

Σ Υ Μ Μ Ε Ι Κ Τ Α

NOTES ON COLLECTIONS OF MANUSCRIPTS IN GREECE

The following notes were made during a visit to Greece in 1951-2. All are based on extremely brief and hurried visits to the libraries described, in none of which was it possible for me to do even a full day's work. Consequently it was often impossible for me to spare the time to count pages, and none of my estimates of date is more than a snap judgment. If an apology be required for the publication of such imperfect work, it must be that imperfect information seems better than none.

Beside the particular acknowledgments, made below, to local authorities, it is my privilege and duty to express my indebtedness to the late Archbishop of Athens, His Beatitude Spyridon, who authorized my visits to so many of the monasteries under his jurisdiction, and to the United States authorities established under the Fulbright Act, who made possible my work in Greece.

Cephalonia

Of the monastery libraries previously described, I visited only that of St. Gerasimus, where I hoped to see the unedited apocryphal material which reportedly followed the *Questions and Answers* of Maximus Confessor in a 16th c. MS. The library was in excellent condition, I found without difficulty what seemed to be the MS described, but the *Questions and Answers* were followed by various ascetic tracts and I could find no apocrypha nor pseudepigrapha.

My warmest thanks are due to the Rt. Rev. Hierotheos, Metropolitan of Cephalonia, whose extraordinary kindness and hospitality have made my memory of my visit to his island among the happiest of all I brought from Greece. It is only by reason of his friendly and active assistance that reports on the following monasteries can be made:

Hiera Mone tou Hagiou Andreou: No MSS.

Hiera Mone Sistiōn (Hyperagias Theotokou):

1. XVIII c., paper, 248 × 155 mm., 44 ff., Ἀκολουθία καὶ βίος τοῦ ἱερομάρτυρος Μοδέστου.

2. XVII c., paper, 210 × 160, 157 ff., Κανόνες ἑσπερινῶν διαφόρων ἑορτῶν. Elegant hand, fine binding in Arabic style but with Christian motifs.

Hiera Mone tōn Themátōn (Hyperagias Theotokou):

1. XV c., paper, 244×175, 177 ff., Nomokanon.
 2. XVIII-XIX c., paper, 204×140, c. 200 ff.
 - a. Nomokanon, XVIII c. hand.
 - b. 21 blank folia.
 - c. ἐγγχειρίδιον περὶ τῶν συνηκείων (sic). Same hand as above.
 - d. κεφαλαῖον 15' περὶ τοῦ συνεχῶς κοινωνεῖν ἅπαντας τῶν φορικτῶν μυστηρίων. Slightly later hand. 19 ff.
 - e. διήγησις πάνυ ὀφέλιμος Μακαρίου μοναχοῦ. XIX c. hand.
 - f. κεφάλαια συμμῶν θεσσαλονίκης. Different hand. 4 ff.
 - g. Γρηγορίου τοῦ θεολόγου. Same hand as the διήγησις Μακαρίου.
- Dated 1824.
- h. A few small sections in various hands.
 3. XVIII c., paper, 295×200, 264 ff. Beautiful hand. τοῦ σοφωτάτου κυρίου Θεοφίλου τοῦ Κορυθαλέως εἰς φιλοσοφίαν προδιόκησεις (sic). Last page reads τέλος τῶν ὀκτὸ τῆς φυσικῆς ἀκροάσεως βιβλίων, ἐτελειώθη ἐν ἔτει αψμς (= 1746).
 4. XVIII c., paper, 295×200, c. 200 ff., same hand as above. Title page lost; first f. numbered 2. It contains a diagram illustrating the divisions of the ψυχικαὶ δυνάμεις (αἱ μὲν φυτικά, αἱ δὲ ζωτικά καὶ ὀρεκτικά, αἱ δὲ γνωστικά καὶ διανοητικά). Last page reads ἐτελειώθη ἐν ἔτει αψμς.
 5. XVIII c., paper, 295×200, c. 200 ff., same hand as above. Beginning lost. Last page reads τέλος τῶν τριῶν τῆς... κ..ς ψυχῆς παραγωγείας βιβλίων, ἐτελειώθη κατὰ τὸ αψμη ἔτος.
 6. XVIII c., paper, 295×200, c. 150 ff., same hand as above. Beginning lost, first f. numbered 4.
 7. XVIII c., paper, 190×140, c. 100 ff., ecclesiastical music.
 8. XVIII c., paper, 170×108, c. 50 ff., ecclesiastical music.
 9. XIX c., paper, 220×145, 31 pp. (numbered), Ἀκολουθία εἰς τὸν ἔσπερινόν τῆς ἑορτῆς τῆς μονῆς.

It must be remembered that these notes were made before the terrible earthquake of a few years ago, which may have damaged or destroyed a number of these monasteries.

Dimitsane

The library is excellently kept and easily available in the public school. The official librarian, T. Gritsopoulos, is now in Athens, at the National Archives; visitors should bring a letter from him. My thanks are due to the local authorities who permitted me, even

without such authorization, to examine the collection. A catalogue has been published by Mr. Gritsopoulos in the *Epeteris Hetaireias Byzantinon Spoudon* 22 (1952) 183 ff. (MSS 1-68), and 24 (1954) 230 ff. (MSS 69-169). The following notes are intended to supplement that catalogue, of which, as its author remarked (p. 186), the comments were necessarily limited by considerations of space.

MS. 2: Add to the table of contents:

269^v-273, a selection attributed to St. Barsanouphios.

291^r-297, a second selection from Theodore Studite, concerning virtues and vices.

312^r-v, questions and answers.

313^r-320^v have been written by a second hand, of approximately the same period as the first, which latter (?) resumes at 321^r.

9: dated on f. 11^r, 1812.

10: has 13 folia.

*¹ 12: At least two MSS have been bound together. The second begins with f. 153 and its first selection, the Aphorisms of Hippocrates, is in a sixteenth or seventeenth century hand, contrasting sharply with the eighteenth century one which wrote the latter half of the first MS.

