



NEW TESTAMENT. TETRAEVANGELION. **FOUR GOSPELS.**

Parchment; ca. A. D. 1100 (Scribe Hierotheos). 235 *ff.*, 1 col. (140 x 80 mm), 26-27 lines. 225 x 149 mm.

CONTENTS:

ff. 1-6^v. **Lectionary:** Liturgical calendar: *Synaxarion* (*ff.* 1^r-3^v: the list of Gospel lections for every day of the church year beginning with Easter) and *Menologion* (*ff.* 4^r-6^v: the list of Gospel lections beginning with September 1). Gregory *Textkritik*, I, 343-344; cf. Patmos, Monastery of St. John, 69.

ff. 6^v-7^r. **Prokeimenon and allelouia** for eight tones from the liturgy. The stichoi are from the liturgical book the *'Απόστολος ἤτοι, πράξεις καὶ ἐπιστολαὶ τῶν ἁγίων Ἀποστόλων ...* (Αθήναι: Οἶκος Μιχ. Σαλιβέρου, Α. Ε., n.d.) where the readings from the Epistles are provided with a *prokeimenon* and *allelouia* for each reading. Title (*f.* 6^v, in red, now much faded): Προκεῖ[μενον] καὶ ἀλλη[λουῖα] τῆς ἀγ[ίας] λειτ[ουρ]γ[ίας] τῶν ἡ ἡχων. [For the holy Liturgy the eight anthems which come before the epistle and the allelouias follow.] The first letter of each stichoi is in red (now much faded).

Προκ. [ἦχος α'] Γένοιτο, κ[ύριε], τὸ ἔλεός σου [ἐφ' ἡμᾶς]

Στιχ. Ἀγαλλιᾶσθε δίκαιοι ἐν [κυρίῳ] (Ps. xxxii.22 and 1).

Ἀλληλ. Ὁ Θε[εὸς] ὁ διδούς ἐνδικήσεις [έμοι]

'Απόστολος [I. Cor. iv. 9-16]

Στιχ. Μεγαλύνων τὰς σ[ωτη]ρίας τοῦ βασιλέως (Ps. xvii. 48 and 51).

'Απόστολος, Ἐπιστολαὶ Παύλου· Περίοδος Β'· Κυριακῆ Δεκαττῆ.

'Εωθινον Γ', p. 112.

Προκ. β' [ἦχος β'] Ἰσχύς μ[ου] καὶ ὑμνησίς μ[ου] [ὁ κύριος]

Στιχ. Παιδεύων ἐπαίδευσέ με [ὁ κύριος] (Ps. xvii. 14 and 18).

'Απόστολος, [II Cor. xi. 31-xii. 9]

Ἀλληλ. β' Ἐπακούσε σου κ[ύριος] [ἐν ἡμέρᾳ θλίψεως]

Στιχ. Σῶσον, κ[ύριε], τὸν βασιλέα [καὶ ἐπάκουσον ἡμῶν] (Ps. xix. 1 and 10).

'Απόστολος, Περίοδος γ', Κυριακῆ ιθ', p. 153-154.

Προκ. γ' [ἦχος γ'] Ψάλατ[ε] τῷ θεῷ ἡμῶν, ψάλ[α]τε
Στιχ. Πάντα τὰ ἔθνη κροτήσα[τε] χεῖρας (Ps. xl. 7 and 2).
Ἄποστολος [Gal. i. 11-19]

Ἀλληλ. γ' Ἐπὶ σοί, κ[ύρι]ε, ἤλπισα [μὴ καταισχυνθείην]
Στιχ. Γενοῦ μοι εἰς θεὸν ὑπερα[σπιστήν] (Ps. xxx. 2 and 3).
Ἄποστολος, Περίοδος γ', Κυριακῆ εἰκοστῆ, p. 157.

Προκ. δ' [ἦχος δ'] Ὡς ἐμεγαλύνθη τὰ ἔργα [σου, κύριε, πάντα ἐν σοφίᾳ
ἐποιήσας]
Στιχ. Εὐλόγει ἡ ψυχή μ[ο]υ τὸν κύριον (Ps. ciii 24 and 1).
Ἄποστολος [Gal. ii. 16-21]

Ἀλληλ. δ' Ἐτεινον καὶ κατευοδ[οῦ καὶ βασίλευε]
Στιχ. Ἠγάπησας δικαιοσύ[νην, καὶ ἐμίσησας ἀνομίαν] (Ps. xlv. 5 and 8).
Ἄποστολος, Περίοδος γ', Κυριακῆ κ̄α, pp. 161-62.

