

[Collecton of 8 Fragments in Greek]

In Greek, manuscripts on parchment and paper (6), plus ostraca on stone (2)

Byzantine Empire, c. 1000-1600 [manuscripts], c. 1st century to 8th century [ostracas]

Diverse group of Greek fragments including many unusual texts, mostly biblical and hagiographic, all with excellent provenance. The diversity of the scripts—Perlschrift, Hodegon, and others—, dates, and ruling patterns makes this an ideal collection for the teaching of palaeography and codicology. Several of the authors are little studied and some of the texts are unpublished and unedited (cf. nos. 5, 5, and 6, 5), so the fragments presented here also merit further textual research.

PROVENANCE

1. Written in various locales between the 10th and the late 16th century (see below);
2. Collection Constantine Simonides (1820-1867), sale, London, 1960s (no. 5), bought in Ioannina palaeographer, dealer of icons, man with extensive learning, knowledge of manuscripts and calligraphy, much admired in his time for his literary ability.
3. Private Collection, France.

1.

EPHRAEM THE SYRIAN, attributed to, [Ascetic Texts, including a Commentary on Deuteronomy]

In Greek, manuscript on parchment

Byzantine Empire, eleventh century

14 parchment leaves, quires (unsigned): vi (of 8 original, the outermost bifolium of this quire is lost; most of f. 3 has been cut out), viii (of 8). 26 lines per page (justification 140 x 90-95 mm., ruling 21C1b, interlinear distance 6 mm., written in Perlschrift (see Hunger, 1953, 1977, no. 1, and comparable to numerous dated examples, such as Spatharakis, 1981, cat. 50, 53, 68, 92, 10. Unbound. Dimensions 180 x 130.

TEXT

(1) ff. 1-6v, 7-12, Εἰς τὸ «πρόσεχε σεαυτῷ» κεφάλαια δώδεκα; the beginning is lost and the manuscript omits some passages found in the text's published version [CPG 3932, ed. K. G. Phrantzoles, *Ὁσίου Ἐφραίμ τοῦ Σύρου ἔργα*, Vol. II (Thessalonica, 1989), 142-198]; inc. Τοιγαροῦν νομίμως ἤρξω [Phrantzoles, 143]; des. καὶ ὁμολόγησας τὴν κα[λὴν ὁμολογίαν] [Phrantzoles, 174]; one leaf lost; inc. [ἡ πόμα]τος ἡ ἐνδύματος [Phrantzoles, 177], des. ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως [Phrantzoles, 198]; ff. 12v-14v, Ὅτι οὐ δεῖ γελᾶν καὶ μετεωρίζεσθαι ἀλλὰ μᾶλλον κλαίειν καὶ πενθεῖν ἑαυτούς [CPG 3933; edd. Phrantzoles, 199-208; G. Bojkovsky, *Paraenesis: Die altbulgarische Übersetzung von Werke Ephraims des Syrers*, vol. I (Freiburg i. Br., 1984), 188ff., with German tr.], untitled in the manuscript:

(2) ff. 12v-14v; des. πάντα ταῦτα διαλυθήσεται [Phrantzoles, 205; Bojkovsky, 196f.]. μόνη δὲ ἡ ψυχὴ πορεύεται μετὰ τῶν ἰδίων ἀγαθῶν εἴ τε πονηρῶν· ἐξ ὧν ῥυσθῆναι τῷ θ(ε)ῷ ἰκετεύσωμεν, ὅπως τύχωμεν τῶν ἀγαθῶν τῆς βασιλείας τῶν οὐ(ρα)νῶ(ν);

(3) f. 14v, Συμβουλία περὶ πν(ευμα)τικοῦ βίου· π(ά)τερ εὐ(λόγησον), the end is lost; the text differs slightly from the published version [CPG 3934; ed. Phrantzoles, 209ff.]: inc. Ἐπαίνεσά σου τὴν ψυχὴν πῶς παρὰ ἁμαρτωλοῦ ἠτήσω ἀκούσαί τι τῶν λυσιτελούντων τῷ σῶ ἐπαγγέλματι, des. περὶ φόβου θ(εο)ῦ· οἱ γ(ὰρ) [Phrantzoles, 209].

