A BYZANTINE PANEGYRIC COLLECTION With an Unknown Homily for the Annunciation

MORTON SMITH

THE MS HEREIN DESCRIBED is now in the collection of Brown University. It is said to have been purchased in Athens shortly after the Second World War. Otherwise, its provenience is unknown. If the number on the binding (see p. 141 below) is a library number the codex must have come from a large collection.

Sixteenth/Seventeenth Century, paper, 200 x 145 mm., 373 folia (numbered 15-350, 356-392), single columns, 20 lines per page.

15r-18r: Exaltation of the Cross, Philotheus of Constantinople, Έπειδη της πρώτης καὶ θείας (conclusion only).

18v: Exaltation of the Cross, Andrew of Crete, Σ(ταύ)ρου πανήγυριν.

29r: Christmas, Chrysostom, Παράδοξον μυστήριον καὶ ξένον.

41r: Christmas, Chrysostom, Όπόταν ἀπὸ χειμώνος κρυεροῦ.

5 50r: Epiphany, Ἡ γινομένη οἰκονομία τοῦ ἀγαθοῦ καὶ φιλανθρώπου θ(ϵο)ῦ ἡμῶν πρὸς τὸν ἀνον.

61r: Epiphany, Gregory the Thaumaturge, "Ανδρες φιλόχριστοι.

70r: Jn. Baptist, Chrysostom, Ἰωάννου τοῦ Βαπτιστοῦ πανήγυριν.

80v: Publican, Chrysostom, Καθώς ὅταν συνδράμουσι σύγνεφα (!).

86v: Prodigal Son, Chrysostom, Πάντοτε μὲν τ (ὴν) φιλαν (θρωπ) ίαν τοῦ θεοῦ.

10 98v: Presentation, Πάσα δεσποτική έορτή καὶ πανήγυρις.

105r: Veneration of the Cross, Chrysostom, Aσμα καινον ας ψάλλωμεν.

122v: Annunciation, Chrysostom, Βασιλικών άδελφοὶ μυστηρίων έορτήν.

130r: Annunciation, Tŷ δεσπόνη μου τὸν πόθον ἀποδιδούς.

137v: Lazarus, Chrysostom, Πᾶσα μὲν ἐν θ(ε)ῷ διδασκαλία ἔχει.

15 146v: Palm Sunday, Chrysostom, Τώρα της δεσποτικης έορτης προλάμψουσι.

157r: Monday of Holy Week, Joseph Ephraim, Ὁ θ(εδ)ς τοῦ ᾿Αβραάμ.

186r: Repentance and the 10 Virgins, Chrysostom, *Αρα γε γινώσηστε (!) πόθεν.

201v: Wednesday of Holy Week, Anointing, Chrysostom, 'Αρκετῶς ἡμᾶς.

220v: Betrayal and Passion, Chrysostom, Στυγνην την ἐκκλησίαν βλέπω.

20 224r: Good Friday, Passion, Chrysostom, Τὸ χρέος τοῦ ἐχθεσινοῦ ταξίματος.

231r: Resurrection, Chrysostom, 'Ανέστη τῆ τρίτη ἡμέρα.

239v: Thomas, Chrysostom, Ἡλθα ἴνα ἀποδώσω τὸ χρέος.

¹ The attributions in this table of contents — except for the first — are those made in the MS. The identification of the first homily, now akephalos. I owe to the kindness of Fr. F. Halkin.

249v: The Women with Myrrh, Καὶ ἡ παροῦσα κυριακή.

257r: Paralytic, Πολλών καὶ μεγάλων κακών.

25 269r: Samaritan Woman, Καὶ τὴν σήμερον ἡμέραν ἀναβλύξει εἰς ἡμᾶς ἡ πηγή.

283v: Mid-Pentecost, Chrysostom, "Οπου καὶ ἐὰν ὁ δεσπότης πορεύεται.

287v: Jn. Theologian, Chrysostom, Συνεκάλεσεν ήμας άγαπητοί.

290r: Blind Man, Τοῦ κ(υρίο)υ καὶ σ(ωτή)ρ(ο)ς ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ διδάσκοντος.

299v: Ascension, Chrysostom, Χαριέστατον εἰς ἐμένα της ἐκκλησίας τὸ θέατρον.

30 304v: Ascension, Chrysostom, Λογαριάζοντας έγω ἀκόμι κατὰ ψυχήν.

311r: Pentecost, Τρεῖς ἐορτὰς ἐώρταζον οἱ Ἰουδαῖοι.

324v: Birth of the Baptist, Chrysostom, Έπιτηδίου καιρού ήμέρα έορτής.

