

Gospel Lectionary

In Greek, decorated manuscript on parchment

Byzantine Empire, possibly Constantinople, 11th century

227 folios on parchment, two modern foliations in pencil, top, outer corner, recto (current) and bottom, outer corner, recto (older), original order of folia: 2-22, 97, 23-96, 98-105, 1, 106-215, 217-218, 216, 219-227, (collation, i¹ ii⁶ [-1 and -2 with text loss] iii⁷ [8 misplaced as f. 97] iv-xii⁸ xiii² xiv⁴ xv⁸ xvi⁷ [1 misplaced as f. 1] xvii-xxi⁸ xxii⁶ [-2 and -6 with text loss] xxiii-xxiv⁸ xxv⁴ xxvi-xxxii⁸ xxxiii⁴ [-4, -5, -7 and -8 with text loss]), no quire signatures, dry-point ruling (Leroy type K20E2, Leroy system 1), 21 × 2 lines per page, (justification 190 x 130 [55+20+55] mm, ornamented headbands (1r, 135r, 176r, 182r), illuminated initial at the beginning of each Gospel reading. Folios damaged throughout by a purple residue, the results of a bacteria from the mould interacting with the collagen of the parchment, not affecting the text and consistent with the other "metochion" codices. Recent binding of light brown leather over wood, with three raised bands and modern parchment pastedowns and flyleaves (i + i). Dimensions 295 x 220 mm.

This manuscript is one of a group of codices (six others have been identified) that come from the Metochion of the Holy Sepulchre in Constantinople, the most famous of which is the "Archimedes Palimpsest" now on deposit in the Walters Art Museum. Like the others, this codex belonged to a Parisian collector-dealer c. 1920-1930, and its recent discovery in Paris offers hope that still-missing folios from the Archimedes manuscript may yet be recovered. Decorated eleventh-century Lectionaries are not common on the market, and the present one was probably made in the capital.

PROVENANCE

1. The type of the handwriting ("perlschrift") and of the ornament ("blütenblatt"), as well as the presence of ekphonic notation, all point to an eleventh-century date. The manuscript is not a work of exceptional luxury, but the fine quality of its parchment and of its execution most probably indicates that it was made in Constantinople.
2. In a church somewhere close to Trebizond c.1572-1580 (judging from the handwritten marginal notes on ff. 31v-207r, *passim*).
3. Owned by a certain Partenius, priest and monk, in 1648 (handwritten marginal notes by him on ff. 175v and 226r).
4. In the library of the "Metochion" (dependency) of the Holy Sepulchre in Constantinople (seen there by A. Papadopoulos-Kerameus in 1892: the MS was already damaged by mold at the time). Sold c. 1920-1930. The manuscript is Gregory/Aland 793, p. 267, formerly

Istanbul, Metochion tou Panagiou Taphou, MS 444 (Aland, Liste, p. 267). It left the Metochion sometime before 1920-1930, and joins a group of six other Metochion codices, the most famous of which is the "Archimedes Palimpsest" (see below), Metochion 355. Other Metochion codices are found in the following collections, and they all share the same problem of condition: Metochion 275 (Aland 647) is now Baltimore, Walters Art Museum, W 529 (Aland 2371); Metochion 370 is now Paris, BnF, Suppl. gr. 1317; Metochion 490 (Aland 1154) is now Durham NC, Duke University Library, MS Gr. 84 plus (four detached evangelist miniatures) Richmond, Virginia Museum of Fine Arts, Inv. 68.16.4 (see Lowden 2011, 102ff.); Metochion 634 (Aland 1153) is now Cleveland Museum of Art, Inv. 42.152 (Aland 2381); Metochion 799 (Aland 1152) is now University of Chicago, Joseph Regenstein Library, MS 129. The Metochion manuscripts were first catalogued in 1899 by Papadopoulos-Kerameus (see Literature below). The present manuscript can be securely identified on the basis of a letter preserved in the University of Chicago archives, along with accompanying photographs.

5. Owned by Solomon Guerson (1872-1970), Paris (mentioned in a letter by him to Harold Willoughby bearing date 4 May 1932 and preserved in the University of Chicago archives).