The deacon Ephraem (d. 373 AD) was a prolific Christian writer in Syriac. Many Greek works also circulated under his name. The three texts partially contained in this fragment are most probably pseudonymous and provide spiritual guidance for monks. No. 1 is an extended commentary on Deuteronomy 15:9, "Be careful that you do not entertain a mean thought." No. 2 admonishes against laughter and recommends lamenting one's sins. No. 3 is entitled "Advice about the Spiritual Life." These short

treatises were evidently part of a standard collection of ascetic texts attributed to Ephraem. They are found in the same sequence in a number of Byzantine manuscripts, including Oxford, Bodleian Library, Laud. gr. 79, on which all the current (non-critical) printed editions are ultimately based. The volume from which these leaves come would have been generally similar to London, British Library, Add. MS 41660.

2.

Acts of the Apostles

In Greek, manuscript on parchment

Byzantine Empire, c. 1300-1330 AD

2 parchment leaves, this was originally the innermost bifolium of a quire, 30 lines per page (justification 185 x 135 mm., ruling D 32D1b, interlinear distance 7 mm., chapters beginning with red initial letters, written in an archaizing hand (compare G. Prato, "Scritture librerie arcaizzanti della prima età dei Paleologi e loro modelli," Scrittura e civiltà 3, (1979, 151-193; repr. in: id., Studi di paleografia greca, Spoleto, 1994), 73-114, with pls. 1-24; and to dated examples reproduced in Turyn, 1972, pls. 78-81, 121-124, 134, 136, 141-142). Unbound. Dimensions 270 x 205.

TEXT

ff. 1-2, Acts 17:17 καὶ ἐν τῇ ἀγορᾷ-19:13 τὰ π[νεύματα], the rubric with the abbreviated title Πράξις(εις), i.e. "Acts," is written in the upper right corner of each recto.

This is a fragment from a late-Byzantine New Testament manuscript. The bifolium most probably comes from a volume that contained both the Acts and the Epistles of the Apostles. The day and introductory phrase for liturgical readings (lections) are written in the upper margin, e.g. on f. 1r: τῇ γ' τ(ῆ)ς ζ' ἐβδ(ομάδος)· ἐν τ(αῖς) ἡμέ(ραῖς) ἐκεῖναις) ἐπιλαβόμε(ν)οι οἱ ἐν τ(αῖς) Ἀθήν(αις), i.e. "on Tuesday of the sixth week [after Easter]: 'In those days the inhabitants of Athens took [Paul]' (compare Acts 17:19). The ends of lections are marked with τέ(λος) within the text. The chapter numbers (not identical with the modern ones; compare PG 85, 652-664) are written in the outer side margins: μᾶ' (mistake for μ'), μᾶ', μβ', i.e. 40-42.

3.

THEOPHYLACT OF OHRID, Commentary on the Gospel of John

In Greek, manuscript on parchment

Eastern Mediterranean, thirteenth century

4 parchment leaves, ff. 1-2 were originally the outermost bifolium of a gathering, and ff. 3-4 were originally the second or third bifolium (counted from the outside) of another, separate gathering 41-43 lines per page (justification 215 x 170 [80+10+80] mm.), ruling probably 00D2, interlinear distance ca. 4 mm., written in a hand without distinct stylistic character (generally similar to Turyn, 1972, pls. 9, 29, 31). Dimensions 270 x 210.

ff. 1-4, Θεοφυλάκτου ἀρχιεπισκόπου Βουλγαρίας Ἑρμηνεία εἰς τὸ κατὰ Ἰωάννην εὐαγγέλιον, the beginning and end are lost: inc. (1r) ἀπὸ τ(ῶν) ψυχῶν ἡμ(ῶν) [PG 124, 152C], des. (1v) ἀνερεῖ (sic) τὸ αὐτεξού[σιον] [PG 124, 156D], lacuna, inc. (2r) φρονήμ(α)τ(ος)· τοῦ ἐπιθυμεῖν (sic) [PG 124, 173C], des. (2v) τηρήσεως αὐτοῦ (sic) ἐντολῶν· τό[τε] [PG 124, 177D], lacuna, inc. (3r) τοῦ π(ατ)ρ(ὸ)ς δεδοται αὐτῶ [PG 124, 225B], des. (3r) οὐ γὰρ ἐπίκτητά μοι ταῦτα [PG 124, 229C], lacuna, inc. (4r) τῆς ἀπὸ τ(ῶν) σημεί(ων) [PG 124, 240A], des. (4v) τὰ τῆς ἐορτῆς φιλοσοφοῦντα [PG 124, 244A].
ILLUSTRATION TOP LEFT

Theophylact (1050-1108), Byzantine archbishop of Bulgaria, is now known primarily as an epistolographer (see Mullet, 1997). In the Middle Ages, however, his Commentary on the Gospels was far more popular than his letters. This is a fragment from one of its numerous manuscript copies.

