Checklist of Manuscripts

IN THE LIBRARIES OF THE GREEK AND ARMENIAN PATRIARCHATES IN JERUSALEM

MICROFILMED FOR THE LIBRARY OF CONGRESS, 1949–50
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IN THE LIBRARIES OF THE GREEK AND ARMENIAN PATRIARCHATES IN JERUSALEM

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Micro #5017 and 5018

PREPARED UNDER THE DIRECTION OF
KENNETH W. CLARK
DIRECTOR AND GENERAL EDITOR OF THE JERUSALEM EXPEDITION, 1949–50

THE PHOTODUPLICATION SERVICE, LIBRARY OF CONGRESS
WASHINGTON: 1953
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FOREWORD

This Checklist records, with the utmost economy of description consistent with precise identification, the manuscripts and miniatures which were photographically copied for the Library of Congress by the American Schools of Oriental Research in the libraries of the Greek and Armenian Patriarchates in Jerusalem during 1949 and 1950. The 1,080 manuscripts which are listed here were copied on rolls of 33 mm. microfilm, while 1,187 miniatures were separately copied on 4 x 5 inch photographic negatives. Positive copies of any of these may now be purchased from the Photoduplication Service of the Library of Congress.

The cooperative arrangements under which the copying of these manuscripts was undertaken stemmed from the consolidation of a number of scholarly interests which required for their satisfaction the availability of exact—i.e., photographic—facsimiles of many of the biblical and patristic manuscripts existing in the great Patriarchal libraries in Jerusalem. These interests were brought together by the American Schools of Oriental Research, through its then president, Dr. Carl H. Kraeling, who also organized through the American School in Jerusalem the general arrangements by which the work was executed. The Director and General Editor to the project was Dr. Kenneth W. Clark, Professor of New Testament Language and Literature at Duke University, who has described in the Introduction which follows the circumstances under which the copying was performed, the selection of the manuscripts and miniatures which were copied, and the editing process.

The appearance of this Checklist so soon after the conclusion of the project is due entirely to the fact that the devotion of the General Editor and of Mrs. Clark did not end with the actual copying, but has continued until the entire corpus of film has been scanned, documented, and put into usable arrangement. This, like the preparation of the Mt. Sinai Checklist,* has been the work of many months taken at personal sacrifice from other tasks.

It is unnecessary yet gratifying to say that no user of this Checklist, or of the films and other photographs listed here, will be oblivious of the great debt of scholarship to the ancient Patriarchal libraries in which the original manuscripts are preserved and which have so generously permitted them to be copied for the benefit of the world of learning.

LUTHER H. EVANS
Librarian of Congress

June 1952

INTRODUCTION

In the spring of 1949, a truce brought cessation of hostilities between the new state of Israel and the Arab Legion. This made possible the resumption of scholarly activities at the American School of Oriental Research, established in Jerusalem since 1900. Appointed as Annual Professor for 1949-1950, I arrived in Arab Jerusalem on August 17, 1949, to carry out an unusual plan to photograph manuscripts in extenso in three of the great libraries of the Near East. The year was evenly divided between Jerusalem and Sinai and, when fourteen months later the work drew to a close, 2,717 selected manuscripts had been completely copied on 35 mm. microfilm, 2,471 illuminations had been reproduced on 4″ x 5″ film, and a rare collection of 1,742 firmans was copied also on microfilm. Altogether, about 1,270,000 pages of manuscript text were recorded during that year.

This extensive pioneer project required the cooperative labors of a large staff—sixteen in Jerusalem and twenty in Sinai—including various language specialists. Furthermore, the project was not at an end when the personnel disbanded and the cameras were dismantled on October 7, 1950. Scholars who will use these photographic copies will hardly imagine the vast scope of the technical process required to make them available for their private researches. The staff of the Library of Congress’ Photoduplication Service and the expedition Director and Mrs. Clark have cooperated since the fall of 1950 in the editing of the film and the preparation of checklists. It is our hope that these labors may be only the beginning of expanding researches among the treasured resources of these ancient eastern libraries.

A separate checklist has already been completed to describe the materials photographed at St. Catherine’s Monastery. Thirty-three hundred manuscripts there were explored in the eleven languages found. Of these, 1,687 were selected for microfilming, 1,284 illuminations were photographed on 4″ x 5″ film, and 1,742 firmans also were edited for microfilming.

This checklist reports the materials secured in Jerusalem from the great libraries of the Greek and Armenian Patriarchates. The expedition worked under the auspices of the American Schools of Oriental Research and with the support of the Library of Congress. The major part of our work was done in the great library of the Greek Orthodox Patriarchate, which contains 2,400 manuscripts in eleven languages; of which 998 were microfilmed completely. From 58 selected codices, 755 illuminations were photographed with 4″ x 5″ camera. A more limited assignment was accomplished in the Armenian Patriarchal library, which contains about 4,000 Armenian manuscripts. A special selection of 32 codices was microfilmed and, from 22 of these a wealth of 432 illuminations was photographed on 4″ x 5″ film. This checklist is an index to the resultant film collection in the Library of Congress, which now makes available to all scholars the 1,030 manuscripts and 1,187 illuminations from Jerusalem.

The expedition in Jerusalem had its base at the American School of Oriental Research, and negotiations were begun soon after our arrival there in August of 1949. From first to last, a cordial and cooperative spirit was shown by the Greek Patriarch, His Beatitude Timotheos II, and the Holy Synod; and by the late Patriarch, His Beatitude Guregh II, and afterward by the Locum Tenens, His Grace Archbishop Eghishé, and the Armenian Synod. We are grateful to them all for their understanding participation with us in the endeavor to bring such important manuscript resources to the fuller notice and active attention of scholars everywhere.

The Greek Patriarchal library today is composite, made up of a number of collections which are
now housed together in the Patriarchate. The original and basic collection, though not the largest, is that of the Holy Sepulchre (645 MSS). The largest component collection was added about sixty-five years ago, coming from the ancient monastery of St. Saba in the Wilderness of Judea (706 MSS). Other collections came from the Holy Cross Monastery (now in Israel), the Chapel of the Resurrection, and the Chapel of Abraham. Still other groups were formerly in the possession of the Patriarchs Epiphanios of the Jordan (in the Galilee on the Mount of Olives), Nikodemos of Jerusalem, and Photios. Only three small units today lie outside the main library; a group in the Chapel of St. James (just off the court in front of the Holy Sepulchre), special codices in the Treasury within the great Church, and a single Evangelion in use in the Convent. Otherwise, all the collections have for some years been housed in the old Nestorian chapel which serves as library today. The collections are still catalogued and shelved separately.

Three-fourths of the manuscripts are in Greek, numbering about 1,800 and dating from the seventh century. In exploring these, the expedition Director served as editor, assisted in the fall by Dr. Howard Kee who spent the year 1949–1950 at the American School in Jerusalem as Two Brothers’ Fellow of Yale University. In the spring and summer of 1950, our assistants were Dr. Lucetta Mowry, Fellow of the American School, Dr. Dmitri Baramki, and Mrs. Adelaide Dickinson Clark. It was early apparent that from so large a collection the microfilming must be selective. We resolved to copy all New Testament and Old Testament codices of whatever date, and to limit all other categories generally at 1600 A.D. A high priority was given to commentaries and patristica. For the palaeographer, all dated manuscripts up to 1600 A.D. were microfilmed, thus adding many new scribal hands. 1 The microfilm also includes a wide variety of secular works (many of them later than the sixteenth century) containing the classics, lexicons, grammars, mathematics, logic, philosophy, astronomy, geography, cosmography, history, rhetoric, poetry, mythology, music and musical theory, iconography, physiology, medica, and ecclesiastical law. Altogether, 678 Greek manuscripts were microfilmed. 2

Liturgical manuscripts were numerous and of great variety. Indeed, it was a difficult problem to identify these liturgical types properly because of the inconsistent practice of the scribes and librarians and the many irregular miscellanea. Whenever a text lacks its own title, we have usually followed, in this tentative listing, the labels hitherto provided for the local library by priests. This results sometimes in the use of alternate terms for manuscripts of the same type, and often in the use of debatable terms. But it is believed that our designations will correctly guide the scholar to the resources relevant to his research. It is apparent that a study of liturgical types is needed in order to systematize the terminology, and we shall welcome such corrections as various specialists may submit.

