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Homiletic Collections in Greek and Oriental Manuscripts

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Layout

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Cover

The front cover shows the three church fathers Cyril of Jerusalem, Nicholas of Myra and John Chrysostom in a 16th-century fresco of the Church of the Archangels in Matskhvarish, Latali, Svanetia (photography by Jost Gippert). All three fathers bear a board with text fragments from the *Liturgy* by John Chrysostom (CPG 4686) in Georgian; the text passage held by Cyril of Jerusalem is the beginning of the sentence სამეთუ სახიერა და კაცო-მოყუარე ღმერთი სარ ‘For you are a benevolent and philanthropic God’, which also appears in lines 6–7 of Fig. 1 on p. 2 below (from an 11th-century scroll of the Iviron Monastery on Mt Athos, ms. Ivir. georg. 89).

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Article

Unedited Sermons Transmitted under the Name of John Chrysostom in Syriac Panegyrical Homiliaries*

Sergey Kim | Paris – Aubervilliers

1. Preamble. Preaching to create books or books to create preaching?

On 1 September 691, the Quinisext Council convened in the ‘Trullus’ chamber of the Palace of Justinian II; it issued 102 rules of administrative and canonical value.¹ Its rule no. XIX endeavours to formulate a methodology of predication by delimiting the personal initiative of homilists and demanding that preachers rely primarily on the teaching of the ancient Fathers.

19. The superiors of the Churches must instruct all their clergy and their people in true piety every day, but especially on Sundays, choosing for them from divine Scripture the thoughts and judgements of truth and following unswervingly definitions already set forth and the tradition of the God-bearing Fathers. If a Scriptural passage should come up for discussion, they shall in no wise interpret it differently than the luminaries and Doctors of the Church have set down in their writings (συγγραμμάτων). In this way shall they distinguish themselves, rather than by composing their own works, being at times incapable of this and thereby falling short of what is proper. For through the teaching of the aforementioned Fathers the people are given knowledge of important things and virtues, and of unprofitable things and those to be rejected: thus they reform their lives for the better and escape being taken captive by the emotions of ignorance [...]²

Although this instruction echoes the *Apostolic Canon* no. LVIII³ regarding the duty of the bishops to preach, the general accent here is entirely different. The preacher is invited to hold close to the writings (συγγραμμάτων) of the ancient Fathers; furthermore, it could be argued that the decree presupposes a library or a collection of homiletic and exegetic patristic texts at the disposal of the homilist. While inaugurating a conservative approach to the art of preaching, the decree implies that the bishops should pay special attention to the written text of the forerunners and that they read and cite what has been written before.

It is tempting to suggest a link between this tendency towards homiletical conservatism expressed by the conciliar decree and the emergence of a new genre of panegyrical homiletical manuscripts in the Christian book culture. It is not impossible that one – albeit indirect – reason why panegyrical homiliaries emerged as a book type was the demand for ancient homiletic texts promoted by the Fathers of the Council in Trullo.

It could be argued as well that, chronologically, the most ancient panegyrical homiliaries of the Christian East go back to this very period, i.e. to the end of the seventh and the beginning of the eighth century. In Armenian, almost all panegyrical homiliaries are derivative of the large homiliary of Solomon of Mak’enoc’, who accomplished his titanic endeavour around the year 747.⁴ In Georgian, the palimpsest homiliary with *khanmeti* linguistic features (manuscript Tbilisi, National Centre of Manuscripts, S-3902) is datable to

* By the term ‘panegyrical homiliary’, here we mean a manuscript containing a collection of homilies by different authors organised according to the logic of a Church calendar (cf. the Greek πανήγυρις – ‘a feast, a festive celebration’).

¹ For a recent volume on the Council in Trullo see Nedungatt and Featherstone 1995.

² For the English translation and a critical edition of the Greek text, see Nedungatt and Featherstone 1995, 94–9696; see also Sever Voicu, this volume, 13, n. 52.

³ ‘If any bishop or presbyter neglects the clergy or the people, and does not instruct them in the way of godliness, let him be excommunicated, and if he persists in his negligence and idleness, let him be deposed’ (my translation). See Joannou 1962, 38.

⁴ See Bernard Outtier, this volume, 117ff.; see also Van Esbroeck 1984, 237–238.

the beginning of the eighth century⁵ or even to the seventh century.⁶ For the Syriac, we have a number of manuscripts that contain corpora (or fragments of corpora) by various authors – Aphrahat,⁷ Ephrem,⁸ Chrysostom,⁹ Severus of Antioch¹⁰ etc. – from the fifth (!) century onwards, but the earliest panegyrical homiliaries in the Syriac language go back at most to the mid-eighth century.

One would also wish to recall that, back in 1910, Anton Baumstark endeavoured to propose a typology of Syriac panegyrical homiliaries,¹¹ suggesting that the most ancient type of panegyrical homiliary comprised mostly translated and, consequently, prose homilies, called *turgomo* (as opposed to original Syriac rhymed or rhythmic homilies, *memro*). Baumstark deplored the fact that no pure ‘prose’ homiliaries had survived. He argued that the second stage of evolution was the contamination of the ‘prose’ homiliaries with the original Syriac *memro* sermons. This must have happened ‘an der Wende des 7. zum 8. Jahrhundert’ (‘at the turn of the seventh to the eighth century’)¹² according to Baumstark’s calculations. A further stage of development, not relevant for our research here, was the mixture of hymnography with homiletic materials within a single volume – *hudrō*. What is important to note is that the intense evolution of Syriac homiliaries took place in the seventh to eighth centuries, as put forward by Baumstark.

With all due caution, we find it quite symptomatic that the burgeoning of the panegyrical type of homiliaries throughout the cultures of the Christian East fits the general context of the homiletical conservatism witnessed by the canonical legislation of the Council in Trullo.

⁵ See Šanize 1927.

⁶ See Jost Gippert, this volume, 86; see also Gippert 2016, 69 and especially Gippert 2017, 896.

⁷ See, for example, the manuscript London, British Library, Add. 17182 (474 and 512).

⁸ See Butts 2017 for a recent study on the oldest textual witnesses of Ephrem’s works.

⁹ See, for example, Childers 2013 and Childers 2017.

¹⁰ See the manuscript Vatican City, Bibliotheca Apostolica Vaticana, Vat. sir. 143 (563).

¹¹ Baumstark 1910, 53–62, chapter ‘Die nichtbiblischen Lesestücke (das Homiliar)’.

¹² Baumstark 1910, 56.

