

Window-Mounted Cancels?: More Questions Than Answers



Palæographia Græca (1708), B3 display Bk6874, and *Bibliotheca Coisliniana, olim Segueriana* (1715), N10 Bk6875
The Fellows' Library, Winchester College

In 1755 Philip Barton, LLD, Canon of Christ Church and Fellow of Winchester College, gave to the latter institution nearly 300 books. Two are bound as a matching pair: *Palæographia Græca* (Paris: Guerin, Boudot and Robustel, 1708) and *Bibliotheca Coisliniana, olim Segueriana* (Paris: Geurin and Robustel, 1715), both by Bernard de Montfaucon. The bindings are in full dark green morocco with oval centre-piece arms of Louis XIV within an ornate oval, and a decorative roll border incorporating, among other devices, crowns, fleurs de lys and acorns. Louis' crowned monogram is found on the spines. Both volumes measure 45 x 28.5 cms.



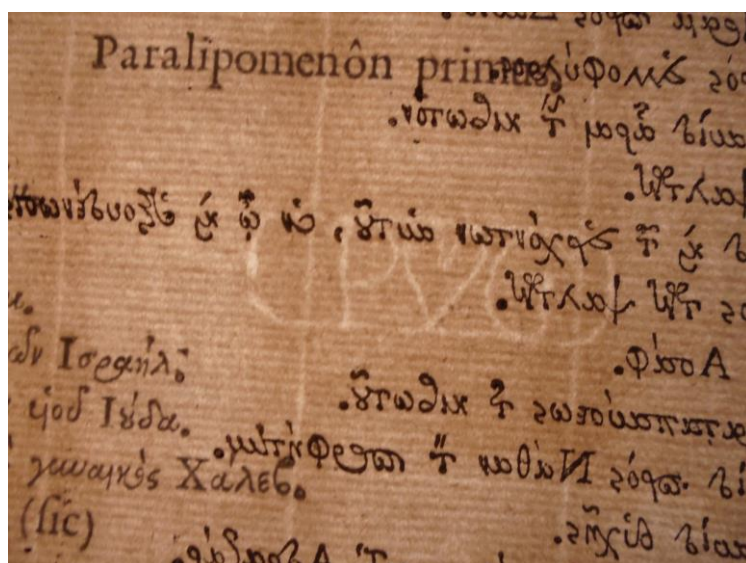
Arms of Louis XIV



Label and monogram

Externally both volumes are very handsome: internally it is a very different matter.

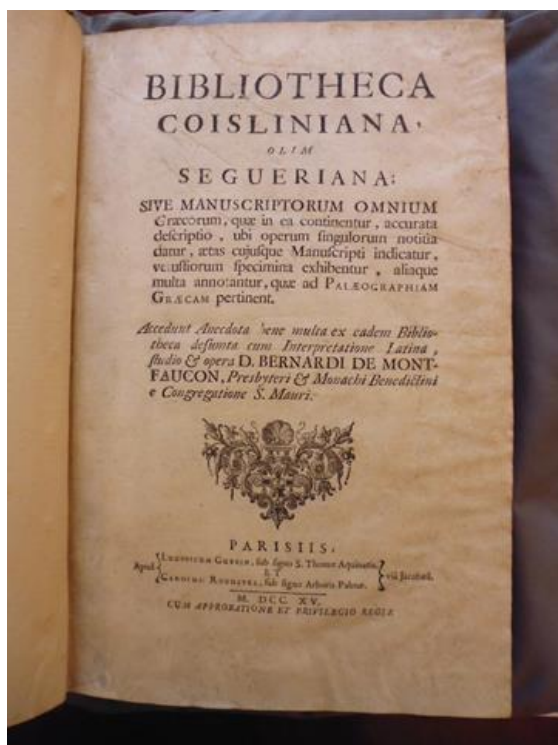
Palaeographia Græca is printed on good quality paper, with the watermark of a bunch of grapes and countermark 'P [heart] G'.



Palaeographia Græca, watermark and countermark

There are no evident cancels. In contrast, *Bibliotheca Coisliniana* is printed on very poor quality paper: the watermark is again, for the most part, a bunch of grapes, and there appears to be more than one countermark, but it has not been possible to decipher the countermarks with the equipment currently available in Winchester. There is evidence of cancellation.

Problems start with the title page which is both damaged along the lower edge, and has been laid down, prior to binding, on a leaf of the same paper as has been used for the free endpapers, with a watermark of the Strasbourg arms, not found within the text.

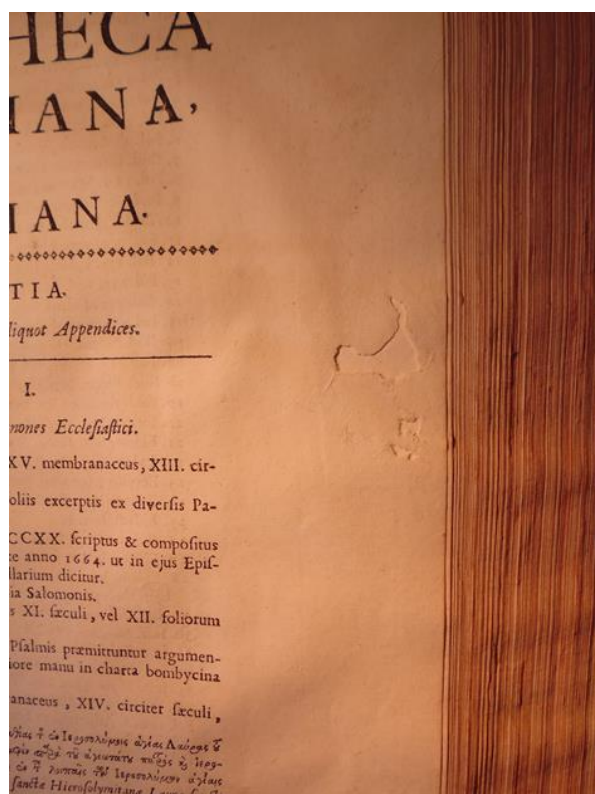


Bibliotheca Coisliniana, title page



Bibliotheca Coisliniana, Strasbourg arms

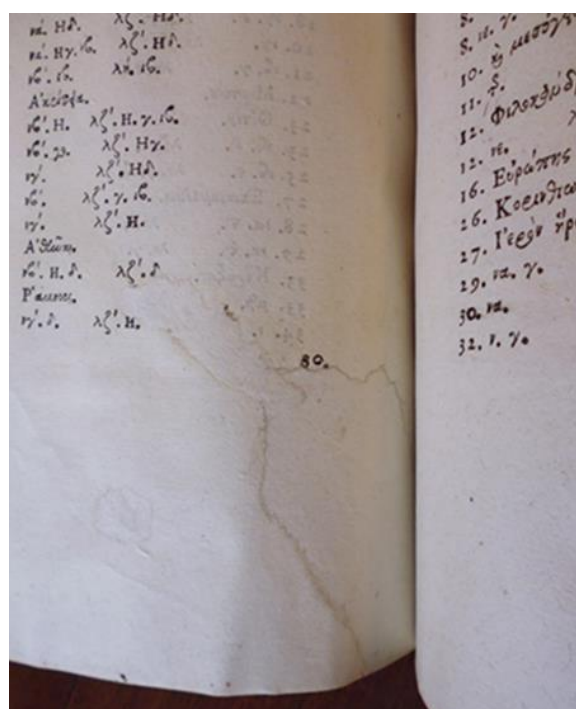
Throughout the volume there are holes both in the margins and within the text area, with loss of text, and there is evidence of abrasion; some sheets have been repaired (occasionally clumsily).



