

**TCD MS 30**

Catalogued by Dr Barbara Crostini, 2010

**Title**

New Testament, 'Codex Montfortianus'

**Date**

16<sup>th</sup> cent.

**Extent**

471 folios

**Former shelfmarks**

Archbishop Ussher's shelfmark 'EEE 1' on folio 5v; 'Class. A. Tab. 4. No. 21' written in ink on the verso of folio iv (front flyleaf).

**Summary of contents**

New Testament, including Acts, Epistles and Revelation, with additional prefaces.

Greek New Testament: *Novum Testamentum graece*, ed. E. Nestle, K. Aland et al., 27<sup>th</sup> edn (Stuttgart: Deutsche Bibelgesellschaft, 1993).

folios 6r-7r: Titles of St Matthew's Gospel

tit.: τοῦ κατὰ Ματθαῖον ἁγίου εὐαγγελίου τὰ κεφάλαια.

inc.: ἅ' περὶ τῶν μάγων

des.: ξη' περὶ τῆς αἰτήσεως τοῦ σώματος τοῦ Κυρίου.

folios 7v-53v: Gospel of St Matthew

tit.: Τὸ κατὰ ματθαῖον εὐαγγέλιον

folio 12r-v is only partially written, for 12 lines of text only

Telos: Τῷ θεῷ χάρις.

ἐν τῷ ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ πνεύματος ἁγίου ἀμήν.

folio 54r-v: Titles of St Mark's Gospel

tit.: τοῦ κατὰ μάρκον ἁγίου εὐαγγελίου κεφάλαια.

folios 55r-87r: Gospel of St Mark

tit.: Τὸ κατὰ μάρκον εὐαγγέλιον

telos: Τέλος τοῦ εὐαγγελίου κατὰ μάρκον.

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folios 87v-89r: Titles of St Luke's Gospel

tit.: τοῦ κατὰ λουκᾶν ἁγίου εὐαγγελίου τὰ κεφάλαια

folios 89v-146v: Gospel of St Luke

tit.: Τὸ κατὰ λουκᾶν ἅγιον εὐαγγέλιον

εἰς τὴν γένεσιν τοῦ προδρόμου

ff. 147r-v (l. 2): Titles of St John's Gospel

Preface at f. 146v: ἰστέον ὅτι τὸ κατὰ Ἰωάννην εὐαγγέλιον ἐν τοῖς χρόνοις

tit.: τοῦ κατὰ ἰωάννην ἁγίου εὐαγγελίου τὰ κεφάλαια

ff. 147v-191v: Gospel of St John

tit.: Τὸ κατὰ ἰωάννην ἅγιον εὐαγγέλιον

telos: τῷ θεῷ δόξα.

folio 192r: Verses to the Evangelist John

tit.: Στίχοι εἰς τὸν εὐαγγελιστὴν ἰωάννην

inc.: Βροντῆς τὸν υἱόν, τίς βροτῶν μὴ θαυμάση

des.: τρανεῖ θεουργὸν καὶ παθητ(εῖν) σαρκία.

Note on the composition of the Gospel:

inc.: ἰστέον ὅτι τὸ κατὰ ἰωάννην εὐαγγέλιον ἐν τοῖς χρόνοις Τραϊανοῦ

des.: ἔνδοξον τοῦ Χριστοῦ γενεάν.

folios 192r-193v: Proemium to the Gospel of John:

tit.: Προοίμιον τοῦ κατὰ ἰωάννην εὐαγγελίου

inc.: Τὸ πνεύματος δύναμις

des.: ἀρκτέον ἤδη, καὶ τῆς τοῦ ρητοῦ ἀναπτύξεως.

folios 194r-195r, l. 8: Concerning the Gospel of Mark

inc.: Τὸ κατὰ Μάρκον εὐαγγέλιον μετὰ δέκα

des.: ἄκουε οὖν τί φησὶν ἀρχὴ τοῦ εὐαγγελίου.

folio 195r: Note on the composition of the Gospel:

inc.: ἰστέον ὅτι τὸ κατὰ μάρκον εὐαγγέλιον ὑπεγορεύθη ἐν Ῥώμῃ ὑπὸ πέτρου.

