

## Gregory-Aland Lect 117

(a.k.a. Florence, Biblioteca Medicea Laurenziana, Med. Pal. 244)

### ***Kurzgefasste Liste* description:**

GA Number: Lect 117

Contents: *Isel*

Date: XI

Material: parchment (Gold)

Leaves: 119

Columns: 2

Lines per page: 10

Dimensions: 33.6 x 27.5 cm

Shelf Number: Med. Pal. 244

*Corrections to K-Liste description:* leaf count, dimensions

### ***CSNTM* description:**

GA Number: Lect 117

Contents: *Isel*

Date: XI

Material: parchment (gold lettering)

Columns: 2

Lines per page: 10

Shelf Number: Medi Palatino 244 (a.k.a. 163; a.k.a. 34)

Dimensions: 32.9–33.0 x 26.9–27.4 x 2.3 cm

**Leaves [total image count]:** 240 text + 13 cover shots = 253 images

Quires: 1.1–4; 2.5–; 22–30; 31–?; midpoints (recto mentioned that follows the binding string): 10, 18, 26, etc. The binding is done very well: tight binding but wide inner margins, making it very difficult to tell where each quire starts and ends.

Cover material: front cover plus one blank parchment leaf; back cover plus one blank leaf; four edges, color chart on first text page (Greek, not Latin).

Text: foliated correctly by *second* foliator (pencil); total leaves: 120

UV (MS pages, not ours): 13a (looks like possible Latin text); 15b–16a; 46a; 62b–63a; 66a; 67a; 68b–69a; 72b–73a; 75a; 75b–76a; 76b–78a; 95b–99a; 107a; 110a; 113b; 118a; 120a.

Notable features:

Silk burgundy ‘dust’ cover with icons on front and back. Clasps still working. Leather over wood boards. Gilded edges on the leaves.

Fine bleached vellum throughout

1b: magnificent icon of a priest presenting the MS to Pontificus Maximus. Looks like Constantinople.

2a: ornamented page in later Latin, with a cameo of Pontificus Maximus in the margin. *These first two pages are among the most beautiful in any biblical manuscripts.*

2a–4b: Latin text in brown ink. Looks like a dedication to Pontificus Maximus.

5b: icon of John the theologian with gold background

6a: \*ornamented incipit for Easter (beginning of John)  
 leaves are corrugated on all three sides

24b: \*excellent ornamented incipit for Pentecost

29b–30a: blank pages

30b: \*icon of Jesus and disciples

31a: \*large ornamented incipit to Luke for the beginning of September, in honor of Simeon Stylites

50b–51a: blank

51b: \*icon of Matthew

52a: large ornamented incipit to Matthew

70a: blank

70b: \*icon of Mark

71a: large ornamented incipit for Mark for the Sunday before Jesus' baptism

91b–92a: blank

92b–93a: \*icon of Luke, incipit to Luke for the birth of John the Baptist  
 several leaves to be UV shot; it seems that some Latin leaves were inserted into the MS to separate the gilded text, but the brown/black Latin ink rubbed off in many places.

114a: last page of gold lettering.

114b: rubricated warning to readers and copyists?

115a–117b: replacement leaves?

118a–119a: blank

119b: note by scribe with year mentioned (στωλθ)

No holes were detected anywhere in the MS.

Not many wax drippings, but the text does seem to have been read in church as is evidenced by the smudges in lower right corner of rectos from licking the fingers and turning the pages.

“A thorough study of the Latin dedicatory address would probably help answer questions about its history, but two notes near the end of the manuscript, written in red, share some information, which was shared in J. B. Silvestre’s *Universal Palaeography*, Volume 1, on pages 212-214. Silvestre offers a summary of what may be gathered from the first note: the text in this magnificent volume was written at Constantinople in the eleventh century, and was sent to Trebizond during the short reign of Andronicus Comnenus (1183-1185), by Michael Callicrinites, prefect of the imperial chamber.

The second note, added September 14, 1330 [that is, 6839 Anno Mundi, according to the note; this is erroneously printed in Silvestre’s book as 6389], says

that the manuscript was consecrated by the Archbishop Barnabas in the Church of St. Mary the Golden-headed (which stood where the Ortahisar Buyuk Fatih Mosque is today). It also mentions that a man named Chotzaloulou, who was the Arab physician of the Emperor Andronicus—sponsored the decoration of the manuscript with elegant ornaments, including the five full-page illustrations that it still contains.”<sup>1</sup>

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Photographers: 30 Nov 2011/ndw & ajw

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<sup>1</sup>James Snapp Jr., “The Sistine Lectionary (Lectionary 117).” Unpublished paper, May 2013.