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17

LEONTII  
PRESBYTERI  
CONSTANTINOPOLITANI

HOMILIAE

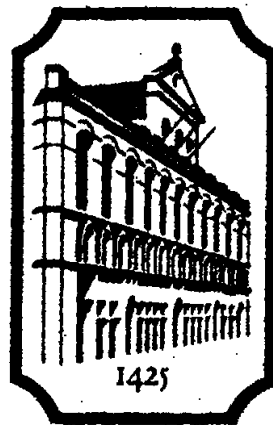
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CORNELIS DATEMA ET PAULINE ALLEN



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## PREFACE

With the publication of this volume of homilies of Leontius, presbyter of Constantinople, our joint project of more than eight years' duration may seem finally to have come to an end. Yet, like Leontius himself on the feast of mid-Pentecost, we are standing rather at a mid-point – a mid-point, that is, in our undertaking to assign our presbyter his rightful place in the tradition of Greek homiletic literature. A critical edition of the homilies was our first *desideratum*. But it was our intention at the same time to use such an edition as a means of determining Leontius' identity as a homilist, as well as to unlock the contents of his preaching for the benefit of a wider audience. Having fulfilled our first objective in the volume we now present to the reader, we look ahead to the completion of our two remaining tasks: the publication of a series of papers through which Leontius will become more readily distinguishable from other preachers in his tradition, and the preparation of an annotated translation of the fourteen homilies, by which we hope to make his work more accessible.

In the course of striving towards our mid-point, we have been aided by a number of institutions and individuals. To begin with we think of the libraries, too numerous to mention by name, which have provided us with microfilms, photographs or photocopies of manuscripts. Valuable assistance was given on several occasions by R.P. Joseph Paramelle and Mme Judith Kecskeméti from the Institut de Recherche et d'Histoire des Textes in Paris, while Mme Gilberte Astruc-Morize from the same institute kindly put at our disposal information concerning manuscripts from Patmos. To the past and present members of the Centrum Hellenisme en Kristendom in the Katholieke Universiteit Leuven go our warmest thanks, in particular to Dr Joseph Munitiz, Mr Constant De Vocht and Dr Jacques Noret, all of whom in turn took great pains in preparing our text for publication. We should also like to record with gratitude the encouragement and recognition which our work has received in various ways from the Vrije Universiteit Amsterdam. We are grateful to Gert van den Brink for assistance with this project over several years, and to Remco Regtuit for helping to compile the indices.

Amsterdam and Brisbane

Easter, 1987.

## LIST OF ABBREVIATIONS

AB	Analecta Bollandiana, Bruxelles.
BHG	F. HALKIN, <i>Bibliotheca hagiographica graeca (Subsidia hagiographica 8a)</i> , Bruxelles <sup>3</sup> 1957.
BHG <sup>a</sup>	F. HALKIN, <i>Novum Auctarium Bibliothecae hagiographicae graecae (Subsidia hagiographica 65)</i> Bruxelles 1984.
BZ	Byzantinische Zeitschrift, Leipzig-München.
CCG	<i>Codices Chrysostomici Graeci</i> , Paris.
CCSG	<i>Corpus Christianorum, Series Graeca</i> , Turnhout-Leuven.
CPG	M. GEERARD, <i>Clavis Patrum Graecorum</i> , I-IV, Turnhout 1974-1983.
JÖB	Jahrbuch der Österreichischen Byzantinistik, Wien.
JTS	Journal of Theological Studies, London.
MSR	Mélanges de Science religieuse, Lille.
NRT	Nouvelle Revue Théologique, Tournai.
PG	<i>Patrologiae Cursus Completus ... Series Graeca ... accurante J.-P. Migne</i> , Parisiis 1857-1866.
PGL	G.W.H. LAMPE, <i>A Patristic Greek Lexicon</i> , Oxford <sup>4</sup> 1976.
PO	<i>Patrologia Orientalis</i> , Paris-Turnhout.
PW-RE	PAULY-WISSOWA-KROLL, <i>Real-Encyclopädie der classischen Altertumswissenschaft</i> .
REB	Revue des Études byzantines, Paris.
RevHistPhilRel	Revue d'Histoire et de Philosophie religieuses, Strasbourg.
SC	<i>Sources chrétiennes</i> , Paris.
SubsHag	<i>Subsidia hagiographica</i> , Bruxelles.
TU	<i>Texte und Untersuchungen zur Geschichte der altchristlichen Literatur</i> , Leipzig-Berlin.
VC	<i>Vigiliae Christianae</i> , Amsterdam-Leiden.
ALDAMA	J.A. DE ALDAMA, <i>Repertorium pseudochrysostomicum (Documents, études et répertoires publiés par l'Institut de Recherche et d'Histoire des Textes, X)</i> , Paris 1965.
ANDRÉS	G. DE ANDRÉS, <i>Catálogo de los Códigos Griegos de la Real Biblioteca de El Escorial</i> , t. II-III, Madrid 1965-1967.
ASTRUC - CONCASTY	Ch. ASTRUC et Marie-Louise CONCASTY, Bibliothèque Nationale. Département des Manuscrits. <i>Catlogue des manuscrits grecs. Troisième Partie, Le Supplément Grec</i> , t. III, N <sup>os</sup> 901-1371, Paris 1960.
AUBINEAU	<i>Codices Chrysostomici Graeci, I: Codices Britanniae et Hiberniae</i> descripsit Michel AUBINEAU ( <i>Documents, études et répertoires publiés par l'Institut de Recherche et d'Histoire des Textes, XIII</i> ), Paris 1968.

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*Homélies Pascales* M. AUBINEAU, *Hésychius de Jérusalem, Basile de Séleucie, Jean de Béryste, Pseudo-Chrysostome, Léonce de Constantinople, Homélies Pascales (cinq homélies inédites) (Sources chrétiennes 187)*, Paris 1972.
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- H.O. COXE, *Catalogus codicum MSS. qui in collegiis aulisque Oxoniensibus hodie adseruantur*, t. I-II, Oxonii 1852.
- DATEMA  
*Amphilochius* *Amphilochii Iconiensis Opera. Orationes, pluraque alia quae supersunt, nonnulla etiam spuria*, quorum editionem curavit Cornelis DATEMA (*Corpus Christianorum, Series Graeca 3*), Turnhout-Leuven 1978.
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- R. DEVRESSE, *Codices Vaticani Graeci, III: Codices 604-866 (Bibliothecae Apostolicae Vaticanae Codices manu scripti recensiti...)*, in *Bibliotheca Vaticana* 1950.
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- MORAUX** *Bibliothèque de la Société Turque d'Histoire. Catalogue des Manuscrits Grecs (Fonds du Syllogos)* par Paul MORAUX, Ankara 1964.
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- PAPADOPOULOS-KERAMEUS** Α. ΠΑΠΑΔΟΠΟΥΛΟΣ-ΚΕΡΑΜΕΥΣ, *Ἱεροσολυμιτικὴ βιβλιοθήκη ἤτοι κατάλογος τῶν ἐν ταῖς βιβλιοθήκαις τοῦ ἀγιωτάτου ἀποστολικοῦ τε καὶ καθολικοῦ ὀρθοδόξου πατριαρχικοῦ θρόνου τῶν Ἱεροσολύμων καὶ πάσης Παλαιστίνης ἀποκειμένων ἐλληνικῶν κωδίκων*, t. I-V, ἐν Πετρούπολει, 1891-1915.
- PAPAIΩANNOU** Χ.Ι. ΠΑΠΑΙΩΑΝΝΟΥ, *Κατάλογος τῶν χειρογράφων τῆς βιβλιοθήκης τῆς ἀρχιεπισκοπῆς Κύπρου*, in *Φιλολογικὸς Σύλλογος Παρνασσός*, Ἐπετηρίς IX (1906) 81-127.
- ROSTAGNO - FESTA** E. ROSTAGNO e N. FESTA, *Indici dei codici greci Laurenziani non compresi nel catalogo del Bandini*, in *Studi Italiani di Filologia Classica*, 1 (1893) 129-232.
- SACHOT** M. SACHOT, *Les homélies de Léonce, prêtre de Constantinople*, in *Recherches de sciences religieuses* 51 (1977) 234-243.



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*Transfiguration*  
M. SACHOT, *L'homélie pseudo-chrysostomienne sur la Transfiguration* CPG 4724, BHG 1975. *Contextes liturgiques, Restitution à Léonce, prêtre de Constantinople, Édition critique et commentée, Traduction et études connexes* (Publications Universitaires Européennes, Série XXIII, Théologie, vol. 151), Frankfurt am Main - Bern 1981.
- SAKKELION  
Ι. ΣΑΚΚΕΛΙΟΝ, *Πατριακή βιβλιοθήκη ἤτοι ἀναγραφή τῶν ἐν τῇ βιβλιοθήκῃ τῆς κατὰ τὴν νῆσον Πάτμου ... τεθησαυρισμένων χειρογράφων τευχῶν*, Ἀθήνησιν 1890.  
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A. TURYN, *Codices Graeci Vaticani saeculis XIII et XIV scripti annorumque notis instructi* (*Codices e Vaticanis selecti quam simillimo expressi* 28), in Civitate Vaticana 1964.
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Archimandrite Владимиръ, *Систематическое описание рукописей Московской Синодальной (Патриаршей) Библиотеки*, Ч. I: *Рукописи греческия*, Moskva 1894.
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S. VOICU et J. NORET, *Le palimpseste italo-grec Vatic. Barberinianus Gr. 455*, in *Analecta Bollandiana* 89 (1971) 323-342.

## INTRODUCTION

In Greek patristic literature from the early Byzantine period there are still numerous texts which need to be studied or are even waiting for an editor. Sometimes it is a case of the partial or entire literary work of a homilist whose name is known from collections of homilies or from published homilies, but who for the rest has scarcely been considered worthy of study. To this category belongs Leontius, who, if we follow the attributions in the manuscripts, was a presbyter of Constantinople. It is M. Aubineau whom we have to thank for drawing our attention more closely to this homilist by including the two surviving Easter homilies of Leontius in his *Homélie Pascales*, published in 1972<sup>(1)</sup>. Up until that time Leontius was known only from two homilies printed in *Patrologia Graeca* 86, II under the name of the well-known sixth-century theologian, Leontius of Byzantium. Since 1972, however, it has become plain that the presbyter Leontius cannot be identified with Leontius of Byzantium, nor with the contemporary of the latter, Leontius of Jerusalem<sup>(2)</sup>.

In an article which appeared in 1977, M. Sachot expressed the opinion that to the eleven homilies attributed in the manuscripts to Leontius there should be added fourteen sermons which are assigned in the manuscripts to such diverse writers as Amphilochius of Iconium, Athanasius of Alexandria, John Chrysostom and Timothy, presbyter of Jerusalem or Antioch. The variety of these attributions, according to Sachot, is to be traced to the man who used the name of Leontius, presbyter of Constantinople, and other names in the hope that he would thereby assure the transmission of his sermons<sup>(3)</sup>.

In 1981 Sachot published an edition of one of these fourteen homilies, to wit a homily of ps. Chrysostom on the Transfiguration (BHG 1975), in which he elaborated on his views concerning the extent of Leontius' œuvre<sup>(4)</sup>. The stylistic criteria he supplemented with lexicological evidence, and on the basis of both was led to corroborate his findings of 1977. In the commentary on BHG 1975 in his edition Sachot was able to strengthen the case for Leontius' authorship of this homily. Thus he did for this

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(1) AUBINEAU, *Homélie Pascales* 339-468.

(2) Cf. M. RICHARD, *Léonce de Jérusalem et Léonce de Byzance*, MSR 1 (1944) 35-88 (reprinted in M. RICHARD, *Opera minora*, III, number 39, Turnhout-Leuven 1977).

(3) SACHOT, *Homélie*.

(4) SACHOT, *Transfiguration*.

text what for other texts too is imperative: a thorough-going analysis of the transmission of the contents of the homilies in question.

At this stage in our investigation of Leontius' homilies stylistic criteria and lexicological material by themselves are too shaky a basis for making attributions. In the first instance we have to be in possession of a properly investigated corpus of the homilies which we are entitled to regard as Leontius' work and which at all times must form the touchstone in questions of authenticity. Thus the objective of the present volume is twofold. In the first place we offer an edition of the eleven homilies attributed in the manuscripts to Leontius, presbyter of Constantinople, in the belief that they form a corpus which must be our touchstone in deciding whether other homilies attributed to different authors are also from Leontius' pen. In the second place, on the basis of our findings regarding the contents, style and vocabulary of these eleven authentic homilies of Leontius, we wish to add a further three homilies to his œuvre. The grounds on which we must reject Sachot's proposal that no less than fourteen additional homilies are to be attributed to Leontius has been or will be given in detail elsewhere<sup>(5)</sup>.

Given the absence of external data concerning Leontius, presbyter of Constantinople, we shall have to glean all our information about him from his own work. To this end we shall begin with a description of the contents of Homilies I-XI<sup>(6)</sup>.

### Analysis of Homilies I-XI

#### *Homily I: In natale s. Iobannis prophetae*

Leontius' homily on the birth of John the Baptist is included neither in BHG nor in CPG. This is probably to be attributed to the fact that the homily is transmitted in but two MSS, and then, unfortunately, only partially. In the direct MS tradition the ending of the homily has disappeared<sup>(7)</sup>.

What we encounter in this homily is not an encomium on John the Baptist but an exposition inspired by the pericope in Luke's Gospel, which had been read out in the course of the

(5) Cf. C. DATEMA - P. ALLEN, *Leontius, presbyter of Constantinople, the author of ps. Chrysostom, In psalmum 92 (CPG 4548)?*, VC 40 (1986) 169-182.

(6) A more detailed examination of the contents of Homilies I-XI, as well as of Homilies XII-XIV, will accompany our translation of Leontius' œuvre, to appear in *Spicilegium Sacrum Lovaniense*.

(7) See the Praefatio to Homily I, below p. 63.

liturgy (*Luke* 1, 57-80). After a prooimion (1-27) in which Leontius mentions God's graciousness as manifested during an earthquake and the edifying nature of this manifestation, he begins to speak of Zachariah, who, on account of his unbelief, received instruction and became an example to unbelievers. In so doing Leontius refers to the promises made by archangel Gabriel to Zachariah (*Luke* 1, 13), which formed part of the pericope that had been read out the day before (καθὼς ἀρτίως ἤκουες τῆ προτεραία, 44), and to Zachariah's answer. It is to this reaction of Zachariah (Κατὰ τί γνώσομαι τοῦτο ; *Luke* 1, 18) that a greater part of the homily is devoted. Leontius elaborates on Zachariah's reaction by means of a fictitious dialogue between the priest and the archangel. Thus Zachariah asks Gabriel to explain what he has just said (51-58) and requests a sign from him (71-114), whereupon Gabriel speaks in reply (115-188). From 190 onwards Leontius recounts the rest of what happened to Zachariah and comes to the birth of John the Baptist. Again by means of an imaginary speech (211-220) he portrays John's reaction to the visit which Mary made to Elizabeth while the Baptist was still in the womb. This is the interest on the capital which remains from the previous day, says Leontius (221-222), by way of bringing this first part of his homily to a close. As we have already remarked, the second part of the homily, in which he will have treated the sequel of John's birth, has unfortunately perished.

On the basis of the contents of the homily and the two references made by Leontius to the time (τῆ προτεραία, 44 and 221), we can infer that this homily is the sequel to that held on the previous day. We are, of course, immediately faced with the question whether we can situate these homilies in the liturgical cycle. The first date which comes to mind is naturally 24 June, the day to which John's birth was eventually assigned. For Constantinople a fixed date in June is attested by a letter of the emperor Justinian, addressed to the inhabitants of Jerusalem in the year 561, in which *inter alia* he urges them to celebrate the feast of the annunciation to Mary on 25 March, as it was held elsewhere on that date<sup>(8)</sup>. In the argumentation used to support his request Justinian includes mention of the feast of the birth of John the Baptist: *Mense iunii vicesima quinta est nativitas Iohannis*,

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(8) A Latin translation and a study of this letter, which has been transmitted in two Georgian MSS, can be found in the article of M. VAN ESBRÖECK, *La lettre de l'empereur Justinien sur l'Annonciation et la Noël en 561*, AB 86 (1968) 351-371.

*in qua manifeste facimus omnes christiani nativitatem eius* (9). Although it is true that this statement forms a link in Justinian's argumentation and can accordingly have been somewhat contrived, we are still inclined to assume from it that in the mid-sixth century the day of John's birth, fixed on 24 or 25 June, was celebrated generally. To what extent the introduction of this date – at least in Constantinople – was connected with the recently introduced feast of the annunciation to Mary is unclear.

Is it now possible to understand Leontius' homily as having been written with this day in mind? We do not believe so. In the first place, in an encomium on John delivered on the feast of his birth, the Baptist himself rather than his father would have occupied the most important position; secondly, we must take into account the references to the homily which had been held on the previous day. Then we should have to assume that on the day before John's actual feast-day in the course of the liturgy Leontius had delivered a homily on the unbelief of John's father, and this is improbable. For why should one go to church on 23 or 24 June to listen to a homily on this theme? Both facts suggest rather that in the lost homily and in our Homily I we are dealing with texts in which those passages from *Luke* 1 are explained which are concerned with the annunciation of John's birth to Zachariah, in which the unbelief of the father-to-be was the main subject (*Luke* 1, 5-25), a subject which Leontius rounds off in our Homily I before treating the pericope which had been read out on the actual feast of John's birth. The opening lines of Homily I indicate that this pericope would have been *Luke* 1, 57-80.

When we come to assign these two homilies a place in the liturgical year, there are two possibilities: c. 23 September, or the period before Christmas. From the fifth century onwards, pericopes from the Gospel according to Luke were read from 23 September, the date regarded as the beginning of the liturgical year. At the same time 23 September was chosen as the day on which the conception of John the Baptist was to be celebrated: thus the beginning of the liturgical year and the opening of the civil year coincided neatly. In fixing the date of 23 September the opening verses of Luke's Gospel also had a decisive influence (10). But it is also possible that in the weeks preceding Christmas Leontius

(9) *Ibid.*, 358, 19-21. One of the two Georgian MSS reads 24 June, the normal Byzantine date for this feast (*Ibid.*, 358, note 3).

(10) See MATEOS, *Typicon* I, 43 and 55; V. GRUMEL, *La Chronologie (Traité d'Études Byzantines, I)*, Paris 1958, 195-196; 199-200.

preached on the annunciation of John's birth to Zachariah, and perhaps too on the annunciation to Mary. A liturgical cycle of this kind seems to have been known in Syria; but elsewhere too there are indications of a pre-Christmas cycle, of which the birth of John and the annunciation to Mary form part, in that the latter feast was celebrated on the Sunday before Christmas, and the annunciation to Zachariah, in its turn, on the Sunday before that<sup>(11)</sup>.

In his homily Leontius himself provides information on the basis of which a choice between these two periods – albeit a guarded choice – may be made. In the opening sentences he refers to a recent earthquake. Now of the earthquakes in Constantinople in the second half of the fifth century and in the sixth century we know of none which occurred in the month of June. Two struck the city around 23 September; one on 25 September, 477, and another on 26 September, 487. Finally we know of one in December, 557, which lasted ten days<sup>(12)</sup>. Even though we cannot exclude the possibility that earthquakes occurred of which we have no knowledge, it still seems probable that Leontius' homily should be connected with one of these three earthquakes. Those in the years 477 and 487 must be dismissed, because they occurred after the days on which Leontius preached Homily I and the lost homily which belongs immediately before it. For it is most natural to assume that Leontius preached the lost homily on 23 September, and on the day after Homily I, in which he refers to the previous day (τῆ προτεραίᾳ, 44 and 221). This means in effect that in 477 and 487 the earthquakes known to us occurred after the days on which Leontius would have preached on the annunciation of John's birth to Zachariah.

On the other hand, Homily I can be situated easily in a liturgical cycle for Christmas in 557. In that year Christmas fell on Tuesday, 25 December, and we may thus suppose that Sunday, 23 December, was devoted to the annunciation to Mary, and Sunday, 16 December to the annunciation to Zachariah. It is, then, very probable that Leontius preached Homily I on this last mentioned Sunday, and

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(11) Cf. M. JUGIE, PO XIX, 297-309; CARO, *La Homilética* 466 and 544; M. VAN ESBROECK, *art. cit.* (n. 8 above) 370. See too R.A. FLETCHER, *Three Early Byzantine Hymns*, BZ 51 (1958) 58-63; id., *Celebrations at Jerusalem on March 25th in the Sixth Century A.D.*, in *Studia Patristica* 5 (TU 80), Berlin 1962, 30-31.

(12) See C. DATEMA, *When did Leontius, presbyter of Constantinople, preach?*, VC 35 (1981) 347-348. On the place of earthquakes in homilies cf. the recent article by G. DAGRON, *Quand la terre tremble...*, in *Travaux et Mémoires* 8, *Hommage à M. Paul Lemerle* (Paris 1981) 95-98.

that the lost homily, to which he refers twice and the contents of which he takes up again in Homily I, was held on the previous Saturday.

As we have shown in detail elsewhere, large parts of Leontius' first homily were reworked in a sermon of ps.Chrysostom on the birth of John the Baptist (PG 61, 757-762; Aldama 146, BHG 848, CPG 4656) (13). For a survey of the passages used by the compiler the reader is referred to the Praefatio of Homily I (14). In his book Sachot conjectures that in Leontius' homily and in that of ps.Chrysostom we are dealing with two versions of the same text (15). This conjecture is thus proved incorrect.

The homily of ps.Chrysostom may perhaps enable us to obtain an impression of that section of Leontius' homily which has not survived, in that everything points towards the assumption that the missing section is lurking behind the close of BHG 848, PG 61, 757-762. However restrained one must be in operating with stylistic criteria in homiletic literature, certain expressions in BHG 848 characteristic of Leontius' style, such as καὶ τούτου μάρτυς (761, 5), ὡς ἔστιν αὐτοῦ ... ἀκοῦσαι λέγοντος (761, 31), ἀκουε συνετώς (761, 36), ἐκ πολλῶν τῶν χρόνων (761, 40), still point to the work of our homilist (16). The fact that Leontius' homily is also used in the preceding section of BHG 848 also justifies our assumptions concerning the ending. Moreover, the part of the ending which is, in fact, transmitted, where Leontius plays on the words τόκος and τίκτω (πᾶν γὰρ κεφάλαιον τόκον τίκει ... τίκει δὲ τῷ κεφαλαίῳ τὸν τόκον ἢ γυνή, 222-225), ties in very well with the exposition found in PG 61, 760, 79 sqq. of the words ἔτεκεν and ἐγέννησεν. These words occur in *Luke* 1, 57, the first verse of the pericope, where John's birth is described. Because the compiler of BHG 848 has drawn on other sources in the concluding passage as well (17), the passages which may be borrowings from Leontius cannot be determined with certainty. At the same time it is also impossible to decide whether the missing section of Leontius' homily is contained in its entirety in BHG 848.

(13) DATEMA, VC 35 (1981) 349-350.

(14) See the Praefatio to Homily I, below pp. 64-66.

(15) SACHOT, *Transfiguration* 466-469.

(16) See below pp. 40-44.

(17) See C. DATEMA, *An unedited homily of ps.Chrysostom on the Birth of John the Baptist* (BHG 843k), *Byzantion* LII (1982) 81.

*Homily II: In ramos palmarum (BHG<sup>a</sup> 2227, CPG 7893)*

Among the homilies of Leontius which have survived there are two (II and III) concerned with Palm Sunday. This gives us the opportunity to consider whether our homilist has enough originality to preach effectively on the same subject twice.

Homily II is composed of two parts. In the first part (1-171) Leontius gives an explanation of *John* 12, 13: "*Blessed is he who comes in the name of the Lord*", a text belonging to the pericope from the Gospel according to John which had just been read out (Ἦκουες ἀρτίως τοῦ εὐαγγελιστοῦ Ἰωάννου βοῶντος, 17). After expounding this text five times, each time repeating the Gospel verse (28, 32, 37, 40, 49), Leontius remarks that Christ had foreseen this exclamation to the crowd much earlier (ἐκ πολλῶν τῶν χρόνων, 67), when he called out through the prophet Isaiah: "*All the beasts of the field will honour me, the sirens and daughters of ostriches*" (*Is.* 53, 2-3). There follows the imaginary objection (Ἐροῦσι δὲ πάντως τινὲς, 71) that this was said by Christ of animals and not of human beings. Leontius refutes this objection by remarking that Scripture often calls animals those people who repent of evil. In an excursus (78-130), which is transmitted in only one MS and the authenticity of which may be doubted<sup>(18)</sup>, appropriate examples of this practice are provided. Next Leontius begins to explain *John* 12, 14: "*And Jesus found a young ass and sat upon it*", a text again introduced by the words Ἦκουες ἀρτίως ... τοῦ εὐαγγελιστοῦ λέγοντος (141-142). Christ despises pomp and circumstance, lest it be said that it was this that drew the crowd to him, and gathers the people around him through his word, by which too Lazarus was raised from the dead (143-171).

Now Leontius returns to the beginning of the pericope which has been read out, using again the words Ἦκουες γὰρ ἀρτίως τοῦ εὐαγγελιστοῦ λέγοντος (172), and arrives at the second part of his homily, where the focus is on *John* 12, 1: "*Six days before the Passover Jesus came to Bethany*". In connection with this text his first observation is:

"Finish the race of forty days like an athlete and await the crown of the feast. For it is good that I remind you of this too, that the forty days have been completed with the favour of God, and the week of the Lord's suffering has been opened from today (180-185)."

With these words he gives a clear indication that the homily was delivered on Palm Sunday. Leontius points out that Christ did

(18) See the Praefatio to Homily II, below p. 81.



not fast during his period of suffering, but after his baptism (186-196), and explains the reason for this in a second digression (197-221). Returning to the words Πρὸ - Βηθανίαν from *John* 12, 1, which he cites six times (237-238, 242, 250, 254, 261, 267) and explains, he then pays attention to the phrase ὅπου - τεθνηκώς (275-290), in order to arrive at the theme of the raising of Lazarus. First Leontius treats Martha's doubts at this miracle, and this he does in his own way by introducing Martha and Christ as they speak to each other (293-351) - a section in which verses from *John* 11 set the tone. By way of concluding his homily Leontius describes the raising of Lazarus and the envy which it aroused among the Jews. To this end he harks back to *John* 12, 10 with the words ἤκουες ἀρτίως τοῦ εὐαγγελιστοῦ λέγοντος (389-390) (19).

From the passages in which Leontius refers to the pericope of the day with the expression ἤκουες ... ἀρτίως, we may deduce that *John* 12, 1-15 formed part of the scripture reading. The raising of Lazarus as described in *John* 11 did not belong to the readings of the day, because Leontius refers to the miracle with the formula ἴστε γὰρ πάντες σαφῶς - clearly an appeal by the homilist to what his congregation remembers or knows. A comparison of our findings with the *Typicon* of the Great Church shows that there too *John* 12, 1-18 is the prescribed pericope for Palm Sunday (20). For the previous Saturday, on which the raising of Lazarus was commemorated liturgically, *John* 11, 1-45 is the usual pericope (21).

### *Homily III: In ramos palmarum (BHG 2216, CPG 7898)*

Leontius' second homily on Palm Sunday opens with an exordium in which, with a long series of anaphorae (ἤδη × 8), the homilist gives a sketch of the festive character of the day which the faithful are in the act of celebrating. The prooimion grows out of *John* 12, 13: "Hosanna in the highest! Blessed is he who comes in the name of the Lord, the King of Israel!", a text to which the congregation has just listened (καθὼς ἤκουες, 12). The crowd who uttered the

(19) In several places we note in Leontius' description similarities with Homily III of Amphilochius (ed. Datema, CCSG 3 [1978] 85-92), which Sachot also wishes to ascribe to Leontius, together with Amphilochius' second homily. We shall return elsewhere to the question of the relationship between Leontius and Amphilochius in the context of our more detailed examination of the individual homilies ascribed by Sachot to Leontius; cf. our article mentioned in n. 5.

(20) MATEOS, *Typicon* II, 66-67.

(21) *Ibid.* 64-65.

words of this text understood the significance of Christ's royal entry into Jerusalem (18-29) and thereby fulfilled the duty of the angels (37-42). But it was thanks to a revelation from above, just as happened at the avowal of Peter (*Matth.* 16, 16), that the crowd called out these words to the Lord (42-53). As is his style, Leontius then avails himself of an imaginary objection, introduced by the formulaic expression "ἜΣΤΙ Δὲ ΠΑΝΤΩΣ ΕἰΠΕῖΝ ΤΙΝΑ (54): "From where do you get your proof that the crowd of Jews received the testimony from above?" The answer, he retorts, can be found in the words themselves. Had they not received a revelation the people would not have acclaimed Christ with words like σωτήρα, βασιλέα, κύριον and ὠσαννά (56-59). Otherwise how would they have recognised that the Lord was a king? There was nothing about his clothing or his entourage that pointed to his royal office (61-76). In addition, continues Leontius, they gave credence to the prognostications of the prophets. In the course of a curious interpretation of *Zach.* 1, 8 Leontius identifies the four horses mentioned there with the evangelists: Matthew is then the red horse, Mark the dappled horse, Luke the sorrel and John the white. In *Hab.* 3, 15 Leontius sees a confirmation of this interpretation (77-96). It is because the crowd of Jews have received the revelation from above that they go to meet Christ with palm-branches (97-111). The crowd finds that the chief priests and Pharisees are opposed to them, and this opposition leads to an argument between the two groups, once the Jewish leaders ask the crowd what they think they are doing (112-122). The people reply that they place credence in the scriptures and that they recognise the Lord, and, furthermore, the intention of the Pharisees (123-174). And the nature of this intention, Leontius reminds his congregation, they have just heard from the evangelist, and he cites *Jobn* 12, 10 to refresh their memories. But the Jews did not understand that Christ took on his suffering voluntarily for the sake of the world. This section of the homily Leontius then brings to a close by dwelling on the great efficacy of the cross (191-211), a passage which is taken over by the author of a homily of ps.Chrysostom, PG 62, 750, 52-63 (Aldama 46).

Next the homilist returns to the pericope which had been read out, remarking that it is good to consider the beginning of the text as well. With the stereotyped formula "Ἦκουες ἀπρίως τοῦ εὐαγγελιστοῦ λέγοντος he cites *Jobn* 12, 1 in order to be able to dwell on the words "*Six days before the Passover*" (212-259), just as he did in Homily II (172-272). The conclusion of the homily he devotes to the closing words of *Jobn* 12, 1: "*where Lazarus was, whom he had raised from the dead*". Why, asks Leontius, did Christ

raise up Lazarus? "To provoke the devil", is the answer. "What is the meaning of that?", is the next question. The answer will not take long because work is waiting, says Leontius (265-266). From this we may assume that this homily was delivered in the morning. The devil becomes confused because of his fear that he will lose not only Lazarus but also all the others under his sway. Accordingly, in a dialogue with the powers of the underworld he considers how this can be prevented, and finds his solution in the death of Jesus. To this end he enlists the aid of Judas and the Jews. One of the results of the raising of Lazarus, however, is that the apostles have become stronger. With one of his favourite figures of speech, the imaginary objection ("ΕΣΤΙ ΔΕ ΠΑΝΤΩΣ ΕΙΠΕΙΝ ΤΙΝΟ), which introduces the question how this actually happened to the apostles and the reply to it, Leontius concludes his homily.

It appears from Leontius' treatment of his theme in this homily that the pericope on which the homilist based his exposition was *John* 12, 1-18, a pericope which is also the nucleus for Homily II<sup>(22)</sup>. Just as in the previous homily, here, too, a description of the raising of Lazarus forms the conclusion of the homily, although in both cases the Gospel story in which this event is recounted is not included in the main pericope: the concluding words in *John* 12, 1 are reason for a treatment of Lazarus. As in the previous homily (II, 285), here (III, 315) Leontius appeals to the memory of his congregation with the words "ΙΣΤΕ ΠΑΝΤΕΣ ΣΑΦΩΣ ΟΤΙ. For both these homilies on the feast of Palm Sunday we may suppose the same liturgical context, namely the morning liturgical celebration.

In this homily Leontius has been inspired by a homily of Proclus on the same subject (PG 65, 772-777). Various themes from Proclus' homily are to be found in Leontius<sup>(23)</sup>: the ceremonial entrance of an emperor (PG 65, 773, 5-11 - Leontius III, 19-24); without seeing anything royal about Christ, the crowd calls him king (773, 28-40 - III, 62-96), which is to be attributed to a revelation of the Holy Spirit (773, 54 - 776, 2 - III, 50-51); an encomium on the cross (776, 45-53 - III, 195-211). The extensive descriptions in Proclus and Leontius indicate that Leontius' debt to the former homilist is limited to the borrowing of ideas, despite a few similarities in vocabulary. Possibly Leontius

(22) See above p. 20.

(23) MARX, *Procliana* 14-16, has already pointed to this, going so far in his conclusions as to regard Proclus as the author of PG 61, 715-720, a text which is actually a contamination of the long and short versions of our Homily III, transmitted under the name of John Chrysostom. See below p. 113.

availed himself of Proclus' homily in the preparation of his own text<sup>(24)</sup>. That in any case we have to date Leontius later than Proclus can also be deduced from the fact that Leontius is in agreement with the later *Typicon* in delimiting the pericope which preceded the homily (*John* 12, 1-18), while in Proclus the pericope without doubt continued up to and including *John* 12, 23<sup>(25)</sup>.

*Homily IV: In Iob (BHG<sup>a</sup> 939i, CPG 7894)*

Homily IV forms part of a series of homilies which Leontius delivered in Holy Week on the subject of Job. To this series we can assign with certainty Homilies IV, V and VI, and also probably Homily VII, which was intended for the liturgy on Good Friday. These homilies were celebrated on week-days during Holy Week. A clear indication of this is given by Leontius in lines 91-93 of Homily IV, where he mentions that everyone present on that evening - which he would rather call morning - must be fasting as if they had just got out of bed.

In this homily it is Leontius' intention to speak of the treasure of Job, which cannot be plundered. From the opening words, "Ἄγε δὴ καὶ σήμερον, we may conclude that he had treated this subject earlier, the most obvious occasion for him to have done so being the liturgy of the previous day. That this is indeed the case we may deduce from the following. A reference to this homily is given in V, 84 (χθές). Since Homily V is referred to

(24) We should not lose sight of the fact, however, that within a given subject various homilists may quite independently touch on the same themes. And when it is moreover a question of describing tableaux of daily life we should be reserved in our conclusions regarding borrowings. Thus we may note the following similarities between Leontius' second homily and Proclus without being tempted to assume that there too our homilist consciously imitated his predecessor: II, 147 ἐξάσπρων ἡμιόνων - cf. Proclus, PG 65, 773, 31 ἡμιόνους ἐξάσπρους; II, 148 ἄρματα χρυσοκόλλητα (= III, 65) = Proclus, PG 65, 773, 31; II, 152-153 πᾶσαν - περισύρουσιν, cf. Proclus, PG 65, 773, 32-33, τὴν λοιπὴν φαντασίαν ἣν εἰώθασιν οἱ πρόσκαιροι βασιλεῖς ἐν τοῖς προόδοις ἐπιδείκνυσθαι. In Leontius' description of the reconstitution of Lazarus' decomposing body (III, 272-277) we find similarities with the description in Amphilochius' Homily III (ed. Datema p. 91, 130-132). Cf. too the portrayal in Hesychius' second homily on Lazarus (ed. Aubineau, § 3, 7-13, SubsHag 59 (1978) 450-452; cf. Aubineau's notes 2 and 3 on p. 431), in Basil of Seleucia's homily on Lazarus (ed. Mary B. Cunningham, § 9, 9-12, in AB 104, 1986, 175), and in Romanos Melodes, *Kontakion* XXVI, 13, ed. J. Grosdidier de Matons, SC 114 (1965) 170. On the relationship between Leontius and Amphilochius cf. the remark in n. 19.

(25) Cf. PG 65, 776 B, where Proclus, using the formula familiar also from Leontius (καθὼς ἀρτίως ἤκουες), refers to *John* 12, 21; a little later Proclus cites *John* 12, 23, which he explains specifically (PG 65, 776 C/D).

in Homily VI, which was delivered on the Thursday<sup>(26)</sup>, it must have been held on the Wednesday<sup>(27)</sup>. This means, then, that Homily IV was preached on the Tuesday. Leontius will therefore have begun his series of homilies on Job on the Monday of Holy Week with a homily, since lost, which centred on the opening verses of the Book of *Job*. This assumption is given weight by the fact that in Homily IV he begins his exposition with *Job* 1, 6.

Among the nine MSS in which Homily IV is transmitted it is only *Parisinus gr. 1175* which gives the homily as a reading for the Tuesday of Holy Week; in all other MSS the homily is prescribed as a reading for the Monday.

The information contained in the *Typicon* for the Great Church shows that in the tenth century the range of the pericopes from *Job* is slightly different. There we find *Job* 1, 1-12 as a reading for the Monday, and *Job* 1, 13-22 for the Tuesday<sup>(28)</sup>. Given that we do not have Leontius' first homily in this series it is impossible to determine what pericope was read out on the Monday. In any case *Job* 1, 6-19 was the reading for the Tuesday. But from this too we are entitled to conclude that the homily which Leontius delivered on the Monday of Holy Week has been lost.

As we have already mentioned, in Homily IV Leontius gives an interpretation of *Job* 1, 6-19. He incites his listeners to stand watch over the treasure of their soul, because Christ regarded corruption of the soul as a great loss. Job knew that, and scorned all his possessions in order not to lose his soul (1-34). Next Leontius puts a fictitious monologue into the mouth of the devil, who is made to ask himself what he has to do in order to get hold of Job (35-68). When the devil fancies that he is face to face with God this must not be seen as a description of an actual situation, Leontius warns, but as an instance of personification, since after his fall from heaven the devil did not see God again face to face (69-83). From 95 onwards there follows the explanation of the pericope from *Job* which had just been read out (*ἤκουες ἀπρίως*, 95 and 249), whereby Leontius makes extensive use of the imaginary dialogue to which he is so partial. God urges his angels to observe the struggle between Job and the devil (106-117); the latter is also still an angel, although in accordance with

(26) Cf. Homily VI, 2, τῆς δεσποτικῆς ταύτης πέμπτης παρουσίας.

(27) Cf. Homily VI, 127-128. Τῇ πρὸ ταύτης ἑσπέρῃ ἡ γυνὴ τοῦ ἰωβ τὸν ἄνδρα βλασφημεῖν προετρέπετο.

(28) Cf. ΜΑΤΕΟΣ, *Typicon* II, 68-71.

his nature he is no longer called angel but διάβολος, in conformity with his intentions (125-132). There follows a long dialogue between God and the devil (151-240), in which the devil accuses God of protecting Job. The scene ends with God's permission to the devil to despoil Job of all his possessions. Leontius then gives a picture of the disasters which the devil brings on Job (241-263), and concludes with Job's reactions to what has befallen him (264-307).

*Homily V: In Iob (BHG<sup>a</sup> 939b, CPG 7892)*

This second homily on Job was delivered on the day after that on which Homily IV was preached, as is indicated by Leontius' reference in 84 to χθές. Just as for Homily IV, here we have to think of an evening liturgy in Holy Week as the occasion on which Leontius preached. In a number of MSS this homily serves as a reading for the Tuesday, in others for the Wednesday<sup>(29)</sup>. It is beyond doubt, however, that Leontius delivered Homily V on the Wednesday, since in VI, 127-128 he refers to this homily, and Homily VI, as Leontius himself tells us, was preached on the Thursday<sup>(30)</sup>.

Leontius opens his homily by remarking that Job can fittingly utter the words of David (Ps. 38, 2-3): "I will guard my ways, that I may not sin with my tongue...", because if anyone fits completely the description given in that passage it is Job (1-14). Next Leontius takes up the thread of the previous homily. Because the devil is incapable of vanquishing Job he sends the just man's friends to him (15-27). Job sees through the devil's evil intentions, however, and in a lively monologue exhorts his friends to leave him, in that they will never persuade him to blaspheme against God (35-65). By means of two fictitious objections ("Ἔστι δὲ πάντως εἰπεῖν τινα, 66 and 82) Leontius then considers the question whether Job did not, in fact, blaspheme against God in cursing the day of his birth (66-137). His conclusion is that Job did not blaspheme, but as a human being gave vent to his suffering, because otherwise some would have been able to say that Job had not felt the blows, and this was certainly not so (138-165). The devil afflicted his body with sores, but because of his ὑπομονή Job was able to

(29) As reading for the Tuesday this homily is to be found in the codices Hier. S. Crucis 35, Mosq. gr. 234 (Vlad. 217), Oxon. Bodl. Baroc. 199 (and Oxon. Bodl. Laud. gr. 64A), Paris. gr. 1177 and Paris. gr. 1574A; for the Wednesday, in Thess. Blatadon 6, Vatic. Ottob. gr. 14 and Vindob. theol. gr. 5.

(30) Cf. VI, 2, τῆς δεσποτικῆς ταύτης πέμπτης παρουσίας.

bear the pain (166-186). Leontius then allows the devil to express his quandary: Satan can find no other way of achieving his goal than by using Job's wife as a second Eve (187-216). And he despatches her to Job to incite him to curse God and die (217-226). In his reply, however, Job sends her away too, as someone whom he does not know and will not obey (227-237).

In this homily Leontius gives an interpretation of the pericope of the day, to which belonged *Job* 2, 13 (as appears from καθώς ἀρτίως ἤκουες in 29) and *Job* 2, 7-8, which the homilist introduces in 166 with the words ἤκουες ἀρτίως τοῦ συγγραφέως λέγοντος. In 218-219 he refers to *Job* 2, 9 with the words ἤκουες ἀρτίως τοῦ ἱστοριογράφου Μωϋσέως λέγοντος. On the basis of these passages we may deduce that the pericope which had been read out was *Job* 2, 1-13. That Leontius also cites verses from *Job* 3 does not detract from this assumption, the more so since in the citations from *Job* 3 the expression ἤκουες ἀρτίως is omitted. Once again we find similarities between the pericopes used by Leontius and those prescribed in the *Typicon* of the Great Church, where *Job* 2, 1-10 is given as the lesson for this occasion<sup>(31)</sup>.

*Homily VI: In uxorem Iob et in prodicionem Iudae (BHG<sup>a</sup> 939k, CPG 789f)*

Leontius' homily on the treachery of Judas enables us to assign to two previous homilies (IV and V) their place in the liturgical celebrations of Holy Week. In the second line of this homily we find the words τῆς δεσποτικῆς ταύτης πέμπτης παρουσίας, which leave no room for doubt concerning the day on which the homily was delivered: Maundy Thursday. Thanks to the reference in 127-128 to the homily of the previous evening (Τῇ πρὸ ταύτης ἑσπέρας ἡ γυνὴ τοῦ Ἰὼβ τὸν ἄνδρα βλασφημεῖν προετρέπετο) there can be no mistaking that we are dealing here with a series of inter-connected homilies.

For the evening of Maundy Thursday Leontius bases his preaching on the pericope which had been read out from the Gospel of Matthew, to which he refers in his customary manner with the words ἤκουες ἀρτίως (26, 50, 55, 91, 139 and 169). To this pericope belongs *Matth.* 26, 3-25. In contrast to this a more developed system of prescribed pericopes is indicated in the *Typicon* of the Great Church for Maundy Thursday, but *Matth.* 26 still figures in this system<sup>(32)</sup>.

(31) Cf. MATEOS, *Typicon* II, 70-71.

(32) Cf. *ibid.* 76-77.

Leontius opens his homily with an attack on those who are not so particular where fasting is concerned, and urges them not to violate the feast or profane the mysteries. From his elucidation of these words (30-49) it becomes evident that a eucharistic liturgy also took place on Maundy Thursday evening.

From 50 onwards Leontius gives an explanation of the pericope which has been read aloud, beginning with the part that deals with Christ's prophecy of Judas' betrayal (*Matth. 26, 20-25*). Our homilist praises Christ's love for men in that he still allows Judas to recline with the others at the table, in order to give him no excuse for the betrayal. The disciples are dismayed at the prophecy made by Christ, and turn to him directly in a series of imaginary questions (72-84). Judas, too, asks him: "*Is it I, Master?*", to which Christ replies at some length (92-118). Next, after a transitional passage in which the woman who anointed the Lord is compared to Job's wife (119-138), Leontius proceeds to interpret the first part of the pericope of the day, *Matth. 26, 6-16*. Nobody can stand comparison with the woman who anointed the Lord (143-166). And to the imaginary objection ("ἜΣΤΙ Δὲ ΠΑΝΤΩΣ ΕἰΠΕῖν ΤΙΝΑ, 167) – how can Leontius say that? – he replies that the Lord himself bore witness to this in the Gospel (169-214).

*Homily VII: In sanctam Parasceven (BHG 422r, CPG 7889)*

According to its complete title, Leontius' seventh homily deals with Good Friday, the passion of Christ, and the righteous Job. From this it is clear that it was delivered on Good Friday – a fact which Leontius himself confirms in the course of his preaching:

"And when did the Lord pray for his enemies? When? On this present Friday, when he was present on the cross. For today, as you know, the judge of all is crucified" (29-32).

Once again we must situate the homily in the evening liturgy, since in 225 Leontius remarks on the lateness of the hour (διὰ τὸ τῆς ὥρας ὀψέ). Although there is nothing in the text itself to give the impression, we are inclined to assign the homily to the same series of which Homilies IV-VI formed part. This can be deduced from the MSS in which Homily VII is transmitted in its entirety: these two MSS, *Vaticanus Ottobonianus gr. 14* and *Vindobonensis theologicus gr. 5*, contain the Homilies II, IV, V, VI and VII, and the Homilies II, IV, VI, VII and X respectively, from which we conclude that the copyists of both drew on a collection of Leontius' homilies<sup>(33)</sup>.

(33) See below pp. 56-57.



A consideration of the contents of the homily shows that lines 1-130 are devoted to the theme of prayer, which is connected with the prayer of Jesus on the cross: "Father, take away this sin from them, for they know not what they do" (Luke 23, 34). Whether or not this verse was part of the pericope of the day is not clear, in that the usual introductory expression (καθώς) ἤκουες ἀπτίως is omitted. Leontius then moves on to treat a biblical citation which had certainly been read out ("ἤκουες ἀπτίως τοῦ συγγραφέως Μωσέως λέγοντος, 131), namely Job 42, 7 ff. Accordingly, in 138-192 he describes how God ordered Job's friends to ask the righteous man to pray for them and how Job complied with their request, dwelling (193-223) next on Job 42, 10-11, the return of Job's relatives after the just man had received his riches back. Leontius closes the homily with Job's reaction to the advice which his wife gave while Job was still sitting on the dunghill, namely that he should curse God. On that occasion, says Leontius, Job did not answer, but now that he sees his wife celebrating with his relatives he does make a reply.

Leontius' discussion of the rôle of Job's wife links up well with Homily V<sup>(34)</sup> (in Homily VI nothing is said of Job and his wife), and in this fact too we see an indication that this homily belongs to the same series as Homilies IV-VI.

As in the previous homilies, here we recognise Leontius in the imaginary speeches: the only-begotten Son speaks to the Father (61-72), God addresses Job's friends (159-176), Job's friends request his prayers (181-187), Job's wife complains to her husband (230-250), and Job replies to his wife (257-275)<sup>(35)</sup>.

### *Homily VIII: In sanctum Pascha (CPG 7891)*

In introducing this homily and Homily IX we can be brief, in that we already have an extensive introduction to both, contained in M. Aubineau's edition of *Homélie Pascales*<sup>(36)</sup>.

Leontius opens his homily by remarking that Christ's resurrection dominates everything. Easter day is pre-eminently the day which the Lord has made, and it is therefore appropriate to spend that day in rejoicing (1-71). Next the homilist embarks on the question why after his resurrection Christ appeared first to the women and not to the apostles (75-94). In the subsequent lines he points to the power of the dead Lord (95-124), whose resurrection was

(34) Cf. Homily V, 222-237.

(35) Cf. below p. 44.

(36) For Homily VIII see AUBINEAU, *Homélie Pascales* 344-363.

foretold by the prophets (125-156). The might of the devil, the father of the Jews, has been shown to be empty (156-190), as is demonstrated by the large number of neophytes who have been liberated from the devil's might (191-202). Leontius continues his homily by giving the neophytes what is almost a catechetical instruction, starting with *Ps.* 106, 2, Εἰπάτωσαν οἱ λελυτρωμένοι παρὰ κυρίου, and repeatedly asking the question Τί εἰπάτωσαν. While so doing he refers to *John* 1, 1 with the remark Ταῦτα ἡμῖν ἀρτίως Ἰωάννης ὁ εὐαγγελιστὴς παρέθηκεν. The beginning of John's Gospel thus belonged to the pericope which had been read out, and in as much as this pericope was proper to the liturgy of the morning of Easter day, the homily must have been delivered by Leontius on that morning. It deserves to be noted that in 273 Leontius makes mention of Marathonius (τὸν τοῦ ἁγίου πνεύματος τομέα), a name which we hardly find referred to outside Constantinople<sup>(37)</sup>. Our homilist concludes his sermon with Jacob's prophecy of Christ's resurrection (*Gen.* 49, 9).

How much this homily appealed to congregations can be inferred from the fact that two later homilists, both of whom we shall have to be content with calling ps. Chrysostom, reworked sections of it in their Easter homilies (CPG 4740 and CPG 4996)<sup>(38)</sup>.

In this homily we are also confronted with the question to what extent Leontius followed a model almost word for word: VIII, 53-63 is almost the same as a passage in Asterius the Sophist, Homily IX<sup>(39)</sup>.

