A Hagiologic Manuscript in the Philadelphia Library.

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SOMewhat more than a century ago three Greek Manuscripts were presented to the Library Company of Philadelphia, by Henry Coxe, Esquire, of England. One of these is a large vellum book, probably of the ninth or tenth century, written in elegant large cursive, with uncial titles and other important matter, and containing a number of the homilies of Chrysostom. Another, written on parchment, and probably of the thirteenth or fourteenth century, contains the greater portion of the lexicon of Zonaras. The third, the one now under consideration, is a hagiologic collection, made, as wax-drippings on some of the leaves still testify, for monastery reading on saints' days. The three are kept in the Ridgway Branch of the Philadelphia Library, are all labelled on the back "MSS. GREEK COMMENTARY," and have not hitherto been examined except by myself.

The hagiologic manuscript is numbered 1141 of the Library's manuscripts. It consists at present of 130 paper leaves, each 10½ x 7½ inches in dimension; leaf 39 being all torn away except a small corner. Two or three leaves appear to have been lost at the beginning, and one at the end. The binding is not the original one, but (except the lettering on the back) made while the manuscript was still in Greek hands; rather heavy sides, half-leather (i.e., back and corners leather), and marbled paper. In binding, many of the leaves had to be mounted on a slip, and many initials and marginal numbers have thus been lost, though a later hand has supplied many of the initials on the slip. The outer margins do not appear to have been cut down, but nevertheless they have been so worn away as to lose many marginal numerals, wholly or partially. A line in more recent
script, on the top of the first page, informs us that the manuscript was once the property of a monastery whose name I cannot certainly make out. The writing occupies the space of about 8 x 6 inches on each page; regularly in 30 lines to a page, though sometimes only 29. It is a plain and easy cursive, in rather large letters, with a moderate number of contractions and ligatures. Iota subscript is rarely present except when supplied by a later hand. Section or chapter numbers are written in red in the margins. The principal divisions of the book have ornaments reaching across the page, in red and black, and have also large ornamental initials, quite elegant. Smaller sections usually have a smaller initial. Spaces left for initials were sometimes passed over by the rubricator, and are still to be supplied. Accents and breathings are supplied with only moderate correctness. Iotacisms abound; η continually being confounded with ι, as likewise both with ν; besides the usual confusion about diphthongs that end in ι. Often ό and ω exchange places; and the same is true of β and ν. The letters β and μ are also sometimes interchanged; the confusion in this case being real, and not one made by the reader from the similarity of the characters. I suspect that the original home of the manuscript was Mt. Athos.

The contents of MS. are as follows: —

Fol. 1. a.] 1. A part of the last sentence of the Proœmium of the "Historia Lausiaca" of Palladius, bishop of Helenopolis in Cappadocia, commencing with the word ἔξυπνοις θεοτοκοι.

2. Table of Contents of the Historia Lausiaca, answering only in part to the text of the manuscript, but in extent (and partially in matter), to an ordinary recension of the Historia.

Fol. 3. a.] 3. The two letters which precede and are introductory to the Historia in the printed editions, followed by the Historia itself, in a recension different from the printed editions; the latter portion containing matter that is usually printed in some other treatise. A large portion of this matter is from the "Paradisus Patrum"; and the Historia ends with the colophon in red: ἐνε διδὴ ἡ κατ Αἰγυπτίων μοναχῶν ἱστορία; which is an alternative title in the printed books for the "Paradisus Patrum."

1 This line reads: κτήμα τῆς σεβαστῆς μονῆς . . . ἄριον, the first three letters of the last word being either Δετ, Δητ, Δατ, or with a Θ in place of the Δ, and a κ in place of the τ.
Fol. 68. b.] 4. Several chapters, akin to the Historia, but no part of it, as follows:—

(a.) Βίος τοῦ ἀββαίαν Παύλου τοῦ Ὀθιβαίου.

(b.) Περὶ τοῦ Ταξευτοῦ.

(c.) Περὶ τοῦ Φλευτοῦλου Ολυμπίου.

Fol. 72. b.] 5. Συγγράμματα καὶ Νουθεσίαι όσίων πατέρων περὶ κατανύ-ξεως. This is a collection of Ἀρωπηθεγματα or Gerontika, of the sort so common in manuscripts for monastic oratory reading. It consists of short narratives, parables, and sayings of the various fathers. After this follows another like collection, beginning at fol. 94. a., under the title Περὶ ἀββαίαν Ἑκατόν Πολεμικοῦ, which should perhaps be treated as a separate division of the manuscript.

Fol. 106. b.] 6. Τοῦ ἐν ἁγίως πατράσι ἦμῶν Ἄθανασίου πατριάρχου Ἀλεξανδρείας Σύγγραμμα διδασκαλίας εἰς πάντας τοὺς μονάχους καὶ εἰς πάντα εὐτυχῆ χριστιανοῖς. This is the same treatise with that printed, but in print it is commonly called σύνταγμα, instead of σύγγραμμα as here.

Fol. 109. a.] 7. Τὰ τῶν Προφητῶν ὑάματα καὶ πόθεν ἦσαν καὶ ποῖον κεῖται. This is a different recension from that in Migne (among the writings attributed to Epiphanius, of Tyre), and different also from that published by Tischendorf. It is worth publishing entire.

Fol. 113. b.] 8. Σύγγραμμα ἐκκλησιαστικῶν περὶ τῶν ὁ μαθητῶν τοῦ Κυρίου Δωροθείαν ἑπισκόπου Τέρου, ἀρχαῖον ἀνδρός πυεματοφόρου, καὶ μάρτυρος γεγονότος εὐ τῇ κυρίῳ Λυκινίῳ καὶ Κωνσταντίνῳ τῶν βασιλείων. Περὶ τῶν ἐβδομήκοντα μαθητῶν.

Fol. 115. b.] 9. Ταῦτα ὁ τρισμακάριστος καὶ πανύλβος Δωροθέας ὁ ἐν Ῥώμῃ γεγονὼς διὰ ρωμαικῆς διαλέκτου ἐν ἑπομνήμασιν καταλελειπτεν· εἴ δὲ καὶ ἤμεις ἐρανοσίμενοι καὶ πρὸς τὴν ἐλλαδὰ φωνῆς μεθερμηνεύ-σαντες, ἔμφασε τοὺς πάσι πεπουήκαμεν τῷ τῶν ὁ μαθητῶν ἐκλογήν πιστῆν καὶ ἀληθῆ αὐτὴν καταλαβimosν, κ.τ.λ. Treats mainly of martyrdoms of the seventy disciples, and other persecutions under Licinins and Constantine. At the end is a narrative of the authors' compilation from the (Latin) literary remains of Dorotheus, and of the attestation of the correctness of 'Dorotheus' account by John, bishop of Rome. Then is added, as another chapter of the same division,

Fol. 117. b.] 10. Τῶν Ἀποστόλων, or an account of the (Twelve) Apostles; to which is appended a further account of Dorotheus and his collections made from the Greek and Hebrew, and written in Latin.
So far as I have been able to compare the manuscript with printed texts, I find abundant variations, and quite as often (excluding ordinary slips of the pen, or variations merely apparent) improvements on the printed texts as inferior readings. It is evident that this manuscript has never been consulted by an editor of any of the printed texts; and it is likewise evident that it should be consulted in case any such matter should be re-edited. Some of its matter seems to me to be unpublished. I have no leisure for a full collation of the text; but the information to be furnished herein will be appreciated by any one who may have such leisure. In the citations herein made from it, the common scribe's errors are generally corrected in silence; but sometimes they are retained, and sometimes a note of the correction appended. The tacit corrections are generally those of accent or breathings, or else changing the old customs (such as accenting both parts of verbs compounded with a preposition, putting the grave accent before a colon or even a period); correcting when a single or doubled consonant is wrongly written; correcting when \( \beta \) is written for \( \nu \); and also correcting many of the iotaisms, with the exchanging of \( \sigma \) and \( \omicron \). Cases where no correction is made will usually be obvious; and they will occur oftener in proper names.

Before speaking particularly of the several portions of the manuscript, it is proper to note that besides the destruction of marginal numbers, already mentioned, there are occasional slips in the numbering where the numerals are present. Sometimes the numbers are repeated, sometimes missed; and sometimes the numeral is omitted at its place, though the contiguous numbering was correctly made. But these remarks apply only to the Historia Lausiaca; since numbers are wanting in the rest of the manuscript, except where some one has made a note at the foot, in much later script, for convenience of reference or in ecclesiastical reading. These later notes are generally of no importance whatever, and to us merely indicate in what sort of hands the manuscript was formerly kept. The several portions of the manuscript, however, need a more particular account.
1. The Table of Contents of the Historia.

This table corresponds only in part to the text of the Historia as given in the manuscript, though it includes, but without reference thereto, some of the matter in the *Apophthegmata*. Its first part generally refers to the paragraphs of the text of the manuscript, and the latter part to matter found in the recension of the Historia printed in Migne's "Patrologia Graeca," vol. 34. The first part of the Table generally tallies with the first portion of the recension in Migne, but not chapter for chapter. It is thus evident that the Table is copied from an older manuscript, and answers to a chapter-division different from the ordinary, and to a different recension throughout. Thus this Table has an independent value of its own, and I therefore give it, first in Greek and then in English, with notes of its application both to the text of the manuscript and to the chapters in Migne. In respect to the latter, however, I do not stop to note the very minor variations, as when a chapter in the manuscript begins or ends a sentence earlier or later than that in Migne. I give the numbers actually present in the manuscript, omitting them even when they might be supplied, except in the few cases wherein they must be supplied to make sense in this article. The following is the Table: —

1. Συνέτυχον δὲ πρῶτον ἰμβαλὼν τῇ ἀποδημίᾳ, ὡφελείας χάριτι πνευματικῆς, τῷ μεγάλῳ καὶ θεοπνευστῷ διδασκάλῳ Ἰσημώρῳ τῷ πρεσβύτερῳ, ἐπειδόκῳ ὁτι τῆς ἐκκλησίας Ἀλεξανδρίας τῆς μεγάλης ἀνδρὶ θαυμαστῷ Δωρόθεῳ ἁσκητῇ θηβαίῳ.

2. Περὶ Ποσαμιάνης ἁρωνυτάτης κόρης ἕκουσα.

3. Διδύμῳ τῷ μακαρίῳ συγγραφέα περὶ τοῦ ὅμματι [Συνέτυχον].

Περὶ Ἀλεξανδρίας τῆς πιστῆς κόρης ἕκουσα.

5. Περὶ τῆς φιλοπλούτου παρθένου τῷ ὁνόματι μοῦν. Μακάριος ὁ ἀγωνιστὸς πτωχῶν ἡγούμενος. Δισχελίος υφὲν συνέτυχον παρῇ ἀρετῇ κεκοσμημένοις. Ἑν τῷ ὅρῃ τῆς Νητρίας ἄλλους ἀγίους συνέτυχον. Πετακυσχελίους πάλιν ἄλλους ἄγιους υφὲν συνέτυχον. Ἐξακοσίως ἀναχωρηταί ἐν τῇ πανερήμῳ ἄλλους. Ὁρισίος ὁ μέγας, καὶ Ποντούβαστος, καὶ Ἀγίων, Πολυχρόνιος, καὶ Σεραπίων, ἀναχωρηταὶ δοκιμωτάται. Ἑν τῷ ὅρῃ Νητρίας κοινόβιον· ἐκκλησίας φοίνικες τρεῖς.

1 MS. τὸ. A like mistake occurs in several other places in the MS.
14. Ойтос διηγήσατο περὶ τοῦ μεγάλου Παχμιῶν. Περὶ τοῦ ἄγιον Ἀμοῦν καὶ τῆς τούτου συμβίων.

"Ο μακάριος Ἀμοῦν καὶ ὁ τούτου μαθητής. Περὶ τοῦ Δύκων πόταμον.

Αϊτῶ δ ἑυγγραφεῖς μετὰ δειλίας τούτων περὶ τῶν ποταμῶν.

Τὰ περὶ ωρὸ τοῦ θαυμαστοῦ ἀνδρὸς ἀναχωρητοῦ.

Τὰ περὶ τοῦ ἄγιον Παμβώ τοῦ μεγάλου διδασκάλου τοῦ καὶ ἐπισκόπου Διασκόρου καὶ Ἀμμωνίου καὶ Εὐσεβίου καὶ Εὐθυμίου τῶν ἠδελφῶν.

Τὰ περὶ Μελανίας, τῆς Ῥωμαίας γυναικὸς θαυμαστής.

Τὸ πῶς τελευτᾷ ὁ μακάριος Παμβῶ διηγεῖται Μελανίων.

"Οριγένες καὶ Ἀμμώνιος τοῖς ἁγίοις λέγει τινὰ ὁ μακάριος Παμβῶ ἡμέρας τελευταῖ.

"Οριγένες ὁ πρεσβύτερος καὶ Ἀμμώνιος δηγηύοντο θαυμάσια περὶ τοῦ μακάριος Παμβῶ.

Τὸ πῶς παραβάλλει ὁ μακάριος Πώρῳ τῇ κέλει [sic] τοῦ ἁγίου Παμβῶ πῶς πάλιν παραγίνεται ὁ μέγας Παμβῶ τῇ κέλει [sic] τοῦ Πώρῳ.

Τὰ περὶ τοῦ ὅστιν Ἀμμώνιον, καὶ τῶν τριῶν ἠδελφῶν.

Τιμώθεος ὁ ἁγιος ἐπίσκοπος.

Πῶς φεύγει Ἀμμώνιος τοῦ χειροτονηθῆναι ἐπίσκοπος.