A number of palimpsests are to be found, especially among the Greek manuscripts; however, these are not noted in the checklist because the microfilm is not adequate for study of the underwriting—if, indeed, it can be discerned at all. Several interesting bilingual manuscripts are listed, including some of grammatical and lexical interest. Special attention was given to those lists of manuscripts particularly requested for the researches of numerous scholars.

The above comments relating to the Greek manuscripts have relevance also for the remaining one-fourth of the library, from which were selected 320 manuscripts in Arabic, Syriac, Georgian, Slavonic, and Ethiopic; with a scattering of works in Latin, Armenian, Persian, Turkish and Russian. The Georgian collection is a most significant one, and of its 160 manuscripts 130 were selected for microfilming. The Arabic collection numbers about 200, of which 106 were copied. The Syriac collection numbers 50, and of these 26 were done. All the other language groups were microfilmed completely, including 23 Slavonic codices and 21

1 Cf. Marie Vogel and Victor Gardthausen, Die grieschischen Schreiber des Mittelalters und der Renaissance. (Leipzig, 1909.)

2 This includes four bilinguals: Greek-Arabic (Stavrou 26), Greek-Russian (Nikodemou 3), and Greek-Turkish (Taphou 62 and 530).
Mr. Dmitri Baramki worked especially on the Arabic and Slavonic manuscripts, and Dr. Umhau Wolf on the Syriac, Georgian and Ethiopic manuscripts (assisted by Mrs. Wolf). Dr. Wolf was a Fellow at the American School in the spring of 1950, on leave from his duties at the Lutheran Theological Seminary in Maywood, Illinois. Throughout the many months of work at the Greek Patriarchate, Father Aristovulos, the Librarian, devoted himself to our project. His friendly collaboration and careful procedure assured us of a thorough exploration of the great library under his care, and we are happy to pay tribute to his efficient administration.

Of particular value in this Patriarchal library are the abundant illuminations, ranging from the ninth century to the eighteenth. From 58 manuscripts (49 Greek, 3 Georgian, 2 Slavonic, 2 Ethiopic, 1 Syriac, 1 Arabic), 755 illuminations were selected and prepared by the General Editor. They were photographed on 4” x 5” film by Wallace Wade of the Library of Congress Photoduplication Service. Because both time and film were limited, a number of illuminations given a lower priority were not photographed in this larger dimension, but all illuminated manuscripts were completely microfilmed. For iconographers, therefore, the microfilm will supplement the 4” x 5” photographs, exhibiting not only additional work of the artist but also the relationship of his work to the text. Mr. Wade was in charge of all the photographic work and had brought from Washington the cameras and other equipment required. To assist him, three native photographers were engaged and trained in the use of the microfilm camera: Nazar, Abgar, and Safieh. The generator, which had been shipped from the United States, was installed and maintained by Mr. Walter Nassar, a Jerusalem engineer.

For the Greek manuscripts in the Patriarchal library Papadopulos-Kerameus long ago provided an excellent five-volume catalog in Greek. His contemporary, Kleopas Koikylides, also published checklists of the smaller collections of Greek manuscripts, but it was his checklists of the Arabic and Syriac manuscripts that we found especially helpful because no other catalogs for them were available. For the Georgian manuscripts, the catalog of the late Robert P. Blake was a valuable guide, especially since Tsagareli’s earlier list was not at hand. We had also the Krasnoseltsev checklist of the Slavonic manuscripts, and the Littmann checklist of the Ethiopic codices. All of these catalogs are at least a half-century old, except Blake’s on the Georgian. Another more recent work was of service, the 1934 catalog of Greek New Testament manuscripts prepared by W. H. P. Hatch.

In Part II of this Checklist will be found a group of 32 Armenian manuscripts, chosen from the collection of 4,000 belonging to the Armenian Patriarchate in Jerusalem. These include works of special value to iconography, many of them being profusely illuminated. A number of them belong to the carefully guarded Treasury and we are deeply grateful to the authorities for permitting these to be photographed. They were all reproduced completely on microfilm and a generous selection of the miniatures was recorded on 4” x 5” film. Several had belonged to royal personages: Queen Keran, King Gagek, Prince Vassak. The wealth of illuminations is evident in the 432 selected pictures made from only 22 of these fine codices, and it is with particular satisfaction that they can now be made available generally for iconographic studies. Throughout a most intensive week of work, Father Norayr, the able Librarian, gave patient attention and assistance to our work. We had no catalog to guide us, but had received lists of requests for selected MSS. It may be added here that since our expedition concluded, Dr. Sirarpie Der Nersessian of Dumbarton Oaks has spent the year 1951-1952 in Jerusalem in further studies in this notable library.

Our expedition in Jerusalem covered more than a year, September 1949 to October 1950, interrupted by the Sinai program which ran from January to July. The initial period in Jerusalem in the fall of 1949 was especially valuable as a test operation before going into the Sinai desert, for in this period we learned to estimate the possibilities and improve the procedure in this novel undertaking. In Jerusalem, we observed that the

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*Among these collections are found the following bilinguals: Greek-Russian (Slavonic 17), Arabic-Syriac (St. James 1), and Arabic-Turkish (Arabic 76 and 171). Georgian MS 147 is really Armenian (the only Armenian MS in the Greek Patriarchate) and Taphou 27 is a Latin MS among Greek. In the Arabic collection, there are four Persian MSS (6, 140, 145, 170), and eleven Turkish MSS (21, 51, 79, 92, 97, 99, 108, 139, 140, 160, 176).
manuscripts were carefully attended, although lacking the benefit of modern techniques. There is a great need for a more adequate library building at the Greek Patriarchate to provide greater security for so distinguished a collection. But seasonal humidity has been kind to these parchment manuscripts and the leaves are pliant and fresh. We found the texts in good order and the bindings well cared for. Many of the codices had been foliated but we took great care to discover errors and correct them so that the user of the film would have accurate numbers for reference; other codices were foliated before photographing.

Special word should be said of commendation to Dr. Mowry. Appointed as a Fellow for the year 1950–1951, she acceded to the request to fly immediately to Jerusalem in order to assist the expedition. She arrived on June 27 and soon became a “right-hand man”. Two months later, when it became necessary for the Director to depart on August 21, Dr. Mowry assumed direction of the work and brought it to a successful conclusion on October 7.

Professor Carl H. Kraeling, as President of the American Schools of Oriental Research, assumed the chief responsibility in the entire program. The initiative in planning and equipping the expedition was his, and no finer support could possibly have been extended to our work in the field. In turn, he found a firm ally in Mr. Verner W. Clapp, Chief Assistant Librarian of the Library of Congress. To Dr. Luther H. Evans, Librarian, we express sincere appreciation for the essential leadership and support to a pioneer venture which may well serve to inaugurate a new era in research and library service.