2. Syriac panegyrical homiliaries and John Chrysostom

The procedure of constituting early panegyrical homiliaries in the Eastern Christian cultures, and especially in Syriac, is of utmost interest, given that their compilers used materials that are no longer available to us. It is instructive to recall that immediately after Albert Ehrhard published the first volume of his monumental work on the typology of the Greek homiliaries, Charles Martin underlined the role of the Oriental homiliaries, *viz.* Syriac ones, for the study of the earliest stage of homiletic book culture.¹³ It is on his trail that Joseph-Marie Sauget undertook a systematic analysis of the Syriac panegyrical homiliaries in a series of studies, venturing to elucidate the principles of the compilation of Syriac homiliaries and of the use of translated Greek texts.¹⁴

In our paper, we limit ourselves to the texts, either translated into Syriac from Greek or original Syriac compositions, that the earliest Syriac panegyrical homiliaries transmit under the name of John Chrysostom. It turns out that several homilies ascribed to him in their titles or their *explicits* have not yet been edited or altogether studied. Surprisingly, a total of 38 such sermons showed up in the Syriac panegyrical homiliaries. In what follows, we offer a list of unedited Chrysostomica and Pseudo-Chrysostomica extant in Syriac panegyrical collections, hoping that this list will encourage specialists in Patristic and Oriental Christian Studies to proceed to editions and studies of this hitherto neglected heritage.¹⁵

We have not included in the list two Pseudo-Chrysostomian texts discovered recently by Paul Géhin,¹⁶ because the manu-

¹³ Martin 1937, 355–358.

¹⁴ Sauget 1961, Sauget 1968, Sauget 1985, Sauget 1986; see also a brief overview in Brock 2007, 19–20.

¹⁵ See the exemplary study Chahine 2002, in which one of the Syriac texts attributed to John Chrysostom was edited on the basis of panegyrical homiliaries and identified as a peculiar redaction of the homily *Sermo cum iret in exsilium* (CPG 4397).

¹⁶ See Géhin 2017, 869–870 and 873.

scripts that contain them (Sinai syr. 10¹⁷ and Sinai syr. 16¹⁸) are not panegyrical homiliaries.

For the purpose of the present study, we used the following manuscripts:

Eighth century

- Vatican City, Biblioteca Apostolica Vaticana (BAV), Vat. sir. 253¹⁹ (mid-eighth century) (Fig. 1)
- Vatican City, BAV, Vat. sir. 368²⁰ (mid-eighth century)

Ninth century

- Vatican City, BAV, Vat. sir. 369²¹ (first quarter of the ninth century)

Tenth to eleventh century

- Damascus (*olim* Homs), Syrian Orthodox Patriarchate (SOP), syr. 12/19²²



Fig. 1: Vatican City, BAV, Vat. sir. 253, fol. 75^v.

¹⁷ *In defunctos*.

MS: Sinai, syr. 10, fols 60^v–62^r

BIBL: Géhin 2017, 869–870 (no. A1b)

TIT: ﻋَدَ ﺕَمَلَ ﺖَمَلَ ﻭَدَ ﺖَمَلَ

‘Of the same, on the suffering, the penitence and the delay concerning those who passed away’

INC: ﻫَذِي ﻣُهَرَّبِ ﻪَذِي ﻣُهَرَّبِ

‘My brothers, everyone has to leave the world and to depart from life’

DES: ﻫَذِي ﻣُهَرَّبِ ﻪَذِي ﻣُهَرَّبِ ﻪَذِي ﻣُهَرَّبِ

‘Glory from all those who take pleasure in the kingdom and those who are tormented in the Gehenna of blindness, to the age of the ages, amen’.

¹⁸ An unidentified fragment in a section comprising quotations from Chrysostomian works.

MS: Sinai, syr. 16 , fols 195^{a–b} (inc. mut.)

BIBL: Géhin 2017, 873 (no. B2d)

TIT: —

INC: ﻫَذِي ﻣُهَرَّبِ (...)

‘(...) and the impurity’

DES: ﻫَذِي ﻣُهَرَّبِ, ﻫَذِي ﻣُهَرَّبِ ﻪَذِي ﻣُهَرَّبِ, ﻫَذِي ﻣُهَرَّبِ ﻪَذِي ﻣُهَرَّبِ

‘and sits on the right hand of God, His Father, to Him and to His Father who sent our Saviour, and to the Spirit of holiness, now and in all times and to the age of ages, amen’.

¹⁹ See Sauget 1968 and a recent correction in Kim 2018. The manuscript is available in digitised form on the website of the Vatican Library: <https://digi.vatlib.it/view/MSS_Vat.sir.253>.

²⁰ Sauget 1961. See the digitised manuscript on the website of the Vatican Library: <https://digi.vatlib.it/view/MSS_Vat.sir.368>.

²¹ Sauget 1961. See the digitised manuscript on the website of the Vatican Library: <https://digi.vatlib.it/view/MSS_Vat.sir.369>.

²² Brock 1994–1995; Sauget 1986, 144–145.



Fig. 2: Berlin, SPK, Sachau 28/220, fol. 43^v.

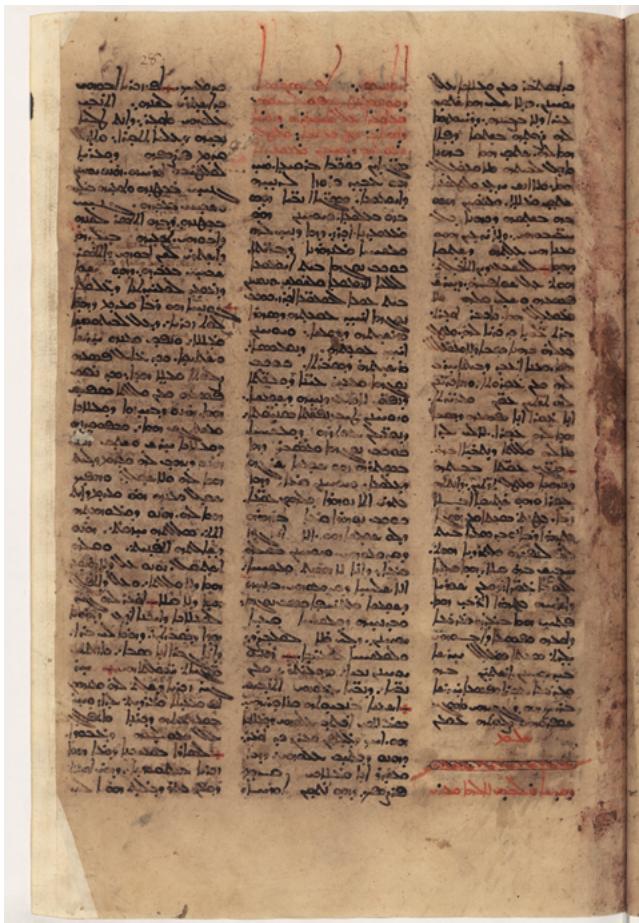


Fig. 3: Vatican City, BAV, Vat. sir. 117, fol. 28^r.



