer of St. Chrysostom. None of this, however, depended on contact with contemporary Greeks. It was not until half-way through the reign of Elizabeth I that official channels of communication with the Sublime Porte were opened, with the appointment in 1583 of William Harborne as the first fully accredited ambassador. This followed Harborne's earlier initiative in obtaining from the Sultan an agreement for the special protection of English merchants, which quickly gave rise to the Queen's chartering of the Levant Company. The founding of the Company was to have a momentous influence on the growth of relations between Orthodox and Anglicans in the following century, since the chaplains it recruited for service in its trading-posts at Constantinople (where the post was that of chaplain to the ambassador), Smyrna and Aleppo were for the most part theologians of intellectual curiosity and academic distinction.

The opening up of the eastern Mediterranean to travel and trade, in the context of the general expansion of entrepreneurial activity overseas in the latter part of Queen Elizabeth's reign, at last brought first-hand knowledge of the beliefs and practices of the Eastern Church to England. It was an opportune moment, for the defeat of the Spanish Armada in 1588 brought not only a profound sense of gratitude for divine intervention but a more worldly awareness of the lengths to which the Catholic powers would go to suppress the Reformation. Clearly, the Church of England needed theological allies as the Queen of England needed military assistance. Among the other Churches, Or-

thodoxy in particular seemed to offer the beleaguered Church a most desirable partner, a Church which spoke still the authentic language of the Fathers, apostolic and episcopal, above all non-papist. Usefully, it too was beleaguered and needed friends. The Church of England, of course, sat on the western side of the Great Schism over the nature of the Holy Trinity, believing that the Holy Spirit proceeded from both the Father and the Son, not simply from the Father. But it joined the Orthodox in its rejection of purgatory and prayers for the dead, and in more practical matters such as the administration of communion in both kinds, and using ordinary (that is, leavened) bread; and it could live with the Eastern Church's lack of precision or even equivocation over the issue of transubstantiation. Hence the great interest in Orthodoxy which arose among Anglicans, lay as well as clerical, in the early years of the seventeenth century, and which was sustained and enhanced in the generations which followed.

The first practical move, however, seems to have come from the Orthodox side, with an approach to Archbishop George Abbot in about 1615 by Patriarch Cyril Loukaris, who had himself studied in Venice and Padua, and had been turned towards Calvinism as a reaction to the threat to Orthodoxy posed there by the vigorous endeavours of the Jesuits, only to find the same endeavours pursued with the same relentless vigour in Constantinople itself. Faced by such well-drilled opponents, Loukaris asked Abbot, who shared his Calvinist leaning, to provide access for promising young Greek clergy to educational opportunities of a quality that they could no longer find in their homeland: in Oxford, they would not only be trained in theology but be taught to think and to argue — to fight the Jesuits on their own ground. In 1617 Abbot wrote to Loukaris, suggesting that he send four young theology students to England. The Patriarch sent one Metrophanes Kritopoulos, already a monk of Athos, probably in 1621. He duly went to Abbot's old college, Balliol, where he joined another Greek, Christophoros Angelos, who had been comfortable there for a decade. Though Kritopoulos did well at Balliol and was a popular figure in the Bodleian Library, by 1623 his relationship with Abbot had soured to the extent that the latter was moved to write a letter of complaint about his *protégé* to James I's ambassador in Constantinople, Sir Thomas Roe. However, his English experience evidently did his career no harm, for Kritopoulos later went on to become Bishop of Memphis and then Patriarch of Alexandria.

A few years later, Archbishop Laud was to have a happier experience. In the late 1630s Cyril Loukaris sent him one Nathaniel Konopios, who entered Balliol in 1639 with the support of both the Archbishop and King Charles I and graduated early in 1643, by which time the English Civil War was in progress. After a brief interval in Leiden, Konopios returned to Oxford to a minor canonry of Christ Church, obtained for him by Laud — from which, however, as a Royalist he was expelled by the Parliamentary commissioners in 1648. Gathering up a useful treasury of books, he returned home, and in due course became Archbishop of Smyrna. In both his case and that of Kritopoulos, as between Loukaris and Abbot, there is no hint of mutual unacceptability of the two Churches' orders.

Relations such as these had the effect of encouraging a number of Anglican divines to think in terms of rapprochement, perhaps even union, with the Eastern Church. It was an interest further nourished and reinforced by contact with the Orthodox in their own territory enjoyed by a succession of English travellers, embassy chaplains, diplomats and merchants of the Levant Company. One of the most significant of these was

Isaac Basire de Preaumont, a Huguenot who settled in England before the Civil War and who was briefly Archdeacon of Northumberland. Basire spent a year as chaplain in Constantinople and travelled in the Near East during the years 1650–54, where his enthusiasm for the Anglican Church — according to Evelyn he regarded it as "for purity of doctrine, substance, decency and beauty, the most perfect under heaven" — made him a virtual missionary "planting the Church of England in divers parts of the Levant and Asia", while at the same time he made himself familiar with the beliefs and practices of the Orthodox. Better known are Thomas Smith and his successor in the role of embassy chaplain, John Covel, as well as Sir Paul Rycaut, consul in Smyrna, who each wrote an account of the beliefs and practices of the Greek Church (and Smith in addition collected material for a detailed treatment of Cyril Loukaris, whose downfall and judicial murder he fastened upon the Jesuits). Their books were eagerly devoured in the lay world. But the growth of interest and sympathy began much earlier. It was given powerful impulse by such as Sir Thomas Roe; and it is not irrelevant that Archbishop Abbot's own brother Maurice was a merchant of the Levant Company. Such people were invaluable caterers to the insatiable appetite for patristic manuscripts from the great libraries of Mount Athos, Patmos and elsewhere.

A more "official" perspective was provided by the theological interest of successive Anglican prelates: Archbishop Abbot was not alone in this. Indeed, the instinctive sympathy of Anglican for Orthodox is already palpable, though not yet explicit, in the writings of his contemporary Lancelot Andrewes, successively Bishop of Chichester, Ely, and finally Winchester, under James I. It can be followed implicitly or explicitly in the writings of several learned bishops of the seventeenth century. Moreover, as we have seen in the case of Isaac Basire, the enforced diaspora of the Civil War brought contacts which would not otherwise have been made. In April 1657, for instance, John Cosin, ejected from the Mastership of Peterhouse, Cambridge, and the Deanery of Peterborough, and now in exile as chaplain to the Protestant element of Queen Henrietta Maria's court in Paris, there fell in with Metropolitan Cyril of Trebizond, a follower of Loukaris whose anti-papist stance he shared. Having observed the Metropolitan celebrating the Greek Liturgy of St John Chrysostom before the widowed Queen, Cosin found the opportunity for a series of deep and reassuring discussions with him, covering all those nagging issues which so exercised the Anglican Protestant mind — transubstantiation, the invocation of saints, purgatory and prayers for the dead. Cosin concluded that in all material areas Anglicans and Orthodox were at one. When three years later, at the Restoration, he was appointed to the influential see of Durham, where he at once took Basire as a close colleague, his view of the Greeks achieved even greater significance. By the later years of the century, however, such sympathetic prelates as John Pearson of Chester and Peter Gunning of Chichester were becoming concerned at the swing of the Orthodox pendulum, from Loukaris's Calvinist leanings to a new closeness to Rome: the Synod of Bethlehem in 1672 would have become an insuperable barrier to closer union, even if the Orthodox themselves, on closer inspection, had not found themselves repelled by certain aspects of the Anglican stance. But for the moment, in the 1670s, the cry was for first-hand knowledge. Smith and Rycaut were in demand, their books on the "present state" of the Greek Church eagerly reprinted and devoured.

Better still was a captive archbishop. It was at this point that Smith, travelling to Paris in 1676, made contact with Joseph Georgirenes, formerly Archbishop of Samos

and Ikaria, and persuaded him to come to England to lend his weight to two projects, the establishment of a Greek church in London and a Greek College in Oxford. For both of these projects Georgirenes sought the support of Archbishop Sancroft, and we know that in the first case he was successful, gaining in addition the good-will of King Charles II and his brother the Catholic Duke of York, the sternly Protestant Bishop of London, and the episcopacy and aristocracy at large. Funds were raised, and the church was built in Greek Street, Soho. But it carried the seeds of its own destruction. For the Bishop of London insisted on its operation according to Protestant rules, without icons or prayers to saints, let alone transubstantiation, and when the Patriarch heard of it he demanded conformity with the more Catholic-inclined stance of the Orthodox at that time. The result was closure within five years. As to the college in Oxford, Archbishop Sancroft received from Georgirenes a petition for his help in supporting an intake of "about 12 Schollers out of Greece" to be "grounded in the true Doctrines of the Church of England ... and so returne into Greece aforesaid to preach the same". Sancroft"s response is unknown. But two decades later the attempt was renewed by Dr Benjamin Woodroffe, Canon (and briefly Dean) of Christ Church. This time it succeeded, and for a few years, from 1699 to 1705, Greek students came to live and work alongside their English counterparts, in a section of what was to become Worcester College. Again it foundered, however, from a combination of student disaffection and patriarchal disapproval. And, for the moment, the two Churches went their separate ways.

But informal links and academic endeavour continued, notably in the field of biblical scholarship. Joseph Dacre Carlyle (1759–1804), Professor of Arabic at Cambridge, was attached for a short time to Lord Elgin's mission at Constantinople and, between 1799 and 1801, he and a colleague, Dr Philip Hunt, undertook a tour of the eastern Mediterranean and Asia Minor collecting manuscripts for a proposed new edition of the New Testament. Robert Curzon's evocative memoir of manuscript collecting, *Visits to Monasteries in the Levant* (1849) gives a vivid, though slightly later, picture of the conditions which Carlyle and Philip Hunt would have found on their travels. Originally, Carlyle had envisaged involving a team of scholars in the work of collation, which he described as "the true basis of Biblical Criticism", but death put an end to his hopes. In 1806 his haul of manuscripts was bought by Archbishop Manners-Sutton and deposited in the Library of Lambeth Palace. The collations surviving among the Lambeth collections have been ascribed to Dr Charles Burney, whose vast private library was later acquired by the British Museum.

Perhaps the most significant English work on Orthodoxy after those of Covel and Smith in the early eighteenth century was John Mason Neale's *History of the Holy Orthodox Church* (London 1849–50), though Neale's English translations of Orthodox hymns probably reached a far wider public and continue to be sung to this day. Neale, a priest much influenced by the Oxford Movement and an antiquarian scholar, was one of the founders, in 1864, of the Eastern Churches Association, later known as the Anglican and Eastern Churches Association. This had as its aims "to inform the British public as to the state and position of the Eastern Christians, to make known the doctrine and principles of the Anglican Church to the Christians in the East, and to take advantage of all opportunities for intercommunion with the Orthodox Church and friendly intercourse with the other ancient Churches of the East, and to assist as far as possible the Bishops of the Orthodox Church in their efforts to promote the spiritual welfare and the education

of their flocks". Members of the Eastern Churches Association were also instrumental in setting up the Committee on Inter-Communion with the Orthodox Eastern Churches of the Convocation of Canterbury.

The First World War and the Russian Revolution were a turning point for Anglican relations with the Orthodox world. Many Russian emigrants fled to Western Europe and North America taking their faith and traditions with them. New nation states had already emerged in the Balkans in the course of the nineteenth century as the Ottoman Empire declined and many Church leaders looked to the Archbishop of Canterbury, Randall Davidson, as a powerful ally in the uneasy negotiation of Church-State relations. His introduction to Orthodoxy had been as a young man, while chaplain to Archbishop Tait between 1877 and 1883, and his commitment to closer friendship can be traced to that time. His appointment to the deanery of Windsor had brought him within the royal circle, where he became a trusted friend and confidant of Queen Victoria and a person of influence within the corridors of power. Davidson's successful appeal to the Foreign Secretary, Lord Curzon, for the Ecumenical Patriarchate to remain in its ancient home, Constantinople, bears witness to this. He also actively took up the cause of the persecuted Christian populations of Russia, Asia Minor and the Near East. Closer links were fostered by the Lambeth Conference of 1920 and Davidson's efforts were crowned when the Ecumenical Patriarch Meletios IV wrote, in September 1922, with news of his Holy Synod's provisional acceptance of Anglican orders.

Much of the groundwork for this development was due to the efforts of Davidson's adviser, Canon John Douglas, editor of the quarterly review *The Christian East* and an indefatigable early ecumenist. Douglas's papers at Lambeth Palace Library comprise ninety-nine volumes of correspondence with priests and patriarchs throughout the Balkans, Russia and the Middle East, cuttings from foreign newspapers dealing with the state of the Orthodox Church, and a rich collection of photographs. From 1933 until 1945 he was honorary general secretary of the Church of England Council on Foreign Relations, formalizing a role which he had held *de facto* for many years.

Provisional recognition of Anglican orders was followed, in 1925, by a joyful celebration at Westminster Abbey of the sixteenth centenary of the Council of Nicaea at which the Ecumenical Patriarch was present, together with other Orthodox guests. Three years later the Fellowship of St Alban and St Sergius was founded, having as its object to "pray and to work for Christian unity, and [provide] opportunities for Orthodox Christians and Christians of Western traditions to meet one another, and so to deepen their understanding of each other's spirituality, theology and worship". The Fellowship, with its journal *Sobornost* and its regular meetings, both in Britain and abroad, continues to foster that aim.

Three hundred and fifty years after the first contact between Archbishop Abbot and Patriarch Cyril Loukaris, Archbishop Ramsey's friendship with Patriarch Athenagoras proved a turning point in ecumenical relations. Theirs was a relationship of deep affection, and the signing of a Common Communiqué in November 1967 brought great and lasting joy to both of them. Their sponsorship of the Anglican-Orthodox Joint Doctrinal Discussions, which began in 1973 and had among its members Bishop, later Archbishop, Runcie has led to the publication of three Agreed Statements, the most recent of which was published in 2006 by what is now called the International Commission for the Anglican-Orthodox Theological Dialogue. The Patriarch's untimely death after

a fall was a cause of great sorrow for Archbishop Ramsey, who immediately cancelled his official engagements in order to be present at his funeral; a gesture which may have had more weight than theological statements.

From the 1970s onwards, a flood of publications in English on aspects of Orthodox doctrine and worship, on icons (including Archbishop Rowan Williams's books *Ponder these things: praying with icons of the Virgin* and *The dwelling of the light: praying with icons of Christ*) and on the Jesus Prayer have opened great spiritual riches to an increasing number of Anglicans, leading to friendship and understanding on a different level from that of the official dialogue. There will continue to be much theological discussion on doctrinal issues and on issues of Church order. But much more can be accomplished by a common desire to do the will of the Father and to love one another in His Name.

† John Barron, former Master of St Peter's College, Oxford,
and Trustee of Lambeth Palace Library.
Clare Brown, Archivist, Lambeth Palace Library.

Provenance and Sub-Collections

The manuscripts fall into two basic categories: those from the main manuscript collection of Lambeth Palace Library, numbered in a single accession sequence, and those from the collection of Sion College, transferred to Lambeth Palace in 1996, which retain the numbers they bore in their former home. The principal group of Greek manuscripts in the main collection, numbering twenty-five, are those brought from the eastern Mediterranean in 1800–1 by Joseph Dacre Carlyle, chiefly for the purposes of a proposed new edition of the Greek New Testament.

However, both institutions had been acquiring Greek manuscripts since the early seventeenth century, through channels closely associated with the relations between the Anglican and Orthodox Churches and with the English diplomatic and commercial establishments in the Ottoman Empire. The earliest acquisition by LPL was MS. **461**, containing George Scholarios's first treatise on the Procession of the Holy Spirit, left to the library by Archbishop George Abbot (1611–33). The precise circumstances of its acquisition by Abbot are unknown, but presumably formed part of the important contacts between Abbot and Cyril Loukaris, Patriarch of Alexandria (1601–20) and later of Constantinople (1620–38). Loukaris was attracted to Calvinist theology and sought Anglican help in combating Catholic proselytism among the Orthodox. This initiative coincided with a surge of Anglican interest in the possibility of bolstering Protestant arguments against Rome by forming a common front with the ancient non-papal tradition of the Orthodox Church.[1] The subject of the manuscript, the principal theological bone of contention in the schism between East and West, was of obvious significance in this context. It had formerly been owned by the previous Patriarch of Alexandria, Meletios Pegas (1590–1601), whom Loukaris had served as *synkellos*.

Around the same time, the first Greek manuscripts to enter the Sion College collection were acquired by Paul Pindar, a merchant of the Levant Company who served as English Consul in Aleppo (1609–11) and then Ambassador to Constantinople (1611–20).[2] This combination of activities was typical for this period, in which English diplomatic representation in the Ottoman Empire was largely entrusted to the Levant Company. Besides his role in commercial and strictly diplomatic affairs, Pindar was involved as an intermediary in the contacts between Loukaris and Abbot, and in efforts to counter the Jesuit bid to bring the Orthodox Church into the Roman obedience.[3] While Consul in

1 W. B. Patterson, *James VI and I and the Reunion of Christendom* (Cambridge 1997), pp. 199–219; *idem*, 'Cyril Lukaris, George Abbot, James VI and I and the beginning of Orthodox-Anglican relations', *Anglicanism and Orthodoxy: 300 years after the "Greek College" in Oxford*, ed. Peter M. Doll (Oxford 2006), pp. 39–55. See also Nil Pektas, *The first Greek Printing Press in Constantinople (1625–1628)* (unpublished PhD thesis, Royal Holloway, University of London, 2014).

2 He had previously served in Constantinople as secretary to Henry Lello (Ambassador 1597–1607). On Pindar's tenure in Constantinople, see Alfred C. Wood, *A History of the Levant Company* (Oxford 1935), pp. 81, 84, 251; Peter Mundy, *The Travels of Peter Mundy in Europe and Asia 1608–1667*, vol. 1, *Travels in Europe 1608–1628*, ed. Richard C. Temple (Cambridge 1907), pp. 175–179.

3 Patterson (2006), pp. 44–45; Colin Davey, 'Metrophanes Kritopoulos and his Studies at Balliol College from 1617 to 1622', *Anglicanism and Orthodoxy: 300 years after the "Greek College" in Oxford*, ed. Peter M. Doll (Oxford 2006), pp. 57–77 at pp. 59–60. Immediately on his return to

Aleppo he had acquired a considerable number of manuscripts in Middle Eastern languages on behalf of Thomas Bodley, then engaged in assembling his library for Oxford University.[4] His Greek manuscripts were presumably gathered during his time in Constantinople; one was evidently acquired by him or for him in Chios, a commercial centre whose consulate was at that time the third major English diplomatic legation in the region along with Constantinople and Aleppo.[5] He donated five to Sion College on its foundation, four of which (MSS. **Sion L40.2/G4**, **G5**, **G6** and **G7**) remain in the collection.[6] One of these (**G4**) was a Gospel lectionary, while the others were largely patristic in content, comprising homilies of John Chrysostom (**G5**), orations of Gregory of Nazianzus (**G7**) and a miscellany including the work of John of Damascus on heresies and other texts concerning heresy and conversion, along with works of chronography and laws (**G6**). His donation also included a manuscript containing the work of John Klimakos, which was still in Sion College in 1658, but which is not recorded among the books saved from the college when it was burned, with the loss of about a third of its library, in the Great Fire of London.[7]

The chaplaincies attached to the English diplomatic missions in the eastern Mediterranean were attractive postings for clergymen of scholarly interests.[8] One of these, Philip Traherne, served in 1669–74 as chaplain in Smyrna, the port to which the consulate formerly in Chios had been transferred.[9] On his return to England in 1675 he brought with him MS. **528**, a Greek Gospel book which he had acquired from the library of the Metropolitan of Ephesos and which he donated to LPL in 1680. With it he gave MS. **528 B**, containing his own collation of its text.

Another Anglican chaplain in the region was responsible for further acquisitions by Sion College in the eighteenth century. Thomas Payne served repeatedly as chaplain in

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England in 1620, Pindar was "deteyned and entertained" by Abbot on his way from Dover to London (Mundy, pp. 135–136). In 1623 he was entrusted by Abbot with the care of Loukaris's protégé Metrophanes Kritopoulos, later Patriarch of Alexandria (1636–9), who had been sent to study theology at Oxford as part of the cooperative effort against Jesuit proselytism, but with whom Abbot had become exasperated. Davey, p. 72.

4 Colin Wakefield, 'Arabic manuscripts in the Bodleian Library: the seventeenth-century collections', *The "Arabick" Interest of the Natural Philosophers in Seventeenth-Century England*, ed. G. A. Russell (Leiden 1994), pp. 128–146 at p. 129.

5 Wood, pp. 15, 72–73. This was MS. Sion L40.2/G4. Other manuscripts were acquired in Chios in this period by French diplomats. Sonia P. Anderson, *An English Consul in Turkey: Paul Rycaut at Smyrna 1667–1678* (Oxford 1989), pp. 16, 170.

6 The college opened in 1630, but its library was already being assembled in the previous year, and the donation of Pindar's manuscripts appears in the college Benefactors' Book under 1629. LPL, MS. Sion L40.2/E64, p. 2.

7 LPL, MS. Sion L40.2/E64, p. 2; MS. Sion L40.2/E4, f. 48v; MS. Sion L40.2/E5; MS. Sion L40.2/E58. However, it was also not included in a list of books lost in the fire. LPL, MS. Sion L40.2/E117.

8 Natasha Glaisyer, *The Culture of Commerce in England, 1660–1720* (Woodbridge 2006), pp. 74–82.

9 Anderson, pp. 102–104.

Constantinople, including the periods 1718–36 and 1744–5.[10] During this time he acted as agent for Archbishop William Wake (1716–37) in the acquisition of some of the Greek manuscripts which make up the extensive collection later bequeathed by Wake to Christ Church College, Oxford.[11] Payne also presented two Greek Gospel manuscripts to the Duke of Marlborough in 1738.[12] In addition to these, he acquired on his own account MSS. Sion **L40.2/G1**, **G2**, **G3**, **G10** and **G11**, comprising two Gospel lectionaries (**G1**, **G2**), a Gospel Book (**G3**), a Menaion (**G10**) and a religious miscellany (**G11**). These he sent home to his nephew, and on the latter's death they were inherited by his son Edward Payne, a tenant of Sion College who donated them to its library in 1777.[13]

William Wake's acquisition of manuscripts was aided by his contacts with Chrysanthos Notaras, Patriarch of Jerusalem (1707–31), concerning ecclesiastical relations, in which Thomas Payne was also involved. In the early eighteenth century Notaras, who had studied in England, had been in contact with the Non-Jurors, those Anglican clergy who had refused to swear allegiance to William and Mary in 1689 and remained thereafter in schism from the established Church. In 1716 they approached Notaras to discuss the possibility of establishing communion between their own dissident group and the Orthodox Church. Negotiations continued without positive result for some years, attracting the interest of Tsar Peter the Great, until in 1724 Thomas Payne became aware of the correspondence and reported it to Wake. The following year the Archbishop wrote in protest to Notaras and brought about the scheme's termination.[14] Notaras's main representative in negotiations with the Non-Jurors had been Arsenios, Metropolitan of the Thebaid, who resided in Russia during the later years of the intrigue. His go-between in England was a relative of his, the priest Bartholomew Cassano, who became chaplain to the Russian embassy and evidently maintained contacts with the Non-Jurors even after the collapse of the negotiations.[15] In 1732 he presented MS. **2794**, a religious *florilegium* containing patristic excerpts, anti-Jewish dialogues and catechetical texts, to the

10 British Library, Add. MS. 33085, *passim*; Add. MS. 23817, f. 23r-v; Add. MS. 23818, f. 222r-v; Add. MS. 23819, f. 76r-v; Add. MS. 23820, f. 505r-v; Thomas Payne, *A Sermon Preach'd before the Right Worshipful the Deputy Governour and the Company of Merchants Trading to the Levant Seas: at St Peter's Poor in Broadstreet, May 13, 1718* (London 1718); Nigel and Caroline Webb, *The Earl and his Butler in Constantinople: the secret diary of an English servant among the Ottomans* (London 2009), *passim*.

11 *The Gentleman's Magazine* 1 (May 1731), p. 217; Otto Demus and Irmgard Hutter, *Corpus der byzantinischen Miniaturenhandschriften*, 5 vols. (Stuttgart 1977–97), vol. 4.1, p. xxxix.

12 British Library, Add. MS. 32051, f. <II>r; Caspar René Gregory, *Textkritik des Neuen Testaments*, 3 vols. (Leipzig 1900–9), vol. 1, p. 214 (no. 701), p. 468 (no. 5).

13 LPL, MS. Sion L40.2/E96, f. 214v.

14 Ann Shukman, 'The Non-Jurors, Peter the Great and the Eastern Patriarchs', *Anglicanism and Orthodoxy: 300 years after the "Greek College" in Oxford*, ed. Peter M. Doll (Oxford 2006), pp. 175–191; Steven Runciman, *The Great Church in Captivity: A Study of the Patriarchate of Constantinople from the Eve of the Turkish Conquest to the Greek War of Independence* (Cambridge 1985), pp. 310–319; Demus and Hutter, pp. xxxix–xli.

15 Runciman, p. 318.

Rev. Thomas Wagstaffe (Jr), son of one of the Non-Juror bishops and a significant figure in the movement himself. It is not clear who subsequently owned this manuscript prior to its acquisition by LPL in the twentieth century. On a visit to Rome in 1738–9, Wagstaffe collated variant New Testament readings in a number of manuscripts, which he sent to another clergyman, John Berriman, who later donated the manuscript to Sion College (MS. **Sion L40.2/E13**).

The British embassy in Constantinople formed the springboard for the extensive acquisition of manuscripts by Joseph Dacre Carlyle, Professor of Arabic at Cambridge, whose ambitious scholarly and religious interests included the dissemination of the Bible in Arabic with hopes of winning converts in the Ottoman Empire, and the production of a new critical edition of the New Testament. In furtherance of his goals, he secured a position on the staff of the newly-appointed Ambassador to Constantinople, Lord Elgin, and accompanied him to his post in 1799, remaining in the East until 1801. Besides seeking texts in Middle Eastern languages, he aimed to acquire as many early Greek New Testament manuscripts as possible for his edition project, and was also eager to search for hitherto undiscovered classical texts which he believed might exist in Greek ecclesiastical libraries or in those of the Ottoman Sultanate or of the aristocratic Greek families of Constantinople. In these enterprises he was assisted at various points by another member of Elgin's party, Dr Philip Hunt.

Besides buying numerous books in Middle Eastern languages in the city's bazaars, Carlyle investigated Greek aristocratic and monastic libraries in the city and those of the Ottoman Sultanate, finding little to interest him. He also examined the rich collection of the Orthodox Patriarch of Jerusalem Anthimos (1798–1808), who at that time resided in the Ottoman capital, and took an inventory of its contents. Most fruitful for his objectives were the libraries of the monasteries of the Princes' Islands, a short distance from the city in the Sea of Marmara. Here he was able to acquire as many as eighteen New Testament manuscripts, which he marked with serial numbers beginning with the letter "I" for "Islands".[16] This group may also include manuscripts acquired from the Aegean islands.[17] These acquisitions included six Gospel Books (MSS. **1175**, **1176**, **1177**, **1178**, **1179** and the former LPL MS. 1180 (I.1–6)), five Acts and Epistles Books (MSS. **1182**, **1183**, **1185** and the former LPL MSS. 1181 and 1184 (I.7–11)), three Gospel lectionaries

16 British Library, Add. MS. 27604, ff. 89r–131v; Robert Walpole, *Memoirs Relating to European and Asiatic Turkey: edited from manuscript journals* (London 1817), pp. 160–193.

17 No specific mention of any acquisitions in the Aegean, or even of visits to libraries there, has been found in Carlyle's own writings, but Hunt would later refer to the collection as including manuscripts "collected by Mr. Hunt and Mr. Carlyle in the Islands of the Archipelago, and of the Sea of Marmara" (H. J. Todd, *An Account of Greek manuscripts, chiefly Biblical, which had been in the possession of the late Professor Carlyle, the greater part of which are now deposited in the Archiepiscopal Library at Lambeth Palace* (London 1823), p. 37). Carlyle stopped at Rhodes (for almost two weeks), Kos, Samos and Chios during his return by sea from Jerusalem in 1800, and could have made acquisitions there. However, since Hunt did not accompany Carlyle on this journey, nor perhaps on all of his visits to the Princes' Islands, he may not have known precisely where all of the manuscripts of the "I" group had come from, so it remains uncertain whether any in fact came from the Aegean as he suggests. The two men stopped at Tenedos and Lemnos on their journey to Mount Athos, but evidently did not visit any libraries there.

(MSS. **1187**, **1188**, **1189** (I.14–16)) and two Acts and Epistles Lectionaries (MSS. **1190**, **1191** (I. 17–18)). Carlyle also acquired a copy of the Pauline Epistles and one of the Book of Revelation which were found to be portions of the same original manuscript and have since been bound together (MS. **1186** (I.12–13)).

Of these, three Gospel Books are known to have come from the Monastery of the Holy Trinity on the island of Chalke (MSS. **1176**, **1178**, **1179**), one Gospel lectionary from the Monastery of St George on the same island (MS. **1189**) and one Acts and Epistles Book from the Church of the Prodromos on the island of Antigone (MS. **1185**).[18]

In the spring of 1800 Carlyle travelled by land and sea to Jerusalem and spent about ten days in and around the city, visiting monastic and other libraries, including that of the ancient Monastery of St Sabas. There he was permitted to borrow six manuscripts to take with him to the Patriarch in Constantinople and ask his permission to take them to England.[19] Having returned to Constantinople by sea, he secured the agreement of Patriarch Anthimos to the loan of six manuscripts belonging to St Sabas. These were to be sent to England for examination, to be returned on demand, as stipulated in a surviving copy of the receipt that was given by Carlyle and Hunt.[20] They included five New Testament manuscripts, marked by Carlyle with serial numbers beginning with the letter "S", which was later supposed to stand for "Syria" but may well actually denote "St Sabas". These comprised one Gospel Book (MS. **1192** (S.1)), one Gospel lectionary (MS. **1193** (S.2)), one combined Gospel and Acts and Epistles lectionary (MS. **1194** (S.3)), and two Acts and Epistles lectionaries (MSS. **1195**, **1196** (S.4–5)). The loan from St Sabas also included a manuscript containing works of Libanios and other classical texts (the former LPL MS. 1206).[21]

A perplexing contradiction arises between the receipt (and the actual content of the manuscripts of the "S" group) and letters written by Carlyle after his visit to St Sabas. These likewise give the number of manuscripts he had borrowed as six, but identify them as "two Copies of the Gospels; one of the Epistles; two Books of Homilies and Apostolical Letters, which I took for the sake of the quotations; and a Copy of the Sophist Libanius". The mystery is deepened by the fact that Carlyle explicitly states that the manuscript containing the Acts and Epistles was the only one of that content which he had found in St Sabas at all.[22] The only apparent way of resolving this without dismissing either source would be to suppose that two of the Acts and Epistles manuscripts eventually borrowed by Carlyle were temporarily in the Patriarch's keeping in Constantinople and lent by him there, but still officially reckoned as part of the St Sabas collection. It

18 MS. **1189** is known to have been donated to the Monastery of St George by one Ioannes Aleuras in 1618; MS. **1178** was presumably acquired by Holy Trinity subsequent to a recorded seventeenth-century rebinding on the island of Kos.

19 Walpole, pp. 162–163, 183.

20 The National Archives, FO 78/81, f. 56r (Document 1 below).

21 The receipt itemises these manuscripts, besides the Libanios, as two Gospels and three Acts and Epistles, without distinguishing between Books and lectionaries. The combined lectionary MS. **1194** was evidently categorised under the Acts and Epistles.

22 Walpole, pp. 162–163, 183.

may be doubted, however, that even in such a case Carlyle would not have classed them along with the others he borrowed in Constantinople, rather than with those he had actually brought from St Sabas. In any event it is evident that Carlyle did not ultimately convey any manuscripts of homilies to England.

Anthimos also lent Carlyle a number of manuscripts from the library of the Metochion of the Holy Sepulchre, his residence in Constantinople, likewise listed in the receipt. These included two books of Psalms and Old Testament lections (the former LPL MSS. 1198 and 1202), which Carlyle apparently marked respectively "Ψ" for "Ψαλτήριον" ("Psalter") and "LVT", for "Lectiones ex Veteri Testamento", and a Latin manuscript of Eutropios.[23] There were also three Gospel manuscripts listed in the receipt which Carlyle marked with serial numbers beginning "C" for "Constantinople". Some difficulty arises from this: Carlyle also brought back a fourth manuscript marked "C", containing the Acts and Epistles, and Hunt would later identify all four as having come from the Patriarch of Jerusalem.[24] The omission of this manuscript from the receipt suggests that it may have come from some other source, or it may have been borrowed from the Patriarch later than the drafting of the receipt.

In the course of his travels Carlyle also acquired a number of other Greek manuscripts, from unspecified sources, containing brief apocryphal texts (MS. **1197**), a vernacular Greek chronicle (MS. **1199**), and classical works of Dionysios Periegetes and Aeschylus (MS. **1203**), Pseudo-Aristotle and Plutarch (MS. **1204**), Lycophron (MS. **1205**) and Demosthenes (MS. **1207**).

Carlyle returned home in spring 1801, along the way visiting the libraries of Mount Athos together with Hunt, but not making any fresh acquisitions there.[25] He set about distributing many of the New Testament manuscripts to scholarly clergymen who would record the variant readings for collation. The booklets containing the fruit of these labours were later acquired by LPL, and are now bound together, along with a copy of the booklet which Carlyle distributed to his assistants outlining the task and the methodology to be used (MS. **1259**). The latter text stresses the importance of completing the work in a timely fashion, as some of the manuscripts would have to be returned to the Patriarch of Jerusalem as and when required.

Carlyle died in 1804, bringing work on his planned edition of the New Testament to a halt at an early stage. His goods were inherited by his sister Maria, who sold the bulk of his Oriental manuscripts to the East India Company. Regarding the Greek manuscripts she consulted with Hunt, who refused her offer of a share of the collection as

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23 The contents of MS. 1198 are identified by Todd as "*Lectiones ex Psalmis et Prophetiis Vet(eris) Test(amenti)*", those of 1202 as "*Lectiones ex Veteri Testamento*" (Todd (1823), pp. 53–54). The receipt characterises them both as Psalters ("Δύω Ψαλτήρια"), but the more detailed descriptions given by Todd, consistent with Carlyle's reported markings, are probably to be preferred. The National Archives, FO 78/81, f. 56r (Document 1 below).

24 Todd (1823), pp. 36–37, 41–43.

25 British Library, Add. MS. 27234; Add. MS. 27604, ff. 1r-88v; Alkis Anghelou, 'J. D. Carlyle's journal of Mount Athos (1801)', *Ὁ Ἐρανιστής* 14 (1965), pp. 33–75; Walpole, pp. 194–220; Michael E. Martin, 'Two Cambridge Orientalists on Athos', *Byzantine and Modern Greek Studies* 26 (2002), pp. 149–77.

Carlyle's colleague in acquiring them, and recommended that she approach the Archbishop of Canterbury Charles Manners-Sutton (1805–28) about the possibility of his purchasing them. The sale was negotiated and in 1806 a total of thirty-six manuscripts were deposited in LPL, thirty-four of them Greek together with a Syriac Psalter (MS. 1200) and an Arabic Gospel book (MS. 1201).[26] Maria Carlyle retained the Latin Eutropios as a memento. Hunt confirmed that a number of the manuscripts had merely been borrowed from the Patriarch of Jerusalem, but the only ones that he explicitly identified as such were the four marked "C". These were not included in the purchase but were deposited in the library pending their recall; they were therefore not entered in the catalogues or assigned LPL manuscript numbers.[27]

In April 1813 the then Patriarch of Jerusalem Polykarpos (1808–27) wrote to Robert Liston, the British Ambassador in Constantinople, asking him to send word to England calling for the return of the borrowed manuscripts; this letter and the accompanying copy of Carlyle and Hunt's receipt were sent on to London.[28] The Permanent Under-Secretary at the Foreign Office, William Hamilton, apparently wrote to Hunt the following year, and Hunt to Archbishop Manners-Sutton, but no concrete action followed.[29] Having received no positive response, the Patriarch made a further approach to the Ambassador, prompting Hamilton to write in March 1816 to the Archbishop, sending him translations of Polykarpos's letter and the receipt. These erroneously gave the number of Gospel manuscripts from the Metochion in Constantinople as two rather than three.[30] Maria Carlyle was also contacted regarding the return of the Eutropios, which she sent to Hamilton in December.[31] Following a third approach through the embassy, in March 1817 Hamilton directed a further enquiry to the Archbishop.[32] He responded that while the four "C" manuscripts were known to have come from the Patriarchate and the Old Testament and Libanios manuscripts were readily identifiable by their content, Hunt and Maria Carlyle had been unable to supply any information in response to his requests to help identify the remaining New Testament manuscripts. He would therefore select by subject one Gospel and two Acts and Epistles manuscripts from the remainder of the collection to complete the set detailed in the translated documents. These were all taken from the Islands sub-collection. The manuscripts provided by Maria Carlyle

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26 This number was subsequently reduced to 33 because of the binding together of I.12 and I.13 to become the present MS. **1186**.

27 Todd (1823), pp. 23–43.

28 The National Archives, FO 78/81, ff. 54r–57v; Documents 1 and 2 below.

29 National Library of Scotland, MS. 5645, ff. 211v-212r.

30 The National Archives, FO 78/87, ff. 29r–32v. Hunt, who had apparently written other letters on the subject to Manners-Sutton and Hamilton in the interim, was prompted by the Patriarch's protest to approach the Archbishop in person. National Library of Scotland, MS. 5645, ff. 212v-213r.

31 The National Archives, FO 78/87, ff. 59r–60v; National Library of Scotland, MS. 5645, f. 213r.

32 The National Archives, FO 78/89, ff. 101r–109av.

and the Archbishop were presented to the Patriarch by Robert Liston, then returning to his post in Constantinople.[33]

Polykarpos subsequently ordered the eleven returned or substituted manuscripts to be placed in the new library lately established to house his collection in Jerusalem.[34] Of these, the identities of six in the Patriarchal Library of Jerusalem (PLJ) have been established. These are the returned Eutropios (PLJ MS. Taphou 27), Libanios (PLJ MS. Taphou 79, formerly LPL MS. 1206), and two of the Gospel Books from Constantinople (PLJ MS. Taphou 59, formerly Carlyle C.1, and PLJ MS. Taphou 49, formerly Carlyle C.4), along with two of the three substituted manuscripts from the islands, a Gospel Book (PLJ MS. Taphou 139, formerly Carlyle I.6 = LPL MS. 1180) and an Acts and Epistles Book (PLJ MS. Taphou 462, formerly Carlyle I.10 = LPL MS. 1184).[35] The current identities of the other five remain unknown: the Psalter and Old Testament lection manuscripts (formerly LPL MSS. 1198 and 1202), the other Gospel manuscript from Constantinople and the Acts and Epistles also from Constantinople (formerly Carlyle C.2 and C.3) and the other substituted Acts and Epistles from the islands (formerly Carlyle I.11 = LPL MS. 1181).

Prior to the return of these manuscripts to the Patriarchate of Jerusalem, certain of them had been examined along with other Greek manuscripts in LPL by the scholar Charles Burney, who later donated or bequeathed his notes on them to the library. These include descriptions of a number of the Gospel Books and collations of their variant readings (MSS. **1223**, **1224**), and descriptions of the Libanios and Demosthenes manuscripts (MS. **1255**).

At some point between the purchase of the Carlyle collection and the compilation of the 1812 catalogue, Archbishop Manners-Sutton added another acquisition to the library, its only Old Testament manuscript, an Octateuch, MS. **1214**. Its most recent known previous owner was Alexandros Konstantinou, a member of one of the aristocratic Greek or Hellenised families of Constantinople, who had a copy of this manuscript produced in 1743.[36]

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33 The National Archives, FO 78/89, ff. 131r-v, 142r–144v; Todd (1823), pp. 68–70. The episode generated hostile comment, notably in the review of Robert Walpole's *Memoirs Relating to European and Asiatic Turkey* (in which some of Carlyle's letters and excerpts from Hunt's journals were published) which appeared in *The Quarterly Review* 19 (April, July 1818), pp. 233–246 at pp. 237–238. This led eventually to the publication of H. J. Todd's account of the affair, written at the Archbishop's behest to clarify the facts and defend the integrity of those involved. Todd (1823), pp. 1–8.

34 This instruction, and the return of the manuscripts from England, is recorded in an autograph note by Polykarpos, displayed on the front cover of PLJ MS. Taphou 27. Athanasios Papadopoulos-Kerameus, *Ἱεροσολυμιτικὴ Βιβλιοθήκη: ἤτοι κατάλογος τῶν ἐν ταῖς βιβλιοθήκαις τοῦ ἁγιωτάτου ἀποστολικοῦ τε καὶ καθολικοῦ ὀρθοδόξου πατριαρχικοῦ θρόνου τῶν Ἱεροσολύμων καὶ πάσης Παλαιστίνης ἀποκειμένων Ἑλληνικῶν κωδίκων*, 5 vols. (St Petersburg 1891–1915), vol. 1, p. 98.

35 Papadopoulos-Kerameus, vol. 1, pp. 98–99, 128, 143, 160–163, 246, 432, 507–509; William H. P. Hatch, *The Greek Manuscripts of the New Testament in Jerusalem: facsimiles and descriptions* (Paris 1934), plates XV, XXXVIII, LXI, LXII.

The collection contains one other Byzantine manuscript besides those already mentioned, the Gospel book MS. **2795**. This was acquired by the book-collector John Alfred Spranger from an unknown source some time before July 1945, and was subsequently acquired by LPL. [37]

There are also a small number of other Greek manuscripts of more recent origin. One is a prayer book of fifteenth or sixteenth-century date (MS. **Sion L40.2/G9**). Another, containing the zoological work of the sixteenth-century Greek author Damaskenos Stoudites and miscellaneous religious texts, was copied in 1645 (MS. **Sion L40.2/G12**). It is not clear how either came to be in the Sion College collection.

Three other Sion College acquisitions were seventeenth-century Western productions: a collation of variant readings between two different Old Testament editions (MS. **Sion L40.2/G8**), a manuscript containing annotated patristic texts copied from printed editions (MS. **Sion L40.2/G14**), and a Hebrew-Greek lexicon donated to the college on its foundation by the former schoolmaster of Christ's Hospital Thomas Hayne (MS. **Sion L40.2/H1**). The main collection contains another seventeenth-century Western manuscript, MS. **802**, containing two copies of a text by Eunomius, which was acquired by Archbishop Thomas Tennison (1694–1715) along with the rest of the collection of one of its copyists, the scholar Henry Wharton.

Finally, in 1968 LPL received a bequest left on the death of Miss H. E. Ravenscroft in 1936 of a four-volume Bible concordance copied in 1849–52 by her ancestor Henry Ravenscroft (MSS. **2174**, **2175**, **2176**, **2177**).

Christopher Wright.

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36 Costas N. Constantinides and Robert Browning, *Dated Greek Manuscripts from Cyprus to the Year 1570* (Washington D.C. and Nicosia 1993), p. 68 and n. 2.

37 This was previously supposed to be the former MS. Phillipps 2387, previously the property of the book collector Thomas Phillipps, which is no. 677 in the Gregory-Aland sequence, and has been annotated to that effect. However, it does not match the recorded details of the Phillipps manuscript, which has since been identified as the present Chicago University MS. 232, previously designated Gregory-Aland 2611 (Aland (1994), p. 87; for details of the Phillipps MS. see Gregory (1900), p. 211). LPL MS. **2795** has been added to the Gregory-Aland sequence as no. 2771. It is currently listed, however, merely as Spranger's former property, with its present location unrecorded (Aland (1994), p. 209). Spranger himself evidently did not know the provenance of MS. **2795**, as indicated by the note pasted into it, dated 23 July 1945, from F. G. Kenyon, whom Spranger had asked to identify it but who had been unable to do so. This says that it had "presumably been in private hands". Given the timing, this uncertainty suggests the possibility that it had come into Spranger's hands through the confusion of the Second World War.

Document 1: The National Archives, FO 78/81, f. 56r. Receipt given by J. D. Carlyle and Philip Hunt for the loan of manuscripts belonging to the Patriarchate of Jerusalem, 15 February 1801.

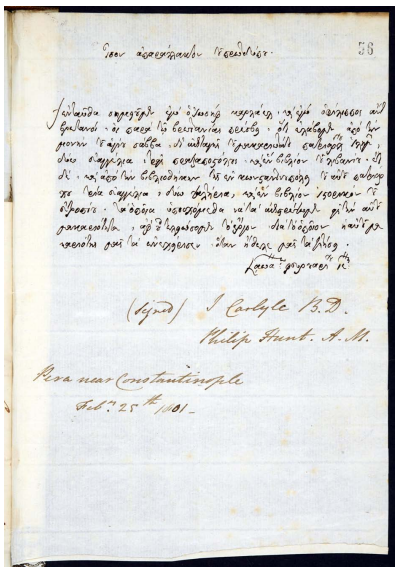
Ἴσον ἀπαράλλακτον τοῦ πρωτοτύπου.

+ Ἐνταῦθα σημειοῦμεν ἐγὼ ὁ Ἰωσὴφ Καρλάελ, καὶ ἐγὼ ὁ Φίλιππος Ἀντ Βρετανοί, οἱ παρὰ τῷ Βρεττανίας πρέσβει, ὅτι ἐλάβομεν ἀπὸ τὴν μονὴν τοῦ Ἁγίου Σάββα, δι'ἐπιταγῆς τοῦ Μακαριωτάτου Πατριάρχου Ἱ(ερουσα)λὴμ, δύο Εὐαγγέλια, τρεῖς Πραξαποστόλους, καὶ ἕν βιβλίον τοῦ Λιβανίου· ἔτι δέ, καὶ ἀπὸ τὴν βιβλιοθήκην τῆς ἐν Κωνσταντινουπόλει τοῦ αὐτοῦ Πατριάρχου τρία Εὐαγγέλια, δύω Ψαλτήρια, καὶ ἕν βιβλίον ἱστορικὸν τοῦ Εὐτροπίου· τὰ ὁποῖα ὑποσχόμεθα νὰ τὰ ἐπιστρέψωμεν εἰς τὴν αὐτοῦ Μακαριότητα, ἀφ'οὗ τελειώσομεν τὸ ἔργον διὰ τὸ ὁποῖον ἡ αὐτοῦ Μακαριότης μᾶς τὰ ἐνεχείρισεν, ὅταν ἤθελε μᾶς τὰ ζητήσει.

,αωα′ Φευρουαρίου ιε′

(Signed) *J. Carlyle B.D.*
Philip Hunt A.M.

Pera near Constantinople.
Feb(ruary) 25th 1801.



FO 78/81, f. 56r

Document 1: Translation

Copy identical to the original.

I, Joseph Carlyle, and I, Philip Hunt, Englishmen attached to the British Embassy, hereby declare that we took from the Monastery of St Sabas, in accordance with the instructions of His Beatitude the Patriarch of Jerusalem, two Gospels, three Acts and Epistles, and one book of Libanios, and in addition, three Gospels, two Psalters and one book of history by Eutropios from the library of the same Patriarch in Constantinople, which we promise to return to His Beatitude, once we have completed the work on account of which His Beatitude entrusted them to us, when he wishes to call for them.

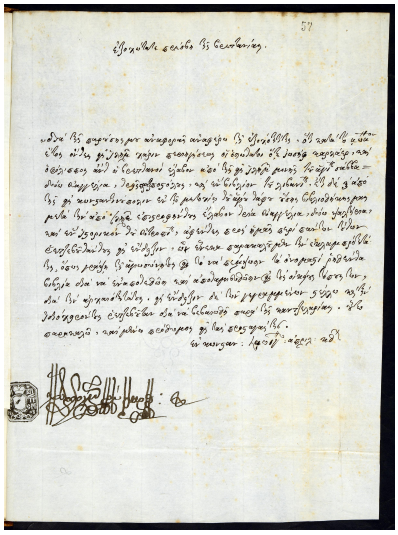
15 February 1801.

(Signed) *J. Carlyle B.D.*
Philip Hunt A.M.

Pera near Constantinople.
Feb(ruary) 25th 1801.

Document 2: The National Archives, FO 78/81, f. 57r. Letter from Polykarpos, Patriarch of Jerusalem to Robert Liston, British Ambassador to Constantinople, recalling the patriarchal manuscripts, 24 April 1813.

Ἐξοχώτατε Πρέσβη της Βρεττανίας.



FO 78/81, f. 57r

Διὰ τῆς παρούσης μου ἀναφορᾶς ἀναφέρω τῇ ἐξοχότητί της, ὅτι κατὰ τὸ ,αωα′ ἔτος ὄντες εἰς Ἰ(ερουσα)λὴμ χάριν περιηγήσεως οἱ ὁσιώτατοι ὅ τε Ἰωσὴφ Καρλάελ, καὶ ὁ Φίλιππος Ἄντ οἱ Βρεττανοὶ ἔλαβον ἀπὸ τῆς εἰς Ἰ(ερουσα)λὴμ μονῆς τοῦ Ἁγίου Σάββα δύω Εὐαγγέλια, τρεῖς Πραξ<α>ποστόλους, καὶ ἕν βιβλίον τοῦ Λιβανίου, ἔτι δὲ κ(αὶ) ἀπὸ τῆς εἰς Κωνσταντινούπολιν ἐν τῷ Μετοχίῳ τοῦ Ἁγίου Τάφου οὔσης βιβλιοθήκης μας μετὰ τὴν ἀπὸ Ἰ(ερουσα)λὴμ ἐπιστροφήν τους ἔλαβον τρία Εὐαγγέλια, δύω Ψαλτήρια, καὶ ἕν ἱστορικὸν τοῦ Εὐτροπίου, ἀφέντες πρὸς ἡμᾶς περὶ πάντων τούτων ῥετζεβοῦτάν τους εἰς ἔνδειξιν, ὧν ἕνεκα παρακαλοῦμεν τὴν ἐκλαμπρότητά της, ὅπως γράψῃ τῇ ἁγιωσύνῃ τους εἰς τὸ νὰ πέμψωσιν τὰ ὀνομαστὶ ῥηθέντα βιβλία διὰ νὰ ἐναποτεθῶσι καὶ ἀποταμιευθῶσιν εἰς τοὺς οἰκείους τόπους των, διὰ τὴν ἀρχαιότητά τους. Εἰς ἔνδειξιν δὲ τῶν γεγραμμένων στέλλω καὶ τὴν ἰδιόχειρόν τους ῥετζεβοῦταν διὰ νὰ βεβαιωθῇ παρὰ τῆς καντζελαρίας. Οὕτω παρακαλῶ, καὶ μένω πρόθυμος εἰς τὰς προσταγάς της.

Ἐν Κωνσταν(τινουπόλει). ,ΑΩΙΓ′. Ἀπριλ(ίου) ΚΔ′.

Π(ατ)ρι(ά)ρχ(ης) Ἰ(ερουσα)λ(ὴ)μ Πολύκαρπος.

Document 2: Translation

Most Excellent Ambassador of Britain.

By the present report I inform Your Excellency that in 1801 the Englishmen the Reverend Joseph Carlyle and the Reverend Philip Hunt, being in Jerusalem by reason of a journey, took from the Monastery of St Sabas near Jerusalem two Gospels, three Acts and Epistles and one book of Libanios; they also, having returned from Jerusalem, took from our library of the Metochion of the Holy Sepulchre in Constantinople three Gospels, two Psalters and one history of Eutropios, leaving a receipt for all these <manuscript books> in acknowledgement. We therefore ask Your Eminence to write to the Reverend gentlemen to send the aforesaid books so that they may be replaced and deposited in their proper places, for the sake of their antiquity. In proof of what I have written I also send the signed receipt so that it can be certified in Chancery. I ask this, and remain your obedient servant.

In Constantinople, 24 April 1813.

Polykarpos, Patriarch of Jerusalem.

Notable features of manuscripts in the collection

With the exception of two leaves of an uncial manuscript reused in palimpsest in MS. **Sion L40.2/G1**, the production of all of the LPL Greek manuscripts falls after the supplanting of majuscule script by minuscule. A few more palimpsest leaves, in MS. **1175**, were originally written in pure minuscule script, but the remainder of the collection belongs to the ensuing mixed minuscule era. Besides a number of the more recent manuscripts, the date of completion of two Byzantine manuscripts (MSS. **1183**, **1214**) and two of early modern production (MSS. **1195**, **Sion L40.2/G12**) is provided by colophons, while a few others can be dated fairly closely from indications in their content or annotation. The style of one manuscript, MS. **1186**, suggests that it may well date from as early as the tenth century; otherwise, all were seemingly produced after 1000 AD, belonging to the period for which the corpus of surviving Greek manuscripts becomes much more abundant.

The vast majority of the Byzantine manuscripts in the collection, numbering some twenty-five MSS, consist of portions of the New Testament. In their content, these amount to a representative cross-section of the range of New Testament manuscript types produced in the Byzantine world. In total, nine are Gospel Books (MSS. **528**, **1175**, **1176**, **1177**, **1178**, **1179**, **1192**, **2795**, **Sion L40.2/G3**), three Acts and Epistles Books (MSS. **1182**, **1183**, **1185**), one Pauline Epistles and Revelation (MS. **1186**), seven Gospel lectionaries (MSS. **1187**, **1188**, **1189**, **1193**, **Sion L40.2/G1**, **G3**, **G4**), four Acts and Epistles lectionaries (MSS. **1190**, **1191**, **1195**, **1196**) and one, more unusually, is a combined Gospels and Acts and Epistles lectionary (MS. **1194**). Within the main categories, different sub-varieties of lectionary are also well represented.[1] Most of these manuscripts were copied in the eleventh to thirteenth centuries, the period when production of Byzantine biblical manuscripts was at its height, though the dated MSS. **1183** and **1195** are of later periods (dating to 1381 and 1531 respectively).

The geographical context of production is generally unclear, but two manuscripts in particular, MSS. **1187** and **1193**, display a combination of characteristics in terms of material, script and ornament which suggest that they were produced in southern Italy.

As is normal for this type of manuscript, all were copied in formal, scribal hands, displaying varying degrees of stylistic and linguistic accomplishment. MSS. **1177**, **1189** and **1193** are notable for their frequent errors in spelling and diacritics, indicating a low level of Greek literacy on the part of the scribe; in the latter case in particular, given the manuscript's apparent south Italian origins, one reason for this could be that the scribe was not a first-language Greek speaker. One of the latest, plainest and least elegant, MS. **1185**, is remarkable for the number of different hands that seem to have collaborated in copying portions of its text concurrently, leading to complications when they failed to match the amount of text assigned to them well enough to the space in the quires they were allocated, or overlapped with their colleagues' work. The manuscripts' degree of or-

[1] Both the "weekday" and "Saturday-Sunday" varieties of both Gospel and Acts and Epistles lectionaries are represented (MSS. **1188**, **1190**, **1196** are "weekday" lectionaries, while the rest are of the "Saturday-Sunday" type). MSS. **1187** and **1190** contain very full *menologia*, while others tend to be more selective.

namentation also varies considerably, MSS. **1178** and **1188** being most notable for the extent of their polychrome painted and gilded decoration, while the ornamentation of MSS. **1175** and **1182** is executed in cheaper materials but with vigorous and distinctive style. In addition to the purely New Testament manuscripts, a copy of the Gospel of John is appended to MS. **2794**.

Their later use has left extensive traces on these manuscripts, commonly including the addition of marginal notes to guide their liturgical use or brief devotional notes. Other areas of blank space at the beginning and end of manuscripts have often been used for purposes which include detailing the ownership, purchase, donation or rebinding of the manuscript, but also other functions for which it was of use essentially as a place to write, such as briefly recording business transactions or performing calculations. Their reception in still later periods is illuminated by the presence in the collection of the papers relating to their use in the service of nineteenth-century investigation of the history of the biblical text.

Particularly notable for its chronological development and decoration is the Gospel Book MS. **1176**. Among the LPL Greek manuscripts it is much the most well-endowed with miniatures, containing a full set of four Evangelist images and additional miniatures of the Nativity and the Harrowing of Hell.[2] While this decoration belongs to the original production, in its original form it was in textual terms unembellished, containing besides the text of the Gospels themselves only their standard contents lists. Subsequently, however, successive interventions by later hands added additional leaves to the beginning and end of the manuscript in a variety of different paper and parchment types and bearing the work of a number of different hands. These incrementally built up an extensive array of the kind of supporting materials commonly included in Gospel manuscripts, including canon tables, Eusebios of Caesarea's *Letter to Karpianos*, summary lection listings and a series of short texts and excerpts on subjects including Gospel chronology and Christ's appearances after the Resurrection.

Another remarkable Gospel Book which has undergone great changes to bring it to its present condition is MS. **Sion L40.2/G3**. In its origins this was evidently a deluxe manuscript of high standard, written on fine parchment in an elegant calligraphic hand and adorned with gold initial letters of exquisite delicacy and precision, as well as the unusual detail of gilded double grave accents, punctuation marks and marks signalling the beginning of chapters. It was also evidently decorated with Evangelist miniatures. However, it appears that it was never properly completed, perhaps owing to a reduction in the financial support available. In the latter part of the manuscript the gold initials continue to appear but are far cruder, indicating that the craftsman responsible for them in the early part was no longer at work, nor anyone with a comparable level of skill. The manuscript is currently unbound, perhaps for reasons reflecting the same apparent faltering of the well-resourced patronage behind the earlier stages of its creation. This exposed condition would have left it especially vulnerable to the damage from damp that has ruined the upper portion of its leaves throughout, leaving them in a state of

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2 Only one other New Testament manuscript, MS. **1192**, contains any surviving miniature, a single Evangelist image.

disintegration. This harm had evidently been done by the sixteenth century. The manuscript has also been mutilated by the removal of the folios carrying its miniatures.

Other high-quality scribal productions belonging to the heyday of formal Byzantine manuscript production include the collection's one Old Testament manuscript, the partial Octateuch MS. **1214**, and its two single-author patristic manuscripts, MSS. **Sion L40.2/G5** and **G7**. All of these date to the eleventh or twelfth centuries, and all are notable for their decoration and the elegance of their script. MS. **Sion L40.2/G5**, containing homilies of John Chrysostom, is adorned with an opening miniature of the saint himself, and, at the end of the manuscript, two more illustrating the Parable of the Rich Man and Lazarus, the subject of the last homily it contains, though these have suffered significant deterioration. Unused space at the end of the manuscript has also been used by a later hand to insert paschal cycles setting out the date of Easter for much of the thirteenth century. The first pertains to 1204, suggesting that this addition was made shortly before the fall of Constantinople to the Fourth Crusade, an event remarked by a note appended to this entry. MS. **Sion L40.2/G7**, containing the standard liturgical sequence of orations of Gregory of Nazianzus, is augmented with a marginal apparatus of *scholia* and marks drawing attention to particular passages, which is designed to be decorative as well as functional, being gilded and ornamentally laid out. It also incorporates a lavish opening colophon of a devotional character, inserted on an additional leaf, also gilded and written in an ornate epigraphic majuscule.

The Octateuch MS. **1214** is also accompanied by a lengthy colophon, in this case of a much more factually informative kind, precisely locating the context of its production. It dates the manuscript's completion to 12 November 1103, identifies the patron who commissioned it as Leo Nikerites, a notable military commander under Alexios I Komnenos, and names the scribe, who describes himself as a foreigner, as one Ioannes Koulix, a surname which may indicate a Slavic origin. The place of production is not specified, but may be supposed to be Constantinople on the grounds of its ambitious form and high standard of production. The Old Testament text, lacking Genesis and Exodus but containing the remaining six books of the Octateuch, is surrounded by the *catena* of excerpted patristic commentaries on the text. According to the varying volume of supporting material pertaining to particular passages, the relative area occupied by the main text and the marginal *catena* text varies widely; where a page contains a relatively small amount of biblical text, this is arranged in a variety of shapes and surrounded by decorative borders in purple ink. This is, however, another case of a manuscript whose ambitious decorative programme was not brought to complete fruition: on many pages only the preparatory light sketching indicating the intended line of the borders is present. This manuscript is also significant for the later use that was made of it: it bears Hebrew annotations dated by their style to the fifteenth century that mark the start of the lections in the Jewish cycle of Torah readings, indicating that at some stage it passed into Jewish liturgical use.

The collection's small number of classical manuscripts (MSS. **1203**, **1204**, **1205**, **1207**) are of later date, originating in the late Byzantine or post-Byzantine periods, a preponderance again typical of the surviving corpus of Byzantine manuscripts. While portions of these are scribal productions, less formal, scholarly hands have also been at work in their copying or extensive annotation. In the case of MS. **1204**, different scholarly hands are present, adding numerous brief excerpts from a range of authors in the margins of

scientific texts of Pseudo-Aristotle and Plutarch. MS. **1207**, containing orations of Demosthenes and apparently a scribal production, is notable for containing a small number of leaves written less skilfully in imitation of one of the principal copyists, perhaps reflecting the work of a scribe in training.

Other manuscripts of late Byzantine or early modern date in the collection include one standard liturgical text, a Menaion for September (MS. **Sion L40.2/G10**) and a vernacular world chronicle (MS. **1199**), but tend to be miscellaneous compilations, of a predominantly religious character. They include the compact MS. **Sion L40.2/G9**, its tiny pages copied by a variety of different hands and containing the rite for the blessing of holy water and collections of hymns. Hymns form the largest element in MS. **Sion L40.2/G11**, but are combined with a range of other religious texts including synopses of Old Testament books and a portion of the *Expositio fidei* of John of Damascus, while in MS **Sion L40.2/G12** the post-Byzantine zoological textbook of Damaskenos Stoudites is matched with paschal cycles and a listing of New Testament lections.

In terms of textual content, the most notable item in the collection is probably MS. **461**, containing Georgios Scholarios's first treatise on the Procession of the Holy Spirit. This manuscript is significant due to the substantial autograph revisions made by the author, who not only corrected the scribe's text but introduced extensive additions and substitutions. His titulature in his colophon indicates that Scholarios made these interventions several years after completing the original composition of the work in 1444–5, at some point between taking the monastic habit around the beginning of 1450 and becoming Patriarch of Constantinople as Gennadios II in January 1454. It must be acknowledged that a considerable number of such autographs of Scholarios exist. For this particular text, MS. Dionysiou 330 also contains extensive autograph revisions, and other early copies associated with the author exist. Nevertheless, the extent of the authorial modifications make this manuscript an important source for the development of this text, and one that was omitted from the edition of Scholarios's complete works.[3] The manuscript also bears the more limited annotations and autograph *monocondylion* signature of a later distinguished owner, the Patriarch of Alexandria Meletios Pegas (1590–1601).

While most of the Byzantine manuscripts in the collection are of homogenous content and conform in their essentials to standard types, thus forming links in conventional and extensive webs of textual transmission, some unite many different texts or portions of texts not found together as part of common collections, and in their composite character constitute more distinctive items in themselves. Especially notable in this regard are two other theological manuscripts. One is MS. **2794**, the main portion of which forms an integrated whole copied by a single accomplished scribal hand, probably in the fifteenth century. About half of this portion of the manuscript is filled with portions of the *Expositio fidei* of John of Damascus. The rest constitutes a religious *florilegium*, including numerous patristic excerpts and a variety of more obscure texts. Some are apparently catechetical in character, a characteristic in harmony with the subject of the *Expositio fidei*, while they also include two fictive dialogues between a Christian and a Jew, sug-

3 L. Petit, X. Sidéridès and M. Jugie, *Oeuvres complètes de Gennade Scholarios*, 8 vols. (Paris 1928–36), vol. 2, pp. xv–xvi; Marie-Hélène Blanchet, *Georges-Gennade Scholarios, un intellectuel orthodoxe face à la disparition de l'Empire byzantin* (Paris 2008), pp. 68, 81–82, 387–390, 483.

gesting that the manuscript's purpose may have related to proselytising efforts directed at Jews. It may be significant in this context that in the mid-sixteenth century the manuscript was owned by a *skeuophylax* (sacristan), "Chatze Moyses", whose name suggests that he was a convert to Christianity.

A markedly different pattern in form, though with commonalities in content and apparent purpose, is represented by MS. **Sion L40.2/G6**. This is a more eclectic composite with a more complex history. It seems to have been assembled from as many as three previously separate physical bodies. They are united by a concern with heresy and conversion, which presumably accounts for their having been gathered together, but also contain other types of material. The first and largest portion contains John of Damascus's catalogue of heresies and other theological and liturgical texts relating to heresy and the reception of heretics into the Orthodox Church, but also includes tables of historical chronology and a sequence of paschal cycles by the same elegant hand. These help identify this as one of the oldest substantial elements of the collection, since the paschal cycles begin with Easter 1014, a dating consistent with the scribal style. This dating is corroborated by a chronological list of imperial reigns whose penultimate entry gives the duration of the reign of the Emperor John I Tzimiskes with Basil II and Constantine VIII (969–76), while the final entry, for the reign of Basil II and Constantine VIII alone, gives no duration, placing its completion between 976 and 1025. Later hands have added ceremonial formulas for the renunciation of their former beliefs by Muslims and Armenians. The second portion, apparently copied some decades later by a less ornate hand, whose small script and extensive use of abbreviations may suggest a concern with minimising expenditure on materials, contains texts relating to theological controversies including Iconoclasm. The third incorporates the rite for the conversion of Jews and Old Testament excerpts regarded as conveying the ideas of the Trinity and Incarnation, evidently also selected with an eye to converting Jews, but its principal content is a series of selections from the legal compilation the *Synopsis Basilicorum*, largely drawn from civil law, which mostly concern monastic status, servile status, marriage and inheritance. This too is probably of earlier eleventh-century origin, but lost material has been supplemented by text copied by a later hand.[4]

The preoccupations of these manuscripts reflect the religious boundaries of and divisions within the predominantly Greek and Orthodox Christian civilisation that produced the array of texts in Greek and of largely Christian content which make up this collection, and highlight certain aspects of the interaction of that core tradition with those who stood outside it. Other indications of the cultural diversity of Byzantine society and the interpenetration of influences between it and its neighbours and successors are a recurring theme in this collection. The Hebrew annotation of MS. **1214** and the Jewish liturgical use this implies have already been mentioned. Annotations in a wide array of other languages are to be found in other manuscripts. The Gospel Book MS. **1179** is marked with quire numbers in Armenian numerals, indicating that either when first produced or at some later stage it was bound by an Armenian. The use of the Greek Gospel text and Greek annotation in an Armenian context suggests that the manuscript was

4 Cf. Michel Aubineau, 'Un recueil "De Haeresibus": Sion College, Codex Graecus 6', *Revue des Études Grecques* 80 (1967), pp. 425–429.

employed within an Armenian community in one of the predominantly Greek-speaking regions of the Byzantine Empire rather than in Armenia itself. Some pages of the lectionary MS. **1190** have been annotated with an occasional interlinear gloss translating words into Slavonic, whose vocabulary suggests an eastern Slavic origin. Given the modern provenance of this manuscript from the islands of the Sea of Marmara or the Aegean, this is perhaps likewise indicative of its use by Slavs living within the Byzantine or Ottoman world rather than of its presence at some point in Slavic lands. Later glosses in another language, in this case Italian, are also a prominent feature of the Gospel Book MS. **1175**, appearing here in the margin. The context for these additions, in a manuscript with the same Greek island provenance, is uncertain, but it does also include a note in Greek but in Latin script, which may suggest the context of southern Italy or of one of the Latin territories in the Greek world, perhaps in the Aegean islands. This sort of culturally mixed context of ownership would also be in keeping with the evidence of the present binding, which is essentially in the Greek style but displays features of a characteristically Italian type. Similar Latin-character Greek notes, one dated 1563, also appear in MS. **1178**, which is known to have been on the island of Kos in the following century. The St Sabas MSS. **1193**, **1194**, **1195**, and **1196** all testify to their presence in Palestine through Arabic annotations, including a record of purchase and notes identifying the beginning of months in the lectionary *menologia*. MS. **1196** also contains a brief note in Georgian script. Such a varied range of linguistic traces in a collection of this size is suggestive of the scope and complexity of the intersections across geographical, cultural and temporal boundaries between the Greek Christian culture of Byzantium and the wider world.

Christopher Wright.

List of Abbreviations

Aland (1969)	Kurt Aland *et al*., *Materialen zur neutestamentlichen Handschriftenkunde*, vol. 3.1 (Berlin 1969).
Aland (1994)	Kurt Aland *et al*., *Kurzgefaßte Liste der griechischen Handschriften des Neuen Testaments* (2nd ed. Berlin 1994).
Aldama	José A. de Aldama, *Repertorium Pseudochrysostomicum* (Paris 1965).
Anderson	Sonia P. Anderson, *An English Consul in Turkey: Paul Rycaut at Smyrna 1667–1678* (Oxford 1989).
Aubineau (1968)	Michel Aubineau, *Codices Chrysostomici graeci*, vol. 1: *Codices Britanniae et Hiberniae* (Paris 1968).
Aubineau (1974)	Michel Aubineau, *Recherches Patristiques: Enquètes sur des manuscrits. Textes inédits. Études* (Amsterdam 1974).
Bill (1972)	Edward G. W. Bill, *A Catalogue of Manuscripts in Lambeth Palace Library (MSS. 1222–1860)* (Oxford 1972).
Bill (1976)	Edward G. W. Bill, *A Catalogue of Manuscripts in Lambeth Palace Library (MSS. 1907–2340)* (Oxford 1976).
Bill (1983)	Edward G. W. Bill, *A Catalogue of Manuscripts in Lambeth Palace Library (MSS. 2341–3119) (excluding MSS.+2690-2750)* (Oxford 1983).
Briquet	Charles M. Briquet, *Les Filigranes: Dictionnaire historique des marques du papier dès leur apparition vers 1282 jusqu'en 1600*, 4 vols. (2nd ed. Leipzig 1923).
Brown *et al*.	Clare Brown, Julian Chrysostomides and Charalambos Dendrinos (eds.), *The Greek Manuscript Collection of Lambeth Palace Library: an exhibition held on the occasion of the 21st International Byzantine Congress, London 22–23 August 2006* (London 2006).
Churchill	W.A. Churchill, *Watermarks in Paper in Holland, England, France etc., in the XVII and XVIII Centuries and their Interconnection* (Amsterdam 1935)
Col	Colossians
Cor	Corinthians
Davey	Colin Davey, 'Metrophanes Kritopoulos and his Studies at Balliol College from 1617 to 1622', *Anglicanism and Orthodoxy: 300 years after the "Greek College" in Oxford*, ed. Peter M. Doll (Oxford 2006), pp. 57–77.

Demus and Hutter	Otto Demus and Irmgard Hutter, *Corpus der byzantinischen Miniaturhandschriften*, 5 vols. (Stuttgart 1977–97), vol. 4.1: *Oxford, Christ Church*.
Eph	Ephesians
Gal	Galatians
Gregory	Caspar P. Gregory, *Die griechischen Handschriften des Neuen Testaments* (Leipzig 1908).
Harlfinger	Dieter and Johanna Harlfinger, *Wasserzeichen aus griechischen Handschriften*, 2 vols. (Berlin 1974–80).
Hatch (1951)	William H. P. Hatch, *Facsimiles and Descriptions of Minuscule Manuscripts of the New Testament* (Cambridge, MA 1951).
Heb	Hebrews
I.MA.G.E.S.	Sever J. Voicu and Serenella D'Alisera, *I.MA.G.E.S.: Index in manuscriptorum graecorum edita specimina* (Rome 1981).
Jam	James
James (1900)	Montague R. James, *The Manuscripts in the Library at Lambeth Palace* (Cambridge 1900).
James (1932)	Montague R. James and Claude Jenkins, *A Descriptive Catalogue of the Manuscripts in the Library of Lambeth Palace*, 5 vols. in 1 (Cambridge 1930–2).
Jn	John
Leroy	Julien Leroy, *Les types de réglure des manuscrits grecs* (Paris 1976).
Lk	Luke
LPL	Lambeth Palace Library
Mk	Mark
Moraux *et al.*	Paul Moraux, Dieter Harlfinger, Diether Reinsch and Jürgen Wiesner, *Aristoteles Graecus: Die griechischen Manuskripte des Aristoteles*, vol. 1 (Berlin and New York 1976).
Mossay (1987)	Justin Mossay, *Repertorium Nazianzenum: Orationes, Textus Graecus*, vol. 2: *Codices Americae, Angliae, Austriae* (Paderborn-Munich-Vienna-Zurich 1987).
Mt	Matthew
Mundy	Peter Mundy, *The Travels of Peter Mundy in Europe and Asia 1608–1667*, ed. Richard C. Temple, 6 vols. (Cambridge 1907–36), vol. 1, *Travels in Europe 1608–1628*.
NPS	*New Palaeographical Society Facsimiles of Ancient Manuscripts, etc., 1st series* (London 1903–12).

Papadopoulos-Kerameus	Athanasios Papadopoulos-Kerameus, *Ἱεροσολυμιτικὴ Βιβλιοθήκη: ἤτοι κατάλογος τῶν ἐν ταῖς βιβλιοθήκαις τοῦ ἁγιωτάτου ἀποστολικοῦ τε καὶ καθολικοῦ ὀρθοδόξου πατριαρχικοῦ θρόνου τῶν Ἱεροσολύμων καὶ πάσης Παλαιστίνης ἀποκειμένων Ἑλληνικῶν κωδίκων*, 5 vols. (St Petersburg 1891–1915).
Patterson (2006)	W. B. Patterson, 'Cyril Lukaris, George Abbot, James VI and I and the beginning of Orthodox-Anglican relations', *Anglicanism and Orthodoxy: 300 years after the "Greek College" in Oxford*, ed. Peter M. Doll (Oxford 2006), pp. 39–55.
Pet	Peter
PG	Jacques-Paul Migne (ed.), *Patrologiae Cursus Completus, Series Graeca*, 161 vols. (Paris 1857–66).
Phil	Philippians
PLJ	Patriarchal Library, Jerusalem
PLP	Erich Trapp *et al*. (ed.), *Prosopographisches Lexikon der Palaiologenzeit*, 14 vols. (Vienna 1976–96).
Repertorium	Ernst Gamillscheg, Dieter Harlfinger *et al*., *Repertorium der griechischen Kopisten, 800-1600*, 3 vols. (I (A–C): *Handschriften aus Bibliotheken Grossbritanniens*; II (A–C): *Handschriften aus Bibliotheken Frankreichs und Nachträge zu den Bibliotheken Grossbritanniens*; III (A–C): *Handschriften aus Bibliotheken Roms mit dem Vatikan*) (Vienna 1981–97).
Rom	Romans
Runciman	Steven Runciman, *The Great Church in Captivity: A Study of the Patriarchate of Constantinople from the Eve of the Turkish Conquest to the Greek War of Independence* (Cambridge 1985).
Schenkl	Heinrich Schenkl, *Bibliotheca patrum latinorum Britannica*, 3 vols. (Vienna 1891–1908).
Scrivener	Frederick H. Scrivener (ed. Edward Miller), *A Plain Introduction to the Criticism of the New Testament for the Use of Biblical Students* (4th ed. London 1894).
Scrivener (1853)	Frederick H. Scrivener, *A Full and Exact Collation of about Twenty Greek Manuscripts of the Holy Gospels (hitherto unexamined), deposited in the British Museum, the Archiepiscopal Library of Lambeth Palace...with a critical introduction* (Cambridge 1853).

Scrivener (1859)	Frederick H. Scrivener, *An Exact Transcript of the Codex Augiensis, a Graeco-Latin Manuscript of S. Paul's Epistles, Deposited in the Library of Trinity College, Cambridge, to which is added a full collation of fifty manuscripts containing various portions of the Greek New Testament in the Libraries of Cambridge, Parham, Leicester, Oxford, Lambeth, the British Museum, etc., with a critical introduction* (Cambridge and London 1859).
Soden	Hermann von Soden, *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt*, 2 vols. in 4 (Berlin 1902–13).
Thes	Thessalonians
Tim	Timothy
Tit	Titus
Todd (1812)	Henry J. Todd, *A Catalogue of the Archiepiscopal Manuscripts in the Library at Lambeth Palace* (London 1812).
Todd (1823)	Henry J. Todd, *An Account of Greek Manuscripts, chiefly Biblical, which had been in the possession of the late Professor Carlyle, the greater part of which are now deposited in the Archiepiscopal Library at Lambeth Palace* (London 1823).
Todd (1827)	Henry J. Todd, 'An Account of a Codex containing several Greek Manuscripts, belonging to the Patriarch of Jerusalem', *Transactions of the Royal Society of Literature of the United Kingdom* 1.1 (London 1827), pp. 158-170.
Vogel and Gardthausen	Marie Vogel and Victor Gardthausen, *Die griechischen Schreiber des Mittelälters und der Renaissance* (Leipzig 1909).
Walpole	Robert Walpole, *Memoirs Relating to European and Asiatic Turkey: edited from manuscript journals* (London 1817).
Wood	Alfred C. Wood, *A History of the Levant Company* (Oxford 1935).

Technical notes and feedback

The online version of this catalogue is hyperlinked to full-size PDF images corresponding to the thumbnail images that appear herein; to view any of the full-sized images, simply click on the caption that appears under the corresponding thumbnail image.

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The Editorial Board would be very pleased to receive any comments, corrections, criticisms, and/or suggestions for possible improvements. These should be sent by e-mail to LPL-Greek-MSS-Catalogue@Hellenic-Institute.Org.Uk, and will be acknowledged on receipt by a member of the Board.

Editorial Conventions

Flyleaves or other supplementary groups of leaves not forming part of the main sequence of folio or page numbering, which are not themselves marked with numbers, have been assigned folio numbers in Roman numerals, in a single sequence for all such folios in the MS. Where such leaves bear their own folio or page number sequences marked in Arabic numerals, in order to avoid confusion with the main sequence they have again been assigned numbers in Roman numerals in the same manner; the numbers marked in the MS follow in brackets (e.g. Xr-XVIr (ff. 8r–14r)). Non-Arabic supplementary numbering sequences have been retained. In the rare cases where an MS contains two major numbering sequences, marks are used before references to indicate which sequence is being cited (e.g. (ii) p. 91). References by folio or page number followed by *bis* denote leaves which were erroneously marked with the same number as the preceding leaf. References by folio or page number followed by a sequence letter (e.g. f. 169A) denote leaves within a marked numbering sequence which have been erroneously left unnumbered, which have been numbered here by appending a letter to the number of the last numbered folio or page.

In listing the detailed contents of each MS, the identification of a particular work, including the conventional Latinised title where appropriate, is followed in brackets by the transcription of the heading as it appears in the MS, if such a heading is present. Where an item of the content of an MS is designated as "part" of a work, this indicates that only a portion of the total work was selected for copying in the MS, and this remains substantially complete; where it is designated as "incomplete", this indicates that a larger portion of the work than currently extant was originally copied but part of it has been lost due to damage to the MS. *Incipits* and/or *desinits* are quoted and the point at which they occur in an edition cited to indicate the limits of extant content of an incomplete text, and likewise that of a partial text where these do not correspond to conventional section boundaries. *Incipits* and *desinits* are also given where possible for unidentified or unpublished works.

Only a limited amount of normalisation has been applied in transcribing headings, *incipits* and *desinits*, notes etc. The spellings and placement of diacritics and punctuation appearing in the MSS have in general been retained. Commas have however been added to separate items in lists where these are not separated by puctuation in the MS. Letters have been placed in lower case, with the exception of the initial letters of sentences and proper nouns, which have been capitalised. Other editorial interventions in transcribed text have been indicated by signs based on the Leiden system of notation:-

Expansions of abbreviations are displayed in round brackets: ( ). Letters absent in the manuscript but supplied by the editors are displayed in pointed brackets: <>. The presence of letters lost or rendered unclear by deterioration is indicated with square brackets: [ ]. The number of lost or illegible letters, where this can be approximated, is indicated by the number of dots placed within these brackets: [..]. In the case of longer sequences of lost letters, their number is indicated by a number placed between dots within square brackets: [..8..]. A lacuna of uncertain length is represented by three underscores within square brackets: [_ _ _]. Letters present in the MS but rejected as superfluous by the editors are displayed in curled brackets: {}.

Glossary of Terms Used

The technical terminology adopted for all the binding descriptions is taken from the 'Language of Bindings Thesaurus' available on the Ligatus Research Centre (UAL) website http://www.ligatus.org.uk/lob/

Akolouthia	Portion of a church service remaining fixed regardless of date.
Alexandrine majuscule	Style of majuscule Greek script, of Egyptian origin, with strokes of consistent width and many curved forms, adapted for use in rubric in minuscule manuscripts.
Allelouiaria	Collection of alleluias (verses sung before a reading from the Gospels).
Ammonian section	System of division of the Gospels into short sections, devised by Ammonios of Alexandria.
Anagnostes	Cleric in minor orders responsible for reading lessons during services.
Anastasios style	Style of minuscule Greek script, characterised by narrow, angular letter forms. Named after the scribe Anastasios, active in 890 AD
Anno Mundi	Chronological system employed in the Byzantine Empire, commencing from the Creation of the World, dated to 1 September 5508 BC.
Antipascha	Sunday following Easter.
Antiphon	Sequence of psalm verses alternating with an answering phrase.
Biblical majuscule	Style of majuscule Greek script, very widespread in Late Antiquity.
Blob style	Style of minuscule Greek script, characterised by enlarged, bulbous forms of some rounded letters.
Bouletée	Style of minuscule Greek script, characterised by short ascenders and club-like terminals to the tails of letters.
Canon	Hymn comprising a series of nine odes sung at *orthros* and other services.
Canon table	Table setting out the incidence of parallel passages in the different Gospels, according to the Eusebian canon system.
Catena	Biblical commentary composed of excerpts from patristic authors, presented alongside the text to which they relate.

Colophon	Note recording the completion of a scribe's work on a manuscript OR brief text appended to the end of a book of the Bible giving information on its content and composition.
Concordance	Reference work recording the instances where individual words appear in the Bible, arranged alphabetically.
Constantinopolitan majuscule	Style of majuscule Greek script, derived from Biblical majuscule and related styles, used in rubric in minuscule manuscripts.
Demi-palmette	Decorative motif resembling half of a palm frond.
Diakainesimos	Week following Easter.
Diakonikon	Portion of a service chanted by the deacon.
Diple	Double comma quotation mark.
Doxastarion	Liturgical book containing the doxologies (short hymns) for the feasts of the year.
Ductus	Character of pen-stroke.
Echos	One of eight modes (melodic formulae) for the chanting of hymns.
Ekphonetic notation	Rhythmic and tonal notation added to a text to guide its liturgical recitation.
Eothinon	One of eleven Gospel passages concerning the events of the Resurrection, read in daily sequence during *orthros* services.
Epigraphic majuscule	Style of majuscule Greek script, often ornamented and including some letters of greatly reduced size, employed in Byzantine inscriptions and used for headings and other prominent text in minuscule manuscripts.
Eusebian canon	System of division of the Gospels into sections for the purpose of locating and comparing parallel passages, devised by Eusebios of Caesarea.
Florilegium	Compilation of excerpts from different texts.
Gathering	Component part of a codex, comprising a group of sheets folded and stitched together, usually containing four bifolios folded to form eight folios.
Gerontikon	Collection of stories about and/or sayings of early monks and ascetics.
Haple	Single comma quotation mark.

Hardpoint	Method of ruling lines with a hard stylus, leaving an indentation.
Hieromonachos	Monk who is also an ordained priest.
Hosios	Honorific applied to certain saints, particularly monastic ones, in place of *hagios*.
Hypothesis	Prefatory text giving information on the author, content and circumstances of composition of a book.
Indiction	Position of a given year in a rotating fifteen-year cycle, originating in Roman fiscal administration, continuing to be appended to dates in later times.
Itacism	Spelling error arising from the confusion of different vowels and diphthongs which sound like *iota* in Greek.
Klerikos	Cleric.
Lection	Passage of a Biblical text read as a lesson in a church service.
Lectionary	Liturgical book containing lections in the sequence in which they are read through the year.
Ligature	Combination of linked letters sharing lines between them.
Maistor	Master/supervisor.
Medallion	Circular enclosure within a pattern of ornament.
Menaion	Liturgical book containing the lections, prayers and hymns particular to the feasts of the saints occurring in a given month, sometimes accompanied by the Lives of the saints.
Menologion	Portion of a lectionary containing the lections read each day of the fixed (civil) calendar, organised by months.
Mixed minuscule	Greek minuscule script incorporating some majuscule letter forms.
Monocondylion	Word or series of words (typically a signature) formed without removing the pen from the page.
Nomina sacra	Sacred names contracted by removing the central letters according to standard formulae (e.g. Θεός to Θς).
Ode	Hymn belonging to a sequence of nine, based on the structure of the nine Biblical Canticles.
Orthros	Service concluding at dawn (roughly equivalent to Matins).
Palmette	Decorative motif resembling a palm frond.
Pannychis	Night service (vigil).

Parakletike	Liturgical book containing the variable parts of the services, in a rotating sequence of eight corresponding to the eight *echoi* (also called *Megas Oktoechos*).
Paschal cycle	Calculation of the date of Easter for a given year.
Perlschrift	Style of minuscule Greek script, characterised by round forms of consistent size in the central portion of letters.
Proegoumenos	Senior official of a monastery, junior to, or predecessor of, an abbot (*hegoumenos*).
Prokeimenon	Verse sung before a reading from the Acts and Epistles.
Prophetologion	Old Testament lectionary.
Pyle	Π-shaped ornamental headpiece at start of a text.
Quire	See Gathering.
Rinceau	Decorative motif comprising an undulating stem with leaves or lesser stems branching off from it.
Rubric	Headings, structural annotations and other auxiliary content accompanying the main text, added in red ink.
Sasanian palmette	Type of rounded floral motif commonplace in mid-Byzantine manuscript ornament.
Scholion	Marginal note of scholarly commentary on a text.
Skeuophylax	Cleric entrusted with the care of a church's liturgical vessels and valuables (sacristan).
Sticheron	Hymn sung at various points of morning and evening services.
Stichos	Verse.
Suspension	Abbreviation by omission of final letters of a word.
Syllabic abbreviation	Abbreviation by substitution of standard symbols for a given combination of letters, usually at the end of words.
Synaxarion	Portion of a lectionary containing the lections read on days of the movable calendar, beginning from Easter.
Synkellos	Chaplain and private secretary to a prelate.
Triodion katanyktikon	Liturgical book containing the prayers and hymns particular to Lent and the weeks immediately preceding it.
Tyrophagy	The Week before Lent, when dairy products, eggs and fish were permitted, but not meat.
Western pen	Type of pen used in the medieval West, producing contrasting broad and narrow strokes.

MS Number
MS. 461

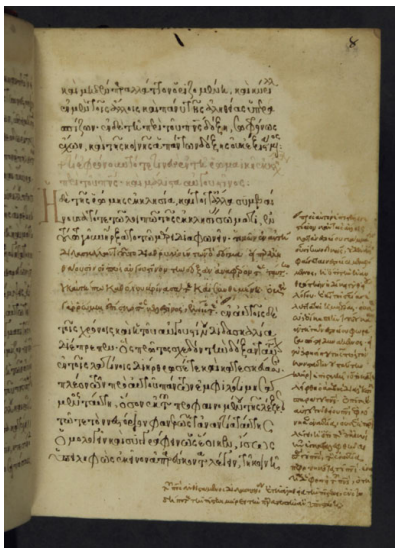
Former MS numbers
193; #.C.Θ.25.

Date
1444/54.

Material
Paper.

Folios
<I> + II–III (ff. I–II) + ff. 305 + <IV>.

Summary content
Georgios Scholarios, *Tractatus de processu Spiritus Sancti I.*



f. 8r (Hand A, Scholarios)

Gatherings
6 (6), 3 x 8 (30), 6 (36), 9 x 8 (108), 6 (114), 2 x 8 (130), 6 (136), 7 x 8 (192), 6 (198), 8 (206), 5 (211), 4 x 8 (243), 6 (249), 4 x 8 (281), 4 x 6 (305).

Folios/pages on which gatherings begin
ff. 1, 7, 15, 23, 31, 37, 45, 53, 61, 69, 77, 85, 93, 101, 109, 115, 123, 131, 137, 145, 153, 161, 169, 177, 185, 193, 199, 207, 212, 220, 228, 236, 244, 250, 258, 266, 274, 282, 288, 294, 300.

Detailed content
f. Ir: letter of July 1405 from the Bishop of Syllion to Metropolitan of Attaleia, regarding the ordination of a priest from Attaleia; ff. Iv–IIr: blank; f. IIv: transcription and translation of signatures opposite on f. 1r; ff. 1r–305v: Georgios Scholarios, *Tractatus de processu Spiritus Sancti I* (Τῶν πρὸς Λατίνους, τὸ πρῶτον, (καὶ) δεύτερον, (καὶ) τρίτον, τῶ αὐτῶ συγγέγραπται ἕτερα): ff. 1r–50r, line 17: Part 1 (+ Τμῆμα πρῶτον. περὶ τῶν αἰτίων τοῦ σχίσματος κατ'ἐπιδρομὴν· καὶ ὅτι τὰ κ(α)τ(ὰ) τὴν τρίτην σύνοδον, σαφὴς ἀπόδειξις ἐστὶ τοῦ Λατίνους κακῶς φρονεῖν); f. 50r, line 17–f. 107r, line 19: Part 2 (+ Τμῆμα δεύτερον: περὶ τοῦ μακαρίου Αὐγουστίνου. καὶ καθόλου περὶ τοῦ πῶς δεῖ χρῆσθαι ἑκάστω τῶν διδασκάλ(ων) ἡμᾶς· κ(α)τ(ὰ) ἀντιπαράστασ(ιν)· ἐν ὦ καὶ περὶ τῶν κτιστῶν εἰκόν(ων) καθολικὴ θεωρία); f. 107r, line 19–f. 181r, line 16: Part 3 (+ Τμῆμα τρίτον, ἐν ὦ προκατάστασις τῶν πρὸς τὴν ἔνστασιν λόγων. καὶ ἔκθεσις τῶν ῥητῶν τῶν διδασκάλ(ων) τῶν παρ'ἡμῖν· ἃ τὴν ἡμέραν βεβαιοῦσι δόξαν, τὴν δὲ τῶν Λατίνων ἐλέγχουσιν); f. 181r, line 17–f. 218, line 1: Part 4 (+ Τμῆμα Δ′· ἐν ὦ λύσεις τῶν ἐνστάσεων ἃς ἐπάγουσ(ιν) οἱ Λατῖνοι ἔκ τινων ὑποδειγμάτων τὲ καὶ ῥητῶν, πρὸς βεβαίωσιν τῆς ὑπ'αὐτῶν τιθεμένης τάξεως· καὶ τοῦ τὸν Υἱὸν αἴτιον τοῦ Πν(εύματο)ς εἶναι· καὶ πρῶτον εἰς τὸ ὑπόδειγμα τῶν ἐνεργειῶν τοῦ πυρὸς); f. 218r, line 2–f. 256v, line 4: Part 5 (+ Τμῆμα Ε′· ἐν ὦ δείκνυται καὶ ῥητοῖς ἁγί(ων) καὶ λόγοις μὴ εἶναι τὸν Υἱὸν τοῦ Πν(εύματο)ς αἴτιον· καὶ

ὡς ἐπαναλήψει τῶν προειρημένων, σαφηνεία τοῦ δι'Ὑίοῦ τί ποτε βούλεται); f. 256v, line 5–f. 305v: Part 6 (+ Λόγ<ος> Ϛ' Ἐν ᾧ δείκνυται ὅπως δεῖ συμβιβάζ(ειν) τοὺς παρ'ἑκατέροις διδασκάλους ὅτι πρ(ὸς) τ(ὸν) τύπον τῶν παρ'ἡμῖν διδασκάλων, τὰ τῶν ἀπ' Εὐρώπ(ης) διδασκάλ(ων) ἕλκεσθαι δεῖ· καὶ ὅπως ὁ τύπος οὗτος, σαφέστερός τε κ(αὶ) κυριώτ(ε)ρ(ος)· (καὶ) τ(αῖς) ἀρχαῖς τῆς πίστεως συμφωνότ(ε)ρ(ος)· (καὶ) ὅτι ἄλλ(ως) συμβιβαζόμενοι, δείκνυντ(αι) μᾶλλ(ον) ἀντιφάσκοντες ἐν ᾧ (καὶ) ἐπίλογος τῆς ὅλης πραγματεί(ας)).

Folio/page numbers

By folios, top right, Arabic numerals, black ink.

Quire numbers

At beginning of each quire, recto, bottom right, Arabic numerals, pencil.

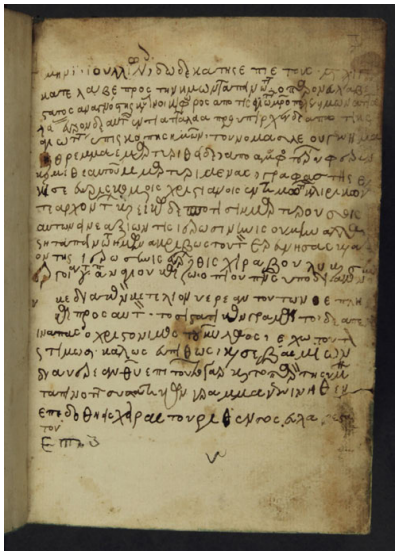
Columns & lines

Single column, 21 lines.

Ruling

None.

Scribe(s)



f. Ir (Hand D)

Hand A: ff. 1r–305v; Georgios Scholarios (*Repertorium* III, 71): notes, substitute and additional text ff. 1r–1v, 8r, 32v, 47r, 54v, 70r, 73v, 84v, 89v, 96r, 105r, 109v, 112v, 128v, 137r, 145r, 148v, 149v, 152v, 162r, 183r, 190v, 212r, 220v, 221v, 229v, 258r, 267v, 278v, 283v, 287v, marginal numbers ff. 224r, 226v, 228r, 231r; Meletios Pegas: *monocondylion* signature f. 1r, notes (some with *monocondylion* signatures) ff. 269r, 270r, 271r, 282r, 286v–287r; Hand D: f. Ir; Hand E: f. IIv; Hand F: insert after f. 77; Hand G: correction f. 15v, biblical citation f. 28r; Hand H: notes ff. 30r, 31v; Hand I: marginal numbers ff. 54v–55r; Hand J: cross-reference note f. 63v; Hand K: pen trials f. 146r; Hand L: note f. 158r; Hand M: notes f. 209r; Hand N: note f. 236v, overwriting of faded text ff. 199r–205v, 223r–225r, 233r–v, 237r–v, 240r–241r, 256v; Hand O: MS number f. <I>r; Hand P: MS number and note left pastedown; Hand Q: MS number left pastedown; Hand R: MS number left pastedown; Hand S: foliation ff. 1–305; Hand T: foliation ff. I–II; Hand U: note right pastedown.

Script (general characteristics)

Hand A: Fairly regular mixed minuscule, upright or slanted slightly to the right, with significant expansion of letters; superscript word endings common, but usually at line ends only; deletions using strikethrough.

Script (letters & ligatures)

Hand A: *beta, zeta, kappa, lambda, xi, phi, psi, omega* always majuscule; *mu, nu* always minuscule, *gamma* usually majuscule; long-bowed *beta* present; distinctive letter forms: majuscule *gamma* with vertical upturn at end of horizontal; large *sigma telikon* at start of words; distinctive ligatures: *epsilon-pi* with upper portion formed by loop over right-hand cell of minuscule *pi*, not extending over left-hand cell of *epsilon*; *sigma-upsilon-nu* with upper curve of large *sigma telikon* extending over *upsilon-nu* to join at right-hand end (e.g. f. 12v); *upsilon-nu* shaped like angular w (e.g. f. 16r); *upsilon-tau* with right-hand curve of *upsilon* extending straight upwards to join horizontal of large *tau*.

Diacritics & punctuation

Hand A: Breathings round; circumflexes double-curved; accents joined to letters (occasionally including grave) and breathings; mute *iota* usually absent, occasionally subscript; double dot used decoratively; use of lower, middle and upper point, lower and middle comma and full stop.

Abbreviations

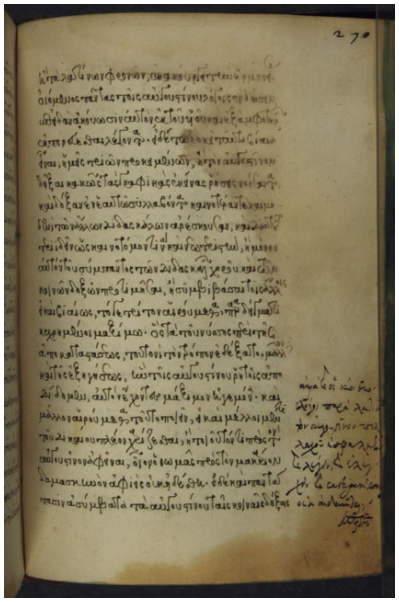
Hand A: *Nomina sacra* (accents sometimes absent, sometimes separate from strokes, occasionally joined, regardless of length); syllabic (throughout line).

Apparatus

Rubricated headings for sections.

Ink

Hand A: dark brown, pale red and bright red; Georgios Scholarios: mid-brown and greenish brown; Meletios Pegas: black; Hand D: mid-brown; Hand E: mid-brown; Hand F: black; Hand G: black; Hand H: grey; Hand I: mid-brown; Hand J: bright red; Hand K: mid-brown; Hand L: mid-brown; Hand M: black; Hand N: black; Hand O: mid-brown; Hand P: dark brown; Hand Q: black; Hand R: pencil; Hand S: black; Hand T: pencil; Hand U: pencil.



f. 270r (Hand A, Pegas)

Ornament

Headpiece precedes start of text f. 1r: spiked plait, in pale red and brown ink. Rubricated initials for sections, some with decoration.

Text leaves

Western handmade paper, medium thickness, off-white colour, with scissors watermark, similar to Harlfinger *Ciseaux* 7–70 (dated 1404–76), Briquet 3650–3689 (dated 1341–1498).

Text leaf dimensions (mm)

(f. 15) 187 x 144.

Text leaf condition

Stains and grime appear throughout text-block. Small tears to edge of ff. 305, <IV>; limited insect activity in ff. 7–99; water damage in first gathering and ff. 187–305. Occasional partial loss of marginal notes due to trimming.

Binding description

English early 17th-century inboard binding, tight back, covered in tanned calf with raised supports, not contemporary with the text, rebacked.

Binding dimensions (mm)

195 x 153 x 61.

Left endleaves

A separate single leaf hook of an off-white, medium-thickness, handmade laid paper was adhered to the board as a pastedown and the hook was tipped to the first leaf of the text-block. A separate leaf of the same paper was added and tipped on top of the first text leaf as a separate free endleaf.

Right endleaves

A narrow, handmade paper joint with one stub adhered to the board and the other tipped to the last leaf of the text-block. Two separate off-white, medium-thickness, handmade laid papers were added. One leaf is tipped to the last text leaf as a free endleaf and the other leaf is pasted to the board as a separate pastedown.

Endleaf condition

Stains, grime and discolourations from leather turn-ins in both left and right endleaves.

Sewing

The text-block has been sewn on four single raised supports. Due to a heavy application of adhesive and restricted opening it was difficult to examine the sewing structure.

Sewing condition

The sewing structure is sound and the sewing thread is intact.

Spine linings

The spine has been repaired and due to a heavy application of adhesive the material and number of layers of the linings are not visible and therefore not identifiable.

Boards and board attachment

3 mm paper boards, cut to give squares at head, tail and fore-edge. The support slips appear to have been laced through the boards.

Board attachment condition

The board attachment is sound.

Edges

The edges of the text leaves are plain-cut, and all have a patchy and irregular application of blue-green colour decoration.

Edge condition

The head-edge appears to have been blackened by dirt.

Endbands

Only the headband survives. It is a single-core endband across the width of the spine sewn in natural-colour thread with a front bead over a split-cane core.

Endband condition

The tailband is missing. The headband has an accumulation of dirt.

Covering

The book is covered in full red-brown tanned calfskin with a tight back and the turn-ins left untrimmed and irregular in size and shape. The spine has been rebacked with mid-brown tanned calfskin.

Covering material condition

There are abrasions, lacerations, stains and small missing areas in the covering material of the boards. The turn-ins on the inside of the boards remain attached and the spine covering material is sound.

Tooling

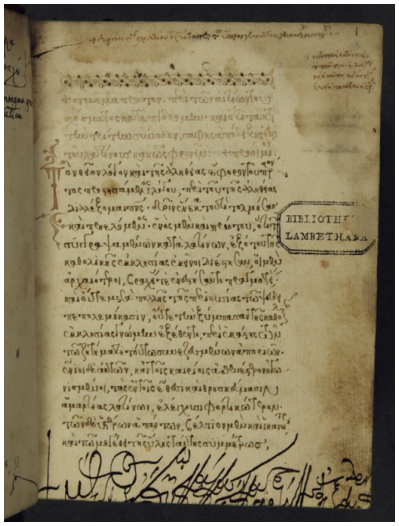
Both covers have blind-tooled decoration with a three-line border frame on the sides. The five panels on the spine have blind-tooled double lines at head and tail, a gold-tooled title in panel 2 and a gold-tooled shelf mark number in panel 4, both tooled directly.

Furniture & fastenings

The inner ends of two pairs of green silk fore-edge ties are preserved under the pastedowns.

Colophon(s)

f. 1r: autograph colophon of Georgios Scholarios: "+ Γεωργίου τοῦ Σχολαρίου τὸ σύνταγμα τοῦ ὕστερον γενομένου Γενναδίου μοναχοῦ".



f. 1r (Hand A, Scholarios, Pegas)

Notes & marks of ownership

Left pastedown: "#.C.Θ.25"; "4to 193"; "461"; f. <I>r: "461"; "193"; f. 1r: *monocondylion* signature of Meletios Pegas: "Μελέτιος ἐλέῳ Θ(εο)ῦ πάπας κ(αὶ) πατριάρχης Ἀλεξανδρεία<ς>"; *Bibliotheca Lambethana* stamps ff. 1r, 305v.

Inserts

Loose after f. 77: list of names: "+ Κιράκος:- + Κούσετελί: + Μαρία:- [added superscript: Ελασαβιξα] + Τεξμεμήνω γίου Κιρακος: + Μερην: Κηραξα: + Κιραυνι: + Ο μεγαλος Γαδαρος Γουσετελι: Ο μεγαλος Ωβρος ο Κιρακος:"; on reverse of this: calculations.

Other notes

Right pastedown: note of price of refurbishment 11 Jun <19>58: "Refurb<ished> 11–6–58 IW".

Provenance

Owned and revised by Georgios Scholarios (Patriarch Gennadios II) in 1450–4. Owned and annotated by Meletios Pegas, Patriarch of Alexandria (1590–1601). Owned by Archbishop George Abbot (1611–33), having possibly been given to him by Meletios or by Cyril Loukaris, *synkellos* to Meletios in 1595 and later Patriarch of Alexandria (1601–20) and Patriarch of Constantinople (1620–38), and deposited in LPL.

Dating

Hand A worked after the composition of the text in 1444–5, and before revision of the MS by Georgios Scholarios. Revised by the author between his becoming a monk in 1450 and his enthronement as Patriarch of Constantinople in 1454. Annotated by Meletios Pegas during his reign as Patriarch of Alexandria, 1590–1601. Letter copied by Hand D dated July 1405, but the consistency of the paper with the main body of the MS suggests this text was copied directly into it at a later date.

Bibliography

Todd (1812), p. 59; James (1900), p. 48; James (1932), pp. xx, 643; Vogel and Gardthausen, p. 84; Georgios Scholarios, *Oeuvres complètes de Gennade Scholarios*, ed. Louis Petit, Xenophon Sidéridès and Martin Jugie, 8 vols. (Paris 1928–36), vol. 2, pp. xv-xvi; Bill (1972), p. 49; *Repertorium* III, 71; Brown *et al*., p. 35.

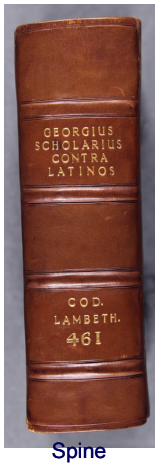
Image(s) of the binding



Left side



Right side



Spine



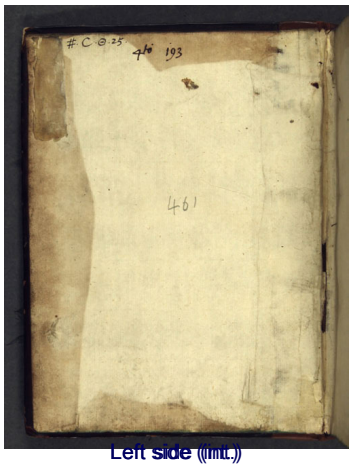
Fore-edge



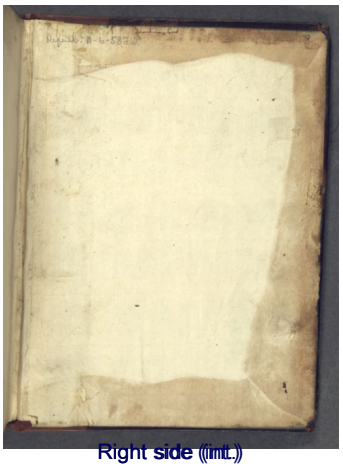
Head-edge



Tail-edge



Left side (Int.)



Right side (Int.)

MS Number

MS. 528

Date

12th century.

Material

Parchment.

Folios

<I–II> + ff. 265 + <III–IV>.



f. 6r (Hands A, C)

Summary content

Gospel book, with Eusebian canon tables and chapter lists: f. 1r: Eusebios of Caesarea, *Letter to Karpianos*; ff. 1v–4r: canon tables; ff. 5r–69r: *Matthew*; ff. 69v–113r, line 7: *Mark*; f. 113r, line 8–f. 207v: *Luke*; ff. 208r–263v, line 6: *John*.
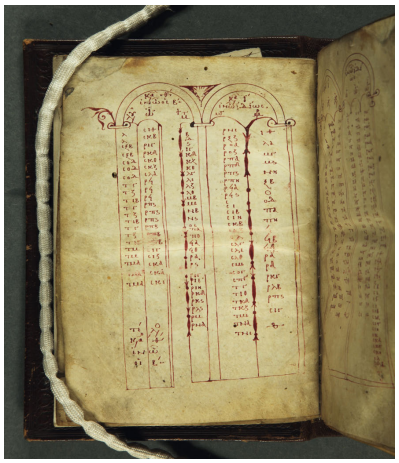
Gatherings

5 (5), 3 x 8 (29), 7 (36), 6 x 8 (84), 7 (91), 2 x 8 (107), 6 (113), 19 x 8 (265).

Folios/pages on which gatherings begin

ff. 1, 6, 14, 22, 30, 37, 45, 53, 61, 69, 77, 85, 92, 100, 108, 114, 122, 130, 138, 146, 154, 162, 170, 178, 186, 194, 202, 210, 218, 226, 234, 242, 250, 258.

Detailed content



f. 3v (Hand A)

Gospel book: f. 1r: Eusebios of Caesarea, *Letter to Karpianos*, incomplete (inc. "Ἀνέγραψεν· αὕτη μὲν οὖν"); ff. 1v–4r: canon tables; f. 4v: ownership note of Philip Traherne; f. 5r–v: chapter list to Matthew (Τοῦ κ(α)τ(ὰ) Ματθαῖον εὐαγγέλίου τὰ κεφάλαια); ff. 6r–69r, line 5: *Gospel of Matthew* (Εὐαγγέλιον κατ<ὰ> Ματθαῖον); f. 69r, lines 6–9: brief colophon to Matthew; ff. 69v–70v: chapter list to Mark (Τὰ κεφάλαια τοῦ κατὰ Μάρκον εὐαγγελίου); ff. 71r–113r, line 7: *Gospel of Mark* (+ Εὐαγγέλιον κατα Μάρκον); f. 113r, line 8–f. 114v: chapter list to Luke (Κεφάλαια τοῦ κ(α)τ(ὰ) Λουκᾶν ἁγίου εὐαγγελίου); ff. 115r–207v: *Gospel of Luke* (Εὐαγγέλιον κατα Λουκᾶν); f. 208r–v: chapter list to John (Κεφάλαια τοῦ κ(α)τ(ὰ) Ἰωάννην ἁγίου εὐαγγελίου); ff. 209r–263v, line 6: *Gospel of John* (+ Εὐαγγέλιον κατα Ἰωάννην); f. 263v, line 7: note of date; f. 263v, lines 8–10: ownership note of Philip Traherne; f. 264r: colophon of Antonios Chariton; f. 264v: blank; f. 265r–v: brief notes in various hands.

Folio/page numbers

By folios, top right, Arabic numerals, pencil.

Quire numbers

At beginning of each quire, recto, bottom right, Arabic numerals, pencil.

Columns & lines

Single column, 20–28 lines.

Ruling

System Leroy 1; layout Leroy 12C1, hardpoint, very faint, text hangs from lines; text area: 98–112 mm x 75 mm; interlinear distance: 5 mm.

Scribe(s)

Hand A: main text and original rubric ff. 1r–4r, 6r–69r, 71r–113r, line 8, ff. 115r–207v, 209r–263v, line 6; Antonios Chariton (*Repertorium* I, 26): ff. 5r–v, 69v–70v, 113r, line 9–f. 114v, ff. 208r–v, 264r, note f. 265v, lection notes; Hand C: lection notes; Hand D: addition of missing chapter to list and renumbering f. 5v, overwriting of chapter initials ff. 69v–70v, 113r–114v; Hand E: numbers of modern chapters; Hand F: note f. 265r; Hand G: note f. 265v; Hand H: note f. 265v; Hand I: text on patch to f. 122; Philip Traherne: f. 4v, ownership note f. 263v, possibly note of date f. 263v and abortive note f. 264r; Hand K: English note pinned to <II>v; Hand L: English note pinned to <II>v, modern chapter numbers and foliation, note f. 35v.

Script (general characteristics)

Hand A, main text: Spare, widely-spaced, calligraphic mixed minuscule, upright, with significant expansion of letters, flourishes in bottom line and at line ends, superscript word endings at line ends only, corrections and supplementary text in smaller script with more common superscript word endings. Hand A, rubric: Alexandrine majuscule. Antonios Chariton: Informal upright mixed minuscule, with common superscript word endings. Hand C: Informal upright mixed minuscule, with common superscript word endings.



f. 114v (Chariton)

Script (letters & ligatures)

Hand A, mixed minuscule: All minuscule forms present except *mu* and *psi*; all majuscule forms present except *nu*, *upsilon* and *omega*; distinctive letter forms: majuscule *beta* with small upper cell, large elongated lower one; widely splayed minuscule *gamma*; v-shaped minuscule *gamma*; right-angled half-*epsilon*; *zeta* formed of relatively large curve joined to right-angle; *theta* sometimes very wide, sometimes very narrow; wide minuscule *kappa*; wide minuscule *mu*; tilted, kinked minuscule *nu*; large open

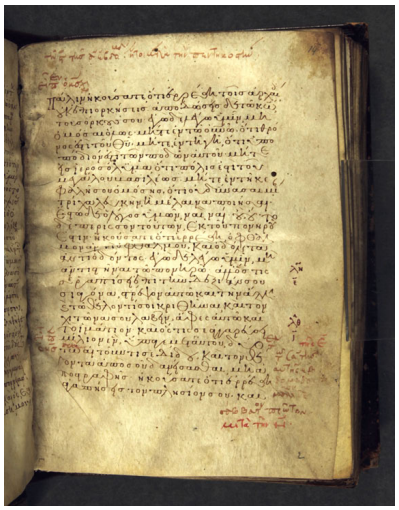
rho; low, curvaceous minuscule *upsilon*; distinctive ligatures: *epsilon-alpha* with central stroke of majuscule *epsilon* curving down to join minuscule *alpha* from below to right of loop; *epsilon-theta-eta* with *theta* as loop on line extended from central stroke of majuscule *epsilon* and rising to join *eta* from above; *lambda-omicron* with *lambda* without ascender joining *omicron* at top; *upsilon-delta*, *upsilon-lambda* with *upsilon* joining majuscule *delta* or *lambda* from above; *upsilon-omicron* with *upsilon* merging into often incomplete loop of *omicron*. Antonios Chariton: *beta, gamma, zeta, kappa, lambda, xi* always majuscule; *mu, nu, upsilon, psi* always minuscule; modern *nu, sigma telikon* present. Hand C: *beta, epsilon, zeta, eta, kappa, lambda, xi, psi* always majuscule; *delta, mu, nu, upsilon* always minuscule; long-bowed *beta*, modern *nu, sigma telikon* present.

Diacritics & punctuation

Hand A: Breathings usually round, occasionally angular or half-angular; circumflexes often wide; breathings sometimes placed within upper curve of majuscule *epsilon*; mute *iota* usually absent, occasionally subscript; decorative use of double dot on *iota* and *upsilon*; use of lower, middle and upper point, lower and middle comma, question mark and full stop; single comma quotation mark (*haple*); double grave present on ἂν, δὲ, μὴ, ναὶ; horizontal strokes over personal names. Antonios Chariton: Breathings round; acute accents joined to rough breathings and letters; mute *iota* absent; decorative use of double dot on *iota* and *upsilon*. Hand C: Breathings round; circumflexes joined to letters; mute *iota* absent; decorative use of double dot on *iota* and *upsilon*; use of lower and middle point; horizontal strokes over some personal names.

Abbreviations

Hand A, mixed minuscule: *Nomina sacra* (accents separate from strokes); δέ, καί; syllabic (usually only at line ends, except in corrections); horizontal stroke for *nu*. Hand A, majuscule: *Nomina sacra* (accents separate from strokes); καί, μάρτυς, περί; syllabic (throughout line); suspensions. Antonios Chariton: *Nomina sacra* (accents separate from strokes); syllabic (throughout line); suspensions. Hand C: *Nomina sacra* (accents sometimes separate from strokes, sometimes joined); syllabic (throughout line); suspensions.



f. 14r (Hands A, C, Chariton)

Apparatus

Rubricated marginal chapter headings with numbers; rubricated marginal chapter numbers; rubricated marginal Ammonian section numbers; rubricated marginal canon numbers; numbers to chapter lists; two sets of later rubricated marginal lections, with interlinear notes of beginning and end of lections; later marginal modern chapter numbers in Greek numerals, in black ink; marginal modern chapter numbers in Roman numerals, in pencil.

Ink

Hand A: variable brown (with conspicuous changes of ink) and dark red-purple; Antonios Chariton: pale red; Hand C: bright red; Hand D: black; Hand E: dark brown; Hand F: black; Hand G: black; Hand H: black; Hand I: mid-brown; Philip Traherne: black and possibly bright red; Hand K: dark brown; Hand L: pencil.

Ornament

Architectural and vegetative adornments to canon tables ff. 1v–4r. Rubricated headpieces to Gospels ff. 6r (large rectangular box containing entwined vine-scroll medallions with leaves within, leaf ornament at one corner with bird perched on it), 115r (horizontal rectangular box containing geometrical arrangement of rinceaux with demi-palmettes and vine leaves), 209r (horizontal rectangular box containing rinceaux with vine leaves, palmette and trumpet-shaped flowers); space left for headpiece f. 71r, but this was never added. Rubricated major initials to start of Gospels ff. 6r, 71r, 115r, 209r. Band of rubricated s-curves separates main text from colophon to Gospel f. 69r. Simple rubricated ornament to chapter list headings ff. 69v (rectangular box containing plait, with vegetative ornament at corners), 208r (wavy line with space-fillers, with leaf terminals and scroll ornament above). Rubricated minor initials, sometimes with scroll decoration.

Text leaves

Medium-thickness parchment, off-white colour; skins arranged with hair-side facing hair-side throughout.

Text leaf dimensions (mm)

(f. 10) 163 x 122.

Text leaf condition

Cockling appears throughout text-block. Candle wax stains, dirt stains, grime, discolourations on the surface of the leaves. Tears to ff. 1, 8, 82, 231; small holes in ff. 24, 231; minor insect activity in ff. 1–18, 246–265. Folios excised at time of production after ff. 35, 256.

Old repairs

Occasional leaves were repaired with overcasting as well as with plain paper (ff. 127, 259), with printed paper waste (f. 250v), with plain parchment (ff. 1–5, 129–131), with parchment waste (f. 122r), with modern Japanese tissue (f. 22), and with stitching (f. 22).

Binding description

English early 19th-century inboard binding, covered in tanned skin and decorated with blind tooling, repaired and rebacked, not contemporary with the text.

Binding dimensions (mm)

180 x 135 x 86.

Left endleaves

A separate single fold of white, medium-thickness parchment was tipped on the first text leaf. A separate single leaf of dark-brown paper is made to the outermost full parchment leaf, and another, smaller in size, used as a separate pastedown.

Right endleaves

Two sewn parchment endleaves from a previous binding survive (ff. 264-265). The recto of the outermost leaf (f. 265) has stains from leather triple straps at the fore-edge and from leather turn-ins at head, tail and fore-edge. These suggest that it was originally adhered to the inside of a right board. A separate single fold of white, medium-thickness parchment was tipped on the last text leaf. A separate single leaf of dark-brown paper is made to the outermost full parchment leaf, and another, smaller in size, used as a separate pastedown.

Endleaf condition

Stains and small losses in both left and right endleaves.

Sewing

The text-block has been resewn and there is evidence of five V-nicks in the spine folds from an earlier unsupported sewing at 18, 37, 110, 135 mm from the head of the text-block. It is now sewn all-along on five single recessed twisted cords, with a medium-thickness, single, S-ply, loose twist white thread, using six pierced-hole stations at 12, 28, 54, 78, 128, 145 mm from the head of the text-block.

Sewing condition

The sewing structure is sound and the sewing thread is intact.

Spine linings

The spine has been slightly rounded. Linings of a loosely woven cotton fabric (mull) lining under a brown paper lining are visible and cover the full length of the spine, but whether the linings extend onto the outside or inside of the boards cannot be seen.

Spine lining condition

The lining is complete and intact on the spine but has split along the left joint.

Boards and board attachment

4 mm paper boards rebacked and attached to the text-block by inner leather joints with one stub adhered to the boards and the other tipped to the first and last free endleaves of the text-block.

Board attachment condition

The leather joint has split from head to tail on the left joint and the left board is now detached.

Edges

The edges of the text leaves are plain-cut and gilded.

Edge condition

The edges of the text-block appear even and worn and the head-edge has been blackened by dirt.

Endbands

Both head- and tailbands are missing. Broken tie-downs were found in ff. 9, 10, 17, 96 (green silk thread) and in f. 150 (plain natural thread).

Covering

The binding is covered in full brown tanned straight-grain goatskin. The turn-ins are trimmed and regular in size and shape. The binding has been rebacked with mid-brown tanned goatskin.

Covering material condition

There are some abrasions, small tears and losses in the covering material. The spine reback material is sound. The turn-ins on the inside of the boards remain attached.

Tooling

Both covers have blind-tooled decoration with a broad roll within a three-line border frame on the sides enclosing a lattice pattern, created by a three-line tool, with small tool within the lattice and asymmetric corner tools in the corners. There is a blind-tooled roll around the edges of the boards, and a blind-tooled three-line tool around the leather turn-ins and the inner joints. The six panels on the spine have a blind-tooled line at head and tail, a gold-tooled title in panel 2 and a gold-tooled shelf mark number in panel 5, both tooled directly.

Colophon(s)

f. 264r: colophon of Antonios Chariton: "+ Οἰκτρὸς μοναχὸς Ἀντώνιος Χαρίτων".

Notes & marks of ownership

<II>r: "528"; f. 4v: "*Bibliothecae Lambethanae hunc Codicem Ephesinum una cum variantium Lectionum Synopsi D.D. Philipp(us) Traheron. Mart.* 4o. 1679/80"; f. 263v: "Φιλίππος Τραΐρων ἐκ Σμύρνης τῆς Ἀσίας ἤνεγχε τοῦτο τὸ βιβλίον."; *Bibliotheca Lambethana* stamps on ff. 6r, 263v.

Inserts

Pinned to <II>v: note in English suggesting not the work of an "ordinary scribe"; "Lambeth MS 528".

Other notes

f. 1r: "*IV Evangelior(um) Codex Ephesinus*"; f. 35v: note of missing folio following, in English, in pencil; f. 263v: note dated 1160: "Ἔτει ἀπὸ Χ(ριστο)ύ ,ΑΡΞ′ "; f. 264r: "ε"; black scrawled lines on ff. 15v, 17v, 21v–22r, 43v–44r, 111v, 126r; <IV>r: note of price for refurbishment 26 February <19>59: "Refurb<ished> 26.2.59 IW".

Provenance

Owned by the Metropolitan of Ephesos in the 17th century. Acquired there by Philip Traherne, Anglican chaplain in Smyrna 1669–74 and donated by him to LPL 4 March 1680.

Textual tradition

Gregory-Aland 71; Soden ε253 ($I^{\phi r}$); Scrivener 71.

Dating

Style of Hand A consistent with 12th century. Style of Antonios Chariton consistent with late 13th century. Notes by Hand C sometimes written around those of Antonios Chariton (e.g. ff. 14r, 17r, 19v), indicating this hand worked later. Note on f. 263v gives date as 1160, but this appears in *Anno Domini*, not *Anno Mundi* as would be expected in Byzantine usage of that date, and the form of the thousand mark as a vertical stroke directly below the numeral conforms to the conventions of printing rather than those of Byzantine scribal practice. Thus it appears that this date is a spurious addition, perhaps by Philip Traherne. A single letter *epsilon*, apparently in the same hand, appears on f. 264r, following the colophon of Antonios Chariton, possibly indicating that this hand began writing the spurious date here, but then (perhaps having realised that Chariton was not the original scribe) abandoned this and placed it on f. 263v instead.

Remarks

Variant readings collated by Philip Traherne in MS. 528 B.

Bibliography

Scrivener (1853), pp. xxxvi-xxxviii; James (1900), p. 52; *NPS*, vol. 1.1, Pl. 5 (f. 74v); Vogel and Gardthausen, p. 39; James (1932), pp. xxi, 727–728; Bill (1972), p. 50; *I.MA.G.E.S*, p. 379; *Repertorium* I, 26; Brown *et al.*, pp. 35–36.

Image(s) of the binding



Left side



Left board blind-tooled decoration (rubbing)
(rubbing)

MS Number
MS. 528 B

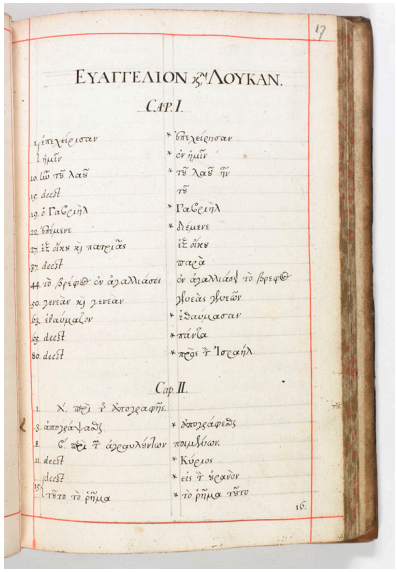
Date
4 March 1679.

Material
Paper.

Folios
ff. I–II + ff. 61.

Summary content
Record of variant readings in LPL MS. 528, compiled by Philip Traherne.

Gatherings
Unidentified.



f. 17r (Traherne)

Detailed content
Record of variant New Testament readings in LPL MS. 528, collated with John Fell's edition of 1675 (*Evangeliorum Variantes Lectiones ex Codice MS quem Philipp(us) Traheron S.T.B. (Smyrnae (et) nuper a Concionibus) e Bibliotheca Archi-Episcopi Ephesini in Angliam transtulit, A.D. 1675 per eundem P.T. ἀκριβῶς collectae; necnon, iis cum omnibus quae in N.T. edit. Oxon. novissima occurrunt, collatae; ita ut quaelibet ab impressis discessio (non antehac observata) asterisco * insignita facile dignosci queat*): ff. Ir–IIr: blank; f. IIv: colophon of Philip Traherne; f. 1r, lines 1–16: title page; f. 1r, line 17–f. 9r: readings in Matthew; f. 9v: blank; ff. 10r–16r: readings in Mark; f. 16v: blank; ff. 17r–31v: readings in Luke; ff. 32r–40r: readings in John; ff. 40v–61v: blank.

Folio/page numbers
ff. I–II: by folios, top right, Roman numerals, pencil; ff. 1–61: by folios, top right, Arabic numerals, pencil.

Columns & lines
Two columns, 26 lines.

Ruling
Layout equivalent to Leroy 12D2, text lines and column dividers pencil, margin lines red ink, piercing visible for verticals and horizontals; text area: 145 mm x 94 mm; interlinear distance: 6 mm.

Scribe(s)
Philip Traherne: f. IIv date, ff. 1r–40r; Hand B: LPL ownership note f. IIv.

Script (general characteristics)
17th-century Western hand.

Ink
Black.

Text leaves
Western handmade paper, medium thickness, off-white colour.

Text leaf dimensions (mm)
(f. 20) 177 x 117.

Text leaf condition
Grime appears in the first folios and limited insect activity occasionally on the margins of the leaves.

Binding description
English late 17th-century inboard binding, tight back, covered in tanned calf with raised supports, contemporary with the text, rebacked.

Binding dimensions (mm)
181 x 123 x 18.

Endleaves
Left and right endleaf construction is the same. A separate off-white, medium-thickness, handmade laid paper adhered to the board as a separate pastedown at each end.

Endleaf condition
Stains, grime and discolourations from leather turn-ins in both left and right endleaves.

Sewing
The text-block has been sewn on five single raised supports. Due to a heavy application of adhesive and restricted opening it was difficult to examine the sewing structure.

Sewing condition
The structure is sound and the sewing thread is intact.

Spine linings
The spine has been repaired and a narrow, thin, cotton fabric joint has been adhered along the inner joints of the boards, but whether there is an overall lining on the spine that extends onto the outside or inside of the boards cannot be seen.

Boards and board attachment

2 mm paper boards, cut to give squares at head, tail and fore-edge. The support slips appear to have been laced through the boards.

Board attachment condition

The board attachment is sound.

Edges

The edges of the text-block are plain-cut and decorated with red and olive green pigments, possibly applied with a sponge.

Edge condition

The edges of the text-block appear even. The head-edge appears to have been lightly blackened by dirt.

Endbands

Both head- and tailbands are missing. A plain natural thread tie-down survives in f. 9 at the tail-edge.

Covering

The book is covered in full red-brown tanned calfskin with a tight back and the turn-ins left untrimmed and irregular in size and shape. The spine has been rebacked with mid-brown tanned calfskin and the corners of the boards have also been repaired with the same leather.

Covering material condition

There are abrasions, lacerations, stains and limited insect damage in the covering material of the boards. The turn-ins on the inside of the boards remain attached and the spine reback material is sound.

Tooling

Both covers have blind-tooled border frame decoration with fillets, a gold-tooled one-line tool on the board edges and a blind-tooled quarter line, typical of bindings of the second half of the 17th century. The six panels on the spine have a blind-tooled single line at head and tail, with a gold-tooled title in panel 2 and a gold-tooled shelfmark number in panel 6, both tooled directly.

Notes & marks of ownership

<II>v: date of acquisition by LPL: "*Mart.* 4. 1679."; f. IIv: "*Bibliothecae Lambethanae hunc Codicem Ephesinum d.d. Philippus Traheron*"; f. Ir: "528 B"; f. IIr: "528 b"; *Bibliotheca Lambethana* stamps ff. 1r, 40r.

Other notes

Right pastedown: note of price for refurbishment 22 February <19>59: "Refurbished 22.2.59 IW".

MS. 528 B

Provenance

Donated by the author to LPL on 4 March 1680.

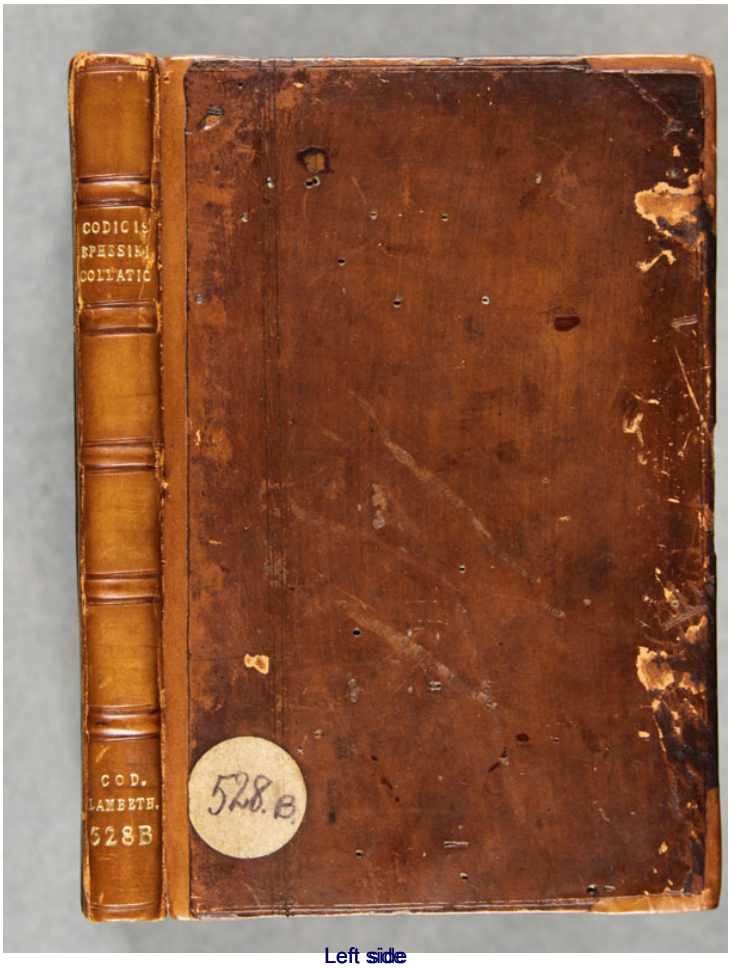
Dating

Philip Traherne worked on the collation between his acquisition of MS. 528 and the publication of John Fell's edition in 1675, and Traherne's donation of both MSS. to LPL 4 March 1680 (dated here (<II>r) to 4 March 1679, but in MS 528 to 4 March 1679/80, indicating that the 1679 date corresponds to the year beginning 25 March).

Bibliography

John Fell (ed.), *Τῆς Καινῆς Διαθήκης ἅπαντα. Novi Testamenti libri omnes. Acces-serunt parallela Scripturæ loca, nec non variantes lectiones ex plus 100 MSS. codicibus et antiquis versionibus collectæ* (Oxford 1675); Todd (1812), p. 67; James (1932), pp. xxi, 728; Brown *et al.*, p. 36.

Image(s) of the binding



Left side

MS Number

MS. 802 (a–b)

Former MS numbers

802 (a): 202.

Date

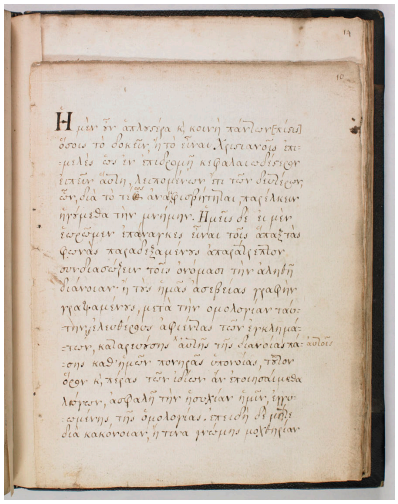
MS. 802 (a): 17th century, before 8 January 1687/8; MS. 802 (b): 1680s, before 8 January 1687/8.

Material

Paper.

Folios

MS. 802 (a): <I–II> + ff. 22; MS. 802 (b): + ff. 38 (pp. i–iii, 9–82) + <III–X>.



(b) p. 10 (Wharton)

Summary content

Eunomius, *Liber Apologeticus*: MS. 802 (a): ff. 1r–21v: chapters 1–28; MS. 802 (b): pp. 9–82: chapters 6–27, with Latin translation.

Gatherings

MS. 802 (a): 6 (6), 2 x 8 (22); MS. 802 (b): folios attached in pairs to stubs, bound in with many stubs without folios attached.

Folios/pages on which gatherings begin

MS. 802 (a): ff. 1, 7, 15.

Detailed content

MS. 802 (a): ff. 1r–21v: Eunomius, *Liber Apologeticus* (Εὐνομίου τοῦ δυσεβοῦς ἀπολογητικὸς πρὸς ὃν ἔγραψε τοὺς ἀντιρρητικοὺς ὁ μέγας Βασίλειος), chapters 1–28; MS. 802 (b): pp. 9–82: Eunomius, *Liber Apologeticus*, chapters 6–27 on alternate folios, alternating with facing Latin translation.

Folio/page numbers

MS. 802 (a): by folios, top right, Arabic numerals, pencil; MS. 802 (b): pp. i–iii: by pages, top outer corner, Roman numerals, pencil; pp. 9–82: by pages, top outer corner, Arabic numerals, brown ink.

Columns & lines

MS. 802 (a): single column, 21–23 lines; MS. 802 (b): single column, 18–22 lines.

Ruling

MS. 802 (a): on some folios, box surrounding text and occasional text lines, hardpoint; text largely ignores lines; text area: 142 mm x 100 mm; interlinear distance: variable.

Scribe(s)

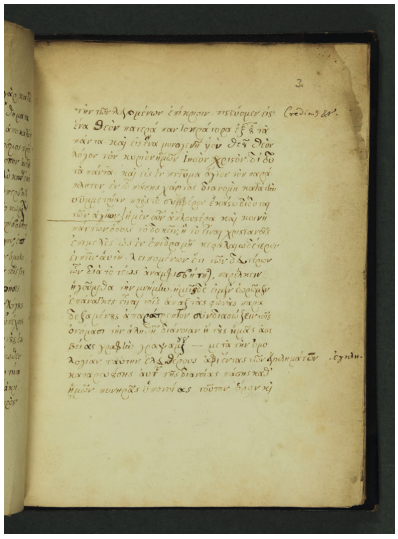
MS. 802 (a): Hand A (same hand as Emmanuel College, Cambridge MS. 249, pp. 1–31); MS. 802 (b): Henry Wharton (1664–95); Hand C: MS number; Hand D: modern pagination; Hand E: note right pastedown.

Script (general characteristics)

17th-century Western hands.

Apparatus

MS. 802 (a): occasional marginal notes repeating or translating individual words from text or identifying work cited; MS. 802 (b): marginal notes identifying biblical citations; marginal corrections, with corresponding words in text underlined.



(b) p. 3 (Wharton)

Ink

Hand A: pale brown; Henry Wharton: pale brown; Hand C: pencil; Hand D: pencil; Hand E: pencil.

Ornament

MS. 802 (b): Minor initial for start of Greek text.

Text leaves

A composite text-block, the first half with conventional sewn gatherings; the second half is a guard book. It contains medium-thickness handmade papers, off-white colour, in different sizes, with crowned armorial watermark and Jesus monogram watermark comparable to Briquet 9461–9465.

Text leaf dimensions (mm)

((a) f. 5) 237 x 181; ((b) f. 26) 218 x 168.

Text leaf condition

Stains and grime appear occasionally throughout the text-block. Tears to ff. 1–6, 21.

Old repairs

Occasional leaves were repaired in the margins with plain paper.

Binding description

English late 19th-century inboard binding with a hollow back and false bands on the spine, half-covered in pebble-grain goatskin with pebble-grain bookcloth on the sides, with the arms of Lambeth Palace Library blocked in gold in both covers, not contemporary with the text.

Binding dimensions (mm)
248 x 194 x 23.

Endleaves
Left and right endleaf construction is the same. A sewn double-fold of an off-white handmade laid paper, with the outermost leaf pasted to the board.

Endleaf condition
Stains and discolourations in both left and right endleaves. The left endleaf is torn along the spine fold, as the left cover is detached.

Sewing
The text-block is sewn all-along on three recessed single cord supports with a single white thread of medium-thickness, using six pierced hole stations at 15 (head kettle), 48, 55, 105, 113, 128, 163, 171 mm (tail kettle) from the head of the text-block.

Sewing condition
The sewing structure is sound and the sewing thread is intact.

Spine linings
A tight tube of paper adhered directly to the spine of the book for the Oxford hollow construction. The shape of the spine is rounded.

Boards and board attachment
3 mm paper boards, cut to give squares at head, tail and fore-edge. The support slips appear to have been laced through the boards.

Board attachment condition
The support slips are broken with the cover split from head to tail on the left joint and the left board is now detached.

Edges
The edges of the text leaves are undecorated. Some of them are plain-cut whereas others retain their deckle edges on tail and fore-edge.

Edge condition
The edges of the text-block appear lightly stained with dirt.

Endbands
Stuck-on, woven endbands in blue and white coloured thread, adhered to the head and tail of the spine.

Covering
The binding is covered in half black pebble-grain goatskin with black pebble-grain bookcloth on the sides. The turn-ins are trimmed, regular in size with lapped corners.

Covering material condition

There are abrasions, small missing areas and a mixture of dirt on the surface. The turn-ins on the inside of the boards remain attached.

Tooling

The covers have blind-tooled decoration with fillets and a *Bibliotheca Lambethana* coat of arms blocked in gold on the centre of each board. The six panels on the spine have gold-tooled double lines at head and tail (with an additional double line at the tail end of the spine), and a gold-tooled roll across the false raised bands, a gold-tooled title in panels 2 and 3, and a gold-tooled shelf mark number in panel 6, both tooled directly.

Notes & marks of ownership

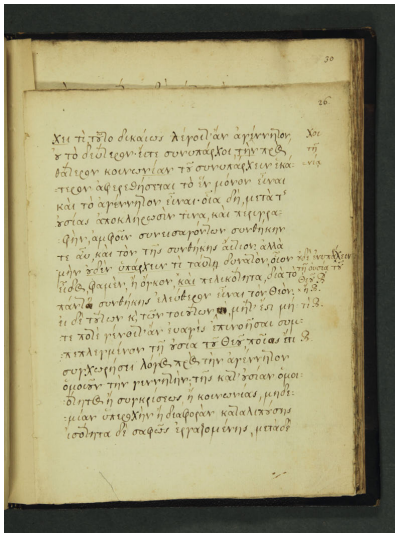
Left pastedown: "802"; MS. 802 (b): *Bibliotheca Lambethana* stamps pp. iii, 12.

Other notes

MS. 802 (a): f. 1: "V. D. Cave *Hist. Eccl. Lit. in Iul. Ar.* p. 170 etc."; f. 22v: "*Vossius a le manuscrit nul[.....]ani l'a fais copier*"; right pastedown: note of price for refurbishment 16 January <19>59: "Refurb<ished> 16.1.59 IW".

Provenance

Acquired along with the rest of Henry Wharton's MSS by Archbishop Thomas Tenison (1636–1715) and left by him to LPL.



(b) p. 26 (Wharton)

Textual tradition

Vaggione identifies MS. 802 (a) (as MS. T) as a copy of MS. Leidensis Vossianus gr. Q 13, ff. 22r–38v, and the Greek text of MS. 802 (b) (as MS. Y) as a copy of MS. 802 (a), which was also the exemplar for Emmanuel College, Cambridge MS. 249, pp. 1–31, by the same hand.

Dating

Completion of translation in MS. 802 (b) dated in the excerpts by Thomas Birch from the lost memoirs of Henry Wharton (LPL MS. 1169*, published by George D'Oyly) to 8 January 1687/8. MS. 802 (a) must have been completed before the production of MS. 802 (b), since it served as its exemplar.

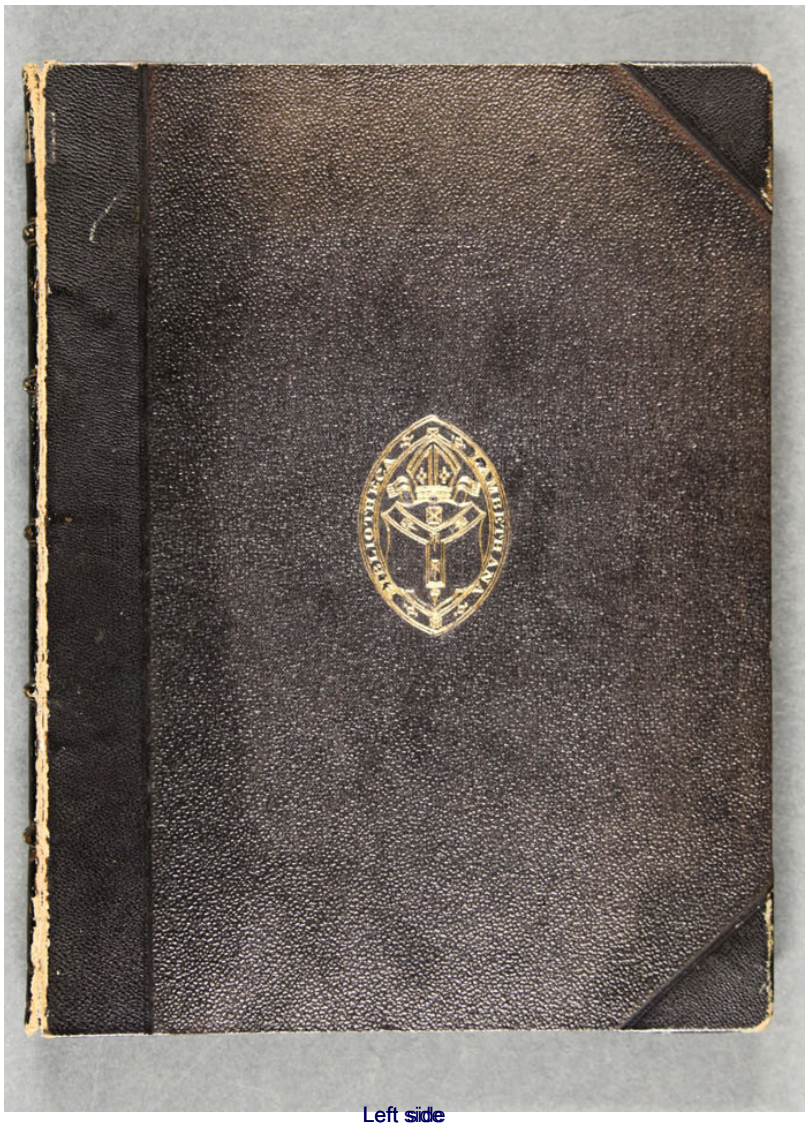
Remarks

Formerly two separate MSS. Vaggione concludes that the copy and translation of MS. 802 (a) which constitutes MS. 802 (b) was produced by Henry Wharton as part of his collaboration with William Cave on the latter's *Scriptorum Ecclesiasticorum Historia Literaria* (London 1688), and that the missing portions of the text (chapters 1–5, the latter part of chapter 27, and chapter 28) were used as the printer's copy for this publication, since they correspond exactly to the passages appearing in it.

Bibliography

Todd (1812), p. 192; George D'Oyly, *The Life of William Sancroft, Archbishop of Canterbury*, 2 vols. (London 1821), vol. 2, p. 124; James (1932), pp. xxiii, 808–809; Eunomius, *Eunomius: the extant works*, ed. Richard P. Vaggione (Oxford 1987), pp. 24, 26–27; Richard P. Vaggione, 'An appeal to antiquity: the seventeenth and eighteenth century manuscripts of the heretic Eunomius', *Arianism: historical and theological reassessments*, ed. Robert C. Gregg (Cambridge, MA 1985), pp. 335–360 at pp. 339–340, 350–351; Brown *et al.*, pp. 36–37.

Image(s) of the binding



Left side



Spine

MS Number

MS. 1175

Former MS numbers

I.1.

Date

Mid-11th–mid-12th century (pp. 1–416), 9th–10th century (palimpsest I–IV (pp. 1–8), pp. 421–422) and 14th–16th century (I–IV (pp. 1–8), pp. 421–422).

Material

Parchment.



p. 327 (Hands A, M)

Folios

I–IV (pp. 1–8) + ff. 213 (pp. 1–16 + 15A–16A + pp. 17–33 + 33A–34A + pp. 35–422).

Summary content

pp. 1–417: Gospel Book, with chapter lists: pp. 1–116: *Matthew*, incomplete; pp. 118–196, col. 1: *Mark*; p. 196, col. 2–p. 325: *Luke*; pp. 326–416: *John*; p. 417: the woman taken in adultery (Jn 7:53–8:11); p. 418: prayer; Ir–IVv, (pp. 1–8), pp. 421–422: (in palimpsest): *Life of St John Chrysostom*, incomplete; Ir–IVv, (pp. 1–8), pp. 421–422: *Triodion katanyktikon*, incomplete.

Gatherings

4 (4), 6 (10), 1 (11), 8 x 8 (75), 6 (81), 16 x 8 (209), 7 (216), 1 (217).

Folios/pages on which gatherings begin

I (p. 1), pp. 1, 13, 15, 29, 43, 59, 75, 91, 107, 123, 139, 151, 167, 183, 199, 215, 231, 247, 263, 279, 295, 311, 327, 343, 359, 375, 391, 407, 421.



p. 422 (Hands B, D)

Detailed content

Ir–IVv, (pp. 1–8), pp. 421–422: (in palimpsest): *Life of St John Chrysostom*, incomplete; Ir–IVv, (pp. 1–8), pp. 421–422: *Τριῴδιον κατανυκτικόν*, incomplete (p. 1 inc. "ὀφθαλμοῖς· μὴ δὲ συναρπασάτω σε" (ed. Φῶς, p. 190), p. 8 des. "καὶ κτίστην εἰς τοὺς αἰῶνας" (ed. Φῶς, p. 204); p. 421 inc. "<τε>κοῦσα ἱκέτευε σὺν αποστόλοις" (ed. Φῶς, p. 181), p. 422 des. "κήτους ψυχοφθόρου" (ed. Φῶς, p. 183)); pp. 1–417: Gospel Book: pp. 1–116: *Gospel of Matthew*, incomplete (inc. "τὸν Ἐλιακείμ· Ἐλιακεὶμ δὲ, ἐγέννησε τὸ(ν) Ἀζώρ" (Mt 1:13)); p. 117: blank; pp. 118–119: chapter list to Mark (+ Τὰ κεφάλαια τοῦ κατὰ Μάρκον εὐαγγελίου); p. 120: blank; pp. 121–196, col. 1: *Gospel of Mark*

(+ Ευα<γγέλιον> κατ<ὰ> Μάρκον); p. 196, col. 2–p. 198: chapter list to Luke (+ Τὰ κεφάλαια τοῦ κατ<ὰ> Λουκᾶν εὐαγγελίου); pp. 199–325: *Gospel of Luke* (+ Εὐαγγέλιον ἐκ τοῦ κατ<ὰ> Λουκᾶν); p. 326: chapter list to John (+ Τὰ κεφάλαια τοῦ κατα Ιω(άννην) εὐαγγελίου); pp. 327–416: *Gospel of John* (+ Εὐαγγέλιο(ν) κατ<ὰ> Ἰωάννην); p. 417: the woman taken in adultery (Jn 7:53–8:11) (Τοῦ ζητούμ(ενος)); p. 418: prayer; p. 419: blank; p. 420: note; pp. 421–422: [see Ir–IVv].

Folio/page numbers

By pages, recto only, top right, Arabic numerals, dark brown ink except p. 421 in pencil.

Quire numbers

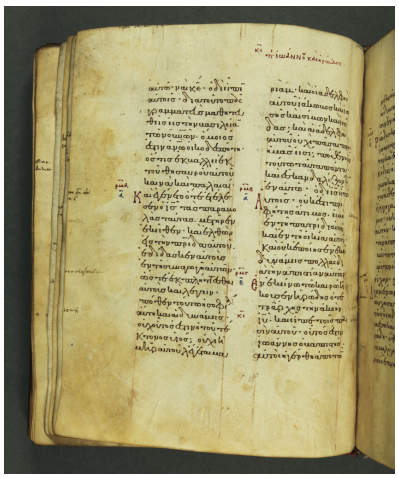
pp. 29–416: at beginning of each quire, recto bottom right, Arabic numerals, pencil.

Columns & lines

Two columns; Ir–IVv, (pp. 1–8), pp. 421–422: 35 lines; pp. 1–420: 23 lines.

Ruling

pp. 1–416: system Leroy 9; layout Leroy 32E2, hardpoint, piercing visible for horizontals, text hangs from lines; text area: 190 mm x 45 mm; interlinear distance: 8 mm; Ir–IVv, (pp. 1–8), pp. 421–422: system Leroy 1; layout Leroy 00A2, hardpoint, original text stands on lines; text area: 259 mm x 160 mm; interlinear distance: 7 mm; pp. 12–13, 34, 47–50, 72–3, 80–1, 88–89, 97–98, 104–106, 112–114, 128, 165–166, 172–173, 205–213, 217–245, 250–300, 303–310, 315–318, 331–333, 339–351, 353–374: verticals and sometimes text lines drawn over in pale brown crayon.



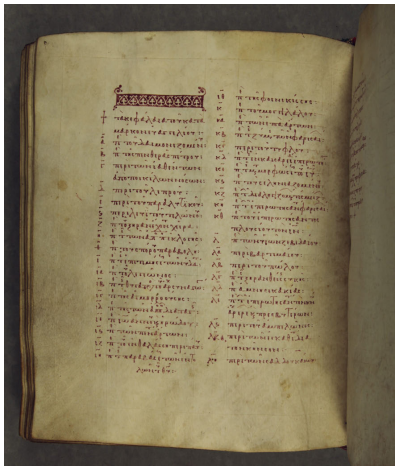
p. 48 (Hands A, S)

Scribe(s)

Hand A: pp. 1–416; Hand B: palimpsest text I–IV (pp. 1–8), pp. 421–422; Hand C: p. 417; Hand D: main text Ir–IVv, (pp. 1–8), pp. 421–422; Hand E: lection notes pp. 1–416; Hand F: rubric Ir–IVv, (pp. 1–8), pp. 421–422; Hand G: rubric pp. 183–196; Hand H: overwriting IVv (p. 8), p. 201; Hand I: rubric p. 23, col. 2; Hand J: overwriting p. 199; Hand K: lection note p. 234; Hand L: lection note, *incipit* p. 324; Hand M: Greek note in Latin script p. 327; Hand N: note p. 360; Hand O: note p. 386; Hand P: note p. 389; Hand Q: note p. 418; Hand R: note p. 420; Hand S: Italian glosses; Hand T: Latin note p. 330; J. D. Carlyle: MS numbers inside left board, Ir (p. 1); Charles Burney: modern pagination; Hand W: modern verse numbers; Hand X: MS number inside left board, page number p. 421.

Script (general characteristics)

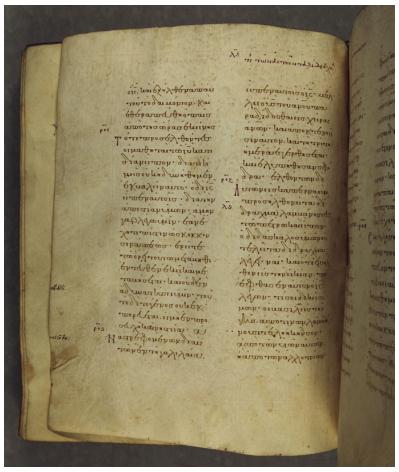
Hand A, main text: Graceful mixed minuscule *Perlschrift*, upright, with minimal expansion of letters, occasional flourishes on bottom line, superscript word endings rare and at line ends only. Hand A, rubric and chapter lists: Alexandrine majuscule. Hand B: Pure minuscule, extremely regular and consistent, upright. Hand C: Mixed minuscule with variable slant, minimal expansion of letters, superscript word endings at line ends only. Hand D: Plain mixed minuscule with variable slant, little expansion of letters, superscript word endings common.



p. 118 (Hand A)

Script (letters & ligatures)

Hand A, mixed minuscule: *lambda, xi* always majuscule; *beta, gamma, delta, epsilon, zeta, eta, nu, pi, omega* always minuscule; distinctive letter forms: minuscule *alpha* with tail curving back below letter; transitional *alpha* with club or hook at top of ascender, loop and line formed in separate movements; V-shaped minuscule *gamma*; minuscule *delta* with ascender rising from right-hand side of loop; minuscule *epsilon* with angular loop in ligatures; minuscule *epsilon* with ascender added as separate movement from loop and horizontal, with club at terminus; majuscule *lambda* with extended down-right diagonal, clubs at terminals; bulbous open *rho*; clubs on *lambda* and *rho*, hooks on *chi*; distinctive ligatures: split *omicron-upsilon*. Hand B: All letter forms minuscule; pronounced hooks on *mu, nu, rho*; distinctive letter forms: *xi* with long straight tail extending down-left. Hand C: *kappa, lambda, xi* always majuscule; *alpha, beta, gamma, delta, nu, sigma, upsilon, psi, omega* always minuscule; distinctive letter forms: minuscule *delta* with narrow loop, vertical ascender; majuscule *zeta, xi* with tail curving to the right below following letters. Hand D: *beta, zeta, kappa, lambda, xi, pi* always majuscule, *mu, nu, upsilon, psi* always minuscule; distinctive letter forms: majuscule *kappa* with short, curved down-right diagonal.



p. 62 (Hands A, S)

Diacritics & punctuation



p. 5 (Hands B, D)

Hand A: Breathings half-angular and round (also angular in majuscule); circumflexes small; mute *iota* absent; decorative use of double dot on *iota*; use of lower, middle and upper point, lower comma, question mark and full stop; chevron quotation marks; double grave present on δὲ, μὲν, μὴ. Hand C: Breathings round; circumflexes sometimes pointed; mute *iota* absent; decorative use of double dot on *iota*; use of middle and upper point, lower comma, cross as normal strong punctuation; double grave present on δὲ. Hand D: Breathings round; circumflexes joined to rough breathings and letters, acute accents joined to smooth breathings and letters; mute *iota* absent; occasional decorative use of double dot on *upsilon*; use of middle and upper point, lower comma, question mark and full stop; double grave present on δὲ, μὲν; horizontal strokes over personal names.

Abbreviations

Hand A, mixed minuscule: *Nomina sacra* (accents occasionally absent, otherwise separate from strokes); καί; horizontal stroke for *nu*. Hand A, majuscule: *Nomina sacra* (accents separate from strokes); καί, περί; syllabic (throughout line); suspensions. Hand C: *Nomina sacra* (accents separate from strokes); syllabic (line ends only); horizontal stroke for *nu*. Hand D: *Nomina sacra* (accents sometimes separate from strokes, sometimes joined); καί; syllabic (throughout line); suspensions.

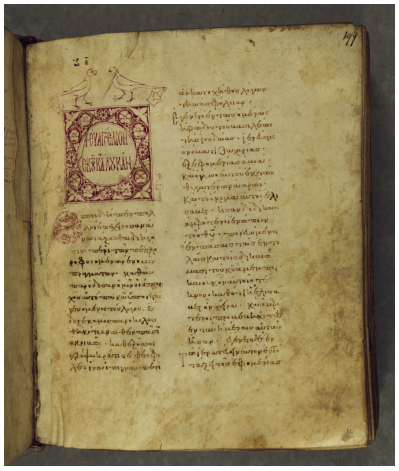
Apparatus

I–IV (pp. 1–8), pp. 421–422: rubricated marginal hymnographic apparatus; IIr (p. 3), IIIr (p. 5): linguistic scholia to palimpsest text; pp. 1–416: rubricated marginal chapter headings with numbers; rubricated marginal chapter numbers; rubricated marginal Ammonian section numbers; marginal canon numbers in red, blue or brown ink; numbers to chapter lists; later marginal lection notes, marginal *incipits* and marginal or interlinear marks for beginning and end of lections; marginal modern chapter numbers in Roman numerals, in pencil; pp. 1–116: marginal Italian glosses.

Ink

Hand A: mid-brown, dark red and blue; Hand B: dark brown; Hand C: pale brown; Hand D: green; Hand E: dark brown; Hand F: bright red; Hand G: dark red; Hand H: black; Hand I: pale red; Hand J: dark brown; Hand K: pale brown; Hand L: mid-brown; Hand M: dark brown; Hand N: pale brown; Hand O: mid-brown; Hand P: pale brown; Hand Q: dark brown; Hand R: dark brown; Hand S: dark brown; Hand T: dark brown; J. D. Carlyle: grey-brown; Charles Burney: mid-brown; Hand W: pencil; Hand X: pencil.

Ornament



p. 199 (Hand A)

Rubricated minor initials, sometimes with vine-scroll decoration Ir–IVv (pp. 1–8), pp. 421–422. Simple bands of red ink mark beginning of sections IIIr–v (pp. 5–6). Elegant rubricated head-pieces to chapter lists pp. 118, 196: rectangles containing vegetative ornament (row of palmettes, rinceau with flowers), with Sasanian palmette ornament at corners. Elegant rubricated borders around Gospel headings (in epigraphic majuscule) pp. 121, 199, 327: square boxes containing vegetative ornament (rosettes in medallions, Sasanian palmettes in medallions, palmettes, vine scrolls etc.), with Sasanian palmette ornament at corners, p. 199 topped by two birds with curved beaks, p. 327 by two peacocks. Rubricated major initials to start of Gospels, with vegetative ornament pp. 121, 199, 327. Rubricated minor initials pp. 1–416. Rubric gilded pp. 216–219, 232–236.

Text leaves

Medium-thickness parchment, white colour; skins arranged with hair-side facing hair-side throughout.

Text leaf dimensions (mm)

(pp. 11–12) 302 x 251.

Text leaf condition

Cockling appears throughout text-block and pleating and folding in occasional leaves, especially in pp. 325–332 and in the last gathering. Stains and discolourations in occasional leaves and especially in pp. 405–410 and in the first and last gatherings. Loss of half of I (pp. 1–2); cuts/tears to pp. 15A–16A, 97–98, 121–122, 133–134, 189–192, 197–198, 199–200, 325–326; holes in pp. 23–24, 29–30, 53–54, 79–80, 275–276, 333–334, 373–374, 415–416. Drops of candle wax on the surface of p. 2 and occasional leaves throughout the text-block. Some marginal text lost due to trimming. Folios excised at time of production after pp. 44, 122, 200.

Old repairs

Overcasting appears in the first gatherings and in pp. 183, 327, 419 and in occasional leaves. pp. 19–20 repaired with sewing thread. Spine-folds were repaired all through the text-block and occasional leaves in pp. 325–328, 387–422 were repaired with parchment. Japanese paper repair in the spine-folds of pp. 14–16.

Binding description

Greek-style binding covered in tanned goatskin and decorated with blind tooling.

Binding dimensions (mm)

315 x 270 x 95.

Left endleaves

A sewn double-fold of Greek manuscript parchment waste with overcasting along the spine-folds. There is no pastedown.

Right endleaves

A sewn single-leaf text-hook of Greek manuscript parchment waste (pp. 421-422) was adhered to a single text leaf (pp. 407-408) to create the outer bifolium of the last gathering. There is no pastedown.

Endleaf condition

Cockling, stains, ink corrosion, discolourations from leather turn-ins, grime, small losses and limited insect activity.

Sewing

The text-block is resewn with an unsupported structure, sewn all-along with a single, medium-thickness, tight S-twist, natural-colour thread, using the five V-nicks in the spine-folds from an earlier unsupported sewing at 51, 95, 146, 200, 251 mm from the head of the text-block.

Sewing condition

The sewing structure is sound and the sewing thread is intact.

Spine linings

The spine is smooth and an overall lining of one layer of natural-colour, plain woven textile is visible and covers the full length of the spine and extends onto the outside of the boards.

Spine lining condition

The lining is complete and intact on the spine and the boards.

Boards and board attachment

12 mm wooden boards, the same size as the text-block, with V-shaped edge grooves cut into the head, tail and fore-edges of the boards, stopped short of the corners in reverse points. The attachment is sound but it is not clear whether it is integral with the sewing or uses separate bridling.

Board attachment condition

The board attachment is sound. The right board has a split along the left joint.

Edges

The edges of the text leaves are plain-cut, undecorated and have been retrimmed.

Edge condition

The edges of the text-block appear even. The head-edge appears to have been blackened by dirt.

Endbands

Greek-style, projecting, divided-chevron-and-crowning-core endbands, sewn to the boards. The primary endband cores are of a plain thread S-twist cord of medium thickness and natural colour and the primary sewing has frequent tie-downs but not in every gathering. The secondary sewing is executed in red and blue silk threads, incorporating two subsidiary cores, one of the same thickness as that of the primary core, with a much thinner crowning core on top.

Endband condition

Both endbands are still attached to the book-block but the silk threads of the secondary sewing have been worn away, the cores are partially broken and some parts are released. The tailband crowning core is missing.

Covering

Full cover of brick-red tanned goatskin. The turn-ins are trimmed, irregular in size, with a narrow dart cut out across each of the turn-ins of the left board and the head turn-in of the right board, and with corners with slightly opened butt mitres.

Covering material condition

There are abrasions, lacerations, small tears and missing areas in the spine area of the covering material with very limited insect damage. The covering skin has developed a blackened surface with a mixture of dirt and grease. The turn-ins on the inside of the boards remain attached to the boards.

Tooling

The spine has a blind-tooled decoration with fillets. The sides are tooled in blind with a four-line border frame, with two further frames inside it, the outer created by a roll with the four-line tool outside it, the inner by the roll with the four-line tool on both sides, and with a cross in the centre made with the same roll.

Furniture & fastenings

Originally the book had four triple, tanned-skin, interlaced straps attached to the right board, one each at the head and tail, and two on the fore-edge, which fastened onto four copper alloy simple edge pins in the left board.

Furniture & fastenings condition

Most of the components of fastenings are now completely missing. The four triple-interlaced straps are broken off, but their inner ends, taken through the turn-ins, survive on the inside of the right board; the outer parts together with the four clasps are missing. Three of the four edge pins are also missing; only one survives on the head of the left board.

Bookmarks

A primary marker fastened under the headband core consisting of blue and red silk threads plied together. No evidence of the secondary marker.

Notes & marks of ownership

Inside left board: "I.1"; "1175"; *ex libris* of Archbishop Charles Manners-Sutton 1805; Ir (p. 1): "I.1".

Other notes

p. 327: Greek note in Latin characters "[_ _ _] *lego(n) to, sofia orthi [akuu]som<en> ec tou cata Io(hannin) ag<iou> eva(n)g(e)liou to anagnosma*".

Provenance

Acquired by J. D. Carlyle in the islands of the Aegean or the Sea of Marmara 1799–1801, purchased by Archbishop Charles Manners-Sutton and deposited in LPL 17 March 1806.

Textual tradition

Gregory-Aland 470; Soden ε136 (A^{k}); Scrivener 509.

Dating

Style of Hand B consistent with 9th–10th century. Style of Hand A consistent with mid-11th to mid-12th century. Style of Hand C consistent with 14th–15th century. Style of Hand D consistent with 14th century. Style of Hand I consistent with 15th–16th century.

Remarks

Described and variant readings collated in LPL MSS. 1223 and 1224. The Greek note in Latin script p. 327, Italian glosses, additional ruling in pale brown crayon and Italian characteristics (tool, flat spine) of the Greek-style binding suggest that the MS spent time in southern Italy or in Italian-ruled territory in the East.

Bibliography

Todd (1812), p. 261; Todd (1823), pp. 35, 44; Scrivener (1853), pp. xxvi-xxvii; *Τριῴδιον κατανυκτικόν*, ed. Φῶς (Athens 1991); Brown *et al.*, pp. 37–38.

Image(s) of the binding


Left side


Right side

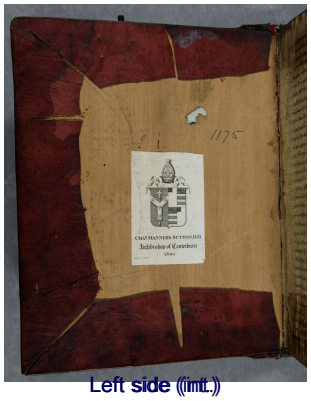


Spine


Fore-edge

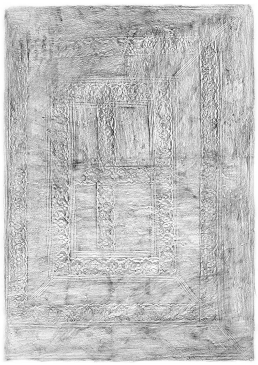

Head-edge

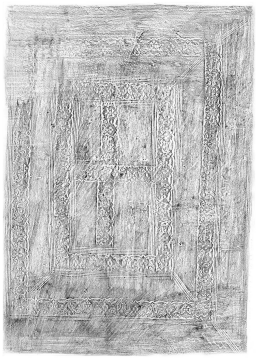

Tail-edge



Left side (int.)


Right side (int.)


Left board blind-tooled decoration (rubbing)


Right board blind-tooled decoration (rubbing)

MS Number

MS. 1176

Former MS numbers

I.2; A.4.

Date

11th century (XVIIIv–XIXv (ff. 16v–17v/pp. 4–6), pp. 7–418) and 14th–16th century (IVv–XVIIIr, XXr-XXXv, XXXIr–XXXVIIv (ff. 2v–14v, ff. 15r–16r/pp 1–3, ff. 18r–28v, ff. 1r–7v)).

Material

XVII–XXX (ff. 15–28), pp. 7–418: parchment; III–XVI (ff. 1–14), XXXI–XXXVII (ff. 1–7): paper.



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Folios

<I–II> + ff. 236 (III–XVI (ff. 1–14) + XVII–XIX (ff. 15–17/pp. 1–6) + XX–XXX (ff. 18–28/pp. 1+–22+) + pp. 7–218, 209 *bis*–218 *bis*, 219–418 + XXXI–XXXVII (ff. 1–7)) + <XXXVIII–XLI>.

Summary content

Gospel book, with Eusebian canon tables, summary *synaxarion* and *menologion*, chapter lists and miniatures, and chronological texts: IVv–Vv (ff. 2v–3v): Eusebios of Caesarea, *Letter to Karpianos*; VIr–IXv (ff. 4r–7v): canon tables; Xr–XVIr, XXr–XXXv (ff. 8r–14r, 18r–28v): summary *synaxarion* and *menologion*; XVIIv–XIXv (ff. 15v–17v/pp. 2–6), pp. 7–121: *Matthew*; pp. 122–201: *Mark*; pp. 202–321: *Luke*; pp. 322–417, line 6: *John*; XXXIr (f. 1r)–XXXVIIv (f. 7v): short texts regarding chronology and Christ's appearances after the Resurrection.



VIv (f. 4v) (Hand E)

Gatherings

2 x 7 (14), 1 (15), 2 (17), 11 (28), 7 x 8 (84), 9 (93), 4 x 8 (125), 9 (134), 7 x 8 (190), 9 (199), 5 x 8 (239), 7 (246).

Folios/pages on which gatherings begin

III, X, XVII, XVIII, XX (ff. 1, 8, 15, 16, 18), pp. 7, 23, 39, 55, 71, 87, 103, 119, 137, 153, 169, 185, 201, 209 *bis*, 225, 241, 257, 273, 289, 305, 321, 339, 355, 371, 387, 403, XXXI (f. 1).

Detailed content



XVIIv (f. 15v)

Gospel book: IVv–Vv (ff. 2v–3v): Eusebios of Caesarea, *Letter to Karpianos* (Ευσέβιος Καρπιανῶ αγαπητῶ αδελφῶ ἐν Κ(υρί)ω χαίρ(ειν)); VIr–IXv (ff. 4r–7v): canon tables; Xr–XVIr (ff. 8r–14r): summary *synaxarion* (Saturday-Sunday); XVIv (f. 14v): notes in various hands; XVIIr (f. 15r/p. 1): miniature of the Nativity; XVIIv (f. 15v/p. 2): Evangelist miniature of St. Matthew; XVIIIr (f. 16r/p. 3): notes in various hands; XVIIIv–XIXv (ff. 16v–17v/pp. 4–6): chapter list to Matthew (Τοῦ κατὰ Ματθαῖον εὐαγγελίου τὰ κεφάλαια); XXr (f. 18r), lines 1–17: summary lections of the Hours (Εὐαγγέλια τῶν ὡρῶν τ(ῆς) μ<ε>γ<ά>λ<ης> Παρασκευῆς); XXr (f. 18r), line 18–XXv (f. 18v): summary *eothinon* lections (Εὐα<γγέλια> ἑωθ<ι>ν<ὰ> τα ΙΑ′); XXIr (f. 19r)–XXXr (f. 28r), line 2: summary *menologion*; XXXr (f. 28r), line 3–XXXv (f. 28v), line 8: summary lections for various occasions (Εὐαγ<γέλια> ἀναγινωσκόμ(εν)α ἀπὸ τοῦ τελων<ου> (καὶ) τοῦ Φαρισ<αί>ου τῶν Σαββατοκυριάκων); XXXv (f. 28v), lines 9–22: summary lections of the Passion (Εὐα<γγέλια> τῶν ἁγίων παθῶν); pp. 7–121: *Gospel of Matthew* (+ Εὐαγγέλιον τοῦ κατὰ Ματθαίον); pp. 122, 125: chapter list to Mark (Τοῦ κατα Μάρκον εὐαγγελίου τὰ κεφάλαια); p. 123: blank; p. 124: Evangelist miniature of St. Mark; pp. 126–201: *Gospel of Mark* (+ Εὐαγγέλιον κατὰ Μάρκον); pp. 202–204, 207: chapter list to Luke (Τοῦ κατα Λουκᾶν εὐαγγελίου τὰ κεφάλεα); p. 205: blank; p. 206: Evangelist miniature of St. Luke; pp. 208–321: *Gospel of Luke* (Εὐαγγέλιον κατα Λουκάν); p. 322: chapter list to John (Τοῦ κατὰ Ἰωάννην εὐαγγελίου τὰ κε<φάλαια>); p. 323: miniature of the Harrowing of Hell; p. 324: Evangelist miniature of St. John; pp. 325–417, line 6: *Gospel of John* (+ Εὐαγγέλιον κατα Ἰωάννην); p. 417, lines 7–10: colophon of Nikolaos *klerikos*; p. 418: blank; XXXIr–XXXVIIv (ff. 1r–7v): short texts regarding chronology and Christ's appearances after the Resurrection: XXXIr (f. 1r), lines 1–5: identification of the four Evangelists with their symbolic creatures (inc. "Τὰ δὲ Δ′ χερουβίμ"); XXXIr (f. 1r), line 6–XXXIIr (f. 2r), line 10: Hippolytos of Thebes, chronology of the life of Christ (Χρονικὸν κατα σάρκα τοῦ Κ(υρίο)υ ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ, τοῦ μ<ε>γ<ά>λου Θ(εο)ῦ καὶ Σ(ωτῆ)ρ(ο)ς ἡμῶν) (ed. Diekamp, pp. 53–54); XXXIIr (f. 2r), line 10–XXXIIv (f. 2v), line 18: chronology of the life of Christ, attributed to Maximos the Confessor (Μαξίμου); XXXIIv (f. 2v), line 19: enumeration of *stichoi* of John; XXXIIv



p. 206

(f. 2v), line 20–XXXIIIr (f. 3r), line 1: colophon of John; XXXIIIr (f. 3r), line 2–XXXIIIv (f. 3v), line 11: Hippolytos of Thebes, genealogy of St James, brother of Jesus (ed. Diekamp, pp. 7–10); XXXIIIv (f. 3v), lines 12–18: Hippolytos of Thebes, note on the date of composition of the Gospels (ed. Diekamp, p. 40 (no. IXb)); XXXIIIv (f. 3v), line 18–XXXVIIr (f. 7r), line 3: concordance of the Gospel accounts of the Resurrection (Ὅτι οὐ διαφωνοῦσιν οἱ τέςσαρης εὐαγγελισταὶ περι τῆς τοῦ Χ(ριστο)ῦ ἀναστάσεως); XXXVIIr (f. 7r), lines 4–17: list of Christ's appearances to the Apostles after the Resurrection (Αἱ ἔνδεκα ἐπιφάνιαι τοῦ τοῦ Κ(υρίο)υ ημ(ῶν) Ἰ(ησο)ῦ Χριστο(ῦ), τοῖς ἀποστόλοις· αἱ μετὰ τὴν ἀνάστασιν γενόμ(εν)αι); XXXVIIr (f. 7r), line 18–XXXVIIv (f. 7v): list of Christ's appearances to the Apostles after the Ascension (Ποσάκις μετὰ τὴν ἀνάληψιν ὁ Κ(ύριο)ς ἐφάνη τοῖς ἁγίοις αὐτοῦ ἀποστόλοις).



p. 324

Folio/page numbers

III–XXX (ff. 1–28): by folios, top right, Arabic numerals, black ink; XX–XXX (ff. 18–28/pp. 1+–22+): by pages, recto only except 22+, top right, Arabic numerals followed by "+", mid-brown ink; XVII–XIX (ff. 15–17/pp. 1–6), pp. 7–418: by pages, recto only except p. 418, top right, Arabic numerals, pale brown ink, p. 219 erroneously numbered 209, so numbers too small by 10 thereafter; XXXI–XXXVII (ff. 1–7): by folios, top right, Arabic numerals, black ink.

Columns & lines

Single column; IVv–Vv (ff. 2v–3v): 21 lines; Xr–XVIr (ff. 8r–14r): 14–18 lines; XVII–XIX (ff. 15v–17v/pp. 2–6), pp. 7–418: 23–24 lines; XX–XXX (ff. 18–28) (22 lines); XXXI–XXXVII (ff. 1–7): 21–22 lines.

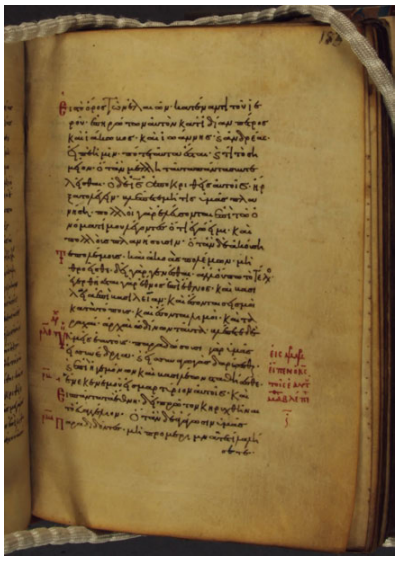
Ruling

XVII–XIX (ff. 15–17/pp. 1–6), pp. 7–418: system Leroy 1; layout Leroy 24C1, hardpoint, piercing visible for horizontals, text guided by lines; text area: 120 mm x 77 mm; interlinear distance: 6 mm; III–XVI, XX–XXX (ff. 1–14, 18–28), XXXI–XXXVII (ff. 1–7): none.

Scribe(s)

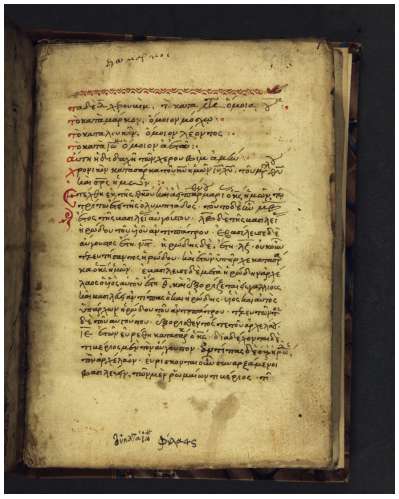
Nikolaos *klerikos* (*Repertorium* I, 322): XVIIIv–XIXv (ff. 16v–17v/pp. 4–6), pp. 7–122, 126–204, 207–322, 325–417; Hand B: Gospel headings and ornament pp. 7, 126, 208, 325; Hand C: XXr–XXXv (ff. 18r–28v); Hand D: Xr–XVIr (ff. 8r–14r); Hand E: IVv–IXv (ff. 2v–7v); Hand F: heading IVv (f. 2v); Hand G: XXXIr–XXXVIIv (ff. 1r–7v); Hand H: corrections, addition of breathings and accents to short *nomina sacra*, overwriting of original text; Hand I: corrections IVv–Vv, (ff. 2v–3v); Michael Naxiotes: notes XIIr, XVIIIr (f. 10r, f. 16r/p. 3); Nikolakes: note XVIv (f. 14v); Damaskinos Manolakes, *hieromonachos*: prayers XXVr (f. 23r), pp. 28, 92–94, 218–209 *bis*; Hand M: notes XVr

(f. 13r); Hand N: note XVIr (f. 14r); Hand O: notes XVIv, XXr (ff. 14v, 18r); Hand P: note XVIv (f. 14v); Hand Q: note XVIv (f. 14v); Hand R: note XVIv (f. 14v); Hand S: note XVIIIr (f. 16r/p. 3); Hand T: additional lections XXv (f. 18v); Hand U: notes XXv (f. 18v), p. 206; Hand V: note XXIr (f. 19r); Hand W: lection notes pp. 82, 87, 380, note p. 162; Hand X: folio counts pp. 121, 201, 321, XXXIr (f. 1r); Hand Y: notes pp. 121, 204; Hand Z: note p. 123; Hand AA: note p. 167; Hand AB: notes pp. 320, 324; Hand AC: alphabet p. 322; Hand AD: notes pp. 291, 416; Hand AE: note XXXIr (f. 1r); Markos: note XXXIr (f. 1r); J. D. Carlyle: MS number <II>v, note pasted to <III>r; Charles Burney: note <II>r, older modern pagination; Hand AI: note <II>r, modern chapter and verse numbers; Hand AJ: MS. number <II>r, later modern pagination.



p. 183 (Nikolaos)

Script (general characteristics)



XXXIr (f. 1r) (Hand G)

Nikolaos *klerikos*, main text: Mixed minuscule *Perlschrift*, upright or slightly slanted to the right, with moderate expansion of letters, occasional superscript word endings at line ends only, deletions by erasure, systematic misuse of final *nu* in ἐστίν etc. preceding words beginning with consonants (subsequently erased). Nikolaos *klerikos*, rubric: Alexandrine majuscule. Nikolaos *klerikos*, Gospel colophons: Epigraphic majuscule. Hand B: Constantinopolitan majuscule. Hand C: Quite florid upright mixed minuscule with significant expansion of letters and abbreviations, flourishes at line ends and in top and bottom lines, common superscript word endings. Hand D: Upright mixed minuscule. Hand E: Curvaceous mixed minuscule, slanted slightly to the right, with little expansion of letters, occasional flourishes at line ends, quite common superscript word endings. Hand G: Fairly regular mixed minuscule, slanted slightly to the right, with little expansion of letters, occasional flourishes on bottom line.

Script (letters & ligatures)

Nikolaos *klerikos* (mixed minuscule): All minuscule forms present; *alpha, gamma, mu, nu, upsilon, psi* always minuscule; distinctive letter forms: minuscule *alpha* with bulbous loop; minuscule *sigma* with horizontal distinct from loop; enlarged *tau* with upturn at bottom of descender, sometimes joining to following letter; hooks on *rho,*

phi. Hand C: All majuscule forms present; *gamma, zeta, kappa, lambda, xi, psi* always majuscule; long-bowed *beta* present; distinctive letter forms: long-bowed *beta* with vertical back, greatly enlarged lower loop, very distinct from vertical; bulbous heart-shaped *beta*; *phi* with looped tail; distinctive ligatures: *sigma-upsilon-nu* with *sigma* almost surrounding *upsilon-nu* and joined to right-hand side; *phi-omega* with majuscule *omega* attached to top of *phi*. Hand D: *alpha, nu* always minuscule; *beta, epsilon, zeta, kappa, lambda, xi, omega* always majuscule; distinctive letter forms: majuscule *epsilon* with bar on central stroke; tall, thin lunate *sigma*; majuscule *lambda* elongated down-left; distinctive ligatures: *epsilon-upsilon* with wide, low-slung *upsilon*. Hand E: *mu, nu, sigma, upsilon* always minuscule; *epsilon, zeta, eta, lambda, xi, psi, omega* always majuscule; use of *sigma telikon*; distinctive letter forms: majuscule *beta* with widened lower loop; *iota* elongated downwards with left turn at foot; majuscule *omega* with wider right-hand curve. Hand G: *alpha, delta, mu, nu, sigma, upsilon* always minuscule; *zeta, eta, xi, psi* always majuscule; long-bowed *beta* and *sigma telikon* present, used even in mid-word; distinctive letter forms: majuscule *beta* with widened lower loop; minuscule *eta, kappa* with ascender bent forward; majuscule *kappa* with diagonals meeting to left of vertical.



IVv (f. 2v) (Hands E, F)

Diacritics & punctuation

Nikolaos *klerikos*, mixed minuscule: Breathings angular, half-angular and round; circumflexes small; mute *iota* absent; occasional decorative use of double dot on *iota*; use of lower, middle and upper point, question mark and full stop; chevron quotation marks; double grave present on δὲ, ἐγὼ, ἐπεὶ, μὲν. Hand C: Breathings round; acute accents often long; acute accents and circumflexes joined to letters, circumflexes joined to abbreviations (ῶν, ῆς); mute *iota* absent; decorative use of double dot on *iota* and *upsilon*; use of middle and upper point and full stop. Hand D: Breathings round; mute *iota* absent; use of lower, middle and upper point. Hand E: Breathings round; mute *iota* absent; decorative use of double dot on *iota* and *upsilon*; use of lower and middle point, lower and middle comma and full stop. Hand G: Breathings round; mute *iota* absent or subscript; decorative use of double dot on *iota* and *upsilon*; use of middle point, lower and middle comma and full stop; double grave present on δὲ; *nomina sacra* strokes decorated with double bar.



XXVv (f. 23r) (Hand C)

Abbreviations

Nikolaos *klerikos*: *Nomina sacra* (accents absent on non-enclitics up to three letters long, otherwise separate from strokes); καί; syllabic (throughout line, very rare); horizontal stroke for *nu*; suspensions (very rare). Hand C: *Nomina sacra* (accents joined to strokes); δέ, καί, μάρτυς, ὅσιος, παρά, προφήτης; *chi-rho* for Χρυσόστομος; syllabic (throughout line); suspensions. Hand D: *Nomina sacra* (accents separate from strokes); δέ, κατά; syllabic (throughout line); suspensions. Hand E: *Nomina sacra* (accents absent or separate from strokes, regardless of length); κατά; syllabic (throughout line); suspensions. Hand G: *Nomina sacra* (accents sometimes absent, sometimes separate from strokes, sometimes joined, regardless of length); μετά, φησί; syllabic (throughout line); suspensions.

Apparatus

Rubricated marginal chapter headings with numbers, rubricated marginal chapter numbers, rubricated marginal Ammonian section numbers, rubricated marginal lection notes, notes in margin or in space left in text for beginning and end of lections, some rubricated; chapter list numbers; marginal modern chapter numbers, pp. 7–37 also verse numbers, in Roman and Arabic numerals, Latin script, in pencil; pp. 82, 87, 380: later additional lection notes; p. 359: marginal note of omission of passage on the woman taken in adultery, in Latin, in pencil; IIIv–XXXr, XXXIr–XXXVIIv (ff. 1r–28r, 1r–7v), rubricated headings to texts and sections; Xr–XVIr, XXr–XXXv (ff. 8r–14r, 18r–28v): rubricated marginal week numbers; XXXIr–XXXVIIv: headings to sections, some rubricated.

Ink

Nikolaos *klerikos*: dark brown and dark red; Hand B: bright red; Hand C: dark brown and bright red; Hand D: dark brown and pale red-brown; Hand E: dark brown; Hand F: orange; Hand G: dark brown and bright red; Hand H: black; Hand I: black; Michael Naxiotes: pale brown; Nikolakes: grey; Damaskinos Manolakes: black; Hand M: grey; Hand N: grey; Hand O: grey; Hand P: black; Hand Q: grey; Hand R: black; Hand S: mid-brown; Hand T: pale brown; Hand U: green; Hand V: black; Hand W: pale brown; Hand X: black; Hand Y: grey; Hand Z: grey; Hand AA: grey-brown; Hand AB: grey; Hand AC: grey; Hand AD: pale brown; Hand AE: pale brown; Markos: grey-brown; J. D. Carlyle: grey-brown; Charles Burney: mid-brown; Hand AI: pencil; Hand AJ: pencil.

Ornament



Xr (f. 8r) (Hand D)

Headpiece precedes text IVv (f. 2v): wavy line with space fillers surrounded by rectangular border with palmettes at corners. Decorated initial in orange ink IVv (f. 2v). Vine scroll in orange ink occupies vacant column of canon table VIIIr (f. 6r). Ornate but somewhat crude headpiece precedes summary *synaxarion* Xr (f. 8r): rectangle filled with plaits and interlace, with vegetative edging and corner ornament, topped by cross filled with plaits, surrounded by "Ι(ησοῦ)ς Χ(ριστὸ)ς νικᾶ" inscription, in dark brown ink with pale red-brown and green infill. Simple line-fillers Xr, XIr, XIVv, XVr, XVIr (ff. 8r, 9r, 12v, 13r, 14r) (wavy lines with space fillers, with leaf terminals, rows of s-curves etc). Ornate but somewhat crude headpiece precedes summary *synaxarion* section XIIIr (f. 11r): belt of wavy lines, rows of triangles etc., with vegetative edging and terminals, in dark brown ink with pale red-brown infill. Simple headpiece XVr (f. 13r) (wavy line with space fillers, rows of s-shapes etc., with vegetative terminals), in dark brown and pale red-brown ink. Rubricated minor initials Xr–XVIr (ff. 8r–14r). Later scraps of crude doodled ornament in grey ink Xr, XVr, XVIv, XVIIIr (ff. 8r, 13r, 14v, f. 16r/p. 3). Space-fillers accompany headings of summary *menologion* sections XXr–XXIXr (f. 18r–27r) (rubricated wavy lines with vegetative terminals). Headpieces in the same style precede summary *menologion* sections XXXr–v (f. 28r–v). *Pylai* precede Gospels pp. 7, 126, 208: pp. 7, 126 chain of rosettes in medallions, with leaf ornament in interstices, p. 208 chain of Sasanian palmettes in medallions, with crenellations in interstices (all in red ink, pp. 7, 126 with green paint infill). Headpiece precedes Gospel p. 325: row of oak-leaf shaped vegetative forms in medallions, with leaf ornament in interstices and palmettes at corners. Ornate Gospel headings in Constantinopolitan majuscule pp. 7, 126, 208, 325 (p. 7 with green paint infill). Major initials to Gospels pp. 7, 126, 208, 325, with vegetative or plait decoration, in red ink (pp. 7, 126 with green paint infill). Bands of simple ornament follow chapter lists XIXv (f. 17v/p. 6), p. 322: wavy line with space fillers, row of s-curves, with leaf terminals, in red ink. Bands of simple ornament follow Gospels pp. 121, 201: rows of horizontal and vertical lines, s-curves, s-curves with space fillers, with leaf terminals, in dark brown ink. Rubricated minor initials pp. 7–418. Wavy line with space fillers, with leaf terminal, precedes text XXXIr (f. 1r), in dark brown and bright red ink. Plait line-filler XXXIIv



p. 126 (Nikolaos, Hand B)

(f. 2v), in dark brown and bright red ink. Rubricated minor initials, some with vine-scroll decoration XXXIr–XXXVIIv (ff. 1r–7v).

Illustration

Miniature of the Nativity XVIIr (f. 15r/p. 1). Evangelist miniature of St Matthew XVIIv (f. 15v/p. 2). Evangelist miniature of St Mark p. 124. Evangelist miniature of St Luke p. 206. Miniature of the Harrowing of Hell p. 323. Evangelist miniature of St John p. 324. Simple line drawing of Star of David XVIIIr (f. 16r/p. 3).



XVIIr (f. 15r)

Text leaves

III-XVI (ff. 1–14): medium-thickness handmade wove paper; XVII–XIX (ff. 15–17/pp. 1–6), pp. 7–418: medium-thickness parchment; XX–XXX (ff. 18–28): thin parchment; XXXI–XXXVII (ff. 1–7): medium-thickness Western handmade paper with hand watermark, comparable to Harlfinger *Main* 39–40 (dated 1532–3), Briquet 10718–10721, 10723 (dated 1499–1576).

Text leaf dimensions (mm)

(XII (f. 10)) 191 x 137; (XXII (f. 20)) 186 x 125; (pp. 251–252) 191 x 141; (XXXII (f. 2)) 191 x 137).



p. 323

Text leaf condition

Stains and discolourations in the marginal areas of the first and last gatherings and pp. 212–213. Cockling appears all through text-block and pleating to ff. 126, 401–418. Loss to corner of pp. 417–418; small tears to edge of pp. 9–10, 13–14, 25–26, 47–48, 77–78, 81–82, 137–138, 199–200, 217–218, 237–238, 241–242, 281–282, 299–300, 325–326, 381–382; holes in pp. 27–28, 213–214, 265–266, 411–412, XXXVII (f. 7); pieces cut from edge of pp. 217 *bis*–220. Folios excised at time of production after pp. 110, 112, 214, 336, 358, 368.

Old repairs

Occasional leaves were repaired to the margins and to the spine-folds with plain paper and plain parchment before the book was sewn.

Binding description

20th-century inboard binding covered in quarter mid-brown tanned calfskin with marbled paper on the sides.

Binding dimensions (mm)

205 x 159 x 78.

Left endleaves

The endleaf construction is the result of repairs during the rebinding. Two free endleaves survive from an earlier Greek-style binding. The outer leaf is a light blue, handmade wove paper and the inner leaf is off-white handmade laid paper with traces of stains from the turn-ins and bridling from a two-sequence unsupported sewing. A narrow piece of thin cotton fabric has been adhered along the joint with one stub pasted to the board and the other stub tipped to the outer free endleaf. A separate leaf of light yellow, medium-thickness, machine-made wove paper has been added and pasted to the board as a pastedown.

Right endleaves

The endleaf construction is the result of repairs during the rebinding. A light blue, medium-thickness, handmade wove paper leaf survives as a free endleaf from an earlier binding. A narrow piece of thin, cotton fabric has been adhered along the joint with one stub pasted to the board and the other stub tipped to the free endleaf. A separate leaf of light yellow, medium-thickness, machine-made wove paper has been added and pasted to the board as a pastedown.

Endleaf condition

Staining, discolouration, grime, small loses, and limited insect activity in both left and right endleaves.

Sewing

The text-block is resewn with an unsupported structure, sewn all-along with a medium-thickness, tight S-twist, white thread, using the four V-nicks in the spine folds from an earlier unsupported sewing at 15, 65, 115, 175 mm from the head of the text-block. There is evidence of three unused stations at 30, 90, 150 mm from the head of the text-block.

Sewing condition

The sewing structure is sound and the sewing thread is intact.

Edges

The edges of the text leaves are plain-cut, undecorated and have been retrimmed.

Edge condition

The edges of the text-block appear rounded and worn.

Tooling

A gold-tooled title and a gold-tooled shelf mark number on the spine, both tooled directly.

Furniture & fastenings

Stains of copper alloy nails, presumably securing bosses from an earlier binding, on f. 417v.

Bookmarks

Traces of stains from a bookmark in pp. 208–209, but the material is missing and cannot be identified.

Colophon(s)

p. 417: colophon of Nikolaos *klerikos*: "+ Χ(ριστ)ὲ δώρησε τῶ πόθω κτησαμένω; εὐρωστείαν ἄφεσιν ἀμπλακημάτων· καὶ τὸ ξέσαντι κληρικῶ Νικολάω, τὴν εὐζωΐαν καὶ λύσιν τῶν σφαλμάτων·".

Notes & marks of ownership

Left pastedown: *ex libris* of Archbishop Charles Manners-Sutton 1805; <II>r: "MS 1176"; <II>v: "I.2".

Inserts

Pasted to <III>r: note regarding acquisition by J. D. Carlyle from the Monastery of the Holy Trinity, Chalke: "Trin<ity> Monast<er>y Chalke".

Other notes

<II>r: "*Seculi Decima*"; page numbers for start of each Gospel; f. IVr: (f. 1r): "A4"; XIIr (f. 10r): prayer by Michael <Naxiotes> for his sister: "+ Πρός την ηγαπιμένη μοῦ αδελφ<ὴν> την εριτοκουτ<ην> κἀγὸ ὁ Μιχαλλ<η> αδέλφος ουτον αξιὸν χαιρ<ω> τῆς θαυμαστων Μοσὶ κ(αὶ) παρακαλο"; XVIr (f. 14r): "+ Χαιρετισματα καί προσκηνημαστα εις στον αδρε παρισταμενη το στ(αυρ)ον υ Παναγ<ία>"; XVIv (f. 14v): note by Nikolakes: "+ Ω Νικωλακις τω γραψε"; "Ανήμνω σοῦ τὸν χαρί πἀνάχρᾶταί δυσοπο σε τὸ νῦν μου θεραπε<υ>σον μῆ"; "<Ἀ>νημνω σου την χαρπαν"; lection references to John chapter 114: "<Ε>ις τ<òν> Νηπτ<ήρα> Ι-ω(άννη) κε<φάλαιον> ΡΙΔ′ "; XVIIIr (f. 16r/p. 3): prayer by Michael Naxiotes for himself, Georgios Papaioannes, Manuel Monemvasiotes, Stanteretes Stapes and Nathanael: "+ Μεμν<η>σσον μη το Στ(αυρ)ῶφλο Μηχαλλ<η> το αμαρτολ<ω> κ(αὶ) ταπινὸ Γεωργι<ω> του Π(α)π(α)ιω(άννου) ευξε υπερ εμοῦ του τ<α>πηνοῦ κ(αὶ) αμαρτ<ω>λοῦ Μηχαλλ<ης> τοῦ Ναξίωτ<ου> Μα<νό>λλ<η> (καὶ) Μονοβασιου κ(αὶ) Σταντερητης τοῦ Σταπης (καὶ) αναξ<ίου> Ναθαναηλλ ερο ω Στ(αῦρ)ον κ(αὶ) [ωργ](ης)"; "+ Εἶπε ο Κ(ύριο)ς τοὺς εαυτοῦ μαθητες"; "Τὸ καιρο εκηνο παραλαβανισο Ι(ησου)ς τον Πέτρον καὶ"; XXVr (f. 23r): "+ Ἅγιος ο Θέος ἅγιος ισχυρος ἅγιος αθανατος ελεησων ημας"; p. 28: "Απω εμένα τον παπα Δαμασκυνο η σε σενα κυρό πολα κ(αὶ) ακριβα σε χέρα<ι>το κ(αὶ) εις σταδελφια μου πολα κ(αὶ)"; p. 92: "Τιςσ ανομιεις ημον"; p. 93: "Την αγία Τριας ελεησον ημας Κυρυε ηλασθὴτη τεςσ αμύρτηεις ημον άγιε τας σκεψεν τεισσ ανομηας ημον"; "τεςσ ανομιεις ημον, ΥΦΤ"; "Μαρια ἅγηος ὁ Θεος ἅγιος ισχυρος ἅγιος αθανα{να}το<ς> ελεησον ημας"; p. 94: "Μανολη Μαρια Ιω(α)ν(νης) [...] Μαρκορας [...] Αντονη [...] Μαρκωρας [...]"; p. 218: note of Damaskinos Manolakes, *hieromonachos*: "+ Δαμασκυνος ιερὠμονὰχος Μανὠλακής"; p. 209 *bis*: "+ Ἅγιος ο Θεος ἅγιος ίσχυρος ἅγιος αθὰνατός ἐλεησών

ημὰς"; p. 291: note dated 29 Apr 1485: "Εις ,ΑΥΠΕ′ μινι Απριληο εις τις ΚΘ′ τον αγυον αποστολο και μαρτυρο"; p. 416: note dated 5 Apr 1484: ",ΑΥΠΔ′ Ε′ μὴν Ἀπρί<λιος> [...] εις Α′ "; XXXr (f. 1r): note by Markos: "Εγω Μαρκος".

Provenance

Owned by the Monastery of the Holy Trinity, Chalke. Acquired there by J. D. Carlyle 1799–1801, purchased by Archbishop Charles Manners-Sutton and deposited in LPL 17 March 1806.

Textual tradition

Gregory-Aland 471; Soden ε254 (A^{k}); Scrivener 510.

Dating

Style of Nikolaos *klerikos* consistent with 11th century. Work of Hand B and insertion of extra folios with miniatures part of original production, contemporaneous with Hand A. Style of Hands C–F consistent with 14th–15th century. Style of Hand G consistent with 16th century; watermark on paper used by this hand (XXXIr–XXXVIIv (ff. 1r–7v)) comparable to 16th-century examples (see Text leaves).

Remarks

Described and variant readings collated in MSS. 1223 and 1224. The miniatures are on extra folios inserted into the gatherings but ruled as normal. Plans for their inclusion were seemingly not properly incorporated into the copying of the text, since this was not arranged so as to allow their insertion without interrupting the text: the miniatures of Mark and Luke interrupt the chapter lists, since these lists begin on the verso following the end of the previous Gospel on the recto of the same folio, and end on the recto followed by the start of the Gospel on the verso of the same folio, leaving no gap for the miniature folio to be inserted between the preceding Gospel and the chapter list or between the chapter list and the following Gospel. The symbolic animals of St Mark and St John have been reversed, Mark appearing with the eagle and John with the lion. That this is the nature of the error, rather than the folios simply being erroneously placed, is indicated by the otherwise correct iconography, St John appearing as an old man, with the opening words of the Gospel of John visible on the page in front of him. This miniature, unlike the others, has been labelled with the Evangelist's name, perhaps to clarify this point. Lines for text are not ruled on p. 86 and line spacing is wayward there.

Bibliography

Todd (1812), p. 261; Todd (1823), pp. 35, 45; Scrivener (1853), pp. xxvii-xxix; Hippolytos of Thebes, *Hippolytos von Theben: Texte und Untersuchungen*, ed. Franz Diekamp (Münster 1898); *Repertorium* I, 322; Brown *et al*., p. 38.

MS Number

MS. 1177

Former MS numbers

I.3.

Date

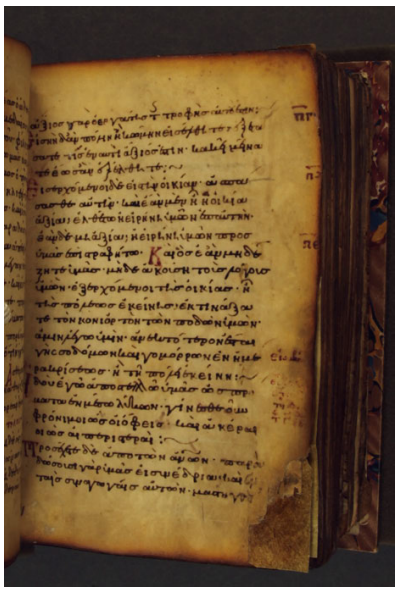
11th–12th century.

Material

Parchment.

Folios

<I> + ff. 215 (pp. 1–340 + 340 *bis*–341 *bis* + 342–391 + <422–423> (391A–B) + 392–421) + <II>.



p. 31 (Laurentios)

Summary content

Gospel book, with summary *synaxarion* and *menologion*, chapter lists and colophons: pp. 1–128, line 17: *Matthew*, incomplete; pp. 128–214: *Mark*; pp. 215–332: *Luke*; pp. 333–407: *John*; pp. 408–<422> (391A): summary *synaxarion* and *menologion*.

Gatherings

6 (6), 4 x 1 (10), 8 x 8 (74), 7 (81), 5 x 8 (121), 6 (127), 3 x 8 (151), 6 (157), 3 x 8 (181), 4 (185), 8 (193), 6 (199), 1 (200), 8 (208), 7 (215).

Folios/pages on which gatherings begin

1, 13, 14, 16, 18, 20, 36, 52, 68, 84, 100, 116, 132, 148, 162, 178, 194, 210, 226, 242, 254, 268, 284, 298, 310, 326, 340 *bis*, 356, 364, 380, <422> (391A), 392, 408.

Detailed content

Gospel book: p. 1: chapter list to Matthew, incomplete (chapters 42–51 almost entirely lost); pp. 2–128, line 11: *Gospel of Matthew*, incomplete (inc. "Τὸν <Ἰσαάκ>, Ἰσαὰκ δὲ" (Mt 1:1)); p. 128, lines 13–17: brief colophon to Matthew; p. 128, line 19–p. 129: chapter list to Mark (Τοὺ κατ<ὰ> Μάρκον· εὐαγγελίου· τὰ κὲφάλαια); pp. 130–214, line 13: *Gospel of Mark* (Εὐὰγγέλιον κὰτὰ Μάρκ<ον>); p. 214, lines 15–18: brief colophon to Mark; pp. 215–7: chapter list to Luke (Τοὺ κατα Λουκὰν· εὐαγγε<λίου>· τὰ κεφᾶλεα); pp. 218–332, line 12: *Gospel of Luke* (Εὐαγγέλιον κατὰ Λουκᾶν); p. 332, lines 15–18: brief colophon to Luke; p. 333: chapter list to John (Τοὺ κατ<ὰ> Ἰω(άννου) ἁγίου εὐαγγε<λίου>· τὰ κὲφά<λαια>); pp. 334–407: *Gospel of John* (Εὐαγγέλιον κατὰ Ἰω(άννου)); pp. 408–415, line 12: summary *synaxarion* (Saturday-Sunday) (Συναξά-ρι<ο>ν σὺν Θ(ε)ῶ· ἐν ἐπιτόμω· κατὰ τὴν ἀκολουθ<ίαν> του ἐκλογ<αδίου>); p. 415, line 13–421, p. <422> (391A): summary *menologion*; p. <423>: notes; pp. 80–83 palimpsest text (unidentified).

Folio/page numbers

By pages, recto only except p. 215: pp. 1–14: bottom centre, pp. 16–26: bottom left, pp. 50–420: bottom right, Arabic numerals, mid-brown ink (pp. 50–90, 120–210, 230–320 every ten pages only, with errors: one page missed between p. 13 and p. 14, so numbers too small by one thereafter, two pages missed between p. 250 and p. 260, so numbers too small by three thereafter, two pages missed between p. 280 and p. 290, so numbers too small by five thereafter, pp. 340–341 number duplicated, so numbers too small by seven thereafter); by pages, bottom left, Arabic numerals, pencil pp. 1–36 (pp. 1–35 in erroneous main sequence).

Quire numbers

At beginning and end of each quire, recto, bottom left at beginning, verso, bottom right at end, Greek numerals, grey-brown ink; at end of each quire, verso, bottom left, Greek numerals, pale brown ink.

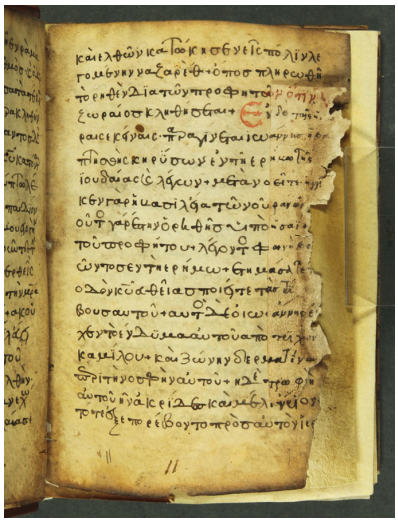
Columns & lines

Single column; pp. 1–12, 14–15: 17 lines; pp. 13–13 *bis*, 16–79, 84–421, fragments pasted to <I> and p. 11: 22–27 lines; pp. 80–83: 24–28 lines.

Ruling

pp. 1–12, 14–15: none; pp. 13–13 *bis*, 16–79, 84–421: system Leroy 1; layout Leroy 42D1x, hardpoint, text hangs from lines; text area: 144 mm x 98 mm; interlinear distance: 6 mm; pp. 80–83: very faint, hardpoint, text ignores lines.

Scribe(s)



p. 11 (Hand C, Laurentios)

Laurentios: pp. 13–13 *bis*, 16–79, 84–421, <422> (391A), fragments pasted to <I> and to p. 11; Hand B: pp. 80–83; Hand C: pp 1–12, 14–15; Hand D: lection notes pp. 22–392; Hand E: lection *incipits* pp. 22–394; Hand F: notes pp. 384–385, 407; Hand G: lection notes, replacement section and list numbers, overwriting of faded text pp. 1–421; Hand H: lection notes, p. 118, 150, 173, 181, 184, 208, 236, 386; Hand I: replacement of lost text on slip of paper pasted to p. 20; Hand J: replacement of faded text at damaged folio edges, pp. 19, 23, note p. 111; Hand K: note p. 398; Hand L: notes p. 387, pen trials pp. 213, 404; Hand M: notes pp. 28, 33; Hand N: lection note p. 381; Hand O: lection notes pp. 22, 27, 58, 341, notes pp. 122, 236, 276, 398, <422> (391A); Hand P: lection notes pp. 400–401; Hand Q: notes pp. 129, 209–210, 341–342, overwriting pp. 209–210, pen trials pp. 161–162, 289; Hand R: pen trials pp. 184, 405; Hand S: lection notes pp. 80, 82, 83; Hand T: quire numbers; Hand U: quire numbers; Gennadios, *hieromonachos*: note p. 172, overwriting p. 171; Georgios, priest: note p. 415; Ioannes: note p. <422> (391A); J. D. Carlyle: MS numbers left pastedown, <I>v; Charles Burney: note <I>v,

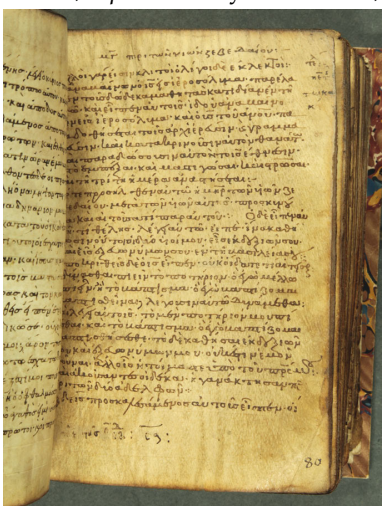
older modern pagination; Hand Z: chapter and verse references pp. 2–3; Hand AA: chapter references; Hand AB: note <I>v; Hand AC: MS numbers left pastedown, <I>r, newer modern pagination.

Script (general characteristics)

Laurentios, main text: Slightly inelegant mixed minuscule with *bouletée* characteristics, upright, with little expansion of letters, occasional flourishes in bottom row and at line ends, very occasionally elsewhere, sometimes decorated (e.g. pp. 253, 258), no superscript word endings, occasional outbursts of floridity (e.g. p. 224). Laurentios, rubric: Alexandrine majuscule. Hand B: Mixed minuscule with *bouletée* characteristics, upright, with little expansion of letters, no superscript word endings. Hand C: Inelegant, heavy-handed upright mixed minuscule with little expansion of letters.