22: The text of Demophilus the Neo-Pythagorean may be of some interest, since Schmid-Stählin (ed. 6, pt. 2, p. 378, n. 4) knows his work as preserved only in Vat. Gr. 743.

* 26: I have noted the following variants from the text of Nestle's sixteenth edition: Mt. 1. 1-8, ἐγέννησε passim; 1.5, Βοός bis; Ὁβήδ bis; 1.6, Δᾶδ δὲ ὁ βασιλεὺς ἐγέννησε; 1.7, Ἄσά; 1.8, Ἄσά. John 21.18 σε ζώσει; 21.20, ἐπιστραφεὶς δὲ; 21.21, om. οὖν; 21.22, σὺ ἀκολουθεῖ μοι; 21.23, ὁ λόγος οὗτο(ς); καὶ οὐκ εἶπεν; 21.24, ἄρ' οὗτος; καὶ γράψας; ἔστιν ἡ μαρτυρία αὐτοῦ; 21.25, πολλὰ ὅσα; οὐδὲ; χωρῆσαι; + ἀμήν. Almost all of these are typical of the Constantinopolitan text.

* 27: The decorations of this manuscript have evidently been added by hands much less skilled (or much later?) than those of the scribe(s) who — if this and the preceding MS are only copies of earlier hands — were amazingly capable copyists.

¹ Asterisks indicate MSS of which I have photographed specimen pages. These photographs are now available in the Brown University Library, Providence, R.I.

The two large icons are evidently by different artists, that of Luke being a much closer imitation of early work than that of Matthew.

Add to the table of contents :

2 - 3, Eusebian canons.

6^r, hymns : ὁ μονογενής, οἱ τὰ Χερουβείμ, νῦν αἱ δυνάμεις, and φῶς ἰλαρόν.

7^v, endorsement : ἐκ τῶν τοῦ Κωνσταντίνου Γορδάτου τοῦ Χίου 17. 202^v - 208^r, Euthalius' prologue to the Pauline Epistles (= H. von Soden, Die Schriften des NT, Berlin, 1902, I. 1. 650 ff.).

208^v, Ματθῆ(ιον) παῦλον τοῦ ἀποστόλου (= von Soden, ib., 369, with the first two of the additions given on 370). I have noticed the following variants from Nestle's text : Mt. 1. 9 - 16, ἐγέννησε passim ; 10 and 11, Ἀμών ; 14, Ἀχείμ ; 18, μνηστευθείσης γάρ ; 19, παραδειγματίσαι ; 20, ἐφάνη κατ' ὄναρ, μαριαμ ; 22, ὑπὸ τοῦ ¹κυ ; 24, διεγερωθεὶς δὲ ὁ Ἰωσηφ, παρέλαβε ; 25, οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, ἐκάλεσε ; 2. 3, ἠδῶδης (sic) ὁ βασιλεύς ; 5, εἶπον ; 8, ἀκριβῶς ἐξετάσατε. Lk. 1. 2, παρέδωκαν ; 5, ἡ γυνή ; 6, ἐνώπιον, omit πάσαις ; 7, ἡ ἑλισάβετ ἦν ; 8, ἐναντίον ; τοῦ λαοῦ ἦν. Otherwise agrees as far as us. 12.

Acts : title ; πράξεις τῶ(ν) ἀποστόλ(ων) ; 5, βαπτισθήσεσθε ἐν πνι ἀγίω ; 6, ἐπηρώτων 7, εἶπεν δὲ ; 10, ἐσθῆτι λευκῆ, εἶπον ; 11, ἐμβλέποντες, ἀναληφθεὶς.

Catholic Epistles : Heading of James : ἁ ἀποστολῆ (sic) τοῦ ἁ(γίου) ἀποστόλου ἰακώβ(ου) καθολικῆ : — περὶ ὑπομονῆς καὶ πίστεως ἀνυποκρίτου καὶ ταπεινοφροσύνης πρὸς τοὺς πλουσί(ους). 1. 5, οὐκ (in place of μὴ) ; 12, λήψεται, ἐπηγγέλατο ὁ ¹κς. In Jude 16^b - 25 : 18, ὅτι ἐν ἐσχάτω ; 20, τῇ ἀγιοτάτῃ ἡμῶν πίστει, ἐποικοδομοῦντες ἑαυτοὺς ; 22 f., ἔλεεῖτε διακρινόμενοι. οὓς, δὲ ἐν φόβῳ σώζετε ἐκ πυρὸς ἀρπάζοντες, μισοῦντες 24, φυλάξαι αὐτούς 25, + σοφῶ, dl. διὰ l.c. το ἡμῶν, δόξα καὶ, dl. πρὸ παντὸς τοῦ αἰῶνος. Conclusion : τοῦ ἁ(γίου) ἀποστόλου ἐπιστολῆ στίχ(οι) ξη.

Pauline Epistles : Prefixed to Romans are the following words : ἐν ἀγγελικῇ διδασκαλίᾳ περὶ τε τῶν ἔξω χάριτο(ς) χῦ καὶ τὸν (sic) ἐν χάριτι καὶ περὶ ἐλπίδο(ς) καὶ πολιτείας πνευματικῆς πρὸ(ς) ῥωμαίους. Rom. 1. 1, ἰ(ησο)ῦ Χ(ριστο)ῦ ;