Προκ. ε' [ἦχος πλ. α'] Σύ, κ[ύρι]ε, φυλάξεις ἡμᾶς [καὶ διατηρήσῃς ἡμᾶς]
Στιχ. Σῶσόν με, κ[ύρι]ε, ὅτι ἐκλέ[λοιπεν ὁσῖος] (Ps. xi. 8 and 2).
Ἄποστολος [Gal. vi. 11-18]

Ἀλληλ. ε' Τὰ ἐλέη σου, κ[ύρι]ε, εἰς τὸν [αἰῶνα ἄσομαι]
Στιχ. ὅτι εἶπεν εἰς τ[ὸν] αἰῶνα [ἔλεος] (Ps. lxxxviii. 2-3).
Ἄποστολος, Περίοδος γ', Κυριακῆ κ̄β p. 165-66.

Προκ. ς' [ἦχος πλ. β'] Σῶσον, κ[ύρι]ε, τῶν λαόν σου [καὶ εὐλόγησον τὴν
κληρονομίαν σου]
Στιχ. Πρὸς[ς] σέ, κ[ύρι]ε, κεκράξομαι, [ὁ Θεός μου] (Ps. xxvii. 9 and 1).
Ἄποστολος [Eph. ii. 4-10]

Ἀλληλ. ς' Ὁ κατοικῶν ἐν βοθηείᾳ [τοῦ ὑψίστου]
Στιχ. ἔρεϊ τῷ κ[υρί]ῳ υἱοὶ [θεοῦ] (Ps. xc. 1-2).
Ἄποστολος, Περίοδος γ', Κυριακῆ κ̄γ, pp. 169-70.

Προκ. ζ' [ἦχος βαρύς] Κ[ύρι]ος ἰσχυὸς τῷ κ[υρί]ῳ υἱοὶ [θεοῦ],
Στιχ. Ἐνέγκατε τῷ κ[υρί]ῳ υἱοὶ [θεοῦ] (Ps. xxviii. 11 and 1).
Ἄποστολος [Eph. ii. 14-22]

Ἀλληλ. ζ' Δεῦτε ἀγαλλιασώμεθα [τῷ κυρίῳ]
Στιχ. Προφθάσωμεν τὸ πρό[σωπον αὐτοῦ] (Ps. xciv. 1-2).
Ἄποστολος, Περίοδος γ', Κυριακῆ κ̄δ, p. 174 and 179. (This allelouia and
the one for the eighth, which follows, have been interchanged in the printed
text.)

Προκ. η' [ἦχος πλ. δ'] Εὐξασθε καὶ ἀπόδοτε [κυρίῳ τῷ Θεῷ ἡμῶν]
Στιχ. Γνωστὸς ἐν τῇ Ἰουδ[αίᾳ ὁ Θεός] (Ps. lxxv. 12 and 22).

Ἀπόστολος [Eph. ii. 14-22]
Ἀλληλ. η´ Ἀγαθὸν τὸν ἐξομολογ[εῖσθαι τῷ κυρίῳ]
Στιχ. τοῦ ἀναγγέλλ[ειν] τὸ πρῶτον τὸ ἔλεός σου (Ps. cxī. 1 and 2).
Ἀπόστολος, Περίοδος γ´, Κυριακῆ κ̅ε p. 178 and 174.

f. 7^r. *Prologue to the Four Gospels*, without title (According to Von Soden, the title is: Περὶ τῶν τεσσάρων εὐαγγελίων καὶ τῶν δ' εἰκονῶν). Incipit Ἰστέον ὅτι τέσσαρα εἰσὶ τὰ εὐαγγέλια ..., desinit ...τὴν ἐπιφοίτησιν τοῦ ἁγίου πνευ[ματο]ς ἐμφανίζει:-- [Von Soden, *Die Schriften des Neuen Testaments*, I. i. 303; Matthaei, *Matthaeum*, p. 10; cf. Irenaeus, *Contra Haereses* III. ii. 8 (PG VII. 885)].