des.: εἰκόνα τοῦ εὐαγγελίου δεικνύς.

folios 195r-195v, l. 4: Verses to the holy evangelist Mark:

tit.: Στίχοι εἰς τὸν ἅγιον μάρκον τὸν εὐαγγελιστήν.

inc.: Πέτρου μνηθεὶς τοῖς ἀπορρήτου λόγοις

des.: οὕνεκα δὲ μετρόπεσιν, εὐάγγελος ἄλλος ἐδείχθη.

folios 195v, l. 5-196: Proemium to the Gospel of Luke:

tit.: Προοίμιον τοῦ κατὰ λουκᾶν θείου εὐαγγελίου

inc.: Χρὴ τὴν ἐντυχάνοντα τῇδε τῇ βίβλῳ

des.: τοῖς ἐντυγχάνουσι τὰ νοήματα.

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### Prefaces:

folio 196r-v: Titus of Bostra:

tit.: Τίτου ἐπισκόπου Βόστρις

inc.: Ἰστέον τοὺς μὲν ἄλλους εὐαγγελιστὰς, ἐξ ἀρετῶν ἀρχομένους

des.: ἡ τοῦ θεοῦ ἐκκλησία προδέχεται(αι).

folios 196v-197v: Cosmas Indicopleustes:

tit.: Κοσμᾶ Ἰνδικοπλεύστου

inc.: Οὗτος ὁ λουκᾶς ὁ τρίτος τῶν εὐαγγελιστῶν ὃς θεωρήσας πολλοὺς

des.: καὶ τὸν ἑαυτοῦ μαθητὴν τὸν θεοφιλεῖ θεόφιλον.

inc.: Λουκᾶς ὁ μακάριος εὐαγγελιστὴς ἱατρὸς μὲν ἦν τὴν τέχνην·

des.: κατὰ ἀκριθείαν ἐποίησατο.

folio 197v: Note on the Gospel of Luke:

tit.: ὑπόθεσις τοῦ κατὰ λουκᾶν εὐαγγελίου

inc.: Κατὰ λουκᾶν τὸ εὐαγγέλιον ἐπιγέγραπται(αι)

des.: καὶ μετὰ ταῦτα ἀνελήφθη βλεπόντων τῶν μαθητῶν.

folio 198r, ll. 3-end: Note on the Gospel of Luke:

inc.: λουκᾶς ὁ θεῖος ἀντιοχεὺς μὲν ἦν·

des.: τῷ ὄντι ἐστὶν ἀκούειν τοῦ εὐαγγελίου.

folio 198v, ll. 1-3: Note on the Gospel of Luke:

inc.: Ἰστέον ὅτι τὸ κατὰ λουκᾶν εὐαγγέλιον, ὑπεγορεύθη ὑπὸ παύλου

des.: θυμιῶντος ἥρξατο.

folio 198v, ll. 4-20: Niketas Paphlagon, Verses on St Luke:

tit.: Στίχοι· Νικήτα φιλοσόφου τοῦ Παφλαγόνο· εἰς τὴν εὐαγγελιστὴν Λουκᾶν.

inc.: Ζωῆς τὸν ἄρτον Χριστὸν ἡξιωμένος

des.: Παῦλον γὰρ ἔσχε τεχνικ(ήν) παιδοτρίβην.

folios 198a, b, c, recto-verso: blank

folio 199r-v: pious notes and mottos in different hands

folios 200r-225r: Epistle to the Romans:

no title

inc.: [Π]αῦλος δοῦλος Ἰησοῦ Χριστοῦ, Κλητὸς ἀπόστολος

telos: τῷ θεῷ χάρις ἀμήν.

