

2. THE FRAGMENTATION AND DIGITAL RECONSTRUCTION OF LECTIONARY 2434

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Manuscript fragments present a significant challenge for studying the material and textual history of the past. ‘Fragmentologists’ seek to examine these artefacts in order to reunite lost leaves, virtually

* Research at its best is collaborative, and this is even more true when studying dozens of scattered manuscript leaves during a global pandemic. I am grateful to the Center for the Study of New Testament Manuscripts for generously supporting the acquisition of images of undigitised leaves and my colleagues there who encouraged this research. I benefited immensely from Stratton L. Ladewig and Jacob W. Peterson who offered valuable comments on drafts of this chapter. I also am grateful to the staff and researchers at many libraries and institutes with whom I consulted: Andy Armacost (Duke University), Jill Botticelli (Southwestern Baptist Theological Seminary), Kaitlin Buerge (Middlebury College), Lisa Fagin Davis (Medieval Academy of America), Jennifer Draffen (Memphis Brooks Museum of Art), Scott Gwara (University of South Carolina), Lynley Anne Herbert (Walters Art Museum), Miriam Intrator (Ohio University), Katie Leggett (INTF), Maggie Long (Wesleyan University), Katrina Marshall (Public Library of Cincinnati), Anne McLaughlin (Parker Library, Corpus Christi College, Cambridge University), David A. Michelson (Vanderbilt University), Beth Owens (Cleveland Museum of Art), Laura Ponikvar (Cleveland Institute of Art), Katherine Prichard (University of Michigan Museum of Art), Diana Severance (Dunham Bible Museum, Houston Baptist University), Lori Salmon (NYU Institute of Fine Arts), Kyle R. Triplett (New York State Library), Deb Verhoff (NYU Institute of Fine Arts), and N. Kivilcim Yavuz (University of Kansas).

or in print, and to understand better their historical context.¹ The advances made in digital humanities, especially digitisation and electronic presentation of manuscripts along with their metadata, present new opportunities for ‘digital fragmentology’.² Indeed, Barbara A. Shailor maintained, ‘The image is worth a thousand words and many other libraries will only recognize that they hold Otto Ege leaves when they see a “matching leaf” in a good color digitized image’.³ In the case of GA L2434, the image was worth more than a thousand words.

In 2019, colleagues at the Center for the Study of New Testament Manuscripts were tracking the digitisation status of Greek New Testament manuscripts in North America. GA L1584, belonging to the Spencer Research Library at the University of Kansas had already been digitised. Upon viewing the images of the single leaf, a manuscript I recently examined at the Dunham Bible Museum at Houston Baptist University was brought to mind.

¹ Eric J. Johnson and Scott Gwara, ‘“The Butcher’s Bill”: Using the Schoenberg Database to Reverse-Engineer Medieval and Renaissance Manuscript Books from Constituent Fragments’, *Manuscript Studies* 1, no. 2 (Fall 2016): p. 237. See also Frederick Porcheddu, ‘Reassembling the Leaves: Otto Ege and the Potential of Technology’, *Manuscripta* 53 no. 1 (2009): pp. 29–48.

² Lisa Fagin Davis, ‘The Promise of Digital Fragmentology’, *Manuscript Road Trip* (13 July 2015), <https://manuscriptroadtrip.wordpress.com/2015/07/13/manuscript-road-trip-the-promise-of-digital-fragmentology/>. Accessed 2 April 2020. Other recent studies on dispersed Greek New Testament manuscripts include Brice C. Jones, ‘A Missing Codex Leaf from a New Testament Lectionary’, (18 March 2014) <https://www.bricecjones.com/blog/a-missing-codex-leaf-from-a-new-testament-lectionary>. Accessed 15 March 2021; Georgi Parpulov, ‘Membra disiecta Sinaitica Graeca’, *Fragmentology* 5 (2022): forthcoming; Julia Verkholanstev, ‘From Sinai to California: The Trajectory of Greek NT Codex 712 from the UCLA Young Research Library’s Special Collection (170/347)’, *Manuscript Studies* 1, no. 2 (2017): pp. 216–234; Tommy Wasserman, ‘A New Leaf of Constantine Theologites the Reader’s Lectionary in Uppsala University Library (Fragm. ms. graec. 1 = Greg.-Aland L1663)’, *Svensk Exegetisk Årsbok* 86 (2021): pp. 148–166.

³ Barbara A. Shailor, ‘Otto Ege: His Manuscript Fragment Collection and the Opportunities Presented by Electronic Technology’, *Journal of the Rutgers University Libraries* 60 (2003): p. 18.

An initial survey of the online *Kurzgefasste Liste* revealed folios of this same manuscript at five institutes which were assigned four separate Gregory-Aland numbers.⁴ These pieces were originally part of the same codex and this realisation led to the subsequent identification of twenty-two more leaves in nineteen collections. This fragmented sixteenth-century lectionary—which ordinarily would escape the notice of most New Testament textual scholars—now stands apart as the most widely scattered Greek New Testament manuscript.⁵

FOUR ARE ONE

After linking the leaves in Kansas and Houston together, a search of the online *Liste* and the New Testament Virtual Manuscript Room yielded two other catalogued manuscripts that appeared to be pieces of the same codex (Table 1).⁶

GA Number	Location	Institute	Shelf Mark	Leaves
GA L1584	Lawrence, KS	Spencer Research Library, University of Kansas	MS 9/2:24	1
GA L2282 ⁷	Fort Worth	A. Webb Roberts Library, Southwestern Baptist Theological Seminary	Gr. MS. 1	1
GA L2434	Houston	Dunham Bible Museum, Houston Baptist University	2011.63a-d	4

⁴ <https://ntvmr.uni-muenster.de/liste>.

⁵ Formerly, the manuscript owned by the most institutions was Codex Purpureus Petropolitanus (022), kept in eight locations. Elijah Hixson suggests there may be a ninth owner: *Scribal Habits in Sixth-Century Greek Purple Codices*, NTTSD 61 (Leiden: Brill, 2019), p. 9.

⁶ Kurt Aland, Michael Welte, Beate Köster and Klaus Junack, eds., *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments*, ANTF 1, 2nd ed. (Berlin/New York: De Gruyter, 1994), now updated online at <https://ntvmr.uni-muenster.de/liste>.

⁷ Gr. MS. 1 at Southwestern Baptist Theological Seminary is the only one of these four manuscripts catalogued in the *Liste* at the time of its last printing in 1994 (Aland et al., *Kurzgefasste Liste*, p. 361). Though MS

GA Number	Location	Institute	Shelf Mark	Leaves
GA L2487	New York	Pierpont Morgan Library & Museum	MS M. 1070.4	1
	Cambridge, UK	Parker Library, Corpus Christi College, Cambridge	MS. 633	16

Table 1. Matching Manuscript Leaves by Gregory-Aland Number

Each of these manuscripts are lectionaries that have been dated between the fourteenth and sixteenth centuries. L2434 and L2487, listed as fourteenth/fifteenth century received the earliest potential date range. L1584 received a fifteenth century date, and L2282 was dated to the sixteenth century.⁸ For reasons discussed below, the manuscript was likely copied in the early sixteenth century.

The physical traits of the leaves were crucial factors in identifying matches. Each leaf was copied on paper. Their di-

9/2:24 was assigned GA L1584, a lower number, it filled a ‘frei’ number that was perhaps inadvertently skipped by von Dobschütz: Kurt Aland, *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments*, ANTF 1, 1st ed. (Berlin: De Gruyter, 1964), p. 293, n. 3. In a blog post, Gregory Paulson explains the decision to fill the frei numbers in advance of a new print edition of the *Liste*: Gregory Paulson, “‘Frei’ Numbers: 10 Newly Added Lectionaries”, Institute for New Testament Textual Research (INTF) Blog (3 February 2020). <https://ntvmr.uni-muenster.de/intfblog/-/blogs/-frei-numbers-10-newly-added-lectionaries>.

