

An Unexplored 11th Century Gospel Lectionary in Sydney

Albrecht Gerber

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Abstract: This paper draws attention to an unexplored document of historical significance, namely the Codex Angus. It is a 1000-year-old Greek parchment lectionary held by the archive of the Sydney University's Rare Book and Special Collections Library. The codex was brought from Germany to Australia in 1936 and although at that time it was lauded in *The Sydney Morning Herald* as 'of marvellous beauty of workmanship, and in perfect condition,' it remains almost completely unknown and has never yet been seriously analysed. This paper investigates the checkered history of the manuscript's journey to Sydney and signals its potential usefulness to codicology, textual criticism, palaeography, or even social anthropology.

1. Introduction

All around the world, numerous yet potentially valuable objects of as yet unexplored scholastic significance can sometimes become all but lost to research due to overcrowded archival storage¹. This happens particularly with seemingly lacklustre items; for example: prosaic ostraca (Gerber, 2011), disjointed pieces of ancient codices, or even certain types of papyri fragments. The reason for this is that some of these objects may be deemed by curators, librarians and the like, to generate little academic or public interest because of an apparent lack of visual or contextual exhibition appeal, due perhaps to fragmentation, poor material or textual preservation, or even physical size. Furthermore, such 'uninteresting' items can then become inadequately or obscurely catalogued (a case in point is n. 6) and may thus end up lying packed away for decades in boxes or drawers, deep inside congested museum or archival stockrooms. There, forgotten over time, they become downgraded into what might metaphorically be termed 'archival detritus', rendering them not only invisible, but for all intents and purposes practically non-existent.

Yet without careful analysis of such 'remnants' it is not really possible to know for certain what their potential scholastic merits might be. Although this implies an initial value judgment that is both relative and subjective (depending on what one is looking for), it is often possible to extract from these kinds of disregarded items surprisingly enriching rewards. Indeed, were this not a realistic possibility, the practice of keeping so many of them in permanent storage would logically seem to be an inappropriate waste of space.

One of the most celebrated discoveries in this respect would have to be that which the Danish philologist Johan Ludwig Heiberg (1854-1928) first made more than a hundred years ago in the archive of the Istanbul Metochion of the Jerusalem Holy Sepulchre, yet which then took another century before its momentous significance became

fully revealed. For in 1906, during an examination of what was believed to be a 13th century prayer book in the form of an unattractive velum codex, Heiberg discovered that this religious work was actually a palimpsest that concealed a far more important secular text beneath its visible letters. Indeed, the text of much of the book's 174 folia had been written over the top of a partially erased and hitherto lost 10th century copy of several previously unknown mathematical treatises by Archimedes (Netz/Noel 2007: 131-132). To be sure, this is not the place to elaborate further on the subsequent colourful history of that truly exceptional codex, suffice it to say that not until the early years of the 21st century, when spectral imaging technology and modern digitalisation techniques could be brought to bear on its pages, were scholars finally able to 'read what they literally had not dreamed of reading [before]' (Netz/Noel 2007: 205).

The aim of the present article is to draw attention to another long forgotten, but in some respects quite similar liturgical parchment codex. While this is not a palimpsest, it is an approximately 1000-year old Greek gospel lectionary held in the archive of the Sydney University's Rare Book and Special Collections Library, where it has been designated as Codex Angus, although I shall here use the terms 'codex' and 'lectionary' interchangeably.

Since Codex Angus is named after its onetime owner, Samuel Angus – thus linking his name permanently with this Byzantine manuscript – the following short biographical digression will help to contextualise it, although some of what follows here supersedes my erstwhile perception of Angus (Gerber 2011).

2. Samuel Angus

Samuel Angus (1881-1943) was born and raised on a farm near Ballymena in Ulster, and in 1903 graduated at Queen's College Galway with a Master of Arts in Classics. To advance his academic career he subsequently moved to America, where he enrolled for a year at New



Figure 1: Folium 1, Codex Angus,

Image: courtesy Rare Books and Special Collections, the University of Sydney Library.

