

AN OVERLOOKED EXCERPT OF THE CHRONICLE OF GEORGE THE MONK IN CODEX *PARISINUS SUPPL. GR. 1238*

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The codex *Parisinus Suppl. gr. 1238*, a composite of various manuscript fragments collected in Greek monastic libraries by Konstantinos Minoides Minas (1788–1859) during the middle of the nineteenth century, is composed mainly of legal, astrological, and grammatical works in the Byzantine Empire.¹ The beginning of the codex (fols. 4-20) consists of fragments of a manuscript from the sixteenth century (fols. 4-9 and 13-20) and complements copied from it by the hand of Minas (fols. 10-12). These fragments, with some additional folios in the codex, were originally parts of the codex *Patmiacus* 447, which Minas cut off at the library of St. John Monastery on the island of Patmos.² They contain a fragment of theological dialogue (fol. 4r),³ an imperial ordinance of Michael VIII Palaiologos (r. 1259–1282), admonishing state officials for their maladministration (fols. 8r-12v),⁴ the laws of the Isaurian emperors (fols. 13r-18r),⁵ and three ecclesiastical formulae (fols. 18r-20v).⁶ The remaining texts of folios 4v-8r have

- 1 C. ASTRUC – M. CONCASTY, Bibliothèque nationale. Département des manuscrits. Catalogue des manuscrits grecs. Troisième partie: Le Supplément grec, Tome III: numéros 901–1371. Paris 1960, 416-435. The digitised manuscript is offered by Gallica: <https://gallica.bnf.fr/ark:/12148/btv1b110040796>.
- 2 I. SAKKELION, Πατμιακή Βιβλιοθήκη: ἤτοι ἀναγραφή τῶν ἐν τῇ Βιβλιοθήκῃ τῆς κατὰ τὴν νῆσον Πάτμον Γεραρᾶς καὶ Βασιλικῆς Μονῆς τοῦ Ἁγίου Ἀποστόλου καὶ Εὐαγγελιστοῦ Ἰωάννου τοῦ Θεολόγου τεθησαυρισμένων χειρογράφων τευχῶν. Athens 1890, 201-202; A. SCHMINCK, Drei Patriarchalschreiben aus der ersten Hälfte des 13. Jahrhunderts. *Fontes Minores* 5 (1982) 193-214; J. DARROUZÈS, Deux formules d'actes patriarchaux. *TM* 8 (1981) 105-111; J. DARROUZÈS, Recherches sur les ὁφείκια de l'Église byzantine. Paris 1970, 198; L. BURGMANN – M.T. FÖGEN – A. SCHMINCK – D. SIMON, Repertorium der Handschriften des byzantinischen Rechts. Teil I: Die Handschriften des weltlichen Rechts (Nr. 1–327). Frankfurt a.M. 1995, 246-252.
- 3 BURGMANN – FÖGEN – SCHMINCK – SIMON, Repertorium (cited n. 2), 248.
- 4 Edited by L. BURGMANN – P. MAGDALINO, Michael VIII on Maladministration: An Unpublished Novel of the Early Palaiologan Period. *Fontes Minores* 6 (1984) 377-390.
- 5 See L. BURGMANN, Ecloga: Das Gesetzbuch Leons III. und Konstantinos' V. Frankfurt a.M. 1983, 40; BURGMANN – FÖGEN – SCHMINCK – SIMON, Repertorium (cited n. 2), 248.
- 6 A. DAIN, Formules de « commission » pour un « nomikos » et un « exarchos ». *REB* 16 (1958) 166-168; A. DAIN, Une formule d'affranchissement d'esclave. *REB* 22 (1964) 238-240.

not been identified adequately.

They consist of two parts, each of which are located under a heading title: the first (fols. 4v-6v), under the title of ‘The ordinance of the great emperor Constantine’ (Θέσπισμα τοῦ μεγάλου βασιλέως Κωνσταντίνου), is concerned with the precautions to be taken by the judges about the accusers; the second (fols. 6v-8r) describes a similar content, particularly on various conditions of fair judgement, but under an inappropriate title of ‘Against those with all the heresy, how they should be received in the Church’ (Πρὸς τοὺς περὶ πασῶν τῶν αἵρέσεων, καὶ πῶς χρὴ δέχεσθαι αὐτοὺς ἐν τῇ ἐκκλησίᾳ). Astruc and Concasty suspected the author of the first ‘ordinance’ to be Constantine X Doukas (r. 1059–1067), while of the second to be anonymous.⁷ Burgmann and Magdalino then pointed out that the first text is largely a compilation from the *Apostolic Constitutions*,⁸ but further attempts to identify them have not been undertaken.