⁸ John W. Taylor, ‘A Greek Lectionary Manuscript at Southwestern Seminary’, *Southwestern Journal of Theology* 52, no. 1 (Fall 2009): pp. 45–47. Taylor found a handwritten note on the folder accompanying the leaf at Southwestern Baptist Theological Seminary that gives the date 1390. However, the material evidence of a watermark led him to estimate a date in the late fifteen or early sixteenth century. The 1390 date indicates the Southwestern leaf once belonged to the same person who owned the leaf held at the University of Kansas. The Kansas leaf had 1390, also in pencil, written on the mat which held the leaf. Both libraries, sadly, discarded these documents: Unpublished Internal Catalogue Record of the Spencer Research Library by Ann L. Hyde (dated 28 Oct 1964 and 22 Oct 1985), Catalogue IV, Binder B. Spencer Research Library, University of Kansas. I thank N. Kivilcim Yavuz for informing me of this record and sharing a scan of it.

mensions all fall within proximity to one another with height ranging from 305–325 mm and width ranging from 212–225 mm, which allows for variation due to cutting, irregular formation, and shrinking over time in various locations at different rates. The text is consistently formatted in two columns of twenty-three lines. Three of the five manuscript pieces are single leaves (L1584, L2282, L2487 [Pierpont Morgan Library]), and the two other portions (L2434 and L2487 [Corpus Christi College, Cambridge]) contain gatherings with continuous portions of the manuscript plus additional leaves out of sequence from later in the codex. The size and formatting of the various leaves provide evidence that these four entries in the *Liste* were initially part of a single codex.

Additional observations confirm that these leaves were all part of one manuscript. The first is the presence of a folio number written in Greek numerals in the upper right corner of the recto of each leaf. As will be shown below, when these numbers are arranged sequentially, the text follows the proper lectionary sequence. Palaeographic evidence also supports the single-codex conclusion. The leaves were written in an archaïcising form of the Hodegon style minuscule. While the handwriting is not particularly distinct, the leaves clearly were copied by the same hand, shown in Figure 1.

Additionally, L1584, L2282, and L2434 were taped in the same position using the same size pieces of tape. The leaf of L2487 at the Pierpont Morgan Library is still mounted, presumably with tape resembling the other leaves. The Corpus Christi College, Cambridge leaves of L2487 are not taped. Scott Gwara, who donated the leaves to the college in 1991, confirmed the leaves were still bound between Middle Hill boards when he purchased them and have since been rebound. These form the residue of the manuscript after other leaves were removed.

The leaves also show damage and deterioration in the same locations shown in Figure 1. For example, fols. 100 (Cambridge, Parker Library, Corpus Christi College, MS 633, fol. 14) and 101 (Lawrence, Spencer Research Library, University of Kansas, MS 9/2:24) have a round stain from water damage in the centre of the page on the inner margin which spans the two pages in a circular pattern. There is another stain from lines 20–23 in a

triangular pattern. The same patterns of damage in folios at separate collections clearly points toward them being detached parts of a single codex.



Figure 1. Similar Damage Patterns on Consecutive Leaves.
Left: Cambridge, Parker Library, Corpus Christi College,
Cambridge MS 633, fol. 14v. Right: Lawrence, Spencer
Research Library, University of Kansas, MS 9/2:24

Another important piece of evidence demonstrating that these leaves belonged to the same codex is a matching watermark. John W. Taylor notes the presence of a watermark on L2282 ‘which displays a set of scales within a circle, suspended by a rope or chain incorporating two circles from a six-pointed star’.⁹ He identifies this watermark as Briquet No. 2601.¹⁰ Likewise, Jonathan A. Richie identifies the same Briquet No. 2601 watermark on leaves of L2434.¹¹ This identification matches observations made while I examined the manuscript at the Dunham

⁹ Taylor, ‘A Greek Lectionary Manuscript at Southwestern Seminary’, p. 46.

¹⁰ Taylor, ‘A Greek Lectionary Manuscript at Southwestern Seminary’, p. 47. Taylor’s source for watermarks is C.M. Briquet and Allan Stevenson, *Les Filigranes*, vol. 1 (Amsterdam: Paper Publications Society, 1968), p. 184.

¹¹ Jonathan A. Richie, ‘On the Style and Substance in Fragments of a Greek Manuscript’ (Pieces of the Past Essay Contest, Dunham Bible Museum, 2017), p. 3.

Bible Museum and can be seen in the CSNTM's digital images. For L2487, handwritten notes on the text and features compiled by Robert E. Sinkewicz show a sketch of the same watermark design as Briquet No. 2601.¹² This watermark can be seen in the images of L2487. Likewise, the Pierpont Morgan Library catalogue notes a similarly shaped watermark in the object description.¹³ The presence of the same watermark on leaves from three of the four already catalogued manuscripts further substantiates that these leaves belonged to the same manuscript.

The physical traits combined with these specific comparanda conclusively show that these four entries in the *Liste* should be consolidated into a single Gregory-Aland number. The INTF agreed with this conclusion and consolidated the four entries to GA L2434. The fact that this manuscript is already known in five locations raises questions about its history. How was it dismembered? And where is the rest of the manuscript—if it remains extant?

THOMAS PHILLIPPS AND OTTO EGE

The fragments comprising Cambridge, Parker Library, Corpus Christi College, MS 633 were previously labelled with two Phillipps numbers. These refer to the personal numbering system of Sir Thomas Phillipps (1792–1872), a bibliophile *extraordinaire* from the nineteenth century. During his lifetime, Phillipps amassed a collection of more than 60,000 manuscripts—almost certainly the largest private collection in history.¹⁴ Left with a massive collection and little funds, his heirs began to slowly sell the collection of books and manuscripts, beginning in the late 1800s. Remarkably, it took more than one hundred years to

¹² Unpublished notes on MS 633 by Robert E. Sinkewicz, Pamphlet Box LIV, 6. Parker Library, Corpus Christi College, Cambridge University. Sinkewicz identified the same watermark in a different catalogue: Dieter and Johanna Harlfinger, *Wasserzeichen aus griechischen Handschriften*, vol. 1 (Berlin: Mielke, 1974), p. 237.

¹³ Pierpont Morgan Library. MS. M1070.4.