28. Πῶς τὸ σώματι αὐτῶν ἐκχειρηθοῦ τὸ μακάριος Ἀμμώνιος.

29. Ὁ μακάριος Εὐαγρίος ψηφίζεται τὸν δοῦλον τοῦ θεοῦ Ἀμμώνιον.

30. Πῶς ἀποδέχεται Ῥουφιόν τοῦ ἐπαρχοῦ Ἀμμώνιος.

31. Τὰ περὶ Βεναμήν τοῦ θαυμαστοῦ μοναχοῦ.

32. Πῶς παρέλαβεν ὁ ἐπίσκοπος Διάσκορος τὸν μακάριον Εὐαγρίον.

33. Τὰ περὶ τοῦ Ἀπολογιῶν τοῦ ἀπορρηγματευτῶν [sic, for ἀπορρηγματεύοντος].

34. Τὰ περὶ τῶν πνευτικολέιων μοναχῶν τῶν ἐν τῷ ὅρει.

35. Τὰ περὶ τῶν ἁγίων Παυσίου καὶ Ἡσαίου τῶν ἀδελφῶν.

36. Σκέπτονται οὕτως πῶς ἀποτάσσονται τὰ μάταια.

37. Τὰ περὶ τοῦ ἁγίου Μακάριον τοῦ νεωτέρου.

38. Τὰ περὶ τοῦ δοκιμωτάτου Ναθαναήλ.

39. Τὰ κατὰ τῶν μέγαν ἀδελφῆς τοῦ Χριστοῦ Μακάριον τῶν αὐγύπτων.

1 Other passages in the MS. show that the correction is κέλερ, the Latin cella.
40. Τὰ περὶ τοῦ ἀγίου Μακαρίου τοῦ ἀλέξανδρέως.
41. Τὰ περὶ τοῦ μεγάλου Παχωμίου πνευματοφόρου ἀνδρός, καὶ περὶ τοῦ ἰησοῦ τοῦ παλιν Μακαρίου.
42. Τὰ περὶ τοῦ προσάτου Μάρκου, καὶ Παφνουτίου τοῦ μαθητοῦ αὐτοῦ.
43. Τὰ περὶ τοῦ γενναωτάτου Μωυσίσεως τοῦ ἀπὸ ληστῶν.
44. Πῶς γίνονται μονάξοντες οἱ τάσσαρες λῃσταὶ.
45. Πῶς παραγώγεται οὗτος πρὸς τὸν μακάριον Ἰσηδόρον τὸν σκηνικόν.
46. Οἱ ἐν τῷ ὧν ἦν Φερμης πεινακίσιον ἄναχωρηταί.
47. Τὰ περὶ τοῦ γενναίου Παύλου τοῦ τρίακοσίως εὐχᾶς ποιοῦντος.
48. Οὗτος συντιγχάνει τῷ ἀγίῳ Μακαρίῳ τῷ1 πολιτικῷ.
49. Περὶ τῆς παρθένου τῆς ποιούσης ἐπιτακοσίας εὐχᾶς.
50. Κρόνιον διηγομένου τὰ καθ’ ἕαυτόν.
51. Τὰ κατὰ τῶν μέγαν Ἀντώνιον.
52. Τὰ κατὰ Εὐλόγιον.
53. ὁ τῷ1 σώματι λελοθῆμενος.
54. Εὐλόγιος ὁ μακρόθυμος.
55. Ἀντώνιος ἔρματι Θεόδωρον.
56. ὁ ἄγιος Ἀντώνιος εὐχέται ἀποκαλυφθῆναι αὐτῷ τῶν τόπων δικαίων.
57. ὁ ὁποὺ διηγούνται μακάριος ἕρας καὶ Χρόνιος καὶ ἄλλοι πλεῖόνες τὰ περὶ τοῦ Παύλου.
58. Τὰ περὶ τοῦ μακαρίου Παύλου τοῦ ἀπλοῦ.
59. ὁ ὁποὺ πειράζεται αὐτός ὁ συγγραφεὺς ὑπὸ τοῦ δαίμονος τῆς πορνείας.
60. ὁ ὁποὺ συντιγχάνει τῷ συγγραφεὺς τῷ μεγάλῳ Παχωμίῳ.
Τὰ περὶ τοῦ γενναίου ἀθλητοῦ Στεφάνου.
Τὰ κατὰ Οἰάκλετα τοῦ τῆς φυσιώσει ἐκπεσόντα.
Τὰ κατὰ Ἡρώνα τῆς ὑπερφαννίας (for ὑπερφαννίας) ἐκτραχηλιασθεντά.
Περὶ Πτολεμαίον τοῦ μετὰ πολλοὺς πόνους καὶ γενναίου ἰδρωτας εἰς αὐτοματομαχόν ἐκπεσόντος.
65. Περὶ τῆς ἐκπεσούσης παρθένου.
Περὶ τοῦ μακαρίου Ἡλιοῦτου [sic; for Ἡλίου τοῦ?] φιλοπαρθένου.
67. Περὶ Δωριδέων.
Περὶ Πιαμμοῦ τῆς μακαρίας παρθένου.
68 [sic]. ὁς μοναστήρια ἀπὸ διακοσίων, καὶ τριακοσίων ἀνδρῶν.
[Eis] Ἐπανός (or, Eis Παιός. The writing is obscure) τὴν πόλιν μοναστήρια τριακοσίων ψυχῶν.
Μοναστήριον γυναικῶν τετρακοσίων.
73 [sic]. Περὶ τῆς ἀγίας παρθένου.
Πῶς τῷ ἀγίῳ Πτολεμαίῳ ἀπεκαλυφθῇ δι’ αὐτῆς.

1 MS. τὸ.
Περὶ τοῦ μακαρίου Ἦων τοῦ ἐν προφήταις.
"Ὅτου προσκαλεῖται οὗτος ὁ μακάριος Θεόδωρος τὸν ἐρμηνεύει. Αὐτὸς οὗτος προλέγει Πομένι τὰ μέλλοντα. Διονύσιος ὁ ἐπίσκοπος εἰς τὸν ποσαμὸν ἐβάφη.
Τὰ κατὰ Ποσειδώνιον.

80. Τὰ περὶ Ἱερονύμου.
'Ως προλέγει ὁ μακάριος Ποσειδώνιος τὸν θάνατον τῆς μακαρίας Παύλης. 'Ως φυγαδεύει Ιερονύμος τῇ ἐαυτοῦ βασιλείᾳ Ὀξυπερέντιον. Καὶ τὸν ὀξύτατον Πέτρου, καὶ Δυμεύνα.

85 [sic]. Τὰ περὶ Σεραπιόνος.
'Ως συνετύχει ὁ μακάριος Σεραπιόν Σεραπίων Δομινής τῷ Ἐρμήν. Περὶ τῆς Ἑσυχαζούσης παρθένου ἐν τῇ ἐρμήνω. 4
88. Τὰ κατὰ Εὐσάγηρον.
Πῶς παρὰ τοῦ βασιλέως Ἰσαγγέλου προήχθη. Πῶς ὁ ἅγιος Γρηγόριος τοῦτον διάκονον ἐποίησεν. 'Ως καταλαμπάνει Εὐσάγηρον Νεκταρίῳ Γρηγόριος. Ἐρωτεῖ Μελανίων τὸν μακαρίον Εὐσάγηρον.
93. Τὰ περὶ τοῦ ἁγίου Πύωρ.
Περὶ Μωσέως Λυβύνου.
95. Τὰ κατὰ Ἱερώνιον.
Περὶ Παύλου βαρμαλας.
97. Τὰ περὶ Εὐστοχίης θυγατρὸς Παύλης.
Περὶ Βενερίας.
99. Τὰ περὶ Θεοδώρας.
100. Τὰ περὶ Ὀσίας.
Καὶ Ἀδολάς.
103 [sic]. Τὰ περὶ Βασιλιάς.
104. Τὰ περὶ Ἀσελᾶς ἐν Ῥώμῃ.
Περὶ Ἀβητᾶς.
106. Τὰ περὶ Χουλιάνου.
107. Τὰ περὶ Ψωτῆς παρθένου.
108. Τὰ περὶ Ἀδολῶν Τάρσεως;
109. Τὰ περὶ Ἰονακίντιον.
110. Τὰ περὶ Φιλωρώμου.
111. Τὰ περὶ Μελανίης Σπανῆς.
112. Τὰ περὶ τῶν ἁγίων τῶν ἐξορισθέντων. Ἰσιδώρου καὶ Ποσίμου καὶ Ἀδελφίου καὶ Παφνουτίου καὶ Παμβώτου καὶ Ἀμμωνίου καὶ ἐτέρων τίνων.
113. Ὁς γίνεσθαι τῶν ἀριθμῶν περὶ Ῥουφίνου.

1 MS. οὗτος.  2 MS. εκ.  3 MS. τὸν.  4 MS. ἐρμήνω.
114. Περὶ Χρονίου ἱερέως ἁρχηγοῦ διακόσιων μοναχῶν.
115. Περὶ Ιακώβ.
116. Περὶ Παφνουτίου.
117. Πῶς συντυγχάνουσιν τούτῳ Εὐάγνους καὶ Ἀλβίνος τοῦ Κυρίου διάκονον.
118. Πῶς τελευτᾷ ὁ μακάριος Χερόμιον.
119. Ἔτερος μονάζων φρέαρ ὁρύσσει κατ... [rest wanting].
120. Πῶς πάλιν ἄλλος αὖτι δήπῃ ἀπέθανεν. Περὶ Στεφάνου ἐκπατέντος.
121. Εἰς μαρτυριάν ἀγεί Ιωβ (this may be a contraction for Ιακώβ).
122. Περὶ Ἐλπιδίου Καππαδόκου.
123. Περὶ Λινείου.
124. Καὶ Ἐυσταθίου τῶν ἀδελφῶν. Περὶ τοῦ ἀδιανάτου Σωίνου.
125. Περὶ Γαδανᾶ.
126. Περὶ Ηλία τοῦ φιλοξένου.
127. Περὶ Σάββακος Νικοῦ.
128. Ἀβράμου αἰγύπτιος.
129. Περὶ Μελανίου πάλιν.
130. Περὶ Προίανοῦ.
132 [sic]. Περὶ Σιλβίας.
133. Περὶ Ἰωβίνου διακόνου καὶ ἐπισκόπου.
134. Ὑπομνήματα Ὀρυγένους, Γρηγορίου, Στεφάνου, καὶ περὶ Ἑὐμου
               βασιλείαν.
135. Τὰ περὶ Ὀλυμπιάδος.
136. Τὰ περὶ Κανδήδης.
137. Περὶ παρθένου Γελασίας.
138. Περὶ τῆς ἐν Ἀντινόου μωνής τῶν χιλίων διακοσίων ἀνδρῶν.
139. Περὶ τῶν ἐν τοῖς σπηλαιοῖς.
140. Περὶ Σολομώντος.
141. Τὰ περὶ Δωραθίου.
142. Τὰ περὶ Διοκλέους καὶ τὰ περὶ Κάππετον [sic] ἀπὸ ληστῶν.
143. Περὶ τοῦ πλανηθέντος.
144. Περὶ τῆς ἀγίας Ἄκμμα Ταλίδος.
145. Περὶ τῆς ὁσίας Ταώρ.
146. Περὶ τῆς παρθένου.
147. Περὶ Μελανίου τοῦ Παιδίου.
148. Περὶ Πινακοῦ.
149. Περὶ Παύλου Δαλματισίου.
150. Ἀλβίνα καὶ Μελανία.
151. Περὶ Παμμαχίου.
152. Περὶ Μακαρίου καὶ Κωνσταντίνου.
153. Περὶ τῆς ὑποδεξαμένης τῶν ἐπίσκοπων Ἀθανάσιον.
154. Περὶ 'Αθανασίου ἐπισκόπου.
155. Περὶ 'Οργένου ἐπισκόπου.
155 [sic, repeated]. Περὶ παρβένου Κορυνθίας.
156. 'Ὑπὲρ τῆς σοφρονιστάτης Πρὶ (;) ἔθηρομάχης.
157. Περὶ Οἰκρύνου καὶ Βοσφόρης ἐν Ἀγκύρᾳ.
158. Περὶ τῶν ἐν Ἀγκύρᾳ παρβένων Χριστοῦ.
159. Περὶ Μάγνας καὶ λουπῶν.
160. Περὶ τοῦ ταπεινοφόρων τοῦ συμβιώντος τῷ ἐπισκόπῳ.
Περὶ τῆς ἐκπαιδευσῆς καὶ μετανοήσας (ὅτι μετανοησάσθης).
Περὶ τῆς ἐκπαιδευσῆς θυγατρὸς τοῦ πρεσβυτέρου.
Περὶ τοῦ ἀναγνώστου ἐν Κεσαρίᾳ.
ὢς ἐκ προσώπου ἐτέρου δο συγγραφείς διεγείτο τὰ ἑαυτοῦ ὅ αὐτὸς
οὕτω.
Ὁ συγγραφείς ἐφαρμιστῇ τῷ θεῷ.
166. Πῶς ἤργαται καὶ τῶν μακάρων βίων τῶν Βραγμάνων. μημονεύει
δὲ καὶ περὶ ἐπισκόπου Μωσέως.
Τῶν Ἀδωνίων.
167 [sic]. Ἐπεξείρησεν δὲ ὁ αὐτὸς ὁ γεωργαφείς ἐσελθεῖν εἰς τὴν
νήσον.
168. Μανθάνει δὲ περὶ σχολαστικοῦ τυώς.
Περὶ Ἀλεξάνδρου.
170. Τὰ περὶ Δανδανεώς καὶ περὶ Καλάρων.
Καὶ Ὅνησικρᾶτου.