- 1.5, διὸ (for δι' οὗ); 1.13, ἐκολλήθην (!); om. καὶ after σχῶ; 1.19, ὁ γὰρ θ(εὸς). No other variants to 1.21 incl.
- * 28: Stamp on f. 2^r, ΔΩΡΕΑ Α. Π. ΠΑΠΠΟΥΛΙΑ, cf. n. 42, inf. This is of some importance, since it suggests that some of the personal papers and library of Callinicus Castorches, which form such an important part of the Dimitsane collection were not left by him to the public library, but were given to it by his heirs. Cf. Gritsopoulos' nos 86, 98, 144.
- * 37: A second hand begins with a sermon for the Sunday of Orthodoxy, βλέπω καὶ θεωρῶ τὴν πρόθυμον ὄρεξιν of which I have not found the incipit elsewhere. A third hand begins with Pantaleon's sermon on the Hypsosis, the usual πάλιν ὑψοῦται σταυρός, cf. PG 98.1243 ff. The MS concludes with Demetrius' Epistolary Types, a text of Weichert's family B (V. Weichert, Demetrii et Libanii... Typoi Epistolikoi, Leipzig, 1910, pp. 11, ff.), but expanded with material quite different from any reported by Weichert. Thus, after the definition of the Συγχαρητικὸς τύπος (W., p. 10, lines 16-18) it continues: πρῶτον δὲ μάτην ἠδεσθαι δόξωμεν (δηλώσωμεν) I have added the parentheses. ἢ τὸ ἀξίωμα ἢ τὰς ἀρετὰς ἢ ἕτερόν τι τοιοῦτον δι' ὧν μεγίστην ἐκαρπώσαμεθα ἡδονήν· ἐλπίζειν καὶ πρὸς ἡμῖν ἔσται ἂν τοῦ τοιούτου ἀξιώματος ὠφελειθήσασθαι: μετὰ ταῦτα τὰς ἀρετὰς ἐν αὐτῶ τῷ φίλῳ ἐνονν(αι)ς (sic) χάριτας δηλοῦντες ἐροῦμεν ὅτι ἀπεκρούσθημεν τῶν ἐλπίδων, πάλαι γὰρ πρὸς σὲ δοκῶμεν... (Here the MS breaks off.).
- * 42: Stamp on p. I, ΔΩΡΕΑ Α. Π. ΠΑΠΠΟΥΛΙΑ. pp. 5-11, Castorches' catalogue of the books he owned: 270 volumes, mostly religion, classics and school books. A τετραεναγγέλιον εἰς μεμβράναις is probably no. 26 of the present Dimitsane library, see Gritsopoulos' catalogue (cited above) in vol. 22 (1952), p. 204.
- * 57: The title and incipit of the first sermon (f. 2^r) read: Λόγος εἰς τ(ὴν) ὑψωσιν τοῦ τιμίου καὶ ζωοποιοῦ σ(αυ)ροῦ καὶ πῶς εὔρεν αὐτὸν ἡ μακαρία ἑλένη ἡ βασίλισσα: — Μετὰ τριακοσίους χρόνους τοῦ πάθος (sic) τοῦ κυ(ρίου) ἡμῶν ἰ(ησο)ῦ χ(ριστο)ῦ ἐγένεν ἡ γύρευσις καὶ εὔρεσις τοῦ τιμίου καὶ ζωοποιοῦ σ(αυ)ροῦ. εἰς τὸν καιρὸν ἐκεῖνον... This is evidently an adaptation to Modern Greek of the account listed in Bibliotheca Hagiographica Græca, s.v. Crux II.e. The language of the concluding sermon of the codex is

also markedly modernizing. The sheet pasted to the inside of the back binding is signed 'Ιωάσαφ 'Ιεροδιάκων.

- * 64: I have not been able to identify this chronicle. It contains some interesting material and I therefore transcribe the first two pages and the last three¹:

I R.: ἐπάνω ἀπὸ τὰ βασιλικά φορέματα ἔνα ἱερὸν φόρεμα τὸ ὁποῖω σημένει τὴν εὐταξίαν καὶ τὴν εὐλαβείαν καὶ τὴν εἰρήνην ὁποῦ θέλει νὰ ἔχει εἰς τὴν ἐκκλησίαν τοῦ μεγάλου βασιλέως Χ(ριστο)ῦ τοῦ θ(εο)ῦ ἡμῶν. διὰ τὶ τοῦ ἔδειδαν τὰς δ'. Τότε τοῦ ἔδιδει ἐπὶ χεῖρα ἑαυδὴ οὐχὶ βαρὺ ἢ σκληρόν· ἀλλὰ ἔλαφρόν καὶ μαλακόν· διὰ νὰ πεδεύει ἐν πραότητι καὶ δικαιοσύνη καὶ συμπαιθεῖα· καὶ οὐχὶ μὲ ὀργὴ καὶ θυμὸ νὰ συντριβῆ καὶ νὰ ἀφανίζεαι καὶ νὰ κρίνει κακῶς καὶ ἀδίκως. ἀλλὰ ὡς τοῦ βασιλέως Χ(ριστο)ῦ μιμητῆς τοῦ δικαίου καὶ εἰρηνοποιοῦ. τοῦ εὐσπλαγγνοῦ τοῦ φιλανθρώπου τοῦ ἐλεήμονος. δίδουν δὲ καὶ αὐτοῦ χεῖρας μανδήλιον μὲ χῶμα· τὸ ὁποῖων χῶμα δειλοῖ τὸ φθαρόν τουτοῦ τοῦ κόσμου τουτοῦ· ὁποῦ μέλει καὶ αὐτὸς ὁ ἐπίγιος βασιλεὺς νὰ ἀπεθάν(η?) ὡς ἄνθρωπος· καὶ ὅτι ἡ βασιλεία αὐτοῦ ἔναι πρόσκαιρος καὶ οὐχὶ αἰώνιος. καὶ διὰ τοῦτο πάντοτε νὰ ἦναι εἰς τὰς ἐντολλὰς τοῦ θ(εο)ῦ αὐτοῦ· καὶ τὴν δικαιοσύνη νὰ ἀγαπᾷ καὶ τὸν θάνατο νὰ ἐνθυμεῖται· καὶ ὧσαν ἔκατεύεσαι ἀπὸ τὸν ἄμβω νὰ ἔρχετον περιπατῶντα καὶ ὑπήγευε εἰς τὰς πόρτας τοῦ θυσιαστηρίου· καὶ ἐστέκεν τὸ πλησίον τῶν ἱερέων ὁποῦ εὐχοντο δι' αὐτοῦ· ἵνα ἐν εἰρήνῃ καὶ ἡσυχίᾳ καὶ αὐξήσει νὰ περάσει τὴν βασιλείαν αὐτοῦ (I V.) καὶ τύχη καὶ τῆς βασιλείας τῶν οὐρανῶν. Ὅτι ὁ βασιλεὺς ἐμετηλάμβανε εἰς τὸ ἄγιον σῆμα (l. σώμα?). Καὶ ὧσαν ἐτελείωνε ἡ θεία ἱεουργία· ἐμπέσαι εἰς τὸ θυσιαστήριον ὡς εἰς οὐ(ρα)νὸν αὐτῆς μετέχει τῆς οὐρανίου βασιλείας, καὶ ἐτελιώνετο ἀληθῶς βασιλεὺς· ἀφοῦ ἤθελε μεταλάβει(ν) τῆς [θείας] ἱεράς καὶ θείας κοινωνίας· καὶ τῶτε ἔδιδε καὶ τὰ ὄψφικια τῆς βασιλείας τῶν ῥωμαίων· ὁποῦ τὰ ἐνομοθέτησεν αὐτὸς ὁ μέγας κωνσταντῆνος ὁ βασιλεὺς· ζήτη(σον) εἰ(ς) προ(σθ)... (?) ιες ΤΗ τε' λθ Ὅμως τοῦτος ὁ βασιλεὺς ὁ θεῖος κωνσταντῆνος εἰς τοὺς τριανταδύο χρόνους τῆς αὐτοῦ βασιλείας ἀπέρασεν εἰς τὴν νικομήδειαν· διὰ νὰ πάρη τὰ φουσατάν τον (sic, l. φουσατά του?)· νὰ ὑπάγη εἰς τὴν περσίαν νὰ πολεμήσει· καὶ ἐκεῖ εἰς τὴν νικομήδειαν ἀσθένησεν καὶ