The technical requirements of our expedition demanded much, and were admirably fulfilled by the Photoduplication Service, under the skillful hand of its Chief, Mr. Donald C. Holmes. Although his technical knowledge was among the earliest needs, his service to the project has never ceased. It has fallen to the Director and his wife-collaborator to continue in an editorial capacity in order to render the film finally available to scholars. Through the twenty months required to complete this phase of the project, Mr. Holmes and his technical staff have provided the most efficient coordination and perception in an intricate task.

My chief co-worker through the three years of this project has been my wife. She has contributed both strategic and laborious assistance at all times. She was a most active member of the expedition in Jerusalem and in Sinai, serving as editorial assistant and in many other important roles. Without claiming a formal technical training she has rendered the wisest and most skillful service in many forms. She has been able to devote much more time than I to the editing of the film in the Library of Congress, and has carried through the preparation of this Checklist with the utmost perseverance.

It is planned to prepare a Guide with more detailed information of the manuscripts microfilmed. While in the field, our editors recorded additional notes of value to scholars who use the film and these data should be made available. In the meantime, we invite inquiries and shall be grateful for corrections and supplementary data. Above all, we shall appreciate hearing about researches upon these Jerusalem manuscripts.

The ruling motive in the pretentious task undertaken in 1949 was to free from isolation the vast and valuable resources of Near Eastern libraries. Working on so large a scale, we have not attempted to conduct intensive researches of our own but rather to make possible and practicable multiplied researches on the part of many. Our initial objective has now been achieved, and we welcome scholars everywhere to participation in the definitive investigation of these manuscripts. Through the cooperative labors of many, they have become available to all.

KENNETH W. CLARK
Director and General Editor
Durham, N. C., June 2, 1952

*For many of the titles of the illuminations in Taphore 14 we are indebted to Professor Kurt Weitzmann of Princeton University.
PUBLISHED CATALOGS OF THE 
MANUSCRIPTS IN THE GREEK ORTHODOX PATRIARCHATE


Katalogos synoptikos . . . . Berlin, 1898. (Syriac MSS)

Kataloipa cheirographôn tês Hierosolymitikês bibliothēkês . . . . Jerusalem, 1899. (Greek MSS)


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<td>36</td>
<td>Catalogue of Patriarchs of Jerusalem</td>
<td>19th cent</td>
<td>182 f</td>
<td>Pa. 21 ft</td>
</tr>
<tr>
<td>37</td>
<td>Building of the Sacred Temple</td>
<td>1861 A.D.</td>
<td>27 f</td>
<td>Pa. 2 f</td>
</tr>
<tr>
<td>38</td>
<td>History (by Bilkios)</td>
<td>1846 A.D.</td>
<td>130 f</td>
<td>Pa. 14 ft</td>
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<tr>
<td>39</td>
<td>Sylloge and Four Gospels</td>
<td>17th cent</td>
<td>509 f</td>
<td>Pa. 58 ft</td>
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<tr>
<td>40</td>
<td>Classica</td>
<td>19th cent</td>
<td>73 f</td>
<td>Pa. 6 ft</td>
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<tr>
<td>41</td>
<td>Ecclesiastical History (by disciple of Georgios Lyma Chios)</td>
<td>1854 A.D.</td>
<td>466 f</td>
<td>Pa. 63 ft</td>
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<tr>
<td>42</td>
<td>Evening Prayers</td>
<td>18th cent</td>
<td>12 f</td>
<td>Pa. 4 ft</td>
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</table>
GREEK-ARABIC


GREEK-RUSSIAN


GREEK-TURKISH

Taphou 530. Evangelion. 1744 A.D. 152 f. Pa. 27 ft.

ARABIC

9. (Taphou). Catena to the Bible. 15th/16th cent. 277 f. Pa. 6 llum. 44 ft.
15. Evangelion. 18th cent. 95 f. Pa. 17 ft.
18. Evangelion with Commentary. 16th cent. 300 f. Pa. 41 ft.
34. Syntaktikon. ca. 1607 A.D. 220 f. Pa. 29 ft.
43. Medica. 13th/14th cent. 236 f. Pa. 31 ft.
44. Commentary on the Koran. 1461 A.D. 149 f. Pa. 19 ft.
51. Turkish Grammar. 1597 A.D. 277 f. Pa. 31 ft.
60. Evangelion. 1615 A.D. 368 f. Pa. 41 ft.
70. Lectionary. 18th cent. 86 f. Pa. 12 ft.
75. Evangelion. 14th cent. 291 f. Pa. 35 ft.
76. Arabic Grammar (Arabic-Turkish). 18th cent. 41 f. Pa. 9 ft.
78. Rhetoric. 18th cent. 150 f. Pa. 19 ft.
79. Part I History of Caliphs (continued in MS 99) (Turkish); Part II Syntactica Arabica (Arabic). 17th cent. 78 f. Pa. 14 ft.
24. Psalter. 18th cent. 77 f. Pa. 7 ft.

ARABIC-GREEK


ARABIC-SYRIAC


ARABIC-TURKISH

Arabic 76. Arabic Grammar. 18th cent. 41 f. Pa. 9 ft.
Arabic 171. School Manual. 18th cent. 34 f. Pa. 5 ft.

SYRIAC

47. Ecclesiastica. 18th cent.? 176 f. 15 ft.

SYRIAC-ARABIC


GEORGIAN (Georgian)

2. Lives of Saints. 11th cent. 269 f. Pg. 45 ft.
3. Lives of Saints. 11th cent. 213 f. Pg. 36 ft.
5. Life of St. Sylvester. 11th cent. 26 f. Pg. 8 ft.
9. Ephraim of Syria: Commentary on Epistles. 11th cent. 198 f. Pg. 34 ft.
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<tr>
<td>33.</td>
<td>John Chrysostom: Commentary on Matthew. 11th cent. 396 f. Pg. 59 ft.</td>
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<td>34.</td>
<td>Paterikon, Lives of Saints. 13th/14th cent. 313 f. Pa. 51 ft.</td>
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<td>40.</td>
<td>Menaion (Feb-Aug). 11th cent. 303 f. Pg. 41 ft.</td>
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<td>44.</td>
<td>Basil the Great, Gregory of Nyssa, John Chrysostom. 12th/13th cent. 245 f. Pa. 38 ft.</td>
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<td>45.</td>
<td>Synaxarion. 13th cent. 217 f. Pg. 35 ft.</td>
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<td>46.</td>
<td>Pentekostarion. 13th-16th cent. 81 f. Pg. 14 ft.</td>
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<tr>
<td>47.</td>
<td>Parakletike. 13th/14th cent. 250 f. Pg. 35 ft.</td>
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<tr>
<td>48.</td>
<td>Four Gospels (Same scribe as MS 7, 11). 11th cent. 283 f. Pg. 44 ft.</td>
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<tr>
<td>49.</td>
<td>Lives of Saints, Patristica. 14th-16th cent. 256 f. Pa. 34 ft.</td>
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<tr>
<td>53.</td>
<td>Pentekostarion. 13th/14th cent. 182 f. Pg. 27 ft.</td>
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<td>55.</td>
<td>Lectionary of the Old Testament. 12th/13th cent. 280 f. 44 ft.</td>
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<tr>
<td>60.</td>
<td>Triodion. 12th cent. 261 f. Pg. 37 ft.</td>
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<tr>
<td>64.</td>
<td>Menaion (Sept-Mar). 11th/12th cent. 221 f. Pg. 29 ft.</td>
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<td>65.</td>
<td>John Chrysostom: Commentary on John. 11th/12th cent. 292 f. Pg. 38 ft.</td>
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<td>66.</td>
<td>Makarios of Egypt. 11th/12th cent. 195 f. Pg. 29 ft.</td>
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<td>74</td>
<td>Basil the Great, Gregory of Nyssa, John Chrysostom. 15th-16th cent.</td>
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<td>77</td>
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### PERSIAN

| Arabic 6 | Evangelion. 1791 A.D. 184 f. Pa. 27 ft. |
| Arabic 170 | Kalestan with Commentary. 205 f. Pa. 16 ft. |

