

ARTICLES

Georgi R. Parpulov (Oxford)

with contributions by

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Pre-1650 Cyrillic Manuscripts in U.S. Public Collections: A Catalogue

Previous **catalogues** of Cyrillic manuscripts in the United States were essential for compiling this one and are repeatedly cited in it:

S. DE RICCI, *Census of Medieval and Renaissance Manuscripts in the United States and Canada*, 2 vols. (New York, 1935-7);

C. U. FAYE & W. H. BOND, *Supplement to the Census of Medieval and Renaissance Manuscripts in the United States and Canada* (New York, 1962);

Н. С. ДЕМКОВА, “Древнерусские рукописи и старопечатные книги в некоторых собраниях США,” *Труды Отдела древнерусской литературы* 34 (1979) [= Д. С. Лихачев, ed. *Куликовская битва и подъем национального самосознания* (Л., 1979)], 388–405;

R. MATHIESEN, “Church Slavonic Books in the New York Public Library: A Preliminary Catalogue,” *Bulletin of Research in the Humanities* 87 (1986-7), 404-17;

A. PLIGUZOV & W. R. VEDER, “The Cyrillic Manuscript Codices of Harvard College Library,” *Пола̀та књигописна̀иа* 27-28 (1995), 28-35, on-line at www.kb.osu.edu/dspace/handle/1811/6399.

My descriptions are more detailed than earlier ones and hopefully will facilitate future research. Catalogue entries are ordered by region and date, not by collection. Their **headings** are organized as follows: [short title of the manuscript], [its place of origin], [age], [writing material], [number of folia, i.e. leaves], [height and width of leaves], [ruling type], [number of lines per page], [justification, i.e. height and width of the written area].

All **measurements** are given in millimeters. Types of **ruling** are identified according to J.-H. SAUTEL, ed. *Répertoire de réglures dans les manuscrits grecs sur parchemin* (Turnhout, 1995) [= *Bibliologia*, 13]. The position of **quire signatures** is indicated thus: *S*(upra) — top of the page, *I*(nfra) — bottom of the page; *i* — internal page corner, *m* — mid-margin, *e* — external page corner; *1* — first page of the quire, *2* — first and last pages of the quire, *3* — last page of the quire.

Handwritings are classified by the following criteria: *uncial* fits between two notional horizontal lines and has no ligatures between letters; *semi-uncial* fits between four notional horizontal lines and contains few ligatures; *cursive* is roughly aligned with four notional horizontal lines, contains many ligatures and often, abbreviations.

Two common **bibliographic abbreviations** are used:

BHG: F. Halkin, ed. *Bibliotheca hagiographica Graeca*, 3rd ed. [= *Subsidia hagiographica*, 8A], 3 vols. & Novum Auctarium (Brussels, 1957-84);

CPG: M. Geerard, ed. *Clavis patrum Graecorum*, 5 vols., Supplementum, & Addenda volumini III (Turnhout, 1974-2003).

In those cases when part of the text in a manuscript is lost, [-] stands for one lost character, [--] for two lost characters, etc., while [...] stands for an uncertain number of lost characters. If a citation is preceded by the sign ~, the text found in the manuscripts differs slightly from the printed edition cited.

I am most grateful to the librarians and curators who kindly facilitated my work: Liana Lupas (American Bible Society), Carrie Marsh (Claremont Colleges), Laura Giles, Calvin Brown (Princeton University Art Museum), Thomas Lannon (New York Public Library), Sylvie Merian (Morgan Library), and the entire staff of the Houghton Library at Harvard University. The photographic illustrations to this catalogue are few because I could not afford the publication fees that many libraries now charge. I did my research in July of 2009, on money left over from an Andrew W. Mellon Fellowship that I held at the Walters Art Museum in 2005-8. I thank Vladimir P. Dolgikh (Brooklyn NY), Ana María León (Cambridge MA), Örgü Dalgic and Vasilis Marinis (Washington DC), who kindly hosted me in the United States. Special thanks are also due to A. B. Strakhov for his careful proofreading and typesetting of the Slavonic texts.

I. EAST SLAVIC MANUSCRIPTS

1. Cambridge MA, Harvard University, Houghton Library, Ms Typ 221

Psalter, Rus', s. XII,¹ parchment,² ii+282+ii ff., 215 x 165 (significantly trimmed), P4 20D1, linn. 13, ca. [167 x 115]³

Original order of folia: gap, 1-50, 52-55, 51, 56-61, gap, 62-80, gap, 81-140, gap, 141-148, gap, 149-152, gap, 153-198, gap, 199-231, gap, 232-260, gap, 261-263, gap, 264-265, gap, 266-281, gap, 282, gap.

Quires: The original quires cannot be distinguished at present. The manuscript has very tightly stitched artificial quires of four leaves each, signed *lel* in pencil by a 20th-century hand. There are no further quire signatures.

Ink: medium to light brown (text), gold over wine red (titles, rubrics, initials).

Script: uncial; one hand throughout the original manuscript.

Text: Ps 23:5 *своѣго* — Ps 143 (title only).

[Lacunae]: (f. 24 replaced in paper) Ps 32:21 *оупо[вахомъ—33:7оуслыша ѡ]*; (f. 61 *bis*) 45:11[и щиты—46:7пойте Богу]; (80*bis*) 55:14[благоугожду—58:5текох]; (140 *bis*) 78:13[исповемься—79:8обрати]; (148*bis*) 83:5[в веки—84:6от]; (152*bis*) 86:2[иаковлих—87:9мерзо]стн (sic); (198*bis*) 104:16[И призва—104:24своя]; (231*bis*) 115:9[Молитвы—117:4его]; (260*bis*) 124:5[уклоняющесея—125:6руков]пѣтн; (263 *bis*) 129:1[Из—130:1вознесостесея]; (265*bis*) 131:13[изволи—132:2ометы] ризъ; (281 *bis*) 140:7 *пѣсѣ[деся—142:7твоего]*.

Spelling: њ and љ; по ж; ѡ rare; оу and rarely ѡ (по ѡ); ѡ (по ѡ); ѡ common; ѡ rare; по є; ѡ common; numeric 7 (90) similar to Ч.

¹ As proposed by Vladimir Mošin in a letter sent to H. P. Kraus on 14 April 1954 and now kept at the Houghton Library together with the MS.

² Fol. 24 paper; chain distance 28 mm, no watermark.

³ [168 x 115] f. 1; [162 x 117] f. 42; [167 x 117] f. 117; [167 x 109] f. 239.

млѣтню пѣриархѣ / а хѣто возхоцѣ ю [у]с[воити] гакѣ Яхѣ / снѣъ Хѣмнѣ¹⁰ или [утаити] гакѣ Янани(й) / и Сапѣира¹¹ [да отым]ѣ ѿ него гѣд / вѣтъъ свѣтыа свою млѣт[ь и за]тѣ ворѣ двери / свѣтъѣ цѣрѣѣ своѣ и да придѣт[ъ] [на нег]о / лѣгословениа и клѣва и казнѣ / бѣжиа дѣшѣнага и телеснаа / в нѣнешне(м) вѣце и в бѣдѣущемѣ / вечнаа [г]е[е]на а кто сие писание / каки(м) злы(м) чмышление(м) спишетѣ / ѿ кнѣги сѣа да испишѣ его и мѣа / гѣдѣ вѣтъѣ ѿ кнѣги живѣныа in light brown semi-uncials;¹² (back pastedown) three lines in the so-called ‘Türkī’ language, in dark brown Arab characters, transcribed, translated and interpreted by DMITRI KOROBENIKOV as follows:

لا اله الا الله و إلياس ارمزلي يوردي / ذوالحجة ٢١ / ١١٨٩
 (Lā [i]llāha [i]llā Llāh. Ve [i]lyās Īrmezli [read Īrmezli] yūrūdi / 21 Zulhicce [read Zilhicce] / 1189), i. e. “There is no god but Allah. Ilyas Irmezli (or Irmesli) passed away 21 Dhū al-Hijja AH 1189 [12 February 1776]”.¹³ — All other notes in the book are by the hand of A. I. Sulakadzev.

¹⁰ Joshua 7:1, 7:18-26

¹¹ Acts 5:1-5

¹² The same note is found in a number of other Mss presented by Patriarch Nikon to the New Jerusalem Monastery in 1660/61: архим. АМФИЛОХИЙ, *Описание Воскресенской Новоиерусалимской библиотеки* (М., 1875), 4; *Снимки с рукописей Воскресенской Новоиерусалимской библиотеки* (М., 1876), pls. IX.1, X.4, XII.3, XV.3; САВВА, еп. Можайский, ед. *Палеографические снимки с греческих и славянских рукописей московской Синодальной библиотеки* (М., 1863), pl. 43а; Е. Э. ГРАНСТРЕМ, *Описание русских и славянских пергаменных рукописей ГПБ* (Л., 1953), 52, pl. 3; *Описание рукописей Соловецкого монастыря*, ч. 2 (Казань, 1885), 84; Т. Н. ПРОТАСЬЕВА, *Описание рукописей Синодального собрания, не вошедших в описание А. В. Горского и К. И. Невоструева*, ч. 1 (М., 1970), 44-5; cf. also А. Е. ВИКТОРОВ, *Описи рукописных собраний в книгохранилищах Северной России* (СПб., 1890), 95.

¹³ DMITRI KOROBENIKOV explains: “The reading is conjectural, for the density did not allow the scribe to write the letters properly and some were written almost vertically (like س in the name ‘Ilyas’). Despite the difficulties in deciphering, there are some indicators that help understand the inscription’s contents: (1) The brevity of the inscription and the date provided suggest the commemorative character of the note. (2) The first part of the inscription (‘Lā [i]llāha [i]llā Llāh’) is the so-called *shahāda* (the Muslim creed, always in Arabic; its full form reads: “Lā ilāha illā Llāhu wa Muhammadun rasūlu Llāhi”, i. e. ‘There is no god but Allah, and Muhammad is His Messenger’). (3) The end of the inscription (...-ī yūrūdi) can be read with some degree of certainty. In names, the affix -l/li is a common form in Turkic languages denoting the person’s origin: e.g. ‘Moskoval’ (‘Muscovite’) from ‘Moskova’ (‘Moscow’). This may indicate that the *laqab* (‘nickname’) was derived from a geographical name. (4) The extensive search of the geographic locations in the former Russian Empire shows only one possible candidate: the village Irmes (there was also the river Irmes nearby, tributary to the rivers Nerl’, Kliaz’ma and Volga), in the vicinity of Gavrilov Posad, on the road between Yur’ev-Pol’skii and Suzdal’, in the oblast’ of Ivanovo, 175 km northeast of Moscow. If so, Ilyas was born, or lived, in Irmes. (5) In the name Irmezli, if derived from Irmes, one cannot explain the change of the final [-s] in ‘Irmes’ to [-z-] in ‘Irmezli’ by means of Turkic phonetics. However, the reading *Īrmezli* (ارمزل لي), in which the dot above the letter *mīm* meant *fetha* [üstün]) is also possible. (6) From the point of view of paleography, the scribe’s writing system has some distinctive features: he omitted the initial *elif* [ʾ] with hemza and suggested *kesra* (*esre*) and substituted it with two vertical dots (in [i]llāha, [i]llā and [i]lyās). In the name of the month ‘Dhū al-Hijja’ the letter *elif* in the Arab definite article *al-* was similarly omitted. It seems that the scribe, who possessed little knowledge of classical Arabic, believed that the initial *elif* [ʾ] with *hemza* was always the silent *alif al-wasl* (as was indeed in the case of ‘Dhū al-Hijja’, pronounced as [Dhū’l-Hijja], Nom. sing.), though the more correct form would have been ‘Dhī al-Hijja’, *Zilhicce* (Gen. sing.). This happened only with words of Arab origin. (7) The scribe adhered to the usual way of writing, in which the beginning of a letter was

Provenance: Michael, lector (черец) of the Skovorodki Monastery near Novgorod; bought by Macarius, Archbishop of Novgorod (1526-42), later Metropolitan of Moscow; — Nikon, Patriarch of Moscow; presented by him to the New Jerusalem Monastery near Moscow (1660); — a Muslim community in the region of Moscow (1776);¹⁴ — Aleksandr Ivanovich Sulakadzev; inherited by his widow Sophia Schroeder (1830), later married to Albert von Gotsch; — found in a village near Vinnitsa by Bishop Ioann Teodorovich (1922); brought by him to the United States (1924); inherited by his grandniece Nina Prosen (1971); presented by her and her husband James Robbins to the Slavic Division of the New York Public Library (1994).

Bibliography: *Отечественныя записки* 16 (1841), Отд. VII: Смесь, р. 39; I. ОГІЄНКО, “Молитовник кн. Володимира 999 року”, *Стара Україна: Часопис історії і культури* 2 (1925), 81-87; М. О. МАКАРЕНКО, “Молитовник великого князя Володимира й Сулакадзева”, *Сборник Отделения русского языка и словесности Академии наук* 101 (1928), no. 3 [= В. Н. Перец, ed. *Сборник статей в честь академика Алексея Ивановича Соболевского* (Л., 1928; repr. Hague, 1965)], 484-91; N. KORLIVA, “Un témoin du plus ancien manuscrit cyrillique, l'euchologe du kniaz Vladimir le Grand († 1015)”, *Echos d'Orient* 29 (1930), 342-6; М. Н. СПЕРАНСКИЙ, “Русские подделки рукописей в начале XIX века (Бардин и Сулакадзева)”, *Проблемы источниковедения* 5 (1956), 44-101, esp. 91-2: cat. 6(1); П. КОВАЛІВ, *Молитовник-служебник: Памятка XIV століття* (New York, 1960); И. В. ПОЗДЕЕВА & А. Л. ЛИВШИЦ, “Лицевой служебник XIV века — важный памятник книжной культуры древней Руси”, *Acta Baltico-slavica* 24 (1999), 47-64; И. В. ПОЗДЕЕВА & А. Л. ЛИВШИЦ, “Лицевой служебник XIV в. из коллекции А. И. Сулакадзева,” in: М. М. Домицкая, ed. *Источниковедение и краеведение в культуре России: Сборник к 50-летию служения Сигурда Оттовича Шмидта Историко-архивному институту* (М., 2000), 68-71; Э. С. СМЕРНОВА, “Русский лицевой служебник XIV в. в Нью-Йорке”, *Хризограф* 2 (2005), 54-73; R. F. TAFT, “The ‘Prayerbook of Great Prince Volodymyr’ in NY Public Library Codex Slav. 1: A Manuscript and Its Legend”, *Studi sull'Oriente cristiano* 9 (2005), 93-124.

Published photographs: (Iv, in colour) СМЕРНОВА, 66; (Iv-1r) EAD., 56; (Iv) ОГІЄНКО, 83; (1r) ID., 82; (8r, detail) ID., 84; (11r, dtl) *ibid.*; (15v, dtl) *ibid.*; (51v-52r) СМЕРНОВА, 57; (51v, in colour) СМЕРНОВА, 67; (52r, dtl) ОГІЄНКО, 85.

Facsimile (incl. binding): КОВАЛІВ, 183-412.

written slightly above the line; and the end of the letter slightly below. However, he wrote at the acute angle and placed the letters so highly above the line, that many were distorted.”

¹⁴ DMITRI KOROBENIKOV notes: “It seems that the Euchologion, although in possession of a Muslim community, did not leave the environs of Moscow in the eighteenth century. On the charters of the Muslim community in Moscow of the same period, which were written in (Old) Russian with additional inscriptions and notes in Türkī (Tatar): И. В. ЗАЙЦЕВ, “Из истории московской мусульманской общины в начале XVIII в.: дело о московском муэдзине (1712 г.)”, in: И. В. Зайцев & С. Ф. Орешкова, eds. *Turcica et Ottomanica: Сборник статей в честь 70-летия М. С. Мейера* (М., 2006), 59-63. On the Muslim community in Moscow: Д. З. ХАЙРЕТДИНОВ, *Мусульманская община Москвы в XIV-начале XX в.* (Нижний Новгород, 2002).”

3. Baltimore MD, Walters Art Museum, W.548

Euchologion (Молитовникъ), Russia, s. XIV,¹⁵ parchment, 16 ff., 168 x 126, PI4 00D1, linn. 16, ca. [120 x 85]

Note: Tatiana Afanas'eva has demonstrated that the Walters volume consists of leaves removed from what is now Saint Petersburg, National Library of Russia, Ms O.п.І.4.

Original order of folia: gap, 11-12, gap, 9, 5-6, 10, gap, 7-8, gap, 15-16, gap, 13, 2, 1, 14, gap, 3-4, gap.¹⁶

Quires: 8 × ii (16), bifolia evidently removed from the middle of quires in the parent manuscript (now NLR, O.п.І.4); no quire signatures.

Ink: medium brown (text), brick red (titles, liturgical rubrics, paragraph initials).

Script: uncial; one hand throughout.

Text: (11r-12v, 9r-v, 5r-6v, 10r-v, 7r-8v) parts of Уѣ литургини ꙗко зладѹстаго, (15r-16v, 13r-v, 2r-v) parts of Глаголю сѣго поста, (2v, 1r-v, 14r-v) МЛѢВЫ ВЕРУНАА without end, (3r-4v) МѠ ИГДА ПОЮТЬ КАНОН without beginning, (4v) МЛѢВЫ ЗАУТРАНА without end.¹⁷

Spelling: ѣ and ѡ; no ж or ѡж; оу at the beginning of words, у elsewhere; ѣ (no ѡ); я and ѡ; no є; ѣ common.

Diacritics: *spiritus lenis* (represented as a dot `) over я, ѣ, ю and occasionally и; *spiritus lenis* and *gravis* (represented as two dots ") over оу and ѡ.

Punctuation: middle points · in the text; three points with a tail at the end of paragraphs :~

Rubrics: ꙗко, дѡа and лю before liturgical texts spoken by the priest, deacon and people (choir), respectively.

Ornament outlined in brick red and partially coloured light blue and sometimes yellow: (first letter of the text of each prayer) decorated, usually three-line, initials.

Binding s. XIX: red velvet over pasteboard, paper pastedowns.

Marks: (2r-v, 13v) some variants for the text of the *opisthambonos* (заамвонная) prayer noted above the lines in brown semi-uncials, s. XVI; (11r, lower margin): Глужѣ(бникъ) in black cursive, s. XVII–XVIII; (1r, lower margin) Изъ библиотеки. 1816. / Александра Сулакадзева № 13 in dark brown ink; (margins 1r, 2r, 7v, 8v, 16v, upper margin) various purportedly medieval notes, evidently all by A. I. Sulakadzev's hand.

Provenance: Alexandr Ivanovich Sulakadzev (by 1816); inherited by his widow Sophia Schroeder (1830), later married to Albert von Gotsch; — bought by Henry Walters; bequeathed by him to the Walters Art Gallery (1931).

Bibliography: DE RICCI, 817: cat. 369; М. Н. СПЕРАНСКИЙ, "Русские подделки рукописей в начале XIX века (Бардин и Сулакадзев)," *Проблемы источниковедения* 5

¹⁵ A note on f. 1r of NLR Ms O.п.І.4 is dated 1342 and seemingly provides a *terminus ante*: АФАНАСЬЕВА, 49. I am not certain, however, if this is not a spurious entry penned by A. I. Sulakadzev; cf. П. КОВАЛИВ, *Молитовник-служебник: Памятка XIV століття* (New York, 1960), fig. 34 [NYPL Ms Slav. 1, f. I recto].

¹⁶ Established by АФАНАСЬЕВА; cf. PAPPULOV, 229.

¹⁷ For details see PAPPULOV, 229-232; corrections: АФАНАСЬЕВА, 51, 54.

(1956), 44-101, esp. 94: cat. 13(2); ДЕМКОВА, 399-400; G. R. PAPPULOV, “A Medieval Russian Manuscript at the Walters Art Museum (W.548)”, *Journal of the Walters Art Museum* 62 (2004), 229-32; Т. И. АФАНАСЬЕВА, “Служебник РНБ О.п.І.4 и рукопись Walters Art Museum (W.548) — единый древнерусский кодекс первой половины XIV века”, *Древняя Русь: вопросы медиевистики* 36 (2009), 48-55, on-line at www.drevnyaya.ru.

Published photographs: (2r) PAPPULOV, 230; (13v) *ibid.*

4. New York NY, New York Public Library, Manuscripts and Rare Books Division, Ms Slavic 1

Lectionary of the Acts and Epistles (Апостол апракос полный), Russia (Novgorod), ca. 1390 AD,¹⁸ parchment,¹⁹ 296 ff., 278 x 210,²⁰ ff. 1-88: PD2 00E2, linn. 19, ca. [202 x 153 (68+16+69)];²¹ ff. 89-212: PD2 00E2, linn. 19, ca. [207 x 155 (71+13+70)];²² ff. 213-293, 296: PI4 00E2, linn. 19, ca. [210 x 155 (71+13+70)]²³

Quires (first eleven ones signed *li3*²⁴ by the scribe): 5 × viii (40), viii (48: ff. 43 and 46 single), viii (56: ff. 51 and 54 single), 19 × viii (208), iv (212), 9 × viii (284), v (289: f. 286 single, no text missing), 3 × i (292), iv (296).

Ink: ff. 1-88: black (text), bright red (titles and initials); ff. 89-294, 296: dark brown (text), bright red (titles and initials).

Script: uncial; three contemporaneous hands A (ff. 1-88), B (ff. 89-212), and C (ff. 213-294, 296).

Blank pages: 1r.

*Text:*²⁵ (2-83) Readings from Acts for all days from Easter Sunday through Pentecost Sunday: В ст҃юю и великую нѣл. Паскты. на вскрѣніе г҃а на҃го. ап҃л҃ъ. ѿ д҃ѣяніи ∴ Acts 1:1-8, В҃ъ понѣл. ст҃гыта нѣл. ап҃л҃ъ. ѿ д҃ѣяніи ст҃хъ а∴ Acts 1:12-17.21.26. Etc.; (83-424) Readings from the Epistles for all days of the 35 weeks between Pentecost Monday and the first Sunday of Lent (нѣла с҃ыроп҃устнага): В҃ъ понѣ. ст҃го Духа. ап҃л҃ъ. къ иѳесивѣ ∴ Eph 5:8-19. Etc.; (425-448) Readings from the Epistles for the six Saturdays and Sundays of Lent and for the days of Holy Week: С҃ѣ .а. пѣ. в ню же в҃ываетъ памл҃ ст҃го м҃ѣнка Феодора Тирона. прѣ Возвеселитъсѣ. ст҃и Оусл҃ыши бѣ. алл҃г҃та Праведникъ ап҃л҃ъ къ Тимофѣю ∴ II Tim 2:1-10. Etc. (448-586) Menologion, without end: Мѣць септл҃а рѣм҃тѣи рюи҃нъ. йма д҃ни .л. д҃нъ. йма. ѡа .вѣ. а нѣ .вѣ∴ а. начатокъ индикт҃у рекше новому лѣ. памл҃ ст҃го и преподовнаго оца нашего С҃үмѣна Столпника иже въ оградѣ. и мѣри него Марфы. и памл҃ ст҃гыл бѣца й ст҃хъ женъ .л. и ст҃го Яммонадна Кѣ. й ст҃хъ м҃ѣнкъ. Калиста. Юсу҃да. Юрмогена. и оуспение Іса Наоугина. трѣ гл҃а .в. Все҃та твари сдѣтелю вр.