Fig. 4: London, BL, Add. 12165, fol. 68^v.

Eleventh century

- Damascus (*olim* Homs), SOP, syr. 12/20²³ (1000)
- London, British Library (BL), Add. 12165²⁴ (1015) (Figs 4–13 and 15).
- Berlin, Staatsbibliothek Preußischer Kulturbesitz (SPK), Sachau 28/220²⁵ (beginning of the eleventh century) (Fig. 2)

Twelfth century

- Vatican City, BAV, Vat. sir. 117²⁶ (Fig. 3)

Twentieth century

- Birmingham, Cadbury Research Library, Mingana Collection, syr. 545²⁷ (1929)

Additional manuscripts

We have occasionally also used the following homiliaries:

- London, BL, Add. 14516²⁸ (ninth century)
- London, BL, Add. 14515²⁹ (893)
- London, BL, Add. 14725³⁰
- London, BL, Add. 14727.³¹

Unseen manuscripts

We have unfortunately not had access to:

- the manuscript Chicago, Oriental Institute, A. 12008³² (eleventh to twelfth century)

²³ Brock 1994–1995, Sauget 1986, 144–145.

²⁴ Wright 1871, 842–851 (no. DCCCXXV); Sauget 1986.

²⁵ See Malki 1985, Brock 1985, and especially Sauget 1985. See the digitised manuscript on the website of the Berlin State Library: <<http://resolver.staatsbibliothek-berlin.de/SBB0001588000000000>>.

²⁶ See Assemani and Assemani 1759, 1759, 87–107 and Sauget 1968b, 133–135. See the digitised manuscript on the website of the Vatican Library: <https://digi.vatlib.it/view/MSS_Vat.sir.117>.

²⁷ See Rilliet 1982. In spite of its recent date, this Syriac homiliary comprises numerous texts from medieval panegyrical collections; the scribe copies the colophon of one of them dated 1312 (see Rilliet 1982, 579–580).

²⁸ Wright 1870, 244–246 (no. CCCVIII).

²⁹ Wright 1870, 240–243 (no. CCCVI).

³⁰ Wright 1871, 827–828 (no. DCCCXIV)

³¹ Wright 1871, 886–890 (no. DCCCXLVIII).

³² See the summary description in Vööbus 1973a, 121–127 and Vööbus 1973b, 81–87.

- the lost codex Jerusalem, St Mark's Monastery, Syr. 43³³
(before the year 1143/1144).

3. Analytical list of unedited *Chrysostomica* and *Pseudo-Chrysostomica*
CPG 5145³⁴

CPG 5145.1

In sanctum ieunium

MSS:

- London, BL, Add. 12165, no. 22, fols 68v–71v (Fig. 4)
- Damascus, SOP, syr. 12/19, no. 39, fols 142^b *sqq.*
- Damascus, SOP, syr. 12/20, no. 41, fols 171^a *sqq.*

BIBL: Wright 1871, 843^b (no. DCCCXXV); Sauget 1986, 140; Brock 1994–1995, 616 and 622.

TIT: ﻋَلَى ﺍٰنْجَوْرَةِ ﻣَارِي ﺍٰنْجَوْرَةِ ﻭَالْمُصْرِفِ ﻭَالْمُصْرِفِ ﻭَالْمُصْرِفِ
'Of holy Mar John, sermon on the holy Lent of forty
(days)'

INC: ﻋَلَى ﺍٰنْجَوْرَةِ ﻣَارِي ﺍٰنْجَوْرَةِ ﻭَالْمُصْرِفِ ﻭَالْمُصْرِفِ
‘Nous sommes réunis aujourd’hui pour nous réjouir à
propos d’une grande fête. C’est, en effet, une véritable
(fête) pour l’âme lorsque celle-ci par les vertus se
rapproche (de Dieu)’ (Sauget 1986, 140).

CPG 5145.2

In sanctum ieunium et de paenitentia

MSS:

- London, BL, Add. 12165, no. 30, fols 93v–96^r (Fig. 5)
- Damascus, SOP, syr. 12/19, no. 41, fols 147^b *sqq.*
- Damascus, SOP, syr. 12/20, no. 43, fols 178^a *sqq.*

BIBL: Wright 1871, 844^b (no. DCCCXXV); Sauget 1986, 140; Brock 1994–1995, 616 and 622.

TIT: ﻋَلَى ﺍٰنْجَوْرَةِ ﻣَارِي ﺍٰنْجَوْرَةِ ﻭَالْمُصْرِفِ
‘Of holy Mar John, sermon on holy Lent and on
repentance’

INC: ﻋَلَى ﺍٰنْجَوْرَةِ ﻣَارِي ﺍٰنْجَوْرَةِ ﻭَالْمُصْرِفِ
‘(Il y a un jour), je vous ai parlé du jeûne: je disais que
c'est le temps de la pénitence’ (Sauget 1986, 140).



Fig. 5: London, BL, Add. 12165, fol. 93v.

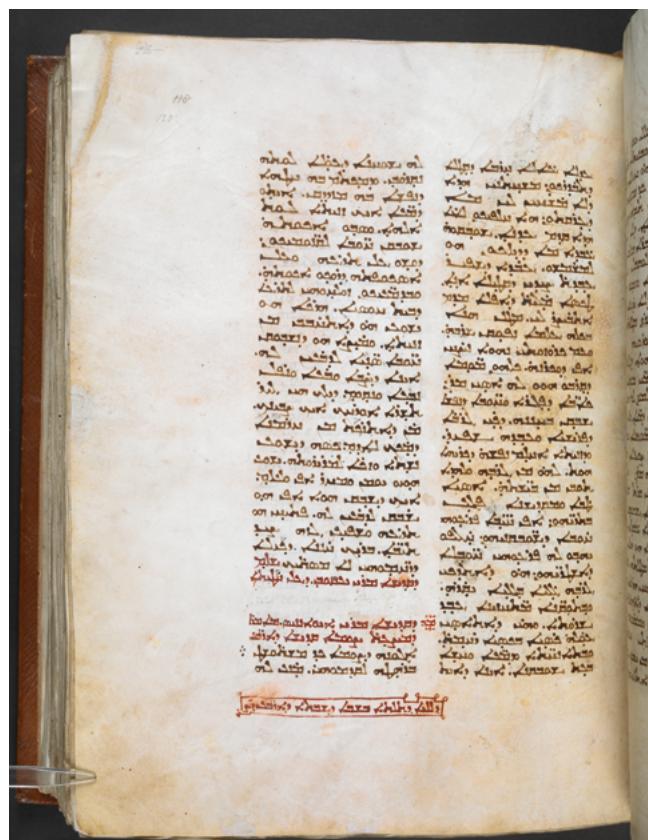


Fig. 6: London, BL, Add. 12165, fol. 120v.