¹ Accents standing on the proper syllables have been made to accord with modern usage, some superfluous accents and punctuation marks have been eliminated, otherwise — except as indicated by brackets and parentheses — the text is reproduced exactly.

ἀπέθανε· βασιλεύσας χρόνους τριάκοντα δύο. ἐπήγε δὲ ὁ υἱὸς αὐτοῦ κωνσταντῖος εἰς τὴν ἀνατολὴν καὶ ἤφερε τὸ λείψανον τοῦ πατρὸς του· καὶ τὸ ἔθαψεν ἐντίμως. τέλος τῆς βασιλείας τοῦ μεγάλου κωνσταντίνου.

131 V. : (Heading) τοῦ ῥωμανοῦ καὶ τοῦ (αὐ)τ(οῦ?) θαν(άτου) κατὰ τὸ ἄδικον (Text) καὶ ἐσυβουλεύθη εἰς τὸν ἑαυτὸν του (sic, masc.) ὅτι νὰ φαρμακώσει τὸν βασιλέαν τὸν ἄνδρα αὐτῆς· καὶ τὸν καταλάκτι ὁποῦ ἐμοίχευε νὰ τὸν κάμη βασιλέαν· νὰ τὸν ἐπάρη ἄνδρα της· καθῶς καὶ τὸ ἐκατόρθωσεν, λοιπόν· τίμασεν τὸ φαρμάκι· καὶ ἔδιδέ το ὀλίγον ὀλίγω τοῦ βασιλέως κατὰ ἡμέραν· καὶ ὁ βασιλεὺς καθῶς ἐποτήσθη ἀ[υ]π' αὐτὸ, ἐν τὸ ἅμα ἔπεσεν ἀσθενῆς εἰς τὸ κραββάτι· καὶ τόσον ἔγνηεν ἀπὸ τὴν ἀσθένειαν ὅτι ἐπαρκαλίεν νὰ ἀποθάνη· καὶ εἰς τὰς ιε (15) τοῦ ἀπρηλλίου μηνὸς· ἔτυχε καὶ ἦτον τῇ μεγάλῃ ε¹· καὶ ἔδωκεν τῶν ἀνθρώπων τοῦ παλατίου αὐτῇ τῇ ἡμέρᾳ τὸν μισθὸν αὐτὸν ἦγουν τὸν λοφᾶν τὸν συνηθισμένον ὁποῦ ἔπερναν: — ὃ θάνατος ἄδικος· καὶ τῆς ἑσπέρας τούτεστι βράδῳ ὕπαγε μετὰ μιχαὴλ μονάχος ὁ βασιλεὺς εἰς τὸ λοετρόν· καὶ ἐμπήκεν εἰς τὸν κολυμβήθρα τοῦ λοετροῦ ὁ βασιλεὺς· καὶ ἐκεῖ ἔπνηξεν αὐτὸν ὁ μιχαὴλ μετὰ τὸ θέλημα τῆς βασιλίσσης· καὶ ἔτη τὸν ἐπῆρεν ἀποθαμένον αὐτὸς ὁ μιχαὴλ ὁ καταλάκτης κρυφῶς· καὶ τὸν ὑπῆγεν εἰς τὸ παλάτι τ(οῦ)· βασιλεύσας χρόνους ε̄ καὶ μῆν(ας) ̄. τέλος τῆς βασιλείας ῥωμανοῦ τοῦ ἀργυροπούλου: — μύνημα τῆς βασιλίσσης εἰς τὸν πατριάρχην. (132 R.) (Heading) τοῦ πατριάρχου καὶ τοῦ βασιλέως ὅπου δὲν τὸ ἔστρε... ὁ θ(εός) (Text) τῇ δὲ νύκτα ἐκείνῃ ὅπου ἔψαλλαν τὰ ἅγια πάθη τοῦ κ(υ-ρίου) ἡμῶν ἰ(ησοῦ) Χ(ριστοῦ)· ἐμήνησεν ἡ βασίλισσα παρευθῆς τοῦ πατριάρχου ὡς ἀπὸ μέρος τοῦ βασιλέως· νὰ ὑπάγη εἰς τὸ παλάτι· καὶ ὁ πατριάρχης κατὰ τὸν ὀρησμὸν ὑπήγεν καὶ ἦρε τὸν βασιλέα ἀποθαμένον καὶ τὴν βασίλισσα καθεζομένη (sic) εἰς τὸ βασιλικὸν θρόνον τὸν χρυσόν· καὶ εἶχεν ἐκεῖ σιμάντης καὶ τὸν μιχαὴλ καὶ ὕπεν ἡ βασίλισσα τοῦ πατριάρχου νὰ τὴν στεφανώσῃ μετὰ τὸν μιχαὴλ· ὃ κατόρθωσις ὅπου κάμνει τὸ χρυσάφι. Ὁ δὲ πατριάρχης ἐνόησεν τὰ γενόμενα καὶ ἐθαύμαζε τὸν τί νὰ κάμη· καὶ τὴν [ἀ]ποκριθῆ· ὡς δὲ ἶδεν αὐτῶ (sic) ἡ βασίλισσα συλογιζόμενον· ἔδωκεν αὐτὸν χρυσίου καὶ τῶν κληρικῶν· καὶ ἐστεφάνωσεν αὐτούς· τοῦ μὲν πατριάρχου ἔδωκεν πενήντα λύτρες χρυσάφι τῶν δὲ κληρικῶν ἔδοκεν ἄλλαις πενήντα λύτρες· βασιλεία μιχαὴλ τοῦ καταλάκτου ὀργηθεῖκ(ο)ῦ καὶ ὀρθοδόξου: — Τὸ δὲ προῦτῆ ἡ