¹⁴ Toby Burrows, 'Manuscripts of Sir Thomas Phillipps in North American Institutions', *Manuscript Studies* 1, no. 2 (Fall 2017): p. 308.

disperse the entire library. Now, Phillipps's manuscripts line the shelves of libraries around the world.¹⁵

The two reference numbers are Phillipps 20610 and 23124. The two numbers result from a duplicate entry on Phillipps's part; this frequently occurred in his catalogues.¹⁶ In the catalogue of Phillipps's collection, the following description accompanied 20610:

Excerpta ex Evangeliiis. *Græce. a Fragment. Incip.* 'Etelsiws.'
desinit 'Apesteilen.' *f. grn. bds. charta bombye. s. xiv. vel, xv.*¹⁷

The entry for 23124 reads:

Ex Evangelio. *Græce. Fragmentum. fol. lt. grn. bds. ch. s. xiv.*¹⁸

From Phillipps's catalogue, we receive the title 'Excerpts from the Gospels' or 'From the Gospel'. The manuscript was already incomplete, copied on paper with his own light green Middle Hill boards as covers. He dated it to the fourteenth or fifteenth

¹⁵ Toby Burrows, 'The History and Provenance of Manuscripts in the Collection of Sir Thomas Phillipps: New Approaches to Digital Representation', *Speculum* 92/s1 (2017): p. S40; Toby Burrows, 'Collecting Medieval and Renaissance Manuscripts in Twentieth-Century Great Britain and North America', *Manuscript Worlds* 7, no. 2 (2019): pp. 52–53; Sandra Hindman et al., *Manuscript Illumination in the Modern Age: Recovery and Reconstruction* (Evanston, IL: Mary and Leigh Block Museum of Art, 2001), p. 64; A.N.L. Munby, *The Dispersal of the Phillipps Library*, Phillipps Studies 5 (Cambridge: Cambridge University Press, 1960). Burrows calculated, 'If the Schoenberg Database figures are a reasonable guide, sales of Phillipps manuscripts may have accounted for something like 20–25% of the market for codices during the twentieth century' ('Collecting Medieval and Renaissance Manuscripts', p. 53).

¹⁶ A.N.L. Munby, *The Formation of the Phillipps Library from 1841–1872*, Phillipps Studies 4 (Cambridge: Cambridge University Press, 1956), pp. 165–166.

¹⁷ Thomas Phillipps, *Catalogus Librorum Manuscriptorum in Bibliotheca D. Thomæ Phillipps, Bart. A.D. 1837* (Middle Hill: Impressus typis Medio-Montanis mense maio, 1837), pp. 381. Phillipps printed his catalogue through his private press but did not update the publication year or even clearly mark the beginning of subsequent additions. Thus, the publication year remains 1837 following the internal publication information even though it was updated multiple times after that.

¹⁸ Phillipps, *Catalogus Librorum*, p. 427.

century. In the first entry, Phillipps also noted the beginning word of the first leaf and last word of the last leaf, which correspond to the first and last words in MS 633. Thus, any remaining leaves from this codex must fall between the first and last leaves owned by Corpus Christi College.

Though Phillipps's catalogue frequently gives detailed notes about the sources of his manuscript acquisitions, this codex was noted in sections labelled 'miscellaneous manuscripts' for both entries—a pattern that became more frequent in the later part of Phillipps's library building.¹⁹ The other dated purchases around the two entries date between 1868–1870, so perhaps these were purchased in the last five years of the collector's life.

While no record of where and when Phillipps acquired the manuscript exists, a handwritten obituary note on Parker Library, Corpus Christi College, Cambridge, MS 633, fol. 16r gives some oblique information about its whereabouts before it arrived in England. The text reads: 14 μηνός αὐγούστου 1816 ἀπέθανε ὁ ἄφ. Φραντσίσκος στάϊς ποτὲ ἄφ. Ἑμμανουήλ καὶ ἐκηδεύθη εἰς τὸν ναὸν τοῦ ἁγίου Ἰωάννου τοῦ Θεολόγου τῶν Καλητζιάνων παπὰ Πέτρος Καλίτζος ἐφιμέριος.²⁰ The note commemorates the death and burial of a man named Francesco who was buried at the Church of Saint John the Theologian of Kalizia on 14 August 1816. Therefore, sometime before Phillipps acquired it, the manuscript was situated somewhere in the Greek-speaking world. The Italian name Francesco paired with the Greek text and place suggests somewhere within the Venetian empire. Scott Gwara seems to make the same conclusion, identifying the Corpus Christi College leaves as from the Greek Isles.²¹ While this obituary does not push

¹⁹ Munby, *The Formation of the Phillipps Library*, p. 135.

²⁰ I thank Georgi Parpulov for his assistance with the transcription and analysis of this note, which corrects Sinkewicz's transcription in the Parker Library's unpublished notes on the manuscript (Pamphlet Box LIV, 6. Parker Library, Corpus Christi College, Cambridge).

²¹ Scott Gwara, *Otto Ege's Manuscripts: A Study of Ege's Manuscript Collections, Portfolios, and Retail Trade with a Comprehensive Handlist of Manuscripts Collected or Sold* (Cayce, SC: De Brailes, 2013), p. 141. The fragments which constitute Houston, Dunham Bible Museum, Houston Baptist University, 2011.63a-d also were associated with the Venetian Empire. The museum acquired the leaves from Christian manuscript

the history of this codex much before Phillipps, it at least marks the *terminus post quem* for its transfer from the Mediterranean regions to Britain. Leaves from other collections indicate what happened to the codex after it left Phillipps's library.

GA L2434 was auctioned at Sotheby's in their 1 December 1947 sale of Phillipps's manuscripts and purchased by Otto F. Ege (1888–1951).²² Ege has one of the most complicated legacies among American manuscript collectors and dealers.²³ He amassed one of the largest personal collections of medieval fragments in North America.²⁴ But Ege is not renowned for having a large collection; rather, he is infamous for what he did with it. In an autobiographical piece written in 1938, Ege confesses, or rather declares, 'For more than twenty-five years I have been one of those "strange, eccentric, book-tearers"'.²⁵ Throughout his career, Otto Ege purchased and sold separate manuscript leaves and scandalously took apart bound manuscripts, selling them in pieces or as sets of leaves. Christopher de Hamel gives a sense of the scope of Ege's book-breaking activity: 'Ege probably destroyed more medieval manuscripts than any single person since the Reformation'.²⁶ Lisa Fagin Davis quantifies Ege's work: 'several

collector Donald L. Brake who purchased them at auction from Swann Galleries in 2004. The auction listing suggests the place they were copied may have been Crete: 'Bible in Greek. New Testament. Lectionary.', Lot 15, *Swann Galleries*, 'Rare Books' 15 April 2004.

²² 'Greek Lectionary', Lot 62, *Bibliotheca Phillippica: Catalogue of a Further Portion of the Renowned Library Formed by the Late Sir Thomas Phillipps . . . Comprising Valuable Autograph Letters and Historical Documents, 1st December 1947* (London: Sotheby & Co., 1947), p. 11.

²³ Fred Porcheddu, 'Otto F. Ege: Teacher, Collector, and Biblioclast', *Art Documentation: Journal of the Art Libraries Society of North America* 26, no. 1 (2007): p. 4–14.

²⁴ Porcheddu, 'Otto F. Ege', p. 5.

²⁵ Otto F. Ege, 'I Am a Biblioclast', *Avocations* 1 (March 1938): p. 516.

²⁶ Christopher de Hamel, 'Cutting Up Manuscripts for Pleasure and Profit', in *The Rare Book School 1995 Yearbook*, ed. Terry Berlangier (Charlottesville, VA: Book Arts, 1996): p. 16. In the same vein, Melissa Conway and Lisa Fagin Davis note the exponential growth in the number of manuscript leaves compared to codices in American collections over the last century, which was significantly influenced by Ege's business and his imitators: 'The Directory of Institutions in the United States and

thousand leaves from several hundred manuscripts that passed through Ege's hands can be identified in at least 115 North American collections in twenty-five states'. These total 'more than 10% of the entire corpus of single leaves in the United States'.²⁷ Lest we simply think of Ege as a ruthless profiteer, he did espouse educational purposes for distributing manuscript leaves:

Surely to allow a thousand people "to have and to hold" an original manuscript leaf, and to get the thrill and understanding that comes only from actual and frequent contact with these art heritages, is justification enough for the scattering of fragments. Few, indeed, can hope to own a complete manuscript book; hundreds, however, may own a leaf.²⁸

Damaging or destroying cultural objects grates against twenty-first century (and twentieth-century) sensibilities and understandings of curatorial care.²⁹ Whatever his goals were, Ege continued dismantling and selling manuscripts until his death in 1951.

