

Observations on the calendrical notes of MS. Copenhagen Kong. Bibl. Nye Konglige Samling 2126, 2o. *see Third Draft.*

This Greek lectionary of the gospels was formerly in the library of the gymnasium at Horsens, Jutland, and was first brought to the attention of hagiographers in 1913, when a report upon it was made in Byzantinische Zeitschrift by J.L. Heisberg<sup>1.</sup> his work was commented upon by Hippolyte Delehaye<sup>2.</sup> with peremptory criticism for its errors of report and elucidation. Since then it seems to have remained hidden from the view of scholars until, as it chanced, my own research upon the calendar of two other biblical MSS. (Vienna, Nationalbibl. Gr. Theol. 302 and Paris, Bibl. Nat. Coislin 224) led me by way of Delehaye's remarks to acquaint myself with the document itself by microfilm. These observations, then, form an appendix to the presentation of that calendar already published in Analecta Bollandiana,<sup>3.</sup> since the MS. of Copenhagen ~~forms~~ represents a weaker form of the same tradition of commemorations there found.

The MS. is classified by Heisberg as eleventh century: it would seem to be at least from late in the century, since Eustathius of Constantinople, patriarch 1019 - 1025 is commemorated; and on palaeographical grounds I should be inclined to date it in the following century. A library catalogue written in a later hand (c. 15.) on one of its latter leaves <sup>4. indicates</sup> suggests that it <sup>at that</sup> once belonged to the monastery of the Medikion in Bithynia. It is illuminated by four miniatures of the evangelists. Its writing is clear but its orthography sometimes careless, as *λιλήτου* for *φιλήτου* (March 28) and *μελίνης* for *μυτιλίνης* (April 16) show.

Apart from simple spelling errors such as these, which might well be those of the scribe, other transcriptional errors may have a longer history of corruption behind them. Amongst these, the most striking are the following: On July 13, *βερονικης* *νικι* *αίμορρου* : on August 27 *του δόιου κορδούβης*

2. (i.e. Hosius of Cordoba) ~~The latter~~<sup>5.</sup> a form known in other MSS., often with the further transformation *κοδρούβης* which is not found here. On ~~April~~<sup>Aug</sup> August 30 Photius is presumably a corruption of Phantinos (Nov. 14, no. 5 in the *Synaxarium Constantinopolitanum*, but in six MSS. commemorated on this date). On ~~April~~ 29. the martyrs of Kyzikon, normally given as nine in ~~the~~ number, are ~~nine~~<sup>twenty-two</sup>. However the problem is partially solved by the knowledge that some biblical menologies give "the ~~nine~~<sup>twenty-two</sup> martyrs and the nine martyrs of Kyzikon as commemorated on this date. A simple error ~~for~~ homoioteleuton lies behind the reading of our MS. but leaves unresolved the problem of these unknown ~~nine~~<sup>twenty-two</sup>, whose place of martyrdom is ~~unknown~~ not given in any of these sources. On April 15, in common with other biblical MSS., the Copenhagen MS. commemorates *Νικολοῦ, Νικολύμον καὶ τῶν σὺν αὐτῶ* (also known on the 17th. of this month). Nikodemos, however, is a stranger to the martyrs of Corinth who are here referred to, amongst whom Nike <sup>however</sup> is found. A corruption of her name may lie behind the reading here; or <sup>alternatively</sup> a transference (and duplicate mention) of the Nikodemos known from the Vienna and Coislin MSS. and the Neapolitan marble calendar on March 15.

There are in all documents of this genre many transpositions and duplications. In the Copenhagen MS. we find double commemorations of Arethas <sup>lect. plur.</sup> (Oct. 1 and 24), Niketas <sup>1991 Feb 4 by Institution</sup> (Febr. 3 and April 3), Paphnutios <sup>1991, N.S.</sup> (Febr. 20 and April 20) <sup>disciple of St. Paul</sup>, Mamelchthe (October 5 and June 6), Artemon <sup>1991 21.</sup> (March 21 and 24), and the prophet Ezekiel <sup>1991</sup> (June 19 and July 21). Transposed dates of commemoration are found for Artemon, presumably the martyr of Laodicea (Nov. 12 from April 12), Hesychius <sup>1991</sup> (March 5 from 28), Paternou <sup>lect. plur.</sup> and Kopres (April 9 from July 9), Eustathius of Antioch (June 5 from February 21), Hypatios <sup>1991</sup> (June 9 from 17), ~~Anthousa~~ <sup>1911, N.S.</sup> ~~Arethusa~~, presumably the coenobite of July 27 (to July 8), Stephen the <sup>1995</sup> Sabaite (July 13 from October 28), Anatolios (July 24, presumably the martyr of April 23), and Gelasios (July 30 from February 26 and subsequent days).