### RUSSIAN-GREEK

| Slavonic 17 | Lexicon. 19th cent. 201 f. Pa. 21 ft. |

### TURKISH

| Arabic 21 | Geography. 18th cent. 31 f. Pa. 7 ft. |
| Arabic 51 | Grammar. 1597 A.D. 277 f. Pa. 31 ft. |
| Arabic 79 | History of Caliphs Part I (continued in MS 99) 17th cent. 41 f. Pa. 14 ft. |
| Arabic 92 | Grammar. 1830 A.D. 69 f. Pa 10 ft. |

| Arabic 97 | Turkish History. 1582 A.D. 52 f. Pa. 8 ft. |
| Arabic 139 | Man's Noble Attributes from God's Bounty. 1576 A.D. 179 f. Pa. 18 ft. |
| Arabic 160 | Poems. 18th cent. 27 f. Pa. 5 ft. |
| Arabic 176 | Poems. 1588 A.D. 49 f. Pa. 6 ft. |

### TURKISH-ARABIC

| Arabic 76 | Arabic Grammar. 18th cent. 41 f. Pa. 9 ft. |
| Arabic 171 | School Manual. 18th cent. 34 f. Pa. 5 ft. |

### TURKISH-GREEK

| Taphou 62 | Four Gospels. 1724 A.D. 396 f. Pa. 7 Illum. 34 ft. |
| Taphou 530 | Evangelion. 1744 A.D. 152 f. Pa. 27 ft. |
B. ILLUMINATIONS

3r. Headpiece.
7v. Job and wife.
9r. Job with his sons, daughters and wife.
10v. Job's flocks.
11v. The children going to a feast.
12r. Job sacrifices for his children.
14r. Satan and heavenly beings before God.
15v. God (Jesus Christ).
17v. God.
19r. God.
20v. The children of Job feast.
21r. Destruction of the flock of asses.
22r. Destruction of the flock of sheep.
23r. Chaldeans destroy camels and servants.
24r. Destruction of the children at the feast.
25r. Messengers report to Job of the destruction.
26v. Job laments to God.
29r. Satan and heavenly beings before God.
32v. Satan departs from God.
33r. Job is smitten by Satan.
35v. Job sitting on the ash heap talking to wife.
35r. Job and his wife.
38v. Job rebukes his wife.
41r. The journey of Job's friends.
42v. Friends of Job lament before him.
43r. Friends of Job lament.
45r. Job curses his birth.
47r. Job laments his birth.
49r. Job laments his birth.
50v. Job laments his birth.
54r. Job laments his birth.
55v. The first speech of Eliphaz.
57v. The plowers and sowers of guilt and sorrow.
58r. The lions and roarsers.
59v. Eliphaz and Job.
63r. Eliphaz and Job.
64r. Eliphaz and Job.
66v. Eliphaz and Job.
67r. Eliphaz and Job.
68r. Job's reply to first speech of Eliphaz.
69v. Job's reply about food.
73r. Job's reply concerning caravans of Tema and companies of Sheba.
73v. Job and his friends.
75r. Job and his friends.
77r. Job and two friends.
78r. Descent to Sheol.
78v. Job, the sea and a dragon.
81v. The first speech of Bildad.
83v. Bildad speaks to Job.
85v. Bildad speaks to Job.
86v. Job's reply to the first speech of Bildad.
90r. Job's reply about the helpers of Rahab.
93r. Job and two friends.
96r. God talks with Job.
98v. God talks with Job.
100r. The first speech of Zophar.
102r. Zophar, Job, a wild ass.
104v. Job's reply to Zophar's first speech.
105v. Job, Zophar and birds.
107r. Job with counselors, judges, kings and priests.
110v. Job with three friends.
112v. Job with two friends and God.
115v. Job with a man lying under a tree.
118r. The second speech of Eliphaz to Job.
122r. Man lying near grave with birds.
125r. Three men before house.
125v. Job's reply to the second speech of Eliphaz.
127v. Job with Eliphaz and two devils.
128v. Job smitten by devils.
129v. Job with one other.
133r. Job and Eliphaz with man in grave.
134r. The second speech of Bildad.
136r. Job on the ash heap.
138v. Job's reply to second speech of Bildad.
142r. Job, Bildad and Job's wife.
143r. Job and two friends.
146r. The second speech of Zophar.
149r. Man in grave before house and angel.
151v. Man lying on couch before two houses.
153r. Job's reply to the second speech of Zophar.
154v. Job and Zophar.
159v. The third speech of Eliphaz.
165v. Job's reply to the third speech of Eliphaz.
172r. The third speech of Bildad to Job.
174r. Job's reply to the third speech of Bildad (26:1).
176v. Job, Bildad, God, devils in cloud (26:13).
177r. The third speech of Zophar (27:1).
179r. A man with two corpses (27:15).
186r. Job's reply to the third speech of Zophar.
193r. Job and three friends.
196v. Job, Zophar with ostrich and birds.
206r. The first speech of Eliphaz.
207r. Job and three friends.
209v. Job, Elihu and wine skin.
211v. The third speech of Elihu.
225r. Wild beasts and birds.
227v. The first address of the Lord to Job.
231r. Job, God and three angels.
234v. Two women weavine.
236r. Wild asses.
237r. Bird with eggs, and horse.
237v. Horse.
238r. upper. Bird and winged horse.
238v. lower. The second address of the Lord to Job.
240r. Job and God.
243r. The closing address of the Lord to Job (Crucifixion scene).
243v. Landscape scene.
248r. Crocodile and maiden.
249v. Man with devils.
252v. God's anger blazes against Job's friends.
253v. Job prays for his friends at the sacrifice.
255r. Job receives gifts from brothers, sisters and friends.
255v. Job and the second riches of flocks.
256r. Job's second family of sons and daughters.
257v. upper. Job and the four generations.
258v. lower. Death of Job.


