

Fragmentology

A Journal for the Study of Medieval Manuscript Fragments

Fragmentology is an international, peer-reviewed Open Access journal, dedicated to publishing scholarly articles and reviews concerning medieval manuscript fragments. *Fragmentology* welcomes submissions, both articles and research notes, on any aspect pertaining to Latin and Greek manuscript fragments in the Middle Ages.

Founded in 2018 as part of *Fragmentarium*, an international research project at the University of Fribourg (Switzerland) funded by the Swiss National Science Foundation, Stavros Niarchos Foundation (SNF), and the Zeno-Karl-Schindler Foundation, *Fragmentology* is published by the University of Fribourg and controlled by the Editorial Board in service to the scholarly community. Authors of articles, research notes, and reviews published in *Fragmentology* retain copyright over their works and have agreed to publish them in open access under a [Creative Commons Attribution](#) license; images may be subject to other licenses. Submissions are free, and *Fragmentology* does not require payment or membership from authors or institutions.

Founding Editors: William Duba (Fribourg), Christoph Flüeler (Fribourg)

Editor: William Duba (Fribourg)

Associate Editor: Veronika Drescher (Vienna)

Editorial Board: Lisa Fagin Davis, (Boston, MA), Christoph Egger (Vienna), Thomas Falmagne (Frankfurt), Scott Gwara (Columbia, SC), Nicholas Herman (Philadelphia), Christoph Mackert (Leipzig), Marilena Maniaci (Cassino), Stefan Morent (Tübingen), Åslaug Ommundsen (Bergen), †Nigel Palmer (Oxford)

Typesetting: Trine Wismann (Fribourg)

Instructions for Authors: Detailed instructions can be found at <https://fragmentology.ms/about/submissions/>. Authors must agree to publish their work in Open Access.

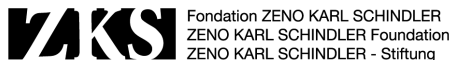
Fragmentology is published annually at the University of Fribourg. For further information, inquiries may be addressed to fragmentarium@unifr.ch.

Editorial Address:

Fragmentology
University of Fribourg
Rue de l'Hôpital 4
1700 Fribourg, Switzerland.

tel: +41 26 300 90 50

Funded by:



Research Note

Membra disiecta Sinaitica Graeca

Georgi Parpulov, Akademie der Wissenschaften zu Göttingen
georgi.parpulov@mail.uni-goettingen.de



For Marlia Mundell Mango

“The history of the Sinai library till the second half of the nineteenth century is mostly a history of its despoiling”.¹ Vladimir Beneshevich, who wrote this in 1911, himself managed to identify a number of fragments detached from Sinai codices and scattered across Europe.² Further discoveries of the same kind were made by other scholars. Albeit those are too numerous to list by name, more work remains to be done and research is now greatly facilitated by the free availability of many digitised microfilms and digital images. It seems to me best to state the following identifications, all of which are new,³ in as concise a form as possible. For ease of reference, my text is divided into numbered entries. I have cited in each case the [*diktyon*] number assigned to a manuscript in the internet database Pinakes (<https://pinakes.irht.cnrs.fr>): the records in this database list relevant bibliography and provide URLs to photographs published online. I also cite the Gregory/Aland (GA) census numbers for New Testament codices (<https://ntvmr.uni-muenster.de>).

1 V.N. Beneshevich, *Описание греческих рукописей монастыря святой Екатерины на Синае*, I, Saint Petersburg 1911, v. On the history of the Sinai library see also V.N. Beneshevich, *Les manuscrits grecs du Mont Sinai et le monde savant de l'Europe depuis le XVIIe siècle jusqu'à 1927*, Athens 1937; *St Catherine's Monastery at Mount Sinai, Its Manuscripts and Their Conservation. Papers Given in Memory of Professor Ihor Ševčenko*, London 2011.

2 Beneshevich, *Описание*, I, 604–651.

3 New and original, i.e. discovered by myself. I thank Andrew Patton, Clark Bates, Emanuele Scieri, Jacopo Marcon, and two anonymous reviewers for their critical comments on the text of this article.

