

Summary of dissertation titled: The Byzantine sources of *Eortodromio* St. Nicodemus the Hagiorite.

Nicodemus the Hagiorite (1749-1809).

An eminent monk, theologian and writer at the last years of the Ottoman domination Nicodemus Hagiorites, named as Nicholas Kallivourtsis, was born from devout parents at Naxos in 1749. In childhood, he was taught the first letters by a clergyman in his hometown. Nicodemus at 16 years old, accompanied by his father Antonio, continues his studies at the Eugene School of Smyrna by the teacher Dorotheos Voulisma. In 1775, he settled in the Monastery of Dionysius in the Mount Athos, where he received the monastic order of the name Nicodemus. In the Scortaeus cell, in Karyes, he was devoted to copy manuscripts, to study them and to write. At the same time, he corresponds to the scholars, such as Athanasios Parios and the Patriarch Gregory E'. His death occurred on July 14, 1809, and his funeral took place in the Scortaeus cell, where his head is kept.

Immediately Nicodemus' work is recognized as very important in the field of theological survey, as a result many younger Orthodox and Catholic researchers recognized him as an extraordinary theologian. We can distinguish his work in practice and literature, in spiritual and ethical, in pastoral and practical matters, in canon and in the field of philological and scholarly works. The first chronological work with the title *Φιλοκαλία τῶν ἱερῶν νηπτικῶν* was published in Venice in 1782, following the *Περὶ συνεχοῦς μεταλήψεως τῶν ἀχράντων τοῦ Χριστοῦ Μυστηρίων* and the *Εὐεργετινός*. The *Ἐξομολογητάριον* it was published in 1794, in 1796 the *Βιβλίον καλούμενον Ἀόρατος Πόλεμος*, in 1799 the *Νέον Μαρτυρολόγιον*, in 1800 the *Πηδάλιον*, in 1801 the *Συμβουλευτικὸν ἐγχειρίδιον περὶ φυλακῆς τῶν πέντε αἰσθήσεων* and in the 1803 the *Νέον Ἐκλόγιον*.

From hymnographic and hagiological works, which are inextricably linked with the physical spirituality and the functional life of the Church, the subject of the doctoral dissertation will be the *Ἐορτοδρόμιον*.

Edited, for the first time, after the death of Nicodemus, in 1836 at Venice, has the full title, *Ἐορτοδρόμιον ἧτοι ἐρμηνεία εἰς τοὺς ἀσματικοὺς κανόνας τῶν δεσποτικῶν καὶ θεομητορικῶν ἑορτῶν συνερανισθὲν ἐκ διαφόρων τῆς Ἐκκλησίας πατέρων, πλουτισθὲν μὲ πολλὰς σημειώσεις καὶ συνταχθὲν εἰς τὴν κοινὴν γλῶσσαν ὑπὸ Νικοδήμου ἐν μοναχοῖς τοῦ ἐλαχίστου τοῦ Ἀγιορείτου*. The name of *Ἐορτοδρόμιον*

imitates those of the *Κυριακοδρόμιον*. Because the interpreted canons were written in a difficult language, leads the theological meanings in confusion and misunderstanding by the crew of the church, thus Nicodemus' project, interprets the canons to be understandable from the people.

A. The first stage of the analysis will be the literature review which is related with the pattern of interpretations and their evolution during the Byzantine and post-Byzantine period. Also, we will try to present unpublished and published interpretations of canons which were written before Nicodemus. Typical examples of these published interpretations of canons we read in the works of Komine¹, Panagiotou Ant², Montana³ e.t.c.

B. The second chapter focus of the presentation of the content of their canons. The interpretations of the rules, which are included in the *Εορτοδρόμιον*, concern the following:

- 1) the canon of the Cross rise (Σταυρὸν χαράξας Μωσῆς).
- 2) the canon of the Christ's Birth (Χριστὸς γεννᾶται· δοξάσατε)
- 3) the iambic canon of the Christ's birth (Ἔσωσεν λαόν, θαυματουργῶν δεσπότης).
- 4) the canon of the Epiphany (Βυθοῦ ἀνεκάλυψε πυθμένα).
- 5) the iambic canon of the Epiphany (Στείβει θαλάσσης, κυματούμενον σάλον).
- 6) the canon of the Candlemas (Χέρσον ἀβυσσοτόκον, πέδον Ἥλιος ἐπεπόλευσέ ποτε).
- 7) the canon of the Annunciation (Ἀνοιξω τὸ στόμα μου καὶ πληρωθήσεται πνεύματος).
- 8) the canon of the Palm Sunday (Ὠφθησαν αἱ πηγαὶ τῆς ἀβύσσου νοτίδος ἄμμοιροι).
- 9) the canon of the Holy and Great Monday (Τῷ τὴν ἄβατον κυμαιομένην θάλασσαν).
- 10) the canon of the Holy and Great Tuesday (Τῷ δόγματι τῷ τυρρανικῷ).
- 11) the canon of the Holy and Great Wednesday (Τῆς πίστεως ἐν πέτρα με στερεώσας).