³³ See the description by Baumstark 1911, 300–309 and interesting remarks in Baumstark 1910, 54–56.

³⁴ This *Clavis patrum Graecorum* (ed. Geerard 1974–1998; CPG) number contains only unedited Syriac homilies that do not have parallel versions in other ancient languages.

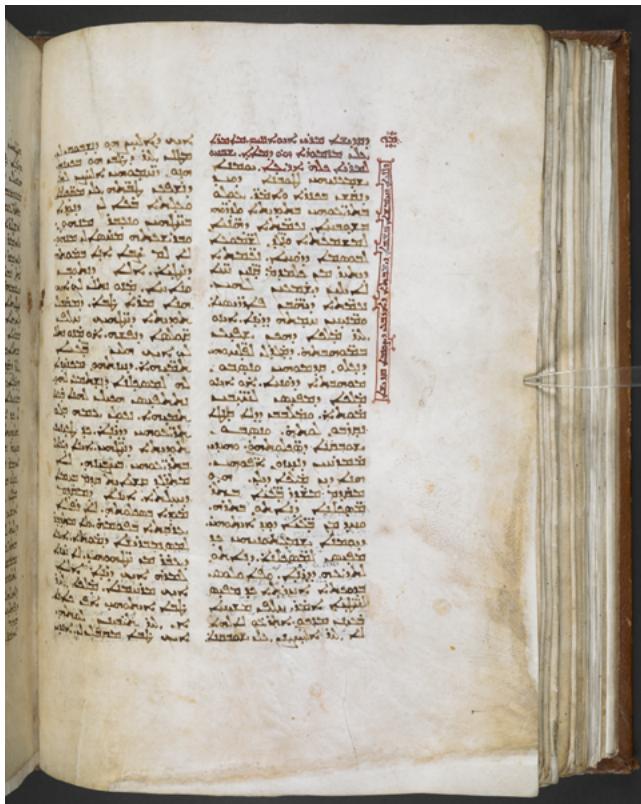


Fig. 7: London, BL, Add. 12165, fol. 125v.

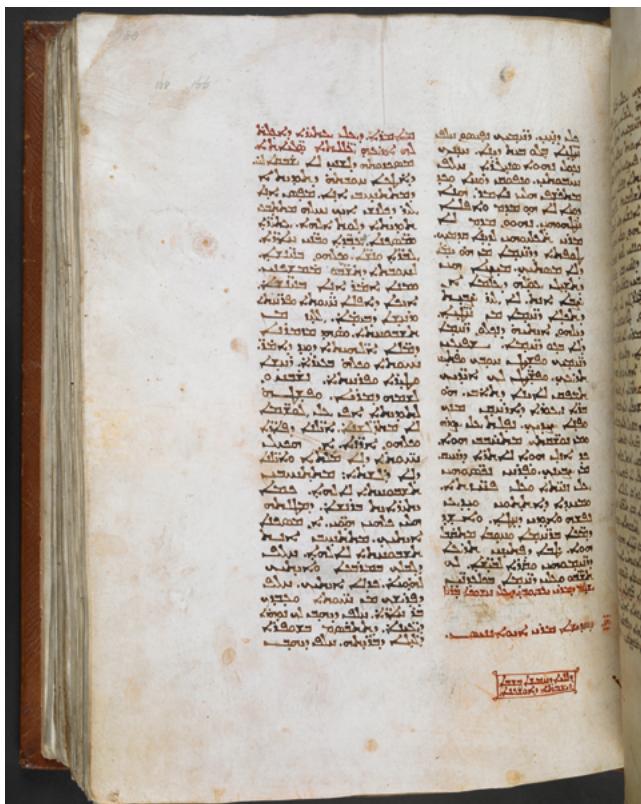


Fig. 8: London, BL, Add. 12165, fol. 168r.

CPG 5145.3

In meso-ieiunium quaranta dierum

MSS:

- London, BL, Add. 12165, no. 38, fols 120^r–121^v (Fig. 6)
- Damascus, SOP, syr. 12/19, no. 63, fols 200^a *sqq.*
- Damascus, SOP, syr. 12/20, no. 65, fols 255^b *sqq.*

BIBL: Wright 1871, 845^a (no. DCCCXXV); Sauget 1986, 140; Brock 1994–1995, 617 and 623.

TIT: ﻋَلَى الْمِنَاءِ ﻣِنْ ﻫَوْدَى ﻭَرَبِّ ﻱَوْمٍ ﻭَرَبِّ ﻱَوْمٍ

‘Of holy Mar John, sermon on the middle of the holy Lent of forty (days)’

INC: ﻣَلَى ﻡَلَى . ﻣَلَى ﻡَلَى ﻣَلَى ﻡَلَى ﻡَلَى ﻡَلَى ﻡَلَى

‘Le combat du jeûne poursuivant sa course devant lui est arrivé au milieu du temps’ (Sauget 1986, 140).

CPG 5145.4

In psalmum 100

MSS:

- London, BL, Add. 12165, no. 40, fols 125^v–127^v (Fig. 7)
- Damascus, SOP, syr. 12/19, no. 71, fols 219^b *sqq.*
- Damascus, SOP, syr. 12/20, no. 73, fols 281^a *sqq.*

BIBL: Wright 1871, 845^b (no. DCCCXXV); Sauget 1986, 140; Brock 1994–1995, 617 and 623.