Jersey’s conservative Princeton Theological Seminary, but simultaneously took a part-time course at the (by then) more progressive Princeton University. However, he soon became disenchanted with the Seminary’s dogmatic theology and resolved to switch over to fulltime academic studies at the University. Three years later he earned his PhD with a treatise on St. Augustine’s *De Civitate Dei*, yet shortly thereafter suffered a ‘nervous breakdown from overwork’ (Emilsen 1991: 61).

In 1907 he married the wealthy American, Katharine Walker-Duryea (1879-1934). The following year the couple travelled to Germany to enable Angus to study a semester of advanced Greek philology at the University of Marburg under the Indologist and Hellenistic Greek philologist Albert Thumb (1865-1915).

Thumb introduced him to a newly published book, entitled *Licht vom Osten* (Deissmann 1908),² an innovative and popularly accessible philological work by the German theologian and philologist, Gustav Adolf Deissmann (1866-1937). It turned out to be precisely what Angus had long been searching for. This was not theology for theology’s sake, but rather an academically objective philological approach to the study of the koine Greek language, with a Cartesian focus on the writings of the New Testament and chronologically related texts.

The premise of this book so exercised Angus that two years later he enrolled once more at a German university,

this time for a winter semester at the Theological Faculty of the prestigious Friedrich-Wilhelms-Universität in Berlin (renamed Humboldt-Universität in 1949). Here he came under the mentorship of Deissmann himself, ‘the professor’, he declared later, ‘whom I adored’ (Angus 1943: 157).

A few months after Angus had again returned to Einburgh, Deissmann came to Scotland to represent the Berlin University at the quinqucentenary celebrations of the Saint Andrews University, but also used the opportunity to visit Angus for a couple of days at his home. As his former teacher, Deissmann had gained such a high regard for Angus’ philological aptitude that he took him along to the festivities, where he acquainted him with ‘some of the world’s greatest Continental scholars and scientists.’ (Angus 1943: 157).

Despite this high-profile networking, no permanent academic position became available to Angus for another three years, even though he was prepared to go almost anywhere. Almost – ‘but’, he writes, ‘my dreams of the future never envisaged Australia, except that I was determined never to set foot in a land which seemed so remote from the scenes of human thought and action ... [and] away from libraries, museums and friends’ (Angus 1943: 174-5).

That said, in 1914, when the Sydney University’s Saint Andrew’s College offered him the chair of New Testament exegesis and theology, he did accept – albeit with great reluctance – and arranged to emigrate with his wife to Australia.

Some fifteen years later, Angus’ professorial career began to be plagued by ongoing religious controversies relating to his liberal theology.³ Founded, as it was, on the bedrock of his intensive philological studies, it never really sat easily with New South Wales’ conservative Presbyterian orthodoxy who, over a period of more than a decade, kept pursuing him for alleged heresy. The relentless psychological stress Angus had to endure, became greatly exacerbated by the death of his wife, and led (or at least contributed) to a sever stroke that resulted in temporary facial paralysis and associated speech dysfunction.⁴ The thirties were therefore extraordinarily trying for Angus – both physically and emotionally – so much so that he, according to his memoirs, at times almost lost his life: ‘In 1935 a severe illness confined me to bed for months, during which I was on at least three occasions given up as beyond recovery.’ (Angus 1943: 187). It bears noting that Angus wrote his book during months of ill health from cancer of which he died in Nov. 1943 (Angus 1943: vii-viii).

As part of Angus’ convalescence, he travelled to Europe where he was able, among other things, to visit his friend and mentor, Adolf Deissmann, at his home in Wünsdorf near Berlin. It was there where Angus first set eyes on the ancient lectionary to which we now can turn our attention.