Script (letters & ligatures)

Laurentios, mixed minuscule: All minuscule forms present; *gamma, mu, pi, upsilon, psi, omega* always minuscule; distinctive letter forms: minuscule *delta* joining following letter at base; minuscule *eta* with only slight curve; *phi* with flattened loop; minuscule *zeta* with long tail running back behind letter; *theta* with curving horizontal from below left; *alpha* with flourished descender from right-hand side of loop; clubs on *iota, rho, tau, phi, chi*; distinctive ligatures: *rho-phi* with tail of *rho* forming lower curve of *phi*; *upsilon-psi* with curve of *upsilon* passing up through horizontal of *psi*; *tau-upsilon-phi* with *upsilon* assimilated into widened curve of open *phi*; *gamma-eta* with right-hand line of minuscule *gamma* rising to join minuscule *eta* as doubled ascender; *kappa-alpha-iota* with *alpha* as loop between minuscule *kappa* and doubled *iota*; *upsilon-pi-alpha-gamma* in bottom line with wide *upsilon* below *pi* and *alpha* joining to *gamma*; *alpha-zeta* with *alpha* consisting only of loop with link to angular *zeta* extending from centre-right. Hand B: *alpha, beta, delta, zeta, sigma, psi* always minuscule; *lambda, xi* always majuscule; distinctive letter forms: minuscule *zeta* with minimal central protrusion. Hand C: *mu, nu, sigma, upsilon* always minuscule, *alpha* usually minuscule; *eta, kappa, lambda, xi, psi* always majuscule, *omega* usually majuscule; distinctive letter forms: majuscule *beta* with loop to left of lower part of vertical; minuscule *delta* with loop open at top left; minuscule *epsilon* with large loop; *theta* with bar on central stroke; minuscule *mu* with descender turned back; minuscule *sigma* with strongly distinct horizontal starting slightly to left of loop; *phi* with flattened loop.



p. 80 (Hand B)

Diacritics & punctuation

Laurentios: Breathings angular, half-angular and round; routinely uses grave, sometimes acute in place of circumflex, occasionally cicrcumflex in place of grave; routinely uses smooth in place of rough breathing, occasionally rough in place of smooth; acute accent sometimes long; acute accent occasionally joined to letters; mute

iota usually absent, occasionally adscript; use of double dot functional only; use of lower, middle and upper point, question mark and full stop; s-shaped quotation marks; double grave present on μὲν, μὴ, ναὶ. Hand B: Breathings round; mute *iota* absent; use of double dot functional only; use of middle and upper point, question mark and full stop. Hand C: Breathings round; mute *iota* absent; decorative use of double dot on *iota* and *upsilon*; use of lower comma, lower and middle point, question mark and full stop; cross used as routine strong punctuation mark; lower commas and lower points placed directly below preceding letter or below-right.

Abbreviations

Laurentios: *Nomina sacra* (accents absent); δέ, καί, κατά, μάρτυς, μέγας, ὅτι, παρά, περί, προφήτης, πρῶτος; syllabic (throughout line) (*omicron-nu* abbreviation systematically employed to denote *nu*); suspensions; *chi-rho* for Χρυσόστομος. Hand B: *Nomina sacra* (accents absent); περί; syllabic (at line ends only). Hand C: *Nomina sacra* (accents absent on non-enclitics up to 3 letters long, otherwise separate from strokes); καί; syllabic (throughout line).

Apparatus

Rubricated headings for Gospels, chapter lists, summary *synaxarion* and *menologion* sections; rubricated verse counts and brief Gospel colophons at end of Gospels; rubricated marginal chapter headings with numbers; rubricated marginal chapter numbers; rubricated marginal Ammonian section numbers; rubricated marginal lection notes; rubricated notes for start and end of lections in line of text; extent of lection text occasionally indicated by vertical line of rubricated marginal reference marks; occasional ekphonetic musical notation marks (e.g. pp. 127–128, 130–131); rubricated numbers to chapter lists; numbers to summary *synaxarion* and *menologion* entries; later marginal canon numbers; multiple sets of later marginal lection notes; marginal modern chapter and verse references, in Roman and Arabic numerals, in dark brown ink pp. 2–3; marginal modern chapter references, in Roman numerals, in pencil; marginal modern notes of missing folios pp. 297, 309, of lacunas pp. 243, 395, in English, in pencil.

Ink

Laurentios: dark brown and dark red; Hand B: dark brown; Hand C: dark brown; Hand D: dark brown; Hand E: mid-brown; Hand F: mid-brown; Hand G: pale red; Hand H: pale brown; Hand I: dark brown; Hand J: pale brown; Hand K: pale brown; Hand L: grey; Hand M: black; Hand N: black; Hand O: black; Hand P: green; Hand Q: black; Hand R: black; Hand S: dark brown; Hand T: grey-brown; Hand U: pale brown; Gennadios, *hieromonachos*: green; Georgios, priest: black; Ioannes: black; J. D. Carlyle: grey-brown; Charles Burney: mid-brown; Hand Z: dark brown; Hand AA: pencil; Hand AB: pencil; Hand AC: pencil.

Ornament

Horizontal bands of ornament in red and/or brown ink precede or follow verse counts, brief Gospel colophons, chapter lists, summary *synaxarion* and *menologion* sections pp. 128, 214, 333, 407–408, 410, 412, 414–417, 420–421 (plaits, wavy lines with space

fillers, rows of s-shapes, s-curves with space fillers, alternating pairs of horizontal and vertical lines etc., with leaf terminals). Box in above style, with Sasanian palmette ornament at corners, surrounds and separates verse count and brief Gospel colophon p. 332. Plaited quatrefoil in red and brown ink p. 333. Banner headpieces with leaf ornament at corners pp. 130, 218, 334, in bright red and blue ink (p. 130 containing crenellated lozenges, p. 218 containing Sasanian palmette medallions, p. 334 containing a mixture of both within diamond-shaped divisions). Gospel headings pp. 130, 218, 334, in bright red ink with blue paint infill. Major initials to Gospels pp. 130, 218, 334, in bright red and blue ink with blue paint infill or bright red ink with blue and white paint infill. Rubricated minor initials, sometimes with slight decoration, occasionally ornate (e.g. p. 41). Rubricated initial letters to chapter list entries. Later plaited quatrefoil in black ink p. 408. Later Sasanian palmette in black ink p. 412.

Text leaves

Medium-thickness parchment, off-white colour; skins arranged with hair-side facing hair-side throughout.

Text leaf dimensions (mm)

(p. 50) 194 x 141.

Text leaf condition

First two original quires lost, only extant portions of pp. 13–14, 17–20 and stubs of excised folios after pp. 12, 14, 18 survive of quire 3 (pp. 1–12, 15–16 added to substitute missing text); folio torn out after p. 244; quire comprising pp. 100–115 bound in upside-down; final folio (pp. <422–423> (391A–B)) bound out of position after p. 391 and closely trimmed to tail-edge; losses to pp. 1–36, 416–421, with some loss of text. Cockling, water damage and stains appear throughout text-block. Cuts/tears to pp. 210–211, 230–231, 243–244, 252–253, 264–265, 270–272; cut along ruling to p. 118; holes in pp. 3–4, 232–233, 360–361, 414–421; minor insect damage to pp. 3–4, 244–249, 372–373, 400–401. Slight loss of marginal text due to trimming. Folios excised at time of production after pp. 162, 248, 250. Much text faded, sometimes to illegibility.

Old repairs

Torn leaves repaired with toned parchment and Japanese paper; fragment of original folio (text includes Mt 8:29) pasted to <I>, fragment of original folio (text includes Mt 3:3–4) pasted over corresponding text on p. 11; slip of paper with replacement for lost original text pasted to p. 20 near fore-edge, now itself torn like surrounding folios.

Binding description

20th-century inboard binding covered in quarter mid-brown tanned calfskin with marbled paper on the sides.

Binding dimensions (mm)

203 x 156 x 73.

Endleaves

Left and right endleaf construction is the same and is the result of repairs during the rebinding. A narrow piece of thin cotton fabric has been adhered along the joint with one stub pasted to the board and the other stub tipped to the first and last leaves of the textblock. Two separate leaves of light-blue, medium-thickness, machine-made wove paper survive from an earlier binding at each end. The inner leaf is tipped on top of the stub as a free endleaf and the outermost leaf is pasted to the board as a separate pastedown at each end.

Endleaf condition

Left free endleaf is detached. Light discolourations in both left and right endleaves.

Sewing

The text-block has been resewn on recessed sewing supports with five false bands on the spine. There is evidence of three V-nicks in the spine folds from an earlier unsupported sewing at 30, 95, 170 mm from the head of the text-block. It is now sewn all-along on two single-cord supports, with a medium-thickness, single, S-ply, loose twist, natural-colour thread, using three pierced-hole stations at 15, 75, 130 mm from the head of the text-block.

Sewing condition

The sewing structure is sound and the sewing thread is intact.

Edges

The edges of the text leaves are plain-cut, undecorated and have been retrimmed.

Edge condition

The edges of the text-block appear rounded and worn.



p. 391a (Laurentios, Hand O)

Endbands

Stuck-on, woven endbands in red and green coloured thread, adhered to the head and tail of the spine.

Tooling

The six panels on the spine have a single blind-tooled line at the head and tail of each panel, a gold-tooled title in panel 2 and a gold-tooled shelf mark number in panel 6, both tooled direct.

Colophon(s)

p. <422> (391A): colophon of Laurentios: "Μνήσθητ<ι> Κ(ύρι)ε τὴν ψυχήν τοῦ ἁμαρτ<ωλοῦ> Λαυρεντί(ου):-".

Notes & marks of ownership

Left pastedown: "I.3."; "1177"; *ex libris* of Archbishop Charles Manners-Sutton 1805; Ir: "MS 1177"; Iv: "I.3.".

Inserts

<I> detached: MS numbers, with attached sheet with note of *incipit* (gives MS number as 1179) and note regarding reading in Mark, attached fragment of folio carrying text including Mt 8:29.

Other notes

p. 172: note by Gennadios, *hieromonachos*: "Τῶ παρῶν: ετυποθυ: οιπο εμου: Γἐναδιου: ιερωμὼναχου: και ὡπειος: μου το αποξενοσυ: αναβουλαι μου: να εχυν ες"; p. 415: note by Georgios, priest: "Γεωργιος ἰερεὺς:-"; p. <422> (391A): note by Ioannes: "Μνισθ<η>τ<ι> Κ(ύρι)ε τιν ψυχιν του αμαρτολου Ιω(άννου)".

Provenance

Acquired by J. D. Carlyle in the islands of the Aegean or the Sea of Marmara 1799–1801, purchased by Archbishop Charles Manners-Sutton and deposited in LPL 17 March 1806.

Textual tradition

Gregory-Aland 472; Soden ε1386 (I′); Scrivener 511.

Dating

Style of Laurentios consistent with 11th–early 12th century. Style of Hand B (doing new work to replace lost folios; text breaks off in mid-page at point where next original folio begins) consistent with later 12th century or later. Style of Hand C (doing new work to replace lost folios; surviving fragments of the original folios pasted onto the replacements), suggests 14th–15th century.

Remarks

Described and variant readings collated in MSS. 1223 and 1224.

Bibliography

Todd (1823), pp. 35, 45; Scrivener (1853), pp. xxix–xxxi, lxviii; Brown *et al.*, p. 38.

MS Number
MS. 1178

Former MS numbers
I.4.

Date
11th century.

Material
ff. III–X (pp. 1–16), pp. 1–300, 303–604: parchment; pp. 301–302: paper.

Folios
<I–II> + III–X (pp. 1–16) + ff. 302 (pp. 1–604) + <XI–XII>.



p. 267 (Hand A)

Summary content
Gospel book, with summary *synaxarion* and *menologion*, chapter lists, *stichera*, colophons and excerpts on each Gospel from Cosmas Indicopleustes, *Topographia Christiana*: ff. IIIr–Xv (pp. 1–16): summary *synaxarion* and lections for *eothina* and selected feasts; pp. 1–160, line 9: *Matthew*, incomplete; p. 160, line 10–p. 262: *Mark*; pp. 263–440: *Luke*; pp. 441–581, line 12: *John*; p. 581, line 13–p. 600: summary *menologion*, lists of *eothina*, *prokeimena* and *allelouiaria*.

Gatherings
8 (8), 6 (14), 37 x 8 (310).

Folios/pages on which gatherings begin
f. III (p. 1), pp. 1, 13, 29, 45, 61, 77, 93, 109, 125, 141, 157, 173, 189, 205, 221, 237, 253, 269, 285, 301, 317, 333, 349, 365, 381, 397, 413, 429, 445, 461, 477, 493, 509, 525, 541, 557, 573, 589.

Detailed content
Gospel book: ff. IIIr–Xv, line 3 (pp. 1–16, line 3): summary *synaxarion* (weekday) (+ Ἐκλογαδ<ιον> τῶν τεσσάρων εὐαγγελιστῶν· διά τε τῆς ἀρχῆς καὶ τοῦ τέλους· τὴν περικοπὴν ἔχων ἑκάστου εὐαγγελιστοῦ· ἅμα δὲ καὶ τὴν τῶν κεφαλαίων παρασημείωσιν ἀκριβῶς διαγορεύων); f. Xv (p. 16), lines 4–15: *eothinon* lections (Εὐαγγέλια ἑωθινὰ· ἀναστάσιμα ΙΑ′); f. Xv (p. 16), lines 16–23: lections for selected feasts (Εὐαγγέλια διάφορα εἰς ἑορτὰς ἁγίων); pp. 1–153, line 19: *Gospel of Matthew*, incomplete (inc. "Ἰωάθαμ δὲ· ἐγέννησε τὸν Ἄχαζ" (Mt 1:9)); p. 153, line 20–p. 158: Cosmas Indicopleustes, *Topographia Christiana* (Ματθαῖος· Κοσμᾶ Ἰνδικοπλεύστου), part (ed. Wolska-Conus, Book 5, sections 190–195); pp. 159–160, line 9: colophon to Matthew; p. 160, line 10–p. 162, line 10: chapter list for Mark (Κεφάλαια τοῦ κατὰ Μάρκον εὐαγγε<λίου>); p. 162, lines 11–21: *stichera* for Mark; pp. 163–260,

line 7: *Gospel of Mark* (Εὐαγγέλιον τὸ κατὰ Μάρκο(ν)); p. 260, line 8–p. 261: Cosmas Indicopleustes, *Topographia Christiana* (+ Κοσμᾶ Ἰνδικοπλεύστου· Μάρκ(ος)), part (ed. Wolska-Conus, Book 5, sections 196–197); p. 262: colophon to Mark; pp. 263–266, line 15: chapter list for Luke (+ Κεφάλαια τοῦ κατὰ Λουκᾶν εὐαγγελίου); p. 266, lines 16–22: *stichera* for Luke; pp. 267–437, line 16: *Gospel of Luke* (Εὐαγγέλιον κατὰ Λουκᾶν); p. 437, line 17–p. 440, line 13: Cosmas Indicopleustes, *Topographia Christiana* (+ Κοσμᾶ Ἰνδικοπλεύστου, εἰς τ<ὸν> Λου<κᾶν>), part (ed. Wolska-Conus, Book 5, sections 198–200); p. 440, lines 14–20: colophon to Luke; p. 441: chapter list for John (+ Κεφάλαια τοῦ κατα Ἰω(άννην) εὐαγγελίου); p. 442: *stichera* for John; pp. 443–581, line 12: *Gospel of John* (+ Εὐαγγέ<λιον> κατὰ Ἰω(άννην)); p. 581, line 13–p. 600, line 5: summary *menologion* (+ Συναξάριον σὺν Θ(ε)ῶ ἀρχ<ό>μενον ἀπὸ μη<νὸς> Σεπτ<εμβρίου>, ἄχρι Αὐγούστου); p. 600, lines 6–14: list of *prokeimena* of the *eothina* (Προκ<είμενα> ἑωθ<ινὰ> ἀναστά<σιμα> τῶν Η′ ἤχων); p. 600, lines 15–23: list of *prokeimena* and *allelouiaria* of the liturgy (Προκ<είμενα> τῆς λειτ<ουργίας> τῶν Η′ ἤχ<ων> καὶ ἀλληλούϊ<α>); pp. 601–2: notes in various hands; pp. <603–4>: blank.

Folio/page numbers

By pages, recto only, top right, Arabic numerals, dark brown ink (also verso f. X (p. 16), p. 600; later number in pencil p. 601; absent p. 603); by folios, verso top left, Greek numerals, black ink, every five folios from p. 26.

Columns & lines

Single column, 24 lines.

Ruling

System Leroy 2; layout Leroy 44C1, hardpoint, piercing visible for horizontals and verticals, text hangs from lines; text area: 212 mm x 141 mm; interlinear distance: 10 mm.

Scribe(s)

Hand A: ff. IIIr-Xv (pp. 1–16), pp. 1–300, 303–600; Hand B: pp. 301–302; Hand C: note f. IIIr (p. 1); Hand D: notes p. 601; Georgios Avaxis: notes p. 601; Hand F: notes p. 601; Hand G: notes p. 601; Hand H: note p. 602; Hand I: note p. 602; Arnados Vergotes: note p. 602; Hand K: note p. 602; Hand L: note f. IIIr (p. 1); Hand M: note p. 124; Hand N: calculation f. IIIr (p. 1); Hand O: correction p. 1; Hand P: correction p. 158; Hand Q: correction, p. 255; Hand R: corrections pp. 272, 446, 503, 533, 543; Hand S: overwriting of some faded text; Hand T: Greek folio numbers; Charles Burney: modern pagination; Hand V: modern note and contents list <II>r; Hand W: modern chapter numbers; Hand X: MS number p. 1.

Script (general characteristics)

Hand A, main text: Square, blocky, very regular mixed minuscule in thick *ductus* with some *bouletée* characteristics, slanting slightly to the right, with minimal expansion of letters, very occasional flourishes on bottom line or at line ends, no superscription of word endings, deletions by erasure. Hand A, rubric, chapter lists and supplementary texts: Alexandrine majuscule. Hand A, Gospel headings, minor initials, p. 443 lection:

Epigraphic majuscule. Hand B: Fluid mixed minuscule, upright, with significant variation in letter size, superscription of word endings at line ends only.

Script (letters & ligatures)



p. 301 (Hand B)

Hand A, mixed minuscule: All minuscule letter forms present; *alpha, gamma, mu, nu, sigma, upsilon, psi* always minuscule; *beta, delta, epsilon, pi, omega* usually minuscule; distinctive letter forms: minuscule *alpha, delta* with loop slightly open at top right; elongated *iota* with no turn at the foot; distinctive ligatures: ornate *beta-alpha* with majuscule *beta* open at the base, loop from lower right spiralling to join *alpha* from below; *tau-omega* with *tau* rising from centre of minuscule *omega*. Hand B: *beta, zeta, lambda, xi, psi* always majuscule; *mu, nu, sigma, upsilon* always minuscule; distinctive letter forms: majuscule *beta* with large, horizontally extended lower cell, small upper cell; majuscule *lambda* low relative to main line of text; *rho, tau* with turn to the left at foot of vertical; distinctive ligatures: *epsilon-iota, epsilon-upsilon* with angular *epsilon*; *epsilon-sigma* with loop of *epsilon* squashed beneath open *sigma*.

Diacritics & punctuation

Hand A: Breathings angular and half-angular; circumflexes small but expanded over breathings; mute *iota* absent or adscript; double dot used functionally only; double grave present on δὲ, μὲν, μὴ; use of lower, middle and upper point, lower and middle comma, question mark and full stop; use of single comma (*haple*) and s-shaped quotation marks; occasional use of hyphen (left margin) to join words across line breaks. Hand B: Breathings round; mute *iota* absent; double dot used decoratively on *iota*; use of lower, middle and upper point and middle comma.

Abbreviations

Hand A, mixed minuscule: *Nomina sacra* (accents absent or separate from strokes, regardless of length); καί; syllabic (rare, at line ends only); horizontal stroke for *nu*. Hand A, Alexandrine majuscule: *Nomina sacra* (accents absent or separate from strokes, regardless of length); δέ, ἐστί, καί, κατά, μάρτυς, μετά, παρά, περί; syllabic; suspensions. Hand B: *Nomina sacra* (accents sometimes separate from strokes, sometimes joined); syllabic (rare).

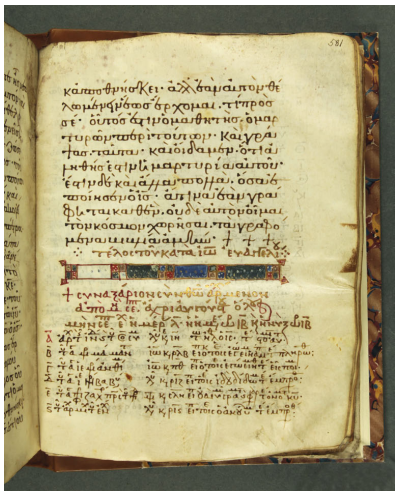
Apparatus

Rubricated headings to summary *synaxarion* and *menologion* sections, Gospels and supporting texts (including in *menologion* the number of days in each month and approximate length of the days and nights); rubricated marginal chapter headings with numbers; rubricated marginal chapter numbers; rubricated marginal lections; rubricated marks in margin or in space left in text at start and end of lections (p. 417: extent

of lection text indicated by vertical line of rubricated marginal reference marks); marginal Ammonian section numbers; rubricated marginal canon numbers; numbers to chapter lists; marginal modern chapter references in Latin script, Roman and Arabic numerals in pencil; numbers in gutter to identify initials for rubrication.

Ink

Hand A: dark brown and dark red; Hand B: dark brown; Hand C: dark brown; Hand D: dark brown; Georgios Avaxis: dark brown; Hand F: dark brown; Hand G: dark brown; Hand H: pale red; Hand I: black; Arnados Vergotes: black; Hand K: dark brown; Hand L: black; Hand M: black; Hand N: mid-brown; Hand O: black; Hand P: black; Hand Q: dark brown; Hand R: black; Hand S: black; Hand T: black; Charles Burney: mid-brown; Hand V: pencil; Hand W: pencil; Hand X: pencil.



p. 581 (Hand A)

Ornament

Ornate headpieces to summary *synaxarion* f. IIIr (p. 1) (rectangle filled with intersecting triangles, with palmettes at corners, in gold, red and blue paint), to chapter list p. 263 (rectangle containing bar surrounded by wavy line, with palmettes at corners in gold, red, black and white paint), to Cosmas Indicopleustes excerpt p. 437 (rectangle containing diamond patterns, with palmettes at corners, in gold, red, blue, green and white paint) and to summary *menologion* p. 581 (rectangle containing alternating rectangles and blocks of four squares, with triangular ornament at corners, in gold, red, blue, green and white paint). Ornate borders around Gospel headings pp. 163, 267, and *pyle* p. 443 (containing strings of alternating Sasanian palmettes in roundels and flowers, with palmettes and demi-palmettes at corners, in gold, red, blue, green and white paint). Ornate major initials for start of Gospels, in gold, red, blue, green and white paint pp. 163, 267, 443. Simpler major initials for start of Cosmas Indicopleustes excerpts pp. 153 (plain, in gold only), 260 (in gold and red, with space left for other colours to be added), 437 (in same style as p. 260 but completed in gold, red, blue, green and white paint). Simple horizontal bands in gold (rinceaux, wavy lines with space fillers and leaf terminals, row of alternating pairs of horizontal and vertical lines, mixtures of s-shapes and s-curves etc.) for start of *stichera*, chapter lists, Cosmas Indicopleustes excerpts, colophons and summary *menologion* months pp. 159, 160, 162, 260, 266, 441, 583–595, in red ink pp. 597–598, and in brown ink p. 440. Small rosettes to headings of summary *synaxarion* section numbers ff. IIIr-Xv (pp. 1–16). Gilding of headings and colophons of Gospels, headings of summary *synaxarion* and *menologion* and their sections, and of Cosmas Indicopleustes excerpts, note of first lection of each Gospel, full text of *stichera*, chapter lists and colophons, all original rubric pp. 1–14, minor initials pp. 23, 262. Minor initials, sometimes rubricated.

Illustration

Outline drawing of bird in cartouche p. 601.

Text leaves

ff. III-X (pp. 1–16), pp. 1–300, 303–604: medium-thickness parchment, off-white colour, skins arranged with hair-side facing hair-side throughout; pp. 301–302: paper.

Text leaf dimensions (mm)

(p. 177) 288 x 226.

Text leaf condition

Cockling and pleating appear throughout text-block. Water stains and discolourations in the marginal area of the first gathering and in upper portion of gutter in the later part of the MS. Occasional candle wax on the surface of the leaves. Small tears from edges of ff. III–IV, X (pp. 1–4, 15–16), pp. 49–50, 274–275, 287–288, 315–6; rectangular area cut from foot of pp. 277–278, regular border of discolouration around this suggests formerly patched; cuts to f. X (pp. 15–16), pp. 54–55, 285–286, 401–402; cuts along ruling lines pp. 241–242, 255–256, 265–266. Fore-edge trimmed from pp. 13–14. Folios excised at time of production after pp. 142, 254, 258, 264, 278, 288, 298, 302, 304, 314, 318, 328, 366, 382, 392, 462, 472, 528, 534 (stub of that after p. 254 painted red). Text expunged from rectangular area in corner of p. 265. Red paint smudged on f. Xv (p. 16), pp. 2–3, 72, 162–163, 165–167, 254–255, 358, 428, 430–431, 439–445, 577, blue paint on p. 267.

Old repairs

Occasional leaves were repaired to the margins and to the spine-folds with plain parchment before the book was sewn (pp. 573–606).

Binding description

20th-century inboard binding covered in quarter mid-brown tanned calfskin with marbled paper on the sides.

Binding dimensions (mm)

296 x 244 x 102.

Left endleaves

The endleaf construction is the result of repairs during the rebinding. A light-blue medium-thickness, handmade wove paper survives as a free endleaf from an earlier binding and is tipped to a separate leaf of light-yellow, medium-thickness, machine-made wove paper. A narrow piece of thin cotton fabric has been adhered along the joint with one stub pasted to the board and the other stub tipped to the inner free endleaf. A separate leaf of light-yellow, medium-thickness, machine-made wove paper has been added and pasted to the board as a pastedown.

Right endleaves

The endleaf construction is the result of repairs during the rebinding. A light-blue medium-thickness, handmade wove paper survives as a free endleaf from an earlier binding and is tipped to a separate leaf of light-yellow, medium-thickness, machine-made wove paper. A narrow piece of thin cotton fabric has been adhered along the joint with one stub pasted to the board and the other stub tipped to the inner free endleaf. A separate leaf of light-yellow, medium-thickness, machine-made wove paper has been added and pasted to the board as a pastedown. An endleaf from a previous binding survives in the last gathering (pp. 461–462). It appears to be a single leaf that does not belong to the rest of the text-block and contains numerous worm holes which do not match those in the previous leaf. A stub of ruled parchment has been added after f. 601, with yet another sequence of sewing holes to which the particular leaf has been adhered with both stub and leaf bearing the impression and remnants of leather turn-ins at head, tail and fore-edge. These, together with two manuscript inscriptions on the verso of the final leaf, suggest that they were originally adhered to the inside of a left board.

Endleaf condition

Discolouration, stains, grime, small losses, flaking of ink and limited insect activity.

Sewing

The text-block is resewn with an unsupported structure, sewn all-along with a medium-thickness, tight S-twist, white thread, using the four V-nicks in the spine folds from an earlier unsupported sewing at 15, 110, 195, 245 mm from the head of the text-block.

Sewing condition

The sewing structure is sound and the sewing thread is intact.

Edges

The edges of the text leaves are plain-cut, undecorated and have been retrimmed. Irregular trimming of tail-edge, with occasional loss of text.

Edge condition

The edges of the text-block appear rounded and lightly stained. Traces of earlier decoration on the tail-edge.

Tooling

A gold-tooled title and a gold-tooled shelf mark number on the spine, both tooled directly.

Notes & marks of ownership

f. IIIr (p. 1): note dated 1170/1 naming Annikia (?): "Ετ(ους) ,ϛχοθ′ [....Α]ννι[κ]ια"; p. 1: "MS 1178"; p. 602: ownership note of Monastery of the Holy Trinity on Chalke: "Ἐκ τ(ῶν) τῆς αγί(ας) Τριάδ<ος> τῆς ἐν Χαλκη κ(αὶ) ὁ ἀποστερησας ἐπικατάρατος κ(αὶ) αφωρισμ(εν)ος (καὶ) ληστῶν αρας"; note dated 16 Mar 16[73], regarding

restoration by Arnados Vergotes from Kos town, in Kephalos, Kos, at the expense of its owner, the deacon Talouras: "+ Ἀνακαινίσθη, τῶ παρὸν τετραευαγγέλιον, ὑπ'ἐμοῦ Ἀρνάδου τάχα καὶ ἀναγνώστου, τὸ ἐπίκλιον, Βεργοτῆς· ἐκ πόλεως Κώου· ἐν τῷ ἄστη Κεφάλω· ἀνεκένησεν ἡ χεῖρ ἡμ(ῶν) ταύτην τὴν βύβλον, τοῦ κυ(ροῦ) διάκου τοῦ ποταὶ π(α)<π>(ὰ) τοῦ κληθὲν Ταλούρα· δια δὲ ἐξόδου διακος π(α)π(ὰ) Ταλούρα· καὶ δια δὲ ἔξωδος αὐτοῦ ἔστιν α(σ)π(ρα) ΙΕ′ ἐῤῥωσθεν (καὶ) ὑπ'ἐρ εμοῦ εὔχεσθεν:- ,ΑΧ[ΟΓ]′ <μηνὶ> Μαρτίω ΙϚ′ ".

Other notes

<II>r: "*Sec.* 10", contents list; f. IIIr (p. 1): calculations; pp. 390–391: crosses; p. 601: citation of Jn 15:17: "+ Εἶπεν ω Κ(ύριο)ς τ(οῖς) αἰαυτοῦ μαθητ(ες) ταὔτα ἐντελομε, ιμεὶν ηνα αγὰπᾰτε αλήλοῦς"; note dated 1563 recording ordination as priest of Georgios Avaxis, in Greek but in Latin characters: "*+ 1563 epiga sti glho che eginicha papas ego Georgis Avaxis:*"; note dated 8 Mar 15[63], of transactions involving *Kyr* Antonios Manaky, priest, Mami, Plizini and *Kyr* Antonios Kalinka etc.: ",ΑΦ[ΞΓ]′ μινη Μαρτυου Η′ ήμέρα Κ(υριακῆ) τ(ῆς) ορθωδοξιας ἐλαβα αυτὸν π(α)π(ὰ) κ(ῦρ) Τωνιτου Μανακύ δουκατα χρισα διὸ κ(αὶ) ήτον τὸ ενα εξικυ κ(αὶ) χροσα δεκα [crossed out: Δ] κ(αὶ) ήσα τα τριὰ ριγαληα κ(αὶ) τα τρια ας σὴλλανιδες (καὶ) σαχίς πεντα εξη κ(αὶ) καμνουσιν σούμα ασπρ<α> χί<λ>ια τετρακωσια ευδομά<κοντα> ἐξι (καὶ) απαντα ασπρ<α> ἐδοσα του Μαμι ἀσπρ<α> πετακὸσιὰ κ(αὶ) εδοσε τα του Πλιζινι [___] κ(αὶ) εδοσα κ(αὶ) του π(α)π(ὰ) κ(ῦρ) Αντ<ωνίου> του Καλιγκα ασπρ<α> ὠκτακωσία ἐξη<ν>τα πε<ν>τε"; hymn: "Πλ<άγιος> Β′ + Σήμὲρον η χᾰρης του Ἀγίου Πν(εύματο)ς εἰμὰσινήγὰγε· καὶ πᾰντὲς ἔρωντὲς τὸν Στ(αυ)ρῶν σου λἔγοντες· ευλογιμἔνος ω ερχομ(εν)ος· ἐν ωνόματι Κ(υρίο)υ· ωσαν<α> ἐν της ηψῦστης:·"; "Κ(αὶ) ορεζε πῆστι τρι μωδ<ίους> σιτρ<ας> ασπρ(α) εκατο πε<ν>τα"; Italian proverb: "*Mira piacho charta de mato*"; note of transaction involving *Kyr* Sevastos: "+ Ενθιμισὶς κ(αὶ) εἰς το χρεὸς του σιμτεκνου μου του Κ(υρ) Σεβαστοῦ εδοσα του Μαργελου σιτρ<ας> μωδ<ίους> δεκα κ(αὶ) ασπρ<α> χιλία πεντακωσιὰ ὠδοη<κο>ντα τεσ<σαρα> κ(αὶ) δια τα χαρατζια τοσ<α> κ(αὶ) τα κ(αι)φαληα"; p. 602: "Θ(εο)ῦ τῶν δόρρ(ων) κ(αὶ) Νεικω<λάου> ποιζ[.]ονα λων ποί ἄ"; recipe for medicine: "Περὶ τοῦ αλόγ<ου> ἤνα ήγιάθὴ ὅταν ἔνη πλεμονηἄρικον, ἀς βάλη εις χαλκομαν χιλον(ας) δέκα μετα ἠνου παλεοῦ καὶ ας βράση ἐστὰν να ληθουν κ(αὶ) ἀς δοθει πουρνᾶς Γ′ κ(αὶ) ἐνταύθα ήγιἔνει+".

Provenance

Possibly owned by one Annikia 1170/1. Restored in Kephalos, Kos by the *anagnostes* Arnados Vergotes from Kos town for the deacon Talouras, note dated 16 Mar 16[73]. Owned by the Monastery of the Holy Trinity on Chalke. Acquired, probably there, by J. D. Carlyle 1799–1801, purchased by Archbishop Charles Manners-Sutton and deposited in LPL 17 March 1806.

Textual tradition

Gregory-Aland 473; Soden ε1390 (I K ^{a}); Scrivener 512.

Dating

Style of Hand A consistent with 11th century, earlier than note f. IIIr (p. 1), dated 1170/1. Style of Hand B consistent with 14th–15th century.

Remarks

Described and variant readings collated in MSS. 1223, 1224 and 1255. ff. III–X (pp. 1–16) were apparently separate when acquired by J. D. Carlyle, as indicated by their separate pagination and the appearance of his MS number (I.9) on p. 1 of the main sequence.

Bibliography

Todd (1812), p. 261; Todd (1823), pp. 35, 46; Scrivener (1853), pp. xxxi-xxxiii; Hatch (1951), Pl. xxxii, p. 107; Cosmas Indicopleustes, *Topographie chrétienne*, ed. W. Wolska-Conus, 3 vols. (Paris 1968); *I.MA.G.E.S*, p. 379; Brown *et al*., p. 39.

MS Number
MS. 1179

Former MS numbers
I.5.

Date
11th century.

Material
Parchment.

Folios
<I–II> + ff. 176 (pp. 352) + <III–IV>.



p. 149 (Hand A, Konstantinos, Chaldes)

Summary content
Gospel book, with chapter lists: pp. 1–64: *Matthew*, incomplete; pp. 65–146, col. 1: *Mark*, incomplete; p. 146, col. 2–p. 288, col. 1: *Luke*; p. 288, col. 2–p. 352: *John*, incomplete.

Gatherings
6 (6), 2 x 8 (22), 6 (28), 3 x 8 (52), 7 (59), 14 x 8 (171), 5 (176).

Folios/pages on which gatherings begin
pp. 1, 13, 29, 45, 57, 73, 89, 105, 119, 135, 151, 167, 183, 199, 215, 231, 247, 263, 279, 295, 311, 327, 343.

Detailed content
Gospel book: pp. 1–64: *Gospel of Matthew*, incomplete (inc. "<Ἐγέ>νετο ὅτε ἐτέλεσεν" (Mt 13:53)); pp. 65–6, line 17: chapter list for Mark (Τοῦ κατ<ὰ> Μάρκ(ον) εὐαγγε<λίου> τὰ κεφάλαι<α>); p. 66, lines 18–22: brief colophon to Mark; pp. 67–146, col. 1: *Gospel of Mark* (Εὐαγγέλιον κατα Μάρκον), incomplete (p. 104 des. "προσλαβόμενος ὁ Πέτ<ρος>" (Mk 8:32), p. 105 inc. "νεκρῶν ἀναστῆ" (Mk 9:9)); p. 146, col. 2–p. 148: chapter list for Luke (Κεφάλαι<α> τοῦ κατ<ὰ> Λου<κᾶν> εὐαγγελίου); pp. 149–288, col. 1: *Gospel of Luke* (Εὐαγγέλιον κατα Λουκάν); p. 288, col. 2: chapter list for John (Τοῦ κατ<ὰ> Ιω(άννην) εὐαγγε<λίου> τὰ κεφάλαι<α>); pp. 289–352: *Gospel of John* (Εὐαγγέλιον κατὰ Ιω(άννην)), incomplete (des. "εἰς τὸν α<ἰῶ>να· ἀπεκρίθη" (Jn 13:8)).

Folio/page numbers
By pages, recto only, top right, Arabic numerals, dark brown ink.

Quire numbers
At end of each quire, verso, bottom centre, Armenian numerals, dark brown ink.

Columns & lines

Two columns, 24 lines.

Ruling

System Leroy 1; layout Leroy 24C2, hardpoint, text hangs from lines; text area: 148 mm x 115 mm; interlinear distance: 7 mm.

Scribe(s)

Hand A: main text, rubric; Hand B: notes on lections pp. 23, 93, 117, 191, 273, 321, 344; Konstantinos: notes pp. 2, 4, 6, 12, 54, 66–68, 120, 140–141, 143, 146–150, 210–212, 216, 324, pen trials pp. 68, 106; Hand D: note on lection for Holy Week p. 28; Hand E: note on lection for Holy Week p. 140; Theodoros: devotional note pp. 146–147; Athanasios Chaldes: devotional note p. 149; Hand H: note p. 169; Hand I: note p. 170; Hand J: notes on lections pp. 187, 291, 348, 352; Hand K: note p. 214; Hand L: notes on lection for Holy Week p. 269; Daniel: devotional note, pen trials p. 289; Hand N: note p. 344; Hand O: quire numbers; J. D. Carlyle: notes and MS numbers left pastedown, p. 3; Hand Q: pagination; Hand R: modern chapter references, notes <II>v, p. 1; Hand S: MS numbers left pastedown, <II>r.

Script (general characteristics)

Hand A, main text: Very disciplined upright mixed minuscule *Perlschrift* with minimal expansion of letters, very occasional flourishes on bottom line or at line ends, no superscript word endings, deletions by erasure or expunctuation with row of dots above word. Hand A, rubric: Alexandrine majuscule. Hand A, Gospel headings, minor initials, p. 443 lection: Epigraphic majuscule. Hand B: Quite informal upright mixed minuscule with significant variation in letter size, superscript word endings at line ends only.

Script (letters & ligatures)



p. 150 (Hand A, Konstantinos)

Hand A, mixed minuscule: All minuscule forms present; *alpha*, *gamma*, *mu*, *nu*, *sigma*, *upsilon*, *psi* always minuscule; *beta*, *delta*, *epsilon*, *pi*, *omega* usually minuscule; distinctive letter forms: minuscule *alpha*, *delta* with loop slightly open at top right; elongated *iota* with no turn at the foot; distinctive ligatures: *tau-omega* with *tau* rising from centre of minuscule *omega*; ornate *beta-alpha* with majuscule *beta* open at the base, loop from lower right spiralling to join *alpha* from below. Hand A, Alexandrine majuscule: *nu* with diagonal extended beyond right-hand vertical; *phi* slightly open at top; elongated *iota* with no turn at foot. Hand B: *gamma*, *mu*, *nu*, *sigma*, always minuscule; *beta*, *zeta*, *lambda*, *xi*, *psi* always majuscule; distinctive letter forms: majuscule *beta* with large, horizontally extended lower cell, small upper cell; majuscule *lambda* low relative to main line of text; distinctive

ligatures: *epsilon-iota*, *epsilon-upsilon* with angular *epsilon*; *epsilon-sigma* with loop of *epsilon* squashed beneath open *sigma*; *epsilon-tau* with majuscule *epsilon* with no central stroke.

Diacritics & punctuation

Hand A, mixed minuscule: Breathings angular and half-angular; almost always uses smooth in place of rough breathing; circumflexes small, but expanded over breathings; mute *iota* absent or adscript; decorative use of double dot on *iota* and *upsilon*; use of lower, middle and upper point, lower and middle comma, question mark and full stop; chevron and s-shaped quotation marks; double grave present on δὲ, μὲν, μὴ. Hand A, Alexandrine majuscule: also occasional use of hyphens to merge words. Hand B: Breathings round; mute *iota* absent; decorative use of double dot on *iota*; use of lower, middle and upper point and middle comma.

Abbreviations

Hand A, mixed minuscule: *Nomina sacra* (accents absent or separate from strokes, regardless of length); γάϱ, καί; syllabic (rare, at line ends only); horizontal stroke for *nu*. Hand A, Alexandrine majuscule: *Nomina sacra* (accents absent or separate from strokes, regardless of length); δέ, ἐστί, καί, πεϱί, παϱά, μετά, κατά, μάϱτυς; syllabic; suspensions. Hand B: *Nomina sacra* (accents sometimes separate from strokes, sometimes joined); syllabic (rare).

Apparatus

Rubricated marginal chapter headings with numbers; rubricated marginal chapter numbers; marginal Ammonian section numbers; rubricated marginal lections; rubricated interlinear marks at start and end of lections; rubricated headings for chapter lists; rubricated numbers in chapter lists; marginal modern chapter references in Roman numerals, in pencil.

Ink

Hand A: mid-brown and bright red; Hand B: green; Konstantinos: black; Hand D: black; Hand E: black; Theodoros: black; Athanasios Chaldes: black; Hand H : grey-brown; Hand I: black; Hand J: black; Hand K: black; Hand L: green; Daniel: black; Hand N: black; Hand O: dark brown; J. D. Carlyle: grey-brown; Hand Q: mid-brown; Hand R: pencil; Hand S: pencil.

Ornament

Pylai for start of Gospels pp. 67, 149, 289, in red ink, containing palmette and demi-palmette foliage (p. 289 architectural). Major initials for start of Gospels pp. 67, 149, 289, in red ink (p. 149 includes fish and blessing hand). Simple plaits for start of chapter lists pp. 65, 146, 288, in red ink (all of the above in different ink from rubric). Simple horizontal bands in brown ink above and below note on composition of Gospel of Mark p. 66 (rows of s-curves, comma shapes etc). Rubricated minor initials. Stars in ink accompanying lection notes by Hand B pp. 23, 117, 321. Doodle in black ink p. 262.

Text leaves

Medium-thickness parchment, off-white colour; skins arranged with hair-side facing hair-side throughout.

Text leaf dimensions (mm)

(p. 31) 215 x 165.

Text leaf condition

Cockling appears throughout text-block. Leaves in the first and last gatherings are worn and abraded. Grime, dirt, water stains and discolourations in the marginal area of the gatherings. Losses to pp. 1–2, 35–36, 45–46, 49–50, 87–88, 233–234, 273–274, 295–296, 307–308, sometimes with some loss of text; cuts/tears to edges of pp. 1–16, 25–26, 41–42, 49–50, 75–76, 125–128, 131–134, 169–178, 191–192, 225–226, 257–258, 271–272, 279–280, 289–290, 323–324, 349–352. Folios excised at time of production after pp. 46, 52, 124, 130, 340.

Binding description

20th-century inboard binding covered in quarter mid-brown tanned calfskin with marbled paper on the sides.

Binding dimensions (mm)

228 x 183 x 65.

Endleaves

Left and right endleaf construction is the same and is the result of repairs during the rebinding. A light-blue medium-thickness, handmade wove paper survives as a free endleaf from an earlier binding at each end and is tipped to a separate leaf of light-yellow, medium-thickness, machine-made wove paper. A narrow piece of thin, cotton fabric has been adhered along the joint with one stub pasted to the board and the other stub tipped to the inner free endleaf at each end. A separate leaf of light-yellow, medium-thickness, machine-made, wove paper has been added and pasted to the board as a pastedown.

Endleaf condition

Light discolourations in both left and right endleaves.

Sewing

The text-block is resewn with an unsupported structure, sewn all-along with a medium-thickness, tight S-twist, white thread, using the five V-nicks in the spine folds from an earlier unsupported sewing at 35, 65, 115, 160, 195 mm from the head of the text-block.

Sewing condition

The sewing structure is sound and the sewing thread is intact.

Edges

The edges of the text leaves are plain-cut, undecorated and have been retrimmed.

Edge condition

The edges of the text-block appear rounded and worn.

Tooling

A gold-tooled title and a gold-tooled shelf mark number on the spine, both tooled directly.

Notes & marks of ownership

Left pastedown: "I.5."; "1179"; note of acquisition by J. D. Carlyle from the Monastery of the Holy Trinity, Chalke: "Chalkè Trin Monast."; *ex libris* of Archbishop Charles Manners-Sutton 1805; <II>r: "MS.1179"; p. 3r: "I.5.".

Other notes

<II>v: "S(anc)ti Matthaei XIII.53"; p. 1: "No. 2"; p. 2: "Εν δελοιμα το μου καλον"; p. 4: "Οι<ς> το ων<ο>μα του Π(ατ)ρος και του Ειου και Αγοι<ου> Πνοματος [.]λ σοι"; p. 6: "Οις το ων<ο>μα του Π(ατ)ρος και του Ειου και του Αγοιου <Πνεύματος> νυν και αγοι νυν και οις τους εωνας αμηην:-"; p. 12: note naming Konstantinos: "Στωμε καλως στω<με> μετα φωβου αγηει τεσερω εβαν<γε>λειστα Λουκα ε Μαθε<ος> Μαρ<κος> και Ιω(άννης) πονειρον αδιοξον απο τον δουλων του Θ(ε)ου Κωσταντινας"; p. 54: "Μειθει και καισα"; p. 66: "Εν αρχει ειαιν ο λω<γος> και ω λογος εν προς τον Θ(ε)ων παν<τα> δοι αυτου εγενε<το> και χοροις αυτου εγενε<το> ωυδε ἓν γ<εγον>εν αυτο α ζοοι και α ζοα το φος τον αν(θρωπ)ον (καὶ) το φος εν τι σκοτοιαν ου παιρειλαβε ως νοσσοι δέ λαβενον αυτας εδο ο και ναυτας εξουσοιαν τε δ<ιὰ> καινθου γενεο ευθε πᾶστευνθεις και ο λογος σαρξ ει ειγεν<ε>το και εσκι<νωσεν ἐν> ειμειν και θεασαμαιθα αυτου τοι την χειραν ουτος εγραψεν του παρον Εβανγελειον τεις βασοιλει<ας> απετον αυξινι"; p. 67: "Ευαγγελι<ον>"; p. 68: "πασαι"; p. 120: "+ Στωμε καλος στομε <με>τα φωβου αγοι τε"; p. 140: chanting verses: "οι οι γοι γοι"; p. 141: chanting verses: "+ οι α η ει ει αι ει γοι γοι αγοι ως Θ(ε)ος αγοι ο Θ(ε)ος καγοι αυτους σοί ω Ιω(άννη)ν δελα την συν δύν γυν σ(ην) ο μεθ[..]γοις οι ειμός αγιου δου την φοι"; p. 143: "+ Επασα χαροι<ς> καιχαρητομεινη πασυ κ(αὶ) εις <σ>οι ανγελων το σοι θαυμα και αν(θρωπ)ον το γενος ειασμενας και παρα"; p. 146: note by Theodoros: "Μνήσ<θη>τι Κ(ύρι)ε καὶ συχώρυσον τιν ψυχὴν του δουλ<ου> σ<ου> <Θε>οδώρου ιδήν τα οις την αγίαν μονὴν το(ὸν) ευγ<ενέσ>τ<α>τ(ον)"; p. 147: note dated May (?) 1381: "καὶ ΣΟ′ κὸ μ<η>ν<ὸς> ενάτο [or Κὸμνενάτο] ἔτους ,ςΩΠΘ′ "; p. 148: note by Agar or Apgar Kostas: "Αι<ν>εισθει<τι> κ<ύρι>αι την ψ<ύ>χει αυτον δουλον του Θ(ε)ου Αγαρα Κοσταν εν συν τοις ο αβα και ταμειν αυτου απου εποισκ<οπ>ον"; note by Paraskeva: "Μ<ν>οισθοιτι Κ(ύρι)ε και σειυνχωρησον την ψιχειν του δουλου σου Παρασκαιβα και αναπαυσον αυτους μ<ν>οισθητι και την ψυχει ψ<ύ>χοι"; p. 149: "Στ<αυ>ρος αννεποιβουλευτος οις ταυτην ειμον ταυτι κα<ὶ> την ανγαλοι παραστεικου συν καιραν δος σοιδιρα κατεχουσαν ωδ εχωμεν Σολομοτεις παραγοινε ταφοι γεο ζοιλος φηγε ο <φ>θονος φοιγε τειν και"; note by Athanasios Chaldes, priest: "+ Ὁ παπα Αθανάσιος ο Χαλδης τήμηον καὶ ἅγιον εβαγγέληον βοήθη τον

εν ημερα τῆς κρισεος"; p. 150: "+ Θ<ε>ων πατιροι του κοσμου και συνα<ν>αρ<χ>ων και του κοσμους πος σηνηγαγους του κοσμους ταυτην θαρημοτατε ωλων αν γευσασα του κοσ<μου> Θεο χαρη το τε νυν και αγοιν"; p. 169: "+ αναπνηοντας βοπάο"; p. 170: "βυ<β>λλος γενισεως Κ(ύριο)ν"; p. 210: "ου δου μημνι ποι ποι σης πια βασοι του δη"; "ε Λουκας δια χοι του δου"; p. 211: "λεμαροιαν αμαχοι μεαγαλοινοιν οιν ψ<ύ>χοι μου τ<ὸν Κύριον>"; "αγοι αση[.]ιι ειποι σοι τοι"; "και χοιτοιας διομε"; p. 212: "εν αρχοι ει αν"; "Ο λεγον ο και ολκαι εν νο ποδου (καὶ) νυνν σην οι υς αυτην οιδούν οποι εις τους εονας αμήν ο ης ην τους ειασι αμη αυτου ι βεβονοτον και λογον του"; p. 214: "Τα πις που χειτην τους διτι εν <α>υτο σοι αγοιν ι<ν>α τουτον και πρωσλεγη δου πάλεστα Θ<ε>ον ο"; p. 216: "Ον μον τον εν εγαρματί απο επλειρωνος φηλ{αλ}ατει νεφο ν(ας) ηματι τον βασάσαννον μακαρ επε<ι>περ σου πιδιομ(ην) αμην"; decorative vignette containing the letters "ευεππ"; p. 289: note by Daniel: "Ο δουλου του Θ(εο)ύ Δανηλ[.] (καὶ) [..]του λητου αυτου αφταδε<λ>φου"; p. 324: "+ Εν χαραβολιον και Θ(ε)ως και Θ(εὸ)ς αν ο λογος ου εν αρχει Π(ατ)ρ(ὸ)ς"; "προς τον πεμψαν<τα>"; "προς τον πεμψαντον [πεουσκι]"; "και κα σ σ αρενη"; alphabet: "ξοι α β γ δον ε ζ οι θ ι κ λ μι ν ξ ου π ρ σ τα υ φ χει ψι ος"; pp. 39, 107, 185, 219, 253, 337, 344: X in square box marks in light brown ink.

Provenance

Owned by the Monastery of the Holy Trinity on Chalke. Acquired there by J. D. Carlyle 1799–1801, purchased by Charles Manners-Sutton and deposited in LPL 17 March 1806.

Textual tradition

Gregory-Aland 474; Soden ε137 (I K^{a}); Scrivener 513.

Dating

Style of Hand A consistent with 11th century.

Remarks

Described and variant readings collated in MSS. 1223 and 1224.

Bibliography

Todd (1812), p. 261; Todd (1823), pp. 35, 46–47; Scrivener (1853), pp. xxxiii-xxxiv; Brown *et al.*, p. 39.

MS Number

MS. 1182

Former MS numbers

I.8.

Date

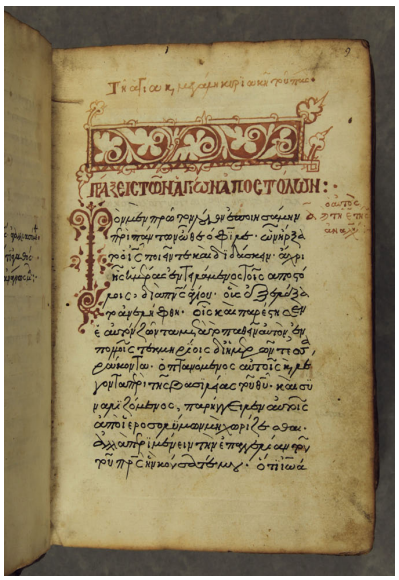
13th century (pp. 69–74, 77–754) and 14th–15th century (pp. 1–68, 75–76, 755–793).

Material

Paper.

Folios

ff. 402 (pp. 1–432 + 423 *bis*–432 *bis* + 433–794).



p. 9 (Hand B)

Summary content

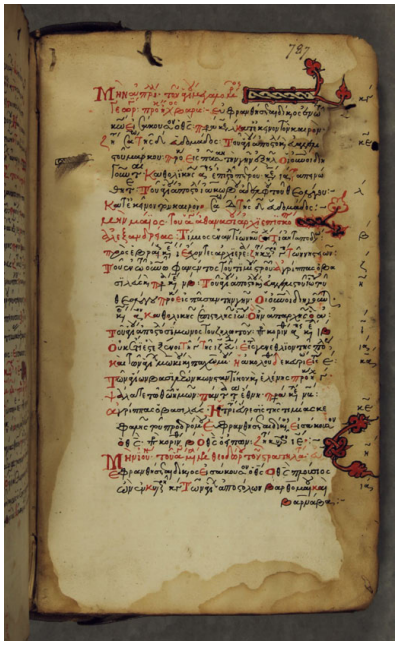
Acts and Epistles book, with summary *synaxarion* and *menologion*, *hypotheses* and colophons: pp. 1–3, line 2: list of *antiphons*; p. 3, line 3–p. 5, line 10: summary of Paul's journeys; pp. 5–200, line 2: *Acts*; p. 200, line 5–p. 665, line 1: Pauline Epistles; p. 665, line 3–p. 764: Catholic Epistles; pp. 765–790: summary *synaxarion* and *menologion*; pp. 791–793: excerpts from Epistles.

Gatherings

4 x 8 (32), 2 (34), 4 (38), 45 x 8 (398), 4 (402).

Folios/pages on which gatherings begin

pp. 1, 17, 33, 49, 65, 69, 77, 93, 109, 125, 141, 157, 173, 189, 205, 221, 237, 253, 269, 285, 301, 317, 333, 349, 365, 381, 397, 413, 429, 445, 461, 477, 493, 509, 525, 541, 557, 573, 589, 605, 621, 637, 653, 669, 685, 701, 717, 733, 749, 765, 781, 797.



p. 787 (Hand B)

Detailed content

Acts and Epistles book: pp. 1–3, line 2: list of *antiphons* for Easter; p. 3, line 3–p. 5, line 10: summary of Paul's journeys (Ἀπὸδημίαι Παυλου τοῦ ἀποστόλου); p. 5, line 11–p. 7, line 3: *hypothesis* to Acts (Ὑπόθεσις τῆς τῶν ἀποστόλ(ων) Πράξεως); p. 7, lines 6–14: contents list of books of Acts and Epistles; p. 8: preamble for lections; pp. 9–194, line 17: *Acts of the Apostles* (Πράξεις τῶν ἁγίων ἀποστόλων); p. 194, line 19–p. 200, line 2: colophon to Acts; p. 200, line 5–p. 206: *hypothesis* to Romans (Ὑπόθεσις τῆς πρ(ὸς) Ῥωμαί(ους) ἐπιστολ<ῆς>); pp. 207–p. 286, line 11: *Romans* (+ Πρὸς Ῥωμαίους ἐπιστολ(ῆς) Παύλου); p. 286,

lines 11–13: colophon to Romans; p. 286, line 15–p. 290, line 7: *hypothesis* to 1 Corinthians (Ὑπόθεσις τῆς πρ(ὸς) Κορινθ<ίους> πρώτ<ης> ἐπιστολ(ῆς)); p. 290, line 9–p. 364, line 3: *1 Corinthians* (Πρ(ὸς) Κορινθ<ίους> πρώτης ἐπιστολῆς Παύλ<ου>); p. 364, lines 4–13: colophon to 1 Corinthians; p. 364, line 15–p. 367, line 10: *hypothesis* to 2 Corinthians (Ὑπόθ<εσις> τῆς πρ(ὸς) Κορινθ<ίους> δευτέρας ἐπιστολ<ῆς>); p. 367, line 12–p. 419, line 15: *2 Corinthians* (Πρὸς Κορινθίους δευτέρα); p. 419, lines 15–17: colophon to 2 Corinthians; p. 419, line 19–p. 421, line 17: *hypothesis* to Galatians (Ὑπόθε<σ>(ις) τῆς πρ(ὸς) Γαλάτας ἐπιστολ<ῆς> Παύλ<ου>); p. 421, line 19–p. 436, line 12: *Galatians* (Πρὸς Γαλάτας ἐπιστολὴ Παύλου); p. 436, line 13: colophon to Galatians; p. 436, line 15–p. 439, line 2: *hypothesis* to Ephesians (Ὑπόθεσις τῆς πρ(ὸς) Ἐφεσίους ἐπιστολ<ῆς>); p. 439, line 4–p. 466, line 5: *Ephesians* (Πρὸς Ἐφεσίους ἐπιστολῆς Παύλ<ου>); p. 466, line 6: colophon to Ephesians; p. 466, line 8–p. 468, line 10: *hypothesis* to Philippians (Ὑπόθε<σ>(ις) τῆς πρὸς Φιλιππησίους ἐπιστο<λῆς>); p. 468, line 12–p. 486, line 18: *Philippians* (Πρὸς Φιλιππησίους ἐπιστολῆς); p. 486, lines 18–20: colophon to Philippians; pp. 487–489, line 13: *hypothesis* to Colossians (Ὑπόθεσις τ(ῆς) πρὸς Κολασαεῖς ἐπιστολ<ῆς>); p. 489, line 15–p. 507, line 15: *Colossians* (Πρὸς Κολασσαεῖς ἐπιστολ<ὴ>) Παύλου); p. 507, lines 16–17: colophon to Colossians; p. 507, line 19–p. 510, line 16: *hypothesis* to 1 Thessalonians (Ὑπόθεσις τ(ῆς) πρὸς Θεσσαλονικ(εῖς) Α′ ἐπιστολ<ῆς>); p. 510, line 18–p. 527, line 7: *1 Thessalonians* (Πρὸς Θεσσαλονικεῖς πρώτ(ῆς) ἐπιστολ<ή>); p. 527, line 8: colophon to 1 Thessalonians; p. 527, line 9–p. 529: *hypothesis* to 2 Thessalonians (Ὑπόθεσις τ(ῆς) πρ(ὸς) Θεσσαλονικ(εῖς) Β′ ἐπιστολ<ῆς>); pp. 530–539, line 5: *2 Thessalonians* (Πρὸς Θεσσαλονικ(εῖς) Β′ ἐπιστολῆς); p. 539, line 6: colophon to 2 Thessalonians; p. 539, line 8–p. 542, line 10: *hypothesis* to 1 Timothy (Ὑπόθεσις τῆς πρὸς Τιμόθ<εον> Α′ ἐπιστολ<ῆς>); p. 542, line 12–p. 563, line 4: *1 Timothy* (Πρὸς Τιμόθεον Α′ ἐπιστολ<ὴ> Παύλου); p. 563, lines 5–8: colophon to 1 Timothy; p. 563, line 10–p. 565: *hypothesis* to 2 Timothy (+ Ὑπόθεσις τ(ῆς) πρὸς Τιμόθ<εον> δευτέρας ἐπιστ<ο>λ<ῆς>); pp. 566–580, line 17: *2 Timothy* (+ Πρὸς Τιμόθ<εον> δευτέρας ἐπιστολῆς); p. 580, line 18–p. 581, line 1: colophon to 2 Timothy; p. 581, line 3–p. 583, line 9: *hypothesis* to Titus (+ Ὑπόθεσις πρὸς Τίτον ἐπιστολ(ῆς)); p. 583, line 11–p. 592, line 4: *Titus* (+ Πρὸς Τίτον ἐπιστολή); p. 592, lines 5–7: colophon to Titus; p. 592, line 9–p. 593, line 12: *hypothesis* to Philemon (Ὑπόθεσις τῆς πρ(ὸς) Φιλήμονα ἐπιστολ<ῆς>); p. 593, line 14–p. 597, line 4: *Philemon* (+ Ἡ πρὸς Φιλήμονα ἐπιστολή); p. 597, lines 4–5: colophon to Philemon; p. 597, line 7–p. 602, line 12: *hypothesis* to Hebrews (+ Ἡ πρ(ὸς) + Ὑπόθε<σ>(ις) τῆς πρ(ὸς) Ἑβραί<ους> ἐπιστολ(ῆς)); p. 602, line 14–p. 664: *Hebrews* (+ Ἡ πρὸς Ἑβραίους ἐπιστολὴ Παύλου); p. 665, line 1: colophon to Hebrews; p. 665, line 3–p. 666: *hypothesis* to James (Ὑπόθεσις τ(ῆς) καθολικ(ῆς) Ἰακώβου ἐπιστολ<ῆς>); pp. 667–687, line 16: *James* (+ Ἐπιστολὴ καθολικὴ Ἰακώβου); p. 687, line 16: colophon to James; p. 687, line 18–p. 689, line 13: *hypothesis* to 1 Peter (+ Ὑπόθεσις Πέτρου Α′ ἐπιστολ(ῆς)); p. 689, line 15–p. 711, line 5: *1 Peter* (Πέτρου ἐπιστολὴ πρώτ<η>); p. 711, line 6: colophon to 1 Peter; p. 711, line 8–p. 713: *hypothesis* to 2 Peter (Ὑπόθεσις τῆς Πέτρου Β′ ἐπιστολ<ῆς>); pp. 714–727, line 19: *2 Peter* (Ἐπιστολὴ καθολικὴ Β′ Πέτρου); p. 727, line 20: colophon to 2 Peter; pp. 728–732, line 3: *hypothesis* to 1 John (Ὑπόθεσις τῆς Ἰω(άννου) Α′ ἐπιστολ(ῆς)); p. 732, line 5–p. 754, line 2: *1 John* (Ἰω(άννου) ἀποστόλου ἐπιστολὴ πρώτ<η>); p. 754, line 2: colophon to 1 John; p. 754, line 4–p. 755, line 6: *hypothesis* to 2 John (+ Ὑπόθεσις τ(ῆς) Ἰω(άννου) Β′ ἐπιστολῆς);

p. 755, line 6–p. 757, line 3: *2 John* (Ἰωάννου ἐπιστολῆ δευτέρα); p. 757, lines 4–15: *hypothesis* to 3 John (Ὑπόθεσις τῆς Ἰωάννου τρίτ<ῆς> ἐπιστολῆς); p. 757, line 15–p. 759, line 13: *3 John* (Ἰω(άνν)ου τρίτ<η> ἐπιστολῆ); p. 759, line 13–p. 760, line 17: *hypothesis* to Jude (Ὑπόθεσις τῆς Ἰούδα ἐπιστολῆς); p. 760, line 17–p. 764: *Jude* (Ἐπιστολῆ Ἰούδα καθολικῆ); pp. 765–777, line 10: summary *synaxarion* (weekday); p. 777, line 11–p. 790, line 8: summary *menologion*; p. 790, lines 9–27: *prokeimena* and *allelouiaria*; p. 791: *Philippians* 2:5–11 (Πρὸς Φιλιππησίους ἐπιστολῆς); p. 792: *Hebrews* 9:1–7 (Πρ(ὸς) Ἑβραίους ἐπιστολῆς); p. 793: *1 Thessalonians* 4:13–17 (Πρ(ὸς) Θεσσαλονικῆς ἐπιστολῆς Παῦλου); p. 794: blank.

Folio/page numbers

By pages, recto only, top right, Arabic numerals, dark brown ink; by folios, recto and verso, bottom margin, Greek numerals, black ink: pp. 173–428: one sequence starting from 1, pp. 429–754: second sequence starting again from 1.

Quire numbers

pp. 1–64: at beginning and end of each quire, recto at beginning, verso at end, bottom right, Greek numerals, black ink; pp. 69–754: at end of each quire, verso, bottom right, Greek numerals, pale brown ink.

Columns & lines

Single column: pp. 1–66: 19 lines; pp. 67–754, 791–794: 20 lines; pp. 755–764: 18–19 lines; pp. 765–790: 26–39 lines.

Ruling

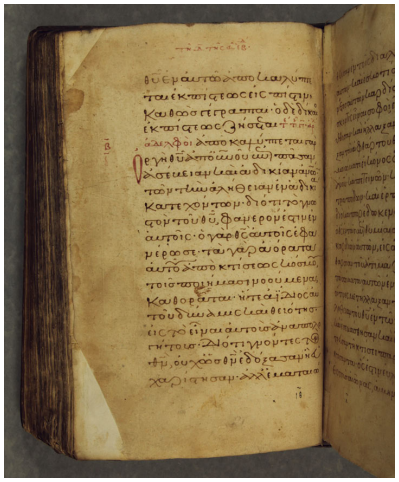
pp. 1–68, 75–76, 755–793: system Leroy 12; layout Leroy 24E1, hardpoint, text hangs from lines; text area: 175 mm x 110 mm; interlinear distance: 9 mm; pp. 69–74, 77–754: system Leroy 1, layout Leroy 32C1, hardpoint, text hangs from lines; text area: 180 mm x 104 mm; interlinear distance: 10 mm.

Scribe(s)

Hand A: pp. 69–74, 77–754; Hand B: pp. 1–68, 75–76, 755–793 (including quire numbers); Hand C: changes and additions to lection notes pp. 69–754; Hand D: notes pp. 101, 312, quire numbers pp. 69–754, folio numbers pp. 173–754, pen trials p. 512, overwriting of Hand A; Hand E: pen trials p. 159; Hand F: pen trials pp. 179, 252–253, 325, 364, 398; Hand G: notes pp. 187, 268–269, 725; Hand H: pen trials p. 188; Hand I pen trials pp. 215, 436, 550; Hand J: note p. 255; Hand K: notes p. 268; Hand L: pen trials pp. 277, 288, 322, 331, 388, 417, 424, 460, 464, 608, notes pp. 411, 429; Hand M: prayer p. 384; Hand N: notes pp. 430 *bis*, 456, 460, 486; Hand O: note p. 430 *bis*; Hand P: pen trials pp. 537, 608; Hand Q: Greek folio and quire numbers; J. D. Carlyle: MS numbers left pastedown, p. 1; Charles Burney: modern pagination, modern chapter references pp. 791–793; Hand T: modern chapter numbers.

Script (general characteristics)

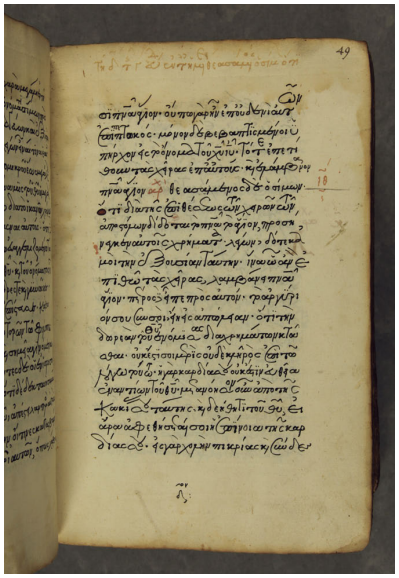
Hand A, main text: Large regular upright mixed minuscule with limited expansion of letters, flourished tails at line ends, superscript word endings at line ends only, deletions by strikethrough in red ink. Hand A, rubric: Alexandrine majuscule. Hand B: Somewhat unsteady mixed minuscule, slanted slightly to the right, with considerable expansion of letters, occasional flourished tails in bottom row, common superscript word endings, deletions by strikethrough in red ink.



p. 210 (Hand A)

Script (letters & ligatures)

Hand A, mixed minuscule: *xi*, *psi* always majuscule; *nu*, *upsilon* always minuscule; distinctive letter forms: majuscule *alpha* with narrow loop with parallel sides; minuscule *eta* with short ascender; *iota* with doubled ascender; low minuscule *kappa* with curved base, ascender slanting right and club at top; wide majuscule *kappa*; majuscule *mu* with undulating tail to left at start of line; bulbous open *rho*; distinctive ligatures: *epsilon-nu* with long half-*epsilon* joining minuscule *nu* at base of descender; split *epsilon-nu* with long upper part of *epsilon* extending well beyond lower part to left, joining minuscule *nu* at base of descender; split *epsilon-pi* with upper part well short of end of lower part on left; split *omicron-upsilon* with broad, flattened upper part with long tail to right; *tau-omicron* with *omicron* joined to end of curving horizontal of *tau* and narrowing to a point at junction. Hand B: *kappa*, *psi* always majuscule; *mu*, *nu* always minuscule; long-bowed *beta* present; distinctive letter forms: heart-shaped majuscule *beta*, sharply turned to left so that thick looped divider between cells is diagonal or vertical; majuscule *delta* with long curving ascender; majuscule *epsilon* with bar on central stroke; majuscule *kappa* with diagonals joined by loop to left of vertical; minuscule *lambda* with horizontal joined to down-turn from top of upright; minuscule *xi* with large upper curve; minuscule *sigma* with tail curving down to base of main line of text; *phi* with loop pointed to left, curved to right; distinctive ligatures: ligatures with long half-*epsilon*; *epsilon-xi* with half-*epsilon* in main line of text curving up to join minuscule *xi* at top; *tau-omicron* with *omicron* replacing right-hand part of curving horizontal of *tau* and narrowing to point at junction.



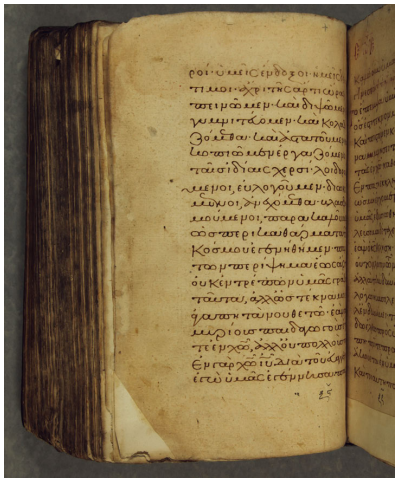
p. 49 (Hand B)

Diacritics & punctuation

Hand A: Breathings round; some circumflexes double-curved; mute *iota* occasionally subscript, otherwise absent; decorative use of double dot on *iota* and *upsilon*; use of middle and upper point, lower and middle comma, question mark and full stop; double comma quotation mark (*diple*); double grave present on δὲ, μὲν, μὴ; horizontal strokes over personal names; use of hyphen to merge words. Hand B: Breathings round; circumflexes small, but enlarged over breathings; mute *iota* absent; decorative use of double dot on *upsilon*; use of middle and upper point, lower and middle comma, question mark and full stop; single comma quotation mark (*haple*); double grave present on ἂν, δὲ, ἐπεὶ, κἂν, μὲν, μὴ; horizontal strokes over personal names; occasional use of hyphen (right or right and left margin) to join words across line breaks.

Abbreviations

Hand A: *Nomina sacra* (accents separate from strokes); δέ, καί, φασί; syllabic (usually at line ends only); horizontal stroke for *nu*. Hand B: *Nomina sacra* (accents sometimes separate from strokes, sometimes joined); δέ, καί, περί; syllabic (throughout line); horizontal stroke for *nu*.



p. 304 (Hand A)

Apparatus

Rubricated headings for books and supporting texts; rubricated lection notes, marginal and in line of text; pp. 69, 75, 77, 791–793: marginal modern chapter and verse numbers, Roman and Arabic numerals, in dark brown ink; marginal modern chapter numbers, Roman numerals, in pencil; modern marginal notes of missing and transposed folios, in English, in pencil.

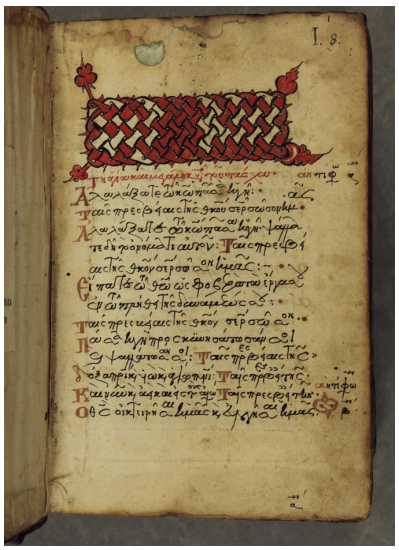
Ink

Hand A: mid-brown and dark red; Hand B: black, red-brown and bright red; Hand C: bright red; Hand D: black; Hand E: pale brown; Hand F: grey; Hand G: mid-brown; Hand H: mid-brown; Hand I: black; Hand J: pale brown; Hand K: dark brown; Hand L: mid-brown; Hand M: pale brown; Hand N: black; Hand O: pale brown; Hand P: mid-brown; Hand Q: black; J. D. Carlyle: grey-brown; Charles Burney: mid-brown; Hand T: pencil.

Ornament

Headpiece for start of text p. 1: rectangular block of plaiting, with leaf ornament at corners, in black with red paint infill. Headpieces for start of books pp. 9, 207 (p. 9: rubricated rectangular block containing rinceau with palmettes, with leaf ornament at corners; p. 207: rubricated rectangular block containing medallions with flowers). Rubricated initials for sections, with scroll ornament pp. 3, 9, 753, 760, 791–793. Plait line-fillers and marginal decorations pp. 1–2, 7, 753, 757, 760, 765–777, 779–781, 783–784, 786–790 (plaits in rectangular surround, plaits in rectangular surround with

one leaf terminal, spiked plaits, spiked quatrefoil plaits, bars with multiple spiked quatrefoils, small cruciform designs with spiked plaits etc.), in red ink or (pp. 775–777, 779–780, 786–790) in black ink and red infill or red ink and black infill. Simple bands of horizontal ornament precede sections pp. 194, 200, 286, 290, 364, 367, 421, 436, 439, 466, 468, 487, 489, 507, 510, 527, 530, 539, 542, 563, 566, 581, 583, 592–593, 597, 602, 665, 667, 687, 689, 713, 728, 732, 754 (wavy lines with space-fillers, rows of comma marks, s-shapes etc., with leaf terminals), in brown and red ink. Rubricated minor initials. Rubricated epigraphic majuscule for headings of books. Later crude incised decoration p. 206: elliptical border containing medallions and small circles. Crude later quatrefoil and partial quatrefoil designs p. 730, in black ink. Crude abstract designs in black ink pp. 241, 281, 365, 580, 610–611, 658. Crude abstract designs (pen trials?) in mid-brown ink pp. 277, 288, 388, 460, 464, 608. Frequent small crosses in upper margin, in black ink.



p. 1 (Hand B)

Illustration

Crude outline drawing of bird with human face p. 395, in black ink, partially erased. Crude outline drawing of tubular figure with human face p. 592, in black ink, partially erased.

Text leaves

pp. 1–68, 75–76, 755–794: medium-thickness handmade laid paper with fish watermark; pp. 69–74, 77–754: handmade wove paper. Do not resemble known Western European papers.

Text leaf dimensions (mm)

(pp. 25–26) 262 x 163.

Text leaf condition

Single folios missing after pp. 368, 376; pp. 453–478 bound out of order (correct order: pp. 457–458, 455–456, 453–454, 463–464, 461–462, 459–460, 465–466, 467–470, 473–474, 471–472, 477–478, 475–476). Water damage appears throughout text-block. Leaves are ragged and stained in the marginal area especially in the last gatherings. Tears to edges of pp. 1–2, 47–48, 53–56, 65–66, 135–136, 145–146, 255–256, 321–324, 355–356, 361–362; small holes in pp. 133–134, 189–190, 253–254, 289–290, 359–360, 371–372, 551–554, 557–558, 617–618, 665–666, 695–696; rodent damage to pp. 299–304; limited insect activity in pp. 5–16, 33–38, 641–794, more substantial in pp. 741–794.

Old repairs

Occasional leaves were repaired with plain paper to the margins and spine-folds and overcasting appears in ff. 49–69 and in the last gatherings.

Binding description

Greek-style binding covered in tanned goatskin and decorated with blind tooling.

Binding dimensions (mm)

280 x 194 x 125.

Endleaves

Left and right endleaf construction is the same. Probably sewn double-fold endleaves of white handmade paper with the outermost leaf at each end pasted to the boards. Only torn paper stubs and a pastedown on each board now remain.

Endleaf condition

Losses, stains, tears and discolouration.

Sewing

The text-block is resewn with an unsupported structure, sewn all-along with a single, medium-thickness, tight S-twist, natural-colour thread, using four V-nicks in the spine-folds at 35, 100, 170, 230 mm from the head of the text-block.

Sewing condition

The sewing structure is sound and the sewing thread is intact.

Spine linings

An overall lining of one layer of natural-colour, plain woven textile is visible and covers the full length of the spine and extends onto the outside of the boards.

Spine lining condition

The lining is complete and intact on the spine and the boards.

Boards and board attachment

9 mm wooden boards, the same size as the text-block with U-shaped edge grooves cut into the head, tail and fore-edges of the boards, run round the corners. It is not clear whether the attachment is integral with the sewing or is made by separate bridling.

Board attachment condition

The board attachment is sound.

Edges

The edges of the text leaves are plain-cut, undecorated and have been retrimmed.

Edge condition

The edges of the text-block appear rounded and worn and have been blackened by dirt.

Endbands

Greek-style projecting two-core primary endbands sewn to the boards with oblique sewing on the lower core and perpendicular sewing on the upper. Both cores are made from the same cord and are sewn with a plain, natural-colour thread. There is no secondary sewing.

Endband condition

Both head- and tailbands are attached to the book-block but the headband upper core is partially broken across the spine.

Covering

Full cover of mid-brown tanned goatskin. The turn-ins are untrimmed, irregular in size and shape and the corners have butt mitres.

Covering material condition

There are abrasions and missing areas in the covering material with limited insect damage. The covering skin has developed a blackened surface with a mixture of dirt and grease. The turn-ins on the inside of the boards remain attached to the boards.

Tooling

The cover has a blind-tooled decoration with four small hand tools and fillets. The sides are tooled in blind with a three-line border frame containing a saltire cross, a lozenge and a single horizontal line, all created with the same three-line tool. The compartments in the design are filled with the impressions of small tools. There is a later gold-tooled title on the spine.

Furniture & fastenings

Originally the book had a pair of triple tanned-skin straps attached to the fore-edge of the right board, fastening onto two edge pins in the left board.

Furniture & fastenings condition

The triple holes drilled for the straps remain empty in the right board. All fastenings, straps, clasps, and edge pins are now completely missing.

Bookmarks

A primary marker fastened under the headband core consisting of natural-colour threads plied together. No evidence of the secondary marker.

Notes & marks of ownership

Left pastedown: “I.8”; *ex libris* of Archbishop Charles Manners-Sutton 1805; p. 1: “I.8”.

Other notes

p. 101: "Π(ατέ)ρα Π(ατέ)ρα"; p. 187: "+ Τὸν σῖτον εἰς τὴν θαλασαν"; p. 268: "ψαλμός εὔξασθ(αι)"; "μάρτό[.]"; p. 269: "+ Παναγία δεσπην<α> ε<υλ>ό<γησον>"; p. 312: "Ποληχρονεις <ε>ιχε"; p. 384: "+ Ο Θ(εὸ)ς ο α<γιο>ς ὁτι [πονου] διηρημ(έν)ος τῷ Πν(εύματ)ι, <ἀγγέ>λους αγιε δωρήση, τὴν βασιλειαν τὴν οὐ(ράνια)ν"; p. 411: "+ θυον ρ"; p. 429: "Γρ<άφε> εἰς Χ(ριστὸ)ν Ἰ(ησο)ῦν"; p. 430 *bis*: "νηκη εχη το πιορι-ο"; "+ αρξου χηρ αναγα"; p. 456: "το πιορμιοτος μη"; p. 460: "τω στα"; p. 486: "Ης φος ερχετε το πιορμιοτος το"; p. 489: three Xs in oval; p. 725: citation of Proverbs 25:17: "+ Πανηον εισαγε σὸν πώδα προς σον φιλ<ον> ίνα μη πρησθῆς".

Provenance

Acquired by J. D. Carlyle in the islands of the Aegean or the Sea of Marmara 1799–1801, purchased by Archbishop Charles Manners-Sutton and deposited in LPL 17 March 1806.

Textual tradition

Gregory-Aland 206; Soden α365 (I^b); Scrivener 182.

Dating

Style of Hand A consistent with 13th century. Style of Hand B consistent with 14th or 15th century.

Remarks

p. 489: punctuation points converted into middle commas by a later hand.

Bibliography

Todd (1812), p. 261; Todd (1823), pp. 35, 47–48; Scrivener (1859), pp. lv-lvii; Léon Vaganay, tr. Jenny Heimerdinger, *An Introduction to New Testament Textual Criticism* (Cambridge 1991), p. 23 n. 1; Brown *et al.*, pp. 39–40.

Image(s) of the binding


Left side


Right side



Spine



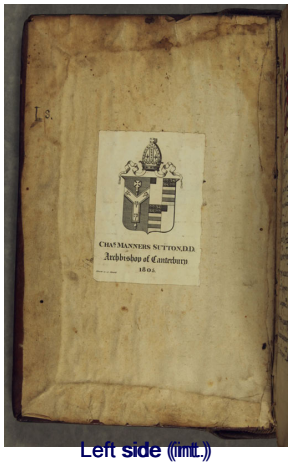
Fore-edge



Head-edge



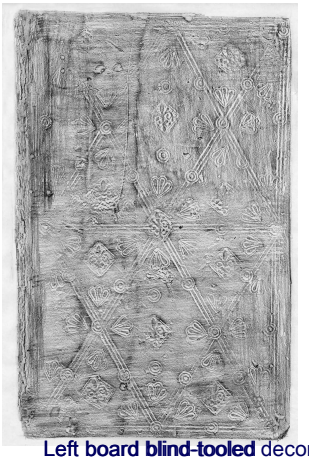
Tail-edge



Left side (inl.)



Right side (inl.)



Left board **blind-tooled** decoration (rubbing)



Right board **blind-tooled** decoration (rubbing)

MS Number

MS. 1183

Former MS numbers

I.9.

Date

23 May 1358.

Material

Paper.

Folios

<I–III> + ff. 237 (pp. 1–82 + <82A–B> + 83–100 + 99–100 *bis* + 101–274 + 279–362 + <362A–B> + 363–472) + <IV–VI>.



p. 24 (Theophanes)

Summary content

Acts and Epistles book, with summary *synaxarion* and *menologion*, chapter lists and *hypotheses*, Pauline Epistles also with colophons: pp. 1–10: summary *synaxarion* and *menologion*; pp. 11–141, line 9: *Acts*; p. 141, line 10–p. 409, line 9: Pauline Epistles; p. 409, line 11–p. 471: Catholic Epistles.

Gatherings

2 (2), 8 (10), 9 (19), 8 (27), 7 (34), 8 (42), 7 (49), 3 (52), 4 (56), 3 x 8 (80), 7 (87), 2 x 8 (103), 9 (112), 7 (119), 2 x 8 (135), 7 (142), 11 (153), 2 x 8 (169), 2 x 7 (183), 9 (192), 3 x 8 (216), 7 (223), 8 (231), 6 (237) (former sequence 1 (1), 10 (11), 8 (19), 9 (28), 6 (34), 9 (43), 6 (49), 7 (56), 8 (64), 18 (82), 5 (87), 2 x 4 (95), 8 (103), 9 (112), 1 (113), 6 (119), 2 x 8 (135), 7 (142), 10 (152), 9 (161), 8 (169), 2 x 7 (183), 9 (192), 3 x 8 (216), 7 (223), 14 (237)).

Folios/pages on which gatherings begin

pp. 1, 5, 21, 39, 55, 69, 83, 97, 101, 109, 125, 141, 157, 171, 187, 203, 221, 235, 251, 267, 285, 307, 323, 339, 353, 365, 383, 399, 415, 431, 445, 461 (former sequence: pp. 1, 3, 23, 39, 57, 69, 85, 97, 109, 125, 161, 171, 187, 203, 221, 223, 235, 251, 267, 285, 305, 323, 339, 353, 365, 383, 399, 415, 431, 445).

Detailed content

Acts and Epistles book: p. 1, lines 1–24: summary *synaxarion*, incomplete (Lent and Easter only); p. 1, line 25–p. 9: summary *menologion*; pp. 10–11, line 2: lections for various occasions (+ Ἀναγνώσματα εἰς διαφόρους μνήμας κ(αὶ) λ<ειτουργ>εί(ας)); p. 11, line 3–p. 17, line 4: *hypothesis* to Acts (Ὑπόθεσις τῆς βίβλου τῶν Πράξεων); p. 17, line 5–p. 23, line 19: chapter list to Acts (Τὰ κεφάλαια τῶν Πρά<ξε>(ων) τοῦ ἁγ<ίου> ἀπο<στόλου> Λουκ<ᾶ>); p. 23, lines 19–31: *sticheron* notes; pp. 24–141, line 9: *Acts of the Apostles* (+ Λουκᾶ εὐαγγελιστοῦ Πράξεις τῶν ἁγ<ί>(ων) ἀποστόλ(ων)); p. 141, line 10–p. 409, line 9: Pauline Epistles: p. 141, line 10–p. 142, line 24: chapter list to Romans (+ Κεφάλαια τῆς πρὸς Ῥωμαίους ἐπιστολ(ῆς)); p. 142, line 26–p. 146: *hypothesis*

to Romans (Ὑπόθ<εσις> τῆς πρὸς Ῥωμαίους ἐπιστολ<ῆς> Παύλ<ου>); pp. 147–187: *Romans* (+ Ἡ πρὸς Ῥωμαί(ους) ἐπιστολ<ή>); pp. 188–189, line 5: chapter list to 1 Corinthians (Κεφάλαια τῆς πρὸς Κορινθί(ους) Α′ ἐπιστ<ολῆς>); p. 189, line 7–p. 191, line 6: *hypothesis* to 1 Corinthians (+ Ὑπόθεσις τ(ῆς) πρ(ὸς) Κορινθ<ίους> Α′ ἐπιστολῆς); p. 191, line 10–p. 230, line 8: *1 Corinthians* (Πρὸς Κορινθίους πρώτη ἐπιστολή); p. 230, lines 9–10: colophon to 1 Corinthians; p. 230, line 12–p. 231, line 17: chapter list to 2 Corinthians (Κεφάλαια τῆς πρ(ὸς) Κορινθ<ίους> δευτέρας ἐπιστολ<ῆς>); p. 231, line 19–p. 233, line 6: *hypothesis* to 2 Corinthians (Ὑπόθ<εσις> τῆς πρὸς Κορινθ<ίους> Β′ ἐπιστολῆς); p. 233, line 7–p. 260, line 26: *2 Corinthians* (+ Πρὸς Κορινθίους δευτέρα ἐπιστολ<ή>); p. 260, line 27: colophon to 2 Corinthians; p. 261, lines 1–19: chapter list to Galatians; p. 261, line 21–p. 262: *hypothesis* to Galatians (Ὑπόθ<εσις> τῆς πρὸς Γαλάτας ἐπιστολῆς); pp. 263–280, line 18: *Galatians* (+ Πρὸς Γαλάτας ἐπιστολή); p. 280, line 19: colophon to Galatians; p. 280, line 21–p. 281, line 7: chapter list to Ephesians (Κεφάλαια τῆς πρὸς Ἐφεσίους ἐπιστολ<ῆς>); p. 281, line 9–p. 282, line 16: *hypothesis* to Ephesians (+ Ὑπόθεσις τῆς πρ(ὸς) Ἐφεσίους ἐπιστολῆς); p. 282, line 19–p. 297, line 17: *Ephesians* (+ Πρὸς Ἐφεσίους ἐπιστολή); p. 297, line 18: colophon to Philippians; p. 297, line 20–p. 298, line 2: chapter list to Philippians (+ Κεφάλαια τῆς πρ(ὸς) Φιλιππησίους ἐπιστολ<ῆς>); p. 298, line 4–p. 299, line 8: *hypothesis* to Philippians (+ Ὑπόθεσις τῆς πρ(ὸς) Φιλιππησίους ἐπιστολ<ῆς>); p. 299, line 12–p. 311, line 15: *Philippians* (+ Πρὸς Φιλιππησίους); p. 311, line 16: colophon to Philippians; p. 311, line 18–p. 312, line 9: chapter list to Colossians (+ Κεφάλ<αια> τῆς πρὸς Κολοσσαεῖς ἐπιστολ<ῆς>); p. 312, line 11–p. 313, line 23: *hypothesis* to Colossians (+ Ὑπόθ<εσις> τῆς πρὸς Κολοσσαεῖς ἐπιστολῆς); p. 313, line 25–p. 324, line 1: *Colossians* (+ Πρὸς Κολοσσαεῖς); p. 324, lines 2–3: colophon to Colossians; p. 324, lines 4–18: chapter list to 1 Thessalonians (+ Κεφάλ<αια> τῆς πρ(ὸς) Θεσσαλονικεῖς Α′ ἐπιστ<ο>λ(ῆς)); p. 324, line 19–p. 326, line 9: *hypothesis* to 1 Thessalonians (+ Ὑπόθ<εσις> τῆς πρ(ὸς) Θεσσαλονικ(ῆς) Α′ ἐπιστολ(ῆς)); p. 326, line 11–p. 335, line 26: *1 Thessalonians* (+ Πρὸς Θεσσαλονικεῖς Α′); p. 335, line 27: colophon to 1 Thessalonians; p. 336, lines 1–14: chapter list to 2 Thessalonians (Κεφάλαια τ(ῆς) προς Θεσσαλονικ(εῖς) Β′ ἐπιστ<ο>λ<ῆς>); p. 336, line 16–p. 337: *hypothesis* to 2 Thessalonians (Ὑπόθ<εσις> τῆς πρ(ὸς) Θεσσαλονικεῖς Β′ ἐπιστολ<ῆς>); pp. 338–343, line 5: *2 Thessalonians* (+ Πρὸς Θεσσαλονικεῖς Β′); p. 343, line 6: colophon to 2 Thessalonians; p. 343, line 8–p. 344, line 6: chapter list to 1 Timothy (+ Κεφάλ<αια> τῆς πρὸς Τιμόθεον Α′ ἐπιστολ(ῆς)); p. 344, line 8–p. 346, line 1: *hypothesis* to 1 Timothy (+ Ὑπόθεσις τῆς πρ(ὸς) Τιμοθέον Α′ ἐπιστολ<ῆς>); p. 346, line 3–p. 355, line 3: *1 Timothy* (+ Πρὸς Τιμόθεον Α′ ἐπιστ<ο>λ<ή>), incomplete (p. 350 des. “τῆς πίστεως· προσέχοντ(ες)” (1 Tim 4:1), p. 351 inc. “νοεῖ, τὴν πίστιν ἤρνηται” (1 Tim 5:8)); p. 355, lines 4–17: chapter list to 2 Timothy (Κεφάλαια τῆς πρὸς Τιμόθεον Β′ ἐπιστολ(ῆς)); p. 355, line 19–p. 356: *hypothesis* to 2 Timothy (+ Ὑπόθεσις τῆς πρ(ὸς) Τιμόθεον Β′ ἐπιστολ(ῆς)); pp. 357–363, line 7: *2 Timothy* (+ Πρὸς Τιμόθεον Β′ ἐπιστολ<ή>); p. 363, lines 9–16: chapter list to Titus (+ Κεφάλαια τῆς πρὸς Τῖτον ἐπιστολῆς); p. 363, line 17–p. 364: *hypothesis* to Titus (+ Ὑπόθεσις τῆς πρὸς Τῖτον ἐπιστολ(ῆς)); pp. 365–369, line 24: *Titus* (+ Πρὸς Τῖτον ἐπιστολή); p. 369, lines 25–26: colophon to Titus; p. 370, line 1–4: chapter list to Philemon (Κεφάλαια τ(ῆς) πρ(ὸς) Φιλήμον<α> ἐπιστολ(ῆς)); p. 370, lines 5–18: *hypothesis* to Philemon (+ Ὑπόθεσις τῆς πρ(ὸς) Φιλήμον<α> ἐπιστολ(ῆς)); p. 370, line 20–p. 372, line 24: *Philemon* (+ Πρὸς Φιλήμονα); p. 372, lines 25–27: colophon

to Philemon; pp. 373–374, line 20: chapter list to Hebrews (Κεφάλαια τ(ῆς) πρ(ὸς) Ἑβραίους ἐπιστολ<ῆς>); p. 374, line 22–p. 376, line 8: *hypothesis* to Hebrews (Ὑπόθεσις τῆς πρ(ὸς) Ἑβραίους ἐπιστολῆς); p. 376, line 9–p. 409, line 8: *Hebrews* (+ Πρὸς Ἑβραίους ἐπιστολή); p. 409, line 9: colophon to Hebrews; p. 409, line 11–p. 471: Catholic Epistles (+ Αρχ<ὴ> τῶν ἑπτὰ καθολικῶν ἐπιστολ(ῶν)): p. 409, line 12–p. 410, line 15: chapter list to James (+ Ἔκθεσις κεφαλαίων τῆς καθολικῆς Ἰακώβου ἐπιστολ<ῆς>· μεθ'ὧν περιέχει μερικῶν ὑποδιαιρέσεων· τῶν διὰ τοῦ κινναβάρεως); p. 410, line 17–p. 411, line 15: *hypothesis* to James (+ Ὑπόθεσ(ις) τῆς Ἰακώβου ἐπιστολῆς); p. 411, line 16–p. 414, pp. 431–438, line 13: *James* (+ Ἐπιστολὴ Ἰακώβου καθολική); p. 438, line 15–p. 439, line 14: chapter list to 1 Peter (+ Κεφάλ<αια> Πέτρου ἐπιστολῆς· πρώτ(ης)); p. 439, line 15–p. 440, line 13: *hypothesis* to 1 Peter (+ Ὑπόθεσις τῆς Πέτρου Α′ ἐπιστολῆς); p. 440, line 15–p. 444, pp. 415–421: *1 Peter* (+ Τοῦ ἁγίου ἀπο<στόλου> Πέτρου ἐπιστ<ο>λ<ὴ> καθολικὴ Α′); p. 422, lines 1–10: chapter list to 2 Peter (+ Κεφάλαια Πέτρου ἐπιστολῆς. Β′); p. 422, line 12–p. 423: *hypothesis* to 2 Peter (+ Ὑπόθ<εσις> τῆς Πέτρου Β′ ἐπιστολῆς); pp. 424–430, p. 445, lines 1–18: *2 Peter* (+ Πέτρου ἐπιστολὴ δευτέρα); p. 445, line 19–p. 446, line 16: chapter list to 1 John (+ Κεφάλαια τοῦ ἁγ<ίου> ἀπο<στόλου> κ(αὶ) εὐα<γγελιστοῦ> Ἰω(άννου) τοῦ Θεολ<ό>γ<ου> Α′ ἐπιστ<ο>λ<ῆς>); p. 446, line 17–p. 448: *hypothesis* to 1 John (+ Ὑπόθεσις τῆς Ἰω(άννου) Α′ ἐπιστολῆς); pp. 449–461, line 1: *1 John* (+ Ἰω(άννου) καθολικὴ ἐπιστολὴ, Α′); p. 461, lines 3–6: chapter list to 2 John (+ Κεφάλαια Ἰω(άννου) τοῦ θεολό<γου> ἐπιστολῆς Β′); p. 461, lines 7–27: *hypothesis* to 2 John (+ Ὑπόθεσις τῆς Ἰω(άννου) Β′ ἐπιστολῆς); pp. 462–463, line 14: *2 John* (+ Ἰω(άννου) ἐπιστολὴ δευτέρα); p. 463, lines 15–20: chapter list to 3 John (+ Κεφάλαια Ἰω(άννου) ἐπιστολῆς τρίτ(ης)); p. 463, line 21–p. 464, line 8: *hypothesis* to 3 John (+ Ὑπόθεσις τῆς Ἰω(άννου) <Γ′> ἐπιστολῆς); p. 464, lines 10–27, p. 467: *3 John* (+ Ἐπιστολὴ Ἰω(άννου) καθολικὴ Γ′); p. 468, lines 1–15: chapter list to Jude (+ Κεφάλαια Ἰούδα ἐπιστολῆς); p. 468, lines 17–27, p. 465, lines 1–17: *hypothesis* to Jude (+ Ὑπόθεσις τῆς Ἰούδα ἀπο<στόλου> καθολ(ικῆς) ἐπιστο<λῆς>); p. 465, line 18–p. 466, pp. 469–471: *Jude* (+ Ἰούδα καθολικὴ ἐπιστολή); p. 472: colophon of Theophanes.

Folio/page numbers

By pages, recto only, top right, Arabic numerals, grey-brown ink, with errors (one unnumbered folio after p. 82, so numbers too small by two thereafter; 99 appears twice in succession, so numbers too small by four thereafter; 275–278 omitted, so numbers correct thereafter; one unnumbered folio after p. 362, so numbers too small by two thereafter); pp. 413–445, 465–467: by pages, recto only, bottom right, Arabic numerals, grey-brown ink, giving correct sequence of incorrectly bound folios; pp. 5–99 *bis*: by folios, right margin (sometimes replicated on repair patches), Greek numerals, black ink and pencil.

Quire numbers

At end of each quire, verso, bottom centre (sometimes replicated on repair patches), Greek numerals, black ink or pencil, discounting initial bifolio; numbers of earlier quire sequence, at beginning and end of each quire, recto at beginning, verso at end,

bottom centre or centre-right, Greek numerals, pale brown ink; ordinal numbers of folios in each quire, recto (p. 2 verso), bottom centre, bottom right or lower right margin, Greek numerals, grey-brown ink, with occasional duplication and corrections.

Columns & lines

Single column, 27 lines.

Ruling

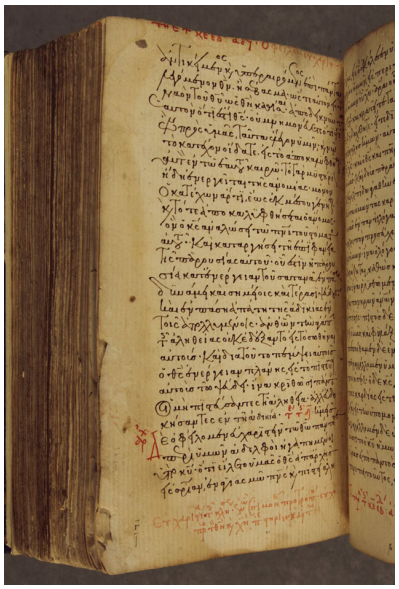
System Leroy 1; layout Leroy 02C1, hardpoint, text hangs from lines; text area: 200 mm x 110 mm; interlinear distance: 8 mm.

Scribe(s)

Theophanes (*Repertorium* I, 137): main text and original rubric; Hand B: p. 23, lines 19–31, *prokeimenon*, *sticheron* etc. notes pp. 25, 27, 29, 31, 33–34; Hand C: overwriting of rubric, correction p. 153; Hand D: overwriting of main text; Hand E: notes pp. 3, 8, 63, 289; Hand F: lection notes pp. 5–6; Hand G: quire note p. 20; Hand H: alphabet p. 31; Hand I: corrections pp. 35, 49, 53, 110, 246, 248, 272, 304, 350; Hand J: lection note p. 149; Hand K: corrections pp. 228, 347, 459; Hand L: replacement text p. 238; Hand M: *prokeimenon*, *sticheron* notes p. 302; Hand N: note p. 309; Hand O: replacement text p. 411; Hand P: imitation monogram p. 471; Hand Q: AD date p. 472; Hand R: alphabets p. 472; Hand S: calculations p. 472; Hand T: quire numbers; Hand U: replacement quire numbers, ordinal numbers of folios, lection note p. 269; Hand V: Greek folio numbers pp. 5–43; Hand W: Greek folio numbers pp. 45–99 *bis*; Hand X: note pasted to right pastedown; J. D. Carlyle: MS numbers left pastedown, p. 1; Charles Burney: pagination; Hand AA: modern chapter numbers.

Script (general characteristics)

Theophanes, main text: Ornate calligraphic upright mixed minuscule with considerable, sometimes extravagant expansion of letters and flamboyant flourishes into margins, many elaborate ligatures, common superscription of word endings, abbreviations sometimes very large. Theophanes, chapter lists and rubric: Alexandrine majuscule.



p. 340 (Theophanes)

Script (letters & ligatures)

Theophanes, mixed minuscule: All minuscule forms present; *upsilon* always minuscule; distinctive letter forms: minuscule *alpha* with tail curving back below letter; majuscule *beta* with elongated lower loop pointed at top right; minuscule *gamma* strongly inclined to the left; very large half-*epsilon* in main line of text; *theta* with curvaceous downward horizontal; majuscule *kappa* with doubled ascender; angular, kinked minuscule *nu*; minuscule *pi* with left-hand cell greatly

elongated downwards, sometimes from base of right-hand cell; enlarged minuscule *upsilon* curving sharply inwards; large undulating minuscule *upsilon*; *chi* with long downturn on up-left diagonal; majuscule *omega* with base bent downward on each side; distinctive ligatures: *epsilon-alpha* with central stroke of majuscule *epsilon* curving down to join *alpha* from below to the right; *epsilon-xi* with half-*epsilon* forming upper curve of *xi*; *epsilon-pi*, *epsilon-tau* with *epsilon* without central stroke, not touching horizontal of following letter; *epsilon-sigma* with central stroke of majuscule *epsilon* curving down to join open-backed *sigma*; *sigma-omicron-iota* with downward tail of *sigma* becoming *omicron*, curving round to join *iota* within it; *sigma-epsilon* with minuscule *sigma* with downward tail, superscript majuscule *epsilon*; split *epsilon-tau* with upper part extending markedly to the left of lower part; *omega-nu* with descender of minuscule *nu* passing through flat-bottomed majuscule *omega*.

Diacritics & punctuation

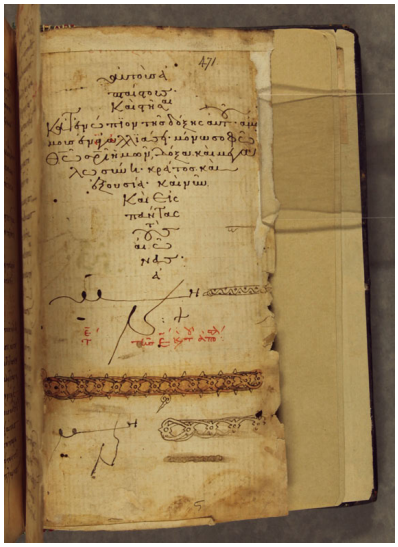
Theophanes: Breathings round; circumflexes joined to letters and abbreviations (ῶν); mute *iota* absent; decorative use of double dot on *iota* and *upsilon*; use of lower, middle and upper point, lower comma, question mark and full stop; single comma quotation mark (*haple*); double grave present on δὲ, μὲν, μὴ; horizontal strokes over personal names; occasional use of hyphen (left margin) to join words across line breaks.

Abbreviations

Theophanes: *Nomina sacra* (accents separate from strokes); γάρ, δέ, καί, μετά, περί; syllabic (throughout line); horizontal stroke for *nu*.

Apparatus

Rubricated headings to books, chapter lists and *hypotheses*; rubricated marginal ancient chapter numbers; rubricated marginal modern chapter headings; marginal modern chapter numbers; rubricated marginal modern chapter subdivision numbers; rubricated marginal lection notes; marginal modern chapter numbers to chapter lists; rubricated marginal modern chapter subdivision numbers to chapter lists; rubricated marginal date numbers to summary *menologion*; pp. 12–14: rubricated marginal ordinal numbers to list of citations; marginal modern chapter numbers, Roman numerals, pencil.



p. 471 (Theophanes)

Ink

Theophanes: mid-brown and pale red; Hand B: black and bright red; Hand C: bright red; Hand D: black; Hand E: black; Hand F: pale brown; Hand G: black; Hand H: black; Hand I: mid-brown; Hand J: mid-brown; Hand K: black; Hand L: mid-brown; Hand M: red-black; Hand N: dark brown; Hand O: black; Hand P: black; Hand Q: mid-brown; Hand R: black; Hand S: black; Hand T: pale brown; Hand U: black; Hand V:

black; Hand W: black; Hand X: mid-brown; J. D. Carlyle: grey-brown; Charles Burney: mid-brown; Hand AA: pencil.

Ornament



f. 338r (Theophanes)

Pyle precedes start of main text p. 24, containing rinceaux, with vegetative ornament at corners, in red ink. Headpieces precede main text of books pp. 147, 191, 233, 263, 282, 299, 326, 338, 346, 357, 365 (p. 147: rectangle containing rinceaux and medallions containing vegetative ornament of various types, with leaf ornament at corners and on top; pp. 191, 233, 263, 282, 338, 357: rectangles containing rinceaux, with leaf ornament at corners and sometimes on top; pp. 299, 326: rinceau with trefoil leaves or demi-palmettes; pp. 346, 365: spiked plaits, p. 346 with vegetative terminals), in red ink, pp. 147, 191 with some black infill, probably later. Initials for start of books and *hypotheses* pp. 24, 142, 147, 191, 232–233, 261, 263, 281–282, 298–299, 312–313, 324, 326, 338, 344, 346, 355, 374, 376, 411, 422, 424, 440, 446, 449, 462, 464–465, 468, with vegetative ornament, in red ink. Headings for books in epigraphic majuscule. Simple horizontal bands of rubricated ornament and/or line-fillers precede/accompany start of sections pp. 1, 11, 17, 141–142, 189, 230–231, 261, 280–281, 298–299, 311–313, 324, 343–344, 355, 370, 374, 376, 409–411, 422, 438–440, 445–446, 449, 461–462, 464–465, 467–468 (solid bar with small crossbars, with dots or vegetative ornament at terminals, wavy line or broken wavy line with space fillers, or series of such bars or wavy lines, rows of s-shapes, s-curves with space-fillers, with vegetative ornament at terminals; some line-fillers comprise only vegetative terminal). Two later spiked plaits follow end of text p. 471, in brown ink, one with red and grey infill. Rubricated minor initials.

Illustration

Simple outline drawing of a pair of eyes p. 472.

Text leaves

Medium-thickness handmade paper with faint laid and chain lines that does not resemble known Western European papers.

Text leaf dimensions (mm)

(pp. 25–26) 252 x 173.

Text leaf condition

Seven folios missing at start of MS; folios bound in incorrect order, probably subsequent to numbering of folio sequences of quires (which follow the correct order of the text), but prior to modern page numbering: pp. 161–166 (correct order: 165–166, 163–164, 161–162), pp. 205–208 (correct order: 207–208, 205–206), pp. 241–254 (correct

order 243–244, 241–242, 247–248, 245–246, 249–250, 253–254, 251–252), pp. 415–444 (correct order: 431–444, 415–430), pp. 465–468 (correct order: 467–468, 465–466). Leaves are worn and abraded. Tears to pp. 165–166, 171–172, 183–184, 201–202, 207–208, 211–212, 287–288, 291–292, 295–298, 301–304, 307–308, 333–334, 397–400, 413–414, 463–464, especially pp. 333–334; small holes in pp. 181–182, 287–288, 325–328; minor insect activity in pp. 41–66, 161–174, 385–388, 411–452, more substantial in pp. 175–192, 349–384, 401–410. Partial loss of marginal notes due to heavy trimming appears throughout text-block. Stains and discolourations in the marginal area of the leaves and especially in the first and last gatherings.

Old repairs

Leaves were repaired to the margins and spine-folds with plain paper before the book was sewn.

Binding description

Greek-style binding covered in tanned goatskin and decorated with blind tooling that has been re-backed, not contemporary with the text.

Binding dimensions (mm)

273 x 195 x 110.

Endleaves

Left and right endleaf construction is the same. Sewn double-fold endleaves of beige handmade laid paper, with the outermost leaf at each end pasted to the boards, added during recent conservation work.

Sewing

The text-block has been resewn all-along during recent conservation work on four recessed single cord supports with a single, waxed, medium-thickness, S-twist, white thread, using the four V-nicks in the spine-folds from an earlier unsupported sewing at 35, 102, 175, 230 mm from the head of the text-block.

Sewing condition

The sewing structure is sound and the sewing thread is intact.

Spine linings

The spine has been repaired and due to a heavy application of adhesive the material and number of layers of the linings cannot be identified.

Boards and board attachment

13 mm wooden boards, the same size as the text-block with square edges. The support slips have been laced through the boards.

Board attachment condition

The board attachment is sound.

Edges

The edges of the text leaves are plain-cut, undecorated and have been retrimmed.

Edge condition

The edges of the text-block appear worn and the head-edge appears to have been blackened by dirt.

Endbands

Greek-style projecting endbands sewn to the boards. The two cores are of a plain thread S-twist cord of medium thickness and natural colour, and the secondary sewing is executed in red, green, blue and yellow silk threads.

Endband condition

Both head- and tailbands are damaged. The coloured silk threads of their secondary sewing have been worn away and small parts of the cores are released and have been secured with white linen thread during recent conservation work.

Covering

Originally covered in full black tanned skin, subsequently re-backed with new black tanned skin. The original turn-ins are irregular in size and shape, and the corners have open-mitres.

Covering material condition

There are abrasions and lacerations. The turn-ins on the inside of the boards remain attached to the boards.

Tooling

The cover has a blind-tooled decoration with a small hand tool and fillets. The sides have four concentric, approximately rectangular frames tooled in blind with a three-line tool. The impressions are visible but the surface of the leather is heavily pressed and damaged. There is a later gold-tooled title on the spine.

Furniture & fastenings

Originally the book had a triple-tanned skin strap attached to the fore-edge of the right board, which fastened onto an edge pin in the left board.

Furniture & fastenings condition

The triple holes drilled for the strap remain empty in the right board. All fastenings, strap, clasp, and edge pin are now completely missing.

Colophon(s)

p. 472: colophon of Theophanes, dating his completion of the manuscript to Wed 23 May 1358: "+ Ἐγρ<άφη> ἐν ἔτει ,ϛΩΞϛ′· (Ἰνδικτιῶνος) ΙΑ′· Θ(εο)ῦ τὸ δῶρον καὶ πόνος Θεοφάνους· + Γόνυ μὲν ζεύξας καὶ ὑποκλίνας κάραν, χείρας ἐκτείνας πρὸς τὰς θείας τετράδας, ἐκπεπλήρωκα τὴν θεόσδοτον δέλτον: + Μὴν Μάϊος. ΚΓ′ τοῦ ὁσ(ίου) Μιχαὴλ Συνάδ<ων>· τοῦ ὁμολογητοῦ· ἡμέ<ρα> Δ′ καὶ οἱ τῆδε τῇ γραφῇ ἐντυχάνοντ(ες), τὸ, Κ(ύρι)ε συγχωρησον καὶ ἐλέ<ησον> τὸν γραφέα τοῦ παρόντος βιβλίου λέγετ<ε> ἵν'ὅπως καὶ ὑμᾶς ἄλλοι πάλ<ιν>· μνησθῶσι".



p. 472 (Theophanes)

Notes & marks of ownership

Left pastedown: "I.9"; *ex libris* of Archbishop Charles Manners-Sutton 1805; p. 1: "I.9".

Other notes

p. 472: conversion of colophon's AM date to AD: "Εις τ(οὺς) ,ΑΤΝΗ′ Μαΐω ΚΓ′· ἡ<μέρα Δ′>"; pasted to right pastedown: erroneous calculation of the date 1356 AD from 6866 AM, giving 1350 AD; Gregory of Nazianzus, *Carmina moralia*, part (*PG* 37, cols. 908–909, lines 1–3): "Ἀχὴν ἁπαντ(ων) κ(αὶ) τελος ποιοὺ Θ(εὸ)ν· βί<ου> τὸ κέρδος εκβιοῦν καθημεραν· γινω<σκε>".

Provenance

Acquired by J. D. Carlyle in the islands of the Aegean or the Sea of Marmara 1799–1801, purchased by Archbishop Charles Manners-Sutton and deposited in LPL 17 March 1806.

Textual tradition

Gregory-Aland 216; Soden *α*469 (I^b); Scrivener 183.

Dating

Dated by colophon to Wed 23 May 1358.

Bibliography

Todd (1812), p. 261; Todd (1823), pp. 35, 48; Scrivener (1859), pp. lviii–lix; Gregory of Nazianzus, *PG*, vol. 37 cols. 908–909; *Repertorium* I, 137; Alexander Turyn, *Dated Greek Manuscripts of the Thirteenth and Fourteenth Centuries in the Libraries of Great Britain* (Washington D.C. 1980), pp. 125–126, pl. 83; Brown *et al.*, p. 40; Inmaculada Pérez Martín, 'El "estilo hodegos" y su proyección en las escrituras constantinopolitanas', *Segno e Testo* 6 (2008), pp. 389–458 at p. 42 n. 154.

Image(s) of the binding



Left side



Right side



Spine



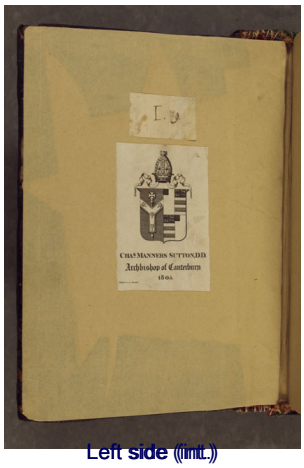
Fore-edge



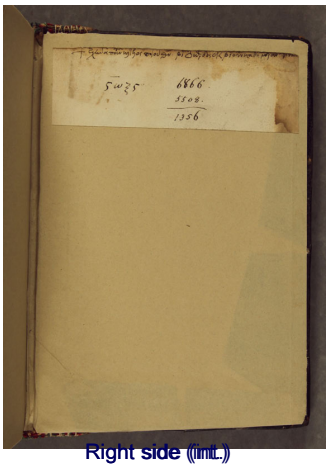
Head-edge



Tail-edge



Left side (inst.)



Right side (inst.)



Left board blind-tooled decoration (rubbing)
decoration (rubbing)

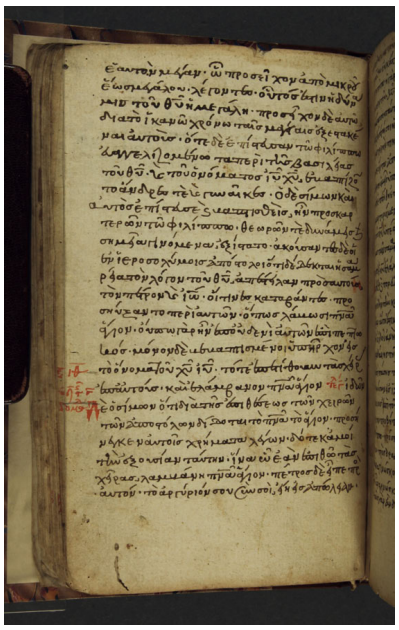
MS Number
MS. 1185

Former MS numbers
I.11.

Date
14th century.

Material
Paper.

Folios
<I> + ff. 210 (pp. 1–358 + 357 *bis*–358 *bis* + 359–418) + <II>.



p. 28 (Hand A)

Summary content
Acts and Epistles book, with chapter lists and *hypotheses*, Pauline Epistles also with colophons: pp. 1–105, line 12: *Acts*; p. 105, line 13–p. 165, line 4: Catholic Epistles; p. 165, line 5–p. 418: Pauline Epistles.

Gatherings
6 (6), 7 (13), 8 (21), 5 (26), 6 (32), 6 (38), 8 (46), 8 (54), 6 (60), 9 (69), 3 x 8 (93), 9 (102), 2 x 7 (116), 13 (129), 11 (140), 5 x 8 (180), 7 (187), 6 (193), 10 (203), 7 (210).

Folios/pages on which gatherings begin
1, 13, 27, 43, 53, 75, 87, 93, 109, 121, 139, 155, 171, 187, 205, 219, 233, 259, 281, 297, 313, 329, 345, 359, 373, 385, 405.

Detailed content
Acts and Epistles book: pp. 1–5: detailed chapter list to Acts, incomplete (beginning during chapter 3); pp. 6–65, 67–81, 83–105, line 12: *Acts of Apostles* (Πραξαπόστολος συν Θ(ε)ῶ τ(ῶν) ἁγί(ων) ἀπποστόλων Λουκᾶ εὐαγγελιστοῦ πράξεις τ(ῶν) ἁγί(ων) ἀποστόλων); pp. 66, 82: blank; p. 105, line 13–p. 106, line 10: *hypothesis* to James (Τοῦ Ἰακὼβ επιστολ<ὴν> ὑπόθεσ(ης)); p. 106, lines 11–20: chapter list to James; pp. 107–118: *James* (Ἐπιστ<ο>λ<ὴ> Ἰακωβ καθ<ο>λ(ικῆς)); p. 119: *hypothesis* to 1 Peter (Ὑποθ<ε>σ(ης) Πέτρ<ου> παθ(ῶν) ἐλπίδ(ας)· τ(ῆς) εἰς αὐτ(ὸν) φέρ(ον)); p. 120, lines 1–5: chapter list to 1 Peter; p. 120, line 6–p. 132, line 13: *1 Peter* (Καθολ(ικῆς) Α′ επιστ<ο>λ<ή>); p. 132, line 14–p. 133: *hypothesis* to 2 Peter (Επανάληψ(ης) περικαλη(ας) ἀν(θρώπ)ων ἑρετικ(ῶν) υπόθε<σ>(ης) τ(ῆς) κε(φαλαίων) Β′ καθ<ολ>(ικ)<ῆς> επιστολ(ῆς) Πέτρ<ου>; p. 134, lines 1–2: chapter list to 2 Peter; p. 134, line 3–p. 141, line 23: *2 Peter*; p. 141, line 23–p. 144, line 4: *hypothesis* to 1 John (Ὑπόθεσ(ης) τ(ῆς) πρώτ(ης) ἐπιστολῆς Ἰω(άννου) τοῦ Θεολόγου); p. 144, lines 5–9: chapter list to 1 John; p. 144, line 9–p. 156, line 22: *1 John* (Τοῦ ἁγ<ίου> ἀπο<στόλου> Ἰω(άννου) του Θεολόγ<ου> (καὶ) εὐαγγελιστ(οῦ)· ἐπιστ<ο>λ<ὴ> καθολ(ικ)<ὴ> Α′);

p. 156, line 23–p. 157, line 13: *hypothesis* to 2 John (Ὑπόθ<εσις> τ(ῆς) δευτ<έρας> ἐπιστολῆς καθολ(ικ)<ῆς> τοῦ αὐτ<οῦ>); p. 157, line 13–p. 158, line 22: *2 John* (Ἰω(άννου) ἐπιστ<ο>λ<ὴ> Β′); p. 158, line 23–p. 159, line 12: *hypothesis* to 3 John (Ὑποθ<εσις> τ(ῆς) Γ′ ἐπιστολ(ῆς) τοῦ αὐτ<οῦ>); p. 159, line 12–p. 160, line 22: *3 John* (Ἐπιστολ<ῆς> καθολ(ικ)ὴ Γ′ Ιω(άννου)); p. 160, line 22–p. 161, line 20: *hypothesis* to Jude (Ὑπόθε<σ>(ης) τ(ῆς) Ἰουδ<α> ἀποστ<όλ>ου κ<α>θ<ο>λ(ικῆς) ἐπιστ<ο>λ(ήν)); p. 161, line 21–p. 165, line 4: *Jude* (Τοῦ ἁγ<ίου> ἀπο<στόλου> Ἰουδ<α>· ἐπιστολ<ὴ> καθολ(ικ)<ή>); p. 165, line 5–p. 168, line 14: *hypothesis* to Romans (Ὑπόθεσις πρὸς Ρωμαίους); p. 168, line 14–p. 169: chapter list to Romans (Τὰ κε(φάλαια) τ(ῆς) αὐτ(ῆς) ἐπιστολ<ῆς>); p. 170–p. 212, line 7: *Romans* (Ἐπιστολ<ὴ> Α′ πρ(ὸς) Ρωμαί(ους)); p. 212, lines 8–9: colophon to Romans; p. 212, line 10–p. 214, line 8: *hypothesis* to 1 Corinthians (Ὑπόθε<σ>(ης) τῆς προς Κορινθ<ίους> Α′ ἐπιστολ<ῆς>); p. 214, lines 9–22: chapter list to 1 Corinthians; pp. 215–p. 255, line 7: *1 Corinthians* (Πρὸς Κορινθ<ίους> Α′ ἐπιστολ<ή>); p. 255, line 8–p. 256: *hypothesis* to 2 Corinthians (Ὑποθεσ(ης) τ(ῆς) πρ(ὸς) Κορινθ<ίους> Β′ ἐπιστολῆς), incomplete (des. "ψευδαποστόλ(ων)· (καὶ) ἐκ ταύτης"); pp. 257–291, line 11: *2 Corinthians*, incomplete (inc. "ῥύεται· εἰς ὃν ἠλπίκαμεν" (2 Cor 1:10)), with text on p. 281 duplicating preceding passage, struck through (p. 281 inc. "καθαίρεσιν ὑμῶν" (2 Cor 10:8), des. "ἔχοντες αὐξανομένης" (2 Cor 10:15)); p. 291, line 11: colophon to 2 Corinthians; p. 291, line 12–p. 307, line 16: *Galatians* (Πρὸς Γαλάτας Παῦλου ἐπιστολὴ Δ′); p. 307, line 17–p. 312: *Ephesians* (Επιστολεῖ Ε′ πρ(ὸς) Εφεσίους τοῦ αὐτ(οῦ) πρὸς Ἐφεσίους ἐπιστολῆ), incomplete (des. "ἠκούσατε τὴν οἰκονομίαν τῆς" (Eph 3:2)); pp. 313–318, line 28: *Philippians*, incomplete (inc. "<ἐπι>μένειν ἐν τῇ σαρκὶ" (Phi 1:24)); p. 318, lines 29–30: colophon to Philippians; p. 319: chapter list to Philippians (Κεφάλαια τῆς αὐτῆς ἐπιστολῆς); pp. 320–p. 328, line 8: *Colossians* (Πρ(ὸς) Κολασαεῖς επιστ<ο>λ<ὴ> Ζ′); p. 328, lines 8–10: colophon to Colossians; p. 328, lines 11–26: chapter list to 1 Thessalonians (Κεφάλαια τῆς προς Θεσσαλονίκης Α′); pp. 329–337, line 10: *1 Thessalonians* (Πρὸς Θεσσαλον(ίκ)ης Α′ επιστ<ο>λ<ή>); p. 337, line 11: colophon to 1 Thessalonians; p. 337, lines 12–25: chapter list to 1 Thessalonians (Κεφάλαια τῆς αὐτῆς ἐπιστολῆς); p. 337, line 26–p. 342, line 9: *2 Thessalonians* (Ἐπιστολ<ὴ> Θ′ πρὸς Θεσσαλον(ίκ)ης Β′ επιστολ<ή>); p. 342, lines 10–11: colophon to 2 Thessalonians; p. 342, line 11–p. 343, line 8: chapter list to 2 Thessalonians (Κεφάλαια τῆς αὐτῆς ἐπιστολῆς); p. 343, line 9–353, line 25: *1 Timothy* (Πρὸς Τιμόθεον); p. 353, lines 26–28: colophon to 1 Timothy; p. 354, lines 1–20: chapter list to 1 Timothy (Κεφάλαια τῆς αὐτῆς ἐπιστολῆς); p. 354, line 21–p. 358: *2 Timothy* (Πρὸς Τιμοθ<εον>), incomplete (des. "τυχικὸν δὲ ἀπέστειλα" (2 Tim 4:12)); pp. 359–362, line 20: *Titus*, (inc. "<γυναι>κὸς ἀνὴρ" (*Titus* 1:6)); p. 362, lines 21–23: colophon to Titus; p. 362, lines 24–27: chapter list to Titus (Κεφάλαια τῆς αὐτῆς ἐπιστολῆς); p. 363, line 28–p. 364, line 20: *Philemon* (Πρὸς Φιλιμονα); p. 364, lines 21–22: colophon to Philemon; p. 364, line 23–p. 366, line 23: chapter list to Hebrews; p. 366, line 23–p. 394, line 23: *Hebrews* (Πρὸς Ἑβραὶους); p. 394, lines 24–25: colophon to Hebrews; p. 394, lines 26–28: colophon to Epistles; pp. 395–404: summary *menologion*, incomplete (des. 6 Jan); p. 405, lines 1–24: *hypothesis* to Galatians (<Ὑπόθεσις> τ(ῆς) πρ(ὸς) Γαλάτ(ας) ἐπιστολ<ῆς>); p. 405, line 23–p. 406, line 4: chapter list to Galatians (Τὰ κε(φάλαια) τ(ῆς) αὐτ(ῆς) ἐπιστ<ο>λ<ῆς>); p. 406, line 5-p 407, line 9: *hypothesis* to Ephesians (Ὑπόθ<εσις> τ(ῆς) πρ(ὸς) Ἐφεσί(ους) ἐπιστ<ολῆς>); p. 407, lines 9–13: chapter list to Ephesians (Τὰ κε(φάλαια) τ(ῆς) αὐτ<ῆς> ἐπιστολ<ῆς>);

p. 407, lines 13–14: colophon to Ephesians; p. 407, line 14–p. 408, line 16: *hypothesis* to Philippians (Ὑπόθ<εσις> τ(ῆς) πρ(ὸς) Φιλιππησ<ίους> ἐπιστ<ο>λ<ῆς>); p. 408, lines 16–21: chapter list to Philippians (Τὰ κε(φάλαια) τ(ῆς) αὐτ(ῆς) ἐπιστολ<ῆς>); p. 408, line 21: colophon to Philippians; p. 408, line 22–p. 409: *hypothesis* to Colossians (Ὑπόθε<σ>(ης) τ(ῆς) πρ(ὸς) Κολοσσαεῖς ἐπιστολεῖς); p. 410, lines 1–6: chapter list to Colossians (Τὰ κεφάλεα τ(ῆς) αὐτῆς ἐπιστολῆς); p. 410, lines 6–7: colophon to Colossians; p. 410, line 7–p. 411, line 18: *hypothesis* to 1 Thessalonians (Ὑπόθ<εσις> τ(ῆς) πρ(ὸς) Θεσσαλονικ(ῆς) πρώτ<ης> ἐπιστ<ο>λ<ῆς>); p. 411, lines 18–22: chapter list to 1 Thessalonians (Τὰ κε(φάλαια) τῆς αὐτῆς ἐπιστολ(ῆς)); p. 411, lines 22–24: colophon to 1 Thessalonians; p. 411, line 25–p. 413, line 6: *hypothesis* to 2 Thessalonians (Ὑπόθ<εσις> τ(ῆς) πρ(ὸς) Θεσσαλονικῆς δευτέρις ἐπιστολῆς); p. 413, lines 7–11: chapter list to 2 Thessalonians (Τὰ κεφάλαια τῆς αὐτῆς ἐπιστολῆς); p. 413, line 12: colophon to 2 Thessalonians; p. 413, line 12–p. 414, line 25: *hypothesis* to 1 Timothy (Ὑπόθ<εσις> τ(ῆς) πρ(ὸς) Τιμόθ<εον> πρώτης ἐπιστολῆς); p. 414, line 25–p. 415, line 7: chapter list to 1 Timothy (Τὰ κε(φάλαια) τ(ῆς) αὐτ(ῆς) ἐπιστολῆς); p. 415, lines 7–8: colophon to 1 Timothy; p. 415, line 9–p. 416, line 13: *hypothesis* to 2 Timothy (Ὑπόθεσις τ(ῆς) πρ(ὸς) Τιμόθ<εον> δευτέρις ἐπιστολῆς); p. 416, lines 14–18: chapter list to 2 Timothy (Τὰ κε(φάλαια) τ(ῆς) αὐτ(ῆς) ἐπιστολ<ῆς>); p. 416, lines 19–21: colophon to 2 Timothy; p. 416, line 21–p. 417, line 23: *hypothesis* to Titus (Ὑπόθ<εσις> τ(ῆς) πρ(ὸς) Τίτον ἐπιστ<ο>λ<ῆς>), incomplete; p. 417, lines 24–26: chapter list to Titus, incomplete; p. 418, lines 1–2: colophon to Titus, incomplete; p. 418, lines 3–13: *hypothesis* to Philemon (<Ὑπόθεσις τῆς πρὸς Φιλή>μονα ἐπιστολ(ῆς)), incomplete; p. 418, line 14: chapter list to Philemon (<Τὰ κεφάλαια τῆς αὐτῆς> ἐπιστολῆς), incomplete; p. 418, lines 15–16: colophon to *Philemon*, incomplete; p. 418, lines 17–25: *hypothesis* to Hebrews (<Ὑπόθεσις> τ(ῆς) πρ(ὸς) Ἑβραίους ἐπιστολ(ῆς)), incomplete (des. "γράφει λοιπὸν").

Folio/page numbers

By pages, recto only, top right, Arabic numerals, black ink.

Quire numbers

At beginning and end of each quire, recto at beginning, verso at end, bottom centre, Greek numerals, black ink.

Columns & lines

Single column; pp. 1–218: 23–30 lines; pp. 219–221: 30–31 lines; pp. 222–278, 405–418: 24–26 lines; pp. 279–280: 20–21 lines; pp. 281–312: 21–23 lines; pp. 313–404: 27–30 lines.

Ruling

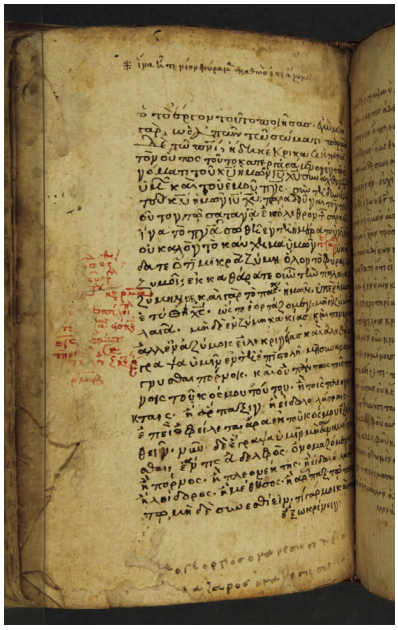
Occasional margins, text lines p. 92, hardpoint, text ignores lines; p. 92 interlinear distance: 6 mm.

Scribe(s)

Hand A: pp. 1–63, 65–221; Hand B: p. 64; Hand C: p. 222; Hand D: pp. 223–280, p. 282, lines 1–2, pp. 405–418; Hand E: p. 281, p. 282, line 3–p. 312 (pp. 281–284, line 2 subsequently replaced); Hand F: complete replacement of main text pp. 281–284, line 2;

Hand G: pp. 313–404; Hand H: running heads to books, ownership note p. 150; Hand I: quire numbers pp. 1, 12, 26, 42, 52, 74, 86, 108, 120; Hand J: chapter numbers pp. 30, 344, 366; Hand K: pen trials p. 30; Hand L: note p. 37; Hand M: quire numbers p. 53, 75, 92–93, 109; Hand N: correction p. 54; Hand O: note p. 66; Hand P: pen trials pp. 74, 82, 106, 206, 233, 274, 308, 330, 404, alphabets pp. 84, 106, 152, 228, 232; Hand Q: note p. 94; Hand R: pen trials p. 121, alphabet p. 142; Hand S: lection note p. 137; Hand T: quire numbers pp. 138, 154, 170, 218; Hand U: quire numbers pp. 139, 155, 171, 219; Hand V: quire numbers pp. 186–187, 204–205, 219, 232–233, 258–259, 280–281, 296–297, 218–219, 232–233, 258, 280–281, 296–297, 312–313, 328–329, 344–345, 358–359, 372–373, 384–385, 404–405, pen trials pp. 358, 362, 404; Hand W: pen trials p. 189; Hand X: corrections pp. 191–192; Hand Y: alphabet p. 212, pen trials p. 213; Hand Z: lection notes pp. 217, 295, 322, 330, 339, 357 *bis*, 371, 380; Hand AA: correction p. 222; Hand AB: note p. 222; Hand AC: notes pp. 232–234, pen trials pp. 244; Hand AD: ownership note p. 232; Eirenaios Peloponnesios: *monocondylia* p. 249; Diamantes: ownership note, pen trials p. 280; Hand AG: corrections pp. 292, 294, 299, 313, *echos*, *eothinon* note p. 292; Hand AH: note p. 319; Hand AI: lection notes pp. 338, 344; Hand AJ: lection note p. 356; Hand AK: corrections p. 359; Hand AL: lection notes pp. 371, 379, 387; Hand AM: pen trials pp. 400, 401; Hand AN: note p. 405; Hand AO: note p. 405; Hand AP: notes p. 416; J. D. Carlyle: MS number p. 1; Charles Burney: modern chapter references, pagination; Hand AS: modern chapter references, note <I>r; Hand AT: MS number p. 1.

Script (general characteristics)

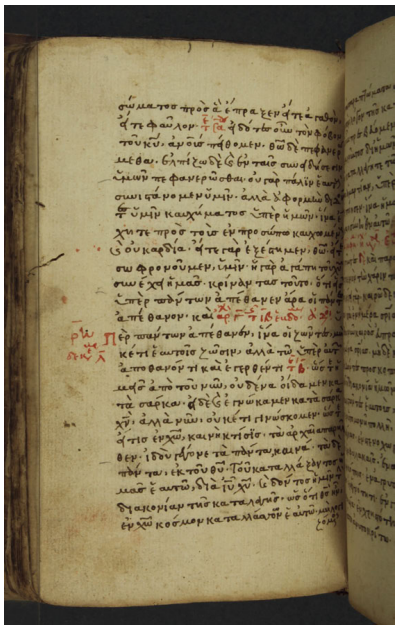


p. 222 (Hands C, AA, AB)

Hand A, main text: Upright mixed minuscule with negligible expansion of letters, superscript word endings throughout line, but quite rare except in contents list, deletions by erasure; text on pp. 219–221 very small. Hand A, heading p. 6: Constantinopolitan majuscule. Hand B: Somewhat irregular mixed minuscule with variable slant, with moderate expansion of letters, superscript word endings at line ends only. Hand C: Somewhat irregular mixed minuscule, slanted slightly to the right, with negligible expansion of letters, superscript word endings at line ends only, text on pp. 279–280 markedly larger and more widely spaced. Hand D: Regular mixed minuscule, upright or slanted slightly to the left, without expansion of letters, superscript word endings at line ends only. Hand E: Regular mixed minuscule, upright or slanted slightly to the left, with significant expansion of letters, superscript word endings at line ends only, deletions by erasure or expunctuation with ring of dots. Hand F: Regular mixed minuscule, upright or slanted slightly to the left, with significant expansion of letters, superscript word endings at line ends only. Hand G: Very square regular mixed minuscule, upright, with moderate expansion of letters,

modest flourishes at line ends and occasionally on bottom line, superscript word endings at line ends only, abbreviations occasionally very large.

Script (letters & ligatures)



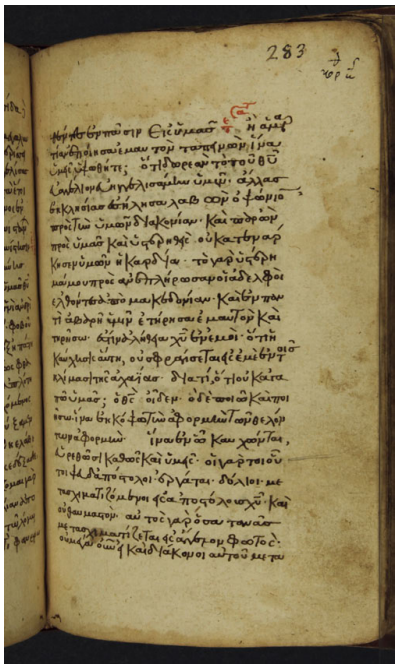
p. 266 (Hand D)

Hand A, mixed minuscule: *xi* always majuscule; *mu*, *upsilon* always minuscule; long-bowed *beta* present; distinctive letter forms: majuscule *beta* with upright slanting to the right; long-bowed *beta* with bottom of upper loop at base of main line of text; majuscule *epsilon*, *theta* with bar on central stroke; minuscule *lambda* with horizontal joined to diagonal near base (p. 124); *phi* with bulbous upper loop; distinctive ligatures: *gamma-alpha* with right-hand part of minuscule *gamma* as horizontal, turning up to join *alpha* from below to the right (p. 188); sharp-angled *epsilon-iota*; *epsilon-pi* with line descending vertically from top of minuscule *epsilon* to form first vertical of majuscule *pi*. Hand B: *zeta*, *xi* always majuscule; *upsilon* always minuscule; short *eta* present; distinctive letter forms: majuscule *beta* with elongated lower cell; minuscule *pi* with incomplete division between cells, left cell elongated downwards, bulbous right cell. Hand C: *zeta*, *kappa*, *lambda*, *mu*, *xi* always majuscule; *nu*, *upsilon* always minuscule; short *eta* present; distinctive letter forms: minuscule *eta* with left-hand side of base raised above main line of text; minuscule *nu* elongated downwards to form a point. Hand D: *beta*, *zeta*, *lambda*, *xi*, *psi* always majuscule; *alpha*, *sigma*, *upsilon* always minuscule; long-bowed *beta*, short *eta*, *sigma telikon* present; distinctive letter forms: majuscule *lambda* with minimal ascender; distinctive ligatures: *upsilon-pi* with *upsilon* shaped so as to join majuscule *pi* at foot but not actually connected. Hand E: *beta*, *zeta*, *eta*, *xi*, *psi* always majuscule; *upsilon* always minuscule; distinctive letter forms: majuscule *beta* with loops tilted markedly to left; wide *theta*, sometimes with bar on central stroke; majuscule *kappa* with long upward and short downward diagonal; *psi* with bar on ascender; flat-bottomed majuscule *omega*; distinctive ligatures: *mu-epsilon-nu* with elongated line joining *mu* to *nu*, also joined by half-*epsilon*. Hand F: *beta*, *zeta*, *xi*, *psi* always majuscule; *mu*, *nu*, *upsilon*, *omega* always minuscule; distinctive letter forms: wide *theta*; *psi* with bar across ascender; distinctive ligatures: *epsilon-upsilon* with wide *upsilon*; sharp-pointed *epsilon-iota*. Hand G: *eta*, *psi* always majuscule; *delta*, *mu*, *nu*, *sigma*, *upsilon* always minuscule; majuscule *beta* always long-bowed; distinctive letter forms: majuscule *alpha* with very long loop; minuscule *alpha* with flourished tail curving back below letter; initial-style majuscule *epsilon* formed of semi-circle with three strokes in normal text; minuscule *epsilon* with vertical ascender; very square minuscule *zeta*; very square minuscule *xi*; *chi* with both lower diagonals inclining upwards; distinctive ligatures: *epsilon-pi* with central stroke of majuscule *epsilon* joining minuscule *pi* at base; *alpha-iota-sigma* with *alpha* joined to upper part

of long *iota*, open minuscule *sigma* joined from centre of it (p. 317); *epsilon-upsilon* with wide *upsilon*.

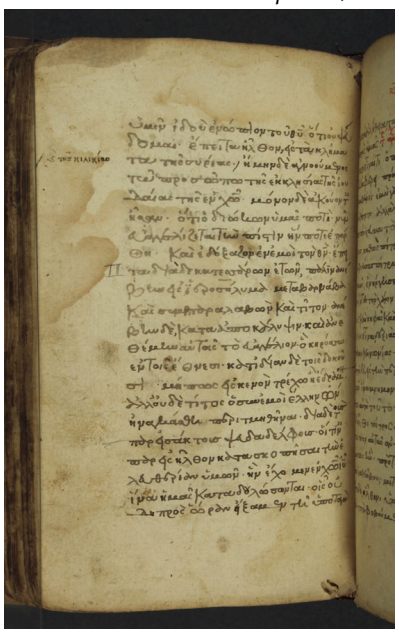
Diacritics & punctuation

Hand A: Breathings half-angular and round, very occasionally angular; circumflexes joined to abbreviations (ῶν); mute *iota* absent; decorative use of double dot on *iota*; use of lower, middle and upper point, lower and middle comma, question mark and full stop; single comma quotation mark (*haple*); double grave present on δὲ, μὲν, μὴ. Hand B: Breathings round; mute *iota* absent; decorative use of double dot on *iota*; use of middle point, lower and middle comma and full stop. Hand C: Breathings half-angular and round; mute *iota* absent or subscript; decorative use of double dot on *iota* and *upsilon*; use of middle point, lower comma and question mark; double grave present on ἐπεὶ. Hand D: Breathings round; acute accents joined to letters, circumflexes joined to abbreviations (ῶν); mute *iota* absent; decorative use of double dot on *iota*; use of lower, middle and upper point, lower and middle comma, question mark and full stop; double grave present on μὴ.



p. 283 (Hand E)

Hand E: Breathings round; acute accents joined to letters, circumflexes sometimes double-curved; mute *iota* absent; decorative use of double dot on *iota* and *upsilon*; use of middle and upper point, lower comma and question mark; double grave present on ἐπεὶ; occasional use of hyphen to join words across line breaks. Hand F: Breathings round; mute *iota* absent; decorative use of double dot on *iota*; use of lower, middle and upper point, lower comma and question mark. Hand G: Breathings angular; circumflexes often wide; circumflexes joined to letters and abbreviations (ῶν); mute *iota* absent; decorative use of double dot on *iota*, *upsilon* and *eta* (p. 318); use of middle and upper point, lower and middle comma and full stop.



p. 294 (Hand E)

Abbreviations

Hand A: *Nomina sacra* (accents usually separate from strokes, occasionally joined); ἐπί (in contents list only), καί (with accent crossing ascender); syllabic (throughout line). Hand B: γάρ, δέ, καί; horizontal stroke for *nu* (including in mid–line). Hand C: *Nomina sacra* (accents separate

from strokes); syllabic (throughout line); suspensions. Hand D: *Nomina sacra* (accents sometimes separate from strokes, sometimes joined); καί (with curving tail joined onto accent); syllabic (throughout line). Hand E: *Nomina sacra* (accents separate from strokes); γάϱ, καί; horizontal stroke for *nu*. Hand F: *Nomina sacra* (accents separate from strokes); δέ; syllabic (rare, at line ends only); horizontal stroke for *nu*. Hand G: *Nomina sacra* (accents usually absent on those up to three letters long and sometimes on others, otherwise separate from strokes); καί; syllabic (at line ends only).

Apparatus

Rubricated headings to books; rubricated marginal chapter numbers; rubricated lection notes, marginal and in line of text; pp. 1–5: rubricated marginal numbers to chapter list; later running heads to books; modern chapter and verse references, Latin script, Roman and Arabic numerals, in dark brown ink and in pencil.

Ink

Hand A: dark brown and bright red; Hand B: mid-brown and bright red; Hand C: dark brown and bright red; Hand D: mid-brown and bright red; Hand E: grey-brown and bright red; Hand F: dark brown and bright red; Hand G: dark brown and bright red; Hand H: black; Hand I: black; Hand J: dark brown; Hand K: black; Hand L: black; Hand M: black; Hand N: black; Hand O: black; Hand P: black; Hand Q: black; Hand R: black; Hand S: dark red; Hand T: dark brown; Hand U: black; Hand V: black; Hand W: black; Hand X: dark brown; Hand Y: grey-brown; Hand Z: dark brown; Hand AA: dark brown; Hand AB: black; Hand AC: black; Hand AD: black; Eirenaios Peloponnesios: black; Diamantes: black; Hand AG: black; Hand AH: black; Hand AI: red-black; Hand AJ: black; Hand AK: mid-brown; Hand AL: dark brown; Hand AM: mid-brown; Hand AN: black; Hand AO: black; Hand AP: mid-brown; J. D. Carlyle: black; Charles Burney: dark brown; Hand AS: pencil; Hand AT: pencil.

Ornament

Major initial to start of *Acts* p. 6, in red and black ink. Major initial to start of *1 John* p. 144, in red ink. Headpieces to books pp. 6, 165, 170, 212, 291, 307 and at conclusion of book p. 169: plaits in brown ink, pp. 291, 307 with bright red infill. Line-fillers accompany start of books, chapter lists etc. pp. 161, 320, 342–343, 354, 362, 366, 399: demi-palmettes etc., in brown ink, all with red infill except p. 161. Simple line-fillers precede start of colophons, chapter lists, months etc. pp. 328, 364, 401, 407: rows of s-shapes and pairs of horizontal bars, with vegetative terminals, in brown and red ink. Rubricated minor initials.

Text leaves

Medium-thickness Western handmade paper, two types (pp. 1–222, 281–404 and pp. 223–280, 405–418).

Text leaf dimensions (mm)

(pp. 1–2) 210 x 141.

Text leaf condition

Folios missing after pp. 12, 48, 60, 230, 256, 312, 358; pp. 51–52 bound in backwards. Losses to pp. 179–186, 415–418; tears to edges of pp. 1–2, 5–14, 31–32, 39–42, 48–50, 107–108, 119–122, 159–160, 188–189, 203–204, 213–216, 221–222, 229–232, 291–292, 345–346, 353–354, 357–358, 363–366, 379–380, 401–406; limited insect activity throughout, more substantial to pp. 75–90, 291–312. Water stains and discolourations in the marginal area (pp. 1–59, 275–405). Occasional drops of candle wax on the surface of the leaves. Some marginal text lost to trimming.

Old repairs

Occasional leaves were repaired to the spine-folds with plain paper before the book was sewn.

Binding description

20th-century inboard binding covered in quarter mid-brown tanned calfskin with marbled paper on the sides.

Binding dimensions (mm)

225 x 161 x 59.

Endleaves

Left and right endleaf construction is the same and is the result of repairs during the rebinding. A light blue medium-thickness, handmade wove paper leaf survives as a free endleaf from an earlier binding at each end. A narrow piece of thin cotton fabric has been adhered along the joint with one stub pasted to the board and the other stub tipped to the free endleaf at each end. A separate leaf of light yellow, medium-thickness, machine-made wove paper has been added and pasted to the board as a separate pastedown at each end.

Endleaf condition

Light staining and discolourations in both left and right endleaves.

Sewing

The text-block has been resewn on recessed sewing supports with five false bands on the spine. It is sewn all-along with a medium-thickness, tight S-twist, white thread, using the four V-nicks in the spine folds from an earlier unsupported sewing at 20, 65, 146, 185 mm from the head of the text-block. There is evidence of another sewing in the spine folds of ff. 414–415 using four stations at 35, 74, 125, 166 mm from the head of the text-block. Due to a heavy application of adhesive and restricted opening it was difficult to examine the sewing structure.

Sewing condition

The sewing structure is sound and the sewing thread is intact.

Edges

The edges of the text leaves are plain-cut, undecorated and have been retrimmed.

Edge condition

The edges of the text-block appear rounded and lightly stained.

Endbands

Primary endbands worked without a bead in plain thread over plain cord cores and secondary sewing in pink and beige silk with a front bead. Due to a heavy application of adhesive and restricted opening it was difficult to examine the frequency of tie-downs.

Endband condition

Remnants of adhesive, staining and accumulation of dirt.

Tooling

The six panels on the spine have a single blind-tooled line at the head and tail of each panel, a gold-tooled title in panel 2 and a gold-tooled shelf mark number in panel 4, both tooled directly.

Bookmarks

A loose, simple bookmark of a tight twist, S-ply, natural-colour, thin, double thread (ff. 224–225).

Notes & marks of ownership

p. 1: "I.11"; "MS. 185"; p. 150: ownership note of Church of the Prodromos, <Antigone>: "Ετουτου το χαρτι εινει του Πρωδρομου"; p. 232: ownership note of Church of the Prodromos, Antigone: "+ Ἐτούτο χαρτεί ἔνι του τὴμίου Προδρόμου, του ἐν τὸ νήσί Ἀντείγώνου κ(αὶ) ὥπηος τὼ ξιλιῶση νὰ ἔχη τ(άς) αράς τὸν τέτρακωσιων δέκα κ(αὶ) όκτώ θεὸφόρον παδερο<ν> αμ(εν)"; p. 232: ownership notes of Ioannes: "+ Το του Γιανη κα"; "+ Ετουτο χαρτη ενε του Γι<ανι>"; p. 233: ownership note of Ioannes: "Τα<υ>τα εμενα του Γιανι"; p. 234: ownership note of Ioannes: "Ταυτ<α> εμενα του Γιανι"; p. 280: ownership note of Diamantes: "+ Ητων τωυτος ὁ ἀποστολος εἰνε του Διαμα<ν>τ<η>"; p. 404: ownership notes of Ioannes: "+ Απο εμενα τουτου Γιανι αυτην ενε [...]"; "+ Απο εμεν<α> του Γιάνη".

Other notes

p. 66: "+ πρόσεχε"; p. 222: note regarding Georgios Manesis and Lazaros Manesis "[_ _ _]ε ο Γεοργιος ο Μανεσις σολδια [_ _ _] Λαζαρος ο Μανεσις σο<λδια>"; p. 249: *monocondylion* signature of Eirenaios Peloponnesios, *hieromonachos*; p. 405: note regarding Kritopoulos: "+ Μύεσον οισταμε της γεαρ Κριτουπολου γρεγρα υμι και κυνο σι λαβος πελος γοφηα σ"; p. 405: "Μι μοῦ εστει χὴληα πετακαστηα"; p. 416: "Το εφετο παμοπλιτιον [τ]ον κρε[..]σ"; "και κρι[_ _ _] τρεφι μειε [_ _ _]ες μυε".

Provenance

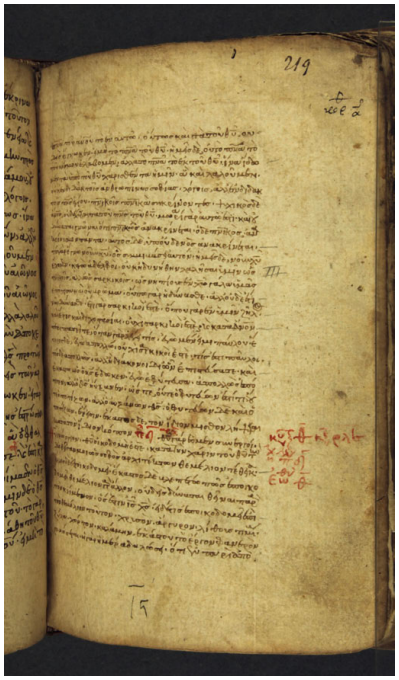
Owned by a certain Diamantes. Owned by a certain Ioannes. Owned by the Church of the Prodromos on Antigone. Acquired, probably there, by J. D. Carlyle 1799–1801, purchased by Archbishop Charles Manners-Sutton and deposited in LPL 17 March 1806.

Textual tradition

Gregory-Aland 642; Soden α552 (I^a); Scrivener 185.

Dating

Style of Hands A–F consistent with 14th century.



p. 219 (Hand A)

Remarks

The changes in the size of text and corrections at the end of the sections by Hand A (pp. 219–221) and Hand D (pp. 279–280) suggest a collaborative production with each scribe assigned a portion of the text and number of quires, with poor coordination. Hand A apparently had to fit additional text into a small space on additional pages, on a different occasion from the main element of the work done by this scribe, using different ink and paper. Hand C stretched the last portion of the assigned text to fill the available space in the scribe's last quire. An error in coordination appears to have led to the duplication on p. 281, at the beginning of the section by Hand E, of the final verses copied by Hand D; this prompted the striking through of p. 281. While nearly all the text on p. 281 duplicates that copied by Hand D, the final words continue beyond the end of the text copied by that hand; Hand D has therefore copied these again above Hand E's text (subsequently overwritten by Hand F) on p. 282.

Bibliography

Todd (1812), p. 261; Todd (1823), pp. 35, 48–49; Scrivener (1859), pp. lix–lxi; Brown *et al.*, pp. 40–41.

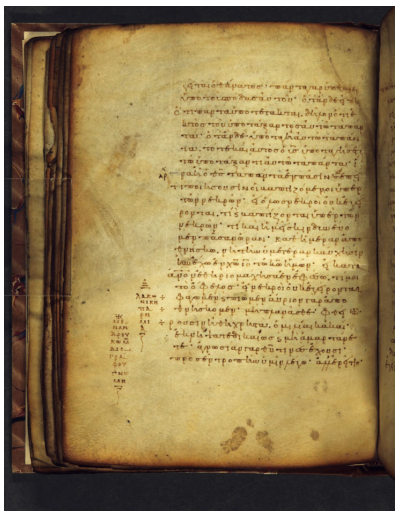
MS Number
MS. 1186

Former MS numbers
I.12 (ff. 1–119) + I.13 (ff. 120–146).

Date
Late 10th century.

Material
Parchment.

Folios
<I> + ff. 146 + <II>.


f. 22v (Hand A)

Summary content
Pauline Epistles and Revelation book: ff. 1r–119v:
Pauline Epistles, with *hypotheses* and colophons; ff. 120r–146v: *Revelation*.

Gatherings
6 (6), 7 (13), 15 x 8 (133), 7 (140), 6 (146).

Folios/pages on which gatherings begin
[Correct foliation used due to extreme discontinuity and errors of marked foliation]
ff. 1, 7, 14, 22, 30, 38, 46, 54, 62, 70, 78, 86, 94, 102, 110, 118, 126, 134, 141.

Detailed content
[Correct foliation used due to extreme discontinuity and errors of marked foliation]
Acts and Epistles book: ff. 1r–119v: Pauline Epistles: ff. 1r–1v, line 4: *Romans*, incomplete (inc. "<Ὁλυμ>πᾶν. καὶ τοὺς σὺν αὐτοῖς" (Rom 16:15)); f. 1v, lines 5–7: colophon to Romans; f. 1v, line 9–f. 2v, line 16: *hypothesis* to 1 Corinthians (Ὑπ<όθεσις> τῆς πρὸς Κορινθίους Α′ ἐπιστολ<ῆς>); f. 2v, line 18–f. 25v, line 8: *1 Corinthians* (+ Πρὸς Κορινθίους Α′), incomplete (f. 13v des. "ὅτι οἱ π(ατέ)ρες ἡμῶν" (1 Cor 10:1), f. 14r inc. "<δύ>νασθε ποτήριον" (1 Cor 10:21)); f. 25v, lines 9–12: colophon to 1 Corinthians; f. 25v, line 13–f. 26v, line 15: *hypothesis* to 2 Corinthians (+ Ὑπόθεσις τῆς πρὸς Κορινθ<ίους> Β′ ἐπιστ<ολῆς>); f. 26v, line 17–f. 43v, line 4: *2 Corinthians* (+ Εὐχαριστία περὶ Θ(εο)ῦ βοηθείας ἣ πεποιθέναι φησί: πρὸς Κορινθίους Β′); f. 43v, lines 5–7: colophon to 2 Corinthians; f. 43v, line 9–f. 44r, line 16: *hypothesis* to Galatians (+ Ὑποθ<εσις> τῆς πρὸς Γαλάτας ἐπιστολ<ῆς>); f. 44r, line 18–f. 52v, line 2: *Galatians* (+ Πρὸς Γαλάτας ἐπιστολ<ή>); f. 52v, line 3: colophon to Galatians; f. 52v, line 5–f. 53r, line 16: *hypothesis* to Ephesians (+ Ὑπόθ<εσις> τῆς πρὸς Ἐφεσίους ἐπιστολ<ῆς>); f. 53r, line 18–f. 62r, line 14: *Ephesians* (Πε(ρὶ) τῆς ἐν Χ(ριστ)ῶ ἐκλογῆς ἡμῶν καὶ εἰσαγωγῆς καὶ τελειώσεως· πρὸς Ἐφεσίους); f. 62r, lines 16–17: colophon to Ephesians; f. 62r, line 19–f. 63r, line 10: *hypothesis* to Philippians (+ Ὑπόθεσις τ(ῆς) πρὸς Φιλιππησίους ἐπιστολ<ῆς>); f. 63r, line 12–f. 69r, line 10: *Philippians* (+ Πρὸς Φιλιππησίους);

f. 69r, lines 12–13: colophon to Philippians; f. 69r, line 15–f. 70r, line 3: *hypothesis* to Colossians (+ Ὑπόθεσις τ(ῆς) πρὸς Κολοσσαεῖς ἐπιστολ<ῆς>); f. 70r, line 5–f. 76r, line 7: *Colossians* (Ευχ<α>ριστία ὑπὲρ Κολοσσαέων οἰκειωθέντων Θ(ε)ῶ ἐπ'ἐλπίδι+ πρὸς Κολοσσαεῖς); f. 76r, lines 9–10: colophon to Colossians; f. 76r, line 12–f. 77r, line 12: *hypothesis* to 1 Thessalonians (+ Ὑποθ<εσις> τῆς πρὸς Θεσσαλονικεῖς Α′ ἐπιστ<ολῆς>); f. 77r, line 14–f. 83r, line 2: *1 Thessalonians* (Ἔπαινος Θεσσαλονικέων ἐπὶ τοῖς ἀξίοις τῶν ἀποστόλων ἀγῶσι· ++ πρὸς Θεσσαλονικεῖς Α′); f. 83r, lines 4–5: colophon to 1 Thessalonians; f. 83r, line 7–f. 83v, line 17: *hypothesis* to 2 Thessalonians (+ Ὑπόθεσις τῆς προς Θεσσαλο<νικεῖς> Β′ ἐπιστο<λῆς>); f. 83v, line 19–f. 86v, line 21: *2 Thessalonians* (+ Ευχ<α>ριστία ὑπὲρ τῆς τῶν Θεσσαλονικέων πίστεως κ(αὶ) ἀγάπης κ(αὶ) υπ<ο>μονῆς· ἐπι τιμῆ αὐτῶν. κ(αὶ) κολάσει τῶν θλιβόντων· κ(αὶ) ευχ<ὴ> υπ<ὲρ> τε<λει>ώσεως αὐτω(ν) εἰς δοξ(αν). ἐπὶ δόξη Χ(ριστο)ῦ); f. 86v, lines 22–23: colophon to 2 Thessalonians; ff. 87r–f. 87v, line 16: *hypothesis* to 1 Timothy (+ Ὑποθ<εσις> τῆς πρὸς Τιμοθ<εον> Α′ ἐπιστολῆς); f. 87v, line 18–f. 94v, line 6: *1 Timothy* (+ Περὶ τῆς εἰς αγάπην Θ(εο)ῦ ὁδηγι(ας). τὴν ἀπροσδεᾶ νομικ(ῆς) ἀνάγκ(ης)· πρὸς Τιμόθεον Α′); f. 94v, lines 7–9: colophon to 1 Timothy; f. 94v, line 11–f. 95v, line 3: *hypothesis* to 2 Timothy (+ Ὑπόθεσις τῆς πρὸς Τιμο<θεον> Β′ ἐπιστο<λῆς>); f. 95v, line 5–f. 100v, line 9: *2 Timothy* (Ἔπαινος Τιμοθέου πίστεως· καὶ προτροπὴ ὑπομονῆς κατὰ τὸ πρέπον τῆ χάριτι. ἐν ᾗ καὶ αὐτὸς φησὶ διακαρτερεῖ πάσχων+ + πρὸς Τιμόθεον ἐπιστο<λὴ> Β′); f. 100v, lines 11–14: colophon to 2 Timothy; f. 100v, line 16–f. 101v, line 2: *hypothesis* to Titus (+ Ὑποθ<εσις> τῆς προς Τίτον ἐπιστολῆς); f. 101v, line 4–f. 104r, line 22: *Titus* (Πρὸς Τίτον); f. 104r, lines 23–24: colophon to Titus; f. 104v, lines 1–13: *hypothesis* to Philemon (+ Ὑποθ<εσις> τῆς πρὸς Φιλήμονα ἐπιστολ<ῆς>); f. 104v, line 15–f. 106r, line 3: *Philemon* (Ἔπαινος Φιλήμονος καὶ εὐχαριστία ὑπὲρ αὐτοῦ+ + πρὸς Φιλήμονα); f. 106r, line 5–f. 106v, line 16: *hypothesis* to Hebrews (+ Ὑπόθεσις τῆς πρὸς Ἑβραίους ἐπιστ<ολῆς>); f. 106v, line 18–f. 119v, line 13: *Hebrews* (Θεολογία Χ(ριστο)ῦ ἐν δόξη Π(ατ)ρ(ὸ)ς καὶ ἐξουσία τῶν πάντων μετ<ὰ> τῆς καθάρσεως τῶν ἐπὶ γ(ῆς). αφ'ἧς ἀνέβη εἰς τὴν ἐπου(ρά)νιον δόξαν+ πρὸς Ἑβραίους); f. 119v, lines 15–17: colophon to Hebrews; ff. 120r–146v: *Revelation* (Ἰωάννου Ἀποκάλυψις).

Folio/page numbers

By folios, recto, top right, Arabic numerals, pencil, very discontinuous with errors: 1, 2, 10, 13, 18, 20, 23 appear correctly; 40 appears one folio too early; 50 appears correctly; 60 appears one folio too early; 70 appears two folios too early; 78, 100 appear three folios too early; 140 appears six folios too early; 150, 151 appear five folios too early.

Quire numbers

At beginning of each quire, recto, top right, Greek numerals, mid-brown ink by Hand A, mostly lost to trimming (f. 46r: ΚΓ′; f. 62r: ΚΕ′; f. 70r: ΚϚ′; f. 118r: ΛΒ′).

Columns & lines

Single column, 23 lines.

Ruling

System Leroy 1; layout Leroy 21C2a; hardpoint, piercing visible for horizontals, text guided by lines; text area: 125 mm x 81 mm; interlinear distance: 6 mm.

Scribe(s)

Hand A: main text, rubric, quire numbers; Hand B: lection notes; Hand C: lection notes and corrections; Hand D: prayer f. 13r; Hand E: lection note f. 14r; Hand F: largely erased marginal notes ff. 15v, 30r, alphabet f. 36r; Hand G: note f. 29v; Hand H: largely erased lection note f. 40r; Hand I: note f. 41r; Hand J: notes and prayers ff. 51v, 52v, 53v, 55v, 57v, 70r, 77v, 78r, 109r, 110r, 140r; Hand K: note f. 53r; Hand L: prayer f. 57v; Hand M: notes and prayers ff. 58r, 116r, 122v, 132v, 133v, 134v; Hand N: note f. 59r; Hand O: note f. 61v; Hand P: lection notes ff. 74r, 75r; Georgios, priest: notes ff. 119v, 135r; Hand R: modern apparatus; J. D. Carlyle: MS numbers f. 1r, 120r; Hand T: modern chapter numbers and marginal annotations; Hand U: MS number f. 1r, modern foliation.

Script (general characteristics)

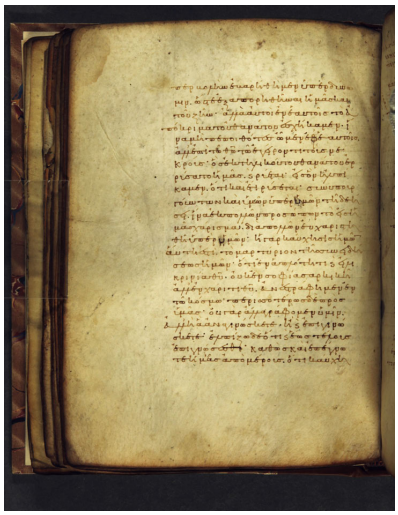
Hand A, main text: Somewhat square, regular upright mixed minuscule with minimal expansion of letters, some slight flourishes on *alpha* and *eta* at line ends, without superscript word endings, deletion by erasure. Hand A, rubric, headings, *hypotheses* and colophons: Alexandrine majuscule, superscript word endings common.

Script (letters & ligatures)

Hand A, mixed minsucule: *zeta*, *xi* always majuscule; the only other majuscule forms present are *alpha*, *gamma*, *kappa*, *mu*, *nu*; distinctive letter forms: wide minuscule *gamma*, joined low down; minuscule *eta* with short ascender and base markedly distinct from ascender, sometimes broad; *phi* with long descender; hooks on *mu*, *nu*, *rho*, *phi*.

Diacritics & punctuation

Hand A: Breathings angular; circumflexes small, do not appear above breathings; mute *iota* usually absent, otherwise adscript; use of double dot functional only; use of lower, middle and upper point, question mark and full stop; chevron quotation mark for biblical citations, horizontal bar with dot above and below for classical citations; *Nomina sacra* strokes decorated with x-mark.



f. 27v (Hand A)

Abbreviations

Hand A, mixed minuscule: *Nomina sacra* (accents absent); καί; horizontal stroke for *nu*. Hand A, Alexandrine majuscule: *Nomina sacra* (accents absent); καί, περί; syllabic (throughout line); suspensions.

Apparatus

Headings for books; ff. 11v–119v: marginal chapter headings; ff. 11v–119v: marginal chapter numbers; ff. 11v–119v: marginal notes of biblical and Apocryphal books cited, with occasional classical citations (ff. 22v, 102r); ff. 1r–119v: later marginal and inserted lection notes; marginal modern notes of lacunae, expansions of abbreviations, variant readings, in English, Latin and Greek, in pencil; marginal modern chapter numbers, in pencil.

Ink

Hand A: mid-brown; Hand B: bright red; Hand C: pale red-brown and mid-brown; Hand D: pale brown; Hand E: greenish brown; Hand F: grey; Hand G: black; Hand H: pale brown; Hand I: pale brown; Hand J: pale grey-brown; Hand K: pale grey-brown; Hand L: mid-brown; Hand M: greenish-brown; Hand N: black; Hand O: black; Hand P: pale brown; Georgios, priest: black; Hand R: pencil; J. D. Carlyle: mid-brown; Hand T: pencil; Hand U: pencil.

Ornament

Simple horizontal ornament precedes *hypotheses* and books, line-fillers at end of books (rows of horizontal or vertical bars, asterisks, s-curves with space-fillers, s-shapes etc., sometimes with leaf terminals), in mid-brown and blue ink. Minor initials for start of books, in mid-brown and blue ink. Scraps of crude later marginal ornament (plaits etc.) ff. 37v, 38v, 39r, in black ink. Crude later marginal ornament f. 44v, in pale grey-brown ink. Red stripe across tail-edge.

Illustration

Simple outline drawing of a face f. 18r.

Text leaves

Medium-thickness parchment, off-white colour; skins arranged with hair-side facing hair-side throughout.

Text leaf dimensions (mm)

(f. 2) 202 x 155.

Text leaf condition

First 16 quires missing. Cockling and stains appear throughout text-block and especially in ff. 144–151. Small losses and tears to edges of ff. 1, 6–12, 21, 31, 52, 121, 125, 139, 145–146, 149–150; small holes in f. 50; fore-edge of f. 65 closely trimmed.

Old repairs

Occasional leaves were repaired with sewing thread (f. 129).

Binding description

20th-century inboard binding covered in quarter mid-brown tanned calfskin with marbled paper on the sides.

Binding dimensions (mm)

211 x 176 x 59.

Endleaves

Left and right endleaf construction is the same and is the result of repairs during the re-binding. A narrow piece of thin cotton fabric has been adhered along the joint with one stub pasted to the board and the other stub tipped to the first and last leaves of the text-block. Two separate leaves of light yellow, medium-thickness, machine-made wove paper have been added. The inner leaf is tipped on top of the stub as a free endleaf and the outermost leaf is pasted to the board as a separate pastedown at each end.

Endleaf condition

Light staining and discolourations in both left and right endleaves.

Sewing

The text-block has been resewn on recessed sewing supports with five false bands on the spine. There is evidence of three V-nicks in the spine folds from an earlier unsupported sewing at 45, 95, 155 mm from the head of the text- block. It is now sewn with a medium- thickness, single, S-ply, loose twist white thread, using five pierced-hole stations at 10, 45, 95, 155, 185 mm from the head of the text-block. Due to a heavy application of adhesive and restricted opening it was difficult to examine the sewing structure.

Sewing condition

The sewing structure is broken in the left side and the first gathering is detached.

Edges

The edges of the text leaves are plain-cut and have been retrimmed. Traces of earlier red colour decoration on the head-edge.

Edge condition

The edges of the text-block appear rounded, worn and have been blackened by dirt and grime.

Endbands

Primary endbands worked without a bead in plain thread and secondary sewing in pink and purple silk with a front bead. Due to a heavy application of adhesive and restricted opening it was difficult to examine the cores and the frequency of tie-downs.

Endband condition

Remnants of adhesive, staining and accumulation of dirt.

Tooling

The six panels on the spine have a single blind-tooled line at the head and tail of each panel, a gold-tooled title in panel 2 and a gold-tooled shelf mark number in panel 6, both tooled direct.

Notes & marks of ownership

Left pastedown: *ex libris* of Archbishop Charles Manners-Sutton 1805; f. 1r: "I.12"; "MS. 186"; f. 120r: "I.13".

Inserts

Pasted to ff. 44r, 87v: notes regarding variant readings.

Provenance

Acquired by J. D. Carlyle in the islands of the Aegean or the Sea of Marmara 1799–1801, purchased by Archbishop Charles Manners-Sutton and deposited in LPL 17 March 1806.

Textual tradition

Gregory-Aland 1955; Soden α119 (Ap K); Scrivener 256.

Dating

Style of Hand A suggests late 10th century.

Bibliography

Todd (1812), p. 261; Todd (1823), pp. 35–36; Scrivener (1859), p. lxii; Herman C. Hoskier, *Concerning the Text of the Apocalypse*, 2 vols. (London 1929), vol. 1, p. 293; Brown *et al.*, p. 41.

MS Number

MS. 1187

Former MS numbers

I.14.

Date

11th century ((i) pp. 1–65, (ii) pp. 1–25), mid-11th–mid-12th century ((ii) pp. 25–289) and mid–late 12th century ((ii) pp. 289–290).

Material

Parchment.

Folios

<I–II> + ff. 178 (pp. 1–58 + 60–65 + pp. 1–149 + 150A + 150A *bis* + 150B + 151–290).



(ii) p. 25 (Hands A, B)

Summary content

(i) p. 1-(ii) p. 289, col. 2, line 10: Gospel lectionary (Saturday-Sunday, including Lent and *eothina*): (i) p.1–(ii) p. 183, col. 2, line 11: *synaxarion*: (i) pp. 1–65: lections for the weeks of John; (ii) pp. 1–36: lections for the weeks of Matthew; (ii) pp. 37–74, col. 2, line 18: lections for the weeks of Luke; (ii) p. 74, col. 2, line 19–p. 91, col. 1, line 2: lections for the weeks of Mark (Lent); (ii) p. 91, col. 1, line 2–p. 178, col. 2, line 4: lections of Holy Week; (ii) p. 178, col. 2, line 5–p. 183, col. 2, line 11: *eothinon* lections; (ii) p. 183, col. 2, line 12–p. 289, col. 2, line 10: *menologion*; p. 289, col. 2, line 12–p. 290: Pseudo-John Chrysostom, *Sermo catecheticus in Pascha*, part.

Gatherings

21 x 8 (168), 6 (174), 4 (178).

Folios/pages on which gatherings begin

pp. 1, 17, 33, 49, 65, 81, 97, 113, 129, 145, 159, 175, 191, 207, 223, 239, 255, 271, 283.



(ii) p. 289 (Hands B, C)

Detailed content

Gospel lectionary (Saturday-Sunday, including Lent): <I>v-<II>r: modern index to lectionary; (i) p. 1–(ii) p. 183, col. 2, line 11: *synaxarion*: (i) pp. 1–65: lections for the weeks of John (Saturdays, Sundays and weekdays): pp. 1–2, col. 1, line 18: Τῇ <ἁγ>ία καὶ μ<εγάλῃ> Κυ<ριακῇ>: Jn 1:1–17; p. 2, col. 1, line 19–p. 3, col. 1, line 22: Τῇ ἁγία Κυ<ριακῇ> (vespers): Jn 1:18–28; p. 3, col. 1, line 23–p. 5: Τῇ Γ′ τῆς διακαινη<σίμου> τὸ αὐτ<ὸ> (καὶ) ἐωθ<ινὸν> ἀναστάσιμον Ε′: Lk

24:12–35; p. 6, col. 1–p. 7, col. 2, line 22: Τῇ Δ′ τῆς διακη<νησίμου> [leg. διακαινησίμου] [p. 6, col. 1–col. 2, line 18 also: Τοῦ ἁγίου **Ἀνδρέου** τοῦ ἀποστό<λου>]: Jn 1:35–51; p. 7, col. 2, line 23–p. 9, col. 1: Τῇ Ε′ τῆς διακαινησίμου: Jn 3:1–15; p. 9, col. 2–p. 10, col. 2, line 8: Τῇ Παρα<σκευῇ> τῆς διακαινησίμου: Jn 2:12–22; p. 10, col. 2, line 9–p. 11, col. 2, line 19: Τῷ Σα<ββάτῳ> τῆς διακαινησίμ(ου): Jn 3:22–33; p. 11, col. 2, line 20–p. 13, col. 1, line 18: Κυ<ριακῇ> τὸ [leg. τοῦ] ἀντ<ί>πασχ<α> [also: ε-ωθ<ίνον> αναστα<σεως> Θ′ καὶ του ἁγί(ου) **Θωμᾶ** τοῦ ἀπο<στόλου>]; p. 11, col. 2, line 20–p. 12, col. 2, line 9: [also Τῇ ἁγία κ(αὶ) μ(ε)γ(άλῃ) Κυ<ριακῇ> τοῦ Πάσχ<α>]: Jn 20:19–31; p. 13, col. 1, line 19–p. 14, col. 1, line 18: Τῇ Β′ τῆς Β′ ἑβδ<ομάδος>: Jn 2:1–11; p. 14, col. 1, line 19–p. 15, col. 1, line 3: Τῇ Γ′ τῆς Β′ ἑβδ<ομάδος>: Jn 3:16–21; p. 15, col. 1, line 4–col. 2: Τῇ Δ′ τῆς Β′ ἑβδ<ομάδος>: Jn 5:17–24; p. 16, col. 1–col. 2, line 16: Τῇ Ε′ τῆς Β′ ἑβδ<ομάδος>: Jn 5:24–30; p. 15, col. 2, line 17–p. 18, col. 2, line 4: Τῇ Ϛ′ τῆς Β′ ἑβδ<ομάδος>: Jn 5:30–6:2; p. 18, col. 2, line 5–p. 20, col. 1, line 2: Τῷ Σα<ββάτῳ> τῆς Β′ ἑβδ<ομάδος>: Jn 6:14–27; p. 20, col. 1, line 3–p. 21, col. 1, line 23: Κυ<ριακῇ> Β′ τῶν Μυροφόρων: Mk 15:43–16:8; p. 21, col. 1, line 24–p. 22, col. 1, line 15: Τῇ Β′ τῇ [leg. τῆς] Γ′ ἑβδ<ομάδος> τὸ αὐτ<ὸ> (καὶ) εἰς ασθενοῦντας: Jn 4:46–54; p. 22, col. 1, line 16–p. 23, col. 1, line 3: Τῇ Γ τῇ [leg. τῆς] Γ′ ἑβδ<ομάδος> τὸ αὐτὸ καὶ εἰς κοιμηθέντ<ας>: Jn 6:27–33; p. 23, col. 1, line 4–col. 2, line 3: Τῇ Δ′ τῆς Γ′ ἑβδ<ομάδος> τὸ αὐτ<ὸ> καὶ εἰς κοιμηθέντας: Jn 6:35–40; p. 23, col. 2, line 4–p. 24, col. 1, line 7: Τῇ Ε′ τῆς Γ′ ἑβδ<ομάδος> τὸ αὐτ<ὸ> καὶ εἰς κοιμηθέντας: Jn 6:41–44; p. 24, col. 1, line 8–col. 2, line 20: Παρα<σκευῇ> τῆς Γ′ ἑβδ<ομάδος> τὸ αὐτ<ὸ> καὶ εἰς κοιμηθέντας: Jn 6:48–54; p. 24, col. 2, line 21–p. 26, col. 1, line 6: Τῷ Σα<ββάτῳ> τῆς Γ′ ἑβδ<ομάδος> [also: Κ(αὶ) τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Γεωργίου** (καὶ) εἰς ἐ-τέ<ρους> μαρτ<υ>ρας]: Jn 15:17–16:2; p. 26, col. 1, line 7–p. 27, col. 2, line 1: Κυ<ριακῇ> Δ′ τοῦ παραλύτου τὸ αὐτ<ὸ> (καὶ) εἰς ἀσθενοῦντας: Jn 5:1–15; p. 27, col. 2, line 2–p. 28, col. 2, line 12: Τῇ Β′ τῆς Δ′ ἑβδ<ομάδος>: Jn 6:56–69; p. 28, col. 2, line 13–p. 29, col. 2, line 19: Τῇ Γ′ τῆς Δ′ ἑβδ<ομάδος>: Jn 7:1–13; p. 29, col. 2, line 20–p. 31, col. 1, line 22: Τῇ Δ′ τῆς με<σοπεντηκοστῆς> εβδ<ομάδος>: Jn 7:14–30; p. 31, col. 1, line 23–p. 32, col. 1, line 17: <Τῇ Ε′ τῆς Δ′ ἑβδομάδος>: Jn 8:12–20; p. 32, col. 1, line 18–p. 33, col. 1, line 16: Τῇ Πα<ρασκευῇ> τῆς Δ′ ἑβδ<ομάδος>: Jn 8:21–30; p. 33, col. 1, line 17–p. 34, col. 1, line 21: Τῷ Σα<ββάτῳ> τῆς Δ′ ἑβδ<ομάδος>: Jn 8:31–42; p. 34, col. 1, line 21–p. 37, col. 2, line 22: Κυ<ριακῇ> Δ′: Jn 4:5–42; p. 37, col. 2, line 22–p. 38, col. 2, line 19: Τῇ Β′ τῆς Ε′ ἑβδ<ομάδος>: Jn 8:42–51; p. 38, col. 2, line 19–p. 39, col. 2, line 16: Τῇ Γ′ τῆς Ε′ ἑβδ<ομάδος>: Jn 8:51–59; p. 39, col. 2, line 17–p. 40, col. 2, line 19: Τῇ Δ′ τῆς Ε′ ἑβδ<ομάδος>: Jn 6:5–14; p. 40, col. 2, line 20–p. 42, col. 1, line 4: Τῇ Ε′ τῆς Ε′ ἑ-βδ<ομάδος>: Jn 9:39–10:9; p. 42, col. 1, line 5–p. 43, col. 1, line 5: Τῇ Παρα<σκευῇ> τῆς Ε′ ἑβδ<ομάδος>: Jn 10:17–28; p. 43, col. 1, line 5–p. 44, col. 1, line 9: Τῷ Σα<ββάτῳ> τῆς Ε′ ἑβδ<ομάδος>: Jn 10:27–38; p. 44, col. 1, line 9–p. 47, col. 2, line 9: Κυ<ριακῇ> Ϛ′ τοῦ τυφλοῦ: Jn 9:1–38; p. 47, col. 2, line 9–p. 48, col. 2, line 1: Τῇ Β′ τῆς Ϛ′ ἑβδ<ομάδος>: Jn 11:47–54; p. 48, col. 2, line 2–p. 50, col. 1, line 13: Τῇ Γ′ τῆς Ϛ′ ἑβδ<ομάδος>: Jn 12:19–36; p. 50, col. 1, line 14–p. 51, col. 1, line 16: Τῇ Δ′ τῆς Ϛ′ ἑβδ<ομάδος>: Jn 12:36–47; p. 51, col. 1, line 17–p. 52, col. 1, line 21: Τῇ Ε′ τῆς Ϛ′ ἑβδ<ομάδος> εἰς τ<ὴν> ἀνάλη-ψιν τοῦ Κ(υρίο)υ ἡμ(ῶν) Ἰ(ησο)ῦ Χ(ριστο)ῦ (*orthros*) [also 3rd *eothinon*]: Mk 16:9–20; p. 52, col. 1, line 22–p. 53, col. 2, line 18: [Thursday of 6th week (liturgy)]: Lk 24:36–53; p. 53, col. 2, line 19–p. 54, col. 2, line 15: Τῇ Παρα<σκευῇ> τῆς Ϛ′ ἑβδ<ομάδος>: Jn 14:1–10; p. 54, col. 2, line 16–p. 55, col. 2, line 19: Τῇ [leg. Τῷ] Σα<ββάτῳ> τῆς

Ϛ′ ἐβδ<ομάδος>: Jn 14:10–21; p. 55, col. 2, line 20–p. 57, col. 1, line 8: Κυ<ριακῇ> Ϛ′ τῶν ἁγίων π(ατέ)ρων: Jn 17:1–13; p. 57, col. 1, line 9–p. 59, col. 1, line 12: <Τῇ Β′ τῆς Πεντηκοστῆς>: Jn 14:27–15:7; p. 59, col. 1, line 12–p. 60, col. 1, line 8: Τῇ Γ′ τῆς Ν′ [i.e. Πεντηκοστῆς]: Jn 16:2–13; p. 60, col. 1, line 9–p. 61, col. 1, line 9: Τῇ Δ′ τῆς Ν′: [i.e. Πεντηκοστῆς]: Jn 16:15–23; p. 61, col. 1, line 10–p. 62, col. 1, line 9: Τῇ Ε′ τῆς Ν′ [i.e. Πεντηκοστῆς]: Jn 16:23–33; p. 62, col. 1, line 10–p. 63, col. 1, line 6: <Τῇ Παρασκευῇ> τῆς Πεντηκοστῆς: Jn 17:18–26; p. 63, col. 1, line 7–p. 64, col. 1, line 21: Τῶ Σα<ββάτῳ> τῆς Ν′ [i.e. Πεντηκοστῆς] [also: Τοῦ ἁγίου **Ἰω(άννου) τ(οῦ) Θεολόγου** (26 Sep); τοῦ ἁγίου ἀπο<στόλου> **Πέτρου** τῆς τιμίας αλύ<σεως>]: Jn 21:15–25; pp. 64, col. 1, line 22–p. 65: <Τῇ Κυριακῇ τῆς Πεντηκοστῆς>: Jn 7:37–8:12; (ii) pp. 1–36: lections for the weeks of Matthew (Saturdays and Sundays): pp. 1–2, col. 1, line 15: <Τῇ Β′ τῆς Α′ ἑβδομάδος>: Mt 18:10–20; p. 2, col. 1, line 16–p. 3, col. 1, line 10: Τῇ Γ′ τῆς Α′ ἐβδ<ομάδος> [also: Τοῦ ἁγίου Γρηγορίου ἐπισκόπ<ου> Νύσης· (καὶ) τοῦ ἁγίου Γρηγορίου τοῦ Θεολόγου·καὶ εἰς λοιποὺς ἱεραρχ<άς>]: Mt 4:25–5:12; p. 3, col. 1, line 11–p. 4, col. 1: Τῇ Δ′ τῆς Α′ ἐβδ<ομάδος>: Mt 5:20–30; p. 4, col. 2–p. 5, col. 1, line 22: Τῇ Ε′ τῆς Α′ ἐβδ<ομάδος>: Mt 5:31–41; p. 5, col. 1, line 22–p. 6, col. 1, line 20: Τῇ Πα<ρασκευῇ> τῆς Α′ ἐβδ<ομάδος>: Mt 7:9–18; p. 6, col. 1, line 20–p. 7, col. 1, line 1: Σα<ββάτῳ> Α′ μετὰ τὴν Ν′ [i.e. Πεντηκοστή]: Mt 5:42–48; p. 7, col. 1, line 2–col. 2, line 17: Κυ<ριακῇ> τῶν ἁγί(ων) πάντ<ων> [also: Τοῦ ἁγίου ἀπο<στόλου> **Τιμοθέου** κ(αὶ) τ(οῦ) ὁσ(ίου) **Ἀναστασί(ου) του Πέρσου**]: Mt 10:32–38, 19:27–30; p. 7, col. 2, line 17–p. 8, col. 1: Τῶ Σα<ββάτῳ> τῆς Β′ ἐβδ<ομάδος>: Mt 7:1–8; p. 8, col. 2–p. 9, col. 1, line 9: Κυ<ριακῇ> Β′: Mt 4:18–23; p. 9, col. 1, line 10–p. 10, col. 1, line 10: Τῶ Σα<ββάτῳ> τῆς Γ′ ἐβδ<ομάδος>: Mt 7:24–8:4; p. 10, col. 1, line 11–p. 11, col. 1, line 21: Κυριακὴ Γ′: Mt 6:22–33; p. 11, col. 1, line 22–p. 12, col. 1, line 17: Σα<ββάτῳ> Δ′: Mt 8:14–23; p. 12, col. 1, line 17–p. 13, col. 1, line 9: Κυ<ριακῇ> Δ′: Mt 8:5–13; p. 13, col. 1, line 9–col. 2, line 11: Σα<ββάτῳ> Ε′: Mt 9:9–13; p. 13, col. 2, line 11–p. 14, col. 2, line 1: Κυ<ριακῇ> Ε′: Mt 8:28–9:1; p. 14, col. 2, line 2–p. 15, col. 1, line 13: Σα<ββάτῳ> Ϛ′: Mt 9:18–31; p. 15, col. 1, line 14–col. 2, line 25: Κυ<ριακῇ> Ϛ′: Mt 9:1–8; p. 15, col. 2, line 25–p. 16, col. 2, line 9: Σα<ββάτῳ> Ζ′: Mt 10:37–11:1; p. 16, col. 2, line 10–p. 17, col. 2, line 2: Κυ<ριακῇ> Ζ′: Mt 9:27–35; p. 17, col. 2, line 3–p. 18, col. 1, line 21: Σα<ββάτῳ> Η′: Mt 12:30–37; p. 18, col. 1, line 22–p. 19, col. 1, line 17: Κυ<ριακῇ> Η′: Mt 14:14–22; p. 19, col. 1, line 18–p. 20, col. 1, line 5: Σα<ββάτῳ> Θ′: Mt 15:32–39; p. 20, col. 1, line 6–p. 21, col. 1, line 11: Κυ<ριακῇ> Θ′: Mt 14:22–34; p. 21, col. 1, line 12–p. 22, col. 1, line 5: Σα<ββάτῳ> Ι′: Mt 17:24–18:4; p. 22, col. 1, line 6–p. 23, col. 1, line 1: Κυ<ριακῇ> Ι′: Mt 17:14–23; p. 23, col. 1, line 2–p. 24, col. 1, line 6: Σα<ββάτῳ> ΙΑ′: Mt 19:3–12; p. 24, col. 1, line 7–p. 25, col. 1, line 23: Κυ<ριακῇ> ΙΑ′: Mt 18:23–35; p. 25, col 1, line 24–col. 2, line 25: Σα<ββάτῳ> ΙΒ′: Mt 20:29–34; p. 25, col. 2, line 25–p. 27, col. 1, line 4: Κυ<ριακῇ> ΙΒ′: Mt 19:16–26; p. 27, col. 1, line 5–col. 2, line 14: Σα<ββάτῳ> ΙΓ′: Mt 22:15–22; p. 27, col. 2, line 15–p. 28, col. 2, line 20: Κυ<ριακῇ> ΙΓ′: Mt 21:33–42; p. 28, col. 2, line 21–p. 29, col. 2, line 20: Σα<ββάτῳ> ΙΔ′: Mt 23:2–12; p. 29, col. 2, line 21–p. 31, col. 1, line 6: Κυ<ριακῇ> ΙΔ′: Mt 22:2–14; p. 31, col. 1, line 7–p. 32, col. 1, line 2: Σα<ββάτῳ> ΙΕ′: Mt 24:1–13; p. 32, col. 1, line 3–col. 2, line 17: Κυ<ριακῇ> ΙΕ′: Mt 22:35–46; p. 32, col. 2, line 18–p. 33, col. 1, line 21: Σα<ββάτῳ> ΙϚ′: Mt 24:34–44; p. 33, col. 1, line 22–p. 35, col. 1, line 4: Κυ<ριακῇ> ΙϚ′: Mt 25:14–29; p. 35, col. 1, line 5–p. 36, col. 1, line 10: Σα<ββάτῳ> ΙΖ′: Mt 25:1–13; p. 36, col. 1, line 10–col. 2: Κυ<ριακῇ> ΙΖ′: Mt 15:21–28; (ii) pp. 37–74, col. 2, line 18: lections for the weeks of

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lines 5–11: Εὐα<γγέλιον> ΙΑ′: [see Sat of Pentecost: Jn 21:15–25]; (ii) p. 183, col. 2, line 12–p. 289, col. 2, line 10: *menologion*: p. 183, col. 2, line 12–p. 184, col. 2, line 15: [1 Sep: Ἀρχ<ὴ> τῆς ἰνδι(κ)<τιόνος>· καὶ μνήμη τοῦ ὁσ<ίου> π(ατ)ρ(ὸ)ς ἡμῶν **Συμεῶν τοῦ Στυλίτ<ου>**]: Lk 4:16–22; p. 184, col. 2, line 16–p. 185, col. 2, line 10: 2 Sep: Τοῦ ἁγίου μάρτ<υρος> **Μάμαντ<ος>** καὶ τῶν ἁγίων π(ατρ)ιαρχ<ῶν> **Ἰω(άννου) τοῦ Νηστευτοῦ καὶ Παύλου τοῦ Νέου**: Mt 5:14–19; p. 185, col. 2, line 10–p. 186, col. 2, line 4: 3 Sep: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Ἀνθήμου** [leg. **Ἀνθίμου**]: Jn 10:9–16; p. 186, col. 2, lines 5–6: 4 Sep: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Βαβύ<λα>**: [see 11th Sat of Lk: Lk 12:32–40]; p. 186, col. 2, line 7–p. 187, col. 2, line 20: 5 Sep: Τοῦ ἁγίου προφήτ<ου> **Ζαχαρίου**: Mt 23:29–24:2; p. 187, col. 2, lines 21–22: 6 Sep: Τοῦ ἀρχαγγέλου **Μιχ<αήλ>**: [see 18 Oct: Lk 10:16–21]; p. 187, col. 2, line 23–p. 189, col. 2, line 7: 6 Sep: Τοῦ ἁγίου μάρτ<υρος> **Εὐδοξίου**: Mk 12:28–37; p. 189, col. 2, lines 8–9: 7 Sep: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Σώζοντ(ος)**: [see 20 Sep: Lk 21:12–19]; p. 189, col. 2, line 10–p. 190, col. 1, line 12: 8 Sep: Τὸ **γενέσιον τῆς ὑπ<ερ>αγίας Θ(εοτό)κου** (*orthros*): Lk 1:39–56; p. 190, col. 1, line 12–col. 2: 8 Sep (liturgy): Lk 10:38–42, 11:27–28; p. 191, col. 1, lines 1–3: 9 Sep: Τῶν ἁγίων καὶ δικαίων **Ἰωακεὶμ καὶ Ἄννης**: [see 6th Sat of Lk: Lk 8:16–21]; p. 191, col. 1, lines 4–7: 10 Sep: Τῶν ἁγίων μ(α)ρ(τύρων) **Μηνοδῶρας· Μητροδώρας κ(αὶ) Νυμφοδώρας**: [see 17th Sat of Mt: Mt 25:1–13]; p. 191, col. 1, lines 8–9: 11 Sep: Τῆς ὁσ(ίας) **Θεοδῶρας**: [see 8 Oct: Jn 8:3–11]; p. 191, col. 1, lines 10–14: 12 Sep: Εἰς τὴν **προσκύνησιν τῶν τιμίων ξύλων** καὶ τοῦ ἁγίου **Αὐτονόμ<ου> καὶ Κουρνοῦτου**: [see 4th Sat after Easter: Jn 8:31–42]; p. 191, col. 1, line 15–p. 192, col. 2, line 1: 13 Sep: Εἰς τὴν **προσκύνησιν τῶν τιμίων ξύλων**: Jn 12:25–36; p. 192, col. 2, lines 2–4: 13 Sep: Τοῦ ἁγίου **Κορνηλίου** τοῦ ἑκατοντάρχ<ου>: [see 7th lection of the Passion: Mt 27:33–54]; p. 192, col. 2, lines 5–6: **Σα<ββάτῳ> πρὸ τῆς ὑψώσεως**: [see 7th Sat of Mt: Mt 10:37–11:1]; p. 192, col. 2, line 7–p. 193, col. 1, line 7: **Κυ<ριακῇ> πρὸ τῆς ὑψώσεως**: Jn 3:13–17; p. 193, col. 1, lines 8–18: 14 Sep: Ἡ **ὕψωσις τοῦ τιμίου καὶ ζωόποιοῦ Στ(αυ)ροῦ** (*orthros*): [see 13 Sep: Jn 12:25–36]; p. 193, col. 1, line 19–p. 195, col. 2, line 13: 14 Sep (liturgy): Jn 19:6, 19:9–11, 19:13–35; p. 195, col. 2, lines 14–15: **Σα<ββάτῳ> μετ<ὰ> τὴν ὕψωσιν**: [see 2nd Tue after Easter: Jn 3:16–21]; p. 195, col. 2, lines 16–17: **Κυ<ριακῇ> μετ<ὰ> τὴν ὕψωσιν**: [see 3rd Sun of Lent: Mk 8:34–38]; p. 195, col. 2, lines 18–19: 15 Sep: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Νικήτ<α>**: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 195, col. 2, line 20–p. 197, col. 2, line 1: 16 Sep: Τῆς ἁγίας μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Εὐφημί(ας)** : Lk 7:36–50; p. 197, col. 2, lines 2–5: 17 Sep: Τῶν ἁγίων μ(α)ρ(τύρων) **Σοφίας· Πίστεως· Ἐλπίδος καὶ Ἀγάπης**: [see 17th Sat of Mt: Mt 25:1–13]; p. 197, col. 2, lines 6–8: 18 Sep: Τοῦ ἁγίου **Εὐμενίου**: [see 2 Sep: Mt 5:14–19]; p. 197, col. 2, lines 9–12: 19 Sep: Τῶν ἁγίων μ(α)ρ(τύρων) **Τροφίμου καὶ Σαβατίου καὶ Δωρυμέδοντος**: [see 1st Sun of Mt: Mt 10:32–38, 19:27–30]; p. 197, col. 2, line 13–p. 198, col. 1, line 24: 20 Sep: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρτ(υρος) **Εὐσταθίου**: Lk 21:12–19; p. 198, col. 1, lines 25–26: 21 Sep: Τοῦ ἁγίου ἀπο<στόλου> **Κοδράτ<ου>**: [see 29 Nov: Mt 10:17–31]; p. 198, col. 2, line 1–p. 199, col. 1, line 26: 22 Sep: Τοῦ ἁγίου **προφήτ<ου> Ἰωνᾶ καὶ Ἰωνᾶ πρεσβυτ<έρου> π(ατ)ρ(ὸ)ς Θεόφάνους τοῦ ποιήτοῦ**: Lk 4:38–44; p. 199, col. 2, line 26–col. 2, line 1: 22 Sep: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Φωκᾶ**: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 199, col. 2, lines 2–4: 23 Sep: Ἡ σύλληψις τοῦ ἁγίου **Ἰωάννου τοῦ Προδρόμ<ου>**: [see 24 Jun: Lk 1:1–69, 1:76, 1:80]; p. 199, col. 2, lines 5–6: 24 Sep: Τῆς ἁγ<ίας> πρωτομ(ά)ρ(τυρος) **Θέκλης**: [see 17th Sat of Mt: Mt 25:1–13];

p. 199, col. 2, lines 7–9: 25 Sep: Τῶν ἁγίων μ(α)ρ(τύρων) **Σαβινιὰνοῦ· Παύλου καὶ Τάτ(ης)**: [see 20 Sep: Lk 21:12–19]; p. 199, col. 2, lines 10–11: 26 Sep: Ἡ μετάστασις τοῦ **Θεόλόγου**: [see Sat of Pentecost: Jn 21:15–25]; p. 199, col. 2, line 12–p. 200, col. 1: 27 Sep: Τῶν ἁγίων μ(α)ρ(τύρων) **Καλλιστράτου**· καὶ τῶν σὺν αυτῶ κ(αὶ) τῆς ἁγίας μάρτ<υρος> **Ἐπιχάρεως**: Lk 10:1–12; p. 200, col. 2: 28 Sep: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Χαρίτων<ος>**: Mt 11:27–30; p. 201, col. 1–col. 2, line 10: 29 Sep: Τοῦ ὁσ(ίου) **Κυριὰκοῦ τοῦ Ἀναχωρητοῦ**: Lk 9:23–27; p. 201, col. 2, line 11–p. 202, col. 1, line 18: 30 Sep: Τοῦ ἁγίου ἱερομάρτ<υρος> **Γρηγορίου τῆς μ(ε)γ(άλης) Ἀρμενί(ας)** : Mt 24:42–47; p. 202, col. 1, lines 23–24: 1 Oct: Τοῦ ἁγίου ἀπο<στόλου> **Ἀνανίου**: [see 7th Sat of Lk: Lk 9:1–6]; p. 202, col. 1, line 25–col. 2, line 1: 2 Oct: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Κυπριανοῦ κ(αὶ) Ἰουστίνης**: [see 13 Sep: Jn 12:25–36]; p. 202, col. 2, line 2–p. 203, col. 1, line 19: 3 Oct: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Διόνυσίου τοῦ Ἀρεόπαγίτου**: Mt 13:45–54; p. 203, col. 1, lines 20–22: 4 Oct: Τοῦ ἁγίου **Ἱεροθέου** κ(αὶ) τοῦ ἁγίου **ἱερομ(ά)ρ(τυρος) Πέτρ(ου)** : [see 27 Sep: Lk 10:1–12]; p. 203, col. 1, lines 23–25: 5 Oct: Τῶν ἁγίων μ(α)ρ(τύρων) **Χαριτίνης κ(αὶ) Μαμέλχθης**: [see 10th Sun of Lk: Lk 13:10–17]; p. 203, col. 1, line 26–col. 2, line 1: 6 Oct: Τοῦ ἁγίου ἀπο<στόλου> **Θωμᾶ**: [see Sun of Antipascha: Jn 20:19–31]; p. 203, col. 2, lines 2–4: 7 Oct: Τῶν ἁγίων μ(α)ρ(τύρων) **Σεργίου καὶ Βάκχου**: [see 20 Sep: Lk 21:12–19]; p. 203, col. 2, line 5–p. 204, col. 1, line 23: 8 Oct: Τῆς ἁγίας **Πελαγίας**: Jn 8:3–11; p. 204, col. 1, line 24–p. 205, col. 2, line 5: 9 Oct: Τοῦ ἁγίου ἀπο<στόλου> **Ἰακώβου τοῦ Ἀλφαίου**: Mt 10:1–15; p. 205, col. 2, line 6–p. 206, col. 1, line 24: 10 Oct: Τῶν ἁγίων μ(α)ρ(τύρων) **Εὐλαμπίου καὶ Εὐλαμπί(ας)** : Mt 10:16–22; p. 206, col. 1, line 25–col. 2, line 1: 11 Oct: Τοῦ ἁγίου ἀπο<στόλου> **Φιλίππου ἐνὸς τῶν Ζ′ Δ<ι>ἀκό<νων>**: [see 15 Feb: Lk 10:3–9]; p. 206, col. 2, lines 2–5: 11 Oct: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) κ(αὶ) ὁμολογητ<οῦ> **Θεόφάν(ους) τοῦ ποιήτοῦ**: [see 6 Nov: Lk 12:8–12]; p. 206, col. 2, lines 6–9: 11 Oct: Τῶν ἁγίων π(ατ)ριὰρχῶν **Νεκταρίου· Αρσακίου· Ἀττικοῦ κ(αὶ) Σισινίου**: [see 2 Sep: Mt 5:14–19]; p. 206, col. 2, lines 10–14: 11 Oct: **Ἡ δὲ μ(ε)γ(άλη) ἐκκλησία ἐπιτελεῖ· τὴν μνήμ<ην> τῆς Ζ′ Συνόδ<ου>** ἐν ἡμέ<ρᾳ> Κυ<ριακῆ>: [see 4th Sun of Lk: Lk8:5–8]; p. 206, col. 2, line 15–p. 208, col. 1, line 2: 11 Oct: Τῆς ἁγίας ὁσ(ίας) μάρτ<υρος> **Ζηναΐδος**: Mk 13:33–14:9; p. 208, col. 1, lines 3–6: 12 Oct: Τῶν ἁγίων μ(α)ρ(τύρων) **Πρόβου· Ταράχου καὶ Ἀνδρον<ίκου>**: [see 20 Sep: Lk 21:12–19]; p. 208, col. 1, line 7–p. 209, col. 1, line 12: 13 Oct: Τῶν ἁγίων μ(α)ρ(τύρων) **Κάρπου καὶ Παπύλου**: Mt 7:12–21; p. 209, col. 1, lines 13–16: 14 Oct: Τῶν ἁγίων μ(α)ρ(τύρων) **Ναζαρίου· Γερβασίου· Προτασίου καὶ Κελσίου**: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 209, col. 1, lines 17–19: 15 Oct: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Λουκιανοῦ**: [see 3 Oct: Mt 13:45–54]; p. 209, col. 1, lines 20–22: 16 Oct: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Λογγίνου** τοῦ ἑκατοντάρχου: [see 1st Sat of Mt: Mt 5:42–48]; p. 209, col. 1, line 23–p. 210, col. 1, line 9: 17 Oct: Του ἁγίου προφήτ<ου> **Ὥσιὲ**: Lk 13:31–35; p. 210, col. 1, line 10–col. 2, line 25: 18 Oct: Τοῦ ἁγίου ἀπο<στόλου> καὶ εὐαγγελιστοῦ **Λουκᾶ**: Lk 10:16–21; p. 210, col. 2, line 26–p. 211, col. 1, line 1: 19 Oct: Τοῦ ἁγίου προφήτου **Ἰωήλ**: [see 17 Oct: Lk 13:31–35]; p. 211, col. 1, lines 2–3: 20 Oct: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Ἀρτεμ<ίου>**: [see 10th Sat of Lk: Lk 10:19–21]; p. 211, col. 1, lines 4–7: 20 Oct: Τοῦ ἁγίου ὁσ(ιο)μάρτ<υρος> **Ἀνδρέου τ(ῆς) Κρίσεως**: [see 3rd Sun of Lent: Mk 8:34–38]; p. 211, col. 1, lines 8–9: 21 Oct: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Ἰλαρίωνος**: [see 6 Dec: Lk 6:17–23]; p. 211, col. 1, lines 10–12: 22 Oct: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν **Ἀβερκίου** ἐπισκοπ<ου> Ἱεραπόλ<εως>: [see Tue after

Pentecost: Mt 4:25–5:12]; p. 211, col. 1, line 13–col. 2, line 18: 23 Oct: Τοῦ ἁγίου ἀ-πο<στόλου> **Ἰακώβου τοῦ Ἀδελφοθέου**: Mt 13:54–58; p. 211, col. 2, lines 19–21: 24 Oct: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Ἀρέθα** καὶ τῶν συν αὐτῷ: [see 11th Sat of Lk: Lk 12:32–40]; p. 211, col. 2, line 22–p. 213, col. 1, line 9: 25 Oct: Τῶν ἁγίων νο-ταρίων **Μαρκιάνοῦ καὶ Μαρτυρίου**: Lk 12:2–12; p. 213, col. 1, line 10–col. 2, line 14: 26 Oct: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Δημητρί(ου)**: Mt 8:23–27; p. 213, col. 2, lines 15–16: 27 Oct: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Νέστωρος**: [see 20 Sep: Lk 21:12–19]; p. 213, col. 2, lines 17–18: 29 Oct: Τοῦ ὁσ(ίου) **Ἀβραμίου**: [see Tue after Pentecost: Mt 4:25–5:12]; p. 213, col. 2, lines 19–22: 29 Oct: Τῆς ἁγίας ὁσ(ίας) μ(ά)ρ(τυρος) **Ἀνα-στασίας τῆς Ρωμαίας**: [see 17th Sat of Mt: Mt 25:1–13]; p. 213, col. 2, line 23–p. 214, col. 1, line 1: 30 Oct: Τῶν ἁγίων μαρτύρ(ων) **Ζηνοβίου καὶ Ζηνοβίας καὶ Κυ-ριάκ(οῦ) ἀρχ<ι>ἐπισκ<ό>που Κωνσταντινουπόλε<ως>**: [see 3 Sep: Mt 5:14–19]; p. 214, col. 1, lines 2–5: 31 Oct: Τῶν ἁγίων ἀπο<στόλων> **Στάχυος· Ἀμπλία· Ἀριστο-βούλου** κ(αὶ) τῶν συν αὐτ<οῖς>: [see 25 Apr: Mk 6:7–13]; p. 214, col. 1, line 6–col. 2, line 9: 1 Nov: Τ(ῶν) ἁγίων **Ἀναργύρ(ων)** : Mt 10:1–8; p. 214, col. 2, lines 10–12: 2 Nov: Τῶν ἁγίων μ(α)ρ(τύρων) **Ἀκινδύνου** καὶ τῶν συν αὐτ<ῷ>: [see 10 Oct: Mt 10:16–22]; p. 214, col. 2, lines 13–15: 3 Nov: Τῶν ἁγίων μ(α)ρ(τύρων) **Ἀκεψιμᾶ· Ἰωσὴφ καὶ Ἀειθαλ<ᾶ>**: [see 25 Oct: Lk 12:2–12]; p. 214, col. 2, lines 16–18: 4 Nov: Τῶν ἁ-γίων μ(α)ρ(τύρων) **Νικάνδρου καὶ Ἑρμαίου**: [see 3 Sep: Jn 10:9–16]; p. 214, col. 2, line 19–p. 215, col. 2, line 1: 5 Nov: Τῶν ἁγίων μ(α)ρ(τύρων) **Γαλακτίωνος κ(αὶ) Ἐ-πιστήμ(ης)**: Mk 8:34–35, 10:29–31; p. 215, col. 2, lines 2–11: Τῇ Κυ<ριακῇ> πρὸ τῆς Ϛ′ Νοεμβρίου: [with description of lection referring to *typikon* of the Great Church] [see <5th> Sun of Lk: Lk 16:19–31]; p. 215, col. 2, line 12–p. 216, col. 1, line 14: 6 Nov: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Παῦλου τοῦ Ὁμολογητ<ου>**: Lk 12:8–12; p. 216, col. 1, lines 15–17: 7 Nov: Τῶν ἁγίων **ΛΓ′ μ(α)ρ(τύρων) ἐν Μελιτινῇ**: [see 11th Sat of Lk: Lk 12:32–40]; p. 216, col. 1, lines 18–19: 7 Nov: Τῆς ὁσ(ίας) **Ματρών<ας>**: [see 12th Sat of Mt: Mt 20:29–34]; p. 216, col. 1, lines 20–24: 8 Nov: Ἡ **σύναξις τῶν ἀ-σωμάτ<ων>**: (*orthros*): [see Mon after Pentecost: Mt 18:10–20]; p. 216, col. 1, line 25: 8 Nov (liturgy): [see 18 Oct: Lk 10:16–21]; p. 216, col. 1, line 26–col. 2, line 2: 9 Nov: Τῶν ἁγίων μ(α)ρ(τύρων) **Ὀνησιφόρου κ(αὶ) Πορφυρίου**: [see 1st Fri of <Jn>: Jn 2:12–22]; p. 216, col. 2, line 3–p. 217, col 1, line 9: 10 Nov: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Νήλου** [leg. **Νείλου**]: Lk 14:25–35; p. 217, col. 1, lines 10–12: 11 Nov: Τοῦ ἁγ<ίου> μ(ε)γ(α)λ(ο)μ(ά)ρ(τυρος) **Μηνᾶ· Βικτωρος καὶ Βικεντίου**: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 217, col. 1, lines 13–16: 11 Nov: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶν κ(αὶ) ὁ-μολογητοῦ **Θεόδώρου ἡγουμέ<νου> τῶν Στουδίων**: [see 3 Sep: Jn 10:9–16]; p. 217, col. 1, lines 17–19: 12 Nov: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Ἰω(άννου) τοῦ Ἐλε-ήμωνος**: [see Tue after Pentecost: Mt 4:25–5:12]; p. 217, col. 1, line 20–p. 218, col. 1, line 18: 13 Nov: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Ἰω(άννου) ἀρχ<ι>ἐπισκ<ό>π<ου> Κωνστ<αντινου>πό<λεως> τοῦ Χρυσοστόμ<ου>** (*orthros*): Jn 10:1–9; p. 218, col. 1, line 19: 13 Nov (liturgy): [see 3 Sep: Jn 10:9–16]: p. 218, col. 1, lines 20–21: 14 Nov: Τοῦ ἁγίου ἀπο<στόλου> **Φιλίππου**: [see 1st Sun of Lent: Jn 1:35–51]; p. 218, col. 1, lines 22–24: 15 Nov: Τῶν ἁγίων ὁμολογητῶ(ν) **Γουρίας**· [leg. **Γουρία**] **<Σα>μωνᾶ κ(αὶ) Ἀβίβου**: [see 25 Oct: Lk 12:2–12]; p. 218, col. 1, lines 25–26: 16 Nov: Τοῦ ἁγί-ου ἀπο<στόλου> κ(αὶ) εὐαγγελ<ιστοῦ> **Ματθ<αίου>**: [see 5th Sat of Mt: Mt 9:9–13]; p. 218, col. 2, lines 1–3: 17 Nov: Τοῦ ἁγίου **Γρηγορίου τοῦ Θαυματουργοῦ**: [see