ff. 7^r-69^v. **THE GOSPEL OF ST. MATTHEW.**

f. 7^r. *Hypothesis*. Title (in red semi-uncials): Ὑπόθεσις τοῦ κατὰ Ματ[θαίου] ἁγ[ίου] εὐ[αγγελίου]. Incipit Κατὰ Ματθαῖον εὐαγγέλιον ἐπιγέγραπται· ἐπειδὴ αὐτὸς ὁ Ματθαῖος ὁ μαθητὴς ..., des: ... ἐπαγγειλάμενος εἶναι μετ' αὐτῶν πάσας τὰς ἡμέρας· ἕως τῆς συντελείας τοῦ αἰῶνος· Ἀμήν. (Von Soden I, i, 314; Matthäi, *Matth.*, p. 5).

ff. 7^v-8^r. *Verses* (in red, now much faded; Von Soden I. i. 378; Matthäi, *Matth.*, p. 9).

f. 8^r. *Verse* (unidentified; in brown with red initials for each line) at the top of the folio, the rest blank:

Ἐγὼ κριτὴς τε καὶ Θεὸς πάντων πέλων|
Ἴδοῦ προκύψας ὑπόθεν προτῆς δίκης|
Παρεγγυῶμαι τοὺς ἐμοὺς τηρεῖν νόμους|
Ὅσοις θελητὸν ἐκ φυγεῖν τὰς βασάνους|

f. 8^v. BLANK

ff. 9^r-69^v. *Matthew*. [Headpiece (70 x 100 mm); title within trefoil compartment (40 x 50 mm) in the bottom half of the headpiece. Initial letter "B" ornamented in red.] Title: Τὸ κατὰ Ματθ[αίου] ἁγ[ίου] Εὐαγγέ[λιον] (in red ornamental uncials). The final folio of signature ε´ wanting: explicit f. 47^v: (Matt. xx. 10) ἐλθόντες δὲ οἱ πρῶτοι [ἐνόμισαν ὅτι πλεῖον λήμψονται, κτλ.; incipit f. 48^r: (Mat. xx. 25) οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν] καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. Subscription (in red): Τέλ[ος] τ[οῦ] κ[α]τ[ὰ] μ[α]τ[θαίου] ἁγ[ίου] εὐαγγε[λίου]· στίχ[ων] β̅χ̅: · ἐξεδόθη ὑπ' αὐτ[οῦ] μ[ε]τ[ὰ] χρόν[ους] η´ τῆς τοῦ Χ[ριστοῦ] ἀναλή[ψεως].

ff. 72^r-110^v. **THE GOSPEL OF ST. MARK.**

f. 69^v. **Prologue** (without title). Incipit Ἰστέον ὅτι τὸ κατὰ Μάρκον εὐαγγέλιον ὑπηγορεύθη ...; desinit ... διὰ τὴν περωτικὴν εἰκόνα τοῦ εὐαγγελίου διαλοῦντος. [Von Soden, I. i. 311. Matthäi, *Marcum*, p. 8; cf. Iren. III, ii, 8 (PG VII. 885)].

f. 69^v-70^r. **Hypothesis**. Title (in red semi-uncials): Ὑπόθεσις τοῦ κ[α]τ[ὰ] Μάρκον ἁγίου εὐαγγελίου. Incipit Κατὰ Μάρκον τὸ εὐαγγέλιον ἐπιγέγραπται· ἐπιδὴ αὐτὸς ὁ Μάρκος ὁ μαθητὴς Πέτρου..., desinit ... ἀπαγγείλωσι τοῖς μαθηταῖς. (Von Soden I, i, 314-315; Matthäi, *Marcum*, pp. 4-5).

ff. 70^r. **Verses** (in red): Matthäi, *Marcum*, p. 8; Ignaz Hardt, *Catalogus codicum manuscriptorum bibliothecae regiae Bavaricae* (Monachii, 1804-1812), V, 277; with two supplementary stichoi separated from the fore-going by ornamental penwork; cf. Von Soden, I. i. 384 (§ 59 = Göttingen, Univer. Theol., 38):