TEXT

ff. 2r-43r, 97r-v, Readings for the weeks of John: (ff. 2r-3v) Tuesday after Easter [beginning lost]: Lk 24: 13-35, (ff. 3v-4v) Wednesday after Easter: Jn 1:35-52, (ff. 4v-5v) Thursday after Easter: Jn 3:1-15, (ff. 5v-6v) Friday after Easter: Jn 2:12-22, (ff. 6v-7v) Saturday after Easter: Jn 3:22-33, (ff. 7v-8v) Sunday after Easter: Jn 20:19-31, (ff. 8v-9v) 2d Monday: Jn 2:1-11, (f. 9v-10r) 2d Tuesday: Jn 3:16-21, (f. 10r-v) 2d Wednesday: Jn 5: 17-24, (ff. 10v-11v) 2d Thursday: Jn 5:24-30, (f. 11v-13r) 2d Friday: Jn 5:30-6:2, (ff. 13r-14r) 2d Saturday: Jn 6:14-27, (ff. 14r-15r) 3d Sunday: Mk 15:43-16:8 (ff. 15r-16r) 3d Monday: Jn 4:46-54, (f. 16r-v) 3d Tuesday: Jn 6:27-33, (ff. 16v-17r) 3d Wednesday: Jn 6:35-39, (f. 17r-v) 3d Thursday: Jn 6:40-44, (ff. 17v-18r) 3d Friday: Jn 6:48-54, (ff. 18r-19r) 3d Saturday: Jn 15:17-16:2 (ff. 19r-20r) 4th Sunday: Jn 5:1-15, (ff. 20r-21r) 4th Monday: Jn 6:56-69, (ff. 21r-22r) 4th Tuesday: Jn 7:1-13, (ff. 22r-23r) 4th Wednesday: Jn 7:14-30, (ff. 23r, 97r-v) 4th Thursday: Jn 8:12-20, (ff. 97v, 24r) 4th Friday: Jn 8:21-30, (ff. 24r-25r) 4th Saturday: Jn 8:31-42, (ff. 25r-28r) 5th Sunday: Jn 4:5-42, (ff. 28r-29r) 5th Monday: Jn 8:42-51, (f. 29r-v) 5th Tuesday: Jn 8:51-59, (ff. 29v-30v) 5th Wednesday: Jn 6:5-14, (ff. 30v-31v) 5th Thursday: Jn 9:39-10:9, (ff. 31v-32v) 5th Friday: Jn 10:17-28, (ff. 32v-33v) 5th Saturday: Jn 10:27-38, (ff. 33v-36r) 6th Sunday: Jn 9:1-38, (ff. 36r-37r) 6th Monday: Jn 11:47-54, (ff. 37r-38r) 6th Tuesday: Jn 12:19-36, (ff. 38r-39v) 6th Wednesday: Jn 12:36-47, (ff. 39v-40v) 6th Thursday: Lk 24:36-53, (ff. 40v-41v) 6th Friday: Jn 14:1-11, (f. 41v) 6th Saturday: Jn 14:10ff, (f. 41v) 7th Sunday: Jn 17:1ff, (f. 41v) 7th Monday: Jn 14:27ff, (f. 41v) 7th Tuesday: Jn 16:2ff, (ff. 41v-42r) 7th Wednesday: Jn 16:15ff, (f. 42r) 7th Thursday: Jn 16:23ff, (f. 42r) 7th Friday: Jn 17:18ff, (f. 42r) Pentecost Saturday: Jn 21:14ff, (ff. 42r-43r) Pentecost Sunday: Jn 7:37-8:12.

ff. 43r-71r, Readings for the weeks of Matthew: (f. 43r-44v) Monday after Pentecost: Mt 18:10-18 [end damaged], (ff. 44v-45r) [1st Saturday]: Mt 5:42-48, (f. 45r-v) Sunday of All Saints: Mt 10:32-33.37-38, 19:27-30, (ff. 45v-46v) 2d Saturday: Mt 7:1-8, (ff. 46v-47r) 2d Sunday: Mt 4: 18-23, (ff. 47r-48r) 3d Saturday: Mt 7:24-8:4, (ff. 48r-49r) 3d Sunday: Mt 6:22-33, (ff. 49r-50r) 4th Saturday: Mt 8:14-23, (f. 50r-v) 4th Sunday: Mt 8:5-13, (ff. 50v-51r) 5th Saturday: Mt 9:9-13, (ff.