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folios 225v-226r: Prologue to the First Letter to the Corinthians:

tit.: [τ]αύτην ἐπιστέλλει ἀπὸ Ἐφέσου τῆς Ἀσίας.

inc.: ἑωρακῶς αὐτοὺς ἤδη καὶ διδάξας

des.: περιλογίας τῆς εἰς τοὺς ἀγίους, καὶ τελεῖοι τὴν ἐπιστολὴν

telos: Τῷ θεῷ χάρις.

folios 226v-248v: First Epistle to the Corinthians

inc.: [Π]αῦλος κλητὸς ἀπόστολος

folio 249r-v, ll. 1-12: Prologue to the Second Epistle to the Corinthians:

tit.: [τ]αύτην ἐπιστέλλει ἀπὸ μακεδονίας. ἡ δὲ πρόφασις τῆς ἐπιστολῆς αὕτη.

inc.: δεξιόμενος Κορύνθιοι

des.: ἐν εὐχαριστίᾳ τελειοῖ τὴν ἐπιστολὴν.

folios 249, l. 13-265v: Second Epistle to the Corinthians:

inc.: [Π]αῦλος ἀπόστολος (Ἰησοῦ Χριστοῦ) διὰ θελήματος

telos: Τῷ θεῷ χάρις ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ.

folio 266r: Prologue to the Epistle to the Galatians:

tit.: [τ]αύτην ἐπιστέλλει ἀπὸ Ῥώμης ἑωρακῶς ἤδη αὐτοῦ καὶ διδάξας ἡ δὲ πρόφασις τῆς ἐπιστολῆς αὕτη.

inc.: διδαχθέντες καλῶς Γαλάται

des.: καὶ διδάξας, τελειοῖ.

folios 266v-274v, l. 8: Epistle to the Galatians:

inc.: [Π]αῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων

telos: Τῷ θεῷ χάρις καὶ δόξα ἀμήν.

folios 274v, l. 9-275r: Prologue:

tit.: Πρόλογος. [τ]αύτην ἐπιστέλλει ἀπὸ Ῥώμης, μήπω μὲν αὐτοὺς ἑωρακῶς

des.: τελειοῖ τὴν ἐπιστολὴν.

telos: Τῷ θεῷ χάρις.

folios 275v-283v: Epistle to the Ephesians:

inc.: [Π]αῦλος ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος

telos: ἀμήν. τέλος.

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folio 284r-284v, l. 3: Prologue:

inc.: [τ]αύτην ἐπιστέλλει ἀπὸ Ῥώμης ἑωρακῶς αὐτοὺς ἅμα καὶ διδάξας

des.: καὶ προτρεψάμενος εἰς τὰ ἥθη τελειοῖ.

folios 284v, l. 4-289v, l. 10: Epistle to the Philippians:

inc.: [Π]αῦλος καὶ Τιμόθεος δοῦλοι Ἰησοῦ Χριστοῦ

telos: ἀμήν.

folios 289v, l. 11-290v, l. 4: Prologue:

inc.: [τ]αύτην ἐπιστέλλει ἀπὸ Ῥώμης ἑωρακῶς μὲν αὐτοὺς,

des.: αὐτοὺς ἀναγνῶναι· καὶ οὕτω τελειοῖ τὴν ἐπιστολήν.

folios 290v, l. 5-296r, l. 13: Epistle to the Colossians:

inc.: [Π]αῦλος ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος

telos: ἀμήν.

folios 296r, l. 14-297r, l. 7: Prologue:

inc.: [τ]αύτην ἐπιστέλλει ἀπὸ ἀθηνῶν, ἑωρακῶς πρότερον αὐτοὺς

des.: πᾶσι τοῖς ἀδελφοῖς. καὶ οὕτω τελειοῖ τὴν ἐπιστολήν.

folios 297r, l. 8-303r, l. 3: First Epistle to the Thessalonians:

inc.: [Π]αῦλος καὶ Σιλυανὸς

des.: τὸν ἀσπασμὸν.

folios 303r, l. 4-306r, l. 2: Second Epistle to the Thessalonians:

tit. (added in later ink): πρὸς θεσσαλονικεῖς δευτέρα.

inc.: [Π]αῦλος καὶ Σιλυανὸς

telos: ἀμήν.

folio 306r, l. 3-306v: Prologue:

inc.: [τ]αύτην ἐπιστέλλει ἀπὸ μακεδονίας ἢ δὲ πρόφασις

des.: παρέβησαν τὴν πίστιν, τελειοῖ τὴν ἐπιστολήν.

folios 307r- 313v, l. 8: First Epistle to Timothy:

inc.: [Π]αῦλος ἀπόστολος Ἰησοῦ Χριστοῦ κατ'ἐπιταγὴν

telos: ἀμήν.

folios 313v, l. 9-314v, l. 1: Prologue:

inc.: [τ]αύτην ἐπιστέλλει ἀπὸ Ῥώμης. ἢ δὲ πρόφασις τῆς ἐπιστολῆς αὕτη

des.: ἐδειξάμενοι, τελειοῖ τὴν ἐπιστολήν.

