
This Greek lectionary of the gospels was formerly in the library of the gymnasium at Horsens, Jutland, and was first brought to the attention of hagiographers in 1913, when a report upon it was made in Byzantinische Zeitschrift by J.L. Heisberg: his work was commented upon by Hippolyte Delehaye with peremptory criticism for its errors of report and elucidation. Since then it seems to have remained hidden from the view of scholars until, as it chances, my own research upon the calendar of two other biblical MSS. (Vienna, Nationalbibl. Gr. Theol. 302 and Paris, Bibl. Nat. Cislin 224) led me by way of Delehaye's remarks to acquaint myself with the document itself by microfilm. These observations then, form an appendix to the presentation of that calendar already published in Analecta Bollandiana, since the MS. of Copenhagen ferme represents a weaker form of the same tradition of commemorations there found.

The MS. is classified by Heisberg as eleventh century: it would seem to be at least from late in the century, since Eustathius of Constantinople, patriarch 1019 - 1025 is commemorated; and on palaeographical grounds I should be inclined to date it in the following century. A library catalogue written in a later hand on one of its latter leaves suggests that it once belonged to the monastery of the Medikion in Bithynia. It is illuminated by four miniatures of the evangelists. Its writing is clear but its orthography sometimes careless, as λιλτοτ for φιλτοτ (March 28) and μελινυς for μνημινυς (April 16) show.

Apart from simple spelling errors such as these, which might well be those of the scribe, other transcriptional errors may have a longer history of corruption behind them. Amongst these, the most striking are the following: On July 13, βερονης πει ακιμοφου: on August 27 του δολοσ κορδοφαγ.
(i.e. Hosius of Cordoba). The letter a form known in other MSS., often with the further transformation κοσμόφυς which is not found here. On August 30 Photius is presumably a corruption of Phantinos (Nov. 14, no. 5 in the Synaxarium Constantinopolitanum, but in six MSS. commemorated on this date). On April 29, the martyrs of Kyzikon, normally given as nine in number, are twenty-two. However the problem is partially solved by the knowledge that some biblical menologies give the twenty-two martyrs and the nine martyrs of Kyzikon as commemorated on this date. A simple error per homoioteleuton lies behind the reading of our MS., but leaves unresolved the problem of these unknown twenty-two, whose place of martyrdom is unknown in any of these sources. On April 15, in common with other biblical MSS., the Copenhagen MS. commemorates Ἀντιωνίου, Νικόδημος Ἐατίδιον ἐν Καίτι 
(also known on the 17th. of this month). Nikodemos, however, is a stranger to the martyrs of Corinth who are here referred to, amongst whom Nike is found. A corruption of her name may lie behind the reading here; or a transference (and duplicate mention) of the Nikodemos known from the Vienna and Coislin MSS. and the Neapolitan marble calendar on March 15.

There are in all documents of this genre many transpositions and duplications. In the Copenhagen MS. we find double commemorations of Arethas (Oct. 1 and 24), Niketas (Febr. 3 and April 3), Paphnutios (Febr. 20 and April 20), disciple of St. Paul Mamelchthe (October 5 and June 6), Artemon (Mar 21 and 24), and the prophet Ezekiel (June 19 and July 21). Transposed dates of commemoration are found for Artemon, presumably the martyr of Laodicea (Nov. 12 from April 12), Hesychius (March 5 from 28), Patermouthios and Kopres (April 9 from July 9), Eustathius of Antioch (June 5 from February 21), Hypatios (June 9 from 17), Anthousa Arethas, presumably the coenobite of July 27 (to July 6), Stephen the Sabайте (July 13 from October 28), Anatolēs (July 24, presumably the martyr of April 23), and Gelasiōs (July 30 from February 26 and subsequent days).
Amongst these, only the cases of Artemon, Hypatios and Anatolios are unknown in other sources.

In several instances a different terminology from that of the Synaxarium Constantinopolitanum indicates a commemoration attested there. Thus, on January 10, apparently indicates John, formerly bishop of Colonia, constituted head of the monastery of the Scholarii by St. Saba (Syn. Const. Dec. 7/8). The Palestinian-Georgian calendar commemorates him on Jan. 4.