¹⁸ As proposed by A. A. Turilov, who is cited in the forthcoming article by КАЗИНЕЦ & СМЕРНОВА.

¹⁹ Folia 294-5 are replaced with paper.

²⁰ The prickings are preserved on the outer edges of many leaves.

²¹ F. 9: [201 x 153 (68+16+69)], f. 65 [202 x 152]

²² F. 90: [207 x 157 (70+17+68)], f. 151: [202 x 152]; f. 186: [208 x 152 (67+11+68)]

²³ F. 253: [210 x 158 (73+17+69)]; f. 261: [215 x 155 (71+13+70)], f. 273: [210 x 158 (73+17+69)]

²⁴ The second quire is signed *li2*, on f. 9r and 17v.

²⁵ As the Ms is now paginated, the description of its text refers to page numbers rather than folio numbers.

Bibliography: DE RICCI, 1334: cat. 119; ДЕМКОВА, 392; MATTHIENEN, 412: cat. 1; Э. КАЗИНЕЦ & Э. С. СМЕРНОВА, “Апостол апракос — русская орнаментированная рукопись конца XIV в. в Нью-Йорке”, *Памятники культуры: Новые открытия* (2005), in press.

Published photographs: (p. 56) MATTHIENEN, 411.

5. New York NY, New York Public Library, Spencer Collection, Slavonic Ms 2

Gospel Book (Четвероевангелие), Russia, ca. 1450-60; paper, ii+311 ff., 206 x 147, D 33D1d, ff. 1-157: linn. 20, [147 x 88]; ff. 158-187: linn 22, [155 x 85]; ff. 188-311: linn. 20, [150 x 85]

Quires (sometimes signed by the scribes *Ie3* from f. 8r to f. 157v and *Li3* from f. 167v to f. 256r):²⁹ ix (7), 6 × x (67), xii (79), x (89), 3 × x (119), viii (127), 7 × x (197), iv (201), v (206), 4 × x (246), ix (255), 3 × x (285), viii (293), v (298), ix (307), x (317), iii (320).³⁰

Paper folded in 4°; chaindistance 36 mm; *watermarks* of two types:³¹ (1) similar to PICCARD nos. 69360-4 (*Ochsenkopf*, attested in the 1440s) and ШВАРЦ no. 238 (undated); (2) very similar to PICCARD nos. 151408, 151463, 151472-3, 151508 (*Dreiberg*, attested in the 1450s) and ШВАРЦ nos. 355, 360-1 (undated).³²

Ink: black (text), bright red (rubrics, titles, initials).

Script: uncial; two contemporaneous hands A (1v-157v) and B (158r-310v).

Originally blank pages: Ir-1r, 8v, 86v, 137r-v, 226v, 311r-v.

Text: (1v) ГИ ТУ ХЕ СНЕ ЕДИНОРѠДНЫИ etc. {*Евангелие*, 14}, (2r-3v) ЁЖЕ Ѡ МАТѠЕА СѠГГО ЕВѠЛІА ГЛАВЫ {*Ев*, 15-17}, (4r-7v) ѠЕѠФІЛАКТА АРХІЕПІПА БОЛГАРЕКА ПРѠСЛОВІЕ ЕЖЕ Ѡ МАѠ СѠГГО ЕВѠЛІА {*Ев*, 18-21; АЛЕКСЕЕВ, 174-5; ЯЦИМИРСКИЙ, 43-5}, (7v-8r) ЕѠДМО ЖЕ ВОУДИ, ТАКО ЧѠТЫРИ etc. {*Ев*, 10}, (9r-82v) Ѡ МАѠЕА СѠТОЕ ВЛѠГОВѠКТЕВОВАНІЕ; colophon: КОНЕ ЕЖЕ Ѡ МАѠ, СѠГГО ЕВѠЛІА, СѠВѠВЪ БХЪ ~ ИЗДАТЬ СѠ САМѠЕМЪ ТѠЕМЪ, ПО ЛѠТѠХЪ ѠСМИХЪ (sic) ХѠВА ВЪЗНЕСЕНІА, (83r-84v) ЁЖЕ Ѡ МАРКА СѠГГО ЕВѠЛІА ГЛАВЫ {*Ев*, 179-81}, (84r-86r) ПРѠСЛОВІЕ ЕЖЕ Ѡ МАРКА СѠГГО ЕВѠЛІА {*Ев*, 182-3; ЯЦИМ., 45-6}, (87r-133v) Ѡ МАРКА СѠТОЕ ВЛѠГОВѠКТЕВОВАНІЕ; colophon: ЕЖЕ Ѡ МАРКА СѠТОЕ ЕВѠЛІЕ, ИЗДАТЬ СѠ ПО ЛѠТѠХЪ ДЕСАТИ ХѠВА ВЪЗНЕСЕНІА, СѠВѠВЪ Д И Х, (134r-135v) ЁЖЕ Ѡ ЛѠКЫ СѠГГО ЕВѠЛІА ГЛАВЫ {*Ев*, 287-90}, (136r-v) ПРѠСЛОВІЕ ЕЖЕ Ѡ ЛѠСѠ СѠГГО ЕВѠЛІА {ЯЦИМ., 46-7; *Ев*, 291-2:line 1}, des. ПОИСТИНѠ СЛЫШАТИ СѠГГО ЕВѠЛІА ~ (138r-222v) Ѡ ЛѠКЫ СѠТОЕ ВЛѠГОВѠКТЕВОВАНІЕ; colophon: {*Ев*, 453}, (223r-v) ЁЖЕ Ѡ ІВАННА СѠГГО ЕВѠЛІА ГЛАВЫ {*Ев*, 460}, (223v-226r) ПРѠСЛОВІЕ Е Ѡ ІВАННА СѠГГО ЕВѠЛІА {*Ев*, 461-3}, (227r-297r) Ѡ ІВАННА СѠТОЕ ВЛѠГОВѠКТЕВОВАНІЕ; colophon: {*Ев*, 581}, (297r-303r) ГОВОРНИ ВѠ МЦЕѠ СКАЗУНА ГЛАВЫ КОЕМОУЖДО ЕВѠЛІЮ, ИЗВРАННЫ СѠТѠИ И ПРАЗНИКѠѠ, (303r-309v) [untitled] List of Gospel readings for the movable feasts: НЕ Ѡ

²⁹ There are quire signatures on ff. 8r, 80r, 89v, 127v, 128r, 137v, 138r, 157v, 167v, 168r, 188r, 202r, 227r, 247r, 256r.

³⁰ The manuscript is tightly sewn and its paper is brittle, so the quires are difficult to distinguish.

³¹ Type (1) is found on ff. 2-4, 11, 13, 42, 75, 78, etc., type (2) on ff. 7, 79, 83-6, 289, 296, etc.

³² *Wasserzeichenkartei Piccard*, on-line at www.piccard-online.de; Е. М. ШВАРЦ, *Новгородские рукописи XV века: Кодикологическое исследование Софийско-Новгородского собрания Государственной публичной библиотеки* (М., 1989).

мѣтари ѿ фариценъ еваліе ѿ Лѹ ꙗ ꙗ ꙗ etc., (309v) Єѡаліа вскрѣна аѿ, (309v-310v) Єѡаліа различна на всакѣ потребѣ.³³

Spelling: ѣ and ѥ; по ж ог ѡж; ѡ and ѡ; є and є; по ѣ; оу and ѡ (по у); ѡ (по ѡ).

Diacritics: acute, circumflex and double gravis; *spiritus lenis* over many vowels, sometimes not initial ones; *trema* over і (ї); occasionally *paerchik* ʹ

Punctuation: comma , low point . high point ·

Rubrics: evangelist initials (ѡ etc.) in the upper left corner of each verso page of the respective Gospel; dark brown chapter numbers in the outer side margins; red numbered ѕа in the outer side margins; red кѡ within the text; red initial letter at the beginning of each pericope.

Ornament outlined in red and coloured bright green, dark blue, violet and yellow: (9r, 87r, 138r, 227r) headpieces of the *Balkan* type and five-line initials at the beginning of each Gospel.

Binding probably original: very worn green cloth over squared wooden boards; boards flush with the book block; sewing stitches sunk in (“Greek style”); spine now missing; five plain brass bosses on the outside of the back cover; two pins for clasps on the side edge of the front cover; old paper pastedowns; flyleaves (ff. i-ii) part of the book’s first quire.

Marks: (inside of front cover) аписѣ ѡлиста половиноу in dark brown semi-uncials, s. XV?; (311r) ѕра in black ink; (137r) Ся богоугодная книга / Светое Евангилье купиль / ео Иванъ Савельевъ / сынъ Поленовъ въ мона/стыре - сего - 1823²⁰ года in grey cursive; (311r) въсего 320 лис³⁴ in the same hand and ink; (ff. 2-3) portions of the lower margin have been cut out; (8v, 86v, 137v, 226v) 20th-century miniatures of the four evangelists, [140 x 100] each.

Provenance: bought by Ivan Savel’ev(ich) Polenov (1823); — bought by the Spencer Collection before 1965.³⁵

Bibliography: ДЕМКОВА, 394; MATHIESEN, 412: cat. 3.

Published photographs: (8v) К. КУР, *The Christmas Story in Medieval and Renaissance Manuscripts from the Spencer Collection* (New York, 1969), pl. 37.

6. New York NY, New York Public Library, Spencer Collection, Slavonic Ms 3

John Climacus: Heavenly Ladder (Лѣствица), Russia, ca. 1540-50 AD; paper, iii+212 ff., 302 x 207, D 32D1b, linn. 32 [225 x 123]

Quires (with traces³⁶ of non-scribal signatures *Iel*): 2 × i (ii), 17 × viii (135), vii (142), 7 × viii (208), 2 × i (210), ii (212).

³³ *Святое Евангеліе* (М., 1912), reprod. on-line at http://www.liturgy.ru/docs/docs_all/graphics.php; А. А. АЛЕКСЕЕВ, ed. *Евангелие от Матфея в славянской традиции* (СПб., 2005); А. И. ЯЦИМИРСКИЙ, *Из истории славянской письменности в Молдавии и Валахии XV-XVII вв.* (М., 1906) [=Памятники древней письменности и искусства, 162].

³⁴ The upper corner of the page is torn off.

³⁵ Date of acquisition of Spencer Slavonic Ms 4 (see cat. 12 below).

³⁶ On ff. 16r and 201r (in brown ink) and on f. 209r (in red ink).

Paper folded in 2°; chaindistance 30 mm; *watermarks* of four types:³⁷ (1) very similar to PICCARD nos. 54012-13 (*Krone*, attested in 1539) and ЛИХАЧЕВ no. 1675 (*муара*, attested in 1541/2); (2) very similar to MAREŞ no. 1337 (attested in 1538-41) and ЛИХАЧЕВ no. 1825 (*муара*, attested in 1557/8); (3) similar to PICCARD no. 85586 (*Eber*, attested in 1535); (4) similar to BRIQUET no. 1253 (attested in 1552), MAREŞ no. 1387 (attested in 1554) and SINIARSKA-CZAPLICKA nos. 804-5 (attested in 1561).³⁸

Ink: black (text), bright red (titles, rubrics, initials).

Script: uncial; one hand throughout.

Originally blank pages: i recto-iii verso; 8r-v, 212v.

Text: (1r-4v) Житіє въкратцѣ влаженнагѡ Іуанна игѣмена стѣла горы Синаіскыа, нареченагѡ схѡластикѡ въ стѣхъ поистинѣ написавшагѡ дѣховныа сѣа скрижали, сѣрѣчь стѣхъ лѣствицоу съписѡ же жытіє сѣ ѿ Даниїла инока съмирѣнааго, райфьскаго {ВНГ 882, w/o commentary; *ВМЧ*, 1673-7}, (4v-5v) Посланіє ѿца Іуанна игѣмена Райфѡ къ Іуанноу достоиночюдномуу игоуменуу горы сѣнаіскыа {CPG 7850, w/o commentary; *ВМЧ*, 1667-8}, (5v-6v) Скрижали дѣховныа Іуаннѣ Іоаннови радовати сѣ {*ВМЧ*, 1668-9}, (6v-7r) Прѣсловіє слѡва. емоу^т и именованіє скрижали дѣховныа {*ВМЧ*, 1669-70}, (7r) Слово въкратцѣ прѣрѣніа стѣхъ лѣствица {*Лѣствица*, 4r}, (7r-v) Прѣдисловіє стѣхъ лѣствица {CPG 7851; *Лѣств.*, 3(bis)v}, (7v) Прилогъ тогоже ѿца Іуанна лѣствичника {*Опис. Солов.*, 327; ВОСТОКОВ, 268}, (9r-161r) Слово постническое ѡтца Іуанна игѣмена ѡже въ Синаї горѣ инокомѣ. ѡ ѡверженіи соуѣтнаго житіа. еже и послѡ къ ѿцоу Іуанноу игоуменуу райфскому, поноуженъ вывъ ѿ него съписати; раздѣлает же сѣ главїзнами тридесѣтими. степѣни лѣствичными подобно, ѿ нижніихъ въ горнѣиша въсходѡщїимъ възводѡщї; тѣмѣ и лѣствица кнїга сѣа именовѣт сѣ {CPG 7852, w/o commentary; *ВМЧ*, 1681-1873}, (161r-174r) Тогоже ѿца Іуанна игоумена и^т в Синаїстѣи горѣ инокомѣ, слѡвѡ къ пастырю {CPG 7853, w/o commentary; *ВМЧ*, 1873-89}, (174v-175v) [untitled] Понѣже въ кнїсѣ сѣ etc. по прѣрѣчествоу старѣчу {*ВМЧ*, 1889-90; incl. ВНГ 883}, (175v-176v) Стѣго Ніла ѡ ѡсми помыслѣхъ {CPG 3975; *Пролог*, II, 292v}, (176v) colophon: ѡ вѣко хѣ слава тѣвѣ. всакомѣ вѡ еси дѣлѡ вѣлѣгъ зачало и конецъ, (177r-v) Тѡкованіє неѡудовопознаваемо^т въ писанїихъ рѣчѣмъ {КОВТУН, 421-31: II редакция}, (178r-212r) [untitled] Степѣнь .а. ѡ ѡверженіи мїра сѣѣтѣнаго жытіа:~ Слїцы изъ Егїпта и фараѡна изыти, и вѣжати хѡще^т. въсакѡ Моусѣа нѣкоегѡ имѣи ходатаѡ къ боу съ бѣгомъ трѣвѣемъ:~ тѣкъ. дѣшевныа страсти глѣть. тѣсѣлѣвїє. гнѣвъ. печаль. гѡрдоеть. оуныніє. и тѣже ѿ сѣ вывшаѡ etc. {*Лѣств.*, 15r-16v}. Anonymous commentaries on select passages from chapters 1, 2, 4, 15, 22, 24-26, 5, 8-10, 12, 14, and 27 of the *Ladder*, intermixed with excerpts from other ascetic

³⁷ Type (1) is by far the predominant one, found on ff. iii, 2, 3, 8, 12, 13, 16, 17, etc. and on the back pastedown; type (2) is found on ff. 162, 176, and a few others; type (3) on ff. 6 and 9; type (4) on ff. i-ii and the front pastedown.

³⁸ *Wasserzeichenkartei Piccard*, on-line at www.piccard-online.de; A. MAREŞ, *Filigranele hîrtei întrebuitate în țările române în secolul al XVI-lea* (Bucureşti, 1987); Н. П. ЛИХАЧЕВ, *Палеографическое значение бумажных водяных знаков* (СПб., 1899); С.-М. BRIQUET, *Les filigranes: Dictionnaire historique des marques du papier dès leur apparition vers 1282 jusqu'en 1600*, 2nd ed. (Leipzig, 1923; repr. New York, 1966); J. SINIARSKA-CZAPLICKA, *Filigrany papierni polozonych na obszarze Rzeczypospolitej Polskiej od początku XVI do połowy XVIII wieku* (Wrocław, 1969).

writings: сѣго ꙗфанасіа александръскаго, сѣго Нила, ѿ мѣненіа сѣго Діонисіа архепагита повѣсть красна, ѿ Стѣреческаго, ѿ житіа сѣго Великіа чудотворца и^м въ дивнѣи горѣ, ѿ пѣстныхъ сѣго Василиа, Злаѣстаго (sic) ѿ толкованіа псаломъскаго, того^м ѿ толкованіа Дѣніеиѣ, Злаѣстаго ѿ Яндріандѣ, сѣго Маѣіма, сѣго Варсаноуфіа, сѣго Янастасіа синанскаго, сѣго Клімента Римскаго, сѣго Фрѣма, Злаѣстаго ѿ еже къ коринѣѣ, сѣго Юрсеніа. Last excerpt: Злаѣстаго еже ѿ Маѣа. Mt 5:19. Егда^ж слышиши мнѣи въ црѣвѣи нѣнѣиѣ. ничто^м ино не пѣши, точію гѣноу и моукоу etc. не просто рѣ безаконующаа, но исправляющаа:³⁹

Spelling: ѣ and ѥ; occasional ж; ѡ at the beginning of words, ѡ elsewhere; є and е; оу and ѡ (no у); ы (no ѣ); з and с.

Diacritics: acute, circumflex, gravis and double gravis; spiritus lenis over initial vowels; trema over і (і); occasionally paerchik⁴

Punctuation: comma , low point . large red high point ·

Rubrics: chapter (стѣпѣнь) numbers and titles in red in the upper or lower margin of the first page of the respective chapter; the verses that conclude each chapter of the *Ladder* are marked with red crosses in the outer margin.

Ornament in colours and gold, of the *Byzantine* type: (1r) headband [14 x 110], initial Б; (9r) headpiece [51 x 108], initial Б; (1r, 4v, 9r, 177r) titles in lattice-script (*вязь*).

Binding original: tooled brown leather over angled wooden boards; two original clasps; spine with four ridges; original paper pastedowns. Back cover: blind-tooled ornament composed roughly like КЛЕПИКОВ no. xiv (b) and generally similar to КЛЕПИКОВ no. II.118. Front cover: gold-tooled central motif generally similar to КЛЕПИКОВ no. II.132; gold-tooled double rectangular frame.⁴⁰

Marks: (lower margin of recto sides on ff. 1-5) книга глѣмаѡ / Ива^м списате^а / Лѣствицы / Рѣтва Прѣи Бѣы / Коневскаго мѣтрѡ in light-brown semi-uncial, s. XVII, (front pastedown) ꙗсаі Сѣа книга прѣсѣщеннѣишаго ꙗвраміѡ митрополита резанскаго и мѣромскаго келѣинаѡ in black semi-uncials, (lower margin of recto sides of ff. 9-20) Лѣта ꙗсѣи^а мѣца Іаннаріа в еі днѣ / по ꙗка^а прѣсѣщенна^а митрополита / ꙗвраміѡ / резанскаго и мѣромскаго / ѡдана сѣа книга в^а црѣкѣ^а / горѡхѣскаго ꙗѣзда / во ѡбитѣ^а Знаменіе прѣстыѡ Бѣы / в красногрѣвскю пѣстыню / при игѣмене Макаріи з^а братѣю / по своіхъ родителехъ / в^а вѣчное поминѡвѣніе in black semi-uncials, (i recto, upper right corner) *Смотр. 1868 г.* in black ink; (8v) 20th-century miniature of the Heavenly Ladder [224 x 155].

Provenance: Konevitsa Monastery; lost probably after the monastery's destruction in 1610; — Abramius, metropolitan of Riazan and Murom (1703); presented by him to the Krasnogrivtsi Monastery in Gorokhovets (1705); transferred to the nearby Frolishchi

³⁹ E. WEINER, A. И. ШКУРКО, С. О. ШМИДТ, eds. *Великие Минеи четьи митрополита Макария: Успенский список*, т. 3 (Freiburg i. Br., 2001) [= *Monumenta linguae Slavicae dialecti veteris*, 45], 30 March; *Лѣствица* (М., 1647); *Описание рукописей Соловецкаго монастыря*, ч. 1 (Казань, 1881); А. ВОСТОКОВ, *Описание русских и словенских рукописей Румянцовскаго музеума* (СПб., 1842); Л. С. КОВТУН, *Русская лексикография эпохи Средневековья* (Л., 1963); *Прологъ*, т. 2 (СПб., 1896), 14 July.

⁴⁰ С. А. КЛЕПИКОВ, "Орнаментальные украшения переплетов конца XV-первой половины XVII веков в рукописях библиотеки Троице-Сергиева монастыря", *Записки Отдела рукописей Государственной библиотеки СССР* 22 (1960), 57-447.

Monastery (ca. 1764); lost probably after the monastery's closure in 1923; — bought by the Spencer Collection before 1965.⁴¹

Bibliography: А. Е. ВИКТОРОВ, *Описи рукописных собраний в книгохранилищах Северной России* (СПб., 1890), 232: cat. 34(30); ДЕМКОВА, 394; MATHIESEN, 412: cat. 4.

Published photographs: (9r) digitalgallery.nypl.org (image ID: 1167856).

7. Cambridge MA, Harvard University, Houghton Library, Ms Kilgour E

Acts and Epistles of the Apostles (Апостол), Russia, ca. 1560 AD; paper, ii+595+i ff., 165 x 110 (noticeably trimmed),⁴² D 23D1dn, linn. 17, [102 x 54]

Quires (signed by a later hand *lil* on ff. 8r [в] and 16r [г]): the tight binding does not permit distinguishing the quires.

Paper mostly (1) folded in 8°; chaindistance 20 mm; watermarks very similar to ЛИХАЧЕВ no. 2955 (attested in 1561); (2) ff. 146-7, 154-5, 171-2, 179-80, 546-7, and 510-11 folded in 4°; chaindistance 20 mm; watermarks similar to BRIQUET no. 14007 (*globe*, attested in 1559) and ЛИХАЧЕВ nos. 3175, 1839-40, 1927-8 (attested in 1560-7).⁴³

Ink: black (text), brick-red (titles, rubrics, initials), gold (some titles).

Script: uncial; one hand throughout.

Blank pages: 162v, 194v, 213v, 219v, 279v, 282v, 384v, 402v, 404v, 419v, 456v, 502v, 540v, 566v; ff. 15, 145, 181, 195, 214, 220, 231, 283, 331, 366, 385, 405, 420, 434, 447, 451, 473, 485, 493, 503, 541 and 567 contain red silk curtains in a paper frame.