3. The German connection

The precise provenance and early history of this fairly well crafted 11th century liturgical book can no longer be established with certainty. According to Angus, it had originally been made ‘in a scriptorium of Constantinople’ (Angus 1943: 158) and later became ‘the property of the Greek church of Bulgaria for centuries’. But when or how it came into their possession in the first place remains equally murky, and neither the Sofia University’s Theological Faculty Archive, nor Sofia’s Church Museum at the Holy Synod were able to provide further information to my enquiries.⁵ What is clear, however, is that in 1929 ownership of this codex was transferred to Adolf Deissmann via a process that is worth noting here, as this has never been made public.

During the latter half of the 1920s he had become pivotal to the archaeological excavations of ancient Ephesus, led by an Austrian archaeological team, and was a leading member in four of their annual expeditions (1926-29) (cf. Gerber 2006). On his periodic journeys from Berlin to Ephesus, he made regular stopovers at Sofia, where he visited his friend and fellow ecumenist, Prof. Stefan Zankow (1881-1965), protopresbyter of the Bulgarian Church, and gave occasional public lectures.⁶ As a strong advocate of a mutually beneficial East-West national dialogue, Deissmann had established himself at the forefront of this initiative well before the outbreak of the First World War. Using his high international profile, he attempted to foster a growing rapprochement across the nations by cultivating mutual understanding between the disparate but socio-politically widely influential Eastern Orthodox and Western church traditions.⁷

Accordingly, in September 1929, while Deissmann was on his way to Ephesus for what would turn out to be his last journey to that site, he made a three-day stopover at Sofia because Zankow had invited him to study some ancient manuscripts and a Byzantine New Testament minuscule (Nr. 2424), which were held at the city’s Museum of the Holy Synod. Even though no record exists of their conversations, Deissmann’s diary (held privately) indicates that as a token of the Museum’s gratitude for his philological work on their behalf – and perhaps also in appreciation for his ongoing efforts to bridge the gap between East and West – he was presented with the gospel lectionary that we now know as Codex Angus. This is also supported by a letter Angus wrote to the Sydney University’s Vice-Chancellor on 3.11.1939 (cf. Bibliography). For the next six years Deissmann kept this medieval book in his extensive private library, but never got around to subjecting it to the academic scrutiny it deserves.

Then, on Thursday 24 October 1935, Angus arrived in Berlin and two days later, during dinner with the Deissmann family, he lamented ‘that Australia had appeared too late on the scene to acquire a share of such archaeological materials as enrich the museums of Europe and America.’ (Angus 1936). Serious research in Classics, he explained, was therefore extremely difficult for Austral-

ian academics, unless they were prepared (and able) to travel overseas.

Deissmann could sympathise with this dilemma from personal experience, for early in his career he was posted as Vikar to the remote parish of Dausenau on the river Lahn, where he felt similarly isolated, and later wrote, ‘I had to learn the hard way that one cannot work satisfactorily as an academic without easy access to decent library resources.’ (Deissmann 1891).

Now, more than four decades later, Angus’ complaint sounded all too familiar. Thus, he led the Irishman to his private library, an overwhelming collection containing thousands of books, many rare and valuable, among them at least one 3rd century Septuagint papyrus (cf. Horsley 1993a), the 1000-year old lectionary under discussion, and even a compilation of 117 Greek ostraca ranging from the third century BC to the third century AD (cf. Gerber 2011).