51r-52r) 5th Sunday: Mt 8:28-9:1, (f. 52r-v) 6th Saturday: Mt 9:18-26, (ff. 52v-53r) 6th Sunday: Mt 9:1-8, (f. 53r-v) 7th Saturday: Mt 10:37-11:1, (f. 54r-v) 7th Sunday: Mt 9:27-35, (ff. 54v-55v) 8th Saturday: Mt 12:30-37, (ff. 55v-56r) 8th Sunday: Mt 14:14-22, (f. 56r-v) 9th Saturday: Mt 15:32-39, (f. 57r-v) 9th Sunday: Mt 14:22-34, (ff. 57v-58v) 10th Saturday: Mt 17:14-23, (ff. 58v-59v) 10th Sunday: Mt 17:14-23, (ff. 59v-60r) 11th Saturday: Mt 19:3-12, (ff. 60v-61v) 11th Sunday: Mt 18:23-35, (ff. 61v-62r) 12th Saturday: Mt 20:29-34, (ff. 62r-63r) 12th Sunday: Mt 19:16-26, (f. 63r-v) 13th Saturday: Mt 22:15-22, (ff. 63v-64v) 13th Sunday: Mt 21:33-42, (ff. 64v-65v) 14th Saturday: Mt 23:1-12, (ff. 65v-66v) 14th Sunday: Mt 22:2-14, (ff. 66v-67r) 15th Saturday: Mt 24:1-13, (ff. 67r-68r) 15th Sunday: Mt 22:35-46, (f. 68r-v) 17th Saturday: Mt 24:34-38.42-44, (ff. 68v-70r) 16th Sunday: Mt 15:21-28, (ff. 70r-71r) 17th Saturday: Mt 25:1-13.

ff. 71r-105v, Readings for the weeks of Luke: (f. 71r-v) 1st Saturday: Lk 4:31-36, (ff. 71v-72v) 1st Sunday: Lk 5:1-11, (ff. 72v-73v) 2nd Saturday: Lk 5:17-26, (ff. 73v-74r) 2nd Sunday: Lk 6:31-36, (f. 74r-v) 3rd Saturday: Lk 5:27-32, (ff. 74v-75r) 3rd Sunday: Lk 7:11-16, (ff. 75r-76r) 4th Saturday: Lk 6:1-10, (ff. 76r-77r) 4th Sunday: Lk 8:5-8.9-15, (ff. 77r-78r) 5th Saturday: Lk 7:1-10, (ff. 78r-79v) 5th Sunday: Lk 16:19-31, (ff. 79v-80r) 6th Saturday: Lk 8:16-21, (ff. 80r-81r) 6th Sunday: Lk 8:27-35.38.39, (f. 81r-v) 7th Saturday: Lk 9:1-6, (ff. 81v-83r) 7th Sunday: Lk 8:41-56, (f. 83r-v) 8th Saturday: Lk 9:37-43, (ff. 83v-85r) 8th Sunday: Lk 10:25-37, (f. 85r-v) 9th Saturday: Lk 9:57-62, (ff. 85v-86r) 9th Sunday: Lk 10:25-37, (f. 86r-v) 10th Saturday: Lk 10:19-21, (ff. 86v-87v) 10th Sunday: Lk 13:10-17, (ff. 87v-88r) 11th Saturday: Lk 12:32-40, (ff. 88r-89r) 11th Sunday: Lk 14:16-24, (ff. 89r-90r) 12th Saturday: Lk 13:19-29, (ff. 90r-91r) 12th Sunday: Lk 17:12-19, (ff. 91r-92r) 13th Saturday: Lk 14:1-11, (f. 92r-v) 13th Sunday: Lk 18:18-27, (ff. 92v-93r) 14th Saturday: Lk 16:10-15, (ff. 93r-94r) 14th Sunday: Lk 18:35-43, (f. 94r-v) 15th Saturday: Lk 17:3-10, (ff. 94v-95v) 15th Sunday: Lk 19:1-10, (ff. 95v-96r) 16th Saturday: Lk 18:1-8, (f. 96r-v) 16th Sunday: Mt 15:21-28, (ff. 96v, 98r-v) 17th Saturday: Lk 20:46-21:4, (ff. 98v-99r) 17th Sunday: Lk 15:11-32, (ff. 99r-101r) Sunday before Meatfare: Lk 15:11-32, (ff. 101r-102r) Meatfare Saturday: Lk 21:8.9.25-27.33.34-36, (ff. 102r-103v) Meatfare Sunday: Mt 25:31-46, (ff. 103v-105r) Cheesefare Saturday: Mt 6:1-13, (ff. 105r-v) Cheesefare Sunday: Mt 6:14-21.