2v. Gregory Nazianzen seated (purple leaf).
3r. Headpiece with Resurrection scene and Gregory (Logos 1).
3r. Taphos collection seal.
6r. Headpiece with Christ, and two angels, appearing to Gregory and Habbakuk (Logos 45).
9r. Fallen angel and Gregory.
11r. Adam in deep sleep.
27r. Death of Adam?
33r. Man in grave with Mamas of Caesarea scene (Logos 44).
33r. Man in grain field with animals.
33v. right. Three men in boat.
35v. right. Two shepherds with flocks.
35v. Two men with bird snares.
34r. Bee hives.
34v. Horse.
35r. Headpiece with Pentecost scene (Logos 41).
47r. Headpiece with Maccabee VII scene (Logos 15).
58r. Headpiece with Cyprian of Nicomedia scene (Logos 24).
70r. Headpiece with Julian the tax-gatherer scene (Logos 19).
81v. Headpiece with the Nativity of Jesus Christ scene (Logos 38).
93r. Headpiece with John of Damascus scene (Logos on Nativity).
97r. The journey to Bethlehem.
98r. The Nativity of Jesus Christ.
99v. top. The Three Wise Men following the star center. The Three Wise Men presenting gifts to Mary and Child.
bottom. Death of Cassandros.
100r. The murder of King Attalos.
100v. left. Castalian Spring scene.
right. Castalian Spring.
101r. Priestess of Athena.
101v. Priestess speaking to Achaearus.
102r. Tripod of Delphi.
102v. Cyrus in the Temple of Hera.
103r. Cyrus in the Temple of Hera.
104r. Cyrus in the Temple of Hera.
105r. top. The Magi depart.
middle. The Magi following the star.
bottom. The Magi arrive in Jerusalem.
105v. Herod with the scribes and priests.
106v. top. Jews talking to the Magi.
middle. Jews talking to the Magi.
bottom. Jews talking to the Magi.
107r. Magi before Virgin and Child.
107v. top. Artist painting icon of Virgin and Child.
middle. Magi and worshipper before icon of Virgin and Child.
bottom. Virgin permits each of the Magi to hold Christ Child.
108r. top. Virgin permits Magi to hold Christ Child.
bottom. Magi kneeling before Virgin and Child.
108v. top. Angel tells Magi to leave Bethlehem.
botttom. Magi leave Bethlehem.
109v. top. Levite with his concubine.
middle. City of Gibeah.
bottom. Ephraimite asks Levite into his house.
110v. top. Gibeahites ask the surrender of the Levite.
bottom. The concubine is seized.
111r. top. The dead concubine.
middle. Levite finds his dead concubine.
bottom. The transporting of the dead concubine.
111v. top. The corpse of the dead concubine is cut up.
middle. Isaaielites receive parts of the concubine’s corpse.
bottom. Battle of the Benjamites and the Israelites.
112r. top. Battle of the Benjamites and the Israelites.
bottom. Israelites pray.
112v. top. Israelites defeat the Benjamites.
middle. The slaying of the Benjamites.
bottom. Burning of the cities of the Benjamites.
113r. Slaughter of the Innocents.
113v. top right. Virgin and Child seated.
top left. Three angels.
bottom right. Magi kneeling before Virgin and Child.
bottom left. Shephers.
114r. Headpiece with Basil the Great scene (Logos 43).
117r. Headpiece with the Baptism of Jesus scene (Logos 39).
118r. Headpiece with Gregory Nazianzen (Logos 40).
219v. Headpiece with Gregory Nazianzen and Gregory of Nyssa scene (Logos 11).
224v. Headpiece with Gregory Nazianzen and Patriarch Athanasius scene (Logos 21).
247r. Headpiece with Ecclesiastic Council scene (Logos 42).
265r. Departure of Gregory.
265v. Headpiece with Gregory and the Poor scene (Logos 14).
292r. Headpiece with Gregory Nazianzen and Gregory the Elder scene (Logos 16).
308r. Pelops and Oenomaus.
309r. top. Artemis and Actaeon.
bottom. Chiron and Achilles.
309v. Gyges and Candaules.
310r. Midas.
310v. top. Bellerophon.
bottom. Alpheus and Arethusa.
311r. top. Orestes and Pylades.
bottom left. Minos and bottom right. Rhadamanthus.
311v. Birth of Zeus.
312r. Birth of Dionysus.
312v. Mausolus of Caria and the Colossus of Rhodes.
313r. top. Birth of Athena.
bottom. Hecate.
313v. Oak of Dodona.
314r. top. Egyptian gods.
bottom. Goat of Mendes.
31. Four Gospels. 11th cent. 295 f. Pg.
Front cover (metal plaques). Crucifixion surrounded with Mary, John and others; four Evangelists seated with symbols.
1r.-3r. Five Canon tables.
3v. Border for table.
5v. Matthew seated.
91r. Mark seated.
233v. John seated.
1r.-iv. Letter of Eusebius to Carpianus.
234v. James standing.
240v. Peter standing.
255v. Jude standing.
35v. Scribal note.
38. Praxapostolos with Apocalypse and Commentary of Theophylact. 11th cent. 280 f. Pg.
72r. Scribal note.
41. Four Gospels. 12th cent. 298 f. Pg.
3r.-5v. Six Canon tables.
84v. Mark seated.
42. Four Gospels. 11th cent. 248 f. Pg.
Front cover (leather). Crucifixion with Mary and John.
Back cover (leather). Jesus and the two on the way to Emmaus (Luke 24:30).
44. Gregory Nazianzen. 10/11th cent. 294 f. Pg. 1v. Gregory standing.


61. Psalter. 16th cent. 224 f. Pa. 1v. Angel. 2v. David the musician. 3v. David the psalmist. 4r. Headpiece and initial for Psalm 1.
HAGIOS SABAS

1 r. St. Simeon Stylites.
34r. St. Ananias of Damascus.
95r. Nahum.
131r. Nativity of Jesus Christ.
192r. Tryphon of Apamaea.
82. Evangelion. 1027 A.D. 163 f. Pg.
157r. Colophon.
107v. Mark seated.
1 r. Eudokia of Heliopolis.
6v. Forty holy martyrs of Sebaste.
87v. Martyrdom of Peter and Paul.
91r. Martyrdom of Peter, Paul, Andrew, James.
92r. Martyrdom of Philip.
92v. Kosmas and Damianos.
110r. Martyrdom of Panteleemon.
258. Gregory Theologos. 11th cent. 242 f. Pg.
1v. Gregory Theologos seated.
363. John Climacus. 11th cent. 167 f. Pg.
156v. Ladder.
157r. Ladder.
74r. Germanos.
74v. Gregory Theologos.

HAGIOS STAVROS

1 r. Collection stamp.
42. Barlaam and Joasaph. 13th cent. 208 f. Pg.
8v. The King orders persecution of the Christians.
11r. The Christian satrap before the King.
16v. The birth of Joasaph.
18r. King Abenner drives away the monks.
18v. Christian nobleman and the beggar.
19v. The slandering nobles and the Christian nobleman.
21r. The Christian nobleman asks counsel of the beggar.
22r. The Christian nobleman returns to the King's favor.
26r. Joasaph demands to know the cause of his imprisonment.
27r. Joasaph encounters a blind man and a maidman.
28r. Joasaph encounters a feeble old man.
29r. Barlaam leaves the desert for the kingdom of Joasaph.
29v. Barlaam demands to see Joasaph.
31v. Barlaam tells Joasaph the parable of the sower.
33r. The King's brother and the Trumpet of Death (Apologue 1).
41v. Barlaam and Joasaph embrace.
55r. The Fowler and the Nightingale (Apologue 3).
55v. The Fowler and the Nightingale.
75r. A man pursued by a unicorn (Apologue 4).
77r. A man and his three friends (Apologue 5).
78v. The first friend.
78r. The second friend.
78v. The third friend.
81r. A city with a strange king for a year (Apologue 6).
101v. Barlaam shows his monk's garment under his cloak.
108r. The baptism and communion of Joasaph.
114r. Zardan concerned about the visits of Barlaam.
114v. The hidden Zardan listens to the discussion of Barlaam and Joasaph.
115v. Joasaph tries to convert Zardan.
121r. A physician attends Zardan.
121v. Zardan arises to go to the King.
124v. Araches' men capture a band monks.
124r. The monks are brought before Araches.
129r. The monks suffer persecution and martyrdom.
147r. Nachor defends the Christians.
156v. The discussion of Nachor and Joasaph.
159r. Nachor before the monk.
161r. The priests of the idols go before Theudas.
161v. Theudas before the King.
164v. The son of the king (Apologue 10).
165r. The son of the king.
168r. Joasaph converses with the princess.
171r. Joasaph has a vision of Paradise.
171v. The celestial kingdom.
172r. Joasaph has a vision of Hades.
181v. Theudas argues with Joasaph.
182v. The baptism of Theudas.
181v. King Abenner divides his kingdom with Joasaph.
183r. Death of King Abenner.
195r. Joasaph announces his departure to the assembly.
196r. Joasaph desires Barachias to succeed him.
197r. Joasaph leaves the palace.
198v. A hermit directs Joasaph to Barlaam.
199v. Joasaph and Barlaam embrace.
201v. Joasaph and Barlaam commune.
46. Evangelion. 12th, 14th cent. 311 f. Pg.
255r. John seated.
1 r. Headpiece with Jesus Christ in center.
56r. Moses and Hebrews.
56v. Moses with shining face.
57r. Hamah.
57v. Habbakuk.
59r. Three Hebrew children.
59v. Mother of God.
1. John Chrysostom.