Text: (1r) Написаніе начатокъ аплскыхъ дѣланіи. гла: ѿцъ мои и оучитѣ etc. разделеніа знаменахомъ {CPG 3640}, (1v-11r) chapters list {CPG 3640; *Апостол*, 13-18}, (11v-12r) Оказаніе извѣстно написанъ в книзе сѣи {*Апл*, 19}, (12r-v) В лѣто с.чѣ. etc. {*Апл*, 19}, (13r-14v) Оказаніе дѣланіи аплскій списана стымъ апло и евалістомъ Лвкюю. по лѣтѣ мносѣ стрѣти гнѣл {CPG 3640; *Апл*, 20}, (16r-141r) Дѣланіа стъ апл списана стъ апло и евалістѣ Лвкюю, (141v) liturgical note, in red: Нѣдѣли пѣдесѣтныа ици. назѣ. за .г. etc., (142r-224v) Catholic Epistles, each preceded by a list of chapters and a preface {CPG 3640}: Главы Іаковла, послѣла {*Апл*, 111}, Оказаніе Іаковла соборнаго посланія {*Апл*, 112}, Сѣборное посланіе Іаковле etc., (225r-540r) Pauline Epistles, each preceded by a list of chapters and a preface {CPG 3642}: Главы ри скіа епистоліи Пѣли {*Апл*, 170-1}, Оказаніе, иже к ри лномъ посланію стго апла Пѣла {*Апл*, 171-3}, К римълено посланіе стго апла Пѣла, etc., (542r-566r) Оказаніе извѣстно иже по всѣ дни зачало {*Апл*, 426-51}, (568r-590v) Сѣборникъ .вѣ.ти мѣамъ сѣказаніе коемъждо апл и избранны стъ. и празникѣ. на лиргѣ without end {*Апл*, 452-504}, (591r-

⁴¹ Date of acquisition of Spencer Slavonic Ms 4 (see cat. 12 below).

⁴² Even the 19th-century foliation in black ink has been affected by the trimming.

⁴³ С.-М. BRIQUET, *Les filigranes*, 2nd ed. (Leipzig, 1923; repr. New York, 1966); Н. П. ЛИХАЧЕВ, *Палеографическое значение бумажных водяных знаков* (СПб., 1899).

594r) Прокимени, апостоли, алилуиаре и причастни общи святым without beginning {Апл, 517-18}, (594r-595v) ЯНГІНЫ ПО ВСА ДНИ {Апл, 525-6}.⁴⁴

[*Lacunae*]: (ff. 584-7 replaced with blank leaves of machine-made paper) *menologion* from 6 Jan. (vespers) to 29 Apr., (590bis) *menologion* for 25 Jul.-31 Aug.; commons (общи святым) for the Virgin, angels, apostles, prophets, bishop saints (святители), monastic saints (преподобные), and martyrs to воззва]ша прѣвнїи etc.

Spelling: ъ and ѣ; но ж; ѡ and (rarely) ѡ; ѣ (но е); ы (но ѣ); з-з, ѡ-ѡ, ҃-҃ and и-и used interchangeably.

Diacritics: acute, circumflex and grave accents; *spiritus lenis*; *trema* over і (ї); *paerchik* † between any two adjacent consonants.

Punctuation: comma , low point .

Rubrics: liturgical notes in the lower margin; title repeated as heading in the upper margin of each of the respective epistle's pages; numbered зѧ̃ (in red) and chapter numbers (in black) in the outer margin; конѣ (in red) within the text; portions for daily personal reading (келейное чтение) noted in small cross-surmounted cartouches in the side margin.

Ornament drawn in black ink and coloured gold, orange, dark blue, violet and white: (13r, 146r, 182r, 215r, 221r, 232r, 284r, 332r, 367r, 386r, 406r, 421r, 435r, 448r, 458r, 474r, 488r, 494r, 542r, 568r) headpieces of the *Byzantine* type, ca. [38 x 58]; (16r, 164r, 182r, 196r, 210r) headpieces of the *typographical* type, ca. [39 x 61]; (144r, 161r, 179r, 218r, 227r, 280r, 329r, 403r, 432r) wash-coloured headbands with vegetal and *typographical* ornament, ca. [15 x 58]; (192r, 209r, 383r, 418r) empty space left for headpieces; (182r, 196r, 210r, 215r, 221r, 232r, 284r, 332r, 367r, 386r, 406r, 421r, 435r, 448r, 458r, 474r, 488r, 494r, 504r) six-line decorated initials; (13r, 16r, 146r, 164r, 182r, 196r, 210r, 215r, 221r, 232r, 284r, 332r, 367r, 386r, 406r, 421r, 435r, 448r, 458r, 474r, 486r, 494r, 504r, 542r, 568r) titles in lattice-script (*вязь*).

Binding re-used, s. XVI-XVII: gold-tooled red leather over wooden boards; two claps; spine with three ridges and (later) leather label with АПОСТОЛЬ on it; flyleaves and pastedowns of machine-made paper.

Marks: (162r) 1773 февра[ля] in grey ink, (f. 145) lower half cut out and replaced with machine-made paper; (ff. 591-5) upper corners restored with machine-made paper.

Provenance: Bayard L. Kilgour, Jr.; presented to Harvard University (1957).

Bibliography: *The Kilgour Collection of Russian Literature 1750-1920, with Notes on Early Books and Manuscripts of the 16th and 17th Centuries* (Cambridge MA, 1959), cat. E; ДЕМКОВА, 389: cat. 2; PUGUZOV & VEDER, 28-9.

Published photographs: (494r) *Kilgour Collection*, cat. E.

8. Cambridge MA, Harvard University, Houghton Library, Ms Russian 19

Tsar Ivan IV “the Terrible”: Reply to Jan Rokyta, Russia (probably Moscow), probably 1570 AD;⁴⁵ paper, 82 ff., 210 x 152, D 22D1b, linn. 15, [143 x 86]

⁴⁴ *Апостоль*, reproduced on-line (without title page) at www.liturgy.ru/docs/docs_all/graphics.php.

⁴⁵ The watermarks point to a date just around 1570, when the *Reply* is known to have been composed. The fine ornament suggests that this is a presentation copy, quite probably made at the author's personal behest.

Quires (unsigned): i (1), vi (7), x (17), vi (23), x (33), vi (39), ii (41), vi (47), x (57), vi (63), x (73), vi (79), 3 × i (82).

Paper folded in 4°; chaindistance 30 mm; watermarks very similar to PICCARD no. 85556 (*Eber*, attested in 1560) and generally similar to ЛИХАЧЕВ no. 3339 (*кабан*, attested in 1576);⁴⁶ f. 1 (pp. 1-2) folded in 4°; chaindistance 28 mm; no watermarks.

Ink: medium to light brown (text, titles); gold (initials).

Script: semi-uncial chancery writing; one hand throughout.

Blank pages: 1-4.⁴⁷

Text: (5-164) [untitled] Ответ царя Иоанна Васильевича сениору Яну Роките в 1570 г., without end {СЕМЕНОВИЧ; TUMINS, 215-94}.

Spelling: ѣ and њ; no ж; ѡ and (rarely) ѡ; ѣ (no е); ы and ѣ; ѣ (no оу).

Diacritics: acute, circumflex and grave accents; *spiritus lenis*.

Punctuation: low points .

Ornament outlined in gold and painted green, blue, violet and gold: (p. 5) five-line initial H; a flower⁴⁸ in the upper right corner of the page.

Binding: very worn cardboard; three stitches on the spine.

Marks: (p. 1) *Moscoviam urbe(m) ingressi sunt nostri die 3 Martij die ♀ / Tyrannus eo venit Maij die 5. / Egressi sunt domu versus Julij 15* in brown cursive; *Colloquium habitum fuit. 1570 Maij 10. Die ☿ ante Pentecostem* in brown cursive, same hand; *Johannis Basilij Magni ducis Moschoviae / responsum datum Johanni Rokytæ legatorum regis Poloniae S. Augusti / concionatori Anno 1570. Junij die 18 [...]* in brown cursive, different hand; (p. 4) *Петръ левѣр (?)* in grey cursive, s. XVI, (p. 1) *Ex Libri X Marij [...]* / *Hrabanowicz / Prepozitul [--]* in light brown cursive, (p. 5) *Servandum pro Sclavis / Collegii Lubl. Soc. Iesu* in brown cursive,⁴⁹ (p. 3) *Рукопись XVI столѣтя / содержащая въ себѣ отвѣтъ царя Иоанна IV / Васильевича Грознаго данный протестанту / Яну Рокитѣ — въ 1570 году Юнь 18 дня — / обрѣтена на чердакѣ Семинаріи между / прочими старыми отброшенными кни/гами и рукописями библиотекаремъ / инспекторомъ Семинаріи священникомъ / Степаномъ Семеновичемъ — / г. Холмъ 22 Юня 1877 года / Свящ. Степанъ Семеновичъ / Собственность библиотеки / Холмской духовной семинаріи* in black ink, (pp. 1, 3) circular stamp with *Библиотека Холмской семинаріи*.

Provenance: Jesuit College, Lublin; Orthodox Seminary, Kholm (Szelm); removed to Płuhow (1916); Rev. Mark John Hundiak, Carteret NJ (1921); bought by Harvard University (1961).

Bibliography: С. СЕМЕНОВИЧ, “Ответ царя Иоанна Васильевича Грозного сениору Яну Роките в 1570 г.,” *Холмско-Варшавский епархиальный вестник* 2 (1878), № 8, 7-10; № 10, 3-7; № 11, Прилож., 1-4; № 13, 5-8; № 17, 9-12; № 18, 13-18; reviewed by П. А. ГИЛЬТЕБРАНДТ, *Древняя и новая Россия* 2 (1878), № 5, 83-4; V. A. TUMINS,

⁴⁶ *Wasserzeichenkartei Piccard*, on-line at www.piccard-online.de; Н. П. ЛИХАЧЕВ, *Палеографическое значение бумажных водяных знаков* (СПб., 1899).

⁴⁷ The manuscript is paginated.

⁴⁸ Not visible on p. 53 of TUMINS's facsimile.

⁴⁹ As transcribed by TUMINS, 15-16.

Scribal colophon: (356r) **В** лѣто ѿ воплощения сп̄сителя ѿ д/хн̄ мѣца авгѣта ѿ дниа:~ / Молїи любви по дѣхѣ вѣрїе (sic) или ѿци, вѣса/кого хотѣщаго прочитати сию книгу, ключї / ли ста извѣрѣсти погрешение исправляйте / а не клѣнѣте но паче блѣвѣте, да негли вашими / молитвами прощению сподоблю: Написа ста / книга сиа во граде крола его мѣти Барѣ, грѣшнѣ / и недѣто¹нѣмъ Феодорѣ из Любартова:~ “In the year of the Saviour’s Incarnation 1608, August 5. I lovingly beg you, spiritual brethren and fathers — anyone who would read this book: should you happen to find a mistake, correct it and do not curse but rather bless [me], so that I may perchance be granted salvation through your prayers. This book was copied in his royal mercy’s city of Bar by the sinful and unworthy Theodore from Lubartow.”⁵⁵

Spelling: ѣ and (rarely) ѥ; ж and ѡ; є and е; оу and ѡ (no у); ы (no ѣ).

Diacritics: acute, circumflex and grave accent; *spiritus lenis*; *trema* (shaped like a double *gravis*) over і; *paerchik*^h between any two adjacent consonants.

Punctuation: comma , low point . large red low point .

Rubrics: evangelist initials (Ѧ etc.) in the upper left corner of each verso page of the respective Gospel; chapter numbers in the outer side margins; beginning and end of pericopes marked with red " and " within the text; liturgical notes in the upper or lower margin; portions for daily personal reading (келейное чтение) noted in small ornamented cartouches in the outer side margin.

Ornament outlined in red ink and coloured yellow, blue, green and violet; of the *Balkan* type, with Baroque elements: (8r, 108r, 172r, 266r, 330r, 342r) headpieces, ca. [60 x 134]; (8r, 108r, 172r, 266r) seven-line decorated initials; (8r, 108r, 172r, 266r, 330r) titles in lattice-script (*вязь*); (1r, 104v, 264r) headbands, ca. [20 x 130]; (307v, left margin) cartouche with a drawing of Calvary, next to Jn 13:31: еѡ ,а, стѣкї стѣрѣи; (356r) circular tailpiece [diam. ca. 65].

Binding ca. 1844 AD:⁵⁶ dark-red velvet over angled wooden boards; five brass bosses on the outside of the back cover; two clasps; no ridges on the spine; pastedowns and outer sides of outer flyleaves lined with red silk. The sides of the book block have been gilt and blind-tooled with ornamental motifs (perhaps in 1608-9 AD).

Marks: (ff. 8-25, lower margin of recto sides) **В**о имя ѿца и с̄на и ст̄го д̄ха: стало се ко вѣчнои памяти: / на чѣ^т и на хвалѣ г̄дѣ б̄гѣ во троици; и свето¹ пречїто¹ вожо¹ м̄три: / и всѣмъ светымъ зг̄бникѣмъ вожїи:~ Равѣ вожїи Илиѡ / и з жоною своею Яною и сынами своими Иѡанѣмъ и Мѡкомъ / вѣдѣши повѣжо¹ милостю с̄нца и зчїкомъ х̄ртианскимъ; / ѿменили сию д̄шеполезнѣю и сп̄сительнѣю книгу: / рекомѣю еѡгелїе тетро за ѿпѣщѣе грѣхѣ своихъ / и придали еѣ во храмъ ад̄хїстра¹ (sic) г̄нѣ Мїхаїла / в селѣ Мїгалѣцѣ повѣтѣ вѣского: за дѣжавы / крола Зїкгмѣта третего, а пановѣта на тѣ чѣ Кгѣского / старѣти на Барѣ и воеводи рѣского, року ѿ воплощѣна / сп̄сениѡ нашего г̄да ѿса х̄а д̄хѣ: на дѣ ст̄го ад̄хїстратїга Мїхаїла: / а хто бы ста важїѣ ѿдати или продати или гакї / ковекъ вѣвѣчѣ ѿдалити ѿ сего светого храма вѣпоменѣного, / то¹ неха¹ вѣдѣ проклѣ в сї¹ вѣкѣ и

Из истории славянской письменности в Молдавии и Валахии XV-XVII вв. (М., 1906) [=Памятники древней письменности и искусства, 162].

⁵⁵ Cf. М. БОЯНИВСЬКА, *Переписувачі книжок як культурні діячі України XV-перша половина XVII ст.* (Львів, 1994), 32-3.

⁵⁶ Flyleaves i-ii are watermarked with the letter “I” (repeated several times) and the number “1844”.

во вѣдѣши и по смѣти неразрѣше: / а з нами з вымененными в содѣганѣ сѣ вѣдѣ мѣти / прѣ
 нелицемѣны сѣдию во второе пришествие, / егда приде въздати кому до по дѣло его:
 ами:~ in brown semi-uncials, same hand as the scribal colophon, (11r, lower margin) и
 невѣсткою своею М^р, и з оушками своими, Гѣрило Дмитро и знскою своею Кѣркою
 added in grey semi-uncials, different hand, (ff. 26-38, lower margin of recto sides) Іа
 Гелио кочыки свѣчени / загаски даю сие евангелие / мое вѣланое за живота моего / ѿцѣ
 Іоанс кочыкомѣ / свѣченикѣ бавыкомѣ во рѣ его вѣланы вѣчными часы / тежы позъво
 лаю по смѣти живота моего / ѿцѣ Іоанс кочыкомѣ свѣченикѣ бавыкомѣ / воно емѣ хочѣ с
 себе дѣжа а либо і пѣррота / і гѣде хочѣ его шѣнѣ / а еже ли вѣ хто вѣ сіа важы сѣ за
 тоѣ / евангелие ѿца Іоана кочыкаго свѣченика / бавыкого тѣррота те ды вѣде анафема про
 кълѣ / пѣрокълѣ in black semi-uncials, (38r-39v, lower margins) зѣ крѣтѣ поприцагѣ
 ѿцѣ Іоанѣ / сию книгу светоѣ евангелие (sic) мѣсца юна дѣна аі рокѣ аѣн / тако его етѣ
 (sic) правѣдиваѣ южѣ не налезы до цекви (sic) загальско (sic) in black semi-uncials,
 different hand, (40r, lower margin) *iako Lator Sententiae podpisuie sie. X Woyciech
 Siennicki Kanonik у officiat Kijowski Proboszcz Wiellednicki Komisarz* in brown cur
 sive, (ff. 8-24, lower margin of recto sides) *сиу / книги / Крыловскога / житиля (sic) /
 Якова / Александрова / сына / Чернова / своею / рукою / подѣписана / 1831го / года
 / мѣсица (sic) / августа / шестаго / дня* in brown cursive, (ff. 7bis, 107bis, 171bis,
 265bis) engravings of the four evangelists⁵⁷ — the paper of one (St Mark) has a
 watermark similar to UCHASTKINA no. 38: letters “Я”, arms of Iaroslavl, date “[18]14”;
 (356v) *сѣ евангеліе писана (sic) 1608 года:* in dark brown uncials, s. XIX.⁵⁸

Provenance: presented to the Church of the Archangel Michael in Myhołowce/
 Мигаловці (1609); removed when the village was deserted (before 1668); — Symeon,
 priest at Zagalsk; given to John, priest at Bubydze/Бабицк (before 1720); — lost
 probably during the Polish uprising (1830); — Iakov Aleksandrov(ich) Chernov,
 Krylovsk (1831); — Plaza Book Auction Corp., New York; bought by the Pierpont
 Morgan Library (1935).

Bibliography: R. P. CASEY, "New Testament Manuscripts in the Pierpont Morgan
 Library," *Journal of Theological Studies*, n.s. 2 (1951), 64-8, esp. 67-8; I. I. ШЕВЧЕНКО,
 “Барська Євангелія початку XVII століття в Pierpont Morgan Library”, *Науковий
 збірник Української Вільної Академії Наук у США* 2 (1953), 192-6, repr. in: I. ŠEV
 ČENKO, *Byzantium and the Slavs in Letters and Culture* (Cambridge MA, 1991), 37-41;
 FAYE & BOND, 357; ДЕМКОВА, 395: cat. 3.

10. Cambridge MA, Harvard University, Houghton Library, Ms Russian 15

Apocalypse (Книги Япокалипси) with Commentary by Andrew of Caesarea, Rus
 sia, ca. 1600-1615 AD; paper, v+148+iv ff., 177 x 135,⁵⁹ D 33D1d, linn. 25, ca. [141 x
 89]

⁵⁷ The engravings imitate those that illustrate the Gospel Book printed in Moscow in 1627: A. A. СИДО
 РОВ, *Древнерусская книжная гравюра* (M., 1951), figs. 58-64.

⁵⁸ Z. V. UCHASTKINA, *A History of Russian Hand-Paper Mills and Their Watermarks* (Hilversum, 1962).

⁵⁹ The upper edges are noticeably trimmed: the lower margin is ca. 12-15 mm wider than the upper one.

Quires (signed *Im1* by the scribe): i (iv),⁶⁰ viii (7), vii (14; f. 9 single, no text loss), 13 × viii (118), x (128), viii (136), x (146), ii (148).

Paper folded in 4°; chaindistance 22 mm; watermarks very similar to HEAWOOD no. 3536 (attested in 1596), to ДИАНОВА no. 371 (attested in 1600-1615) and to ЛИХАЧЕВ nos. 4099 and 4132 (both attested in 1600).⁶¹

Ink: black (text), brick-red (titles, initials).

Script: semi-uncial; one hand throughout.

Blank pages: 1r, 4r-v, 5r, 9r.

Text: (2r-3v) Къниги Япокалипси ииѣиѡ словѣ .кѣ. главѣ .ѡв. стихѡвѣ .тѣс. Стѣго Андѣрѣа архіепіскопа Кесаріа капѣпадокиисѣкиа, Сказаніе Япокалипѣси. стѣго апла Іванна бѣгослова и еѡлиста, сокровѣнѣ тѣин ѡкровѣніе, (6r-8v) Главы гавеніе во востровѣ Патмѡнѣ сирѣ Япокалипѣси, Иванѡв бѣгословѡв и еѡлистоѡв: list of 72 chapters, (10r-147v) Япокалипѣси Иѡнѣна бѣгослова иже сокровѣнѣ тѣинѣ ѡкровѣніе: text of the однотолковѣи type, i.e. only with the commentary of Andrew of Caesarea {CPG 7478}; no marginal glosses; (148v) Потѣписаніе, Глава и хвала и благадареніе исѣкѡннѡмѡв и вышешеннѡмѡв въ трѡицы славиномѡв бѣгѡв ѡцѣс безначалномѡв. сѣнѡв сопрѣносѡуцѣнѡмѡв и дѣхѡв стѡмѡв исхѡдителномѡв егѡже слава бесконечна. и цѣтво нерѡншію и державѡ непрѣмѣнѣна всегда и нѣѣ и присно и во веки векомѡ аминѣ.

Spelling: ѣ and ѥ; ѡ ѡ; ѡѣ (written ѡѡ) at the beginning of words, ѣ (written ѡ) or ѣ elsewhere; ѡ at the beginning of words, ѡ elsewhere; ѡ (no ѡ); ѡ and (rarely) ѡа; ѣ (no ѣ); ѡ (no ѡ); и (no і or і); ѣ (often written ѡ) and (rarely) ѣ; no ѣ or ѡ.

Diacritics: acute and grave accents; *spiritus lenis*; *paerchik* ʰ between any two adjacent consonants.

Punctuation: comma, low point.

Rubrics: biblical passages marked with red commas in the inside margin; text divided in 24 titled sections (слова) and 72 numbered chapters (главы); black chapter numbers in the outer margins; the first chapter number of each section (in the upper corner of the respective page) is framed by a small ornamental cartouche.

Ornament of the *typographical* type, drawn in black ink: (2r, 6r, 10r) headpieces [18 × 88], [18 × 92], [38 × 88]; (3v, 147v, 148v) endpieces. All section titles are in red lattice-script (*вѣзѣ*).

Illustrations by a hand different from that which executed the ornament; drawn in black ink and coloured with green, blue, violet, orange and yellow wash; ca. [140 × 90] each: (1v) Andrew of Caesarea seated, writing; (5v) St John dictating to Prochorus; (9v, 13r, 16r, 18r, 19v, 21v, 24r, 25v, 27v, 30r, 33r, 34v, 38r, 40r, 41r, 42v, 44v, 47v, 50r, 52r, 53r, 54r, 55r, 56r, 58v, 61r, 63r, 65r, 67v, 69r, 70v, 73r, 75r, 77r, 79v, 81v, 82v, 84v, 85v, 86v, 88v, 90r, 91v, 94r, 95r, 96r, 97v, 98v, 99v, 101v, 103v, 105v, 109r, 113v, 115v, 117r, 119v, 122r, 123v, 124v, 126r, 128r, 130r, 132r, 133v, 139r, 141v, 143r, 144r, 145v, 148r) illustrations to the Apocalypse, one at the end of each chapter;

⁶⁰ Flyleaves iv-v are of the same paper as the manuscript proper.

⁶¹ E. HEAWOOD, *Watermarks, Mainly of the 17th and 18th Centuries*, 2nd ed. (Hilversum, 1957); Т. В. ДИАНОВА, *Филигрань „кувшин” XVII в.* (М., 1989); Н. П. ЛИХАЧЕВ, *Палеографическое значение бумажных водяных знаков* (СПб., 1899).

generally similar to those of Moscow, Russian State Library, ф. 173.I №14.⁶² The legends to the miniatures are in a hand and ink different from those of the text.

Binding s. XVIII-XIX: blind-tooled brown leather over angled wooden boards; three ridges on the spine; two clasps with leather straps and cast metal buckles; flyleaves (i-iii at the front, iv at the back) and pastedowns of machine-made paper.