TIT: ﻋَلَى الْمِنَاءِ ﻣِنْ ﻫَوْدَى ﻭَرَبِّ ﻱَوْمٍ ﻭَرَبِّ ﻱَوْمٍ

‘Of holy Mar John, sermon on Psalm 100, “Glorify the Lord, all the earth”’

INC: ﻣَلَى ﻡَلَى ﻡَلَى ﻡَلَى ﻡَلَى ﻡَلَى ﻡَلَى ﻡَلَى ﻡَلَى ﻡَلَى ﻡَلَى

‘Aujourd’hui, nous avons entendu le bienheureux David qui pince sa cithare et qui dit: Entrez dans ses portes avec la louange et dans ses atriums avec la glorification (Ps. 100:4). Les chants qui sont agréables à l’ouïe et qui conduisent à la félicité de l’esprit (...)’ (Sauget 1986, 140).

CPG 5145.5

In diuitem cui uberes fructus ager attulit (Lk. 12:16)

MSS:

- London, BL, Add. 12165, no. 54, fols 168^r–171^r (Fig. 8)
- Damascus, SOP, syr. 12/19, no. 65, fols 203^b *sqq.*
- Damascus, SOP, syr. 12/20, no. 67, fols 260^a *sqq.*

BIBL: Wright 1871, 846^b (no. DCCCXXV); Sauget 1986, 141; Brock 1994–1995, 617 and 623.

TIT: ﻋَلَى ﺔِنْجَارٍ ﻭَرَبِّ ﺔِنْجَارٍ ﻭَرَبِّ ﺔِنْجَارٍ . ﻢَسِيقَةٌ ﻣِنْ
اَنْجَارٍ ﻭَرَبِّ اَنْجَارٍ

'Of holy Mar John, sermon on the rich man whose field bore much fruit'

INC: ﻦَجَارٍ ﻭَرَبِّ اَنْجَارٍ . ﻮَرَبِّ اَنْجَارٍ

'La pauvreté de ma langue ne me permet pas de m'acquitter de la dette d'action de grâces que j'ai contractée (...)' (Sauget 1986, 141).

CPG 5145.6

De fine ieiunii et de paenitentia

MSS:

- London, BL, Add. 12165, no. 55, fols 170v–173v (Fig. 9)
- (for a homily with a similar incipit, see: Damascus, SOP, syr. 12/19, no. 79, fols 240a *sqq.* and Damascus, SOP, syr. 12/20, no. 81, fols 309a *sqq.*, cf. Brock 1994–1995, 618 and 624)

BIBL Wright 1871, 846^b (no. DCCCXXV); Sauget 1986, 141.

TIT: ﻞَوْمَةٌ ﻣِنْ ﺔِنْجَارٍ ﻭَرَبِّ اَنْجَارٍ . ﻢَسِيقَةٌ ﻣِنْ
اَنْجَارٍ

'Of holy Mar John, sermon on the end of Lent and on repentance'

INC: ﻦَجَارٍ ﻭَرَبِّ اَنْجَارٍ . ﻰَوْمَةٌ ﻣِنْ ﺔِنْجَارٍ ﻭَرَبِّ اَنْجَارٍ . ﻢَسِيقَةٌ ﻣِنْ
اَنْجَارٍ

'(Mes bien aimés,) quand je vois, vers la fin du carême, que les combats s'intensifient, je m'efforce moi aussi de vous rendre forts, car je désire faire de vous tous des (athlètes) couronnés' (Sauget 1986, 141).

CPG 5145.7

In sabbatum annuntiationis (= sabbatum sanctum), de baptimate, de latrone, et in illud: Comessmentibus uacat et luxuriae atque conuiuiis (Deut. 21:20)

MSS:

- London, BL, Add. 12165, no. 85, fols 286v–290v (Fig. 10)
- Damascus, SOP, syr. 12/19, no. 100, fols 299a *sqq.*
- Damascus, SOP, syr. 12/20, no. 109, fols 416a *sqq.*

BIBL: Wright 1871, 848^b (no. DCCCXXV); Sauget 1986, 141; Brock 1994–1995, 619 and 625.

TIT: ﻦَجَارٍ ﻭَرَبِّ اَنْجَارٍ . ﻢَسِيقَةٌ ﻣِنْ ﺔِنْجَارٍ ﻭَرَبِّ اَنْجَارٍ . ﻢَسِيقَةٌ ﻣِنْ
اَنْجَارٍ

'Of holy Mar John, sermon on the Saturday of Annunciation, on Baptism, on the Robber, and on (the words):



Fig. 9: London, BL, Add. 12165, fol. 170v.

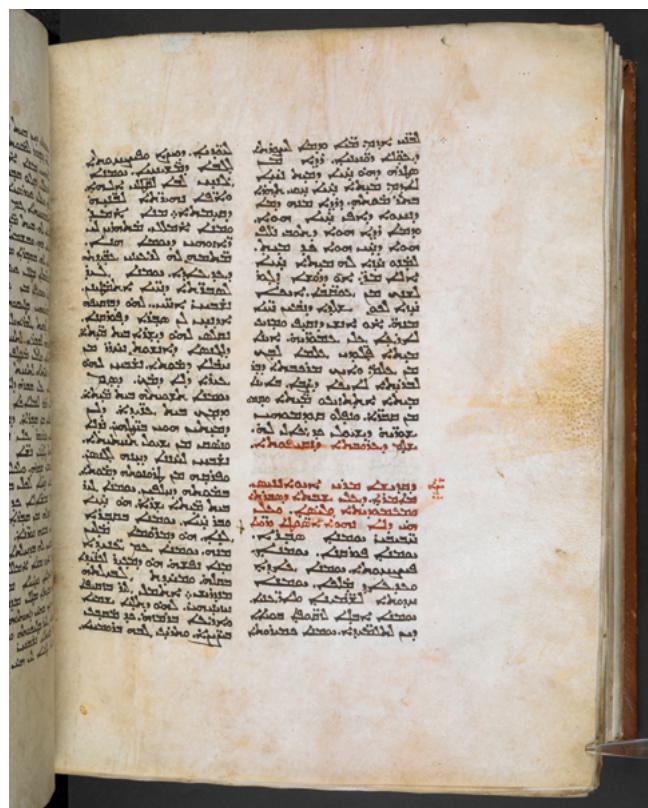


Fig. 10: London, BL, Add. 12165, fol. 286v.

