



Gregory-Aland 778
(National Library of Greece, Athens: 80)

***Kurzgefasste Liste* description:**

GA Number: 778
Contents: e
Date: XII (No exact date)
Material: Parchment
Leaves: 195
Columns: 1
Lines per page: 25
Dimensions: 23.5 H x 17.5 W
Shelf Number: 80

Corrections to K-Liste description: dimensions

***CSNTM* description:**

GA Number: 778
Contents: e
Date: XII (No exact date)¹
Material: parchment
Leaves: 195
Columns: 1
Lines per page: 25
Dimensions: 17.2–17.6 W x 23.0–23.7 H x 4.2 D
Shelf Number: 80²

Images:

Text (390) + Additional matter (4) + Spine & Color Chart (7) = 401 total images

Foliation corrections: foliated correctly.³

Add 1 at 195 for proper leaf count.

Quires:

1.1–8, 2.9–16, 3[β].17–24, 4[γ].25–32, 5[δ].33–40, 6[ε].41–48, 7[ς].49–56,
8[ζ].57–63 [short quire], 9.64–70 [SQ], 10[θ].71–78, 11[ι].79–86, 12[ια].87–96

¹ NLG catalog 1892 says XIV.

² The number 7 is on an older label on the spine, along with number 80. Αρτθ. 25 is on 1a. Αρτθ. 79 is on 9a.

³ There is a sliver with a letter and a half on it before 195, but it is meant to be a binding leaf and is not part of this text.

[long quire], 13[ιβ].97–104, 14[ιγ].105–112, 15[ιδ].113–119 [SQ], 16[ιε].120–127, 17[ις].128–133 [SQ], 18[ιζ].134–141, 19[ιη].142–148 [SQ], 20[ιθ].149–154 [SQ], 21[κ].155–162, 22[κα].163–170, 23[κβ].171–178, 24[κγ].179–186, 25[κδ].187–194, 26.195 & back cover I.

Additional matter: 4 images

Front cover: 0 additional leaves + cover b = 1 image

Back cover: 1 additional leaf + cover a = 3 images

Spine, Cover, and Color Chart: 7 images (color chart on 9a)

Text: 195 leaves (390 images)

UV (MS pages, not ours): 152b

Specific Details:

Wood boards covered with leather. One male clasp still intact, four studs on front and three on back intact. Metal icon of Jesus on the cross (6.3 cm W x 7.7 cm H), studded to cover with six nails.⁴ Spine has split from front cover. Two spine labels:

“τό [sic] ἱερόν [sic] τετραευαγγέλιον
Ἄριθ. 7”

And:

“ΧΕΙΡΟΓΡΑΦΑ 80”

The only icon still extant is that of Matthew.

Features of MS: large rubricated initial for ekthesis to indicate beginning of paragraph. Rubricated majuscule κεφάλαια at top and side margins throughout. τέλος and ἀρχή of lections added in red letters in the text. Eusebian canons in margins. OT quotations marked by marginal carats. Prickings still visible on many leaves. Many corrections throughout.

1a: Canon X (John only). Eusebian canons begin MS; leaves have been reshuffled.⁵

1b: κεφάλαια of Matthew

2a: different hand: concludes with ερρωσθε εν κυριω. Then, another hand, which is later, has more text. Finally, a third, much later hand on this page, wrote some scribbles at bottom.

⁴ Nails are bent over and pounded down on inside front cover.

⁵ The proper order is difficult to determine, since some material seems to be missing. But this is probably the best guess:

7 (beginning of Eusebius' letter to Carpianus),

2a (end of same),

2b (Canon 1),

3–5 (Canon continues),

1a (end of Canon), 1b (beginning of κεφάλαια for Matthew)

6ab (conclusion of the κεφάλαια for Matthew)

8ab (*hypothesis* for Matthew, icon of Matthew).

Text of first hand:

στήσας τὲ καὶ τοῖς τῶν λοιπῶν εὐαγγελιστῶν ἀριθμῶ παρακειμένοις· ἐπιζητείσας
τὲ αὐτοὺς ἔνδ'?? ἐν τοῖς οἰκείοις ἐκάστου εὐαγγελίου τόπου τὰ παραπλήσια αὐ-
αὐτοὺς λέγοντας εὐρήσεις:

ἔρρωσθε ἐν **κυρίῳ**.⁶

Text of second hand (very hard to decipher):

ποίησον οἰνοκολου και απλωσ?

