

# The CBM Publication Plan\*

(in cooperation with Brepols Publishers)

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## 1. Aim of the Catalogue of Byzantine Manuscripts

The proposed title of the catalogue to be developed within the framework of the CBM programme reads: ‘*Catalogue of Byzantine Manuscripts* (CBM) in liturgical context: revisiting the handwritten monuments of Byzantine heritage in their present-day state of delivery’<sup>1</sup>.

Research of the Byzantine manuscripts to date, which is represented in the specialised catalogues of New Testament, Old Testament, homiletic and catena manuscripts, as well as in local library catalogues of manuscripts, provides us with a wealth of information on singular codices (containing text of one category) and composite codices (containing texts of different categories) and a generally detailed, yet very eclectic picture of the biblical, patristic, liturgical and other sorts of texts contained therein. However, the catalogues do not provide us with an exact and complete insight into the actual, full content and form of the extant codices. The CBM programme sets out a path of catalogue (and codex) research, along new parameters, which we call codico-liturgical.

The leading idea is that the codicological forms of the Byzantine manuscripts, which accommodate the biblical, patristic and liturgical texts, are closely related to the liturgical function and purpose of these texts. The corpus of Byzantine manuscripts is characterised by diversity, but within this, standard codicological forms can be distinguished: codices that contain confined portions of text from the Greek New Testament or Old Testament corpora, or both (!), and those containing biblical texts combined with other specific liturgical and patristic books and texts, which comment on the biblical monuments in an extremely rich and varied way. The codico-liturgical approach can redirect the study of the Byzantine manuscripts to a system of cataloguing that allows for a far more complete and inclusive picture of the state of affairs of the codex forms in which the biblical and other ecclesiastical texts were handed down to us. This implies a thorough assessment of the existing categorisation systems (work which has already started<sup>2</sup>, but which should now be extended by new catalogue research), and a reclassification according to codico-liturgical criteria with the establishment of a new taxonomy of codex forms or codex typology. This also implies at the same time, new hermeneutical and textual

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<sup>1</sup> For a basic sketch of the conceptual background of the CBM programme, see in the beginning of this volume: *Preamble: Leading principles, aim and methodology of the Catalogue of Byzantine Manuscripts Programme* (by the CBM Editors).

*Catalogue of Byzantine Manuscripts in Their Liturgical Context: Subsidia 1, Edited By: Klaas Spronk, Gerard Rouwhorst & Stefan Royé (Turnhout 2013), pp. 289-315.*

implications for biblical research. The main objectives of the new catalogue can be formulated shortly as follows:<sup>3</sup>

1. To provide adequate entrances to identified codex forms in their authentic liturgical function on a large scale, in libraries worldwide where these codices are kept (see the Sample of Tetraevangelion and Evangelion codices below).
2. To provide a comprehensive overall framework of interconnected codex groups ruled by the same fundamental liturgical substructure (Typikon system) (see the overview in groups below).
3. To provide an adequate codex nomenclature corresponding most exactly to the contents and form of the codices, in accordance with the codex titles.
4. To provide a restricted codico-descriptive paradigm in order to identify the manuscripts according to their essential liturgical characteristics. Foreseen are seven parameters with abbreviated apparatus indicators (see the Sample in Annex 1 below).
5. To provide a helpful referential system to relevant catalogues of manuscripts on which the codico-liturgical data are mainly based (see the Sample below).
6. To develop concise and practical catalogues in which updated codex data-bases are provided and the state of present-day specialised research is integrated.

## 2. Short assessment of existing catalogues

In order to be able to judge the necessity of the new catalogue under construction, we will here briefly revisit the various existing catalogues of Byzantine manuscripts that we have at our disposal today, and upon which the present catalogue builds<sup>4</sup>. The earlier catalogues form a strong historical network of catalogue research and codex studies and comprise the invaluable sources for our purpose. In the following, a few characteristics of these catalogues will be provided in order to position the new CBM endeavour<sup>5</sup>. A thoroughly elaborated assessment of the particular codex forms themselves, and the manner in which they have been represented in existing catalogues to date will be given in the prolegomena to each CBM volume (for the NT corpora, in Volume 1).

## 3. Geographical-topographical catalogue paradigm

Catalogues of manuscripts are most usually arranged according to a geographical-topographical paradigm, set up according to the places and libraries where manuscripts are deposited (for instance, Paris,

<sup>3</sup> See S. M. ROYÉ, *The Inner Cohesion between the Bible and the Fathers in Byzantine Tradition. Towards a codico-liturgical approach to the Byzantine Manuscripts*, Tilburg, 2007; and ROYÉ, 'An Assessment of Byzantine Codex and Catalogue Research: Towards the Construction of a New Series of Catalogues of Byzantine Manuscripts', *Sacris Erudiri* 47 (2008), pp. 5-145.

<sup>4</sup> Select bibliography: M. RICHARD, J.-M. OLIVIER, *Répertoire des bibliothèques et des catalogues de manuscrits grecs*, Paris, 1995<sup>3</sup> [for further bibliographical references see pp. 1-5]; O. MAZAL, *The Keeper of Manuscripts*, trans. by T. J. WILSON, in collaboration with M. MCNAMARA, Turnhout, 1992; L. POLITIS, *Ὁδηγὸς καταλόγου χειρογράφων* (Γενικὸν Συμβούλιον Βιβλιοθηκῶν τῆς Ἑλλάδος 171), Athens, 1961; R. DEVRESSE, *Introduction à l'Étude des Manuscrits Grecs*, Paris, 1954; V. GARDTHAUSEN, *Sammlungen und Cataloge griechischer Handschriften*, Leipzig, 1903; B. DE MONTFAUCON, *Palaeographia Graeca*, Paris, 1708; B. DE MONTFAUCON, *Bibliotheca bibliothecarum manuscriptorum nova*, Paris, 1739, 2 vols.

<sup>5</sup> See S. M. ROYÉ 2008, 'Advantages and Disadvantages of Specialized Catalogues', pp. 28-31 and 'Existing Paradigms of Manuscript Classification', pp. 31-45, for assessments of the specialised catalogues of Aland (NT), Rahlfs (OT), Ehrhard (Hagiography/Homiletics), Karo/Lietzmann (Catena).

Bibliothèque Nationale de France, Ancien fonds grec<sup>6</sup>). In the case of general (overview) catalogues, the libraries and holdings are presented in geographical-topographical order and in alphabetical succession. see for example the *Répertoire des Bibliothèques et Catalogues de Manuscrits Grecs* by Marcel Richard and Jean Marie Olivier (1995<sup>3</sup>), Alfred Rahlfs' *Verzeichnis der griechischen Handschriften des Alten Testaments* (1914), and in the same vein, Detlef Fraenkel, *Verzeichnis der griechischen Handschriften des Alten Testaments von Alfred Rahlfs. Die Überlieferung bis zum VIII Jahrhundert* (2004)<sup>7</sup>.

In catalogues of local libraries and holdings the order of codices naturally depends on the particular (bibliographical) system adhered to in the libraries in question and on the local usage of manuscript identification and reference (shelf marks), which is indeed topographical (the place where the codices are kept, or the heritage from where the codices stem in the case of the integration of collections from elsewhere)<sup>8</sup>. An example is the catalogue of the Greek Patriarchal Library in Jerusalem, the Πατριαρχική Βιβλιοθήκη<sup>9</sup>, compiled by Athanasios Papadopoulos-Kerameus (vols. I-V), in which different holdings from monasteries in Palestine were collected in the main central library<sup>10</sup>.

Codices are identified, numbered and described in (local) catalogues with the help of some basic bibliographical elements<sup>11</sup>. For example: *Jerusalem, Patriarchal Library, Sabas 104*. Such references reveal first and foremost:

- a. Τόπος  
The location of the library in which the codex is presently kept (*Jerusalem*);
- b. Βιβλιοθήκη-συλλογή  
The name of the library and the particular holding (the *Patriarchal Library*, the holding of *St. Sabas monastery*);

<sup>6</sup> See H. OMONT, *Inventaire sommaire des manuscrits grecs de la Bibliothèque Nationale et des autres bibliothèques de Paris et des Départements*, t. I-IV, Paris, 1886-1898 (cf. M. RICHARD, J.-M. OLIVIER, No 192 and pp. 644-651, and V. GARDTHAUS-EN 1903, Paris: National-Bibliothek, p. 13-19).

<sup>7</sup> See the main title of this catalogue, 'Die griechischen Handschriften des A. T., alphabetisch nach Orten und Bibliotheken geordnet'. In both of these editions (Rahlfs and Fraenkel) the codicological qualities of the catalogues used are discussed (although Rahlfs is outdated it is still valuable in many respects). Albert Ehrhard did the same in the introductory part ('Verzeichnis der Bibliotheken') of his *Überlieferung und Bestand der hagiographischen und homiletischen Literatur der griechischen Kirche, von den Anfängen bis zum Ende des 16. Jahrhunderts*, vols. I-III, Leipzig-Berlin, 1937-1952, pp. XXI-LVIII, updated by L. PERRIA, *I Manoscritti Citati da Albert Ehrhard, Indice di: A. Ehrhard, Überlieferung und Bestand der hagiographischen und homiletischen Literatur der griechischen Kirche, I-III*, Leipzig-Berlin, 1937-1952, Roma 1979.