Marks: (90v, lower margin) рѣства хѣва чѣнои по ѿ леонѣи in brown semi-uncials, s. XVIII; (V recto, supra) накалпѣсисѣ лицѣовои 1774 in grey ink; (148v, inside the tailpiece) letters ѿ ѿ ѿ г г а к с в г in brown ink different from that of the tailpiece and of the text; (inner side of front cover) кв. № 4. С. 4676. Г.++.10558-ом in black ink.

Provenance: Bayard L. Kilgour, Jr.; presented to Harvard University (1957).

Bibliography: FAYE & BOND, 248-9; ДЕМКОВА, 389-90: cat. 4; PUGUZOV & VEDER, 30-31.

11. Cambridge MA, Harvard University, Houghton Library, Ms Kilgour F

Office, Lives and Miracles of SS. Zosimus and Sabbatius of Solovki, Russia, ca. 1645 AD; paper, 350 ff., 198 x 147, 00D1, linn. 18, [142 x 90]

Quires (signed *Iel*,⁶³ perhaps by the scribe): vi (6), 43 × viii (350).

Paper folded in 4°; chaindistance ca. 22 mm; watermarks (1) similar to ДИАНОВА & КОСТЮХИНА nos. 659, 664, 695-6 (attested in 1646-54), (2) very similar, incl. countermark, to НЕАВУД no. 1300 (attested in 1644), (3) similar to ДИАНОВА nos. 291-3 (attested in 1638-44).⁶⁴

Ink: dark brown (text), bright red (initials, titles, occasional correction to the text).

Script: uncial; one hand throughout.

Originally blank pages: 6v, 102r, 349r-350v.

Text: (1r-6r) Оказаніе главѣ вѣ книзѣк сѣи: 72 chapters listed,⁶⁵ (7r-32r) мѣца сентѣврѣ въ .кѣ. днѣ стѣры и канѣны прѣбноуѣ Саватію чюдѣ, (32v-55r) мѣца апрѣлла вѣ .зѣ. днѣ стѣры и канѣны прѣбноуѣ Зосіамѣ чюдѣ, (55v-77v) мѣца ѡгвѣста вѣ .и. слѣжка ѡбща прѣбныѣ ѡцѣ Зосіамѣ и Саватію чудотвѣрцѣмѣ {cf. БАРУКОВ, 491-2}, (78r-85r) Прѣдислѣвіе житіѣ прѣбныѣ и бѣгоносныѣ ѡцѣ нашѣ Зосіамѣ и Саватіѣ солѣвецкѣи начѣлникѣмѣ, нѣвы чюдѣ твѣрцѣ {МИНЕЕВА, 341-4}, (85v-94v) Начѣлство и житіе на ѡстровѣ солѣвецкѣ прѣбнѣ оцѣ Саватіѣ солѣвецкаго чюдтвѣрца, со стѣрцѣмѣ Гѣрманѣмѣ {345-9}, (94v-101v) О прѣставленіи прѣбнаго оцѣ Саватіѣ, вѣ Горѣке рѣкѣи {349-52}, (102v-124v) Житіе и пѣдвизи и ѡчѣсти чюдѣсѣ испѣвѣданіе прѣбнаго и бѣгоноснаго оцѣ нашѣго Зосіамѣ. солѣвецкаго начѣлника нѣваго чюдтвѣрца {353-63}, (124v-140r) О прѣнесеніи мѣщи прѣбнаго оцѣ Саватіѣ, ѡз Горѣки рѣкѣи на Солѣвки в мѣтѣи {363-70}, (140r-145r) О прѣставленіи прѣбнаго оцѣ Зосіамѣ, и поучѣніе ко вѣрѣи {370-2}, (145r-v) Ѣ тѣвленіи

⁶² Ms reproduced on-line at www.stsl.ru/manuscripts.

⁶³ The last quire signature (нѣ, corrected to ѡѣ) is on f. 143r.

⁶⁴ E. НЕАВУД, *Watermarks, Mainly of the 17th and 18th Centuries*, 2nd ed. (Hilversum, 1957); Т. В. ДИАНОВА & Л. М. КОСТЮХИНА, *Водяные знаки рукописей России XVII в.* (М., 1980); Т. В. ДИАНОВА, *Филигрань „кувшин“ XVII в.* (М., 1989).

⁶⁵ All chapter titles that follow are taken from this table of contents. Those found in the text itself are similar but often somewhat longer.

прѣвнаго оца нашего Зосѣмы старца Данила {391}, (145v-146r) ѿ поставленіи гров-
 ницы на тѣло прѣвнаго Зосѣмы {391}, (146r-148r) Чюдѣ прѣвнаго оца Зосѣмы, како
 пависа на мори страждущимъ члкомъ {393}, (148r-149r) Чюдеса прѣвныѣ ѡцѣ нашѣ
 Зосѣмы и Саватіа. како начаша ѡбразы по вѣа и писати {393-4}, (149v-150v) О
 видѣніи двою столповъ огненнѣ {394}, (150v-151r) О явленіи прѣвнаго оца нашего
 Зосѣмы во гровницы старца Герасима {394}, (151r-152r) О видѣніи прѣвнаго оца
 нашего Зосѣмы на литургіи старца Герасіа {394-5}, (152r-153v) Чюдѣ прѣвныѣ ѡцѣ нашѣ
 Зосѣмы и Саватіа о погивше сокровищи. і о оутѣшеніи братиѣ {395}, (153v-154r) ѿ
 явленіи прѣвна оца Зосѣмы на павечерницы {393}, (154r-155r) ѿ овѣщаніи блженнаго
 оца Зосѣмы. еже овѣща сѧ дхомъ выти зъ братією во овители свои {~420}, (155r-159r)
 ѿ овѣщаніи блженнаго оца Зосѣмы в немъ же и похвала прѣвному {392-3}, (159r-160r)
 О сотвореніи житіа и чюдесъ. прѣвныѣ ѡцѣ нашѣ Зосѣмы и Саватіа соловецкѣ чудо-
 творцовъ {395-6}, (160r-163v) Сказаніе ино стѣнноинока Досифеа. о сотвореніи житіа и
 чюдесъ соловецкѣ чюдѣ творце {396-7}, (163v-165r) О явленіи прѣвнаго оца нашего
 Зосѣмы наверхъ земли {397}, (165v-172v) Чюдѣ прѣвныѣ ѡцѣ Зосѣмы и Саватіа о двою
 члкомъ страждущимъ на Шажмае островѣ {397-9}, (172v-179r) Чюдѣ прѣвнаго Зосѣмы о
 иноцѣ Елисеѣ {399-401}, (179r-187r) О пожарѣ і о созданіи на Соловкѣ новыа трапе-
 зы {401-3}, (187r-190v) Чюдѣ прѣвныѣ оцѣ, о Янисимѣ, и о женѣ егѣ Маріи вѣснѣющей
 сѧ {403-4}, (190v-194v) Чюдѣ прѣвнаго Зосѣмы о томъже Янисимѣ впашемъ в недѣгъ зѣ
 {404-5}, (194v-199v) Чюдѣ прѣвнаго Зосѣмы о оумершеи женѣ, и млтвами стѣаго оживѣ
 {405-6}, (199v-203v) Чюдѣ прѣвныѣ оцѣ, о иноцѣ Василіи новгородцѣ {406-7}, (203v-
 205v) Чюдѣ прѣвныѣ оцѣ, о Феѣдоре Парфеніевѣ. како избави егѣ бѣгъ ѡ потопа на мори
 млтвами стѣа свой {407-8}, (205v-213v) Чюдѣ о Никонѣ, егѣже избави ѡ вѣсовѣ прѣвнымъ
 {408-10}, (213v-216v) Чюдѣ прѣвныѣ оцѣ о вѣснѣющей сѧ иноцѣ Викентіи {410-11},
 (216v-218v) Чюдѣ прѣвнаго оца Зосѣмы о слѣпомъ горлинѣ {411}, (218v-221r) Чюдѣ
 второе прѣвнаго о тѣ же горлинѣ {411-12}, (221r-224v) Чюдѣ прѣвнаго Зосѣмы о нѣкоемъ
 Яньфимѣ, како овогати на мори посѣщеніемъ стѣаго {412-13}, (224v-226v) Чюдѣ прѣвнаго
 Зосѣмы о колѣомъ отрочатѣ исцѣлѣвшемъ млтвами стѣаго {413}, (226v-229v) Чюдѣ стѣаго
 Зосѣмы, о второмъ отрочатѣ {413-14}, (229v-231v) Чюдѣ прѣвнаго о третіемъ отрочатѣ
 оумирающѣ, и млтвами стѣаго оживѣ {414-15}, (231v-234r) Чюдѣ прѣвнаго Зосѣмы о Мат-
 феѣ и женѣ егѣ Мамелѣ {415}, (234r-235v) Чюдѣ прѣвныѣ ѡцѣ Зосѣмы и Саватіа о
 нѣкоемъ члцѣ оупоающѣ со отрочатемъ на Кѣтъ ѣзерѣ {415-16}, (235v-238v) Чюдѣ
 прѣвныѣ ѡцѣ, еже избавиша нѣкоего члка на Схонѣ ѡ потопа {416-17}, (238v-239v)
 Ино чюдѣ прѣвныѣ ѡцѣ о члцѣ оупоргшемсѧ с лодіи в море {417}, (239v-241v) Сказаніе о
 солнычномъ теченіи како вывѣетъ в западныѣ страна і о страждущѣ члкомъ в моріи {419-
 20}, (241v-245r) Чюдѣ прѣвныѣ ѡцѣ о нѣкоемъ члцѣ плавающѣ на цренѣ именовѣ Яндрѣи
 {418-19}, (245r-248r) О сотвореніи новыѣ чюдесъ прѣвныѣ ѡцѣ нашѣ Зосѣмы и Саватіа
 соловецкѣ начальниковъ новыѣ чудотворцовъ, в лето 451, 2}, (248r-253v) Чюдѣ
 явленіе прѣвныѣ ѡцѣ нашѣ Зосѣмы и Саватіа старца Леванида {452-3}, (253v-257r)
 Посѣщеніе прѣвныѣ ѡцѣ нашѣ Зосѣмы и Саватіа к колѣцемъ вратѣ {453-4}, (257r-266r)
 Чюдѣ прѣвныѣ ѡцѣ о иноцѣ Гергѣи двинанинѣ {454-6}, (266r-270v) Чюдѣ прѣвныѣ ѡ
 Іаковѣ, братѣ того же Гергѣа и подруга егѣ {456-7}, (270v-274v) Чюдѣ прѣвныѣ ѡцѣ
 Зосѣмы и Саватіа о вратѣ Протасіи, и о страждущѣ члцѣ в сѣмі сѣдѣ {458-9}, (274v-
 277r) Чюдѣ прѣвныѣ ѡцѣ Зосѣмы и Саватіа томъже подобно {459}, (277r-284v) Чюдѣ

прѣвны ѿцѣ о исцѣлѣвшѣ ѡтроцѣ ѿ волѣзни очныа {459-61}, (284v-287v) Чюд° прѣвнаго Зосѣмы о иноцѣ Стахѣи исцѣлѣвшемъ ѿ волѣзни зѣвныа, и ѿ братѣ Мисѣилѣ {462}, (287v-292r) Чюд° о исцѣлѣвшемъ члцѣ гавлѣнїемъ прѣвны ѿцѣ нашѣ Зосѣмы и Саватїа {463-4}, (292r-297r) Чюд° преслѣвно прѣвны ѿцѣ Зосѣмы и Саватїа о Феѡдорѣ, и ѡбѣщѣ дѣти жреба свое во обителѣ на Соловкѣи {464-5}, (297r-300v) Ино чюд° прѣвны ѿцѣ Зосѣмы и Саватїа томѣ же подобно {465-6}, (300v-302r) Чюд° прѣвны о покрѡвѣ, иже на гробы стѣлѣмъ {436}, (302r-307r) Чюд° преслѣвно прѣвны ѿцѣ Зосѣмы и Саватїа о оумѣршенѣ кнѣгѣи и како оживѣ {436-8}, (307r-311r) Чюд° прѣвны о двоѡ братѣ по плоти, иже избѣвиша стѣи молїтвами своѣи ѿ татарѣ за Дономъ {417-18}, (311r-314r) Чюд° прѣвны о иноцѣ Макаріи имѣшемъ рѣкѣ деснѣю скѡрченѣ. и како исцѣлѣнїе полѣчи оу гроба влѣженнаго оца Зосѣмы {469-70}, (314r-322v) Чюд° прѣвны ѿцѣ Зосѣмы и Саватїа о нѣмомъ ѡтроцѣ Игѣкѡ {470-2}, (322v-325r) Чюд° преслѣвно о пожарѣ мѣлницѣ и житницѣ. иже содѣла са во оградѣ Головецкаго мнѣра, како бѣгѣ соблюде мнѣи ѿ ѡгненнаго запалѣнїа мнѣтвами стѣи {472-3}, (325r-330v) Чюд° прѣвны ѿцѣ о слѣпѡ иноцѣ Саватїи {473-5}, (330v-334v) Чюд° преслѣвно прѣвны ѿцѣ Зосѣмы и Саватїа о нѣкоѡ женѣ волѣрѣи Феѣлѣ, имѣшей рѣкѣ деснѣю скѡрченѣ {475-7}, (334v-338v) Чюд° прѣвны о нѣкоѡ члцѣ вѣснѣющемъ са именеи Илїи {477-8}, (338v-340v) Чюд° прѣвны о слѣпѡ Иванѣ Батюковѣ {478-9}, (340v-342r) Чюд° прѣвны ѿцѣ нашѣ о члцѣ разслѣвленомъ {447-8}, (342r-344r) Чюд° прѣвны о вѣснѣющемъ са дѣвицѣ Евдокѣи {448}, (344r-346r) Чюд° преслѣвно прѣвны ѿцѣ нашѣ о Феѡдорѣ Кирїановѣ ѿ просвѣи {448-9}, (346r-347r) Ино чюд° прѣвны о тѡ же Феѡрѣ {449}, (347r-348v) Ино чюд° прѣвны о оумѣршемъ отрѡчатѣ того же Феѡдора {449-50}.⁶⁶

Spelling: ѣ and ѥ; ѡ and ѡ; ѣ and ѣ; ѣ (no ѣ); и and и; з and з.

Diacritics: acute and grave accents; *spiritus lenis*; *trema* over і (ї); occasionally *paerchik* °.

Punctuation: comma , low point .

Rubrics: chapter numbers in red in the outer margin.

Ornament: (7r) headpiece [35 x 96] of the *typographical* type, drawn in dark brown ink; title in lattice-script (*вязь*). Ornamented initial letters at the beginning of each chapter.

Binding perhaps original: blind-tooled leather over angled wooden boards; front generally similar to КЛЕПИКОВ type XI with ornaments generally similar to КЛЕПИКОВ nos. II.99, II.19, II.59/III.31, II.87, II.125; back decorated with vertical double strips of ornament similar to КЛЕПИКОВ no. II.90; remains of two clasps; paper pastedowns.

Marks: (front pastedown) кнѣга житїе Зосѣмы и Саватїа / чюдѡтѡвѡца казеннаа / дачи попа Іларїѡна in brown semi-uncials, s. XVII (the same passages is copied below in a different, later hand); нѣтъ, книга онаа цѣрьковная added in grey semi-uncials of unclear date; (349r) Стефана. Матроны. Иоанна. Дарїа. Марїа. Геѡргїа in black uncials of unclear date.

Provenance: Bayard L. Kilgour, Jr.; presented to Harvard University (1957).

⁶⁶ Н. П. БАРСУКОВ, *Источники русской агиографии* (СПб., 1882; repr. Leipzig, 1970); С. В. МИНЕЕВА, *Рукописная традиция жития преп. Зосимы и Савватия Соловецких XVI-XVIII вв.* (М., 2001).

Bibliography: The Kilgour Collection of Russian Literature 1750-1920, with Notes on Early Books and Manuscripts of the 16th and 17th Centuries (Cambridge MA, 1959), cat. F; ДЕМКОВА, 390: cat. 6; PLOGUZOV & VEDER, 29-30.

Published photographs: (102v) Kilgour Collection, cat. F.

12. New York NY, New York Public Library, Spencer Collection, Slavonic Ms 4 Works of St John of Damascus, paper, iii+319+ii ff., 188 x 143⁶⁷

Note: This volume consists of two parts that were bound together only in the 19th century.⁶⁸ They are described here separately as (A) and (B).

A. St John of Damascus: Dialectics («Диалектика» Иоанна Дамаскина), Russia, ca. 1620-30 AD,⁶⁹ paper, 147 ff., 188 x 143 mm, D 11D1b, linn. 18, ca. [142 x 95]

Quires (signed *Iel* by the scribe, beginning with \bar{a} on 13r): i (1), iv (5), vi (11), i (12), 16 × viii (140), iv (144), i (145), ii (147).

Paper folded in 4°; chaindistance 24 mm; watermarks very similar to ГЕРАКЛИТОВ no. 1126 (*pillars*, attested in 1636-7). — Folia 1-5 are made of different paper, chaindistance 22 mm; watermarks generally similar to ГЕРАКЛИТОВ no. 326 (*coats of arms*, attested in 1648-9).⁷⁰

Ink: brown (text), brick-red (titles, initials).

Script: uncial (6r-147v); semi-uncial by a different hand (1v-2r); uncial, possibly by a third hand (2r-5v).

Blank pages: 1r, 53v.

Text: (1v) **А**звѣковное знѣнїе осмочастное etc. {Ягич, 714}, (2r-5v) **Д**ша самовластна etc. {Ягич, 415-18; cf. СПЕРАНСКИЙ, 104-6}, (6r-8r) **С**казанїе главамъ в настоѣщей книзе: lists 77 chapters, (9r-118v) **П**ослание стѣго Ивана Дамаскина стѣбишемъ и бѣгопочтѣннѣишемъ. ѡже во стѣхъ Козмѣ пресвѣщенномъ епѣсѣ Майскомъ ѡнокъ Иоаннъ {СРГ 8041; *ВМЧ*, 303-92}, colophon: **Г**лава бѣсѣ всѣческѣ аминь, (118v-119r) **И**сточникъ войтиннѣ еси etc. {*ВМЧ*, 392}, (119r) **А**ще и въ епистолїи etc. {*ВМЧ*, 392}, (119r-v) **Б**лженныи Константинъ философъ вопросимъ въ въѣтѣ ѡ холветника (sic) логофета Варасиѣа и Варга что ѣсть философѣа {ГАВРЮШИН, 361}, (119v) **С**гда оубо ѣсть дѣинства etc. {ГАВРЮШИН, 362}, (120r) **О** философїахъ; **Ф**илософїа оумъ etc. коварствѣу нравъ {ГАВРЮШИН, 362}, (120r-v) **Ф**илософїа, философьскаа словеса и мудрость; **С**ловесница. аристотельска etc. кощныи поѣ ѡверземаъ {ГАВРЮШИН, 362}, (121r) **С**казание ѡ мѣзѣ; **М**ѣза многа знаменуетъ etc. и ѡ мѣзы глѣт са мѣзїкъ {Ягич, 538}, (121r-v) [untitled] **Г**дѣ бѣгъ создалъ чѣка etc. сладченїе. сладъка {Ягич, 671/721}, (122r-v) **И**зобретѣнїе оучителнымъ главамъ .н мѣхъ частемъ: lists 17 chapters, (112v-135v) **И**оанна Дамаскина ѡ всмихъ частехъ слова {*ВМЧ*, 294-303; Ягич, 47-54}, (136r-147v) **Г**рамматика ѣсть

⁶⁷ The upper margins in both parts of the book are noticeably trimmed.

⁶⁸ F. 148r is noticeably more worn and soiled than its adjacent pages and must have stood at the beginning of a separate volume. Parts A and B also have separate, earlier foliations in pencil in the lower right corner of each recto (the current continuous foliation is in the upper right corners).

⁶⁹ Ff. 1-5 were added in the 1640s.

⁷⁰ А. А. ГЕРАКЛИТОВ, *Филиграни XVII века на бумаге рукописных и печатных документов русского происхождения* (М., 1963).

словѣнѣска; вътолкована, ѿ силогѣзмахъ пѣтъю главлѣми, из елинѣскѣи и игреческѣи (sic) грамматики etc. Глава̀ ,а. В ° Что̀ ѣсть силогѣзмахъ толкѣет сѣ. Ѡ ° Силогѣзмахъ ѣсть разѣмъ швыпѣтїю. В нем же ѣсть средѣ, еди́на̀ числа̀ etc. нѡ тѡчию правде́ и́стинѣне {~EISMANN, 34-76}.⁷¹

Spelling: ъ and ь; но ж; ѿ and ѡ; ѣ (но е); и and и.

Diacritics: acute and grave accents; *spiritus lenis*; *trema* over і (і); *paerchik* °

Punctuation: comma , low point . large point • at the end of paragraphs.

Rubrics: brown paragraphs numbers and red chapter numbers in the outer margin.

Ornament of the *typographical* type, drawn in black ink: (9r) headpiece [33 x 112], title in lattice-script (*вязь*).

Illustration outlined in black ink and coloured orange, brown, dark green and yellow: (8v) an abbot, seated and haloed, receiving a volume from a group of three monks [147 x 103].

B. St John of Damascus: On the Orthodox Faith (Іѡанна Дамаскинѣ кни́га глѣма Неѡеса̀, Ѡ прѣвои вѣрѣѣ), Russia, ca. 1650-70 AD; paper, 272 ff.,⁷² 188 x 143 mm, D 32D1b, linn. 20, ca. [147 x 94]

Quires (unsigned): 34 × viii (319).

Paper folded in 4°; chaindistance 27 mm; watermarks of three *foolscap* types:⁷³ (1) similar (but without countermark) to HEAWOOD no. 1951 (attested in 1670) and to ГЕРАКЛИТОВ nos. 1195-6 (attested in 1674), (2) similar to ГЕРАКЛИТОВ nos. 1240-43 (attested in 1653), (3) very similar to HEAWOOD no. 1922 (attested in 1651).⁷⁴

Ink: black (text), brick-red (titles, initials).

Script: semi-uncial; one hand throughout.

Blank pages: 319r-v.

Text: (148r-316v) Преподобнаго и богоноснаго ѡца̀ на́шегѡ Іѡанна мона́ха, презві́тера Дамаскинѣ. кни́га глѣма Неѡеса̀, Ѡ прѣвои вѣрѣѣ. і ꙗ̀ко̀ непостѣжимо ѣсть вѣтѡѡ. ѡ бѣѡѡ. прѡѡѡ, Іѡанна еѡ́арха {CPG 8043; ВМЧ, 139-293}; (317r-318v) Іѡанна Дамаскинѣ, лѣтописца̀ по̀ плоти великаго бѣга і спѣса ншегѡ іса̀ хѣ. Родѣ сѣ ѡѡѡ гдѣ на́шеѣ ісѣ хѣѣ ѡ прѣчѣтыа̀ прѡно́дѡѡ мѡ́ра etc. в первое лѣто Тивѣрѣѣѡ же и Іродѡѡ {ВНГ 779i}.⁷⁵

Spelling: ъ and ь; но ж; ѿ and ѡ (written as я); ѣ (но е); и and и́.

