



**Gregory-Aland 1411**  
(National Library of Greece, Athens: 95)

***Kurzgefasste Liste* description:**

GA Number: 1411  
Contents: ePK †: LJ  
Date: XI (No exact date)  
Material: Parchment  
Leaves: 163  
Columns: 2  
Lines per page: 27-43  
Dimensions: 27 H x 19.5 W  
Shelf Number: 95

*Corrections to K-Liste description:* date, type of MS<sup>1</sup>, dimensions

***CSNTM* description:**

GA Number: 1411  
Contents: ePK †: LkJn  
Date: X/XI<sup>2</sup> (No exact date)  
Material: parchment  
Leaves: 163  
Columns: 2  
Lines per page: 27–43 (usu. 30–32)<sup>3</sup>  
Dimensions: 19.6–20.5 W x 26.7–27.0 H x 4.8–5.1 D

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<sup>1</sup> The commentary is written in minuscule script, but the text seems to be largely written in majuscule script. It is difficult to tell without going through the entire MS to determine what is text and what is commentary. However, spot-checking several places revealed that the biblical text was consistently written in majuscule script. There were one or two instances in which it was in minuscule script, but this kind of mental lapse is seen in other majuscule MSS with commentary in minuscule script. At the same time, the commentary is frequently written with majuscule script. This, of course, does not make this a minuscule MS!

However, this might be a commentary with text rather than a text with commentary. The scribe might not be writing out the entirety of each Gospel, which would make it a commentary with text. But which father's commentary is it?

<sup>2</sup> Letters are supralinear, suggesting a date no later than tenth century. And yet, on some leaves the letters seem to be infralinear. One suspects that this MS is at a transition in the styles for writing. At the same time, the breathings are sometimes square, sometimes round. Round breathings, according to Gardthausen, generally did not occur before 1000 CE. In light of these points a date of X/XI seems to be most likely.

<sup>3</sup> 100a–103a, 110a is apparently a different hand, more petite, with 43 lines per column. It is possible that three different scribes worked on this MS.

Shelf Number: 95

**Images:**

**Text (326) + Additional matter (8) + Spine & Color Chart (7) = 341 total images**

**Foliation corrections:** none

**Quires:** 1.1–1, 2(κβ=21).2–5, 3.6–14, 4(κδ).15–22, 5(κε).23–30, 6(κς).31–38, 6(κζ).39–46, 7(κη?—leaf is trimmed, only top of κ is showing).47–54, 8(κθ).55–62, 9(λ).63–70, 10(λα).71–78, 11(λβ).79–85 [short quire], 12(λγ).86–93, 13(λδ).94–101, 14(λβ).102–109, 15(λς—several missing quires).110–117, 16(λζ).118–125, 17.126–133, 18.134–141, 19.142–149, 20.150–157, 21.158–163 [short quire].<sup>4</sup>

**Additional matter:** 8 images

**Front cover:** 1 additional leaf + cover b = 3 images

**Back cover:** 2 additional leaves + cover a = 5 images

**Spine, Cover, and Color Chart:** 7 images (color chart on 1a)

**Text:** 326 leaves (163 images)

**UV (MS pages, not ours):** 16a

**Specific Details:**

Embossed leather boards intact.

Additional matter 1a: gifted in May 1887.

The NLG catalog (1892) says that this MS has commentary by “Titus the bishop of Bostra *and other fathers*.” This would make the MS a Gospels MS with commentary rather than a commentary with text.

Western order of the Gospels: John, then Luke. 93a is the end of John; 93b is the beginning of Luke.

The MS clearly had all four Gospels originally, as is evident by the quire number κβ on 2a. This is the 21<sup>st</sup> quire. If the average quire was 8 leaves, then 160 leaves preceded this folio. Since this MS has 163 leaves and begins at c. John 3.11, and since the codex cuts off long before the ending of Luke, it is likely that it included Matthew and Mark prior to this.

The MS has what at first glance look like Eusebian canons in the margin, except that the bottom letter each time is *iota*. This is not in reference to John since it also occurs in Luke (e.g., 107ab: ιβ and ιδ over ι [right before the ιβ on 107a is εις το κατα Ματθαιον]).

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<sup>4</sup> The quires seem to be in order within themselves (intra-tactic) but not necessarily from quire to quire (inter-tactic). The halfway point was consistently evident by the binding string. All quires with numbers visible on them are marked. The last five quires did not have visible numbers.

Thus, the MS seems to have a primitive form of chapter divisions, which are presumably idiosyncratic.

1a: Matt 15.32/Luke 9.12–13 seem to be loosely quoted here and commented on.

Probably as part of commentary on John?

2b: John 3.11–12, 3.13a

3a: John 2.6, but 3b: John 3.27–28. [Commentary seems to jump around a bit; several other places, too.]

4a: John 3.34–35 [misabeled in pencil as 4.34–35]

5a: John 4.12

5b: John 4.16

7a: John 4.21–22

9a: John 4.32–35

13a: John 5.12–14

14a: John 5.17

15a: John 5.19

16ab: John 5.27–31

17a: John 5.34

25a: John 6.67

32a: John 7.48

32b: John 7.52 (οτι εκ της γαλιλαιας ουκ [=NA28, not MT] εγγεραται [=MT])

32b: next verse: John 8.12, but there is a marginal note written in what looks like a later hand. Thus, this MS belongs to those that do not have the PA, nor of course commentary on the PA.

34a: John 8.23

34b: John 8.26 (λαλω with NA27)

36a: John 8.39

43a: John 9.34

46b: John 10.22

52a: John 11.40

67b: John 15.11

80b: '1691' written in margin in large characters

86ab: John 19

89b: John 20.22

93a: end of John

93b: beginning of Luke

99b: Luke 1.69

117a: Luke 12.46

160b: Luke 9.23 (are the leaves out of order?). In pencil are written the following in the margins of the MS (presumably by Gregory):

160b: Luke 9.23

161a: Mark 9.35

161b: Mark 9.2

162b: Luke 9.32; cf. Mk 14.40; Luke 9.35 (Mark 9.7 & Matt 17.5 are listed with it)

163a: Mark 9.11; Matt 17.10

163b: Mark 9.13

Does this suggest that the MS is a commentary on the Gospels in general? Or is the scribe pulling from patristic writers who combined the Gospels in their comments and quotations?

126–133: columns are rather crooked. The MS has been trimmed. It seems to have been a much larger MS and these leaves were trimmed carelessly.

16 Feb 2015: dbw  
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