

- (1) Reel: Reel contains mss. Czart. 2227 and Czart. 2228.
- (2) Call number: Czart. 2227.
- (3) Author: Orthodox Eastern Church.
- (4) Uniform Title: Tetraevangelion.
- (5) Title: Evangelie-Tetr (title given by Shchapov 1976, vol.1, page 86 (see reference below)).
- (6) General material designator: [microform] 35 mm. Microfilm, negative.
- (7) Date: Last quarter of XVI cent (according to Shchapov, *ibid.*).
- (8) Physical description: 1 v.; 285 leaves (570 pp.).
- (9) Location of original: Library of the XX Czartoryskich Museum, Krakow.
- (10) Summary/Contents:

(10a) Type of work: Tetraevangelion with liturgical notes, preceded by a synaxarion with readings from the gospels for all the weeks of the year and followed by a second synaxarion with readings for feast days of saints and other celebrations.

(10b) Pagination given in the manuscript: The pages (not the leaves) of the manuscript have been marked by someone other than the scribe. Two numbers have been assigned to each leaf, one to the recto and the next one to the corresponding verso. Only the numbers of the rectos have been inscribed in the manuscript (upper right corner, Arabic numbers), so that the numbers actually written down in the manuscript jump from 1 to 3 to 5 etc.

There are two errors in the pagination found in the manuscript. First of all, after page 353 the next page is numbered 357. The person numbering the pages skipped numbers 355 and 356. There is continuity of the text at the end of page 354 and the one at the beginning of page 357. Secondly, two pages were not counted after page 460 (according to the pagination in the manuscript). Since in one case the mistake consisted of adding two pages that never were present, and in the other it consisted of skipping two pages, the total number of pages reflected by the pagination of the manuscript (the final page is numbered 570) is correct.

(10c) Signatures: Marked signatures indicating the beginning and the end of the signature are found starting on page 382 (as marked in the manuscript) and up to page 524. Page 382 is the last page of the first marked signature (#16), and 524 is the last page of signature #22. All marked signatures have 24 pages.

(10d) Listing of contents:

1-22. Synaxarion with reading from the gospels for every week of the year. The different parts of the synaxarion are sometimes divided by a horizontal line, sometimes in the form of a decorative stick.

23-164: Gospel according to Matthew.

164-166: Contents of the Gospel according to Mark (47 chapters) with cross-references to other gospels.

166-168: Introduction to the Gospel according to Mark.

169-258: Gospel according to Mark.

258-261: Contents of the Gospel according to Luke (83 chapters) with cross-references to other gospels.

261-262: Introduction to the Gospel according to Luke.

263-420: Gospel according to Luke.

420-421: Contents of the Gospel according to John (17 chapters) with cross-references to other gospels.

421-426: Introduction to the Gospel according to John.

427: Blank.

428-553: Gospel according to John.

554: Blank.

555-568: Synaxarion, readings from the gospels for feasts and days of saints for the whole year.

568-569: Readings from the gospels for commemorations shared by various saints.

569-570: Readings from the gospels for various celebrations.

(10e) Inscriptions: In the bottom margin of page 1 “moc[ ]moza:o[ ]”. In the bottom margin of page 465 illegible inscription.

(10f) Additional comments: The numbers (cyrillic) of the chapters and pericopes of the gospels appear in the margins. In the upper and bottom margins there are liturgical commentaries about when to read the given passage of the gospel, and the incipit of the reading is sometimes given. The end of the reading is indicated in the body of the text. In the upper margin of most pages of the gospels the name of the corresponding evangelist is abbreviated. Some numbers of chapters and pericopes, some liturgical notes and abbreviations of the name of the evangelists have been added in a later hand. In the margins there are sometimes scribal notations with the shape of commas, probably pointing to the importance of a given passage. There are some words and sentences crossed out where the scribe made a mistake. Some pages show ruled margins and there is ruling for the headpieces. On some pages the word “zri” was inserted in the margin by the scribe.

(11) Scribe: The manuscript seems to have been written by a single scribe until page 555 (the beginning of the synaxarion). Pages 555 through 570 were written by a different scribe.

(12) Language: Written in Church Slavonic, with semi-uncial script. The second scribe’s script (pages 555-570) has a typographic style.

(13) Provenance: There is a label of the Library of the XX Czartoryskich Museum pasted in the back of the front cover. This label contains an oval stamp with the figure of a knight on a horse, Roman numeral four and “R02227”. On the first page, in the bottom margin, there is a stamp of the Library of the XX Czartoryskich Museum, and in the top margin “N<sup>f</sup> BXC 2227”.

(14) Physical note:

(14a) Watermarks: wild boar with high ears; axe with half moon (see Shchapov 1976, *ibid.*).

(14b) Ornamentation:

(14b-1) Ink:

(14b-2) Headpieces, decorations of the margins etc.: Almost identical ornamental vegetal and geometrical headpieces on pages 1 (beginning of the synaxarion) and 428 (beginning of the Gospel according to John). On page 23 (beginning of the Gospel according to Matthew) headpiece with vegetal, floral and geometrical ornamentation, vegetal ornamentation on right and bottom margins. In pages 169 (beginning of the Gospel according to Mark) and 263 (beginning of the Gospel according to Luke) the space for the headpieces was never filled.

(14b-3) Titles and initials: Titles in viaz' with vegetal motives. Initials with geometrical and (or) vegetal decorations.

(14b-4) Endings: At the end of the Gospel according to John (p. 553) vegetal and geometrical decoration. Some endings "v vide voronki" (funnel shape). Some endings lightly decorated.

(14c) Binding: The binding has been restored. Old leather with elaborate design. On the front cover there are three impressed crucifixions in oval frames. One of the oval frames contains the Ukrainian words: "Pisano bo est proklia be [ ] vsiak visiai na dreve galat z XC men [...] kupile s [...] kliatvy zakonnyia bys po nas kliatva". On the back cover "Umalen [...] smrti slavoiu I chestiiu venchannaia. Ievg. B" / "evang. 2". (according to Shchapov 1976, *ibid.*).

(14d) Condition of the manuscript: The manuscript has been restored by pasting in missing corners etc. Many corners are in bad condition. The Gospel according to Matthew is the only one that does not have a table of contents and an introduction, it might be that this part of the manuscript was lost at some point.

(15) Bibliography: See Shchapov, Iaroslav N. Vostochnoslavijskie i iuzhnoslavijskie rukopisnye knigi v sobraniiakh Pol'skoi Narodnoi Respubliki, V. 1., 1976, p. 86.