Ege distributed both floating or 'rogue' leaves as well as portfolio sets of leaves from various manuscripts and rare books.³⁰ Some sets included as many as fifty fragments from fifty different sources, cut from their bindings, mounted onto boards with object descriptions, and then gathered into a box. Ege created multiple

Canada with Pre-1600 Manuscript Holdings: From its Origins to the Present, and its Role in Tracking the Migration of Manuscripts in North American Repositories', *Manuscripta* 57, no. 2 (2013): p. 173.

²⁷ Lisa Fagin Davis, 'An Echo of the Remanent', *Florilegium* 35 (2022): 20.

²⁸ Ege, 'Biblioclast', p. 518.

²⁹ Roger S. Wieck explores the rise and popularity of collections of single leaves and manuscript cuttings in Europe and the United States in 'Folia Fugitiva: The Pursuit of the Illuminated Manuscript Leaf', *Journal of the Walters Art Gallery* 54 (1996): 233–254. See also Davis, 'An Echo of the Remanent'; Scott Gwara, 'Collections, Compilations, and Convolutes of Medieval and Renaissance Manuscript Fragments in North America before ca. 1900', *Fragmentology* 3 (2020): pp. 73–139; Christopher de Hamel and Joel Silver, eds., *Disbound and Dispersed: The Leaf Book Considered* (Chicago: The Caxton Club, 2005); and Sandra Hindman et al., *Manuscript Illumination in the Modern Age*.

³⁰ Barbara A. Shailor, 'Otto Ege: Portfolios vs. Leaves', *Manuscripta* 53, no. 1 (2009): p. 17. For a detailed description of Ege's business, see Gwara, *Otto Ege's Manuscripts*, pp. 17–49.

copies of his portfolios with each set including a distinct page from each manuscript. Consequently, leaf number four in one set usually came from the same codex as leaf number four in the other sets in the same series. The portfolios were marketed especially to public and smaller private universities and local libraries where many could not afford to purchase a complete or pristine artifact. Thus, Ege's assemblages are scattered even in city libraries and small university collections, especially in the United States.³¹

After Ege acquired GA L2434 in 1947, it was dismembered with some rogue leaves circulating independently and many included in a portfolio series under the name 'Excerpts from the Evangelists'.³² The Cleveland Museum of Art acquired the earliest detached leaf of the manuscript via purchase from Ege in 1949. The lectionary was incorporated in *Fifteen Original Oriental Manuscript Leaves of Six Centuries, Twelve of the Middle East, Two of Russia and One of Tibet from the Collection of, and with Notes Prepared by Otto F. Ege, Late Dean of the Cleveland Institute of Art, Cleveland, Ohio*. Though Ege did not date his creations, *Oriental* was prepared, or at least finished, posthumously. Gwara discovered a handwritten note on one portfolio that indicates the printed materials were completed circa 1952 'for MRS. Otto Ege', the year after her husband's death.³³ Thus, Ege's widow either completed the preparations for *Oriental* or independently made this final series after his death.³⁴ Corroborating this theory, the earliest acquisition

³¹ Porcheddu, 'Otto F. Ege', p. 11; See also Hindman, *Manuscript Illumination in the Modern Age*, p. 255–256, on Ege's efforts to bring medieval art and calligraphy to 'the doorstep of America'.

³² Ege likely drew the name from Phillipps, either mistranslating 'Evangeliiis' as evangelists instead of gospels or preferring his version of the title.

³³ Scott Gwara, *Otto Ege's Manuscripts*, p. 35. Capitalisation and underlining from the source.

³⁴ Louise Ege also finished and dispatched one of her husband's seminal portfolios, *Fifty Original Leaves of Medieval Manuscripts*, after his death. See Gwara, *Otto Ege's Manuscripts*, p. 44 and Lisa Fagin Davis, 'The Beauvais Missal: Otto Ege's Scattered Leaves and Digital Surrogacy', *Florilegium* 33 (2016): pp. 143–166. Peter Kidd found that Louise Ege not only completed and marketed manuscript portfolios under Otto Ege's brand after 1951 but also acquired new manuscripts that came into them: 'Louise Ege, Book-Breaker', *Medieval Manuscripts Provenance* blog (3

date for a portfolio I have found is 1957 by the New York State Library and the Memphis Brooks Museum of Art. Furthermore, A.S.G. Edwards notes that many copies were donated by Ege's heirs, often in the 1980s, rather than purchased by the institution.³⁵ This might be the result of sales not beginning until the second half of the 1950s, which left a substantial unsold inventory after her death. The existence of forty sets that include this lectionary presents a significant opportunity for finding additional leaves that are not currently registered in the *Liste*.

MORE LEAVES OF GA L2434

Scott Gwara's Handlist

Scott Gwara completed the most exhaustive research on the location of known Ege portfolios and fragments. In *Otto Ege's Manuscripts*, he gives a summary of Ege's acquisition history, appendices on each convolute, and a handlist for each known manuscript. Table 2 provides the twelve locations for *Oriental* and one group of floating leaves listed by Gwara.³⁶ Medievalists and manuscript researchers tracing Ege leaves often follow Gwara's Handlist numbering system—GA L2434 is Handlist 64. In this table, GA number refers to the number prior to the consolidation of all the leaves to GA L2434.

Location	Library	Shelf Mark	GA Number	<i>Oriental</i>
Albany	New York State Library	091 fE29	--	6
Baltimore	Walters Art Museum	W.814	--	15
Buffalo	Oscar A. Silverman Library, University at Buffalo	Z113 .E33 1900z	--	17

December 2017): <https://mssprovenance.blogspot.com/2017/12/louise-ege-book-breaker.html>.

³⁵ A.S.G. Edwards, 'Otto Ege: The Collector as Destroyer', *Manuscripta* 53, no. 1 (2009): p. 9; Gwara, *Otto Ege's Manuscripts*, p. 35 n. 90.

³⁶ Gwara, *Otto Ege's Manuscripts*, p. 103.

Location	Library	Shelf Mark	GA Number	<i>Oriental</i>
Cambridge, UK	Parker Library, Corpus Christi College, Cambridge ³⁷	MS 633	L2487	--
Cincinnati	Cincinnati & Hamilton County Public Library	096.1 fff469f	--	36
Cleveland	Jessica R. Gund Memorial Library, Cleveland Institute of Art	ND3237 .E33	--	18
Durham	David M. Rubenstein Rare Book & Manuscript Library, Duke University	Z106.5.E18 E34 1950z	--	34
Middlebury, VT	Davis Family Library, Middlebury College	15372178	--	35
Middletown, CT	Olin Library, Wesleyan University	Z113 .E33 1900z	--	38
New York	Brooklyn Museum	Z109 Eg7	--	24
New York	Schwarzman Rare Books Collection, New York Public Library	OFCA + + + 95-3946	--	40
New York	Stephen Chan Library of Fine Arts, New York University	Z105 .F54 1980z	--	25

³⁷ Parker Library, Corpus Christi College, Cambridge, MS 633 was not included in an *Oriental* set. Gwara himself donated the sixteen leaves to the Parker Library in 1991 after purchasing them from H.P. Kraus in 1986. Kraus, an American bookdealer, acquired them from Sotheby's sale on 26 November 1985 in a lot of numerous Ege manuscripts: 'Oriental and Exotic Manuscripts, A Collection of Single Leaves and Fragments [Tenth to Nineteenth Century]', Lot 91, *Sotheby's*, 'Western Manuscripts and Miniatures' 26 November 1985.

