

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, Ἐπειδὴ τῆς πρώτης καὶ θείας (conclusion only).
 18v: Exaltation of the Cross, Andrew of Crete,¹ Σ(ταύ)ρου πανήγυριν.
 29r: Christmas, Chrysostom, Παράδοξον μυστήριον καὶ ξένον.
 41r: Christmas, Chrysostom, Ὅποταν ἀπὸ χειμῶνος κρνεροῦ.
 5 50r: Epiphany, Ἡ γινομένη οἰκονομία τοῦ ἀγαθοῦ καὶ φιλανθρώπου θ(εο)ῦ ἡμῶν πρὸς τὸν ἄνον.
 61r: Epiphany, Gregory the Thaumaturge, Ἄνδρες φιλόχριστοι.
 70r: Jn. Baptist, Chrysostom, Ἰωάννου τοῦ Βαπτιστοῦ πανήγυριν.
 80v: Publican, Chrysostom, Καθὼς ὅταν συνδράμοισι σύγνεφα (!).
 86v: Prodigal Son, Chrysostom, Πάντοτε μὲν τ(ῆν) φιλαν(θρωπ)ίαν τοῦ θεοῦ.
 10 98v: Presentation, Πᾶσα δεσποτικὴ ἑορτὴ καὶ πανήγυρις.
 105r: Veneration of the Cross, Chrysostom, Ἄσμα καινὸν ἄς ψάλλωμεν.
 122v: Annunciation, Chrysostom, Βασιλικῶν ἀδελφοὶ μυστηρίων ἑορτήν.
 130r: Annunciation, Τῇ δεσπότη μου τὸν πόθον ἀποδιδούς.
 137v: Lazarus, Chrysostom, Πᾶσα μὲν ἐν θ(ε)ῷ διδασκαλία ἔχει.
 15 146v: Palm Sunday, Chrysostom, Τώρα τῆς δεσποτικῆς ἑορτῆς προλάμψουσι.
 157r: Monday of Holy Week, Joseph Ephraim, Ὁ θ(ε)ὸς τοῦ Ἀβραάμ.
 186r: Repentance and the 10 Virgins, Chrysostom, Ἄρα γε γινώσσητε (!) πόθεν.
 201v: Wednesday of Holy Week, Anointing, Chrysostom, Ἀρκετῶς ἡμᾶς.
 220v: Betrayal and Passion, Chrysostom, Στυγνὴν τὴν ἐκκλησίαν βλέπω.
 20 224r: Good Friday, Passion, Chrysostom, Τὸ χρέος τοῦ ἐχθεσινοῦ ταξίματος.
 231r: Resurrection, Chrysostom, Ἀνέστη τῇ τρίτῃ ἡμέρᾳ.
 239v: Thomas, Chrysostom, Ἦλθα ἵνα 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 παρούσα κυριακή.
 257r: Paralytic, Πολλῶν καὶ μεγάλων κακῶν.
 25 269r: Samaritan Woman, Καὶ τὴν σήμερον ἡμέραν ἀναβλύξει εἰς ἡμᾶς ἡ
 πηγὴ.
 283v: Mid-Pentecost, Chrysostom, Ὅπου καὶ ἐὰν ὁ δεσπότης πορεύεται.
 287v: Jn. Theologian, Chrysostom, Συνεκάλεσεν ἡμᾶς ἀγαπητοί.
 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 τῆς ἐκκλησίας τὸ
 θέατρον.
 30 304v: Ascension, Chrysostom, Λογαριάζοντας ἐγὼ ἀκόμι κατὰ ψυχὴν.
 311r: Pentecost, Τρεῖς ἑορτὰς ἐώρταζον οἱ Ἰουδαῖοι.
 324v: Birth of the Baptist, Chrysostom, Ἐπιτηδίου καιροῦ ἡμέρα ἑορτῆς.
 338v: Transfiguration, Ὅλλες (!) μὲν αἱ δεσποτικαὶ ἑορταί.
 350r: Transfiguration, Chrysostom, Ἐλάτε φίλοι, σήμερον.
 35 360v: Dormition, Ὡσπερ παράδεισος ἄλλος.
 370r: Herodias' Dance, Chrysostom, Ὡσπερ τις ἀνὴρ φιλέρημος.
 378v: Beheading of the Baptist, Chrysostom, Πάλιν ἡ Ἡρωδιάς.
 387v: (Sept. 23?) Conception of Elisabeth, (Chrysostom),² Οὐδὲ ἔνα
 εἶναι ἀνυπότακτον εἰς τοὺς δεσποτικούς ὄρους.

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 *εὐ(λόγησ)ον π(άτ)ερ*, occasionally (sermons 13, 14, 17, 27, and 30–38 incl.) by *εὐ(λόγησ)ον δέσποτα*. The difference in the use of these titles does not seem to correspond to any probable 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 Erhard⁵ 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 homilies. 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, *Überlieferung 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.	6 ⁷ out of 57
Andros, Hagias 1, pp. III.571f.	4 out of 10 ⁸

Analysis of these relationships yields the following:

⁷This 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.