<sup>8</sup> Even in the case of such a systematic catalogue as Gregory (NT corpora) the geographical-topographical background of the used local catalogues is still visible in the order in which libraries and holdings were visited and codices investigated, with dates of these visits. See C. R. GREGORY, *Textkritik des Neuen Testaments*, Leipzig, vol. 1, 1900: Kleinschrift-Handschriften: mss. Nrs. 4-41: Pariser handschriften, pp. 128-138, Nrs. 45-58: Oxforder Handschriften, pp. 139-142, Nrs. 127-181: Römischen Handschriften, pp. 156-163, and so on.

<sup>9</sup> A. I. PAPADOPOULOS-KERAMEUS, Ἱεροσολυμιτικὴ Βιβλιοθήκη ἤτοι κατάλογος τῶν ἐν ταῖς βιβλιοθήκαις τοῦ ἀγιοπάτου ἀποστολικοῦ τε καὶ καθολικοῦ ὀρθοδόξου πατριαρχικοῦ θρόνου τῶν Ἱεροσολύμων καὶ πάσης Παλαιστίνης ἀποκειμένων ἐλληνικῶν κωδικῶν, 5 vols., St. Petersburg, 1891-1915 [Repr., Bruxelles, 1963].

<sup>10</sup> See K. ATHANASIOUDES (Archimandrite of the All Holy Sepulchre), Ὑπόμνημα ἱστορικὸν περὶ τῶν βιβλιοθηκῶν τοῦ Ὁρθοδόξου Καθολικοῦ Πατριαρχείου τῶν Ἱεροσολύμων (1874-1881), in A. I. PAPADOPOULOS-KERAMEUS, Ἱεροσολυμιτικὴ Βιβλιοθήκη, Tom. III, pp. 273-323. Also of interest are the 'holding-studies' of the Jerusalem Patriarchal Library by A. EHRHARD, 'Das griechische Kloster Mâr-Saba in Palästina: seine Geschichte und seine literarischen Denkmäler', *Römische Quartalschrift*, 7 (1893), pp. 32-79; idem, 'Der alte Bestand der griechischen Patriarchalbibliothek von Jerusalem', *Centralblatt für Bibliothekswesen*, 9. 10-11 (1892), pp. 441-459; idem, 'Das Kloster zum hl. Kreuz bei Jerusalem und seine Bibliothek', *Historisches Jahrbuch der Görresgesellschaft*, 13 (1892), pp. 158-172; idem, 'Die Griechische Patriarchal-Bibliothek von Jerusalem. Ein Beitrag zur Griechischen Palaeographie', *Römische Quartalschrift*, 5 (1891), pp. 217-265, 329-331, 383-384.

<sup>11</sup> Cf. L. POLITIS 1961, 'Ἡ σύνταξις τοῦ καταλόγου: Περιγραφή ἐνὸς ἐκάστου χειρογράφου' and 'Περιγραφή ὁλοκλήρου συλλογῆς', pp. 105-117.

- c. Ἀριθμὸς χειρογράφου  
The shelf mark of the codex within the holding (*Sabas 104*)<sup>12</sup>.
- d. Περιεχόμενον  
The short title of the codex contents (*Sabas 104 = Evangelion leitourgikon*).

In more systematically organised catalogues which give the codices new numbering systems (for example Gregory I-III 1900-1909, Von Soden I-II 1911<sup>2</sup>, Aland 1994<sup>2</sup>, Rahlfs 1914, Fraenkel 2004, Ehrhard I-III 1937-1952), the geographical-topographical signatures of the libraries where the codices are kept remained the anchor of all manuscript registration and reference systems<sup>13</sup>. For this reason, and for reasons already set out in the preamble to this volume<sup>14</sup>, CBM has chosen to adhere to this geographical-topographical principle ('Ordnungsprinzip'). (See the Sample of the new catalogue paradigm in Annex 1 below).

## 4. Categories of catalogues of Byzantine manuscripts

Richard-Olivier 1995<sup>3</sup>, pp. 9-28; Royé 2007, pp. 129-134.

In general, five basic categories of catalogues exist<sup>15</sup>:

1. catalogues of a) local, and b) regional and national manuscript collections;
2. catalogues of large libraries (including different collections);
3. specialised catalogues concentrating on one specific area of interest;
4. catalogues of particular codex groups;
5. referential works to catalogues of Byzantine manuscripts.

### 4.1 Catalogues of local and of regional and national manuscript collections

#### (a) Catalogues of local manuscript collections

Richard-Olivier 1995<sup>3</sup>: 'Villes et autres lieux', pp. 71-857; Royé 2007, pp. 134-151; Rahlfs 1914 (assessment of all libraries and holdings where Byzantine codices including OT corpora), Ehrhard 1937 (also with short evaluations of the qualities of the available catalogues to him); Gregory I 1900 provides only rudimentary references to the catalogues used. For provenance data of the local libraries and earlier catalogues, see Gardthausen 1903.

<sup>12</sup> See L. POLITIS 1961, p. 114: "Ὡς βάσις..., ὅτι κάθε χειρόγραφον πρέπει νὰ ἔχη ἴδιον ἀριθμὸν". Cf. D. NEBBIAI, 'Pour le signalement du manuscrit : cotes de bibliothèque', in *Lire le manuscrit médiéval. Observer et décrire*, ed. by P. Géhin, Paris, 2007, pp. 11-12.

<sup>13</sup> In these types of catalogues library indices are included ('Aufbewahrungsort' in the *Kurzgefasste Liste*) in order to refer back to the actual locations and collections to which the selected/described codices belong. See C. R. GREGORY III 1909, 'Nachschlaglisten: 4. Griechische Handschriften', pp. 1431-1484; K. ALAND (and others), 'Bibliothekverzeichnis', in *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments*, zweite, neubearbeitete und ergänzte Auflage, (Arbeiten zur neutestamentlichen Textforschung, Band 1), Berlin-New York, 1994<sup>2</sup>, pp. 429-507.

<sup>14</sup> Recalling the main arguments set out: to return always to the individual complete codex at location; to take into consideration the whole collection or holding to which the codex belongs; to investigate the library and collection situation with regard to a more comprehensive and functional/liturgical picture of the codices.

<sup>15</sup> In the CBM format are included basic data of different types of catalogues (Cat 1 = 4.1-2, Cat 2 = 4.5, Cat 3 = 4.3, Cat 4 = 4.4). See under 8 (2) and Annex 1 below.

The point of departure for manuscript studies is always the local library holding in which the individual codices are kept, and within which they belong to a wider collection<sup>16</sup>. The catalogues of these local libraries reflect the library system, the arrangement and numbering system(s) and the physical circumstances of the codices<sup>17</sup>. For instance, the individual Athonite monastic collections all have their particular ‘monastery catalogues’ (often in handwritten form): Mone Vatopediou, Mone Megistes Lauras, Mone Iberon, Mone Dionysiou, Mone Karakallou (and the other monastic libraries on Hagion Oros)<sup>18</sup> and Monē tēs Hagias Aikaterinēs in Sinai, Monē tou Hagiou Iōannou tou Theologou on Patmos, on which modern printed catalogues are build.

#### (b) Catalogues of regional and national scope

Richard-Olivier 1995<sup>3</sup>: ‘Catalogues Régionaux’, pp. 29-70.

In these catalogues the collections of manuscripts from different places (churches, monasteries, private owners) in a particular region or country are united. For instance, the Athonite monastic collections [see Lampros I-II<sup>19</sup>], the collections of Byzantine manuscripts kept in Rossiiskaia Natsionalnaia Biblioteka (Russian National Library) and other repositories in St. Petersburg [see Granstrem], and collections from different places in Italy (see Mioni I-II<sup>20</sup>).

#### 4.2 Catalogues of large composite libraries

Richard-Olivier 1995<sup>3</sup>, sub bibl.; Royé 2007, pp. 133-134 note 545.

The concentration of local collections of manuscripts (from monasteries, metochia of monasteries, churches, patriarchates) in larger libraries, in which the original holdings (Fonds) were brought together and maintained, resulted in corresponding catalogues of considerable size, in which the original holdings are successively described<sup>21</sup>. For instance: Athens, Ethnikē Bibliothēkē tēs Hellados (Richard-Olivier, diverse collections, pp. 105-110), Istanbul, Patriarchikē Bibliothēkē (Fonds I-V, pp. 379-384, Vatican, Biblioteca Apostolica Vaticana (Fonds I-XVI, pp. 231-246), London, British Library (Fonds I-IX, pp. 486-500), Oxford, Bodleian Library (Fonds I-LVII, pp. 605-625), Moscow, Rossiiskaia Gosudarstvennaia Biblioteka (Fonds I-XIII, pp. 561-568), Sankt Peterburg, Rossiiskaia Natsionalnaia Biblioteka (Fonds I-VII, pp. 717-727)<sup>22</sup>. Particular attention should be given to the provenance of the complete holdings of these libraries and the evaluation of the included codices in context of the holdings at location<sup>23</sup>.