1 Nov: Mt 10:1–8]; p. 218, col. 2, lines 4–6: 18 Nov: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Πλάτων(ος)**: [see 3rd Sat of Easter: Jn 15:17–16:2]; p. 218, col. 2, line 7–p. 219, col. 1, line 9: 19 Nov: Τοῦ ἁγίου προφήτου **Ἀβδιοῦ**: Mk 13:9–13; p. 219, col. 1, lines 10–12: 20 Nov: Τῶν ἁγίων π(ατ)ριαρχ(ῶν) **Πρόκλου· Μαξίμου· Ἀνατ<ολίου> κ(αὶ) Γενναδ<ίου>**: [see 11 Oct: Mt 5:14–19]; p. 219, col. 1, lines 13–17: 21 Nov: **Τὰ ἅγια τῶν ἁγίων** (*orthros*): [see 6th Sat of Lk: Lk 8:16–21]; p. 219, col. 1, line 18: 21 Nov (liturgy): [see 8 Sep: Lk 10:38–42, 11:27–28]; p. 219, col. 1, lines 19–20: 22 Nov: Τοῦ ἁγίου ἀπο<στόλου> **Φιλήμονος**: [see 29 Nov: Mt 10:17–31]; p. 219, col. 1, lines 21–22: 22 Nov: Τῆς ἁγίας μ(ά)ρ(τυρος) **Κιλικίας** [leg. **Κικιλίας**]: [see 17th Sat of Mt: Mt 25:1–13]; p. 219, col. 1, lines 23–25: 23 Nov: Τοῦ ἁγίου **Ἀμφιλοχίου** κ(αὶ) τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Σισιννίου**: [see 2 Sep: Mt 5:14–19]; p. 219, col. 1, line 26–col. 2, line 2: 24 Nov: Τοῦ ἁγίου Γρηγορίου τοῦ Ἀκραντίνου: [see 30 Sep: Mt 24:42–47]; p. 219, col. 2, lines 3–7: 25 Nov: Τῶν ἁγίων ἱερομ(α)ρ(τύρων) **Κλήμέντ(ος) Ῥώμης κ(αὶ) Πέτρου Ἀλεξανδρί(ας)**/ [leg. **Ἀλεξανδρείας**] καὶ τοῦ ἁγίου μ(ά)ρ(τυρος) **Μερκουρίου**: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 219, col. 2, lines 8–10: 25 Nov: Τῆς ἁγίας μ(ά)ρ(τυρος) **Αἰκατερίνης**: [see 4 Dec: Mk 5:24–34]; p. 219, col. 2, lines 11–14: 26 Nov: Τῶν ὁσ(ίων) π(ατέ)ρων ἡμ(ῶν) **Ἀλυπίου τοῦ Κιόνίτ<ου> καὶ Ἀκακίου τοῦ τῆς κλίμακ(ος)**: [see 28 Sep: Mt 11:27–30]; p. 219, col. 2, lines 15–17: 27 Nov: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Ἰακώβου τοῦ Πέρσου**: [see 1st Fri of Lent: Jn 15:1–11]; p. 219, col. 2, lines 18–22: 28 Nov: Τοῦ ἁγίου ὁσ(ίου) μ(ά)ρ(τυρος) **Στεφάν(ου) τοῦ Νέου** κ(αὶ) τοῦ ἁγίου μ(ά)ρ(τυρος) **Εἰρηνάρχ<ου>**: [see 3rd Sun of Lent: Mk 8:34–38]; p. 219, col. 2, line 23–p. 220, col. 2, line 16: 29 Nov: Τοῦ ἁγίου ἀπο<στόλου> **Σίλα** κ(αὶ) τοῦ ἁγίου μ(ά)ρ(τυρος) **Παραμ<όνου>**: Mt 10:17–31; p. 220, col. 2, lines 17–18: 30 Nov: Τοῦ ἁγίου ἀπο<στόλου> **Ἀνδρέ(ου)**: [see Wed of *Diakainesimos*: Jn 1:35–51]; p. 220, col. 2, lines 21–22: 1 Dec: Τοῦ ἁγίου προφήτ<ου> **Ναοὺμ**: [see 5 Sep: Mt 23:29–24:2]; p. 220, col. 2, lines 23–24: 2 Dec: Τοῦ ἁγίου προφήτ<ου> **Ἀμβακοὺμ**: [see 17 Oct: Lk 13:31–35]; p. 220, col. 2, line 25–p. 221, col. 1, line 2: 3 Dec: Τῶν ἁγίων μαρτ<ύρων> **ἴνδι κ(αὶ) Δόμνας** κ(αὶ) τῶν συν αυτ<οῖς> **δισμυρίων**: [see 1st Sun of Mt: Mt 10:32–38, 19:27–30]; p. 221, col. 1, line 3–p. 222, col. 1, line 2: 4 Dec: Τῆς ἁγίας μ(ά)ρ(τυρος) **Βαρβάρας**: Mk 5:24–34; p. 222, col. 1, lines 3–4: 5 Dec: Του ὁσ(ίου) π(ατ)ρος ἡμῶν **Σάβα**: [see 28 Sep: Mt 11:27–30]; p. 222, col. 1, line 5–col. 2, line 22: 6 Dec: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ<ῶν> **Νικολ<άου>**: Lk 6:17–23; p. 222, col. 2, lines 23–24: 7 Dec: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶν **Ἀμβροσίου**: [see 13 Nov: Jn 10:1–9]; p. 222, col. 2, lines 25–26: 8 Dec: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶν **Παταπίου**: [see 29 Sep: Lk 9:23–27]; p. 223, col. 1, lines 1–2: 9 Dec: Ἡ σύλληψις τῆς ἁγίας **Ἄννης**: [see 6th Sat of Lk: Lk 8:16–21]; p. 223, col. 1, lines 3–5: 10 Dec: Τῶν ἁγίων μ(α)ρ(τύρων) **Μηνᾶ· Ἑρμογένους κ(αὶ) Εὐγράφου**: [see 10 Oct: Mt 10:16–22]; p. 223, col. 1, lines 6–7: 11 Dec: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶν **Δανιὴλ τοῦ στυλίτ<ου>**: [see 10 Nov: Lk 14:25–35]; p. 223, col. 1, lines 8–9: 12 Dec: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶν **Σπύρίδωνος**: [see 3 Sep: Jn 10:9–16]; p. 223, col. 1, lines 10–12: 13 Dec: Τοῦ ἁγίου μ(ε)γ(αλο)μ(α)ρ(τυρος) **Εὐστρατίου** κ(αὶ) τῶν συν αὐτῶ: [see 20 Sep: Lk 21:12–19]; p. 223, col. 1, lines 13–15: 14 Dec: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Θύρσου** κ(αὶ) τῶν συν αὐτῶ: [see 10 Oct: Mt 10:16–22]; p. 223, col. 1, lines 16–17: 15 Dec: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Ἐλευθ<ερίου>**: [see 5 Nov: Mk 8:34–35, 10:29–31]; p. 223, col. 1, lines 18–20: 16 Dec: Τοῦ ἁγίου προφήτου **Ἀγγαίου** κ(αὶ) τοῦ ἁγίου μ(ά)ρ(τυρος) **Μαρίνου**: [see 29 Sep: Lk 9:23–27]; p. 223, col. 1,

line 21–p. 224, col. 1, line 10: 17 Dec: Τῶν ἁγίων **Γ′ Παίδων καὶ Δανιὴλ** τοῦ προφήτ<ου>: Lk 11:44–50; p. 224, col. 1, lines 11–14: 18 Dec: Τῶν ἁγίων μ(α)ρ(τύρων) **Ἀθινοδώρ(ου)· Φηλεταίρου (καὶ) Σεβαστιανοῦ** (καὶ) τῆς συνοδ<είας>: [see 3rd Sun of Lent: Mk 8:34–38]; p. 224, col. 1, lines 15–16: 19 Dec: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Ζονηφαντίου** [leg. **Βονιφατίου**]: [see 7 Sep: Lk 21:12–19]; p. 224, col. 1, lines 16–18: 19 Dec: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Πρόβου· Ἀρε<ος>** (καὶ) τῶν λοιπῶν: [see 19 Nov: Mk 13:9–13]; p. 224, col. 1, line 19–p. 225, col. 1, line 16: 20 Dec: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Ἰγνατίου** τοῦ θεοφώρου [leg. θεοφόρου]: Mk 9:33–41; p. 225, col. 1, lines 17–18: 22 Dec: Τῆς ἁγίας μ(ά)ρ(τυρος) **Ἀναστασί(ας)**: [see 17th Sun of Mt: Mt 15:21–28]; p. 225, col. 1, lines 19–24: **Σα<ββάτῳ> προ τῆς Χ(ριστο)ῦ γεννή<σεως>**: [with note on portion not to read]: [see 12th Sat of Lk: Lk 13:19–29]; p. 225, col. 1, line 25–p. 227, col. 2, line 21: **Κυ<ριακῇ> προ τῆς Χ(ριστο)ῦ γεννή<σεως> τ(ῶν) ἁγίων π(ατέ)ρων**: Mt 1:1–25; p. 227, col. 2, line 22–p. 229, col. 1, line 22: [with note on lection if Christmas falls on a Sunday]: Mt 13:31–58; p. 229, col. 1, line 23–p. 231, col. 1, line 22: 24 Dec: Εἰς τ<ὴν> **παραμονὴν τῆς ἁγίας Χ(ριστο)ῦ γεννήσεως**: Lk 2:1–20; p. 231, col. 1, line 23–col. 2, line 4: 25 Dec: **Ἡ σωτήριος γέννησις τοῦ Κ(υρίο)υ ἡμ(ῶν) Ἰ(ησο)ῦ Χ(ριστο)ῦ** (*orthros*): [see Sun before Christmas: Mt 1:1–25]; p. 231, col. 2, line 5–p. 232, col. 2, line 22: 25 Dec (liturgy): Mt 2:1–12; p. 232, col. 2, line 22–p. 234, col. 1, line 17: 26 Dec: Ἡ **σύναξης** [leg. **σύναξις**] **τῆς ὑπεραγίας Θ(εοτό)κου**: [Mt 2:13–23]; p. 234, col. 1, line 18–col. 2, line 20: **Σα<ββάτῳ> μετ<ὰ> τὴν Χ(ριστο)ῦ γέννησι(ν)**: Mt 12:15–21; p. 234, col. 2, lines 21–22: **Κυ<ριακῇ> μετ<ὰ> τὴν Χ(ριστο)ῦ γέννη<σιν>**: [see 26 Dec: Mt 2:13–23]; p. 234, col. 2, line 23–p. 235, col. 1, line 6: [note that if two Sundays between Christmas and Epiphany, same reading for both, likewise Saturdays]; p. 235, col. 1, lines 6–9: 27 Dec: Τοῦ ἁγίου (πρώτο)μ(ά)ρ(τυρος) καὶ ἀρχ<ι>διακό<νου> **Στεφάνου**: [see 13th Sun of Mt: Mt 21:33–42]; p. 235, col. 1, lines 10–11: 28 Dec: **Μεθέορτ<ον> τῆς Χ(ριστο)ῦ γεννή<σεως>**: [see 6 Sep: Mk 12:28–37]; p. 235, col. 1, lines 12–15: 28 Dec: Τῶν ἁγίων **Δισμυρίων** (καὶ) τοῦ ὁσ(ίου) **Θεοδώ<ρου> του Γραπτ<οῦ>**: [see 11th Sat of Lk: Lk 12:32–40]; p. 235, col. 1, lines 16–18: 29 Dec: Τῶν ἁγίων **Νηπίων καὶ μεθέορτον**: [see 26 Dec: Mt 2:13–23]; p. 235, col. 1, lines 19–20: 29 Dec: Τοῦ ὁσίου **Μαρκέλλου**: [see 10 Nov: Lk 14:25–35]; p. 235, col. 1, lines 20–21: 30 Dec: Μεθέορτ<ον>: [see 23 Oct: Mt 13:54–58]; p. 235, col. 1, lines 22–25: 30 Dec: Τ(ῆς) ὁσ(ίας) **Μελάνης τῆς Ρωμαίας** (καὶ) τ(οῦ) ὁσίου **Ζοτι<κου>**: [see 3rd Sun of Lent: Mk 8:34–38]; p. 235, col. 1, line 26–col. 2, line 3: **Μεθέορτ(ων)** [leg. **Μεθέορτον**]: [see 15th Sun of Mt: Mt 22:35–46]; p. 235, col. 2, line 6–p. 237, col. 1, line 9: 1 Jan: Εἰς τ<ὴν> **περιτομὴν τοῦ Κ(υρίο)υ ἡμ(ῶν) Ἰ(ησο)ῦ Χ(ριστο)ῦ** καὶ τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Βασιλείου**: Lk 2:20–21, 2:40–52, [see 3 Sep: Jn 10:9–16]; p. 237, col. 1, lines 10–11: 2 Jan: Τοῦ ἁγίου **Σιλβέστρου**: [see 13 Nov (*orthros*): Jn 10:1–9]; p. 237, col. 1, line 12–p. p. 238, col. 1, line 10: 3 Jan: **Προεόρτιον τῶν Φώτ<ων>**: Lk 3:1–16; p. 238, col. 1, lines 11–13: 3 Jan: Τοῦ ἁγίου προφήτ<ου> **Μαλαχίου**: [see 5 Sep: Mt 23:29–24:2]; p. 238, col. 1, line 14–col. 2, line 24: 4 Jan: **Προεόρτιον τῶν Φώτ<ων>**: Jn 1:19–26; p. 238, col. 2, lines 25–26: 4 Jan: Τοῦ ὁσ(ίου) **Παὖλ<ου> τοῦ Θηβαίου**: [see 28 Sep: Mt 11:27–30]; p. 239, col. 1–col. 2, line 9: **Σα<ββάτῳ> πρὸ τῶν Φώτων**: Mt 3:1–6; p. 239, col. 2, line 10–p. 240, col. 2, line 1: **Κυ<ριακῇ> πρὸ τῶν Φώτων**: Mk 1:1–8; p. 240, col. 2, line 2–p. 242, col. 2, line 16: 5 Jan: Εἰς τὴν **παραμονὴν τῶν ἁγίων Θεόφανί(ων)**: Lk 3:1–18; p. 242, col. 2, line 17–p. 243, col. 1, line 11: 6 Jan: **Τῶν ἁγίων Θεόφανί(ων)** (*orthros*): Mk

1:9–11; p. 243, col. 1, line 11–col. 2, line 19: 6 Jan: (liturgy): Mt 3:13–17; p. 243, col. 2, line 20–p. 244, col. 2, line 2: 7 Jan: **Ἡ σύναξις τοῦ τιμίου Προδρόμου**: Jn 1:29–34; p. 244, col. 2, line 3–p. 245, col. 2, line 9: Σα<ββάτῳ> μετὰ τὰ Φῶτα: Mt 4:1–11; p. 245, col. 2, line 10–p. 246, col. 1, line 7: **Κυ<ριακῇ> μετὰ τὰ Φῶτα**: Mt 4:12–17; p. 246, col. 1, lines 8–9: 8 Jan: **Μεθέορτον τῶν Φώτων**: [see Sat of *Diakainesimos*: Jn 3:22–33]; p. 246, col. 1, lines 10–13: <8 Jan>: Τῶν ἁγίων μ(α)ρ(τύρων) **Ἰουλιανοῦ κ(αὶ) Βασιλίσσ(ης)** καὶ τῆς ἁγίας **Δομνήκας** [leg. **Δομνίκας**]: [see 10 Oct: Mt 10:16–22]; p. 246, col. 1, line 14–col. 2, line 21: 9 Jan: **Μεθέορτον τῶν Φωτ(ῶν)**: Lk 3:21–22, 4:1–2, 4:14–15; p. 246, col. 2, lines 22–23: 9 Jan: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Πολυεύκτ(ου)**: [see 20 Sep: Lk 21:12–19]; p. 246, col. 2, line 24–p. 248, col. 2, line 3: 10 Jan: **Μεθέορτον**: Lk 7:17–30; p. 248, col. 2, lines 4–7: 10 Jan: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν **Γρηγορίου ἀρχ<ι>επισκ<ό>π<ου> Νύσσης**: [see Tue after Pentecost: Mt 4:25–5:12]; p. 248, col. 2, lines 8–10: 11 Jan: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶν **Θεοδώ<ρου> τοῦ Κοινοβιάρχ<ου>**: [see 6 Dec: Lk 6:17–23]; p. 248, col. 2, lines 11–12: 12 Jan: Τῆς ἁγίας μ(ά)ρ(τυρος) **Τατιανῆς**: [see 4 Dec: Mk 5:24–34]; p. 248, col. 2, lines 13–15: 13 Jan: Τῶν ἁγίων μ(α)ρ(τύρων) **Ἑρμύλλου κ(αὶ) Στρατονίκου**: [see 10 Oct: Mt 10:16–22]; p. 248, col. 2, lines 16–17: 14 Jan: **Τῶν ἁγίων ἀββάδων**: [see 11th Sat of Lk: Lk 12:32–40]; p. 248, col. 2, lines 18–20: 15 Jan: Τῶν ὁσ(ίων) π(ατέ)ρων ἡμ(ῶν) **Παυλ<ου> τοῦ Θηβαίου κ(αὶ) Ἰω(άννου) τοῦ Καλυβίτου**: [see 10 Nov: Lk 14:25–35]; p. 248, col. 2, lines 21–24: 16 Jan: Εἰς τ<ὴν> προσκύνησιν τῆς τιμίας **ἁλύσεως τοῦ ἁγίου ἀπο<στόλου> Πέτρου**: [see Sat of Pentecost: Jn 21:14–25]; p. 248, col. 2, lines 25–26: 17 Jan: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Ἀντωνί(ου)**: [see 21 Oct: Lk 6:17–23]; p. 249, col. 1, lines 1–3: 18 Jan: Τῶν ἁγίων π(ατέ)ρων ἡμ(ῶν) **Ἀθανασίου καὶ Κυρίλλου**: [see 2 Sep: Jn 10:9–16]; p. 249, col. 1, lines 4–7: 19 Jan: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Μακαρίου τοῦ Αἰγυπτίου κ(αὶ) Θεοδότου Ἀγκύρας**: [see 6 Dec: Lk 6:17–23]; p. 249, col. 1, lines 8–9: 20 Jan: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Εὐθυμί(ου)**: [see 28 Sep: Mt 11:27–30]; p. 249, col. 1, lines 10–12: 21 Jan: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Μαξίμ(ου) τοῦ ὁμολογητοῦ**: [see 6 Nov: Lk 12:32–40]; p. 249, col. 1, lines 13–14: 22 Jan: Τοῦ ἁγίου ἀποστ<όλου> **Τιμοθέου**: [see 1st Sun of Mt: Mt 10:32–38, 19:27–30]; p. 249, col. 1, line 15–p. 250, col. 1, line 4: 23 Jan: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Κλήμεντ<ος> Ἀγκύρας** κ(αὶ) τοῦ ἁγίου μ(ά)ρ(τυρος) **Ἀγαθαγγέλ<ου>**: Mt 12:1–8; p. 250, col. 1, line 5–col. 2, line 19: 24 Jan: Τῆς ὁσ(ίας) **Ξένης**: Mk 12:38–44; p. 250, col. 2, lines 20–22: 25 Jan: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Γρηγορίου τοῦ Θεόλόγ(ου)** (*orthros*): [see 2 Sep: Mt 5:14–19]; p. 250, col. 2, line 23: 25 Jan (liturgy): [see Tue after Pentecost: Mt 4:25–5:12]; p. 250, col. 2, lines 24–26: 26 Jan: Τοῦ ὅσ(ίου) **Ξενοφῶντ<ος>** κ(αὶ) τῆς συνοδίας αὐτοῦ: [see 11th Sat of Lk: Lk 12:32–40]; p. 251, col. 1, lines 1–4: 27 Jan: **Ἡ ἐπάνοδος τοῦ λειψάνου τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) Ἰω(άννου) τοῦ Χρυσοστόμ<ου>**: [see 13 Nov: Jn 10:9–16]; p. 251, col. 1, lines 5–6: 28 Jan: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Ἐφραὶμ**: [see 6 Dec: Lk 6:17–23]; p. 251, col. 1, lines 7–9: 29 Jan: **Ἡ ἐπάνοδος τοῦ λειψάν(ου) τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) Ἰγνατίου**: [see 20 Dec: Mk 9:33–41]; p. 251, col. 1, lines 10–11: 30 Jan: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Ἱππολύτ<ου>**: [see 6 Dec: Lk 6:17–23]; p. 251, col. 1, lines 12–15: 31 Jan: Τῶν ἁγίων κ(αὶ) θαυματουργῶν ἀναργύρων **Κύρου καὶ Ἰω(άννου)**: [see 1 Nov: Mt 10:1–8]; p. 251, col. 1, lines 17–19: 1 Feb: Τ(οῦ) ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Τρύφων(ος)**: [see 10th Sat of Lk: Lk 10:19–21]; p. 251, col. 1, line 20–p. 253, col. 1, line 16: 2 Feb: **Ἡ ὑπαπαντὴ τοῦ Κ(υρίο)υ ἡμ(ῶν) Ἰ(ησο)ῦ**

Χ(ριστο)ῦ: Lk 2:22–40; p. 253, col. 1, lines 17–19: 3 Feb: Τοῦ ἁγίου **Συμεῶν τοῦ Θεοδόχ<ου> κ(αὶ) Ἄννης**: [see 2 Feb: Lk 2:22–40]; p. 253, col. 1, lines 20–21: 5 Feb: Τῆς ἁγίας μ(ά)ρ(τυρος) **Ἀγαθῆς**: [see 17th Sat of Mt: Mt 25:1–13]; p. 253, col. 1, lines 22–24: 6 Feb: Τοῦ ἁγίου **Βουκόλου ἐπισκ<ό>π<ου> Σμύρνης**: [see 7th Sat of Lk: Lk 9:1–6]; p. 253, col. 1, line 25–col. 2, line 1: 7 Feb: Τ(οῦ) ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Θεοδώρου τοῦ Στρατηλάτου**: [see 10 Oct: Mt 10:16–22]; p. 253, col. 2, lines 2–3: 8 Feb: Τοῦ ἁγίου προφήτου **Ζαχαρίου**: [see 5 Sep: Mt 23:29–24:2]; p. 253, col. 2, lines 4–5: 9 Feb: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Νικηφόρ(ου)**: [see 3rd Sun of Lent: Mk 8:34–38]; p. 253, col. 2, lines 6–7: 10 Feb: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Χαραλάμπ<ους>**: [see 20 Sep: Lk 21:12–19]; p. 253, col. 2, lines 8–10: 11 Feb: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Βλασίου**: [see 1st Fri of Lent: Jn 15:1–11]; p. 253, col. 2, lines 11–14: 12 Feb: Τῶν ἁγίων πατριαρχ<ῶν> **Μελετίου· Ἀντιόχ<ου> κ(αὶ) Ἀντωνίου** Κωνσταντινουπόλ<εως>: [see 2 Sep: Mt 5:14–19]; p. 253, col. 2, lines 15–16: 13 Feb: Τοῦ ὁσίου **Μαρτινιανοῦ**: [see 18 Sep: Mt 5:14–19]; p. 253, col. 2, lines 17–18: 14 Feb: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Αὐξεντίου**: [see 1 Nov: Mt 10:1–8]; p. 253, col. 2, line 19–p. 254, col. 2, line 3: 15 Feb: Τοῦ ἁγίου ἀπο<στόλου> **Ὀνησίμου**: Lk 10:3–9; p. 254, col. 2, lines 4–6: 16 Feb: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Παμφίλου** καὶ τῆς συνοδίας αὐτ<οῦ>: [see 20 Sep: Lk 21:12–19]; p. 254, col. 2, lines 7–9: 17 Feb: Τ(οῦ) ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Θεοδώρου τοῦ Τήρωνος**: [see 1st Fri of Lent: Jn 15:1–11]; p. 254, col. 2, lines 10–13: 18 Feb: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν **Λέοντος Ῥώμης**: [see 2 Sep: Mt 5:14–19]; p. 254, col. 2, lines 14–16: 19 Feb: Τῶν ἁγίων μ(α)ρ(τύρων) **Μαξίμου <καὶ> Θεοδότου**: [see 1st Sun of Mt: Mt 10:32–38, 19:27–20]; p. 254, col. 2, lines 17–20: 20 Feb: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Παφνουτίου** καὶ τοῦ ἁγίου **Λέοντος ἐπισκ<ό>π<ου> Κατάνης**: [see 6 Dec: Lk 6:17–23]; p. 254, col. 2, lines 21–24: 21 Feb: Τοῦ ἁγίου **Εὐσταθίου Ἀντιοχεί(ας)** κ(αὶ) τοῦ ὁσ(ίου) **Τιμοθ<έου> τοῦ ἐν συμβόλοις**: [see 13 Nov: Jn 10:9–16]; p. 254, col. 2, line 25–p. 255, col. 1, line 2: 22 Feb: **Ἡ εὕρεσις τῶν λειψάνων τῶν ἁγίων μαρτ<ύρων> τῶν ἐν τοῖς Ευγενίου**: [see 1st Sun of Mt: Mt 10:32–38, 19:27–30]; p. 255, col. 1, line 2–col. 2, line 9: 23 Feb: Τοῦ ἁγίου ἱερομάρτ<υρος> **Πολυκάρπου Σμύρν(ης)**: Jn 12:24–36; p. 255, col. 2, line 10–p. 257, col. 1, line 22: 24 Feb: **Ἡ εὕρεσις τῆς τημίας** [leg. **τιμίας**] **κεφαλῆς τοῦ Προδρόμ(ου)** (*orthros*): Lk 7:17–30; p. 257, col. 1, line 23–p. 258, col. 2, line 9: 24 Feb (liturgy): Mt 11:2–15; p. 258, col. 2, lines 10–12: 25 Feb: Τοῦ ἁγίου **Ταρασίου** ἀρχιεπισκ<ό>π<ου> Κωνσταντ<ινου>πό<λεως>: [see 3 Sep: Jn 10:9–16]; p. 258, col. 2, lines 13–16: 26 Feb: Τοῦ ἁγίου **Πορφυρίου ἐπισκ<ό>π<ου> Γάζης κ(αὶ) Μακαρίου Ἱεροσολὺ<μων>**: [see 2 Sep: Mt 5:14–19]; p. 258, col. 2, lines 17–19: 27 Feb: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) καὶ ὁμολογητοῦ **Προκοπίου τοῦ Δεκαπολίτ<ου>**: [see 1 Nov: Mt 10:1–8]; p. 258, col. 2, lines 20–21: 28 Feb: Τοῦ ἁγίου **Βασιλείου τ(οῦ) ὁμολογητ<οῦ>**: [see 25 Oct: Lk 12:2–12]; p. 258, col. 2, lines 23–25: 1 Mar: Τῆς ἁγίας (ὁσ)ίας μ(ά)ρ(τυρος) **Εὐδοκίας**: [see 4 Dec: Mk 5:24–34]; p. 258, col. 2, line 26–p. 259, col. 1, line 2: 2 Mar: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Θεοδότ<ου> ἐπισκ<ό>π<ου> Κυρηνίας**: [see 6 Dec: Lk 6:17–23]; p. 259, col. 1, lines 3–5: 3 Mar: Τῶν ἁγίων **Εὐτροπ<ίου> Κλεονίκου, κ(αὶ) Βασιλίσκου**: [see 6 Sep: Mk 12:28–37]; p. 259, col. 1, lines 6–7: 4 Mar: Τῶν ἁγίων μ(α)ρτ(ύρων) **Παύλου καὶ Ἰουλιανῆς**: [see 19 Nov: Mk 13:9–13]; p. 259, col. 1, line 8–p. 260, col. 2, line 9: 6 Mar: Τῶν ἁγίων **ΜΒ′ μ(α)ρτ(ύρων) τῶν ἐν Ἀμ<ορίῳ>**: Mt 20:1–16, 22:14; p. 260, col. 2, lines 10–11: 9 Mar: Τῶν ἁγίων **Μ′** [i.e. **Τεσσαράκοντα**] **Μ(α)ρτ(ύρων) τῶν ἐν Σεβαστ<είᾳ>**: [see 6 Mar: Mt 20:1–16, 22:14]; p. 260, col. 2,

lines 12–13: 10 Mar: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Κοδράτου**: [see 2 Sep: Mt 5:14–19]; p. 260, col. 2, lines 14–16: 11 Mar: Τοῦ ἁγίου **Σωφρονίου ἐπισκ<ό>που Ἱεροσολύμ<ων>**: [see Tue after Pentecost: Mt 4:25–5:12]; p. 260, col. 2, lines 17–18: 12 Mar: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) κ(αὶ) ὁμολογ<ητοῦ> **Θεοφάν<ους>**: [see 3rd Sun of Lent: Mk 8:34–38]; p. 260, col. 2, lines 19–20: 13 Mar: Τοῦ ἁγίου **Νικηφόρ(ου)**: [see 3 Sep: Jn 10:9–16]; p. 260, col. 2, lines 21–22: 14 Mar: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Ἀλεξάνδρου**: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 260, col. 2, lines 23–26: 15 Mar: Τοῦ ἁγίου **Ἰω(άννου) τοῦ ἐν Ῥουφιαναῖς** κ(αὶ) τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Βενεδίκτου**: [see 6 Dec: Lk 6:17–23]; p. 261, col. 1, lines 1–2: 17 Mar: Τοῦ ἁγίου **Ἀλεξίου τοῦ ἀν(θρώπ)ου τοῦ Θ(εο)ῦ**: [see 8 Sep: Lk 1:39–56]; p. 261, col. 1, lines 3–5: 21 Mar: Τοῦ ὁσ(ίου) **Ἰακώβου ἐπισκ<ό>π<ου>** κ(αὶ) τοῦ ὁσ(ίου) **Ἀνανίου**: [see 29 Sep: Lk 9:23–27]; p. 261, col. 1, line 6–p. 262, col. 2, line 6: 25 Mar: **Ὁ εὐαγγελισμὸς τῆς ὑπεραγίας Θ(εοτό)κου**: Lk 1:24–38; p. 262, col. 2, lines 7–8: 26 Mar: Τοῦ ἀρχιστρατήγου **Γαβριὴλ**: [see 18 Oct: Lk 10:16–21]; p. 262, col. 2, lines 9–10: 27 Mar: Τῆς ὁσ(ίας) **Ματρών(ης) τ(ῆς) ἐν Θεσαλονίκ<η>** [leg. **Θεσσαλονίκη**]: [see 11 Oct: Mt 5:14–19]; p. 262, col. 2, lines 11–13: 28 Mar: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) κ(αὶ) θαυματουργοῦ **Ἱλαρίων<ος>**: [see 6 Dec: Lk 6:17–23]; p. 262, col. 2, lines 14–16: 29 Mar: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Εὐσταθίου ἐπισκ<ό>που Βιθυνίας**: [see Tue after Pentecost: Mt 4:25–5:12]; p. 262, col. 2, lines 17–19: 30 Mar: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Ἰω(άννου) τοῦ συγγραφέως τῆς κλίμακ(ος)**: [see 28 Sep: Mt 11:27–30]; p. 262, col. 2, lines 21–23: 1 Apr: Τῆς ὁσ(ίας) **Μαρίας τῆς Αἰγυπτί(ας)**: [see 31 Aug: Lk 19:1–10]; p. 262, col. 2, lines 24–26: 2 Apr: Τῶν ἁγίων **Ἐπιφανίου καὶ Ἐδεσίου** κ(αὶ) τοῦ ὁσ(ίου) θαυματουργοῦ **Τίτου**: [see 1 Nov: Mt 10:1–8]; p. 263, col. 1, lines 1–3: 3 Apr: Τῶν ἁγίων προφήτ<ων> **Ἡσαΐου, Ἰεζεκιὴλ, Ζαχαρί(ου) καὶ Δανιὴλ**: [see 5 Sep: Mt 23:29–24:2]; p. 263, col. 1, lines 4–5: 5 Apr: Τοῦ ὁσ(ίου) **Γεωργίου τοῦ ἐν Μαλαιῷ**: [see 3rd Sun of Lent: Mk 8:34–38]; p. 263, col. 1, lines 6–8: 6 Apr: Τοῦ ἁγίου **Εὐτυχίου ἀρχ<ι>επισκ<ό>π<ου> Κωνσταντινουπόλ<εως>**: [see 3 Sep: Jn 10:9–16]; p. 263, col. 1, lines 9–10: 7 Apr: Τοῦ ἁγίου **Γεωργίου ἐπισκ<ό>π<ου> Μιτυλήνης**: [see 13 Nov: Jn 10:9–16]; p. 263, col. 1, lines 11–13: 8 Apr: Τῶν ἁγίων ἀπο<στόλων> **Ἡρωδίωνος· Ἀγαβοῦ· Ῥούφου**: [see 7th Sat of Lk: Lk 9:1–6]; p. 263, col. 1, lines 14–16: 9 Apr: Τῶν ὁσ(ίων) π(ατέ)ρων ἡμ(ῶν) **Πατερμουθίου κ(αὶ) Κόπρη**: [see 10th Sat of Lk: Lk 10:19–21]; p. 263, col. 1, lines 17–18: 11 Apr: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Ἀντίπα**: [see 3 Oct: Mt 13:45–54]; p. 263, col. 1, lines 19–21: 12 Apr: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) καὶ ὁμο<λογητοῦ> **Βασιλείου ἐπισκ<ό>π<ου> Παρίου**: [see 6 Nov: Lk 12:8–12]; p. 263, col. 1, lines 22–23: 14 Apr: Τῶν ἁγίων ἀπο<στόλων> **Ἀριστάρχ<ου>, Πούδι κ(αὶ) Τροφίμ<ου>**: [see 18 Oct: Lk 10:16–21]; p. 263, col. 1, line 24–col. 2, line 1: 15 Apr: Τῶν ἁγίων μ(α)ρ(τύρων) **Σάβα** [leg. **Σάββα**] **τοῦ Γότθου· Λεονίδους** κ(αὶ) τῶν συν αὐτῷ: [see 1st Sun of Mt: Mt 10:32–38, 19:27–30]; p. 263, col. 2, lines 2–4: 16 Apr: Τοῦ ἁγίου **Ἀκακίου ἐπισκ<ό>π<ου> Μελιτίν<ης>**: [see Tue after Pentecost: Mt 4:25–5:12]; p. 263, col. 2, lines 5–8: 17 Apr: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Κοσμᾶ Χαλκηδόνος κ(αὶ) Ἀγαπίου πάπα Ῥώμ(ης)**: [see 2 Sep: Mt 5:14–19]; p. 263, col. 2, lines 9–10: 18 Apr: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Ἰω(άννου) τοῦ Παλαιολαυρίτου**: [see 28 Sep: Mt 11:27–30]; p. 263, col. 2, lines 11–14: 19 Apr: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Θεοδώρου τοῦ ἐν Πέργη τῆς Παμφυλίας**: [see 1st Fri of Lent: Jn 15:1–11]; p. 263, col. 2, lines 15–16: 20 Apr: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Παφνουτίου**: [see 5 Nov: Mk 8:34–35, 10:19–21]; p. 263, col. 2, lines 17–19: 21 Apr: Τοῦ

ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Θεόδωρ<ου> τοῦ Τριχινᾶ**: [see 3rd Sun of Lent: Mk 8:34–38]; p. 263, col. 2, lines 20–22: 22 Apr: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Θεοδώρου ἐπισκ<ό>π<ου> Σικεώτου**: [see 6 Dec: Lk 6:17–23]; p. 263, col. 2, lines 23–24: 23 Apr: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Γεωργίου**: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 263, col. 2, line 25–p. 264, col. 1, line 1: 24 Apr: Τῶν ἁγίων **μ(α)ρ(τύρων) ἐν Χαλκηδόνι μαρτυρησάντ<ων>**: [see 25 Oct: Lk 12:2–12]; p. 264, col. 1, line 2–col. 2, line 16: 25 Apr: Τοῦ ἁγίου ἀπο<στόλου> καὶ εὐαγγελιστοῦ **Μάρκου**: Mk 6:7–13; p. 264, col. 2, lines 17–19: 26 Apr: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Βασιλέ(ως) ἐπισκ<ό>π<ου> Ἀμασίας** [leg. **Ἀμασείας**]: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 264, col. 2, lines 20–22: 27 Apr: Τοῦ ἁγίου **Συμεὼν Ἱεροσολύμων τοῦ συγγενοῦς τοῦ Κ(υρίο)υ**: [see 3rd Sun of Lent: Mk 8:34–38]; p. 264, col. 2, lines 23–24: 28 Apr: Τοῦ ἁγίου ἀπο<στόλου> **Ἰάσωνος**: [see 7th Sat of Lk: Lk 9:1–6]; p. 264, col. 2, line 25–p. 265, col. 1, line 1: 29 Apr: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Μέμνωνος κ(αὶ) τ(ῶν) ΚΒ′ μαρτ<ύρων> τῶν ἐν Κυζίκω**: [see 25 Oct: Lk 12:2–12]; p. 265, col. 1, lines 2–4: 30 Apr: Τοῦ ἁγίου **Ἰακώβου ἀδελφοῦ τοῦ Θεολόγ<ου>**: [see 9 Oct: Mt 10:1–15]; p. 265, col. 1, lines 6–8: 1 May: Τοῦ ἁγ<ίου> προφητ<ου> **Ἱερεμ<ίου>**: [see 29 Jul: Mt 10:16–22]; p. 265, col. 1, lines 9–11: 2 May: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Ἀθανασί(ου) ἐπισκ<ό>π<ου> Ἀλεξανδρίας** [leg. **Ἀλεξανδρείας**]: [see 2 Sep: Mt 5:14–19]; p. 265, col. 1, lines 12–13: 3 May: Τῶν ἁγίων μ(α)ρ(τύρων) **Τιμοθ<έου> κ(αὶ) Μαύρας**: [see 29 Nov: Mt 10:17–31]; p. 265, col. 1, lines 14–15: 4 May: Τῆς ἁγίας μ(ά)ρ(τυρος) **Εἰρήνης** κ(αὶ) τ(ῶν) λοιπ(ῶν): [see 20 Sep: Lk 21:12–19]; p. 265, col. 1, lines 16–18: 5 May: Τῆς ἁγίας **Πελαγίας τῆς παρθένου**: [see 17th Sat of Mt: Mt 25:1–13]; p. 265, col. 1, lines 19–20: 6 May: Τοῦ ἁγίου κ(αὶ) δικαίου **Ἰὼβ**: [see 28 Sep: Mt 11:27–30]; p. 265, col. 1, lines 21–23: 7 May: **Μνήμη τοῦ ἐν τῷ οὐ(ρα)νῷ φανέντ(ος) τιμίου Στ(αυ)ροῦ**: [see 3 Sep: Jn 10:9–16]; p. 265, col. 1, lines 24–25: 7 May: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Ἀκακίου**: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 265, col. 1, line 26–p. 266, col. 1, line 4: 8 May: Τοῦ ἁγίου ἀπο<στόλου> καὶ εὐαγγελιστοῦ **Ιω(άννου) τοῦ Θεολόγου**: Jn 19:25–27, 21:24–25; p. 266, col. 1, lines 5–6: 9 May: Τοῦ ἁγίου προφήτου **Ἡσαΐου**: [see 6th Wed after Easter: Jn 12:36–47]; p. 266, col. 1, lines 7–8: 10 May: Τοῦ ἁγίου ἀπο<στόλου> **Σίμων<ος> τοῦ Ζηλωτοῦ**: [see 9 Oct: Mt 10:1–15]; p. 266, col. 1, lines 9–10: 11 May: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Μωκί(ου)**: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 266, col. 1, lines 11–14: 12 May: Τῶν ἐν ἁγίοις π(ατέ)ρων ἡμ(ῶν) **Γερμανοῦ ἀρχ<ι>επισκ<ό>π<ου> κ(αὶ) Ἐπιφανί(ου) Κύπρου**: [see 2 Sep: Mt 5:14–19]; p. 266, col. 1, lines 15–16: 13 May: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Ἀλεξάνδρου**: [see 19 Nov: Mk 13:9–13]; p. 266, col. 1, lines 17–19: 14 May: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Παχομίου κ(αὶ) Θεοδώρου τοῦ ἡγιασμέ<νου>**: [see Tue after Pentecost: Mt 4:25–5:12]; p. 266, col. 1, lines 20–21: 16 May: Τοῦ ἁγίου προφήτου **Ζαχαρίου ἑνὸς τῶν ΙΕ′**: [see 5 Sep: Mt 23:29–24:2]; p. 266, col. 1, lines 22–23: 17 May: Τοῦ ἁγίου ἀπο<στόλου> **Ἀνδρονίκ<ου>**: [see 7th Sat of Lk: Lk 9:1–6]; p. 266, col. 1, lines 24–26: 18 May: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Πατρικίου** κ(αὶ) τῶν συν αὐτ<ῷ>: [see 10th Sat of Lk: Lk 10:19–21]; p. 266, col. 2, lines 1–2: 20 May: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Θαλελαίου**: [see 1st Fri of Lent: Jn 15:1–11]; p. 266, col. 2, lines 3–5: 21 May: Τῶν ἐν ἁγίοις βασιλέων ἡμ(ῶν) **Κωνστ<αντίνου> κ(αὶ) Ἑλέν(ης)**: [see 13 Nov (*orthros*): Jn 10:1–9]; p. 266, col. 2, lines 6–8: 24 May: [see Tue after Pentecost: Jn 4:25–5:12]; p. 266, col. 2, lines 9–11: 25 May: **Ἡ Τρίτη εὕρεσις τῆς τιμίας κεφαλῆς τοῦ Προδ<ρόμου>**: [see 24 Feb: Lk 7:17–30]; p. 266, col. 2, line 12–p. 267,

col. 1, line 15: 26 May: Τοῦ ἁγίου ἀπο<στόλου> **Ἰούδα**: Jn 14:21–24; p. 267, col. 1, lines 16–18: 27 May: Τοῦ ἁγίου ἀπο<στόλου> **Κάρπου ἑν(ὸς) τῶν Ο′** κ(αὶ) τοῦ ἁγίου μ(ά)ρ(τυρος) **Θεράποντος**: [see 23 Feb: Jn 12:24–36]; p. 267, col. 1, lines 19–20: 29 May: Τῆς ἁγίας μ(ά)ρ(τυρος) **Θεοδοσίας**: [see 17th Sat of Mt: Mt 25:1–13]; p. 267, col. 1, lines 21–22: 30 May: Τοῦ ὁσ(ίου) **Ἰσαακίου**: [see Tue after Pentecost: Jn 4:25–5:12]; p. 267, col. 1, lines 23–25: 30 May: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Ἑρμίου**: [see 1st Fri of Lent: Jn 15:1–11]; p. 267, col. 2, lines 1–3: 1 Jun: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Ἰουστίνου**: [see 10 Oct: Mt 10:16–22]; p. 267, col. 2, lines 4–6: 2 Jun: Τοῦ ἁγίου **Νικηφόρου ἀρχ<ι>επισκ<ό>π<ου> Κωνστ<αν>τ<ινου>πόλ<εως>**: [see 3 Sep: Jn 10:9–16]; p. 267, col. 2, lines 7–8: 3 Jun: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Λουκιανοῦ**: [see 10th Sat of Lk: Lk 10:19–21]; p. 267, col. 2, lines 9–10: 4 Jun: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Μητροφάνους**: [see 3 Sep: Jn 10:9–16]; p. 267, col. 2, lines 11–12: 6 Jun: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Δωροθ<έου>**: [see 7th Sat of Lk: Lk 9:1–6]; p. 267, col. 2, lines 13–15: 6 Jun: Τῆς ἁγίας μ(ά)ρ(τυρος) **Ζηναΐδος κ(αὶ) Μαμέλχθης**: [see 17th Sat of Mt: Mt 25:1–13]; p. 267, col. 2, lines 16–18: 9 Jun: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Θεοδώρ(ος)** [leg. **Θεοδώρου**] **τοῦ Στρατηλάτου**: [see 10th Sat of Lk: Lk 10:19–21]; p. 267, col. 2, lines 19–22: 9 Jun: Τοῦ ἁγίου **Κυρίλλου Ἀλεξανδρίας** [leg. **Ἀλεξανδρείας**] κ(αὶ) τοῦ ἁγίου ἀπο<στόλου> **Φορτουνάτ<ου>**: [see 18 Oct: Lk 10:16–21]; p. 267, col. 2, lines 23–24: 10 Jun: Τοῦ ἁγίου **Τιμοθέου ἐπισκ<ό>π<ου> Προύσης**: [see 6 Dec: Lk 6:17–23]; p. 267, col. 2, line 25–p. 268, col. 1, line 1: 11 Jun: Τῶν ἁγίων ἀπο<στόλων> **Βαρθολομαίου κ(αὶ) Βαρνάβα**: [see 25 Apr: Mk 6:7–13]; p. 268, col. 1, lines 2–3: 12 Jun: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Ὀνουφρίου**: [see 18 Sep: Mt 5:14–19]; p. 268, col. 1, lines 4–5: 13 Jun: Τῆς ἁγίας μ(ά)ρ(τυρος) **Ἀκυλίνης**: [see 4 Dec: Mk 5:24–34]; p. 268, col. 1, line 6–p. 269, col. 1, line 6: 14 Jun: Τοῦ ἁγίου προφήτ<ου> **Ἐλησαίου**: Lk 4:22–30; p. 269, col. 1, lines 7–8: 15 Jun: Τοῦ ἁγίου προφήτ<ου> **Ἀμὼς**: [see 17 Dec: Lk 11:44–50]; p. 269, col. 1, lines 9–11: 16 Jun: Τοῦ ἁγίου κ(αὶ) θαυματουργοῦ **Τύχωνος**: [see 1 Nov: Mt 10:1–8]; p. 269, col. 1, lines 12–14: 17 Jun: Τῶν ἁγίων μ(α)ρ(τύρων) **Μανουὴλ** κ(αὶ) τῶν σὺν αὐτῶ: [see 20 Sep: Lk 21:12–19]; p. 269, col. 1, lines 15–16: 18 Jun: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Λεοντίου**: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 269, col. 1, line 17–p. 270, col. 1, line 22: 19 Jun: Τοῦ ἁγίου προφήτ<ου> **Ἰεζεκιὴλ** κ(αὶ) τοῦ ἁγίου μ(ά)ρ(τυρος) **Ζωσίμ(ου)**: Lk 6:20–27, 10:23–24, 11:33; p. 270, col. 1, lines 23–24: 21 Jun: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Ἰουλιανοῦ**: [see 25 Oct: Lk 12:2–12]; p. 270, col. 1, lines 25–26: 22 Jun: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) κ(αὶ) ὁμολογητοῦ **Εὐσεβίου**: [see 6 Nov: Lk 12:8–12]; p. 270, col. 2, lines 1–2: 22 Jun: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Βασιλείου**: [see 10 Nov: Lk 14:25–35]; p. 270, col. 2, lines 3–4: 23 Jun: Τῆς ἁγίας μ(ά)ρ(τυρος) **Ἀγριπίνης**: [see 4 Dec: Mk 5:24–34]; p. 270, col. 2, line 5–p. 274, col. 1, line 19: 24 Jun: **Τὸ γενέσιον τοῦ τιμίου Προδ<ρόμου>**: Lk 1:1–69, 1:76, 1:80; p. 274, col. 1, lines 2–21: 25 Jun: Τῆς ὁσ(ίας) **Φεβρονίας**: [see 17th Sat of Mt: Mt 25:1–13]; p. 274, col. 1, lines 22–24: 27 Jun: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Σαμψῶ(ν) τοῦ Ξενοδόχου**: [see 11th Sat of Lk: 12:32–40]; p. 274, col. 1, lines 25–26: 28 Jun: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Ὑπατίου**: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 274, col. 2, line 1–p. 275 col. 2, line 20: 29 Jun: Τῶν ἁγίων κ(αὶ) κορυφαίω(ν) ἀπο<στόλων> **Π<έτρ>ου κ(αὶ) Παύλ<ου>**: Mt 16:13–19; p. 275, col. 2, line 21–p. 276, col. 1, line 19: 30 Jun: Τῶν ἁγίων **Ἀπο<στόλων> τῶν ΙΒ′**: Mt 9:36–10:8; p. 276, col. 1, lines 21–23: 1 Jul: **Τῶν ἁγίων Ἀναργύρω(ν)**: [see

1 Nov: Mt 10:1–8]; p. 276, col. 1, lines 24–26: 2 Jul: **Τὰ καταθέσια τῆς τιμίας αἰσθὴτ(ὸς) τ(ῆς) ὑπ<ερ>αγίας Θ(εοτό)κου**: [see 8 Sep (*orthros*): Lk 1:39–56]; p. 276, col. 2, lines 1–2: 3 Jul: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Ὑακίνθ<ου>**: [see 10 Oct: Mt 10:16–22]; p. 276, col. 2, lines 3–4: 4 Jul: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Ἀνδρέου Κρίτ<ης>** [leg. **Κρήτης**]: [see 2 Sep: Mt 15:14–19]; p. 276, col. 2, lines 5–8: 6 Jul: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Ἀετίου· Φιλήμον(ος)** κ(αὶ) τοῦ ὁσ(ίου) **Θωμᾶ τοῦ ἐν τῶ Μαλεῶ**: [see 10 Nov: Lk 14:25–35]; p. 276, col. 2, lines 9–11: 7 Jul: Τῶν ἁγίων μ(α)ρ(τύρων) **Ἰσαύρου** κ(αὶ) τῶν συν αυτ<ῷ>: [see 23 Feb: Jn 12:24–36]; p. 276, col. 2, line 12–p. 278, col. 1, line 3: 8 Jul: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Προκοπίου**: Lk 6:17–19, 9:1–3, 10:16–21; p. 278, col. 1, lines 4–6: 9 Jul: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Παγκρατίου Ταυρομενιτῶν**: [see 13 Oct: Mt 7:12–21]; p. 278, col. 1, lines 7–8: 11 Jul: Τῶν ἁγίων **με<γαλο>μ(α)ρ(τύρων) τῶν ἐν Νικοπόλ<ει>**: [see 6 Mar: Mt 20:1–16, 22:14]; p. 278, col. 1, lines 9–10: 11 Jul: Τῆς ἁγίας μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Εὐφημίας**: [see 16 Sep: Lk 7:36–50]; p. 278, col. 1, lines 11–13: 12 Jul: Τῶν ἁγίων μ(α)ρ(τύρων) **Πρόκλου, Ἱλαρίων<ος>** κ(αὶ) τῶν συν αυτ<οῖς>: [see 19 Nov: Mk 13:9–13]; p. 278, col. 1, lines 14–16: 13 Jul: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Στεφάνου τοῦ Σαββαΐτου**: [see 10 Nov: Lk 14:25–35]; p. 278, col. 1, lines 17–18: 14 Jul: Τοῦ ἁγίου ἀπο<στόλου> **Ἀκύλα**: [see 18 Oct: Lk 10:16–21]; p. 278, col. 1, lines 19–21: 15 Jul: Τῶν ἁγίων **Κηρύκου κ(αὶ) Ἰουλίττης**: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 278, col. 1, lines 22–23: 17 Jul: Τῆς ἁγίας μ(ά)ρ(τυρος) **Μαρίν(ας)** : [see 17th Sat of Mt: Mt 25:1–13]; p. 278, col. 1, lines 24–26: 18 Jul: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Αἰμιλιανοῦ**: [see 8 Jul: Lk 6:17–19, 9:1–3, 10:16–21]; p. 278, col. 2, lines 1–2: 18 Jul: Τῆς ὁσ(ίας) **Θεοδοσίας**: [see 17th Sun of Mt: Mt 15:21–28]; p. 278, col. 2, lines 3–4: 19 Jul: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Δίου**: [see 19 Sep: Mt 10:32–38, 19:27–30]; p. 278, col. 2, lines 5–7: 20 Jul: Τῶν ἁγίων προφητ(ῶν) **Ἡλίοὺ κ(αὶ) Ἐλισσαίου**: [see 6 Aug (liturgy): Mt 17:1–9]; p. 278, col. 2, lines 8–9: 21 Jul: Τοῦ ἁγίου προφήτ<ου> **Ἰεζεκιὴλ**: [see 29 Jun: Mt 16:13–19]; p. 278, col. 2, lines 10–12: 21 Jul: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Συμεῶν τοῦ διὰ Χ(ριστὸ)ν σαλ<οῦ>**: [see 10 Nov: Lk 14:25–35]; p. 278, col. 2, lines 13–14: 22 Jul: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Φωκᾶ**: [see 10th Sat of Lk: Lk 10:19–21]; p. 278, col. 2, lines 15–17: 23 Jul: Τῶν ἁγίων μ(α)ρ(τύρων) **Τροφίμ<ου>, Θεόφίλ<ου>** κ(αὶ) τ(ῶν) συν αυτ<οῖς>: [see 19 Sep: Mt 10:32–38, 19:27–30]; p. 278, col. 2, lines 18–19: 24 Jul: Τῆς ἁγίας μ(ά)ρ(τυρος) **Χριστίνης**: [see 17th Sat of Mt: Mt 15:21–28]; p. 278, col. 2, lines 20–22: 25 Jul: **Ἡ κοίμησις τῆς ἁγίας Ἄνν(ης)** μ(ητ)ρ(ὸ)ς τῆς Θ(εοτό)κου: [see 7th Sat of Lk: Lk 9:1–6]; p. 278, col. 2, lines 23–26: 26 Jul: Τοῦ ὁσ(ίου) **Συμεῶν τοῦ ἐν τῆ μανδ<ρᾳ>** κ(αὶ) τοῦ ἁγίου ἱερομάρτ<υρος> **Ἑρμολάου**: [see Tue after Pentecost: Mt 4:25–5:12]; p. 279, col. 1, lines 1–3: 27 Jul: Τοῦ ἁγίου μ(ε)γ(α)λ(ο)μ(ά)ρ(τυρος) **Παντελεήμονος**: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 279, col. 1, lines 4–7: 28 Jul: Τῶν ἁγίων ἀπο<στόλων> **Προχόρου· Νικάνωρος** κ(αὶ) τ(ῶν) συναυτ<οῖς>: [see 25 Apr: Mk 6:7–13]; p. 279, col. 1, lines 8–9: 29 Jul: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Καλλινίκ<ου>**: [see 10 Oct: Mt 10:16–22]; p. 279, col. 1, lines 10–12: 30 Jul: Τῶν ἁγίων ἀπο<στόλων> **Σίλ<α> κ(αὶ) Σιλουἀνοῦ**: [see 7th Sat of Lk: Lk 9:1–6]; p. 279, col. 1, lines 13–14: 31 Jul: Τοῦ ὁσ(ίου) κ(αὶ) δικαίου **Εὐδοκίμ(ου)**: [see unspecified Sat of Lk]; p. 279, col. 1, lines 16–18: 1 Aug: Τῶν ἁγίων **Μακκαβαίων**: [see 10 Oct: Mt 10:16–22]; p. 279, col. 1, lines 19–23: 2 Aug: **Ἡ ἀνακομιδὴ τοῦ λειψάνου τοῦ ἁγίου (πρωτο)μ(ά)ρ(τυρος) κ(αὶ) ἀρχιδιακόν<ου> Στεφάνου**: [see 13th Sun of Mt: Mt 21:33–42]; p. 279, col. 1, lines 24–26: 2 Aug: Τ(ῶν) ἁγίων **Ζ′ Παίδων τῶν ἐν Ἐφέσω**:

[see 20 Sep: Lk 21:12–19]; p. 279, col. 2, lines 1–2: 3 Aug: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Ἰσακίου καὶ Φαύστου**: [see 28 Sep: Mt: 11:27–30]; p. 279, col. 2, lines 3–4: 4 Aug: Τῆς ἁγίας ὁσ(ίας) μ(ά)ρ(τυρος) **Εὐδοκ<ίας>**: [see 16 Sep: Lk 7:36–50]; p. 279, col. 2, lines 5–6: 5 Aug: Τοῦ ἁγίου **Εὐσιγνίου**: [see 3rd Sun of Lent: Mk 8:34–38]; p. 279, col. 2, line 7–p. 280, col. 2, line 15: 6 Aug: **Ἡ μεταμόρφωσις τοῦ Κ(υρίο)υ ἡμ(ῶν) Ἰ(ησο)ῦ Χ(ριστο)ῦ** (*orthros*): Lk 9:28–36; p. 280, col. 2, line 16–p. 281, col. 2, line 17: 6 Aug (liturgy): Mt 17:1–9; p. 281, col. 2, line 18–p. 282, col. 2, line 9: <7 Aug>: **Τῇ ἐπαύριον τῆς μεταμορφώσεως**: Mk 9:1–9; p. 282, col. 2, lines 10–12: <7 Aug>: Τοῦ ὁσ(ίου) μ(ά)ρ(τυρος) **Δομετίου τοῦ Πέρσου**: [see 5 Nov: Mk 8:34–35, 10:29–31]; p. 282, col. 2, lines 13–16: 8 Aug: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) κ(αὶ) ὁμῶλογ<η>τ<οῦ> [leg. ὁμολογητοῦ] **Αἱμιλιανου ἐπησκοπ<ου>** [leg. **ἐπισκόπου**] **Κυρίλλου** [leg. **Κυζίκου**] καὶ τ(ῶν) συν α<υ>τ(ῶν) [leg. αὐτῷ]: [see unspecified Sun of Lent]; p. 282, col. 2, lines 17–20: 9 Aug: Τοῦ ἁγίου ἀπο<στόλου> **Μαθ<θ>ία τοῦ αυτ<οκτόνου> τ(οῦ) Ἰούδα τοῦ προδοτ<ου> εἰς ἀχθέντος** [leg. **εἰσαχθέντος**]: [see 25 Apr: Mk 6:7–13]; p. 282, col. 2, lines 21–22: 10 Aug: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Λαυρεντί(ου)**: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 282, col. 2, lines 23–24: 11 Aug: Τῶν ἁγίων μ(α)ρ(τύρων) **Εὔπλου**: [see 23 Feb: Jn 12:24–36]; p. 282, col. 2, line 25–p. 283, col. 2, line 21: 12 Aug: Τῶν ἁγίων μ(α)ρ(τύρων) **Φωτίου καὶ Ἀνικήτου**: Jn 12:35–50; p. 283, col. 2, lines 22–23: 13 Aug: Τοῦ ὁσ(ίου) κ(αὶ) ὁμολογ<η>τ<οῦ> **Μαξίμ(ου)**: [see 6 Nov: Lk 12:8–12]; p. 283, col. 2, lines 24–26: 14 Aug: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Μαρκέλλου (καὶ) τ(ῶν) Ο′ μαθητ<ῶν> αὐτ<οῦ>**: [see 11th Sat of Lk: Lk 12:32–40]; p. 284, col. 1, lines 1–2: <14 Aug>: Τοῦ ἁγίου προφήτ<ου> **Μιχέου**: [see 17 Oct: Lk 13:31–35]; p. 284, col. 1, lines 3–8: 15 Aug: **Ἡ κοίμησις τῆς ὑπ<ερ>αγίας Θ(εοτό)κου καὶ ἀειπαρθ<ένου> Μαρίας** (*orthros*): [see 8 Sep: Lk 1:39–56]; p. 284, col. 1, lines 9–11: 15 Aug (liturgy): unspecified; p. 284, col. 1, line 12–p. 285, col. 2, line 3: 16 Aug: **Ἡ ἐξ Ἐδέσ(ης)** [leg. **Ἐδέσσης**] **ἀνακομιδ<ὴ> τοῦ ἁγίου Μαντιλί(ου) καὶ ἡ ἐπέλευσ(ης) τῶν Σαρακινῶν** [leg. **Μανδυλίου καὶ ἡ ἐπέλευσις τῶν Σαρακηνῶν**]: Lk 9:51–55, 10:22–24, 13:22; p. 285, col. 2, lines 4–6: 16 Aug: Τοῦ ἁγίου **Διόμήδους**: [see 1st Fri of Lent: Jn 15:1–11]; p. 285, col. 2, lines 7–9: 17 Aug: Τῶν ἁγίων μ(α)ρ(τύρων) **Μύρωνος· Στρατωνίκου κ(αὶ) Παύλ<ου>**: [see 20 Sep: Lk 21:12–19]; p. 285, col. 2, lines 10–12: 18 Aug: Τῶν ἁγίων μ(α)ρ(τύρων) **Φλόρου κ(αὶ) Λαύρου**: [see 25 Oct: Lk 12:2–12]; p. 285, col. 2, lines 13–15: 19 Aug: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Ἀνδρέου τοῦ Στρατηλάτου**: [see 1st Fri <of Lent>]: Jn 15:1–11]; p. 285, col. 2, lines 16–17: 20 Aug: Τοῦ ἁγίου ἀπο<στόλου> **Θαδδαίου**: [see 9 Oct: Mt 10:1–15]; p. 285, col. 2, lines 18–20: 21 Aug: Τῆς ἁγίας μ(ά)ρ(τυρος) **Βάσης κ(αὶ) τ(ῶν) τέκνων αὐτ(ῆς)**: [see 10th Sat of Mt: Mt 17:24–18:4]; p. 285, col. 2, lines 21–23: 22 Aug: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Ἀγαθονίκου**: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 285, col. 2, lines 24–26: 23 Aug: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Λούππου**: [see 1st Fri <of Lent>]: Jn 15:1–11]; p. 286, col. 1, lines 1–5: 24 Aug: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Εὐτυχοὺς μαθητοῦ τοῦ ἁγίου Ἰω(άννου) τοῦ Θεολόγου** κ(αὶ) τῶν συν αυτῶ: [see Sat before Elevation of the Cross: Mt 10:37–11:1]; p. 286, col. 1, lines 6–7: 25 Aug: Τοῦ ἁγίου ἀπο<στόλου> **Τίτου**: [see 7th Sat of Lk: Lk 9:1–6]; p. 286, col. 1, lines 8–10: 26 Aug: Τῶν ἁγίων μ(α)ρ(τύρων) **Ἀδριάνοῦ κ(αὶ) Ναταλίας**: [see 20 Sep: Lk 21:12–19]; p. 286, col. 1, lines 11–12: 28 Aug: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Μωυσέ(ως)**: [see 6 Dec: Lk 6:17–23]; p. 286, col. 1, line 13–p. 287, col. 2, line 3: 29 Aug: **Ἡ ἀποτομὴ τοῦ ἁγίου προφήτ<ου> Προδρόμ<ου> κ(αὶ) Βαπτιστοῦ Ἰω(άννου)**

(*orthros*): Mt 14:1–13; p. 287, col. 2, line 4–p. 289, col. 2, line 3: 29 Aug (liturgy): Mk 6:14–30; p. 289, col. 2, lines 4–7: 30 Aug: Τῶν ἁγί(ων) π(ατ)ριὰρχ(ῶν) Κωνσταντ<ινου>πο<λεως> **Ἀλεξάνδρου· Ἰω<β> (καὶ) Παύλου τοῦ Νέου**: [see 2 Sep: Mt 15:14–19]; p. 289, col. 2, lines 8–10: 31 Aug: **Τὰ καταθέσια τὴς τιμί(ας) ζώνης τῆς ὑπ<ερα>γίας Θ(εοτό)κου**: [see 15th Sun of Lk: Lk 19:1–10]; p. 289, col. 2, line 12–p. 290: Pseudo-John Chrysostom, *Sermo catecheticus in Pascha* (Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰω(άννου) αρχ<ιε>πισκόπου Κω<νσταντινου>πόλε(ως) τοῦ Χρυσοστόμου· λόγος εἰς την ἁγίαν λαμπρὰν ἡμέρ(αν) του Πᾶσχα), part (des. "ὁ ἅ<δης> ἐ<πικράνθη>" (*PG*, vol. 59, col. 723, line 16)).

Folio/page numbers

(i): by pages, recto and verso, top outer corner, Arabic numerals, dark brown ink, 59 missed out so numbers thereafter too large by one; (ii): by pages, recto and verso, top outer corner, Arabic numerals, pencil, two pages originally missed out between 150A and 151, so numbers thereafter too small by two.

Quire numbers

At beginning of each quire, recto, bottom centre, Greek numerals, mid-brown ink, usually lost to trimming; at beginning of each quire, recto, bottom centre, Greek numerals, dark brown ink.

Columns & lines

Two columns, 26 lines.

Ruling

System Leroy 1; layout Leroy 34C2, hardpoint, piercing visible for verticals and horizontals, text hangs from lines; text area: 175 mm x 120 mm; interlinear distance: 7 mm.

Scribe(s)



(ii) p. 239 (Hand B)

Hand A: main text and lection headings (i) pp. 1–65, (ii) pp. 1–25, col. 2, line 17; Hand B: main text and rubric (ii) p. 25, col. 2, line 18–p. 289, col. 2, line 9, musical notation and previously omitted headings (i) pp. 1–65, (ii) pp. 1–25, col. 2, line 17; Hand C: (ii) p. 289, col. 2, line 10–p. 290; Hand D: replacement major headings (i) p. 1, (ii) p. 1; Hand E: replacement text in gutter (ii) pp. 283–284; Hand F: lection notes (i) pp. 1, 3; Hand G: lection notes (i) pp. 2–3, 6–7, 9–10, 34, (ii) p. 85; Hand H: *eothinon* notes (i) pp. 11, 20, 26, 44; Hand I: lection note (i) p. 20; Hand J: correction (i) p. 23; Hand K: notes (i) pp. 52, 55, 64; Hand L: overwriting, corrections and addition of extra punctuation to Hands A and B, lection note (ii) p. 75; Hand M: lection notes (ii) pp. 1, 22; Hand N: *echos* and *eothinon* notes (ii) pp. 7, 12–13, 15–16, 18, 20, 22, 24–25, 27, 29, 32–33,

36–37, 40–41, 43, 45, 47, 49, 52, 54–56, 59–60, 62–63, 65, 67, 70, 74, 78, 80, 82–83; Hand O: *echos* and *eothinon* notes (partially erased) (ii) pp. 27, 29, 32–33, 36–37, 40–41, 43, 45, 47, 49, 52, 54–55; Hand P: lection notes (ii) pp. 56, 91, 93, 227; Hand Q: lection note (ii) p. 60; Hand R: lection note (ii) p. 62; Hand S: lection note (ii) p. 67; Hand T: lection notes (ii) pp. 74–75, 77; Hand U: lection notes (ii) p. 83; Hand V: lection note (ii) p. 85; Hand W: lection note (ii) p. 85; Hand X: lection note (ii) p. 91; Hand Y: note (ii) p. 175; Hand Z: lection heading (ii) p. 183; Hand AA: note (ii) p. 183; Hand AB: lection notes (ii) p. 222; Hand AC: lection note (ii) p. 229; Hand AD: lection notes (ii) p. 245; Hand AE: lection notes (ii) p. 278; Hand AF: lection notes (ii) p. 290; Hand AG: first set of quire numbers; Hand AH: second set of quire numbers; Hand AI: fragmentary right pastedown; Hand AJ: fragmentary right pastedown (Hebrew); Hand AK: fragments in plastic sheath at back; J. D. Carlyle: MS number p. 1; Hand AM: pagination (i); Hand AN: pagination (ii); Hand AO: modern lection references; Hand AP: lection index.

Script (general characteristics)

Hand A, main text: Mixed minuscule *Perlschrift*, upright or slanted slightly to the right with minimal expansion of letters, superscript word endings rare, at line ends only (*omicron-upsilon* ligature only), with deletions by erasure, systematic *itacisms* and similar spelling errors. Hand A, rubric: Alexandrine majuscule. Hand B, main text: Very rectangular mixed minuscule, resembling Anastasios style, using Western pen, slanted markedly to the right, with minimal expansion of letters, occasional slight flourishes on bottom line, without superscript word endings, with deletions by erasure. Hand B, rubric: Alexandrine majuscule.

Script (letters & ligatures)

Hand A, mixed minuscule: All minuscule forms present except *xi*; the only majuscule forms present are *beta*, *epsilon*, *eta*, *kappa*, *lambda*, *xi*, *pi*; *beta* usually minuscule; distinctive ligatures: *epsilon-iota* tilted to the left; *epsilon-nu* with large half-*epsilon*, break between preceding letter and *nu*. Hand B: All minuscule forms present except *xi*; *nu*, *upsilon*, *psi* always minuscule; distinctive letter forms: majuscule *beta* without descender, with elongated lower loop; majuscule *gamma* with descending vertical; v-shaped minuscule *gamma*; minuscule *epsilon* with ascender formed in separate movement from loop and horizontal; majuscule *lambda* extended down-right; distinctive ligatures: *epsilon-xi* with *xi* joined from middle of ascender of *epsilon*.



(I) p. 51 (Hand A)

Diacritics & punctuation

Hand A: Breathings angular, half-angular and round; mute *iota* absent; use of double dot functional only; use of middle and upper point and full stop; double grave present on δὲ, μὴ. Hand B: Breathings angular, half-angular and round (predominantly

round); frequent misuse of breathings in mid-word; wide circumflexes over breathings; mute *iota* absent; decorative use of double dot on *iota* and *upsilon*; use of lower and upper point, lower and middle comma, question mark and full stop; double grave present on ἂν, δὲ, μὴ.



(ii) p. 202 (Hand B)

Abbreviations

Hand A: *Nomina sacra* (accents absent on non-enclitics up to three letters long, otherwise absent or separate from strokes); καί; syllabic (rare, at line ends only); horizontal stroke for *nu*. Hand B: *Nomina sacra* (accents absent or separate from strokes, regardless of length); γάϱ, δέ, καί; syllabic (rare, at line ends only); horizontal stroke for *nu*.

Apparatus

Rubricated headings for lections, marginal and in line of text; rubricated ekphonetic musical notation; additional marginal lection notes in later hands; marginal modern chapter references in Latin script, Arabic and Roman numerals, in pencil.

Ink

Hand A: mid-brown and bright red; Hand B: mid-brown and dark red; Hand C: dark brown; Hand D: dark red; Hand E: dark brown; Hand F: pale brown; Hand G: dark brown; Hand H: grey-brown; Hand I: pale brown; Hand J: mid-brown; Hand K: dark brown; Hand L: black; Hand M: black; Hand N: mid-brown; Hand O: pale brown; Hand P: pale brown: Hand Q: grey; Hand R: pale brown; Hand S: mid-brown; Hand T: dark brown; Hand U: mid-brown; Hand V: dark brown; Hand W: dark brown; Hand X: dark brown; Hand Y: mid-brown; Hand Z: bright red; Hand AA: dark brown; Hand AB: black; Hand AC: black; Hand AD: mid-brown; Hand AE: grey; Hand AF: black; Hand AG: mid-brown; Hand AH: dark brown; Hand AI: dark brown; Hand AJ: dark brown; Hand AK: dark brown; J. D. Carlyle: grey-brown; Hand AM: grey-brown; Hand AN: pencil; Hand AO: pencil; Hand AP: mid-brown.

Ornament

Pylai for start of *synaxarion*, weeks of Matthew (i) p. 1, (ii) p. 1, containing leaf ornament and rosettes, Sasanian palmettes etc. in medallions, with leaf, flower etc. ornament at corners ((i) p. 1 topped with crosses, in dark red ink (matching that of Hand D), replacing earlier erased headpieces). Traces of erased rectangular headpieces for start of *synaxarion*, weeks of Matthew (i) p. 1, (ii) p. 1, in bright red ink, with ornament at corners. Major initials for start of *synaxarion* (i) p. 1, weeks of Matthew (ii) p. 1, with decoration, apparently replacing earlier erased initials. Simple horizontal bands of ornament for start of lections of the Passion, months (ii) pp. 135, 202, 214, 220, 235, 251, 258, 262, 265, 267, 276, 279: wavy lines with space-fillers, with ornamented terminals. Rubricated initials for lections (i) pp. 1–65, (ii) pp. 1–25, with decoration, in bright red

ink, sometimes with grey, brown or black infill, or space left for infill but not added ((ii) pp. 23, 25 later addition of green paint). Rubricated initials for start of lections (ii) pp. 25–289, with decoration, in dark red ink, sometimes with green infill, minor initials in dark red ink for summary lections. Later simple headpiece for start of *menologion* (ii) p. 183: rectangular box containing plait, in red and black ink. Simple headpiece for start of Pseudo-John Chrysostom text (ii) p. 289: horizontal band of vegetative and other ornament, in dark brown ink. Initials for start of Pseudo-John Chrysostom text (ii) p. 289, with decoration, in dark brown ink. Space left for ornament which was never added (ii) p. 37, 66, 74, 77, 183.



(i) p. 1 (Hand A)

Text leaves

Medium-thickness parchment, off-white colour; skins arranged with hair-side facing hair-side throughout. Low quality with frequent flaws, including on written surface.

Text leaf dimensions (mm)

((i) pp. 27–28) 255 x 182.

Text leaf condition

Cockling appears throughout text-block. Grime and stains, especially in the first and last gatherings. Leaves in the last gatherings in particular are worn and ragged. Cuts/tears to (i) pp. 37–38, (ii) pp. 221–222, 283–284; holes in (i) pp. 1–8, 21–24, 55–56 (ii) pp. 47–48, 67–68, 213–214 259–260, 263–264, 289–90; significant insect activity in (i) pp. 1–2, (ii) pp. 283–290. Candle wax stains appear occasionally on the surface of the leaves. Folios excised at time of production after (ii) pp. 12, 46, 54, 60, 84, 94, 100, 110, 162, 256, 266.

Old repairs

Occasional leaves were repaired to the margins and spine-folds with plain parchment before the book was resewn. Repairs with sewing thread in (i) pp. 25–26, 35–36, 169–170, 219–220, 259–260. Leaves in the last gatherings have repairs with Japanese tissue.

Binding description

Italian-style inboard binding with a primary cover of tanned skin and a secondary cover of silk velvet with metal decoration, probably added at a later date. It has been resewn on supports, possibly dating to the late 15th-early 16th century, not contemporary with the text.

Binding dimensions (mm)

268 x 215 x 98.

Left endleaves

A sewn double-fold endleaf of light-grey wove paper, with the outermost leaf pasted to the board and the inner leaf cut into a stub. A handwritten index in English on nine pieces of plain paper pasted to the inside of the inner fold of the endleaves at a later stage.

Right endleaves

A sewn single leaf text-hook of Greek manuscript parchment waste within a two leaf outside hook endleaves. A later addition was made during repairs to the binding and eight lifted spine linings of manuscript waste were encapsulated in a folded polyethylene film. The film was adhered along the spine to a separate folded paper guard that allows both sides of the fragments to be seen and it was tipped to the outermost parchment stub of the endleaves. There is no pastedown; remnants of Greek manuscript paper waste with adhesive residues on the wooden board.

Endleaf condition

The outermost single leaf of Greek manuscript parchment waste and stubs have stains and discolourations from leather turn-ins, suggesting that they were originally adhered to the inside of a right board. They are cockled and ragged with adhesive stains, grime, small tears, losses and limited insect activity.

Sewing

The text-block is resewn with a supported structure, a bypass sewing with a single, medium-thickness, loose S-twist, natural-colour thread and there are four V-nicks in the spine-folds from an earlier unsupported sewing at 45, 100, 160, 220 mm from the head of the text-block. The current sewing structure is supported on three flat straps of alum-tawed skin and it seems likely that there has been an intermediate sewing on supports, probably split-strap alum-tawed supports between which the lifted spine linings were glued. Stations for the current sewing are at 30 (head kettle), 55, 60, 125, 130, 200, 205, 230 mm (tail kettle) from the head of the text block.

Sewing condition

The sewing structure is sound and the sewing thread is intact.

Spine linings

The spine has been slightly rounded. The material and number of layers of the linings is not visible and cannot be identified.

Boards and board attachment

17 mm wooden boards, the same size as the text-block with square edges. The support straps are laced through tunnels cut in the spine edge of the boards and secured in three external channels with nails.

Board attachment condition

The board attachment is sound.

Edges

The edges of the text leaves are plain-cut, undecorated and have been retrimmed.

Edge condition

The edges of the text-block appear even. The head-edge appears to have been blackened by dirt.

Endbands

Single-core endbands across the width of the spine, sewn in pink, blue and white silk threads with a front bead over a core of tanned skin and tie-downs in every gathering.

Endband condition

Both head- and tailbands are attached to the book-block but their cores are broken across spine and are loose with silk threads slightly worn away and stained with a mixture of dirt.

Covering

Primary cover of full brown tanned goat or sheepskin, with a secondary cover of dark red silk velvet with the selvage edge of green and yellow preserved in the right fore-edge turn-in. The other turn-ins are trimmed, regular in size, with lapped corners.

Covering material condition

There are abrasions, embrittled areas, small tears and losses in the covering material, especially along the spine. The turn-ins on the inside of the boards remain attached to the boards.

Furniture & fastenings

Originally the book had bosses. A round hole in the velvet in the upper inner corner of the right board suggests a nail from a boss on the earlier leather cover. Embossed silver-coloured metal fittings survive on the left board. A central cruciform piece with Christ on the Cross is placed in the centre, almost framed by right-angled corner pieces, each bearing an embossed figure of one of the Evangelists. All the fittings are secured with metal surface nails. The book also had a triple clasp-strap on the right board that fastened onto the simple copper alloy edge pin that survives in the fore-edge of the left board.

Furniture & fastenings condition

The metal fittings on the left board appear to have been lifted and re-attached. The triple holes drilled for the straps remain empty in the right board. Straps, clasp, and bosses are completely missing.

Notes & marks of ownership

Left pastedown: “MS 1187”; “I.14”; *ex libris* of Archbishop Charles Manners-Sutton 1805; Iv: “No. 1187”; (i) p. 1: “I.14”; “1187”.

Inserts

Pasted to <I>v-<II>r: index of lections by initial chapter and verse. In plastic sheath bound inside right board: eight small parchment fragments bearing Greek text of Old Testament and other religious texts.

Other notes

(ii) p. 284: erroneous modern note of missing folio; right pastedown: fragments of at least three former pastedowns, one with text printed across from p. 290, one with Greek text, one with Hebrew text.

Provenance

Acquired by J. D. Carlyle in the islands of the Aegean or the Sea of Marmara 11799–1801, purchased by Archbishop Charles Manners-Sutton and deposited in LPL 17 March 1806.

Textual tradition

Gregory-Aland l 229; Scrivener 223.

Dating

Style of Hand A consistent with 11th century. Style of Hand B consistent with mid-11th–mid-12th century. Style of Hand C consistent with mid–late 12th century; transfer of ink from p. 290 to right pastedown and leather turn-in indicates that Hand C worked after the codex was bound. Erasure of original ornament and its replacement by ornament in the same ink as Hand D indicates the latter was not part of the original production.

Remarks

The poor quality of parchment, use of Western pen, style of script and of ornament indicate a south Italian origin.

Bibliography

Todd (1812), p. 261; Todd (1823), pp. 36, 49; Pseudo-John Chrysostom, *Sermo catecheticus in Pascha*, *PG*, vol. 59, cols. 721–724; Aldama, pp. 34–35 (no. 89); Aubineau (1968), p. 37; Brown *et al.*, pp. 41–42.

Image(s) of the binding



Left side



Right side



Spine



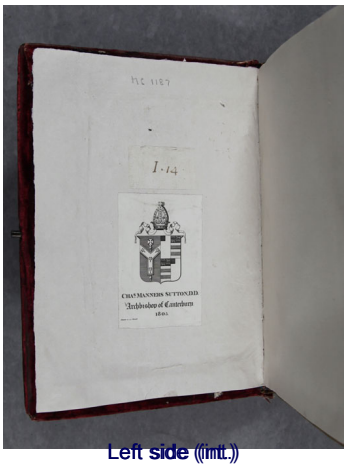
Fore-edge



Head-edge



Tail-edge



Left side (int.)



Right side (int.)

MS Number
MS. 1188

Former MS numbers
I.15.

Date
Mid-11th–mid-12th century.

Material
Parchment.

Folios
<I–III> + ff. 318 (pp. 636) + <IV>.



p. 1 (Hand A)

Summary content
Gospel lectionary (weekday, including Lent): pp. 1–528: *synaxarion*: pp. 1–84: lections for the weeks of John; pp. 85–214, col. 1: lections for the weeks of Matthew; p. 214, col. 2–p. 398: lections for the weeks of Luke; pp. 399–416, col. 2, line 21: lections for the weeks of Mark (Lent); p. 416, col. 2, line 22–p. 528: lections of Holy Week; pp. 529–595, col. 2, line 7: *menologion*; p. 595, col. 2, line 9–p. 635: lections for *eothina* and various occasions.

Gatherings
4 x 8 (32), 6 (38), 4 (42), 20 x 8 (202), 6 (208), 11 x 8 (296), 7 (303), 8 (311), 7 (318).

Folios/pages on which gatherings begin
pp. 1, 17, 33, 49, 65, 77, 85, 101, 117, 133, 149, 165, 181, 197, 213, 229, 245, 261, 277, 293, 309, 325, 341, 357, 373, 389, 405, 417, 433, 449, 465, 481, 497, 513, 529, 545, 561, 577, 593, 607, 623.

Detailed content
Gospel lectionary (weekday, including Lent): <II>r–<III>r: modern index to lectionary; pp. 1–528: *synaxarion*: pp. 1–84: lections for the weeks of John (Saturdays, Sundays and weekdays): pp. 1–2: + Τῇ ἁγία καὶ μ(ε)γ(άλῃ) Κυ<ριακῇ> τοῦ Πάσχ<α>: Jn 1:1–17; pp. 3–4, col. 1, line 19: Τῇ Β′ τῆς διακαινησίμ(ου): Jn 1:18–28; p. 4, col. 1, line 20–p. 7, col. 2, line 16: Τῇ Γ′ τῆς διακαινη<σίμου>: Lk 24:12–35; p. 7, col. 2, line 17–p. 10, col. 1, line 9: Τῇ Δ′ τῆς διακαινη<σίμου> [p. 7, col. 2, line 17–p. 8, col. 2, line 18: also: Τ(οῦ) ἁγίου **Ἀνδρ<έου>**]: Jn 1:35–42; p. 10, col. 1, line 10–p. 12, col. 1, line 8: Τῇ Ε′ τῆς διακαιν<ησίμου>: Jn 3:1–15; p. 12, col. 1, line 9–p. 13, col. 2, line 5: Τῇ Ϛ′ τῆς διακαιν<ησίμου>: Jn 2:12–22; p. 13, col. 2, line 6–p. 15, col. 1, line 7: Τῶ Σα<ββάτῳ> τῆς διακαιν<ησίμου>: Jn 3:22–33; p. 15, col. 1, line 8–p. 17, col. 1, line 9: Κυ<ριακῇ> τὸ ἀντίπασχ<α> [p. 15, col. 1, line 8–col. 2, line 17 also: Τῆς Ν′ [i.e. Πεντηκοστῆς]; p. 15, col. 1, line 8–p. 16, col. 1, line 13 also: Τ(ῆς) μ(ε)γ(ά)λ(ης) Κυ<ριακῆς>]: Jn 20:19–31; p. 17, col. 1, line 10–p. 18, col. 1, line 21: Τῇ Β′ τῆς Β′ ἑβδ<ομάδος>: Jn 2:1–11; p. 18, col. 1,

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col. 2, lines 2–3: **Σα<ββάτῳ> πρὸ τῆς ὑψώ<σεως>**: [see 7th Sat of Mt: Mt 10:37–11:1]; p. 534, col. 2, line 4–p. 535, col. 1, line 12: **Κυ<ριακῇ> πρὸ τῆς ὑψώσε(ως)**: Jn 3:13–17; p. 535, col. 1, lines 13–17: 14 Sep: **Ἡ ὕψωσις τοῦ Στ(αυ)ροῦ** (*orthros*): [see 6th Tue of Jn: Jn 12:19–36]; p. 535, col. 1, line 18–p. 538, col. 2, line 4: 14 Sep (liturgy): Jn 19:6, 19:9–11, 19:13–35; p. 538, col. 2, lines 5–6: **Σα<ββάτῳ> μετ<ὰ> τ(ὴν) ὕψω<σιν>**: [see 2nd Tue after Easter: Jn 2:1–11]; p. 538, col. 2, lines 7–8: **Κυ<ριακῇ> μετ<ὰ> τὴν ὕψω<σιν>**: [see 3rd Sun of Lent: Mk 8:34–38]; p. 538, col. 2, lines 9–10: 15 Sep: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Νικήτ<α>**: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 538, col. 2, lines 11–13: 16 Sep: Τῆς ἁγίας μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Εὐφημί(ας)**: [see 4th Mon of Lk: Lk 7:36–50]; p. 538, col. 2, lines 14–15: 20 Sep: Τοῦ ἁγίου μ(ά)ρτ(υρος) **Εὐσταθίου**: [see 12th Tue of Lk: Lk 21:12–19]; p. 538, col. 2, lines 16–17: 23 Sep: Ἡ σύλλη<ψις> τοῦ ἁγίου **Ἰωάννου τοῦ Προδ<ρόμου>**: [see 24 Jun: Lk 1:1–69, 1:76, 1:80]; p. 538, col. 2, lines 18–19: 24 Sep: Τῆς ἁγίας πρωτομ(ά)ρ(τυρος) **Θέκλης**: [see 17th Sat of Mt: Mt 25:1–13]; p. 538, col. 2, lines 20–22: 26 Sep: Ἡ μετάστα<σις> τοῦ ἁγίου **Ἰωάννου τοῦ Θεολ<ό>γ<ου>**: [see 11th *eothinon*: Jn 21:15–25]; p. 539, col. 1, lines 1–3: 29 Sep: Τοῦ ὁσίου **Κυριακοῦ τοῦ Ἀναχωρητ<οῦ>**: [see 5th Tue of Lk: Lk 9:23–27]; p. 539, col. 1, lines 4–7: 30 Sep: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Γρηγορίου τῆς μ(ε)γ(άλης) Ἀρμενίας**: [see 3 Sep: Jn 10:9–16]; p. 539, col. 1, lines 10–11: 1 Oct: Τοῦ ἁγίου ἀπο<στόλου> **Ἀνανίου**: [see 7th Sat of Lk: Lk 9:1–6]; p. 539, col. 1, lines 12–14: 2 Oct: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Κυπριανοῦ κ(αὶ) Ἰουστίν(ης)**: [see 1st Fri of Mt: Mt 7:9–18]; p. 539, col. 1, lines 15–17: 3 Oct: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Διόνυσίου τοῦ Ἀρε<οπαγίτου>**: [see 6th Fri of Mt: Mt 13:44–54]; p. 539, col. 1, lines 18–19: 4 Oct: Τοῦ ἁγίου **Ἱεροθέου**: [see 7th Sat of Lk: Lk 9:1–6]; p. 539, col. 1, lines 20–21: 6 Oct: Τοῦ ἁγίου ἀπο<στόλου> **Θωμᾶ**: [see Sun of Antipascha: Jn 20:19–31]; p. 539, col. 1, line 22–col. 2, line 1: 7 Oct: Τῶν ἁγίων μαρτ<ύρων> **Σεργίου κ(αὶ) Βάκχ<ου>**: [see 20 Sep: Lk 21:12–19]; p. 539, col. 2, lines 2–4: 9 Oct: Τοῦ ἁγίου ἀπο<στόλου> **Ἰακώβου τοῦ Ἀλφαίου**: [see 3rd Mon of Mt: Mt 9:36–10:8]; p. 539, col. 2, lines 5–7: 10 Oct: Τῶν ἁγίων μαρτ<ύρων> **Εὐλαμπίου κ(αὶ) Εὐλα<μπίας>**: [see 3rd Wed of Mt: Mt 10:16–22]; p. 539, col. 2, lines 8–10: 11 Oct: Τοῦ ἁγίου ἀπο<στόλου> **Φιλίππου ἐνὸς τῶν Ζ′ Διακό<νων>**: [see 5th Fri of Lk: Lk 10:1–15]; p. 539, col. 2, lines 11–13: 12 Oct: Τῶν ἁγίων μ(α)ρ(τύρων) **Ταράχ<ου>, Πρόβου κ(αὶ) Ἀνδρο<νίκου>**: [see 12th Tue of Lk: Lk 21:12–19]; p. 539, col. 2, lines 14–16: 14 Oct: Τῶν ἁγίων μ(α)ρ(τύρων) **Ναζαρίου** κ(αὶ) τῶν σὺν αὐτ<ῷ>: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 539, col. 2, line 17–p. 540, col. 2, line 18: 18 Oct: Τοῦ ἁγίου ἀπο<στόλου> καὶ εὐα<γγελιστοῦ> **Λου(κ)<ᾶ>**: Lk 10:16–21; p. 540, col. 2, lines 19–20: 20 Oct: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Ἀρτεμίου**: [see 10th Sat of Lk: Lk 10:19–21]; p. 540, col. 2, lines 21–22: 21 Oct: Τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Ἰλαρίων(ος)**: [see 2nd Fri of Lk: Lk 6:17–23]; p. 541, col. 1, lines 1–3: 22 Oct: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Ἀβερκίου**: [see 1st Tue of Mt: Mt 4:25–5:12]; p. 541, col. 1, lines 4–6: 23 Oct: Τοῦ ἁγίου ἀπο<στόλου> **Ἰακώ<βου> τοῦ Ἀδελφοθέου**: [see 15th Wed of Mt: Mk 6:1–7]; p. 541, col. 1, lines 7–8: 24 Oct: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Ἀρέθ<α>** (καὶ) τῶν σὺν αὐτ<ῷ>: [see 11th Sat of Lk: Lk 12:32–40]; p. 541, col. 1, lines 9–11: 26 Oct: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Δημητρί(ου)** καὶ **μνήμη τοῦ σεισμ<οῦ>**: [see 2nd Thu of Mt: Mt 8:24–27]; p. 541, col. 1, line 14–p. 542, col. 1, line 5: 1 Nov: Εἰς τοὺς ἁγίους ἀναργύρους **Κοσμὰν (καὶ) Δαμιαν(ός)** [leg. **Κοσμᾶ καὶ Δαμιανόν**]: Mt 10:1–8; p. 542, col. 1, lines 6–9: 2 Nov: Τῶν ἁγίων μαρτ<ύρων> **Ἀκινδ<ύνου>**

(καὶ) τ(ῶν) σὺν αὐτ<ῷ>: [see 12th Wed of Lk: Lk 21:12–19]; p. 542, col. 1, lines 10–12: 3 Nov: Τῶν ἁγίων μαρτ<ύρων> **Ἀκεψιμᾶ· Ἰωσὴφ· (καὶ) Ἀειθα<λᾶ>**: [see 7th Fri of Lk: Lk 12:2–12]; p. 542, col. 1, lines 13–16: **Κυ<ριακῇ> πρὸ τῆς Ϛ′ τοῦ Νοεμβρίου**: [see 5th Sun of Lk: 16:19–31]; p. 542, col. 1, line 17–p. 543, col. 1, line 8: 6 Nov: Τοῦ ἁγίου **Παύλου τοῦ Ὁμολογητοῦ**: Lk 12:8–12; p. 543, col. 1, lines 9–10: 8 Nov: Εἰς τ<ὸν> ἀρχ<ι>στράτηγ<ον> **Μιχ<αήλ>**: [see 18 Oct: Lk 10:16–21]; p. 543, col. 1, lines 11–12: 11 Nov: Τοῦ ἁγίου μ(ε)γ(α)λ(ο)μ(ά)ρ(τυρος) **Μηνᾶ**: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 543, col. 1, lines 13–16: 11 Nov: Τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶ(ν) κ(αὶ) ὁμο<λογη>τ<οῦ> **Θεόδώ<ρου> ἡγουμέ<νου> τῶν Στουδ<ίου>**: [see 3 Sep: Jn 10:9–16]; p. 543, col. 1, lines 17–19: Τοῦ ἁγίου **Ἰω(άννου) τοῦ Ἐλεήμο<νος>**: [see Tue after Pentecost: Mt 4:25–5:12]; p. 543, col. 1, line 20–col. 2, line 1: 13 Nov: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Ιω(άννου) ἀρχ<ι>επισκ<ό>π<ου> Κω<νσταντινου>πόλε<ως> τοῦ Χρυ(σο)στόμου**: [see 3 Sep: Jn 10:9–16]; p. 543, col. 2, lines 2–3: 14 Nov: Τοῦ ἁγίου ἀπο<στόλου> **Φιλίππου**: [see Wed of *Diakainesimos*: Jn 1:35–42]; p. 543, col. 2, lines 4–6: 15 Nov: Τῶν ἁγίων ὁμο<λογη>τ<ῶν> **Σαμω<νᾶ>, Γουρία (καὶ) Ἀβίβου**: [see 7th Fri of Lk: Lk 12:2–12]; p. 543, col. 2, lines 7–8: 16 Nov: Τοῦ ἁγίου ἀπο<στόλου> (καὶ) εὐα<γγελισ>τ<οῦ> **Ματθ<αίου>**: [see 5th Sat of Mt: Mt 9:9–13]; p. 543, col. 2, lines 9–11: 17 Nov: Τοῦ ἁγίου **Γρηγορίου τοῦ Θαυματουργοῦ**: [see 1 Nov: Mt 10:1–8]; p. 543, col. 2, lines 12–13: 21 Nov: **Εἰς τ<ὴν> εἴσοδ<ον> τῆς Θ(εοτό)κου**: [see 8 Sep: Lk 1:39–56]; p. 543, col. 2, lines 14–16: 25 Nov: Τῶν ἁγίων ἱερομ(α)ρ(τύρων) **Κλήμέντ<ος> Ῥώμης (καὶ) Πέτρου Ἀλε<ξανδρείας>**: [see 3rd Sat after Easter: Jn 6:14–27]; p. 543, col. 2, line 17–p. 544, col. 2, line 18: 27 Nov: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Ἰακώβου τοῦ Πέρσου**: Jn 15:1–11]; p. 544, col. 2, lines 19–20: 28 Nov: Τοῦ ἁγίου **Στεφά<νου> τοῦ Νέου**: [see 3rd Sun of Lent: Mk 8:34–38]; p. 544, col. 2, lines 21–22: 30 Nov: Τοῦ ἁγίου ἀπο<στόλου> **Ἀνδρέ<ου>**: [see Wed of *Diakainesimos*: Jn 1:35–42]; p. 545, col. 1, lines 2–4: 4 Dec: Τῆς ἁγίας μ(ά)ρ(τυρος) **Βαρβά<ρας>**: [see 15th Mon of Mt: Mk 5:24–34]; p. 545, col. 1, lines 5–6: 5 Dec: Του ὁσίου π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Σάβα**: [see 4th Thu of Mt: Mt 11:27–30]; p. 545, col. 1, lines 7–9: 6 Dec: Τοῦ ἁγίου π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Νικολά<ου>**: [see 2nd Fri of Lk: Lk 6:17–23]; p. 545, col. 1, lines 10–11: 9 Dec: **Ἡ σύλλη<ψις> τῆς ἁγίας Ἄννης**: [see 6th Sat of Lk: Lk 8:16–21]; p. 545, col. 1, lines 12–14: 10 Dec: Τῶν ἁγίων μ(α)ρ(τύρων) **Μηνᾶ· Ἑρμογέν(ους) (καὶ) Εὐγρά<φου>**: [see 3rd Wed of Mt: Mt 10:16–22]; p. 545, col. 1, lines 15–16: 12 Dec: Τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Σπυρίδ<ωνος>**: [see 3 Sep: Jn 10:9–16]; p. 545, col. 1, lines 17–19: 13 Dec: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Εὐστρατ<ίου>** (καὶ) τῆς συνοδί<ας> αὐτ<οῦ>: [see 12th Tue of Lk: Lk 21:12–19]; p. 545, col. 1, line 20–p. 546, col. 2, line 4: 17 Dec: Τῶν ἁγίων **Γ′ Παίδω<ν> (καὶ) Δανιὴλ** τοῦ προφ<ή>τ<ου>: Lk 11:44–50; p. 546, col. 2, lines 5–7: 20 Dec: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Ἰγνατίου τοῦ Θεοφό<ρου>**: [see 13th Fri of Lk: Mk 9:33–41]; p. 546, col. 2, lines 8–9: **Σάββατον προ τ<ῆς> Χ(ριστο)ῦ γε<ννήσεως>**: [see 12th Sat of Lk: Lk 13:19–29]; p. 546, col. 2, line 10–p. 550, col. 1, line 8: **Κυ<ριακῇ> τῶν ἁγίων πατέρων πρὸ τ(ῆς) Χ(ριστο)ῦ γεννή<σεως>** [pp. 549–550, col, 1, line 8 also: 25 Dec (*orthros*)]: Mt 1:1–25; p. 550, col. 1, lines 9–18: [with note on incidence of Saturday and Sunday around Christmas]: [see 7th Mon of Mt: Mt 13:54–58]; p. 550, col. 1, line 19–p. 552: 24 Dec: Εἰς τ<ὴν> **παραμο<νὴν> τῆς Χ(ριστο)ῦ γε<ννήσεως>**: Lk 2:1–20; pp. 553–554, col. 2, line 20: 25 Dec: Εἰς τὴν ἁγίαν **τοῦ Χ(ριστο)ῦ κ(αὶ) Θ(εο)ῦ ἡμῶ<ν> γέννησιν**: Mt 2:1–12; p. 554, col. 2, lines 21–p. 556, col. 2, line 17: 26 Dec:

Ἡ σύναξις τῆς Θ(εοτό)κου: Mt 2:13–23; p. 556, col. 2, lines 18–19: 27 Dec: Τοῦ ἁγίου (πρωτο)μ(ά)ρ(τυρος) **Στεφά<νου>**: [see 13th Sun of Mt: Mt 21:33–42]; p. 556, col. 2, lines 20–21: 29 Dec: **Τῶν ἁγίων Νηπίων**: [see 26 Dec: Mt 2:13–23]; p. 556, col. 2, line 22–p. 557, col. 2, line 11: **Σα<ββάτῳ> μετ<ὰ> τὴν Χ(ριστο)ῦ γέννη<σιν>**: Mt 12:15–21; p. 557, col. 2, lines 12–13: **Κυ<ριακῇ> μετ<ὰ> τ(ὴν) Χ(ριστο)ῦ γέννη<σιν>**: [see 26 Dec: Mt 2:13–23]; p. 557, col. 2, line 16–p. 559: 1 Jan: Εἰς τὴν **περιτομὴ(ν) τοῦ Κ(υρίο)υ ἡμῶ(ν) Ἰ(ησο)ῦ Χ(ριστο)ῦ** καὶ εἰς τ<ὸν> ἅγιον **Βασίλεί<ον>**: Lk 2:20–21, 2:40–52, [see 3 Sep: Jn 10:9–16]; p. 560, col. 1, lines 1–2: 2 Jan: **Προεόρτιον τῶν Φώτ<ων>**: [see Thu of *Diakainesimos*: Jn 3:1–15]; p. 560, col. 1, line 3–p. 561, col. 1, line 17: 3 Jan: **Προεόρτιον τῶν Φώτ<ων>**: Mt 3:1–11; p. 561, col. 1, lines 18–19: 4 Jan: **Προεόρτιον τῶν Φώτ(ων)** : [see Easter Monday: Jn 1:18–28]; p. 561, col. 1, line 20–p. 562, col. 1, line 13: **Σαββάτ<ῳ> πρὸ τῶν Φώτ<ων>**: Mt 3:1–6; p. 562, col. 1, line 14–p. 563, col. 1, line 18: **Κυ<ριακῇ> πρὸ τῶν Φώτων**: Mk 1:1–8; p. 563, col. 1, line 19–p. 566, col. 1, line 11: <5 Jan>: Εἰς τ<ὴν> **παραμο<νὴν> τῶν Φώτ<ων>**: Lk 3:1–18; p. 566, col. 1, line 12–col. 2, line 7: <6 Jan>: <**Τῶν ἁγίων Θεοφανίων**> (*orthros*): Mk 1:9–11; p. 566, col. 2, line 8–p. 567, col. 1, line 21: <6 Jan>: (liturgy): Mt 3:13–17; p. 567, col. 1, line 22–p. 568, col. 1, line 15: 7 Jan: **Τοῦ ἁγίου Ἰω(άννου) τοῦ Βαπτίστου** [leg. **Βαπτιστοῦ**]: Jn 1:29–34; p. 568, col. 1, line 16–p. 569, col. 2, line 10: **Σα<ββάτῳ> μετ<ὰ> τὰ Φῶτ<α>**: Mt 4:1–11; p. 569, col. 2, line 11–p. 570, col. 1, line 21: **Κυ<ριακῇ> μετ<ὰ> τὰ Φῶτ<α>**: Mt 4:12–17; p. 570, col. 1, lines 21–22: **Μεθέορτον τῶν Φώτων**: [see Sat of *Diakainesimos*: Jn 3:22–33]; p. 570. col. 2, lines 1–2: 8 Jan: **Μεθέορτον τῶν Φώτ(ων)**: [see 1st Mon of Lk: Lk 3:19–22]; p. 570, col. 2, lines 3–4: 9 Jan: **Μεθέορτον τῶν Φώτων**: [see 3rd Thu of Lk: Lk 7:17–30]; p. 570, col. 2, lines 5–7: 10 Jan: [see Tue after Pentecost: Mt 4:25–5:12]; p. 570, col. 2, lines 8–9: 11 Jan: **Μεθέορτον τῶν Φώτ(ων)**: [see 11th Wed of Lk: Lk 20:1–8]; p. 570, col. 2, line 10–p. 571, col. 1, line 10: 12 Jan: **Μεθέορτον τῶν Φώτ(ων)**: Jn 10:39–42; p. 571, col. 1, lines 11–12: 13 Jan: **Μεθέορτον τῶν Φώτ(ων)**: [see 6 Jan (*orthros*): Mk 1:9–11]; p. 571, col. 1, lines 13–14: 14 Jan: **Τῶν ἁγίων ἀββάδ<ων>**: [see 11th Sat of Lk: Lk 12:32–40]; p. 571, col. 1, lines 15–17: 16 Jan: Τῆς τιμίας **ἁλύ<σεως> τοῦ ἁγίου Πέτρου**: [see Sat of Pentecost: Jn 21:14–25]; p. 571, col. 1, lines 18–19: 17 Jan: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Ἀντωνί(ου)**: [see 2nd Fri of Lk: Lk 6:17–23]; p. 571, col. 1, lines 20–22: 18 Jan: Τῶν ἁγίων π(ατέ)ρων **Αθανα<σίου> (καὶ) Κυρίλλου**: [see 3 Sep: Jn 10:9–16]; p. 571, col. 1, line 23–col. 2, line 1: 20 Jan: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Εὐθ<υμίου>**: [see 4th Thu of Mt: Mt 11:27–30]; p. 571, col. 2, lines 2–4: 22 Jan: Τοῦ ἁγίου ἀπο<στόλου> **Τιμοθ<έου> καὶ τοῦ ἁγίου Ἀναστα<σίου> τοῦ Πέρσου**: [see 1st Sun of Mt: Mt 10:32–38, 19:27–30]; p. 571, col. 2, lines 5–6: 25 Jan: Τοῦ ἁγίου **Γρηγορ<ίου> τοῦ Θεολ<ό>γ<ου>**: [see Tue after Pentecost: Mt 4:25–5:12]; p. 571, col. 2, lines 7–9: 27 Jan: **Ἡ ἐπάνοδ<ος> τοῦ λειψά<νου> τοῦ ἁγίου Ἰω(άννου) τοῦ Χρ<υσο>στόμ<ου>**: [see 13 Nov: Jn 10:9–16]; p. 571, col. 2, lines 10–12: 29 Jan: **Ἡ ἐπάνοδ<ος> τῶν λειψά<νων> τοῦ ἁγίου Ἰγνατ<ίου> τοῦ Θεοφ<ό>ρ<ου>**: [see 20 Dec: Mk 9:33–41]; p. 571, col. 2, lines 13–14: 31 Jan: Τῶν ἁγίων **Κύ<ρου> (καὶ) Ἰω(άννου)** : [see 27 Oct: [absent]; p. 571, col. 2, lines 18–19: 1 Feb: Τ(οῦ) ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Τρύφω<νος>**: [see 10th Sat of Lk: Lk 10:19–21]; p. 571, col. 2, line 20–p. 574, col. 1, line 10: 2 Feb: Εἰς τ<ὴν> **ὑπαπαντ<ὴν> τοῦ Κ(υρίο)υ**: Lk 2:22–40; p. 574, col. 1, lines 11–13: 3 Feb: Τῶν ἁγίων (καὶ) δικαί<ων> **Συμεῶν (καὶ) Ἄννης**: [see 2 Feb: Lk 2:22–40]; p. 574, col. 1, lines 14–16: 24 Feb: **Ἡ εὕρε<σις> τῆς τημίας**

[leg. **τιμίας**] **κεφαλῆς τοῦ Προδρό<μου>**: [see 4th Mon of Mt: Mt 11:2–15]; p. 574, col. 1, lines 19–23: 9 Mar: Τῶν ἁγίων **Μ'** [i.e. **Τεσσαράκοντα**] **Μ(α)ρτ(ύρων) τῶν ἐν Σεβαστεία**: [see 9th Wed of Mt: Mt 20:1–16, 22:14]; p. 574, col. 2, lines 1–3: 25 Mar: Εἰς τ<ὸν> **εὐαγγε<λισμὸν> τῆς ὑπ<ερ>αγίας Θ(εοτό)κου** (<*orthros*>): [see 8 Sep: Lk 1:39–56]; p. 574, col. 2, line 4–p. 576, col. 1, line 18: [25 Mar] (liturgy): Lk 1:24–38; p. 576, col. 1, lines 19–20: 26 Mar: Τοῦ ἀρχ<ι>στρατηγ<ου> **Γαβριήλ**: [see 8 Nov: Lk 10:16–21]; p. 576, col. 1, lines 21–23: 23 Apr: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Γεωργίου**: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 576, col. 2, lines 1–2: 25 Apr: Τοῦ ἁγίου ἀπο<στόλου> (καὶ) εὐαγγε<λις>τ<οῦ> **Μάρκου**: [see 9 Oct: Mt 9:36–10:8]; p. 576, col. 2, lines 3–4: 30 Apr: Τοῦ ἁγίου **Ἰακώ<βου>**: [see 7th Sat of Lk: Lk 9:1–6]; p. 576, col. 2, lines 6–8: 2 May: Τοῦ ἁγίου π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Ἀθανα<σίου>**: [see 2 Sep: Mt 5:14–19]; p. 576, col. 2, line 9–p. 577, col. 1: 8 May: Τοῦ ἁγίου ἀπο<στόλου> (καὶ) εὐαγγε<λισ>τ<οῦ> **Ιω(άννου) τοῦ Θεολόγου**: Jn 19:25–27, 21:24–25; p. 577, col. 2, lines 1–3: 10 May: Τοῦ ἁγίου ἀπο<στόλου> **Σίμω<νος> τοῦ Ζηλωτοῦ**: [see 2nd Thu of Lk: Lk 6:12–19]; p. 577, col. 2, lines 4–6: 11 May: Εἰς τ<ὸ> **γενέθ<λιον> τῆς Πό<λεως>** (καὶ) εἰς τ<ὸν> ἅγιον **Μώκι(ον)**: [see 6th Sat of Jn: Jn 14:10–21]; p. 577, col. 2, line 7–p. 578, col. 1: 21 May: Τῶν ἁγίων βασιλέ<ων> **Κωνσταντ<ίνου> (καὶ) Ἑλέ<νης>**: Jn 10:1–9; p. 578, col. 2–p. 583, col. 1, line 21: 24 Jun: **Εἰς τ<ὸ> γενέσιον τοῦ Προδρ<όμου>**: Lk 1:1–69, 1:76, 1:80: p. 583, col. 1, line 22–p. 584, col. 2, line 2: 29 Jun: Τῶν ἁγίων (καὶ) κορυφαίων ἀπο<στόλων> **Πέτρου κ(αὶ) Παύλου**: Mt 16:13–19; p. 584, col. 2, lines 3–4: 30 Jun: Τῶν ἁγίων **Ἀπο<στόλων> τῶν ΙΒ'**: [see 3rd Mon of Mt: Mt 9:36–10:8]; p. 584, col. 2, lines 7–9: 1 Jul: Τῶν ἁγίων ἀναργύρω<ν> **Κοσμᾶ (καὶ) Δαμιανοῦ**: [see 1 Nov: Mt 10:1–8]; p. 584, col. 2, lines 10–12: 2 Jul: Εἰς τ<ὰ> **κ(α)τ(α)θέσια τῆς τιμί(ας) ἐσθῆτ<ος> τῆς Θ(εοτό)κου**: [see 8 Sep: Lk 1:39–56]; p. 584, col. 2, line 13–p. 586, col. 2, line 5: 8 Jul: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Προκοπίου**: Lk 6:17–19, 9:1–3, 10:16–21; p. 586, col. 2, lines 6–8: 11 Jul: Τῆς ἁγίας μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Εὐφημίας τοῦ Ὥρου<ς>**: [see 4th Mon of Lk: Lk 7:36–50]; p. 586, col. 2, lines 9–11: 15 Jul: Τῶν ἁγίων μ(α)ρ(τύρων) **Κηρύκου (καὶ) Ἰουλίτ<της>**: [see 10th Sat of Mt: Mt 17:24–18:4]; p. 586, col. 2, lines 12–13: 17 Jul: Τῆς ἁγίας μ(ά)ρ(τυρος) **Μαρίνας**: [see 17th Sat of Mt: Mt 25:1–13]; p. 586, col. 2, lines 14–16: 20 Jul: Τῶν ἁγίων προφητ<ῶν> **Ἠλίοὺ κ(αὶ) Μωσέως**: [see 6 Aug (liturgy): Mt 17:1–9]; p. 586, col. 2, lines 17–19: 22 Jul: Τῆς ἁγίας **Μαρίας τῆς Μαγδαλη<νῆς>**: [see 8th *eothinon*: Jn 20:11–18]; p. 586, col. 2, lines 20–21: 25 Jul: **Ἡ κοίμησις τῆς ἁγί(ας) Ἄννας**: [see 6th Sat of Lk: Lk 8:16–21]; p. 586, col. 2, line 22–p. 587, col. 1, line 1: 27 Jul: Τοῦ ἁγίου μ(ε)γ(α)λ(ο)μ(ά)ρ(τυρος) **Παντελεήμ<ον>(ος)** : [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 587, col. 1, lines 5–6: 1 Aug: **Τῶν ἁγίων Μακκα<βαίων>**: [see 3rd Wed of Mt: Mt 10:16–22]; p. 587, col. 1, lines 7–10: 2 Aug: **Ἡ ἀνακο<μιδὴ> τοῦ λειψάνου τοῦ ἁγίου πρωτ<ο>μ(ά)ρ(τυρος) Στεφά<νου>**: [see 11th Thu of Lk: Lk 20:1–8]; p. 587, col. 1, line 11–p. 588, col. 2, line 7: 6 Aug: **Ἡ μεταμόρφω<σις> τοῦ μ(ε)γ(άλου) Θ(εο)ῦ (καὶ) Σ(ωτῆ)ρ(ο)ς ἡμ(ῶν) Ἰ(ησο)ῦ Χ(ριστο)ῦ** (*orthros*): Lk 9:28–36; p. 588, col. 2, line 8–p. 589, col. 2, line 17: 6 Aug (liturgy): Mt 17:1–9; p. 589, col. 2, line 18–p. 591, col. 1, line 2: 7 Aug: **Τῇ ἐπαύριον μεθεόρτ<ια>**: Mk 9:2–9; p. 591, col. 1, lines 3–4: 9 Aug: Τοῦ ἁγίου ἀπο<στόλου> **Ματθί<α>**: [see 15 Wed of Mt: Mk 6:7–13]; p. 591, col. 1, lines 5–6: 15 Aug: **Ἡ κοίμησις τῆς Θ(εοτό)κου**: unspecified; p. 591, col. 1, line 7–p. 592, col. 2, line 9: 16 Aug: **Ἡ ἐξ Ἑδε<σσης> ἀνακομιδ<ὴ> τοῦ ἁγίου Μαντιλίου** [leg. **Μανδηλίου**]: Lk 9:51–55, 10:22–24, 13:22; p. 592, col. 2,

lines 10–12: 18 Aug: Τῶν ἁγίων μ(α)ρ(τύρων) **Φλώ<ρου> κ(αὶ) Λαύρου**: [see 7th Fri of Lk: Lk 12:2–12]; p. 592, col. 2, lines 13–14: 24 Aug: Τοῦ ἁγίου ἀπο<στόλου> **Βαρθολο<μαίου>**: [see 9 Oct: Mt 9:36–10:8]; p. 592, col. 2, lines 15–17: 26 Aug: Τῶν ἁγίων μ(α)ρ(τύρων) **Ἀδριὰνοῦ (καὶ) Ναταλί<ας>**: [see 12th Tue of Lk: Lk 21:12–19]; p. 592, col. 2, line 18–p. 595, col. 2, line 4: 29 Aug: **Ἡ ἀποτομὴν** [leg. **ἀποτομὴ**] **τοῦ ἁγίου Ἰω(άννου) τοῦ Προδρό<μου>**: Mk 6:14–30; p. 595, col. 2, lines 5–7: 31 Aug: **Τὰ κ(α)τ(α)θέσια τὴς τιμίας ζώνης τῆς Θ(εοτό)κου**: [see 15th Sun of Lk: Lk 19:1–10]; p. 595, col. 2, line 9–p. 596, col. 1: lections for various occasions (Εὐαγγέ<λια> εἰς διαφό<ρους> μνήμας): p. 595, col. 2, lines 11–12: Εἰς ἐγκαίνια ναοῦ: [see 29 Jun: Mt 16:13–19]; p. 595, col. 2, lines 13–14: Εἰς μνήμη<ν> σεισμοῦ: [see 2nd Thu of Mt: Mt 8:24–27]; p. 595, col. 2, lines 15–16: Εἰς ἔφοδον ἐθνῶ(ν): [see 8th Thu of Lk: Lk 13:1–9]; p. 595, col. 2, lines 17–18: Εἰς λ<ε>ιτ<ουργίαν> εὐχαριστήριο(ν): [see 11 Oct: Lk 10:1–15]; p. 595, col. 2, lines 19–20: Εἰς λ<ε>ιτ<ουργίαν> παρακλη<τικήν>: [see 1st Wed of Mt: 5:20–29]; p. 595, col. 2, lines 21–22: Εἰς ἀνομβρίαν: [see 16th Sat of Lk: 18:2–8]; p. 595, col. 2, line 23–p. 596, col. 1, line 1: Εἰς σχήμα μοναχ<οῦ>: [see 11th Sat of Lk: Lk 12:32–40]; p. 596, col. 1, lines 2–3: Εἰς ἀσθενοῦντας: [see 15th Wed of Mt: Mk 6:7–13]; p. 596, col. 1, lines 4–5: Εἰς ἀσθ<ενοῦντας>: [see 7th Sat of Lk: Lk 9:1–6]; p. 596, col. 1, lines 6–7: Εἰς κοιμηθέντ<α>: [see 2nd Wed after Easter: Jn 5:17–24]; p. 596, col. 1, lines 8–9: Εἰς κοιμηθ<έν>τ<ας>: [see 2nd Thu after Easter: Jn 5:24–30]; p. 596, col. 1, line 10: Εἰς κοιμηθέντ<ας>: [see 3rd Wed aftter Easter: Jn 6:35–40]; p. 596, col. 1, lines 11–12: Εἰς κοιμηθ<έν>τ<α>: [see 3rd Thu after Easter: Jn 6:41–44]; p. 596, col. 1, lines 13–14: Εἰς σχῆμα γυναικῶ(ν): [see 17th Sat of Mt: Mt 25:1–13]; p. 596, col. 1, lines 15–16: Εἰς προφήτας: [see 11th Wed of Mt: Mt 23:29–39]; p. 596, col. 1, lines 17–18: Εἰς προφή<τας>: [see 1st Fri of Lk: Lk 4:23–30]; p. 596, col. 1, lines 19–20: Ἐπὶ ἐλαίου ἀρρώστου: [see 1 Nov: Mt 10:1–8]; p. 596, col. 1, line 21: [see 7th Sat of Lk: Lk Lk 9:1–6]; p. 596, col. 2–p. 608, col. 2, line 4: *eothinon* lections: p. 596, col. 2–p. 597, col. 1, line 10: <Ἑωθινὸν Α'>: Mt 28:16–20; p. 597, col. 1, line 11–p. 598, col. 1, line 17: Ἑωθ<ινὸν> Β': Mk 16:1–8; p. 598, col. 1, line 18–p. 599: Ἑωθ<ινὸν> Γ': Mk 16:9–20; pp. 600–601, col. 1, line 22: Ἑωθ<ινὸν> Δ': Lk 24:1–12; p. 601, col. 1, lines 23–24: Εὐαγγε<λιον> Ε': [see Tue of *Diakainesimos*: Lk 24:12–35]; p. 601, col. 2–p. 603, col. 2, line 2: Ἑωθ<ινὸν> Ϛ': Lk 24:36–53; p. 603, col. 2, line 3–p. 604, col. 2, line 18: Ἑωθ<ινὸν> Ζ': Jn 20:1–10; p. 604, col. 2, line 19–p. 606, col. 1, line 13: Ἑωθ<ινὸν> Η': Jn 20:11–18; p. 606, col. 1, lines 14–16; Εὐαγγέ<λιον> Θ': [see Sun of Antipascha: Jn 20:19–31]; p. 606, col. 1, line 17–p. 608, col. 2, line 4: Εὐαγγέ<λιον> Ι': Jn 21:1–14; p. 608, col. 2, upper margin: Εὐαγγέ<λιον> ΙΑ': [see Sat of Pentecost: Jn 21:15–25]; p. 608, col. 2, line 6–p. 635: *Pannychis* lections of the first week of Lent (Εὐαγγέλια ἀναγινωσκόμε<να> εἰς τὰς πανυχίδας τῆς Α' ἑβδ<ομαδος> τῶν Νηστειῶν): p. 608, col. 2, line 10–p. 610, col. 1, line 5: Τῇ Β' (vespers): Lk 21:8–36; p. 610, col. 1, line 6–p. 612,col. 1, line 3: Τῇ Γ' (vespers): Mt 6:1–13; p. 612, col. 1, line 7–col. 2, line 19: Τῇ Δ' (vespers): Mk 11:23–25, Mt 6:14–15, Mt 7:7–8; p. 612, col. 2, line 20–p. 613, col. 1, line 18: Τῇ Ε' (vespers): Mt 7:7–11; p. 613, col. 1, line 19–p. 614, col. 1: Τῇ Παρα<σκευῇ> ἑσπ<έρας> εἰς τὴν παραμον<ὴν> τοῦ ἁγίου μ(ά)ρ(τυρος) Θεοδώρου: Jn 15:1–7; p. 614, col. 2–p. 618, col. 1, line 15: Τῇ ἁγία καὶ μ(ε)γ(άλῃ) Β' (*orthros*): Mt 21:8–43; p. 618, col. 1, line 16–p. 626, col. 2, line 11: Τῇ ἁγία καὶ μ(ε)γ(άλῃ) Γ' (*orthros*): Mt 22:15–23:39; p. 626, col. 2, line 12–p. 630, col. 2, line 21: Τῇ ἁγία καὶ μ(ε)γ(άλῃ) Δ' (*orthros*): Jn 12:17–50; p. 630, col. 2, line 22–p. 635: Τῇ μ(ε)γ(άλῃ) Ε' (*orthros*): Lk 22:1–39; p. 636: obituary note.

Folio/page numbers

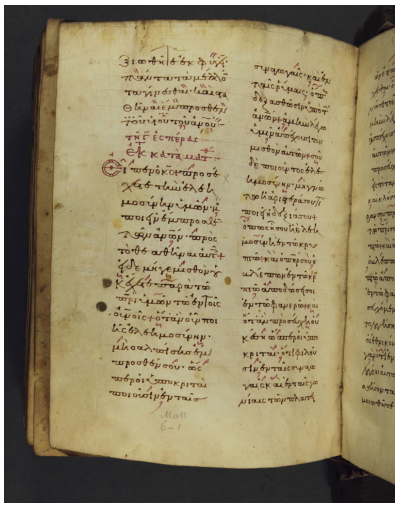
By pages, recto and verso, top outer corner, Arabic numerals, pencil.

Columns & lines

Two columns: pp. 1–606: 22–24 lines; pp. 607–635: 22 lines.

Ruling

System Leroy 1; layout Leroy 64C2, hardpoint, text hangs from or is guided by lines; text area: pp. 1–606: 209 mm x 148 mm; interlinear distance: pp. 1–606: 8–9 mm; pp. 607–635: 10 mm.



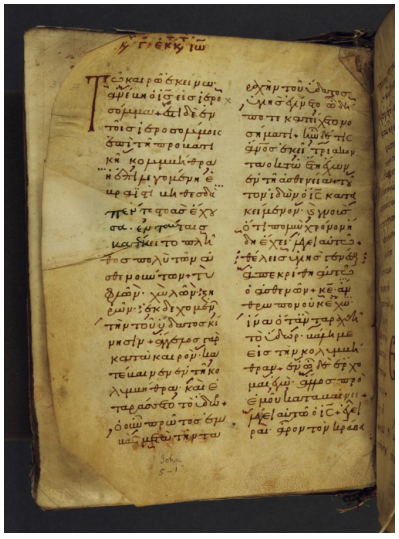
p. 613 (Theodoros)

Scribe(s)

Hand A: pp. 1–606; Theodoros *kalographos* (*Repertorium* I, 132): pp. 607–635; Hand C: replacement text p. 616, lines 14–17, correction p. 440; Hand D: replacement text on patches, pp. 33–34, 47–48; Hand E: *eothinon* numbers pp. 92, 98, 104, 111, 118, 127, 133, 140, 149, 156, 167, 173, 180, 191, extra lection p. 583; Hand F: *echos* notes pp. 98, 104, 111, 118, 127, 133, 140, 149, 156, 167, 173, 180, 191, 201, 208, *eothinon* numbers pp. 201, 208; Hand G: numbers continuing sequence of weeks of Matthew into those of Luke pp. 215, 221, 231, 239, 255, 263, 272, 282, 292, 308, notes of the Hours pp. 549, 553, 555; Hand H: correction p. 281; Hand I: correction p. 308; Hand J: extra lections p. 398; Hand K: extra lection p. 586; Hand L: occasional overwriting of Hand A; J. D. Carlyle: MS number p. 1; Hand N: modern lection references, pagination; Hand O: lection index; Hand P: MS number <I>v.

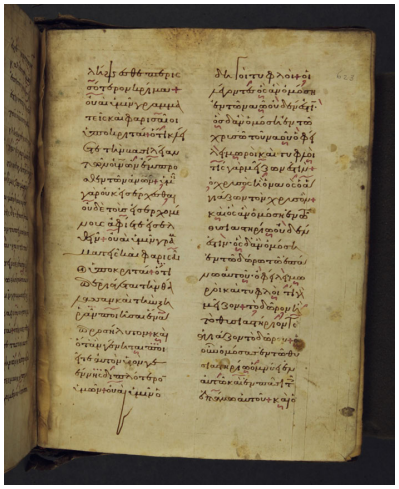
Script (general characteristics)

Hand A, main text: Regular mixed minuscule slanted slightly to the right, with minimal expansion of letters, occasional flourishes in bottom line, superscript word endings very rare, at line ends only. Hand A, headings and summary lections: Alexandrine majuscule. Theodoros *kalographos*, main text: Ornate, calligraphic mixed minuscule, slanted slightly to the right with relatively rare but dramatic expansion of letters (chiefly *tau* and less frequently majuscule *gamma*), flourishes on bottom line, often with kinked upturn, sometimes florid and decorated with x-marks and dots, slight flourishes at line ends, superscript word endings at line ends only, deletions by erasure. Theodoros *kalographos*, headings: Alexandrine majuscule.



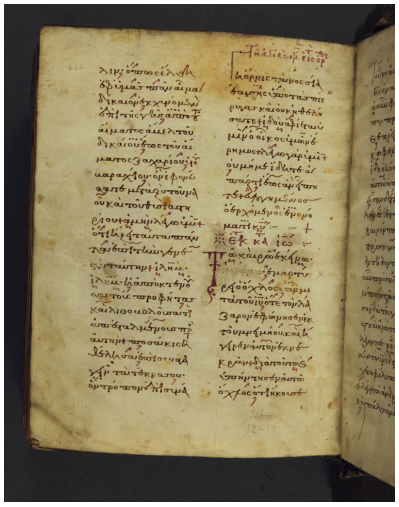
p. 34 (Hands A, D)

Script (letters & ligatures)



p. 623 (Theodoros)

Hand A: All minuscule forms present; *delta*, *mu*, *nu*, *upsilon*, *psi* always minuscule; distinctive letter forms: minuscule *alpha* with short tail curving back below letter; majuscule *epsilon* with double-curved central stroke separate from curve; z-shaped majuscule *zeta*; tilted, angular minuscule *nu*; wide, flat-bottomed minuscule *upsilon*; flat-bottomed majuscule *omega*; distinctive ligatures: *epsilon-gamma* with triangular epsilon; *epsilon-nu* with central stroke of majuscule *epsilon* attached to *nu* but not to curve of *epsilon*; *epsilon-omega* with minuscule *epsilon* without horizontal, squashed loop open at the top, turning down to join minuscule *omega* from below (p. 23); *theta-eta* with *theta* reduced to loop on line joining previous letter to *theta* at top; *omega-nu* with tail descending from centre of minuscule *omega* to join *nu* at foot; *omega-rho* with *rho* passing through centre of minuscule or majuscule *omega*. Theodoros *kalographos*: *kappa*, *xi* always majuscule; *delta*, *zeta*, *nu*, *omega* always minuscule; distinctive letter forms: minuscule *alpha* with tail bending back below letter; majuscule *epsilon* with bar on central stroke; majuscule *eta* with extended tail; *theta* with horizontal separate from loop; *theta* with blob on horizontal; majuscule *mu* with extended left-hand horizontal; tilted, angular minuscule *nu*; minuscule *pi* with horizontal attached only to right-hand side of right-hand cell, curving from left over top of letter to join following letter; arrowhead-shaped *tau*; kinked majuscule *psi*; distinctive ligatures: *omicron-nu* with majuscule *nu* inside, sharing left vertical with *omicron*; *tau-omega-nu* with horizontal of *tau* curving down to join minuscule *omega* at centre from below, tail curving down from centre of *omega* to join minuscule *nu* at foot.



p. 626 (Theodoros)

Diacritics & punctuation

Hand A: Breathings angular and round (usually round); circumflexes small, but expanded over breathings; mute *iota* absent; use of double dot functional only; use of middle and upper point and full stop; double grave present on δὲ, μὲν, μὴ; single comma quotation mark (*haple*). Theodoros *kalographos*: Breathings angular and round (usually round); circumflexes small, but expanded over breathings; mute *iota* absent; use of double dot functional only; use of middle and upper point and full stop; double grave present on δὲ.

Abbreviations

Hand A, mixed minuscule: *Nomina sacra* (accents absent on non-enclitics up to three letters long, otherwise absent or separate from strokes); καί, περί; syllabic (at line ends only); horizontal stroke for *nu*. Hand A, majuscule: *Nomina sacra* (accents absent); καί; syllabic (throughout line); suspensions. Theodoros kalographos, mixed minuscule: *Nomina sacra* (accents separate from strokes); γάρ, καί; syllabic (at line ends only); horizontal stroke for *nu*. Theodoros *kalographos*, majuscule: *Nomina sacra* (accents separate from strokes); μάρτυς, μέγας; syllabic (throughout line).

Apparatus

Rubricated (pp. 1–606 gilded) lection headings; rubricated and gilded marginal date numbers; rubricated ekphonetic musical notation; *eothinon* notes in later hand; modern chapter and verse references in Latin script, Arabic numerals, in pencil.

Ink

Hand A: mid-brown; Theodoros *kalographos*: mid-brown; Hand C: mid-brown; Hand D: black; Hand E: black; Hand F: pale brown; Hand G: black; Hand H: dark brown; Hand I: mid-brown; Hand J: mid-brown; Hand K: dark red; Hand L: black; J. D. Carlyle: grey-brown; Hand N: pencil; Hand O: mid-brown; Hand P: pencil.

Ornament



p. 215 (Hand A)

Pyle for start of text p. 1, containing rinceaux with trefoil leaves, small medallions with Sasanian palmettes or round flowers, large medallions with eight-petalled or circular flowers, with vegetative ornament at corners and on top, in gold, red, green, blue and white paint. Headpieces for start of weeks of Luke, of Lent and of lections of the Hours pp. 215, 399, 491: rectangular boxes contaning rinceaux with demi-palmettes or trefoil leaves, in gold, red, green, blue and white paint. Headpiece for start of March p. 574: rectangular box containing crenellated ornament, in gold, red, blue and green paint. Simple horizontal bands for start of months and occasional lections pp. 529, 539, 541, 545, 557, 571, 576, 584, 587, 595: row of s-curves with space-fillers, rubricated and gilded. Major initials for lections pp. 1–606, with decoration, rubricated and gilded or in gold, red, green, blue and white paint. Rubricated initials for lections pp. 607–636.

Text leaves

Medium-thickness parchment, off-white colour; skins arranged with hair-side facing hair-side throughout.

Text leaf dimensions (mm)

(p. 25–26) 283 x 222.

Text leaf condition

Cockling appears throughout text-block. Stains and tears, especially in the last gatherings. Leaves in the last gatherings in particular are worn and ragged. pp. 357–358, 371–372 partially detached; tears to pp. 19–20, 33–36, 247–248, 465–466, 505–506, 533–534, 605–606, 633–636; small holes in pp. 1–2, 215–216, 241–242, 249–250, 323–324, 465–466, 509–510, 531–534, 577–578, 597–598, 615–616; minor insect activity in pp. 633–636. Candle wax stains appear occasionally to the surface of the leaves and especially in pp. 529–537, 595–610. Slight loss of text at head due to trimming. Folios excised at time of production after pp. 562, 572, 622.

Old repairs

Occasional leaves were repaired with plain paper in the margins and text area; substitute text on repair patches replacing losses to pp. 33–34, 47–48 by Hand D.

Binding description

Greek-style binding covered in silk velvet with metal decoration. It has been resewn unsupported with re-used boards, not contemporary with the text.

Binding dimensions (mm)

292 x 245 x 129

Left endleaves

A sewn single-fold endleaf of white, medium-thickness, handmade laid paper. There is no pastedown. A handwritten index in English is pasted to the inner fold of the endleaves at a later stage.

Right endleaves

A sewn single leaf text-hook of a re-used, handmade laid paper was adhered to a single text leaf to create the outer bifolium of the last gathering. It has a bull's-head watermark comparable to Harlfinger *Boeuf* 11 (dated 1404), Briquet 15228–15238 (dated 1407–58), and was previously folded with four holes of different sizes cut out of it. There is no pastedown.

Endleaf condition

Stains, discolourations and grime, tears, and small losses.

Sewing

The text-block is resewn with an unsupported structure, sewn all-along with a single, medium-thickness, tight S-twist, white thread, using the four V-nicks in the spine-folds from an earlier unsupported sewing at 30, 105, 185, 255 mm from the head of the text-block.

Sewing condition

The sewing structure is sound and the sewing thread is intact.

Spine linings

The spine is rounded. An overall lining of one layer of natural-colour, plain woven textile covers the full length of the spine and extends onto the outside of the boards.

Spine lining condition

The lining is complete on the spine and the boards but there is a limited loss of adhesion.

Boards and board attachment

Re-used 12 mm wooden boards, the same size as the text-block, with V-shaped edge grooves cut into the head, tail and fore-edges of the boards, stopped short of the corners in reverse points. Both boards had been prepared for a Western supported structure and have three cut tunnels, but were used for an unsupported Greek-style structure, prepared for four stations; the attachment is integral with the sewing.

Board attachment condition

The board attachment is sound. Both boards were sawn and have remnants of paper with adhesive residues.

Edges

The edges of the text leaves are plain-cut, undecorated and have been retrimmed.

Edge condition

The edges of the text-block appear even, slightly worn and rounded.

Endbands

Greek-style endbands sewn to the boards. Primary endbands worked in plain thread over cord cores of medium thickness, tight S-twist, and natural colour. The secondary sewing is executed in red, green, and blue silk threads.

Endband condition

Both endbands are still attached to the book-block but are slightly loose. The tailband core is partially broken and the silk threads of the secondary sewing have been worn away.

Covering

Full cover of purple silk velvet. The turn-ins are trimmed, regular in size and shape, with lapped corners.

Covering material condition

There are abrasions and missing areas in the covering material with extensive tears, and embrittled parts over the spine area and right board. The turn-ins on the inside of the boards remain attached to the boards.

Furniture & fastenings

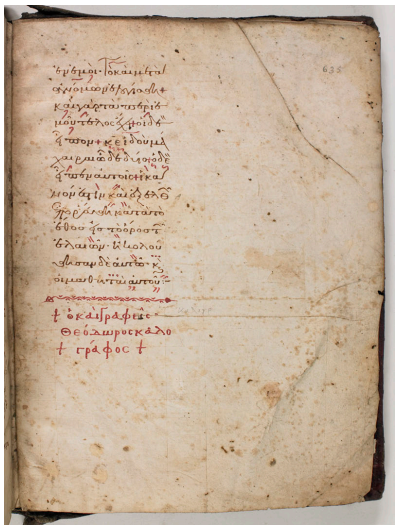
The left board is completely covered by three pieces of embossed silver-gilt. A rectangular piece in the centre depicting Christ on the Cross was nailed over five other pieces, embossed all over with leafy scrolls, arranged with two large pieces across head and tail, and smaller pieces on each side of the central rectangular piece, under the lower part of which is a much smaller piece. Three out of four roundels with embossed images of the Evangelists remain in the corners of the board, and all the pieces are secured with metal surface nails. The book also had two triple-braided green silk ties attached through the turn-ins on the right board that fastened onto two edge pins in the fore-edge of the left board.

Furniture & fastenings condition

The metal plates seem to have been reattached and some parts are missing. The silk ties are broken off and survive only in the turn-ins of the right board. The clasps and the edge pins are all missing.

Colophon(s)

p. 635: colophon of Theodoros *kalographos*: "+ Ὁ καὶ γραφεῦς Θεόδωρος καλογράφος +".



p. 635 (Theodoros)

Notes & marks of ownership

Inside left board: *ex libris* of Archbishop Charles Manners-Sutton 1805; <I>v: "1188"; <III>v: "I.15"; 1r: "I.15".

Inserts

Small slip of loose paper at beginning of MS with English text, including: "West terrace. Park road, Upper Holloway".

Other notes

p. 636: obituary of Athanasia, Abbess of Nunnery of St Veronica, dated Tue 3 Nov 1291: "Ἐκοιμ<η>θ<η> ηγουμ(έ)ν<η> τ(ῆς) αγ<ίας> Βαρωνίχης η μωρίχη Αθανασια Νοεὐρίω εις τ(ὰς) Γ′ ἡμέρ<α> Τρίτ<η> τ(ῆς) ἰν<δικτιῶνος> Ε′ τοὺ ἔτους ,ϛΩ′ ".

Provenance

Probably owned by Nunnery of St Veronica 1291. Acquired by J. D. Carlyle in the islands of the Aegean or the Sea of Marmara 1800–1, purchased by Archbishop Charles Manners-Sutton and deposited in LPL 17 March 1806.

Textual tradition

Gregory-Aland l 230; Scrivener Evst. 224.

Dating

Style of Hand A and of Theodoros *kalographos* consistent with mid-11th–early 12th century. Hand C dated by note on p. 636 to 3 Nov 1291.

Remarks

Theodoros *kalographos* is erroneously dated by Vogel and Gardthausen on basis of later note by Hand C, and this dating is followed in the *Repertorium* and *PLP*.

Bibliography

Todd (1812), p. 261; Todd (1823), pp. 36, 50; Vogel and Gardthausen 141; *PLP* no. 7401; *Repertorium* I, 132; Brown *et al*., p. 42; Daniele Bianconi, 'Età comnena e cultura scritta. Materiali e considerazioni alle origini di una ricerca', *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. Antonio Bravo García and Inmaculada Pérez Martín (Turnhout 2010), *Bibliologia* 31, pp. 75–96, 707–718 at p. 85.

Image(s) of the binding


Left side


Right side


Spine


Fore-edge


Head-edge


Tail-edge


Left side (Int.)


Right side (Int.)

MS Number

MS. 1189

Former MS numbers

I.16.

Date

14th century (pp. 1–302) and 15th–16th century (pp. 303–310).

Material

pp. 1–302: parchment; pp. 303–310: paper.

Folios

<I–IV> + ff. 156 (pp. 1–280 + 280A–B + 281–310) + <V–VII>.



p. 241 (Hand A)

Summary content

Gospel lectionary (Saturday-Sunday, including Lent and *eothina*): pp. 1–240: *synaxarion*: pp. 1–63, col. 2, line 9: lections for the weeks of John; p. 63, col. 2, line 10–p. 96, col. 1, line 8, p. 96, col. 2, lines 1–5: lections for the weeks of Matthew; p. 96, col. 1, lines 14–27, p. 96, col. 2, line 14–p. 136, col. 2, line 16: lections for the weeks of Luke; p. 136, col. 2, line 17–p. 153, col. 2, line 25: lections for the weeks of Mark (Lent); p. 153, col. 2, line 25–p. 240: lections of Holy Week; pp. 240–303, col. 2, line 20: *menologion*; p. 303, col. 2, line 22–p. 310, col. 2, line 6: *eothinon* lections.

Gatherings

19 x 8 (152), 4 (156).

Folios/pages on which gatherings begin

pp. 1, 17, 33, 49, 65, 81, 97, 113, 129, 145, 161, 177, 193, 209, 225, 241, 257, 273, 287, 303.

Detailed content

Gospel lectionary (Saturday-Sunday, including Lent): <I>v–<II>r: modern index to lectionary; <II>v–<IV>v: blank; pp. 1–240: *synaxarion*: pp. 1–63, col. 2, line 9: lections for the weeks of John (Saturdays, Sundays and weekdays): pp. 1–2, col. 1, line 17: + Τῇ ἁγ<ίᾳ> καὶ μ<ε>γ<ά>λ<η> Κυ<ριακῇ> τ(οῦ) Πάσχ<α>: Jn 1:1–17; p. 2, col. 1, line 18–p. 3, col. 1, line 10: Τῇ Β′ τῆς διακινισίμ(ου) [leg. διακαινησίμου]: Jn 1:18–28; p. 3, col. 1, line 11–p. 5, col. 1, line 17: Τῇ Γ′ τ(ῆς) διακινισίμ(ου) [leg. διακαινησίμου]: Lk 24:12–35; p. 5, col. 1, line 18–p. 6, col. 2, line 23: Τῇ Δ′ τῆς διακινισίμ(ου) [leg. διακαινησίμου]: [p. 6, col. 1, line 3–col. 2, line 23 also: Τοῦ ἁγ<ίου> **Ἀνδρέ<ου>**]: Jn 1:35–42; p. 6, col. 2, line 24–p. 8, col. 1, line 18: Τῇ Ε′ τῆς διακινισίμ(ου) [leg. διακαινησίμου]: Jn 3:1–15; p. 8, col. 1, line 19–p. 9, col. 1, line 20: Τῇ Παρα<σκευῇ> τῆς διακινισίμ(ου) [leg. διακαινησίμου]: Jn 2:12–22; p. 9, col. 1, line 21–p. 10, col. 1, line 26: Τῷ Σα<ββάτῳ> τ(ῆς) διακινισίμ(ου) [leg. διακαινησίμου]: Jn 3:22–33; p. 10, col. 1, line 27–p. 11, col. 2, line 22: Τῇ Κυ<ριακῇ> τὸ [leg. τοῦ] ἀντίπασχα: Jn 20:19–31;

p. 11, col. 2, line 23–p. 12, col. 2, line 20: Τῇ Β′ τῆς Β′ ευδ<ο>μ<άδος> [leg. ἑβδομάδος]: Jn 2:1–11; p. 12, col. 2, line 21–p. 13, col. 2, line 2: Τῇ Γ′ τῆς Β′ ευδ<ο>μ<άδος> [leg. ἑβδομάδος]: Jn 3:16–21; p. 13, col. 2, line 3–p. 14, col. 2, line 26: Τῇ Δ′ τῆς Β′ ευδ<ο>μ<άδος> [leg. ἑβδομάδος]: Jn 5:17–24; p. 14, col. 2, line 27–p. 15, col. 1, line 15: Τῇ Ε′ τῆς Β′ ευδ<ο>μ<άδος> [leg. ἑβδομάδος]: Jn 5:24–30; p. 15, col. 1, line 16–p. 17, col. 1, line 2: Τῇ Παρα<σκευῇ> τῆς Β′ ευδ<ο>μ<άδος> [leg. ἑβδομάδος]: Jn 5:30–6:2; p. 17, col. 1, line 3–p. 18, col. 1: Σα<ββάτῳ> Γ′: Jn 6:14–27; p. 18, col. 2–p. 19, col. 2, line 21: Κυ<ριακῇ> Γ′: Mk 15:43–16:8; p. 19, col. 2, line 22–p. 20, col. 2, line 9: Τῇ Β′ τῆς Γ′ ευδ<ο>μ<άδος> [leg. ἑβδομάδος]: Jn 4:46–54; p. 20, col. 2, line 10–p. 21, col. 1, line 23: Τῇ Γ′ τῆς Γ′ ευδ<ο>μ<άδος> [leg. ἑβδομάδος]: Jn 6:27–33; p. 21, col. 1, line 24–col. 2, line 21: Τῇ Δ′ τῆς Γ′ ευδ<ο>μ<άδος> [leg. ἑβδομάδος]: Jn 6:35–40; p. 21, col. 2, line 22–p. 22, col. 1, line 21: Τῇ Ε′ τῆς Γ′ ευδ<ο>μ<άδος> [leg. ἑβδομάδος]: Jn 6:41–44; p. 22, col. 1, line 22–p. 23, col. 1, line 6: Τῇ Παρ<ασκευῇ> τῆς Γ′ ευδ<ο>μ<άδος> [leg. ἑβδομάδος]: Jn 6:48–54; p. 23, col. 1, line 7–p. 24, col. 1, line 14: Σα<ββάτῳ> Δ′: Jn 15:17–16:2; p. 24, col. 1, line 15–p. 25, col. 2, line 3: Κυ<ριακῇ> Δ′: Jn 5:1–15; p. 25, col. 1, line 4–p. 26, col. 2, line 11: Τῇ Β′ τῆς Δ′ ευδ<ο>μ<άδος> [leg. ἑβδομάδος]: Jn 6:56–69; p. 26, col. 2, line 12–p. 27, col. 2, line 17: Τῇ Γ′ τῆς Δ′ ευδ<ο>μ<άδος> [leg. ἑβδομάδος]: Jn 7:1–13; p. 27, col. 2, line 18–p. 29, col. 1, line 22: Τῇ Δ′ τῆς μεσοπεντηκο<στῆς>: Jn 7:14–30; p. 29, col. 1, line 23–p. 30, col. 1, line 14: Τῇ Ε′ τῆς Δ′ ευ<δομάδος> [leg. ἑβδομάδος]: Jn 8:12–20; p. 30, col. 1, line 15–p. 31, col. 1, line 15: Τῇ Παρ<ασκευῇ> τῆς Δ′ εὐδ<ομάδος> [leg. ἑβδομάδος]: Jn 8:21–30; p. 31, col. 1, line 16–p. 32, col. 1, line 18: Σα<ββάτῳ> Ε′: Jn 8:31–42; p. 32, col. 1, line 19–p. 35, col. 2, line 17: Κυ<ριακῇ> Ε′: Jn 4:5–42; p. 35, col. 2, line 18–p. 36, col. 2, line 17: Τῇ Β′ τῆς Ε′ ευδ<ο>μ<άδος> [leg. ἑβδομάδος]: Jn 8:42–52; p. 36, col. 2, line 18–p. 37, col. 2, line 17: Τῇ Γ′ τῆς Ε′ ευδ<ο>μ<άδος> [leg. ἑβδομάδος]: Jn 8:51–59; p. 37, col. 2, line 18–p. 38, col. 2, line 20: Τῇ Δ′ τῆς Ε′ ευδ<ο>μ<άδος> [leg. ἑβδομάδος]: Jn 6:5–14; p. 38, col. 2, line 21–p. 40, col. 1, line 5: Τῇ Ε′ τῆς Ε′ ευδ<ο>μ<άδος> [leg. ἑβδομάδος]: Jn 9:39–10:9; p. 40, col. 1, line 6–p. 41, col. 1, line 4: Τῇ Παρα<σκευῇ> τῆς Ε′ ευδ<ο>μ<άδος> [leg. ἑβδομάδος]: Jn 10:17–28 [p. 40, col. 2, line 4–p. 41, col. 1, line 4 also: εἰς ἐγκαίνια να(οῦ)]; p. 41, col. 1, line 5–p. 42, col. 1, line 5: Σα<ββάτῳ> Ϛ′: Jn 10:27–38; p. 42, col. 1, line 5–p. 45, col. 2, line 8: Κυ<ριακῇ> Ϛ′: Jn 9:1–38; p. 45, col. 2, line 9–p. 46, col. 2, line 2: Τῇ Β′ τῆς Ϛ′ ευ<δομάδος> [leg. ἑβδομάδος]: Jn 11:47–54; p. 46, col. 2, line 3–p. 48, col. 1, line 16: Τῇ Γ′ τῆς Ϛ′ ευδ<ο>μ<άδος> [leg. ἑβδομάδος]: Jn 12:19–36; p. 48, col. 1, line 17–p. 49, col. 1, line 24: Τῇ Δ′ τῆς Ϛ′ ευδ<ο>μ<άδος> [leg. ἑβδομάδος]: Jn 12:36–47; p. 49, col. 1, line 25–p. 50, col. 2, line 23: Τῇ Ε′ τῆς ἀναληψήμ<ου> [leg. ἀναληψίμου: Lk 24:36–53; p. 50, col. 2, line 24–p. 51, col. 2, line 24: Τῇ Παρα<σκευῇ> τῆς Ϛ′ ευδ<ο>μ<άδος> [leg. ἑβδομάδος]: Jn 14:1–10; p. 51, col. 2, line 25–p. 52, col. 2, line 19: Σα<ββάτῳ> Ζ′: Jn 14:10–21; p. 52, col. 2, line 20–p. 54, col. 1, line 11: Κυ<ριακῇ> Ζ′ τῶν ἁγί(ων) π(ατέ)ρων: Jn 17:1–13; p. 54, col. 1, line 12–p. 55, col. 1, line 20: Τῇ Β′ τῆς Ν′ [i.e. Πεντηκοστῆς]: Jn 14:27–15:7; p. 55, col. 1, line 21–p. 56, col. 1, line 19: Τῇ Γ′ τῆς Ν′ [i.e. Πεντηκοστῆς]: Jn 16:2–13; p. 56, col. 1, line 20–p. 57, col. 2, line 26: Τῇ Δ′ τῆς Ν′: [i.e. Πεντηκοστῆς]: Jn 16:15–23; p. 57, col. 2, line 27–p. 58, col. 2, line 1: Τῇ Ε′ τῆς Ν′ [i.e. Πεντηκοστῆς]: Jn 16:23–33; p. 58, col. 2, line 2–p. 59, col. 2, line 2: Τῇ Παρα<σκευῇ> τῆς Ν′ [i.e. Πεντηκοστῆς]: Jn 17:18–26; p. 59, col. 2, line 3–p. 60: Τῷ Σα<ββάτῳ> τῆς Ν′ [i.e. Πεντηκοστῆς]: Jn 21:14–25; pp. 61–p. 62, col. 1, line 24:

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αγ<ίᾳ> καὶ μ(ε)γ(ά)λ(ῃ) Γ′ [i.e. Τρίτῃ] (*orthros*): Mt 22:15–24:2; pp. 172–178, col. 1, line 6: Τῇ α<γίᾳ> καὶ μ<εγάλῃ> Γ′ [i.e. Τρίτῃ] (liturgy): Mt 24:36–26:2; p. 178, col. 1, line 7–p. 181, col. 1, line 21: Τῇ αγ<ίᾳ> καὶ μ(ε)γ(ά)λ(ῃ) Δ′ [i.e. Τετάρτῃ] (*orthros*): Jn 12:17–50; p. 181, col. 1, line 22–p. 182, col. 1, line 14: Τῇ ἀγ<ίᾳ> καὶ μ(ε)γ(ά)λ(ῃ) Δ′ [i.e. Τετάρτῃ] (liturgy): Mt 26:6–16; p. 182, col. 1, line 15–p. 183, col. 1, line 20: Εὐα<γγέλιον> τοῦ νηπτίρος [leg. νιπτῆρος]: Jn 13:1–11; p. 183, col. 1, line 21–col. 2, line 23: Εὐα<γγέλιον> μετὰ τὸ νίψασθαι: Jn 13:12–17; p. 183, col. 2, line 24–p. 187, col. 1, line 14: Τῇ ἀγ<ίᾳ> καὶ μ(ε)γ(ά)λ(ῃ) Ε′ [i.e. Πέμπτῃ] (*orthros*): Lk22:1–39; p. 187, col. 1, line 15–p. 196, col. 1, line 3: Τῇ ἀγ<ίᾳ> καὶ μ(ε)γ(ά)λ(ῃ) Ε′ [i.e. Πέμπτῃ] (liturgy): Mt 26:2–20, Jn 13:3–17, Mt 26:21–27:2; p. 196, col. 1, line 4–p. 203, col. 2, line 8: Τῇ ἀγ<ίᾳ> καὶ μ(ε)γ(ά)λ(ῃ) Παρα<σκευῇ> (vespers): Mt 27:1–38, Lk 23:39–43, Mt <27:39>–54, Jn 19:31–37, Mt 27:55–61; p. 203, col. 2, lines 9–12: Τῷ ἀγ<ίῳ> καὶ μ(ε)γ(ά)λ(ῳ) Σα<ββάτῳ> (*orthros*): [see 12th lection of the Passion: Mt 27:62–66]; p. 203, col. 2, line 13–p. 205: Τῷ ἀγ<ίῳ> καὶ μ(ε)γ(ά)λ(ῳ) Σα<ββάτῳ> (vespers): Mt 28:1–20; pp. 206–240, col. 1, line 18: Εὐα<γγέλια> τῶν ἁγίων παθ(ῶν) τοῦ Κ(υρίο)υ ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ: pp. 206–219, col. 2, line 3: Εὐα<γγέλιον> Α′: Jn 13:31–18:1; p. 219, col. 2, line 4–p. 222, col. 2, line 13: Εὐ<αγγέλιον> Β′: Jn 18:1–28; p. 222, col. 2, line 14–p. 224, col. 2, line 14: <Εὐαγγέλιον Γ′>: Mt 26:57–75; p. 224, col. 2, line 14–p. 228, col. 1, line 21: Εὐ<αγγέλιον> Δ′: Jn 18:28–19:16; p. 228, col. 1, line 22–p. 231, col. 2, line 5: Εὐα<γγέλιον> Ε′: Mt 27:3–32; p. 231, col. 2, line 6–p. 233, col. 1, line 7: Εὐα<γγέλιον> Ϛ′: Mk 15:16–32; p. 233, col. 1, line 8–p. 235, col. 1, line 5: Εὐα<γγέλιον> Ζ′: Mt 27:33–54; p. 235, col. 1, line 6–p. 236, col. 2, line 20: Εὐα<γγέλιον> Η′: Lk 23:32–49; p. 236, col. 2, line 21–p. 238, col. 1, line 16: Εὐα<γγέλιον> Θ′: Jn 19:25–37; p. 238, col. 1, line 17–col. 2, line 25: Εὐα<γγέλιον> Ι′: Mk 15:43–47; p. 238, col. 2, line 26–p. 239 col. 2, line 9: Εὐα<γγέλιον> ΙΑ′: Jn 19:38–42; p. 239, col. 2, line 10–p. 240, col. 1, line 18: Εὐα<γγέλιον> ΙΒ′: Mt 27:62–66; p. 240, col. 1, line 19–col. 2: Εὐαγγέλια τῶν ὁρῶν [leg. ὡρῶν]: p. 240, col. 1, lines 19–26: Ὥρ(α) Α′: [see Good Friday]: Mt 27:1–38, Lk 23:39–43, Mt 27:39–54, Jn 19:31–37, Mt 27:55–61; p. 240, col. 2, lines 1–6: Ὥρ(α) Γ′: [see 6th lection of the Passion: Mk 15:16–32]; p. 240, col. 2, lines 7–11: Ὥρα Ϛ′: [see 8th lection of the Passion: Lk 23:32–49]; p. 240, col. 2, lines 12–19: Ὥρα Θ′: [see 4th lection of the Passion: Jn 18:28–19:16]; pp. 241–303, col. 2, line 20: *menologion*: p. 241: 1 Sep: Μνήμ<η> τοῦ ὁσ<ίου> π(ατ)ρ(ὸ)ς ημ(ῶν) **Συμεῶν τοῦ Στυ<λί>τ<ου>**: Lk 4:16–22; p. 242, col. 1–col. 2, line 25: 2 Sep: Τοῦ ἐν ἁγ<ίοις> π(ατ)ρ(ὸ)ς ημ(ῶν) **Ἰω(άννου) τοῦ Νιστευτ<οῦ>** [leg. **Νηστευτοῦ**]: Jn 10:9–16; p. 242, col. 2, line 26–p. 243, col. 1, line 3: 2 Sep: Εἰς τ<ὸν> αγ<ιον> **Μάμαντ<α>**: [see 1st Fri of Lent: Jn 15:1–11]; p. 243, col. 1, lines 4–6: 3 Sep: Τοῦ ἁγ<ίου> ἱερομ(ά)ρ(τυρος) **Ἀνθήμ(ου)** [leg. **Ἀνθίμου**]: [see 2 Sep: Jn 10:9–16]; p. 243, col. 1, line 7–col. 2, line 18: 4 Sep: Τοῦ ἁγ<ίου> μ(ά)ρ(τυρος) **Βαβύλα** καὶ τῶν σὺν αὐτ<ῷ>: Lk 10:1–12; p. 243, col. 2, lines 19–25: 5 Sep: Τοῦ ἁγ<ίου> προφήτ<ου> **Ζαχαρίου**: [see Holy Tuesday: Mt 24:36–26:2]; p. 243, col. 2, line 26–p. 245, col. 2, line 14: 6 Sep: Τοῦ ἁγ<ίου> μ(ά)ρ(τυρος) **Εὐδοξίου**: Mk 12:28–37; p. 245, col. 2, line 15–p. 246, col. 1, line 17: 8 Sep: **Τὸ γενέσιον τῆς ὑπεράγ<ίας> Θ(εοτό)κου** (*orthros*): Lk 1:39–56; p. 246, col. 1, line 18–p. 247, col. 1, line 9: 8 Sep (liturgy): Lk 10:38–42, 11:27–28; p. 247, col. 1, lines 10–15: 9 Sep: Τῶν ἁγ<ίων> καὶ δικαίων **Ἰωακεῖμ καὶ Ἄννης**: [see 6th Sat of Lk: Lk 8:16–21]; p. 247, col. 1, lines 16–20: 10 Sep: Εἰς τ<ὴν> **πρ(ὸσ)κύνησ<ιν> τῶν τιμί(ων) ξύλ<ων>**: [see 7th Sat of Mt:]; Mt 10:37–11:1; p. 247, col. 1, lines 21–25: 11 Sep: Εἰς τ<ὴν> **πρ(ὸσ)κύνησ<ιν> τῶν**

τιμί(ων) ξύλ<ων>: [see Tue of <2nd> week after Easter: Jn 3:16–21; p. 247, col. 1, line 26–col. 2, line 3: 12 Sep: [see 6th Mon after Easter: Jn 11:47–54]; p. 247, col. 2, lines 4–9: 13 Sep: Εἰς τ<ὴν> **πρ(ὸσ)κύνησ<ιν> τῶν τιμί(ων) ξύλ<ων>**: [see 6th Tue after Easter: Jn 12:19–36]; p. 247, col. 2, lines 10–11: **Σα<ββάτῳ> πρὸ τῆς ὑψώσεως**: [see 13 Sep: Jn 12:19–36]; p. 247, col. 2, line 12–p. 248, col. 1, line 14: **Κυ<ριακῇ> πρὸ τῆς ὑψώσεως**: Jn 3:13–17; p. 248, col. 1, line 15–p. 250, col. 2, line 17: 14 Sep: **Ἡ ὕψωσις τ(οῦ) τιμίου Στ(αυ)ροῦ**: Jn 19:6, 19:9–11, 19:13–35; p. 250, col. 2, lines 18–19: **Κυ<ριακῇ> μετὰ τὴν ὕψωσ<ιν>**: [see 3rd Sun of Lent: Mk 8:34–38]; p. 250, col. 2, lines 20–22: 15 Sep: Τοῦ ἁγ<ίου> **Ἀκακίου** καὶ τοῦ ἁγ<ίου> μ(ά)ρ(τυρος) **Νικήτ<α>**: [see 3rd Sun of Lent: Mk 8:34–38]; p. 250, col. 2, line 23–p. 252, col. 2, line 14: 16 Sep: Τῆς ἁγ<ίας> καὶ πανευφήμ(ου) **Εὐφημίας**: Lk 7:36–50; p. 252, col. 2, lines 15–20: 17 Sep: Τῶν ἁγί(ων) **Εὐλαμπίου καὶ Εὐλαμπίας**: [see 3rd Sun of Lent: Mk 8:34–38]; p. 252, col. 2, line 21–p. 253, col. 2, line 3: 20 Sep: Τοῦ ἁγ<ίου> μ(ά)ρτ(υρος) **Εὐσταθίου** καὶ τῆς συνωδ<ίας> [leg. συνοδίας] αὐτοῦ: Lk 21:12–19; p. 253, col. 2, lines 4–8: 24 Sep: Τῆς ἁγ<ίας> προτ<ομάρτυρος> [leg. πρωτομάρτυρος] **Θέκλ(εις)** [leg. **Θέκλ(ης)**]: [see 17th Sat of Mt: Mt 25:1–13]; p. 253, col. 2, line 9–p. 254, col. 1, line 13: 30 Sep: Τοῦ ἁγ<ίου> **Γρηγορί(ου) τῆς μ(ε)γ(ά)λ(ης) Ἀρμενί(ας)**: Mt 24:42–47; p. 254, col. 1, lines 14–20: 1 Oct: Τοῦ ἁγ<ίου> **Ῥωμανοῦ τοῦ Μελωδ(οῦ)**: [see 3rd Sun of Lent: Mk 8:34–38]; p. 254, col. 1, lines 21–26: 2 Oct: Τῶν αγ<ίων> μαρτ<ύρων> **Κυπριανοῦ καὶ Ἰουστίνης**: [see 1st Fri of Lent: Jn 15:1–11]; p. 254, col. 1, line 27–p. 255, col. 2, line 5: 3 Oct: Τοῦ ἁγ<ίου> **Διόνυσίου τοῦ Ἀρεόπαγίτου**: Mt 13:45–54; p. 255, col. 2, lines 6–9: 6 Oct: Τοῦ ἁγ<ίου> ἀποστόλ<ου> **Θωμᾶ**: [see Sun of Antipascha: Jn 20:19–31]; p. 255, col. 2, lines 10–12: 7 Oct: Τῶν ἁγί(ων) μαρτύρ(ων) **Σεργίου καὶ Βάκχου**: [see 20 Sep: Lk 21:12–19]; p. 255, col. 2, line 13–p. 256, col. 2, line 3: 11 Oct: Τῶν ἁγ<ίων> πατριαρχ(ῶν) **Νεκταρίου Αρσακίου Ἀττικοῦ καὶ Σησινίου** [leg. **Σισινίου**]: Mt 5:14–19; p. 256, col. 2, lines 4–8: 12 Oct: Τῶν ἁγ<ίων> μαρτ<ύρων> **Πρόβου, Ταράχ<ου> καὶ Ἀνδρον<ίκου>**: [see 20 Sep: Lk 21:12–19]; p. 256, col. 2, line 9–p. 257, col. 2, line 13: 13 Oct: Τῶν ἁγ<ίων> **Κάρπ<ου> καὶ Παπύλ<ου>**: Mt 7:12–21; p. 257, col. 2, line 14–p. 258, col. 2, line 5: 18 Oct: Τοῦ ἁγ<ίου> ἀποστόλ<ου> καὶ εὐαγγελιστοῦ **Λουκᾶ**: Lk 10:16–21; p. 258, col. 2, lines 6–9: 20 Oct: Τοῦ ἁγ<ίου> **Ἀρτεμί(ου)**: [see 13 Oct: Mt 7:12–21]; p. 258, col. 2, line 10–p. 259, col. 2, line 5: 21 Oct: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ημ(ῶν) **Ἰλαρίων(ος)**: Lk 6:17–23; p. 259, col. 2, lines 5–8: 23 Oct: Τοῦ ἁγ<ίου> ἀποστ<ό>λ<ου> **Ἰακώβου τοῦ Ἀδελφοθέ(ου)**: [see 15 Jan: absent]; p. 259, col. 2, lines 9–13: 24 Oct: Τοῦ ἁγίου **Ἀρέθα** καὶ τῶν συν αὐτ<ῷ>: [see 11th Sat of Lk: Lk 12:32–40]; p. 259, col. 2, line 14–p. 261, col. 1, line 6: 25 Oct: Τῶν ἁγί(ων) νοταρίων **Μαρκιανοῦ καὶ Μαρτυρίου**: Lk 12:2–12; p. 261, col. 1, line 7–col. 2, line 10: 26 Oct: Τοῦ ἁγ<ίου> **Δημητρίου** καὶ τοῦ **μ(ε)γ(ά)λ(ου) σισμ(οῦ)** [leg. **σεισμοῦ**]: Mt 8:23–27; p. 261, col. 2, lines 11–16: 30 Oct: Τοῦ ἁγίου **Κυριάκ(οῦ) Π(ατ)ριάρχ<ου>** καὶ τῶν μαρτύρ(ων) **Ζηνοβίου καὶ Ζηνοβίας**: [see 2 Sep: Jn 10:9–16]; p. 261, col. 2, line 17–p. 262, col. 1, line 22: 1 Nov: Τῶν ἁγί(ων) ἀναργύρ(ων) **Κοσμᾶ καὶ Δαμιανοῦ**: Mt 10:1–8; p. 262, col. 1, lines 23–27: 2 Nov: Τῶν ἁγί(ων) μαρτ(ύρων) **Ἀκινδύνου Πιγασίου** [leg. **Πηγασίου**], **Αφθονί(ου), Ἐλπιδοφόρου καὶ Ἀνεμποδίστου**: [see 4th Sat after Easter: Jn 15:17–16:2]; p. 262, col. 2, lines 1–5: 6 Nov: Τοῦ ἁγ<ίου> **Παύλ<ου> τοῦ Ὁμολογήτ<ου>**: [see 25 Oct: Lk 12:2–12]; p. 262, col. 2, lines 6–10: 8 Nov: Εἰς τ<ὴν> **σύναξιν τῶν ἀσωμάτ<ων>**: [see 18 Oct: Lk 10:16–21]; p. 262, col. 2, lines 11–14: 11 Nov: Τοῦ αγ<ίου> μ(ε)γ(α)λ(ο)μ(ά)ρ(τυρος) **Μηνᾶ**: [see 4th Sat after Easter:

Jn 15:17–16:2]; p. 262, col. 2, lines 15–18: 13 Nov: Τοῦ εν ἁγ<ίοις> π(ατ)ρ(ὸ)ς ημ(ῶν) **Ιω(άννου) τοῦ Χρυσοστόμ<ου>**: [see 2 Sep: Jn 10:9–16]: p. 262, col. 2, lines 19–23: 14 Nov: Τοῦ ἁγ<ίου> ἀποστ<ό>λ<ου> **Φιλίππου**: [see 1st Sun of Lent: Jn 1:35–51]; p. 262, col. 2, line 24–p. 263, col. 1, line 2: 16 Nov: Τοῦ αγ<ίου> ἀποστ<ό>λ<ου> καὶ εὐαγγελιστοῦ **Ματθαίου**: [see 5th Sat of Mt: Mt 9:9–13]; p. 263, col. 1, lines 3–5: 17 Nov: Τοῦ ἁγ<ίου> **Γρηγορίου τοῦ Θαυματουργ<οῦ>**: [see 1 Nov: Mt 10:1–8]; p. 263, col. 1, lines 6–11: 20 Nov: Τῶν ἁγ<ίων> **Μαξήμου** [leg. **Μαξίμου**], **Πρόκλου** κ(αὶ) τῶν συν αὐτ<οῖς>: [see 11 Oct: Mt 5:14–19]; p. 263, col. 1, lines 12–15: 25 Nov: Τῶν αγ<ίων> **Κλήμεντ(ος) Ῥωμ<ης> καὶ Πέτρου Ἀλεξανδρί(ας)** [leg. **Ἀλεξανδρείας**]: [see 3rd Sat after Easter: Jn 6:14–27]; p. 263, col. 1, lines 16–20: 30 Nov: Τοῦ ἁγ<ίου> ἀποστ<ό>λ<ου> **Ἀνδρέου**: [see Wed of *Diakainesimos*: Jn 1:35–51]; p. 263, col. 1, line 21–p. 264, col. 1, line 21: 4 Dec: Τῆς αγ<ίας> μ(ε)γ(α)λ(ο)μ(ά)ρ(τυρος) **Βαρβάρ(ας)**: Mk 5:24–34; p. 264, col. 1, line 21–col. 2, line 21: 5 Dec: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Σάβα**: Mt 11:27–30; p. 264, col. 2, lines 21–26: 6 Dec: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Νικολ<άου>**: [see 21 Oct: Lk 6:17–23]; p. 264, col. 2, line 27–p. 265, col. 1, line 4: 13 Dec: Τῶν ἁγ<ίων> μαρτ(ύρων) **Εὐστρατί(ου)** καὶ τῶν συν αὐτῷ: [see 20 Sep: Lk 21:12–19]; p. 265, col. 1, line 5–col. 2, line 12: 14 Dec: Τῶν ἁγ<ίων> μαρτ<ύρων> **Θύρσου, Φιλήμον(ος)** καὶ τ<ῶν> συ(ν) αὐτ<οῖς>: Lk 8:22–25; p. 265, col. 2, line 13–p. 266, col. 2, line 17: 20 Dec: Τοῦ ἁγ<ίου> ἱερομάρτ<υρος> **Ἰγνατίου**: Mk 9:33–41; p. 266, col. 2, lines 18–21: **Σα<ββάτῳ> πρὸ τῆς Χ(ριστο)ῦ γεννήσεως**: [see 12th Sat of Lk: Lk 13:19–29]; p. 266, col. 2, line 22–p. 269, col. 2, line 14: **Κυ<ριακῇ> πρὸ τῆς Χ(ριστο)ῦ γεννήσεως**: Mt 1:1–25; p. 269, col. 2, line 15–p. 271, col. 2, line 17: 24 Dec: **Εἰς τ<ὴν> παραμο<νὴν> τῆς Χ(ριστο)ῦ γεννήσεως**: Lk 2:1–20; p. 271, col. 2, lines 18–21: 25 Dec: Εἰς τ<ὴν> ἁγ<ίαν> **Χ(ριστο)ῦ γέννησιν** (*orthros*): [see Sun before Christmas: Mt 1:1–25]; p. 271, col. 2, line 22–p. 273, col. 1, line 20: 25 Dec (liturgy): Mt 2:1–12; p. 273, col. 1, lines 21–24: 26 Dec: Εἰς τ<ὴν> **σύναξιν τῆς ἁγ<ίας> Θ(εοτό)κου**: [see Sun after Christmas: Mt 2:13–23]; p. 273, col. 1, line 25–col. 2, line 2: 27 Dec: Τοῦ ἁγ<ίου> (πρωτο)μ(ά)ρ(τυρος) καὶ ἀρχ<ι>διακόν<ου> **Στεφάνου**: [see 13th Sun of Mt: Mt 21:33–42]; p. 273, col. 2, lines 3–5: 28 Dec: **Τῶν ἁγ<ίων> Νηπί(ων)**: [see Sun after Christmas: Mt 2:13–23]; p. 273, col. 2, line 6–p. 274, col. 1, line 8: **Σα<ββάτῳ> μετὰ τὴν Χ(ριστο)ῦ γέννησι(ν)**: Mt 12:15–21; p. 274, col. 1, line 9–p. 275, col. 2, line 9: **Κυ<ριακῇ> μετὰ τὴν Χ(ριστο)ῦ γέννησι(ν)** : Mt 2:13–23; p. 275, col. 2, line 10–p. 276, col. 1, line 15: **Σα<ββάτῳ> πρὸ τῶν Φώτων**: Mt 3:1–6; p. 276, col. 1, line 16–p. 277, col. 1, line 7: **Κυ<ριακῇ> πρὸ τῶν Φώτων**: Mk 1:1–8; p. 277, col. 1, line 8–p. 278, col. 2, line 13: 1 Jan: **Ἡ περιτομὴ τοῦ Κ(υρίο)υ ἡμ(ῶν) Ἰ(ησο)ῦ Χ(ριστο)ῦ** καὶ τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Βασιλ<είου>**: Lk 2:20–21, 2:40–52; p. 278, col. 2, line 14–p. 280: 5 Jan: Τῇ **παραμο<νῇ> τῶν ἁγ<ίων> Θεόφανί(ων)**: Lk 3:1–18; p. 280A, col. 1, lines 1–19: 6 Jan: Εἰς ορων **Φωτ<α>** (*orthros*): Mk 1:9–11; p. 280A, col. 1, line 20–col. 2, line 25: 6 Jan: **Τὰ ἅγ<ια> Θεόφάνια** (liturgy): Mt 3:13–17; p. 280A, col. 2, line 26–p. 280B, col. 2, line 8: 7 Jan: Εἰς τ<ὴν> **σύναξιν τοῦ Προδρόμ(ου)**: Jn 1:29–34; p. 280B, col. 2, line 9–p. 281, col. 2, line 17: **Σα<ββάτῳ> μετὰ τὰ Φῶτα**: Mt 4:1–11; p. 281, col. 2, line 18–p. 282, col. 1, line 20: **Κυ<ριακῇ> μετὰ τὰ Φῶτα**: Mt 4:12–17; p. 282, col. 1, lines 21–23: 14 Jan: **Τῶν ἁγ<ίων> ἀββάδ<ων> τῶν ἐν Σινᾶ καὶ Ραϊθοῦ**: [see 15 [leg. 10] Jan: Mt 4:25–5:12]; p. 282, col. 1, line 24–p. 283, col. 1, line 24: 10 Jan: Τοῦ ἁγ<ίου> **Γρηγορίου Νύσις** [leg. **Νύσσης**]: Mt 4:25–5:12; p. 283, col. 1, lines 25–27: 16 Jan: Τῆς τιμίας

ἀλύσεως τοῦ αγ<ίου> Πέτρου: [see Sat of Pentecost: Jn 21:14–25]; p. 283, col. 2, lines 1–3: 17 Jan: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Ἀντωνίου**: [see 21 Oct: Lk 6:17–23]; p. 283, col. 2, lines 4–6: 18 Jan: Εἱ<ς τὴν> **ἐπάνωδ<ον>** [leg. **ἐπάνοδον**] **τ(ῆς) ἐξορίας τοῦ αγ<ίου> Αθανασίου**: [see 2 Sep: Jn 10:9–16]; p. 283, col. 2, lines 7–8: 20 Jan: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Εὐθυμί(ου)**: [see 5 Dec: Mt 11:27–30]; p. 283, col. 2, lines 9–14: 22 Jan: Τοῦ ἁγ<ίου> ἀποστ<ό>λ<ου> **Τιμοθέου** καὶ τοῦ ἁγ<ίου> μ(ά)ρ(τυρος) **Ἀναστασίου**: [see 25 Oct: Lk 12:2–12]; p. 283, col. 2, lines 15–16: 23 Jan: Τοῦ ἁγ<ίου> ἱερομ(ά)ρ(τυρος) **Κλήμεντ(ος)**: [see 2 Sep: Jn 10:9–16]; p. 283, col. 2, lines 17–21: 25 Jan: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ημ(ῶν) **Γρηγορίου τοῦ Θεολ<ό>γ<ου>**: [see 10 Jan: Mt 4:25–5:12]; p. 283, col. 2, lines 22–26: 27 Jan: **Ἡ ἐπάνωδ<ος>** [leg. **ἐπάνοδος**] **τοῦ λειψάν(ου) τοῦ ἁγ<ίου> Ἰω(άννου) τοῦ Χρυσοστόμ<ου>**: [see 2 Sep: Jn 10:9–16]; p. 283, col. 2, line 27–p. 284, col. 1, line 3: 29 Jan: **Ἡ ἐπάνωδ<ος>** [leg. **ἐπάνοδος**] **τοῦ λειψάν(ου) τοῦ ἁγ<ίου> ἱερομ(ά)ρ(τυρος) Ἡγνατίου** [leg. **Ἰγνατίου**]: [see 1st Sat after Easter: Jn 3:22–33]; p. 284, col. 1, lines 7–9: 1 Feb: Του ἁγ<ίου> μ(ά)ρ(τυρος) **Τρύφων(ος)**: [see 10th Sat of Lk: Lk 10:19–21]; p. 284, col. 1, line 10–p. 285: 2 Feb: **Ἡ ὑπαπαντ<ὴ> τοῦ Κ(υρίο)υ ἡμ(ῶν) Ἰ(ησο)ῦ Χ(ριστο)ῦ**: Lk 2:22–40; p. 286, col. 1, lines 1–2: 3 Feb: Τοῦ ἁγ<ίου> **Συμεῶν**: [see 2 Feb: Lk 2:22–40]; p. 286, col. 1, line 3–p. 287, col. 1, line 23: 24 Feb: **Ἡ εὕρεσις τῆς τημίας** [leg. **τιμίας**] **κεφάλ<ης> τοῦ Προδρόμ<ου>**: Mt 11:2–15; p. 287, col. 1, line 23–p. 289, col. 1, line 3: 9 Mar: Τῶν αγ<ίων> **Τεσσαράκοντ<α> μ(α)ρ(τύρων)**: Mt 20:1–16, 22:14; p. 289, col. 1, line 4–p. 290, col. 1: 25 Mar: Εἰς τ<ὸν> εὐαγγελισμὸν τῆς υπ<ερ>άγ<ίας> Θ(εοτό)κου: Lk1:24–38; p. 290, col. 2, lines 1–3: 2 Apr: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶν **Εὐτυχίου**: [see 1 Oct: Mk 8:34–38]; p. 290, col. 2, lines 4–5: 11 Apr: Τοῦ ἁγ<ίου> ἱερομ(ά)ρ(τυρος) **Ἀντίπα**: [see 11th Sat of Lk: Lk12:32–40]; p. 290, col. 2, lines 6–10: 23 Apr: Τοῦ ἁγ<ίου> μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Γεωργίου**: [see 4th Sat after Easter: Jn 15:7–16:2]; p. 290, col. 2, lines 11–12: 26 Apr: Του ἁγ<ίου> ἱερομ(ά)ρ(τυρος) **Βασιλέως**: [see 4th Sat after Easter: Jn 15:7–16:2]; p. 290, col. 2, lines 14–15: 1 May: Τοῦ ἁγ<ίου> προφήτ<ου> **Ἱερεμίου**: [see 29 Jul: absent]; p. 290, col. 2, lines 16–18: 2 May: Τοῦ αγ<ίου> **Ἀθανασί(ου) ἐπισκόπου Ἀλεξανδρί(ας)** [leg. **Ἀλεξανδρείας**]: [see 11 Oct: Jn 10:9–16]; p. 290, col. 2, line 19–p. 291, col. 1, line 24: 8 May: Τοῦ ἁγ<ίου> **Ἰω(άννου) τοῦ Θεολ<ό>γ<ου>**: Jn 19:25–27, 21:24–25; p. 291, col. 1, lines 25–27: 9 May: Τοῦ ἁγ<ίου> προφήτ<ου> **Ἡσαΐου** καὶ τοῦ ἁγ<ίου> μ(ά)ρ(τυρος) **Χριστοφόρου**: [see 6th Wed after Easter: Jn 12:36–47]; p. 291, col. 2, lines 1–6: 11 May: Τοῦ ἁγ<ίου> **Μωκί(ου)** καὶ τὸ **γενέθλιον τ(ῆς) Πολέως**: [see 1st lection of the Passion: Jn 13:31–16:23]; p. 291, col. 2, lines 7–10: 12 May: Τοῦ ἁγ<ίου> π(ατ)ρ(ὸ)ς ημ(ῶν) **Ἐπιφανί(ου) ἐπισκόπου καὶ Γερμαν(οῦ) πατριάρχ<ου>**: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 291, col. 2, line 11–p. 292, col. 2, line 7: 21 May: Τῶν ἐν ἁγ<ίοις> βασιλέ(ων) **Κωνσταντίν(ου) καὶ Ἑλένης**: Jn 10:1–5, 10:27–30; p. 292, col. 2, lines 9–11: 4 Jun: Τοῦ ἐν ἁγ<ίοις> π(ατ)ρ(ὸ)ς ἡμῶν **Μητροφάν(ους)** : [see 2 Sep: Jn 10:9–16]; p. 292, col. 2, lines 12–14: 12 Jun: Τῶν ἁγ<ίων> ἀποστ<ό>λ<ων> **Βαρθωλομέου** [leg. **Βαρθωλομαίου**] καὶ **Βαρνάβα**: [see 1 Nov: Mt 10:1–8]; p. 292, col. 2, line 15–p. 293, col. 2, line 17: 14 Jun: Τῶν ἁγ<ίων> προφητῶν **Ἠλιοῦ καὶ Ἐλησαί(ου)** [leg. **Ἐλισσαίου**]: Lk 4:22–30; p. 293, col. 2, lines 18–19: 18 Jun: Τοῦ αγ<ίου> μ(ά)ρ(τυρος) **Λέοντος**: [see 25 Oct: Lk 12:2–12]; p. 293, col. 2, line 20–p. 297, col. 2, line 10: 24 Jun: **Τὸ γενέσιον τοῦ Προδρόμ(ου)**: Lk 1:1–69, 1:76, 1:80; p. 297, col. 2, lines 11–12: 27 Jun: Τοῦ ὁσ(ίου) **Σαμψῶν**: [see 11th Sat of Lk: 12:32–40]; p. 297, col. 2, line 13–p. 298, col. 2, line 1:

29 Jun: Τῶν ἁγ<ίων> ἀποστ<ό>λ<ων> **Πέτρου καὶ Παύλου**: Mt 16:13–19; p. 298, col. 2, lines 3–5: 1 Jul: Τῶν ἁγ<ίων> Ἀναργύρω(ν) **Κοσμᾶ καὶ Δαμιαν(οῦ)**: [see 1 Nov: Mt 10:1–8]; p. 298, col. 2, lines 6–8: 8 Jul: Τοῦ ἁγ<ίου> μ(ε)γ(α)λ(ο)μ(ά)ρ(τυρος) **Προκοπίου**: [see 4th Sat after Easter: Jn 15:7–16:2]; p. 298, col. 2, lines 9–10: 11 Jul: Τῆς ἁγ<ίας> μαρτ<ύρος> **Εὐφημίας**: [see [unspecified] Jun: <Lk 7:36–50>?]; p. 298, col. 2, lines 11–13: 15 Jul: Τῶν ἁγ<ίων> μαρτ<ύρων> **Κυρύκου καὶ Ἰουλίττας**: [see 10th Sat of Lk: Lk 10:19–21]; p. 298, col. 2, lines 14–16: 16 Jul: Μνήμ<η> τῆς **ἐν Καλχιδ<ό>ν<ι>** [leg. **Χαλκηδόνι**] **ἁγίας Συνόδ(ου)**: [see 11 Oct: Mt 5:14–19]; p. 298, col. 2, lines 17–18: 20 Jul: Τοῦ ἁγ<ίου> προφήτ<ου> **Ἠλιοῦ**: [see 14 Jun: Lk 4:22–30]; p. 298, col. 2, lines 19–21: 27 Jul: Τοῦ ἁγ<ίου> μ(ε)γ(α)λ(ο)μ(ά)ρ(τυρος) **Παντελεήμον(ος)**: [see 4th Sat after Easter: Jn 15:17–16:2]; p. 298, col. 2, lines 22–24: 31 Jul: **Τὰ ἐγκαίνια τῆς ἁγ<ίας> σοροῦ**: [see 29 Jun: Mt 16:13–19]; p. 299, col. 1, line 1–col. 2, line 17: 1 Aug: **Τῶν ἁγ<ίων> Μακκαβαίων**: Mt 10:16–22; p. 299, col. 2, line 18–p. 300, col. 2, line 24: 6 Aug: **Ἡ μεταμόρφωσ<ις> τοῦ Κ(υρίο)υ ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ** (*orthros*): Lk 9:28–36; p. 300, col. 2, line 25–p. 301, col. 2, line 24: 6 Aug (liturgy): Mt 17:1–9; p. 301, col. 2, lines 25–27: 15 Aug: **Ἡ κοίμη<σις> τ(ῆς) υπ<ερ>άγί<ας> Θ(εοτό)κου**: [see 8 Sep: Lk 1:39–56]; p. 302, col. 1, lines 1–2: 16 Aug: Τοῦ ἁγ<ίου> μ(ά)ρ(τυρος) **Διομήδ(ους)**: [see 2 Sep: Lk 9:1–6]; p. 302, col. 1, lines 3–5: 18 Aug: Τῶν ἁγί(ων) μαρτύρ(ων) **Φλόρου** [leg. **Φλώρου**] **καὶ Λαύρου**: [see 4th Sat after Easter: Jn 15:17–16:2]; p. 302, col. 1, line 6–p. 303, col. 2, line 17: 29 Aug: Εἰς τ<ὴν> **ἀποτομ<ὴν> τοῦ Προδρόμ(ου)**: Mk 6:14–30; p. 303, col. 2, lines 18–20: 31 Aug: **Τὰ καταθέσια τὴς ζώνης τ(αις)** [leg. **τῆς**] **ἁγί(ας) Θ(εοτό)κου**: [see 15th Sun of Mt: Mt 22:35–46]; p. 303, col. 2, line 22–p. 310, col. 2, line 6: Εὐαγγέλια Ἀναστασ<ι>μ(α) αἰωθ<ιν>(ῶν) [leg. ἑωθινῶν] τῶν Κυριακῶν: p. 303, col. 2, lines 24–p. 304, col. 1, line 1: Εὐα<γγέλιον> Α′: [see Holy Saturday, vespers: Mt 28:1–20]; p. 304, col. 1, lines 1–6: Εὐα<γγέλιον> Β′: [see 3rd Sun after Easter: Mk 15:43–16:8]; p. 304, col. 1, line 7–p. 305, col. 1, line 3: Εὐα<γγέλιον> Γ′: Mk 16:9–20; p. 305, col. 1, line 4–col. 2, line 26: Εὐα<γγέλιον> Δ′: Lk 24:1–12; p. 305, col. 2, line 26–p. 306, col. 1, line 2: Εὐα<γγέλιον> Ε′: [see Tue of *Diakainesimos*: Lk 24:12–35]; p. 306, col. 1, lines 3–7: Εὐα<γγέλιον> Ϛ′: [see Ascension Thu: Mk 16:9–20]; p. 306, col. 1, line 8–col. 2, line 23: Εὐα<γγέλιον> Ζ′: Jn 20:1–10; p. 306, col. 2, line 24–p. 307, col. 2, line 7: Εὐα<γγέλιον Η′>: Jn 20:11–18; p. 307, col. 2, lines 9–10; Εὐα<γγέλιον> Θ′: [see Sun of Antipascha: Jn 20:19–31]; p. 307, col. 2, line 11–p. 309, col. 1, line 7: Εὐα<γγέλιον> Ι′: Jn 21:1–14; p. 309, col. 1, line 9–p. 310, col. 2, line 7: Εὐα<γγέλιον> ΙΑ′: Jn 21:15–25

Folio/page numbers

By folios, verso, top left, Greek numerals, dark brown ink; by pages, recto and verso, top outer corner, Arabic numerals, pencil.

Columns & lines

Two columns, 26–28 lines.

Ruling

pp. 1–302: system Leroy 1; layout unclassified by Leroy (margins only), hardpoint; text area: 183 mm x 136 mm; pp. 303–310: system Leroy 12; layout Leroy 21D2a, hardpoint, text hangs from lines; text area: 177 mm x 143 mm; interlinear distance: 6–7 mm.

Scribe(s)

Hand A: pp. 1–302; Hand B: pp. 303–310, col. 2, line 7; Ioannes Aleuras: p. 310, col. 2, lines 10–27; Hand D: note p. 1; Hand E: correction p. 171; Hand F: lection note p. 239; Hand G: note <IV>r; Hand H: folio numbers; J. D. Carlyle: MS numbers left pastedown, Hand J: modern lection references, pagination; Hand K: lection index; Hand L: MS number left pastedown.

Script (general characteristics)

Hand A: Thick, flattened, somewhat inelegant mixed minuscule, upright, with moderate expansion of letters, superscript word endings at line ends only, frequent *itacisms* and similar spelling errors. Hand B: Curvaceous mixed minuscule, slanted to the right, with fairly common superscript word endings.



p. 96 (Hand A)

Script (letters & ligatures)

Hand A: *gamma*, *eta*, *kappa*, *xi*, *psi* always majuscule; *mu*, *upsilon* always minuscule; *delta*, *epsilon*, *lambda*, *pi* nearly always majuscule; distinctive letter forms: majuscule *alpha* with long, narrow, pointed loop; very heart-shaped majuscule *beta*; wedge-shaped majuscule *delta*; broad *theta*; majuscule *nu* with horizontal continued beyond right-hand vertical; large flat-bottomed majuscule *omega*; distinctive ligatures: *theta*, *phi* and *omega* ligatures where the right-hand curve is run together with the following letter. Hand B: *zeta*, *kappa*, *psi* always majuscule; *nu*, *upsilon* always minuscule; distinctive letter forms: majuscule *beta* with large, tapering upper loop, flatter lower loop; angular minuscule *epsilon*; *theta* with horizontal separate from loop; minuscule *lambda* with diagonal curving back to the left; transitional *mu*; distinctive ligatures: *epsilon-pi* with final curve of minuscule *pi* curving back over letter and back on itself to form horizontal of split ligature; *epsilon-omega* with central stroke of majuscule *epsilon* curving down to join *omega* from below in centre.

Diacritics & punctuation

Hand A: Breathings round; breathings sometimes omitted, sometimes added in mid-word, sometimes misuse of smooth breathing for rough, rough for smooth; circumflexes joined to letters; mute *iota* absent; decorative use of double dot on *iota*; use of middle and upper point, lower and middle comma, question mark and full stop. Hand B: Breathings round; acute accents joined to rough breathings and letters, circumflexes joined to letters; mute *iota* subscript; use of double dot functional only; use of middle and upper point, lower and middle comma, question mark and full stop.

Abbreviations

Hand A: *Nomina sacra* (accents absent or separate from strokes, regardless of length); syllabic (at line ends only, except in summary entries); horizontal stroke for *nu* (rare); suspensions (only in headings and summary entries). Hand B: *Nomina sacra* (accents absent, separate from or joined to strokes, regardless of length); δέ, κατά, μετά; syllabic (throughout line); suspensions (in headings and summary *synaxarion* entries only).

Apparatus

pp. 1–302: rubricated headings for lections, marginal and in line of text; pp. 3, 19, 49, 59, 205: rubricated *eothinon* notes, marginal and in line of text; marginal modern chapter and verse references, English text and Arabic numerals, in pencil; pp. 1–3: rubricated ekphonetic musical notation; pp. 303–310: partially rubricated headings for lections, in line of text.

Ink

Hand A: dark brown and bright red; Hand B: dark brown and bright red; Ioannes Aleuras: black; Hand D: grey-brown; Hand E: grey-brown; Hand F: pale red; Hand G: grey; Hand H: dark brown; J. D. Carlyle: grey-brown; Hand J: pencil; Hand K: mid-brown; Hand L: pencil.

Ornament

Pylai for start of *synaxarion*, weeks of Luke pp. 1, 96, containing rinceaux, with leaf and/or plaited ornament at corners, outlined in red or red and black ink with red infill. Headpieces for start of weeks of Mark, lections of the Passion, month of August pp. 139, 206, 298: rectangular blocks in above style, outlined in red and black ink with red or red and black infill. Headpiece for start of *menologion* p. 241: rectangular block of thick rectangular plaiting, in red ink. Simple horizontal bands of ornament precede summary entries in *synaxarion*, months in *menologion* pp. 136, 240, 254, 261, 263, 277, 290, 292, 298 (wavy line with space-fillers, with leaf terminals, bar with vegetative terminals interrupted by rows of s-shapes or s-curves with space-fillers), in red and black ink. Border around heading for start of weeks of Matthew p. 63: rectangular boxes with vegetative ornament at corners, in red and black ink. Empty rectangular box with vegetative ornament at corners precedes month of February p. 284, in red ink. Rubricated major initials for lections, with decoration. Heading to first lection in epigraphic majuscule p. 1. Simple horizontal band for start of *eothinon* lections p. 303: crude plait in red ink.

Text leaves

pp. 1–302: medium-thickness parchment, off-white colour; skins arranged with hair-side facing hair-side throughout. pp. 303–310: Western handmade paper with crown watermark.

Text leaf dimensions (mm)

(pp. 19–20) 220 x 175.

Text leaf condition

Cockling and staining appear throughout text-block. Folios in the first gathering are worn. Candle wax stains appear occasionally to the surface of the leaves. Some loss of marginal text at head-edge due to trimming. Folio excised at time of production after p. 242, two after p. 284, two after p. 294, one after p. 298, four after p. 310.

Old repairs

Occasional leaves were repaired in the spine-folds, pp. 1–4, 15–16, 239, 301, and to the edges, pp. 201–202, 285–286, with plain paper.

Binding description

Italian-style inboard binding covered in silk velvet with fastenings. It has been resewn on supports, possibly dating to the late 16th century.

Binding dimensions (mm)

245 x 199 x 65.

Left endleaves

A sewn double-fold endleaf of white handmade laid paper, with the outermost leaf pasted to the board. A folded paper handwritten index in English was pasted to the inner fold of the outer free endleaf at a later stage.

Right endleaves

A sewn double-fold endleaf of white handmade laid paper, with the outermost leaf pasted to the board. Paper patches were adhered on the fore-edge over the inner ends of the straps.

Endleaf condition

Light stains and discolouration.

Sewing

The text-block is resewn all-along on four single cord supports, with a single, medium-thickness, S-twist, natural-colour thread, using the four V-nicks in the spine-folds from an earlier unsupported sewing at 34, 85, 145, 200 mm from the head of the text-block.

Sewing condition

The sewing structure is sound and the sewing thread is intact.

Spine linings

The spine is rounded and an overall lining of one layer of natural-colour, plain woven textile covers the full length of the spine and extends onto the outside of the boards.

Spine lining condition

The lining is complete and intact on the spine and the boards.

Boards and board attachment

10mm wooden boards, cut to give squares at head, tail and fore-edge. The pastedowns obscure the exact manner in which the attachment is carried out.

Board attachment condition

The board attachment is sound.

Edges

The edges of the text leaves are plain-cut, undecorated and have been retrimmed.

Edge condition

The edges of the text-block appear even. The head-edge appears to have been blackened by dirt.

Endbands

Single-core endbands, across the width of the spine with primary sewing in plain natural-colour thread over a cord core, with tie-downs in every gathering, and secondary sewing with a front bead worked in red and white coloured silk thread. The slips of the cores are laced through the boards.

Endband condition

Both head- and tailbands are attached to the book-block.

Covering

Full cover of green silk velvet. The turn-ins are trimmed, regular in size and shape, with lapped corners.

Covering material condition

There are abrasions and embrittled areas in the covering material with small tears and losses. The turn-ins on the inside of the boards remain attached to the boards.

Furniture & fastenings

There are two metal slotted pin clasps each attached to the right board by a flat strap of green silk woven textile, which fasten onto two simple copper alloy edge pins inserted into the fore-edge of the left board.

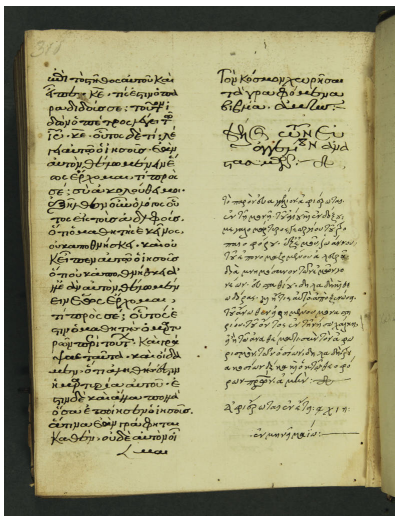
Furniture & fastenings condition

The straps seem to have been replaced or possibly reinforced, as there are paper patches over their inner ends inside right board.

Notes & marks of ownership

Left pastedown: "I.16"; "Ms 1189"; *ex libris* of Archbishop Charles Manners-Sutton 1805; p. 1: "I.16"; "1189"; p. 310: note dated May 1618 of donation by Ioannes Aleuras to Monastery of St George on Chalke, in memory of his parents, Eustathios and Theodora: "Τὸ παρὸν εὐαγγέλιον· ἀφιέρωται· ἐν τῇ μονῇ τοῦ ἁγίου κ(αὶ) ἐνδόξου,

μεγαλομάρτυρος, Γεωργίου τοῦ τροπαιοφόρου· ἐξ’ἐμοῦ, Ἰωάννου, τοῦ ἐπονομαζομένου Ἀλευρᾶ· διὰ μνημόσυνον τῶν ἐμῶν γονέων· Εὐσταθίου, δηλαδὴ· κ(αὶ) Θεωδόρας· κ(αὶ) ἥτις αὐτὸ ἀπὸξενώσει· τοῦ ἄνωθεν εἰρημένου μοναστηρίου· τοῦ ὄντος ἐν τῇ νήσῳ Χάλκη, εἰὴ τῷ ἀναθέματι· σὺν τὸν ἀφωρισμὸν· τῶν ὁσίων, δηλαδὴ· τριακοσίων δέκα κ(αὶ) ὁκτῷ· θεοφόρων π(ατέ)ρων, ἀμὴν: ἀφιέρωται ἐν ἔτει: ,ΑΧΙΗ’: ἐν μηνεῖ Μαΐῳ:”.



p. 310 (Hand B, Aleuras)

Inserts

Pasted to <I>v-<II>r: index of lections by initial chapter and verse.

Other notes

p. 1: “αρχου χείρ ανα[γρ]αφες γρ<ά>ματα”; <IV>r: “Χαλκη” (repeating word written opposite).

Provenance

Donated to the Monastery of St George of the Precipice on Chalke by Ioannes Aleuras in memory of his parents May 1618. Acquired, probably there, by J. D. Carlyle 1799–1801, purchased by Archbishop Charles Manners-Sutton and deposited in LPL 17 March 1806.

Textual tradition

Gregory-Aland l 231; Scrivener Evst. 225.

Dating

Style of Hand A consistent with 14th century. Style of Hand B consistent with 15th–16th century.

Bibliography

Todd (1812), p. 261; Todd (1823), pp. 36, 50; Brown *et al.*, pp. 42–43.

Image(s) of the binding



Left side



Right side



Spine



Fore-edge



Head-edge



Tail-edge



Left side ((Inst.))



Right side ((Inst.))

MS Number

MS. 1190

Former MS numbers

I.17.

Summary content

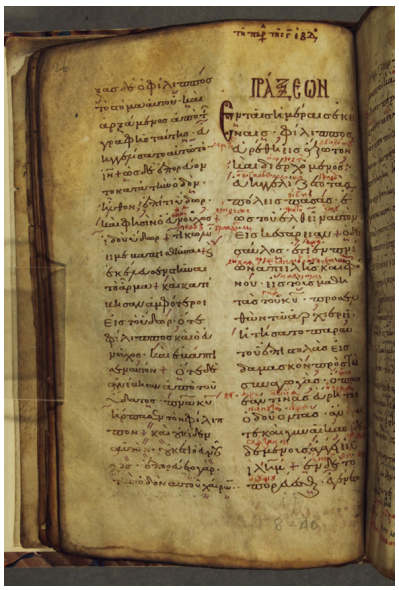
Acts and Epistles lectionary (weekday): pp. 1–72: lections of Acts; pp. 73–193: lections of Epistles; p. 194: Gospel lection: Jn 1:1–17; pp. 195–260: *menologion*.

Date

11th century (pp. I, 1–132, 135–193, 195–260), 13th (pp. 133–134) and 14th–15th century (pp. II, 194).

Material

Parchment.



p. 26 (Hands A, E)

Folios

<I> + ff. 135 (pp. I–II + 1–125 + <126A-B> + 127–128 + <128A-D> + 129–206 + <206A–B> + 207–260) + <II>.

Gatherings

1 (1), 6 (7), 7 (14), 5 (19), 8 (27), 7 (34), 5 (39), 6 (45), 7 (52), 5 (57), 6 (63), 2 x 1 (65), 3 (68), 2 (70), 2 x 1 (72), 4 (76), 8 (84), 2 (86), 1 (87), 4 (91), 8 (99), 7 (106), 3 (109), 3 (112), 4 (116), 5 (121), 4 (125), 8 (133), 2 (135).