*Leontius VIII, 53-63*

μὴ εἰς καπηλεῖα τρέχοντες  
ἀλλ' εἰς μαρτύρια σπεύδον-  
τες,  
μὴ μέθην τιμῶντες  
ἀλλὰ συμμετρίαν ἀγαπῶν-  
τες,  
μὴ ἰουδαϊκῶς σκιρτῶντες

*Asterius Hom. IX*

μὴ εἰς καπηλεῖα τρέχοντες,  
ἀλλ' εἰς ἐκκλησίαν σπεύδον-  
τες,  
μὴ μέθη βαπτιζόμενοι,  
ἀλλὰ τῆ αὐταρκείᾳ ὠραϊζό-  
μενοι,  
μὴ σκιρτῶντες ὡς Ἰουδαῖοι.

(37) Cf. *ibid.* 409-414.

(38) See P. ALLEN - C. DATEMA, *Leontius, presbyter of Constantinople - a compiler?*, in *JÖB* 29 (1980) 9-20 and AUBINEAU, *Homélies Pascuales* 306-325.

(39) *Asterii Sophistae commentariorum in Psalmos quos supersunt. Accedunt aliquot homiliae anonymae*, edidit M. RICHARD (*Symbolae Osloenses, Fasc. suppl. XVI*), Osloae 1956, p. 69, 25 - 70, 1.

ἀλλὰ ἀποστολικῶς τρυφῶν-  
τες,  
μὴ ἐν ταῖς ἀγοραῖς παίζοντες  
ἀλλ' ἐν τοῖς οἴκοις ψάλλον-  
τες.

Ἀναστάσεως γὰρ ἡ παροῦσα  
ἡμέρα, οὐχὶ δὲ ὕβρεως· οὐδεὶς  
ὄρχούμενος εἰς οὐρανοῦς  
ἀνέρχεται, οὐδεὶς μεθύων βα-  
σιλεῖ παρίσταται.

ἀλλὰ δοξολογοῦντες ὡς οἱ  
ἀπόστολοι,  
μὴ ἐν ταῖς ἀγοραῖς παίζοντες,  
ἀλλ' ἐν ταῖς οἰκίαις ψάλλον-  
τες.

Οὐδεὶς  
ὄρχούμενος εἰσέρχεται εἰς τὰ  
βασίλεια· οὐδεὶς μεθύων βα-  
σιλεῖ παρίσταται.

In his introduction to the edition of Asterius' homilies M. Richard observes that the authorship of this homily is not at all certain: "Le cas de l'homélie IX, conclusion d'un sermon pour un jour de l'Octave, mériterait un nouvel examen" (40). Taking into account the apparent esteem in which Leontius' homily was held, we do not seem to be entitled to point the finger of suspicion at him as being the plagiarist. First a closer examination of Asterius' homily is called for. A (lost) source is also not to be ruled out. For the time being the question must remain open.

#### *Homily IX: In resurrectionem domini (CPG 7890)*

Like the previous homily on the feast of Easter, Homily IX has been edited by Aubineau and furnished with a long introduction (41). Consequently our discussion of the homily here will be brief.

The homily is inspired throughout by Ps. 117, 24: "This is the day which the Lord has made; let us rejoice and be glad in it". This verse was used as the antiphon in the chanting of the psalm, as appears from lines 2-3: ἄπερ ἄρτίως ὑπεψάλλομεν. After an encomium on the present feast-day Leontius proceeds to attack the Sabbatians, who refuse to celebrate the feast of Easter with the Christians and to put on the clothing appropriate to the feast (29-46) (42). In reply to an objection introduced by the stereotyped expression "Ἔστι δὲ πάντως εἰπεῖν τινα, to the effect that clothes do not make the feast, Leontius explains (47-80) that the sons of the resurrection should wear garments appropriate to the occasion, because everything at the time of the resurrection was brilliant white. Here he refers to the pericope which had been read out, ἠκουεσ Ματθαίου λέγοντος (74), namely *Matth.* 28, 1-2. Next he

(40) *Ibid.* VII, n. 8.

(41) AUBINEAU, *Homélies Pascales* 419-468.

(42) Cf. *ibid.* 450-451.

deals with *Ps.* 117, 24, pointing out that the Christians are rejoicing, whereas the Jews are grieving because they did not give ear to the prophets who had foretold the resurrection of Christ. At this point (101-108) he refers to *Ps.* 15, 10 and *Soph.* 3, 8 as he did in Homily VIII, 134-149, and after elaborating on *Gen.* 49, 9 in the same way as in Homily VIII, 180-195 he brings his homily to a close.

Aubineau has already made it obvious that we must assign this homily to the morning liturgy on Easter day. The only objection which he found to this was the reference to the pericope from Matthew's Gospel which had been read out, in that the reading would then have taken place at night, as in fact is stated explicitly in one MS (*V*): ἐν ταύτῃ τῇ ἀναστασίμῳ νυκτί<sup>(43)</sup>. These words, however, must be regarded as a later addition, and a close examination of Leontius' words will show that Aubineau's sole objection is not a serious one. The homilist uses only the word ἤκουες (74), and not the expression ἤκουες ἀπρίως by which he habitually refers to a pericope which has just been read out<sup>(44)</sup>. Given the omission of ἀπρίως, then, by ἤκουες Leontius can quite well be alluding to a reading from the liturgy of the preceding night, a conclusion shared by Aubineau: "Rien n'empêche toutefois que l'orateur, au matin de Pâques, invoque une lecture faite la nuit précédente"<sup>(45)</sup>.

*Homily X: In Mesopentecosten (BHG<sup>a</sup> 1488e, CPG 7888)*

The feast of mid-Pentecost, whose origin is of uncertain date<sup>(46)</sup>, celebrates the mid-point between Easter and Pentecost, as Leontius himself points out (24-26). After the introduction to the homily (1-19) in which *Epb.* 2, 14 is cited, a justification of the celebration is given (20-30). A reiteration of the opening words of the homily reinforced by ὁυτως (31) and some anti-Jewish sentiments (34-42) follow, until the stage is set for the imprisonment of Peter. This subject, as Leontius reminds his congregation with the expressions ἤκουες γὰρ ἀπρίως (43) and καθὼς ἀπρίως ἤκουες (54), had been dealt with in the previous scriptural readings. From this we know that in Leontius' day, at any rate, the first

(43) Cf. *ibid.* 424-425.

(44) See below pp. 40-41.

(45) AUBINEAU, *Homilies Pascales* 425.

(46) Published homilies on the feast of mid-Pentecost have still to be assigned a date: ps.Chrysostom, PG 61, 741-744 and 743-746 (CPG 4652 and CPG 4653); ps.Amphilocheus, ed. Datema, CCSG 3 (1978) 251-262 (CPG 3236); Leontius of Neapolis, PG 93, 1581-1597 (CPG 7881).

part of *Acts* 12 formed one of the lessons of the liturgy for mid-Pentecost; the *Typicon* stipulates *Acts* 14, 6-18 as a reading for the occasion<sup>(47)</sup>. The shame of the Jews at being unable to prevent Peter's escape from prison (53-61) is reinforced by "ΟΝΤΩΣ in 76, and the expression Τί ἐροῦσι πρὸς ταῦτα Ἰουδαίων παῖδες (82) serves as a transition to the following pericope, *John* 7, 14-30. This pericope is found also in a homily of ps.Chrysostom on the same feast<sup>(48)</sup>, and in the *Typicon*<sup>(49)</sup>. The attention of the congregation is recalled to *John* 7, 20: "You have a demon! Who is seeking to kill you?", and by means of an imaginary dialogue between Leontius and the Jews (82-113) Christ's mastery over demons is demonstrated. In 120 we have the first mention of the cure of the man blind from birth (*John* 9) as an instance of Christ's divinity, rather than of his sinfulness, as the Jews had maintained. With the words Ἡ γὰρ οὐκ ἴστε (121) Leontius reminds his listeners that they had heard this pericope read out to them the day before (τῇ προτεραίᾳ, 124), that is, the pericope was not proper to the feast of mid-Pentecost itself. The section which follows (126-209) is based on *John* 9 and includes a dialogue between the blind man and the Jews - a dramatic effect of which Leontius is fond. In conformity with this practice in the other homilies, the speaker's words are introduced by such expressions as Τί οὖν ὁ τυφλὸς πρὸς τοὺς Ἰουδαίους (147) and οἱ δὲ Ἰουδαῖοι πρὸς τὸν τυφλόν (159). The continuation of the imaginary dialogue in 187-208 we consider to be a later addition for reasons enumerated in the Praefatio<sup>(50)</sup>. With the familiar words Ἦκουες γὰρ ἀρτίως (210) the homilist returns to *John* 7, 14-15: "At the middle of the feast Jesus went up to the temple and taught". Next Leontius refers in detail (225-236) to the forms of medicine or surgery which Christ did not need to resort to in the healing of the blind man. After dealing with Christ's lack of learning (*John* 7, 15), the homilist uses the words Τί οὖν ὁ κύριος as a formula of return to the remainder of the pericope, ending in 272-275 with the citation of *John* 7, 24: "Do not judge by appearances". That this verse was a standard text for the feast of mid-Pentecost is evident from the homily of ps.Chrysostom, where it appears in the title<sup>(51)</sup>, and from the fact that in a number of MSS transmitting

(47) MATEOS, *Typicon* II, 120-121.

(48) Namely that of ps.Amphilocheius (cf. above n. 46), attributed by SACHOT, *Transfiguration* 475, to Leontius.

(49) MATEOS, *Typicon* II, 120-121.

(50) See below pp. 309-310.

(51) ... καὶ εἰς τὸ Μῆ κρίνετε κατ'ὄψιν (ed. Datema, 251).

Leontius' homily this verse also appears in the title<sup>(52)</sup>. Accordingly lines 276-334 have their inspiration in this verse. Again Leontius reminds his congregation of part of the reading, this time by using ἤκουες (335) with reference to *John* 7, 30: "His hour had not yet come", a text which is found also in the *Typicon*<sup>(53)</sup>, and which enables him to refute briefly pagan concepts of fate (339-370). With the formula Ἡ γὰρ οὐκ ἴσμεν (371) the attention of the congregation is once more recalled to the description of Peter's imprisonment found in *Acts*, and with the words ἤκουες γὰρ ἀπίως (389-390) and the citation in full of *Acts* 12, 1-14, which had already been read out in the course of the liturgy, their eyes are focussed totally on Herod's bloody intentions against Peter, James and John. The present feast is indeed (ὄντως, 398) a celebration, explains Leontius, while praising the fortitude of the martyrs and condemning the tyrant (398-486). The polemic of this section is strengthened by short rhetorical sentences and questions as well as by the repetition of verses from *Acts* 12, 1-4. The verse "intending after the Passover to bring him out to the people" (*Acts* 12, 4) forms the nucleus of the concluding section of the homily, where the theme is that the Passover, or Easter, is no time for contemplating the murder of prisoners. This theme culminates in 496-507 with references to contemporary situations where prisoners at Easter are continually transferred without mercy to progressively more primitive jails. This practice, maintains Leontius, is an insult to Christ at Easter. Indeed, the custom in the sixth century at Easter was for a great many petty offenders to be set free<sup>(54)</sup>.

#### *Homily XI: In Pentecosten (CPG 7896)*

The last homily which is transmitted in the MSS under Leontius' name was delivered at Pentecost, as emerges from beyond doubt from references in the homily itself: ταύτης τῆς παρουσίας ἑορτῆς (116-117), αὕτη ἡ τῆς πεντηκοστῆς ἑορτή (119, 121, 123), σήμερον (128-132, 172-189, 191). In large sections of this homily Leontius keeps close once more to the contents of the pericopes of the day, as we see from his use of familiar expressions like ἤκουες ἀπίως (42-43, 93, 158-159), καθὼς ἀπίως ἤκουες (239-240, 380-381, 386) and καθὼς ἀπίως ἠκούσαμεν (501-502). Given

(52) The MSS belonging to family ω' (cf. the Praefatio to Homily X, below pp. 284-292) bear the words καὶ εἰς τὸ μὴ κρίνετε κατ' ὄψιν in their title.

(53) ΜΑΤΕΟΣ, *Typicon* II, 120-121.

(54) Cf. *Codex Theodosianus* 9.38.

the length of this homily on Pentecost and the richness of themes to be found in it, we have considered it worthwhile to examine its contents in some detail.

"Let all those who hasten to the perpetually flowing grace of this feast approach Christ, the spring of all good": in this manner Leontius opens his homily. He proceeds to elaborate on the image of the spring by contrasting a natural spring with the spring which Christ is, and in this he has been inspired by the pericope from John's Gospel, where Christ himself says: "*If anyone thirst...*" (*John* 7, 37-38). The natural spring Leontius situates in the garden of Eden and he refers to it as the mother of the four rivers of paradise, in contrast to Christ, the perpetual spring, and the apostolic rivers; the four evangelists are called the four great evangelical rivers (46-67). In 71-92 Leontius compares the garden of Eden and all that happened in it with the meadow of the Church, which is of course unsurpassable. In 93 we are brought back to the reading from John's Gospel with the notable words: "You have just heard the river Euphrates, I mean John the evangelist, shouting the words...". Leontius explains the words "last" and "great" in *John* 7, 37, which, he claims, the evangelist uses correctly, in that Pentecost is the last day for the Jews and the great, first day for the Christians, because today Christianity has taken root, Judaism has dried up, paganism has been smoked out, heresy has been blocked, and divine dogma spread. To the imaginary objection (Ἐροῦσι δὲ πάντως τινές, 133) raised concerning how today heresy has been blocked and divine dogma spread, Leontius answers "By means of the teaching of the Lord". For the Lord gave us through his example a plain lesson that the essence of the Father, Son and Holy Spirit is one, in three different hypostaseis. Like the spring, the water and the river these cannot be separated. Then to the question (Ἐροῦσι δὲ πάντως τινές, 143) who the spring is, who the water and the river, Leontius replies that the Father is the spring (cf. *Jer.* 2, 13), the Son the water (cf. *John* 7, 10) and the Holy Spirit the river (cf. *John* 7, 37-39). Thereupon the homilist returns to his observation that the evangelist was correct in calling the feast of Pentecost "great", and illustrates this by a long series of antitheses (Σήμερον οἱ ἀλιεῖς σοφισταί· σήμερον οἱ ἀγράμματοι διδάσκαλοι, etc., 173-190).

In 192 Leontius embarks on another subject, namely the disciples, who after Christ's ascension remain in wait for the arrival of the Spirit. In 209-229 he allows them to express their impatience in one of the imaginary speeches which he likes to use. While the apostles are speaking, the gates of heaven suddenly open and the

Holy Spirit descends, as Luke describes in *Acts*, a pericope from which had just been read out (230-240). It is the Spirit which bestows wisdom on the apostles.

An imaginary interlocutor enquires why the Spirit descended as fire. Leontius replies (262-301) that the Spirit was not a destructive fire but a fire which gave light and purified. Furthermore in scripture we find the words "*Our God is a consuming fire*" (*Hebr.* 12, 29), and it was in this form that in times past God revealed himself, in a pillar of fire to the Israelites, as a burning bush to Moses, and on a throne of fire to Daniel. In reply to the objection (Ἐροῦσι δὲ πάντως τινές, 302) that these are signs proper to the old covenant and to the request to show that God works miracles with fire in the new covenant as well, Leontius points to the star which led the Magi, to the Lord who called his eucharistic body ἀνθρακα πυρός, and who also called baptism a fire.

The more sensible Jews, continues Leontius, recognise that something extraordinary is taking place and demonstrate this by communicating their reaction to each other (325-377), culminating in the exhortation: "Let us run to these men who recount the mighty works of God". Those Jews who are less sensible begin on the other hand to say: "*They are filled with sweet wine*" (*Acts* 2, 13). Peter retorts that it is only the third hour of the day. This is the correct answer, claims Leontius, as a proof of the apostles' sobriety, for who is the third hour? The Holy Spirit. The Father is the first hour because he gave the law; the Son is the second hour because he bestowed grace; and the Holy Spirit is the third hour because he made the apostles' tongues eloquent.

Next Leontius puts into Peter's mouth a speech which is intended to demonstrate that the apostles' behaviour has nothing to do with ordinary drunkenness, but is rather to be attributed to a drunkenness deriving from divine grace, as prophesied in *Ps.* 35, 9-10 (396-429).

The time has now come to finish his sermon and to allow his congregation to go, for he knows that they intend to visit the graves of their departed and honour their memory. But, urges Leontius, this must be done virtuously, without orgy and revelry at the graves, for they heard only the day before how the Lord was greatly moved and wept at the tomb of Lazarus (*John* 11, 33). They should then imitate the Lord and not commit the folly of the ταφομεθυσταί (470-506).

To the imaginary objection (Ἐροῦσι δὲ πάντως τινές, 507) that wine is not evil, because Christ himself changed water into wine, Leontius replies that he is not denouncing the taking of wine, which is a gift from God, but drunkenness, which is a



work of the devil. Furthermore, Christ changed water into wine at a wedding-feast and not in the presence of those who mourned Lazarus. "Where there was a wedding, he transformed water into wine. Where there was a corpse, he wept". With these words Leontius concludes his homily.

From this analysis we have a clear picture of the readings for the day which served Leontius as a guide-line in the development of his homily: *John* 7, 37 ff. and *Acts* 2, 1 ff. The exact length of these pericopes cannot be determined. A comparison with the *Typicon* shows that there the same pericopes are prescribed for the morning liturgy of Pentecost<sup>(55)</sup>. Thus it is evident that Leontius delivered this homily in the morning of that feast-day. The reference to the pericope of the previous day also deserves attention: Ἦκουες τῆ προτεραία πάντως, ὦ φίλε, τί ἐλθὼν ὁ κύριος εἰς τὸ μνημεῖον Λαζάρου διεπράξατο (470-471). Given that this section of John's Gospel formed part of the readings for the Saturday preceding Pentecost, we can deduce that that Saturday was devoted to the memory of the deceased<sup>(56)</sup>. From the concluding passages of our homily it is plain that on the day of Pentecost itself the faithful were accustomed to paying a visit to the graves of their departed and to holding their memory in honour. The fact that this could result in all kinds of dissipation drives Leontius to address words of warning to his flock. In so doing he affords us a glimpse of the customs of his parishoners that is extremely interesting and only partially known from other sources.

The first custom that claims our attention in Leontius' description of the feast of Pentecost is the decking of the graves with roses (Ἀπέρχη σήμερον τὸν προτελευτήσαντα ῥοδίσαι, 436-437)<sup>(57)</sup>. This must take place in all modesty, Leontius warns his listeners (εὐποιῖα, μὴ οἰνοφλυγία· τῆ εὐσεβεία, μὴ τῆ κρεοφαγία, 438-441). Instead of paying honour to the deceased by having a meal at the grave it is better to give an obol to the poor or bread to the hungry. What is the purpose of carousing at the graveside and laughing uproariously as if at a wedding-feast? Why dance on the grave as at a birthday party? In particular Leontius attacks

(55) ΜΑΤΘΟΣ, *Typicon* II, 138-139.

(56) On this commemoration of the deceased, known as ψυχοσάββατον, see PW-RE 2. Reihe 1 (1920) 1115; M.P. NILSSON, *Geschichte der griechischen Religion* II (*Handbuch der Altertumswissenschaft* 5.2.2.), München 1950, 524.

(57) On this custom, which was connected with the feast of the Rosalia and was both pagan and Christian, see M.P. NILSSON, *op.cit.* 523 with n. 4 (bibliography).

the conduct of widows who go with their male friend to visit the grave of their deceased husband and there transgress all the bounds of propriety. Why dance on the grave and with diabolical noise clash cymbals and sing songs from the theatre? Those who are drunk at the graveside commit folly: they build tombs, promise to erect funerary monuments, they outreach themselves in their idle prattle: "If I have to sell my hair, I shall not leave the grave without hair. I don't want the man next door to pass by here, nor widowers to walk past". The exact meaning of Leontius' words here is puzzling, but from the rest of his admonition it is only too clear that in his time abuses at these commemorative graveside meals were common<sup>(58)</sup>.

### Leontius

From Homilies I-XI it has become plain that there is no reason to doubt the existence of a presbyter called Leontius, who lived in Constantinople in the fifth or sixth century. In our opinion the mid-fifth century in any case can be established as a *terminus post quem*, on the basis that in Homily III Leontius is inspired by Proclus of Constantinople († 446)<sup>(59)</sup>. In assigning our homilist to the later fifth century or sixth century we are supported by the evidence of the cycle of homilies on Job (IV-VII) and the homily on the feast of mid-Pentecost (X), which point to a highly developed liturgical year. This lends more than a little weight to the possibility of dating Homily I to 16 December 557. In this case we have to situate Leontius and his homilies in the mid-sixth century, probably during the first patriarchate of Eutychius (552-565). That Leontius actually lived in Constantinople we may deduce from incidental remarks in his sermons, for instance to Marathonius (Homily VIII)<sup>(60)</sup>, as well as on more than one occasion to the emperor, both in comparisons and in concrete descriptions<sup>(61)</sup>.

In all this the hypotheses of Aubineau are confirmed, even though he based his opinion on a relationship between ps. Chryso-

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(58) Graveside meals formed part of the commemoration of the dead in both pagan and Christian practice. On the Christian aspects of the custom see M.P. NILSSON, *op.cit.* 524.

(59) See above pp. 22-23.

(60) On Marathonius see VIII, 273 (cf. πνευματομάχων αλεπτικῶν XI, 251). See p. 29 above.

(61) For references to an emperor see II, 143-153; III, 18-24; 62-70; 71-93 *passim*; IV, 77-80; V, 201-203; VII, 149-158; VIII, 109-113; X, 447-456.

tom and Leontius which has since appeared mistaken<sup>(62)</sup>. On the other hand, in Leontius' homilies we see no evidence for one of the possibilities envisaged by Sachot in his attempts to date our homilist, namely that he can possibly be identified with one of his two namesakes who in 518 signed the petition against Severus of Antioch, that is, Leontius, presbyter and archimandrite of the Tryphon monastery, and Leontius, presbyter and archimandrite of the monastery of St. Michael of Pusio<sup>(63)</sup>.

As well we would characterise as erroneous Sachot's final hypothesis that behind the whole corpus of Leontius' sermons – in his view twenty-four in number – there lurks an imposter who availed himself of various assumed names, among which was that of Leontius, presbyter of Constantinople<sup>(64)</sup>.

As well as our first conclusion that Leontius is an historical person, the conclusion that he is an independent homilist is also of importance. In recent studies both Aubineau and Sachot have wrongly cast aspersions on him by supposing that he is a plagiarist. It is true that Aubineau formulated his point of view carefully: "ce pourrait être un compilateur de grand talent"<sup>(65)</sup>, but Sachot on the other hand was outspoken in his verdict: "Nous avons également constaté avec M. Aubineau que notre auteur n'hésite pas à plagier"<sup>(66)</sup>. In coming to his conclusions Aubineau based himself exclusively on the problematic concerning Homily VIII, where Leontius was supposed to have borrowed large sections from ps. Chrysostom – an erroneous hypothesis, as we have already demonstrated elsewhere<sup>(67)</sup>. Sachot took into consideration BHG 848 as well, which he regarded as a second version of Homily I and also from Leontius' pen: this is equally mistaken<sup>(68)</sup>. As a result the evidence cited in support of this negative verdict on Leontius may be dismissed. We should rather note that both Homily I and Homily VIII were reworked by later homilists or compilers, and the same applies to part of Homily III<sup>(69)</sup>. This is not to neglect the fact that Leontius himself was also inspired

(62) Cf. P. ALLEN - C. DATEMA, *Leontius, presbyter of Constantinople – a compiler?*, in JÖB 29 (1980) 18-20.

(63) SACHOT, *Transfiguration* 160-161.

(64) *Ibid.* 162-167.

(65) AUBINEAU, *Homélies Pascales* 344.

(66) SACHOT, *Transfiguration* 162.

(67) Cf. P. ALLEN - C. DATEMA, *Leontius, presbyter of Constantinople – a compiler?*, in JÖB 29 (1980) 20.

(68) Cf. C. DATEMA, *When did Leontius, presbyter of Constantinople, preach?*, VC 35 (1981) 346-351.

(69) See the Praefatio to Homily III<sup>a</sup>, pp. 115, 121-123.

by his predecessors, as we have seen in Homily III where he drew on Proclus of Constantinople<sup>(70)</sup>, and in Homily VIII, where there is some connection which still has to be specified with the work of (ps.) Asterius the Sophist<sup>(71)</sup>. As more and more homiletic literature is unfolded to us we shall certainly be furnished with fresh examples of how Leontius used, and was used by, other homilists. This forecast should not, however, be taken as being so derogatory to Leontius' work that he should earn the name compiler or plagiarist. It shows rather that Leontius is an independent link in the homiletic tradition, whose work on that account merits serious attention, the more so since in various areas he supplies us with new information.

In our introductory paragraph we have already pointed to the work of Sachot, who, on the basis of stylistic criteria and lexicological material, wishes to add fourteen homilies to Leontius' œuvre<sup>(72)</sup>. Since in our examination of Sachot's thesis we shall have to return time and again to Homilies I-XI, it will be advantageous to devote a section of our introduction here to Leontius' style and vocabulary.

The first remarks to be made concerning Leontius as author we find in Aubineau's work. He draws attention to Leontius' penchant for using antithesis, anaphora, repetition, rhyme and assonance. In addition he brings to our notice a number of expressions and words in Leontius' prose which to him are characteristic of our homilist<sup>(73)</sup>. An extensive analysis of these expressions and words we owe to Sachot<sup>(74)</sup>, as we have mentioned before. Because the Leontian corpus was only partially edited, he was forced to make his references to the individual manuscripts in which the homilies are transmitted. Unfortunately this has made his study less easy to use than would otherwise have been the case: many of Sachot's references can be exploited for further research only with difficulty, because of the lack of a printed text. Furthermore, he bases his investigations on one or, at the most, two manuscripts<sup>(75)</sup>. Thus we consider it appropriate here

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(70) See above pp. 22-23.

(71) See above pp. 29-30.

(72) SACHOT, *Transfiguration* 465-483.

(73) AUBINEAU, *Homilies Pascales* 344-346, 358-361, 423-424.

(74) SACHOT, *Transfiguration* 97-145: Les traits pertinents du corpus de Léonce, prêtre de Constantinople.

(75) See the comments by C. Datema made in his review in VC 36 (1982) 98-100. For further remarks on Sachot's work see especially the reviews of M.

to give once more a description of expressions characteristic of Leontius, but to do justice to Sachot and to oblige those who will study our homilist we shall follow Sachot's framework as closely as possible. The distinction which he draws between exegetical and panegyric homilies we shall not, however, adopt, for the reason that in the so-called panegyric homilies too Leontius continually harks back to and explains a biblical pericope which has been read out<sup>(76)</sup>.

In our survey we shall limit ourselves to mentioning the passages where the said expressions occur in Leontius' work. On pp. 370, 391 and 409 below, in connection with the discussion of the authenticity of those homilies which are not transmitted directly under the name of Leontius, we shall examine to what extent these expressions occur in those homilies too.

Sachot confines himself to summing up characteristic words and turns of phrase; in this chapter it is our intention, however, to devote some space to Leontius' style in a broader sense, since the style of a homily *can* also be a criterion in questions of authenticity. In addition we shall provide a summary of Leontius' contribution to the vocabulary of the Greek language. To the information thus furnished in the present chapter, to which we shall often have occasion to refer in deciding the authenticity of other homilies, we shall subjoin finally a survey of the doxologies employed habitually by Leontius, since it is conceivable that there too possible indications for the genuineness of homilies may be concealed.

#### *Common expressions in Leontius' homilies*

1. Leontius bases his homilies expressly bit by bit on one or more biblical passages read out in the course of the liturgy. In referring to these pericopes he avails himself of the following set phrases:
  - 1.1. (ὅτι) ... ἤκουες ... (ἀρτίως) ... λέγοντος (βοῶντος):  
 II, 17; 141-142; 172; 389-390; III, 175-176; 213-214;  
 IV, 95-96; 248-250; V, 166; 217-219; VI, 55; 139-140;  
 169-170; VII, 131-132; IX, 74; X, 210; 389-390; XI,  
 42-43; 93-94; 158-159.

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van Esbroeck, AB 99 (1981) 417-418; E. Junod, RevHistPhilRel LXII (1981) 287-288; Ch. Martin, NRT 104 (1982) 104-105; J. Darrouzès, REB 40 (1982) 239-241.

(76) Sachot classes Homilies I, VIII and IX as panegyric.

- 1.2. καθώς (ἀρτίως) ἤκουες: I, 44; III, 12; V, 29; 157-158; VI, 89; X, 54; 251; XI, 239-240; 330; 380-381; 386; 501-502 (καθώς ἀρτίως ἠκούσαμεν).
- 1.3. ἤκουες (ἀρτίως): IV, 95; VI, 26; 50; X, 43; 335; XI, 470.
- 1.4. ἀρτίως in connection with other verbs: II, 16 τῶν ἀρτίως ἀναγνωσθέντων (cf. VI, 126-127; 129; X, 371-372); VIII, 249-250 ἀρτίως ... παρέθηκεν; X, 82-83 οἱ ... ἀρτίως ... τολμήσαντες εἶπεῖν; XI, 499 τοὺς ἀρτίως εἰρηκότας.
2. A second characteristic of Leontius' homilies is that they are closely based on the Bible. Thus he likes to press biblical passages into the service of his argument, or else he discovers that a biblical text is best suited to the description of a certain situation:
- 2.1.1. (ὅτι) ... ἄκουε ... λέγοντος (βοῶντος): VII, 94-96 (cf. 101-102); VIII, 191-193; XI, 149-152; 154-155; 262; 320; 482-483.
- 2.1.2. We also encounter ἄκουε or other forms of ἀκούειν by themselves: I, 171 and 173 οὐκ ἤκουσας; VIII, 125, 129 and 152 ἀκούσατε.
- 2.2. To indicate that someone's action is in accordance with a biblical utterance made long before, Leontius uses πείθεσθαι with the dative: III, 72; 74-75; 80; 95; V, 177; VIII, 269-270; 277-279; IX, 2; 98; 113; X, 32; 320; 459-460.
- 2.3. ὡς ἔστιν ... ἀκοῦσαι ... λέγοντος: II, 46-47; VII, 16; 25-26; VIII, 286-287; IX, 121-122; X, 17.
- 2.4.1. μαρτυρεῖ μοι (μου) τῷ λόγῳ: VII, 283; XI, 238.
- 2.4.2. καὶ (τίς) τούτου μάρτυς: I, 39; II, 7; [78]; [106-107]; [123]; V, 151; VI, 162; VIII, 158.
- 2.5.1. (πληρῶ) τὸ φάσκον ῥητόν: II, 359-360; VIII, 12; 76-77.
- 2.5.2. κατὰ τὸ φάσκον ῥητόν: XI, 290.
- 2.6. To show that something had already been prophesied long before, Leontius employs the words:
- 2.6.1. ἐκ πολλῶν τῶν χρόνων: II, 67; III, 156-157; VIII, 194; IX, 99; 105; 114; 122-123; X, 484; XI, 263; 312; 426.
- 2.6.2. πρὸ πολλῶν (τῶν) χρόνων: VIII, 125; 146-147; 207.
- 2.7. Yet another formula used by Leontius to introduce a biblical citation is εὐκαιρον, followed either by an accusative and infinitive (I, 28-29) or by a reference

to the present occasion, as in V, 1 (ἐν τῷ παρόντι) and IX, 1 (τῷ παρόντι καιρῷ). In the last cases this formula serves as an opening to the homily as a whole.

3. In the description of Homilies I-XI we have pointed out that Leontius is fond of using dialogues to enliven his homilies. This practice has also led to a number of favourite expressions.
  - 3.1. In Leontius' dialogues a reaction to what has been said is commonly introduced by such expressions as ὁ δὲ κύριος πρὸς αὐτούς. The examples of this usage are too numerous to list here; the best are to be found in the extensive dialogue between God and the devil in Homily IV (153; 156; 174; 179; 188).
  - 3.2. Dialogue-form is also achieved by incorporating the objections raised by a fictitious opponent:
    - 3.2.1. τί ἔρεῖς; VIII, 137; τί ἔροῦσι; X, 82; ἔροῦσιν εὐθέως X, 97 (cf. XI, 259); ἔροῦσι δὲ πάντως τινές II, 71; VIII, 72; XI, 133; 143; 302; 507.
    - 3.2.2. ἔστι δὲ πάντως εἰπεῖν τινα: III, 54; 313; V, 66; 82; VI, 124; 167; VII, 85; 129; IX, 47; 126.
4. Among the interrogatory formulae in which, as Sachot notes, Leontius' homilies abound, we may count the expression διὰ τί, of which the homilist is particularly fond. A few examples will suffice: I, 21; II, 154; 355-356; V, 31; VI, 59; VII, 50; VIII, 33; 75; IX, 127; X, 351-365; XI, 201.
5. In cases where he wishes to go into a subject in more detail, Leontius uses the words:
  - 5.1.1. ἀκουε συνετῶς to get the attention of his congregation: II, 43; 74; 186; III, 216; 254; IV, 69; V, 77-78; 83; VIII, 262; XI, 192; 504-505; 512.
  - 5.1.2. A variant of this expression is πρόσεχε συνετῶς: XI, 430.
  - 5.2. When time is pressing we find the expression ἀκουε διὰ βραχείων: III, 265; 315.
6. Topics with which he assumes his congregation is familiar, Leontius introduces with the following formulae:
  - 6.1.1. ἴστε (γὰρ) πάντες σαφῶς: II, 285; III, 315; cf. VIII, 95 ἴστε γὰρ πάντες ὑμεῖς.
  - 6.1.2. ὡς ἴστε: I, 47; VII, 31; X, 470.

- 6.1.3. ἡ γὰρ οὐκ ἴστε: X, 121; ἡ γὰρ οὐκ ἴσμεν X, 371; 496.
7. Where Leontius wants to inform his congregation of the grounds on which something is evident or can be made evident, we find the following expressions:
- 7.1.1. καὶ πόθεν τοῦτο δῆλον: XI, 148; 259-260; 319-320.
- 7.1.2. παντί που δῆλον ὅτι: III, 59-60; V, 145-146; XI, 309; 475.
8. Leontius endeavours to describe as vividly as possible in his homilies the events which he presents or discusses. To this end he uses the following expressions:
- 8.1.1. ὡς εἶδεν: III, 278; ὡς εἶδον XI, 206.
- 8.1.2. διὸ καὶ ... ὡς εἶδεν: IV, 35; 283; V, 28; 33; 187; VII, 32.
- 8.2.1. μόνον εἶδεν ... εὐθέως (εὐθύς): III, 100-101; IV, 106-107; V, 181-184 (with θάπτον).
- 8.2.2. μόνον ... εὐθέως: I, 190; II, 305-307; IV, 267-269; 271-277; VII, 220-221; X, 375; 498; XI, 495-496.
9. To justify or emphasise a thought or a citation Leontius will often use ὄντως: e.g. II, 23; III, 18; IV, 118; V, 7; 156; VII, 276; VIII, 15; 168; IX, 4; 13; 81; X, 31; 76.
10. Similarly, to express his opinion that something was said/done well or correctly, Leontius makes use of the word καλῶς on various occasions: III, 289; V, 227; VI, 156; VII, 142; 148; VIII, 120; X, 484; XI, 6; 34; 104; 105; 115; 169; 437.
11. In Leontius' homilies we find a number of striking appellations:
- 11.1.1. God is defined as ὁ ἐπὶ πάντων θεός – a borrowing from *Rom.* 9, 5: IV, 54-55; VII, 128; cf. ὁ τῶν πάντων θεός: VI, 19; VII, 155.
- 11.1.2. The expression πατήρ τῶν φώτων, borrowed from *James* 1, 17, is also applied to God: XI, 3-4; 145.
- 11.2. Throughout Homilies I-XI, where the context allows, Christ is commonly referred to as ὁ δεσπότης (ἡμῶν) Χριστός: e.g. II, 45; 53-54; 67; 71; 164-165; 185, etc.; III, 24-25; 111; VI, 30; 52; VIII, 67; 114; 117; 280-281; 285; 293; IX, 70; 104-105; 131; X, 15; 20; 21; 62; 103; 115, etc.; XI, 40; 74; 192-193; 509.
- 11.3. Groups of people or schools of thought are defined by the word παῖδες and a genitive: e.g. Ἰουδαίων



παῖδες καὶ Ἑλλήνων II, 159; Ἰουδαίων παῖδες II, 388; VI, 26; VIII, 93-94; 143; 152; X, 6; 82; 122; Ἑλλήνων παῖδες X, 342-343; φαρισαίων παῖδες IX, 111; αἰρετικῶν παῖδες XI, 139-140.

Sachot concludes his list with a series of theological phrases and a rubric "mots et tours remarquables" (77). For our part, however, we are of the opinion that the label "remarquable" is appropriate neither in the first case nor in the second, and consequently we have not taken the phrases into consideration here. When necessary, they will be treated in detail in the course of our discussion of the authenticity of Homilies XII-XIV.

### *Style*

As we have explained above (78), the style of a homily can be a criterion in the question of the authenticity of a number of homilies. For this reason we give here a stylistic analysis of the homilies that may be regarded with certainty as being those of Leontius.

Leontius' homilies have a vivid character, an effect which is achieved in particular by the manner in which he makes the persons in the biblical pericopes which he treats assume a life of their own. The fictitious monologues and dialogues which arise from this technique are characteristic of his sermons. Of the monologues, the two most effective and extensive are those in IV, 38-68 and V, 190-216, where the devil contemplates aloud various possibilities for ruining the righteous Job. Leontius' homilies abound in fictitious dialogues, sometimes of considerable length, like the one containing the speeches of Peter and the Jews at Pentecost in XI, 343-429. Further examples which enhance the vivacity of the preaching are the arguments between Zachariah and the archangel Gabriel (I, 44-58; 72-188), between Martha and Christ (II, 295-351), Job and his wife (VII, 230-275), and the blind man and the Jews (X, 147-180). The construction of the various dialogues we have tried to convey in the layout of our text by presenting the contribution of each speaker as a block of text wherever possible. While it is true that fictitious dialogues

(77) SACHOT, *Transfiguration* 138-142. Examples are: ὡςπερ(γάρ)... οὕτω(καί); τὸν αὐτὸν τρόπον(καί); οὐ(μὴ)... ἀλλά; ἀλλ'ὁμῶς; μηνύειν; γνωρίζειν; τὴν ἐμφάνειαν ποιῆσθαι; ἀπιθι.

(78) Cf. pp. 39-40.

can be found in homiletic literature from the time of Amphilochius onwards, their frequency in Leontius' sermons is striking<sup>(79)</sup>.

The liveliness to which imaginary monologues and dialogues contribute is increased by the generous use which Leontius makes of apostrophe and exclamation. Not only does he address his congregation frequently in either the second person singular or plural with words such as φίλε/φίλοι, ἤκουες/ἠκούσατε and so on, but there are also passages of sustained apostrophe, such as in VIII, 228-246 where the neophytes in his congregation are spoken to, or in XI, 430-449 and 480-482, where in the course of his preaching he addresses himself to those members of his congregation who are keen to use the occasion of the feast-day for unworthy purposes. In addition the biblical characters themselves, like the Jews (II, 395-398), the Jews and Pharisees (VIII, 114-157) and Herod (X, 462-466), are apostrophied by Leontius. Heretics are also singled out by him (XI, 262). Exclamations, of which the favourite is ὦ τῶν παραδόξων πραγμάτων (e.g. I, 197; IV, 143; VI, 211; X, 150), occur where Leontius wishes either to emphasise a point which has been made, as at II, 393, ὦ τῆς τῶν ἀρχιερέων μᾶλλον δὲ ἀνιερέων μανίας, after the plans of the scribes and chief priests for doing away with Christ have been discussed, or to introduce a new aspect of the homily, as at XI, 450, ὦ τῆς ἀνθρωπίνης ἀδιαφορίας, which opens Leontius' denunciation of hypocritical behaviour at the graves of deceased relatives.

Of the remaining figures of speech employed by Leontius it is anaphora to which he is especially partial. By way of example we can point to III, 1-11, where ἤδη is repeated seven times, to IV, 109-115, where Παρακύψατε, βλέπετε is found five times, and to a remarkable degree of extended anaphora in XI, 172-189, where σήμερον appears no less than seventeen times. Often anaphora is combined with one or more other figures of speech: thus in IX, 15-28 we find anaphora with ὦ ἡμέρα (eight times) coupled with rhyme (-ασα) at each of the line-endings; or in VIII, 17-29 anaphora with οὐκέτι (seven times) is combined with antithetical clauses introduced by ἀλλά (six times), and enhanced still further by an alternation between -οῦμεν, -ομεν and -ό(ῶ)μεθα endings. Repetition of all kinds occurs abundantly in Leontius' homilies. Here we wish to single out for comment the repetition

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(79) On the use of dialogue in homilies see G. LA PIANA, *Le rappresentazioni sacre nella letteratura bizantina dalle origini al sec. IX* (Grottaferrata 1912) 62-117 (Le omelie drammatiche). Judith Kecskeméti (IRHT, Paris) is currently preparing a monograph on the subject.

of biblical verses, which serves to build up blocks of monologue, dialogue or the commentary of the preacher himself. Thus in I, 84-115, a passage in which Zachariah voices his doubts to Gabriel, the words Κατὰ τί γνώσομαι τοῦτο; – the very words which express this unworthy doubt – are repeated (five times) with each new objection Zachariah adduces. Similarly in II, 28-65 the words shouted by the crowd on Palm Sunday, Εὐλογημένος ὁ ἐρχόμενος, are repeated five times during the course of Leontius' exposition, while in X, 280-338 Christ is made to repeat the words of the pericope Μὴ κρίνετε κατ' ὄψιν (seven times) during his speech to the Jews. As far as other figures of speech are concerned, the presentation of the texts of the homilies below, from which Leontius' fondness for parallels, antithesis, symmetry and rhyme emerges clearly, makes detailed analysis unnecessary here. We shall confine ourselves to a few examples, firstly of parallels:

## I, 84-89

Ὁ Ἄαρὼν οὐκ ἐπίστευσεν,  
εἰ μὴ ἡ ῥάβδος ἦνθησεν·  
Μωϋσῆς οὐκ ἐπληροφόρηθη,  
εἰ μὴ ἡ χεὶρ αὐτοῦ ἐλευκάνθη·  
καὶ Γεδεὼν οὐ συνῆκεν,  
εἰ μὴ ἐπὶ τὸν πόκον ὑετῶν μόνον γέγονε δρόσος.

## VI, 107-113

Οὐκ οἶδας τί ἐπαθεν ἡ συκῆ ;  
Οὐκ οἶδας ποῦ ἀπέστειλα τὸν λεγεῶνα ;  
Οὐκ ἤκουες τῶν δαιμόνων ὁμολογούντων τὴν δεσποτείαν ;  
Οὐκ εἶδες τὸν Ἰορδάνην ἀναχαιτίζοντα ;  
Οὐκ ἐθεάσω τὴν θάλασσαν φεύγουσαν ;  
Οὐκ ἔγνωσ τούς ἀνέμους δειλιῶντας ;  
Οὐκ εἶδες τὰ κύματα γαληνιῶντα ;

Secondly, we point to two examples of antithesis:

## V, 17-27

Τὴν φαρέτραν τῶν βελῶν ἐκένωσεν,  
ἀλλὰ τὸν στρατιώτην οὐκ ἐλύγισεν·  
τὸ σκάφος διέλυσεν,  
ἀλλὰ τὸν ἐπιβάτην οὐκ ἐβύθισεν·  
τούς δέκα κλάδους τῶν τέκνων ἀπέτεμεν,  
ἀλλὰ τὴν ῥίζαν τῆς ὑπομονῆς οὐκ ἐσάλευσεν·  
τοιχορυγίας τῷ σώματι προσήνεγκεν,  
ἀλλὰ τὴν ἡγεμονεύουσαν ψυχὴν οὐκ ἤχμαλώτισεν·  
τούς φίλους ἐχθροὺς παρεσκεύασεν,

ἀλλὰ τὸν φίλον τοῦ θεοῦ τῆς πρὸς αὐτὸν φιλίας οὐκ ἠλοτρίωσεν.

## VIII, 171-180

ἡ γὰρ τούτων λαμπρότης  
 (ἐκείνου σκοτία)  
 ἡ τούτων εὐωχία  
 ἐκείνου ἀηδία  
 (οὔτοι ἐν ἐκκλησίᾳ,  
 ἐκεῖνος ἐν ἐρημίᾳ)  
 οὔτοι μετ' ἀγγέλων,  
 ἐκεῖνος μετὰ χοίρων  
 ὄθεν ἐκεῖνος ἐξέπεσεν,  
 οὔτοι ἀνεσφαιρίσθησαν καὶ ἐκεῖ ἐρριζώθησαν.

Thirdly, the following instances of symmetry may be called typical of Leontius' style:

## III, 229-232

ὁ τῆς ἡμέρας, τὴν ἡμέραν  
 ὁ τοῦ φωτός, τὸ φῶς  
 ὁ τοῦ ἡλίου, τὸν ἡλιον  
 ὁ τῆς νύμφης, τὸν νυμφίον.

## VII, 64-67

μὴ συνθερισθῆ ζιζανίοις σίτος,  
 μὴ συναπόλλωνται λύκοις ἀρνειοί,  
 μὴ συνφθαρῶσι κόραξι περιστεραί,  
 μὴ συγκαυθῶσιν ἀκάνθαις ῥόδα.

## X, 380-387

ὁ κάκει τοὺς ἀνθρακας ῥόδα δείζας  
 καὶ ὦδε τὰ δεσμὰ διαρρήξας  
 ὁ κάκει τὴν εἰκόνα συντρίψας  
 καὶ ὦδε τὴν ἀσέβειαν ἀφανίσας  
 ὁ κάκει τὸν Ναβουχοδονόσορ αἰσχύνας  
 καὶ ὦδε τὸν Ἡρώδη πατάξας  
 ὁ κάκει τοὺς Βαβυλωνίους συγκαύσας  
 καὶ ὦδε τοὺς Ἰουδαίους αἰχμαλωτίσας.

Rhyme, which plays an important part in the communication of Leontius' subject-matter to his congregation, is found in the series of verbs at IV, 45-51 ending in -σα, that at VI, 183-188 ending in -ει and nouns at VIII, 45-50 ending in -τρια. Chiasmus, on the other hand, cannot be considered an indispensable stock-in-trade of Leontius, although there are several examples of it in

the homilies: e.g.

II, 357-358 καὶ παραστήσῃ τὴν συμπάθειαν,  
καὶ τῆς θεότητος τὴν ἐξουσίαν γνωρίσῃ.

VIII, 7-8 διαλέλυται πόλεμος,  
εἰρήνη τιμᾶται.

To conclude our survey of Leontius' style, we make mention of some bipartite turns of phrase found in the homilies.

1. ὁ/οἱ ... καί
 

II, 277-284 (4 times)
VIII, 181-190 (5 times)
2. Combinations with ἀλλά in the second clause:
 

οὐ γὰρ/οὔτε/οὐδὲ ... ἀλλά	II, 189-194 (3 times)
οὐ μόνον ... ἀλλά	VII, 68-71 (twice)
μὴ ... ἀλλά	VIII, 53-60 (4 times)
(ὅτι) οὐκέτι ... ἀλλά	IV, 137-140 (twice)
	VIII, 17-31 (7 times)
	34-39 (3 times)
	IX, 83-94 (5 times)
3. ἐκεῖ/κἀκεῖ ... ὧδε
 

X, 380-387 (4 times).
XI, 73-92 (10 times)

As was the case with the common expressions in Leontius, listed above, these features of his style are the common property of the homiletic tradition. But from the frequency with which Leontius uses certain turns of phrase or figures of speech we are entitled to conclude that he had a preference for these and to regard them as characteristic of his preaching.

### *The vocabulary of Leontius' homilies* <sup>(80)</sup>

In reading Leontius' homilies one is struck by the richness of his vocabulary, which, it seemed to us, has to be made available by means of an exhaustive *index verborum*. It is hoped that all who are concerned with patristic texts will find in this index material for fruitful study and exploitation of these sixth century texts, which contain much worthy of engaging the attention of scholars in various patristic disciplines.

Leontius has a clear preference for unusual words; his vocabulary includes no less than 54 words which are not attested in our lexica at the present time. One should, however, be cautious

(80) We have been prompted to write this section by the example of M. Aubineau; cf. his article *Apport de sept homélies pascales des V<sup>e</sup> et VI<sup>e</sup> siècles (Sources Chrétiennes N° 187) au trésor de la langue grecque*, in *L'Antiquité classique* 42 (1973) 167-177, and the preface to his *Index verborum Homiliarum Festalium Hierosolymitani* (Hildesheim 1983).

about calling these words *hapax legomena*, in that as additional patristic texts, including homilies, are made available, it will doubtless become evident that many of these words, in themselves easily coined, occur more than once. It is striking that more than half of these hitherto unknown words are found in two homilies (VIII and XI); the rest are spread more or less evenly over the remaining homilies. This fact demonstrates at the same time how careful one must be in using the occurrence of unusual words as evidence in questions of authenticity.