Bibliotheca Coislinaiana, marginal holes



Bibliotheca Coislinaiana, repair



Bibliotheca Coislinaiana, gutter repair

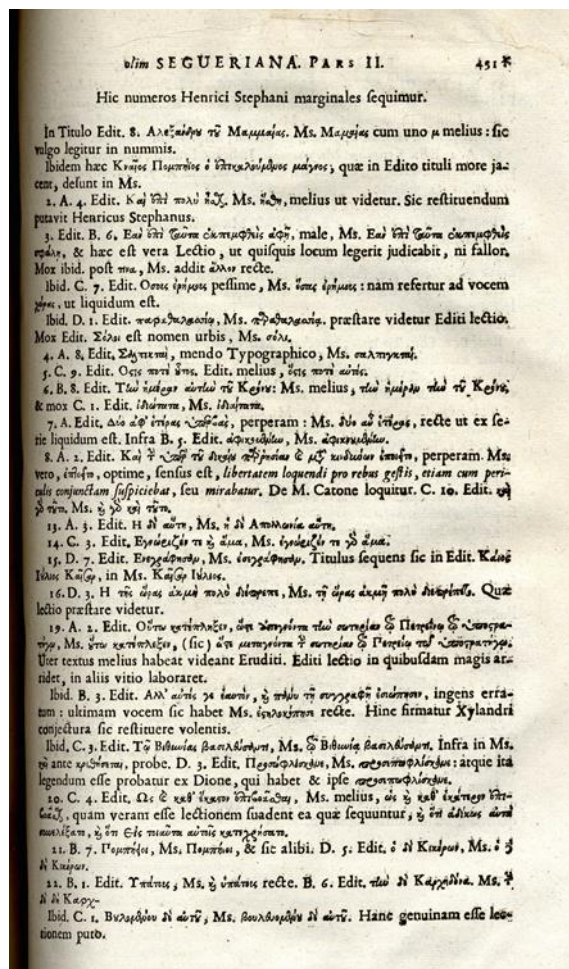
Some repairs can only have been carried out prior to binding (at least one repair is in the inner gutter); and others appear to be what Joseph Moxon in *Mechanick Exercises on the Whole Art of Printing* called ‘torn, wrinkled, stained and otherwise naughty sheets’—his description of the contents of the cassie quires which printers were advised to put onto their waste piles.¹

There is apparent evidence of cancellation in the index: three signatures are flagged with asterisks, 9I*, 9N*, and 9O*, and to add to the complications, within 9I* two pages are starred, 769* and 770*, as is the case in 9O*, where are found 789* and 790*. These marks would seem to indicate that the bifolium in these signatures has been cancelled. In 9N*, however, all four pages are starred, 785*, 786*, 787*, and 788*, which may possibly indicate that each leaf is a separate cancel. Throughout the index there are inked deletions, though none occurs on a page with a starred number. These ink deletions

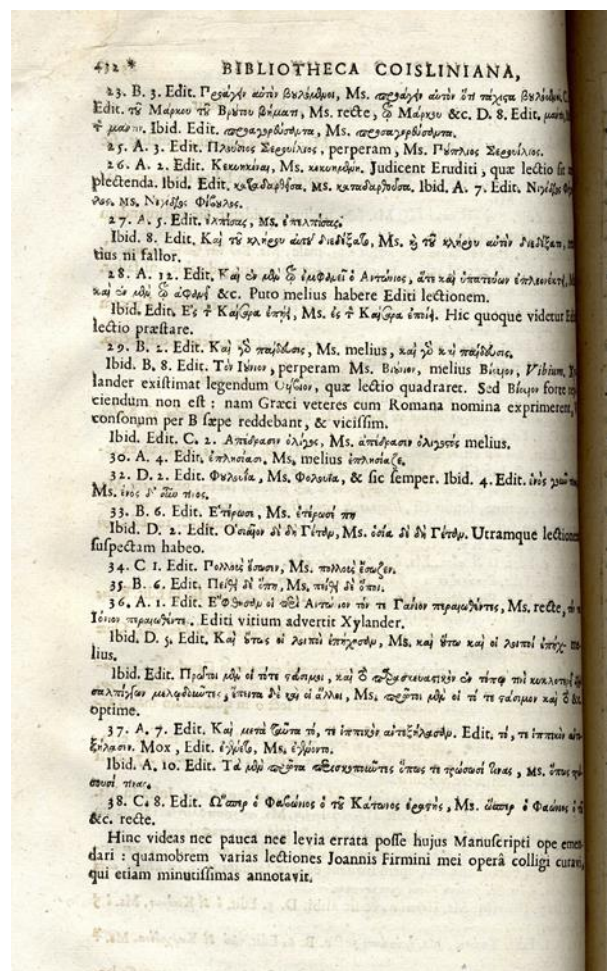
¹ Joseph Moxon, *Mechanick Exercises on the Whole Art of Printing* (1683–4), edited by Herbert Davis and Harry Carter, 2nd edn (London, 1962), p. 321.

are also found in the New College, Oxford copy, and in the copy in the Universidad Complutense de Madrid.²

That the asterisk is used to indicate a cancel is demonstrated by a leaf paginated 431*-432*.



