

few miniatures of this codex present the same oriental character as ms D, makes the systematic study of its illustration a desideratum.

It should be noticed that even some of the mss of the post-Byzantine and modern Greek Alexanderromance must have had some sort of illustration. No illustrated ms has come so far down to us but one cannot explain the blank spaces left unwritten amidst the text of codex Ashburnensis 1444 of Biblioteca Laurentiana, unless we suppose that they were to be filled with illustrations later (see A. Gonzato, "Il codice Marciano greco 408 e la data del romanzo bizantino di Alessandro con una ipotesi sull' autore" in *Byzantinische Zeitschrift* 56, 1963, 248 ff.). I have the information from Mr. G. Veloudis that similar blank spaces appear also in the unique ms we have of the XVIth century versification entitled "Γέννησις, κατορθώματα καὶ θάνατος Ἀλεξάνδρου τοῦ Μακεδόνοσ διὰ στίχου" which was published by D. Zenos in Venice in 1529.

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N. A. Bees, *Τὰ Χειρόγραφα τῶν Μετεώρων. Κατάλογος Περιγραφικὸς τῶν Χειρογράφων Κωδικῶν τῶν Ἀποκειμένων εἰς τὰς Μονὰς τῶν Μετεώρων* (= The Manuscripts of the Meteora. Descriptive Catalogue of the Manuscripts preserved at the Monasteries of the Meteora), vol. I (Monastery of Transfiguration) (Athens, 1967) (Academy of Athens, Research Center of Medieval and Modern Hellenism). Pp. \*1-74, 1-774, Plates colored 8 and black-white 72.

The fortune of certain books is very strange indeed. A concurrence of unsurmountable difficulties delays their publication, sometimes for many decades. When they appear, their writer is no more alive; he died without the satisfaction of seeing his labor in print. A typical case of such a misfortune is the present first volume (the second will follow soon) of a catalogue of the mss in the libraries of the Meteora prepared early this century by the late Prof. N. Bees and published only now by the Academy of Athens. What usually happens in similar cases is that papers left by some distinguished scholar are either scattered or entrusted to some institution, where they are finally forgotten and no one is interested in them any more. But if it is a rather rare misfortune for an important book not to be published, it is equally a rare good luck for the posthumous work of a scholar to be treated and published with

such exceptional care. One feels obliged to thank Mr. L. Vranoussis together with his collaborators for their excellent job, which honors the memory of Bees. This most useful catalogue has been expected for many years. Any one who wanted so far to have some information about the mss of the Meteora had mainly to depend upon Bees' brief report "Ἐκθεσις παλαιογραφικῶν καὶ τεχνικῶν ἐρευνῶν ἐν ταῖς μοναῖς τῶν Μετεώρων κατὰ τὰ ἔτη 1908 καὶ 1909" (Athens, 1910). But Bees' statement that the libraries of the Meteora housed a treasure of 1124 mss had raised a great interest which could not be satisfied. With this huge first volume the scholars have now at their hands a catalogue describing with meticulous care and accuracy every ms preserved at the Monastery of Transfiguration.

An extensive preface (pp. \*1-72) by Mr. L. Vranoussis, director of the Research Center of Medieval and Modern Hellenism, informs the reader about Bees' earlier and more recent paleographical research in Meteora, the reasons that the publication of this catalogue had been repeatedly put off, the present status of the described mss and finally the special problems he and his collaborators faced when they were assigned to prepare Bees' papers for print. The catalogue describes a total of 661 mss. The first part contains Bees' own description. Bees had described mss no. 1-597 in his paleographical research of 1908 and 1909 and then completed his work with the additional brief description of 19 (nos. 598 - 616) more mss after the end of the world war two. An appendix with *addenda et corrigenda* prepared by Mr. Vranoussis and his team supplements the original catalogue with the description of 45 (nos. 617-661) more mss. It is made clear though (p. \*51) that the figure of 661 mss is not in agreement with the actual number of mss now deposited at the library of the Monastery of Transfiguration. Twelve mss are missing, whereas another twelve have been identified as being parts of other codices from which they had been detached and therefore later catalogued under separated number. The real number of the mss is 639. 146 out of them are dated between IXth and XIVth century. Any one familiar with the content of other important monastic libraries (Patmos, Mt. Athos, Mt. Sinaï etc.) did not expect of course that the libraries of the Meteora might constitute an exception. Most of the mss offer texts which were of primary interest and practical use to the monastic community, that is liturgical, musical, dogmatic, ascetic texts, *vitae sanctorum* etc. Yet this does not belittle the importance of the collection. Now that the content of the Meteora mss has become available,

their gradual systematic study will advance the solution of many literary and historical problems both of Byzantium and Modern Greece. Codex 548 may be considered as a striking example to illustrate the case. With the help of this ms we can now settle three minor literary and historical questions of the XIth century:

- a) to fix a positive *terminus ante quem* of John Mauropous' death;
- b) to solve for good the question of authenticity of a work ascribed both to John and Symeon of Euchaita;
- c) to establish a list of succession in the metropolitan See of Euchaita.