<sup>16</sup> In RICHARD-OLIVIER 1995<sup>3</sup>, pp. IX-XVI: ‘Tables des villes et lieux où sont (ou étaient) conservés des manuscrits grecs, avec renvoi aux pages du présent ouvrage où il en est fait mention’, 565 place names are provided. One may note that some ‘places’ (Hagion Oros, for instance) refer to a whole region and concern many libraries of monasteries, sketes and kellia, and that in other places large (and composite) collections are mentioned (Oxford). In certain places only one manuscript is found (Perpignan).

<sup>17</sup> See for example *A Catalogue of the Greek Manuscripts at the Walters Art Museum*, by G. R. PAPPALOU (ed.), *The Journal of the Walters Art Museum*, Vol. 62, ‘A Catalogue of the Greek Manuscripts at the Walters Art Museum and Essays in Honor of Gary Vikan’ (2004), pp. 70-197.

<sup>18</sup> See for basic catalogue information of one of the monastic libraries (M. Karakallou) in the context of the other monastic libraries on Hagion Oros, S. M. ROYÉ, ‘Γενικός Αλφαβητικός Κατάλογος Κωδίκων και Βιβλίων τῆς Ἱερᾶς Μονῆς Καρακάλλου. General Alphabetical Catalogue of Codices and Books of the Holy Monastery of Karakallou’, *Sacris Erudiri*, 49 (2010), pp. 439-536.

<sup>19</sup> S. P. LAMPROS, *Catalogue of the Greek Manuscripts on Mount Athos. Κατάλογος τῶν ἐν ταῖς βιβλιοθήκαις τοῦ Ἁγίου Ὄρους ἐλληνικῶν κωδίκων*, Τομ. 1-2, Cambridge, 1895-1900.

<sup>20</sup> E. MIONI, *Catalogo di manuscritti greci esistenti nelle biblioteche italiane*, (Indice et cataloghi; 20), 2 vols., Rome, 1965.

<sup>21</sup> S. M. ROYÉ 2007, ‘Virtual decentralisation of manuscript holdings’, pp. 128-129.

<sup>22</sup> The referential literature in Richard-Olivier concerning the historical background of the holdings at the head of the alphabetically arranged libraries is valuable. GARDTHAUSEN 1903 is still of worth in this respect.

<sup>23</sup> See the recent catalogue of one of the holdings of the Patriarchal Library in Istanbul and the historical excursion in M. KOUROPOU et P. GÉHIN, *Catalogue des manuscrits conservés dans la Bibliothèque du Patriarcat Œcuménique. Les manu-*

### 4.3 Specialised catalogues

Richard-Olivier 1995<sup>3</sup> : *Catalogues Spécialisés*, pp. 9-28; Royé 2007, pp. 132-133.

These catalogues collect codex data of specific groups of manuscripts on a universal scale: biblical (NT, OT) corpora, liturgical corpora, hagiographical corpora, patristic-homiletic corpora, patristic-hermeneutic corpora, patristic-ascetical corpora<sup>24</sup>. Different systems of signature, classification and presentation within these specialised codex groups appeared over time. More specific codex data are provided in these catalogues, and they can function as basis for CBM work.

- a. Catalogues of Byzantine codices including NT corpora (Scrivener, Gregory, Von Soden, Von Dobschuetz, Aland, INTF in Muenster (Handschrift-Kartei and Virtual Manuscript Room));
- b. Catalogues of Byzantine codices including OT corpora (Rahlfs, Engberg, Fraenkel, Septuaginta Unternehmen, Parpulov);
- c. Catalogues of Byzantine codices including liturgical corpora (Dimitrievski, Lossky, Getov, Allison, Spanos, Jacobs, Pentkovsky);
- d. Catalogues of Byzantine codices including homiletic corpora (Ehrhard, Antonopoulou);
- e. Catalogues of Byzantine codices including hagiographical/hagiological corpora (Ehrhard, Delehayé, Halkin, Canart);
- f. Catalogues of Byzantine codices including ascetical corpora (Geerard: CPG);
- g. Catalogues of Byzantine codices including canonical corpora (Gkinis).

### 4.4 Catalogues of particular codex groups

Richard-Olivier 1995<sup>3</sup>, pp. 17-28 (and *passim*); A. Džurova 2002; B. M. Metzger 1981; S. M. Royé, 2008.

The focus on specific aspects of codices has appeared to be fruitful and productive for the study of complete codices. Important catalogues on iconographic, hymnological, chronological and calligraphic aspects of codices (including specimens of majuscule and minuscule script forms, works concerning the calligraphers themselves and their scriptoria, facsimile editions of individual codices, studies of particular codices) have been published and have stimulated Byzantine codicology and palaeography considerably. In the following list one may gain insight (in overview) into this particular group of catalogues with the names of some cataloguers.

- a. Catalogues of iconographic/illuminated manuscripts<sup>25</sup>.
- b. Catalogues of hymnological/musical manuscripts<sup>26</sup>.
- c. Catalogues of chronological/dated manuscripts<sup>27</sup>.
- d. Catalogues of calligraphic art/dated script specimens and facsimiles of manuscripts<sup>28</sup>.

### 4.5 General and special referential works to catalogues of Byzantine manuscripts

Richard-Olivier 1995<sup>3</sup>, No 1-34, pp. 1-5; Royé 2007, pp. 132-133 ('The catalogue of catalogues', in *Répertoire des Bibliothèques* of Richard-Olivier, 1995<sup>3</sup>).



*scrips du monastère de la Panaghia de Chalki*, Vol. I : notices descriptives. Vol. II : illustrations, Turnhout, 2008.

<sup>24</sup> In the overview of the different codex groups below the more important specialised catalogues will be indicated shortly.

<sup>25</sup> See the catalogues of WEISMANN, HUTTER, VIKAN.

<sup>26</sup> See the catalogues of THIBAUT, GASTOUÉ, STATHIS.

<sup>27</sup> See the catalogues of LAKE-LAKE, SPATARAKIS, TURYN.

<sup>28</sup> OMONT, ROBERTS, BARBOUR, HARLFINGER.

The catalogue of Richard-Olivier 1995, third edition<sup>29</sup>, is an indispensable tool of updated data concerning the libraries, catalogues and codices preserving Byzantine manuscripts of all types and in all quantities. The choice of using the original languages, Greek, Romanian, Russian (except Georgian, Albanian, Arabic, in these particular cases the original languages are not used) is excellent, because misunderstandings of language concerning the locations of the depositories are thereby reduced to a minimum. All catalogue entities received a referential number. Of great utility is also the updating of codex signatures of included libraries and holdings (codices that were seemingly lost or had disappeared, or that were used in older catalogues under different codes, can be re-identified)<sup>30</sup>.

## 5. Codicological quality and scope of catalogues

Not all of the categories of catalogues of manuscripts mentioned above are of the same quality or are equally comprehensive<sup>31</sup>. The codico-liturgical methodology lays a different emphasis on the evaluation and presentation of codices in catalogues<sup>32</sup>. Before we turn to the criteria for such a new codex evaluation and taxonomy<sup>33</sup>, it is useful to recall the view of Ioannes Karayannopoulos<sup>34</sup>, who reviewed the status of on-going cataloguing work in the seventies of the twentieth century, subdividing the work into three classes:

1. Catalogues with full descriptive data of codices [see Hagion Oros, Vatopediou = Lamberz<sup>35</sup>];
2. Catalogues with considerable although not the fullest descriptive data of codices [see Vienna, = Hunger]<sup>36</sup>;
3. Catalogues with short descriptive data of codices [see London, British Library<sup>37</sup>]; Checklists of manuscripts [see Paris, Bibliothèque Nationale de France = Omont<sup>38</sup>].

But even the outstanding catalogues providing rich codicological data and analyses of the codex contents (see under 1 and 2), are often incomplete or insufficient from a codico-liturgical point of view; for example the exclusion of precise descriptive data of the apparatuses included in the codices is a serious omission.

<sup>29</sup> RICHARD-OLIVIER 1995<sup>3</sup> is built on earlier editions: RICHARD 1948<sup>1</sup>, 1958<sup>2</sup>, Supplement I 1964. See further: MAZAL 1992, METZGER 1981, FONKIČ 1977, POLITIS 1961, GRANSTREM 1956, GKINIS 1935, OMONT 1933, GARDTHAUSEN 1903, DE MONTFAUCON 1739, DE MONTFAUCON 1708.

<sup>30</sup> See D. POIREL, 'Le contenu. Typologie des instruments: En grec', in *Lire le manuscrit médiéval. Observer et décrire*, ed. by P. GÉHIN, Paris, 2007, pp. 201-202, 204-206.

<sup>31</sup> See S. ROYÉ 2007, *Inner Cohesion*, Ch. 1: 'The Byzantine Manuscripts and the Western Cataloguing Tradition', pp. 21-51, included are assessment of NT, OT and other specialized catalogues.

