



Gregory-Aland 771
(National Library of Greece, Athens: 204)

***Kurzgefasste Liste* description:**

GA Number: 771
Contents: eK†
Date: X (No exact date)
Material: Parchment
Leaves: 153
Columns: 1
Lines per page: 20
Dimensions: 32 H x 23 cm W
Shelf Number: 204

Corrections to K-Liste description: dimensions

***CSNTM* description:**

GA Number: 771
Contents: eK†¹
Date: X² (No exact date)
Material: parchment
Leaves: 153
Columns: 1
Lines per page: 20³
Dimensions: 22.1–23.0 W x 30.3–30.9 H x 4.4–4.9 D
Shelf Number: 204

Images:

Text (306) + Additional matter (6) + Spine & Color Chart (7) + UV (25) = 344 total images

Foliation corrections: paginated, not foliated. But apart from that, there are no corrections to make.

Quires (numbered on verso of last leaf, lower inside corner; and recto of first leaf, lower inside corner)⁴:

¹ 62 [123] is a replacement leaf on paper. 110 [219] is a replacement leaf on parchment.

² Text is hanging; thus, no earlier than tenth century.

³ The scribe has made the script larger or smaller depending on how much commentary accompanies it. To work out these calculations must have been mind-boggling.

1.1–6, 2.7–14, 3.15–16, 4(ζ).17–23, 5(η).24–29, 6(θ).30–35, 7(ι).37–44, 8(ια).45–52, 9(ιβ).53–60, 10(ιγ).61–67, 11(ιδ).68–75, 12(ιε).76–83, 13(ιζ).84–88, 14(ιη).89–96, 15(ιθ).97–103, 16(κ).104–109, 17(κα).110–117, 18(κβ).118–125, 19(κγ).126–133, 20.134–140, 21.141–148(?), 22.149–153.

Additional matter: 6 images

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

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

Spine, Cover, and Color Chart: 7 images (color chart on 25a [49])—

Text: 153 leaves (306 images)

UV (MS pages in brackets): 5a–12a (both sides) [9–23], 14a [27], 15b–16b [30–32], 25b [50], 26ab [51–52]⁵, 32b [64], 95a [189].

Specific Details:

Purchased 1872.

Modern covers, detached.

Gospels MS with commentary. On many pages the scribe has written out the commentary on the right of the text in the shape of an elaborate cross. This took a great deal of planning on his/her part. Further, the size of the text letters varies to accommodate the commentary, all while maintaining 20 lines of text per page.

MS is slightly trapezoid, with outside larger than inside.

Running chapter headings rubricated; Eusebian canons in margin; αρχη and τέλος of lectionary in text but rubricated.

Text begins at Matt 18.9 (εις την γενναν).

1a–26b: Matthew

26b–61b: Mark

61a: Mark 16.8 followed without note by 16.9.

62 is a paper replacement leaf.

62b–109b: Luke

110a–153b: John (to the end)

110ab: replacement leaf, beginning of John.

There may have been ornamented headings for each Gospel originally; only the original hand of the beginning of Mark is still extant (although this, too, is a different hand). One

⁴ Many of the quires seem to have been retooled; I am following the original quire designation as much as possible (what is written on the codex) even when it conflicts with later reworking of the quires.

⁵ Palimpsest here. It's certainly a different hand (minuscule). Mark 1.5–6 is evident (ποταμω... και ζωνην δ...).

might assume that the beginnings of the Gospels had ornamentation or an icon since otherwise it is a significant coincidence that the beginnings of Luke and John are gone. It also may be significant that the under-text in Mark 1 was written only on the verso; perhaps an icon was intended to go on the recto. Further, the text of Luke 1 and John 1 on the replacement leaves is significantly less than what we see on a normal leaf. Luke occupies only 19 lines on the verso (Luke 1.1–7 [αμφοτεροι]), nothing on the recto. The next leaf begins with Luke 1.27 though. 110ab, the replacement leaf for John 1, is written in a large hand with 23 lines of text on the recto and 6 lines on the verso (John 1.1–15 [κεκγραγεν λεγων]). The next page continues at exactly this spot. The end of Matthew (26b), written by the original scribe, may help us in determining whether there was an icon of Mark. The scribe's hand stops in the middle of a word (διδασκοντες): the last syllable is finished by a different scribe who then writes out the rest of the page. He uses 29 lines for his text. This second scribe also wrote out the commentary on the page. There is also under-text of the same passage (Mark 1), written by yet a different scribe, that has been scraped over. The fact that the original scribe wrote out 26a and began to write out 26b (which finishes Matthew) may suggest that he intended to move right on to Mark. But since his end of Matthew is finished by another scribe, we cannot tell. It is possible that scribe A intended to finish Matthew then have an icon on the next page, with text on the verso.

Elaborate crosses for commentary are on the following leaves: 2b, 4ab, 5a, 7b, 8a–10a, 12b–14a, 17b–18a, 22b–26a, 30b–32a, 33b–37a, 38b–42a, 43b–45a, 46b–61b, 63b–109b, 114a–115a, 128b–129a, 132a, 136b–138a, 140b–142a, 149a, 153b. The commentary otherwise is the standard three-sided columns and rows that wrap around the text. As such, there is more text for the standard commentary than for the cross-shaped commentary. Luke's Gospel (except for the one replacement leaf) is the only Gospel to have cross-shaped commentary exclusively. Both Mark and Luke have significantly less commentary than either Matthew or John.

*Notice the size of the cross on 36a and 36b. It varies significantly so that the scribe can make room for the patristic commentary as needed.

3 Feb 2015: dbw
Digitized by: jwp/rdm