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Homiletic Collections in Greek and Oriental Manuscripts
Edited by Jost Gippert and Caroline Macé

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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 Matskhvarishi, 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 რამეთუ სახიერი და კაცთ-მოყუარე ღმერთი ხარ ‘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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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. 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 […]

Although this instruction echoes the Apostolic Canon no. LVIII 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. In Georgian, the palimpsest homiliary with khanmeti linguistic features (manuscript Tbilisi, National Centre of Manuscripts, S-3902) is datable to

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* 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 σαλτήριον – ‘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 century\textsuperscript{5} or even to the seventh

century.\textsuperscript{6} For the Syriac, we have a number of manuscripts

that contain corpora (or fragments of corpora) by various

authors – Aphrahat,\textsuperscript{7} Ephrem,\textsuperscript{8} Chrysostom,\textsuperscript{9} Severus of

Antioch\textsuperscript{10} etc. – from the fifth (?) century onwards, but the earli-
est panegyrical homilies 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,\textsuperscript{11} suggesting that the most ancient

type of panegyric 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’

homiaries had survived. He argued that the second stage of

evolution was the contamination of the ‘prose’ homiaries

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’)\textsuperscript{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 homiaries took place in the seventh to

eight centuries, as put forward by Baumstark.

With all due caution, we find it quite symptomatic that the

burgeoning of the panegyric type of homiaries 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.

\begin{itemize}
  \item \textsuperscript{5} See Šaniže 1927.
  \item \textsuperscript{6} See Jost Gippert, this volume, 86; see also Gippert 2016, 69 and especially Gippert 2017, 896.
  \item \textsuperscript{7} See, for example, the manuscript London, British Library, Add. 17182 (474 and 512).
  \item \textsuperscript{8} See Butts 2017 for a recent study on the oldest textual witnesses of Ephrem’s works.
  \item \textsuperscript{9} See, for example, Childers 2013 and Childers 2017.
  \item \textsuperscript{10} See the manuscript Vatican City, Bibliotheca Apostolica Vaticana, Vat. sir. 143 (563).
  \item \textsuperscript{11} Baumstark 1910, 53–62, chapter ‘Die nichtbiblischen Lesestücke (das Homiliar)’.
  \item \textsuperscript{12} Baumstark 1910, 56.
  \item \textsuperscript{13} Martin 1937, 355–358.
  \item \textsuperscript{15} See the exemplary study Chahine 2002, in which one of the Syriac texts attributed to John Chrysostom was edited on the basis of panegyric homiaries and identified as a peculiar redaction of the homily *Sermo cum iret in exsilium* (CPG 4397).
  \item \textsuperscript{16} See Géhin 2017, 869–870 and 873.
\end{itemize}
scripts that contain them (Sinai syr. 10 and Sinai syr. 16) are not panegyrical homiliaries.

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

**Eighth century**
- Vatican City, Bibliotheca Apostolica Vaticana (BAV), Vat. sir. 253 (mid-eighth century) (Fig. 1)
- Vatican City, BAV, Vat. sir. 368 (mid-eighth century)

**Ninth century**
- Vatican City, BAV, Vat. sir. 369 (first quarter of the ninth century)

**Tenth to eleventh century**
- Damascus (olim Homs), Syrian Orthodox Patriarchate (SOP), syr. 12/19

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17 In defunctos.
MS: Sinai, syr. 10, fols 60’–62’
BIBL: Géhin 2017, 869–870 (no. A1b)
TIT: —
‘Of the same, on the suffering, the penitence and the delay concerning those who passed away’
INC: —
‘My brothers, everyone has to leave the world and to depart from life’
DES: —
‘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’–196’ (inc. mut.)
TIT: —
INC: —
‘(...and the impurity’
DES: —
‘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>.

Eleventh century
- Damascus (*olum* Homs), SOP, syr. 12/20\(^2\) (1000)
- London, British Library (BL), Add. 12165\(^2\) (1015) (Figs 4–13 and 15).
- Berlin, Staatsbibliothek Preußischer Kulturbesitz (SPK), Sachau 28/220\(^2\) (beginning of the eleventh century) (Fig. 2)

Twelfth century
- Vatican City, BAV, Vat. sir. 117\(^2\) (Fig. 3)

Twentieth century
- Birmingham, Cadbury Research Library, Mingana Collection, syr. 545\(^2\) (1929)