<sup>32</sup> See S. ROYÉ 2007, Ch. 5: 'The Contours of a Codico-Liturgical Model of Classification', pp. 153-165.

<sup>33</sup> See S. ROYÉ 2007, Ch. 6: 'The Catalogue of Byzantine Manuscripts – in statu constructo –', pp. 167-182.

<sup>34</sup> J. KARAYANNOPOULOS, 'Bericht über Paläographie, Kodikologie und Diplomatie im Rahmen der Byzantinistik', in *Actes du XIV<sup>e</sup> Congrès International des Études Byzantines* (Bucarest, 6-12 septembre, 1971), ed. by M. BERZA and E. STĂNESCU, Bucharest, 1976, III, pp. 13-21.

<sup>35</sup> E. LAMBERZ, *Katalog der griechischen Handschriften des Athosklosters Vatopedi*, Band 1. Codices 1-102, Thessaloniki: Patriarchal Institute for Patristic Studies, 2006.

<sup>36</sup> H. HUNGER, O. KRESTEN, C. HANNICK, *Katalog der griechischen Handschriften der österreichischen Nationalbibliothek, Codices theologici*, 3 Bdn., Wien, 1976/1992.

<sup>37</sup> *Summary Catalogue of the British Library*, vol. 1, London, The British Library, 1999.

<sup>38</sup> H. OMONT, *Inventaire sommaire des manuscrits du Supplément grec de la Bibliothèque Nationale*, Paris, 1883.

## 6. Byzantine nomenclature and CBM codex abbreviations

The codico-liturgical approach concerns the complete codex forms in their original liturgical setting. Precisely for this reason we also return to the authentic designations in the codices themselves ('codex titles'), often mentioned in the so-called colophons (*ta sēmeiōmata*). The study of calligraphic notes at the end of the codices is very helpful in order to understand Byzantine nomenclature from a codico-historical point of view<sup>39</sup>. These codex names were used at least since the middle-Byzantine period (Kadas 2000<sup>40</sup> shows evidence of codex designations since at least the ninth century, with regard to the codex nomenclature in the Mone Vatopediou collection of manuscripts)<sup>41</sup>. It is also evident in this respect that Byzantine codicology revisits the original names of the codices and helps to develop a clear insight in the transmitted complete (full) manuscripts. CBM follows this positive line of research and will use in its catalogues authentic names and appropriate abbreviations: Tetraevangelion = T (Gregory/Aland: e) and Evangelion = E (Gregory/Aland: l), Praxapostolos = P (Gregory/Aland: ap) and Apostolos = A (*l<sup>a</sup>*), Tetraevangelion plus Praxapostolos = TP (Gregory/Aland: eap) and Evangelion plus Apostolos = EA (Gregory/Aland: *l<sup>ta</sup>*), and other codex combinations. [See the Byzantine designations in the exposition of the CBM publication plan below].

## 7. The implementation of the Catalogue of Byzantine Manuscripts

The CBM programme envisages three closely connected series of publications: the first concerns a concise catalogue of codex types, set up according to codico-liturgical criteria; the second is a pinakes series, providing fundamental liturgical reading cycles reflecting the liturgical structures of the codices; these two main series are supplemented by a subsidia series (collected papers of expert meetings, dissertations, monographs). It is clear that the Pinakes serves the catalogue work of the codices and is directly related to it. The production of the series of publications is an endeavour in which different international CBM research teams will participate and that will take place over a number of years, whereby catalogue volumes will be created consecutively.

The first volume of the catalogue concerns the group of NT corpora and more exactly the sub-group of Tetraevangelion (Gregory Evv, Aland e) and Evangelion (*l*) codices. This volume will serve as a paradigm for further volumes of other codex types, first within the boundaries of the NT corpora, later also extended to other biblical groups and beyond.

*The Catalogue series (= I in CBM Publication Plan, see below)*

The envisaged catalogues will present the classified codices grouped by library or holdings where they are presently kept, in the alphabetical order of these libraries. The local library codex signatures (shelf marks) are given a prominent place in the catalogue. In this manner, emphasis is laid on the manuscript itself, in all its uniqueness, as well as its position within the context of the local collection, its provenance. A short codicographical description of the character of each codex will be provided (standard palaeographical parameters), and, most importantly, attention will be given to the different types of rubrics and apparatuses included in the manuscripts. These apparatuses are indicated in abbreviated form: A1: liturgical appara-

<sup>39</sup> See D. MUZERELLE, 'Colophons et souscriptions. Mentions de date, d'origine ou de copiste', in *Lire le manuscrit médiéval. Observer et décrire*, ed. by P. GÉHIN, Paris, 2007, pp. 157-175.

<sup>40</sup> S. N. KADAS, *Tà σημειώματα τῶν χειρογράφων τῆς Ἱερᾶς Μεγίστης Μονῆς Βατοπαιδίου*, Hagion Oros, 2000.

<sup>41</sup> See for codex titles in the colophons also the catalogues of Papadopoulos-Kerameus (Jerusalem), Benesevic (Sinai), Vladimir (Moscow) and the descriptive notes in Gregory I and III.



tus, A2: concordant apparatus of the four Gospels (Ammonius/Eusebius), A3: isagogical apparatus, A4: ecphonic-recitation apparatus. The prolegomena to the catalogue will present a complete overview and explanation of these apparatuses. Finally, a specific CBM contribution will be the provision of adequate entries to the manuscripts in the form of a new **codex type codes** (= CTC) with the help of a characteristic letter and a consecutive number of the codex group. For example, the *Tetraevangelion* is a codex including the four Gospels in chronological order. This codex type is marked as T; the *Evangelion* presents the four Gospels in liturgical order and this codex type is marked as E. Referential catalogographical tools are provided for further investigation and checking data. The different types of existing catalogues are indicated in this way: C1: catalogues of local libraries that hold Byzantine Mss, C2: general entries to all libraries and holdings, C3: specialised catalogues of different codex groups (NT, OT, etc.), C4: catalogue descriptions of individual codices, iconographical catalogues, catalogues of dated manuscripts (etc.).

*The Pinakes series (= II in CBM Publication Plan, see below)*

The Pinakes series comprises Tables of liturgical lessons (*anagnosmata*), including tabulated series of interconnected lessons *in abbreviation* (in *Tetraevangelion* and *Praxapostolos* pinakes, at the beginning or at the end of the codex in the form of small parallel columns or tables). These tables are arranged according to the liturgical programme as described in Typikon systems, and display the two synchronic cycles of the Byzantine ecclesiastical year, commonly known as ‘Menologion’ – the fixed cycle of appointed feasts and days with corresponding readings according to the twelve months of the year (from September to August), and as ‘Synaxarion’ – the movable cycle of feasts and weekdays with its corresponding lessons. On this level, the Typikon reflects the whole of liturgical practice, including all liturgical books and including individual Typikon codices, written by different copyists, in different places and in different ages.

The Pinakes series is intended to support the Catalogue series by identifying and presenting the codico-liturgical framework within which the codices were born, and which is ruled by the Typikon. For example, in liturgical celebrations, the prescribed series of lessons presupposed in the Typikon (evangelia, apostoloi, psalmoi, propheteiai, homiliai, bioi, logoi asketikoi/pneumatikoi, etc.) were taken from the different types of codex corpora. For the group of *Tetraevangelion* and *Evangelion* codices a full coenobitic Typikon structure is presupposed<sup>42</sup>.

## 8. Feasibility and timing

For reasons of feasibility, the group of NT corpora will be catalogued first. The two intended volumes (see for an overview below: Model for the contents of the CBM volumes) will serve as a paradigm for the other planned codex groups, which are closely related to the NT corpora (the publication of CBM volume I 1: *Tetraevangelion* codices, is scheduled for the year 2013/2014).

The other groups of codices to be catalogued are presented in the overview below in order to give an idea of the overall conception. The coherence of the envisaged body of catalogues reflects the *codico-liturgical reality*. It is exactly against the background of the whole, that New Testament corpora received their particular profile and sense. In order to render the production process of these catalogues feasible, we will strive to set up teams of CBM researchers to work on the different classes of codices. Preparations have already started in conjunction with universities in Athens in order to explore the cataloguing of the

<sup>42</sup> We opt for Typikon codices (from the ninth century onwards) and the tables of lessons for the movable and fixed cycles included in *Tetraevangelion* and *Evangelion* codices (from the eighth and ninth century) in order to provide a solid foundation for the different pinakes.

Old Testament (Psalterion and Prophetologion) and liturgical codex groups, as well as the homiletic, hagiographical and ascetical manuscripts.

## 9. Short overview of CBM Publication Plan

The CBM Publication Plan, as it is to date, will be presented first in short overview.