των νιαρζων?

2b–5b: Eusebian canons

6ab: partial κεφάλαια for Matthew

7a: beginning of Eusebius's letter to Carpianus, but it ends as a reverse pyramid as though it is concluded, yet this is actually the halfway point:

Ἐυσέβιος Καρπιανῶ ἀγαπητῶ ἀδελφῶ ἐν κυρίῳ χαίρειν.

Ἀμμώνιος μὲν ὁ Ἀλεξανδρεὺς πολλὴν ὡς εἰκὸς φιλοπονίαν καὶ σπουδὴν εἰσαγηχῶς τὸ διὰ τεσσάρων ἡμῖν καταλέλοιπεν εὐαγγέλιον, τῷ κατὰ Ματθαῖον τὰς ὁμοφώνους τῶν λοιπῶν εὐαγγελιστῶν περικοπὰς παραθείς, ὡς ἐξ ἀνάγκης συμβῆναι τὸν τῆς ἀκολουθίας εἰρμὸν τῶν τριῶν διαφθαρῆναι ὅσον ἐπὶ τῷ ὕφει τῆς ἀναγνώσεως· ἵνα δὲ σωζομένου καὶ τοῦ τῶν λοιπῶν δι' ὅλου σώματός τε καὶ εἰρμοῦ εἰδέναί ἔχοις τοὺς οἰκείους ἐκάστου εὐαγγελιστοῦ τόπους, ἐν οἷς κατὰ τῶν αὐτῶν ἠνέχθησαν φιλαλήθως εἰπεῖν, ἐκ τοῦ πονήματος τοῦ προειρημένου ἀνδρὸς εἰληφῶς ἀφορμάς καθ' ἑτέραν μέθοδον κανόνας δέκα τὸν ἀριθμὸν διεχάραξά σοι τοὺς ὑποτεταγμένους. ὧν ὁ μὲν πρῶτος περιέχει ἀριθμοὺς ἐν οἷς τὰ παραπλήσια εἰρήκασιν οἱ τέσσαρες

8a: *hypothesis* for Matthew, different hand.

8b: gilded icon of Matthew, smaller leaf suggesting that this was taken from another MS.

9a–61b: Matthew

62ab: *hypothesis* for Mark.

62b: *subscriptio* for Matthew *after hypothesis* for Mark: “the Gospel was published in Jerusalem eight years after the ascension of the Christ.” The *hypothesis*, however, is written in a different hand.

63a–95a Mark

63a: ornate headpiece for Mark

94b: LE of Mark begins. 16.8 has rubricated triple dots and τέλος.

195a: *subscriptio* in rubricated majuscules as follows: το κατὰ ἰωαννην εὐαγγελιον συνεγραφημε τα χρονους λβ της του Χριστου αναληψεως (“the Gospel according to John was composed 32 years after the ascension of Christ”). στιχοι.

95a–96b: κεφάλαια for Luke

96a–96b: *hypothesis* for Luke squeezed into margin, obviously written by a later hand.

97a–153a: Luke

97a: ornate headpiece for Luke

⁶ This is the end of Eusebius' letter to Carpianus, with an additional ending added later.

153b: *subscriptio*: “the Gospel according to Luke was composed 15 years after the ascension of the Christ.” στιχοι.

154a: *hypothesis* for John

154b: κεφάλαια for John

155a–195a: John

170b–171a: PA, with marginal abbreviation

194b–195a: different hand takes over same τετραευαγγελιον.

195b: looks like a poem of sorts, in a different hand

Buffer leaf at end of MS, and verso of last counted leaf, have texts from two different hands which are also different from the hand that wrote this codex. Text of verso of 195 reads (in part):

εκ **πνευματικου** πνευματικη και δοσις:
προς **πνευματικον** και λογικον ποιμενα:
ερας μαθειν βελτιεν τις δοδοις πελει;
κτλ.

Back cover leaf ‘I’ reads, in part, as follows (different hand from main MS):

**One sentence (line 5) ends in a γαρ.

It is a Christian text with some *nomina sacra*. Probaly a patristic text.

προ εορτης υπερ
λογος ο αναρχος

25 May 2015: dbw
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