Folios/pages on which gatherings begin

pp. I, 1, 13, 27, 37, 53, 67, 77, 89, 103, 113, 125, <126A>, 127, 129, 133, 135, 137, 145, 161, 165, 167, 175, 191, 205, 209, 215, 223, 233, 241, 257

Detailed content

Acts and Epistles lectionary (weekday): p. I: hymnographic notes; p. II: prayer; pp. 1–193: *synaxarion*: pp. 1–72: lections of Acts (Saturdays, Sundays and weekdays): pp. 1–2, col. 2, line 17: Τῇ Β′ τῆς διακινησίμ(ου) [leg. διακαινησίμου]: Acts 1:12–26; p. 2, col. 2, line 19–p. 4, col. 1, line 9: Τῇ Γ′ τῆς διακι<νησίμου> [leg. διακαινησίμου]: Acts 2:14–21; p. 4, col. 1, line 11–p. 6, col. 1, line 23: Τῇ Δ′ τῆς διακινησίμ(ου) [leg. διακαινησίμου]: Acts 2:22–36; p. 6, col. 1, line 23–p. 7, col. 2, line 3: Τῇ Ε′ τῆς διακι<νησίμου> [leg. διακαινησίμου]: Acts 2:38–43; p. 7, col. 2, line 5–p. 8, col. 2, line 14: Τῇ Παρασκε<υῇ> τῆς διακιν<ησίμου> [leg. διακαινησίμου]: Acts 3:1–8; p. 8, col. 2, line 16–p. 9, col. 2, line 24: Σάββατον τῆς διακι<νησίμου> [leg. διακαινησίμου]: Acts 3:11–16; p. 9, col. 2, line 25–p. 12, col. 1, line 8: Κυριακῇ τοῦ ἀντ<ί>πασχα: Acts 5:12–20; p. 12, col. 1, line 10–col. 2: Τῇ Β′ τῆς Β′ ἑβδο<μάδος>: Acts 3:19–26, incomplete (des. ἐξολοθρευθήσεται ἐκ τοῦ (Acts 3:22)); pp. 13–14, col. 1, line 22: Τῇ Δ′ τῆς Β′ ἑβδομάδ(ος): Acts 4:13–22; p. 14, col. 1, line 24–p. 15, col. 2, line 15: Τῇ Ε′ τῆς Β′

ἑβδο<μάδος>: Acts 4:23–31; p. 15, col. 2, line 16–p. 17, col. 1, line 16: Τῇ Παρασκευὴ τ(ῆς) Β′ ἑβδο<μάδος>: Acts 5:1–11; p. 17, col. 1, line 17–p. 18: Σάββατον Β′: Acts 5:21–36, incomplete (des. “ὃ ἔδωκεν ὁ θ(εὸ)ς τοῖς” (Acts 5:32)); pp. 19–22, col. 1, line 2: <Τῇ Β′ τῆς Γ′ ἑβδομάδος>: Acts 6:<8>–7:5, 7:47–60, incomplete (inc. “καὶ ἀσίας συζητοῦντες” (Acts 6:9)); p. 22, col. 1, line 3–p. 23, col. 2, line 4: Τῇ Γ′ τῆς Γ′ ἑβδο<μάδος>: Acts 8:5–17; p. 23, col. 2, line 4–p. 24, col. 2, line 5: Τῇ Δ′ τῆς Γ′ ἑβδο<μάδος>: Acts 8:18–25; p. 24, col. 2, line 6–p. 26, col. 1: Τῇ Ε′ τῆς Γ′ ἑβδο<μάδος>: Acts 8:26–39; p. 26, col. 2–p. 28: Τῇ Παρα<σκευῇ> τῆς Γ′ ἑβδο<μάδος>: Acts 8:40–9:19; pp. 29–30, col. 2, line 24: Σάββατον Γ′: Acts 9:19–31; p. 30, col. 2, line 24: Κυ<ριακῇ> Δ′, incomplete (heading only)); pp. 31–32: <Τῇ Γ′ τῆς Μεσοπεντηκοστῆς>: Acts 10:21–33, incomplete (inc. “καὶ ἀκοῦσαι ῥήματα” (Acts 10:22)); pp. 33–34, col. 2, line 23: Τῇ Δ′ τῆς Με<σο>πεντ<ηκοστῆς>: Acts 14:6–18; p. 34, col. 2, line 23–p. 36, col. 1, line 19: Τῇ Ε′ τῆς Δ′ ἑβδο<μάδος>: Acts 10:34–43; p. 36, col. 1, line 20–p. 37: Παρα<σκευῇ> τῆς Δ′ ἑβδο<μάδος>: Acts 10:44–11:10, incomplete (des. “ἐν τῷι ὀνόματι τοῦ κυρίου” (Acts 10:48)); pp. 37–38, col. 1, line 4: <Σάββατον Δ′>: Acts 12:1–11, incomplete (inc. “<δυ>σὶ φύλακές τε” (Acts 12:6)); p. 38, col. 1, line 4–p. 39, col. 2, line 3: Κυριακῇ Δ′: Acts 11:19–30; p. 39, col. 2, line 3–p. 40, col. 1, line 24: Τῇ Β′ τῆς Ε′ ἑβδο<μάδος>: Acts 12:12–17; p. 40, col. 1, line 24–p. 42, col. 1, line 24: Τῇ Γ′ τῆς Ε′ ἑβδο<μάδος>: Acts 12:25–13:12; p. 42, col. 1, line 24–p. 44, col. 1, line 6: Τῇ Δ′ τῆς Ε′ ἑβδο<μάδος>: Acts 13:13–24; p. 44, col. 1, line 6–p. 45: Τῇ Ε′ τῆς Ε′ ἑβδο<μάδος>: Acts 14:20–27; pp. 46–47, col. 1, line 9: Τῇ Πα<ρασκευῇ> τῆς Ε′ ἑβδο<μάδος>: Acts 15:5–12; p. 47, col. 1, line 10–p. 48, col. 1, line 8: Σά<ββατον> Ε′: Acts 15:35–41; p. 48, col. 1, line 9–p. 50, col. 2, line 13: Κυ<ριακῇ> Ε′ τοῦ τυφλοῦ: Acts 16:16–34; p. 50, col. 2, line 14–p. 52, col. 2, line 2: Τῇ Β′ τῆς Ϛ′ ἑβδο<μάδος>: Acts 17:1–12; p. 52, col. 2, line 3–p. 53, col. 2, line 17: Τῇ Γ′ τῆς Ϛ′ ἑβδο<μάδος>: Acts 17:19–28; p. 53, col. 2, line 18–p. 54: Τῇ Δ′ τῆς Ϛ′ ἑβδο<μάδος>: Acts 18:22–28; p. 55, col. 1, lines 1–20: Τῇ Ε′ τῆς ἁγίας ἀναλή<ψεως>: hymnographic notes only; p. 55, col. 1, line 21–p. 56, col. 1, line 22: Τῇ Πα<ρασκευῇ> τ(ῆς) Ϛ′ εὐδο<μάδος>: Acts 19:1–8; p. 56, col. 1, line 23–p. 57, col. 1, line 18: Σά<ββατον> Ϛ′: Acts 20:7–12; p. 57, col. 1, line 23–p. 58: Κυ<ριακῇ> Ϛ′: Acts 20:16–38, incomplete (des. “τὰ γόνατα αὐτοῦ” (Acts 20:36)); p. 59, col. 1–col. 2, line 2: <Τῇ Γ′ τῆς Ζ′ ἑβδομάδος>: Acts 21:26–32, incomplete (inc. “ἱερὸν εἰσήγαγεν” (Acts 21:29)); p. 59, col. 2, line 3–p. 61, col. 1, line 15: Τῇ Δ′ τῆς Ζ′ ἑβδο<μάδος>: Acts 23:1–11; p. 61, col. 1, line 16–p. 62, col. 1, line 20: Τῇ Ε′ τῆς Ζ′ ἑβδο<μάδος>: Acts 25:13–19; p. 62, col. 1, line 21–p. 68, col. 1, line 16: Τῇ ΣΤ′ τῆς Ζ′ ἑβδο<μάδος>: Acts 27:1–28:1; p. 68, col. 1, line 21–p. 72: Σα<ββατον> τῆς Πεντηκοστ<ῆς>: Acts 28:1–31, incomplete (des. “μετὰ πά<σης>” (Acts 28:31)); pp. 73–193: lections of Epistles (Saturdays, Sundays and weekdays): p. 73, col. 1, lines 1–17: <Τῇ Γ′ τῆς Α′ Ἑβδομάδος>: Rom 1:1–17, incomplete (inc. “οὕτως τὸ κατ'ἐμὲ” (Rom 1:15)); p. 73, col. 1, line 17–p. 74, col. 1, line 10: Τῇ Δ′ τῆς Α′ ἑβδο<μάδος>: Rom 1:13–27; p. 74, col. 1, line 11–col. 2: Τῇ Ε′ τῆς Α′ ἑβδομά<δος>: Rom 1:25–28; p. 75, col. 1–col. 2, line 10: Τῇ Παρασκευὴ τῆς Α′ ἑβδο<μάδος>: Rom 1:28–32; p. 75, col. 2, line 11–p. 76, col. 1, line 20: Σάββατον Α′: Rom 1:7–12; p. 76, col. 1, line 21–p. 77, col. 2, line 18: Κυριακὴ Α′ τῶ(ν) Ἁγί(ων) Πάντ<ων>: Heb 11:33–12:2; p. 77, col. 2, line 18–p. 78, col. 2, line 7: Τῇ Β′ τῆς Β′ ἑβδο<μάδος>: Rom 2:28–3:18; p. 78, col. 2, line 8–p. 79, col. 2, line 22: Τῇ Γ′ τῆς Β′ ἑβδο<μάδος>: Rom 2:13–27; p. 79, col. 2, line 23–p. 80, col. 2, line 7: Τῇ Δ′ τῆς Β′ ἑβδο<μάδος>: Rom 2:23–3:4; p. 80, col. 2, line 8–p. 81, col. 1, line 22: Τῇ Ε′ τῆς Β′ ἑβδο<μάδος>: Rom 3:4–10; p. 81, col. 1, line 22–p. 82,

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Phil 4:4–9; p. 178, col. 1, line 13–p. 180, col. 2, line 5: Τῇ ἁγία καὶ μ(ε)γ(άλῃ) Ε′: 1 Cor 11:23–32; p. 180, col. 2, line 6–p. 181, col. 1, line 10: Τῇ δὲ ἁγία καὶ μ(ε)γ(άλῃ) Πα-ρα<σκευῇ>: hymnographic notes only; p. 181, col. 1, line 11–col. 2, line 12: Ὥρ<α> Α′: Zech 11:11–13; p. 181, col. 2, line 12–p. 182, col. 1, line 13: <Ὥρα Α′>: Gal 6:14–18; p. 182, col. 1, line 14–p. 183, col. 1, line 22: Ὥρα Γ′: Isa 50:4–11; p. 183, col. 1, line 22–p. 184, col. 1, line 3: <Ὥρα Γ′>: Rom 5:6–11; p. 184, col. 1, line 4–p. 185, col. 1, line 4: Ὥρα ἕκτη: Isa 63:1–9; p. 185, col. 1, line 4–col. 2, line 14: <Ὥρα ΣΤ′>: Heb 9:11–14; p. 185, col. 2, line 14–p. 188, col. 1, line 9: Ὥρα Θ′: Jer 11:18–12:15; p. 188, col. 1, line 9–col. 2, line 14: <Ὥρα Θ′>: 1 Tim 6:13–16; p. 188, col. 2, line 15–p. 190, col. 2, line 3: <Τῇ ἁγίᾳ καὶ μεγάλῃ Παρασκευῇ> (liturgy): 2 Cor 1:18–2:2; p. 190, col. 2, line 4–p. 191, col. 2, line 6: Τῷ ἁγίῳ καὶ μ(ε)γ(άλῳ) Σαββάτῳ (*orthros*): 1 Cor 5:6–8, Gal 3:13–14; p. 191, col. 2, line 7–p. 193: Τῷ ἁγίῳ Σαββάτ<ῳ> (vespers): Rom 6:3–11; p. 194: Gospel lection: Jn 1:1–17; pp. 195–260: *menologion*: p. 195, col. 1, lines 1–12: <3 Sep>: [see 2 Sep: missing]; p. 195, col. 1, lines 13–25: 4 Sep: Μνήμη **Μωσέως** τοῦ προφήτου καὶ τοῦ ἁγίου ἱερομαρτ<υρος> **Βαβύ<λα>** καὶ τῶν συν αυτῷ **ἁγίων νηπίων**: [see 26 Dec: Heb 2:11–18]; p. 195, col. 2, lines 1–9: 5 Sep: Τοῦ ἁγίου προφήτου **Ζαχαρί-ου** π(ατ)ρ(ὸ)ς τοῦ Προδ<ρόμου>: [see 5th Sun of Lent: Heb 9:11–14]; p. 195, col. 2, lines 10–25: 6 Sep: Τοῦ ἀρχαγγέλου **Μιχ<αὴλ> θαῦμα τὸ ἐν Χώναις**: [see 8 Nov: Heb 2:2–10]; p. 196, col. 1, lines 1–14: 7 Sep: [see 22nd Tue: missing]; p. 196, col. 1, line 15–p. 197, col. 2, line 14: 8 Sep: **Τὸ γενέσιον τῆς παναγίας ἀχράντου δεσποί-νης ἡμῶν Θ(εοτό)κου**: Gal 4:22–27; p. 197, col. 2, line 15–p. 198: 9 Sep: Τῶν ἁγίων καὶ δικαίων **Ἰωακεὶμ καὶ Ἄννης**: Heb 9:1–7; p. 199, col. 1, lines 1–15: 10 Sep: Ἡ προσκύνησις τῶν τιμίων ξύλων· (καὶ) τῶν ἁγίων μαρτύρων **Μηδοδώρας, Μη-τροδώρας καὶ Νυμφοδώρας**: [see 21st Fri: Gal 2:20–27]; p. 199, col. 1, line 16–col. 2, line 2: 11 Sep: **Ἡ προσκύνησις τῶν τιμίων ξύλων**· καὶ τῆς ὁσίας **Θεοδώρας**: [see 16th Tue: missing]; p. 199, col. 2, lines 3–17: 12 Sep: **Ἡ προσκύνησις τῶν τιμίων ξύλων**· καὶ τοῦ ἁγίου ἱερομ(ά)ρτ(υρος) **Αὐτονόμου**: [see 17th Fri: missing]; p. 199, col. 2, line 18–p. 200, col. 1, line 7: 13 Sep: **Ἡ προσκύνησις τῶν τιμίων ξύλων καὶ τὰ ἐγκαινία τῆς Χ(ριστο)ῦ** τοῦ Θ(εο)ῦ ἡμῶν ἁγίας Ἀν<αστάσεως> καὶ τοῦ ἁγί-ου **Κορνηλίου** τοῦ ἑκαντοντάρχου: [see Wed of *Diakainesimos*: Acts 2:22–36]; p. 200, col. 1, lines 8–16: 13 Sep: Τοῦ δὲ ἁγίου **Κορνηλίου**: [see 4th Mon of Acts: missing]; p. 200, col. 1, lines 17–22: **Σάββατον πρὸ της ὑψώ<σεως>**: [see 13th Sat: <1 Cor 2:6–9>]; p. 200, col. 1, line 23–col. 2, line 3: **Κυρ<ιακὴ> πρὸ τῆς ὑψώ<σεως>**: [see 22nd Sun: <Gal 6:11–18>]; p. 200, col. 2, lines 4–16: 14 Sep: **Ἡ ὕψωσις τοῦ τιμίου καὶ ζω-οποιοῦ Στ(αύ)ρου**: [see Good Friday: 2 Cor 1:18–22]; p. 200, col. 2, line 17–p. 202, col. 1, line 14: 15 Sep: Τοῦ ἁγίου μ(ά)ρτ(υρος) **Νικήτα** καὶ τῶν ἁγίων π(ατέ)ρων ἡμῶν **τῶν συνελθόντων ἐν τῇ ἁγία καὶ οἰκουμε<νικῇ> Συνόδῳ**: Heb 13:7–16; p. 202, col. 1, lines 15–25: 16 Sep: Τῆς ἁγίας καὶ πανευφήμου μάρτ<υρος> **Εὐφη-μί(ας)**: [see 5th Sat: Rom 8:15–21]; p. 202, col. 2, lines 1–5: **Σάββατον μετὰ τὴν ὕψωσιν**: [see 12th Sat: <2 Cor 1:26–29>]; p. 202, col. 2, lines 6–22: **Κυ<ριακὴ> μετὰ τὴν ὕψωσιν**: [see 21st Sun: missing]; p. 202, col. 2, line 23–p. 203, col. 1, line 20: 17 Sep: Τῶν ἁγίων μαρτύρω(ν) **Εὐλαμπίου καὶ Εὐλα<μπίας>· Χαραλαμπίου· Πανταλε-όντος· Ἀγαθοκλίας**· καὶ τῶν ἁγίων μαρτύρων **Πίστεως, Ἐλπίδος καὶ Ἀγάπης**· καὶ τῆς μ(ητ)ρ(ὸ)ς αὐτῶν **Σοφίας**· (καὶ) τῶν ἁγίων **Μύρων(ος) καὶ Ἡρακλείου**· ἐ-πισκόπων Ταμηνῶ(ν) τῆς Κύπρου: [see Sun of All Saints: Heb 11:33–12:2]; p. 203, col. 1, line 21–col. 2, line 11: 18 Sep: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν **Μαρτίνου πάπα**

Ρώμης· (καὶ) τῆς ἁγίας μ(ά)ρτ(υρος) **Θεοδώρας πλησίο(ν) τῆς Ἰουστ<ιν>ιανοῦ Γεφύρ(ας)**: [see 2 Sep: missing]; p. 203, col. 2, lines 12–17: 19 Sep: Τῶν ἁγίων μαρτ<ύρων> **Τροφίμου, Σαββατίου καὶ Δορυμέδοντος**· (καὶ) τῆς ὁσίας **Σωσάννης**: [see *akolouthia* for martyrs: <2 Tim 2:1–10>]; p. 203, col. 2, line 18–p. 204, col. 1, line 4: 20 Sep: Τῶν ἁγίων μαρτ<ύρων> **Εὐσταθ<ίου>, Ἀγαθίου· Θεοπίστου καὶ Θεοπίστης**: [see 27th Sun: <Eph 6:10–17>]; p. 204, col. 1, lines 5–15: 21 Sep: Τοῦ ἁγίου ἀποστό<λου> **Κοδρά<του> ἑνὸς τῶν Ο'**: [see 12th Sun: 1 Cor 15:1–11]; p. 204, col. 1, lines 16–21: 22 Sep: Τοῦ ἁγίου μαρτ<υρος> **Φωκᾶ** (καὶ) τῶν ἁγίων μαρτύρων **Πρίσκου, Μαρτίν(ου) καὶ Νικολάου**: [see *akolouthia* for martyrs: <2 Tim 2:1–10>]; p. 204, col. 1, line 22–col. 2, line 12: 23 Sep: **Ἡ σύλληψις τοῦ ἁγίου Ἰωάννου τοῦ Προδρόμου**: [see 8 Sep: Gal 4:22–27]; p. 204, col. 2, lines 13–23: 24 Sep: Τῆς ἁγίας (πρωτο)μ(ά)ρτ(υρος) καὶ ἀπο<στόλου> **Θέκλ(ης)**: [see 34th Sun: 2 Tim 2:10–15]; p. 204, col. 2, line 24–p. 205: 25 Sep: Μνήμην τελοῦμεν τοῦ **μετα φιλαν(θρωπ)ίας γενομένου φόβου· καὶ πρὸ τῆς ἀναστάσεως δείξαντος ἡμῖ(ν) τὴν ἡμετέραν ἀνάστα<σιν>**· καὶ τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν καὶ ὁμολογητ<ου> **Θεοφίλου ἀρχιεπισκόπου Ἐφέσου**· κ(αὶ) τῆς ἁγίας **Εὐφροσύν(ης)**: Heb 12:6–10; p. 206: 26 Sep: Ἡ μετάστασις τοῦ ἁγίου **Ἰωάννου τοῦ Θεολόγου**: 1 John 4:12–19; p. <206A>, col. 1, lines 9–18: 28 Sep: Τοῦ ὁσίου <ὁμολογητοῦ> **Χαρίτωνος <καθη>γιτοῦ τῆς ἐρήμου** καὶ τῶν ἁγίων μ(α)ρτ(ύρων) **Καλυτίωνος**· [leg. **Καλυτηνῶν**] **Ἀλφίου**· [leg. **Ἀλφειοῦ**] **Ἀλεξάνδρ(ου)· Ζωσίμ(ου)** καὶ τῶν συν αυτῶ: [see *akolouthia* for *hosioi*: <Gal 5:22–6:3>]; p. <206A>, col. 1, lines 19–23: 29 Sep: Τοῦ ἁγίου π(ατ)ρ(ὸ)ς ἡμῶν **Κυριακοῦ τοῦ Ἀναχωρητοῦ**: [see *akolouthia* for martyrs: <2 Tim 2:1–10>]; p. <206B>, col. 1, lines 15–20: <1 Oct>: [see 15 Sep: Heb 13:7–16]; p. <206B>, col. 1, line 21–p. 208, col. 1, line 1: 2 Oct: Τῶν ἁγίων μαρτύρω(ν) **Κυπριανοῦ καὶ Ἰουστίνης**: Acts ?–19:20, incomplete (inc. "<ὥ>στε" (Acts 19:12)); p. 208, col. 1, line 2–col. 2: 3 Oct: Τοῦ ἁγίου **Διονυσίου τοῦ Ἀρεοπαγήτου** [leg. **Ἀρεοπαγίτου**]: Acts 17:16–23, 17:30–34, incomplete (des. "τινα εἰσφέρεις" (Acts 17:20)); p. 209, col. 1–col. 2, line 1: <18 Oct>: Col 4:<5>–18, incomplete (inc. "γνωρίσει ὑμῖν" (Col 4:7)); p. 209, col. 2, line 2–p. 210, col. 1, line 13: 19 Oct: Τῶν ἁγίων ἀποστό<λων> **Μάρκου ἀνεψιοῦ Βαρνάβα· καὶ Ἀριστοβούλου ἀδελφοῦ Βαρνάβα**· καὶ μνήμη **Ἰωὴλ** τοῦ προφήτου: Col 4:5–18; p. 210, col. 1, lines 14–19: 19 Oct: **Ὁ ἀπόστολος τοῦ προφήτου**: [see Mon of *Diakainesimos*: Acts 1:12–26]; p. 210, col. 1, line 20–col. 2, line 2: 20 Oct: Τοῦ ἁγίου μάρτ<υρος> **Ἀρτεμίου· καῖ Εὐγενίου (καὶ) Μακαρίου· καὶ Σαδὼ(ν) καὶ Βακχιδόνος· ἐπισκόπων Περσῶν καὶ τῶν συν αυτῶ ΑΣΟ'**[see *akolouthia* for martyrs: <2 Tim 2:1–10>]; p. 210, col. 2, lines 3–13: 21 Oct: Τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶν **Ἰλαρίωνος**: [see 18th Sun: <2 Cor 9:6–11>]; p. 210, col. 2, lines 14–20: 22 Oct: Τοῦ ἐν αγίοις π(ατ)ρ(ὸ)ς ἡμῶν **Ἀβερκίου· καὶ Ἀλεξάνδρου ἐπισκόπου Ἱεραπόλε<ως>· καὶ Ἡρακλείου** μάρτυρος: [see *akolouthia* for hierarchs: <Heb 7:26–8:2>]; p. 210, col. 2, line 21–p. 212, col. 1, line 21: 23 Oct: Τοῦ ἁγίου καὶ πανευφη<μίου> ἀπο<στόλου> **Ἰακώβου τοῦ Ἀδελφοθέου**: [Jam 1:1–12]; p. 212, col. 1, line 22–col. 2, line 4: 24 Oct: Τοῦ ἁγίου μ(ά)ρτ(υρος) **Ἀρέθα** καὶ τῆς συνοδίας αὐτ(οῦ)· καὶ **Πρόκλου** ἀρχ<ι>επισκόπου Κωνσταντινουπόλε<ως>· καὶ **Σεβαστιαν(ῆς)** ὁσιομ(ά)ρτ(υρος) διακό<νου> καὶ ἡγουμέ<νου>: [see *akolouthia* for martyrs: <2 Tim 2:1–10>]; p. 212, col. 2, lines 5–25: 25 Oct: Τῆς ἁγίας ἀποστόλου **Ταβηθὰς**· [leg. **Ταβιθὰς**] ἣν ἤγειρεν ὁ ἅγιος Πέτρος ἐν Ἰώππη· καὶ τῶν ἁγίων νοταρίων **Μαρκιανοῦ (καὶ) Μαρτυρίου**: [see 4th Sun after Easter: Acts 11:19–30]; p. 213, col. 1, lines 1–13: 26 Oct: Μνεία τελεῖται

τοῦ **μ(ε)γ(άλου) σεισμοῦ**· καὶ μνήμη τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρτ(υρος) **Δημητρίου**: [see 35th Sun: 2 Tim 2:2–10]; p. 213, col. 1, lines 14–25: 26 Oct: **Ἀκολουθ<ία> τοῦ σεισμ(οῦ)**: [see 25 Sep: Heb 12:6–10]; p. 213, col. 2, lines 1–4: 27 Oct: Τῶν ἁγίων μ(α)ρτ(ύρων)· **Καπετολίνης** [leg. **Καπιτωλίνης**] καὶ **Ἐρωτιῆς** [leg. **Ἐρωτίδος**]: [see *akolouthia* for martyrs: <2 Tim 2:1–10>]; p. 213, col. 2, lines 5–18: 28 Oct: Τῶν ἁγίων μ(α)ρτ(ύρων) **Διομήδους ἐν Λευκουπόλει· καὶ Σαβίνου· καὶ Ῥωμανοῦ**· καὶ τῶν ἐν ἁγίοις **Φαρμιλιανοῦ** [leg. **Φιρμιλιανοῦ**] ἀρχιεπισκόπου Καισαρείας Καππαδ<ο>κίας· καὶ Μελχίονος σοφιστοῦ πρεσβυτέρου· (καὶ) τοῦ ἁγίου μ(ά)ρτ(υρος) **Οὐάρου**: [see Acts of All Saints and *akolouthia* for martyrs: <2 Tim 2:1–10>]; p. 213, col. 2, lines 19–25: 29 Oct: Τοῦ ἁγίου ἀπο<στόλου> **Κλεώπα**· ἀδελφοῦ Ἰωσὴφ τοῦ μνήστορος· καὶ Σάβ<β>α στρατιώτου· (καὶ) τῆς ἁγίας ὁσιομ(ά)ρτ(υρος) **Ἀναστ<ασίας> τῆς Ρωμαίας**: [see *akolouthia* for martyrs: <2 Tim 2:1–10>]; p. 214, col. 1, lines 1–5: 30 Oct: Τῶν ἁγίων μαρτ<ύρων> **Ζηνοβίου καὶ Ζηνοβίας**: [see *akolouthia* for martyrs: <2 Tim 2:1–10>]; p. 214, col. 1, line 5–col. 2: 31 Oct: Τοῦ ἁγίου **Κυριακοῦ ἀρχιεπισκόπου Κω(ν)σταντινουπό<λεως>· καὶ Λεοντίου φιλοσόφου τοῦ Βυζαντίου** καὶ ἐρημίτου· καὶ τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶν **Ἀβραμίου· καὶ τῆς τούτου ἀνεψιᾶς Μαρίας**: Jam 5:12–?, incomplete (des. "ἐξομολογεῖσθε" (Jam 5:16)); pp. 215–216, col. 1, line 15: ? Nov: Heb 10:19–31, incomplete (inc. "ἐρραντισμένοι τὰς καρδίας" (Heb 10:22)); p. 216, col. 1, line 16–p. 217, col. 2, line 11: 6 Nov: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν· **Παύλου τοῦ Ὁμολογητοῦ**: Heb 8:1–6; p. 217, col. 2, lines 12–18: 7 Nov: Τῶν ἁγίων **ΛΓ' μ(α)ρτ(ύρων) τῶν ἐν Μελιτινῇ** καὶ τῆς ὁσίας **Ματρώνας**: [see 25 Oct: Acts 11:19–30]; p. 217, col. 2, line 19–p. 220, col. 1, line 10: 8 Nov: Ἡ σύναξις τοῦ ἀρχαγγέλου **Μιχ<αὴλ>**: Heb 2:2–10; p. 220, col. 1, lines 11–15: 9 Nov: Τοῦ ἁγίου **Ὀρέστου ἐν Τοιάνοις** [leg. **Τυάνοις**] [see *akolouthia* for martyrs: <2 Tim 2:1–10>]; p. 220, col. 1, line 16–col. 2, line 2: 10 Nov: Τῶν ἁγίων μ(α)ρτ(ύρων) **Νηρέως καὶ τῆς ἀδελφῆς αὐτοῦ**· ὧν μέμνηται ἐν τῇ πρὸς Ῥωμαίους ὁ ἀπόστολ(ος)· (καὶ) **Λούπου** μ(ά)ρτ(υρος): [see *akolouthia* for martyrs: <2 Tim 2:1–10>]; p. 220, col. 2, line 3–p. 221, col. 1, line 5: 11 Nov: Τῶν ἁγίων μαρτ<ύρων> **Μηνᾶ, Βίκτορος (καὶ) Βικεντίου**· καὶ τῆς ἁγίας **Στεφανίδος**· καὶ μνήμη τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶ(ν) καὶ ὁμολογητοῦ **Θεοδώ<ρου> ἡγουμένου τ(ῶν) Στουδίου**: [see 27th Sun: Eph 6:10–17]; p. 221, col. 1, lines 6–19: 12 Nov: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν **Ἰω(άννου) τοῦ Ἐλεήμ<ον>(ος) καὶ Ἀρτέμονος** [leg. **Ἀρτέμωνος**] **ἐπισκόπου Φρυγίας**· (καὶ) τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Νείλου**: [see 15 Sep: Heb 13:7–16]; p. 221, col. 1, line 20–col. 2, line 11: 13 Nov: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν **Ἰω(άννου) τοῦ Χρυσοστ<όμου>**: [see 2 Sep: missing]; p. 221, col. 2, line 12–p. 222, col. 1, line 2: 14 Nov: Τοῦ ἁγίου καὶ πανευφήμου ἀπο<στόλου> **Φιλίππου**: [see 3rd Thu: Acts 8:26–39]; p. 222, col. 1, lines 3–15: 15 Nov: Τῶν ἁγίων ὁμολογήτων **Γουρία, Σαμονᾶ [leg. Σαμωνᾶ] καὶ Ἀβίβου**: [see 27th Sun: <Eph 6:10–17>]; p. 222, col. 1, lines 16–21: 16 Nov: Τοῦ ἁγίου καὶ πανευφήμου ἀπο<στόλου> καὶ εὐαγγελιστοῦ **Ματθαίου**: [see 9 Oct: missing]; p. 222, col. 1, line 22–p. 223, col. 1, line 17: 17 Nov: Τοῦ ἁγίου **Γρηγορίου τοῦ Θαυματουργοῦ**: 1 Cor 12:7–11; p. 223, col. 1, line 18–col. 2, line 6: 18 Nov: Τῶν ἁγίων μ(α)ρτ(ύρων) **Πλάτωνος καὶ Ῥωμανοῦ καὶ Ζακχαίου τοῦ τελώνου ἐπισκ<ό>π<ου> Καισαρείας τῆς Παλαιστίνης**· καὶ τοῦ ἀδελφοῦ αὐτοῦ **Σοφονίου· καὶ Ἀλφαίου** μ(ά)ρτ(υρος): [see *akolouthia* for martyrs: <2 Tim 2:1–10>]; p. 223, col. 2, lines 7–11: 19 Nov: Τοῦ ἁγίου μάρτ<υρος> **Παγχαρίου καὶ Ἄζη** ἀσκητοῦ καὶ μάρτ<υρος>: [see *akolouthia* for martyrs: <2 Tim 2:1–10>]; p. 223, col. 2, line 12–p. 224,

col. 1, line 6: 20 Nov: Τῶν ἁγίων π(ατ)ριαρχ(ῶν) **Πρόκλου, Μαξίμου καὶ Γενναδ<ίου>** καὶ τῶν ἁγίων μαρτ<ύρων> **Εὐσταθ<ίου> Θεσπεσίου καὶ Ἀνατολίου**: [see 15 Sep: Heb 13:7–16]; p. 224, col. 1, lines 7–22: 21 Nov: **Τὰ εἰσόδια τῆς ὑπεραγίας Θ(εοτό)κου**: hymnographic notes only; p. 224, col. 2, lines 1–10: 22 Nov: Τῆς ἁγίας μάρτ<υρος> **Κηκιλίας**· καὶ τῶν ἁγίων γυναικῶν· **Φοίβης καὶ Μαριὰμ**· ὧν μεμνήται ἐν τῇ πρὸς Ῥωμαίους ὁ ἀπόστο<λος>· καὶ τ(οῦ) ἁγίου **Αγαπίου** μάρτυρος ἐν Καισαρεία: [see *akolouthia* for martyrs: <2 Tim 2:1–10>]; p. 224, col. 2, lines 11–16: 23 Nov: Τῶν ἁγίων **Προκοπίου τοῦ Πέρσου· καὶ Ἐλένου ἀρχ<ι>επισκ<ό>π<ου> Ταρσοῦ καὶ Μαρκιανοῦ** ἀσκ<η>τοῦ: [see *akolouthia* for *hosioi*: <Gal 5:22–6:3>]; p. 224, col. 2, line 17–21: 24 Nov: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν **Γρηγορίου τοῦ Ἀκραγαντ<ίνων>**: [see *akolouthia* for hierarchs: <Heb 7:26–8:2>]; p. 224, col. 1, line 21–p. 226, col. 1, line 14: 25 Nov: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν **Κλήμεντος πάπα Ῥώμης**· μαθητοῦ Πέτρου τοῦ κορυφαίου· καὶ **Πέτρου Ἀλεξανδρείας**· καὶ τῆς ἁγίας καὶ πανευφήμου μαρτ<υρος> **Αἰκατερί<νης>**· καὶ τοῦ ἁγίου **Μερκουρίου**: Phil 3:20–4:3; p. 226, col. 1, line 15–col. 2, line 10: 26 Nov: Τοῦ ἁγίου μ(ά)ρτ(υρος) **Φιλορώμου**· καὶ τοῦ ἁγίου **Διονυσίου** (καὶ) τοῦ ἁγίου **Ἀλεξάνδρου τοῦ μ(ε)γ(άλου)**· καὶ τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Ἀλυπί(ου) τοῦ στυλίτου**: [see 16th Sun: 2 Cor 6:1–10]; p. 226, col. 2, lines 11–16: 27 Nov: Τοῦ ἁγίου ἀπο<στόλου> **Σίλα ἐπισκόπου Κορίνθ<ου>** κ(αὶ) τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρτ(υρος) **Ἰακώβου τοῦ Πέρσου**: [see *akolouthia* for martyrs: <2 Tim 2:1–10>]; p. 226, col. 2, line 17–p. 228, col. 1, line 13: 27 Nov: Τοῦ ἁγίου **Σίλα**: Acts 17:10–16, 18:4–5; p. 228, col. 1, line 13–col. 2, line 15: 28 Nov: Τῶν ἁγίων π(ατέ)ρων καὶ ὁσιομ(α)ρτ(ύρων)· **Στεφάνου τοῦ Νέου· Παύλου· Ἀνδρέου· Πέτρου· καὶ τῶν ΤΜ′ καὶ τῶν λοιπ(ῶν)· τῶν μαρτυρισάντων ἐπὶ Κωνσταν<τίνου> τοῦ δυσσεβοὺς βασιλεύσαντος· διὰ τὴν προσκύνησιν τῶν ἁγίων εἰκόνων**: [see 15 Sep: Heb 13:7–16]; p. 228, col. 2, line 16–22: 29 Nov: Τῶν ἁγίων μαρ<τύρων> **Ἀκακίου** πρ<εσβυτέρου>· καὶ **Εἰρηνάρχ<ου> διακό<νου>· σὺν Ζ′ γυναιξὶν· καὶ Β′ παισὶ**: [see *akolouthia* for martyrs: <2 Tim 2:1–10>]; p. 229, col. 1, lines 1–6: 9 Dec: Ἡ σύλληψις τῆς ἁγίας **Ἀνν(ης)**· μ(ητ)ρ(ὸ)ς τῆς ἁγίας Θ(εοτό)κου: [see 9 Sep: Heb 9:1–7]; p. 229, col. 1, lines 7–13: 10 Dec: Τῶν ἁγίων μαρτ<ύρων> **Μηνὰ· Ἑρμογένους· καὶ Ἐγγράφου**· (καὶ) τοῦ ἁγίου μάρτυρ(ος) **Θουθαὴλ καὶ Βεβαίας**: [see *akolouthia* for martyrs: <2 Tim 2:1–10>]; p. 229, col. 1, lines 14–20: 11 Dec: Τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Δανιὴλ τοῦ στυλίτ(ου)**: [see 1 Sep: missing]; p. 229, col. 1, line 21–col. 2, line 16: 12 Dec: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Σπυρίδωνος· ἐπισκ<ό>π<ου> Τριμηθ<οῦντος>** [leg. **Τριμυθοῦντος**] καὶ **Λουκίας** μάρτ<υρος>: [see 27th Sat: <Gal 5:22–6:2>]; p. 229, col. 2, line 17–p. 230, col. 1, line 13: 13 Dec: Τοῦ ἁγίου καὶ ἐνδόξου **Καλλινίκου** μ(ε)γ(αλο)μ(ά)ρτ(υρος) **Εὐστρατίου** καὶ τῆς συνοδίας αὐτοῦ **Αὐξεντίου· Εὐγενίου, Μαρδαρίου καὶ Ὀρέστου**: [see 27th Sun: <Eph 6:10–17>]; p. 230, col. 1, line 14–col. 2, line 6: 14 Dec: Τῶν ἁγίων μ(α)ρτ(ύρων) **Θύρσου, Λευκίου, Φιλήμονος καὶ Ἀπολλωνίου**· καὶ μνήμη τῆς **φοβερὰς ἀπειλῆς τοῦ σεισμοῦ**: [see *akolouthia* for martyrs: <2 Tim 2:1–10>]; p. 230, col. 2, lines 7–10: 15 Dec: Τοῦ ἁγίου ἱερομάρτ<υρος> **Ἐλευθερίου**: [see *akolouthia* for martyrs: <2 Tim 2:1–10>]; p. 230, col. 2, lines 11–16: 16 Dec: Τοῦ ἁγίου μάρτ<υρος> **Μαρίνου· καὶ Βάκχου τοῦ πρὸην Σαρακηνοῦ** εἶτα ὁσιομάρτ<υρος>: [see *akolouthia* for martyrs: <2 Tim 2:1–10>]; p. 230, col. 2, line 17–p. 231, col. 1, line 11: 17 Dec: Τῶν ἁγίων **Γ′ παίδ(ων) καὶ Δανιὴλ** τοῦ προφήτου: [see Sun of All Saints: Heb 11:33–12:2]; p. 231, col. 1, lines 12–21: **Σάββατον τῶν προπατόρων**: [see 29th Sat: Eph

2:11–13]; p. 231, col. 2, lines 1–14: **Κυ<ριακὴ> τῶν προπ(ατό)ρων**: Μνήμην τελοῦμεν τῶν προπατώρων **Ἀδὰμ, Ἄβελ, Ἐνὼχ, Νῶε· Μελχισεδέκ**: [see 29th Sun: Col 3:4–11]; p. 231, col. 2, lines 15–20: 18 Dec: Τοῦ ἁγίου ἀπο<στόλου> **Ἀμπλί<ου> ἐπισκόπου Ὁδύσσου** καὶ τῆς ἁγίας μ(ά)ρτ(υρος) **Εὐγενίας**: [see *akolouthia* for martyrs: <2 Tim 2:1–10>]; p. 231, col. 2, line 20–22: 19 Dec: Τοῦ ἁγίου **Ἀθηνοδω<ρου> (καὶ) Βονηφατίου**: [see *akolouthia* for martyrs: <2 Tim 2:1–10>]; p. 232: 20 Dec: Τοῦ ἁγίου ἱερομάρτ<υρος> **Ἰγνατίου τοῦ Θεοφό<ρου>**: Rom 8:28–<39>, incomplete (des. "συν αυτῶ τὰ πάντ<α>" (Rom 8:32)); p. 233, col. 1, lines 1–4: <22 Dec>: **<Προεόρτια τῶν> Χ(ριστο)υγένων** καὶ τῆς ἁγίας μ(ά)ρτ(υρος) **Ἀναστασίας**: [see *akolouthia* for female martyrs: <1 Cor 9:2–13>]; p. 233, col. 1, lines 5–13: 23 Dec: **Προεόρτια τῶν Χ(ριστο)ῦ γένων** καὶ τῶν ἁγίων **δέκα τῶν ἐν Κρήτ<ῃ>**: [see *akolouthia* for martyrs: <2 Tim 2:1–10>]; p. 233, col. 1, line 13–p. 234, col. 2, line 14: 24 Dec: **Ἡ παραμονὴ τῆς ἁγίας Χ(ριστο)ῦ τοῦ Θ(εο)ῦ ἡμῶν Γεννήσεως**: note regarding lection if this falls on a Saturday; see 1st Sat of Lent: Heb 1:1–12]; p. 234, col. 2, line 14–p. 237, col. 1, line 12: 25 Dec: **Ἡ Γέννησις τοῦ Κ(υρίο)υ ἡμῶν καὶ Θ(εο)ῦ Ἰ(ησο)ῦ Χ(ριστο)ῦ**: Gal 4:4–7; p. 237, col. 1, line 13–p. 238: 26 Dec: **Σύναξις τῆς ὑπεραγίας Θ(εοτό)κου· καὶ τοῦ ἁγίου Ἰωσὴφ τοῦ μνήστορος καὶ Ἰακώβου τοῦ ἀδελφοθέου καὶ Συμεὼν τοῦ ἀδελφοῦ αὐτοῦ· καὶ Εὐθυμίου ἐπισκοπ<ου> Σάρδων** [leg. **Σάρδεων**] καὶ ὁμολογητοῦ: Heb 2:11–18; p. 239, col. 1, lines 1–19: 27 Dec: **Μεθέορτα τῆς Χ(ριστο)ῦ Γεννήσεως**· καὶ τοῦ ἁγίου καὶ ἐνδόξου ἀποστο<λου> **Στεφάνου τοῦ (πρωτο)μ(ά)ρτ(υρος)**: [see 3rd Mon of Acts: Acts 6:8–7:5, 7:47–60]; p. 239, col. 1, line 20–col. 2, line 5: 28 Dec: Τῶν ἁγίων **Δισμυρίων· καὶ Νικάνδρ(ος)** [leg. **Νικάνδρου**] ἀπο<στόλου> ἐνὸς τῶν Ο′ (καὶ) ἑπτὰ διακό<νων>· καὶ **δισχιλίων ἁγίων Ἀναιρεθέντων**: [see Sun of All Saints: Heb 11:33–12:2]; p. 239, col. 2, line 6–p. 240, col. 1, line 6: 29 Dec: Τῶν ἁγίων **Νηπίων** τῶν ἀναιρεθέντων ὑπὸ τοῦ παρανόμου Ἡρώδου· καὶ μνήμη τοῦ ὁσίου **Μαρκέλλου** καὶ μνήμη **πάντων τῶν Χριστιανῶν ἀδελφῶν ἡμῶν· τῶν ἐν λιμῶ καὶ μαχαίρα τελειωθέντων**: hymnographic notes only; p. 240, col. 1, lines 7–12: 30 Dec: **Μεθέορτον τῶν Χ(ριστο)ῦ Γενῶν· καὶ τῆς ἁγίας Ἀνοισίας** [leg. **Ἀνυσίας**]: [see *akolouthia* for female martyrs: <1 Cor 9:2–13>]; p. 240, col. 1, lines 13–17: 31 Dec: Τῆς ὁσίας **Μελάνης τῆς Ῥωμαίας**: [see *akolouthia* for women: <Gal 4:8–20>]; p. 240, col. 1, line 18–col. 2, line 15: **Κυ<ριακὴ> μετὰ τὴν Χ(ριστο)ῦ Γέννησιν**: Μνήμην τελοῦμεν τῶν ἁγίων **προφητῶν· Δα(βὶδ)** τοῦ βασιλέως, **Ἰωσὴφ** τοῦ μνήστορ(ος)· **Ἰακώβου τοῦ ἀδελφοῦ τοῦ Κ(υρίο)υ**: [see 20th Sun: Gal 1:11–19]; p. 240, col. 2, lines 16–22: **Σάββατον μετὰ τὴν Χ(ριστο)ῦ Γέννησιν**: [see 32nd Sun: 1 Tim 6:11–16]; p. 241, col. 1, lines 1–7: <**Κυριακὴ πρὸ τῶν Φώτων**>: 2 Tim 4:<5>–8, incomplete (inc. "ἐν ἐκείνη τῆ ἡμέρα" (2 Tim 4:8)); p. 241, col. 1, line 8–p. 244, col. 2, line 2: 5 Jan: Τῶν ἁγίων **Θεοφανείων ἡ παραμονή**: 1 Cor 9:19–10:4; p. 244, col. 2, line 3–p. 247, col. 1, line 16: 6 Jan: Ἡ λαμπρὰ ἑορτὴ τῶν ἁγίων **Θεοφανείων** τοῦ Κ(υρίο)υ ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ: hymnographic notes only; Tit 2:12–3:7; p. 247, col. 1, line 17–col. 2, line 3: 7 Jan: **Ἡ σύναξις τοῦ Προδρόμου (καὶ) Βαπτιστ(οῦ)**: [see 6th Fri of Acts: 19:1–8]; p. 247, col. 2, lines 4–19: 8 Jan: **Μεθέορτα τῶν ἁγίων Θ<εοφα>νίων**· καὶ τοῦ [.....] **Ζωτικοῦ** πρε<σβυτέ>ρου γενομ(ένου) τῆς μ(ε)γ(άλης) ἐκκλη<σίας> καὶ ὀρφανοτρ<όφου>: [see Thu of *Diakainesimos*: Acts 2:38–43]; p. 247, col. 2, line 20–p. 248: 9 Jan: **Μεθέορτ<α> τῶν ἁγίων Θεοφα<νείων>** καὶ τοῦ ἁγίου μ(ά)ρτ(υρος) **Πολυέκτ(ου)** [leg. **Πολυεύκτου**]: 1 John 5:1–8; pp. 249–250, col. 2, line 2: 10 Jan: **Μεθέορτ<α> τῶν ἁγίων Θεοφα<νείων>**· καὶ τῶν ἐν

ἁγίοις π(ατέ)ρων ἡμῶν· **Γρηγορίου τοῦ Νύσης** [leg. **Νύσσης**] ἀδελφοῦ τοῦ μεγάλου Βασιλείου· καὶ **Δομετιανοῦ Μελιτινῆς· καὶ Μαρκιανοῦ** π<ρεσ>βυτέρου τῆς μεγάλης ἐκκλη<σίας> καὶ οἰκονόμ(ου): [see 3rd Mon: Rom4:4–8], Eph 4:7–13; p. 250, col. 2, lines 3–18: 11 Jan: **Μεθέορτ<α> τῶν ἁγίων Θεοφα<νείων>** καὶ τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Θεοδοσίου**: [see 12th Thu: 1 Cor 10:2–10]; p. 250, col. 2, line 19–p. 251, col. 1, line 16: 12 Jan: **Μεθέορτ<α> τῶν ἁγίων Θεοφα<νείων>·** καὶ μηήμη τῶν ἁγίων ἀπο<στόλου> **Προχώρου** [leg. **Προχόρου**] **ἑνὸς τῶν Ζ′ καὶ Μάρκου τοῦ ἐν ταῖς Πράξεσιν**· (καὶ) τῆς ἁγίας μ(ά)ρτ(υρος) **Τατιανῆς τῆς Ῥωμαίας**: [see 25th Sun: Eph 4:1–7]; p. 251, col. 1, line 7–col. 2, line 6: 13 Jan: **Μεθέορτα τῶν Φώτων**· (καὶ) τῶν ἁγίων μαρτ<ύρων> **Ἑρμύλλου καὶ Στρατωνίκου**: [see *akolouthia* for martyrs: <2 Tim 2:1–10>]; p. 251, col. 2, lines 7–13: **<Σάββατον με>τὰ τὰ Φώτα**: [see <2>7th Sun: <Eph 6:10–17>]; p. 251, col. 2, line 14–p. 252, col. 2, line 8: **Κυ<ρι>ακῆ μετὰ τὰ Φώτ<α>**: 2 Tim 1:6–10; p. 252, col. 2, line 9–p. 253, col. 1, line 8: 14 Jan: Τῶν ἐν ἁγ<ίοις> π(ατέ)ρων ἡμῶν· **τῶν εν Σινὰ ὄρει καὶ ἐν τῇ Ῥαιθοῦ ἀναιρηθέντων· Θεοδούλου· Παύλου· Νείλου, Ἰωάννου** καὶ τῆς συνοδίας αὐτῶν: [see 34th Sun: 2 Tim 2:10–15]; p. 253, col. 1, lines 9–19: 15 Jan: Τοῦ ἁ<γίου> **Ἰω(άννου) τοῦ διὰ Χ(ριστὸ)ν καλυβίτου**· καὶ τῶν ἁγίων μ(α)ρτ(ύρων) **Κοσμᾶ καὶ Δαμιανοῦ εἰς Πολοπόνησ(ον)** [leg. **Πελοπόννησον**] **καὶ Ἀλυσιδίου** ἐπισκόπου ἑνὸς τῶν ΤΙΗ′ ἁγίων π(ατέ)ρων τῶν ἐ(ν) Νικαίᾳ: [see *akolouthia* for *hosioi*: <Gal 5:22–6:3>]; p. 253, col. 1, line 20–col. 2, line 15: 16 Jan: Ἡ προσκύνησις τῆς τιμίας **ἀλύσεως τοῦ ἁγίου καὶ κορυφαίου ἀπο<στόλου> Πέτρου**: [see 4th Sat after Easter: Acts 12:1–11]; p. 253, col. 2, line 16–p. 254, col. 1, line 10: 17 Jan: Τοῦ ἐν ἁγίοις π(ατ)ρὸς ἡμῶ(ν) **Ἀντωνίου τοῦ μ(ε)γ(άλου)**: [see 6th [remainder of cross-reference missing]]; p. 254, col. 1, line 11–p. 255, col. 2, line 12: 18 Jan: Τῶν ἐν ἁγίοις π(ατέ)ρων ἡμῶν καὶ ἀ<ρχι>επισκόπων **Ἀλε<ξανδρείας> Αθανασίου καὶ Κυρίλλου**: Tit 3:8–15; p. 255, col. 2, lines 13–21: 19 Jan: <Τῶν> ἁγίων μ(α)ρτ(ύρων)· **Λουκιανοῦ· Παύλης** καὶ τῶν συναυτοῖς νηπίων· καὶ τοῦ ὁσίου **Μακαρίου τοῦ Αἰγυπτίου**: [see *akolouthia* for *hosioi*: <Gal 5:22–6:3>]; p. 255, col. 2, line 22–p. 256, col. 1, line 14: 20 Jan: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶ(ν) καὶ καθηγιτοῦ [leg. καθηγητοῦ] τῆς ἐρήμου **Εὐθυμίου**: [lection reference missing]; p. 256, col. 1, lines 15–19: 21 Jan: Τοῦ ἁγίου μ(ά)ρτ(υρος) **Νεοφύτου** καὶ τοῦ ὁσίου **Ἀγάθον(ος)** [leg. **Ἀγάθωνος**]: [see *akolouthia* for martyrs and *hosioi*: <2 Tim 2:1–10; Gal 5:22–6:3>]; p. 256, col. 1, line 20–col. 2, line 20: 22 Jan: Τοῦ ἁγίου ἀπο<στόλου> **Τιμοθέ<ου>** καὶ τοῦ ἁγίου ἐνδόξ<ου> ὁσιομ(ά)ρτ(υρος) **Ἀναστ<ασίου> τοῦ Πέρσου**: [see 3rd Sat of Lent: Heb 10:32–38]; p. 256, col. 2, line 21–p. 257, col. 1, line 11: 23 Jan: Τοῦ ἁγίου καὶ πολυάθλου **Κλήμεντ<ος> Ἀγκύρας καὶ Ἀγαθαγγέλου**: [see <25> Nov: Phil 3:20–4:3]; p. 257, col. 1, lines 11–22: 24 Jan: Τοῦ ἁγίου **Φιλήμον(ος) ἐπισκόπου Καρπάθου** καὶ τοῦ ὁσίου **Ποιμένος καὶ τῶν Ζ′ ἀδελφῶν αὐτοῦ Ἀνούβ· Γελασίου· Ἰωάννου· Παμβῶ· Παησίου· Σισώη· Ἰωσὴφ**· καὶ μνήμη τῆς ὁσίας **Ξέν(ης)**: [see *akolouthia* for *hosioi*: <Gal 5:22–6:3>]; p. 257, col. 2, lines 1–18: 25 Jan: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν **Γρηγορίου ἀρχ<ι>επισκ<ό>π<ου> γεναμένου Ναζιανζοῦ· καὶ Κωνστα(ν)<τινουπ>ώλεω<ς>, τοῦ Θεολόγου**: [see 17 Nov: 1 Cor 12:7–11]; p. 257, col. 2, lines 19–22: 26 Jan: Μνήμην τελοῦμεν τ(ῆς) **φοβερὰς ἀπειλῆς τοῦ σεισμοῦ**: [see *akolouthia*]: <Heb 12:6–10>; p. 258, col. 1, lines 1–14: 26 Jan: Τῶν ἁγίων π(ατέ)ρων ἡμῶν **Ξενοφωντ<ος>· Μαρίας, Ἰωάννου καὶ Ἀρκαδ<ίου>·**

καὶ ἀνακομιδῆ τῶ(ν) λειψάνων <τῶν ἁγί>ων π(ατέ)ρων <ἡμῶν καὶ> ὁμολογητῶ<ν> **<Θεο>δώρου ἡγουμέ<νου> τ<ῶν> Στουδίου, καὶ <τοῦ> ἀδελφοῦ αὐ<τοῦ> ἐπισκόπου Θεσα<λονί>κης** [leg. **Θεσσαλονίκης**]: [see *akolouthia* for *hosioi*: <Gal 5:22–6:3>]; p. 258, col. 1, lines 15–22: 27 Jan: **Ἡ ἐπάνοδ(ος) τοῦ λειψάν(ου) τοῦ τιμίου Χρυσοστ<όμου>**: [see 6 Nov: Heb 8:1–6]; p. 258, col. 2, lines 1–4: 28 Jan: Τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶν **Ἐφραὶμ τοῦ Σύρου**: [see *akolouthia* for *hosioi*: <Gal 5:22–6:3>]; p. 258, col. 2, lines 5–9: 29 Jan: <Ἡ ἐπάν>οδος τοῦ λειψά<νου τοῦ τιμ>ίου **Ἰγνατίου τοῦ <Θεο>φόρου**: [see 20 Dec: Rom 8:28–<39>]; p. 258, col. 2, lines 14–22: 31 Jan: Τῶν ἁγίων (καὶ) θαυματουργῶν μαρτ<ύρων> (καὶ) ἀναργύρων **Κύρ<ου> καὶ Ἰωάννου**: [lection missing]; pp. 259–260, col. 1, line 16: 2 Feb: <Ἡ ὑπαπαντὴ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ>: Heb 7:<7>–17, incomplete (inc. "<ἄνθρω>ποι λαμβάνουσιν" (Heb 7:8)); p. 260, col. 1, line 17–col. 2, line 8: 3 Feb: Τοῦ ἁγίου καὶ δικαίου **Συμεὼν τοῦ Θεοδόχ<ου> καὶ Ἄννης τῆς προφήτιδ(ος)**: [see 5th Sun of Lent: Heb 9:11–14]; p. 260, col. 2, lines 9–13: 4 Feb: <Το>ῦ ὁσίου π<ατρὸς ἡμ>ῶν **<Ἰσ>ιδώρου <τοῦ> Πηλουσιώτου**: [see *akolouthia* for *hosioi*: <Gal 5:22–6:3>]; p. 260, col. 2, lines 14–22: 6 Feb: Τῆς ἁγίας μάρτυρος **Φαύστης· καὶ Παύλου ἐπισκόπου Νικαίας τῆς Βιθυνίας τοῦ Νηστευτοῦ**: [lection missing]

Folio/page numbers

pp. I–II: by pages, recto and verso, upper outer corner, Roman numerals, pencil; pp. 1–260: by pages, recto only, top right, Arabic numerals, pencil.

Quire numbers

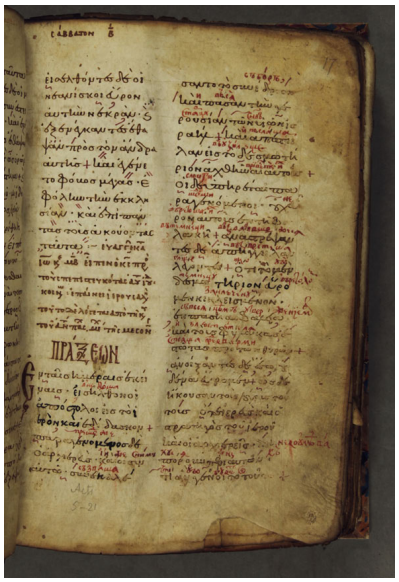
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Columns & lines

Two columns, 25 lines.

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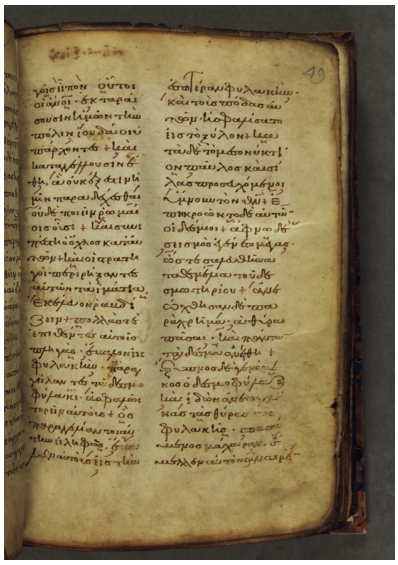


p. 17 (Hands A, E, K)

Scribe(s)

Hand A: pp. I, 1–132, 135–193, 195–260; Hand B: pp. 133–134, col. 2, 194; Hand C: p. 134, col. 1; Hand D: p. II; Hand E: Slavonic glosses, pp. 3–6, 8, 13, 17–18, 22–23, 25–27, Greek note p. 27; Hand F: Slavonic glosses, p. 27; Hand G: note p. II; Hand H: notes pp. 1, 82; Hand I: *echos* notes pp. 12, 15; Hand J: erased note p. 12, headings pp. 177, 254, corrections pp. 208, 235, *echos* note p. 251; Hand K: overwriting, pp. 17, 19, 50, 57; Hand L: correction p. 33; Hand M: corrections to headings pp. 38–56; Hand N: *sticheron* note p. 48; Hand O: note p. 51; Hand P: correction p. 51, replacement text pp. 136, 163; Hand Q: lection note p. 55; Hand R: pen trials p. 55; Hand S: prayer

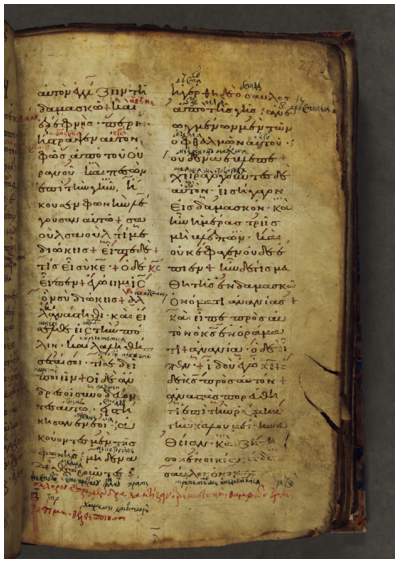
p. 57; Hand T: correction p. 62; Hand U: erased note p. 66; Hand V: *echos*, *eothinon* notes pp. 76, 83, 87, 89, 91, 95, 101, 104, 109, 114, 120, 126, 137, 143, 148, 156; Hand W: notes pp. 82, 177, 193, 235; Hand X: lection note p. 91; Hand Y: lection note p. 134; Hand Z: heading p. 155; Hand AA: added heading p. 156; Hand AB: note p. 166; Hand AC: *echos*, *sticheron* notes p. 178; Hand AD: lection notes pp. 181–182, 184–185; Hand AE: partially erased notes pp. 182, 184–185; Hand AF: *eothinon*, *sticheron* notes pp. 188, 190; Hand AG: note p. 191; Isaac, priest: note p. 192; Hand AI: note p. 192; Hand AJ: lection note p. 204; Hand AK: erased note p. 216, replacement *echos* note p. 220; Hand AL: lection note p. 224; Hand AM: replacement notes, overwriting pp. 231, 247; Hand AN: note p. 245; Hand AO: lection notes p. 251; Hand AP: quire numbers; J. D. Carlyle: MS number p. I; Hand AR: modern lection references, pagination; Hand AS: lection index; Hand AT: MS number p. I.



p. 49 (Hand A)

Script (general characteristics)

Hand A, main text: Elegant upright mixed minuscule *Perlschrift* with occasional flourished tails on bottom line, usually with sharp upturn, limited expansion of letters, without superscript word endings, deletions by erasure. Hand A, headings and summary lections: Alexandrine majuscule. Hand B: Flamboyant upright mixed minuscule with much expansion of letters, frequent flourishes, common superscript word endings. Hand C: Informal, scruffy upright mixed minuscule with common superscript word endings, frequent *itacisms* and similar spelling errors.

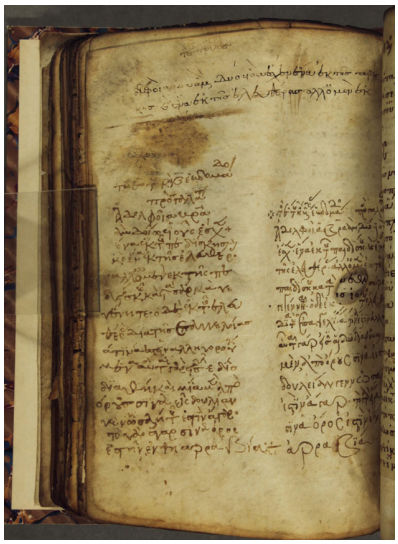


p. 27 (Hands A, E, F)

Script (letters & ligatures)

Hand A, mixed minuscule: All minuscule forms present; *gamma*, *zeta*, *eta*, *psi* always minuscule; distinctive letter forms: minuscule *alpha* with tail curving back below letter; minuscule *delta* with ascender sometimes vertical, sometimes sharply curving to left; majuscule *epsilon* with bar on central stroke; wide *theta*; majuscule *mu* beginnning with thickened curve at start of line; *tau* with curving crossbar rising from and descending to level of base; *chi* with strong downward turn to up-left diagonal; distinctive ligatures: *epsilon-xi* with bipartite *epsilon* as small separate curve below linking curve rising from *xi* to join next letter. Hand B: *beta*, *zeta*, *kappa*, *lambda*, *xi*, *omega* always majuscule; *upsilon* always minuscule; distinctive letter forms: majuscule *alpha*, *lambda* with long flourished down-right descender; very

large majuscule *beta* with pointed cells, resembling crescent moon; deep, steep minuscule *gamma* without descender; *iota*, *tau* with descender, curving back to the left; distinctive ligatures: *epsilon-upsilon* with ascender of *epsilon* joining large, deep *upsilon* at the top; *sigma-tau* with loop in descender. Hand C: *kappa*, *lambda*, *xi*, *upsilon* always majuscule; *nu*, *xi*, *omega* always minuscule; distinctive letter forms: majuscule *lambda* with both descenders curving outwards; minuscule *sigma* with horizontal clearly distinct from loop.



p. 134 (Hands B, C)

Diacritics & punctuation

Hand A: Breathings round; circumflexes small; mute *iota* absent or adscript; use of double dot functional only; use of middle and upper point, lower comma and full stop; double grave present on δὲ, μὲν, μὴ; single comma quotation mark (*haple*). Hand B: Breathings round; circumflexes joined to abbreviations (ῶν); mute *iota* absent; decorative use of double dot on *iota* and *upsilon*; use of lower, middle and upper point, lower comma and full stop. Hand C: Breathings round; mute *iota* absent; decorative use of double dot on *iota*; use of middle and upper point and full stop.

Abbreviations

Hand A: *Nomina sacra* (accents absent or separate from strokes, regardless of length); γάρ, καί, οὖν; syllabic (rare, at line ends only); horizontal stroke for *nu*. Hand B: *Nomina sacra* (accents separate from strokes); καί; syllabic (throughout line). Hand C: Syllabic (throughout line); suspensions.

Apparatus

Rubricated and gilded lection headings; marginal date numbers, sometimes rubricated; rubricated ekphonetic musical notation; *echos*, *eothinon*, *sticheron* etc. notes in later hands; later interlinear Slavonic glosses for selected passages; modern chapter and verse references in Latin script, Arabic numerals, in pencil.



p. 18 (Hands A, E)

Ink

Hand A: mid-brown, dark red; Hand B: mid-brown; Hand C: mid-brown; Hand D: grey-brown; Hand E: bright red; Hand F: black; Hand G: pale brown; Hand H: pale brown; Hand I: mid-brown; Hand J: bright red; Hand K: black; Hand L: mid-brown; Hand M: black; Hand N: black; Hand O: pale brown; Hand P: black; Hand Q: pale brown; Hand R: black;

Hand S: dark brown; Hand T: mid-brown; Hand U: pale brown; Hand V: dark brown; Hand W: pale brown; Hand X: mid-brown; Hand Y: dark brown; Hand Z: dark red; Hand AA: mid-brown; Hand AB: dark brown; Hand AC: mid-brown; Hand AD: dark brown; Hand AE: pale brown; Hand AF: dark brown; Hand AG: pale brown; Isaac: black; Hand AI: black; Hand AJ: dark brown; Hand AK: dark brown; Hand AL: mid-brown; Hand AM: dark brown; Hand AN: pale brown; Hand AO: pale brown; Hand AP: black; J. D. Carlyle: grey-brown; Hand AR: pencil; Hand AS: mid-brown; Hand AT: pencil.

Ornament

Rubricated and gilded initials. Headings in epigraphic majuscule, rubricated and gilded. Rubricated and gilded text for notes on major feasts. Traces of blue paint printed across from ornament on lost folios: traces from small *pyle* with medallions for start of *synaxarion* p. II, headpieces for start of months pp. 1, 194, 207, 214, 228, 240, 258.

Text leaves

Medium-thickness parchment, off-white colour; skins arranged with hair-side facing hair-side throughout.

Text leaf dimensions (mm)

(pp. 25–26) 255 x 164.

Text leaf condition

One quire (13) and several folios missing after p. 124, two quires (17, 18) and several folios missing after p. 136, one quire (21) missing after p. 160; single or multiple folios missing before p. I, after pp. II, 12, 18, 30, 32, 36, 58, 72, 88, 102, 126, <126A>, 132, 144, 166, 208, 214, 228, 232, 240; latter part of MS missing. Loss of almost the whole of five folios after p. 128, majority of pp. <126A-B>, <128A–D>, <206A–B>. Cockling appears throughout text-block. Grime, dirt and small losses (pp. 127–129, 206–207, 245–260). Tears from edges (pp. 1, 11, 27–37, 57, 83, 101, 109, 185–214). Small tears throughout; burn holes in pp. 245–260; small holes in pp. 5–6, 33–34, 45–46; insect activity in pp. I–II, 1–18. Water stains and discolourations in the marginal area of pp. 3–35. Occasional drops of candle wax on the surface of the leaves.

Old repairs

Text leaves repaired with plain paper (pp. 1–2, 129–132, 135–136, 163–164, 243–244).

Binding description

20th-century inboard binding covered in quarter mid-brown tanned calfskin with marbled paper on the sides.

Binding dimensions (mm)

268 x 200 x 50.

Endleaves

Left and right endleaf construction is the same and is the result of repairs during the rebinding. A light blue, medium-thickness, handmade wove paper leaf survives as a free endleaf from an earlier binding at each end. A narrow piece of thin cotton fabric has been adhered along the joint with one stub pasted to the board and the other stub tipped to the free endleaf at each end. A separate leaf of light yellow, medium-thickness, machine-made wove paper has been added and pasted to the board as a separate pastedown at each end.

Endleaf condition

Light discolourations in both left and right endleaves.

Sewing

The text-block has been resewn and there is evidence of four V-nicks in the spine-folds of ff. 414–415 from an earlier unsupported sewing at 40, 100, 155, 195 mm from the head of the text-block. Due to a heavy application of adhesive and restrictions to the opening the sewing structure cannot be identified.

Sewing condition

The sewing structure is sound and the sewing thread is intact.

Edges

The edges of the text leaves are plain-cut, undecorated and have been retrimmed.

Edge condition

The edges of the text-block appear rounded and worn.

Endbands

Primary endbands worked without a bead in plain thread over plain cord cores and secondary sewing in pink and beige silk with a front bead. Due to a heavy application of adhesive and restricted opening it was difficult to examine the frequency of tie-downs.

Endband condition

Remnants of adhesive, staining and accumulation of dirt and grime.

Tooling

The six panels on the spine have a single blind-tooled line at the head and tail of each panel, a gold-tooled title in panel 2 and a gold-tooled shelf mark number in panel 6, both tooled directly.

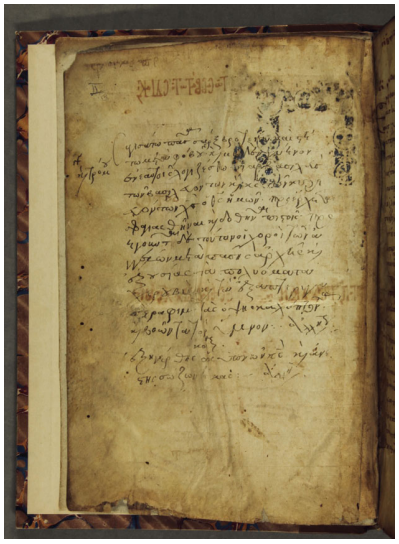
Notes & marks of ownership

Inside left board: *ex libris* of Archbishop Charles Manners-Sutton 1805; p. I: “I.17”; “MS. 1190”.

Inserts

Pasted to <I>v: index of lections by initial chapter and verse, by J. D. Carlyle, with additions by Charles Burney.

Other notes



p. II (Hands D, G)

p. II: "Σιγισάτω πᾶσα σάρξ βροτεία καὶ στήτω μετὰ φόβου· [in marg.: γρ(άφε) κ(αὶ) τρόμου] κ(αὶ) μηδὲν γύηνον ἐν εαυτοῖς λογιζέσθω· ὁ γὰρ βασιλεὺς τῶν βασιλεύοντων κ(αὶ) κ(ύριο)ς τῶν κυριευόντων Χ(ριστὸ)ς ὁ Θ(εὸ)ς ἡμῶν· προ-ἔρχεται σφαγιασθῆναι κ(αὶ) δοθῆναι πιστοῖς· προηγοῦνται δὲ τούτον οἱ χοροὶ τῶν ἀγγέλων μετὰ πασῆς ἀρχῆς κ(αὶ) ἐξουσίας· τὰ πολυ-όματα χερουβὶμ κ(αὶ) τὰ ἑξαπτερυγα σερα-φιμ· τὰς ὄψης καλύπτοντα κ(αὶ) βοῶντα τὸν κοιν(ὸν) ὕμνον: ἀλλη<λούια>:"; "Ἐξηγέρθης ὡς ὑπνῶν Κ(ύριο)ς κ(αὶ) ἀνεστης σώζων ἡμᾶς: ἀλλη<λούια>:"; p. 1: "οὗτος μὲν οὖν ἐκτίσατο χωριον ἐκ μισ<θοῦ> τῆς ἀδικίας (καὶ) πριννς γενόμ(ενος) ἐ<λάκησε μ>έσος (καὶ) ἐξεχύθη πάντ<α> τὰ"; p. 27: "Σκληρὸν σοι πρὸς κένδρα λακτίζειν. τρέμω τε καὶ θαμβῶν εἶπε οτί με. θέλεις ποιήσαι"; p. 51: "Γρ<άφε> (καὶ) [_ _ _] ἐνθα"; p. 57: "+ Ὢ Χ(ριστ)ὲ βοὴθη με τὸν αδιωρθητων καὶ δυσμ<οιρο>ς (?) νοὺν καὶ γνόσοιν ευχεστε <εχε>σθε δια τον Κ(υρίο)ν"; p. 166: "Δικαὶος ὥς φιξὲξ αθισι οσι καιδρος ὶ ἔν τὸ Λεὶβανο"; p. 177: "<ἐρχό>μεν(ος) ἐν ὀνομ(α)τ(ι) Κ(υρίο)υ εὐλογήκαμ<εν> ὑμᾶς"; p. 192: *monocondylion* signature of Isaac, (?) priest.

Provenance

Acquired by J. D. Carlyle in the islands of the Aegean or the Sea of Marmara 1799–1801, purchased by Archbishop Charles Manners-Sutton and deposited in LPL 17 March 1806.

Textual tradition

Gregory-Aland l 165; Scrivener Apost. 57.

Dating

Style of Hand A consistent with 11th century. Style of Hands B and C consistent with 13th century. Style of Hand D consistent with 14th–15th century.

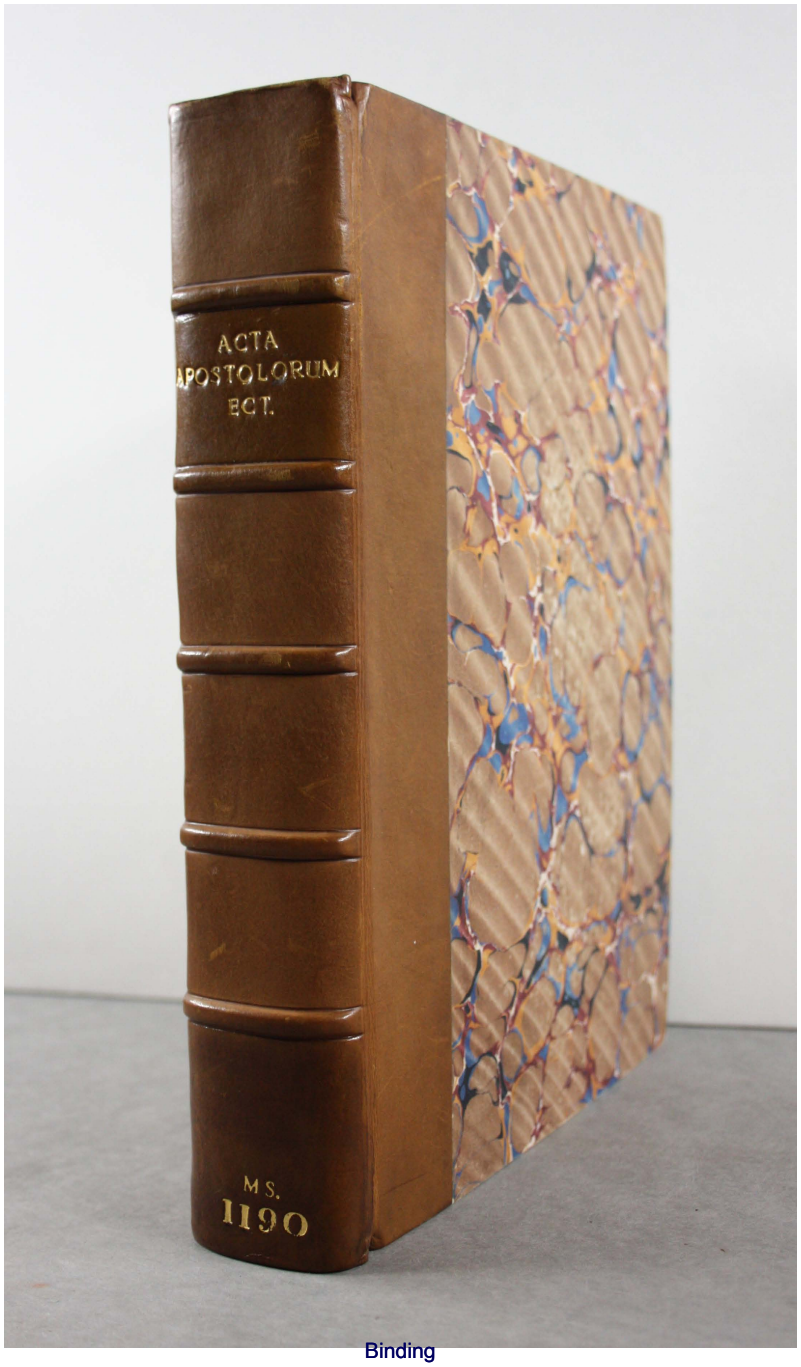
Remarks

All folios bearing significant ornament have been removed. Vocabulary in the Slavonic glosses by Hand E suggests the work of a speaker of an Eastern Slav language. The weeks in pp. 38–56 are incorrectly numbered by Hand A, later emended by Hand L.

Bibliography

Todd (1812), p. 262; Todd (1823), pp. 36, 50; Aland (1969), p. 15; Brown *et al.*, p. 43.

Image(s) of the binding



Binding

MS Number

MS. 1191

Former MS numbers

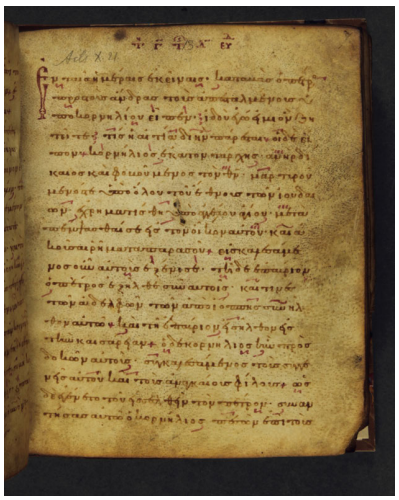
I.18.

Date

11th century (pp. 1–88, 93–116, 119–154), 12th century (pp. 155–156), 13th century (pp. 89–92) and 15th century (pp. 117–118).

Material

pp. 1–116, 119–156: parchment; pp. 117–118: paper.



p. 13 (Hand A)

Folios

<I> + ff. 79 (pp. 1–6 + 6A–B + 7–156) + <II>.

Summary content

Acts and Epistles lectionary (Saturday-Sunday): pp. 1–94: *synaxarion*: pp. 1–34: lections of Acts; pp. 35–94: lections of Epistles; pp. 95–154: *menologion*; pp. 155–156: hymns.

Gatherings

4 (+ 4 stubs) (4); 4 (8), 2 (10), 1 (11), 6 (17), 7 (24), 4 + 1 detached inserted (29), 6 (35), 8 (43), 2 x 2 (47), 1 (48), 8 (56), 5 (61), 8 (69), 4 (73), 6 (79).

Folios/pages on which gatherings begin

First of four stubs preceding p. 1, pp. 7, 15, 19, 21, 33, 47, 57, 69, 85, 89, 93, 95, 111, 121, 137, 145.

Detailed content

Acts and Epistles lectionary (Saturday-Sunday): pp. 1–94: *synaxarion*, incomplete: pp. 1–34: lections of Acts (Saturdays, Sundays and weekdays): p. 1, lines 1–11: <Τῇ Κυριακῇ τῶν μυροφόρων>: <Acts 6:1>–7, incomplete (inc. "ἤρεσεν ὁ λόγος" (Acts 6:5)); p. 1, line 12–p. 5, line 5: <Τῇ Β′ τῆς Γ′ ἑβδομάδος>: <Acts 6:8–7:5, 7:47–60>, incomplete; p. 5, line 5–p. 6, line 18: Τῇ Γ′ τῆς Γ ευδ<ομάδος> [leg. ἑβδομάδος]: <Acts 8:5–17>, incomplete; p. 6, line 19–p. 6B, line 1: Τῇ Δ′ τῆς Γ′ ευδ<ομάδος> [leg. ἑβδομάδος]: <Acts 8:18–25>, incomplete; p. 6B, lines 2–19: Τῇ Ε′ τῆς Γ′ ευδ<ομάδος> [leg. ἑβδομάδος]: <Acts 8:26–39>, incomplete; pp. 7–8 line 18: <Τῇ Παρασκευῇ τῆς Γ′ ἑβδομάδος>: Acts <8:40>–9:19, incomplete (inc. "ὁ δὲ κ(ύριο)ς εἶπεν" (Acts 9:5)); p. 8, line 19: Τῷ Σα<ββάτῳ> τ(ῆς) Γ′ ευδ<ομάδος> [leg. ἑβδομάδος]: Acts 9:19-<31>, incomplete (des. "ἐγένετο ὁ Σαῦλος" (Acts 9:19)); pp. 9–10, line 15: Κυ<ριακῇ> Δ′: Acts 9:32–42; p. 10, line 15–p. 12, line 18: Τῇ Β′ τ(ῆς) Δ′ ευδ<ομάδος> [leg. ἑβδομάδος]: Acts 10:1–16; p. 12, line 19–p. 15, line 9: Τῇ Γ′ τ(ῆς) Δ′ ευδ<ομάδος> [leg. ἑβδομάδος]: Acts 10:21–33; p. 15 line 10–p. 17, line 14: Τῇ Δ′ τ(ῆς) Μεσο(πεντηκοστῆς):

Acts 14:6–18; p. 17, line 14–p. 18: Τῇ Ε′ τ(ῆς) Δ′ εβδ<ομάδος>: Acts 10:34–43, incomplete (des. “μετὰ τὸ ἀναστῆναι” (Acts 10:41)); p. 19, lines 1–7: <Κυριακῇ> Ϛ′: Acts <16:16>–34, incomplete (inc. “καὶ πᾶσι τοῖς” (Acts 16:32)); p. 19, line 8–p. 20: Τῇ Β′ τ(ῆς) Ϛ′ εβδ<ομάδος>: Acts 17:1–17-9; pp. 21–22, line 14: Τῇ Γ′ τ(ῆς) Ϛ′ ευδ<ομάδος> [leg. ἑβδομάδος]: Acts 17:19–28; p. 22, line 14–p. 24, line 3: Τῇ Δ′ τῆς Ϛ′ ευδ<ομάδος> [leg. ἑβδομάδος]: Acts 18:22–28; p. 24, lines 4–12: Ἡ ἀνάληψις τοῦ κ(υρίο)υ ἡμῶ(ν): Ἰ(ησο)ῦ Χ(ριστο)ῦ: extensive hymnographic notes only; p. 24, line 13–p. 25, line 17: Τῇ Παρα<σκευῇ> τῆς Ϛ′ ευδ<ομάδος> [leg. ἑβδομάδος]: Acts 19:1–8; p. 25, line 18–p. 27, line 2: Τῷ Σα<ββάτῳ> τ(ῆς) Ϛ′ ευδ<ομάδος> [leg. ἑβδομάδος]: Acts 20:7–12; p. 27, line 3–p. 29, line 3: Κυ<ριακῇ> Ζ′: Acts 20:16–35; p. 29, line 4–p. 30, line 10: Τ<ῇ> Β′ <τῆς> Ν′ (i.e. Πεντηκοστῆς): Acts 21:7–14; pp. 30, line 10–32 line 2: Τ<ῇ> Γ′ τῆς Ν′ (i.e. Πεντηκοστῆς): Acts 21:26–32; p. 32, lines 2–19: <Τῇ> Δ′ τῆς Ν′ (i.e. Πεντηκοστῆς): Acts 23:1–<11>, incomplete (des. “ἐν τῷ συνεδρίῳ” (Acts 23:6)); pp. 33–34: <Τῇ Κυριακῇ τῆς Πεντηκοστῆς>, incomplete (heading missing): Acts 2:1–11; pp. 35–94: lections of Epistles (Saturdays and Sundays): pp. 35–36, line 17: Κυ<ριακὴ> Α′: Heb 11:33–12:2; p. 36, line 18–p. 38, line 3: Σά<ββατον> Β′: Rom 3:19–26; p. 38, line 4–p. 39, line 5: Κυ<ριακὴ> Β′: Rom 2:10–16; p. 39, line 6–p. 40, line 1: Σά<ββατον> Γ′: Rom 3:28–4:5; p. 40, line 2–p. 41, line 10: Κυ<ριακ>ῇ Γ′: Rom 5:1–10; p. 41, line 10–p. 42, line 12: Σά<ββατον> Δ′: Rom 6:11–17; p. 42, line 13–p. 43, line 13: Κυ<ριακὴ> Δ′: Rom 6:18–23; p. 43, line 13–p. 44, line 13: Σά<ββατον> Ε′: Rom 8:14–21; p. 44, line 14–p. 46, line 2: Κυ<ριακὴ> Ε′: Rom 10:1–10; p. 46, lines 2–16: Σά<ββατον> Ϛ′: Rom 9:1–5; p. 46, lines 17–19: Κυ<ριακὴ> Ϛ′: Rom 12:6-<15>, incomplete (des. “τὴν ἀναλογίαν” (Rom 12:6)); p. 47, lines 1–6: Σά<ββατον> ΙΔ′: 1 Cor 4:1–5, incomplete (inc. “<τοῦ>το δεδικαίωμαι” (1 Cor 4:4)); p. 47, line 7–p. 48, line 9: Κυ<ριακὴ> ΙΔ′: 2 Cor 1:21–2:4; p. 48, line 10–p. 49: Σά<ββατον> ΙΕ′: 1 Cor 4:17–5:5; p. 50: <Κυριακὴ ΙΕ′>: 2 Cor 4:6-<15>, incomplete (des. “ἐν ἡμῖν ἐ<νεργεῖται>” (2 Cor 4:12)); p. 84, lines 3–19, pp. 51–52, line 4: Σά<ββατον> Α′ τῶν Νηστ<ειῶν> καὶ μνήμη τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) Θεοδώρου: Heb 1:1–12; p. 52, lines 5–19, p. 85, lines 1–8: Κυ<ριακὴ> Α′ τῶν Νηστ<ειῶν> καὶ μνήμη τῶν ἁγίων προφητ<ῶν> Μωσέως καὶ Ἀαρῶν: Heb 11:24–40; pp. 53–54, line 2: <Κυριακὴ ΙΘ′>: 2 Cor <11:31>–12:9, incomplete (inc. “<ἕ>ως τρίτου οὐ(ρα)νοῦ” (2 Cor 12:2)); p. 54, lines 3–19: <Σάββατον Κ′>: 2 Cor 1:8–11; pp. 55–56, line 8: Κυ<ριακὴ> Κ′: Gal 1:11–19; p. 56, line 9–p. 57, line 9: Σά<ββατον> ΚΑ′: 2 Cor 3:12–18; p. 57, line 10–p. 58, line 8: Κυ<ριακὴ> ΚΑ′: Gal 2:16–20; p. 58, line 9–p. 59, line 15: Σά<ββατον> ΚΒ′: 2 Cor 5:1–10; p. 59, line 15–p. 60, line 16: Κυ<ριακὴ> ΚΒ′: Gal 6:11–18; p. 60, line 16–p. 61, line 11: Σά<ββατον> ΚΓ′: 2 Cor 8:1–2:1; p. 61, line 11–p. 62, line 9: Κυ<ριακὴ> ΚΓ′: Eph 2:4–10; p. 62, line 10–p. 63, line 8: Σά<ββατον> ΚΔ′: 2 Cor 11:1–6; p. 63, line 9–p. 64, line 13: Κυ<ριακὴ> ΚΔ′: Eph 2:14–22; p. 64, line 13–p. 65, line 14: Σά<ββατον> ΚΕ′: Gal 1:3–10; p. 65, line 15–p. 66, line 11: Κυ<ριακὴ> ΚΕ′: Eph 4:1–7; p. 66, lines 11–19: Σά<ββατον> ΚϚ′: Gal 3:8-<12>, incomplete (des. “οὐκ ἐμμένει ἐν” (Gal 3:10)); pp. 67–68, line 5: <Σάββατον ΚΗ′>: Eph 1:<16>–23, incomplete (inc. “ὑμῖν· πν(εῦμ)α σοφίας” (Eph 1:17)); p. 68, line 5–p. 69, line 6: Κυ<ριακὴ> ΚΗ′: Col 1:12–18; p. 69, lines 6–17: Σά<ββατον ΚΘ′>: Eph 2:11–13; p. 69, line 18–p. 71, line 1: Κυ<ριακὴ> ΚΘ′: Col 3:4–11; p. 71, line 2–p. 72, line 2: Σά<ββατον> Λ′: Eph 5:1–8; p. 72, line 3–p. 73, line 2: Κυ<ριακὴ> Λ′: Col 3:12–16; p. 74, lines 2–16: Σά<ββατον> ΛΑ′: Col 1:2–6; p. 74, line 17–p. 74, line 9: Κυ<ριακὴ> ΛΑ′: 1 Tim 1:15–17; p. 74, line 10–p. 75, line 10: Σά<ββατον> ΛΒ′: 1 Thes

5:14–23; p. 75, line 11–p. 76, line 9: Κυ<ριακὴ> ΛΒ′: 1 Tim 4:9–15; p. 76, line 9–p. 77, line 14: Σά<ββατον> ΛΓ′: 2 Tim 2:11–19; p. 77, line 15–p. 78, line 13: Κυ<ριακὴ> ΛΓ′: 2 Tim 3:10–15; p. 78, lines 15–16: Σά<ββατον> πρὸ τῆς ἀποκρ<έ>ου [leg. ἀποκρέω]: any Saturday lection permitted; p. 78, line 16–p. 80, line 2: Κυ<ριακὴ> προ τ<ῆς> ἀποκρέου: 1 Cor 6:12–20; p. 80, line 3: Σά<ββατον> τῆς ἀποκρέου: [see 16th Sat: <1 Cor 10:23–26>]; p. 80, line 4–p. 81, line 9: Κυ<ριακὴ> τῆς ἀποκρέου: 1 Cor 8:8–9:2; p. 81, line 10–p. 82, line 16: Σά<ββατον> τῆς τυροφά<γου>: Rom 14:19–23, 16:25–26; p. 82, line 17–p. 84, line 1: Κυ<ριακὴ> τῆς τυροφάγου: Rom 13:11–14:4; p. 84, lines 3–19, pp. 51–52, line 4: Σά<ββατον> Α′ τῶν Νηστ<ειῶν> καὶ μνήμη τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) Θεοδώρου: Heb 1:1–12; p. 52, lines 5–19, p. 85, lines 1–8: Κυ<ριακὴ> Α′ τῶν Νηστ<ειῶν> καὶ μνήμη τῶν ἁγίων προφητ<ῶν> Μωσέως καὶ Ἀαρῶν: Heb 11:24–40; p. 85, lines 12–19: Σά<ββατον> Β′ τῶν Νηστ<ειῶν>: Heb 3:12–14; pp. 86–87, line 5: Κυ<ριακὴ> Β′ τῶν Νηστ<ειῶν>: Heb 1:10–2:3; p. 87, line 5–p. 88, line 4: Σά<ββατον> [Γ′] τῶν Νηστ<ειῶν>: Heb 10:32–38; p. 88, line 5–p. 89, line 16: Κυ<ριακὴ> Γ′ τῶν Νηστ<ειῶν>: Heb 4:14–5:6; p. 89, line 17–p. 90, line 3: Σά<ββατον> Δ′: Heb 6:9–12; p. 90, line 4–p. 91, line 3: Κυ<ριακὴ> Δ′: Heb 6:13–20; p. 91, line 3–p. 92, line 8: Σά<ββατον> Ε′: Heb 10:19–31; p. 92, line 8–p. 93, line 6: Κυ<ριακὴ> Ε′: Heb 9:11–14; p. 93, line 7–p. 94, line 13: Σά<ββατον> Ϛ′ τοῦ Λαζάρου: Heb 12:28–13:8; p. 94, lines 14–19: Κυ<ριακῇ> Ϛ′ τῶν Βαΐων: extensive hymnographic notes only; pp. 95–154: *menologion*, incomplete: pp. 95–96, line 16: 3 Oct: Acts 17:<16–23, 30>–34, incomplete (inc. "καί τινες ἔλεγον" (Acts 17:18)); p. 96, lines 17–19: 6 Oct: Τοῦ ἁγίου ἀπ<οστόλου> **Θωμὰ**: [see 10th Sun: 1 Cor 3:9–17]; p. 97, lines 1–2: 7 Oct: Τῶν ἁγίων μαρτ<ύρων> **Σεργίου (καὶ) Βάκχου**: [see Sun of All Saints: Heb <11:33–12:2>]; p. 97, lines 3–4: 9 Oct: Τοῦ ἁγίου ἀπο<στόλου> **Ἰακώβου τοῦ Ἀλφέου** [leg. **Ἀλφαίου**]: [see 6 Oct: 1 Cor 3:9–17]; p. 97, line 5–p. 98, line 17: 11 Oct: Τῶν ἁγίων π(ατ)ριαρχ<ῶν> **Νεκταρί(ου)· Ἀρσακίου· Ἀττικοῦ· (καὶ) Σισινίου**: Heb 13:7–16; p. 98, line 18–p. 100, line 3: 12 Oct: Τῶν ἁγίων μαρτ<ύρων> **Πρόβου· Ταράχ<ου> καὶ Ἀνδρονίκου**: Col 4:5–18; p. 100, lines 4–6: 21 Oct: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Ἰλαρίων(ος)**: [see 18th Sun: <1 Cor 15:39–45>]; p. 100, lines 7–8: 24 Oct: Τοῦ ἁγίου μ(ά)ρτ(υρος) **Ἀρέθα**· (καὶ) τῶν συναυτ<ῷ> [see Sun of All Saints: <Heb 11:33–12:2>]; p. 100, line 9: 26 Oct: Τῶν ἁγίων **Νοταρί(ων)**: [see 9th Sun: 1 Cor 3:9–17]; p. 100, line 10–p. 101, line 15: 26 Oct: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Δημητρίου**: 2 Tim 2:1–10; p. 101, lines 16–17: 30 Oct: Τῶν ἁγίων π(ατέ)ρων **Κυριακοῦ· (καὶ) Ζηνοβίου**: [see 2 Sep: missing]; p. 101, line 18–p. 103, line 15: 1 Nov: Τῶν ἁγίων ἀναργύρων **Κοσμὰ· (καὶ) Δαιμιανοῦ** [leg. **Δαμιανοῦ**]: 1 Cor 12:27–13:7; p. 103, lines 16–17: 2 Nov: Τῶν ἁγίων μαρτ<ύρων> **Ἀκινδ<ύνου>· Πηγασί(ου)** (καὶ) τῶν συν αυτ<οῖς>: [see Sun of All Saints: <Heb 11:33–12:2>]; p. 103, line 18–p. 105, line 16: Τῇ **Κυ<ριακὴ> ὅτε ἀναγινώσετ<αι> ὁ πλούσι(ος)**: Heb 10:19–31; p. 105, line 17–p. 107, line 2: 6 Nov: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Παύλου τοῦ Ὁμολογητ<οῦ>**: Heb 8:1–6; p. 107, line 3–p. 108: 8 Nov: **Ἡ σύναξης** [leg. **σύναξις**] **τῶν ἀσωμάτων**: Heb 2:2–10; p. 109, lines 1–3: 11 Nov: Τῶν ἁγίων μαρτ<ύρων> **Μηνὰ· Βήκτορ(ος)** [leg. **Βίκτορος**] καὶ **Βηκεντίου** [leg. **Βικεντίου**]: [see 6 Oct: 1 Cor 3:9–17]; p. 109, line 4: 13 Nov: Τοῦ ἁγίου **Ιω(άννου) τοῦ Χρ<υσοστόμου>** [see 27 Jan: refers back to this lection]; p. 109, lines 5–7: 14 Nov: Τοῦ ἁγίου ἀπο<στόλου> **Φιλίππου**: [see 3rd Thu: Acts 8:26–39]; p. 109, lines 8–9: 15 Nov: Τῶν ἁγίων ὁμολογήτ<ων> **Γου<ρία,**

Σα>μονᾶ [leg. Σαμωνᾶ]· (καὶ) Ἀβίβου: [see 27th Sun: <Eph 6:10–17>]; p. 109, line 10–p. 110, line 11: 17 Nov: Τοῦ ἁγίου **Γρηγορίου τοῦ Θαυματ<ουργοῦ>**: 1 Cor 12:7–11; p. 110, lines 12–16: 21 Nov: **Τὰ εἰσόδ<ια> τῆς εὐδοκίας Θ(εοτό)κου**: extensive hymnographic notes only; p. 110, line 17–p. 111: 25 Nov: Τῶν ἁγίων π(ατέ)ρων ἡμῶ(ν) **Κλήμεν<τος> Ῥώμης· (καὶ) Πέτρου Ἀλεξανδ<ρείας>**: Phil 3:20–4:3; p. 112, lines 1–2: 30 Nov: Τοῦ ἁγίου ἀπο<στόλου> **Ἀνδρέου**: [see 6 Oct: 1 Cor 3:9–17]; p. 112, line 3–p. 113, line 1: 4 Dec: Τῆς ἁγίας μ(ά)ρ(τυρος) **Βαρβάρας**: Gal 3:23–4:5; p. 113, lines 2–4: 5 Dec: Του ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Σάββα**: [see 27th Sat: Gal 5:22–6:2]; p. 113, line 5–p. 114, line 5: 6 Dec: Τοῦ ὁσί(ου) π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Νικολά(ου)** : Heb 13:17–21; p. 114, line 6–p. 115, line 11: 9 Dec: Ἡ σύλληψις τῆς ἁγίας **Ἄννης**: Gal 4:22–27; p. 115, line 12: 12 Dec: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Σπυρίδω<νος>**: [see 2 Sep: missing]; p. 115, lines 13–14: 13 Dec: Τῶν ἁγίων μαρτ<ύρων> **Εὐστρατίου· Αὐξεντίου·** (καὶ) τῆς συνοδ<ίας> αὐτ<ῶν>: [see 20 Sep: missing]; p. 115, lines 15–16: 14 Dec: Τῶν ἁγίων μ(α)ρτ(ύρων) **Θύρσου καὶ Λευ<κίου>** καὶ τῶν συν αὐτῶ [leg. αὐτοῖς]: [see 23rd Sun: Eph 2:4–10]; p. 115, lines 17–18: 17 Dec: Τῶν ἁγίων **Γ′ παίδων καὶ Δανιὴλ** τοῦ προφήτου: [see Sun of All Saints: Heb <11:33–12:2>]; p. 115, line 19: 20 Dec: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Ἰγνατίου**: [see 3rd Sun of Lent: Heb 4:14–5:6]; p. 116, lines 1–4: Κυριακὴ τῶν ἁγίων π(ατέ)ρων: [see 29th Sun: Col 3:4–11]; p. 116, line 5: **Σά<ββατον> πρὸ τῆς Χ(ριστο)ῦ Γεννή<σεως>**: [see 26th Sat: Gal 3:8–12]; p. 116, line 5–p. 118: **Κυριακὴ πρὸ τῆς Χ(ριστο)ῦ Γεννή<σεως>**: Heb 11:9–40; p. 119, lines 1–7: <21 Dec>: Heb ?–11:33, incomplete (inc. "καὶ τί ἔτι λέγω" (Heb 11:32)) and [see Sun of All Saints: <Heb 11:33–12:2>]; p. 119, lines 8–9: 22 Dec: Τῆς ἁγίας μαρτ(υρος) **Ἀναστασίας**: [see 4 Dec: Gal 3:23–4:5]; p. 119, lines 10–11: 23 Dec: Τῶν ἁγίων **δέκα μαρτ<ύρων> τῶν ἐν Κρίτ<η>** [leg. **Κρήτῃ**]: [see 27th Sun: <Eph 6:10–17>]; p. 119, line 12–p. 120, line 1: 24 Dec: **Ἡ παραμο<νὴ> τῆς Χ(ριστο)ῦ Γεννήσεως**: [see 1st Sun of Lent: Heb 11:24–40]; p. 120, line 2–p. 121, line 7: 25 Dec: **Ἡ Σ(ωτή)ριος Γέννη<σις> τοῦ Κ(υρίο)υ ἡμῶ(ν) Ἰ(ησο)ῦ Χ(ριστο)ῦ**: Gal 4:4–7; p. 121, line 8–p. 122, line 15: 26 Dec: **Σύναξης** [leg. **Σύναξις**] **τῆς ὑπ<εραγίας> Θ(εοτό)κου**: Heb 2:11–18; p. 122, lines 16–19: 27 Dec: Τοῦ ἁγί-ου **Προτ<ο>μαρτ<υρος>** [leg. **πρωτομάρτυρος**] **Στεφάνου**: [see 3rd Mon of Acts: Acts 6:8–7:5, 7:47–60]; p. 123, lines 1–10: <**Κυριακὴ πρὸ τῶν Φώτων**>: 2 Tim <4:5>–8, incomplete (inc. "<δι>ακονίαν σου" (2 Tim 4:5)); p. 123, line 10–p. 125, line 10: 5 Jan: **Ἡ παραμονῆ τῶν ἁγίων Φώτ<ων>**: 1 Cor 9:19–10:4; p. 125, line 11–p. 127, line 3: 6 Jan: **Ἡ ἑορτ<ὴ> τῶν ἁγίων Θεοφανίων**: Tit 2:12–3:7; p. 127, lines 4–6: 7 Jan: **Ἡ σύναξης** [leg. **σύναξις**] **τ(οῦ) ἁγίου Ἰω(άννου) τ(οῦ) Προδ<ρόμου>**: [see 6th Fri of Acts: 19:1–8]; p. 127, line 7: 9 Jan: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Πολυεύκτου**: [see 27th Sun: Eph 6:10–17]; p. 127, lines 8–11: 10 Jan: Τοῦ ἁγίου **Γρηγορίου τ(οῦ) Νύ-σης** [leg. **Νύσσης**]· καὶ τοῦ ἁγίου **Εὐστρατίου μον(ῆς) τῶν Αὐγάρων**: [see Sun after Epiphany: Eph 4:7–13]; p. 127, lines 12–14: 11 Jan: Τοῦ ἁγίου **Θεόδοσί(ου) τοῦ Κοινοβιάρχου**: [see 15th Sun: 2 Cor 4:6–15]; p. 127, line 15: **Σα<ββατον> μετὰ τα Φώτ<α>**: [see 27th Sun: <Eph 6:10–17>]; p. 127, line 16–p. 128, line 16: **Κυ<ριακὴ> μετ<ὰ> τὰ Φώτ<α>**: Eph 4:7–13; p. 128, line 16: 14 Jan: **Τῶν ἁγίῶν αββάδ<ων>**: [see 6 Dec: Heb 13:17–21]; p. 128, line 17–p. 129, line 5: 16 Jan: Ἡ προσκύ<νησις> τῆς τιμίας **ἁλύσε(ως)· τοῦ ἁγίου ἀπο<στόλου> Πέτρου**: [see 4th Sat after Easter: Acts 12:1–11]; p. 129, lines 5–10: 17 Jan: Τοῦ ὁσί(ου) π(ατ)ρὸς ἡμῶ(ν) **Ἀντωνίου**: [see

6 Dec: Heb 13:17–21]; p. 129, lines 11–13: 18 Jan: **Τῶν ἁγίων π(ατέ)ρων ἡμῶν Ἀθανασίου κ(αὶ) Κυρίλ<λου>**: [see 11 Oct: Heb 13:7–16]; p. 129, line 14–p. 130, line 3: 20 Jan: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Εὐθυμίου**: [see 15th Sun: 2 Cor 4:6–15]; p. 130, line 4–p. 131, line 6: 22 Jan: Τοῦ ἁγίου ἀπο<στόλου> **Τιμοθέ<ου>**· καὶ τοῦ ἁγίου μ(ά)ρ(τυρος) **Ἀναστασίου**: 2 Tim 1:3–9; p. 131, lines 7–8: 23 Jan: Τοῦ ἁγίου ἱερομάρτ<υρος> ἐπισκόπ<ου> **Ἀγκύρας**· <κ>αὶ τ(οῦ) ἁγίου **Ἀγαθαγγέλου**: [see 3rd Sat of Lent: Heb 10:32–38]; p. 131, lines 9–12: 25 Jan: Τοῦ ἁγίου **Γρηγορίου τ(οῦ) Θεολόγου**: [see 17 Nov: 1 Cor 12:7–11]; p. 131, lines 13–14: 26 Jan: Τοῦ ὁσ(ίου) **Ξενοφῶντος** καὶ τῶν συν αυτ<ῷ>: [see 15 Sep: missing]; p. 131, lines 15–16: 27 Jan: **Ἡ ἐπάνοδ(ος) τοῦ τιμί(ου) ληψάνου** [leg. **λειψάνου**] **τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶ(ν) Ἰω(άννου) τοῦ Χρ(υσοστόμου)** : [see 13 Nov: refers back to this lection]; p. 131, line 17: 28 Jan: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Ἐφραὶμ τοῦ Συρου**: [see 20 Jan: 2 Cor 4:6–15]; p. 131, lines 18–19: 29 Jan: **Ἡ ἐπάνοδ<ος> τοῦ ληψάνου** [leg. **λειψάνου**] **τοῦ ἁγίου ἱερ<ο>μάρτ<υρος> Ἡγνατί(ου)** [leg. **Ἰγνατίου**] **τοῦ Θεόφόρου**: [see 20 Dec: Heb 4:14–5:6]; p. 132, lines 1–4: 31 Jan: Τῶν ἁγίων καὶ θαυματουργ(ῶν) μαρτ<ύρων> **Κύρου καὶ Ἰω(άννου)**: [see 17 Nov: 1 Cor 12:7–11]; p. 132, lines 5–6: 1 Feb: Τ(οῦ) ἁγίου μάρτ<υρος> **Τρύφων(ος)**: [see 26 Oct: 1 Cor 3:9–17]; p. 132, line 7–p. 134, line 2: 2 Feb: **Ἡ ὑπαπαντὴ** [leg. **ὑπαπαντὴ**] **τοῦ Κ(υρίο)υ ἡμῶ(ν) Ἰ(ησο)ῦ Χ(ριστο)ῦ**: Heb 7:7–17; p. 134, lines 3–5: 3 Feb: Τῶν ἁγί(ων) (καὶ) δικαί(ων) **Συμεὼν καὶ Ἄννη<ς>**: [see 5th Sun of Lent: Heb 9:11–4]; p. 134, lines 6–7: 11 Feb: Τοῦ ἁγίου ἱερομαρτ<υρος> **Βλασίου**: [see 3rd Sun of Lent: Heb 10:32–38]; p. 134, line 8: 12 Feb: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Μελετίου**: [see 2 Sep: missing]; p. 134, line 9: 13 Feb: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Αὐξεντίου**: [see 6 Dec: Heb 13:17–21]; p. 134, lines 10–11: 23 Feb: Τοῦ ἁγίου ἱερ<ο>μαρτ<υρος> **Παλυκάρπ<ου>** [leg. **Πολυκάρπου**] **ἐπισκόπ<ου> Σμύρνης**: [see 17 Nov: 1 Cor 12:7–11]; p. 134, lines 12–14: 24 Feb: **Ἡ εὕρεσις τῆς τημίας** [leg. **τιμίας**] **κεφαλῆς τοῦ Προδ<ρόμου>**: [see 15th Sun: 2 Cor 4:6–15]; p. 134, line 15–p. 136, line 16: 9 Mar: Τῶν ἁγίων **Μ'** [i.e. **Τεσσαράκοντα**] **Μαρτ<ύρων>**: Heb 12:1–10; p. 136, line 17: 14 Mar: Τῆς ἁγίας μ(ά)ρ(τυρος) **Χρηστίν(ης)** [leg. **Χριστίνης**]: [see 4Dec: Gal 3:23–4:5]; p. 136, line 18: 20 Mar: Τῶν ἁγίων μαρτ<ύρων> **Χρυσάνθ<ου> καὶ Δαρι(ας)** [leg. **Δαρείας**]: [see 1st Sun of [unspecified]]; p. 136, line 19–p. 137, line 1: 22 Mar: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Θωμὰ π(ατρι)άρχ(ου) Κωνσταντινουπόλ<ε>(ως)** : [see 2 Sep: missing]; p. 137, lines 2–8: 25 Mar: **Ὁ εὐαγγελισμὸς τῆς Θ(εοτό)κου**: [see 26 Dec: Heb 2:11–18]; p. 137, line 9: 25 Mar: Τῆς ἁγίας **Ματρόν(ας)** [leg. **Ματρώνας**]: [see 4 Dec: Gal 3:23–4:5]; p. 137, line 10: 30 Mar: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Μενάνδρου**: [see 26 Oct: 2 Tim 2:1–10]; p. 137, lines 11–12: 1 Apr: Τῆς ὁσ(ίας) **Μαρίας τῆς Εἰγυπτίας** [leg. **Αἰγυπτίας**]: [see 1st Sat of [unspecified]]; p. 137, lines 13–14: 6 Apr: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Εὐτυχίου ἀρχ<ι>ἐπισκόπ<ου> Κωνσταντ<ινου>πο<λεως>**: [see 2 Sep: missing]; p. 137, line 15: 11 Apr: Τοῦ ἁγίου ἱερομάρτ<υρος> **Ἀντιπ<α>**: [see 5th Sun of Lent: Heb 9:11–14]; p. 137, lines 16–17: 22 Apr: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶν **Θεοδώ<ρου> τοῦ Σικαιότ<ου>** [leg. **Συκαιώτου**]: [see 6 Dec: Heb 13:17–21]; p. 137, line 18–p. 139, line 1: 23 Apr: Τοῦ ἁγίου μ(ε)γ(άλου)μ(ά)ρ(τυρος) **Γεωργίου**: [see 4th Sat after Easter: Acts 12:1–11]; p. 138: 25 Apr: Τοῦ ἁγίου ἀπο<στόλου> καὶ εὐαγγε<λιστοῦ> **Μάρκ(ου)**: 1 Pet 5:6–14, incomplete (des. "εἰς τοὺς αἰῶνας τῶν αἰῶ<νων>" (1 Pet 5:11); p. 139, lines 1–6: ? Jun: 1 John 1:?–7, incomplete (inc. "καὶ οὐ ποιοῦμεν"

(1 John 1:6)); p. 139, lines 7–8: 9 Jun: Τοῦ ἁγίου προφήτ<ου> **Ἡσαΐου** (καὶ) τοῦ ἁγίου μαρτ<υρος> **Χριστοφόρου**: [see Sun of All Saints: <Heb 11:33–12:2>]; p. 139, lines 9–10: 10 Jun: Τοῦ ἁγίου ἀπο<στόλου> **Σίμωνος τ(οῦ) Ζηλοτ<οῦ>** [leg. **Ζηλωτοῦ**]: [see 6 Oct: 1 Cor 3:9–17]; p. 139, line 11–p. 140, line 10: 11 Jun: Τὸ **γενέθλιον τῆς Πόλ<εως>** (καὶ) τοῦ ἁγίου ἱερομαρτ<υρος> **Μωκίου**: Acts 18:1–11; p. 140, lines 11–12: 12 Jun: Τῶν ἁγίων π(ατέ)ρων ἡμῶν **Ἐπιφανίου καὶ Γερμανοῦ**: [see 12 Oct: Col 4:5–18]; p. 140, lines 13–19: 21 Jun: Τῶν ἁγίων καὶ μεγάλων βασιλ<έων> **Κωνσταντίν(ου)· (καὶ) Ἑλένης**: Acts 26:1-<20>, incomplete (des. "σεαυτοῦ λέγειν· τοτε" (Acts 26:1)); p. 141, lines 1–12: ? Jun: 2 Cor ?–11:30, incomplete (inc. "ἐν πόλει" (2 Cor 11:26)); p. 141, lines 13–14: 30 Jun: Τῶν ἁγίων **ΙΒ′ Ἀπο<στόλων>**: [see 10th Sun: 1 Cor 4:9–16]; p. 141, lines 15–17: 1 Jul: Τῶν ἁγίων ἀναργύρων **Κοσμὰ καὶ Δαμιανοῦ**: [see 1 Nov: 1 Cor 12:27–13:7]; p. 141, lines 18–19: 2 Jul: **Τα καταθέσια τοῦ μαφορί(ου) τῆς ὑπ<εραγίας> Θ(εοτό)κου ἐν Βλαχέρν(αις)**: [see 9 Sep: missing]; p. 142, lines 1–2: 6 Jul: Τῆς ἁγίας μαρτ<υρος> **Κυριακῆς**: [see 4 Dec: Gal 3:23–4:5]; p. 142, lines 3–5: 8 Jul: Τοῦ ἁγίου μαρτ<υρος> **Προκοπίου**: [see 32nd Sun: 1 Tim 4:9–15]; p. 142, lines 6–7: Τῶν ἁγίων **ΜΕ′ Μαρτ<ύρων> ἐν Νικοπ<όλει>**: [see 9 Mar: Heb 12:1–10]; p. 142, lines 8–10: 11 Jul: Τῆς ἁγίας μαρτ<υρος> **Εὐφημίας· καὶ ὅτε παρέθεντ<ο> τὸν ὅρον οἱ ἐν Καλχηδώνι** [leg. **Χαλκηδώνι**] **π(ατέ)ρες**: [see 16 Sep: missing]; p. 142, lines 11–19: 15 Jul: Τῶν ἁγίων μαρτ<ύρων> **Κηρύκου καὶ Ἰουλήτ<της>** [leg. **Ἰουλίττης**]: [1 Cor 13:11-<14:5>], incomplete (des. "πρόσωπον· ἄρτι" (1 Cor 13:12)); pp. 143–144, line 3: <20 Jul>: <Τοῦ ἁγίου προφήτου **Ἡλιοῦ**>: Jam <5:10>–20, incomplete (inc. "προσκαλεσάσθω τοὺς πρεσβυτέρους" (Jam 5:14)); p. 144, lines 4–6: 25 Jul: **Ἡ κοίμησις τῆς ἁγίας Ἄννης** τ<ῆς> μ(ητ)ρ(ὸ)ς τ(ῆς) Θ(εοτό)κου· καὶ **Εὐπραξίας καὶ Ὀλυμπιαδ<ος>**: [see 9 Sep: missing]; p. 144, lines 7–8: 27 Jul: Τοῦ ἁγίου μ(ε)γ(ά)λ(ο)μ(ά)ρ(τυρος) **Παντελεήμον(ος)** : [see 26 Oct: 2 Tim 2:1–10]; p. 144, lines 9–10: 1 Aug: Τῶν ἁγίων **Μακκαβαί(ων)**: [see Sun of All Saints: <Heb 11:33–12:2>]; p. 144, lines 11–12: 2 Aug: Τοῦ ἁγίου Προτ<ο>μαρτ<υρος> [leg. πρωτομάρτυρος] **Στεφά<νου>**: [see 27 Sep: <Acts 6:8–7:5, 7:47–60>]; p. 144, line 13–p. 146, line 14: 6 Aug: **Ἡ μεταμόρφωσης** [leg. **μεταμόρφωσις**] **τοῦ κ(υρίο)υ ἡμῶ(ν) Ἰ(ησο)ῦ Χ(ριστο)ῦ**: 2 Pet 1:10–19; p. 146, lines 15–16: Τοῦ ἁγίου μαρτ(υρος) **Δομετίου**: [see 26th Sun: <Eph 5:8–19>]; p. 146, lines 17–18: 10 Aug: Τοῦ ἁγίου μαρτ(υρος) **Λαυρεντίου**: [see 26 Oct: 2 Tim 2:1–10]; p. 146, line 19–p. 147, line 1: 12 Aug: Τῶν ἁγίων μαρτ<ύρων> **Φωτί(ου) (καὶ) Ἀνηκήτ<ου>** [leg. **Ἀνικήτου**]: [see 20 Sep: missing]; p. 147, lines 2–4: 15 Aug: **Ἡ κοίμησις τῆς ὑπ<εραγίας> Θ(εοτό)κου**: [see 8 Sep: <Phil 2:5–11>]; p. 147, lines 5–6: 16 Aug: Τοῦ ἁγίου μαρτ<υρος> **Διόμηδ<ους>** (καὶ) μνήμη **τῶν Φόβων**: [see 27th Sun: <Eph 6:10–17>]; p. 147, lines 7–8: 18 Aug: Τῶν ἁγίων μαρτ<ύρων> **Φλόρου** [leg. **Φλώρου**] **(καὶ) Λαύρου**: [see 9th Sun: <1 Cor 3:9–17>]; p. 147, lines 9–10: 20 Aug Τοῦ ἁγίου ἀπο<στόλου> **Θαδδαίου· καὶ Σαμωὴλ** [leg. **Σαμουὴλ**] τοῦ προφήτ<ου>: [see 6 Oct: 1 Cor 3:9–17]; p. 147, lines 11–12: 23 Aug: Τοῦ ἐν αγίοις π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Εὐσταθίου ἀρχ<ι>επισκόπου τ(ῆς) μ(ε)γ(άλης) Ἀντ<ι>οχ<είας>**: [see 2 Sep: missing]; p. 147, line 13–p. 148, line 18: 25 Aug: Τοῦ ἁγίου ἀπο<στόλου> **Τίτου**: Titus 1:1, 1:4–5, 2:15–3:2, 3:12–15; p. 148, line 19: 29 Aug: **Ἡ ἀποτομὴ τοῦ ἁγίου Ἰω(άννου) τοῦ <Προδρόμου>**: [only part of heading survives]; pp. 149–156: lections for various occasions: p. 149, lines 1–10: <Εἰς **ἐγκαίνια**>: Heb 3:1–4, incomplete (inc. "ἀρχι]ερέα τῆς ὁμολογίας" (Heb 3:1)); p. 149, lines 11–13:

Ἀναγνώσματ<α> εἰς λιτ<ὰς> (καὶ) λειτουργίας· μνήμης **φόβων· (καὶ) ἐλεύσις βαρβάρ(ων)**: [see 23rd Sun: Eph 2:4–10 or 11 May: missing]; p. 149, line 14–p. 151, line 6: Ἀκο<λουθία> εἰ<ς> **σχημα μοναχ<οῦ>**: 2 Pet 1:2–10 or 27th Sun: <Eph 6:10–17>]; p. 151, lines 7–9: Ἀκο<λουθία> εἰς **ἀσθενουντ<ας> ἐπι ἐλαίου ἀρρώστ<ου>**: [see 20 Jul: <James 5:10–20>]; p. 151, line 10–p. 154: Ἀκο<λουθία> εἰς **κοιμηθέντ<ας>**: [see 9th Sat: <Rom 13:1–10>] or 1 Cor 15:20–28 or 1 Cor 15:47–57; pp. 155–156: hymns

Folio/page numbers

By pages, recto and verso, top centre, Arabic numerals, pencil; by pages, recto and verso, Arabic numerals, top right, dark brown ink (starts from 1 on p. 7).

Quire numbers

At beginning and end of each quire, bottom centre, Greek numerals, pale brown ink.

Columns & lines

Single column; pp. 1–88, 93–116, 119–154: 19 lines; pp. 89–92: 24–26 lines; pp. 117–118: 20 lines.

Ruling

pp. 1–88, 93–116, 119–154: system Leroy 1; layout Leroy 42C1, hardpoint, text hangs from lines; text area: 158 mm x 121 mm; interlinear distance: 8–9 mm; pp. 89–92: system Leroy 1; layout Leroy 00C2 (actual text single column), hardpoint, text hangs from lines; text area: 144 mm x 110 mm; interlinear distance: 6 mm; pp. 117–118: none; pp. 155–156: layout Leroy ?2C1; text area: ? (lower part of folio missing); interlinear distance: 9–10 mm.

Scribe(s)



p. 156/p. 154 (Hands C/A)

Hand A: pp. 1–88, 93–115, 119–154; Hand B: p. 116; Hand C: pp. 155–156; Hand D: pp. 89–92; Hand E: pp. 117–118; Hand F: overwriting of Hand A; Hand G: note p. 5; Hand H: lection note p. 10; Hand I: note p. 21; Hand J: alphabets pp. 32, 96; Hand K: pen trials p. 32; Hand L: *sticheron* note p. 33; Hand M: note on stub after p. 34, recto; Hand N: pen trials p. 39; Hand O: pen trials p. 44; Hand P: alphabet p. 45; Hand Q: notes pp. 47, 50; Hand R: notes pp. 49, 51, 124; Hand S: pen trials pp. 63, 67; Hand T: pen trials p. 91; Hand U: correction p. 113; Hand V: lection note p. 120; Hand W: lection note p. 120; Hand X: note p. 120; Hand Y: note p. 121; Hand Z: note p. 121; Hand AA: note pp. 124–125; Hand AB: replacement text p. 137; Hand AC: hymn note p. 142; Hand AD: note p. 142; Hand AE: pen trials p. 145; Hand AF: replacement text on patch to p. 153; Hand AG: quire numbers; Hand AH: pagination top right; Hand AI: modern lection references; Hand AJ: pagination top centre; Hand AK: MS number p. 7.

Script (general characteristics)

Hand A, main text: Regular upright mixed minuscule *Perlschrift* without expansion of letters or superscript word endings. Hand A, rubric: Alexandrine majuscule. Hand B, main text: Regular, somewhat heavy-handed mixed minuscule without expansion of letters or superscript word endings. Hand B, rubric: Alexandrine majuscule. Hand C: Fairly regular mixed minuscule, slanted slightly to the right, without expansion of letters, with superscript word endings at line ends only. Hand D: Regular, sometimes heavy-handed mixed minuscule, slanted slightly to the right, with minimal expansion of letters, superscript word endings rare, at line ends only. Hand E: Quite informal mixed minuscule, slanted to the right, with minimal expansion of letters, slight flourishes at line-ends, without superscript word endings.

Script (letters & ligatures)

Hand A, mixed minuscule: All minuscule forms except *xi* present; the only majuscule forms present are *eta*, *kappa*, *lambda*, *xi*, *pi*; distinctive letter forms: minuscule *zeta* with upper curve descending low; *chi* with sharp downward turn at start of up-left diagonal; distinctive ligatures: curvaceous *upsilon-pi*. Hand B, mixed minuscule: *zeta*, *kappa*, *lambda*, *xi* always majuscule; *alpha*, *gamma*, *delta*, *nu*, *pi*, *upsilon*, *omega* always minuscule; distinctive letter-forms: majuscule *kappa* with hook at foot of downward diagonal. Hand C: *eta*, *kappa*, *lambda* always majusucle; *gamma*, *delta*, *epsilon*, *upsilon* always minuscule. Hand D: *zeta*, *kappa*, *psi* always majuscule; *alpha*, *mu*, *upsilon* always minuscule; *beta* usually minuscule; distinctive letter forms: majuscule *epsilon*, *theta* with blob on horizontal; majuscule *lambda* with extension down-right; distinctive ligatures: *epsilon-rho* with open *rho* joined from mid-way along ascender of *epsilon*. Hand E: *beta*, *epsilon*, *kappa*, *lambda*, *xi*, *psi*, *omega* always majuscule; *alpha*, *mu*, *nu* always minuscule; distinctive letter forms: minuscule *pi* with incomplete division between cells; *chi* with both downward strokes curving outwards, sometimes with inward turns at extremities.

Diacritics & punctuation

Hand A: Breathings angular, half-angular and round (smooth breathings never angular); circumflexes small; mute *iota* absent; use of double dot functional only; use of middle and upper point and full stop. Hand B: Breathings angular; use of lower and middle point and full stop. Hand C: Breathings round; accents and breathings often absent; circumflexes sometimes large; mute *iota* absent; decorative use of double dot on *iota*; use of lower, middle and upper point and full stop. Hand D: Breathings round; mute *iota* absent; decorative use of double dot on *iota* and *upsilon*; use of lower, middle and upper point, lower and middle comma and full stop. Hand E: Breathings round; acute accents joined to breathings and letters; circumflexes sometimes double-curved; mute *iota* absent; decorative use of double dot on *iota*; use of lower, middle and upper point, lower and middle comma and full stop.

Abbreviations

Hand A, mixed minuscule: *Nomina sacra* (accents absent on non-enclitics up to three letters long, otherwise separate from strokes); καί; *chi-rho* monogram for Χρυσόστομος. Hand A, majuscule: suspensions. Hand B: *Nomina sacra* (accents absent); syllabic

(at line ends only). Hand D: *Nomina sacra* (accents separate from strokes); καί; syllabic (rare but throughout line). Hand E: *Nomina sacra* (accents sometimes separate from strokes, sometimes joined).

Apparatus

Rubricated lection headings, marginal and in line of text; pp. 1–88, 93–122: rubricated ekphonetic musical notation; pp. 89–92: rubricated ekphonetic musical notation not corresponding to text; pp. 155–156: ekphonetic musical notation; pp. 53–69: modern chapter and verse references in Latin script, Arabic numerals, in dark brown ink and pencil; modern chapter and verse references in Latin script, Roman and Arabic numerals, in pencil.

Ink

Hand A: mid-brown and dark red; Hand B: mid-brown; Hand C: dark brown; Hand D: mid-brown; Hand E: mid-brown; Hand F: black; Hand G: black; Hand H: mid-brown; Hand I: black; Hand J: black (surrounded by corona, leaking through to other side of folio); Hand K: grey; Hand L: pale brown; Hand M: mid-brown; Hand N: black; Hand O: grey; Hand P: black; Hand Q: black; Hand R: bright red; Hand S: bright red; Hand T: black; Hand U: mid-brown; Hand V: dark brown; Hand W: pale brown; Hand X: dark brown; Hand Y: black; Hand Z: mid-brown; Hand AA: mid-brown; Hand AB: mid-brown; Hand AC: black; Hand AD: black; Hand AE: black; Hand AF: black; Hand AG: pale brown; Hand AH: grey-brown; Hand AI: pencil; Hand AJ: pencil; Hand AK: pencil.

Ornament

Simple horizontal bands of ornament mark start of Lent, months etc. pp. 24, 84, 101, 112, 132, 134, 137, 141, 144: rows of s-shapes, s-curves with space-fillers, wavy lines with space-fillers, alternating pairs of vertical and horizontal lines etc., with vegetative terminals, in brown, red or brown and red ink. Rubricated initials to lections, some with ornament.

Text leaves

pp. 1–116, 119–156: medium-thickness parchment, off-white colour; skins arranged with hair-side facing hair-side throughout; pp. 117–118: paper.

Text leaf dimensions (mm)

(p. 3) 198 x 164.

Text leaf condition

First two or three quires missing, quire 8 missing after p. 46; multiple folios missing after pp. 18, 20, 32, 50, 66, 94, 118, 122, 138, 140, 142, 148; loss of most of four folios before p. 1, one folio after p. 34, several folios after p. 148; loss of majority of pp. 1–6B, 155–156; pp. 45, 53–56, 59–62 detached; pp. 51–52 detached and misplaced (should appear after p. 84). Cockling appears throughout text-block and especially in the last gathering. Grime, dirt and water stains in the leaves of the last gatherings. Losses from edges of pp. 149–154, with slight loss of text; small tears to edges of pp. 1–2,

13–14, 19–34, 57–58, 69–70, 73–74, 113–114, 117–118, 133–136, 145–150; small holes in pp. 15–16, 107–108, 113–114, 119–120, 143–144, 147–148, 151–152.

Old repairs

Overcasting appears in the first and last gatherings. Leaves were repaired to the margins and to the spine-folds with plain paper before the book was sewn. Tear to pp. 57–58 repaired with glue. Corner of p. 151 repaired with paper patch partially covering text and bearing replacement text, now itself largely lost.

Binding description

20th-century inboard binding covered in quarter mid-brown tanned calfskin with marbled paper on the sides.

Binding dimensions (mm)

213 x 185 x 45.

Endleaves

Left and right endleaf construction is the same and is the result of repairs during the binding. A narrow piece of thin, cotton fabric has been adhered along the joint with one stub pasted to the board and the other stub tipped to the first and last leaves of the text-block. Two separate leaves of light-yellow, medium-thickness, machine-made wove paper have been added. The inner leaf is tipped on top of the stub as a free endleaf and the outermost leaf is pasted to the board as a separate pastedown at each end.

Endleaf condition

Light discolourations in both left and right endleaves.

Sewing

The text-block has been resewn on recessed sewing supports with five false bands on the spine. There is evidence of three V-nicks in the spine folds from an earlier unsupported sewing at 20, 85, 160 mm from the head of the text- block. It is now sewn with a medium- thickness, single, S-ply, loose twist white thread, using four pierced-hole stations at 15, 45, 145, 180 mm from the head of the text-block. Due to a heavy application of adhesive and restricted opening it was difficult to examine the sewing structure.

Sewing condition

The sewing structure is sound and the sewing thread is intact.

Edges

The edges of the text leaves are plain-cut, undecorated and have been retrimmed.

Edge condition

The edges of the text-block appear rounded, worn and have been lightly blackened by dirt.

Endbands

Primary endbands worked without a bead in plain thread over plain cord cores and secondary sewing in pink and beige silk with a front bead. Due to a heavy application of adhesive and restricted opening it was difficult to examine the frequency of tie-downs.

Endband condition

Remnants of adhesive, staining and accumulation of dirt and grime.

Tooling

The six panels on the spine have a single blind-tooled line at the head and tail of each panel, a gold-tooled title in panel 2 and a gold-tooled shelf mark number in panel 6, both tooled directly.

Notes & marks of ownership

Left pastedown: *ex libris* of Archbishop Charles Manners-Sutton 1805; p. 7: "MS. 1191"

Other notes

p. 5: "ευεεοδηβτο"; p. 47: "γυρια γι ιδεα γυς"; p. 49: "ακκαρα[..]"; p. 50: "γιρια γι ιε εθινο δ"; p. 124: citation of Psalm 117:1–4: "<Ἐ>ξομολογισθ<ε> τῶι Κ(υρί)ω ὅτι ἀγαθὸς ὅτι εἰς τὸν αἰῶνα τὸ ἔλε<ος> αὐτ<οῦ> <εἰπάτω δὴ> οἰκος Ἀαρὼν ὅτι ἀγαθ(ὸς) ὅτι εἰς τ(ὸν) αἰῶνα τὸ ἔλε<ος> αὐτ<οῦ> <εἰπάτω>σαν [δὴ] παντες οἱ φ<οβούμενοι τὸν> Κ(ύριο)ν ὅτι ἀγαθ(ὸς) ὅτι οντ(α) αὐτ<οῦ>"; p. 125: citation of Psalm 116:1–4: "<Ἠγά>πησα ὅτι εἰσακούσετ<αι> Κ(ύριο)ς. τ(ῆς) φων(ῆς) τ(ῆς) δε<ή>σε(ως) μου. ὅτι ἐκλ<ινε τὸ οὖς αὐτοῦ> ἐμοὶ (καὶ) ἐν ταῖς ἡμέραις μου επὶκαλέσομαι".

Provenance

Acquired by J. D. Carlyle in the islands of the Aegean or the Sea of Marmara 1799–1801, bought by Archbishop Charles Manners-Sutton and deposited in LPL 17 March 1806.

Textual tradition

Gregory-Aland l 166; Scrivener Apost. 59.

Dating

Style of Hands A–B consistent with 11th century; continuity of text and presence on same folio suggests they were part of a single enterprise. Style of Hand C consistent with 12th century (text is a later addition to the MS). Style of Hand D (doing fresh work to replace lost folios) consistent with 12th century. Style of Hand E (doing fresh work to replace lost folios) consistent with 15th century.

Remarks

The ekphonetic notation on pp. 89–92 was apparently marked before the text and ignored in writing it.

Bibliography

Todd (1812), p. 262; Todd (1823), pp. 36, 50–51; Brown *et al.*, p. 43.

MS Number

MS. 1192

Former MS numbers

S.1.

Date

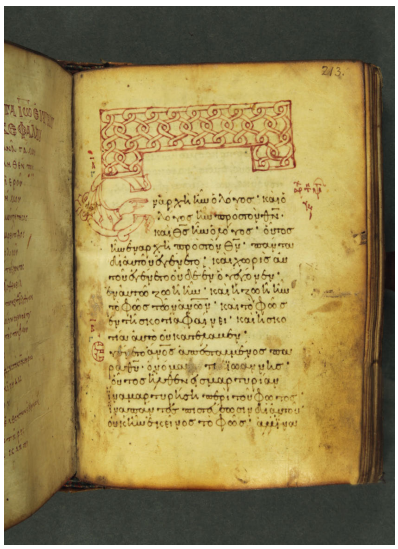
11th century (ff. 1–79v, 80r–266v), 13th–14th century (left pastedown, <I>r–v) and 14th–15th century (ff. 80Ar–v, 267r–272v).

Material

ff. 1–73, 74–79, 80–174, 175–266: parchment; ff. 73A, 80A, 175A, 267–272: paper.

Folios

<I> + ff. 275 (ff. 1–73 + <73A> + 74–79 + 80A + 80–174 + 175A + 175–272).



f. 213r (Hand A)

Summary content

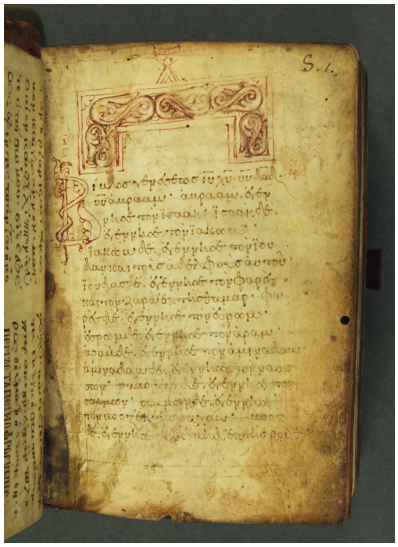
Gospel book, with chapter lists and one miniature: ff. 1r–72v: *Matthew*, incomplete; ff. 73r–121v: *Mark*; ff. 122r–212r: *Luke*; ff. 212v–272v: *John*.

Gatherings

10 (10), 7 x 8 (66), 7 (73), 1 (74), 6 (80), 1 (81), 11 x 8 (170), 7 (177), 1 (178), 4 x 8 (210), 2 x 7 (224), 5 x 8 (264), 6 (270), 6 (276).

Folios/pages on which gatherings begin

ff. 1, 11, 19, 27, 35, 43, 51, 59, 67, <73A>, 74, 80A, 80, 88, 96, 104, 112, 120, 128, 136, 144, 152, 160, 168, 175A, 175, 183, 191, 199, 207, 214, 221, 229, 237, 245, 253, 261, 267.



f. 1r (Hand A)

Detailed content

Gospel book: Left pastedown, <I>r–v: fragments of unidentified text largely composed of New Testament excerpts, including from chapters concerning humility and forgiveness of sins; ff. 1r–272v: Gospel book: ff. 1r–72v: *Gospel of Matthew*, incomplete (des. "πάντα τὰ ἔθνη· βαπτίζοντες αὐ<τοὺς>" (Mt 28:19)); f. 73r–v: chapter list for Mark (Τοῦ κατα Μ<ά>ρ<κον> εὐαγγελίου τα κεφάλαια); f. 73Ar–v: blank; ff. 74r–121v: *Gospel of Mark* (Εὐαγγέλιον κατα Μάρκον); ff. 122r–123v: chapter list for Luke (+ Τοῦ κατα Λουκᾶν εὐαγγελίου τὰ κεφάλαια); f. 124r: epigram

on St. Luke (+ Ἐπίγραμμα εἰς τὸν ἅγιον Λουκᾶν) (inc. "Τρίτος δὲ Λουκᾶς ῥητορεύει μειζόνως", des. "Παῦλον γὰρ ἔσχεν τεχνικὸν παιδοτρίβην"); f. 124v: miniature of St. Luke; ff. 125r–212r: *Gospel of Luke*; f. 212v: chapter list for John (Τοῦ κατα Ἰω(άννου) εὐαγγελίου τα κεφάλαια); ff. 213r–272v: *Gospel of John*.

Folio/page numbers

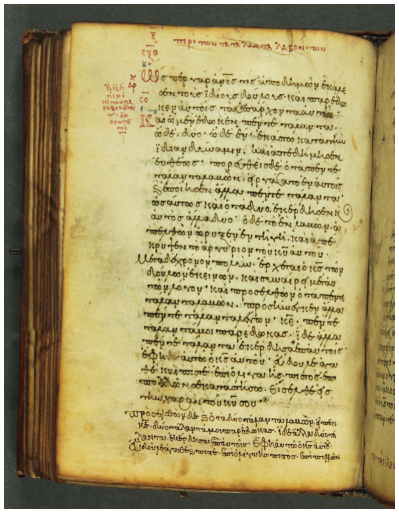
By folios, top right, Arabic numerals, black ink.

Quire numbers

At beginning and end of each quire, recto bottom left at beginning, verso bottom right at end, Greek numerals, dark brown ink, consistent sequence.

Columns & lines

ff. 1r–73v, 74r–79v, 80r–174v, 175r–266v: single column, 21–24 lines; left pastedown, <I>r–v: two columns; ff. 175Ar–v: single column, 17 lines; ff. 267v–272v: single column, 17–21 lines.



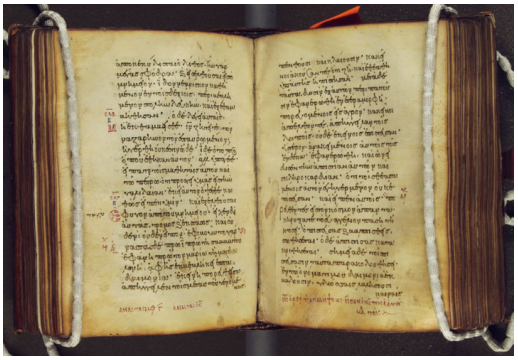
f. 61v (Hands A, F)

Ruling

ff. 1–73, 74–79v, 80r–174, 175–266: system Leroy 1; layout Leroy 44C1pq, hardpoint, text guided by lines; text area: 141 mm x 88 mm; interlinear distance: 5–7 mm; f. 175A: text lines only, hardpoint, text guided by lines; interlinear distance: 8–9 mm; ff. 80A, 267–272: none.

Scribe(s)

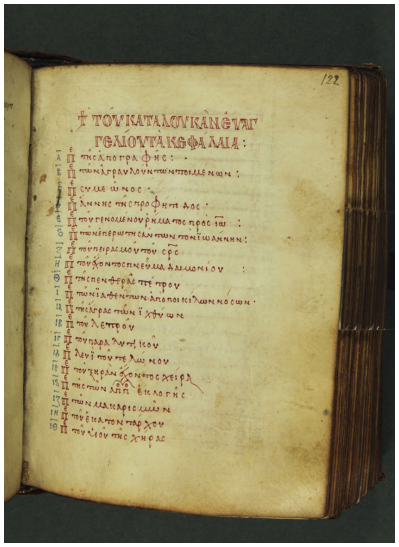
Hand A: ff. 1r–72v, 74r–79v, 80r–121v, 125r–174v, 175r–212r, 213r–266v; Hand B: ff. 73r–v, 122r–124r, 212v, rubric ff. 1r–72v, 74r–79v, 80r–121v, 125r–174v, 175r–212r, 213r–266v, monogram note identifying Parable of the Prodigal Son f. 181r; Hand C: left pastedown, <I>r–v; Hand D: f. 175Ar–v; Hand E: ff. 80Ar–v, 267r–272v; Hand F: corrections (ff. 61v–62r, 105r, 233r etc.); Hand G: corrections (f. 4v etc.); Hand H: canon numbers; Hand I: correction f. 46r; Hand J: correction f. 46r; Hand K: quire numbers; Hand L: old text on repair patches ff. 74r–v, 79r, 88r, 95v; Hand M: old text on repair patches ff. 165v, 171v–172r; Hand N: old Latin text on repair patches ff. 19r, 51r, 175r, 182r; J. D. Carlyle: MS number f. 1r; Charles Burney: foliation; Hand Q: modern chapter references.



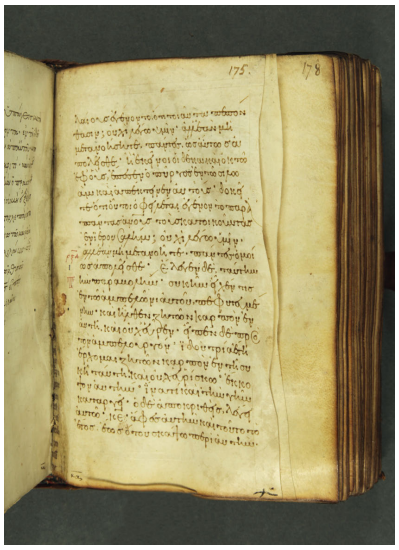
ff. 120v-121r (Hand A)

Script (general characteristics)

Hand A: Rounded mixed minuscule *bouletée*, upright, with minimal expansion of letters, flourishes in bottom row and occasionally at line ends, without superscript word endings, with deletions by erasure. Hand B: Alexandrine majuscule. Hand C, main text: Rather florid mixed minuscule with variable slant. Hand C, headings: Epigraphic majuscule. Hand D: Mixed minuscule, slanted to the right, with minimal expansion of letters, superscript word endings at line ends only. Hand E: Shaky mixed minuscule with considerable variation in size of letters, variable slant and uneven line discipline, common superscript word endings, deletions by strikethrough.



f. 122r (Hand B)

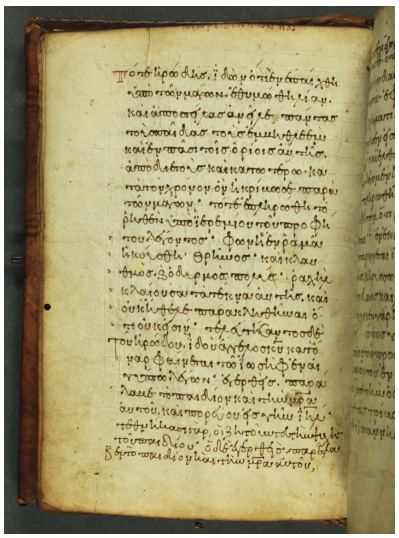


f. 175r (Hand A)

Script (letters & ligatures)

Hand A: *kappa* always majuscule, *eta*, *nu*, *omega* always minuscule; *gamma*, *delta*, *psi* almost always minuscule; distinctive letter forms: minuscule *alpha* with long tail curving back above letter; short minuscule *gamma*; minuscule *epsilon* with upward turn at end of ascender; enlarged majuscule *epsilon* with wavy central stroke separate from curve; large majuscule *epsilon* without central stroke wrapped around following letter; small *tau* with shortened vertical; minuscule *xi* with long horizontal tail below line; majuscule *psi* with horizontal bars on ascender and descender; occasional *tau*, *psi* etc. at start of line extended into left margin with elongated descender; clubs on *lambda*, *nu*, *xi*, *rho*, *chi*, long hooks on *lambda*, *rho*, hooks also on *zeta*, *iota*, *nu*, *phi*, *psi*; distinctive ligatures: flourished spiralling *omicron-sigma* at line ends. Hand B: Distinctive letter forms: *delta* with pronounced descenders from lower corners; *nu* with diagonal continued beyond right-hand vertical, sometimes with flourish; *phi* with horizontal bars on elongated ascender and descender; hooks on *rho*, *phi*, *psi*. Hand C, mixed minuscule: Distinctive letter forms: majuscule *kappa* with diagonals formed as curve separate from vertical; bipartite minuscule *omega*, joined at the base; transitional *mu*; open *rho* with bulbous loop and short descender; distinctive ligatures: *tau-omega* with *tau* rising from left-hand side or from centre of minuscule *omega*; *tau-alpha* with *alpha* formed of two widely separated loops. Hand E: *psi* always majuscule; *eta* usually majuscule; *delta*, *zeta*, *mu*, *nu*, *xi* always minuscule; *sigma telikon* present; distinctive letter forms: majuscule *alpha* open at top-right of loop; lunate *sigma* with pronounced inward curl at ends;

distinctive ligatures: split *epsilon-tau* with elevated and expanded upper part; *epsilon-iota* with long ascender.



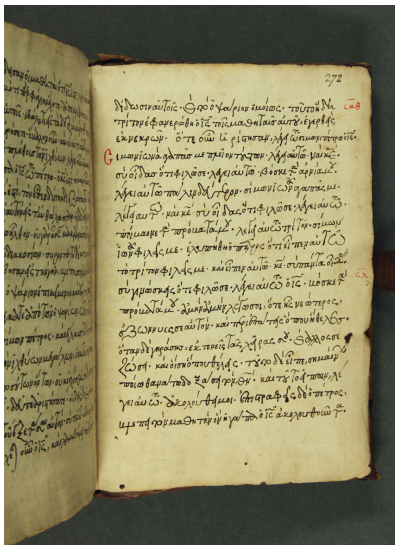
f. 4v (Hand A)

Diacritics & punctuation

Hand A: Breathings angular; circumflexes small, but expanded over breathings; mute *iota* absent; decorative use of double dot on *iota*; use of middle and upper point, lower comma, question mark and full stop; ε-shaped quotation mark. Hand B: Breathings angular and half-angular; mute *iota* absent; decorative use of double dot on *iota*; use of middle point and full stop; ε-shaped quotation mark. Hand C: Breathings angular, half-angular and round; mute *iota* absent; decorative use of double dot on *iota*; use of middle and upper point and full stop; double grave present on δὲ; *Nomina sacra* strokes decorated with x-marks. Hand D: Breathings round; circumflexes joined to letters; mute *iota* absent; use of middle and upper point and middle comma. Hand E: Breathings round; circumflexes and acute accents joined to letters; mute *iota* absent; use of double dot functional only; use of lower, middle and upper point, lower and middle comma, question mark; two-dot colon as normal strong punctuation.

Abbreviations

Hand A: *Nomina sacra* (accents absent); καί (with spiralling flourish at line ends); horizontal stroke for *nu*. Hand B: *Nomina sacra* (accents absent); καί, περί; syllabic; suspensions. Hand C: *Nomina sacra* (accents absent on non-enclitics up to three letters long, otherwise separate from strokes); καί; horizontal stroke for *nu*. Hand D: *Nomina sacra* (accents separate from strokes). Hand E: *Nomina sacra* (accents sometimes separate from strokes, sometimes joined); καί; syllabic (throughout line).



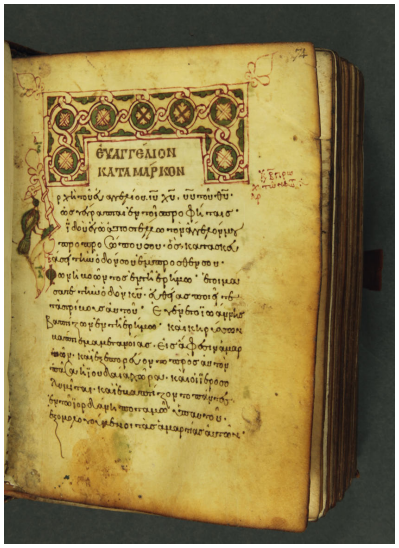
f. 272r (Hand E)

Apparatus

Rubricated marginal chapter headings with numbers; rubricated marginal Ammonian section numbers; blue or green marginal canon numbers; rubricated marginal lections; rubricated marks in margin or in space left in text at start and end of lections; marginal modern chapter references in Latin script, Roman and Arabic numerals, in pencil.

Ink

Hand A: dark brown; Hand B: dark red; Hand C: mid-brown; Hand D: grey-brown; Hand E: dark brown; Hand F: dark brown; Hand G: mid-brown; Hand H: blue, green; Hand I: mid-brown; Hand J: mid-brown; Hand K: dark brown; Hand L: mid-brown; Hand M: black; Hand N: dark brown J. D. Carlyle: grey-brown; Charles Burney: mid-brown; Hand Q: pencil.



f. 74r (Hand A)

Ornament

Pylai for start of Gospels in red ink ff. 1r, 125r, 213r, and in red ink and green paint f. 74r. Major initials in red ink for start of Gospels ff. 1r, 125r, 213r (ff. 125r, 213r include blessing hands), and in red ink and green paint for start of Gospel f. 74r (including bird). Simple horizontal bands of rubricated ornament (rows of s-curves with vegetative terminals) at end of chapter list f. 123v, epigram f. 124r. Rubricated minor initials. Simple rubricated ornament, sometimes vegetative, accompanying Hand B's lection notes and corrections ff. 17r, 36r, 47r, 67r, 84v, 140r, 165v, 166v, 181r, 227r, 252v, 258r, 259r. Simple rubricated flower in margin f. 25r. Simple ornament accompanying Hand C's corrections ff. 105r, 151v, 202v, 214v, 237r, 237v.

Illustration

Evangelist miniature of St. Luke f. 124v.



f. 124v

Text leaves

ff. 1–73, 74–79, 80–174, 175–266: medium-thickness parchment; ff. 73A, 80A, 175A, 267–272: medium-thickness handmade paper, f. 73A with SH watermark, comparable to Harlfinger *Lettres* 75–76 (dated 1548–56), Briquet 9616, 9674–9675 (dated 1548–84). Except f. 73A, which is blank, paper folios were added to replace the missing parts of the text, before the book was resewn.

Text leaf dimensions (mm)

(f. 266 (parchment)) 203 x 131; (f. 267 (paper)) 205 x 136.

Text leaf condition

Folio missing after f. 72. Stains and grime in the marginal area of the gatherings throughout the text-block. Losses to ff. 40, 264; small tears/cuts to edges of ff. 118, 188, 221, 246; edges cut away ff. 111, 119, 175–177, 196; holes in ff. 24, 95, 107, 232;

tear at centre of f. 32; cuts along ruling lines ff. 146, 149, 161. Very limited insect activity and occasional drops of candle wax on the surface of the leaves. Folios excised at time of production after ff. 37, 53, 56, 101, 166, 215. Significant flaking of miniature f. 124v; faded text in places.

Old repairs

Occasional leaves were repaired with plain paper (f. 168r), plain parchment (ff. 1r, 68r, 75r, 76r–77v, 78v, 80r–87v, 111r–v, 153r, 166v), parchment waste from a Latin manuscript (ff. 19r, 51r, 175r, 182r), manuscript waste from a Greek manuscript (ff. 74r–v, 79r, 88r, 95v, 165v, 171v–172r) and with sewing thread (f. 43) before the book was sewn; cut along ruling line (f. 134) formerly repaired with stitching, since removed.

Binding description

Greek-style binding covered in tanned skin using coarse materials, not contemporary with the text, possibly dating to the late 17th century.

Binding dimensions (mm)

216 x 150 x 105.

Left endleaves

Sewn two-leaf text-hook endleaves with a folded stub made from a bifolium of Greek manuscript parchment waste. The outermost leaf is pasted to the board. A strip of plain handmade paper is also glued to the board under the parchment pastedown.

Right endleaves

A single-leaf separate pastedown of plain white handmade paper. The full leaf is adhered to the board.

Endleaf condition

Cockling, creases, extensive adhesive stains and discolourations, small losses and limited insect activity.

Sewing

The text-block is resewn with an unsupported structure, sewn all-along with a medium-thickness, loose S-twist, natural-colour thread, using the four V-nicks in the spine-folds from an earlier unsupported sewing at 41, 87, 131, 175 mm from the head of the text-block.

Sewing condition

The current structure is sound and the sewing thread is intact.

Spine linings

The spine has been slightly rounded. An overall lining appears to cover the full length of the spine and extends onto the outside of the boards. The material and the number of layers are not visible and not clearly identifiable.

Spine lining condition

The lining is complete and intact on the spine and the boards.

Boards and board attachment

10 mm wooden boards, the same size as the text-block with square edges. The pastedowns obscure the exact manner in which the attachment is carried out.

Board attachment condition

The board attachment is sound.

Edges

The edges of the text leaves are plain-cut, undecorated and have been retrimmed.

Edge condition

The edges of the text-block appear even. The head-edge appears to have been blackened by dirt and grime.

Endbands

Greek-style projecting two-core endbands sewn to the boards. Both cores are made from a plain thread S-twist cord of medium thickness and natural colour. The secondary sewing is executed in red, green, and blue silk threads. Due to restricted opening it was difficult to examine the frequency of tie-downs.

Endband condition

Both head- and tailbands are sound and securely attached to the book-block.

Covering

Full cover of mid-brown thick tanned goat or sheepskin. The turn-ins are untrimmed, irregular in size and shape, with lapped corners with the fore-edge turn-in lying on top of the head and tail turn-ins.

Covering (existing repairs)

The spine has been repaired with strips of toned Japanese tissue paper at head and tail. Tears in the covering skin were repaired with stitching before the book was bound.

Covering material condition

There are abrasions and lacerations and the covering skin has developed a blackened surface with a mixture of dirt and grease. The turn-ins on the inside of the boards remain attached to the boards.

Tooling

The cover has a blind-tooled two-line border frame containing a saltire cross with visible but uneven, low-quality impressions. A later addition is the title EVANGELIA tooled in gold on the spine.

Furniture & fastenings

There is a simple copper alloy edge pin inserted into the fore-edge of the left board and a thick flat leather edge-pin strap with a hole for the edge pin, attached to the centre of the fore-edge of the right board, fastened under the pastedown.

Furniture & fastenings condition

The edge pin is sound and intact. The strap is attached securely to the board but is broken off at the hole made for the edge pin.

Notes & marks of ownership

Outside left board: *ex libris* of Archbishop Charles Manners-Sutton 1805; f. 1r: "S.1.".

Provenance

Owned by the Monastery of St. Sabas in Palestine. Borrowed by J. D. Carlyle in 1800, purchased from his estate after his death by Archbishop Charles Manners-Sutton and deposited in LPL 17 March 1806.

Textual tradition

Gregory-Aland 475; Soden ε138 (K^{x}); Scrivener 515.

Dating

Style of Hands A–B consistent with 11th century. Hand B rubric added after work of Hand A. Style of Hand C (on an existing folio from another MS reused as a pastedown) consistent with 13th–14th century. Style of Hands D–E (doing fresh work to replace lost folios) consistent with 14th–15th century.

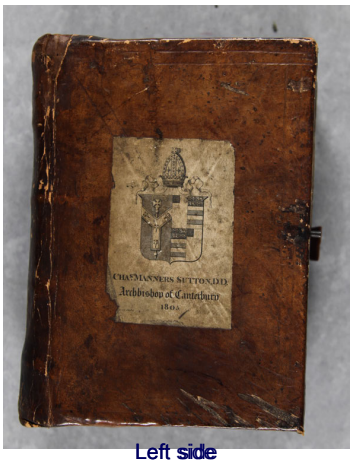
Remarks

Described and variant readings collated in MSS. 1223, 1224.

Bibliography

Todd (1812), p. 262; Todd (1823), pp. 6, 10, 35, 51; Scrivener (1859), pp. xxxiv–xxxvi; Brown *et al.*, p. 44.

Image(s) of the binding



Left side



Right side



Spine



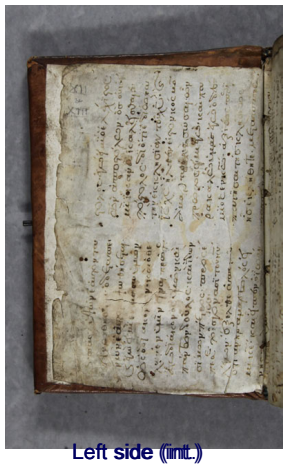
Fore-edge



Head-edge



Tail-edge



Left side (int.)



Right side (int.)

MS Number

MS. 1193

Former MS numbers

S.2.

Date

Late 11th–12th century (pp. 1–306) and mid–late 18th century (pastedowns, <Ir–VIv>).

Material

<I–VI>: paper; pp. 1–306: parchment.

Folios

<I–III> + ff. 149 (pp. 1–32 + 32 *bis* + 34–191 + 200–306) + <IV–VI>.



p. 285 (Hands A, B, Q)

Summary content

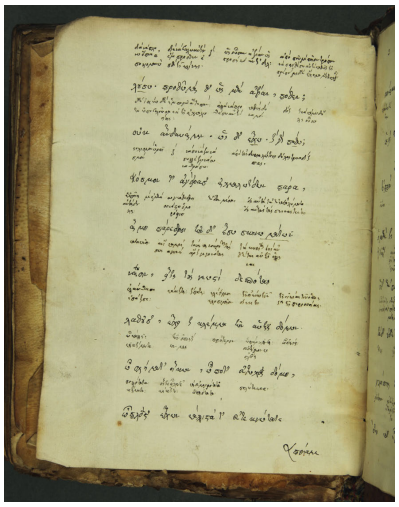
Gospel lectionary (Saturday-Sunday, excluding Lent, including *eothina* and *Pannychis* of the first week of Lent): pp. 1–228: *synaxarion*: pp. 1–124: lections for the weeks of John; p. 81, col. 2–p. 124: lections for the weeks of Matthew; pp. 125–171: lections for the weeks of Luke; pp. 171–228: lections of Holy Week; pp. 229–240: *eothinon* lections; p. 236, col. 2–p. 240: lections of *Pannychis* of the first week of Lent; pp. 241–306: *menologion*.

Gatherings

8 (8), 6 (14), 1 (15), 8 (23), 4 (27), 4 x 8 (59), 3 (62), 2 x 8 (78), 5 (83), 2 x 6 (95), 8 (103), 7 (110), 4 (114), 2 (116), 7 (123), 8 (131), 10 (141), 6 (147), 2 (149).

Folios/pages on which gatherings begin

pp. 1, 17, 29, 31, 47, 55, 71, 87, 103, 119, 125, 141, 157, 167, 179, 191, 215, 229, 237, 241, 255, 271, 291, 303.



IIv (Hand D)

Detailed content

Left pastedown, <Ir-IIIv>: Pseudo-Lucian, *Cynicus*, with interlinear annotations, incomplete (inc. "καὶ τῇ προαιρέσει τοσοῦτον" (ed. Macleod, p. 144, section 16, line 3); pp. 1–306: Gospel lectionary (Saturday-Sunday, excluding Lent) (incomplete): pp. 1–240: *synaxarion* (Ἐκλογαδιον σὺν Θ(ε)ῶ τῶν Δ′ εὐαγγε<λίων>) (incomplete): pp. 1–124: lections for the weeks of John (Saturdays, Sundays and weekdays): pp. 1–2, col. 2, line 21: Τῇ ἁγ<ίου> καὶ μ<ε>γ<ά>λ<η> Κυ<ριακῇ> του Π(άσ)χ<α>: Jn 1:1–17; p. 2, col. 2, lines 21–24: (vespers): [see Sun of Antipascha: Jn

20:19–31]; pp. 3–4, col. 1, line 18: Τῇ Β′ τ(ῆς) διακη<νησίμου> [leg. διακαινησίμου]: Jn 1:18–28; p. 4, col. 1, line 19–p. 7, col. 2, line 8: Τῇ Γ′ τ(ῆς) διακη<νησίμου> [leg. διακαινησίμου]: Lk 24:12–35; p. 7, col. 2, line 9–p. 8, col. 2, line 6: Τῇ Δ′ τ(ῆς) διακη<νησίμου> [leg. διακαινησίμου]: Jn 1:35–42; p. 8, col. 2, line 7–p. 9, col. 2, line 9: Τῇ Κυ<ριακῇ> τ(ῆς) Ὀρθοδοξίας: Jn 1:43–51; p. 9, col. 2, line 10–p. 11, col. 1, line 20: Τῇ Ε′ τ(ῆς) διακη<νησίμου> [leg. διακαινησίμου]: Jn 3:1–15; p. 11, col. 1, line 21–p. 12, col. 2, line 17: Τῇ Παρασκε<υῇ> τ(ῆς) διακη<νησίμου> [leg. διακαινησίμου]: Jn 2:12–22; p. 12, col. 2, line 17–p. 14, col. 1, line 20: Τῷ Σα<ββάτῳ> τ(ῆς) διακη<νησίμου> [leg. διακαινησίμου]: Jn 3:22–33; p. 14, col. 1, line 21–p. 16, col. 1, line 10: Κυ<ριακῇ> τοῦ ἀντιπάσχ<α>: Jn 20:19–31; p. 16, col. 1, line 11–p. 17, col. 1, line 20: Τῇ Β′ τ(ῆς) Β′ ἑβδ<ομάδος>: Jn 2:1–11; p. 17, col. 1, line 20–p. 18, col. 1, line 13: Τῇ Γ′ τ(ῆς) Β′ ἑβδ<ο>μάδ<ος>: Jn 3:16–21; p. 18, col. 1, line 13–p. 19, col. 1, line 22: Τῇ Δ′ τ(ῆς) Β′ ἑβδ<ομάδος> καὶ εἰς κοιμηθ<έν>τ<ας>: Jn 5:17–24; p. 19, col. 1, line 23–p. 20, col. 1, line 22: Τῇ Ε′ τῆς Β′ ἑβδ<ομάδος> καὶ εἰς κοιμ<η>θέντ<ας>: Jn 5:24–30; p. 20, col. 1, line 23–p. 22, col. 2, line 16: Τῇ Παρα<σκευῇ> τ(ῆς) Β′ ἑβδ<ομάδος>: Jn 5:30–6:2; p. 22, col. 2, line 17–p. 24, col. 2, line 12: Τῷ Σα<ββάτῳ> τ(ῆς) Β′ ἑβδ<ομάδος>: Jn 6:14–27; p. 24, col. 2, line 13–p. 26, col. 1, line 14: Κυ<ριακῇ> Γ′ τοῦ Πάσχ<α> (καὶ) εἰς μυροφ<όρας>: Mk 15:43–16:8; p. 26, col. 1, line 15–p. 27, col. 1, line 22: Τῇ Β′ τ(ῆς) Γ′ ἑβδ<ομάδος>: Jn 4:46–54; p. 27, col. 1, line 23–p. 28, col. 2, line 4: Τῇ Γ′ τῆς Γ′ ἑβδ<ομάδος>: Jn 6:27–33; p. 28, col. 2, line 5–p. 29, col. 1, line 17: Τῇ Δ′ τ(ῆς) Γ′ ἑβδ<ο>μάδ<ος>: Jn 6:35–40; p. 29, col. 1, line 18–p. 30, col. 1, line 12: Τῇ Ε′ τ(ῆς) Γ′ ἑβδ<ο>μάδ<ος>: Jn 6:41–44; p. 30, col. 1, line 13–p. 31, col. 1, line 8: Τῇ Παρ<ασ>κ<ευῇ> τ(ῆς) Γ′ ἑβδ<ομάδος>: Jn 6:48–54; p. 31, col. 1, lines 9–17: Τῷ Σα<ββάτῳ> τ(ῆς) Γ′ ἑβδ<ομάδος> [also: ζήτ<ει> εἰς τ<ὴν> διαθήκη(ν)]: [summary: Jn 15:17–16:2]; p. 31, col. 1, line 18–p. 32, col. 1, line 1: Κυ<ριακῇ> τ(οῦ) παραλύ(του): Jn 5:1–15; p. 32, col. 1, line 2–p. 34, col. 2, line 13: Τῇ Β′ τ(ῆς) Δ′ εὐδ<ομάδος> [leg. ἑβδομάδος]: Jn 6:56–69; p. 34, col. 2, line 14–p. 36, col. 1, line 14: Τῇ Γ′ τῆς Δ′ εὐδ<ομάδος> [leg. ἑβδομάδος]: Jn 7:1–13; p. 36, col. 1, line 15–p. 38, col. 1, line 19: Τῇ Δ′ τ(ῆς) μεσο(πεντηκοστῆς): Jn 7:14–30; p. 38, col. 1, line 20–p. 39, col. 2, line 2: Τῇ Ε′ τ(ῆς) Δ′ εὐδ<ομάδος> [leg. ἑβδομάδος]: Jn 8:12–20; p. 39, col. 2, line 3–p. 40, col. 2, line 17: Τῇ Παρ<ασ>κ<ευῇ> τ(ῆς) Δ′ εὐδ<ομάδος> [leg. ἑβδομάδος]: Jn 8:21–30; p. 40, col. 2, line 18–p. 42, col. 1, line 17: Τῷ Σα<ββάτῳ> τῆς Δ′ εὐδ<ομάδος> [leg. ἑβδομάδος]: Jn 8:31–42; p. 42, col. 1, line 18–p. 46, col. 2, line 17: Κυ<ριακῇ> Ε′: Jn 4:5–42; p. 46, col. 2, line 18–p. 48, col. 1, line 9: Τῇ Β′ τ(ῆς) Ε′ εὐδ<ομάδος> [leg. ἑβδομάδος]: Jn 8:42–52; p. 48, col. 1, line 10–p. 49, col. 1: Τῇ Γ′ τ(ῆς) Ε′ εὐδ<ομάδος> [leg. ἑβδομάδος]: Jn 8:51–59; p. 49, col. 2–p. 50, col. 2, line 24: Τῇ Δ′ τ(ῆς) Ε′ εὐδ<ομάδος> [leg. ἑβδομάδος]: Jn 6:5–14; p. 50, col. 2, line 25–p. 53, col. 1, line 2: Τῇ Ε′ τ(ῆς) Ε′ εὐδ<ομάδος> [leg. ἑβδομάδος]: Jn 9:39–10:9; p. 53, col. 1, line 2–col. 2, line 19: Τῇ Παρα<σκευῇ> τ(ῆς) Ε′ εὐδ<ομάδος> [leg. ἑβδομάδος]: Jn 10:17–28; p. 53, col. 2, line 19–p. 54: Σα<ββάτῳ> Ε′: Jn 10:27–38; pp. 55–59, col. 2, line 4: <Κυριακῇ Ϛ′>: Jn 9:1–38; p. 59, col. 2, line 5–p. 60, col. 2, line 15: Τῇ Β′ τ(ῆς) Ϛ′ ἑβδ<ο>μάδ<ος> [leg. ἑβδομάδος]: Jn 11:47–54; p. 60, col. 2, line 16–p. 62, col. 2, line 24: Τῇ Γ′ τ(ῆς) Ϛ′ ἑβδ<ομάδος> [leg. ἑβδομάδος]: Jn 12:19–36; p. 62, col. 2, line 25–p. 64, col. 1, line 17: Τῇ Δ′ τ(ῆς) Ϛ′ ἑβδ<ομάδος> [leg. ἑβδομάδος]: Jn 12:36–47; p. 64, col. 1, line 18–p. 66, col. 1, line 9: Τῇ Ε′ τ(ῆς) ἀναληψημ<ου> [leg. ἀναληψίμου]: [see *eothinon*: [Lk 24:37–53]]; p. 66, col. 1, line 10–p. 67, col. 1, line 22: Τῇ Παρα<σκευῇ> τ(ῆς) Ϛ′ εὐδ<ομάδος> [leg. ἑβδομάδος]: Jn 14:1–10; p. 67, col. 1, line 22–p. 68, col. 2, line 3: Σα<ββάτῳ>

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lines 12–16: <Ὥρα> Ε′: [see Tue of *Diakainesimos*: Lk 24:12–35]; p. 224, col. 2, lines 17–21: <Ὥρα> Ϛ′: [see 5th of the Resurrection: Lk 24:12–35]; p. 224, col. 2, line 22–p. 225, col. 2, line 18: <Ὥρα> Ζ′: Jn 20:1–10; p. 225, col. 2, line 19–p. 226, col. 2, line 23: <Ὥρα> Η′: Jn 20:11–18; p. 226, col. 2, line 24–p. 227, col. 1, line 1: <Ὥρα> Θ′: [see Sun of Antipascha: Jn 20:19–31]; p. 227, col. 1, line 2–p. 228: <Ὥρα> Ι′: Jn 21:1–13; pp. 229–236, col. 1, line 23: *eothinon* lections (Ευα<γγέλια> ἑωθ<ινὰ> τὰ ΙΑ′): p. 229, col. 1, lines 1–5: <Εὐαγγέλιον> Α′: [see Holy Saturday, vespers: Mt 28:1–20]; p. 229, col. 1, lines 6–9: Εὐα<γγέλιον> Β′: [see 3rd Sun after Easter: Mk 15:43–16:8]; p. 229, col. 1, line 10–p. 230, col. 2, line 8: Ευα<γγέλιον> Γ′: Mk 16:9–20; p. 230, col. 2, line 8–p. 231, col. 2, line 22: Εὐα<γγέλιον> εωθ<ινὸν> Δ′: Lk 24:1–12; p. 231, col. 2, lines 23–26: Ευα<γγέλιον> Ε′: [see Tue of *Diakainesimos*: Lk 24:12–35]; p. 232, col. 1, lines 1–4: Εὐα<γγέλιον> Ϛ′: [see Thu of the Analepsis: Lk 24:37–53]; p. 232, col. 1, line 5–p. 233, col. 1, line 4: Ευα<γγέλιον> Ζ′: Jn 20:1–10; p. 233, col. 1, line 5–p. 234, col. 1, line 12: <Εὐαγγέλιον Η′>: Jn 20:11–18; p. 234, col. 1, lines 13–15; Εὐα<γγέλιον> Θ′: [see Sun of Antipascha: Jn 20:19–31]; p. 234, col. 1, line 16–p. 236, col. 1, line 19: Ευα<γγέλιον> Ι′: Jn 21:1–14; p. 236, col. 1, lines 20–23: Εὐα<γγέλιον> ΙΑ′: [see Sat of Pentecost: Jn 21:15–25]; p. 236, col. 2–p. 240: lections of *Pannychis* of the first week of Lent (Ευα<γγέλια> τ(ῶν) Παννυχίδων τ(ῆς) Α′ εβδ<ο>μαδ<ος> τ(ῆς) αγ<ίας> Τεσσαρακοστῆς): p. 236, col. 2, lines 4–7: Τῇ Β′ εσπ<έρας>: [see Sat of Apokreou: Lk 21:8–9, 21:25–27, 21:33–36]; p. 236, col. 2, lines 8–11: Τῇ Γ′ εσπ<έρας>: [see Sat of Tyrophagy: Mt 6:1–13]; p. 236, col. 2, line 12–p. 237, col. 2, line 7: Τῇ Δ′ εσπ<έρας>: Mk 11:22–25, Lk 11:9–10; p. 237, col. 2, line 8–p. 238, col. 1, line 14: Τῇ Ε′ εσπ<έρας>: Mt 7:7–11; p. 238, col. 1, line 15–p. 239, col. 1, line 17: Τῇ Παρα<σκευῇ> εσπ<έρας> εις τ<ὴν> παραμο<νὴν> τοῦ α<γίου> Θεοδ<ώρου>: Jn 15:1–7; p. 239, col. 1, line 18: Εὐα<γγέλιον> εἰς τ<ὸν> ὀρθ<ρον> τῆς υψώσεως τοῦ τιμ<ίου> Στ<αυ>ροῦ εἰς τ<ὴν> ΙΔ′ Σεπτ<εμβρίου>: Jn 12:28–36; pp. 241–306: *menologion*: pp. 241–242, col. 1, line 11: 1 Sep: Ἀρχ<ὴ> τ(ῆς) ινδ<ίκτου> καὶ τ(οῦ) **Συμε(ὼν) τοῦ Στυ<λίτου>**: Lk 4:16–22; p. 242, col. 1, line 12–p. 243, col. 2, line 1: 2 Sep: Τοῦ ἁγίου μ(ά)ρτ(υρος) **Μάμαντ<ος>** καὶ τ(οῦ) ἁγίου **Ἰω(άννου) τοῦ Νηστευτοῦ**: Jn 10:9–16; p. 243, col. 2, line 2–p. 244, col. 1, line 24: 3 Sep: Τοῦ ἁγίου μ(ά)ρτ(υρος) **Ἀνθίμου**: Jn 15:1–7; p. 244, col. 1, line 25–p. 246, col. 1, line 6: 5 Sep: Τοῦ ἁγίου προφήτ(ου) **Ζαχαρίου**: Mt 23:29–39; p. 246, col. 1, lines 7–9: 7 Sep: Εἰς τὴν σύναξιν τ(ου) ἀρχαγγε<λου> **Μιχ<αήλ>**: [see 8 Nov: Jn 15:7–16:2]; p. 246, col. 1, line 10–p. 247, col. 2, line 2: 8 Sep: Εἰς **γενέσιον τῆς Θ(εοτό)κου** (*orthros*): Lk 1:39–56; p. 247, col. 2, line 3–p. 248, col. 2, line 2: 8 Sep (liturgy): Lk 10:38–42, 11:27–28; p. 248, col. 2, lines 3–5: 9 Sep: Τῶν ἁγι(ων) και δι<καίων> **Ἰωακεὶμ κ(αὶ) Ἄνν(ης)**: [see 6th Sat of Lk: Lk 8:16–21]; p. 248, col. 2, lines 6–8: 10 Sep: Τοῦ ἁγίου **Βαριψαβᾶ**: [see 6th Tue after Easter: Jn 12:19–36]; p. 248, col. 2, lines 9–10: 11 Sep: Τῆς ὁσ(ίας) **Θεοδώρ(ας)**: [see 4 Dec: Mk 5:24–34]; p. 248, col. 2, lines 11–13: **Σα<ββάτῳ> πρὸ τῆς ὑψώσεως**: [see 7th Sat of Lk: Lk 9:1–6]; p. 248, col. 2, line 14–p. 249, col. 1: **Κυ<ριακῇ> πρὸ τῆς ὑψώσεως**: Jn 3:13–17; p. 249, col. 2–p. 252, col. 2, line 12: 14 Sep: **Εἰς τ<ὴν> ὕψωσιν τοῦ τιμίου Στ(αυ)ροῦ**: Jn 19:6, 19:9–11, 19:13–35; p. 252, col. 2, line 13–p. 253, col. 2, line 16: 15 Sep: Τοῦ ἁγίου μ(ά)ρτ(υ)ρ(ος) **Νικήτα**: Mt 10:16–22; p. 253, col. 2, line 17–p. 256, col. 1, line 2: 16 Sep: Τῆς ἁγίας μ(ά)ρτ(υρος) **Εὐφημίας**: [Lk 7:36–50]; p. 256, col. 1, lines 3–7: 17 Sep: Τῶ(ν) ἁγίων **Παντολέοντος καὶ Εὐλαμπίου**: [see 3rd Sat of Jn: Jn 15:17–16:2]; p. 256, col. 1, line 8–col. 2: 20 Sep: Τῶν ἁγιων μ(α)ρτ(ύρων) **Εὐσταθίου** καὶ τῆς συνοδ<ίας> αὐτοῦ: Lk 21:12–19; p. 257, col. 1, lines 1–2: <24> Sep:

Τῆς ἁγίας πρ<ω>τ<ομάρτυρος> **Θέκλ(αις)** [leg. **Θέκλ(ης)**]: [see 17th Sat of Mt: Mt 25:1–13]; p. 257, col. 1, lines 3–5: 26 Sep: Εἰς τ<ὴν> **μετάστασιν τοῦ ἁγίου Ἰω(άννου τοῦ) Θεολ<όγου>**: [see Sat of Pentecost: Jn 21:14–25]; p. 257, col. 1, lines 6–8: 30 Sep: Τοῦ ἁγίου **Γρηγορίου τῆς μ(ε)γ(άλης) Ἀρμενίας**: [see Holy Tuesday: <Mt 24:36–26:2>]; p. 257, col. 1, lines 9–12: 1 Oct: Τοῦ ἁγίου ἀπο<στόλου> **Ἀνανί(ου)**: [see 7th Sat of Lk: Lk 9:1–6]; p. 257, col. 1, lines 13–14: 2 Oct: Τοῦ ἁγίου **Κυπριανου**: [see Mon of Pentecost: Jn 14:27–15:17]; p. 257, col. 1, line 15–p. 258, col. 2, line 7: 3 Oct: Τοῦ ἁγίου **Διονυσίου τοῦ Ἀρεοπαγήτου** [leg. **Ἀρεοπαγίτου**]: Mt 13:45–54; p. 258, col. 2, lines 8–9: 5 Oct: Τῆς ἁγίας **Μαμελχθ<ῆς>**: [see 10th Sun of Lk: Lk 13:10–17]; p. 258, col. 2, lines 10–11: 6 Oct: Τοῦ ἁγίου ἀπο<στόλου> **Θωμα**: [see Sun of Antipascha: Jn 20:19–31]; p. 258, col. 2, lines 12–13: 7 Oct: Τοῦ ἁγίου **Σεργίου καὶ Βάχου** [leg. **Βάκχου**]: [see 20 Sep: Lk 21:12–19]; p. 258, col. 2, lines 14–15: 11 Oct: **Τῶν ἁγίων Πατριαρχ<ῶν>**: [see 2 Sep: Jn 10:9–16]; p. 258, col. 2, lines 16–17: 13 Oct: Τῶν ἁγίων **Κάρπ<ου> καὶ Παπύλ<ου>**: [see 11th Sat of Lk: Lk 12:32–40]; p. 258, col. 2, lines 18–19: 14 Oct: Τοῦ ἁγίου **Ναζαρι(ου)**: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 258, col. 2, lines 20–21: 18 Oct: Τοῦ ἁγίου ἀπο<στόλου> **Λουκᾶ**: [see 20 Jul: Lk 4:22–30]; p. 258, col. 2, line 22–p. 259, col. 1, line 1: 21 Oct: Τοῦ ὁσ(ίου) **Ἰλαρίονος** [leg. **Ἱλαρίωνος**]: [see 6 Dec: Lk 6:17–23]; p. 259, col. 1, lines 2–3: 22 Oct: Τοῦ ἁγίου **Ἀβερκίου**: [see 7th Sat of Lk: Lk 9:1–6]; p. 259, col. 1, lines 4–5: 24 Oct: Τοῦ ἁγίου **Ἀρέθα**: [see 11th Sat of Lk: Lk 12:32–40]; p. 259, col. 1, lines 6–7: 25 Oct: **Τῶν ἁγίων Νοταρίω(ν)**: [see 3 Nov: Mt 10:26–31, Lk 12:8–12]; p. 259, col. 1, line 8–col. 2, line 14: 26 Oct: Τοῦ ἁγίου **Δημητρίου** καὶ τοῦ **μ(ε)γ(άλου) σησμ<οῦ>** [leg. **σεισμοῦ**]: Mt 8:23–27; p. 259, col. 2, lines 15–16: 30 Oct: Τοῦ ἁγίου **Ἐπιφανι(ου)**: [see 2 Sep: Jn 10:9–16]; p. 259, col. 2, line 18–p. 260, col. 2, line 5: 1 Nov: Τῶν ἁγίων ἀναργύρων **Κοσμ<ᾶ> καὶ Δαμ<ιανοῦ>**: Mt 10:1–8; p. 260, col. 2, lines 6–8: 2 Nov: Τοῦ ἁγίου **Ἀκινδύνου** καὶ τῶν συν αὐτῶ: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 260, col. 2, line 9–p. 262, col. 1, line 14: 3 Nov: Τῶν ἁγίων **Ἀκεψιμὰ** καὶ τῶν λυπ<ῶν> [leg. λοιπῶν]: Mt 10:26–31, Lk 12:8–12; p. 262, col. 1, lines 15–17: 6 Nov: Τοῦ ἁγίου **Παύλου τοῦ Ὁμολογητου**: [see 3 Dec: absent]; p. 262, col. 1, lines 18–19: 8 Nov: Τοῦ ἀρχ<ιστρατήγου> **Μηχ<αήλ>** [leg. **Μιχαήλ**]: [see 8 Jul: Jn 15:7–16:2]; p. 262, col. 1, lines 20–21: 11 Nov: Τοῦ ἁγίου **Μηνὰ**: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 262, col. 1, lines 22–23: 13 Nov: Τοῦ ἁγίου **Ιω(άννου) τοῦ Χρ<υσοστόμου>**: [see 2 Sep: Jn 10:9–16]: p. 262, col. 1, lines 24–25: Τοῦ ἁγίου **Φιλίππου**: [Jn 1:35–42]; p. 262, col. 1, line 26–col. 2, line 1: 15 Nov: **Τῶν ἁγίων Ὁμολογητῶν**: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 262, col. 2, lines 2–4: 20 Nov: Τοῦ ἁγί<ου> **Μαξίμου** κ(αὶ) τῶν σὺν αὐτ<ῷ>: [see 2 Sep: Jn 10:9–16]; p. 262, col. 2, lines 5–6: 21 Nov: **Τὰ εἰσωδ<ια>** [leg. **εἰσόδια**] **τῆς υπερἀγί(ας) Θ(εοτό)κου**: [unspecified]; p. 262, col. 2, lines 7–8: 25 Nov: Τῆς ἁγίας **Ἐκατερίνης** [leg. **Αἰκατερίνης**]: [see 17th Sat of Mt: Mt 25:1–13]; p. 262, col. 2, lines 9–10: 27 Nov: Τοῦ ἁγίου **Ἰακώβου**: [see Tue of Pentecost: Jn 16:2–13]; p. 262, col. 2, lines 11–13: 28 Nov: Τοῦ ἁγίου **Στεφάν(ου) τοῦ Νέου**: [see 3rd Sat after Easter: Mk 15:43–16:8]; p. 262, col. 2, lines 14–15: 30 Nov: Τοῦ ἁγίου ἀπο<στόλου> **Ανδ<ρέ>ου**: [see Wed of *Diakainesimos*: Jn 1:35–51]; p. 262, col. 2, line 17–p. 263, col. 2, line 24: 4 Dec: Τῆς ἁγί<α>ς **Βαρβάρας**: Mk 5:24–34; p. 263, col. 2, lines 25–26: 5 Dec: Τοῦ ὁσ(ίου) **Σάββα**: [see 20 Jan: Mt 11:27–30]; pp. 264–265, col. 1, line 1: 6 Dec: Τοῦ ἁγίου **Νικολα<ου>**: Lk 6:17–23; p. 265, col. 1, lines 2–4: 9 Dec: Εἰς τ<ὴν> **σύλ<λ>ηψην τῆς ἁγίας Ἄννης**: [see 6th Sat of Lk: 8:16–21]; p. 265, col. 1, lines 5–6: 10 Dec: Τοῦ ἁγίου **Μηνα**: [see 6th Sat of Lk:

Lk 8:16–21]; p. 265, col. 1, lines 7–8: 13 Dec: Τοῦ ἁγίου **Εὐστρατ<ίου>**: [see 20 Sep: Lk 21:12–19]; p. 265, col. 1, lines 9–10: 14 Dec: Τοῦ ἁγίου **Θύρσου** καὶ τ<ῶν> συ(ν) <αὐ>τ<ῷ>: [see 25 Oct: Mt 10:26–31, Lk 12:8–12]; p. 265, col. 1, lines 11–12: 15 Dec: Τοῦ ἁγίου **Ελευθερίου**: [see 2 Sep: Jn 10:9–16]; p. 265, col. 1, lines 13–14: 20 Dec: Τοῦ ἁγίου **Ἰγνατι(ου)**: [see 10th Sat of Mt: Mt17:24–18:4]; p. 265, col. 1, lines 15–16: 21 Dec: Τῆς ἁγίας **Ἰουλιαν(αῖς)** [leg. **Ἰουλιανῆς**]: [see 10th Sun of Lk: Lk 13:10–17]; p. 265, col. 1, lines 17–18: <22> Dec: Τῆς ἁγίας **Ἀναστ<α>σίας**: [see 12th Sat of Lk: Lk 13:19–29]; p. 265, col. 1, lines 19–20: **Σα<ββάτῳ> πρω** [leg. **πρὸ**] **της Χ(ριστο)ῦ γεν<ν>ήσεω<ς>**: [see 12th Sat of Lk: Lk 13:19–29]; p. 265, col. 1, line 21–p. 268, col. 2, line 6: **Κυ<ριακῇ> πρω** [leg. **πρὸ**] **της Χ(ριστο)ῦ γενήσεως τῶν ἁγίων Π(ατέ)ρων**: Mt 1:1–25; p. 268, col. 2, line 7–p. 270, col. 1, line 21: 24 Dec: Εἰς τ<ὴν> **παραμονὴν τῆς Χ(ριστο)ῦ γεν<ν>ήσεω<ς>**: Lk 2:1–20; p. 270, col. 1, line 22–p. 272, col. 1, line 14: 25 Dec: Εἰς τ<ὴν> **ἁγίαν Χ(ριστο)ῦ γέννη<σιν>**: Mt 2:1–12; p. 272, col. 1, line 15–p. 274, col. 1, line 8: 26 Dec: **Τῇ ἐπαύριον τῆς ἁγίας Χ(ριστο)ῦ γεννήσεω<ς>**: Mt 2:13–23; p. 274, col. 1, line 9–p. 275, col. 2, line 10: **Σα<ββάτῳ> πρω** [leg. **πρὸ**] **τῶν Φώτ<ων>**: Mt 3:1–6; p. 275, col. 2, line 11–p. 276, col. 2, line 10: **Κυ<ριακῇ> πρω** [leg. **πρὸ**] **τῶν Φώτ<ων>**: Mk 1:1–8; p. 276, col. 2, line 12–p. 278, col. 1, line 25: 1 Jan: Τοῦ ἁγίου **Βασιλίου** [leg. **Βασιλείου**] κ(αὶ) εις τ<ὴν> **περὶτωμιν** [leg. **περιτομὴν**] **του Κ(υρίο)υ**: Lk 2:20–21, 2:40–52; p. 278, col. 1, line 26–p. 280: 5 Jan: Εις τ<ὴν> **παραμονὴν τῶν ἁγίων Θεοφανίω(ν)**: Lk 3:1–18; p. 281, col. 1, lines 1–20: 6 Jan: Τω(ν) ἁγιω(ν) **Φώτ<ων>** (*orthros*): Mk 1:9–11; p. 281, col. 1, line 21–col. 2, line 26: [6 Jan] (liturgy): Mt 3:13–17; p. 281, col. 2, line 26–p. 282, col. 2, line 10: 7 Jan: Εἰς τ<ὴν> **σύναξιν του Προδρομ<ου>**: Jn 1:29–34; p. 282, col. 2, line 11–p. 283, col. 2, line 23: **Σα<ββάτῳ> μετὰ τὰ Φώτα**: Mt 4:1–11; p. 283, col. 2, line 24–p. 284, col. 2, line 7: **Κυ<ριακῇ> μετὰ τὰ Φώτα**: Mt 4:12–17; p. 284, col. 2, lines 8–9: 9 Jan: Τοῦ ἁγιου **Πολυεύκτου**: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 284, col. 2, lines 10–12: 10 Jan: Τοῦ ἁγιου **Γριγοριου ἐπισκόπου Νυσης** [leg. **Γρηγορίου ἐπισκόπου Νύσσης**: [see 6 Dec: Lk 6:17–23]; p. 284, col. 2, lines 13–14: 17 Jan: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ημ<ῶν> **Ἀντωνιου**: [see 6 Dec: Lk 6:17–23]; p. 284, col. 2, lines 15–18: 18 Jan: Εἰς τ<ὴν> **ἐπάνοδ<ον> τ(αῖς)** [leg. **τῆς**] **ἐξορίας τοῦ ἁγίου Ἀθανασίου καὶ Ἀλεξάνδρου**: [see 2 Sep: Jn 10:9–16]; p. 284, col. 2, line 19–p. 285, col. 1, line 22: 20 Jan: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ημ<ῶν> **Εὐθυμιου**: Mt 11:27–30; p. 285, col. 1, lines 23–26: 22 Jan: Τοῦ ἁγίου ἀπο<στόλου> **Τιμοθ<έου>** καὶ τοῦ ἁγίου μ(ά)ρ(τυρος) **Ἀναστασίου**: [see 1st Sun of Mt: Mt 10:32–38, 19:27–30]; p. 285, col. 2, lines 1–3: 23 Jan: Τοῦ ἁγίου [leg. τῶν ἁγίων] ἱερομ(α)ρ(τύρων) **Κλίμεντ<ος>** [leg. **Κλήμεντος**] **καὶ Ἀγαθαγγέλου**: [see 3rd Sat after Easter: Jn 15:17–16:2]; p. 285, col. 2, lines 4–5: 25 Jan: Τοῦ ἁγιου **Γριγωριου** [leg. **Γρηγορίου**] **τοῦ Θεωλ<όγου>** [leg. **Θεολόγου**]: [see 6 Dec: Lk 6:17–23]; p. 285, col. 2, lines 6–8: 31 Jan: Τοῦ ἁγιου **Κύρου καὶ Ιω(άννου)** καὶ της ἁγίας μ(ά)ρ(τυρος) **Θεωδώτ<ης>** [leg. **Θεοδότης**]: [see 30 Sep: <Mt 24:36–26:2>]; p. 285, col. 2, lines 10–11: 1 Feb: Του ἁγίου μ(ά)ρ(τυρος) **Τρύφων(ος)**: [see 10th Sat of Lk: Lk 10:19–21]; p. 285, col. 2, line 12–p. 287, col. 2, line 21: 2 Feb: Εἰς τ<ὴν> **ὑπαπαντ<ὴ> τοῦ Κ(υρίο)υ**: Lk 2:22–40; p. 287, col. 2, lines 22–24: 3 Feb: Των ἁγιω(ν) **Συμεων καὶ Ἀνις** [leg. **Ἄννης**]: [see 2 Feb: Lk 2:22–40]; p. 287, col. 2, lines 25–26: 6 Feb: Του ἁγίου **Παμφίλου** κ(αὶ) τ<ῶν> σὺν α<ὐ>τ<ῷ>: [see 20 Sep: Lk 21:12–19]; p. 288, col. 1–col. 2, line 16: 23 Feb: Τοῦ ἁγίου **Πολυκάρπ<ου>**: Jn 12:24–36; p. 288, col. 2, line 17–p. 290, col. 1, line 25: 24 Feb: Εἰ **εὑρεσης τ(ῆς) τημι(ας)** [leg. **Ἡ**

εὕρεσις τῆς τιμίας] **κεφαλης του Προδρομ<ου>**: Mt 11:2–15; p. 290, col. 1, line 26–col. 2, line 1: 25 Feb: Του ἁγίου **Ταρασιου** ἐπισκοπ<ου>: [see 2 Sep: Jn 10:9–16]; p. 290, col. 2, lines 3–5: 1 Mar: Της ἁγίας **Εὐδωκίας** [leg. **Εὐδοκίας**]: [see 4 Dec: Mk 5:24–34]; p. 290, col. 2, lines 6–7: 3 Mar: Τοῦ ἁγιου **Κλεονίκου καὶ Εὐτροπίου**: [see 20 Sep: Lk 21:12–19]; p. 290, col. 2, line 8–p. 292, col. 2, line 12: 9 Mar: Τῶν ἁγιω(ν) **μ(α)ρ(τύρων) Μ'** [i.e. **Τεσσαράκοντα**]: Mt 20:1–16, 22:14; p. 292, col. 2, lines 13–14: 22 Mar: Του ὁσ(ίου) π(ατ)ρ(ὸ)ς ημ<ῶν> **Θωμα πατριαρχ<ου>**: [see 2 Sep: Jn 10:9–16]; p. 292, col. 2, lines 15–16: 25 Mar: Εἰς τ<ὸν> **εὐαγγελισμ<ὸν> τ(ῆς) Θ(εοτό)κου**: [see 8 Sep: Lk 10:38–42, 11:27–28]; p. 292, col. 2, line 17–p. 294, col. 2, line 4: <25 Mar (liturgy)>: Lk 1:24–38; p. 294, col. 2, lines 6–8: 1 Apr: Τ(ῆς) ὁσ(ίας) **Μαρι(ας) τῆς Αἰγυπτί(ας)** : [see 4 Dec: Mk 5:24–34]; p. 294, col. 2, lines 9–10: 6 Apr: Του ἁγιου **Εὐτυχ<ίου> πατριάρχ<ου>**: [see 3 Sep: Jn 15:1–7]; p. 294, col. 2, lines 11–12: 23 Apr: Του ἁγιου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Γεωργίου**: [see 3rd Sat after Easter: Jn 15:7–16:2]; p. 294, col. 2, lines 13–14: 26 Apr: Του ἁγιου ἱερομ(ά)ρ(τυρος) **Βασιλέος** [leg. **Βασιλέως**]: [see 2 Sep: Jn 10:9–16]; p. 294, col. 2, lines 16–18: 2 May: Τοῦ ἁγιου **Ἀθανασίου**: [see 11 Oct: Jn 10:9–16]; p. 294, col. 2, line 19–p. 295, col. 2, line 6: 8 May: Του ἀπο<στόλου> κ(αὶ) εὐαγγελιστου **Ιω(άννου) του Θεωλόγου** [leg. **Θεολόγου**]: Jn 19:25–27, 21:24–25; p. 295, col. 2, lines 7–15: 11 May: Του ἁγιου **Μωκιου** καὶ το **γενέθληον τ(αῖς) Πολέου** [leg. **Γενέθλιον τῆς Πόλεως**]: [see 1st lection of the Passion: Jn 15:7–16:2]; p. 295, col. 2, lines 16–18: Του ἁγίου **Ἐπιφανιου Κύπρου κ(αὶ) Γερμανοῦ πατριάρχ<ου> Κων<σταντινου>πο<λεως>**: [see 2 Sep: Jn 10:9–16]; p. 295, col. 2, line 19–p. 296, col. 2, line 16: 21 May: Τω(ν) ἁγιω(ν) βασιλέων **Κω(ν)σταντίνου κ(αὶ) Ἑλένης**: Jn 10:1–5, 10:27–30; p. 296, col. 2, lines 17–19: 22 May: Τοῦ ἁγίου **Βασιλίσκου** κ(αὶ) τῶν λυπῶν [leg. λοιπῶν]: [see 3rd Sat after Easter: Jn 15:7–16:2]; p. 296, col. 2, lines 21–25: 4 Jun: Τοῦ ἁγίου **Μητροφάνου<ς> πατριάρχ<ου> Κωνσταντινουπόλε<ως>**: [see 2 Sep: Jn 10:9–16]; p. 296, col. 2, line 26–p. 297, col. 1, line 2: 11 Jun: Τω(ν) ἁγιω(ν) ἀπο<στόλων> **Βαρθωλομέου** [leg. **Βαρθολομαίου**] **κ(αὶ) Βαρνάβα**: [see 7th Sat of Lk: Lk 9:1–6]; p. 297, col. 1, line 3–p. 298, col. 1, line 13: 14 Jun: Τοῦ ἁγίου προφητ<ου> **Ἐλησαίου**: Lk 4:22–30; p. 298, col. 1, line 14–p. 303, col. 1, line 8: 24 Jun: Εἰς τ<ὸν> **γενέσιον τοῦ ἁγίου Ιω(άννου) τοῦ Προδρομ<ου>**: Lk 1:1–69, 1:76, 1:80; p. 303, col. 1, line 9–p. 304, col. 1, line 7: 29 Jun: Τω(ν) ἁγιω(ν) απο<στόλων> **Πέτρου καὶ Παύλου** καὶ εἰς **ἐγκένια** [leg. **ἐγκαίνια**] **Ναου**: Mt 16:13–19; p. 304, col. 1, lines 8–9: 30 Jun: Τω(ν) **ΙΒ'** [i.e. **Δώδεκα**] **ἀπο<στόλων>**: [see 2nd Sat of Mt: Mt 7:1–8]; p. 304, col. 1, lines 11–13: 1 Jul: Τῶν ἁγίω(ν) **Ἀναργύρω(ν)**: [see 1 Nov: Mt 10:1–8]; p. 304, col. 1, lines 14–16: 2 Jul: **Τα κατ<α>θέσια τ(ῆς) τιμι(ας) σορου ἐν Βλαχέρνες**: [see 8 Sep: Lk 10:38–42, 11:27–28]; p. 304, col. 1, lines 17–18: 8 Jul: Του ἁγίου μ(ε)γ(α)λ(ο)μ(ά)ρ(τυρος) **Προκοπίου**: [see 3rd Sat after Easter: Jn 15:7–16:2]; p. 304, col. 1, lines 19–20: <11> Jul: Τ(ῆς) ἁγι(ας) **Εὐφημι(ας) του ὅρου**: [see 16 Sep: Lk 7:36–50]; p. 304, col. 1, lines 21–22: 15 Jul: Τοῦ ἁγίου **Κύρ<ικ>ου κ(αὶ) Ιουλιτ<της>**: [see 20 Sep: Lk 21:12–19]; p. 304, col. 1, lines 23–24: <18> Jul: Του ἁγιου μ(ά)ρ(τυρος) **Αἰμιλιανοῦ**: [see [illegible] Sat after Easter]; p. 304, col. 1, line 25–col. 2, line 1: 19 Jul: Του ἁγιου **Συμεῶν τοῦ εις τ<ὴν> Μάνδ<ραν>**: [see 6 Dec: Lk 6:17–23]; p. 304, col. 2, lines 2–3: 20 Jul: Του ἁγιου προφητ<ου> **Ἠλιοῦ**: [see 14 Jun: Lk 4:22–30]; p. 304, col. 2, lines 4–5: 27 Jul: Του μ(ε)γ(α)λ(ο)μ(ά)ρ(τυρος) **Παντελεήμον(ος)**: [see 3rd Sat after Easter: Jn 15:7–16:2]; p. 304, col. 2, lines 6–8: 31 Jul: Εἰς **προσκύνησιν τῶ(ν) τιμιω<ν> ξυλ<ων>**: [see 5th

lection of the Passion: Mt 27:3–32]; p. 304, col. 2, lines 10–12: 1 Aug: **Τω(ν) ἁγιω(ν) Μακκαβαίων**: [see 3rd Sat after Easter: Jn 15:7–16:2]; p. 304, col. 2, line 13–p. 306, col. 1, line 2: 6 Aug: Εἰς τ<ὴν> **μεταμόρφωσιν του Κ(υρίο)υ** (*eothinon*): Lk 9:28–36; p. 306, col. 1, line 3–col. 2: 6 Aug (liturgy): Mt 17:1-<9>, incomplete (des. 'αὐτῶν καὶ εἶπεν' (Mt 17:7)); <IVr–VIv>, right pastedown: Euripides, *Hecuba*, with interlinear annotations, incomplete (inc. "μὴ θιγγάνειν" (line 605), des. "σοῖσι φαίνεται λόγοις" (line 666).

Folio/page numbers

By pages, recto and verso, top outer corner, Arabic numerals, pencil; 32 written a second time in error for 33 but sequence then continues correctly from 34, 191 followed by 200 so all numbers thereafter too large by 8.

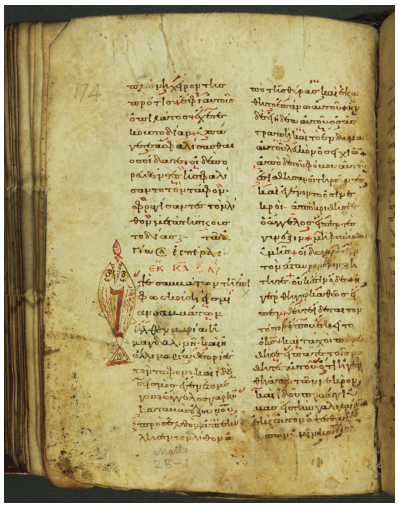
Columns & lines

Two columns; pp. 29–86, 89–100, 103–122, 125–228, 241–306: 26 lines; pp. 1–28, 87–88, 101–102, 123–124, 229–240: 22–26 lines.

Ruling

pp. 29–86, 89–100, 103–228, 241–306: system Leroy 1; layout Leroy 20C2, piercing occasionally visible for horizontals, text hangs from lines; text area: 176 mm x 121 mm; interlinear distance: 6–7 mm; pp. 1–28, 87–88, 101–102, 229–240: system unclassified; layout Leroy 20C2, piercing visible for verticals and horizontals, text ignores ruling; text area: 178 mm x 123 mm; interlinear distance: 6–8 mm. On p. 168 a bend to the edge of the parchment prevented piercing for ruling down part of the edge, so that lines here were ruled from the edge of the folio rather than the margin as normal

Scribe(s)



p. 174 (Hands A, B)

Hand A: main text pp. 29–86, 89–100, 103–123, col. 2, line 5, pp. 125–228, 241–306; Hand B: rubric pp. 29–86, 89–100, 103–123, col. 2, line 5, pp. 125–228, 241–306; Hand C: pp. 1–28, 87–88, 101–102, 123, col. 2, line 6–p. 124, pp. 229–240, overwriting of Hand A, e.g. pp. 85, 246–7; Hand D: left pastedown, <Ir–VIv>, right pastedown; Hand E: p. 234, col. 1, line 13, p. 236, col. 1, lines 19–22, *eothinon* note p. 175; Hand F: corrections pp. 29, 31; Hand G: overwriting p. 31; Hand H: *echos* and *eothinon* notes pp. 84, 86, 92, 94, 96, 98, 100, 102, 105, 108, 110, 113, 116, 119, 121, 126, 128, 130, 133, 138, 141, 143, 146, 147, 149, 152, 154, 156, 158; Hand I: lection note p. 93; Hand J: cross-reference note p. 170; Hand K: note p. 176; Hand L: additional text pp. 228–229; Hand M: lection note p. 241; Hand N: note p. 241; Hand O: lection notes pp. 243, 249; Hand P: lection note p. 301; Hand Q: Arabic notes of months and crude plait ornament pp. 241, 257, 259, 262, 276, 285, 290, 294, 296, 304;

J. D. Carlyle: MS number p. 1; Hand S: modern lection references, pagination; Hand T: lection index.

Script (general characteristics)

Hand A, main text: Regular, upright mixed minuscule, with modest expansion of letters, without superscript word endings, with frequent *itacisms* and similar spelling errors. Hand A, minor headings, summary lections and cross-references: Alexandrine majuscule. Hand B, major headings: Constantinopolitan majuscule. Hand C: Formal but clumsy mixed minuscule, possibly imitation of an older style, with tendency for loops to be incompletely closed, lines meeting at right angles to be slightly separated or to cross, upright, with modest flourishes at line ends and on bottom line, little expansion of letters, super-script word endings at line ends only.



p. 1 (Hand C)

Script (letters & ligatures)

Hand A, mixed minuscule: All minuscule forms present; *gamma*, *epsilon*, *eta*, *kappa*, *lambda*, *xi*, *pi*, *sigma* only majuscule forms present; distinctive letter forms: majuscule *tau* with elongated descending serif at right-hand end of horizontal; minuscule *zeta* with undulating tail to left; majuscule *kappa* with vertical separate from and considerably taller than diagonals; large *tau* with down-turn at left-hand end of horizontal, up-turn at right-hand end; clubs on top of *eta*, *iota*, *kappa*; distinctive ligatures: large minuscule *sigma* with small *omicron* inside. Hand C: *xi* always majuscule; *nu*, *sigma*, *upsilon*, *psi* always minuscule; distinctive letter forms: majuscule *beta* with no descender, incomplete contraction and angular lower cell; minuscule *epsilon* with ascender rising from apex of loop; large, almost w-shaped minuscule *eta* (p. 3); minuscule *kappa* with short ascender; minuscule *mu* with very short descender; hooks on minuscule *lambda*, *rho*; distinctive ligatures: *epsilon-gamma*, *epsilon-iota* etc. without ascender.

Diacritics & punctuation

Hand A: Breathings angular, half-angular and round; circumflexes small but expanded over breathings; always misuses smooth breathing in place of rough; mute *iota* absent; decorative use of double dot on *iota*; use of middle point and full stop; punctuation rare (many middle and upper points added by rubricator). Hand C: Breathings angular, half-angular and round; lines of angular breathings occasionally cross, and are often very asymmetrical (unconventional formation suggestive of deliberate archaism); mute *iota* absent; decorative use of double dot on *iota* and *upsilon*; use of middle and upper point, lower and middle comma and full stop; double grave present on δὲ, μὴ.

Abbreviations

Hand A, mixed minuscule: *Nomina sacra* (accents absent on non-enclitics up to three letters long, otherwise absent or separate from strokes); καί; syllabic (rare, at line ends only) (*alpha-iota-sigma* abbreviation systematically employed to denote *eta-sigma*); horizontal stroke for *nu*; suspensions (in majuscule only). Hand A, majuscule: all of the above, also κατά; syllabic (throughout line); suspensions. Hand C: *Nomina sacra* (accents separate from strokes); καί; syllabic (rare, at line ends only except in headings).

Apparatus

Left pastedown, <Ir>, <IVr–VIv>: interlinear scholia; pp. 1–306: partially rubricated headings for lections, in line of text and/or marginal; rubricated ekphonetic musical notation; marginal chapter and verse numbers for start of lections identified by modern hand in Latin script, Roman and Arabic numerals; pp. 84–158: marginal notes of *eothinon* and *echos* numbers in later hand; pp. 241–304: marginal notes of months in later hand, Arabic script.

Ink

Hand A: pale and mid-brown; Hand B: bright red; Hand C: dark brown and dark red; Hand D: black; Hand E: dark brown; Hand F: mid-brown; Hand G: dark brown; Hand H: dark brown; Hand I: black; Hand J: black; Hand K: black; Hand L: dark brown; Hand M: pale grey; Hand N: dark brown; Hand O: pale brown; Hand P: black; Hand Q: black; J. D. Carlyle: grey-brown; Hand S: pencil; Hand T: mid-brown.

Ornament



p. 36 (Hands A, B)

Major initials, mostly with decoration, for start of lections pp. 29–86, 89–100, 103–123, col. 2, line 5, 125–228, 241–306, in red ink, brown ink with red or red and yellow infill or red ink with yellow infill, in distinctive south Italian style (including *tau* incorporating bird p. 36; *epsilons* incorporating blessing hands pp. 74, 83, 155, 157, 164, 257, 295; *omicron* in form of fish p. 174; *alpha* incorporating bird p. 272). Large headpieces precede lections pp. 125, 177, in red ink with yellow infill (rectangular boxes containing palmettes, with knob or leaf ornament at corners). Small headpieces precede or follow lections or months pp. 36, 81, 83, 170, 221, 241, 257, 259, 262, 276, 285, 290, 294, 296, 304: plaits, bands of red ink (some with crude plait designs in black ink added by Hand P), wavy line with space fillers and triangular terminals, or rectangular boxes containing palmettes, cusped lozenge patterns or crenellations, with trefoil or leaf ornament at corners, in red ink, brown and red ink, brown ink with red or red and yellow infill, or red ink with yellow infill. Headings for lections or months in Constantinopolitan majuscule pp. 29–31, 37, 262, 276, 285, 290, 294, 296, 304, in brown ink with red infill. Triangular patterns of triangles or commas, s-shapes etc. follow tapered ends of lections pp. 81, 221, in brown

ink. Rubricated major initials, some with decoration, for start of lections pp. 1–28, 87–88, 101–102, 123, col. 2, line 6–p. 124, pp. 229–240 (including *epsilon* incorporating blessing hand p. 17). *Pyle* for start of text p. 1, in red ink, containing vine scrolls, with leaf ornament at corners, topped with cross. Simple horizontal bands mark beginning and end of *eothinon* and *Pannychis* lections pp. 229, 236, 239: wavy lines with space-fillers and leaf terminals, in brown and red ink, or band of red ink.

Text leaves

pp. 1–306: medium-thickness parchment, off-white/yellow colour, skins arranged with hair-side facing hair-side throughout; <I-VI>: paper, with watermark.

Text leaf dimensions (mm)

(p. 69) 237 x 170.

Text leaf condition

Folio missing after p. 216. Cockling and pleating appear within the leaves throughout the text-block and especially in the last gatherings. Some leaves are worn and ragged and partially detached from their conjugates (pp. 69–74, 241–244, 249–250, 255–258, 263–266, 273–306). Stains and grime in the marginal area of the gatherings throughout text-block and especially in pp. 173–175, 217–227. Drops of candle wax on the surface of leaves, notably pp. 304–305. Loss to pp. 29–30; tears/cuts to edges of pp. 57–58, 119–123, 159–162, 249–250, 279–280, 289–90, 303–306; fore-edge of pp. 135–136 cut away; substantial holes in pp. 44–45, 163–164; small holes in pp. 25–28, 85–88, 167–168, 181–182, 215–216, 227–228, 247–248, 259–260, 303–304. Folios excised at time of production after pp. 162, 182, 188, 266, 267.

Old repairs

Overcasting is visible at p. 306 and leaves were repaired to the margins and text area with plain handmade paper (pp. 239–240) before the book was sewn; pp. 247–248 repaired with stitching.

Binding description

Greek-style binding covered in tanned skin using coarse materials, not contemporary with the text.

Binding dimensions (mm)

250 x 190 x 86.

Endleaves

Left and right endleaf construction is the same. Sewn double-fold endleaves using bifolia of Greek manuscript waste, smaller in size than the text leaves, with the outermost leaf at each end pasted to the boards.

Endleaf condition

Adhesive staining and discolourations from leather turn-ins, grime, and small losses.

Sewing

The text-block is resewn with an unsupported structure, sewn all-along with a medium-thickness, loose S-twist, natural-colour thread, using the three V-nicks in the spine-folds from an earlier unsupported sewing at 35, 110, 193 mm from the head of the text-block.

Sewing condition

The sewing structure is broken in the right side, the centre of the text-block is loose and the sewing thread is sound.

Spine linings

The spine has been slightly rounded. An overall lining of one layer of blue woven textile is visible and covers the full length of the spine and extends onto the outside of the boards.

Spine lining condition

The lining is complete on the spine and the boards but there is loss of adhesion.

Boards and board attachment

15 mm wooden boards, the same size as the text-block with square edges. The pastedowns obscure the exact manner in which the attachment is carried out.

Board attachment condition

The board attachment is sound.

Edges

The edges of the text leaves are plain-cut, undecorated and have been retrimmed.

Edge condition

The edges of the text-block appear stained, rounded and worn and the tail-edge especially, heavily ragged. The head-edge appears to have been blackened by dirt and grime.

Endbands

Greek-style projecting two-core endbands sewn to the boards. Both cores are made from a plain thread S-twist cord of medium thickness and natural colour, and the primary sewing has tie-downs in every gathering. The secondary sewing is executed in red, blue, and green silk threads.

Endband condition

Both head- and tailbands are attached to the book-block but tie-downs have been pulled-out and the coloured silk threads of the secondary sewing have been slightly worn away.

Covering

Full cover of mid-brown thick tanned goat or sheepskin. The turn-ins are untrimmed, irregular in size and shape, with lapped corners with the fore-edge turn-in lying on top of the head and tail turn-ins.

Covering (existing repairs)

The spine has been repaired with strips of toned Japanese tissue paper at head and left board spine edge. Tears in the covering skin have been repaired with stitching before the book was bound.

Covering material condition

The covering skin is embrittled, with small tears, abrasions and lacerations. It has also developed a blackened surface with a mixture of dirt and grease. The turn-ins on the inside of the boards remain attached to the boards.

Tooling

The cover has a blind-tooled two-line border frame containing a saltire cross with visible but uneven, low quality impressions.

Furniture & fastenings

There is a simple copper alloy edge pin inserted into the fore-edge of the left board and a thick flat leather edge-pin strap with a hole for the edge pin, taken through the centre of the fore-edge of the right board, and fastened under the pastedown.

Furniture & fastenings condition

The edge pin is sound and intact. The strap is attached securely to the board but is broken off at the hole made for the edge pin.

Bookmarks

Evidence of green silk thread from a primary marker in f. 1, but the material is missing and cannot be identified. A loose piece of woven textile of natural colour in ff. 160-161.

Notes & marks of ownership

Outside left board: *ex libris* of Archbishop Charles Manners-Sutton 1805; p. 1: "S.2.".

Other notes

p. 176: "Ἰ(ησοῦ)ς Χ(ριστὸ)ς Υ(ἱὸ)ς Θ(εο)ῦ Μ(ήτη)ρ Θ(εο)ῦ"; cancelled Arabic note; p. 228: "Τοῦτο ἤδη τρίτὸν ἐφανερώθη ὁ Ἰ(ησοῦ)ς τοῖς μαθηταῖ<ς> αὐτου ἐγερθεῖς ἐκ νεκρῶν"; p. 241: "επίδη τρήτον ε[_ _ _] ε[..]δοις".

Provenance

Owned by the Monastery of St. Sabas in Palestine. Borrowed by J. D. Carlyle in 1800, purchased from his estate after his death by Archbishop Charles Manners-Sutton and deposited in LPL 17 March 1806.

Textual tradition

Gregory-Aland l 232; Scrivener Evst. 226.