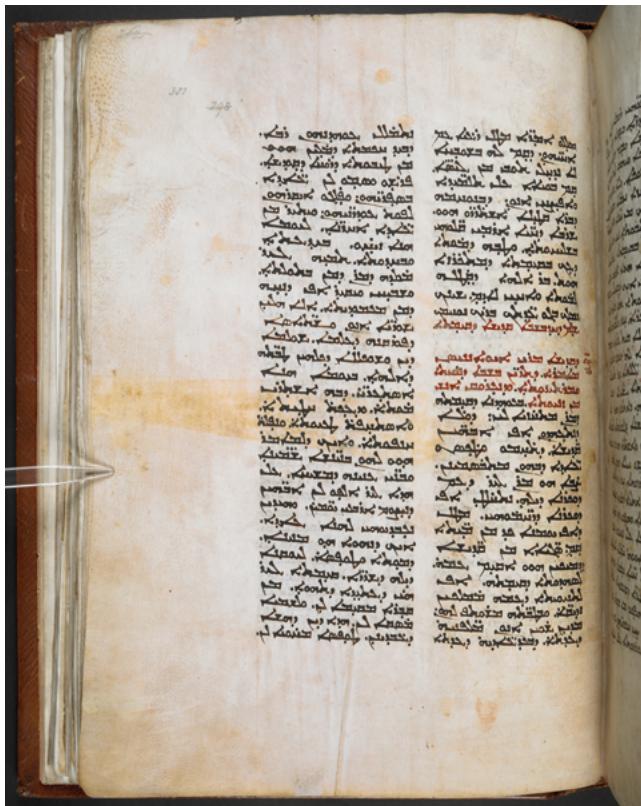


Fig. 11: London, BL, Add. 12165, fol. 300r.

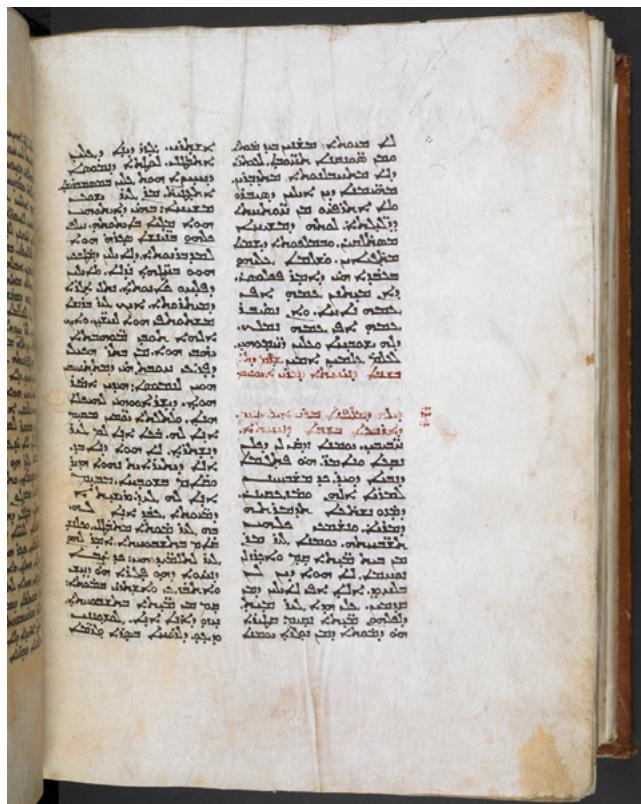


Fig. 12: London, BL, Add. 12165, fol. 301^v.

“Let there be no dissolute (*ἀσωτος*) nor drunkards”
(Deut. 21:20)

‘Mes bien aimés, aujourd’hui (c’est) l’espérance, aujourd’hui le salut, aujourd’hui l’allégresse, aujourd’hui la fête et la fête des fêtes du roi (...)’ (Sauget 1986, 141).

CPG 5145.8

Admonitio: unusquisque adulterium fugiat

MSS:

- London, BL, Add. 12165, no. 90, fols 300^r–301^v (Fig. 11)
 - Damascus, SOP, syr. 12/19, no. 105, fols 318^a *sqq.*
 - Damascus, SOP, syr. 12/20, no. 115, fols 444^b *sqq.*

BIBL: Wright 1871, 849^a (no. DCCCXXV); Sauget 1986, 141; Brock 1994–1995, 619 and 625.

‘Of holy Mar John, sermon on the Monday of the Week of Rest and admonition to avoid adultery’

‘Durant la commémoration de la résurrection de Notre-Seigneur, il m'est apparu qu'il convient que nous rappelions aussi nos saints pères qui ont institué et établi les fêtes que nous célébrons’ (Sauget 1986, 141).

CPG 5145.9

MSS:

‘Mes bien aimés, aujourd’hui nous devons tous crier et dire ce verset du prophète David, en glorifiant le Seigneur notre Dieu et en proclamant: “Qui racontera les merveilles du Seigneur?”’ (Ps. 106:2)’ (Sauget 1986, 141–142).

CPG 5145.10

In sanctos martyres et confessores

MSS:

- London, BL, Add. 12165, no. 102, fols 341^r-343^v
(Fig. 13)
 - Berlin, SPK, Sachau 28/220, no. 31, fols 47^{r-v} (inc.
mut.) (Fig. 14)
 - Damascus, SOP, syr. 12/19, no. 113, fols 340^b *sqq.*
 - Damascus, SOP, syr. 12/20, no. 126, fols 484^a *saa*

BIBL: Wright 1871, 850^a (no. DCCCXXV); Sachau 1899, 120; Malki 1984; Brock 1985, 301; Brock 1994–1995, 619 and 625; Sauget 1985, 386; Sauget 1986, 142.

INC: ﺲ. ﻭ. ﻪ. ﻪ. ﻪ. ﻪ. ﻪ. ﻪ. (London, BL, Add. 12165)
 ‘Ce jour est celui de la commémoration des martyrs et des confesseurs, ceux dont la mémoire est signée par le sang de leur meurtre’ (Sauget 1986, 142).

CPG 5145.11

Ne tantum mortuos lugeamus et ne tantum sacrificia offeramus pro defunctis, et in illud: Quod Iob sacrificia fecit filii suis

MSS:

- London, BL, Add. 12165, no. 105, fols 350v–352r (Fig. 15)
 - Damascus, SOP, syr. 12/20, no. 133, fols 484^a *sqq.*

BIBL: Wright 1871, 850^a (no. DCCCXXV); Sauget 1986, 142; Brock 1994–1995, 620 and 625.

INC: دامascus (دمشق) ١٢/٢٠ (Damascus 12/20)

'Ne pleurons donc pas simplement sur ceux qui sont morts' (Sauget 1986, 142).



Fig. 13: London, BL, Add. 12165, fol. 341r.