The rest of folio 314v is blank.

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folios 315r-319r: Second Epistle to Timothy:

inc.: [Π]αῦλος ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος

telos: ἀμήν.

folios 319v-320r, l. 5: Prologue:

inc.: πρόλογος. [τ]αύτην ἐπιστέλλει ἀπὸ Νικοπόλεως

des.: ἔργων προισταμένων. καὶ τελειοῖ τὴν ἐπιστολήν.

telos: Τῷ θεῷ χάρις εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

folios 320r, l. 6-322v, l. 11: Epistle to Titus:

tit. (added): πρὸς τὸν τίτον.

inc.: [Π]αῦλος δοῦλος θεοῦ ἀπόστολος

telos: ἀμήν.

folio 322v, ll. 11-16: Prologue:

inc.: [τ]αύτην ἐπιστέλλει ἀπὸ Ῥώμης. ἡ δὲ πρόφασις αὕτη, ὀνησίμος

des.: ξενίαν αὐτῷ ἐτοιμάσας καὶ τελειοῖ.

folios 323r-324r, l. 3: Epistle to Philemon:

inc.: [Π]αῦλος (ἀπόστολος) δεσμῖος Ἰησοῦ Χριστοῦ

telos: ἀμήν.

folios 324r, l. 4-325v, l. 4: Prologue:

tit.: Προοίμιον εἰς τὴν ἐπιστολήν πρὸς ἑβραίους.

inc.: [τ]αύτην ἐπιστέλλει ἀπὸ Ἰταλίαν

des.: ἀνάγνωσις προιοῦσα διδάξει.

folios 325v, l. 5-344v, l. 6: Epistle to the Hebrews:

inc.: [π]ολυμερῶς καὶ πολυτρόπως

telos: ἀμήν. Τέλος σὺν τῷ θεῷ

folios 344v, l. 7-345r: Prologue to the Acts of the Apostles:

inc.: [Π]ράξις ἀποστόλων τὸ βιβλίον καλεῖται·

des.: ἀποδημίαν αὐτοῦ.

inc.: [Π]ρῶτος Σίμων ὁ λεγόμενος Πέτρος·

des.: ἀπεστάλη μετὰ Βαρνάβα.

folios 345v-411r: Acts of the Apostles:

inc.: [τ]ὸν μὲν πρῶτον λόγον ἐποιησάμεν περὶ πάντων ὃ θεόφιλε.

des.: μετὰ πάσης παρρησίας ἀκωλύτως.

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folio 411v: Prologue to the Epistle of St James:

inc.: Προοίμιον.

[Ε]πειδὴ αὐτὸς ἰακῶβος ταύτην γράφει

des.: ἀμαρτιῶν, καὶ οὕτω τελειοῖ τὴν ἐπιστολήν.

folios 412r-418r, l. 8: Epistle of St James:

inc.: Ἰακώβος θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦλος

des.: πλῆθος ἀμαρτιῶν.

folio 418r, l. 9-418v, l. 13: Prologue to the Epistle of Judas:

inc.: [Τ]αύτην ἐπιστολήν γράφει τοῖς ἤδη πιστεύουσιν·

des.: τελειοῖ τὴν ἐπιστολήν.

folios 418v, l. 14-420v, l. 10: Epistle of Judas:

inc.: Ἰοῦδας Ἰησοῦ Χριστοῦ δοῦλος,

telos: ἀμήν.

folios 420v, l. 11-421r, l. 12: Prologue to the First Epistle of St Peter:

inc.: [Τ]αύτην ὁ Πέτρος τοῖς ἐν τῇ διασπορᾷ

des.: τῷ κριτῇ, καὶ οὕτω τελειοῖ τὴν ἐπιστολήν.

folios 421r, l. 13-427v, l. 12: First Epistle of St Peter:

inc.: [Π]έτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς

telos: ἀμήν.

