

Gregory-Aland 1797

(a.k.a. Athens, American School of Classical Studies, Gennadius Library)

***Kurzgefasste Liste* description:**

MS number: 1.5

Contents: e

Date: 1226

Material: parchment

Leaves: 175

Columns: 1

Lines per page: 31–32

Dimensions: 10.3 x 7.5 cm

Corrections to K-Liste description: dimensions

***CSNTM* description:**

MS number: Χειρογραφον υπο αριθμου 1.5

Contents: e

Date: 1226

Material: parchment

Columns: 1

Lines per page: 31¹

Dimensions: 9.9–10.3 x 7.3–7.5 x 2.6–3.3 cm

Leaves: 179 + 5 front cover images + 6 back cover and spine shots = 369 images

Quires: 1.1–8; 2.9; 3.10–21; 4.22–33; 5.34–45; 6.46–60 (icon added); 7.61–72; 8.73–86; 9.87–98; 10.99–110; 11.111–122; 12.123–139 (icon added); 13.140–150; 14.151–162; 15.163–166; 16.167; 17.168–175

Cover material:

Front: cover, four-folded loose-leaf paper, typed in Greek and English, color chart on 2r. Total: 5 images

Back: cover + spine + three edges. Total: 6 images

Text: if we count the red cloth after each icon, the leaf count is off by four. The red cloth should be photographed, but not the wax paper dividers which are loose leaf. 179 leaves (counting red cloths). Otherwise, MS leaves are counted correctly.

UV (MS numbered leaves, not ours): none.

Interesting images: see under ‘notable features.’

¹ Spot checking several places only revealed 31 lines every time.

Notable features:

Contents described in loose leaf paper (in English and Greek), folded in fourths:

Mss 1.5

THE FOUR GOSPELS

13th century manuscript, in Greek, on parchment. 175 leaves. Illuminated canon tables and miniatures of the four Evangelists. Colophon states that the book was made by Basil, protonotarius, of Melitene, in 1226 in Caesarea, under Kaikobad, son of Gyassedín, son of Kaikosru, the Seljuk lord.

Gift of Mrs. Helene Stathatos.

TETRAYAGΓEΛION

Χειρόγραφον 13ου αιώνου, ἀποτελούμενον ἐξ 175 φύλλων, ἐκ περγαμηνῆς. Κοσμεῖται διὰ εἰκονογραφημένων κανόνων καὶ μικρογραφιῶν τῶν τεσσάρων Εὐαγγελιστῶν.

Ἐν τέλει: Ἐτελιώθη τὸ παρὸν τετραβάγγελον τῶν θεοκηρύκων μεγάλων τεσσάρων εὐαγγελιστῶν... διὰ χειρὸς παρ' ἐμοῦ Βασιλείου πρῶτονοταρίου Μελιτηνιώτου... τέλειον καὶ ἡσόστιχον ψυλογραφία. κατὰ τὸν καιρὸν ὃ καὶ ἐκυρίευσεν ὁ ἅγιος μου αὐθέντης ὁ πανυξηλότατος μέγας σουλτάνος ρωμανίαν, ἄρμενίαν, συρίαν... ὁ καικουπάδης, υἱός δε γιαθατίνη τοῦ καιχωσρόι. εἰς μεγάλην καισάρειαν... ΕΤΟΥΣ ΠΨΩΛΔ' [6734=1226]. [this colophon is on 166a–b].

Δωρεὰ κ. Ἑλένης Σταθάτου.

This, as well as the date, the location (Caesarea), name of scribe (Basil), and διορθώτης or boss (Kaikobad) and his genealogy back to his grandfather, the Suliman Kaikosru, are given.

Manuscript binding is loose, with several quires unattached.²

Very petite hand; almost as small as the wee beastie.

Eusebius' letter to Karpan ___? before canons (2a). Ammonios prominently mentioned in letter at the beginning. Canons 3b–7a.

Matthew hypothesis 7b, κεφαλαια 8a–b.

Mt icon 9b; red cloth sewn in to keep it separate from first leaf of text.

Mt 10a–52a.

Mark hypothesis 52b, Mark κεφαλαια 53a–b. Final κεφαλαιον: περι της αιτησεως του σωματος του κυριου.

Probably a subscription about *Matthew*.

Mark icon 55b, red cloth separates.

Mark 56a–82b. 16.8 on 82a. LE on 82 a, too. Red symbol in margin of 16.8: looks like a division symbol—i.e., a horizontal line with a dot above and below it. The αρχη is at 16.9, and a τέλος is at the end of v 20.

Luke hypothesis 82b, κεφαλαια 83a–b. *Mark* subscription on 84a.

² Leaf numbers do not reflect the addition of the four red cloths. Everything will have to be adjusted.

Luke icon 85b.

Luke 86a–129b.

John hypothesis 129b–30a.

John κεφαλαια 130a. No κεφαλαιον for the *pericope adulterae*. As with previous Gospels, the red cloth flap is here, with the whole leaf right after the icon.

130b–131b: subscription about *Luke*, then John. Mentions John as one of the sons of thunder (cf. GA 2882).

John con 132b.

John 133a–165b. Colophon in Arabic (?) at the end.

Ornate heading for John, 133a.

John 7.53–8.11 (with variants) on 144b–145a.

15th line on 105a is a superscripted obelisk (looks like an aleph). At bottom of page is the text to be added to Luke 10.21–22 (Byzantine text). Typical haplography due to homoioteleuton: the scribe wrote ἔμπροσθέν σου (end of 10.21), but skipped down to καὶ οὐδεὶς γινώσκει, passing over 13 words, ending in **πατρός** μου. It was thus the last two letters where the confusion came. At this point, the scribe writes 35 letters to the line. He skipped over 61 letters, which suggests that his exemplar may have had a similar display as this MS. He would have skipped two lines of text.

166b: after colophon, text is large and looks like Ethiopic?

167a–173b: lection dates?

174a–175b: later hand, inelegant. Uses koppa for dates a few times.

Prickings visible throughout, about ½ cm from outer edge. For a few leaves in Mt, there are two rows of prickings, side by side.

Eusebian canons, lectionary αρχη, wax drippings are seen throughout.

MS comes in a manuscript-shaped box, with TETPABAΓΓΕΛΑON on spine. The beta is also used later in the description.

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prep doc: jwp
Photographers: rdm and jwp