

4 Editorial principles

Producing an edition of passages from a catena poses several problems. The texts edited below are collections of selections which in most cases must have retained the wording of the sources, but they may also have been edited by the compiler. In fact, most of the original works have not been preserved, or are only available as fragments and translations. Parallels in other catena collections may have been adjusted in a different manner. We are, thus, in the unfortunate position of not knowing which versions of the original texts or other sources the compilers had at their disposal. However, recent studies have shown that excerptors or compilers were prone to textual changes, especially omissions and additions.¹⁴⁴ When the surviving manuscripts of the *catenae* transmit a mistake or an incongruous reading, we cannot be certain whether a) the reading was present in the source text, b) the original text was *corrupted* by the compiler, or c) such mistakes are scribal errors. Given the particular structure of an excerpt collection, therefore, the present editions intend to present the texts as transmitted in the extant manuscripts of the *catenae* rather than to present a *corrected* version.

Since traditional philological approaches are not useful tools for editing a *codex unicus*, for the catena types C137.2, C137.4, 137.6 and 137.11 I will rely on the modern approaches of Byzantine philologists who highlight the importance of the manuscript itself.¹⁴⁵ Methodologically, the edition of these compilations will be based on the *ratio edendi* of the edition of Psellos' Chronographia by D.R. Reinsch.¹⁴⁶ the edited text will remain faithful to the manuscript and orthography and punctuation will be regularised. Each scholium is accompanied by a double critical apparatus. In cases when the extracts differ from their sources, the present editions give the readings in the manuscript tradition of the *catenae* and indicate in the *apparatus criticus* details offered by modern scholarship on the direct tradition.

For the catena type C139.1, which is preserved in four manuscripts, source texts are taken into consideration when the manuscripts are at variance with each other. For C139.1 the sigla given at the beginning of the *apparatus criticus* indicate the manuscripts upon which each comment is based. The *apparatus criticus* indicates differences between the manuscripts and other sources, using standard abbreviations. In the edition of *codices singuli* and of the catena C139.1, possible deletions, additions, interpolations,

144 See with further bibliography in Panagiotis MANAFIS, (Re)writing History in Byzantium, London, 2020 and Panagiotis MANAFIS, "The Sources of Codex Zacynthius and their Treatment", in *Codex Zacynthius: Catena, Palimpsest, Lectionary* (eds. H.A.G. HOUGHTON – D.C. PARKER. T&S 3.21. Piscataway NJ, 2020), 97–119.

145 Philipp ROELLI, ed., *Handbook of Stemmatology. History, Methodology, Digital Approaches*. (Berlin/Boston: De Gruyter, 2020); Diether Roderich REINSCH, ed., *Michaelis Pselli Chronographia*, Millennium-Studien 51. Berlin/Boston: De Gruyter, 2014.

146 REINSCH, *Michaelis Pselli Chronographia*.

syntactical and grammatical corruptions of the text are identified. Where corrections were observed, including adjustments made by the first hand *in scribendo*, the initial reading was also transcribed. If text was no longer legible, the present edition offers a reconstruction based on the sources described below and indicates it accordingly. Text which has been reconstructed where the original is illegible or lacunose is enclosed in square brackets; if no clear parallel could be found, the approximate number of missing characters is noted by a series of dots within square brackets. Proper names which are misspelled in the extant manuscripts are emended and information is provided in the *apparatus criticus*. Most of the orthographic variations are common spelling variants in later Greek, such as alternation between $\epsilon\iota$, ι and η or between $\alpha\iota$ and ϵ . It should be said that variant spellings occurred in the manuscripts are regularly emended in conformity with the readings found in *LSJ* or *TLG*. For the convenience of modern readers, variant spellings are not indicated in the *apparatus criticus*. The contents of the catena types C137.2, C137.4, 137.6, 137.9 and 139.1, the grouping of the fragments from different collections, as well as the sequence of leaves are given here for the first time. The *apparatus fontium* lists the immediate passages upon which each excerpt is based, with details of printed editions as follows:

Antipater, Hom. in s. Deiparae annuntiationem = Constantino Vona, *L'Orazione di Antipatro sulla nascita del Battista e l'orazione sull' Annunciazione* (Scrinium patristicum Lateranense 5), Rome: Libreria editrice della Pontificia Università Lateranense, 1974, 94-144.