Additional manuscripts
We have occasionally also used the following homiliaries:
- London, BL, Add. 14516\(^2\) (ninth century)
- London, BL, Add. 14515\(^2\) (893)
- London, BL, Add. 14725\(^10\)
- London, BL, Add. 14727\(^11\)

Unseen manuscripts
We have unfortunately not had access to:
- the manuscript Chicago, Oriental Institute, A. 12008\(^2\) (eleventh to twelfth century)

\(^2\) Wright 1871, 842–851 (no. DCCCXXV); Sautet 1986.
\(^2\) See Malki 1985, Brock 1985, and especially Sautet 1985. See the digitised manuscript on the website of the Berlin State Library: <http://resolver.staatsbibliothek-berlin.de/SBB0001588000000000>.
\(^2\) See Assemani and Assemani 1759, 1759, 87–107 and Sautet 1968b, 133–135. See the digitised manuscript on the website of the Vatican Library: <https://digi.vatlib.it/view/MSS_Vat.sir.117>.
\(^2\) 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).
\(^2\) Wright 1870, 244–246 (no. CCCVIII).
\(^2\) Wright 1870, 240–243 (no. CCCVI).
\(^2\) Wright 1871, 827–828 (no. DCCCXIV)
\(^10\) Wright 1871, 886–890 (no. DCCCXLVIII).
the lost codex Jerusalem, St Mark’s Monastery, Syr. 43\textsuperscript{33} (before the year 1143/1144).

3. Analytical list of unedited Chrysostomica and Pseudo-Chrysostomica

CPG 5145\textsuperscript{34}

In sanctum ieiunium

MSS:
- London, BL, Add. 12165, no. 22, fols 68\textsuperscript{v}–71\textsuperscript{v} (Fig. 4)
- Damascus, SOP, syr. 12/19, no. 39, fols 142\textsuperscript{v} sqq.
- Damascus, SOP, syr. 12/20, no. 41, fols 171\textsuperscript{v} sqq.

BIBL: Wright 1871, 843\textsuperscript{\textit{b}} (no. DCCCXXV); Sauget 1986, 140; Brock 1994–1995, 616 and 622.

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

INC: 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).

Fig. 5: London, BL, Add. 12165, fol. 93\textsuperscript{v}.

CPG 5145.2

In sanctum ieiunium et de paenitentia

MSS:
- London, BL, Add. 12165, no. 30, fols 93\textsuperscript{v}–96\textsuperscript{r} (Fig. 5)
- Damascus, SOP, syr. 12/19, no. 41, fols 147\textsuperscript{v} sqq.
- Damascus, SOP, syr. 12/20, no. 43, fols 178\textsuperscript{v} sqq.

BIBL: Wright 1871, 844\textsuperscript{\textit{b}} (no. DCCCXXV); Sauget 1986, 140; Brock 1994–1995, 616 and 622.

TIT: ‘Of holy Mar John, sermon on holy Lent and on repentance’

INC: ‘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. 6: London, BL, Add. 12165, fol. 120\textsuperscript{r}.

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

\textsuperscript{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.
CPG 5145.3

In meso-ieiunium quaranta dierum

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


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

INC: ‘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 125v–127v (Fig. 7)
- Damascus, SOP, syr. 12/19, no. 71, fols 219v sqq.
- Damascus, SOP, syr. 12/20, no. 73, fols 281v sqq.


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

INC: ‘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 168v–171r (Fig. 8)
- Damascus, SOP, syr. 12/19, no. 65, fols 203v sqq.
- Damascus, SOP, syr. 12/20, no. 67, fols 260v sqq.

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

‘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 240r sqq. and Damascus, SOP, syr. 12/20, no. 81, fols 309r sqq., cf. Brock 1994–1995, 618 and 624)

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

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

‘(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 baptismate, de latrone, et in illud: Comessationibus 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 299r sqq.
• Damascus, SOP, syr. 12/20, no. 109, fols 416r sqq.

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

‘Of holy Mar John, sermon on the Saturday of Annunciation, on Baptism, on the Robber, and on (the words):
“Let there be no dissolute (ἄσωτος) nor drunkards”
(Deut. 21:20)

INC: Ἰούλιος Ἰωάννης. Ἡμέρα Ἀπόκριας. Ἡμέρα Ἀνάπτυξις. Ἡμέρα Ἀρκετής ἁγιασμοῦ. Ἡμέρα Ἀγαθής ἁγιασμοῦ.