⁷¹ И. В. Ягич, *Рассуждения южнославянской и русской старины о церковно-славянском языке* (СПб., 1896; gergr. München, 1968); М. Н. СПЕРАНСКИЙ, *Тайнопись в юго-славянских и русских памятниках письма* (Л., 1929) [=Энциклопедия славянской филологии, IV.3]; С. М. СИРОТКИН, ed. *Великие Минеи четы, собранные всероссийским митрополитом Макарием*, вып. 10 (М., 1901), 4 Dec., reproduced on-line at byzantinorossica.org.ru/PS_Publications.html; Н. К. ГАВРЮШИН, "Митрополит Даниил-редактор «Диалектики»", *Труды Отдела древнерусской литературы* 41 (1988), 357-63; W. EISMANN, *O silogizme vytolkovano: Eine Übersetzung des Fürsten Andrej M. Kurbskij aus dem Erotemata Trivii Johann Spangenberg's* (Wiesbaden, 1972).

⁷² Ff. 148-319 of the present volume.

⁷³ (1) and (2) are found intermixed, with (1) predominant, on ff. 148-276; (3) is exclusively found on ff. 277-319.

⁷⁴ E. HEAWOOD, *Watermarks, Mainly of the 17th and 18th Centuries*, 2nd ed. (Hilversum, 1957); А. А. ГЕРАКЛИТОВ, *Филигранны XVII века на бумаге рукописных и печатных документов русского происхождения* (М., 1963).

⁷⁵ There are only five lines of text on f. 218v. For some reason, the text was not copied to the end.

Diacritics: acute, grave and circumflex accents; *spiritus lenis*; trema over ı (i).

Punctuation: comma , low point .

Rubrics: number and title of each chapter repeated as header in the upper margin above its text.

Ornament of the *typographical* type, drawn in black ink: (148r) headpiece [36 x 112], title in lattice-script (*вязь*).

A & B.

Binding s. XIX: blind-tooled leather over angled wooden boards; three ridges and gold-tooled НЕБЕСА on the spine; two clasps; pastedowns and flyleaves of machine-made paper.

Provenance: Rosenkilde & Bagger, Copenhagen; bought from them by the Spencer Collection (1965).

Bibliography: ДЕМКОВА, 394; MATHIESEN, 412: cat. 6.

II. SOUTH SLAVIC MANUSCRIPTS

13. New York NY, American Bible Society, acc. no. 35077 / shelfmark B.3.63

Part of a Gospel Book (Четвероевангелие), Serbia, ca. 1325-50 AD;⁷⁶ parchment, ii+24+ii ff., 245 x 176, D-PI4 32D1q, linn. 25, [172 x 103]

Note: This manuscript and Saint Petersburg, National Library of Russia, F.п.I.87⁷⁷ are two fragments from a single volume.

Quires (unsigned): 2 × viii (16), viii (24; ff. 18 & 23 single).

Ink: black (text), brick-red (titles, initials, rubrics).

Script: uncial; one hand throughout.

Text: (1r, upper margin) ѡ гѣ сѣи же о гѣ поспѣши же, (1r-24v) БЛАГОВѢСТВОВАНИЕ Ѡ МАТѢЕА breaking off at Mt 22:21 ТОГА ГЛА И ВЪЗДАДИТЕ ОУВѢ [кесарева кесареви.

Spelling: ѡ (по ѡ); по ж; ѡ and ѡ; ѣ and ѣ; ѣ common.

Diacritics: acute, gravis, double acute and double gravis; *spiritus lenis* (often reduced to a dot) over most vowels; trema over ı (i), incl. ѡї.

Punctuation: comma , low point .

Rubrics: ѡ in the upper margin of every page; numbered ѡ in the left margin, кѡ within the text; liturgical notes in the upper or lower margin; red initial at the beginning of each pericope's text.

Ornament drawn in red ink: (1r) titles in lattice-script (*вязь*), framed by three large palmettes.

Binding s. XIX: marbled paper over cardboard; flyleaves of machine-made paper.

Marks: (i recto) a short handwritten description of the manuscript by Dr A. L. Long of Robert College (Constantinople), who examined it on Febr. 20, 1886.

Provenance: probably found on Mount Athos;⁷⁸ — acquired before 1893.⁷⁹

⁷⁶ As proposed by V. MOŠIN (cit. *infra*) for the Saint Peterburg fragment of the same manuscript.

⁷⁷ В. МОШИН, *Палеографски албум на јужнословенското кирилско писмо* (Скопје, 1966), pl. 75; А. А. ТУРИЛОВ, ed. *Сводный каталог славяно-русских рукописных книг, хранящихся в России, странах СНГ и Балтии: XIV век*, т. 1 (М., 2002), 392-3: cat. 254.

Bibliography: E. C. MITCHELL, *The Critical Handbook of Greek New Testament Manuscripts in America*, 2nd ed. (New York, 1896), 230; DE RICCI, 1256: cat. 2; ДЕМКОБА, 396.

14. Cambridge MA, Harvard University, Houghton Library, Ms Slavic 2

Octoechus, Serbia (Siriniči), 1353 AD; parchment,⁸⁰ i+188+i ff., 265 x 165,⁸¹ 00E2,⁸² linn. 43,⁸³ ca. [200 x 130 (60+10+60)]⁸⁴

Quires (signed *Sm1* and *Im3* by the scribe): stub from a cut-out leaf, with fragments of text (0), vi (6; ff. 2, 3 & 5 single), i (7); viii (15); ix (24; f. 19 single); one quire (numbered $\bar{\alpha}$) lost; i (25), ii (27), i (28), ii (30), 6 × i (36);⁸⁵ viii (44); vii (51; ff. 47-49 single, text missing); 6 × viii (99); viii (107; ff. 102 & 105 single); vi (113); viii (121); viii (129; ff. 123 & 127 single); viii (137; ff. 131 & 136 single); 2 × viii (153); vii (160; ff. 156-158 single); ix (169; ff. 163, 166 & 169 single); 2 × viii (185); ii (187), i (188).

Ink: grey to black (text), brick-red (titles, initials).

Script: uncial; three hands: A=Daniel (0r-160v, 165v-188v), B (161r-165r) handwriting generally similar to Daniel's, C (188v) clearly different hand, s. XIV.

Blank pages: 74v.

Text: (stub 0r) Fragments from the "Royal Psalms": Ps 19:2-10 Оусли[шит те Г(оспо)дь в день] печал[и, защиты]ть те въ [имя Б(о)га Иаковля,] послет[ь ти помощь] ѿ сѣга etc., Ps 20:2-4 гѣи с[илою твоею воз]вес[елит ся] etc., (stub 0v-152r) Octoechus for Matins and Vespers of all days of the week: [...] дарова [...]се:~ [Плотию воле]ю распь[ншаго ся нас ради, по]страда[вша и погребенна и ...]навивша [и воскресша из] мрѣвихъ [воспоим, гл(аго)лющ]е: оутверь[ди православие]мь цркъвь etc. [Живоприемно]мү ти гро[бу предст]оюще [недостойнии, сла]вословие [приносим] неизь[реченному твоему] мѣрди[ю] etc. [Всемирную сла]воу ѿ [ч(е)л(о)в(е)к проз]ябш]оую и влѣк[у рождш]оую нѣноу[ю дверь] etc. [Дерзайте убо, дер]зан[те, люди б(о)жии: ибо Той победит враги,] тако [всесилен]. Стрѣтню твою хѣ etc. Раулет се вса тварь etc. Цре нѣоу и земли etc. Г Двѣкоу трѣжѣство⁸⁶ днѣ вратие etc. трѣ гл̄ а Камени знаменаньноу: ѿ иудей etc. Б Гаврилоу провѣщавшоу etc. - На ѱ сѣ гл̄ а Жени къ гробоу твоюмоу при[--]оу раньше etc. Грѣбъ твои хѣ воини стрѣгоуще etc. Исакъ на хльмъ възвѣнь въ etc. Млтивниие мирносници: англъ видѣвъ і с нимъ выпиаше etc. На крѣтк распьноути се волею щедрѣ etc. ипа Развониче покаание ран прокраде etc. Б Гвновлен затвори иства etc. стѣ. гл̄ .а. антф̄ .а. Вънегда въ скръѣкти ми Двѣки пою ти etc.

⁷⁸ The Saint Petersburg fragment was taken by Archmandrite Porphyrius (Uspenskii) in the 1840s from an unknown hermitage or monastery on Mount Athos.

⁷⁹ Examined at the American Bible Society by Edward C. Mitchell on Sept. 24, 1893.

⁸⁰ The parchment is of markedly poor quality: yellowish, cockled and with many defects.

⁸¹ Prickings preserved on the outer edges of many leaves.

⁸² 29r-v have no ruling and a single text column, linn. 40. The handwriting is the same as elsewhere in the manuscript.

⁸³ Linn. 41 (f. 32r), linn. 44 (f. 188r).

⁸⁴ [195 x 131 (65+13+53)] f. 2, [210 x 132 (60+12+60)] f. 32.

⁸⁵ Ff. 25-36 are signed as a single quire, numbered $\bar{\epsilon}$.

⁸⁶ Sic (mistake for трѣжѣство).

Поустинниимъ непрѣстанно etc. **слѧ.** **С**тѣноу дѣху всака ѹъ и слава etc. **антѣ .б.** **В** горь твоихъ etc. **Д**есною си роукою etc. **слѧ.** **С**тѣимъ дѣхомъ всака тварь etc. **антѣ .г.** **Ѹ** рѣкшихъ мнѣ etc. **В**ь домоу двѣвѣ etc. **С**тѣноу дѣху ѹъ и поклонѣнии etc. **прѣ .гѧ .а.** **Н**ѣ въскрѣнетъ и глѣ гѣ. **С**ловеса гнѣ слова прѣ: **В**ь нѣ. **кѧ.** **в**ъскрѣнь. **гѧ .а.** **пѣ .а.** **крѧ.** **Т**воя десница повѣднаа etc. **Р**оукама прѣтима etc. **На Хвѧте гѧ.** **сѣр.** **гѧ .а.** **П**онемъ твои хѣ сѣноу стѣти etc. **Р**аспетие прѣтрьпѣвъ и смрѣ оумрѣвѣ etc. **И**спровръги ада etc. **Б**гѣолѣпнои твои etc. **вѣстѣ:** **Ѹ**гда пригвозди се на дрѣвѣ etc. **Р**идающе съ тѣцании etc. **С**тѣтемъ бѣствниимъ. и ранамъ твоимъ etc. **В**ь нѣ. **в**лажѣ. **гѧ .а.** **С**нѣди рѧ изъвѣ изъ рага врагъ ада etc. **П**окланѣнемъ се стѣтемъ твоимъ хѣ etc. **Р**аспетъ се вѣзъгрѣшнѣ etc. **Ц**ркѣ твою тѣлесноу etc. **М**ироносице придоше плауеще се etc. **трѣ.** **Ѹ**цоу поклонимъ се etc. **б.** **М**атеръ твою приводимъ etc. - **В**ь нѣ. **вѣ.** **вѣстѣ:** **Р**аспетие волею приемъ etc. **На** неповѣдани крѣтъ твои etc. **Л**юбомътежны рѣ иврейски etc. **млн.** **англѣмъ.** **гѧ .а.** **пѣ.** **прѣхваимъ:** **Б**есплани англѣ бѣжию прѣстолоу прѣстоюще etc. **Н**еизрѣнѣки славѣ etc. **в.** **Б**цѣ Марие. тѣвѣ се мѣимъ etc. **На сѣ.** **покад.** **гѧ .а.** **И**ко поучина вѣла etc. **И**ко помишлени злы и дѣлы etc. **м.** **М**вами гѣ всѣхъ стѣихъ etc. **б.** **Ѹ**владатель гѣ[-]а свѣ присносоуща etc. - **На ѹ.** **сѣ.** **гѧ .а.** **И**сцѣли мѣ гѣ и цѣлѣю (sic) etc., etc. (152r-155r) **С**вѣ въскрѣне. **нѣ .а.** **С**ь оученики възидѣ на гороу etc. **б.** **В**ьсита сѧнце изъ грога хѣ. тако ѿ урьтога etc. **сѣр.** **гѧ .а.:** **На** гороу идоушимъ ти хѣ etc., for 12 Sundays, (155r-157v) **Ѹ** тронуне. **гѧ .а.** **Ѹ** сна вѣставше припаднемъ ти блѣги etc. **С**ь всѣми нѣними силами etc. **В**ьситаи свѣтъ гѣ etc., for the 8 modes, (158r-188v) **В**ь нѣ. **кѧ.** **на** агрифии. **гѧ .а.** **пѣ .а.** **крѧ.** **П**омогъшомоу бѣгоу въ **Ѹ**гиптѣ **М**оисеови etc., **Г**рѣхи лютии вѣложнъ множствомъ поракотѣ се etc., 8 vigil canons: one for each mode, (188v) **С**вѣлани дневни: **В**ь понѣ свѣ. **У**иноначелниче аглѣомъ прѣстателю гнѣ etc., **С**ладѣна аглѣскага скрѣвѣшимъ радости etc., without end.

Lacunae: one quire missing b/w ff. 24 and 25, with the text from Sunday (starting with Song 4 of the matutinal Canon) through Tuesday for Mode 2 lost; outer half of f. 28 cut out, with one column of text lost; one leaf missing b/w ff. 48 and 49, with the beginning (up to Song 2 of the matutinal Canon) of Thursday for Mode 3 lost; upper corner of f. 171 cut out, with three lines of text lost; one leaf missing after f. 188, with the *photagogika* (светилни) for Saturday and Sunday lost.

Scribal colophon: (157v-158r) **хѣ и зачело и кон:** / **с**врѣшитѣ бѣгѣ **слѧ** въ **б**ки **амнѣ** / **на**писа се книга сна оу / **х**рама стѣие великославнии мѣцоу **П**етькы. въ / **С**иреникихъ. въ **л**ѣто. / **с. ѿ. жѧ:** въ **д**рѣжавоу // **п**рѣвисокаго и **с**илнаго / **ц**ра сръвскаго **С**тепана. / и **с**на **и**го **О**уроша роукою / **н**едѣино нареци се **рѧ** **б**жи/а **н**ермонѧ **г**рѣшнаго / **Д**анила. да **м**ю ви **ѿ**ци / и **в**ратниѣ **п**ѣви и **д**иаци / **и**емоу се **п**риключитѣ / **с**лоужити **х**роу бѣгоу въ / **к**нигоу сию. **и**справъ/лантѣ а **н**е **к**льнѣтѣ / **м**ѣ во **а**ще и на **к**орѣ **и** / **в**лѧ **и**. тако и **с**ловеса / **с**ита **г**роуѣ соу **н**ь **б**жиа / соу. **н**е **п**ишетъ во **а**нглѣ / **н**ь **г**рѣшни **ѿ**лци **р**ѣцѣ/тѣ **бѣ** да **п**рости **Д**ани/ла **п**исавшаго **к**нгоу (sic) / сию а **в**ась **бѣ** да **п**рости. / **б**оу **п**шемоу **слѧ** въ **б**ки / **амнѣ:** “Christ is the Beginning and the End. To God the Completer glory unto the ages! Amen. This book was copied at the Church of Most Glorious Holy Martyr Parasceve in Sireniki,⁸⁷ in

⁸⁷ On scribal activity at Siriniči/Sireniki in the mid-14th century: С. Ю. ТЕМЧИН, “Сербский столпный апракос Равулы (1353 г.): происхождение, особенности языка, структура”, *Kalbotyra/Slavistica Vilnensis* 52/2 (2003), 131-77, esp. 137-45.

the year 6861, in the reign of the most lofty and mighty Serbian Tsar Stephen and of his son Uroš, by the hand of the sinful hieromonk Daniel, unworthy to call himself a servant of God. And I beg you, fathers and brethren, priests and deacons: he who happens to serve Christ our God from this book, correct and do not curse, for as honey, even though found on a tree bark, is sweet, so these words are crudely written but still, the Lord's. For not angels copied [them] but sinful human hands. Say 'God forgive Daniel who copied this book', and may God forgive you. Glory to our God unto the ages! Amen."

Spelling: one letter for ѡ/ѡ; no ж; ѿ (no ѡ); є (no е); ѣ common; и and (rarely) і.

Diacritics: occasional *spiritus lenis* (rendered as a dot) over ѡ, ю, ѿ, ѣ and ѡу; *spiritus lenis* and *acute* accent (rendered as two dots) over initial ѡ and ѣ.

Punctuation: high point · colon with a tail at the end of paragraphs :~

Rubrics: (33r & 38r, lower margin) ink drawing of a hand holding a candle (?).

Ornament drawn in red and grey ink: (152r) interlace headband, decorated initial G; (158r) interlace endpiece.

Binding ca. 1920-50 AD: blind-tooled brown leather over angled wooden boards; four false (hollow) ridges on the spine; pastedowns and flyleaves of machine-made paper.

Provenance: found in Banjani, near Skopje; National Library of Serbia, Belgrade (before 1902); removed to Niš and lost (1915); — Erich von Scherling; bought by Imre de Vegh (1950); presented by him to Harvard University (1950).

Bibliography: Г. А. ВОСКРЕСЕНСКИЙ, *Древний славянский перевод Апостола и его судьбы до XV века* (М., 1879), 145-6; Л. СТОЈАНОВИЋ, *Каталог Народне библиотеке у Београду*, књ. 4: *Рукописи и старе штампане књиги* (Београд, 1902; repr. Београд, 1982), 64: cat. 217 (213); FAYE & BOND, 249; ДЕМКОВА, 389: cat. 1; PLIGUZOV & VEDER, 33-4; С. Ю. ТЕМЧИН, "Бывшая рукопись белградской Народной библиотеки (сербский октоих 1353 года, № 213) в Гарварде", *Kalbotyra/Slavistica Vilnensis* 52/2 (2003), 197-204; repr. in *Археографски прилози* 29-30 (2007-8), 47-54, on-line at www.nb.rs/publications/publication.php?id=17236; М. УБИПАРИП, "О рукописном октоиху (1353 г.) из старе збирке Народне библиотеке у Београду", *Археографски прилози* 29-30 (2007-8), 55-70, on-line *ibid*.

Published photographs: (15v) УБИПАРИП, fig. 1, (30r) EAD., fig. 2, (114r) EAD., fig. 3, (124v) EAD., fig. 4, (148v) EAD., fig. 5, (149r) EAD., fig. 6, (157v) EAD., fig. 7, (158r) EAD., fig. 8, (177v) EAD., fig. 10, (178r) EAD., fig. 9 [*sic*].

15. Claremont CA, Pomona College Library, Ms R92 / call no. BS2554.C45 1518

Gospel Book (Тѣтроуѣль), Serbia (Beaštica), 1518 AD; paper, 388+ii ff., 215 x 148, linn. 20, ca. [155 x 85]

Quires (signed by the scribe with numbers *li3* and crosses *SmI*): iv (4), i (5); vi (11); vi (17), i (18); 2 × viii (34); vi (40); 6 × viii (88); 2 × vi (100); 7 × viii (156); vi (162); iv (166), i (165); 2 × vi (177); iv (181); 12 × vi (253); iv (257), i (258); iv (262); 7 × vi (314); iv (318), i (319); iv (323); 6 × vi (359); 3 × viii (383); iv (387); i (388).

Paper folded in 4°; chaindistance 60 mm; no watermarks found. — F. 388 is of paper different from that of the rest of the book.

Ink: brown (text); bright red (titles, rubrics, initials).

Script: uncial; one hand throughout.

Blank pages: 11v, 100v, 162v, 313v-314v, 388v.

Text: (1r-5v) [untitled] List of Gospel pericopes for the moveable feasts: **Въ сѣтѣ и великоуѣ нѣ Пасхы. на лѣтѣ, ꙗко .а. etc.**, (6r) Gospel pericopes for various occasions (Евангелия различна на всяку потребу) without beginning, (6r-v) **Евангѣлія въскрѣсна, аѣ,** (6v) **Прѣдмѣни въскрѣсны. въ нѣлію, на ѱрѣнїи** {*Служебник*, 396-401, under “Matins” (на утрени)}, (7r-10r) **Фѣофилакѣта архїеѣпкпа вѣлѣгѣрскаго прѣдѣслоуїѣ. ѣ ѡ Мѣтѣѣ сѣтѣо еуангѣліа** {*Ев*, 18-21; АЛЕКСЕЕВ, 174-5; ЯЦИМИРСКИЙ, 43-5}, (10r-11v) **Еже ѡ Мѣтѣѣ сѣтѣо еуангѣліа глауы** {*Ев*, 15-17}, (12r-97r) Gospel of Matthew without beginning; colophon: **кѡнѣ, еже ѡ Мѣтѣѣ сѣтѣо еуангѣліа, сѣтѣхъ вѣхъ. еже ѡ Мѣтѣѣ сѣтѣо еуангѣліѣ издасть се по лѣтѣѣ ѡслый хѣва възнѣнїа**, (97r-98v) **Прѣдѣслоуїѣ ѣ ѡ Мѣтѣѣ сѣтѣо еуангѣліа** {*Ев*, 182-3; ЯЦИМ., 45-6}, (98v-100r) **Глауы сѣтѣо еуангѣліа еже ѡ Мѣтѣѣ** {*Ев*, 179-81}, (100r) **Вѣдомо да ѣ. такоже ѡ Мѣрѣка etc.**, (101r-158r) **Еже ѡ Мѣрѣка сѣтѣо вѣлѣгѣрскѣтѣуванїѣ; colophon** {~*Ев*, 279}, (158r) **Вѣдомо да ѣ etc.**, same as on f. 100r, (158r-160r) **Прѣдѣслоуїѣ еже ѡ Лѣкѣ сѣтѣо еуангѣліа** {*Ев*, 291-3}, (160r-162r) **Еже ѡ Лѣкѣ сѣтѣо еуангѣліа глауы** {*Ев*, 287-90}, (163r-309v) Gospel of Luke, without beginning; colophon: {*Ев*, 453}, (309v) **Вѣдомо да ѣ. ꙗко еже ѡ Лѣкѣ etc.**, (309v-312v) **Прѣдѣслоуїѣ ѣ ѡ Іуанѣна сѣтѣо еуангѣліа** {*Ев*, 461-3}, (312v-313r) **Глауы еже ѡ Іуанѣна сѣтѣо еуангѣліа** {*Ев*, 460}, (315r-380r) Gospel of John, without beginning; colophon: {*Ев*, 581}, (380r-385v) **Сѣуѣорникѣ съ вѣгомѣ вѣмѣ мѣцѣмѣ сѣкѣзѣ глауы кѣѣмоуѣжо еуангѣліѣ. извѣранѣнимѣ сѣтѣи и прѣзѣникѣмѣ, incl. Jan. 14: въ тѣѣѣ дѣнѣ иже въ сѣтѣи ѡцѣ нашегѣ Сѣуи прѣуаго архїеѣпкпа сѣуѣрскагѣ & Febr. 13: St Symeon of Serbia, colophon: **кѡнѣцѣ приѣтъ мѣцѣслоуїѣ, (385v) Понеже рѣно ти ѣ едїного кѣѣмоуѣжо еуангѣліѣта etc.**, (386r) [untitled] **Указ гласомѣ и еуангѣліамѣ утрѣннымѣ, и Апѣстѣлу, и еуангѣліамѣ** {cf. ДОГРАМАДЖИЕВА, 8: cat. 6}.⁸⁸**

Lacunae: (5bis) Beginning of Евангелия различна на всяку потребу [one leaf lost], (11bis) Mt 1:1-10рѣди **Іуѣсїю**, (37bis) [two leaves with text from Mt lost], (162bis) [Lk 1:1-(one leaf lost)], (179bis) [two leaves with text from Lk lost], (314bis) [Jn 1:1-(one leaf lost)], (321bis) [two leaves with text from Jn lost].

