

APO-PHONIS - Workshop of Palaeography, Scientific Yearbook, the Demokritan University of Thrace, edited by G. K. Papazoglou, no. I, 2000-2001, Komotini 2001, pp. 225.

The Palaeography Workshop of the Department of History and Ethnology at the Demokritan University of Thrace and its director Professor G. K. Papazoglou have published the first volume of its scientific yearbook which bears the apt title *Apo-Phonis*; the title originates from a definition in the dictionary of C. Dulange, *Glossarium mediae et infimae graecitatis*, Lugduni 1688, II, 1717, a definition which, as rendered in the sub-title of the yearbook, has the following as clarification: *Ex ore vel docentis vel Conversantis* —a term, that is to say, quite clearly palaeographic. As well as signalling the contents, it indicates the character of the publication which is obviously both palaeographic and codicological. The yearbook contains six studies, three miscellaneous articles and nine book-reviews. In the first study, Mr G. K. Papazoglou gives his attention to *New Unknown Manuscripts of the Phanariot Scholar Nikolaos Karatzas*, a scholar of the eighteenth century who had established one of the richest private libraries, which after his death was dispersed to other libraries both private and public, chiefly, as no often happens, abroad. Mr Papazoglou has located seven manuscripts: in Trinity College, no. 932 of the year 1672; in the British Museum Additament, no. 10,014 of the 16th century and no. 18,190 of the 16th/17th century; in the Paris Suppl. Gr. no. 1,380 of the 16th century; in the Sinai Monastery no. 1,769 (547) (1821) of the 18th century; in the collection Helen Greeley a.a. (codex McKell) of the 16th century; and in the Metropolis of Kos no. 2 of the 17th/18th century. Of those manuscripts known but not located belonging to the collection of Karatzas, Mr Papazoglou mentions four: the Gospel “Karatheodoris” of the 10th century, the Codex “Manouil Philis” (of Mavrokordatos) of the 18th century, the Codex “Gedea” (Chronicle) and the “Vryennio” of Karatzas. In the accompanying tables Mr Papazoglou assists the reader to become acquainted with the contents of two codices in the British Museum, nos. 1014 and 18,190.

The second study, also by Mr Papazoglou, concerns two manuscripts of *Eikosiphoinissa of Pangaio - manuscripts of the Monastery Dependency of the Holy Sepulchre and of the Bookseller Sam Fogg of London*; the first, no. 795, was written by the clerk and musician Kosmas Makedon (1676) who worked for the Kosinitsiote priest Averkios from whom it was bought by Antonios Chatzis from Doxato of Drama, formerly of the monastery. Mr Papazoglou discusses especially the possibility that Kosmas Makedon is the author of 29 chiefly musical codices, identifying him in this instance as that Kosmas, ser-

vant of the Iberians, who during the years 1674-1692 copied the above codices. Mr Papazoglou describes the manuscript of the monastery dependency as well as that of Sam Fogg of London, which according to Mr Papazoglou derives from Eikosiphoinissa and disappeared from the Bulgarians in March 1917; it then passed into the possession of the "scientist" impostor Vladimir Sish, and after being sold to an unknown person it evidently ended up in the Sam Fogg secondhand bookshop, the basis for this being the description of the manuscript, recorded in the Sam Fogg catalogue, as being on parchment, dating from between 1100(?) and the 13th century, written by Ephraim and containing the lives of the saints for the first six months of the liturgical calendar.

This is followed by a study by Athens University Professor Angeliki Skarveli-Nikolopoulou entitled *The codex-writer Galaktion from Anavrita and codex no. 586 the Codex of Petropolis (Petropol. Gr. no. 586)* in which she deals with Galaktion, a pupil of the scholar bishop Evristhenis (Vresthenis) Parthenios, with the series of codices hand-written between the years 1669 and 1690, and with the monastery of his penitence which was the Ag. Tesserakonta at Therapna in Lakedaimon. From among his manuscripts Ms Skarveli-Nikolopoulou presents the Petropol. Gr. 586 which yields 57 speeches from the Kyriakodromio of Maximos of the Peloponnesos written in 1672, certainly considered one of the most exhaustive containing speeches by Maximos. She examines especially what Galaktion took as his model and appears to take the view that it was Codex 31 (11) of the monastery of Therapna written by his teacher Parthenios, Bishop Evristhenis, which yields only 38 sermons by Maximos, while the remaining 19 (from a total of 57) apparently were copied by Galaktion from the codex of Therapna which he himself had written in 1669. And Ms Skarveli-Nikolopoulou's theory is an attractive one, that Galaktion wrote the Petropol. Gr. 586 for his own use, to provide himself with a good reference book "for the ministration of sermons", a duty which was perhaps assigned to him as senior archimandrite.