ff. 1r-v, 106r-182r, Readings for Lent: (f. 1r-v) 1st Saturday: Mk 2:23-3:5, (ff. 1v, 106r) 1st Sunday: Jn 1:44-52, (f. 106r-v) 2d Saturday: Mk 1:35-44, (ff. 106v-107v) 2d Sunday: Mk 2:1-12, (ff. 107v-108r) 3d Saturday: Mk 2:14-17, (f. 108r-v) 3d Sunday: Mk 8:34-9:1, (ff. 108v-109r) 4th Saturday: Mk 7:31-37, (ff. 109r-110v) 4th Sunday: Mk 9:17-31, (ff. 110v-111r) 5th Saturday: Mk 8:27-31, (ff. 111r-112r) 5th Sunday: Mk 10: 32-45, (ff. 112r-115v) Lazarus Saturday: Jn 11:1-45, (ff. 115v-116v) Palm Sunday, Matins: Mt 21:1-11.15-17, (ff. 116v-118r) Palm Sunday, Liturgy: Jn 12:1-18, (ff. 118r-120v) Holy Monday: Mt 24:3-35, (ff. 120v-125r) Holy Tuesday: Mt 24:36-26:2, (ff. 125v-126r) Holy Wednesday: Mt 26:6-16, (ff. 126r-133v) Maundy Thursday: Mt 26:1-27:2, (ff. 133v-135r) Washing of the Feet: Jn 13:1-11, Jn 13:12-17, (ff. 135r-159r) Passion Readings: Jn 13:31-18:1, Jn 18:1-28, Mt 26:57-75, Jn 18:28-19:16, Mt 27:3-32, Mk 15:16-32, Mt 27:33-54, Lk 23:32-49, Jn 19:25-37, Mk 15:43-47, Jn 19:38-42, Mt 27:62-66, (ff. 159r-168r) Good Friday, Prime: Mt 27:1-56, Terce: Mk 15:1-41, Sext: Lk 22:66-23:49, None: Jn 19:16b-37, (ff. 168r-174r) Good Friday, Liturgy: Mt 27:1-38, Lk 23:39-43, Mt 27:39-54, Jn 19:31-37, Mt 27:55-61, (ff. 174r-175v) Holy Saturday: Mt 28:1-20.

ff. 176r-182r, Matutinal Gospel readings: Mt 28:16ff, Mk 16:1ff, Mk 16:9-20, Lk 24:1-12, Lk 24:12ff, Lk 24:36ff, Jn 20:1-10, Jn 20:11-18, Jn 20:19ff, Jn 21:1-14, Jn 21:15-25.

ff. 182r-227v, Readings for the immovable feast days from 1 September through 20 July [defective at the end of 24 June and 20 July, and the beginning of 29 June; the texts for late July and for August are lost]. Saints and feast are listed with cross-references to the respective Gospel reading elsewhere in the volume or, much less often, with readings given in full. The list is quite abridged. In comparison to the Cambridge lectionary [descr. Lowden 2009, 94-115], [A] the following commemorations are added: Miracle at Chonae (06.09.), Cornelius the Centurion (20.10.), ash rain of AD 472 (6.11.), Saturday and Sunday before Epiphany (late December); [B] some commemorations are modified as follows: earthquake of AD 437, SS. Paphnoutius and Romanus (25.09.), Deposition of the Relics of St James Brother of the Lord, Zacharia the Priest, Symeon the Righteous (23.10.), Abraham, Isaac, Jacob (Sunday before Christmas), David, Joseph, James (Sunday after Christmas), Zosimus, Athanasius, Chrysanthus (04.01.), Gregory of Nyssa (10.01.), Symeon of the Wondrous Mountain (23.05.), 4th Ecumenical Council (16.07.); [C] many days are entirely skipped: 7, 10-11, 18-19, 21-22, 27-29 September; 4-5, 8-10, 12-17, 19, 22, 27-29, 31 October; 3-5, 7, 9-10, 18-19, 22-24, 26-27, 29 November; 1-3, 7-8, 10-11, 16, 17-19, 31 December; 8-9, 11-13, 15, 19, 21, 24, 26, 30 January; 4-10, 12-22, 25-29 February; 1-8, 9-24, 27-31 March, 1-21, 24, 27-30 April; 1, 3-7, 10-11, 13-20, 22, 24, 26-31 May; 1, 3, 5-7, 9-10, 12-13, 15-23, [24-28] June; 3-7, 9-10, 12-14, 17-19 July; [D] the following celebrations are omitted: Chalcoprateia (01.09.), St. Theoctistus (03.09.), SS. Cyril and Eudoxius (06.09.), adoration of the Holy Wood (12-13.09.), consecration of the Holy Sepulchre (13.09.), Symeon (15.09.), Sophia et al. (17.09.), Domnus (01.10.), Andrew (20.10.), Anastasius (25.10.), Zenobius and Zenobia (30.10.), Theodore (11.11.), Artemon and Martinianus (12.11.), Justinian and Theodora (14.11.), Barlaam (16.11.), Mercury, Catherine (25.11.), Eirenarchus (28.11.), John (4.12.), victory over the Persians (12.12.), earthquake (14.12.), John (17.12.), opening and dedication of the Church of St Sophia (22-23.12.), Eugenia (24.11.), Theodore (28.12.), Marcellus (29.12.), Malachi (03.01.), Gregory (05.01.), Speusippus et al. (16.01.), Arsenius (08.05.), Paul (08.06.), Methodius (14.06.).