Bibliotheca Coisliniana, p. 431*

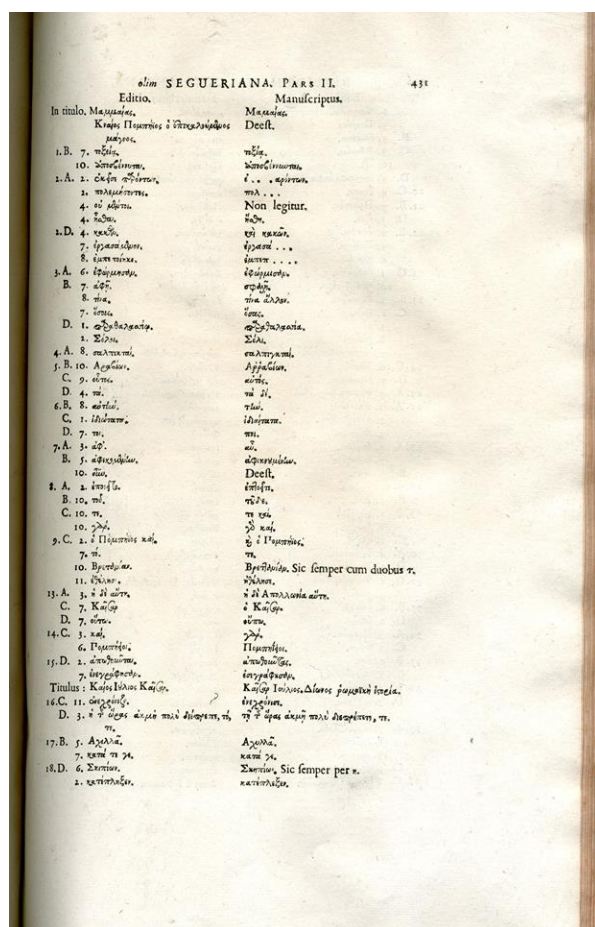


Bibliotheca Coisliniana, p. 432*

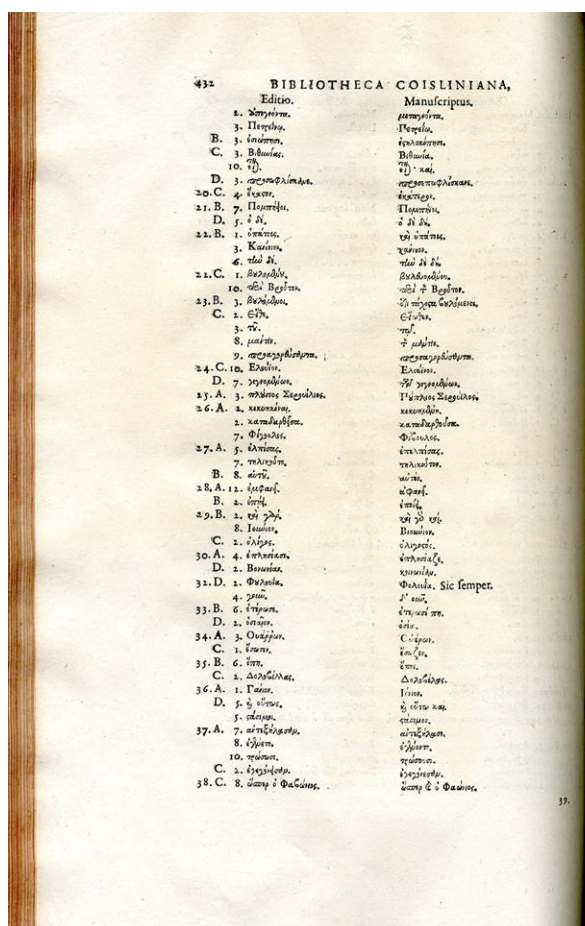
This appears in its correct position, between 430 and 433 in the New College and Madrid copies, but in the Winchester copy, possibly because of over-inking of the numeral '3' on the recto, it is

² New College Library, Oxford, NB.119.11; the Madrid copy is available at <<https://babel.hathitrust.org/cgi/pt?id=ucm.5319074149&view=1up&seq=819>>.

to be found misplaced between 5X1 and 5X2. This oversight on the part of the collator or binder means that the cancellandum has been preserved in its original position.



Bibliotheca Coisliniana, p. 431



Bibliotheca Coisliniana, p. 432

What was originally a leaf recording variant readings in two columns was cancelled to be replaced by a leaf recording only a selection of those variants but presented with short explanations. The subsequent pages revert to the simple columnar lay-out. The reasons for cancelling only a part of this information are obscure.

What is most idiosyncratic about the Winchester volume is that there are seventeen leaves where the text area has been very neatly cut out, and to the resulting window there has been very carefully pasted an appropriately cut-down replacement leaf. These window-mounted insertions are to be found in signatures 2R-2S, 3H, 5A, 5X-5Z, 7G, 7Q and 7Z.

15. Οτι πρὸς Ἀβαραὰμ ὁ Ἀκύνδυνος παρεδιδάσκειται πλῆτονται, καὶ ταῦτ' ἐλέγξας ὅτι ἐστὶν κακοδοξίας. 14. Quod ea ipsa quae Barlaam & Acindynus sibi offensioni esse simulant, eorum prava doctrina confutatio sint.

Ἐξῆς τῶν αὐτῶν αἰρεσιῶν τὴν ἑπὶ Βαρλαάμ κακοδόξου Ἀκινδύνου, μετὰ τῶν ἐκείνῃ Φυλῶ
 καὶ τῶν αὐτῶ σπουδαίων καταδικνύει ὡς αὐτῇ συσχετῶντων, ὡς αὐτῇ ἀντιρρητικῶν δόλῳτες. Ad-
 versus eundem hereticum Acindynum Barlaami prave doctrina sequacem, qui post ejus fug-
 am, et suam in Synodo condemnationem, pro ea { hæresi } scripsit, sermo antirrheticus se-
 cundus.

Τὰ κατὰ μέρος πρὸ δυνάτεσσι λόγῳ κεφάλαια. *Secundi libri capita per ordinem.*

α. Οτι κληροῖται πᾶσι τοῖς ἀρετικαῖς ὁ, παρὰ τὸν ἴδιον θεὸν ἀπλότῳσι διθεῖται ἢ τεθεῖται ὀνομαζο-
μεν ὀρθόδοξος ὡς καὶ Ἰωάννης ὁ Ἀκινδύνος διθεῖται ἢ Παλαμά κατεκρίνεται. 1. Quod commune sit
omnibus hereticis, Dei simplicitatis obtentu orthodoxos distheitas & tritheitas nominare,
quorum imitatione Acindynus Palamam distheitam, seu duos asserentem deos esse mentitur.

Ε. Οτι πάλι Ακινδύνος παρ' ὃ τοῦ λόγου ἀγών, κατην δειξάι πῶς λαμπρότητα ἡ θείας φύσεως, καὶ ὡς τοὺς μαθητὰς ἐκείνησαν ἐν Θεῷ ὁ κύριος. 2. Quod Acindynus vi ratiociniorum nitatur ostendere, splendorem divinae naturae, quo in Thabor discipulos illuminavit Dominus, creatum esse.

γ. Ὁ δὲ ἄθεος ἀπαφάνισται ὁ Ἀκύνδυνος, ὅς ὢν κατεπαύθη εἶπεν ὅτι ὁ θεὸς κατηγορεῖται ἐν ᾧ συνιστάται ἐκ τούτων ὅτι τοῖς αὐτοῖς τῷ Βαρλαάμ διατριβῆς καὶ συνοδικῆς καταδίκης. 3. Quod Acindynus atheus esse comprobetur, vel ex iis quibus ditheia accusationem concinnat: ubi brevissima Expositio Barlaami impietatis circa res easdem, & Synodice condemnationis.

δ'. Ὅτι καὶ δόξα πρὸς ἀθέϊαν ἐφέλκεται πρὸς ἅτας Ἀκύνδυνος. 4. Quod Acindynus omnes ad atheiam, seu nullitatem deorum dolo pertrahere conatur.