Location	Library	Shelf Mark	GA Number	<i>Oriental</i>
	Institute of Fine Arts			
New York	Pierpont Morgan Library & Museum	M.1070.4.	L2487	29

Table 2. Locations of *Oriental* in Gwara

Only L2487 at the Pierpont Morgan Library and Corpus Christi College, Cambridge had already been catalogued in the *Liste*. Thus, ten leaves can be added to the register. A few of the institutions with *Oriental* also own other Greek New Testament manuscripts: Duke University, the New York Public Library, the Pierpont Morgan Library, and the Walters Art Museum. This leaf was not included among their other Greek New Testament manuscripts perhaps because it was no longer readily identifiable as an independent object.³⁸ Gwara's list of the locations holding parts of this lectionary emphasizes that Ege's biblioclast work has had the downstream effect of making it difficult to detect these leaves unless one was studying the portfolio.

Additional Locations

In addition to the portfolios and leaves identified by Gwara, we can add eleven leaves of GA L2434 listed in Table 3, none of which were previously included in the *Liste*. Information about at least three more leaves is available, but they have not been included in Table 3 because their whereabouts are unknown.³⁹

³⁸ For example, this Greek leaf and the other in the portfolio were omitted from the descriptive catalogues of the Greek manuscripts at both the New York Public Library and the Walters Art Museum: Nazedhda Kavruss-Hoffman, 'Catalogue of the Greek Medieval and Renaissance Manuscripts in Collections of the United States of America: Part II: The New York Public Library', *Manuscripta* 50, no. 1 (2006): pp. 21–76; Georgi R. Parpulov, 'A Catalogue of the Greek Manuscripts at the Walters Art Museum', *Journal of the Walters Art Museum* 62 (2004): pp. 71–187.

³⁹ One leaf was auctioned by Sotheby's in 2003 in *Oriental* 22: 'Otto F. Ege', Lot 312, *Sotheby's*, 'The Travel Sale, Pictures and Near & Middle Eastern Books and Maps' 14 Oct 2003. Another leaf was microfilmed in

These additional fragments of Excerpts from the Evangelists were found in seven copies of *Oriental*—bringing the total number of known sets to nineteen—and two are rogue leaves.

Location	Library	Shelf Mark	Leaves	<i>Oriental</i>
Memphis	Memphis Brooks Museum of Art ⁴⁰	57.183.4	1	?
Cleveland	Cleveland Museum of Art	1949.344	1	--
Cambridge, MA	Houghton Library, Harvard University	MS Am 3398	1	16
Bloomington	Lilly Library, Indiana University	<i>not yet accessioned</i>	2	12
Chicago	Newberry Library	Wing MS 208	1	27
Athens, OH	Mahn Center for Archives and	Farfel-464	1	--

1952 as part of the Ege Microfilm Memorial stored at the Berks County Historical Society in Reading, PA; on the date and nature of the microfilm collection, see Wieck, 'Folia Fugitiva', p. 249 n. 77. I thank Scott Gwara for bringing this leaf to my attention and sharing a scan of the microfilm. The third unknown location comes from *Oriental* 8, which was listed for sale by a New York-based antiquarian bookseller, Donald A. Heald Rare Books, in the spring of 2022. A purchase had not been made at the time of writing. This listing included an image of every leaf allowing the recovery of information about the fragment's contents: 'Ege, Otto F. (1888-1951) Fifteen Original Oriental Manuscripts. 12th-18th Centuries', Donald A. Heald Rare Books. There is possibly a fourth extant leaf, but this cannot be confirmed: In 2020, Forum Auctions sold seven leaves from *Oriental* 20. Of these, three leaves had descriptions indicating the contents, but the other four leaves had no description ('Ege [Otto F.] Fifteen Original Oriental Manuscript Leaves of Six Centuries, number 20 of 40 copies, 7 manuscript leaves only of 15, each mounted in thick paper mounts and with printed description', Lot 85, *Forum Auctions*, 'Books and Works on Paper' 7 May 2020). It is possible that Excerpts from the Evangelists was part of the unnamed leaves. These leaves also appeared at auction in 2014: 'Christian Manuscript Leaves', Lot 303, *Dominic Winter*, 'Printed Books & Maps' 23 July 2014. I would like to thank Katie Leggett for bringing the Forum sale to my attention.

⁴⁰ Recognition and thanks are due to Katie Leggett for finding this leaf and sharing it with me.

	Special Collections, Ohio University			
Ann Arbor	University of Michigan Museum of Art	1959/1.148a 1959/1.148b 1987/1.195.4	3	26 11
Nashville	Jean and Alexander Heard Libraries, Vanderbilt University ⁴¹	MSS.1018	1	23

Table 3. Additional Leaves of GA L2434

The seven copies of *Oriental* are owned by six institutes. The **Memphis Brooks Museum of Art** owns an *Oriental* set, which they acquired in 1957 directly from Louise Ege. This date is tied for the earliest known purchase of an *Oriental* edition. The museum, however, no longer has record of this portfolio's series number. It is not surprising to find a copy of this portfolio and other Ege material at the Brooks Museum because Louise Ege sold manuscript leaves directly from the museum's giftshop after her husband's death.⁴² Two sales occurred within weeks of one another: **Harvard University** acquired *Oriental* 16 by private sale in April 2022 and **Indiana University** bought two leaves of the manuscript by private sale in May 2022. Their portfolio, *Oriental* 12, was sold with seven additional Ege leaves, including one belonging to GA L2434. Both *Oriental* 12 and 16 were sold by Texas-based antiquarian bookseller, Michael Laird Rare Books & Manuscripts, who acquired the compilations directly from Ege's descendants.⁴³ Chicago's **Newberry Library** has one leaf of GA L2434 in *Oriental* 27, which was donated to the library in 1986 by Ege's daughter, Elizabeth Ege Freudenheim and her husband,

⁴¹ I thank Scott Gwara for sharing the location of this leaf with me.

⁴² Gwara, *Otto Ege's Manuscripts*, 4 n. 12. I suspect some of the individual leaves of GA L2434 were sold from Memphis during this period.

⁴³ Otto Ege Compilation of 22 Leaves from 'Oriental' Manuscripts, 1952 (MS Am 3398). Houghton Library, Harvard University; also, private correspondence with the seller.

Milton Freudenheim.⁴⁴ The **University of Michigan Museum of Art** owns three leaves of this manuscript from two copies of *Oriental*. The museum acquired the sets separately. In 1959, they purchased *Oriental* 26 directly from Louise Ege, and then in 1987, the Freudenheims donated *Oriental* 11. *Oriental* 26 is particularly interesting because it contains seventeen leaves: adding an extra leaf of Excerpts from the Evangelists and a Persian manuscript. **Vanderbilt University** acquired *Oriental* 23 from auction at Christie's in October 2021 which includes one leaf of GA L2434.⁴⁵

The **Cleveland Museum of Art** owns a rogue leaf purchased from Otto Ege in 1949. The museum published a large photo of the leaf in an educational booklet called *The Art of the Alphabet* along with the object's name and a description.⁴⁶ However, the leaf is not listed in the museum's catalogue because it is part of their Art to Go education program. Objects in this teaching collection are not part of the main catalogue. Without a digital copy of this booklet being available online, the leaf would not have been found.

Ohio University also holds a rogue leaf. It was donated by Gilbert and Ursula Farfel along with more than 200 other leaves from printed books and manuscripts. Gilbert Farfel kept notebooks about his manuscript acquisitions and recorded that this leaf was acquired at Maggs, a London-based dealer, in June 1997.⁴⁷ While the Farfel leaf cannot be connected directly to Ege, the Gilbert and Ursula Farfel Collection of Incunable and Manuscript Leaves includes at least four other leaves which can

⁴⁴ The Newberry Library catalogue's accession notes state: 'Gift 1986': Newberry Library. Wing MS 208. Librarians confirmed this portfolio was donated by the Freudenheims.