¹ 5, i.e. Holy Thursday.

βασίλισσα ἀνηγόρευσεν βασιλέα αὐτὸν τὸν μιχαήλ· στεφθῆς παρὰ τὸν αὐτὸν πατριάρχον· χρόνοι ἀπὸ κτίσεως κόσμου εφμβ (6542 = 1034 A.D.) κατὰ δὲ τὴν ἡμέραν τῆς λαμπροῦς εἰς αὐτὰς τὰς ἕνδεκα ὥρας τῆς ἡμέρας· ἔπεσεν χαλάζυ μέγαν καὶ φοβερόν (132 V.) καὶ δὲν ἐσύντριψεν ἢ χαλάσι μόνο τὰ δένδρα, ἀλλὰ καὶ ἐκκλησίαις καὶ ὀσπήτια πολλὰ καὶ ληγὰ καὶ καρπός· ἐκείνον τὸν καιρὸν τὸν χρόνον δὲν ἐγήνη· ὃ ἀνδρίας γυναικός. Μία δὲ γυναῖκα ἔξω εἰς τὰς χώρας ἠῦρεν ἕνας ἄνδρας εἰς ἔρημον τόπον ὁποῦ ἐδούλευσεν· καὶ ὑπῆγεν ἐστανικός [νὰ] εἰς ταύτην νὰ τὴν δυναστεύσει· νὰ τὴν ἐπορευεῖ· ἢ δὲ γυναῖκα ἔκαμεν πολλὰ νὰ γλυτώσι ἀπὸ τὰ χεῖριά του καὶ δὲν ἐδυνήθη· καὶ ὡς ἶδε τὸ τέλος ὅτι νικᾷ αὐτὴν ἀρπαξε τὸ μαχέρι ἀπὸ τὴν ζώνην του ἢ γυναῖκα καὶ τὸν ἔσφαξε· ὡς δὲ ἐκερύχθη τοῦτο εἰς τὰς πλησίον χώρας· ἔδραμεν τῆς ὥρας καὶ τὴν γυναῖκα ἐπένεσαν πολλὰ· ἔσοντας ὁποῦ ἐστάθη ἀνδρία (marginal note by same hand: κρίσις δικαία) καὶ ἐφύλαξε τὴν τιμὴν αὐτῆς· καὶ τὴν παρθενίαν. καὶ εἰς τὰ ῥούχα τοῦ ἀποθαμένου ὁποῦ τὸν ἔσφαξε τὴν ἔκαμεν ἢ ἀθθεντία κληρονόμον· διὰ τὴν ἠθέλεν νὰ τὴν δυναστεύσει. καὶ αὐτὸν ὁ θαμένον τὸν ἔρριξαν ἄταφον ὡς δυνάστην. Θέαμα καὶ φοβερόν. Τῷ δὲ καιρῷ ἐκείνῳ ἕτον ἕνος ἄνθρωπος θεοσεβῆς· φοβούμενος τὸ θεόν· καὶ ἦδεν οφθαλμοφανῶς, οὐχὶ ὥραμα, ἕναν εὐνοῦχον καὶ ἄστραπτεν τὸ πρόσωπον αὐτοῦ· καὶ τὰ φορέματά του ἄσπρα· ἦτον δὲ νύκτα· καὶ ἢ συντριά.

- * 67: On 7^v is the following note, written in an extremely even hand: Ἐκκλησιαστικὸν χειρόγραφον παλαιόν, μετενεχθὲν εἰς ἀπλήν φράσιν πρὸ διακοσίων τριάκοντα ἐτῶν ἐξ ἀγνώστου πρωτοτύπου, λίαν ὠφέλιμον, ἀφιερῶται δὲ τῇ Ἑλληνικῇ Σχολῇ Δημητσάνης. — Ἐν Ἀθήναις. τῇ 5 Αὐγούστου 1848.

This is signed, in a very shaky and feeble hand, † Φθιώτιδος Καλλίνικος.