4.

JOHN CHRYSOSTOM, Homilies, including one on Lazarus and Dives
In Greek, manuscript on parchment
Byzantine Empire, probably Constantinople, c. 1040-1060 AD

6 parchment leaves, quires (signed ιη' in the lower inner corner of fol. 1r), in their proper sequence: 1, 4, gap, 3, 2, gap, 5-6; ff. 1-2 and 4-3 were respectively the outermost and the second bifolium of a single gathering, the eighteenth in the original volume; ff. 5-6 were the second bifolium (counted from the outside) of another, separate gathering, 29 lines per page (justification 235 x 160 [70+20+70] mm.), ruling 34C2, interlinear distance 9 mm., written in a stylised version of the Perlschrift, very similar to Spatharakis, 1981, cat. 56: Paris, BnF, MS grec. 223 (AD 1045). Dimensions 375 x 270.

TEXT

(1) Περὶ ἀκαταλήπτου λόγος ε' [CPG 4318; ed. A.-M. Malingrey, *Sur l'incompréhensibilité de Dieu* (Paris, 1970) [Sources chrétiennes, 28bis], 270-322, with French tr.]: the beginning is lost, inc. (1r) [οὐ] γὰρ τῶν ῥημάτων ἤκουσεν [Malingrey, p. 316], des. (4v) χάριτι καὶ φιλανθρωπία τοῦ Κ(υρίου)υ ἡμῶν Ἰ(ησοῦ)υ Χ(ριστο)υ· ὧ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

(2) Περί ἀκαταλήπτου λόγος ζ' [CPG 4324, ed. A.-M. Malingrey, *Sur l'égalité du Père et du fils* (Paris, 1994) [*Sources chrétiennes*, 396], 286ff., with French tr.]: the beginning and end are lost, inc. (3r) Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον. Ὁ τοίνυν ἔπαινος [Malingrey, p. 302], des. (2v) τὸ κινδύνου γέμον· διό[περ] [Malingrey, p. 310].

(3) Εἰς τὸν Λάζαρον λόγος γ' [CPG 4329; ed. PG 48, 991ff.; Pierre Augustin of the CNRS Institut du recherche et d'histoire des textes is preparing a new, critical edition of this text, with French translation, for the series *Sources chrétiennes*]: the beginning and end are lost, as well as four leaves worth of text between the two folia, inc. (5r) Λογίζη δὲ τοῦτο, ὃ ἄνθρωπε [PG 48, 998], des. (5v) ἀπὸ τοῦ Λαζάρου δὲ [PG 48, 999], lacuna, inc. (6r) οὐ πενία, ἀλλὰ ἄνοια [PG 48, 1002], des. (6v) ἀλλ' ἐὰν μὴ μετανοή[σητε] [PG 48, 1003].

ILLUSTRATION TOP MIDDLE

St. John Chrysostom (c. 347-407) was Archbishop of Constantinople and an important early Church Father. Known for his eloquence in preaching and public speaking, he was given the Greek surname of "chrysostomos," meaning "Golden Mouthed." He was regarded as a saint in both the Orthodox and the Eastern Catholic Churches and counted among the Three Holy Hierarchs. Although St. John Chrysostom was one of the foremost Christian preachers in Late Antiquity, the Byzantines never arranged his sermons in a standard manuscript collection for liturgical use (as they did with those of another great Patristic orator, St. Gregory of Nazianzus). There was, however, a sort of anthology of Chrysostom's homiletic writings, known under the title "The Pearls of Chrysostom," generally intended for private reading and represented by a fair number of manuscripts (for the manuscripts, see Krause, 2004). The present fragment comes from one such volume.

Nos. 1 and 2 are sermons about the incomprehensibility of the Godhead, originally directed against a group of Antiochean heretics who denied the consubstantiality of the Father and the Son. No. 3 is a homiletic commentary upon the parable of Lazarus and the rich man (Luke 16:19-31).

5.