Dating

Style of Hands A–B consistent with later 11th century–12th century. Style of Hand C consistent with 12th century. Hand D active 1760s–1770s, as established by colophons in the endleaves of PLJ MS. Tapou 79.

Remarks

Accompanied by an index of lections by initial chapter and verse. Hand A's breathing errors, *itacisms* etc. indicate a low level of literacy.

Bibliography

Todd (1812), p. 262; Todd (1823), pp. 6, 10, 36, 51; Pseudo-Lucian, '*Cynicus*', ed. M. D. Macleod, *Luciani Opera*, 4 vols. (Oxford 1972–87), vol. 4, pp. 134–146; Euripides, *Hecuba*, ed. J. Diggle, *Euripidis Fabulae*, 3 vols. (Oxford 1984–94), vol. 1, pp. 333–398; Brown *et al.*, p. 44.

Image(s) of the binding



Left side



Right side



Spine



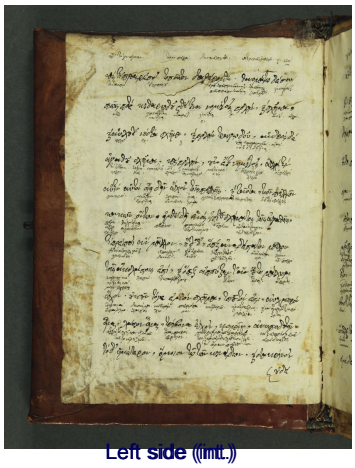
Fore-edge



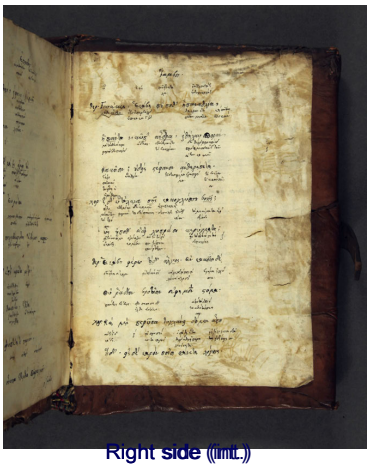
Head-edge



Tail-edge



Left side (int.)



Right side (int.)

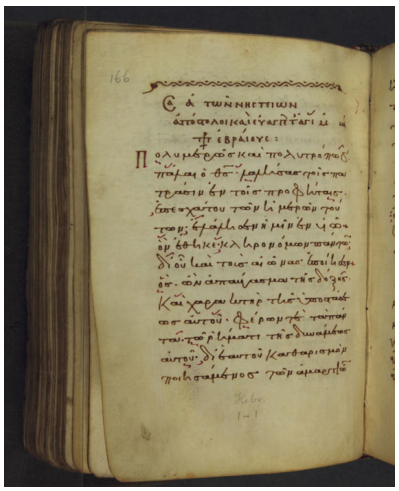
MS Number
MS. 1194

Former MS numbers
S.3.

Date
Late 11th–early 12th century.

Material
Parchment.

Folios
<I–III> + ff. 109 (pp. 218).



p. 166 (Hands A, B)

Summary content
Combined Gospel and Acts and Epistles lectionary.

Gatherings
13 x 8 (104), 5 (109).

Folios/pages on which gatherings begin
pp. 1, 17, 33, 49, 65, 81, 97, 113, 129, 145, 161, 177, 193, 209.

Detailed content
Combined Gospel and Acts and Epistles lectionary: pp. 1–5: AE 1: 29 Jun: Τ<οὺς> ἁγίους ἀπο<στόλους> **Πέτρ(ος) καὶ Π<αῦλ>(ος)** [leg. **Πέτρο καὶ Παῦλο**]: 2 Cor <11:21>–12:9, incomplete (inc. "<πα>ρα μίαν ἔλαβον" (2 Cor 11:24)); pp. 6–7, line 14: Gospel 1: <29 Jun>: Τοὺς ἁγίους ἀπο<στόλους> **Πέτρ(ος) (καὶ) Παῦλ(ος)** λέ<γεται> δὲ καὶ εἰς **ἐγκαί<νία>**: Mt 16:13–19; p. 7, line 15–p. 9, line 12: AE 2: 30 Jul: Εἰς τ(ὴν) σύναξιν τῶν **ΙΒ′ Ἀποστόλω(ν)**: 1 Cor 4:9–16; p. 9, line 12–p. 10, line 16: Gospel 2: <30 Jul>: Εἰς τ<οὺς> **ΙΒ′ Ἀπο<στόλους>**: Mt 10:1–8; p. 10, line 17–p. 12, line 3: AE 3: <18 Oct>: Εἰς **ἕνα ἕκαστ<ον> ἀπο<στόλων> (καὶ) εἰς τ<οὺς> Ο′**: 1 Cor 1:3–9; p. 12, line 3–p. 13: Gospel 3: 18 Oct: Μνήμ(η) τ(οῦ) ἁγίου ἀπο<στόλου> καὶ εὐαγγελι-στ<οῦ> **Λουκᾶ**: Lk 10:16–21; p. 14, lines 1–16: AE 4: <29 Jun>: Εἰς **ἐγκαί<νια> Ναοῦ**: Heb 3:1–4; p. 14, line 17–p. 16, line 3: Gospel 4: <29 Jun>: Εἰς **ἐγκαί<νια> Ναοῦ**: Jn 10:22–28; p. 16, lines 4–5: AE 5: <20 Nov>: Εἰς **ἐγκαί<νια> τῆς Θεοτόκου**: [see AE 21: Heb 2:11–18]; p. 16, lines 6–8: Gospel 5: <20 Nov>: Εἰς **ἐγκαίνια τῆς Θ(εοτό)κου**: [see Gospel 21: Lk 10:33–11:27]; p. 16, line 9–p. 18, line 4: AE 6: <26 Oct>: Εἰς τ<ὸν> ἅγιον **Διμήτρι(ος)** [leg. **Δημήτριον**] καὶ εἰς **λοιποὺς μ(α)ρτ(ύρων)**: 2 Tim 2:1–10; p. 18, line 5–p. 19: Gospel <6>: <26 Oct>: Εἰς **μάρτυρ(ας)**: Mt 10:16–22; pp. 20–21, line 11: AE 7: <23 Apr>: Εἰς **μ(α)ρτ(ύρας) Καθολι<κούς>**: 1 Pet 1:3–9; p. 21, line 12–p. 24, line 9: Gospel 7: <23 Apr>: Εἰς τ<ὸν> ἅγιον μ(ε)γ(αλο)μ(ά)ρ(τυρα) **Γεώργι(ος)** [leg. **Γεώργιον**] καὶ εἰς **λυπ<οὺς>** [leg. **λοιποὺς**] **μ(α)ρτ(ύρων)**: Jn 15:17–16:2; p. 24, line 10–p. 26, line 8: AE 8: 27th Sun: Εἰς **μαρτ<υρας>**: Eph 6:10–17; p. 26, line 9–p. 28, line 2: Gospel 8: <27th Sun>: Εἰς τ<ὸν> ἅγιον μ(ε)γ(αλο)μ(ά)ρτ(υρον) **Εὐστάθιον**

(καὶ) εἰς λοιπ<οὺς> μ(ά)ρ(τυρας): Lk 21:12–19; p. 28, line 2–p. 29, line 7: AE 9: 32nd Sun: Εἰς **μ(ά)ρ(τυρας)**: 1 Tim 4:9–15; p. 29, line 7–p. 31, line 3: Gospel 9: <32nd Sun>: Εἰς **ἱερομ(ά)ρτ(υρας) καὶ ἱ(εράρ)χ(ας)**: Mt 5:14–19; p. 31, line 4–p. 33, line 13: AE 10: <9 Mar>: Εις τ<οὺς> ἁγίους **Μ'** [i.e. **Τεσσαράκοντα**] **Μ(α)ρ(τύρων)**: Heb 12:1–10; p. 33, line 14–p. 37, line 2: Gospel 10: <9 Mar>: Τῶν ἁγίω(ν) **Μ' μαρτ<ύρων>**: Mt 20:1–16; p. 37, line 3–p. 39, line 5: AE 11: <20 Dec>: Εις τ<ὸν> ἱερομ(ά)ρτ(υρα) **Ἰγνατ<ιον> τ(ὸν) Θεοφο<ρον>· καὶ εἰς λοιπ<οὺς> ἱερομαρτ<υρας> (καὶ) ἱ(εράρ)χ(ας)**: Heb 4:14–5:6; p. 39, line 6–p. 41, line 9: Gospel 11: 20 Dec: Εις τ<ὸν> ἅγι(ος) [leg. ἅγιον] **Ἰγνατ<ιον> τὸν Θεοφό<ρον>**: Mk 9:33–41; p. 41, line 11–p. 42, line 7: AE 11 [*bis*]: <25 Dec>: Εἰς **τὴν Χ(ριστο)ῦ Γεν<ν>α**: Gal 4:4–7; p. 42, line 8–p. 45, line 10: Gospel 11 [*bis*]: <25 Dec>: Εἰς **τ<ὴν> Χ(ριστο)ῦ Γεν<ν>α**: Mt 2:1–12; p. 45, line 10–p. 47, line 6: AE 12: <6 Jan>: Εις **τ<ὰ> Φώτ<α>**: Tit 2:11–15; p. 47, line 6–p. 48, line 12: Gospel 12: <6 Jan>: Εις **τ<ὰ> Φώτ<α>**: Mt 3:13–17; p. 48, line 13–p. 51: AE 13: <23 Apr>: Εἰς τὸν ἅγι(ος) [leg. ἅγιον] μ(ά)ρτ(υρα) **Γεώργι(ος)** [leg. **Γεώργιον**]: Acts 12:1–11; p. 52–p. 53, line 16: Gospel 13: Εἰς τὸν ἅγι(ος) [leg. ἅγιον] **Ἰω(άννην) τ(ὸν) Χρυσόστ<ομον> (καὶ) εἰς λυπ<ους>** [leg. **λοιποὺς**] **ἱ(εράρ)χ(ας)**: Jn 10:9–16; p. 53, line 17–p. 55, line 10: AE 14: <6 Dec> Εἰς τ(ὴν) μνήμ(ην) τ(οῦ) ἁγίου **Νικο<λάου>· καὶ εἰς λοιπ<οὺς> ὁσίους καὶ ἱ(εράρ)χ(ας)**: Heb 13 17–21; p. 55, line 11–p. 57, line 6: Gospel 14: <6 Dec>: Εἰς **ὁσίους καὶ ἱ(εράρ)χ(ας)**: Lk 6:17–23; p. 57, line 7–p. 58, line 10: AE 14 [*bis*]: <20 Jan> Εἰς **ὁσίους**: Gal 5:22–6:2; p. 58, line 11–p. 59, line 12: Gospel 14 [*bis*]: <20 Jan>: Εις τ<ὸν> ὅσ<ιον> π(ατέ)ρα ἡμ(ῶν) **Εὐθύμι(ος)** [leg. **Εὐθύμιον**] λέγετ<αι> καὶ εἰς **σχῆμα μ(ονα)χ(οῦ)**: Mt 11:27–30; p. 59, line 13–p. 61, line 3: AE 15: <1st Tue after Pentecost>: **ἱ(εράρ)χ(ας) καὶ πατριάρχ<ας> κοιν(οὺς)**: Heb 7:26–8:2; p. 61, line 4–p. 63, line 6: Gospel 15: <1st Tue after Pentecost>: Εἰς **ἱ(εραρ)χ(οὺς)**: Mt 4:25–5:12; p. 63, line 7–p. 64, line 12: AE 16: 23rd Sun: Εἰς **ἱ(εράρ)χ(ας)**]: Eph 2:4–10; p. 64, line 13–p. 66, line 4: Gospel <16>: <23rd Sun>: Εἰς τ<ὴν> μνήμ(ην) του ἁγίου **Πολυκάρπου**: Jn 12:24–36; p. 66, line 5–p. 69, line 1: AE 17: <20 Jul>: Εἰς **προφήτ(ας)** (καὶ) ἐπὶ **ἐλαίου ἀρρωστ<οὺς>**: James 5:10–20; p. 69, line 1–p. 71, line 14: Gospel 17: <20 Jul>: Εἰς τ<ὴν> μνήμ(ην) τ(ῶν) προφ<η>τ<ῶν> **Ἠλιοῦ καὶ Ἐλισσαιου**: Mt 23:29–39; p. 71, line 14–p. 73: AE <17 *bis*>: <20 Jul>: Εἰς **προφητ(ας)**: Lk 4:22–30; pp. 74–75, line 16: Gospel <17 *bis*>: <20 Jul>: Ἐπὶ ἔλαιον ἀρρωστ<οὺς>: Mk 6:7–13; p. 75, line 16–p. 77, line 7: AE 18: 27th Sun: Εἰς **ασθ<ενούντας>**: Rom 15:1–7; p. 77, line 8–p. 79, line 12: Gospel 18: <27th Sun>: Εἰς **ασθ<ενούντας>**: Mt 8:14–23; p. 79, line 12–p. 81, line 14: AE 20: <8 Sep>: Εις τ<ὸ> **γενε<σιον> τ(ῆς) Θ(εοτό)κου**: Gal 4:22–5:1; p. 81, line 15–p. 83, line 16: Gospel <20>: <8 Sep>: Εις τ<ὸ> **<γεν>ε<σιον> τ(ῆς) ὑπεραγι(ας) Θ(εοτό)κου**: Lk 1:39–50; p. 83, line 16–p. 85, line 15: AE 21: <26 Dec>: Εἰς **πᾶσαν συν<αξιν> τ(ῆς) ἁγι(ας) Θ(εοτό)κου**: Heb 2:11–18; p. 85, line 15–p. 87, line 11: Gospel 21: <26 Dec>: Εἰς τ<ὴν> ὑπεραγίαν **Θ(εο)τ(ό)κον**: Lk 10:38–42, 11:27–28; p. 87, line 11–p. 89, line 7: AE 22: <9 Sep>: Εις τ<ὴν> μνήμ(ην) τ(ῶν) ἁγίω(ν) (καὶ) δι(καί)ων **Ἰωακεὶμ καὶ Ἀνν(ης)** : Heb 9:1–7; p. 89, line 8–p. 90, line 16: Gospel 22: <9 Sep>: Εις τ<οὺς> αὐτοὺς: Lk 8:16–21; p. 90, line 16–p. 93, line 9: AE 23: <6 Aug>: Εις τ<ὴν> **μεταμόρφω<σιν> τ(οῦ) Κ(υρίο)υ ἡμ(ῶν) Ἰ(ησο)ῦ Χ(ριστο)ῦ**: 2 Pet 1:10–19; p. 93, line 9–p. 95, line 8: Gospel 23: <6 Aug>: Εις τ<ὴν> **μεταμόρφω<σιν>**: Mt 17:1–9; p. 95, line 9–p. 96, line 11: AE 24: <15 Aug>: Εις τ<ὴν> **κοίμησ(ην)** [leg. **κοίμησιν**] **τ(ῆς) ὑπεραγίας Θ(εοτό)κου**:

Phil 2:5–11; p. 96, line 122–p. 98, line 4: AE 25: <24 Jun>: Εἰς τὸ **γενέ<σιον> τοῦ Προδρό<μου>**: Rom 13:11–14:4; p. 98, line 4–p. 106, line 7: Gospel 25: <24 Jun>: Εἰς τὸ **γενέ<σιον> τοῦ Προδρο<μου>**: Lk 1:1–25, 1:57–68, 1:76, 1:80; p. 106, line 8–p. 108, line 9: AE 26: <29 Aug>: Εἰς τὴν **ἀποτομ(ὴν) τοῦ Προδρόμου**: Acts 13:25–32; p. 108, line 9–p. 112, line 13: Gospel 26: <29 Aug>: Εἰς τὴν **ἀποτομ(ὴν) τοῦ Προδρο<μου>**: Mk 6:14–30; p. 112, line 14–p. 114, line 9: AE 27: <7 Jan>: Εις τ<ὴν> **σύναξ(ην)** [leg. **σύναξιν**] **τοῦ Προδρο<μου>**: Acts 19:1–8; p. 114, line 9–p. 115, line 17: Gospel 27: <7 Jan>: Εις τ<ὴν> **σύναξ(ην)** [leg. **σύναξιν**] **τοῦ Προδ<ρόμου> τῆ ἐπαύρι(ῳ)** [leg. **τῷ ἐπαυρίῳ**] **(τῶν) Φώτ<ων>**: Jn 1:29–34; p. 115, line 17–p. 117, line 3: AE 28: 24 Feb: Εις τ<ὴν> **εὕρε<σιν> τ(ῆς) τιμι(ας) κεφαλ(ης) τ(οῦ) Προδρό<μου>**: 2 Cor 4:6–10; p. 117, line 4–p. 120, line 1: Gospel 28: <24 Feb>: Εις τ<ὴν> **αὐτ<ὴν> ἑορτ<ὴν>**: Mt 11:2–15; p. 120, line 1–p. 121, line 5: AE 29: 26 Sep: 1 John 4:12, 4:21–5:1, 5:20; p. 121, line 5–p. 124, line 9: Gospel <29>: <26 Sep>: Εις τ<ὴν> **μετάστασ(ην)** [leg. **μετάστασιν**] **τ(οῦ) Θεολό<γου>**: Jn 12:15–25; p. 124, line 10–p. 126, line 11: AE 30: 8 May: Εις τ<ὴν> μνήμ(ην) τοῦ ἁγίου **Ἰω(άννου) τ(οῦ) Θεολό<γου>**: 1 John 1:1–7; p. 126, line 11–p. 127: Gospel 30: <8 May>: Εις τ<ὴν> μνήμ(ην) τοῦ **Θεολό<γου>**: Jn 19:25–27, 21:24–25; p. 128, lines 1–3: AE 31: <6 Oct>: Εις τ<ὸν> ἅγι(ος) [leg. ἅγιον] **Θωμᾶν**: [see AE 2: 1 Cor 4:9–16]; p. 128, line 3–p. 131, line 6: Gospel 31: <6 Oct>: Εις τ<ὸν> ἅγι(ος) [leg. ἅγιον] **Θωμᾶν** τ(ὸν) ἀπο<στόλον>: Jn 20:19–31; p. 131, line 7–p. 133, line 14: AE 32: 8 Nov: Εἰς τ<ὴν> **σύναξ(ην)** [leg. **σύναξιν**] **τ(οῦ) ἀρχαγγέλου Μιχ<αήλ>**: Heb 2:2–10; p. 133, lines 13–14: Gospel 32: <8 Nov>: Ὁμοιω: [see Gospel 3: Lk 10:16–21]; p. 133, line 15–p. 135, line 16: AE 33: <16 Sep>: Εις τ<ὴν> μνήμ(ην) τ(ῆς) ἁγι(ας) **Ευφημ<ίας>**: 2 Cor 6:1–10; p. 135, line 16–p. 139, line 9: Gospel <33>: <16 Sep>: Εις τ<ὴν> ἁγι(αν) **Εὐφημι(αν)**: Lk 6:36–7:50; p. 139, line 9–p. 140, line 14: AE 34: <17th Sat>: Εις τ<ὴν> μνήμ(ην) τ(ῆς) ἁγί(ας) (πρωτο)μ(ά)ρτ(υρος) **Θέκλ(ης)**: 2 Tim 3:10–15; p. 140, line 14–p. 143, line 6: Gospel 34: 17th Sat: Τ(ῆς) ἁγί(ας) (πρωτο)μ(ά)ρτ(υρος) **Θέκλ(ης)**: Mt 25:1–13; p. 143, line 7–p. 144, line 10: AE 35: 4 Dec: Εις τ<ὴν> μνήμ(ην) τ(ῆς) ἁγίας μ(ά)ρτ(υρος) **Βαρβάρ(ας)**: Gal 3:23–4:5; p. 144, line 11–p. 146, line 10: Gospel 35: <4 Dec>: Τ(ῆς) ἁγι(ας) **Βαρβάρ(ας)**: Mk 5:24–34; p. 146, line 10–p. 147: AE 36: 18th Sat: Εἰς **κοιμηθ<έν>τ<ας>**: 1 Cor 15:39–45; pp. 148–149, line 15: Gospel 36: <18th Sat>: Εἰς **κοιμηθ<έν>τ<ας>**: Jn 5:24–30; p. 149, line 15–p. 151, line 14: AE 37: 22nd Sat: Εἰς **κοιμηθ<έν>τ<ας>**: 2 Cor 5:1–10; p. 151, line 15–p. 153, line 8: Gospel 27 [leg. 37]: <22nd Sat>: Εἰς **κοιμηθ<έν>τ<ας>**: Jn 6:35–40; p. 153, line 9–p. 154: AE 38: Εἰς **κοιμηθ<έν>τ<ας>**: 1 Thes 4:13–17; pp. 155–156, line 9: AE 38 [*bis*]: 2nd Sun of Lk: **Ἀπο<στόλων> καὶ εὐαγγελι<σ>τ<ῶν>**: Rom 2:10–16; p. 156, line 10–p. 157: Gospel 38: 2nd Sun of Lk: [Unspecified]: Lk 6:31–36; pp. 158–159, line 2: AE 39: 25th Sun: [Unspecified]: Eph 4:1–7; p. 159, line 3–p. 161, line 5: Gospel 39: 1st Sun of Mt: Τ(ῶν) **ἁγίων πάντων** λέ<γεται> καὶ εἰς **μ(ά)ρ(τυρας)**: Mt 10:32–38, 19:27–30; p. 161, line 5–p. 162, line 15: AE 40: 6th Sun: [Unspecified]: Rom 12:6–15; p. 162, line 16–p. 165: Gospel 40: 3rd Sun of Mt: [Unspecified]: Mt 6:22–33; pp. 166–p. 202: lections of Lent: pp. 166–169, line 2: AE 41: Σά<ββαττον> Α′ τῶν Νηστειων: Τ(ῆς) αγι(ας) Μ′: Heb 1:1–12; p. 169, line 2–p. 171, line 9: Gospel 41: Σά<ββαττον> Α′ τῶν Νηστ<ειῶν>: Mk 2:23–3:5; p. 171, line 10–p. 174: AE 42: Κυ<ριακὴ> Α′ τῶν Νηστει<ῶν>: Τ(ῶν) αγιω(ν) προφητ<ῶν> (καὶ) τ(ῶν) ἁγί(ων) παντ(ων): Heb 11:24–12:2; pp. 175–177, line 3: Gospel <42>: Τ(ῶν) ἁγίω(ν) προφητ<ῶν>: Jn 1:43–51; p. 177,

lines 4–16: AE 43: Σά<ββαττον> Β′ τῶν Νηστει<ῶν>: Heb 3:12–14; p. 177, line 17–p. 179, line 13: Gospel 43: Σά<ββαττον> Β′ τῶν Νηστ<ειῶν>: Mk 1:36–44; p. 179, line 14–p. 181, line 9: AE 44: Κυ<ριακὴ> Β′ τ(ῶν) Νηστ<ειῶν>: Heb 1:10–2:3; p. 181, line 10–p. 184, line 4: Κυ<ριακὴ> Β′ τῶν Νηστ<ειῶν>: Gospel 44: Mk 2:1–12; p. 184, line 4–p. 185, line 11: AE 45: Σά<ββαττον> Γ′: Heb 10:32–38; p. 185, line 12–p. 186: Gospel <45>: Σά<ββαττον> Γ′ τῶν Νηστ<ειῶν>: Mk 2:14–17; p. 187, lines 1–3: AE 46: Κυ<ριακὴ> Γ′ τ(ῶν) Νηστ<ειῶν>: [see Gospel 11: Heb 4:14–5:6]; p. 187, lines 4–6: Κυ<ριακὴ> Γ′ τῶν Νηστ<ειῶν>: Gospel 46: [see AE 17: Gal 4:4–7]; p. 187, line 7–p. 188, line 6: Σά<ββαττον> Δ′ τ(ῶν) Νηστ<ειῶν>: AE 47: Heb 6:9–12; p. 188, line 7–p. 189: Gospel 47: Σά<ββαττον> Δ′ τ(ῶν) Νηστ<ειῶν>: Mk 7:31–37; pp. 190–191, line 13: AE 48: Κυ<ριακὴ> Δ′ τ(ῶν) Νηστ<ειῶν>: Heb 6:13–20; p. 191, line 14–p. 195, line 8: Gospel 48: Κυ<ριακὴ> Δ′ τ(ῶν) Νηστ<ειῶν>: Mk 9:17–31; p. 195, line 9–p. 196, line 15: AE 49: Σά<ββαττον> Ε′ τῶν Νηστ<ειῶν>: Heb 9:24–28; p. 196, line 16–p. 198, line 4: Gospel 49: Σά<ββαττον> Ε′ τ(ῶν) Νηστ<ειῶν>: Mk 8:27–31; p. 198, line 5–p. 199, line 9: AE 50: Κυ<ριακὴ> Ε′ τῶν Νηστ<ειῶν>: Heb 9:11–14; p. 199, line 10–p. 202: Gospel 50: Κυ<ριακὴ> Ε′ τῶν Νηστ<ειῶν>: Mk 10:32–45; pp. 203–216, line 3: lections of the Resurrection and Pentecost: pp. 203–206, line 6: AE 51: Εις τ<ὴν> ἀνάλη<ψιν>: Acts 1:1–12; p. 206, line 7–p. 209: Gospel <51>: Εἰς τ(ὴν) ἀνάλη<ψιν>: Lk 24:36–53; pp. 210–212, line 12: AE 52: Κυ<ριακὴ> τ(ῆς) Ν′ (i.e. Πεντηκοστῆς): Acts 2:1–11; p. 212, line 13–p. 216, line 3: Gospel <52>: Κυ<ριακὴ> τ(ῆς) Ν′ (i.e. Πεντηκοστῆς): Jn 7:37–8:12; p. 216, line 5–p. 218, line 3: *Diakonika* for Epiphany (<Διακ>ονικα τῶν ἁγίων Θεοφανιω(ν)), incomplete (inc. [_ _ _]η τοῦ Κ(υρίο)υ δεηθῶμεν); p. 218, lines 4–17: *Diakonika* for the departed (<Δια>κον<ι>κα υπ<ὲρ> τῶν κεκοιμημ<ένων>, incomplete (des. "τῶ τιμίω σχήματι (καὶ)")

Folio/page numbers

By pages, recto and verso, top outer corner, Arabic numerals, pencil; by folios on first folio of each quire, top right, Arabic numerals, pencil.

Quire numbers

At beginning of each quire, recto, bottom right, Arabic numerals, pencil.

Columns & lines

Single column, 17 lines.

Ruling

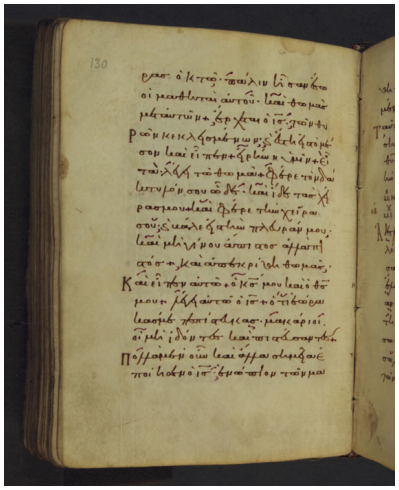
System Leroy 1; layout Leroy 20C1, hardpoint, piercing visible for verticals, text usually hangs from, sometimes guided by lines; text area: 128 mm x 85 mm; interlinear distance: 8 mm.

Scribe(s)

Hand A: main text and rubric. Hand B: rubric. Hand C: Arabic notes pp. 26, 29, 52, 55, 58, 64, 74; Hand D: replacement of faded text pp. 2–4, occasional modern chapter and verse numbers and page references; J. D. Carlyle: MS numbers inside left board, p. 1. Hand F: modern lection references, pagination. Hand G: lection index.

Script (general characteristics)

Hand A, main text: Plain mixed minuscule, slanted slightly to the right, with limited expansion of letters, without superscript word endings. Hand A, headings: Alexandrine majuscule.



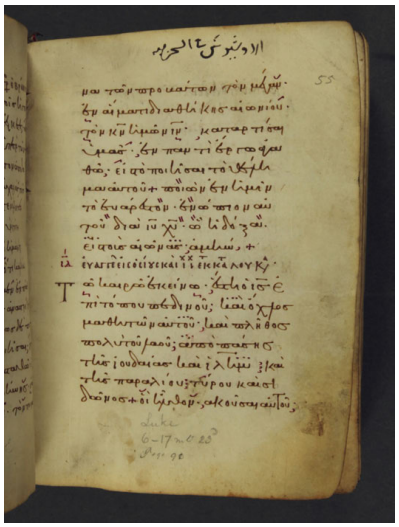
p. 130 (Hand A)

Script (letters & ligatures)

Hand A, mixed minuscule: *xi* always majuscule; *delta*, *lambda*, *mu*, *psi* always minuscule; *alpha*, *beta*, *gamma*, *nu* usually minuscule; long-bowed *beta* present; distinctive letter forms: minuscule *gamma* nearly always v-shaped; large z-shaped *zeta*; open *theta* with low upper loop, curve of open lower loop rising to the same height or higher; minuscule *sigma* with loop pointed down-right and sometimes enlarged; *phi* with main loop curved to the left, pointed to the right; *chi* with long down-right diagonal with pronounced hook at right-angle; distinctive ligatures: *kappa-alpha* with downward diagonal of large majuscule *kappa* curving down to join *alpha* from below to right; *gamma-iota* with vertical rising from top right terminus of minuscule *gamma* to join elongated *iota* at top; *chi-iota* with short up-right diagonal of *chi* turning upwards to join elongated *iota* at top; *sigma-theta-eta* with *theta* reduced to loop on line joining *sigma* to *eta*; *gamma-omicron-upsilon* with *omicron-upsilon* joined from foot of majuscule *gamma*.

Diacritics & punctuation

Hand A: Breathings half-angular and round and occasionally angular; mute *iota* absent; decorative use of double dot on *iota*; use of middle and upper point.



p. 55 (Hands A, B, C)

Abbreviations

Hand A: *Nomina sacra* (accents usually absent, otherwise separate from strokes); καί (including in mid-word), πρός; horizontal stroke for *nu*.

Apparatus

Rubricated headings for lections, marginal and in line of text; rubricated marginal lection numbers; rubricated ekphonetic musical notation; pp. 26, 29, 52, 55, 58, 64, 74: later marginal Arabic lection notes; marginal modern chapter and verse references, with page references to modern edition, in English text and Arabic numerals, by two hands, in pencil and black ink; letters in gutter marking position of initial letters for rubricator.

Ink

Hand A: mid-brown; Hand B: dark red; Hand C: black; Hand D: black; J. D. Carlyle: grey-brown; Hand F: pencil; Hand G: mid-brown.

Ornament

Headpiece p. 1: rectangular box with leaf ornament at corners, containing rinceau medallions, rubricated and gilded. Simple horizontal bands precede sections pp. 41, 166, 203, 216: wavy line with space-fillers and leaf terminals or row of chevrons, vertical lines, s-curves with space fillers, rubricated and gilded. Rubricated minor initials. Headings and initials, sometimes also lection numbers gilded.

Text leaves

Medium-thickness parchment, off-white colour; skins arranged with hair-side facing hair-side throughout. Each bifolio has been ruled with dry point before folding the quires.

Text leaf dimensions (mm)

(p. 33–34) 190 x 144.

Text leaf condition

Cockling appears throughout text-block. Leaves in the first and last gatherings are ragged and worn. Losses to pp. 1–2, 215–218; tears from edges of pp. 1–2, 215–216, insect damage to pp. 1–2, 217–218, and water damage in pp. 202–218. Occasional drops of candle wax on the surface of the leaves, and stains, grime and discolourations in the first and last gatherings, pp. 81–99, and in marginal area of occasional gatherings.

Old repairs

Overcasting appears in pp. 1–16, 109–218.

Binding description

Greek-style binding covered in tanned skin, not contemporary with the text, possibly dating to the late 17th century.

Binding dimensions (mm)

195 x 160 x 38.

Left endleaves

Sewn full-size single-fold endleaves of plain white Western paper, and an English manuscript index in paper pasted on the first free left endleaf at a later stage.

Right endleaves

The current separate pastedown consists of pieced Greek printed paper waste.

Endleaf condition

Adhesive staining and discolourations from leather turn-ins.

Sewing

The text-block is resewn with an unsupported structure, sewn all-along with a double-twisted sewing thread (i.e two twisted threads) of medium thickness, Z-twist, natural colour, using the four V-nicks in the spine-folds from an earlier unsupported sewing at 25, 65, 120, 160 mm from the head of the text-block.

Sewing condition

The sewing structure is loose at pp. 176–177, but the sewing thread is intact and remains strong enough to maintain the integrity of the structure during handling.

Spine linings

An overall lining of one layer of natural-colour, plain woven textile is visible and covers the full length of the spine and extends onto the outside of the boards.

Spine lining condition

The spine is smooth and slightly concave. The lining is complete and intact on the spine and the boards but the spine adhesive is breaking up and there is some loss of adhesion.

Boards and board attachment

2 mm laminated paper boards, the same size as the text-block and attached to the text-block with the same thread as the sewing thread. A zig-zag arrangement of the thread is clearly visible inside the left board, but it cannot be seen whether the attachment is integral or uses a separate bridling.

Board attachment condition

Both boards are cockled and left board is becoming delaminated.

Edges

The edges of the text leaves are plain-cut, undecorated and have been retrimmed.

Edge condition

The edges of the text-block appear worn and that of the last gathering ragged.

Endbands

Greek-style projecting two-core endbands sewn to the boards with a front bead and a crowning core. Both cores made from a plain thread S-twist cord of medium thickness and natural colour and the primary sewing has tie-downs in every gathering. The secondary sewing is executed in green and red silk threads.

Endband condition

Both endbands are still attached to the book-block but are slightly loose. The headband cores are partially broken across the spine. The coloured silk threads of the secondary sewing have been worn away and parts of the cores are released.

Covering

Full cover of mid-brown tanned goatskin. The turn-ins are untrimmed and irregular in size and shape. The upper outer corner of the left board has open-mitres and the lower corner is lapped. The right board corners are not visible.

Covering (existing repairs)

The covering material at the right board has been patched at the head with a piece of light brown tanned goatskin which is turned-in over the board with a triangular turn-in.

Covering material condition

The covering skin is embrittled, with abrasions and lacerations. There are small tears and losses in the spine and corners and it has developed a blackened surface with a mixture of dirt and grease. The turn-ins on the inside of the boards remain attached to the boards.

Tooling

The cover has a blind-tooled three-line border frame with an inner frame with intersecting corners containing a lozenge, vertical and a saltire cross. The resulting compartments are filled with impressions from two small hand tools.

Furniture & fastenings

Small holes on both boards from two pairs of fore-edge ties, which are now missing; the material cannot be identified.

Notes & marks of ownership

Inside left board: "S3"; *ex libris* of Archbishop Charles Manners-Sutton 1805; f. <II>v: "1194"; p. 1: "S.3.".

Inserts

Pasted to <I>v: index of lections by initial chapter and verse. Right pastedown composed of fragments of three leaves of early printed Greek hymn book.

Provenance

Owned by the Monastery of St Sabas in Palestine. Borrowed by J. D. Carlyle in 1800, purchased from his estate after his death by Archbishop Charles Manners-Sutton and deposited in LPL 17 March 1806.

Textual tradition

Gregory-Aland l 477; Scrivener Evst. 363/Apost 60.

Dating

Style of Hand A consistent with late 11th–early 12th century.

Bibliography

Todd (1812), p. 262; Todd (1823), pp. 6, 10, 36, 51–52; Brown *et al.*, p. 45.

Image(s) of the binding


Left side


Right side


Spine


Fore-edge

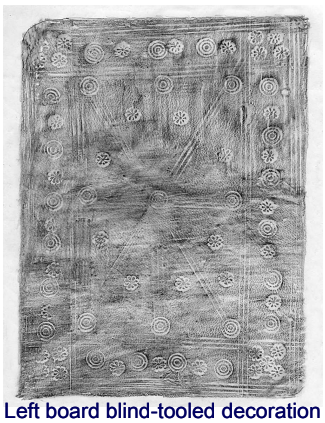

Head-edge


Tail-edge



Left side (int.)


Right side (int.)


Left board blind-tooled decoration (rubbing) (rubbing)

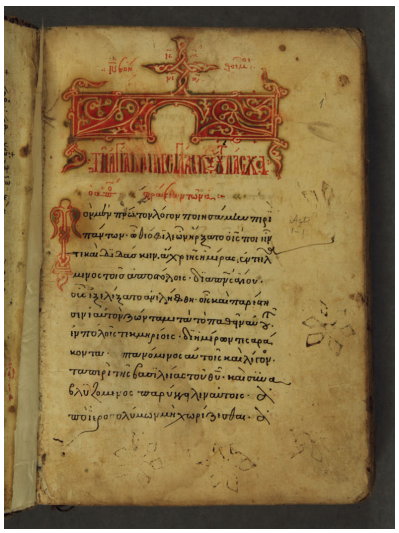
MS Number
MS. 1195

Former MS numbers
S.4.

Date
8 Aug 1531.

Material
Paper.

Folios
ff. I–II + ff. 73 (pp. 1–85 + 90–150).

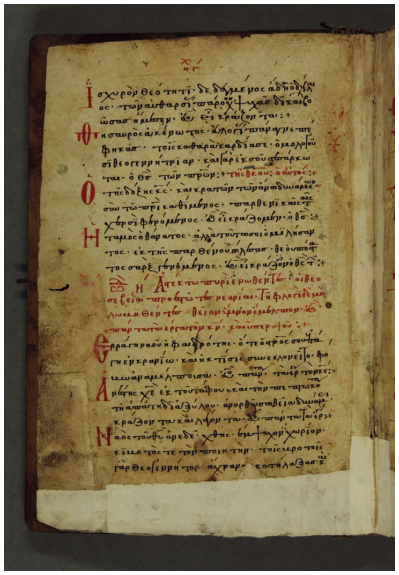


p. 1 (Sophianos)

Summary content
pp. 1–146: Acts and Epistles lectionary (Saturday-Sunday), *synaxarion* only: pp. 1–34, line 2: lections of Acts; pp. 34, line 2–p. 146: lections of Epistles; ff. Ir–IIv: hymns.

Gatherings
8 (8), 9 (17), 2 x 8 (33), 9 (42), 8 (50), 9 (59), 10 (69), 4 (73).

Folios/pages on which gatherings begin
pp. 1, 17, 35, 51, 67, 85, 105, 123, 143.

Detailed content


f. Iv (Hand B)

ff. Ir–IIv: *Parakletike (Megas Oktoechos)*, incomplete (inc. "ἀναστάντι καὶ καταργήσαντι· ἄδην ζοφερὸν", des. "πιστῶς καὶ δοξάζοντας"); pp. 1–146: Acts and Epistles lectionary (Saturday-Sunday), *synaxarion* only: pp. 1–34, line 2: lections of Acts (Saturdays and Sundays): pp. 1–2, line 14: Τῇ ἁγία καὶ μεγάλη Κυ<ριακῇ> τοῦ Πάσχα: Acts 1:1–8; p. 2, line 15–p. 5, line 10: Τῇ Β′ τῆς διακηνησίμ<ου> [leg. διακαινησίμου]: Acts 1:12–26; p. 5, line 12–p. 7, line 3: Σάββατον Β′ [leg. Α′ τῆς διακαινησίμου]: Acts 3:11–16; p. 7, line 4–p. 9, line 1: Κυ<ριακὴ> Β′ [leg. Α′ τῆς διακαινησίμου]: Acts 5:12–20; p. 9, line 2–p. 11, line 12: Σά<ββατον> Β′: Acts 5:21–32; p. 11, line 12–p. 13, line 8: Κυ<ριακὴ> Β′: Acts 6:1–7; p. 13, line 9–p. 15: Σά<ββατον> Γ′: Acts 9:19–31; pp. 16–18, line 6: Κυ<ριακὴ> Γ′: Acts 9:32–42; p. 18, line 7–p. 21, line 2: Σά<ββατον> Δ′: Acts 12:1–11; p. 21, line 2–p. 22: Κυ<ριακὴ> Δ′: Acts 11:19–30; pp. 23–24, line 8:

Σά<ββατον> Ε′: Acts 15:35–41; p. 24, line 9–p. 28, line 5: Κυ<ριακὴ> Ε′: Acts 16:16–34; p. 28, line 6–p. 29, line 9: Σάββατον <Ϛ′>: Acts 20:7–12; p. 29, line 10–p. 31: Κυ<ριακὴ> τῶν ἁγί(ων) πατέρων: Acts 20:16–18, 28–36; pp. 32–34, line 2: <Κυριακὴ> τῆς Πεντηκοστῆς: Acts 2:1–11; pp. 34, line 2–146: lections of Epistles (Saturdays and Sundays): p. 34, line 2–p. 35, line 2: Σάββατον Α′: Rom 1:7–12; p. 35, line 2–p. 36, line 12: Κυριακὴ Α′: Heb 11:33–12:2; p. 36, line 13–p. 38, line 2: Σά<ββατον> Β′: Rom 3:19–26; p. 38, line 2–p. 39, line 4: Κυ<ριακὴ> Β′: Rom 2:10–16; p. 39, line 5–p. 40, line 3: Σά<ββατον> Γ′: Rom 3:28–4:5; p. 40, line 3–p. 41, line 12: Κυ<ριακῇ> Γ′: Rom 5:1–10; p. 41, line 13–p. 43, line 1: Σά<ββατον> Δ′: Rom 6:11–17; p. 43, line 2–p. 44, line 2: Κυ<ριακὴ> Δ′: Rom 6:18–23; p. 44, line 2–p. 45, line 5: Σάββατω Ε′: Rom 8:15–21; p. 45, line 5–p. 46, line 15: Κυ<ριακὴ> Ε′: Rom 10:1–10; p. 46, line 15–p. 47, line 11: Τῶ Σάββατ<ῳ> Ϛ′: Rom 9:1–5; p. 47, line 12–p. 48, line 14: Κυ<ριακὴ> Ϛ′: Rom 12:6–15; p. 48, line 14–p. 49, line 10: Σάββατ<ον> Ζ′: Rom 12:1–3; p. 49, line 11–p. 50, line 13: Κυ<ριακὴ> Ζ′: Rom 15:1–7; p. 50, line 13–p. 52, line 12: Σά<ββατον> Η′: Rom 13:1–10; p. 52, line 12–p. 53, line 14: Κυ<ριακὴ> Η′: 1 Cor 1:10–18; p. 53, line 14–p. 54, line 9: Σά<ββατον> Θ′: Rom 14:6–9; p. 54, line 10–p. 55, line 14: Κυ<ριακὴ> Θ′: 1 Cor 3:9–17; p. 55, line 15–p. 56, line 8: Σά<ββατον> Ι′: Rom 15:30–32; p. 56, line 9–p. 57, line 13: Κυ<ριακὴ> Ι′: 1 Cor 4:9–16; p. 57, line 14–p. 58, line 11: Σά<ββατον> ΙΑ′: 1 Cor 1:3–9; p. 58, line 11–p. 60, line 5: Κυ<ριακὴ> ΙΑ′: 1 Cor 9:2–12; p. 60, lines 5–17: Σά<ββατον> ΙΒ′: 2 Cor 1:26–29; p. 60, line 17–p. 62, line 7: Κυ<ριακὴ> ΙΒ′: 1 Cor 15:1–11; p. 62, line 7–p. 63, line 3: Σά<ββατον> ΙΓ′: 1 Cor 2:6–9; p. 63, line 4–p. 64, line 11: Κυ<ριακὴ> ΙΓ′: 1 Cor 16:13–24; p. 64, line 12–p. 65, line 8: Σά<ββατον> ΙΔ′: 1 Cor 4:1–5; p. 65, line 9–p. 66, line 13: Κυ<ριακὴ> ΙΔ′: 2 Cor 1:21–4; p. 66, line 14–p. 68, line 8: Σά<ββατον> ΙΕ′: 1 Cor 4:17–5:5; p. 68, lines 8–17, p. 71, lines 1–5: Σά<ββατον> ΙϚ′: 1 Cor 10:23–26; p. 69: Κυ<ριακὴ> ΙΕ′: 2 Cor 4:6–15; p. 70: Κυ<ριακὴ> ΙϚ′: 2 Cor 6:1–10; p. 71, line 6–p. 72, line 8: Σά<ββατον> ΙΖ′: 1 Cor 14:20–25; p. 72, line 8–p. 73, line 4: Κυ<ριακὴ> ΙΖ′: 2 Cor 6:16–7:1; p. 73, line 4–p. 74, line 4: Σά<ββατον> ΙΗ′: 1 Cor 15:39–45; p. 74, line 5–p. 75, line 6: Κυ<ριακὴ> ΙΗ′: 2 Cor 9:6–11; p. 75, line 6–p. 76, line 1: Σά<ββατον> ΙΘ′: 1 Cor 15:58–16:3; p. 76, line 2–p. 77, line 14: Κυ<ριακὴ> ΙΘ′: 2 Cor 11:31–12:9; p. 77, line 14–p. 78, line 11: Σά<ββατον> Κ′: 2 Cor 1:8–11; p. 78, line 11–p. 80, line 1: Κυ<ριακὴ> Κ′: Gal 1:11–19; p. 80, line 2–p. 81, line 3: Σά<ββατον> ΚΑ′: 2 Cor 3:12–18; p. 81, line 3–p. 82, line 2: Κυ<ριακὴ> ΚΑ′: Gal 2:16–20; p. 82, lines 2–13: Σά<ββατον> ΚΒ′: 2 Cor 5:1–10; p. 82, line 13–p. 83: Κυριακὴ ΚΒ′: Gal 6:11–18; p. 84, lines 1–10: Σά<ββατον> ΚΓ′: 2 Cor 8:1–4; p. 84, line 11–p. 85, line 9: Κυ<ριακ>ῇ ΚΓ′: Eph 2:4–10; p. 85, lie 9–p. 90, line 7: Σά<ββατον> ΚΔ′: 2 Cor 11:1–6; p. 90, line 8–p. 91, line 11: Κυ<ριακὴ> ΚΔ′: Eph 2:14–22; p. 91, line 12–p. 92, line 14: Σά<ββατον> ΚΕ′: Gal 1:3–10; p. 92, line 14–p. 93, line 10: Κυ<ριακὴ> ΚΕ′: Eph 4:1–7; p. 93, line 11–p. 94, line 7: Σά<ββατον> ΚϚ′: Gal 3:8–12; p. 94, line 7–p. 95, line 11: Κυ<ριακὴ> ΚϚ′: Eph 5:8–19; p. 95, line 11–p. 96, line 8: Σά<ββατον> ΚΖ′: Gal 5:22–6:2; p. 96, line 8–p. 97, line 14: Κυ<ριακὴ> ΚΖ′: Eph 6:10–17; p. 97, line 14–p. 99, line 3: Σά<ββατον> ΚΗ′: Eph 1:16–23; p. 99, line 4–p. 100, line 5: Κυ<ριακὴ> ΚΗ′: Col 1:12–18; p. 100, lines 6–16: Σά<ββατον> ΚΘ′: Eph 2:11–13; p. 100, line 17–p. 102, line 3: Κυ<ριακὴ> ΚΘ′: Col 3:4–11; p. 102, line 3–p. 103, line 5: Σά<ββατον> Λ′: Eph 5:1–8; p. 103, line 5–p. 104, line 4: Κυ<ριακὴ> Λ′: Col 3:12–16; p. 104, lines 4–17: Σά<ββατον> ΛΑ′: Col 1:3–6; p. 105: Κυ<ριακὴ> ΛΑ′: 1 Tim 1:15–17; p. 106: blank; p. 107, lines 1–16: Σά<ββατον> ΛΒ′: 1 Thes 5:14–23; p. 107, line 17–p. 109, line 2: Κυ<ριακὴ> ΛΒ′: 1 Tim

6:11–16; p. 109, line 2–p. 110, line 1: Σά<ββατον> ΛΓ′: 1 Tim 2:1–7; p. 110, line 2–p. 111, line 5: Κυ<ριακὴ> ΛΓ′: 2 Tim 1:3–9; p. 111, line 6–p. 112, line 15: Σά<ββατον> ΛΔ′ ε-βδ<ομάδος>: 1 Tim 3:13–4:5; p. 112, line 15–p. 113, line 13: Κυ<ριακὴ> ΛΔ′: 2 Tim 3:10–15; p. 113, line 14–p. 114, line 12: Σά<ββατον> ΛΕ′: 1 Tim 4:9–15; p. 114, line 12–p. 115, line 15: Κυ<ριακὴ> ΚΕ′ [leg. ΛΕ′]: 2 Tim 2:2–10; p. 115, line 16–p. 117, line 5: Σά<ββατον> ΛϚ′: 2 Tim 2:11–19; p. 117, line 6–p. 118, line 13: Κυ<ριακὴ> Α′ τῆς ἀ-πόκρε<ω>: 1 Cor 6:12–20; p. 118, lines 14–17: Σά<ββατον> τῆς ἀπόκρ<εω>: [see 16th Sat: 1 Cor 10:23–26]; pp. 119–p. 120, line 8: Κυ<ριακὴ> τῆς ἀπόκρ<εω>: 1 Cor 8:8–9:2; p. 120, line 9–p. 121, line 16: Σά<ββατον> τῆς τυροφάγ<ου>: Rom 14:19–23, 16:25–26; p. 121, line 16–p. 122, p. 125: Σά<ββατον> Α′ τῶν Νηστει(ῶν): Heb 1:1–12; pp. 123–124: <Κυριακὴ Α′ τῶν Νηστειῶν>: Heb 11:24-40, incomplete (inc. "ἠργάσαντω δικαιὸσύ-νην" (Heb 11:33)); p. 126, lines 1–10: Σά<ββατον> Β′ τῶν Νηστει(ῶν): Heb 3:12–14; p. 126, line 11–p. 127: Κυ<ριακὴ> Β′ τῶν Νηστειῶν: Heb 1:10–2:3; p. 128: Σά<ββατον> Γ′ τῶν Νηστει(ῶν): Heb 10:32–38; pp. 129–130, line 13: Κυ<ριακὴ> Γ′τῶν Νηστει(ῶν): Heb 4:14–5:6; p. 130, line 14–p. 131, line 10: Σά<ββατον> Δ′ <τῶν Νηστειῶν>: Heb 6:9–12; p. 131, line 11–p. 132: Κυ<ριακὴ> Δ′ <τῶν Νηστειῶν>: Heb 6:13–20; pp. 133–134, line 4: Σά<ββατον> Ε′ τῶν Νηστει(ῶν): Heb 9:24–28; p. 134, line 4–p. 135, line 3: Κυ<ριακὴ> Ε′ τῶν Νηστει(ῶν): Heb 9:11–14; p. 135, line 4–p. 136, line 15: <Σάββα-τον> τοῦ ἁγ<ίου> καὶ δικαίου Λαζάρου: Heb 12:28–13:8; p. 136, line 16–p. 138, line 12: Τῇ ἅγ<ια> καὶ μ(ε)γ(ά)λ(ῃ) Ε′: 1 Cor 11:23–32; p. 138, line 13–p. 140: Τῶ ἁγίω καὶ με-γάλω Σα<ββάτῳ> (vespers): Rom 6:3–11; pp. 141–142: Κυ<ριακὴ> τῶν Βαΐων: Phil 4:4–9; pp. 143–144, line 1: Κυ<ριακὴ> τῶν ἁγ<ίων> π(ατέ)ρων: Col 3:12–16; p. 144, line 2–p. 146: Κυ<ριακὴ> τῶν ἁγίων π(ατέ)ρων, π(ατ)ριὰρχὸν [leg. πατριαρχῶν] Ἀ-βραάμ, Ἰσαάκ, κ(αὶ) Ἰακώβ, καὶ τῶν ἁγίων τρίων παίδ(ων): Heb 11:9–40; p. 147: blank; p. 148: colophon of Sophianos; p. 149: Cherubic hymn from the Litany of the Presanctified: "Νην έ δυναμίς τον ου(ρα)νό<ν> σον ημιν αωρατον λατρεβουσιν υ-δοῦ γάρ ήσπωραίβετε ο βασιλευς· της δοξής ηδοῦ θήσια μιστιγη τεταιληομενη δορηφοροῦμενη· πυστη και πωθώ προσελθομέν. υνα μετωχη ζοής εονηον γενω-μεθα αλληλλ<ούϊα>". p. 150: Arabic colophon of Sophianos.

Folio/page numbers

By pages, recto and verso, top outer corner, Arabic numerals, pencil, skips from 85 to 90, so numbers thereafter too large by four.

Quire numbers

At end of each quire, verso, bottom centre, Greek numerals, black or bright red ink (by Sophianos).

Columns & lines

Single column: ff. Ir–IIv: 26 lines; pp. 1–146: 16–17 lines.

Ruling

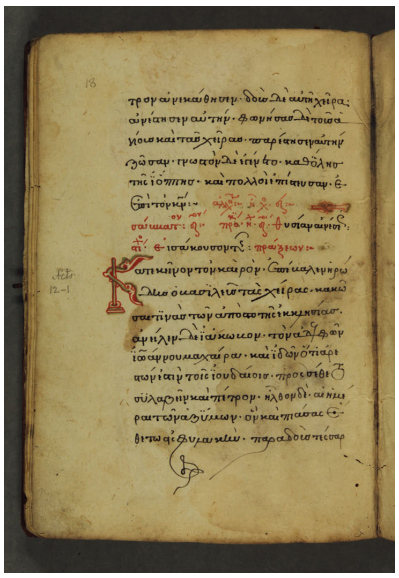
None.



p. 150 (Sophianos)

Scribe(s)

Sophianos (*Repertorium* I, 363): pp. 1–148, 150, quire numbers; Hand B: ff. Ir–IIv; Hand C: p. 149; Anton, monk: Arabic note pasted to left board; Hand E: Arabic note p. 81; Rizqallāh, deacon: Arabic note p. 105; Hand G: stubs before f. I, after f. II; J. D. Carlyle: MS number f. Ir; Hand I: modern lection references, pagination; Hand J: lection index.

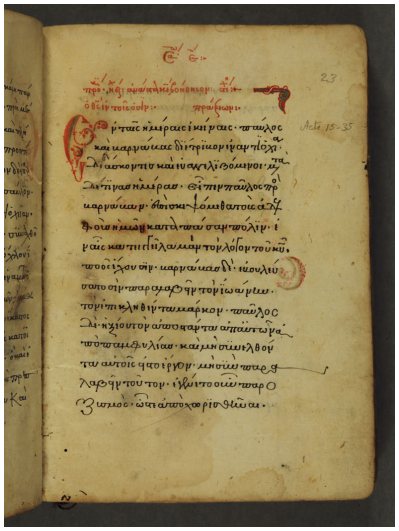


p. 18 (Sophianos)

Script (general characteristics)

Sophianos: Fairly florid mixed minuscule with variable slant, extensive expansion of letters and frequent flourishes at line ends and in bottom line, occasionally elsewhere, quite common superscript word endings, usually only at line ends, deletions by strikethrough in red and green or by expunctuation by dot circle or line of dots above in red. Hand B: Regular upright mixed minuscule with substantial expansion of letters, common superscript word endings.

Script (letters & ligatures)

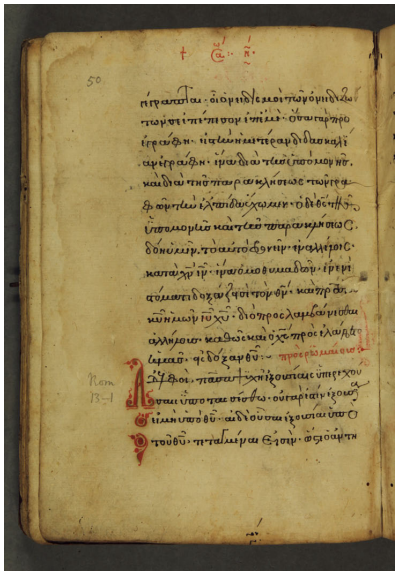


p. 23 (Sophianos)

Sophianos: *kappa*, *xi* always majuscule; *upsilon* always minuscule; distinctive letter forms: majuscule *beta* with figure-eight loops (p. 6); heart-shaped *beta*, sometimes with long diagonal descender; large majuscule *gamma* with very pronounced hook at end of horizontal; majuscule *delta* with small triangle, long base and curve; majuscule *epsilon*, *theta* with bar on central stroke; minuscule *zeta* tilted sharply to left; *theta* with separate wavy central stroke; majuscule *kappa* with diagonals joined by loop to left of vertical, sometimes flourished; transitional *mu*; clover-shaped *xi*; *rho* with straight diagonal tail; y-shaped *upsilon* (p. 51); *chi* with long down-left diagonal; *psi* with bar on vertical; distinctive ligatures: *epsilon-pi* with central stroke of majuscule *epsilon* forming horizontal of minuscule *pi*; ligatures with near–vertical half-*epsilon*; *eta-sigma* with central stroke of majuscule *eta* continued to join open-backed *sigma* (p. 50); *phi-rho* with *rho* passing through centre of *phi*, no lower left curve in *phi* (p. 95); *phi-rho-omicron* with *rho* passing through centre of *phi*, tail joining *omicron* from below to the right (p. 50). Hand B: *kappa*, *lambda* always majuscule; *alpha*, *delta*, *mu*, *sigma*, *upsilon*, *psi* always minuscule; distinctive letter forms: majuscule *epsilon*, *theta* with bar on central stroke; minuscule *epsilon* with club at top of ascender; small minuscule *kappa* tilted to the left; transitional *mu*.

Diacritics & punctuation

Sophianos: Breathings round; circumflexes sometimes large, sometimes double-curved; acute accents and circumflexes joined to letters; mute *iota* absent; decorative use of double dot on *iota* and *upsilon*, occasionally misused on diphthongs; use of middle and upper point, lower, middle and upper comma and full stop; double grave present on μὴ. Hand B: Breathings round; mute *iota* absent; decorative use of double dot on *iota*; use of lower, middle and upper point and full stop.



p. 50 (Sophianos)

Abbreviations

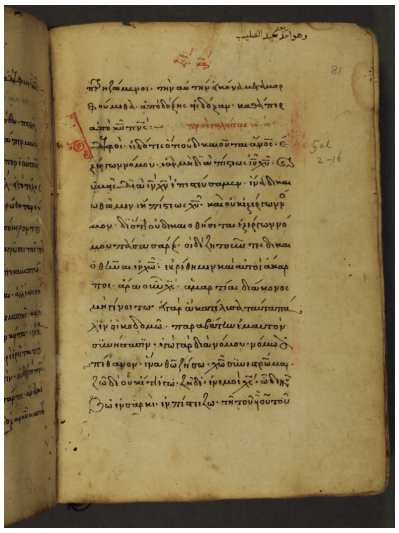
Sophianos: *Nomina sacra* (accents separate from strokes); δέ, καί; syllabic (throughout line); suspensions. Hand B: *Nomina sacra* (accents sometimes separate from strokes, sometimes joined); syllabic (throughout line); horizontal stroke for *nu*; suspensions.

Apparatus

ff. Ir–IIv: rubricated headings for hymns; pp. 1–146: rubricated headings for lections, marginal and in line of text; occasional rubricated *echos* notes etc., in line of text; modern marginal chapter and verse numbers, in Latin script, Arabic numerals.

Ink

Sophianos: black and bright red; Hand B: dark brown and bright red; Hand C: black; Anton: black; Hand E: black; Rizqallāh: black; Hand G: black; J. D. Carlyle: grey-brown; Hand I: pencil; Hand J: mid-brown.

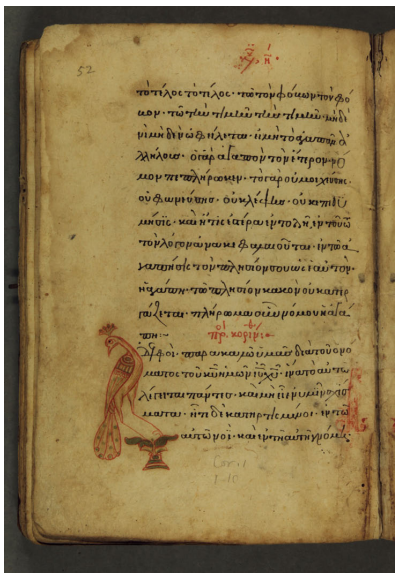


p. 81 (Sophianos, Hand E)

Ornament

Pyle for start of text p. 1, containing rinceaux, with demi-palmette ornament at corners, topped by plaited cross, in red ink with green infill. Heading for first lection p. 1 in epigraphic majuscule, in red ink with green infill. Initials for lections pp. 1–146, with scrolling ornament (except pp. 46, 48, 52, 54, 64, 101 with birds and vegetation, pedestals, pp. 1, 18, 58, 108 with demi-palmettes, pedestals, plaits etc.), in red ink, sometimes with green infill. Line-fillers often accompany start of lections pp. 1–146 (pp. 5, 7, 13, 18, 23, 24, 34, 39, 129, 135, 136, 138: horizontal bars with plaits and vegetative ornament at terminals; pp. 11, 28: scrolling ornament; elsewhere series

of tripartite full stops etc.), in red ink, sometimes with green infill. Rubricated minor initials ff. Ir–IIv. Later six-pointed stars faintly printed in black ink, p. 1.



p. 52 (Sophianos)

Text leaves

Thick handmade wove paper, off-white colour.

Text leaf dimensions (mm)

(pp. 33–34) 262 x 184.

Text leaf condition

Folio missing after p. 123. Extensive water damage, stains and discolourations appear throughout text-block. Limited insect activity, occasional pleating and folding and drops of candle wax on the surface of the leaves. Outer surface of the outer leaves of each gathering appear to be dirtier, possibly they were unbound before binding was repaired. Small tears from edges of pp. 145–150. Folios excised at time of production after pp. 30, 82.

Old repairs

The margins and spine-folds of the leaves were repaired with plain paper before the book was sewn.

Binding description

Greek-style binding with reused wooden boards not covered in the rebinding, badly prepared, with remnants of leather from an earlier covering.

Binding dimensions (mm)

265 x 190 x 38.

Left endleaves

Remains of a paper pastedown and a sewn single fold of plain paper. Free endleaves made from a single-fold of Greek manuscript wove-paper waste, with an external plain paper guard.

Right endleaves

Skinned remnants from a paper pastedown are clearly evident on the inner surface of the board. Two free integral endleaves of handmade paper formed by the outer blank leaves of the last gathering.

Endleaf condition

Small tears, stains, discolourations and previous repairs to margins and spine-folds with plain paper appear in the left free endleaves.

Sewing

The text-block was resewn with an unsupported structure in a quite inconsistent pattern, with a medium-thickness, Z-twist, natural-colour double thread, using the three V-nicks in the spine-folds from an earlier unsupported sewing at 40, 125, 215 mm, and two extra pierced-hole stations at 20 and 235 mm. The additional threads found in occasional gatherings are possibly the remnants of quire tackets.

Sewing condition

The sewing structure has broken at left end (pp. 8–9) while the joint area remains intact.

Spine linings

An overall lining of one layer of blue, plain woven textile which covers the full length of the spine and extends onto the outside of the boards.

Spine lining condition

The lining is complete on the spine and the boards but there is a loss of adhesion.

Boards and board attachment

The attachment uses separate bridling. Re-used 9 mm wooden boards with remnants of earlier turn-ins (red goat skin), the same size as the text-block with square edges were prepared for bridling through three tunnels.

Board attachment condition

The board attachment is sound.

Edges

The edges of the text leaves are plain-cut, and have been retrimmed.

Edge condition

The edges of the text-block appear even, slightly worn and rounded, with very limited insect activity. Traces of earlier colour decoration on the head-edge, which appears to have been lightly blackened by grime.

Endbands

Greek-style projecting endbands sewn to the boards in plain thread over a single core of a plain S-twist cord of medium thickness and natural colour with tie-downs in every gathering. The tie-downs are anchored to the wooden boards through tunnels drilled through the thickness of the board.

Endband condition

Both head- and tailbands are sound but some tie-down threads have been pulled-out, and small parts of the cores are released.

Furniture & fastenings

A simple iron edge pin is inserted into the fore-edge of the left board. There are small holes for triple interlaced straps on the fore-edge of the right board.

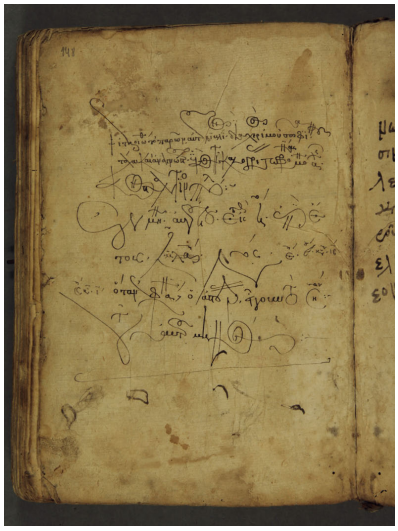
Furniture & fastenings condition

The edge pin is sound and intact. The straps and the clasp are missing.

Bookmarks

A small piece of straw at f. 124, possibly a remnant of a loose bookmark.

Colophon(s)



p. 148 (Sophianos)

p. 148: colophon of Sophianos, *anagnostes*, son of Sophronia, nun of Constantinople, dating his completion of the manuscript to 8 Aug 1532, and to the time of the appearance of Halley's Comet (which actually occurred in 1531): "Ἐτελοιώθ<η> τὸ παρῶν αὐτοῦ βιβλίον, διὰ χερὸς ἐμοῦ Σωφιανοῦ, τάχα καὶ ἀναγνώστου· υἱὸς τῆς καλογρέ(ας) Σωφρονίας μοναχ(ῆς) Κωνσταντινοπόλ<εως>· ἐν μην<ὶ>· Αὐγούστου· εἰς τ(ὰς) Η′· ἐπὶ ἔτους ,ZM′· (ἰνδικτιῶν)ος· Ε′· (ἡλί)ου· κύ(κλος)· ΙΒ′· (σελήνης) κύ(κλος) Ι′· ὅταν ἐφάν(ι) (δὲ) ὁ ἀστέρ(ας), εἶγουν τὸ ση(μεῖ)ον· τοῦ αὐτοῦ μηνός" (date ,ZM′ (AM 7040 = AD 1532) corrected from ,ΖΛΑ′ (AM 7031 = AD 1523); p. 150: Arabic colophon of Sophianos:

ابسم الله[؟] الحي الازلي النطق انا[...]كان الفراغ من نساخت هدا البسطولس نهار السبت [.....] في[... ...] بسنت سبعتالاف البونا ادم عليه السلام وكتبه الحقير في ال[...] صوفيانوس بسم اغنسط غفر الله خطياه وخطايا [... ...] وخطايا من شرا وقال وترحم عليه وقال امين امين يا قاري لا تعتب علي الكاتب المسكين الضعيف في الخط [...]

("In the name of the living, the eternal and the rational God: [- - -] The copying of this *Apostolos* was completed on Saturday during the day, in [- - -] in the year 7000 of our father Adam, peace be upon him. It was written by the lowly in [- - -], Sophianos, *anagnostes* in name (only). May God forgive his sins, the sins of [- - -] and the sins of who buys and says "have mercy on him" and says "amen, amen." Reader, do not blame the poor scribe, of bad handwriting [- - -]").

Notes & marks of ownership

Inside left board: Arabic note regarding ownership/patronage by Anton, monk:

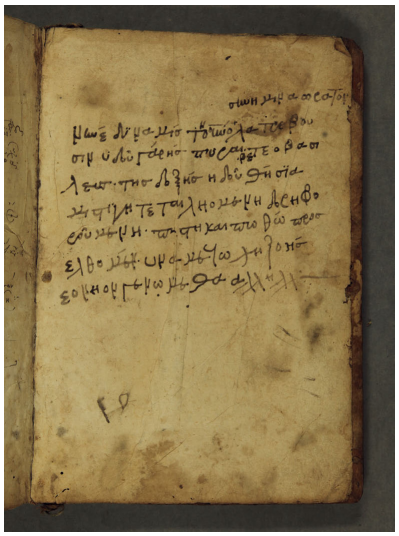
وكان ال[...]ا في نسخة هذا الابسطوليص المبارك [...] الراهب انطون وهو يسأل كل من قرأ فيه يدعو له بالمغفرة والرحمة وله مثل ذلك

("The [- - -] of the copy of this blessed *Apostolos* was [- - -] the monk Anton. He asks everyone who reads from it to pray for forgiveness and mercy for him and [may] he (the reader) [be granted] the same."); *ex libris* of Archbishop Charles Manners-Sutton 1805; f. Ir: "S.4"; p. 105: Arabic note of purchase by the deacon Rizqallāh from the

monk Anton, dated 1537/8:
بسم الله هدا ما اشترا ال‌شماس رزق الله ابن [...] ابن [... ... ...] من قريت كفرنون من معاملت عارقه من راهب انطون كتاب [...] بمابلاغ [... ...] هنا والله فيه وم[...] طويل[؟] وشهد بدالك ايوب بسم قاس وشهد بدالك فرج الله وشركيه[... ...] و[...] وكان[؟] بتريح نهار ال‌احد سنت سبعاتالاف وسته واربعين ابونا ادم عليه السلام وسبح الله دايماء دائما وكتبه الحقير رزقالله بسم شماس اغنصط كتب بتاريخ رحم الله من كتب ومن قري ومن قال امين امين
("In the name of God: This is what(?) the deacon Rizqallāh, son of [___], from the village of Kafarnūn, through a(?) transaction purchased from the monk Anton, book(?) [___], for the amount of [___] here(?) by God in it and [___] long(?). Ayyūb, priest in name (only), was witness for this. Farajallāh was witness for this. [___] This took place on the following date: on Sunday during the day in the year [___] 7046 of our father Adam, may the peace and praise of God be on him always. The lowly Rizqallāh, deacon *anagnostes* in name (only), wrote it (this note). He wrote on the date (sic). May God have mercy on the writer, the reader and the person who says "amen, amen".").

Inserts

Loose at beginning of MS: index of lections by initial chapter and verse.



p. 149 (Hand C)

Other notes

p. 1: "Ἰ(ησο)ῦ βοήθοι μοῖ"; p. 81: Arabic lection note: "وهو احد بعد عيد الصليب" ("and it is a Sunday after the Feast of the Cross"); p. 124: note regarding discontinuous order of text: "+ Σά<ββατον> Α′. ζήτ<ε> ἡ ἀρχ<ὴ>, ὅπισθ(εν) τοῦ φύλ<λου>:- λαθῆ".

Provenance

Purchased in 1537/8 from Anton, monk, by Rizqallāh, deacon, an inhabitant of the village of Kafarnūn (possibly the village of this name near Aleppo, or another in modern Lebanon). Owned by the Monastery of St Sabas in Palestine. Borrowed by J. D. Carlyle in 1800, purchased from his estate after his death by Archbishop Charles Manners-Sutton and deposited in LPL 17 March 1806.

Textual tradition

Gregory-Aland l 167; Scrivener Apost. 61.

Dating

Dated by colophon p. 148 to 8 August 1532 (AM 7040), which corresponds correctly to the stated indiction and solar and lunar cycles. However, the colophon also states that it was completed at the time of the appearance of Halley's Comet, which occurred

in 1531, reaching perihelion on 26 August. The *Anno Mundi* date was originally written as 7031 (1523) before being corrected to 7040 (1532), which may suggest that the scribe was thinking of 1531.

Remarks

Arabic notes transcribed and translated by Krisztina Szilágyi. The Arabic notes of Sophianos and Rizqallāh display extensive deviations from normal Arabic orthography and grammar, indicating that they lacked any training in Arabic scribal practice. The end of the lection for the first Saturday of Lent, on p. 125 (recto), is directly followed by that for the second Saturday on p. 126 (the verso of the same folio). The intervening lection for the first Sunday, evidently initially omitted by the scribe, was inserted on additional folios in the middle of that for the first Saturday, of which only the last folio (pp. 123–124) remains.

Bibliography

Todd (1812), p. 262; Todd (1823), pp. 6, 10, 35–36, 52; *Repertorium* I, 363; Brown *et al.*, p. 45.

Image(s) of the binding



Left side


Right side


Spine


Fore-edge


Head-edge


Tail-edge



Left side (inst.)


Right side (inst.)

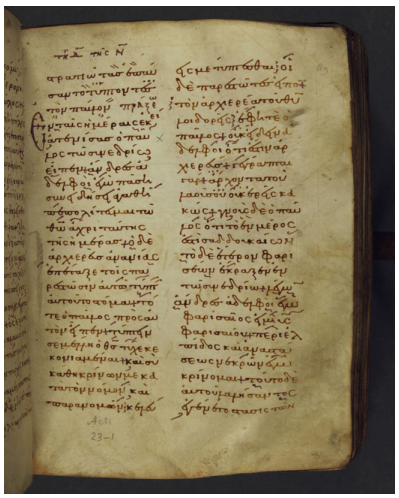
MS Number
MS. 1196

Former MS numbers
S.5.

Date
11th–early 12th century.

Material
Parchment.

Folios
ff. 220 (pp. 1–197 + 196 bis–197 bis + 198–438) + <I>.



p. 69 (Hand A)

Summary content
Acts and Epistles lectionary (weekday): pp. 1–379: *synaxarion*: pp. 1–84: lections of Acts; pp. 85–379: lections of Epistles; pp. 380–438: *menologion*.

Gatherings
27 x 8 (216) + 4 (220).

Folios/pages on which gatherings begin
pp. 1, 17, 33, 49, 65, 81, 97, 113, 129, 145, 161, 177, 193, 207, 223, 239, 255, 271, 287, 303, 319, 335, 351, 367, 383, 399, 415, 431.

Detailed content
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Α′ τῶν Νη<στειῶν> (καὶ) τ(οῦ) ἁγί(ου) μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Θεοδώρου**: Heb 1:1–12; p. 365, col. 2, line 6–p. 367, col. 1, line 5: Κυ<ριακὴ> τῆς ὀρθοδοξι(ας): Heb 11:24–40; p. 367, col. 1, lines 6–23: Σά<ββατον> Β′ τῶν Νη<στειῶν>: Heb 3:12–14; p. 367, col. 2–p. 368, col. 1, line 18: Κυ<ριακὴ> Β′ τῶ(ν) Νη<στειῶν>: Heb 1:10–2:3; p. 368, col. 1, line 19–p. 369, col. 1, line 9: Σά<ββατον> Γ′ τῶν Νη<στειῶν>: Heb 10:32–38; p. 369, col. 1, line 10–p. 370, col. 1, line 15: Κυ<ριακὴ> Γ′ τῶν Νη<στειῶν>: Heb 4:14–5:6; p. 370, col. 1, line 16–col. 2, line 17: Σά<ββατον> Δ′ τῶν Νη<στειῶν>: Heb 6:9–12; p. 370, col. 1, line 16–p. 371, col. 2, line 14: Κυ<ριακὴ> Δ′ τῶν Νη<στειῶν>: Heb 6:13–20; p. 371, col. 1, line 15–p. 372, col. 1: Σά<ββατον> Ε′ τῶν Νη<στειῶν>: Heb 9:24–28; p. 372, col. 2–p. 373, col. 1, line 7: Κυ<ριακὴ> Ε′ τῶν Νη<στειῶν>: Heb 9:11–14; p. 373, col. 1, line 8–p. 374, col. 1, line 10: Σά<ββατον> τ(οῦ) δικαι(ου) Λα-ζά<ρου>: Heb 12:28–13:8; p. 374, col. 1, line 12–col. 2: Τῇ Κυ<ριακῇ> τῶν Βαΐων: Phil 4:4–9; pp. 375–376, col. 1, line 12: Τῇ ἁγία καὶ μ(ε)γ(άλῃ) Ε′: 1 Cor 11:23–32; p. 376, col. 1, line 14–p. 378, col. 1, line 4: Τῇ μ(ε)γ(άλῃ) Παρα<σκευῇ>: 1 Cor 1:18–2:2; p. 378, col. 1, line 6–col. 2, line 14: Τῷ μ(ε)γ(άλῳ) Σα<ββάτῳ> (*orthros*): 1 Cor 5:6–8, Gal 3:13–14; p. 378, col. 2, line 15–p. 379: Τῷ μ(ε)γ(άλῳ) Σα<ββάτῳ> (vespers): Rom 6:5–11; pp. 380–438: *menologion*: p. 380, col. 1–col. 2, line 15: 1 Sep: Εἰς τ<ὴν> ἀρχ<ὴν> τῆς ινδ<ικτιῶνος>: 1 Tim 2:1–7; p. 380, col. 2, line 16: 1 Sep: Τ(οῦ) ὁσ(ίου) **Συμ<εὼν> τ(οῦ) Στυ<λίτου>**: [see 30th Sun: Col 3:12–16]; p. 380, col. 2, line 17–p. 382, col. 1, line 3: 2 Sep: Τῶν ἁγίων π(ατ)ριαρχ<ῶν> **Ιω(άννου) τ(οῦ) Νηστευτ<οῦ> (καὶ) Παυλ<ου> τ(οῦ) Νε(οῦ)**· (καὶ) τοῦ ἁγι(ου) **Μάμαντ<ος>**: Heb 13:7–16; p. 382, col. 1, line 4–col. 2, line 11: 8 Sep: **Τὸ γενε<θλιον> τ(ῆς) Θ(εοτό)κου**: Phil 2:5–11; p. 382, col. 2, line 12–p. 383, col. 1: 9 Sep: Gal 4:22–27; p. 383, col. 2, lines 1–2: 10 Sep: Εἰς τ<ὴν> **προσκύ<νησιν> τῶ(ν) τιμίω(ν) ξύλ<ων>**: [see 15th Mon: Gal 2:11–16]; p. 383, col. 2, lines 3–4: 11 Sep: Εἰς τ<ὴν> **πρ(οσ)<κύνησιν> τῶ(ν) τιμ<ίων> ξύλ<ων>** καὶ τῆς ὁσ(ίας) **Θεοδώ<ρας>**: [see 8th Sun: 1 Cor 1:10–18]; p. 383, col. 2, lines 5–6: 12 Sep: Εἰς τ<ὴν> **πρ(οσ)<κύνησιν> τῶ(ν) τιμίω(ν) ξύλ<ων>** (καὶ) τ(οῦ) ἁγί(ου) **Αὐτονόμ<ου>**: [see 24th Sun: Eph 2:14–22]; p. 383, col. 2, line 7: 13 Sep: Εἰς τ<ὴν> **πρ(οσ)<κύνησιν> τῶ(ν) τιμ<ίων> ξύλ<ων>**: [see 22nd Mon: Col 2:13–20]; p. 383, col. 2, line 8: **Σα<ββάτῳ> προ τ(ῆς) ὑψώσεω<ς>**: [see 13th Sat: 1 Cor 2:6–9]; p. 383, col. 2, line 9: **Κυ<ριακῇ> προ τ(ῆς) ὑψώσεω<ς>**: [see 22nd Sun: Gal 6:11–18]; p. 383, col. 2, lines 10–17: 14 Sep: Εἰς τ<ὴν> **ὕψωσιν**: hymnographic notes only; p. 383, col. 2, line 18: **Σα<ββάτῳ> μετ<ὰ> τὴν ὕψω<σιν>**: [see 12th Sat: 2 Cor 1:26–29]; p. 383, col. 2, line 19: **Κυ<ριακῇ> μετ<ὰ> τὴν ὕψω<σιν>**: [see 21st Sun: Gal 2:16–20]; p. 383, col. 2, lines 20–21: 15 Sep: Τ(οῦ) ἁγί(ου) **Νικήτ<α>** καὶ ἁγίω(ν) **π(ατ)ρια<ρχῶν>**: [see 2 Sep: Heb 13:7–16]; p. 383, col. 2, line 22: 16 Sep: Τ(ῆς) ἁγί(ας) **Εὐφημί(ας)**: [see ? Sun: ?]; p. 383, col. 2, line 23: 20 Sep: Τ(οῦ) ἁγί(ου) **Εὐσταθ<ίου>**: [see 27th Sun: Eph 6:10–17]; p. 384, col. 1, line 1: 23 Sep: Ἡ σύλλη<ψις> τ(οῦ) **Προδ<ρόμου>**: [see 9 Sep: Gal 4:22–27]; p. 384, col. 1, line 2: 24 Sep: Τ(ῆς) ἁγι(ας) **Θέκλ(ης)**: [see 33rd Sun: 2 Tim 3:10–15]; p. 384, col. 1, line 3–p. 385, col. 1, line 2: 25 Sep: Heb 10:6–13; p. 385, col. 2, line 2–p. 386, col. 1, line 7: 26 Sep: Εἰς τ<ὴν> **μετάστα<σιν> τ(οῦ) Θ(ε)ωλό<γου>** [leg. **Θεολόγου**]: 1 John 4:12–19; p. 386, col. 1, line 9–col. 2, line 20: 1 Oct: Τ(οῦ) ἁ-γι(ου) ἀπο<στόλου> **Ἀνανίου**: Heb 7:26–8:2; p. 386, col. 2, line 21–p. 387, col. 2, line 10: 2 Oct: Τῶ(ν) ἁγίω(ν) **Κυπριαν(οῦ) (καὶ) Ἰουστ<ίν>(ης)**: 1 Tim 1:12–17; p. 387, col. 2, line 11–p. 389, col. 2, line 7: 3 Oct: Τ(οῦ) ἁγίου **Διονυσίου τοῦ Ἀρεοπαγητ<ου>** [leg. **Ἀρεοπαγίτου**]: Acts 17:16–23, 17:30–34; p. 389, col. 2, line 8: 6 Oct: Τ(οῦ) ἁγί(ου)

ἀπο<στόλου> **Θωμ<ᾶ>**: [see 10th Sun: 1 Cor 1:10–18]; p. 389, col. 2, lines 9–10: 7 Oct: Τῶ(ν) ἁγιω(ν) **Σεργίου (καὶ) Βακχ<ου>**: [see Sun of All Saints: Heb 11:33–12:2]; p. 389, col. 2, lines 11–12: 11 Oct: Τῶ(ν) ἁγιω(ν) π(ατέ)ρων **Αρσακι(ου) Νεκταρι(ου) (καὶ) Ἀττικ(οῦ)**: [see 2 Sep: Heb 13:7–16]; p. 389, col. 2, line 13–p. 390, col. 2, line 3: 18 Oct: Τ(οῦ) ἁγι(ου) ἀπο<στόλου> **Λουκά**: Col 4:5–18; p. 390, col. 2, line 4: 21 Oct: Τ(οῦ) ὁσ(ίου) **Ἰλαρίων(ος)** : [see 18th Sun: 2 Cor 9:6–11]; p. 390, col. 2, line 5: 23 Oct: Τ(οῦ) ἁγί(ου) **Ἰακώ<βου> τ(οῦ) Ἀδε<λφο>θ(έο)υ**: [see 20th Sun: Gal 1:11–19]; p. 390, col. 2, line 6: 25 Oct: Τῶ(ν) ἁγιω(ν) **νοταριων**: [see 9th Sun: 1 Cor 3:9–17]; p. 390, col. 2, line 7–p. 391, col. 2, line 5: 26 Oct: Τ(οῦ) ἁγι(ου) μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Δημητρίου**: [2 Tim 2:1–10]; p. 391, col. 2, line 6–p. 393, col. 1, line 3: 1 Nov: Τω(ν) ἁγίων **Ἀναργ<ύρων>**: 1 Cor 12:27–13:8; p. 393, col. 2, line 7–p. 394, col. 1, line 2: **Κυ<ριακὴ> προ τῆς Ϛ′ του Νο<εμβρίου>** μ(ηνὸς) ὅτε ἀνα<γινώσκεται> ὁ πλουσιος (καὶ) ὁ Λάζα<ρος>: Heb 10:19–31; p. 394, col. 1, line 2–p. 395, col. 1, line 20: 6 Nov: Τ(οῦ) ἁγι(ου) **Παύλου τοῦ Ὁμολο<γητοῦ>**: Heb 8:1–6; p. 395, col. 1, line 20–p. 396, col. 2, line 16: 7 Nov: Τῶ(ν) ἁγίω(ν) **ΛΓ′ τῶν ἐν Μελιτ<ινῇ> Κυ<ριακὴ> τῶ(ν) ἁγίω(ν) παντ<ων>** Εἰς τ<ὴν> **σύναξιν τῶν ἀρχ<αγ>γέλω(ν)**: Heb 2:2–10; p. 396, col. 2, line 17: 11 Nov: Τ(οῦ) αγι(ου) μ(ά)ρ(τυρος) **Μηνά**: [see 27th Sun: Eph 6:10–17]; p. 396, col. 2, line 18: 12 Nov: Τοῦ ἁγι(ου) **Ἰω(άννου) τ(οῦ) Ἐλεημ<ονος>**: [see 6th Sun: Rom 12:6–15]; p. 396, col. 2, line 19–p. 397, col. 1, line 1: 13 Nov: Τ(οῦ) ἁγι(ου) **Ιω(άννου) τοῦ (Χρυσο)στομ<ου>**: hymnographic notes only; p. 397, col. 1, lines 1–6: 14 Nov: Τ(οῦ) ἁγι(ου) ἀπο<στόλου> **Φιλίππου**: [see 3rd Thu: Acts 8:26–39]; p. 397, col. 1, line 7: 16 Nov: Τ(οῦ) ἁγί(ου) ἀπο<στόλου> **Ματθ<αίου>**: [see 10th Sun: 1 Cor 4:9–16]; p. 397, col. 1, line 8–col. 2, line 12: 17 Nov: Τ(οῦ) ἁγι(ου) **Γρηγο<ρίου> τ(οῦ) Θαυματουργ<οῦ>**: 1 Cor 12:7–11; p. 397, col. 2, line 13: 20 Nov: Τω(ν) ἁγιω(ν) π(ατ)ριαρχ<ῶν> **Πρόκλ(ου), Ἀνατολ<ίου>**: [unspecified]; p. 397, col. 2, line 14–p. 398, col. 2, line 15: 21 Nov: **Τὰ εἰσόδια τ(ῆς) Θ(εοτό)κου**: Heb 9:1–7; p. 398, col. 2, line 16–p. 401, col. 1, line 1: 22 Nov: Τ(οῦ) ἁγίου ἀπο<στόλου> **Φιλήμων(ος)**: Philem 1:1–25; p. 401, col. 1, line 2–col. 2, line 18: 25 Nov: Τῶ(ν) ἁγιω(ν) **Κλήμεντ<ος> Ῥωμ<ης> (καὶ) Πέτρ(ου) Ἀλεξανδ<ρείας· Μερκου<ρίου> (καὶ) Αἰκατερίν(ης)**: Phil 3:20–4:3; p. 401, col. 2, lines 19–23: 4 Dec: Τ(ῆς) ἁγι(ας) μ(ά)ρ(τυρος) **Βαρβάρας**: [see 15th Thu: Gal 3:23–4:5]; p. 402, col. 1, line 1: 5 Dec: Τ(ου) ὁσ(ίου) **Σάβ<β>α**: [see 27th Sat: Gal 5:22–6:2]; p. 402, col. 1, line 2–col. 2, line 16: 6 Dec: Τ(οῦ) ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ<ῶν> **Νικολάου**: Heb 13:17–21; p. 402, col. 2, line 17: 9 Dec: Ἡ σύλλη<ψις> τ(ῆς) ἁγί(ας) **Ἄνν(ης)**: [see 9 Sep: Gal 4:22–27]; p. 402, col. 2, line 18: 12 Dec: Τ(οῦ) ἁγι(ου) **Σπυρίδω<νος>**: [see 6 Dec: Heb 13:17–21]; p. 402, col. 2, line 19: 14 Dec: Τ(οῦ) ἁγι(ου) **Θύρσου** [see 23rd Sun: Eph 2:4–10]; p. 402, col. 2, lines 20–22: 20 Dec: Τ(οῦ) ἁγι(ου) **Ἰγνατι(ου)**: [see 3rd Sun of Lent: Heb 4:14–5:6]; p. 402, col. 2, line 23: **Σά<ββατον> τω(ν) Προπ(ατό)ρων** [see 6th Sat: Rom 9:1–5]; p. 403, col. 1, lines 1–4: **Κυ<ριακὴ> τῶ(ν) Προπ(ατό)ρων**: [see 29th Sun: Col 3:4–11]; p. 403, col. 1, line 5: **Σά<ββατον> προ τῆς Χ(ριστο)ῦ Γεννή<σεως>**: [see 26th Sat: Gal 3:8–12]; p. 403, col. 1, line 6–p. 404, col. 1, line 9: **Κυ<ριακὴ> προ τῆς Χ(ριστο)ῦ Γεννή<σεως>**: Heb 11:9–40; p. 404, col. 1, lines 10–12: [if vigil falls on a Saturday: see 15th Tue: Gal 2:21–7]; p. 404, col. 1, lines 13–18: 24 Dec: **Εἰς τ<ὴν> παραμο<νὴν> τ(ῆς) Χ(ριστο)ῦ Γε<ννήσεως>**: [see 1st Sat of Lent: Heb 1:1–12]; p. 404, col. 1, line 19–p. 405, col. 2, line 20: 25 Dec: Εἰς τ<ὴν> ἁγίαν **Χ(ριστο)ῦ Γε<ννήσεως>**: Gal 4:4–7; p. 405, col. 2, line 21–p. 406, col. 2, line 22: 26 Dec: **Ἡ σύναξις τῆς Θ(εοτό)κου**: Heb 2:11–18; p. 406,

col. 2, line 23–p. 407, col. 1, line 1: 27 Dec: **Μεθεορτ<ον>** (καὶ) τ(οῦ) ἁγι(ου) (πρώ-το)μ(ά)ρ(τυρος) **Στεφάνου**: [see 3rd Mon after Easter: Acts 6:8–7:5, 7:47–60]; p. 407, col. 1, lines 2–3: 28 Dec: **Μεθέορτ<ον>** (καὶ) τῶ(ν) ἁγιω(ν) **Δισμυριω(ν)**: [see 2nd Fri: Rom 5:17–6:2]; p. 407, col. 1, lines 4–5: 29 Dec: **Μεθέορτ<ον>** (καὶ) τῶν ἁγίων **Νηπίω(ν)**: [see 26 Dec: Heb 2:11–18]; p. 407, col. 1, line 6: 29 Dec: **Μεθέορτ<ον>**: [see 15th Tue: Gal 2:21–27]; p. 407, col. 1, line 7: **Μεθέορτον**: [see 15th Thu: Gal 3:23–4:5]; p. 407, col. 1, line 8–col. 2, line 21: **Σά<ββατον> μετ<ὰ> τὴν Χ(ριστο)ῦ Γέ<ννησιν>**: 1 Tim 6:11–16; p. 407, col. 2, lines 22–23: **Κυ<ριακὴ> μετ<ὰ> τὴν Χ(ριστο)ῦ Γέν-νη<σιν>**: [see 20th Sun: Gal 1:11–19]; p. 408, col. 1–col. 2, line 13: 1 Jan: **Ἡ πε(ρι)τωμὴ** [leg. **περιτομὴ**] **τ(οῦ) Κ(υρίο)υ** (καὶ) τ(οῦ) ἁγι(ου) **Βασιλει(ου)**: Col 2:8–12; p. 408, col. 2, lines 14–15: 2 Jan: **Προεορτ<ιον>** (καὶ) τ(οῦ) αγι(ου) **Σιλβέστρου**: [see 12th Mon: 2 Cor 5:10–15]; p. 408, col. 2, lines 16–17: 3 Jan: **Προέορτ<ιον>** (καὶ) τοῦ ἁ-γι(ου) **Γορδίου**: [see 21st Tue: Col 1:1–11]; p. 408, col. 2, line 18–p. 409, col. 2, line 19: **Σά<ββατον> προ τῶ(ν) Φώτ<ων>**: 1 Tim 3:13–4:4; p. 409, col. 2, line 10–p. 410, col. 1, line 20: **Κυ<ριακὴ> πρ<ὸ> τῶν Φώτ<ων>**: 2 Tim 4:5–8; p. 410, col. 1, line 21–p. 411, col. 2, line 20: 5 Jan: **Ἡ παραμο<νὴ> τῶν Φώτ<ων>**: 1 Cor 9:19–10:4; p. 411, col. 2, line 21–p. 413, col. 2, line 12: 6 Jan: Εἰς τ<ὴν> **ἑορτ<ὴν> τῶ(ν) Φωτ<ων>**: Tit 2:11–3:7; p. 413, col. 2, lines 13–14: 7 Jan: **Ἡ σύναξις τ(οῦ) Προδ<ρόμου>**: [see Mon of *Diakainesimos*: Acts 1:12–26]; p. 413, col. 2, line 15: 8 Jan: **Μεθέορτ<ον>**: [see 24th Wed: 1 Thes 4:1–12]; p. 413, col. 2, lines 16–17: 9 Jan: **Μεθέορτ<ον>** (καὶ) τοῦ ἁγιου **Πολυεύκτ(ου)**: [see 27th Fri: 2 Tim 1:1–18]; p. 413, col. 2, lines 18–19: 10 Jan: **Με-θέορτον** (καὶ) τ(οῦ) ἁγιου **Γρηγοριου Νύσης** [leg. **Νύσσης**]: [see 33rd Tue: 1 Pet 3:10–22]; p. 413, col. 2, lines 20–21: 11 Jan: **Μεθέορτ<ον>** (καὶ) τοῦ ὁσ(ίου) **Θεοδοσί-ου**: [see 3rd Thu: Acts 8:26–39]; p. 413, col. 2, line 22: 12 Jan: **Μεθεορτ<ον>**: [see Thu of *Diakainesimos*: Acts 2:38–43]; p. 413, col. 2, line 23–p. 414, col. 1, line 1: 13 Jan: **Με-θεορτ<ον>** (καὶ) τῶ(ν) ἁγιω(ν) μ(α)ρ(τύρων) **Ἑρμύλου κ(αὶ) Στρατωνί(κου)**: [see 35th Thu: 1 John 4:20–5:21]; p. 414, col. 1, line 2: **Σά<ββατον> μετ<ὰ> τα Φώτ<α>**: [see 27th Sun: Eph 6:10–17]; p. 414, col. 1, line 3–col. 2, line 14: **Κυ<ριακὴ> μετ<ὰ> τὰ Φώτ<α>**: Eph 4:7–13; p. 414, col. 2, lines 15–17: 16 Jan: **Τ(ῆς) τιμι(ας) ἁλύ<σεως>**: [see 4th Sat after Easter: Acts 12:1–11]; p. 414, col. 2, lines 18–19: 17 Jan: Τ(οῦ) ὁσ(ίου) **Ἀντωνιου**: [see 6th Wed: 1 Cor 2:9–3:8]; p. 414, col. 2, lines 20–22: 18 Jan: Τῶ(ν) ἁγι-ω(ν) π(ατέ)ρων ἡμ(ῶν) **Αθανασι(ου) (καὶ) Κ<υρίλλου>**: [see 2 Sep: Heb 13:7–16]; p. 414, col. 2, line 23–p. 415, col. 2, line 17: 20 Jan: Τ(οῦ) ὁσ(ίου) **Εὐθυμιου**: 2 Tim 1:3–9; p. 415, col. 2, lines 18–19: 23 Jan: Τῶ(ν) ἁγίων **Κλήμεντ<ος> (καὶ) Ἀγαθαγγ<έλου>**: [see 25 Nov: Phil 3:20–4:3]; p. 415, col. 2, line 20–p. 416, col. 1, line 1: 25 Jan: Τ(οῦ) ἁγι(ου) Γρη<γορίου> τ(οῦ) **Θεολό<γου>**: [see 17 Nov: 1 Cor 12:7–11]; p. 416, col. 1, lines 2–4: 27 Jan: **Ἡ ἀνακομιδ<ὴ> τ(οῦ) Χρ(υσο)στόμ<ου>**: [see 1 Oct: Heb 7:26–8:2]; p. 416, col. 1, lines 5–8: 31 Jan: Τῶ(ν) ἁγιω(ν) **Κύρου (καὶ) Ιω(άννου)**: [see 17 Nov: 1 Cor 12:7–11]; p. 416, col. 1, line 9–p. 417, col. 2, line 3: 1 Feb: Τ(οῦ) ἁ-γι(ου) **Τρύφω<νος>**: Rom 8:28–39; p. 417, col. 2, line 4–p. 418, col. 2, line 16: 2 Feb: **Η ὑπαπαντ<ὴ>**: Heb 7:7–17; p. 418, col. 2, lines 17–18: 3 Feb: Τω(ν) ἁγίω(ν) (καὶ) δι-καιω(ν) **Συμ<εὼν> (καὶ) Ἀνν(ης)**: [see 3rd Sun of Lent: Heb 4:14–5:6]; p. 418, col. 2, line 19: 23 Feb: Τ(οῦ) ἁγι(ου) **Πολυκαρπ<ου>**: [see Sun after Epiphany: Eph 4:7–13]; p. 418, col. 2, lines 20–21: 24 Feb: **Ἡ εὕρε<σις> τ(ῆς) τημι(ας)** [leg. **τιμίας**] **κεφαλ(ῆς) τ(οῦ) Προδ<ρόμου>**: [see 15th Sun: 2 Cor 4:6–15]; p. 418, col. 2, line 22–p. 420, col. 1, line 20: 9 Mar: Τῶ(ν) ἁγίων **Μ'** [i.e. **Τεσσαράκοντα**] **Μαρτ<ύρων>**:

Heb 12:1–10; p. 420, col. 1, line 21: 17 Mar: Ἡ μνήμ<η> τ(οῦ) **μ(ε)γ(άλου) σεισμ<οῦ>**: [see 25 Sep: Heb 10:6–13]; p. 420, col. 1, line 22–col. 2, line 4: 25 Mar: **Ὁ εὐαγγελισμ(ός)**: [see 26 Dec: Heb 2:11–18]; p. 420, col. 2, lines 6–10: 23 Apr: Τ(οῦ) ἁγι(ου) μ(ε)γ(αλομάρτυρος) **Γεωργ<ίου>**: [see 4th Sat after Easter: Acts 12:1–11]; p. 420, col. 2, line 11–p. 421, col. 2, line 13: 25 Apr: Τ(οῦ) ἁγι(ου) ἀπο<στόλου> (καὶ) εὐαγγελιστ(οῦ) **Μάρκ(ου)**: 1 Pet 5:6–14; p. 421, col. 2, lines 14–15: 2 May: Τ(οῦ) ἁγι(ου) **Ἀθανασι(ου)**: [see 6 Nov: Heb 8:1–6]; p. 421, col. 2, line 16–p. 422: 8 May: Τ(οῦ) ἁγι(ου) ἀπο<στόλου> καὶ εὐαγγελιστοῦ **Ιω(άννου) τοῦ Θ(ε)ωλό<γου>** [leg. **Θεολόγου**]: 1 John 1:1–7; p. 423, col. 1–col. 2, line 11: 11 May: **Τὸ γενέθλιον τῆς Πόλε<ως>** (καὶ) τ(οῦ) ἁγι(ου) **Μωκί(ου)** : Acts 18:1–11; p. 423, col. 2, lines 12–13: 12 May: Τω(ν) ἁγιω(ν) π(ατέ)ρων **Ἐπιφα<νίου> (καὶ) Γερμα<νοῦ>**: [see 1 Oct: 7:26–8:2]; p. 423, col. 2, line 14–p. 425, col. 1, line 17: 21 May: Τῶ(ν) ἁγιω(ν) βασιλέ<ων> **Κωνσταντ<ίνου> κ(αὶ) Ἑλέ<νης>**: Acts 26:1–20; p. 425, col. 2, lines 18–19: 4 Jun: Τ(οῦ) ἁγι(ου) **Μητροφά<νους>**: [see 1 Oct: Heb 7:26–8:2]; p. 425, col. 2, lines 20–21: 11 Jun: Τω(ν) ἁγιω(ν) ἀπο<στόλων> **Βαρθολομ<αίου> (καὶ) Βαρνάβα**: [see 10th Sun: 1 Cor 4:9–16]; p. 425, col. 2, line 22–p. 426, col. 1, line 12: 14 Jun: Τ(οῦ) ἁγι(ου) **Μεθοδ<ίου>** π(ατ)ριαρχ<ου>: Heb 5:4–10; p. 426, col. 1, line 13: 21 Jun: Τ(οῦ) ἁγι(ου) **Ἰουλιαν(οῦ)**: [see 1 Feb: Rom 8:28–39]; p. 426, col. 1, lines 14–18: 24 Jun: **Τὸ γενέσιον τοῦ Προδ<ρόμου>**: [see Sun of Tyrophagy: Rom 13:11–14:4]; p. 426, col. 1, line 19–p. 428, col. 2, line 22: 29 Jun: Τῶ(ν) ἁγίων ἀπο<στόλων> **Πέτρου (καὶ) Παῦλ(ου)**: 2 Cor 11:21–12:9; p. 428, col. 2, line 23: 30 Jun: Τῶ(ν) ἁγιω(ν) **ΙΒ′ Ἀπο<στόλων>**: [see 10th Sun: 1 Cor 4:9–16]; p. 429, col. 1, line 1: 1 Jul: Τῶ(ν) ἁγιω(ν) **Ἀναργύρω(ν)**: [see 1 Nov: 1 Cor 12:27–13:8]; p. 429, col. 1, lines 2–5: 2 Jul: **Τα καταθέσια τῆς τιμι(ας) ἐσθητ(ος)**: [see 21 Nov: Heb 9:1–7]; p. 429, col. 1, line 6: 8 Jul: Τ(οῦ) ἁγι(ου) **Προκοπ<ίου>**: [see 32nd Sun: 1 Tim 4:9–15]; p. 429, col. 1, line 7: 11 Jul: Τ(ῆς) ἁγι(ας) **Εὐφημί(ας)**: [see 16th Sun: 2 Cor 6:1–10]; p. 429, col. 1, lines 8–9: 15 Jul: Τῶ(ν) ἁγιω(ν) **Κηρύκου (καὶ) Ἰουλίττης**: [see 9th Wed: 1 Cor 13:4–14:5]; p. 429, col. 1, line 10: **Κυ<ριακὴ> τῶ(ν) προ ἀλλακτῶν**: [see 2 Sep: Heb 13:7–16]; p. 429, col. 1, line 11–p. 430, col. 1, line 8: **Κυ<ριακὴ> τῶ(ν) ἀλλακτῶ(ν)**: Tit 3:8–15; p. 430, col. 1, line 9–p. 431, col. 2, line 10: 20 Jul: Τ(οῦ) ἁγι(ου) προφητ(οῦ) **Ἠλιοῦ**: Jam 5:10–20; p. 431, col. 2, line 11: 27 Jul: Τ(οῦ) ἁγι(ου) μ(ε)γ(ά)λ(ο)μ(ά)ρ(τυρος) **Παντ<ε>λε<ήμονος>**: [see 26 Oct: 2 Tim 2:1–10]; p. 431, col. 2, lines 12–14: 1 Aug: Τῶ(ν) ἁγιω(ν) **Μακκαβέων** [leg. **Μακκαβαίων**]: [see Sun of All Saints: Heb 11:33–12:2]; p. 431, col. 2, line 15: 2 Aug: Τ(οῦ) ἁγι(ου) **Στεφά<νου>**: [see 27 Sep: 6:8–7:5, 7:47–60]; p. 431, col. 2, line 16–p. 433, col. 1, line 17: 6 Aug: **Ἡ μεταμόρφωσις**: 2 Pet 1:10–19; p. 433, col. 1, lines 18–21: <15 Aug>: **<Ἡ> κοίμησις τῆς Θ(εοτό)κου**: [see 8 Sep: Phil 2:5–11]; p. 433, col. 1, lines 21–23: <16> Aug: Εἰς τ<ὴν> **<εἰ>σοδ<ον> τ(οῦ) ἁγι(ου) Μανδηλ<ίου>** <καὶ> τ(οῦ) ἁγι(ου) **Διομηδ<ους>**: [see 28th Sun: Col 1:12–18]; p. 433, col. 2, line 1: 22 Aug: Τ(οῦ) ἁγι(ου) **Ἀγαθονίκ(ου)**: [see 1 Feb: Rom 8:28–39]; p. 433, col. 2, line 2–p. 434, col. 2, line 21: 24 Aug: Τ(οῦ) ἁγί(ου) ἀπο<στόλου> **Τίτ(ου)**: Tit 1:1–5, 2:15–3:2, 3:12–15; p. 434, col. 2, line 22: 25 Aug: Τ(οῦ) ἁγι(ου) **Βαρθολομαίου**: [unspecified]; p. 434, col. 2, line 23–p. 436, col. 1, line 6: 29 Aug: **Ἡ ἀποτὸμὴ τ(οῦ) Προδ<ρόμου>**: Acts 13:25–33; p. 436, col. 1, line 7–p. 438: lections for various occasions (Ἀναγνωσμ(α)τ(α) διάφορά): p. 436, col. 1, line 7–col. 2, line 4: Εἰς ἐγκαί<νιαν>: Heb 3:1–4; p. 436, col. 2, line 5: Εἰς **σεισμον**: [see 25 Sep: Heb

10:6–13]; p. 436, col. 2, line 6: Εἰς **ἔλευσιν βαρβά<ρων>**: [see 23rd Sun: Eph 2:4–10]; p. 436, col. 2, line 7: Εἰς **ἔλαιον ἀρρωστου**: [see 20 Jul: Jam 5:10–20]; p. 436, col. 2, line 8–9: Εἰς **σχημα μο(νά)χ(ου)**: [see 33rd Fri: 2 Pet 1:1–10 or 27th Sun: Eph 6:10–17]; p. 436, col. 2, line 10–p. 438: Εἰς **κοιμηθ<έντας>**: [see 9th Sat: Rom 13:1–10 or 18th Sat: 1 Cor 15:39–45 or 22nd Sat: Col 2:20–3:3 or 3rd Sun after Easter: Acts 9:32–42] or 1 Cor 15:20–28 or 1 Cor 15:47–57 or 1 Thes 4:13–17, incomplete (des. "καὶ ἀνέστη οὕτως" (1 Thes 4:14)).

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Columns & lines

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Ruling

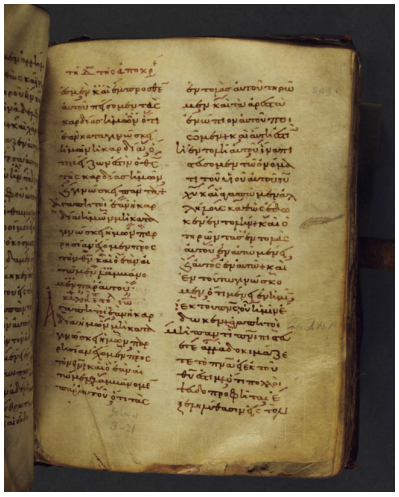
System Leroy 1; layout Leroy 22C2; hardpoint; text hangs from lines; text area: 210 mm x 150 mm; interlinear distance: 8–10 mm.

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Hand A: main text and rubric; Hand B: ownership note p. 1; Hand C: note p. 1; Hand D: note p. 1; Kostas: partially erased notes and pen trials pp. 13, 28–29, 33, 49, 113, 129, 210–211, 255, 257, 318–319, 350–351, 382, 387–388, 398–399, 430–431; Damaskenos, monk: note p. 16; Hand G: lection note and overwriting pp. 46–47; Hand H: lection notes pp. 61, 110; Hand I: lection notes pp. 63, 364, 378, 405, 411, 435; Hand J: *echos, eothinon* etc. notes pp. 91, 101, 109, 119, 127, 142–143, 150, 158, 164, 170, 177, 187, 199, 207, 214, 220, 226, 232, 239, 246, 251, 258, 266, 272, 280, 288, 296, 304, 313, 324, 333, 344, 355, 370; Hand K: lection note pp. 197–198; Hand L: note of beginning of weeks of Luke p. 199; Hand M: ownership note p. 207; Hand N: note p. 210; Hand O: note p. 211; Hand P: note p. 242; Hand Q: notes pp. 243, 324, 376; Hand R: note p. 255; Hand S: note p. 276; Hand T: lection note pp. 314–315; Hand U: lection etc. notes pp. 380–383, 386–387, 390–391, 393–397, 402, 409–410, 413–418, 420, 423, 425–6, 430–431, 436–437; Hand V: lection note p. 381; Hand W: note p. 382; Hand X: erased note p. 382; Hand Y: note p. 383; Hand Z: lection note p. 393; Hand AA: pen trials pp. 398, 430; Hand AB: note p. 413; Germanos: monogram p. 431; Hand AD: note p. 434; Hand AE: note p. 434; Hand AF Georgian note p. 434; Hand AG: note p. 435; J. D. Carlyle: MS numbers left pastedown, pp. 1, 436; Hand AI: modern lection references, pagination; Hand AJ: lection index.

Script (general characteristics)

Hand A, main text: Regular upright mixed minuscule with little expansion of letters, some flourished tails in bottom line, occasionally with ornament, superscript word endings rare, at line ends only. Hand A, rubric: Alexandrine majuscule.



p. 349 (Hand A)

Script (letters & ligatures)

Hand A, mixed minuscule: *kappa* always majuscule; *upsilon*, *psi* always minuscule; distinctive letter forms: majuscule *delta*, *lambda* with ascender sharply curving to the left; large, tilted, angular minuscule *nu*; distinctive ligatures: *epsilon-iota* with long diagonal ascender, sometimes markedly tilted to the left with ascender almost perpendicular to the upright.

Diacritics & punctuation

Hand A: Breathings angular, half-angular and round; circumflexes small but enlarged over breathings; mute *iota* absent; use of double dot functional only; use of full stop; double grave present on δὲ, ἐπεὶ, μὲν, μὴ.

Abbreviations

Hand A: *Nomina sacra* (accents absent); καί; syllabic (at line ends only); horizontal stroke for *nu*; *chi-rho* monogram for Χρυσόστομος.



p. 352 (Hand A)

Apparatus

Rubricated headings for lections; rubricated ekphonetic musical notation; later marginal *echos* and *eothinon* notes; modern marginal chapter and verse references, English text and Arabic numerals, in pencil.

Ink

Hand A: mid-brown and dark red; Hand B: black; Hand C: black; Hand D: black; Kostas: grey; Damaskenos: black; Hand G: black; Hand H: dark brown; Hand I: black; Hand J: black; Hand K: black; Hand L: dark brown; Hand M: black; Hand N: black; Hand O: grey-brown; Hand P: pale brown; Hand Q: dark brown; Hand R: grey-brown; Hand S: pale brown; Hand T: black; Hand U: dark brown; Hand V: pale brown; Hand W: mid-brown; Hand X: mid-brown; Hand Y: dark brown; Hand Z: mid-brown; Hand AA: black; Hand AB: dark brown; Germanos: dark brown; Hand AD: black; Hand AE: pale brown; Hand AF: pale brown; Hand AG: black; J. D. Carlyle: grey-brown; Hand AI: pencil; Hand AJ: mid-brown.

Ornament

Simple rubricated initial for start of text p. 1. Simple rubricated band of ornament precedes text p. 1: horizontal line with alternating bars and x-shapes. Simple rubricated bands of ornament precede Holy Week lections and months, or accompany headings as space fillers pp. 374, 376, 378, 380, 386, 391, 416, 418, 420–421, 425, 431: wavy lines with space fillers, sometimes with leaf ornament at terminals. Rubricated minor initials.

Illustration

Crude outline drawing of figure holding mace p. 239. Crude outline drawing p. 436.

Text leaves

Medium-thickness parchment, off-white/yellow colour, skins arranged with hair-side facing hair-side throughout.

Text leaf dimensions (mm)

(pp. 215–216) 270 x 208.

Text leaf condition

Cockling and pleating appear in pp. 435–438 and in the first and last gatherings. Occasional leaves are worn and partially detached from their conjugates (p. 367). Tears/cuts to edges of pp. 1–4, 11–14, 17–18, 25–26, 31–32, 35–46, 55–56, 85–86, 101–102, 105–108, 111–112, 115–118, 131–134, 139–142, 149–150, 155–160, 165–166, 191–192, 195–196, 207–208, 221–226, 231–240, 245–248, 266–268, 277–282, 285–286, 301–304, 307–308, 317–318, 327–330, 333–352, 365–370, 381–394, 401–408, 411–412, 417–418, 421–426, 429–438; small holes in pp. 1–2, 39–40, 63–64, 243–244, 307–308, 351–352, 358–359, 391–392, 421–422, larger hole in pp. 3–4. Stains and grime in the marginal area of the gatherings throughout text-block, especially pp. 47–79 and in the first and last folios. Folios excised at time of production after pp. 402, 412.

Old repairs

Occasional leaves were repaired with sewing thread (pp. 2–3, 241–242, 385–386, 391–394, 421–422, 425–426, 429–430; repairs to pp. 241–242, 429–430 torn again) and with plain handmade paper to the marginal area, before the book was sewn.

Binding description

Greek-style binding covered in tanned skin using coarse materials, not contemporary with the text, possibly dating to the late 17th century.

Binding dimensions (mm)

283 x 225 x 115.

Left endleaves

A sewn endleaf hook of white handmade laid paper within an outside hook; the outer stub and full leaf are pasted to the board.

Right endleaves

Sewn single-fold endleaf of white handmade laid paper within a guard, with the outer element of the guard and the outermost leaf pasted to the board.

Endleaf condition

Adhesive staining and discolouration, penetration and transparency appear all over in both left and right endleaves.

Sewing

The text-block has been resewn with an unsupported structure, sewn all-along with a medium-thickness, loose S-twist, natural-colour thread, using the four V-nicks in the spine-folds from an earlier unsupported sewing at 25, 95, 167, 237 mm from the head of the text-block.

Sewing condition

The current structure is sound and the sewing thread is intact.

Spine linings

The spine has been rounded. An overall lining of one layer of plain, natural-colour woven textile is visible and covers the full length of the spine and extends onto the outside of the boards.

Spine lining condition

The lining is partly split along the left joint.

Boards and board attachment

13 mm wooden boards, the same size as the text-block with square edges. The pastedowns obscure the exact manner in which the attachment is carried out.

Board attachment condition

The board attachment is sound.

Edges

The edges of the text leaves are plain-cut, undecorated and have been retrimmed.

Edge condition

The edges of the first and last gatherings appear ragged and blackened by dirt and grime whereas in the rest of the text-block the edges are lightly worn and stained.

Endbands

Greek-style projecting endbands sewn to the boards. Primary endbands worked in plain thread over single cord cores of medium thickness, tight S-twist, and natural colour and the primary sewing has tie-downs in every gathering. The secondary sewing is executed in red, green, and blue silk threads, incorporating a crowning core.

Endband condition

Both head- and tailbands are sound and securely attached to the book-block.

Covering

Full cover of mid-brown thick tanned goat or sheepskin. The turn-ins are untrimmed, irregular in size and shape, with lapped corners with the fore-edge turn-in lying on top of the head and tail turn-ins.

Covering (existing repairs)

Tears in the covering skin have been repaired with stitching before the book was covered.

Covering material condition

The covering skin is embrittled, with small tears, abrasions and lacerations. It has also developed a blackened surface with a mixture of dirt and grease. The turn-ins on the inside of the boards remain attached to the boards.

Tooling

The cover has a blind-tooled two-line border frame containing a saltire cross with visible but uneven, low quality impressions.

Furniture & fastenings

There is a simple copper alloy edge pin inserted into the fore-edge of the left board and a thick flat leather edge-pin strap with a hole for the edge pin, attached to the centre of the fore-edge of the right board, fastened under the pastedown.

Furniture & fastenings condition

The edge pin is sound and intact. The strap is attached securely to the board but is broken off at the hole made for the edge pin.

Bookmarks

Piece of later paper manuscript waste in English as a loose bookmark between ff. 436–437.

Notes & marks of ownership

Left pastedown: "S.5"; *ex libris* of Archbishop Charles Manners-Sutton 1805; p. 1: "S. 5"; ownership note of Monastery of St Gerasimos of the Jordan: "+ Ἀπόστολος τοῦ ἁγ<ίου> Γερασίμ<ου> τοῦ ἐν τῷ Ἰορδάνη:-"; p. 207: ownership note of the Patriarchate of Jerusalem: "Ετουτο χαρτην εινε του Αγιου Ταφόυ και οπιόν τον ξενοσιν να εχιν τον τετρακοσι{αν}ον και οκτον θεοφορον πατερον υμον την καταραν και να θιετε μετα Ιοοδα α[..] εξοπιν"; p. 436: "S.5".

Inserts

Loose at beginning of MS: index of lections by initial chapter and verse.

Other notes

p. 1: "το πρι"; p. 13: "+ Σῶσον Κ(ύρι)ε τον <δου>λον"; p. 16: note by Damaskenos, monk: "+ Δαμασκυνος μονάχος"; p. 29: "σιν τ[..]ε όσαν οσὸν τὰ [....]α"; p. 33: "Κ(υρί)ω"; p. 49: "στασαντας"; p. 129: "[....]ρον"; p. 210: "σον"; "Δυναμι μ(ῆτερ) δοξ<ό>τ(α)τ(ε) <μετὰ> μου αδε"; p. 211: "+ Με δοξοτ(η)τα μ(ε)τ(ὰ) μου αδε<λφ>οί παροντ(ες)"; p. 242: "+ Ἀλήθεια τὲ καὶ έναλοται καὶ μάλλων καὶ"; p. 243: "Δευτε προσκυνησομεν και"; p. 255: "+ Φιλε Ιω(άννη) με κα"; p. 276: "Καὶ σῦ μ(εν) Κ(ύρι)ε πρὸς τ(ὴν) άρχήφωτ(ον)"; p. 318: note by Kostas: "+ Ο ευτέλης Κῶστας"; p. 350: "Τἔλο<ς> του <Ἰ>ουλ<ί>ου μ<ηνό>ς"; p. 351: "μου λ[..]τ"; p. 382: "Ταῦτα καὶ μόνα εύρέθησαν σωζόμ(εν)α· τὰ δὲ ἔμπροσθ<εν>, ὀφείλουσ(ιν) γεφ<ύρ>ης"; "σ[_ _ _]να ειληφ[....]ζ[..]α"; p. 399: "Ο ταπε<ινὸς>"; p. 413: Arabic note; p. 431: monogram of Germanos; p. 434: Georgian note: "*dadbdgb dagum*".

Provenance

Owned by the Monastery of St Gerasimos of the Jordan. Owned by the Patriarchate of Jerusalem. Owned by the Monastery of St Sabas in Palestine. Borrowed by J. D. Carlyle in 1800, purchased from his estate after his death by Archbishop Charles Manners-Sutton and deposited in LPL 17 March 1806.

Textual tradition

Gregory-Aland l 168; Scrivener Apost. 62.

Dating

Style of Hand A consistent with 11th–early 12th century.

Bibliography

Todd (1812), p. 262; Todd (1823), pp. 6, 10, 36, 52; Brown *et al.*, p. 46.

Image(s) of the binding



Left side



Right side



Spine



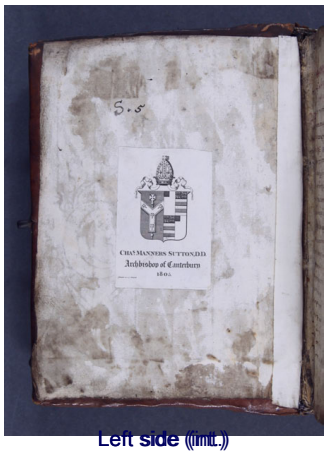
Fore-edge



Head-edge



Tail-edge



Left side ((mut.))



Right side ((mut.))

MS Number

MS. 1197

Date

15th–16th century.

Material

Paper.

Folios

<I> + ff. 22 + <II>.

Summary content

ff. 1r–4v: Ephraem Syrus (Ps.?), *Oratio in vanam vitam, et de paenitentia*; ff. 5r–10v: apocryphal letter of Jesus regarding Sunday; ff. 11r–16v: Pseudo-John the Theologian, *Apocalypsis Apocrypha Joannis*; ff. 17r–22v: anonymous homilies.

Gatherings

4 (4), 14 (18), 4 (22).

Folios/pages on which gatherings begin

ff. 1, 5, 19.



f. 5r (Hand A)

Detailed content

ff. 1r–4v: Ephraem Syrus (Ps.?), *Oratio in vanam vitam, et de paenitentia*, conventionally misattributed to John Chrysostom (Τοῦ ἐν ἁγί(εις), π(ατ)ρ(ὸ)ς ἡμ(ῶν), Ἰω(άνν)ου, ἀρχ<ιερέως>. ἐπισκόπ<ου>· Κν(ων)σταντινωπό<λεως>· τοῦ Χρυσοστ<ό>μ<ου>, λόγ<ος>. περι ἐλεήμῶσύνης· καὶ ψυχ(ῶν) σ(ωτη)ρί(ας), δέσποτα, εὐ<λ>ό<γησον>); ff. 5r–10v: apocryphal letter of Jesus regarding Sunday (Ἐπιστολ(ην)· τοῦ Κ(υρίο)υ ἡμῶν, Ἰ(ησο)ῦ Χ(ριστο)ῦ· πε(ρὶ) τῆς ἁγίας Κυριακῆς· δέσποτ<α> ευλ<ό>γ<ησον>); ff. 11r–16v: Pseudo-John the Theologian, *Apocalypsis Apocrypha Joannis* (Ἐρῶτησης· καὶ ἀπόκρισις. τοῦ ἁγίου, Ἰω(άνν)ου, τοῦ Θεολόγ<ου>. Πρὸς Ἰάκωβον, τὸν ἀδελφῶν τοῦ Κ(υρίο)υ· δέσποτ(α) εὐ<λ>ό<γησον>); ff. 17r–18r: homily against corrupt priests, incomplete (inc. "καὶ τὴν μέθην τῆν μ(ητέ)ρα τῆς πορνί(ας)· πόθεν ἐδιδάχθηται ταῦτα ποιῆν", des. "καὶ μετανωῆσατε ἐκ ψυχῆς ὑμῶν"); ff. 18v–20v, line 6: homily on men (Λόγ<ος> περ<ὶ> ἀνδρ(ῶν). ευ<λ>ό<γησον> δέ<σ>π<ο>τα) (inc. "Καὶ πὰν ἔργων(ος) ὑμῶν εἰς δόξαν Θ(εὸ)ν ποιῆτε", des. "καὶ κρίσιν τοῦ δικαίου κριτοῦ"); f. 20v, line 7–f. 22v: homily on women (Περοι γυναικῶν, ὁμιλήα. ὀφέλιμος) (inc. "Καὶ περὶ γυναικῶν τὸν λόγον ποιοῦμεθα· λέγει γὰρ Σολομὸν", des. "ἐν πίστει καὶ ἀγάπη καὶ ταπινωφρόσυνης. Ὧ ἡ δό<ξ>α (καὶ) τῶ κράτος· εἰς τ(οὺς) αἰῶ<ν>(ας) τ(ῶν) αἰῶν(ων)· ἀμὴν").

Folio/page numbers

By folios, top right, Arabic numerals, pencil; by folios, bottom centre, Arabic numerals, black ink.

Columns & lines

Single column, 24 lines.

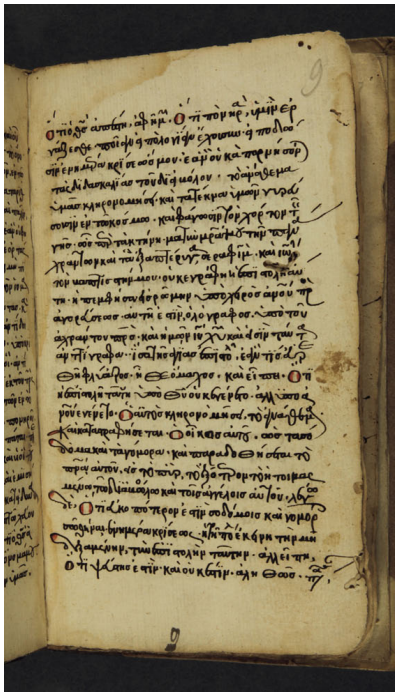
Ruling

None.

Scribe(s)

Hand A: ff. 1r–22v; Hand B: note f. 12r; Hand C: note f. 18r; Hand D: notes ff. 21r–22r; Hand E: note f. 21v; Hand F: foliation bottom centre; Hand G: foliation top right.

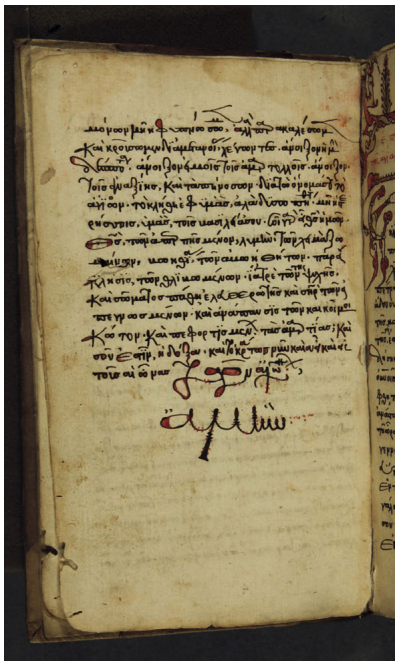
Script (general characteristics)



f. 9r (Hand A)

Hand A: Calligraphic upright mixed minuscule with significant expansion of letters and common flourishes at line ends and in bottom line, expanded and flamboyantly decorative words at end of sections, common superscript word endings, usually at line ends, deletions by strikethrough in brown and red ink and by erasure, very erratic spelling.

Script (letters & ligatures)



f. 4v (Hand A)

Hand A: *eta*, *kappa*, *lambda*, *psi* always majuscule; *delta*, *zeta*, *nu*, *xi*, *upsilon* always minuscule; *beta*, *gamma*, usually minuscule; distinctive letter forms: wide *theta*, sometimes with bar on central stroke; majuscule *kappa* with diagonals joined by loop to left of vertical, sometimes flamboyant; large *tau* with curved horizontal extending only to left joining vertical below top; *chi* with extended down-left diagonal; distinctive ligatures: *alpha-nu* with stroke of majuscule *alpha* vertical, descending to join minuscule *nu* at foot of descender; *epsilon-rho* with half-*epsilon* extended far to left of open *rho*; *theta-epsilon* merging right-hand curve of wide *theta* with left-hand curve of majuscule *epsilon*.

Diacritics & punctuation

Hand A: Breathings round; circumflexes double-curved; circumflexes joined to abbreviations (ῶν); mute *iota* absent or subscript; decorative use of

double dot on *iota* and *upsilon*; use of lower, middle and upper point, lower and middle comma, question mark and full stop; double grave present on ἀμὴν, γὰρ, δὲ, ἐὰν, οὐαὶ.

Abbreviations

Hand A: *Nomina sacra* (accents sometimes separate from strokes, sometimes joined); καί, περί; syllabic (throughout line); suspensions.

Apparatus

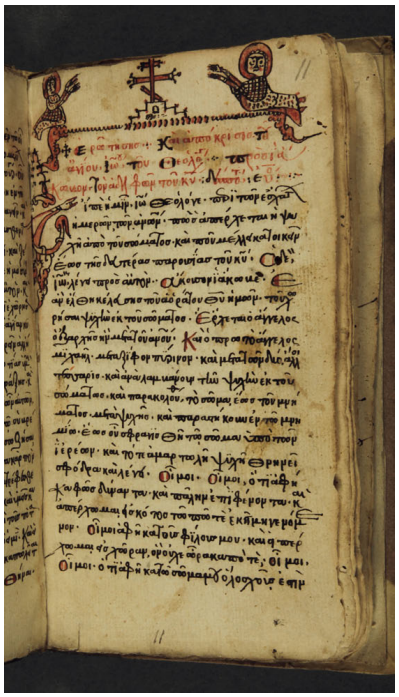
Rubricated headings for works.

Ink

Hand A: dark brown and bright red; Hand B: grey; Hand C: pale brown; Hand D: grey; Hand E: grey: Hand F: grey; Hand G: pencil.

Ornament

Headpieces to works ff. 1r, 5r, 11r (f. 1r: thin horizontal band of short vertical and horizontal lines, topped with three plants, with T-shaped vegetative terminals; f. 5r: horizontal plait topped with three plants, with vegetative terminals, topped with birds and with protruding snakes, linked with thin horizontal band below heading with vegetative terminals; f. 11r: thin horizontal band of wavy lines and short vertical curves topped with Russian cross standing on steps, with vegetative terminals topped with angels), in dark brown ink with red and beige infill. Major initials for start of works ff. 1r, 5r, 11r, 18v, 20v, with vegetative and other ornament (f. 5r with blessing hand), in dark brown ink with red and beige infill. Ornate final words of text f. 4v, with decoration in red ink. Curves and loops of letters often filled with red ink.



f. 11r (Hand A)

Illustration

None.

Text leaves

Medium-thickness Western handmade paper, off-white colour, with scales watermark comparable to Harlfinger *Balance* 62 (dated 1515), Briquet 2569 (dated 1479).

Text leaf dimensions (mm)

(f. 17) 210 x 129.

Text leaf condition

One or more folios missing after f. 1. Insect activity, stains and discolourations appear throughout text-block. Occasional drops of candle wax on the surface of the leaves. First and last folios are partially detached and occasional small tears in the marginal area of the leaves.

Binding description

English early 19th-century inboard binding with a natural hollow back and reversed caps, half-covered in parchment with brown wove paper on the sides.

Binding dimensions (mm)

218 x 135 x 15.

Endleaves

Left and right endleaf construction is the same. A sewn single fold of light blue, medium-thickness, handmade wove paper with the outermost leaf pasted to the board.

Endleaf condition

Light discolourations in both left and right endleaves.

Sewing

The text-block has been resewn all-along on three thin, recessed single cord supports, with a medium-thickness, single, S-ply, loose twist, natural-colour thread, using five pierced-hole stations at 11 (head kettle), 45, 100, 160, 190 mm (tail kettle) from the head of the text-block.

Sewing condition

The sewing structure is sound and the sewing thread is intact.

Spine linings

A lining of one layer of plain, off-white paper is visible and covers the full length of the spine.

Boards and board attachment

3 mm paper boards, cut to give squares at head, tail and fore-edge. The support slips appear to have been laced through the boards.

Board attachment condition

The board attachment is sound.

Edges

The edges of the text leaves are plain-cut, undecorated and have been re-trimmed.

Edge condition

The edges of the text-block appear rounded and worn.

Covering

The binding is covered in half parchment with brown wove paper (cobb paper) on the sides, and the turn-ins are trimmed, regular in size with corners with open-mitres.

Covering material condition

There are stains and abrasions in the covering paper and the parchment has developed a darkened surface with a mixture of dirt. The turn-ins on the inside of the boards remain attached.

Notes & marks of ownership

Left pastedown: *ex libris* of Archbishop Charles Manners-Sutton 1805.

Other notes

<I>r: bookplate recording conservation funded by the Friends of Lambeth Palace Library, to commemorate the term in office of Archbishop Rowan Williams; f. 12r: "Ὅτι ἤκουον τοῦ ἁγιου εβακαλληους"; f. 18r: "Καὶ σηχορισε ήμ(ην)· ὁ Θ(εὸ)ς ήμὼν καὶ μεταλαβομεν· ακατακριτος του τιμιοῦ σωματος· καὶ αίματος· εις αφεσ(ην) άμαρτυῶν (καὶ) ζωὴν αΐώνιον"; f. 21v: "Αλλη πάρην εαν οὺ πιουσ(ην) τα προριθεντ<α>, ἄλλος παραγουσ(ην) δια στο<ματος> (?)".

Provenance

Acquired by J. D. Carlyle in the eastern Mediterranean 1799–1801, purchased by Archbishop Charles Manners-Sutton and deposited in LPL 17 March 1806.

Dating

Style of Hand A consistent with 15th or 16th century. Watermarks comparable to examples from late 15th–early 16th centuries (see Text leaves).

Bibliography

Todd (1812), p. 262; Todd (1823), pp. 52–53; Aldama, p. 121, no. 331; Aubineau (1968), p. 37; Brown *et al.*, p. 46.

Image(s) of the binding



Left side



Head-edge

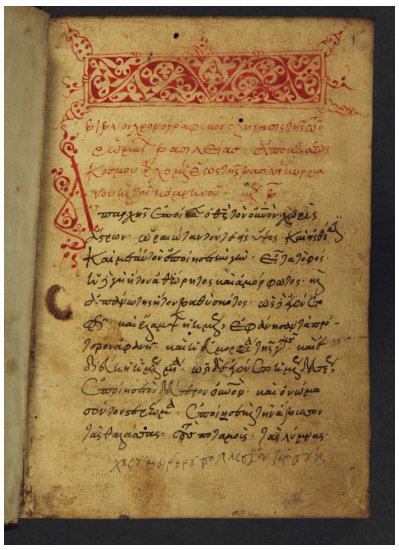
MS Number
MS. 1199

Date
16th century.

Material
Paper.

Folios
<I> + ff. 318 + <II>.

Summary content
Anonymi historia imperatorum, vernacular chronicle from the creation of the world to 1081 A.D. and story of the conversion of the Bulgarians.



f. 1r (Hands A, D)

Gatherings
39 x 8 (312), 6 (318).

Folios/pages on which gatherings begin
ff. 1, 9, 17, 25, 33, 41, 49, 57, 65, 73, 81, 89, 97, 105, 113, 121, 129, 137, 145, 153, 161, 169, 177, 185, 193, 201, 209, 217, 225, 233, 241, 249, 257, 265, 273, 281, 289, 297, 305, 313.

Detailed content
ff. 1r–316, line 5: chronicle from the creation of the world to 1081 AD (Βιβλίον χρονογραφικὸν ἐξήγησις τῆς τῶν Ῥωμαί(ων) βασιλείας· ἀπο κτίσεως κόσμου ἀρχομ(έν)η ἕως τῆς βασιλεί(ας) κυρ Μανουὴλ τοῦ Κομνηνοῦ): ff. 1r–11v, line 9: from the creation of the world to the beginning of idolatry; f. 11v, line 9–f. 34r, line 9: history of the Egyptian, Assyrian, Neo-Babylonian, Persian, Macedonian and Ptolemaic kings from the beginning of idolatry to Ptolemy Philadelphos; f. 34r, line 9–f. 44r, line 18: Jewish history from Jacob to David; f. 44r, line 19–f. 56v, line 10: Trojan War; f. 56v, line 11–f. 65v, line 6: Roman history from the fall of Troy to the foundation of the Republic; f. 65v, line 7–f. 82v, line 20: reigns of the Roman emperors from Julius Caesar to Caracalla and Geta; f. 82v, line 20–f. 316v, line 5: reigns of the Roman emperors from Diocletian and Maximian to Nikephoros III Botaneiates (Βιβλίον χρονογραφικὸν δεύτερον ἀρχόμ(εν)ον ἀπὸ τῆς βασιλεί(ας), Διοκλητιανοῦ κ(αὶ) Μαξιμιανοῦ, κ(αὶ) κατὰ λίγον ἕως τῆς βασιλεί(ας) κηροῦ Νικηφόρου τοῦ Βοτανιάτου); f. 316v, line 5–f. 318r, line 11: story of the conversion of the Bulgarians (Διήγησις παλαιᾶ ἀπὸ πίαν ἀφορμ(ὴν) ἐγένοντο οἱ Βούλγαροι Χριστιανοὶ); f. 318r, line 12–f. 318v: brief notes in various hands.

Folio/page numbers
By folios, top right, Arabic numerals, pencil.

Columns & lines

Single column, 18–22 lines.

Ruling

None.

Scribe(s)

Hand A: ff. 1r–318r, line 11; Hand B: ownership note f. 318r, lines 12–14; Hand C: ownership note f. 318r, line 15; Hand D: notes ff. 1r, 318v; Hand E: notes ff. 16v, 18v; Hand F: notes f. 21r, 24v, 31v, 43v, 82v; Hand G: pen trials ff. 33r, 72v. 169r; Hand H: notes ff. 112v, 144v; Hand I: notes ff. 152v–153r; Hand J: notes ff. 184v, 185v–186r; Hand K: note f. 188v; Hand L: note f. 242v; Hand M: note f. 255r; Hand N: note f. 267r; Hand O: note f. 296r; Hand P: note f. 318r; Hand Q: note f. 318v; Hand R: note f. 318v; Hand S: note f. 318v; Hand T: note f. 318v; Hand U: note f. 318v; Hand V: pagination.

Script (general characteristics)

Hand A: Rather florid mixed minuscule, slanted slightly to the right, with significant expansion of letters, common superscript word endings, deletions by strikethrough, use of catchwords.

Script (letters & ligatures)

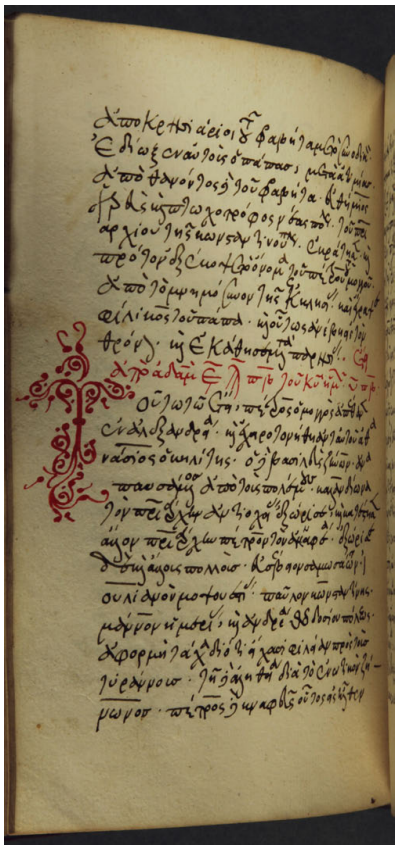
Hand A: *beta*, *zeta*, *lambda*, *xi*, *omega* always majuscule; *eta*, *mu*, *nu* always minuscule; distinctive letter forms: minuscule *epsilon* with curved upright joining loop from the left, loop tapering to the right; very large half-*epsilon*; majuscule *kappa* with diagonals extended to left of vertical, often forming loop; very hook-shaped *tau*; wide, flat, flourished *upsilon*; *chi* with pronounced hook on down-left diagonal; distinctive ligatures: *alpha-rho* with *alpha* joined to open *rho* from above; *phi-rho* with *rho* passing through centre of *phi*.

Diacritics & punctuation

Hand A: Breathings round; circumflexes double-curved; mute *iota* absent; use of double dot functional only; use of middle and upper point, middle comma and full stop; horizontal strokes over personal names; use of hyphen (right margin) to join words across line breaks.

Abbreviations

Hand A: *Nomina sacra* (accents sometimes separate from strokes, sometimes joined); δέ, καί; syllabic (throughout line); suspensions.



f. 191v (Hand A)

Apparatus
Rubricated headings.

Ink
Hand A: dark brown and bright red; Hand B: mid-brown; Hand C: black; Hand D: black; Hand E: black; Hand F: mid-brown; Hand G: black; Hand H: black; Hand I: black; Hand J: black; Hand K: black; Hand L: black; Hand M: black; Hand N: black; Hand O: black; Hand P: black; Hand Q: black; Hand R: black; Hand S: black; Hand T: black; Hand U: black; Hand V: pencil.

Ornament
Headpiece precedes start of text f. 1r: rubricated rectangular block containing rinceaux with palmettes and demi-palmettes, with decoration at corners and on top. Rubricated horizontal band with scroll decoration precedes start of Roman history f. 56v. Rubricated line-fillers with scroll decoration precede reigns of Theodosios and Basil I f. 149r, 273r. Rubricated major initials for sections with scroll decoration. Occasional rubricated minor initials within line of text. Occasional red infill of *omicron*. Crude five-pointed stars by later hand f. 153r, in dark brown ink.

Text leaves
Western handmade paper, medium thickness, off-white colour.

Text leaf dimensions (mm)
(f. 10) 191 x 136.

Text leaf condition
Stains and grime appear throughout the text-block and especially to the first and last gathering. Limited insect activity in ff. 1–5, 215–228, 300–318, <II>. Partial loss of marginal notes due to trimming in ff. 24, 145, 235.

Binding description
German-style inboard binding, covered in tanned goatskin and tooled in blind with stuck-on endbands, possibly comes from one of the Orthodox countries of the Balkans, dating to the late 16th–early 17th century, contemporary with the text.

Binding dimensions (mm)
208 x 155 x 73.

Endleaves
Left and right endleaf construction is the same. A sewn single fold of white, medium-thickness, handmade laid paper with the outermost leaf adhered to the board at each end. Remnants of three stubs of early printed paper waste in Greek are clearly evident along the joint on the right board.

Endleaf condition
Stains, discolouration, small tears and limited insect activity.

Sewing

The text-block is resewn all-along on two single, raised, twisted cord supports, with a single, loose Z-twist, natural-colour thread, using the four V-nicks in the spine-folds from an earlier unsupported sewing at 10, 70, 127, 185 mm from the head of the text-block.

Sewing condition

The sewing structure is sound and the sewing thread is intact.

Spine linings

The spine has been rounded. An overall lining of early printed paper waste in Greek appears to cover the full length of the spine and extends onto the outside of the boards. The number of layers is not visible.

Spine lining condition

The lining is complete and intact on the spine and the boards.

Boards and board attachment

7 mm wooden boards, cut to give squares at head, tail and fore-edge. Both boards have centre bevels at head, tail and fore-edge on the outer surfaces of the boards. The support slips appear to have been laced through the boards but the pastedowns obscure the exact manner in which the attachment is carried out.

Board attachment condition

The board attachment is sound.

Edges

The edges of the text leaves are plain-cut, undecorated and have been retrimmed.

Edge condition

The edges of the text-block appear even. The head-edge appears to have been blackened by dirt.

Endbands

Stuck-on woven endbands in beige and blue thread adhered to the head and tail of the spine.

Endband condition

Both head- and tailbands are attached to the book-block and are lightly stained with dirt.

Covering

Full cover of red-brown tanned goatskin. The turn-ins are untrimmed, irregular in size and shape, with lapped corners.

Covering material condition

There are abrasions, lacerations, stains and encrusted dirt in the covering skin. The turn-ins remain attached to the boards.

Tooling

Both covers have blind-tooled decoration. There is a border frame with a centrepiece and four corner-piece stamps on the left board and a two-panel frame within a frame, with a centrepiece on the right board. The three panels on the spine have blind-tooled double lines at head and tail.

Furniture & fastenings

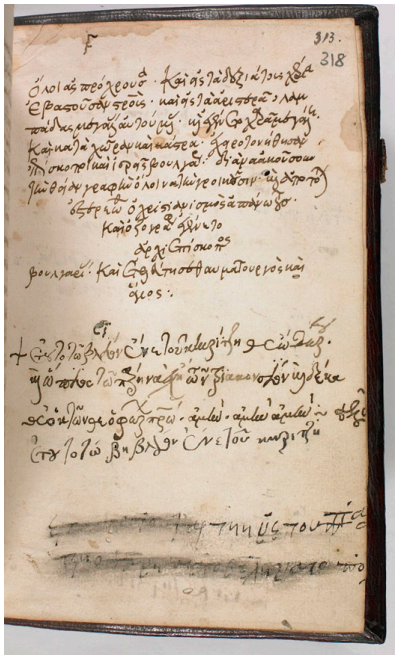
Originally the book had a pair of tanned-skin straps with clasps, attached to the fore-edge surface of the right board under the covering material, which fastened onto two edge pins in the left board.

Furniture & fastenings condition

All fastenings, straps, clasps, and an edge pin are now completely missing. Only one of the two edge pins is sound on the fore-edge of the left board.

Notes & marks of ownership

Left pastedown: *ex libris* of Archbishop Charles Manners-Sutton 1805; f. 318r, lines 12–14: ownership note of Kyritzes Theodoros: "+ Ἐτουτο τῶ βιβλίον ἔνε τοῦ Κηυρίτζη Θεὤδωρου· κ(αὶ) ὥποιος τῶ πάρη να ἔχη τῶν τριακονσίον κ(αὶ) δέκα κε όκτῶν θεόφώρ(ων) π(ατέ)ρω<ν>· ἀμὴν· ἀμὴν ἀμὴν:- τέλος"; f. 318r, line 15: ownership note of Kyritzes <Theodoros>: "Ἔτουτο τώ βηβλίον ἔνε τοῦ Κυριτζη"; f. 318r: ownership note of Giovanni, priest: "Ετ<οῦ>το το [χ]αρτη ηνε του παπα Τζηοπανη απο θεληνατο πο[---]".



f. 318r (Hands A, B, C)

Other notes

f. 1r: "Χερου κ(αὶ) ευρένου πελασσιαν τερπου κ(αὶ)"; f. 1v: modern black ink stamp; f. 16v: "<ἅγιος ὁ> Θ(εο)ς ἀγίος ισχυρός <ἅγιο>ς αθανατος ελεεισον ημάς"; "Δοξα πατρὶ καὶ υἱῷ καὶ ἁγίῳ Πνεύματι, καὶ νῦν"; f. 184v: "Δοκίμιων, τοῦ κονδιληοῦ μου, κ(αὶ) τῆς μελανής μου."; "Τῶν μὲν εὐτιχοὺντων. πάνταις, ἄν(θρωπ)ο[ι] φηλή. τῶν (δὲ) δηστύχοῦντ(ων) οὗδ'αὐτος· ω γενυτωρ"; f. 185v: "Τιμιὼτάτε μι αὔθὲντη· Κίριτζη Ἀντρωνὴ κ(αὶ) τὴν αὔθεντηὰ σου· προσκήν(ῶν)"; f. 186r: "Ἡ μεν φοιλος· πέφυκας· ήσηλθον χαίραι· η [δε] εσθρος· κ<αὶ> βασκανος· κ<αὶ> γέμων ὅλος· δόλου· πόρω· πόρω· πέφευγε τῆς πύλης ταύτης"; f. 255r: "Θεωδορ<ο>ς"; f. 296r: "+ Τη με ευτηχο πα<ν>τ<ε>ς τη δε δυστυχο"; f. 318v: calculation; "Τ(ῶ)ν μέν ευτιχούντων πατε ἄν(θρωπ)οι φηλοι τ(ῶν) δέ διστειχούντων ουδ'αυτος <ὁ γεννήτωρ>";

"Κ(αι)ων ἐκάστος καταδουανταν"; "Ωσπερ ξένοι χερωνταις ἰδήν πατρίδα" (and multiple similar variations on these); spine: "Χειρόγραφον χρονογραφηον θερι[...] των Ῥομέων βασιλ[έων]".

Provenance

Owned by Kyritzes Theodoros. Owned by Giovanni, priest. Acquired by J. D. Carlyle in the eastern Mediterranean 1799–1801, purchased after his death by Archbishop Charles Manners-Sutton and deposited in LPL 17 March 1806.

Textual tradition

Identified by Iadevaia as derived from the same exemplar as MS. Bernensis gr. 114 (ex 596) and MS. Vindobonensis gr. 76.

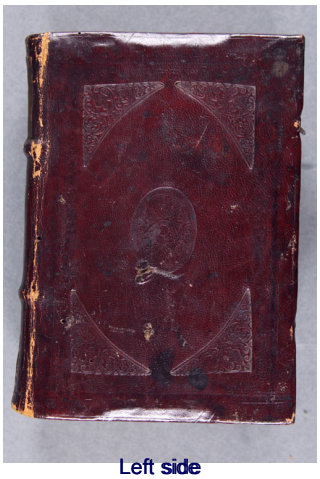
Dating

Style of Hand A consistent with 16th century.

Bibliography

Todd (1812), p. 262; Francesca Iadevaia (ed.), *Anonymi Historia Imperatorum*, 2 vols. in 4 (Messina 2000–8), vol. 1, pp. 24–25; Brown *et al*., p. 46–47; Dean Sakel, 'An independent version of Methodius' tale on the Bulgarians' conversion', *Ἡ Δράμα καὶ ἡ περιοχή της. Ἱστορία καὶ πολιτισμός, Δ' Ἐπιστημονικὴ συνάντηση (Δράμα, 16–19 Μαΐου 2002*, ed. Christos P. Pharaklas (Drama 2006), pp. 310–311; *idem*, 'The manuscripts of the Chronicle of 1570', *Byzantion* 83 (2013), pp. 363–374 at p. 366.

Image(s) of the binding



Left side



Right side



Spine



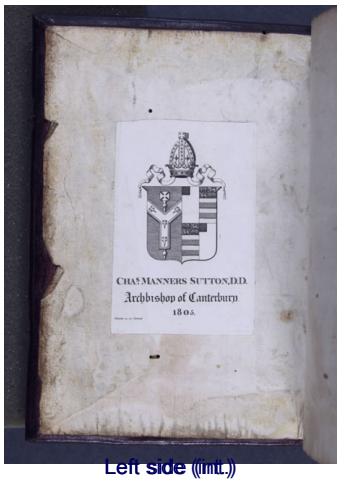
Fore-edge



Head-edge



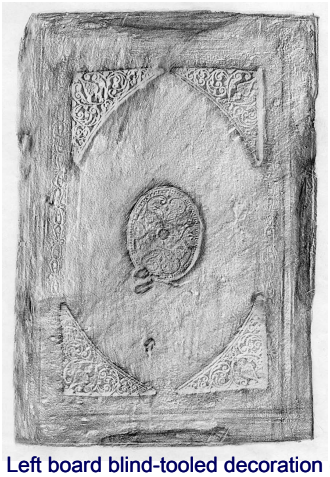
Tail-edge



Left side (int.)



Right side (int.)



Left board blind-tooled decoration (rubbing)



Right board blind-tooled decoration (rubbing)

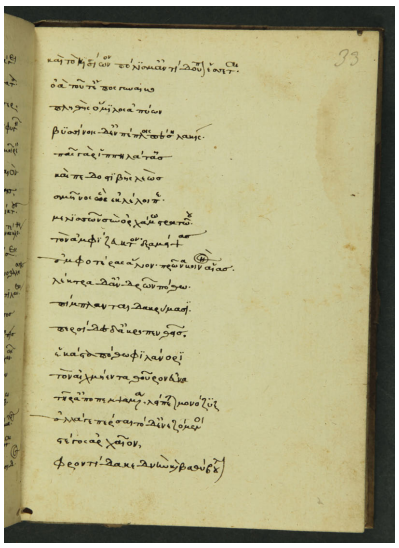
MS Number
MS. 1203

Former MS numbers
IA*.

Date
14th century (ff. 27r–58r) and mid-15th–early 16th century (ff. 1r–24r).

Material
Paper.

Folios
<I> + ff. 58 + <II>.



f. 33r (Hand C)

Summary content
ff. 1r–23v: Dionysios Periegetes, *Orbis Descriptio*, vv. 43–1186 (end); ff. 27r–29r: Thomas Magistros, *hypothesis* to Aeschylus, *Persae*; ff. 30r–58r: Aeschylus, *Persae*.

Gatherings
1 (1), 12 (13), 4 (17), 8 (25), 1 (26), 6 (32), 3 x 8 (56), 2 (58).

Folios/pages on which gatherings begin
ff. 1, 2, 14, 18, 26, 27, 33, 41, 49, 57.

Detailed content
ff. 1r–23v: Dionysios Periegetes, *Orbis Descriptio*, incomplete (inc. "κόλπους δ'ἔνθα" (v. 43)); f. 24r: note; ff. 24v–26v: blank; ff. 27r–29r: Thomas Magistros, *hypothesis* to Aeschylus, *Persae*, part (des. "πεζοῦ νίκην, Παυσανίας ὁ Λακεδαιμονίων στρατηγὸς" (ed. Positano, p. 30); f. 29v: blank; ff. 30r–38r, 39r–58r, line 7: Aeschylus, *Persae*; f. 38v: blank; f. 58r, line 8: note.

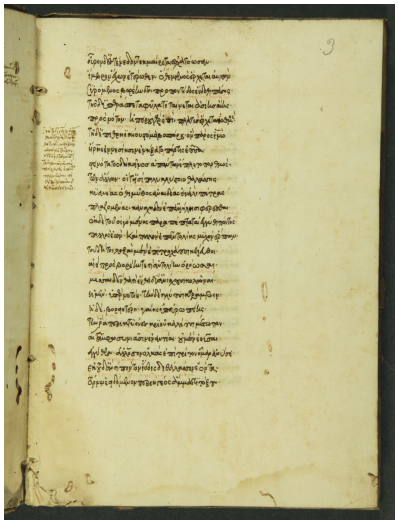
Folio/page numbers
By folios, top right, Arabic numerals, pencil.

Columns & lines
Single column; ff. 1r–23v: 23 lines; f. 27r–v: 32–33 lines; ff. 28r–30r: 26–27 lines; ff. 30v–58r: 16–20 lines.

Ruling
ff. 1–26: always on verso; layout non-Leroy: box around text containing horizontals for text, verticals for start and approximate end of line, hardpoint, text guided by lines; text area 126 mm x 59 mm; interlinear distance 6 mm; ff. 27–58: none.

Scribe(s)

Michael Souliardos (*Repertorium* I, 286; II, 392; III, 468): ff. 1r–24r; Hand B: f. 27r–v; Hand C: ff. 28r–47r, 48r–58r; Hand D: f. 47v; J. D. Carlyle: MS number f. 1r; Hand F: foliation; Hand G: note <I>r; Hand H: MS number left pastedown.

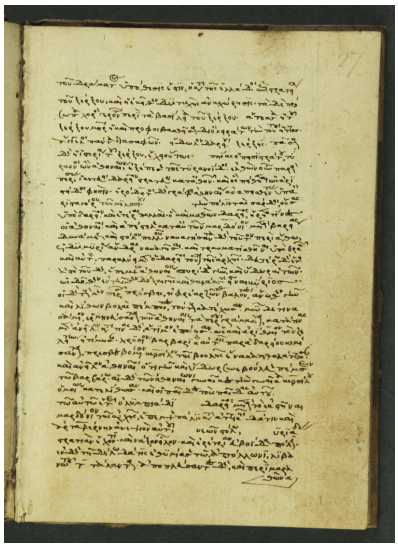


f. 3r (Souliardos)

Script (general characteristics)

Michael Souliardos: Small, fine mixed minuscule, slanted slightly to the right with little expansion of letters, superscript word endings at line ends only. Hand B: Regular, compact mixed minuscule, upright, with little expansion of letters, occasional flourishes at end of line. Hand C: Generally neat and regular mixed minuscule, upright, with occasional burst of irregularity, significant expansion of letters, flourishes at line ends, occasionally in mid–line; extended horizontals at start of line, usually on *pi*, majuscule *alpha*; somewhat larger, more forceful ff. 57v–58r; lines sometimes slope down to the right; occasional deletion by circle of dots. Hand D: Upright mixed minuscule, with significant expansion of letters and fluctuation in size.

Script (letters & ligatures)



f. 27r (Hand B)

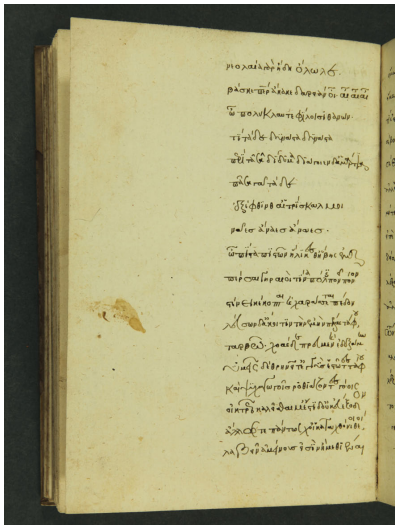
Michael Souliardos: *beta*, *zeta*, *kappa*, *xi* always majuscule; *delta*, *mu*, *nu*, *upsilon*, *psi* always minuscule; *sigma telikon* present; distinctive letter forms: *epsilon* with dot instead of central stroke; elevated bipartite minuscule *omega*; down-swept minuscule *sigma*; *phi* with flattened main loops, large top loop. Hand B: *beta*, *gamma*, *delta*, *zeta*, *kappa*, *lambda*, *xi*, *omega* always majuscule; *mu*, *nu*, *upsilon*, *psi* always minuscule; long-bowed *beta*, *sigma telikon* present; distinctive letter forms: majuscule *alpha* with small loop and long, near-horizontal stroke, extending into margin at start of lines. Hand C: *beta*, *zeta*, *kappa*, *xi*, *omega* always majuscule; *mu*, *upsilon*, *psi* always minuscule; *gamma*, *delta* usually majuscule; long-bowed *beta* present; distinctive letter forms: majuscule *alpha* with small loop and long horizontal or almost horizontal stroke, minuscule *pi* with lower part drooping down to the right; majuscule *epsilon*, *theta* with small bar on central stroke; distinctive ligatures: split *epsilon* ligatures with expanded upper part; *iota* joining following letter (*iota-alpha*). Hand D: *beta*, *gamma*, *zeta*, *eta*, *kappa*, *lambda* always majuscule; *delta*, *mu*, *nu*, *upsilon*, *psi* always minuscule; short *eta*, *sigma telikon* present; distinctive ligatures: *omega-sigma* with lunate *sigma* through the middle of minuscule *omega*; *iota* joining following letter (*iota-alpha*).

Diacritics & punctuation

Michael Souliardos: Breathings round; acute accents joined to letters and rough breathings, circumflexes joined to letters and smooth breathings; mute *iota* occasionally adscript, otherwise absent; decorative use of double dot on *iota* and *upsilon*; use of lower, middle and upper point, lower and middle comma and full stop; horizontal strokes over personal names. Hand B: Breathings round; circumflexes often wide, sometimes very wide, usually double-curved; accents joined to letters, breathings and abbreviations (ῶν); mute *iota* transitional; double dot used decoratively; use of lower, middle and upper point and lower comma; horizontal strokes over personal names. Hand C: Breathings round; circumflexes often wide, sometimes very wide, often very double-curved, occasionally pointed; accents joined to letters, breathings, and abbreviations (ῶν); mute *iota* usually absent, occasionally transitional; double dot used decoratively; use of lower, middle and upper point, lower and middle comma, question mark and full stop; horizontal strokes over most proper names; hyphens used to merge words. Hand D: Breathings round; circumflexes often wide and double-curved; accents joined to letters and breathings; double dot used decoratively; use of middle point and lower comma.

Abbreviations

Michael Souliardos: *Nomina sacra* (accents joined to strokes); καί; syllabic (at line ends only in main text, throughout line in *scholia*); suspensions in *scholia*. Hand B: *Nomina sacra* (accents separate from strokes); κατά; syllabic. Hand C: *Nomina sacra* (accents joined to strokes); καί; syllabic. Hand D: *Nomina sacra* (accents separate from strokes); καί; syllabic.



f. 47v (Hand D)

Apparatus

ff. 1r–9r: marginal *scholia* (unidentified); ff. 1r–4v: interlinear *scholia* (unidentified).

Ink

Michael Souliardos: main text and marginal *scholia* dark brown, interlinear *scholia* red; Hand B: dark brown; Hand C: dark brown; Hand D: dark brown; J. D. Carlyle: dark brown; Hand F: pencil; Hand G: pencil; Hand H: black.

Ornament

None; space left at head of f. 30r, perhaps for ornament which was not added.

Text leaves

ff. 1–26: medium-thickness Western handmade paper; ff. 27–58: wove paper with tongs watermark corresponding to Harlfinger *Tenaille* 7 (dated 1337), Briquet 14076–14086 (dated 1321–1404).

Text leaf dimensions (mm)
(f. 30) 192 x 135.

Text leaf condition
Partial loss of f. 56, with significant loss of text; small losses from edges of ff. 45, 57. Water stains, grime and limited insect activity in the leaves of the first and last gatherings.

Old repairs
Occasional repairs to the margins of leaves and to the spine-folds with plain paper, before the book was sewn.

Binding description
English early 19th-century inboard binding with a natural hollow back and reversed caps, half-covered in parchment with brown wove paper on the sides.

Binding dimensions (mm)
199 x 147 x 20.

Endleaves
Left and right endleaf construction is the same. A sewn single fold of light blue, medium-thickness, handmade wove paper with the outer leaf adhered to the board at each end.

Endleaf condition
Light discolourations in both left and right endleaves.

Sewing
The text-block has been resewn on recessed sewing supports. There is evidence of three V-nicks in the spine folds (ff. 11–26) from an earlier unsupported sewing at 15, 74, 135 mm from the head of the text- block. It is now sewn all-along on three single cords supports, with a medium-thickness, single, S-ply, loose twist, natural colour thread, using five pierced-hole stations at 10 (head kettle), 40, 88, 138, 178 mm (tail kettle) from the head of the text-block.

Sewing condition
The sewing structure is sound and the sewing thread is intact.

Spine linings
A lining of one layer of plain, off-white paper is visible and covers the full length of the spine.

Boards and board attachment
3 mm paper boards, cut to give squares at head, tail and fore-edge. The support slips appear to have been laced through the boards.

Board attachment condition

The board attachment is sound.

Edges

The edges of the text leaves are plain-cut, undecorated and have been re-trimmed.

Edge condition

The edges of the text-block appear even. The head-edge appears to have been stained.

Covering

The binding is covered in half parchment with brown wove paper (cobb paper) on the sides, and the turn-ins are trimmed, regular in size with lapped corners.

Covering material condition

There are abrasions in the covering paper and the parchment has developed a darkened surface with a mixture of dirt. The turn-ins on the inside of the boards remain attached.

Notes & marks of ownership

Left pastedown: "No 1203"; *ex libris* of Archbishop Charles Manners-Sutton 1805.

Other notes

Left pastedown: f. ir: "Dionys Perieget. A V. 43 ad finem. Aeschyli Persa"; f. 1r: "IA*" f. 6r, right margin, lines 16–17: "φαέθον".

Provenance

Acquired by J. D. Carlyle in the eastern Mediterranean 1799–1801, purchased after his death by Archbishop Charles Manners-Sutton and deposited in LPL 17 March 1806.

Textual tradition

Text of Dionysios Periegetes identified by Tsavari as derived from MS. Bodleianus Auct. f. 4. 5 (Misc. gr. 104).

Dating

Difference in paper and lack of physical integration or textual relationship suggests that ff. 1–26 (by Michael Souliardos) and ff. 27–58 (by Hands B–D) were originally separate entities. Style of Hands B–D consistent with 14th century; watermarks of ff. 27–58 comparable to mid–late 14th-century examples (see Text leaves). Period of activity of Michael Souliardos known from other dated MSS (*Repertorium* I, 286, II, 392, III, 468) as mid-15th-beginning of 16th century.

Bibliography

Todd (1812), p. 262; Todd (1823), p. 54; Vogel and Gardthausen, pp. 318–320; H. Weir Smyth, 'Catalogue of the manuscripts of Aeschylus', *Harvard Studies in Classical Philology* 44 (1933), pp. 1–62 at p. 4; Alexander Turyn, *The Manuscript Tradition of the Tragedies of Aeschylus* (New York 1943), p. 121; Lidia Massa Positano (ed.), *Demetrii*

Triclinii in Aeschyli Persas scholia (2nd ed. Naples 1963), pp. 23–30; *Repertorium* I, 286, II, 392, III, 468; Isabelle Tsavari, *Histoire du texte de la Description de la Terre de Denys le Périégète* (Ioannina 1990), pp. 124–5, 283, table 19; Brown *et al*., p. 47.

Image(s) of the binding



Left side

MS Number

MS. 1204

Summary content

ff. 1r–58v: Pseudo-Aristotle, *Problemata*; f. 59r, lines 1–21: Plutarch, *De Amore Prolis*; f. 59r, line 22–f. 63r, line 10: Plutarch, *Quaestiones Naturales*; f. 64r, lines 1–18: Basil of Caesarea, *De Gratiarum Actione*; ff. 65r–72v: Pseudo-Aristotle, *De Mirabilibus Auscultationibus*; f. 63r, line 10–f. 63v, f. 64r, line 19–f. 64v, line 29 and margins ff. 1r–72v: brief excerpts from the Bible, patristic texts and Byzantine authors.



f. 23r (Hands A, D)

Date

13th–15th century.

Material

Paper.

Folios

<I-II> + ff. 73 (ff. 1–24 + <24A> + 25–72) + <III-IV>.

Gatherings

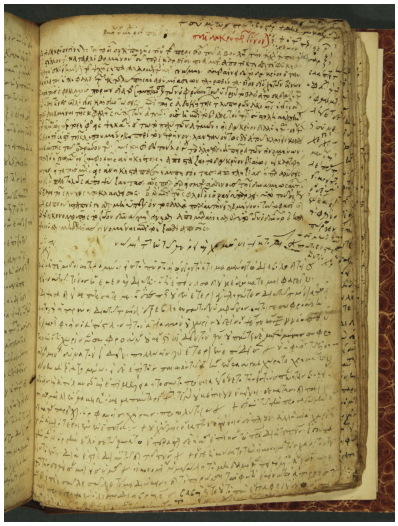
3 x 8 (24), 1 (25), 8 (33), 6 (39), 3 x 8 (63), 10 (73).

Folios/pages on which gatherings begin

ff. 1, 9, 17, 24A, 25, 33, 39, 47, 55, 63.

Detailed content

ff. 1r–58v: Pseudo-Aristotle, *Problemata*: ff. 1r–3r, line 4: Prob. 2, incomplete (inc. "οὐ γὰρ ταὐτὸ προοδοποιεῖται" (867 a36–37 (II.11); ed. Mayhew, vol. 1, p. 68)); f. 3r, line 5–f. 5v, line 10: Prob. 3; f. 5v, line 10–f. 8r, line 29: Prob. 4; f. 8r, line 30–f. 11r, line 14: Prob. 5; f. 11r, line 15–f. 11v, line 8: Prob. 6; f. 11v, line 9–f. 12r, line 30: Prob. 7; f. 12r, line 31–f. 13v, line 13: Prob. 8; f. 13v, line 14–f. 14v, line 7: Prob. 9; f. 14v, line 8–f. 19r, line 13: Prob. 10; f. 19r, line 14–f. 23r, line 19: Prob. 11; f. 23r, line 20–f. 23v, f. 24Ar, line 1: Prob. 12; f. 24Av, lines 22–31, f. 24r–v, f. 25r, line 1: Prob. 14; f. 24Ar, line 1–f. 24Av, line 21: Prob. 13; ff. 25r–26r, line 15: Prob. 15, incomplete (inc. "φαντασίαν" (911 a14 (XV.5); ed. Mayhew, vol. 1, p. 460)); f. 26r, line 15–f. 28r, line 1: Prob. 16; f. 28r, lines 1–25: Prob. 17; f. 28r,



f. 64r (Hands B, C, D)

line 25–f. 28v, line 36: Prob. 18; f. 28v, line 36–f. 32r, line 14: Prob. 19; f. 32r, line 15–f. 34v, line 12: Prob.20; f. 34v, line 12–f. 36r, line 33: Prob. 21; f. 36r, line 33–f. 37r, line 19: Prob. 22; f. 37r, line 19–f. 40r, line 14: Prob. 23; f. 40r, line 15–f. 41r, line 30: Prob. 24; f. 41r, line 30–f. 43r, line 5: Prob. 25; f. 43r, line 6–f. 47r, line 28: Prob. 26; f. 47r, line 28–f. 48r, line 25: Prob. 27; f. 48r, line 25–f. 48v, line 26: Prob. 28; f. 48v, line 27–f. 50r, line 33: Prob. 29; f. 50r, line 34–f. 53r, line 6: Prob. 30; f. 53r, line 6–f. 54v, line 15: Prob. 31; f. 54v, line 15–f. 55r, line 23: Prob. 32; f. 55r, line 23–f. 56v, line 7: Prob. 33; f. 56v, line 7–f. 57r, line 18: Prob. 34; f. 57r, line 19–f. 57v, line 16: Prob. 35; f. 57v, line 17–f. 58r, line 31: Prob. 36; f. 58r, line 32–f. 58v, line 28: Prob. 38; f. 58v, line 29: note: "Τέλος τῶν Ἀριστοτελικῶν φυσικῶν προβλημάτ(ων). Ἦ τὰ ὅλα ὀκτακόσι<α> Λ′"; f. 59r, lines 1–21: Plutarch, *De Amore Prolis*, part (inc. "Πανταχοῦ ἡ φύσις, ἀκριβὴς κ(αὶ) φιλότεχνος" (*Moralia* 495C; ed. Hembold, p. 342, line 27), des. "περιλαβ(εῖν) ἐνδίδωσι ταμεῖον" (*Moralia* 496A; ed. Hembold, p. 346 line 17)); f. 59r, line 22–f. 63r, line 10: Plutarch, *Quaestiones Naturales* (Αἰτίαι φυσικαὶ (heading actually precedes *De Amore Prolis* excerpt)); f. 64r, lines 1–18: excerpts from Basil of Caesarea, *De Gratiarum Actione* (Βασίλ<είου> τοῦ μεγ<ά>λ<ου> εἰς τ(ὸν) περὶ εὐ<χ>α<ρ>ιστί<ας>), (inc. "τοῦτο οἷον ἐκ πηγῆς τιν(ος)" (*PG*, vol. 31, col. 225, line 23), des. "τὸ ἔξω διαπνοῆς" (*PG*, vol. 31, col. 229, line 26)); ff. 65r–72v: Pseudo-Aristotle, *De Mirabilibus Auscultationibus* (Ἀριστοτέλους συναγωγὴ περὶ παραδόξων ἀκουσμάτων), incomplete (des. "περὶ ἣν θαυμαστόν τι" (844 b1 (c.137); ed. Hett, p. 308, line 18)); f. 69v, line 3: note: "΄ϚΘΡ′"; f. 63r, line 10–f. 63v, f. 64r, line 19–f. 64v, and margins ff. 1r–72v: brief excerpts from the Bible, patristic texts (including works of John Chrysostom, Basil of Caesarea, Cyril of Alexandria, Gregory of Nyssa, Dionysios the Areopagite, Maximos the Confessor, Neilos of Ankyra) and Byzantine authors (including Symeon Seth, Theodore Graptos, Tarasios, Antiochos *monachos*, Theophanes of Nicaea); margins ff. 65r–72v: brief excerpts, mainly from John Lydus, *De Mensibus*.

Folio/page numbers

By folios, top right, Arabic numerals, pencil; one unnumbered folio after f. 24, thereafter numbers one too low; f. 59r: top centre, Arabic numerals, pencil: "60".

Columns & lines

Single column, 31–37 lines.

Ruling

Usually on recto, sometimes verso; layout non-Leroy: margins only: top, bottom, right, hardpoint; text area 210 mm x 155 mm.

Scribe(s)

Hand A: main text f. 1r–f. 63r, line 10, ff. 65r–72v; Hand B: initials and section numbers, added heading f. 58v, duplicate headings ff. 59r, 64r, partial replacement heading f. 65r, note f. 58v; Hand C: main text, f. 64r, lines 1–18; Hand D: main text f. 63r, line 10–f. 63v, f. 64r, line 19–f. 64v, *scholia* ff. 1–63r, 64r, 65r–72v; Hand E: *scholia* ff. 32v, 64v–72v; Hand F: corrections ff. 4r, 36r, 62v, 63r; Hand G: pagination.

Script (general characteristics)

Hand A: Florid, scholarly mixed minuscule, with variable slant, tending towards "blob style", considerable enlargement of letters and accents, occasional short tails in right margin, common superscript word endings and frequent use of abbreviations, deletions by strikethrough or erasure. Hand B: Alexandrine, sometimes pointed majuscule for initials, Alexandrine majuscule with some minuscule forms for section numbers, mixed minuscule for headings and notes, upright, with some expansion of abbreviations. Hand C: Slightly shaky scholarly mixed minuscule, slanting to the right, with limited expansions of letters and some flourishes. Hand D: Informal scholarly mixed minuscule slanting markedly to the right with letters widely spaced, occasional deletions by strikethrough. Hand E: Compact scholarly mixed minuscule, slanting slightly to the right, letter size reasonably consistent but with some enlarged forms.

Script (letters & ligatures)

Hand A: *beta*, *gamma*, *zeta*, *lambda*, *xi* always majuscule, *eta*, *mu*, *nu*, *sigma*, *upsilon*, *psi* always minuscule; minuscule *pi* present only in ligatures; short *eta*, *sigma telikon* present; distinctive letter forms: large *telikon*-style *sigma* both at word-ends and mid-word, often wrapped around following letter; large *zeta* often wrapped around following letter; *iota*, majuscule *pi* and *tau* with foot of verticals turned to the left; base of majuscule *delta* raised somewhat above the normal line of text; majuscule for minor initials ff. 65r–72v with clubs on base of *tau*, prominent serifs at extremities, especially upper and lower parts of *epsilon*, bars on centre of *eta*, sometimes *phi*. Hand B: Distinctive ligatures: *epsilon-rho* with low half-*epsilon* and *rho* reduced to a vertical; *phi-rho* with vertical of *rho* passing through the middle of *phi*. Hand C: *beta*, *gamma*, *zeta*, *kappa*, *lambda*, *xi* always majuscule; *delta*, *eta*, *mu*, *nu*, *upsilon*, *psi* always minuscule; short *eta*, *sigma telikon* present; distinctive ligatures: double *lambda* without ascenders. Hand D: *beta*, *zeta*, *lambda*, *xi* always majuscule; *eta*, *mu*, *nu*, *sigma*, *upsilon*, *psi* always minuscule; *beta* always long-bowed; distinctive ligatures: fluent *epsilon-chi* with half-*epsilon* absorbed into the curve of *chi*. Hand E: *beta*, *gamma*, *zeta*, *kappa*, *lambda*, *xi* always majuscule; *eta*, *mu*, *nu*, *upsilon* always minuscule; long-bowed *beta*, *sigma telikon* present; distinctive letter forms: *theta* with elongated horizontal.

Diacritics & punctuation

Hand A: Breathings round; circumflexes often very wide, acutes sometimes elongated; accents joined to letters and breathings; mute *iota* absent; decorative use of double dot on *iota* and *upsilon*; double grave present on ἂν, δὲ, μὲν; use of lower, middle and upper point, middle comma and full stop. Hand B: Breathings round; circumflexes often quite wide and double-curved; decorative use of double dot on *iota*. Hand C: Breathings round; circumflexes sometimes very wide and double-curved, acutes joined to letters sometimes elongated; accents joined to letters, breathings and abbreviations (ῶν); mute *iota* absent; decorative use of double dot on *iota* and *upsilon*; use of lower, middle and upper point, middle comma and full stop. Hand D: Breathings round; accents joined to letters, breathings and abbreviations (ῶν); mute *iota* absent; decorative use of double dot on *iota*; use of lower, middle and upper point, lower and middle comma, question mark and full stop. Hand E: Breathings round;

accents joined to letters, breathings and abbreviations (ῶν); mute *iota* absent; decorative use of double dot on *iota* and *upsilon*; double grave present on ἂν; use of lower, middle and upper point and lower comma.

Abbreviations

Hand A: *Nomina sacra* (accents separate from strokes); γάϱ, δέ, καί; syllabic. Hand B: none. Hand C: γάϱ, καί, syllabic. Hand D: *Nomina sacra* (accents joined to strokes); καί; syllabic; horizontal stroke for *nu*; suspensions. Hand E: *Nomina sacra* (accents joined to strokes); γάϱ, δέ, ἐστί, καί, σελήνη, φησί; syllabic.



f. 67v (Hands A, D, E)

Apparatus

Headings; rubricated marginal chapter numbers (roughly corresponding to standard sequence, but with variations).

Ink

Hand A: mid-brown; Hand B: red, with variations in tone (eg. f. 29r); Hand C: mid-brown and red; Hand D: variable brown (considerable variation in ink and *ductus* even on same page, eg. f. 29r); Hand E: mid-brown and red; Hand F: black; Hand G: pencil.

Ornament

Headpieces precede beginning of Prob. 4 f. 8r, *De Mirabilibus Auscultationibus* f. 65v: plait, alternating pairs of vertical and horizontal lines, with spearhead terminals. Line-fillers accompany beginning of sections ff. 3r, 5v, 11r, 11v, 12r, 13v, 14v, 19r, 23r, 23v, 24r, 24v, 28r, 32r, 36r, 37r, 40r, 43r, 47r, 48r, 48v, 50r, 54v, 55r, 56v, 57r, 58r, 59r: plaits, partially plaited shafts with acanthus terminals, wavy lines with space fillers, rows of pairs of horizontal lines alternating with pairs of vertical lines, with leaf terminals. Marginal ornament accompanies beginning of Problems or works ff. 5v, 11v, 14v, 19r, 23v, 24r, 25r, 26r, 28r, 29r, 32r, 34v, 36r, 37r, 41r, 47r, 48r, 48v, 50r, 53r, 56v, 57v, 58r: vine-scrolls, plaited quatrefoils, acanthus, wavy lines with space fillers. All of the above in red ink or brown ink with red ink infill. Rubricated major initials with scroll ornament for some Problem headings. Rubricated minor initials for headings in *Problemata* and for each section and subsection (for sections, and sometimes for headings and subsections, initials appear in space left for them, but for headings and subsections often written over normal text; in both cases diacritics are in brown).

Text leaves

Medium-thickness Western handmade paper.

Text leaf dimensions (mm)

(f. 15) 275 x 196.

Text leaf condition

f. 24A–B erroneously bound in after rather than before f. 24. Light discolourations in the marginal area of the gatherings. Some loss of text due to trimming. Insect damage leading to loss of some outer parts of early folios, with some loss of text.

Old repairs

Occasional leaves repaired with Japanese paper.

Binding description

20th-century inboard binding covered in quarter mid-brown tanned calfskin with marbled paper on the sides.

Binding dimensions (mm)

290 x 219 x 30.

Endleaves

Left and right endleaf construction is the same and is the result of repairs during the rebinding. A single fold of light yellow, medium-thickness, machine-made wove paper tipped within an outside hook of the same paper, itself tipped to the outermost text leaf at each end. The stub and the outermost full leaf at each end are pasted to the board.

Endleaf condition

Light discolourations in both left and right endleaves.

Sewing

The text-block has been repaired and resewn on recessed sewing supports with five false bands on the spine. It is now sewn all-along with a medium-thickness, single, S-ply, tight twist, white thread, using five pierced hole stations at 20, 46, 124, 193, 250 mm from the head of the text-block. Due to a heavy application of adhesive and restricted opening it was difficult to examine the sewing structure.

Sewing condition

The current structure is sound and the sewing thread is intact.

Edges

The edges of the text leaves are plain-cut, undecorated and have been retrimmed.

Edge condition

The edges of the text-block appear rounded and worn.

Endbands

Stuck-on, woven endbands in red and green coloured thread, adhered to the head and tail of the spine.

Tooling

The six panels on the spine have a single blind-tooled line at the head and tail of each panel, a gold-tooled title in panel 2 and a gold-tooled shelf mark number in panel 6, both tooled directly.

Provenance

Acquired by J. D. Carlyle in the eastern Mediterranean 1799–1801, purchased after his death by Archbishop Charles Manners-Sutton and deposited in LPL 17 March 1806.

Textual tradition

Text of Pseudo-Aristotle, *Problemata*, identified by Ferrini as part of a sub-group derived from MS. Parisinus gr. 2036 but displaying other influences, most closely related to MSS. Londinensis Add. 23927 and Corpus Christi College, Oxford 113, both dated to the fourteenth century; likewise linked with MS. Londinensis Add. 23927 by Wiesner. Text of Pseudo-Aristotle, *De Mirabilibus Auscultationibus* placed by Flashar in in the second of three families of the tradition, ranking alongside MS. Vaticanus gr. 1302, the principal exemplar of this family, of similar date, but lacking any identified descendants.

Dating

Style of Hand A consistent with 13th or 14th century. Hand B rubric added after completion of text by Hand A. Hand C confined to one folio, among a few left blank by Hand A. Hand D text fitted around Hands A, B and C; style consistent with 15th century. Hand E text squeezed into space between Hands A and D. Hand F corrects Hand A.

Remarks

Various portions of the full text are omitted (Moraux *et al.*, pp. 459–461), including the first four chapters of Prob. 15, which appears with a variant title ("Ὅσα περὶ τὰ οὐ(ρά)νια" in place of "Ὅσα μαθηματικῆς μετέχει θεωρίας ἁπλῶς καὶ ὅσα περὶ τὰ οὐράνια"). This may reflect the fact that only the first three chapters of this Problem concern mathematics; the usual form is perhaps the result of merging of two former Problems (ed. Mayhew, vol. 1, pp. 452–454). The words "περὶ παραδόξων" of the heading to Pseudo-Aristotle, *De Mirabilibus Auscultationibus*, f. 65r replace earlier erased text, possibly due to conversion from the common alternative form of the title in which "περὶ Θαυμασίων" would appear instead.

Bibliography

Todd (1812), p. 262; Todd (1823), pp. 54–55; Aristotle, *Minor Works*, ed. Walter S. Hett (Cambridge, MA 1936), *Loeb Classical Library* 307 (Aristotle, vol. 14), pp. 237–325; Plutarch, *Moralia*, vol. 6, ed. William M. Helmbold (Cambridge, MA 1939), *Loeb Classical Library* 337, pp. 328–357; André Wartelle, *Inventaire des manuscrits grecs d'Aristote et de ses Commentateurs* (Paris 1963), p. 60 (no. 853); Aristotle, *Mirabilia*, tr. Hellmut Flashar (Darmstadt 1972, 2nd ed. Berlin 1990), *Aristoteles Werke in deutschen Übersetzung* 18.II, pp. 57–60, 64; Paul Moraux, Dieter Harlfinger, Diether Reinsch and Jürgen Wiesner

(ed.), *Aristoteles Graecus: Die griechischen Manuskripte des Aristoteles*, vol. 1, *Alexandrien-London* (Berlin and New York 1976), pp. 459–462; Maria Fernanda Ferrini, 'Nota al testo dei *Problemata* che fanno parte del *Corpus Aristotelicum*. La tradizione manoscritta', *Annali dell'Istituto Universitario Orientale di Napoli, Dipartimento di Studi del Mondo Classico e del Mediterraneo Antico, Sezione Filologico-Letteraria* 25 (2003), pp. 113–136 at pp. 120, 126–132; Tiziano Dorandi, 'Diogene Laerzio fra Bisanzio e l'Italia meridionale. La circolazione delle Vite dei filosofi tra la Tarda Antichità e l'età paleologa', *Segno e Testo* 5 (2007), pp. 99–172 at p. 163; *idem*, *Laertiana: Capitoli sulla tradizione manoscritta e sulla storia del testo delle Vite dei filosofi di Diogene Laerzio* (Berlin and New York 2009), *Beiträge zur Altertumskunde* 264, p. 113; Aristotle, *Problems*, ed. Robert Mayhew, 2 vols. (Cambridge, MA 2011), *Loeb Classical Library* 316–317 (Aristotle, vols. 15–16); Basil of Caesarea, *De Gratiarum Actione*, *PG*, vol. 31, cols. 217–238; Brown *et al*., p. 47.

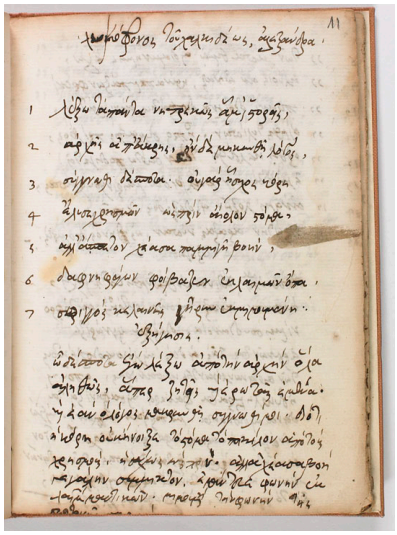
MS Number
MS. 1205

Date
16th century.

Material
Paper.

Folios
<I> + ff. 32 (pp. 64) + <II>.

Summary content
Lycophron, *Alexandra*, with *hypothesis*, exegeses, lexical excerpts and mythological notes.



p. 11 (Hand A)

Gatherings
2 x 16 (32).

Folios/pages on which gatherings begin
pp. 1, 33.

Detailed content
f. 1r: lines 1–4: Stephanos Byzantios, *Ethnica*, part (ed. Meineke p. 552); f. 1r, lines 5–6: *Souda*, entries 1212–1213 (definitions of ἐνεβριμήσατο); f. 1r, line 7: definition of εὔτοκος: "εὔτοκος, πολύγονος"; f. 1r, line 8: Hesychios, *Lexicon*, E, entry 7244 (definition of εὔτονος); ff. 1v–2r: *hypothesis* to Lycophron, *Alexandra*: (Λυκόφρονος τοῦ Χαλκιδέως· ἡ ὑπόθεσις τοῦ δράματος ἐστὶν αὕτη) (inc. "Ὁ Πρίαμος ὁ υἱὸς τοῦ Λαομέδοντος", des. "φθαρῆ ὑπὸ τῶν Ἑλλήνων"); ff. 2v–3r line 16: note on the Sphinx: (Ἱστορία τῆς Σφιγγὸς) (inc. "Εἰς τὰ μ[έρ]η τῆς Λυβίας", des. "ἐν ὄρει τινὶ Θήβας ἦν."); f. 3r line 17–f. 4r: note on Pegasus: (Ἱστορία τοῦ Πηγάσου) (inc. "Ἡ Ἀθηνὰ ἔστειλε τὸν Περσέα", des. "ἵππος δὴ, τὸ ἀστροπελέκει"); f. 4v: blank; ff. 5r–31r: Lycophron, *Alexandra* (Λυκόφρονος τοῦ Χαλκιδέως, Ἀλεξάνδρα), vv. 1–520, with exegesis below.

Folio/page numbers
By pages, recto only, top right, Arabic numerals, pencil, very discontinuous (only pp. 1, 3, 5, 11, 13, 19, 29, 63 numbered); ninth page numbered 11, so numbers too large by two thereafter, two pages missed between 19 and 29, so numbers correct thereafter.

Columns & lines
Single column; f. 1r: 8 lines; ff. 1v–4r: 15–18 lines; ff. 5r–31r: 16–33 lines.

Ruling
None.

Scribe(s)

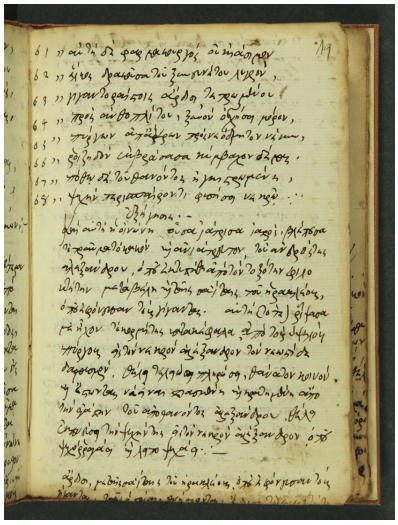
Hand A: all.

Script (general characteristics)

Hand A: Informal, fluid, scholarly mixed minuscule, slanted markedly to the right, with frequent blots and corrections, deletions by strikethrough or occasional expunctuation through line of dots above word.

Script (letters & ligatures)

Hand A: *beta*, *zeta*, *kappa*, *lambda*, *xi*, *omega* always majuscule; all other letters except *pi* always minuscule; short *eta*, *sigma telikon* present; distinctive letter forms: hourglass-like *pi*; *chi* with lower extremities joined; 3-shaped *sigma telikon*.



p. 19 (Hand A)

Diacritics & punctuation

Hand A: Breathings round, often long and sometimes almost straight; circumflex joined to rough breathing; mute *iota* subscript; double dot functional only; use of lower, middle and upper point, lower and middle comma, full stop and brackets; marginal double comma quotation mark (*diple*) to indicate main text; occasional use of horizontal stroke over a proper name; use of reference mark to link notes to text.

Abbreviations

Hand A: *Nomina sacra* (accents sometimes joined to strokes, sometimes separate); καί; occasional syllabic.

Apparatus

Text passages indicated by quotation marks in left margin, lines of text numbered in Arabic numerals in left margin in one sequence: ff. 5r–11v every line, ff. 12r–17r, 20v–21r, 24v, 30r–v every five lines, ff. 17v–20r, 21v–24r, 25r–29v, 31r–32r every ten lines; line 480 erroneously numbered 490, all numbers thereafter consequently ten lines out of step; occasional marginal *scholia* or corrections to text or exegesis (ff. 10v, 12v, 13r, 15v, 19r, 21r, 23r–v, 24v–25r, 26r) (notes in top margin largely lost due to trimming of folios).

Ink

Dark brown.

Text leaf dimensions (mm)

(pp. 31–32) 151 x 107.

Text leaf condition
Some loss of text due to trimming.

Binding description
20th-century adhesive case binding covered in full light brown bookcloth.

Binding dimensions (mm)
157 x 115 x 7.

Endleaves
Left and right endleaf construction is the same. A single fold of light yellow, medium-thickness, machine-made wove paper tipped to the outermost text leaf at each end. The outermost full leaf is pasted to the board.

Sewing
Two gatherings sewn all along with a medium-thickness, natural-colour thread at four pierced holes along the inner margin.

Sewing condition
The current structure is sound and the sewing thread is intact.

Edges
The edges of the text leaves are plain-cut and undecorated.

Edge condition
The edges of the text-block appear rounded.

Tooling
Shelf mark number tooled in black direct on the spine.

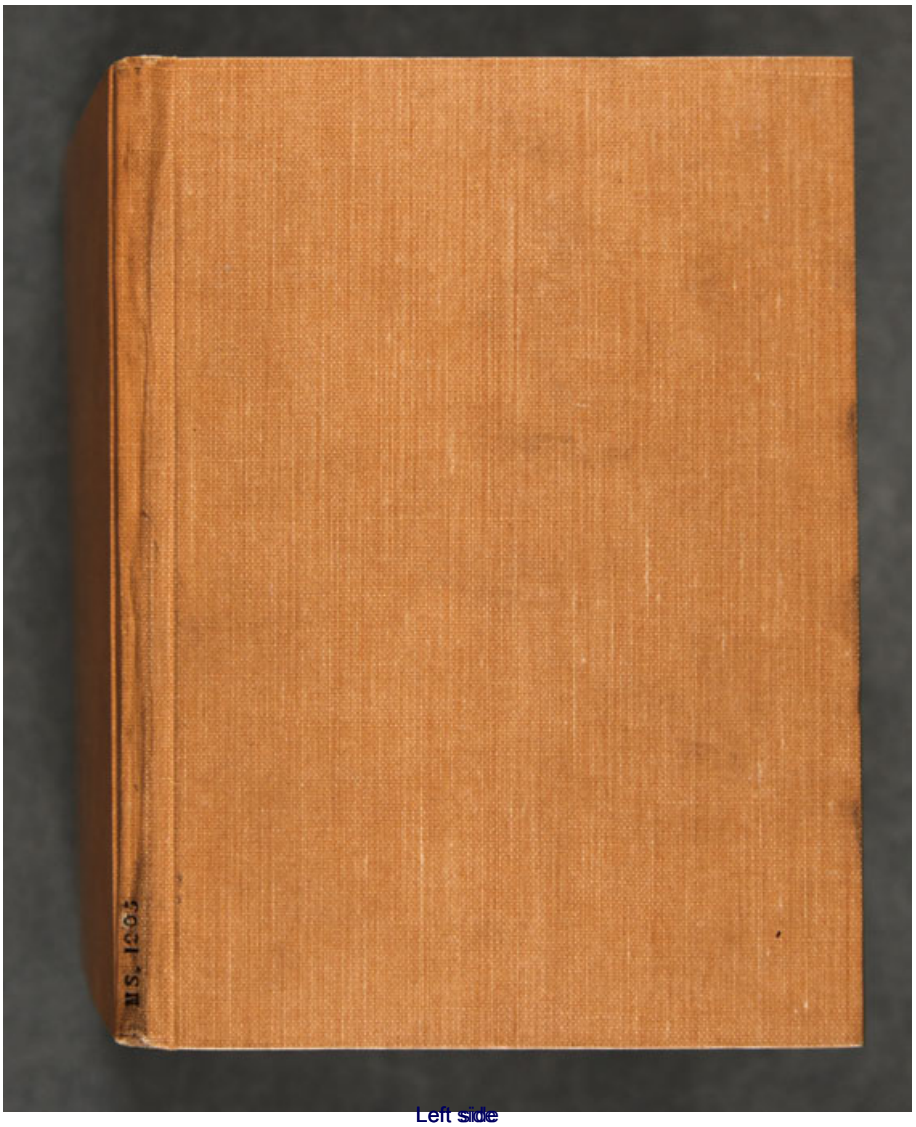
Other notes
Left pastedown: "ΛΥΚΟΦΡΟΝΟΣ ΑΛΕΞΑΝΔΡΑ Cum Schol. Ex init. Ad fin. Ver. 520 Not. In MS 490 ver. pro 480".

Provenance
Acquired by J. D. Carlyle in the eastern Mediterranean 1799–1801, purchased after his death by Archbishop Charles Manners-Sutton and deposited in LPL 17 March 1806.

Dating
Style of script characteristic of 16th century.

Bibliography
Todd (1812), p. 262; Todd (1823), p. 56; Stephanos Byzantios, *Stephan von Byzanz: Ethnika*, ed. A. Meineke (Berlin 1849); Brown *et al.*, p. 47–48.

Image(s) of the binding



Left side

MS Number

MS. 1207

Date

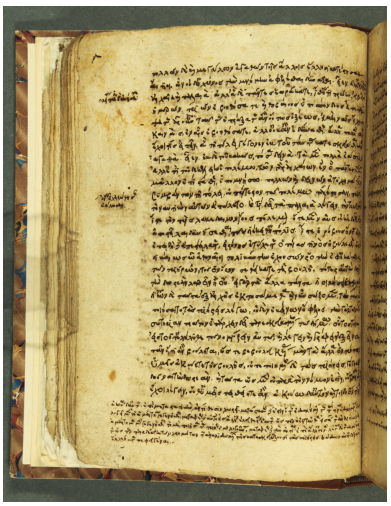
13th century.

Material

Paper.

Folios

<I> + ff. 252 (ff. 1–7 + <7A> + 9 + <9A> + 10–152 + <152A–B> + 153–200 + <200A–B> + 202–207 + <207A> + 209 + <209A> + 210–224 + <224A–B> + 226–231 + A–L + <M–O>) + <II–III>.



f. 25v (Hand A)

Summary content

Demosthenes, orations, with *hypotheses* by Libanios and ancient *scholia*.

Gatherings

7 (7), 24 x 8 (199), 6 (205), 2 x 8 (221) 6 (227), 5 x 1 (232) (excludes modern inserts).

Folios/pages on which gatherings begin

ff. 1, 9, 17, 25, 33, 41, 49, 57, 65, 73, 81, 89, 97, 105, 113, 121, 129, 137, 145, 153, 161, 169, 177, 185, 193, 202, 209, 217, 226, B, E, H, K, N.

Detailed content

Demosthenes, Orations, with *hypotheses* by Libanios: ff. 1r–2r, line 20: *Philippica 3*, incomplete (inc. "κατεσκευάζοντο τὴν πρᾶξιν" (9.61; ed. Dilts, vol. 1,p. 116, line 16)); f. 2r, line 21–f. 9r, line 18: *Philippica 4* (<Κατὰ Φιλ>ίπ<π>ου Δ′), incomplete (f. 8 missing, f. 7v des. "παρασχεῖν ἂν καιρὸν λάβητε," (10.62; ed. Dilts, vol. 1, p. 137, line 14), f. 9r inc. "ἀλλ'οὐδὲ τοῦθ'οὕτως" (10.73; ed. Dilts, vol. 1, p. 140, line 7); f. <7A>r: note of missing folio, inserted; f. <7A>v: blank, inserted; f. 9r, line 19–22: *hypothesis* to *In Epistulam Philippi* (Ὑπόθεσις τοῦ πρὸς τὴν Φιλίππου ἐπιστολὴν); ff. 9v–11v, line 17: *In Epistulam Philippi* (Πρὸς τὴν Φιλίππου ἐπιστολὴν); f. 11v, lines 17–33: *hypothesis* to *De Halonneso* (Ὑπόθεσις τοῦ περὶ Ἁλλονήσου); ff. 12r–16r, line 13: *De Halonneso* (Περὶ Ἁλλονήσου); f. 16r, lines 13–32: *hypothesis* to *De Chersoneso* (Ὑπόθεσις τοῦ περὶ τῶν ἐν Χερρονήσω); f. 16v–23r: *De Chersoneso* (Περὶ τῶν ἐν Χερρονήσω); f. 23v, lines 1–15: *hypothesis* to *Adversus Androtionem* (Ὑπόθεσις τοῦ κ(α)τ(ὰ) Ἀνδροτίωνος παρανόμων); f. 23v, line 16–f. 33v: *Adversus Androtionem* (Κατὰ Ἀνδροτίωνος); f. 34r, lines 1–18: *hypothesis* to *In Midiam* (Ὑπόθεσις τοῦ κ<α>τὰ Μειδίου περὶ τοῦ Κονδύλου); f. 34r, line 19–f. 62r, line 3: *In Midiam* (Κατὰ Μειδίου); f. 62r, lines 4–16: blank; f. 62r, lines 17–28: *hypothesis* to *In Aristocratem* (Ὑπόθεσις τοῦ κατὰ Ἀριστοκράτους λόγου); ff. 62v–90v, line 22: *In Aristocratem* (Κατὰ Ἀριστοκράτους); f. 90v, line 23–f. 91r: *hypothesis* to *De Corona* (Ὑπόθεσις τοῦ περὶ τοῦ στεφάνου); ff. 91v–103v, f. 144r–v, ff. 105r–135r, line 4: *De Corona* (Δημοσθέν(ους) περὶ τοῦ στεφάνου); f. 135r, line 5–f. 135v, line 4: *hypothesis* to *De Falsa Legatione* (Ὑπόθεσις, τοῦ, περὶ τῆς

παραπρεσβείας τοῦ Δημοσθέν(ους), λόγου); f. 135v, line 4–12: *scholion* (Σχόλ<ιον> ἡ μ(ὲν) ὑπόθεσις τοῦ λόγ<ου>, στοχαστική) (ed. Dilts, Oration 19, section 1a); f. 135v, line 13–f. 143v, f. 104r–v, ff. 145r–173r, line 19: *De falsa legatione*; f. <152A>r: title of oration fragment on f. <N>r–v (250r–v/139r–v), with page references, inserted, misplaced; ff. <152A>v–<152B>v: blank, inserted; f. 173r, line 20–f. 173v: *hypothesis* to *In Timocratem* (Ὑπόθεσις τοῦ κατὰ Τιμοκράτους παρανόμων); ff. 174r–195r, line 10: *In Timocratem* (Δημοσθένους κατὰ Τιμοκράτους); f. 195r, lines 11–17: *hypothesis* to *De Symmoriis* (Ὑπόθεσις τοῦ περὶ συμμοριῶν); f. 195r, line 18–f. 198v, line 18: *De Symmoriis*; f. 198v, lines 18–22: *hypothesis* to *De Syntaxi* (Ὑπόθεσις τοῦ περὶ συντάξεως); f. 198v, line 22–f. 200v: *De Syntaxeos* (Συμβουλευτικ(ὸς) πε<ρ>ὶ συντάξεως), incomplete (des. "καίτοι νομίζετε ταῦτα αὐτοὺς στῆσαι," (13.26; ed. Dilts, vol. 1, p. 163, line 21)); f. <200A>r: note of missing folio, inserted; ff. <200A>v–<200B>v: blank, inserted; f. 201 missing; ff. 202r–204r: *Pro Megalopolitanis*; f. 204v, lines 1–11: *hypothesis* to *De Rhodiorum libertate* (Ὑπόθεσις τοῦ ὑπὲρ τῶν Ῥοδίων ἐλευθερί(ας)); f. 204v, line 12–f. 207v, line 3: *De Rhodiorum Libertate*; f. 207v, line 4–f. 211v, line 3: *In Cononem* (Ἰδιωτικὸς, κατὰ Κόνωνος), incomplete (f. 208 missing, f. 207v des. "λοιδορηθέντος δ'αὐτοῖς ἐκείνου," (54.5; ed. Dilts, vol. 4, p. 214, line 2), f. 209r inc. "ἐιληφέναι καὶ δεδωκέναι πληγὰς" (54.5; ed. Dilts, vol. 4, p. 218, lines 6–7)); f. <207A>r: note of missing folio, inserted; f. <207A>v: blank, inserted; f. <209A>r v: blank, inserted; f. 211v, line 4–f. 214v, line 12: *Epitaphius* (Ἐπιτάφιος τοῖς Κορινθίων βοηθοῖς); f. 214v, line 12–f. 216v: *De foedere cum Alexandro* (Ὑπὲρ τῶν πρὸς Ἀλέξανδρον συνθηκῶν); f. 217r, lines 1–14: *hypothesis* to *Adversus Leptinem* (Ὑπόθεσις τοῦ περὶ τῆς ἀτελείας πρὸς Λεπτίνην); f. 217r, line 15–f. 231v: *Adversus Leptinem*, incomplete (f. 225 missing, f. 224v des. "τουτ'ἐποίησε· λέγεται τοίνυν" (20.73; ed. Dilts, vol. 2, p. 124, line 21), f. 226r inc. "ἐτελεύτησεν ἀντὶ τοῦ" (20.81; ed. Dilts, vol. 2, p. 138, line 2)); f. <224A>r: note of missing folio, inserted; ff. <224A>v–<224B>v: blank, inserted; f. Ar: title of following oration fragment, with page references, inserted; f. Av: blank, inserted; f. Br–v (232r–v): *In Aphobum 2* (incomplete: inc. "ἡμῖν ἀνάλ<ω>μα μὲν εἰς αὐτὰ" (28.12; ed. Dilts, vol. 3, p. 67, line 13); f. Cr–v: blank, inserted; f. Dr: title of following oration fragment, with page references, inserted; f. Dv: blank, inserted; f. Er–v: (233r–v/140r–v): *Contra Onetorem 1* (Πρὸς Ὀνήτορα ἐξούλης), incomplete (des. "δύο μὲν γὰρ ἦν ἔτη" (30.15; ed. Dilts, vol. 3, p. 93, lines 16–17)); f. Fr–v: blank, inserted; f. Gr: title of following oration fragment, with page references, inserted; f. Gv: blank, inserted; f. Hr–v: *De Corona Trierarchiae*, incomplete (inc. "ὑμ<ᾶς> μὴ μόνον ἐκ τούτων" (51.8; ed. Dilts, vol. 4, p. 187, lines 5–6)); f. Ir–v: blank, inserted; f. Jr: title of following oration fragment, with page references, inserted; f. Jv: blank, inserted; f. Kr–v (235r–v): *Contra Calliclem*, incomplete (inc. "παραδίδωσιν οὐδεὶς, οὔτε παρ'ἐμοῦ" (55.19; ed. Dilts, vol. 4, p. 233, line 3), des. "δ'ἕτερόν τι ἄλλο ἐγκαλ(εῖν)" (55.32; ed. Dilts, vol. 4, p. 236, line 18)); f. Lr–v: blank, inserted; f. <M>r: title page to this MS ("Δημοσθένους Λόγοι ΙΘ'"), inserted; f. <M>v: blank, inserted; f. <N>r–v (250r–v/139r–v): *Olynthiaca 3*, incomplete (inc. "εἰ δὲ τοῦτ'ἐποίει ἕκαστος" (3.17; ed. Dilts, vol. 1, p. 26, lines 24–25)), des. "(καὶ) λήρ(ους), ἀποβλέψατε δὴ" (3.29; ed. Dilts, vol. 1, p. 30, lines 6–7)); f. <O>r: title of first oration of the MS (*Philippica 3*), with page references, inserted; f. Ov: blank, inserted.

Folio/page numbers

By folios, recto, bottom centre, Arabic numerals, pencil; ff A–L: by folios, recto, top right, Latin letters, pencil; occasionally by folios, recto, top right, Arabic numerals, pencil, incomplete with errors; occasionally by folios, verso, bottom centre, Arabic numerals, pencil; ff. A, D, G, J: folio numbers on inserts, pertaining to following original folio, recto, bottom centre, Arabic numerals, dark brown ink.

Quire numbers

At end of each quire, verso, bottom right, Greek numerals, dark brown ink; first three quires and f. 8 missing so numbers begin f. 16v with number 5; numbers 16 and 21 swapped over due to erroneous binding of ff. 104 and 144, otherwise consistent except where folios missing.

Columns & lines

Single column; ff. 1r–103v, 105r, 144r–v, 153r–231v, Br-v, Er-v, Hr-v, Kr-v, <N>r-v: 23–28 lines; ff. 104r–v, 105v–130v, 131v–143v, 145v–151v: 27–30 lines; ff. 131r, 152r–v: 30–32 lines.

Ruling

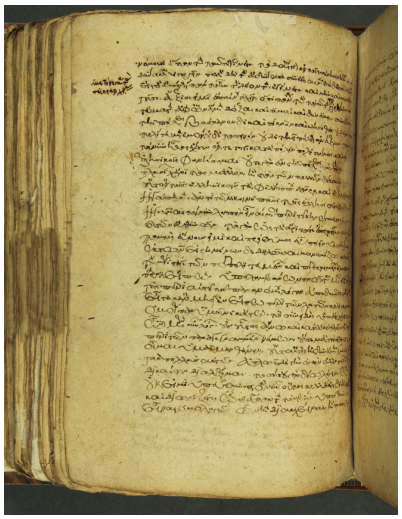
None.

Scribe(s)

Hand A: ff. 1r–103v, 105r, 153r–231v, Br-v, Er-v, Hr-v, Kr-v, <N>r-v, *scholia* and corrections ff. 105v–143v, 145v–151v; Hand B: ff. 104r–v, 105v–130r, 131v–143v, 145r–151v; Hand C: ff. 130v–131r, 152r–v; Hand D: ff. 144r–v, 236r–v; Hand E: note f. 62v; Hand F: notes ff. 101r, 102r; Hand G: note f. 110r; Hand H: quire numbers; Charles Burney: inserts; Hand J: foliation; Hand K: MS number f. 1r.

Script (general characteristics)

Hand A: Scholarly mixed minuscule, upright, with occasional mild expansion of letters; some flourishes at line ends; quite common deletions using strikethrough or erasure of text. Hand B: Ornate scholarly mixed minuscule, upright or slanted slightly to the right, with considerable fluctuation in letter size, including both expansion of individual letters and sharp contraction of text; flourishes at line ends; descenders slant sharply back. Hand C: Similar to Hand B (deliberate imitation) but less accomplished, with greater slant to right; flourished tails on *phi*, *rho* in bottom line of folio. Hand D: Very similar to Hand A, but more assured.