To some an English translation of this Table may seem super­fluous; but there are others who will prefer to have its few knots untied. The following translation is therefore added: —

1. And I met, in the first beginning of the journey, by the grace of spiritual succor, the great and inspired teacher Isidorus the presbyter, [and with him], him who is the guest-entertainer of the great church of Alexandria, the admirable Dorotheos, the Thebaid ascetic.

2. I heard concerning the most beautiful maiden Potamiaina.

3. [I met] Didymos the blessed author, who is blind in his eyes.
I heard concerning Alexandria the faithful maiden.

5. Concerning the covetous maiden [I heard] by name only.
Makarios the most holy superintendent of the infirmary.
Next I met two thousand persons adorned with every virtue.
In the mountain of Nitria I met the holy men.
Next, again, I met five thousand other holy men.
[I met] six hundred other anchorites in the utter desert.
Orsisios (elsewhere, and in the MS. text, spelled Arsisios) the great, and Putubastos, and Hagion, Polychronios (or, it may be, Hagion the aged), and Serapion, most honorable anchorites.
A monastery (caonobrium) in the mountain of Nitria; [where there are] three palms of (i.e. by) the church.
The house of entertainment into which they receive visitors.
The benefit of those who finish the evening prayers.
Eight presbyters leading the van, and [leading] the throng of the church; and [leading] the entertainer and the strangers.
The great Arsisios, and others of the many holy fathers.

14. This one narrated concerning the great Pachomios.
Concerning the holy Amün and his life-partner.
Concerning the holy Amün and his disciple. They cross the river Lycos.
The author himself crosses this river with timidity.
The matters concerning Or the admirable anchorite.
The matters concerning the holy Pambo the great teacher, who is also the [teacher] of bishop Dioscoros and Ammonios; and of the brethren Eusebios and Euthymios.
The matters concerning Melania, the admirable Roman woman. Melanion relates how the blessed Pambo met his end.
The blessed Pambo, about to die, speaks certain things to the holy men Origenes and Ammonios.
Origenes the presbyter and Ammonios narrate marvellous things concerning the blessed Pambo.
How the blessed Pior gets beside the cell of the holy Pambo, and how again Pambo gets to the cell of Pior.
The matters concerning the holy Ammonios, and the three brethren.

Timotheos the holy bishop.

28. How Ammonios flees from being elected bishop.
29. The blessed Evagrius gives his vote for the servant of God, Ammonios.
30. How Ammonios receives the eparch Rufinus.
31. The matters concerning Benjamin the admirable monk.
32. How the bishop Dioscorus took with him the blessed Evagrius.
33. The matters concerning Apollonius who withdrew from business.
34. The matters concerning the five thousand monks in the mountain.
35. The matters concerning the holy brethren Paisios and Esaias.
36. These examine how they shall be rid of vanities.
37. The matters concerning the holy Macarios the younger.
38. The matters concerning the most excellent Nathanael.
39. The matters respecting the great athlete of Christ, Macarios the Egyptian.
40. The matters concerning the holy Macarios the Alexandrian.
41. The matters concerning the great Pachomios the spirit-bearing man, and again concerning the death of Macarios.
42. The matters concerning the most gentle Marcus, and Paphnutios his disciple.
43. The matters concerning the most noble Moses, who [became a monk] from [i.e. after being one of] the robbers.
44. How the four robbers became monks.
45. How this one comes to the blessed Isidorus of Scetis.
46. The five hundred anchorites in the mountain of Pherme.
47. Matters concerning the noble Paul, who made three hundred prayers.
48. This one meets with the holy Macarios Politicos.
49. Concerning the virgin who makes seven hundred prayers.
50. Of Kronios narrating his own experiences.
51. The matters respecting the great Antonios.
52. The matters concerning Eulogios.
53. He who was injured in body.
54. Eulogios the long-suffering.
55. Antonios questions Theodoros.
56. The holy Antonios prays that the place of the righteous may be revealed to him.
57. Where the blessed Hierax and Chronios and many others narrate the matters concerning Paul.
58. The matters concerning the blessed Paul the simple.
59. Where the author himself is tempted by the demon of fornication.
60. Where the author meets the great Pachomios.
The matters concerning the noble athlete Stephanos.
The matters concerning Valens, who fell away through arrogance.
The matters concerning Heron, who was destroyed by lofty-mindedness.
Concerning Ptolemaios, who, after many toils and noble sweatings, fell away of his own motion.
65. Concerning the virgin who fell away.
Concerning the blessed Heliotes, virgin-lover (or, Elias the virgin
lover. The first rendering follows the probably faulty accenting of the MS.

67. Concerning Dorotheos.
   Concerning Piammun the blessed virgin.

68 [sic]. Monasteries of about two hundred, and of three hundred men.
   Monasteries of three hundred souls at the city Spanos (or, Panos).
   A monastery of four hundred women.

73 [sic]. Concerning the holy virgin.
   How revelation was made to the holy Pityrum through herself.
   Concerning the blessed John who is among the prophets.
   Where this blessed man challenges Theodoros the interpreter.
   This very one himself foretells the future to Poimen.
   Dionisios [sic] the bishop was dipped into the river.

80. The matters concerning Hieronymus.
   How the blessed Poseidonios foretells the death of the blessed Paula.
   How Hieronymus puts to flight Oxyperentios through his own sorcery.
   And the most holy Peter, and Symeon.

85 [sic]. The matters concerning Serapion.
   How the blessed Serapion met Domnenos who was in Rome.
   Concerning the virgin who lived in peace in the desert.

88. The matters respecting Evagrios.
   How he was brought forward from the royal [house] of Isangelos.
   How the holy Gregorios made him a deacon.
   How Gregorios left Evagrios with Nectarios.
   Melanion questions the blessed Evagrios.

93. The matters concerning the holy Pior.
   Concerning Moses Lybinnos.

95. The matters respecting Ephraim.
   Concerning Paula of Rome.

97. The matters concerning Eustochia the daughter of Paula.
   Concerning Veneria.


too. The matters concerning Hosia.
   And Adolia.

103 [sic]. Concerning Basianila (or, Vasilena).

104. Concerning Asella in Rome.
   Concerning Avita.
106. Concerning Julianus.
107. Concerning Photina, virgin.
108. Concerning Adolias of Tarsus.
110. The matters concerning Innocentius.
111. The matters concerning Melana of Spanos.
112. Concerning the holy ones who were set apart; Isidorus and Posimus (or, Possinus?) and Adelphios and Paphnutios and Pambo; and Ammonios and certain others.
113. How the number was reckoned concerning Rufinus.
114. Concerning Chronios, priest, leader of two hundred monks.
115. Concerning James.
116. Concerning Paphnutios.
117. How there met him Evagrios and Albinus, servants of the Lord.
118. How the blessed Cheroimon dies.
119. Another monk digs a well and is buried in it. (This rendering is supplied aliunde, as the title in the Table is partly destroyed.)
120. How again another died of thirst.
121. He cites Job (or James?) for testimony.
122. Concerning Elpidios, a Cappadocian.
123. Concerning Ainesios,
124. And Eustathios, the brethren. Concerning the immortal Sisinos.
125. Concerning Gadana.
126. Concerning Elias the lover of strangers (or, entertainer of strangers).
127. Concerning Sabbax son of Nicos.
128. Abramios the Egyptian.
129. Concerning Melanias again.
130. Concerning Prophanos.
132 [sic]. Concerning Silvia.
133. Concerning Jovinus, deacon and bishop.
134. Memorabilia of Origenes, Gregorios, Stephanos, and concerning Evius a royal person.
135. The matters concerning Olympias.
136. The matters concerning Candida.
137. Concerning the virgin Gelasia.
138. Concerning the monastery in Antinoös of a thousand two hundred men.
139. Concerning those in the caves.
140. Concerning Solomon.
141. The matters concerning Dorotheos.
142. The matters concerning Diocles, and the matters concerning Cappitos (or, perhaps, Cappito) of the robbers.

143. Concerning him who was made to err.

144. Concerning the holy Amma Talis.

145. Concerning the holy Taor.

146. Concerning the virgin.

147. Concerning Melanias the son of Paidios.

148. Concerning Pinianos.

149. Concerning Paulus Dalmatisius.

150. Albina and Melania.

151. Concerning Pammachias.

152. Concerning Macarios and Constantine.

153. Concerning her who received the bishop Athanasios.


155. Concerning Origenes, bishop.

155 [sic]. Concerning the virgin Corinthia (or, from Corinth).

156. In behalf of the most prudent Pri she fought with wild beasts.


158. Concerning the virgins of Christ in Ancyra.

159. Concerning Magna and the rest.

160. Concerning the humble-minded (or Tapeinophron), the life-partner of the bishop.

Concerning her who fell away and repented.
Concerning the presbyter's daughter that fell away.
Concerning the reader in Cesarea.
How this same author himself had his own affairs narrated by another person.
The author thanks God.

166. How he narrates also the blessed life of the Dragmanoi; and he also makes mention concerning the bishop Moses.

Of the Adulinoi.

167 [sic]. And this same author himself attempted to enter the island.

168. And he learns concerning a certain scholastic.
Concerning Alexander.

170. The matters concerning Dandaneus, and concerning Calaros.
And of Onesicratos.

Before proceeding to a comparison of this table of contents with the text of the Historia and with the text in Migne, Vol. 34, it is as well to remark that the two letters, which follow the Proemium in
Migne, follow immediately the Table in the manuscript. But in the manuscript the first has no title, and the second has the title which in Migne is given to the first, as follows: 'Ἀντίγραφω ἐπιστολής γραφῆς Λαύση Πρεσβύτερος Παλλαδίων ἐπισκόπου. (It is this title, and the address to Lausus in the body of the letters, which gives the name "Historia Lausiaca" to the composition. It narrates a journey of Palladius to the churches and monasteries of Egypt, and was written about A.D. 320.)

In comparing the contents with the text of the manuscript and with that of Migne, it is most convenient to take the text of the manuscript as the basis, and note the coincidences of the Table and of the chapters in Migne in the order thus obtained. Since those who desire to search the matter to the bottom will necessarily refer to Migne, I may be spared the necessity of a load of further learned references, except where they may be of special pertinence.

In the following summary, T stands for text of the manuscript, M for Migne, and C for Table of Contents in the manuscript. The numbers given with T and C are those of the manuscript itself; those in brackets are now wanting in the manuscript, and, owing to the slips in the scribe's enumeration, cannot be thoroughly or perfectly restored. The comparison begins after the two letters above mentioned.

Fol. 6. a.] T 1 = M 1 (except part of last sentence).
Fol. 6. b.] T 2 = M 2 (with part of last sentence of 1).
     C 1 = T 1, 2 = M 1, 2.
Fol. 7. b.] T 3 = M 3 (with a little of 4) = C 2.
     T 5 = M 5 = C [4].
Fol. 8. b.] T 6 = M 6 (first paragraph only) = C 5.
Fol. 10. a.] T 8-18 = M 7 = C from [6] to and including the item numbered 14; but as there are 11 of them, the numbers cannot well be supplied. The several items of C, however, keep the same order and tally with the numbered paragraphs of T.
Fol. 10. b.] T 19-21 = M 8 = C [15]-[17]. But T omits 2d and 3d paragraphs of M, and T 20 differs considerably from corresponding passage of M.
Fol. 11. b.] T 22 = M 9 (but omits all but the 1st sentence and the last paragraph of M) = C [18].
     T 23-27 = M 10 = C [19]-[23].
Fol. 12. b.]  T 28 = M 11 = C [24], [25].
    T 29-34 = M 12 = C [27], [26], 28-30 (in this
    order).
Fol. 13. b.]  T 35, 36 = M 13 = C 31, 32.
Fol. 14. a.]  T 37, 38 = M 14 = C 33, 34.
               T 39, 40 = M 15, 16 (but differently divided) = C
               35, 36.
Fol. 15. a.]  T 41 = M 17 = C 37.
Fol. 15. b.]  T 42 = M 18 = C 38.
Fol. 16. b.]  T 43-45 = M 19, 20 = C 39, 40, 41. (Here there is
    much transposition and difference. T 43 goes with M to end
    of col. 1049, then T 44 goes on with col. 1050, through 1st
    paragraph, then continues with 2d par. of col. 1051 to end of
    2d par. of col. 1057, and then inserts 2d par. of col. 1059, with
    which T 44 ends. T 45 then begins with 3d par. of col. 1057,
    continues to the end of 1st par. of col. 1059, resumes with last
    par. of col. 1059, continues to end of 1st par. of col. 1060, then
    omits all until the last par. of cap. 20 in col. 1065.)
Fol. 22. b.]  T 46 = M 21 = C 42 (1st portion).
Fol. 23. a.]  T 46 [sic, repeated] = C 42 (2d portion), = Acta
    . Macariorn . .Egyptii et Alexandrini, Migne, vol. 34, col. 197,
    3d par. to its end in col. 200.
Fol. 23. b.]  T [47]-50 = M 22 (with one or two sentences in 23)
    = C 43-46. (In C 45 and 46 both apply to T 50; and T 49
    appears to be covered by C 44. Also T 50 has a paragraph
    with rubricated initial, marking the place where C 46 begins
    particularly to apply.)
Fol. 25. b.]  T 51, 52 = M 23 (except two sentences at beginning)
    = C 47, 48.
               T 53 = M 24 (but omits some matter at the end)
    = C 49.
               T 54, 55 = M 25 (and 26 in part) = C 50, 51. (T'
    marks with an uncial the place where M 26 begins.)
Fol. 26. a.]  T 56-59 = M 26 (but includes more) = C 52-53 (but
    in C 55 θεϊς ορ. is an error for Μανιπωρ).
Fol. 33. a.] T 68 = M 33 = C [64].
Fol. 33. b.] T 69 = M 34 = C 65.
Fol. 34. a.] T 70 = M 35 = C [66].
Fol. 34. b.] T 71 = M 36 = C 67.
Fol. 35. a.] T 72 = M 37 = C [68].
Fol. 35. b.] T 73 = M 38 (with 6½ lines of 39) = C 68 [sic], [69 a.] (In C, 68 should have been written 69; and [69] should have been written 70, and then divided into two items, 70 and 71. I designate them here as [69. a.] and [69. b.].)
Fol. 36. b.] T 74, 75 = M 39 (to end of last par. but one, and omitting 6½ lines at beginning) = C [69. b.], [70]. T 76 = M 39 (last paragraph), 40 = C [71 or 72] (there is here a slip in numbering).
Fol. 37. a.] T [77] = M 41 = C 73.
Fol. 37. b.] T [78] = M 42 = C [74].
Fol. 38. a.] T 79 = M 43–46 (with variations and transpositions) = C [75], [76].