As far as Mauropous' biography is concerned all the existing data are very vague. Most scholars (J. Dräseke, Gudeman, M. Fougias) based on the sepulchral epigram that Mauropous wrote for Constantine IX Monomachus (see J. Bollig-P. de Lagarde, *Ioannis Euchaitorum metropolitae quae in codice Vaticano graeco 676 supersunt*, Göttingen, 1882, pp. 39 - 40) claim that he too died soon after (i.e. 1055). On the other hand it is known that Mauropous established the joint celebration of the memory of the three hierarchs (Basil the Great, John Chrysostom and Gregory the Theologian) and according to the *Menaion* of January (Venice, 1895, p. 230) this celebration was established during the reign of Alexius I Comnenus (1088-1118). This information, rejected unreservedly by most scholars with the exception of J.A. Fabricius and S. Eustratiades, implies of course that Mauropous was still alive at least in the early years of Alexius' reign. With the new evidence of codex 548 we may now take the year 1088/9 as a positive *terminus ante quem* for Mauropous' death.

The authenticity of the work ascribed both to John and Symeon of Euchaita has been dealt with elsewhere (see 'Αρχεῖον Πόντου 28, 1966, 197 ff.). It is a short ascetic treatise entitled "Ἐπιστολή Συμεῶν μοναχοῦ μητροπολίτου Εὐχαιτῶν πρὸς Ἰωάννην μοναχὸν ἑγκλειστον" (= Epistle of Symeon, monk and metropolitan of Euchaita, to John the "enclosed" monk) which all mss coming from Mt. Sinai ascribe it to John, but the majority of the mss tradition speak in favor of Symeon of Euchaita. Codex 548, which has been written in Constantinople at the Monastery of Chora (Karyie Jami) by a certain monk Antonios in 1088/9, is a collection of ascetic texts. One of them (f. 217<sup>r</sup> sq.) is the above mentioned epistle of Symeon. There was no doubt that this epistle was Symeon's. Now we have the additional important evidence of a ms contemporary of the time when Symeon was active. So far we knew

Symeon but nothing specific about the actual time of his life (see H.- G. Beck, *Kirche und theologische Literatur im byzantinischen Reich*, Munich, 1959, p. 643). Codex 548 allows us now to conclude that John Mauro-pous died sometime before 1088/9, that Symeon was his immediate successor since he is mentioned as metropolitan of Euchaita in 1088/9. Symeon must have died soon after, if not before that date, because we have evidence that in 1092 he had been already replaced by a certain Basil (see V. Grumel, *Les Regestes du Patriarcat de Constantinople*, vol. 1.3 [Meslin], 1947, no. 9678).

Further on Codex 548 together with evidence obtained from other sources allows us to establish a tentative list of succession in the metropolitan see of Euchaita:

- a) Michael (round 1030, see V. Grumel, *Regestes*, I. 2, no. 839)
- b) John [1047 (?) - ante 1088/9]
- c) Symeon (round 1088/9)
- d) Basil (round 1092).

“Ἐκ τῶν ὀνόχων τὸν λέοντα”. This catalogue, supplied also with very useful indices, is an important and indeed a very welcome contribution.

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Πρακτικὰ Τρίτου Πανιονίου Συνεδρίου. 23-29 Σεπτεμβρίου 1965. Τόμος πρῶτος, ἐν Ἀθήναις 1967. Σελ. μ' + 398. Σχῆμα 8ον. Ἐπιμελεία Φαίδωνος Κ. Μπουμπουλίδου καὶ Μαρίας Γ. Νυσταζοπούλου. [Actes du III<sup>e</sup> Congrès Panionien. 23-29 Septembre 1965. Tome I, Athènes 1967. Pag. μ' + 398. in-8<sup>o</sup>, Par les soins de Phaidon C. Bouboulidès et Marie G. Nystazopoulou].

Le Centenaire de l'Union de l'Heptanèse avec la Grèce (1864-1964) a été célébré à Athènes et aux îles Ioniennes par une série de manifestations officielles et commémoratives, auxquelles l'Etat, le monde scientifique et le peuple heptanésien a participé. Ces manifestations ont été closes par cette réunion scientifique qui fut le III<sup>e</sup> Congrès Panionien. Continuant la belle tradition des Congrès sur l'histoire et la civilisation Ioniennes, le III<sup>e</sup> Congrès a succédé au I<sup>er</sup> de Corfou (en 1914) et au II<sup>e</sup> d'Ithaque (en 1938).

Un Comité organisateur, aidé et encadré par des Comités locaux, sous la présidence du professeur D. A. Zakythinis, a réalisé ce vaste programme des manifestations et a organisé le III<sup>e</sup> Congrès Panionien.