1. Sinai Gr. 152 [58527] (GA 1189) is a Gospel book copied by the scribe George Galesiotes in AD 1346. The manuscript currently lacks the second half of its scribal colophon.⁴ Its removed last leaf is Leipzig, Universitätsbibliothek, Gr. 72.d [77944].⁵
2. Sinai Gr. 215 [58590] (GA 1849), a tenth-century Gospel lectionary, is missing fourteen quires (some 112 leaves) at the beginning, so that its initial quire now carries the number 15 (1ε'). One of the detached quires, the thirteenth one, is Cambridge University Library, Add. 1879.2 [77952] (GA 1309).
3. Sinai Gr. 246bis [58621] (GA 11758), a sixteenth-century Gospel lectionary, has lost one leaf after f. 434, at what was originally the end of the volume.⁶ This missing leaf is now Cambridge University Library, Add. 1880.1 [77975].
4. Sinai Gr. 416 [58791], a tenth-century collection of ascetical texts, is now defective at the end, its last quire being numbered 19.⁷ Quires 20 through 23 have become Saint Petersburg, Российская национальная библиотека (National Library of Russia), Gr. 60 [57130].
5. Sinai Gr. 596 [58971], a tenth-century *menaion*, has lost several quires at the beginning. One of these is now Bryn Mawr College

4 The codex is described by C. Tischendorf, "Rechenschaft über meine handschriftlichen Studien auf meiner wissenschaftlichen Reise von 1840 bis 1844" (II), *Jahrbücher der Literatur* 112 (1845), Anzeigeblatt für Wissenschaft und Kunst, 25–42, at 37–38: cat. i.

5 The content of this colophon is of exceptional interest; it is discussed by R. Devreesse, *Introduction à l'étude des manuscrits grecs*, Paris 1954, 48–49 and by P. Schreiner, "Kosten der Handschriftenherstellung in Byzanz", in *Buch- und Bibliothekswissenschaft im Informationszeitalter. Internationale Festschrift für Paul Kaegbein zum 65. Geburtstag*, Munich 1990, 331–344, at 335.

6 The scribe Θωμάς Πατρολόγος, who copied this manuscript and signed his name on f. 434v, is listed in M. Vogel and V.E. Gardthausen, *Die griechischen Schreiber des Mittelalters und der Renaissance*, Leipzig 1909, 150. See also Tischendorf, "Rechenschaft" (II), 36–37.

7 The manuscript is a convolute comprised of two distinct parts. The second of these begins on f. 86r, which the scribe marked with an α' as the first page of his first quire.

Library, 2012.11.108 [76666], whose text is directly continued by the text on f. 1r in the Sinai manuscript.

6. Sinai Gr. 607 [58982] is a ninth-century *tropologion* (collection of church hymns) for the months of March and April. A second volume from the same set, for May–June, survives in part as Sinai N.F. MΓ 28 [61066].⁸ Two leaves from the following (July–August) volume are now Leipzig, Universitätsbibliothek, Gr. 69.v [38387].

7. Sinai Gr. 740 [59115], a combination of a *prophetologion* (Old Testament lectionary) and a *triodion*, has lost a number of its leaves, including the first and last ones. Forty-seven of these missing leaves were rediscovered in 1975 and are now Sinai N.F. M 163 [60990].⁹

8. Sinai Gr. 926 [59301], an eleventh-century *kondakarion* (collection of church hymns), lacks a large amount of leaves at the beginning. Four of these are now Bryn Mawr College Library, 2012.11.91 [76663].

9. Sinai Gr. 1029 [59404] is a liturgical roll copied in 1279/80.¹⁰ Two pieces from it are now Saint Petersburg, National Library of Russia, Gr. 419 [57491].¹¹

10. Sinai Gr. 1185 [59560], an eleventh-century collection of canon law, has lost its last two quires. These are now Cambridge University Library, Add. 1879.9 [77959]. A gap in the text between the eighth and ninth leaves (numbered respectively η' and 1) of the Sinai

8 This was first noted by Alexandra Nikiforova, cited in S. Kujumdzhieva, *The Hymnographic Book of Tropologion. Sources, Liturgy and Chant Repertory*, Abingdon 2018, 81 and 113, n. 34.