The rest of folio 427v, and folio 427a are blank.

folios 428r-432r, l. 5: Second Epistle of St Peter:

inc.: Σύμεων Πέτρος δοῦλος καὶ ἀπόστολος

telos: ἀμήν.

The rest of folio 432r, and folios 432v-433r are blank. These and the previous blanks may have been left in order to write a prologue for these epistles, as the previous pattern established in this manuscript.

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folios 433v-440r, l. 10: First Epistle of St John:

tit. (added): ἐπιστολὴ ἰωάννου ἡ πρώτη

inc.: [Ὁ] ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν

at folio 439r, ll. 11-17, the MS contains textual variants on 1 John 5, 6 followed by the famous 'Johannine comma' (1 John 5, 7-8):

οὗτος ἐστὶν ὁ ἐλθὼν δι' ὕδατος, καὶ αἵματος καὶ πνεύματος ἁγίου, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ αἵματι· καὶ τὸ πνεῦμα ἐστὶ τὸ μαρτυροῦν ὅτι ὁ Χριστὸς ἐστὶν ἀλήθεια· / ὅτι· τρεῖς εἰσὶν οἱ μαρτυροῦντες(ες) ἐν τῷ οὐρανῷ, πᾶτηρ, λόγος καὶ πνεῦμα ἅγιον [sic] καὶ οὗτοι οἱ τρεῖς, ἓν εἰσι· καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες(ες) ἐν τῇ γῇ, πνεῦμα, ὕδωρ, καὶ αἷμα,...

des.: ἀπὸ τῶν εἰδώλων.

folios 440v-441r: Second Epistle of St John:

inc.: [Π]ρεσβύτερος ἐκλακτῇ κυρία

des.: χάρις μετὰ σοῦ.

A few lines blank on folio 440v before the beginning of the text

folios 441v-442v, l. 3: Third Epistle of St John

inc.: [Ὁ] πρεσβύτερος Γαῖω τῷ ἀγαπητῷ

des.: κατ' ὄνομα.

A few lines blank on folio 441v before the beginning of the text; the rest of folio 442v is blank

folios 443r-469v: Apocalypse of St John:

tit.: Ἀποκάλυψις Ἰωάννου τοῦ θεολόγου.

inc.: Ἀποκάλυψις Ἰησοῦ Χριστοῦ

telos: Τέλος.



## Physical description

Materials: Western paper, of medium thickness; in transparency the levigation marks are visible as jagged lines.

Watermarks: the main watermark, already published by Abbott, *Hermathena* (see below, Bibliography), firmly witnesses the unity of the production, spanning folios 9 to 465, and places the provenance of the paper at Genoa in the first decade of the sixteenth century; Abbott's tracing is perhaps closest to Br. 5258 (Genoa, 1516), but it is likely that related types of 'Croissant' were employed; the exact reconstruction is hampered by the fragmentary state of the extant traces, only visible at the upper gutter corner throughout the book; at times the arms of the upper cross are slightly bent (e.g. folios 301, 384, 440), and in a few instances they end in small circles (folios 421, 424, 438, 439, 459), thus more closely resembling Br. 5259 (Geneva, 1532 and 1538 respectively); the letters in the lower part of the circle are particularly well discernible at folios 172, 259, 276, while at folios 419 and [?432] an apparently different letter, perhaps the top of a double-traced P, is visible; see also folio 344, where [?Abbott] traced the letters 'E M' in pencil; finally, at folio 460 the clear traces of a 'M' are followed by a distinct 'U', which however, being cut off at the upper part, might in origin have been an 'O'; another design is visible at the centre of the upper margin on folios 168 and 340, consisting of a quatrefoil supporting a small orb on a line, perhaps again another variant of 'Croissant' comparable to Br. 5238/5239 (Lucca, 1508/1511-16); the design is reversed on folio 349, so that the orb is closer to the paper edge, and the quatrefoil is supported by it: this diminutive design may be comparable to the 'Cercle' of Br. 3123 (Troyes, 1559), or it is possible that it surmounted another design, similar to the 'Couronne' of Br. 4945 (Reutlingen, 1531-2); in fact, there may be traces of a 'crown' design in the lower gutter margins of folios 313/314, 320/321, 326/327, [?363], 334/335, but the quality of the paper does not permit precise tracings.

