



**Gregory-Aland 809**  
(National Library of Greece, Athens: 2364)

***Kurzgefasste Liste* description:**

GA Number: 809  
Contents: eK  
Date: XI (No exact date)  
Material: Parchment  
Leaves: 284  
Columns: 1  
Lines per page: 18-20  
Dimensions: 24.5 H x 20 W  
Shelf Number: 2364

*Corrections to K-Liste description:* dimensions, incomplete status not noted, leaf count

***CSNTM* description:**

GA Number: 809  
Contents: eK<sup>†</sup>  
Date: XI (No exact date)  
Material: Parchment<sup>1</sup>  
Leaves: 283  
Columns: 1  
Lines per page: 19–20<sup>2</sup>  
Dimensions: 19.1–20.5<sup>3</sup> W x 24.5 H x 5.6–6.0 D  
Shelf Number: 2364

**Images:**

**Text (566) + Additional matter (2) + Spine & Color Chart (7) + UV (1) = 576 total images**

**Foliation corrections:** 94 is skipped; from '95' on subtract 1 to get proper leaf number. Thus:

$$94 = [95]$$

**Quires:**

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<sup>1</sup> last leaf, replacement by much later scribe, is paper.  
<sup>2</sup> There probably are 18–20, as Münster has it, but the sample pages checked only revealed 19 or 20 lines of scripture per page.  
<sup>3</sup> Trapezoid shaped, larger on top than on bottom.

1.1–10<sup>4</sup>, 2.11–18, 3.19–24 [short quire], 4.25–32, 5.33–40, 6.41–48, 7.49–56, 8.57–64, 9.65–72, 10.73–80, 11.81–88, 12.89–96, 13.97–101 [SQ], 14.102–109, 15.110–117, 16.118–125, 17.126–133, 18.134–141, 19.142–149, 20.150 [SQ], 21.151–152 [SQ], 22.153–160, 23.161–168, 24.169–176, 25.177–184, 26.185–192, 27.193–200, 28.201–208, 29.209–216, 30.217–224, 31.225–229 [SQ], 32.230–237, 33.238–245, 34(λδ).246–253, 35(λε).254–261, 36(λς).262–269, 37(λζ).270–277, 38(λη).278–284.

**Additional matter:** 2 images

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

**Back cover:** 0 additional leaves + cover a = 1 image

**Spine, Cover, and Color Chart:** 7 images (color chart on 11a)

**Text:** 283 leaves (566 images)

**UV (MS pages, not ours):** 259a

**Specific Details:**

Cloth-over-wood boards, poor condition.

Cover and first 18 leaves detached.

NLG description is quite full (1991 catalog, #2364, pp. 364–65. Included is this statement is the colophon: Η μνημονευομενη μονη του οσιου Μελετιου ειναι η γνωστη επι Κιθαιρωνος, ιδρυθεισα προς το τελος του 11ου αιωνος υπο του οσιου Μελετιου του νεου (“The mentioned monastery of St. Meletius is known at Kitheron, founded in the late 11th century under St. Meletius the Younger.”)

Eusebian canons in margins, κεφάλαια at top of page as well as at bottom of page, commentary is variously one to three-sided (some pages have no commentary but scripture is still confined to the standard space for such), with scripture in larger font and centered.

MS has apparently been trimmed on the sides, as is evident by the letters being cut off on 263a[264a].

1a: blank

1b–7a: Eusebius’s letter to Carpianus (gold letters), Eusebian canons (gilded, lapis lazuli, rubrication, etc.); sumptuously written

8ab: blank (paper leaf, added later)

9a–10b: rubricated κεφάλαια for Matthew

11a–98b [97b]: Matthew

11a: very ornate headpiece for beginning of Matthew, with three-sided commentary.

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<sup>4</sup> Including two paper leaves. Apparently f. 9 originally started the second quire since a β is seen at the bottom of 9a.

20a: marginal commentary has some of the beatitudes in majuscule script ('you are the light of the world,' 'you are the salt of the earth'), with commentary underneath.  
97ab[98ab]: κεφάλαια of Mark  
98–99[99–100]: blank paper replacement leaves inserted; before them (after the κεφάλαια) at least three leaves were cut out.  
100a[101a]–148b[149b]: Mark  
100a[101a]: beginning of Mark, with ornate headpiece.  
148a[149a]: Mark 16.8, αρχη and τελος rubricated.  
148–149: missing leaf (at least one). Presumably the icon for Luke.  
149a–150b[150a–151b]: κεφάλαια for Luke.  
151a[152a]–227a[228a]: Luke  
151a[152a]: ornate headpiece for Luke  
227b[228b]: κεφάλαια for John  
228a[229a]–282b[283b]: John  
228a[229a]: ornate headpiece for John  
248a[249a]: PA, as indicated in κεφάλαια. But a rubricated cross (+) is at the end of John 7.52, and John 8.12 is in the margin. Evidently, some scribe, probably not the original one, considered the pericope to be spurious and marked it by showing what should be read next.  
280b[283b]–281a[284a]: additional material on Gospels.

24 Feb 2015: dbw  
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