Beginning with Gritsopoulos no. 69, the numeration of the MSS in his catalogue differs from that which I found on the MSS at the time I examined them (Spring, 1952). For the following MSS, therefore, I give first the number in his catalogue and then, in parentheses, the number which the MS formerly bore:

- * 74 (73): f. 1^r·v, not counted by G., carries the conclusion of a sermon evidently on the incarnation. Explicit:

ἔδει γὰρ καὶ γέννησιν τιμηθῆναι· καὶ παρθενίαν προτιμηθῆναι· προελθῶν δὲ θεὸς μετὰ τῆς προλήψεως, ἐν ἕκ δύο τῶν ἐναντίων, σαρκ... (at least one line has been lost) ...τῆς σαρκός· ἐν ἧ τῷ τῷ... ὃ ἢ δόξα... εἰς τοὺς... ἀμήν

- f. 2r : The sermon by Chrysostom is headed εἰς τὰ ἅγια Φῶτα and begins ἡ πηγὴ τῶν εὐαγγελικῶν γλυκυσμάτων (sic!) (= Montfaucon, 1st Venice ed., II.809).
- f. 188r : The incipit of the martyrdom is: Πολλοὶ μὲν οὖν ἀνδρῶν ἀρίστους (sic) βίους καὶ μαρτύρων ἀνδραγαθίας ὥσπερ τινὰς ἀστέρους ἀειφανοῦς τῷ κόσμῳ λάμποντας... This is not a variant of the homily of Andrew of Crete, ἀεὶ μὲν λαμπρὰ (PG 97.1169 ff.) and I have not been able to locate it elsewhere.
- 103 (118), 104 (119) and 109 (120) all carry the notation Μονῆς τοῦ φιλοσόφου, which does something to strengthen the claim of 103 to be a direct copy of a parchment MS.

Gritsopoulos lists 169 MSS in all. At the time of my visit there were 152 numbered and arranged in sequence on the shelves, and, apart from them, 3 unnumbered, and two folders containing fragments of MSS and short documents. With only two exceptions, our lists of the first 102 MSS agree. But for the remaining MSS there is no correspondence between the numbers in our lists. This raises a question as to the correspondence of the MSS. I could find no entries in his list to match the following in mine:

- 104-111: 7 notebooks, each 210×150: c. 100 f.; paper; XIX c.; exegesis of the Pauline Epistles, all in the same hand.
- 112: 210×150; c. 100 f.; XIX c.; paper; Βίος καὶ πολιτεία τοῦ νέου ἱερομάρτυρος Γρηγορίου Ε'.
- 115: 176×108; 32 pp.; XIX c., paper; headed: Γνωστικῆς, i.e. — evidently — epistemology. Ch. 1: Περὶ τῆς τοῦ ἀνθρώπου Γνώσεως ἐν Γένει. (Possibly = Gritsopoulos, 147).
- 136: c. 25 f.; XVIII/XIX c.; paper; headed: Λυσίου κατὰ Ἐρατοσθένους. If this should prove to be Lucius, the pupil of Musonius Rufus (Schmid-Stählin⁶, II.357, n. 4) this MS would be of considerable interest. The probability is, of course, that it will prove otherwise. Blessed are those who expect nothing, for they shall not be disappointed.

Skiathos

The Monastery of the Annunciation (founded from Mt. Athos about 1790) is largely in ruins, but the library is still in reasonably good condition. Unfortunately, the numbers of the MSS have been changed at least twice, so that most now have three numbers of which sometimes none seems to correspond to those of similar MSS described in the published catalogue. My thanks are due to the Rev. Hegoume-

nos not only for permission to examine the library and to consult his manuscript catalogue of the MSS, but also for the information that another complete catalogue using the latest set of numbers has been made and is now in the office of the Bishop of the diocese, at Chalkis (where scholars wishing to consult the library should, in any case, apply for permission before going to Skiathos). After satisfying myself as to my special concern (that the epistolary material mentioned in the published catalogue referred to nothing by St. Isidore of Pelusium), I was able to examine fully and photograph in part the two MSS described below¹.

During my stay on the island the Very Rev. George Rigas kindly permitted me to examine the MSS in his private collection and also those in the Church of the Three Hierarchs; it is a pleasure to thank him.

Ἱερὰ Μονὴ τοῦ Εὐαγγελισμοῦ :

No 11, XIV c., paper, 220×137, 294 ff. (+ 197 bis, 281 bis, & possibly other duplications) duplications. ff. 1-5 table of contents in an XVIII c. hand.

6 blank except for a note in praise of the book.

7-12 lists of ecclesiastical authorities of Greece and Byzantine Emperors, XIV c. hand.

13^R-255^R excerpts from the fathers and questions and answers (of which latter the sources are not indicated). Same hand as above, but numbered at the tops of the folia: 1-242. (The numeration followed in this account of the contents is one by a modern hand, in purple ink, at the bottom of the folia).

255^V-256^V continuation of the excerpts in two later hands.

257^R-280^V Dionysius the Areopagite, Commentary on the Song of the Three Children, XV c. hand.

281^R-288^R Short selections from the fathers and the classical philosophers, in the hand of the main section.

288^V geographical list, same hand, extremely fragmentary

289^R-294^R table of contents in a XIX c. hand. This follows the earlier numeration and is for the most part only a table of topics. It covers, according to that numeration, ff. 1-239. The entries containing names of authors are the following:

¹ Prints of these photographs are now available in the Brown University Library, Providence, R.I., USA.