Foliation: 3 front flyleaves of modern Japanese paper, conjoint with the pastedown (folios i-iii); one flyleaf of original paper (folio iv); one paper stub; the original front flyleaf, folio 1, bearing the imprint of the leather folds of the original binding; one paper stub, folio 2, encased in a modern paper leaf: the stub is written by 'John Ycard', dean of Achonry, c. 1720-1722, transcribed by McDonald, p. 110 (see below, Bibliography): "Greek Testament M.S. | Dean Ycard | this N.T. is, as i Can prove it, the same | wch. in ye English polaglotte [sic] in Gregory & | in Mills is Called Montfortius. one | of ye Most Notables [sic]; & however the rea | dings of ye same were not gathered but | to ye 22 of ye Acts of the holy Apostles | & those of ye 1rst Chap of ye Epistle to [folio 2v] the Romans. the Covert [sic] is loose & | one of the Sheets is Loose too. i Would | have had it bound, if i Could have | taken so Much upon me, & added | what i think fit to prove What | M.S. it is: yt, hence forth people be | not so

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much at a loss. as i wass [sic]. | John Ycard"; another flyleaf (folio 3) of original paper with copious notes, including *probatio pennae* with various sacred quotations, two Latin notes (on the recto and verso) of difficult transcription, and some previous shelfmarks; another eight folios of original paper (folios 3a-3c, 4, 4a-c, 5), all blank except for the verso of folio 4, with a further note in Latin in the same ink and script as those at folio 3r-v and Ussher's shelfmark (EEE.1) on folio 5v; after a stub of modern paper, the manuscript text begins on folio 6r and ends on folio 469v; there is a double foliation for the text of the Apocalypse, beginning on folio 443 (= p. 1) and ending on folio 469v (= p. 54): this pagination is written in the lower external corner of the page, also in pencil; however, the continuity of the quires at this point (see below, Collation) militates against the hypothesis that this book was once bound separately; the next 4 leaves of original paper are foliated '470', '471', then folios v and vi; there are a further three flyleaves of modern paper, conjoint with the back pastedown.

Collation: The re-binding makes the collation difficult, as the sewing stitches are not always clearly visible. However, the quaternions are, for the most part, regular: folios 3-4c, incl. 3a-c and 4a-c; folios 5-12, a stub of modern paper is now visible between folios 5 and 6; folios 13-20; folios 21-28, 'b'; folios 29-36, 'c'; folios 37-44, 'd'; folios 45-52, 'e'; folios 53-60, 'f'; folios 61-68, 'g'; folios 69-76, 'h'; folios 77-84, 'i'; folios 85-92, 'k'; folios 93-100, 'l'; folios 101-107, stub of one cut leaf after folio 105, no textual loss, 'm'; folios 108-115, 'n'; folios 116-123, 'o'; folios 124-131, 'p'; folios 132-140, 'q'; folios 140-147, 'r'; folios 148-155, 's (sigma)'; folios 156-163, 't'; folios 164-171, 'u'; folios 172-179, 'x'; folios 180-187, 'y'; folios 188-195 'z'; folios 196-199, incl. 198a-c, stub of cut off leaf, probably blank, after folio 198a, 'aa' ; folios 200-207, 'bb'; folios 208-215, 'cc'; folios 216-223, 'dd'; folios 224-231, 'ee'; folios 232-239, 'ff'; folios 240-247, 'gg'; folios 248-255, 'hh'; folios 256-263, 'ii'; folios 264-271, 'kk'; folios 272-279, 'll'; folios 280-287, 'mm'; folios 288-295, 'nn'; folios 296-303, 'oo'; folios 304-311, 'pp'; folios 312-319, 'qq'; folios 320-327, 'rr'; folios 328-335, 'ss'; folios 336-343, 'tt'; folios 344-351, 'uu'; folios 352-359, 'xx'; folios 360-367, 'yy'; folios 368-375, 'zz'; folios 376-383, 'aaa' (a fourth 'a' is struck out); folios 384-391, 'bbb'; folios 392-399, 'ccc'; folios 400-407, 'ddd'; folios 408-415, 'eee'; folios 416-423, 'fff'; folios 424-430, incl. 427a, 'ggg'; folios 431-438, 'hhh'; folios 439-446; folios 447-454; folios 455-462; folios 463-470; the remaining 3 original leaves are inserted in the book through a fold of modern paper whose stubs are visible before folio 471 and after folio vi.