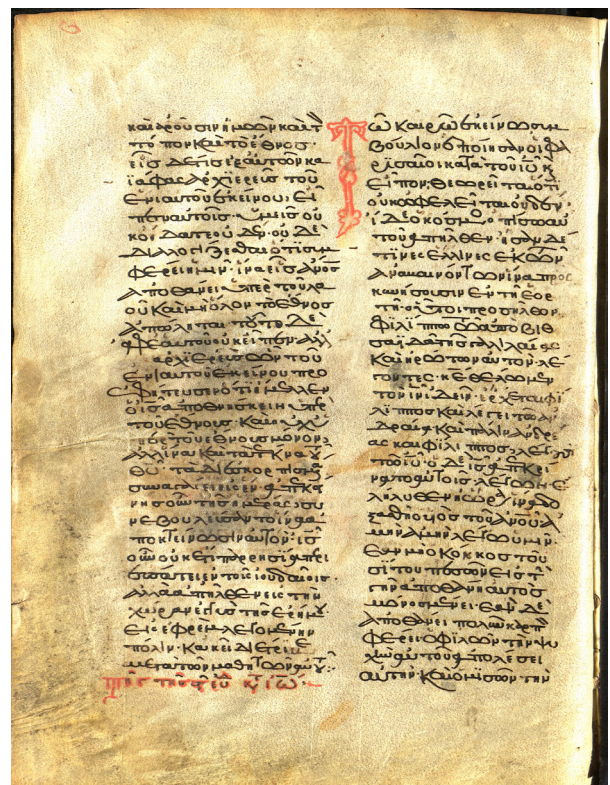


Figure 2: Typical folium of Codex Angus, Image: courtesy Rare Books and Special Collections, the University of Sydney Library.

Deissmann was less than a fortnight away from his 69th birthday and had for some time toyed with the idea of offering part of his *Bibliotheca* for sale. Potential buyers, particularly for the ostraca, were not lacking and came from as far away as America; nonetheless, his library represented a great deal more to him than the possibility of financial gain. Much of it symbolised or reflected his intimate connection with, and lifetime achievement in, ancient Greek scholarship. Thus, he had stipulated that if he were to sell anything at all from his collection it was

to go to an academic institute where one of his former students was teaching (Angus 1936).

Appreciating Deissmann's sentiments wholeheartedly, Angus realised that his mentor was offering him a chance to acquire at least a little of that precious 'archaeological material' for which he had long envied European and American institutions.

4. From Berlin to Sydney

Some ten months later, Angus published the first of a two-part article in the *Sydney Morning Herald*, explaining that:

During a recent visit to Germany I had the rare opportunity of securing for Australia two invaluable archaeological treasures of great historical interest and importance, a well-known collection of Greek Ostraka from Egypt and an ancient Greek biblical manuscript ... I took steps to secure the collection, not on the ordinary commercial system of "on credit," but by the superior non-commercial method of faith – faith in the generosity of certain Australian friends (Angus 1936).

Regrettably, there are no records which deal specifically with the financial transaction of either the ostraca or the biblical manuscript, that is to say, the lectionary. The most probable reason for this is that the two friends came to a private arrangement, whereby Deissmann took Angus at his word that he would find an Australian patron for the purchase of the ostraca (cf. Gerber 2011: 24-5).

However, the lectionary was a different matter; for it transpires that Angus bought this primarily for himself (contrary to Emilsen 1991: 253). This is made clear in his letter, dated 3 November 1939 and addressed to the Vice Chancellor of Sydney University, Sir Robert Strachan Wallace (1882-1961), in which he states:

In order to increase the teaching facilities of the Nicholson Museum and to encourage classical students in the use of MSS [manuscripts] and the study of palaeography, I have decided to offer for a period on loan to the museum my Greek parchment MS known since 1935 as codex Angus. This MS is a Greek Lectionary, inscribed on parchment, dating from the end of the XI or beginning of XII century. It consists of 122 sheets with two columns to the page. Evidence of the work of several scribes is clearly indicated. The MS, written in one of the scriptoria [cf. Mugridge 2007] of Constantinople, was the property of the Greek church of Bulgaria for centuries before passing into the possession of my teacher Professor Deissmann of Berlin University, from whom I procured it in 1935. I should be pleased to place this example of Greek calligraphy, the only MS in Australia, as loan without delay, on the understanding that it shall be returned to me on request or on my instruction (Angus 1939 underscores added).

This revealing letter leaves no doubt that Angus obtained the lectionary primarily for himself and not so much 'for Australia' as he had claimed in *The Sydney Morning Herald*. Nonetheless, his use of the rather ambiguous term 'procured' makes it difficult to determine precisely how the ancient book's transaction actually took place. It is quite conceivable that Deissmann had decided to donate it to Angus upon listening to his 'lamentations'; perhaps with the proviso that he would, as it were, 'do something useful with it', since he himself seemed not to have subjected it to critical studies and certainly never published anything on it.