3.

Amongst these, only the cases of Artemon, Hypatios and ~~Antelios~~ Anatolios are unknown in other sources.

In several instances a different terminology from that of the Synaxarium Constantinopolitanum indicates a commemoration attested there. Thus, on Jan. 10 *ἰωάννου τοῦ κατὰ βῆβρα* apparently indicates John, formerly bishop of Colonia, constituted head of the monastery of the Scholarii by St. Saba (Syn. Const. Dec. 7/8): the Palestino-Georgian calendar commemorates him on Jan. 4.

On March 22, the patriarch Thomas I of Constantinople is presumably intended by the name of *Θωμάς δικαίου*. The well-known Niketas of the monastery of the Medikion in Bithynia (commemorated in this calendar on Febr. 3 as

*ἡγουμένου τοῦ μηδικίου τοῦ ἐν τοῖς πυθίοις* ) is on April 3 called *τοῦ ὀβίου νικηταύ* *τὰ Πυθία* is given in Syn. Const.

31.13 as a place name in Bithynia but apparently does not elsewhere appear in direct connection with Niketas. On June 5, the repulsed assailants of Constantinople are called Avars by our document alone, ~~and those of August 16, are termed Saracens, an identification which is otherwise found in the lectio permixta of ms. D of Syn. Const. "Agarenes and Saracens".~~ *probably by corruption from Βαρβάρων, which is elsewhere attested. The names of the Avars and their allies, in 626 is celebrated on August 7. but correctly. (A.D. 617) 8. August 16* On this latter day, the well-known image of the Lord is called "the Mandelion", a term encountered elsewhere, but not used in Syn. Const.

A number of commemorations and other festivals are found which have left no trace in the MSS. utilised by Delehaye but are known elsewhere. First amongst these are two festivals of the Theotokos: *ἐν τῇ πέτρα* on Sept. 21 and a dedication of her sanctuary *ἐἰς τὰ Κύρου* on Nov. 4, both known in Gedeon's Heortologion. The dedication of the shrine *ἐἰς τὰ Κύρου* is known in Syn. Const. on May 5, a dual occurrence which in Janin's view points to a history of reconstruction or restoration. Macarius of Jerusalem, whose absence from Greek menaia surprised Le Quien, is commemorated here on Feb. 26 *lect. plur.*

4. <sup>- Elog. m 2</sup> as in other biblical MSS. and in the Palestine-Georgian calendar (which ~~ment~~ mentions him on no less than three other occasions). Eustathius of Constant-  
 inople is commemorated on May 31 and Paul of Kaiouma, martyr under the  
 Iconoclasts, on June 8. <sup>1991 T. 06 15 op. Π. Τ. και Ουριδ</sup>

As we have seen, this calendar has close links with the tradition re-  
 -presented in the Vienna and Coislin MSS. amongst other instances of the  
 relationship are those of John of Sardis, Dec. 17, here specified as bishop,  
 the error of the reading <sup>Elog.</sup> 'Επιφανίου <sup>MS. 1181</sup> locob 'Αφρικνού (April 2),  
<sup>Elog.</sup> April 12, Gerontios (here however martyr, not father of St. George), and Saba  
<sup>1991</sup> ἐν βενεθλοῖς (August 28). But it is clear that this MS. is far closer to  
 the Constantinopolitan norm, and presents no subsingular readings with the  
 older hagiographical sources such as the Neapolitan calendar and the  
 Martyrologium Hieronymianum. With the Georgian calendar it shares only  
 the John of December 17, whom the Georgian makes bishop of Sardica! and  
 with the Melkite tradition, James bishop of Antioch commemorated on April 14.  
<sup>1152 1181 MS 12K. T. 15. Συμῶν ἐπίσκοπος ἀντιοχείας</sup> <sup>Elog. m 2. lan. ev.</sup>

