

It seems to me that the date is written in a distinct hand,  $\alpha\lambda\phi\chi\eta$  although the ink seems the same. It stands without any final introduction or indication that it is a date. Is this paralleled? The stickiness of the ink shows a clearly distinct numeral &

The portrait of the evangelist Matthew & Luke are of poor artistic quality. (fll. 4v and 100v). Each is depicted further right, facing to his own left (right of picture). Matthew has a full beard & fringe; Luke a short beard with curly hair. Matthew holds his gospel in four columns; Luke writes with a pen holding the page with his left hand below. They are halved. The portraits are each surrounded with double lined frame and above each are birds feeding at a trough: L's are peacocks; R's are swans? (one feeds itself).

Written in the frame of the shield  $\sigma$  ευαγγελιστης (left up);  $\mu\alpha\tau$  (right up).  
Of L, <sup>evang.</sup> seems to have been erased: right up,  $\lambda\theta\kappa\epsilon\tau$ . Better inscriptions are

later, as I think the portraits are

made later no portrait but on f. 62v in a different hand. The following passage is found.

$\omega$ ?  
εαλπθαμεν εν εαλαγγι αβραζ(ων) βκηρη/εακα νερ ανωθεν οι πανταναβα/  
μ(εν)ο παρθενος : τεσελογειαις κα/τα στεφης τους (εφ) υμνομ αντην. βαει/  
λας κ(αι) αργοντες συντρεχετωσαν. και/την βασιλοιδον προσηγωσαν εν  
υμνηε/ βαβιλαια τεξαβα. ους θανωτου κρα/τουμενορας πριν απολοιδα φικαν/

(1273)

θρῶνως ἀνυμνητῶσαν ποιμένες καὶ διδασκάλους τῆν τῶν καλοῦ/ποιμένων  
υπεργῶν μ(ητε)ρα θυ/νελθόντες ἐφυμύσωμεν τῆν λη/χνίαν τῆν  
χριστάυτην τῆν φωτῶφορον νεφέλιν τῆν τῶν σου(ρα)νῶν υπερ/τερῶν τῆν  
ἐμφύχον ται κοινωτ(ῆν) | τῶν περιμορφῶν τοῦ θεοπῶτου/θρῶν τῆν ρανωδῶ  
χῶν χριστά/αν (ἐπῆρνον τῆν ζωηφῶρων τοῦ λό/γου ποιλήν τῆν πάντων  
χριστοια/νον το κατεφυριον ἀβραμίν θεο/πνευ(σ)μῶς ἐννοιαζόντες οὕτως/  
υπομεν παλατοιον τοῦ λόγου/α) 1060ν τῶς τῶν τῶν οὐκ (τ supra lineam)  
εἰς/σου(ρα)νον βασιλλοιας οὐδεν γὰρ ἀση/ματων τῆ μεβιτοιαδου.

u.6. *orthodoxy or other insight John! (fleser), first in the  
beginning of a symposium — τ τῶν εἰς εἶδος κέ μετ.*

Pericope Adultera f. 174<sup>v</sup> / 175<sup>v</sup> *margin superior. This pericope*

*was omitted in the exemplar. f. 174<sup>v</sup> explicit ἄλλοι εἶδον (7.41); f. 175<sup>v</sup>  
ἠρχεται*

*incipit (Φαρισαῖοι θυπεμ θεαντων κηλ (5.13). These versions in the pericope are*

*and written, as given above, in a smaller (different) hand in a brown (not black  
ink). These are witnesses of examine: the hand is of the same period. How did the status quo arise?*

Ullstein  
57. ἀπορευθῶν. ἐπορεύθη  
εἰς ἕρως  
3. ἐν: ἐν τῶ  
4. λέγουσιν: εἶπον  
καταλ: εἰλ-  
5. ἡμιν: ἡμῶν  
ῥωδης  
λεγος: τῶν ἐπιδωτης

6. εχουσιν: εχουσι  
κατηγορειν: κατηγοριαν κατ  
κατεγγ-: εγγ-  
7. επ...λεθον: πρωτον επαυτη (ἡνὴν αὐτῆ) τῶν λ. τον βαλλετω  
8. κατακυφας: κάτω κύφας  
9. πρεσβυτερω: ἡδ τῶς τῶν εσχων