Amphilochius, Orat. = Cornelis Datema, *Amphilochii Iconiensis opera*, Turnhout: Brepols, 1978, 37-73.

Athanasius, Epist. ad Epictetum = Kyriakos Savvidis, *Athanasius Werke: Band I/Teil 1 die Dogmatischen Schriften. Lfg. 5: Epistulae Dogmaticae Minores*, hg. von Dietmar Wyrna, Berlin/Boston: Walter de Gruyter, 2016.

Athanasius fr. = PG 26, 1233-1249.

Basil. Caesar. Adversus Eunomium (libri 5) = Bernard Sesboué, Georges-Matthieu de Durand et Louis Doutreleau (eds.), *Basile de Césarée, Contre Eunome, suivi de Eunome, Apologie*, (SC 299 et 305), Paris: Éditions du Cerf, 1982-1983.

Basil. Caesar. De baptismo libri duo = Umberto Neri, *Basilio di Cesarea. Il Battesimo. Testo, traduzione, introduzione e commento* (Testi e ricerche di Scienze religiose 12), Brescia: Paideia, 1976; Jeanne Ducatillon, *Basile de Césarée. Sur le baptême. Texte grec de l'édition U. Neri, introduction, traduction et annotation par Jeanne Ducatillon* (SC 357), Paris: Éditions du Cerf, 1989.

Basil. Caesar. De spiritu sancto = Benoît Pruche, *Basile de Césarée. Sur le Saint-Esprit* (SC 17), Paris: Éditions du Cerf, 1947 [Paris: Éditions du Cerf 1968], 250-530.

Basil. Caesar. Epist. = Yves Courtonne, *Saint Basile. Lettres*, 3 vols., Paris: Les Belles Lettres, 1957-1966.

Chron. Pasch. = Ludwig Dindorf, *Chronicon paschale*, vol. 1 (CSHB), Bonn: E. Weber, 1832.

- Chrysanthus, Περὶ Ἀφορισμοῦ** = Panagiotis D. Michaelares, *Ἡ Πραγματεία τοῦ Χρυσάνθου Τεροσολύμων Περὶ Ἀφορισμοῦ*, Ἀθήνα: Πορεία, 2002, 41-106.
- Chrysost. De cruce et latrone** = PG 49, 399-408
- Chrysost. De incomp.** = Anne-Marie Malingrey, *Jean Chrysostome. Sur l'incompréhensibilité de Dieu* (SC 28bis), Paris: Éditions du Cerf, 1970, 92-322.
- Chysost. De occursu domini [Sp.]** = PG 50, 807-812
- Chysost. In illud** = PG 51, 187-208.
- Chrysost. In Mt.** = PG 58, 471-794.
- Chrysost. In oraculum Zachariae** = PG 50, 785-788.
- Cramer** = John Anthony Cramer, *Catenarum Graecorum Patrum in Novum Testamentum*, 4 vols., Oxford: Oxford University Press 1840-1844.
- Cyril, Comm.** = PG 72, 475-950.
- Cyril, fr.** = Joseph Reuss, *Lukas-Kommentare aus der griechischen Kirche* (TU 130), Berlin: De Gruyter, 1984.
- Cyril, fr.** = Joseph Sickenberger, *Fragmente der Homilien des Cyrill von Alexandrien zum Lukasevangelium* (TU 34), Leipzig: Hinrichs, 1909, 76-107.
- Cyril, Comm. Mt.** = Joseph Reuss, *Matthäus-Kommentare aus der griechischen Kirche* (TU 61), Berlin: Akademie Verlag, 1957, 153-269.
- Cyril, Comm. Jn.** = Philip Edward Pusey, *Sancti patris nostri Cyrilli archiepiscopi Alexandrini in D. Joannis evangelium*, 3 vols., Oxford: Clarendon Press, 1872.
- Cyril, Hom.** = PG 77, 1040-1049.
- Epiphanius, Panarion** = Karl Holl, *Epiphanius, Bände 1-3: Ancoratus und Panarion* (Die griechischen christlichen Schriftsteller 25, 31, 37), Leipzig: Hinrichs, 1915-1933.
- Ephes.** = NT, *Epistula Pauli ad Ephesios*.
- Eus.** = Angelo Mai, *Scriptorum Veterum Nova Collectio*, I, Rome: Collegium Urbanum, 1825; PG 24, 529-605.
- Eus. Enarratio** = Pietro Trevisan, *San Basilio. Commento al profeta Isaia*, 2 vols., Turin: Società Editrice Internazionale, 1939.
- Eus. Prep. Evang.** = Karl Mras, *Eusebius Werke, Band 8: Die Praeparatio evangelica* (Die griechischen christlichen Schriftsteller 43.1 & 43.2), Berlin: Akademie-Verlag, 1954-1956.
- Euth. Zigab. Comm.** = PG 129, 107-1501.
- Euth. Zigab. Panoplia** = PG 130, 20-1360.
- Gennadios, De ingressis** = Martin Jugie, Louis Petit, and Xénophon A. Siderides, *Oeuvres complètes de Georges (Gennadios) Scholarios*, vol. 3, Paris: Maison de la bonne presse, 1930, 196-204.
- Greg. Nazianz. Ad cives Nazianzenos (orat. 17)** = PG 35, 964-981.
- Greg. Nazianz. Ad Julianum (orat. 19)** = PG 35, 1044-1064.
- Greg. Nazianz. In pentecosten (orat. 41)** = PG 36, 428-452.
- Greg. Nazianz. In sancta lumina (orat. 39)** = PG 36, 336-360.
- Greg. Nazianz. In sanctum baptisma (orat. 40)** = PG 36, 360-425.
- Greg. Nazianz. In sanctum pascha (orat. 45)** = PG 36, 624-664.