Here the coincidence of T and C ceases, except a trifling coincidence much farther on. Here also the numbering of the chapters in T ceases. The rest of this comparison therefore will omit C.

Fol. 44. a.] T [81] = M 49.
Fol. 44. b.] T [83] = M 50.
Fol. 45. a.] T [84] = M 51.
Fol. 45. b.] T [85] = M 52.


Fol. 54. a.] T [90] = M 54 (latter part).
Fol. 55. a.] T [91] = M 55, 57, 58. (T [91] has in its title that of M 56, but in the text omits it. The titles of these chapters in M 56–58, beginning with περὶ καὶ, show that they should all really be included in one.)
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Fol. 60. a.] T [97] = M 75.
Fol. 60. b.] T [99] = M 76.
T [106] is merely a preface of 4½ lines, not found in Migne.
T [107] = M, portions of 19, 20, with some alterations and transpositions.
Fol. 64. a.] T [108] = M 8, in a different recension.
Fol. 64. b.] T [109] = M, portions of 19, 20, in a different recension, and more like the Latin version.
T [112] for 3½ lines = M 73, in part; but the rest of T [112] = M 150, beginning with 2d paragraph of col. 1252, but with many variants. On fol. 66. a. of MS. begins the record of days in M, col. 1257, and in the MS. these days are numbered in the margin.

From the above it will be seen that the Historia in the manuscript includes about 76 of the 150 chapters of Migne, with a small amount of virtual repetition, which comes, apparently, from MSS. of a recension different from its own first portion or from that in Migne. Also, that it includes other matter, most of which in Migne is gathered in the Appendix ad Palladium. It also appears that the Table of Contents keeps pace with the text of the Historia in the manuscript as far as the 58th chapter of Migne's text, and then deserts both, at least as far as the 76th chapter of Migne. The last one or two items in the Table, not noticed in this comparison, may be taken as referring to T [112], but the reference seems to be accidental as well as

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inevitable, since it necessarily would apply only to the close of the Historia.

It remains to compare the rest of the Table of Contents with the chapters in Migne, and see what sort of a recension the Table represents. The reference of the items [76]–[78] in the Table are uncertain, but the following may be relied upon:

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<td>[120 a.], 121</td>
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From this tabular statement, coupled with the foregoing, it is plain that the Table of Contents represents an ordinary recension, yet probably different from that in Migne, as its order of arrangement is different. The titles in the Table not herein accounted for are Nos. 147, 149, 155 (two titles bear this number, of which one is identified, and the other is an error), 156, 157, 158, 160, 164, 166 (first portion), 167, 168, 169, 170. It would be easy to fit paragraphs to them from the matter outside the printed recensions of the Historia, but such a procedure would produce no trustworthy results.

As a check against possible error in the use of this paper (to say nothing of slips it may contain itself), it may be well to state that in the comparison above given with Migne, the titles of the chapters in the text of the manuscript will usually give a sufficient clue to the proper place in Migne, but if that does not, the first few lines of the chapter will serve the purpose. However, the chapter T [107] (with the three following ones) contains a number of matters so different from those in Migne that reference will probably best be sought...

In that chapter, T [107], the story of the visit of Macarius to the Paradise of Jannes and Jambres is quite different from that which I have found elsewhere, and I therefore give here a translation. It is the second of the narratives which Palladius gives as those related to him by the holy fathers in Scetis, Nitria, and the Thebaid, concerning the life of Macarius, the disciple of Antonius. It reads as follows:

"And on another occasion, he besought God, with fasting and prayer, that the Paradise might be shown to him, which Jannes and Jambres planted in the desert of Egypt, when they desired an antitype of the true Paradise. Then, as he was wandering about, and had continued without food for three weeks, and had nearly lost heart and life, an angel set him at the place. But there were demons guarding the entrance of the Paradise, and they would not suffer him to go in. And the place was exceedingly large, and extended to a vast distance. But when, having prayed, he made bold to enter, he found holy men within, who also themselves had entered in thither after the same manner, and had already spent a considerable time there. And praying, they saluted each other, rejoicing greatly in each other's company. And they washed his feet, and set before him the fruit of the Paradise; and when he had partaken he gave thanks to the Lord, admiring the fruits, which were great, and of all manner of diverse sorts. Then they said one to another, that it were good for all monks to be here. And there were there, he says, three fountains in the midst of the Paradise, gushing up great out of the abyss, and giving drink to the Paradise; and very great trees that bore abundant fruit, bringing forth every kind of summer fruit for those under the heavens. Macarius begged that he might go forth into the world, and bring back the monks with him; but the holy men said to him, that it was not possible for him to do this, for the desert was vast, and set by order, and that demons caused the monks to wander throughout the whole desert, and destroyed them; so that many others, also, who had desired to enter, were destroyed. And Macarius could not endure to remain there, but said that he must bring them in thither, in order that they may be refreshed with its delights. Accordingly he set out for the world, bearing certain of the fruits for evidence. And he gathered a large number of palm branches, and carried them, putting them down for way-marks through the desert, in order that he might not miss the way by which he came. But becoming drowsy, and taking a nap in the desert, he found all the
palm branches laid at his head, they having been gathered up by the demons. To whom he said, as he rose up, 'Ye cannot hinder us from entering into the Paradise.' And as he came into the world he showed the fruits to the monks, and urged them to enter into the Paradise. But many of the fathers gathered together to him, and said, 'Has Paradise come to be the destruction of our souls? For we ourselves shall obtain refreshment now, receiving our good things upon the earth; but what reward shall we have hereafter, when we come to God?' And they persuaded him not to enter therein.'

The next division of the manuscript, containing the "Life of the Abbot Paul of the Thebaid," "Concerning Tassotees," and "Concerning Philentolus the son of Olympias," I do not find in any printed volumes easily accessible to me; but it is not unlikely that they may be found in the Eccl. Græc. Monumenta of Cotelerius. The Life of Paul the Theban (or, of the Thebaid) begins at the middle of fol. 66. b., and ends a little after the middle of fol. 70. a. The next chapter, Concerning Taxeotes (Περὶ Ταξεώτου), follows in the next line after the end of the preceding, and ends about one-third the way down the page, fol. 71. b. The next chapter, Περὶ Φελεντολοῦ Ολυμπιανίσατιν begins in the next line, and ends near the bottom of the next page, fol. 72. a.

The next division of the manuscript, the Apophthegmata or Gerontika, entitled Διηγήματα καὶ Νοοθεσίας Οὐσίων Πατέρων περὶ Κατανομῆς, begins at the top of fol. 72. b., and ends about one-third down the page on fol. 94. a. The length of the several articles varies—from several pages to less than a line. Usually, but not always, the articles commence with more or less elaborate rubricated initials. The longer articles are usually separated in paragraphs by themselves; the shorter do not break the continuity of the line, except by the introduction of the initial.

Since the collections of Gerontika vary so much, I have not thought it worth while to try to identify in print all the separate articles, nor am I able to say whether it is possible to do so. The articles usually commence with εἶπεν γέρων, διηγήσατο ἡμῖν, παρεβάλλομεν, εἶπεν ὁ ἄββας (followed by the name), εἶπεν ὁ ἄδελφος, ἔλεγον οἱ πατέρες, or some other kindred introductory phrase. (Of course the εἶπεν γέρων gave the name Gerontika, and other equivalent phrases—Γεροντικαί, Βιβλίων γεροντικῶν, Βιβλίως γεροντικῆ— to such collections.) I give below a list of such articles as I have identified—almost by accident—while searching for other matters. As the articles are not numbered, I identify them only by the place at which
they occur in the manuscript. Where there are several articles identified on the same page, the places given in Migne belong to such articles severally in the order of occurrence given. Besides the identifications here given, others, not here noticed, may be found (at least approximately), in the *Pratum Spirituale* of Joannes Moschus, Migne, vol. 87, part 3. I have not searched it to see whether more might not be identified. The number of articles in this collection of *Gerontika* is about one hundred. The following is the list of identifications; but it is to be observed that this section, like the rest of the manuscript, has many various readings, and that it sometimes attributes a "saying" to a different father from the one who has credit for it in Migne. Twenty-one articles at the beginning I have not identified.

Fol. 81. *b.*] *Apophthegmata* in Migne, vol. 65, col. 77, No. 7; col. 117, No. 30; col. 141, Nos. 8, 12.

Fol. 82. *a.*] Migne, vol. 65, col. 156, No. 4; col. 165, No. 7.

Fol. 82. *b.*] M., vol. 65, col. 165, Nos. 9, 11; col. 171, No. 5; col. 177, No. 8; col. 184, 185, No. 7; col. 189, No. 12.

Fol. 83. *a.*] M., vol. 65, col. 192, No. 21; col. 197 (no number); col. 201, No. 2; col. 204, No. 6; col. 229, No. 8; col. 232, No. 10.

Fol. 83. *b.*] M., vol. 65, col. 232, No. 12; col. 281, No. 41; col. 284, No. 6; col. 289, Nos. 1, 2; col. 293, No. 11; col. 300, No. 1; col. 325, No. 12.


Fol. 84. *b.*] M., vol. 65, col. 376, No. 2 (as far as 4th line in D); col. 380, No. 5 (but more extensive); col. 396, No. 13.

Fol. 85. *a.*] M., vol. 65, col. 405, No. 43; col. 412, No. 11 (MS. lacks the reply of Silvanus); col. 428, No. 7.

Then follow nearly thirty articles that I have not identified; and

Fol. 90. *a.*] M., vol. 65, col. 440, No. 9 (attributed by MS. to Stephanus; in Migne, to Or.); col. 313 (Xanthias).

Then about fifteen not identified; and

Fol. 91. *b.*] M., vol. 34, col. 233 (in *Macarii Apophthegmata*).
Then about a dozen not identified. The last twelve, being the sayings of twelve different fathers (ὁ πρῶτος ὁ καὶ πρεσβύτερος αὐτῶν, ὁ δεύτερος, ὁ τρίτος, κ.τ.λ.), are numbered in the margin, from 1 to 12. I find matter very nearly resembling these in Migne, but none quite identical; and the same remark will apply to many others of those noted above as not identified. At the end of the sayings of these twelve anchorites is written the sentence: ταῦτα τῶν σοφῶν καὶ πνευματικῶν πατέρων τὰ ἀποφθέγματα· γένειον [sic] δὲ καὶ ἡμᾶς μνήμης ἄξιων πολίτειαν ἐνδείξασθαι, ὥστε γενόμενοι ἀμεμπτοί εἰχαριστήσομεν τῷ δεσπότῃ ἡμῶν Χριστῷ, ὦ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

In many of the Apophthegmata, and in the narratives preceding, the discursus or oratio sounds as if it were a continuation of the narrative of Palladius, or of some other traveller among the monks of Egypt. The same is also true of the following section, which begins (fol. 94. a.) with a narrative entitled Περὶ ἄβασ Μακαρίου Πολιτικοῦ, and continues with another collection of about forty Apophthegmata. The whole may be viewed as a collection of the sayings of Macarius Politicus, having others interspersed, but all of them conveniently bearing his name. The narratives are generally longer than those of the preceding collection. Many of them are temptingly like sundry articles in Migne, but still not identical. The substantial identifications are the following:—

Fol. 95. b.] M., vol. 34, col. 209, 3 to col. 216, end.
(Fol. 101. b.] M., vol. 65, col. 400, 401, may be compared with profit, but it is not identical.)

Fol. 104. a.] (Macarius.) M., vol. 34, col. 208, 209, in De Sancto
Macario Historia (e cod. Vindob. edita).

This second collection ends on fol. 106. b.

