



Gregory-Aland 798
(National Library of Greece, Athens; Munster: 137)

***Kurzgefasste Liste* description:**

GA Number: 798
Contents: e †
Date: XI (No exact date)
Material: Parchment
Leaves: 260
Columns: 1
Lines per page: 20
Dimensions: 17 H x 11.5 W
Shelf Number: 137 (112 ff. in Athens; 148 ff. in Münster)

Corrections to K-Liste description: dimensions, leaf count

***CSNTM* description:**

GA Number: 798
Contents: e†: MtMk (Athens); LkJn (Münster)
Date: XI¹ (No exact date)
Material: Parchment
Leaves: 116
Columns: 1
Lines per page: 20
Dimensions: 10.4–11.2 W x 16.0–16.8 H x 3.6–3.8 D cm
Shelf Number: 137

Images:

Text (232) + Additional matter (6) + Spine & Color Chart (7) = 245 total images

Foliation corrections: first two leaf-slivers are not counted. Thus, add 2 to leaf number for correct count:

$$3 = [1]$$

$$69 = [66] \text{ (leaf sliver with text from different MS between '65' and '66')}^2$$

Quires: Quires are difficult to count because of the condition of the MS. It is also difficult to tell if leaves have been reassembled in a different order since the leaves within a properly organized quire often differ in width as much as .5 cm.

¹ NLG catalog (1892) dates it XIV. It looks to be XI.

² The rest of the leaf sliver, between '61' and '62', has no text.

But it is quite likely that the order of the leaves from the end of Matthew to the beginning of Mark, including the *superscriptio* and κεφάλαια for Luke, is the same as what it originally was: the leaves both fit together well (i.e., are the same width) and the icon of Mark leaf (92b = [89b]) is the second leaf of the second half of the quire. The first leaf of the second half continues the κεφάλαια of Luke.

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 3a [1a])

Text: 116 leaves (232 images)

UV (MS pages, not ours): ‘81a’, ‘88ab’, ‘90a’

Specific Details:

Modern cloth binding.

First two leaves of extant text are mere slivers, but with text on them.

Eusebian canons in the margins; κεφάλαια at bottom; lections sometimes listed at top.

The supralinear lines over the *nomina sacra* are barely visible, most likely because they were originally rubricated and the red ink has faded. See Mark 1.1 (93a = [90a]) for example.

1a–90b[87b]: Matthew

1a: ornate headpiece at beginning of Matthew

90b [87b]: *superscriptio* for **Luke**, with κεφάλαια for Luke³

90b[87b]–91b[88b]: κεφάλαια for Luke

92a[89a]: blank

92b [89b]: gilded icon of Mark

93a[90a]–116b[113b]: Mark (through 8.2a [Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον])⁴

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³ Only one Greek NT MS is known to list the order Matthew-Luke-Mark-John (GA 498), but none have it. GA 798 almost surely was based on a MS that had this order, since the scribe was copying a MS, not creating one ad hoc. See Metzger, *Canon of the NT*, 296–97.

⁴ This scribe shows evidence of being less than professional. Both the *nomina sacra* which, at times, are either not overwritten with a horizontal line (or perhaps with a rubricated line that has faded) and the *superscriptio* to Luke immediately after Matthew show evidence of lack of care and professionalism, especially since the Gospel of Mark is simply begun immediately after this. Another telltale sign is that the scribe did not always break words between syllables. For example, the last two lines of the Athens MS, which ends at Mark 8.2, reads: μαθητὰς αὐτοῦ λέγει αὐτοῖς, (2) σπλαγχνίζομαι ἐπὶ τὸν ὄχλον. Significantly, the second to last line ends with the σ of σπλαγχνίζομαι, thus breaking the word in the middle of a syllable (and breaking a cardinal rule of Greek calligraphy).