

**Gregory-Aland 2604**  
(a.k.a. Dublin, Ireland, Chester Beatty Library W 139)

***Kurzgefasste Liste* description:**

GA Number: 2604  
Contents: eK  
Date: XII  
Material: parchment  
Leaves: 378  
Columns: R<sup>1</sup>  
Lines per page: —  
Dimensions: 24.8 x 19.7 cm  
Shelf Number: W 139

*Corrections to K-Liste description:* dimensions, columns, lines per page

***CSNTM* description:**

GA Number: 2604  
Contents: eK  
Date: XII  
Material: parchment  
Columns: 1 (for biblical text)  
Lines per page: 20 avg.<sup>2</sup>  
Shelf Number: CBL W 139  
Dimensions: 19.6–20.0 x 24.8–25.3 x 6.3 cm (W, H, D)<sup>3</sup>

**Leaves: 378 (756 pages) + additional matter (14 images) + cover & color chart (7) = 777 total images**

**Cover & Color Chart: 7 images**

**Additional Matter: 14 images**

**Front:** front inside cover + three leaves (all with unidentified two-column Greek on them) = **7 images**

**Back:** three leaves + back inside cover (all with unidentified two-column Greek on them) = **7 images**

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<sup>1</sup> R = Catena wrap: The New Testament text is written in the inner center of the page with varying number of rows and surrounded on three sides by the associated commentary.

<sup>2</sup> The biblical text, which is larger than the surrounding commentary, uniformly has 20 lines per page except when concluding a book or when there is significant ornamentation.

<sup>3</sup> The MS is a little taller on the inside margin.

**Quires**<sup>4</sup>: 1.1–9, 2.10–12, 3.13–20, 4.21–28, 5.29–37<sup>5</sup>, 6.38–45, 7.46–51, 8.52–59, 9.60–67, 10.68–75, 11.76–83, 12.84–91, 13.92–98(?), 14.99(?)–106, 15.107–114, 16.115–117(?)<sup>6</sup>, 17.118–122, 18.123–124(?), 19.125–132, 20.133–140, 21.141–148, 22.149–156, 23.157–164, 24.165–172, 25.173–180, 26.181–189, (κε<sup>7</sup>) 27.190–197, (κς) 28.198–205, (κζ) 29.206–213, (κη) 30.214–221, (κθ) 31.222–229, (—) 32.230–237, (—) 33.238–245, (—) 34.246–253, (—) 35.254–261, (—) 36.262–269, (—) 37.270–277, 38.278–281(?), 39.282–286, 40.287–294, 41.295–302, 42.303–310, 43.311–318, 44.319–326, 45.327–334, 46.335–342, 47.343–350, 48.351–358, 49.359–366, 50.367–374, 51.375–378.

**Text:** 378

**Notable features:**

Wood boards, covered with leather and, at a later date, purple velvet.

Front inside cover and next three leaves are a late (c. 11<sup>th</sup>–12<sup>th</sup> century), 2-column Christian text, which has been trimmed for use in this codex. Parts of it are from the NT; e.g., 1b quotes from Matt 15.32. 2a quotes Matt 15.32b, Matt 16.8. 3a quotes from Matt 15.38–16.4. *Perhaps patristic commentary?*

Back inside cover and previous three leaves from the same, unidentified Christian text, but this time the leaves are upside down. 379b has Acts 8.23(?) and a string of other texts, but not quoted precisely; 381b quotes from Matt 16.23; 382a quotes from Matt 16.21.

The codex is somewhat trapezoid, with the top wider than the bottom.

Pages of MS have been trimmed at least on top (see the icon of John on 278b: the text about John is cut off).

Foliated correctly

1b: Fascinating icon (of John) on 1b, with two evil onlookers as he is writing his text.

Unusual in that an icon of John is also found on 278b.

2a–4a: In the shape of a cross on every page, quite ornately framed, is Eusebius's letter to Carpianus.

4b–9a : Eusebian canons.

9b–11a: κεφαλαια of Matthew

11b–12a: Hypothesis of Matthew

12b is blank; next leaf has been cut out.

13a–21a: lectionary apparatus for all four Gospels. Beautifully written hand.

21b–28: a ὑπόμνημα and apparently a lexicon of proper and place names.

29a: blank

29b: icon of Matthew (gilded, beautiful)

30a: ornate intro to Matthew

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<sup>4</sup> Italics indicate that leaf count is more or less than 8 leaves per quire.

<sup>5</sup> More leaves in this quire than normal, and yet at least one leaf (at the end) seems to have been cut out of the MS.

<sup>6</sup> Looks like text has been cut out after 117.

<sup>7</sup> The quire is indicated by the lower inside corner of the first recto of the quire.

**30a–119b: Matthew**

120a–121a: κεφαλαια for Mark

121b: Hypothesis for Mark

122a: blank

122b: icon of Mark (gilded, beautiful)

123a: ornate intro to Mark

**123a–178a: Mark**

137b–138a: partial commentary, stylized.

146b: no commentary at all on this page, the beginning of the pericope of the Feeding of the 5000 in Mark 8. Several other pages have very little commentary, and the scribe creatively filled up the page by formatting the commentary into inverted pyramids or other patterns instead of mere columns or wrap-around text. See, e.g., 147b, 148a, 161a, 207a, 286b (two crosses and inverted pyramid), 288a (two crosses)

177b: Mark 16.8

178b–180a: κεφαλαια for Luke

180b: Hypothesis for Luke

181a: blank

181b: icon of Luke (unusual, with text on a vertical roll flowing out of a box in front of Luke, which he seems to be copying down into a codex). Text on top of the page says: “Luke, gentle of mood, an experienced physician (ἀκεστορῆς ἐπίστωρ). . .”

182a: ornate intro to Luke

**182a–277a: Luke**

208a: another place with no commentary. The text is Luke 7.14ff, regarding the raising of the young man on the bier. Cf. also 212a.

222a: the commissioning of the 70 (72): page is filled with wrap-around commentary. See also 224b.

277b: κεφαλαια for John

278a: brief glossary of Semitic terms in John, back of icon

278b: icon of John with Prochorus; very detailed, beautiful.

**279a–378: John**

321a: John 7.52–8.12, PA is *not* in the text.

c. 335ff: cockles are getting deeper.

339a, 350a: double cross pattern for the commentary

Back matter: upside down, double-columned Greek text. Not scripture per se, but it does quote from the LXX (Ps 22.4, Isa 58.7, etc.).

23 July 2013: dbw  
Photographed by: rpc & jwp