Quire signatures: most numbers written in the margin in Roman or Greek numerals actually belong to the internal divisions of the Gospel text; [printer's] signatures, beginning with 'b' at folio 21 and end with 'hhh' at folio 431, are written in the lower right-

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hand corner in a reddish-brown ink unlike that of the script or of any of the marginalia; a [?Greek hand], cf. the types of 'b' and 's' employed.

Style of script: untidy late minuscule of various nuclei.

Number of hands: the frequent variations in size and appearance of the writing, including thickness of ductus and colour of ink, make the distinction into separate hands very difficult, and the transition between them not clearly marked; the copy almost looks like a working copy of the NT, perhaps in view of an edition; the following description attempts to mirror the situation, but a closer look at the palaeographical appearance of the manuscript, and a thorough comparative study, have as yet to be undertaken: folios 6r-62v: spidery script of tiny module written with a thin pen, increasing in module almost imperceptibly after folio 62r, and again from around folio 87r onwards; the ink becomes darker at folio 78r, and the first 7 lines of folio 79r seem written in another hand, but are similar to the first lines of folio 90r (overwritten?) and of folio 99r, folio 136r, lines 1-2, folios 137v-138r, folio 139r, line 8, folio 155r, lines 1-5, 165r, lines 1-7, folio 200r, lines 1-3 etc; the untidy appearance increases at folio 96r, and the script becomes more cursive and slightly tilted to the right, e.g. at folios 114-115, 159v, 161r, 162r (here 'sinuous'); at folios 107v-108r a peculiar 'zeta' is employed, like a large reversed 'S'; again, angle and thickness of the ductus, ink and general appearance change at folios 121r, line 4-112v, line 17, the previous angularity shed for a more sinuous movement in the curved strokes of the letters, which however do not seem to alter radically in morphology: the alternation of the 'angular' and 'sinuous' styles on folio 123r-v favours the conclusion that these two styles belong to the same hand; from folio 124r there is again a prevalence of the 'angular' style, diminishing again the size of the nuclei down to barely 1 mm; from folio 200r the module grows larger and a wider repertoire of letter-shapes is drawn from (e.g. capital gamma ending in a hook, the xi in ligature with the following vowel); an indented space has been left for the initials of the Letters and their sub-chapters, but remained blank – perhaps a sign of haste in the composition of the manuscript; folios 443r-469v (Apocalypse): the letters here are neater and upright, and give the impression of the writing being compressed between two imaginary vertical lines; there is a frequent use of the diaeresis, not previously apparent, but again the script is not homogeneous in size, and is capable of very small nuclei, as on folios 452v-453r; this hand (or style) is found in annotations throughout the manuscript (see below, Marginalia).

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Inks: variable shades of dark ink, from pale grey-brown to dark brown, and mostly pale, brownish-red for rubrics (from folio 22r), though the initial rubrics colour is a much brighter shade.

Page layout: single text block measuring 105-122 x 85 mm, 17-20 ll/p.

Ruling: faint traces of a vertical justification by hard point.

Measurements: 163 x 120 mm.