On March 22, the patriarch Thomas I of Constantinople is presumably intended by the name of Ὠρμανικον. The well-known Niketas of the monastery of the Medikion in Bithynia (commemorated in this calendar on Febr. 3 as 

31.13 as a place name in Bithynia but apparently does not elsewhere appear in direct connection with Niketas. On June 5, the repulsed assailants of Constantinople are called Avars by our document alone, and those of August 16, are termed Saracens, an identification which is otherwise found in the lectionary permixta of ms D of Syn. Const. “Agarance and Saracens.” On this latter day, the well-known image of the Lord is called “the Mandelion,” a term encountered elsewhere, but not used in Syn. Const.

A number of commemorations and other festivals are found which have left no trace in the MSS. utilised by Delehaye but are known elsewhere. First amongst these are two festivals of the Theotokos: εἰς τὰ Κυπαρίσσια on Sept. 21 and a dedication of her sanctuary εἰς τὰ Κυπαρίσσια on Nov. 4, both known in Gedeon’s Heortologion. The dedication of the shrine εἰς τὰ Κυπαρίσσια is known in Syn. Const. on May 5, a dual occurrence which in Janin’s view points to a history of reconstruction or restoration. Macarius of Jerusalem, whose absence from Greek menaia surpicted Le Quien, is commemorated here on Feb. 26.
as in other biblical MSS, and in the Palestine-Georgian calendar (which mentions him on no less than three other occasions). Eustathius of Constantinople is commemorated on May 31 and Paul of Kaloana, martyr under the Iconoclasts, on June 8.

As we have seen, this calendar has close links with the tradition represented in the Vienna and Coislin MSS. Amongst other instances of the relationship are those of John of Sardis, Dec. 17, here specified as bishop, the error of the reading 'Empavio' loco 'Affjxvot (April 2), April 12, Gerontios (here however martyr, not father of St. George), and Saba en beveqaloa (August 28). But it is clear that this MS. is far closer to the Constantinopolitan norm, and presents no subsingular readings with the older hagiographical sources such as the Neapolitan calendar and the Martyrologium Hieronymianum. With the Georgian calendar it shares only the John of December 17, whom the Georgian makes bishop of Sardica, and with the Melkite tradition, James bishop of Antioch commemorated on April 14.

Amongst the singular attestations in this document we find the following:
on March 15, Pionius of Jerusalem, which may be a doublet of the well-known Pionius martyr in Smyrna (Syn. Const. March 11, here March 10). Trophimus on Oct. 13 with Carpus and Papyrus (as also in Paris Bibli. Nat. Gr. 279, a gospel lectionary written in uncial script). Neophy tus is named on Oct. 17 with Isidora, a combination of names elsewhere attested but unidentifiable, and the name again occurs on March 31, in this case with Menander, a commemoration known also in Greek and Melkite sources. On Dec. 31 where the Vienna and Coislin MSS. give 'Eiavnio', the Copenhagen MS. gives the form 'Eiavnv', 'Eiavnv'. Are these references related to the commemoration of Irenaeus of Lyons on Dec. 21 in a Syriac calendar edited by Nau, B. M. Add. 14504? On June 12, we meet the enigmatic Koparos en rzv purdew; this name still seems to be utterly unknown.
but I suggest for the criticism of colleagues a tenuous link as follows.

On the same date in the Melkite calendar Vat. Syr. 20, in Vat. Syr. 69 and in the Maronite calendar of Vat. Syr. 313 we find an unidentified Julian. The group Paul Andronicus and others Palestino-Georgian calendar has an unknown Julian on Oct. 11, whom Garitte plausibly explains as Juliana, Paul Stratonicus and others (Greek synaxaria March 4 and August 17). Amongst the others the executioner Quadratus is subsumed. Is the Melkite reference to this group and the reference of the Copenhagen MS. to this member of it? We shall not be able to accept this with any confidence until we can explain the phrase ἐν άῳ βουδέει, which can only be mentioned in this paper as unelucidated.

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Notes.


2. Analecta Bollandiana Vol. XXXI.


7. It is interesting that two other men of episcopal dignity should also in certain documents be referred to as "deacon", namely the Euthalius who has given his name to a well-known ancient scholarly apparatus to the Praxapostolos, and Thomas of Harkel, Syriac Monophysite translator of the New Testament.

8. The Synaxarium Constantinopolitanum gives its account in only the most general of terms. I owe the identification to the notes of J. Mateos, Le Typicon de la grande Eglise (Orientalia Christiana Analecta 165-166, 1962) Tome I, p. 307 n. 2.