ἔργον ἀριπρεπὲς ἐκ μεγάλου πέτρου
μνηθεὶς μάρκος ἔτευξε τὸ δὲ πν[ευματο]ς: ἐν σοφίη[sic]

f. 71^r. BLANK, except for pentrials, nonscribal: †ΚΕ ΙΣ ΥΧ.

f. 71^v. BLANK, except for pentrials—large letters, non scribal.

ff. 72^{r1}-110^v. **Mark**. Ornamental headpiece (70 x 97 mm), trefoil for the title (35 x 45 mm) with floral finials; ornamental initial letter in red. Title: Τὸ κατὰ Ἅγιον Εὐαγγέλιον Μάρκον (in ornamental uncials). Ornamental penwork separates the last words of the text from the subscription. Subscription (in red): Τέλ[ος] τοῦ κ[α]τ[ὰ] Μάρκ[ον] ἁγ[ίου] εὐαγγελίου: στίχ[ων] ,αχ' , ἐξεδ[ό]θη μετ[ὰ] χρόνους δέκα τῆς τοῦ Χ[ριστο]ῦ ἀναλήψ[εως]. The longer ending (xvi.9-20) is included.

ff. 110^v-180^r. **THE GOSPEL OF ST. LUKE.**

ff. 110^v-111^r. **Hypothesis**. Title (title in red semi-uncials): Ὑπόθεσις τοῦ κατὰ Λουκᾶν ἁγίου εὐαγγελίου. Incipit Κατὰ Λου[ᾶν] τὸ εὐαγγέλιον. ἐπιγέγραπται·

¹ F. 72^r is the beginning of signature Θ.

ἐπειδ[ὴ] Λου[κᾶν] ὁ μαθη[τῆς] Παῦλ[ος] ...; desinit ... βλέπόντων τῶν μαθητῶν.
(Von Soden I. ii. 315; Matthäi, *Lucan*, pp. 4-5).

ff. 111^r. **Prologue**, without title. Incipit Ἰστέον ὅτι τὸ κατὰ Λουκᾶν ...; desinit ... ἀπὸ
Ζαχαρίου τοῦ ἱερέως θυμιόντος (θυμιῶντος?) ἤρξατο. (Von Soden I. i. 311;
Matthaei, *Lucan*, p. 11).

ff. 111^f. **Verses** (unidentified; in black, and marked in red with ∴ before each line). See
Matthew at *f.* 7 above.

f. 111^v BLANK.

ff. 112^f-180^f. **Luke**. Ornamental headpiece (72 x 102 mm) with a trefoil (37 x 43 mm)
enclosing the title; floral patterns in the corners are in dark pink, brown, yellow and
light green. Title: Τὸ κατὰ ἅγιον Εὐαγγέλιον Λουκᾶν (in ornamental uncials).
Subscription (in red): Τέλος τοῦ κ[α]τ[ὰ] Λο[κᾶν] εὐαγγελίου· στίχ[ων] βω΄·
ἐξεδόθη δὲ μ[ε]τ[ὰ] χρόνους ιε̄ τῆς τοῦ Χ[ριστο]ῦ ἀναλή[ψεως]. The text of the
biography of John which follows is separated from the subscription of the gospel of
Luke by red and black penwork ornament.

ff. 180^f-234^v. **THE GOSPEL OF ST. JOHN**.

ff. 180^r-181^r. **Biography**. Title (in reddish-brown semi-uncials): Ὑπόμνημα εἰς τὸν
ἅγιον ἀπόστολ[ον] Ἰω[άννην] τὸν Θεολόγ[ον]. Text Οὗτο[ς] ὁ εὐαγγελιστῆς
κτλ. (Cf. K. Treu in *Texte und Untersuchungen*, xci (1966), 325; Cod. Mosq. Lenin, gr.
15; Cod. Vat. 349, fol. 293^{r-v} in Robert Devreesse, *Bibliothecae Apostolicae Vaticanae:
Codices Vaticani Graeci*, II, 28; Von Soden I. i. 306 (§103), and Sakkelion, *Πατριακὴ
Βιβλιοθήκη*, p. 56; cf. also Athos, Iviron, 28 and 56 and Vat. Urb. gr. 2.

f. 181^v. **Verses** (unidentified. The same as those which appear on *f.* 8^r *supra*). Pentrials
below the verses.

f. 182^{r-v}. BLANK. *f.* 182^f has crudely inscribed outline of an orthodox cross.

ff. 183^f-234^v. **John**. Headpiece (66 x 100 mm) with trefoiled title space open at the
bottom (33 x 45 mm) Title (in red ornamental uncials): Τὸ κατὰ ἅγιον
εὐαγγέλιον Ἰωάννην within the trefoil. Subscription: Ἰω(άννην) Εὐαγγ[ελιον]
στιχων λβ̄ τοῦ Χ[ριστο]ῦ ἀναλή[ψεως] ἐν Πάτμῳ τῆ νήσῳ. The *pericope adulterae* is
in place and is unmarked (*ff.* 201^v - 202^r).