Greg. Nazianz. In seipsum, (orat. 26) = PG 35, 1228-1252.

Greg. Nazianz. In theophania (orat. 38) = PG 36, 312-333.

Greg. Nazianz. In sanctum pascha (orat. 45) = PG 36, 624-664.

Greg. Nyss., Antirrheticus = Frederick Mueller, *Gregorii Nysseni opera*, vol. 3.1, Leiden 1958, 131-233.

Homer, Iliad = Thomas William Allen, *Homeri Ilias*, vols. 2-3, Oxford: Clarendon Press, 1931.

Isidor. Pelus. Epist. = PG 78, 177-1048.

Joann. IV Cantacuz. Disputatio = Franz Tinnefeld – Edmond Voordeckers, *Iohannis Cantacuzeni Refutationes Duae Prochori Cydonii et Disputatio cum Paulo Patriarcha Latino Epistulis Septem Tradita* (CCSG 16), Turnhout: Brepols, 1987, 175-239.

Joann. Cyparissiot. Adv. Cantacuz. = Ioannes Polemis, *Theologica varia inedita saeculi XIV* (CCSG 76), Turnhout: Brepols, 2012, 55-323.

Joann. Damasc. Sacra parallela = PG 95, 1040-1588; PG 96, 9-441.

Malachias = A. Rahlfs, *Septuaginta*, vol. 2, 9th edn., Stuttgart: Württemberg Bible Society, 1935 (repr. 1971): 561-565

Manuel Calecas, De principiis catholicae fidei = PG 152, 429-661.

Maxim. Confess. AJ = Nicholas Conostas, *On Difficulties in the Church Fathers: The Ambigua*, Vols. 2 vols. (Dumbarton Oaks Medieval Library), Cambridge (MA): Harvard University Press, 2014.

Maxim. Confess. CC = Aldo Ceresa-Gastaldo, *Massimo confessore. Capitoli sulla carità* (Verba seniorum, N.S., 3.), Rome: Editrice Studium, 1963, 48-238.

Maxim. Confess. CT = Kerstin Hajdú – Andreas Wollbold, *Maximus Confessor Capita theologica et oeconomica*. Zwei Centurien über die Gotteserkenntnis (Fontes Christiani 66), Freiburg – Basel – Vienna: Herder, 2017.

Maxim. Confess. Expositio = Peter van Deun, *Maximi confessoris opuscula exegetica duo* (CCSG 23), Turnhout: Brepols, 1991, 27-73.

Maxim. Confess. Qd = José H. Declerck, *Maximi confessoris quaestiones et dubia* (CCSG 10), Turnhout: Brepols, 1982.

Maxim. Confess. QT = Carl Laga and Carlos G. Steel, *Maximi confessoris quaestiones ad Thalassium*, 2 vols. (CCSG 7, 22), Turnhout: Brepols, 1980-1990.

Maxim. Confess. Scholia = Carl Laga and Carlos G. Steel, *Maximi confessoris quaestiones ad Thalassium*, 2 vols. (CCSG 7, 22), Turnhout: Brepols, 1980-1990.