338v: Transfiguration, "Ολλες (!) μεν αί δεσποτικαὶ έορταί.

350r: Transfiguration, Chrysostom, Έλᾶτε φίλοι, σήμερον.

35 360v: Dormition, "Ωσπερ παράδεισος ἄλλος.

370r: Herodias' Dance, Chrysostom, "Ωσπερ τις ἀνηρ φιλέρημος.

378v: Beheading of the Baptist, Chrysostom, Πάλιν ή Ἡρωδιάς.

387v: (Sept. 23?) Conception of Elisabeth, (Chrysostom),² Οὐδὲ ἔνα εἶναι ἀνυπότακτον εἰς τοὺς δεσποτικοὺς ὅρους.

As will have appeared from this table of contents, the writer used relatively few contractions. Terminal abbreviations (which I have not indicated) are much more frequent. The writing is evidently hasty and the simplification of letters into ligatures is frequent and extreme. The writer has occasionally omitted words and has added them, and made other corrections, in the margins. Iota subscript is regularly omitted; the customary confusions of vowels are not rare. The hand is large (averaging 6 lines to 5 cm.) and, in spite of the ligatures, clear; the lines are level and evenly spaced, the margins are straight and wide (25 mm. inside margin; the top, bottom and side margins were wider; although they have been trimmed they are still 25 mm. or more). The paper is heavy, smooth and a pale cream in color (originally it was probably white); the ink is very black. Some capitals in the text are in red; the initial capitals of the sermons, also in red, are elaborately

² The section of the text which contained the attribution has been lost, but enough remains to show that an attribution was made, and it was almost certainly to Chrysostom.

floriated by a skilful hand. The book was undoubtedly written to be read in church services. The titles of the sermons are regularly followed by $\epsilon \vec{v}(\lambda \acute{o}\gamma \eta \sigma)o\nu \pi(\acute{a}\tau)\epsilon \rho$, occasionally (sermons 13, 14, 17, 27, and 30–38 incl.) by $\epsilon \vec{v}(\lambda \acute{o}\gamma \eta \sigma)o\nu \delta \acute{e}\sigma \pi o \tau a$. The difference in the use of these titles does not seem to correspond to any probably difference of source, nor to any likely ecclesiastical usage; therefore it suggests that the book was written for a church where a bishop was frequently, but not constantly, present.

The pages are arranged in quaternions, which are not numbered. The first of those now preserved, ff. 16-21, has lost its outer sheet. This loss took place prior to the numeration of the folia, which is in a nineteenth century hand and an ink now faded to grey (except for ff. 15 and 380–92, of which the upper outside corners, bearing the first numeration, have been lost; these have been renumbered on the outside margins, by a more recent hand). At the front of the codex the top of f. 15 has been lost, ff. 16-30 have been damaged at the tops by water and considerable pieces have been lost from 16-23, inclusive. At the back of the codex, from f. 366 on, the tops of the pages, also watersoaked, are beginning to disintegrate; from 368 on, pieces of the text have been lost. The last of the preserved pages shows the text ending, with a tapered series of lines, in the center of the page. Elsewhere, such endings are always at the bottom of the page, so this was probably the end of the collection. Beside occasional small mistakes in numeration (123 for 122v, 115 for 315), the numerator omitted nos. 351-355 inclusive (the text shows no break). The present binding – better, the recent binding, for it is now a loose wrapper – is leather, the stamping on it almost indecipherable and the tops of both front and back panels rotted away. It was not the original binding, as shown by the fact that the pages have been trimmed. On the inside margin of the front panel is written in black ink, "N 940," possibly, but not certainly, by the same hand which numbered the pages.

Each page on which a sermon began carried in the middle of its top margin an annotation, by the writer of the text, giving the number of the sermon. The first of these annotations now preserved is on the top of 29r: λόγος Δ. Therefore the preserved text begins with the end of what was originally the second sermon, and there were 39 sermons in the collection. The collection is clearly of Erhard's panegyric type A³ - that is to say, it begins with the fixed feasts at the beginning of the liturgical year and sandwiches in the moveable feasts at places corresponding to the approximate times of their occurrence. In particular, it goes from September 8th to August 29th, has some 20 texts for moveable feasts, and puts Lazarus after the 25th of March, which is typical of the A group; the only irregularity is no. 39, for the 23rd of September, but that is a supplement.⁴ In contents it reflects also, principally, the panegyric collections. It has not been influenced by the Metaphrast and it shows none of the post-Metaphrastic texts listed by Erhard 5 as characteristic of the contaminated or expanded Metaphrast or of the later menologia and collections of panegyrics which are independent of the metaphrastic tradition. Nor has it any important tie with the pre-metaphrastic homilaries. What relations it does have with the other one-volume collections listed by Erhard are best indicated by the following tables, of which the volume and page numbers refer to the volumes and pages of Erhard.6