Writing Material. 235 *ff.*; 225 x 149 mm; dark cream colored parchment of uneven thickness (150 - 450 μ); foliation in pencil in modern hand.

The collation is in 8's with quire numbers in Greek characters on the gutter side of the bottom margin of the recto of the first folio of each quire and on the gutter side of the bottom margin of the verso of the last folio of each quire: π - δ^8 ϵ^8 (- $\epsilon^7, 8$) ζ - $\kappa\eta^8$ $\kappa\theta^5$; blank leaves: *ff.* 8^v, 70^{r/v}, 71^v, 111^v, 182^{r/v}, 235^v. Most quire numbers, however, have been trimmed away.

$\alpha 1=f.9$	$\eta 1=f.64$	$\iota \epsilon 1=f.120$	$\kappa \rho 1=f.176$
$\beta 1=f.17$	$\theta 1=f.72$	$\iota \zeta 1=f.128$	$\kappa \Gamma 1=f.191$
$\Gamma 1=f.25f$	$\iota 1=f.80$	$\iota \zeta 1=f.136$	$\kappa \Delta 1=f.199$
$\Delta 1=f.33$	$\iota \lambda 1=f.88$	$\iota \eta 1=f.144$	$\kappa \epsilon 1=f.207$
$\epsilon 1=f.41$	$\iota \rho 1=f.96$	$\iota \theta 1=f.152$	$\kappa \zeta 1=f.215$
$\zeta 1=f.48$	$\iota \Gamma 1=f.104$	$\kappa 1=f.160$	$\kappa \zeta 1=f.223$
$\zeta 1=f.56$	$\iota \lambda 1=f.112$	$\kappa \Delta 1=f.168$	$\kappa \eta 1=f.231$

The very thin parchment of *f.* 1 has torn and broken away at the fore edge affecting text in an area ca. 133 x 45 mm. On *f.* 3 a section about 4 cm² has broken out of the central quadrant of the leaf on the gutter side. Approximately 40 mm of the fore edge of the final leaf *f.* 235 has been cut away

Ruling. 1 col., 140 x 80 mm; of 26 lines ruled on the hair side only 25 are used for the text, the last remaining unused. Ruled consistently on the verso of the leaf using a *mastara*², hence no pricking marks. Measurements to each ruled line (including only the first and last lines of the writing space) from the head to the tail on *f.* 160: at 14, 20, 30, 170, 194, 199, and 222 mm (tail). From the gutter 21, 27, 105, 108, 112, 125, 129, and 142 mm (fore edge). Writing space of 26 ruled lines of which 25 are frequently used is 142 x 78 mm. **Ruling form.** Lake I. 46a; Leroy 54D1g.

Hand. Written in a roundish cursive hand, suspended, in small upright regular hand *a* with small rounded breathing marks, enlarged Φ only, occasional iota-adscript, with few flourished in the right and lower margins; in dark brown ink, ca. A. D. 1100, by the scribe Hierotheos; colophon (*f.* 235^r): "Ἱεροθ[εος] ἱερεὺς ὁ γραψ[ᾶς] τὸν βίβλον ταυτήν (sic).

A **scribe** by the name of Hierotheos is mentioned by Vogel and Gardthausen, *Die griechischen Schreiber des Mittelalters und der Renaissance*, p. 161: 'Ἱερόθεος ἱερεὺς, from a

² See Malachi Beit-Arié, *Hebrew Codicology: Tentative Typology of Technical Practices employed in Hebrew Dated Medieval Manuscripts* ("Institut de Recherche de d'Histoire des Testes: Études de paléographie hébraïque"; Paris, 1976), pp. 78ff.

thirteenth-century document from Soumela 83 (now Duke Greek MS. 25), cited by A. Papadopoulos-Keramcus in *Παράρτημα παρά Συλλόγου Κατάλογος τῶν ἐν τῇ ἱερᾷ μονῇ τοῦ Σουμελαῖ Ἑλληνικῆ χειρογράφων* (Athens, 1898) as being at Trebizond ἐν τῷ σκευοφυλακίῳ τοῦ ναοῦ τῆς μονῆς (τετραευναγγέλιον).