Next, on fol. 106. b., begins the treatise: Τὸ ὑπὸ ἀγίων πατρῶν ἡμῶν Ἁθανασίου πατριάρχου Ἀλέξανδρειάς Σύγγραμμα Διδασκαλίας εἰς πάντα τοὺς ἑκάστους καὶ εἰς πάντα εἰς τὴν Χριστιανόν. It is found in Migne, vol. 28 (Part 4 of the volumes of the writings of Athanasius), col. 835, 836. This treatise, with others in Migne there collected, were considered as of doubtful genuineness by the old editors; but whether they are spurious or not is a question for the special critics. The printed editions have the word σόφημα instead of σόφημα in the title. When I first began to examine this manuscript I noticed its coincidences with the Διδαχή τῶν Δώδεκα Ἀποστόλων, and then the others in the other writings grouped in the same volume of
Migne as attributed to Athanasius; but Prof. Orris of Princeton independently made the same discovery in Migne, and anticipated me in publishing that part of the matter. In this manuscript (I have not Migne at hand while writing, and so omit comparisons) the first passage from the Teaching is introduced as a *quotation*. Beginning with some remarks on the life of faith and works to be followed by the monk, it proceeds: 

*Διὰ δὴ δύο γραμμάτων, ἀγαπητέ, ταῦτα φυλάττειν ἀγωνίζουμεν μετά τοῦ· Κύριον τὸν θεόν σου ἀγαπήσεις ἐξ ὅλης καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ τὸν πλησίον σου ὡς σεαυτόν.· οὗ φονεύσεις, οὗ μοιχεύσεις, οὗ πορνεύσεις, οὗ παραδοθορύσεις, οὗ φαρμακεύσεις, οὗ ἰχθυστήρεις;· ἀπέχου πινούν καὶ εἰδωλοθυτούν καὶ αἴματος* (the last clause I add to show the setting and style of the quotation). Then, after a comment on these, the *προφανὴ ἀμαρτήματα*, and a little on the temptations of being near women: 

*φυλάττεσθαι τε μὴ εἶναι δέλαγον, μὴ δένυμος, μὴ ψευτήρ, μὴ κατάλαλος, μὴ ἀκαροπερίπαστος*, with other good precepts; among them some against swearing, ending with *μὴ ἐπερνεῖν τινὰ ὀρκον, καθὼς εἶπεν τὸ εὐαγγέλιον*. A little farther on: 

*ἔορται ἑώρων μὴ συγκοινώνειν· σύββασων μὴ φυλάττειν· μὴ μαγεύειν· μὴ φαρμακεύειν· μὴ μῶλον σου ταύτα πράττειν·· ἐπὶ νόσῳ ἢ πάθους ἀληθεύσα μὴ ἀπέρχεσθαι πρὸς ἐπάδουν, μὴτε φυλακτήριον αὕτον περιτίθειν, μὴτε περικαλαίειν, μὴτε μεῖν [sic] ταύτα σου ποιεῖν.* Further on, after directions not to transgress fasting regulations, and the holy week of passover: *λύε τὴν νηστείαν ἐπὶν ἰδίων πρὸς σε ἐπεδίομαιν· νηστειαν δὲ οὐ τὴν τεταγμένην, τετράδας καὶ τὴν παρασκευήν, καὶ τὴν πεσαλακοσσίαν καὶ τοῦ πάθους·· ἀλλὰ τὴν ἀπὸ ἰδίας προαρέσεως, τούτιστον τὴν* (written *τούτιστον* δεύτερα καὶ τρίτης καὶ πέρας·· σαββάτου καὶ κυριακῆς μὴ νηστεύσης, κ.τ.λ.); warning against being puffed up by voluntary fasting, and against the errors of the Marcionites. Then follow other slight coincidences, but nothing that can be called certain allusions, unless it be such as this: *γῆν ταπεινός καὶ ἴσον ισίος, τρίμων διαπαντὸς τὰ λόγια κυρίων. But it is not my purpose to discuss these matters. The *σύγγραμμα* ends on fol. 109. a., nearly half-way down the page.

On fol. 109. a. commences the treatise entitled *Τὰ τῶν Παρθηνῶν οὐνόματα, καὶ πίθεν ἡσαν καὶ πῶς κεῖται* It ends on fol. 113. b., about two-thirds down the page. It is of a character and length intermediate between the two printed recensions, one of which is to be seen in Migne, vol. 43, col. 415-418, taken from two Coislin MSS. of the tenth century (published originally by Petavius, and from him reprinted in Migne); and the other, Migne, vol. 43, col. 393, sq., published first by Tischendorf, in his *Anecdota Sacra et Profana.* This
recension in the Philadelphia manuscript is so different as to deserve publication entire. The section on Jeremiah helps to solve some of the knots of both recensions. The order of the prophets in this treatise is Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Oba­diah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Mal­achi, Zechariah the father of John the Baptist, Elijah the Tishbite, Eisha, Selom and Eli, and Nathan. Micah is omitted. Selom, in this manuscript, is certainly Samuel, though it seems to confuse him with Ahijah the Selonite, who prophesied to Jeroboam respecting the rending of Solomon’s kingdom; but in the other recensions I believe the name refers to the latter only. Each section was intended to be provided with its ornamental red initial; but in some cases, as Jer­emiah, Malachi, Elisha, the illuminator omitted it by oversight, and the first letter of the name was not written. This chapter of the manus­cript contains no note in itself respecting its attributed authorship; but see Migne, at the places last cited. (The text follows this article.)

On fol. 113. b. begins the treatise on the seventy disciples. Its rubricated title reads: Σύγγραμμα ἰκκλησιαστικῶν ἐπὶ τῶν ὀ μαθητῶν τοῦ Κυρίου Δωρεθέων ἑπτακόπτου Τύρου, ἀρχαῖον ἐνθρόνιος πνευματοφόρου, καὶ μάρτυρος γεγονότος ἐν τῷ καιρῷ Δικαιίου καὶ Κωνσταντίου τῶν βασι­λέων. Περὶ τῶν ἐβδομήκοντα μαθητῶν. Its opening paragraph states that this praiseworthy man, just mentioned, also left συγγράμματα in Latin and Greek and Hebrew, since he was skilled in both tongues, and he became also ρωμαίων δι’ εὐφυίαν; and after the death of Diocletian and Licinius he took again his own ecclesiastical district (his persecution and semi-banishment are elsewhere related), and continued to guide the church in Tyre until the time of the tyrant Julian. Then, because of the secret annoyances of Julian’s officials, he took his abode at Odyssopolis, where he was again annoyed and persecuted, and put to death by torment. He left his συγγράμματα, among which is this treatise on the seventy. This is almost the same, though transposing some of the paragraphs, with that given in Migne, vol. 92, col. 1060-1065, where it is attributed to Procopius, bishop of Tyre, for reasons seen by reading this and the connected treatises. The compiler does not give his own name in the manuscript. It is, however, a better text than that of Migne, and sets right several of the latter’s blunders. One remarkable case is that where the manuscript has μαρτυρίας, as required by the connection, but Migne, most absurdly, μαθητικάς. The manuscript naturally has its slips too. Urbanus, for instance, is written Purbanus. Such differences occur as this: in Migne, Sosipater is said to have been bishop of Iconium;
by the manuscript, bishop of Jerusalem. This treatise ends on fol. 115. b.

The next treatise, on the persecutions and deaths of the seventy, with other matters, and on the (Twelve) Apostles, begins on fol. 115. b., and ends with fol. 118. b. Its opening paragraph, giving its source as the συγγράμματα of the same Dorotheus, has been already quoted. At the end of the first part occurs an account of its compilation in Latin by Dorotheus, of the author’s revision and extracting this narrative, and of the vouching for the correctness of Dorotheus’ narrative by John, bishop of Rome, who came to Constantinople. This author, who compiled the narrative from the literary remains of Dorotheus, was doubtless the so-called Procopius to whom these writings are elsewhere attributed. In the manuscript he does not give his own name. The treatise on the Twelve Apostles, in this section of the manuscript, is likewise, in a passage towards the end, said to be taken from the same συγγράμματα of Dorotheus. In Migne, this treatise occurs in vol. 92, col. 1065 (beginning with last paragraph) –1073. Thus these last two treatises reverse the order of Migne.

The last treatise in the manuscript, on Mary of Egypt, calls for no remark additional to that above given, except to say that, with the exception of various readings, it is the same with that found in Migne, vol. 87, col. 3697, but breaks off in col. 3724. The date of this composition, if its reputed authorship is the real one, is A.D. 629–638.

It is scarcely necessary to add that the manuscript is as well worth collating as the matter which it contains is worth printing; and the rewards of collation would not be inappreciable to the lexicographer.

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Τὰ τῶν Προφήτων Ὀνόματα, καὶ πόθεν ἦσαν, καὶ ποῦ κέιται.

'Ἡσαίας ὁ προφήτης ἦν ἀπὸ Ἰσραήλ. Θυρίσκει δὲ, ὑπὸ Μανασσῆ πρίσθεις εἰς δύο, καὶ ἔτεθη ὑποκάτω δρόσῳ, ῥωγὴν ἐχόμενα1 τῆς διαβάσεως τῶν ὕδατων δὲν ἐπώλεσεν Ἐζεκίας ὁ βασιλεὺς χῶσας αὐτά. Καὶ ὁ Θεός τοῦ Σιλωάμ τὸ σημεῖον ἐποίησεν διὰ τὸν προφήτην. ὅτι πρὸ τοῦ θανεῖν ὀλγορίσσας,2 ἡξάτο πιγεῖν ὕδωρ, καὶ εὐθέως ὑπεστάλη αὐτῷ ἐκ αὐτῶν. Διὰ

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1 MS. ἐχόμενα. 2 MS. ὀλγορίσσας.
τοῦτο ἐκλήθη Σιλωάμ, ὁ ἐρμηνεύεται ἀπεσταλμένος. Καὶ ἐπὶ τοῦ Ἑζεκία πρὸ τοῦ ποιῆσαι τοὺς λάκκους καὶ τὰς κολυμβήθρας ἐπὶ εὐχῇ τοῦ Ἱσαίου, μικρὸν ὕδωρ ἔξελθεν, ὅτι ἦν ὁ λαός ἐν συγκλεισμῷ ἀλλοφύλων· καὶ ἦν μῆ διαφθαρεῖ ἡ πόλις ὡς μῆ ἔχουσα ὕδωρ—ἡ ἱάτον γὰρ οἱ πολέμοι ποθὲν πίνουσιν, καὶ ἔχαρακωσαν τὴν πόλιν, καὶ παρὰ ἐκαθέζοντο τοῦ Σιλωάμ.

"Ὅταν οὖν ἦρχετο Ἡσαίας, ἀφίων ἔξηρχετο καὶ τὸ ὕδωρ· ἐὰν δὲ οἱ ἀλλόφυλοι ἤλθον, οὐκ ἔξηρχετο τὸ ὕδωρ. Διὸ ἔως σήμερον αἰφνίδιος ἔξηρχεται κατὰ τὴν ὁράν ἦν ἦρχετο ὁ Ἡσαίας τότε σὺν τοῖς Ἰουδαίοις, ὡς δειχθῇ τὸ μυστήριον. καὶ ἐπειδὴ διὰ τοῦ Ἡσαίου τοῦτο γέγονεν, μνήμης χάριν καὶ ὁ λαὸς πλησίον αὐτοῦ τοῦ Σιλωάμ ἐπιμελῶς ἔθαψεν ἐνδύξας, ὡς διὰ τῶν εἰχῶν αὐτοῦ ἔχωσιν ῥᾳδιῶς τὴν ἀπόλαυσιν τοῦ ὕδατος· ὅτι χρησμὸς ἐδόθη αὐτοῖς περὶ αὐτοῦ. Ἐστὶν δὲ τὸ τάφος ἐξήμενα τῆς ὁδοῦ τοῦ τάφου τῶν βασιλέων, ὅπως οὗ τῆς τῶν ἱερέων ἐπὶ τὸ μέρος τὸ πρὸς νότον. Σολομών γὰρ ἔποιησεν τοὺς τάφους τοῦ Δαβίδ, διαγράψας τοῦτο ἀνατολᾶς τῆς Σιὼν, ἢτις ἔχει εἰσόδου αὕτη Γαβαδών μήκος τῆς πόλεως στάδια ἐκεῖστι· καὶ ἔποιησεν σκολαὶ σύνθεται ἀποτομημένοι, καὶ ἐστὶν ἐως τῆς τῆς σήμερον τοῖς πόλοις ἀγνοούμενον τῶν ἱερέων καὶ ὅλου τοῦ λαοῦ. Ἐκεῖ ἐίχεν ὁ βασιλεὺς τὸ χρυσόν τὸ ἔξω Λιθοπλια καὶ τὰ ἀρώματα. Καὶ ἐπειδὴ ὁ Ἑζεκίας ἐδείξεν αὐτὸ τὸ μυστήριον Δαβίδ καὶ Σολομῶν τοῖς ἔθνεις τοῖς Βαβυλωνίωις, καὶ ἐμίαυεν ὅτα τὸ τοῦ πατέρων αὐτοῦ, διὰ τοῦτο ὁ Θεὸς ἐπηράσατο εἰς δυναίει τὸ σπέρμα αὐτοῦ τοῖς ἱεροῖς αὐτοῦ, καὶ ἄκατον αὐτοῦ ἔποιησεν ὁ Θεὸς, ἀπὸ τῆς ἡμέρας ἐκείνης καὶ ἐπέκεινα.