NICETAS DAVID THE PAPHLAGONIAN et al., [Menologian] Hagiographic Texts for Feasts in January

In Greek, manuscript on paper

Greece, c. 1550-1555 AD

22 paper leaves, folded in folio; chain distance 28 mm.; watermarks and countermarks (with the letters P T) very similar to M. L. Sosower, *Signa officinarum chartariorum in codicibus Graecis saeculo sexto decimo fabricatis in bibliothecis Hispaniae*, Amsterdam, 2004, 211: Chapeau 6, attested c. 1550-1555, quires (signed in the lower middle margin of the first and last pages of each gathering): pages 523-528 are the last three leaves of gathering no. 27; pages 529-548 form gathering no. 28; pages 549-550 are the first leaf of gathering no. 29; pages 635-646 are the last six leaves of gathering no. 33; pages 647-650 are the first two leaves of gathering no. 34, the pagination was made in the eighteenth or nineteenth century, at a time when the leaves were still part of a complete volume, on 28 lines per page (justification [202 x 132 (60+12+60) mm.], ruling probably E 33E2d, interlinear distance 8 mm. Unbound. Dimensions 320 x 220 mm.

TEXT

(1) p. 523, Μηνὶ τῷ αὐτῷ ιδ'. Ἀμμωνίου μοναχοῦ λόγος περὶ τῶν ἀναιρεθέντων ὑπὸ τῶν βαρβάρων ἐν τῷ Σινὰ ὄρει καὶ ἐν τῇ Παῖθου ἁγίῳ πατέρων [CPG 6088; ed. F. Combefis, *Illustrium Christi martyrum lecti trimphi, vetustis Graecorum monumentis consignati* (Paris, 1660), 88-132]: p. 523; the beginning is lost and the text differs slightly from the published version; inc. ἐγὼ δὲ ὁ ἀμαρτωλὸς Ἀμμώνιος [Combefis, 131], des. εὐχέσθαι ὑπὲρ τῆς ἐμῆς εὐτελείας· δοξάζοντες τὸν π(ατέ)ρα καὶ υἱὸν καὶ π(νεῦ)μα ἅγιον· νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν [Combefis, 132].

(2) pp. 524-549, Μηνὶ τῷ αὐτῷ ις', λόγ(ος) καθ'. Νικήτα ῥήτορος τοῦ φιλοσόφου Ἐγκώμιον εἰς τὸν ἅγιον καὶ κορυφαῖον τῶν ἀποστόλων· καὶ πρωταπόστολον θεῖον Πέτρον. Εὐ(λ)ό(γησον) π(άτ)ερ [BHG 1488b; ed. A. Vogt, *Panegyrique de St. Pierre, Panegyrique de St. Paul: Dieux discours inédits de Nicétas de Paphlagonie* (Rome, 1931), 24-56];

(3) p. 550, Μηνὶ τῷ αὐτῷ κα', λόγ(ος) λ'. Βίος καὶ πολιτεία καὶ ἄθλησις τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶν Μαξίμου τοῦ ὁμολογήτου. Εὐ(λ)ό(γησον) π(άτ)ερ [BHG 1234; ed. PG 90, 68-109], the end is lost, inc. Καὶ πάντων μὲν τῶν κατὰ θ(εὸ)ν πολιτευσαμένων ὁ βίος, des. τοῖς πᾶσιν ἐπεξιέναι, παρῆ[σιν] [PG 90, 68B];

(4) pp. 635-650, Μηνὶ τῷ αὐτῷ κβ', λόγ(ος) λα'. Νικήτα ῥήτορος τοῦ φιλοσόφου· Ἐγκώμιον εἰς τὸν ἅγιον καὶ πανεύφημον ἀπόστολον καὶ ἱερομάρτυρα Τιμόθεον. Εὐ(λ)ό(γησον), π(άτ)ερ [BHG 1848n; ed. F. Lebrun, *Nicétas le Paphlagonien: Sept homélies inédites* (Leuven, 1997), 203-221];

(5) p. 650, Μηνὶ τῷ αὐτῷ κζ', λόγ(ος) λβ'. Λόγος εἰς τὴν ἀνακομιδὴν [corrected by a later hand to ἐπάνοδον] τοῦ Λευψάνου τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰω(άννου) τοῦ

Χρυσοστόμου. Π(άτ)ερ, εὐ(λ)ό(γησον) [CPG 8162; unedited], the end is lost, inc. Ἦκεν ἡμῖν ἡ λαμπρὰ καὶ χαρμόσυνος καὶ ποθουμένη πανήγυρις, des. ἡ βροντῶσα τὰ μεγαλεῖα τῆς χάριτος. Unpublished and unedited.

ILLUSTRATION TOP RIGHT

The volume from which these leaves came was of the type described in: A. Ehrhard, *Überlieferung und Bestand der hagiographischen und homiletischen Literatur der griechischen Kirche*, 3 vols. (Leipzig, 1936-1952), vol. III.1, 509-512.