Rare words of which we find new examples in Leontius' work are distributed evenly over all eleven homilies. We note, for instance: αίματοποσία (X, 483), αίμοχαρής (II, 389), άμαρτωλοποιός (X, 137-138), άμφίασις (VIII, 89; 210), άνασφαιρίζω (IV, 168; VII, 119; VIII, 180), άσθενόψυχος (II, 347), άφανίστρια (XI, 497), βράβευμα (VIII, 128), γλωσσίζω (XI, 79), γλωττιατός (XI, 361), δογματισμός (XI, 132), δωδεκάκτινος (X, 444), ένθηκιάζω (V, 218), έξασπρος (II, 147; IX, 57), έπιφορτώ (V, 44), ζιζανιοσπόρος (VIII, 204), ίσοφαής (IV, 296), καλλωπίστρια (VIII, 46), καταζωγραφέω (V, 207), κυριοπρασία (VI, 62-63), κυριώνυμος (VIII, 43), μαγγανοδαίμων (X, 102), μαργαριτοειδής (II, 148), νεκροτάφιον (III, 140), νεφελοχυσία (X, 234), νύκτιος (VIII, 67), όδώδης (II, 340), όμοιόσχημος (V, 133; VIII, 68), παρασιτεύω (IV, 163), πεζίς (IX, 39), προαρραβωνίζομαι (III, 311), προφητοκτονία (II, 102), ρακοδύτης (VIII, 186), σπινώδης (XI, 357), φιλοδαίμων (X, 97), and ώραιόμορφος (II, 150).

Among those words which can be designated tentatively as *hapax legomena* we find in the first place a large number formed by new combinations of an adjective with a substantive, or of two adjectives, or of two substantives: αίματολουσία (X, 286), άσθενοθεΐα (II, 301), βλασφημολόγος (VIII, 269-270), δικαιοκτονία (X, 470), θεόκρατος (XI, 36), θεόσφιγκτος (X, 46), θηριόψυχος (II, 99-100), θυγατρογαμία (XI, 422), ίσόσταχυς (IV, 294), καθαροποσία (XI, 113), κεντρόνυκτος (XI, 225), κλεψοπασχίτης (IX, 40), κλινοβασταξία (III, 136), μεγαλόρωγος (XI, 87), μονόγλωσσος (XI, 175; 348), μονόλαλος (XI, 327), μυριόσαλος (IV, 243), όλιγόροος (XI, 60), πεταλαράπτης (X, 102), ποικιλόγλωσσος (XI, 175), ποικιλόστρωτος (II, 149), σατανικόφωνος (XI, 485), ταφομεθυστής (XI, 490), τετράροος (XI, 46), τοιχορυγία (V, 23), φιλοπανύχιος (VIII, 83).

New examples of composite words consisting of a verb and a preposition, particularly πρό, are: άνακαμαρόω (I, 104), προεαρίζω (III, 5), προενταφιάζω (VI, 206), προσαλπίζω (VIII, 154), προσαναχαιτίζω (X, 230), προχαρακτηρίζω (III, 220), προχαραποιέω (VI, 188) and ύπερβασιλεύω (XI, 188). Other new

compound verbs are: ὀλιγορέω (XI, 62), ποδοκρουστέω (XI, 484) and ποικιλογλωπτέω (XI, 342). Finally, new verbs are ὀλυνθίζω (XI, 77) and πλευρίζω (XI, 414).

Of the new substantives it is the examples of feminine substantives ending in -τρια which claim our attention: ἀναπαύστρια (VIII, 48), βαβαλίστρια (VIII, 45), γαλακτοδότρια (VIII, 49), διαμελίστρια (VIII, 48), ἐπινοήτρια (XI, 497), εὐωχήτρια (VIII, 47) and καταφονήτρια (XI, 498; cf. app.crit. ad locum). We encounter as well two new examples of a substantive preceded by the preposition πρό: προκαθαρθής (I, 184) and προοδοιπόρησις (II, 151). Other substantives found here for the first time are: ἐγέρτης (VIII, 94), ἐκπιαστήρ (IV, 298) and ἀνιερεύς (II, 393), formed for the sake of antithesis with ἀρχιερεύς. By way of conclusion we can note three hitherto unknown adjectives: ἀτρίχωτος (XI, 494), δεκάστρουθος (IV, 297), where Leontius is inspired by Job's ten children, and σταυριαῖος (III, 107; VII, 116).

Through this survey we hope to have shown the extent to which Leontius surprised his congregation with rare or new words, and how as a craftsman of words he exploited the possibilities which the language offered him.

### *The doxologies in Leontius' homilies*

Because of the fragmentary nature of Homily I we possess the doxologies of Homilies II-XI only. We give here a list of these, to be followed by a brief evaluation.

- II Αὐτῷ πρέπει ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.  
Ἄμην.
- III Αὐτῷ τῷ Χριστῷ ἡ δόξα σὺν τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἄμην.
- IV Τῷ δὲ θεῷ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἄμην.
- V Τῷ δὲ θεῷ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἄμην.
- VI Τῷ δὲ θεῷ δόξα εἰς τοὺς αἰῶνας. Ἄμην.
- VII Αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἄμην.
- VIII ὅτι αὐτῷ πρέπει τιμὴ καὶ κράτος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἄμην.
- IX Αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἄμην.
- X Τῷ δὲ θεῷ χάρις εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἄμην.
- XI Τῷ δὲ θεῷ τῷ τὰ πάντα πληροῦντι δόξαν ἀναπέμψωμεν, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἄμην.

What is noteworthy in the first place is the brevity of these doxologies. Secondly, it is striking that Leontius addresses the doxology five times to God; four times he does this briefly by using simply the word δόξα (IV, V and VI) or χάρις (X), and once more elaborately by adding τῷ τὰ πάντα πληροῦντι to the name of God and replacing δόξα by δόξαν ἀναπέμψωμεν (XI). Of the five doxologies dedicated to Christ two contain just the word δόξα (II and III), two ἡ δόξα καὶ τὸ κράτος (VII and IX), and one τιμὴ καὶ κράτος (VIII). Only once are Father and Holy Spirit included in a doxology (III). Finally, although this must be stated with some reserve, only in two instances does Leontius add the words νῦν καὶ ἀεὶ καὶ before εἰς τοὺς αἰῶνας τῶν αἰώνων.

Whatever rôle this information will play, it is evident that Leontius has a marked preference for short, plain doxologies.

### *Leontius' theological views*

The reader of Leontius' homilies is struck almost immediately by their lack of theological profundity. Leontius is first and foremost a popular preacher. From our introductions to Homilies I-XI it has become plain that his greatest quality is his ability to bring biblical readings of the liturgy to life by dramatising their contents. The biblical figures for their part become the *personae dramatis* of the homilies, who present their ideas and feelings in monologues and dialogues. Thus in the homilies, with the exception of the panegyric passages, Leontius stays close to the bible text, and systematic expositions are found only rarely. When they are, in fact, found, they are considered by Leontius himself to be digressions. Even when preaching on the most significant religious occasions, such as Easter and Pentecost, Leontius does not neglect the readings of the day. Because of his manner of preaching it is difficult to obtain a clear picture of the homilist as theologian, and our sketch of his theological views will have to be based on the random observations made in the homilies.

Leontius' theological frame of reference is trinitarian. He professes μίαν οὐσίαν πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος ἐν τρισὶ διαφόροις ὑποστάσεσιν (XI, 137-138; cf. VIII, 220-221, τὴν τῆς ἀδιαίρετου τριάδος ὁμολογίαν), in addition to which he finds it necessary on several occasions to emphasise the divinity of the Holy Spirit (V, 92-105; XI, 289). Within the Trinity it is Christ who stands out. This is naturally in part due to historical accident, in that of the homilies which are in fact transmitted six are devoted to pericopes in which Christ plays the leading



rôle (II, III, VII-X), and two to readings in which this is partly the case (VI and XI). Nonetheless this picture is a good indication of Leontius' concentration on the figure of Christ, whom he likes to denote as ὁ δεσπότης Χριστός. In particular it is the divine power in Christ to which he gives his attention, so much so that there is scarcely any scope for the *vere homo*.

Christ is portrayed by Leontius as God who speaks to human beings (X, 276-277); as God who discourses with Martha (II, 298, 316, 342); as God who informs his apostles what is going to happen (VI, 85-87; cf. II, 66-68); as God who is present everywhere (III, 329-332). Likewise Leontius stresses Christ's divine power (II, 373-376; III, 331-332; X, 239-241). It is instructive on the other hand to note that only five times is Christ called Jesus (II, 324, 328; III, 335; X, 178), and of these the two instances in Homily II are attributable to the fact that Leontius is keeping close to the biblical text. For the rest, the pronouncements concerning Christ's humanity are of the order that man and God in Christ are one and the same, for which Leontius uses the formulae οὐκ ἄλλος and εἰς καὶ ὁ αὐτός (VII, 110-122); in addition we find the doublet οἰκονομικῶς - θεοπρεπῶς (II, 136-138; VII, 110). Human emotions in Christ prove the veracity of the incarnation (II, 355-358), through which the Son became the μεσίτης between the Father and human beings (VII, 60-63).

The relationship between Christ and God the Father is characterised by Leontius as one between νοῦς and λόγος (VII, 75-77) and between πηγή and ὕδωρ, the Spirit being designated in the second case as ποταμός (XI, 149-162). Stress is laid on the one will in Father and Son (μία γὰρ βούλησις πατρὸς καὶ υἱοῦ, VII, 75-76).

Leontius makes much of the voluntary nature of Christ's redemptive work, expressing this often with the word ἐκούσιος (e.g. II, 55, 223; III, 189; VIII, 100). Christ debased himself (X, 334), died for us (δι' ἡμᾶς, οὐ δι' ἑαυτόν, II, 189, 191, 193; VIII, 79), and raised himself from the dead (VIII, 285-286; X, 57-58). On the cross Christ blotted out our sins with the sponge of his love for humanity (II, 211-214); by his suffering he barred the way to hell and opened paradise (II, 265-266). We find a lyrical passage on the efficacy of the cross in III, 195-211, where Leontius emphasises that the cross is active throughout the whole of creation - a passage adopted by the author of CPG 4672 (PG 62, 750, 52-63).

Mary occupies a remarkably unimportant place in Leontius' homilies. On three occasions we find a contrast made between

her and Eve (VI, 133-134; VIII, 19-20; XI, 75-76), where Mary is indicated as virgin, virgin Mary and Mary, respectively. Twice the homilist refers to the virgin birth of Jesus (IX, 87 and 92).

A noteworthy rôle, on the other hand, reserved for the devil. Since his fall he is no longer called "angel" as suits his nature, but "slanderer" to suit his inclinations (IV, 129-132)<sup>(81)</sup>. From that time, too, there has been no question of further contact between God and the devil; thus the words which he addresses to God concerning Job while standing in the company of the angels are not actually spoken but are the devil's private thoughts, shown to us through the Holy Spirit (IV, 69-83; V, 92-96). In his homilies on Job Leontius portrays the devil as ἀπρόσωπος (IV, 204; 289), ἄσεμνος (IV, 204), πανοῦργος (IV, 258; V, 55; cf. IV, 203), πλάνος (VII, 274; 276), εἰδωλολάτρης (VII, 274-275), and as a dweller in the wilderness (IV, 42; 287-288; cf. VIII, 176). He is clad in rags (IV, 140; VIII, 186) and is the opponent of Christ, who worsts him immediately after his baptism (II, 186-187). At the raising of Lazarus the devil becomes disquieted because he fears that the affair will not stop with Lazarus: accordingly he spurs on the Jews to crucify Jesus. On the day of Christ's resurrection, however, it is evident that the devil has indeed been bereft of all his prisoners (VIII, 190), who are also called his children (IX, 31). Leontius does not elaborate on this optimistic idea. The close connection which exists for our homilist between the devil and the Jews he points up by repeatedly calling the devil their father - an idea based on *John* 8, 44 (VIII, 153-154; 157-158; 160; 168; X, 86) - and the Jews the accomplices of the devil (III, 288; VI, 25). In one of his Easter homilies Leontius contrasts the neophytes with the devil and makes the privileges which the devil has lost accrue to them (VIII, 175-190; cf. IV, 168-169).

The devil is also the instigator of heresies; he is the weed-sower, and weeds are connected with heresy. When Martha expresses her doubt concerning Christ's power to raise Lazarus, Leontius remarks: Οὐδέπω ὁ Ἄρειος ἐβλάστησε καὶ σὺ ἀσθενοθεΐας ζιζάνιον προφέρεις (II, 301-302). On another two occasions Leontius mentions Arius by name, typing him once as βλασφημολόγῳ (VIII, 269-270), and once as τὸν τῆς θεότητος ζυγοστάτην (VIII, 270-271). Other heretics whose names he likes

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(81) On this etymological explanation in the patristic period see PGL s.v. διάβολος B. 1. a.

to bring into his homilies are the Sabbatians and Marathonius. Aubineau has already pointed out that these names are closely connected with Constantinople<sup>(82)</sup>; this underscores the fact that in Leontius we are actually dealing with a presbyter who is familiar with that city. The Sabbatians, who are accused by him of celebrating Easter twice (IX, 40-45; cf. 29), formed an offshoot of the Novatians, to whom Leontius refers in IV, 90 with the word-play τῶν καθαρῶν ρυπαρῶν<sup>(83)</sup>. Marathonius is denounced by Leontius for being τὸν τοῦ ἁγίου πνεύματος τομέα (VIII, 273-274). As is to be expected, the pneumatomachoi are attacked by him in his homily on Pentecost (cf. XI, 139-141; 259 ff.). In two instances he compares a heretic with a dog: a heretic barks like a dog at the shepherd (III, 258-259), and a heretic should be driven out of the holy precincts like a dog (VIII, 275-277)<sup>(84)</sup>.

Besides the devil, the Jews are also portrayed in Leontius' homilies as hostile to Jesus. They are painted black: they are bloodthirsty (αἰμοχαρεῖς, II, 389; cf. X, 483-486: Solomon was right in calling the synagogue of the Jews a βδέλλα); they are friends of the demons (φιλοδαίμονες, X, 97), they practise magic (πεταλοράπται, μαγγανοδαίμονες, X, 102). Leontius' approach in his homilies, combined with his predilection for contrasts, is in large measure the cause of this black-and-white depiction of Christ and his followers compared with the Jews, spiritually blind as the latter are (X, 122-123). Among the Jews themselves, however, there is still scope for nuance and differences of opinion. Thus Leontius enlarges on the contrast between the crowd and their leaders in their attitude to Christ during his entry into Jerusalem (III, 37-187). In his homily on Pentecost he distinguishes between those Jews who respond to Peter's appeal (οἱ συνετώτεροι) and those who impute drunkenness to the apostles (οἱ παράνομοι). Given that there are no traces in his homilies of Leontius' attitude to the Jews of his time, we can define his view-point as anti-Jewish, rather than anti-Semitic.

### The manuscript tradition of Leontius' homilies

Leontius' homilies have come down to us thanks to their having been included in homiletic and hagiographical collections.

(82) AUBINEAU, *Homélies Pascals* 348-351.

(83) On the meaning of καθαρῶν (= Novatians) and the combination with ῥυπαρῶν see PGL s.v. καθαρὸς III. On the Novatians see Socrates Hist. Eccl. V, 22; VII, 5, 12, 25.

(84) On the equation of dogs and heretics in this second passage see AUBINEAU, *Homélies Pascals* 414, n. 87.

Given that no separate corpus of Leontius' homilies is to be found in the manuscripts, our edition has been preceded by a laborious search through numerous catalogues of manuscripts. It goes without saying that we have also had recourse to, and derived great profit from, the masterly work of A. Ehrhard, *Überlieferung und Bestand der hagiographischen und homiletischen Literatur*. Equally indispensable for a study such as ours is naturally the work of the Bollandists, in particular the *Bibliotheca hagiographica graeca* of F. Halkin and its *Novum Auctarium*. Moreover, we have at all times been given access to their card-index, a fact which we should like to record here with gratitude.

Since no one who works in the area of Greek homilies can side-step the name of John Chrysostom, we should also mention here the useful series *Codices Chrysostomici Graeci*, of which it is to be hoped that the volumes still to be published will see the light of day with some regularity<sup>(85)</sup>. Inevitable too in this context is the name of Michel Aubineau, whose publications concerning Greek homiletic literature are essential to anyone wishing to tackle the subject. In this connection we think particularly of his unique edition of the homilies of Hesychius of Jerusalem in the *Subsidia hagiographica*. No less important is F.J. Leroy's study of the homilies of Proclus of Constantinople, while S. Voicu, in his various publications, has helped to elucidate some of the problems associated with ps.Chrysostom<sup>(86)</sup>.

Our inventory of the manuscripts in which one or more of the Homilies I-XI of Leontius appear runs to about one hundred. This tally will certainly be increased once collections to which access is at present difficult, such as that of Mt. Athos, are made more readily available. Of the hundred or so MSS noted by us, eleven have remained beyond our reach. The various homilies have a quite different MS tradition: Homily I survives in two MSS, Homily II in ten, Homily III in twenty-one, Homily IV in nine, Homily V in twelve, Homily VI in sixteen, Homily VII in two, Homily VIII in two, Homily IX in three, Homily X in

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(85) The importance of the series *Codices Chrysostomici Graeci* (CCG) for the edition of Leontius is particularly evident for Homilies III, XII, XIII and XIV, where the name of John Chrysostom has dominated in the MSS transmission. Thanks to CCG, too, we have been able to track down a shortened version of Homily II transmitted under the name of Chrysostom. See below, pp. 151, 381, 397, 433 and 82.

(86) See e.g. S.J. VOICU, «*Giovanni di Gerusalemme e Pseudo-Crisostomo*, *Études Docete XXIV* (1971) 66-111; ID., *Une nomenclature pour les anonymes du corpus pseudo-chrysostomien*, *Byzantion LI* (1981) 297-305.

fifty-two and, finally, Homily XI in nine MSS. From this it is evident that Homily X, *In Mesopentecosten*, encountered little competition from other homilies as far as being included in various homiletic collections was concerned. On the other hand, the number of sermons rivalling the two Easter homilies (VIII and IX) would naturally have been much greater, while Homily I was outstripped in popularity by a compilation (BHG 848) which came to belong to the favourite readings for the feast of the birth of John the Baptist.

Chronologically the MSS can be divided into three groups of roughly equal size: thirty-three date from the ninth to the eleventh centuries and include three uncial manuscripts<sup>(87)</sup>, one of which is a palimpsest<sup>(88)</sup>, thirty-four date from the twelfth to the fourteenth centuries, and thirty-three from the fifteenth century or later.

Six old MSS deserve a special mention here in that they each contain three or more of Leontius' homilies and are on that account of particular significance for us: *Parisinus gr. 1175*, s. XI (Homilies IV, V and X); *Oxoniensis Bodl. Baroccianus gr. 199*, s. X (Homilies II, V, VI and X); *Thessalonicensis Blatadon 6*, s. X (Homilies II, V, VI and XI); *Vaticanus gr. 455*, s. IX-X (Homilies VIII, IX and X); *Vaticanus Ottobonianus gr. 14*, s. X (Homilies II, IV, V, VI and VII); and *Vindobonensis theol. gr. 5*, a. 948 (Homilies II, IV, VI, VII and X).

Of these six MSS it is *Vaticanus Ottobonianus gr. 14* which deserves the most attention as it is the only one in which both Homily IV as well as V, VI and VII are transmitted. Given that these four homilies belong to one series of sermons held on successive days in Holy Week, we may perhaps conclude that this MS derives from a corpus of Leontius' homilies of which the compiler of the collection transmitted by *Vaticanus Ottobonianus gr. 14* made considerable use. This hypothesis is given added weight by the unevenness in the composition of the collection contained in this MS: eleven homilies for the Saturday of Lazarus, forty-three for Holy Week, and only four for Easter itself. It is quite conceivable that a series of Leontius' homilies in its entirety was included in this structure without a selection having been made between the individual homilies. If we take into consideration the close links which existed between Southern Italy, where this MS was copied<sup>(89)</sup>, and Constantinople, then the use of a corpus of

(87) *Parisinus gr. 443*, *Patmiacus 190* and *Scorialensis Φ-III-20*.

(88) *Parisinus gr. 443*.

(89) See AUBINEAU, *Hésychius XXV* and 394-395.

homilies of Leontius, who worked as a presbyter in Constantinople, in the tradition which *Vaticanus Ottobonianus gr. 14* represents will cause no surprise.

Constantinople is the place of origin of *Vindobonensis theol. gr. 5*<sup>(90)</sup>, a homiliarium for the six months of summer, in which likewise five of Leontius' homilies are to be found, including three from the series preached in Holy Week. In this we are tempted to see a confirmation of our assumption that in Constantinople there circulated a corpus of Leontius' homilies.

In Constantinople or its vicinity we can probably expect to find the origins of *Thessalonicensis Blatadon 6* as well. Three of the four of Leontius' homilies contained in this homiliarium are transmitted also by *Vaticanus Ottobonianus gr. 14* (Homilies II, V and VI), and the text-types of both MSS agree.

The text-type transmitted by *Oxoniensis Bodl. Baroccianus gr. 199*, a panegyricon for six months, is closely related to those of *Vaticanus Ottobonianus gr. 14* and *Thessalonicensis Blatadon 6*. Given the inclusion of a text from Gregory of Nicomedia (d. after 880) in the Oxford MS, this collection can be dated at the earliest to the end of the ninth or the beginning of the tenth century. Its close relationship with the two MSS mentioned above and the fact that it contains four of Leontius' homilies point to Constantinople, or to an area which had close ties with Constantinople, as the place of origin of *Oxoniensis Bodl. Baroccianus gr. 199*.

That *Vaticanus gr. 455*, a summer panegyricon, was possibly copied in the Studiou Monastery in Constantinople has already been indicated by F.J. Leroy<sup>(91)</sup>. Included in the seventeen texts for Easter are two of Leontius: perhaps this too is an argument that a corpus of Leontius' homilies circulated in Constantinople. In this case, then, the two Easter homilies will have found their way into homiletic collections, the more so since the seventeen texts are grouped according to author (two texts of Gregory Nazianzen, one of Gregory of Nyssa, eight of John Chrysostom, three of Proclus, two of Leontius, and one of Athanasius). This supposition does not have to be made for Homily X, which is also transmitted in this MS, in that the mid-Pentecost text will have been absorbed rapidly into the collections through the lack of sufficient homilies for this feast. Clearly, however, these are all simply working hypotheses and should be treated as such.

To complete the picture for the reader it will be useful to pay

(90) See AUBINEAU, *Hésychius XXV*.

(91) LEROY, *L'homilétique* 100-101, n. 123.

some attention to the uncial MS *Scorialensis*  $\Phi$ -III-20, of which the nature of the collection would seem to point to Constantinople as the place of origin, and palaeographical considerations to Southern Italy<sup>(92)</sup>. In this MS, which has escaped all the textual changes that can creep in through transliteration, Homily IX is transmitted surprisingly under the name of Chrysostom. The shortened version of Homily III is also transmitted in this MS under Chrysostom's name, as are two other homilies which must be attributed to Leontius (BHG 1914m, our Homily XII, and BHG 1975, our Homily XIV), of which one (BHG 1975) in this MS is again a shortened version<sup>(93)</sup>. This is a good example of the dangers of giving precedence *a priori* to an uncial codex rather than to later MSS.

The information derived from these MSS, which are of importance for the transmission of the text of Leontius' homilies, all points in the direction of Constantinople, and this would seem to confirm that in Leontius we are in fact dealing with a presbyter of Constantinople.

### Editions

Of Leontius' Homilies I-XI, only VII-X have been available hitherto in accessible texts. A homily of Leontius was published for the first time in 1616, namely Homily VII, *In sanctam Parasceven*, which was edited by J. Gretser<sup>(94)</sup>. Gretser's edition was taken over by Migne in PG 86, II, 1993-2004. Next Homily X, *In mediam Pentecosten*, saw the light of day in F. Combefis' edition of 1648<sup>(95)</sup>, also adopted by Migne in PG 86, II, 1976-1993. The *editio princeps* of Homilies VIII and IX, both for the feast of Easter, we owe to M. Aubineau in his *Homélie Pascales* 368-384 and 430-440. An inaccessible edition of Homily V, *In Iob*, which has remained inaccessible to us as well, is that of E. Sartorius in *Programma Universitatis Literarum Dorpatensis* (1827) VII-XIII. To complete the picture it should be mentioned that H. Savile published an edition of Homily III, *In ramos palmarum*, which is made up of the original text and the shorter version of it which was in

(92) Cf. AUBINEAU, *Hésychius* XXV, n. 2, where the opinion of P. Canart is cited.

(93) See below pp. 424-425.

(94) Iacobi GRETSERI *Opera Omnia, De sancta Cruce...* (Ingolstadii 1616) 1583-1594.

(95) *Graecolat. Patrum Bibliothecae novum auctarium*, I (Parisiis 1648) 719-738.

circulation<sup>(96)</sup>. Savile's text was adopted by Migne in PG 61, 715-720, who thereby propagated a text which is far removed from the original.

In our edition we are thus offering the *editio princeps* of Homilies I, II, IV, VI, and XI; to a lesser extent this is true too of Homily III, while Homily V is really available here for the first time.

### Principles of the present edition

In editing the homilies of Leontius, which are attested in MSS varying in number from two to over fifty and ranging from the ninth to the sixteenth centuries, we have obviously had to aim at a uniformity which transcends the bounds of individual homilies. Accordingly, in those homilies which are transmitted in two or three MSS (I, VII, VIII and IX) we have sometimes had to depart from, for instance, the orthography and punctuation of the individual witnesses, in order to ensure that there be no difference in presentation between these homilies and others preserved either in a larger number of witnesses, or, like Homilies III and X, in an extremely rich MS tradition, where a considerable variation is found in punctuation, word-division and accentuation. In word-division we have opted for the traditional presentation (e.g. διὰ τί, not διατί; ὑπ' οὐρανόν, not ὑπουρανόν; μετὰ ταῦτα, not μεταταῦτα), lest we impair the uniformity of this extensive MS tradition. The same principle has been adopted in accentuation.

As far as punctuating the text is concerned, we have partly been guided by the rhetorical figures of speech which are unmistakable in certain passages and which we have already mentioned in the section devoted to Leontius' style. At the same time we have had these passages printed in the text in such a way that the rhetorical structure is clear at a glance. In so doing we have confined ourselves to those parts of the text whose rhetorical schema is striking, because we were afraid of impeding our objective by perhaps going too far. In the fictitious dialogues to which Leontius is so partial, we have attempted to convey the change of speaker by having his or her words begin on a new line. When Leontius, while expounding a biblical text, repeats several times the text itself or a part thereof in order to emphasise a new element by each repetition, then too we have had the biblical text begin each time on a new line (e.g. II, 28-49; 242-273; IV, 99-133; X, 280-330; 412-468).

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(96) H. SAVILE, *Iohannis Chrysostomi opera omnia*, Eton 1612, t. VII, 334-378.



In a number of instances where, without drawing on unmistakably rhetorical resources, Leontius aims at structural parallel, we have pointed this up also in the presentation of the text (e.g. VII, 149-158; IX, 95-125).

In the Praefationes it has been our intention to present a concise, yet lucid, account of our findings concerning the manuscript transmission of the various homilies and the relationship of the MSS to one another. As a rule we give first of all a short description of the MSS in which the homily in question is transmitted. Then follows a division of the MSS into the families which can be distinguished in the transmission; this is done usually by recourse to the sigla  $\omega^1$  and  $\omega^2$ . With these sigla we indicate in the Praefationes the readings which we assume to have been in the hyparchetypes postulated by us. This does not exclude the possibility that the individual MSS belonging to  $\omega^1$  or  $\omega^2$  could have a reading which differs from the hyparchetype. We have made a practice of mentioning these variant readings not in the Praefationes but rather in the critical apparatus, assuming that the MS concerned has been used for the constitution of the text. In presenting the differences between  $\omega^1$  and  $\omega^2$  we have begun with the reading to which we have given our preference in the text-constitution. Our overriding concern in choosing this approach has been to assist, rather than influence, the reader. A similar procedure has been adopted in presenting groups of related MSS into which  $\omega^1$  and  $\omega^2$  can sometimes be divided, groups which are mostly denoted by the sigla  $\alpha$ ,  $\beta$ ,  $\gamma$ , etc. Here too we have not mentioned the variant readings of individual MSS, if we have no doubt about the text which we must postulate for  $\alpha$ ,  $\beta$ , or  $\gamma$ . It goes without saying that here also the variant readings have been included in the critical apparatus.

In describing the individual MSS or groups of MSS we have usually not recorded the incidental agreements with MSS which clearly belong to another group or family, unless, of course, there is contamination involved. Thus incidental agreements between MSS of group  $\omega^1$  and MSS of group  $\omega^2$  have not been noted when it is obvious that there can be no question of affinity. Likewise, in the notes to the Praefationes where errors and/or variant readings of individual MSS are cited we have followed this same principle.

We have attempted in the critical apparatus to offer the relevant variants as clearly and concisely as possible. Our practice has not been to overload the apparatus with all kinds of orthographical

mistakes found in the individual MSS. In citing the variants we have as rule reproduced the MSS literally, especially where a MS stands alone in its reading. In the Praefationes, too, we have followed this principle in citing the variants of the individual MSS.

## HOMILIA I

### IN NATALE S. IOHANNIS PROPHETAE

#### Praefatio

Leontius' homily on the Birth of John the Baptist, which is included neither in BHG nor in CPG, is known to us only through one original witness and a copy:

**V** *Romanus Vallicellianus B 34* (ff. 78<sup>v</sup>-80<sup>v</sup>)  
m. s. XII ff. IV (chart.) + 163 28,7 × 21,3 2/33-39  
Italo-Greek, post-metaphrastic non-menological lectionary  
Ehrhard III, 803-804; Martini II, 14-17; Carter CCG V, 187

and a copy of *V*:

**B** *Vaticanus Barberinianus gr. 497* (ff. 267-268<sup>v</sup>)  
chart. s. XVII ff. 331 27,5 × 20,5 1/27-28  
Leroy 74

Unfortunately *Vallicellianus B 34* (*V*) is not only incomplete at the beginning and end, but the MS contains also six lacunae, including one between f. 80 and f. 81, with the result that Leontius' homily is only partially transmitted. The ff. 78<sup>v</sup>-80<sup>v</sup>, which contain Leontius' homily, are written irregularly in two columns of varying length (33 to 39 lines) and breadth. On f. 81 there begins another hand, which is much more irregular.

Since in *V* we are dealing with a MS from Southern Italy, and considering the close contacts which existed there with Constantinople, we may perhaps conclude that *V* derives from a collection in Constantinople. This assumption is given more weight by the attribution of the homily to Leontius, presbyter of Constantinople.

As Leroy has already described<sup>(1)</sup>, *Vaticanus Barberinianus gr. 497* (*B*) comprises five parts, written in three different hands, one of which is Lucas Holsten's. Our homily is found in the section ff. 217-311<sup>v</sup>, of which the first part is written by the third hand, contemporaneous with Holsten (ff. 217-268<sup>v</sup>), and

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(1) LEROY 74.

the last by Holsten himself. Because *B* breaks off at precisely the same point as *V*, there can be no doubt that *B* was copied from *V*. In four instances the copyist of *B* has, however, corrected the mistakes of *V* (6, 33, 101/102 and 177). The readings of *B* are noted in the critical apparatus only when they differ from those of *V*.

Leontius' homily was made use of on a large scale by the compiler of BHG 848 (= PG 61, 757-762), *In natale s. Iohannis prophetae* (2). For ease of reference we list here the corresponding passages.

- 53/60 Πῶς - ἐρμηνεύεται = PG 61, 758, 4<sup>a.i.</sup> - 759, 4  
 74/159 Κατὰ τί - περὶ τῆς παρθένου = *ibid.*, 759, 4-59  
 176/218 Ἐπειδὴ - ἐπείγομαι = *ibid.*, 759, 71 - 760, 35  
 218/220 παραδόξων - ἐκλύω = *ibid.*, 760, 55-58

Given that we have only one independent witness for Leontius' homily, BHG 848 provides a welcome complement for the constitution of our text. A comparison of Leontius' text with that of BHG 848 as printed in PG 61, 757-762 shows that there are many differences, some small and some quite large. To list these here at length is, however, pointless, because the collation of several MSS of BHG 848 proves immediately that a definitive text will vary considerably from that of Migne, and will reduce the number of variations from Leontius' text. Although it would be interesting to determine the relationship between Leontius and BHG 848 more closely, the large number of MSS in which BHG 848 is transmitted would make this a considerable undertaking. The effort involved would only be rewarded in part, because discrepancies between Leontius' text and that of BHG 848 cannot be excluded *a priori*, since the compiler of BHG 848 could have taken liberties with his exemplar. In other words, a definitive text of BHG 848 will involve very few, if any, changes being made to the text of Leontius' homily as we have it, based on *V*. All that this would have entailed would have been more frequent reference to BHG 848 in the critical apparatus.

In the light of the consideration above, we have collated eight older MSS of BHG 848, namely:

- (1) *Scorialensis* Φ-III-20, s. IX, ff. 323<sup>v</sup>-332<sup>v</sup>  
 (2) *Vaticanus* gr. 455, s. IX-X, ff. 99<sup>v</sup>-104<sup>v</sup>

(2) Cf. C. DATEMA, *When Did Leontius, Presbyter of Constantinople, Preach?*, VC 35 (1981) 349-350.

- (3) *Vaticanus gr. 1216-II*, s. X-XI, ff. 195<sup>v</sup>-201  
 (4) *Vaticanus gr. 1641*, s. X-XI, ff. 357<sup>v</sup>-361  
 (5) *Vaticanus gr. 1673*, s. XI, ff. 162<sup>v</sup>-165<sup>v</sup>  
 (6) *Vaticanus gr. 2013*, s. X, ff. 147<sup>v</sup>-154<sup>v</sup>  
 (7) *Vaticanus gr. 2119*, s. X, ff. 49-53<sup>v</sup>  
 (8) *Vaticanus Palatinus gr. 317*, s. XI, ff. 3-7.

A comparison of the text of these eight MSS of BHG 848 with that of Leontius' homily illustrates that they agree with Leontius in turn, e.g.

54 τὴν πίστιν] 2, τὸν τρόπον *cott.*

56 μοι] 2 6, *om. cott.*

74/78 Ἴδε - σεσάθρωται] ἴδε τὰ τρέμοντά μου τῶν μελῶν· ἴδε τὸ γῆρας τῶν ἀμφοτέρων καὶ εἰς γῆν ὀρώντων· εἰ μέρος ἐνέαζε καὶ μέρος ἐπεπαλαίωτο, μικρά τις ἐλπίς ἦν τῶν λεγομένων· νυνὶ δὲ τῶν ἑκατέρων τὸ σῶμα σεσάθρωται 2, ἰδοὺ τρέμοντά μου τὰ μέλη· ἰδοὺ τὸ γῆρας ἀμφοτέρων καὶ εἰς γῆν ὀρώντων· εἰ μέρος ἐνέαζε καὶ μέρος ἐπεπαλαίωτο, μικρά τις ἐλπίς ἦν τῶν λεγομένων· νῦν ἑκατέρων τὸ σῶμα σεσάθρωται 6, ἴδε τρέμουσιν ἡμῶν τὰ μέλη· ἴδε ὄρας ἀμφοτέρων τὸ γῆρας· ἴδε βλέπεις τῆς κήρας τὸ ἀδύναμον· ἴδε θεᾶς τοὺς αὐχένας ἡμῶν εἰς γῆν ἐπινεύοντας, τὸ σῶμα ὅλον σεσάθρωται *cott.*

79 ὡς] 6, οἱ *cott.*

πέπειροι] *add.* πρὸς θερισμόν *BHG 848* (= consensus of all MSS)

\*Ἀληθεύεις] *praep.* εἰ δὲ ὅλως *BHG 848*, *add.* ὃ λέγεις 1 3 5 7 8

80/82 Δὸς - θεάσομαι] δὸς δὴ ἄλλο προσοδεῦσαι σημεῖον, ἀρραβῶνά μοι ὅπως πιστεύσω τῆς ἐπαγγελίας τὴν θαυματουργίαν 2, δὸς δὴ σημεῖον ἀρραβῶνός μοι χάριν καὶ πιστεύσω τῇ ἐπαγγελίᾳ· δέχομαι τὸ ἐπάγγελμα εἰ θαυματουργίαν θεάσομαι *cott.*

89 δρόσος] *add.* Ἐζεκίας ἀπέγνω (ἐπέγνω 6, οὐκ ἔγνω 7) εἰ μὴ ὁ ἥλιος ἀνεποδίσθη *BHG 848*

90 οὖν] *om.* 2 6 7 8

91 Δὸς'] *add.* σὺ 1 3 4 5 7 8

93 τοῦτο] *add.* ἀρχάγγελε μηνυτά· πόθεν μοι δῆλον τὰ ἐκ σοῦ μοι ῥηθέντα 1 3 4 5 6 7 8

95 δῶμα] 2, δομάτιόν *cott.*

98 ζητήσω] 2, ζήτησον *cott.* (cf. Leontius, *app. crit.*)

100 τοῦτο] *add.* ὃ κατὰ εὐαγγέλια ἀνωθεν ἐπὶ γῆς ἡμῖν φέρων 1 3 4 5 6 7 8

- 101 προλέγεις] ὦ ἄγγελε προλέγεις 2, λέγεις ὦ ἀρχάγγελε  
*cest.*
- 110 τειχίζηται] τειχίζεται 1 2 4 5 6 7, ἀναχετίζεται 8
- 115/117 Θεὸν - ὀρίζων] θεὸν ἐνέχυρον ἀπαιτεῖς· ἀσθένειαν βεβαιότεραν τῆς δεσποτικῆς ἐπαγγελίας ὀρίζη 2, θεῷ παντοδυνάμω ἀπιστεῖς· οὐκ οἶδας ὅτι πάντα δυνατὰ τῷ θεῷ· ἀβέβαιον ὀρίζει τὴν δεσποτικὴν ἐπαγγελίαν (παραγγελίαν 1) *cest.*
- 117 ὀρίζων] *add.* τὸν εὐαγγελίᾳ σοι κομίζοντα *BHG 848*
- 119/120 ὄγκον - λέγων] οἶκον (*add.* καὶ 4 6) παραιτῆσαι λέγων 1 3 4 5 6 7 8, οἶκον παραιτήση 2
- 120/121 Προχείρισαι - βραδύγλωσσος] *om.* *BHG 848*
- 123 οὐχί] οὐκ εἶδες 2
- 145 Ὁμίχλη δὲ σκότους] ὀμίχλης δὲ σκότος 1 3 4 5 6 7
- 153/156 Τὸν - ἐφύλαξεν] *om.* *BHG 848*
- 178 Ὅπου] *praep.* ὅπου γὰρ τῆς ἀντιλογίας τὸ ὄργανον, ἐκεῖ καὶ τῆς τιμωρίας τὸ πρόσταγμα 2
- 180 Ἐση σιωπῶν] *om.* 1 3 4 5 6 7 8
- 189 δεόντων] ὄντων 1 3 4 5 6 7 8
- 195 διένευεν] διένευσεν 1 6
- 195/196 πλησιάση] *add.* μηδεὶς με ἐρωτήση *BHG 848*
- 199 Ἐλισάβετ] *praep.* ἡ 2 7
- 204 μετοικεῖ] μετοικεῖται 1 6
- 213 νόμοις] *om.* 8
- Μή] *praep.* προλάβω τὸν χρόνον τῆς κηρύξεως 2
- 216/217 ἀνέχομαι] *add.* ἐπέγνω τὸν προαποστείλαντά με πρὸ προσώπου αὐτοῦ πορεύεσθαι, ἐτοιμάσαι τὴν ὁδὸν αὐτοῦ ἔμπροσθεν αὐτοῦ *BHG 848*

From this survey it emerges that *Vaticanus gr. 455* (2) agrees most with Leontius' text (cf. 54, 56, 74/78, 93, 95, 100, 115/117, 180, 189). We can possibly conclude from this that the MS derives from a text which stands close to the archetype of *BHG 848*. The fact that *Vaticanus gr. 455* originated in Constantinople can only confirm us in this suspicion.

In the constitution of our text we have let these considerations influence us as little as possible, on the grounds that it cannot be ascertained to what extent the compiler of *BHG 848* is responsible for the differences between *BHG 848* and Leontius.

## CONSPECTUS SIGLORUM

**B** *Vaticanus Barberinianus gr. 497* chart. s. XVII ff. 267-268<sup>v</sup>

**V** *Romanus Vallicellianus B 34* m. s. XII ff. 78<sup>v</sup>-80<sup>v</sup>

**BHG 848** Ps. Ioh. Chrysostomus, *In natale s. Iohannis prophetae*, PG 61, 757-762

Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως  
εἰς τὸ γενέθλιον  
τοῦ ἁγίου Ἰωάννου τοῦ προφήτου προδρόμου

- Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ,  
ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ·  
ἐπεσκέψατο γὰρ ἡμᾶς καὶ σήμερον ἀνατολὴ ἐξ ὕψους.  
Ἐκαθεύδομεν γὰρ τῇ ῥαθυμίᾳ,  
5 καὶ διύπνισεν ἡμᾶς τῇ φιλανθρωπίᾳ·  
ἐσάλευσε τὰ δώματα,  
ἵνα στηρίξῃ ἡμᾶς ἰασάμενος τὰ τραύματα·  
ἐμάστιξε τὰ ἄψυχα,  
ἵνα παιδεύσῃ τὰ ἔμψυχα·  
10 ἐτάραξε τὴν γῆν, |  
ἵνα πληροφορηθῶσιν οἱ ἐν ὑπεροχῇ. f. 79<sup>r</sup>  
Ἐσάλευσεν, οὐκ ἀπώλεσεν·  
ἐπεσκέψατο, οὐκ ἀπεφῆνατο·  
ὃν γὰρ ἀγαπᾷ κύριος παιδεύει,  
15 μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.  
Σεισμός τὸν Πέτρον ἐκ φυλακῆς ἠλευθέρωσεν,  
σεισμός τὸν Παῦλον τῶν κλοιῶν ἔλυσεν,  
ἐν σεισμῷ Ἡλίας ὡς εἰς τὸν οὐρανὸν ἀνελήφθη.  
σεισμός τῆς δεσποτικῆς ἀναστάσεως προὔλαβεν.  
20 [Ἀνάστασις γὰρ ἡ παροῦσα ἡμέρα.]  
Διὰ τί σεισμός; Ὅπου θεότητος κίνησις, ἐκεῖ καὶ τῶν  
στοιχείων θόρυβος. Ἐλέησον τὸν πέλας, καὶ σεισμός οὐ  
σκύ(λ)λει σε· νῆστευσον ἀπὸ κακίας, καὶ θεὸς οὐκ ὀργί-  
ζεται. Εἶπε καὶ σὺ προθύμως τὰ τοῦ Δαυὶδ προσευχόμενος·  
25 «Κύριε, μὴ τῷ θυμῷ σου ἐλέγξῃς με, μηδὲ τῇ ὀργῇ σου  
παιδεύσῃς με· μὴ ὡς τοὺς γίγαντας κατακλύσῃς με, μηδὲ  
ὡς Σοδομίτας καταφλέξῃς, ἀλλ' ὡς Νινευίτας ἐλέησον.»

Εὔκαιρον οὖν τοὺς αἰσθομένους τῆς τοῦ κυρίου παιδείας

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1/2 Luc. 1, 68    3 Luc. 1, 78    13 Luc. 1, 78    14/15 Prov. 3, 12 =  
Hebr. 12, 6    16 cf. Act. 12, 6-11    17 cf. Act. 16, 26    18 IV Reg. 2, 11  
19 cf. Matth. 28, 2    25/26 Ps. 6, 2    26 cf. Gen. 6, 4 sq.    27 cf.  
Gen. 19, 24-25    cf. Ion. 3, 10

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6 δώματα] *conneximus cum B*, δόματα *V*    19/20 προὔλαβεν] *add.*  
ἀνάστασις γὰρ ἡ παροῦσα πανήγυρις ἡμέρα *V*, *sed* πανήγυρις *expunctis*  
*V<sup>12</sup>*    23 σκύλλει] *scitimus*, σκύλει *V*



εἰπεῖν τὰ τοῦ προφήτου· Ἡ παιδεία κυρίου ἀνοίγει μου τὰ  
 30 ὦτα. Ὅσοι τοίνυν τὸν θεῖον λόγον ἀπαιτοῦσιν εὐτονον, καὶ  
 αὐτοὶ χρεωστοῦσι παρέχειν τὴν ἀκοὴν ὑπήκοον, ἵνα καὶ οἱ  
 λέγοντες εὐσεβῶς καὶ οἱ ἀκούοντες εἰλικρινῶς δυνηθῶσι  
 θερίσαι τὸ τῆς πίστεως πολύσταχυ[ν] δράγμα· ἄνευ γὰρ  
 πίστεως

35 οὔτε <ἡ> ἡχὼ τῆς ἀκοῆς πλατύνεται,  
 οὔτε τῶν χειλέων ἡ θύρα διανοίγεται,  
 οὔτε τῆς γλώττης τὸ πληκτρον κινεῖται,  
 οὔτε τῶν φωνιαίων ὀργάνων οἱ αὐλοὶ εὐρύνονται.  
 Καὶ τούτου μάρτυς Ζαχαρίας ὁ ἱερεὺς,  
 40 ὁ παιδευθεὶς δι' ἀπιστίαν πρὸς παιδείαν τῶν ἀπιστούντων,  
 ὁ τῆς ἀρχαγγελικῆς ἀποκαλύψεως σημεῖον ἐπιζητῶν,  
 ὁ τῆς δεσποτικῆς μηνύσεως ἐγγυητὴν ἀπαιτῶν.  
 Τοῦ γὰρ ἀρχαγγέλου Γαβριὴλ εἰρηκότος πρὸς τὸν Ζαχα-  
 ρίαν, καθὼς ἀρτίως ἤκουες τῇ προτεραίᾳ· Μὴ φοβοῦ,  
 45 Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἰδοὺ ἡ γυνή  
 σου Ἐλισάβητ γεννήσει υἱὸν σοι, ἀποκριθεὶς ὁ Ζαχαρίας  
 εἶπεν, ὡς ἴστε· Κατὰ τί γνώσομαι τοῦτο; Ἐγὼ γάρ εἰμι  
 πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις  
 αὐτῆς. Ἄπιστα ὡς ἀληθῶς τοῦ πρεσβύτου τὰ ῥήματα, καὶ  
 50 πολλῆς ἀντιλογίας γέμοντα. Τὸ γὰρ εἰπεῖν Κατὰ τί γνώσο-  
 μαι τοῦτο; ἀντὶ τοῦ «Ποῖαν μοι δίδως ἀπόδειξιν τῶν  
 λεγομένων πληροφορίαν;» «Κατὰ τί γνώσομαι τοῦτο; Ἐγὼ  
 γάρ εἰμι πρεσβύτης. Πῶς πατὴρ γνησίου παιδὸς εὐρεθήσο-  
 μαι; Τὸ γῆρας ἀπωθεῖται τὴν πίστιν, ἔξω φύσεως λοιπὸν  
 55 τὸ πρᾶγμα, διαλέλυται τὰ γεννητικὰ μόρια, ῥάβδον κα-  
 τέχων ἐπιβαίνω, καὶ νεογάμου μοι πείραν ἀναζέεις; Ὅτε  
 τάφος, τότε γόνος; Κατὰ τί γνώσομαι τοῦτο; Φράσον μοι,  
 ὦ μέγιστε Γαβριήλ.»

Ἄναγκαῖον δὲ καὶ τοὺς ἀγνοοῦντας γινῶναι, ὅτιπερ Γα-  
 60 βριήλ θεοῦ ἄνθρωπος ἐρμηνεύεται,  
 ὡς διακονῆσαι τῷ ἐνανθρωπήσαντι,  
 ὡς προοδοποιῆσαι τῷ ἐπιφανέντι,

29/30 Is. 50, 5    44/46 Luc. 1, 13    47/49 Luc. 1, 18    50/51 Luc. 1,  
 18    52/53 Luc. 1, 18    57 Luc. 1, 18    61 cf. Matth. 4, 11; Marc. 1, 13

33 πολύσταχυ] *contextus cum B*, πολύσταχυν *V* · 35 ἡ] *suppletus*,  
*om. V* · 60 θεοῦ ἄνθρωπος] *e BHG 848 scriptus*, ἄνθρωπος καὶ θεός *V*

ὡς μὴ μόνον τῇ στείρα,  
 ἀλλὰ καὶ τῇ παρθένω τὰ εὐαγγέλια κομίσει.  
 65 Οὗτος γάρ ἐστιν ὁ Γαβριήλ,  
 ὁ καὶ τὸν Δαυιδά σου συνετίσας,  
 καὶ τὴν ἄφιξιν τοῦ κυρίου σὺν ἀκριβεῖ χρόνῳ δηλώσας,  
 καὶ τὸν Ἀμβραχὰμ τῆς κόμης μετενέγκας,  
 καὶ τοὺς λέοντας τῷ Δαυιδά ὡς ἀσκητὰς | ἐν τῷ λάκκῳ f. 79'  
 70 ὑποτάξας.

Τί οὖν ὁ Ζαχαρίας; Καλὸν γὰρ τῆς ἀκολουθίας μὴ  
 δραπετεῦσαί ποτε. Κατὰ τί γινώσονται τοῦτο; Ἐγὼ γάρ εἰμι  
 πρεσβύτης καὶ ἡ γυνὴ μου προβεβηκυῖα ἐν ταῖς ἡμέραις  
 αὐτῆς. «Κατὰ τί γινώσονται τοῦτο; Ἴδε φησὶν, τὰ τρέμοντα  
 75 τῶν μελῶν, καὶ τὸ γῆρας τῶν ἀμφοτέρων εἰς γῆν νενευ-  
 κός. Εἰ μέρος ἐνέαζε καὶ μέρος πεπαλαίωται, μικρά τις ἦν  
 ἐλπίς τῶν λεγομένων· νυνὶ δὲ τῶν ἀμφοτέρων τὸ σῶμα  
 σεσάθρωται, οὐδὲν ἕτερον περιμένομεν ἢ τὸ δρέπανον τοῦ  
 θανάτου, ὡς στάχυες πέπειροι. Ἀληθεύεις, δέσποτα Γα-  
 80 βριήλ; Δὸς δῆλους προοδεύσεις, σημεῖον ἀραβῶνά μοι  
 πιστεύσον. Τὴν ἐπαγγελίαν οὐ δέχομαι, εἰ μὴ θαυματουργίαν  
 θεάσομαι.