Ἰερεμίας ἦν ἐξ Ἰαναδίων· καὶ ἐν Τάφναις τοῖς Ἀλγύπτου λίθοις βληθεὶς υπὸ τοῦ λαοῦ ἀποθνῄσκει· καὶ ἐπὶ ἐν τῷ τόπῳ τῆς Κήσους Φαραώ, ὅτι οἱ Αλγύπτιοι ἐδόξαζαν αὐτὸν ἐνεργητικοῖς δι' αὐτοῦ. Πῦξατο, καὶ αἱ ὀλοθρεύουσαι. καὶ τῶν ὑδατῶν αἱ θῆρες οὓς καλοῦσιν μὲν Αλγύπτιοι ἐφόδισαν, Ἐλληνες δὲ κροκοδίλων· καὶ ὃσι οἰσὶν πιστοὶ Θεοὶ, ἔως σήμερον εὐχαριστοῦ ἐν τῷ τόπῳ εἰκόνας, καὶ λαμβάνουσι τοῦ χορὸς τοῦ τόπου δήματα ἀπίστους δημοσίους ὁμολογοῦν. Ἡμεῖς δὲ ἡκουσαμεν ἐκ τῶν παιδῶν Αρτεμίδονι καὶ

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1 MS. αἰφνίδιος. 2 MS. τῇ. 3 MS. ἐπίδει. 4 MS. ὀλοθρεύουσαι. 5 MS. κροκοδίλως. 6 Is this a slip for αἰφνίδιος!
Πτολεμαίος, ἀνδρῶν γερώντων, ἵνα Ἀλέξανδρος ὁ Μακεδών ἐπιτίθη ποιμήν τοῦ ποιμήν τοῦ προφήτου, καὶ ἔπγνως τὰ εἰς αὐτῶν μυστήρια, εἰς Ἀλέξανδρεῖαν μετέστησεν αὐτοῦ τὰ λείψανα, περιθεὶς αὐτὰ ἐνδόξος κύκλῳ. Καὶ οὕτως ἔξοδοθρεύθη ἐκ τῆς γῆς ἐκείνης τὸ γένος τῶν ἀσπίδων, καὶ ἐκ τοῦ ποταμοῦ ὦσαῦτως. ἔστως ὑπὸ ὁ ποταμὸς αὐτῶν λεγομένων ἄργολοις, ὁ ἐστὶν ὄφιομάχοις, οὓς ἤρεγκεν ἐκ τοῦ Ἀργοῦ τοῦ Πελοποννησιακοῦ [sic] — ὅθεν καὶ ἄργολαί καλοῦνται, τοντέστιν Ἀργοὺς δεξιόν· λειν ἄρα λέγουσιν τῇ εὐώνυμῳ, τὸ δὲ Ἀργός ὄρος ἀναπολικὸν—οὕτῳ ὁ Ἰερεύλας σημεῖον ἔδωκεν τοῖς ἱερεύλαιοις Λιγυπτοῖς, ὅτι δεῖ σεισθῆναι τὰ εἰδώλα 2 αὐτῶν καὶ συμπεσεῖν διὰ Σωτήρος Θεοῦ· παιδίον ἐκ παρθένου γεννωμένου ἐν φάτνῃ. Καὶ ἔστως νῦν παρθένου λοχοῦ καὶ βρέφους ἐν φάτνῃ τιθέντες προσκυνοῦσιν· καὶ Πτολεμαίος τῷ Βασιλεί τῆς αἰτίας πυνθανομένῳ ἔλεγον· ὅτι πατροπαραδότοι ἐστὶ μυστηρίου, ὑπὸ τοῦ ὁσίου προφήτου τοῖς πατράσιν ἡμῶν παραδοθὲν· καὶ ἐκδεχόμεθα, φησίν, τὸ περάς τοῦ μυστηρίου αὐτοῦ· Οὕτως ὁ προφήτης πρὸ τῆς ἀλώσεως τοῦ λαοῦ ἠρπάσας τὴν κιβωτον τοῦ νόμου καὶ τὰ ἐν αὐτῇ, καὶ ἔποιήσεν αὐτὰ καταποθῆκαν ἐν πέτρᾳ· καὶ ἔστεν τοὺς παρεστῷσιν· ἀπεδώμησεν Κύριος· ἐν Σιών 3 εἰς οὐρανοὺς, καὶ πάλιν ἐλεύθερον νομοθετῆσαι ἐν Σιών ἐν δυνάμει· καὶ σημείον, ὕμιν ἐσταί τῆς παρουσίας αὐτοῦ· ὅτε ἔξιλον πάντα τὰ ἑθνη προσκυνοῦσιν. Εἶπεν δὲ ὅτι τὴν κιβωτὸν ταύτην οὐδεὶς ἐκβάλει, εἰ μὴ ὁ Λαρῶν, καὶ τὰς ἐν αὐτῇ πλάκας οὐδεὶς ἀνοίξει ἱερέως προφήτης· εἰ μὴ Μωσῆς ο ἐκλεκτὸς τοῦ θεοῦ· καὶ ἐν τῇ ἀναστάσει πρῶτῃ ἡ κιβωτὸς ἀναστήσεται, καὶ ἐξελεύθεσται ἐκ τῆς πέτρας, καὶ τεθήκαται ἐν ὀρεί Σιών, 4 καὶ πάντες οἱ άγγελοὶ πρὸς αὐτὴν συναχθῆσονται, ἐκεῖ ἐκδεχόμενοι τοῦ Κύριου, καὶ τοῦ ἐχθρῶν φεύγοντες ἀνελεῖν αὐτοὺς θέλοντα. Ἐν δὲ τῇ πέτρᾳ ἐσφράγισεν τὸ ὄνομα Θεοῦ τῷ δακτύλῳ τοῦ προφήτου· καὶ γέγονεν ὁ τύπος ὡς γυρφυὴ στιχήρος· καὶ νεφελὴ φωτ[ε]ς ἐσκέπασεν τὸ ὄνομα· καὶ οὐδεὶς νοῆσαι τῶν τῶν αὐτὸς ἀναγνώσαι αὐτῶν δυνάμενοι ἐστὶς τῆς 5 σήμερον, καὶ ἔστως τῆς συντελείας· ἔστιν δὲ τῇ πέτρᾳ ἐν τῇ ἑρήμῳ ὅπου πρώτων ἡ κιβωτοῦς γέγονεν μεταξὺ τῶν δύο ὄρων ἐν οἷς κεῖται Μωσῆς καὶ ὁ Λαρῶν· καὶ ἐν νυκτὶ 6 νεφελὴ γίνεται περὶ τῶν τῶν

1 MS. γερώντων. 2 MS. ἰδωλα. 3 MS. Σιών. 4 MS. σιών. 5 MS. τῆν. 6 MS. ἐνυκτί.
κατὰ τὸν τύπον τοῦ ἀρχαῖον· ὅτι ὦ μὴ πάσχηται ἡ δόξα τοῦ Θεοῦ ἐκ τοῦ νόμου αὐτοῦ. Καὶ διὰ τούτου ἔδωκεν ὁ Θεὸς τῷ Ἰερεμίᾳ χάριν ἵνα τὸ τέλος τοῦ μυστηρίου αὐτοῦ αὐτὸς ποιήσει ἵνα γένηται συννοιείων Μωσέως καὶ Ἀραρῶν· καὶ ὁμοὶ εἰσίν ἐός τις ἡ σήμερον.

Ἰερεμίας ὁ διδάκτωρ ὁ θεολόγος ἐπὶ τῆς Σαμηρᾶς, ἐκ τῶν ιερέων· καὶ ἀπέβαλεν ἐν ἡμῖν Χαλδαίων ἐπὶ τῆς αἰχμαλωσίας, πολλὰ προφητεύσας τοὺς ἐν τῇ Ἰουδαίᾳ· ἀπέκτεινεν δὲ αὐτὸν ὁ ἡγούμενος τοῦ λαοῦ Ἡσαρῆλ ἐκεῖ ἐλεημόνεις ὑπὲρ αὐτοῦ ἐπὶ εἰδιάλογον σεβάσμασιν· καὶ ἔδαφεν αὐτὸν ὁ λαὸς ἐν ὁγρῷ Μαώρ, ἐν τάφῳ Σῆθ καὶ Ἀρφαξάδ,3 πατέρων Ἀβραὰμ, ἐν Χεβρῶν, πρὸς τὴν ὁμοιότητα αὐτοῦ· καὶ ἔστιν ὁ τάφος σπήλαιον ὑπηλοῦν· καὶ ἐποίησεν τὸν τάφον Σάρας. ὑπηλοῦν δὲ λέγεται ὅτι εἰλικτῶν ἐστὶν· καὶ ἀπόκρυφον ἐξ ἐπιτέκτων ὑπέρων· καὶ ἔστιν ἐπὶ γῆς ἐν πέτρᾳ κεκρυμμένον. Οὕτος ὁ προφήτης τέρας ἔδωκεν τῷ λαῷ ὡστε προσέχειν τῷ ποταμῷ Χαβάρ ὅτε καὶ ἐκλύψει [sic, probably for ἐκλεύψει] ἐπελθεῖν τῆς ἐρημώσεως εἰς τέρας τῆς γῆς, καὶ ὅτε πλημμελεῖ4 τὴν εἰς Ἰερουσαλήμ ἐπάνοδον· καὶ γὰρ ἔκει κατόκει ὁ οἶκος, καὶ πολλοὶ πρὸς αὐτὸν συνήγοντο· καὶ ποτὲ πλήθους συνύντος αὐτῷ, ἔδεισαν οἱ Χαλδαίοι τοῖς Ἐβραίοις μιὰν τάρασιν,5 καὶ ἐπήλθον αὐτοῖς ἀπαίρεσιν· ἐποίησεν δὲ ὁ προφήτης διαστήματι τὸ ὄνομα ἔνα ἐκφυγόντων εἰς τὸ πέραν γενάμενοι· καὶ ὅσοι ἐτόλμησαν τῶν ἐχθρῶν καταδιώξαι κατεπόθησαν. Οὕτος διὰ προσευχῆς αὐτομάτως δασκιλῇ προφήτῃ ἰχθύων τῷ λαῷ παρέσχετο· καὶ πολλοὶ ἐκλείπουσιν ζωὴν ἐκ Θεοῦ ἐλθεῖν παρεσκεύασεν.6 Οὕτος ἀπολύμενον τῷ λαῷ ὑπὸ τῶν ἐχθρῶν, προσήλθεν τοῖς Χαλδαίοις, καὶ σημεία ποιήσας ἐπαύσατο τοὺς πολεμίους καταπλῆξας αὐτοῖς οὐρανόθεν. Τότε ἔλεγεν ὁ Ἡσαρῆλ· διαπεφωνήματος· ἀπώλωλεν ἡ ἐπίτεις ἡμῶν. καὶ ἐν τέρασιν τῶν οὐσιῶν τῶν νεκρῶν αὐτοῦ ἐπεισέως ὅτι ἔσται ἐπί τῷ Ἡσαρῆ, καὶ ὥδε καὶ ἐπὶ τῷ μέλλοντος. Οὕτος δὲ ὅλιγων τῷ λαῷ Ἡσαρῆ ἐδείκνυτο τὰ ἐν Ἰερουσαλήμ κατ’ αὐτὴν τὴν ὄραν εἰς ἐλεγχον τῶν ἑπειθοῦντος Θεοῦ. Οὕτος κατὰ τὸν Μωσῆν ἔδειξεν τῶν τύπων τοῦ ναοῦ, καὶ τείχος καὶ περιτείχος, καὶ τὴν πύλην ἐν ἁ Ἐκρίων

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1 MS. την. 2 MS. οὕτος. 3 MS. Ἀρφαξάδ. 4 MS. πλημμελεῖται. 5 MS. sic; probably μιαντάρωσιν, from a supposed μιατάρως = μιαν. 6 MS. παρεσκιβάσεν.
embroχότηται· καὶ ἔσται ἡ πύλη κεκλεισμένη, καὶ εἰς αὐτοῦ ἐλπίσουσιν πάντα τὰ ἑθην. Οὕτως ἔκρυβεν ἐν Βαβυλῶνι τὴν φυλήν Δᾶν καὶ τοῦ Γαδ· ὅτι ἦσέβουν πρὸς Κύριον, διώκοντες τοὺς τὸν νόμον φιλάσσοντας· καὶ ἐποίησεν αὐτοῖς τέρας μέγα· ὅτι οἱ ὀφεῖς ἀνείλισκον τὰ κτήνης αὐτῶν πάντα διὰ τὴν ἀσέβειαν αὐτῶν· καὶ προείρηκεν ὅτι δι’ αὐτοὺς οὐκ ἐπιστρέψῃ ὁ λαὸς εἰς τὴν γῆν αὐτοῦ, ἀλλ’ ἐν Μηδίᾳ ἔσονται ἔως συντελείας πλάνης αὐτῶν· καὶ εἰς αὐτῶν ἦν ὁ ἀνελῶν αὐτῶν· ἀντέκειτο γὰρ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ.