Lectionary Equipment throughout in red in the margins and in the text, with notations for the beginning and the ending of each lection (αρχ. and τελ.); frequently titles for the lections are written in red in the outer margins of the leaf between the double-ruled lines, running from head to tail and parallel to the fore-edge.

Ornamentation Each gospel has been provided with ornamental scribal titles and rectangular, ornamental head-pieces containing interlacing scrollwork, leaves and flowers in cream, green, reddish pink, and blue, in trefoil compartments in the bottom half of the headpiece equipped for the title of each Gospel. Ornamental penwork separates aspects of the equipment before each Gospel; initial letters in red in the margins throughout. Guide letters in the margins are sometimes present (*f. 191^v and 192^r*).

The ornamentation at the head of the lectionary, a pattern of rectangles in a band across the width of the writing area (20 x 80 mm), is colored with a dark red (Centroid 16³) and pale orangish yellow (Centroid 73).

The headpiece for the gospel of Matthew (*f. 9^r*: 70 x 98 mm) surrounds on three sides a trefoil (38 x 52 mm), opening at the bottom of the frame, and is filled with trailing vines and leaves culminating in blossoms encircled by tendrils of light green (or earth green: Centroid 165) and tan background (ranging from Centroid 87 to Centroid 95); now much flaked.

The ornamental headpiece (*f. 72^r*: 70 x 97 mm) for the gospel of Mark surrounds on three sides a trefoil (35 x 45 mm) which containing the title. The decorative pattern is made up of seven semi-circles the centers of which are located at the lower right and left outside corners of the rectangular headpiece, the upper right and left corners, and one each on the right, upper, and left sides. It is finished with floral finials; ornamental initial letter "A" in red. The lines and the leaves are of a dark blue green (Centroid 165) and the background is tan (Centroid 76 to Centroid 57); with the initial letter "A" in red.

For the gospel of Luke the ornamental headpiece (*f. 112^r*: 72 x 102 mm) is equipped with a

³ The color names and identification numbers are those of the *ISCC-NBS Centroid Color Charts* (1977) at Level III. Copies of this chart are available from the U. S. Govt., Dept. of Commerce, National Bureau of Standards, Washington, D. C. as *Standard Reference Mtyerial 2107, Color Kit*.

trefoil (37 x 43 mm) which encloses the title. The field is filled with four units—two larger and two smaller—in patterns composed of blossoms and tendrils. The two larger ones in the upper right and left quadrants of the headpiece, are made up of four blossoms which face one another within the quarters of a circle the circumference of which is composed of interlaced vines to which the blossoms are attached. The two smaller units, located on either side of the trefoiled title compartment, are composed in the same manner as the larger ones, and consists of four floral patterns in corners in dark pink (Centroid 12), brown (Centroid 76), and light green (Centroid 164) with a background of light tan (Centroid 73).

The headpiece for the gospel of John (*f.* 183r: 68 x 99 mm) contains a trefoiled compartment (33 x 45 mm). The field above and on either side of the title compartment is made up of five circles—three larger ones across the top and one each on either side of the compartment—composed of vines around a center of blossoms in each of the circles nearest the corners and a leaf in the circle directly above the apex of the title compartment. The background is of light cream (ranging from Centroid 76 to Centroid 57), the blossoms of dark pink (Centroid 30) with vine tracery of bluish green (Centroid 165).

Binding. Probably added in the fourteenth century, of faded purple velvet. In the twentieth century it was resewn in western style on three raised cords and rebacked with dark brown linen. It is likely at that time that end bands in Armenian style were added: red, blue, yellow, and green silk threads woven over the primary end band around which a warp of natural linen thread has been wound. Cf. Laffitte, *Tranche-fîles Bordés*, Modèle n° 29, p. 84ff.