Scribal colophon: (387v) + **Вѣсѣвїдѣцѣ и прѣуѣлѣгомѣ вѣ сѣла и вѣлїчїѣ / дѣюшомѣ сѣуѣршїтї всѣко дѣло вѣлѣо иже / ѡ нѣмѣ наѣннаѣмоуѣ. тѣомѣ сѣлауа и дѣрѣуауа / въ вѣкѣ вѣкѣмѣ амїнѣ:~ / Сїи тѣтѣрѣѣуѣлѣ пїса дїакѣонѣ Рѣдѣосѣуѣ мїнѣгрѣшнїи / въ сѣлѣ Бѣѣѣшїцѣ вѣлїз мѣѣста [----]ѣ въ пѣкрїлїи / Цѣркѣнїѣ гѣорїи въ лѣѣ, зѣкѣ. мїѣа іѣнїа ,кѣ, дѣнѣ. / ѡцїи и вѣрѣтїѣ мѣлоу се вѣамѣ чѣтѣшїмѣ испѣрѣуауа/їтѣ а не кѣлѣнѣтѣ пѣнїѣ не пїса дѣхъ сѣтїи нѣ / рѣка грѣшѣнаа. нѣ и пѣче въ сѣѣтїи мїра сѣгѣ. / а всѣ вѣ да сѣпѣтѣ. амїнѣ:~** “Glory and praise to the all-seeing and most merciful God Who grants the completion of every good work begun in His name! His is the glory and the power unto the ages of ages! Amen. This

⁸⁸ *Служебник*, reproduced on-line (without title page) at http://www.liturgy.ru/docs/docs_all/graphics.php; *Святое Еуангѣліѣ* (М., 1912), reprod. on-line *ibid.*; А. А. АЛЕКСЕЕВ, ed. *Еуангѣліѣ отѣ Мѣтѣѣ вѣ сѣуѣнскѣи тѣрадици* (СПб., 2005); А. И. ЯЦИМИРСКИЙ, *Из истѣорїи сѣуѣнскѣи пїсьменнѣстїи вѣ Молдѣуїи и Вѣлахїи XV-XVII вѣ.* (М., 1906) [= *Пѣмѣтнїкїи дѣрѣвнѣи пїсьменнѣстїи и исуѣстѣуа*, 162]; Е. ДОГРАМАДЖИЕВА, “Сѣуѣстѣ на сѣуѣнскїѣ рѣкопїснїи чѣтѣуѣрѣѣуѣангѣліа”, *Palaeobulgarica* 17 (1993), no. 2, 3-21.

Gospel Book was copied by the most sinful deacon Radosav in the village of Beāštica⁸⁹ by the city of [-----]jac at the foot of Crna Gora in the year 7026, June 22. I beg you, fathers and brethren: when reading this, correct and do not curse, for not the Holy Spirit copied [it] but a sinful hand in the vanity, moreover, of this world. And may God save you. Amen.”

Spelling: ѡ and (in some prepositions) ѡ; no ж; ѡ (no ѡ); ѣ and ѣ; ѣ common.

Diacritics: acute, circumflex and gravis, double acute and double gravis (gravis over all vowels in final position); *spiritus lenis*; *trema* over ı (ĩ); *paerchik* ʹ between any two adjacent consonants.

Punctuation: comma , low point . (sometimes in red)

Rubrics: evangelist initials (м̃ etc.) in the outer upper corner of every page of the respective Gospel's text; numbered з̃а in the outer margin, к̃ and liturgical notes within the text.

Ornament outlined in brown ink and coloured orange, violet, yellow and bright green: (1r-5r) interlace double-arched frames for the pericopes list, (7r) interlace headband [10 x 92] with a rosette above, (101r) headpiece [128 x 123], (309v) headband [13 x 100], (312v) headband [10 x 98]; (7r, 10r, 97r, 98v, 101r, 158r, 160r, 309v, 321v, 380r) titles in lattice-script (*вязь*).

Binding s. XVIII: gilt-tooled brown leather over angled wooden boards; tooling very worn, includes images of the four evangelists in the corner of the front cover and of the Virgin and Child in the center of the back cover; four ridges on the spine; remains of two clasps; paper pastedowns; two paper flyleaves at the back (no watermarks); edges of book block tooled with floral ornament.

Marks: (388r) + Да се знае како повеџаха еѡліе и ѡалтирь / и молитѡвникъ настоѡатель Маноль Маной / Симонъ Гроуѡ Стоѡанъ Ласка Герѡги / въ лето з̃.сг̃. при в̃лка Неѡфита и дрѡ/жавнаго [-] господара Мехемѣ ага и царѡствоуѡуѡу соультанъ Моустафа и да моу боѡе съпърь/къ (sic) ст̃и Николае въ д̃нь соѡни ако ѡ т̃ѡ / г̃ книги продаде или попъ или ѡакъ / или кои любо шевень т̃ѡ люѡе / м̃ца априліа д̃і д̃мі(нь) in black semi-uncials, (ff. 12-22, lower margin of recto sides)⁹⁰ и оуѡрасі се въ лѡто з̃сѡ. / рѡкою грѡшнаго Герасима ст̃огорца / оу село Бѡлевѡ, оу хр̃а ст̃го оца Никולי / ктитѡрѡ, рѡфѡ мѡстаѡинскѡи, / кѡ^ѡ Сабѡ, Маноило, Сімонъ, Мароѡ, / Стоѡанъ, Заѡиръ, Нѡлко, Грѡш, / Стоѡанъ, Бѡжко, Герге, да слѡжи / за н̃но сп̃еніе, и иѡхъ родитѡлини. / а кои ви ѡ покѡси се ѡимити ѡ цр̃кве / ст̃го Никולי оу Бѡлевѡ, да вѡде прѡклѡ / и аѡрѡсанъ, ѡ свега съвѡра и ѡ рѡфѡта in grey semi-uncials, (front pastedown, *supra*) повеџа се in grey uncials, (11v) ѡцѡзл/неѡци in black uncials, (100r) ѡцѡзлнеѡци in black uncials, same hand, (387v) + ѡв[ѡ] певѡѡ ѡѡѡѡ ѡѡѡѡн. / вѡи нь ѡцѡзлнеѡ. клѡ пѡв/оѡѡ ѡѡѡѡ ѡѡѡѡн. нь цѡѡи i.e. *Сва книга с(ве)т(о)га Николае иже въ Трѡгониц(и) подѡ криломъ с(ве)тие Трѡице въ Расе*, in black uncials, same hand, (388r, *infra*) Оѡа книо ст̃га Никола нижинъ (sic) / Трѡгоні подѡ криломъ ст̃ни тр in black semi-uncials, s. XIX, (11v) трѡгоници, трѡгоници in brown semi-uncials, two different hands, (front pastedown, *supra*) Іже херѡвими т̃ѡно

⁸⁹ Cf. Љ. СТАНКОВСКА, *Топонимите со суфиксот -ица во Македонија* (Скопје-Прилеп, 2001) [*non vidi*].

⁹⁰ Fol. 11bis, which must have contained the beginning of this note, is now missing.

etc., in light brown semi-uncials, s. XVIII-XIX, (17r, lower margin) circular seal with the letters Г Т Г А; (label glued to front pastedown) *Property of Rev. George L. Marsh, Ojai, Ventura Co., California*. — The lower margin of ff. 7 has been cut out.

Provenance: Church of St Nicholas, Beljevo (by 1695); — probably Rev. George L. Marsh Sr., Plovdiv, Bulgaria (ca. 1879-1901); inherited by Rev. George L. Marsh Jr., Ojai CA; presented to Claremont Colleges (ca. 1950).

16. Cambridge MA, Harvard University, Houghton Library, Ms Slavic 1

Gospel of Mark (Їже ѿ Марка ст҃го бл҃говѣствованіе), Bulgaria, ca. 1550-1600 AD; paper, 72 ff., 215 x 147, linn. 17, ca. [145 x 95]⁹¹

Quires (signed *ImI*⁹² by the scribe): vi (6), i (7); 8 × viii (71); i (72).

Paper folded in 4°; chaindistance 27 mm; watermarks similar (but without the trefoil on top of the circle and without the countermark) to BRIQUET no. 767 (attested in 1584) and VELKOV nos. *Arbalète* 17-19 (attested in 1626-7).⁹³

Ink: black (text), brick-red (titles, rubrics, initials).

Script: uncial; one hand throughout.

Originally blank pages: 6v, 71r-72v.

Text: (1r-v) Прѣсловіе ѿ Марка ст҃го еѿліа {Ев, 182-3; ЯЦИМ., 45-6}, (1v-3r) Главы ст҃го еѿліа ѿ Марка {Ев, 179-81}, (3r-v) Вѣдомо да ѿ, такоже ѿ Марка etc., (3v-4r) трѣ, гла ,г, япле сты еѿліете М^р, мли млтвѣга бѣ да съгрѣшеніемъ ѡставленіе подѣ дшѣ нашимъ:~ Слѣ. кѣ гла ,н, пѣ, Вышннихъ:~ Сѣвыше пріемъ влѣгать дхѣвнсю. вѣтійскыѣ плѣнице разѣориль еси etc. и пнѣ, в, гла, тѣ Вѣ млтвѣ несыпающю бѣс. и въ застѣплѣніе непрѣложное шпованіе грѣвъ и сѣмрь не здръжаста etc. тѣ, и ѡспѣвити се на дѣдино слышани (sic) ст҃го еѿліа га бѣ моліи. Прѣмдрѣ прѣсти (sic) слыши ст҃го еѿліа. Миръ въсѣмъ. Ѹ Марка ст҃го еѿліа чѣтеніе. Зачело еѿліа іѿ хѣва, (4r-70v) Їже ѿ Марка ст҃го бл҃говѣствованіе; colophon: ѣ дх. еже Марка ст҃го еѿліе. изда се по лѣтѣхъ дѣтїихъ хѣва възненіа:~

Spelling: ѡ (по ѡ); по ж; га (по ѡ); е (по е); и common.

Diacritics: acute, circumflex, gravis and double gravis (gravis over most vowels in a final position); spiritus lenis; trema over і (i); paerchik ^h between any two adjacent consonants.

Punctuation: comma, low point.

Rubrics: м in the centre of the upper margin of many pages; chapter numbers (in black) in the outer margin; numbered зѣ in the outer margin, кѣ and liturgical notes within the text.

Ornament drawn in black and red ink: (1r) interlace headband, (4r) headband [18 x 95].

⁹¹ [142 x 95] f. 65r, [145 x 95] ff. 14r, 32r.

⁹² Quires а, в and н are signed *Im3*.

⁹³ C.-M. BRIQUET, *Les filigranes*, 2nd ed. (Leipzig, 1923; repr. New York, 1966); A. VELKOV, *Les filigranes dans les documents ottomans: divers types d'images* (Sofia, 2005).

Binding probably original: blind-tooled brown leather over angled wooden boards; three ridges on the spine; two clasps with leather straps and bone buckles; paper pastedowns; f. 72 flyleaf (forms bifolium with the pastedown, no watermark).

Marks: (72v) + ва лѣто / ѿѿи in red ink, (71v) Да се знае кога беше тѣка ѿ Геславци / зспе ѿ Рождество ѿѿод in black uncials, (72r) Село Пасарево пѣа Мила / ѿтца Бело мати Нера мжко / Стогана съши Герчо Витко / Никола Данань (sic) рѣ а кѣ / и брата Гань in grey uncials, (72r) + пѣ Мила пѣ коеръ ѿ два кора / даде: а Цоне Бзчовъ и дрѣги / Цоне Балбакъ рекога кѣр. / Гео Лозень Горни пѣ Витко / чѣкъ жи брата Бѣчо кѣ (?) / Фѣръ мати Митро in grey semi-uncials, (72v) Да се знае кога пѣцихне ѿ[лу]ците празъ (sic) септемрѣа (sic) кѣ днь in black uncials, (72r) a Greek phrase, illegible to me, followed by calculations, in black cursive, s. XIX, (front pastedown) *William W. Meriam / April 27th 1862. Taken / in exchange for New Test. / in Modern Bulgarian. / Presented to / Library of A.B.C.F.M. / by Rev. James F. Clarke / of Bulgarian Mission / Aug. 19, 1870* in brown ink.

Provenance: a church in Sofia or in one of the nearby villages (by 1774); acquired by the American Protestant Mission in Bulgaria (1862); presented to the American Board of Commissioners for Foreign Missions (1870); transferred to Harvard University (1944).

Bibliography: ДЕМКОВА, 390: cat. 8; PUGUZOV & VEDER, 32-3.

III. MOLDAVIAN MANUSCRIPTS⁹⁴

17. New York NY, Morgan Library and Museum, Ms M. 694

Gospel Book (Тетраевѣль), Moldavia (Suceava), 1492 AD; paper, iii+308+iii ff., 387 x 212, D 34D1, linn. 20, [205 x 130]

Quires (signed *Ie2* by the scribe, starting with ā on f. 5r): 3 × i (iii), 2 × i (2), ii (4), 3 × viii (28), vii (35; no text missing), 24 × viii (227), vii (234; no text missing), 9 × viii (306), 2 × i (308).

Paper folded in 2°; chaindistance 40 mm; watermarks similar to PICCARD no. 123361 (*Zwei Pfeile*, attested in 1478). — The front flyleaves ii-iii are original to the manuscript. Flyleaf iii has a watermark similar to BRIQUET no. 9062 (attested in 1513). — Ff. 309-311 are of 19th-century green paper.⁹⁵

Ink: dark brown (text), wine-red, mostly covered with gold (titles, rubrics, initials).

Script: uncial; one hand throughout.

Blank pages: ii recto- iii verso, 4v, 86r-v, 141r-v, 308v.

Text: (1r-2r) Ёже ѿ Матѣа стго еѿліа главы {Ев, 15-17}, (2r-4r) Фѣѿѿлакта архіепѿпа вѿгѣрскаго прѣдислѣвіе. ёже ѿ Мѣѣа стго еѿаггеліа {Ев, 18-21; АЛЕКСЕЕВ, 174-5; ЯЦИМИРСКИЙ, 43-5}, (5r-83r) Ёже ѿ Матѣа стго еѿліе; colophon: конѣць ёже ѿ Матѣа стго еѿліа стѣхъ вѣхъ:~ ёже ѿ Матѣа стго еѿліе. издѣсть сѣ по лѣтѣхъ ѿсмыхъ хѣва вѣзнесѣніа, (84r-v) Ёже ѿ Мѣрка стго еѿліа главы {Ев, 179-81}, (84v-85v)

⁹⁴ I. CAPROȘU & E. CHIABURU, eds. *Însemnări de pe manuscrise și cărți vechi din Țara Moldovei*, vol. 1 (Iași, 2008) is, alas, inaccessible to me.

⁹⁵ *Wasserzeichenkartei Piccard*, on-line at www.piccard-online.de; C.-M. BRIQUET, *Les filigranes*, 2nd ed. (Leipzig, 1923; repr. New York, 1966).

Прѣдислѡвіе ѣже ѿ Мѡрка стго еѡліа {Ев, 182-3; ЯЦИМ., 45-6}, (87г-138v) Ёже ѿ Мѡрка стго еѡліе; colophon: кѡ ѣже ѿ Мѡка еѡлію. стн дх:~ ѣже ѿ Мѡрка стго еѡліе издѡстѣ сѡ по лѣтѣхъ десѡти хѡва възнесѣніа, (138v) Ёѡдомо да ѣ. тако ѣже ѿ Мѡрка etc., (139г-140г) Ёже ѿ Лѡкы стго еѡліа главы {Ев, 287-90}, (140г-v) Прѣдислѡвіе ѣже ѿ Лѡкы стго еѡліа {ЯЦИМ., 46-7; Ев, 291-2:line 1}, des. поистинѣ слышати стго еѡліа, (142г-228v) Ёже ѿ Лѡкы стго еѡліе; colophon: {Ев, 453}, (229г) Ёѡдомо да ѣсть тако еже ѿ Лоукы etc., (229г-v) Главы еже ѿ Іѡанна стго еѡліа {Ев, 460}, (229v-231v) Прѣдислѡвіе ѣже ѿ Тѡ стго еѡліа {Ев, 461-3}, (232г-295v) Ёже ѿ Іѡанна стго еѡліе; colophon: {Ев, 581}, (296г-300v) Оказаніе прѣемлаще въ сѣго лѣта чѣсло еѡлское. и еѡлистѡ прѣѡтѣе. ѡкѡдоу наѡинаѡ. и догдѣ стѡѡ, (301г-305v) Оѡборникъ вѣмъ мѣемъ скѡзоуѡ главы коѣмоуѡ еѡлоу. изѡбраннымъ стымъ, и прѡзникѡ, (306г-v) Еѡліа разлічна на въсѣкѡ потрѣкѡ, (306v-307г) Оказаніе како поѡаетъ оѡрѣтати повѣсѣднѣвна еѡліа, (307v) [untitled] Указ гласовом и еѡнгелиям утрѣнным, и Апостолу, и еѡнгелиям {cf. ДОГРАМАДЖИЕВА, 8: cat. 6}, (308г) [Пр]ѡ[ки]мни въскрѣни на оѡтрѣнѣ, въ нѣ прѣ еѡліе {Служебник, 396-401}.⁹⁶

Scribal colophons: (83v) Въ дни блѡчѣстѣваго и / хѡліѡбѣваго гѣна тѡ / Стеѡана воеѡды. госѡдѡ/рѣ въ сѣи молѡвѡлахѣнскѡи / зѣмли. и блѡчѣстѣвои егѡ / гѣжи Маріи. ѣже она желѡ/нѣемъ възжелѣвши лѡвѡви, хѡвѣ / словѣсѣ рачѣтелница. потѣща/в сѡ дѡде, и сѣписа сѣи тетрѡ/еѡлѣ. в лѣтѣ за. и сѡврѣши сѡ / мѣца сѣтѣврѣа въ л̄ днѣ, (138v, *infra*) Блѡгы произѡленіе ѡца. и сѡпоспѣ/шеніемъ сѣна. и сѡврѣшеніе стго / дха. въ дни блѡчѣтѣва гѣна тѡ / Стеѡа воеѡдѣ. гѣрѣ зѣмли мѡдѡвскѡи. и блѡчѣтѣвои егѡ гѣжи / Маріи. дѣше Рѡдѡла воеѡды. / ѣже она желѡніе възжелѣвши лѡвѡви, / хѡвѣ слѡвѣ рачѣтелница. потѣща/в сѡ дѡде и испѣса тѡ. в лѣтѡ / за. а гѣна своѣго еже на / гѣво. лѣтѡ л̄ и сѣмо текѡ/ше. и сѡврѣши сѡ мѣца / сѣтѣврѣа л̄ днѣ, (228v, *infra*) Въ дни блѡчѣтѣваго / и хѡліѡбѣваго гѣна тѡ / Стеѡа воеѡдѣ, гѣрѣ / зѣмли мѡдѡвскѡи / и блѡчѣтѣвои егѡ гѣжи / Маріи. ѣже она желѡ/нѣемъ рѡжѣвши сѡ лѡ/вѡви, хѡвѣ слѡвѣ рачѣ/телница. потѣща/в сѡ / и испѣса сѣи тетрѡеѡлѣ:~ В лѣтѣ за. и сѡврѣши сѡ мѣца / сѣптѣврѣа / въ л̄ днѣ ймѡ/цоу, (308г) Блѡгпроизѡленіемъ, ѡца. и наѡ/ченіемъ, сѣна. и сѡврѣшеніе, / стго дха. ѡчѣни сѣи тетрѡеѡлѣ. / Въ дни блѡчѣстѣваго и хѡліѡбѣваго / гѣна тѡ Стеѡана воеѡды, гѣрѣ зѣ/мли мѡдѡвскѡи. и блѡчѣстѣвои / егѡ гѣжи Маріи. ѣже она желѡ/нѣемъ възжелѣвши лѡвѡви, хѡвѣ / слѡвѣ рачѣтелница. потѣща/те/лно, дѡде и испѣса тѡ. в лѣтѡ за. / и сѡврѣши сѡ мѣца сѣтѣврѣа въ л̄ днѣ:~ / и дѡде ѣ, въ мѡвѡ сѣве. въ цркви въ монастири ѡ Петрѣ/ѡци, иде ѣ хрѡ Възѡвиженіе ѡтна крѣта:~ / и испѣса (sic) въ градѣ Соѡавѣстѣ:~ / потрѣженіе мнѡгрѣшна, Тѡдѣ дѣа, сѣна Гѡвріѡла прѣзѡвѣтера, (308г) “Through the benevolence of the Father, the instruction of the Son and the action of the Holy Spirit this Gospel Book was made in the days of the pious and Christ-loving Lord *Voivod* John Stephen, ruler of the land of Moldavia, and of his pious Lady Maria. Moved by zealous love, caring for Christ’s words, she willingly paid, and it was copied in the year 7001 and completed on

⁹⁶ *Святое Еѡнгеліе* (М., 1912), reprod. on-line at http://www.liturgy.ru/docs/docs_all/graphics.php; А. А. АЛЕКСЕЕВ, ed. *Еѡнгеліе от Мѡтѣя в сѡвѡнскѡи традици* (СПб., 2005); А. И. ЯЦИМИРСКИЙ, *Из истѡрии сѡвѡнскѡи письменности в Молѡвии и Вѡлахии XV-XVII вв.* (М., 1906) [= *Памятники древней письменности и искусства*, 162]; Е. ДОГРАМАДЖИЕВА, “Сѡстав на сѡвѡнскѣи рѣкопѣсни четѡроеѡнгеліа”, *Palaeobulgarica* 17 (1993), no. 2, 3-21; *Служебник*, reproduced on-line (without title page) at http://www.liturgy.ru/docs/docs_all/graphics.php.

18. New York NY, Morgan Library and Museum, Ms M. 695

Psalter with Commentary, Moldavia (perhaps Putna), probably ca. 1470-1480 AD;⁹⁷ parchment, 220 ff.,⁹⁸ 346 x 260, D 41D1b, linn. 31, [205 x 130]

Quires (signed *Im2* by the scribe): x (10); 12 × viii (106); i (107),⁹⁹ ii (109); 13 × viii (212); vii (219; f. 214 single).

Ink: bright red (Biblical text), dark brown (commentary), gold (titles). — Quire $\bar{\epsilon}$ (110r-117v): wine-red (Biblical text), grey (commentary), yellow (titles and large middle points).

Script: uncial; one hand throughout.

