

confusion between epithet and proper name, the macarized father was taken for Saint Macarius by the redactor of the Seven Homilies. Against this supposition, however, lies the fact that the doctrine of Diocles is attributed not to Macarius, but to Paphnutius. The redactor of Macarius may have been working directly on Palladius, or he may have had to hand a composition in which the speeches of Paphnutius and Diocles had been already combined. In the former case he can have been under no delusion. In the latter case he may have thought that Macarius was one of the individuals included in the pronoun ἡμῶν. More probably, however, he saw no inconsistency in foisting in amongst the homilies of Macarius the work of other people who breathed the same desert air of self-conquest and communion with God.

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SYMEON METAPHRASTES AND THE SEVEN HOMILIES OF MACARIUS OF EGYPT.

DR OTTO BARDENHEWER in his account of Macarius of Egypt¹ commends, as a worthy subject of research, the sources on which Symeon Metaphrastes drew in composing his seven tractates on Christian Perfection. These works were attributed when first published in 1684 to Macarius, and they occur in the printed editions of Macarius as his *Opuscula*.² Since the researches of H. J. Floss however, they have been recognized as the work of Symeon Metaphrastes, who in the second half of the tenth century compiled a paraphrastic *réchauffé* out of slices from the great banquet of Macarius. The object of the present note is simply to determine the extent, if any, of Symeon's indebtedness to the Seven Homilies.

I possess evidence, both stylistic and documentary, which points in no uncertain way to the genuineness of the Seven Homilies. And if this conclusion is true, it is natural that a writer who set about excerpting the Macarian homilies should have borrowed from the Seven as well as from the Fifty. It is doubtful, however, whether we may regard citations from the Seven by Symeon as independent testimony to the Macarian origin of the Seven. For, as J. Stiglmayr³ has pointed

¹ *Gesch. der altkirchlichen Literatur* vol. iii p. 89.

² See Migne *P. G.* xxxiv 821-968.

³ *Sachliches und Sprachliches bei Makarius von Ägypten*, Innsbruck 1912 p. 7.

out, Symeon draws from a treatise of Gregory of Nyssa entitled *Περὶ τοῦ κατὰ Θεὸν σκοποῦ*. And we do not infer that this treatise is from the pen of Macarius.

But be that as it may, in one of the Seven Homilies—No. liii §§ 1, 2—the writer urges that a would-be imitator of Christ and Son of God must bear patiently the various afflictions which may befall him, and quotes in corroboration of his teaching Ecclesiasticus ii 1, 2. Turning to Symeon, Book VII *De Libertate Mentis* ch. 13, we find a parallel passage beginning τῷ βουλομένῳ μιμητῇ and ending ἄτερ Θεοῦ οὐδὲν γίνεται. Like Macarius, Symeon appeals to Ecclesiasticus ii 1, 2; and a careful comparison of the two pieces necessitates the conclusion that Symeon gives a paraphrastic rendering of Macarius. Moreover, Macarius clenches his argument by a citation from the *Didache* iii 10 τὰ ἐπιφερόμενά σοι πάντα ὡς ἀγαθὰ πρόσδεχου, εἰδὼς ὅτι ἄτερ Θεοῦ οὐδὲν γίνεται. This, be it noted, is a misquotation; τὰ ἐπιφερόμενα having been substituted for the original τὰ συμβαίνοντα. Symeon, however, drawing not from the *Didache* directly, but from Macarius, repeats the error. We conclude, therefore, that Symeon Metaphrastes borrowed not only from the Fifty [published] Homilies of Macarius, but also from the Seven [as yet unpublished].

If we study the remaining portions of the Seven Tractates of Symeon, we find no such indubitable instances of borrowing from the Seven Homilies. And this negative result is as important as the positive. For the accession of seven new homilies might reasonably arouse in the minds of scholars the expectation that these contained all the sources hitherto unidentified. This, however, is not the case. The question of sources still waits for a complete answer. We have taken only one step, though it is one step, towards solving the problem propounded by Dr Bardenhewer.

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