### I. CBM CATALOGUE SERIES

- A. Grouping of Byzantine Biblical MSS in liturgical context: NT corpora.
- B. Grouping of Byzantine Biblical MSS in liturgical context: OT corpora.
- C. Grouping of Byzantine Biblical MSS in liturgical context: OT&NT corpora together.
- D. Grouping of Byzantine Liturgical MSS providing the liturgical context and structures: Typikon, Euchologion, Horologion, Triodion, Pentekostarion, Menaion, Parakletike/Oktoechos, Theotokarion, Akolouthia corpora.
- E. Grouping of Byzantine Hagiological MSS in liturgical context: Synaxarion & Menologion corpora.
- F. Grouping of Byzantine Homiletic MSS in liturgical context: Panegyrikon corpora.
- G. Grouping of Byzantine Exegetical MSS on NT or OT in liturgical context: Hermeneia and Hypomnemata codices.
- H. Grouping of Byzantine Ascetical MSS in liturgical context: Asketikon, Paterikon, Geron-  
tikon, Lausaikon, Leimonarion, Klimaka, Katecheseis corpora.

### II. CBM PINAKES SERIES

- A. Comprehensive Pinax of all Prescribed Readings in Typikon Evergetis (XII c.)
- B. Pinakes of all Prescribed Readings in basic IXth century Codex Types (Evangelion, Apostolos, and so on).

### III. CBM SUBSIDIA SERIES

Collected papers of expert meetings, dissertations, monographs.



## I. CBM: CATALOGUE SERIES

ΚΑΤΑΛΟΓΟΙ

## A. The Grouping of Byzantine Manuscripts in Liturgical Context: NT corpora.\*

## Volume 1

- 1.1 Tetraevangelion codices (T)
- 1.2 Evangelion codices (E)

## Connection between Tetraevangelion and Evangelion

Tetraevangelion (T) and Evangelion (E) codices are two modalities of the four Gospels<sup>43</sup>. Both are basically liturgical compositions, which are read in orthodox churches during the course of one year in the order of John, Matthew, Luke and Mark. The Evangelion is a ‘recomposed’ Tetraevangelion, the latter functioned codex-historically as a prototype codex for the Evangelion. Once established (eighth century), the Evangelion became on its part and in its full form a prototype for a new series of Evangelion codex forms, varying from ‘full’ to ‘middle’, ‘small’ and even ‘mixed’ codex forms, when compared to the full Evangelion – the archetype. The complex procedure of the transposition from Tetraevangelion to Evangelion is also attested in later times. The Tetraevangelion codex is attested from the fourth/fifth until the eighteenth century. The Evangelion codex from the eighth century on (in fragmentary form also from the fourth/fifth century).

## 1. Short codex description of the Tetraevangelion (T)

Total INTF Tetraevangelion codex items (e)	1.726 codd.
For CBM selected integral codices (T)	1.312 codd.
For CBM selected partial codices (T <sup>p</sup> )	414 codd.

The Tetraevangelion (CBM: T, Gregory: Evv, Aland: e, Von Soden: ε)<sup>44</sup> is a codex type in which the four canonical Gospels are provided in chronological order (Matthew, Mark, Luke and John), for variations in arrangement, see Gregory II 1902<sup>45</sup>, with exterior liturgical apparatus in many of the codices (more than 80%). There are 1.312 integral Tetraevangelion codices selected for CBM volume 1<sup>46</sup>. Moreover, there is a considerable group of partial (incomplete) codices (414), which are registered with a T<sup>p</sup> signature (Aland eP: Mt Mk). This group is also incorporated in the same series of libraries and holdings, but at the end, clearly distinguished from the complete codices

\* The selection and grouping of codices of the New Testament corpus is already established for CBM (volumes 1-2). It is evident that the preceding catalogue work on the different codex groups is not the same, especially with regard to the biblical manuscripts compared with the other groups. The bibliographical references are for reason of clarity reserved for the catalogue volumes themselves.

<sup>43</sup> The relationship of the current catalogue model in comparison with the Gregory-Aland paradigm (= INTF in Muenster) will be exposed in the prolegomena of CBM volume 1.

<sup>44</sup> See for a sample of a table of this type of codices, S. M. ROYÉ 2008, ‘Assessment’, pp. 106-108.

<sup>45</sup> The codico-chronological arrangement is based on Byzantine opinion concerning the origins of the four Gospels, delivered in the ἐξεδόθη notes at the end of codices or in prologoi (Theophylact of Bulgaria): Matthew 8 years, Mark 10 years, Luke 15 years, John 32 years after the Ascension of the Lord. For alternative arrangements of four Gospel codices, see C. R. GREGORY, *Textkritik des Neuen Testaments*, Leipzig, 1902, Bd. II, pp. 854-56.

<sup>46</sup> A considerable number of originally ‘integral’ codices became separated in the course of time and are presently maintained dislocated, in different libraries in the world. The identification and reunification of manuscript parts and pieces (and their renumbering) was undertaken successfully by scholars of the INTF in Muenster. Another group of ‘integral codices’ is mutilated (= †).

(the fourfold basic codex structure can not be ascertained in many cases). A special group forms the palimpsest codices, in which in fact, two layers of texts in the same codex are preserved. Another group of codices which should be treated separately are the biglotts (and triglotts).

Tetraevangelion codices were used as liturgical books. This one can observe in the added anagnostic-liturgical tables (pinakes) in Tetraevangelion codices (see overview table below). These tables mainly consists of two parts: one series of lessons for the movable part (synaxarion) and another series of lessons for the immovable part of the Byzantine calendar (menologion). There are tables in which the full programme of lessons are provided, representing readings for all days of the ecclesiastical year. There are also tables with reduced series of lessons (the 'middle' = esk and 'short' = sk and very short types k or various selections = sel (see the Gregory I distinctions). Often tables of lessons are incorporated for the morning service on Sunday (the eleven resurrection gospel readings, or heothina anagnosmata) and readings for different occasions and commemorations (diaphora). The choice and order of lessons in the liturgical apparatus in Tetraevangelion codices are basically the same as those of the lessons provided in Evangelion codices.

Total selected Tetraevangelia	1.312 codd.
+ Lect data	843 codd.
- Lect data	353 codd.
insufficient data	116 codd.

## 2. Short codex description of the Evangelion (E)

Total INTF Evangelion codex items	1.796 codd.
For CBM selected integral codices	1.144 codd.
For CBM selected partial codices	613 codd.
Excluded from Aland List	39 codd.

The Evangelion (CBM: E, Gregory: Evl, Gregory-Aland: *l*) is a recomposed Tetraevangelion<sup>47</sup>. The main codex form of the Evangelion contains lessons for all days of the ecclesiastical year, called the 'full' type (*le* = hebdomades). Included are the four canonical Gospels provided in the form of series of subsequent and eclectic lessons organised in basically two series of readings (anagnosmata): one series according to the movable structure of the Byzantine calendar and another series according to the fixed structure of the Byzantine calendar. Readings for particular occasions and commemorations can also be part of the codex. There are also reduced Evangelion forms corresponding to the tables in Tetraevangelion codices (mentioned above): the 'middle' (*l esk*), the short (*l sk*) and 'very short' (*l k*) Evangelion. A limited group shows some variations in the basic codex structures. The exterior apparatus of the Tetraevangelion (the tables at the beginning and the end of this codex form) became the basis of the interior liturgical structure of Evangelion codices, by :

1. rearrangement of the text of the four Gospels according to the liturgical reading order: John – Matthew/Mark – Luke/Mark – Mark [for variations in liturgical structure in Evangelion codices, see Gregory I 1900 and III 1909]);
2. division of the continuous text of the four Gospels into portions of smaller and greater length (pericopes);
3. providing at the head of these lessons liturgical instructions or rubrics (indicating the day, service and from which Gospel the reading comes), in many cases also with liturgical pericope numbers;

<sup>47</sup> See for a sample of this type of codices, S. M. ROYÉ, 'An Assessment of Byzantine Codex and Catalogue Research: Towards the Construction of a New Series of Catalogues of Byzantine Manuscripts', *Sacris Erudiri*, 47 (2008), pp. 104-105.

4. adopting the (since the eighth century) well-established twofold Byzantine liturgical structure (found in Typikon codices and Tetraevangelion codices with liturgical apparatus) as model for the twofold codex composition of Evangelion codices, with the movable part first (synaxarion) and the fixed part of the Byzantine calendar second (menologion), running from September to August.

There are some subforms of the Evangelion codex, derived from the full type (*le*) (see Ehrhard and Jordan): the middle type (*lesk*), the small and very small type (*lsk/k*) and the select type (*l sel*). The *l Lit* and *l Ps/Od* are liturgical books and psalteria, not Evangelion codices. A group is at present unspecified (*l unsp*) or partial (*l P*). The numerical state of affairs is visualised in the table below.

Evangelion codices ( <i>le</i> )	458 codd.
Evangelion codices ( <i>lesk</i> )	576 codd.
Evangelion codices ( <i>lsk</i> )	14 codd.
Evangelion codices ( <i>lk</i> )	13 codd.
Evangelion codices ( <i>l sel</i> )	26 codd.
Evangelion codices ( <i>l Lit</i> )	27 codd.
Evangelion codices ( <i>l Ps/Od</i> )	12 codd.
Evangelion codices ( <i>l P</i> )	613 codd.
Evangelion codices ( <i>l unsp</i> )	57 codd.
Sum Total (INTF registration)	1.796 codd.
<b>Actual Total</b>	<b>1.757 codd.</b>

For reason of the substantial kinship between Tetraevangelion and Evangelion codices (in both cases the four Gospels were united in one codex) and common liturgical function (with different presentation forms of the main body of texts), is it justified to present both groups on an equal basis, and closely connected to each other, in one volume, underlying the common liturgical heritage.

