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**Greek Manuscript D-227
from the Collection of IOM, RAS.
An Archeographical Analysis**

Abstract: This paper deals with an archeographical analysis of the Greek minuscule manuscript D-227 kept in the collection of the IOM, RAS. The author reviews its present condition and deciphers the inscriptions left on its binding by the staff of the Winter Palace Imperial Library when it was delivered there and notes made by the staff of the Asiatic Museum (forerunner of the IOM). The contents of the parts are established, as is, wherever possible, their numbering. Inscriptions in Greek, including one written by Hierotheos, Patriarch of Antioch (1850–1885), are deciphered and translated.

Key words: Greek lectionary, minuscule manuscript, IOM manuscript collection, collection of Gregory IV, Arab Christian manuscripts, parchment codex

The Greek lectionary D-227 (as designated by the Asiatic Museum) was among the Arab Christian manuscripts presented by Patriarch of Antioch Gregory IV to Emperor Nicholas II in 1913, the year when the Romanov dynasty celebrated its 300th anniversary. In February 1919, the entire collection was transferred to the Asiatic Museum.

The manuscripts were transferred from the Winter Palace with the active involvement of academician Ignaty Yulianovich Krachkovsky.¹ In one of his studies he remarked that Prof. Grigol Tsereteli had dated lectionary D-227 to the 11th c.²

Since the mid-20th c. the manuscript has hardly been mentioned in scholarly literature, but the lectionary was notably included in the catalog by Kurt Aland et al. and in another by E.E. Granstroem, listing Greek manuscripts kept in Leningrad libraries.³ To my mind, the manuscript deserved more

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¹ KRACHKOVSKY 1946, 31–37.

² KRACHKOVSKY 1960, vol. 6, 429.

³ In the former the lectionary from the IOM, RAS collection was designated as I 1847; provided was also the information concerning the place where it was stored (ALAND 1994, 331).

Granstroem provided more data, including a brief review of the contents, size, and ruling. Besides, that catalog contained decipherings of a few Greek inscriptions on its fly-leaf (GRANSTROEM 1961, 228).

Almost the entire text of the manuscript, except some ritualistic instructions, is written in minuscule lettering; the hand is experienced, the characters are not slanted, a lot of them look rounded.

The size of the manuscript is 31.5 by 21.0 cm (12.4" by 8.3").

The manuscript is made up of 43 gatherings, most containing 8 ff., but as the whole has been restored more than once, some differ from the others in that respect. The folios in some gatherings carry numbers in the bottom right-hand corner, written in black, mainly lower case, but with the occasional capital. Below is a table indicating the number of folios in every gathering of the codex:

Gathering	Quantity of folia in each quire of codex	Remarks
fly-leaf	01-04	
1	III-III	
2	V-V	The gathering displays traces of restoration, a few pasted-on folios
3	III-IV	One pasted-on folio
4	IV-IV	
5	IV-IV	The first instance of a number in the bottom right-hand corner of f. 32: Ē
6	IV-IV	
7	IV-IV	
8	IV-IV	
9	IV-IV	f. 64 bears traces of cut-off numbering
10	IV-IV	The bottom right-hand corner of f. 72 displays the gathering number: Ī
11	I-III	The gathering contains inserted and pasted paper ff. 80, 82, 83
12	IV-V	F. 64 bears traces of a gathering number; one pasted folio (f. 92) with traces of cut-off numbering
13	III-V	Two pasted-on folios
14	II-III	One pasted-on folio
15	IV-IV	F. 106 bears traces of cut-off gathering numbering
16	IV-IV	F. 114 displays the gathering number: IŽ
17	IV-IV	F. 122 displays the gathering number: IH̃
18	III-III	F. 128 displays the gathering number: IÕ, its edge is missing
19	IV-IV	F. 136 displays the gathering number: K̃

Gathering	Quantity of folia in each quire of codex	Remarks
20	IV-IV	F. 144 displays the gathering number: $\kappa\tilde{\alpha}$
21	IV-IV	
22	IV-IV	
23	IV-IV	F. 168 bears undecipherable traces of gathering numbering
24	IV-I	F. 176 bears undecipherable traces of gathering numbering; there are traces of cut-away folios
25	IV-IV	F. 181 bears traces of gathering numbering, but only the character $\tilde{\kappa}$ is decipherable
26	IV-IV	
27	IV-IV	
28	IV-IV	
29	IV-IV	F. 213 displays the gathering number: $\tilde{\Lambda}$
30	IV-IV	
31	IV-IV	F. 229 bears traces of gathering numbering, but only character $\tilde{\Lambda}$ is decipherable, the rest is cut off
32	IV-IV	
33	IV-IV	F. 245 displays the gathering number: $\Lambda\tilde{\Delta}$
34	III-IV	F. 253 bears traces of a gathering number, but only the tilde $\tilde{\sim}$ is left
35	IV-IV	F. 260 bears character $\tilde{\Lambda}$, the only trace of a gathering number
36	IV-IV	F. 268 bears character $\tilde{\Lambda}$, the only trace of a gathering number
37	I-I	F. 276 displays the gathering number: $\Lambda\tilde{H}$; f. 277 is cut across its middle
38	III-III	
39	III-III	
40	II-II	
41	III-IV	F. 253 bears traces of a gathering number, but only a fragment of the tilde $\tilde{\sim}$ is left
42	II-II	
43	II-II	
rear fly-leaf	001	



Pl. 1. A bookplate designed by Armin, Baron von Fölkersahm

The front of the binding bears a pasted-on card carrying the following text in Russian: “4 Gospels in Greek written on 308 parchment folios. The book was donated to the Cathedral of St. Sergius, Bacchus [and] Levandius in Bosra in the year 6864/A.D. 1356, and renovated in 1418 by Patriarch Joachim”.