Our investigation revealed that folios 4v-8r are closely related to the Chronicle of George the Monk (Georgios Monachos). The comparison, shown in Figures 1 and 2 below, clearly shows that the two texts of the codex are not separate pieces, but a sequential excerpt from George the Monk, interrupted by the ‘second’ heading title.⁹ It is from the section of the reign of Constantine I (r. 306–337), in which the Chronicle is concerned with theological matters and impartial judgments of ecclesiastics, citing numerous passages from the *Apostolic Constitutions*, mainly from its Book II.¹⁰

Therefore, the text of the folios 4v-8r is an excerpt of George the Monk with the heading of ‘The ordinance of the great emperor Constantine’, that is, Constantine I. Second bizarre heading seems to have been inadvertently incorporated into the excerpt before the scribe of *Patmiacus* 447 copied it. It is difficult to imagine the scribe himself inserted the heading into the text, for he was carefully distinguishing the first characters of the heading and the ‘second’ text by red ink, suggesting that the title was regarded as such by him. Although the scribe may have felt uneasy with the discrepancy between the heading and the following text, he gave priority to copy them exactly as they were.

The reason for incorporating the second heading cannot be answered with certainty. One may think that it was originally a marginal note of an older copy, referring to other parts of the manuscript, that had been incorporated into the

7 ASTRUC – CONCASTY, *Bibliothèque nationale* (cited n. 1), 417-418.

8 BURGMANN – MAGDALINO, *Michael VIII* (cited n. 4), 379.

9 C. DE BOOR – P. WIRTH (eds.), *Georgii Monachi Chronicon*. 2 vols. Stuttgart 1978, 510.21-516.8.

10 Cf. M. METZGER (ed.), *Les Constitutions apostoliques*. 3 vols (SC, 320, 329, 336). Paris 1985–1987.

text of the ‘Constantine’s ordinance’ at some stage and has been transmitted without correction.¹¹ Its title, ‘Against those with all the heresy, how they should be received in the Church,’ presumably implies a content that treats the conversion of heretics to the orthodox Christian faith. This subject was discussed by several ecclesiastics such as Eusebius of Caesarea, who explained the rebaptism of heretics, citing several letters of Dionysius of Alexandria.¹² Similar words are found in the act of the first session of the Second Council of Nicaea (787).¹³ Here, the council discussed that the church should receive everyone who repents, citing the *Apostolic Canons* (number 52), compiled in the *Apostolic Constitutions*, Book VIII.¹⁴

In any case, the excerpt had been organised to promote the goodness of fair justice in the name of Constantine the Great. Considering that the folios were a part of *Patmiacus* 447, a compilation of various imperial and ecclesiastical legislation in general, and were followed by another ordinance on similar content (Michael VIII’s *prostagma* on maladministration) in the manuscript,¹⁵ the excerpt probably circulated as a source of law rather than a part of the Chronicle in the late and post-Byzantine periods.

<i>Chronicle of George the Monk</i> (de Boor 510.19-23)	<i>Parisinus suppl. gr.</i> 1238, fol. 4v, 1-4
... τοῦτον παρέβλαψε καὶ τῶν ἰδίων ἀποστερήσας τῷ οἰκέτῃ προσαπεκλήρωσεν. ὅθεν χρῆ μετὰ πολλῆς ἀκριβείας τε καὶ σκέψεως ἐρευνᾶν τὰς κατηγορίας καὶ μὴ ὡς ἔτυχε τοῖς κατηγοροῦσι πιστεύειν, κἂν ἄγαν ὧσιν ἀξιόχρεοι ...	+ θέσπισμα τοῦ μεγάλου βασιλέως Κωνσταντίνου Ἵτι χρῆ μετὰ πολλῆς ἀκριβείας τε καὶ σκέψεως ἐρευνᾶν τὰς κατηγορίας καὶ μὴ ὡς ἔτυχε τοῖς κατηγοροῦσιν πιστεύειν, κἂν ἄγαν ὧσιν ἀξιόχρεοι ...