‘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 300r–301v (Fig. 11)
• Damascus, SOP, syr. 12/19, no. 105, fols 318r sqq.
• Damascus, SOP, syr. 12/20, no. 115, fols 444r sqq.

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

TIT: Danielos ράκος, ἀντάξιος ἀγιασμοῦ, ὁ ἐν ἁγιασμῷ ἁγιασμοῦ. Ἡμείς ἄνευ ἁγιασμοῦ.

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

INC: Ἰούλιος Ἰωάννης. Ἡμέρα Ἀπόκριας. Ἡμέρα Ἀνάπτυξις. Ἡμέρα Ἀγαθής ἁγιασμοῦ. Ἡμέρα Ἀγαθής ἁγιασμοῦ.

‘Durant la commémoraison 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 célèbrons’ (Sauget 1986, 141).

CPG 5145.9
Sine titulo, pro feria quarta post Pascha

MSS:
• London, BL, Add. 12165, no. 91, fols 301r–303r (Fig. 12)
• Damascus, SOP, syr. 12/19, no. 106, fols 319r sqq.
• Damascus, SOP, syr. 12/20, no. 116, fols 445r sqq.


TIT: Danielos ράκος, ἀντάξιος ἀγιασμοῦ, ὁ ἐν ἁγιασμῷ ἁγιασμοῦ. Ἡμείς ἄνευ ἁγιασμοῦ.

‘Of the same teacher Mar John, on the Wednesday of the Week of Rest’

INC: Ἰούλιος Ἰωάννης. Ἡμέρα Ἀπόκριας. Ἡμέρα Ἀνάπτυξις. Ἡμέρα Ἀγαθής ἁγιασμοῦ. Ἡμέρα Ἀγαθής ἁγιασμοῦ.

CPG 5145.10

_In sanctos martyres et confessores_

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

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

**TIT:** ܘܕܝܢܐ ܐܕܝܫܐ ܘܡܕܢܐ ܩܕܝܫܐ ܡܪܝ ܐܝܘܐܢܢܝܣ. ܡܐܡܪܐ ܕܥܠ ܣܗ

‘Of holy Mar John, sermon on the holy martyrs and confessors’

**INC:** ܢܘܢ ܕܒܕܡܐ ܗܕܐ ܘܕܡܝܘܡܐ ܗܘ ܕܕܘܟܪܢܐ ܕܣܛܠܝܗܘܢ ܪܫܝܡܝܢ ܕܘܟܪ̈ܢܝܗܘܢ ܕܩ ���(London, BL, Add. 12165)

‘Ce jour est celui de la commémoraison 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 filiis suis_

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

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

**TIT:** ܝ ܕܠܐ ܙܕܩ ܠܢ ܕܢܐܨܦ ܕܩܕܝܫܐ ܡܪܝ ܐܝܘܬܢܢܝܣ. ܡܐܡܪܐ ܥܠ ܗܢܝܕܐ ܫܚܝܡܐܝܬ. ܘܕܠܘ ܫܚܝܡܐܝܬ ܡܬܩܪܒܝܢ ܪ̈ܐܙܐ ܚܠܦ ܕܒܟܝܐ ܥܠ ܥܢ ܠܝܕܐ. ܘܕܐܝܘܒ ܚܠܦ ܒ ܥܢ ܕܒܝܐ. ܘܕܝܘܒ ܚܠܦ ܒ ܥܢ ܕܒܝܐ.

‘Of holy Mar John, sermon on that we must not simply worry about those who passed away, and that we must not simply offer the Mysteries for the deceased, and that Job too used to make sacrifices for his sons’

**INC:** ܠܐ ܗܟܝܠ ܫܚܝܡܐܝܬ ܢܬܐܒܠ ܥܠ ܗܢܘܢ ܕܡܝܬܝܢ ���(Damascus 12/20)

‘Ne pleurons donc pas simplement sur ceux qui sont morts’ (Sauget 1986, 142).
**CPG 5145.12**

**In dominicam resurrectionis**

**MSS:**
- London, BL, Add. 14727, no. 8q, fols 130r–133v
- Birmingham, Cadbury Research Library, Mingana Collection, Syr. 545, Ea

**BIBL:** Wright 1871, 889 (no. DCCCXLVIII); Rilliet 1982, 582 (no. 19).

**TIT:** ‘In annunciationem Zachariae, quando annunciata ei fuit ab Angelo Nativitas Johannis Baptistae’ (Assemani and Assemani 1759, 88).