1v. John and Prochoros.
2r. Headpiece with Trinity.
8v. The doubting of Thomas.
11r. Jesus appearing to his disciples.
13 v. Jesus healing the lame man at Bethesda.
17 v. Jesus and the Samaritan woman.
22v. The healing of the man born blind.
27 v. Jesus prays to be glorified.
31 r. Jesus appears to his disciples.
32 v. Matthew seated with symbol.
33r. Headpiece and initial with Jesus teaching.
36v. Son of man upon throne of glory.
38r. Jesus calls Peter and Andrew.
47v. Jesus exorcises two demons.
53r. Jesus heals two blind men.
56 r. The feeding of the five thousand.
60r. Jesus walking on the water as Peter sinks.
62v. The disciples unable to exorcise.
72v. The parable of the householder’s vineyard.
73r. The parable of the householder’s vineyard.

NAOS ANASTASEOS


1v. John and Prochoros.
2r. Headpiece with Trinity.
8v. The doubting of Thomas.
11r. Jesus appearing to his disciples.
13 v. Jesus healing the lame man at Bethesda.
17 v. Jesus and the Samaritan woman.
22v. The healing of the man born blind.
27 v. Jesus prays to be glorified.
31 r. Jesus appears to his disciples.
32 v. Matthew seated with symbol.
33r. Headpiece and initial with Jesus teaching.
36v. Son of man upon throne of glory.
38r. Jesus calls Peter and Andrew.
47v. Jesus exorcises two demons.
53r. Jesus heals two blind men.
56 r. The feeding of the five thousand.
60r. Jesus walking on the water as Peter sinks.
62v. The disciples unable to exorcise.
72v. The parable of the householder’s vineyard.
73r. The parable of the householder’s vineyard.

2. Headpiece with Jesus Christ seated, St. George, John Chrysostom, Mother of God, St. Basil, one other; the Nativity in initial D, the Annunciation.
3. Jesus Christ in initial O, Mother of God, two cherubim.
5. Two angels of the Lord.
6. Paul and John Chrysostom in initial K, a priest praying.
7. John Chrysostom in initial K, Jesus Christ.
8. John Chrysostom reading in the temple in initial E, Jesus Christ.
9. Presentation of Jesus Christ in the Temple in initial Pi, Mary and Joseph with doves.
10. Jesus Christ in initial O, a priest praying.
11. The Eucharist performed by Jesus Christ, Apostles and two angels; angel of the Lord in initial K, angel of the Lord.
12. Jesus Christ raising an old man in initial A, the prophets Joachim and Anna.
13. The raising of Lazarus in initial M, an old and young man.
14. Jesus Christ gives the disciples the loaf and cup, the Baptism in initial M, three man.
15. Jerusalem scene in initial E, the Triumphal Entry.
16. Three angels in initial Omega, Abraham.
17. John the Baptist and Jesus Christ in initial T, St. George.
18. Constantine and Helena in initial M, city of Constantinople.
19. Jesus Christ and Peter of Alexandria in initial Sigma, beheading of Peter of Alexandria.
20. Jesus Christ presented in the Temple in initial E, the Holy Family.
21. Death of the Virgin in initial Pi, four apostles in a cloud.
22. Jesus Christ praying in initial E, eleven disciples.
23. The Transfiguration in initial O.
24. The Crucifixion in initial T, Mother of God and John Theologos.

253r. The beheading of John the Baptist.
  1v. John seated with symbol.
  32v. Matthew seated with symbol.
  150v. Mark seated with symbol.

  1v. Jesus Christ appearing to his disciples through the closed door.
  2r. Preaching of John the Baptist; inset of Trinity with Christ child.
  3r. Peter finds the linen clothes; Jesus appears to his disciples.
  6r. Nicodemus questions Jesus.
  7v. Jesus drives out the money changers.
  8v. Jesus and John baptize their respective followers.
  9v. Doubting of Thomas.
  11r. Jesus turns the water into wine.
  12r. Jesus teaching his disciples.
  13v. Jesus teaching his disciples.
  14v. Jesus teaching his disciples.
  16r. Jesus withdraws; Jesus walks on the water.
  19r. Jesus cures the nobleman's son.
  20r. Discourse on the Bread of Heaven.
  21r. Jews murmur against Jesus.
  22r. Further discourse on the Bread of Life.
  22v. Jesus teaching his disciples.
  24r. Jesus heals the lame man at Bethesda.
  25r. Further discourse on the Bread of Life.
  26v. His brothers urge Jesus to go to Judea.
  27v. Jesus teaching in the Temple.
  29r. Discourse on the Light of the World.
  30r. Discussion with the Jews about his departure.
  31v. The good shepherd gives his life.
  33v. Caiaphas and the Council.
  34v. Council of the Pharisees against Jesus; the Greeks seek Jesus.
  36r. Jesus' discussion with the Jews.
  37v. Jesus repudiates the Jews.
  38v. Jesus restores sight to the man born blind.
  42r. Jesus calls Jews sons of the devil.
  43r. Jesus declares he knows God.
  44r. Feeding of the five thousand.
  45r. Discourse on the gate of the sheepfold.
  46r. Discourse on the Light.
  47r. Discourse on the Paraclete.
  48r. The High Priestly prayer.
  49v. Jesus teaching his disciples.
  50v. Discourse on the Paraclete.
  51v. Jesus predicts his return.
  52v. The Ascension.
  54r. Jesus teaching his disciples.
  55v. Jesus teaching his disciples.
  56v. The High Priestly prayer.
  65v. Jesus challenges men to confess him.

  148v. Virgin and Child seated.

MEGALE PANAGIA

Evangelion. 1061 A.D. 267 f. Pg.
  Front cover (metal). Death of the Virgin, ten figures, inscription.

Back cover (metal). Resurrection, twelve figures; Gregory, Basil and John Chrysostom.
  1v. Mother of God with kneeling donor.
  2r. Cross.
  3r. Headpiece for Synaxarion, initial of Hand of Blessing.

PHOTIOS

1. Evangelion. 11th/12th cent. 304 f. Pg.
   65r. Matthew seated.
   100r. Luke seated.
   142v. Mark seated.

23. Four Gospels. 12th cent. 352 f. Pg.
   276v. John seated.

   66v. Mark seated.
   176v. John seated.

THE TREASURY

  Back. Resurrection.
  6v. Matthew seated.
  48v. Mark seated.
  128v. John and Prochoros.

   Front cover (metal). Resurrection, four Evangelists with companions in corners.
   1v. John and Prochoros.
   53v. Matthew seated.
   265v. Mark seated.