Κατὰ τί γινώσονται τοῦτο;  
 Ὁ Ἀαρὼν οὐκ ἐπίστευσεν,  
 85 εἰ μὴ ἡ ῥάβδος ἠνθησεν.  
 Μωϋσῆς οὐκ ἐπληροφόρηθη,  
 εἰ μὴ ἡ χεὶρ αὐτοῦ ἐλευκάνθη·  
 καὶ Γεδεὼν οὐ συνῆκεν,  
 εἰ μὴ ἐπὶ τὸν πόκον ὑετῶν μόνον γέγονε δρόσος.  
 90 Κατὰ τί οὖν γινώσονται τοῦτο;  
 Δὸς σημεῖον, καὶ χορεύσω νεανικά. Δὸς σημεῖον, ἵνα μὴ

64 cf. Luc. 1, 30-33    66 cf. Dan. 9, 22    68 cf. Bel et Draco 36.  
 69/70 cf. Dan. 6, 23    72/74 Luc. 1, 18    83 Luc. 1, 18    84/85 cf.  
 Num. 17, 16-26    86/87 cf. Ex. 4, 6    88/89 cf. Iud. 6, 37    90 Luc. 1, 18

74 τρέμοντα] ε BHG 848 scriptissimus, τραύματα V    75 ἀμφοτέρων]  
 add. τὸ σῶμα σεσάθρωται (cf. ll. 77-78) V, sed exprunxit V<sup>pc</sup>    80/81  
 Δὸς - πιστεύσον] δὸς δῆλους, προοδεύσεις σημεῖον, ἀραβῶνά μοι πιστεύ-  
 στον V; forsā legendum est δὸς δὴ ἄλλο προοδεύσαι σημεῖον, ἀραβῶνά  
 μοι πιστεύσον (cf. BHG 848, cod. 2 [cf. praef. p. 65])    84 Ἀαρὼν]  
 ἀβραάμ V, ααρὼν in marg. V<sup>pc</sup>    91 χορεύσω] χορεύω V, χορεύσω in  
 marg. V<sup>pc</sup>

(Ἐλισάβετ) ὡς ἡ Σάρρα προπετώσ γελάσῃ.

*Κατὰ τί γινώσσομαι τοῦτο;*

Εἰ δεύτερος Ἀβραάμ ἀποφαίνομαι, ὑπάρξει μοι κατὰ τοῦ  
95 Ἀβραάμ δικαιώματα καὶ ἰδιώματα. Εἴσελθε ἐπὶ τὸ δῶμα  
μου, νίψω τοὺς πόδας σου, ὁδοιπορίαν στείλαντι παραθήσω  
σοι τράπεζαν μυστηρίου πεπληρωμένην, ἀλεύρου σάτα τρία  
Ἐλισάβετ φυράσει, τὴν ἐκκλησίαν προζωγραφοῦσα, ζητήσω  
μόσχον, ἵνα δωρήσῃ παῖδα.

100 *Κατὰ τί γινώσσομαι τοῦτο;*

Τί μοι τοῦ παιδὸς τὸ ὄνομα προλέγεις, καὶ τούτου μὴ πα-  
ρόντος τὰς ἀρετὰς ἀπαριθμεῖς; Δεῖξόν μοι τί παρὰ φύσιν,  
ἵνα πιστεύσω τὸ ὑπὲρ φύσιν.

Ἐὰν ὁ οὐρανὸς ἀνακαμαροῦται,

105 κάγῳ ἀνανεοῦμαι·

ἐὰν ἡ θάλασσα μετρήται,

καὶ ἡ γυνὴ μου μαιοῦται·

ἐὰν ὁ ἥλιος καταλαμβάνηται,

καὶ οἱ ξηροὶ μαζοὶ γάλα ρυήσονται·

110 ἐὰν ἡ σελήνη τειχίζεται,

καὶ ἡ ξηρὰ μήτρα νοτίζεται.

*Κατὰ τί γινώσσομαι τοίνυν τοῦτο τὸ παράδοξον μυστήριον;*

Ἐγὼ γὰρ εἰμι πρεσβύτης καὶ ἡ γυνὴ μου προβεβηκυῖα ἐν  
ταῖς ἡμέραις αὐτῆς.»

115 Ὁ δὲ ἄγγελος πρὸς τὸν Ζαχαρίαν· «Θεὸν ἐνέχυρον  
ἀπαιτεῖς; Ἀρχάγγελον πειράζεις ἐπὶ γῆς; Τὴν σωματικὴν  
ἀσθένειαν βεβαιότεραν τῆς δεσποτικῆς ἐπαγγελίας ὀρίζων,  
ἀνακρίνειν οὐ δέδοικας· *Κατὰ τί γινώσσομαι τοῦτο;* Μὴ γὰρ  
εἰς Αἴγυπτον ἀποστέλλῃ, ἵνα φοβηθῆς τοῦ φαραῶ τὸν ὀγ-  
120 κον, καὶ παραιτήσῃ λέγων· Ἐγὼ γὰρ  
ἰσχνόφωνος καὶ βραδύγλωσσος»; *Κατὰ τί γινώσῃ τοῦτο,*

92 cf. Gen. 18, 12    93 Luc. 1, 18    95/99 cf. Gen. 18, 4-7    97  
Matth. 13, 33; Luc. 13, 21    100 Luc. 1, 18    112/114 Luc. 1, 18    118  
Luc. 1, 18    121 Ex. 4, 10    cf. Luc. 1, 18

92 Ἐλισάβετ] *e* BHG 848 *addidimus*    98 προζωγραφοῦσα] *e* BHG 848  
*scripsimus*, προζωγραφῆσω *V*    ζητήσω] *e* BHG 848 *scripsimus*, ζητησον  
*V*    101/102 παρόντος] *correctimus cum B*, παρόντας *V*    107 μαιοῦται]  
*e* BHG 848 *scripsimus*, νεοῦται *V*    111 ξηρὴ *V*    112 τοίνυν] *in marg.*  
*add. V<sup>ac</sup>*    118 ἀνακρίνειν] τὸν εὐαγγελίᾳ σοι κομίζοντα *e* BHG 848  
*forasan praeposendum est*    120 παραιτήσῃ] *e* BHG 848 *scripsimus*, πα-  
ραστήσῃ *V*

Ζαχαρία; Οὐδέν ὑπὲρ φύσιν θεὸς ἐργάζεται; Ἡ φύσεως ἀκολουθίαν ζητεῖς, οὐχὶ θεότητος παραδοξοποιῖαν; Εἶπέ f. 80' μοι·

- 125 τῆς γῆς οἱ στύλοι  
 ποῦ πεπήγασιν;  
 Οὐρανοῦ δὲ τὸ κύτος  
 ποῦ καθίδρυσται;  
 Νεφελῶν δὲ κύται  
 130 ποῦ εὐρίσκονται;  
 Ὑετῶν δὲ σταγόνες  
 ποῦ στημονίζονται;  
 Βῶλοι δὲ χιόνος  
 ποῦ λατομοῦνται;  
 135 Ἡλίου δὲ δρόμος  
 τίς ἠνιοχεῖ;  
 Σελήνης δὲ μείωσιν  
 τίς ὀροθετεῖ;  
 Ἄστρων δὲ πλήθη  
 140 τίς ἀριθμεῖ;  
 Θάλασσα δὲ μαινομένη  
 πῶς ψάμμον αἰδεῖται;  
 Ποταμοὶ δὲ θερμόρρυτοι  
 πῶς συγκιρνῶνται;  
 145 Ὀμίχλη δὲ σκότους  
 ποῦ ἐξυφαίνεται;  
 Ἄνθρωπος δὲ ἐν μήτρᾳ  
 πῶς διαπλάττεται;  
 Τοῦ δὲ ἄρρενος τὸ θῆλυ  
 150 πῶς δειλότερον εὐρίσκεται;  
 Θεοεἶκελος δὲ ψυχὴ  
 πῶς ἀθρόον ἐν τῷ σώματι εὐρίσκεται;  
 Τὸν Ἡσαῦ δὲ καὶ τὸν Ἰακώβ,  
 οὓς ὁ κόσμος ὅλος οὐκ ἐχώρησεν,  
 155 πῶς ὁ τῆς Ῥεβέκκας σκοτεινὸς πόρος ἀστενοχωρήτους  
 ἐφύλαξεν;  
 Κατὰ τί γινώσσομαι λέγεις τοῦτο, Ζαχαρία; Φύσεως ἀκολου-

153/156 cf. Gen. 25, 22-26      157 Luc. 1, 18

122 ἡ V      128 καθίδρυσται V      129 κύται] sic V et BHG 848,  
 forsam corrigendum est κοῖται

θίαν ζητεῖς, ὅπου θεότητος ἐνέργεια; Τὴν στείραν ἀπιστεῖς  
γεννηῆσαι; Τί ἐὰν ἀκούσης περὶ τῆς παρθένου; Οὐχὶ Σαμ-  
160 ψῶν τοῦ Ναζωραίου ἐν σιαγόνι ὄνου χιλίους ἀλλοφύλους  
πατάξαντος, ἐν ἀνύδρῳ καὶ δίψει συσχεθέντος, καὶ μικροῦ  
δεῖν ἐκλείψαντος, καὶ πρὸς τὸν θεὸν εἰλικρινῶς βοήσαντος,  
εὐθέως τὸν ὄλμον τῆς ὄνου ἤνοιξεν, καὶ ὕδωρ ἐλίμνασεν,  
καὶ τὸν Ναζωραῖον ἐπότισεν; Εἰ οὖν ἐν σιαγόνι ὄνου  
165 τοιοῦτον σημεῖον ἐπεδείξατο καὶ ἐξ ὀστέου ξηροῦ ποτα-  
μοῦς ἀφῆκεν ὑδάτων, καὶ πεπαλαιωμένους ἡμερῶν πρὸς  
τεκνογονίαν ὀκνήσει καλέσαι;  
Κατὰ τί γνώση, Ζαχαρία; Οὐκ ἔχεις ὑπόδειγμα τὸν Ἄ-  
βραὰμ καὶ τὴν Σάρραν; Οὐχὶ κάκεῖνος πρεσβύτης, κάκεινη  
170 στείρα καὶ ἐκλείπουσα τὸν ἐθισμόν τῶν καθαρσίων διὰ τὸ  
πεφθάρθαι τῷ γήρει τὴν ὕλην; Οὐκ ἤκουσας Ἄννης καυ-  
χωμένης: Ἡ στείρα ἔτεκεν ἑπτὰ, καὶ ἡ πολλὴ ἐν τέκνοις  
ἠσθένησεν; Οὐκ ἤκουσας τοῦ προφήτου λέγοντος, Ζαχα-  
ρία, *Τὰ σημεῖα τοῖς ἀπίστοις*; Ἔδει μὲν σε μὴ ἀνανεῦσαι,  
175 Ζαχαρία, τοῖς λεχθεῖσιν, προφητικῆς λειτουργίας μείζονα  
διακονίαν λαχόντα; Ἐπειδὴ δὲ ὡς ἄπιστος σημεῖα παρὰ  
θεοῦ ζητεῖς, ἐν τοῖς οἰκείοις μέλεσι μαστιγοφόρον κομίζου  
σημεῖον· *ἔση σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι*. Ὅπου τῆς  
προπετείας τὸ θράσος, ἐκεῖ καὶ τῆς παιδείας ὁ χαλινός.  
180 Ἔση σιωπῶν· ὅπου ὕβρις ἐλάλησεν, ἐκεῖ τῆς ἐπιτιμήσεως ἡ  
ἀπόφασις. Ἦθελε μὲν ὁ θεός, Ζαχαρία, κήρυκά σε τοῦ f. 80'  
τοιοῦτου θαύματος γενέσθαι· στρατοπεδάρχης γὰρ τοῦ ἐπου-  
ρανίου βασιλέως τίκτεται καὶ τῆς κοσμικῆς τῶν ἀμαρτιῶν  
λυτρώσεως προκαθαρτής. Ἐπειδὴ δὲ τὴν ἀσθένειαν τοῦ  
185 σώματος βεβαιότεραν τῆς ἐπαγγελίας ὠρίσω τοῦ δεσπότη,·  
*ἔση σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἧς ἡμέρας γέ-  
νηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτι-  
νες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.*»  
Ἵραξ ὅτι ἀνευ πίστεως οὐδὲν τῶν δεόντων γίνεται.

190 Μόνον ἤκουσε Ζαχαρίας τὰ ῥήματα ταῦτα, εὐθέως ἐξήλ-

159/161 cf. Iud. 15, 15    161/164 cf. Iud. 15, 18-19    168 cf. Luc. 1, 18  
172/173 I Reg. 2, 5    174 Ioh. Chrys., De Sancta Pentecoste I, PG 50,  
460, 4-5; id., In Matth. XII, PG 57, 205, 24-25; cf. I Cor. 14, 22    178 Luc. 1,  
20    180 Luc. 1, 20    186/188 Luc. 1, 20

175 λειτουργίας] λέξεως V<sup>ac</sup>    177 μέλεσι] scripsimus cum BHG 848 et  
B<sup>m</sup> <sup>ms.</sup>, μέρεσι VB

θεν ἐκ τοῦ ναοῦ μισθὸν τῆς ἀπιστίας τὴν φίμωσιν βαστάζων. Ἄλλους εἰσήλθεν ἐλευθερῶσαι, καὶ αὐτὸς καταδικασμένος ἐξήλθεν· ὁ θυμιατῆρα λειτουργικὸν βαστάζων τίτλον ἐξορίας περιέφερον. Ὁ λαὸς περιέμεινε τί ἀγαθὸν  
195 ἀκοῦσαι παρ' αὐτοῦ, κάκεῖνος διένευεν· «Μηδεῖς μοι πλησιάση, δεσποτικῆς ἀγανακτήσεως φρίκην βαστάζω.»

Ἦ τῶν παραδόξων πραγμάτων.

Ζαχαρίας φιμοῦται

καὶ Ἐλισάβητ εὐωχεῖται,

200 ἀπεστόμωται γλῶσσα

καὶ ὄγκουται μήτρα,

ἢ γλῶσσα στειρεύει

καὶ ἡ στεῖρα γίνεται μήτηρ

– μετοικεῖ τὸ πάθος τῆς μήτρας ἐπὶ τὴν γλῶσσαν –,

205 ἢ φωνὴ χαλινοῦται

καὶ ἡ γονὴ ἐλευθεροῦται,

Ζαχαρίας σιγᾶ

καὶ Ἰωάννης σκιρτᾶ.

Μόνον γὰρ εἶδεν ἡ στεῖρα τὴν παρθένον καὶ κατενόησεν ὁ  
210 ἔωσφόρος τὸν ἥλιον, ἐσκίρτησε μέγα ὁ Ἰωάννης ἐν τῇ μητρικῇ νηδύϊ τὴν βραδυτῆτα τῆς φύσεως αἰτιώμενος· «Δεσπότης φησὶ κήρυξ εἰμί. Τί τοῖς ὁμοδόλοις ὁμοίως πεπέδημαι νόμοις; Μὴ περιμένων τὸν τόκον ἀπολέσω τὸν δρόμον; Μὴ δεσπότης προλάβῃ τὸν περὶ τὰς ὠδῖνας εἰλούμενον (δοῦλον); Μὴ γένηται τῆς φύσεως ἀκολουθία παρανομία τῆς τάξεως; Ἐπέγνων τὸν παρόντα καὶ σιγᾶν οὐκ ἀνέχομαι· σαλεύω τὰ δεσμὰ τῆς φύσεως· κηρύττειν γὰρ ἐπείγομαι, δεεῖν παραδόξων πραγμάτων σύντομον γίνομαι σήμαντρον· θεϊκὴν παρουσίαν σαλπίζω καὶ πατρικὴν γλῶσσαν ἐκλύω.»

Ταῦτα τῶν παραλειφθέντων ἡμῖν τῇ προτεραίᾳ κεφαλαίων οἱ τόκοι· πᾶν γὰρ κεφάλαιον τόκον τίκτει, ὅθεν καὶ τὸ βρέφος «τόκος» ὀνομάζεται· ὡς κεφάλαιον γὰρ ὁ ἀνὴρ τὸν σπόρον τῇ γυναικὶ δανεῖζει – κεφαλὴ γὰρ γυναικὸς ὁ ἀνὴρ –,  
225 τίκτει δὲ τῷ κεφαλαίῳ τὸν τόκον ἢ γυνή...

209/211 cf. Luc. 1, 41      224 I Cor. 11, 3

200 ἀπεστόμωται] *scripsimus*, ἀνεστόμωται V, ἀναστομοῦται BHG 848  
212 φησὶ] φύσεως V<sup>ac</sup>      215 δοῦλον] ε BHG 848 *addidimus*, om. V  
218 δεεῖν] *sic* V, *forsan corrigendum est* δυοῖν      225 γυνή] *scripsimus cum* B, γι V *et hic desinit*

## HOMILIA II

### IN RAMOS PALMARUM

(BHG<sup>a</sup> 2227, CPG 7893)

#### Praefatio

For the complete text of Homily II (BHG<sup>a</sup> 2227) we know of ten MSS:

1. *Cantabrigiensis Trinity College O.5.36* (ff. 1-6)  
chart. s. XVII ff. 205 + 67 33 × 21 1/31  
collection of homilies  
James III, 337-340; Aubineau CCG I, 31-32
2. **H** *Hierosolymitanus S. Sabae 373* (ff. 1-13)  
chart. s. XVI ff. 405 21,2 × 16 1/20  
non-menological lectionary  
Ehrhard III, 771; Papadopoulos-Kerameus II, 497-499
3. **B** *Oxoniensis Bodl. Baroccianus 199* (ff. 51<sup>v</sup>-55<sup>v</sup>)  
m. s. X ff. IX + 357 34 × 23 2/36  
panegyricon for six months (type A)  
Ehrhard II, 98-102; Coxe 352-357; Aubineau CCG I, 189-190
4. *Oxoniensis Bodl. Laudianus gr. 64 A* (pp. 373-381)  
chart. s. XVI-XVII pp. 426 36 × 24,5 1/27  
collection of diverse patristic texts  
cf. Coxe I, 543-546; Aubineau CCG I, 239-240
5. **T** *Thessalonicensis Blatadon 6* (ff. 134<sup>v</sup>-140)  
m. s. IX ff. 414 38,5 × 26 2/33  
homiliarium  
Ehrhard II, 242-248; Eustratiades 16-17
6. **I** *Vaticanus gr. 1587* (ff. 242-246<sup>v</sup>)  
chart. a. 1389 ff. I + 372 20,7 × 14,7 1/23  
homiliarium  
Ehrhard II, 258-261; Giannelli 199-207
7. **O** *Vaticanus Ottobonianus gr. 14* (ff. 91-92, 88, 93-94) <sup>(1)</sup>  
m. s. X ff. VI + 272 38 × 24,5 2/38

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(1) Cf. M. AUBINEAU, *Un Ps.-Athanasie*, In Lazarum (s. Vat. Ottob. gr. 14), restitué à Léonce de Constantinople, JTS NS XXV (1974) 446.

lectionary for the whole year (type B)  
Ehrhard I, 213-218; Feron-Battaglini 16-18

8. *Vaticanus Ottobonianus gr. 415* (ff. 427-431<sup>v</sup>)  
chart. s. XIV-XV ff. 431 22 × 18,4 1/29-33  
non-menological lectionary  
Ehrhard III, 829-830; Feron-Battaglini 225-227
9. *M Venetus Marcianus gr. 573* (ff. 135-145)  
m. s. IX-X ff. 223 21 × 16,5 1/21  
ff. 98-223: panegyricon for the whole year (type C)  
Ehrhard II, 90-91; Mioni, Th. Ant. II, 476-480
10. *V Vindobonensis theol. gr. 5* (ff. 202-205<sup>v</sup>; inc. ἀναδέδεικται  
42)  
m. a. 948 ff. III + 327 38 × 24 2/38  
homiliarium (type B)  
Ehrhard II, 278-280; Hunger-Kresten 3/1, 9-12; Lackner  
CCG IV, 3-5

The ending of the homily from line 273 onwards has been transmitted as a homily in its own right under the name of John Chrysostom in:

11. *Atheniensis Metochii 48* (ff. 197<sup>v</sup>-199)  
chart. s. XV ff. 543 1/28  
non-menological collection  
Ehrhard III, 846-847; Halkin 165-167<sup>(2)</sup>
12. *Mediolanensis Ambrosianus B 115 sup.* (ff. 75-77)  
chart. s. XIV-XV ff. 262 29,2 × 21 1/35  
panegyricon for the whole year with metaphrastic texts  
(type B)  
Ehrhard III, 125-126; Martini-Bassi I, 152-155; Carter  
CCG V, 75-76

The MSS 1-10 fall quite clearly into two groups,  $\omega^1$  (BOT, 1 and 4) and  $\omega^2$  (MVHI and 8), e.g.

- 1 εὐσεβείας] *praep.* τῆς  $\omega^2$   
14 ἀναφωνήσας]  $\omega^1$ , προαναφωνήσας  $\omega^2$   
132 συμφώνως]  $\omega^1$ , συντόμως  $\omega^2$   
140 ὁ] *om.*  $\omega^1$   
223 τοῦτο] *om.*  $\omega^2$

(2) Halkin wrongly identifies this text with BHG\* 2223t.



343 εἶπες] ω', εἶπεν ω<sup>2</sup>

359 πληρώση] *add.* ἔργω ω<sup>2</sup>

To this we can add an instance where there is a lacuna in V and I, but where MH and δ stand against ω<sup>1</sup>:

225 ὡς] ω', ἡμῖν ἀπίως MH, ὅτι οὐ δ

ω<sup>1</sup> Of the five MSS belonging to ω<sup>1</sup> it is *Oxoniensis Baroccianus* 199 (B) which transmits a very pure text. This MS has only two of its own readings and only one smaller error<sup>(3)</sup>. Copies of B are to be found in *Cantabrigiensis Trinity College O.5.36* (1) and in *Oxoniensis Bodl. Laudianus gr. 64 A* (4). No less important is *Thessalonicensis Blatadon 6* (T), which has five errors<sup>(4)</sup>. *Vaticanus Ottobonianus gr. 14* (O), on the other hand, has a far greater number of mistakes, which in most cases are attributable to the carelessness of the copyist<sup>(5)</sup>. A consideration of the relationship between B, T and O shows two common readings of B and T:

193 οὐδὲ] οὐ BT

237 οὐν] νῦν BT

These variants, however, are not sufficient grounds for assigning BT a separate place from O in the stemma.

Given our remarks on pp. 56-57 concerning O, we can assume that the presence of Homily II in O indicates that this homily too forms part of the corpus of Leontius' homilies, which the compiler of O would have used as a source. This source will have circulated in Constantinople, and this allows us to situate ω<sup>1</sup> there as well.

ω<sup>2</sup> Of the MSS belonging to family ω<sup>2</sup>, *Venetus Marcianus gr. 573* (M) is the oldest, dating from the IX-X centuries. It can be distinguished from the other MSS in this homily by a large number of faulty readings<sup>(6)</sup>. A second important representa-

(3) 165 καθεσθεις] καθήσας; 165/166 μόνους μαθητάς] μαθητάς μόνους; 283 καταρρυπωθεις] καταριπωθεις.

(4) 40 τοῦ] *om.*; 43 θεὸν] θεοῦ; 54/56 ὅπερ - σαρκὸς *iteravit*; 164 γέννηται] γέννηται; 306 αὐτῶ] αὐτῶν.

(5) E.g. 24 πρέπουσα - εὐλογία] *om.*; 66 εὐλογημένην] εὐλογουμένην; 177/178 ἵνα - ἡμέρας] *om.*; 218 ἀμαρτιῶν] ἀμαρτημάτων; 220 παραπόρευ-  
όμενος] πορευόμενος; 233 ἐμπλησθέντες] πλησθέντες; 249 ἐλευθερωθῆ] ἐλευθερώση; 337 ἔτι - ἡ] *om.*; 343 εἶπες] εἶπας; 377 ἀνεκραύγασεν] ἐκραύγασεν.

(6) E.g. 7 αὐτὸς] *om.*; 20 αὐτοῦ] αὐτῶ; 26 ζωφόρον] ζωφορον; 46 αὐτοῦ] *om.*; 133 πέπλα] ὄπλα; 155/156 ἵνα - οἰκονομίαν] *post* κατόρθωμα *transp.*; 182 ὑμᾶς] *om.*; 185 ἐνήστευσεν] ἐνήστευεν; 209 πᾶν] πάντων; 283 καταρρυπωθεις] κατεριποθεις; 301 ἀσθενοθειας] ἀσθενίας; 332 ἐξέπεσαν] ἔπεσαν; 340 ὁδῶδες] ὀζῶδες; 346 συνήνησας] λαλησάση; 348 θεῶ] *om.*

tive of  $\omega^2$  is *Vindobonensis theol. gr. 5* (*V*), in which this homily is only partially transmitted, due to damage done to the MS. Because of the loss of one half of a quaternion, the title, as well as lines 1-42 and 223-305, have not survived in *V*. Consequently this homily escaped the notice of Ehrhard, and is not mentioned in his analysis of *V*. In their catalogue Hunger-Kresten have, however, drawn attention to our homily. In *V* our text begins with ἀναδέδεικται (42) on f. 202 and continues as far as f. 203<sup>v</sup>, where the last word is πάθος (223). Next comes the lacuna of lines 223-305, and f. 204 begins with -ρων ἡμην τῷ (304-305). The rest of the homily then follows. The text of *V* is characterised by small variants and errors<sup>(7)</sup>, including two small omissions<sup>(8)</sup> and two unimportant additions<sup>(9)</sup>. Like *O*, *V* must be situated in Constantinople (cf. p. 57).

The MSS *Hierosolymitanus S. Sabae 373* (*H*) and *Vaticanus gr. 1587* (*I*) derive beyond doubt from a common source of  $\omega^2$ , cf.:

- 17 ἤκουες] ἤκουσας *HI*  
 76 ἀνθρώπους ἐπιστρέφοντας] ἐπιστρέφοντας ἀνθρώ-  
 πους *HI*  
 143 ἴσχυεν] ἴσχυσεν *HI*  
 163 φράξῃ] φραγεῖ *HI*  
 250/251 Πρὸ - τί] *om.* *HI*  
 267 ὁ] *om.* *HI*  
 286 θανόντος] θανέντος *HI*  
 288/289 Παρ' αὐτῷ - κεκοίμητο] *om.* *HI*  
 295 μου] *om.* *HI*  
 320 Μάρθα] *praep.* ἡ *HI*  
 339 ψυχῇ] *add.* αὐτοῦ *HI*  
 362 Ἐδάκρυσεν ὁ Ἰησοῦς] *om.* *HI*  
 362/363 διὰ τί] *om.* *HI*  
 368 εἶπες] εἶπας *HI*  
 373 Ναί] *add.* φησὶν *H*, *add.* φησὶν ἀλλὰ *I*  
 376 γινόμενον] γενόμενον *HI*

Despite this common source, however, *H* and *I* go their own ways. As far as *H* is concerned we find agreement with

(7) E.g. 47 φιλοῦντας] φιλόντας; 55 τὸν τὸν; 57 διέμεινεν] διέμενεν; 131 ἐν] ἐκ; 197 ἐν] ἐκ; 202 δεχόμεθα] δεόμεθα; 209 ἀνεδέξατο] ἐδέξατο; 213 σταυρῷ τῷ] σταυρικῷ; 385 συνδειπνῶ] συνδειπνῶν.

(8) 46 πείθει] *om.*; 340 εἰσελθεῖν] *om.*

(9) 169/170 ἐξεπήδησε] *add.* ἀπὸ; 310 σοί] *add.* ὡς.

V in some instances<sup>(10)</sup>. These cases do not, however, carry enough weight to enable us to assume a closer relationship between H and V. H is of supreme importance for us. It is solely in this sixteenth century MS, which transmits a text with numerous, bad, variant readings, that we find lines 78-130. We are therefore faced with the question whether this section belonged to the original text or not. An examination of these lines does, in fact, enable us to come to a fairly definite conclusion concerning their authenticity. In 66-70 Leontius states that the words Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου (*Ioh.* 12, 13) had already been pronounced by Christ through the mouth of Isaiah: Εὐλογήσει με πάντα τὰ θηρία τοῦ ἀγροῦ, σειρήνες καὶ θυγατέρες στρουθίων (*Is.* 43, 20). "But", continues our preacher, "there will be those who say that Christ was not speaking here about men, women and children. But listen, because nothing will be uttered by us without proof" (71-75). And that proof is not offered in lines 75-77, but precisely in lines 78-130 — an explanation that is followed by the words Ἄλλ' ἵνα μὴ τὸν λόγον ἐν παρεκβάσεσιν ἀναλώσωμεν (131). Leontius thus regards his proof as a digression. Consequently he can say in 197: Ἄλλ' ὅμως καὶ τοῦτο ἐν παρεκβάσει ζητήσωμεν. The significance of these words would be completely lost if we were to exclude lines 78-130 from the text as being a later addition — in that case Leontius would have had no digression to refer to. Secondly, the digression contains typical Leontian expressions<sup>(11)</sup>, even if here and there they have been corrupted by the poor text-tradition which H offers. Considering the stemma, it remains nonetheless a puzzle how H is the sole MS in which these lines have been preserved. We can suppose that a digression, which fits in here, was omitted in the later tradition (cf. Homily XII, where the Georgian text is longer than the Greek<sup>(12)</sup>), and that in the digression of H we have an attempt to fill the lacuna which is palpable after lines 75-77. Be that as it may, for safety's sake we have put lines 78-130 in brackets in order to indicate the problem clearly.

The text of I is of a somewhat free character, as will be

(10) 172 γὰρ] *om.*; 334 γινόμεθα] γενόμεθα; 340 ὁδῶδες] ὁδοδός; 398 Χριστός] *ρησπ.* ὁ.

(11) Cf. καὶ τούτου (v.l. τούτοις) μάρτυς, 78, 106/107, 123; διὰ τί, 88, 124.

(12) Cf. pp. 369-370 and 374.

apparent from the apparatus criticus<sup>(13)</sup>. In the edition of Amphilochius' homilies this same conclusion was reached for the spurious homily on mid-Pentecost<sup>(14)</sup>. This MS takes a completely individual turn at the end of the homily, lines 378-399 being replaced by the ending of Homily III, lines 336-347. Possibly in the exemplar of *I* these two texts occurred one after the other and the section between Homily II, 378 and III, 336 has been lost.

Also belonging to family  $\omega^2$  is *Vaticanus Ottobonianus gr. 415* (8), which transmits a freely reworked text of poor quality with many omissions and additions and countless variants. As far as the extensively reworked text allows, we find similarities with *H* and *I*<sup>(15)</sup>. For the constitution of the text we have not taken this MS into account.

In *Atheniensis Metochii 48* (11) and *Ambrosianus B 115 sup.* (12) Leontius' homily from 273 onwards is transmitted with the title: τοῦ ἐν ἁγίοις πατρὸς ἡμῶν ἰωάννου ἀρχιεπισκόπου κωνσταντινουπόλεως καὶ οἰκουμενικοῦ μεγάλου φωστῆρος τοῦ χρυσοστόμου λόγος εἰς τὰ βαῖα. From 343 and 359 it appears that these MSS share the readings of  $\omega^2$ ; for the rest we encounter also similarities with representatives of  $\omega^2$ , where the relationship with *I* seems the closest<sup>(16)</sup>.

We offer below the *editio princeps* of the entire homily, but the lines 192-288 (τῆν - γὰρ) were published as a fragment of a homily of Athanasius by H. Nordberg<sup>(17)</sup>. His text is based

(13) Significant examples are: 74 συνετώσ] *add.* ὁ ἀντιλέγων; 175/176 ὁ - κυρίου] ὁποθεν ἢ τοῦ πάθους τοῦ δεσποτικοῦ ἡμέρα ἀρχεται; 183 ὅτιπερ - πεπλήρωται] ὁ τῆς τεσσαρακοντημέρου διάυλος νυνὶ πεπλήρωται; 223 βάπτισμα] *add.* καθάπερ ἔφθην εἰπών; 234 τὸ πάθος] τὰ τοῦ χριστοῦ πάθη; 237 ὅτι] καὶ ψαλμικῶς τῷ σωτῆρι μετὰ κλάδων καὶ ἡμεῖς εὐφημήσωμεν· εὐλόγημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· ὡσαννὰ ἐν ταῖς ὑψίστοις; 281 τυράννου] παμφάγου ἄδου; 285/286 οἱ - μαθηταί] ὅσοι τῶν ὧδε φιλομαθέστεροι τυγχάνοντες; 350 διατείνει] *add.* καὶ φθόγγον ἀποτελεῖ.

(14) Cf. DATEMA, *Amphilochius* 247.

(15) 165 ὄναρι] ὄναριον 8 *H*; μόνου] *om.* 8 *I*; 288 τὸν Λάζαρον] αὐτὸν 8 *I*; 313 ἐτι - πίστει] *om.* 8 *I*; 316 ὦ] *om.* 8 *I*; 343 πιστεύσης] πιστεύεις 8 *H*; 368 εἶπες] εἶπας 8 *HI*; 376 γινόμενον] γενόμενον 8 *HI*; 377 ἀνεκραύγασεν] ἐκραύγασεν 8 *I*.

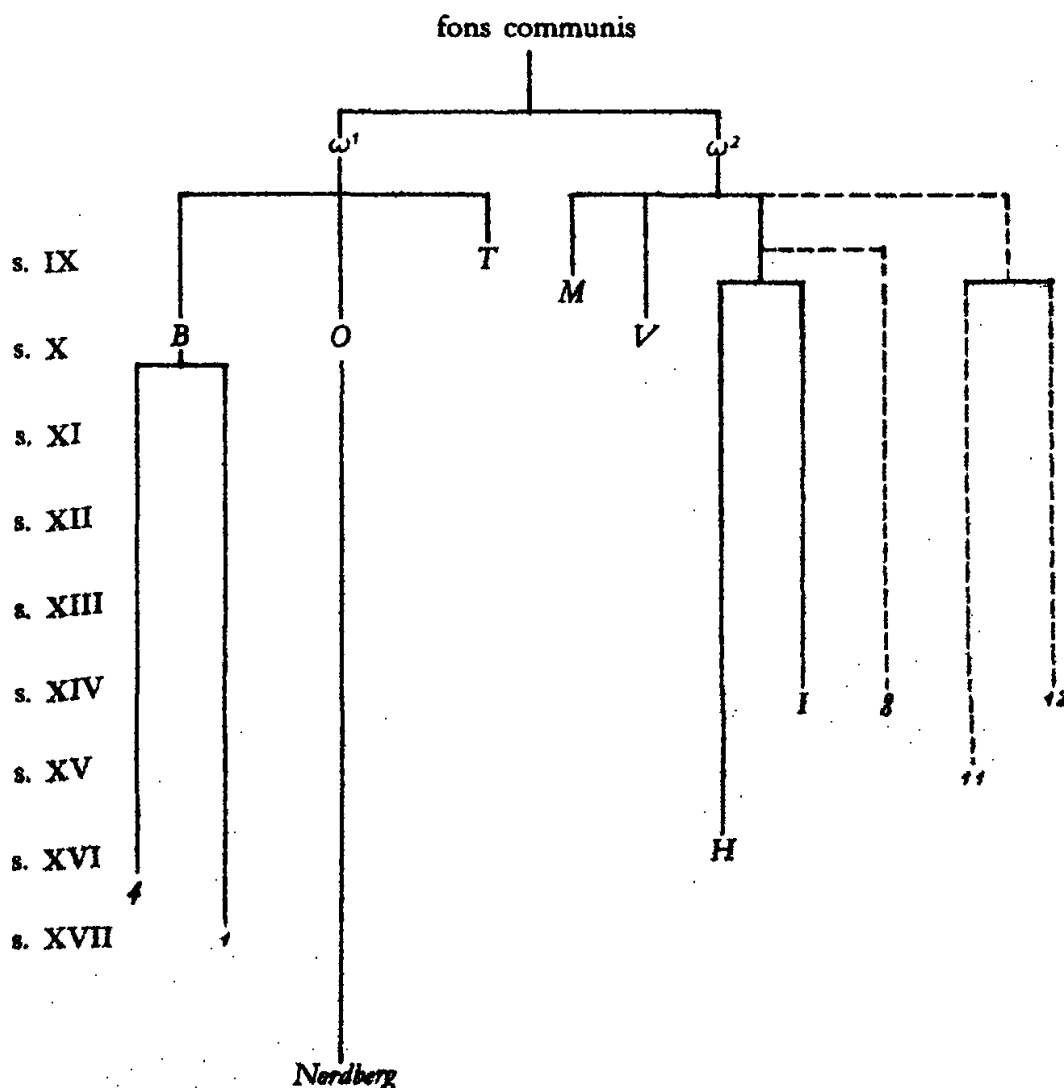
(16) 285 σαφῶς] *om.* 11 12 *I*; 287 ὁ] *om.* 11 12 *I*; 296 δώσει] δῶη 11 12 *H*; 301 ὁ] *om.* 11 12 *I*; 307 εὐθέως] *praep.* καὶ 11 12 *H*; 377 ἀνεκραύγασεν] ἐκραύγασεν 11 12 *I* 8 (*O*); 393 ἀνιερέων] ἀνιέρων 11 12 *MV*; 398 Χριστὸς] *praep.* ὁ 11 12 *VH*.

(17) H. NORDBERG, *Athanasiana: Five Homilies, Expositio fidei, Sermo maior*, Part I: *Two Texts* (Helsinki 1962) 46-48.

on *Vaticanus Ottobonianus gr. 14 (O)*, f. 88<sup>r-v</sup>. Because the folios of this part of *O* are not in the proper order, it escaped his attention that ff. 91-92, 93-94<sup>r</sup> also contain sections of this same homily. Aubineau has since drawn attention to this fact, and to Leontius' authorship of this homily<sup>(18)</sup>. Because of his death the second volume which Nordberg proposed to write, which was to contain an analysis of the texts in the first volume and a discussion of the authorship and time of composition, never saw the light of day.

In the constitution of the text we have not followed  $\omega^1$  or  $\omega^2$  *a priori*. The source from which both  $\omega^1$  and  $\omega^2$  derive is, in our opinion, the collection of Leontius' homilies which circulated in Constantinople.

Stemma codicum



(18) Cf. note 1.

## CONSPECTUS SIGLORUM

- B *Oxoniensis Bodl. Baroccianus 199* m. s. X ff. 51<sup>v</sup>-55<sup>v</sup>  
H *Hierosolymitanus S. Sabae 373* chart. s. XVI ff. 1-13  
I *Vaticanus gr. 1587* chart. a. 1389 ff. 242-246<sup>v</sup>  
M *Venetus Marcianus gr. 573* m. s. IX-X ff. 135-145  
O *Vaticanus Ottobonianus gr. 14* m. s. X ff. 91-92, 88, 93-94  
T *Thessalonicensis Blatadon 6* m. s. IX ff. 134<sup>v</sup>-140  
V *Vindobonensis theol. gr. 5* m. a. 948 ff. 202-205<sup>v</sup>  
 $\omega^1$  *consensus codicum BOT*  
 $\omega^2$  *consensus codicum MVHI*

Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως  
λόγος εἰς τὰ βαῖα

Τοὺς εὐσεβείας καθήκει μύστας μὴ τὴν χάριν μόνον  
ἀσπάζεσθαι, ἀλλὰ καὶ τὸν νόμον περιπτύσσεσθαι·  
ἃ γὰρ ἡ χάρις ἐβεβαίωσεν,

ταῦτα καὶ ὁ νόμος προεκήρυξεν·

5 καὶ ἃ ὁ νόμος προεζωγράφησεν,

ταῦτα καὶ ἡ χάρις ἐσφράγισεν.

Καὶ τούτου μάρτυς αὐτὸς ὁ κύριος,

ὁ καὶ τὸν νόμον ὡς λύχνον ἄψας

καὶ τὴν χάριν ὡς λαμπάδα φωτίσας,

10 λέγων πρὸς Ἰουδαίους· «Εἰ ἐπιστεύετε Μωσεῖ, ἐπιστεύετε ἂν  
ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν ἃ παρ' ἐμοῦ μεμά-  
θηκεν.»

Καὶ ὅτι εἰς καὶ ὁ αὐτὸς κύριος,

ὁ καὶ διὰ τῶν προφητῶν τὰ μέλλοντα ἀναφωνήσας

15 καὶ διὰ τῶν εὐαγγελιστῶν τὰ προλεχθέντα βεβαιώσας,

ἐκ τῶν ἀρτίως ἀναγνωσθέντων λάμβανε τὴν ἀπόδειξιν.

Ἦκουες ἀρτίως τοῦ εὐαγγελιστοῦ Ἰωάννου βοῶντος· Τῇ  
ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαντες  
ὅτι Ἰησοῦς ἔρχεται εἰς Ἱεροσόλυμα, ἔλαβον τὰ βαῖα τῶν  
20 φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτοῦ καὶ ἔκραζον·

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10/11 Ioh. 5, 46      17/22 Ioh. 12, 12-13

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ω<sup>1</sup>(BOT)    ω<sup>2</sup>(MHI)

Tit. 2 βαῖα] *add.* καὶ εἰς τὸν λάζαρον MH, *add.* καὶ εἰς τὴν ἔγερσιν  
τοῦ λαζάρου I

1 εὐσεβείας] *praep.* τῆς ω<sup>2</sup>    καθήκει] καθῆκε M, καθηγητας καὶ H  
2 ἀσπάζεσθαι] ἀπάρξασθαι I    ἀλλὰ - περιπτύσσεσθαι] *om.* I  
προεκήρυξεν] παρέγραψε H    7 τούτου] τοῦτο H, τούτων I    αὐτὸς]  
*om.* M    κύριος] χριστός H    8 ἀνάψας H    10 λέγων] εἰπὼν H,  
ἔλεγε I    πρὸς] *om.* H    Ἰουδαίους] *praep.* τοὺς H    ἐπιστεύετε]  
πιστεύετε I    μωυσῆν H    11 ἐμοί-ἐμέ H    ἐμοῦ γὰρ H    11/14 ἃ -  
μέλλοντα] *om.* H    11 παρ'] *praep.* καὶ O    13 αὐτὸς ὁ I    14  
προαναφωνήσας ω<sup>2</sup>    16 ἐκ τῶν ἀρτίως] ἐτῶν ἀρτίων H    ἀρτίως]  
*add.* οὖν I    17 ἠκουσας HI    ἀρτίως] *add.* νῦν H    18 ὁ] *om.* I  
19 Ἰησοῦς] ὁ χριστός H    20/21 καὶ' - Ὀσαννά] ὑπηγούτου λέγωντες  
(sic) H    20 ὑπάντησιν MI    αὐτῷ M

Ἦσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, βασιλεὺς τοῦ Ἰσραήλ.

Ἄρμόζουσα ὄντως τῷ σωτῆρι ἢ ὑμνολογία, πρέπουσα τῷ τροπαιούχῳ ἢ εὐλογία.

- 25 Ἐπινίκιον τὸ τοῦ ὄχλου μέλος· ἤδη γὰρ ὡσφράνθησαν τὴν ζωηφόρον τοῦ Χριστοῦ εὐωδία, τὴν τοῦ θανάτου ἤτταν ἐμφαίνουσιν.

Εὐλογημένος ὁ ἐρχόμενος δοῦναι ἡμῖν ἐξουσίαν πατεῖν ἐπάνω ὄφρων καὶ σκορπίων καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, οὐ ποδῶν στερρότητι, ἀλλὰ πίστεως ἐδράσματι.

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, ἵνα καὶ τὸν αὐτὸν μισθὸν ἀποδώσῃ τοῖς ἀπὸ τῆς πρώτης ὥρας καὶ τοῖς ἐνδεκάτῃ ὥρᾳ εἰς τὸν πνευματικὸν τούτου ἀμπελῶνα ἐργαζομένοις· αὐτοῦ γὰρ ἀγαθοῦ τυγχάνοντος Ἰουδαϊκὸς πονηρὸς ὀφθαλμὸς οὐ ταράττει ἡμᾶς.

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου τὸ διαβολικὸν μεσότοιχον λῦσαι καὶ τοῖς ἐπουρανίοις τὰ ἐπίγεια συνάψαι· ὅπου γὰρ μία βασιλεία, ἐκεῖ καὶ πᾶσα τυραννὶς διαλέλυται.

40 Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, βασιλεὺς τοῦ Ἰσραήλ. Διὰ τί βασιλεὺς τοῦ Ἰσραήλ μόνον, οὐχὶ δὲ πάντων τῶν περάτων τῆς γῆς ὁ Χριστὸς ἀναδέδεικται; Ἄκουε συνετῶς. Ἰσραὴλ νοῦς ὄρων θεὸν ἐρμηνεύεται. Ὅσοι οὖν ἀπὸ διανοίας ὄρωσι θεόν, οὗτοι βασιλεύονται

28 Ioh. 12, 13    28/30 Luc. 10, 19    32 Ioh. 12, 13    32/35 cf. Matth. 20, 1 sqq.    35/36 cf. Matth. 20, 15    37 Ioh. 12, 13    38 cf. Eph. 2, 14  
40/41 Ioh. 12, 13    42 Ps. 58, 14

ω<sup>1</sup> (BOT)    ω<sup>2</sup> (MV *inde ab ἀναδέδεικται* L 42 HI)

21 Ἦσαννά] *add.* ἐν τοῖς ὑψίστοις I    23 ἢ ὑμνολογία] ὑμνολογίας H  
24 πρέπουσα - εὐλογία] *om.* O H    25 ἐπινικίους H    ὄφρανθησαν H  
26 ζωηφόρον M    26/27 ἤτταν ἐμφαίνουσιν] προφένουσιν ἤτταν H  
28 Εὐλογημένος ὁ ἐρχόμενος] *om.* H    πατεῖν] *praep.* τοῦ I  
30/31 ἀλλ' ἐδράσματι πίστεως H    32 Εὐλογημένος - κυρίου] *om.* H  
33 αὐτὸν] *om.* H    33/34 καὶ - ὥρᾳ] *om.* H    34 ἐνδεκάτῃ] *praep.* ἐν τῇ MI  
τούτου] *om.* I    34/35 ἐργαζομένους H    35/36 αὐτοῦ - ἡμᾶς] *om.* I    35 Ἰουδαϊκός] *praep.* ὁ H    37 Εὐλογημένος - κυρίου] *om.* H  
38 μεσότοιχον H    λύσας H    συνάψας τὰ ἐπίγεια H    39 μία] *om.* H  
ἐκεῖ - τυραννίς] πᾶσαν τυραννίς ἐκεῖ H    διαλύεται MH, λέλυται I  
40/41 Εὐλογημένος - δὲ] *om.* H    40 τοῦ] *om.* T    41 τῆ] *add.* δὲ O M  
42 πάντων] *add.* μὲν H    Χριστός] *add.* βασιλεύει οὐχὶ δὲ εἰς πάντας H  
43 θεόν] θεοῦ T, *praep.* τῶν H    ἐρμηνεύεται] *praep.* ὁ H  
44 ὑπὸ I



45 ὑπὸ τοῦ δεσπότης Χριστοῦ. Οὐ γὰρ ἀνάγκη καλεῖ Χριστός, ἀλλὰ διαθέσει πείθει, ὡς ἔστιν αὐτοῦ ἀκοῦσαι λέγοντος· Ἐγὼ τοὺς ἐμὲ φιλοῦντας ἀγαπῶ, οἱ δὲ ἐμὲ ζητοῦντες εὐρήσουσι χάριν.

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. Βαῖα φοινίκων ὁ ὄχλος ἔλαβεν, ἵνα τὸν φοίνικα τῆς δικαιοσύνης Χριστὸν εὐφημήσωσιν. Περὶ γὰρ αὐτοῦ ὁ προφήτης ἔλεγεν· Δίκαιος ὡς φοῖνιξ ἀνθήσει, ὡς ἡ κέδρος ἢ ἐν τῷ Λιβάνῳ πληθυνθήσεται. Διὰ τί φοῖνιξ καὶ κέδρος ὁ δεσπότης Χριστός προσαγορεύεται; Διὰ τὸ πάθος τῆς σαρκός, ὅπερ  
55 ἐκουσίως διὰ σταυροῦ ὑπομεῖναι κατεδέξατο, καὶ τὸ ἐγκάρπον τῆς θεότητος. Καὶ γὰρ τῆς σαρκός αὐτοῦ παθούσης ἡ θεότης ἀπαθῆς διέμεινεν, καθὼς φησιν ὁ προφήτης περὶ τῆς σαρκός τοῦ κυρίου ἐν τῷ πάθει· Εἶδομεν αὐτὸν καὶ οὐκ εἶχεν εἶδος οὐδὲ κάλλος· ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον ἐκ-  
60 λείπον παρὰ πάντας ἀνθρώπους, ἠτιμάσθη καὶ οὐκ ἐλογίσθη.

Κέδρος δὲ πάλιν ὀνομάζεται διὰ τὸ ὑψηλὸν τῆς θεότητος καὶ τὸ ἄσηπτον τῆς ἀνθρωπότητος. Εἰ γὰρ καὶ ἐτάφη, ἀλλ' ἡ σὰρξ αὐτοῦ οὐκ εἶδε διαφθοράν· ἐμείωσε δὲ μᾶλλον τοὺς  
65 διαβολικοὺς σήτας καὶ ἔμεινε σῶος.