ε. Ὅτι οὐ δύο θεοὶν ὁ ἱεραμεὺς ἡγοῖτο, Ἐκκλησίᾳ δὲ μᾶλλον τὸ Ἀκινδυῖν καὶ Βαρλααμ ἀθέας ἐμὴν καὶ ἀθέας τοὺς ὑπὸ αὐτῷ ἐκτεταγμένους διέλεσθαι εὖ οὐκ ἐπιδείκνυται τοῦτο δὲ μὴδ' ἔτι καὶ ἀπὸ τοῦ ἡγοῦναι ὅτι ἡ δὲ θεὸς φύσις καὶ ἀποστολῆς ἀκέραιος τε ὅσα καὶ ἡθεὺς ἰσοκαταζυγῶν. γ. Quod Palamas non duas deitates dicat; sed potius ab Acindyni & Barlaami atheia simul & di-theia eximat eos qui ab ip[s]is circumventi sunt, ostendens nihil obfistere, quominus una & simplex deitas sit, divinae naturae splendorem qui increatus est & deitas appellatur.

ς. Οτι ἀδυνατοῖ ἐστὶ καὶ παροφθαλμῶς ἀπηγορεύεται, πῶς ἢ μὴ χρὴ διττὰ ἀεὶ πεποιῖ· οἱ δὲ συκφαντικῶς τῷτο κατὰ τῷ ἱεροδόξων παροφθαλμοῦ, ὑπὸ τῷ σφῶν καλίας εἰς αὐτὸ ἀεὶ τεύονται.

6. Quod fieri nequeat, & prophetice prænuntiatum est, ut quispiam eorum qui post Christum futuri sunt, in ditheiam incidat; & qui autem id per calumniam orthodoxis exprobrant, a malitia sua in hoc ipsum prouant.

7. *Quod per aliam viam Acindynus in barathrum incidat, modo cum Ario, modo cum Sabellio.*

η. Οτι καὶ τοῖς ἄλλοις τοῖς ἁμαρτήμασι, καὶ ἡς αὐτῇ. 8. Quod præter has aliam tertiam impietatem de novo protulerit, & quam illa sit.

4. Ἐπομνήμης καὶ καταμετρὸς ἑλεγχος τῶν εἰρηδικῶν Ἀκινδυῶν περὶ τοῦτον, ὃ παρὰ τὰς
 τῶν περὶ αὐτὸν τῶ Παλαμῶ λόγων, ὡς ἀσφαλές. (sic) 9. Refutatio et confutatio per partes
 dictorum Acindyni circa deitatem, et declaratio eorum quae Palamas circa eundem dixit,
 et quam tuto illa prolata sint.

1. Μαρτυρεῖται τῇ ἀγίῳ, ὅτι ἡ θεὰ φύσις πηγὴ θεῶν ἐνεργεῖται ἔστι· ἐν τῇ πρῶταις σαφὲς, ὅτι Ἀριδὺς ἔστι ὁ Ἀκινδυνός. 10. *Testimonia Sanctorum, quod divina natura fons divinarum operationum sit, ubi probatio perspicua quod Acindynus sit Arianus.*

10. Μαρτυρεῖται ὡς ἀληθές, ὅτι ὑποφέρειται ἡ τῆς θεοῦ ὁσία τῶ οἰκίας ἀνέκτου ἐνεργείας, καὶ τῆς ἀληθινῆς οὐκ ἐξίσταται ὁ θεὸς παρὰ τῆς ἐν αὐτῇ καὶ αὐτομετόχου. 11. Testimonia Sanctorum quod Dei essentia superjaceat suae increatae operationi, & quod divinum numen non ideo a sua simplicitate excidat; ubi & de comparticipibus.

16. Παράστις σαφὲς ἡ ἀπὸ πλόνων, ὅτι Ἀρχαῖος ὁ Αὐκινδῶνος· ἔκθεσις καὶ ἀπὸ ἑσπῆ τ' αὐτῆς ὁδῆς, κατὰ καπνοῦ (οἷος εἶ) πῦρ κατὰ τ' ἡδὸν Μάξιμον βασιλεῦς αὐτῆς τ' ἡδὸν βασιλεῦς. 12.

tioreſque auditores ! eſſe portentofe dicebat, quam ipſum illum Tychicum, qui in Epiftoſis Pauli memoratur ac ſæpe honorabili mentione dignatur. Hoc commentum terriberrimum, impudens, inſanum, impium, cui ſimile numquam apud hæreſes, quæ ante fuerunt exiſtit ; hoc, inquam, ceu fundamentum ponens in deceptorum animis, cætera deinceps ædificabat : nam ſe ab Apoſtolo ad ipſos præconem eſſe miſſum diſtinebat, & ea quæ annuntia e ac diceret non ſuæ ſapientiæ, ſed Pauli docentis & mittentis eſſe præcepta mentiebatur. Ac qui ſæpe perfectioris in impietate initiationis diſcipulis ſe Spiritum & Paracletum eſſe jactitabat, rudiori multitudini ſe inter divini Pauli diſcipulos connumerabat, qui ſeptingentis pene annis poſt Paulum & Tychicum vixit. Etenim maledictus ille & portentofus homo noſtris pene temporibus cognitus eſt, impietatis præco, quo nullus alter ardentior fuit, Multas enim ſeducitor ille urbes & regiones peragravit, multas caprinas, decipiens, illaqueans, ô damnum ! ſimpliciorum animas, ut ipſe mendacii vere filius in aliqua Epiftoſa ſuarum ait : *Ab Oriente & Occidente, ab Aquilone & meridie annuntians Evangelium Chriſti, genuum meorum labore cucurri.* Etiamſi enim hîc ut alibi ſemper jactatione utatur, verumtamen eſt cum non modicum curſum in ſuam dequaciunque ſuorum pernecioni conſecific. Triginta autem & quatuor annis impietati præfuit, & erroris certamen conſummavit. Irene porro religioſa illa & Deo accepta mulier imperium moderabatur, quo tempore Dei hoſtis & impius illæ apoſtaſiæ doctrinâ florebat, ex quo uſque ad præſens tempus quæ in noſtris regionibus graſſatur impietas, ab ejus doctrina profloret. Famâ autem cæteris ipſi oppoſitis impietatibus præſtat, licet & hæc & illæ in eandem pernecionem deducant. Tantum aut n ipſi honoris exhibent ejus miſeri diſcipuli, ut tum alia abſurda quæ ne auditu quidem tolerari poſſunt de ipſo narrent ; tum etiam in nomine ejus orationes, ſeu potius latratus ſuos obſignent. *Oratio, inquit, Spiritus ſancti miſcebitur noſtri.* Porro ille tortuoſus ſerpens ſeiſpſum oſtium, paſtorem & ducem vocabat. Scribit enim Colonienſibus : *Probationem fidei veſtre præſentis, vos commoneſcimus, quod ſicut Eccleſia quæ ante fuerunt, paſtores & doctores ſuſceperunt ; dicit autem Conſtantinum & alios, qui ſupra numerati ſunt, ſic & vos lampadem lucidam, & lucernam ſplendentem ſuſcepiftis, ſecundum id quod ſcriptum eſt, Si oculus tuus fuerit ſimplex, totum corpus lucidum erit.* Et paucis interpoſitis, *Nemo vos decipiat ullo modo. Haſ au-*