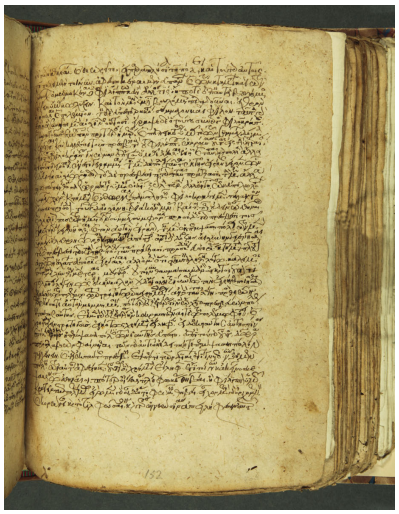


f. 105v (Hands B, A)

Script (letters & ligatures)

Hand A: *beta*, *gamma*, *zeta*, *xi* always majuscule, *delta*, *sigma*, *upsilon*, *psi* always minuscule; long-bowed *beta*, short *eta* present. Hand B: *beta*, *gamma*, *zeta*, *kappa*, *lambda*, *xi* always majuscule; *mu*, *nu*, *upsilon*, *psi* always minuscule; long-bowed *beta*, *sigma telikon* present; distinctive letter forms: majuscule *alpha* with expanded loop; large, curving majuscule *eta*, sometimes with left vertical not joined to horizontal; large minuscule *epsilon* with curved upright joining loop from the left; large *iota* with left turn at bottom, right at top; *tau* with left horizontal curving below to meet base of vertical; large *upsilon* forming almost complete ring, with double dot inside; distinctive ligatures: *epsilon* often joined to following letter by upright rising vertically from apex of loop; καί-abbreviation with small loop surrounded by curve often joined to following word; large καί-abbreviation with loop surrounded by curve. Hand C: Similar to Hand B, but minuscule *gamma* present, *eta* always majuscule; some elaborate multi-letter ligatures. Hand D: Similar to Hand A.

Diacritics & punctuation



f. 152r (Hand C)

Hand A: Breathings round; circumflexes often quite wide and slightly double-curved; accents joined to letters, breathings and *omega-nu* abbreviation; mute *iota* absent; double dot used decoratively on *iota* and *upsilon*; double grave present on ἂν, μὲν; use of lower, middle and upper point, lower and middle comma and full stop. Hand B: Breathings round; accents joined to letters, breathings and abbreviations (ῶν); mute *iota* subscript; double dot used decoratively on *iota* and *upsilon*; double grave present on ἂν; use of lower, middle and upper point, lower and middle comma; horizontal strokes over some names. Hand C: Similar to Hand B; acute accent joined to *omicron*. Hand D: Breathings round; accents joined to letters, breathings and *omega-nu* abbreviation; mute *iota* absent; double dot used decoratively on *iota* and *upsilon*; double grave present on ἂν; use of lower, middle and upper point, lower and middle comma and full stop; horizontal strokes over personal names.

Abbreviations

Hand A: *Nomina sacra* (accents separate from strokes); γάρ, δέ, ἐστί, καί; syllabic (throughout line, some joined to letters). Hand B: *Nomina sacra* (accents separate from strokes); δέ, ἐστί, καί; syllabic (throughout line). Hand C: *Nomina sacra* (accents separate from strokes); γάρ, δέ, καί; syllabic (throughout line); horizontal stroke for *nu*; very occasional use in mid-word of abbreviations normally only found at word end. Hand D: *Nomina sacra* (accents separate from strokes); γάρ, καί; syllabic (throughout line).

Apparatus

Headings for orations and *hypotheses*; ff. 3r–171v: marginal *scholia* (typical ancient *scholia*, possibly by Ulpian); f. 90r–v: marginal Greek numbers 1–8, corresponding to a series of legal provisions mentioned in the text; ff. 101r, 102r: notes of months; modern marginal page references to Wolf edition, in pencil.

Ink

Hand A: dark brown, occasionally mid-brown; Hand B: grey-brown; Hand C: grey-brown; Hand D: dark brown; Hand E: grey-brown; Hand F: black; Hand G: light brown; Hand H: dark brown; Charles Burney: mid-brown; Hand J: pencil; Hand K: pencil.

Ornament

Minor initial in brown ink to main text of oration f. 12r, line 2; elsewhere space has been left for initials to main text of orations but these have not been added; diacritics for them have however been included. Small, simple pen rosettes accompany headings.

Text leaves

Medium-thickness handmade paper with poor sheet formation. Faint laid and chain lines, long fibres and many inclusions. Does not resemble known Western European papers. Modern inserts on paper with watermarks: armorial crest and “1804".

Text leaf dimensions (mm)

(f. 59) 258 x 185.

Text leaf condition

First three quires missing; ff. 8, 201, 208, 225 missing; positions of f. 104 and f. 144 reversed; f. 233 bound in backwards. Significant insect damage throughout, including with some loss of text ff. 229–31. First few folios faded, with some loss of text; light discolourations appears throughout text-block, especially near gutter, often with fading of script in this area, sometimes to illegibility; script in this area often transferred to opposite folio.

Old repairs

Text leaves were washed and resized. Leaves in the first gathering were repaired with Japanese paper.

Binding description

20th-century inboard binding covered in quarter mid-brown tanned calfskin with marbled paper on the sides.

Binding dimensions (mm)

273 x 219 x 82.

Endleaves

Left and right endleaf construction is the same and is the result of repairs during the rebinding. A single fold of light-yellow, medium-thickness, machine-made wove paper tipped to the outermost text leaf at each end and the outermost full leaf is pasted to the board.

Endleaf condition

Light discolourations in both left and right endleaves.

Sewing

The text-block has been repaired and resewn on recessed sewing supports with five false bands on the spine. There is no evidence of an earlier sewing. It is now sewn all-along on three single cords supports, with a medium-thickness, single, S-ply, loose twist white thread, using five pierced-hole stations at 20, 45, 120, 196, 234 mm from the head of the text-block.

Sewing condition

The current structure is sound and the sewing thread is intact.

Edges

The edges of the text leaves are plain-cut, undecorated and have been retrimmed.

Edge condition

The edges of the text-block appear rounded and worn.

Endbands

Stuck-on, woven endbands in red and green coloured thread, adhered to the head and tail of the spine.

Tooling

The six panels on the spine have a single blind-tooled line at the head and tail of each panel, a gold-tooled title in panel 2, and a gold-tooled shelf mark number in panel 6, both tooled directly.

Notes & marks of ownership

f. 1r: "MS. 1207".

Inserts

By Charles Burney: <7A>, <200A–B>, <207A>, <224A–B>: notes of missing folios; <152A>, <231A–N>: titles of orations, sometimes with references to Wolf and Reiske editions.

Other notes

f. 62v: "Ἐπὶ τούτω· ὡς ἐπὶ αἰτί(ας) λαμβανομ(έν)η ἡ ἐπὶ διατοῦτο πρὸς δοτι<κ>(ὴν) ἀπεδόθη. ἀντὶ τῆς ἐπὶ ταύτης προθε<σεως> [..5..]οτεροι μᾶλλον δὲ τῶν νεωτέρων

οἱ ἀμαθέστεροι, τιθέασιν ἐφῶ, ἐφῶ μετασχεῖν τῶν κινδύνων κ(αὶ) ἐφῶ συμβαλεῖν. ἤτοι ἐπὶ τῶ συμβαλεῖν"; f. 110r: "Ὁ Θ(εὸ)ς αμ(ὴν)".

Provenance

Acquired by J. D. Carlyle in the eastern Mediterranean 1799–1801, purchased after his death by Archbishop Charles Manners-Sutton and deposited in LPL 17 March 1806.

Textual tradition

Identified by McGay as a copy of MS. Monacensis gr. 485 and as the exemplar of MSS. Parisinus gr. 2997, Londinensis Add. 39617, Marcianus gr. Z 417, Vaticanus Urbinas gr. 114, Ambrosianus E 119 sup. and Skokloster, Bielke. Identified by MacDowell as belonging to the family derived from MS. Monacensis gr. 485, but also incorporating other influences, and as a source for MSS. Parisinus gr. 2995, Vaticanus gr. 68, Londinensis Harley 5670, Londinensis Add. 39617, Vaticanus gr. 71 and Vaticanus Urbinas gr. 114.

Dating

Alternation and textual continuity between Hands A–D, presence of *scholia* and corrections by Hand A on folios copied by Hand B indicates contemporaneous collaboration. Hands B and C similar to distinctive hands of Charitonymos, dated as late 13th century (*Repertorium*, III, 611).

Remarks

Described by Charles Burney in LPL MS. 1259, prior to the most recent rebinding. At that time the present f. 236 was unnumbered, perhaps loose, at the left end of the codex.

Bibliography

Todd (1812), pp. 263–264; Todd (1823), pp. 63–67, 71; Demosthenes, *Oratores Attici: Demosthenes*, ed. Immanuel Bekker, 4 vols. (Oxford 1823); Luciano Canfora, *Inventario dei manoscritti greci di Demostene* (Padua 1968), p. 42; Mervin Dilts, *Scholia Demosthenica*, 2 vols. (Leipzig 1983–6); Demosthenes, *On the False Embassy (Oration 19)*, ed. Douglas M. MacDowell (Oxford 2000), pp. 33, 42, 47–49, 51; Brown *et al*., p. 48; Donal Spence McGay, 'The weak contamination in the manuscript tradition of Demosthenes' Or. 54, κατὰ Κόνωνος', *Demosthenica libris manu scriptis tradita: Studien zur Textüberlieferung des Corpus Demosthenicum: Internationales Symposium in Wien, 22.–24. September 2011*, ed. Jana Grusková and Herbert Bannert (Vienna 2014), *Wiener Studien* 36, pp. 129–144.

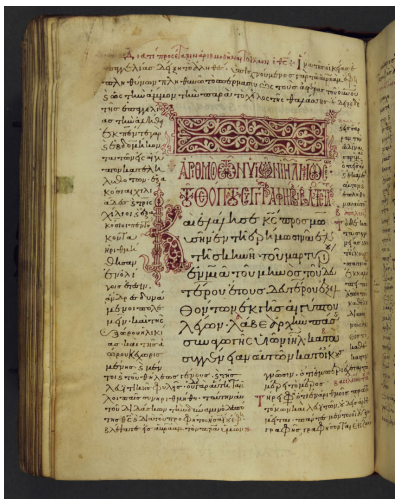
MS Number
MS. 1214

Former MS numbers
None.

Date
12 November 1103.

Material
Parchment.

Folios
ff. 412.



f. 90v (Koulix)

Summary content
Octateuch, lacking *Genesis* and *Exodus*, with *catena*: ff. 1r–90r: *Leviticus*; ff. 90v–196r: *Numbers*; ff. 196v–294v: *Deuteronomy*; ff. 295r–347r: *Joshua*; ff. 347v–399r: *Judges*; ff. 399v–409v, line 12: *Ruth*; f. 409v, line 13–f. 412v, line 10: *epilogi* (excerpts regarding the history of the Old Testament text and its translations).

Gatherings
36 x 8 (288), 6 (294), 14 x 8 (406), 6 (412).

Folios/pages on which gatherings begin
ff. 1, 9, 17, 25, 33, 41, 49, 57, 65, 73, 81, 89, 97, 105, 113, 121, 129, 137, 145, 153, 161, 169, 177, 185, 193, 201, 209, 217, 225, 233, 241, 249, 257, 265, 273, 281, 289, 295, 303, 311, 319, 327, 335, 343, 351, 359, 367, 375, 383, 391, 399, 407.

Detailed content
Octateuch, lacking *Genesis* and *Exodus*, with *catena*: ff. 1r–90r: *Leviticus* (Λευϊτικὸν Μωσέως τοῦ νομοθ<έ>τ<ου> καὶ προφήτου συγ<γ>ραφῆς, βιβλί<ον> Γ′) (authors included in *catena*: anonymous; Apollinaris; Cyril of Alexandria; Cyril of Jerusalem; Eusebios of Caesarea; Isidore; Justin Martyr; Origen; Severianos; Symmachos; Theodoret); ff. 90v–196r: *Numbers* (+ Ἀριθμοὶ τῶν ὑγιῶν [leg. υἱῶν] Ἰ(σρα)ηλ Μωσέως· τοῦ θεόπτου συγγραφή· βίβλ(ος) τετάρτ<ον>) (authors included in *catena*: anonymous; Apollinaris; Basil of Caesarea; Cyril of Alexandria; Eusebios of Caesarea; Gregory of Nyssa; Irenaeus of Lyon; Philo Judaeus; Polychronios; Severianos; Severos; Theodoret); ff. 196v–294v: *Deuteronomy* (+ Δευτερονόμιον Μωσέως τοῦ προφήτ<ου> θεόπτου καὶ νομοθέτου, συγγραφῆς, βιβλίον πεμπτο(ν)) (authors included in *catena*: anonymous; Basil of Caesarea; Cyril of Alexandria; Diodoros; Dionysios of Alexandria; Eusebios of Caesarea; Gregory of Nyssa; Irenaeus of Lyon; Isidore; John Chrysostom; Neilos of Ankyra; Origen; Philo Judaeus; Severianos; Severos; Theodoret; Victor); ff. 295r–347r: *Joshua* (Βίβλος Ἰησοῦ τοῦ υἱοῦ Ναυῆ) (authors included in *catena*: anonymous; Cyril of Alexandria; Diodoros; Origen; Severos; Theodoret); ff. 347v–399r: *Judges* (+ Βίβλος κριτῶν τοῦ Ι(σρα)ήλ); (authors included in

catena: anonymous; Cyril of Alexandria; Diodoros; Eusebios of Caesarea; Irenaeus of Lyon; Josephus; Severos; Theodoret; Victor) ff. 399v–409v, line 12: *Ruth* (Βίβλος τῆς Ρούθ) (authors included in *catena*: anonymous; Basil of Caesarea; Cyril of Alexandria; John Chrysostom; Theodoret); f. 409v, line 13–f. 411r, line 5: *Synaxarium Ecclesiae Constantinopoleos, Synaxarium mensis Octobris*, excerpt on translations of the Old Testament from Hebrew into Greek (Πόσαι ἐκδόσεις εἰσὶ τῆς θείας γραφῆς εἰτ'οὖν ἀπὸ τοῦ Ἑβραϊκοῦ εἰς τὸ Ἑλληνικὸν ἑρμηνείαι και τίνες οἱ ταύτην ἑρμηνεύσαντες) (inc. "Πρώτη ἐστὶν ἡ τῶν ΟΒ′ ἑρμηνευτῶν", des. "κονιάματι εἰς διαφύλαξιν") (ed. Delehaye, *Acta Sanctorum* 62, day 15, section 1, lines 38–80)); f. 411r, line 6–f. 411v, line 8: note on occasions when Israel was ravaged (Ποσάκις καὶ πότε ἐπορθήθησαν οἱ ἐξ Ἰ(σρα)ήλ) (inc. "Α′ Ἐπὶ Ῥοβοὰμ", des. "ἐν ἐσχάτῃ ἀλώσει"); f. 411v, lines 9–18: Polychronios of Apamea, *Commentarii in Iob*, excerpt on appearance of ambiguities in Scripture (Πότε καὶ πόθεν γέγονεν ἡ ἐν ταῖς θείαις γραφαῖς εὑρισκομένη ἀσάφεια) (inc. "Ὅτι ἐν τῇ αἰχμαλωσία", des. "καὶ γραφῇ παραδέδωκε(ν)" (ed. Hagedorn, p. 152, lines 35–40); f. 411v, line 19–f. 412v, line 8: Evagrios Pontikos, *Εἰς τὸ πιπι*, excerpt on the Hebrew names of God (+ Ποίοις καὶ πόσοις ὀνόμασι παρ'Ἑβραίοις ὀνομάζεται ὁ Θ(εὸ)ς) (inc. "Δέκα ὀνόμασι παρ'Ἑβραίοις", des. "καὶ διὰ τοῦ Ἡθ, ὁ ζών" (ed. De Lagarde, *Onomastica Sacra*, pp. 205–206)); f. 412v, lines 9–21: colophon of Ioannes Koulix.

Folio/page numbers

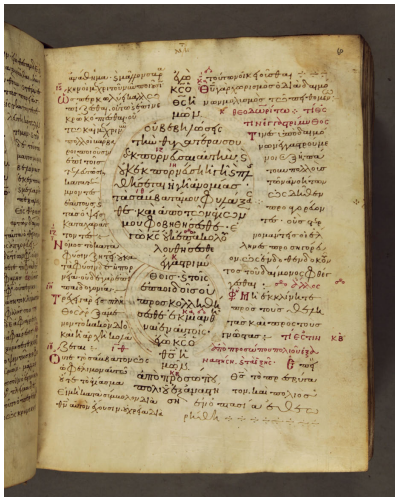
By folios, top right, Arabic numerals, black ink.

Quire numbers

At beginning of each quire, recto, and end of each quire, verso, bottom right, Greek numerals, mid-brown ink.

Columns & lines

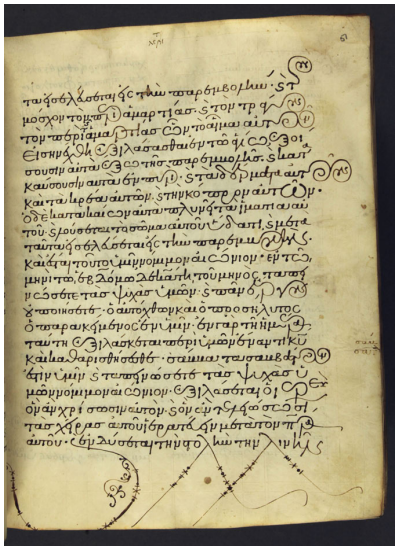
Bible text: single column, 3–30 lines; *catena*: surrounds main text, one or two columns, up to 41 lines; layout varies depending on amount of *catena* text to be accommodated: on most pages biblical text forms a rectangular block of variable size, but occasionally, usually where *catena* text is greatly predominant, the biblical text in the centre of the page is arranged in the shape of a cross, a circle, two linked circles one above the other, sometimes with a small rectangular base below and/or a small elliptical protrusion above, a circle above a rectangle above a circle, four circles in a cruciform pattern etc.; these arrangements of text are usually surrounded by ornament or preparatory marking for it; occasionally (e.g. ff. 63r, 66r) a third brief *catena* passage appears in the margin beyond the two principal passages.



f. 60r (Koulix)

Ruling

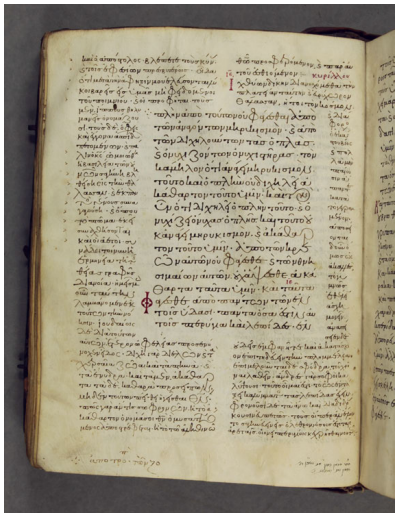
System Leroy 9; layout Leroy K24D3 (strictly unclassified under Leroy system due to unusual three-column layout); hardpoint, piercing visible for horizontals and verticals; lines of text ignore ruling; text area 270 mm x 215 mm, interlinear space 11 mm. The function of the vertical lines varies according to the distribution of biblical and *catena* text: when the *catena* appear in two columns, the central vertical divider separates these; the pair of dividers on either side mark the outer edges of the biblical text when this is of medium width, whereas the outermost pair of dividers mark its outer edges when it fills most of the page.



f. 51r (Koulix, Hand B)

Scribe(s)

Ioannes Koulix (*Repertorium* I, 166; II, 222): main text, rubric, quire numbers; Hand B: marginal notes and corrections ff. 25v–27r, 34r, 36r, 39v, 42r, 51r, 69v, 70v, 86r, 178v, 210v, 234v, 235r, 265v, 266v; Hand C: chapter numbers, running headers; Hand D: folio counts ff. 90r, 196r, 197r, 295r, 347v; Hand E: Hebrew note and lections ff. 13r, 21v, 26v, 29v; Hand F: Hebrew lections ff. 36r, 46r, 56v, 64r, 77r, 82v, 91r, 103r, 119r, 132r, 141r, 150r, 159v–160r, 171r, 182r, 183r, 189r, 198r, 205r, 215v, 224v, 236r, 246r, 259r, 270r, 276v, 285v; Hand G: note inside right board; Hand H: notes, overwriting f. 1r; Hand I: note f. 1r; Hand J: notes ff. 3r, 366v; Hand K: note f. 10v; Hand L: notes ff. 89r, 126v, 200v; Hand M: note f. 93v; Hand N: notes ff. 200v, 412r; Hand O: note f. 201r; Hand P: notes ff. 221r, 222r, 233v; Ioannes: note f. 317r; Hand R: notes f. 319r; Hand S: note f. 367r; Hand T: note f. 407v; Hand U: note f. 409v; Hand V: notes f. 412v; Hand W: note f. 412v; Alexandros Konstantinou: ownership note, inside left board; Hand Y: calculation f. 293v; Hand Z: calculation, inside right board; Hand AA: calculation, inside right board; Hand AB: calculation, inside right board; Hand AC: calculation, inside right board; Hand AD: calculation, inside right board; Hand AE: title, tail-edge; Hand AF: foliation; Hand AG: MS number f. 1r.



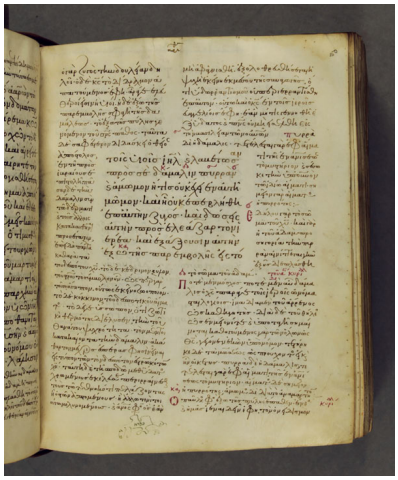
f. 26v (Koulix, Hand E)

Script (general characteristics)

Ioannes Koulix, main text: Ornate calligraphic mixed minuscule, upright, with significant expansion of letters and many flamboyant ligatures, occasional flourishes on bottom line, with decoration (ff. 51r, 55v, 102v); superscription of letters

common, but at line ends only; occasional deletions by strikethrough in red ink. Ioannes Koulix, rubric: Alexandrine majuscule.

Script (letters & ligatures)



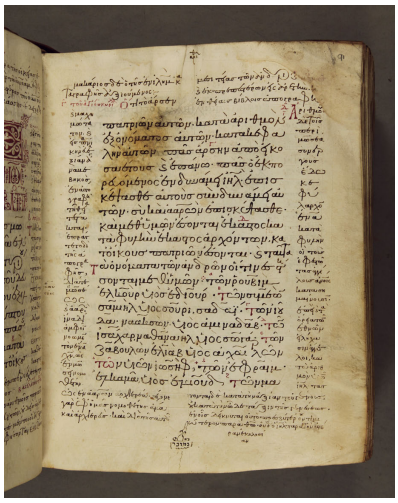
f. 150r (Koulix, Hand F)

Ioannes Koulix: All minuscule letter forms and all majuscule letter forms except *mu*, *nu*, *upsilon* present in mixed minuscule; distinctive letter forms: minuscule *eta*, *iota*, *kappa* with doubled ascender; open *theta* with bulbous upper loop; *theta* with x-mark on horizontal; large, kinked minuscule *nu*; flat-bottomed majuscule *omega*; distinctive ligatures: ligatures with large half-*epsilon*, especially *epsilon-xi*; ligatures with left-hand horizontal of *pi* curving over top to join following letter; ligatures with large open *rho* surrounding following letter; *epsilon-psi* with large half-*epsilon* in main line of text curving up through horizontal of minuscule *psi* to join at top; *theta-epsilon-rho* with split *epsilon* formed of downward-curved stroke from *theta* and separate diagonal stroke joining open *rho*; *sigma-epsilon* with tail of *sigma* joining superscribed long-bottomed half-*epsilon* from below; *omega-rho* with *rho* passing through middle of majuscule *omega*.

Diacritics & punctuation

Ioannes Koulix: Breathings angular, half-angular and round; circumflexes often wide; mute *iota* usually absent, transitional when present; double dot almost always used functionally only, occasionally decorative on *iota*; double grave present on δὲ, ἐπεὶ, κὰν, μὲν, μὴ; use of middle and upper point, lower and middle comma, question mark, full stop; chevron quotation marks; use of hyphen to merge words; horizontal strokes over proper names and numbers.

Abbreviations



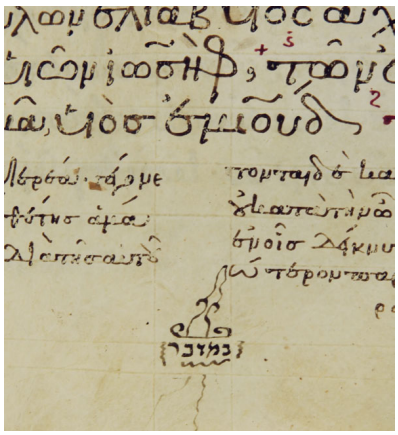
f. 91r (Koulix, Hand F)

Ioannes Koulix: *Nomina sacra* (accents separate from strokes); καί; φησί; syllabic (throughout line); horizontal stroke for *nu*; *chi-rho* monogram for Χρυσόστομος.

Apparatus

Rubricated author names and occasional headings for *catena* entries, marginal or in line of text; rubricated reference marks linking *catena* entries to the corresponding point in the biblical text; ff. 89v, 196r, 197r, 295r, 347v: notes of number of folios occupied by each book; ff. 221r, 265r, 266v, 268r, 269r, 269v: cross-references (incomplete due

to trimming); ff. 1v, 174r, 201r, 272r, 291v: marginal ση(μείωσαι) marks; f. 91r–v: rubricated numbers of tribal list; ff. 13r, 21v, 29v, 36r, 46r, 56v, 64r, 77r, 82v, 91r, 103r, 119r, 132r, 141r, 150r, 159v–160r, 171r, 182r, 183r, 189r, 198r, 205r, 215v, 224v, 236r,246r, 259r, 270r, 276v, 285v: Hebrew notes, using a mnemonic consisting of words similar to the lection names, for beginning of Jewish lections, those on ff. 182r, 183r, 189r, 198r, 205r linked by manicules to the corresponding point in the biblical text (f. 46r: "אחר" for lection אחרי מות (= Lev chs. 16-18), f. 56v: "יקדשנה" for lection קדושים (= Lev chs. 19-20), f. 64r: "הכהן" for lection אמר אל הכהנים (= Lev chs. 21-14) etc.); ff. 1r–294r: running headers for books; marginal modern chapter numbers in Latin and Greek script, Arabic and Greek numerals, linked by reference marks to corresponding point in biblical text.



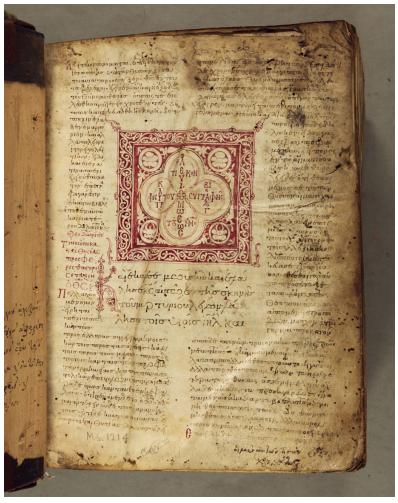
f. 91r detail

Ink

Ioannes Koulix: mid-brown and dark red; Hand B: variable brown; Hand C: mid-brown; Hand D: green; Hand E: dark brown; Hand F: dark brown; Hand G: black; Hand H: dark brown; Hand I: pale brown; Hand J: dark brown; Hand K: dark brown; Hand L: dark brown; Hand M: mid-brown; Hand N: dark brown; Hand O: black; Hand P: mid-brown; Ioannes: bright red; Hand R: mid-brown; Hand S: dark brown; Hand T: dark brown; Hand U: dark brown; Hand V: black; Hand W: black; Alexandros Konstantinou: dark brown; Hand Y: black; Hand Z: mid-brown; Hand AA: dark brown; Hand AB: black; Hand AC: blue; Hand AD: pencil; Hand AE: black; Hand AF: pencil; Hand AG: pencil.

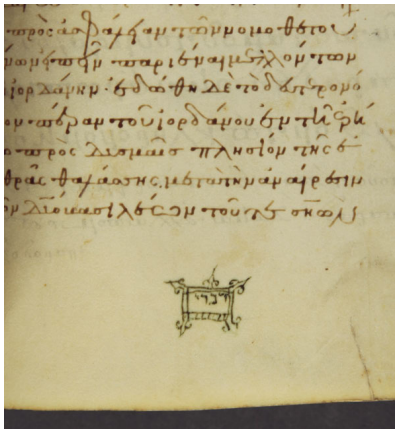
Ornament

Rubricated borders surround book headings (in epigraphic majuscule, sometimes with scroll ornament) ff. 1r, 196v, 399v (f. 1r square box containing Sasanian palmettes in medallions, palmettes and rinceaux with demi-palmettes, with vegetative ornament at corners, text in quatrefoil, ff. 196v, 399v rectangular boxes containing rinceaux with demi-palmettes, with palmette ornament at corners). Rubricated headpieces precede book headings (in epigraphic majuscule, sometimes with scroll ornament) ff. 90v, 295r, 347v (ff. 90v, 347v rectangular box containing rinceaux with demi-palmettes, with vegetative ornament at corners, f. 295r rectangular box containing palmettes). Rubricated major initials for start of books ff. 1r,



f. 1r (Koulix, Hands H, I)

90v, 198r, 295r, 347v, 400r, usually with vegetative or other ornament. Simple rubricated headpiece precedes note on translations f. 409v: wavy line with space fillers, with palmette terminals. Borders around biblical text occupying limited area in centre of page, laid out in decorative shape ff. 1v–3v, 46v–48v, 51v–52r, 58r–60r, 64r, 70v–71r, 89v, 109v–111r, 127v, 283v–284r, 286r–286v, 294v, 304r (ff. 1v–3v, 46v–47r, 89v, 109v–110r, 127v, 283v–284r, 286r–286v, 294v, 304r: quatrefoil, sometimes with vegetative ornament; ff. 47v, 70v–71r, 110v: circle; ff. 48r–48v, 51v–52r, 58r–60r, 64r, 111r: large circle with smaller circle or lozenge below, sometimes with oval or rectangular base below that, very small circle above), ff. 1v–3v, 127v, 283v–284r, 286r–286v, 304r rubricated, elsewhere outline faintly marked out in brown crayon prior to copying of text but never rubricated; outline does not always correspond to actual layout of biblical text. Rubricated minor initials, sometimes with scrolling ornament. Simple dot ornament to Hebrew lection notes ff. 36r, 46r, 56v, 64r, 77r, 82v. Decorative borders surround Hebrew lection notes ff. 91r, 103r, 119r, 132r, 141r, 150r, 159v–160r, 171r, 182r, 183r, 189r, 198r, 205r, 215v, 224v, 236r, 246r, 259r, 270r, 276v, 285v.



f. 198r detail

Text leaves

Medium-thickness parchment, off-white colour; skins arranged with hair-side facing hair-side throughout.

Text leaf dimensions (mm)

(f. 173) 334 x 273.

Text leaf condition

Cockling appears throughout text-block. Leaves in the first and last gatherings are worn and abraded. Grime, dirt, tears, small losses and limited insect activity (moderate damage to ff. 1–3, 412, minor damage to ff. 4–11, 408–411) in the leaves of the first and last gatherings. Small tears from edges of ff. 1–2, 8, 10–11, 83, 95, 103, 211–214, 217. Small holes in ff. 7, 76, 128, 129, 214, 407–412. Part of f. 410 cut off at the tail margin. Occasional partial loss of marginal notes and quire numbers due to trimming. Stains and discolourations in the marginal area of the last gatherings.

Old repairs

Occasional leaves were repaired with plain paper (f. 1) and plain parchment (ff. 7, 79, 128, 129, 207, 214, 231, 407–412) before the book was sewn.

Binding description

Greek-style binding covered in tanned skin and decorated with blind tooling, repaired and rebacked, not contemporary with the text.

Binding dimensions (mm)

345 x 283 x 155.

Left endleaves

There are no surviving endleaves on the left side.

Right endleaves

Remains of a separate paper guard. Sewn single-fold endleaf of white hand-made paper (now torn away) after the last gathering.

Endleaf condition

Losses and discolourations in both left and right endleaves.

Sewing

The text-block is resewn with an unsupported structure, sewn all-along with a single, medium-thickness, loose Z-twist, natural-colour thread, using the six V-nicks in the spine-folds from an earlier unsupported sewing at 30, 65, 125, 195, 260, 300 mm from the head of the text-block. The sewing structure is executed in a double sequence, starting from each board, with two halves joined together in a separate operation.

Sewing condition

The sewing structure is sound and the sewing thread is intact.

Spine linings

The spine has been repaired. An overall lining of one layer of natural-colour, plain woven textile appears to cover the full length of the spine and extends onto the outside of the boards.

Spine lining condition

The lining is complete on the spine and the boards but there is a limited loss of adhesion.

Boards and board attachment

14 mm wooden boards, the same size as the text-block with square edges, were prepared for integral bridling through six stations.

Board attachment condition

The board attachment is sound. There are abrasions, missing areas, and insect damage in both boards.

Edges

The edges of the text leaves are plain-cut and undecorated.

Edge condition

The edges of the text-block appear even. The head-edge appears to have been blackened by dirt.

Endbands

Greek-style projecting two-core endbands sewn to the boards. Both cores are made from a plain thread S-twist cord of medium thickness and natural colour, with tie-downs in every gathering and no secondary sewing.

Endband condition

Both head- and tailbands are sound but some tie-down threads have been pulled-out.

Covering

Full cover of black tanned goatskin. The turn-ins are untrimmed, irregular in size and shape with cut-out darts in the fore-edge turn-ins, and the corners have butt mitres.

Covering (existing repairs)

The spine has been repaired with light brown tanned goatskin.

Covering material condition

There are abrasions and small missing areas in the covering material with limited insect damage. The covering skin has developed a blackened surface with a mixture of dirt and grease. The turn-ins on the inside of the boards remain attached to the boards.

Tooling

The cover has blind-tooled decoration with a centrepiece, small hand tools and fillets. The sides have four concentric, approximately rectangular frames tooled in blind with a three-line tool, and the compartments in the design are filled with the impressions of three small hand tools. The impressions are visible but the surface of the leather is heavily pressed and damaged. There is a later gold-tooled title and a gold-tooled shelf mark number on the spine, both tooled directly.

Furniture & fastenings

Originally the book had domed copper alloy bosses on the right board and four triple tanned-skin straps attached to the fore-edge, head and tail-edge of the right board, which were fastened onto four iron edge pins in the left board.

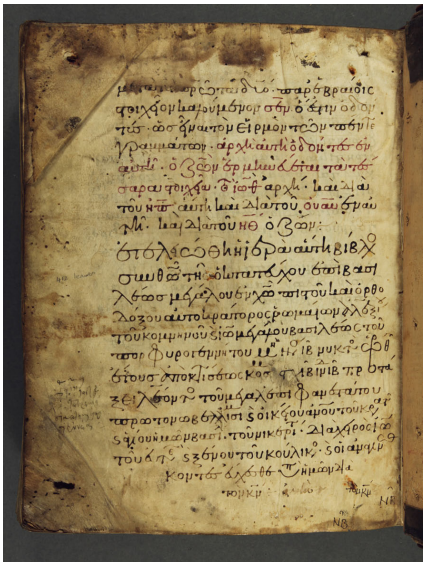
Furniture & fastenings condition

Four of the five bosses are missing; a nail has been left behind, projecting above the surface of the right board. The triple holes drilled for the straps remain empty in the right board. All fastenings, straps and clasps are missing and only three of the four edge pins are sound and intact on the head and fore-edge of the left board.

Bookmarks

Evidence of threads from a primary marker fastened under the headband core, but the material is missing and cannot be identified.

Colophon(s)



f. 412v (Koulix, Hands V, W)

f. 412v: colophon of Ioannes Koulix, recording his completion of the manuscript for Leo Nikerites, a senior Byzantine commander in the Balkans and later Duke of Cyprus, 12 Nov 1103: "Ἐτελειώθη ἡ ἱερὰ αὕτη βίβλ(ος) συν Θ(ε)ῶ τῆς Ὁκτατεύχου ἐπὶ βασιλέως μεγάλου ἐν Χ(ριστ)ῶ πιστοῦ καὶ ὀρθοδόξου αὐτοκράτορος Ῥωμαίων Ἀλεξίου τοῦ Κομνηνοῦ (καὶ) Ἰω(άννου) μεγάλου βασιλέως τοῦ πορφυρογεννήτου μη(νὸς) Νό<εμβρίου> ΙΒ′ νυκτ(ὸς) ὥρ<ας> Θ′ ἔτους ἀπὸ κτίσεως κοσμ<ου> ,ϛΧΙΒ′ ινδ<ικτιῶνος> ΙΒ′ προστάξει Λέοντ(ος) τοῦ μεγαλ'ἐπιφανεστάτου πρωτονωβελλισιμ<ου> (καὶ) οἰκείου ἀν(θρώπ)ου τοῦ κρατ<αιοῦ> (καὶ) ἁγίου ἡμῶν βασιλ<έως>, τοῦ Νικερίτ<ου>· διὰ χειρὸς Ἰω(άννου) τοῦ εὐτε<λοῦς> (καὶ) ξένου τοῦ Κούλικ(ος)· (καὶ) οἱ ἀναγινωσκοντες εὔχεσθε υπ<ὲρ> ἡμῶν διὰ τὸν Κ(ύριο)ν:- ἀμὴν:-".

Notes & marks of ownership

Inside left board: ownership note of Alexandros <Konstantinou>; "Κ(αὶ) τὸ δε πρὸς τῖς ἄλλοις Ἀλεξάνδρου, ὅστις δ' ἄν βουλοι ἀφαιρέσει τὴν βίβλον, ὑπόδικος ἔστω ταῖς τῶν τριακοσί(ων) δέκα κ(αὶ) ὀκτῶ θεοφόρων πατέρων ἀραῖς, κ(αὶ) ποιστῶν τῶν δικαίων"; *ex libris* of Archbishop Charles Manners-Sutton 1805; f. 1r: "MS 1214".

Other notes

Tail-edge: "Λευιτικον"; f. 1r: "Οἱ μὲν αὐτῶν ἦσαν ἐν εὐπορία χρηματων"; "λεπι"; f. 3r: "Αἰσχυνεσθω πάπα εκούου"; f. 10v: "Ἢ καὶ ἄλλ(ως) ἀν(θρώπ)ους μ(ὲν), τοῦς δικαίους, κτηνώδεις δὲ, τοὺς ἁμαρτωλους+"; f. 26v: Hebrew note recording omission of two verses: "חסר מכאן פסוק את השפן וגו' ופסוק ואת הארנבת ג' "; f. 89r: "Κ(αὶ) ὀβολὸ ἔσται"; f. 93v: "Απο εικοσαετου (καὶ) επανω"; f. 126v: "Ἀπὸ τῶν πρεσβυτέρων Ἰ(σρα)ὴλ· οὓς αὐτ(ὸς) οἶδας"; f. 136r: "ἡ σι"; f. 200v: "ὥρ"; f. 293v: calculation; f. 298r: partially illegible note identifying book of Joshua: "יהושוע [....]"; f. 317r: note of Ioannes: "Κ(ύρι)ε βοὴθὴ το σον δοῦ<λον> Ιω(άννην) αμαρτ<ωλὸν>"; f. 319r: "+Γνωστὸν ἔστο σι ὦ ὁ κλησιάρχ<α> ὅτι διὰ τὴν ἀγάπην τῆ ὁ αγι(ος) ὀσιήν"; f. 409v: "τ(ὴν) αβι[..]ω"; f. 412r: "πι πι"; "Θ′ Ἰ′ ΙΑ′ "; "Ἰ(σρα)ὴλ"; f. 412v: "429 Ἀπό τὸ εἰτος του Χ(ριστο)ῦ τετρακόσια ἔτη κ(αὶ) εικοσι ἐννέα¨-"; "412 leaves"; "τὸν κ(ύριο)ν"; inside right board: note repeating date from colophon: "Ἐν ἐτη ἀπὸ κτήσεος ,ϛΧΙΒ′"; calculations in various hands, apparently attempting to interpret this date (AM 6612); "αρ".

Provenance

Copied for Leo Nikerites, completed 12 November 1103. Owned by the Phanariot Greek aristocrat Alexandros Konstantinou, *megas spatharios*, in the 1760s. Acquired by Archbishop Charles Manners-Sutton and deposited in LPL by 1812.

Textual tradition

Assignable to Karo and Lietzmann's group IIIa. Copied in 1743 by Makarios Vouros; portions of this copy are now Institut Français d'Études Byzantines, MS. 1 and Athens, National Library, Metochion of Panagios Taphos MS. 1, part 3. Used by Nikephoros Theotokes for his edition of the *catena* in Constantinople the 1760s, while in the possession of Alexandros Konstantinou.

Dating

Dated by colophon to 12 November 1103. Style of script in Hebrew annotations by Hands L and M consistent with 15th century.

Remarks

Hebrew notes transcribed and translated by Israel Sandman. Some attempt has been made to erase crosses of invocation preceding headings.

Bibliography

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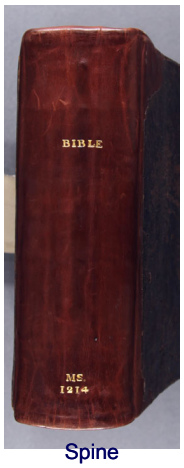
Image(s) of the binding



Left side



Right side



Spine



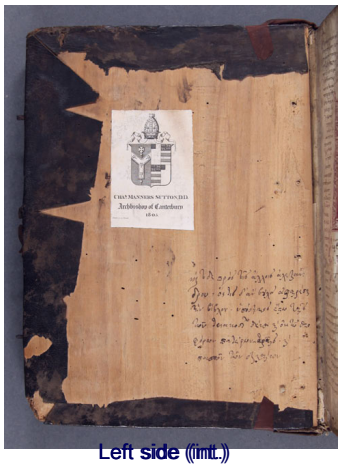
Fore-edge



Head-edge



Tail-edge



Left side (int.)



Right side (int.)

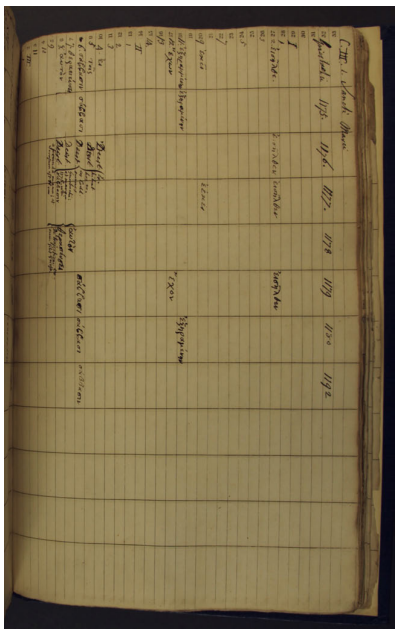
MS Number
MS. 1223

Date
1810/17.

Material
Paper.

Folios
<I–II> + ff. 2–243 + <III–IV>.

Summary content
Collation of variant readings in Mark in LPL MSS. 1175, 1176, 1177, 1178, 1179, 1180 (now PLJ MS. Taphou 139) and 1192, compiled by Charles Burney.



f. 26v (Burney)

Gatherings
N/A.

Detailed content
Collation of variant readings in Mark in LPL MSS. 1175, 1176, 1177, 1178, 1179, 1180 (now PLJ MS. Taphou 139) and 1192 with J. J. Griesbach's edition of the text (Halle 1774–5 or London 1796–1806): f. 2r: title page; ff. 5r–40v, 43r–57v, 59r–79v, 81r–93v, 95r–103v, 105r–153v, 155r–202v, 204r–232v, 234r–240v: collation of readings; ff. 2v–4v, 41r–42v, 58r–v, 80r–v, 94r–v, 104r–v, 154r–v, 203r–v, 233r–v, 241r–243v: blank.

Folio/page numbers
By folios, top right, Arabic numerals, pencil; ff. 5–40, 106–153, 156–240: by pages, recto only, top right, Arabic numerals, dark brown ink (landscape), in separate sequences (beginning from 1 on f. 5, from 153 on f. 106, from 349 on f. 156.

Columns & lines
Twelve columns, 33 lines (landscape).

Ruling
Printed, with line numbers; text area: 389 mm x 245 mm; interlinear distance: 7 mm.

Scribe(s)
Charles Burney; Hand B: page numbers.

Script (general characteristics)
19th-century Western hand.

Apparatus
Running MS numbers, marginal chapter and verse numbers to collation table.

Ink
Charles Burney: dark brown; Hand B: pencil.

Text leaves
Medium-thickness Western handmade paper with watermarks: "H. Willmott 1810"; armorial crest with horn, surmounted by crown.

Text leaf dimensions (mm)
(f. 1) 391 x 242.

Text leaf condition
Dirt and grime appear throughout edges of text-block. Small losses and tears in the marginal area of the first and last gatherings; tear to edge of f. 243.

Binding description
20th-century inboard binding covered in full blue bookcloth.

Binding dimensions (mm)
406 x 269 x 68.

Endleaves
Left and right endleaf construction is the same. A single fold of light yellow, medium-thickness, machine-made wove paper tipped within an outside hook of the same paper, itself tipped to the outermost text leaf at each end. The stub and the outermost full leaf at each end are pasted to the board.

Endleaf condition
Light discolourations in both left and right endleaves.

Sewing
Due to a heavy application of adhesive and restricted opening it was difficult to examine the sewing pattern.

Sewing condition
The current structure is sound and the sewing thread is intact.

Edges
The edges of the text leaves are uncut and undecorated.

Edge condition
The edges of the text-block appear rounded and stained.

Tooling

Gold-tooled title and shelf mark number on the spine, both tooled directly.

Inserts

Note on slip bound in after f. 156.

Other notes

f. 243v: "243 leaves".

Provenance

Left to LPL by Charles Burney (died 28 December 1817).

Dating

Paper watermarked 1810. Produced before the return of MS 1180 (now PLJ MS. Taphou 139) to the Patriarchate of Jerusalem in 1817.

Bibliography

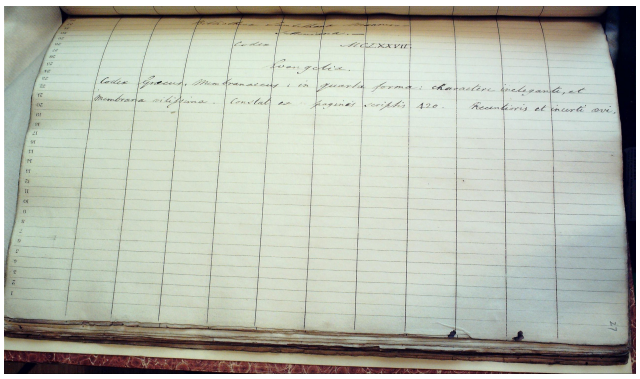
Bill (1972), p. 53; Brown *et al.*, p. 49.

MS Number
MS. 1224

Date
1810/17.

Material
Paper.

Folios
<I–II> + ff. 61 + <III–IV>.



f. 27r (Burney)

Summary content
Description and collation of LPL MSS. 1175, 1176, 1177, 1178, 1179, 1180 (now PLJ MS. Taphou 139), 1192 with Codex Bezae etc., by Charles Burney.

Gatherings
N/A.

Detailed content
Description and collation of LPL MSS. 1175, 1176, 1177, 1178, 1179, 1180 (now PLJ MS. Taphou 139), 1192 with Codex Bezae (Cambridge UL Nn. 241) etc.: ff. 1r, 2r–3r, 4r–6r: description and readings of MS. 1175; ff. 7r–10v: collation table; ff. 12r, f. 13r–v, 14r–19r, 20r–23r: description and readings of MS. 1176; ff. 26r, 27r–29r, 30r: description and readings of MS. 1177; ff. 32r, 33r–39r, 40r, 41r, 42r, 43r, 44r–45r: description and readings of MS. 1178; ff. 48r, 49r, 50r, 51r: description and readings of MS.1179; ff. 52r, 53r, 54r: description and readings of MS. 1180 (now PLJ MS. Taphou 139); ff. 57r, 58r–59r, 60r: description and readings of MS. 1192; ff. 1v, 3v, 6v, 11r–v, 12v, 19v, 23v–25v, 26v, 29v, 30v–31v, 32v, 39v, 40v, 41v, 42v, 43v, 45v–47v, 48v, 49v, 50v, 51v, 52v, 53v, 54v–56v, 57v, 59v, 60v–61v: blank.

Folio/page numbers
By folios, top right, Arabic numerals, pencil; ff. 3–6, 14–23, 28–30, 34–46, 50–51, 54, 59–60: by folios, top right, Arabic numerals, dark brown ink (landscape), in separate sequences each starting afresh.

Columns & lines
Twelve columns, 33 lines (landscape).

Ruling
Printed, with line numbers; text area: 389 mm x 245 mm; interlinear distance: 7 mm.

Scribe(s)
Charles Burney; Hand B: pagination.

Script (general characteristics)
19th-century Western hand.

Apparatus
Running MS numbers in bottom left corner; page numbers in left column; running MS numbers to collation table.

Ink
Charles Burney: dark brown; Hand B: pencil.

Text leaves
Medium-thickness Western handmade paper with watermarks: “H. Willmott 1810”; armorial crest with horn, surmounted by crown.

Text leaf dimensions (mm)
(f. 4) 398 x 241.

Text leaf condition
Dirt and grime appear in the marginal area of the first and last gatherings.

Old repairs
Occasional leaves were repaired to the spine-folds area and to the margins with Japanese paper (f. 1).

Binding description
20th-century inboard binding covered in quarter mid-brown tanned calfskin with marbled paper on the sides.

Binding dimensions (mm)
405 x 256 x 28.

Endleaves
Left and right endleaf construction is the same. A single fold of light yellow, medium-thickness, machine-made wove paper tipped within an outside hook of the same paper, itself tipped to the outermost text leaf at each end. The stub and the outermost full leaf at each end are pasted to the board.

Endleaf condition
Light discolourations in both left and right endleaves.

Sewing
The text-block has been repaired and sewn on recessed sewing supports with five false bands on the spine. Due to a heavy application of adhesive and restricted opening it was difficult to examine the sewing pattern.

Sewing condition
The current structure is sound and the sewing thread is intact.

Edges
The edges of the text leaves are uncut and undecorated.

Edge condition
The edges of the text-block appear rounded and stained.

Endbands
Stuck-on, woven endbands in red and green coloured thread, adhered to the head and tail of the spine.

Tooling
The six panels on the spine have a single blind-tooled line at the head and tail of each panel, a gold-tooled title in panel 2 and a gold-tooled shelf mark number in panel 6, both tooled directly.

Notes & marks of ownership
f. 1r: "MS 1224".

Provenance
Left to LPL by Charles Burney (died 28 December 1817).

Dating
Paper watermarked 1810. Produced before the return of MS. 1180 (now PLJ MS. Taphou 139) to the Patriarchate of Jerusalem in 1817.

Bibliography
Todd (1823), p. 44; Bill (1972), p. 54; Brown *et al.*, p. 49.

MS Number

MS. 1255

Date

February–March 1804.

Material

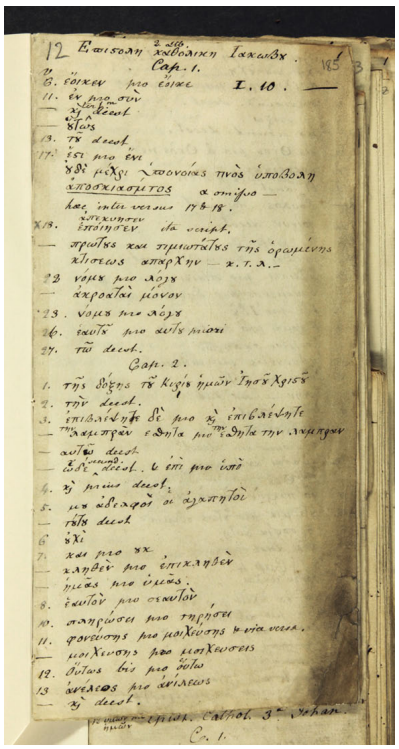
Paper.

Folios

<I–II> + ff. 401 (ff. I–II + ff. 1–323 + 323A + 324–349 + 358–363 + <363A> + 364 + 354–357 + 350–353 + 365–384, 388–395, 385–387, 396–397) + <III–IV>.

Summary content

Collation by J. D. Carlyle's assistants of variant readings from MSS. 1175, 1178, 1181 (now PLJ MS. ?), 1184 (now PLJ MS. Taphou 462), 1187, 1188, 1189, 1190, 1191, 1194, 1196 and Carlyle MS. C.4 (now PLJ MS. Taphou 49).



f. 185r (Sanderson)

Gatherings

Multiple small booklets attached to stubs: 2 (2), 2 x 4 (10), 8 (18), 24 (42), 18 (60), 32 (92), 27 (119), 8 (127), 23 (150), 16 (166), 20 (186), 2 x 4 (194), 16 (210), 24 (234), 16 (250), 6 x 2 (262), 14 (276), 2 x 10 (296), 4 (300), 40 (340), 7 x 4 (368), 2 (370), 8 (378), 1 (379), 2 (381), 2 x 1 (383), 4 (387), 1 (388), 8 (396), 3 (399), 2 (401)

Folios/pages on which gatherings begin

ff. I, 1, 5, 9, 13, 17, 41, 59, 91, 118, 126, 149, 165, 185, 189, 193, 209, 233, 249, 251, 253, 255, 257, 259, 261, 275, 285, 295, 299, 338, 342, 346, 358, 362, 354, 350, 365, 375, 376, 378, 379, 380, 384, 388, 385, 396.

Detailed content

Collation by J. D. Carlyle's assistants of variant readings from MSS. 1175, 1178, 1181 (now PLJ MS. ?), 1184 (now PLJ MS. Taphou 462), 1187, 1188, 1189, 1190, 1191, 1194, 1196 and Carlyle MS. C.4 (now PLJ MS. Taphou 49); f. Ir: blank; ff. Iv-IIr: contents; f. IIv: blank; ff. 1r–4v: J. D. Carlyle, *Hints and Observations for the collators* (printed); ff. 5r–8v: J. D. Carlyle, *Forms of noting the Various Readings that may be discovered, and stating the Doubts that may occur in the proposed Collation* (printed); ff. 9r–15v: Joshua Barnes, Preliminary Observations, regarding translation from Hebrew to Greek; f. 16r–v: blank; ff. 17r–117v (recto only): variant readings in MS. 1175 (I.1): ff. 17r–40r: Matthew; ff. 41r–58r: Mark; ff. 59r–90r: Luke; ff. 91r–117r: John; ff. 118r–125v (recto only except f. 118v): additional variant readings in MS. 1175 (I.1); ff. 126r–139v (recto only): variant readings in MS. 1178 (I.4): ff. 126r–134r, line 10: Matthew; ff. 134r, line 11–139r: Mark; ff. 139v–149v: blank; ff. 150r–204r: variant readings in MS. 1184 (now PLJ

MS. Taphou 462) (I.10): ff. 150r–184v: Acts; ff. 185r–186r: James; ff. 186v–187v: 1 Peter; f. 188r–v, line 11: 2 Peter; f. 188v, line 12–189r, line 32: 1 John; f. 189r, lines 33–43: 2 John; f. 189r, lines 44–56: Jude; ff. 189v–191r, line 9: Romans; f. 191r, line 10–f. 192v, line 18: 1 Corinthians; f. 192v, line 19–f. 194r, line 19: 2 Corinthians; f. 194r, line 20–f. 195r, line 11: Galatians; f. 195r, line 12–f. 196r: Ephesians; ff. 196v–197r: Philippians; ff. 197v–199r, line 4: 1 Thessalonians; f. 199r, lines 5–24: 2 Thessalonians; ff. 199v–200r: 1 Timothy; ff. 200v–201r, line 6: 2 Timothy; f. 201r, lines 7–24: Titus; ff. 201v–204r: Philemon; f. 204v: blank; f. 205r: note regarding collation; ff. 205v–208v (recto, addenda on facing verso): typographic errors in John Mill's edition of the New Testament (Oxford 1707); ff. 209r–232v (recto only except ff. 211v, 212v): variant readings in MS. 1187 (I.14); f. 233r: blank; ff. 233v–245r (recto, addenda on facing verso): variant readings in MS. 1188 (I.15); ff. 245v–248v: blank; ff. 249r–260v (recto only): variant readings in MS. 1189 (I.16): John; f. 261r–v: blank; ff. 262r–280r (recto only): readings in MS. 1190 (I.17): Acts; ff. 280v–284v: blank; ff. 285r–294r (verso only except f. 294r): variant readings in MS. 1191 (I.18); f. 294v: blank; ff. 295r–298v: variant readings in MS. C.4 (now PLJ MS. Taphou 49): Matthew and Mark; f. 299r–v: blank; ff. 300r–335r: variant readings in MS. 1196 (S.5); ff. 335v–337v: blank; ff. 338r–364v (recto, addenda on verso): variant readings in MS. 1181 (now PLJ MS. ?): Acts; f. 365: blank; ff. 365v–366v: list of *Nomina sacra* and contractions; ff. 367r–372r: variant readings in Matthew in unspecified MS; ff. 372v–374v: blank; f. 375r: list of ligatures and abbreviations; ff. 375v–376r: blank; ff. 376v–377r: variant readings in MS. 1191 (I. 18); f. 378r–384v: list of references to MS. 1194 (S.3); ff. 385r–387v: list of lections in MS. 1191 (I.18); ff. 388r–397v: blank.

Folio/page numbers

ff. I-II: by folios, top right, Latin numerals, pencil; ff. 1–397: by folios, top right, Arabic numerals, pencil, one folio initially missed after f. 323 and numbered f. 323a, so numbers too small by one thereafter, one folio missed after f. 363 so numbers too small by two thereafter; ff. 1r–4v: by pages, top centre, Arabic numerals, printed (pp. 1–8); ff. 5r–8v: by pages, recto only, top right, Arabic numerals, printed (pp. 1–8); ff. 149r–156r: by pages, recto only, top right, Arabic numerals, dark brown ink (pp. 1–15); ff. 166r–184r: by folios, top right, Arabic numerals, dark brown ink (ff. 1–19); ff. 181v, 182v, 183v, 184v: continuation of preceding sequence (20–23); ff. 165r–v: continuation of preceding sequence (24–25); ff. 185r–188v: by pages, recto and verso, top outer corner, Arabic numerals, dark brown ink (pp. 1–8); ff. 189r–192v: by pages, recto and verso, top outer corner, Arabic numerals, dark brown ink (pp. 1–8); ff. 193r–208r: by pages, recto and verso, top outer corner, Arabic numerals, dark brown ink (pp. 1–31); ff. 209r–232r: by folios, top centre, Arabic numerals, dark brown ink (ff. 1–24); ff. 233v–245r: by pages, recto and verso, top outer corner, Arabic numerals, pencil (pp. 1–24); ff. 249r–259r: by bifolios, top right, Arabic numerals, dark brown ink (1–6).

Quire numbers

At beginning of each quire, recto, top centre or top right, Arabic numerals, pencil.

Columns & lines

Single column: ff. Iv-Iir: 33 lines; ff. 1r–4v: 35 lines; ff. 5r–8r: 30 lines; ff. 9r–15v: 13–22 lines; ff. 17r–40r: 9–11 lines; ff. 41r–38r: 11 lines; ff. 39r–116r: 10 lines; f. 117r: 9 lines; ff. 118r–125r: 26 lines; ff. 126r–139r: 34–37 lines; ff. 150r–156r: 32–35 lines; ff. 165r–188v: 32–40 lines; ff. 189r–192v: 47–56 lines; ff. 193r–208r: 21–30 lines; ff. 209r–232r: 10–12 lines; ff. 233v–260r: 31–39 lines; ff. 262r–280r: 24–29 lines; ff. 285v–294r: 12–14 lines; ff. 295r–298r: 44–54 lines; ff. 300r–335r: 24–27 lines; ff. 338r-<363A>r: 20–25 lines; f. 365v: 51 lines; f. 366v: 10 lines; ff. 367r–372r: 21 lines; f. 375r: 8 lines; ff. 376v–377r: 10 lines; ff. 378v–384r: 22–30 lines; ff. 385r–387v: 23–32 lines.

Ruling

ff. 284v–294r, 367r–372r, 376v–377r: text lines, pencil, text stands on lines.

Scribe(s)

Rev. Joshua Barnes: ff. 9r–15v; Rev. John Farrer: ff. 17r–117r, 209r–232r; Rev. John Forster: ff. 126r–139r; Rev. William Sanderson: ff. 150r–208r; Rev. Frederick Ekins: ff. 233v–260r; Rev. Richard Hain: ff. 262r–280r; Rev. William Fleming: ff. 285v–294r; Rev. George Bennet: ff. 295r–298v, 376v–377r; Rev. Jelinger Symons: ff. 300r–335r, 385r–387v; Rev. John Fenton: ff. 338r–364v; Hand K: f. 365v–366r, 378r–384v; William Haigh: f. 366v; Hand M: ff. 367r–372r; Hand N: f. 375r; Hand O: ff. Iv-IIr; Hand P: corrections; Hand Q: overall pagination; Hand R: additional section pagination.

Script (general characteristics)

19th-century Western hands.

Ink

Joshua Barnes: pale brown; John Farrer: dark brown; John Forster: mid-brown; William Sanderson: dark brown; Frederick Ekins: dark brown; Richard Hain: dark brown; William Fleming: mid-brown; George Bennet: mid-brown; Jelinger Symons: mid-brown; John Fenton: pale brown; Hand K: dark brown; William Haigh: mid-brown; Hand M: mid-brown; Hand N: mid-brown; Hand O: dark brown; Hand P: pencil; Hand Q: pencil; Hand R: pencil.

Text leaves

Handmade and machine-made papers in different height, width and thickness.

Text leaf dimensions (mm)

345 x 210 max.

Text leaf condition

Quires 32 and 33 incorrectly bound after 29, quire 43 after 41. Folio excised at time of production after f. 385.

Old repairs

Occasional leaves were repaired with Japanese paper.

Binding description

A series of manuscript and printed single sections of different heights, widths and thicknesses sewn to meeting-guards and bound in a 20th-century inboard binding of quarter-tanned calfskin over paper boards with buckram sides. The six panels on the spine have a blind-tooled single line, a gold-tooled title in panel 2 and a gold-tooled shelf mark number in panel 6, both tooled directly.

Binding dimensions (mm)

356 x 228 x 63.

Colophon(s)

Colophons of Joshua Barnes, John Farrer, John Forster, William Sanderson, Frederick Ekins, Richard Hain, William Fleming, George Bennet, Jelinger Symons, John Fenton and William Haigh: f. 15v: "Jos<hua> Barnes Berwick on Tweed"; f. 117r: "This collation was begun on Monday February the 13th and finished on Wednesday the 28th Day of March 1804 And the Transcript was completed on the 31st of March. J. F. Carlisle Mar. 31st 1804"; "Revd. Mr. Farrer"; f. 139r: "return'd April 24th 1804 John Forster MS. I.4 - Gospels"; f. 188v: "W. Sanderson Morpeth"; f. 192v: "W. Sanderson Morpeth'; f. 208r: "W. Sanderson Morpeth"; f. 232r: "N.B. Ioannis & Matthaei Lectionaria finita sunt apud Maii Kalend: 1804. J. F."; f. 245r: "Fred. Ekins of Morpeth"; f. 279r: "Richard Hain, Bolton, April 1804"; f. 280r: "Richard Hain, Bolton, April 1804"; f. 293v: "Wm. Fleming Hexham April 27th 1804"; f. 298v: "Finished collating 1st half of the Gospels May 9th 1804 George Bennet"; f. 300r: "Jelinger Symons M.A. Curate of Whitburn Durham"; f. 335r: "Jel. Symons M.A."; f. 341v: "1st Book of various Readings. John Fenton"; f. 345v: "2nd Book of various Readings & c(eter)a. John Fenton"; f. 349v: "3d. John Fenton"; f. 353v: "4th. John Fenton"; f. 357v: "5th. John Fenton"; f. 361v: "6th. John Fenton"; "f. 364v: "7th. John Fenton"; f. 366v: "April 23rd 1804 Compared as far as Page 120 of the MS. Such Variations as Occurred, are Noted in the Margin of the Greely Printed Copy. Will(ia)m Haigh".

Notes & marks of ownership

f. Iv: "MS. 255".

Inserts

Pasted to f. 209v: note regarding omission from itemised readings of systematic erroneous placement of final *nu* before consonants in MS. 1187.

Other notes

f. 366v: obituary of J. D. Carlyle: "12th April 1804 Vicar of N(ew)castle NW J. D. Carlyle Died. Buried at Carlisle Friday the 20th"; p. 397: "ii + 397 leaves".

Provenance

Donated to LPL before the publication of Todd's catalogue of 1812, which reproduces the Hints and Observations and lists the MS. collated.

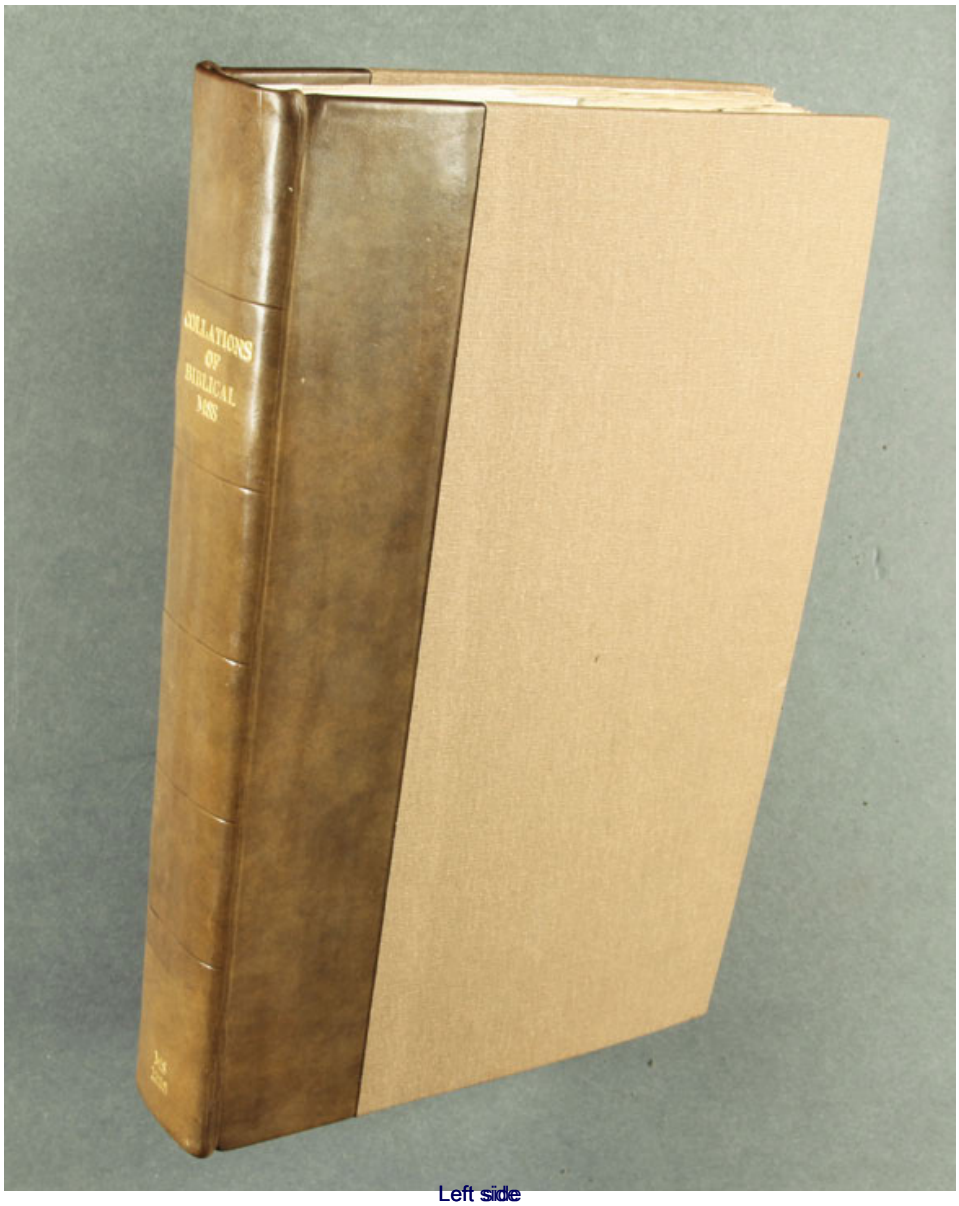
Dating

Elements dated by colophons ff. 117, 139, 232, 279, 280, 293, 298v, 366 to various dates in February-May 1804.

Bibliography

Todd (1812), pp. iv-v; Bill (1972), pp. 68–69; Brown *et al.*, p. 49.

Image(s) of the binding



Left side

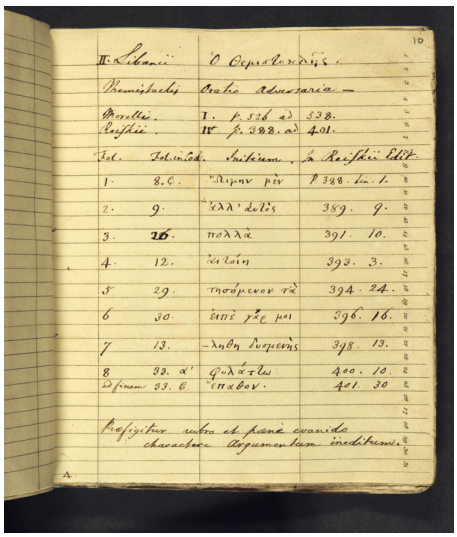
MS Number
MS. 1259

Date
1806/12.

Material
Paper.

Folios
(a): ff. 37; (b) ff. 38–47.

Summary content
Description of LPL MSS. 1206 (now PLJ MS. Taphou 79) and 1207 by Charles Burney.



f. 10r (Burney)

Gatherings
N/A.

Detailed content
(a): ff. 1r–37r (recto only): description of LPL MS. 1206 (now PLJ MS. Taphou 79) by Charles Burney (Codex MS. Lambethanus); (b): ff. 38r–47r (recto only): description of LPL MS. 1207 by Charles Burney (Demosthenes Codex Lambethanus).

Folio/page numbers
By folios, top right, Arabic numerals, pencil.

Columns & lines
(a): one or three columns, 31 lines; (b): single column, 32 lines.

Ruling
(a): printed, in four columns, with line numbers; text area: 175 mm x 145 mm; interlinear distance: 6 mm; (b): printed; text area: 200 mm x 189 mm; interlinear distance: 6 mm.

Scribe(s)
Charles Burney; Hand B: pagination.

Script (general characteristics)
19th-century Western hand.

Apparatus
Headings.

Ink
Charles Burney: dark brown; Hand B: pencil.

Text leaves

Paper: (a) with various watermarks, including “1804”; (b) with various watermarks, including “1801”.

Text leaf dimensions (mm)

(a): 200 x 167; (b): 239 x 190.

Binding description

Twelve sewn gatherings of ruled handmade paper 200 x 175 x 9 mm (ff. 1–37) and a sewn single section of ten leaves of ruled handmade paper 239 x 190 x 3 mm (ff. 38–47) have been removed from a bound volume and are now kept in an early 19th-century vertical pull-off case. The box is covered in imitation of a half binding with a spine and corners of russia leather with marbled paper on the sides and a gold-tooled title label reading “<D>ATING THE CARL<YLE> MANUSCRIPTS”

Binding dimensions (mm)

287 x 233 x 31.

Notes & marks of ownership

f. 1r: “MS 1259”; f. 38r: “MS 1259”; Lambeth Palace Library stamps ff. 1r, 38r.

Other notes

f. 1r: “Carl<yle> MS.”; “v Catalogue Carlisle MSS. p. 57”; f. 38r: “Carl<yle> MS”.

Provenance

Given to LPL by Charles Burney (died 28 December 1817).

Dating

Produced after the arrival of these MS. in LPL 24 April 1806 and before the publication of Todd's catalogue of 1812, which made use of Charles Burney's examination of MS. 1207.

Bibliography

Todd (1812), pp. vii, 263–264; Todd (1823), pp. 57; Bill (1972), p. 71; Brown *et al.*, p. 49–50.

Image(s) of the binding



Left side

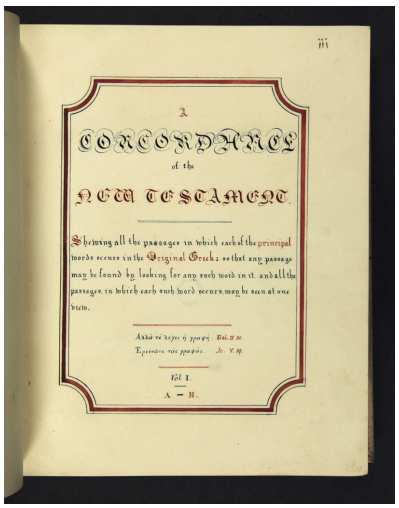
MS Number
MS. 2174

Date
23 September 1850.

Material
Paper

Folios
<I–IV> + ff. V–XIII (pp. i–xviii) + ff. 497 (pp. 1–994) + <XIV–XXI>.

Summary content
New Testament concordance, part.



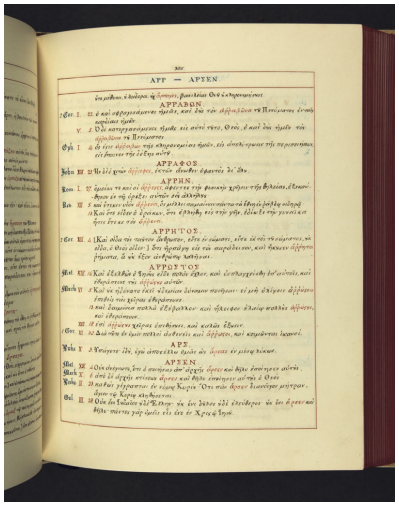
p. iii (Ravenscroft)

Gatherings
N/A.

Detailed content
<III>r-<IV>v: blank; f. Vr (p. i): colophon; f. Vv (p. ii): blank; f. VIr (p. iii): title page; ff. VIv–XIIIv (pp. iv-xviii): blank; pp. 1–993: New Testament concordance of words beginning with the letters A–H; p. 994, <XIII>r–<XVIII>r: blank; <XVIII>v: end of volume note; <XIX>r–v: blank.

Folio/page numbers
V–XIII (pp. i–xviii): by pages, recto only, top right, Roman numerals, pencil; pp. 1–994: by pages, recto and verso, top centre, Arabic numerals, dark brown ink.

Columns & lines
Single column, 43–47 lines.



p. 305 (Ravenscroft)

Ruling
None.

Scribe(s)
Henry William Ravenscroft, solicitor; Hand B: MS numbers.

Script (general characteristics)
19th-century Western hand.

Apparatus
Headings and running headers for words, marginal chapter and verse references in red and blue ink.

Ink
Henry William Ravenscroft: dark brown, bright red and blue ink; Hand B: pencil.

Ornament
Border around title page in red and blue ink.

Text leaves
Medium-thickness, machine-made white paper, with watermark “C. Wilmot 1850”.

Text leaf dimensions (mm)
(p. 63) 220 x 184.

Binding description
English mid-19th-century inboard binding. Full parchment over paper boards with reversed caps at head and tail of the spine and external bevels on all four sides of the boards.

Binding dimensions (mm)
235 x 205 x 79.

Endleaves
Left and right endleaf construction is the same. A sewn single fold of marbled paper followed by a separately-sewn single fold of thick, white wove paper. The inner marbled leaf is made to the outer white leaf and the outermost marbled leaf is pasted to the board.

Endleaf condition
Discolourations in both left and right endleaves.

Sewing
The text-block is sewn on recessed sewing supports but due to a heavy application of adhesive and restricted opening it was difficult to examine the sewing structure.

Sewing condition
The structure is sound and the sewing thread is intact.

Edges
The edges of the text leaves have red decoration and are gilded.

Endbands
Stuck-on, woven endbands in red and yellow coloured thread, adhered to the head and tail of the spine.

Tooling

Both covers are gold-tooled with a double frame, intersecting corners bordered by single lines of red-purple ink and a gold-tooled centrepiece. Spine tooled in gold in five panels with a red leather title label in panel 2 and volume number in panel 4. Gold-tooled one-line tool on the board edges and a gold-tooled roll on the turn-ins.

Bookmarks

Blue silk simple bookmark.

Colophon(s)

Vr (p. i): Henry William Ravenscroft: "H.R. September 23. 1850".

Notes & marks of ownership

<II>r: "MS. 2174"; Lambeth Palace Library stamps VIv (p. iv), <XVIII>v.

Inserts

Binding ticket of Burn and Son on <XXI>r: "Bound by Burn and Son 35, Hatton Garden".

Other notes

<XX>v: "xviii + 993 pages".

Provenance

Bequest of Miss H. E. Ravenscroft (†1936). Received 1968.

Dating

Dated by colophon to 23 Sep 1850.

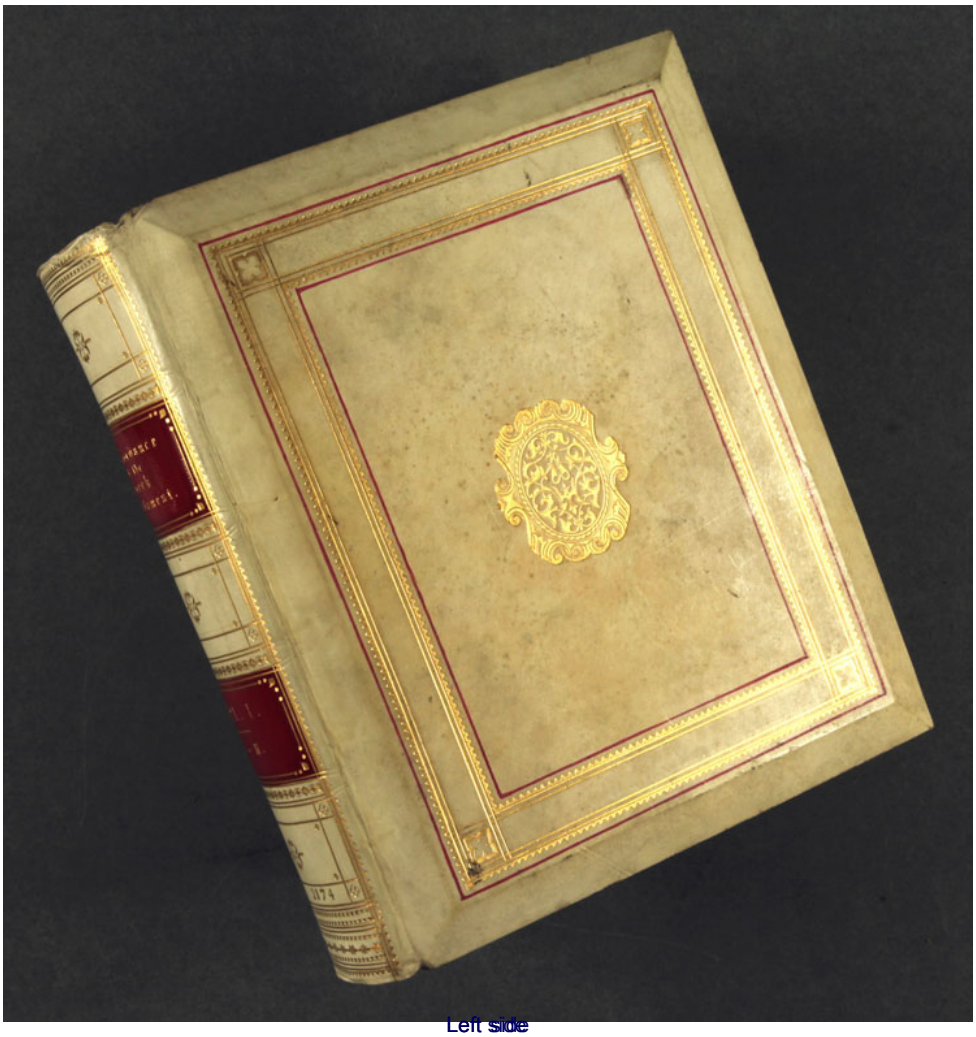
Remarks

Part of the same work as MSS. 2175, 2176 and 2177.

Bibliography

Bill (1976), pp. 116–117; Brown *et al.*, p. 50.

Image(s) of the binding



Left side

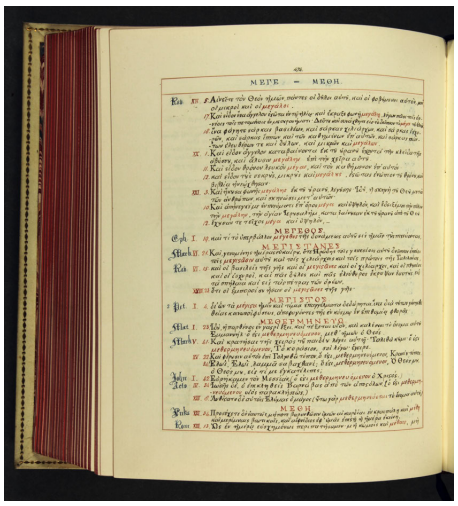
MS Number
MS. 2175

Date
23 September 1851.

Material
Paper.

Folios
<I–III> + ff. IV–VII (pp. i–viii) + ff. 486 (pp. 972) + <VIII–XIV>.

Summary content
New Testament concordance, part.



p. 474 (Ravenscroft)

Gatherings
N/A.

Detailed content
<III>r–v: blank; IVr (p. i): colophon; IVv (p. ii): blank; Vr (p. iii): title page; Vv–VIIv (pp. iv–viii): blank; pp. 1–964: New Testament concordance of words beginning with the letters Θ–P; pp. 965–971: blank except for border; p. 972: end of volume note; <VIII>r–<XII>v: blank.

Folio/page numbers
IV–VII (pp. i-xiii): by pages, recto only, top right, Roman numerals, pencil; pp. 1–972: by pages, recto and verso, top centre, Arabic numerals, dark brown ink.

Columns & lines
Single column, 43–47 lines.

Ruling
None.

Scribe(s)
Henry William Ravenscroft, solicitor; Hand B: MS number.

Script (general characteristics)
19th-century Western hand.

Apparatus
Headings and running headers for words, marginal chapter and verse references in red and blue ink.

Ink
Henry William Ravenscroft: dark brown, bright red and blue; Hand B: pencil.

Ornament
Border around title page in red and blue ink.

Text leaves
Medium-thickness, machine-made white paper, with armorial watermark with crown and horn.

Text leaf dimensions (mm)
(p. 83) 220 x 183.

Binding description
English mid-19th-century inboard binding. Full parchment over paper boards with reversed caps at head and tail of the spine and external bevels on all four sides of the boards.

Binding dimensions (mm)
235 x 203 x 85.

Endleaves
Left and right endleaf construction is the same. A sewn single fold of marbled paper followed by a separately-sewn single fold of thick, white wove paper. The inner marbled leaf is made to the outer white leaf and the outermost marbled leaf is pasted to the board.

Endleaf condition
Discolourations and oxidation stains in both left and right endleaves.

Sewing
Due to restricted opening it was difficult to examine the sewing pattern.

Sewing condition
The structure is sound and the sewing thread is intact.

Edges
The edges of the text leaves have red decoration and are gilded.

Endbands
Stuck-on, woven endbands in red and yellow coloured thread, adhered to the head and tail of the spine.

Tooling

Both covers are gold-tooled with a double frame, intersecting corners bordered by single lines of red-purple ink and a gold-tooled centrepiece. Spine tooled in gold in five panels with a red leather title label in panel 2 and volume number in panel 4. Gold-tooled one-line tool on the board edges and a gold-tooled roll on the turn-ins.

Bookmarks

Blue silk simple bookmark.

Colophon(s)

Vr (p. i): colophon of Henry William Ravenscroft: "H.R. September 23. 1851".

Notes & marks of ownership

<II>r: "MS. 2175"; Lambeth Palace Library stamps pp. 1, 961.

Inserts

Binding ticket of Burn and Son on <XII>r: "Bound by Burn & Son 35, Hatton Garden".

Other notes

<XI>v: "viii + 964 pages".

Provenance

Bequest of Miss H. E. Ravenscroft (†1936). Received 1968.

Dating

Dated by colophon to 23 Sep 1851.

Remarks

Part of the same work as MSS. 2174, 2176 and 2177.

Bibliography

Bill (1976), pp. 116–117; Brown *et al.*, p. 50.

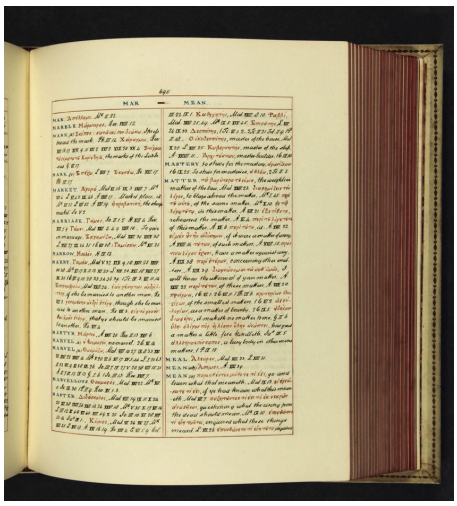
MS Number
MS. 2176

Date
23 September 1852.

Material
Paper.

Folios
<I–III> + ff. IV–VII (pp. i–viii) + ff. 582 (pp. 1174) + <VIII–XI>.

Summary content
New Testament concordance, part.



p. 695 (Ravenscroft)

Gatherings
N/A.

Detailed content
<III>r–v: blank; IVr (p. i): colophon; IVv (p. ii): blank; Vr (p. iii): title page; Vv–VIIv (pp. iv–viii): blank; pp. 1–1160: New Testament concordance of words beginning with the letters Σ–Ω; pp. 1161–1174, VIIIr: blank except for border; VIIIv: end of volume note; <IX>r–<XI>v: blank.

Folio/page numbers
IV–VII (pp. i–xiii): by pages, recto only, top right, Roman numerals, pencil; pp. 1–1174: by pages, recto and verso, top centre, Arabic numerals, dark brown ink.

Columns & lines
Single column, 39–42 lines.

Ruling
None.

Scribe(s)
Henry William Ravenscroft, solicitor; Hand B: MS number.

Script (general characteristics)
19th-century Western hand.

Apparatus
Headings and running headers for words, pp. 1–406 marginal chapter and verse references in red and blue ink.

Ink
Henry William Ravenscroft: dark brown, bright red and blue; Hand B: pencil.

Ornament
Border around title page in red and blue ink.

Text leaves
Medium-thickness, machine-made white paper, with watermark “C. Wilmot 1850”.

Text leaf dimensions (mm)
(p. 49) 220 x 184.

Binding description
English mid-19th-century inboard binding. Full parchment over paper boards with reversed caps at head and tail of the spine and external bevels on all four sides of the boards.

Binding dimensions (mm)
235 x 205 x 87.

Endleaves
Left and right endleaf construction is the same. A sewn single fold of marbled paper followed by a separately-sewn single fold of thick, white wove paper. The inner marbled leaf is made to the outer white leaf and the outermost marbled leaf is pasted to the board.

Endleaf condition
Discolourations in both left and right endleaves.

Sewing
The text-block is sewn on recessed sewing supports but due to a heavy application of adhesive and restricted opening it was difficult to examine the sewing structure.

Sewing condition
The structure is sound and the sewing thread is intact.

Edges
The edges of the text leaves have red decoration and are gilded.

Endbands
Stuck-on, woven endbands in red and yellow coloured thread, adhered to the head and tail of the spine.

Tooling

Both covers are gold-tooled with a double frame, intersecting corners bordered by single lines of red-purple ink and a gold-tooled centrepiece. Spine tooled in gold in five panels with a red leather title label in panel 2 and volume number in panel 4. Gold-tooled one-line tool on the board edges and a gold-tooled roll on the turn-ins.

Bookmarks

Blue silk simple bookmark.

Colophon(s)

Vr (p. i): colophon of Henry William Ravenscroft: "H.R. September 23 1852"; <IX>v: "Finis. January 7. 1850-January 11. 1854".

Notes & marks of ownership

<II>r: "MS. 2176"; Lambeth Palace Library stamps <IV>v (p. iv), <IX>v.

Inserts

Binding ticket of Burn and Son on <XII>r: "Bound by Burn & Son 35, Hatton Garden".

Other notes

<XI>v: "viii + 1160 pages".

Provenance

Bequest of Miss H. E. Ravenscroft (†1936). Received 1968.

Dating

Dated by colophon to 23 Sep 1852.

Remarks

Part of the same work as MSS. 2174, 2175 and 2177.

Bibliography

Bill (1976), pp. 116–117; Brown *et al.*, p. 50.

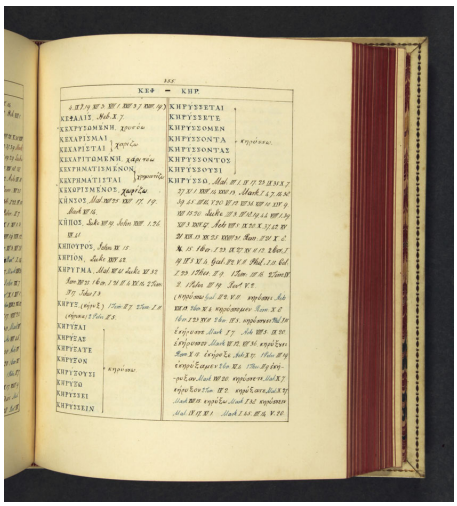
MS Number
MS. 2177

Date
17 March 1849.

Material
Paper.

Folios
<I–XI> + ff. XII–XIV (pp. i-vi) + ff. 308 (pp. 616) + <XV–XXIII>.

Summary content
New Testament concordance, part.



p. 355 (Ravenscroft)

Gatherings
N/A.

Detailed content
<III>r-<X>v: blank; <XI>r: colophon; <XI>v: blank; XIIr (p. i): title page; XIIv–XIVv (pp. ii–vi): blank; pp. 1–615: summary New Testament concordance of words beginning with the letters A-Ω, prepared using Samuel J. Bloomfield's edition (London 1837); p. 616, <XV>r–<XIX>r: blank; <XIX>v: Revelation 5:13; <XX>r–<XXIII>v: blank.

Folio/page numbers
XII–XIV (pp. i-vi): by pages, recto only, top right, Roman numerals, pencil; pp. 1–615: by pages, recto and verso, top centre, Arabic numerals, dark brown ink.

Columns & lines
Single column, 29–31 lines.

Ruling
None.

Scribe(s)
Henry William Ravenscroft, solicitor; Hand B: MS number.

Script (general characteristics)
19th-century Western hand.

Apparatus
Headings and running headers for words, marginal chapter and verse references in red and blue ink.

Ink
Henry William Ravenscroft: dark brown, bright red and blue; Hand B: pencil.

Ornament
Border around title page in red and blue ink

Text leaves
Medium-thickness, machine-made white paper, with watermark “C. Wilmot 1850”.

Text leaf dimensions (mm)
(p. 50) 220 x 178.

Binding description
English mid-19th-century inboard binding. Full parchment over paper boards with reversed caps at head and tail of the spine and external bevels on all four sides of the boards. Binding ticket of Burn & Son.

Binding dimensions (mm)
233 x 200 x 58.

Endleaves
Left and right endleaf construction is the same. A sewn single fold of marbled paper followed by a separately-sewn single fold of thick, white wove paper. The inner marbled leaf is made to the outer white leaf and the outermost marbled leaf is pasted to the board.

Endleaf condition
Discolourations in both left and right endleaves.

Sewing
The text-block is sewn on recessed sewing supports but due to a heavy application of adhesive and restricted opening it was difficult to examine the sewing structure.

Sewing condition
The structure is sound and the sewing thread is intact.

Edges
The edges of the text leaves have red decoration and are gilded.

Endbands
Stuck-on, woven endbands in red and yellow coloured thread, adhered to the head and tail of the spine.

Tooling

Both covers are gold-tooled with a double frame, intersecting corners bordered by single lines of red-purple ink and a gold-tooled centrepiece. Spine tooled in gold in five panels with a red leather title label in panel 2. Gold-tooled one-line tool on the board edges and a gold-tooled roll on the turn-ins.

Bookmarks

Blue silk simple bookmark.

Colophon(s)

<XI>r: colophon of Henry William Ravenscroft: "H.R. March 17. 1849"; <I>r (p. i): "H.W.R. 1828–9".

Notes & marks of ownership

<II>r: "MS. 2177"; Lambeth Palace Library stamps <XII>v (p. ii), p. 616.

Other notes

<XXII>v: "vi + 615 pages".

Provenance

Bequest of Miss H. E. Ravenscroft (†1936). Received 1968.

Dating

Dated by colophon to 17 Mar 1849.

Remarks

Part of the same work as MSS. 2174, 2175 and 2176.

Bibliography

Bill (1976), pp. 116–117; Brown *et al.*, p. 51.

MS Number

MS. 2794

Former MS numbers

1350 (possibly ff. 316–366 only).

Date

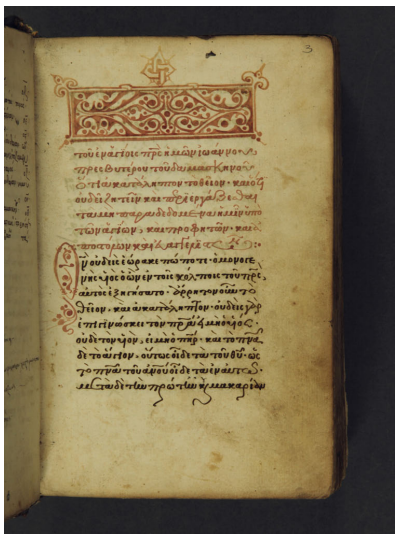
15th century (ff. 1r–366r) and 11th century (ff. Ir–IVv).

Material

ff. I–IV: parchment; ff. 1–371: paper.

Folios

ff. I–IV + ff. 371.



f. 3r (Hand A)

Summary content

ff. Ir–IVv: John Chrysostom, *In Matthaeum (homiliae 1–90)*, fragments; ff. 3r–143r, line 2, ff. 252r–272r: John of Damascus, *Expositio fidei*; f. 143r, line 3–f. 251v: *florilegium*: excerpts from works of Basil of Caesarea, Gregory of Nazianzus, John Chrysostom, Cyril of Jerusalem, Cyril of Alexandria, Anastasios of Antioch, John of Damascus; ff. 272v–313r: anonymous anti-Jewish works etc.; f. 316r–v, line 9: Niketas Seides, *hypothesis* to the Gospel of John; f. 316v, lines 11–20: note on delivery of punctuation; f. 317r–366r: Gospel of John.

Gatherings

2 (2), 7 (9), 25 x 8 (209), 10 (219), 19 x 8 (371).

Folios/pages on which gatherings begin

ff. 1, 3, 10, 18, 26, 34, 42, 50, 58, 66, 74, 82, 90, 98, 106, 114, 122, 130, 138, 146, 154, 162, 170, 178, 186, 194, 202, 210, 220, 228, 236, 244, 252, 260, 268, 276, 284, 292, 300, 308, 316, 324, 332, 340, 348, 356, 364.

Detailed content

ff. Ir–IVv: John Chrysostom, *In Matthaeum (homiliae 1–90)*, fragments (*PG*, vol. 58, parts of cols. 556–8, 568–9); ff. 1r–2v: contents list to ff. 3r–313r (Πίναξ, τῆς παρούσης βίβλου); ff. 3r–143r, line 2, ff. 252r–272r: John of Damascus, *Expositio fidei* (Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου, πρεσβυτέρου τοῦ Δαμασκηνοῦ ὅτι ἀκατάληπτον τὸ θεῖον· καὶ ὅτι οὐ δεῖ ζητεῖν καὶ περιεργάζεσθαι τὰ μὴ παραδεδομένα ἡμῖν ὑπὸ τῶν ἁγίων, καὶ προφητῶν· καὶ ἀποστόλων καὶ εὐαγγελιστῶν), part (ff. 3r–58v, line 17: chapters 1–18 (chapters 9 and 10 merged); f. 58v, line 17–f. 143, line 2: chapters 82–100; ff. 252r–272r: chapters 20–21); f. 143r, line 3–f. 144v, line 14: attributed to Basil of Caesarea, *De creatione angelorum* (Βασίλ<ειος> περὶ δημιουργίας ἀγγέλων), part (inc. "Πάντες σχεδὸν οἱ κατὰ τὴν οἰκουμένην", des. "ἡ ἀρχὴ τῆς ὑπάρξεως διηγεῖται"); f. 144v, line 14–f. 145v: Gregory of Nazianzus, Oration 38/45

(Γρηγορίου τοῦ Θεολόγου), part (inc. "Ἐπεὶ δὲ οὐκ ἤρκει", des. "εὐφυίας· ἀξιεπαινετώτερον δέ," (*PG*, vol. 36, col. 320, line 36–col. 321, line 19/vol. 36, col. 629, lines 7–36)); ff. 146r–147v, line 10: Pseudo-John Chrysostom, *In illud: simile est regnum caelorum patri familias* (Τοῦ Χρυσοστόμου), part (inc. "Πιστεύω εἰς ἕνα Θ(εὸ)ν", des. "τῶν νεκρῶν ἐξανάστασιν" (*PG*, vol. 59, col. 584, lines 7–49)); f. 147v, line 11–f. 148v, line 14: unidentified text (Ἐκ τοῦ περὶ πίστεως) (inc. "Φῶς ὁ Π(ατ)ὴρ ὅτι ὁ Θ(εὸ)ς φῶς ἐστι", des. "λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν"), f. 148v, line 15–f. 150r, line 16: unidentified text (Ἐκ τοῦ αὐτοῦ λόγος) (inc. "Ἄλλο ἐπερώτημα βλασφημίας εὗρον", des. "τίς ἔτι τολμᾶ ἀμφιβάλλειν"); f. 150r, line 17–f. 150v, line 16: Cyril of Jerusalem, unidentified text (Κυρίλλου Ἱεροσολύμων) (inc. "Θ(εὸ)ς εἷς ἐστι μόνος· ἀγέννητος ἄναρχος", des. "ὅτι ἔστι Πατὴρ καὶ Υἱὸς καὶ Ἅγιον Πνεῦμα"); f. 150v, line 16–f. 155r: Gregory of Nazianzus, excerpts from orations: f. 150v, line 16–f. 151r, line 8: Oration 20 (Περὶ τῆς Ἁγίας Τριάδος Γρηγ<ο>ρί<ου> τοῦ Θεολόγου), part (inc. "Προσκυνοῦμεν οὖν π(ατέ)ρα", des. "τὰ Ἀρείου μανῶμεν" (*PG*, vol. 35, col. 1072, lines 1–6)); f. 151r, line 8–f. 151v, line 7: Oration 31 (Ἐκ τοῦ εἰς τὸ Ἅγιον Πν(εῦμ)α), part (inc. "Ἦν τὸ φῶς τὸ ἀληθινὸν", des. "τῆς Τριάδος θεολογίαν" (ed. Barbel, section 3, lines 11–19)); f. 151v, lines 7–20: Oration 29 (Ἐκ τοῦ περὶ Υἱοῦ λόγος Α′), part (inc. "Διὰ τοῦτο μονὰς ἀπ'ἀρχῆς εἰς δυάδα", des. "πάντη τῶν ὁρωμένων" (ed. Barbel, section 2, lines 11–16)); f. 152r, lines 1–15: Oration 32 (Ἐκ τοῦ περὶ τῆς ἐν ταῖς διαλέξεσι), part (inc. "Δέον ἕνα Θ(εὸ)ν", des. "σχολὴν ἄγουσιν ἀποτίθεσθαι" (*PG*, vol. 36, col. 180, lines 14–23)); f. 152r, line 15–f. 152v, line 1: Oration 30 (Ἐκ τοῦ περὶ Υἱοῦ λόγος Β′), part (inc. "Ἴδιον δὲ τοῦ μὲν ἀνάρχου,", des. "προϊόντος, τὸ Πνεῦμα τὸ Ἅγιον" (ed. Barbel, section 19, lines 15–17)); f. 152v, line 2–f. 153v, line 4: Oration 31 (Ἐκ τοῦ εἰς τὸ Πν(εῦμ)α τὸ Ἅγιον λόγος), part (inc. "Ὑμῖν εἷς Θ(εὸ)ς ὅτι μία θεότης", des. "τῆς πονηρᾶς σου νῦν διαιρέσεως" (ed. Barbel, section 14, lines 2–11, section 9, lines 8–16)); f. 153v, line 4–f. 154v, line 5: Oration 25 (Ἐκ τοῦ εἰς Ἤρονα τὸν φιλόσοφον), part (inc. "Μήτε ἀγέννητον τὸν Υἱόν", des. "ἐκεῖθεν ἐλλαμφθησομένοις ὕστερον" (*PG*, vol. 35, col. 1220, lines 8–34)); f. 154v, line 5–f. 155r: Oration 40 (Ἐκ τοῦ εἰς τὰ φῶτα λόγος), part (inc. "Θέλω τὸν Π(ατέ)ρα", des. "περὶ ταῦτα πεφιλοπόνηκας") (*PG*, vol. 36, col. 420, lines 22–42)); ff. 155v–156r, line 15: unidentified text (Περὶ τοῦ γνῶναι ποία ἡμέρ<α> ἐστὶν ἡ ἐνεστῶσα), (inc. "Θὲς τὰ ἔτη τοῦ ἡλιακοῦ κύκλου", des. "καὶ ἔστι Μάρτιος μήν· οὕτως αὐτὴν εὑρήσεις"); f. 156r, line 15–f. 156v, line 12: unidentified text (Περὶ τοῦ πόθεν ἐστὶ τὸ βίσεκστον) (inc. "Δέον σε τιθέναι τὰς ἡμέρας", des. "καὶ λέγεται βίσεκστον"); f. 156v, line 12–f. 158v, line 18: Maximos the Confessor, *De quattuor virtutibus cardinalibus* (Μαξίμου, <μον>αχ<οῦ> περὶ τῶν τεσσάρων γεν(ικῶν) ἀρετ(ῶν)) (inc. "Γενικαὶ ἀρεταὶ αἷς παρέπονται", des. "ὁμοιωθῶμεν καὶ μὴ κτήνεσιν"); f. 158v, line 18–f. 159r, line 11: Maximos the Confessor, unidentified text (Τοῦ αὐτοῦ) (inc. "Ἀρεταὶ ψυχῆς, εἰσὶν", des. "ἀκτημοσύνη· ἐγκράτεια"); f. 159r, line 11–f. 159v, line 1: Cyril of Jerusalem, unidentified text (Κυρίλλου Ἱεροσολύμων) (inc. "Ἕκτη ὥρα τῆς Παρασκευῆς,", des. "ἐπιφωσκούση εἰς μίαν Σαββάτων"); f. 159v, line 1–f. 160r, line 20: Cyril of Jerusalem, *Mystagogiae 1–5* (Τοῦ ἁγίου Κυρίλλου Ἱεροσολύμων), part (inc. "Μνημονεύομεν δὲ καὶ ὑπὲρ τῶν κεκοιμημένων", des. "ἡμῶν τὸν φιλάνθρωπον Θ(εὸ)ν" (ed. Paris and Piédagnel, catechesis 5, chapter 9, lines 4–13); f. 160r, line 21–f. 160v: unidentified text (Περὶ τοῦ κλαυθμοῦ τ(ῶν) ὀδόντων) (inc. "<Ο>ιμαι ὅτι κλαυθμός ἐστιν ἐκεῖ", des. "ὑπὸ ψυχροτάτου τινὸς

χυμοῦ"); ff. 161r–171r, line 10: Anastasios of Antioch, *Sermo de pascha* (Περὶ τῆς ἑορτ(ῆς) τοῦ Πάσχα Ἀναστασίου π(ατ)ριάρχου Ἀντιοχ<ε>ίας) (inc. "Τὴν μετὰ τὴν ἄκτιστον καὶ ἄτρεπτον φύσιν", des. "παράβασιν ἐπιφερέτωσαν ἡμῖν"); f. 171r, line 11–f. 173r, line 14: Athanasios, unidentified text (Ἀθανασίου) (inc. "Διὰφέρει ἡ ψυχὴ τῆς τροφ(ῆς)", des. "καταδεεστέρων ἐμπλησθῶμεν"); f. 173r, line 14–f. 174v: Cyril of Alexandria, *De Trinitate*, (Περὶ τῆς Ἁγίας Τρίαδος Γρηγορίου τοῦ Θεολόγου), part (inc. "Ἡ παναγία καὶ σεπτὴ Τρίας", des. "κατὰ τὸν τῆς οὐσίας λόγον"); ff. 175r–177r, line 1: Cyril of Alexandria, excerpts from letters (cited in Acts of the Council of Ephesos): f. 175r, lines 1–12: letter to Pulcheria and Eudokia (Τοῦ αὐτοῦ περὶ τῆς ἐνσάρκ<ου> οἰκονομίας τοῦ Υἱοῦ καὶ Λόγου ἐκ τῆς πρὸς τὰς βασιλίδας ἐπιστολῆς), part (inc. "Προδιαμαρτυράσθαι δὲ κἀκεῖνο εἶμαι", des. "μᾶλλον ψυχῇ λογικῇ" (ed. Schwartz, vol. 1.1.5, p. 70, lines 12–14)); f. 175r, line 13–f. 175v, line 7: Paul of Emesa, letter to Cyril of Alexandria (here apparently misattributed to Cyril) (Ἐκ τοῦ πρὸς Ἰωάννην ἐπιστολῆς), part (inc "Θ(εὸ)ν τέλειον καὶ ἄν(θρωπ)ον", des. "κατὰ τὴν ἀνθρωπότητα" (ed. Schwartz, vol. 1.1.4, p. 8, lines 28–31)); f. 175v, line 7–f. 176r, line 2: letter to Soukensos (Ἐκ τῆς πρὸς Σούκενσον ἐπιστ<ο>λ(ῆς)), part (inc. "Ἐννοοῦντες τοίνυν", des. "καὶ σεσαρκωμένον" (ed. Schwartz, vol. 1.1.6, p. 153, lines 16–23)); f. 176r, lines 2–10: letter to Nestorius (Ἐκ τῆς πρὸς Νεστόριον ἐπιστολ(ῆς)), part (inc. "Οὔτε δὲ τὴν σάρκα", des. "κατὰ τὰς γραφάς" (ed. Schwartz, vol. 1.1.1, p. 35, lines 21–23)); f. 176r, lines 10–20: letter to Eulogios (Ἐκ τῆς πρὸς Εὐλόγιον ἐπιστολῆς), part (inc. "Οὕτω καὶ ἐπὶ Νεστορίου", des. "ἕνα Κ(ύριο)ν ὁμολογοῦμεν" (ed. Schwartz, vol. 1.1.4, p. 35, lines 10–14)); f. 176r, line 20–f. 176v, line 13: letter to Soukensos (Ἐκ τῆς πρ(ὸς) Σούκενσον ἐπιστολ(ῆς)), part (inc. "Οἱ γὰρ καὶ εἷς λέγοιτο", des. "ἡμῖν ἀποδοθέντα λόγον" (ed. Schwartz, vol. 1.1.6, p. 159, lines 18–22)); f. 176v, line 13–f. 177r, line 1: Paul of Emesa, letter to Cyril of Alexandria (here apparently misattributed to Cyril) (Ἐκ τοῦ πρὸς Ἀνατολικοὺς λόγους), part (inc. "Τέλειος ὢν ἐν θεότητι", des. "ἕνωσιν πεπράχθαι φαμέν" (ed. Schwartz, vol. 1.1.4, p. 18, lines 25–27)); f. 177r, line 2–f. 178r, line 3: Cyril of Alexandria, *Commentarii in Lucam* (Περὶ Πν(εύματο)ς Ἁγίου ἐκ τῆς ἑρμηνείας τοῦ κατὰ Λουκᾶν Εὐαγγελί<ου>), part (inc. "Πρόδηλον ὅτι ἐν δακτύλῳ", des. "πάντως ἐστὶ δι' Υἱοῦ ἐν Πν(εύματ)ι" (to f. 177v, line 9 *PG*, *Commentarii in Lucam (in catenis)*, vol. 72, col. 704, lines 12–27)); f. 178r, line 4–f. 219v: John of Damascus, *Epistula de hymno trisagio* (Ἐπιστολὴ γραφεῖσα πρὸς Ἰορδάνην ἀρχιμανδρίτην περὶ τοῦ τρισαγίου ὕμνου); ff. 220r–232v, line 7: Life of St Theodore of Edessa (Ἐκ τοῦ βίου Θεοδώρου <Ε>δέσ<σ>ης λόγος διδασκαλικὸς καὶ περὶ τῶν συνόδων) (inc. "Συναθροίσας ὁ ὅσιος ἐν ἡμέρᾳ", des. "βλάσφημα δογματίσαντες δόγματα"); f. 232v, line 8–f. 237v, line 10: attributed to the Emperor Leo VI, *Canticum compunctionis* (Ἀλφαβητάριον περὶ τῆς μελλούσης κρίσεως λέγεται δεσπότου τοῦ φιλοσόφου) (inc. "Ἆρα τίς γῆθεν ἀείρας", des. "ὡς ἄχυρον ἀπειλεῖ μοι"); f. 237v, line 11–f. 241r: unidentified text attributed to Metropolitan Niketas of Claudiopolis (Ἀλφάβιτος Νικήτα μ(ητ)ροπολίτου Κλαυδιουπόλεως εἰς τὴν ἑαυτοῦ ψυχήν) (inc. "Ἀπόστηθι τῶν πονηρῶν ψυχή μου", des. "πρέσβιν τὴν σὴν μητέρα"); ff. 241v–245r, line 7: Nikephoros Ouranos, *Versus ad Symeonem Metaphrasten* (Ἕτερος ἀλφάβητος Οὐρανοῦ τοῦ περιφανεστάτου μαγίστρου); f. 245r, lines 8–14: unidentified text (Τὰ ἰδιώματα τῶν ἀγγέλ(ων)) (inc. "Τὸ ἀθάνατον· τὸ ἀόριστον", des. "παρὰ τοῦ δωρησαμένου θ(εο)ῦ"); ff. 245r, line 15–250r, line 11:

unidentified text (Τὰ ἰδιώματα τῆς ἀνθρωπίνης φύσεως) (inc. "τὸ λογικὸν· τὸ διανοητικόν· τὸ μειδιαστικόν", des. "τοῦ Ἀδὰμ καὶ τῆς Εὔας, ἀνάθεμα"); f. 250r, line 12–f. 251v, line 4: Gregory of Nazianzus, *Carmina moralia* (Ἀλφαβητάριον ἐκ τοῦ λογιωτάτου καὶ σοφωτάτου κυροῦ Γρηγορίου τοῦ Θεολόγου), part (inc. "Ἀρχὴν ἁπάντων καὶ τέλος", des. "ὦ τίς φυλάξει ταῦτα καὶ σωθήσεται" (*PG*, vol. 37, col. 908, line 14–col. 910, line 10)); f. 251v, lines 5–17: unidentified text (Στίχοι τὰς τέσσαρας γενικὰς ἀρετάς) (inc. "Τετρὰς μὲν ὡρῶν τὴν φύσιν", des. "σκῆπτρον ἐστὶ τὸ κρῖνον"); ff. 272v–273r, line 19: dialogue between a Christian and Jew, apparently related to Pseudo-Anastasios of Sinai, *Disputatio adversus Judaeos* (*PG*, vol. 89, col. 1204, lines 1–23) (Ἐρώτησις σύντομ<ος> πρὸς Ἰουδαίους) (inc. "Δεικνύων αὐτὸν μὴδαμινὸν ὁ Χριστιανὸς", des. "ἀπὸ Μεσοποταμίας ἐπέρασεν εἰς τὴν Ἰουδαίαν"); f. 273r, line 20–f. 276r, line 2: unidentified text (Διάλεξις κακομαχοῦντ<ος> Ἰουδαίου καὶ λεγόντων ὅτι εἰς ἄν(θρωπ)ον κατάδικον ἐλπίζομεν οἱ Χριστιανοί) (inc. "Φησὶν Χριστιανός:· Τί ἐστι τιμιώτερον παρὰ Θ(ε)ῶ", des. "στενάζοντα ἔλεγον· Ἀδωναϊ πλανώμεθα"); f. 276r, line 3–f. 292r: dialogue between a Christian and Jew, apparently related to Scripta Anonyma Adversus Judaeos, *Papisci et Philonis Judaeorum cum monacho colloquium* (ed. McGiffert, p. 50, line 6–p. 80, line 17) (Ἀντιλογ<ία> Χριστιανῶν καὶ Ἰουδαίων περὶ νόμου· καὶ πίστεως καὶ χάριτος Χριστιανῶν, κρατηθεῖσα ἐπὶ δήμων πολ<λ>ῶν) (inc. "Ἰουδαῖος ἠρώτησε Χριστιανόν· διὰ τί τοῦ Θ(εο)ῦ παραγγείλαντα", des. "ὑπὸ Χριστοῦ ἐκλήθημεν· καὶ αὐτῶ λατρεύομεν"); ff. 292v–301v, line 12, John of Damascus, *De azymis* (Ἰωάννου τοῦ Δαμασκηνοῦ· περὶ τῶν ἀζύμων), part (inc. "Τὰ ἄζυμα, οὐκ ἄρτος", des. "καθῶς ὁ λόγος ἀπέδειξεν" (*PG*, vol. 95, col. 389, line 25-end)); f. 301v, line 13–f. 302v, line 15: brief lexicographical excerpts (Περὶ Θ(εο)ῦ); f. 302v, line 16–f. 313r: unidentified text apparently related to Germanos I, *Historia mystica* (ed. Meyendorff) (Τοῦ μεγάλου Βασιλείου ἐκκλησιαστικὴ ἱστόρησις (καὶ) μυστικὴ θεωρία) (inc. "Ἐκκλησία ἐστὶ, ναὸς Θ(εο)ῦ· τέμενος ἅγιον", des. "ζωὴν ἡμῖν ἐδωρήσατο τὴν αἰώνιον"); ff. 313v–315v: blank; f. 316r–v, line 9: Niketas Seides, *hypothesis* to the Gospel of John (Ὑπόθεσις τοῦ κατὰ Ἰωάννην ἁγίου Εὐαγγελί<ου>); f. 316v, lines 11–20: note on oral delivery of punctuation; f. 317r–366r: *Gospel of John* (Τὸ κατὰ Ἰωάννην ἅγιον Εὐαγγέλιον); f. 366v–371v: many brief notes and jottings, including hymn with musical notation.

Folio/page numbers

ff. Ir–IVv: by folios, top right, Roman numerals, pencil; ff. 1r–371v: by folios, top right, Arabic numerals, pencil.

Quire numbers

ff. 1r–315v at beginning and end of each quire, recto bottom right at beginning, verso bottom left at end, Greek numerals, dark brown ink.

Columns & lines

ff. 1r–366r single column: ff. 1r–2v: 26 lines; ff. 3r–313r: 20 lines; ff. 316r–366r: 21–22 lines; ff. Ir–IVv double column, 16–18 lines surviving (folios cropped).

Ruling

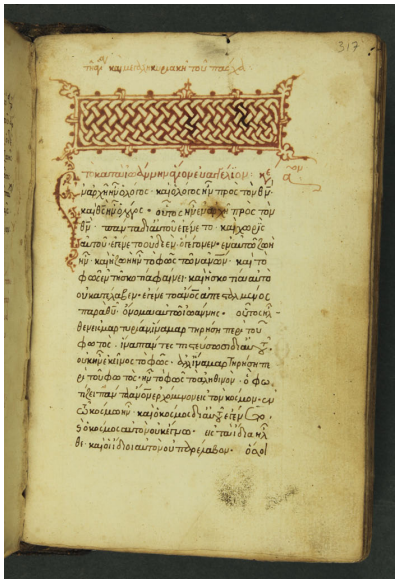
ff. Ir–IVv: layout Leroy K 21A2b, hardpoint, text loosely guided by lines; interlinear distance: 7 mm; ff. 1r–366v: system Leroy 13; layout Leroy 20D1, hardpoint, text hangs from lines; text area: ff. 1r–2v: 146 mm x 90 mm; ff. 3r–313r: 140 mm x 85 mm; ff. 316r–366r: 143 mm x 80 mm; interlinear distance: ff. 1r–2v: 6 mm; ff. 3r–366v: 7 mm.

Scribe(s)

Hand A: ff. 3r–313r; Michael Lygizos (*Repertorium* I, 282): ff. 1r–2v, 316r–366r; Hand C: ff. Ir–IVv; Hand D: note f. IVv; Hand E: quire numbers; Matthaios, *proegoumenos*: note f. 2v; Hand G: pen trials f. 366v; Hand H: note f. 366v; Hand I: note f. 366v; Hand J: note f. 366v; Hand K: calculation f. 366v; Hand L: note f. 367r; Hand M: note f. 367r; Hand N: note f. 367v; Hand O: notes ff. 367v, 369r–v; Hand P: pen trials ff. 367v–370v; Hand Q: note f. 367v; Hand R: notes ff. 368r–369r, 370r; Theodoros: ownership note f. 368v; Hand T: pen trials f. 368v; Hand U: note f. 368v; Hand V: pen trials f. 369v; Hand W: pen trials f. 367v; Hand X: note f. 370r; Hand Y: calculations f. 370r; Hand Z: pen trials f. 370v; Hand AA: pen trials f. 370v; Manuel Spandynes: notes f. 371r; Hand AC: hymn f. 371r–v; Hand AD: note f. 371v; Hand AE: title, tail-edge; Hand AF: note f. Ir; Hand AG: MS number f. 1r; Hand AH: foliation.

Script (general characteristics)

Hand A: Solid, elegant mixed minuscule in thick *ductus* with significant slant to the right, with limited expansion of letters and occasional flourishes at line ends and in top and bottom lines, superscript word endings rare and at line ends only. Michael Lygizos: Square, regular mixed minuscule, slanted slightly to the right, with occasional expansion of letters and flourishes, superscript word endings rare and at line ends only, deletions by strikethrough or expunctuation with line of dots above. Hand C: Slightly irregular mixed minuscule, slanted slightly to the right, with very occasional expansion of letters, without superscript word endings.

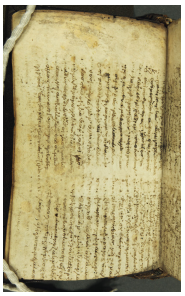


f. 317r (Lygizos)

Script (letters & ligatures)

Hand A: *kappa*, *mu*, *psi* always majuscule; *nu*, *upsilon* always minuscule; *sigma telikon* present; distinctive letter forms: large angular minuscule *nu* slanting down to the right and turning upwards with a small loop; lunate *sigma* with kink in lower curve; large lunate *sigma* with tail curving around following letter; distinctive ligatures: *rho-omicron* with tail of *rho* slanting back and joined by long diagonal to base of *omicron*; *epsilon-tau-iota* with complete majuscule *epsilon* but upper part of a split *epsilon-tau* ligature above it (f. 166r); *epsilon-pi* with inward-curled half-*epsilon* curving over to join *pi* from above; *mu-epsilon rho* with long, double-curved half-*epsilon*; *epsilon-upsilon* with angular *epsilon*. Michael Lygizos: *zeta*, *kappa*, *psi* always majuscule; *delta*, *mu*, *nu*, *xi*, *upsilon*

always minuscule; *eta* usually majuscule; long-bowed *beta* present; distinctive letter-forms: majuscule *alpha* with somewhat flourished stroke; large half-*epsilon* in main line of text with horizontally elongated lower curve; descender of *mu* often bent back, *nu* curved forward; distinctive ligatures: *tau-omicron* with curving *tau* tilted to the right and *omicron* in place of right horizontal of *tau*; *lambda-omicron-gamma* like capital M linked by *omicron* as loop at the centre; flourished *tau-omicron-upsilon*-circumflex in top line; *alpha-nu* with horizontally elongated minuscule *nu*; *sigma-tau-iota* formed of *stigma* joined to *iota* at top. Hand C: All minuscule forms present; only majuscule forms present *epsilon*, *zeta*, *eta*, *kappa*, *lambda*, *pi*; distinctive letter forms: large hooks on minuscule *pi*, *tau*.



f. IIv (Hand C)

Diacritics & punctuation

Hand A: Breathings round; circumflexes sometimes quite wide, sometimes double-curved; circumflexes joined to letters; acute accents joined to *Nomina sacra* strokes flourished at line ends; mute *iota* absent; decorative use of double dot on *iota* and *upsilon*; use of middle and upper point, lower and middle comma, question mark and full stop; double grave present on δὲ, ἐπεὶ, μὲν, μὴ, ναὶ, συνοχεὺς (f. 56v); horizontal strokes over some proper names; use of hyphen to merge words; τέσσαρες underlined and unaccentuated as though hyphenated but not joined to anything (ff. 162v–163r, 167r–v); occasional use of hyphen (left or right margin) to join words across line breaks. Michael Lygizos: Breathings round; circumflexes sometimes slightly expanded, sometimes double-curved; circumflexes joined to letters and abbreviations (ῶν); mute *iota* absent; decorative use of double dot on *iota* and *upsilon*; use of lower, middle and upper point and middle comma; double grave present on μὴ; occasional use of hyphen (right margin) to join words across line breaks. Hand C: Breathings angular and half-angular; mute *iota* absent; decorative use of double dot on *iota*; use of lower, middle and upper point and lower comma; single or double chevron and s-shaped quotation marks.

Abbreviations

Hand A: *Nomina sacra* (accents sometimes joined to strokes, sometimes separate); ἥλιος, καί, μετά, περί; syllabic (usually at line ends only); suspensions. Michael Lygizos: *Nomina sacra* (accents sometimes separate from strokes, sometimes joined); καί; syllabic (throughout line); suspensions. Hand C: *Nomina sacra*; καί; horizontal stroke for *nu*.

Apparatus

Rubricated headings for works and chapters of *Expositio fidei*; works and chapters numbered in continuous sequence of Greek numerals in black ink at top centre of folio, corresponding to contents list (unnumbered item after 30 in contents list, so numbers after that out of step with those in text); rubricated initials for works, chapters, subsections and items in lists, and for items in contents list; f. IIIv: marginal ὥρ(ισται) mark; f. 316v: rubricated marginal ση(μείωσαι) mark; f. 265r–v: rubricated signs of the Zodiac; f. 317r: rubricated marginal lection note.

Ink

Hand A: mid-brown and red; Michael Lygizos: mid-brown and pale red; Hand C: dark brown; Hand D: dark brown; Hand E: dark brown; Hand G: black; Hand H: pale red; Hand I: black; Hand J: black; Hand K: black; Hand L: black; Hand M: black; Hand N: dark brown; Hand O: pale brown; Hand P: mid-brown; Hand Q: grey-brown; Hand R: black; Theodoros: mid-brown; Hand T: pale brown; Hand U: dark brown; Hand V: bright red; Hand W: grey-brown; Hand X: bright red; Hand Y: black; Hand Z: black; Hand AA: grey-brown; Manuel Spandynes: dark brown and black; Hand AC: mid-brown; Hand AD: black; Hand AE: black; Hand AF: mid-brown; Hand AG: pencil; Hand AH: pencil.

Ornament

Headpieces in red ink for start of main text, f. 3r (rectangular box containing rinceaux with palmettes and demi-palmettes, with vegetative ornament at corners and plait on top), and for start of Gospel f. 317r (rectangular box containing plaiting, with vegetative ornament at corners). Simple horizontal plaited headpieces in red and brown ink for start of contents list, f. 1r, and of *hypothesis*, f. 316r. Rubricated major initials with scrolling decoration for some works and chapters. Rubricated minor initials for other works and chapters and for entries in contents list.

Illustration

Diagram of celestial sphere in red and brown ink f. 258v. Outline drawings of faces f. 368r.



f. 258v (Hand A)

Text leaves

ff. I–IV: parchment; ff. 1–2, 316–371: medium-thickness Western handmade paper, off-white colour, with ring watermark; ff. 3–315: similar paper, with ring and tower watermarks; ring comparable to Harlfinger *Anneau* 2–3 (dated 1464–5), Briquet 687, 699 (dated 1504–53); tower comparable to Harlfinger *Tour* 13 (dated 1447), Briquet 15869–15870, 15874 (dated 1442–8).

Text leaf dimensions (mm)

(f. 152) 216 x 148.

Text leaf condition

Stains and grime in the marginal area of the gatherings throughout text-block. Small tears in the last gatherings and limited insect activity in the first and last quires. f. 316 is detached from its conjugate. Loss of some marginal text due to trimming. Folio excised at time of production after f. 8.

Old repairs

Occasional spine fold repairs with plain paper (f. 363r) and with Greek manuscript waste (f. 364r) before the book was sewn.

Binding description

Greek-style binding covered in tanned goatskin and decorated with blind tooling, possibly of Venetian origin, dating to the late 15th–early 16th century.

Binding dimensions (mm)

235 x 159 x 78.

Left endleaves

A sewn double-fold endleaf of Greek manuscript parchment waste. There is no pastedown.

Right endleaves

A sewn single-leaf text-hook of Greek manuscript handmade paper waste was adhered to a single text leaf (f. 364) to create the outer fold of the last gathering. There is no pastedown.

Endleaf condition

Stains, discolourations, grime and limited insect activity. Both endleaves have been repaired with Japanese tissue paper.

Sewing

The text-block is sewn with an unsupported structure, all-along with a single, medium-thickness, tight Z-twist, natural-colour thread, through four V-nicks in the spine-folds at 25, 80, 135, 190 mm from the head of the text-block.

Sewing condition

The sewing structure is sound and the sewing thread is intact.

Spine linings

The spine is rounded and an overall lining of one layer of natural-colour, plain woven textile covers the full length of the spine and extends onto the outside of the boards.

Spine lining condition

The lining is complete on the spine and the boards but there is a limited loss of adhesion.

Boards and board attachment

9 mm wooden boards, the same size as the text-block, with V-shaped edge grooves cut into the head, tail and fore-edges of the boards, stop short of the corners. Both boards were prepared for four stations and it is not clear whether the attachment is integral with the sewing or is made by separate bridling.

Board attachment condition

The board attachment is sound.

Edges

The edges of the text leaves are plain-cut and undecorated. Head-edge retains an earlier titling in Greek with black ink, indicating how the book was shelved at the time of titling.

Edge condition

The edges of the text-block appear rounded and worn and the head-edge appears to have been blackened by dirt.

Endbands

Greek-style projecting two-core endbands sewn to the boards. Both cores are made from cord, with primary sewing in plain natural thread and secondary sewing in blue and in white silk thread, incorporating a crowning core.

Endband condition

Both head- and tailbands are attached to the book-block. Silk threads are slightly worn away and stained with a mixture of dirt and grease.

Covering

Full cover of mid-brown, thick tanned goatskin. The turn-ins are trimmed, irregular in size and the corners have open-mitres.

Covering material condition

There are abrasions, and limited insect damage. The covering skin has developed a blackened surface with a mixture of dirt and grease. The turn-ins on the inside of the boards remain attached to the boards.

Tooling

The cover has a blind-tooled decoration with a roll, a small hand tool and fillets. The sides are tooled in blind with a five-line tool in which the central line is thicker than the other four, and create a border frame, an intermediate frame and an inner frame. The roll creates a field frame between the inner and intermediate frame and diagonal corners link the corner frame and the intermediate frame. The spine is tooled in blind with diagonal lines and there is a later gold-tooled shelf-mark number, tooled directly, on the spine.

Furniture & fastenings

Originally the book had a pair of triple interlaced tanned-skin straps attached to the fore-edge of the right board that fastened onto two copper alloy edge pins in the left board.

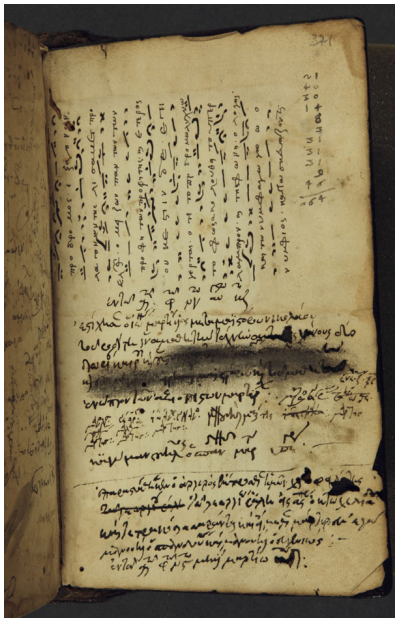
Furniture & fastenings condition

The two fore-edge interlaced tanned-skin straps are broken off and only their inner ends survive in the turn-ins of the right board. The clasps are missing and only one of the two edge pins survives on the fore-edge of the left board.

Notes & marks of ownership

f. Ir : "2794"; note of acquisition by Thomas Wagstaffe (Jr) as a gift from Bartholomew Cassano 20 Oct 1732: "T. Wagstaffe ex dono D<omini> Barthol<omei> Cassano e Sacerdotibus Ecclesiae Graecae. Oct. 20. 1732"; f. 2v: note of purchase by Matthaios from Chatze Moyses, *skeuophylax*, dated 1 Mar 1690 : "1690 - Μαρτίου Α' - ἀγώρασα τὸ παρὸν ἀπὸ τὸν σκευωφύλακαν Χατζὴ Μωυσὴν διὰ ἄσπρ<α> 400 ἐπὶ συνάξεως:- Προηγούμενος Ματθαίος·"; f. 368v: ownership note of Theodoros: "+ Ἐτουτῶν το χαρτι [....] του Θεωδωρου του Χ[ω.]κ[υ.]" (blotted out by later hand).

Other notes



f. 371r (Spandynes, Hand AC)

f. Ir: "NB. In fine legitur Evangelium S. Iohannis Greco manu exaratum"; f. IVv: "Τῶν οὐρανίων ἀψιδων ὁ Γαμβριηλ καταπτὰς πάτερ ἄμβροτα οὐρανίων υπερ ἥμιν εθῶκον"; f. 316v, lines 11–20: note on pronunciation of punctuation: "Ὅρα ὁ ἀναγινώσκων, στίζειν τὸν λόγον· ὅπου αἱ στιγμαὶ, δια κοκ<κ>ίνου κεῖνται· καὶ γὰρ αὗται, τελεῖαι εἰσὶ στιγμαὶ· ὅθεν καὶ ὁ ἀναγινώσκων, ὀφείλει μεγάλας ἔχειν ἀναπνοὰς:- κρούεται δὲ (καὶ) τὸ σήμαντρον ἐκ παλαιᾶς συνηθείας, εἰς καθ'ἑκάστην στιγμὴν. εἰς τὸ εὐαγγέλιον τῆς λειτουργίας δηλονότι· εἰσὶ δὲ, δέκα (καὶ) πέντε"; ff. 366v–371v: notes, pen trials and jottings including: f. 366v: "Ἐξεδόθη μ(ε)τα χρόνους ΛΒ' τῆς τοῦ Χ(ριστο)ῦ ἀναλήψεως στιχ<οι> ,ΒΤ' "; "+ Σοφός της ἐφὴ των μη φηλακη εβεργετα γαγ"; "αρχοντες Β' ήρτας [or κρίτας] απὸ στερου"; pen trials : "κῦρ σαὴν" (repeated 16 times); calculation; f. 367r: "+ Ο γραψας τοὺς στιχους τουτους ο μέλι γενὴ μεγαλος εἰς τὴν ανδρίαν καὶ γνόσ<ιν>· καὶ τίμην τε καὶ δοξαν· καὶ πλοῦτ<ο>ς τε καὶ γενέος. καὶ κοσμον πολλ(ύν) κηριε<ύ>ση [ολ]ων μονὸκρατωριαν οιη καὶ του Θ(εο)ὺ δουλος ὸλος τηρ(ὸν) αυτου τε τοὺς νομ<ους> καὶ εἰς Θ(εὸ)ν καὶ ἀν(θρωπ)ους εβαρέστος τε γενεστε ὢ ἡ δοξα καὶ τὸ κρατος (καὶ) εις τοὺς εωνας αμ(ὴν)"; f. 367r: note mentioning date 956/7: "εν ετι ,ϚΥΞΕ' "; f. 367v: "+ Ὅ Θ(εὸ)ς εἰμ(ών) δοξασεῖ"; "Εν τοῖς ῥυθροις σημερων· του Ἰορδάνου γεγονὼς ὁ Κ(ύριο)ς· τώ Ἰωἄννη εβοὰ μη δειλιάσης βαπτισαί με σῶσαι γάρ ήκο Ἀδάμ τὸν προτόπλαστων· εν Ιορδάνη βα"; "+ Ἄρξου χῆρ μου αγαθεῖ· γραφε γραματα καλα· μι χαρῖς κ(αὶ) ληπιθεις καὶ ἤστερον μετὰνοῆσις"; f. 368r: dedication to the emperor: "Τω ευσὲβεστατώ καὶ Θ<εο>υφυλεστ(ά)τ(ῳ) βασιλῆ μεγα Κοσταντινω της μεγ<ά>λ<η>ς Ρομης και τω γε εωνια ἡ μνημη"; "+ Ξενοίζαι ξενοὺ μεῖ"; "ὦ του θαῦμ<ατος>"; "ο του πα<ραδόξου>"; "+ Ἄρξου χῆρ μου αγα" (repeated twice); f. 368v: "+ Τον βασιλη(ον) τὸν Ρομεον αρχετε απο τὰ ετ<η> ,ϚΠϚΑ' χρόνους καὶ μηνας Β' καὶ ήμερας ΙΑ' καὶ ορας Ϛ' καὶ στηγμὰς Ε' καὶ λεπτ<ας> Β'"; "+ Ἄρξου χὴρ μου αγαθὴ γραφ"; "Ὁ του παραδ<όξου>"; "+ Ευχών"; "Ποὺ ειπαεις κ(αὶ) που ερχεσε" (upside down); "+ αὐθὲντυ"; f. 369r: address to the emperor by six archons, Adrianos, Kokkinos, Manoulios, Mauri, Takaios and Palaiologos: "Ουδὲν ηρταμεν ιμεῖς οἱ Ϛ'

αρχοντες. Ἀνδριανός καὶ Κοκήνος· κ(αὶ) Μανοηλιος καὶ Μαύρου κα<ὶ> Τάκαιος καὶ Παλεόλογος· εἰ μοὶ γιὰ να [ουγγαισμ] τὴς βασιλειαν σου αυτο το βασιλι(ον) τι σης της βασιλιας"; "+ Δι'εύχῶν τῶν αγιῶν πὰτερῶν ημ(ὼν) Κ(ύρι)ε Ἰ(ησο)ῦ Χ(ριστ)έ ω Θ(εὸ)ς ήμων ελεισων υμας αμην"; "Ὁ τού πα<ραδόξου>"; "+ Δι'εὐχὼν των άγιῶν πατ<έρων>"; f. 369v: prayer for Feast of the Dormition: "+ Ὁ του παράδόξού θαύματος η πιγι της ζωύς εν μνημηο τιθετε κε κλημαξ προς ουρανών ο ταφος γινετε αυφρενου γευση τις θεο<π>τουκου τω"; "Κ(ύρι)ε τῶν δυναμεων" (repeated several times); "+ Ἀντοωοιου και" (upside down); f. 370r: "Οὐδὲν ηρταμεν εμις ή Ϛ′ αρχοντος"; "Οὐδὲν ηρταμ(εν) ἐμής η Γ′ Σομαρος κ(αὶ) Γομαρος κ(αὶ) α[.]ανει ή μοι δηα να επεὶστρεψομεν τ(ὴν) σην βασιλ<είαν>"; "Ἥμ(ας) Κ(ύρι)ε αὶλεοισον"; "+ Ξαὶνοίζαι ξαινοῦ, μεῖ Θ(εο)ῦ γενοις"; "Το καὶρω"; "σφο σφο"; "Αυθ<εν>τι μου αδ<ελφε>"; "Κ(ύρι)ε τῶν δ<υνάμεων>"; "Ὁ τοῦ παραδόξ<ου>"; f. 370v: "+ Ετουτον το χαρτη"; "Ουδὲν εχω τι αναφερο"; "Ευλογι υ ψιχη μου τ(ον) Κ(ύριο)ν Κ(ύρι)ε ο Θ(εὸ)ς μου ε μεγαλην<θης>"; "Ανδρεας"; "κεραμιδα"; "+ Αυθεντι μου αδελφέ μου ουδεν εχω"; f. 371r: contract of apprenticeship of Ioannes son of Martios to the *maistor* Nikolaos Rhodites for two years, with witness list, drafted by Manuel Spandynes, 27 Aug 1553: "Ἐν τῶ ,ΑΦΝΓ′ Αυγ(ου)στω ΚΖ′ ἐστίχησ(εν) ὁ Ἰω(ά)ν(νης) Μαρτιου υίος μετα μαϊστόρου Νικολάου τοῦ Ροδίτη ἵνα μαθη τὴν τέχνὴν αυτ<οῦ εἰ>ς χρόνους δύο διωρί(αν) καιροῦ κ(αὶ) οὕτως [μαρτυρίαν] εποίησεν κ(αὶ) επιμελη(ας) τοῦ εἰρημένου μαϊστόρου κ(αὶ) τοῦ μαθητ[ου] ἐνώπιον τῶν ἀξιοπιστων μαρτύρ(ων): ἐν ετη· ,ΖΞΒ′ μετα γάγρ(ας) τακω Θ(εὸ)ς Μανολης Ιαθην(ας) μαρτης Γέοργ<ιος> Μαλαγ(ας) μαρτης Ειωαν<ης> Γλιαν(ος) μαρτης Μανουὴλ μαρτις εἰ Πετρακα μαρτης κὰγω Μανουηλος ὁ Σπανδης μαρτ<υς> υπεγρ<αψεν>:-"; note by Manuel Spandynes of receipt of 8,440 aspers from Manuel Argyros by Georgios Rales, witnessed by Manuel Spandynes, and Manuel Eugenikos, Mar 1556: "Ἐπαραστάθηκεν ὁ Ἀργυρὸς ἔμπροσθ(εν) ἡμῶν χρεοφειλέτης [crossed out: τῶ Γεωργίου Ράλι] τῶ Γεωργίω Ῥάλη εἰς ασπρ<α> ὀκτω χιλιαδα<ς> καὶ τετρακόσια σαράντα καὶ εἴμεθ(εν) μάρτυρες ἐγὼ Μανουὴλ ὁ Σπανδύνης καὶ Μανουὴλ ὁ Εὐγενικὸς: εν τῶ ,ΑΦΝϚ′ μηνί Μαρτίω:"; f. 371r–v: hymns with "round" musical notation: "Προδρομος· εξ αγονων / λαγονων της Λισαβετ προ / ελθ(ων). ο μειζων παντων των / προφητων προφητης· κ(αι) ετερος ουκ εστιν δε· εγει-/γερται· οτι το Προδρομω λυχνω / το φως ακολουθει το υπερ-/λαμπρον κ(αι) της φωνη<ς>· ο λογος / και τω Νυμφαγωγω ω ο Νυμφιος· κατασκευαζοντι"; f. 371r: "<Κ>υρια λαον περιουσι-/ον και προκαθεροντι· επι το πνευμα δια" [6 more lines of musical notation follow]; [3 lines of musical notation precede text] "Την αν<α>στασιν ετεμηρατο / και οι δε εδυστασαν της περι του γραφη και αν μνήσθησαν της περι τουτου γραφη [musical notation ceases] τὴν άχραντον εἰκόνα σου προσκυνούμεν ἀγαθῆ ἐτούμεν οἰ συχώρησιν και τῶν ψυχῶν ὑμῶν καὶ τούτους καταχυνας τὴν άχραντον εἰκόνα σου πρ(οσ)κυνούμ(εν) ἀγαθὴ ἐτούμεν οί συγχώρησιν τῶν πτεσμάτ(ων) ἡμῶν βουλήσει γαρ ηὐδοκισας α"; f. 371v: "Ὡς ήμ ώς τῶν ἀποστόλ(ων) προτ[....]"; tail-edge: "Ἰω(άν)νου του Δαμασκινου".

Provenance

Owned by Theodoros. Bought from the *skeuophylax* Chatze Moyses by Matthaios 1 Mar 1690. Given to Thomas Wagstaffe (Jr) by Bartholomew Cassano 20 Oct 1732.

Textual tradition

Text of John of Damascus, *Expositio fidei*, corresponds to the form characterised by Kotter as the *expositio inversa*, with chapters 82–100 following chapter 18; identified by Kotter as derived from MS. Londinensis Add. 27862. Gospel of John (ff. 316r–366r) is Gregory-Aland 486; Soden ε510 (K^r).

Dating

Style of Hand C consistent with 11th century. Style of Hand A consistent with 15th century (Hand A comparable to hand of Manuel, dated as first quarter 15th century (*Repertorium* III, 425)). Michael Lygizos known to have been active 1460s–70s. Provision of contents list to the content copied by Hand A by Michael Lygizos indicates Hand A's work on the manuscript preceded his. Text of John of Damascus, *Expositio fidei* by Hand A identified by Kotter as derived from 11th-century MS. Watermarks of paper comparable to mid-15th-century examples (see Text leaves).

Bibliography

Scrivener (1853), pp. lv–lvii; Gregory of Nazianzus, *PG*, vol. 35, cols 1065–1080, vol. 36, cols. 311–334, 623–664, vol. 37, cols. 907–910; John Chrysostom, *PG*, vol. 58, cols. 549–574, vol. 59, cols. 577–586; Cyril of Alexandria, *PG*, vol. 72, cols. 475–950; Pseudo-Anastasios of Sinai, *PG*, vol. 89, cols. 1203–1282; John of Damascus, *PG*, vol. 94, cols. 781–1228, vol. 95, cols. 21–62, 387–396; Emperor Leo VI, *PG*, vol. 107, cols. 309–314; Arthur C. McGiffert, *Dialogue between a Christian and a Jew* (New York 1889); Eduard Schwartz (ed.), *Acta Conciliorum Oecumenicorum*, 4 vols. (Berlin and Leipzig 1914–71); P. Bonifaz Kotter, *Die Überlieferung der Pege Gnoseos des hl. Iohannes von Damaskos* (Ettal 1959), *Studia Patristica et Byzantina* 5, pp. 175, 183; Gregory of Nazianzus, *Die fünf theologischen Reden*, ed. Joseph Barbel (Düsseldorf 1963); John of Damascus, *Die Schriften de Johannes von Damaskos*, ed. P. Bonifaz Kotter, 5 vols. (Berlin and New York 1969–88), vol. 2, *Expositio fidei*, pp. xxxv, xlviii; *Repertorium* I, 282; Bill (1983), pp. v, 80–81; Germanos I, *Historia mystica ecclesiae catholicae (e cod. Vat. graec. 790 et cod. Neapolit. graec. 63)*, ed. Paul Meyendorff, *St Germanus of Constantinople on the Divine Liturgy* (Crestwood, New York 1984), pp. 56–106; Cyril of Jerusalem, *Catéchèses mystagogiques*, ed. Auguste Piédagnel, tr. Pierre Paris (2nd ed. Paris 1988); Brown *et al.*, p. 51; Fevronia Nousia, *Byzantine Textbooks of the Palaiologan Period* (PhD thesis, Royal Holloway, University of London 2007).

Image(s) of the binding

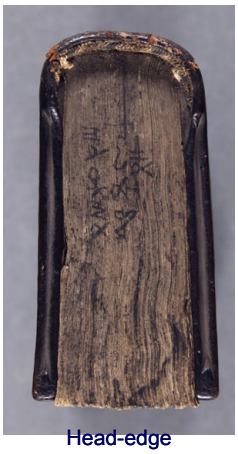

Left side


Right side



Spine


Fore-edge


Head-edge


Tail-edge


Left side (int.)


Right side (int.)



Left board blind-tooled decoration (rubbing)



Right board blind-tooled decoration (rubbing)



Spine blind-tooled decoration (rubbing)

MS Number

MS. 2795

Date

13th–14th century.

Material

Parchment.

Folios

ff. 272.

Summary content

Gospel book, with summary *synaxarion* and *menologion*, chapter lists and colophons: ff. 2r–77r, line 5: *Matthew*; f. 77r, line 6–f. 124v: *Mark*; ff. 125r–203v: *Luke*; ff. 204r–257r: *John*; ff. 257v–271r: summary *synaxarion* and *menologion*.



f. 127r (Hand A)

Gatherings

2 (2), 9 x 8 (74), 4 (78), 15 x 8 (198), 7 (205), 7 x 8 (261), 11 (272).

Folios/pages on which gatherings begin

ff. 1, 3, 11, 19, 27, 35, 43, 51, 59, 67, 75, 79, 87, 95, 103, 111, 119, 127, 135, 143, 151, 159, 167, 175, 183, 191, 199, 206, 214, 222, 230, 238, 246, 254, 262.

Detailed content

Gospel book: f. 1r: blank; f. 1v: note (prayer); f. 2r–v: chapter list to Matthew (Τοῦ κατα Ματθαῖον ευα<γγελίου> τὰ κε<φάλαια>); ff. 3r–76v: *Gospel of Matthew* (Τὸ κατὰ Ματθαῖον ἅγ<ι>ον εὐα<γγέλιον>); f. 77r, lines 1–5: brief colophon to Matthew; f. 77r, line 6–f. 78r: chapter list to Mark (+ Τοῦ κατὰ Μάρκ<ον> εὐα<γγελίου> τὰ κε<φάλαια>); f. 78v: blank; ff. 79r–124v, line 11: *Gospel of Mark* (+ Τὸ κατὰ Μάρκον ἅγιον εὐαγγέλιο(ν)); f. 124v, lines 11–14: brief colophon to Mark; ff. 125r–126v: chapter list to Luke (Κεφάλαια τοῦ κ(α)τ(ὰ) Λουκ(ᾶν) ἁγ<ίου> εὐαγγελίου); ff. 127r–203v, line 7: *Gospel of Luke* (+ Τὸ κατὰ Λουκᾶν ἅγ(ιον) εὐαγγέλιον); f. 203v, lines 8–12: brief colophon to Luke; f. 204r: chapter list to John (Τοῦ κ(α)τα Ἰω(άννην) ἅγ<ιον> εὐα<γγέλιον> τὰ κε<φάλαια>); ff. 204v–205v: blank; ff. 206r–257r, line 5: *Gospel of John* (Τὸ κατὰ Ἰω(άννην) ἅγ<ι>(ον) εὐαγγέλιον); f. 257r, lines 6–10: brief colophon to John; f. 257r, lines 11–14: hymn on St. John the Evangelist (+ Στίχοι εἰς τ(ὸν) ἅγ<ιον> Ἰω(άννην) τὸν θεολόγον); ff. 257v–261v, 263r–267v, line 25: summary *synaxarion* (weekday) (+ Ἐκλογά<διον> τ(ῶν) Δ′ εὐαγγελιστ(ῶν), δια τ<ὴν> τῆς ἀρχ<ῆς> (καὶ) τοῦ τέλ<ους>· τ(ὴν) περικοπὴν ἑκαστ<ου> εὐαγγελιστ(οῦ) ἅμα καὶ τὴν τ(ῶν) κεφαλ<αίων> παρασημείωσ(ιν)· ἀκριβ(ῶς) διαγορεύ(ων)· πε(ρὶ)ἔχει (δὲ) (καὶ) τ(ὴν) ἀρχ<ὴν> ἀπὸ τ(ῶν) ἁγ<ίου> Πάσχ<α>· ὃ καὶ τελεῖοι ἐν τῷ μηνωλογίῳ); f. 267v, line 25–f. 270v, ff. 262r–v, 271r: summary *menologion* (+ Συναξάρ<ιον> ἀρχόμ(εν)<ον> ἀπ<ὸ> μη(νὸς) Σεπτ<εμβρίου> μέχρ<ι> μη(νὸς) Αὐγούστ<ου>); f. 271v, lines 1–11:

note on lection cycle (+ Συναξάριον σὺν θ(ε)ῶ ἐν ἐπιτόμην κ(α)τ(ὰ) τ(ὴν) ἀκολουθίαν τῆς ἐπιστροφῆς τοῦ ἐκλογαδίου πρ(ὸς) τὸ συστάμ(ενον) εὑρίσκειν ἐκ αὐτῆς ἡμέρ(ας)); f. 271v, lines 12–18: enumeration of chapters (Εὐαγγέλια ἅτινα λέγουντε τ(ὴν) ἁγιαν τεσαρακοστη τ(ὴν) πρότην εὐδομάδα εἰς τὰ ἀπὸδύπνα); f. 272r–v: blank.

Folio/page numbers

By folios, top right, Greek numerals, grey-brown ink, with errors; by folios, top centre, Arabic numerals, pencil.

Columns & lines

Single column, 25 lines.

Ruling

Structure Leroy 1; layout Leroy 44D1, hardpoint, piercing visible for horizontals, text hangs from lines; text area 115 mm x 74 mm; interlinear distance 4–5 mm.

Scribe(s)

Hand A: ff. 1r–257r; Hand B: ff. 257v–271v, line 11; Hand C: f. 271v, lines 11–19; Hand D: f. 1v; Hand E: lection notes ff. 14r, 71r, 73r, 74v, 122v, 123r, 249v, 251v, 252v, 253r; Hand F: lection notes ff. 53r, 102r, 151v, 179r, 211v, 225r, 240v; Hand G: change to lection note f. 75r; Hand H: lection *incipit* f. 102r; Hand I: folio numbers, correction f. 168r; Hand J: lection notes ff. 211r, 237v–238r; Hand K: lection *incipit* f. 250v; Hand L: lection note f. 250v; Hand M: lection note f. 261r; Hand N: note pasted to left board; F. G. Kenyon: letter pasted to left board; J. A. Spranger: note on letter pasted to left board; Hand Q: loose inserts, note f. 1r; Hand R: foliation; Hand S: notes on letter pasted to left board, f. 1r.

Script (general characteristics)

Hand A: Elegant upright mixed minuscule with moderate expansion of letters, superscript word endings at line ends only, deletions by erasure. Hand B: Mixed minuscule slanted markedly to the right with considerable expansion of letters, common superscript word endings.

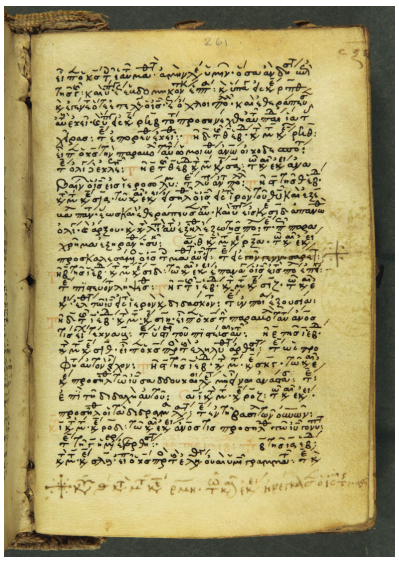


f. 206r (Hand A)

Script (letters & ligatures)

Hand A: *xi*, *psi* always majuscule; *beta*, *nu*, *sigma*, *upsilon* always minuscule; distinctive letter forms: minuscule *zeta* with upper curve consistently longer than lower; distinctive ligatures: *epsilon-lambda-phi* formed of small half-*epsilon* joined to minuscule *lambda* with vertical upright, horizontal forming base of open *phi*; wide *epsilon-upsilon*; *rho-eta* with tail of *rho* rising to join minuscule *eta* at top as doubled ascender. Hand B:

gamma, *zeta*, *kappa*, *lambda*, *xi*, *psi*, *omega* always majuscule; *mu*, *nu*, *upsilon* always minuscule; distinctive letter forms: minuscule *mu* with negligible descender; bulbous majuscule *beta*.



f. 261r (Hands B, M)

Diacritics & punctuation

Hand A: Breathings round; mute *iota* absent; occasional decorative use of double dot on *upsilon*; use of middle and upper point, lower and middle comma, question mark and full stop; double grave present on μὴ; use of hyphen (left margin) to join words across line breaks; horizontal strokes over some personal names. Hand B: Breathings round; mute *iota* absent; decorative use of double dot on *iota*; use of middle and upper point, lower and middle comma and question mark.

Abbreviations

Hand A: *Nomina sacra* (accents usually separate from strokes, occasionally joined); δέ, καί, περί; syllabic (throughout line); horizontal stroke for *nu*. Hand B: *Nomina sacra* (accents separate from strokes); δέ, καί, κατά, περί; syllabic (throughout line); suspensions.

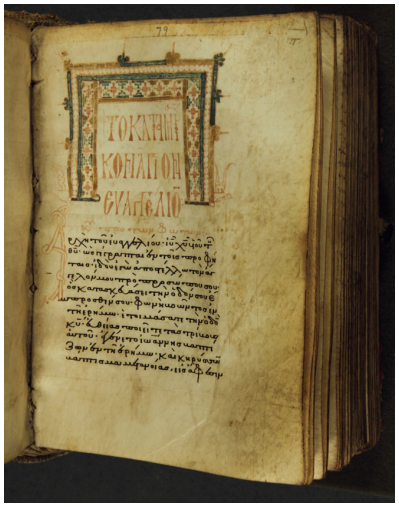
Apparatus

Rubricated marginal Ammonian section numbers; rubricated marginal lections, notes in space left in text for beginning and end of lections; numbers to chapter lists; later marginal lection notes.

Ink

Hand A: dark brown; Hand B: dark brown; Hand C: black; Hand D: mid-brown; Hand E: grey-brown; Hand F: grey-brown; Hand G: pale brown; Hand H: pale brown; Hand I: grey-brown; Hand J: black; Hand K: pale brown; Hand L: pale brown; Hand M: grey-brown; Hand N: black; F. G. Kenyon: black; J. A. Spranger: pale blue; Hand Q: pencil, mid-brown ink; Hand R: pencil; Hand S: blue.

Ornament


f. 79r (Hand A)

Pylai precede Gospels ff. 3r, 79r (f. 3r containing palmettes in medallions, f. 79r containing crenellated ornament, both with borders edged with vegetative ornament), in red ink with green and yellow paint infill. Rectangular headpieces precede Gospels ff. 127r, 206r (f. 127r diagonally quartered, containing large palmettes and rinceaux with demi-palmettes, f. 206r containing palmettes in medallions linked by plaits, both with vegetative ornament at the corners, f. 127r topped by cross with vine-scroll decoration), in red ink with green and yellow paint infill. Simple headpieces precede chapter lists ff. 2r, 204r (f. 2r rectangular bar containing rinceau, f. 204r empty rectangular bar with decorated corners), in red ink. Simple bands of rubricated ornament precede chapter lists, summary *synaxarion* ff. 77r, 125r, 257v: line with decorated terminals, row of s-shapes and pairs of horizontal lines, with decorated terminals, band with knots, with decorated terminals. Rubricated major initials to Gospels ff. 3r, 77r, 127r, 206r, with vegetative decoration. Rubricated minor initials, headings to Gospels in epigraphic majuscule, summary *synaxarion* and *menologion* sections, rubricated Gospel colophons etc.

Text leaves

Medium-thickness parchment, off-white colour; skins arranged with hair-side facing hair-side throughout.

Text leaf dimensions (mm)

(f. 12) 165 x 121.

Text leaf condition

f. 262 erroneously bound (should follow f. 270) at some time later than the addition of Greek foliation. Cockling and insect activity appear in the first and last gatherings. Split spine-fold f.262; tears to edges of f. 118, 146, 181; holes in ff. 23, 59–60. Stains and discolourations in the marginal area throughout the text-block. Occasional drops of candle wax on the surface of the leaves. Folios excised at time of production after ff. 118, 204.

Old repairs

Repair to the margins of f. 143 with plain parchment.

Binding description

Greek-style binding with a primary cover of tawed skin, contemporary with the text, and a secondary cover of silk fabric, probably added at a later date.

Binding dimensions (mm)

181 x 134 x 93.

Endleaves

Left and right endleaf construction is the same. Free integral parchment endleaves formed by the outer leaves of the first and last text gatherings. There are no pastedowns.

Endleaf condition

Cockling, stains, grime, small tears, losses and limited insect activity in both left and right endleaves. The outermost left endleaf has stains and discolourations from tawed skin turn-ins, suggesting that it was originally adhered to the inside of a left board.

Sewing

The text-block is sewn with an unsupported structure, all-along with a single, thick, loose S-twist, natural-colour thread, using four V-nicks in the spine-folds at 12, 61, 103, 150 mm from the head of the text-block. There are three unused V-nicks in the spine-folds from an earlier unsupported sewing at 22, 80, 141 mm from the head of the text-block. The sewing structure is executed in a double sequence, starting from each board, with two halves joined together in a separate operation.

Sewing condition

The sewing structure is sound and the sewing thread is intact.

Spine linings

The spine is smooth and an overall lining of one-layer, off-white, fine woven textile covers the full length of the spine and extends onto the outside of the boards.

Spine lining condition

The lining is complete on the boards but is partly damaged on the spine and split along the joints.

Boards and board attachment

12 mm wooden boards, the same size as the text-block, with V-shaped edge grooves cut into the head, tail and fore-edges of the boards, run round the corners. Both boards were prepared for four stations and the attachment is integral with the sewing.

Board attachment condition

The board attachment is sound. Both boards have stains from adhesive residues and limited insect damage.

Edges

The edges of the text leaves are plain-cut and decorated with a drawn circular pattern of black-brown ink and red pigment.

Edge condition

The edges of the text-block are even and have been blackened by dirt.

Endbands

Greek-style projecting two-core primary endbands sewn to the boards with oblique sewing on the lower core and perpendicular sewing on the upper. Both cores are made from the same cord and are sewn with a plain, natural-colour thread. The secondary sewing is executed in rows of chevron-patterned twinned warps in yellow, blue, and white silk threads.

Endband condition

Both head- and tailbands are damaged, their secondary sewing is broken and worn away and the tie-downs pulled out.

Covering

Primary cover of full alum-tawed skin. The turn-ins are untrimmed, irregular in size and shape, and the corners have open-mitres. A secondary cover of wine-red silk fabric with the selvage edge of green and yellow preserved in both the left and right fore-edge turn-ins.

Covering material condition

The silk fabric is missing. The tawed skin is embrittled, with stains, tears, limited insect damage, abrasions, lacerations, and missing areas in the spine. The turn-ins remain attached to the boards.

Tooling

There is a later gold-tooled black leather shelf mark number label on the left board.

Furniture & fastenings

Metal surface nails on the boards suggest that originally the book had metal decoration. It also had a pair of triple tanned-skin straps attached to the fore-edge of the right board, fastening onto two edge pins in the left board. A later metal nail has been added to the fore-edge of the right board.

Furniture & fastenings condition

Most of the components of fastenings are now completely missing. The two fore-edge triple-interlaced straps are broken off but their inner ends, taken through the turn-ins, survive on the inside of the right board; the outer parts together with the two clasps are missing. The edge pins are also missing; only the later metal nail survives on the fore-edge of the right board.

Bookmarks

A light brown silk ribbon, possibly a remnant of a bookmark, is fastened around the metal nail that was added to the fore-edge of the right board.

Notes & marks of ownership

Pasted inside left board: name and address of "J. A. Spranger, Old Malt House, Ashford Hill, Nr. Newbury"; f. 1r: *ex libris* of J. A. Spranger, Trinity College, Cambridge; f. 2v: "MS 2795".

Inserts

Pasted to left board: slip of paper marked "ἄγγελο κουστὸδε"; letter to J. A. Spranger from F. G. Kenyon regarding his examination of the MS : "Kirkstead, Godstone, Surrey, July 23rd 1945. Dear Mr Spranger, I have delayed writing about your Lectionary to see if I could find anything that could throw light upon it. I cannot, however, find anything like it in the printed lists, nor is it likely that I should, since those include only MSS. in libraries, while yours has presumably been in private hands. The probability therefore is that it is unregistered. Before the war the keeping of the official register was in the hands of Lützmann; but whether he is still alive I do not know. Yours sincerely, F. G. Kenyon." (this letter marked "R<eceived with> thanks 28.7.1945" and later marked "Greg-Aland 677"); printed description of the MS, dating it to the 13th century. Loose at beginning of MS: two sheets of lined paper with English notes on readings. Pasted to f. 1r: J. A. Spranger's *ex libris*, marked with Greek folio numbers for start of each Gospel, and "Greg-Aland 677".

Other notes

f. 1v: prayer by Michael: "Μνηστιτη Κ(ύρι)ε την ψηχην του δουλου του Θ(εο)υ Μιχαλοὶλ κ(αὶ)λην πἴα"; f. 2v : "MS 2795"; inside right board: "αγαγοιο".

Provenance

Acquired by J. A. Spranger (1889–1968) before July 1945, from an unknown source.

Textual tradition

Gregory-Aland 2771

Dating

Physical integration and continuity of subject matter indicates contemporaneous collaboration between Hands A and B; style of script consistent with 13th–14th centuries.

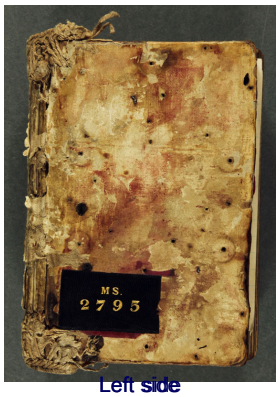
Remarks

Incorrectly identified by notes added some time after 1945 as Gregory-Aland 677 (Soden ε353; Scrivener 528), the one-time MS. Phillipps 2387. However, the details of the two MSS do not correspond, and Gregory-Aland 677 is identified by the 1994 edition of Aland, *Kurzgefasste Liste* with the erstwhile Gregory-Aland 2611 (Chicago University MS. 232 (ex Goodspeed gr. 62)). The same edition records the present MS as Gregory-Aland 2771, identifying it as the former property of J. A. Spranger, but does not identify its current location.

Bibliography

Aland (1994), p. 209; Aland (1969), p. 8; Bill (1983), pp. v, 81; Brown *et al*., p. 52.

Image(s) of the binding

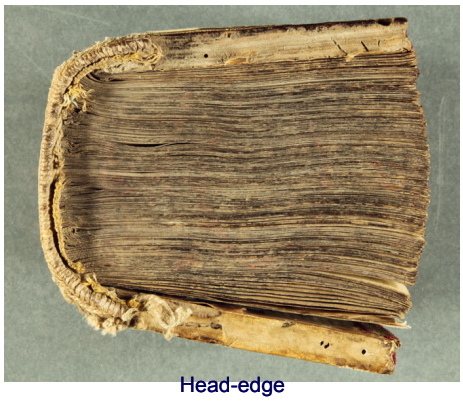


Left side

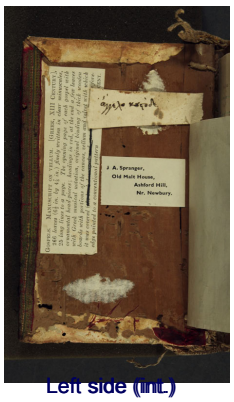

Right side


Spine


Fore-edge


Head-edge


Tail-edge



Left side (inL)


Right side (inL)

MS Number
MS. Sion L40.2/E13

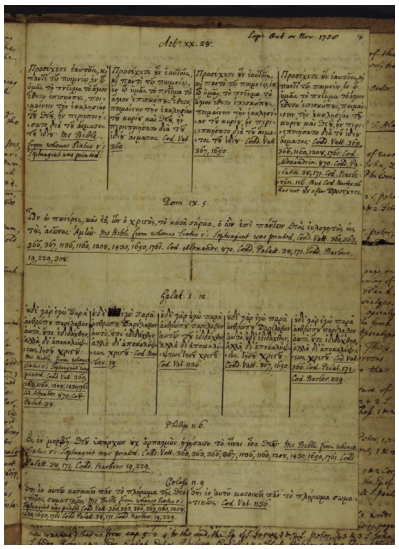
Former MS numbers
A.59; A.43; 29.3.

Date
1738–9.

Material
Paper.

Folios
ff. 8.

Summary content
Collation of variant New Testament readings in various Vatican MSS by Thomas Wagstaffe.



f. 4r (Wagstaffe)

Gatherings
8 (8).

Folios/pages on which gatherings begin
f. 1.

Detailed content
f. 1r: title page of John Berriman; f. 1v: blank; f. 2r: account by John Berriman of his commissioning of the following collations by Thomas Wagstaffe and donation of the MS. to Sion College; f. 2v: blank; f. 3r–v: account by Thomas Wagstaffe of his investigation of variant readings and description of MSS. Vaticanus gr. 360, Vaticanus gr. 363, Vaticanus gr. 366, Vaticanus gr. 367, Vaticanus gr. 1136, Vaticanus gr. 1160, Vaticanus gr. 1208, Vaticanus gr. 1430, Vaticanus gr. 1650, Vaticanus gr. 1761, Vaticanus Alexandr. 870, Vaticanus Pal. gr. 38, Vaticanus Pal. gr. 171, Vaticanus Barb. gr. 19, Vaticanus Barb. gr. 116, Vaticanus Barb. gr. 229, Vaticanus Barb. gr. 308; f. 4r–v: Thomas Wagstaffe's collation of readings of Acts 20:28, Romans 9:5, Galatians 1:12, Philippians 2:6, Colossians 2:9, 1 Timothy 3:16, Titus 2:13 and 1 John 5:7–8, 5:20 in the above MSS; ff. 5r–6v: further description of the MSS and discussion of their variations by Thomas Wagstaffe, in answer to a letter from John Berriman; f. 7r–v: blank.

Folio/page numbers
By folios, top right, Arabic numerals, pencil.

Columns & lines
ff. 1r–3v, 5r–6v: single column, 11–56 lines; f. 4r–v: one, two, four or five columns, 39–43 lines.

Ruling
None.

Scribe(s)
Thomas Wagstaffe: ff. 3r–6v; John Berriman: ff. 1r, 2r; Hand C: MS number f. 2r; Hand D: MS number f. 2r; Hand E: MS numbers f. 1r–v; Hand F: MS number inside left board; Hand G: foliation.

Script (general characteristics)
18th-century Western hands.

Apparatus
MS description and citation headings.

Ink
Thomas Wagstaffe: dark brown; John Berriman: dark brown; Hand C: dark brown; Hand D: mid-brown; Hand E: black; Hand F: pencil; Hand G: pencil.

Text leaves
Medium-thickness handmade paper, with various armorial watermarks.

Text leaf dimensions (mm)
358 x 238.

Text leaf condition
Tear from edge of f. 2.

Binding description
Two manuscript bifolia folded into a wrapper-type paper endleaf and sewn through a handmade paper cover and an additional cover of thin card. The sewing was replaced with white linen thread during repairs to the structure in 1994.

Binding dimensions (mm)
377 x 255 x 6.

Notes & marks of ownership
f. 1r: “An accurate collation of several particular Texts in the principal Greek MSS. of the New Testament in the Vatican and Barberine Libraries at Rome, made by Mr Thomas Wagstaffe & written with his own hand & transmitted to me, through the hands of Dr Bedford, a Physician of good Note, at the time living upon Breadstreet Hill. J. Berriman.”; f. 2r: “Sion Library. In the year 1738 I obtained from the very learned Mr Thomas Wagstaffe, th(e)n at Rome, a more exact & particular Acc(oun)t of the Greek MS. of St Paul's Epistles, in the Vatican Library, and th(a)t of Cardinal Barberini, th(a)n had been ever before communicated to the world. Mr Wagstaffe had for some time had access to the Vatican, & the liberty of collating MSS. in the absence

of Assemani the Librarian, & in th(a)t time I was favoured with the accurate Collations of four Texts w(hi)ch I desir(e)d (Acts 20.28. Rom. 9.5. 1 Tim. 3.16 & 1 Jo. 5.7.) & of five more added thereto (Gal. 1.12. Phil. 2.6. Col. 2.9. Tit. 2.13. & 1 Joh. 5.20.) & should have had a farther Account of others, if the Return of the Librarian had not prevented. The Collation of these several Texts & the Account given of the several MSS. I thought well worthy to be profered; & therefore deposit these Papers in Sion College, to be there perused (by any th(a)t desire it) in the presence of the Librarian: but not to be lent out, without leave from the President, Deans & Assistants for th(a)t time being, & upon sufficient Caution & Security, to be punctually & faithfully returned, in a short time. John Berriman."; Sion College Library stamps ff. 2v, 3v, 6r.

Other notes

f. 4r: "Read Sept. Oct. or Nov. 1738"; f. 5r: "Read Feb. or Mar. 1738–9".

Provenance

Sent by Thomas Wagstaffe by the hand of Dr Bedford to John Berriman. Donated by Berriman to Sion College.

Dating

Work of Thomas Wagstaffe dated by account on f. 2r to 1738, and by notes on ff. 4r, 5r to Sep-Nov 1738 and Feb-Mar 1738–9.

Remarks

Accompanied by conservator's note of James Cassels, April 1994.

MS Number

MS. Sion L40.2/G1



f. 54r (Hand A)

Former MS numbers

N.1; 21.3; Arc I.1.

Date

Mid-11th–early 12th century (ff. 1r–243v, 246r–249v, palimpsest <III>v), 7th–8th century (palimpsest ff. 244r–245r) and 13th century (ff. 244r–245v).

Material

Parchment.

Folios

<I–III> + ff. 249 + <IV–V>.

Summary content

Gospel lectionary (Saturday-Sunday, including Lent, *eothina* and *pannychis* lections of the first week of Lent): ff. 1r–195v: *synaxarion*: ff. 1r–53v: lections for the weeks of John; ff. 54r–83v: lections for the weeks of Matthew; ff. 84r–114v: lections for the weeks of Luke: ff. 115r–116v: *pannychis* lections of the first week of Lent; ff. 117r–128r, col. 2, line 2: lections for the weeks of Mark (Lent); f. 128r, col. 2, line 3–f. 195v: lections of Holy Week; ff. 196r–246r: *menologion*; ff. 246v–249v: *eothinon* lections; ff. 244r–245v, in palimpsest: *Prophetologion* fragment.

Gatherings

1 (1), 6 (7), 7 (14), 8 x 8 (78), 6 (84), 9 (93), 6 (99), 2 x 8 (115), 2 (117), 5 x 8 (157), 6 (163) 4 x 8 (195), 1 (196), 6 x 8 (244), 2 (246), 4 (250).

Folios/pages on which gatherings begin

<III>, ff. 1, 7, 14, 22, 30, 38, 46, 54, 62, 70, 78, 84, 93, 99, 107, 115, 117, 125, 133, 141, 149, 157, 163, 171, 179, 187, 195, 196, 204, 212, 220, 228, 236, 244, 246.

Detailed content

<III>v, patches to ff. 219, 227 (palimpsest); ff. 244r–245v (palimpsest): *Prophetologion*, incomplete (Wisdom 3:15–19; Zechariah 9–10); <III>v: table of *echoi* and *eothina* for Sundays (Αρχη σὴν Θ(ε)ὼ αγιῶ ἡ περιόδος τῶν ἤχον κ(αὶ) τον ἑοθηνον καὶ τὸν Κηριακόν); ff. 1r–249v: Gospel lectionary (Saturday-Sunday, including Lent): ff. 1r–195v: *synaxarion* (incomplete): ff. 1r–53v: lections for the weeks of John (Saturdays, Sundays and weekdays) (Εὐαγγέλιον Σαββατ<ο>κυ<ρια>κων αρχ<όμενον> ἀπὸ τ<ῆς> μ<ε>γ<άλης> Κυ<ριακῆς> μεχρ<ὶ> τέλους εκ τ<οῦ> κατ<ὰ> Ἰω(άννην)): ff. 1r–2r, col. 2, line 5: <Τῇ μεγάλη Κυριακῇ>: Jn 1:1–18; f. 2r, col. 1, line 6–f. 3r, col. 1, line 12: Τῇ Β′ τ(ῆς) διακ<αινησίμου>: Jn 1:18–28; f. 3r, col. 1, line 13–f. 5r, col. 1, line 12: Τῇ Γ′ τῆς διακαινησίμ<ου>: Lk 24:12–35; f. 5r, col. 1, line 13–f. 6v, col. 1, line 9: Τῇ Δ′

τῆς διακαινησ<ί>μου: Jn 1:35–51; f. 6v, col. 1, line 10–f. 7v, col. 1, line 7: Τῇ Ε′ τῆς διακαινησίμ<ου>: Jn 3:1–15; f. 7v, col. 1, line 8–f. 8v, col. 1, line 18: Τῇ Πα<ρασκευῇ> τῆς διακαιν<ησίμου>: Jn 2:12–22; f. 8v, col. 1, line 19–f. 9v, col. 1, line 15: Σα<ββάτῳ> τῆς διακαινησίμ<ου>: Jn 3:22–33; f. 9v, col. 1, line 16–f. 10v, col. 2, line 16: Κυ<ριακῇ> τῆς διακαινι<σίμου> [leg. διακαινησίμου]: Jn 20:19–31; f. 10v, col. 2, lines 17–19: Τῇ Β′ τῆς Β′ εβδ<ομάδος> τοῦ Πάσχ<α>: Jn 2:1-<11>, incomplete (des. "γάμος ἐγέ-νετο" (Jn 2:1)); f. 11r, col. 1–col. 2, line 9: <Τῇ Γ′ τῆς Β′ ἑβδομάδος>: Jn 3:<16>–21, incomplete (inc. "δι'αὐτοῦ" (Jn 3:17)); f. 11r, col. 2, line 10–f. 12r, col. 1, line 15: Τῇ Δ′ τῆς Β′ εβδ<ομάδος>: Jn 5:17–24; f. 12r, col. 1, line 16–f. 12v, col. 2, line 11: Τῇ Ε′ τῆς Β′ εβδ<ομάδος>: Jn 5:24–30; f. 12v, col. 2, line 12–f. 14r, col. 2, line 11: Τῇ Ϛ′ τῆς Β′ εβδ<ομάδος>: Jn 5:30–6:2; f. 14r, col. 2, line 12–f. 15v, col. 2, line 5: Σα<ββάτῳ> Β′: Jn 6:14–27; f. 15v, col. 2, line 6–f. 17r, col. 1, line 8: Κυ<ριακῇ> Γ′ κ(αὶ) τ(ῶν) μυρω-φώρ<ων> [leg. μυροφόρων]: Mk 15:43–16:8; f. 17r, col. 1, line 9–f. 17v, col. 2, line 11: Τῇ Β′ τῆς Γ′ εβδ<ομάδος>: Jn 4:46–54; f. 17v, col. 2, line 11–f. 18v, col. 1, line 6: Τῇ Γ′ τῆς Γ′ εβδ<ομάδος>: Jn 6:27–33; f. 18v, col. 1, line 7–f. 19r, col. 1, line 2: Τῇ Δ′ τῆς Γ′ εβδ<ομάδος>: Jn 6:35–40; f. 19r, col. 1, line 3–f. 19v, col. 1, line 5: Τῇ Ε′ τῆς Γ′ ε-βδ<ομάδος>: Jn 6:40–44; f. 19v, col. 1, line 6–f. 20r, col. 1, line 14: Τῇ Πα<ρασκευῇ> τῆς Γ′ εβδ<ομάδος>: Jn 6:48–54; f. 20r, col. 1, line 15–f. 21r, col. 2, line 2: Σα<ββάτῳ> Γ′: Jn 15:17–16:2; f. 21r, col. 2, line 3–f. 22v, col. 1, line 1: Κυ<ριακῇ> Δ′: Jn 5:1–15; f. 22v, col. 1, line 2–f. 23v, col. 1, line 11: Τῇ Β′ τῆς Δ′ εβδ<ομάδος>: Jn 6:56–69; f. 23v, col. 1, line 12–f. 24v, col. 1, line 13: Τῇ Γ′ τῆς Δ′ εβδ<ομάδος>: Jn 7:1–13; f. 24v, col. 1, line 14–f. 26r, col. 1, line 4: Τῇ Δ′ τῆς με<σοπεντηκοστῆς> εβδ<ομάδος>: Jn 7:14–30; f. 26r, col. 1, line 5–f. 26v, col. 2, line 4: Τῇ Ε′ τῆς Δ′ εβδ<ομάδος>: Jn 8:12–20; f. 26v, col. 2, line 5–f. 27v, col. 1, line 15: Τῇ Παρα<σκευῇ> τῆς Δ′ εβδ<ομάδος>: Jn 8:21–30; f. 27v, col. 1, line 16–f. 28v, col. 1, line 12: Σα<ββάτῳ> Ε′: Jn 8:31–42; f. 28v, col. 1, line 13–f. 31v, col. 2, line 2: Κυ<ριακῇ> Ε′: Jn 4:5–42; f. 31v, col. 2, line 3–f. 32v, col. 1, line 14: Τῇ Β′ τῆς Ε′ εβδ<ομάδος>: Jn 8:42–52; f. 32v, col. 1, line 15–f. 33v, col. 1, line 4: Τῇ Γ′ τῆς Ε′ εβδ<ομάδος>: Jn 8:51–59; f. 33v, col. 1, line 5–f. 34r: Τῇ Δ′ τῆς Ε′ εβδ<ομάδος>: Jn 6:5–14; ff. 34v–35v, col. 1, line 4: Τῇ Ε′ τῆς Ε′ ἑβδο<μάδος>: Jn 9:39–10:9; f. 35v, col. 1, line 5–f. 36r, col. 2, line 16: Τῇ Πα<ρασκευῇ> τῆς Ε′ εβδ<ομάδος>: Jn 10:17–28; f. 36r, col. 2, line 17–f. 37r, col. 2, line 8: Σα<ββάτῳ> Ϛ′: Jn 10:27–38; f. 37r, col. 2, line 9–f. 40r: Κυ<ριακῇ> Ϛ′: Jn 9:1–38; ff. 40r–41r, col. 1: Τῇ Β′ τ(ῆς) Ϛ′ εβδ<ομάδος>: Jn 11:47–54; f. 41r, col. 2–f. 42v, col. 2, line 4: Τῇ Γ′ τῆς Ϛ′ εβδ<ομάδος>: Jn 12:19–36; f. 42v, col. 1, line 5–f. 43v, col. 2, line 6: Τῇ Δ′ τῆς Ϛ′ εβδ<ομάδος>: Jn 12:36–47; f. 43v, col. 2, lines 7–8: Τῇ Ε′ τῆς ἀναληψημ<ου> [leg. ἀναληψίμου] (*orthros*): [see 3rd *eothinon* of the Resurrection: Mk 16:9–20]; f. 43v, col. 2, line 9–f. 45r, col. 1, line 13: <Τῇ Ε′ τῆς Ϛ′ ἑβδομάδος> (liturgy): Lk 24:36–53; f. 45r, col. 1, line 14–f. 46r, col. 1, line 4: <Τῇ Παρασκευῇ τῆς Ϛ′ ἑβδομάδος>: Jn 14:1–10; f. 46r, col. 1, line 5–f. 46v: Σα<ββάτῳ> Ϛ′: Jn 14:10–21; ff. 47r–48r, col. 1, line 10: Κυ<ριακῇ> Ζ′: Jn 17:1–13; f. 48r, col. 1, line 11–f. 49r, col. 1, line 11: Τῇ Β′ τῆς Ν′ [i.e. Πεντηκοστῆς]: Jn 14:27–15:7; f. 49r, col. 1, line 12–f. 49v: Τῇ Γ′ τῆς Ν′ [i.e. Πεντηκοστῆς]: Jn 16:2–13; ff. 50r–50v, col. 1, line 4: Τῇ Δ′ τῆς Ν′ [i.e. Πεντηκοστῆς]: Jn 16:15–23; f. 50v, col. 1, line 5–f. 51v, col. 1, line 14: Τῇ Ε′ τῆς Ν′ [i.e. Πεντηκοστῆς]: Jn 16:23–33; f. 51v, col. 1, line 15–f. 52v, col. 1, line 4: Τῇ Πα<ρασκευῇ> τῆς Ν′ [i.e. Πεντηκοστῆς]: Jn 17:18–26; f. 52v, col. 1, line 5–f. 53v, col. 1: Σα<ββάτῳ> τῆς Ν′ [i.e. Πεντηκοστῆς]: Jn 21:15–25; f. 53v, col. 2: Κυ<ριακῇ> τῆς Ν′ [i.e. Πεντηκοστῆς]: Jn 7:37-<8:12>, incomplete (des. "οὔπω

γὰρ ἦν Πν(εῦμ)α ἅγιο(ν)" (Jn 7:39)); ff. 54r–83v: lections for the weeks of Matthew (Saturdays and Sundays): ff.54r–54v, col. 2, line 6: Σάββατον Α′ τοῦ Ματθ<αίου>: Mt 5:42–48; f. 54v, col. 2, line 7–f. 55v, col. 1, line 13: Κυ<ριακῇ> Α′: Mt 10:32–38, Mt 19:27–30; f. 55v, col. 1, line 14–f. 56r, col. 2, line 7: Σα<ββάτῳ> Β′: Mt 7:1–8; f. 56r, col. 1, line 8–f. 57r, col. 1, line 3: Κυ<ριακῇ> Β′: Mt 4:18–23; f. 57r, col. 1, line 4–f. 57v: Σα<ββάτῳ> Γ′: Mt 7:24–8:4; ff. 58r–f. 59r, col. 1, line 17: Κυ<ριακῇ> Γ′: Mt 6:22–33; f. 59r, col. 2, line 18–f. 60r, col. 1, line 9: Σάββατον Δ′: Mt 8:14–23; f. 60r, col. 1, line 10–f. 60v, col. 2, line 18: Κυ<ριακῇ> Δ′: Mt 8:5–13; f. 60v, col. 2, line 19–f. 61r: <Σαββάτῳ Ε′>: Mt 9:9–13; ff. 61v–f. 62r, col. 2, line 4: Κυ<ριακῇ> Ε′: Mt 8:28–9:1; f. 62r, col. 2, line 5–f. 63r, col. 1, line 3: Σα<ββάτῳ> Ϛ′: Mt 9:18–31; f. 63r, col. 1, line 4–f. 63v, col. 1, line 15: Κυ<ριακῇ> Ϛ′: Mt 9:1–8; f. 63v, col. 1, line 16–f. 64r, col. 2, line 8: Σα<ββάτῳ> Ζ′: Mt 10:37–11:1; f. 64r, col. 2, line 9–f. 65r, col. 1, line 13: Κυ<ριακῇ> Ζ′: Mt 9:27–35; f. 65r, col. 1, line 13–f. 65v, col. 2, line 17: Σα<ββάτῳ> Η′: Mt 12:30–37; f. 65v, col. 2, line 18–f. 66v, col. 1, line 6: Κυ<ριακῇ> Η′: Mt 14:14–22; f. 66v, col. 1, line 7–f. 67v, col. 1, line 3: Σα<ββάτῳ> Θ′: Mt 15:32–39; 67v, col. 1, line 4–f. 68r: Κυ<ριακῇ> Θ′: Mt 14:22–34; ff. 68v–69r, col. 2, line 4: Σα<ββάτῳ> Ι′: Mt 22:23–33; f. 69r, col. 2, line 5–f. 70r, col. 1, line 12: Κυ<ριακῇ> Ι′: Mt 17:14–23; f. 70r, col. 1, line 13–f. 71r, col. 1, line 13: Σα<ββάτῳ> ΙΑ′: Mt 19:3–12; f. 71r, col. 1, line 14–f. 72r, col. 2, line 8: Κυ<ριακῇ> ΙΑ′: Mt 18:23–35; f. 72r, col. 2, line 8–f. 72v, col. 2, line 5: Σα<ββάτῳ> ΙΒ′: Mt 20:29–34; f. 72v, col. 2, line 6–f.73v, col. 2, line 4: Κυ<ριακῇ> ΙΒ′: Mt 19:16–26; f. 73v, col. 2, line 5–f. 74r, col. 2, line 13: Σα<ββάτῳ> ΙΓ′: Mt 22:15–22; f. 74r, col. 2, line 14–f. 75r, col. 2, line 17: Κυ<ριακῇ> ΙΓ′: Mt 21:33–42; f. 75r, col. 2, line 18–f. 76v, col. 1, line 5: Σα<ββάτῳ> ΙΔ′: Mt 23:2–12; f. 76v, col. 1, line 6–f. 77v, col. 2, line 4: Κυ<ριακῇ> ΙΔ′: Mt 22:2–14; f. 77v, col. 2, line 5–f. 78v, col. 1, line 12: Σα<ββάτῳ> ΙΕ′: Mt 24:1–13; f. 78v, col. 1, line 12–f.79r, col. 2, line 9: Κυ<ριακῇ> ΙΕ′: Mt 22:35–46; f. 79r, col. 2, line 10–f. 79v, col. 2, line 9: Σα<ββάτῳ> ΙϚ′: Mt 24:34–44; f. 79v, col. 2, line 10–f. 81r, col. 2, line 11: Κυ<ριακῇ> Ι-Ϛ′: Mt 25:14–29; f. 81r, col. 2, line 12–f. 82r, col. 2, line 14: Σα<ββάτῳ> ΙΖ′ λέ<γεται> δὲ κ(αὶ) εις τ<ὴν> ἑορτ<ὴν> [also: Τ(ῶν) ἁγίων γυναικ(ῶν)]: Mt 25:1–13; f. 82r, col. 2, line 15–f. 83r, col. 1, line 10: Κυ<ριακῇ> τῆς Χαναναι(ας): Mt 15:21–28; f. 83r, col. 1, line 11–f. 83v: Τῇ Β′ τ(ῆς) Ν′ [i.e. Πεντηκοστῆς]: Mt 18:10–20; ff. 84r–114v: lections for the weeks of Luke (Saturdays and Sundays): ff. 84r–84v, col. 2, line 2: Σάββατον Α′ τοῦ νέου ἔτους: Lk 4:31–36; f. 84v, col. 2, line 2–f. 85v, col. 2, line 2: Κυ<ριακῇ> Α′: Lk 5:1–11; f. 85v, col. 2, line 2–f. 86v, col. 2, line 6: Σα<ββάτῳ> Β′: Lk 5:17–26; f. 86v, col. 2, line 7–f. 87r, col. 2, line 11: Κυ<ριακῇ> Β′: Lk 6:31–36; f. 87r, col. 2, line 12–f. 87v, col. 2, line 13: Σα<ββάτῳ> Γ′: Lk 5:27–32; f. 87v, col. 2, line 13–f. 88r, col. 2, line 14: Κυ<ριακῇ> Γ′: Lk 7:11–16; f. 88r, col. 2, line 15–f. 89r, col. 2, line 5: Σα<ββάτῳ> Δ′: Lk 6:1–10; f. 89r, col. 2, line 6–f. 90r, col. 2, line 14: Κυ<ριακῇ> Δ′: Lk 8:5–8; f. 90r, col. 2, line 15–f. 91r, col. 2, line 6: Σα<ββάτῳ> Ε′: Lk 7:1–10; f. 91r, col. 2, line 7–f. 92v, col. 1, line 5: Κυ<ριακῇ> Ε′: Lk 16:19–31; f. 92v, col. 1, line 5–col. 2: Σα<ββάτῳ> Ϛ′: Lk 8:16–21; ff. 93r–94r, col. 1, line 13: Κυ<ριακῇ Ϛ′>: Lk 8:26–39; f. 94r, col. 1, line 14–f. 94v, col. 1, line 17: Σα<ββάτῳ> Ζ′: Lk 9:1–6; f. 94v, col. 1, line 18–f. 96r, col. 1, line 12: Κυ<ριακῇ> Ζ′: Lk 8:41–56; f. 96r, col. 1, line 13–f. 96v, col. 2, line 3: Σα<ββάτῳ> Η′: Lk 9:37–43; f. 96v, col. 2, line 4–f. 97v, col. 2, line 13: Κυ<ριακῇ> Η′: Lk 10:25–37; f. 97v, col. 2, line 14–f. 98r: Σα<ββάτῳ> Θ′: Lk 9:57–62; f. 98v: Κυ<ριακῇ> Θ′: Lk 12:16–21; f. 99r, col. 1–col. 2, line 1: <Κυριακῇ Ι′>: Lk 13:<10>–17, incomplete (inc. "ὄνον ἀπὸ τῆς φάτνης" (Lk 13:15)); f. 99r, col. 2, line 2–f. 100r, col. 1, line 9: Σα<ββάτῳ> ΙΑ′: Lk 12:32–40;

f. 100r, col. 1, line 10–f. 101r, col. 1, line 4: Κυ<ριακῇ> ΙΑ′: Lk 14:16–18; f. 101r, col. 1, line 5–f. 102r, col. 1, line 11: Σα<ββάτῳ> ΙΒ′: Lk 13:18–29; f. 102r, col. 1, line 11–f. 102v, col. 1, line 15: Κυ<ριακῇ> ΙΒ′: Lk 17:12–19; f. 102v, col. 1, line 15–f. 103v, col. 1, line 10: Σα<ββάτῳ> ΙΓ′: Lk 14:1–11; f. 103v, col. 1, line 10–f. 104r, col. 2, line 12: Κυ<ριακῇ> ΙΓ′: Lk 18:18–27; f. 104r, col. 2, line 12–f. 104v: Σα<ββάτῳ> ΙΔ′: Lk 16:10–15; ff. 105r–105v, col. 1, line 7: Κυ<ριακῇ> ΙΔ′: Lk 18:35–43; f. 105v, col. 1, line 8–f. 106r, col. 1, line 7: Σα<ββάτῳ> ΙΕ′: Lk 17:3–10; f. 106r, col. 1, line 8–f. 107r, col. 1, line 8: Κυ<ριακῇ> ΙΕ′: Lk 19:1–10; f. 107r, col. 1, line 9–f. 107v, col. 2, line 1: Σα<ββάτῳ> ΙϚ′: Lk 20:46–21:4; f. 107v, col. 2, line 2–f. 108r, col. 2, line 3: Κυ<ριακῇ> ΙϚ′: Lk 18:10–14; f. 108r, col. 2, line 4–f. 108v, col. 2, line 6: Σα<ββάτῳ> ΙΖ′: Lk 18:2–8; f. 108v, col. 2, line 7–f. 110v, col. 1: Κυ<ριακῇ>τοῦ ἀσώτου: Lk 18:10–14; f. 110v, col. 2–f. 111v, col. 1, line 8: Σα<ββάτῳ> τῆς ἀποκρέ<ω>: Lk 21:8–9, 25–27, 33–36; f. 111v, col. 1, line 9–f. 112v: Κυ<ριακῇ> τῆς ἀποκρέ<ω>: Mt 25:31–46; f. 113r–f. 114r, col. 1, line 16: <Σαββάτῳ τῆς τυροφάγου>: Mt 6:1–13; f. 114r, col. 1, line 17–f. 114v: Κυ<ριακῇ> τ(ῆς) τυροφάγ<ου>: Mt 6:14–21; ff. 115r–116v: *pannychis* lections of the first week of Lent (Εὐαγγε<λια> κατ<ὰ> παννυχ<ιδα> τῆς Α′ εβδ<ομάδος> τῶν Νηστ<ειῶν>): f. 115r, col. 1, lines 5–11: Τῃ Β′ εσπ<έρας>: [see Sat of Apokreou: Lk 21:8–9, 25–27, 33–36]; f. 115r, col. 1, lines 12–19: Τῃ Γ′ εσπ<έρας>: [see Sat of Tyrophagy: Mt 6:1–13]; f. 115r, col. 2–f. 115v: Τῃ Δ′ εσπ<έρας>: Mk 11:22–25, Mt 6:14, Mt 7:7–8; f. 116r–v: Τῇ Πέμπτῃ ἑσπέρας: Mt 7:7–11; ff. 117r–128r, col. 2, line 2: lections for the weeks of Mark (Lent) (Saturdays and Sundays); ff. 117r–118r, col. 1, line 7: Σάββατον Α′ τῶν Νηστειῶν κ(αὶ) τοῦ ἁγί-ου **Θεοδώ<ρου>**: Mk 2:23–3:5; f. 118r, col. 1, line 8–f. 118v, col. 1, line 9: Κυ<ριακῇ> Α′: Jn 1:43–51; f. 118v, col. 1, line 10–f. 119r: Σάββα<τον> Β′ τῶν Νηστειῶ(ν): Mk 1:35–44; ff. 119v–120r, col. 2, line 16: Κυ<ριακῇ> Β′ τῶν Νηστειῶν: Mk 2:1–12; f. 120r, col. 2, line 17–f. 120v, col. 2, line 14: Σα<ββάτῳ> Γ′: Mk 2:14–17; f. 120v, col. 2, line 15–f. 121r: Κυ<ριακῇ> Γ′ τ(ῶν) Νηστειῶν: Mk 8:34–38; ff. 121v–122r, col. 1, line 7: Σα<ββάτῳ> Δ′: Mk 7:31–37; f. 122r, col. 1, line 8–f. 123r, col. 2, line 10: Κυ<ριακῇ> Δ′: Mk 9:17–31; f. 123r, col. 2, line 10–f. 123v, col. 2, line 8: Σα<ββάτῳ> Ε′: Mk 8:27–31; f. 123v, col. 2, line 9–f. 124v: Κυ<ριακῇ> Ε′: Mk 10:32–45; ff. 124v–128r, col. 2, line 2: Σα<ββάτῳ> τοῦ Λαζάρου: Jn 11:1–45; f. 128r, col. 2, line 3–f. 195v: lections of Holy Week: f. 128r, col. 2, line 3–f. 129r: Κυ<ριακῇ> τῶν Βαΐων (*orthros*): Mt 21:1–17; ff. 129v–130v, col. 2, line 14: <Κυριακῇ τῶν Βαΐων> (liturgy): Jn 12:1–18; f. 130v, col. 2, line 15–f. 133r, col. 2, line 17: Τῇ μ<ε>γ<άλῃ> Β′ [i.e. Δευτέρᾳ] (*orthros*): Mt 21:18–43; f. 133r, col. 2, line 18–f. 136r, col. 1, line 5: <Τῇ μεγάλῃ Δευτέρᾳ> (liturgy): Mt 24:3–35; f. 136r, col. 1, line 5–f. 141v, col. 1, line 8: Τῇ μ<ε>γ<άλῃ> Γ′ [i.e. Τρίτῃ] (*orthros*): Mt 22:15–23:39; f. 141v, col. 1, line 9–f. 146v, col. 1, line 6: <Τῇ μεγάλῃ Τρίτῃ> (liturgy): Mt 24:36–26:2; f. 146v, col. 1, line 7–f. 149r, col. 1: Τῇ μ<ε>γ<άλῃ> Δ′ [i.e. Τετάρτῃ] (*orthros*): Jn 12:17–47; f. 149r, col. 2–f. 149v: Τῇ Δ′ [i.e. Τετάρτῃ] (liturgy): Mt 26:6–16; ff. 150r–153r, col. 1, line 2: Τῇ Ε′ [i.e. Πέμπτῃ] (*orthros*): Lk 22:1–39, incomplete (f. 151r, col. 1 des. "λέγω γὰρ ὑμῖν ὅτι οὐ" (Lk 22:16), f. 152r inc. "ἐγὼ δὲ εἰμὶ ἐν μέσῳ" (Lk 22:27)); f. 153r, col. 1, line 3–f. 154r, col. 2, line 5: Εὐαγγέλια τοῦ Νηπτ<ῆρος> [leg. Νιπτῆρος]: Jn 13:3–11; f. 154r, col. 2, line 6–f. 162r: Τῇ μ<ε>γ<άλῃ> Ε′ [i.e. Πέμπτῃ] (liturgy): Mt 26:1–20, Jn 13:3–17, Mt 26:21–27:2; f. 162v: blank; ff. 163r–f. 189v, col. 1: Εὐαγγέλια τῶν Παθῶν τοῦ Κ(υρίου) κ(αὶ) Θ(εο)ῦ καὶ Σ(ωτῆ)ρ(ο)ς ἡμῶν: ff. 163r, col. 1, line 6–f. 173r, col. 2, line 4: <Εὐαγγέλιον Α′>: Jn 13:31–18:1; f. 173r, col. 2, line 5–f. 175v, col. 2, line 4: Εὐ-αγγέ<λιον> Β′: Jn 18:1–28; f. 175v, col. 2, line 5–f. 177r, col. 2, line 11: Εὐαγγέ<λιον>

Γ′: Mt 26:57–75; f. 177r, col. 2, line 12–f. 180r, col. 2, line 1: <Εὐαγγέλιον Δ′>: Jn 18:28–19:16; f. 180r, col. 2, line 2–f. 182v, col. 2, line 3: Εὐαγγέ<λιον> Ε′: Mt 27:3–32; f. 182v, col. 2, line 4–f. 184r, col. 1, line 2: Εὐαγγέ<λιον> Ϛ′: Mk 15:16–32; f. 184r, col. 1, line 3–f. 185v, col. 1, line 14: Εὐαγγέ<λιον> Ζ′: Mt 27:33–54; f. 185v, col. 1, line 15–f. 187r, col. 1, line 9: <Εὐαγγέλιον Η′>: Lk 23:32–49; f. 187r, col. 1, line 10–f. 18r, col. 1, line 17: Ὅρα [leg. Εὐαγγέλιον] Θ′: Jn 19:25–37; f. 18r, col. 1, line 18–f. 186v, col. 1: Εὐαγγέλιον Ι′: Mk 15:43–47; f. 186v, col. 2–f. 187r, col. 2, line 1: Εὐαγγέ<λιον> ΙΑ′: Jn 19:38–42; f. 187r, col. 2, line 2–f. 189v, col. 1: Εὐαγγέ<λιον> ΙΒ′: Mt 27:62–66; f. 189v, col. 2–f. 194v: Τῇ μεγάλ<ῃ> Παρα<σκευῇ> (vespers): Mt 27:1–38, Lk 23:39–43, Mt 27:39–54, Jn 19:31–37, Mt 27:55–61; f. 195r–f. 195v, col. 1, line 17: Εὐαγγέ<λιον> Ζ′: Jn 20:1–10; f. 195v, col. 1, line 18–col. 2: Εὐαγγέλιον Η′: Jn 20:11–18, incomplete (des. "οὐκ οἶδα ποῦ ἔθη<καν>" Jn 20:13)); ff. 196r–249v: *menologion* (incomplete): ff. 196r–196v, col. 2, line 9: 1 Sep: Αρχ<ὴ> τῆς ἰνδ<ικτιῶνος> κ(αὶ) τοῦ ἁγίου **Συμ<εὼν> τοῦ Στυλί<του>**: Lk 4:16–22; f. 196v, col. 2, lines 10–11: 2 Sep: Τοῦ ἁγίου μ(ά)ρτυρος **Μάμα(ν)τ<ος>**: [see 20 Sep: Lk 21:12–19]; f. 196v, col. 2, line 12–f. 197v, col. 1, line 14: 3 Sep: Τοῦ ἁγίου ἱερομ(ά)ρτ(υρος) **Ἀνθ<ίμου> Νικομηδείας ἐπισκόπου ἐκεῖσε γενομ<ένου>**: Jn 10:9–16; f. 197v, col. 1, lines 15–18: 4 Sep: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Βαβύλα** καὶ **τῶ(ν) Νηπίων**: [see 11th Sat of Lk: Lk 12:32–40]; f. 197v, col. 1, line 19–col. 2, line 2: 5 Sep: Τοῦ ἁγίου προφητ<ου> **Ζαχαρίου**: [see any lection of 6th week of Jn]; f. 197v, col. 2, lines 3–4: 6 Sep: Τοῦ ἀρχ<ι>στρατήγου **Μιχ<αήλ>**: [see 18 Oct: Lk 10:16–21]; f. 197v, col. 2, line 5–f. 198v, col. 1, line 12: 8 Sep: **Τὸ γενέσιον τῆς Θ(εοτό)κου** (*orthros*): Lk 1:39–56; f. 198v, col. 1, line 13–f. 199r, col. 2, line 7: 8 Sep: (liturgy): Lk 10:38–42, 11:27–28; f. 199r, col. 2, lines 8–11: 9 Sep: Τῶν ἁγίων καὶ δικαίων **Ἰωακεὶμ κ(αὶ) Ἄνν(ης)**: [see 6th Sat of Lk: Lk 8:16–21]; f. 199r, col. 2, lines 12–14: 10 Sep: Τῶν ἁγίων **Μηνοδώρας** καὶ τῶν σὺγγ [leg. σὺν] αυτ<ῆ>: [see 17th Sat of Mt: Mt 25:1–13]; f. 199r, col. 2, lines 15–16: 11 Sep: Τῆς ὁσίας **Θεοδώρας**: [see 8 Oct: Jn 8:3–11]; f. 199r, col. 2, lines 17–19: Τῶν ἁγίων μ(α)ρ(τύρων) **Αυτ<ο>νόμου καὶ Κουρνουτ<ου>**: [see 3rd Sat after Easter: Jn 15:17–16:2; f. 199v, col. 1, lines 1–3: 13 Sep: Τοῦ ἁγίου **Κορνηλίου τοῦ ἑκατοντάρχου**: [see 5th lection of the Passion: Mt 27:3–32]; f. 199v, col. 1, lines 4–5: **Σα<ββάτῳ> πρὸ τῆς ὑψώσεω<ς>**: [see 7th Sat of Mt: Mt 10:37–11:1]; f. 199v, col. 1, line 6–f. 200r, col. 1, line 1: **Κυ<ριακῇ> πρὸ τῆς ὑψώσεω<ς>**: Jn 3:13–17; f. 200r, col. 1, lines 2–4: 14 Sep: **Ἡ ὕψωσις τοῦ τιμίου Στ(αυ)ροῦ**: (*orthros*): [see 6th Tue after Easter: Jn 12:19–36]; f. 200r, col. 1, line 5–f. 202r, col. 1, line 8: 14 Sep (liturgy): Jn 19:6, 19:9–11, 19:13–35; f. 202r, col. 1, lines 9–11: **Σαββάτ<ῳ> μετ<ὰ> τὴν ὕψώσι(ν)**: [see 2nd Tue after Easter: Jn 3:16–21]; f. 202r, col. 1, lines 12–16: **Κυ<ριακῇ> μετ<ὰ> τὴν ὑψωσι(ν)**: [see 3rd Sun of Lent: Mk 8:34–38]; f. 202r, col. 1, lines 17–18: 15 Sep: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Νικήτ<α>**: [see 3rd Sat after Easter: Jn 15:17–16:2]; f. 202r, col. 1, line 19–f. 203v, col. 1: 16 Sep: Τῆς ἁγίας μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Εὐφημ<ίας>**: Lk 7:36–50; f. 203v, col. 2, lines 1–4: 19 Sep: Τῶν ἁγίων μ(α)ρ(τύρων) **Τροφίμου Σαββατ<ίου> καὶ Δορυμέδοντ<ος>**: [see 1st Sat of Mt: Mt 5:42–48]; f. 203v, col. 2, lines 5–19: 20 Sep: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Εὐσταθίου** καὶ τῆς συνοδ<ίας> αυτ<οῦ>: Lk 21:12-<19>, incomplete (des. "ἐπὶ βασιλεῖς καὶ" (Lk 21:12)) [see f. 220r below]; f. 204r, col. 1, lines 1–4: <30 Sep>: <Τοῦ ἁγίου μάρτυρος **Γρηγορίου τῆς μεγάλης Ἀρμενίας**>: Mt 24:<42>–47, incomplete (inc. "ἀμὴν λέγω ὑμῖν" (Mt 24:47)); f. 204r, col. 1, lines 7–10: 1 Oct: Τοῦ ἁγίου ἀπο<στόλου> καὶ μ(ά)ρ(τυρος) **Ἀνανίου**: [see 7th Sat of Lk: Lk 9:1–6]; f. 204r, col. 1, line 11–f. 204v,

col. 2, line 11: 3 Oct: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Διονυσίου τοῦ Ἀρεοπαγίτου**: Mt 13:45–54; f. 204v, col. 2, lines 12–15: 5 Oct: Τῶν ἁγίων μ(α)ρ(τύρων) **Χαριτίνης καὶ Μαμέλχθης**: [see 10th Sun of Lk: Lk 13:10–17]; f. 204v, col. 2, line 16–17: 6 Oct: Τοῦ ἁγίου ἀπο<στόλου> **Θωμᾶ**: [see Sun of Antipascha: Jn 20:19–31]; f. 204v, col. 2, line 18–f. 205r, col. 1, line 1: 7 Oct: Τῶν ἁγίων μ(α)ρ(τύρων) **Σεργίου καὶ Βάκχου**: [see 20 Sep: Lk 21:12–19]; f. 205r, col. 1, line 1–f. 205v, col. 2, line 1: 8 Oct: Τῆς ὁσίας **Πελαγί(ας)**: Jn 8:3–11; f. 205v, col. 2, lines 2–4: 9 Oct: Τοῦ ἁγίου ἀπο<στόλου> **Ἰακώβου τοῦ Ἀλφαίου**: [see 18 Oct: Lk 10:16–21]; f. 205v, col. 2, line 5–f. 206v, col. 1, line 3: 11 Oct: Τῶν ἁγίων π(ατέ)ρω(ν) ἡμῶν **Νεκταρίου, Ἀρσακίου, Αττικοῦ καὶ Σισινίου**: Mt 5:14–19; f. 206v, col. 1, lines 4–7: 12 Oct: Τῶν ἁγίων μ(α)ρ(τύρων) **Ταράχου καὶ Ἀνδρονίκου καὶ Πρόβου**: [see 20 Sep: Lk 21:12–19]; f. 206v, col. 1, lines 8–10: 13 Oct: Τῶν ἁγίων μ(α)ρ(τύρων) **Κάρπου καὶ Παπ<ύλου>**: [see 3rd Sat after Easter: Jn 15:17–16:2; f. 206v, col. 1, lines 11–13: 16 Oct: Τοῦ ἁγίου **Λογγίν(ου)** τοῦ ἑκατονταρχ<ου>: [see 1st Sun of Mt: Mt 10:32–38, Mt 19:27–30]; f. 206v, col. 1, line 14–f. 207r, col. 2, line 10: 18 Oct: Τοῦ ἁγίου ἀπο<στόλου> καὶ καὶ [sic] εὐαγγελιστοῦ **Λουκᾶ**: Lk 10:16–21; f. 207r, col. 2, lines 11–12: 20 Oct: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Ἀρτεμίου**: [see 10th Sat of Lk: <Lk 10:19–21>]; f. 207r, col. 2, line 13–f. 208r, col. 1, line 12: 21 Oct: Τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶν **Ἰλαρίωνος**: Lk 6:17–23; f. 208r, col. 1, lines 13–15: 22 Oct: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Αβερκίου: [see 3 Sep: Jn 10:9–16]; f. 208r, col. 1, lines 16–18: 2<4> Oct: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Ἀρέθ<α>**: [see 11th Sat of Lk: Lk 12:32–40]; f. 208r, col. 1, line 19–f. 209r, col. 2, line 7: 25 Oct: Τῶν ἁγίων νοταρίων **Μαρκιανοῦ καὶ Μαρτ<υ>ρίου**: Lk 12:2–8; f. 209r, col. 2, line 8–f. 209v, col. 2, line 5: 26 Oct: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Δημητρίου** καὶ μνήμη τοῦ **μ(ε)γ(άλου) σεισμοῦ**: Mt 8:23–27; f. 209v, col. 2, lines 6–8: 29 Oct: Τῆς ἁγίας **Ἀναστασί(ας) τῆς Ῥωμαΐας**: [see 17th Sat of Mt: Mt 25:1–13]; f. 209v, col. 2, lines 9–12: 30 Oct: Τῶν ἁγίων ἀπο<στόλων> **Στάχυος, Ἀμπλία** καὶ τῶν λοιπῶν: [see 7th Sat of Mt: Mt 10:37–11:1]; f. 209v, col. 2, line 15–f. 210r, col. 2, line 15: 1 Nov: Τῶν ἁγίων ἀναργύρων **Κοσμᾶ καὶ Δαμιανοῦ**: Mt 10:1–8; f. 210r, col. 2, lines 16–19: 2 Nov: Τῶν ἁγίων **Ἀκινδύνου, Πηγασίου** καὶ τῶ(ν) λοιπῶν: [see 3rd Sat after Easter: Jn 15:17–16:2]; f. 210v, col. 1, lines 1–3: 5 Nov: Τῶν ἁγίων μ(α)ρ(τύρων) **Γαλακτίωνος καὶ Ἐπιστήμης**: [see 20 Sep: Lk 21:12–19]; f. 210v, col. 1, lines 4–7: 6 Nov: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν **Παὔλου τοῦ Ὁμο<λογη>τ<οῦ>**: [see 25 Oct: Lk 12:2–8]; f. 210v, col. 1, lines 8–10: 7 Nov: Τῶν ἁγίων **μ(α)ρ(τύρων) τῶν ἐν Μελιτινῆ**: [see 11th Sat of Lk: Lk 12:32–40]; f. 210v, col. 1, lines 11–12: 7 Nov: Τῆς ὁσ(ίας) **Ματρ<ώνας>**: [see 17th Sat of Mt: Mt 25:1–13]; f. 210v, col. 1, lines 13–14: 8 Nov: **Τῶν ἀσωματ<ων> ἡ σύνα<ξις>**: [see 18 Oct: Lk 10:16–21]; f. 210v, col. 1, lines 15–17: 11 Nov: Τῶν ἁγίων μ(α)ρ(τύρων) **Μηνᾶ, Βικτωρος καὶ Βικεντ<ίου>**: [see 3rd Sat after Easter: Jn 15:17–16:2]; f. 210v, col. 1, line 18–col. 2, line 1: 12 Nov: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Ἰω(άννου) τοῦ Ἐλε<ήμωνος>**: [see 21 Oct: Lk 6:17–23]; f. 210v, col. 2, lines 2–4: 13 Nov: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν **Ἰω(άννου) τοῦ Χρυσοστόμ<ου>**: [see 3 Sep: Jn 10:9–16]: f. 210v, col. 2, lines 5–6: 14 Nov: Τοῦ ἁγίου ἀπο<στόλου> **Φιλίππ<ου>**: [see 1st Sun of Lent: Jn 1:343–51]; f. 210v, col. 2, lines 7–8: 16 Nov: Τοῦ ἁγίου ἀπο<στόλου> καὶ εὐαγγε<λιστοῦ> **Ματθ<αίου>**: [see 5th Sat of Mt: Mt 9:9–13]; f. 210v, col. 2, lines 9–10: 18 Nov: Τῶν ἁγίων μ(α)ρ(τύρων) **Πλάτ<ωνος> καὶ Ῥωμ<ανοῦ>**: [see 3rd Sat after Easter: Jn 15:17–16:2]; f. 210v, col. 2,

lines 11–15: 20 Nov: Τῶν ἁγίων π(ατέ)ρῶ(ν) **Πλάτωνος, Πρόκλου· Μαξίμου, Ἀνατο<λίου> κ(αὶ) Γενναδ<ίου>**: [see 3 Sep: Jn 10:9–16]; f. 210v, col. 2, lines 16–17: 21 Nov: **Τὰ ἅγια τῶν ἁγίω(ν)** (*orthros*): [see 5 Sep: see any lection of 6th week of Jn]; f. 210v, col. 2, line 18-f, 211r, col. 1, line 4: 25 Nov: Τῶν ἁγίων μ(α)ρ(τύρων) κ(αὶ) ἱερέων **Κλήμ<εντος> Ῥώμης καὶ Πέτρου Ἀλεξα(ν)δρείας** καὶ τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Μερκουρίου**: [see 3rd Sat after Easter: Jn 15:17–16:2]; f. 211r, col. 1, lines 5–6: 28 Nov: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Εἰρηνάρχ<ου>**: [see 3rd Sun of Lent: Mk 8:34–38]; f. 211r, col. 1, lines 7–8: 29 Nov: Τοῦ ἁγίου ἀπο<στόλου> **Σίλα**: [see 1 Nov: Mt 10:1–8]; f. 211r, col. 1, lines 9–11: 30 Nov: Τοῦ ἁγίου ἀπο<στόλου> **Ἀνδρ<έου>**: [see Wed of Diakainesimos: Jn 1:35–51]; f. 211r, col. 1, line 15–f. 212r, col. 1, line 3: 4 Dec: Τῆς ἁγίας μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Βαρβάρας**: Mk 5:24–34; f. 212r, col. 1, lines 4–5: 5 Dec: Του ὁσίου π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Σάβα**: [see 21 Oct: Lk 6:17–23]; f. 212r, col. 1, lines 6–8: 6 Dec: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν **Νικολάου**: [see 21 Oct: Lk 6:17–23]; f. 212r, col. 1, lines 9–10: 9 Dec: Ἡ σύλληψις τῆς ἁγίας **Ἄννης**: [see 6th Sat of Lk: Lk 8:16–21]; f. 212r, col. 1, lines 11–13: 12 Dec: Τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Σπυρίδωνος**: [see 3 Sep: Jn 10:9–16]; f. 212r, col. 1, lines 14–16: 13 Dec: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Εὐστρατίου** κ(αὶ) τῶν σὺν αὐτ<ῷ>: [see 3rd Sat after Easter: Jn 15:17–16:2]; f. 212r, col. 1, lines 17–18: 15 Dec: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Ἐλευθερίου**: [see 3 Sep: Jn 10:9–16]; f. 212r, col. 1, line 19–f. 213r, col. 1, line 14: 20 Dec: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Ἰγνατίου τοῦ Θεοφόρου**: Mk 9:33–41; f. 213r, col. 1, lines 15–16: 22 Dec: Τῆς ἁγίας **Ἀναστασί(ας)**: [see 17th Sun of Mt: Mt 15:21–28]; f. 213r, col. 1, lines 17–19: 23 Dec: Τῶν ἁγίων **Ι΄** [i.e. **Δέκα**] **Μ(α)ρ(τύρων) τῶν ἐν Κρίτη** [leg. **Κρήτῃ**]: [see 3rd Sat after Easter: Jn 15:17–16:2]; f. 213r, col. 2, lines 1–3: **Σα<ββάτῳ> πρὸ τῆς Χ(ριστο)ῦ γεννή<σεως>**: [see 12th Sat of Lk: Lk 13:19–29]; f. 213r, col. 2, line 4–f. 215v, col. 1, line 11: **Κυ<ριακῇ> πρὸ τῆς Χ(ριστο)ῦ γεννή<σεως>**: Mt 1:1–25; f. 215v, col. 1, line 12–f. 217r, col. 2, line 10: 24 Dec: **Τῆς ἁγίας Χ(ριστο)ῦ γεννήσεως ἡ πα<ραμονή>** (vespers): Lk 2:1–20; f. 217r, col. 2, lines 11–14: 25 Dec (*orthros*): [see Sun of the Holy Fathers: Mt 1:1–25]; f. 217r, col. 2, line 15–f. 218v, col. 1, line 13: 25 Dec (liturgy): Mt 2:1–12; f. 218v, col. 1, line 14–f. 219v, col. 2, line 15: 26 Dec: **Ἡ σύναξις τῆς υπ<εραγίας> Θεοτόκου**: Mt 2:13–23; f. 219v, col. 2, lines 16–17: 27 Dec: Τοῦ ἁγίου (πρωτο)μ(ά)ρ(τυρος) **Στεφά<νου>**: [see 13th Sun of Mt: Mt 21:33–42]; f. 219v, col. 2, lines 18–19: 29 Dec: **Τῶν ἁγίων Νηπίω(ν)**: [see 26 Dec: Mt 2:13–23]; f. 220r, col. 1–col. 2, line 12: <20 Sep>: Lk 21:<12>–19, incomplete (inc. "ἡγεμόνας ἕνεκεν" (Lk 21:12)) [see f. 203v above]; f. 220r, col. 2, lines 13–15: 21 Sep: **Τῆς υπ<εραγίας> Θ(εοτό)κου εν τ<ῇ> Πέτρα**: [see 8 Sep (*orthros*): Lk 1:39–56]; f. 220r, col. 2, lines 16–17: 24 Sep: Τῆς ἁγίας (πρωτο)μ(ά)ρ(τυρος) **Θέκλης**: [see 17th Sat of Mt: Mt 25:1–13]; f. 220r, col. 2, lines 18–19: 26 Sep: **Τοῦ Θεολόγου ἡ μετάστασις**: [see Sat of Pentecost: Jn 21:15–25]; f. 220v, col. 1, lines 1–3: 27 Sep: Τῶν ἁγίων μ(α)ρ(τύρων) **Καλλιστράτου**· καὶ τ(ῶν) σὺν αυτ<ῷ>: [see 3rd Sat after Easter: Jn 15:17–16:2]; f. 220v, col. 1, line 4–col. 2: 30 Sep: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Γρηγορίου τῆς μ(ε)γ(άλης) Ἀρμενί(ας)**: Mt 24:42–47, incomplete (des. "ποιοῦντα οὕτως" (Mt 24:47)) [see f. 204r above]; f. 221r, col. 1–col. 2, line 17: **Σα<ββάτῳ> μετ<ὰ> τὴν Χ(ριστο)ῦ γέννη<σιν>**: Mt 12:15–21; f. 221r, col. 2, line 18–f. 221v, col. 1, line 1: **Κυ<ριακῇ> μετ<ὰ> τὴν Χ(ριστο)ῦ γέν(ν)ησιν**: [see 26 Dec: Mt 2:13–23]; f. 221v, col. 1, lin 2–f. 222r, col. 1, line 5: **Σα<ββάτῳ> πρὸ τῶν Φώτω(ν)**: Mt 3:1–6; f. 222r, col. 1, line 6–f. 222v, col. 2, line 4: **Κυ<ριακῇ> προ τῶν**

Φώτω(ν): Mk 1:1–8; f. 222v, col. 2, line 8–f. 224r, col. 2, line 1: 1 Jan: **Ἡ περιτομὴ τοῦ Κ(υρίο)υ ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ** καὶ μνήμ<η> τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶν **Βασιλείου ἀρχ<ι>επισκό<που>**: Lk 2:20–21, 2:40–52; f. 224r, col. 2, line 2–f. 226r, col. 1, line 16: 6 Jan: **Ἡ παραμονὴ τῶν ἁγίων Φώτων**: Lk 3:1–18; f. 226r, col. 1, line 17–col. 2: Τῶν ἁγίων **Θεοφανίων** (*orthros*): Mk 1:9–11; ff. 226v–227r, col. 1, line 1: 6 Jan: (liturgy): Mt 3:13–17; f. 227r, col. 1, line 2–f. 227v, col. 1, line 7: 7 Jan: <**Ἡ σύναξις τοῦ τιμίου Προδρόμου**>: Jn 1:29–34; f. 227v, col. 1, line 8–f. 228v, col. 1, line 5: **Σα<ββάτῳ> μετ<ὰ> τὰ Φώτα**: Mt 4:1–11; f. 228v, col. 1, line 6–f. 229r, col. 1, line 5: **Κυ<ριακῇ> μετ<ὰ> τὰ Φώτα**: Mt 4:12–17; f. 229r, col. 1, line 6–f. 229v, col. 2, line 16: <10 Jan>: Τοῦ ἁγίου **Γρηγορίου τοῦ Νύσις** [leg. **Νύσσης**]: Mt 4:25–5:12; f. 229v, col. 2, lines 17–18: 14 Jan: **Τ(ῶν) ἁγ<ίων> ἀββάδ<ων>**: [see 11th Sat of Lk: Lk 12:32–40]; f. 229v, col. 2, line 19–f. 230r, col. 1, line 2: 17 Jan: Τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Ἀντωνίου**: [see 21 Oct: Lk 6:17–23]; f. 230r, col. 1, lines 3–5: 18 Jan: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν **Ἀθανασίου**: [see 11 Oct: Mt 5:14–19]; f. 230r, col. 1, line 6–col. 2: 20 Jan: Τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Εὐθυμίου**: [see 28 Sep: Mt 11:27–30]; f. 230v, col. 1, lines 1–2: 22 Jan: Τοῦ ἁγίου ἀπο<στόλου> **Τιμοθ<έου>**: [see 6 Nov: Lk 12:2–8]; f. 230v, col. 1, lines 3–5: 25 Jan: Τοῦ ἁγίου **Γρηγορίου τοῦ Θεόλόγου**: [see 10 Jan: Mt 4:25–5:12]; f. 230v, col. 1, lines 6–7: 27 Jan: **Ἡ ἐπάνοδ(ος) τοῦ Χρ<υσοστόμου>**: [see 3 Sep: Jn 10:9–16]; f. 230v, col. 1, lines 10–12: 1 Feb: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Τρύφω<νος>**: [see 10th Sat of Lk: Lk 10:19–21]; f. 230v, col. 1, line 13–f. 232r, col. 1: 2 Feb: **Ἡ ὑπαπαντ<ὴ> τοῦ Κ(υρίο)υ**: Lk 2:22–40; f. 232r, col. 2, lines 1–4: 3 Feb: Τοῦ ἁγίου καὶ δικαίου **Συμέου** [leg. **Συμεὼν**] **καὶ Ἄννης**: [see 2 Feb: Lk 2:22–40]; f. 232r, col. 2, lines 5–6: 23 Feb: Τοῦ ἁγίου **Παλυκάρπ<ου>**: [see 3 Sep: Jn 10:9–16]; f. 232r, col. 1, line 7–f. 233r: 24 Feb: **Ἡ εὕρεσις τῆς τημί(ας)** [leg. **τιμίας**] **κεφαλῆς τοῦ Προδρ<όμου>**: Mt 11:2–15; f. 233v–f. 234v, col. 2, line 9: 9 Mar: Τῶν ἁγίων **Μ′** [i.e. **Τεσσαράκοντα**] **Μ(α)ρτ(ύρων)**: Mt 20:1–16, 22:14]; f. 234v, col. 2, line 10–f. 236r, col. 1, line 9: 25 Mar: **Ὁ εὐαγγελισμ<ὸς> τ(ῆς) Θ(εοτό)κου**: Lk 1:24–38; f. 236r, col. 1, lines 12–14: 1 Apr: Τῆς ὁσίας **Μαρίας τ(ῆς) Αἰγυπτίας**: [see 16 Sep: Lk 7:36–50]; f. 236r, col. 1, lines 15–16: 23 Apr: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Γεωργ<ίου>**: [see 3rd Sat after Easter: Jn 15:17–16:2]; f. 236r, col. 1, lines 17–19: 26 Apr: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Βασιλέως ἀρχ<ι>επισκ<όπου> Ἀμασίας** [leg. **Ἀμασείας**]: [see 2 Sep: Lk 21:12–19]; f. 236r, col. 2, lines 1–3: 30 Apr: Τοῦ ἁγίου ἀπο<στόλου> **Ἰακώβου τοῦ συγγενοὺς τοῦ Κ(υρίο)υ**: [see 18 Oct: Lk 10:16–21]; p. 236r, col. 2, lines 7–8: 2 May: Τοῦ ἁγίου **Ἀθανασί(ου)**: [see 11 Oct: Mt 5:14–19]; f. 236r, col. 2, line 9–f. 236v, col. 2, line 9: 8 May: Τοῦ ἁγίου **Ιω(άννου) τοῦ Θεολόγου**: Jn 19:25–27, 21:24–25; f. 236v, col. 2, lines 10–11: 16 May: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Μωκίου**: [see 10th Sat of Lk: <Lk 10:19–21>]; f. 236v, col. 2, lines 12–14: <12> May: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Ἐπιφανίου**: [see 3 Sep: Jn 15:17–16:2]; f. 236v, col. 2, lines 15–17: 21 May: Τῶν ἁγίων **Κωνστα(ν)τ<ίνου> καὶ Ἑλέ<νης>**: [see 5th Thu after Easter: Jn 9:39–10:9]; f. 236v, col. 2, lines 18–19: <22> May: Τοῦ ἁγίου **Βασιλίσκ<ου>**: [see 20 Sep: Lk 21:12–19]; f. 237r, col. 1, lines 4–5: <4> Jun: Τοῦ ἁγίου **Μητροφά<νους>**: [see 2 Sep: Jn 10:9–16]; f. 237r, col. 1, line 6–f. 237v, col. 2, line 18: <14> Jun: Τοῦ ἁγίου προφητ<οῦ> **Ἐλισσαῖου**: Lk 4:22–30; f. 237v, col. 2, line 18–f. 241r, col. 2, line 3: 24 Jun: **Τὸ γενέσιον τοῦ Προδ<ρόμου>**: Lk 1:1–69, 1:76, 1:80; f. 241r, col. 2, line 4–f. 241v, col. 2, line 17: 29 Jun: Τῶν ἁγίων <ἀ>πο<στόλων> **<Πέτρου καὶ Παύλου>**: Mt 16:13–19 f. 241v, col. 2, lines 18–19: 30 Jun: Τῶν ἁγίων **ΙΒ′ Ἀπο<στόλων>**: [see 1 Nov: Mt

10:1–8]; f. 242r, col. 1, lines 3–6: 1 Jul: Τῶν ἁγίων ἀναργύ<ρων> **Κοσμᾶ καὶ Δαμιανοῦ**: [see 1 Nov: Mt 10:1–8]; f. 242r, col. 1, line 7–f. 242v, col. 1, line 8: 8 Jul: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Προκοπίου**: Lk 6:17–19; f. 242v, col. 1, lines 9–10: 11 Jul: Τῆς ἁγίας μ(ά)ρ(τυρος) **Εὐφημίας**: [see 16 Sep: Lk 7:36–50]; f. 242v, col. 1, lines 11–13: 15 Jul: Τῶν ἁγίων **Κηρύκου καὶ Ἰουλίττ(ης)**: [see 3rd Sat after Easter: Jn 15:17–16:2]; f. 242v, col. 1, lines 14–16: 20 Jul: Τοῦ ἁγίου προφητ<οῦ> **Ἠλιοῦ**: [see 14 Jun: Lk 4:22–30]; f. 242v, col. 1, lines 17–19: 27 Jul: Τοῦ ἁγίου μ(ε)γ(α)λ(ο)μ(ά)ρ(τυρος) **Παντελεήμον(ος)**: [see 3rd Sat after Easter: Jn 15:17–16:2]; f. 242v, col. 2, lines 3–5: 1 Aug: **Τῶν ἁγίων Μακκαβαίων**: [see 20 Sep: Lk 21:12–19]; f. 242v, col. 2, line 6–f. 243v, col. 2, line 1: 6 Aug: **Ἡ μεταμόρφωσις τοῦ Κ(υρίο)υ καὶ Θ(εο)ῦ** (*orthros*): Lk 9:28–36; f. 243v, col. 2, line 2–f. 244v, col. 1, line 4: 6 Aug (liturgy): Mt 17:1–9; f. 244v, col. 1, lines 5–7: 10 Aug: Τῶν ἁγίων μ(α)ρ(τύρων) **Λαυρεντ<ίου> καὶ Ἰ-ω(άννου)**: [see 3rd Sat after Easter: Jn 15:17–16:2]; f. 244v, col. 1, lines 8–11: 15 Aug: Εἰς τ<ὴν> **κοίμ<ησιν> τῆς υπ<ερα>γ<ίας> Θ(εοτό)κου**: [see 8 Sep (*orthros*): Lk 1:39–56]; f. 244v, col. 1, lines 12–14: 16 Aug: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Διομήδ<ους>**: [see 23 Feb: Jn 10:9–16]; f. 244v, col. 1, lines 15–17: 18 Aug: Τῶν ἁγ<ί>(ων) μ(α)ρ(τύρων) **Φλόρ<ου> κ(αὶ) Λαύρου**: [see 25 Oct: Lk 12:2–12]; f. 244v, col. 1, lines 18–20: 21 Aug: Τοῦ ἁγ<ίου> ἀπο<στόλου> **Θαδδαίου**: [see 1 Nov: Mt 10:1–8]; f. 244v, col. 1, line 21–col. 2, line 1: 25 Aug: Τοῦ ἁγ<ίου> ἀπο<στόλου> **Τίτου**: [see 1 Nov: Mt 10:1–8]; f. 244v, col. 2, line 2–f. 246r, col. 2, line 15: 29 Aug: Εἰς τὴν **ἀποτομὴν τοῦ Προδρ<όμου>**: Mt 14:1–13; f. 246r, col. 2, lines 16–19: 31 Aug: **Τὰ καταθέσια τῆς τιμίας ζώνης**: [see 8 Sep (*orthros*): Lk 1:39–56]; ff. 246v–249v: *eothinon* lections: f. 246v, col. 1–col. 2, line 15: Ἑωθινὸν εὐαγγέλιον κατ<ὰ> Ματθαίος Α′: Mt 28:16–20; f. 246v, col. 2, lines 16–19: <Εὐαγγέλιον> Β′: [see 3rd Sun of Lent: Mk 8:34–38]; ff. 247r-: <Εὐαγγέλιον Η′>: Jn 20:<11>–18, incomplete (inc. "<ἔθηκ>αν αὐτὸν καὶ ταύτα" (Jn 20:13)); f. 247v, col. 1, lines 1–3: <Εὐαγγέλιον> Θ′: [see Sun of Antipascha: Jn 20:19–31]; f. 247v, col. 1, line 4–col. 2: <Εὐαγγέλιον> Ι′: Jn 21:1-<14>, incomplete (des. "ἴδεισαν οἱ μαθηταὶ" (Jn 21:4)); ff. 248r–249r, col. 1, line 4: Ε<ὐαγ>γέλ<ιον> ἐὀθ<ι>ν(ὸν) [leg. ἐωθινὸν] Γ′: Mk 16:9–20; f. 249r, col. 1, line 5–f. 249v, col. 2, line 17: Εὐα<γγέλιον> ἐωθ<ι>ν<ὸν> Δ′: Lk 24:1–12; f. 249v, col. 2, line 18: <Εὐαγγέλιον> Ε′: [see Tue of Diakainesimos: Lk 24:12–35]; <Εὐαγγέλιον> Ϛ′: [see Ascension Thu (liturgy): Mk 16:9–20].