Another open question this letter poses is whether it was Deissmann or Angus who named the lectionary 'Codex Angus', although, as the senior academic, it seems likely that it was Deissmann who suggested it to mark the transaction. However, the most intriguing aspect of Angus's letter is surely his oddly ambiguous claim that the lectionary was 'the only MS [i.e. manuscript] in Australia'. If true, this might have been noteworthy; but his assertion – as it stands – is quite ill founded.



Figure 3: The front cover of Codex Angus, Image: courtesy Rare Books and Special Collections, the University of Sydney Library.

The first purchase of any ancient manuscript made by a public Australian institution was that by the State Library of Victoria in 1901 – almost four decades prior to Angus' letter. It consisted of a modest 16th century antiphonal, followed the year after by a 15th century commentary on Isaiah, by St Jerome. After receiving an unprecedented bequest in 1904 from the wealthy entrepreneur Alfred Felton (1831-1904), the National Gallery of Victoria⁸ was able to expand its collection of medieval manuscripts, and by 1935 possessed more than a dozen (*The La Trobe*

Journal 2008: 91-6). Even in Western Australia, the State Library there had acquired a 15th century Latin brevarium as early as 1907 (Sinclair 1969: 413). Moreover, there was also a number of privately owned collections of medieval manuscripts, such as that of the Adelaide lawyer, James Thompson Hackett (1858-1924), from whom the Mitchell Library (Sydney) purchased three 15th century Latin manuscripts ('Books of Hours' from Ghent, Arras, and Bruges) at an auction in 1918, with a fourth acquired from Hackett's widow eight years later by the State Library of Victoria.⁹ Or – to cite just one more example – the three illuminated manuscripts (Manion/Vines 1984: 15), owned by the enigmatic bibliophile, David Scott Mitchell (1836-1907), who bequeathed his huge private library, including these three manuscripts, to the State of New South Wales in 1907, where it formed the foundation of what is now the Mitchell Library.

For all that, what seems even more ironic, is that when Angus wrote his letter to the Sydney University's Vice Chancellor, the university's own Nicholson Museum – whose teaching facilities Angus purportedly wished to increase – had itself also long been in possession of a sizable collection of medieval manuscripts, acquired by bequest from the estate of Sir Charles Nicholson (1808-1903), as the following inventory shows.

A number of medieval and renaissance documents and a Hebrew twelfth-century manuscript, an early copy of Magna Carta, important illustrated manuscripts (thirteenth, fourteenth and fifteenth-century), an ikon (probably) as well as collections of wax impressions of English historical seals and some original historical seals were all given by Sir Charles. Of the thirty-three medieval and renaissance documents received, six were given by Sir Charles Nicholson in his lifetime, these are all in Latin, three dated from the thirteenth century and three from the fifteenth century. They include land grants, letters patent and theological treatises. The balance of twenty-seven manuscripts was received by the university from Sir Charles Nicholson's estate in 1924 and 1937. Amongst a group received in 1924 is a twelfth-century florilegium in Latin, a fifteenth-century Italian translation of La Prima Guerra Punica and educational tracts by renaissance scholars including Aeneas Silvius Piccolomeni who was to become Pope Pius II in 1458.¹⁰

Thus, after serving for twenty years as professor of theology at the Sydney University, it is inconceivable that Angus would not have been aware of the existence of at least some of those valuable texts. However, it is important to bear in mind that most of these works were written in Latin – not in Greek. It stands to reason, therefore, that Angus almost certainly meant to say that his lectionary was the only medieval Greek manuscript in Australia – and in 1935 this seems indeed to have been the case.¹¹