Text: (1r-207r) ДѢДА ПРРКА И ЦРЬК ПКСНЬ КАФИСМА \bar{a} : Pss 1-150 with commentary by Hesychius of Jerusalem {CPG 6553; ed. JAGIĆ, 11-698}, Ps 151 w/o commentary, (207v-219v) ПКСНЬ МѠѠСѠѠВА ВЪ ИСХѠДѠК: Odes I-IX (in the usual order)¹⁰⁰ with commentary by Hesychius {CPG 6553; ed. JAGIĆ, 700-726, 728-30, 733-41}, Ode IXa (Lk 1:46-55) has no commentary.¹⁰¹

[*Lacunae*]: (109bis) ПОХѠДИВЬ ГЪ [на водахъ слѣда не створи etc.] {Ps 76:20-21; ed. JAGIĆ, 370}. This lost leaf probably contained also a scribal colophon.

Spelling: ъ and ѣ; ж, ѡ and ѡа; ѣ and ѣ; ѣ (по ѣ).

Diacritics: *acut*, *circumflex*, *gravis*, double *gravis*; *spiritus lenis*; *trema* over $\bar{\iota}$ ($\bar{\imath}$).

Punctuation: comma , low point . large middle point • at the end of Psalm verses.

Rubrics: слѡва; кѡ (numbered at the beginning).

Ornament outlined in gold and coloured green, blue, red and violet: (1r) headpiece; (110r) headpiece before Ps 77; (207v) headband [19 x 162]; (1r, 110r, 207v) titles in lattice-script (*вѡзь*); nine-line decorated initials at the beginning of each *каѡисма*; six-line gilt initials at the beginning of each *слѡва*.

Binding probably original: blind-tooled dark brown leather over grooved wooden boards; no ridges on the spine (spine refaced with new leather); raised endbands; two clasps (not original to the binding).

Marks: (inner side of back cover) $\bar{\epsilon}$ РѠМОНѠ СѠВА КЛИѠХѠ Ѡ ПѠНА ПРѠЧЕТѠ СЪ ПѠТИ / ТЪЛКѠНИ ВЪ ЛЪ ЗРѠИ in brown semi-uncials; СИЛЪ КНИГА ПСАЛТЫРѠ / СГОРЪ ИЗ МОНАСТЫРѠ / ПѠТНОѠВА in grey uncials; (inner side of front cover, *supra*) ЧИСТИ ДѠМАТА ФРАТЕ ПОХТЕСКѠ ПЕ ДѠМА[ТА] / ФРАТЕ СЪ МИ ФАЧИ АЧЕ БИНЕ ЧЕ, i.e. *cinstit dumiata frate pohtescu pe dumiata[ta] frate sã-mi faci ace bine ce*, (inner side of back cover, *supra*) АЧЛСТ / ЧИСТИ

⁹⁷ The manuscript, although written on parchment, seems to belong with group of paper volumes of similar format (Putna Mss 571/I, 571/II, 572/I, 572/II, 595/I, and 595/II/1863) that were copied at Putna in the 1470s and evidently formed the original nucleus of the monastery's library: P. POPESCU, "Manuscrise slavone din Mînăstirea Putna (II)", *Biserica Ortodoxă Romînă* (1962), 688-711, cat. V.1-3, 5, 8-9; M. BERZA, ed. *Repertoriul monumentelor și obiectelor de artă din timpul lui Ștefan cel Mare* (București, 1958), cat. 140, 143, 146, 188. In particular, its handwriting and ornamented initials are very similar to those of Putna Ms 571/II/1863, copied by the monk Jacob in 1474: G. MIHĂILĂ, *Cultură și literatură romînă veche în context european: Studii și texte* (București, 1979), 260-263, fig. 1.

⁹⁸ Incl. the unnumbered fol. 126bis.

⁹⁹ Scribal quire signature on f. 107r: \bar{a} Ѡ ЗѠ ПО ТЕТРАДА.

¹⁰⁰ Cf. e.g. *Псалтирь слѣдованная*, т. 2 (М., 1993), 63-80; reproduced on-line at www.liturgy.ru/docs/docs_all/graphics.php.

¹⁰¹ V. JAGIĆ, ed. *Psalterium Bononiense interpretaionem veterem Slavicam* (Vindobonae, 1907).

ДЪМЛАТА ФРАѢ СЪ ФИИ / СЪНЖТѠ А ТЕ ПОХТЕСКЪ ПЕ / ДЪМЕТА ФАЧИ АТЖ БИНЕ СЪ НЕ / ЦИИ ВИ
 ДМ / Ё ФИ НЖТѠ ДЪМНА Ф А І Ф Ѡ, i.e. *aceast cinstit dumyata frate să fii sănâtos al(t) te
 pohtescu pe dumeta să-mi faci atâ(t) bine să ne fii vii D(o)m(nul). Să fii sănâtos dumnea
 fa î f o ă*, (ibid., *infra*) ЧИСТЪ ДЪМНЕТА ФРАТЕ / КОПИЛЕ ПИТРЪ ЧЕ ІМБИ ДЪПЪ / КОПИЛЕ ДЕ НЪ
 ІВЪЦИ КАТЕ, i.e. *cinstit dumneta frate copile pintru ce îmb(l)i după copile de nu înveți
 carte*; all three in black semi-uncials, all transcribed by ALEXANDRU MAGOLA; (inner
 side of back cover, *supra*) Mrs J. M. Makohin - Oct. 1925 in pencil.

Provenance: Monastery of Putna (by 1670); removed before 1904;¹⁰² — Susan E. Makohin, wife of Prince Leon Bogun Mazappa Razumowski (Jacob Makohin); bought from her by the Morgan Library (1925).

Bibliography: DE RICCI, 1483; ДЕМКОВА, 395: cat. 2; V. CÂNDEA, “Comori de artă din vremea lui Ștefan cel Mare”, in: *Ștefan cel Mare și Sfânt, atlet al credinței creștine* (Putna, 2004), 11-18 with figs. 1-22, esp. 17-18 with figs. 19-22, on-line at www.stefancelmare.ro/dyn_doc/Atlet-al-credintei-crestine.pdf.

Published photographs: (1r) CÂNDEA, fig. 19; (110r) ID., fig. 20; (208r) ID., fig. 21; (inner side of back cover) ID., fig. 22.

19. Princeton NJ, Princeton University Art Museum, Inv. 54-69

Leaf from a Gospel Book (Тетрѡевѣль), Moldavia (Suceava), 1543-6 AD; parchment, 1 f., 335 x 245, D 14D1n, linn. 21, [237 x 152]

Note: This leaf and Oxford, Bodleian Library, Ms Don. c. 156¹⁰³ were ff. 82 & 200 of Jerusalem, Πατριαρχική βιβλιοθήκη, Ms Μονής Ἀβραάμ 2 (studied on microfilm).¹⁰⁴ The latter's scribal colophon (f. 259/257r, *infra*) reads: ГЖИ / Ё Л Е Н К (letters arranged in the shape of a cross) / + ГЪИ ТЕТРѠЕВѢЛЬ ИСПИСА РЖКОЖ ЛЪДОЖИНА МИХАИЛА ДІІАКѠ/НА. РНСАКЪ СЪИИ. ВЪ ГОУЧАВСКѠ ТРЪГЪ. ПОЧЛ МЦА СЕ КЛ. И СЪ/ВРЪШИ МЦА МАІА .КА. ДНЬ ВЪ, ПЛ. ЧА. ГІ. В ПЛ ЖЕ И ПОЧЛ А ЧА ДНѢ:~ “Of Lady Helena. This Gospel Book was copied by the hand of the feeble-minded deacon Michael Russak¹⁰⁵ in the city of Suceava. It was begun on September 21 and completed on May 21. The day was Friday, 13 o'clock. It was also begun on Friday, 1 o'clock.” Elena Branković, wife of Petru Rareș, was

¹⁰² Not mentioned in D. DAN, *Mănăstirea și comuna Putna* (București, 1905), 69-81.

¹⁰³ R. CLEMINSON, *A Union Catalogue of Cyrillic Manuscripts in British and Irish Collections* (London, 1988), 262-3: cat. 163.

¹⁰⁴ K. M. ΚΟΙΚΥΛΙΔΗΣ, *Κατάλοιπα χειρογράφων Ἱεροσολυμιτικῆς Βιβλιοθήκης* (Ἱεροσόλυμα, 1899), 95: cat. 2; В. РОЗОВ, “Болгарския рукописи Иерусалима и Синая”, *Минало: българо-македонско научно списание* 3 (1914), 16-37, esp. 37; А. ΠΑΠΑΔΟΠΟΥΛΟΣ-ΚΕΡΑΜΕΥΣ, *Ἱεροσολυμιτικῆ Βιβλιοθήκη*, τ. 5 (СПб., 1915; repr. Bruxelles, 1963), 407-8: cat. 11; M. BEZA, *Urme românești în Răsăritul ortodox*, 2nd ed. (București, 1937), 29; K. W. CLARK, *Checklist of Manuscripts in the Libraries of the Greek and Armenian Patriarchates in Jerusalem Microfilmed for the Library of Congress, 1949-50* (Washington DC, 1953), 21; É. TURDEANU, “L'activité littéraire en Moldavie de 1504 à 1552”, *Revue des études roumaines* 9-10 (1965), 97-142, esp. 136: cat. xxx; repr. in: ID., *Études de littérature roumaine et d'écrits slaves et grecs des principautés roumaines* (Leiden, 1985), 161-208, 441-4, esp. 200; E. TURDEANU, *Oameni și cărți de altădată* (București, 1997), 315-16, 394-5.

¹⁰⁵ On him: E. TURDEANU & E. D. TAPPE, “Centres of Literary Activity in Moldavia, 1504-1552”, *The Slavonic and East European Review* 34 (1955), 99-122, esp. 116-7.

Princess of Moldavia from 1538 to 1552. Within that period, Sept. 21 fell on a Friday in 1543 and May 21 fell on a Friday in 1546.

Ink: black (text), gold (titles, initials, rubrics).

Script: uncial; one hand throughout.

Text: Ёже ѿ Мѳрка стго еѿлїе: Mt 1:1-11 ѿ не же блговѳлїѿ.

Spelling: ѿ and ѿ; ж, ѿ and ѿ; е and е; ѿ (по ѿ).

Diacritics: *acut*, *gravis*, double *acut*, double *gravis*; *spiritus lenis*; *trema* over і (ї).

Punctuation: comma , low point . large high point · (sometimes in gold).

Rubrics: ѿ in the center of the upper margin; numbered зѿ in the outer margin; кѿ within the text; liturgical note in the lower margin.

Ornament outlined in gold and coloured pale green, blue, orange and violet: (1r) headpiece, six-line decorated initial, title in lattice-script (*вязь*).

Provenance: Monastery of Pobrata/Probota; removed to Jerusalem by Patriarch Dositheus (1680);¹⁰⁶ — Parke-Bernett Galleries, New York; bought by the Art Museum, Princeton (1954).

Bibliography: Parke-Bernett Galleries, *Rare Near Eastern Pottery: Sale # 1494, February 19, 1954* (New York, 1954), 6: cat. 43; FAYE & BOND, 305: cat. 29.

20. New York NY, New York Public Library, Spencer Collection, Slavonic Ms 1

Part of a Gospel Book (Четвероевангелие), Moldavia, ca. 1600-1610 AD; paper, 98 ff., 290 x 222, D 34D1, linn. 19, [195 x 120]

Note: This manuscript is probably part of the same Gospel Book as the former Paul Fekula Collection's no. 422/Ms 12 (present whereabouts unknown to me).¹⁰⁷

Original order of folia: 1-89, 96-97, 90-95, 98.

Quires (signed *leI* by a later hand, beginning with кѿ on f. 3r): 2 × i (2), 11 × viii (90), vi (96), 2 × i (98).

Paper folded in 2°; chaindistance 30 mm; *boar* watermarks very similar to those in Morgan 794 (cat. 9 above).

Ink: dark brown (text), bright red (titles, rubrics, initials).

Script: uncial; one hand throughout.

Text: (1r-2r) Ёже ѿ Лѳкы стго еѿлїа главы {Ев, 287-90}, (2r-v) Прѳдислѳвіе ёже ѿ Лѳкы стго еѿлїа {ЯЦИМ., 46-7; Ев, 291-2:line 1}, des. поистинѳ слышати стго еѿлїа, (3r-98v) Ёже ѿ Лѳкы стго еѿе; colophon: {Ев, 453}, (98v) Вѳдомо да еѿ, како еже ѿ Лѳкы etc.¹⁰⁸

¹⁰⁶ Probota was granted as a dependency to the Patriarchate of Jerusalem in 1677: E. von HURMUZDAKI, ed. *Documente privitoare la istoria Românilor*, vol. XIV.1 [= N. IORGA, ed. *Documente grecești la istoria Românilor*, pt. 1] (București, 1915), 217: cat. ccciii.

¹⁰⁷ М. МАТЕЈИЋ, *Slavic Manuscripts from the Fekula Collection: A Description* (Columbus OH, 1983), 67-70: cat. F-xii; Sotheby's, *Western Manuscripts and Miniatures: Thursday, 29th November 1990* (London, 1990), 97: lot 77.

¹⁰⁸ *Святое Евангелїе* (М., 1912), reprod. on-line at http://www.liturgy.ru/docs/docs_all/graphics.php; А. И. ЯЦИМИРСКИЙ, *Из истории славянской письменности в Молдавии и Валахии XV-XVII вв.* (М., 1906) [= *Памятники древней письменности и искусства*, 162].

Spelling: ѣ and ѡ; ж, л and ѡ; е and є; ѡ (по ѡ).

Diacritics: *acut, circumflex, gravis; spiritus lenis; trema over i (i).*

Punctuation: comma , low point . high point · (in red)

Rubrics: Λ^к in the centre of each page's upper margin; chapter numbers in the outer margin; numbered за̇, introductory phrases of pericopes and к̇ within the text; liturgical notes in the upper or lower margin.

Ornament: (3r) П-shaped headpiece, title in lattice-script (*врязь*), six-line decorated initial.

Binding s. XVIII: blind-tooled dark brown leather over angled wooden boards; four ridges on the spine (spine has later repairs); traces from two clasps; paper pastedowns.

Marks: (f. 98) lower outer corner mended with machine-made paper, (2v, *infra*) 20th-century miniature of the Hospitality of Abraham, (back pastedown) *binding fumigated in 1959* in pencil.

Provenance: bought by the Spencer Collection before 1959.

Bibliography: ДЕМКОВА, 394; MATHIESEN, 412: cat. 2.

Published photograph: (2v) K. KUP, *The Christmas Story in Medieval and Renaissance Manuscripts from the Spencer Collection* (New York, 1969), pl. 2.

Appendix I: A Wallachian Document

A.I.1. Cambridge MA, Harvard University, Houghton Library, Ms Slavic 3

Ordinance (Повелѣніе), Wallachia (Târgoviște), March 20, 1606 AD; parchment, ca. 280 x 380,¹⁰⁹ linn. 17

Ink: light brown (text), brick-red (signature).

Text: + Млѣтїю бжїю ꙗ Радѣ воевода и гнѣ вси земли Угровлахїнскои (sic), в'нскѣ старѣ и прѣдвѣрѣ ꙗвина Бѣгѣда воеводѣ, дава гпѣво ми сїю повелѣніе гпѣва ми / жспаницѣ Дарїе и снѣвї елицѣ бѣ да, ꙗко да ю є ѡнѣ ѣ Бѣдшани ѡ по влато дѣ єю всѣ, ѡ поли и ѡ шѣ и ѡ водѣ ѡ сѣ и ѡ седалище селѣ / сѣ вѣ, варѣ елика се хтѣ избрѣ ѡ по всѣ хотарѣ ѡ посѣвдѣ. Понѣ сїа вїрѣна ѡнѣ ѡ Бѣдшани вїла є за дѣдїнѣ Стоикѣ Цигири стѣника, / а потѣ къда є вї при днї Мнѣ воевода, а жспаница Дарїе юна є вїла дѣщерѣ ѣ кѣки гнѣке ѣ гпѣжа Нѣга, терѣю є посагнѣтї по єди мѣ на и Валїе, / къ прикю да ю є гпѣжа Нѣга, терѣ є к. ꙗпри гѣвї, а потѣ стани є сама гпѣжа Нѣга, терѣ є да ѡ тѣ вїрѣни ꙗпри сїа ѣ рѣцѣ / Стоикѣ Цигї стѣ, и кѣповѣ є тѣ вїнѣ село, ꙗко да вї жспаницѣ Дарїе ѡнѣ и дѣдїнѣ, а гпѣжѣ Нѣгѣ вѣчноє вѣспоминанїе, а ино / нїтѣ, нї мѣ єю Василїе, метѣ да не имѣ. ꙗ къда є вї сѣда при днї гпѣва ми, а дѣщѣра Дарїе по и Нѣша, а ѡна є стани, терѣ є сѣпрѣ по мѣрен / Дарїе прѣ гпѣва ми како є да гпѣжа Нѣга тѣ вїрѣнѣ село, ꙗко да вѣде кѣно сѣ вѣщѣ Нѣшѣ Василїе. ꙗ ѣ тѣ гпѣжа Нѣга прїла є сама прѣ гпѣва ми, / терѣ є свѣтѣствовѣ сѣ єю дѣшею, како є вї ѡна покѣпї тѣ село вїрѣнѣ ѡ по тѣ ꙗпри, є є вї да прикїе Дарїе, понѣ ю є

¹⁰⁹ The leaf is somewhat irregular in shape.

вѣ дѣщерѣ / ѿ кѣкѣ и послѣжѣ ю ѣ гпжѣ Нѣга, ни ѣ покѣпѣ Басиліѣ и нѣ имѣ ѿ ни ѣна
метѣ съ таю вѣренѣ ѿнѣ ѿ Бодушани, елико ѣ вѣ влѣ гла. / И ѣ повежѣ ѣ да прикѣ гпжѣ
Нѣга дѣщерѣ ею ѿ кѣкѣ кѣтѣше .л. и тѣварѣ .л. и аверѣ срѣрѣ .сі. и вѣнѣ срѣрѣ съ стѣпи л и
врьцѣ златѣ за .н. жѣ .а. и лацѣ златѣ за .н. жѣ и гѣда златѣ .а. за .л. жѣ и зѣ зацѣрѣ
златѣ .с. и прѣтѣни златѣ .с. Сицѣ ѣ свѣтѣ/свѣтѣ сама гпжѣ Нѣга прѣ гпѣ ми и прѣ вѣскѣ-
ми пѣтенѣними правитѣли гпѣ ми ѿ дивѣ гпѣ ми, и ѿта Нѣша дѣщера Даріѣ ѿ закѣ и
за/сѣденіѣ ѿ прѣ гпѣ ми. Гѣ радѣ дадо гпѣ ми жѣпаницѣ Даріѣ такѣ да ю ѣ ѿнѣ и вѣ ѿха
и сѣво ею и вѣнѣко и прѣвѣнѣчетѣ и не ѿ когѣ непѣлѣвимо по ѿризмѣ гпѣ ми. Гѣ и
свѣтели пѣтавлю гпѣ ми жѣпа Раѣ клѣѣ Бѣзѣкѣ и жѣпа Прѣда велики вѣ Кралѣски и
жѣпа Ҁеника вѣ двѣни / и жѣпа Стѣнка велики лѣфѣ и Мѣзѣ спа и Ника вѣ вѣ и Глигоріѣ
комѣ и Бѣка стѣни и Стѣѣю пѣ и жѣпа Лека велики пѣтѣни, и Стѣнка вѣ лѣфѣ. / И аз
Нѣтѣр гѣра написѣ вѣ стѣ гѣ Трѣви мѣца мѣ к дѣнѣ, вѣ лѣто ѿ Ядѣма [до н(и)нѣ] зѣрѣ. /
а ѿ радѣ воевѣда мѣстѣю вѣжѣю гѣрѣ

Summary: Prince Radu confirms *Jupanița Daria's* sole and inalienable ownership (*ohabă*) of a hereditary estate (*ocină*) in the village of Bordușani, with all its fields, woods, water and dependant peasants (*vecini*).¹¹⁰ — At the time of Prince Mihnea (r. 1577-91) said estate belonged to Stoica Gighiri the *stolnic*. As a young daughter, Daria was then living in the house of Lady Neaga.¹¹¹ A certain Vasilie sought Daria's hand in marriage. Lady Neaga prepared for her a dowry of 20 000 *aspri*, with 16 000 of which she bought the estate from Stoica for Daria. Daria's daughter Neacșa has now taken her mother to court, arguing that the estate was owned jointly by Daria and Neacșa's father Vasilie. Lady Neaga testifies in person before the prince and his council (*divan*) that she purchased the village with money from Daria's dowry and that Vasilie has no rights over it.¹¹² She also enumerates the valuables that Daria received as part of her dowry: 10 caftans (*chintese*), 10 cloaks (*țimbare*), a silver necklace (*așerele*) of 16 pieces, a silver diadem with 30 "columns", 1 golden bracelet (*brățăr*) worth 8 gold coins, a golden chain (*lanec*) worth 8 gold coins, 1 golden necklace (*gherdan*) worth 30 gold coins, 6 pairs of golden earrings (*zașterechi*) and 6 golden fingerings.¹¹³ The case is decided against Neacșa. — Witnessed by *Jupan* Radu Buzescu the *clucer*, *Jupan* Preda the grand *ban* of Craiova, *Jupan* Cernica the grand *vornic*, *Jupan* Stoica the grand *logofăt*, Mîrzea the *spătar*, Nica the grand *vistiernic*, Gligorie the *comis*, Bărcan the *stolnic*, Stanciu the

¹¹⁰ On these and the following legal and administrative terms: O. SACHELARIÉ & N. STOICESCU, eds. *Instituții feudale din țările române: dicționar* (București, 1988), s.v.

¹¹¹ Cf. M.-D. STURDZA, *Familiile boieresti din Moldova si Tara Româneasca: enciclopedie istorica, genealogica si biografica* (București, 2004-) [*non vidi*].

¹¹² Cf. H. STAHL & D. P. BOGDAN, *Manual de paleografia slavo-romană* (București, 1936), 147: cat. 21.

¹¹³ On the caftan and the diadem cf. C. NICOLESCU, *Istoria costumului de curte în țările române, secolele XIV-XVIII* (București, 1970), 163, 165-6, 174-5, 177. — John Newberie writes about his visit to Tomarovo (Reni) in April 1582: "[T]he women goe with great knobs of silver hanging upon the upper part of their eares... and the upper bodies of their garments are set round about with great knobs of silver like buttons. And the young Maids weare their haire pleyted, and thereupon divers pieces of silver hanging: and upon the Crowne of the head a round broad Brooch of silver set with stones; and their sleeves great and short; and about their armes two great hoopes of silver..." ed. S. PURCHAS, *Hakluytus Posthumus or Purchas his Pilgrims*, vol. 8 (Glasgow, 1905), 478.

paharnic, *Jupan* Leca the grand *postelnic*;¹¹⁴ overseen by Stoica the grand *logofăt*;¹¹⁵ written by *gramatic* Nestor¹¹⁶ in Târgoviște on March 20, 7114.