Figure 1: The beginning of the ‘first’ text
(variants are highlighted with bold face on the right column)

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- 11 Cf. B.M. METZGER – B.D. EHRMAN, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*. Fourth Edition. New York – Oxford 2005, 258-259.
- 12 G. BARDY (ed.), *Eusèbe de Césarée, Histoire ecclésiastique. Livres V–VII (SC, 41)*. Paris 1955, VII, ii–ix (pp. 167-175): some of these sections were incorporated in the *Ecclesiastical History* of Nikephoros Kallistos Xanthopoulos (VI, viii–ix): *PG* 145, 1147-1149.
- 13 E. LAMBERZ (ed.), *Concilium Universale Nicaenum Secundum, Concilii actiones I–III (ACO, II, 3.1)*. Berlin 2008, esp. 68 and 70; see also R. PRICE (tr.), *The Acts of the Second Council of Nicaea (787)*, 1. Liverpool 2018, 118-119.
- 14 METZGER (ed.), *Constitutions apostoliques* (cited n. 10), 3, VIII.47.52 (p. 296).
- 15 BURGMANN – FÖGEN – SCHMINCK – SIMON, *Repertorium* (cited n. 2) 246-252.

<i>Chronicle of George the Monk</i> (de Boor 514.5-13)	<i>Parisinus Suppl. gr. 1238, fol. 6v, 7-19</i>
<p>κάκεινου συγκατατιθεμένου και ὁμολογοῦντος οὐκ εὐθέως ἐπὶ τὴν κόλασιν αὐτὸν ἐκπέμπουσιν, ἀλλὰ πλείοσιν ἡμέραις τὴν ἐξέτασιν αὐτοῦ ποιοῦνται μετὰ συμβουλίας και σκέψεως πολλῆς και ζητήσεως, και οὕτω τελευταῖον ὄρον και ψῆφον θανάτου ὁ μέλλων ἐκφέρειν κατ' αὐτοῦ πρὸς</p> <p>τὸν ἥλιον ἐπάρας τὰς χεῖρας ἐπὶ πάντων διαμαρτύρεται ἀθῶος ὑπάρχειν τοῦ αἵματος τοῦ ἀνθρώπου, καίτοι ὄντες ἐθνικοὶ και ἄθεοι και μόνην τὴν φύσιν ἔχοντες διδάσκαλον ...</p>	<p>κάκεινου συγκαταθεμένου και ὁμολογοῦντος οὐκ εὐθέως ἐπὶ τὴν κόλασιν αὐτῶν ἐκπέμπουσιν, ἀλλὰ πλείοσιν ἡμέραις τὴν ἐξέτασιν αὐτοῦ ποιοῦνται μετὰ συμβουλίας και σκέψεως πολλῆς και ζητήσεως, και οὕτω τελευταῖον ὄρον και ψῆφον θανάτου ὁ μέλλων φέρεικεν κατ' αὐτοῦ.</p> <p>Πρὸς τοὺς περὶ πασῶν τῶν αἱρέσεων, και πῶς χρὴ δέχεσθαι αὐτοὺς ἐν τῇ ἐκκλησίᾳ</p> <p>ἥλιον ἐπάρας τὰς χεῖρας ἐπὶ πάντων διαμαρτύρεται ἀθῶος ὑπάρχειν τοῦ αἵματος τοῦ ἀνθρώπου, καίτοι ὄντες ἐθνικοὶ και ἄθεοι και μόνην τὴν φύσιν ἔχοντες διδάσκαλον ...</p>

Figure 2: The end of the 'first' and the beginning of the 'second' text (variants are highlighted with bold face on the right column)

Place of the excerpt in the manuscript tradition of the Chronicle

The reconstruction of the *stemma codicum* of George's Chronicle is a matter of scholarly debate. There are two major versions of the Chronicle, as indicated by Carl de Boor in his first scholarly edition in 1904: the primitive version represented by *Coislinianus* 305 (*P*) and the so-called Vulgate version.¹⁶ The most comprehensive survey of the manuscript transmission since de Boor's edition is the doctoral thesis of Marie-Aude Monégier du Sorbier,¹⁷ which preferred the priority of the Vulgate to *P*. However, Dimitri Afinogenov persuasively rejected her argument.¹⁸ According to Afinogenov, the first and original version was compiled by George himself shortly after 843 (probably in 846/847) and has been transmit-