## Volume 2

3. Praxapostolos codices (*P*)
4. Apostolos codices (*A*)
5. Tetraevangelion-Praxapostolos codices (*TP*)
6. Evangelion-Apostolos codices (*EA*)
7. Tetraevangelion-Apocalypse codices (*TAp*)
8. Praxapostolos-Apocalypse codices (*PAp*)
9. Tetraevangelion-Praxapostolos-Apocalypse codices (*TPAp*)
10. Various small codex-type groups

The codices which will be included in CBM volume 2 are not preserved in such high quantities as the group of Tetraevangelion and Evangelion codices. The manuscripts of volume 2 are used together with the former groups and evaluated on an equal level (Praxapostolos/Apostolos lessons that are prescribed in Typikon codices always precede the Tetraevangelion/Evangelion readings). Combination codices (Tetraevangelion and Praxapostolos, and in other variations) are understandable from this 'combined' liturgical use.

### Connection between Praxapostolos and Apostolos

The Praxapostolos (*P*) and Apostolos (*A*) are two modalities of the same threefold codex composition, in which the book of Acts, the seven Catholic and fourteen Pauline epistles (see for the internal order of these codices and varia-

tions Gregory I 1900 and II 1902) were collected into one codex and read successively in the course of one year. The Praxapostolos was arranged according a codico-thematical principle (Acts as ecclesiastical-historical framework of the Apostolic Letters); the Apostolos was composed according to the codico-liturgical principle. The Apostolos is a recomposed Praxapostolos. The latter codex type (Praxapostolos) functioned codex-historically as prototype codex for the former. Once established the Apostolos became in its full form a prototype for a new series of Apostolos codex forms, varying from 'full' to 'middle', 'small' and even limited codex forms in comparison to the full Apostolos, the archetype. Chronological limits are: eighth – eighteenth century for both types of codices (Praxapostolos and Apostolos).

### 3. Short codex description of the Praxapostolos (P)

Total INTF: Praxapostolos codex items	237 codd.
For CBM selected integral codices	210 codd.
For CBM selected partial codices	27 codd.

The basic codicological structure of the Praxapostolos (CBM: P, Gregory-Aland: ap, von Soden  $\alpha$ ) is threefold: the continuous text of two corpora of apostolic letters (Catholic and Pauline) preceded by an apostolic historical framework (Acts of the Apostles). Analogous to the Tetraevangelion there evolved also a series of liturgical readings, which were provided in tables at the beginning or end. The anagnostic-liturgical tables (pinakes) of the Praxapostolos codex is based on the same liturgical programme as the other liturgical books and consists also of two main parts, one series of lessons for the movable part (synaxarion) and another series of lessons for the fixed part (menologion) of the Byzantine calendar. Also added are tables with readings for various occasions and commemorations. The liturgical apparatus included in Praxapostolos codices is basically the same as in Apostolos codices. The following overview table makes clear that the Praxapostolos is rooted in Byzantine liturgy on the same basis as the Apostolos codices. The former codex functioned historically as an archetype for the latter.

Total selected Praxapostolos CBM	210 codd.
+ Lect	132 codd.
- Lect	48 codd.
Insufficient data	30 codd.

### 4. Short codex description of the Apostolos (A)

Total INTF Apostolos codex items	319 codd.
For CBM selected integral codices	233 codd.
For CBM selected partial codices	86 codd.

The Apostolos (CBM: A, Gregory: Apl, Gregory-Aland:  $\beta^1$ ) is a recomposed Praxapostolos, in the anagnostic-liturgical (re)arrangement of Acts, Paul and Catholic letters. The main Apostolos codex form basically provides two series of readings (anagnosmata) for all days of the ecclesiastical year (for this reason called the 'full Apostolos' or  $\beta^e$ ) following the schemes in the Praxapostolos tables. Readings for particular occasions or commemorations can also be part of the codex. The exterior apparatus of the Praxapostolos (tables at the beginning and the end of the codex) became the basis of the interior liturgical structure of Apostolos codices

There are sub-forms of the Apostolos, derived from the full type ( $l^a e$ ): the middle type ( $l^a esk$ ), the small and very small type ( $l^a sk$ ,  $l^a k$ ) and the select type ( $l^a sel$ ). The  $l^a Lit$  and  $l^a Ps/Od$  are not Apostolos codices. A group is at present unspecified ( $l^a unsp$ ) or partial ( $l^a P$ ). The numerical state of affairs is visualised in the diagram below.

Apostolos codices ( $l^a e$ )	129 codd.
Apostolos codices ( $l^a esk$ )	69 codd.
Apostolos codices ( $l^a sk$ )	4 codd.
Apostolos codices ( $l^a k$ )	1 cod.
Apostolos codices ( $l^a sel$ )	3 codd.
Apostolos codices ( $l^a Lit$ )	9 codd.
Apostolos codices ( $l^a P$ )	86 codd.
Apostolos codices ( $l^a unsp$ )	27 codd.
Sum Total (INTF registration)	328 codd.
<b>Actual Total</b>	<b>319 codd.</b>

The Evangelion and Apostolos reading schemes are profoundly connected within the Byzantine anagnostico-liturgical sub-structure (Typikon) and the various sub-forms of the Apostolos and Evangelion codices correspond exactly in how they are structured:  $l e$ ,  $l esk$ ,  $l sk$ ,  $l k$ ,  $l sel$  //  $l^a e$ ,  $l^a esk$ ,  $l^a sk$ ,  $l^a k$ ,  $l^a sel$ .

#### Connection between Tetraevangelion-Praxapostolos and Evangelion-Apostolos

The Tetraevangelion-Praxapostolos codex is the combination of codex forms 1 and 3 and corresponds to the codex structure of Tetraevangelion and Praxapostolos. Both codices were read daily in Byzantine liturgy (the Praxapostolos first, and the Tetraevangelion immediately following) according to the Typikon and the twofold combined codex form is the concrete and practical expression of this usage. The Tetraevangelion-Praxapostolos and Evangelion-Apostolos are two modalities of the same corpus of NT books (the four gospels with the acts and catholic and Pauline epistles). The liturgical function is evident from the inclusion of synaxarion and menologion (see box below) tables as well as the liturgical pericope numbers in the margins of the main gospel text and the anagnostico-liturgical notes in upper margins or at the bottom of the page. Chronological limits of both codex types: ninth–sixteenth century.

#### 5. Short codex description of the Tetraevangelion-Praxapostolos (TP)

Total INTF: Tetraevangelion-Praxapostolos codex items (eap)	147 codd.
For CBM selected integral codices (TP)	136 codd.
For CBM selected partial codices (TP <sup>p</sup> )	11 codd.

The codicological structure of the Tetraevangelion-Praxapostolos (CBM: TP, Gregory-Aland: eap, von Soden:  $\delta$ ), in Byzantine nomenclature ‘Apostoloevangelion’, is twofold, including the contents of the Tetraevangelion and the Praxapostolos (1 and 3) with the given subdivisions of these codex forms, i.e. the continuous text of the four gospels (T) in their chronological order together with the continuous text of acts (Pa) and the seven catholic (Pc) and fourteen Pauline epistles (Pp)). The order of Praxapostolos first and Tetraevangelion following is also attested. The anagnostico-liturgical tables (pinakes) correspond equally to the archetype codex forms, one series of tables for the movable part (synaxarion) and another series of tables for the immovable part (menologion) of the Byzantine

calendar. There are also added tables with readings for various occasions and commemorations. The liturgical apparatus included in Tetraevangelion-praxapostolos codices is basically the same as in Evangelion-Apostolos codices.

Total CBM: Selected Tetraevangelion-Praxapostolos	136 codd.
+ Lect	94 codd.
- Lect	18 codd.
Insufficient data	24 codd.

### 6. Short codex description of the Evangelion-Apostolos (EA)

The Evangelion-Apostolos is a combined codex-formation of 2 and 4. Also here the full codex type (Gregory-Aland:  $I^{ta}e$ ) provides series of lessons for all days of the ecclesiastical year, not only according to the two main series of lessons from the four gospels (synaxarion and menologion), but also for the two main series of apostolos lessons (synaxarion and menologion) to be read in the daily liturgy. But there are also readings for different liturgical occasions and the eleven heothina lessons. The derived forms from the full archetype apostoloevangelion are of interest and are summarised here, completely analogous to the sub-codex forms of the Evangelion and Apostolos as independent entities.