Fig. 14: Berlin, SPK, Sachau 28/220, fol. 47^v.

EXPL: ﻋَلَى ﺷَهِرِيْرِ لَازَارُوسِ وَلِدَ لَهُوَ وَسَمَّاهُ مَسْتَرُوسٌ
‘Here ends the sermon on Lazarus whom our Lord resuscitated, pronounced by the holy Mar John’.

[3]

In ascensionem

MSS:

- Vatican City, BAV, Vat. sir. 368, no. 32, fols 121^{ra}–122^{va} (lac.);
- London, BL, Add. 14605 (no. DCCLV), fols 1^v–5^v

BIBL: Assemani and Assemani 1831, 42 (no. 29); Wright 1871, 715^b; Sauget 1961, 409.

TIT: ﻋَلَى ﺷَهِرِيْرِ اَنْصِرَةِ .مَسْتَرُوسٌ ،مَسْتَرُوسٌ .اَنْصِرَةِ وَلِدَ لَهُوَ
‘Again of the same, the second homily on Ascension’

INC: ﺣَلَقَتْ حَسَنَةٌ ﻋَلَى ﺷَهِرِيْرِ اَنْصِرَةِ
‘In all times the godly nature is praised by humans’.

[4]

In apostolos

MS: Vatican City, BAV, Vat. sir. 368, no. 34, fols 125^{rb}–126^{rb} (lac.)

BIBL: Assemani and Assemani 1831, 42 (no. 31); Sauget 1961, 409.

TIT: ﻋَلَى ﺷَهِرِيْرِ اَنْصِرَةِ .مَسْتَرُوسٌ ،مَسْتَرُوسٌ .اَنْصِرَةِ وَلِدَ لَهُوَ
‘Again of the same, the sermon on the holy Apostles’

INC: ﻫَيْرَانَةٌ ﻓِي ﺷَهِرِيْرِ اَنْصِرَةِ
‘I see that the nets of the churches are full today’.

[5]

Homilia, qua ostendit honorandam esse diem dominicam

MS: Vatican City, BAV, Vat. sir. 368, no. 36, fols 129^{va}–132^{va}

BIBL: Assemani and Assemani 1831, 42–43 (no. 33); Sauget 1961, 409

TIT: ﻋَلَى ﺷَهِرِيْرِ اَنْصِرَةِ مَسْتَرُوسٌ .اَنْصِرَةِ وَلِدَ لَهُوَ
‘Again, of the same St John, sermon which demonstrates that we ought to venerate the Sunday’

INC: ﻫَيْرَانَةٌ ﻓِي ﺷَهِرِيْرِ اَنْصِرَةِ
‘Our holiday is small, and very small in comparison with (other) holidays’.

[6]

*In laudem martyrum I*MS: Vatican City, BAV, Vat. sir. 368, no. 38, fols 136^{ra}–137^{va}

BIBL: Assemani and Assemani 1831, 43 (no. 35); Sauget 1961, 410.

TIT: ﻋَلَى ﺷَهِرِيْرِ اَنْصِرَةِ مَسْتَرُوسٌ ،مَسْتَرُوسٌ .اَنْصِرَةِ وَلِدَ لَهُوَ
‘Again, sermon of Mar John Chrysostom (*krwsstms*) on praising the martyrs’

INC: ﻫَيْرَانَةٌ ﻓِي ﺷَهِرِيْرِ اَنْصِرَةِ مَسْتَرُوسٌ ،مَسْتَرُوسٌ .اَنْصِرَةِ وَلِدَ لَهُوَ
‘Receive this admonition about martyrs, too, and let us gather from far, too’.

[7]

*In laudem martyrum II*MS: Vatican City, BAV, Vat. sir. 368, no. 39, fols 137^{va}–139^{vb}

BIBL: Assemani and Assemani 1831, 43 (no. 36); Sauget 1961, 410.

TIT: ﻋَلَى ﺷَهِرِيْرِ اَنْصِرَةِ مَسْتَرُوسٌ ،مَسْتَرُوسٌ .اَنْصِرَةِ وَلِدَ لَهُوَ
‘Again, of the same St John Chrysostom (*krwsstmws*), second sermon on martyrs’

INC: ﻫَيْرَانَةٌ ﻓِي ﺷَهِرِيْرِ اَنْصِرَةِ مَسْتَرُوسٌ ،مَسْتَرُوسٌ .اَنْصِرَةِ وَلِدَ لَهُوَ
‘God brought us again unto this priestly and pleasant holiday’.

[8]

*In apostolum Paulum*MS: Vatican City, BAV, Vat. sir. 368, no. 41, fols 146^{ra}–149^{vb}

BIBL: Assemani and Assemani 1831, 43 (no. 38); Sauget 1961, 410–411.

TIT: ﻋَلَى ﺷَهِرِيْرِ اَنْصِرَةِ مَسْتَرُوسٌ ،مَسْتَرُوسٌ .اَنْصِرَةِ وَلِدَ لَهُوَ
‘Again, of the same, the saint Paul, sermon on saint Paul’

INC: ﻫَيْرَانَةٌ ﻓِي ﺷَهِرِيْرِ اَنْصِرَةِ مَسْتَرُوسٌ ،مَسْتَرُوسٌ .اَنْصِرَةِ وَلِدَ لَهُوَ
‘He accomplished contests for us in their competitions’.

[9]

*In poenitentiam*MS: Vatican City, BAV, Vat. sir. 368, no. 53, fols 194^{ra}–197^{ra}

BIBL: Sauget 1961, 413.

[24]

De deipara

MSS:

- Berlin, SPK, Sachau 28/220, no. 11, fols 12^{vb}, 14^{r-v}, 13^{ra} (lac.) (Fig. 16)
 - London, BL, Add. 14515, fols 49^r-52^v
 - Damascus, SOP, syr. 12/20, no. 122, fols 468b *sqq.*

BIBL: Sachau 1899, 115–116; Wright 1870, 241^a (no. CCCVI); Malki 1984; Brock 1985, 299; Sauget 1985, 378–9; Brock 1994–1995, 619 and 625.

TIT: અનુભવ, તો રૂપો રહેતું

‘Homily of the holy Mar John’

‘Aujourd’hui, bien aimés, vous avez été invités à la fête joyeuse de la vierge Théotokos et vous vous êtes préparés à la mémoire de son enfantement magnifique’ (Sauget 1985, 379).