**INC:** ‘Plures sunt stellae in firmamento, una autem effecta est praedicatrix ortus diei; plures etiam fuere in mundo Prophetae, Johannes vero ille Baptista praedicavit, quod ecce ortus est Christus illuminator creaturarum’ (Assemani and Assemani 1759, 88).

Texts not included in CPG:

[1] In ieiunium

**MSS:** Vatican City, BAV, BAV, Vat. sir. 368, no. 10, fols 35ra–38ra

**BIBL:** Assemani and Assemani 1831, 42 (no. 9); Sauget 1961, 404.

**TIT:** ‘Again, sermon on the holy Lent of forty days, pronounced by St John, bishop of Constantinople’

**INC:** ‘Higher than a trumpet I raise my voice’.

[2] In Lazarum, quem dominus resuscitavit

**MSS:** Vatican City, BAV, Vat. sir. 368, no. 15, fols 62ra–63rb (inc. mut.)

**BIBL:** Assemani and Assemani 1831, 42 (no. 14); Sauget 1961, 405.

**TIT:** ‘(…) to the tomb and they saw the body of the dead one’

**DES:** ‘to all of you, children of Adam, when He shines in His glory’
‘Here ends the sermon on Lazarus whom our Lord resurrected, pronounced by the holy Mar John’.

[3]

In ascensionem

MSS:
• Vatican City, BAV, Vat. sir. 368, no. 32, fols 121r–122v (lac.);
• London, BL, Add. 14605 (no. DCCLV), fols 1r–5v

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

TIT: ܐܘܢ ܡܪܝ ܝܘܐܢܝܣ ܡܐܡܪܐ ܕܬܪܝܢ ܕܥܠ ܫܐ ̈ ܩܕܝ

‘Again of the same, the holy Mar John, the second homily on Ascension’

INC: ܐܒܟܠزن ܡܢ ܟܝܢܐ ܐܠܗܝܐ ܢܫܬܒܚ ܡܢ ܐܢܫ ̈

‘In all times the godly nature is praised by humans’.

[4]

In apostolos

MS: Vatican City, BAV, Vat. sir. 368, no. 34, fols 125v–126v (lac.)

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

TIT: ܠܝܚܐ ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܩܕܝܫܐ ܡܪܝ ܝܘܐܢܝܣ ܡܐܡܪܐ ܕܥܠ ܫܐ ̈ ܩܕܝ

‘Again of the same, the holy Mar John, sermon on the holy Apostles’

INC: ܬܐ ܝܘܡܢܐ ܕܬܐ ܕܥܐܠ ܠܝܢ ܡܨܝ ܈ ܙܐ ܐܢܐ ܕܡ ̇ ܚ

‘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 129v–132v

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

TIT: ܬܘܒ ܕܝܠܗ ܕܩܕܝܫܐ ܡܪܝ ܝܘܐܢܝܣ ܡܐܡܪܐ ܕܡܚܙܐ ܕܢܝܩܪ ܚܕ ܒܫܒܐ

‘Again, of the same St John Chrysostom (krwswtms), sermon which demonstrates that we ought to venerate the Sunday’

INC: ܕܐ ܕܐܦ ܡܢ ܪܘܚܩܐ ܢܟܢܫܘܢ ܠܢ ̈ ܚܕ ܬܘܪܨܐ ܐܦ ܗܢܐ ܕܣܗ

‘Receive this admonition about martyrs, too, and let us gather from far, too’.

[6]

In laudem martyrum I

MS: Vatican City, BAV, Vat. sir. 368, no. 38, fols 136r–137v

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

TIT: ܬܘܒ ܡܐܡܪܐ ܕܡܪܝ ܝܘܐܢܝܘ ܟܪܘܣܘܣܛܡܣ ܕܥܠ ܩܘܠܣܐ ܕܐ ̈ ܕܣܗ

‘Again, sermon of Mar John Chrysostom (krwssṭmws) on praising the martyrs’

INC: ܠܥܐܕܐ ܗܢܐ ܟܗܢܝܐ ܘܪܚܝܡܐ ܐܝܬܝ ܠܢ ܐܠܗܐ

‘God brought us again unto this priestly and pleasant holiday’.