Arranged according to the ecclesiastic calendar, texts like these (similar to a Menologion) are read in church or in monastic refectories on the feast day of the respective saint(s). No 1 recounts how in the fourth or fifth century pagan Arab nomads massacred a number of monks at Mount Sinai and at the neighbouring port of Raithu (these martyred monks are commemorated on 14 January). No. 2 is an oration composed by Nicetas “David” the Paphlagonian, a tenth-century Byzantine Scholar, in the early tenth century in honour of Apostle Peter (feast day 16 January). No. 3 is a vita of St. Maximus the Confessor (d. 662), who suffered persecution on account of his resistance to the Monothelite heresy (21 January). No. 4 is an oration in praise of Apostle Timothy (22 January), also by Nicetas the Paphlagonian. No. 5, which is unpublished and unedited, celebrates the translation of St. John Chrysostom’s relics from Pontus (where he died in 407) to Constantinople on 27 January 438.

6.

NICETAS “DAVID” THE PAPHLAGONIAN, CONSTANTINE ACROPOLITI, JOHN STAURACUS, et al., [Menologion] Hagiographic Texts for Feasts in April and May

In Greek, manuscript on paper

Byzantium, Mount Athos, c. 1590-1600 AD

38 paper leaves, folded in folio; chain distance 30 mm.; watermarks and countermarks (with the letters P A) very similar to V. Mošin, Anchor Watermarks, Amsterdam, 1973, pl. 276: no. 2335, attested c. 1590-1600, quires (originally of ten leaves each; occasionally signed in the upper outer corners of the first and last pages and marked with a cross in the middle of the upper margin of the first and last pages): ff. 1-10 form a single gathering, the thirty-second one of the original volume; ff. 11-16 are consecutive leaves from a single gathering; ff. 17-19 are also consecutive leaves from a single gathering; ff. 20-29 form a single unsigned gathering [possibly the thirty-eighth one in the original volume]; ff. 30-38 form a single gathering, the outermost bifolium of which is now missing. [N.B., ff. 11-16 are numbered Ιακ α through Ιακ ζ in the upper outer corners; ff. 17-27 are numbered 4 through 16 in the lower outer corners; f. 20 is

numbered 38 in the upper outer corner; ff. 30r-38v are numbered Θ 1 through Θ 9 in the upper outer corners.) 26 lines per page (justification 207 x 133 [61+11+61] mm.), ruling E 34E2, interlinear distance 9 mm., written in an archaizing imitation of the Hodegon style, of the sort current on Mount Athos ca. 1600 AD (for comparisons, see Politis, 1977 esp. 371-373, 377-378 with figs. 1-5). Dimensions 310 x 215 mm.

(1) Μηνὶ ἀπριλίῳ κγ'. Ἐγκώμιον εἰς τὸν ἅγιον μεγαλομάρτυρα Γεώργιον [BHG 681; ed. PG 97, 1169-1192]: fols. 1r-5r; the beginning is lost and the leaves at hand contain the text's final, as yet unpublished part; inc. κατακαυχώμενον· τὸν ἐπηρομένον (καὶ) ὑπεραιρόμενον· τὸν ὑψηγοροῦντα (καὶ) λέγοντα, des. ὅτι ἡ βασιλεία καὶ ἡ δύναμις τοῦ σώζειν ἐν καιρῷ θλίψεως, οὐκ ἔστιν ἑτέρου, ἀλλ' ἡ μόνον αὐτοῦ τοῦ κ(υρίο)υ ἡμῶν Ι(ησο)ῦ Χ(ριστο)ῦ τοῦ ἀληθινοῦ θ(εο)ῦ (καὶ) σ(ωτ)ή(ρο)ς ἡμ(ῶν)· δι' οὗ καὶ μεθ' οὗ πρόπει (καὶ) ἀξίως ἐποφείλεται τῷ συνανάρχῳ π(ατ)ρί καὶ τῷ ὁμοουσίῳ (καὶ) ζωοποιῷ πν(εύματ)ι, πᾶσα ἡ δόξα (καὶ) ἡ τιμὴ καὶ ἡ προσκύνησις· μεγαλωσύνη τε καὶ μεγαλοπρεπεία· νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰών(ων), ἀμήν.