Folio/page numbers

By folios, top right, Arabic numerals, pencil.

Columns & lines

ff. 1r–243v, 246r–249v: two columns, 19 lines; <III>v, patches ff. 219r–v, 227r–v, palimpsest: two columns, 52 lines; <III>v, later text: table of 7 columns, 25 lines; ff. 244r–245v, palimpsest: two columns, 20 lines; ff. 244r–245v, later text: two columns, 22 lines.

Ruling

ff. 1r–243v, 246r–29v: System Leroy 1; layout Leroy 42C2, hardpoint, piercing visible for verticals, text hangs from lines; text area: 181 mm x 140 mm; interlinear distance: 10 mm; <III>: layout Leroy 01C2b, hardpoint, palimpsest text hangs from lines, later

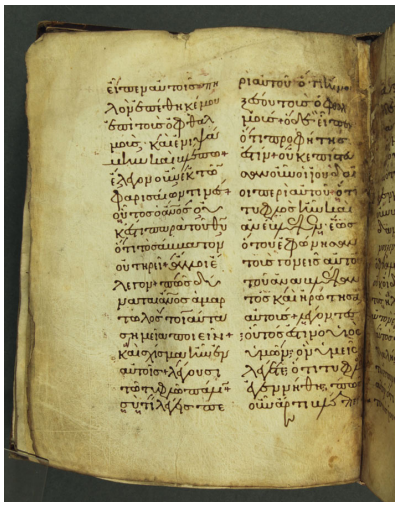
text ignores them; text area: 200 mm x 145 mm; interlinear distance: 3–4 mm; ff. 244r–245v: layout Leroy 40C2, hardpoint, palimpsest uncial text fills space between lines, later text ignores them; text area: 205 mm x 127 mm; interlinear distance: 5 mm.

Scribe(s)

Hand A: ff. 1r–243v, 246r–249v; Hand B: ff. 244r–245v; Hand C: palimpsest text ff. 244r–245r; Hand D: palimpsest text <III>v, patches ff. 219r–v, 227r–v; Hand E: replacement text on patches ff. 36r–v, 219r–v, 227r, col. 1, f. 227v, col. 1; Hand F: replacement text on patch f. 227r, col. 2; Hand G: replacement text on patch f. 227v, col. 2; Hand H: overwriting and substitution of rubric, initials; Hand I: rubric corrections ff. 15v, 82r, 146v; Hand J: *eothinon* notes ff. 3r, 9v, 16r, 43v, note f. 43v, initial f. 16r; Hand K: *echos* and *eothinon* notes ff. 54v, 56r, 58r, 60r, 61v, 63r, 64r, 67v, 69r, 71r, 74r, 76v, 78v, 79v, 83r, 84v, 86v, 87v, 89r, 91r, 93r, 94v, 96v, 98v, 100r, 102r, 103v, 105r, 106r; Hand L: overwriting of main text, lection notes ff. 81r, 163r, 166r, 249v, initial f. 166r; Hand M: notes ff. 2r, 54r, 75r, 105r, 117r, 162v; Hand N: pen trials f. 8r; Hand O: lection note f. 83r; Hand P: lection notes ff. 10r, 84r; Hand Q: lection note f. 100r; Hand R: lection note f. 106r; Hand S: lection notes ff 107v, 114r, 120v; Hand T: lection note f. 107v; Hand U: notes ff. 110v, 111v; Hand V: lection note f. 113r; Hand W: lection note f. 116v; Hand X: note f. 168r; Hand Y: note f. 185v; Hand Z: note f. 185v; Hand AA: notes f. 240r; Hand AB: note f. 242v; Edward Payne: ownership note f. 1r; Hand AD: MS number f. 1r; Hand AE: notes <III>r: Hand AF: MS number <I>v; Hand AG: MS numbers <I>v, <II>r; Hand AH: MS number <I>v; Hand AI: foliation; Hand AJ: notes <IV>r.

Script (general characteristics)

Hand A, main text: Large, ornate, calligraphic mixed minuscule, upright, with little expansion of letters, with flourished tails on bottom line (often upturned with a kink at terminus and sometimes looped), many elaborate ligatures, without superscript word endings, with deletions by erasure. Hand A, headings and summary lections: Alexandrine majuscule. Hand B, main text: Spare, regular mixed minuscule, upright, with limited expansion of letters, superscript word endings at line ends only. Hand B, headings and summary lections: Alexandrine majuscule. Hand C: Biblical majuscule. Hand D: Very small upright mixed minuscule. Hand E: Regular mixed minuscule, upright, with superscript word endings throughout line.



f. 38v (Hand A)

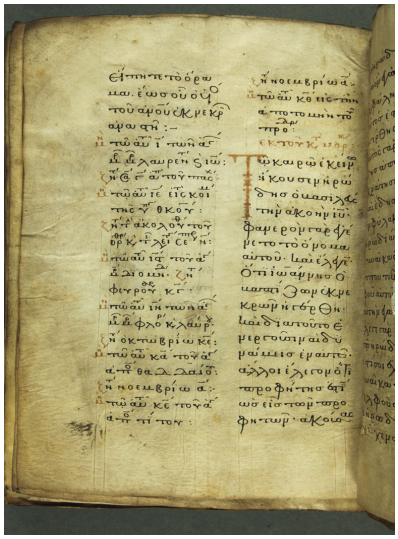
Script (letters & ligatures)

Hand A, mixed minuscule: All minuscule forms present; *alpha*, *delta*, *upsilon* always minuscule; distinctive letter forms: *alpha* with pronounced separation between loop and vertical, tail curving back below letter from loop; square majuscule *beta* with sharply pointed curves; minuscule *delta* with ascender rising from right of loop;

majuscule *epsilon*, *theta* with bar on central stroke; wide minuscule *eta*; majuscule *kappa* with elongated, doubled ascender; majuscule *mu* with extended horizontal to left; large, angular minuscule *nu*, sometimes markedly kinked; large, curvaceous majuscule *pi*; large open *rho*; *tau* elongated downwards; *phi* with top loop turned sharply to the left; *phi* with bar on central stroke; distinctive ligatures: *gamma-alpha*, *theta-alpha*, *sigma-alpha* etc. with *alpha* tucked below and descending from horizontal of previous letter; ligatures with very large half-*epsilon*, or with open-backed *epsilon*; *epsilon-iota* open to bottom left, joined to previous letter; *epsilon-upsilon* with wide, square *upsilon*; *epsilon-psi* with large half-*epsilon* attached to extended ascender of *psi*, horizontal of *psi* curved downwards; *theta-alpha*, *theta-omega* with curvaceous horizontal of *theta* curving down to join following letter from below to right of (first) loop; *upsilon-psi* with curve of *upsilon* rising through horizontal of minuscule *psi* to join ascender at top; *phi-lambda* with descender of *phi* curving to join minuscule *lambda* at foot; *omega-nu* with tail bent to the right descending from centre of minuscule *omega* and turning horizontally to the right to join minuscule *nu* at foot. Hand B, mixed minuscule: *lambda*, *mu*, *xi* always majuscule; *alpha*, *zeta*, *nu*, *upsilon* always minuscule; distinctive letter forms: large, wide *theta*; majuscule *lambda* with down-right diagonal curving back slightly at foot; distinctive ligatures: *epsilon-gamma* with distinctly formed minuscule *epsilon* joined at top to large minuscule *gamma* without descender. Hand E: *beta*, *eta*, *lambda* always majuscule; *sigma* always minuscule; distinctive letter forms: majuscule *beta* with stretched lower cell; wide *theta*.

Diacritics & punctuation

Hand A: Breathings angular, half-angular and round; circumflexes small, but enlarged over breathings; mute *iota* very occasionally adscript (e.g. ff. 22v, 180r), otherwise absent; use of double dot on *iota* functional only; use of middle and upper point and lower comma; double grave present on δὲ, ἐπεὶ, μὲν, μὴ. Hand B: Breathings round; mute *iota* subscript; decorative use of double dot on *iota* and *upsilon*; use of middle and upper point, lower and middle comma and full stop; double grave present on δὲ. Hand E: Breathings round; mute *iota* absent; use of middle and upper point.



f. 244v (Hands B, C)

Abbreviations

Hand A, mixed minuscule: *Nomina sacra* (accents absent on two-letter non-enclitics, otherwise absent or separate from strokes); καί; syllabic (line ends only); horizontal stroke for *nu*. Hand A, majuscule: Also μάρτυς, μέγας; syllabic (throughout line); suspensions. Hand B: *Nomina sacra* (accents absent or separate from strokes, regardless of length; Ἰωάννης usually not abbreviated but written with horizontal stroke above); syllabic (at line ends only); horizontal stroke for *nu*. Hand B, majuscule: Also καί, κατά, μάρτυς; syllabic (throughout line); suspensions. Hand E: *Nomina sacra* (accents absent or separate from strokes, regardless of length); syllabic (throughout line); horizontal stroke for *nu*.

Apparatus

Rubricated headings for lections; rubricated marginal numbers for dates; rubricated ekphonetic musical notation; *echos* and *eothinon* notes in later hands; ff. 246r–249v: modern chapter and verse numbers, Latin script, Roman and Arabic numerals, in black ink.

Ink

Hand A: mid-brown and dark red; Hand B: black and pale brown; Hand C: pale brown; Hand D: pale brown; Hand E: pale brown; Hand F: dark brown; Hand G: dark brown; Hand H: bright red; Hand I: pale red; Hand J: black; Hand K: black; Hand L: black; Hand M: pale brown; Hand N: pale brown; Hand O: black; Hand P: black; Hand Q: grey-brown; Hand R: mid-brown; Hand S: mid-brown; Hand T: grey-brown; Hand U: dark brown; Hand V: pale brown; Hand W: pale brown; Hand X: mid-brown; Hand Y: pale brown; Hand Z: black; Hand AA: grey-brown; Hand AB: dark brown; Edward Payne: black; Hand AD: mid-brown; Hand AE: black: Hand AF: black; Hand AG: purple; Hand AH: pencil; Hand AI: pencil; Hand AJ: pencil.

Ornament

Broad border surrounds heading of first lection (rubricated, in epigraphic majuscule) f. 1r: contains Sasanian palmettes in medallions, linked by rinceaux with flowers, with flower ornament at one corner, in gold, red, blue, green and white paint. *Pylai* around headings for first lection of weeks of Matthew, Luke, Mark (rubricated and gilded, in epigraphic majuscule) ff. 54r, 84r, 117r, 196r, in above style, with various types of flowers between medallions, and vegetative and other ornament at corners. Major initial for first lection of weeks of Matthew, Luke, Mark ff. 54v, 84r, 117r, 196r, in gold, red, green, blue and white paint. Rubricated major initials, with decoration, for start of lections (with blessing hands ff. 18v, 19v, 46r, 55v, 71r, 101r, 107r, 111v, 113r, 197v, 199v, 215v, 238r), f. 102v with blue infill. Simple rubricated headpieces precede start of *pannychis* lections, lections of the Passion, months etc. ff. 115r, 153r, 163r, 204r, 209v, 211v, 222v, 230v, 233v, 236r, 237r, 242v: spiked plait with protrusions, rectangular box divided into triangles containing vegetative ornament, divided into squares containing cruciform ornament or diagonally quartered and containing vegetative ornament, etc., sometimes with vegetative ornament at corners.

Text leaves

Medium-thickness parchment, off-white colour; skins arranged with hair-side facing hair-side throughout.

Text leaf dimensions (mm)

(f. 54) 263 x 211.

Text leaf condition

Folios missing after ff. 53, 99; f. 220 incorrectly bound (should follow f. 203). Cockling and pleating appears occasionally throughout text-block. Dirt and grime in the marginal area of the gatherings throughout. Loss of folio after f. 10, most of f. 151, parts of f. 1, 14, 91; tears to edges of <III>, ff. 3, 10, 20, 44, 72, 99, 127, 128, 141, 196, 203–204; tear

along ruling f. 48; holes in ff. 2, 65, 82, 127, 161, 205, 220, 228, 230, 243. Drops of candle wax on the surface of occasional leaves. Some marginal text lost to trimming. Replacement rubric often transferred onto folio opposite; text faded in places. Folios excised at time of production after ff. 6, 20, 30, 31, 36, 48, 51, 83, 90, 149, 155, 173, 194, 240, 241.

Old repairs

Occasional leaves were repaired with plain paper, plain parchment (including with replacement text ff. 36, 219, 227, 236), and with sewing thread (ff. 29, 227) before the book was sewn.

Binding description

English late 18th-century inboard binding, tight back, covered in full sprinkled tanned calf with raised supports, not contemporary with the text.

Binding dimensions (mm)

275 x 215 x 115.

Endleaves

Left and right endleaf construction is the same. A sewn single fold of marbled paper followed by a separately sewn, single fold of medium-thickness, light blue handmade laid paper. The inner marbled leaf is made to the outer light blue leaf and the outermost marbled leaf is pasted to the board.

Endleaf condition

Stains and discolouration in both left and right endleaves. The outer leaves are torn along the spine fold at each end as both covers are detached.

Sewing

The text-block has been resewn and there is evidence of four V-nicks in the spine-folds from an earlier unsupported sewing at 25, 95, 115, 220 mm from the head of the text-block. It is now sewn all-along on five single, raised, cord supports, with a medium-thickness, single, S-ply, loose twist, natural-colour thread, using seven pierced-hole stations at 20 (head kettle), 45, 85, 125, 165, 210, 240 mm (tail kettle) from the head of the textblock.

Sewing condition

The current structure is sound and the sewing thread is intact.

Boards and board attachment

5 mm couched-laminate rope-fibre millboards cut to give squares at head, tail and fore-edge. The support slips have been laced through the boards.

Board attachment condition

The support slips are broken with the cover split from head to tail on both joints, and both boards are now detached.

Edges

The edges of the text leaves are plain-cut, undecorated.

Edge condition

The edges of the text-block are worn. The head-edge appears to have been lightly blackened by dirt.

Endbands

Single-core endbands across the width of the spine, sewn in pink and white silk threads with a front bead over a rolled paper core.

Endband condition

Both head- and tailbands are loose and damaged with cores broken across the spine, silk threads broken and tie-downs pulled out.

Covering

The binding is covered in full mid-brown sprinkled tanned calfskin with a tight back, and the turn-ins left untrimmed and irregular in size and shape, with lapped corners.

Covering material condition

There are abrasions, lacerations, stains, and small missing areas in the covering material of the boards. The corners are bumped. The turn-ins on the inside of the boards remain attached.

Tooling

There is a gold-tooled roll around the edges of the boards. The six panels on the spine have gold-tooled double lines at head and tail, and a gold-tooled red leather title label in panel 2. There is a later gold-tooled black leather shelf mark number in panel 6.

Notes & marks of ownership

<I>v: “21.3”; “Arc I–1”; “arc L40.2 G1”; <II>r: “Arc I–1”; f. 1r: “N.1” (crossed out); “Edw. Payne”; Sion College Library stamps <III>r, ff. 116v, 249v.

Inserts

Loose card: “Evangelistarium. Greek MS of the 11th or 12th Century. The earliest form of Lectionary of the Greek Church.” (printed on reverse of Sion College Library book delivery card).

Other notes

<III>r: “Evangile” (twice); <IV>r: notes in English in pencil regarding number and placement of folios: “53 should be inserted between 37 & 38. 52 between 43 & 44. 243 should be followed by 245, 246 by 193 & 193–244”.

Provenance

Acquired by Thomas Payne, Anglican chaplain in Constantinople 1718–36, 1744–5 and sent to his nephew, inherited by the latter's son Edward Payne, who donated it to Sion College 1777.

Textual tradition

Gregory-Aland l 234; Scrivener Evst. 227.

Dating

Hand C variously dated to 6th–7th (Swete; Rahlfs), 10th (Høeg and Zuntz) and 7th–8th (Engberg) centuries. Style of Hand D consistent with 11th–12th centuries. Style of Hand A consistent with mid-11th to early 12th century. Style of Hand B consistent with 13th century. Style of Hand E consistent with 13th–14th century.

Remarks

Engberg remarks that her dating of the *Prophetologion* palimpsest fragment means that this text is "much older than the bulk of uncial prophetologia and maybe contemporary with the longer palimpsest fragment, MS. Laurentianus Conv. Soppr. 152 (a), also written in biblical uncial; both could well have been written in the pre-iconoclast period". Provenance recorded by insert in Benefactors' Book (LPL MS Sion L40.2/E64, p. 289a).

Bibliography

Henry B. Swete, *An Introduction to the Old Testament in Greek* (2nd ed. Cambridge 1914), p. 169; Alfred Rahlfs, *Verzeichnis der griechischen Handschriften des Alten Testaments, für das Septuaginta-Unternehmen aufgestellt* (Berlin 1914), pp. 116–117; C. Steenbuch, 'EVST. 234 (Scrivener 227)', *Journal of Theological Studies* 16 (1915), pp. 416–419; Carsten Høeg and Günther Zuntz, 'Remarks on the Prophetologion', *Quantulacumque: Studies presented to Kirsopp Lake by pupils, colleagues and friends*, ed. Robert P. Casey, Silva Lake and Agnes K. Lake (London 1937), pp. 189–226 at pp. 190, 194 n. 12; Carsten Høeg and Günther Zuntz, *Prophetologium*, 3 vols. (Copenhagen 1939–81), vol. 1, p. 271; Günther Zuntz, 'Das byzantinische Septuaginta-Lektionar (Prophetologion)', *Classica et Mediaevalia: Revue Danoise de Philologie et d'Histoire* 17 (1956), pp. 183–198 at p. 189; Brown *et al.*, p. 52; Sysse Gudrun Engberg, *Profetie-Anagnosmata-Prophetologion* (forthcoming) (by kind permission of the author).

Image(s) of the binding



Left side



Spine

MS Number

MS. Sion L40.2/G2

Former MS numbers

N.3; 21.4; Arc. I.2.

Date

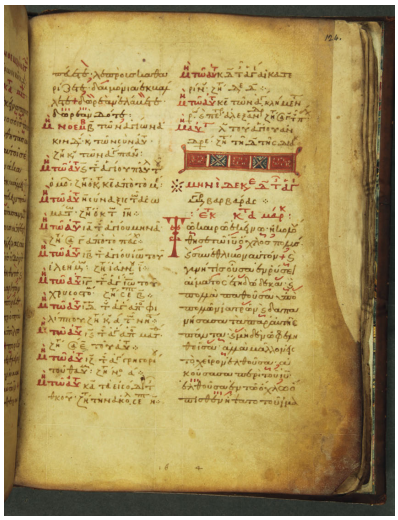
11th–12th century (ff. 1r–121v, 123r–126v, 128r–136v, 138r–142v) and 15th century (ff. 122r–v, 127r–v, 137r–v).

Material

ff. 1–121, 123–126, 128–136, 138–142: parchment; ff. 122, 127, 137: paper.

Folios

<I–II> + ff. 143 (ff. 1–129 + f. 129A + ff. 130–142) + <III–IV>.



f. 124r (Hand A)

Summary content

Gospel lectionary (Saturday-Sunday, including Lent): ff. 1r–112v: *synaxarion*: ff. 1r–26v, col. 2, line 1: lections for the weeks of John; f. 26v, col. 2, line 2–f. 44v, col. 2, line 3: lections for the weeks of Matthew; f. 44v, col. 2, line 4–f. 65r, col. 2, line 14: lections for the weeks of Luke; f. 65r, col. 2, line 15–f. 71r, col. 2, line 11: lections for the weeks of Mark (Lent); f. 71r, col. 2, line 11–f. 112v: lections of Holy Week; ff. 113r–142v: *menologion*.

Gatherings

3 x 8 (24), 2 (26), 6 (32), 6 (38), 2 (40), 3 x 8 (64), 6 (70), 6 (76), 4 x 8 (108), 4 (112), 3 x 8 (136), 7 (143).

Folios/pages on which gatherings begin

ff. 1, 9, 17, 25, 27, 33, 39, 41, 49, 57, 65, 71, 77, 85, 93, 101, 109, 113, 121, 129, 136.

Detailed content

Gospel lectionary (Saturday-Sunday, including Lent): ff. 1r–112v: *synaxarion*: ff. 1r–26v, col.1, line 1: lections for the weeks of John (Saturdays, Sundays and weekdays): f. 1r, col. 1, lines 1–14: <Τῇ Γ′ τ(ῆς) Β′ ἑβδομάδος >: Jn 3:<16>–21, incomplete (inc. "καὶ ἠγάπησαν οἱ ἄν(θρωπ)οι" (Jn 3:19)); f. 1r, col. 1, line 15–f. 1v, col. 1, line 20: Τῇ Δ′ τ(ῆς) Β′ ἐβδ<ομάδος>: Jn 5:17–24; f. 1v, col. 1, line 20–f. 2r, col. 1, line 19: Τῇ Ε′ τῆς Β′ ἑβδ<ομάδος>: Jn 5:24–30; f. 2r, col. 1, line 20–f. 3r, col. 1, line 21: Τῇ Ϛ′ τ(ῆς) Β′ ἑβδ<ομάδος>: Jn 5:30–6:2; f. 3r, col. 1, line 22–f. 4r, col. 1, line 7: Τῷ Σα<ββάτῳ> τ(ῆς) Β′ ἑβδ<ομάδος>: Jn 6:14–27; f. 4r, col. 1, line 7–f. 4v, col. 2, line 4: Κυ<ριακῇ> Γ′: Mk 15:43–16:8; f. 4v, col. 2, line 4–f. 5r, col. 1, line 23: Τῇ Β′ τ(ῆς) Γ′ ἑβδ<ομάδος>: Jn 4:46–54; f. 5r, col. 1, line 24–f. 5v, col. 1, line 13: Τῇ Γ′ τ(ῆς) Γ′ ἑβδ<ομάδος>: Jn 6:27–33; f. 5v, col. 1, line 13–col. 2, line 18: Τῇ Δ′ τ(ῆς) Γ′ ἑβδ<ομάδος>: Jn 6:35–40; f. 5v, col. 2,

line 18–f. 6r, col. 1, line 23: Τῇ Ε′ τῆς Γ′ ἑβδ<ομάδος>: Jn 6:40–44; f. 6r, col. 1, line 24–f. 6v, col. 1, line 12: Τῇ Ϛ′ τ(ῆς) Γ′ ἑβδ<ομάδος>: Jn 6:48–54; f. 6v, col. 1, line 13–f. 7r, col. 2, line 3: Τῶ Σα<ββάτῳ> τ(ῆς) Γ′ ἑβδ<ομάδος>: Jn 15:17–16:2; f. 7r, col. 2, line 4–f. 8r, col. 1, line 6: Κυ<ριακῇ> τ(οῦ) παραλύ(του): Jn 5:1–15; f. 8r, col. 1, line 7–f. 8v, col. 2, line 2: Τῇ Β′ τ(ῆς) Δ′ ἑβδ<ομάδος>: Jn 6:56–69; f. 8v, col. 2, line 3–f. 9r, col. 2, line 16: Τῇ Γ′ τῆς Δ′ ἑβδ<ομάδος>: Jn 7:1–13; f. 9r, col. 2, line 17–f. 10r, col. 2, line 2: Τῇ Δ′ τ(ῆς) μεσο(πεντηκοστῆς): Jn 7:14–30; f. 10r, col. 2, line 2–f. 10v, col. 2, line 2: Τῇ Ε′ τ(ῆς) Δ′ ἑβδ<ομάδος>: Jn 8:12–20; f. 10v, col. 2, line 3–f. 11r, col. 2, line 8: Τῇ Ϛ′ τ(ῆς) Δ′ ἑβδ<ομάδος>: Jn 8:21–30; f. 11r, col. 2, line 7–f. 11v, col. 2, line 21: Τῶ Σα<ββάτῳ> τῆς Δ′ ἑβδ<ομάδος>: Jn 8:31–42; f. 11v, col. 2, line 22–f. 13v, col. 2, line 23: Κυ<ριακῇ> Ε′ τῆς σαμαρείτ<ης>: Jn 4:5–42; f. 13v, col. 2, line 23–f. 14v, col. 1, line 6: Τῇ Β′ τ(ῆς) Ε′ ἑβδ<ομάδος>: Jn 8:42–52; f. 14v, col. 1, line 7–f. 15r, col. 1, line 12: Τῇ Γ′ τ(ῆς) Ε′ ἑβδ<ομάδος>: Jn 8:51–59; f. 15r, col. 1, line 13–f. 15v, col. 2, line 1: Τῇ Δ′ τ(ῆς) Ε′ ἑβδ<ομάδος>: Jn 6:5–14; f. 15v, col. 2, line 2–f. 16r, col. 2, line 18: Τῇ Ε′ τ(ῆς) Ε′ ἑβδ<ομάδος>: Jn 9:39–10:9; f. 16r, col. 2, line 19–f. 17r, col. 1, line 3: Τῇ Ϛ′ τ(ῆς) Ε′ ἑβδ<ομάδος>: Jn 10:17–28; f. 17r, col. 1, line 4–f. 17v, col. 1, line 13: Τῶ Σα<ββάτῳ> τῆς Ε′ ἑβδ<ομάδ>(ος): Jn 10:27–38; f. 17v, col. 1, line 14–f. 19v, col. 1, line 14: Κυ<ριακῇ> Ϛ′ τοῦ τυφλ(οῦ): Jn 9:1–38; f. 19v, col. 1, line 15–f. 20r, col. 1, line 14: Τῇ Β′ τ(ῆς) Ϛ′ ἑβδ<ομάδος>: Jn 11:47–54; f. 20r, col. 1, line 15–f. 21r, col. 1, line 14: Τῇ Γ′ τ(ῆς) Ϛ′ ἑβδ<ομάδος>: Jn 12:19–36; f. 21r, col. 1, line 15–f. 21v, col. 2, line 7: Τῇ Δ′ τ(ῆς) Ϛ′ ἑβδ<ομάδος>: Jn 12:36–47; f. 21v, col. 2, lines 8–10: Τῇ Ε′ τ(ῆς) ἀναλή<ψεως>: (*orthros*): [see 3rd *eothinon*: Mk 16:9–20]; f. 21v, col. 2, line 11–f. 22v, col. 1, line 19: (liturgy): Lk 24:36–53; f. 22v, col. 1, line 19–f. 23r, col. 1, line 12: Τῇ Ϛ′ τ(ῆς) Ϛ′ ἑβδ<ομάδος>: Jn 14:1–10; f 23r, col. 1, line 22–f. 23v, col. 2, line 10: Τῶ Σα<ββάτῳ> τ(ῆς) Ϛ′ ἑβδ<ομάδος>: Jn 14:10–21; f. 23v, col. 2, line 10–f. 24v, col. 1, line 9: Κυ<ριακῇ> Ζ′ τῶ(ν) ἁγ<ίων> π(ατέ)ρων: Jn 17:1–13; f. 24v, col. 1, lines 10–15: Τῇ Β′ τῆς Ν′ [i.e. Πεντηκοστῆς]: [see 1st Gospel of the Passion: Jn 13:31–18:1]; f. 24v, col. 1, line 16–f. 25r, col. 1, line 20: Τῇ Γ′ τ(ῆς) Ν′ [i.e. Πεντηκοστῆς]: Jn 16:2–13; f. 25r, col. 1, line 20–f. 25r, col. 2, line 1: Τῇ Δ′ τ(ῆς) Ν′: i.e. Πεντηκοστῆς]: [see 1st Gospel of the Passion: Jn 13:31–18:1]; f. 25r, col. 1, lines 2–6: Τῇ Ε′ τ(ῆς) Ν′ [i.e. Πεντηκοστῆς]: [see 1st Gospel of the Passion: Jn 13:31–18:1]; f. 25r, col. 2, line 7–f. 25v, col. 2, line 11: Τῇ Ϛ′ τῆς Ν′ [i.e. Πεντηκοστῆς]: Jn 17:18–26; f. 25v, col. 2, lines 12–13: Τῶ Σα<ββάτῳ> τ(ῆς) Ν′ [i.e. Πεντηκοστῆς]: [see 11th *eothinon*: <Jn 21:15–25>]; f. 25v, col. 2, lines 14–17: Τῇ Κυ<ριακῇ> τῆς ἁγ<ίας> Ν′ [i.e. Πεντηκοστῆς]: (*orthros*): [see Sun of Antipascha: Jn 20:19–31]; f. 25v, col. 2, line 18–f. 26v, col. 2, line 1: <Πεντηκοστῆς>: (liturgy): Jn 7:37–8:12; f. 26v, col. 2, line 2–f. 44v, col. 2, line 3: lections for the weeks of Matthew (Saturdays and Sundays): f. 26v, col. 2, line 2–f. 27v, col. 1: Τῇ Β′ τοῦ Ἁγίου Πν(εύματο)ς: Mt 18:10–20; f. 27v, col. 2: note: "ὁποῦ στ(αυρ?)ὸν"; f. 28r, col. 1, lines 1–6: <Κυριακῇ τῶν Ἁγίων Πάντων>: <Mt 10:32–38>, Mt 19:<27>–30, incomplete (inc. "<ὀνόμα>τός μου ἑκατονταπλασίονα" (Mt 19:29)); f. 28r, col. 1, line 7–col. 2: Σα<ββάτῳ> Γ′ (corrected by later hand to Β′): Mt 7:1–8; f. 28v, col. 1–col. 2, line 12: Κυ<ριακῇ> Β′: Mt 4:18–23; f. 28v, col. 2, line 13–f. 29r, col. 2, line 18: Σα<ββάτῳ> Γ′: Mt 7:24–8:4; f. 29r, col. 2, line 19–f. 30r, col. 1, line 13: Κυ<ριακῇ> Γ′: Mt 6:22–33; f. 30r, col. 1, line 14–col. 2, line 17: Σα<ββάτῳ> Δ′: Mt 8:14–23; f. 30r, col. 2, line 18–f. 30v, col. 2, line 17: Κυ<ριακῇ> Δ′: Mt 8:5–13; f. 30v, col. 2, line 17–f. 31r, col. 1, line 23: Σα<ββάτῳ> Ε′: Mt 9:9–13; f. 31v, col. 1, line 21–f. 31v, col. 1, line 21: Κυ<ριακῇ> Ε′: Mt 8:28–9:1; f. 31v, col. 1, line 21–f. 32r,

col. 1, line 12: Σα<ββάτῳ> Ϛ′: Mt 9:18–31; f. 32r, col. 1, line 13–f. 32v, col. 1, line 4: Κυ<ριακῇ> Ϛ′: Mt 9:1–8; f. 32v, col. 1, line 4–col. 2, line 16: Σα<ββάτῳ> Ζ′: Mt 10:37–11:1; f. 32v, col. 2, lines 17–24, f. 39r, col.1–col. 2, line 12: Κυ<ριακῇ> Ζ′: Mt 9:27–35; f. 33r, col. 1–f. 33v, col. 1, line 1, f. 40v, col. 2, lines 13–24: Κυ<ριακῇ> Θ′: Mt 14:22–34; f. 33v, col. 1, line 2–f. 34r, col. 1, line 3: Σα<ββάτῳ> Ι′: Mt 17:24–18:4; f. 34r, col. 1, line 4–f. 34v, col. 1, line 9: Κυ<ριακῇ> Ι′: Mt 17:14–23; f. 34v, col. 1, line 10–f. 35r, col. 2, line 1: Σα<ββάτῳ> ΙΑ′: Mt 19:3–12; f. 35r, col. 2, line 2–f. 36r, col. 1, line 6: Κυ<ριακῇ> ΙΑ′: Mt 18:23–35; f. 36r, col. 1, line 7–col. 2, line 13: Σα<ββάτῳ> ΙΒ′: Mt 20:29–34; f. 36r, col. 2, line 14–f. 37r, col. 1, line 1: Κυ<ριακῇ> ΙΒ′: Mt 19:16–26; f. 37r, col. 1, line 2–f. 37r, col. 2, line 15: Σα<ββάτῳ> ΙΓ′: Mt 22:15–22; f. 37r, col. 2, line 16–f. 38r, col. 1, line 7: Κυ<ριακῇ> ΙΓ′: Mt 21:33–42; f. 38r, col. 1, line 8–f. 38v, col. 1, line 18: Σα<ββάτῳ> ΙΔ′: Mt 23:2–12; f. 38v, col. 1, line 19–col. 2, f. 41r, col. 1: Κυ<ριακῇ> ΙΔ′: Mt 22:2–14; f. 39r, col. 2, line 13–f. 39v, col. 2, line 12: Σα<ββάτῳ> Η′: Mt 12:30–37; f. 39v, col. 2, line 13–f. 40r, col. 2, line 17: Κυ<ριακῇ> Η′: Mt 14:14–22; f. 40r, col. 2, line 18–f. 40v, col. 2, line 12: Σα<ββάτῳ> Θ′: Mt 15:32–39;f. 41r, col. 2, line 17–f. 41v, col. 2, line 19: Σα<ββάτῳ> ΙΕ′: Mt 24:1–13; f. 41v, col. 2, line 20–f. 42r, col. 2, line 15: Κυ<ριακῇ> Ι-Ε′: Mt 22:35–46; f. 42r, col. 2, line 16–f. 42v, col. 1: Σα<ββάτῳ> ΙϚ′: Mt 24:34–44; f. 42v, col. 2–f. 43v, col. 1, line 21: Κυ<ριακῇ> ΙϚ′: Mt 25:14–29; f. 43v, col. 1, line 22–f. 44r, col. 2, line 10: Σα<ββάτῳ> ΙΖ′: Mt 25:1–13; f. 44r, col. 2, line 10–f. 44v, col. 2, line 3: Κυ<ριακῇ> ΙΖ′: Mt 15:21–28; f. 44v, col. 2, line 4–f. 65r, col. 2, line 14: lections for the weeks of Luke (Saturdays and Sundays): f. 44v, col. 2, line 4–f. 45r, col. 1, line 17: Σα<ββάτῳ> Α′: Lk 4:31–36; f. 45r, col. 1, line 18–f. 45v, col. 2, line 6: Κυ<ριακῇ> Α′: Lk 5:1–11; f. 45v, col. 2, line 7–f. 46r, col. 2, line 23: Σα<ββάτῳ> Β′: Lk 5:17–26; f. 46r, col. 2, line 24–f. 46v, col. 2, line 11: Κυ<ριακῇ> Β′: Lk 6:31–36; f. 46v, col. 2, line 12–f. 47r, col. 1, line 18: Σα<ββάτῳ> Γ′: Lk 5:27–32; f. 47r, col. 1, line 19–f. 47v, col. 1, line 4: Κυ<ριακῇ> Γ′: Lk 7:11–16; f. 47v, col. 1, line 5–f. 48r, col. 1, line 13: Σα<ββάτῳ> Δ′: Lk 6:1–10; f. 48r, col. 1, line 14–f. 48v, col. 2, line 10: Κυ<ριακῇ> Δ′: Lk 8:5–8; f. 48v, col. 2, line 11–f. 49r, col. 2, line 20: Σα<ββάτῳ> Ε′: Lk 7:1–10; f. 49r, col. 2, line 21–f. 50r, col. 2, line 5: Κυ<ριακῇ> Ε′ τ(οῦ) πλουσίου κ(αὶ) τ(οῦ) Λαζά<ρου>: Lk 16:19–31; f. 50r, col. 2, line 6–f. 50v, col. 1, line 17: Σα<ββάτῳ> Ϛ′: Lk 8:16–21; f. 50v, col. 1, line 18–f. 51r: Κυ<ριακῇ> Ϛ′: Lk 8:27–39; f. 51v, col. 1–col. 2, line 10: Σα<ββάτῳ> Ζ′: Lk 9:1–6; f. 51v, col. 2, line 11–f. 52v, col. 2, line 1: Κυ<ριακῇ> Ζ′: Lk 8:41–56; f. 52v, col. 2, line 2–f. 53r, col. 1, line 16: Σα<ββάτῳ> Η′: Lk 9:37–43; f. 53r, col. 1, line 17–f. 53v, col. 2, line 17: Κυ<ριακῇ> Η′: Lk 10:25–37; f. 53v, col. 2, line 18–f. 54r, col. 2, line 5: Σα<ββάτῳ> Θ′: Lk 9:57–62; f. 54r, col. 2, line 6–f. 54v, col. 1, line 13: Κυ<ριακῇ> Θ′: Lk 12:16–21; f. 54v, col. 1, line 14–col. 2, line 17: Σα<ββάτῳ> Ι′: Lk 10:19–21; f. 54v, col. 2, line 18–f. 55r, col. 2, line 20: Κυ<ριακῇ> Ι′: Lk 13:10–17; f. 55r, col. 2, line 21–f. 55v, col. 2, line 23: Σα<ββάτῳ> ΙΑ′: Lk 12:32–40; f. 55v, col. 2, line 24–f. 56v, col. 1, line 3: Κυ<ριακῇ> ΙΑ′: Lk 14:16–18; f. 56v, col. 1, line 4–f. 57v, col. 1, line 17: Σα<ββάτῳ> ΙΒ′: Lk 13:19–29; f. 57v, col. 1, line 18–f. 57v, col. 1, line 3: Κυ<ριακῇ> ΙΒ′: Lk 17:12–19; f. 57v, col. 1, line 3–f. 58r, col. 1, line 13: Σα<ββάτῳ> ΙΓ′: Lk 14:1–11; f. 58r, col. 1, line 14–f. 58v, col. 1, line 13: Κυ<ριακῇ> ΙΓ′: Lk 18:18–27; f. 58v, col. 1, line 14–col. 2, line 23: Σα<ββάτῳ> ΙΔ′: Lk 16:10–15; f. 58v, col. 2, line 24–f. 59r, col. 2, line 9: Κυ<ριακῇ> ΙΔ′: Lk 18:35–43; f. 59r, col. 2, line 10–f. 59v, col. 2, line 4: Σα<ββάτῳ> ΙΕ′: Lk 17:3–10; f. 59v, col. 2, line 5–f. 60r, col. 1: Κυ<ριακῇ> ΙΕ′: Lk 19:1–10; f. 60r, col. 2–f. 60v, col. 1, line 10: Σα<ββάτῳ> ΙϚ′: Lk 18:2–8; f. 60v, col. 1, line 11–f. 61r, col. 1, line 2: Κυ<ριακῇ> ΙϚ′: Mt 15:21–28;

f. 61r, col. 1, line 3–col. 2, line 16: Σα<ββάτῳ> ΙΖ′: Lk 20:46–21:4; f. 61r, col. 2, line 17–f. 61v, col. 2, line 1: Κυ<ριακῇ>τοῦ τελώ<νου> κ(αὶ) τ(οῦ) φα<ρισαίου>: Lk 18:10–14; f. 61v, col. 2, line 1: Σα<ββάτῳ>: [see 9th Saturday: Lk 9:57–62]; f. 61v, col. 2, line 2–f. 62v, col. 2, line 14: Κυ<ριακῇ> τ(οῦ) ἀσώτ<ου> Α′ τ(ῆς) ἀποκ<ρέω>: Lk 15:11–32; f. 62v, col. 2, line 15–f. 63r, col. 2, line 12: Σα<ββάτῳ> τ(ῆς) ἀπόκρε<ω>: Lk 21:8–9, 25–27, 33–36; f. 63r, col. 2, line 13–f. 64r, col. 1, line 20: Κυ<ριακῇ> τ(ῆς) ἀπόκρε<ω>: Mt 25:31–46; f. 64r, col. 1, line 21–f. 64v, col. 2, line 21: Σα<ββάτῳ> τῆς τυροφάγου: Mt 6:1–13; f. 64v, col. 2, line 22–f. 65r, col. 2, line 14: Κυ<ριακῇ> τῆς τυροφά<γου>: Mt 6:14–21; f. 65r, col. 2, line 15–f. 71r, col. 2, line 11: lections for the weeks of Mark (Lent) (Saturdays and Sundays); f. 65r, col. 2, line 15–f. 65v, col. 2, line 22: Σαββάτ<ῳ> Α′ τῶν Νηστειῶ(ν): Mk 2:23–3:5; f. 65v, col. 2, line 23–f. 66r, col. 2, line 22: Κυ<ριακῇ> Α′ τῶν Νηστ<ειῶν>: Jn 1:35–51; f. 66r, col. 2, line 23–f. 66v, col. 2, line 11: Σα<ββάτῳ> Β′: Mk 1:35–44; f. 66v, col. 2, line 11–f. 67r, col. 2, line 21: Κυ<ριακῇ> Β′: Mk 2:1–12; f. 67r, col. 2, line 22–f. 67v, col. 2, line 4: Σα<ββάτῳ> Γ′: Mk 2:14–17; f. 67v, col. 2, line 5–f. 68r, col. 1, line 16: Κυ<ριακῇ> Γ′: Mk 8:34–38; f. 68r, col. 1, line 16–f. 68v, col. 1, line 4: Σα<ββάτῳ> Δ′: Mk 7:31–37; f. 68v, col. 1, line 5–f. 69r, col. 2, line 13: Κυ<ριακῇ> Δ′: Mk 9:17–31; f. 69r, col. 2, line 14–f. 69v, col. 1, line 19: Σα<ββάτῳ> Ε′: Mk 8:27–31; f. 69v, col. 1, line 20–f. 70r, col. 2, line 16: Κυ<ριακῇ> Ε′: Mk 10:32–45; f. 70r, col. 2, line 17–f. 71r, col. 2, line 11: Σα<ββάτῳ> τ(οῦ) δικ(αί)ου Λαζά<ρου>: Jn 11:1–45; f. 71r, col. 2, line 11–f. 112v: lections of Holy Week; f. 71r, col. 2, line 11–f. 72r, col. 1, line 9: Τῇ Κυ<ριακῇ> τῶ(ν) Βαΐων (*orthros*): Mt 21:1–17; f. 72r, col. 1, line 9–f. 72v, col. 2, line 21: Κυριακῇ τῶν Βαΐων (liturgy): Jn 12:1–18; f. 72v, col. 2, line 22–f. 73r, col. 2, line 22: Τῇ ἁγ<ίᾳ> κ(αὶ) μ<ε>γ<άλῃ> Β′ [i.e. Δευτέρᾳ] (*orthros*): Mt 21:18–43, incomplete (f. 72v des. "ἐπανάγων ὁ Ἰ(ησοὺ)ς εἰς" (Mt:21:18)), f. 73r inc. "(καὶ) λαβόντες οἱ γεωργοὶ" (Mt 21:35)); f. 73r, col. 2, line 23–f. 74v: Τῇ μ<ε>γ<άλῃ> Β′ [i.e. Δευτέρᾳ] (liturgy): Mt 24:3–35; ff. 75r–78r, col. 1, line 3: Τῇ μ<ε>γ<άλῃ> Γ′ [i.e. Τρίτῃ] (*orthros*): Mt 22:15–23:39; f. 78r, col. 1, line 4–f. 80v, col. 2, line 16: Τῇ μ<ε>γ<άλῃ> Γ′ [i.e. Τρίτῃ] (liturgy): Mt 24:36–26:2; f. 80v, col. 2, line 16–f. 82r, col. 2, line 11: Τῇ μ<ε>γ<άλῃ> Δ′ [i.e. Τετάρτῃ] (*orthros*): Jn 12:17–47; f. 82r, col. 2, line 12–f. 82v, col. 2, line 5: Τῇ μ<ε>γ<άλῃ> Δ′ [i.e. Τεάρτῃ] (vespers): Mt 26:6–16; f. 82v, col. 2, line 6–f. 84r, col. 2, line 16: Τῇ ἁγία μ<ε>γ<άλῃ> Ε′ [i.e. Πέμπτῃ] (*orthros*): Lk 22:1–39; f. 84r, col. 2, line 17–f. 88v, col. 2, line 6: Τῇ ἁγί<ᾳ> κ(αὶ) μ<ε>γ<άλῃ> Ε′ [i.e. Πέμπτῃ] (liturgy): Mt 26:1–20, Jn 13:3–17, Mt 26:21–27:2; f. 88v, col. 2, lines 7–11: Εὐα<γγέλιον> τ(οῦ) Νιπτῆρ(ος): [Jn 13:3–11: see Thu of Holy Week]; f. 88v, col. 2, lines 12–17: Εὐα<γγέλιον> Β′ <τοῦ Νιπτῆρος>: [Jn 13:12–13: see Thu of Holy Week]; f. 88v, col. 2, line 19–f. 104r, col. 1, line 3: Εὐα<γγέλια> ΙΒ′ τῶ(ν) ἁγίω(ν) παθῶ(ν): f. 88v, col. 2, line 19–f. 94v, col. 2, line 2: <Εὐαγγέλιον Α′>: Jn 13:31–18:1; f. 94v, col. 2, line 3–f. 96r, col. 1, line 18: Εὐα<γγέλιον> Β′: Jn 18:1–28; f. 96r, col. 1, line 19–f. 97r, col. 1, line 13: Εὐα<γγέλιον> Γ′: Mt 26:57–75; f. 97r, col. 1, line 14–f. 98v, col. 2, line 3: <Εὐαγγέλιον> Δ′: Jn 18:28–19:16; f. 98v, col. 2, line 4–f. 100r, col. 1, line 12: <Εὐαγγέλιον> Ε′: Mt 27:3–32; f. 100r, col. 1, line 13–f. 100v, col. 2, line 8: <Εὐαγγέλιον> Ϛ′: Mk 15:16–32; f. 100v, col. 2, line 9–f. 101v, col. 1: <Εὐαγγέλιον> Ζ′: Mt 27:33–54; f. 101v, col. 2–f. 102v, col. 1, line 6: <Εὐαγγέλιον> Η′: Lk 23:32–49; f. 102v, col. 1, line 6–f. 103r, col. 1, line 16: <Εὐαγγέλιον> Θ′: Jn 19:25–37; f. 103r, col. 1, line 17–col. 2, line 20: <Εὐαγγέλιον> Ι′: Mk 15:43–47; f. 103r, col. 2, line 21–f. 103v, col. 2, line 2: <Εὐαγγέλιον> ΙΑ′: Jn 19:38–42; f. 103v, col. 2, line 2–f. 104r, col. 1, line 3: <Εὐαγγέλιον> ΙΒ′: Mt 27:62–66; f. 104r, col. 1, line 4–f. 106r, col. 1, line 20: Εὐα<γγέλια>

τῶ(ν) ὡρῶ(ν): f. 104r, col. 1, line 4–f. 106r: Ὥρ(α) Α′: Mt 27:3–56; ff. 106v–107v, col. 1, line 10: Ὥρα Γ′: Mk 15:16–41; f. 107v, col. 1, lines 10–14: Ὥρα Ϛ′: [see 8th lection of the Passion: Lk 23:32–49]; f. 107v, col. 1, line 15–f. 108v, col. 1, line 20: Ὥρα Θ′: Jn 19:17–37; f. 108v, col. 1, line 21–f. 111v, col. 2, line 6: Τῆ μ(ε)γ(άλη) Παρ(ασ)<κευῆ>: Mt 27:1–38, Lk 23:39–43, Mt 27:39–54, Jn 19:31–37, Mt 27:55–61; f. 111v, col. 2, lines 7–8: Τῶ ἁγίω κ(αὶ) μ(ε)γ(άλῳ) Σα<ββάτῳ> (*orthros*): [see 12th lection of the Passion: Mt 27:62–66]; f. 111v, col. 2, line 9–f. 112v: Τῷ ἁγίῳ Σα<ββάτῳ> (liturgy): Mt 28:1–20; ff. 113r–142v: *menologion*: f. 113r, col. 1–col. 2, line 23: 1 Sep: Τ<οῦ> ἁ<γίου> **Συ<μεὼν> τ<οῦ> Στυλί<του>**: Lk 4:16–22; f. 113r, col. 2, line 24–f. 114r, col. 1, line 4: 2 Sep: Τοῦ ἁγίου **Μάμαντ<ος>**· κ(αὶ) τ(οῦ) ἁγ<ίου> **Ἰω(άννου) τ(οῦ) Νηστ<ευτοῦ>**: Jn 15:1–11; f. 114r, col. 1, line 5–col. 2: 3 Sep: Τ(οῦ) ἁγ<ίου> ἱερομ(ά)ρτ(υρος) **Ἀνθίμου**: Jn 10:9–16; f. 114v, lines 1–2: 4 Sep: Τ(οῦ) ἁγ<ίου> ἱερομ(ά)ρ(τυρος) **Βαβύ<λα>**: [see 10th Sat of Lk: Lk 10:19–21]; f. 114v, col. 1, line 3–f. 115r, col. 1, line 21: 5 Sep: Τ(οῦ) ἁγίου **Ζαχαρίου** κ(αὶ) προφήτ<ου>: Mt 23:29–39; f. 115r, col. 1, lines 22–23: 6 Sep: Τ(οῦ) ἀρχ<ι>στρατ<ήγου> **Μιχ<αὴλ> ἐν Χώ<ναις>**: [see 18 Oct: Lk 10:16–21]; f. 115r, col. 1, line 23–col. 2, line 1: 7 Sep: Τοῦ ἁγίου **Σώζοντ<ος>**: [see 20 Sep: Lk 21:12–19]; f. 115r, col. 2, line 2–f. 115v, col. 1, line 2: 8 Sep: **Τὸ γενέ<σιον> τ(ῆς) Θ(εοτό)κου**: (*orthros*): Lk 1:39–56; f. 115v, col. 1, line 2–f. 116r, col. 1, line 17: 8 Sep: (liturgy): Lk 10:38–42, 11:27–28; f. 116r, col. 1, lines 18–19: 9 Sep: Τῶν ἁγίων **Ἰωακεὶμ κ(αὶ) Ἀνν(ης)** : [see 6th Sat of Lk: Lk 8:16–21]; f. 116r, col. 2, line 20–f. 116v, col. 2, line 6: 12 Sep: Εἰς τ<ὴν> πρ(ὸς) **Κυ<ριακὴ> τῶν τιμί(ων) ξύλω(ν)**: Jn 12:25–36; f. 116v, col. 2, lines 7–8: **Σα<ββάτῳ> προ τῆς ὑψώσεως**: [see 7th Sat of Mt: Mt 10:37–11:1]; f. 116v, col. 2, line 9–f. 117r, col. 1, line 9: **Κυ<ριακῆ> πρὸ τῆς ὑψώσεως**: Jn 3:13–17; f. 117r, col. 1, lines 10–14: 14 Sep: **Ἡ ὕψωσις τοῦ τιμίου Στ(αυ)ροῦ**: (*orthros*): [see 12 Sep: Jn 12:25–36]; f. 117r, col. 1, line 15–f. 118r, col. 2, line 8: 14 Sep (liturgy): Jn 19:6, 19:9–11, 19:13–35; f. 118r, col. 2, lines 9–10: **Σα<ββάτῳ> μετὰ τὴν ὑψω<σιν>**: [see 2nd Tue after Easter: Jn 3:16–21]; f. 118r, col. 2, lines 11–12: **Κυ<ριακῆ> μ(ε)τ(ὰ) τὴν ὑ-ψω<σιν>**: [see 3rd Sun of Lent: Mk 8:34–38]; f. 118r, col. 2, lines 13–14: 15 Sep: Τοῦ ἁγ<ίου> μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Νικήτ<α>**: [see 3rd Sat of Lent: Mk 2:14–17]; f. 118r, col. 2, line 15–f. 119r, col. 1, line 20: 16 Sep: Τῆς ἁγ<ίας> μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Εὐ-φημί(ας)**: Lk 7:36–50; f. 119r, col. 1, line 21–f. 119v, col. 1, line 5: 20 Sep: Τοῦ ἁγ<ίου> μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Εὐσταθ<ίου>**: Lk 21:12–19; f. 119v, col. 1, lines 6–7: 22 Sep: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Φωκᾶ**: [see 3rd Sat after Easter: Jn 15:17–16:2]; f. 119v, col. 1, lines 8–9: 23 Sep: Ἡ σύλλη<ψις> τοῦ **Προδρό<μου>**: [see 24 Jun: LK 1:1–69, 1:76, 1:80]; f. 119v, col. 1, lines 10–11: 24 Sep: Τ(ῆς) ἁγίας **Θέκλ<ας>**: [see 17th Sat of Mt: Mt 25:1–13]; f. 119v, col. 1, lines 12–13: 26 Sep: Ἡ μετάστα<σις> τοῦ **Θεολό<γου>**: [see Sat of Pentecost: Jn 21:15–25]; f. 119v, col. 1, line 14–col. 2, line 17: 30 Sep: Τοῦ ἁγίου ἱερομ(ά)ρτ(υρος) **Γρηγορίου τ(ῆς) μ(ε)γ(άλης) Ἀρμε<νίας>**: Mt 24:42–47; f. 119v, col. 2, lines 20–21: 1 Oct: Τοῦ ἁγίου ἀπο<στόλου> κ(αὶ) μ(ά)ρ(τυρος) **Ἀνανίου**: [see 7th Sat of Lk: Lk 9:1–6]; f. 119v, col. 2, lines 22–23: 2 Oct: Τ(οῦ) ἁγ<ίου> **Κυπριαν(οῦ) καὶ Ἰουστίν(ης)**: [see 2 Sep: Jn 15:1–11]; f. 119v, col. 2, line 24–f. 120r, col. 2, line 16: 3 Oct: Τ(οῦ) ἁγ<ίου> ἱερομ(ά)ρ(τυρος) **Διονυσίου τ(οῦ) Ἀρεοπαγί<του>**: Mt 13:45–54; f. 120r, col. 2, lines 17–18: 6 Oct: Τοῦ ἁγίου ἀπο<στόλου> **Θωμᾶ**: [see Sun of Antipascha: Jn 20:19–31]; f. 120r, col. 2, lines 19–20: 7 Oct: Τῶν ἁγ<ίων> **Σεργίου κ(αὶ) Βάκχ<ου>**: [see 20 Sep: Lk 21:12–19]; f. 120r, col. 2, lines 21–22: 8 Oct: Τῆς ὁσ(ίας) **Πελαγί(ας)**: [see 16 Sep: Lk 7:36–50]; f. 120r, col. 2, line 23–f. 121r, col. 1, line 1:

9 Oct: Τοῦ ἁγίου ἀπο<στόλου> **Ἰακώβου τοῦ Ἀλφαίου**: Mt 10:1–15; f. 121r, col. 1, lines 2–3: 10 Oct: Τῶν ἁγί<ων> μ(α)ρ(τύρων) **Εὐλαμπ<ίου> κ(αὶ) Εὐλα<μπίας>**: [see 20 Sep: Lk 21:12–19]; f. 121r, col. 1, lines 4–6: 11 Oct: Τ(οῦ) ἁγίου ἀπο(στόλου) **Φιλίππου ἐνὸς τῶν Ζ′ δ<ια>κό<νων>** κ(αὶ) τ(οῦ) ὁσ(ίου) **Θεοφά<νου>**: [see 6 Nov: Lk 12:8–12]; f. 121r, col. 1, lines 7–8: 12 Oct: Τῶν ἁγ<ίων> μ(α)ρ(τύρων) **Ταράχ<ου>** κ(αὶ) τῶ(ν) σὺν αὐτ<ῷ> [see 20 Sep: Lk 21:12–19]; f. 121r, col. 1, line 9–f. 121v, col. 1, line 9: 13 Oct: Τῶν ἁγ<ίων> μ(α)ρ(τύρων) **Κάρπου κ(αὶ) Παπύλου**: Mt 7:12–21; f. 121v, col. 1, lines 10–11: 15 Oct: Τοῦ ἁγ<ίου> ἱερομ(ά)ρτ(υρος) **Λουκιανοῦ**: [see 3 Oct: Mt 13:45–54]; f. 121v, col. 1, line 12–f. 122r, col. 1, line 2: 18 Oct: Τοῦ ἁγίου ἀ-πο<στόλου> κ(αὶ) εὐαγγελιστοῦ **Λου<κᾶ>**: Lk 10:16–21; f. 122r, col. 1, line 3–col. 2, line 14: 20 [sic] Oct: <T>οῦ ἁγ<ίου> **Ἀρτεμιου** (καὶ) τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Ἰλαρίου** (καὶ) εἰς τοὺς λυπους [leg. λοιποὺς] ὁσίους: Lk 6:17–23; f. 122r, col. 2, lines 15–16: <23 Oct>: <T>οῦ ἁγ<ίου> **Ἰακώβου τοῦ ἀδελφοθέου**: [see [24 Oct]: Lk 12:32–40]; f. 122r, col. 2, lines 17–18: <24 Oct>: <T>οῦ ἁγ<ίου> **Ἀρέθ<α>** (καὶ) τῆς συν-ὁδί(ας) αὐτοῦ: [see 11th Sat of Lk: Lk 12:32–40]; f. 122r, col. 2, line 19–f. 122v, col. 2, line 5: <25> Oct: Τῶν ἁγίων νοταρίων **Μαρκιανοῦ (καὶ) Μαρτυρίου**: Lk 12:2–8; f. 122v, col. 2, line 6–f. 123r, col. 1, line 6: <25> Oct: <T>οῦ ἁγ<ίου> **Παύλ<ου> τοῦ ὁμολογητοῦ**: Lk 12:8–12; f. 123r, col. 1, line 7–col. 2, line 5: 26 Oct: Τοῦ ἁγ<ίου> μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Δημητρίου**: Mt 8:23–27; f. 123r, col. 2, line 6–f. 123v, col. 1: 30 Oct: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Κυριακοῦ**: Jn 10:9–16; f. 123v, col. 2–f. 124r, col. 1, line 4: 1 Nov: Τῶ(ν) ἁγί<ων> ἀναργύ<ρων> **Κοσμ<ᾶ> κ(αὶ) Δα<μιανοῦ>**: Mt 10:1–8; f. 124r, col. 1, lines 5–7: 2 Nov: Τῶν ἁγίων **Ἀκινδύ<νου>** κ(αὶ) τ(ῶν) σὺν αὐτ<ῷ>: [see Sun of All Saints: Mt 10:32–38, 19:27–30]; f. 124r, col. 1, lines 8–9: 6 Nov: Τ(οῦ) ἁγίου **Παύλ<ου> τοῦ ὁμο<λογητοῦ>**: [see 25 Oct: Lk 12:8–12]; f. 124r, col. 1, lines 10–11: 8 Nov: **Ἡ σύναξις τῶ(ν) ἀσωμάτω(ν)**: [see 18 Oct: Lk 10:16–21]; f. 124r, col. 1, lines 12–13: 11 Nov: Τ(οῦ) ἁγίου **Μηνᾶ**: [see 3rd Sat after Easter: Jn 15:17–16:2]; f. 124r, col. 1, lines 14–15: 12 Nov: Τ(οῦ) ἁγίου **Ἰω(άννου) τοῦ ἐλεή-μω<νος>**: [see 10 Jan: Mt 14:25–5:12]; f. 124r, col. 1, lines 16–17: 13 Nov: Τ(οῦ) ἁγ<ίου> **Ἰω(άννου) τοῦ Χρυσοστόμ<ου>**: [see 2 Sep: Jn 15:1–11]; f. 124r, col. 1, lines 18–19: 14 Nov: Τ(οῦ) ἁγ<ίου> ἀπο<στόλου> **Φιλίππου**: [see 1st Sun of Lent: Jn 1:35–51]; f. 124r, col. 1, lines 20–21: 16 Nov: Τ(οῦ) ἁγ<ίου> ἀπο<στόλου> **Ματθ<αίου>**: [see 5th Sat: Mt 9:9–13]; f. 124r, col. 1, lines 22–23: 17 Nov: Τ(οῦ) ἁγ<ίου> **Γρηγορίου τ(οῦ) θαυμ<ατουργοῦ>**: [see 1 Nov: Mt 10:1–8]: f. 124r, col. 1, lines 24–25: 21 Nov: **Τὰ εἰσόδια τ(ῆς) Θ(εοτό)κου**: [see 8 Sep, *akolouthia*: Lk 1:39–56]; f. 124r, col. 2, lines 1–2: 24 Nov: Τ(ῆς) ἁγί<ας> **Αἰκατερίν(ας)**: [see 4 Dec: Mk 5:24–34]; f. 124r, col. 2, lines 3–4: 25 Nov: Τῶν ἁγ<ίων> **Κλήμεντ<ος>, Ῥω<μανοῦ> (καὶ) Πέτρ<ου> Ἀλεξανδρ<είας>**: [see 3rd Sat after Easter: Jn 15:17–16:2]; f. 124r, col. 2, lines 5–6: 30 Nov: Τ(οῦ) ἁγίου **Ἀνδρέ<ου>**: [see Wed of Diakainesimos: Jn 1:35–51]; f. 124r, col. 2, line 7–f. 124v, col. 2, line 3: 4 Dec: Τ(ῆς) ἁγί<ας> μ(ε)γ(αλη)μ(αρτύ)ρ(ος) **Βαρβάρας**: Mk 5:24–34; f. 124v, col. 2, line 4–f. 125r, col. 1, line 1: 5 Dec: Τ(οῦ) ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Σάβα**: Mt 11:27–30; f. 125r, col. 1, lines 2–3: 6 Dec: Τ(οῦ) ἁγ<ίου> **Νικολά<ου>**: [see 21 Oct: Lk 6:17–23]; f. 125r, col. 1, line 4–col. 2, line 12: 9 Dec: Ἡ σύλλη<ψις> τ(ῆς) ἁγ<ίας> **Ἄννη(ς)** : Mk 11:22–26; f. 125r, col. 2, lines 13–14: 13 Dec: Τοῦ ἁγ<ίου> **Εὐστρατ<ίου>** κ(αὶ) τῶ(ν) σὺν αὐτ<ῷ>: [see 20 Sep: Lk 21:12–19]; f. 125r, col. 2, lines 15–16: 14 Dec: Τῶν ἁγ<ίων> μ(α)ρ(τύρων) **Θύρσου κ(αὶ) Λευκ<ίου>**: [see 20 Oct: Lk 6:17–23]; f. 125r, col. 2, line 17–f. 125v, col. 1: 17 Dec:

Τῶν ἁγίω(ν) **Γ′ παίδων**: Lk 13:31–35; f. 125v, col. 2–f. 126r, col. 1, line 22: 20 Dec: Τοῦ ἁγ<ίου> **Ἰγνατ<ίου> τ(οῦ) Θεοφ<όρου>**: Mk 9:33–41; f. 126r, col. 1, lines 23–24: **Κυ<ριακῇ> τῶν Πρὸ Π(ατέ)ρων**: [see 11th Sun: Lk 14:16–18]; f. 126r, col. 2, lines 1–2: **Σα<ββάτῳ> πρὸ τῆς Χ(ριστο)ῦ γεννή<σεως>**: [see 12th Sat of Lk: Lk 13:19–29]; f. 126r, col. 2, line 3–f. 127v, col. 1, line 14: **Κυ<ριακῇ> πρὸ τῆς Χ(ριστο)ῦ γεννή<σεως>**: Mt 1:1–25; f. 127v, col. 1, line 14–f. 128v, col. 1, line 4: **Τῇ παραμονῇ τῆς Χ(ριστο)ῦ γεννήσ<εως>**: Lk 2:1–20; f. 128v, col. 1, lines 5–7: 25 Dec: **Ἡ ἁγία Χ(ριστο)ῦ γέννη<σις>** (*orthros*): [see Sun before Christmas: Mt 1:1–25]; f. 128v, col. 1, line 8–f. 129r, col. 1, line 23: <25 Dec: (liturgy)>: Mt 2:1–12; f. 129r, col. 1, line 24–col. 2, line 1: 26 Dec: **Ἡ σύνα<ξις> τ(ῆς) Θ(εοτό)κου**: [see Sun after Christmas: Mt 2:13–23]; f. 129r, col. 2, lines 2–3: 27 Dec: Τ(οῦ) ἁγ<ίου> **Α′ μ(ά)ρ(τυρος)** [leg. **πρωτομάρτυρος**] **Στεφά<νου>**: [see 13 Sun: Mt 21:33–42]; f. 129r, col. 2, lines 4–5: 29 Dec: **Τῶ(ν) ἁγίων Νηπ<ίων>**: [see Sun after Christmas: Mt 2:13–23]; f. 129r, col. 2, line 6–f. 129v, col. 1, line 7: **Σα<ββάτῳ> μετὰ τὴν Χ(ριστο)ῦ γέννη<σιν>**: Mt 12:15–21; f. 129v, col. 1, line 8–f. 129Ar, col. 1, line 21: **Κυ<ριακῇ> μετὰ τὴν Χ(ριστο)ῦ γέννη<σιν>**: Mt 2:13–23; f. 129Ar, col. 1, line 22–f. 129Av, col. 2, line 6: **Σα<ββάτῳ> πρὸ τῶν Φώτων**: Mt 3:1–6; f. 129Av, col. 2, line 7–f. 130r, col. 1, line 19: **Κυ<ριακῇ> πρὸ τῶν Φώτ<ων>**: Mk 1:1–8; f. 130r, col. 1, line 20–f. 130v, col. 2, line 19: 1 Jan: **Ἡ πε(ρι)τομὴ τ(οῦ) Κ(υρίο)υ ἡμ<ῶν> Ἰ(ησο)ῦ Χ(ριστο)ῦ**: Lk 2:20–21, 2:40–52; f. 130v, col. 2, line 20–f. 131v, col. 2, line 20: 5 Jan: **Ἡ παραμ<ονὴ> τῶ(ν) Φώτ<ων>**: Lk 3:1–18; f. 131v, col. 2, line 21–f. 132r, col. 1, line 11: 6 Jan: **Ἡ παναγία βάπτισις τ(οῦ) Κ(ύριο)ῦ ἡμ<ῶν> Ἰ(ησο)ῦ Χ(ριστο)ῦ** (*orthros*): Mk 1:9–11; f. 132r, col. 1, line 11–col. 2, line 14: 6 Jan (liturgy): Mt 3:13–17; f. 132r, col. 2, line 15–f. 132v, col. 1, line 20: 7 Jan: **Ἡ σύνα<ξις> τ(οῦ) Προδρό<μου>**: Jn 1:29–34; f. 132v, col. 1, line 21–f. 133r, col. 1, line 17: **Σα<ββάτῳ> μετ(ὰ) <τὰ> Φῶτ<α>**: Mt 4:1–11; f. 133r, col. 1, line 18–col. 2, line 18: **Κυ<ριακῇ> μετ(ὰ) <τὰ> Φῶτ<α>**: Mt 4:12–17; f. 133r, col. 2, line 19–f. 133v, col. 2, line 12: 10 Jan: Τοῦ ἁγί<ου> **Γρηγορίου Νύ<σσης>**: Mt 14:25–5:12; f. 133v, col. 2, lines 13–14: 14 Jan: **Τῶ(ν) ἁγίων ἀββάδ<ων>**: [see 14th Sat: Lk 18:35–43]; f. 133v, col. 2, lines 15–16: 16 Jan: **Τῆς τιμίας ἁλύ<σεως>**: [see 11th *eothinon*: <Jn 21:15–25>]; f. 133v, col. 2, lines 17–18: 17 Jan: Τ(οῦ) ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Ἀντωνίου**: [see 21 Oct: Lk 6:17–23]; f. 133v, col. 2, lines 19–20: 18 Jan: Τῶ(ν) ἁγ<ίων> **Ἀθανασίου κ(αὶ) Κυρίλλου**: [see 11 Oct: Lk 12:2–8]; f. 133v, col. 2, line 21–f. 134r, col. 1, line 16: 20 Jan: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ<ῶν> **Εὐθυμ<ίου>**: Mt 11:27–30; f. 134r, col. 1, lines 17–18: 22 Jan: Τοῦ ἁγ<ίου> ἀπο<στόλου> **Τιμοθ<έου>**: [see Sun of All Saints: Mt 10:32–38, Mt 19:27–30]; f. 134r, col. 1, lines 19–20: 23 Jan: Τ(οῦ) ἁγί-ου ἱερομ(ά)ρτ(υρος) **Κλήμ<εντος>**: [see 1 Oct: Lk 9:1–6]; f. 134r, col. 1, lines 21–22: 25 Jan: Τ(οῦ) ἁγ<ίου> **Γρηγορί<ου> τ(οῦ) Θεολ<όγου>**: [see 10 Jan: Mt 14:25–5:12]; f. 134r, col. 1, lines 23–24: 27 Jan: **Ἡ ἐπά<νοδος> τ(οῦ) λειψά<νου> τ(οῦ) ἁγ<ίου> Ἰω(άννου) τ(οῦ) Χρ<υσοστόμου>**: [see 2 Sep: Jn 15:1–11]; f. 134r, col. 1, line 24–col. 2, line 1: 29 Jan: Τοῦ ἁγίου **Ἰγνατ<ίου> τ(οῦ) Θεοφό<ρου>**: [see 20 Dec: Mk 9:33–41]; f. 134r, col. 2, lines 4–5: 1 Feb: Τοῦ ἁγ<ίου> μ(ά)ρ(τυρος) **Τρύφω<νος>**: [see 10th Sat: Lk 10:19–21]; f. 134r, col. 2, line 6–f. 135r, col. 1, line 12: 2 Feb: **Ἡ ὑ-παπαντ<ὴ> τ(οῦ) Κ(υρίο)υ ἡμ<ῶν> Ἰ(ησο)ῦ Χ(ριστο)ῦ**: Lk 2:22–40; f. 135r, col. 2, lines 13–16: 3 Feb: Τ(οῦ) ἁγίου κ(αὶ) δικ<αί>ου **Συ<μεὼν>**: [see: Lk 2:22–40]; f. 135r, col. 2, lines 17–18: 11 Feb: Τοῦ ἁγ<ίου> **Βλασίου**: [see 3rd Sat after Easter: Jn 15:17–16:2]; f. 135r, col. 2, lines 19–20: 14 Feb: Τ(οῦ) ὁσ(ίου) π(ατρὸ)ς ἡμ<ῶν> **Αὐξεντ<ίου>**:

[see 1 Nov: Mt 10:1–8]; f. 135r, col. 2, line 21–f. 136r, col. 1, line 9: 23 Feb: Τ(οῦ) ἁγίου **Πολυκάρπ<ου>**: Jn 12:24–26, 12:35–36; f. 136r, col. 1, line 10–f. 136v, col. 2, line 6: 9 Mar: Τῶ(ν) ἁγίω(ν) **Μ′** [i.e. **Τεσσαράκοντα**] <**Μαρτύρων**>: Mt 20:1–16; f. 136v, col. 2, lines 7–8: 25 Mar (*orthros*): **Ὁ Εὐαγγελισμ(ὸς) τ(ῆς) Θ(εοτό)κου**: [see 8 Sep: Lk 1:39–56]; f. 136v, col. 2, line 9–f. 137v, col. 1: 25 Mar (liturgy): Lk 1:24–38; f. 137v, col. 2, lines 1–2: 1 May: <Τ>οῦ ἁγ<ίου> προφ<ήτου> **Ἱερεμίου**: [see 29 Jun: Mt 16:13–19]: f. 137, col. 2, lines 3–4: 2 May: <Τ>οῦ ὁσ<ίου> π(ατ)ρ(ὸ)ς ἡμ(ῶν) **<Ἀ>θανασίου**: [see 18 Oct: Lk 10:16–21]; f. 137v, col. 2, line 5–f. 138r, col. 1, line 22: 8 May: <Τ>οῦ ἁγ<ίου> ἀποστόλ<ου> **Ἰω(άννου) τοῦ Θεολόγου**: Jn 19:25–27, 21:24–25; f. 138r, col. 1, line 23–f. 138v, col. 1, line 12: 11 May: Τὸ **γενέθλιο(ν) τ(ῆς) Πό<λεως>** κ(αὶ) τοῦ ἁγ<ίου> **Μωκίου**: Jn 15:9–16; f. 138v, col. 1, lines 13–14: 12 May: Τ(οῦ) ἁγίου **Ἐπιφανίου κ(αὶ) Γερμ<ανοῦ>**: [see 2 Sep: Jn 15:1–11]; f. 138v, col. 1, line 15–col. 2, line 16: 21 May: Τῶν ἁγίων **Κωνσταντ<ίνου> καὶ Ἑλέ<νης>**: Jn 10:2–5, 10:9; f. 138v, col. 2, lines 17–18: 22 May: Τοῦ ἁγίου **Βασιλίσκου**: [see 1 Aug: Mt 10:16–22]; f. 138v, col. 2, lines 21–22: 4 Jun: Τ(οῦ) ἁγ<ίου> **Μητροφάνους**: [see 11 Oct: Lk 12:8–12]; f. 138v, col. 2, line 23–f. 139r, col. 2, line 18: 14 Jun: Τοῦ ἁγίου προφήτ<ου> **Ἐλισσαιέ** [leg. **Ἐλισσαίου**]: Lk 4:22–30; f. 139r, col. 2, line 19–f. 141r, col. 1, line 18: 24 Jun: **Τ(οῦ) τιμίου Προδρ<όμου> τὸ γενέσιον**: Lk 1:1–69, 1:76, 1:80; f. 141r, col. 1, line 19-f. 141v, col. 1, line 7: 29 Jun: Τῶν ἁγίων ἀπο<στόλων> **Πέτρου κ(αὶ) Παύλ<ου>**: Mt 16:13–19; f. 141v, col. 1, lines 8–9: 30 Jun: Τῶν ἁγίων **ΙΒ′** [i.e. **Δώδεκα**] **ἀπο<στόλων>**: [see 30 Apr (missing)]; f. 141v, col. 1, lines 11–12: 1 Jul: Τῶν ἁγίων ἀναργ<ύρων> **Κοσμ<ᾶ> κ(αὶ) Δα<μιανοῦ>**: [see 1 Nov: Mt 10:1–8]; f. 141v, col. 1, lines 13–15: 2 Jul: **Τὰ καταθέ<σια> τ(ῆς) τιμ<ίας> ἐσθῆτ<ος>**: [see 25 Mar (*orthros*): Lk 1:39–56]; f. 141v, col. 1, lines 16–17: 8 Jul: Τοῦ ἁγί<ου> **Προκοπί<ου>**: [see 10th Sat of Lk: Lk 10:19–21]; f. 141v, col. 1, lines 18–19: 11 Jul: Τῆς ἁγίας **Εὐφημίας**: [see 16 Sep: Lk 7:36–50]; f. 141v, col. 1, lines 20–21: 15 Jul: Τῶν ἁγί<ων> **Κηρύκου κ(αὶ) Ἰουλ<ίττης>**: [see Mon after Pentecost: Mt 18:10–20]; f. 141v, col. 1, lines 22–23: 16 Jul: Τῶ(ν) ἁγί<ων> **π(ατέ)ρων τῶν (ἐν) Δ′ Συνόδ<ου>**: [see 11 Oct: Mt 5:14–19]; f. 141v, col. 1, lines 24–25: 20 Jul: Τοῦ ἁγί<ου> προφήτ<ου> **Ἠλιοῦ**: [see 14 Jun: Lk 4:22–30]; f. 141v, col. 2, lines 1–2: 25 Jul: Τῆς ἁγ<ίας> **Ἄννης**: [see 6th Sat of Lk: Lk 8:16–21]; f. 141v, col. 2, lines 3–4: 27 Jul: Τοῦ ἁγ<ίου> **Παντελεήμ<ονος>**: [see 3rd Sat after Easter: Jn 15:17–16:2]; f. 141v, col. 2, line 6–f. 142r, col. 1, line 18: 1 Aug: **Τῶν ἁγ<ίων> Μακκαβαίω(ν)**: Mt 10:16–22, incomplete (des. "μὴ μεριμνήσητε πῶς" (Mt 10:19)): f. 142r, col. 1, line 18–f. 142v, col. 1, line 13: <6 Aug (*orthros*)>: Lk 9:28–39, incomplete (inc. "<μί>αν σοὶ (καὶ) μίαν Μωσεῖ" (Lk 9:33)); f. 142v, col. 1, lines 14–15: 15 Aug: **Ἡ κοίμη<σις> τ(ῆς) υπ<εραγίας> Θ(εοτό)κου**: [see 8 Sep: Lk 1:39–56]; f. 142v, col. 1, lines 16–17: 16 Aug: Τοῦ ἁγ<ίου> **Διομήδ<ους>**: [see 23 Jan: Lk 9:1–6]; f. 142v, col. 1, lines 18–19: 25 Aug: Τ(οῦ) ἁγί(ου) ἀπο<στόλου> **Τίτου**: [see 11 Oct: Lk 12:8–12]; f. 142v, col. 1, line 20–col. 2: 29 Aug: **Ἡ ἀποτομὴ τ(οῦ) Προδρ<όμου>**: Mk 6:14-<30>, incomplete (des. "ἡ δὲ Ἡρωδιὰς" (Mk 6:19)).

Folio/page numbers

By folios, top right, Arabic numerals, pencil: one folio missed after f. 129, so numbers too small by one thereafter.

Quire numbers

At beginning of each quire, recto, bottom left, Greek numerals, mid-brown ink, often lost to trimming (possibly by Hand A); at beginning and end of each quire, at beginning recto, top right, at end verso, bottom left, Greek numerals, pale brown ink (beginning numbers 6 and 12 omitted, end numbers often lost to trimming) (by Hand U); on first four folios of each gathering, recto bottom right: quire numbers, in Greek numerals for quires 1–10, 20–21, Arabic numerals for quires 11–19, with bifolio numbers in Arabic numerals (Arabic 2 always laid on its side), and at end of each quire, recto, bottom centre, quire numbers in Greek numerals, mid-brown ink (by Hand V).

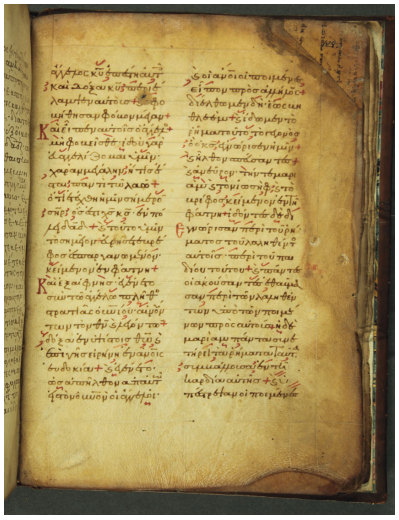
Columns & lines

Two columns: ff. 1–121, 123–126, 128–136, 138–142: 24 lines; ff. 122, 127, 137: 28–29 lines.

Ruling

ff. 1r–121v, 123r–126v, 128r–136v, 138r–142v: structure Leroy 9; layout Leroy 22C2, hardpoint (emphatic), text typically begins hanging from lines at beginning of column but often rises above them by the end; text area: 180 mm x 130 mm; interlinear distance: 7–8 mm; ff. 122r–v, 127r–v, 137r–v: none.

Scribe(s)

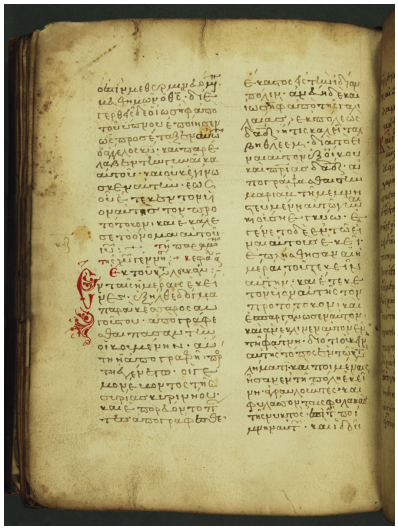


f. 128r (Hand A)

Hand A: ff. 1r–121v, 123r–126v, 128r–136v, 138r–142v, first set of quire numbers; Hand B: ff. 122r–v, 127r–v, 137r–v; Hand C: *echos* and *eothinon* numbers ff. 29r–61v; Hand D: *echos* and *eothinon* numbers ff. 64v–69v; Hand E: *eothinon* note f. 4r, lection note p. 93r; Hand F: note f. 5v; Hand G: overwriting ff. 7r, 75v, 116r, 130r–v, 131v–132r; Hand H: pen trials and notes ff. 27v, 62v, 68r; Hand I: note f. 45r; Hand J: lection note f. 55v; Hand K: note f. 64r; Hand L: notes ff. 72r, 73v, 78v; Hand M: notes ff. 76v, 78v, 91r; Hand N: lection note f. 88r; Hand O: pen trials p. 109r; Hand P: correction f. 115v; Hand Q: lection note f. 118r; Hand R: replacement text f. 131v; Hand S: lection note f. 134r; Hand T: lection note f. 134v; Hand U: second set of quire numbers; Hand V: third set of quire numbers and bifolio numbers; Edward Payne: ownership note f. 1r; Hand X: MS number f. 1r; Hand Y: MS number <I>v; Hand Z: MS numbers <I>v, <II>r; Hand AA: MS number <I>v; Hand AB: foliation; Hand AC: note <IV>r.

Script (general characteristics)

Hand A, main text: Mixed minuscule *Perlschrift*, slanted slightly to the right, with limited expansion of letters, flourishes on bottom line and occasionally at line ends, superscript word endings rare, at line ends only. Hand A, rubric: Alexandrine majuscule. Hand B: Rather informal mixed minuscule with variable slant, moderate expansion of letters, tendency to horizontal stretching of letters, superscript word endings at line ends only.



f. 127v (Hand B)

Script (letters & ligatures)

Hand A: All minuscule forms present; *mu*, *nu*, *upsilon*, *psi* always minuscule; distinctive letter forms: majuscule *delta* with ascender horizontal; majuscule *epsilon*, *theta* with bar on central stroke; wide *theta*; *chi* with short descenders; distinctive ligatures: *alpha-tau*, *alpha-upsilon-tau* with vertical of *tau* continuing end of previous letter, but added in separate movement; large *epsilon*-xi with half-*epsilon* forming upper curve of minuscule *xi*. Hand B: *zeta*, *kappa*, *lambda*, *xi*, *psi*, *omega* always majuscule; *alpha*, *delta*, *mu*, *nu*, *upsilon* always minuscule; distinctive letter forms: majuscule *epsilon*, *eta*, *psi* with bar on central stroke; majuscule *epsilon* with extended central stroke; majuscule *lambda* without ascender; minuscule *pi* with merged cells.

Diacritics & punctuation

Hand A: Breathings angular, half-angular and round; mute *iota* absent; use of double dot functional only; use of middle and upper point, middle comma and full stop; chevron and s-shaped quotation marks; double grave present on δὲ, μὲν, μὴ. Hand B: Breathings round; circumflexes joined to abbreviations (ῶν); mute *iota* absent; decorative use of double dot on *iota*; use of middle and upper point, lower and middle comma and full stop; double grave present on δὲ.

Abbreviations

Hand A: *Nomina sacra* (accents absent on non-enclitics up to three letters long, otherwise separate from strokes); καί; syllabic (usually at line ends only); horizontal stroke for *nu*; Hand B: *Nomina sacra* (accents sometimes separate from strokes, sometimes joined); καί, κατά; syllabic (throughout line); suspensions.

Apparatus

Rubricated headings for lections; rubricated ekphonetic musical notation (missing f. 75r, col. 1, line 3–f. 77v, f. 80v, col. 2, line 20–f. 81v, col. 1, line 5, f. 81v, col. 1, line 9–f. 82r, col. 2, line 11, f. 82v, col. 2, line 9–f. 84r, col. 2, line 16, very basic notation added later in pale red ink f. 75r, col. 1, line–f. 76r); notes of additional lections; later *echos* and *eothinon* numbers ff. 29r–69v.

Ink

Hand A: mid-brown and bright red; Hand B: pale brown; Hand C: mid-brown; Hand D: pale red; Hand E: dark brown; Hand F: mid-brown; Hand G: black; Hand H: black; Hand I: variable brown; Hand J: dark brown; Hand K: black; Hand L: black; Hand M: black; Hand N: dark brown; Hand O: mid-brown; Hand P: dark brown; Hand Q: dark brown; Hand R: mid-brown; Hand S: dark brown; Hand T: pale brown; Hand U: pale brown; Hand V: mid-brown; Edward Payne: black; Hand X: mid-brown; Hand Y: black; Hand Z: purple; Hand AA: pencil; Hand AB: pencil; Hand AC: mauve.

Ornament

Headpieces precede weeks of Luke and of Mark, months October-March, June-August ff. 44v, 65r, 119v, 123v–124r, 130r, 134r, 136r, 138v, 141v (those preceding John, Matthew, April, May lost due to removal of folios, September due to loss of part of f. 113 (traces of lost decoration printed onto f. 27v)). Rectangular blocks with decorated corners ff. 44v, 65r, 119v, 123v–124r, 130r, 134r (ff. 44v, 65r, 124r, 130r, 134r divided into five squares, these alternately containing speckles or quartered with space fillers, f. 119v containing rinceau, 123v containing plait). Belts of vegetative ornament ff. 136r, 138v. All of the above in gold, red, blue and white paint, f. 141v thin bands of red paint with blue and gold speckles. Rubricated initials to lections ff. 1–121, 123–126, 138–142, with decoration (ff. 54v, 65r, 113r, 128v also with white and blue paint infill). Rubricated minor initials ff. 1–121, 123–126, 138–142. Rubricated initial to lection f. 127v, with scrolling decoration. Epigraphic majuscule heading to first lection of weeks of Luke f. 44v.

Illustration

Outline drawings of face, human figures, arm holding streamer etc. f. 138v.

Text leaves

ff. 1–121, 123–126, 138–142: medium-thickness parchment, off-white colour; skins arranged with hair-side facing hair-side throughout; ff. 122, 127, 137: paper with hat watermark roughly comparable to Harlfinger *Chapeau* 52, 66, 73 (dated 1520–1).

Text leaf dimensions (mm)

(f. 57) 261 x 195.

Text leaf condition

First quire missing; folios missing after ff. 26, 72, 141; ff. 39–40 excised from after f. 32 and erroneously bound in after f. 38; ff. 122, 127, 137 replace lost folios. Cockling and pleating appear throughout text-block. Dirt and grime in the marginal area of the gatherings throughout, occasional tears and losses especially in the first quarter of the text-block. Water damage to the last quarter of the text-block and drops of candle wax on the surface of occasional leaves. Substantial cuts/tears to edges of ff. 7, 113, 128–129A, 134–135, 141–142, with some loss of text, smaller to ff. 1, 82, 87, 88, 90, 102. Small holes in ff. 68, 73, 99, 142. Cuts along ruling ff. 50, 54. Folios excised at time of production after ff. 75, 86, 91, 102, 107.

Old repairs

Occasional leaves were repaired with plain paper (ff. 114–140), with parchment manuscript waste (ff. 1, 102, 104–113), and with sewing thread (f. 76) before the book was sewn; repair patches to ff. 1, 64, 102, 104–107, 109–110, 112, 128 carry minuscule text in various hands; traces of former patches to ff. 120–121. Corner of ff. 1–64 irregularly cut away, on many of these folios are traces of former patches to this area, leaving residue of minuscule text.

Binding description

English late 18th-century inboard binding, tight back, covered in full sprinkled tanned calf with raised supports, not contemporary with the text.

Binding dimensions (mm)

270 x 209 x 68.

Endleaves

Left and right endleaf construction is the same. A sewn single fold of marbled paper followed by a separately sewn, single fold of medium-thickness, light blue handmade laid paper. The inner marbled leaf is made to the outer light blue leaf and the outermost marbled leaf is pasted to the board.

Endleaf condition

Stains and discolourations in both left and right endleaves.

Sewing

The text-block has been resewn and there is evidence of four V-nicks in the spine-folds from an earlier unsupported sewing at 40, 95, 165, 225 mm from the head of the text-block. It is now sewn all-along on five single, raised, cord supports, with a medium-thickness, single, S-ply, loose-twist, natural-colour thread, using seven pierced-hole stations at 18 (head kettle), 45, 90, 130, 170, 200, 235 mm (tail kettle) from the head of the text-block.

Sewing condition

The current structure is sound and the sewing thread is intact.

Boards and board attachment

5 mm couched-laminate rope-fibre millboards cut to give squares at head, tail and fore-edge. The support slips appear to have been laced through the boards.

Board attachment condition

The board attachment is sound.

Edges

The edges of the text leaves are plain-cut, undecorated.

Edge condition

The edges of the text-block appear worn and stained with dirt.

Endbands

Single-core endbands across the width of the spine, sewn in pink and white silk with a front bead over a rolled paper core.

Endband condition

The headband is sound with stains and accumulations of dirt. The tailband is slightly loose and a few tie-downs are pulled out.

Covering

The binding is covered in full, mid-brown, sprinkled, tanned calfskin with a tight back, and the turn-ins left untrimmed and irregular in size and shape, with lapped corners.

Covering (existing repairs)

Spine leather was treated with a consolidant during repairs to the binding in 1993.

Covering material condition

There are abrasions, lacerations, stains and small missing areas in the covering material of the boards. The turn-ins on the inside of the boards remain attached. The skin has also developed a blackened surface in some areas.

Tooling

There is a gold-tooled roll around the edges of the boards. The six panels on the spine have gold-tooled double lines at head and tail, and a gold-tooled red leather title label in panel 2.

Notes & marks of ownership

<I>v: “arc. L40.2 G2”; “21.4”; “Arc 1 - 2”; <II>v: “Arc 1 - 2”; f. 1r: “Edward Payne”; “N. 3”; ff. 1r, 78v, 142v: Sion College Library stamps.

Other notes

<IV>r: “32–39–40–33”.

Provenance

Acquired by Thomas Payne, Anglican chaplain in Constantinople 1718–36, 1744–5 and sent to his nephew, inherited by the latter's son Edward Payne, who donated it to Sion College 1777.

Textual tradition

Gregory-Aland l 235; Scrivener Evst. 228.

Dating

Style of Hand A consistent with 11th-early 12th century. Style of Hand B consistent with 14th–15th century.

Remarks

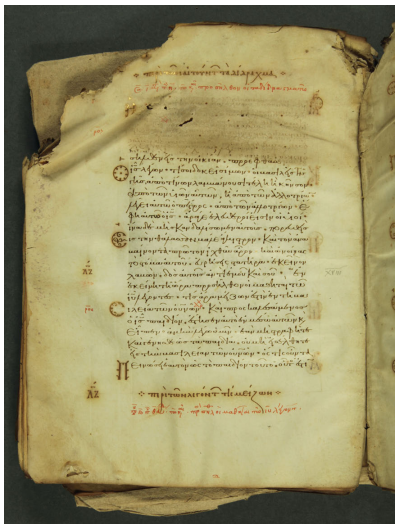
Provenance recorded by insert in Benefactors' Book (LPL MS Sion L40.2/E64, p. 289A)

Bibliography

C. Steenbuch, 'EVST. 235 (Scrivener 228)', *Journal of Theological Studies* 16 (1915), pp. 555–558; Brown *et al.*, p. 52.

MS Number

MS. Sion L40.2/G3



f. 16v (Hands A, B)

Former MS numbers

N.2; 24.3; Arc. I.3.

Date

First half of 12th century.

Material

Parchment.

Folios

<I–II> + ff. 155.

Summary content

Gospel book: ff. 1r–39v: *Matthew*, incomplete; ff. 40r–76r: *Mark*, incomplete; ff. 76v–137r: *Luke*, incomplete; ff. 137v–155v: *John*, incomplete.

Gatherings

2 x 8 (16), 7 (23), 8 (31), 7 (38), 2 (40), 4 x 8 (72), 4 (76), 8 (84), 7 (91), 5 x 8 (131), 6 (137), 7 (144), 8 (152), 3 (155).

Folios/pages on which gatherings begin

ff. 1, 9, 17, 24, 32, 39, 41, 49, 57, 65, 73, 77, 85, 92, 100, 108, 116, 124, 132, 138, 145, 153.

Detailed content

Gospel book (mutilated throughout with significant loss of text in upper part of many folios): ff. 1r–39v: *Gospel of Matthew*, incomplete (inc. "<β>ασιλεῖς ἀχθήσεσθε ἕνεκεν" (Mt 10:18); f. 17v des. "παρὰ τοῦ Π(ατ)ρ(ό)ς μου" (Mt 18:19), f. 18r inc. "Αὐτὸν καὶ λέγοντες" (Mt 19:3); f. 37v des. "τὸν Βαρραβᾶν τὸν δὲ·" (Mt 27:26), f. 38r inc. "καὶ πολλὰ σώματα" (Mt 27:52)); f. 40r: chapter list for Mark (Τὰ κεφάλαι<α> του κ(α)τ(ὰ) Μάρκ<ον> ά<γίου εὐαγγελίου>); f. 40v: traces of miniature; ff. 41r–76r: *Gospel of Mark*, incomplete (inc. "τοῦ Θ(εο)ῦ καὶ λέγων" (Mk 1:14–15); f. 73v des. "καὶ οὐδὲ οὕτως ἴση" (Mk 14:59), f. 74r inc. "<φόν>ον πεποιήκεισαν" (Mk 15:7); f. 74v des. "ἕνα ἐκ δεξιῶν. Κ(αὶ)" (Mk 15:27), f. 75r inc. "Δὲ Μαρία ἡ" (Mk 15:47)); f. 76v: traces of miniature; ff. 77r–137r: *Gospel of Luke*, incomplete (inc. "<ἔσ>ται γὰρ μέγας" (Lk 1:15); f. 85v des. "ἐκάθισε· Καὶ πάν<των>" (Lk 4:20), f. 86r inc. "δὲ τοῦ ἡλίου" (Lk 4:40)); f. 137v: traces of miniature, notes; f. 138r–155v: *Gospel of John*, incomplete (inc. "<κό>λπον τοῦ Π(ατ)ρ(ὸ)ς" (Jn 1:18); des. "τὸν πηλὸν ἐποί<ησεν>" (Jn 9:14)).

Folio/page numbers

f. 155r: top right, Arabic numerals, pencil: "153".

Quire numbers

At end of each quire, verso, bottom centre, Greek numerals, red ink, first five quires only (Γ′-Z′).

Columns & lines

Single column, 24 lines.

Ruling

Structure Leroy 1; layout Leroy 32C1, hardpoint, text guided by lines; text area: 151 mm x 107 mm; interlinear distance: 7 mm.

Scribe(s)

Hand A: ff. 1–39v, 41r–155v; Hand B: f. 40r, rubric, quire numbers; Hand C: notes ff. 7r, 94v, 117r; Hand D: note f. 77r; Hand E: note f. 81r; Hand F: notes f. 137v, lines 1–6; Hand G: ownership note f. 137v, lines 7–13; Hand H: quire numbers; Edward Payne: ownership note f. 1r; Hand J: MS number f. 1r; Hand K: MS number <I>v; Hand L: note <I>v; Hand M: notes <I>v; Hand N: note <I>r; Hand O: note <I>r; Hand P: folio number f. 155r; W. I. Foxen: inserts.

Script (general characteristics)

Hand A: Elegant calligraphic mixed minuscule, upright, with some expansion of letters, flourished tails in bottom row and some slight flourishes at line ends, superscript word endings at line ends only. Hand B: Fairly regular mixed minuscule, upright, with common superscript word endings.

Script (letters & ligatures)

Hand A: All minuscule forms present; *xi*, *upsilon* always minuscule; distinctive letter forms: majuscule *alpha* with elongated diagonal; majuscule *delta* with thin loop at bottom left; large majuscule *epsilon* with slight upward curve in central stroke; minuscule *alpha* with narrow join between loop and upright, tail curving back below letter; distinctive ligatures: *theta-eta* ligatures with *theta* as loop on line rising from link of preceding letter to top of minuscule *eta*; *upsilon-psi* with curve of *upsilon* cutting through horizontal of *psi* to join vertical at top; *mu-alpha-iota* with *alpha* above *mu*, both joined to *iota*; *epsilon-chi* with half-*epsilon* incorporated into first curve of *chi*; *delta-epsilon-lambda*, *sigma-epsilon-lambda*, *sigma-epsilon-rho* etc. with first letter shaped for ligature but link left unattached below half-*epsilon* joined to following letter. Hand B: *beta*, *epsilon*, *eta*, *kappa*, *lambda*, *xi* always majuscule; *alpha*, *delta*, *mu*, *nu*, *sigma*, *upsilon*, *psi* always minuscule; distinctive letter forms: minuscule *sigma* in shape of truncated *omicron-upsilon* ligature.

Diacritics & punctuation

Hand A: Breathings angular, half-angular and round; mute *iota* usually absent, occasionally adscript; use of double dot functional only; use of lower, middle and upper point, lower comma, question mark and full stop; chevron quotation mark; double grave present on ἂν, δὲ, ἐπὰν, μὲν, μὴ, ναὶ. Hand B: Breathings round; mute *iota*

absent; decorative use of double dot on *iota*; use of lower, middle and upper point and full stop.

Abbreviations

Hand A: *Nomina sacra* (accents absent or separate from strokes, regardless of length); δέ, καί; syllabic (throughout line); horizontal stroke for *nu*. Hand B: *Nomina sacra* (accents separate from strokes, regardless of length); καί, μάρτυς, μετά, περί; syllabic (throughout line); suspensions.

Apparatus

Gold marginal chapter headings; gold marginal chapter numbers; gold bars above punctuation marks indicate beginning of chapters; later rubricated heading to contents list f. 40r; later rubricated marginal Ammonian section numbers; later rubricated marginal lections, sometimes with *incipits*; later rubricated interlinear or marginal marks of start and end of lections; later rubricated chapter numbers in contents lists; marginal modern chapter numbers in Latin script and Arabic numerals.

Ink

Hand A: mid-brown; Hand B: mid-brown, bright red; Hand C: grey-brown; Hand D: black; Hand E: black; Hand F: black; Hand G: dark brown; Hand H: red; Edward Payne: black; Hand J: mid-brown; Hand K: dark brown; Hand L: mid-brown; Hand M: dark brown; Hand N: pencil; Hand O: pencil; Hand P: pencil; W. I. Foxen: black.

Ornament

Ornate minor initials of very high quality in gold with scrolling decoration. Chapter headings, chapter numbers, punctuation, some double grave accents in gold. Small, simple rubricated initials to items in contents lists. Outlines of ornate gold major initials and headings to gospels printed across from facing page onto ff. 40v, 76v, 137v. From f. 138r onwards the quality of the gold decoration is markedly lower and visibly placed on top of an initial layer in red ink, indicating a less skilled craftsman at work.

Illustration

Faded remnants of upper edge of Evangelist miniatures printed across from facing pages onto ff. 40v, 76v, 137v.

Text leaves

Medium-thickness parchment, off-white colour; skins arranged with hair-side facing hair-side throughout.

Text leaf dimensions (mm)

(f. 3) 281 x 214.

Text leaf condition

First two quires missing; single folios missing after ff. 17, 37, 40, 73, 74, 76, 85, 137 (those after ff. 17, 37 noted by inserts); consistency of loss of first folio of each Gospel suggests that these highly decorated folios were removed deliberately. ff. 1, 8, 10, 15, 20, 34, 73, 75, 76, 93, 101, 134, 150, 153, 154, 155 loose. Losses to ff. 119, 120. Severe damage to upper quarter of codex throughout; detached upper parts of some folios stuck to some surviving folios; loose fragments of upper parts of some folios. Cockling appears throughout text-block. Water stains, discolourations and limited mould activity in the marginal area of the gatherings; fading of text, sometimes to illegibility, in upper part of surviving portion of folios. Occasional blocking and skinning. Folios excised at time of production after ff. 77, 79, 82, 85, 142.

Old repairs

Occasional overcasting to the spine-folds and sewn leaf repairs to the margins.

Binding description

Sewn sections of parchment leaves, part of a bound volume whose outer part has been removed.

Binding dimensions (mm)

287 x 219 x 58.

Sewing

The text-block is sewn with an unsupported structure and executed in a double sequence with a single, thick, Z-twist, natural-colour, triple thread (consists of three S-twist threads plied together into a single Z-ply thick thread), using four V-nicks in the spine-folds at 25, 95, 167, 237 mm from the head of the text-block.

Sewing condition

The sewing structure is broken down and the gatherings are loose.

Edges

The edges of the text leaves are plain-cut and undecorated with occasional loss of text.

Edge condition

The edges of the text-block appear rounded and worn and the head-edge heavily ragged.

Notes & marks of ownership

<I>r: “This MS was given by Mr Edward Payne a Tenant in Sion College”; “24.3”; f. 1r: “Edw. Payne”; “N.2” (crossed out); f. 137v: note of donation by *Kyr* Lanthas from Avlona to the Monastery of the Panagia, Zvërnec: Ετουτο το ευαγγέληον το αφιὲροσεν ο κυρ Λλάνθ(ας) απο τ(ον) Αυλονα της Παναγί(ας) [superscript: σθο Σβρνετζη] δια ψυχην σ(ωτη)ρία και οπου βουλληθή να το σθεριση ο να έχη τ(ας) αράς τον τρηακοσίον δεκα και οκτό θεοφόρον πατέρον και την Μπαναγίαν διὰδικον εν ιμέρα κρίσεως”; Sion College Library stamps ff. 1v, 76v, 153v.

Inserts

Loose notes after ff. 17, 37 recording missing folios, in hand of W. I. Foxen (1932). Blank sheets after ff. 33, 49. Printed note after f. 47: "Mark ch.5, v.1".

Other notes

<I>r: "Quatuor Evangelia Mutila maculata Cod. Sec. XIV."; "XII!"; "G. Wold"; "X or XI Cent. [..] B."; table of surviving content; "MS Joh. V. 4 hic legitur apud contextum"; f. 77r: prayer from Feast of the Elevation of the Cross: "Στ(α)υρ(ον) χαραζι Μωσις [....] θει(ας) ραβδως τ(ὴν) Ερηθραν δηετεμ(εν) τω (Ἰσρα)ήλ πεζευσαντη τ(ὴν) δεπηστρεπτηκος Φαρῶ της αρμασ(ὴν) κρωτησας ηνωσε ειπε"; f. 137v: "φερ"; "Φερου ποταμων πλλεισι(ον) κειον[___] ουκ είδωρ βλλεπην το κὰτω λλο[___]χθε παντός ου περικρὰτει"; "Μου ήσταμε της γαίας καὶ του πολλου τρεις γαρ μωνι μήν συλαβέν μεία ουσία η ψείφη δε μού χείλεια πεντακοσια και ονείσας μ(εν) σωφώς εστε"; "Ουδεις προφείτης δε<κ>τος εν τη π(ατ)ρίδι ταύτη ατη ατη άτημός έστην της επηκεκλλημ(εν)νης Σβερντζότισας".

Provenance

Donated to the Monastery of the Panagia, Zvërnec (Albania) by *Kyr* Lanthas from Avlona (Vlorë). Acquired by Thomas Payne, Anglican chaplain in Constantinople 1718–36, 1744–5 and sent to his nephew, inherited by the latter's son Edward Payne, who donated it to Sion College 1777.

Textual tradition

Gregory-Aland 559; Soden ε139 (K^{x}); Scrivener 518.

Dating

Style of Hand A consistent with first half of 12th century. Style of Hand B consistent with 14th or 15th century. Style of Hands C–G consistent with 15th–16th century. Since a note by Hand F on f. 137v runs over the frayed edge of the folio onto f. 135v behind, this hand worked after the deterioration of the manuscript.

Remarks

Accompanied by conservator's note (number of folios erroneously stated to be 153), and by nineteen sheets recording variant readings in hand of W. I. Foxen. Provenance recorded by insert in Benefactors' Book (LPL MS Sion L40.2/E64, p. 289a).

Bibliography

C. Steenbuch, 'Minuscule MS Evan. 559 (xi cent.)', *Journal of Theological Studies* 16 (1915), pp. 264–267; Brown *et al.*, p. 53.

MS Number

MS. Sion L40.2/G4

Former MS numbers

Y.4; A.6; 20.1; Arc. I.4.

Date

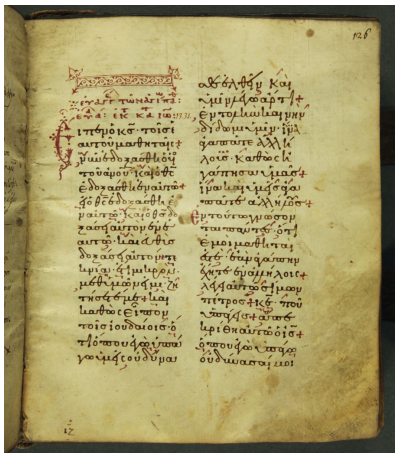
Late 11th–early 12th century.

Material

Parchment.

Folios

ff. 218 (ff. 1–161 + 161A + 162–217).



f. 126r (Hand A)

Summary content

Gospel lectionary (Saturday-Sunday, including Lent and *eothina*): ff. 1r–171v: *synaxarion*: ff. 1r–46v, col. 2, line 12: lections for the weeks of John; f. 46v, col. 2, line 12–f. 70r, col. 2, line 14: lections for the weeks of Matthew; f. 70r, col. 2, line 15–f. 97v, col. 1, line 3: lections for the weeks of Luke; f. 97v, col. 1, line 3–f. 107r, col. 2, line 15: lections for the weeks of Mark (Lent); f. 107r, col. 2, line 16–f. 163v, col. 2, line 1: lections of Holy Week; f. 163v, col. 2, line 12–f. 171v: *eothinon* lections; ff. 172r–217v: *menologion*.

Gatherings

2 x 8 (16), 7 (23), 7 x 8 (79), 2 x 7 (93), 15 x 8 (213), 5 (218).

Folios/pages on which gatherings begin

ff. 1, 9, 17, 24, 32, 40, 48, 56, 64, 72, 80, 87, 94, 102, 110, 118, 126, 134, 142, 150, 158, 165, 173, 181, 189, 197, 205, 213.

Detailed content

Gospel lectionary (Saturday-Sunday, excluding Lent): ff. 1r–171v: *synaxarion*: ff. 1r–46v, col. 2, line 12: lections for the weeks of John (Saturdays, Sundays and weekdays): ff. 1r–2r, col. 1, line 2: Τῇ μ<ε>γ<άλῃ> Κυ<ριακῇ>: Jn 1:1–18; f. 2r, col. 1, line 2–f. 2v, col. 1: Τῇ Β′ τῆς διακηνησίμ<ου> [leg. διακαινησίμου]: Jn 1:19–28; f. 2v, col. 1–f. 4v, col. 1, line 7: Τῇ Γ′ τῆς διακ<αι>ν<ησίμου>: Lk 24:12–35; f. 4v, col. 1, line 8–f. 5v, col. 2, line 11: Τῇ Δ′ τῆς διακ<αι>ν<ησίμου>: Jn 1:35–51; f. 5v, col. 2, line 12–f. 6v, col. 2, line 17: Τῇ Ε′ τῆς διακ<αι>ν<ησίμου>: Jn 3:1–15; f. 6v, col. 2, line 18–f. 7v, col. 2, line 3: Τοῦ Ἁγίου Ἀπο<στόλου> Πέτρου. Τῇ Παρασκε<υῇ>: Jn 2:12–22; f. 7v, col. 2, line 4–f. 8v, col. 1, line 11: Σα<ββάτῳ> τῆς διακηνησίμου [leg. διακαινησίμου]: Jn 3:22–33; f. 8v, col. 1, line 12–f. 9v, col. 2, line 9: Κυ<ριακῇ> τοῦ ἀντιπάσχ<α> μνήμη τοῦ Ἁγίου Ἀπο<στόλου> Θωμ<ᾶ>: Jn 20:19–31; f. 9v, col. 2, line 10–f. 10v, col. 1, line 12: Τῇ Β′ τῆς Β′ ἑβδ<ομάδος>: Jn 2:1–11; f. 10v, col. 1, line 13–f. 11r, col. 1, line 18: Τῇ Γ′ τῆς Β′ ἑβδ<ομάδ>(ος): Jn 3:16–21; f. 11r, col. 1, line 19–f. 11v, col. 2, line 18: Τῇ Δ′ τῆς Β′ ἑβδ<ομάδ>(ος): Jn 5:17–24; f. 11v, col. 2, line 19–f. 12v, col. 1, line 12: Τῇ Ε′ τῆς Β′ ἑβδ<ομάδ>(ος): Jn 5:24–30; f. 12v, col. 1, line 12–f. 14r, col. 1, line 10: Τῇ

Παρασκε<υῇ> τῆς Β′ ἑβδ<ομάδος>: Jn 5:30–6:2; f. 14r, col. 1, line 11–f. 15r, col. 2, line 10: Σα<ββάτῳ> τῆς Β′ ἑβδ<ομάδ>(ος): Jn 6:14–27; f. 15r, col. 2, line 11–f. 16v, col. 1, line 8: Κυ<ριακῇ> Γ′ μνήμη Ἰωσὴφ καὶ τῶ(ν) μυροφόρω(ν) γυναικῶ(ν): Mk 15:43–16:8; f. 16v, col. 1, line 9–f. 17r, col. 2, line 5: Τῇ Β′ τῆς Γ′ ἑβδομά<δος>: Jn 4:46–54; f. 17r, col. 2, line 6–f. 17v, col. 2, line 14: Τῇ Γ′ τῆς Γ′ ἑβδ<ομάδ>(ος): Jn 6:27–33; f. 17v, col. 2, line 15–f. 18r, col. 2, line 6: Τῇ Δ′ τῆς Γ′ ἑβδ<ομάδος>: Jn 6:35–40; f. 18r, col. 2, line 7–f. 18v, col. 2, line 4: Τῇ Ε′ τῆς Γ′ ἑβδ<ομάδος>: Jn 6:40–44; f. 18v, col. 2, line 5–f. 19r, col. 2, line 10: Τῇ Παρασκε<υῇ> τῆς Γ′ ἑβδ<ομάδος>: Jn 6:48–54; f. 19r, col. 2, line 11–f. 20r, col. 2, line 6: Τῷ Σα<ββάτῳ> τῆς Γ′ ἑβδ<ομάδ>(ος): Jn 15:17–16:2; f. 20r, col. 2, line 7–f. 21r, col. 2, line 17: Εἰς τ<οῦ> παραλύτου Κυ<ριακὴν> Δ′: Jn 5:1–15; f. 21r, col. 2, line 18–f. 22r, col. 2: Τῇ Β′ τῆς Δ′ ἑβδ<ομάδος>: Jn 6:56–69; ff. 22v–23r, col. 2, line 7: Τῇ Γ′ τῆς Δ′ ἑβδ<ομάδ>(ος): Jn 7:1–13; f. 23r, col. 2, line 8–f. 24r, col. 2, line 18: Τῇ Δ′ τῆς μεσοπεντηκ(οσ)<τῆς>: Jn 7:14–30; f. 24r, col. 2, line 19–f. 25r, col. 1, line 12: Τῇ Ε′ τῆς μεσοπεντηκ(οσ)<τῆς>: Jn 8:12–20; f. 25r, col. 1, line 13–f. 25v, col. 2, line 13: Τῇ Παρασκε<υῇ> τῆς μεσοπεντηκ(οσ)<τῆς>: Jn 8:21–30; f. 25v, col. 2, line 14–f. 26v, col. 2, line 2: Τῷ Σα<ββάτῳ> τῆς Δ′ ἑβδ<ομάδ>(ος): Jn 8:31–42; f. 26v, col. 2, line 3–f. 29r, col. 2, line 5: Κυ<ριακῇ> Ε′: Jn 4:5–42; f. 29r, col. 2, line 5–f. 30r, col. 1, line 6: Τῇ Β′ τῆς Ε′ ἑβδ<ομάδος>: Jn 8:42–52; f. 30r, col. 1, line 7–f. 30v, col. 2, line 3: Τῇ Γ′ τῆς Ε′ ἑβδ<ομάδος>: Jn 8:51–59; f. 30v, col. 2, line 4–f. 31v, col. 1, line 5: Τῇ Δ′ τῆς Ε′ ἑβδ<ομάδος>: Jn 6:5–14; f. 31v, col. 1, line 6–f. 32r, col. 2, line 15: Τῇ Ε′ τῆς Ε′ ἑβδ<ομάδος>: Jn 9:39–10:9; f. 32r, col. 2, line 16–f. 33r, col. 1, line 16: Τῇ Παρασκε<υῇ> τῆς Ε′ ἑβδ<ομάδος>: Jn 10:17–28; f. 33r, col. 1, line 16–f. 33v, col. 2, line 18: Τῷ Σα<ββάτῳ> τῆς Ε′ ἑβδ<ομάδ>(ος): Jn 10:27–38; f. 33v, col. 2, line 19–f. 36v, col. 1, line 3: Κυ<ριακῇ> Ϛ′: Jn 9:1–38; f. 36v, col. 1, line 4–f. 37r, col. 1, line 15: Τῇ Β′ τῆς Ϛ′ ἑβδ<ομάδος>: Jn 11:47–54; f. 37r, col. 1, line 16–f. 38r: Τῇ Γ′ τῆς Ϛ′ ἑβδ<ομάδος>: Jn 12:19–36; ff. 38v–39r, col. 2, line 8: Τῇ Δ′ τῆς Ϛ′ ἑβδ<ομάδος>: Jn 12:36–47; f. 39r, col. 2, lines 9–14: Τῇ Ε′ τῆς Ϛ′ ἑβδ<ομάδος>: ἀναλ<ήψ>ει: (*orthros*): [summary:Mk 16:9–20]; (liturgy): [summary: Lk 24:36–53]; f. 39r, col. 2, line 9–f. 40r, col. 1, line 14: Τῇ Παρα<σκευῇ> τῆς Ϛ′ ἑβδ<ομάδος>: Jn 14:1–10; f. 40r, col. 1, line 15–f. 40v: Σα<ββάτῳ> τῆς Ϛ′ ἑβδ<ομάδος>: Jn 14:10–21; ff. 41r–42r, col. 1, line 1: Κυ<ριακῇ> Ζ′: Jn 17:1–13; f. 42r, col. 1, line 2–f. 42v, col. 2, line 10: Τῇ Β′ τῆς Πεντηκ(οσ)<τῆς>: Jn 14:27–15:7; f. 42v, col. 2, line 11–f. 43v, col. 1, line 10: Τῇ Γ′ τῆς Ν′ [i.e. Πεντηκοστῆς]: Jn 16:2–13; f. 43v, col. 1, line 11–f. 44r, col. 2, line 10: Τῇ Δ′ τῆς Ν′ [i.e. Πεντηκοστῆς]: Jn 16:15–23; f. 44r, col. 2, line 10–f. 45r, col. 1, line 15: Τῇ Ε′ τῆς Ν′ [i.e. Πεντηκοστῆς]: Jn 16:23–33; f. 45r, col. 1, line 16–f. 45v, col. 2, line 12: Τῇ Παρασκε<υῇ> τῆς Ν′ [i.e. Πεντηκοστῆς]: Jn 17:18–26; f. 45v, col. 2, lines 13–16: Σα<ββάτῳ> τῆς Ν′ [i.e. Πεντηκοστῆς]: [see 11th *eothinon* of the Resurrection: Jn 21:15–25]; f. 45v, col. 2, line 17–f. 46v, col. 2, line 18: Κυ<ριακῇ> τῆς Ν′ [i.e. Πεντηκοστῆς]: Jn 7:37–8:12; f. 46v, col. 2, line 12–f. 70r, col. 2, line 14: lections for the weeks of Matthew (Saturdays and Sundays): f. 46v, col. 2, line 19–f. 47v, col. 2, line 12: Τῇ ἐπαύριον τ(ῆς) Ν′ [i.e. Πεντηκοστῆς]: Mt 18:10–20; f. 47v, col. 2, line 13–f. 48r, col. 2, line 15: Σα<ββάτῳ> Α′: Mt 5:42–48; f. 48r, col. 2, line 16–f. 49r, col. 1, line 6: Κυ<ριακῇ> τῶν Ἁγίω(ν) Πάντω(ν): Mt 10:32–38, Mt 19:27–30; f. 49r, col. 1, line 7–f. 49v, col. 1, line 9: Σα<ββάτῳ> Β′: Mt 7:1–8; f. 49v, col. 1, line 9–f. 50r, col. 1, line 12: Κυ<ριακῇ> Β′: Mt 4:18–23; f. 50r, col. 1, line 12–f. 50v, col. 2, line 14: Σα<ββάτῳ> Γ′: Mt 7:24–8:4; f. 50v, col. 2, line 15–f. 51v, col. 2, line 13: Κυ<ριακῇ> Γ′: Mt 6:22–33; f. 51v, col. 2, line 14–f. 52v, col. 1, line 10: Σα<ββάτῳ> Δ′:

Mt 8:14–23; f. 52v, col. 1, line 11–f. 53r, col. 2, line 9: Κυ<ριακῇ> Δ′: Mt 8:5–13; f. 53r, col. 2, line 9–f. 53v, col. 2, line 1: Σα<ββάτῳ> Ε′: Mt 9:9–13; f. 53v, col. 2, line 1–f. 54r, col. 2, line 13: Κυ<ριακῇ> Ε′: Mt 8:28–9:1; f. 54r, col. 2, line 13–f. 54v, col. 2, line 18: Σα<ββάτῳ> Ϛ′: Mt 9:18–31; f. 54v, col. 2, line 19–f. 55v, col. 1, line 4: Κυ<ριακῇ> Ϛ′: Mt 9:1–8; f. 55v, col. 1, line 4–f. 56r, col. 1, line 8: Σα<ββάτῳ> Ζ′: Mt 10:37–11:1; f. 56r, col. 1, line 9–f. 56v, col. 1: Κυ<ριακῇ> Ζ′: Mt 9:27–35; f. 56v, col. 2–f. 57r, col. 2, line 10: Σα<ββάτῳ> Η′: Mt 12:30–37; f. 57r, col. 2, line 10–f. 58r, col. 1, line 5: Κυ<ριακῇ> Η′: Mt 14:14–22; f. 58r, col. 1, line 6–f. 58v, col. 1, line 9: Σα<ββάτῳ> Θ′: Mt 15:32–39; 58v, col. 1, line 9–f. 59r, col. 2, line 13: Κυ<ριακῇ> Θ′: Mt 14:22–34; f. 59r, col. 2, line 14–f. 60r, col. 1, line 7: Σα<ββάτῳ> Ι′: Mt 17:24–18:4; f. 60r, col. 1, line 8–f. 60v, col. 2, line 2: Κυ<ριακῇ> Ι′: Mt 17:14–23; f. 60v, col. 2, line 3–f. 61v, col. 1, line 7: Σα<ββάτῳ> ΙΑ′: Mt 19:3–12; f. 61v, col. 1, line 8–f. 62v, col. 1, line 7: Κυ<ριακῇ> ΙΑ′: Mt 18:23–35; f. 62v, col. 1, line 8–col. 2, line 17: Σα<ββάτῳ> ΙΒ′: Mt 20:29–34; f. 62v, col. 2, line 18–f. 63v, col. 2, line 4: Κυ<ριακῇ> ΙΒ′: Mt 19:16–26; f. 63v, col. 2, line 5–f. 64r, col. 2, line 5: Σα<ββάτῳ> ΙΓ′: Mt 22:15–22; f. 64r, col. 2, line 5–f. 65r, col. 1, line 9: Κυ<ριακῇ> ΙΓ′: Mt 21:33–42; f. 65r, col. 1, line 10–f. 65v, col. 2, line 5: Σα<ββάτῳ> ΙΔ′: Mt 23:2–12; f. 65v, col. 2, line 6–f. 66v, col. 2, line 1: Κυ<ριακῇ> ΙΔ′: Mt 22:2–14; f. 66v, col. 2, line 1–f. 67r, col. 2, line 14: Σα<ββάτῳ> ΙΕ′: Mt 24:1–13; f. 67r, col. 2, line 14–f. 67v: Κυ<ριακῇ> Ι-Ε′: Mt 22:35–46; f. 68r, col. 1–col. 2, line 14: Σα<ββάτῳ> ΙϚ′: Mt 24:34–44; f. 68r, col. 2, line 15–f. 69v, col. 1, line 10: Κυ<ριακῇ> ΙϚ′: Mt 25:14–29; f. 69v, col. 1, line 10–f. 70r, col. 2, line 14: Σα<ββάτῳ> ΙΖ′: Mt 25:1–13; f. 70r, col. 2, line 15–f. 97v, col. 1, line 3: lections for the weeks of Luke (Saturdays and Sundays); f. 70r, col. 2, line 15–f. 70v, col. 2, line 12: Σα<ββάτῳ> Α′: Lk 4:31–36; f. 70v, col. 2, line 13–f. 71v, col. 2, line 1: Κυ<ριακῇ> Α′: Lk 5:1–11; f. 71v, col. 2, line 2–f. 72v, col. 1, line 10: Σα<ββάτῳ> Β′: Lk 5:17–26; f. 72v, col. 1, line 11–f. 73r, col. 1, line 11: Κυ<ριακῇ> Β′: Lk 6:31–36; f. 73r, col. 1, line 12–f. 73v, col. 1, line 6: Σα<ββάτῳ> Γ′: Lk 5:27–32; f. 73v, col. 1, line 6–f. 74r, col. 1, line 2: Κυ<ριακῇ> Γ′: Lk 7:11–16; f. 74r, col. 1, line 3–f. 74v, col. 2, line 1: Σα<ββάτῳ> Δ′: Lk 6:1–10; f. 74v, col. 2, line 1–f. 75v, col. 1, line 11: Κυ<ριακῇ> Δ′: Lk 8:5–8; f. 75v, col. 1, line 12–f. 76r, col. 2, line 10: Σα<ββάτῳ> Ε′: Lk 7:1–10; f. 76r, col. 2, line 11–f. 77r, col. 2, line 15: Κυ<ριακῇ> Ε′: Lk 16:19–31; f. 77r, col. 2, line 16–f. 77v, col. 2, line 12: Σα<ββάτῳ> Ϛ′: Lk 8:16–21; f. 77v, col. 2, line 12–f. 78v, col. 2, line 14: Κυ<ριακῇ> Ϛ′: Lk 8:27–39; f. 78v, col. 2, line 15–f. 79r, col. 2, line 12: Σα<ββάτῳ> Ζ′: Lk 9:1–6; f. 79r, col. 2, line 13–f. 80v, col. 1, line 11: Κυ<ριακῇ> Ζ′: Lk 8:41–56; f. 80v, col. 1, line 12–f. 81r, col. 1, line 16: Σα<ββάτῳ> Η′: Lk 9:37–43; f. 81r, col. 1, line 17–f. 82r, col. 1, line 15: Κυ<ριακῇ> Η′: Lk 10:25–37; f. 82r, col. 1, line 16–f. 82v, col. 1, line 13: Σα<ββάτῳ> Θ′: Lk 9:57–62; f. 82v, col. 1, line 13–f. 83r, col. 1, line 7: Κυ<ριακῇ> Θ′: Lk 12:16–21; f. 83r, col. 1, line 8–col. 2, line 15: Σα<ββάτῳ> Ι′: Lk 10:19–21; f. 83r, col. 2, line 16–f. 84r, col. 1, line 12: Κυ<ριακῇ> Ι′: Lk 13:10–17; f. 84r, col. 1, line 13–f. 84v, col. 2, line 8: Σα<ββάτῳ> ΙΑ′: Lk 12:32–40; f. 84v, col. 2, lines 9–19: Κυ<ριακῇ> ΙΑ′: Lk 14:16–24, incomplete (des. “ἐστι πάντα καὶ ἤρ<ξαντο>” (Lk 14:18)); f. 85r, col. 1–col. 2, line 18: <Σαββάτῳ ΙΒ′>: Lk 13:24–29, incomplete (inc. “<οὐ>κ ἰσχύουσιν”(Lk 13:24)); f. 85r, col. 2, line 19–f. 85v: Κυ<ριακῇ> ΙΒ′: Lk 17:12–19; ff. 86r–86v, col. 2, line 6: Σα<ββάτῳ> ΙΓ′: Lk 14:1–11; f. 86v, col. 2, line 6–f. 87r: Κυ<ριακῇ> ΙΓ′: Lk 18:18–27; f. 87v, col. 1–col. 2, line 17: Σα<ββάτῳ> ΙΔ′: Lk 16:10–15; f. 87v, col. 2, line 17–f. 88r, col. 2, line 15: Κυ<ριακῇ> ΙΔ′: Lk 18:35–43; f. 88r, col. 2, line 15–f. 89r, col. 1, line 6: Σα<ββάτῳ> ΙΕ′:

Lk 17:3–10; f. 89r, col. 1, line 7–f. 89v, col. 1: Κυ<ριακῇ> ΙΕ′: Lk 19:1–10; f. 89v, col. 2–f. 90r, col. 1: Σα<ββάτῳ> ΙϚ′: Lk 18:2–8; f. 90r, col. 2–f. 90v, col. 2, line 9: Κυ<ριακῇ> ΙϚ′: Mt 15:21–28; f. 90v, col. 2, line 9–f. 91r, col. 2, line 12: Σα<ββάτῳ> ΙΖ′: Lk 20:46–21:4; f. 91r, col. 2, line 13–f. 91v, col. 2, line 11: Κυ<ριακῇ> ΙΖ′: Lk 18:10–14; f. 91v, note in top margin in later hand: Σα<ββάτῳ> πρὸ τῆς ἀπὸ κρέ<ω>: [see 17th Saturday: Lk 20:46–21:4]; f. 91v, col. 2, line 12–f. 93v, col. 1, line 11: Κυ<ριακῇ> τοῦ ἀσώτου: Lk 15:11–32; f. 93v, col. 1, line 1–f. 94r, col. 2, line 13: Σα<ββάτῳ> τῆς ἀποκρέου [leg. ἀποκρέω]: Lk 21:8–9, 25–27, 33–36; f. 94r, col. 2, line 14–f. 95v, col. 1, line 15: Κυ<ριακῇ> τῆς ἀποκρέου [leg. ἀποκρέω]: Mt 25:31–46; f. 95v, col. 1, line 16–f. 96v, col. 2, line 9: Σα<ββάτῳ> τῆς τυροφάγου: Mt 6:1–13; f. 96v, col. 2, line 10–f. 97v, col. 1, line 3: Κυ<ριακῇ> τῆς τυροφά<γου>: Mt 6:14–21; f. 97v, col. 1, line 3–f. 107r, col. 2, line 15: lections for the weeks of Mark (Lent) (Saturdays and Sundays): f. 97v, col. 1, line 3–f. 98r, col. 2, line 13: Σα<ββάτῳ> Α′ τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) Θεοδώ<ρου>: Mk 2:233:5; f. 98r, col. 2, line 13–f. 99r, col. 1, line 11: Κυ<ριακῇ> Α′ τῶν Νηστειῶ(ν): Mk 1:35–44; f. 99r, col. 1, line 12–f. 100r, col. 1, line 6: Κυ<ριακῇ> Β′: Mk 2:1–12; f. 100r, col. 1, line 7–f. 100v, col. 1, line 3: Σα<ββάτῳ> Γ′: Mk 2:14–17; f. 100v, col. 1, line 3–f. 101r, col. 1, line 4: Κυ<ριακῇ> Γ′: Mk 8:34–38; f. 101r, col. 1, line 5–f. 101v, col. 1, line 9: Σα<ββάτῳ> Δ′ τῶν Νηστ<ειῶν>: Mk 7:31–37; f. 101v, col. 1, line 10–f. 102v, col. 2, line 8: Κυ<ριακῇ> Δ′: Mk 9:17–31; f. 102r, col. 2, line 8–f. 103r, col. 2, line 4: Σα<ββάτῳ> Ε′: Mk 8:27–31; f. 103r, col. 2, line 4–f. 104r, col. 2, line 10: Κυ<ριακῇ> Ε′: Mk 10:32–45; f. 104r, col. 2, line 11–f. 107r, col. 2, line 15: Σα<ββάτῳ> τοῦ Λαζάρου: Jn 11:1–45; f. 107r, col. 2, line 16–f. 163v, col. 2, line 1: lections of Holy Week; f. 107r, col. 2, line 16–f. 108v, col. 1, line 7: Τῇ Κυ<ριακῇ> τῶ(ν) βαΐων (*orthros*): Mt 21:1–17; f. 108v, col. 1, line 8–f. 109v, col. 2, line 11: Κυ<ριακῇ> τῶν βα<ΐων> (liturgy): Jn 12:1–18; f. 109v, col. 2, line 12–f. 112r, col. 1, line 15: Τῇ μ<ε>γ<άλῃ> Β′ [i.e. Δευτέρᾳ]: Mt 24:3–35; f. 112r, col. 1, line 16–f. 116v, col. 2, line 10: Τῇ ἁγία καὶ μ<ε>γ<άλῃ> Γ′ [i.e. Τρίτῃ]: Mt 24:36–26:2; f. 116v, col. 2, line 11–f. 117v, col. 1, line 7: Τῇ μ<ε>γ<άλῃ> Δ′ [i.e. Τετάρτῃ]: Mt 26:6–16; f. 117v, col. 1, line 8–f. 124v, col. 1, line 6: Τῇ ἁγία μ<ε>γ<άλῃ> Ε′ [i.e. Πέμπτῃ]: Mt 26:1–39, Lk 22:43–44, Mt 26:40–27:2; f. 124v, col. 1, line 7–f. 125v, col. 1, line 1: Εὐαγγέ<λιον> Α′ εἰς τ<ὸν> νιπτῆ<ρα>: Jn 13:1–11; f. 125v, col. 1, line 2–col. 2: Εὐαγγέ<λιον> μετὰ τὸ νίψ<ασθαι>: Jn 13:12–17; ff. 126r–149r, col. 2, line 17: Εὐαγγέ<λια> τῶν ἁγίω(ν) παθ<ῶν>: ff. 126r–135v, col. 1, line 2: <Εὐαγγέλιον Α′>: Jn 13:31–18:1; f. 135v, col. 1, line 3–f. 137v, col. 1, line 9: [Εὐαγγέλιον Β′]: Jn 18:1–28; f. 137v, col. 1, line 10–f. 139r, col. 2, line 3: [Εὐαγγέλιον Γ′]: Mt 26:57–75; f. 139r, col. 2, line 4–f. 141r, col. 2, line 14: [Εὐαγγέλιον Δ′]: Jn 18:28–19:16; f. 141r, col. 2, line 14–f. 143v, col. 1, line 1: [Εὐαγγέλιον Ε′ ὥρα Α′]: Mt 27:3–32; f. 143v, col. 1, line 2–f. 144v, col. 1, line 6: [Εὐαγγέλιον Ϛ′ ὥρα Γ′]: Mk 15:16–32; f. 144v, col. 1, line 7–f. 145v, col. 2, line 17: <Εὐαγγέλιον Ζ′>: Mt 27:33–54; f. 145v, col. 2, line 18–f. 147r, col. 1, line 18: [Εὐαγγέλιον Η′ ὥρα Ϛ′]: Lk 23:32–49; f. 147r, col. 1, line 19–f. 148r, col. 1, line 16: [Εὐαγγέλιον Θ′ ὥρα Θ′]: Jn 19:25–37; f. 148r, col. 1, line 17–f. 148v, col. 1, line 11: [Εὐαγγέλιον Ι′]: Mk 15:43–47; f. 148v, col. 1, line 12–f. 149r, col. 1, line 5: <Εὐαγγέλιον ΙΑ′>: Jn 19:38–42; f. 149r, col. 1, line 5–col. 2, line 17: <Εὐαγγέλιον ΙΒ′>: Mt 27:62–66; f. 149r, col. 2, line 18–f. 153r, col. 2, line 1: Εὐαγγέλιον τῶ(ν) ὡρῶ(ν) ὥρ(α) Α′: Mt 27:3–56; f. 153r, col. 2, line 2–f. 155r, line 3: Ὥρα Γ′: Mk 15:16–41; f. 155r, line 3–f. 156r, col. 2, line 6: Ὥρα Ϛ′: Lk 23:32–49; f. 156r, col. 2, line 6–f. 158r, col. 1, line 4: Ὥρα Θ′: Jn 19:17–37; f. 158r, col. 1, line 4–f. 162r, col. 2, line 4: Τῇ ἁγία Ϛ′ [i.e. Παρασκευῇ] εἰς τ<ὸ>

λυχνικ(ὸς) [leg. λυχνικ(ὸν)]: Mt 27:1–38, Lk 23:39–43, Mt 27:39–54, Jn 19:31–37, Mt 27:55–61; f. 162r, col. 2, lines 5–7: Τῷ ἁγίῳ Σα<ββάτῳ> πρωΐ: [see 12th lection of the Passion: Mt 27:62–66]; f. 162r, col. 2, line 8–f. 163v, col. 2, line 11: Τῷ ἁγίῳ Σα<ββάτῳ> ἑσπέρας: Mt 28:1–20; f. 163v, col. 2, line 11–f. 171v: *eothinon* lections; f. 163v, col. 2, line 12–f. 164r, col. 2, line 7: Εὐαγγέλιον ἐωθ<ινὸν>· εὐαγγέλιον ἀναστάσιμ<ον> Α′: Mt 28:10–20; f. 164r, col. 2, line 7–f. 165r, col. 1, line 3: Ἀναστάσιμ<ον> Β′: Mk 16:1–8; f. 165r, col. 1, line 4: f. 165v, col. 2, line 16: Ἀναστάσιμ<ον> Γ′: Mk 16:9–20; f. 165v, col. 2, line 17–f. 166v, col. 2, line 10: Ἀναστάσιμ<ον> Δ′: Lk 24:1–12; f. 166v, col. 2, lines 11–15: Εὐαγγέλιον ἀναστάσιμ<ον>Ε′: [see 3rd lection of the Resurrection: Lk 24:12–35]; f. 166v, col. 2, line 16–f. 168r, col. 1, line 11: Εὐαγγέλιον ἀναστάσιμ<ον> Ϛ′: Lk 24:36–53; f. 168r, col. 1, line 12–f. 168v, col. 2, line 10: Εὐαγγέλιον ἀναστάσιμ<ον> Ζ′: Jn 20:1–10; f. 168v, col. 2, line 10–f. 169v, col. 1, line 7: Εὐαγγέλιον ἀναστάσιμ<ον> Η′: Jn 20:11–18; f. 169v, col. 1, lines 8–12: Εὐαγγέλιον ἀναστάσιμ<ον> Θ′: [see Sun of Antipascha: Jn 20:19–31]; f. 169v, col. 1, line 13–f. 170v, col. 2, line 13: Εὐαγγέλιον ἀναστάσιμ<ον> Ι′: Jn 21:1–14; f. 170v, col. 2, line 14–f. 171v: Εὐαγγέλιον ἀναστάσιμ<ον> ΙΑ′: Jn 21:15–25; ff. 172r–217v: *menologion*, incomplete: ff. 172r–172v, col. 1, line 15: 1 Sep: Τ(οῦ) ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ<ῶν> **Συμε<ών>**: Lk 4:16–22; f. 172v, col. 1, line 16–f. 173v, col. 1, line 5: 2 Sep: Τ(οῦ) ἁγί(ου) μ(ά)ρ(τυρος) **Μάμαντ<ος>** κ(αὶ) τῶν ἐν ἁγίοις πατ(έρ)ων ἡμῶν **Ἰω(άννου) τ(οῦ) Νηστευτ<οῦ> κ(αὶ) Παύ<λου> ἀρχιεπισκόπ<ου> Κωνσταντ<ινου>πόλ<εως>**: Εὐαγγέλιον τοῦ μ(ά)ρ(τυρος): Jn 15:1–11; f. 173v, col. 1, lines 6–11: 2 Sep: **Εὐαγγέλιον τῶν π(ατέ)ρων**: [see 11 Nov: Mt 5:14–19]; f. 173v, col. 1, lines 12–18: 3 Sep: Τ(οῦ) ἁγί(ου) μ(ά)ρ(τυρος) **Ἀνθίμου**: [see 10 Jan: Mt 14:25–5:12]; f. 173v, col. 1, line 19–col. 2, line 6: 4 Sep: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Βαβύ<λα>** κ(αὶ) τῶ(ν) σὺν αὐτ<ῷ>: [summary: Jn 15:1–7]; f. 173v, col. 2, line 7–f. 174v, col. 2, line 4: 5 Sep: **Ἄθλησις τ(οῦ) πρ(ο)φ(ήτου) Ζαχαρίου** τοῦ π(ατ)ρ(ὸ)ς τ(οῦ) Προδ<ρόμου>: Mt 23:29–39; f. 174v, col. 2, lines 5–8: 6 Sep: **Ἡ ἀνάμνησις τοῦ γεγονότ<ος> θαύματ(ος) ἐν Χώναις ὑπ<ὸ> τ(οῦ) ἀρχ<ι>στρατ<ήγου> Μιχ<αήλ>**: [see 8 Nov: Lk 10:16–21]; f. 174v, col. 2, lines 9–14: 8 Sep: **Τὸ γενέσιον τῆς Θ(εοτό)κου**: (*orthros*): [summary: Lk 1:39–56]; f. 174v, col. 2, line 15–f. 175v, col. 1, line 5: 8 Sep: (liturgy): Lk 10:38–42, 11:27–28; f. 175v, col. 1, lines 6–12: 9 Sep: Τῶν ἁγίων **Ἰωακεὶμ κ(αὶ) Ἄνν(ης)**: [see 6th Sat of Lk: Lk 8:16–21]; f. 175v, col. 1, lines 13–15: 12 Sep: Τοῦ ἁγί(ου) **Κορνούτ<ου>** κ(αὶ) Σα<ββάτῳ> προ τῆς ὑψώσεως: [see Mt unspecified]; f. 175v, col. 1, lines 16–19: 13 Sep: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Κορνηλίου** τ(οῦ) ἑκατοντάρχ<ου>: [see 20 Oct: Mk 9:33–41]; f. 175v, col. 2–f. 176r, col. 1, line 13: **Κυ<ριακῇ> προ τῆς ὑψώσε<ως>**: Jn 3:13–17; f. 176r, col. 1, line 14–f. 177r, col. 1, line 14: 14 Sep (*orthros*): **Ἡ ὕψωσις τοῦ τιμίου Στ(αυ)ροῦ**: Jn 12–25–36; f. 177r, col. 1, line 15–f. 179r, col. 1, line 9: 14 Sep (liturgy): Jn 19:6, 19:9–11, 19:13–35; f. 179r, col. 1, lines 10–14: 15 Sep: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Νικήτ<α> καὶ Ἀκακίου ἐπισ<κό>π<ου> Μελητ<ηνῆς>** [leg. **Μελιτηνῆς**] **καὶ μνήμη τ(ῆς) Ϛ′ Συνόδ<ου>**: [see 3rd Sun of Lent: Mk 8:34–38]; f. 179r, col. 1, lines 15–16: **Σα<ββάτῳ> μετὰ τὴν ὕψωσιν**: [See 7th Sat: Mt 10:37]; f. 179r, col. 1, lines 17–18: **Κυ<ριακῇ> μετὰ τὴν ὕψωσιν**: [see 3rd Sun of Lent: Mk 8:34–38]; f. 179r, col. 1, line 19–f. 180r, col. 1, line 3: 16 Sep: Τ(ῆς) ἁγί(ας) **Εὐφημί(ας)**: Lk 7:36–50; f. 180r, col. 1, line 4–f. 181r, col. 1, line 2: 17 Sep: Τοῦ ἁγίου **Χαραλάμπ<ους>, Πανταλεόντ<ος> καὶ Δομνήνου** [leg. **Δομνίνου**]: Lk 9:23–27; f. 181r, col. 1, line 3–f. 181v, col. 1, line 7: 20 Sep: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Εὐσταθ<ίου>** κ(αὶ) τῆς συνοδ<ίας> αὐτ<οῦ>: Lk

21:12–19; f. 181v, col. 1, lines 8–10: 23 Sep: **Ἡ σύλληψις τοῦ ἁγί(ου) Ἰω(άννου) τοῦ Προδ<ρόμου>**: [see birth of the Prodromos: Lk 1:1–<25>, incomplete (des. "ἐνώπιο(ν) τοῦ Θ(εο)ῦ· πορευόμε<νοι>" (Lk 1:16)), Lk 1:63–69, incomplete (inc. "αἰτήσας πινακίδιον" (Lk 1:63)), 1:76, 1:80]; f. 181v, col. 1, lines 11–12: 24 Sep: Τ(ῆς) ἁγίας μ(ά)ρ(τυρος) **Θέκλ(ης)**: [see 12 Sat: Mt 20:29–34]; f. 181v, col. 1, lines 13–14: 25 Sep: Μνήμη τοῦ φόβου κ(αὶ) τῶ(ν) ἁγίω(ν) μ(α)ρ(τύρων) **Παφνουτίου κ(αὶ) Ῥωμα<νοῦ>**: [see unspecified]; f. 181v, col. 1, lines 15–17: 26 Sep: **Ἡ μετάστασις τοῦ ἁγίου ἀπο<στόλου> Ἰω(άννου) τ(οῦ) Θεολό<γου>**: [see Jn unidentified]; f. 181v, col. 1, line 18–f. 182r, col. 1, line 13: 30 Sep: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Γρηγορίου τῆς μ<ε>γ<άλης> Ἀρμενίας**: Mt 24:42–47; f. 182r, col. 1, lines 14–19: 1 Oct: Τ(οῦ) ἁγίου ἀπο<στόλου> **Ἀνανίου κ(αὶ) Ῥωμανοῦ τ(οῦ) Μελωδ<οῦ>**: [see 18 Oct: Lk 10:16–21]; f. 182r, col. 2, lines 1–2: 2 Oct: Τῶ(ν) ἁγίω(ν) **Κυπριανοῦ καὶ Ἰουστ<ίνου>**: [see 20 Sep: Lk 21:12–19]; f. 182r, col. 2, line 3–f. 183r, col. 1, line 6: 3 Oct: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Διονυσίου τοῦ Ἀρεοπαγίτου**: Mt 13:45–54; f. 183r, col. 1, lines 7–11: 6 Oct: Τοῦ ἁγίου ἀπο<στόλου> **Θωμᾶ**: [see Sun of Antipascha: Jn 20:19–31]; f. 183r, col. 1, lines 12–13: <7> Oct: Τῶ(ν) ἁγίων **Σεργίου κ(αὶ) Βάκχ<ου>**: [see 20 Sep: Lk 21:12–19]; f. 183r, col. 1, line 14–f. 183v, col. 2, line 8: 11 Oct: Τῶν ἁγίων π(ατέ)ρω(ν) **Νεκταρίου, Ἀττικοῦ κ(αὶ) Σισιννίου** καὶ ὅρος τῆς Ζ′ Συνόδ<ου>: Mt 5:14–19; f. 183v, col. 2, line 9–f. 184v, col. 1, line 4: 18 Oct: Τ(οῦ) ἁγίου ἀπο<στόλου> **Λουκᾶ**: Lk 10:16–21; f. 184v, col. 1, lines 5–11: 20 Oct: Τ(οῦ) ἁγί(ου) μ(ά)ρ(τυρος) **Κονρηλίου** τοῦ ἑκατοντάρχ<ου> καὶ τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Ἀρτεμίου**: [see 20 Dec: Mk 9:33–41]; f. 184v, col. 1, line 12–f. 185r, col. 2, line 6: 21 Oct: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶν **Ἱλαρίων(ος)**: Lk 6:17–23; f. 185r, col. 2, lines 7–11: 23 Oct: Ἡ καταθέσις τῶ(ν) λειψάνω(ν) τοῦ ἁγίου ἀπο<στόλου> **Ἰακώβου τοῦ Ἀδελφοθ<έου>**: [see 6th Sat of Lk: Lk 8:16–21]; f. 185r, col. 2, lines 12–15: 24 Oct: Τοῦ ἁγίου **Ἀρέθ<α>** (καὶ) τῆς Συνόδ<ίας> αὐτ<οῦ>: [see 11th Sat of Lk: Lk 12:32–40]; f. 185r, col. 2, line 16–f. 186r, col. 2, line 14: 25 Oct: **Τῶν ἁγίων Νοταρίω(ν)** : Lk 12:2–12; f. 186r, col. 2, line 15–f. 186v, col. 2, line 8: 26 Oct: Τ(οῦ) ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Δημητρίου** καὶ τοῦ **μ<ε>γ<άλου> σεισμοῦ**: Mt 8:23–27; f. 186v, col. 2, line 9–f. 187v, col. 1, line 5: 30 Oct: Τ(οῦ) ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ<ῶν> **Κυριακοῦ π(ατ)ριάρχ<ου> Κωνστ<αντινουπόλεως>**: Jn 10:9–16; f. 187v, col. 1, line 6–f. 188r, col. 1, line 4: 1 Nov: Τῶν ἁγίων ἀναργύ<ρων> **Κοσμ<ᾶ> κ(αὶ) Δαμιανοῦ**: Mt 10:1–8; f. 188r, col. 1, lines 5–8: 2 Nov: Τῶν ἁγίων μ(α)ρ(τύρων) **Ἀκινδύνου** κ(αὶ) τῆς Συνόδ<είας> αὐτ<οῦ>: [see 20 Sep: Lk 21:12–19]; f. 188r, col. 1, lines 9–13: 6 Nov: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν **Παύλου τοῦ Ὁμο<λογητοῦ>** καὶ ἡ μνήμη τ(ῆς) **κατενεχθ<είσης> κονί(ας)**: [see 25 Oct: Lk 12:2–12]; f. 188r, col. 1, lines 15–18: 8 Nov: Εἰς τὴν **σύναξιν τοῦ ἀρχαγγέ<λου> Μιχ<αήλ>**: [see 18 Oct: Lk 10:16–21]; f. 188r, col. 1, line 19–col. 2, line 4: 11 Nov: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Μηνᾶ** κ(αὶ) τῆς Συνόδ<ίας>: [see 3rd Sat after Easter: Jn 15:17–16:2]; f. 188r, col. 2, lines 5–7: 12 Nov: Μνήμ<η> τ(οῦ) ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶν **Ἰω(άννου) τοῦ Ἐλε<ήμονος>**: [see 10 Jan: Mt 14:25–5:12]; f. 188r, col. 2, lines 8–11: 13 Nov: **Ἡ ἐξορία τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶ(ν) Ἰω(άννου) τοῦ Χρ<υσοστόμου>**: [see 30 Oct: Jn 10:9–16]; f. 188r, col. 2, lines 12–15: 14 Nov: Τοῦ ἁγίου ἀπο<στόλου> **Φιλίππου**: [see 1st Sun of Lent: Jn 1:35–51]; f. 188r, col. 2, lines 16–17: 15 Nov: **Τῶ(ν) ἁγίω(ν) Ὁμολο<γητῶν>**: [see 25 Oct: Lk 12:2–12]; f. 188r, col. 2, lines 18–19: 16 Nov: Τ(οῦ) ἁγίου ἀπο<στόλου> κ(αὶ) εὐαγγε<λιστοῦ> **Ματθ<αίου>**: [see 5th Sat: Mt 9:9–13]; f. 188v, col. 1, lines 1–4: 17 Nov: Τ(οῦ) ἁγίου

Γρηγορίου τ(οῦ) Θαυματουργοῦ: [see 1 Nov: Lk 10:16–21]: f. 188v, col. 1, lines 5–7: 20 Nov: Τῶν ὁσ(ίων) π(ατέ)ρω(ν) **Πρόκλου Μαξίμου καὶ Γενναδ<ίου>**: [see 11 Oct: Mt 5:14–19]; f. 188v, col. 1, lines 8–12: 21 Nov: **Ἡ ἐν τῷ ναῷ προσένεξις τ(ῆς) Θ(εοτό)κου** (*orthros*): [see nativity of the Virgin: Lk 1:39–56]; f. 188v, col. 1, lines 13–15: 21 Nov (liturgy): [see 8 Sep: Lk 10:38–42, 11:27–28]; f. 188v, col. 1, line 16–col. 2, line 1: 25 Nov: Τῶν ἁγίω(ν) π(ατέ)ρων **Κλήμεντ<ος> Ῥωμ<ανοῦ> καὶ Πέτ<ρου> Ἀλεξανδ<ρείας>**: [see 3rd Sat after Easter: Jn 15:17–16:2]; f. 188v, col. 2, lines 2–4: 28 Nov: Τ(οῦ) ἁγίου **Στεφάνου τοῦ Νέου**: [see 25 Oct: Lk 12:2–12]; f. 188v, col. 2, lines 5–9: 30 Nov: Τ(οῦ) ἁγίου ἀπο<στόλου> **Ἀνδρέ<ου>**: [see Wed of Diakainesimos: Jn 1:35–51]; f. 188v, col. 2, lines 10–17: 4 Dec: Τῆς ἁγίας μ(αρτύ)ρ(ος) **Βαρβάρ(ας)**: [see 21 Dec: Mk 5:24–34]; f. 188v, col. 2, line 18–f. 189r, col. 1, line 1: 5 Dec: Τ(οῦ) ἁγίου π(ατ)ρ(ὸ)ς ἡμῶν **Σάβ<β>α**: [see 20 Jan: Mt 11:27–30]; f. 189r, col. 1, lines 2–5: 6 Dec: Τ(οῦ) ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν **Νικολά<ου>**: [see 21 Oct: Lk 6:17–23]; f. 189r, col. 1, line 6–f. 189v, col. 1, line 2: 8 Dec: **Σύλληψις τ(ῆς) ἁγί(ας) Ἄνν(ης)**: Mk 11:22–26; f. 189v, col. 1, lines 3–5: 12 Dec: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν **Σπυρίδω<νος>**: [see 2 Sep: Jn 15:1–11]; f. 189v, col. 1, lines 6–8: 13 Dec: Τῶν ἁγίω(ν) μ(α)ρ(τύρων) **Εὐστρατίου** κ(αὶ) τ(ῆς) Συνόδ<ίας> αὐτ(οῦ): [see 20 Sep: Lk 21:12–19]; f. 189v, col. 1, lines 9–11: 15 Dec: Τ(οῦ) ἁγίου ἱερομ(ά)ρ(τυρος) **Ἐλευθερίου**: [see 3 Sep: Mt 14:25–5:12]; f. 189v, col. 1, line 12–f. 190r, col. 2, line 1: 17 Dec: **Τῶν ἁγίων τριῶν παίδ<ων>**: Lk 13:31–35; f. 190r, col. 2, lines 2–4: **Κυ<ριακῇ> τῶν ἁγίων Προπατόρω(ν)**: [see 11th Sun: Lk 14:16–<24>, incomplete (des. "ἐστι πάντα καὶ ἠρ<ξαντο>" (Lk 16:18))]; f. 190r, col. 2, lines 5–8: **Σα<ββάτῳ> πρὸ τῆς Κυριακ(ῆς) τῶ(ν) Ἁγίω(ν) Π(ατέ)ρων**: [see Sat after Christmas: Mt 12:15–21]; f. 190r, col. 2, line 9–f. 192v, col. 1, line 5: **Κυ<ριακῇ> πρὸ τῆς Χ(ριστ)οῦ γεννήσεω<ς>**, τῶ(ν) ἁγίω(ν) π(ατ)ριαρχ<ων> **Ἀβραάμ, Ἰσαὰκ κ(αὶ) Ἰακώβ**· καὶ τῶν **Γ′ παίδ<ων> κ(αὶ) Δ<ανιὴλ> προ<φήτου>**: Mt 1:1–25; f. 192v, col. 1, line 6–f. 193r, col. 2, line 11: 20 Dec: Προεόρτια τῆς Χ(ριστ)οῦ γεν(ν)ή<σεως> κ(αὶ) τοῦ ἁγίου **Ἰγνατίου τοῦ Θεοφόρου**: Mk 9:33–41: f. 193r, col. 2, line 12–f. 194r, col. 1, line 11: 21 Dec: Τῆς ἁγίας μ(ά)ρ(τυρος) **Ἰουλιανῆς**: Mk 5:24–34; f. 194r, col. 1, lines 12–16: 22 Dec: **Προεόρτια καὶ τῆς ἁγίας μ(ά)ρ(τυρος) Ἀναστασί(ας)**: [summary: Mt 15:21–28]; f. 194r, col. 1, lines 17–19: 23 Dec: Τῶν ἁγίων **Ι′ μ(α)ρ(τύρων) τῶν ἐν Κρή<τῃ> ἀκολουθ<ία> μαρτυρικ(ήν)** [leg. **μαρτυρική**]: [see unidentified]; f. 194r, col. 2–f. 195v, col. 2, line 5: 24 Dec: **Ἡ παραμονὴ τῆς Χ(ριστ)οῦ γε<ννήσεως>**: Lk 2:1–20; f. 195v, col. 2, lines 6–8: 25 Dec: **Ἡ Χ(ριστ)οῦ γέννησις** (*orthros*): [see Sun before Christmas: Mt 1:1–25]; f. 195v, col. 2, line 9–f. 196v, col. 2, line 16: 25 Dec: (liturgy): Mt 2:2–12; f. 196v, col. 2, line 17–f. 198r, col. 1, line 4: 26 Dec: **Σύναξις τῆς παναγίας Θ(εοτό)κου**: Mt 2:13–23; f. 198r, col. 1, lines 5–6: 27 Dec: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Στεφά<νου>**: [see 13 Sun: Mt 21:33–42]; f. 198r, col. 1, lines 7–8: 18 Dec [leg. 28 Dec]: Τῶ(ν) ἁγίων **Δισμυρίω(ν)**: [see 7 Oct: Lk 21:12–19]; f. 198r, col. 1, lines 9–10: <29> Dec: **Τῶ(ν) ἁγίων Νηπίω(ν)**: [see 26 Dec: Mt 8:23–27]; f. 198r, col. 1, line 11–f. 198v, col. 1, line 6: **Σα<ββάτῳ> μετ<ὰ> τὴν Χ(ριστ)οῦ γέννη<σιν>**: Mt 12:15–21; f. 198v, col. 1, lines 7–11: **Κυ<ριακῇ> μετ<ὰ> τὴν Χ(ριστ)οῦ γέννη<σιν>**: [see 26 Dec: Mt 2:13–23]; f. 198v, col. 1, line 12–f. 199r, col. 1, line 12: **Σα<ββάτῳ> πρὸ τῶ(ν) Φώτων**: Mt 3:1–6; f. 199r, col. 1, line 13–f. 199v, col. 2, line 6: **Κυ<ριακῇ> πρὸ τῶ(ν) Φώτων**: Mk 1:1–8; f. 199v, col. 2, lines 7–8: 30 Dec: Τ(ῆς) ἁγίας **Ἀνυσί(ας)**: [see 16 Sep: Lk 9:23–27]; f. 199v, col. 2, line 9–f. 201r, col. 1, line 11: 1 Jan: **Ἡ πε(ρι)τομὴ τοῦ Κ(υρί)ου ἡμῶ(ν) Ἰ(ησ)οῦ Χ(ριστ)οῦ** καὶ

μνήμ<η> τοῦ ἐν αγίοις π(ατ)ρ(ὸ)ς ἡμῶν **Βασι<λείου>**: Lk 2:20–21, 2:40–52; f. 201r, col. 1, lines 12–14: 2 Jan: **Προεόρτ<ια> τῶν Φώτ<ων>** κ(αὶ) τοῦ εν αγίοις π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Σιλβέστρου**: [summary: Lk 6:17–23]; f. 201r, col. 1, lines 15–16: 3 Jan: **Προεόρτ<ια>** κ(αὶ) τ(οῦ) ἁγί(ου) μ(ά)ρ(τυρος) **Γορδ<ιανοῦ>**: [see unidentified]; f. 201r, col. 1, lines 17–19: 4 Jan: Τῶ(ν) ἁγίω(ν) μ(α)ρ(τύρων) **Ζωσίμ<ου>, Ἀθανασίου κ(αὶ) Χρυσάνθ<ου>**: [see 6 Dec: Lk 6:17–23]; f. 201r, col. 2–f. 203r, col. 1, line 6: 5 Jan: **Τῆ παραμο<νῆ> τῶν ἁγίων Θεοφανίω(ν)**: Lk 3:1–18; f. 203r, col. 1, line 7–col. 2, line 8: 6 Jan: **Η παναγία βάπτισις τ(οῦ) Σ(ωτῆ)ρ(ο)ς ἡμῶν** (*orthros*): Mk 1:9–11; f. 203r, col. 2, line 8–f. 203v, col. 2, line 8: 6 Jan (liturgy): Mt 3:13–17; f. 203v, col. 2, line 9–f. 204r, col. 2, line 11: 7 Jan: Τοῦ ἁγίου **Ἰω(άννου) τοῦ Βαπτιστοῦ**: Jn 1:29–34; f. 204r, col. 2, line 12–f. 205r, col. 2, line 2: **Σα<ββάτῳ> μ(ε)τ(ὰ) τὰ Φώτ<α>**: Mt 4:1–11; f. 205r, col. 2, line 3–f. 205v, col. 1, line 16: **Κυ<ριακῇ> μ(ε)τ(ὰ) τὰ Φώτα**: Mt 4:12–17; f. 205v, col. 1, line 17–f. 206r: 10 Jan: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν **Γρηγορίου Νύσσ(ης)**: Mt 14:25–5:12; f. 206v, col. 1, lines 1–3: 14 Jan: **Τῶν ἁγίων ἀββάδ<ων>**: [see 11th Sat of Lk: Lk 12:32–40]; f. 206v, col. 1, lines 4–7: 16 Jan: Τῆς τιμίας **ἁλύ<σεως> τοῦ ἁγίου Πέτρου**: [see Sat of Pentecost: Jn 21:15–25]; f. 206v, col. 1, lines 8–10: 17 Jan: Τ(οῦ) ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶ(ν) **Ἀντωνίου**: [see 5 Dec or 21 Oct: Mt 11:27–30/Lk 6:17–23]; f. 206v, col. 1, lines 11–13: 18 Jan: **Ἀθανασίου κ(αὶ) Κυρίλλου ἀρχ<ι>επισκόπω(ν) Ἀλεξανδ<ρείας>**: [see 11 Oct: Mt 5:14–19]; f. 206v, col. 1, line 14–f. 207r, col. 1, line 5: 20 Jan: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶν **Εὐθυμίου**: Mt 11:27–30; f. 207r, col. 1, lines 6–10: 22 Jan: Τοῦ ἁγίου ἀπο<στόλου> **Τιμοθ<έου>**: [see 1st Sun of All Saints: Mt 10:32–38, Mt 19:27–30]; f. 207r, col. 1, line 11–f. 207v, col. 1, line 13: 23 Jan: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Κλήμε<ντος> σὺν Ἀγαθ<αγγέλῳ>**: Jn 12:24–26, 12:35–36; f. 207v, col. 1, lines 14–16: 25 Jan: Τοῦ ἁγίου **Γρηγορίου τοῦ Θεολό<γου>**: [see 10 Jan: Mt 14:25–5:12]; f. 207v, col. 1, lines 17–19: 27 Jan: ἡ ἐπάνοδ<ος> τοῦ λειψά<νου> τοῦ ἁγίου **Ἰω(άννου) τ(οῦ) Χρ<υσοστόμου>**: [see 13 Nov: Jn 10:9–16]; f. 207v, col. 2, lines 1–3: 28 Jan: Τοῦ ἁγίου **Ἐφραὶμ τοῦ Σύρου**: [see 20 Jan: Mt 11:27–30]; f. 207v, col. 2, lines 4–6: 29 Jan: **Ἡ ἐπάνοδ<ος> τοῦ λειψά<νου> τοῦ ἁγίου Ἰγνατίου τ(οῦ) Θεοφό<ρου>**: [summary: Mt 11:27–30]; f. 207v, col. 2, lines 7–8: 31 Jan: Τῶ(ν) ἁγί-ων **Κύρου (καὶ) Ἰω(άννου)**; f. 207v, col. 2, lines 9–13: 1 Feb: Τοῦ ἁγίου μ(ά)ρ(τυρος) **Τρύφω<νος>**: [see 10th Sat of Lk: Lk 10:19–21]; f. 207v, col. 2, lines 14–17: 2 Feb: **Ἡ ὑπαπαντ<ὴ> τοῦ Κ(υρί)ου ἡμῶ(ν) Ἰ(ησ)οῦ Χ(ριστ)οῦ** (*orthros*): [see 8 Sep: Lk 8:16–21]; f. 207v, col. 1, line 18–f. 209r, col. 2, line 16: 2 Feb (liturgy): Lk 2:22–40; f. 209r, col. 2, lines 17–19: 3 Feb: Μνήμ<η> **Συμεὼ(ν) τοῦ πρε<σβυτέρου> κ(αὶ) Ἄνν(ης) τ(ῆς) προφήτιδ<ος>**: [see unidentified]; f. 209v, col. 1, lines 1–3: 11 Feb: Τοῦ ἁγί-ου ἱερομ(ά)ρ(τυρος) **Βλασίου**: [see 3rd Sat after Easter: Jn 15:17–16:2]; f. 209v, col. 1, lines 4–6: 23 Feb: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Πολυκάρπ<ου>**: see [23 Jan: Jn 12:24–26, 12:35–36]; f. 209v, col. 1, line 7–f. 210v, col. 1, line 15: 24 Feb: **Ἡ εὕρε<σις> τ(ῆς) τιμί(ας) κεφα<λῆς> τοῦ Προδ<ρόμου>**: Mt 11:2–14; f. 210v, col. 1, line 16–f. 211v, col. 2, line 16: 9 Mar: Τῶν ἁγίων **Μ'** [i.e. **Τεσσαράκοντα**] **Μ(α)ρ(τύρων)**: Mt 20:1–16; f. 211v, col. 2, line 17–f. 212v, col. 2, line 1: 25 Mar <*orthros*>: **Ὁ Εὐαγγελισμὸς τῆς Θ(εοτό)κου**: Lk 1:39–56; f. 212v, col. 2, line 2–f. 213v, col. 2, line 10: 25 Mar (liturgy): Lk 1:24–38; f. 213v, col. 2, lines 11–12: 26 Mar: Τοῦ Ἀρχ<ι>στρατήγου **Γαβριήλ**: [see 8 Nov: Lk 10:16–21]; f. 213v, col. 2, lines 13–16: 22 Apr: Τ(οῦ) ἁ-γίου **Θεοδώ<ρου> τοῦ Σικεώτ<ου>** [leg. **Συκεώτ<ου>**]: [see 2 Sep: Jn 15:1–11]; f. 213v, col. 2, lines 17–18: 23 Apr: Τοῦ ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Γεωργίου**:

[see 4th Sat after Easter: Jn 8:31–42]; f. 213v, col. 2, line 19–f. 214v, col. 1, line 10: 25 Apr: Τ(οῦ) ἁγίου ἀπο<στόλου> **Μάρκ(ος)** [leg. **Μάρκου**]: Mk 6:7–13; f. 214v, col. 1, lines 11–13: 26 Apr: Τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Βασιλέως**: [see 3rd Sat after Easter: Jn 15:17–16:2]; f. 214v, col. 1, lines 14–17: 2 May: Τοῦ ἁγίου **Ἀθανασίου Ἀ-λεξανδ<ρείας>**: [see 11 Oct: Mt 5:14–19]; f. 214v, col. 1, line 18–f. 215r, col. 1, line 15: 8 May: Τοῦ ἁγίου ἀπο<στόλου> καὶ εὐαγγελιστοῦ **Ἰω(άννου) τοῦ Θεολό<γου>**: Jn 19:25–27, 21:24–25; f. 215r, col. 1, lines 16–18: 9 May: Τοῦ ἁγίου πρ(ο)φ(ήτου) **Ἡσαΐου** κ(αὶ) τοῦ ἁγίου μ(ά)ρ(τυρος) **Χριστοφό<ρου>**: [see Wed of 6th week: Jn 12:36–47]; f. 215r, col. 1, lines 19–20: 12 May: Τῶν ἁγίων π(ατέ)ρω(ν) **Ἐπιφα<νίου> κ(αὶ) Γερμ<ανοῦ>**: [see unidentified]; f. 215r, col. 2, lines 1–3: 21 May: Τῶν ἁγί-ω(ν) βασι<λέων> **Κω(ν)σταντ<ίνου> κ(αὶ) Ἑλέ<νης>**: [see Thu of 5th week: Jn 9:39–10:9]; f. 215r, col. 2, lines 4–6: 23 May: Τ(οῦ) ὁσ(ίου) **Συμεὼ(ν) τοῦ ἐν τῷ θαυ-μαστῷ ὄρει**: [see 17 Jan: Mt 11:27–30/Lk 6:17–23]; f. 215r, col. 2, lines 7–8: 25 May: **Ἡ τρίτ<η> εὕρε<σις> τῆς κεφαλῆς τοῦ Προδ<ρόμου>**: [see 24 Feb: Mt 11:2–14]; f. 215r, col. 2, lines 9–13: 2 Jun: Τοῦ ἁγίου **Νικηφό<ρου> ἀρχ<ι>επισκ<ό>π<ου> Κονσταντ<ινου>πό<λεως>** [leg. **Κωνσταντινουπόλεως**]: [see 13 Nov: Jn 10:9–16]; f. 215r, col. 2, lines 14–16: 4 Jun: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) **Μητροφά<νους> Κωνσταντ<ινου>πό<λεως>**: [see 30 Oct: Jn 10:9–16]; f. 215r, col. 2, lines 17–19: 8 Jun: Τ(οῦ) ἁγίου μ(ε)γ(αλο)μ(ά)ρ(τυρος) **Θεοδώ<ρου> τοῦ Στρατηλάτ<ου> ἐν Εὐχαΐ-τοις**: [see [1st Sat of Mark]: Mk 2:23–3:5]; f. 215r, col. 2, line 20–f. 215v, col. 1, line 2: 11 Jun: Τῶν ἁγίων ἀπο<στόλων> **Βαρθολομαίου κ(αὶ) Βαρνά<βα>**: [see 1 Nov: Mt 10:1–8]; f. 215v, col. 1, lines 3–4: 14 Jun: Τοῦ ἁγίου πρ(ο)φ(ήτου) **Ἐλισσαίου**: [see 20 Jul: Lk 4:22–30]; f. 215v, col. 1, line 5–f. 216v, col. 1, line 7: 24 Jun: **Τὸ γενέ-θλιον τοῦ Προδρόμου**: Lk 1:1–6, incomplete (f. 215v des. "ἐνώπιο(ν) τοῦ Θ(εο)ῦ· πορευόμε<νοι>"), Lk 1:63–69, incomplete (f. 216r inc. "αἰτήσας πινακίδιον"), 1:76, 1:80; f. 216v, col. 1, line 8–f. 217r, col. 1, line 15: 29 Jun: Τῶ(ν) ἁγίων ἀπο<στόλων> **Πέτρου κ(αὶ) Παύλου**: Mt 16:13–19; f. 217r, col. 1, lines 16–18: 30 Jun: Τῶν ἁγίων **Ἀπο<στόλων> τῶ(ν) ΙΒ′** [i.e. **Δώδεκα**]: [see 1st Sun of Lk: Lk 5:1–11]; f. 217r, col. 1, line 19–col. 2, line 3: 1 Jul: Τῶν ἁγίων ἀναργύρων **Κοσμ<ᾶ> κ(αὶ) Δαμιανοῦ**: [see 1 Nov: Mt 10:1–8]; f. 217r, col. 2, lines 4–5: 2 Jul: **Τὰ κατ<α>θέσια τ(ῆς) τιμί(ας) αἰσθήτ<ας>** [leg. **ἐσθήτας**]: [see 25 Mar (*orthros*): Lk 1:39–56]; f. 217r, col. 2, lines 6–7: 8 Jul: Τοῦ ἁγίου μ(α)ρ(τύρων) [leg. μάρτυρος] **Προκοπίου**: [see 10th Sat of Lk: Lk 10:19–21]; f. 217r, col. 2, lines 8–9: 11 Jul: Τῆς ἁγίας **Εὐφημ<ίας>**: [see 16 Sep: Lk 7:36–50]; f. 217r, col. 2, lines 10–11: 15 Jul: Τῶ(ν) ἁγίων **Κηρύκου κ(αὶ) Ἰουλίτ<της>**: [see 10th Sat of Lk: Lk 10:19–21]; f. 217r, col. 2, lines 12–15: 16 Jul: Τ(ῆς) **Δ′ Συνόδ<ου> τῶ(ν) ΧΛ′ ἁγίων π(ατέ)ρων τῶ(ν) ἐν Χαλκηδ<όνι>**: [see 1st lection of the Passion and 11 Oct: Jn 13:31–18:1, Mt 5:14–19]; f. 217r, col. 2, line 16–f. 217v: 20 Jul: Τοῦ ἁγίου πρ(ο)φ(ήτου) **Ἡλιοῦ**: Lk 4:22–30, incomplete (des. "καὶ οὐδεὶς αὐτ(ῶν)"(Lk 4:27)).

Folio/page numbers

By folios, top right, Arabic numerals, mid-brown ink.

Quire numbers

At beginning of each quire, recto, bottom right, Greek numerals, mid-brown ink: ff. 1r, 24r, 32r, 48r, 56r, 64r, 72r, 87r, 94r, 102r, 126r, 134r, 142r, 150r, 158r, 173r, 189r, 197r, 205r, 213r (consistent sequence).

Columns & lines

Two columns; ff. 1r–212v: 19 lines; ff. 213r–217v: 20 lines.

Ruling

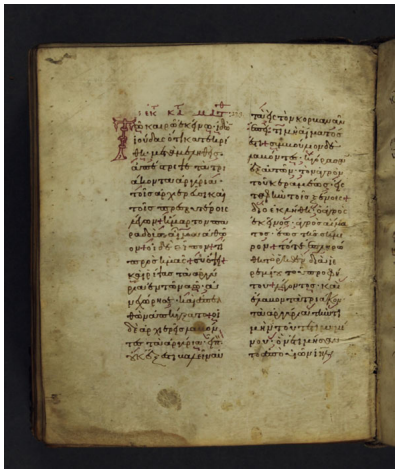
Structure Leroy 1; layout Leroy 32C2: hardpoint, piercing visible for horizontals and verticals, text hangs from lines; text area: 155 mm x 130 mm; interlinear distance: 8–9 mm.

Scribe(s)

Hand A: ff. 1r–217v; Hand B: notes of *eothinon* and *echos* numbers ff. 48r–94r; Hand C: note, left pastedown; Hand D: corrections ff. 21r, 26v, 37r, 39r, 106r; Hand E: corrections ff. 27v, 53v, 55v, 70r, 101v, 118r, 125v, 136r, 139v, 197r, 205r; Hand F: corrections f. 28v, 108v, amendments to *echos* numbers ff. 79r, 81r, 86v, 89r, 90r, 91r, 91v; Hand G: substitute rubric ff. 77v, 78v, 79r, 82r; Hand H: note f. 84v; Hand I: note of additional lections f. 97r–v; Hand J: notes ff. 97v, 127r, extra rubric ff. 135v, 137v, 141r; Hand K: notes ff. 129r, 142r; Hand L: note, f. 129v; Hand M: correction f. 136r; Hand N: extra rubric ff. 143v, 145v, 147r, 148r; Hand O: note f. 169v; Hand P: note f. 193r; Hand Q: correction f. 200v, overwriting ff. 20v, 36r, 44r, 53v, 65r, 76v, 87r, 91v, 93r, 95v, 97r, 99v, 198r; Hand R: note, right pastedown; Hand S: quire numbers; Zanis: notes, ff. 1v, 5r, 216v, 217v, right pastedown; Germanos, priest: notes, left and right pastedowns; Hand V: MS number f. 1r; Hand W: MS number f. 1r; Hand X: MS numbers left pastedown, f. 1r; Hand Y: MS number left pastedown; Hand Z: MS number left pastedown; Hand AA: MS number left pastedown; Hand AB: foliation.

Script (general characteristics)

Hand A, main text: Mixed minuscule *Perlschrift*, upright or slightly inclined to the left, with minimal expansion of letters, occasional flourishes at line ends, superscript word endings rare, at line ends only, deletions by erasure. Hand A, headings and summary lections: Alexandrine majuscule. Hand A, headings of first lection of *synaxarion* f. 1r, weeks of Luke f. 70r, lections of the hours f. 149r, September f. 172r, minor initials and some Saturday and Sunday headings: epigraphic majuscule.



f. 149v (Hand A)

Script (letters & ligatures)

Hand A, mixed minuscule: All minuscule letter forms present; *gamma*, *nu*, *xi*, *psi* always minuscule; distinctive letter forms: minuscule *alpha* with pronounced final ascender at line ends; majuscule *epsilon*, *theta* with bar on central stroke; angular minuscule *zeta*; tilted, angular minuscule *nu*; clubs on *iota*, *nu*, majusucule *pi*, *tau*; hooks on *iota*, *mu*, *nu*, *rho*; distinctive ligatures: ligatures with horizontal of preceding letter curving down to join *alpha* from below on right of loop; occasional *epsilon-iota* with elongated diagonal; *eta-rho-xi* with *rho* reduced to vestigial vertical. Hand A, Alexandrine majuscule: Distinctive letter forms: *epsilon*

with central stroke separate from curve; *epsilon*, *theta* with bar on central stroke; *rho*, *iota* with elongated descenders, often turning to the left at foot; *kappa* with elongated ascender; distinctive ligatures: *epsilon-iota* with elongated diagonal.

Diacritics & punctuation

Hand A: Breathings angular, half-angular and round; circumflexes small but expanded over breathings; mute *iota* usually absent, occasionally adscript; double dot used functionally only; double grave present on δὲ, μὴ; use of lower, middle and upper point, lower comma, full stop; occasional marginal ε-shaped quotation mark.

Abbreviations

Hand A, mixed minuscule: *Nomina sacra* (accents absent or separate from strokes); καί; syllabic (rare, at line ends only); horizontal stroke for *nu*. Hand A, Alexandrine majuscule: also κατά, λόγος, μάρτυς, μέγας, ὅσιος, προφήτης; syllabic (throughout line); suspensions.

Apparatus

Rubricated headings for lections; rubricated ekphonetic musical notation; ff. 48r–94r: notes of *eothinon* and *echos* numbers in two later hands; ff. 135v–148v: headings for lections of Holy Week in later hand; chapter and verse numbers for start of lections identified by modern hand in Latin script, Roman and Arabic numerals.

Ink

Hand A: mid-brown, red; Hand B: pale brown; Hand C: black; Hand D: black; Hand E: mid-brown; Hand F: black; Hand G: dark red; Hand H: black; Hand I: dark red; Hand J: pale brown; Hand K: pale brown; Hand L: pale brown; Hand M: mid-brown; Hand N: pale brown; Hand O: mid-brown; Hand P: black; Hand Q: dark brown; Hand R: mid-brown; Hand S: mid-brown; Zanis: mid-brown; Germanos, priest: black; Hand V: black; Hand W: mid-brown; Hand X: black; Hand Y: black; Hand Z: purple; Hand AA: pencil; Hand AB: pencil.

Ornament

Rubricated headpieces for start of weeks of John f. 1r, lection of the Passion 126r; simple horizontal bands in red and/or brown ink for start of weeks of Luke f. 70r, lection of the Passion f. 125v, lections of the hours f. 149r, start of months ff. 172r, 182r, 187v, 188v, 199v, 207v, 210v, 213v, 215r, 217r. Rubricated major initials with decoration for start of lections. Rubricated minor initials.

Text leaves

Medium-thickness parchment, off-white colour; skins arranged with hair-side facing hair-side throughout.

Text leaf dimensions (mm)

(f. 40) 250 x 207.

Text leaf condition

One folio missing after f. 84, at least one folio missing after f. 215. Cockling appears throughout text-block and especially in the last gatherings. Occasional drops of candle wax, stains, grime, and discolourations on the surface of the leaves. Cuts/tears to ff. 37, 48, 49, 63, 69, 70, 73, 77, 82, 95, 117–118, 148, 150, 163, 171, 190–191, 200–201, 203, 211, 217; irregular trimming to foot ff. 96, 99. Some loss of marginal text due to heavy trimming. Folios excised at time of production after ff. 21, 92, 112, 115, 213.

Old repairs

Overcasting f. 41; plain parchment repairs to ff. 190, 201; repairs with sewing thread to ff. 74, 100. According to the conservation report, detached back sections and loose leaves ff. 17, 72, 82 were secured with toned handmade paper in 1994.

Binding description

Greek-style binding covered in tanned skin with an added calfskin cover of Western European design tooled in blind. Two-sheet metal plates fastenings have been attached to the boards at a later stage.

Binding dimensions (mm)

269 x 218 x 98.

Left endleaves

A narrow, handmade paper joint with one stub adhered to the board and the other to the first leaf of the text-block. The current separate pastedown consists of pieced handmade papers, irregular in both size and shape.

Right endleaves

A single-leaf and a stub of plain white handmade paper adhered to the board. A piece of Greek manuscript waste of handmade paper, smaller in size, has been adhered on top of the pastedown.

Endleaf condition

Stains, discolourations and grime, small losses and limited insect activity.

Sewing

The text-block is resewn with an unsupported structure, sewn all-along with a triple-twisted sewing thread (consists of three Z-twist threads plied together into a single S-twist thread) of medium thickness, natural colour, using the four V-nicks in the spine-folds from an earlier unsupported sewing at 45, 100, 155, 200 mm from the head of the text-block.

Sewing condition

The sewing structure is sound. Detached sections were resewn during repairs to the binding in 1993.

Spine linings

The spine is smooth and an overall lining of one layer of natural-colour, plain woven textile covers the full length of the spine and extends onto the outside of the boards.

Spine lining condition

The lining is complete and intact on the spine and the boards.

Boards and board attachment

14 mm wooden boards, the same size as the text-block with square edges. A zig-zag arrangement of the thread is clearly visible inside the boards, but it cannot be seen whether the attachment is integral or uses a separate bridling.

Board attachment condition

The board attachment is sound.

Edges

The edges of the text leaves are plain-cut, undecorated and have been retrimmed.

Edge condition

The edges of the text-block appear rounded and worn and the head-edge appears to have been blackened by dirt.

Endbands

Greek-style projecting two-cores primary endbands sewn to the boards. Both cores are made from the same twisted cord and are sewn with a triple twisted natural-colour thread. There is no secondary sewing.

Endband condition

Both head- and tailbands are sound and securely attached to the book-block. Light staining and accumulation of dirt and grime.

Covering

Originally covered in full dark-brown tanned skin with turn-ins that are irregular in size and shape, subsequently re-covered with tanned calfskin. The spine is uncovered as rotten leather was removed from it during repairs.

Covering material condition

The spine has been repaired and remains uncovered. Rotten leather from the spine was removed during repairs to the binding in 1994.

Tooling

The cover is decorated with blind-tooling, using a small handle tool and fillets. The sides have three concentric, approximately rectangular frames tooled in blind with a three-line tool. The impressions are visible but the surface of the leather is damaged.

Furniture & fastenings

Originally the book had a pair of straps attached to the fore-edge of the right board that fastened onto two edge pins in the left board. Two later copper alloy fastenings have been added to the fore-edge, with hinged pin-clasps attached to hinge plates on the right board and two plate-mounted edge pins on the left board. (The binding of MS. Sion L40.2 G6 has the same design of clasp).

Furniture & fastenings condition

The holes drilled for the edge pins remain empty in the left board. The original straps, clasps and edge pins are now completely missing.

Notes & marks of ownership

Left pastedown: ownership note of church of St Mark: "Τὸ παρόν θύον καὶ ιερ(όν), εὐαγγέλι(ον) ὑπάρχι κτήμα, τοῦ θήου καὶ ἱεροὺ ναοῦ· τοῦ ἁγίου ἀποστώλου, καὶ εὐαγγελιστοῦ Μάρκου (καὶ) εἰ της ἀποξενοσι αὐτό, ἐκ τοῦ ναοῦ ἐχαίτο τῶ ἐπιτιμι(ω) τῶν ἁγί(ων) π(ατέ)ρων:-"; note of binding by Germanos, priest of the Panagia Koilane, Chios, dated Dec 1619: "ˏΑΧΙΘ′· ἐν μὴνη Δικεβρίω ἠρτεν ὁ π(ά)πα Γερμανός στὴν Θ(εοτό)κων τὴν Κυλανή:-"; "arc. L40.2 G4"; "20.1"; "H.4"(crossed out); f. 1r: "Y4"; "20.1"; "Arc I–4"; "A.6"(crossed out); right pastedown: note of Manuel, priest: "+ Ἱερεύς Μανουίλ"; note of Germanos, priest: "+ Γερμανός [*monocondylion*: ἱερεὺς]"; Sion College Library stamps ff. 1r, 109v, 217v.

Other notes

f. 1v: note of Zanis, dated Feb 1612: "1612 εγω Ζανις το γραψα τουτο τον βουλιοσον μινιος Φλεβαριος"; f. 216v: "+ Βουθοκ εστε πεστι"; f. 217v: "+ Ενιεβαλε με απασα [...]αρια"; left pastedown: "μενολογη"; right pastedown: "...ου Μαρκ(ος) Αγουστο: ΙΘ′"; "+ Ο κεριες με εβάλες με απασα πιρμ(ην) [..]νιον"; "+ Σκλα"; "+ Σκλαβον πο".

Provenance

Owned by a church of St Mark. In the possession of Manuel, priest and Germanos, priest. Bound December 1619 by Germanos, priest of the Panagia Koilane, Chios. Acquired by Paul Pindar, English ambassador to Constantinople 1611–20, and donated by him to Sion College 1629.

Textual tradition

Gregory-Aland l 236; Scrivener Evst. 229.

Dating

Style of Hand A consistent with late 11th-early 12th century.

Remarks

Musical notation missing f. 124v, col. 2–f. 125r, f.132v, col. 1, line 7–f. 133r, added in brown ink ff. 123v–124r. Donation to Sion College recorded in Benefactors' Book (LPL MS. Sion L40.2/E64, p. 2).

Bibliography

C. Steenbuch, 'EVST. 236 (Scrivener 229)', *Journal of Theological Studies* 16 (1916), pp. 180–183; Brown *et al.*, p. 53.

Image(s) of the binding



Left side



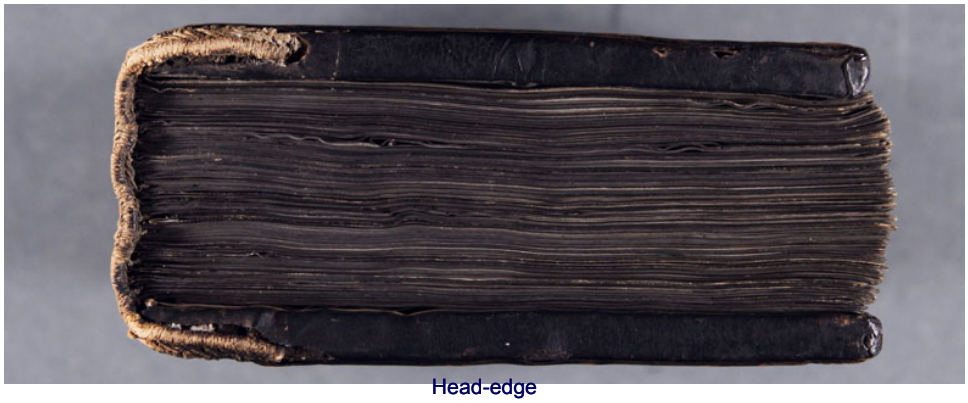
Right side



Spine



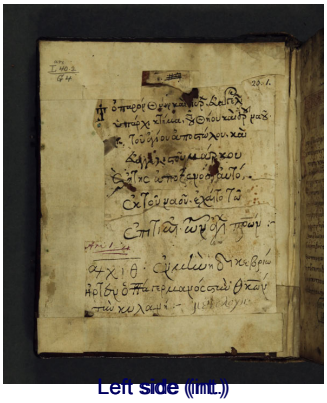
Fore-edge



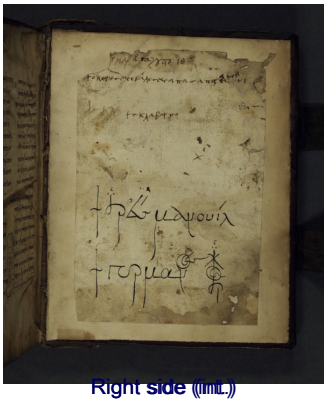
Head-edge



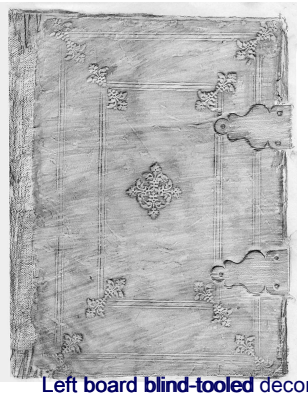
Tail-edge



Left side (fml.)