⁴⁵ 'Fifteen Original Oriental Manuscripts', Lot 30, *Christie's*, 'Fine Printed Books and Manuscripts Including Americana' 1–15 Oct 2022.

⁴⁶ Laura Martin, *The Art of the Alphabet* (Cleveland: Cleveland Museum of Art, 2014), p. 22. This is a fitting title and use of the leaf as Ege himself published a short book titled *The Story of the Alphabet* (Baltimore: Munder, 1921) and intended many of his leaves would be used for teaching.

⁴⁷ Unpublished Notes on Farfel-464 by Gilbert Farfel, Farfel Notebook 06: Leaves 397–468.

be identified as part of *Oriental*.⁴⁸ As these other leaves were not purchased at the same time or from the same place, the Farfels' leaf of GA L2434 may have never been part of a portfolio.

Therefore, to date, forty-five leaves of this Byzantine lectionary have been located at twenty-four different locations.⁴⁹ GA L2434 has been scattered among more institutions than any other manuscript in the *Liste*. It is to be expected that additional floating leaves and portfolios will be identified.

RECONSTRUCTING THE CODEX

The codicological information and biblical text on the leaves allows the reconstruction of the codex. Since Phillipps's catalogue gives the first and last words of the manuscript as it was in his collection and these appear on fols. 32 and 117, no more than eighty-six leaves remained from the codex in the 19th century.⁵⁰ At the point when GA L2434 left the Phillipps collection and was purchased by Ege, all eighty-six leaves remained.⁵¹ Therefore, more than half the leaves (forty-five) belonging to this surviving portion have been identified. As only nineteen of the forty *Oriental* portfolios have been found, discovering the rest of those sets—including the three which were sold in the last twenty years—would result in at least twenty-one more fragments. That would leave only twenty leaves either lost or preserved separately.

The page numbering mechanisms, biblical text, and lectionary headings facilitate reconstructing the order of the leaves. The leaves are enumerated by a folio number in the top right corner and some also have a quire signature centred in the bottom

⁴⁸ These are Farfel-402 (an Armenian lectionary), Farfel-003 (an Ethiopian hymnal), Farfel-ou016 (two leaves of a Slavonic music manuscript), and Farfel-282 (a Slavonic collection of Bible stories).

⁴⁹ The appendix gives the complete current list of locations. The leaves in unknown locations are not included in these totals because it is impossible to confirm their existence.

⁵⁰ Since the obituary note mentioned above appears on the last of the leaves (Cambridge, Parker Library, Corpus Christi College, MS 633, fol. 16r), it seems probable the manuscript was incomplete in 1816 when the note was written.

⁵¹ Sotheby & Co, *Bibliotheca Phillippica*, p. 11.

margin. The surviving portions of this Byzantine lectionary only included lessons from the Gospels for Saturday and Sunday and then daily readings during holy seasons from the Synaxarion. Table 4 places the imaged leaves within the codex, including two leaves in unknown locations: one which was included in the Ege Microfilm Memorial and the other sold by Donald A. Heald Rare Books.⁵² The leaves in unknown locations are distinguished by italics. Slashes in the Scripture references separate readings by lection. Some leaves could only be seen on one side because they are mounted on Ege's boards and the conservators chose not to undo the tape to image or examine the opposite side. This is noted by the phrase 'not imaged' in the Scripture reference column. The only leaf in a known location that was not able to be imaged or examined directly is housed at the Walters Art Museum.

Leaf	Location	Scripture Reference
32	Parker Library, Corpus Christi College, Cambridge, fol. 1	(r) John 17:4–13 (v) John 17:13 / John 14:27–15:5
33	Parker Library, Corpus Christi College, Cambridge, fol. 2	(r) John 15:5–7 / John 16:2–9 (v) John 16:10–13 / John 16:15–20
34	Parker Library, Corpus Christi College, Cambridge, fol. 3	(r) John 16:20–23 / John 16:23–27 (v) John 16:27–33 / John 17:18–21
35	Parker Library, Corpus Christi College, Cambridge, fol. 4	(r) John 17:21–26 / John 21:15–16 (v) John 21:16–22
36	Parker Library, Corpus Christi College, Cambridge, fol. 5	(r) John 21:24–25 / John 7:37–44 (v) John 7:44–52, 8:12 / Matt 18:10
37	Parker Library, Corpus Christi College, Cambridge, fol. 6	(r) Matt 18:10–19 (v) Matt 18:19–20
38	Parker Library, Corpus Christi College, Cambridge, fol. 7	(r) Matt 5:42–48 / Matt 10:32 (v) Matt 10:32–33, 37–38, 19:27–30 / Matt 7:2

⁵² See n. 37.

Leaf	Location	Scripture Reference
39	Parker Library, Corpus Christi College, Cambridge, fol. 8	(r) Matt 7:2–8 / Matt 4:18–21 (v) Matt 4:21–23 / Matt 7:24–28
40	Parker Library, Corpus Christi College, Cambridge, fol. 9	(r) Matt 7:28–8:4 / Matt 6:22–24 (v) Matt 6:24–33
41	Parker Library, Corpus Christi College, Cambridge, fol. 10	(r) Matt 6:33 / Matt 8:14–22 (v) Matt 8:22–23 / Matt 8:5–12
43	Jessica R. Gund Memorial Library, Cleveland Institute of Art	(r) Matt 9:18–26 / Matt 9:1–2 (v) Matt 9:2–8 / Matt 10:37–40
44	Parker Library, Corpus Christi College, Cambridge, fol. 11	(r) Matt 10:40–11:1 / Matt 9:27–32 (v) Matt 9:32–35 / Matt 12:30–37
47	Parker Library, Corpus Christi College, Cambridge, fol. 12	(r) Matt 19:5–12 / Matt 18:23–24 (v) Matt 18:24–33
50	New York State Library	(r) Matt 22:16–22 / Matt 21:33–35 (v) Matt 21:35–42 / Matt 23:1–2
51	David M. Rubenstein Rare Book & Manuscript Library, Duke University	(r) Matt 23:2–12 (v) Matt 22:2–10
52	University of Michigan Museum of Art, 1959/1.148a	(r) Matt 22:11–14 / Matt 24:2–6 (v) <i>not imaged</i>
53	University of Michigan Museum of Art, 1959/1.148b	(r) Matt 22:40–46 / Matt 24:34–39 (v) <i>not imaged</i>
54	Parker Library, Corpus Christi College, Cambridge, fol. 13	(r) Matt 25:14–29 (v) Matt 25:29 / Matt 25:1 / John 3:13
55	Olin Library, Wesleyan University	(r) Luke 4:31–36 / Luke 5:2 (v) Luke 5:2–10
56	University of Michigan Museum of Art 1987/1.195.4	(r) <i>not imaged</i> (v) Luke 5:23–26 / Luke 6:31–35
59	Schwarzman Rare Books Collection, New York Public Library	(r) Luke 7:3–10 / Luke 16:19 (v) Luke 16:19–27