[25]

In Pentecosten

MSS:

- Göttingen, State and University Library, MS syr. 18, fols 1^r–2^v
 - Vatican City, BAV, Vat. sir. 627, fols 1^r–2^v

BIBL: Géhin 2017, 887–888 (no. Q1).

תיט: תְּהִלָּה וְמִזְבֵּחַ וְתְּהִלָּה וְמִזְבֵּחַ וְתְּהִלָּה וְמִזְבֵּחַ

¹Now, the homily of Saint John Chrysostom on the

Sunday of Pentecost'

INC: **سُقْطَةٌ** وَ**سُقْطَةٌ** مِنْ **كَلْمَةٍ** وَ**كَلْمَةٍ** **رَيْفَيَّةٍ**

ମୁଦ୍ରଣ କରିଲା ଶିଳ୍ପୀ ପାତ୍ର

‘Mes bien aimés, David a élevé la voix et la trompette de la prophétie a retenti aujourd’hui dans sa prophétie jusqu’à Dieu’ (Géhin 2017, 888).

Fig. 16: Berlin, SPK, Sachau 28/220, fol. 12^v.

4. Incipits

[19*]	(...)
[22]	(...) حَلَّتْ لَكَ وَسَرَّتْ رَأْيَكَ، حَلَّتْ عَلَيْكَ سُرَّتْ لِهَوَى الْمُجَاهِدِ.
[2]	(...) حَلَّتْ مَنَاجِدَ الْمَوْسِعَةِ فَلَمَّا دَرَأَتْهُ
CPG 5145.3	كَانَتْ لَهُ حَلَّةٌ وَسَرَّةٌ كَيْفَ يَقُولُ إِلَيْهِمْ أَنَّهُ حَلَّتْ
[14]	كَيْفَ يَقُولُ إِلَيْهِمْ أَنَّهُ حَلَّتْ
[10]	صَدَقَتْ وَسَمِعَتْ مَلَائِكَةَ الْمَجَادِلِ فَأَنْتَ
[3]	حَلَّتْ حَلَّةَ حَسَنَةِ الْمُجَاهِدِ وَسَرَّتْ
CPG 5145.1	كَيْفَ يَقُولُ إِلَيْهِمْ أَنَّهُ حَلَّتْ
CPG 5145.8	صَدَقَتْ وَسَمِعَتْ مَلَائِكَةَ الْمَجَادِلِ فَأَنْتَ
[21]	وَصَدَقَتْ حَلَّةَ حَلَّةِ حَسَنَةِ الْمُجَاهِدِ
[21]	وَصَدَقَتْ حَلَّةَ حَلَّةِ حَسَنَةِ الْمُجَاهِدِ
[9]	وَجَاءَتْ لَهُ حَلَّةَ حَسَنَةِ الْمُجَاهِدِ
[5]	أَخْرَى حَلَّةٍ، أَخْرَى حَسَنَةٍ، أَخْرَى حَلَّةَ حَسَنَةِ الْمُجَاهِدِ
[20]	سَبَبَتْ حَلَّةَ حَسَنَةِ الْمُجَاهِدِ
[25]	سَبَبَتْ حَلَّةَ حَسَنَةِ الْمُجَاهِدِ وَسَبَبَتْ حَلَّةَ حَسَنَةِ الْمُجَاهِدِ
[15]	سَبَبَتْ حَلَّةَ حَسَنَةِ الْمُجَاهِدِ
CPG 5145.9	سَبَبَتْ حَلَّةَ حَسَنَةِ الْمُجَاهِدِ وَسَبَبَتْ حَلَّةَ حَسَنَةِ الْمُجَاهِدِ. وَجَاءَ
CPG 5145.7	سَبَبَتْ حَلَّةَ حَسَنَةِ الْمُجَاهِدِ
CPG 5145.6	سَبَبَتْ حَلَّةَ حَسَنَةِ الْمُجَاهِدِ وَسَبَبَتْ حَلَّةَ حَسَنَةِ الْمُجَاهِدِ
[13]	سَبَبَتْ حَلَّةَ حَسَنَةِ الْمُجَاهِدِ
CPG 5145.12	سَبَبَتْ حَلَّةَ حَسَنَةِ الْمُجَاهِدِ
[6]	سَبَبَتْ حَلَّةَ حَسَنَةِ الْمُجَاهِدِ
[4]	سَبَبَتْ حَلَّةَ حَسَنَةِ الْمُجَاهِدِ
[17]	سَبَبَتْ حَلَّةَ حَسَنَةِ الْمُجَاهِدِ
CPG 5145.10	سَبَبَتْ حَلَّةَ حَسَنَةِ الْمُجَاهِدِ
CPG 5145.4	سَبَبَتْ حَلَّةَ حَسَنَةِ الْمُجَاهِدِ، لَهُ حَلَّةٌ وَسَرَّةٌ كَيْفَ يَقُولُ إِلَيْهِمْ أَنَّهُ حَلَّتْ
[1]	سَبَبَتْ حَلَّةَ حَسَنَةِ الْمُجَاهِدِ
CPG 5145.11	لَهُ حَلَّةٌ وَسَرَّةٌ كَيْفَ يَقُولُ إِلَيْهِمْ أَنَّهُ حَلَّتْ
[18]	لَهُ حَلَّةَ حَسَنَةِ الْمُجَاهِدِ

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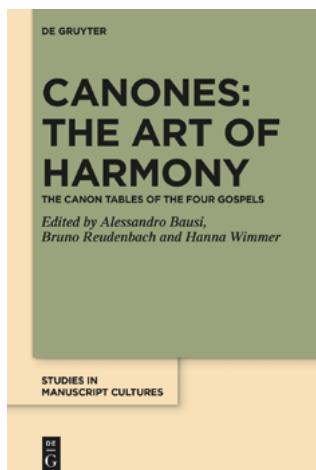
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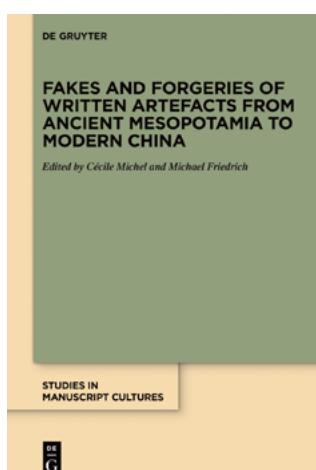
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This book offers an updated overview on the topic of ‘Canon Tables’ in a comparative perspective and with a precise look at their context of origin, their visual appearance, their meaning, function and their usage in different times, domains, and cultures.

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