Εὐσεβίου τοῦ Παμφίλου πρὸς Μαρίνον	Φύλ. :	2
Περὶ Ἱεροσύνης τοῦ Χρυσοστόμου	»	25
Περὶ Ἱεροσύνης καὶ ἱερέων τοῦ ἁγίου Μελετίου	»	29
Τοῦ Δαμασκηνοῦ περὶ τῶν ἀχράντων μυστηρίων	»	30
Περὶ Κοινωνίας τοῦ ἁγίου Μελετίου	»	33
Θεοδώρου εἰς τὸ ῥητὸν τῆς ἔξοδου (Ex. 6.3)	»	40
Δαμασκηνοῦ περὶ παραδείσου αἰσθητοῦ καὶ νοητοῦ	»	41
Γρηγορίου τοῦ Θεολόγου εἰς τὸ ῥητὸν τοῦ ἀποστόλου (I Cor. 15.28)	»	54
Γρηγορίου Νύσσης εἰς τὸ αὐτὸ ῥητὸν	»	56
Εἰρηναίου Λουγδούνων ὅτι εἰς τρεῖς τάξεις καὶ κατα- στάσεις εὐρεθήσονται οἱ σωζόμενοι	»	102
Διάλογος τῶν ἁγίων Βασιλείου καὶ Γρηγορίου περὶ τῆς ἐπιφανίας	»	116
Ἀναστασίου ὅτι τίς ὁ ἀληθὴς χριστιανὸς	»	118
Πῶς χρὴ εἶναι τὸν ἱερέα Βασιλείου	»	189
Ἐπιφανίου περὶ τῶν ἀζύμων τοῦ νομικοῦ πάσχα	»	195
Συμεῶν τοῦ νέου θεολόγου περὶ τῆς καθόλου εὐσεβείας	»	236

No. 70 (olim 67 & 74), XI c., parchment, 236×195, 74 ff. I am indebted to Prof. M. Richard for the following information, based on photographs which I sent him: ff. 2^v - 3^r give the end of the introduction of the Doctrina of St. Dorotheus of which Migne, PG 88 (1617-8) gives only the Latin version; on f. 3^r begins Doctrina I (PG 88. 1618-40). The hand seems to be of the XI c.

The MS is unbound and unsewn. Probably many pages, if not quires, are missing. In going through it, I noted the following headings (beside those on ff. 1 and 3):

- 17^r τοῦ ὁσίου πατρὸς ἡμῶν ἔφραιμ εἰς ἀδελφοὺς δ' ἐν χ(ριστῷ) κεκοιμη-
μένους.
20^r ἔρ(μηνεῖα) ῥητῶν τινῶν τοῦ ἁγίου γρηγορίου ψαλλομένων μετὰ τῶν
που εἰς τὸ ἅγιον πάσχα.
23^v ἔρμην(εῖα) ῥητῶν τινῶν τοῦ ἁγίου γρηγορίου ψαλλομένων εἰς τὴν
ἁγίαν μαρτυρίαν (?)
26^v τοῦ αὐτοῦ πρὸς τινὰς κελλιώτας ἐρωτήσαντες αὐτὸν περὶ τοῦ παρα-
βάλλειν.
28^v ἐκ τῶν ἀσκητικῶν τοῦ ἁγίου μεγάλου βασιλείου.
30^r τοῦ αὐτοῦ περὶ θεοῦ φόβου.
36^v τοῦ αὐτοῦ περὶ τοῦ μὴ ὀφείλειν τινα στοιχεῖν ἐν τῇ διασυνέσει.
37^r περὶ τοῦ ἀταράχως καὶ εὐχαρίστως ὑποφέρειν τοὺς πειρασμούς.

- 46^R παραίνεσις πρὸς τὸν ἔχοντα τὴν διακονίαν τοῦ κελλιάρχου.
 47^V πρὸς τοὺς ἐν μοναστηρίῳ ἐπιστάτας καὶ μαθητάς: πῶς δεῖ ἐπι-
 στατεῖν ἀδελφῶν.
 49^R τοῦ αὐτοῦ ῥήματα ψυχωφελῆ διάφορα.
 50^R τοῦ αὐτοῦ ἐπιστολὴ πρὸς ἀδελφὸν ἐπερωτήσαντα αὐτὸν περὶ ἀναι-
 σθησίας.
 60^V περὶ τῶν ἁγίων νηστειῶν.
 63^R ἰστέον ὅτι δύο βαρσανούφισι καὶ δύο δωρόθειοι υπήρχων.
 63^V περὶ τοῦ ἀββᾶ δοσιθέου.
 67^R Χρυσοστόμου· εἰς τὸ μὴ πλησιάζειν θεάτροις.

Library of the Rev. George Rigas :

1. XVIII/XIX c., paper, 148×104, ecclesiastical music.
2. XIX c. (1813), paper, 217×153, ecclesiastical music (troparia for the whole year, beautifully written, with small illuminated initials).
3. XVII c., paper, 212×160, ecclesiastical music (troparia, Sept.-Jan.).
4. XVIII c., paper, 278×176 Gregory the Theologian, λόγος εἰς τὴν ἑαυτοῦ χειροτονίαν, with scholia ; letters.
5. XIX c. (1812), paper, 206×150, Basil the Great, Λόγος περὶ τῆς ἐν παρθενίᾳ ἀληθοῦς ἀφθορίας, μεταφρασθεῖς... εἰς ἀπλὴν φράσιν ἐν τῇ ἱερᾷ Νέᾳ Κοινοβιακῇ Μονῇ τῇ ἐν Σκιάθῳ νήσῳ.
6. XIX c. (1806), paper, 242×167, Benjamin of Lesbos, μεταφρυσικὴ καὶ ἡθικὴ.
7. Three MSS bound together (all 212×155) :
 - a) XVII/XVIII c., paper, Ἐκλογάριον, συλλογὴ στίχων Ψαλτηρίου καταλλήλων διὰ κάθε ἑορτήν.
 - b) XVI c., paper, Κανῶνες πρὸς τὸν Ἅγιον Γεώργιον.
 - c) XVII/XVIII c., paper, Θαῦμα τοῦ ἁγίου καὶ ἐνδόξου μεγαλομάρτυρος Γεωργίου. A page on the virtues of repentance (second hand). Διήγησις ἀξιόλογος περὶ τοῦ θαύματος τοῦ ἁγίου μεγαλομάρτυρος Γεωργίου (same hand as the Θαῦμα).
- * 8. XVI/XVII c., paper, 187×123, 180 ff. (71^a & perhaps others). ὕμνοι τοῦ θηκαρᾶ. Ἀσκητικὴ Ἀκουλουθία (i.e. supplementary prayers for each service of the *mega horologion*). Also κανῶνες τῆς Παναγίας.
9. XIII/XIV c., paper, 205×150, Pss. 25 - 121.