5. The Codex Angus

As indicated earlier, Angus has published two lengthy overviews on Deissmann's ostraca collection in *The Sydney Morning Herald* (8 and 15 August 1936), yet made only brief reference to the lectionary in the introductory paragraph of the first instalment explaining that he was 'reserving for a later article an account of the Bible manuscript'. Regrettably, as with Deissmann (see above p.13), this also failed to come to fruition. Notwithstanding, Angus did write a few striking words about the codex's overall appearance as it looked at that time, describing it as 'of marvellous beauty of workmanship, and in perfect condition' (Angus: 1936). Thus, Angus has left us with a rudimentary yardstick that provides a comparative measure of the lectionary's state of preservation (or decay) over the past three-quarters of a century.

Today, this ancient liturgical codex remains generally well preserved. But if Angus's description is correct – and there is no reason to doubt it – the same cannot be said for the book's external condition. Both wooden front and back covers have deteriorated considerably during the intervening decades, with numerous wormholes clearly visible (Figure 3), and its erstwhile ornately designed linen enwrapping now in such poor condition that the front board's lower third has completely perished. Even so, its once finely woven red and gold designs remain more or less intact in the upper part.

In the centre of the front cover is what appears to be an affixed yet badly decayed decorative parchment panel, measuring approximately 80 x 100 mm, although this



Figure 4: Folium 74, Image: courtesy Rare Books and Special Collections, The University of Sydney Library.

is possibly a later addition – perhaps an imaginative replacement of an earlier ornamental insert. It was originally attached by ten hand-worked metal studs, of which three remain in situ. The artistic motif on this inset is now difficult to identify, yet appears to depict a haloed central figure sitting on or above a green trefoil – symbolic of the trinity – with illegible graphemes in each lobe. The vague outlines of lesser figures can just be made out on either side of the central shape, one in an apparent suppliant position, thus suggesting the middle one to represent Christ.

The overall external dimensions of the lectionary itself are ca. 266 mm x 206 mm. It consists, as Angus correctly wrote, of 122 parchment folia, each measuring about 264 mm x 200 mm and made of fine sheep- or goatskin, with the hair pores still clearly visible in places. The text is divided into two roughly 80 mm wide columns of between 27 and 33 lines, with minimal inner- and an approximately 50 mm wide outer margin. The lectionary’s content is entirely made up of gospel pericopes, written on both the recto (i.e. right) and verso (i.e. left) sides, in clearly legible accented Greek minuscules of 8 to 10 mm height, with surprisingly few scholia (eg Figures 2 & 4). The lettering is in black ink, but the initial pericope characters, incipits and gospel identifiers are variously rubricated, with the ornamental headpieces dichromatically adorned in red and black. Even so, the stylistic standard of all these embellishments lack both consistency and artistic finesse. Therefore, notwithstanding the fact that Angus extolled the aesthetics of this lectionary as of ‘marvellous beauty of workmanship’, its technical qualities are, in fact, far from flawless.

The upshot of this is that while the general appearance of the script itself is basically neat and pleasing to the eyes, this lectionary was clearly not intended for display purposes. The writing styles betray several different yet relatively swift hands (e.g. Figure 5); diacritical marks are frequently wrong, or ambiguously placed and orthographical errors, erasures, overwrites, or corrections are not uncommon. It is quite evident that the language proficiency of those scribes who in some way (and over time) have left their marks on this codex, varied considerably.

Interestingly, though, the text lacks any ekphonic notations – a system of mnemonic voice-modulation marks, usually in red ink, to guide the (audible) reader’s intonation, tempo, or pitch. As Christopher Jordan pointed out in his unpublished PhD dissertation on gospel lectionaries:

Most lectionaries contain ekphonic notations and the emergence of this kind of musical notation was probably closely related to the emergence of the Middle Byzantine lectionary. The presence of ekphonic notations in most lectionaries is proof that lectionaries were recited in public. ... The absence of ekphonic notations in continuous text manuscripts that date from the post-7th century