Evangelion-Apostolos codices ( $I^{ta}e$ )	14 codd.
Evangelion-Apostolos codices ( $I^{ta}esk$ )	23 codd.
Evangelion-Apostolos codices ( $I^{ta}sk$ )	7 codd.
Evangelion-Apostolos codices ( $I^{ta}k$ )	8 codd.
Evangelion-Apostolos codices ( $I^{ta}sel$ )	18 codd.
Evangelion-Apostolos codices ( $I^{ta}Lit$ )	133 codd.
Evangelion-Apostolos codices ( $I^{ta}P$ )	37 codd.
Evangelion-Apostolos codices ( $I^{ta}unspecif.$ )	5 codd.
Excluded from Aland List	6 codd.
Sum Total (INTF registration)	251 codd.
<b>Actual Total</b>	<b>245 codd.</b>

### 7. Short codex description of the Tetraevangelion-Apocalypse (TAp)

A very small group is the combined codex type of Tetraevangelion and added Apocalypse (11 codd.).

### 8. Short codex description of the Praxapostolos-Apocalypse (PAP)

Another, somewhat larger combination is the codex type of Praxapostolos and added Apocalypse (64 codd.).

### 9. Short codex description of Tetraevangelion-Praxapostolos-Apocalypse (TPAp: integral NT corpus)

The collection of NT writings stays not on its own foot. In fact, the constituent NT corpora included are three-fold: 1) the four Gospels (Tetraevangelion), 2) the Acts and the corpora of seven Catholic and fourteen Pauline apostolic epistles (Praxapostolos), and 3) the Apocalypse. Thus, this NT codex type is the combined formation of 1 and 3 (Tetraevangelion and Praxapostolos) with added Apocalypse. Only a very limited group of this codex type is preserved (42 codices), indicating that the 'full NT' is not a Byzantine basic codex form, although it did exist. The excluded codices are (uncertain or destroyed): Aland 241, 1785. Moreover, there are also three TPAp with



Palterion codices (Aland 18, 242, [339]) or with commentaries (Aland 1780), or a biglott (Aland 2136). Chronological limits: X/XI–XVI c.<sup>48</sup>.

Total number TPAp codex items (INTF)	51 codd. <sup>49</sup>
For CBM selected codices	44 codd.
Excluded codices	7 codd.

That the codex form should be interpreted differently from the common picture (the NT as collection of 27 different books and letters, see 27th ed. Nestle-Aland: *Novum Testamentum textus*, pp. 1-680) is further underlined by codico-liturgical data: in a considerable part of the preserved codices of this type one finds the same liturgical apparatus as in the Tetraevangelion and Praxapostolos, including synaxarion and menologion tables, anagnostic-liturgical marginal notes and liturgical pericope numbers.

Lect evidence in TPAp codices ('complete NT')	
For CBM selected codices	44 codd.
+ Lect	31 codd.
- Lect	9 codd.
Insufficient data	4 codd.

It appears that in Byzantine codex tradition the NT was modelled and used as liturgical manuscript.

#### 10. Various small and fragmented codex-type groups

- a) Praxapostolos partial:
  - Pa = Acts
  - Pc = Catholic Letters
  - Pp = Pauline letters
- b) Apocalypse (CBM: Ap, Aland 1) is incorporated in different codex types and not transmitted as single codex,
  - (1) T with added Ap (11 codd.)
  - (2) P with added Ap (64 codd.)
  - (3) TP with added Ap (44 codd.)
  - (4) TPAp with added Psalterion (3 codd.)
  - (5) PB = Pandect Bibles of all OT and NT corpora (10 codd., not alle include Ap)
  - (6) Ap included in larger mixt codex collections [cf. Gregory I 1900, p. 18 'Am seltesten sind die Abschriften der Apokalypse, von denen sehr viele unter nicht biblischen Schriften stehen' and III 1909, p. 1191: to Nr. 2070 [rK] 'Dieser Band zeigt, wie man die Apokalypse unter anderen nicht biblischen Schriften abschrieb, den wir haben folgende Umgebung' [Isaak the Syrian, kanon of Tropophoros, Chrysostomos logos on Pascha, Apok, Psellos on Song of Songs, etc.]
  - (7) Ap with commentaries by Andreas of Cesaerea, Arethas, Oikoumenios, and other interpreters [see Index of v. Soden in Gregory III 1909, pp. 1429-1430, and Index in Aland 1994, p. 402, and p. 404, in different order, 68 codd.].

<sup>48</sup> See for a sample of this type of codices, S. M. Royé 2008, 'Assessment', pp. 109-110.

<sup>49</sup> The eight complete Bible codices (including OT and NT corpora) in Aland 1994 indicated as eapr, are reserved for another codex group in which the combined OT and NT corpora were united.

- c) Codex and roll fragments written on papyrus will be integrated in the Alphabetical-topographical catalogue of libraries keeping these codex fragments and pieces. They are considered from a codicological point of view as *pars pro toto* of codex types, until the contrary is made evident.

#### Codico-liturgical connexions between papyri codex fragments of different content

The cataloguing of the whole group of NT papyrus codex and scroll fragments (2<sup>nd</sup>–8<sup>th</sup> c.) will be set up from the point of view of the new approach, the codico-liturgical study of papyri. For reason of its importance CBM will collect and evaluate the relevant materials into the NT volumes under construction. Precisely for its fragmentary and rudimentary state, it seems profitable to combine NT papyri within the whole group of NT codex types, and later also with OT, hermeneutic, patristic and liturgical finds (von Dobschütz 1933, p. 202: P<sup>3</sup>, P<sup>4</sup>, P<sup>5</sup>, P<sup>44</sup>) (see Parker 2009, Aland/Rosenbaum 1995, van Haelst 1976). The combination of the different papyri groups can reveal new significant data and cross-relationships between the groups and it will highlight the interdisciplinary aspect indeed. This certainly will contribute to a fuller picture of Christian codex formation in its earliest stages of evolution. From the strong codex evidence of later periods reconstruction paradigms can be set up, which can help in enciphering the fragments.

#### Short description of codex fragments on papyrus (codex types *in statu nascendi*)

There are in total 124 (NT) Papyri manuscript fragments (*siglum P*) of smaller and larger size, which comprise incomplete codices and it appeared difficult to reconstruct or identify confined codex forms, comparable with the codices of later times (see the effort by Skeat). The papyri pieces, folios and fragments can be considered as proto-codex forms of later more fixed codex formations. The papyri group was integrated in Gregory 1908 as independent group manuscripts and given a priority status within the NT manuscript group by v. Dobschütz and this remained the same in Aland 1994<sup>2</sup> and the present INTF (Virtual Manuscript Room) classifications.

Foundation: earlier research of codex data: Gregory, v. Soden, v. Dobschütz, Aland, INTF / VMR, INTF staff, Fraenkel, SU staff.

### *Model for the contents of the CBM volumes: volume 1.1 (T codd.)*

#### Volume 1.1: Tetraevangelion codices

##### 1. Tetraevangelion codices

Introduction to the Catalography of New Testament manuscripts in liturgical context (from the 2<sup>nd</sup> c. on)

- The Architecture of the New Testament corpus: the principal codex types: Diagrams 1-7
- Statistical data of the new catalogued New Testament corpus according to the principal codex types: Diagram 8

Introduction to the *Tetraevangelion codex type* (T)

Explanation of the used codicographical symbols and signs

Part I. Full Description of a ninth century Tetraevangelion codex type: *Codex Cyprius* (Paris, BN, Gr. 63)

Plates of Model Codex Cyprius illustrating the codico-liturgical design

Part II. Alphabetical-topographical catalogue of Tetraevangelion codices kept in libraries worldwide (T 1 – T 1782)

Part III. Bibliography of catalogues of manuscripts consulted for the T codex group



**Bibliographical overview of research concerning ancient versions of T codices**

- A. Syrian T codices
- B. Armenian T codices
- C. Coptic T codices
- D. Ethiopian T codices
- E. Georgian T codices
- F. Arabic T codices
- G. Slavic T codices
- H. Romanian T codices
- I. Latin T codices

**Concordant indices of codices**

- INTF: VMR [e] – CBM T codd.
- Aland 1994 [e] – CBM T codd.
- Gregory [EvV] – CBM T codd.
- Von Soden [ε] – CBM T codd.

**Indices**

Index of T codd. according to writing material

- List A. Papyrus [Majuscule T codd. : II – VIII c.]
- List B. Parchment [Majuscule T codd. : II – X c.]
- List C. Parchment [Minuscule T codd. : IX – XVIII c.]
- List D. Paper [Minuscule T codd. : XII – XVIII c.]

Index of Partial T codd. (T part., T fols., T fol., T frags., T fragm.)

Index of Palimpsest T codd. (T palim., incl. the contents of the codex in upper and lower script)

Index of T bilingual codd.

Index of excluded T codd [destroyed, disappeared, unverifiable]

Index of dated T codd.