   Front cover (metal). Resurrection, four Evangelists with symbols in corners, thirteen scenes.
   Back cover (metal). Peter and Paul presentation of Church; Moses, Zechariah, Solomon, David in corners; thirteen scenes.
   1v. John and Prochoros.
   39v. Matthew seated.
   172v. Mark seated.

   Front cover (metal). Resurrection.
   Back cover (metal) Crucifixion with Mary, John and angels.
   1v. Voivode of Bessarabia the donor.
   2r. Queen Helena.
4v. John seated with symbol.
49v. Matthew seated with symbol.
215r. Mark seated with symbol.

15. Printed Evangelion. 1645 A.D.
Front cover (metal). Death of the Virgin, four evangelist symbols in corners, fourteen scenes, twenty-six figures.
Back cover (metal). Crucifixion and Ascension, eighteen scenes and saints, twenty-two small figures.

16. Printed Evangelion. 1624 A.D.
Front cover (metal). Crucifixion and Ascension, four evangelist symbols in corners, twelve scenes, twenty-eight small figures.
Back cover (metal). Death of the Virgin, four evangelist symbols in corners, twelve scenes, twenty-eight small figures.

19. Printed Evangelion. 1671 A.D.
Front cover (metal). Crucifixion and Ascension, four evangelist symbols in corners, fourteen scenes, twenty-eight small figures.
Back cover (metal). Death of the Virgin, four evangelist symbols in corners, fourteen scenes, twenty-eight small figures.

20. Printed Evangelion. 1637 A.D.
Front cover (metal). Crucifixion and Ascension, four evangelist symbols in corners, fourteen scenes, twenty-eight small figures.
Back cover (metal). Death of the Virgin, four evangelist symbols in corners, fourteen scenes, twenty-eight small figures.

ARABIC

61v. Satan exhibits a family to Adam.
66v. Noah and his sons take Adam's bones and other treasures from the cave.
68v. The Ark.
114v. The tree in Jacob's dream.
127v. Moses in the rushes.
139v. Egyptian soldiers would prevent Moses from taking the bones of Joseph.

SYRIAC

61v. Triumphant Entry.
82r. Doubting of Thomas.

GEORGIAN

103. Four Gospels. 12th-14th cent. 200 f. Pg.
21v. Mark seated.
57r. Marginal standing figure.
146v. John and Prochoros.

122. Four Gospels. 13th/14th cent. 234 f. Pg.
5r. Matthew seated.
71v. Mark seated.
177v. John seated.

THE TREASURY

Four Gospels. 414 f. Pg.
1v. Matthew seated.
5r. The Nativity of Jesus Christ.
8r. The Flight to Egypt.
9r. Slaughter of the Innocents.
11r. Baptism of Jesus Christ.
12r. John the Baptist (Jesus with winnowing fork).
25r. Jesus exorcising demons.
45r. Beheading of John the Baptist (second artist).
54r. The Transfiguration.
67r. The Triumphal Entry.
88r. The Last Supper.
92r. The betrayal of Judas, Jesus Christ before Pilate.
94r. Denial of Peter.
97r. Soldiers mock Jesus (second artist).
99r. Crucifixion with Mary and John, angels.
102r. The descent from the Cross (second artist).
103r. Women at the Empty Tomb.
108v. Mark seated.
127r. Head of John the Baptist brought before King and others.
134v. Jesus Christ healing woman with issue of blood (second artist).
138r. Jesus Christ healing man born blind.
175r. Crucifixion, Jesus between two thieves (second artist).
180r. The Ascension.
181r. The birth of the Virgin (second artist).
189r. Zechariah and angel (second artist).
191r. Annunciation to Mary.
198r. Presentation of Jesus Christ in the Temple.
232r. Feeding of the 5000 (second artist).
245r. Death of the Virgin.
268r. Jesus Christ heals a woman on the Sabbath.
274r. Zacchaeus welcomes Jesus Christ.
291r. The Publican and Pharisee.
299v. Simon carries the cross.
299r. Resurrection.
304r. Pentecost.
313r. Wedding Feast at Cana (second artist).
319r. Jesus Christ and the woman at the well.
328r. Jesus Christ withdraws to the mountain.
339r. Jesus Christ and the woman taken in adultery (second artist).
354r. Raising of Lazarus.
361r. Jesus Christ washing Peter's feet.
378r. Descent from the Cross (second artist).
384r. Doubting of Thomas.
385r. Peter fails to walk on the water.
388r. Jesus and two disciples.
413r. Priest before Altar (second artist).
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<th>SLAVONIC</th>
<th>ETHIOPIAN</th>
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<td><strong>THE TREASURY</strong></td>
<td><strong>8. Liturgies of Basil and Athanasios. 18th cent.</strong></td>
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<td>156 f. Pg.</td>
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<td>Front cover (metal). Resurrection, four evangelist symbols in corners.</td>
<td>18v. Ephraim of Syria.</td>
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<td>Back cover (metal). Virgin and Child seated with two angels; Demetrios, Georgios, .... nobia.</td>
<td>46v. Ascension of Our Lady.</td>
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<td>68v. Crucifixion with Mary, John and one other seated.</td>
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<td>Treasury B'. Four Gospels. 298 f. Pg.</td>
<td>96r. Pachomios and Synodios.</td>
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<td>Front cover (metal). Resurrection, four Evangelists in corners.</td>
<td>117r. Athanasios.</td>
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<td><strong>11. Evangelion (John). 17th cent. 76 f. Pg.</strong></td>
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<td>Dv. John seated with symbol.</td>
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PART II

ARMENIAN PATRIARCHATE
A. MANUSCRIPTS


251. Four Gospels. 1260 A.D. 331 f. Pg. 21 Illum. 43 ft.


1796. Four Gospels. 1287 A.D. 289 f. Pg. 6 Illum. 37 ft.


1927. Bible. ca. 1661 A.D. 495 f. Pg. 80 ft.

1928. Bible. 1648 A.D. 622 f. Pg. 82 ft.


1950. Four Gospels. 1316 A.D. 368 f. Pg. 51 ft.


2027. Ritual. 1266 A.D. 275 f. Pg. 7 Illum. 35 ft.

2360. Four Gospels. 1331 A.D. 284 f. Pg. 37 ft.


2555. Four Gospels. 11th cent. 236 f. Pg. 15 Illum. 41 ft.

2556. (Treasury 1). "King Gagek" Gospels. 11th cent. 477 f. Pg. 20 Illum. 80 ft.

2562. (Treasury 7). Four Gospels. ca. 11th cent. 211 f. Pg. 8 Illum. 38 ft.


B. ILLUMINATIONS
   14r. Shepherd boy.
   22r. St. Stephen.
   24r. John the Baptist.
   34r. John the Baptist.
   61v. Headpiece.
   125r. Two men in palm tree.
   138v. Bird with head of man.
   176v. Stags.
   194r. Headpiece for Acts.
   206r. St. Stephen.
   238r. Bird with head of man.
   248v. Lion.
   287r. Headpiece for Paul's Epistle to the Romans,
        initial of Paul.
   222v. Headpiece for Palm Sunday.
   237v. Man bearing candles.
   243v. Jesus Christ washing the feet of Peter.
   254v. Crucifixion with Mary and John, angels.
   267r. Burial of Jesus Christ.
   271v. Mary and the angel at the Tomb.
   278v. Women at the Empty Tomb.
   279r. Headpiece.
   293r. Headpiece with Virgin and Child in center,
        and angels.
   295r. St. Stephen.
   296v. Floral ornament.
   356r. St. Sargis general.
   278v. St. Hripsime.
   279r. John the Baptist.
   280v. Temple.
   294v. Headpiece.
   297r. Headpiece.
   322v. St. Hripsime.
   343v. John the Baptist.
   349r. Headpiece for Matthew with initial of angel.
   352r. St. James patriarch.
   355v. Headpiece.
   358r. King Theodosius.
   361r. Bird with head of man.
   364v. King Athrbedata.
   379v. Transfiguration.
   404v. Death of the Virgin.
   409r. Headpiece.
   423r. Dove descending upon Jesus Christ.
   497r. Archangel.
   517r. St. Andrew apostle.
   544v. Peter and Paul.
   546r. St. John.