Below, the same card carries another inscription in black ink:

“Presented by Gregory, Patriarch of Antioch, to His Imperial Majesty on the occasion of the 300th anniversary of the Romanov dynasty”. Both inscriptions must have been made when the manuscript arrived in the Library of the Winter Palace.

The left fly-leaf bears a bookplate designed by Armin, Baron von Fölkersahm, Director of the Hermitage, featuring the imperial coat of arms and Nicholas II's monogram. The text reads: “His Majesty's Own Library, the Winter Palace”.

F. 02 bears a well-preserved inscription written in lead pencil and reading: “Inventory No. 268. March 13, 1913, from His Majesty's room”.⁶

Below, there is a later stamp of the Asiatic Museum: “The Asiatic Museum. Ms.or. D. 227, U.S.S.R. Academy of Sciences” [Азиатский музей. Ms.or. D. 227 Академии наук СССР].

The last pages of the manuscript were written on in Arabic (ff. 307v and 308). More texts in Arabic can be found on ff. 03, 04, 04v, 1, 46v, 108v,

⁶ Evidently, written when the manuscript was sent to the Library of the Winter Palace from the Tsar's private premises.

256, 263, 267, 270v, 279, 285v, 288, 292, 293v, 297 (cut off), 297v, 304v, 306.⁷

On ff. 04 and 304v there are a few inscriptions in Greek; f. 04 has two, written in black. The first, placed at the very top of the page, was written in a very sophisticated manner which certainly interferes with its deciphering:

Αὐτῷ ἀπρίλιου κβ ἐπισκεψάμενοι τὴν ἱερὰν ταύτην μονὴν τοῦ ἁγίου Γεωργίου ἐλειτουργήσαμεν εἰς τὴν μνήμην αὐτοῦ καὶ παρατηρήσαντες τὸ παρὸν ἱερὸν εὐαγγέλιον, ἀρχαῖον ἀφιέρωμα τοῦ ἱεροῦ τούτου μοναστηρίου ἀπαγορεύομεν ἐν βάρει ἀφορισμοῦ τὴν ἀποξένωσιν αὐτοῦ. Ὁ Ἀντιοχεί(ας) Ἱεροθέος ἀποφαίνει.

“April 22, 1852, during our visit to the holy monastery of St. George we served a [holy] mass in George’s memory, and, having noticed this present holy Gospel, an ancient donation to this holy monastery, we prohibited its removal under the threat of excommunication. Hierotheos, Patriarch of Antioch, so declared”.

The author of this text was evidently Hierotheos, Patriarch of Antioch from October 19, 1850 to March 25, 1885. Before that, he had been Archbishop of Tabor and in 1833–1838 he represented the Patriarchate of Jerusalem in Russia.⁸

Below, there is another inscription in a different hand:

Καιρὸς πατριάρχης Ἰωακὴμ τῆς Ἀντιοχίας τὸ ἅγιον εὐαγγέλιον τοῦ ἁγίου Γεωργίου μοναστηρίου ἐν ἔτη 1344 ὁ Χριστός.⁹

“Dating from the reign of Patriarch Joachim, a Holy Gospel from the St. George Monastery, year 1344 [after] Christ”.¹⁰

⁷ Regretfully, the Arabic inscriptions have so far not been studied, but at a later point in the research they are to be translated and commented upon.

⁸ LISOVOY, SMIRNOVA 2009, 10–11.

⁹ Note the way the name of Antioch is written Ἀντιοχίας; the omission of the ε was in no way a mistake. This was an alternative spelling of the toponym. We cannot be sure about the authorship of these lines, but as they are placed below Patriarch Hierotheos’s note they must have been written later than 1852. Also remarkable is the fact that the Patriarch used the more common version Ἀντιοχείας. This sentence has yet another peculiarity: begins with two nouns, both in the nominative καιρὸς πατριάρχης, which is totally ungrammatical. A contextual reconstruction would suggest a correction ἐν καιρῷ τοῦ πατριάρχου. Of interest too is the fact that the note contains a date written in Arabic numerals instead of Greek. That question looks like requiring a separate study.

¹⁰ In this case, the translation renders only the sense of the phrase, as its literal translation is impossible.

I.Yu. Krachkovsky believed that the manuscript was renovated in the 15th c., during the incumbency of Joachim II as Patriarch of Antioch (1411–1426), but that assumption contradicts the date of 1344.¹¹

An inscription f. 304, written in lead pencil, reads: ὁ ἡγούμενος Ἀνθίμ ἱερομ. ἔτοι 1866. (“The Abbot Anthimus, hieromonk. Year of 1866”).¹²

So far, all attempts to identify the author of this inscription have remained unsuccessful.

Further study of the manuscript will require a better knowledge of the circumstances surrounding Gregory IV's visit to St. Petersburg. It will also be necessary to study the structure of the lectionary in more detail, along with the specifics of its text. Attempts should be made to identify possible differences between it and the main group of the 11th–14th cc. Greek lectionaries.

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¹¹ KRACHKOVSKY 1960, 429.

¹² The word ἔτος “year” is pluralized as ἔτοι.