Amongst the singular attestations in this document we find the following:  
 on March 15, Pionius of Jerusalem, which may be a doublet of the well-known  
 Pionius martyr in Smyrna (Syn. Const. March 11, here March 10). Trophimus on  
 Oct. 13 with Carpus and Papyrus (as also in Paris Bibl. Nat. Gr. 279, a gospel  
<sup>+ lect. plur.</sup> <sup>N.S.</sup> lectionary written in uncial script). Neophytus is named on Oct. 17 with  
<sup>1195, 1181 Neophytus</sup> Isidora, a combination of names elsewhere attested but unidentifiable,  
 and the name again occurs on March 31, in this case with Menander, a  
 commemoration known also in Greek and Melkite sources. On Dec. 31 where the  
 Vienna and Coislin MSS. give <sup>Elog.</sup> 'Ειρηναίου, the Copenhagen MS.  
 gives the form <sup>1181, N.S. εν γολδόνων ηελ γολδόνων</sup> 'Ειρηνέως. Are these references related to  
 the commemoration of Irenaeus of Lyons on Dec. 21 in a Syriac calendar  
 edited by Nau, <sup>12.</sup> B.M. Add. 14504? On June 12, we meet the enigmatic <sup>(sic uncl. 12)</sup> κοδρατού

ἐν τῷ συνθείᾳ : this name still seems to be utterly unknown  
<sup>12.</sup> συνθείς : (72m. 10 m. 21 f. 4) <sup>May 9<sup>th</sup> of 1991</sup>

5. but I suggest for the criticism of colleagues a tenuous link as follows.  
On the same date in the Melkite calendar Vat.Syr.20, in Vat.Syr.69 and in  
the Maronite calendar of Vat.Syr.313 we find an unidentified Julian. The  
Palestino-Georgian calendar has an unknown Julian on Oct.11, whom Garitte  
plausibly explains as Juliana, Paul Stratonicus and others (Greek synaxaria  
March 4 and August 17). Amongst the others the executioner Quadratus is  
subsumed. Is the <sup>Syriac</sup> ~~Melkite~~ reference to this group and the reference of the  
Copenhagen MS. to this member of it? We shall not be able to accept this  
with any confidence until we can explain the phrase *ܐܘ ܪܘܿܢ ܩܘܪܕܐܿܬܐܿܝܿܩ*, which  
can only be mentioned in this paper as unelucidated.

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Notes.

1. Vol. XXII (1913) pp 498-508 "Ein griechisches Evangelium."
2. Analecta Bollandiana Vol. XXXI.
3. Vol. LXXXIV. (1966) pp. 29-57. J. Neville Birdsall. "A Byzantine Calendar from the Menologies of two Biblical MSS."
4. Fl. A. 8<sup>v</sup> Col. 2.
5. For information on commemorations in other Biblical MSS., I have relied much on the lists published by C. R. Gregory, *Textkritik des neuen Testaments*, Vol. I. (1900) pp. 365-384.
6. G. Garitte. *Le Calendrier Palestino-Georgien du Sinaiticus* 34. (Subsidia Hagiographica, no. 30) 1958.
7. It is interesting that two other men of episcopal dignity should also in certain documents be referred to as "deacon", namely the Euthalius who has given his name to a well-known ancient scholarly apparatus to the Praxapostolos, and Thomas of Harkel, Syriac Monophysite translator of the New Testament.
8. The *Synaxarium Constantinopolitanum* gives its account in only the most general of terms. I owe the identification to the notes of J. Mateos, *Le Typicon de la grande Eglise* (*Orientalia Christiana Analecta* 165-166. 1962) Tome I, p. 307 n. 2.
9. R. Janin. *Le Geographie ecclesiastique de l'empire byzantin. Premiere Partie.* Tome III. p. 232.
10. R. Janin. id. pp. 201 ff.
11. see Garitte op. cit. p. 153 s. v. Macarii ep.
12. *Patrologia Orientalis* Vol. 10 (1915) pp. 35-48
13. ed. Nau, op. cit. pp. 59-87
14. J. M. Sauget. "Le Calendrier Maronite du ms. Vatican Syriaque 313" *Orientalia Christiana Periodica*, Vol. XXXIII. (1967) pp. 221-293.
15. Garitte, op. cit. p. 354.