   4r. Headpiece with Virgin and Child in center,
      and angels.
   26r. St. Stephen.
   38v. Floral ornament.
   43r. Antony the Hermit.
   43v. Theodosius the King.
   46r. Gregory the Theologian.
   54r. Bird.
   55r. Bird with head of man crowned.
   59v. Animal with head of man crowned.
   61r. St. Sargis and son.
   66v. Sahak patriarch.
   72v. St. Sahak(?)
   82v. St. Theodoros the general.
   94v. Eli.
   121r. Tablets of the Law.
   123r. Forty Holy Martyrs of Sebastia.
   142r. Vision of Daniel.
   172r. Sacrifice of Isaac.
   229r. Headpiece for Acts.
   319r. Pentecost.
   330r. Headpiece for Paul's Epistle to the Romans.
   344v. The holy virgins Nouna and Mane.
   350r. King Kostandin.
   357v. Sahak or Mesrop, holy translators.
   361r. King Tiridates.
   389r. Stag.
   389v. Isaiah.
   393v. Susank.
   409r. Lion.
   423r. Death of the Virgin.
   497r. Archangel.
   517r. St. Andrew apostle.
   544v. Peter and Paul.
   546r. St. John.

251. Four Gospels. 1260 A.D. 331 f. Pg.
   13v. -14v. Dedication of the manuscript to Ter
         Kostandin.
   15v. The Nativity.
   16r. Headpiece for Matthew with initial of angel.
   19r. Angel of Annunciation.
   19v. Slaughter of the Innocents.
   20r. John the Baptist.
   21v. Dove descending upon Jesus Christ.
   22r. Satan.
   23v. Jesus Christ preaching the Sermon on the
        Mount.
   28r. A certain ruler.
   36v. Two blind men.
   37r. Jesus Christ teaching.
   103r. Mark seated.
   103r. Headpiece for Mark, initial of lion.
   163v. Angel of Annunciation.
   164r. Virgin Mary.
   255v. John seated.
   256r. Headpiece for John, initial.

   1v. Four doctors.
   383r. Two doctors and sick man.

1796. Four Gospels. 1287 A.D. 289 f. Pg.
   5v. Matthew seated.
282 f. Pg.
1r. -1v. Letter of Eusebius to Carpianus.
2r. -5v. Eight Canon tables.
6r. Four Evangelists.
6v. Pentecost.
7r. Crucifixion with Mary and John, men with spears.
7v. Four Evangelists.
8r. Cross.

8v. Moses Receiving the Law.
9r. Headpiece for Genesis, inserts of God and angels; artist painting the initial.
106r. Joshua and angel.
119r. Three Judges.
133r. Samuel seated.
241r. Job with wife and three visitors.
351v. David and harp.
381r. Solomon seated, headband.
404r. Susanne with three others.
470r. Headpiece for Matthew, Matthew seated with symbol.
486r. Headpiece for Mark, Mark seated with symbol.
526r. Headpiece for Revelations with center of Jesus Christ blessing John.
541r. Headpiece for Epistle to Romans, Paul seated.

6v. David and the harp.
437v. Paul blessing Lord Step'anos and Grigor the scribe or Sargis the illuminator.

15v. Matthew seated.
107v. Mark seated.
246v. John and Prochoros.

2v. -3r. Letter of Eusebius to Carpianus.
3v. -7r. Eight Canon tables.
10v. Matthew seated.
116v. Mark seated.

8v. The Nativity.
38v. Jesus Christ.
44r. Jesus Christ.
77v. Crucifixion with Mary and John.
79v. Burial of Jesus.
81r. Women at the Empty Tomb.
93r. Jesus Christ.
104v. Jesus Christ.
106r. Transfiguration.

114r. Triumphal Entry.
129v. Joseph of Arimathea.
133v. Angel.
134r. Death of the Virgin.
135r. Virgin Mary.
208v. Ascension.
223r. Jesus Christ.
237v. Jesus Christ and Lazarus.
243v. Jesus Christ.
254r. Man with demon.
258v. Descent from the cross, donor Marioun Queen of Armenia kneeling.

1v. Jonah under the gourd vine.
Jonah thrown to the whale.
4v. Crossing the Red Sea.
14v. Three Hebrew children in the furnace.
61v. Dedication to Vardan, leader of the flock.
86v. Dedication to Vardan, the good shepherd, bishop and master.
131v. Baptism of Jesus Christ.

2555. Four Gospels. 11th cent. 236 f. Pg.
1v. Cross.
2r. -2v. Letter of Eusebius to Carpianus.
3r. -5v. Eight Canon tables.
7r. Sanctuary.
7v. Matthew and Mark standing.
8r. Luke and John standing.
8v. Virgin and Child seated.
Sacrifice of Isaac.

2556. (Treasury 1). "King Gagek" Gospels. 11th cent. 477 f. Pg.
Front cover. Border and jeweled cross (metal over velvet).
4r. -4v. Two canon tables.
5r. -5v. Letter of Eusebius to Carpianus.
7r. Two canon tables.
18r. Temptation of Jesus Christ (mutilated).
21v. Jesus and Disciples.
118r. Jesus Christ and disciples in the Garden of Gethsemane.
125r. Jesus Christ before Pilate.
126v. Women at the Empty Tomb (mutilated).
134v. Jesus Christ and his disciples.
135v. King Gagek and family.
143v. Healing of the paralytic.
206v. Last Supper (mutilated).
244r. Temptation of Jesus Christ.
244v. Temptation of Jesus Christ.
330r. Jesus Christ and the rich young ruler.
419v. Man born blind and questioners.

2562. (Treasury 7). Four Gospels. ca. 11th cent. 211 f. Pg.
Front cover (metal). Crucifixion with Mary and John, four evangelist symbols in corners.
Back cover (metal). Resurrection, four Evangelists in corners.
1r. -2v. Four Canon tables.
3r. Sanctuary.
3v. Four Evangelists standing.

Front cover (metal). Crucifixion.
Back cover (metal). Virgin and Child standing.
17r. Matthew seated.
18r. Headpiece for Matthew with Virgin and Child, initial of angel.
100v. Mark seated.
101r. Headpiece for Mark, initial of animals and birds.
152r. Bird with head of man.
219r. Bird with head of man.
247v. John and Prochoros.
248r. Headpiece for John, initial of birds.
284v. Bird with head of man.

2660. (Treasury 105). Four Gospels, 1262 A.D. 293 f.
Pg.
1v.-2r. Letter of Eusebius to Carpianus.

3v.-4r., 5v.-6r., 7v.-8r., 9v.-10r.
Eight Canon tables.
11v. Matthew seated.
12r. Headpiece for Matthew, initial of angel.
55r. Man with demon.
79r. Priests and scribes plot against Jesus Christ.
80r. Unleavened bread.
91v. Mark seated.
92r. Headpiece for Mark, initial of lion.
107r. Head of John the Baptist.
225v. John seated.
255r. Rams.
273v. Judas and soldiers.
288r. Jesus Christ blessing codex, King and Queen.