

NADEZHDA KAVRUS-HOFFMANN with the collaboration of PABLO ALVAREZ and JULIA MILLER, *A Catalogue of Greek Manuscripts at the University of Michigan*, Ann Arbor. Vol. 2. Ann Arbor: University of Michigan Press 2026. 420 pp., 123 plates. – ISBN 978-0-472-13369-7

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This volume brings to completion NADEZHDA KAVRUS-HOFFMANN's diligent work of cataloguing all Greek manuscripts at the University of Michigan Library.¹ There is a great deal in it that is entirely new: the last four items, acquired within living memory (in 1981, 1984, and 2023), had never been mentioned in print before, while nineteen others were knowingly passed over by the great bibliographer SEYMOUR DE RICCI (1881–1942) because of their relatively recent date.² Two such *recentiores*, the present-day Mich. Mss. 193 and 176, were once in the hands of SOPHRONIOS EUSTRATIADES (1878–1947), who described them minutely³ before entrusting them to the Parisian dealer Ibrahim Elias Géjou (1868–1942).⁴

In those cases when older catalogue descriptions do exist, KAVRUS has outdone them in terms of precision and exhaustiveness. Her discovery that ff. 1r–3r in the early fourteenth-century Mich. Ms. 61 contain a previously unknown fragment from Maximus Planoudes' *Great Calculation According to the Indians* is especially striking (pp. xi, 11–12). Mich. Ms. 59, also

1. A short appendix (p. 355) lists three Greek fragments at the University of Michigan Museum of Art. On the first two of these, see ANDREW J. PATTON, *The Fragmentation and Digital Reconstruction of Lectionary 2434*. In: CLARK R. BATES et al. (eds.), *That Nothing May Be Lost: Fragments and the New Testament Text*. Piscataway 2022, pp. 32–68 (not cited by KAVRUS-HOFFMANN).

2. SEYMOUR DE RICCI, *Census of Medieval and Renaissance Manuscripts in the United States and Canada*, II. New York 1937, p. 1103.

3. SPYRIDON of the Laura – SOPHRONIOS EUSTRATIADES, *Catalogue of the Greek Manuscripts in the Library of the Laura on Mount Athos with Notices from Other Libraries*. Cambridge MA 1925, pp. 397–435. The words 'my library' in the title of this section refer to EUSTRATIADES rather than to SPYRIDON (cf. KAVRUS-HOFFMANN pp. xii, 163): JEAN-MARIE OLIVIER, *Répertoire des bibliothèques et des catalogues de manuscrits grecs de Marcel Richard*. Turnhout 1995, p. 224.

4. Oddly, KAVRUS-HOFFMANN's alphabetical index lists Géjou after Gregory (p. 392).

of fourteenth-century date, is the sole known witness to CPG 5873 (p. 4).⁵ One finds on ff. 1r–274r of Mich. Ms. 60⁶ a legal collection compiled by ENNEMOND BONNEFOY (1536–1574).⁷ The seventeenth-century Mich. Ms. 177 has on ff. 7r–161r a short guide to canon law known as Νομοκάνων πάνυ ωφέλιμον καὶ πλουσιώτατον.⁸ The eighteenth-century Mich. Ms. 137 contains an unpublished introduction to logic by an anonymous author (p. 127). Apart from their curious text, many of the codices are of substantial palaeographical interest,⁹ and two (Mich. Mss. 134 and 182) are decorated with figural miniatures of great artistic merit.

The book's photographic plates are freely available [online](#)¹⁰ and, in a further effort to make the publication more widely accessible, the titles of most Greek works and the full text of all scribal notes have been rendered into English.¹¹ At times such 'translations' amount to mere transliterating, which is not very helpful: e.g. 'eleemosyne' (pp. 1–3, 394) rather than 'charity', 'pseudoprophets' (pp. 9, 394) rather than 'false prophets', 'heothina' (p. 35) rather than 'matutinal', or 'hesperinou and orthrou chants' (p. 206) rather than 'chants for Vespers and Matins'. In a few cases the English version is outright misleading: ὄρθρος means 'Matins', not 'Sunday Morning' (pp. 30, 32, 134); ἑσπερινὸς means 'Vespers', not 'evening' (pp. 33, 134); κοινωνικοὶ ὕμνοι means 'Communion hymns', not 'canonical hymns' (p. 35); τράπεζα means (in this context) 'refectory', not 'table' (p. 43); ἀποστολοευάγγελα means 'New Testament readings' (from