μονος: οἰε  
10. ἡδοντ: και οὐκ εἶδον θεαθη μενος αλην τῶς θυ κεικοτ  
εἶδιν: + οἱ κατηγοροῖ σου  
εἶπεν... εἰ: οφειε εἶπεν αὐτη

L 454, room 14/9/81.

the last seven known are understood: but are a supplement. The notation which figures in the rest is not known since. Particularities of shape  $29 \times 13 \times 10 \times 7$

the two hands are distinct. That which enters most often is angular, and bending to slope a little towards the left. It is narrower than the stem. Both

have several forms eg.  $\gamma, \nu, \tau, \kappa, \pi$

ending of gospel.

matth. (δ)δρον ευαγγελιον κατ(α) ματθ(αιον)

mark. κυριακη πρωτων φωτων  
ευαγγελιον δρον κατ(α) μαρκ(ον)

luke. ευαγγελιον δρον εκ του κατ(α) λουκ(αν)

john. ευαγγελιον δρον κατ(α) ιω(αννην)  
τη κυριακη του δρον ιωδ(α)χ



ending of gospel.

matth. ευαγγελιον κατ(α) ματθ(αιον) στοιχοι βχ

mark. δεδωκεν ημιν - τα κειρογραφα - τω ιω(αννη)

luke. τω δ(α)δρον κατ(α) λουκ(αν) δ(α)δρον ευαγγ(ελιον) στοιχοι βω

john - no ending.



κεφαλαια lists

matth. full list in foll. 3 v/v 4 v. (κεφαλαια ε). no ending.

mark. α. full 63 v/v (compare!)

int and τω δ(α)δρον κεφα(λαιων) τω κατ(α) μαρκ(ον) δ(α)δρον  
ευαγγ(ελιον)

luke. full list in foll. 99 v/v 100 v. (κεφαλαια) no ending.

john. compared in bottom half of fol. 139 v (18 κεφαλ. only!)

τω δ(α)δρον τω κατ(α) λουκ(αν) δ(α)δρον κεφα(λαιων) τω κατ(α) ιω(αννη)

presented by N.Z. Council of Educational Research,  
178 Willis St. 847 937  
(David M. Taylor. Wellington 1955).

"The Oldest MSS in NZ"

MSS. in New Zealand.

Auckland Central Library. catalogue by H. Shaw 1908. A further letter  
Principal MSS ... in the Auckland Free Public Library.  
[connection is Taylor's!]. (later catalogue by Cunningham, 1957).

<sup>ms.</sup>  
~~Shaw~~ 28. Greek testimony 10/11 cent. 165 pp. (last 7. solution to text).  
(Shaw no. 1) origin in Athens?

<sup>ms.</sup>  
~~Shaw~~ 29. ~~Latin manuscript by~~ xpcy.  
(Shaw no 2) Tetraevangelium. AD 1128. (premise of p 98v. in p XVIII.  
in Taylor).  
absolutely to original = Athens.  
(taken from the library of Sir George Grey).  
portrait of Matthew & Luke.

there are no signs of  
fittings or any other  
distribution mark.

then an 5 mss in Ethiopic which are described in an appendix.

Woolly's Public Library. Tong L. NZ 091.

Shaw NZ. 090.

ms. 29 has often been regarded in a Celtic hand.

θ θ θ θ  
κ κ κ κ  
τ κ π τ

clerk

additional information. for catalogue by Pothelby's for insurance 1980  
(unpublished)

Med. Ms. G. 123. = Taylor 28. = Mand. 2464 (M 232 KL 5 HN 7)  
microfilm at Claremont (Scriptorium XXV. 1971. 102)

Med. Ms. G. 124. = Taylor 29 = Mand. 1273 (M 127 . 13. 1)  
microfilm at Claremont. (loc. cit.)

see Ethel McCormick The Fascinating Folley 1971. p 11.

(see references to Franke in 1885 *Repositorium* for *Alkos*).