ALTEN JAHRESSAMMLUNGEN (I.154ff.)	SERMONS COMMON
MS: Athens 1027, pp. I.155ff.	4 out of 77
Jslm. Patr. 6, pp. I.175ff.	5 out of 118
Saloniki Blt. 7, pp. I.185ff.	2 out of 51
Bodl. Bar. 180, pp. I.191f.	1 out of 27
Taurin. gr. 80, pp. I.195f.	2 out of 23

³ A. Erhard, *Uberlieferung u. Bestand der hagiographischen u. homiletischen Literatur der gr. Kirche* (Leipzig, 1937—), Texte u. Untersuchungen, 50-52.

⁴ These observations I owe to Fr. F. Halkin, who also suggests comparison of the MS with Parisinus 1190 (16th century) in Erhard, II.57.

⁵ III.333ff. and 514ff.

⁶ Whenever possible, references are to the page on which begins the table of contents of the MS containing the similar material. I have not tried to note every appearance of the commoner sermons, but only their occurrences in those MSS which had several points of contact with this collection.

ALTEN PANEGYRIKEN (II.3ff.)

Scor. gr. 236, pp. II.4ff.	8 out of 50
Mosq. gr. 215, pp. II.6ff.	6 out of 71
Patmos 190, pp. II.10f.	3 out of 20
Athens, Syn. 108, pp. II.18f.	3 out of 45
Paris gr. 1179, pp. II.24ff.	4 out of 47

Patriarchalhomiliar von Konstantinopel

(Homil. II), (III.559ff.)

composite list pp. III.559ff. 6⁷ out of 57 Andros, Hagias 1, pp. III.571f. 4 out of 10⁸

Analysis of these relationships yields the following:

⁷ This supposes that no. 21=the homily by Philotheus of Constantinople which our MS uses for the Exaltation of the Cross. See Erhard, III.572, note 2.

⁸ 10 is here the number of sermons over and above those from the composite list referred to previously.

	Occasion	SERMON	Sammlungen	Panegyriken	Homiliar	144
	Exaltation	Έπειδη της πρώτης			III.559(?)571	14-2
	Exaltation	Σταύρου πανήγυριν	1.191	II.4,6,24 &c.9		
	Christmas	Παράδοξν μυστήριον		II.4 &c.		
	Christmas	'Οπόταν ἀπὸ χειμῶνος		II.24		
5	Epiphany	Ή γινομένη οἰκονομία			III.571	
	Epiphany	"Ανδρες φιλόχριστοι		II.4, 6^{10} &c.		
	Jn. Baptist	Ἰωάννου τοῦ Β.		·	-	
	Publican	Καθώς ὅταν συνδράμουσι	I.185 &c.	II.24		•
	Prodigal	Πάντοτε μεν την φιλαν.	I.155,185 &c.	II.4,18,24 &c.		N C
10	Presentation	Πᾶσα δεσποτικη έορτή			III.571	MORTON
	Veneration of C.	'Ασμα καινόν				\mathbf{I}^{C}
	Annunciation	Βασιλικών μυστηρίων	I.175	II.6,10,18		Ž
	Annunciation	Τῆ δεσπόνη μου				SN
	Lazarus	Πασα μεν εν θεφ		II.4,6		SMITH
15	Palm Sunday	\mathbf{T} ώρα τ $\hat{\eta}$ ς δεσποτικ $\hat{\eta}$ ς		II.4 &c.		H
	Joseph	'Ο θεὸς τοῦ 'Αβραάμ		II.10		
	Ten Virgins	"Αρα γε γινώσηστε		•		
	Anointing	'Αρκετῶς ἡμᾶς				
	Betrayal	Στυγνην την έκκλησίαν				
20	Good Friday	Τὸ χρέος τοῦ έχθεσινοῦ				

^{9 &}quot;&c." in this table indicates that the sermon is found in other collections of the same type, but with so few parallels to the present MS as to seem unworthy of inclusion in the table.

¹⁰ In II.4 this sermon is attributed to Gregory of Nyssa.