[7]

In laudem martyrum II

MS: Vatican City, BAV, Vat. sir. 368, no. 39, fols 137r–139vb

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

TIT: ܬܘܒ ܕܝܠܗ ܕܩܕܝܫܐ ܝܘܐܢܝܣ ܟܪܝܣܘܣܛܡܘܣ ܡܐܡܪܐ ܕܬܪܝܢ ܕܥܠ ܕܐ ̈ ܣܗ

‘Again, of the same St John Chrysostom (krwssṭmws), second sermon on martyrs’

INC: ܕܐ ܕܝܠܗܘܢ ܝܕܐ ܠܢ ܐܬܡܠܝ ܒܬܟܬܘܫ ܨ

‘He accomplished contests for us in their competitions’.

[8]

In apostolum Paulum

MS: Vatican City, BAV, Vat. sir. 368, no. 41, fols 146r–149vb

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

TIT: ܬܘܒ ܕܝܠܗ ܟܕ ܕܝܠܗ ܕܩܕܝܫܐ ܡܪӢ ܝܘܐܢܝܣ ܡܐܡܪܐ ܕܥܠ ܦܘܠܣ ܫܠܝܚܐ

‘Again, of the same, the holy Mar John, sermon on saint Paul’

INC: ܐ ܕܝܠܗܘܢ ܝܕܐ ܠܢ ܐܬܡܠܝ ܒܬܟܬܘܫ ܨ

‘He accomplished contests for us in their competitions’.

[9]

In poenitentiam

MS: Vatican City, BAV, Vat. sir. 368, no. 53, fols 194r–197v

BIBL: Sauget 1961, 413.
‘Again, of the same St John Chrysostom (k르wστms), sermon on repentance’

‘Here it is necessary to wail and to weep a lot’.

‘On the day of the birth of our Saviour there was true divinity in the flesh, too’.

‘Again of the same, holy Mar Chrysostom, on the Baptism of our Lord and …’

‘Come, rejoice at the spiritual efforts which I left behind’.

‘On the day of the birth of our Saviour there was true divinity in the flesh, too’.

‘Again of the same, holy Mar John, on the Manifestation … of our Lord’

‘Fasting is a beautiful stick’.

‘My beloved, who can narrate the miracles of the Lord (and) all His glorious (deeds)?’.

‘Sur l’entrée du seigneur au Temple’ (Sauget 1961, 417)

‘Today, too, it is a feast of the Lord’.

‘My beloved, it is the time therefore (?) and it is the hour to get awake’.

‘Fasting is a beautiful stick’.

‘I call all of you, blessed ones, because of the love of God’.

‘I call all of you, blessed ones, because of the love of God’.

‘I call all of you, blessed ones, because of the love of God’.

‘I call all of you, blessed ones, because of the love of God’.
TIT: ‘Now, of the same, on Annunciation’

INC: ‘Now, who praises the Virgin, glorifies the Christ’.

[19*]
In feriam quintam

MS: Vatican City, BAV, Vat. sir. 369, no. 32, fol. 106ª–106ª (inc. mut.)


TIT: —

INC: (…) and the Cherubim cover him with glory’

DES: ‘But once a year (and) only with a distinction of the days’

EXPL: ‘Here ends the sermon of the holy fifth day of the Week of Mysteries’.

[20]
In crucifixionem Domini

MSS:
- Vatican City, BAV, Vat. sir. 369, no. 36, fol. 117ªª–117ªª (des. mut.)
- Damascus, SOP, syr. 12/20, no. 106, fol. 405ª sqg.


TIT: ‘Of the same, (holy Mar) John Chrysostom, (…) sermon on the Crucifixion of the Lord’

INC: My beloved, in all times the Passion of our Saviour and His Cross are praised by us’.

[21]
In resurrectionem Domini

MSS:
- Vatican City, BAV, Vat. sir. 369, no. 40, fol. 126ªª–128ªª (lac.)
- Vatican City, BAV, Vat. sir. 253, no. 33, fol. 137ªª–144ªª


[22]
De Cruce et latrone

MS: Vatican City, BAV, Vat. sir. 253, no. 27, fol. 75ªª–77ªª

BIBL: Sauget 1968, 335.

TIT: ‘Sermo sancti Iohannis de Cruce et Latrone’ (Sauget 1968, 335)

INC: ‘(…) super eos qui ab eo effugerant. Simulatque enim apparuit in mundo permutavit illa in voluntates ad abundantiam’ (Sauget 1968, 335)


[23]
In sanctum Stephanum

MSS:
- Vatican City, BAV, Vat. sir. 253, no. 40, fol. 165ªª–167ªª (inc. mut.)
- Vatican City, BAV, Vat. sir. 117, no. 44, fol. 116ªª–117ªª

BIBL: Sauget 1968, 342; Assemani 1719, 91–92.

