

THE ANTHOLOGIA GRAECA CARMINUM  
CHRISTIANORUM.

THIS Anthology appeared in 1871 under the editorship of W. Christ and M. Paranikas, and it still remains the standard collection of Greek Christian hymns. It is delightful to look at, for the hymns are in beautiful type, and are printed as verse, not in blocks of prose as is the fashion in the Greek Service books. But as a working book it has striking defects. On attempting to make use of it the present writer found himself obliged to compile a supplementary list of First Lines which are not to be found in the Index, and to try to trace the numerous pieces in regard to which no indications of their sources are given in the book. The results of the search are given in the following tables.

Almost all the pieces printed in 1871 on pp. 54-257 are taken from the Greek Office books. Some are from the *Πεντηκοστάριον*, which contains the services from Easter to the Sunday after Whitsunday (Sunday of All Saints). Many are from the *Παρακλητική*, which contains hymns for the week, arranged in eight weeks for singing in the eight ecclesiastical tones or modes. Others are from the *Τριψίδιον*, which contains the services from the Sunday before Septuagesima to Easter Eve. The rest are from the *Μηναῖα*, which is in twelve volumes, one for each month, containing the services for Saints' days, and for immoveable festivals such as Christmas. A few are entered in 1871 as in the *Ὁκτώηχος*, but they are all in the *Παρακλητική*, which is indeed styled the Great Octoechos.

In both tables here printed the references to the Greek Service books are given systematically. The pieces from the *Μηναῖα* have the date of the festival, followed by page references to the volumes for each month in the Venice edition of 1895. The other Office books are referred to thus:—

Π. = *Παρακλητική*. Venice 1900.

Πεντ. = *Πεντηκοστάριον*. Venice 1899.

Τ. = *Τριψίδιον*. Venice 1898.

i. *Supplemental Index of First Lines.*

A

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 \**Ἄπεστάλη ἐξ οὐρανοῦ.* P. 120. (March 26, p. 105.)  
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- Χοροὶ Ἰσραὴλ ἀνίκμοις ποσί. P. 176. (Aug. 6, p. 34.)  
 Πεποικιλμένη τῇ θείᾳ δόξῃ. P. 180. (Aug. 15, p. 75.)  
 \*Ἐσωσε λαὸν θαυματουργῶν. P. 205. (Dec. 25, p. 198.)  
 Στείβει θαλάσσης κυματούμενον. P. 209. (Jan. 6, p. 72.)  
 Ἄνοιξω τὸ στόμα μου. P. 229. (Aug. 15, p. 75.)  
 Σοῦ ἡ τροπαιοῦχος δεξιᾶ. P. 232. (II. pp. 6-10.)  
 \*Ἀκουε, κόρη παρθένε ἀγγή. P. 240. (March 25, p. 103.)

For convenience of reference Table ii is printed according to the pages in 1871, and not alphabetically. The pieces entered as between pp. 160 and 231 are each the first Ode of a Canon in the *Μηναῖα*, the remaining Odes of the Canon following in the *Μηναῖα* in each case; that at p. 232 is the first Ode of a Canon in the *Παρακλητικὴ*, the other Odes following at pp. 6-10; that at p. 240 is the seventh Ode of a Canon in the *Μηναῖα*, the other Odes of this Canon are not indexed in 1871. The Canon printed at p. 157 (for Jan. 16) is not in the *Μηναῖα*, nor is the Idiomelon printed at p. 15 (for July 17). The pieces which begin in 1871 at pp. 105, 110, 232, 254 are not printed consecutively in the *Παρακλητικὴ*, i. e. they extend over the pages indicated above, but other materials are mixed up with them.

After the Prolegomena there is a collection of the ancient ecclesiastical melodies to which the hymns are sung, with the Greek text. Some of the texts are reprinted in the body of the book; the others, which are not mentioned in the index of First Lines, are—

- Οἶκος τοῦ Εὐφραθᾶ ἡ πόλις. P. cxxxiii. (Dec. 20, p. 138.)  
 Μεγάλη τῶν μαρτύρων σου Χριστέ. P. cxxxiii. (T. p. 437.)  
 \*Ἦθελον δάκρυσιν ἐξαλειψαί. P. cxxxiii. (T. p. 438.)  
 Οὐκ ἔτι κωλύμεθα ξύλου ζωῆς. P. cxxxv. (II. p. 295.)  
 Κύριε εἰ καὶ κριτηρίῳ παρέστης. P. cxxxv. (II. p. 326.)  
 \*Ὡ τοῦ παραδόξου θαύματος! ὦ μυστηρίου. P. cxxxvii. (II. p. 356.)  
 Παντοκράτορ κύριε, οἶδα. P. cxxxviii. (T. p. 1.)  
 \*Ὡ πόσων ἀγαθῶν ὁ ἄθλιος. P. cxxxix. (T. p. 8.)  
 Ἐκάθισεν Ἀδάμ, ἀπέναντι τοῦ Παραδείσου. P. cxl. (T. p. 58.)

They are given in 1871 without any indication of the sources from which they are taken.

J. MEARNS.