Leaf	Location	Scripture Reference
63	Jean and Alexander Heard Libraries, Vanderbilt University	(r) <i>not imaged</i> (v) Luke 10:30–37 / Luke 9:57–58
65	Newberry Library	(r) <i>not imaged</i> (v) Luke 12:33–40 / Luke 14:16–18
70	A. Webb Roberts Library, Southwestern Baptist Theological Seminary	(r) Luke 19:8–19:10 / Luke 18:2–8 / Luke 18:10 (v) Luke 18:10–14 / Luke 20:46–21:1
75	Memphis Brooks Museum of Art	(r) <i>not imaged</i> (v) Matt 25:43–46 / Matt 6:1–4
76	Pierpont Morgan Library & Museum	(r) <i>not imaged</i> (v) Matt 6:13 / Matt 6:14–21
78	Davis Family Library, Middlebury College	(r) John 1:49–51 / Mark 1:35–1:42 (v) Mark 1:42–44 / Mark 2:1–6
79	Houghton Library, Harvard University	(r) Mark 2:6–12 / Mark 2:14–15 (v) Mark 2:16–17 / Mark 8:34–9:1
80	<i>Oriental 8</i>	(r) Mark 9:1 / Mark 7:31–37 / Mark 9:17 (v) <i>not imaged</i>
85	Lilly Library, Indiana University	(r) Matt 21:10–11, 15–17 / John 12:1–6 (v) <i>not imaged</i>
86	Oscar A. Silverman Library, University at Buffalo	(r) John 12:17–18 / Matt 21:18–24 (v) Matt 21:24–32
87	Brooklyn Museum	(r) Matt 21:32–41 (v) Matt 21:41–43 / Matt 24:3–9
88	Cleveland Museum of Art	(r) Matt 24:9–22 (v) <i>not imaged</i>
95	Stephen Chan Library of Fine Arts, New York University Institute of Fine Arts	(r) Matt 25:27–36 (v) Matt 25:36–45
97	Mahn Center for Archives and Special Collections, Ohio University	(r) John 12:34–42 (v) John 12:42–50 / Matt 26:6

Leaf	Location	Scripture Reference
98	Cincinnati & Hamilton County Public Library	(r) Luke 22:1–11 (v) Luke 22:11–22
100	Parker Library, Corpus Christi College, Cambridge	(r) John 13:6–10 / John 13:12–16 (v) John 13:16–17 / Matt 26:2–12
101	Spencer Research Library, University of Kansas	(r) Matt 26:12–13 / Matt 26:14–20, John 13:3–5 (v) John 13:5–20
102	<i>Ege Microfilm Memorial</i>	(r) <i>not imaged</i> (v) Matt 26:29–37
104	Dunham Bible Museum, Houston Baptist University, fol. a	(r) Matt 26:52–60 (v) Matt 26:60–69
105	Dunham Bible Museum, Houston Baptist University, fol. b	(r) Matt 26:69–27:2 (v) John 13:31–38
107	Dunham Bible Museum, Houston Baptist University, fol. c	(r) John 14:20–28 (v) John 14:28–15:5
109	Lilly Library, Indiana University	(r) John 15:22–16:4 (v) <i>not imaged</i>
111	Parker Library, Corpus Christi College, Cambridge, fol. 15	(r) John 16:32–17:8 (v) John 17:8–16
114	Dunham Bible Museum, Houston Baptist University, fol. d	(r) John 18:23–28 (v) Matt 26:57–67
117	Parker Library, Corpus Christi College, Cambridge, fol. 16	(r) John 19:12–16 / Matt 27:3–7 (v) Matt 27:7–19

Table 4. Reconstructed Codex in Sequential Order

Eight leaves were able to be placed in sequence based on the synaxaria despite not seeing the folio number either because the leaf was mounted with the verso facing or the leaf was trimmed by Ege. Most of these were simple scenarios where the legible text followed closely that found on securely placed leaves. **University of Michigan Museum of Art, 1987/1.195.4** contains Luke 5:23–26 and Luke 6:31–35 on the verso. These are part of the readings for the second Saturday and Sunday of the Gospel of Luke. The leaf at Wesleyan University, fol. 55 in the codex, contains the

readings for the first Saturday and Sunday of the New Year (Luke 4:31–36 and Luke 5:2–10), which are the first weekend lections in Luke. Consequently, the Michigan leaf can be securely identified as fol. 56. Likewise, the verso of the **Pierpont Morgan Library** leaf contains the readings for the Saturday and Sunday of the last week before Lent (Matt 6:1–13 and 6:14–21). In the synaxarion, these fall before the readings on the page housed at Middlebury College (fol. 78), which begins with John 1:49 from the Sunday of Lent reading. Therefore, this leaf can be identified as fol. 76 with one missing leaf coming between them that would contain Mark 2:23–3:5 and John 1:44–49. Identifying the location of this leaf allowed the fragment at the **Memphis Brooks Museum of Art** to be placed as fol. 75. The text on its verso concludes with part of the reading from the Saturday before Lent (Matt 6:1–4), and this lection ends on the verso of the Pierpont Morgan Library's leaf. The leaf included in ***Oriental 8*** has the recto showing, but the folio number was lost when Ege trimmed the manuscript. The folio begins with the final words of the third Sunday of Lent (Mark 9:1), so it can be identified as fol. 80. **Indiana University's** leaf in ***Oriental 12*** also is mounted with the recto showing and the folio number trimmed. The text gives lections for Palm Sunday, meaning it is fol. 85, preceding the leaf at the University at Buffalo which also has Palm Sunday readings. The leaf only known from the **Ege Microfilm Memorial** shows the text of Matthew 26:29–37 on its verso. This is part of the five readings for the holy services around Good Friday. It therefore immediately follows the University of Kansas leaf and is fol. 102.

Three other leaves have folio numbers that could not be read and fall within a part of the codex with multiple missing fragments around them. Still, the leaves could be placed securely by codicological details and analysing the number of leaves needed to accommodate the readings on the missing leaves. Ege mounted the **Vanderbilt University** leaf with the verso facing, which contains the readings for the ninth Sunday in Luke (Luke 10:30–37) and the beginning of the tenth Saturday in Luke (Luke 9:57–58). Unfortunately, there is a gap in known leaves with folio numbers showing between the readings for the fifth week of Luke (fol. 59 at the New York Public Library) and the fifteenth week of

Luke (fol. 70 at Southwestern Baptist Theological Seminary). Thus, the Vanderbilt leaf cannot be securely sequenced in the codex based on its folio number or biblical text. However, the leaf does have a quire signature ($\theta = 9$) on the recto which can be seen in reverse through the paper. The eighth and eleventh quire signatures are on fol. 55 (Wesleyan University) and fol. 79 (Harvard University). If an eight-leaf quire was used—which is the case for the six of the seven quires where the quire signature remains—then the Vanderbilt leaf would be placed at fol. 63 in the reconstructed codex.⁵³ The leaf at the **Newberry Library** remains mounted with the verso showing and gives the readings for the eleventh week of Luke on the verso (Luke 12:33–40 and Luke 14:16–18). While the folio number cannot be used to place this leaf, it can be approximately placed as fol. 65 in the reconstructed codex based on the position of the Vanderbilt leaf. While approximate, these are reasonable conclusions because the expected readings in Luke would fit on the intervening missing folios (reconstructed fols. 60–62 and 64) and the two rectos which could not be read. The third fragment, **Indiana University's** rogue leaf, bears John 15:22–16:4, which is part of a lengthy reading in the Passion sequence. This text falls between fol. 107 (Dunham Bible Museum fol. c) which covers John 14:20–15:5, and fol. 111 (Corpus Christi College, Cambridge, fol. 15). The Indiana University leaf is fol. 109. The leaf before it will cover John 15:5–22, and the verso of the Indiana leaf and the subsequent one will read John 16:4–18:23. Though only forty-five of eighty-six leaves remain, all which could be examined or

⁵³ Quire signatures appear on Parker Library, Corpus Christi College, Cambridge fol. 8 (quire 6), Olin Library, Wesleyan University (quire 8); Vanderbilt University, Jean and Alexander Heard Libraries (quire 9); Houghton Library, Harvard University (quire 11); Brooklyn Museum (quire 12); Stephen Chan Library of Fine Arts, New York University Institute of Fine Arts (quire 13); and Parker Library, Corpus Christi College, Cambridge fol. 15 (quire 11). If the eight-leaf quire was used throughout, a signature would have been expected at the reconstructed fol. 47 which is Parker Library, Corpus Christi College, Cambridge fol. 12 (quire 7). No quire signature is present and the two leaves before and after are still missing, so it cannot be determined whether the quire was shorter or longer.

digitised—including two in unknown locations—could be reconstructed in the codex's sequence.

