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

Centre for the Study of Manuscript Cultures, Universität Hamburg, 23–24 June 2017
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Fig. 1: Mt Athos, Iviron Monastery, georg. 89, 11th-century scroll containing the Liturgy by John Chrysostom (CPG 4686).
Introduction

Homiletic Collections in Greek and Oriental Manuscripts
– Histories of Books and Text Transmission from a Comparative Perspective

Jost Gippert and Caroline Macé | Frankfurt a.M., Göttingen

Not much is known about the origins of homiletic collections (collections of sermons by Church Fathers) in Greek. Albert Ehrhard spent his life looking for Greek manuscripts that contain such collections and classifying them according to their content and the principles of their organisation.1 Despite the large number of manuscripts that he found and described (c. 2,750),2 evidence for the situation before the ninth century remained very meagre, and the success of Symeon Metaphrastes’s *Menologium* (a collection of 148 saints’ lives) by the end of the tenth and the beginning of the eleventh century obscured much of the early history of these collections. In the present volume, which comprises nine scholars’ contributions to a special workshop dedicated to homiletic collections,3 Sever Voicu outlines the oldest Greek homiliaries that have been preserved, drawing some conclusions on the probable date (around the middle of the sixth century), place of composition and circumstances of the composition of the original Greek collection – should it ever have existed.

To enhance the research in this field, we believe that a comparative perspective can bring about some new insights on the prehistory of these collections, which were a very important part indeed of Byzantine book production and literary culture. Several paths of research are likely to lead to promising results in this respect: firstly, the comparative study of transmission patterns of the same works within hagiographical collections (collections of saints’ lives and legends) and in other types of manuscripts, especially corpora dedicated to one author. Albert Ehrhard already devoted a section of his work to ‘Panegyriken’ einzelner Autoren, especially to Gregory of Nazianzus, Gregory of Nyssa and John Chrysostom.4 For the latter’s ‘Spezialpanegyrik’, see Sergey Kim’s and Christian Hannick’s contributions in this volume. Regarding Gregory of Nyssa, Matthieu Cassin shows that the situation is especially complicated, with the inclusion of some works in the collections corresponding to various needs in liturgical use, but also depending on peculiar literary and intellectual interests. André Binggeli examines the complex multilingual tradition of Cyril of Scythopolis’ *Lives of the Monks of Palestine*, showing that this corpus of monastic *Lives* arrived between the sixth and the eighth century from Palestine (where it was also translated into Syriac and Arabic) both in southern Italy and in Constantinople and how it was rearranged to fit in the liturgical year of the Constantinopolitan rite and was then rapidly subsumed in the metaphrastic collections. Michael

1 Ehrhard 1937–1952. In his preface, Ehrhard complained vehemently about the difficult conditions under which he had to work: ‘Die starken Hemmun-
gen, unter denen ich 40 Jahre gelitten habe, berechtigen mich dazu, eine
laute Klage über die ungenügenden Arbeitsverhältnisse der Geisteswissen-
schäfter zu erheben und noch lauter die Forderung nach einer Verbesserung
einer Forschungsbedingungen auszusprechen!’ (vol. I, vi.) ‘The powerful
restraints I have suffered from for 40 years provide me justification to ex-
press a loud lament about the inadequate working conditions of humani-
ties scholars, and even louder to demand an improvement of their research
conditions!’ Not so much has changed in this matter, although we now
can sometimes take advantage of digitised catalogues and images of manu-
scripts.

2 Sergey Kim is preparing new indices to Ehrhard’s work: of saints, of
liturgical dates and of incipits. Two indices of manuscripts exist (Perria
1979 and Paschke and Risch 2017) and the database of Greek manuscripts
*Pinakes* | *Biblan*: Textes et manuscrits grecs tends to refer to Ehrhard’s
volumes systematically.

3 The workshop was held at the Centre for the Study of Manuscript Cultures (CSMC) at Universität Hamburg on 23 June 2017 (see the workshop
program on p. 5 below). We wish to thank Michael Friedrich and the staff
of the Centre, especially Daniela Niggemeier and Christina Kaminski,
for having made this workshop possible. Our thanks are also due to the
Akademie der Wissenschaften zu Göttingen, which supported the workshop
financially.