5. I wish that the unpublished 'spiritually beneficial tales' on ff. 78r–107v of that same codex had been listed one by one, rather than lumped together into a single entry (p. 3). It is incorrect to say (p. 6) that BHG 680b on ff. 217v–218v *ibid.* is not available in print.

6. KAVRUS briefly describes ff. 323r–333r of that codex, copied in 1651, as containing 'various passages, not identified' (p. 9).

7. *Iuris orientalis libri 3 ab Enimundo Bonefidio I.C. digesti ac notis illustrati et nunc primum in lucem editi*. Paris 1573. The Michigan manuscript, which is evidently a direct copy of that printed book, has lost its first leaves, so that its text now begins with a passage found on BONNEFOY's p. 5.

8. Cf. LIUDMILA I. SHCHĖGOLEVA, Номоканон πάνυ πλουσιώτατον 1637 г. (РГБ. Ф. 181, Греч. 33): особенности состава и содержания. In: MARIA V. KOROGODINA (ed.), Владимир Николаевич Бенешевич (1874–1938): ученый на сломе эпох. Saint Petersburg 2025, pp. 223–244, esp. 233–234.

9. To my mind, Mich. Ms. 79 dates from the second half of the eleventh century (cf. esp. Diktyon 69596 of AD 1057 and Diktyon 2316 of AD 1071), while Mich. Ms. 98 is copied in an early fourteenth-century archaizing hand.

10. It is a pity that these plates do not include a specimen of Hand III in Mich. Ms. 100, which is dated by scribal colophon to AD 1547/8 (p. 104).

11. Exceptionally, the titles in the description of Mich. Mss. 79 and 238 (pp. 58–61, 215–218) are in Latin.

the Gospels, Acts, and Epistles), not ‘Gospel readings’ (p. 99); Ἀθανάσιος μητροπολίτης Τουρνόβου means ‘Athanasius Metropolitan of Turnovo’ (in Bulgaria),¹² not ‘Athanasios Tornovos’ (p. 167); Μελχισεδέκ ιεροδιακόνου τοῦ παντοκρατωρικοῦ means ‘Hierodeacon Melchisedek of the Pantokrator [Monastery]’, not ‘Melchisedek, hierodeacon of the Pantokratorikon’ (p. 171); ἀπὸ τῆς ἐλληνικῆς λέξεως εἰς τὴν κοινὴν means ‘[paraphrased] from the old Greek language into the vernacular’, not ‘into Koine’ (p. 172); and Ἱερὸς Νιπτήρ means ‘Washing of the Feet’ (on Holy Thursday), not ‘Sacred Washing’ (p. 223). There are also some minor grammatical incongruities such as ‘St. Nicholas Anapausa’ (pp. 56, 57, 62, 63),¹³ ‘the village Trombolitzas’ (p. 10) [sc. Trombolitza], ‘Panaghia Taphou’ (p. 10), or ‘Hagia Savva’ (pp. 10, 369).

I suggest minute corrections in the hope they might make this volume even more useful to its many readers. One cannot but admire the immense labour and knowledge that KAVRUS-HOFFMANN has invested into her catalogue, which generations of scholars are going to consult with great profit. The book is truly a κτῆμα ἐς αἰί.

Keywords

Greek manuscripts; catalogue; palaeography; codicology

12. Cf. GERMANOS Metropolitan of Sardis, Ἐπισκοπικοὶ κατάλογοι τῶν ἐπαρχιῶν τῆς βορείου Θράκης καὶ ἐν γένει τῆς Βουλγαρίας ἀπὸ τῆς Ἀλώσεως καὶ ἐξῆς. Θρακικά 8 (1937) pp. 110–189, at 179.

13. The index (p. 398) correctly lists this monastery as St. Nicholas Anapausas.