CONCLUSION

A.S.G. Edwards lamented, 'What [Otto Ege] left for posterity is a problem of enormous complexity, given both the number of manuscripts he dismembered, the other leaves he sold, and the current geographical range of their dispersal'.⁵⁴ This Byzantine lectionary with the ill-fortune of being included in one of Ege's portfolios represents the challenges faced in the recovery and reconstruction of the manuscripts he broke apart. This study of GA L2434 adds nineteen locations and twenty-two leaves to those already entered in the *Liste*. Thus, this manuscript has been scattered to a total of twenty-four locations and forty-five leaves are now known to exist. Based on the evidence supplied in this chapter, the INTF consolidated the four existing GA numbers to GA L2434 and added all the locations previously unknown to New Testament textual scholars. Though it already is the most widely scattered Greek New Testament manuscript, I expect additional leaves to be identified in other libraries and museums across the United States and the world. This research shows that the fragments, even later ones like GA L2434, deserve careful study and may have histories as intriguing as the most well-known codices.⁵⁵

Gwara's Handlist reports that Otto Ege owned two other Greek New Testament manuscripts in the *Liste*—also noted by Jeff Cate—numbered GA 2438 (Handlist 281) and L1672 (Handlist

⁵⁴ Edwards, 'Otto Ege: Collector as Destroyer', p. 10.

⁵⁵ Athina Almpiani and Agamemnon Tselikas, 'Manuscript Fragments in Greek Libraries', *Fragmentology* 2 (2019): pp. 87–113. Almpiani and Tselikas found that ten to twenty percent of the total number of Greek manuscripts in Greece and regional Orthodox libraries are fragments and discussed two tenth-century Greek lectionaries that had not been catalogued in the *Liste* in their case studies. Their work shows the significant opportunity to find additional uncatalogued manuscripts and reconstruct broken manuscripts by studying the fragments.

282), but their present locations are unknown.⁵⁶ Furthermore, Gwara also notes an uncatalogued twelfth-century manuscript which might not be dismembered.⁵⁷ In 2015, the Beinecke Library at Yale University acquired a ‘treasure trove’ of the Ege collection from his grandchildren. Their announcement stated that more than fifty unbroken manuscripts were donated as well as pieces of dismembered codices. The Beinecke promises the collection will be available for research once it is catalogued.⁵⁸ To date, the collection remains unprocessed.⁵⁹ Four *Oriental* sets appeared for sale between October 2021 and May 2022, as noted above. Some of these were sold by dealers who purchased the objects directly from Ege’s heirs. Thus, hope remains that additional leaves of GA L2434 will resurface over time and perhaps the other missing Greek New Testament manuscripts. Between the recovery of additional leaves of this Byzantine lectionary and his other Greek New Testament manuscripts, work remains to be done on identifying and cataloguing Ege’s Greek New Testament manuscripts.

APPENDIX: COMPLETE LIST OF MANUSCRIPT LOCATIONS

Location	Library	Shelf Mark	<i>Oriental</i>	GA	Leaves
Albany	New York State Library	091 fE29	6	--	1
Ann Arbor	University of Michigan Museum of Art	1959/1.148A 1959/1.148B 1987/1.195.4	26 (1959) 11 (1987)	--	3

⁵⁶ Gwara, *Otto Ege’s Manuscripts*, 191; Jeff Cate, ‘Greek New Testament Manuscripts in California’, *The Folio* 29, no. 1 (Spring 2012): pp. 3, 8.

⁵⁷ I would like to thank, again, Scott Gwara for providing more information and images of this manuscript from his own research trips.

⁵⁸ Mike Cummings, ‘Beinecke Library Acquires “Treasure Trove” of Medieval Manuscripts from a Famed “Book Breaker”’, *Yale News* (15 November 2015), <https://news.yale.edu/2015/11/15/beinecke-library-acquires-treasure-trove-medieval-manuscripts-famed-book-breaker>.

⁵⁹ Beinecke Rare Book and Manuscript Library, ‘Otto F. Ege’ Collection’, 2016-gene-0014. The call number refers to the entire collection and is described as ‘35 linear feet (20 boxes, 5 flat parcels, 1 wooden crate, 4 totes)’. Three other unprocessed additions to the collection are given the call numbers: 2016-gene-0017, 2016-gene-0018, and 2017-gene-0029.

Location	Library	Shelf Mark	<i>Oriental</i>	GA	Leaves
Athens, OH	Mahn Center for Archives and Special Collections, Ohio University	Farfel-464	--	--	1
Baltimore	Walters Art Museum	W.814	15	--	1
Bloomington	Lilly Library, Indiana University	<i>not yet accessioned</i>	12		2
Buffalo	Oscar A. Silverman Library, University at Buffalo	Z113 .E33 1900z	17	--	1
Cambridge, MA	Houghton Library, Harvard University	MS Am 3398	16	--	1
Cambridge, UK	Parker Library, Corpus Christi College, Cambridge	MS. 633	--	L2487	16
Chicago	Newberry Library	Wing MS 208	27	--	1
Cincinnati	Cincinnati & Hamilton County Public Library	096.1 ffF469f	36	--	1
Cleveland	Jessica R. Gund Memorial Library, Cleveland Institute of Art	ND3237 .E33	18	--	1
Cleveland	Cleveland Museum of Art	1949.344	--	--	1
Durham	David M. Rubenstein Rare Book &	Z106.5.E18 E34 1950z	34	--	1

Location	Library	Shelf Mark	<i>Oriental</i>	GA	Leaves
	Manuscript Library, Duke University				
Fort Worth	A. Webb Roberts Library, Southwestern Baptist Theological Seminary	Gr. MS. 1	--	L2282	1
Houston	Dunham Bible Museum, Houston Baptist University	2011.63a	--	L2434	4
Lawrence, KS	Spencer Research Library, University of Kansas	MS 9/2:24	--	L1584	1
Memphis	Memphis Brooks Museum of Art	57.183.4	?	--	1
Middlebury, VT	Davis Family Library, Middlebury College	15372178	35	--	1
Middletown, CT	Olin Library, Wesleyan University	Z113 .E33 1900z	38	--	1
Nashville	Jean and Alexander Heard Libraries, Vanderbilt University	MSS.1018	23		1
New York	Brooklyn Museum	Z109 Eg7	24	--	1
New York	Schwarzman Rare Books Collection, New York	OFCA + + + 95-3946	40	--	1

Location	Library	Shelf Mark	<i>Oriental</i>	GA	Leaves
	Public Library				
New York	Stephen Chan Library of Fine Arts, New York University Institute of Fine Arts	Z105 .F54 1980z	25	--	1
New York	Pierpont Morgan Library & Museum	M.1070.4.	29	L2487	1

Table 5. Complete List of Manuscript Locations