¹ Komini A., «Γρηγορίου τοῦ Κορινθίου ἐξηγήσεις εἰς τοὺς ἱεροὺς λειτουργικοὺς κανόνας Ἰωάννου τοῦ Δαμασκηνοῦ καὶ Κοσμᾶ τοῦ Μελωδοῦ», in Akten des XI Internationalen Byzantinisten- Kongresses (München 1958), München 1960.

² Panagiotou Ant., *Ἀνάλεκτα Παλαιολογεῖου Γραμματείας I*, ἐκδ. Πουρναρά, Thessaloniki 2004.

³ Montana F., *Gregorio di Corinto, esegesi al canone giambico per la Pentecoste attribuito a Giovanni Damasceno* (introduzione, edizione critica, traduzione), Pisa 1995.

- 12) the canon of the Holy and Great Thursday (Τμηθείση τμᾶται πόντος ἐρυθρός).
- 13) the canon of the Holy and Great Friday (Πρὸς σὲ ὀρθρίζω τὸν δι' εὐσπλαχνίας σεαυτόν).
- 14) the canon of the Holy and Great Sabbath (Κύματι θαλάσσης τὸν κρύψαντα πάλαι διώκτην τύραννον).
- 15) the canon of the Holy and Great Sunday of Easter (Ἀναστάσεως ἡμέρα λαμπρυνθῶμεν λαοί).
- 16) the first canon of the Ascension Day (Τῷ σωτήρι Θεῷ, τῷ ἐν θαλάσῃ λαόν).
- 17) the second canon of the Ascension Day (Ἀνέστης τριήμερος ὁ κατὰ φύσιν ἀθάνατος).
- 18) the canon of the Pentecost (Πόντω ἐκάλυψε Φαραῶ σὺν ἄρμασιν).
- 19) the iambic canon of the Pentecost (Θεῖω καλυφθεῖς ὁ βραδύγλωσσος γνόφω).
- 20) the first canon of the Metamorphosis (Χοροὶ Ἰσραὴλ ἀνίκμοις ποσί).
- 21) the second canon of the Metamorphosis (Μωσῆς ἐν θαλάσῃ προφητικῶς ἰδὼν ἐν νεφέλῃ).
- 22) the first canon of the Assumption (Πεποικιλμένη τῇ θεῖα δόξῃ).
- 23) and the second rule of the Assumption (Παρθένοι νεάνιδες σὺν Μαρίας τῇ προφήτιδι).

Summary, 23 canons are interpreted.

C. The next stage of the analysis focus on the sources that have been used by Nicodemus. The information from the sources of the *Ἑορτοδρόμιον* is derived from this study itself and out of it. He mentioned, in the preface of the *Ἑορτοδρόμιον*, that earliest interpretations of *Πτωχοπροδρόμου* and *Ἀνωνύμου*, have been used, from manuscripts in the libraries of the Mount Athos. Another fundamental aim of our dissertation will be the identification of the manuscripts based on Nicodemus' indefinite references.

D. The next chapter will be referred to interpretation methods of canons such as grammatical, symbolic, recreational interpretation, interferences etc.

E. The fifth chapter of our work will include all interpretation efforts of canons after Nicodemus. Characteristic examples of such interpretations after Nicodemus belongs to the monk Anthoussa, Sofoklis Dimitrakopoulos⁴ etc.

⁴ Dimitrakopoulou S., Παρακλητική κείμενο κατὰ στίξιν καὶ μέλος καὶ νεοελληνικὴ ἀπόδοσις, τ. Α΄ Κυριακή, ἐκδ. Παρρησία, Athens 2012.

F. The conclusions will be the final chapter of the current work and the original contributions to the subject will be highlighted. Estimated that the results of the study, will give the opportunity to the academic community of our sector to extend its knowledge.

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