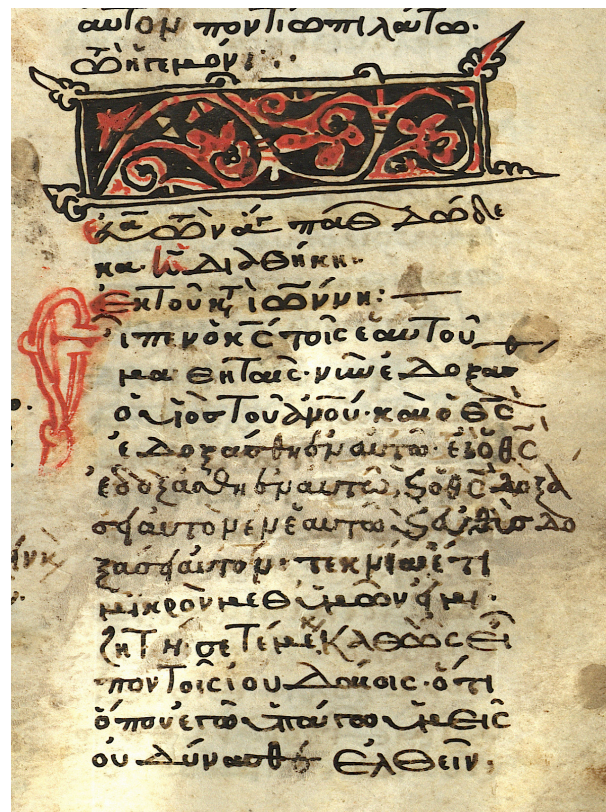


Figure 5: detail of Figure 4, Image: courtesy Rare Books and Special Collections, the University of Sydney Library.

period signifies that they were not used [or more accurately, produced] for public recitation but rather for private reading (Jordan 2009: 89-90).

A cursory examination of Codex Angus reveals that all its pericopes derive from a thus far undetermined New Testament gospel tradition. It deserves repeating here that ‘lectionaries are valuable in preserving a type of text that is frequently much older than the actual age of the manuscript might lead one to suspect’ (Metzger/ Ehrman 2005: 47). The individual extracts in this codex vary considerably, ranging from an unusually disproportionate 25-folia section from the gospel of John, to just a paragraph or two from some of the Synoptics.

As one might expect, the lectionary begins fairly typically with a special Easter to Pentecost pericope from the first chapter of the gospel of John (Figure 1). It is entitled, *ἐκ τοῦ κατὰ Ἰωάννην ἀγίου* (i.e., from the [gospel] according to St. John), a paratextual gospel identifier formula that is repeated 52 more times throughout the book, although with the relevant evangelists’ names changed and the frequent omission of the attributive adjective. A total of 15 pericopes are Johannine, whilst 38 are drawn from the Synoptics – 17 from Matthew, 12 from Luke and 9 from Mark. Codex Angus is therefore a synaxarion, which is to say, it offers (besides the Easter-Pentecost section) a prepared and sequenced pericope reading for each week (Sunday) of the year.

The original purpose of this lectionary was primarily for personal, that is to say, devotional use, as a kind of ‘work copy’ for cenobitic monks or even consecrated anchorites. A contemporaneous example of exactly such ecclesiastical books is preserved for us in the *Diataxis*, an 11th century inventory of books and lectionaries in the Constantinople Monastery of Christ Panoiktirmon, compiled by the prominent Byzantine lawyer, Michael Attaleiates (ca.1022-1080). Still, exactly when, where and for what type of monastery the Codex Angus was initially produced remains undetermined.

Despite the fact that this Greek gospel lectionary is around a thousand years old, it remains almost completely unknown and has never yet been properly analysed. To a small degree, this neglect may be due to the fact that it receives no mention in Sinclair’s Descriptive catalogue of Medieval and Renaissance Western Manuscripts in Australia, nor (although somewhat less surprisingly) in Manion/Vines, Medieval and Renaissance illuminated manuscripts. But a rather more compelling reason for its continued scholarly neglect must surely lie in the complete absence of even a single reference to it in any academic or ecclesiastical literature. Granted, it is indeed listed briefly in Kurt Aland’s *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments* – a work that has to date catalogued more than 2450 lectionaries worldwide – but under the *Liste*’s caption ‘Primary Name’ one finds only the cryptically anonymous code I 2378, which renders this codex quite unrecognisable (see Aland 1994).