(2) Μηνὶ ἀπριλλί(ω) κε'. Ἐγκώμιον εἰς τὸν ἅγιον κ(αὶ) πανεύφημον ἀπόστολον Μάρκον τὸν εὐαγγελιστὴν, εὐ(λ)ό(γησον, πάτερ) [BHG 1038; ed. PG 105, 284-300]: fols. 5r-10v; the end is lost; des. συναρπάζουσὶ τε σφοδρῶς [PG 105, 300A];

(3) Μηνὶ ἀπριλίῳ λ'. Ἐγκώμιον εἰς τὸν ἅγιον καὶ πανεύφημον ἀπόστολον Ἰάκωβον τὸν τοῦ Ζεβεδαίου [BHG 768; ed. PG 105, 80-100]: ff. 11r-16v; the beginning and end are lost; inc. ἐξισούμενος, ἀδελφὸς τὴν φύσιν [PG 105, 85B], des. Τί οὖν διανοηθῶμεν Ἡρώδην ὡς εἰκὸς φάναι [PG 105, 96B].

(4) Μηνὶ μαΐῳ κα'. Ἐγκώμιον εἰς τὸν ἅγιον καὶ θεόστεπτον βασιλέα Κωνσταντῖνον τὸν μέγαν [BHG 368; ed. C. Simonides, *The Panegyric of That Holy, Apostolic and Heaven-Crowned King Constantine the Great, Composed by Constantine Acropoliti* (London, 1853)]: ff. 17r-29v; the beginning and end are lost; inc. [τὸν] τοῦ φανέντος ἐν ἀέρι τύπον στ(αυ)ροῦ, το τάχος τεχνουργῆσαι διακελεύεται [Simonides, 14], des. ἐνὸν ἐκείνους αὐτοὺς μαρτυροῦντας αὐτῷ παρεισαγεῖν τὴν ἰσότητά [Simonides, 36].

(5) Μηνὶ μαΐῳ κθ'. Ἐγκώμιον εἰς τὴν ἁγίαν ὀσιομάρτυρα καὶ θαυματουργὸν Θεοδοσίαν [BHG 1774a; unedited]: fols. 30r-38v; the beginning and end are lost; inc. ἀποστολικὴν φωνὴν ἐναλλάγδην εἰπεῖν, (καὶ) τὸ ἰσχυρότερον ἀσθενέστερον, des. κέρατις δ' ἐκ τῶν παρευρημέν(ων) ἐκεῖ ἀπανθρώπως αὐτῇ κιρνᾷ τὸ τοῦ θανάτου πο[τήριον].

ILLUSTRATIONS TOP LEFT AND MIDDLE

The volume from which these leaves came must have been almost identical with the two described in: A. Ehrhard, *Überlieferung und Bestand der hagiographischen und homiletischen Literatur der griechischen Kirche*, 3 vols. (Leipzig, 1936-1952), vol. III.1, pp. 409-411. Another comparable book, but of smaller format, is included in B. A. Shailor, *Catalogue of Medieval and Renaissance Manuscripts in the Beinecke Rare Book and Manuscript Library, Yale University*, 4 vols. (Binghamton, 1984-), vol. II, 3-7: Ms 251, formerly Phillipps 13864 [that, incidentally, is the manuscript from which Simonides edited BHG 368].

These leaves originally belonged to a book that was similar in arrangement and use to cat. 5 (described above). Nos. 1-3 are orations in honour of St. George (feast day 23 April), Evangelist Mark (25 April) and Apostle James the Great (30 April). Nicetas "David" the Paphlagonian, a Byzantine scholar who flourished in the early tenth century, wrote nos. 2 and 3. No. 4 is an encomium for Emperor Constantine the Great (21 May), composed by the thirteenth-century author Constantine Acropolites. No. 5 celebrates St. Theodosia of Constantinople (29 May), known for her resistance against the heretical Iconoclastic policies of Emperor Leo III (r. 717-741). Its author is John Stauracus, a cleric active in Thessalonica c. 1250-1300, and the present text is an unedited and unpublished work by Stauracus (see Beck, 1959, p. 689).

7.

Ostraca

O1. Tax Receipt

90 x 90 mm.; found at Edfu (in Upper Egypt); dated to the time of Emperor Tiberius (reigned 14-37 AD), whose name is mentioned in the text.

8.

O2. List or Inventory

150 x 95 mm.; found in the Fayum; datable c. 650-710 AD through comparison of the handwriting with dated papyri like those in G. Cavallo, *La scrittura greca e latina dei papiri: Una introduzione*, Pisa, 2008, 136-140.

ILLUSTRATION TOP RIGHT

LITERATURE

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