Seal: rectangular piece of paper impressed with a round [diam. 40] stamp (two crowned figures flanking a cypress tree) and affixed with stitches.¹¹⁷

Provenance: Olvid S. Petrescu; presented by him to Harvard University (1960).

Bibliography: ДЕМКОВА, 391.

Appendix II: Manuscripts Excluded from this Catalogue¹¹⁸

A.II.1. New York NY, New York Public Library, Slavic Reserve 86-5696;¹¹⁹ **Psalter** (Ψалтырь со возслѣдованіемъ), Russia, ca. 1660-70 AD; paper, ii+312+iii ff., 149 x 95, linn 21 [110 x 60], *foolscap* watermarks generally similar to ГЕРАКЛИТОВ, nos. 1339-67 (attested in 1663-7).¹²⁰

A.II.2. Washington DC, Library of Congress, Med. Ms unclassified “Triod Tsvetnaia”;¹²¹ **Triodion**, Ukraine, ca. 1720-30 AD; paper, i+226+ii ff. (end lost), 295 x 187, linn. 28; *Maltese cross* watermarks similar to LAUCEVIČIUS, no. 1760 (attested in 1726).¹²²

A.II.3. Washington DC, Library of Congress, Med. Ms 62¹²³ is not an actual manuscript but a lithographic reproduction of Moscow, State Historical Museum, Ms Син. 345, f. 1r, cut out from САВВА, еп. Можайский, *Палеографические снимки с греческих и славянских рукописей московской Синодальной библиотеки* (М., 1863), pl. 25 and mounted on a sheet of paper.

¹¹⁴ On all of them: N. STOICĂSCU, *Dicționar al marilor dregători din Țara Românească și Moldova* (București, 1971), 34-8, 147-8, 91-3, 212-13, 219, 194-5, 32-33, 243, 202-3.

¹¹⁵ On the roles of the *свидетели* (witnesses) and the *исправник* (corrector): Ю. И. ВЕНЕЛИН, *Влахо-болгарския или дако-славянския грамоты* (СПб., 1840), 83-6, 108; D. P. BOGDAN, “Diplomatica slavoromînă”, in: *Documente privind istoria României: Introducere*, vol. II (București, 1956), 3-224, esp. 34-5, 37, 111-12, 141-5; cf. А. И. ЯЦИМИРСКИЙ, “Валашкия грамоты в палеографическом и дипломатическом отношении”, *Русский филологический вестник* 54 (1905), 49-67, esp. 66-7.

¹¹⁶ Other documents copied and signed by the same scribe: *Documente privind istoria României: Veacul XVII. V. Țara Românească 1601-1610* (București, 1951), 526, 554, 587, 607, 644, 648, 653, 655, 657, 662, 682, 703, 716, 720-1, 791.

¹¹⁷ Similar to STAHL & BOGDAN, *Manual*, figs. 8 & 12.

¹¹⁸ I.e. Mss that have previously been assigned dates prior to 1650 but are in fact of more recent origin.

¹¹⁹ MATHIESEN, 412: cat. 5.

¹²⁰ А. А. ГЕРАКЛИТОВ, *Филигрانی XVII века на бумаге рукописных и печатных документов русского происхождения* (М., 1963).

¹²¹ ДЕМКОВА, 398.

¹²² E. LAUCEVIČIUS, *Popierius Lietuvoje XV-XVIII a.* (Vilnius, 1967).

¹²³ DE RICCI, 228: cat. 90; ДЕМКОВА, 398.

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*Российская национальная библиотека*Ms F.п.I.87 cat. **13**Ms O.п.I.4 cat. **4**

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*Library of Congress*Med. Ms 62 cat. **A.II.3**Med. Ms unclassified "Triod' Tsvetnaia" cat. **A.II.2****Index of Geographical Names**

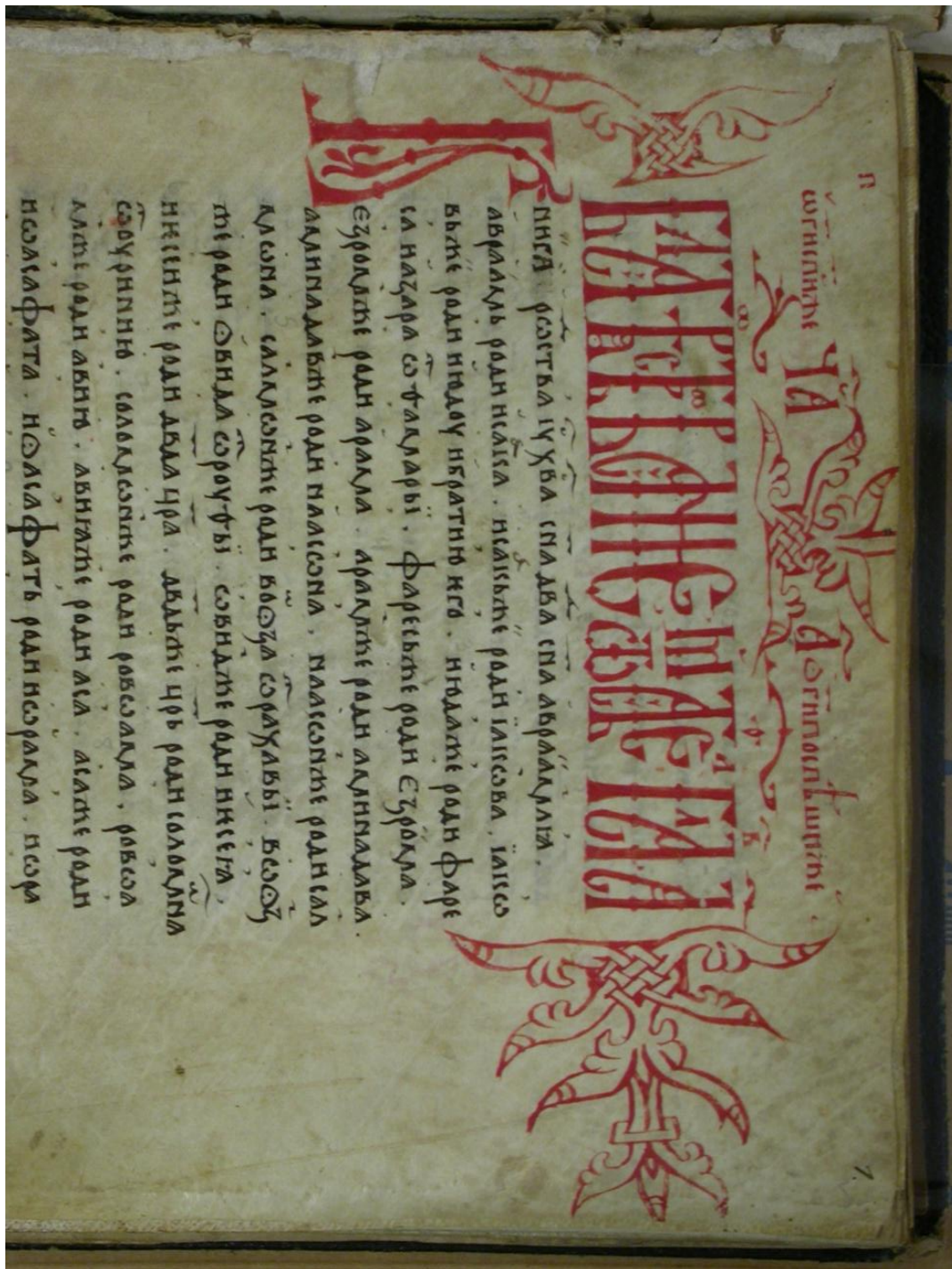
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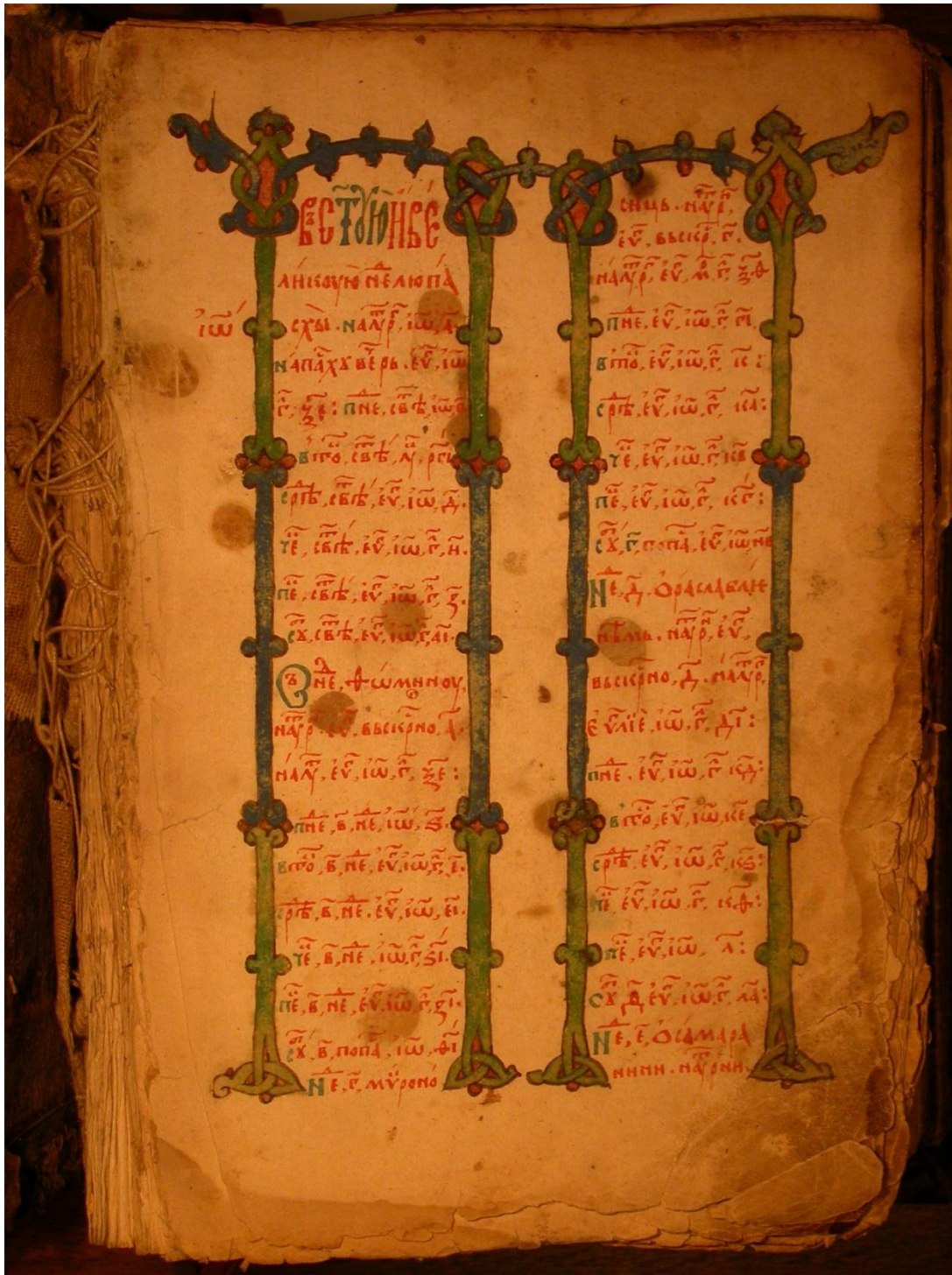
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1. New York, American Bible Society, No. 35077, fol. 1r, detail (photo: author)

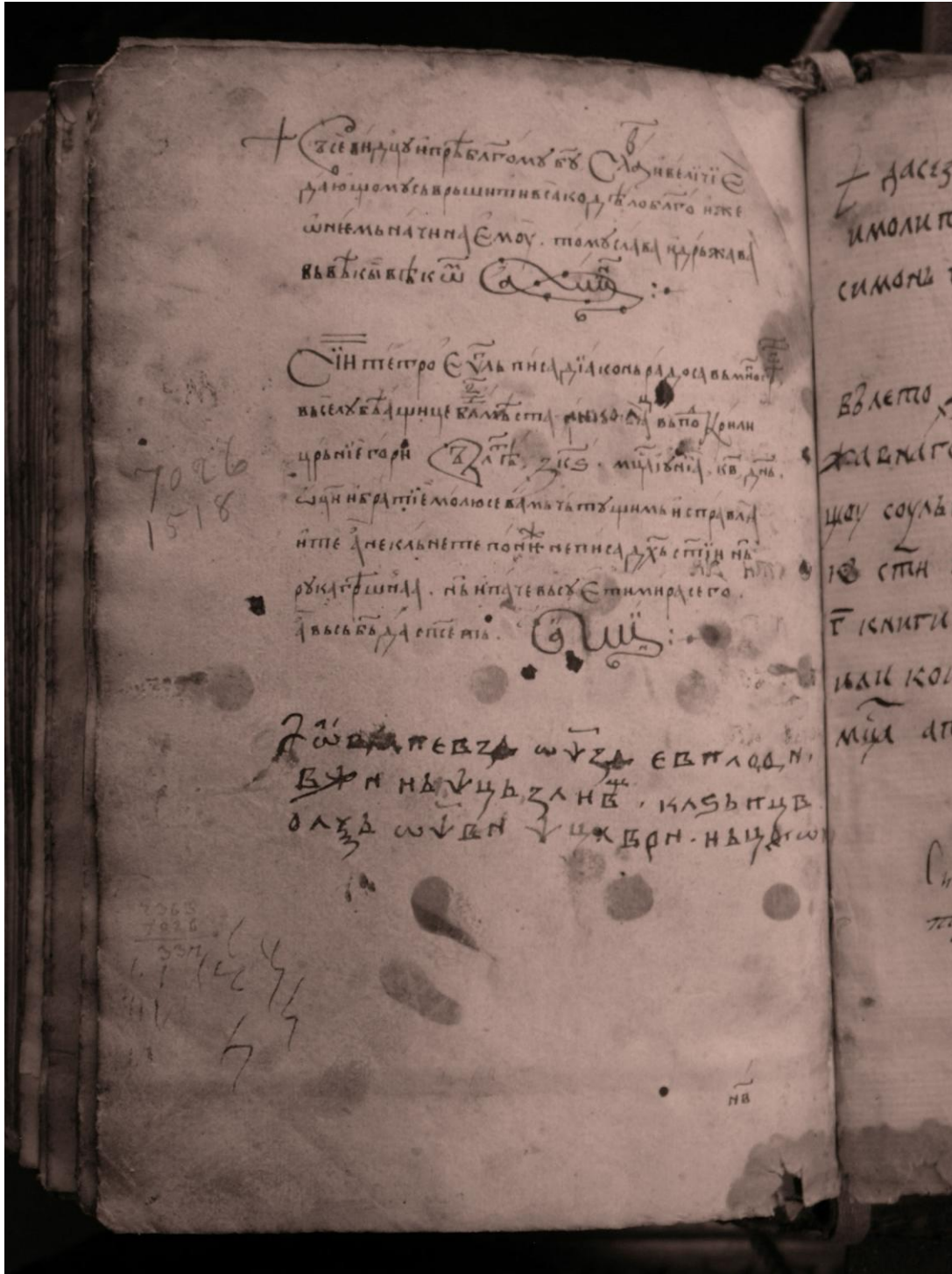


3. Claremont, Pomona College Library, Ms R92, fol. 1r (photo: author)

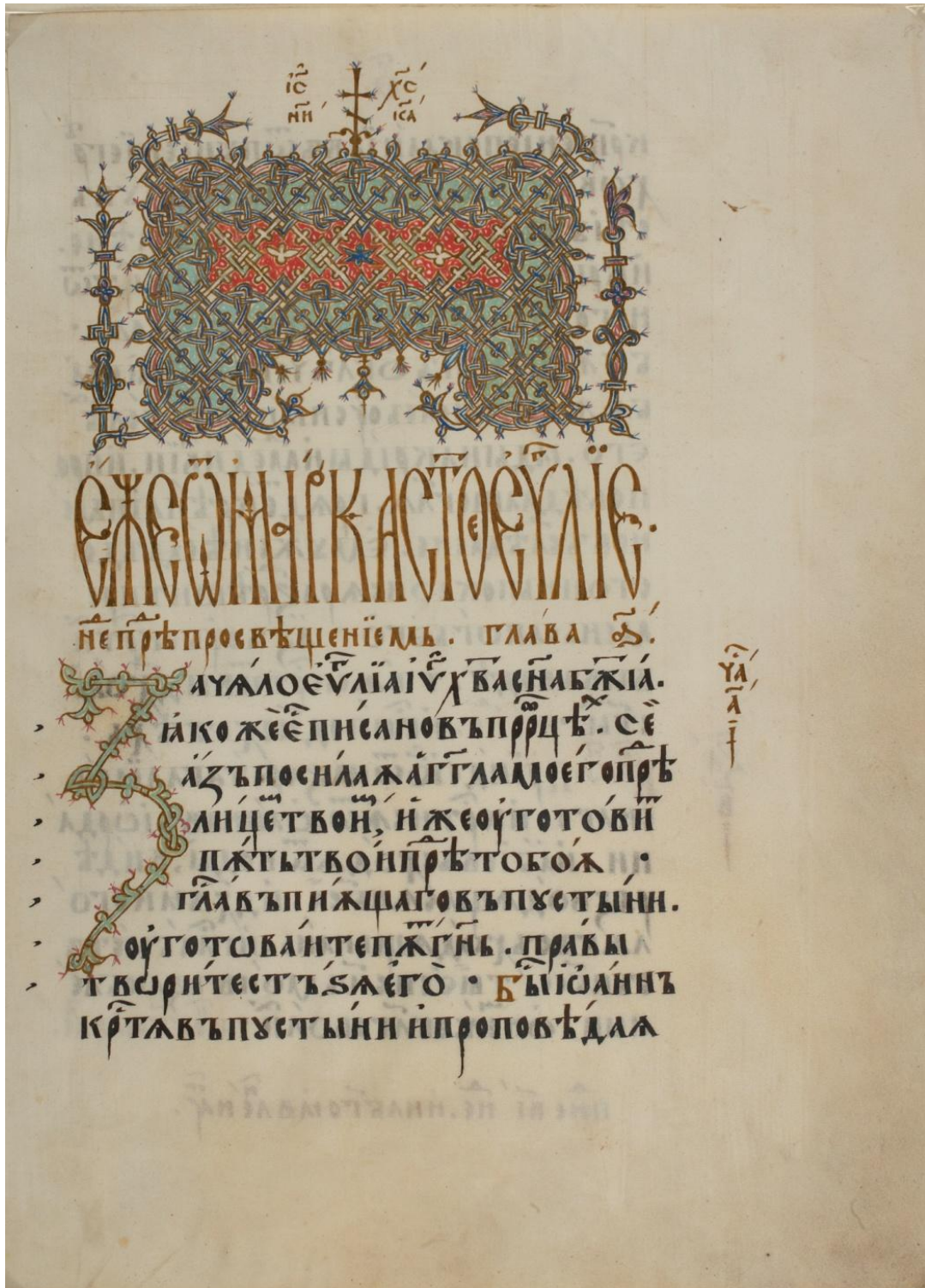


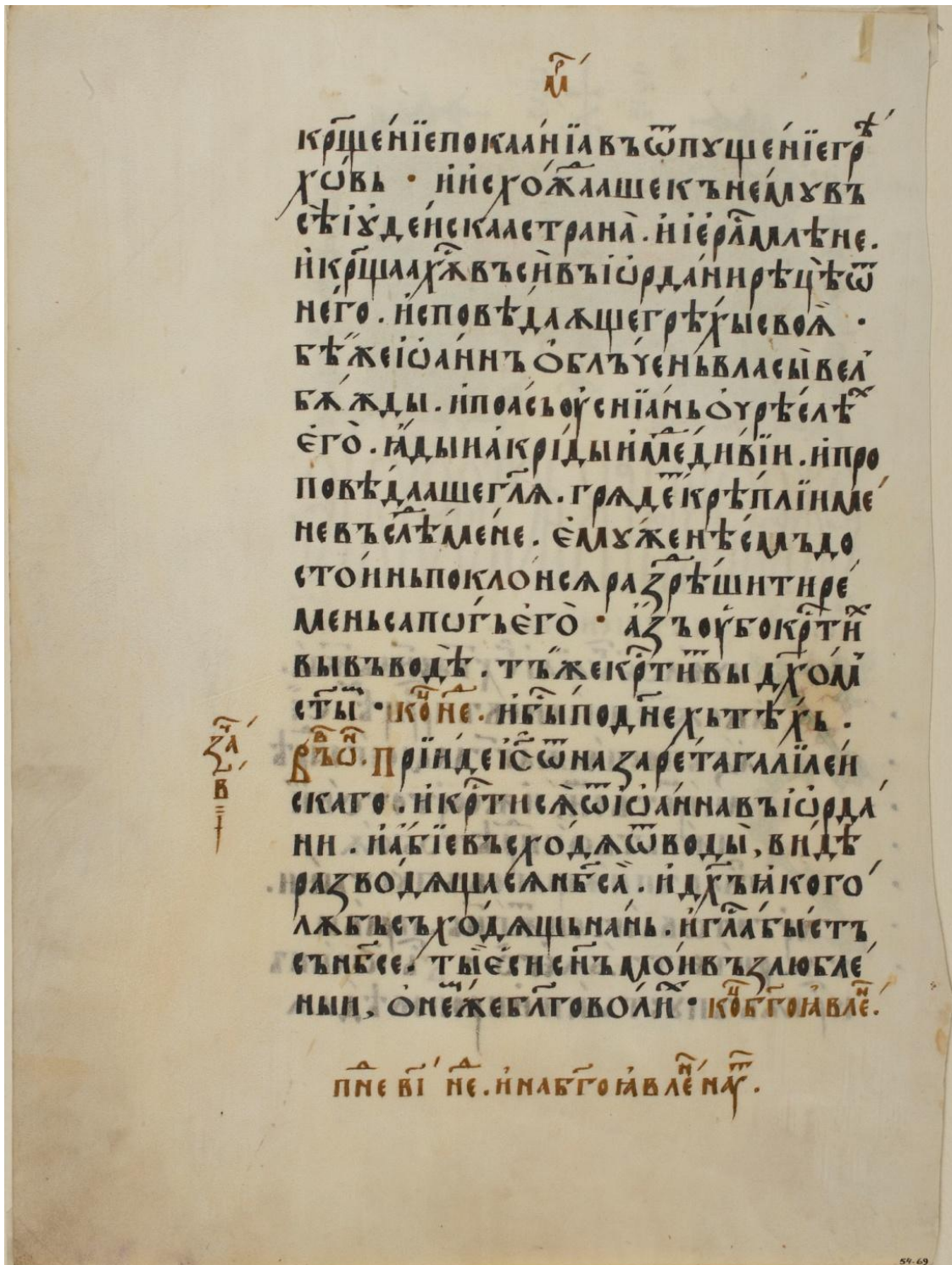
4. Claremont, Pomona College Library, Ms R92, fol. 101r (photo: author)





6. Claremont, Pomona College Library, Ms R92, fol. 387v (photo: author)





8. Princeton University Art Museum, Inv. 54-69, verso (photo: museum)