Right side (fml.)



Left board blind-tooled decoration (rubbing)
decoration (rubbing)

MS Number

MS. Sion L40.2/G5

Former MS numbers

Y.3; A.4; Arc. I.7.

Date

Mid-11th–early 12th century (ff. Ar–Bv, 1v–373v, 374v–375r) and 1203/4 (ff. 373v–374r, 375v).

Material

Parchment.

Folios

<I–IV> + ff. 379 (ff. A–B + 1–377) + <V–VIII>.



f. 374v (Hand B)

Summary content

ff. 1r–284r, 295r–373v: John Chrysostom, Homilies: ff. 4r–221v, 228r–241r: *Ad populum Antiochenum (homiliae 1–21)*, Homilies 1–8, 11–21; ff. 222r–227v: *Ad illuminandos catecheses 1–2 (series prima et secunda)*; ff. 241v–f. 256v, col. 1, line 16: *De decem milium talentorum debitore*; f. 256v, col. 1, line 17–f. 265v: *In Psalmum 145*; ff. 266r–275v, col. 1: *In secundum Domini adventum*; f. 275v, col. 2–f. 284r, col. 2, line 5: *De angusta porta et in orationem dominicam*; f. 295r, col. 1, line 17–f. 297v: *Adversus ebriosos et de resurrectione Domini nostri Iesu Christi*, incomplete; ff. 298r–298v: *De jejunio*, Homily 5; ff. 299r–309r, col. 1: *In epistulam ad Hebraeos*, Homily 31; f. 309r, col. 2–f. 319r, col. 1, line 16: *De paenitentia*, Homily 3; f. 319r, col. 1, line 17–f. 373v: *De Lazaro*, Homilies 2–4, 7, with two miniatures; ff. 284r–295r: Anastasios of Sinai, *Homilia de sacra synaxi*; ff. 373v–374r, 375v: Paschal cycles.

Gatherings

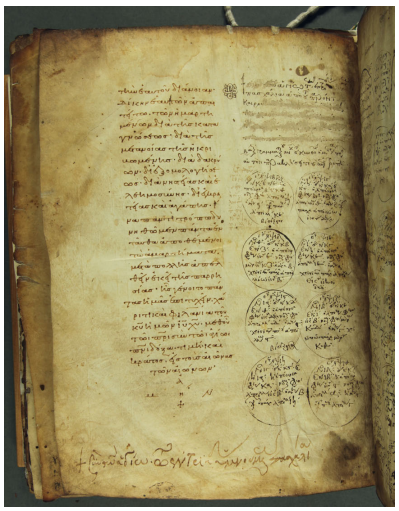
5 (5), 32 x 8 (261), 6 (267), 14 x 8 (379).

Folios/pages on which gatherings begin

ff. A, 4, 12, 20, 28, 36, 44, 52, 60, 68, 76, 84, 92, 100, 108, 116, 124, 132, 140, 148, 156, 164, 172, 180, 188, 196, 204, 212, 220, 228, 236, 244, 252, 260, 266, 274, 282, 290, 298, 306, 314, 322, 330, 338, 346, 354, 362, 370.

Detailed content

f. Ar–v: blank; f. Br: brief notes, outline drawing of Christ Pantokrator; f. Bv: miniature of John Chrysostom; f. 1r: pen trials; ff. 1v–3v: contents list (+ Πίναξ); ff. 4r–221v, 228r–241r: John Chrysostom, *Ad populum Antiochenum (homiliae 1–21)*, Homilies 1–8, 11–21: ff. 4r–24r, col. 1, line 13: Homily 1 (+ Ὁμιλία πρώτη: Τοῦ ἐν ἁγίοις <πατρὸς> ἡμῶν Ἰωάννου ἀρχ<ι>επισκόπου Κω<ν>στντινουπό<λεως> τοῦ Χρυσοστόμ(ου). ὁμιλία προλεχθεῖσα ἐν Ἀντιοχεία πρεσβυτέ<ρου> αὐτοῦ ὑπάρχοντος ἐν τῇ παλαιᾷ ἐκκλησίᾳ. εἰς τὸ ἀποστολικὸν ῥητὸν. οἴνῳ ὀλίγῳ χρῶ διὰ τὸν στομαχόν σου. καὶ τὰ ἑξῆς· καὶ πρὸς τοὺς σκανδαλιζομένους ἐπὶ ταῖς δυσημερίαις τῶν δικαίων.



f. 373v (Hands A, C, D)

καὶ ταῖς τῶν ἁμαρτωλῶ(ν) εὐημερίαις. καὶ κατ<ὰ> τῶν τολμώντων βλασφημεῖν); f. 24r, col. 1, line 14–f. 39v: Homily 2 (+ Ὁμιλία Β′: Τοῦ αὐτοῦ ὁμιλία λεχθεῖσα ἐν τῇ παλαιᾷ λεγομένη ἐκκλησία ὄντος αὐτοῦ πρεσβυτέρου· ἐπὶ τῇ ἀταξίᾳ τῆς καταστροφῆς τῶν ἀνδριάντων Θεοδοσίου τοῦ εὐσεβοῦς βασιλέως τοῦ μεγάλου· καὶ εἰς τὸ ῥητὸν τοῦ ἀποστόλου τοῖς πλουσίοις παράγγελλε ἐν τῶν νῦν αἰῶνι. καὶ κατὰ πλεονεξίας); ff. 40r–55r, col. 1, line 15: Homily 3 (+ Ὁμιλία Γ′: Τοῦ αὐτοῦ εἰς τὴν ἀποδημίαν ἣν ἐποιήσατο ὁ ἐπίσκοπος Ἀντιοχείας Φλαβιανὸς ὑπὲρ τῆς πόλε<ως> πρεσβευόμενος πρὸς τὸν βασιλέα Θεοδόσιον διὰ τῆν εἰς τοὺς ἀνδριάντας ὕβριν· καὶ ὅτι μείζων παρὰ Θ(ε)ῶ. βασιλείας ἱερωσύνη· καὶ χρὴ οὖν διατοῦτο θαρρεῖν· καὶ τίς ἐστιν ἡ ἀληθὴς νηστεία· καὶ τίνος ἕνεκεν οἱ Νινευίται τὰ ἄλογα νηστεῦσαι παρεσκεύασαν· καὶ ὅτι τὸ σῶμα ἀνθρώπινον φαγεῖν. τὸ κατηγορῆσαι χεῖρον· καὶ πρὸς τῶ τέλει περὶ τῶν σφαγέντω(ν). καὶ πρὸς τοὺς ἐγκαλοῦντας ὅτι πολλοὶ των ἀναιτίων ἐάλωσαν); f. 55r, col. 1, line 15–f. 66v, col. 1: Homily 4 (+ Ὁμιλία Δ′: Τοῦ αὐτοῦ παράκλησις πρὸς τὸν λαὸν περὶ καρτερίας καὶ ὑπομονῆς· ἐκ παραδειγμάτω(ν) τοῦ τε Ἰὼβ καὶ τῶν τριῶν παίδων. καὶ τῆς τῶν ὅρκων ἀποχῆς); f. 66v, col. 2–f. 82v, col. 1: Homily 5 (+ Ὁμιλία Ε′: Τοῦ αὐτοῦ ἔτι παράκλησις πρὸς τὸν λαὸν. περὶ τοῦ φέρειν γενναίως τὴν ἐπικειμένην ἀπειλὴν· ἔχουσα ἱκανὰ παραδείγματα ἐκ τῶν συμβάντων τῶ τε Ἰὼβ καὶ τοῖς Νινευίταις· ὅτι οὐ χρὴ δεδιέναι τὸν θάνατον. ἀλλὰ τὴν ἁμαρτίαν· καὶ τί τὸ κακῶς ἀποθανεῖν· καὶ πε(ρὶ) τοῦ μετ<ὰ> πάσης σπουδῆς φεύγειν τοὺς ὅρκους. καὶ εἰς τὸν σεισμὸν); f. 82v, col. 2–f. 96r, col. 1: Homily 6 (+ Ὁμιλία Ϛ′: Τοῦ αὐτοῦ ὅτι χρήσιμος ὁ τῶν ἀρχόντων φόβος. καὶ διήγησις τῶν κατὰ τὴν ὁδὸν συμβάντων τοῖς τὴν ἀγγελίαν τῆς στάσεως τῶ βασιλεῖ ἀναφέρουσι· καὶ ὅτι ὁ ἀδίκως πάσχων καὶ εὐχαριστῶν τῶ συγχωροῦντι Θ(ε)ω, ἴσος ἐστὶ τοῦ διὰ τὸν Θ(εὸ)ν ταῦτα πάσχοντος· καὶ παραδείγματα πάλιν ἐκ τῶν τρίων Παίδων καὶ τῆς Βαβυλωνίας καμίνου· καὶ πε(ρὶ) τῆς τῶν ὅρκων φυλακῆς); f. 96r, col. 2–f. 103r: Homily 7 (+ Λόγος Ζ′: Τοῦ αὐτοῦ ὅτι τὸ τῆς λύπης πάθος. εἰς ἁμαρτίας ἀναίρεσιν χρήσιμον· καὶ εἰς τὸ ἐν ἀρχῆ ἐποίησεν ὁ Θ(εὸ)ς τον οὐ(ρα)νὸν καὶ τὴν γῆν. καὶ ὅτι μεγίστη παρακλήσεως ὑπόθεσις ἡ τῆς δημιουργίας κατασκευή· καὶ περὶ τοῦ μὴ ὀμνύειν); ff. 103v–107v: Homily 8 (+ Λόγος Η′: Τοῦ αὐτοῦ προτροπὴ εἰς ἀρετὴν καὶ εἰς τὸ περιεπάτει ὁ Θ(εὸ)ς τὸ δειλινὸν ἐν τῶ παραδείσω. καὶ περὶ τοῦ φεύγειν τοὺς ὅρκους), incomplete (des. “τῶν τῆς ψυχῆς τραυμάτων τὰ” (*PG*, vol. 49, col. 101, line 34)); ff. 108r–113r, col. 1, line 14: Homily 10 (<Λόγος> Ι′: Τοῦ αὐτ<οῦ> ἔπαινος τῶν μετ<ὰ> τὴν ἑστίασιν ἀπηντηκότων εἰς τὴν ἀκρόασιν. καὶ κατ<ὰ> τῶν θεοποιούντων τὴν κτίσιν· καὶ πε(ρὶ) τοῦ μὴ ὀμνύειν), incomplete (inc. “τὴν ἐν ἅπασιν” (*PG*, vol. 49, col. 114, line 60)); f. 113r, col. 1, line 15–f. 122v, col. 2, line 12: Homily 11 (+ Λόγος ΙΑ′: Τοῦ αὐτοῦ εὐχαριστία πρὸς τὸν Θ(εὸ)ν περὶ τῆς ἀπαλλαγῆς τῶν ἐκ τῆς στάσεως προσδοκηθέντων κακῶν· καὶ ἀνάμνησις τῶν τότε συμβάντω(ν). ἔτι δὲ καὶ κατὰ τῶν τὸ σῶμα ἡμῶν διαβαλλόντων. καὶ περὶ τῆς τοῦ ἀνθρώπου κατασκευῆς. καὶ περὶ τοῦ μὴ ὀμνύειν); f. 122v, col. 2, line 13–f. 134r,

col. 1, line 3: Homily 12 (+ Λόγος ΙΒ′: Τοῦ αὐτοῦ ἔτι εὐχαριστία πρὸς τὸν Θ(εὸ)ν περὶ τῆς συγχωρήσεως τῶν ἡμαρτηκότων εἰς τὸν βασιλέα. καὶ φυσιολογία τῆς κτίσεως· καὶ ὅτι ποιήσας ὁ Θ(εὸ)ς τὸν ἄνθρωπον. νόμον φυσικὸ(ν) ἐγκατέθηκεν αὐτῶ· κ(αὶ) περὶ τοῦ πάση σπουδῆ ἀπέχεσθαι τῶν ὅρκων); f. 134r, col. 1, line 4–f. 142v, col. 1, line 16: Homily 13 (+ Λόγος ΙΓ′: Τοῦ αὐτοῦ ἔτι εὐχαριστία πρὸς τὸν Θ(εὸ)ν περὶ τῆς μεταβολῆς τῶν σκυθρωπῶν. καὶ ἀνάμνησις τῶν διὰ τὴν στάσιν κατασυρέντων καὶ τιμωρηθέντων· ὁμοίως δὲ πάλιν ἐξήγησις περὶ τῆς τοῦ ἀνθρώπου δημιουργίας· καὶ ὅτι φυσικὸν νόμον ἐδέξατο· καὶ περὶ τοῦ κατορθῶσαι τοῦ μὴ ὀμνύειν); f. 142v, col. 1, line 17–f. 155r: Homily 14 (+ Λόγος ΙΔ′: Τοῦ αὐτοῦ τοῦ δήμου ἀφεθέντος τῆς ἀγωνίας καὶ θαρσήσαντος. τινὲς πάλιν τὴν πόλιν ἐτάραξαν φήμαις φοβεραῖς· πρὸς τοῦτο γ'οὖν ἡ ὁμιλία·καὶ περὶ τῆς τῶν ὅρκων ἀποχῆς Παράινεσις); ff. 155v–165v: Homily 15 (+ Λόγος ΙΕ′: Τοῦ αὐτοῦ ὅτι εἰς τὴν συμφορὰν τῆς πόλεως Ἀντιοχείας· καὶ ὅτι χρήσιμον πανταχοῦ φόβος· καὶ ὅτι πένθος γέλωτος λυσιτελέστερον· καὶ εἰς τὴν ῥῆσιν τὴν λέγουσαν. ἐπίγνωθι ὅτι ἐν μέσω παγίδων διαβαίνεις. καὶ ὅτι τοῦ φονεύειν τὸ ὁρκίζειν χεῖρον); ff. 166r–177v, col. 1, line 11: Homily 16 (+ Λόγος ΙϚ′: Τοῦ αὐτοῦ φημισθείσης εἰς τὸν ἄρχοντα πραίδας· καὶ πάντων περὶ φυγης βουλευομένων τοῦ ἄρχοντος εἰσελθόντος εἰς τὴν ἐκκλησίαν καὶ παρακαλέσαντος· ἐλέχθη ἡ παροῦσα ὁμιλία. καὶ περὶ τοῦ μὴ ὀμνύειν· καὶ εἰς τὸ ῥητὸ(ν) τοῦ ἀποστόλου· Παῦλος δέσμιος Ἰ(ησο)ῦ Χ(ριστο)ῦ); f. 177v, col. 1, line 12–188r, col. 2, line 14: Homily 17 (+ Λόγος ΙΖ′: Τοῦ αὐτοῦ εἰς τοὺς ἄρχοντας τοὺς παρὰ τοῦ βασιλέως Θεοδοσίου ἀποσταλέντας· ἐλλέβηχον στρατηλάτην καὶ Καισάριον μάγιστρον· καὶ εἰς τὴν τῶν πεπλημμεληκότων ἐξέτασιν διὰ τὴν τῶν ἀνδριάντων καταστροφήν); f. 188r, col. 2, line 15–f. 198r, col. 1, line 19: Homily 18 (+ Λόγος ΙΗ′: Τοῦ αὐτοῦ περὶ νηστείας· καὶ εἰς τὸ ῥητὸν τοῦ ἀποστόλου·χαίρετε ἐν Κ(υρί)ω πάντοτε); f. 198r, col. 1, line 20–f. 209v, col. 2, line 15: Homily 19 (+ Λόγος ΙΘ′: Τοῦ αὐτοῦ τῇ Κυριακῇ τῆς ἐπισωζομένης πρὸς τοὺς ἀπὸ τῆς χώρας. καὶ περὶ τοῦ μὴ ὀμνύειν); f. 209v, col. 2, line 16–f. 221v: Homily 21 (+ Λόγος Κ′: Τοῦ αὐτοῦ εἰς τὴν ἐπάνοδον τοῦ ἐπισκόπου Φλαβιανοῦ· καὶ εἰς τὴν τοῦ βασιλέως διαλλαγὴν πρὸς τὴν πόλιν· καὶ πρὸ τοὺς πλημμελήσαντας εἰς τὴν τῶν ἀνδριάντων καταστροφήν); ff. 222r–227v: John Chrysostom, *Ad illuminandos catecheses 1–2 (series prima et secunda)* (+ Λόγος ΚΑ′: Τοῦ αὐτοῦ κατήχησις πρὸς τοὺς μέλλοντας φωτίζεσθαι· καὶ περὶ γυναικῶν τῶν εν πλέγμασι καὶ χρυσῶ κατακοσμουσῶν ἑαυτὰς· καὶ περὶ τῶν κληδονισμοῖς ἢ περιάπτοις ἢ ἐπωδαῖς κεχρημένων· ἅπερ ἅπαντα ἀλλότρια Χριστιανισμοῦ), incomplete (des. "πολέμων δὲ μόνον τῶν ἔξωθεν" (*PG*, vol. 49, col. 236, line 33)); ff. 228r–241r: John Chrysostom, *Ad populum Antiochenum (homiliae 1–21)*, Homily 20 (<+ Λόγος> ΚΒ′: Τοῦ αὐτοῦ πε(ρὶ) μνησικακίας ἤτοι ὀργῆς. καὶ πε(ρὶ) τοῦ πάση σπουδῆ φεύγειν τοὺς ὅρκους), incomplete (inc. "πάντας ἡμᾶς διὰ τοῦ προφήτου" (*PG*, vol. 49, col. 199, line 60)); ff. 241v–f. 256v, col. 1, line 16: John Chrysostom, *De decem milium talentorum debitore* (+ Λόγος ΚΓ′: Τοῦ αὐτοῦ εἰς τὴν παραβολὴν τοῦ τὰ μυρία τάλαντα ὀφείλοντος καὶ τὰ ἑκατον δηνάρια ἀπαιτοῦντος·καὶ ὅτι παντὸς ἁμαρτήματος τὸ μνησικακεῖν χεῖρ(ον)); f. 256v, col. 1, line 17–f. 265v: John Chrysostom, *In Psalmum 145* (+ Λόγος ΚΔ′: Τοῦ αὐτ<οῦ> λόγος ῥηθεὶς εἰς τὴν μεγάλην ἑβδομάδα· ἐν ὧ καὶ διδασκαλία. τίνος χάριν καλεῖται μεγάλη ἑβδομάς· καὶ εἰς τὸ αἶνει ἡ ψυχή μου τὸν Κ(ύριο)ν· κ(αὶ) ὅτι μέγα ἀγαθὸν τὸ μὴ ἐκκακεῖν ταῖς εὐχαῖς); ff. 266r–275v, col. 1: Pseudo-John Chrysostom, *In secundum Domini adventum* (+ Λόγος Α′: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου

ἀρχ<ι>επισκόπ<ου> Κωνσταντινουπο<λεως> τοῦ Χρ<υσοστόμου>· εἰς τὴν δευτέραν παρουσίαν τοῦ Κ(υρίο)υ ἡμῶ(ν) Ἰ(ησο)υ Χ(ριστο)υ· καὶ ἕκαστος ὑπὲρ ἑαυτοῦ λόγον δώσει τῶι Θ(ε)ῶι); f. 275v, col. 2–f. 284r, col. 2, line 5: John Chrysostom, *De angusta porta et in orationem dominicam* (+ Λόγος Β′: Ἰωάννου ἀρχ<ι>επισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου περὶ τοῦ κατὰ Θ(εὸ)ν πολιτεύεσθαι· καὶ ἑρμηνεία τῆς προσευχης); f. 284r, col. 2, line 6–f. 295r, col. 1, line 16: Anastasios of Sinai, *Homilia de sacra synaxi* (+ Λόγος Γ′: Ἀναστασίου μό<νά>χ<ου> τοῦ Σινᾶ ὄρους· λό(γος) περὶ τῆς συνάξεως· καὶ πε(ρὶ) τοῦ μὴ κρίνειν καὶ μὴ μνησικακεῖν) (inc. "Ἀεὶ μὲν ἡ τοῦ Ἁγίου Πν(εύματο)ς χάρις· διὰ πάσης τῆς τοῦ Θ(εο)ῦ γραφῆς. πρὸς ἐργασίαν τῶν θείων αὐτοῦ ἐντολῶν"); f. 295r, col. 1, line 17–f. 297v: John Chrysostom, *Adversus ebriosos et de resurrectione Domini nostri Iesu Christi* (+ Λόγος Δ′: Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρ<υσοστόμου>. λόγος κατὰ μεθυόντων καὶ εἰς τὴν ἀνάστασιν), incomplete (des. "ἡ μετὰ σπουδῆς σύνοδος· ἡ νήφουσα" (*PG*, vol. 50, col. 435, line 53)); ff. 298r–298v: Pseudo-John Chrysostom, *De jejunio (sermones 1–7)*, Homily 5 (<Λόγος> Ζ′: Τοῦ αὐτοῦ· λό<γος> ἕτερος πε<ρὶ> νηστείας καὶ ἐλεημοσύν(ης)), incomplete (inc. "<ἀλεί>φεσθαι· εὐχὴ γὰρ καὶ νηστεία" (*PG*, vol. 60, col. 717, line 41); ff. 299r–309r, col. 1: John Chrysostom, *In epistulam ad Hebraeos (homiliae 1–34)*, Homily 31 (+ Λόγος Η′: Τοῦ αὐτοῦ. λόγος εἰς τὸ εἰρήνην διώκετε μετὰ πάντων καὶ τὸν ἁγιασμόν· καὶ ὁποῖον δεῖ εἶναι τὸν ἀληθῆ Χριστιανόν); f. 309r, col. 2–f. 319r, col. 1, line 16: John Chrysostom, *De paenitentia (homiliae 1–9)*, Homily 3 (+ Λόγος Θ′: Ἰωάννου ἀρχιεπισκ<ό>π<ου> Κωνσταντινουπο<λεως> τοῦ Χρ<υσοστόμου>. λόγος περὶ ἐλεημοσύνης); f. 319r, col. 1, line 17–f. 373v: John Chrysostom, *De Lazaro (homiliae 1–7)*, Homilies 2–4, 7: f. 319r, col. 1, line 17–f. 331r: Homily 7 (+ Λόγος Ι′: Τοῦ αὐτοῦ· ὁμιλία πρὸς τοὺς εἰς τὰς ἱπποδρομίας ἀπελθόντας· καὶ εἰς τὸ ῥητὸν τοῦ εὐαγγελίου εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεία ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπωλείαν· καὶ εἰς τὸν πλούσιον κ(αὶ) τὸν Λάζαρο(ν)); ff. 331v–342v, col. 1: Homily 2 (+ Λόγος ΙΑ′: Τοῦ αὐτοῦ εἰς τὸν πλούσιον καὶ τὸν Λάζαρο(ν) λόγος Β′· καὶ ὅτι αἱ ψυχαὶ τῶν βιοθανῶν οὐ γένονται δαίμονες· καὶ περὶ κρίσεως καὶ ἐλεημοσύνης); f. 342v, col. 2–f. 360v, col. 1: Homily 3 (+ Λόγος ΙΒ′: Τοῦ αὐτοῦ εἰς τὸν πλούσιον καὶ τὸν Λάζαρον· καὶ τίνος ἕνεκεν οὐκ εἶπεν ἔλαβες ἀγαθά σου ἀλλὰ ἀπέλαβες· καὶ διὰ τί οἱ μὲν δίκαιοι κινδύνοις περιπίπτουσι πολλάκις· οἱ δὲ ἁμαρτωλοὶ τούτους διαφεύγουσιν); f. 360v, col. 2–f. 373v, col. 1: Homily 4 (+ Λόγος ΙΓ′: Τοῦ αὐτοῦ εἰς τὴν κατὰ τὸν πλούσιον καὶ τὸν Λάζαρον παραβολήν· καὶ ὅτι τὸ συνειδὸς εἴωθεν ἡμᾶς ἀναμιμνήσκειν τὰ ἁμαρτήματ<α>· κ(αὶ) εἰς τὸν Ἰωσήφ); f. 373v, col. 2–f. 374r, f. 375v: Paschal cycles (complete for 1204–55, with indictions and years marked out for 1256–1261, indictions only for 1262–70) (+ Σὺν Θ(ε)ῶ ἁγίῳ τῷ ἐν Τρι(ά)δι ὑμνουμ(έν)ῳ πασχάλια ἀπὸ τοῦ πάροντ(ος) καιρου); f. 374v: miniature of Lazarus in Abraham's bosom; f. 375r: miniature of the Rich Man in torment; ff. 376r–377v: blank.

Folio/page numbers

By folios, top right, Arabic numerals, pencil; ff. 4–24: by folios, bottom right, Arabic numerals, mid-brown ink.

Quire numbers

At beginning of each quire, recto, top right, Greek numerals, mid-brown ink (extant: f. 108r: ΙϚ′; f. 140r: Κ′; f. 180r: ΚΕ′; f. 196r: ΚΖ′; f. 220r: Λ′; f. 228r: ΛΒ′; f. 252r: ΛΕ′; f. 260r: ΛϚ′; f. 266r: ΛΖ′; f. 298r: ΜΓ′; f. 314r: ΜΕ′; f. 322r: ΜϚ′; f. 338r: ΜΗ′; f. 346r: ΜΕ′); at beginning of each quire, recto, top right, Greek numerals, black ink (extant: f. 36r: Ε′); at beginning of each quire, recto, bottom right ff. 28r–132r, bottom left ff. 140r–370r, Arabic numerals, pencil.

Columns & lines

Two columns, 28 lines.

Ruling

Structure Leroy 1; layout Leroy 32C2x, hardpoint, piercing visible for horizontals and verticals, text hangs from lines; text area: 204 mm x 142 mm; interlinear distance: 7–8 mm.

Scribe(s)

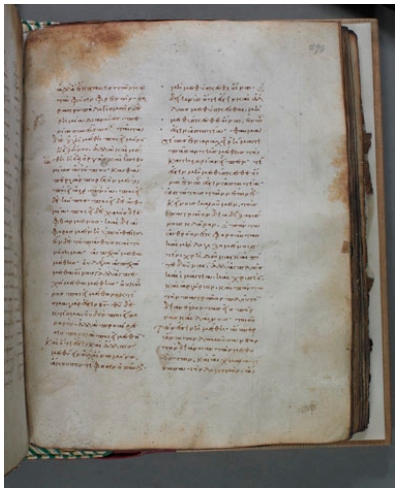
Hand A: ff. 1v–373v, col. 1; Hand B: captions to miniatures ff. Bv, 374v–375r; Hand C: f. 373v, col. 2–f. 374r, f. 375v; Hand D: duplicate heading f. 373v; Hand E: frequent overwriting of faded passages in Hand A (eg. f. 4r, col. 1, line 19–col. 2; f. 67v, col. 1, lines 21–28, f. 70r, col. 2, lines 22–28); Hand F: notes of missing quires f. 107v, 227v, 297v; Hand G: folio counts for each homily; Hand H: note f. Av; Hand I: note f. Br; Hand J: note f. Br; Hand K: note f. Br; Hand L: pen trials f. 1r; Hand M: pen trials f. 1r; Hand N: note f. 35v; Hand O: note f. 67r; Hand P: note f. 134v; Hand Q: note f. 149v; Hand R: notes ff. 180v–181r; Hand S: note f. 247v; Hand T: notes ff. 299r, 309r; Hand U: note f. 319r; Hand V: note f. 362v; Hand W: total folio and homily count f. 371v; Hand X: note f. 373v; Hand Y: note f. 374r; Loukas: note f. 374r; Hand AA: note f. 374r; Hand AB: overwriting of Hand B f. 374v; Hand AC: total folio count f. 374v; Hand AD: total folio count f. 375r; Hand AE: chronological note f. 375v; Hand AF: note f. 377r; Hand AG: quire numbers; Hand AH: MS number Br; Hand AI: pagination; Hand AJ: modern quire numbers.

Script (general characteristics)

Hand A, main text: Mixed minuscule *Perlschrift*, upright or slanted slightly to the right, with minimal expansion of letters, occasional slight flourishes at line ends, superscript word endings rare, at line ends only, deletions by erasure. Hand A, contents and headings: Alexandrine majuscule. Hand B: Epigraphic majuscule.

Script (letters & ligatures)

Hand A, mixed minuscule: All minuscule forms present; *alpha*, *beta*, *epsilon*, *mu*, *nu*, *sigma*, *upsilon*, *psi*, *omega* always minuscule; distinctive letter forms: minuscule *alpha* with pronounced upturn



f. 296r (Hand A)

at line ends; large initial *iota*, *tau* with marked hooks; distinctive ligatures: double *tau* resembling *tau-gamma*; *alpha-gamma-kappa* with *gamma* reduced to small dip between *alpha* and *kappa*.

Diacritics & punctuation

Hand A: Breathings angular, half-angular and round; mute *iota* usually absent, occasionally adscript; use of double dot functional only; use of lower, middle and upper point, lower comma, question mark and full stop; single (*haple*) and double (*diple*) comma and tilde with two dots quotation marks; double grave present on δὲ, ἐπεὶ, μὲν, μὴ.

Abbreviations

Hand A, mixed minuscule: *Nomina sacra* (accents absent on those two letters long, otherwise either absent or separate from strokes); καί, φησί; syllabic (rare, at line ends only); horizontal stroke for *nu*. Hand A, majuscule: *Nomina sacra* (accents absent on those 2 letters long, otherwise either absent or separate from strokes); καί, περί; syllabic (throughout line); horizontal stroke for *nu*; suspensions; *chi-rho* monogram for Χρυσόστομος.

Apparatus

ff. 1r–3v: rubricated marginal numbers for entries in contents list; ff. 4r–373v: rubricated number above start of each homily corresponding to contents list; occasional brief marginal *scholia* in vertical text, marginal ὥρ(ισται), ση(μείωσαι) and χρη(στός) notes; note in later hand at start of each homily of number of folios it occupies.

Ink

Hand A: mid-brown; Hand B: red; Hand C: dark brown; Hand D: pale brown; Hand E: black; Hand F: black; Hand G: mid-brown; Hand H: mid-brown; Hand I: dark brown; Hand J: dark brown; Hand K: black; Hand L: dark brown f. 1r; Hand M: pale brown f. 1r; Hand N: black; Hand O: black; Hand P: dark brown; Hand Q: green; Hand R: pale brown; Hand S: grey; Hand T: black; Hand U: pale brown; Hand V: black; Hand W: mid-brown; Hand X: pale brown; Hand Y: mid-brown; Hand Z: dark brown; Hand AA: black; Hand AB: pale brown; Hand AC: black; Hand AD: mid-brown; Hand AE: black; Hand AF: black; Hand AG: mid-brown; Hand AH: dark brown; Hand AI: pencil; Hand AJ: pencil.

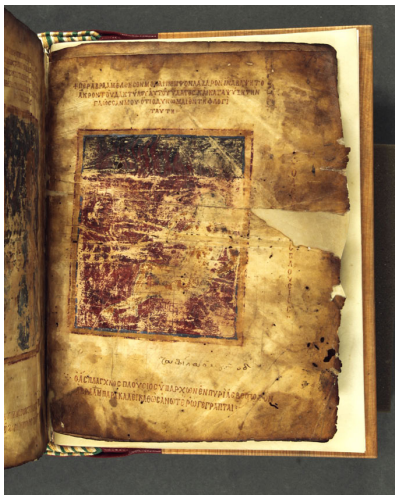
Ornament

Pylai marking start of homilies ff. 4r, 266r. Headpieces marking start of homilies ff. 24r, 40r, 55r, 66v, 82v, 96r, 103v, 113r, 122v, 134r, 142v, 155v, 166r, 177v, 188r, 198r, 209v, 222r, 241v, 256v, 275v, 284r, 295r, 299r, 309r, 319r, 331v, 342v, 360v. Major initials marking start of main text of homilies ff. 4r, 24r, 40r, 55r, 66v, 82v, 96r, 103v, 113r, 123r, 134r, 142v, 155v, 166r, 177v, 188r, 198r, 209v, 222r, 241v, 256v, 266r, 275v, 284r, 295r, 299r, 309r, 319r, 331v, 342v, 360v. All of the above in consistent style in gold, red, blue, green and white paint. Rubricated headings to contents list, second section of list and each homily. Red ink decoration bordering titles ff. 1v, 3v. Rubricated minor

initials for entries in contents list ff. 1v–3v. Small strips of brown vegetative ornament ff. 158v, 191v, 243v, 274v, 293v, 375v.

Illustration

Outline drawing of Christ Pantokrator f. Br. Miniature of John Chrysostom f. Bv. Outline drawings of hands ff. Bv, 1r. Outline drawings of bird and rabbit, scraps of ink ornament f. 375v. Miniature of Lazarus in Abraham's bosom f. 374v. Miniature of the Rich Man in torment f. 375r.



f. 375r (Hands B, AD)

Text leaves

Medium-thickness parchment, off-white colour; skins arranged with hair-side facing hair-side throughout.

Text leaf dimensions (mm)

(f. 92) 309 x 242.

Text leaf condition

Two quires missing between f. 107 and f. 108, one between f. 227 and f. 228, two between f. 297 and f. 298 (notes of this ff. 107v, 227v, 297v); folio excised after f. 3. Cockling, stains and discolourations in the marginal area of the last gatherings. Losses to ff. 374–5; ff. 203, 313, 354, 373 closely trimmed at edges; cut across f. 375, repaired; frequent small tears to edges, more serious ff. A-B, 372, 374–377; small repaired hole through f. 5; slight insect damage to ff. A–4, 369–377. Much flaking to miniatures and painted ornament, smearing of paint. Hand A often faded and overwritten by Hand E.

Old repairs

Some torn leaves repaired with Japanese paper. Sewn repairs ff. 25, 55, 63, 64, 89.

Binding description

Rebound by Christopher Clarkson in 1997 in the Greek style with unsupported sewing, beechwood boards, projecting endbands and quarter spine of red tanned goatskin. It has new parchment endleaves and leather joints.

Binding dimensions (mm)

340 x 281 x 127.

Edges

The edges of the text leaves are plain-cut, undecorated and have been re-trimmed.

Edge condition

The edges of the text-block appear rounded. The head-edge appears to have been lightly blackened by dirt.

Colophon(s)

f. 373v: partially erased heading to Paschal cycles, recording their commissioning by the imperial *grammatikos* Michael Kynthit<es>: "+ Σὺν Θ(ε)ῷ ἁγίῳ τῷ ἐν Τριάδι ὑμνο<υμέν>ῳ πασχάλια ἀπὸ τοῦ παρόντ<ος> καιροῦ [1.5 lines erased] τῆς καθ'ὑπερ [2.5 lines erased] βα<σι>λ(ικ)<οῦ> γραμματ(ικ)<οῦ> Μιχ<αὴλ> τοῦ Κυνθιτ<ου> ἡμ(ε)τέρα πρ(ὸς) αὐτὸν παρακλήσει τὲ (καὶ) ἐπιτροπῆ".

Notes & marks of ownership

f. Br: "A4"; Sion College Library stamps ff. Br, 1r, 122v, 198v, 375r.

Other notes

f. Br: "Σωσον Κ(ύρι)ε τῶν λα(ον) σου καὶ ευλογησον τὴν κλ<η>ρονομια<ν> σου νίκας τῆς βα<σιλεύσι>"; "[...] περὴ τ[.....]αγιω ανω[...]γω [..]ν[..]πη[..]"; "μ(ε)τ(ὰ) τω [..9..]ταν"; f. 82r: "Καὶ σοῦ τὴν καρδίαν ἀφθορε ῥομφέασι ε{ὐ}λεύσεται· Συμεῶν τῇ Θ(εοτό)κω προήγόρευσ(εν) ἐν Στ(αυ)ρω καθορόσα σοὶ Υἱῶ ὦ βοῶμεν εὐλ<όγησον> ὁ Θ(εὸ)ς+"; f. 247v: "+ Κ(ύρι)ε εμε το αμαρτωλ<ῷ> ἐθου μετανειαν ἐμε τ(ῶν) α[μαρτωλὸν]"; f. 319r: "Φίλοι φιλῶ συν τοῦς φίλους ἀπερ φίλα ἐχθρὸ δε φαυλ(ων)"; f. 362v: "ΚΘ':-"; f. 373v: note to first Paschal cycle, dated Apr-Aug 1204, recording fall of Constantinople on 12 Apr 1204: "Ἐν τ<ῷ> παρόντ<ι> ἔτ<ει> ἐγένετο ἡ ἅλωσ(ις) τ(ῆς) Πόλ<εως> κ(α)τ(ὰ) τ(ὴν) ΙΒ' τοῦ Ἀπ<ρι>λλ<ίου> μη<νός>"; "+ Σὺν Θ(ε)ῶ ἁγίω τῶ ἐν Τριάδ<ι> ὑμνουμ(έν)ω πασχάλια"; f. 374r: "Κ(ύρι)ε βοῄθη τῶν"; "Κ(ύρι)ε βοῄθι τ(ὸν) δου<λον>"; f. 375v: note dated 1204: "[.....]ώναι ὅτι κυκλος ,ϚΨΙΒ' ἔτ(ους) ἕως τ(ούς) σ[..13..] λ[.]κάς φρ[..9..]"; f. 377r: "βουλκάνο στάνο".

Provenance

Acquired by Paul Pindar, English consul in Aleppo 1609–11, ambassador to Constantinople 1611–20 and donated by him to Sion College 1629.

Dating

Style of Hand A suggests mid 11th-early 12th century. Role of Hand B in the decorative scheme indicates that this hand worked as part of the original production, contemporaneously with Hand A. Start date of Paschal cycles indicates Hand C worked between Easter (6 April) 1203 and Easter (25 April) 1204.

Remarks

All total folio counts postdate the loss of all currently missing quires. Missing items registered in contents list ff. 2r–v, 3v: John Chrysostom, *Ad populum Antiochenum (homiliae 1–21)*, Homily 9 (Θ' Τοῦ αὐτ<οῦ> ἔπαινος τῶν κατορθοκότων τ[.] μὴ ὀμνύειν καὶ ὅτι οὐκ ὀφείλει τις διακρίνεσθαι μετὰ ἑστίασιν ἀκροᾶσθαι θ<ε>ίων λογίων ἐν ἐκκλησία· καὶ δια [..] μετὰ χρονον πολυν [..8..] αἱ ἁγίαι γρα<φαὶ> [..32..]λογία κόσμου. [.....] τοῦ μὴ ὀμνύειν); John Chrysostom, unidentified work (Ε'. Τοῦ αὐτοῦ λο<γος> εἰς τὸ εφ'ὅσον ἐποιήσατε ἐνι τουτων τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε); John Chrysostom, *In illud: quamdiu uni ex his fratribus meis fecisti* (Ϛ' Τοῦ αὐτοῦ· λόγος περὶ νηστείας καὶ ἐλεημοσύνης). Detailed repair and rebinding report

of Christopher Clarkson 1997 and former (19th century) binding kept separately under same shelfmark. Donation to Sion College recorded in Benefactors' Book (LPL MS Sion L40.2/E64, p. 2).

Bibliography

John Chrysostom, *PG*, vol. 48, cols. 981–1054, vol. 49, cols. 16–222, 231–240, 291–300, vol. 50, cols. 433–442, vol. 51, cols. 17–30, 41–48, vol. 55, cols. 519–528, vol. 59, cols. 619–628, vol. 60, cols. 717–720, vol. 63, cols. 213–218; Schenkl, vol. 3.3, p. 1 (no. 4479); Aubineau (1968), pp. 38–39; Brown *et al.*, p. 53.

Image(s) of the binding



Left side



Spine



Head-edge

MS Number

MS. Sion L40.2/G6

Former MS numbers

Y.2; H.5; A.6 +; 25.2; Arc. I.8.

Date

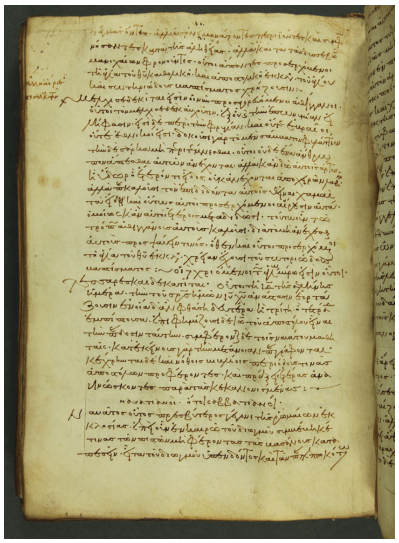
1013/14 (pp. 1–163), early–mid 11th century (pp. 233–264, 269–276), 11th–12th century (pp. 164–232) and 13th century (pp. 265–268, 277–292).

Material

Parchment.

Folios

<I–II> + ff. 146 (pp. 292) + <III–IV>.



p. 76 (Hands A, D)

Summary content

Texts and excerpts regarding heresies and conversion, chronographies, and laws: pp. 1–62: John of Damascus, *De haeresibus*; pp. 63–135, line 18, pp. 164–207, line 8, p. 259, line 12–p. 267, line 21: synodal, papal and patriarchal letters and other texts concerning heresy, conversion rites; p. 135, line 18–p. 157, line 12: Nikephoros I, Patriarch of Constantinople, *Chronographia brevis*; p. 157, line 12–p. 161: Photios, *Historica synopsis ad Leonem, regem Romanorum*; pp. 162–163: Paschal cycles; p. 207, line 9–p. 232: John of Damascus, *Expositio fidei*, part; pp. 233–259, line 12: excerpts from the Old Testament regarding the Trinity and Incarnation; p. 267, line 22–p. 292: selections from the *Synopsis Basilicorum*.

Gatherings

1 (1), 7 (8), 9 x 8 (80), 4 (84), 7 x 8 (140), 6 (146).

Folios/pages on which gatherings begin

pp. 1, 3, 17, 33, 49, 65, 81, 97, 113, 129, 145, 161, 169, 185, 201, 217, 233, 249, 265, 281.

Detailed content

pp. 1–62: John of Damascus, *De haeresibus*; pp. 63–66, line 10: Sophronios, Patriarch of Jerusalem, synodal letter to Sergios, Patriarch of Constantinople (Ἔτι πε(ρὶ) αἱρέσεων (καὶ) αἱρεσιαρχῶν. ἐκ τῶν συνοδικῶν τοῦ ἁγίου Σωφρονίου πατριάρχου Ἱεροσολύμων· (καὶ) προσθήκη ἀπ'ἐκείνου (καὶ) δεῦρο); p. 66, line 10–p. 91, line 17: Timothy, presbyter of Constantinople, *De iis qui ad ecclesiam accedunt* (Τιμοθέου πρεσβυτ<έ>ρ<ου> τῆς ἁγιωτ<ά>τ<ης> μ(ε)γ(άλης) ἐκκλη<σίας> Κωνσταντ<ινου>πόλ<εως> πρ(ὸς) Ἰω(άννην) πρεσβύτ<ε>ρ<ον> τῆς αὐτ(ῆς) ἁγιωτ<ά>τ<ης> τοῦ Θ(εο)ῦ ἐκκλη<σίας> (καὶ) σκευοφύλακα τῆς ἁγίας Θ(εοτό)κου ἐν τοῖς Χαλκοπρατίοις. πε(ρὶ) διαφορ(ᾶς) τῶν προσερχομένων τῇ εὐαγεστάτῃ ἡμ(ῶν) πίστει); p. 91, line 18–p. 94, line 8: synodal letter from First Council of Nicaea

to the Church of Alexandria (+ Ἐπιστολὴ ἀποσταλεῖσα τῇ Ἀλεξανδρέων ἐκκλησία παρὰ τῆς ἁγίας συνόδου τῶν ΤΙΗ′ ἁγίων π(ατέ)ρων); p. 94, line 9–p. 128, line 25: Germanos I, Patriarch of Constantinople, *De haeresibus et synodis* (Τοῦ εν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Γερμανοῦ οἰκουμενικοῦ πατριάρχου πρὸς Ἄνθιμον τὸν θεοφιλέστατον διάκονον τῆς καθολικῆς ἐκκλησίας, λόγος διηγηματικὸς· περί τε τῶν ἁγίων συνόδων καὶ τῶν κατὰ καιροὺς ἀνέκαθεν τοῦ ἀποστολικοῦ κηρύγματος ἀναφυεισῶν αἱρέσεων); p. 128, line 26–p. 135, line 17: Methodios I, Patriarch of Constantinople, texts regarding the conversion of heretics: p. 128, line 26–p. 129, line 25: *De haeresibus qui abnegarunt* (+ Μεθοδίου τοῦ ἁγιωτάτου καὶ οἰκουμενικοῦ πατριάρχου Κωνσταντινουπόλεως· διάταξις περὶ τῶν ἀρνησαμένων διαφόρω τρόπω καὶ ἡλικία καὶ ἐπιστρεφόντων); p. 129, line 25–p. 130, line 25: *Oratio pro Christianis gentilium seductione subactis* (+ Εὐχὴ πρὸς Χριστιανὸν ὑπαχθέντα μὲν ἐθνικῇ πλάνῃ· ἐπιστρέψαντα δὲ ἐξ'αὐτῆς καὶ τῇ ἐκκλησία τοῦ Θ(εο)ῦ προσδραμόντα); p. 130, line 26–p. 132, line 3: *Oratio propitiatoria pro eis qui post abnegationem revertuntur* (Εὐχὴ ἱλασμοῦ εἰς τοὺς ἀπὸ ἀρνήσεως ἐπιστρέφοντ(ας)); p. 132, line 4–p. 135, line 18: *Qua ratione ex haeresi in sanctam Dei catholicam ecclesiam remigrantes suscipere oporteat*: p. 132, lines 4–31: procedure for renunciation by repentant heretics (Ὅπως χρὴ δέχεσθαι τοὺς ἀπο αἱρέσεως μετερρχομένους ἐν τῇ ἁγία τοῦ θ(εο)ῦ καθολικῇ ἐκκλησία); p. 132, line 32–p. 135, line 18: prayer to follow the preceding renunciation (+ Εὐχὴ μετὰ τὸν προειρημένον ἀναθεματισμόν); pp. 135, line 18–p. 157, line 12: Nikephoros I, Patriarch of Constantinople, *Chronographia brevis* (+ Τοῦ ἐν αγίοις Νικηφόρου ἀρχιεπισκόπ<ου> Κωνσταντινουπόλ<εως> (καὶ) ὁμολογητοῦ χρονογραφία σύντομ(ος)); p. 157, line 12–p. 161: Photios, *Historica synopsis ad Leonem, regem Romanorum* (+ Φωτίου πατριάρχου Κωνσταντινουπόλε<ως> πρὸς Λέοντα τὸν φιλόχριστον βασιλέα Ῥωμαίων· ἱστορικὸν σύντομον); pp. 162–163: Paschal cycles for 1014–72 (Πασχάλια); p. 164: rite of renunciation for Muslim converts to Orthodoxy (+ Ἀπόταξις τῶ<ν> Ἀγαρηνῶν τὸ πῶς ὀφείλωσιν ἀνάθεματίζ(ειν) ἐπιστρέφοντες πρὸς τὴν πίστιν τῶν Ρωμαίων); pp. 165–168: rite of renunciation for Armenian converts to Orthodoxy (+ Ἀπόταξις τῶν αἱρετικῶν Ἀρμενίων τὸ πῶς ὀφίλοσιν ἀναθεματίζιν ἐπιστρέφοντες πρὸς τὴν πίστιν τῶν Ῥωμαίων); pp. 169–176: Pope Leo I, Letter to Flavian, Patriarch of Constantinople (Ἐπιστολὴ τοῦ ἐν ἁγίοις πάπα Λέοντος πρὸς τὸν ἐν ἁγίοις Φλαβιανὸν ἐπίσκοπον Κωνσταντινουπόλεως); pp. 177–194, line 24: Nikephoros I, Patriarch of Constantinople, Letter to Pope Leo III (Τῶι τὰ πάντα ἁγιωτάτω καὶ μακαριωτάτω ἀδε<λφῷ> καὶ συλλειτουργῶι κυρῶι Λέοντι πάπα τῆς πρεσβυτέρας Ῥώμης· Νικηφό<ρος> ἐλέωι Θ(εο)ῦ ἐπίσκ<ο>π<ος> Κω<νσταντινου>πόλεως, χαίρειν); p. 194, line 25–p. 197, line 22: Nikephoros I, Patriarch of Constantinople, *De differentia inter imaginem et crucem Christi* (Τοῦ αὐτοῦ διαφορὰ εἰκ<ον>(ος) Χ(ριστο)ῦ καὶ Στ(αυ)ροῦ, ἐνδέκα ἀποδείξεων συλλογισμῶν τρόποις); p. 197, line 23–p. 207, line 8: Nikephoros I, Patriarch of Constantinople, *Apologeticus minor pro sacris imaginibus* (Ἀπολογητικὸς τοῦ ὁσίου π(ατ)ρ(ὸς) ἡμῶν Νικηφόρου πατριάρχου Κωνσταντινουπό<λεως>, πρὸς τὴν καθολικὴν ἐκκλησίαν, περὶ τοῦ κατὰ τῶν σεπτῶ(ν) εἰκόνω(ν) πάλιν νέου σχίσματ<ος>); p. 207, line 9–p. 232: John of Damascus, *Expositio fidei* (<Τ>οῦ ὁσί(ου) ἀββᾶ Ἰω(άννου) πρεσβυτ<έρου> Δαμασκη<νοῦ>· ἔκδοσ(ις) ἀκριβ(ὴς) τ(ῆς) ὀρθοδό<ξης> πίστε(ως)· ὅτι ἀκατάληπτον τὸ θεῖον καὶ ὅτι οὐ δεῖ ζητ(εῖν) (καὶ) πε(ρὶ)εργάσεσθ(αι) τὰ μὴ

π(αρα)δεδομένα ἡμ(ῖν) ὑπ(ὸ) τ(ῶν) ἁγί(ων) προφητῶ(ν) καὶ ἀποστόλω(ν) καὶ εὐ-αγγελιστῶν), part (des. "ἀριστοτέχν(ην) δοξάζομεν" (ed. Kotter, section 20, line 95); p. 233, lines 1–16: preface to excerpts from the Old Testament (Προθεωρία); p. 233, line 17–p. 259, line 12: excerpts from the Old Testament regarding the Trinity and Incarnation (Ἐκλογαὶ διαφόρων τῆς παλαιᾶς ῥητῶν· περὶ τῆς ἁγίας Τριάδος καὶ τῆς ἐνανθροπήσεως τοῦ Υἱοῦ); p. 259, line 12–p. 267, line 21: rite for reception of Jewish converts (Πῶς δεῖ δέχεσθάι· τὸν ἐξ Ἑβραίων τῇ τῶν Χριστιανῶν πίστει προσερχόμεν(ων)); p. 267, line 22–p. 292: selections from the *Synopsis Basilicorum*: p. 267, line 22–p. 275, line 8: Sisinnios II, Patriarch of Constantinople, *Tomus vel decisio ne duo fratres accipiant duas consobrinas* (no heading: space left for rubricator to add this but rubric never added); p. 275, line 9–p. 280: Novel of Basil II, *Basilii Porphyrogeniti novella constitutio publicata mense Januario, indictione IX, anno VI M. D. IIII.* (+ Νομοθεσία νεαρὰ Βασιλείου πορφυρογεννήτου δεσπότου ἐκφωνηθεῖσα κατὰ τὸν Ἰαννουάριον μη(νὸς) τῆς Θ′ ἰνδ(ικτιῶνος) τοῦ ,ςΦΔ′ ἔτους), incomplete (des. "ἄκυρα (καὶ) ἀβέβαια ἔστωσ(αν) ὡς νόθα (καὶ) ψευδῆ· εἰ γὰρ ἀληθῆ ἦσ(αν), προεκομίσθησ(αν) ἂν π(αρὰ) τ(ῶν) ἐχόντ(ων) αὐτά." (*PG* vol. 117, col. 629 C, line 4)); pp. 281–292: *Ekloga* of the Novels of Leo VI (Ἐκλογῆ τῶν νεαρῶν Λέοντ(ος) τοῦ εὐσεβεστάτου ἡμῶν βασιλέως), chapters 1–6, 11–17, 19–23, 25, 6–11 (from Novels 1, 5–7, 9, 10, 19–23, 25–26, 32–36, 40, 10, 11, 13, 14, 18, 19): p. 281, lines 1–10: Chapter 1; p. 281, lines 11–19: Chapter 2 (Πε(ρὶ) τοῦ διατίθεσθαι τ(ὸν) μονάσαντ(α) εἰς τὰ ἐπικτηθέντα); p. 281, line 19–p. 282, line 13: Chapter 3 (Πε(ρὶ) τοῦ μονάζ(ειν) δεκαετῆ παῖδα); p. 282, lines 14–19: Chapter 4: (Περὶ κληρικοῦ τοῦ μὴ γίνεσθαι αὖθις λαϊκόν); p. 282, lines 20–26: Chapter 5 (+ Περὶ δούλου γεγονότ(ος) κληρικοῦ ἀγνοία τοῦ δεσπότου); p. 282, lines 27–30: Chapter 6 (+ Περὶ δούλου μονάσαντος ἀγνοία τοῦ δεσπότου), incomplete (des. "ἐξουσί(αν) πάλιν"); p. 283, lines 1–3: Chapter 11, incomplete (inc. "πρ(ὸς) τ(ὸν) βίον εὐπορί(ας)"); p. 283, lines 3–13: Chapter 12 (+ Πε(ρὶ) τοῦ μὴ λαμβάνειν τὸν ἄνδρα ὥσπερ τὴν γυναῖκα ὑπόβολον); p. 283, lines 13–28: Chapter 13 (+ Πε(ρὶ) τοῦ φυλάττεσθαι τὴν ἐπαγγελί(αν) τ(ῆς) προικ(ὸς) ἢ ἐκ π(ατ)ρώ(ας) ἢ μ(ητ)ρώ(ας) πε(ρὶ)ουσί(ας)); p. 283, line 28–p. 284, line 15: Chapter 14 (+ Πε(ρὶ) τ(οῦ) μὴ δευτερογαμήσασαν γυναῖκα λαμβάν(ειν) δεσποτείαν παιδ(ὸς) μοῖραν ὁμοίως κ(αὶ) π(ατέ)ρα); p. 284, lines 16–28: Chapter 15 (+ Πε(ρὶ) τοῦ μνηστείας ποιεῖν ἰδί(ας) τ(οὺς) κ(α)τὰ τ(ὸν) τόπον ἄρχοντ(ος)); p. 284, line 28–p. 285, line 17: Chapter 16 (+ Πε(ρὶ) λύσεως ὑπεξουσιότητ(ος) (καὶ) ἀναδόσεως προικός); p. 285, line 18–p. 286, line 28: Chapter 17 (+ Πε(ρὶ) τοῦ υἱοποιεῖσθαι εὐνούχους κ(αὶ) γυναῖκας); p. 286, line 29–p. 287, line 22: Chapter 19 (+ Πε(ρὶ) τ(οῦ) ἐπαυτοφώρῳ ἁλόντ(ος) μοιχοῦ, ἢ μοιχαλίδος); p. 287, line 23–p. 288, line 3: Chapter 20 (+ Πε(ρὶ) τοῦ μὴ ἐξεῖναι τὰς τ(ῶν) αἰχμαλώτων γαμετὰς ἑτέροις συνάπτεσθαι); p. 288, lines 4–29: Chapter 21 (+ Πε(ρὶ) ἐπιτρόπου φθείροντ(ος) τὴν ἐπιτροπευθεῖσαν παῖδα); p. 288, line 29–p. 289, line 15: Chapter 22 (+ Πε(ρὶ) ἁρπαγῆς καὶ βίας γυναικός); p. 289, line 16–p. 290, line 10: Chapter 23 (+ Πε(ρὶ) τοῦ κληρονομεῖν τ(ὸν) τοῦ αἰχμαλώτου παῖδα); p. 290, lines 11–25: Chapter 25 (Πε(ρὶ) τ(οῦ) τοὺς ἐν αἰχμαλωσία διατίθεσθαι), incomplete (des. "οὐδαμῶς τὰ δεδογμ(έν)α βέβαια" (ed. Troianos, line 91; ed. Dain and Noailles, line 92)); p. 291, lines 1–7: Chapter 6, incomplete (inc. "αὐτ(ὸν) κατάγεσθάι· οὐδε γάρ ἐστιν" (ed. Troianos, line 29; ed. Dain and Noailles, line 28)); p. 291, lines 7–9: Chapter 7 (Πε(ρὶ) δούλου γεγονότ(ος) ἐπισκόπου ἀγνοῖα τ(οῦ) δεσπότου); p. 291, lines 11–17: Chapter 8 (+ Πε(ρὶ) ἀνακάμψεως); p. 291, line 18–p. 292, line 4: Chapter

9 (+ Πε(ρὶ) τ(ῶν) καταλιπόντω(ν) ἀτελὲς μοναστήριον); p. 292, lines 4–13: Chapter 10 (Πε(ρὶ) τοῦ ἀπαιτεῖσθαι το γαμικ(ὸν) πρόστιμον); p. 292, lines 14–30: Chapter 11 (+ Πε(ρὶ) συμφώ<νου> π(ατ)ρώου τοῦ ἐπίσης κληρο<νο>μ<εῖν> τὸν παὶδα), incomplete (des. "μετέδοσαν βίου· οὕτως καὶ τ(ῆς)" (ed. Troianos, line 52; ed. Dain and Noailles, line 55)).

Folio/page numbers

By pages, recto and verso, top outer, Arabic numerals, brown ink.

Quire numbers

At beginning of each quire, recto, bottom left or bottom right, Greek numerals, mid-brown ink, mostly lost to trimming (extant: p. 1: Α′; p. 65: Ε′); at beginning and end of each quire, at beginning recto, bottom left or bottom right, at end verso, bottom left, Greek numerals, dark brown ink, mostly lost to trimming (extant: p. 265: ΙΗ′, p. 280: ΙΗ′); at beginning of each quire, recto, bottom right, Greek numerals, black ink (extant: p. 281: ΙΘ′).

Columns & lines

Single column; pp. 1–168: 33 lines; pp. 169–232: 27–37 lines; pp. 233–264, 269–276: 30 lines; pp. 265–268, 277–279: 39 lines; p. 280: 42 lines; pp. 281–292: 30 lines

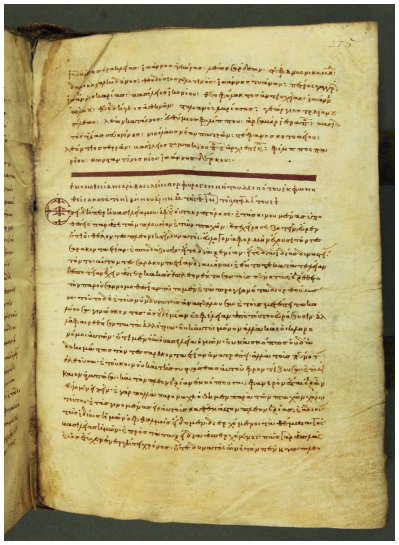
Ruling

pp. 1–232: structure Leroy 1, layout Leroy 20C1, hardpoint, pp. 1–163, 165–232 text guided by lines, p. 164 text ignores ruling; text area: 261 mm x 165 mm; interlinear distance: pp. 1–168: 8 mm, pp. 169–232: 7–10 mm; pp. 233–264, 269–276: structure Leroy 1, layout Leroy 32C1, hardpoint, text guided by lines; text area: 239 mm x 159 mm; interlinear distance: 8 mm; pp. 265–268, 277–280: structure Leroy 1, layout Leroy 21C1b, hardpoint, text hangs from lines; text area: 230 mm x 155 mm; interlinear distance: 6 mm; pp. 281–292: structure Leroy 1, layout Leroy 20C1, hardpoint, piercing visible for horizontals and verticals, text hangs from lines; text area: 219 mm x 147 mm; interlinear distance: 8 mm.

Scribe(s)

Hand A: pp. 1–163; Hand B: p. 164; Hand C: pp. 165–168; Hand D: pp. 169–232, additional *scholia* and section numbers pp. 1–163; Hand E: pp. 233–264, 269–276; Hand F: pp. 265–268, 277–292; Hand G: note p. 163; Hand H: *scholia* p. 166; Hand I: note p. 178; Hand J: *scholia* and corrections pp. 185, 189–190; Hand K: corrections pp. 1–245; Hand L: first set of quire numbers; Hand M: second set of quire numbers; Hand N: third set of quire numbers; Hand O: Latin contents list <II>r; Hand P: pagination; Hand Q: Latin contents list <III>r, palaeographical notes; Hand R: MS number <II>r; Hand S: MS numbers <II>r, p. 1; Hand T: MS number <II>r, p. 1; Hand U: MS number <II>r; Hand V: note <I>r; Hand W: note <II>r; Hand X: MS number left pastedown.

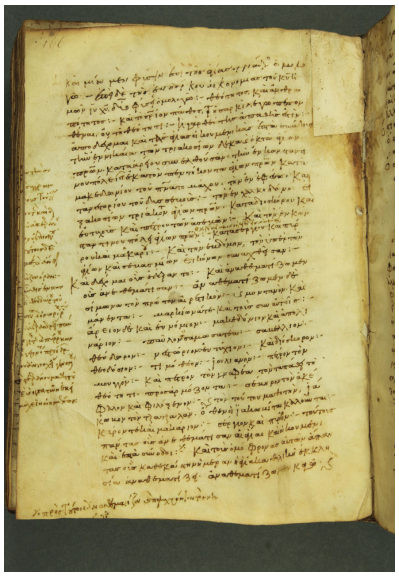
Script (general characteristics)



p. 275 (Hand E)

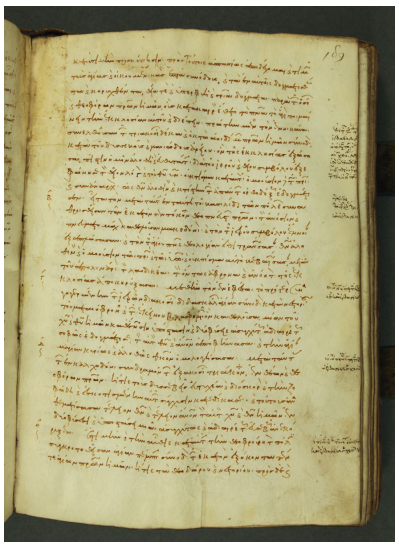
Hand A, main text: Large, ornate calligraphic mixed minuscule, slanted slightly to the right, with considerable expansion of letters and extravagant flourished tails on bottom line (sometimes decorated with x-marks or trefoil terminals), many elaborate ligatures, deletions by erasure. Hand A, headings: Alexandrine majuscule. Hand B: Mixed minuscule, slanted slightly to the right, with little expansion of letters. Hand C, main text: Fairly regular mixed minuscule, slanted slightly to the right, with moderate expansion of letters. Hand C, heading: Alexandrine majuscule. Hand D: Small mixed minuscule, slanted slightly to the right, with very frequent abbreviations, little expansion of letters, flourished tails in bottom line, deletions by expunctuation through line of dots above word or dot circle. Hand E, main text: Very regular mixed minuscule *Perlschrift* without significant expansion of letters. Hand E, headings: Alexandrine majuscule. Hand F: Regular upright mixed minuscule with moderate expansion of letters, dramatically flourished acute accents, horizontal tails on *alpha* at end of line and diagonal stroke of *tau* at start of line.

Script (letters & ligatures)



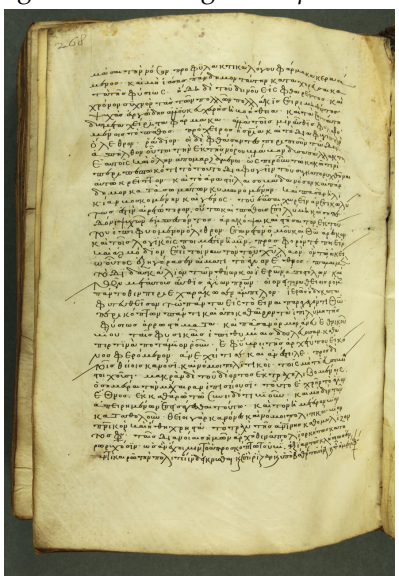
p. 166 (Hands C, H)

Hand A, mixed minuscule: All minuscule forms present; *delta*, *xi*, *upsilon*, *psi* always minuscule; *gamma*, *nu*, usually minuscule; distinctive letter forms: large majuscule *kappa* with separate vertical, upper diagonal often continued below join with lower; occasional *kappa*, *lambda*, *delta*, *mu* with down-right diagonal turning into long angular loop below left; large angular minuscule *nu*; majuscule *omega* formed with small loop at junction of curves; minuscule *omega* with incomplete division between cells; flourished *iota* in bottom row with very long extension into lower margin and long, sharply-rising hook; majuscule *epsilon* without central stroke, often superscript; minuscule *epsilon* with horizontal emerging some distance above loop; majuscule *epsilon*, *phi* with cross on central stroke; *mu* starting with tail with leaf terminal at start of lines; distinctive ligatures: *epsilon* ligatures joined to following letter at the top with incomplete loop below; *gamma-iota* with *gamma* formed of vertical and diagonal joined to top of tall *iota*; *gamma-chi* with *gamma* formed of vertical and diagonal crossed by another diagonal; *omega-nu* joined by tail descending



p. 189 (Hands D, J)

from centre of *omega*, to large angular *nu*; *tau-omega-nu* similar, with tail from *tau* joining centre of *omega*; *kappa-omega* and *kappa-alpha* joined by tail linking to centre of following letter; *mu-epsilon-nu* with small, downward-slanted split *epsilon*; *alpha-xi* with *alpha* formed of only loop and ascender from the right; *alpha-phi* and *epsilon-phi* with diagonal of majuscule *alpha*, horizontal of minuscule *epsilon* forming start of open loop of *phi*; *sigma-chi-omicron* with two small loops at top of *chi* strokes; *theta-epsilon-xi* with minuscule *theta* sloping down-left, lower left absent, unjoined *epsilon* formed of single stroke joined to top of *xi*. Hand B: *beta*, *kappa*, *lambda* always majuscule; only other majuscule forms present *alpha*, *delta*, *pi*, *sigma*, *omega*. Hand C, mixed minuscule: *lambda* always majuscule; only other majuscule forms present *alpha*, *epsilon*, *eta*, *kappa*, *mu*, *pi*; distinctive ligatures: *gamma-nu* with *gamma* formed of vertical turning to near-horizontal to join *nu*; *epsilon-chi* joined at top above incomplete loop of *epsilon*; *psi-alpha* with undulating curve of *psi* joining *alpha* from below. Hand D: *beta* always majuscule; *upsilon*, *omega* always minuscule; distinctive letter forms: majuscule *epsilon* without central stroke, small and superscript or large and wrapped around following letter; *phi* with long curved tail; distinctive ligatures: *iota-alpha* with long *iota* curving to join *alpha* from below; *epsilon-nu* with separate vestigial lower curve below half-*epsilon*; *epsilon-tau* with horizontal of *tau* split from vertical; ligatures with large half-*epsilon* or split *epsilon*. Hand E, mixed minuscule: All minuscule forms present; *alpha*, *gamma*, *zeta*, *mu*, *nu*, *upsilon*, *psi*, *omega* always minuscule; distinctive ligatures: double *lambda* with right-hand horizontal of first minuscule *lambda* converted into diagonal joining second at base. Hand F: All minuscule forms present; *beta*, *upsilon* always minuscule; distinctive letter forms: minuscule *alpha* with elongated horizontal joining to following letter; minuscule *gamma* with loop at foot; *theta* with blob on central horizontal; majuscule *lambda* tilted anti-clockwise at start of line; minuscule *nu* with flourished tail bent to the left at start of line; curvaceous kinked minuscule *nu*; arrow-shaped *tau* with two diagonal strokes in place of horizontal, left-hand stroke dramatically elongated at start of lines; *tau*, *theta*, *pi*, minuscule *psi*, majuscule *delta* with downward club serif just short of end of left horizontal.



p. 268 (Hand F)

Diacritics & punctuation

Hand A: Breathings angular, half-angular and round; circumflexes small; mute *iota* absent; occasional decorative use of double dot on *upsilon*; use of lower and middle point, lower comma and full stop; tilde quotation mark; double grave present on δὲ, μὲν. Hand B: Breathings angular, half-angular and round; mute *iota* absent; use of middle and upper point and full stop. Hand C: Breathings angular, half-angular and round; mute *iota* absent; use of double dot functional only; use of lower, middle and upper point, lower comma and full stop. Hand D: Breathings angular, half-angular and round; circumflexes joined to abbreviations (ῶν); mute *iota* adscript; use of double dot functional only; use of lower, middle and upper point, lower and middle comma, question mark and full stop; double grave present on ἂν; use of hyphen (left margin) to join words across line breaks. Hand E: Breathings angular and half-angular; mute *iota* adscript; use of double dot functional only; use of middle and upper point, question mark and full stop; double grave present on δὲ, μὲν. Hand F: Breathings round; circumflexes often wide, acute accents sometimes flourished; circumflexes joined to abbreviations (ῶν); mute *iota* absent; decorative use of double dot on *iota* and *upsilon*; use of middle and upper point, lower comma and full stop; double grave present on δὲ, ἐπεὶ, μὲν; use of hyphen to merge words; occasional use of hyphen (left margin) to join words across line breaks.

Abbreviations

Hand A: *Nomina sacra* (accents absent on non-enclitics up to three letters long, otherwise separate from strokes); γάρ, δέ, ἥλιος, καί, μεγάς, παρά (including as prefix), περί, φησί; syllabic (throughout line, including some mid-word use of terminal abbreviations); horizontal stroke for *nu*; wavy stroke for *omega*; *chi-rho* monogram for χρόνος; suspensions. Hand B: *Nomina sacra* (accents absent); καί; syllabic (throughout line); suspensions. Hand C: *Nomina sacra* (accents absent on non-enclitics up to 3 letters long, otherwise separate from strokes); καί; syllabic (throughout line); suspensions. Hand D: *Nomina sacra* (accents absent); γάρ, δέ, καί, κατά, ὅτι, παρά (including as prefix), περί; syllabic (throughout line, very common, including some mid-word use of terminal abbreviations). Hand E: *Nomina sacra* (accents almost always absent on non-enclitics up to 3 letters long, otherwise separate from strokes); καί, περί, φασί/φησί, φύσις; syllabic (at line ends only); suspensions. Hand F: *Nomina sacra* (accents absent on non-enclitics up to 3 letters long, otherwise separate from strokes); δέ, καί (including mid-word), παρά, περί, φησί/φασί, φύσις; syllabic (throughout line); suspensions.

Apparatus

Headings to chapters and works; pp 1–66, 79–81, 84–91, 189, 194–232: marginal section numbers; pp. 59, 60, 66: marginal numbers corresponding to listed items in main text; p. 70: numbered list of heretical texts; pp. 138–143: marginal lists of rulers; pp. 144–161: numbered lists of reigns/terms of office; pp. 281–282: marginal numbers of the Novels from which excerpts come, by a later hand; pp. 1–163, 165–168, 189–190: occasional marginal *scholia*.

Ink

Hand A: main text and most headings and ornament mid-brown, headings and some ornament pp. 135–161 purple; Hand B: black; Hand C: dark brown; Hand D: light brown: Hand E: main text mid-brown, headings and initials purple; Hand F: dark brown, mid-brown; Hand G: pale brown; Hand H: light brown (green-tinged); Hand I: mid-brown; Hand J: black; Hand K: black; Hand L: mid-brown; Hand M: dark brown; Hand N: black; Hand O: dark brown; Hand P: pale brown; Hand Q: dark brown; Hand R: mid-brown; Hand S: dark brown; Hand T: dark brown; Hand U: purple; Hand V: pencil; Hand W: pencil; Hand X: pencil.

Ornament

Horizontal bands of simple pen ornament between works and sections: s-curves with space fillers alternating with pairs of vertical lines, with leaf terminals, in brown ink pp. 12, 19, 20, 22, 27, 77, 91, 94, 128, 129, 157, rubricated p. 144, s-curves with space fillers alternating with rows of s-shapes, with leaf terminal, in brown ink pp. 9, 135. Simple pen rosettes accompany headings pp. 48, 156. Thin horizontal bands of solid purple ink between works pp. 233, 259, 260, 275. Rubricated major initials pp. 233, 275. Frequent rubricated minor initials pp. 233–264, 269–276. Simple ornamented initials with a tail extending left from the base with leaf terminal, in brown ink pp. 82, 82, 91, 129, rubricated p. 151. Frequent minor initials in enlarged normal script, including *mu* pp. 1–161. Space consistently left for initials on pp. 265–268, 281–292 but rubric never added.

Text leaves

Medium-thickness parchment, off-white colour; skins arranged with hair-side facing hair-side throughout.

Text leaf dimensions (mm)

(p. 40) 320 x 236.

Text leaf condition

Cockling appears throughout text-block. Stains, grime, and discolourations to the surface of the leaves. Some loss of marginal text due to heavy trimming. Small losses or tears to pp. 1–16, 47–8, 71–72, 77–80, 87–88, 91–92, 99–100, 150–151, 261–2, 291–292; irregular trimming pp. 281–292; limited insect activity. Folios excised at time of production after pp. 12, 34, 44, 76, 78, 82, 92, 100, 106.

Old repairs

Occasional plain paper and parchment repairs on the spine-folds of the leaves throughout the text-block. The first folio has been lined with silk on the verso. According to conservation report, the text-block was dry cleaned with soft erasers in 1994.

Binding description

Greek-style binding covered in tanned skin and tooled in blind, repaired. Two-sheet metal plate fastenings have been attached to the boards at a later stage. Repairs to the binding during conservation work in 1994.

Binding dimensions (mm)

330 x 248 x 77.

Endleaves

Left and right endleaf construction is the same. A separate leaf of an off-white, medium-thickness wove paper was added and tipped on top of the outermost text leaf at each end as a separate free endleaf. A separate single leaf hook of the same paper was adhered to each board as a pastedown and the hook was tipped to the first and last free endleaf at each end.

Endleaf condition

Staining, discolourations, grime, small loses, and limited insect activity in both left and right endleaves.

Sewing

The text-block is resewn with an unsupported structure, sewn all-along with a single S-twist thread of medium thickness, natural colour, using the four V-nicks in the spine-folds from an earlier unsupported sewing at 50, 135, 210, 265 mm from the head of the text-block. Detached sections were resewn with thin linen thread during repairs to the binding in 1994.

Sewing condition

The sewing structure has broken at the left end (pp. 16–17, 24-25) while the joint area remains intact.

Spine linings

The spine has been repaired. An overall lining of one layer of natural-colour, plain woven textile appears to cover the full length of the spine and extends onto the outside of the boards.

Spine lining condition

The lining is complete and intact on the spine and the boards.

Boards and board attachment

14 mm wooden boards, the same size as the text-block with square edges. It is not clear whether the attachment is integral with the sewing or is made by separate bridling.

Board attachment condition

The board attachment is sound.

Edges

The edges of the text leaves are plain-cut, undecorated and have been retrimmed.

Edge condition

The edges of the text-block appear worn and have been blackened by dirt.

Endbands

Greek-style projecting two-cores primary endbands sewn to the boards. Both cores are made from tanned skin and are sewn with a plain, natural-colour thread. There is no secondary sewing.

Endband condition

Both head- and tailbands are securely attached to the book-block but some parts of the cores are released. Light staining and accumulation of dirt and grime.

Covering

Full cover of mid-brown tanned goatskin. The turn-ins are untrimmed, irregular in size and shape and the corners have open-mitres.

Covering (existing repairs)

Repairs to the covering with alum-tawed calf during conservation work in 1994.

Covering material condition

There are abrasions, staining embrittled areas, small tears and losses in the covering material especially along the spine. The turn-ins on the inside of the boards remain attached to the boards.

Tooling

The cover has a blind-tooled decoration with small hand tools and fillets. The sides have a concentric, approximately rectangular frame tooled in blind with a small hand tool, containing a five-line saltire cross and is filled with the impressions of three small hand tools. The impressions are visible but the surface of the leather is damaged.

Furniture & fastenings

Two later copper alloy fastenings have been added to the fore-edge, with hinged pin-clasps attached to hinge plates on the right board and two plate-mounted edge pins on the left board. (The binding of MS. Sion L40.2 G4 has the same design of clasp.)

Notes & marks of ownership

Left pastedown: “Arc L40.2 G6”; <I>r: “Arc. 1=8”; “25.2”; “A6+” (crossed out); “H5” (crossed out); p. 1: “25.2”; “A6+” (crossed out); Sion College Library stamps pp. 1, 168, 292.

Inserts

<II>r: contents list for MS. headed: “Contenta huius libri M<anu>Sc<ri>pti, ex sententia Christiani Ravii in L.L. Orr. apud Londinensis quondam Professoris haec sunt. Anno 1633.” (Date apparently in later hand, and erroneous: Christian Ravius first came to England in 1638 and lectured in London in 1642 and 1648, on the latter occasion sponsored by the clergy of Sion College.) Note regarding contents: “See full list at back”. <III>r: contents list for MS. headed: “Catalogus eorum que habentur in Cod. MS. Y.2. Bibliotheca Collegii Sionensis”. Pasted to <IV>r: palaeographical notes on abbreviations.

Other notes

f. 1r: "Wharny"; p. 163: "Ὅ πόθω γράψας τῇ δυνάμει Λόγε λύτρωσιν αὐτῶ τῶν πικρῶν ὀφλημ<ά>των"; p. 178: "ω ψυχην την".

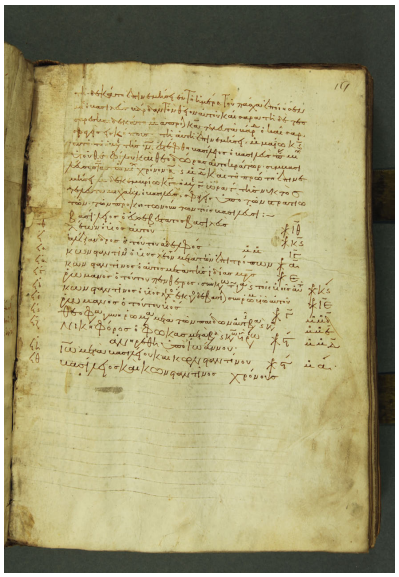
Provenance

Acquired by Paul Pindar, English consul in Aleppo 1609–11, ambassador to Constantinople 1611–20 and donated by him to Sion College 1629.

Textual tradition

Text of John of Damascus, *De Haeresibus*, identified by Kotter as belonging to the Γ branch of the tradition, related to MSS. Vindobonensis hist. gr. 56 and Bodleianus Barocc. 185, and sharing distinctive features with MS. Ambrosianus 1041. Text of John of Damascus, *Expositio fidei*, corresponds to the form characterised by Kotter as the *expositio ordinata*, and as related to MSS. Cesena, Malatest. Pian. 3. 190, Parisinus gr. 1105, and Vaticanus Barb. gr. 434.

Dating



p. 161 (Hand A)

Paschal cycles by Hand A (pp. 162–163) begin 1014, suggesting that this scribe finished work between Easter (5 April) 1013 and Easter (25 April) 1014; the inclusion in the continuation of Photios, *Historica synopsis* of the reign of Basil II with Constantine VIII after the death of John I Tzimiskes also indicates that Hand A worked between January 976 and December 1025; style of script is consistent with this dating. Hands B and C occupy the last few folios of the last gathering used by Hand A, indicating they were added later; style of script is consistent with 11th or early 12th century. Style of Hand D consistent with mid-11th-early 12th century. Hands E and F worked after the issuing of the tome of Sisinnios II in February 997; style of Hand E suggests first half of 11th century. Hand F includes two bifolios wrapped around two of Hand E, probably to replace missing leaves; style of Hand F consistent with 13th century. The change in ruling style and number of lines, and the extra lines of text squeezed in at the end of p. 280 suggest pp. 281–292 added later, though apparently also by Hand F.

Remarks

Probably a composite MS made up of three portions, pp. 1–168, pp. 169–232 and pp. 233–292 (the presence of a half-length quire, pp. 161–168, suggests that this came at the end of a codex; quire numbers on pp. 265, 280, 281 are inconsistent with those on pp. 1, 65, indicating either loss of material or that these sections originally belonged to separate codices (no quire numbers appear on pp. 169–232); the later dating

of Hand D as compared with Hands A and E suggests that pp. 169–232 were added later than the production of the preceding and following portions; both hand and ruling style change at these points, and correspond with the transition between quires). pp. 265–268, 277–280 appear to be a later addition inserted around pp. 269–276; pp. 265–268, 281–292 were probably added to these still later. Accompanied by conservator's note of James Cassels, April 1994 and by an offprint of Aubineau, 'Un recueil "De Haeresibus"'. Donation to Sion College recorded in Benefactors' Book (LPL MS. Sion L40.2/E64, p. 2).

Bibliography

Basil II, *Basilii Porphyrogeniti novella constitutio publicata mense Januario, indictione IX, anno VI M. D. IIII.*, *PG*, vol. 117, cols. 617–632; Schenkl, vol. 3.3, p. 1 (no. 4480); Leo VI, *Les novelles de Léon VI le Sage*, ed. Pierre Noailles and Alphonse Dain (Paris 1944); P. Bonifaz Kotter, *Die Überlieferung der Pege Gnoseos des hl. Iohannes von Damaskos* (Ettal 1959), *Studia Patristica et Byzantina* 5, pp. 153, 160; Michel Aubineau, 'Un recueil "*De Haeresibus*": Sion College, Codex Graecus 6', *Revue des Études Grecques* 80 (1967), pp. 425–429; John of Damascus, *Die Schriften de Johannes von Damaskos*, ed. P. Bonifatius Kotter, 5 vols. (Berlin and New York 1969–88), vol. 2, pp. xxxv, xlvii, vol. 4, pp. 13, 18; Brown *et al.*, p. 54; Leo VI, *Οι Νεαρές Λέοντος Ϛ' του Σοφού*, ed. Spyros N. Troianos (Thessalonike 2007).

Image(s) of the binding



Left side



Small hand tools (rubbings)
(rubbings)



Right side



Spine



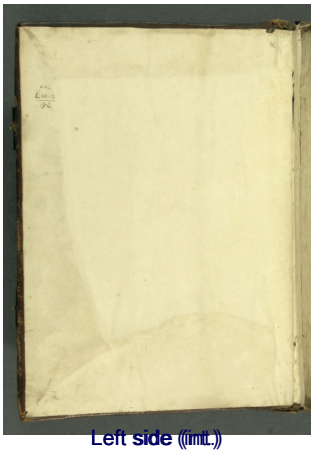
Fore-edge



Head-edge



Tail-edge



Left side (int.)



Right side (int.)

MS Number
MS. Sion L40.2/G7

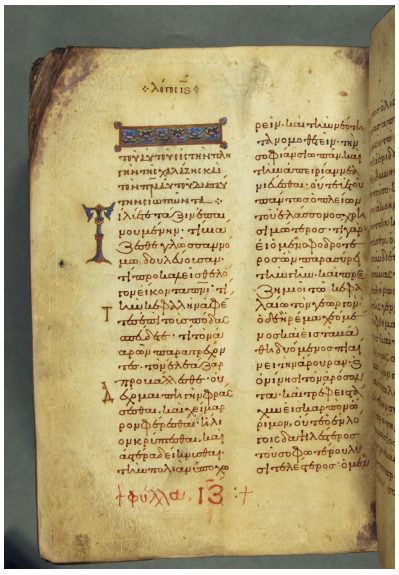
Former MS numbers
V.6; A.5; 30.2; Arc. I.12.

Date
11th century.

Material
Parchment.

Folios
<I–II> + ff. 325 + <III–IV>.

Summary content
Gregory of Nazianzus, Orations 1, 11, 14–16, 19, 21, 24, 38–45.


f. 309v (Petros, Hand E)

Gatherings
2 (2), 40 x 8 (322), 3 (325).

Folios/pages on which gatherings begin
ff. 1, 3, 11, 19, 27, 35, 43, 51, 59, 67, 75, 83, 91, 99, 107, 115, 123, 131, 139, 147, 155, 163, 171, 179, 187, 195, 203, 211, 219, 227, 235, 243, 251, 259, 267, 275, 283, 291, 299, 307, 315, 323.

Detailed content
f. 1r: ownership notes; f. 1v: dedicatory colophon; f. 2r–v: contents list (Πίναξ σὺν Θ(ε)ῶ τῆσδε τῆς βίβλου); ff. 3r–325v: Gregory of Nazianzus, orations: ff. 3r–6r: Oration 1 (Λόγος Α′. Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸς) ἡμῶν Γρηγορίου αρχ<ι>ἐπισκό<που> Ναζιανζοῦ τοῦ Θεολόγου λόγος εἰς τὸ ἅγιον Πάσχα καὶ εἰς τὴν βραδυτῆτα); ff. 6v–31v: Oration 45 (Λόγος Β′. Τοῦ αὐτοῦ εἰς τὸ ἅγιον Πάσχα); ff. 32r–40r: Oration 44 (Λόγος Γ′. Τοῦ αὐτοῦ εἰς τὴν καινὴν Κυριακὴν καὶ εἰς τὸ ἔαρ· καὶ τὸ(ν) μάρτυρα Μάμαντα καὶ περὶ ἐγκαινίω(ν)); ff. 40v–54v, col. 1: Oration 41 (Λόγος Δ.′ Τοῦ αὐτοῦ εἰς τὴν ἁγίαν Πεντηκοστὴν καὶ εἰς τὸ Πν(εῦμ)α τὸ Ἅγιο(ν)); f. 54v, col. 2–f. 67r: Oration 15 (Λόγος Ε′. Τοῦ αὐτοῦ εἰς τοὺς Μακκαβαίους); ff. 67v–82r, col. 1: Oration 24; (Λόγος Ϛ′. Τοῦ αὐτοῦ εἰς Κυπριανὸν μάρτυρα) f. 82r, col. 2–f. 94r: Oration 19; (Λόγος Ζ′. Τοῦ αὐτοῦ εἰς τοὺς λόγους καὶ εἰς τὸν ἐξισωτὴν Ἰουλιανόν) ff. 94v–107v: Oration 38 (Λόγος Η.′ Τοῦ αὐτοῦ εἰς τὸ γενέθλιον τοῦ Κ(υρίο)ῦ ἡμῶν Ι(ησο)ῦ Χ(ριστο)ῦ. Κ(ύρι)ε ευ<λόγησον>); ff. 108r–171r: Oration 43; (Λόγος Θ′. Τοῦ αὐτοῦ ἐπιτάφιος εἰς τὸν μέγαν Βασίλειον) ff. 171v–185v: Oration 39 (Λόγος Ι′. Τοῦ αὐτοῦ εἰς τὰ φῶτα) ff. 186r–225v, col. 1: Oration 40; (Λόγος ΙΑ′. Τοῦ αὐτοῦ εἰς τὸ ἅγιον βάπτισμα) f. 225v, col. 2–f. 231r: Oration 11; (+ Λόγος ΙΒ′. Τοῦ αὐτοῦ εἰς Γρηγόριον ἐπίσκοπον Νύσης ἐπιστάντα μετὰ τὴν χειροτονίαν) ff. 231v–257v, col. 1: Oration 21 (Λόγος ΙΓ′. Εἰς Ἀθανάσιον ἀρχ<ι>επίσκοπον Ἀλεξανδρείας ἐπιτάφιος); f. 257v, col. 2–f. 278v, col. 1: Oration 42 (+ Λόγος ΙΔ′. Τοῦ ἁγίου Γρηγορίου τοῦ Θεολόγου συντακτήριος

εἰς τὴν τῶν PN′ ἐπισκόπων παρουσίαν); f. 278v, col. 2–f. 309r: Oration 14 (Λόγος I-E′. Τοῦ αὐτοῦ περὶ φιλοπτωχίας); ff. 309v–325v: Oration 16, (Λόγος IC′. Τοῦ αὐτοῦ εἰς τὴν πληγὴν τῆς χαλάζης καὶ τὸν π(ατέ)ρα αὐτοῦ διαταύτην σιωπῶντα) incomplete (des. "ἑαυτῶν ἐπιθυμίαν καὶ ἁπλη<στίαν>" (*PG*, vol. 35, col. 961, line 9)).

Folio/page numbers

By folios, top right, Arabic numerals, pencil.

Quire numbers

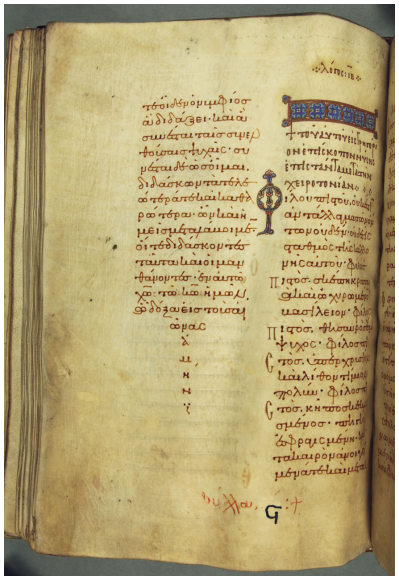
At beginning and end of each quire, bottom centre, Greek numerals, black ink.

Columns & lines

ff. 2r–325v: two columns, 23–24 lines; f. 1v: single column, 12 lines.

Ruling

Structure Leroy 1; layout Leroy 56E2dt, hardpoint, text hangs from or is guided by lines; text area: 242 mm x 168 mm; interlinear distance: 10 mm.



f. 225v (Petros, Hand E)

Scribe(s)

Petros: main text, original apparatus; Hand B: correction f. 204r; Hand C: notes ff. 11r, 170v, corrections ff. 285v, 286r; Hand D: ownership note, f. 2v; Hand E: folio counts ff. 3r, 6v, 32r, 40v, 54v, 67v, 82r, 94v, 108r, 171v, 186r, 225v, 231v, 257v, 278v, 309v; Hand F: note f. 250v, folio count f. 278v; Hand G: folio counts ff. 32r, 54v, 67v, 186r, 225v, 231v, 257v; Kontostephanos: ownership note f. 2v; Hand I: quire numbers; Hand J: notes f. 1r; Hand K: notes f. 1r; Hand L: notes f. 1r; Hand M: notes f. 1r; Hand N: notes f. 1r; Hand O: *hieromonachos monocondylion* f. 1r; Hand P: *hieromonachos monocondylion* f. 1r; Ioannes Charitonymos: *monocondylia* f. 1r; Hand R: notes ff. 58v, 59r; Hand S: note f. 244v; Hand T: note f. 314v; Hand U: MS number f. 1r; Hand V: MS number f. 1r; Hand W: MS number <I>r; Hand X: MS number left pastedown; Hand Y: MS number left pastedown; Hand Z: note <I>r; Hand AA: note <I>r; Robert Watts: insert; Hand AC: note on insert; Hand AD: foliation.



f. 171v (Petros, Hand E)

Script (general characteristics)

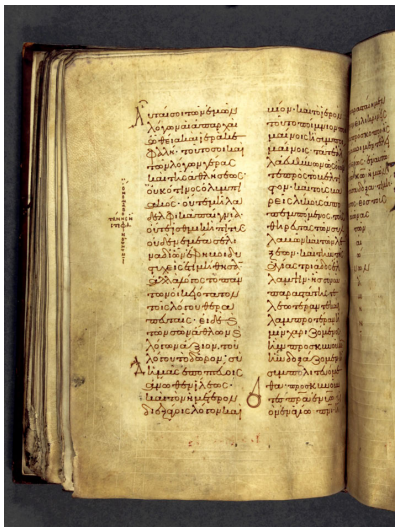
Petros, main text: Elegant mixed minuscule *Perlschrift*, upright with limited expansion of letters, flourished tails at line ends and (on *phi*, *sigma-theta*, majuscule *kappa*, majuscule *nu*) in bottom row, sometimes decorated with leaf terminals and chevron space fillers, superscript word endings rare, at line ends only, deletions by erasure. Petros, headings and *scholia*: Alexandrine majuscule. Petros, f. 1v, heading f. 2r: epigraphic majuscule.

Script (letters & ligatures)

Petros, mixed minuscule: All minuscule forms present; *beta*, *mu*, *xi*, *upsilon*, *psi*, *omega* always minuscule; distinctive letter forms: minuscule *alpha* with tail curving back below loop; majuscule *alpha* with long diagonal and hook at top, small angular loop; minuscule *zeta* and *xi* quite angular, sometimes with small loop at meeting of the curves; minuscule *nu* tilted to the right; *tau* with vertical split into two lines; hooks on *iota*, *nu*, majuscule *pi*, *rho*, *tau*; distinctive ligatures: *epsilon-iota* with central bar of majuscule *epsilon* turning to rise vertically then turning to descend as long *iota*; *phi-alpha* with tail of *phi* turning sharply up to join *alpha* from below; ligatures with large half-*epsilon* in main line of text; *alpha-zeta*, *alpha-eta* with *alpha* formed as loop from tail below, with tail above joining majuscule *zeta* or minuscule *eta* at top; angular *upsilon-nu*; *upsilon-psi* with ascender from *upsilon* cutting through horizontal of minuscule *psi* to join vertical at the top; *sigma-theta* in bottom line with bottom cell of *theta* open, forming flourished and often decorated tail; split *omicron-upsilon*.

Diacritics & punctuation

Petros, mixed minuscule: Breathings usually half-angular or round, occasionally angular in main text; circumflexes very small but occasionally very wide over breathings; mute *iota* adscript (later erased); use of double dot functional only; use of lower, middle and upper point, lower comma, question mark and full stop; double chevron and tilde with two dots quotation marks; double grave present on δὲ, μὲν; occasional use of hyphen to merge words; flourished comma on bottom row (e.g. f. 54r). Petros, Alexandrine majuscule: Breathings angular and round in contents and headings, angular on initials. Petros, epigraphic majuscule: Breathings angular.



f. 81v (Petros)

Abbreviations

Petros: *Nomina sacra* (accents absent on non-enclitics up to 3 letters long, otherwise separate from strokes); καί, μάρτυς, προφήτης, φασί; syllabic (rare); horizontal stroke for *nu*; suspensions.

Apparatus



f. 240v (Petros)

Gold headings to contents list and orations; number above start of each oration corresponding to contents list; ff. 7v, 8r, 13r, 33r, 47v, 76v, 81v, 185v, 214r, 219v, 269v: marginal ῾Ηλιος/Χρυσός marks, some gold; ff. 34v, 35v, 56v, 68v, 151v, 202r, 204r, 230v, 240v, 243v, 265v, 267r, 283v, 289r, 291r, 305v: marginal gold Σημ(είωσαι) marks; ff. 72r, 240v, 243v, 264v, 267r, 282v, 298v: marginal gold ὥρ(ισται) marks (for the above, see Somers, *Collections Complètes*, pp. 101–121); ff. 17v, 36v, 55r, 66r, 66v, 76r, 81v, 111v, 115v, 119v, 121r, 122v, 123r, 123v, 130v, 131v, 144r, 144v, 148v, 164v, 190v, 198v, 206v, 240v, 241r, 244v, 245r, 246r, 248v, 251v, 252v, 253v, 256v, 258r, 290r, 293v, 299r, 301r, 302r, 303v, 314v: brief marginal *scholia* in vertical gold text; f. 139r: marginal note: Στάσις Β′; ff. 42v–43v, 173v, 183r, 223r–224r: marginal section numbers; note at start of each oration of number of folios it fills (in later hands); ff. 11r, 57v, 58v, 59r, 133v, 170v, 204r, 244v, 250v, 252r, 285v, 314v: brief marginal *scholia* and correction (in later hands); f. 2r–v: notes to contents list by Robert Watts identifying folios where orations begin and oration numbers in Paris edition of 1630 (2nd ed.; original publication 1609, based on ed. Jacques de Billy de Prunay (Paris 1569)).

Ink



f. 3r (Petros, Hand E)

Petros: main text mid-brown, dedicatory inscription, contents and headings gold over red; Hand B: mid-brown; Hand C: pale brown; Hand D: bright red; Hand E: bright red; Hand F: dark brown; Hand G: black; Kontostephanos: green; Hand I: black; Hand J: dark brown; Hand K: dark brown; Hand L: dark brown; Hand M: dark brown; Hand N: dark brown (green tinged); Hand O: dark brown; Hand P: dark brown; Ioannes Charitonymos: dark brown (green tinged); Hand R: black; Hand S: black; Hand T: black; Hand U: dark brown; Hand V: dark brown; Hand W: black; Hand X: black; Hand Y: pencil; Hand Z: mid-brown; Hand AA: pencil; Robert Watts: dark brown; Hand AC: pencil; Hand AD: pencil.

Ornament

Pyle marking start of first oration f. 3r, containing chain of vine scroll spirals with acanthus leaves or Sasanian palmettes at the centre, in gold, red, blue, green and white paint. Gold rosettes with heading of contents list f. 2r. Gold rosettes and

ἥλιος/χρυσός mark at end of contents list f. 2v. Gold letters spelling abbreviation I(ησοῦ)ς X(ριστὸ)ς NI KA f. 107v, with small gold rosettes and decorated circle around ἥλιος/χρυσός mark. All minor initials and original apparatus in gold, some with scrolling decoration. Headpieces marking start of orations ff. 6v, 32r, 40v, 54v, 67v, 82r, 94v, 108r, 171v, 186r, 225v, 231v, 257v, 278v, 309v, containing various combinations of vegetative forms, in gold, red, blue, green and white paint. Major initials for start of orations ff. 3r, 6v, 32r, 40v, 54v, 67v, 82r, 94v, 108r, 171v, 186r, 225v, 231v, 257v, 278v, 309v, in gold, red, blue, green and white paint. Text in epigraphic majuscule with scrolling decoration on some letters f. 1v. Horizontal band of Sasanian palmettes in gold, red, green and white paint at foot of folio f. 1v. Lines of piercing at top of folio above headpieces/*pyle* and major initials.



f. 107v (Petros)

Text leaves

Medium-thickness parchment, off-white colour; skins arranged with hair-side facing hair-side throughout.

Text leaf dimensions (mm)

(f. 10) 365 x 258.

Text leaf condition

Cockling appears throughout text-block. Occasional leaves are worn and heavily ragged (first gathering and ff. 34–143). Cuts/tears to edges of ff. 57, 186, 189, 194, 282, 322–325; edges of ff. 1, 48, 194, 234, 251, 259 closely trimmed; ff. 2–13, 42 head and fore-edge irregularly trimmed. Dirt and grime in the marginal area of the gatherings throughout text-block. Water damage and discolourations in the first gatherings. Drops of candle wax on the surface of occasional leaves.

Old repairs

Occasional leaves were repaired with Japanese tissue paper (ff. 2, 316–325) and with plain parchment (f. 4).

Binding description

English late 18th-century inboard binding, tight back, covered in blind-tooled, panelled, sprinkled, tanned calf with raised supports, not contemporary with the text.

Binding dimensions (mm)

381 x 279 x 95.

Endleaves

Left and right endleaf construction is the same. A sewn single fold of medium-thickness, off-white, handmade laid paper within an outside hook, the stub and the outermost full leaf pasted to the board.

Endleaf condition

Stains and discolourations in both left and right endleaves.

Sewing

The text-block has been resewn on five single raised cords and there is evidence of V-nicks in the spine-folds. Overcasting appears at 30, 75, 120, 170, 223, 278, 333 mm from the head of the text-block. Due to restricted opening it was difficult to examine the sewing pattern.

Sewing condition

The sewing structure is sound and the sewing thread is intact.

Boards and board attachment

6 mm couched-laminate rope-fibre millboards cut to give squares at head, tail and fore-edge. The support slips have been laced through the boards.

Board attachment condition

The board attachment is sound.

Edges

The edges of the text leaves are plain-cut, and undecorated.

Edge condition

The edges of the text-block appear worn and ragged. The head-edge appears to have been lightly blackened by dirt.

Endbands

Single-core endbands across the width of the spine, sewn in red and white silk thread with a front bead over a rolled paper core.

Endband condition

Both head- and tailbands are worn and damaged with cores broken across the spine, silk threads broken and tie-downs pulled out.

Covering

The binding is covered in full, mid-brown, sprinkled, tanned calfskin with a tight back, and the turn-ins left untrimmed and irregular in size and shape, with lapped corners. The outer frame and the central rectangle are sprinkled with equal density, while the inner frame is not sprinkled.

Covering material condition

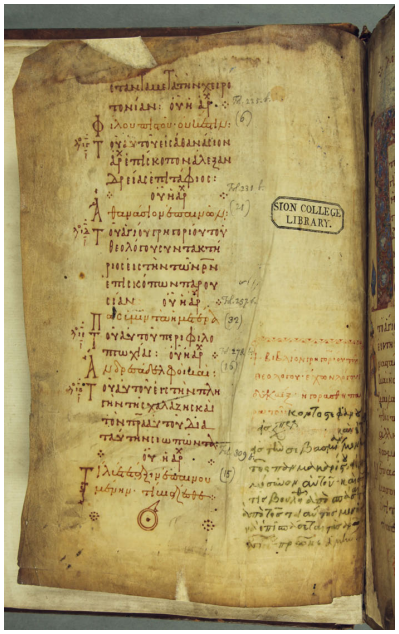
There are abrasions, lacerations, stains and small missing areas in the covering material of the boards. The turn-ins on the inside of the boards remain attached. The skin has also developed a blackened surface in some areas.

Tooling

The covers are blind-tooled with narrow roll, creating a border frame and two concentric rectangular frames, all with overlapping corners, around the edges of all three rectangular panel frames on the leather. There is a gold-tooled roll around the edges of the boards. The six panels on the spine have gold-tooled double lines at head and tail, and a gold-tooled red leather title label in panel 2.

Colophon(s)

f. 1v: colophon of Petros: "Διψῶντα σῶν ἕλκει με πηγὴ τῶν λόγων: τὸ τοῦ βάθους εἴργει δὲ τῶν νοημάτων: καί μοι τὸ δίψος μεῖζον ἐν πηγῇ κόρου: ὅμως πέπεκε χερσὶν οἰκείαις πόθος: τεῦξαι λόγων σοι τήνδε βίβλον Παμμάκαρ: ἐξῆς το πυκνὸν εὖ γε τῶν ἀντλημάτων: ὁ νοῦς ποθήσας γνωστικὴν τὴν ἰκμάδα: ἴαμα δίψους προσπορίζεται λόγοις: οὐ σώματος μᾶλλον γὰρ ἢ ψυχῆς πλέον: ἦν καὶ γραφῆναι τῶν ἀειζώων βίβλω: συγγνωμονεῖσθαι τοῖς προημαρτημένοις: αἰτῶ σε Πέτρος ὡς Θ(εο)ῦ παραστάτην".



f. 2v (Petros, Hand D, Kontostephanos)

Notes & marks of ownership

f. 1r: "A.5"; "V6" (crossed out); f. 2r: "A5"; f. 2v: partially erased note of purchase "Βιβλίον Γρηγορίου τοῦ Θεολόγου· ἔχων λόγους δεκαέξ· ἠγοράσθη παρὰ τοῦ [..7..]χυιο[..7..] ὑπέρπυρα [---]"; f. 2v: note of purchase by Kontostephanos and donation by him to a Monastery of the Pammakaristos, incorporating the preceding note as far as "παρὰ τοῦ" and continuing: "Κοντοστεφανου εις (ὑπέρ)π<υ>ρα [....] καὶ ἐτέθ<η> εἰς τὴν σεβασμίαν μονὴν τῆς Παμμακαρίστου, εἰς μνημόσυνον αὐτοῦ· καὶ ὅστις βουληθ<ῆ> ἀποσπασαι τοῦ τῆ ἀπὸ τῆς τοιαύτης μονῆς νὰ ἐπισπάσεται τὰς ἀρ<ᾶς> τ<ῶν> ἁγί(ων) ΤΙΗ′ π(ατέ)ρων ἀμήν" (space left for number of *hyperpyra*, this information never added); f. 1r: partial copy of this note: "Βιβλίον Γρηγορίου τοῦ Θεολόγου ἔχων λόγους δεκαέξ· ἠγοράσθη παρὰ τοῦ Κοντοστεφανου εἰς ἄσ<πρα> καὶ ἀνετεθ<η> εις", f. 1r: several notes reading: "Τῆς Παμμακαρίστου τὸ κτῆμα", "Τὸ βιβλίον τῆς Πανμακαρίστου" or similar; Sion College library stamps ff. 1r, 2v, 185v, 325v.

Inserts

Before <I>: pastedown note of 24 Apr 1800, identified by later hand as work of Robert Watts, librarian, identifying contents and describing collation with edition undertaken at time of rebinding for purpose of reordering misplaced folios, suggesting 11th-century date.

Other notes

<II>r: "325 folios"; <II>r: "SR"; f. 1r: "This MS appears to be of the eleventh century - see Montfaucon's Palaeogr. gr. p. 297. It is imperfect at the end - and at p. 112 a leaf is wanting. R. W. Apr. 1800"; f. 1r: *monocondylion* signatures of Ioannes Charitonymos, *hieromonachos* (Ιω(άνν)ου τοῦ Χαριτονύμου ἱερομονάχου); f. 122v: "καθα"; f. 325v: "Ed. Par. 1630. Tom. I. p. 238. lin. 13.".

Provenance

Purchased by Kontostephanos and donated by him to a Monastery of the Pammakaristos. Acquired by Paul Pindar, English consul in Aleppo 1609–11, ambassador to Constantinople 1611–20 and donated by him to Sion College 1629.

Textual tradition

Selection of orations places the MS in Somers's Class L, those containing the selection of orations read at fixed dates.

Dating

Style of script of Petros consistent with 11th century.

Remarks

Marginal ἥλιος/χρυσὸς marks accompany references to light or to the Trinity. Accompanied by conservator's note of James Cassels, June 1995. Donation to Sion College recorded in Benefactors' Book (LPL MS Sion L40.2/E64, p. 2).

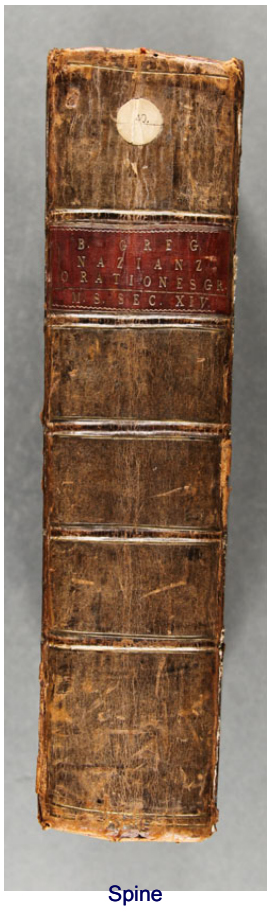
Bibliography

Gregory of Nazianzus, *PG*, vols. 35–36; Schenkl, vol. 3.3, p. 3 (no. 4483); Aubineau (1974), pp. 324–325; Mossay (1987), pp. 45–46; Véronique Somers, *Histoire des collections complètes des Discours de Grégoire de Nazianze* (Louvain 1997); *eadem*, 'Les collections byzantines de XVI discours de Grégoire de Nazianze', *Byzantinische Zeitschrift* 95 (2002), pp. 102–135; Brown *et al.*, p. 54.

Image(s) of the binding



Left side



Spine

MS Number
MS. Sion L40.2/G8

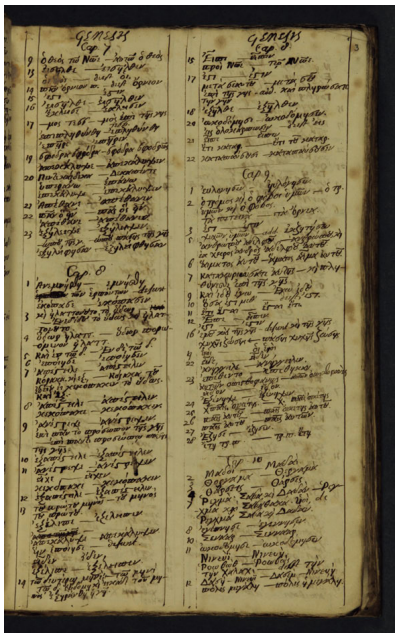
Former MS numbers
B.74; 25.7.

Date
18th century

Material
Paper.

Folios
<I> + ff. 85 (pp. 170) + <II–VII>.

Summary content
Collation of variant Old Testament readings in Rome edition based on Codex Vaticanus and Oxford edition based on Codex Alexandrinus.



p. 3 (Hand A)

Gatherings
47 (47), 14 (61), 27 (88).

Folios/pages on which gatherings begin
pp. 1, 95, 123.

Detailed content
Collation of variant Old Testament readings in Rome edition based on Codex Vaticanus and Oxford edition based on Codex Alexandrinus: <I>r: title page; <I>v: blank: pp. 1–19: Genesis; p. 20: blank; pp. 21–34: Exodus; pp. 35–42: Leviticus; pp. 43–56: Numbers; pp. 57–72: Deuteronomy; pp. 73–89: Joshua; pp. 90–94: blank; pp. 95–119: Judges; p. 120: blank; pp. 121–122: Ruth; p. 123: title page; p. 124: blank; pp. 125–137: Psalms; p. 138: blank; pp. 139–155: Job; p. 156: blank; pp. 157–163: Proverbs; p. 164: blank; pp. 165–167: Ecclesiastes; p. 168: blank; p. 169: Song of Solomon; p. 170: blank.

Folio/page numbers
By pages, recto and verso, upper outer corner, Arabic numerals, pencil.

Columns & lines
Two columns, 53–60 lines.

Ruling
None.

Scribe(s)
Hand A: main text; Hand B: MS number left pastedown; Hand C: MS number left pastedown; Hand D: MS number left pastedown; Hand E: pagination.

Script (general characteristics)
17th-century Western hand.

Apparatus
Running heads for books; chapter headings.

Ink
Hand A: dark brown; Hand B: mid-brown; Hand C: black; Hand D: pencil; Hand E: pencil.

Text leaves
Medium-thickness Western handmade paper with arms of London watermark similar to Churchill 244.

Text leaf dimensions (mm)
(p. 8) 310 x 201.

Text leaf condition
Staining and discolourations appear throughout the text-block.

Binding description
Recycled laced-case cover of parchment over boards was taken from another book and attached to the text-block by primary tackets. There are no other connections between the text and the cover.

Binding dimensions (mm)
320 x 205 x 20.

Endleaves
Free integral endleaves formed by the outer leaves of the first and last gatherings. A separate single leaf with a folded stub of off-white, medium-thickness, handmade laid paper, both adhered to the board as a separate pastedown at each end.

Endleaf condition
Light stains and discolourations in both left and right endleaves.

Sewing
Three thick gatherings with no sewing holes in the spine-folds except from the tackets. The text-block attached to the covers by primary tackets of thick S-ply, natural-colour thread, using four stations at 90, 125, 190, 220 mm from the head of the text-block.

Sewing condition

The structure is broken in the right side and the text-block is loose.

Boards and board attachment

3mm paper boards, same size as the text-block. The cover has been taken from another book and attached to the text-block by primary tackets.

Board attachment condition

Two of the three tackets are broken.

Edges

The edges of the text leaves are uncut, undecorated, and retain their deckle edges.

Edge condition

The edges of the text-block appear worn with occasional foldings and they have been lightly blackened by dirt.

Covering

Re-used laced case cover of parchment over boards which had the parchment slips of four sewing supports laced through the joints.

Covering material condition

There are abrasions and stains in the covering material of the boards. The turn-ins on the inside of the boards remain attached.

Tooling

Both covers have blind-tooled decoration with a two-line border frame on the sides.

Notes & marks of ownership

Left pastedown: "B 74" (crossed out); "25.7"; "L40.2 G8"; Sion College Library stamps pp. 1, 122, 170.

Inserts

Loose slip of paper inserted after p. 112 with Latin poem.

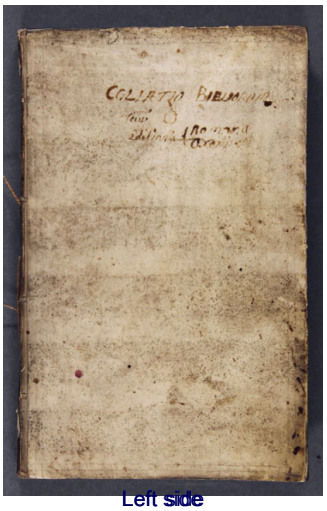
Dating

Style of Hand A consistent with 18th century

Bibliography

Brown *et al.*, p. 54.

Image(s) of the binding



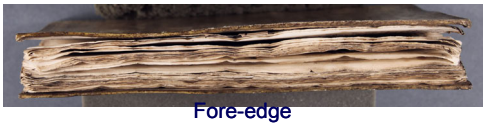
Left side



Right side



Spine



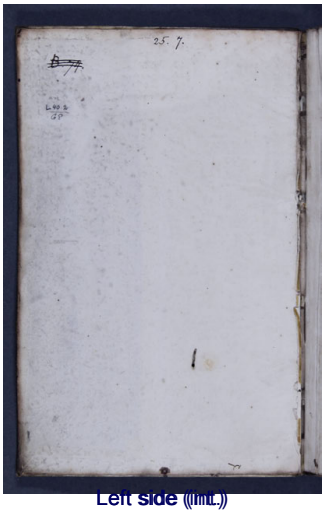
Fore-edge



Head-edge



Tail-edge



Left side (int.)



Right side (int.)

MS Number

MS. Sion L40.2/G9

Former MS numbers

E.16; 7.1; Arc. 2.20.

Date

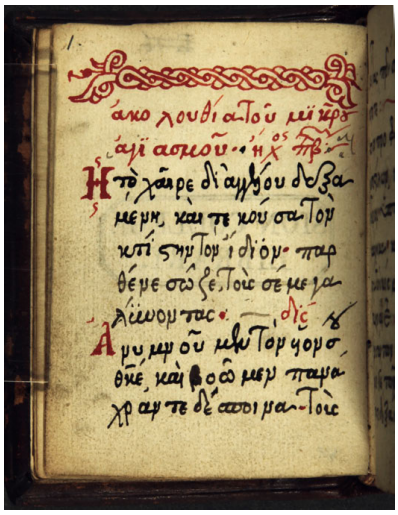
16th century.

Material

Paper.

Folios

ff. 249 (<I-IX> + ff. 1–40 + <X–XL> + 41–81 + XLI–XLII + 82–165 + <XLIII–LXXXIV>).



f. 1v (Hand A)

Summary content

Hymns and liturgical texts: ff. 1v–39v, line 5: *Akolouthia* of the Lesser Purification; f. 39v, line 6–f. 41v: hymns; ff. 42r–118v: *Doxastarion*; ff. 119r–126r, line 4: list of feast days for the whole year; f. 126r, line 5–f. 135v: hymns; ff. 136r–165v: sequence of hymns pertaining to various feast days.

Gatherings

N/A.

Detailed content

ff. 1v–39v, line 5: *Akolouthia* of the Lesser Purification (Ἀκολουθία τοῦ μικροῦ Ἁγιασμοῦ); f. 39v, line 6–f. 41v: hymns; ff. 42r–118v: *Doxastarion* (Ἀρχῆ σὴν Θ(ε)ῶ, δοξαστάριων τ<ῶν> ΙΒ′ μηνῶν, τοῦ ἐνιαυτοῦ. ἑόρτόν τε κ(αὶ) πανυγήρεον σὴν τῶ κεγάριον, εἰς ἦχον τοῦ στίχου); ff. 119r–126r, line 4: list of feast days for the whole year; f. 126r, line 5–f. 135v: hymns; ff. 136r–165v: sequence of hymns pertaining to various feast days.

Folio/page numbers

By folios, top right, Arabic numerals, pencil.

Columns & lines

Single column; ff. 1v–39v: 11 lines; ff. 41r–118v, 132r–133r: 11–12 lines; ff. 119r–125v: 12 lines; ff. 126r–131r: 12–16 lines; ff. 134v–135v: 18 lines; ff. 40r, 136r–166v: 10 lines.

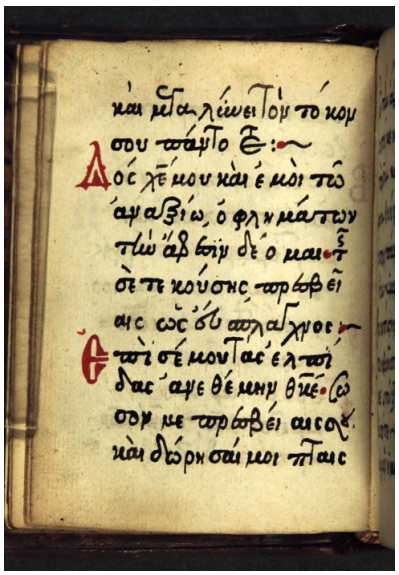
Ruling

System: always ruled on recto; layout: outer margin and text lines only, hardpoint, ff. 1v–125v text hangs from lines, ff. 126r–133r, 136r–166v text ignores lines; text area: 67 mm x 37 mm; interlinear distance: 6 mm; ff. 134v–135v: additional text lines added later, hardpoint, text hangs from lines.

Scribe(s)

Hand A: ff. 1v–39v, line 5; Hand B: ff. 41r–129v; Hand C: f. 130r–v; Hand D: f. 131r–v; Hand E: ff. 132r–133r; Hand F: ff. 134v–135v; Hand G: f. 39v, line 6–f. 40r, ff. 136r–166v; Euphemios, priest: note <IV>r; Hand I: notes <V>v, <LXXXI>v; Hand J: MS number f. 1r; Hand K: MS number <III>v; Hand L: MS numbers <III>v, <IV>r; Hand M: MS number left pastedown; Hand N: foliation.

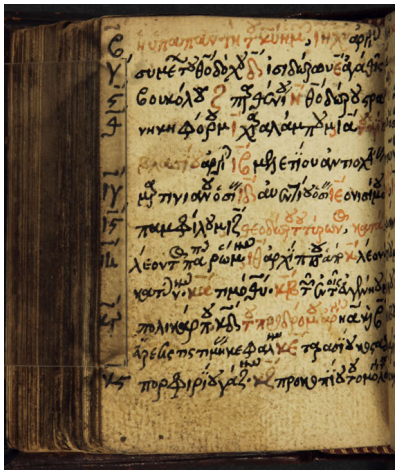
Script (general characteristics)



f. 2v (Hand A)

Hand A: Regular mixed minuscule, slanting slightly to the right, with moderate expansion of letters, superscript word endings at line ends only. Hand B: Mixed minuscule, slanting slightly to the right, with limited expansion of letters, common superscript word endings, deletions by strikethrough. Hand C: Fairly informal mixed minuscule, slanting markedly to the right, with limited expansion of letters, without superscript word endings, with deletions by strikethrough. Hand D: Fairly informal mixed minuscule with variable slant, little expansion of letters, without superscript word endings. Hand E: Informal mixed minuscule, slanting sharply to the right, with little expansion of letters, without superscript word endings. Hand F: Very small, neat, upright mixed minuscule, without superscript word endings. Hand G: Mixed minuscule with variable slant, limited expansion of letters, marked variation in thickness of strokes, superscript word endings rare but throughout line.

Script (letters & ligatures)



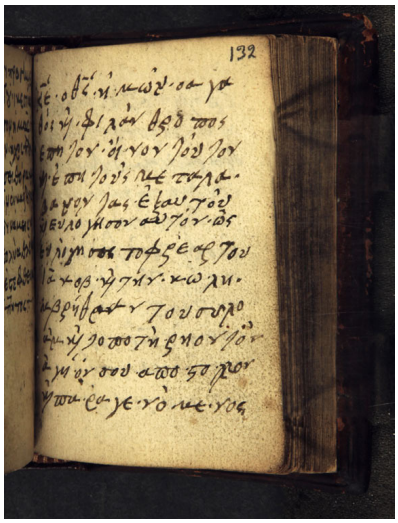
f. 122v (Hand B)

Hand A: *beta*, *zeta*, *kappa*, *xi* always majuscule; *alpha*, *delta*, *mu*, *nu*, *upsilon* always minuscule; distinctive ligatures: *epsilon-gamma* with half-*epsilon* attached to vertical of large majuscule *gamma*. Hand B: *beta*, *epsilon*, *zeta*, *kappa*, *lambda*, *xi*, *psi*, *omega* always majuscule; *alpha*, *mu* always minuscule; long-bowed *beta*, short *eta*, modern *nu*, *sigma telikon* present; distinctive letter forms: figure–8 majuscule *beta*; large majuscule *gamma* with vertical upturn at end of horizontal; clover-shaped *xi* (f. 53r); *psi* with bar on central stroke; distinctive ligatures: *eta-sigma* with majuscule *eta* joined to open *sigma*; *omicron-sigma* with *sigma* partially engulfed by large *omicron*; *phi-rho* with *rho* passing through centre of *phi*; ligatures linked by elevated minuscule *omega* in which strokes attaching it form a vertical loop

(e.g. ff. 47r, 67v). Hand C: *beta*, *zeta*, *kappa*, *psi*, *omega* always majuscule; *alpha*, *gamma*, *delta*, *mu*, *nu*, *upsilon* always minuscule; distinctive letter forms: *phi* without upper part, with tail kinked to the right; right-angled majuscule *psi*; distinctive ligatures: *epsilon-sigma* with open-topped *epsilon*. Hand D: *beta*, *zeta*, *kappa*, *lambda*, *xi*, *omega* always majuscule; *alpha*, *gamma*, *delta*, *mu*, *nu*, *upsilon* always minuscule; short *eta*, modern *nu* present; distinctive letter forms: minuscule *alpha* open at top; majuscule *beta* with tail descending from between loops; *theta* always open. Hand E: *beta*, *epsilon*, *zeta*, *kappa*, *lambda*, *xi*, *omega* always majuscule; *alpha*, *gamma*, *delta*, *mu*, *nu*, *pi*, *sigma*, *upsilon* always minuscule; short *eta*, modern *nu* present; distinctive letter forms: *mu* beginning with diagonal rising from base-line of text to top of letter instead of descender or horizontal; modern *nu* formed with short, thick, curved down-right diagonal and long, thin, straight up-right one. Hand F: *beta*, *gamma*, *epsilon*, *zeta*, *eta*, *kappa*, *lambda*, *xi*, *psi*, *omega* always majuscule; *mu*, *nu*, *upsilon* always minuscule; long-bowed *beta* present; distinctive letter forms: majuscule *beta* with complete lower loop, upper loop open; majuscule *epsilon* without central stroke; right-angled majuscule *psi*; distinctive ligatures: *tau-omicron* with *tau* attached to top of enlarged *omicron*. Hand G: *beta*, *epsilon*, *zeta*, *kappa*, *lambda*, *xi*, *psi*, *omega* always majuscule; *alpha*, *gamma*, *delta*, *mu*, *nu*, *sigma*, *upsilon* always minuscule; modern *nu*, *sigma telikon* present; distinctive letter forms: minuscule *alpha* open at top; *theta* always open; majuscule *pi* with uprights as converging diagonals meeting below horizontal and often separate from it; *psi* with bar on vertical; distinctive ligatures: *alpha-tau* with tail of *alpha* becoming up-left diagonal to join horizontal of large *tau*.



f. 130v (Hand C)

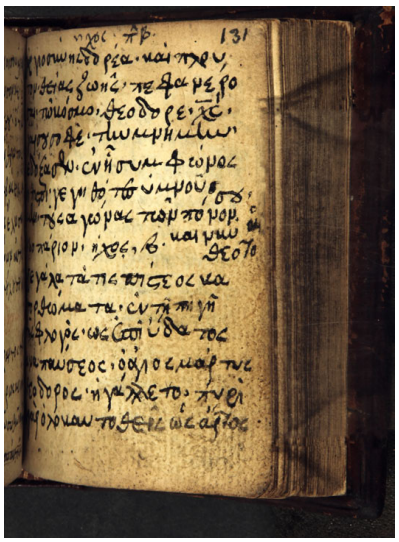


f. 132r (Hand E)

Diacritics & punctuation

Hand A: Breathings round; circumflexes often double-curved; circumflexes joined to letters and abbreviations (ῶν); *alpha-sigma* abbreviation joined to letters; mute *iota* absent; decorative use of double dot on *iota* and *upsilon*; use of lower, middle and upper point, lower and middle comma and full stop; punctuation added or overmarked in red. Hand B: Breathings round; circumflexes often double-curved; circumflexes joined to letters and abbreviations (ῶν); mute *iota* absent; decorative use of double dot on *iota*; use of middle and upper point, lower and middle comma and full stop; double

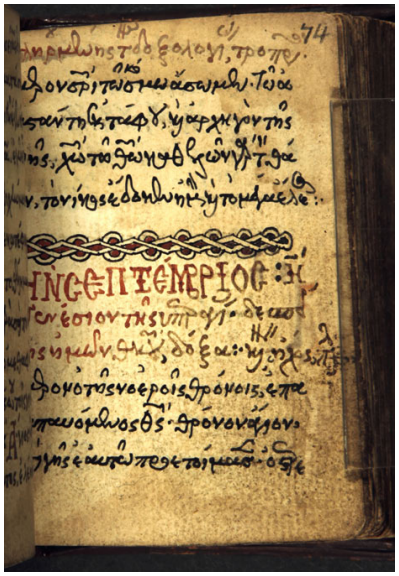
comma quotation mark (*diple*). Hand C: Breathings round; circumflexes double-curved; use of double dot functional only; use of middle and upper point and full stop. Hand D: Breathings round; mute *iota* absent; use of double dot functional only; use of middle point, lower and middle comma and full stop. Hand E: Breathings round; use of double dot functional only; use of lower, middle and upper point and full stop. Hand F: Breathings round; circumflexes sometimes very large; mute *iota* subscript; decorative use of double dot on *iota*; use of lower, middle and upper point, lower comma and full stop; use of hyphen (right margin, two lines) to join words across line-breaks. Hand G: Breathings round; mute *iota* absent; decorative use of double dot on *iota*; use of middle and upper point and full stop.



f. 131r (Hand D)

Abbreviations

Hand A: *Nomina sacra* (accents separate from strokes); καί; syllabic (throughout line); suspensions. Hand B: *Nomina sacra* (strokes formed as though with circumflex attached, but with separate accents); καί; syllabic (throughout line); suspensions. Hand C: *Nomina sacra* (accents separate from strokes); καί. Hand D: *Nomina sacra* (accents separate from strokes). Hand E: *Nomina sacra* (accents separate from strokes); καί. Hand F: *Nomina sacra* (accents sometimes separate from strokes, sometimes joined); syllabic (rare, but throughout line). Hand G: *Nomina sacra* (accents separate from strokes); καί.



f. 74r (Hand B)

Apparatus

ff. 1v–40r, 42–130v, 136r–165v: rubricated headings to sections.

Ink

Hand A: black and bright red; Hand B: black and bright red; Hand C: black; Hand D: black; Hand E: dark brown; Hand F: dark brown; Hand G: black and bright red; Euphemios: dark brown; Hand I: black; Hand J: black; Hand K: MS number black; Hand L: purple; Hand M: pencil; Hand N: pencil.

Ornament



f. 140v (Hand G)

Headpiece to start of text f. 1r: plait with vegetative terminals, in red ink. Line-filler at start of section f. 25r: plait, in red ink. Ornament to end of text f. 39v: horizontal bar with vegetative terminals, in brown ink. Headpieces or line-fillers mark start of sections ff. 42r, 48v, 49v, 54r, 55r–v, 74r, 78v–79v, 80v–81r, 82v–83v, 89v–90v, 96r, 97r–v, 98v–102r, 103v, 106v, 107v, 111v, 115r, 116v, 118r, 119r: interlaced plaits, rectangular box containing rinceaux, ornamented horizontal bar with vegetative terminals, horizontal line topped with lozenges, horizontal line decorated with x-marks etc., of widely varying complexity, in black ink, red and black ink or black ink with red infill. Headpieces to start of sections ff. 135v, 140v, 143v, 147r (ff. 135v, 140v, 143v: row of lozenges, of alternating colours; f. 147r: horizontal bar decorated with dots, with trefoil terminals), in red and black. Rubricated minor initials, some with ornament ff. 1v–130v, 136r–165v. Rubricated punctuation. Minor initials with scrolling and other ornament ff. 134v–135v, in brown ink.

Text leaves

Western handmade paper with pitcher watermark comparable to Briquet 12662–12663 (dated 1538–69), medium thickness, off-white colour.

Text leaf dimensions (mm)

(f. 20) 93 x 67.

Text leaf condition

Stains and grime appear throughout the text-block. Water damage to occasional gatherings in the middle of the text-block. Partial loss of marginal notes due to trimming.

Binding description

German-style inboard binding, covered in tanned goatskin with metal fastenings and decorated with blind and metal-leaf tooling, possibly dating to the late 16th century, contemporary with the text.

Binding dimensions (mm)

104 x 85 x 47.

Endleaves

Left and right endleaf construction is the same. A single fold of an off-white, medium-thickness, handmade laid paper tipped within an outside hook of the same paper, itself tipped to the outermost text leaf at each end. The stub and the outermost full leaf at each end are pasted to the board.

Endleaf condition

Oxidation stains and discolourations from leather turn-ins in both left and right endleaves.

Sewing

The text-block is sewn all-along on two raised supports but there are restrictions to the opening and the features of the sewing structure cannot be examined and identified.

Sewing condition

The sewing structure is sound and the sewing thread is intact.

Spine linings

The spine has been rounded. Due to restrictions to the opening the material and number of layers of the linings is not visible and therefore not identifiable.

Boards and board attachment

7 mm wooden boards, cut to give squares at head, tail and fore-edge. Both boards have peripheral bevels on the inner surfaces of the boards. The support slips appear to have been laced through the boards but the pastedowns obscure the exact manner in which the attachment is carried out.

Board attachment condition

The board attachment is sound.

Edges

The edges of the text leaves are plain-cut, undecorated and have been retrimmed.

Edge condition

The edges of the text-block appear stained and worn.

Endbands

Single-core endbands across the width of the spine, sewn in red and white silk thread with a front bead over a cord core, and with tie-downs in every gathering.

Endband condition

Both head- and tailbands are attached to the book-block and are lightly stained with dirt.

Covering

Full cover of brown tanned goatskin. The turn-ins are untrimmed, irregular in size and shape, and the corners have open-mitres.

Covering material condition

There are abrasions and lacerations in the covering skin. The turn-ins on the inside of the boards remain attached to the boards.

Tooling

Both covers have blind-tooled decoration with a three-line border frame on the sides and around the leather turn-ins. A large panel with birds and foliage has been blocked in metal-leaf tooling on both sides. It appears to be "*Zwischgold*", a thin layer of gold over a layer of silver-leaf but only a small area of the lower part of the left side has preserved the appearance of the gold. The three panels on the spine have blind-tooled double lines at head and tail.

Furniture & fastenings

The book has a pair of tanned-skin straps with copper alloy clasps, nailed to the fore-edge of the right board, over the covering material, which fasten onto two copper alloy catch-plates in the left board.

Furniture & fastenings condition

All fastenings, straps, clasps and catch-plates are sound.

Notes & marks of ownership

Left pastedown: "Arc L40.2 G9"; <III>v: "7.1"; "Arc 2–20"; <IV>r: "Arc 2.20"; <X>r: "E 16"; Sion College Library stamps ff. 1r, 40v, 165v.

Inserts

Pasted to f. 119r: fragment of printed image showing an animal.

Other notes

<IV>r: Request to one Demetrios to bring a Greek-Latin Old Testament on his return from England to the priest of the church of St Nicholas of Geros: "K<ύριε> Διμήτριε· καλό κατεβόδιο εἰς την Ἐγλητέρα παρακαλό σε να μου φέρης μία παλεια ἠγουν την θία γραφη Γκρέκο Λατήλα εμὲ μὲνα τοῦ παπ<ᾶ> τοῦ εφημέριου τοῦ ἁγίου Νικολὰου τοὺ γέρου"; <V>r: "δοκιμιωτ"; <LXXXI>v: "τον α τον αγιον".

Dating

Style of hands consistent with 15th–16th centuries. Watermark on paper comparable to 16th-century examples (see Text leaves).

Bibliography

Brown *et al.*, pp. 54–55.

Image(s) of the binding



Left side



Right side



Spine



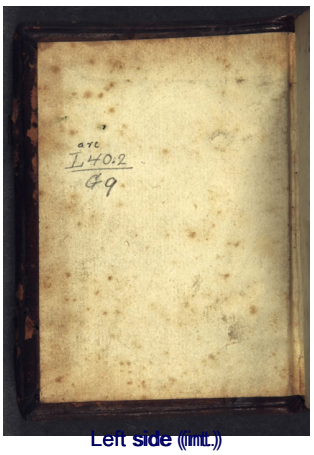
Fore-edge



Head-edge



Tail-edge



Left side (int.)



Right side (int.)



Left board blind-tooled decoration (rubbing)



Right board blind-tooled decoration (rubbing)

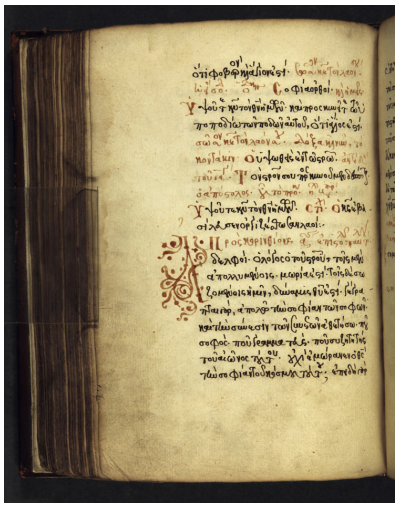
MS Number
MS. Sion L40.2/G10

Former MS numbers
N.5; 17.1; Arc. 2.12.

Date
Mid-16th century.

Material
Paper.

Folios
<I–II> + ff. 321 + <III–IV>.



f. 176v (Kyrillos)

Summary content
Menaion for September.

Gatherings
21 x 8 (168), 9 (177), 18 x 8 (321).

Folios/pages on which gatherings begin
ff. 1, 9, 17, 25, 33, 41, 49, 57, 65, 73, 81, 89, 97, 105, 113, 121, 129, 137, 145, 153, 161, 169, 178, 186, 194, 202, 210, 218, 226, 234, 242, 250, 258, 266, 274, 282, 290, 298, 306, 314.

Detailed content
ff. 1r–321r, line 12: *Menaion* for September: ff. 1r–20v, line 14: 1 Sep: Ἀρχὴ τῆς ἰν(δικτιῶν)ου· ἤτοι τοῦ νέου ἔτους· κ(αὶ) μνήμη τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶν, **Συμεὼν τοῦ Στυλίτου**. κ(αὶ) τῶν ἁγί(ων) **Μ′ γυναικῶν**; f. 20v, line 16–f. 31r, line 14: 2 Sep: Ἄθλησις τοῦ ἁγ<ίου> μ(ά)ρ(τυρος) **Μάμαντος**, κ(αὶ) τοῦ ὁσ(ίου) **Ἰω(άνν)ου τοῦ Νηστευτοῦ**; f. 31r, line 15–f. 40v, line 8: 3 Sep: Τοῦ ἁγ<ίου> ἱερομ(ά)ρ(τυρος) **Ἀνθίμου** κ(αὶ) τοῦ ὁσίου **Θεοκτίστου**: f. 40v, line 10–f. 51r, line 5: 4 Sep: Τοῦ ἁγ<ίου> ἱερομ(ά)ρ(τυρος) **Βαβύλα**· κ(αὶ) τοῦ ἁγ<ίου> προφητ<ου> κ(αὶ) θεόπτου **Μωσέως**; f. 51r, line 6–f. 57r, line 4: 5 Sep: Τοῦ ἁγίου προφήτ<ου> **Ζαχαρίου** τοῦ π(ατ)ρ(ὸ)ς τοῦ Προδρόμου; f. 57r, line 6–f. 69v, line 12: 6 Sep: Τοῦ ἀρχιστρατ<ή>γ<ου> **Μιχαὴλ**· καὶ τοῦ ἁγίου μ(ά)ρ(τυρος) **Εὐδοξίου**; f. 69v, line 13–f. 80r, line 9: 7 Sep: **Προεορτι(ον) τῆς ὑπ<ερα>γ<ίας>** κ(αὶ) τοῦ ἁγ<ίου> μ(ά)ρ(τυρος) **Σώζοντος**; f. 80r, line 11–f. 99v, line 7: 8 Sep: **Τὸ γενέσιον τῆς ὑπ<ερα>γ<ίας> Θ(εοτό)κου**; f. 99v, line 9–f. 113v, line 11: 9 Sep: Τῶν ἁγί(ων) Θεοπατόρ(ων) **Ἰωακεὶμ κ(αὶ) Ἀννης**; f. 113v, line 13–f. 127r, line 8: 10 Sep: Τῶν ἁγί(ων) μ(α)ρ(τύρων) **Μηνοδώρας, Μητροδώρας, κ(αὶ) Νυμφοδώρας**; f. 127r, line 10–f. 138r, line 6: 11 Sep: Τῆς ὁσ(ίας) μ(ητ)ρ(ὸ)ς ἡμῶν **Θεοδῶρ(ας) τῆς ἐν Ἀλεξανδ<ρείᾳ>**; f. 138r, line 7–f. 142r, line 5: 12 Sep: Τοῦ ἁγ<ίου> ἱερομ(ά)ρ(τυρος) **Αὐτονόμου**; f. 142r, line 6–f. 159v: 13 Sep: **Τὰ ἐγκαίνια τῆς ἁγί(ας) Χ(ριστο)ῦ τοῦ Θ(εο)ῦ ἡμῶν ἀναστά<σεως>** κ(αὶ) τοῦ ἁγίου ἱερομ(ά)ρ(τυρος) **Κορνηλίου· κ(αὶ) προεορτ<ιον> τοῦ τιμίου Στ(αυ)ροῦ**; ff. 160r–177r: 14 Sep: **Ἡ ὕψωσις τοῦ τιμίου κ(αὶ) ζωοποιοῦ Στ(αυ)ροῦ**; ff. 178r–186v,

line 9: 15 Sep: Τοῦ ἁγ<ίου> μ(ε)γ(α)λ(ο)μ(ά)ρ(τυρος) **Νικήτα**; f. 186v, line 11–f. 196r, line 3: 16 Sep: Τῆς ἁγί(ας) μεγαλομ(ά)ρ(τυρος) κ(αὶ) πανευφήμου **Εὐφημίας**; f. 196r, line 5–f. 209r, line 16: 17 Sep: Τῶν ἁγί(ων) μαρτύρ(ων) **Σοφί(ας)· Πίστεως· Ἐλπίδος· κ(αὶ) Ἀγάπης**; f. 209r, line 18–f. 211r, line 8: 20 Sep: Τοῦ ἁγ<ίου> μεγαλομ(ά)ρτ(υρος) **Εὐσταθίου**· κ(αὶ) τῆς συνοδίας αὐτοῦ; f. 211r, line 9–f. 217v, line 11: 18 Sep: Τοῦ ἁγ<ίου> **Εὐμενίου ἐπισκόπου Γορτύνης**; f. 217v, line 12–f. 226r, line 6: 19 Sep: Τῶν ἁγίων μ(α)ρ(τύρων) **Τροφίμου Σαβατίου** [leg. **Σαββατίου**] **κ(αὶ) Δορυμέδοντος**; f. 226r, line 8–f. 241r, line 10: 21 Sep: Τοῦ ἁγ<ίου> ἱερομ(ά)ρ(τυρος) κ(αὶ) ἀποστόλ<ου> **Κοδράτου**; f. 241r, line 12–f. 249r, line 14: 23 Sep: Ἡ σύλλη<ψ>(ις) τοῦ τιμίου **Προδ<ρόμου> κ(αὶ) Βαπτιστοῦ Ἰωάννου**; f. 249r, line 16–f. 257v, line 3: 24 Sep: Τῆς ἁγί(ας) πρωτομ(ά)ρ(τυρος), **Θέκλης**; f. 257v, line 5–f. 263v, line 10: 25 Sep: Τῆς ὁσί(ας) μ(ητ)ρ(ὸ)ς ἡμῶν **Εὐφροσύνης**; f. 263v, line 12–f. 286r, line 4: 26 Sep: Τοῦ ἁγ<ίου> ἀποστόλ<ου> κ(αὶ) εὐαγγελιστοῦ **Ἰω(άνν)ου τοῦ Θεολόγου**; f. 286r, line 5–f. 292r, line 18: 27 Sep: Τοῦ ἁγ<ίου> μ(ά)ρ(τυρος) **Καλλιστράτου**· καὶ τῆς συνοδ<ίας> αυτοῦ; f. 292r, line 19–f. 306r, line 3: 28 Sep: Τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμ(ῶν) καὶ ὁμολογητοῦ **Χαρίτωνος**; f. 306r, line 4–f. 314r, line 18: 29 Sep: Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶν **Κυριάκοῦ τοῦ Ἀναχωρητοῦ**; f. 314r, line 19–f. 321r, line 12: 30 Sep: Τοῦ ἁγ<ίου> ἱερομ(ά)ρ(τυρος) **Γρηγορίου τῆς μεγάλης Ἀρμενί(ας)**; f. 321r, line 13–f. 321v: list of commodities with quantities.

Folio/page numbers

By folios, top right, Arabic numerals, pencil.

Quire numbers

At beginning of each quire, recto, top right, Greek numerals, dark brown or orange ink, sequence begins again from 1 at f. 178.

Columns & lines

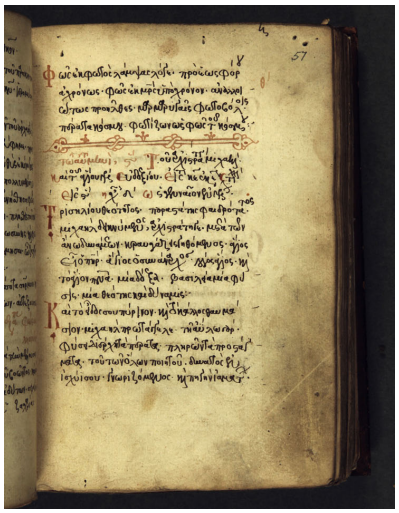
Single column, 19 lines.

Ruling

Two horizontals below text area, hardpoint.

Scribe(s)

Kyrillos <Naupaktios> (*Repertorium* I, 222, II, 310): ff. 1r–321r, line 13, quire numbers; Hand B: f. 321r, line 14–f. 321v, *monocondylion* signatures ff. 1r, 321r; Hand C: note pasted to <II>v; Hand D: note on note pasted to <II>v; Hand E: notes f. 1r; Hand F: note f. 51v; Hand G: notes and corrections ff. 88v–89r, 90r, 111v, marginal crosses; Hand H: pen trials f. 95v; Hand I: notes ff. 104v–105r; Hand J: pen trials f. 144v; Hand K: pen trials f. 144v; Hand L: notes ff. 159v, 168v; Hand M: note f. 170r; Hand N: notes f. 174v; Hand O: pen trials f. 174v; Hand P: notes on transactions ff. 178r,



f. 57r (Kyrillos)

219v, calculations ff. 177v–178r; Hand Q: pen trials p. 178r; Hand R: note f. 189v; Hand S: pen trials p. 288r; Edward Payne: ownership note f. 1r; Hand U: MS number f. 1r; Hand V: MS number <I>v; Hand W: MS numbers <I>v, <II>r; Hand X: MS number <I>v; Hand Y: foliation.

Script (general characteristics)

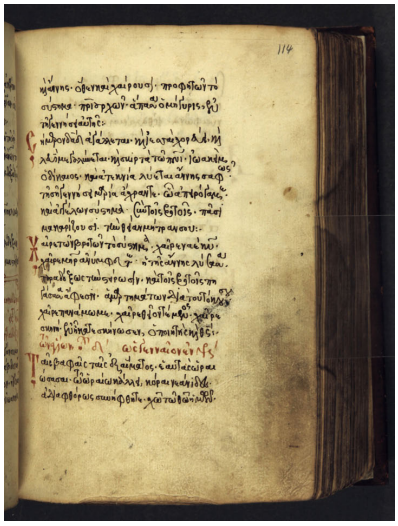
Kyrillos: Upright mixed minuscule with significant expansion of letters, quite common superscript word endings, use of catchwords.

Script (letters & ligatures)

Kyrillos: *beta*, *zeta*, *kappa*, *lambda*, *xi*, *psi* always majuscule; *upsilon* always minuscule; long-bowed *beta* present; distinctive letter forms: majuscule *gamma* with pronounced vertical upturn at end of short horizontal; compact minuscule *gamma* with pronounced thickening at top left and foot; large majuscule *epsilon* without central stroke; distinctive ligatures: *beta-rho-omicron* with lower loop of long-bowed *beta* also forming loop of *rho*, tail of *rho* curving to join *omicron* from below; *gamma-epsilon*, *mu-epsilon* with *epsilon* as upward loop joining preceding letter to following letter; *epsilon-lambda*, *epsilon-nu* with *epsilon* as small elevated loop joined to foot of following letter; *epsilon-pi* with upper part formed of loop from right-hand side of right-hand cell of *pi*, not touching other parts of lower portion; split *epsilon-tau*.

Diacritics & punctuation

Kyrillos: Breathings round; circumflexes sometimes double-curved; acute accents joined to rough breathings, acute and grave accents and circumflexes joined to letters; mute *iota* absent; decorative use of double dot on *iota* and *upsilon*; use of middle and upper point, lower comma, question mark and full stop; single comma quotation mark (*haple*); double grave present on ἀν; use of hyphen (right margin) to join words across line-breaks.



f. 114r (Kyrillos)

Abbreviations

Kyrillos: *Nomina sacra* (accents sometimes absent, sometimes separate from strokes, sometimes joined); δέ, ἥλιος, καί, μάρτυς; syllabic (at line ends only); suspensions.

Apparatus

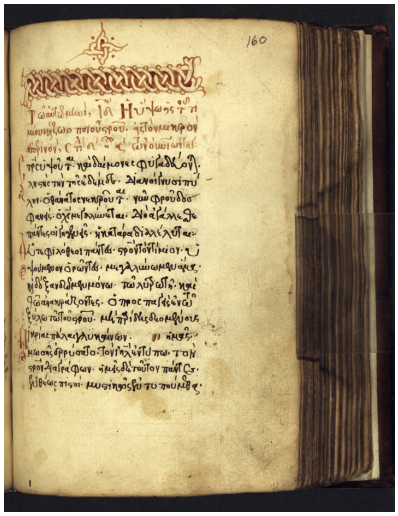
Rubricated heading to sections.

Ink

Hand A: dark brown and orange; Hand B: black; Hand C: black; Hand D: black; Hand E: grey-brown; Hand F: dark brown; Hand G: black; Hand H: black; Hand I: notes mid-brown; Hand J: black; Hand K: dark brown; Hand L: black; Hand M: black;

Hand N: grey-brown; Hand O: grey-brown; Hand P: dark brown; Hand Q: grey-brown; Hand R: black; Hand S: black; Edward Payne: black; Hand U: mid-brown; Hand V: black; Hand W: purple; Hand X: pencil; Hand Y: pencil.

Ornament



f. 160r (Kyrillos)

Headpiece to start of text f. 1r: rectangular block containing knotwork, with palmette ornament at corners, topped by quatrefoil plait, in orange ink. Headpiece to start of day f. 160r (last of first portion of manuscript): horizontal spiked plait with demi-palmettes at corners, topped by quatrefoil plait, in orange ink. Headpiece to start of day and second portion of manuscript f. 178r: rectangular block containing rinceau with demi-palmettes, with palmettes at corners, topped by quatrefoil plait, in orange ink. Simple headpieces or line-fillers mark start of days ff. 20v, 31r, 40v, 51r, 57r, 69v, 80r, 81r, 99v, 113v, 127r, 138r, 142r, 161r, 186v, 196r, 209r, 211r, 217v, 226r, 241r, 249r, 250v, 257v, 263v, 265v, 286r, 292r (ff. 81r, 250v start of sub-section): horizontal bar with plait ornament, sometimes topped with simple trefoil plants, with palmette or demi-palmette ornament at terminals, or horizontal bar with splayed ends and crossbar ornament, sometimes topped with simple trefoil plants, in orange, brown or brown and orange ink. Marginal ornament marks particular sub-sections ff. 58v, 63r, 175r, 232v, 284r, 314r (f. 314r start of day): small plait with two demi-palmettes, in orange ink. Simple horizontal band marks end of the first portion of the manuscript f. 177r: alternating vertical and horizontal curved lines, in brown and red ink. Rubricated initials to sections, some large with ornate scrolling decoration.

Text leaves

Medium-thickness, Western laid paper, off-white colour.

Text leaf dimensions (mm)

(f. 13) 218 x 145.

Text leaf condition

Stains in the marginal area of the gatherings throughout, and especially in the first and last gatherings of the text-block. Small tear from edge of f. 1. Slight insect damage throughout. Slight loss of quire numbers due to trimming.

Old repairs

According to the conservation report of 1994, the text leaves were repaired with Japanese tissue paper (ff. 180, 314–321), and the last two sections were washed and re-sized.

Binding description
English late 18th-century inboard binding, tight back, covered in full sprinkled tanned calf with raised supports, not contemporary with the text.

Binding dimensions (mm)
224 x 164 x 68.

Endleaves
Left and right endleaf construction is the same. A sewn single fold of marbled paper followed by a separately-sewn, single fold of medium-thickness, light blue, hand-made laid paper. The inner marbled leaf is made to the outer light blue leaf and the outermost marbled leaf is pasted to the board.

Endleaf condition
Stains and discolourations in both left and right endleaves.

Sewing
The text-block has been resewn on five single raised cords and there is evidence of V-nicks in the spine-folds. Due to restricted opening it was difficult to examine the sewing pattern.

Sewing condition
The current structure is sound and the sewing thread is intact.

Boards and board attachment
5 mm couched-laminate rope-fibre millboards cut to give squares at head, tail and fore-edge. The support slips have been laced through the boards.

Board attachment condition
The board attachment is sound.

Edges
The edges of the text leaves are plain-cut, undecorated.

Edge condition
The edges of the text-block appear worn and lightly blackened by dirt. Traces of an earlier ink title on the tail-edge indicate how the book was shelved at the time of titling.

Endbands
Single-core endbands across the width of the spine sewn in light blue and white silk threads with a front bead over a rolled paper core.

Endband condition
Both head- and tailbands are sound but the headband has stains and accumulation of dirt.

Covering

The binding is covered in full, mid-brown, sprinkled, tanned calfskin with a tight back, and the turn-ins left untrimmed and irregular in size and shape, with lapped corners.

Covering material condition

There are abrasions, lacerations, stains and small missing areas in the covering material of the boards. The turn-ins on the inside of the boards remain attached.

Tooling

There is a gold-tooled roll around the edges of the boards. The six panels on the spine have gold-tooled double lines at head and tail and a gold-tooled red leather title label in panel 2. There is a later gold-tooled black leather shelf mark number in panel 6.

Colophon(s)

f. 321r: colophon of Kyrillos <Naupaktios>: "Δόξα σοι Κ(ύρι)ε πάντων δόξα σοι· ἀμήν: + ἐγράφη τὸ παρὸν μηναῖον διὰ χειρὸς ἐμοῦ τοῦ ἀπὸ Αἰτωλίας Κυρίλλου τοῦ ῥακενδύτου· ἐπιταγῆ κ(αὶ) ἐξόδω·".

Notes & marks of ownership

<I>v: "arc.L40.2 G10"; "17.1"; "Arc 2=12"; <II>r: ""Arc 2=12"; f. 1r: "Edw. Payne"; "N. 5"; Sion College Library stamps ff. 1r, 167r, 210r, 320r, 321v.

Inserts

Pasted to <II>v: + Ὑστομεν πέδες ἐν φώβο Κ(υρίο)υ, ιμῆς γ(αρ) διδάσκομε, ἤρταμε, νὰ μαθωμε, τα θεια κ(αὶ) ιερά γράμματα, όπου μας εδίδαξαν υ ἅγιοι ἀπόστολη, ὁ μεγ<ας> Γριγόριος, κ(αὶ) ὁ μέγας Χρησόστομως, κ(αὶ) τέσαρυ βαγκλησται, ο-που μα".

Other notes

ff. 1r, 321r: *monocondylion* signatures of Lamaris or Damaris; f. 1r: "Λουκα"; f. 51v: "Καθαρᾷ καρδίᾳ ἀδικι(ας) εσφαγ<η>"; f. 88v: "+ ἡ τῆς"; "κτίσεως"; f. 90r: "Ἀπει"; f. 104v: "Χαίρων προσεχὼρησας πρὸς τὸν ἀγὼνα· ὡς ἔννὸμος· αθλητὴς. αξιαγά-στε γεναὶω φρονιματη"; f. 105r: "Ερ ερημοῖς αλὶλοῦηα ρα"; f. 111v: "Σωματικῶς ἡμῖν ἐπὶδημήσαντα."; f. 159v: "Στ(αυ)ρ(ὸ)ς ὑψοὺται καὶ δέμὸνες, φῆγαδεύοντ(αι). λῆστῆς τῆν τῆς Εδεμ αδε δειανοὶ γνῆσι<αν> τι<ν> ηλην ο θανατος νεκρουται εν ην φροὺδος φανῆς, ο Χ(ριστὸ)ς μεγαληνεται, διὸ αγαληεσθε ταὺτεσι ἡ γιγενὶς οί καταρα διαλέληνται"; f. 168v: "Τον ουρανοφανορα τουχις"; "εξο στενεας"; f. 174v: "γαρ [.]ου[..]"; "ἰδοὺ γαρ"; f. 178r: "Της πησας λαδη οκαδες 11 απο ένζικα παραδες (καὶ) 1"; calculation; "Ἰ(ησο)ῦ ἡγούμ(ενος)"; f. 189v: "διανὰ τω τον ὑπο λὸγχαις"; f. 219v: note of receipt by Alexandros from Giovanni of Vasilakes "Δια των Αλεξα-τρω εχι να παρη δρὰνια. απο τον Γιωβανὴ του Βασιλὰκη ἁλλας (?) 20 σμε το διαφορο 26".

Provenance

Acquired by Thomas Payne, Anglican chaplain in Constantinople 1718–36, 1744–5 and sent to his nephew, inherited by the latter's son Edward Payne, who donated it to Sion College 1777.

Dating

Kyrillos Naupaktios active mid-16th century (other manuscripts copied by him dated 1540–1564/5 (*Repertorium* I, 222)).

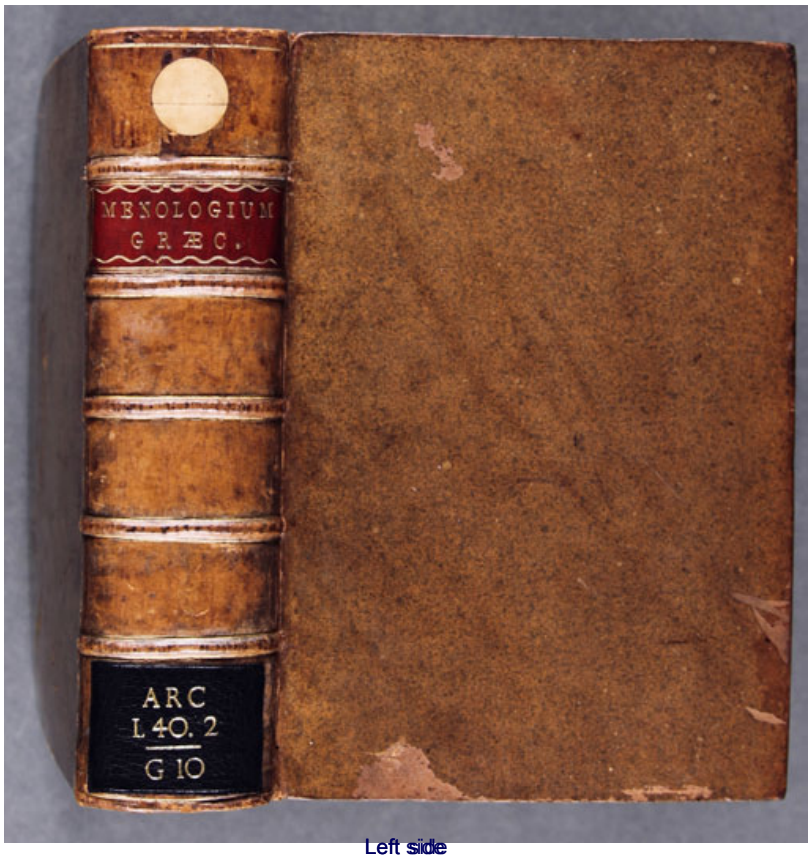
Remarks

Concluding band of ornament and blank space f. 177r–v, ornate headpiece and fresh start to quire numbers f. 178r indicate that the MS was produced in two separate sections, ff. 1–177 and ff. 178–321. Accompanied by conservator's note of D. Shaw 1994. Provenance recorded by insert in Benefactors' Book (LPL MS Sion L40.2/E64, p. 289a).

Bibliography

Vogel and Gardthausen, pp. 238–239; *Repertorium* I, 222, II, 310; Brown *et al.*, p. 55.

Image(s) of the binding



Left side

MS Number

MS. Sion L40.2/G11

Former MS numbers

N.4; 18.5; Arc. 2.13.

Date

14th century.

Material

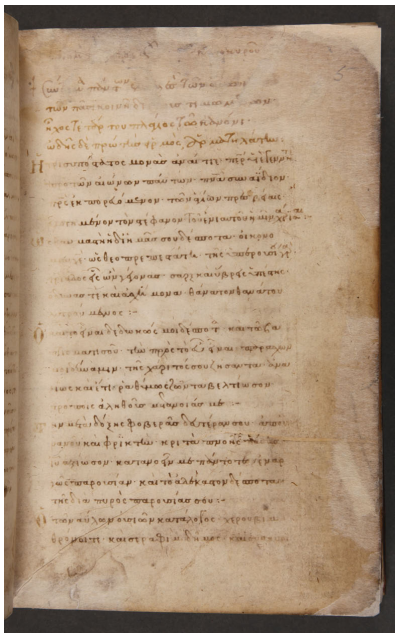
Paper.

Folios

<I–II> + ff. 144 + <III–IV>.

Summary content

ff. 1r–4v: prayers; ff. 5r–71v: hymns; ff. 72r–75v: excerpts from the Old Testament; ff. 76r–113v: synopses of Old Testament books; ff. 114r–143v: John of Damascus, *Expositio fidei*, chapters 1–21; f. 143v, line 2–f. 144v: Isaac Syrus, ascetic homily 9, incomplete.



f. 5r (Hand A)

Gatherings

3 (3), 2 x 10 (23), 4 (27), 10 (37) 4 x 8 (69), 2 x 6 (81), 5 x 8 (121), 7 (128), 2 x 8 (144).

Folios/pages on which gatherings begin

ff. 1, 4, 14, 24, 28, 38, 46, 54, 62, 70, 76, 82, 90, 98, 106, 114, 122, 129, 137.

Detailed content

ff. 1r–2r: prayer ([Πο]λυέλε Κ(ύρι)ε Ἰ(ησο)ῦ Χ(ριστ)ὲ ὁ Θ(εὸ)ς ἡμῶν εὐχήν); ff. 2v–4v: Ephraem Syrus, prayer to the Theotokos, (ed. Phrantzolas, vol. 6, prayer 10, pp. 405–411); ff. 5r–71v, line 8: hymns (canons) (+ Σύντ<ο>μα πάντων ἐ[....]ὲς τῶν ὁ<δ>ων τῶν πᾶσι κοινῆ δι[...]ους τιμωμένων), incomplete (f. 17v des. "τῆ κραταιᾶ σου χειρὶ (καὶ) σῶσον με", f. 18r inc. "οφθω σοι φοβερὲ πῶς ὑπακούσομαι"); f. 71v, lines 8–22: hymn (Δόξα ἦχ(ος) πλαγίου Β′), with *monocondylion* signature of Neophytos, monk; ff. 72r–75v, line 8: brief excerpts from Old Testament (Proverbs, Isaiah, Wisdom of Solomon); f. 75v, lines 8–16: notes; ff. 76r–113v: synopsis of books of the Old Testament, incomplete (inc. "<σπέρ>μα αὐτοῦ γενέσθαι ὡς τὰ ἄστρα"); ff. 114r–143v, line 1: John of Damascus, *Expositio fidei* (Τοῦ ὁσιωτάτου ἀββᾶ Ἰωάννου πρεσβυτέρ<ου> τοῦ Δαμασκηνοῦ ἔκδοσις ἀκριβῆς τῆς ὀρθοδόξ<ου> πίστεως· ὅτι ἀκατάληπτον τὸ θεῖον· καὶ ὅτι οὐ δεῖ ζητεῖν καὶ περιεργάζεσθαι τὰ μὴ παραδεδομένα ἡμῖν ὑπὸ τῶν ἁγίων προφητῶν· καὶ ἀποστόλων καὶ εὐαγγελιστῶν), chapters 1–21; f. 143v, line 2–f. 144v: Isaac Syrus, ascetic homily 9, incomplete (des. "μέλη <τ>ῷ Θεῷ· καὶ πάλ<ιν>" (ed. Pirard, p. 343, line 64)).

Folio/page numbers

By folios, top right, Arabic numerals, pencil.

Columns & lines

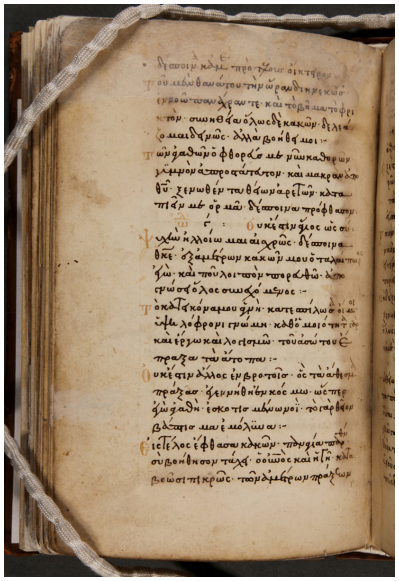
Single column; ff. 1r–2r: 24 lines; ff. 2v–71v: 25 lines.

Ruling

None.

Scribe(s)

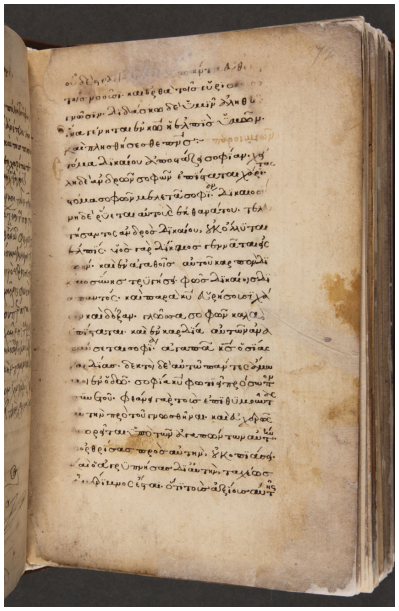
Hand A: ff. 1r–17v; Hand B: ff. 18r–71v, line 7; Hand C: ff. 72r–75v; Hand D: ff. 76r–122r; Hand E: ff 122v–143r; Hand F: ff. 143v–144v; Neophytos, monk: f. 71v, lines 8–21, pastedowns on <II>v, <III>r; Georgios: notes ff. 67v, 85r, 128v; Hand I: notes ff. 12v, 14v; Hand J: notes ff. 55v–56r, 115v; Hand K: note f. 75v; Hand L: note f. 75v; Hand M: note f. 75v; Hand N: large marginal letters ff. 77v–78r, 83v, 84v; Hand O: notes ff. 91r, 95r, 101v; Hand P: section numbers ff. 114r–143v, notes ff. 116v, 120v, 131v, 135v, 137r; Edward Payne: ownership note f. 1r; Hand R: MS number f. 1r; Hand S: MS number <I>v; Hand T: MS numbers <I>v, <II>r; Hand U: MS number <I>v; Hand V: foliation.



f. 45v (Hand B)

Script (general characteristics)

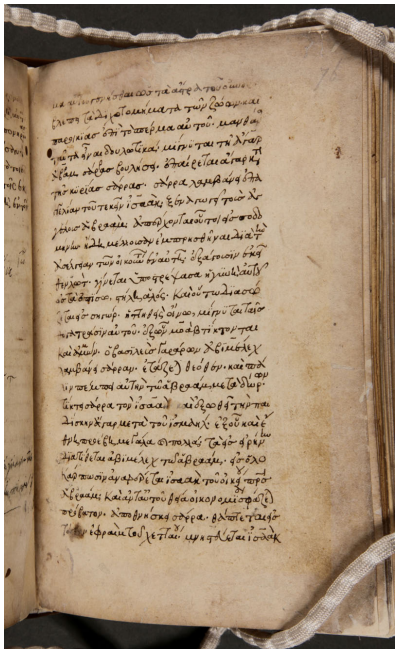
Hand A: Regular mixed minuscule, upright or slanted slightly to the right, with limited expansion of letters. Hand B: Regular mixed minuscule, upright or slanted slightly to the right, with moderate expansion of letters. Hand C: Somewhat bulbous mixed minuscule, upright or slanted slightly to the right, with limited expansion of letters. Hand D: Fluid mixed minuscule, slanted sharply to the right, with moderate expansion of letters. Hand E: Regular mixed minuscule, slanted slightly to the right with limited expansion of letters, deletions by erasure or strikethrough. Hand F: Regular mixed minuscule, upright or slanted slightly to the right, with moderate expansion of letters.



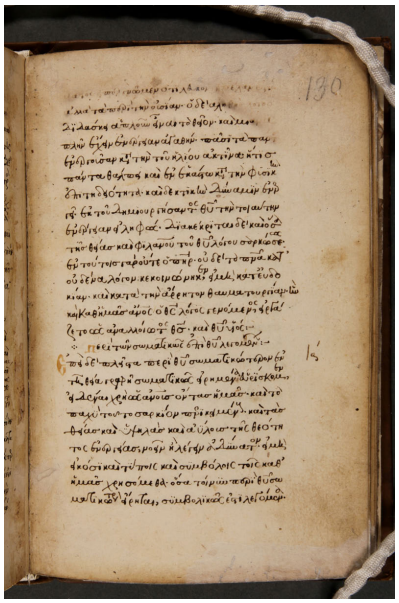
f. 72r (Hand C)

Script (letters & ligatures)

Hand A: *beta*, *zeta*, *kappa* always majuscule; *nu*, *upsilon* always minuscule; long-bowed *beta*, short *eta* present. Hand B: *beta*, *kappa* always majuscule; *nu*, *sigma*, *upsilon* always minuscule. Hand C: *beta*, *zeta*, *eta*, *kappa*, *lambda*, *xi* always majuscule; *nu*, *upsilon* always minuscule; long-bowed *beta*, *sigma telikon* present. Hand D: *beta*, *zeta*, *kappa*, *lambda*, *xi*, *psi* always majuscule; *mu*, *nu*, *pi*, *upsilon* always minuscule; long-bowed *beta*, short *eta* present; distinctive ligatures: *kappa-alpha* with *kappa* inside large *alpha*; ligatures with large *tau* joined from base to following letter. Hand E: *gamma*, *zeta*, *eta*, *kappa*, *lambda*, *xi* always majuscule; *upsilon*, *psi* always minuscule. Hand F: *beta*, *zeta*, *kappa*, *lambda* always majuscule; *nu*, *xi*, *pi*, *sigma*, *upsilon*, *psi* always minuscule; long-bowed *beta* present.



f. 76r (Hand D)



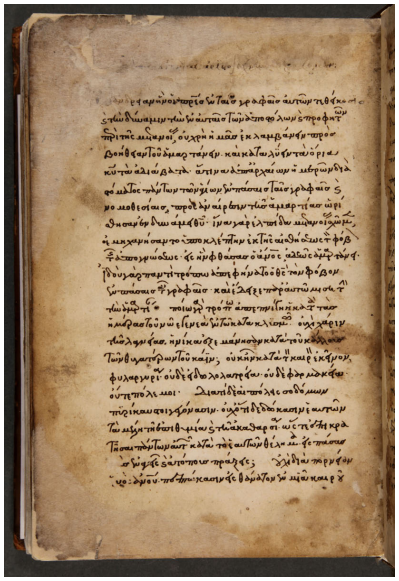
f. 130r (Hand E)

Diacritics & punctuation

Hand A: Breathings round; circumflexes often wide; rough breathings joined to acute accents; mute *iota* absent; decorative use of double dot on *iota* and *upsilon*; use of middle and upper point, lower and middle comma and full stop; double grave present on ναὶ. Hand B: Breathings round; circumflexes often wide; circumflexes joined to letters, rough breathings to acute accents; mute *iota* absent or subscript; decorative use of double dot on *iota* and *upsilon*; use of middle and upper point, lower comma, question mark and full stop. Hand C: Breathings round; circumflexes often double-curved; circumflexes and acute accents joined to letters; mute *iota* absent; decorative use of double dot on *iota* and *upsilon*; use of middle and upper point, lower comma and full stop; double grave present on μὴ. Hand D: Breathings round; circumflexes and acute accents joined to letters and rough breathings, circumflexes to smooth breathings; mute *iota* absent; decorative use of double dot on *iota* and *upsilon*; use of lower, middle and upper point, lower comma and full stop; double grave present on ἂν, μὴ; horizontal strokes over proper names. Hand E: Decorative use of double dot on *iota* and *upsilon*; use of middle and upper point and middle comma. Hand F: Breathings round; circumflexes joined to letters and rough breathings, acute accents to breathings; mute *iota* absent; decorative use of double dot on *iota* and *upsilon*; use of lower, middle and upper point, lower comma and question mark.

Abbreviations

Hand A: *Nomina sacra* (accents sometimes separate from strokes, sometimes joined); καί; syllabic (throughout line). Hand B: *Nomina sacra* (accents sometimes absent, sometimes separate from strokes, sometimes joined, regardless of length); καί; syllabic (rare); suspensions. Hand C: *Nomina sacra* (accents sometimes separate from strokes, sometimes joined); καί; syllabic (rare, at line ends only in main text; throughout line in headings). Hand D: *Nomina sacra* (accents sometimes separate from strokes, sometimes joined); καί, κατά; syllabic (at line ends only). Hand E: *Nomina sacra* (accents sometimes separate from strokes, sometimes joined); καί, κατά; syllabic (throughout line). Hand F: *Nomina sacra* (accents sometimes separate from strokes, sometimes joined); καί; syllabic (throughout line).



f. 143v (Hand F)

Apparatus

f. 5r: rubricated heading; ff. 5v–15v: rubricated marginal months and rubricated interlinear dates, hymnographic apparatus; ff. 5r–71v: partially rubricated sequence numbers and/or headings for hymns, occasional marginal numbers; ff. 72r–75v: rubricated headings for books excerpted; ff. 76r–113v: headings for books; ff. 114r–143v: marginal chapter numbers by later hand.

Ink

Hand A: mid-brown; Hand B: dark brown; Hand C: dark brown; Hand D: black; Hand E: black; Hand F: dark brown; Neophytos, monk: black; Georgios: red; Hand I: dark brown; Hand J: black; Hand K: black; Hand L: black; Hand M: black; Hand N: mid-brown; Hand O: dark brown; Hand P: mid-brown; Edward Payne: black; Hand R: mid-brown; Hand S: black; Hand T: purple; Hand U: pencil; Hand V: pencil.

Ornament

Rubricated major initial with scrolling decoration f. 2v. Rubricated minor initials to hymns, sometimes with scrolling decoration ff. 5r–71v. Rubricated minor initials to excerpts ff. 72v–75v, and to headings and text of synopses ff. 76r–113v.

Text leaves

Medium-thickness, Western laid paper, off-white colour, with Π-shaped watermark.

Text leaf dimensions (mm)

(f. 23) 217 x 142.

Text leaf condition

Folios missing after f. 17. Water staining and discolourations in the marginal area of the gatherings throughout the text-block. Top of ff. 1–2 and top outer corner of f. 144 torn away. Significant insect damage to upper part of early folios. Folios excised at time of production after ff. 3, 121.

Old repairs

According to the conservation report in 1994, text leaves were washed with warm water, previous repairs were removed, the leaves resized with animal glue, repaired with Japanese paper and laminated with Japanese tissue paper.

Binding description

English late 18th-century inboard binding, tight back, covered in full, sprinkled, tanned calf with raised supports that has been re-backed, not contemporary with the text.

Binding dimensions (mm)

231 x 158 x 46.

Endleaves

Left and right endleaf construction is the same. A sewn single fold of marbled paper followed by a separately-sewn, single fold of medium-thickness, light blue, hand-made laid paper. The inner marbled leaf is made to the outer light blue leaf and the outer marbled leaf is pasted to the board.

Endleaf condition

During repairs to the binding in 1993 a new construction was made with a marbled paper joint and a separate leaf of marbled paper adhered as a separate pastedown at each end. The free endleaves repaired with Japanese paper guards along inner spine fold and resewn with linen thread at each end.

Sewing

The text-block has been resewn on five single raised cords and there is evidence of V-nicks in the spine-folds. Due to restricted opening it was difficult to examine the sewing pattern.

Sewing condition

The current structure is sound and the sewing thread is intact.

Boards and board attachment

5 mm couched-laminate rope-fibre millboards cut to give squares at head, tail and fore-edge. The support slips have been laced through the boards.

Board attachment condition

The support slips are broken and the covering material has split from head to tail on both joints. Both boards are now detached.

Edges

The edges of the text leaves are plain-cut, undecorated.

Edge condition

The edges of the text-block appear even.

Endbands

During repairs to the binding in 1993 new primary endbands were made without a bead in plain white thread over a cord core.

Covering

The binding is covered in full, mid-brown, sprinkled, tanned calfskin with a tight back, and the turn-ins left untrimmed and irregular in size and shape, with lapped corners. The spine has been rebacked with mid-brown tanned calfskin.

Covering material condition

There are abrasions, lacerations, and stains in the covering material of the boards. The skin has also developed a blackened surface in some areas. The turn-ins on the inside of the boards remain attached and the spine covering material is sound.

Tooling

There is a gold-tooled roll around the edges of the boards. The six panels on the spine have gold-tooled double lines at head and tail and a gold-tooled red leather title label in panel 2. There is a later gold-tooled black leather shelf mark number in panel 6.

Notes & marks of ownership

<I>v: “18.5”; “Arc 2 13”; “arc L40.2 G11”; <II>r: “Arc 2=13; f. 1r: “Edw. Payne”; “N. 4” (crossed out); f. 75v: note regarding transportation of the manuscript by Giannakis to Constantinople from Candia, at the time of its capture by the Ottomans in 1669: “+ Ἐτοῦτω βηβληω τω φηρὰ ἐγὼ ὤ Γιανακὴς ἀπε τω μηγαλῶ κάστρω· ὠτάν τω ἐπηραν εἶ Τρουκὴ [leg. Τοῦρκοι], κ(αὶ) τω εφεδρα ἐδω στην Πώλη 1669”; Sion College Library stamps ff. 1r, 144v.

Other notes

Pasted to f. <II>v: “+ Τὸν μὲν εὐτυχούντ(ων) πάντες ἄν(θρωπ)οι φύλ<οι> τον δὲ δηστιχούντ(ων)· οὐδ’αὐτ(ὸς) ο εγεγνήτωρ ἀπερ ξένη χέροντες ἰδην π(ατ)ρίδα καὶ ἡ θαλατεύοντες ἰδην λυμένα οὕτω κὰλή βυβλογράφοντες ἰδοὺ βυβλήου τελος”; “+ Ἀβυσσακοὶ γενόμ<ενοι> φρινὴ φρυναριος κα”; f. 75v: note regarding Franco Pasalaska, Ioannopoulos Kalina, Georgios Chazia: “Φραγγὸ Πασαλασκα κοβου Ι-ω<άν>ν<ου>πουλο Καλίνα ,ΡΙϚ’ κλισενα γαρ μη Γεόρ Χάζια ει κ(αὶ) η”; ff. 67v, 128v: alphabets; f. 85r: note of Georgios, written in church of Chopetini or Petichoni: “+ Γι-ρωγιως τω εγραψε τω ναω ναω Χοπετινι [or Πετιχονι]"; ff. 12v, 14v, 55v–56r, 75v, 115v: pen trials and jottings; ff. 77v–78r, 83v, 84v: large letters, often ornate; pasted to f. <III>r: “+ Αὐγούστου μοναρχήσαντος ἐπὶ τῆς γὴς ὐ ποληαρχία τῶν ἀνθρώπων ε-παύσατ[οι] καὶ σοῦ”; “θεβεαβεστατε ενυεφευ παπα γ”; “+ Θημάσε ὀτ'ένεκὰμαμε

στίχημα, κ(αὶ) κρ[ε]ατα π[εκρετ]αι καὶ εἶπες ὅσα ψάρια πιάσαν ἀπόχη οὔλα ρύχνοντα νὰ ρωτήσω ἐγῶ [το κύ]ρι σου".

Provenance

Removed from Candia when it fell to the Ottomans and taken to Constantinople by Giannakis 1669. Acquired by Thomas Payne, Anglican chaplain in Constantinople 1718–36, 1744–5 and sent to his nephew, inherited by the latter's son Edward Payne, who donated it to Sion College 1777.

Textual tradition

Text of John of Damascus, *Expositio fidei* described by Kotter as difficult to place in the tradition.

Dating

Style of hands consistent with 14th century.

Remarks

Accompanied by conservator's note of D. Shaw, 1994. Provenance recorded by insert in Benefactors' Book (LPL MS Sion L40.2/E64, p. 289a).

Bibliography

Ephraem Syrus, *Ὁσίου Ἐφραὶμ τοῦ Σύρου ἔργα*, ed. Konstantinos G. Phrantzolas, 7 vols. (Thessalonike 1988–98); Isaac Syrus, *Ἀββᾶ Ἰσαὰκ τοῦ Σύρου. Λόγοι ἀσκητικοί*, ed. Marcel Pirard (Iviron 2012); Brown *et al*., p. 55.

MS Number

MS. Sion L40.2/G12

Former MS numbers

C.1; H.39; 18.2; Arc. 4.10; Arc. 2.13 bis.

Date

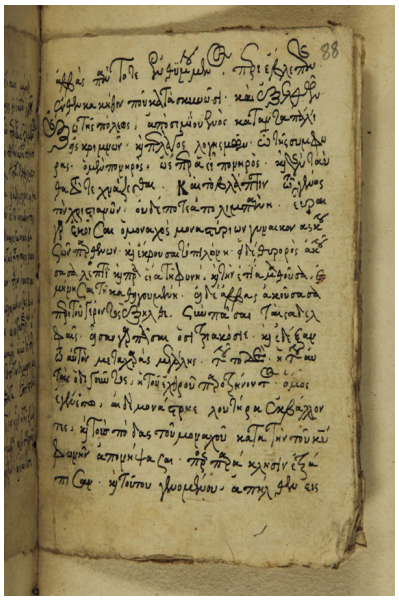
11 July 1645.

Material

Paper.

Folios

I–IV (ff. 1–4) + <V–VIII> + ff. 98 (ff. 1–59 + 59A + 60–97).



f. 88r (Hand B)

Summary content

ff. 1r–59v: Damaskenos Stoudites, *Physiologus*; f. 59Ar–v: blank; ff. 60r–65r, line 10: Paschal cycles for 1645–59; f. 65r, line 11–f. 85r, line 19: summary lectionary: ff. 65v–71v: Acts and Epistles; ff. 72r–85r, line 19: Gospels; f. 85r, line 20–f. 86r: list of hourly prayers; ff. 87r–91r, line 15: Gerontikon.

Gatherings

22 x 4 (88), 4 + 6 (98).

Folios/pages on which gatherings begin

<V>, ff. 1, 5, 9, 13, 17, 21, 25, 29, 33, 37, 41, 45, 49, 53, 57, 60, 64, 68, 72, 76, 80, 84, 87.

Detailed content

Ir–IVv (ff. 1r–4v): printed text of Bede, *Historia Ecclesiastica Gentis Anglorum*, Old English and Latin; ff. 1r–59v: Damaskenos Stoudites, *Physiologus* (+ Δαμασκηνοῦ ἀρχιερέως, τοῦ Στουδίτου, σηνάθροισις· ἐκ τῶν παλαίων φιλοσόφων, περὶ φύσεως ἰδιωματων τινῶν ζώων); f. 59Ar–v: blank; ff. 60r–65r, line 10: Paschal cycles for 1645–59 (+ Πασχάλιων τοὺ ὅλου νου χρόνου); f. 65r, line 11–f. 85r, line 19: summary lectionary, giving modern chapter and verse references (+ Ἀποστῶλο εὐαγέληα. οὐταν θέλη να τα εὑρη εῖς στο τετραβάγγελο τῆς σαρακοστῖς μέγάλή κ(αὶ) δησποτηκοὺ ἠὅρτῶν· κ(αὶ) ἀγίων ἐόρταζοὺ του – ἐδόἠνη πάσα ἀγίου γεγραμένα. κ(αὶ) ὅπου ἔχη τὸ τετραβάγηλο στοῦς τέσερης εὐαγέληστάδες κόκινι στηγμὶ· κ(αὶ) στης ἐπιστολὲς· ἐβρήσικιστα): ff. 65v–71v: Acts and Epistles; ff. 72r–85r, line 19: Gospels; f. 85r, line 20–f. 86r, line 9: list of hourly prayers (Προσευχὴ καθεκάστην. λεγομένῆν· τῶν Χρηστι<ανῶν>); f. 86r, lines 10–21: prayer for the end of the day (Εὐχῆ εἰς τὸ τέλος τῆς ἡμέρας); f. 86v: blank; ff. 87r–91r, line 15: Gerontikon (Ὡρέα διείγησις Ἰ(ησο)ῦ <εὐ>λ<ό>γ<ησον> π(ατ)έρ) (inc: “Διήγήσατω ἡμῖν, τίς τῶν π(ατέ)ρων, ἱ ἁγία μακαρία Θεοδόρα· ὅτι ἦν τίς γέρων ἐν τῆ ἀνάχωρίσι, χρόνον πολήν ἔχον”);

f. 91r, line 16–f. 92v: brief quotations in various hands; f. 93r–v: blank; ff. 94r–97v: printed text of *Anglo-Saxon Chronicle*, Old English and Latin.

Folio/page numbers

By folios, top right, Arabic numerals, pencil.

Quire numbers

<V–VIII>, ff. 1–86: At beginning of each quire, recto, bottom left, Arabic numerals, dark brown ink.

Columns & lines

Single column: ff. 1r–86r: 19–22 lines; ff. 87r–91r: 18–20 lines.

Ruling

ff. 1r–86r: unclassified by Leroy, crude: variable number of verticals descend from head, some to last text line, some to horizontal base-line below, hardpoint, text hangs from lines; text area: 173 mm x 124 mm; interlinear distance: 6–9 mm; ff. 87r–92v: none.

Scribe(s)

Nathanael: ff. 1r–86r; Hand B: ff. 87r–91r, line 15; Hand C: f. 91r, lines 16–17; Hand D: f. 91v, lines 1–3; Hand E: f. 91v, lines 4–6; Hand F: f. 92r; Hand G: note f. 92v; Hand H: notes f. 92v; Hand I: notes f. 92v; Hand J: quire numbers; Hand K: MS number left turn-in; Hand L: MS number inside left board; Hand M: MS number left turn-in; Hand N: MS number inside left board; Hand O: MS number f. 1r; Hand P: MS number f. 1r; Hand Q: foliation.

Script (general characteristics)

Nathanael: Fairly informal mixed minuscule, slanted slightly to the right, with little use of ligatures, significant expansion of letters, superscript word endings at line ends only, deletions by strikethrough. Hand B: Fairly informal mixed minuscule with considerable variation in letter size, slanted slightly to the right, common superscript word endings.

Script (letters & ligatures)

Nathanael: *beta*, *zeta*, *kappa*, *lambda*, *xi*, *omega* always majuscule; *alpha*, *gamma*, *eta*, *mu*, *nu*, *sigma*, *upsilon*, *psi* always minuscule; short *eta*, modern *nu* present; distinctive letter forms: majuscule *beta* with long descender, upper and sometimes lower cell open to left; majuscule *delta* tapering sharply to left, with long curve above; majuscule *epsilon* sharply tilted back; tall *theta* open at top; majuscule *kappa* with horizontal for lower diagonal, foot of vertical hooked to left; minuscule *pi* with merged cells; majuscule *pi* with uprights as converging diagonals, meeting near top; *phi* with angular left-hand cell open at top; *chi* with extended down-right diagonal. Hand B: *beta*, *delta*, *epsilon*, *zeta*, *eta*, *kappa*, *lambda*, *pi*, *psi* always majuscule; *xi*, *upsilon* always minuscule; distinctive letter forms: majuscule *beta* with slanted upright, narrow upper loop, large lower loop angled down-right; very large half-*epsilon*; very large, florid minuscule *xi*; *phi* with triangular main loop, elongated upper loop.

Diacritics & punctuation

Nathanael: Breathings round; mute *iota* absent or subscript; double dot absent; use of lower and middle point, lower comma and full stop. Hand B: Breathings round; mute *iota* absent or subscript; decorative use of double dot on *iota* and *upsilon*; use of middle and upper point, lower and middle comma, question mark and full stop.

Abbreviations

Nathanael: *Nomina sacra* (accents absent or separate from strokes, regardless of length); καί, κατά; syllabic (throughout line). Hand B: *Nomina sacra* (separate from strokes); γάϱ, καί (including as word ending), κατά, μετά; syllabic (throughout line).

Apparatus

Rubricated headings to sections.

Ink

Nathanael: dark brown and red-orange; Hand B: black, line 15; Hand C: black; Hand D: black; Hand E: black; Hand F: red; Hand G: black; Hand H: mid-brown; Hand I: black; Hand J: black; Hand K: black; Hand L: black; Hand M: black; Hand N: pencil; Hand O: purple; Hand P: pencil; Hand Q: pencil.

Ornament

Rubricated initials to sections ff. 1r–59v, some decorated. Simple uncompleted horizontal band precedes text f. 87r: chain pattern, black ink. Initial with scrolling decoration for start of text f. 87r.

Text leaves

Medium-thickness Western handmade paper, ff. 1–86, 93 with armorial watermark topped with crown and text below.

Text leaf dimensions (mm)

(f. 16) 228 x 173; (f.87) 163 x 110.

Binding description

Originally 17th-century laced-case parchment with boards. Resewn and rebacked during conservation work in 1993.

Binding dimensions (mm)

234 x 180 x 35.

Endleaves

Left and right free endleaf construction is the same. A separately-sewn, double fold of uncut printed waste (Old English and Latin) of medium-thickness, handmade laid paper at each end.

Endleaf condition

Stains and discolourations in both left and right endleaves. Left and right endleaves were resewn and the outer folds were guarded with Japanese tissue during repairs to the binding in 1993.

Sewing

Originally sewn on four recessed, alum-tawed skin sewing supports. The text-block was resewn in 1993 all along on four recessed, single linen cords with a medium-thickness, single, S-ply, tight twist, white colour thread, using the six stations in the spine-folds from the earlier supported sewing at 12 (head kettle), 35, 90, 140, 185, 210 mm (tail kettle) from the head of the text-block.

Sewing condition

The structure is sound and the sewing thread is intact.

Spine linings

The spine has been rebacked and lined with aero linen and gelatin glue with a handmade-paper hollow back during conservation work in 1993.

Boards and board attachment

3 mm pulp boards cut to give squares at head, tail and fore-edge. The new support slips were laced, frayed and pasted to the outside of the boards during conservation in 1993.

Board attachment condition

The board attachment is sound.

Edges

The edges of the text leaves are plain-cut. Traces of earlier green-blue colour on the tail-edge.

Edge condition

The edges of the text-block appear lightly worn and the head-edge appears to have been lightly blackened by dirt.

Covering

The book is covered in full parchment and the turn-ins are cut and irregular in size and shape.

Covering material condition

There are abrasions, lacerations and stains in the covering material of the boards. The turn-ins on the inside of the boards remain attached.

Colophon(s)

f. 59v: colophon of Nathanael, dating his completion of the manuscript to 11 July 1645: "Τέλος κ(αὶ) τὸ Θ(ε)ῶ δόξα, εἴληφε τέρμα ἕως ἐδῷ τὸ παρὸν:- Ἐν ἡμέραις ἓξ τὴν κτίσιν κτίζεις Λόγε:- Οὐχ ὡς ῥυπῇ τὸν κόσμον ἀσθενῶν κτίσαι:- Ἀλλ'ἵνα ταῖς ἔξ προσστιθεὶς τὴν εὐδόμην, τὸν σαββᾳτισμὸν· τὸν τελευταῖον μάθῳ:- 1645. Ἰοῦλίω. ΙΑ'. ὀποιως τὸ αναγνώσι τῶ παρ(ῶν)· να μοῦ σιχορίση τοῦ αμαρτολοῦ· διῶτι δὲν ἐσποῦδαξα γραματικὴν· κ(αὶ) γραψυμὸν· κ(αὶ) ήμε ἀπλὸς ταπινος σε ὄλλα:- Ναθανὰηλ:- κ(αὶ) σὸς δούλος πάντ(α)"; f. 91r: "Ἰς τὴν σ(ωτη)ριαν ὑγίαν κ(αὶ) ἄφεσιν τῶν αμαρτι(ών), τῶν οσίωτάτων, κ(αὶ) ἐν Χ(ριστ)ῶ ήμῶν ἀδελφῶν τραπεζομαγερῶν Μυσουροσκου Τελοτζου Καλοχουλι Ἀροπλητάδων καὶ τῶν λοιπῶν τῶν τῆ τραπέζη παρασταθέντων".

Notes & marks of ownership

Inside left board: "H 39" (crossed out); "Arc 2.13 bis"; left turn-in: "C 1" (crossed out); "18.2"; Ir (f. 1r): "Arc 4 10"; "arc L40.2 G12"; Sion College Library stamps ff. 1r, 51r, 86v, 91v.

Other notes

f. 91r: "Εἰς τήν σ(ωτη)ρίαν ηγήαν κ(αί) ἄφεσιν τῶν α<μαρτιών> τ(ὸν) ὀσἰων π(ατέρ)ων"; f. 91v: Gospel of John 10:9, twice; f. 92r: "ἀπορυ πάσα γλόσα"; f. 92v: proverb: "Τῶν μὲν εὐτυχούντων πάντες ἄνθρωποι φίλοι, τῶν δὲ δυστυχούντων οὐδ'αὐτὸς ὁ γενήτωρ"; "+ Τὸν μ(ὲν) εὐτυχ"; "+ Τὸν μὲν εὐτυχουτον"; "πάντες ἄν(θρωπ)οι φυλυ"; "Τριάδος ἡ φανέρωσις" (repeated five times).

Dating

Nathanael worked 1645 (ff. 1r–59v dated to 11 July 1645 by colophon on f. 59v; start date of Paschal cycles indicates ff. 60r–86r were copied between Easter (21 April) 1644 and Easter (6 April) 1645). Style of Hand B consistent with 16th–17th century.

Remarks

Wear to the edges of the small leaves ff. 87–92 suggests that they were in use as a separate booklet before being bound into this MS. Accompanied by conservator's note of James Cassels, April 1993.

Bibliography

Brown *et al.*, pp. 55–56

Image(s) of the binding



Left side

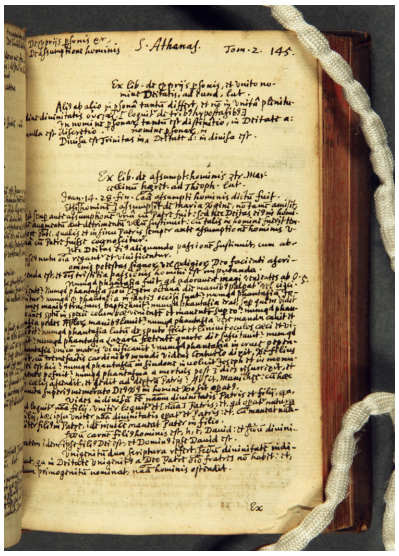
MS Number
MS. Sion L40.2/G14

Former MS numbers
E.78; 12.2.

Date
17th century, after 1639.

Material
Paper.

Folios
<I–III> + ff. 606 (pp. 303).



p. 145 (Hand A)

Summary content
Brief excerpts from works of Athanasios of Alexandria, Irenaeus of Lyon, Clement of Alexandria, Justin Martyr, with Latin commentary, copied from editions.

Gatherings
Unidentified.

Detailed content
<III>v: title page: "Ex op(er)ib(us) S(anc)ti Athanasii Archiepiscopi Alexandrini editis. Parisiis. A(nn)o 1627."; pp. 1–163: brief excerpts from works of Athanasios of Alexandria with Latin commentary; pp. 164–168: contents list to preceding text; p. <169>: blank; p. <170>: title page: "Ex op(er)ib(us) S(anc)ti Irenaei Lugdunensis Episcopi et martyris. Sc(ilicet) Libris 5 adv(er)s(us) Valentini et similiu(m) Gnosticor(um) haereses. Lutetiae Parisior(um) A(nn)o Dom(ini). 1639."; pp. 171–212, line 3: brief excerpts from works of Irenaeus of Lyon with Latin commentary; p. 212, lines 4–16: contents list to preceding text; p. <213> blank; p. <214>: title page: "Ex op(er)ib(us) S(anc)ti Clementis Alexandrini. Lutetiae apud Carolu(m) Morellum. 1629."; pp. 215–262, line 18: brief excerpts from works of Clement of Alexandria with Latin commentary; p. 262, lines 19–23: contents list to preceding text; p. <263>: blank; p. <264>: title page: "Ex operib(us) Iustini Martyris."; pp. 265–307, line 24: brief excerpts from works of Justin Martyr with Latin commentary; p. 307, line 25–p. 308: contents list to preceding text.

Folio/page numbers
By pages, recto and verso, top outer corner, Arabic numerals, dark brown ink.

Columns & lines
Single column, 45–50 lines.

Ruling
None.

Scribe(s)

Hand A: <III>v, pp. 1–308; Hand B: <III>r–v; Hand C: MS number left pastedown; Hand D: MS number left pastedown; Hand E: MS number left pastedown.

Script (general characteristics)

Hand A: 17th-century Western hand.

Apparatus

Author, work and volume or book identified at top of each page.

Ink

Hand A: dark brown; Hand B: pale brown; Hand C: grey-brown; Hand D: black; Hand E: pencil.

Text leaves

Western handmade paper, medium thickness, off-white colour.

Text leaf dimensions (mm)

(pp. 1–2) 147 x 95.

Text leaf condition

The leaves of the text-block are sound. Very limited stains appear occasionally throughout the text-block.

Binding description

English early 17th-century inboard binding, tight back, covered in tanned calf with raised supports, contemporary with the text.

Binding dimensions (mm)

154 x 102 x 28.

Left endleaves

Three-fold sewn endleaves of medium-thickness, off-white handmade laid paper. Four leaves are torn away, leaving two full leaves and four stubs.

Right endleaves

Surviving stubs only from a sewn double fold of medium-thickness, off-white handmade laid paper.

Endleaf condition

Staining, discolourations, and small losses in both left and right endleaves.

Sewing

The text-block is sewn all-along on three single, raised, flat skin supports (one of tanned skin and two of alum-tawed skin) with a medium-thickness, single, S-ply, tight

twist, white thread, using eight pierced-hole stations at 10 (head kettle), 22, 32, 65, 75, 112, 118, 134 mm (tail kettle) from the head of the text-block.

Sewing condition

The structure is sound and the sewing thread is intact.

Spine linings

No visible spine linings.

Boards and board attachment

2 mm pulp boards cut to give squares at head, tail and fore-edge. The support slips are laced in a two-hole pattern through the boards.

Board attachment condition

The support slips are broken on the left joint.

Edges

The edges of the text leaves are plain-cut, with red solid colour decoration.

Edge condition

The edges of the text-block appear even. The head-edge appears to have been lightly blackened by dirt.

Endbands

Single-core sewn endbands across the width of the spine sewn in natural-colour thread with a front bead over a split-cane core.

Endband condition

Half of the headband is missing and the remaining part is loose. The tailband core is partially broken across the spine. Both endbands have stains and accumulation of dirt.

Covering

The book is covered in full mid-brown tanned calfskin with a tightback and the turn-ins left untrimmed and irregular in size and shape.

Covering material condition

There are abrasions and small missing areas in the covering material of the boards. The turn-ins on the inside of the boards remain attached.

Tooling

Both covers have blind-tooled decoration with a three-line border frame on the sides. The seven panels on the spine have a blind-tooled single line at head and tail. There is a gold-tooled single line around the edges of the boards and gold-tooled hatching across the caps.

Colophon(s)

pp. 163, 212, 262, 307: "Finis".

Notes & marks of ownership

Left pastedown: "12.2"; "arc L40.2 G14"; "E.78" (crossed out); Sion College Library stamps <III>v, pp. 163, 308.

Other notes

On fore-edge:"Athan Irena Clem Alex Iustin Mart."; <I>r–v: fragmentary note: "Sikes from he[..] / [.]emeldes 200 fas[.] / araes an am / ofed argamande / garden / mister of husba [.]enels 200 foss / six dayes pi / Arkels por / French roke / riel ieses / trefels of ungodle / eles spelen book / <sp>oken for [.] / [..] Unkere / Arkels is past"; p.308: "iound".

Textual tradition

Copied from Paris editions (Athanasios of Alexandria, ed. Nannius 1627; Irenaeus of Lyon, ed. Gallas 1639; Clement of Alexandria, ed. Heinz 1629; Justin Martyr, ed. Sylburg 1615).

Dating

Copied after publication of the most recent of the editions used, 1639.

Bibliography

Brown *et al.*, p. 56.

Image(s) of the binding



Left side



Right side


Spine


Fore-edge


Head-edge


Tail-edge



Left side (Int.)


Right side (Int.)

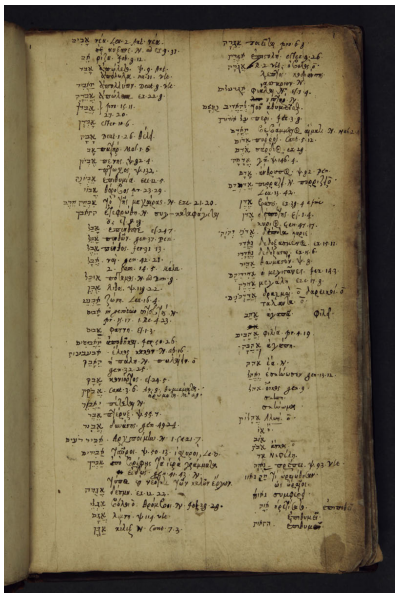
MS Number
MS. Sion L40.2/H1

Former MS numbers
N.35; A.26; 26.3.

Date
Late 16th–early 17th century, before 1607.

Material
Paper.

Folios
<I–IV> + ff. 51 (pp. 1–4 + 4A–B + 5–6 + 6A–B + 7–10 + 10A–B + 11–12 + 12A–D + 13–14 + 14A–B + 15–16 + 16A–B + 17–19 + 19A–C + 20–21 + 21A–D + 22–23 + 23A–D + 24–25 + 25A–D + 26–31 + 31A–B + 32–39 + 39A–B + 40–41 + 41A–B + 42–43 + 43A–B + 44–47 + 47A–B + 48–55 + 55A–B + 56–57 + 57A–B + 58 + 58A) + <V–VIII>.



p. 1 (Broughton)

Summary content
Hebrew-Greek lexicon.

Gatherings
N/A.

Detailed content
<III>r: title page and notes of ownership and donation; pp. 1–58: Greek-Hebrew lexicon by Hugh Broughton (Λέξικον ἱερόν continens Hebraea quae N. T. donat Hellade); <V>v: notes of ownership and donation.

Folio/page numbers
Written pages only: by pages, recto and verso, upper outer corner, Arabic numerals, dark brown ink.

Columns & lines
Two columns, 45–55 lines.

Ruling
None.

Scribe(s)
Hugh Broughton: pp. 1–58; John Hayne: notes <III>r, <V>v; Thomas Hayne: notes <III>r, <V>v; Hand D: MS number <III>r; Hand E: MS number left board; Hand F: MS number left board; Hand G: MS number <I>r; Hand H: MS number <I>r.

Script (general characteristics)

16th–17th-century Western hands.

Ink

Hugh Broughton: dark brown; John Hayne: dark brown; Thomas Hayne: dark brown; Hand D: dark brown; Hand E: grey-brown; Hand F: black; Hand G: pencil; Hand H: pencil.

Text leaves

Western handmade paper, medium thickness, off-white colour, with various watermarks: British royal arms, similar to Churchill 164, 213; Spanish royal arms, similar to Churchill 262; H-shaped frame with grapes and letters "RC", comparable to Churchill 525–529.

Text leaf dimensions (mm)

(pp. 1–2) 324 x 205.

Text leaf condition

Stains and grime appear throughout the text-block.

Old repairs

Occasional text leaves were repaired with heat-set tissue along the fore-edge. The left board flyleaves were secured with Japanese tissue hinges. James Cassels, 1995 (Conservator's note).

Binding description

English early 17th-century inboard binding, tight back, covered in full sprinkled tanned calf with raised supports, with no endbands, contemporary with the text. Conservation repairs in 1995.

Binding dimensions (mm)

338 x 223 x 33.

Left endleaves

A sewn endleaf hook of plain handmade paper within an outside hook, the outer stub and full leaf are not pasted to the board. They were once conjugate with either full leaves or stubs.

Right endleaves

A sewn single fold of plain handmade paper within an outside hook of two-leaf printed waste of a small quarto edition of uncut printed gathering of a Bible, and a single leaf of plain handmade paper tipped to the outer side of the stub.

Endleaf condition

Stains, discolourations and small losses in both left and right endleaves.

Sewing

The text-block is sewn all-along on five single raised, twisted alum-tawed skin supports with a medium-thickness, single, S-ply, tight twist, white thread, using seven pierced-hole stations at 30 (head kettle), 63, 106, 150, 193, 235, 269 mm (tail kettle) from the head of the text-block.

Sewing condition

The sewing structure is sound and the sewing thread is intact.

Boards and board attachment

7 mm paper pulp boards cut to give squares at head, tail and fore-edge. The support slips are laced through the boards in a two-hole lacing pattern.

Board attachment condition

The board attachment is sound.

Edges

The edges of the text leaves are uncut, undecorated, and retain their deckle edges.

Edge condition

The edges of the text-block appear worn and ragged and have been lightly blackened by dirt.

Covering

The book is covered in full mid-brown sprinkled tanned calfskin with a tightback and the turn-ins left untrimmed and irregular in size and shape.

Covering material condition

There are abrasions, lacerations, stains and small missing areas in the covering material of the boards. The turn-ins on the inside of the boards remain attached.

Tooling

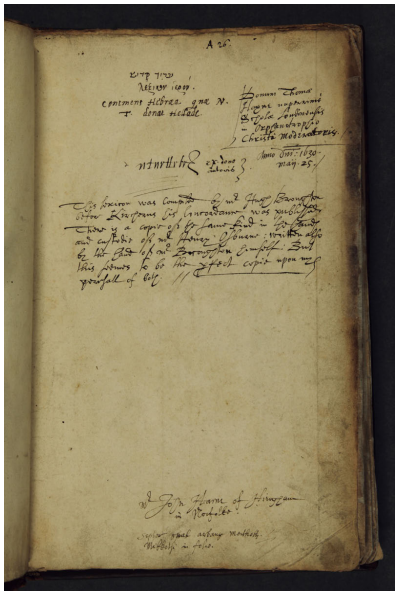
Both covers have blind-tooled decoration with a three-line border frame on each side. The six panels on the spine have blind-tooled double lines at head and tail, and there is a gold-tooled single line around the edges of the boards.

Furniture & fastenings

There is an impression of a chain shackle on the fore-edge of the left board. Two holes left from the removal of the rivets or nails on the cover and inside the turn-ins.

Colophon(s)

<III>r: “This lexicon was compiled by Mr Hugh Broughton before Kirchorus his Concordance was published. There is a copie of the same kind in the hands and custodie of Mr Henry Osburne: written also by the hand of Mr Broughton himself: But this semes to be the p(er)fect copie upon my perusall of both”.



IIIr (J. Hayne)

Notes & marks of ownership

Left board: “Tho<mas> Hayne nuperrime Scholae Londinensis in Orphanotrophio Christi Moderator; volumen hoc M.S. Bibliothecae huic Sionensi donavit MDCXXIX”; “N.35” (crossed out); “26.3”; <I>r: “arc L40.2 H1”; <III>r: “A26”; “Donum Thomae Hayne nuperrime Scholae Londinensis in Orphanotrophio Moderatoris”; “Anno D(omi)ni 1630. Maii 25”; “[ntnrttrbr] ex dono autoris“; “John Hayne of Hingham in Norfolk”; p. 58: ”[ntnrttrbr] ex dono autoris” <V>v: “Mr John Hayne of Hingham in Norfolk”; “This booke was given me Th<omas> Hayne of Christ Church London by the p(ar)tie above named: And this I give to the Library in Sion College in London neere Criplegate.”; Sion College Library stamps <III>v, p. 58, <V>v.

Inserts

Four printed leaves (in pairs, uncut) of Book of Esdras bound in as right flyleaves.

Other notes

<III>r: “Sepher shal arbany Merthoth. Mitkothi in folio“.

Provenance

Owned by John Hayne of Hingham, Norfolk; given by him to Thomas Hayne of Christ Church, London, schoolmaster of Christ's Hospital; given by him to Sion College 25 May 1630.

Dating

Compiled by Hugh Broughton (1549–1612), before the publication of Conrad Kircher's concordance in 1607.

Remarks

Accompanied by conservator's note of James Cassels, March 1995.

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Colophon

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In memoriam

John Penrose Barron
Julian Chrysostomides