16 DE BOOR – WIRTH, *Georgii Monachi Chronicon* (cited n. 9), 1, v-lxxxiii.

17 M.-A. MONÉGIER DU SORBIER, *Recherches sur la tradition manuscrite de la Chronique de Georges le Moine: la tradition directe*. Thèse de doctorat, École des Hautes Études en Sciences Sociales. Paris 1985. Despite the problem of her conclusion, the description of manuscripts in the thesis is quite useful.

18 D. AFINOGENOV, *Le manuscrit grec Coislin. 305: la version primitive de la Chronique de Georges le Moine*. *REB* 62 (2004) 239-246.

ted through very few manuscripts (*P* and a fragment *Q*) and a Slavonic translation called *Lětovnik*; the second is the so-called Vulgate version, dated to the last quarter of the ninth century and widely circulated in Byzantium and beyond.¹⁹

Our excerpt belongs to the Vulgate version.²⁰ This is not a faithful copy of the Chronicle, as there are more than 50 variant readings in an excerpt of about 1,600 words. Most of them are singular and thus do not appear in the critical apparatus of de Boor's edition, suggesting that the text of folios 4v-8r of *Parisinus Suppl. gr.* 1238 was the result of repeated copies of the excerpt since its extraction from the Chronicle. A collation against de Boor's edition shows the following result (omitting the singular readings: see Appendix below).

- 511.22 ψευδῆ κατηγορίαν 1238 Const.: ψευδηγορίαν *P* dB: κατηγορίαν *A B*
 512.1 γὰρ καὶ 1238 *B R*: γάρ, φησίν, καὶ dB: γὰρ φησὶ καὶ *P*: καὶ om. *V*
 512.8 τὸ πονηρὸν 1238 *B C E*: τὸν πονηρὸν *P* dB
 512.15 ἡ ἀναστροφή αὐτοῦ 1238 dB: αὐτοῦ ἡ ἀναστροφή *A B*: ἀνατροφή *C M*
 512.23 Ναβουθαὶ 1238 *P B*: Ναβουθὲ dB
 513.15 λέγει 1238 *C E F N*: λέξει *A B P V* dB: ὁ λέγεται recc. quidam: ὁ λέγων recc. alii
 514.5 ἔχει 1238 Const.: ἔχοι *A C D P V* dB
 514.5 συγκαταθεμένου 1238 *C R* Const.: συγκατατιθεμένου dB: συγκατιθεμένου *P*
 515.13 κατὰ 1238 *B P R* dB: καὶ κατὰ rell.
 515.19 εἰσὶ δὲ καὶ ἔτεροι 1238 *A B F*: εἰσὶν *P*: εἰσὶ δὲ ἔτεροι dB

Sigla

- 1238 *Parisinus Suppl. gr.* 1238, fols. 4v-8r (originally *Patmiacus* 447)
 Const. *Apostolic Constitutions*
 dB Edition of de Boor; for other sigla, see de Boor's edition

These readings suggest that our excerpt is located within the same family as *B*, that is, *Parisinus gr.* 1705, supposedly composed in the thirteenth–fourteenth

19 AFINOGENOV, Le manuscrit grec (cited n. 18); D. AFINOGENOV, The Date of Georgius Monachus Reconsidered. *BZ* 92 (1999) 437-447. For a concise introduction to the Chronicle, see D.E. AFINOGENOV – A.A. TURILOV – G.V. POPOV, Georgii Amartol, in: PATRIARKH ALEKSI II (ed.), *Pravoslavnaia Entsiklopediia*, 11. Moscow 2006, 48-56; L. NEVILLE, *Guide to Byzantine Historical Writing*. Cambridge 2018, 87-92.