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	Resurrection	'Ανέστη τῆ τρίτη	I.175		-
	Thomas	[†] Ηλθα ἴνα ἀποδώσω	I.175	II.6	
	Myrophoron	Καὶ ἡ παροῦσα		October 1981	III.559
	Paralytic	Πολλῶν καὶ μεγάλων			III.559
2	5 Samaritan	Καὶ τὴν σήμερον	****		III.559
	Mid-Pentecost	"Οπου καὶ ἐὰν ὁ δεσπότης	I.175, 195	II.6	***************************************
	Jn. Theologian	Συνεκάλεσεν ήμας		**************************************	
	The Blind Man	Τοῦ κῦ κ. σρς ἡμν Ἰῦ Χῦ		***************************************	III.559
	Ascension	Χαριέστατον είς εμένα	I.195 &c.	II.10	-
3	0 Ascension	Λογαριάζοντας έγώ	I.155 &c.		
	Pentecost	Τρεῖς ἐορτάς			III.559
	Baptist's Birth	Έπιτηδίου καιροῦ	I.175	II.4,18	-
	Transfiguration	"Ολλες μεν αι δεσποτικαί	-	·	III.571
	Transfiguration	Έλᾶτε, φίλοι, σήμερον	I.155 &c.	The same of the sa	
3	5 Dormition	"Ωσπερ παράδεισος			III.584
	Herodias' Dance	"Ωσπερ τις ἀνήρ	I.155	II.4	
	Beheading of B.	Πάλιν ἡ Ἡρωδιάς			*
	Conception of B.	Οὐδὲ ἔνα εἶναι			

The numerical predominance of the panegyric collections in this table is reenforced by the fact that one-volume panegyric collections of types other than A yield parallels to four more sermons (nos. 17,¹¹ 18,¹² 21,¹³ and 37 ¹⁴). Further, all the other one-volume collections listed by Erhard yield parallels only to two sermons not paralleled in the above list or in the panegyric collections just mentioned.¹⁵ But in the second half, although the arrangement is still that of the panegyrics, the sermons come principally from the early Sammlungen and the late homilary; here the panegyrics have contributed only a few sermons and those only for comparatively unimportant feasts.

It might be suggested that the principal parent of our anthology was a collection of Chrysostom's sermons, since most of the sermons are represented as Chrysostom's. (Of those for which parallels have not already been adduced, no. 7 = Montfaucon, 1st Venice ed., II.805; 11 = M. XI.820; 19 = M. X.738; 27 = M. X.771.) However, of the 24 sermons attributed to Chrysostom, 20 appear in M. as spuria. Therefore it seems more probable that Chrysostom has been added to the collection than that the collection came from his works.

Identification of the sermons in the collection is made particularly difficult by the unreliability of its textual tradition, which is often marked by considerable adaptation of the wording to the forms of Modern Greek. The following is a list of the incipits from Erhard and Montfaucon which differ from those given in the table of contents above:

- 3 Μυστήριον ξένον καὶ παράδοξον.
- 4 'Οπόταν έκ.
- 5 Transposes γινομένη οἰκονομία to the end of the phrase.
- 8 Καθάπερ νεφων συνδραμούντων.
- 9 'Αεὶ μὲν τὴν τοῦ θεοῦ φ.
- 10 Πᾶσα ἐορτὴ καὶ π. δ.
- 11 Dl. ås and read, for ψάλλωμεν, ἄσωμεν.
- 14 Πασα ένθεος διδασκαλία.

¹¹ Erhard II.67.

¹² Erhard II.76, attributed to Amphilochius of Iconium.

¹³ Erhard II.70, attributed to Eusebius of Alexandria.

¹⁴ Erhard II.63.

¹⁵ Viz.: 20 in III.203, attributed to "Bishop Eusebius," and 38 in III.443 and 493 (in the latter, for September 23).

- 15 "Ηδη της δεσποτικής πανηγύρεως.
- 17 "Αρα οἴδατε πόθεν.
- 18 Ίκανῶς, ἡμᾶς.
- 19 For $\beta \lambda \epsilon_{\pi \omega}$, read $\delta_{\rho \hat{\omega}}$.
- 20 Της χθες υποσχέσεως.
- 22 "Ηκω τὸ χρέος ἀποδώσων.
- 25 Καὶ σήμερον ήμιν.
- 26 "Οπου δ'άν.
- 28 For διδάσκοντος, read διαλεγομένου.

- 29 Φαιδρόν μοι τὸ τῆς ἐκκλ.
- 30 "Ετι μοι κατά ψυχήν.
- 32 Εὔκαιρος ἡμέρα.
- 33 Πάσαι.
- 34 Δεῦτε άδελφοί.
- 37 For δαιμονίζεται, read μαίνεται.
- 38 Οὐδὲν τοῖς δεσποτικοῖς.

I have not been able to identify no. 13, and therefore print its text here.

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