A A A 2 2

17. Οτι ὁ κλίσων ἐστὶν λέγων τὸ τοῦ Θεοῦ, ὃ διώσκει μίαν λέξιν θελήσει, καὶ ὡς δὲ ὦν φησὶ ὁ Παλαμάς, μία ὄντως κηρύττει θεότης. 16. *Quod is qui hoc lumen creatum esse dicit, non possit unam dicere deitatem, & quod ex Palama dictus, una vere deitas predicetur.*

18. Εφεξῆς ἐτέρῃ Ἀκινδύνῃ ῥήσις, ἥς ἐλεγχομένης ἀκρίτως καὶ ὡς αἰαφάνει) ὁ ἴδιος Φωτὸς αὐτὸς ὃ παρὰ τῶν ἁγίων ἡμῶν πατέρων πολυθῶς δέχονται συζητήματα καὶ ἀδόκιμα λέγων φανεράς. 17. *Aliud insuper Acindyni dictum, quo refutato increatum tursus ostenditur divinum lumen, ipse vero Sanctorum Patrum nostrorum doctrinam multis modis despicere & nefarie loqui comprobatur.*

19. Εφεξῆς ὁ αὐτὸς ῥήσις, ἥς ἐλεγχομένης ἀπνομοθετῶν δεικνύει τὰς τῶν Χειρῶν διαφέλλας. Βαρλαάμ τε καὶ τοῖς αἰρετικῶς ἀπαισι συνηγορῶν, ἀθεός τε καὶ τοῖς ἀγίοις ἀντιθέτος καὶ δις κατακυβάζων ἐξ ἑνὸς ὁ Θεὸς καὶ ἑλὼν ἀλλήλων ἐναντίας. 18. *Aliud ejus dictum, quo refutato, Christi Evangelio contrarias leges dare convincitur: quod Barlaam quoque qui haereticis omnibus patrocinatur, atheus sit & Sanctis oppositus, qui bis adstruit Deum habere essentias mutuo oppositas.*

20. Οἱ δὲ ὦν φησὶ ὁ Παλαμάς, εἰς δεικνύται θεὸς ὢν μὴ καὶ ἀπλῆ καὶ ἴση ἀκρίτως θεότης. ὡς δὲ ὦν ὁ Ἀκινδύνος φησὶ, δύο θεοὶ καὶ δύο δεικνύει θεότητες * ὡς κελεύει καὶ ὑπομένει. (mel. ὡς κελεύει καὶ ὑπομένει.) 19. *Quod ex iis quae Palamas dicit, unus ostendatur esse Deus in una & simplici & equali increata deitate; ex iis vero quae Acindynus ait, duo dii & due deitates esse probentur, quarum alia superemineat, alia demissior sit.*

21. Παράστασις, ὅτι τὰ ἡτοιμασμένα πρὸς θεὸν τοῖς ἀγαπῶσιν αὐτὸν, ἀφ' ὧν οὐκ εἶδε, καὶ οὐκ ἔκλυσε καὶ ἐπὶ καρδίαν αἰδομένης οὐκ ἀπέβη ἀκρίτως ἐστὶ, καὶ ἐλεγχος τῶν κλιστῶν κατακυβάζοντων Ἀκινδύνῃ ῥήσις. 20. *Demonstratio, quod ea quae preparata sunt a Deo diligentibus ipsum, quae nec oculus vidit, nec auris audivit, nec in cor hominis ascenderunt, increata sint; & refutatio dictorum Acindyni, quae illa esse creata adstruunt.*

22. Εἰς παράστασις, ὅτι τοῖς ἀγίοις αὐτοῖς ὁ Ἀκινδύνος πολυθεὸς καὶ κακὸς φησὶ θεολόγος, ὡς τὸ αὐτὸ πρὸς ῥηθίσις ἀκρίτως κληρονομίας αὐτῶν καὶ ὑποδέχεται ἐστὶ) ὁ θεὸς καὶ ὁ ὁμοῦς διδάσκει. 21. *Demonstratio iterum, quod ipsos Sanctos Acindynus dicat esse polytheos & novos Theologos, utpote qui docuerint Deum secundum substantiam superiorem & excelsoiorem esse supra dicta increata hereditate.*

23. Εἰς παράστασις, ὡς οὐκ ἐστὶν ἄλλως ἐστὶ) τὸ θεὸν ὢν μὴ θεότης, εἰ μὴ ὡς ὁ Παλαμάς φησὶ τοῖς πατέρας ἐπομένως. ὢν ἡ καὶ πῶς ἀντιθέτων λύσις. 22. *Demonstratio iterum, quod non possit Deus alio modo in una deitate esse, nisi ut Palamas Patres sequutus dixit; ubi & quarundam objectionum solutio.*

24. Ὡς ὢν ἐπιλόγῃς ῥήσις σιωπῆς τῶν Ἀκινδύνῃ δυσεπλήρωτων, εἰ καὶ μὴ πᾶσι καὶ πᾶσι τὸ ἐπὶ τῶν ὁμολογιῶν τῶν ὁμολογιῶν μεγαλαυχίας αὐτῶν. 23. *Quasi in Epilogo Synopsis impietatum Acindyni, etiamsi non omnium; ac de ejus super bono nominis sui omine jactantia.*

25. Πρὸς τὰ τὰ Ἀκινδύνῃ καὶ τὸ Φωτὸς τὸ θεῖας χάριτος συζητήματα, ἀντιρρητικὸς τέταρτος. *Adversus ea quae Acindynus contra lumen divinae gratiae scripsit, antirrheticus quartus.*

26. Ταῖς κατὰ μέρος τῶν τεσσάρων λόγων κεφάλαια. Quartum libri capita minuatim descripta. α. Οτι πολλοὶς τεράσμασι προκαταλέων τὸ ἀχροατικὸν ὁ Ἀκινδύνος, εἴπα φανεράς ὡς φησὶ) ἀκρίτως θεότης ὁ τῆς θεῖας μεταμορφώσεως Φωτὸς. 1. *Quod multis artibus auditorem capiam Acindynus, deinde manifeste eliminat ab increata Deitate divinae Transfigurationis lumen.*

β. Οτι ἀπειρητὸς ὁ πρὸς αὐτὰς ἡμέτερος, πρὸς τοὺς ἄλλους καὶ διτθέτως αἰαφάνει. 2. *Quod in suam perniciem temerarius, praeter alia etiam ditheita ostendatur.*

γ. Δείξις, ὅτι τὸ πρὸ αὐτῶν εἰρημικῶν αἰαφάν (sic) αὐτὸς ἀπὸ τῆς, καὶ πολυπραγμονεῖ κακῶς. 4. *Demonstratio, quod ea quae attingi non posse dicit, ipse attingat, & curiose perperamque disquirat.*