Ταύτην τὴν εὐλογημένην φωνὴν τοῦ ὄχλου τὴν εὐφημον

47/48 Ρτον. 8, 17    49/50 Ιοη. 12, 13    52/53 Ρs. 91, 13    58/61 Ιs. 53, 2-3    63/64 Act. 2, 31

ω<sup>1</sup>(BOT)    ω<sup>2</sup>(MVHI)

45/46 Χριστός] *praep.* ὁ H, *om.* I    46 πείθει] *om.* V    ὡς - ἀκοῦσαι] ὡστε ἀκοῦσαι αὐτοῦ H    αὐτοῦ] *om.* M    47 φιλόνας V    ζητοῦντας H    49 Εὐλογημένος - κυρίου] *om.* H    κυρίου] *add.* βασιλεὺς Ἰσραὴλ O    50 ἐλάμβανεν I    τὴν φοίνικαν H    51 εὐφημήσουσιν V, ἐφοιμήσουσι H    γὰρ] *om.* H    52 ὡς ἢ] ὡσει MVH  
53 τί] *add.* δὲ VH    54/56 ὅπερ - σαρκός] *iteravit* T    55 διὰ σταυροῦ] *praep.* ὑπομεῖναι *transp.* H, *om.* I    σταυροῦ] *praep.* τοῦ O V ὑπομείνας I    55/56 καὶ - θεότητος] *om.* I    55 τὸ] τὸν V  
55/56 ἔνκαρπον MV    56/57 ἀπαθὲς ἢ θεότης H    57 διέμεινεν V ὁ προφήτης φησι I    58 τοῦ] *praep.* αὐτοῦ H    πάθει] καιρῷ τοῦ πάθους H, *add.* λέγει I    59 κάλλος MH    ἄτιμον] *add.* καὶ H  
59/60 ἐκλίπων MH    60 παντὸς ἀνθρώπου I    ἀνθρώπους] τοὺς υἱοὺς τῶν ἀνθρώπων H    62 δὲ] *om.* M    63 ἀλλὰ M    64/65 ἐμείωσε - σῶος] *om.* H    65 ἔμεινε] *praep.* αὐτὸς I    66 εὐλογουμένην O    τὴν εὐφημον] *om.* I

ἐκ πολλῶν τῶν χρόνων ὁ δεσπότης Χριστὸς προθεωρήσας τῷ ἀπλανεῖ τῆς θεότητος βλέμματι, ἐβόα διὰ Ἡσαίου τοῦ προφήτου λέγων· *Εὐλογήσεται με πάντα τὰ θηρία τοῦ ἀγροῦ,*

70 *σειρήνες καὶ θυγατέρες στρουθίων.*

Ἐροῦσι δὲ πάντως τινὲς ὅτι ἐνταῦθα ὁ δεσπότης Χριστὸς περὶ θηρίων ἀγροῦ καὶ σειρήνων καὶ στρουθίων διελέγετο, οὐχὶ δὲ περὶ ἀνδρῶν καὶ γυναικῶν καὶ παιδίων.

Ἄκουε συνετῶς· οὐδὲν γὰρ παρ' ἡμῶν λεχθήσεται ἀνα-  
75 πόδεικτον. Πολλαχοῦ γὰρ ἡ θεία γραφή τοὺς ἀπὸ πονηρίας ἀνθρώπους ἐπιστρέφοντας *θηρία οἶδε καλεῖν*, οὐκ ἐκ τῆς φύσεως, ἀλλ' ἐκ τῆς πράξεως τὴν προσηγορίαν ποιουμένη.

[Καὶ τούτοις μάρτυς αὐτὸς ὁ κύριος λέγων περὶ τοῦ Ἡρώδου· *Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ*, οὐχ ὅτι  
80 ἀλώπηξ ἦν ὁ Ἡρώδης – βασιλεὺς γὰρ ἐτύγχανεν –, ἀλλ' ἐκ τῆς γνώσεως καὶ γνώμης τὴν ὀνομασίαν ἐλάμβανεν. Ὡσπερ ἡ ἀλώπηξ ἄλλην ὁδὸν ἀνῆει καὶ ἄλλην περινοστεῖ διάστροφον πορείας ποιουμένη, τὸν αὐτὸν τρόπον καὶ ὁ Ἡρώδης ἄλλα μὲν τοῖς χεῖλεσιν ἐλάλει, ἄλλα δὲ τῇ καρδίᾳ  
85 κατελάλει διαβολικά, μηδὲν ἐξανύων.

Πειθέτω δὲ σὲ καὶ ὁ μακάριος Παῦλος θριαμβεύων Κρήτας καὶ λέγων ὁ αὐτός· *Κρήτες ἀεὶ ψεῦσται, θηρία ἀνήμερα, γαστέρες ἀργαί.* Διὰ τί; Ὁφίς μὲν ἄλογος ἄπαξ καθήψας τῆς χειρὸς τοῦ μακαρίου Παύλου μηδὲ αὐτὸν βλάψας,  
90 Κρήτες δὲ οἱ ἀνθρωπόμορφοι θῆρες ἐπιδραμόντες τῷ μακαρίῳ Παύλῳ θανάτῳ περιβα[λ]λεῖν ἠγωνίσαντο, καὶ ταῦτα συχνῶς παρ' αὐτοῦ θεραπευόμενοι.

69/70 Is. 43, 20    79 Luc. 13, 32    87/88 Tit. 1, 12    88/89 cf. Act. 28, 3

usque ad l. 77: ω<sup>1</sup>(BOT) ω<sup>2</sup>(MVHI) inde a l. 78: H

67 τῶν χρόνων] *om.* I προθεωρήσας ὁ δεσπότης χριστὸς H 68  
ἀπλανες H βλέμματι] ὀμματι I 68/69 ἐβόα - προφήτου] διὰ Ἡσαίου  
τοῦ προφήτου ἐβόα H 69 εὐλογήσωσίν H (cf. *app. ad l. 104*) 70  
στρουθίων H 71 πάντες H ὁ] *om.* MH δεσπότης] *om.* MH  
Χριστὸς] *om.* H 72 ἀγροῦ] ἀγρίων I καὶ σειρήνων] *om.* I  
στρουθίων H διελέγεται H, διαλέγεται I 73 οὐχὶ δὲ] οὐ H  
ἀνδρῶν] ἀνθρώπων H παιδίων] νηπίων I 74 Ἄκουε] *praef.* ἀλλ'  
I συνετῶς] *add.* ὁ ἀντιλέγων I οὐδὲν] οὐ H λεχθήσεται  
παρ' ἡμῶν H παρ'] περὶ V λεχθήσεται] δειχθήσεται I 74/75  
ἀπόδεικτον H 75 Πολλαχοῦ] πολλά H γὰρ] μὲν H 76 ἐπι-  
στρέφοντας ἀνθρώπους H εἶδε καλεῖν H 77 πράξεως] προε-  
ρέσεως H 78/130 Καὶ - σκέπει] *habes* H, *om. cess.*; cf. *praef. p. 81*  
78 τούτοις] *fortan* τούτου *legendum est* 79 ὅτι] *scripsimus*, οὕτῃ (*sic*)  
H 82 ἀνεῖη H, *fortan* ἀνεῖσι *legendum est* 86 κρίστας H 87  
Κρήτες] *scripsimus*, κρήται H 91 περιβαλλεῖν H

Οὕτω καὶ ὁ προφήτης Δανιὴλ ὑπὸ τῶν λεόντων μὴ βλαπτόμενος, ἀλλ' ὡς φίλος τιμώμενος, νηστεύτας αὐτοὺς ἔδει-  
 95 ξεν· καὶ αὐτοὶ μὲν ἐτίμων, ἄνθρωποι δὲ πονηροὶ τοῦ διαβάλλειν αὐτὸν κόρον οὐκ ἐλάμβανον.

Οὕτω καὶ Ἰωάννης ὁ βαπτιστὴς ὑπὸ θηρίων ἀγρίων ἐν τῇ ἐρήμῳ δουλευθεὶς, ἐν δὲ τῇ πόλει ὑπὸ πονηρῶν ἀνθρώπων ἀποκεφαλίσθεις, θριαμβεύων δὲ πάλιν τοὺς θηριο-  
 100 ψύχους ἔλεγεν· «Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; Εἰ ὅλως ἐπιστρέψατε καὶ τὸν τῆς προφητοκτονίας ἴδον ἐξεμέσατε, καρποὺς ἀξίους ποιήσατε τῆς μετανοίας.»

Τοῦτο γὰρ ὑπὲρ ἡμῶν ὁ κύριος εἶπεν· «Εὐλογήσουσί με τὰ  
 105 θηρία τοῦ ἀγροῦ.» Θηρία τοὺς ἀπὸ πονηρίας ἐπιστρέφοντας ἀνθρώπους λέγει, ἀγρὸν δὲ τὸν παρόντα κόσμον. Καὶ τούτου μάρτυς αὐτὸς ὁ κύριος λέγων· Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. Καὶ ἐρμηνεύων τὴν παραβολὴν ὁ  
 110 κύριος ἔλεγεν· «Ἄγρός ἐστὶν ὁ κόσμος.» Θηρία τοὺς ἀπὸ πονηρίας ἐπιστρέφοντας ἀνθρώπους λέγει, οἵτινες ἐτύχχανον οἱ ἅγιοι ὡς τὸν Χριστὸν εὐλογοῦντες. Σειρήνες δὲ αἱ τῶν ἁγίων ψυχαί, αἵτινες τὸν κλύδωνα τοῦ βίου διαπεράσασαι τὸ τῆς εὐχαριστίας μέλος καθ' ἐκάστην βοῶσι καὶ  
 115 λέγουσιν· «Διήλθομεν διὰ πυρός καὶ ὕδατος, καὶ ἐξήγαγες ἡμᾶς εἰς ἀναψυχὴν.» Θυγατέρας δὲ στρουθῶν τὰς ἁγίας γυναῖκας καλεῖ τὰς ἐκ τῶν προφητῶν κατηχημένας, ἃς ὁ ἰέραξ τῆς ἀπωλείας διάβολος ἀρπάσαι οὐδὲ δύναται, αἵτινες τυγχάνουσι Μάρθα καὶ Μαρία ἀδελφαὶ τοῦ Λαζάρου, αἵτινες  
 120 ἡμῖν ἀρτίως ἐκελάδησαν τῷ στόματι καθάπερ πνεύματι καὶ ὡσπερ ἀηδόνες τινὲς τὴν ἀνάστασιν τοῦ σωτήρος εὐηγγελίσα(ν)το. Στρουθοὺς δὲ ὁ λόγος τοὺς προφήτας αἰνίττεται· καὶ τούτοις μάρτυς ὁ Δαυῖδ ἐκβοῶν· Ἐγενήθη ὡς στρουθίον μονάζον ἐπὶ δώματος. Διὰ τί; «Ἴνα μὴ ὁ Σαοὺλ ὁ τοῦ

93/96 cf. Dan. 6, 23    97/98 cf. Matth. 3, 1-4    98/99 cf. Matth. 14, 10  
 100/101 Matth. 3, 7    102/103 Matth. 3, 8    104/105 Is. 43, 20  
 107/109 Matth. 13, 24; cf. Matth. 20, 1    110 Matth. 13, 38    Is. 43,  
 20    112 Is. 43, 20    115/116 Ps. 65, 12    116 et 122 Is. 43, 20    123/124  
 Ps. 101, 8

H

96 αὐτοῦ H    101 ἐπιστρέψατε] *forsan* ἐπιστρέψατε *legendum est*  
 104 εὐλογήσουσί H (cf. *app. ad l. 69*)    114/115 βοῶσι καὶ λέγουσιν]  
*scripsimus*, βοῶσαι καὶ λέγουσαι H    121/122 εὐηγγελίσαντο] *scripsimus*,  
 εὐηγγελίσατο H    123 τούτοις] *forsan* τούτου *legendum est*

125 φθόνου γύψ ἀδικήση με.» Καὶ πάλιν ὁ αὐτὸς προφήτης  
 πρὸς τοὺς διαβόλους κόρακας τοὺς συμβουλευόντας αὐτῷ  
 τὰ μάταια ἀποκριθεὶς ἔφη· *Πῶς ἐρεῖτε τῇ ψυχῇ μου·*  
*Μεταναστεύου ἐπὶ τὰ ὄρη ὡς στρουθίον;* Ἴδου γὰρ ὁ ἀετὸς  
 ὁ μέγας θεὸς λόγος τοῖς πτέρυξι τῆς ἐνανθρωπήσεως  
 130 σκέπει.]

Ἄλλ' ἵνα μὴ τὸν λόγον ἐν παρεκβάσεσιν ἀναλώσωμεν, φέρε  
 καὶ ἡμεῖς συμφώνως τὰ βαῖα τῶν φοινίκων ἀναλεξάμενοι,  
 τουτέστι τὰ κατὰ τῆς τοῦ διαβόλου νίκης πέπλα – βαῖα  
 γὰρ νίκης σημαντικά –, εὐφημήσωμεν μέγਾਲως τῷ στόματι  
 135 καὶ τῇ καρδίᾳ τὸν ἀγωνοθέτην Χριστόν,  
 τὸν ἐπὶ πῶλον μὲν ὄνου καθεζόμενον οἰκονομικῶς,  
 ἐπὶ δὲ τῶν χερουβὶμ καὶ τῶν σεραφὶμ ἀναπαυόμενον  
 θεοπρεπῶς·  
 ὅπου γὰρ δούλου μορφή, ἐκεῖ ὄναριον τὸ βαστάζον·  
 140 ὅπου δὲ θεοῦ μορφή, ἐκεῖ πατρικὸς κόλπος ὁ θάλπων.

Ἦκουες ἀρτίως καὶ περὶ τούτου τοῦ εὐαγγελιστοῦ λέγον-  
 τος· *Εὐρῶν δὲ ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπ' αὐτό.*  
 Ὡ τῶν παραδόξων πραγμάτων. Μὴ γὰρ οὐκ ἴσχυεν ὁ  
 δεσπότης Χριστός, ὁ οὐρανὸν θρόνον ἔχων, τὴν δὲ γῆν  
 145 ὑποπόδιον, ὁ πάντα τὰ ὄντα ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι  
 νεύματι παραγαγών,  
 πλήθος ἐξάσπρων ἡμιόνων παραστήσαι,  
 ἢ ἄρματα μαργαριτοεῖδη χρυσοκόλλητα,

127/128 Ps. 10, 1    128/129 Ez. 17, 3    132 Ioh. 12, 13    136 Ioh. 12,  
 15    137 cf. IV Reg. 19, 15; Ps. 98, 1; Is. 37, 16; etc.    139/140 Phil. 2, 6-7  
 140 cf. Ioh. 1, 18    142 Ioh. 12, 14    144 cf. Is. 66, 1

usque ad l. 130: H    inde a l. 131: ω' (BOT)    ω² (MVHI)

131 ἐν] ἐκ V, εἰς M    παρενβάσεσιν MV, παρεκβάσει H, παραβάσε-  
 σιν I    132 ἡμῖν H    συμφώνως] συντόμως ω²    ἀναλεξάμενοι H  
 133 τουτέστι] om. H    τῆς] om. H    πέπλα] ὄπλα M, ἔπαθλα H  
 134 μέγਾਲως] τοῖνον χαρμονικῶς I    134/135 τῷ – καρδίᾳ] τῇ καρδίᾳ  
 καὶ τὸ στόματι H, καρδίᾳ καὶ στόματι I    136 πῶλον] *πραερ.* τὸν H  
 μὲν] om. HI    ὄνου] om. H    καθεζόμενον H    137 τῶν χερουβὶμ δὲ  
 H    τῶν²] om. I    ἀναπαυόμενα H    139/140 ὅπου – θάλπων] om. H  
 139 τὸ] om. O    140 ὅ] om. ω'    141 καὶ] om. H    περὶ τούτου]  
 παρὰ I, *ραστ.* εὐαγγελιστοῦ *τραπισρ.* H    142 αὐτῷ M    143 τῶν] *add.*  
 καινῶν καὶ I    παραδόξων] *add.* θαυμάτων καὶ H    ἴσχυεν HI  
 144 οὐρανὸν] *πραερ.* τὸν H    145 πάντα] om. M    146 νεύματι] om.  
 H    147 ἐξάσπρον H    148 ἢ] καὶ B<sup>pc</sup>    μαργαρίτας εἶδη H

- ἢ ἵππων ποικιλοστρώτων ἀγέλην,  
 150 ἢ δορυφόρων ὠραιομόρφων ἡσυχον συνδρομήν,  
 ἢ ἀρχόντων ἐπισήμων εὐρυθμον προσδοιπόρησιν,  
 ἢ πᾶσαν τὴν λοιπὴν θεραπείαν ἣν ἡδέως οἱ τοῦ κόσμου  
 φίλοι περισύρουσιν;  
 Ἄλλ' οὐδὲν τούτων μετέρχεται. Διὰ τί;  
 155 Ἴνα μὴ ἐκκόψη τὴν οἰκονομίαν,  
 ἵνα μὴ φαντασίᾳ ἐπιγραφῇ τὸ κατόρθωμα,  
 ἵνα μὴ τῷ σχήματι,  
 ἀλλὰ τῷ πράγματι προσδράμωσιν οἱ πιστεύοντες,  
 ἵνα μὴ μέλλωσι λέγειν Ἰουδαίων καὶ Ἑλλήνων παῖδες,  
 160 ὅτιπερ τὸ βασιλικὸν ἀξίωμα τοῦ παραγενομένου ἢ ἡ τιμὴ ἢ  
 ἡ δορυφορία ἢ ἡ φαντασία ἔπεισε τοὺς ἀκεραιότερους, οὐχὶ  
 δὲ ἡ ἀλήθεια τῶν πραγμάτων.  
 Ἴνα οὖν πᾶν στόμα φαῦλον φράξῃ καὶ πᾶς ὁ κόσμος  
 ὑπόδικος γένηται τῷ θεῷ, τούτου ἕνεκεν ὁ δεσπότης  
 165 Χριστὸς εὐτελεῖ ὄναρίῳ καθεσθεις καὶ δεκαδύο μόνους  
 μαθητὰς ἐκλεξάμενος εὐτελεῖς, ἰδιώτας, πένητας, ἀφώνων  
 ἰχθύων θηρευτὰς, τὴν οἰκουμένην πᾶσαν δι' αὐτῶν ἠγκί-  
 στρευσεν, οὐχ ὄρμιαν εἰς βυθὸν ρίψας, ἀλλὰ λόγον εἰς  
 κόσμον πέμψας. Ποῖον λόγον; Ὅν ἀκούσας Λάζαρος ἐξε-  
 170 πήδησε τοῦ μνημείου, οὐ φύσεως ἀκολουθία ἀλλὰ θεότητος  
 ἐνεργεῖα τὴν ἀκοὴν ἀνοίξας ὁ τεθνεώς.

152/153 cf. Iac. 4, 4    163/164 Rom. 3, 19    169/170 cf. Ioh. 11, 44

ω' (BOT)    ω² (MVHI)

149/151 ποικιλοστρώτων - ἀρχόντων] ποικίλων των (sic) H 150  
 ὠραιομόρφων] *add.* καὶ I ἡσυχων MI 151 ἐπισήμων] *add.* καὶ I  
 εὐρυθμον] εὐρύθμων MI, *ante* ἢ *transp.* H προσδοιπόρησιν I,  
 προσδοιπορίαν H 152 τὴν λοιπὴν] *om.* H 152/153 οἱ τοῦ κόσμου  
 φίλοι ἡδέως H 153 περιφέρουσιν H 154 οὐδὲ H μετερχόμενος  
 H 155/156 Ἴνα - οἰκονομίαν] *post* κατόρθωμα *transp.* M 155  
 ἐγκώψη V 156 φαντασίᾳ] τὴν φαντασίαν I, τῷ σχήματι φαντασίαν H,  
 φαντάσει ω' 157 Ἴνα - σχήματι] *om.* H 158 ἀλλὰ - πράγματι] *om.* I  
 πραγμάματι H 159 μέλλωσι - παῖδες] παῖδες ἑλλήνων καὶ ἰουδαίων  
 μέλουσι λέγειν H μέλλουσιν ω' M 160 ὅτιπερ] ὅτι I, ὅτι διὰ H  
 τοῦ παραγενομένου ἀξίωμα H ἢ] *om.* H ἢ] καὶ H 161 ἢ ἢ  
 φαντασίᾳ] ἐν φαντασίᾳ H ἐπέπεσεν H ἀκαιρωτέρους H 161/162  
 οὐχὶ δὲ] ἀλλουχὶ H 163 ἰν' I φραγεῖ HI 164 γέννηται T 165  
 εὐτελεῖς ὄναριον H, ὄναρίῳ εὐτελεῖ I καθήσας B δεκαδύο] δώδεκα  
 I 165/166 μόνους] *post* μαθητὰς *transp.* B, *om.* I 166 ἰδιώτας] *add.*  
 καὶ I ἀφωνοτέρων H 167 θηρευτὰς] σαγήνευτὰς I πᾶσαν] *om.* I  
 168 οὐχ ὄρμιαν] *scriptimus*, οὐκορμέαν BOT M, οὐκ ὄρμιαν B²,  
 οὐκορμαίαν V, οὐκαρμαίαν H, οὐ σαγήνην I εἰς' - λόγον] *om.* H  
 169/170 ἐξεπήδησε] *add.* ἀπὸ V 171 ὁ τεθνεώς] τοῦ τεθνηκος H

Ἦκουες γὰρ ἀρτίως τοῦ εὐαγγελιστοῦ λέγοντος· Πρὸ ἐξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν.

175 Πρὸ ἐξ ἡμερῶν τοῦ πάσχα. Ἄκουε τὴν ἡμέραν, ὁ ποθῶν τὴν ἡμέραν κυρίου.

Πρὸ ἐξ ἡμερῶν τοῦ πάσχα. Ἀρίθμει τὰς ἡμέρας, ἵνα ἀπολαύσης τῆς ἡμέρας. Ἐγγὺς ἡ παρουσία, ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν· ὁ χειμῶν τῆς ἀγνωσίας παρήλθεν, 180 τὸ ἔαρ τῆς γνώσεως παρέκυψεν. Τὸν τῆς τεσσαρακοστῆς δρόμον ἀθλητικῶς διάνυσσον καὶ τῆς ἐορτῆς τὸν στέφανον περιμένε. Καλὸν γὰρ ὑμᾶς ὑπομνήσαι καὶ περὶ τούτου, ὅτιπερ ἡ τεσσαρακοστὴ σὺν εὐμενείᾳ θεοῦ πεπλήρωται, τοῦ δὲ κυριακοῦ πάθους ἡ ἑβδομὰς ἀπὸ τῆς σήμερον 185 ἀνέωκται· οὐχ ὅτε γὰρ ἐνήστευσεν ὁ δεσπότης Χριστός, τότε καὶ ἔπαθεν. Ἄκουε συνετῶς. Ἐνήστευσε γὰρ μετὰ τὸ βάπτισμα, ὅτε πικτεύσας τῷ διαβόλῳ τοῦτον κατέρραξε καὶ τὴν νίκην τῷ Ἀδὰμ ἐχαρίσατο.

Οὐ γὰρ δι' ἑαυτὸν ἔπαθεν ὁ δεσπότης ἡμῶν Χριστός, 190 ἀλλὰ διὰ τὸν κάτω κείμενον·

οὔτε δι' ἑαυτὸν ἐνήστευσεν,

ἀλλὰ διὰ τὸν τὴν παρακοὴν καταπιόντα·

οὐδὲ δι' ἑαυτὸν ἐβαπτίσθη,

ἀλλὰ διὰ τὸν ρυπωθέντα τῇ ἀμαρτίᾳ.

172/175 Ioh. 12, 1    177 Ioh. 12, 1    178/179 Rom. 13, 12    179 Cant. 2, 11    186/187 cf. Matth. 4, 2; Luc. 4, 2

ω<sup>1</sup> (BOT)    ω<sup>2</sup> (MVHI *μικροὶ ad l. 190*)

172 γὰρ] *om.* VH    173/175 ἦλθεν - ποθῶν] *om.* H    175/176 ὁ - κυρίου] ὅποθεν ἢ τοῦ πάθους τοῦ δεσποτικοῦ ἡμέρα ἀρχεται I    176 ἡμέραν] *add.* τοῦ πάθους H    177 Πρὸ - πάσχα] *om.* H    177/178 ἵνα - ἡμέρας] *om.* O    178 ἀπολαύσει I    ἡμέρας] *praep.* τοῦ πάθους I    179 ὁ τῆς ἀγνωσίας χειμῶν I    180 τὸ] *praep.* καὶ I    τῆς γνώσεως ἔαρ I    τεσσαρακοστῆς] σαρκὸς H    181 διανύσας H    τὸν στέφανον τῆς ἐορτῆς I    181/182 τὸν στέφανον περιμένε] τὸν δρόμον παρέμενε στέφανον H    182 περιμένε] ἀπεκδέχου I    Καλὸν - τούτου] *om.* I    ὑμᾶς] ἡμᾶς H, *om.* M    τούτου] αὐτοῦ H    183 ὅτιπερ - πεπλήρωται] ὁ τῆς τεσσαρακονημέρου διάυλος νυκτὶ πεπλήρωται I    184 τῆς] τὴν H    185 ἀνέωκται] ἀρχεται I    ἐνήστευεν M    δεσπότης] *om.* I    186 ἔπαθεν] ἀπέθανεν H    Ἄκουε] *praep.* ἀλλ' I    187 τὸν διάβολον H    τοῦτον] *om.* H    189 Οὐ] οὐδὲ H    ἔπαθεν] πέπονθεν I, ἀπέθανεν H    ὁ - Χριστός] ὁ θεὸς ἡμῶν I    ἡμῶν] *om.* M    190 κείμενον] κειμεν H; *add.* ἀνθρώπον I    191/221 οὔτε - ἀκυρωσίαν] *om.* I    191 οὔτε] οὐδὲ H    192 τὸν] τὸ M, *om.* H    193 οὐδέ] οὐ BT

195 Ἐνήστευσεν οὖν ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς μετὰ τὸ βάπτισμα.

Ἄλλ' ὁμῶς καὶ τοῦτο ἐν παρεκβάσει ζητήσωμεν, διὰ τί μὲν ἡμεῖς πρὸ τοῦ βαπτίσματος νηστεύομεν, ὁ δὲ δεσπότης Χριστὸς μετὰ τὸ βάπτισμα ἐνήστευσεν. Διὰ τί; Ὅτι ἡμεῖς  
 200 μὲν ὠγκωμένοι ταῖς ἁμαρτίαις καὶ πεφορτισμένοι τὴν ψυχικὴν γαστέρα, ἀναγκαίως πρὸ τοῦ βαπτίσματος τὴν νηστείαν ὡς θεοδώρητον ἀντίδοτον δεχόμεθα, ἵνα καθάραντες ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος εἰς ὄρεξιν ἔλθωμεν τοῦ ἐπουρανίου ἄρτου. Ὁ δὲ δεσπότης  
 205 Χριστὸς ὡς ἁμαρτίας ἐλεύθερος μετὰ τὸ βάπτισμα νηστεύει τύπον δωρούμενος, οὐχ ἁμαρτίας ὀδυρόμενος. Εἰ γὰρ «ἀρὰ» καὶ «ἁμαρτία» ἐκλήθη ὁ δεσπότης ἡμῶν Χριστὸς, ἀλλ' ὁμῶς οὐκ αὐτὸς ῥερούπεται, ἀλλὰ τὰς ἁμαρτίας τὰς ἡμετέρας ἀνεδέξατο· ὁ δὲ ἀνάδοχος πᾶν ὄτιοῦν οὐχ ὡς αὐθέντης,  
 210 ἀλλ' ὡς μεσίτης εὐθύνεται.

Ὅθεν ὡς τοῦ Ἀδάμ τὸ χρέος ἀναδεξάμενος καὶ τοῦτο ἀποτίσας, καὶ τὸ χειρόγραφον ἡμῶν τῶν ἁμαρτημάτων ἐν τῷ σταυρῷ τῷ σπόγγῳ τῆς φιλανθρωπίας ἀπήλειψε καὶ οὐκ ἐχάραξεν. Διὰ τί δὲ «ἀπήλειψε καὶ οὐκ ἐχάραξεν»; Διὰ  
 215 τί; Ἄκουε. Εἰ ἐχάραξε καὶ οὐκ ἀπήλειψεν, ἤμελλε φέρειν κἂν μικρὸν λείψανον τοῦ προτέρου χρέους. Ὅθεν τοῦτο θεωρήσας καὶ ὁ μακάριος Παῦλος ἐβόα λέγων· Τὸ χειρόγραφον ἡμῶν τῶν ἁμαρτιῶν ἤρκεν ἐκ μέσου Χριστοῦ τῷ σταυρῷ αὐτὸ προσηλώσας. Διὰ τί δὲ τῷ σταυρῷ αὐτὸ

202/203 II Cor. 7, 1    212 cf. Col. 2, 14    217/220 Col. 2, 14

ω<sup>1</sup>(BOT) ω<sup>2</sup>(MVH)

195 Ἰησοῦς] *in marg.* M    197 ἐν παραβάσει M, ἐκ παραβάσει V, ἐπαρευβάσει H    198 δὲ] *om.* H    200 ὀγκωμένοι H    ταῖς - πεφορτισμένοι] *om.* H    201 γαστέραν H    202 ἀντίδοχον V, ἀντίδωρον H    δεόμεθα V    καθάραντες] προκαθαρωμεν H    204 δὲ] *om.* H    206 τύπον] τῶπον H    οὐχ - ὀδυρόμενος] *om.* H    οὐκ MV ἀρὰς H    207 Χριστὸς] *add.* ὡς ἁμαρτίας ἐλεύθερος H    208 ῥερούπεται] εὐποτε H    209 ἐδέξατο V    ὁ - ὄτιοῦν] πᾶς οὖν ὁ ἀναδεχόμενος H    πάντων M    οὐκ MV    211 Ὅθεν ὡς] ὥστε H    τοῦτοῦ H    212 ἀπητήσας H    ἡμῶν - ἁμαρτημάτων] τῶν ἁμαρτιῶν ἡμῶν H    213 σταυρῷ τῷ] σταυρικῷ V    ἀπέλυψεν H    214 Διὰ - ἐχάραξεν<sup>2</sup>] *om.* H    215 Ἄκουε] *add.* συνετῶς H    ἀπέλυψε H    ἤμελλε H    216 κἂν] καὶ H    217 καὶ] *om.* M    ἐβόα λέγων] ἔλεγεν H    218 ἁμαρτημάτων O    ἤρκεν O V<sup>2</sup> H    219 αὐτὸ<sup>1</sup>] αὐτῷ B VH *es post* προσηλώσας *transp.* H    αὐτὸ<sup>2</sup>] αὐτῷ H

220 προσήλωσεν; ἵνα πᾶς παραπορευόμενος μάθῃ τὴν τούτου ἀκυρωσίαν.

Ἐνήστευσε τοίνυν ὁ δεσπότης ἡμῶν Χριστὸς μετὰ τὸ βάπτισμα, ἔπαθε δὲ τοῦτο τὸ ἐκούσιον πάθος οὐκ εὐθὺς μετὰ τὸ βάπτισμα, ἀλλὰ μετὰ τριετῆ χρόνον,

225 τὸ πρὸ ἕξ ἡμερῶν ὡς σημαινόμενον,

τὸ παντὸς πάθους ἀναιρετικόν,

τὸ τῆς ἐκκλησίας νυμφοστολικόν.

Ἐπαθεν οὖν τοῦτο τὸ πάθος

μετὰ τὸ πολλὰ καὶ θαυμαστὰ σημεῖα ἐργάσασθαι,

230 μετὰ τὸ νεκροὺς ἀναστήσαι,

μετὰ τὸ παραλύτους σφίγγει,

μετὰ τὸ τυφλοὺς ὀμματῶσαι καὶ λεπροὺς καθαρῖσαι.

Ἄλλ' ὅμως οἱ ἀπόστολοι πνεύματος ἁγίου ἐμπλησθέντες

ταύτας τὰς δύο πανηγύρεις, τὴν νηστείαν καὶ τὸ πάθος

235 συνάψαντες, μίαν ἑορτὴν πάνδημον τῷ γένει τῶν Χριστιανῶν παρέδωκαν.

Ἀγαλλιαθῶμεν οὖν καὶ εὐφρανθῶμεν, ὅτι πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν.

Διὰ τί;

240 ἵνα Ἰουδαίους δριμύξῃ

καὶ τὰ ἔθνη διασώσῃ.

Πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν.

Διὰ τί;

ἵνα πληρώσῃ τὸ μυστήριον

225 Ioh. 12, 1    237 Ps. 117, 24    237/238 Ioh. 12, 1    242 Ioh. 12, 1

ω<sup>1</sup> (BOT)    ω<sup>2</sup> (MV κλημ ad πάθος l. 229 HJ inde a l. 222)

220 πορευόμενος O H    222 δεσπότης ἡμῶν] om. I    223 βάπτισμα] add. καθάπερ ἔφθην εἰπών I    δέ] add. καὶ H    τοῦτο] om. ω<sup>2</sup>  
 223/305 οὐκ - ἡμην] om. V    223 οὐκ εὐθὺς] om. H    225/227 τὸ - νυμφοστολικόν] om. I    225 ὡς] ἡμῖν ἀρτίως MH    228 τοῦτο - πάθος] om. I    τὸ] om. H    229 τὸ] om. H    καὶ] ἢ μετὰ B<sup>16</sup>    θαυμαστὰ] ἐξαίσια I    230 μετὰ τὸ] καὶ I    231 συσφίγγει I    233 τοῦ ἁγίου πνεύματος H    πλησθέντες O, ἐμφορούμενοι I    234 νηστείαν] add. φημι I    τὸ πάθος] τὰ τοῦ χριστοῦ πάθη I    235/236 τῷ - παρέδωκαν] καὶ χαρμόσυνον τοῖς πιστοῖς παρέδωκαν I    237 ἀγαλλιασθῶμεν M, ἀγαλλιασώμεθα H    οὖν] νῦν. BT, τοίνυν I    ὅτι] καὶ ψαλμικῶς τῷ σωτήρι μετὰ κλάδων καὶ ἡμεῖς εὐφημήσωμεν· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· ὡσαννὰ ἐν τοῖς ὑψίστοις I    238 ὁ] om. H    239/243 Διὰ - τί] om. H    241/246 καὶ - συνδειπνήσῃ] καὶ τοὺς φαρισαίους καταισχύνη· ἵνα τὸ μυστήριον πληρώσῃ καὶ τὸ ἰλαστήριον ἀνοίξῃ· ἵνα τὸν λάζαρον ἀναστήσῃ I



- 245 καὶ ἀνοίξη τὸ ἱλαστήριον,  
 ἵνα τῷ Λαζάρῳ συνδειπνήσῃ  
 καὶ τὴν ταφὴν προθυμιάσῃ,  
 ἵνα ὡς δοῦλος πειρασθῇ  
 καὶ ὡς υἱὸς ἐλευθερωθῇ.
- 250 *Πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν.*  
 Διὰ τί;  
 ἵνα ὑπὲρ τῶν καταδίκων φραγελλωθῇ  
 καὶ ὡς φιλόκωπος τούτους μαστίγων ἀπαλλάξῃ.  
*Πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν.*
- 255 Διὰ τί;  
 ἵνα τὴν πλευρὰν λόγχῃ νυχθεῖς τὴν πλευρὰν τοῦ Ἀδάμ  
 ἰάσῃται,  
 ἵνα Ἰούδας ὁ Ἰσκαριώτης  
 τὸ μὲν ὑλικὸν μύρον τριακοσίων δηναρίων διατιμήσῃται,  
 260 τὸν δὲ δεσπότην Χριστὸν τριάκοντα ἀργυρίων συμφωνήσῃ.  
*Πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν.*  
 Διὰ τί;  
 ἵνα τὸν σταυρὸν ριζώσῃ  
 καὶ τὴν σφραγίδα ἀνθήσῃ,
- 265 ἵνα τὸν ἄδην ἐμφράξῃ  
 καὶ τὸν παράδεισον ἀνοίξῃ.  
*Πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν.*  
 Διὰ τί;  
 Ἰακάνθινον στέφανον φορέσαι

250 Ioh. 12, 1      252 cf. Matth. 27, 26; Marc. 15, 15      254 Ioh. 12, 1  
 256 cf. Ioh. 19, 34      259 cf. Marc. 14, 5; Ioh. 12, 5      260 cf. Matth. 26,  
 15      261 Ioh. 12, 1      267 Ioh. 12, 1      269 cf. Matth. 27, 29; Ioh. 19, 2

ω<sup>1</sup> (BOT)    ω<sup>2</sup> (MHI<sup>1</sup> *ad. l. 267*)

245 ἀνοίξη τὸ ἱλαστήριον] τὰ ἔθνη διασώση H      246 τὸν Λαζάρου H  
 247 προθυμιάσῃ H      248 ἰν' I      πειρασθῇ] πραθη H      249 υἱὸς] θεός I  
 ἐλευθερώσῃ O      250/251 Πρὸ - τί] om. HI      252 ἰν' I  
 253 μαστίγας H      254 ὁ] om. HI      255 Διὰ τί] om. H      256 λόγχῃ - πλευρὰν] om. H  
 τοῦ Ἀδάμ τὴν πλευρὰν I      258 ἵνα] καὶ I      ὁ Ἰσκαριώτης] om. I  
 259 τριακοσίοις δηναρίοις I      διατιμήσῃται] τιμήσας H      260 τὸν - ἀργυρίων] τὸ δεσπότη τῶν ὅλων ἀργυρίων τριάκοντα H  
 τὸν - Χριστὸν] τὸ δὲ ἀτίμητον μύρον τὸν χριστὸν I  
 συμφωνήσῃ ἀργυρίων I      261/262 Πρὸ - τί] om. I      261 ὁ] om. H  
 262 Διὰ τί] om. H      263 ριζώσῃ] ἀγιάσῃ I      264/265 τὴν - ἵνα] om. I  
 265 ἐμφράξῃ M, ἐμφράγξει H      267 ὁ] om. HI      268/273 Διὰ - Βηθανίαν] om. I  
 268 Διὰ τί] om. H      269 Ἰακάνθινον] *praep.* ἵνα M, *praep.* ἵνα τὴν ἀκαθαρσίαν λύσει καὶ H      φορέσῃ M, φωρέσει H

- 270 καὶ τὰς ἁμαρτίας ἡμῶν ἐκριζῶσαι,  
 ἵνα τοῖς πιστοῖς συντάξῃται  
 καὶ πρὸς τὸν πατέρα ὁδεύσῃ.  
*Πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν,  
 ὅπου ἦν Λάζαρος ὁ τεθνηκώς.*
- 275 ὁ λήθη παραπεμφθῆναι μὴ δυνάμενος,  
 ὁ πόλεως ἀρχιπολίτης,  
 ὁ ἅπαξ τεθνηκῶς  
 καὶ δεύτερον τῷ βίῳ παραπεμφθείς.  
 ὁ φυσικῶ θανάτῳ κλαπείς
- 280 καὶ δεσποτικῇ χάριτι ἐγερθείς,  
 ὁ ὑπὸ τοῦ τυράννου ταρτάρου ἀρπαγείς  
 καὶ ὑπὸ τοῦ βασιλέως Χριστοῦ ἀποσπασθείς,  
 ὁ νόσῳ καταρρυπωθείς  
 καὶ λόγῳ ἀνανεωθείς.
- 285 Ἴστε γὰρ πάντες σαφῶς, οἱ τοῦ Λαζάρου φίλοι, μᾶλλον δὲ  
 οἱ τοῦ κυρίου μαθηταί, ὅτι περ τοῦ Λαζάρου θανόντος καὶ  
 τάφῳ παραδοθέντος μετὰ τέσσαρας ἡμέρας ἦλθεν ὁ Ἰησοῦς  
 εἰς Βηθανίαν, ἵνα τὸν Λάζαρον διυπνίσῃ. Παρ' αὐτῷ γὰρ  
 κεκοίμητο, ἦν γὰρ αὐτοῦ καὶ φίλος ὡς τὰ φίλων διαπρατ-  
 290 τόμενος.

Μάρθα δὲ καὶ Μαρία αἱ ἀδελφαὶ τοῦ Λαζάρου τῷ σωτήρι  
 προσήλθον. Ἀπλῆ μὲν ἢ Μαρία οὔσα ἡσυχίαν ἤγεν, συ-  
 νετώτερον γὰρ ἦν τὸ γύναιον· ἢ δὲ Μάρθα προεκπηδήσασα

273/274 Ioh. 12, 1      287/288 Ioh. 12, 1

ω<sup>1</sup> (BOT)    ω<sup>2</sup> (MHI<sup>inde ab l. 274</sup>)

270 ἐκριζώση MH      272 καὶ] om. H      ὁδεύειν H      273 ὁ] om. H  
 274 ὅπου] ὅπο H      275 λήθη] λίθω H      276 ὁ - ἀρχιπολίτης] om. I  
 277 τεθνηκῶς] γεννήθη I      279 κλαπείς] θνήξας H      280 δεσποτικῇ  
 χάριτι] θεϊκῷ προστάγματι H      281 τυράννου] παμφάγου ἄδου I, *post*  
 ταρτάρου *transp.* H      ἀρπαγείς] τυραννισθείς I      282 ἀποσπασθείς]  
 ἀπόπασθης H, τῶν δεσμῶν ἐλευθερωθείς I      283/284 ὁ - ἀνανεωθείς]  
 om. I      283 ὁ - καταρρυπωθείς] om. H      καταρρυπωθείς] καταριπωθείς  
 B, κατεριποθείς M      285 ἴστε H      σαφῶς] om. I      285/286 οἱ -  
 μαθηταί] ὅσοι τῶν ὧδε φιλομαθέστεροι τυγχάνοντες I      286 ὅτι περ] ὅτι  
 ὑπὲρ H      θανόντος HI      286/287 καὶ - παραδοθέντος] om. I      287  
 τέσσαρες ἡμέρες H      ὁ] om. I      288 τὸν Λάζαρον] αὐτὸν I      δι-  
 υπνώση M      288/289 Παρ' αὐτῷ - κεκοίμητο] om. HI      289 κεκοίμητε I  
 καί] om. I      φίλος] *add.* φησί I      φίλων] φίλω H, φίλα πάντως I  
 291 αἰ] om. M      292 Ἀπλῆ μὲν ἢ] ἀλλ' ἢ μὲν H, καὶ ἢ μὲν I  
 οὔσα] ἀπλουατέρα τυγχάνουσα I, om. H      ἤγεν] εἶχεν H      292/293  
 συγρηρότερον H      293 ἦν] om. H

καὶ ὡς ἐν λύπῃ ὑπάρχουσα παρεκάλει τὸν κύριον βοῶσα·  
 295 Κύριε, εἰ ἦς ὧδε οὐκ ἂν μου ἀπέθανεν ὁ ἀδελφός· ἀλλὰ  
 καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεόν, δώσει σοὶ ὁ  
 θεός.

Ὁ δὲ κύριος πρὸς τὴν Μάρθαν· «Μάρθα, τί ἐσφαλμένα  
 φθέγγῃ; Τί οὐκ οἶδας ὃ λέγεις; Ἐμποδίζεις τῷ ἀδελφῷ  
 300 σου, οὐ συγχωρεῖς τοῦτον ἀναστήναι, τῇ λύπῃ μεθύεις.  
 Οὐδέπω ὁ Ἄρειος ἐβλάστησε καὶ σὺ ἀσθενοθείας ζιζάνιον  
 προφέρεις λέγουσα· Εἰ ἦς ὧδε οὐκ ἂν ἀπέθανέ μου ὁ  
 ἀδελφός. Οὐκ ἤμην ὧδε, Μάρθα; Ἐρώτησον τοὺς μαθητάς  
 μου καὶ μάθε ὅτιπερ εἰ καὶ ἀπὼν ἤμην τῷ σώματι, παρῶν  
 305 ἤμην τῷ πνεύματι. Μόνον γὰρ ἀπέθανεν ὁ ἀδελφός σου καὶ  
 ὁ συνὼν αὐτῷ ἄγγελος τὴν μετάθεσιν αὐτοῦ ἀνήνεγκέ μοι  
 ὡς βασιλεῖ, εὐθέως ἔφην πρὸς τοὺς μαθητάς μου· Λάζαρος  
 ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι τοῦ ἐξυπνίσαι  
 αὐτόν. Θεῷ λέγεις, Μάρθα· Εἰ ἦς ὧδε οὐκ ἂν ἀπέθανέ μου  
 310 ὁ ἀδελφός. Παῦσαι τοίνυν, Μάρθα, συγχωρῶ σοὶ σφαλλο-  
 μένη, τὸ μὲν διὰ τὴν φύσιν, τὸ δὲ διὰ τὴν θλίψιν. Ἀνα-  
 στήσεται ὁ ἀδελφός σου.»

Λέγει αὐτῷ Μάρθα ἔτι προσκόπτουσα τῇ πίστει· «Οἶδα,  
 κύριε, ὅτι ἀναστήσεται ὁ ἀδελφός μου ἐν τῇ ἐσχάτῃ ἡμέρᾳ,  
 315 ὅτε καθολικὸν τὸ δῶρον, οὐχὶ δὲ μερικὸν τὸ χάρισμα.»

295/297 Ioh. 11, 21-22      302/303 Ioh. 11, 21      307/309 Ioh. 11, 11  
 309/310 Ioh. 11, 21      311/312 Ioh. 11, 23      313/314 Ioh. 11, 24

ω<sup>1</sup> (BOT)    ω<sup>2</sup> (MV<sup>inde a τῷ l. 309</sup>HI)

294 καὶ - ὑπάρχουσα] *om.* H    καὶ] *om.* I    λύπῃ] *πραερ.* μεγίστη I  
 βοῶσα] λέγουσα H, *add.* καὶ λέγουσα I    295 Κύριε] *om.* H    μου]  
*om.* HI    ὁ ἀδελφός] *πραερ.* ἡμῶν H    296 αἰτήσεις H    δῶν H  
 298 Ὁ - Μάρθαν] *om.* I    Μάρθαν] *add.* ἔφη H    299 Τί - λέγεις]  
 οὐκ οἶδας τί λέγεις H, τί λαλεῖς ὃ οὐκ οἶδας I    300 οὐ] *πραερ.* καὶ I  
 τοῦτον] τοῦτω H, τοῦ I    τῇ] τί M, *πραερ.* τί οὕτως I    300/301  
 μεθύεις - ἀσθενοθείας] *om.* H    301 ὁ Ἄρειος] ἡ ρίζα M    ὃ] *om.* I  
 ἀσθενοθείας BT, ἀσθενίας M    302 προσφέρεις MH, προβάλλη I  
 μου ἀπέθανε O    303 μάρθα ὧδε H    304 ὅτιπερ - ἤμην] ὅτι ἀπὼν  
 εἰμί H    ὅτι I    σώματι] *add.* ἀλλὰ I    304/305 παρῶν ἤμην]  
 παρῆμεν I    305 ἤμην] εἰμί H    ἀπέθανεν] *πραερ.* ὡς I    306 αὐτῷ]  
 αὐτῶν T    τὴν μετάθεσιν αὐτοῦ] *om.* I    ἀπήνεγκέ MV, ἀνήγγειλέ H  
 307 εὐθέως] *πραερ.* καὶ H    308 τοῦ] *om.* H    309/310 οὐκ -  
 ἀδελφός] *om.* I    310 τοίνυν] τοῦ νῦν H    σοὶ] σε H, *add.* ὡς V  
 310/311 σφαλλομένην I, σφαλομένη VH    311/312 Ἀναστήσεται]  
*πραερ.* καὶ γὰρ I    313 Μάρθα] *πραερ.* ἡ I    ἔτι - πίστει] ἔτι  
 προσκόπτουσα εἰς τὴν πίστιν H, *om.* I    314 κύριε] *om.* H    ὁ ἀδελφός  
 μου] *om.* I    315 τὸ δῶρον] γίνεται τὸ δῶρημα I

Ὁ δὲ Χριστὸς πρὸς αὐτήν· «Τί μακρὰν ὁδεύεις, ὦ Μάρθα; Ἐγὼ εἶμι ἡ ἀνάστασις καὶ ἡ ζωὴ. Εἰ πιστεύεις, παρακάλει· εἰ δὲ ἀπιστεῖς, ἄπιθι, γύναι· καὶ γὰρ διδάσκειν οὐκ ἐπιτρέπω σοι. Πιστεύεις τοῦτο;»

320 Λέγει αὐτῷ Μάρθα· «Ναί, κύριε· ἐξ ὅτε γὰρ ἤρξω τῆ δούλῃ σου λαλεῖν, ἄλλη ἀντ' ἄλλης γεγέννημαι.»

Τότε ὁ κύριος ἀποκριθεὶς ἔφη τοῖς παροῦσιν· «Ποῦ τεθήκατε αὐτόν;» Λέγουσιν αὐτῷ· «Ἐρχου καὶ ἴδε.» Καὶ ἐπορεύετο ὁ Ἰησοῦς ὡς μὴ εἰδὼς τὸν τάφον ὃ τὴν ψυχὴν τοῦ

325 Λαζάρου βαστάζων· ἐπορεύετο γὰρ οὐκ ἀγνοῶν τὸν τάφον, ἀλλ' ὡς πλείονας βουλόμενος ἐλκύσαι μάρτυρας τῆς ἀναστάσεως.