TIT: ‘Again a sermon of the holy Mar John on the holy martyr Stephen, the first-born of the martyrs’


It is not clear why Sauget ascribed this fragmentary text to Chrysostom; we find no explicit mention of ‘John’ or ‘Chrysostom’ in the only manuscript that transmits it. We decided to include it in our list nevertheless, numbered with an asterisk, leaving further investigations on its authorship open.
[24] De deipara

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


TIT: ܡܲܐܡܪܲܐ ܕܩܕܝܫܲܐ ܡܪܝ ܐܝܘܲܢܲܢܲܝܲܣ

‘Homily of the holy Mar John’

INC: ܢܬܘܢ ܠܕܬ ܐܠܗܐ. ܝܘܡܢܐ ܐܙܕܡ ܠܥܐܕܐ ܚܕܘܬܢܝܐ ܕܒܛܘܠܬܐ ܝܓܘܢܢ ܠܥܘܣܕܢܐ ܕܝܠܗ ܡܝܩܪܐ ܐܬܛܝܒ ܒܝ. ܘܠܕܘܟܪܢܐ. ܕܝܠܕܗ ܚܒܝ ܬܘܢ. ܘܠܚܗܐ ܪܘܚܢܝܐ ܘܝܬܝܪ ܡܘܬܪܢܐ ܡܐ ܐܬܝ ܡܚܝ

‘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\textsuperscript{r}–2\textsuperscript{v}
- Vatican City, BAV, Vat. sir. 627, fols 1\textsuperscript{r}–2\textsuperscript{v}


TIT: ܬܘܒ ܡܐܡܪܐ ܕܩܕܝܫܐ ܝܘܚܢܢ ܦܘܡܐ ܕܕܗܒܐ ܕܥܠ ܚܕ ܒܫܒܐ ܕܦܢܛܝܩܘܣܛܐ

‘Now, the homily of Saint John Chrysostom on the Sunday of Pentecost’

INC: ܝ ܕܘܝܕ ܪܡ ܩܠܐ ܘܫܝܦܘܪܐ ܕܢܒܝܘܬܐ ܡܙܥܩ ܝܘܡܢܐ ܗܒܝܒ ܒܢܒܝܘܬܗ ܠܘܬ ܐܠܗܐ ܘܐܡܪ

‘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. 12v.
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—— (1871), Catalogue of Syriac manuscripts in the British Museum, acquired since the year 1838, Part II (London: Gilbert and Rivington).
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18 – Canones: The Art of Harmony. The Canon Tables of the Four Gospels, edited by Alessandro Bausi, Bruno Reudenbach, and Hanna Wimmer

The so-called ‘Canon Tables’ of the Christian Gospels are an absolutely remarkable feature of the early, late antique, and medieval Christian manuscript cultures of East and West, the invention of which is commonly attributed to Eusebius and dated to first decades of the fourth century AD. Intended to host a technical device for structuring, organizing, and navigating the Four Gospels united in a single codex – and, in doing so, building upon and bringing to completion previous endeavours – the Canon Tables were apparently from the beginning a highly complex combination of text, numbers and images, that became an integral and fixed part of all the manuscripts containing the Four Gospels as Sacred Scripture of the Christians and can be seen as exemplary for the formation, development and spreading of a specific Christian manuscript culture across East and West AD 300 and 800.

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.

20 – Fakes and Forgeries of Written Artefacts from Ancient Mesopotamia to Modern China, edited by Cécile Michel and Michael Friedrich

Fakes and forgeries are objects of fascination. This volume contains a series of thirteen articles devoted to fakes and forgeries of written artefacts from the beginnings of writing in Mesopotamia to modern China. The studies emphasise the subtle distinctions conveyed by an established vocabulary relating to the reproduction of ancient artefacts and production of artefacts claiming to be ancient: from copies, replicas and imitations to fakes and forgeries. Fakes are often a response to a demand from the public or scholarly milieu, or even both. The motives behind their production may be economic, political, religious or personal – aspiring to fame or simply playing a joke. Fakes may be revealed by combining the study of their contents, codicological, epigraphic and palaeographic analyses, and scientific investigations. However, certain famous unsolved cases still continue to defy technology today, no matter how advanced it is. Nowadays, one can find fakes in museums and private collections alike; they abound on the antique market, mixed with real artefacts that have often been looted. The scientific community’s attitude to such objects calls for ethical reflection.