

## Summary of doctora thesis titled: The Byzantine sources of Synaxaristes of St. Nicodemus the Hagiorites.

### Introduction:

«Συναξάριον» is a book which quotes the lives or narratives for Saints or other historical events. The term «Συναξάριον» is derived from the word «Σύναξις», which refers to Orthodox people who are gathered in churches to honor a Saint. The book is also known as «Συναξαριστής», although it is called the author of narrative or the editor of the book. An eminent work of Saint Nicodemus Hagiorites, namely «Συναξαριστής τῶν δώδεκα μηνῶν τοῦ ἐνιαυτοῦ», which is being circulated, includes the lives of all Saints over a year.

«Συναξαριστής» is an operating and, at the same, literary work. It is actually an improved version of an ecclesiastical assistant. Saint Nicodemus intention and persuit was the understanding of «Συναξάρι» which was read in the church in a scholarly or ancient greek language, and this was not understandable. Nicodemus was taken almost 2 years for the completion of this work, and he mainly used the manuscripts from the monasteries of Dionysiou, Pantocratoros, Koutloumusiou, and the Protaton, and the printed Synaxarium of Maximus Margunius<sup>1</sup> whose the vague language was the cause for the elaboration of that work.

The first edition of this work took place in 1819 in Venice ( 3 volumes with the tittle «Συναξαριστής τῶν δώδεκα μηνῶν τοῦ ἐνιαυτοῦ Πάλαι μὲν Ἑλληνιστὶ συγγραφεῖς ὑπὸ Μαυρικίου διακόνου της Μεγάλης Ἐκκλησίας, νῦν δὲ δεῦτερον μεταφρασθεῖς ἀμέσως ἐκ τοῦ Ἑλληνικοῦ Χειρογράφου Συναξαριστοῦ, καὶ μεθ' ὅσης πλειοψηφίας ἐπιμελείας ἀνακαθαρθεῖς, διορθωθεῖς, πλατυνθεῖς, ἀναπληρωθεῖς, σαφηνοποιηθεῖς, ὑποσημειώσεσι διαφόροις καταγλαῖσθεῖς, καὶ εἰς τρεῖς τόμους διαιρεθεῖς, ὑπὸ τοῦ ἐν μοναχοῖς ἐλαχίστου Νικοδήμου Ἀγιορείτου...»).. The second edition was between the years 1842 and 1846 in Konstantinople and was edited by Stylianos Raftanis. The third edition was in 1863 in Zante, and the fourth one was in Thessalonika by the publishers namely «Ορθόδοξος Κυψέλη»

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<sup>1</sup> M. Margunius, *Βίοι ἁγίων ἐκ τῆς ἑλληνικῆς γλώσσης, ἤτοι ἐκ τῶν συναξαρίων μεταφρασθέντες παρὰ Μαξίμου Μαργουνίου ἐπισκόπου Κυθήρων εἰς κοινὴν ὠφέλειαν*, Venice 1607.

between the years 1981 and 1983, and the reissuance in 2003 (6 volumes). The fifth edition was in 2005 in Athens («Δόμος» 3 volumes), and finally, the seventh which is the last edition dated in 2011-2012 in modern greek.

The proposed thesis is going to examine and analyze the following:

**Introduction:** Συναξάρια and Συναξαριστές.

**A.** Editions of Synaxarion during the Turkish occupation period and until Nicodemus Hagiorites.

For instance:

**1. Maximos Margounios** ( 1549-1602). Scholar from Crete and Bishop of Cerigo (Kythera).

Work title:

*«Βίοι αγίων ἐκ τῆς ἐλληνικῆς γλώσσης, ἦτοι ἐκ τῶν συναξαρίων μεταφρασθέντες παρά Μαξίμου Μαργουνίου ἐπισκόπου Κυθήρων εἰς κοινήν ὠφέλειαν».*

First edition: Venice 1607.

**2. Agapios Landos** ( Scholar and monk from Mount Athos of the 17th century).

Work title:

**A)** *«Βιβλίον καλούμενον Παράδεισος, ἐκ τῶν λόγων τοῦ ὁσίου καὶ θεοφόρου πατρὸς ἡμῶν Συμεῶνος τοῦ μεταφραστοῦ μεταφρασθέν, παρά Ἀγαπίου μοναχοῦ τοῦ Κρητός μετὰ πάσης ἐπιμελείας καὶ πόθου πολλοῦ ἐκ τῆς τῶν Ἑλλήνων εἰς τὴν κοινήν διάλεκτον...».*

First edition: Venice 1641.

**B)** «Βιβλίον καλούμενον Ἐκλογή, ἤγουν μερικῶν ἁγίων Βίοι οἱ ὠραιότεροι τοῦ Μεταφραστοῦ μεταφρασθέντες ἐκ τῆς τῶν Ἑλλήνων εἰς κοινήν διάλεκτον, παρά Ἀγαπίου μοναχοῦ...».

First edition: Venice 1643.

**C)** «Βίβλος καλουμένη Καλοκαιρινή, ἐν ἣ εἰσὶ γεγραμμένοι μερικοὶ Βίοι ἁγίων τινῶν οἱ ὠραιότεροι τοῦ καλοκαιρίου, ἀπὸ τὴν α' Μαρτίου ἕως ταῖς ὕστεραις τοῦ Αὐγούστου, μεταφρασθέντες ἐκ τῆς τῶν Ἑλλήνων εἰς τὴν κοινήν ἡμετέραν διάλεκτον παρά Ἀγαπίου μοναχοῦ...»

First edition: Venice 1656.

**D)** «Νεὸς Παράδεισος: Ἦτοι λόγοι διάφοροι καὶ βίοι ἁγίων ἐκ τοῦ Μεταφραστοῦ Συμεῶνος εἰς τὴν κοινήν ἡμετέραν διάλεκτον μεταγλωττισθέντες μὲν παρά Ἀγαπίου μοναχοῦ τοῦ Κρητός»

First edition: Venice 1804.

It will be also examined the relations between these works and the work of S. Nicodemus.

**B.** An attempt to find the manuscripts which were used by Nicodemus. A draft survey led us to note that Nicodemus used the following manuscripts:

**Monastery of Pantocratoros:** Code 85 (paper, September - February) and Code 88 (paper edition, March - August) of the 16<sup>th</sup> century).

**Monastery of Dionysiou:** Code 171 (paper, September - February without beginning and end ) of the 15<sup>th</sup> century.

**Monastery of Koutloumousiou:** Code 141 (paper, February - September) and Code 142 (paper edition March - August) of the 16<sup>th</sup> century.

**Protaton:** Code 52 (paper, September - February) and Code 128 (September 27 - February 28 without beginning and end) of the 14<sup>th</sup> century.

The manuscripts will be ordered and a further examination will be conducted in libraries where those are belonged to.

C. Methodology used by Nicodemus Hagiorites: Selection of Saints, the length of *Συναξάριον*, idioms of language, synthesis of epigrams, quotes of older epigrams, use of fatherly speech as a source, use of prior synaxaria (*Κωνσταντινουπόλεως*, Symeon Metaphrastic, Maurikios etc.), quotes of services and other hymnographic contents.

D. The attempts made after Nicodemus Hagiorites' work for the preparation of *Συναξάριον* (Manuel Gedeon, Sophronios Eustratiadis, Michael Galanos, Konstantinos Doukakis, Viktor- Matheos Langes, Ioannis Perantonis, Vasileios Moustakis, Georgios Papadimitropoulos, Hieromonk Makarios Simonopetritis, Archimandrite Athanasios Siamakis, father Antonios Bilalis).

E. Conclusions.

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