A Gospel Lectionary is the principal service book of the Orthodox Church, containing the Gospel passages that are read out on any given day when the Divine Liturgy is celebrated. The readings are arranged in two cycles, one of which corresponds to the moveable feasts (those whose date depends of the date of Easter), the other, to the fixed ones (the Byzantine church year began on 1 September). The selection in this volume does not cover most of the weekdays: this probably shows that the book was used in a regular church rather than a monastery (where the liturgy would have been celebrated daily). Rudimentary musical signs (known as "*ekphonic* notation") are written in red ink above the Gospel text: these prompted the lectors how to chant. The type of the handwriting (*Perlschrift*) and of the ornament (*Blütenblatt*), as well as the presence of ekphonic notation, all point to an eleventh-century date. The manuscript is not a work of exceptional luxury, but the fine quality of its parchment and of its execution most probably indicates that it was made in Constantinople. In spite of this, it was not meant to be used in the capital itself, since its rubrics (unlike those in some other Lectionaries) do not refer to liturgical celebrations that only took place there. Once finished, the book must have been given to a provincial church.

The more recent history of the manuscript is remarkable. Until recently, it was known only by a letter from Guerson to Willoughby accompanied by photos, when it was in the possession of the Parisian collector Solomon Guerson (1872-1970). Guerson had acquired it together with the now-famous "Archimedes Palimpsest." The extraordinary history of this group of manuscripts has been traced by John Lowden (2011, vol. I, pp. 97-117, "The Strange and Eventful History of the Archimedes Palimpsest"). This thirteenth-century prayer book contains erased texts that were written several centuries earlier still. These erased texts include two treatises by Archimedes that can be found nowhere else, *The Method* and *Stomachion*. The manuscript sold at auction at Christie's to a private collector on 29 October 1998, and the owner deposited the manuscript at The Walters Art Museum in Baltimore, Maryland. For the last 13 years, the manuscript has been the subject of conservation, imaging and scholarship, in order to better read the texts. The Archimedes Palimpsest project, as it is called, has shed new light on Archimedes and revealed new texts from the ancient world. These new texts include speeches by an Athenian orator from the fourth century B.C. called Hyperides, and a third century A.D. commentary on Aristotle's *Categories*.

Lowden has shown that Guerson tampered with his manuscripts (or had someone refurbish them), supplying forged miniatures, and sometimes removing folios from certain of the codices. Several crucial folios are still missing from the Archimedes manuscript. This fact alone makes the recovery of any of the Guerson-Metochion codices important, for their recovery may lead to the rediscovery of further lost leaves.

Abigail Quant of the Walters Museum has undertaken scientific analysis of the mould contained in the entire group of manuscripts and drawn the conclusion that the mould is no longer active, but the parchment cannot be successfully treated, reversing the purple pigment. The pigment results from the interaction between the mould and the collagen in the parchment. We are grateful to Ms. Quant for discussing her research, which is now published in R. Netz, et al., 2011.

LITERATURE

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ONLINE RESOURCES

The Archimedes Palimpsest

<http://www.archimedespalimpsest.org/>

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