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

OCCASION	SERMON	SAMMLUNGEN	PANEGYRIKEN	HOMILIAR
	Ἐπειδὴ τῆς πρώτης	_____	_____	III.559(?)571
Exaltation	Σταύρου πανήγυριν	1.191	II.4,6,24 &c. ⁹	_____
Christmas	Παράδοξιν μυστήριον	_____	II.4 &c.	_____
Christmas	Ὅποταν ἀπὸ χειμῶνος	_____	II.24	_____
5 Epiphany	Ἡ γινομένη οἰκονομία	_____	_____	III.571
Epiphany	*Ἄνδρες φιλόχριστοι	_____	II.4,6 ¹⁰ &c.	_____
Jn. Baptist	Ἰωάννου τοῦ Β.	_____	_____	_____
Publican	Καθὼς ὅταν συνδράμουσι	I.185 &c.	II.24	_____
Prodigal	Πάντοτε μὲν τὴν φιλαν.	I.155,185 &c.	II.4,18,24 &c.	_____
10 Presentation	Πᾶσα δεσποτικὴ ἑορτὴ	_____	_____	III.571
Veneration of C.	*Ἄσμα καινόν	_____	_____	_____
Annunciation	Βασιλικῶν . . . μυστηρίων	I.175	II.6,10,18	_____
Annunciation	Τῇ δεσπότη μου	_____	_____	_____
Lazarus	Πᾶσα μὲν ἐν θεῷ	_____	II.4,6	_____
15 Palm Sunday	Τώρα τῆς δεσποτικῆς	_____	II.4 &c.	_____
Joseph	Ὁ θεὸς τοῦ Ἀβραάμ	_____	II.10	_____
Ten Virgins	*Ἄρα γε γινώσῃστε	_____	_____	_____
Anointing	*Ἀρκετῶς ἡμᾶς	_____	_____	_____
Betrayal	Στυγνὴν τὴν ἐκκλησίαν	_____	_____	_____
20 Good Friday	Τὸ χρέος τοῦ ἐχθροῦ	_____	_____	_____

⁹ "&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.

	Resurrection	Ἀνάστη τῇ τρίτῃ	I.175	_____	_____
	Thomas	Ἦλθα ἵνα ἀποδώσω	I.175	II.6	_____
	Myrophoron	Καὶ ἡ παρούσα	_____	_____	III.559
	Paralytic	Πολλῶν καὶ μεγάλων	_____	_____	III.559
25	Samaritan	Καὶ τὴν σήμερον	_____	_____	III.559
	Mid-Pentecost	Ὅπου καὶ ἐὰν ὁ δεσπότης	I.175, 195	II.6	_____
	Jn. Theologian	Συνεκάλεσεν ἡμᾶς	_____	_____	_____
	The Blind Man	Τοῦ κῦ κ. σρς ἡμῶν Ἰῦ ΧϞ	_____	_____	III.559
	Ascension	Χαριέστατον εἰς ἐμένα	I.195 &c.	II.10	_____
30	Ascension	Λογαριάζοντας ἐγώ	I.155 &c.	_____	_____
	Pentecost	Τρεῖς ἑορτάς	_____	_____	III.559
	Baptist's Birth	Ἐπιτηδίου καιροῦ	I.175	II.4,18	_____
	Transfiguration	Ὅλλες μὲν αἱ δεσποτικάί	_____	_____	III.571
	Transfiguration	Ἐλάτε, φίλοι, σήμερον	I.155 &c.	_____	_____
35	Dormition	Ὡσπερ παράδεισος	_____	_____	III.584
	Herodias' Dance	Ὡσπερ τις ἀνήρ	I.155	II.4	_____
	Beheading of B.	Πάλιν ἡ Ἡρωδιάς	_____	_____	_____
	Conception of B.	Οὐδὲ ἓνα 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 37¹⁴). 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 *Sammungen* and the late homiliary; 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. | 9 Ἄει μὲν τὴν τοῦ θεοῦ φ. |
| 4 Ὅποταν ἐκ. | 10 Πᾶσα ἑορτὴ καὶ π. δ. |
| 5 Transposes <i>γινομένη οἰκονομία</i> to
the end of the phrase. | 11 Dl. <i>ἀς</i> and read, for <i>ψάλλωμεν,</i>
<i>ἄσωμεν.</i> |
| 8 Καθὰ περ νεφῶν συνδραμόντων. | 14 Πᾶσα ἔνθεος 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 Ἦδη τῆς δεσποτικῆς πανηγύρεως. | 29 Φαιδρόν μοι τὸ τῆς ἐκκλ. |
| 17 Ἄρα οἶδατε πόθεν. | 30 Ἔτι μοι κατὰ ψυχὴν. |
| 18 Ἰκανῶς, ἡμᾶς. | 32 Εὐκαιρος ἡμέρα. |
| 19 For βλέπω, read ὀρῶ. | 33 Πᾶσαι. |
| 20 Τῆς χθὲς ὑποσχέσεως. | 34 Δεῦτε ἀδελφοί. |
| 22 Ἦκω τὸ χρέος ἀποδώσων. | 37 For δαιμονίζεται, read μαίνεται. |
| 25 Καὶ σήμερον ἡμῖν. | 38 Οὐδὲν τοῖς δεσποτικοῖς. |
| 26 Ὅπου δ' ἄν. | |
| 28 For διδάσκοντος, read διαλεγόμε-
νον. | |

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

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