Εἶτα τοῦ Ἰησοῦ πορευομένου ἡ Μάρθα πάλιν δελεασθεῖσα προσήλθε τῷ σωτήρι λέγουσα· «Κύριε, ποῦ ὑπάγεις; Ἦδη

330 ὄζει, τεταρταῖος γὰρ ἐστίν. Ποῦ ὑπάγεις; Μέλλεις γελαῖσθαι, οὐκ ἐνδέχεται τοῦτον ἀναστήναι. Ἦδη ὄζει, τεταρταῖος γὰρ ἐστίν. Αἱ τρίχες ἐξέπεσαν, αἱ σάρκες ἐμειώθησαν, αἱ φλέβες διελύθησαν, τῶν ὀστέων αἱ σάρκες τὴν φύσιν ἠρνήσαντο. Κύριε, ποῦ ὑπάγεις; Γέλως γινόμεθα·

335 σκώληκες βόσκονται, ἰχῶρες λιμνάζουσιν. Τὸν υἱὸν τῆς χήρας ἀνέστησας, δέσποτα, ἐπειδὴ πρόσφατος ἦν ὁ νεκρὸς καὶ ἔτι ἡ ψυχὴ αὐτοῦ εἰς τὸ σῶμα περιεπέτατο καὶ ἡ σὰρξ νοτίδα θερμότητος ἐκέκτητο. Οὗτος δὲ ἤδη ὄζει, τεταρταῖος γὰρ ἐστίν. Εἰ καὶ αὐτὸς βούλει, ἀλλ' ὁμως ἡ ψυχὴ οὐ κα-

317 Ioh. 11, 25    319 Ioh. 11, 26    320 Ioh. 11, 27    322/323 Ioh. 11, 34    329/330 Ioh. 11, 39    331/332 et 334 Ioh. 11, 39    335/336 cf. Luc. 7, 11-17    338/339 Ioh. 11, 39

ω<sup>1</sup>(BOT)    ω<sup>2</sup>(MVHI)

316 Ὁ - αὐτήν] καὶ ὁ κύριος λέγει αὐτῇ I    Χριστὸς] *add.* φησιν H  
 ὁδεύεις] *add.* ὁδὸν H    ὦ] *om.* I    Μάρθα] *add.* ὁδὸν I    317  
 πιστεύεις] *add.* μάρθα I    318 ἄπιθι] *add.* ἀπ' ἐμοῦ I    διδάσκω H  
 320 Μάρθα] *praep.* ἡ H<sup>sup 2</sup> I    320/321 τὴν δούλην H    321  
 γεγέννημαι T M    322 ἔφη] λέγει I    325 γὰρ] *om.* I    τάφον] τόπον  
 I    326/327 ὡς - ἀναστάσεως] ἵνα πλείονας ἐκεῖσαι τῆς ἀναστάσεως  
 μάρτυρας δεῖξαι βουλόμενος H    326 μάρτυρας ἐλκύσαι βουλόμενος M  
 328 Εἶτα] *om.* H    τοῦ] *add.* δὲ H    329 σωτήρι] Ἰησοῦ H  
 330/332 Ποῦ - ἐστίν] *om.* H    330 Ποῦ] *praep.* κύριε I    331  
 τοῦτον] αὐτόν I    ἀναστήσαι V    332 ἐξέπεσον I, ἔπεσαν M  
 332/333 ἐμειώθησαν] ἐραχνίασαν H    333 σάρκες] ἀρμονίαι H    334  
 Γέλως] χλεῦη H    γινόμεθα VH, γενώμεθα I    336 ἐπειδὴ] ἀλλὰ I  
 νεκρὸς] τεθνηκὸς I    337 ἔτι - ἡ<sup>2</sup>] *om.* O    ἔτι] *ante.* εἰς *transp.* I,  
*om.* H    εἰς τὸ σῶμα αὐτοῦ I    σὰρξ] *add.* αὐτοῦ I    338 δὲ] *add.*  
 κύριε I    339 ὁμως] *om.* I    ψυχὴ] *add.* αὐτοῦ HI

340 ταδέχεται εἰς ὁδῶδες ἀγγεῖον εἰσελθεῖν. Ἦδη ὄζει, τεταρ-  
ταῖος γάρ ἐστιν.»  
Ὁ δὲ Χριστὸς πρὸς τὴν Μάρθαν· «Οὐκ εἶπόν σοι ὅτι ἐάν  
πιστεύσης ὄψῃ τὴν δόξαν τοῦ θεοῦ, καὶ εἶπες· Ναί, κύριε,  
ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, ὁ  
345 εἰς τὸν κόσμον ἐρχόμενος; Τίς σε πάλιν ἐδελέασε μὴ  
πιστεύειν; Μὴ τῇ Εὐα συνέτυχες; Μὴ τῷ ὄφει συνήντησας;  
Παῦσαι τοίνυν, ἀσθενόψυχε Μάρθα, καὶ γνῶθι ὅτι οὐκ ἄ-  
δυνατεῖ ῥῆμα παρὰ τῷ θεῷ. Θεῷ λέγεις· Ἦδη ὄζει. Πότε  
μύρον δυσωδίας αἰδεῖται; Ἄνθρωπος μουσικὸς κεχαυνω-  
350 μένην κιθάραν διατείνει, καὶ θεὸς νεκρὸν διαλελυμένον οὐκ ἐ-  
γείρει;»

Ταῦτα φήσας ὁ κύριος ἦλθέ φησιν εἰς τὸ σπήλαιον καὶ  
θεασάμενος τὸν τάφον ὁ Ἰησοῦς ἐδάκρυσεν.

Ὡ τῶν πραγμάτων.

355 Ἐδάκρυσεν ὁ δακρύων ἀφαιρέτης. Διὰ τί δὲ ἐδάκρυσεν ὁ  
κύριος ὃν ἤμελλεν ἐγείρειν; Διὰ τί; Ἴνα καὶ τῆς ἐναν-  
θρωπήσεως πιστώσῃται τὴν ἀλήθειαν, καὶ παραστήσῃ τὴν  
συμπάθειαν, καὶ τῆς θεότητος τὴν ἐξουσίαν γνωρίσῃ.  
Ἐδάκρυσεν ὁ Ἰησοῦς. Διὰ τί; Ἴνα πληρώσῃ τὸ φάσκον

340/341 Ioh. 11, 39      342/343 Ioh. 11, 40      343/345 Ioh. 11, 27  
347/348 Gen. 18, 14      348 Ioh. 11, 39      352 cf. Ioh. 11, 38      353 Ioh.  
11, 35      355 Ioh. 11, 35      359 Ioh. 11, 35

ω<sup>1</sup>(BOT) ω<sup>2</sup>(MVHI)

340 ὁδῶδες] ὄζωδες M, ὁδοδός VH, *post* ἀγγεῖον *transp.* I ἀγγος  
H εἰσελθεῖν] *om.* V 340/341 Ἦδη - ἐστιν] *om.* I 342 Χριστὸς]  
κύριος I Μάρθαν] μάρθα ἔφη H 343 πιστεύεις H εἶπας O, εἶπεν  
ω<sup>2</sup> 344 ἐγὼ πεπίστευκα] καὶ πιστεύω I θεοῦ] *add.* τοῦ ζῶντος H  
345/352 Τίς - φησιν] ἐλθὼν οὖν ὁ Ἰησοῦς H 345/348 Τίς - λέγεις]  
καὶ ὁ Ἰησοῦς λέγει αὐτῇ καὶ ἵνα τί οὕτως λαλεῖς λέγουσα I 346 Μὴ<sup>2</sup>]  
τῇ M συνήντησας] λαλησάση M 348 Θεῷ<sup>2</sup>] *om.* M 349  
δυσωδίας I αἰδεῖται] *add.* θεῷ λέγεις ἤδη ὄζει· μὴ καὶ σὺ ὡς ἡ εὐα  
τῷ ὄφει συνήντησας καὶ διὰ τοῦτο ἀπιστεῖς ῥήματα θεϊκά· παῦσαι τοίνυν  
ἀσθενόψυχε μάρθα καὶ γνῶθι ὅτι οὐκ ἀδυνατεῖ ῥῆμα παρὰ τῷ θεῷ (cf.  
Gen. 18, 14) I 350 διατείνει] *add.* καὶ φθόγγον ἀποτελεῖ I 352  
Ταῦτα - εἰς] ταῦτα ὁ κύριος πρὸς αὐτὴν εἰπὼν ἦλθεν εἰς I φησιν] *om.*  
O 353 θεασάμενος] *add.* φησὶ I ὁ Ἰησοῦς] *om.* HI 354/356 Ὁ -  
τί] *om.* H 354 πραγμάτων] *praep.* παραδόξων I 355 Ἐδάκρυσεν]  
ἐδάκρυσεν M 355/356 ὁ κύριος] φησιν I 356 ἤμελλεν I ἐγείρειν]  
ἀνιστάν I 357 πιστώσει H ἀλήθειαν] ἀνάστασιν I 357/358 καὶ -  
συμπάθειαν] *om.* MI 357 παραστήσῃ] δείξει H 358 γνωρίσει τὴν  
ἐξουσίαν I 359 Ἐδάκρυσεν - τί] καὶ I Διὰ τί] *om.* H πληρώσῃ]  
*add.* ἔργω MV, *add.* ἐν ἔργω H

- 360 ῥητόν· Κλαίειν μετὰ κλαιόντων καὶ χαίρειν μετὰ χαιρόντων.  
 Ἐδάκρυσεν ὁ Ἰησοῦς. Ἀλλ'εἰ δεῖ ἀκριβέστερον εἰπεῖν διὰ τί ἐδάκρυσεν ὁ Ἰησοῦς, ἐδάκρυσεν οὐ τὸν Λάζαρον, ἀλλὰ τοὺς ἀπίστους Ἰουδαίους.
- 365 Τότε λέγει ὁ Ἰησοῦς τοῖς παροῦσιν· «Ἀποκυλίσατέ τὸν λίθον ἀπὸ τοῦ μνήματος.»  
 Τί γάρ, δέσποτα, αὐτὸς οὐκ ἰσχύεις τοῦτο ποιῆσαι; Νεκρὸν ἐγειρεῖς καὶ λίθον οὐ κυλίεις; Οὐκ αὐτὸς εἶπες τοῖς μαθηταῖς σου· Ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν; Ἐκείνοις ὁρέων ἐπαγγέλλη μετάθεσιν καὶ σὺ λίθον οὐκ ἰσχύεις ἀποκυλίσει;
- 370 «Ναί, οὐκ ἀπὸ ἀσθενείας κελεύω, ἀλλ'ἀπὸ σοφίας ἰδίας ἐπιτάττω τοῖς Ἰουδαίοις, ὅπως μὴ μόνον τῇ ὄψει καὶ τῇ ὁσφρήσει πληροφορηθῶσιν, ὅτι ἀλήθεια καὶ οὐ φαντασία τὸ γινόμενον, καὶ ὅτι ἐγὼ εἰμι ὁ νεκρῶν καὶ ζώντων κύριος.»  
 Εἶτα μετὰ τὸ ἀποκυλίσει τὸν λίθον ἀνεκραύγασεν ὁ κύριος· «Σοὶ λέγω, Λάζαρε, δεῦρο ἔξω, ἵνα κἄν οὕτως παύσηται

360/361 Rom. 12, 15    362/363 Ioh. 11, 35    365/366 Ioh. 11, 39  
 369/370 Matth. 17, 20; Marc. 11, 23    378 Ioh. 11, 43

ω<sup>1</sup>(BOT)    ω<sup>2</sup>(MVHI)

362 Ἐδάκρυσεν ὁ Ἰησοῦς] *om.* HI    ἀλλὰ H    εἰ δεῖ] ἔδει M, εἶδι V, ἤδη H, ἤδη καὶ I    362/363 διὰ τί] *om.* HI    363 ἐδάκρυσεν<sup>2</sup>] *om.* ω<sup>1</sup> HI    οὐ] *add.* διὰ H    ἀλλὰ] *add.* διὰ H    365 Τότε] *add.* φησὶ I  
 τοῖς παρεστῶσιν H, τοὺς παρόντας I    366 μνήματος] μνημείου H, τάφου I    367 γάρ] οὖν I    αὐτὸς - ποιῆσαι] *om.* I    αὐτὸς] *om.* H  
 Νεκρὸν] *praep.* τὸν I    368 ἀποκυλίεις I    εἶπας HI    369 σου] *add.* ὅτι I    ἔχεται H    κόκκου H    370 τοῦτο M    ἐμβλήθητι H  
 θάλασσαν] *add.* καὶ μεταταβήσεται (*sic*) H, *add.* καὶ γενήσεται I  
 371 ἐπαγγέλη M, ἐπαγγέλει V    372 ἀπολίσει H    373 Ναί] *add.* φησὶν H, *add.* φησὶν ἀλλὰ I    κελεύω] *om.* I    ἀλλὰ ω<sup>1</sup> I    373/374 σοφίας - τοῖς] *om.* H    375 ὅτι] *praep.* ἀλλ' O    375/376 ἀλήθεια - γινόμενον] οὐ φαντασία τὸ γενόμενον ἀλλ' ἀλήθεια I    375 φάντασμα H  
 376 γενόμενον H    καί'] ἀλλ' H    377 ἀνεκραύγαζεν M, ἐκραύγασεν O I    κύριος] Ἰησοῦς O I    378 Σοὶ λέγω] λέγων I    378/399 ἵνα - Ἀμήν] καὶ εὐθέως ἐξῆλθεν ὦ τοῦ θαύματος· γνωρίσας τὴν τοῦ δημιουργοῦ φωνήν, ἐξῆλθεν ἔχων τὰς χεῖρας καὶ τοὺς πόδας δεδεμένας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίω περιεδέδετο· ὦ τῆς τῶν θαυμάτων ὑπερβολῆς· τί πλέον ἦν θαυμάσαι τὸν ἐκ νεκρῶν ἐγερθέντα, τὸν δεδεμένον τρέχοντα· μὴ καὶ αὐτὸς ὦ Ἰουδαῖοι τὸ σάββατον λύει· ἀλλ' ἵνα μὴ φαντασίαν τὸ πρᾶγμα νομίσουσιν οἱ ἀχάριστοι Ἰουδαῖοι, αἰκείαις χερσὶ λύσαι τοῦτον προσέταξεν αὐτοῖς εἰπών· λύσατε αὐτὸν καὶ ἄφετε ὑπάγειν· αὐτὸν φησὶ

Μάρθα λέγουσα· "Κύριε, εἴ ἦς ὧδε οὐκ ἂν μου ἀπέθανεν ὁ  
 380 ἀδελφός." Λάζαρε, δεῦρο ἕξω, ἵνα μάθωσιν οἱ παρόντες ὅτι  
 οὐκ ἀτονῶ διαλελυμένον ἐγεῖραι. Λάζαρε, δεῦρο ἕξω· ἐγώ  
 σε τοῦ τάφου ἠλευθέρωσα, σὺ με ἐν τῷ σταυρῷ πρόπεμ-  
 ψον. Λάζαρε, δεῦρο ἕξω, καὶ λοιπὸν ὡς φίλος συνδειπνεῖ  
 μοι. Εἴ γὰρ καὶ βούλονται Ἰουδαίων παῖδες ἀνελεῖν σε,  
 385 ἀλλ' ὅμως ἐγὼ συνδειπνῶ σοι. Οὐκ ἐκδίδωμί σε· ἦλθον  
 γὰρ οὐχὶ προδοῦναι, ἀλλ' ὑπὲρ φίλων τὴν ψυχὴν μου θεί-  
 ναι.»

"Ὅτι δὲ ἐβούλοντο Ἰουδαίων παῖδες ἀνελεῖν τὸν Λάζαρον,  
 οἱ αἰεὶ αἰμοχαρεῖς ὄντες, ἤκουες ἀρτίως τοῦ εὐαγγελιστοῦ  
 390 λέγοντος· Οἱ δὲ ἀρχιερεῖς καὶ οἱ φαρισαῖοι ἐβουλεύσαντο  
 ὅπως καὶ τὸν Λάζαρον ἀποκτείνωσιν, ὅτι πολλοὶ δι' αὐτὸν  
 ὑπήγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.  
 Ὡς τῆς τῶν ἀρχιερέων, μᾶλλον δὲ ἀνιερέων μανίας. Ὅν  
 γὰρ ὁ τάρταρος φρίξας ἀπέδωκεν, οὗτοι θανάτῳ πάλιν  
 395 περιβαλεῖν ἠβούλοντο. Διὰ τί, ὦ Ἰουδαῖοι, Λάζαρον ἀνελεῖν  
 ἐπιχειρεῖτε; Μὴ γὰρ καὶ αὐτὸς τὸ σάββατον λύει; Τὴν  
 ἀνάστασιν μηνύει· τί δὲ αὐτὸν καὶ βούλεσθε ἀνελεῖν; Ἐὰν  
 γὰρ ὑμεῖς αὐτὸν ἀνέλητε, πάλιν Χριστὸς αὐτὸν ἀναστήσει.  
 Αὐτῷ πρέπει ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

379/380 Ioh. 11, 21    380 Ioh. 11, 43    381 Ioh. 11, 43    383 Ioh. 11,  
 43    383/384 cf. Ioh. 12, 2    386/387 Ioh. 15, 13    390/392 Ioh. 12, 10-11

ω<sup>1</sup>(BOT)    ω<sup>2</sup>(MVH)

μάρτυρα δέξασθε τῆς ὑμῶν ἀπιστίας, καὶ αὐτὸς ὑμῖν γνωρίσει τὸν δε-  
 σπύζοντα οὐρανίων καὶ ἐπιγείων καὶ καταχθονίων· ὦ ἡ δόξα εἰς τοὺς  
 αἰῶνας ἀμήν (cf. Hom. III, 336-347) I (cf. praef. p. 82)    378 κἀν] καὶ H  
 παύσεται H    379 Μάρθα] θάρθα H<sup>aa</sup>    λέγειν H    ἀπέθανέν μου  
 H    381 διαλελυμένον] διαλελυμένα μέλη H    382 ἠλευθέρωσα V  
 383 συνδειπνεῖ] δειπνίσω συν H    385 συνδειπνῶν V    388  
 ἠβούλοντο MV, οἰβοθλοντο H    389 οἱ - ὄντες] om. H    391 ὅπως  
 καὶ] ἵνα H    ἀποκταίνουσι H    393 μᾶλλον - ἀνιερέων] om. H  
 ἀνιέρων MV    394 θάνατον H    395 περιβάλλειν M    396 καὶ]  
 om. V    αὐτὸς] ατος H    396/397 Τὴν - μηνύει] om. H    397 τί]  
 praef. διὰ H    δ' αὐτὸν T    καὶ] om. H    398 ὑμεῖς] om. H  
 Χριστὸς] praef. ὁ VH    399 πρέπει] om. H    δόξα] add. καὶ τὸ  
 κράτος H

# HOMILIAE III et IIIa

## IN RAMOS PALMARUM

(BHG<sup>a</sup> 2216 et 2216a-b, CPG 7898 et 4643)

### Praefatio Homily III (BHG<sup>a</sup> 2216)

For the constitution of the text of Leontius' second homily on Palm Sunday (BHG<sup>a</sup> 2216) we have used the following 19 MSS<sup>(1)</sup>:

1. *Atheniensis* 327 (ff. 342<sup>v</sup>-347<sup>v</sup>)  
chart. s. XVI ff. 1080 32 × 21 1/25  
late panegyricon, independent of the Metaphrast (type A)  
Ehrhard III, 467-468; Sakkelion 54-55
2. L *Athous Philotheou* 98 (ff. 29<sup>v</sup>-34<sup>v</sup>)  
chart. s. XV ff. 293 14,3 × 21,5 1/22-24  
non-menological lectionary  
Ehrhard III, 843-844; Lambros I, 518
3. *Cantabrigiensis Emmanuel College I.3.6* (ff. 153<sup>v</sup>-158<sup>v</sup>; *des.*  
ὕΠΟ- 269)  
chart. s. XIV f. 159 20 × 13 1/28-30  
works of Philippus Solitarius and this homily  
James 52-53; Aubineau CCG I, 11
4. F *Florentinus Laurentianus Plut. VII 26* (ff. 274<sup>v</sup>-280)  
m. s. X ff. 321 23,8 × 16,8 1/30  
panegyricon for six months (type B)  
Ehrhard II, 109-112; Bandini I, 285-286
5. *Hierosolymitanus S. Sepulcri* 136 (ff. 122-126)  
chart. s. XIV ff. 228 31,5 × 21 1/33  
panegyricon with metaphrastic texts (type B)  
Ehrhard III, 271-284; Papadopoulos-Kerameus I, 240-244

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(1) Four MSS have not been collated. In three of them, *Cryptoferrat. B a* XIV, s. X, ff. 125-132<sup>v</sup>, *Hierosolymitanus S. Sepulcri* 188, s. XIV, ff. 90<sup>v</sup>-97<sup>v</sup>, and *Atheniensis Metoebii* 188, s. XVI, ff. 90<sup>v</sup>-97<sup>v</sup>, our text is ascribed to Leontius, presbyter of Jerusalem, which perhaps entitles us to deduce that they all belong to γ, since all MSS which ascribe this homily to Leontius, presbyter of Jerusalem, belong to this group. In the fourth one, *Vetus Marrianus gr. II 50*, ff. 229-234, where this homily is ascribed to John Chrysostom, we encounter the version known as BHG<sup>a</sup> 2216c, described below pp. 111-112.



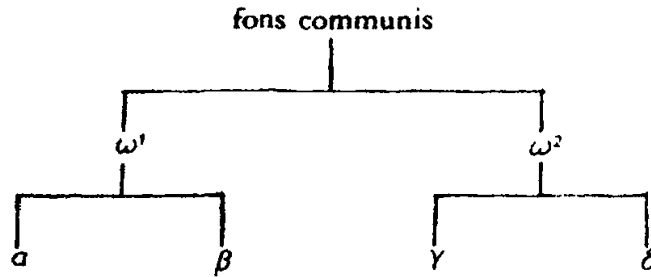
6. **A** *Mediolanensis Ambrosianus S 18 sup.* (ff. 126-137<sup>v</sup>)  
 chart. s. XIV ff. VI + 170 + III 22 × 14,9 1/22  
 homiliarium  
 Ehrhard II, 257-258; Martini-Bassi II, 844-846; Carter  
 CCG V, 103
7. **M** *Mosquensis gr. 284 (Vlad. 215)* (ff. 234-238<sup>v</sup>)  
 m. s. IX-X ff. 406 26,6 × 17,7 1/30  
 panegyricon for the whole year (type A)  
 Ehrhard II, 6-9; Vladimir 262-267
8. *Oxoniensis Bodl. Holkhamensis gr. 43* (ff. 365-372)  
 chart. s. XIV ff. II + 469 21,2 × 14,5 1/24-25  
 theological treatises and extracts  
 Barbour 600; Aubineau CCG I, 232-233
9. **W** *Parisinus gr. 443* (ff. 66<sup>v</sup>, 76<sup>rv</sup>; 77<sup>rv</sup>, 71<sup>rv</sup>; 112<sup>f</sup>: tit. + 1-  
 70 [*des.* ΚΟΟ-], 165 [*inc.* -λον διεγείρετε] - 287 [*des.* τὸν  
 σουv-], 346-347 [-γίω πνεύματι εἰς τοὺς αἰῶνας τῶν  
 αἰῶνων ἀμήν])  
 ff. 1-150 (palimpsest): m. s. IX 29,5 × 21,5 2/29-  
 30  
 lectionary for the whole year  
 Ehrhard I, 92-95; Noret, AB 88 (1970) 141-152
10. **R** *Parisinus gr. 980* (pp. 105-119)  
 chart. s. XIV pp. 350 22 × 14,5 1/26  
 panegyricon for the whole year (type A)  
 Ehrhard II, 55-56; Halkin 99
11. **E** *Patmiacus 190* (ff. 73-76<sup>v</sup>; *inc.* ΠΕΙΣΘΕΝΤΕΣ 95)  
 m. s. IX (unc.) ff. 144 32,3 × 24,3 2/36  
 panegyricon for the whole year (type A)  
 Ehrhard II, 10-11; Sakkelion 109-110
12. **P** *Patmiacus 380* (ff. 436-443)  
 chart. a. 1554 ff. 443 21,5 × 14,5 2/29  
 panegyricon for six months (type C)  
 Ehrhard II, 125-129; Sakkelion 173-174
13. *Vaticanus gr. 655* (ff. 78-83<sup>v</sup>)  
 chart. s. XVI ff. I + 395 33 × 22 1/29  
 ff. 1-128: panegyricon for the whole year  
 Ehrhard I, 642; Devreesse 85-88
14. **G** *Vaticanus gr. 1255* (ff. 66-71<sup>v</sup>)  
 m. s. X ff. 132 21,6 × 16,2 1/28

- Italo-Greek panegyricon for the whole year (type A)  
Ehrhard II, 147-149
15. U *Vaticanus gr. 1641* (ff. 273-275<sup>v</sup>; inc. αὐτῶ 46)  
m. s. X-XI ff. 379 40 × 30 2/45  
Italo-Greek lectionary for the whole year (type A)  
Ehrhard I, 286-293; Giannelli 350-357
16. V *Vaticanus gr. 1673* (ff. 119-122)  
m. s. XI ff. 230 31,5 × 22,5 2/42  
Italo-Greek lectionary for the whole year (type A)  
Ehrhard I, 311-315; Giannelli 428-436
17. *Vaticanus Barberinianus gr. 497* (ff. 21-26)  
chart. s. XVII ff. 331 27,5 × 20,5 1/25  
cf. above p. 63
18. N *Vaticanus Pii II, gr. 23* (ff. 34-35<sup>v</sup>; inc. οὐ περὶ 132)  
m. s. X-XI ff. 59 24 × 17 1/31  
Italo-Greek panegyricon for the whole year (type A)  
Ehrhard II, 152-154; Stevenson 150-151
19. *Vindobonensis theologicus gr. 247* (ff. 276-281<sup>v</sup>)  
chart. s. XV ff. I + 323 21 × 14,7 1/28  
collection of homilies  
Lambeck - Kollar V, 45-65; Lackner CCG IV, 62-64

These 19 MSS, in which our homily is attributed to Leontius, presbyter of Constantinople (6, 7, 8, 13, 16 and 17), Leontius, bishop of Neapolis (5), Leontius, presbyter of Jerusalem (4, 10, 11, 12 and 14), John Chrysostom (1, 2 and 3) and Proclus of Constantinople (19), fall into two families. This can be seen as follows:

30/31 Τί - ὑψίστοις] om. ω<sup>2</sup>  
54 τινα] τίς ω<sup>1</sup>  
97 ὄχλος] λαός ω<sup>2</sup>  
142 Ἄει] ἀλλ' ω<sup>1</sup>  
186 τὸν] *πραεσ.* καὶ ω<sup>2</sup>  
204 ἐν] om. ω<sup>2</sup>  
241 ἵνα παύσης] om. ω<sup>1</sup>  
245 ἐνδεόμενος] ἐνδεής ω<sup>1</sup>  
269 ὑποφερούσας] ὑπομενούσας ω<sup>2</sup>

The families ω<sup>1</sup> and ω<sup>2</sup> in their turn fall into two subgroups, α and β, γ and δ respectively. A stemma of these families will then be:



$\omega^1$   $\alpha$  The subgroup  $\alpha$ , it will be seen, is represented by three witnesses: *Mosquensis gr. 284* (*M*), *Oxoniensis Bodl. Holkbamensis gr. 43* ( $\delta$ ), and *Cantabrigiensis Emmanuel College I.3.6* ( $\zeta$ ). The most important of these is *M*, which originates from the Iviron monastery on Mt. Athos. The text of *M* is characterised by a considerable number of unimportant variants<sup>(2)</sup>, omissions<sup>(3)</sup>, and additions<sup>(4)</sup>, as well as by a small number of genuine variants, examples of which we give here:

57 ἔβαλλον] βάλλοντες *M*

93 ὄπλοις διηνηθισμένον] κησμενον *et* ὄπλοις διηνησαμε *in marg. add. M*

171 ἐπόλισε] ἐπήγασε *M*

197 φρούριον] τὸν τίμιον *M*

211 ἐνεργεῖ] εὐεργετεῖ *M*

248 τοῦ - ἐκείνου] τούτου *M*

276/304 τὸ' - πελεκῆσαι] *om. M*

Thanks to the long omission at 276-304 which occurs also in *Oxoniensis Bodl. Holkbamensis gr. 43* ( $\delta$ ), we can easily establish that these two MSS are related. The relationship between *M* and  $\delta$ , evident too from the same title of the homily in both MSS (λόγος εἰς τὰ προφωτίσματα καὶ εἰς τὰ βαῖα καὶ εἰς τὸν Λάζαρον), is attested further by a number of smaller variants<sup>(5)</sup>.  $\delta$  is, however, not directly dependent on *M*, since several of the significant variants in *M* do not appear in  $\delta$ , viz.

(2) Unimportant variants of *M* are: 28 νυνί] νῦν; 54 ἡμῖν] ὑμῖν; 57 Εἰ] οἱ; 77 ἐπὶ] ὑπὸ; 100 εἶδε] οἶδε; 113 οἱ φαρισαῖοι] φαρισαῖοι οἱ; 153 ἡμεῖς] ὑμεῖς; 221 τοῦ κυρίου] τῷ κυρίῳ; 229/232 ὁ (*quater*)] ὦ; 335 Ἰησοῦς] κύριος; 346 σὺν] ἅμα.

(3) 25 καὶ] *om.*; 85 τὰ] *om.*; 94 τὰ σεραφίμ] *om.*; 111 Χριστόν] *om.*; 218 Καὶ] *om.*; 245 σὺ] *om.*; 319 καὶ] *om.*; 320 ἐαυτοῦ] *om.*; 332 καὶ' - εἰμὶ] *om.*

(4) 125/126 Μέμφεσθε] *praep.* μὴ; 127 ὑμεῖς] *add.* ἡ; 138 τούτο] *add.* οὖν; 152 ἔχομεν] *praep.* ἵνα; 255 τὸν] *praep.* εἰς; 329 Εἶπον] *praep.* οὐκ.

(5) E.g. 4 τοῦ] *praep.* τῆς *Mδ*; 42 γὰρ] *om. Mδ*; 142 παρεκπηδήσαντα] παραπηδήσαντα *Mδ*; 150 προσήλωμεν] προσήλωμεν *Mδ*; 248 τοῦ πλουσίου ἐκείνου] τούτου *M*, τούτων  $\delta$ .

- 57 ἔβαλλον] βάλλοντες *M*, ἔβαλον *δ*  
 171 ἐπόλισε] *δ*, ἐπήγασε *M*  
 197 φρούριον] *δ*, τὸν τίμιον *M*

In addition *δ* has its own readings, instanced as follows:

- 4 πέπλα] πέραπλα *δ*  
 70 ἐπὶ] ἀπὸ *δ*  
 89 εἰπών] ἵππους *δ*  
 315 διὰ βραχέων] συνετῶς *δ*  
 332 ὅτι - πανταχοῦ] ὅτι οὐκ εἰμι ἐν μέρει ἀλλὰ πανταχοῦ  
 ὡς θεός *δ*

The large lacuna in both *M* and *δ* was recognised as such by the copyist of *M* (*δ* is illegible at this point), or even earlier, as there is an attempt to mitigate the abrupt transition by replacing ἵνα<sup>2</sup> in 304 by εὐθέως οὖν ἔγνων ὅτι. The lacuna was probably caused by the loss of a single folio in an exemplar of *M* and *δ*.

Related to these two MSS is *Cantabrigiensis Emmanuel College I.3.6* (3), in which this homily is attributed to John Chrysostom. The end from 269 (-φερούσας) onwards has been lost, and it is accordingly not clear whether 3 too was dependent on an exemplar in which the lacuna between 276 and 304 occurred. It would appear, however, that this MS belongs to a different branch of *α* from *M* and *δ* since it does not share all the common variants in these two MSS, viz. those at 13/14 and 42 are not found in 3<sup>(6)</sup>. Examples of variants peculiar to 3 are:

- 18 εἴσοδον] *praep.* δύναμιν καὶ 3  
 67 ἀλλοτρίῳ] *om.* 3  
 86 λευκός] πολιός 3  
 87 στηλιτεύσας] ἀποστομήσας 3  
 134 ἤνθησε - ἀνάβλεψιν] τῶν τυφλῶν τὴν ἀνάβλεψιν  
 ἔδωρήσατο 3  
 153 παρὰ πόδας] ἐπὶ χειρᾶς 3  
 211 ἐνεργεῖ] ἀρχῆ 3

**β** A second copy of  $\omega'$  is to be found in  $\beta$ , represented, as will become clear, by seven MSS: *Vaticanus Pii II gr. 23* (N), *Parisinus gr. 443* (W), *Vaticanus gr. 1673* (V), *Vaticanus gr. 655* (13), *Vaticanus Barberinianus gr. 497* (17), *Vaticanus gr. 1641* (U) and *Hierosolymitanus S. Sepulcri 136* (J). The interrelationship of these MSS is difficult to ascertain, since N transmits only lines 132-

(6) 13/14 ἐν - ἐρχόμενος] 3, *om.* *Mδ*; 42 γὰρ] 3, *om.* *Mδ*.

183 and 305-345 (cf. p. 105 above), and  $\mathcal{W}$  only 1-70, 165-287 and 346-347 (cf. p. 104). Lines 165-183, which survive in all witnesses to the text, contain the following data:

165 ἡμῶν] *past* ζῆλον *transp.*  $VU\mathcal{J}$

170 καὶ] *om.*  $\mathcal{W}VU\mathcal{J}$

This prompts us to investigate to what extent  $\mathcal{W}$ ,  $V$ ,  $U$  and  $\mathcal{J}$ , and within this group  $V$ ,  $U$  and  $\mathcal{J}$ , are interrelated. In the section transmitted by all these MSS (1-70 and 165-287) we find the following common variants of  $V$ ,  $U$  and  $\mathcal{J}$ :

54 ἡμῖν] *om.*  $VU\mathcal{J}$

62 κοσμικόν] βασιλικόν  $VU\mathcal{J}$

66 ἐπωχεῖτο] ἐπέκειτο  $VU\mathcal{J}$

212 εὐαγγελιστῆς] *add.* φησὶν  $VU\mathcal{J}$

213 περικοπῆς διαψηλαφήσαι] διακοπῆς ψηλαφήσαι  $VU\mathcal{J}$

251/252 τοὺς - σὺ] ἵνα  $VU\mathcal{J}$

264/265 ἵνα - διάβολον] *om.*  $VU\mathcal{J}$

282 θανάτου] *add.* ἡ τυραννίς  $VU\mathcal{J}$

Agreements between  $\mathcal{W}$  and  $V$ ,  $U$  and  $\mathcal{J}$  are:

280 Ἀντίσχετε] ἀντισχέθητε  $\mathcal{W}VU\mathcal{J}$

282 τὰ κράτη] *om.*  $\mathcal{W}VU\mathcal{J}$

283 βίᾳ] μία  $\mathcal{W}VU\mathcal{J}$

Because these passages do not survive in  $N$  it is impossible to determine whether we are dealing with variants of a group  $\mathcal{W}VU\mathcal{J}$  or with readings of  $\beta$ . For this reason we must be cautious in drawing our conclusions: for  $V$ ,  $U$ ,  $\mathcal{J}$ , we may postulate a common intermediary model,  $\beta^2$ ; whilst for  $\mathcal{W}$ , given the paucity of data, we can do no more than assume that it derives immediately from  $\beta$ .

The agreements which we discern between  $VU\mathcal{J}$  and  $N$  in the passages which  $\mathcal{W}$  does not transmit are seen by us as variants of  $\beta$ :

137 τὸν] *om.*  $\beta$

148 αὐτὸς] ἐκεῖνος  $\beta$

324 φυσικώτερον] *om.*  $\beta$

342 αὐτοῖς εἰπῶν] *om.*  $\beta$

Within  $\beta$ ,  $N$  represents a separate group, although it transmits a text which, insofar as we are able to judge from the parts actually transmitted, presents only small variants<sup>(7)</sup>, together with several omissions<sup>(8)</sup>.

(7) 139 τῆ] τί; 142 ψευδολογήσατε] ψευδωλογεῖτε; 150 προσήλαμεν] προσέλαμεν; 307 ἐδρίμυξεν] ἐδρύμυπτεν; 327 Λάζαρος] *praep.* καὶ.

(8) 146 τὸν] *om.*; 156 τῶν] *om.*; 181 λέγοντες πρὸς ἑαυτούς] *om.*; 323/324 τοῖς - καὶ] *om.*; 331 μου] *om.*; 345 καὶ καταχθονίων] *om.*

The ninth century uncial palimpsest  $\mathcal{W}$  is an early witness of  $\beta$ . In that the variants peculiar to  $\mathcal{W}$  are only of minor importance<sup>(9)</sup>, it is regrettable that only a little more than half the text of Homily III has been preserved in this MS. The ending of the doxology transmitted by  $\mathcal{W}$  on f. 112<sup>r</sup> does, in fact, belong to this homily of Leontius, as J. Noret rightly suspected<sup>(10)</sup>.

Within  $\beta^2$ ,  $V$  is the most dependable copy, except for a number of small errors<sup>(11)</sup> and several variants<sup>(12)</sup>. A copy of  $V$  is to be found in *Vaticanus gr. 655* (13), a sixteenth century MS, which in its turn was the exemplar for *Vaticanus Barberinianus gr. 497* (17).

Between the two remaining witnesses to  $\beta^2$ ,  $U$  and  $J$ , we can note a closer relationship:

- 72 ἐπείσθησαν] *add.* γὰρ  $UJ$   
 126 ἡμῖν] ἡμᾶς  $UJ$   
 156 Οὐχί] οὐχ  $UJ$   
 201 βακτηρίαν τὸν σταυρόν] τὸν σταυρὸν βακτηρίαν  $UJ$   
 248 Ὅπως] *add.* οὖν  $UJ$   
 327 Ἰορδάνου] *add.* ὧν  $UJ$   
 331 κατανοήσατε] ἵνα κατανοήσητε  $UJ$   
 340 τὸν<sup>2</sup>] *praep.* ἦ  $UJ$

In  $U$  we have a copy of  $\beta^2$  where we encounter traces of contamination with the group  $EFG$  of  $\omega^2$ :

- 55 ὄχλος] *add.* ἐκεῖνος  $U$ , *praep.* ἐκεῖνος  $FGR A$   
 244 φιλοπτωχίαν] *add.* ἵνα ἐκτείνης (πλατύνης  $EFG$ ) τὴν  
 χεῖρα τῷ δεομένῳ  $U EFG$

For the rest  $U$  gives a reliable text of  $\beta^2$ , with some significant additions<sup>(13)</sup>.

$J$ , in which the homily is attributed to Leontius, bishop of Neapolis, has remained free from the contamination which

(9) 3 σήμαντρα] σημανδρα; 6 δ] *om.*; ἀναστάσεως] *praep.* καθολικης; 7 δ] *om.*; 14 ὁ ἄρρητος] *om.*; 20 ὑποστρέφοντι] ὑποστρέφοντος; 29 ἀνθοῦσαι] ἀνθουσιν; 59 προσηγόρευον] προσηγωρευσαν; 186 ἀν] *om.*; 275 συνεστέλλοντο] συνεστέλετο; 276 τὸ<sup>2</sup>] *om.*; συνεισήρχετο] συνηρχετο; 279 ἐν ἀγωνίᾳ] ἐναγωνιος.

(10) Cf. NORET, 150.

(11) 11 τῷ κυρίῳ] τοῦ κυρίου; 24 δεσπότη] *om.*; 176 ἀρτίως] *om.*; προκαθαρίσης] προκαθάρις; 248 γένηται] γέρονται.

(12) 26 νικητῆς] κρίτης; 44 πατρόθεν] πατρῶας; 235 καθάρισθαι] καθάρισει; 255 τὸν ... ἔχοντα] τῷ ... ἔχοντι; 293 κατασκευάσω] κατασκευάσαι.

(13) 90 σου] *add.* τάρασσοντας ὕδατα πολλά; 215 Λάζαρος] *add.* ὁ τεθνηκώς; 278 ταῦτα] *add.* πάντα; 318 ἦν] *add.* ἐκεῖ.

affected *U*, and has only a few of its own significant variants<sup>(14)</sup>.

$\omega^2$   $\gamma$  The most important subgroup of  $\omega^2$  is found in  $\gamma$ . In five MSS of  $\gamma$  — *Florentinus Laurentianus Plut. VII, 26 (F)*, *Parisinus gr. 980 (R)*, *Patmiacus 190 (E)*, *Patmiacus 380 (P)* and *Vaticanus gr. 1255 (G)* — our homily is ascribed to Leontius, presbyter of Jerusalem, and in a sixth, *Vindobonensis theol. gr. 247 (19)*, to Proclus of Constantinople. Noteworthy variants of  $\gamma$  are:

25 Χριστοῦ] *om.*  $\gamma$

33 ὑψίστοις] *add.* σῶσον δὴ ὁ ἐν τοῖς ὑψίστοις  $\gamma$

40/41 διαγωγὴν καὶ ἀποστολικοὶ τὴν καλλονὴν] καλλονὴν καὶ τὴν διαγωγὴν ἀποστολικοὶ  $\gamma$

97 ἐκεῖνος] *om.*  $\gamma$

256 ἀπ' ἀνάγκης] ἀποναρκήσας  $\gamma$

Within  $\gamma$  a clear relationship between *E*, *F* and *G* can be ascertained, a group which may then be called  $\gamma^1$ . Unfortunately *E* has not been preserved in its entirety; the beginning of Leontius' homily has been lost and *E* begins with ΠΕΙΣΘΕΝΤΕΣ (95). The loss of the first part is, however, fully compensated for by the close agreement with *F* and *G*. Thanks to the *subscriptio* we know, too, that in *E* as well this homily is ascribed to Leontius, presbyter of Jerusalem. A remarkable feature in these MSS is the ending from 313 onwards, which is the conclusion of the homily of Titus of Bostra on Palm Sunday (CPG 3580): *συνδειπνοῦμεν — ἀμήν*, PG 18, 1276, 22 - 1277, 26. Seemingly these MSS stem from an exemplar where a gathering containing the end of our homily and the beginning of Titus' was lost. This was not noticed by the copyist, so that a new text came into being, comprising the beginning of Leontius' sermon and the end of Titus' and ascribed to Leontius, presbyter of Jerusalem. The text which  $\gamma^1$  transmits gives here and there the impression of having been polished:

e.g.

15 τῶν] *om.*  $\gamma^1$

46 καὶ<sup>2</sup>] *praep.* ἅμα  $\gamma^1$

66 εὐτελεῖ] *praep.* ἄλλ'  $\gamma^1$

67 δώδεκα] δύο καὶ δέκα  $\gamma^1$

(14) 64 ἐπεφέρετο] κατεφέρετο : 279 ἐν ἀγωνίᾳ γενόμενος] ἐπαγωνιζόμενος; 284 Οὐ διὰ] οὐδὲν.

- 116 προσέρχεσθε] προερχόμενοι  $\gamma^1$   
 183 εἰς ἐκεῖνον] ἐκείνω  $\gamma^1$   
 222/223 τὸν κύριον ἔλεγεν] ἔλεγεν περὶ τοῦ κυρίου  $\gamma^1$   
 291 διατιμήσασθαι] διετιμήσατο  $\gamma^1$   
 311 προηραβωνίσαστο] προαρραβονίσαστο  $\gamma^1$

It contains furthermore many small omissions<sup>(15)</sup>, and some additions<sup>(16)</sup>.

A second member of  $\gamma$ ,  $\gamma^2$ , is found in *Patmiacus* 380 (P), *Parisinus gr.* 980 (R) and *Vindobonensis theol. gr.* 247 (19), as can be seen from the following common omissions:

- 243 ἵνα - ἀγάπην] *om.*  $\gamma^2$   
 330 καὶ - ὑμᾶς] *om.*  $\gamma^2$

This relationship is equally evident in:

- 20 τυράννω] τύραννον  $\gamma^2$   
 44 πατρόθεν] *om.*  $\gamma^2$   
 116 προσέρχεσθε] προσερχόμενοι  $\gamma^2$

Within  $\gamma^2$  there is a closer connection between P and R, discernible in the following variants:

- 54 πάντως] *praep.* καὶ PR  
 145 τοῦ ὄχλου τὴν πίστιν] τὴν πίστιν τοῦ ὄχλου PR  
 330 σώματι] σωματικῶς PR  
 336 ἐξήλθε] *praep.* ὁ λάζαρος PR

Unfortunately both P and R contain a large lacuna: in P the lines 79-124 are missing and in R 255-299.

A general examination of the text-form transmitted by  $\gamma$  shows that this has been preserved best in  $\gamma^2$ , and in particular in P, which is a copy of a lost part of *Patmiacus* 181, s. XI-XII.

$\delta$  To the subgroup  $\delta$  belong three MSS, of which *Atbous Philotheou* 98 (L) and *Atheniensis* 327 (1) stem from the same exemplar,  $\delta^2$ , where the text stops in line 263 with the following ending:

Λάζαρον] *add.* ἵνα κάτω χθῶσι τὸν διάβολον· ἵνα ἐρεθίσῃ σταυρὸν πελεκῆσαι· ἵνα ἰουδαίους καταισχύνη καὶ κόσμον ἐλευθερώσῃ· χριστὸς ὁ σωτὴρ τοῦ κόσμου· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν  $\delta^2$ .

The section dealing with the raising of Lazarus has been purposely omitted, and the title of the homily has

(15) 61 ὁ ὄχλος] *om.*; 97 ἐκεῖνος] *om.*; 137 ἀνωθεν] *om.*; 161 καὶ τὸν βασιλέα γνωρίζοντες] *om.*; 178 δι' αὐτὸν] *om.*; 188 ἀνθρωποι] *om.*

(16) 198 μὴ] *add.* ἔχων καὶ; 213 ἤκουες] *add.* γάρ; 216 συνέτως] *add.* ἀγαπητέ.



consequently been adapted: λόγος εἰς τὴν παρουσίαν τοῦ χριστοῦ, πρὸς τοὺς ἰουδαίους καὶ εἰς τα βαῖα. Furthermore, the version is attributed in both MSS to John Chrysostom. In BHG\* this version is catalogued under the number 2216c. A glance at the critical apparatus shows that *L* transmits a corrupt text, with innumerable variants and aberrations<sup>(17)</sup>. Since *Atheniensis* 327 contains a text almost identical to that of *L*, we can conclude that  $\delta^2$  already had this corrupt text.

Another copy of  $\delta$  is *Mediolanensis Ambrosianus S 18 sup. (A)*. This MS also contains a text with countless variants<sup>(18)</sup>. Nevertheless its relationship with *L* and  $\nu$  is still recognisable, as can be seen from the following:

- 72 Οὐκ] *praep.* καὶ  $\delta$   
 75 ἀγγέλων] *om.*  $\delta$   
 86 ὡς]  $\delta$   $\delta$   
 94 καὶ] *om.*  $\delta$   
 97 ὄχλος] πιστὸς λαὸς  $\delta$   
 233 ὁ] *om.*  $\delta$   
 253/254 γένωνται] γίνονται  $\delta$   
 254 γὰρ] *om.*  $\delta$

In  $\delta$  we are dealing with a carelessly copied version of  $\omega^2$ , of which *A* transmits a good representative text, while in  $\delta^2$  this carelessly copied version gave rise to a reworking and a shortening of the transmitted text.

(17) E.g. omissions: 53 ἐν - κυρίου; 55/56 ὅτι - Πόθεν; 104 ἐν - ὀνομαζομένου; 144/171 πάλιν - ἐπόλισε; 242 ἵνα - διαβολὴν; 249/250 ἀνταπόδοσις - μετέδωκεν; additions: 21 πόλεως] *add.* πρὸ τῆς πόλεως; 47/48 ἔλεγεν] *praep.* μακαρίζων τὸν πέτρον; 190 ἀθανασίας] *praep.* ζωῆς καὶ; 224 οὕτω] *praep.* ὡσπερ ἰωάννης προέδραμε τοῦ κυρίου, οὕτως καὶ αὕτη προέδραμε τῆς ἀναστάσεως; word-order: 28 βληθεῖσαι φωναί] φωναὶ κληθεῖσαι; 57 τινὰς λιτὰς ἐβαλλον φωνὰς] λιτὰς φωνὰς τινὰς ἐβαλλον; 172 γάλα καὶ μέλι] μέλι καὶ γάλα; variants: 4 προλάμπει] προτρέπει; 7 συνέστιος] συνεχῶς; 58 εὐφημίαν] ἐργασίαν; 62 ἐφόρει] ἔφερον; 199 βακτηρίαν] λαμπάδα; 203 ἐν νυκτὶ] νύκτα; errors: 15/16 γινόμενος] γενόμενος; 113 δριμυθέντες] δρημιθέντες; 114/115 ματαιολογεῖτε] μάταις ὀλιγοῖται; 115 Τί προπετεύεσθε] προπετέστατοι; 172 ᾤκισε] ἐνίκησεν; 208 συζυγίαν συ-σφιγγεῖ] συζηγία συγκαθεύδει.

(18) E.g. 4 πέπλα] φέγγη; 21/22 ἀνθη βαστάζοντες] ἀντιβαστάζοντες; 38/39 ἀσωμάτων] σωμάτων; 89 ὠνόμασεν εἰπών] ὀνομάσας ἐν ἵππῳ; 121 ἀπεστάλημεν] ἀπετάχμεν; 145 Κεῖσθω] καὶ ἔστω; 245 σὺ ἑορτάσης] συνεορτάσης; 258 καθυλακτεῖ] καθυλλάττει; 280 Ἀντίσχετε] ἀντισχεῖτε; 284 ἐμεῖν] ἐμμαῖσιν; 289 αἰεὶ μοι ληστής συμπράττει] προδότην; 294 συνακαθελῶ] συνακαθέλκω; 301 ἀπὼν τοσαῦτα] ἀπόντως αὐτοῦ.