However, during the process of researching and writing this paper (2016/7), the Münster Institut für Neutestamentliche Textforschung has serendipitously uploaded onto their website an old black and white microfilm version of Codex Angus. The Institute had acquired it from the Sydney University Library as far back as 1993, yet made it public only now. It must be noted, though, that access is ‘restricted to expert users only’,¹² and that while the text itself is readable, the microfilm’s poor overall quality is not suitable for serious academic work. For the codex seems to have been photographed in considerable haste, as evidenced, for instance, in the prominently intruding fingers of the copyist on most pages; or the unreliable (i.e. incorrect) pagination; the absence of some folia, and occasionally obscured texts or margins due to poor lighting.

Although the Sydney University’s Codex Angus is a thousand-year old gospel lectionary, that is to say, it is a medieval ‘religious’ book, its manifestly spiritual purpose should in no way diminish its academic value to codicology, textual criticism, palaeography; or even social anthropological aspects such as this lectionary’s underpinning theological and cultural assumptions. For that reason, a fully digitised diplomatic version of this codex, under the aegis of the Sydney University, would surely

be a desirable addition to Byzantine studies everywhere, as it would provide convenient access to an international platform of Greek scholarship.

Albrecht Gerber
School of Classics, History and Religion
University of New England
Armidale, NSW

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Endnotes

- 1 Between 2002 and 2008, while working on my PhD in Greek and subsequent book, Gerber (2010), I have drawn material from some 25 archives in 8 different countries and not infrequently encountered what I refer to in this paragraph, either first-hand or anecdotally from archivists.
- 2 The most polished and rewarding edition of this book is his considerably revised 3rd/4th edition, Tübingen (1923). English version, Deissmann (1910).
- 3 Angus provides useful insight into the extremes of Sydney's conservative religious fervour during the 1930s; Angus (1943: 183–6).
- 4 Angus had been caring for his sickly wife until her death on 24 November 1934. Further to this, see Angus (1943: 187); Emilsen (1991: 253); *ADB* (1979: 73–74).
- 5 Emails between Sofia theological library and Gerber, 17.8.2016, 14.11.2016, 18.1.2017.
- 6 Letter from German Consul in Sofia to Auswärtiges Amt, Berlin; 27.11.1928. Geheimes Staatsarchiv, Berlin, HA i, Rep. 76v a, Sek. ii, Tit. iv, Nr. 55, Bd. vii, Blt. 471.
- 7 The editor of *The Constructive Quarterly* (an American ecumenical journal to which Deissmann contributed regularly), wrote in a personal letter to Deissmann (dated 14.7.1914), '... [you] have opened the eyes of Westerners who are wholly ignorant of the reality of the religion of the Orthodox Christians' (McBee 1914).
- 8 Until 1944 the same Board of Trustees controlled both the State Library and the National Gallery.
- 9 Email, State Library NSW to Gerber, 24.4.2015.
- 10 *Sir Charles Nicholson: The first patron*, p. 97–8. <http://ses.library.usyd.edu.au/bitstream/2123/397/4/adt-NU1999.0021bell04.pdf>.
- 11 While the Sydney University's Rare Books and Special Collections Library has also a 16th century (1524) Byzantine lectionary (337 paper folia, 25.4 x 13.4 cm), there is no record of its acquisition, although it occurred almost certainly post 1935.
- 12 Email, Institut für Neutestamentliche Textforschung to Gerber, 20.7.2016.

Postscript:

Shortly before going to print, the Sydney University Library Rare Books and Special Collections made a commitment, in response to this article, for the Codex Angus to be made available online by January 2018.