δ. Ελεγχος τὸ Ἀκινδύνῃ ῥήσις, πρὸς δὲ δεικνύει τοῖς ἀγίοις εἰσόδους αἰαφάνει φερῶν αὐτοῖς τε καὶ ἀλλήλοις. 4. *Refutatio dicti illius Acindyni, quo putasse comprobatur Sanctos nec sibi ipsis, nec inter se mutuo congruentia & consequentia sentire.*

ε. Οἱ δὲ κατὰ τὸ Θαβώριον τοῖς μαθηταῖς ἀεισεπλήρωτον Φωτὸς, ἀχώριστον ἐστὶ τὸ θεῖον ἀπὸ φυσικῶς αὐτῶν φερῶν, ὅτι τὸ θεῖον φύσις ἀμείωτος ἐστὶν. 5. *Quod lumen in Thaborio discipulos illufirans, inseparabile fuerit a deitate, utpote quod ipsi naturaliter adesset, & divinae naturae splendor esset.*

Fol. 84. vers. κζ'. Περὶ ἀκρασίας καὶ γαστριμυρίας. τῆς εὐαγγελίας. Init. Οὐαί οἱ ἐμπε-
πλησμένοι, ὅτι πεινάσετε· καὶ οἱ γελαντες. Basil. Gregor. Naz. Chrysof. Climaci, Gre-
gor. Nysseni, Philonis, Plutarchi, Democriti, Catonis, Antisthenis, Epicteti,
Diogenis, Cratetis, Theognidis, Socratis.

Fol. 86. vers. κη'. Περὶ λύπης καὶ ἀθυρίας. τῆς εὐαγγελίας. Init. Μακάριοι οἱ πενθοῦντες, ὅτι
αὐτοὶ ὑμῶν κληθήσονται. Basil. Gregor. Naz. Chrysof. Plutarchi, Socratis, Leucip-
pæ, Charicleæ, Moschionis, Demonactis, Theopompi, Epicteti, Isocratis, De-
mocriti, Posidippi, Euripidis.

Fol. 88. κθ'. Περὶ ὑπνῶ. τῆς εὐαγγελίας. In. Ἐλθὼν ὁ Ἰησοῦς εὗρε τοὺς μαθητὰς αὐτοῦ καθεύ-
δοντας. Basil. Chrysof. Greg. Nysseni, Philonis, Democriti, Pythagoræ, Phi-
lostrati.

Fol. 89. vers. λ'. Περὶ μέθης. τῆς εὐαγγελίας. Init. Προσέχετε ἵνα αὐτοῖς μὴ ποτε βαρυν-
θῶσιν αἱ καρδίαι. Basilii, Gregor. Naz. Chrysof. Evagr. Plutarchi, Diogen. Me-
nandri, Pythagoræ, Cleostrati, Epictetis, Æschinis, Anacharsidis, Platonis,
Sophoclis, Epicteti.

Fol. 91. vers. λα'. Περὶ πρῆνσιος καὶ τῆς ἐλεγχῆς. τῆς εὐαγγελίας. Init. Οὐδὲς ἐν κρυπτῇ
τι ποιῇ καὶ ζητεῖ αὐτὸς ἐν πρῆνσίᾳ (ἐν). Basil. Greg. Naz. Phocionis, Plutarchi, Xe-
nocratis, Isocratis, Democriti, Pythagoræ, Epicteti, Isocratis, Hermæ ex Ili-
doro, Socratis, Eusebii.

Fol. 93. λβ'. Περὶ φιλοπονίας. τῆς εὐαγγελίας. Init. Ο πατήρ μου ἔως ἂν ἐργάζεσθαι κατὰ
ἐργάζομαι. Basil. Gregor. Naz. Chrysof. Plutarchi, Isocratis, Carcini, Philisci,
Archimedis, Demosthenis, Democriti, Socratis.

Fol. 94. vers. λγ'. Περὶ ὀρκου. τῆς εὐαγγελίας. Init. Λέγω ὑμῖν μὴ ὀμῶσαι ὅλως, μήτε ἐν
πατρὶ οὐρανῷ ὅτι. Basil. Gregor. Naz. Chrysof. Isocratis, Amphidis, Eusebii.

Fol. 95. vers. λδ'. Περὶ κενοδοξίας. τῆς εὐαγγελίας. Init. Δόξα πᾶσι ἀλλήλων λαμβάνον-
τες, πῶς δοξαῖ ἢ πᾶσι τῶν. Basil. Greg. Naz. Chrysof. Gregor. Nyss. Philonis, Eva-
grii, Climaci, Socratis, Diogenis, Alexandri, Philistionis, Menandri, Aristot-
telis.

Fol. 97. vers. λε'. Περὶ ἀληθείας καὶ ψεύδους. τῆς εὐαγγελίας. Init. Ο ποιῶν ἢ ἀλήθειαν ἐρ-
χεται πρὸς ὁ φῶς, ἢ αὖ φανεραῖ. Basil. Gregor. Naz. Chrysof. Evagr. Isidori Pelu-
sioræ, Severiani Gabalorum, Thaletis, Plutarchi, Charicleæ, Gerini, Epicteti,
Isocratis, Ælopi, Platonis, Menandri.

Fol. 98. vers. λς'. Περὶ θανάτου. τῆς εὐαγγελίας. Init. Ο πιστεύων εἰς ἐμέ, καὶ ζῶσάντη,
ζήσεται. Basil. Gregor. Naz. Chrysof. Aristotelis, Isocratis, Clitarchi, Moschio-
nis, Phavorini, Diogenis, Euripidis, Epicuri, Musonii, Polyæni, Democriti,
Menandri, Epicteti, Sophoclis, Biantis, Socratis, Philistionis, Sexti, Anaxa-
goræ ex Nicolai collectione, στωικῶν.

Fol. 101. vers. λζ'. Περὶ εἰρήνης ἐν πολέμῳ. τῆς εὐαγγελίας. Init. Εἰς ὃν ἂν οἰκίαν εἰ-
σερχαίτε, προσκίοντες λέγετε· εἰρήνη τῷ. Basil. Gregor. Naz. Chrysof. Gregor. Nysseni,
Demosthenis, Herodoti, Menandri, Aristophanis, Euripidis.