At the fore edge are two triple-silver chain clasps and edge-pins. Each anchorage to which the three chains are attached by means of two rings—one holding one chain and the other two—are ovoid in shape and measures 18 x 26 mm. The chain is 68 mm long; and each of the clasps are of the same size: 20 x 14 mm.

The boards, of sweet chestnut, have square edges and average 8 mm in thickness. Inside the upper board, inscribed with a sharp point with a compass are circles with interlocking circles. On the inside of the lower cover are inscribed square patterns formed by points between which lines are drawn at right angles to form a lozenge. The mitred turnins of the worn black velvet covering average 35 mm in width.

The applied metal furniture consists of five gilt plaques on each cover—one for each of the evangelists who occupy places in the four corners with the crucifixion in the center. Each plaque is held in place with four gilt nails; each cover is alike, with the exception of the plaque in the lower right corner of the lower cover which is a crude replacement for the lost original. The plaques are rectangular with the wider of the narrow sides at the top; consequently one of the longer sides is irregular in shape, the

transitional edge of which is decorated with floral scroll work. On the plaques at the head of the book, the longer irregular side of the rectangles of each of the plaques faces the central axis of the cover. At the tail, the wider of the narrow sides is at the tail with the irregular, decorated longer side also facing the central axis of the cover. Of the four evangelists only John is clearly identifiable because of the presence of Prochoros seated and taking dictation from the Evangelist whose head is turned to the left looking at the light coming from heaven. In the background are the hills of Patmos where John was exiled under Diocletian. Each of the other reliefs show the evangelists seated and writing: a writing stand with an ink well may be seen in the reliefs in the upper right and the lower left. Each, except John, is a youngish man with a short beard. All the figures have auroras. The figure in the lower left corner--at the spine edge of the book--and those in the upper and lower right corners, i.e. at the fore edge of the book, face the central axis of the cover. Possibly one can read at the head of the plaque on the upper right corner of the lower cover (and its twin in the same location on the upper cover) the letters MATΘ for "Matthew." The arrangement is likely to be that of John in the upper left, Matthew in the upper right, Luke in the lower left, and Mark in the lower right.

In the center of each cover is a lozenge-shaped plaque with the representation of the crucifixion, the crucified figure hanging on the cross in an s-shape curve. On the right side of Christ is Mary with her left hand on her cheek and the right hand close to her body in a horizontal position. Behind her stands another woman. On the other side stands St. John with his right hand at his cheek, the left arm falling down, and his body slightly bent forward. His head is surrounded by an aurora. Behind St. John is the figure of a man clad in a short garment. His head is turned upward. He holds in front of his body a round shield. According to the tradition in Matthew xxvii. 54, he is the centurion who explained after Christ's death that He was indeed the Son of God. The frame around the relief consists of round and pointed arches.

Preserved in a cloth clam-shell, fold-down box with the spine lettered in gilt GREEK GOSPELS / MANUSCRIPT / ON VELLUM / 11TH CENTURY.

Provenance.

1. Hierotheos, the scribe.
2. Trebizond: Soumela, MS. 82; where it was kept in the treasury of the monastery.⁴
Vid. Papadopoulos-Kerameus, *infra*.
3. [A circular library stamp has been expunged from the upper margin of f.1^r.]

⁴ According to Papadopoulos-Kerameus, *Κατάλογος χειρογράφων*, σ. μα, the description reads as follows: «Αριθ. 82. (Εν τῷ σκευοφυλακείῳ τοῦ ναοῦ τῆς μονῆς). Ἱετραευαγγέλιον μεμβράνον τῆς τρίτης καὶ δεκάτης ἑκαονταετηρίδος ἐκ φύλλων 235, μήκ. 0,223. Πλ. 0,145. Τὸ κείμενον ἐν μιᾷ τῶν σελίδων ἐκάστη μονόστηλον ἐκ γραμμῶν 25. Μετὰ τὸ πέρας αὐτοῦ ὑπάρχει τὸ τοῦ καλλιγράφου σημεῖωμα. « Ἰρόθ(εος ἱερεὺς ὁ γράψας τὴν βίβλον ταύτην » »

4. Maggs Brothers, London. Purchased on June 29, 1961 (purchase order no. L 18410) for \$2,380.00.
5. Duke University, Greek Manuscript 25.

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