9 This latter fragment carries a scribal colophon. The priest Βασίλειος Μηνᾶς who finished copying the book on 8 September 1274 is otherwise unattested.

10 The previously unpublished scribal colophon of Sinai Gr. 1029 reads, in diplomatic transcription: † Τῷ συντελεστῇ τῶν καλῶν Θ(ε)ῶ χάρις :- | Εὐχέσθαι τῷ γράψαντι Γρηγορίῳ ἁμαρτολοῦ τοῦ | Κρητικοῦ τοῦ ἔτους ,ςψπη´ † † † | Θωμᾶ ἱερο(μον)ᾶχ(ου) τοῦ Δαμασκηνοῦ. The manuscript's patron Thomas from Damascus is otherwise unattested. The scribe Gregory from Crete is numbered 4537–4538 (both entries refer to the same person) in *Prosopographisches Lexikon der Palaiologenzeit*, ed. E. Trapp, CD-Rom edition, Vienna 2001. This scribe also copied Mount Athos, Lavra, Λ 128 [28640] (GA 1642).

11 See the photograph in G. Cereteli and S. Sobolevski, *Exempla codicum Graecorum litteris minusculis scriptorum annorumque notis instructorum*, II, Moscow 1913, pl. xxxvii.

manuscript is partly filled by a fragment discovered in 1975: Sinai N.F. M 175 [61002].¹²

11. The pastedowns and the front flyleaf in Sinai Gr. 1217 [59592] are reused fragments from a dismembered majuscule *kanonarion* of the ninth or tenth century, to which Leipzig, Universitätsbibliothek, Gr. 69.vii [38389] also belonged. The latter most probably once served as back flyleaf in Sinai Gr. 1217.

12. Another tenth-century *kanonarion*, Sinai Gr. 1598 [59973], was originally bound at the beginning of what is now Saint Petersburg, National Library of Russia, Gr. 54 [57124] (GA 566).¹³

13. The leaves of Sinai Gr. 1671 [60046] are numbered α' through τμγ' in the upper right-hand corners of their recto sides.¹⁴ The remaining fourteen leaves of this manuscript (τμδ' through τνζ') are now Leipzig, Universitätsbibliothek, Gr. 71.a [77946].

14. Sinai N.F. M 134 [60961] (Figure 1), a tenth-century copy of John Climacus' *Ladder of Divine Ascent*, lacks its eighth quire. The outermost bifolium of this quire is now Bryn Mawr College Library, 2012.11.105 [76659].

15. An apparently uninventoried fragment found at Sinai in 1975¹⁵ comes from the same tenth-century manuscript as Göttingen, Niedersächsische Staats- und Universitätsbibliothek, Theol. 11 [17429] (Figure 2).

12 Compare the catalogue description in P. Nikolopoulos, *The New Finds of Sinai*, Athens 1999, 184–185 with the table of contents on f. Ar-v in Sinai Gr. 1185. The second and third volumes listed in that table of contents are now Sinai Gr. 1114 and 1115 [59489–59490]. I will soon publish a special study of these three manuscripts.

13 Further fragments from this manuscript were identified by S. Parenti, “Per l’identificazione di un anonimo calendario italo-greco del Sinai”, *Analecta Bollandiana* 115 (1997), 281–287.

14 This manuscript is described by Tischendorf, “Rechenschaft” (II), 33: cat. x. It comprises two distinct parts. The second of these, to which the Leipzig leaves belong, begins with f. ρλζ' and contains texts pertaining to the Hesychast controversy. The copy is remarkable for its early date of ca. 1360.

15 Illustrated (without a shelfmark) in Nikolopoulos, *New Finds*, 105. The leaf contains the beginning of the Old Testament Book of Judith.