20 For the excerpt tradition of the Chronicle, see P. ODORICO, Excerpta di Giorgio Monaco nel cod. Marc. gr. 501 (= 555). *JÖB* 32/4 (1982) 39-48 (= P. ODORICO, Des textes et des contextes dans la littérature byzantine. Bucarest 2013, 235-242); M.-A. MONÉGIER DU SORBIER, Quatre extraits de la *Chronique* de Georges le Moine. *RHT* 22 (1992) 269-288.

century and was housed on the island of Cyprus before arriving at the library of Colbert in Paris in 1676.²¹ According to Monégier du Sorbier, *B* belongs to the α^3 tradition from which *B* and *S* descend, and I follow her opinion regarding this *substemma*.²² In terms of the relationship between *B* and 1238, both have a common ancestor, while 1238 does not descend from *B*, as shown by the above and following variant readings.

- 511.11 ἐκζητήσεως 1238 dB: ζητήσεως B E R
 511.23-24 τὰ τοιαῦτα μὴ προχείρως 1238 dB: μὴ προχείρως τὰ τοιαῦτα A B V
 513.14 παρὰ θεῶ 1238 dB: παρὰ τῷ θεῶ B et recc. quidam
 515.9 τοῦ γὰρ κυρίου ἢ κρίσις 1238 dB: τοῦτο γὰρ ἢ κρίσις B: τοῦ γὰρ κρίσις R
 515.10 καὶ τῶν λεγομένων πιθανότητα 1238 dB: om. B: τὴν om. A P: πειθα-
 νότητα A C D F

S seems to be dated to the tenth century and has been transmitted as the front guard sheets of another eleventh-century manuscript at the monastery of Lavra (*Coislinianus* 28) and now consists of five folios and contains only from 225.22 to 234.22 and from 243.8 to 256.10 of the Chronicle. Therefore, the relationship between *S* and 1238 could not be determined.²³

On the contrary, the variants at 511.22 and 514.5 suggest that 1238 was affected by contamination outside the entire manuscript transmission of the Chronicle. Our text was partially emended by a text of the *Apostolic Constitutions*, on which the section of the Chronicle relied heavily.

Possible solutions are indicated in Figure 3 below.

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- 21 H. OMONT, *Inventaire sommaire des manuscrits grecs de la Bibliothèque nationale et des autres bibliothèques de Paris et des départements. Seconde partie.* Paris 1888, 127; MONÉGIER DU SORBIER, *Recherches* (cited n. 17), 199-203; D.F. JACKSON, *The Colbert Greek Library from 1676 to 1678. Codices Manuscripti* 73/74 (2010) 43-57, here 47. For the situation of Greek manuscripts in Frankish Cyprus, see C.N. CONSTANTINIDES, *The Copying and Circulation of Secular Greek Texts in Frankish Cyprus. Ἐπετηρὶς τοῦ Κέντρου Ἐπιστημονικῶν Ἐρευνῶν* 21 (1995) 15-32.
- 22 MONÉGIER DU SORBIER, *Recherches* (cited n. 17), 469-509, esp. 504-508.
- 23 R. DEVREESE, *Catalogue des manuscrits grecs. Tome II: Le fonds Coislin.* Paris 1945, 23-24; MONÉGIER DU SORBIER, *Recherches* (cited n. 17), 258-260 dates *S* to the twelfth century, though no discussion is provided.