4 Cf. below for the term.

5 Ehrhard 1937–1952, vol. II (1938), 208–224. The ‘liturgical’ collections of Gregory of Nazianzus’s homilies (see Somers 2002) are most likely
an outcome of the complete collections, and the same seems true for the
inclusion of some homilies of this Church father in ‘Panegyriken’.
Muthrech examines the occurrence of works attributed to Pseudo-Dionysius Areopagita in Arabic homiliaries. As often, looking at the ‘Oriental’ traditions around Byzantium sheds new light on Greek manuscripts. There are of course some difficulties inherent in this kind of comparative approach. In many cases, the state of the art is less advanced and research tools (catalogues, reproductions, etc.) are less developed than for the Greek tradition, as several contributors to the present volume point out. It was surely Ehrhard’s work that instigated the contributions in the fields of Arabic (see Muthrech), Ethiopian (see Bausi), Syriac (see Kim), Armenian (see Outtier), Georgian (see Gippert) and Slavic Studies (see Hannick), but in many cases, this work is only at its beginning and needs to be extended and continued. It also proved important in this context to investigate the terminology that exists in these traditions, differing from the terminology developed by Ehrhard for Greek: terms such as Georgian mravaltavi (see Gippert), Armenian tawnakan and čařntir (see Outtier), Slavonic panegirik and sbornik (see Hannick), Syriac hudrō (see Kim) or Arabic kitāb al-mayāmīr (see Muthrech) all denote homiliaries from a certain point of view, but not necessarily as collections of homilies, as do Armenian čařntir, lit. ‘collection of speeches’, or Arabic kitāb al-mayāmīr, lit. ‘book of sermons’, in its turn reflecting Syriac mimrā ‘homily’. Armenian tawnakan, lit. ‘related to feasts’, is clearly a calque of Greek πανηγυρικόν, in its turn borrowed into Slavonic panegirik; a term that denotes homiliaries with respect to their usage in solemn liturgy. Some terms simply mean ‘collections’ without further specification. This is true, e.g. of Slavonic sbornik and Georgian mrvavaltavi, lit. ‘containing many chapters’, the use of which may nevertheless be determined, differentiating homiliaries proper from mixed collections (hymnographic-homiletic as in the case of Syriac hudrō or hagiographical-homiletic) or purely hagiographical ones as those designated by Ethiopian Gadla samā’ tāt or Gadla qoddusān (see Bausi).

The coexistence of so many different types of collections and so many divergent terms raises several questions that could be only touched upon during the workshop and require further investigation: when and where did the production of ‘homiletic collections’ originate, and for what reason? Do the ‘purer’ collections represent an older stage of development, and is this reflected in the chronology of the manuscript witnesses we have? Is the relation to major ecclesiastical feasts an intrinsic characteristic of the collections or a secondary one? To what extent were collections translated as such from one language to another? And, lastly, what does their representation in manuscript form (concerning the assignment of authors, titles and dates, the style of biblical and other quotations and, in general, the layout) tell us about the chronology of the types and their cross-linguistic interchange? Topics for many further workshops to come...

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Perria, Lidia (1979), I manoscritti citati da Albert Ehrhard (Rome: Sapienza, Università di Roma, Istituto di Studi Bizantini e Neoellenici; Testi e Studi Bizantino-Neoellenici, 4).
Workshop Program

Hagiographico-Homiletic Collections in Greek, Latin and Oriental Manuscripts – Histories of Books and Text Transmission in a Comparative Perspective

A workshop at the Centre for the Study of Manuscript Cultures, Universität Hamburg
23–24 June 2017

Session I: The Greek Tradition (chair: Ekkehard Mühlenberg)

Sever Voicu, Rome
The Earliest Greek Homiliaries

Matthieu Cassin, Paris
Gregory of Nyssa’s Hagiographic Homilies: Authorial Tradition and Hagiographico-Homiletic Collections, a Comparison

Session II: The Coptic, Arabic and Ethiopic Traditions (chair: Sever Voicu)

Alin Suciu, Göttingen
Greek Patristics in Coptic: Early Translations and Later Systematisations within Homiliaries

Michael Muthreich, Göttingen
Dionysius Areopagita in the Arabic and Ethiopic Homiletic Tradition

Antonella Brita & Alessandro Bausi, Hamburg
A Few Remarks on the Hagiographico-Homiletic Collections in Ethiopic Manuscripts

Session III: Specific Cases of Transmission Through Ancient Translations (chair: Caroline Macé)

André Binggeli, Paris
The Transmission of Cyril of Scythopolis’ Corpus in Greek and Oriental Hagiographico-Homiletic Collections

Session IV: Instrumenta Studiorum (chair: Jost Gippert)

Daniel Stoeki, Paris
THALES (via video call)

André Binggeli & Matthieu Cassin, Paris
BHGms (Pinakes)

Sergey Kim, München
Liturgical Index of Ehrhard

Sever Voicu, Rome
Pseudo-Chrysostomica: An Online Database

Session V: The Armenian, Georgian and Slavonic Traditions (chair: Tinatin Chronz)

Bernard Outtier, Paris
The Armenian Hagiographic-Homiletic Tradition

Jost Gippert, Frankfurt
Codex Vindobonensis Georg. 4: an Untypical mravaltavi

Christian Hannick, Würzburg
Zusammenstellung und Überlieferung der hagiographisch-homiletischen Sammlungen in der slavischen Tradition des Mittelalters
Fig. 2: Vatican City, Biblioteca Apostolica Vaticana, Ottoboni gr. 85, fol. 100r (incipit of Gregory of Nyssa, De s. Theodoro, see Matthieu Cassin, this volume, (15–28).
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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.