Mesarites, Renuntiatio = August Heisenberg, II. Neue Quellen zur Geschichte des lateinischen Kaisertums und der Kirchenunion. III. Der Bericht des Nikolaos Mesarites über die politischen und kirchlichen Ereignisse des Jahres 1214 (Quellen und Studien zur spätbyzantinischen Geschichte), München 1923 [London 1973], 6-54.

Niceph. Greg. Antirrhetica = Hans-Veit Beyer, Nikephoros Gregoras, *Antirrhetika I* (Wiener Byzantinistische Studien 12) Vienna: Österreichische Akademie der Wissenschaften 1976, 123-431.

Niceph. Greg. Historia Romana = Immanuel Bekker – Ludwig Schopen, *Nicephori Gregorae historiae Byzantinae*, 3 vols. (CSHB), Bonn: E. Weber, 1:1829-1855.

Nicetas Seides = Panagiotis N. Simotas, *Νικήτα Σεΐδου Σύννοψις τῆς Ἀγίας Γραφῆς* (Analecta Vlatadon 42), Thessalonica: Πατριαρχικό Ἰδρυμα Πατερικῶν Μελετῶν, 1984, 55-295.

Orig. Comm. Gen. = PG 12, 45-92.

Orig. Comm. Jn = Cécile Blanc, *Origène. Commentaire sur saint Jean*, 5 vols. (SC 120, 157, 222, 290, 385), Paris: Éditions du Cerf, 1966–1992.

Orig. fr. and Orig. Hom. = Max Rauer, *Origenes Werke. Neunter Band. Die Homilien zu Lukas*. Second edn (GCS 49 [35]), Berlin: Hinrichs, 1959.

Orig. fr. Mt. = Ernst Benz and Erich Klostermann, *Origenes Werke*, vol. 12 [Die griechischen christlichen Schriftsteller 41.1. Leipzig: Teubner, 1941].

Orig. Philoc. = Joseph Armitage Robinson, *The Philocalia of Origen*, Cambridge: Cambridge University Press, 1893.

Orig. Scholia = PG 17, 312–369.

Osee = Alfred Rahlfs, *Septuaginta*, vol. 2, 9th edn., Stuttgart: Württemberg Bible Society, 1935 (repr. 1971), 490-501.

Pal = Panagiotis Manafis, *A New Witness to the Catena of Codex Zacynthius*, ZAC 26.3 (2022): 371–401.

Ps.-Zonaras = Johann August Heinrich Tittmann, *Iohannis Zonarae lexicon ex tribus codicibus manuscriptis*, 2 vols., Leipzig: Crusius, 1808 (repr. Amsterdam: Hakkert, 1967).

Severus = Angelo Mai, *Classicorum Auctorum e Vaticanis Codicibus editorum*, X, Rome: Vatican, 1838.

Titus = Joseph Sickenberger, *Titus von Bostra. Studien zur dessen Lukashomilien* (TU 21.1), Leipzig: Hinrichs, 1901.

Zac = H.A.G. Houghton, Panagiotis Manafis, A.C. Myshrall, *The Palimpsest Catena of Codex Zacynthius: Text and Translation*, (T&S 3.22), Piscataway (NJ): Gorgias, 2020.

4.1 Tabula Notarum in Apparatu Critico Adhibitarum

4.1.1 Codices

C137.2	Munich, BSB, gr. 208, 10 th century (M)
C137.4	Vatican, BAV, Vat. gr. 349, 11 th century (V)
C137.6	Florence, BML, Conv. soppr. 159, 11 th century (L)
C137.11	Paris, BnF, Suppl. gr. 1225, 10 th century (P)
C139.1	Rome, Accademia dei Lincei, Corsin. 41.G.16 (GA 591), 12 th century (R)
	Athens, EBE 2364 (GA 809), 10 th century (A)
	Athens, Sarros, 1 (GA 2517), 10 th century (S)
	Jerusalem, GOP, Taphou 28 (GA 1313), 10 th century (J)

4.1.2 Cetera

add.	addidit
[...]	litterae deperditae
<>	litterae additae
{ }	litterae deletae
codd.	codices
coni.	coniecit
corr.	correxuit
del.	delevit
mg.	in margine
om.	omittit, omittunt
suppl.	supplevit
v.l.	varia lectio