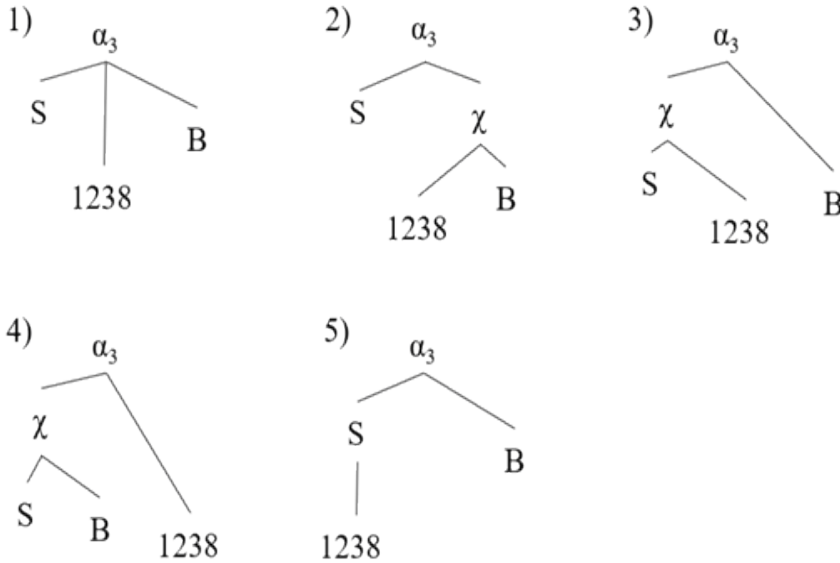


Figure 3: Proposed *substemma*

Although these assumptions are not conclusive due to the brevity, our excerpt seems to have become independent from George's Chronicle at an early period considering its text and context. The numerous variants in the text of 1238 reflect repeated copying practices during its transmission until the sixteenth century.

The Chronicle of George was sometimes extracted because of its attractiveness as a storytelling narrative.²⁴ Here, we have found another example, which might not be useful for the prospective critical edition of the original version of the Chronicle but illustrates its characteristic as a fruitful source, not only for short stories but also for legal practices in Byzantium.

24 J. LJUBARSKIJ, George the Monk as a Short-Story Writer. *JÖB* 44 (1994) 255-264. M. DETORAKI, *Chronicon animae utile*: la Chronique de Georges le Moine et les récits édifiants, in: TH. ANTONOPOULOU – S. KOTZABASSI – M. LOUKAKI (eds.), *Myriobiblos: Essays on Byzantine Literature and Culture (Byzantinisches Archiv, 29)*. Berlin 2015, 103-130. For the narrative style of George, see also D.E. AFINOGENOV, The Story of the Patriarch Constantine II of Constantinople in Theophanes and George the Monk: Transformations of a Narrative, in: R. MACRIDES (ed.), *History as Literature in Byzantium: Papers from the Fortieth Spring Symposium of Byzantine Studies, University of Birmingham, April 2007 (Publications of the Society for the Promotion of Byzantine Studies, 15)*. Farnham 2010, 207-214.

Appendix: Variant readings of the excerpt

- 510.21 ὅθεν] ὅτι 1238 sub titulo + θέσπισμα τοῦ μεγάλου βασιλέως Κων-
σταντίνου
- 510.22 κατηγοροῦσι] κατηγοροῦσιν 1238
- 510.23 ἀξιόχρεοι] ἀξιόχρεοι 1238
- 511.2 τί ποιεῖ] τίς εἶη 1238
- 511.15 κολακεύων] κολακεύοντα 1238
- 511.15 post προσῆκον, προσιέμενος 1238
- 511.16 φησίν] φησί 1238
- 511.18 διώξεται] διώκεται 1238²⁵
- 511.22 ψευδηγορίαν] ψευδῆ κατηγορίαν 1238 Const.; κατηγορίαν A B
- 511.23 ἐπὶ τοῦ] κατὰ 1238
- 512.1 γάρ, φησίν, καὶ] γάρ καὶ 1238 B R; γάρ καὶ δίκαιον φησίν C; γάρ φησὶ
καὶ P (not noticed by dB); καὶ om. V
- 512.3-4 λυμαίνονται ῥήματα δίκαια] δίκαια om. F N; λυμαίνουσι τὰ κρίματα
1238²⁶
- 512.7 καθ' ὃν τρόπον] καθὸ 1238
- 512.8 τὸν πονηρὸν] τὸ πονηρὸν 1238 B C E
- 512.17 μάρτυρας εὐλαβεῖς] εὐλαβεῖς μάρτυρας 1238
- 512.18 ἀξιοχρέων] ἀξιοχρέων 1238
- 512.20 ἐγχωρεῖ καὶ] καὶ om. 1238
- 512.21 κακῶ] καιρῶ 1238
- 512.23 υἱοῦς] υἱῶν 1238
- 512.23 Ναβουθῆ] Ναβουθαὶ 1238 B P (not noticed by dB)
- 513.2 ἀγαπητικοὶ] ἀγαπητοὶ 1238
- 513.4 παραδέχεσθε] παραδέχεσθαι 1238
- 513.4 post k̄an, πολλὰ 1238
- 513.5 ἐπὶ τῇ καταμαρτυρίᾳ] ἐπὶ μαρτυρίᾳ 1238
- 513.6 οὐ παραδέξει] οὐδὲ παραδέξει P; οὐ γὰρ δέξει 1238
- 513.7 πλήθους] πάθους 1238
- 513.7 ἐκκλῖναι] ἐκλῖναι 1238
- 513.9 καὶ ἀναστροφῆ] καὶ εἰ R et Const.; καὶ ἀνατροφῆ A M; εἰ ἄξιος ἦ καὶ
1238
- 513.10 εἰ ὄσιος] οὗτος 1238