Marginalia: at least two scribal hands can be distinguished writing frequent marginalia, one mainly reporting variants to the texts, and the other mainly adding titles and liturgical rubrics in brown ink; a similar hand to this also writes marginalia but in a grey ink, including notes from the Suidas (folios 53v, 146v); at folio 87r, *telos* written in Greek in ink of quire signatures; in the lower margins there are also a number of erased or quasi-erased notes, displaying a light brown 'halo' from this process (a kind of spalature?), cf. folios 19r, 91v-92r, 164v-165r, 170v, 173v, etc.; twice at folio 198v the invocation 'Jesus, Mary Francis' (Ἰησοῦς μαρία φράγκισκος) is written, once erased in-between texts (with brown 'halo'), then again at the top margin in the same light brown ink; this marginal hand here writes small and controlled Greek letters, more similar to the scribal style than to the convolution of the pen-trials, such as the one faintly visible on the upper corner of the same folio; cf. also folio 199v (erasure applying to a scribal-like writing); there are also a number of Latin notes: in brown ink similar to that signing the name of Thomas at folio 12v, cf. folios 3v, 4v, 148r [?John], 195v-196r; in darker brown ink, at folios 8r, 90r, 97v, 148r; and in pale grey ink adding titles and marginal notes, e.g. at folio 19r; notes also at folios 470v and 471r.

## Binding note

The manuscript has undergone extensive conservation work at TCD in 1986 (see below, Conservation) retaining some original binding components; the original sixteenth-century goatskin covers, stamped in longitudinal bands with vegetable designs, wormed in a few places, were applied over nineteenth-century millboards replacing the original beech boards; the original fore-edge hasps were found intact, while new back-board clasps were added; the book was sewn on 3 double linen cords following the original sewing mark-up; the spine is entirely new, lined with aero linen and rebacked with Harrild Sirocco goatskin; the linen headbands are also new, and handmade paper endpapers were added at the front and back; the manuscript is housed in a linen buckram drop back box.

## History of the manuscript

This manuscript is significant largely for the fact that it was used by Erasmus as the source for the Greek text of a controversial Trinitarian interpolation, the so-called Johannine Comma (1 John 5:7-8), first included in the third edition of his Greek text (1522). In his *Annotations* to the passage, Erasmus refers to this manuscript as a *Codex Britannicus*. Although Erasmus suspected that this passage had been added to the manuscript by back-translation from the Latin Vulgate, he included the passage in order to fend off the accusation that he wished to promote the Arian heresy. This codex is one of only two extant Greek manuscripts predating 1522 to contain this passage (the other is Vatican, Ottob. gr. 298). The earlier part of this manuscript was collated for use in the London Polyglot. It was first identified as Erasmus' *Codex Britannicus* by the French clergyman Jean Ycard (1708), dean of Achonry.

Franciscan origin or ownership of the volume deductible from the invocation on folio 198v (see above, Marginalia); the Franciscan owner may have been called Fr Froye (perhaps William Roye: see McDonald, p. 88 in Bibliography below);

folio 12v: 'sum thome cleme(n)tis olim fratris froyhe'. Thomas Clement was the son of John Clement (c. 1500-1572), a famous physician, and the grandson of Thomas More (1478-1535). The manuscript was in John Clement's library in 1549, and Thomas inherited it from his father at some point thereafter (see McDonald, pp. 14-15);

William Chark (1582), an active Presbyterian controversialist in Elizabeth's reign;

Thomas Montfort (d. 1632), whence its name: earlier shelfmark 'MS G. 97' written in brown ink on folio 1 (original flyleaf) and on folio 3r: 'Montfortius's Greek Testament MS. G. 97'. Above this note, in the same ink in Greek: 'εἰς ἔστι θεὸς ὃς οὐρανὸν ζ' ἔτευξε καὶ γαῖαν μακρὰν. Sophocles'. [this phrase is quoted by Ps.-Justin Martyr, *Cohortatio ad gentiles*, ed. Morel, p. 17, section E, l. 6; idem, *De monarchia*, ed. Morel, p. 104, sect. C, l. 5; Athenagoras Apol., *Legatio sive supplicatio pro Christianis*, ch. 5, sect. 3, l. 4; it is clearly attributed to Sophocles by John Malalas, *Chronographia*, p. 40, l. 17 (TLG refs)].

The manuscript came to Trinity through Archbishop Ussher, whose collation from this codex converged in the edition of the Polyglot Bible by Bishop Brian Walton (1600-1661).

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