Δανιήλ. οὕτως ἦν ἐκ φυλῆς Ἰουδαίας, τῶν ἐξόχων τῆς ὑπηρεσίας τῆς βασιλικῆς· ἀλλ’ ἦτι νήπιος ἤρθη ἐν τῇ αἰχμαλωσίᾳ ἐκ τῆς Ἰουδαίας εἰς γῆν Χαλδαίων. ἐγεννήθη δὲ ἐν Βεθὼρ ἐκ αὐντέρας· καὶ ἦν ἀνήρ σώφρον· ὅστε δοκεῖν τούς Ἰουδαίους εἶναι αὐτὸν σπάδοντα. πολλὰ ἐπένθησαν οὕτως ἐπὶ τῶν λαῶν καὶ ἐπὶ τὴν πόλιν Ἰερουσαλήμ· καὶ ἐν νηστείαις ἤσκησαν, καὶ ἐνεγκρατεύσατο δὲ, ἀπὸ πᾶσης τροφῆς στέρματα ἐσθίων. καὶ ἦν ἀνήρ ξηρὸς καὶ σπάνις τὴν εἰδέαν, ἀλλ’ ὁραῖος ἐν χάριτι ψυγίστου. οὕτως πολλὰ ἦξιστο ὑπέρ τοῦ Ναβουχοδονόσορος παρακαλοῦντος αὐτοῦ Βαλτάσαρ τοῦ υἱοῦ αὐτοῦ, ὅτε ἐγένετο θηρίον καὶ κτήνος, ἵνα μὴ ἀπωλήται· ἤσαν γὰρ τὰ ἐμπρόσθεν αὐτοῦ ὡς βοῦς σὺν τῇ κεφαλῇ, καὶ οἱ πόδες σὺν τοῖς ὀπισθίοις λέοντος. ἀπεκαλύφθη δὲ τῷ ὀσίῳ περὶ τοῦ μυστηρίου τούτου· ὅτι κτήνος γέγονεν διὰ τὴν ἀλογον αὐτοῦ φιλθοδυναί 6 καὶ σκληροτραχηλῶν· ὅτι ὡς βοῦς ὑπὸ ξυγοῦ γένηται τῷ Βελιάρ, λέοντ’ δὲ διὰ τὸ ἔρπακτον καὶ τυραννικὸν καὶ θηρώδες ταῦτα ἔχουσιν οἱ δυνάσται ἐν νέαττη, ἐπὶ τέλει δὲ θηρία γελοῦνται, ἄχροντες καὶ ὀλοθρεύοντες, ἀναιροῦντες, τυραννοῦντες, ἀσβεστοῦντες, πατάσσοντες· τὰς δὲ τοῦτων ἁμοίβας διὰ τοῦ δικαιοκρίτου ἀπολαμβάνουσι. εἰπτὼν οὖν διὰ θεοῦ ὁ σάιος ὅτι ὡς βοῦς ἦσθεν 8 χόρτων, καὶ ἐγένετο ἀνθρωπίνης φύσεως τροφῆ· διὰ τοῦτο ὁ Ναβουχοδονόσωρ ἐν καρδίᾳ ἀνθρωπίνη γνώμενος, μετὰ τὴν πέψιν τῆς τροφῆς ἐκλαίειν, καὶ ἡξίου Κύριον πᾶσαν ἡμέραν καὶ νύκτα, τεσσαρακοντάκις δεόμενος, ἐπεγίνετο δὲ αὐτῶ, καὶ εὐλαβήνει ὃ γέγονεν ἀνθρώπου· ἤρθη ἡ γλῶσσα αὐτοῦ τοῦ μη λαλεῖν, καὶ νόων εὐθέως ἐδικρυνεν· καὶ οἱ ὀφθαλμοὶ ἤσαν ὡς νεκρόν κρέας ἐκ τοῦ κλαίειν· πολλοὶ γὰρ

1 MS. οὖτως. 2 MS. κτήριοι. 3 MS. τὴν ἀνωτέραν. 4 MS. σώφρον. 5 MS. ἐνηστείαις. 6 MS. φιληθοδυναί. 7 MS. λέον. 8 MS. ἐδικρύνει.
JOURNAL OF THE EXEGETICAL SOCIETY.

εξίουτες έθεάρουν αὐτού ἐκ τῆς πόλεως· ὁ δὲ Δανιὴλ οὐκ ἔθελησεν 1 ἕδειν αὐτοῦ· ὅτι πάντα τῶν χρόνων τῆς ἀλλοιώσεως αὐτοῦ ἐν προσευχῇ ἦν περὶ αὐτοῦ· ἔλεγεν γὰρ ὅτι πάλιν ἀνθρώπος γενήσεται, καὶ τότε ὄψομαι αὐτόν. Ὅ Δανιὴλ οὖν ἐπτὰ ἔτη, ὡς ἐίπεν ἐπτὰ καιροὺς, προσευχόμενος πρὸς τὸν ψυφιστὸν ἐποίησεν γένεσθαι ἐπτὰ μῆνας· καὶ τὸ μυστήριον τῶν ἐπτὰ καιρῶν ἐτελέσθη ἐν αὐτῷ· καὶ ὁ ἄπο καταστάσεως ἐν ἐπτὰ μησίν τὰ ἔτη καὶ πέντε μῆνας. ὑπέπυπτεν Κύριῳ καὶ ὁμολόγει τὴν ἀσέβειαν αὐτοῦ· καὶ μετὰ τὴν ἀφεσίν τῆς ἀνομίας αὐτοῦ ἀπέδωκεν αὐτοῦ τὴν βασιλείαν· καὶ ὡτε ἀρτόν ὡτε κρέας ἔφαγεν, ὡτε ὀνυπί ἐπίειν, ἔξομολογοῦμεν τῷ Κυρίῳ· ὅτι Δανιὴλ αὐτὸ προσέταξεν ὅσπρέως βρεκτοῦ καὶ χλώας ἐξελώσασθαι Κύριον. Διὰ τούτου ἐκάλεσεν αὐτὸν Βαλτάσαρ· ὅτι ἠθέλησεν αὐτὸν συγκληρονόμῳ κατάστησαι τῶν τέκνων αὐτοῦ, ὁ δὲ ὁσίος ἐίπεν· ἔλεως μοι ἀφεῖναι μοι κληρονομίαν τῶν πατέρων μου, καὶ κληθῆναι με κληρονομίας ἀπεριτμητῶν καὶ τοῖς ἄλλοις βασιλεύσων. Πολλὰ ἐποίησεν τεράστια ὡσά οὐκ ἔγραψα. Ἐκεῖ ἀπέθανεν καὶ ἐτάφη ἐν τῷ σπηλαίῳ τῷ βασιλικῷ μόνος εὐδαίμως. Καὶ οὕτως ἐδοκεν τέρας ἐν ὅρεσι τοῖς ὑπεράνω τῆς Βασιλείας· ὅτι ὅτε κατανιθήσεται τὸ ἐκ βορείου, ἔξει τέλος Βασιλείας· ὅτε κατὰ ἀνατολὴν ὕδωρ καθαρὸν ἐξελεύσεται, τότε ὁ Θεὸς ἐπὶ γῆς φανεῖ ὡς ἀνθρώπος, καὶ ἀνομία[ν] τῆς γῆς εἰς ἑαυτὸν ἀναδέξηται, ἐν τῷ ἀνασκωλυτίζεται αὐτὸν ἕως τῶν ιερῶν τοῦ νόμου· εὐθεῖας δὲ χαρά ἐκχυσθήσεται εἰς πάντα τὰ ἔθη. ὅτε δὲ κατὰ νότον ἐν πυρὶ καίεται, τότε τὸ τέλος πάσης τῆς γῆς· ἀν 3 δὲ τὰ ἐν τῷ νότῳ μεγίστη, ὁ λαὸς ἐπιστρέψει εἰς τὴν γῆν αὐτοῦ· ἐὰν δὲ αἶμα μεγίστη, φῶνος ἔσται τῇ Βελίᾳ ἐν πάση τῇ γῇ. Καὶ ἐκοιμήθη ὁ ὁσίος μετὰ τῶν πατέρων.

'Ωσπε. οὕτως ἦν ἐκ Βελμῶθ, τῆς φυλῆς Ἰσαχάρ· καὶ ἀπέθανεν, καὶ ἐτάφη ἐν τῇ γῇ αὐτοῦ ἐν εἰρήνῃ· καὶ ἐδοκεν τέρας· ἦξεν Κύριον ἐπὶ τῆς γῆς ἀνθρώπως συναναστραφήναι· καὶ ἡ δρόσῃ ἐν Σαλὼμ μερισθήσεται εἰς δώδεκα μέρη· καὶ γενήσονται δύο καὶ δέκα δρόσοι ἀκολουθοῦντες τῷ ἐπὶ γῆς ὧφθέντι Θεῷ· καὶ δὲ ἀυτῶν σωθήσεται πᾶσα ἡ γῇ.

1 MS. οὐκοθελήσεν.
2 MS. οὕτως.
3 MS. sic; a slip for ἀν.
4 MS. μέρει.
A HAGIOLOGIC MANUSCRIPT IN THE PHILADELPHIA LIBRARY.

'Iωνᾶς ὁ προφήτης. οὖν ήν ἐκ γῆς Καραμέαποθ, πλησίον Ἀζούτου πολέως Ἐλλήνων κατὰ θάλασσαν. ἂς τότε Ἡλίας οἱ προφήτης ἐλέγχων τῶν Ἀχαϊδ βασιλεάς Σαμαρείας καὶ ἐκάλεσεν λιμῷ μεγάλην ἐπὶ τῆς γῆς. έφυγεν ἐν τῇ ἐρήμῳ, καὶ ἐτρέφετο ἐκ τῶν κοράκων τῆς ἐρήμου. καὶ ἐπίνειν ὄδορ ἐκ τοῦ χειμάρ[ρ]ου. καὶ ὡς ἔξηγάνθη ὁ χειμάρ[ρ]ος, ἐπίνασεν οἱ προφήτης καὶ ἤδεις εἰς Ἰερεφθά καὶ εὗρε τῆν χίρα ἐπὶ τοῦ υἱοῦ αὐτῆς 'Ιωνᾶς καὶ εὐλόγησεν αὐτὴν σίτῳ καὶ ἐλαίῳ καὶ ἐμείνεν μετὰ αὐτῶν. οὐ γὰρ ἦδινατο μένειν μετὰ ἀπεριτμήτων. καὶ ἐβανότα τοῦ υἱοῦ αὐτῆς ἀνέστησεν ὁ Θεὸς ἐκ τῶν νεκρῶν διὰ τοῦ Ἡλία. καὶ γενομένος 'Ιωνᾶς μέγας ἐπέμψεν ὕπο Κυρίου εἰς Νησεν τὴν πόλιν Ἀσσυρίων καὶ ἔξητησεν ὁ 'Ιωνᾶς ὁ πολλὸς καὶ κατεπόθη ὑπὸ τοῦ κήτους καὶ ἐκβρασθεὶς ἐκ τοῦ κήτους ἐκήρυξεν τὴν ἀπώλειαν Νησεν. καὶ μετενόησαν οἱ άνδρες Νησεν καὶ ἐλεηθήσαν. καὶ ἔλυτησεν 'Ιωνᾶς καὶ ἀνακάμψας οὐκ ἐμείνεν εἰς τὴν γῆν αὐτῶν. ἀλλὰ παραλαβὼν τὴν μητέρα αὐτοῦ παρόκησεν τὴν Σοῦ, χώραν ἀλλοφύλων.' ἔλε-
Ναούμ ὁ προφήτης. Ὁ οὖς ἦν ἀπὸ 'Ελεκσί πέραν τοῦ εἰς Βιγαβάρει, φυλῆς Συμεών. οὗτος μετὰ τὸν Ἰωάν τέρας ἐδωκεν ἐπὶ Νηνευή· ὅτι ὑπὸ ὑδάτων ἁλκείων καὶ πυρὸς ἐπιγείου ἀπολείτα· ὁ καὶ γέγονεν· ἡ γὰρ περιέχουσα αὐτὴν λίμνη κατέκλυσεν αὐτὴν ἐν συγκλεισμῷ· καὶ πῦρ ἐκ τῆς ἐρήμου ἐπελθόν τὰ ψυχιλότερα αὐτῆς ἐνέπρεσεν μέρη. ἀπέθανεν δὲ Ναούμ ἐν εἰρήνῃ καὶ ἐτάφη ἐν τῇ γῇ αὐτοῦ.

'Α[μ]βακοῦμ ὁ προφήτης. οὗτος ἦν ἐξ ἀγροῦ Βιδουχάρ, ἐκ φυλῆς Συμεών. οὗτος ἦς ἐπὶ τῆς αἰχμαλωσίας περὶ τῆς ἀλώσεως Ἰερουσαλήμ. καὶ ἐπένθησέν τε φόρδα ἐπὶ τὴν πόλιν καὶ τὸν λαὸν· καὶ ὄτε ἤλθεν ὁ Ἅβουχοδενόσαρ εἰς Ἰερουσαλήμ, ἐφυγεν Ἀμβακοῦμ εἰς Ὀστρακείνην καὶ ἤν πάροικος ἐν Ἰσμαήλ. ὡς δὲ ὑπέστρεψαν οἱ Χαλδαῖοι ἀπὸ Ἰερουσαλήμ εἰς τὴν γῆν αὐτῶν, λάφυρον αὐτὴν ποιήσαντες, καὶ οἱ κατάλοιποι οἱ ὄντες ἐν Ἰερουσαλήμ κατέβησαν2 εἰς Λύχνοποτο, αὐτὸς ἀνήλθεν εἰς τὴν γῆν αὐτοῦ, καὶ ἐλευθέρωσεν τοὺς θερισταίς τοῦ ἁγροῦ αὐτοῦ· ὡς δὲ ἐφήσεν3 τὸ ἔδεσμα, ἐπροφητεύσεν τοὺς ἱδίους εἰπὼν· παρεύμαι εἰς γῆν μακρὰν καὶ τάχεως ἐλεύσομαι· εἰ δὲ βραδύνω, ἀπενέγκατε φαγεῖν τοὺς θερισταίς. καὶ γενόμενος εἰς Βαβυλῶνι, καὶ δοῦς τὸ ἄριστον τῷ Δανυίλ εἰς τῶν τῶν λαόντων λάκκον, ἐπιστρέψας ἐπέστη τοῖς θερισταῖς ἐσθίουσιν· καὶ οὐδενὶ ἐπίπεν τὸ γινόμενον, εἰ μὴ μετὰ χρόνου. συνήκη δὲ ὁ προφήτης ὅτι τάχειον ἐπιστρέψει ὁ λαὸς ὑπὸ Βαβυλῶνος. ἐδωκεν δὲ τέρας τοῖς ἐν τῇ 'Ιουδαίᾳ, ὅτι ὄψονται ἐν τῷ ναῷ φῶς μέγα, καὶ οὕτως ἠδοιὼν τὴν δόξαν τοῦ ναοῦ· καὶ περὶ συντελείας τοῦ ναοῦ ἐπεν· ὅτι ὑπὸ ἔθνους δυτικῷ γενήσεται ἡ πόρθησις τοῦ ναοῦ ἐν Ἰερουσαλήμ· τότε ἀπλομα τῷ δαβὴρ εἰς μακρὰ ραγήσεται, καὶ τὰ ἐπίκρανα τῶν δύο στύλων ἀφαίρεθησονται· καὶ οὐδεὶς γνώσει

1 MS. λύμη.
2 MS. κατεύθησαν.
3 MS. ἐψευν.
4 MS. ἀφαίρεθησονται.
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ποὺ ἐσονται. αὐτῷ δὲ ἐν τῇ ἑρήμῳ ἀπενεχθὲςονται ὑπὸ ἀγγέ-

λων, ὅστοι ἐν ἀρχῇ ἐπηγεὶ ἡ σκηνὴ τοῦ μαρτυρίου, καὶ ἐν αὐτοῖς

γνωσθῆσαν· ἔτι τε λέγει οἱ Κύριος ὅτι φωτίσουσιν τοὺς διωκο-

μένους ὑπὸ τοῦ ὁφεοῦ ὡστερ ἐξ ἀρχῆς· καὶ διασώσει αὐτοὺς

Κύριος ἐκ σκότους καὶ σκιάς θανάτου· καὶ ἐσονται ἐν σκηνῇ

ἀγίᾳ. οὗτος ὁ προφήτης περὶ τῆς ἐλεύσεως τοῦ Χριστοῦ πολλὰ

ἐπροφήτευσεν· καὶ πρὸ δύο ἐτῶν τῆς ἐπιστροφῆς τοῦ λαοῦ τῆς

ἀπὸ Βαβυλώνος· ἐνβα καὶ ἐτάφη ἐν τῷ ἴδιῷ ἀγρῷ μονωτάτος

ἐνδοξῶς.