25 Here, 'ἔστω δὲ ὁ κριτὴς ... τὸ δίκαιον διώκεται' is a citation from Const. II, 5, not from II, 41 as de Boor noted.

26 Before the next sentence, 'εἰ οὖν ...', P has a long passage that de Boor did not notice (P 229v, l. 14 – 230r, l. 7).

- 513.11 ψεύδους] ψεύδευς 1238
 513.15 ψεύσματι] ψεύματι 1238
 513.15 λέξει] A B P V; λέγει 1238 C E F N; ὁ λέγεται recc. quidam; ὁ λέγων recc. alii
 514.5 ἔχοι] A C D P V; ἔχει 1238 et rell. Const.
 514.5 συγκατατιθεμένου] συγκατιθεμένου P; συγκαταθεμένου 1238 C R Const.
 514.6 αὐτὸν] αὐτῶν 1238
 514.9 ἐκφέρειν] φέρεικεν 1238
 514.9-10 κατ' αὐτοῦ πρὸς τὸν ἥλιον ἐπάρας ...] κατ' αὐτοῦ. Πρὸς τοὺς περὶ πασῶν τῶν αἰρέσεων, καὶ πῶς χρὴ δέχεσθαι αὐτοὺς ἐν τῇ ἐκκλησίᾳ. ἥλιον ἐπάρας ... 1238
 514.17 δῆ] δὲ 1238
 514.18 διαρρήδη] om. 1238
 514.19 οἱ κρατοῦντες] οἱ κατοικοῦντες P; οἱ καταβαίνοντες καὶ κρατοῦντες 1238
 514.23 τοῦ θεοῦ] τούτου 1238
 514.24 – 515.1 ἔρευνα, ὅτι κρίσις ἀπότομος ... γίνεται] ἔρευναν, ὅταν κρίσις ἀπότομοι ... γίνωνται 1238
 515.1 ὁ γὰρ ἐλάχιστος] καὶ γὰρ ὁ ἐλάχιστος 1238
 515.2 ἐστιν ἐλέους] ἐστὶ καὶ ἐλέους ἄξιος 1238
 515.4-5 παρ' αὐτοῦ, ᾧ δὲ πολὺ δοθήσεται, πολὺ καὶ ἀπαιτήσουσι παρ' αὐτοῦ] παρὰ αὐτοῦ 1238
 515.9 τοῦ] τούτου 1238
 515.10 πιθανότητα] πιθαρότητα 1238
 515.11-12 χωρῆσαι δυνηθεῖεν] ἔλθοιεν 1238
 515.12 μῆ] οὐ 1238
 515.13 κατὰ] 1238 B P R; καὶ κατὰ rell.
 515.16 ἐφικνοῦνται] ἠφικνοῦνται 1238
 515.17 καπηλεύουσι] καπηλεύονται 1238
 515.17 προπίνοντες] προπίνουσι 1238
 515.19 εἰσὶ δὲ ἕτεροι] εἰσὶν P; εἰσὶ δὲ καὶ ἕτεροι 1238 A B F
 516.5 κρίνειν] κρίνειν ἀνεξετάστως 1238
 516.5 γοῦν] γὰρ 1238
 516.6 ὅταν] ὅθεν 1238
 516.6 ἡ κρίσις] ἡ δικαία κρίσις ἔπεται 1238

ABSTRACT

This article identifies two hitherto unidentified texts on fols. 4v-8r of the codex *Parisinus Suppl. gr. 1238* that are, in fact, a sequential excerpt from the Vulgate version of the Chronicle of George the Monk. The excerpt, which had become independent presumably at an early stage of the Chronicle's textual transmission, offers an example indicating the Chronicle was used as a source of Byzantine legal practices.