Ἐκκλησία τῶν τριῶν ἱεραρχῶν :

1. XVIII c., paper, 198×142, Nomocanon, last thirty odd pages badly mutilated.

2. XVIII c. (176—), paper, 205×155. Services for the festivals of various saints (reportedly written by Bishop Clement of Skiathos).
3. XVIII c., paper, 172×150. Selections from the Psalms for various services. Unbound and incomplete.

Yannina :

The Zosimaia School was badly damaged in the war and then allegedly looted. What books remained had in 1952 been transferred to the Paidagogike Akademia and piled in a store room in such a way that it was impossible to see what there was in the lower levels of the piles. Some MSS, however, were visible in the upper levels, and the collection may by this time be again accessible.

The Archimandreion still has the MSS previously reported in its possession; they are stored in a closed behind the eikonastasis. I was especially interested in no. 20, of which ff. 8-110 contain a 13th c. text of Nemesius of Emesa. It was once a fine MS. Now, unfortunately, two large water-stains run all the way through it and in large triangles at the outside of the top, and inside of the bottom, of the pages, the text is practically effaced.

For help during my stay in Yannina I have to thank especially Dr. L. Zoumbas, Dr. Demetrios Salamanca, the distinguished historian of the city, and Dr. S. Dakaris, Director of the Yannina Museum, who made available to me the manuscript catalogues of its holdings, from which I have transcribed the following entries referring to MSS :

From the βιβλίον καταγραφῆς εἰσαγομένων εἰς μουσεῖον :

- 14 Περὶ Κριτοῦ ἡ κανονικὸν συνόδων. Χειρόγραφον ἐπὶ χάρτου.
- 15 Φυσικὴ ἤτοι περὶ οὐρανίων σωμάτων, ὑπὸ Νικ. Βλεμμίδου (in an XVIII c. hand, hastily written: excellent condition).
- 27 Ἐκκλησιαστικαὶ διατάξεις.
- 28 Περὶ ποιητικῆς καὶ στιχουργικῆς τέχνης, Ἀλεξίου Σπανοῦ.
- 172 Χειρόγραφον ἐξηγήσεις Πινδάρου (1721)
Χειρόγραφον περὶ νήσου Λευκάδος (1850)

Items 17, 18 and 22 may also refer to MSS.

From the βιβλίον καταχωρήσεως Ἐγκλησίου Μουσείου (1951) :

- 493 Εἰλητήριοιον ἐκ περγαμινῆς.
- 502 δύο ἀνεπινόματα χειρόγραφα (Ἰσραηλιτικά)
- 505 διάφορα ἔβραϊκά καὶ προσευχαί (See also entry 629, below.
I am told the Museum also has a number of Turkish MSS and numerous documents in Hebrew and Turkish.)

- 548 Χειρόγραφον περὶ νόσων τῶν παίδων (1836).
 550 Ἐμπειρική ψυχολογία χειρόγραφος.
 559 Δύο τόμοι χειρόγραφοι περιέχοντες εὐαγγέλια καὶ διάφορα ἄλλα συγγράματα ἐπὶ παπύρου. These two are of uniform format, c. 150 ff., 290×223, possibly XIII c. The content is almost entirely selections from the Gospels. I am told they were bought in Rome about 20 years ago.
 560 = 28 sup. (also 562 = 27, 564 = 15).
 561 Χειρόγραφον ἐκκλησιαστικὸν ἡμικατεστραμμένον ἄνευ συγκεκριμένου τίτλου.
 565 πρακτικὰ χειρόγραφοι ἱατρικαὶ συνταγαί.
 567 Διάφορα χειρόγραφα ὑπὸ Ἱερομονάχου Ζαχαρία κατὰ τὸ ἡμερολόγιόν του.
 571 Χειρόγραφος γραμματικὴ.
 578 Χειρόγραφος πρακτικὸς ὁδηγός.
 583 Χειρόγραφοι παροιμίαι Σολομῶντος.
 601 τρία τεύχη χειρόγραφα· λεξικά.
 602 Χειρόγραφον κανονικὸν τῶν συνόδων.
 604 Χειρόγραφον περὶ τοῦ βίου Ζωσιμαδῶν καὶ λοιπῶν εὐεργετῶν.
 606 » ἱστορία τοῦ Ἁλῆ Πασᾶ ὑπὸ Δ. Τσουκαλά. 1823.
 607 » ἀπολογία τοῦ ἱατροῦ Μ. Περδεκάρη.
 612 Στοιχεῖα πρακτικῆς φιλοσοφίας χειρόγραφος.
 613 Χειρόγραφον βιβλίον μὲ ξύλινα καλύμματα (XVI c. liturgical material; proper hymns for various services, without music.)
 615 χειρόγραφον βιβλίον ἐξηγήσεις εἰς τὸν Πηδάλιον.
 619 » » περὶ βοτανικῆς.
 620 » Ἐκκλησιαστικὴ Ἀκολουθία μεγάλης εβδομάδος.
 622 » Βυζαντινικὴ μουσικὴ.
 623 » μαθήματα ψυχολογίας.
 624 » μὲ ἐκκλησιαστικοὺς ὕμνους.
 629 πέντε ἑβραϊκὰ βιβλία χειρόγραφα.
 630 δύο βυζ. μυστικά (These might be interesting.)
 649 Ἱατροσόφια χειρόγραφον.
 652 Χειρόγραφον Αἰσώπου βίος.
 659 » διαφόρων εὐχῶν.

Numbers 543, 569, 570, 579 and 603 may also refer to MSS.

MORTON SMITH