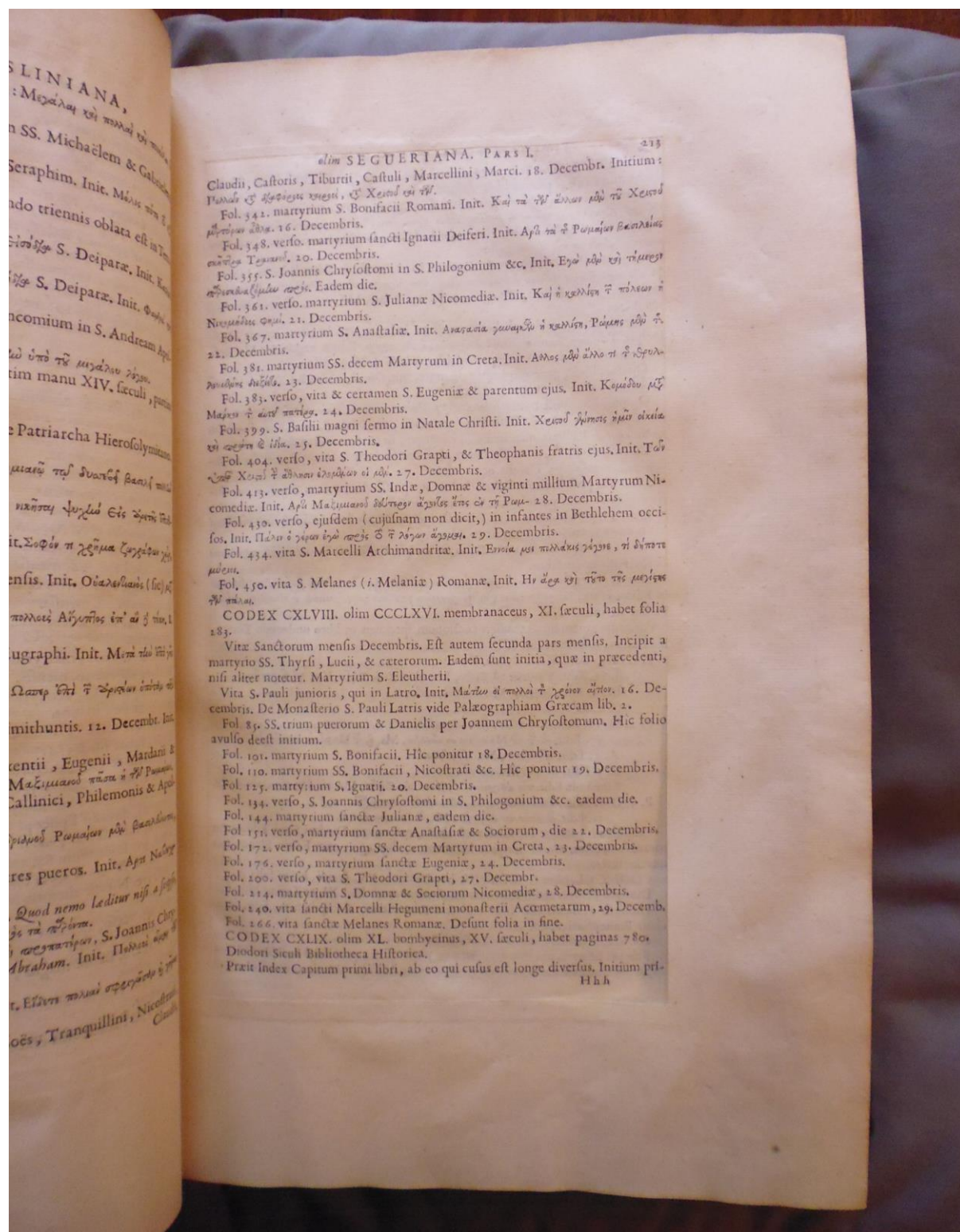
Fol. 102. vers. λη'. Περὶ ἐλπίδος. τῆς εὐαγγελίας. Init. Εὐδοκίᾳ εἰς τὰ πετεινὰ ἔσται ὁ
ὅτι ἡ σπεύουσιν. Basil. Gregor. Naz. Gregor. Nysseni, Nili, Procopii Sophistæ, Plu-
tarchi, Socratis, Leucippæ, Charicleæ.

Fol. 104. λθ'. Περὶ γυναικῶν. τῆς εὐαγγελίας. Init. Λέγει αὐτῇ ὁ Ἰησοῦς· ἐγὼ εἰμι ὁ λαλῶν
σοι. Basil. Gregor. Naz. Chrysof. Clementis, Sexti, Solonis, Diogenis, uxoris
Pythagoræ, Secundi, Philoxeni.

Fol. 105. vers. μ'. Περὶ ἀντιλογίας ἐν δραστήῳ καὶ ἐν ἐλπίδι. τῆς εὐαγγελίας. Init. Ἡκούσατε
ὅτι ἐρρέθη· ὁ φθάνων ἀπὸ τοῦ φθάνου. Basil. Gregor. Naz. Gregor. Nysseni, Philonis,
Philistionis, Aristotelis, Socratis, Euripidis, Menandri, Musonii, Theophori,
(sic) Catonis.

Fol. 107. μα'. Περὶ γήρας καὶ νεότητος. τῆς εὐαγγελίας. Init. Ὅτε ἦς νεώτερος, ἐζώνωνες σταυρῶν
καὶ σταυροῦ. Basil. Chrysof. Gregor. Nysseni, Philonis, Evagrii, Nili, Plu-
GGGGgg

The edge of the window is most clearly visible in the image of p. 213.



Bibliotheca Coisliniana, p. 213—showing visible gap between mount and text

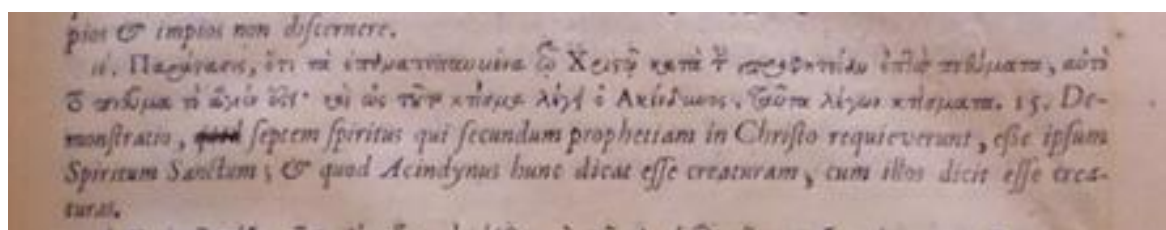
The simplest explanation would be that there were errors on the leaves which were only discovered after the expensive binding had been completed, and rather than disbind the volume, it was decided to carry out this labour-intensive method of cancellation. There are a number of objections to this theory.

61 errata are listed on p. [ii], of which five relate to leaves which are window-mounted. None of these errata is corrected in the mounted leaves, which must therefore have been printed before the errata list.

Leaf 431*-432* is an indisputable cancellans and if the assumption that those index leaves which are marked with an asterisk both in the signature and the pagination are cancels is correct, why are the mounted leaves not similarly marked?