In the constitution of the text we have not followed  $\omega^1$  or  $\omega^2$  *a priori*, but have rather chosen now one and then the other, and in so doing we have also taken the shortened version of this homily into account.

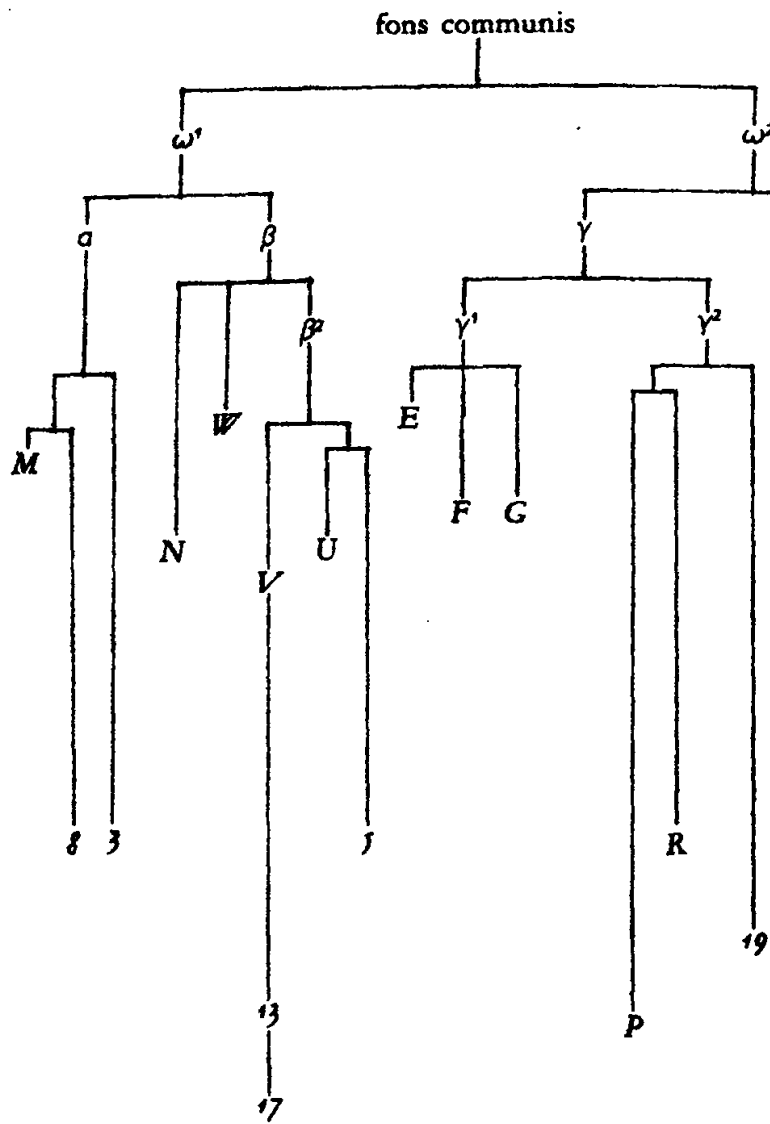
The text printed by Migne (PG 61, 715-720) is that of Savile, and appears to be a contamination of the original and the shorter version. In Savile's copy for the printer in *Bodl. Auct. E.3.16* (see p. 117 below) we perceive clearly how this contamination arose. The basis is formed by a copy of the shortened version from an exemplar belonging to group  $\delta^1$  (19), but in the margin, taken from an exemplar in which the original version was transmitted, various additions have been made, and corrections have also been incorporated into the text. Through this conflation arose the printed text as we know it. We have been unable to discover the MSS on which Savile based his text: even though he indicated that he was using a "Regius" and a "Cantabrigiensis", no MS from Paris or Cambridge contains the same text as Savile's copy.

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(19) See below, pp. 138-140.

# HOMILIA III

## Stemma codicum



Praefatio Homily III, shortened version (BHG<sup>a</sup> 2216a)

In our introduction (p. 38) and in the Praefatio to Homily III we have already pointed out that there were also shorter versions of the original homily in circulation. Thus we know of an integral, shortened version, designated as BHG<sup>a</sup> 2216a. In addition, lines 1-174 of this shortened version were transmitted as a separate text, BHG<sup>a</sup> 2216b. These two versions are ascribed in the MSS almost without exception to John Chrysostom; only one MS (9) names Leontius, bishop of Neapolis on Cyprus, as the author, and one MS (14) Leontius, presbyter of Jerusalem.

For the integral shortened version the following MSS have been collated<sup>(1)</sup>:

1. *Ancyranus Syllogos* 3 (ff. 195-198<sup>v</sup>)  
chart. s. XV-XVI ff. 281 28,5 × 21,5 1/37  
late lectionary  
Ehrhard III, 600; Moraux 7-15
2. *Atheniensis* 252 (ff. 168-169<sup>v</sup>)  
ff. 84-312: chart. s. XIV 41 × 30 2/51  
panegyricon with metaphrastic texts (type B)  
Ehrhard III, 302; Sakkelion 46
3. *Atheniensis* 273 (ff. 207-213)  
chart. s. XV ff. 299 20,5 × 13 1/24  
panegyricon with metaphrastic texts (type B)  
Ehrhard III, 329-330; Sakkelion 48
4. *Atheniensis* 335 (ff. 197<sup>v</sup>-200<sup>v</sup>)  
chart. a. 1649 ff. 326 20 × 15 1/26  
late lectionary  
Ehrhard III, 597; Sakkelion 56

(1) Other witnesses are: *Achridensis* 44, s. XI, ff. 323-332; *Alexandrinus* 184, s. XVI; *Atheniensis Metocbii* 48, s. XV, ff. 199-203; *Atbous Kausokalybia* 3, s. XI, ff. 213<sup>v</sup>-218; *Atbous Lavra Δ* 77, s. XIV, ff. 168-172; *Atbous Lavra K* 81, s. XIV, ff. 12<sup>v</sup>-15<sup>v</sup>; *Hierosolymitanus S. Sepulcri* 133, a. 1582, ff. 457<sup>v</sup>-463; *Hierosolymitanus S. Sepulcri* 48, s. XV, ff. 189-203; *Messanensis S. Sabatoris* 92, s. X-XI, ff. 70<sup>v</sup>-76; *Patrensis* 2, s. XVI. After having finished the text of this praefatio we received a microfilm of *Atbous Konstantoniton* 14, s. XV, ff. 7-15<sup>v</sup>, and of *Vaticanus gr.* 1882, s. XIV, f. 190<sup>v</sup>, which is damaged. The first MS appears to belong to group δ' of family ω' and is closely related to *Parisinus gr.* 772 (32). The second one belongs to group γ; but given the fact that only the end of the homily (*inc.* αμiv νοιος 195/196) has been preserved, it is impossible to be more specific.

5. *Atheniensis 457* (ff. 285<sup>v</sup>-291)  
chart. s. XVI ff. 486 32 × 21 2/26  
panegyricon with metaphrastic texts (type B)  
Ehrhard III, 309-310; Sakkelion 89
6. *Atheniensis 2634* (ff. 240-251)  
chart. s. XV ff. 335 22 × 13,5 1/21  
non-menological lectionary  
Ehrhard III, 851-852
7. V *Atbous Batopedi 456* (ff. 34<sup>v</sup>-42)  
m. s. X ff. 282 36 × 23 2/28  
non-menological lectionary  
Ehrhard III, 728-729; Eustratiades-Arcadios 91-92
8. K *Atbous Koutloumousiou 35* (ff. 98<sup>v</sup>-104)  
m. s. XIII ff. 352 2/28  
lectionary for six months (type B)  
Ehrhard I, 276; Lambros I, 277
9. *Atbous Koutloumousiou 273* (ff. 85-89)  
chart. s. XIV ff. 109 19,6 × 26,5 1/29  
collection of various homilies  
Lambros I, 308
10. *Florentinus Laurentianus S. Marco gr. 684* (ff. 95-98)  
chart. a. 1385 ff. 241 29 × 22 1/28-32  
various patristic writings  
Rostagno-Festa 188-189
11. H *Hierosolymitanus S. Sabae 1* (ff. 49<sup>v</sup>-52<sup>v</sup>)  
m. s. X ff. 195 45 × 23,5 2/40  
panegyricon for six months (type A)  
Ehrhard II, 102-103; Papadopoulos-Kerameus II, 1-8
12. S *Hierosolymitanus S. Sabae 60* (ff. 240-244<sup>v</sup>)  
m. s. XII ff. 310 32,3 × 22,1 1/30  
panegyricon for the whole year with metaphrastic texts  
(type A)  
Ehrhard III, 207; Papadopoulos-Kerameus II, 105-109
13. *Hierosolymitanus S. Sabae 103* (ff. 73<sup>v</sup>-77<sup>v</sup>)  
m. s. XII ff. 197 25,5 × 18,2 1/29  
panegyricon for the whole year (type C)  
Ehrhard II, 69-72; Papadopoulos-Kerameus II, 175-179
14. *Hierosolymitanus S. Sabae 226* (ff. 65-68<sup>v</sup>)

- ff. 1-219: chart. s. XVI 27,2 × 21 2/26  
non-menological lectionary  
Ehrhard III, 885; Papadopoulos-Kerameus II, 346-353
15. *Lesbiacus S. Iohannis 57* (ff. 209<sup>v</sup>-212)  
chart. a. 1604 ff. 382 30,8 × 21,5 2/34  
lectionary for the whole year (type B)  
Ehrhard I, 203-210
16. *Londinensis B.L. Burney 45* (ff. 67<sup>v</sup>-71<sup>v</sup>)  
chart. s. XV ff. 296 30,5 × 20,5 1/28  
late homiliarium  
Ehrhard III, 583-584; Aubineau CCG I, 44
17. **M** *Mosquensis gr. 129 (Vlad. 216)* (ff. 122-129)  
m. s. X ff. 412 32,2 × 22,2 2/29  
lectionary for six months (type B)  
Ehrhard I, 271-274; Vladimir 267-270
18. *Mosquensis gr. 182 (Vlad. 389)* (ff. 185-189<sup>v</sup>)  
m. s. XI ff. 261 35 × 25 2/30  
panegyricon for the whole year (type A)  
Ehrhard II, 23-24; Vladimir 585-586
19. *Mosquensis gr. 466 (Vlad. 392)* (pp. 341-350)  
chart. s. XVI pp. 462 13,2 × 9,9 1/19  
non-menological lectionary  
Ehrhard III, 861; Vladimir 589-591
20. *Oxoniensis Bodl. Auctarium E.3.16* (p. 283; *des.* ἐδέξαντο  
36)  
chart. s. XVII pp. 1245 (numeratae a 41 ad 1285)  
36,5 × 25 1/30  
exemplarium Savili  
Coxe I, 649; Aubineau CCG I, 144-149
21. *Oxoniensis Bodl. Auctarium E.3.16* (pp. 747-753)  
cf. 20
22. *Oxoniensis Bodl. Auctarium T.3.4* (ff. 281-284<sup>v</sup>)  
chart. s. XVI ff. 324 32,5 × 22 1/30  
collection of homilies ascribed to John Chrysostom  
Coxe I, 774-776; Aubineau CCG I, 165-167
23. **B** *Oxoniensis Bodl. Baroccianus 199* (ff. 58-61)  
m. s. X ff. IX + 357 34 × 23 2/36  
panegyricon for six months (type A)  
cf. above p. 77

24. *Oxoniensis Bodl. Holkbamensis gr. 22* (ff. 60-71<sup>v</sup>)  
 chart. s. XV-XVI ff. II + 473 21,5 × 14,5 1/20-  
 27  
 collection of homilies  
 Barbour 596; Aubineau CCG I, 220-223
25. R *Oxoniensis Bodl. Laudianus gr. 82* (ff. 331<sup>v</sup>-336<sup>v</sup>)  
 m. s. XII ff. 347 33 × 24,5 2/31  
 panegyricon for the whole year with metaphrastic texts  
 (type A)  
 Ehrhard III, 208-209; Coxe I, 564-568; Aubineau CCG I,  
 242
26. *Oxoniensis New College 79* (ff. 359-360)  
 m. s. XI ff. 360 32 × 24 2/33  
 works of John Chrysostom  
 Coxe I, 7, 23; Aubineau CCG I, 97-98
27. P *Parisinus gr. 582* (pp. 227-235)  
 m. s. X pp. 552 36,5 × 24 2/37  
 panegyricon for the whole year (type C)  
 Ehrhard II, 76-80; Halkin 39-40
28. *Parisinus gr. 760* (ff. 168<sup>v</sup>-171<sup>v</sup>; *des.* κύριος 280/281 [cf.  
 crit. app.])  
 ff. 89-153<sup>v</sup> and 161-171<sup>v</sup>: chart. s. XIV 28 × 20,8  
 1/29  
 fragment of a homiliarium  
 Ehrhard III, 175-177; Halkin 61-62
29. *Parisinus gr. 766* (f. 27<sup>v</sup>; *des.* δώδεκα μαθητὰς 72)  
 m. s. IX ff. 159 29,5 × 20 1/26  
 panegyricon for the whole year (type C)  
 Ehrhard II, 72-76; Halkin 63-64
30. *Parisinus gr. 767* (f. 215<sup>v</sup>; *des.* ἐδέξαντο 36)  
 m. s. XIII ff. 241 38,5 × 25,5 1/32  
 homiliarium  
 Ehrhard II, 263-267; Halkin 64-65
31. *Parisinus gr. 771* (ff. 104-107<sup>v</sup>)  
 m. s. XIV ff. 361 27 × 18,2 1/35  
 panegyricon with metaphrastic texts (type A)  
 Ehrhard III, 264-265; Halkin 67-68
32. *Parisinus gr. 772* (ff. 258-261<sup>v</sup>)  
 chart. s. XV ff. 555 28 × 20 1/28  
 panegyricon with metaphrastic texts (type B)

- Ehrhard II, 34; Halkin 68-69
33. *Parisinus gr. 979* (ff. 166-171)  
 chart. s. XIII ff. 378 22 × 15 1/27  
 panegyricon for the whole year (type C)  
 Ehrhard II, 89-90; Halkin 97-98
34. *Parisinus gr. 987* (ff. 181<sup>v</sup>-189<sup>v</sup>)  
 chart. s. XVI ff. 281 20,5 × 14,5 1/17  
 non-menological lectionary  
 Ehrhard III, 861; Halkin 101
35. L. *Parisinus gr. 1181* (ff. 30-33)  
 m. s. XIII ff. 1-49<sup>v</sup> 30 × 22,5 2/36  
 late panegyricon, independent of the Metaphrast  
 Ehrhard III, 468-469; Halkin 132
36. *Parisinus gr. 1625* (ff. 67<sup>v</sup>-73<sup>v</sup>)  
 chart. s. XV ff. 165 20,5 × 14 1/25  
 part of a homiliarium  
 Halkin 228
37. *Parisinus Coisl. 121* (ff. 172<sup>v</sup>-174<sup>v</sup>)  
 chart. a. 1342 ff. 202 37,5 × 27 2/43-46  
 lectionary for the whole year (type B)  
 Ehrhard I, 203-210; Halkin 250-252
38. *Romanus Collegio Graeco 18* (ff. 50-52<sup>v</sup>)  
 chart. s. XVI ff. I + 129 30,3 × 22 2/31  
 non-menological lectionary  
 Ehrhard III, 612-613; Sp. P. Lambros, Νέος Ἑλλη-  
 νομνήμων 10 (1913) 27-31; Carter CCG V, 202-203
39. *Romanus Vallicellianus F 59<sup>1</sup>* (ff. 1-11)  
 chart. s. XV ff. V + 343 22,2 × 13,7 1/18  
 late homiliarium (type A)  
 Ehrhard II, 274-275; Martini II, 172-175; Carter CCG V,  
 194-195
40. E. *Scorialensis Φ-III-20* (ff. 225<sup>v</sup>-232<sup>v</sup>)  
 m. s. IX (unc.) ff. VIII + 417 20,2 × 14,2 1/32  
 panegyricon for the whole year (type A)  
 Ehrhard II, 4-6; Andrés II, 77-80; Carter CCG III, 75-  
 76
41. *Scorialensis Ω-III-10* (ff. 218<sup>v</sup>-223<sup>v</sup>)  
 ff. 202-225<sup>v</sup>: chart. a. 1436 27,2 × 18,7 1/22  
 ff. 202-225<sup>v</sup>: four texts for Holy Saturday, the Saturday



before Palm Sunday, Palm Sunday and Easter Day.  
Ehrhard III, 465; Andrés III, 185-187; Carter CCG III,  
110

42. *Vaticanus gr. 438* (ff. 85<sup>v</sup>-89<sup>v</sup>)  
chart. s. XVI ff. VI + 207 22,3 × 15,9 1/30  
panegyricon for the whole year (type B)  
a copy of *Vaticanus gr. 562*  
Ehrhard II, 61; Devreesse 176-178
43. *Vaticanus gr. 562* (ff. 169<sup>v</sup>-174)  
ff. 73-244<sup>v</sup>: chart. s. XIV 23 × 15,5 1/26-32  
panegyricon for the whole year (type B)  
Devreesse II, 440-443
44. *Vaticanus gr. 564* (ff. 2-5<sup>v</sup>)  
m. s. XII ff. 198 38,5 × 26,3 2/33  
homiliarium  
Ehrhard II, 267-271; Devreesse 446-448
45. *Vaticanus gr. 1499* (ff. 15-17<sup>v</sup>)  
chart. s. XV ff. II + 39 27,5 × 20,3 1/43  
various patristic writings  
Giannelli 26-28
46. *Vaticanus gr. 1774* (ff. 289<sup>v</sup>-293<sup>v</sup>)  
chart. a. 1472/1473 ff. III + 356 29,2 × 21 1/29  
late panegyricon, independent of the Metaphrast  
Ehrhard III, 489-490; Canart 104-110
47. *Venetus Marcianus gr. II 46* (ff. 151-154)  
m. s. XIII ff. IV + 284 26,8 × 20,4 1/32  
collection of homilies  
Ehrhard II, 292-293; Mioni I/1, 151-155
48. *Venetus Marcianus gr. II 52* (ff. 55-63<sup>v</sup>)  
chart. s. XVI ff. IV + 323 21 × 15,8 1/22  
non-menological lectionary  
Ehrhard III, 855; Mioni I/1, 164-167
49. *Venetus Marcianus gr. II 54* (ff. 110-111<sup>v</sup>)  
chart. s. XV ff. III + 237 35,7 × 24,5 1/41  
collection of homilies  
a copy of *Venetus Marcianus gr. II 46*  
Ehrhard II, 292; Mioni I/1, 168-173
50. *Venetus Marcianus gr. VII 38* (ff. 459<sup>v</sup>-463)  
chart. s. XVI ff. 467 20,5 × 14,5 1/25-26

ff. 156-467: various sacred and pagan writings  
Mioni II, 69-84

BHG<sup>a</sup> 2216b is known from:

51. N *Nicosiensis* gr. 19 (ff. 186<sup>v</sup>-190)  
ff. 143-243: m. s. X 26,5 × 22 2/27  
fragment of a homiliarium  
Ehrhard II, 248; Papaioannou 98-99
52. A *Parisinus* gr. 1476 (ff. 47-49)  
m. a. 890 ff. 102 31,5 × 22,5 2/34  
lectionary for six months (type A)  
Ehrhard I, 260-267; Halkin 175-176

Before giving a description of the text-type as we find it in the various MSS, we consider it useful to give an impression of the character of the shortened version. A comparison with the original version shows that the editor of the shortened version follows his original very closely, and abridges the text by omitting sentences or whole passages, and sometimes by making a précis of his exemplar. In addition the editor has added his own passages to the text. The following survey will illustrate his methods clearly.

<i>original version</i>	<i>shortened version</i>
1/3	1/3
4	om.
5/7	cf. 4/5
8	6/7
9/10	om.
11/16	8/13
16/17	om.
18/34	14/30
35/36	om.
37/53	31/47
54/55	48/50
56/60	51/64 (with an addition)
61/76	65/81
77/87	82/93
87/96	om.
97/111	94/109
112/194	110/195
195/211	196/197
212/216	198/202
217/219	om.

219/226	203/210
227/232	<i>om.</i>
233/235	211/212
235/238	<i>om.</i>
239/253	213/224
253/259	<i>om.</i>
260/264	225/229
264/265	<i>om.</i>
265/273	229/236
	<i>add.</i> 237
274/296	238/263
297/302	<i>om.</i>
303/312	264/276
313/345	<i>om.</i>
	<i>add.</i> 277/281

It should not be concluded from this survey that the short version exhibits no variation on the long version in the passages where the former follows the original text literally. What can be seen easily, however, is that the shorter version follows the original closely — a fact that is not unimportant for the text constitution.

The witnesses for the text of the integral shorter version fall into two families,  $\omega^1$  and  $\omega^2$ , and it is noticeable that  $\omega^1$  on the whole stands closer to the original version (o.v.) of Leontius than  $\omega^2$  does.

To enable the reader to obtain a good idea of the distinction between  $\omega^1$  and  $\omega^2$ , we tabulate here the significant differences between the two branches, and note correspondence with the original version of Leontius.

17	συναντῶσιν] $\omega^2$ (+ o.v.), ὑπαντῶσιν $\omega^1$
18	τοῦτο] $\omega^1$ (+ o.v.), ταῦτα $\omega^2$
27/28	τὸ - δὴ] $\omega^1$ (+ o.v.), οὕτω γὰρ $\omega^2$
37	κορυφαϊότατος] $\omega^1$ (+ o.v.), κορυφαῖος $\omega^2$
44/45	ἁρμοδίους φωνὰς] $\omega^1$ , <i>om.</i> $\omega^2$
69	αὐτοῦ] $\omega^1$ (+ o.v.), αὐτῶ $\omega^2$
86	Λευκὸς ἵππος] $\omega^2$ (+ o.v.), ἵππος λευκὸς $\omega^1$
110	καὶ!] $\omega^2$ (+ o.v.), <i>praesp.</i> τε $\omega^1$
112	σφόδρα] $\omega^1$ (+ o.v.), <i>om.</i> $\omega^2$
122	τῆς εἰρήνης παρούσης] $\omega^1$ (+ o.v.), <i>om.</i> $\omega^2$
123	χάριτος] $\omega^2$ (+ o.v.), <i>add.</i> τοῦ θεοῦ $\omega^1$
	συνεργούσης] $\omega^1$ (+ o.v.), ἐνεργούσης $\omega^2$
156	ὅτι οὗτος ὁ προφήτης] $\omega^1$ (+ o.v.), <i>om.</i> $\omega^2$

- 169 ἠλευθέρωσε]  $\omega^2$  (+ o.v.), ἔλυτρώσατο  $\omega^1$   
 176 λέγοντος]  $\omega^1$  (+ o.v.), *om.*  $\omega^2$   
 181 πρὸς ἑαυτοῦς]  $\omega^1$  (+ o.v.), *om.*  $\omega^2$   
 184/185 Ὅπως - Ἰησοῦν]  $\omega^1$  (+ o.v.), *om.*  $\omega^2$   
 198/200 Καλὸν - λέγοντος]  $\omega^1$  (+ o.v.), *om.*  $\omega^2$   
 203/204 Ἡ παροῦσα ἡμέρα]  $\omega^1$  (+ o.v.), *om.*  $\omega^2$   
 205/206 προέδραμε<sup>1</sup> - Ἰωάννης]  $\omega^1$  (+ o.v.), *om.*  $\omega^2$   
 211 Πρὸ - πάσχα]  $\omega^1$  (+ o.v.), *om.*  $\omega^2$   
 222/223 εὐποίησον τῷ ἐνδεομένῳ]  $\omega^1$  (cf. o.v.), *om.*  $\omega^2$   
 223/224 συνευωχηθῆ]  $\omega^2$  (+ o.v.), εὐωχηθῆ  $\omega^1$   
 225 εὐαγγελιστῆς]  $\omega^2$  (+ o.v.), *add.* καλὸν γὰρ πάλιν  
 ἀναλαβεῖν τὸν λόγον  $\omega^1$   
 228 σοφίας]  $\omega^2$  (+ o.v.), *add.* μᾶλλον δὲ ὦ τῆς αὐτοῦ  
 φιλανθρωπίας  $\omega^1$   
 232 ὑποφερούσας]  $\omega^1$  (+ o.v.), ὑπομενούσας  $\omega^2$   
 234/235 μᾶλλον - παραυτὰ]  $\omega^1$  (+ o.v.), *om.*  $\omega^2$   
 255 ἀεὶ μοι]  $\omega^2$  (+ o.v.), ἐμοὶ  $\omega^1$   
 264/265 βουλευσασθαι καὶ εἰπεῖν]  $\omega^1$ , βουλευσάμενος  $\omega^2$

Because the editor followed Leontius' homily closely, we are entitled to assume that the text-form which stands closest to the text of Leontius resembles the archetype most. In other words, our comparison above between  $\omega^1$  and  $\omega^2$  gives the initial impression that  $\omega^2$  is further removed from the archetype of the shortened version than  $\omega^1$  is.

- $\omega^1$  a An early representative of  $\omega^1$ , which we shall call *a*, can be reconstructed with the help of two MSS, the uncial *Scorialensis*  $\Phi$ -III-20 (E) and *Athous Koutloumoussiou* 273 (9). Among the typical variants of *a* are:
- 25 παραγυμνοῦσαι] παραγυμνωσαι *a*  
 129 ὁ τῆς δικαιοσύνης φοῖνιξ] τῆς δικαιοσύνης ὁ φοῖνιξ *a*  
 175/176 ὑπῆρχεν, οἱ δὲ ἀρχιερεῖς] *om.* *a*  
 178 ὑπῆγον] ἤρχοντο *a*  
 183 γὰρ] *om.* *a*  
 185/186 ἀποκτείνωμεν] *add.* καὶ *a*  
 203 ἡ<sup>1</sup>] *om.* *a*  
 229 βραχέων] *add.* καλὸν γὰρ καταπαῦσαι τὸν λόγον *a*  
 248 νῦν] *om.* *a*  
 251 τοῦ<sup>2</sup>] *om.* *a*  
 257/259 κόπους - δηναρίων] *om.* *a*

Both representatives of *a* transmit a text with a considerable

number of small and large variants<sup>(2)</sup>. *Koutloumousion* 273 contains in addition many orthographical errors. Because the righthand side of f. 86, both recto and verso from line 13, has been damaged, between one and thirteen letters per line have been lost. Consequently the text of the homily at lines 57/75 and 92/111 is not complete. It should be noted that Leontius, bishop of Neapolis on Cyprus, is named as author in this MS.

In one instance  $\alpha$  is the only group to transmit the reading of the original version: 229 βραχέων] *add.* καλὸν γὰρ καταπαῦσαι τὸν λόγον  $\alpha$  + o.v. On the basis of the stemma which we shall elaborate below, however, we assume that contamination is present here. It has been established that *E*'s text elsewhere is contaminated<sup>(3)</sup>.

$\beta$  A second branch of  $\omega^1$ , namely  $\beta$ , is to be found in the following MSS: *Masquensis* gr. 129 (*M*), *Atbous Koutloumousion* 35 (*K*), *Atbous Batopedi* 456 (*V*), *Oxoniensis Holkhamensis* gr. 22 (24), *Parisinus* gr. 760 (28), *Parisinus* gr. 1181 (*L*). Significant variants of  $\beta$  are:

75 Διὸ] διὰ τοῦτο  $\beta$

79 στρατοῦ] *add.* κοσμικοῦ  $\beta$

87/88 σαφέστερον] σαφέστατα  $\beta$

(2) *E*, for example, has two larger omissions: 1/3 χαρίσματα - τὰ] *om.*; 230/231 Λάζαρε - καὶ] *om.*; and is characterised further by smaller omissions, e.g. 9/10 Ὡσαννὰ ἐν τοῖς ὑψίστοις] *om.*; 20 δεσπότης] *om.*; 62 αὐτῶν] *om.*; 80 ἐλειτούργουν αὐτῷ] *om.*; 116 βάλλετε] *om.*; 159 σοι] *om.*; 174 κύριος] *om.*; 215 ἴνα] *om.*; 272 οἱ δὲ] *om.*; 279 καὶ λέγοντες] *om.*; and in particular by a considerable number of its own readings, e.g. 9 ἤκουες] ἤκουσας; 15 ἐπιστρατεύσαντος] στρατοπαιδεύσαντος; 18/19 οὐκ ἐνδοξος] οὐκ ἐνδοξί-ας; 26 Τί ἐστίν] τουτέστιν; 51 ἀποδείξω] ὑποδείξω; 116 καθεζομένῳ] ἐπωχουμένῳ; 136 θανάτου] τάφου; 140 ἐκ γεννητῆς] ἐν γεννητοῖς; 179 εἰς τὸν Ἰησοῦν] εἰς αὐτόν; 217 σφίγγης] συσφίγγης; 244 γενόμενος] γενόμενος. On the other hand in *E* we find only six small additions of its own: 88 ψαρὸς] *praep.* ὁ; 182 ἀποκτείνωμεν] *add.* μόνον; 185/186 ἀποκτείνωμεν] *add.* καὶ; 218 ἀλλὰ] *add.* ἴνα; 222 ἔχοντι] *add.* τουτέστιν; 280 βασιλεὺς] *praep.* ὁ. — 9 contains three larger omissions: 82/83 καὶ - ἵππους] *om.*; 137 Οὐ - ἀποκτεῖναι] *om.*; 211/212 Ἀκούσατε - πάσχα] *om.*; and a few small omissions of its own: 23 δὲ] *om.*; 49 δὲ] *om.*; 66 κοσμικοῦ] *om.*; 106 ἐν τοῖς] *om.* Like *E*, 9 exhibits a number of its own readings; e.g. 6 τῷ βαπτίσματι] τὸ βάπτισμα τίς; 18/19 οὐκ ἐνδοξος] οὐ κενόδοξος; 19 τρόπον] πόθον; 20 τροπαιοῦχου] τροπαιοῦχῳ; 84 παρακολουθοῦντας] παρακολουθοῦντες; 94 Θεόθεν] θεν; 118 κολασθήσασθε] κολασθήσασθαι; 120 ἀποτινύοντας] ἀποτινύοντας; 122 τῆς εἰρήνης παρουσίης] τοῖς εἰρημένοις παροῦσιν; 190 ἀθανασίας] ἀφθαρσίας; 269 σωτηρία] εὐλογία. Additions peculiar to 9 are few: 20 βασιλέως] *add.* χριστοῦ; 152 βασιλέα] *praep.* ὡς; 158 ἰδοῦ] *add.* γὰρ.

(3) See C. DATEMA, *Amphilochius* 19.

- 88 διανθέστερον] διαυγέστερον β  
 109 ἀσπασώμεθα] εὐφημήσωμεν β  
 119 προπετεστάτους] ἀτακτοῦντας β  
 141 παραπηδήσαντα] ἀναπηδήσαντα β  
 143/144 φονοκτονῆσαι] ἀποκτεῖναι β  
 194 ματαιῶσαι] ἀφανίσει β  
 216 διαβολήν] θυμόν β  
 218 ἐνδεούμενος] ἐνδεής β  
 228 Ἥγειρε] *add.* ἐκ νεκρῶν β  
 232 κρατεῖν] *add.* τὸν λάζαρον β  
 255 συνδρόμους] συντρέχοντας β  
 263 στρατεύεσθαι] πράττειν β  
 265 τὸ] *praep.* διὰ β

In addition it is noteworthy that several times β has the same reading as ω<sup>2</sup>:

- 19 πόθος] *praep.* ὕμνος καὶ β + ω<sup>2</sup>  
 63 καὶ<sup>2</sup>] *om.* β + ω<sup>2</sup>  
 65 Πόθεν] *praep.* εἰ μὴ ἄνωθεν ἐδέξαντο β + ω<sup>2</sup>  
 85 ἐστίν] *add.* ὁ εἰπὼν β + ω<sup>2</sup>  
 107 τὸν φοίνικα] τοῦ φοίνικος β + ω<sup>2</sup>  
 165/166 παυόμεθα] πλανώμεθα β + ω<sup>2</sup>

Had we not Leontius' text at our disposal, we should have to assume that where β agrees with ω<sup>2</sup> the correct text has been transmitted. But since we can, in fact, take the text of the original version into consideration, if this possibility is to be excluded, we must suppose that β and ω<sup>2</sup> stand together against α. In that case, given that β and ω<sup>2</sup> would have to descend from a common source, we should also have to assume that, where ω<sup>2</sup> follows the reading of the original version against α and β, it is contaminated. In other words, we exchange then the contamination of β for that of ω<sup>2</sup>, for which there are no further indications.

β<sup>1</sup> Through the intermediary of a common model, β<sup>1</sup>, five MSS derive from β, namely K, L, V, 24 and 28. Common variants are found in:

- 54 Ἀκούεις] *praep.* οὐκ β<sup>1</sup>  
 94 πιστὸς] *om.* β<sup>1</sup>  
 113/114 τῷ υἱῷ] *past* τέκτονος *transp.* β<sup>1</sup>  
 206 ὁ] *om.* β<sup>1</sup>  
 213 ἑαυτὸν] *past* προκαθαίρειν *transp.* β<sup>1</sup>  
 221 σοῦ] σοὶ β<sup>1</sup>  
 254 Εὔρον] ἔγνων β<sup>1</sup>  
 ἔγνων] εὔρον β<sup>1</sup>

The most faithful copy of  $\beta^1$  is  $V$  in which we encounter only a limited number of small errors<sup>(4)</sup>. The text of  $V$  was later corrected, either by changes in the body of the text itself, or by additions in the margin<sup>(5)</sup>. It appears from the following corrections that  $V^2$  worked with the assistance of an exemplar of  $\omega^2$ , and to be more specific, of  $\delta$ :

137 πάλιν] *om.*  $\omega^1$  ( $-V^2$ )  $\gamma$   
 152 καὶ<sup>2</sup>] *om.*  $\omega^1$  ( $-V^2$ )  $AN$

The remaining four witnesses of  $\beta^1$ , i.e.  $K$ ,  $L$ ,  $24$  and  $28$ , derive from  $\beta^1$  via a common model,  $\beta^3$ . The salient characteristics of this family may be seen from the following list of additions, omissions, changes in word-order, and other variants:  $\beta^3$  is a family which has preserved a fairly free text-form.

#### Additions

- 8 λαὸς] *add.* ἐν τῇ τοῦ λαζάρου ἐγέρσει  $\beta^3$   
 17 συναντῶσιν] *add.* αὐτῶ  $\beta^3$   
 23 φωναὶ] *add.* αἱ τοιαῦται  $\beta^3$   
 39 Σὺ] *praep.* ὅτι  $\beta^3$   
 43 αὐτὸν] *add.* δὴ  $\beta^3$   
 52 γραμματεῖς] *add.* τὰ θαυμάσια ἃ ἐποίει καὶ  $\beta^3$   
 118 ἔσμεν] *add.* ἱερεῖς  $\beta^3$   
 138 λίθον] *add.* τοῦ τάφου  $\beta^3$   
 173 τὸν] *praep.* τοῦτο τὸ ὄνομα  $\beta^3$   
 205 προέδραμε<sup>1</sup>] *add.* τῆς ταφῆς  $\beta^3$   
 280/281 Ἰσραήλ] *add.* θεὸς κύριος καὶ ἐπέφανεν ἡμῖν  $\beta^3$

#### Omissions

- 16 πολῖται] *om.*  $\beta^3$   
 17 πρὸ τῆς πόλεως] *om.*  $\beta^3$   
 55 αὐτοῖς] *om.*  $\beta^3$   
 94 ἐκεῖνος] *om.*  $\beta^3$   
 262 ὧδε] *om.*  $\beta^3$

(4) See 6 τῆς δωρεᾶς] τῆ δωρεᾶ; 19 ἔρωσ] ἕτερος; 24 παραναγνωσθεῖσαι] παραγνωσθεῖσαι  $V^1$ ; 27 τοῖς] *om.* (+  $L$ ); 36 ὡς Πέτρος τὴν ἀποκάλυψιν] τὴν ἀποκάλυψιν ὡς πέτρος; 75 καὶ] *om.*; 80 ἀγγέλων] *om.*  $V^1$ ; 89/90 εὐ-  
 γλωττότερον] εὐγλωττότέρω  $V^1$ ; 90 ποικίλα] ποικίλω  $V^1$ ; 113 προπετέστα-  
 τοι] *om.*  $V^1$ ; 165 τοσοῦτον] τοσοῦτώ; 183 γὰρ] *om.*  $V^1$  (+  $E$ ); 218 σὺ] *om.*  $V^1$  (+  $E$ ).

(5) See app. crit. lines 24, 54, 89, 89/90, 90, 101, 120, 137, 152, 166, 183, 211, 223/224, 260 and 261.

*Word-order*

- 72 δώδεκα μαθητὰς μόνους] δώδεκα μόνους μαθητὰς β<sup>3</sup>  
 117 πατὴρ αὐτοῦ καὶ ἡ μήτηρ] πατὴρ καὶ ἡ μήτηρ αὐτοῦ β<sup>3</sup>  
 197 τρόπαιον κατὰ δαιμόνων] κατὰ δαιμόνων τρόπαιον β<sup>3</sup>  
 241 ἀρχαίαν προτέραν] προτέραν καὶ ἀρχαίαν β<sup>3</sup>  
 243 παραπλήσια τούτων] τούτοις παραπλήσια β<sup>3</sup>

*Other variants*

- 49 ἔλαβε] ἦν λαβῶν β<sup>3</sup>  
 82 ἐπεζήτουν] ἐζήτουν β<sup>3</sup>

Within this family we observe a close affinity between *K*, 24 and 28, against *Parisinus gr. 1181* (*L*), which in some cases is closer to the original:

- 12 ὦν] *L*, *add.* αἰὶ *K* 24 28  
 27 τούτέστι] *L*, ἀντὶ τοῦ *K* 24 28  
 35 ἀποστολικοῖ] *L*, ἀποστολικὴν *K* 24 28  
 120 ἀποτινύντας] *L*, ἐκτίσαι *K* 24 28

The following is a selection made from the fairly considerable number of smaller variants shared by *K*, 24 and 28:

- 34 ἐργασίαν] εὐεργεσίαν *K* 24 28  
 74 ἔλαβε τὴν ἀποκάλυψιν] τὴν ἀποκάλυψιν ἔλαβε *K* 24 28  
 85 δὲ] *add.* ἦν *K* 24 28  
 157 τὴν Ἰουδαίαν] τῆ Ἰουδαία *K* 24 28  
 169 Αἰγύπτου] τῶν αἰγυπτίων *K* 24 28  
 178 πολλοὶ δι' αὐτὸν] δι' αὐτὸν πολλοὶ *K* 24 28  
 208 αὕτη] *add.* οἶον *K* 24 28

The fact that 24 does not share three readings of *K* and 28 does not, however, detract from the affinity of the three MSS:

- 133/135 Οὐ - ἔχαρίσατο] 24, *past* πεποίηκεν *transp.* *K* 28  
 155 ἀναπτύξατε] 24, ἀκούετε *K* 28  
 240 ζωτικὸν] 24, ζωοτικὸν *K* 28

Although, as we have indicated, *L* is in some cases closer to the original text, it is still characterised within β<sup>3</sup> by a number of its own variants<sup>(6)</sup>, additions<sup>(7)</sup> and omissions<sup>(8)</sup>, of which the omissions are the most numerous.

(6) 6 δωρεὰς] θεοδωρεὰς; 71 πορφυροστρώτω] πορφυροστράτω; 72 μικρῶ] σμικρῶ; 77 ἐθεώρουν] ἐβλεπον; 86 πυρροί] πυρροειδεῖς; 126 νοοῦντες] ποιοῦντες; 189 ὁ κύριος] κύριος ὁ; 251 τοῦ] καί.

(7) 59 καί] *transp.* τε; 206 τῆς ἀναστάσεως] τῆς τοῦ κυρίου ἀναστάσεως; 259 μύρου] *add.* πάντως.

(8) 8 εἰς ὑπάντησιν] *om.*; 51 ὑμῖν ἀποδείξω] *om.*; 55 Ναί] *om.*; 82 γάρ] *om.*; 85 Ζαχαρίας - ἀτι] λέγοντι; 106 Ἄισμασι τῶν] *om.*; 186 πάντη τῆν] *om.*; 234 ὡς] *om.*; 238/239 τῶν - συνεστέλλοντο] *om.*



Another copy of  $\beta$ ,  $\beta^2$ , is represented by *Mosquensis gr. 129* (*M*). In this text we encounter a large number of additions, e.g.

- 56 ἀνέγνωτε] *add.* ἐν ταῖς γραφαῖς ὅτι *M*  
 76 αὐτὸν] *add.* ἄνωθεν *M*  
 111 εὐφημούντων] *add.* καὶ δοξαζόντων *M*  
 114 βαῖα] *add.* τῶν φοινίκων *M*  
 165 διεγείρετε] *add.* καὶ τὸν πόθον *M*  
 189 κύριος] *add.* ἡμῶν ἰησοῦς χριστὸς *M*  
 206 ἀναστάσεως] *add.* ἡ ἡμέρα *M*  
 210 ἀναγεννᾶσθαι] *add.* ἐκ ὕδατος καὶ πνεύματος *M*  
 269 σωτηρία] *praep.* ἴασις καὶ *M*

Furthermore, there is regular addition of particles<sup>(9)</sup> and of words aimed at achieving a pathetic effect<sup>(10)</sup>. In several instances *M* combines different readings, e.g.

- 31 διακονίας] θεολογίας  $\gamma$ , *add.* καὶ θεολογίας *M*  
 109 ἀσπασώμεθα] εὐφημήσωμεν *VKL*, *praep.* εὐφημήσωμεν καὶ *M*  
 165 ἡμῶν τὸν ζῆλον διεγείρετε] τὸν πόθον ἡμῶν διεγείρετε καὶ τὸν ζῆλον  $\omega^2$ , ἡμῶν τὸν ζῆλον διεγείρετε καὶ τὸν πόθον *M*  
 190 ἀθανασίας] σωτηρίας *ES*, *praep.* σωτηρίας (*add.* τε *B*) καὶ *MB*  
 228 σοφίας] *praep.* μεγάλης *M*, *add.* μᾶλλον δὲ ὡς τῆς (*add.* πολλῆς  $\beta$ ) αὐτοῦ φιλανθρωπίας (ἀγαθότητος *VKL*, ἀγαθότητος καὶ φιλανθρωπίας *M*)  $\omega^1$   
 231 διαλυθέντα] δονηθέντα *VL*, δονηθέντα εἶδε *K*, *praep.* δυνηθέντα καὶ *M*

Since at 31, 165 and 190 readings characteristic of  $\omega^2$  are involved, we may assume that *M* derives from an exemplar which exhibits traces of contamination.

The vast majority of the MSS which transmit the shortened version belong to  $\omega^2$ . Given the fact that Leontius' original homily survives to us, and not forgetting the remarks above concerning the relationship between  $\omega^1$  and  $\omega^2$ , we have considered it justifiable not to unravel completely the inter-relationship of all MSS belonging to  $\omega^2$ , but simply to indicate this in general terms.

(9) E.g. 108, 117, 152, 168, 248, 249 and 252.

(10) 118 κολασθήσεσθε] *add.* ὡς ἀνούστατοι; 188/189 ματαιόφρονες] *praep.* ἀσύνητοι καὶ; 208 αὐτῆ] *add.* ἡ σεβασμία ἡμέρα; 211 ἡμέραν] *add.* φιλόθεοι καὶ φιλόχριστοι; 246 πέπονθα] *add.* ὁ ταλαίπωρος; 249 περιπέπτωκα] *add.* ὁ δούστηνος.

Just as in  $\omega'$ , here we can distinguish two large groups,  $\gamma$  and  $\delta$ , which will be described in turn.

$\gamma$  Significant for  $\gamma$  are in the first place the omissions:

- 11  $\delta$  ἐρχόμενος] *om.*  $\gamma$
- 24 νῦν - παραναγνωσθεῖσαι] *om.*  $\gamma$
- 25 παραγυμνοῦσαι] *om.*  $\gamma$
- 26/27 Τί - ὑψίστοις'] *om.*  $\gamma$
- 32 γῆν - χωροβατοῦντος] *om.*  $\gamma$
- 48 τινας] *om.*  $\gamma$
- 49 οὔτος] *om.*  $\gamma$
- 51 Πόθεν - ἀποδείξω] *om.*  $\gamma$
- 80/81 ἐλειτούργουν - ἀρχαγγέλων] *om.*  $\gamma$
- 99/100 οἱ ὄχλοι] *om.*  $\gamma$
- 121 τῶν - λεγόντων] *om.*  $\gamma$
- 133 ἀκώλυτον] *om.*  $\gamma$
- 136 ἐκ] *om.*  $\gamma$
- 137 πάλιν] *om.*  $\gamma$
- 194 οὔτε ματαιῶσαι] *om.*  $\gamma$
- 197 ὑπάρχον] *om.*  $\gamma$
- 219/220 σὺ μὲν ἐορτάζεις] *om.*  $\gamma$
- 236 τῶν - συνεσφίγγοντο] *om.*  $\gamma$
- 238/239 τῶν - δὲ] *om.*  $\gamma$
- 241 ἀρχαίαν] *om.*  $\gamma$
- 243 καὶ - τούτων] *om.*  $\gamma$
- 260 χρεία] *om.*  $\gamma$
- 264 καὶ' - τούτων] *om.*  $\gamma$

Variants typical of  $\gamma$  include:

- 35 ἀποστολικοῖ] ἀπόστολοι  $\gamma$
- 48 ὡς εἰκὸς] πάντως  $\gamma$
- 55 λέγει] εἶπεν  $\gamma$
- 57 οὐκ ἐκ] οὐχὶ  $\gamma$
- 62 αὐτῶν] ἑαυτῶν  $\gamma$
- 73 τυγχάνειν] τυγχάνοντα  $\gamma$
- 85 ἐστίν] *add.* ὃν εἶπον  $\gamma$
- 92 ἀστραπῆ] ἀστραπὴν  $\gamma$
- 102 γλυκασμοῦ] γλυκασμὸς  $\gamma$
- 114 κρατοῦντες] κατέχοντες  $\gamma$
- 118 κολασθήσεσθε] πειρασθήσεσθε  $\gamma$
- 138 ἀπιστία] ἀπειθία  $\gamma$
- λίθοι] λίθος  $\gamma$
- 146 ὑμεῖς] *add.* οἱ  $\gamma$
- ἐκεῖνος] *add.* ὁ  $\gamma$

195 ἐνεργείας] ἐγέρσεως γ  
 237 αἱ μειώσεις ἀνεπληροῦντο] ἡ μείωσις ἀνεπληροῦτο γ  
 240 ὑπεισήρχετο] ἐπεισήρχετο γ

γ' With the aid of ten MSS we can reconstruct an early copy of γ, to wit γ'. These MSS are *Ancyranus Syllogos* 3 (1), *Hierosolymitanus S. Sabae* 103 (13), *Lesbiacus S. Iobannis* 57 (15), *Masquensis gr.* 466 (19), *Oxonienis Bodl. Baroccianus* 199 (B), *Oxonienis New College* 79 (26), *Parisinus gr.* 1625 (36), *Parisinus Coisl.* 121 (37), *Scorialensis Ω-III-10* (41) and *Vaticanus gr.* 1499 (45). On the basis of the following readings we may consider a number of variants to be typical of γ':

179 εἰς τὸν Ἰησοῦν] τῷ Ἰησοῦ γ'  
 188 ὡς] ὦ γ'  
 193 πορθῆσαι] προσθεῖναι γ'

As representative of this branch in our constitution of the text we have used B, a MS used also elsewhere for Leontius' homilies. B exhibits only about twenty smaller variants<sup>(11)</sup> and five more important variants<sup>(12)</sup>. In B we are therefore dealing with a reasonably reliable copy of γ'.

The sixteenth century MS *Masquensis gr.* 466 (19) deviates more from the common model, as can be seen, for example, from

16 ὑποστρέφοντος] ὑπέστρεψε 19  
 55 λέγουσιν] καταμαρτυροῦσιν 19  
 58/59 συστροφῆς] συνδρομῆς 19  
 80/81 ἐλειτούργουν - ἀρχαγγέλων] *om.* γ, *habet* 19  
 210 ἀναγεννᾶσθαι] γεννᾶσθαι 19  
 215 ἵνα παύσης ὀργήν] καὶ πάσης ὀργῆς 19  
 228 σοφίας] φωνῆς 19  
 241/242 μονὴν ἀπελάμβανεν] τιμὴν ἀνελάμβανεν 19  
 269 πᾶσι] πάθεσι 19

A text-form inferior to that of B is also found in three related MSS: *Hierosolymitanus S. Sabae* 103 (13), *Lesbiacus S. Iobannis* 57 (15) and *Parisinus Coisl.* 121 (37), as the following instances of reworking will illustrate:

(11) E.g. 76 αὐτὸν] *add.* τὸν; 90 τὸν] *om.*; 112 τοῖς ὄχλοις] τοῦτοις; 117/118 προπετέστατοι] ἀφρονέστατοι; 175 μὲν δ] ὁ μὲν; 188 ἔλεγον] *add.* πρὸς ἑαυτοὺς; 278 ὑπήντησαν] ἀπάντησαν.

(12) 48 καὶ] *prosp.* τίς; 117 Πάυσασθε] *add.* λοιπὸν; 190 ἀθανασίας] *prosp.* σωτηρίας τε καὶ; 250 φοβοῦμαι] δέδοικα; 263 στρατεύεσθαι] ἀντιστρατεύεσθαι.