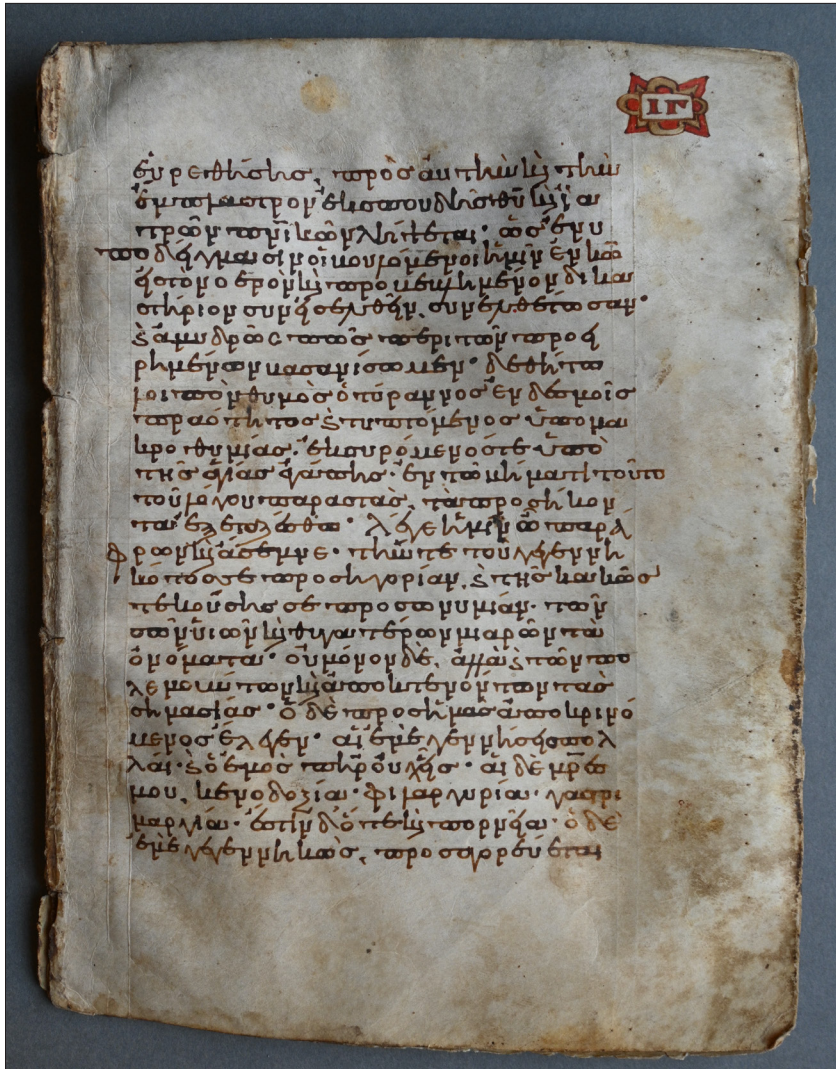


Figure 1: Sinai, Μὀνὴ της Αγίας Αικαθερίνης, N.F. M 134, unnumbered leaf (photo: monastery; published with permission)



Figure 2: Göttingen, Niedersächsische Staats- und Universitätsbibliothek, Theol. 11, f. 1r (photo: library; published with permission under a Creative Commons Attribution license)

Two pairs of interrelated fragments most probably originate from Sinai as well:

16. Cambridge University Library, Add. 1879.11 [77961] (GA 674) and Leipzig, Universitätsbibliothek, Gr. 72.c [38393] (GA 1284) are leaves from one and the same twelfth-century Gospel book.

17. London, British Library, Add. 20004 [38983] and Bryn Mawr College Library, 2012.11.107 [76662] are stray pieces from a single tenth-century codex that evidently contained a collection of ascetic works.

18. Finally, by way of an appendix, a couple of *membra disiecta Alexandrina*: Cambridge University Library, Add. 1879.19–20 [77969] and Leipzig, Universitätsbibliothek, Gr. 72.a [77942] both come from a volume that Constantin Tischendorf (1815–1874) examined once upon a time at the library of the Greek Patriarch of Alexandria.¹⁶

16 Cf. N. Tchernetska, “Two Fragments of the Cairensis of Loci Communes Found in Cambridge”, in *Handschriften- und Textforschung heute. Festschrift für Dieter Harlfinger aus Anlass seines 70. Geburtstages*, Wiesbaden 2014, 161–164. One hopes that this tenth-century codex may yet resurface, in Alexandria or elsewhere. It contains two compilations: the *Excerpta Anonymi* (also called “Anonymus Treu”) and Pseudo-Maximus’s *Loci Communes* (CPG 7718).