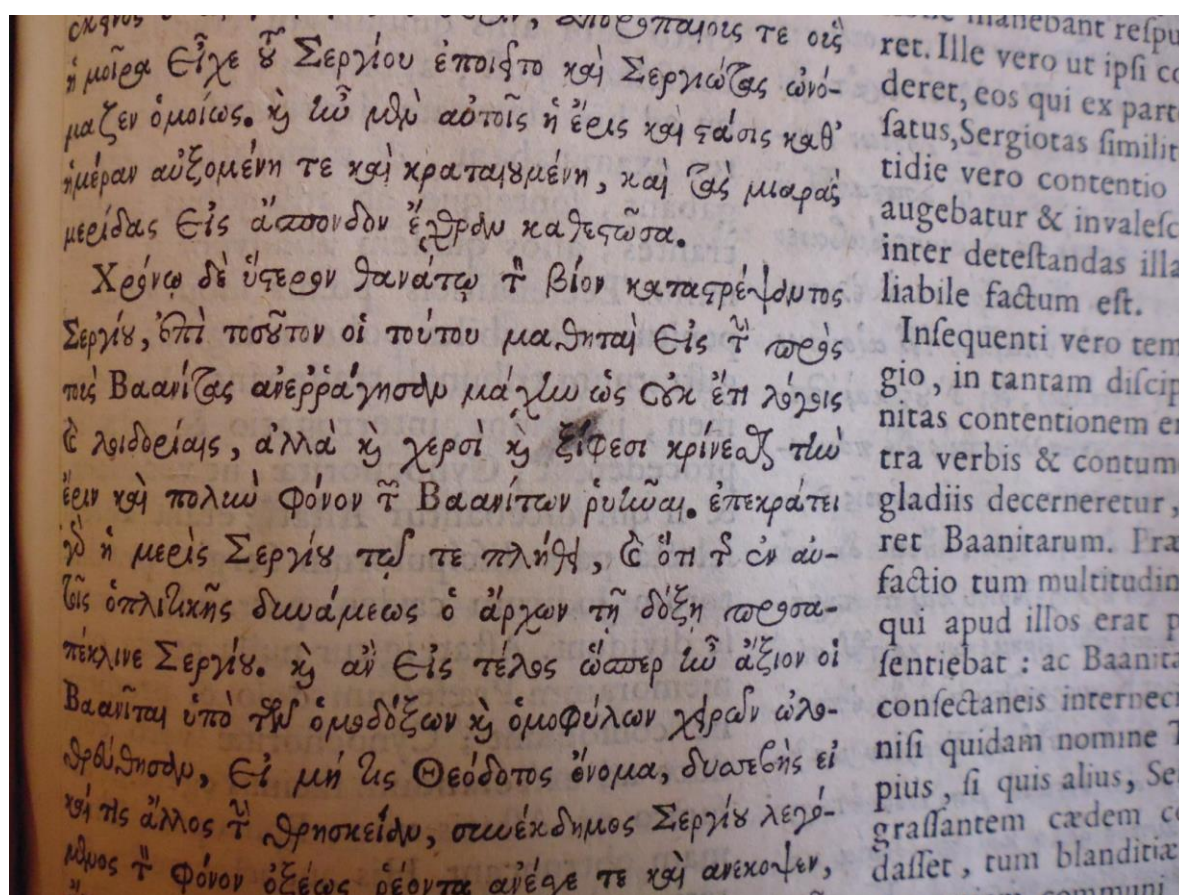
Why would anyone put together such a poor quality copy: laid-down and damaged title page; torn, holed, creased and dirty leaves; some pages repaired prior to binding; and then put it into such a handsome binding? And why then, having shown no regard for the quality of the production, have excised so carefully seventeen leaves and replaced them equally carefully in such a time-consuming fashion?

There are three manuscript corrections to the main body of the text, all to window-mounted pages. On p. 163 'quod' is deleted in line 18.



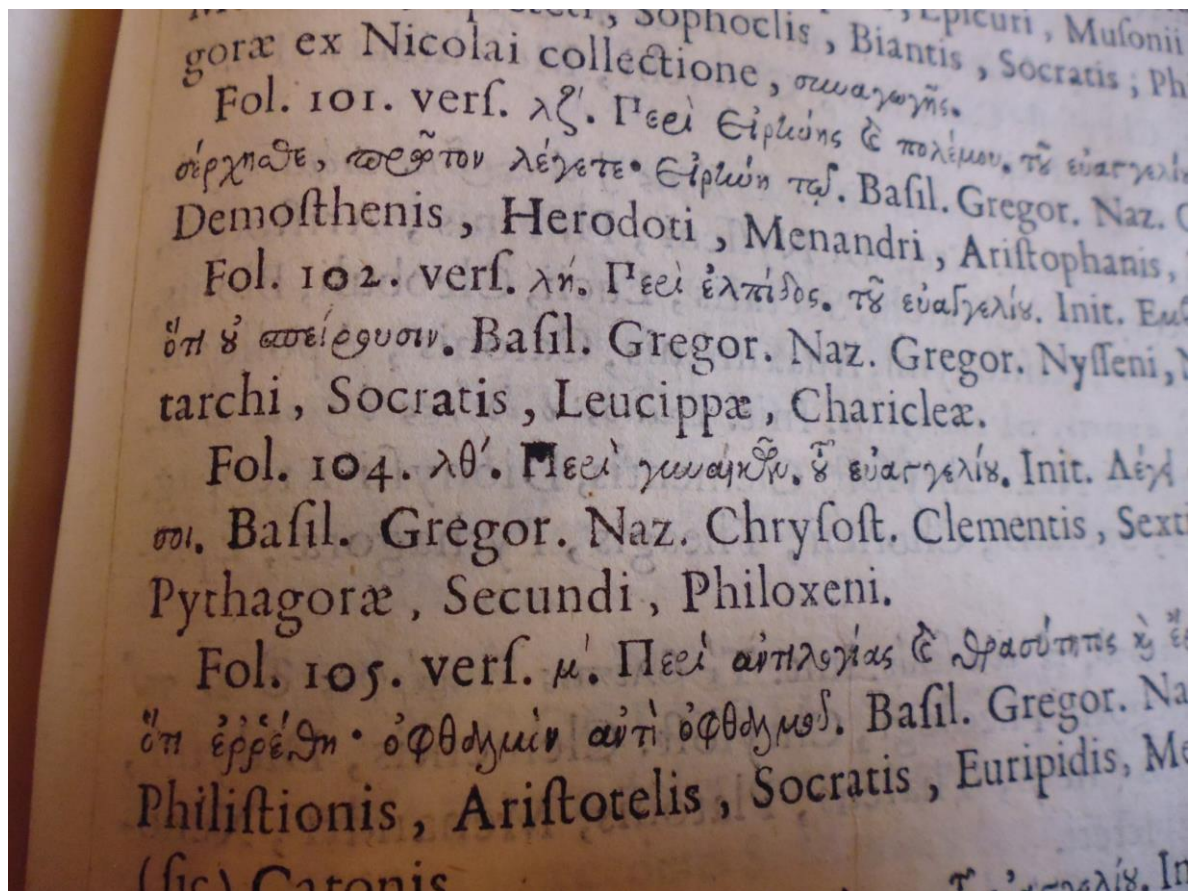
Bibliotheca Coisliniana, p. 163—deleted 'quod'

On p. 371 a Greek accent is inserted 14 lines from the bottom of the page.



Bibliotheca Coisliniana, p. 371—inserted accent

And on p. 577, nine lines up, capital Mu is corrected to capital Pi.



Bibliotheca Coisliniana, p. 577—corrected capital

The 'quod' is also deleted in the New College and Madrid copies; the Greek accent has been printed correctly in both; and the capital Mu is left uncorrected in both. This selectivity is as unexplained as the window-mounts.

Geoffrey Day
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Winchester College