Index of T codd. per age (II – XVIII)

**Annexes (Group 1)**

1. Catalogue Model of NT corpora by Wettstein I-II [1751-1752]
2. Catalogue Model of NT corpora by Scholz I-II [1830-1836]
3. Catalogue Model of NT corpora by Tischendorf I-II [1869-1872, Prolegomena by Gregory, vol. III, 1884-1894]
4. Catalogue Model of NT corpora by Gregory I [1900-1909]
5. Catalogue Model of NT corpora by Gregory II [1908]
6. Catalogue Model of NT corpora by Aland / INTF [1963-1994]
7. Catalogue Model of NT corpora by the INTF: VMR [2009 – ]

**Annexes (Group 2)**

1. Catalogue Model of NT corpora by Michaelis I-II [1788]
2. Catalogue Model of NT corpora by Von Soden I-II, III-IV [1902-1913]

Table of libraries keeping T codices per country

Table of libraries keeping T codices alphabetically

Plates of Tetraevangelion codices illustrating codicological and liturgical features

**Volume 1.2: Evangelion codices**

2. Evangelion codices.

**Volume 2**

3. Praxapostolos codices (P)

4. Apostolos codices (A)

5. Tetraevangelion-Praxapostolos codices (TP)

6. Evangelion-Apostolos codices (EA)

7. Tetraevangelion-Apocalypse codices (TAp)

8. Praxapostolos-Apocalypse codices (PAp)

9. Tetraevangelion-Praxapostolos-Apocalypse (TPAp)

10. Various small codex-type groups

General index of all NT codex types catalogued per library

**B. Grouping of Byzantine Biblical Manuscripts in Liturgical Context: OT corpora.**

**Volume 3**

Psalterion (& Nine Odes) codices

**Volume 4**

Prophetologion codices

**Volume 5**

Various other OT codex formations

Foundation: earlier research of codex data: Rahlfs, Fraenkel, SU staff, Parpulov, Engberg, Lowden.



**C. Grouping of Byzantine Biblical Manuscripts in Liturgical Context: OT & NT corpora together.**

**Volume 6**

Pandecta Bible codices  
 Tetraevangelion-Praxapostolos-Psalterion codices  
 Tetraevangelion-Praxapostolos-Apocalypse-Psalterion codices  
 NT & Prophets codices  
 NT & Wisdom codices  
 Other combinations of biblical corpora

Foundation: earlier research of NT codex data: Gregory, v. Soden, v. Dobschütz, Aland, INTF / VMR, INTF staff. And OT: Rahlfs, Fraenkel, SU staff.

**D. Grouping of Byzantine Liturgical MSS providing the liturgical context and structures: Typikon, Euchologion, Horologion, Triodion, Pentekostarion, Menaion, Parakletike/Oktoechos, Theotokarion, Akolouthia corpora.**

**Liturgical Group I: Typikon corpora**

**Volumes 7-8**

Typikon codices (Typ)

Foundation: Dimitrievski I, III.

**Liturgical Group II: Euchologia & hymnological corpora**

**Volume 9**

Euchologion codices (Euch)

**Volume 10**

Horologion codices (Hor)

**Volume 11**

Triodion codices (Triod)

**Volume 12**

Pentekostarion codices (Pent)

**Volume 13**

Menaia codices (Men)

**Volume 14**

Oktoechos codices (Okt)  
 Parakletike codices (Par)

**Volume 15**

Theotokarion codices (Theot)

Foundation: Dimitriesvki II (Euchologion codices); Jacobs; local catalogues.

*NB. Development with Greek Universities (Internationalisation project).*

**Liturgical Group III : Hymnological-Musical corpora**

**Volume 16**

Sticherarion codices (Stich)

**Volume 17**

Hirmologion codices (Hirm)

**Volume 18**

Anthologion codices (Anth)

Foundation: Stathis, MMB staff.

**E. Grouping of Byzantine Hagiological MSS in liturgical context: Synaxarion & Menologion corpora.**

**Volume 19**

Synaxarion & menologion codices (premetaphrastic, metaphrastic, postmetraphrastic corpora)

**Volume 20**

Mixed synaxarion & menologion codices (hagiographical and homiletical materials)

Foundation: earlier research of codices: Ehrhard, Delchaye, Halkin, Bollandists.

**F. Grouping of Byzantine Homiletic MSS in liturgical context: Panegyrikon corpora.**

**Volume 21**

Homiletical liturgical corpora of individual Byzantine fathers  
(Chrysostom, Gregory the Theologian, Gregory of Nyssa, Ephraim the Syrian, etc.)

**Volume 22**

Annual / Semi-annual Panegyrika: homiletical liturgical codices on Evangelion readings  
Annual / Semi-annual Panegyrika: homiletical liturgical codices on Apostolos readings

**Volume 23**

Annual Kyriakodromion: homiletical liturgical codices on Evangelion readings  
Annual Kyriakodromion: homiletical liturgical codices on Apostolos readings

Foundation: Ehrhard. *[CBM PhD : Lena in preparation]*

**G. Grouping of Byzantine Exegetical MSS on NT or OT in liturgical context: Hermeneia and Hypomnemata codices.**

**NT Hermeneutical Group I : hypomnemata corpora**

**Volume 24**

Tetraevangelion hypomnemata codices (continuous homilies/commentaries)

Subtetraevangelion codex hypomnemata forms on one or some gospels

Praxapostolos hypomnemata codices

Subpraxapostolos codex hypomnemata forms on one or some gospels

Other hypomnemata combinations of codices

Foundation: earlier research of NT codex data: Gregory, v. Soden, v. Dobschütz, Aland, INTF / VMR.

**NT Hermeneutical Group II: catena corpora**

**Volume 25**

Tetraevangelion catena commentary codices

Sub-tetraevangelion catena commentary forms

Praxapostolos catena commentary codices

Other commentary combinations catena commentary codices

Foundation: earlier research of codex group: Gregory, Karo-Lietzmann, v. Soden, Ehrhard, v. Dobschütz, Aland, INTF staff.

**OT Hermeneutical Group I and II: homiletical / hypomnemata / catena corpora**

**Volume 26**

Psalterion (and Nine Odes) homiletic / hypomnemata / catena codices

**Volume 27**

Prophetologion homiletic / hypomnemata / catena codices

**Volume 28**

Other OT codex corpora with homiletic / hypomnemata / catena codices

NB. Diverse codex forms: Hypomnemata, Homiletika, Eratopokriseis, compilation commentaries (Serial codices, catena).

**H. Grouping of Byzantine Ascetical MSS in liturgical context: Asketikon, Paterikon, Gerontikon, Lausaikon, Leimonarion, Klimaka, Katecheseis corpora.**

**Volume 29**

Ascetical-liturgical corpora of individual Byzantine fathers

1. Basileios the Great codices (asketika codices)
2. Theodoros the Studite (catecheseis codices)
3. Ephraim the Syrian (asketika codices)
4. John of Sinai (Scholastikos) (klimaka codices)
5. Palladios (lausaikon / paradeisos codices)
6. John Moschos (leimonarion codices)

**Volume 30**

Ascetical-liturgical compilation codices

7. Apophthegmata codices
8. Gerontikon codices
9. Evergetinos codices
10. Philokalia codices

Not included in this CBM series, although indirectly connected to the liturgical practices, are the following codex groups: ecclesiastical-historical, apologetical-dogmatic (theological) and canonical (canon law) codices. Classical corpora in Ancient Greek should have its own CBM series in which the inter-corpora approach (with the primary focus on the integral codex and all included texts) and the co-codification (transmission of ecclesiastical and classical works together in codices) are placed central stage.

**II. CBM: PINAKES SERIES**

ΠΙΝΑΚΕΣ

**A. Comprehensive Pinax of all Prescribed Readings in Typikon Evergetis (XII c.).**

**Volume 1**

Pinax of all interconnected liturgical prescribed readings (evangelion, apostolos, psalms and odes, propheteia) liturgical, homiletical, hagiographical and ascetical) in **Typikon Evergetis**.

**B. Pinakes of all Prescribed Readings in basic IXth century Codex Types (Evangelion, Apostolos, and so on).**

**Volume 2**

Pinax of all prescribed liturgical readings in a ninth or tenth century **Evangelion codex** together with a present-day printed Hieron Evangelion edition which is used in Greek Orthodox Churches and monasteries.

**Volume 3**

Pinax of all prescribed liturgical readings in a ninth or tenth century **Apostolos codex**, together with a present-day printed Apostolos edition which is used in Greek Orthodox Churches and monasteries.





**Volume 4**

Pinax of all prescribed liturgical readings (kathismata) in a ninth or tenth century **Psalterion codex**, together with a present-day printed Psalterion edition which is used in Greek Orthodox Churches and monasteries.

**Volume 5**

Pinax of all prescribed liturgical readings in a ninth or tenth century **Prophetologion codex**, together with a present-day printed Prophetologion edition (and/or the readings included in Triodion-Pentekostarion, and Menaia editions) which are used in Greek Orthodox Churches and monasteries.

**Volume 6**

Pinax of all prescribed liturgical readings in a ninth or tenth century **Panegyrikon codex or Kyriakodromion**, together with a present-day printed Panegyrikon, or Kyriakodromion edition which is used in Greek Orthodox monasteries.

**Volume 7**

Pinax of all prescribed liturgical readings in a ninth or tenth century **Synaxarion codex or Menologion (Bioi hagion)**, together with a present-day printed Synaxaristes edition which is used in Greek Orthodox Churches and monasteries.

**III. CBM: SUBSIDIA SERIES**

Collected papers of expert meetings, dissertations, monographs.

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