Next, the undersigned and Ms Soultana Lambrou, Dr of the Aristotelian University of Thessaloniki, collaborate in presenting *Boris Fonkić's studies of original manuscripts by Ioannis Kariophilis and Evgenios Voulgaris* as derived from his work *Greek manuscripts in European collections*, published by Nidrik, Moscow, 1999 (in Russian). Mr Boris Fonkić pinpoints 16 original manuscripts by Kariophilis, chiefly patriarchal letters written by Kariophilis in his capacity as Secretary of the Ecumenical patriarchate during the period 1638-1665, as well as his *Journals* and his commentary on Aristotle's *Physics*. The new original manuscripts by Evgenios Voulgaris were found in the library of Kharkov State University in the Ukraine and are numbered 84, 137, 143

and 144, the most important being no. 84: this is, according to Mr Fonkić, Voulgaris' student exercise-book and in addition belongs to the period when he was studying the rhetoric of Aphthonios, since the *Tutorials of Aphthonios the sophist*, *Essays on the epistolary forms of Theophilos Korydaleos*, *Concerning the Period*, and *Summary of the poetic method of the priest-monk Christophoros Emporokomitos*, were issued in manuscript 84. No. 37 is a theological dissertation in four volumes and nos. 143 and 144 contain the *Ecclesiastical History* of Meletios Mitros. A significant discovery from every point of view was that of manuscript Da 54 of Dresden which yields new unknown works by Voulgaris: the *Essay from the Tauridan Peninsula, that is to say from so-called Little Tataria* (where Voulgaris recorded, using Greek sources, the history of the Crimea), *A historical examination of the years of the baptism of the great Russian queen Olga*, St Petersburg 1792 and the history of the country (the Crimea obviously) after the Treaty of Kuchuk Kainarji. The significance of Voulgaris' original manuscripts is self-evident, especially of Da 54 of Dresden which yields new and unknown works by him.

The study with which Mr Emmanuel G. Varvounis, assistant professor at the Demokritan University of Thrace, is currently involved continues with *The Library of the Holy Monastery of Prophitis Iliou of Samos* and records 37 book titles with reminders of their exact whereabouts; worth noting is the address by the headmaster Pythagoras Sideris at a student presentation of "Elektra" in February 1889 in Karlovassi.

Professor G. K. Papazoglou then returns to a favourite theme of his: Serapheim Tzervenos, Thasios, and his new unknown manuscripts. Serapheim in 1695 was away from the monastery of his repentance, the Monastery of Dionysios of Athonos, in Constantinople where he studies at the Patriarchal Academy, and immediately afterwards, about 1698/1699, he went over to Bucharest where he attended lessons given by Sevastos Kiminitis at the Authentic Academy of the Vlach capital. Mr Papazoglou notes especially the lessons Serapheim attended at both these famous schools and the manuscripts he went on to locate, such as that of the Great Cave which was lost in the fire of 1934 or the other in the Phillips collection which passed through Sotheby's and in the end into the library of Albert I in Brussels. Both these manuscripts were for a time in the possession of the Phanariot scholar and collector of manuscripts Nikolaos Karatzas. This also applies in the case of manuscript 8,234 by the bishop Nyssis Mitrophanis of Thasios in the British Museum, the Berol Gr. 313 by Serapheim, probably manuscript 9 in the catalogue of Minoidis who visited the Dionysios Monastery in January of 1841, no. 795 of Patmos, and no. 333 of Dionysios.

A body of miscellaneous items and book reviews follows. To begin, Mr Kyriakos G. Papazoglou publishes *A Catalogue of Archival Material of the Workshop of Palaeography* (of the Department of History and Ethnology at the Demokritan University of Thrace), namely, manuscripts, journals (*Astrapa, Neologos, Ta Nea, Proodos, Tachydromos of Constantinople*), archival material copied on to microfilm, newspapers and periodicals (*Athena, Aion, Elpis, Ephimeris Athinon, I Alitheia, Kleio, Epeteris Philologikou Syllogou Konstantinopoleos, Izvestia* from the Russian Archaeological Institute of Constantinople); then Mr Papazoglou turns his attention to *Lavrentios Marinos - abbot of the Dousikon Monastery* and then to *A cryptogram in a modern inscription by Pravi of Eleftheroupolis of Pangaion*; this concerns an inscription from the school of Pravi's published by Mr Ch. Bakirtzis for which Mr Papazoglou offers a new interpretation.

Among the book-reviews presented here, Mr Papazoglou reviews at length Mr Ch. Chatzopoulos' book *Greek schools during the period of Ottoman rule (1453-1516)* Thessaloniki 1991; P. G. Nikolopoulos' *Ioannis Damaskinos (?) on the virtually forgotten translations in the dialect of Cyprus*, Levkosia 2000, and by the same author *Bibliographic survey of the publications of Nikodemos Agioretis*, reprint, Athens 2000; by S. Karydis, *Theodoros Vranianitis, public notary of the city and island of Kerkyra, his extant transactions (1479-1516)*, Athens 2001; by Penelope Stathi, *Chrysanthos Notaras, Patriarch of Jerusalem - forerunner of modern Greek enlightenment*, Athens 1999 and *Greek Writing during the 15th and 16th centuries*, Minutes of the International Symposium, Athens 2000. Mr Emmanuel Varvounis then presents the following books: by M. I. Manussakas and Walter Puchner, *Anecdotal verses from the religious theatre of the 12th century. Works by orthodox clerics of Chios Mich. Vestarchi, Grigoris Kontaratos, and G. Prosopsas*, Athens 2000; and by Valeria Fol and Rouja Neikova, *Fire and Music*, Sofia 2000. The periodical concludes with summaries of the studies in English and the table of contents.

In short, this new publication, its director a good colleague Mr G. K. Papazoglou, is a brilliant contribution to the progress of the science of palaeography and codicology. With its authenticated content it is perhaps unique in this country. Greatly to be welcomed is this initiative by Mr Papazoglou, supported as he is by colleagues, palaeographers old and young and students of manuscripts, who will themselves publish in this same periodical, *Apo-Phonis*, the results of their researches.