Σοφονίας ὁ προφήτης. οὗτος ἦν ἐκ φυλῆς Συμεῶν, ἀπὸ ὄρους

Βαραθά. ἐπροφήτευσεν δὲ περὶ τῆς πόλεως Ἰερουσαλήμ καὶ

περὶ τέλους ἐθνῶν καὶ αἰσχύνης Ἀσβῶν· καὶ περὶ τῆς παρου-

σίας τοῦ Κυρίου· καὶ τριῶν ἐτάφη ἐν τῷ ἄγρῳ αὐτοῦ.

Ἀγγεός ὁ προφήτης νέος ἠλθεν ἐκ Βαβυλώνος εἰς Ἰερο-

υσαλήμ· καὶ διαφορῶς ἐπιστροφῆς τοῦ ναοῦ ἐπροφήτευσεν· καὶ

ἰδει τὴν πόλιν Ἰερουσαλήμ καὶ αὐτὸς ἔψαλλεν ἐκεῖ πρῶτος

ἀλληλούια· καὶ ἐκεῖ ἔθανεν καὶ ἐτάφη πλησίον τοῦ τάφου τῶν

ἰερέων ἐνδοξῶς· καὶ ἐστὶν ἀλληλούια Ἀγγεόν καὶ Ζαχαρίου.

Ζαχαρίας ὁ προφήτης, ὕος Βαραχίου· ἠλθεν ὑπὸ γῆς

Χαλδαίων ἢ ἀν προβεβηκός, κακεί ὁ πολλά τῷ λαῷ ἐπροφή-

τευσεν καὶ τέρατα πολλὰ ἔδωκεν εἰς ἀπόδειξιν. οὗτος ἦν

τῷ Ἰεσαίᾳ· ὅτι ἔγερσει νῦν, καὶ Ἰερουσαλήμ ἱερατεύσει.

οὗτος καὶ Σαλαβίη ἐπὶ νῦν εὐλόγησεν· καὶ τὸ ὅνωμα αὐτοῦ

Ζοροβάβελ ἐπέθηκεν. ἐπὶ Κύρου δὲ τοῦ βασιλέως Περσῶν

τέρας ἔδωκεν εἰς νῦν περὶ Κρόιου τοῦ Λυδίου, καὶ περὶ τῆς

λειτουργίας αὐτοῦ προφήτευσεν ἢν ποιήσει ἐπὶ Ἰερουσαλήμ·

καὶ εὐλόγησεν αὐτὸν σφόδρα· τὰ δὲ τῆς προφητείας εἶδεν ἐν

Ιερουσαλήμ, καὶ περὶ τέλους ἐθνῶν καὶ τοῦ ναοῦ Ἰερουσαλήμ.

καὶ ἀργύρας προφήτης καὶ ἱερέων· καὶ διπλῆς 2 κρίσεως ἐξέθετο,

καὶ ἐκεῖ ἀπέθανεν ἐν γῇρει μακρῷ· καὶ ἐτάφη συνἐγγυς Ἀγγεόν

τοῦ προφήτου.

Ἀλληλούια Ἀγγεόν καὶ Ζαχαρίου· εἶπεν ὁ πνευματικός

προφήτης Δαβίδ, ἐν τοῖς τελευταῖοι ψαλμοῖς· τοῦτον·

Αἰνεῖτε τὸν Θεόν ἐν ψαλμοῖς καὶ χοροῖς περὶ τῆς ἐπανόδου ἀπὸ

Βαβυλώνος.

Μαλαχίας ὁ προφήτης. οὗτος μετὰ τὴν ἐπιστροφήν τοῦ

λαοῦ τίκτεται ἐν Σωφὰ· καὶ ἔτι πάνω νέος καὶ λόγον βίον ἐγκήκεν·

1 MS. οὔτως. 2 MS. δυπλῆς.
καὶ ἐπ[ε]ιδή πάς ὁ λαὸς ἑτίμα ἄυτόν ὡς ὅσιον καὶ πράθν, ἐκάλεσαν αὐτὸν Μαλαχεί, ὁ ἐρμηνεύεται ἀγγελος. ἦν ἦρ παὶ καὶ τὸ εἶδ[η [sic, for εἴδος, probably] πάνω εὐπρεπὴς ἄλλα καὶ δόθα ἔπεν αὐτὸς ἐν προφητείᾳ, αὐτὴ τῇ ἡμέρᾳ ἀγγελος Κυρίου ὁφθεὶς ἐπεδευτέρωσεν ὅπερ ἐγένετο ἐν ἡμέραις ἐναρχής, ὡς γέγραπται ἐν φαρφωθὲμ· τοντέστων ἐν βιβλίῳ Κρητῶν. καὶ ἔτι νέος ἔθανεν καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ ἐν τῷ αὐτοῦ ἀγρῷ ἐνδόξως.

Ζαχαρίας οὐδὲ τοῦ ἱερέως, πατὴρ Ἰωάννου τοῦ Βαπτιστοῦ. τοῦτον ἄπεκτεινεν Ἡρωδῆς ὁ βασιλεὺς ἐξώμενα τοῦ θυσιαστηρίου· καὶ ἐξέχεεν τὸ αἶμα αὐτοῦ ἐν οἴκῳ Κυρίου. οὔτος ἦν ἐξ Ἰερουσαλήμ· ὁ οἶκος Δαβίδ ἀναμένον τοῦ Ἀδὰμ ἐν οἴκῳ Κυρίου. οὔτος ἦν ἐξ Ἰερουσαλήμ· ὁ οἶκος. ἐκεὶ ἔθαψαν αὐτὸν μεταξὺ θυσιαστηρίου καὶ τοῦ οἴκου μετὰ τοῦ πάτρος αὐτοῦ Ἰωδαῖ. ἐκ τὸτε ἐγένοντο τέρατα πολλὰ ἐν τῷ ναῷ, καὶ φαντασιάζαν καὶ οὐκ ἡσυχαζαν οἱ ἱερεῖς οἱ δεῖν οὐκ ἔτι ὁπτασίας ἀγγελῶν οὔτε ὁποιαδήποτε δεῖκνυόν αὐτὸν, ὅτι συνεργοῦντα ἐκ τοῦ δαβῆρος. οὔτε ἐφωτήσαι ἐν τῷ ἑφοúde· οὔτε διὰ τῶν δήλων ἀποκρίθηναι τῷ λαῷ ὡσπερ τὸ πρὶν.

Ἱλίας ἦν θεσβύτης· ἐκ γῆς Ἀραββῶν, φυγῆς Ἀραβῶν, οἰκῶν ἐν Γαλαάδ· ὅτι ἡ Θεσβύ δόμα ἦν τοῖς ἱερεῖσιν. ὅτε δὲ ἐλάχειν τεχθῆναι εἶδεν Σαβαχά ὁ πάτηρ τούτων ὅτι ἄνδρες λευκοφανεῖς αὐτοῦ προσηγόρευον· καὶ ὅτι ἐν πυρὶ αὐτὸν ἑσπαργάνων· καὶ φλόγα προσεῖδον αὐτῷ φαγεῖν. καὶ ἐλθὼν ἀπέσταλεν εἰς Ἰερουσαλήμ, καὶ εἶπεν αὐτῷ ὁ χρησίμος· ἔσται αὐτοῦ ἡ οἰκήσις ὁ ως, καὶ ὅδος αὐτοῦ ἀποφαίνει, καὶ ἡ χολὴ αὐτοῦ ματὰ τῶν πετεινῶν, καὶ ὁ χίλιος αὐτοῦ ἀρεστὸς ἑνώτων Κυρίου καὶ κρυεῖ τὸν [sic, for τὴν] Ἰερουσαλήμ ἐν ῥομψαί καὶ πυρὶ· καὶ ἀναληφθήσεται ἐν σεισμῷ ἐκ τῶν οὐρανῶν.

Ἐλισσαίος ἦν ἐκ Βελμαοῦν γῆς Ῥυβῆ· καὶ ἐπὶ τοῦτον γέγονεν τέρας. ἵνακα ἐτέχθη ἐν Γαλαάδοις ἡ δαμάλις ἡ χρυσῆ εἰς Βεθῆλ, ὡς εἶδος ἐντειν, ὡστε ἀκούσθηναι γνωθίνῃ ἐν Ἰερουσαλήμ· καὶ εἶπεν ὁ ἱερεὺς διὰ τῶν δήλων, ὅτι προφητής ἐτέχθη ἐν Ἰερουσαλήμ, ὡς καθελεῖ τὰ γλυπτά αὐτῶν, καὶ τὰ χονευτὰ αὐτῶν. ἔταφη ἐν Σαμαρίᾳ.

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1 MS. ἑτίμα. 2 MS. ὁφθείς. 3 MS. θυσιαστηρίου. 4 MS. οἰκήσις. 5 MS. θεσβύτης. 6 MS. οἰκήσις. 7 MS. ϑσβύτης. 8 MS. ὑσβάτι. 9 MS. χονευτὰ.
Νάθαν ό προφήτης τοῦ Δαβίδ, ἐκ φυλῆς ἱεροσύνης Ἰμ. ἐγεννήθη δὲ ἐν Γαβαάφ. καὶ αὐτὸς ἐδίδαξεν τὸν Δαβίδ νόμον Κυρίου. καὶ γνών διὰ Κυρίου ότι ἐν Βηθσαβαίε [sic] παραβιβάσεται ὁ Δαβίδ, ἐσπευδεν τοῦ ἐλθειν καὶ ἀναγγειλαί αὐτῷ, ὥστε φυλάξασθαι ὡς ἐκ τῆς ἀνομίας. καὶ ἑνεπόδισεν αὐτὸν ὁ Βελιάρ ἐρχόμενος γὰρ εἰς Ἰερουσαλὴμ εἴρην νεκρῶν παρασκευασμένον γύμνων καὶ ἀποδυσάμενος τῇ στολῆ καὶ περιβαλὼν αὐτοῦ, ἐπέμενεν ἐκεί θάψαι τὸν νεκρὸν καὶ μὴ φθιὰσω αἰθειν εἰς Δαβίδ, τῇ νυκτὶ ἐκείνῃ ἐποίησεν τῆς ἀνομίαν καὶ γνών τά ² πνεύματι ὁ ὅσιος, ὑπεστρέψεις πενθῶν πάσας τὰς ἡμέρας καὶ ὅτε ἀνείλεν τοῦ ἀνδρὰ αὐτῆς, ἀπέστειλεν αὐτὸν ὁ Θεός ἐλέγξαι τὸν Δαβίδ. ἐπειδή ³ γὰρ ἔβλεπεν ὁ Θεὸς πενθοῦντα τὸν Ναύαν ἐλεγεν ὅτι δι' ἐμοῦ γέγονεν ἡ ἀσέβεια αὐτῆς - καὶ προσέσχεν Κύριος πιστὸν στεναγμὸν αὐτοῦ καὶ ἐπεν πρὸς αὐτὸν ἐπειδῆ ⁴ διὰ σοῦ νομίζῃς γεγενήθη καὶ τὸ τραύμα, διὰ σοῦ καὶ ἡ θεραπείᾳ γενήσεται. ἀπελθὼν οὖν ἐλεγξὼν αὐτὸν ἐπει κεκρυμμένος καὶ αὐτὸς πανηγυρίζασε ἀπέθανεν, καὶ ἑτάφη εἰς τὴν γῆν αὐτῷ ἐν Γαβαάφ. ⁵

NOTE. — I have not noted at the foot all the changes made in text or accent. In the MS. ἐπειδή occurs continually for ἐπειδῆ; and ω for ο, as ἐδώθη for ἐδώθη, ἀγνωσμένον for ἀγνώσμενον. The different modes of spelling the Greek for "Nebuchadnezzar" I have retained as they occur; διπλῶν I have twice corrected to διπλῶν; and once ἐγενήθη to ἐγέννηθη. Several rare or uncommon forms, as ἐδεικνύων for ἐδεικνύων, I have thought best to retain.

1 MS. sic. The correction is either καταπατῶν or καταπατοῦν.  
2 MS. ωστάν.  
3 MS. φυλάξασθαι.  
4 MS. τὸ.  
5 MS. ἐπειδῆ.