- 1 πανηγύρεως] ἀκολουθίας 13 15 37  
 16/17 μετὰ νίκης ὑποστρέφοντος πάντες οἱ πολῖται τῆς αὐτοῦ πόλεως πρὸ τῆς πόλεως συναντῶσιν] πρὸ τῆς πόλεως (*add.* ἐλθεῖν 15) συναντῶσιν μετὰ νίκης ὑποστρέφοντος πάντες οἱ πολῖται αὐτοῦ 13 15 37  
 23/24 φωναὶ αἱ τότε μὲν λεχθεῖσαι] αἱ τότε λεχθεῖσαι φωναὶ 13 15 37  
 38 ἀλλ' ἐκ θείας ἀποκαλύψεως] ἀλλ' ἐκ θείας προνοίας καὶ ἀποκαλύψεως 13 15 37  
 98 προρρήσεσι] ἐπόμενοι ῥήσεσιν 13 15 37  
 118 κολασθήσεσθε] πειρασθήσεσθε γ, πολλῶν κακῶν πειρασθήσεσθε 13 15 37  
 216 ἵνα σβέσης διαβολήν] καὶ πᾶσαν διαβολήν 13 15 37

These three MSS exhibit besides a number of omissions, e.g.

- 61 καὶ - φέροντες] *om.* 13 15 37  
 101 κρατοῦντες - φοινίκων] *om.* 13 15 37  
 108/109 καὶ - νοητὸν] *om.* 13 15 37

The later MSS 15 and 37 are more reworked than 13, 15 in particular transmitting a free text-form, but as group they appear to be slightly contaminated with group δ (see below pp. 138 ff.) in that they share five readings of this branch:

- 1 δεσποτικῆς] πνευματικῆς 13 15 37 + δ  
 22 ἐμήνου] *om.* γ, *habent* 13 15 37 + δ  
 31 διακονίας] 15 37 + δ, καὶ μετανοίας 13, θεολογίας γ  
 92 ἑαυτοῦ λόγοις] ἀποστόλοις 13 15 37 + δ  
 118 ἔσμεν] 13 15 37 + δ, πάρεσμεν γ

Another member of γ', *Scorialensis* Ω-III-10 (41), copied a. 1436, contains orthographical errors, and shares some unimportant readings of S (see below), but not, however, a single characteristic reading of S<sup>(13)</sup>. For the rest the text of 41 is a reasonable representative of γ', characterised by small additions<sup>(14)</sup> and omissions<sup>(15)</sup> and by a few passages which point to reworking<sup>(16)</sup>.

(13) Here we may note the most striking examples of agreement: 97 εἶδον] ἰδόντες 41 + S; 106 ἐν] δ 41 + S; 113 τί ματαιολογεῖτε] τί τιμᾶτε καὶ εὐλογεῖτε 41, cf. S; 134 κλίνην βαστάσαι] βαστάσαι κλίνην 41 + S; 137 Οὐ] *om.* 41 + S; 140 ἐξ ἄλλου τάφου] ἐξ ἄλλου τάφον 41 + S.

(14) 43 αὐτὸν] *add.* δέ; 125 ἀξιοί] *add.* καὶ τιμωρίας; 144 τοῦ] *prosp.* ἐκ; 147 αὐτὸς] *add.* δέ.

(15) 42 βάρ] *om.*; 106 τῶν ἡσμάτων] *om.*; 278 κλάδων καὶ] *om.*

(16) Cf. 75 ἐζητουν ἐπὶ] ἐζητεῖτο ὑπὸ; 181 λέγοντες πρὸς ἑαυτούς] θέλοντες ἔλεγον γάρ; 258/259 μύρον διετιμήσατο τριακοσίων δηναρίων, τὸν δὲ δεσπότην] μύρον ἐπὶ τριακοσίων διετιμήσατο, πάντως ὅτι καὶ τὸν δεσπότην.

The remaining four MSS mentioned above, *Ancyranus Syllogus* 3 (1), *Oxoniensis New College* 79 (26), *Parisinus gr. 1625* (36) and *Vaticanus gr. 1499* (45) are interrelated, as can be seen from the following:

- 75 καὶ οὐκ] οὐδὲ 1 26 36 45  
 76 ἔγνωσαν] ἔγνω 1 26 36 45  
 132 ἦνθησε] πεποίηκεν 1 26 36 45  
 141 ψευδολογήσητε] ματαιολογήσητε 1 26 36 45  
 162 ἐπιστρέφοντες] ἐπιστρέφοντας 1 26 36 45  
 180 τῆς πίστεως] *om.* 1 26 36 45  
 183 ὀρῶντες] θεωροῦντες 1 26 36 45  
 197 καὶ φυλακτήριον ψυχῶν ὑπάρχον] φύλαξ γάρ ἐστιν  
 ψυχῶν 1 26 36 45  
 265/266 ἠρέθισε τὸ τὸν Λάζαρον ἐκ νεκρῶν ἀναστῆναι]  
 ἠρέθισε τὸν ἰουδαν ἵνα παραδῶ τὸν λάζαρον ἐκ  
 νεκρῶν ἀναστήσαντα 1 36 45, ἠρέθισε τὸν ἰουδαν ἵνα  
 τὸν ἰησοῦν παραδώσῃ 26

In addition, like the group 13, 15 and 37 described above, all four MSS show a slight contamination with group δ of ω<sup>2</sup>, as can be seen partly from 92 τοῖς ἑαυτοῦ λόγοις] τοῖς ἀποστόλοις δ 1 26 36 45. The contamination becomes patent in the following cases, where it is not the specific γ variants which are transmitted:

- 22 ἐμήνυον] 1 26 36 45, *om.* γ (- 13 15 37)  
 31 διακονίας] 1 26 36 45, θεολογίας γ (- 15 37) (17)  
 51 Πόθεν ὑμῖν ἀποδείξω] πόθεν 1 26 36 45, *om.* γ  
 53 καὶ λέγοντας] 1 26 36 45, *om.* γ  
 62 αὐτῶν] 1 26 36 45, ἑαυτῶν γ  
 92 ἀστραπῆ] 1 26 36 45, ἀστραπὴν γ  
 146 ὑμεῖς] 1 26 36 45, *add.* οἱ γ  
 ἐκεῖνος] 1 26 36 45, *add.* ὁ γ  
 240 ὑπεισῆρχετο] 1 26 36 45, ἐπεισῆρχετο γ

Within this group 1 and 45 derive from a common model, as becomes clear from a large number of common variants which do not occur in 26 and 36. For example:

- 12 ὦν] *praep.* ὁ 1 45  
 30 κάτω] κατὰ 1 45  
 36 ἐδέξαντο] ἐδέξατο 1 45  
 76 αὐτὸν] *add.* ὁ 1 45

(17) The three common variant readings (22, 31 and 92) of 13, 15 and 37 on the one hand and 26, 36 and 45 on the other are not strong enough for us to suppose a common model for these MSS.

- 98 νυχθέντες] νυχθέντα 1 45  
 114 Κύριον] *om.* 1 45  
 137 Οὐ] καὶ 1 45  
 146 ὑμεῖς] *praep.* ἢ 1 45  
 150 προσήλθομεν] προσήλθαμεν 1 45  
 190 οὐκ] οὐ γὰρ 1 45  
 196 Ποῖος] *praep.* καὶ 1 45  
 218 σὺ] *om.* 1 45  
 218/219 συνεορτάση] σε συνεορτάσει 1 45  
 220 δὲ] *om.* 1 45  
 244 ἐπέτασσε] ἐπέταπτεν 1 45  
 246 ᾠ] *om.* 1 45  
 248 ἀναδίδωμι] ἀναδίδω 1 45  
 257 δηναρίων] *om.* 1 45

Despite the much earlier date (s. XI) of 26 against that of 1, 36 and 45 (s. XV), 26 in fact exhibits a great deal of iotacism, many small mistakes, and omissions, especially towards the end of the homily<sup>(18)</sup>. 36, too, has many instances of iotacism, and a smaller number of mistakes and readings of its own<sup>(19)</sup>.

In the group γ' we find besides a large number of contaminated MSS. Of these, *Parisinus gr. 771* (31) and *Vaticanus gr. 1774* (46) derive from a common model, a fact which the following agreements will illustrate:

- 5 συνανάκειται] συνανίσταται 31 46  
 17 πόλεως<sup>2</sup>] πύλης 31 46  
 33 τὰ τῶν ἄσωμάτων] τὰς τῶν ἄσωμάτων ὑμνωδίας 31 46  
 71 ἐπωχεῖτο ἄρματι] ἐποχήματι 31 46  
 95/96 τοῦ - ὑπὸ] *om.* 31 46  
 116 βάλλετε] ὀνομάζετε 31 46  
 197 ὑπάρχον] καὶ ὑπέρμαχον 31 46

These MSS appear to be contaminated with ω', to be precise with group α. The typical omission of γ in 121 (τῶν - λεγόντων *om.*) is filled in, as are those of ω<sup>2</sup> at 156 (ὅτι - προφήτης), 181 (πρὸς ἑαυτοῦς), 184/185 ("Ὅπως - Ἰησοῦν), 211 (Πρὸ - πάσχα) and 222/223 (εὐποίησον τῷ ἐνδεομένῳ). Additions characteristic of ω' are present:

(18) Small mistakes: 1 προλάμπει] προλάμπων; 4 ἀρραβῶνα] ἀρραβόνα; 67 ἀλουργίδα] ἀλουργίδαν; omissions: 193/195 οὐτε' - δύναμιν] *om.*; 253/254 τὸν - ποιήσω] *om.*; 255/256 δεῖ - καλῶς] *om.*

(19) 8 λαός] λαοί; 56 καὶ θηλαζόντων] *om.*; 193 πορθῆσαι] προσπαθῆναι; 253 ὑπάρξεως] συμπράξεως.

225 εὐαγγελιστῆς] *add.* καλὸν γὰρ πάλιν ἀναλαβεῖν τὸν λόγον  
ω' 31 46

228 σοφίας] *add.* μᾶλλον δὲ ὡ τῆς αὐτοῦ φιλανθρωπίας ω', *praef.*  
φιλανθρωπίας μᾶλλον δὲ ὡ τῆς αὐτοῦ 31 46

Furthermore in 229 the text of group *a* is added:

229 βραχέων] *add.* καλὸν γὰρ καταπαῦσαι τὸν λόγον *a* 31 46

The following characteristic readings of ω' are also found in 31 and 46:

27/28 τὸ γὰρ Ὡσαννὰ σῶσον δὴ] ω' 31 46, οὕτω γὰρ ω²

112 σφόδρα] ω' 31 46, *om.* ω²

145 πάλιν αὐτὸν] αὐτὸν πάλιν ω' 31 46

165/166 παυόμεθα] ω' 31 46, πλανώμεθα ω²

264 Ταῦτα καὶ τὰ παραπλήσια τούτων βουλευσασθαι] ω' 31 46  
(*sed* τούτων *om.* 31 46), ταῦτα βουλευσάμενος γ

A text contaminated to a lesser degree is transmitted by *Romanus Vallicellianus F 59*<sup>1</sup> (39), in which the contamination is restricted to the second part of the text. Accordingly this MS does not contain the following omissions of ω²:

184/185 Ὅπως - Ἰησοῦν] *habent* ω' 39, *om.* ω²

198/200 Καλὸν - λέγοντος] *habent* ω' 39, *om.* ω²

203/204 Ἡ παροῦσα ἡμέρα] *habent* ω' 39, *om.* ω²

222/223 εὐποίησον τῷ ἐνδεομένῳ] *habent* ω' 39, *om.* ω²

Two omissions of γ are also filled in:

236 τῶν - συνεσφίγγοντο] *om.* γ, *habet* 39

238/239 τῶν - δε] *om.* γ, *habet* 39

In a further instance this MS follows the reading of ω':

264 Ταῦτα καὶ τὰ παραπλήσια τούτων βουλευσασθαι] ω', ταῦτα  
καὶ τὰ τοιαῦτα βουλευσασθαι 39, ταῦτα βουλευσάμενος γ

Within ω' a representative of group *a* has perhaps again been the exemplar against which the text was corrected — this appears probable from 229, where this MS also reads καλὸν γὰρ καταπαῦσαι τὸν λόγον like *a*.

Contamination between γ' and the original homily of Leontius is found in *Atheniensis 2634* (6) and *Hierosolymitanus S. Sabae 226* (14). In 6 this is evident from three cases where the text is supplemented from the original version:

211 πάσχα] *add.* III, 227/233 (Ἄκουε - πάσχα) and 235/237 (μηνύει  
- ἡμέρα) 6

223/224 συνευχαρηθῆ] *add.* III, 253/258 (ἵνα - φιλανθρωπότερος) 6

263 στρατεύεσθαι] *add.* III, 297/302 (Αἰ - πράττειν) 6

In 14 the contamination is betrayed by the title itself. In contradistinction to all other witnesses of the shorter version, this MS

ascribes the homily to Leontius, presbyter of Jerusalem. In addition we may note two passages where the text of the shorter version has been supplemented from the original version:

31 Ὠ - μετεσχηκότος] Ὠσαννὰ - μετήρσαν (III, 30/37) 14

122 στάσιν] στασιασμόν τῆς εἰρήνης παρούσης (III, 124) 14

In 14 we find as well the reading of δ (ἀποστόλοις) in line 92. The text of this MS may have been exposed to several traditions.

*Parisinus gr. 979* (33) is contaminated with ω', as becomes clear from:

27/28 τὸ γὰρ Ὠσαννὰ σῶσον δὴ] 33, οὕτω γὰρ ω'

123 συνεργούσης] 33, ἐνεργούσης ω'

Possible influence of δ also cannot be excluded, as 33 reads πνευματικῆς in 1 with δ. Consequently, in those instances where this MS agrees with ω' and δ it is impossible to determine what exemplar has been followed (e.g. absence of typical γ variants in 11, 51 and 114).

Within γ a totally peculiar text is transmitted by the MSS *Florentinus Laurentianus San Marco gr. 684* (10) and *Oxoniensis Bodl. Auctarium T.3.4* (22). That these MSS do, in fact, belong to γ is plain from the following cases, where they contain the significant readings of γ:

11 ὁ ἐρχόμενος] *om.* γ 10 22

24 νῦν - παραναγνωσθεῖσαι] *om.* γ 10 22

32 γῆν - χωροβατοῦντος] *om.* γ 10 22

55 λέγει] εἶπεν γ 10 22

73 τυγχάνειν] τυγχάνοντα γ 10 22

118 κολασθήσεσθε] πειρασθήσεσθε γ 10 22

133 ἀκώλυτον] *om.* γ 10 22

194 οὔτε ματαιῶσαι] *om.* γ 10 22

197 ὑπάρχον] *om.* γ 10 22

236 τῶν - συνεσφίγγοντο] *om.* γ 10 22

238/239 τῶν - δὲ] *om.* γ 10 22

241 ἀρχαίαν] *om.* γ 10 22

260 χρεία] *om.* γ 10 22

In the family they are related more closely to γ', as is apparent from

179 εἰς τὸν Ἰησοῦν] τῷ Ἰησοῦ γ' 10 22

193 πορθῆσαι] προσθεῖναι γ' 10 22

There are besides demonstrable traces of contamination with other families (e.g. 1 πνευματικῆς with δ; 165/166 παυόμεθα with ω'). An accurate analysis is made difficult by the extremely free text-form transmitted by these MSS. The most conspicuous variant is, however, an excursus in 223/224, where instead of κάκεινος συνευωχηθῆ we read: ὡσπερ οὖν νύμφη πρὸ τοῦ γάμου τὸν ἀραβῶνα μόνον παρὰ τοῦ



νυμφίου λαμβάνει, τὴν δὲ συμφωνηθεῖσαν προΐκαν καὶ τὰς ἐν αὐτῇ ὑποσχεθείσας δωρεὰς μετὰ τὸν γάμον λαβεῖν ἀπεκδέχεται, οὕτω καὶ ἡ νυμφηθεῖσα ψυχὴ τῷ χριστῷ τῷ θεῷ πρῶτον ἀπὸ τοῦ νυμφίου χριστοῦ τὸν ἀραβῶνα μόνον λαμβάνει τοῦ ἁγίου πνεύματος ἐν τῷ βαπτίσματι, τὰ δὲ αἰώνια ἀγαθὰ καὶ τὴν τῶν οὐρανῶν βασιλείαν μετὰ τὴν ἐνθάδε ἀποδημίαν λαμβάνει τὰς δωρεὰς· ταῦτα ὑποδεικνύων ὡς ἐν ἐσόπτρῳ· πρῶτον γὰρ τὰ σύμφωνα γράφονται διὰ τῆς ἐργασίας τῶν ἐντολῶν, εἶτα ὑπὸ τῶν ἀρετῶν ἐπισφραγίζεται καὶ ὑπογράφονται καὶ αὐθίκα ἐπιδίδονται τὸ δακτυλίδιον ὁ νυμφίος χριστὸς τῇ νύμφῃ ψυχῇ ἥτοι τὸν ἀραβῶνα τοῦ πνεύματος.

Another striking variant is to be found in 267/269, where instead of καὶ - σωτηρία these MSS have ὡς γέγραπται ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλον· καὶ νῦν ἰδοὺ γέγονεν ἡ κατὰρα εὐλογία ἵνα ἡ εὐλογία τοῦ Ἀβραάμ εἰς τὰ ἔθνη (*sic*).

γ<sup>2</sup> A second copy of γ, namely γ<sup>2</sup>, is characterised by the following variants:

- 6/7 προστρέχοντας] *om.* γ<sup>2</sup>  
 37 Πέτρος] *om.* ω<sup>2</sup>, *babet* γ<sup>2</sup>  
 108 τὴν ἐξ ἔθνῶν ἐκκλησίαν] τὴν ἐκκλησίαν τῶν ἔθνῶν γ<sup>2</sup>  
 143 ἐβουλεύσασθε] βούλεσθε γ<sup>2</sup> (+ ω<sup>1</sup>, AN)  
 157/158 κέκραγεν] ἔλεγεν γ<sup>2</sup>  
 158 Σιών] *add.* κήρυττε θύγατερ ἱερουσαλήμ γ<sup>2</sup>  
 254 ὃ] τί γ<sup>2</sup> (+ H)  
 260 πολλῆς μοι οὖν] πολλῆς οὖν μοι γ<sup>2</sup>  
 272 οἱ - συνήχθησαν] *om.* γ<sup>2</sup>

Representatives of γ<sup>2</sup> are *Hierosolymitanus S. Sabae gr. 60 (S)*, *Mosquensis gr. 182 (18)*, *Venetus Marcianus gr. II 52 (48)*, *Venetus Marcianus gr. VII 38 (50)* and *Atheniensis 273 (3)*. The best representative of this group is the *Mosquensis* codex, but since the photographs of this MS which were available to us begin only with ποικίλα] -κίλως in l. 90, we have used *S* in the critical apparatus.

*S* exhibits several of its own readings, of which the following may be called typical:

- 100 ἐξερχόμεθα] ἐξερχόμενοι *S*  
 117 μήτηρ] *add.* αὐτοῦ *S*  
 παρ'] καὶ *S*  
 136 ἐξήγειρεν] ἐξέγειρεν *S*  
 θανάτου] θανάτῳ *S*  
 217 πλατύνης] πλατύνη *S*  
 260 δηναρίων] δινάρια *S*

Besides small additions, omissions and transpositions, *S* has two more important omissions, namely:

228/229 ἵνα ἐρεθίσῃ τὸν διάβολον] *om. S*

272/274 οἱ - ἐδοξάσθη] *om. S*

The remaining witnesses to the family  $\gamma^2$  can be divided into two groups: *z*, and *18*, *48* and *50*. MS *z* exhibits iotacism; it shows no closer affinity with *S* or with the remaining three MSS<sup>(20)</sup>. MSS *18*, *48* and *50* are interrelated, as can be seen from:

36 ὡς Πέτρος] *om. 18 48 50*

113 Ὡς] *praep.* καὶ *18 48 50*

134 κλίνην βαστάσαι] βαστάσαι τὴν κλίνην *18 48 50*

168 ὦ - ὄνομα<sup>2</sup>] ὁ *18 50*, τίς *48*

216 ἵνα σβέσης] καὶ *18 48 50*

221 Ὅπως οὖν] ὄρα μήπως *18 48 50*

As we have already indicated, *18* is the best representative of the group  $\gamma^2$ ; it contains only a few of its own readings<sup>(21)</sup>. The two Venetian codices *48* and *50* are reasonable representatives of  $\gamma^2$ , each with its own readings<sup>(22)</sup>. MS *50* has been systematically corrected by a later hand, possibly on the basis of the text of *δ*, whose reading is added at lines 133 and 137, but in any case on the basis of a MS of  $\omega^2$ , and one which may have been contaminated with family  $\omega^1$  (the typical  $\omega^1$  variants at 203/204 and 222/223 are added by the later hand).

Also to  $\gamma$  belongs *Parisinus gr. 766* (29) but we have not been able to assign it a more specific place within this group, because the portion of the text transmitted by 29 is too small (*des.* 72 μαθητὰς) for us to draw firm conclusions about its text.

(20) Variant readings of its own are e.g. 12 ἐξω] ἐξωθεν; 16 νίκης] νίκην; 20 τροπαιοῦχου] τροπαιοῦχῳ; 79 πλῆθος] *praep.* τὸ; 139 ἐπέτρεψε] ὑπέτρεψε.

(21) 191/192 μνήμην τῷ κόσμῳ καταλιμπάνειν] τῷ σώμα; 251 ἀπολέσω] ἀπολέσαι; 263 μάθη] μάθης.

(22) 35 ἀποστολικοὶ τὴν ὁμολογίαν] ἀπόστολοι τὴν θεολογίαν *48*; 120 ἀποτινύντας] ἀπετινύντας *48*; 164 Ἀπόστητε - ἐπίκεισθε] *om. 48*; 203 ἡμέρα] *add.* τοῦ πάσχα *48*; 265 τὸν διάβολον] ὁ διάβολος  $\gamma$ , ὁ ἀντίδικος ἐχθρὸς *48*; 278 αὐτῷ] *add.* ἐρχομένῳ εἰς τὴν ἀγίαν πόλιν *48*; 4/5 Λάζαρος τῷ κυρίῳ] ὁ λάζαρος τῷ χριστῷ *50*; 157 χρόνων] αἰώνων *50*; 175 ὑπῆρχεν] καὶ *50*.

δ A second copy of ω<sup>2</sup>, δ, can be distinguished on the basis of the following variants:

- 1 δεσποτικῆς] πνευματικῆς δ  
 9/10 καθὼς ἀρτίως ἤκουες] καθὼς ἀρτίως ἠκούσατε *et post* ὑψίστοις *transp.* δ  
 24 μὲν] *om.* δ  
 32/33 περικειμένου] περικείμενοι δ  
 33 μετερχομένου] μετερχόμενοι δ  
 72 ἐκαθέζετο] ἐπεκάθητο δ  
 80 ἀγγέλων] *om.* δ  
 89 γράψας] ἔγραψε δ  
 92 ἑαυτοῦ λόγοις] ἀποστόλοις δ  
 133 ἀκώλυτον τὸν δρόμον] τὸν δρόμον ἀκώλυτον δ  
 181 πρὸς ἑαυτοῦς] ὅτι δ  
 221 Ὅπως] *om.* δ  
 241 ἀρχαίαν προτέραν] προτέραν ἀρχαίαν δ  
 243 τούτων] *om.* δ  
 260 πωλήσει] ἐπώλησεν δ  
 264 καὶ' - τούτων] *post* βουλευσάμενος *transp.* δ  
 265/267 τὸν' - αὐτοῦ] ὁ διάβολος τοὺς Ἰουδαίους εἰς μείζονα φθόνον διήγειρεν καὶ ἠρέθισεν θανατῶσαι τὸν λάζαρον ἐκ νεκρῶν ἀναστήσαντα δ  
 272 συνήχθησαν] συνεχύθησαν δ

From this survey of the variant readings of δ, it becomes clear that this family is a reasonably reliable copy of ω<sup>2</sup>, and is to be used in preference to γ in our reconstruction of ω<sup>2</sup>.

δ' By far the greater number of representatives of δ derives from δ via a common model, δ'. The common readings are:

- 24 λεχθεῖσαι] τελεσθεῖσαι δ'  
 67 οὐ] οὔτε δ'  
 79 στρατοῦ] στρατιωτῶν δ'  
 96 πώλου] ἵππου δ'

Considering that the variants are few, we may posit that δ' is of great importance for the constitution of our text. Representatives of this branch are the *Athenienses* 252 (2), 335 (4) and 457 (5), *Hierosolymitanus S. Sabae* 1 (H), *Londinensis B.L. Burney* 45 (16), the *Parisini gr.* 772 (32) - and its copy *Oxoniensis Bodl. Auctarium E.3.16* (21) - and 987 (34), *Romanus Collegio Greco* 18 (38), the *Vaticani gr.* 562 (43), 438 (42), which is a copy of 43, and 564 (44), and finally *Venetus Marcianus gr.* II 46 (47) and a copy of this MS, *Venetus Marcianus gr.* II 54 (49). Part of δ' also survives in *Parisinus gr.* 767 (30), which contains

our text as far as 36 (ἐδέξαντο), and a copy of this MS, *Oxoniensis Bodl. Auct. E.3.16* (20). For the constitution of our text we have used *H* as the representative of this branch because it contains only one reading which is not found in other members of  $\delta$ , to wit:

24 μὲν] τε *H*, *om.*  $\delta$

Within  $\delta'$  the MSS  $\zeta$ , 34, 43 (and 42), 44, 47 (and 49) are related, as may be seen from the following agreements:

72 μαθητὰς μόνους] μόνους μαθητὰς  $\zeta$  34 43 44 47

98 νυχθέντες] νυγέντες  $\zeta$  43 44 47, νυγνέντες 34

118 Διὰ τοῦτο γὰρ ἐσμεν] διὰ τοῦτο γὰρ ἀνακρίνομεν  
 $\zeta$  34 44 47, ἀνακρίνομεν διὰ τοῦτο γὰρ ἐσμεν 43

231 διαλυθέντα] λυθέντα  $\zeta$  34 43 44 47

From the reading in 118 alone it may be inferred that 43 shows traces of contamination. Further investigation shows that this MS does not have the typical  $\delta$  readings in 9, 181 and 241, and in fact exhibits the following agreements with members of  $\beta$  and  $\gamma$ :

52 γραμματεῖς] *add.* τὰ θαυμάσια ἃ ἐποίει *in marg.* 43, cf.  $\beta^3$

138 ἀπιστία] ἀπειθία 43  $\gamma$

191/192 μνήμην τῷ κόσμῳ καταλιμπάνειν] τῷ κόσμῳ  
μνήμην καταλιμπάνειν  $\delta$ , τῷ κόσμῳ καταλιμπάνειν  
43  $\gamma$

A consideration of the remaining MSS of this subgroup within  $\delta'$  shows that 34 deviates most from the common model. This is a MS which gives the impression of having been carelessly copied, in that several words or passages are copied twice and then expunged, and there are a number of omissions and variants<sup>(23)</sup>. The remaining MSS each have a very small number of their own readings<sup>(24)</sup>.

A second subgroup within  $\delta'$  is represented by *Atheniensis 33f* (4), *Parisinus gr. 772* (32), its copy *Oxoniensis Bodl. Auctarium E.3.16* (21), and *Romanus Collegio Greco 18* (38), which share the following variants:

29 Ὡσαννά] *praep.* τὸ 4 32 38

147 λόγῳ] ἔργῳ 32 38, ἔργῳ καὶ *praep.* 4

175 Καὶ] *om.* 4 32 38

(23) Omissions: 163 καὶ τὸν προφητεῦθέντα νοεῖν οὐ θέλετε] *om.*; 213/215 κηλίδος - παύσης] *om.*; variants: 61 φέροντες] φερόντων; 112 ἐπετίμου] τίμων.

(24) 54 Ἀκούεις] *praep.* οὐκ  $\zeta$ ; 118 γάρ] *om.*  $\zeta$ ; 157 τῶν] *om.* 44; 92 ἦν] ἦ 47; 255 Ἰουδαίους] ἰδίους 47.

The reading of 4 in 147 suggests that this MS may have been exposed to other traditions within  $\delta^1$ , though for the rest this MS contains a good text-form with only a few mistakes or variants<sup>(25)</sup>. MSS 32 and 38 likewise contain only a few of their own readings<sup>(26)</sup>.

As for the two final representatives of  $\delta^1$ , *Atheniensis* 252 (2) and *Londinensis* B.L. Burney 45 (16), these witnesses show no closer affinities with other members of the group. 2 contains the pure text-form which characterises  $\delta^1$ , with a small number of its own readings<sup>(27)</sup>; 16, however, has many more of its own readings than other members of  $\delta^1$ <sup>(28)</sup>.

As we have indicated above, MSS 30 and its copy 20, which contain a partial text, belong to  $\delta^1$ , but we have been unable to assign them a more exact position in the stemma.

$\delta^2$  A second copy of  $\delta$ ,  $\delta^2$ , is found in only one witness, namely *Parisinus* gr. 582 (P). Here too we find only a limited number of deviations from  $\delta$ :

53 καὶ λέγοντας] *post* κράζοντας *transp.* P

71 πορφυροστρώτῳ] πυρφοροστρώτῳ P

81 ἀρχαγγέλων] *om.* P

127 βαῖα] *praep.* καὶ P

127/128 τῷ κυρίῳ προσφέροντες] προσφέροντες τῷ κυρίῳ P

137 πάλιν ἀποκτεῖναι] ἀποκτεῖναι πάλιν P

164 ὦ] *om.* P (+ R)

180 τῆς πίστεως] τῆς πόλεως *et post* πλήθος *transp.* P

221 τὸ] *om.* P (+ R)

$\delta^3$  A third copy of  $\delta$ ,  $\delta^3$ , is represented by *Oxoniensis* Bodl. *Laud.* gr. 82 (R). Given the nature of the variants in this MS it can be asserted that  $\delta^3$  too was a reasonably accurate copy of  $\delta$ : e.g.

(25) 85 οὗτός ἐστιν] *om.*; 89/91 Λουκάς - ἵππος] *om.*

(26) 84 πεισθέντες] πεισθέντι 32; 165 τοσοῦτον] τοσοῦτο 32; 221 Ὅπως οὖν μὴ] μὴ δ, *om.* 32; 119 ὅπως] ἵνα 38; 259 τριάκοντα] τριοκοσίων 38.

(27) 72 ἀλλοτρίῳ, μικρῷ] μικρῷ καὶ τούτῳ ἀλλοτρίῳ; 95 ἐσκανδαλίσθη] ἐσκανδαλίσθη; 116 καθέζομένῳ] καθημένῳ.

(28) E.g. 39/40 καὶ - λογισμῶν] *om.*; 40 ἐκ] *praep.* ἐπεὶ; 41 ἔλεγεν] ὁ σωτὴρ λέγει; 54 εἶπαν τῷ Ἰησοῦ] εἶπον αὐτῷ; 72 μικρῷ] μικρῶς; 118 ἐσμεν] *add.* ἐνταῦθα; 161 καὶ' - γνωρίζοντες] *om.*; 245 Ἀντιτάξασθε, κραταιώθητε] *om.*; 266/267 Διὰ - αὐτοῦ] *om.*; 268/269 εὐλογία - σταυροῦ] *om.*; 269 Διὰ] *add.* μὲν.

*Small omissions*

- 23 αί<sup>1</sup>] *om.* R  
 26/27 Τί - ὑψίστοις] *om.* R  
 127 καὶ κρατοῦντες] *om.* R  
 164 ὦ] *om.* R (+ P)  
 221 τὸ] *om.* R (+ P)

*Small additions*

- 56 Ἐκ] *praep.* ὅτι R  
 111 οἱ<sup>2</sup>] *om.* δ, *babet* R

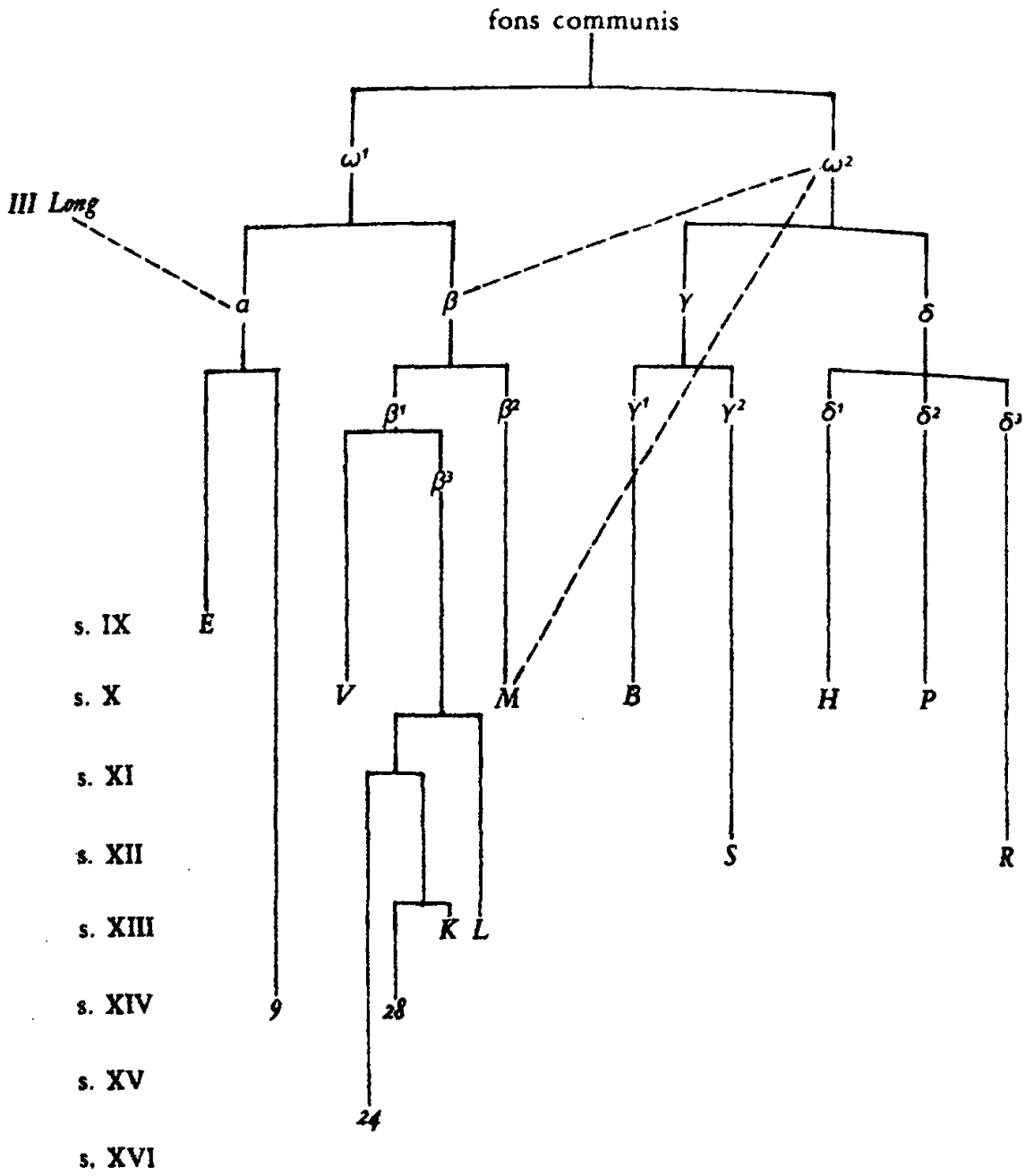
*Variants*

- 49 οὗτος ὄχλος] ὄχλος ἐκεῖνος R  
 77/78 ἀναβαλλόμενον] ἀναλαμβάνόμενον R  
 147 φονεύετε] φονεύοντες R  
 193 πορθῆσαι] προθῆσαι R  
 241/242 ἀπελάμβανεν] κατελάμβανεν R  
 252 μὴ προκατάβω] καὶ μὴ καταλάβω R

It can be seen from this survey that in two cases, namely at 164 and 221, R agrees with P. This is insufficient evidence, however, for assuming that R and P derive from δ via a common source.

A schematic résumé of the information given above concerning families  $\omega^1$  and  $\omega^2$  and the various subgroups gives us the following picture.

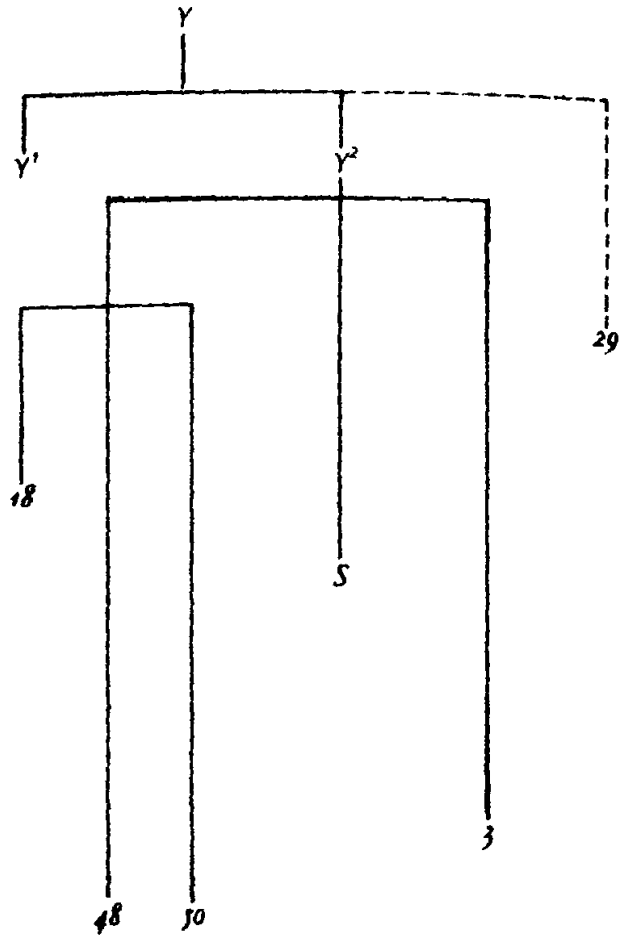
HOMILIA IIIa

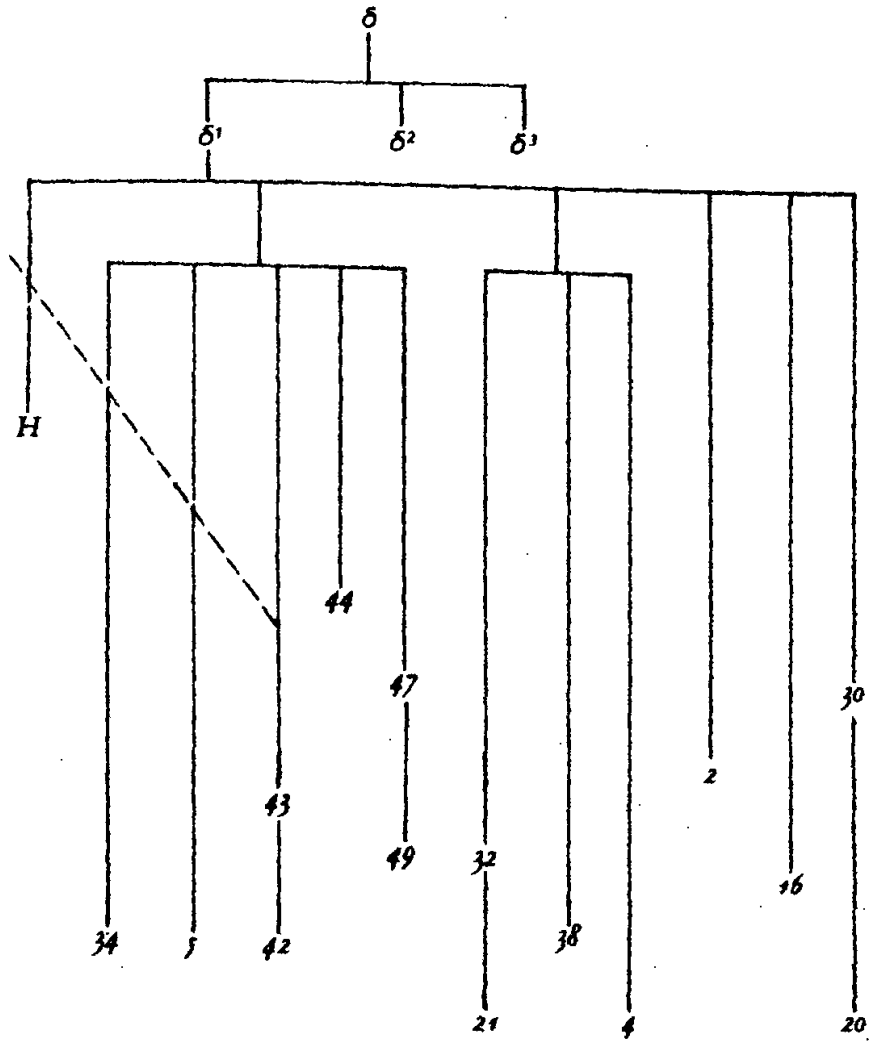






HOMILIA IIIa





BHG<sup>a</sup> 2216b

Besides the integral shortened version, which we have analysed above, we find in the MSS *Parisinus gr. 1476* (*A*) and *Nicosiensis gr. 19* (*N*) a version which is composed of lines 1-174 of the shortened version. The editor of this version has restricted himself to the section concerned with *John* 12, 13 (Ὡσαννὰ ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, βασιλεὺς τοῦ Ἰσραήλ). In the older MS *A* this limitation is expressed clearly in the title: εἰς τὰ βαῖα καὶ εἰς τὸ εὐλογημένος; these words are repeated in the *subscriptio*. Since *A* was copied in 890, we must situate this version in the ninth century at the latest — it may well have been in circulation earlier. In other words, this version is also of great importance for the reconstruction of the original text.

A consideration of the text as it is transmitted by *A* and *N* leads us to the conclusion that it has no affinity at all with  $\omega^2$ . We shall therefore have to concentrate on the relationship between *AN* and  $\omega^1$ . Here there are three possibilities: either (a) *AN* derive directly from  $\omega^1$ ; or (b) *AN* and  $\omega^1$  derive from the same model; or (c) *AN* derive from one of the hyparchetypes,  $\alpha$  or  $\beta$ . The multiple choice in (c) can be dismissed, since a comparison of *AN* with  $\beta$  proves that *AN* does not contain the contamination which is typical of  $\beta$ . To choose between the remaining possibilities is not an easy matter, and is aggravated by the fact that the significant variants of  $\alpha$  emerge precisely in the second part of the shortened version (cf. pp. 123-124). An examination of the common errors of *AN* and *Scorialensis*  $\Phi$ -III-20 (*E*) and *Koutloumousiou* 273 (*g*) gives us the following:

76 αὐτὸν] τὸν *AN* + *E*

86 ὡς] *om.* *AN* + *Eg*

108 καὶ] *om.* *AN* + *E*, fallen out in *g*

On this basis it is impossible to deduce that *AN* derive from  $\alpha$ , the more so when we consider the agreements of  $\alpha$  or one of its two representatives with  $\beta$ :

86 Λευκὸς] *post* ἵππος *transp.* *E* +  $\beta$

123 χάριτος] *add.* τοῦ θεοῦ *E* +  $\beta$

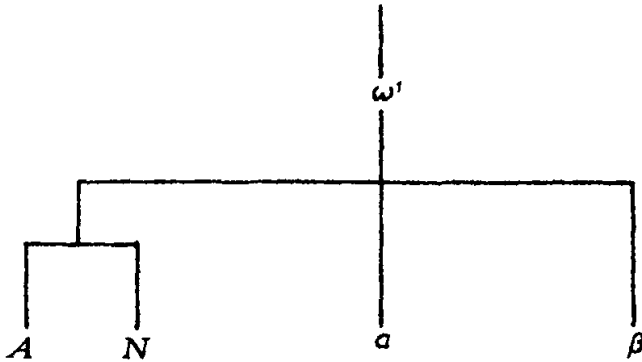
137 πάλιν] *om.* *E* +  $\beta$  (*g* omits line 137)

144 Κεῖσθω ὅτι] *E*, ἔστω ὅτι *g* +  $\beta$ , εἰ *AN*

169 ἠλευθέρωσε] ἐλυτρώσατο *E* +  $\beta$

Ultimately the choice rests between (a) and (b); but, given the paucity of evidence, we shall have to opt for the

possibility contained in (a). A schematic summary may be given as follows:



On the grounds of our analysis above, we come to the conclusion that in  $\omega^1$  we have the text which in general stands closest to the original text of the shortened version. A partial copy of this version may have come into being at an early date and survived as BHG<sup>a</sup> 2216b. Perhaps, too,  $\omega^2$  contains a more recent text-form. In the constitution of our text we have chosen as a rule the text which approaches the original version of Leontius most closely; this implies that we have mostly followed  $\omega^1$ , and more specifically group  $a$  and  $AN$ .

## CONSPECTUS SIGLORUM

- A* *Mediolanensis Ambrosianus S 18 sup.* chart. s. XIV ff. 126-137<sup>v</sup>  
*E* *Patmiacus 190* m. s. IX ff. 73-76<sup>v</sup>  
*F* *Florentinus Laurentianus Plut. VII 26* m. s. X ff. 274<sup>v</sup>-280  
*G* *Vaticanus gr. 1257* m. s. X ff. 66-71<sup>v</sup>  
*L* *Asbous Philotheou 98* chart. s. XV ff. 29<sup>v</sup>-34<sup>v</sup>  
*M* *Mosquensis gr. 284* m. s. IX-X ff. 234-238<sup>v</sup>  
*N* *Vaticanus Pii II, gr. 23* m. s. X-XI ff. 34-35<sup>v</sup>  
*P* *Patmiacus 380* chart. a. 1554 ff. 436-443  
*R* *Parisinus gr. 980* chart. s. XIV pp. 105-119  
*U* *Vaticanus gr. 1641* m. s. X-XI ff. 273-275<sup>v</sup>  
*V* *Vaticanus gr. 1673* m. s. XI ff. 119-122  
*W* *Parisinus gr. 443* m. s. IX ff. 66<sup>v</sup>, 76<sup>iv</sup>; 77<sup>iv</sup>, 71<sup>iv</sup>; 112<sup>t</sup>  
 $\omega^1$  *consensus codicum MNWVU*  
 $\omega^2$  *consensus codicum EFGPRAL*

## CONSPECTUS SIGLORUM

- A Parisinus gr. 1476* m. a. 890 ff. 47-49  
*B Oxoniensis Bodl. Baroccianns 199* m. s. X ff. 58-61  
*E Scorialensis Φ-III-20* m. s. IX ff. 225<sup>v</sup>-232<sup>v</sup>  
*H Hierosolymitanus S. Sabae 1* m. s. X ff. 49<sup>v</sup>-52<sup>v</sup>  
*K Athous Koutloumousiou 35* m. s. XIII ff. 98<sup>v</sup>-104  
*L Parisinus gr. 1181* m. s. XIII ff. 30-33  
*M Mosquensis gr. 129* m. s. X ff. 122-129  
*N Nicasiensis gr. 19* m. s. X ff. 186<sup>v</sup>-190  
*P Parisinus gr. 582* m. s. X pp. 227-235  
*R Oxoniensis Bodl. Laudianus gr. 82* m. s. XII ff. 331<sup>v</sup>-336<sup>v</sup>  
*S Hierosolymitanus S. Sabae 60* m. s. XII ff. 240-244<sup>v</sup>  
*V Athous Batopedi 456* m. s. X ff. 34<sup>v</sup>-42  
 ω<sup>1</sup> *consensus codicum EMVKL*  
 ω<sup>2</sup> *consensus codicum BSHPR*

Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως  
 λόγος εἰς τὰ προφωτίσματα  
 καὶ εἰς τὰ βαῖα  
 καὶ εἰς τὴν ἔγερσιν τοῦ Λαζάρου

Ἦδη τῆς δεσποτικῆς πανηγύρεως παρακύπτει τὰ χαρίσμα-  
 τα,

ἤδη τῆς πανευφήμου ἑορτῆς προτρέχει τὰ σήμαντρα,  
 ἤδη τοῦ αὔλου νυμφίου προλάμπει τὰ πέπλα,  
 5 ἤδη τῆς καθολικῆς ἀναστάσεως προεαρίζουσιν αἱ ἡδοναί,  
 ἤδη ὁ τῆς ἀναστάσεως ἀρραβῶν προλάμπει  
 ὃν δεξάμενος ὁ Λάζαρος τῷ κυρίῳ συνέστιος γίνεται,  
 ἤδη τῆς δωρεᾶς τὸ μύρον τοὺς προστρέχοντας εὐωδιάζει,  
 ἤδη οἱ τοῦ βασιλέως πιστοὶ φύλακες τὴν μεγαλόπολιν  
 10 ταύτην κατέλαβον,  
 ἤδη ὁ πιστὸς λαὸς εἰς ἀπάντησιν τῷ κυρίῳ προσδραμῶν  
 βοᾷ λέγων, καθὼς ἤκουες· «Ὡσαννὰ ἐν τοῖς ὑψίστοις,  
 εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, βασιλεὺς τοῦ  
 Ἰσραὴλ, ὁ ἄρρητος.» Εὐλογημένος ὁ ἐρχόμενος καὶ μεθ' ἡ-  
 15 μῶν εὐρισκόμενος καὶ ἔξω τῶν πάντων μηδαμῶς γινόμε-  
 νος. Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, βασιλεὺς  
 τοῦ Ἰσραὴλ.

Ὅντως ὁ ὄχλος ἐκεῖνος βασιλικὴν ἐγνώρισεν εἴσοδον·

12/14 Marc. 11, 9-10; Ioh. 12, 13      14 Marc. 11, 9; Ioh. 12, 13      16/17  
 Ioh. 12, 13

ω<sup>1</sup> (M<sup>WV</sup>)    ω<sup>2</sup> (FGPRAL)

*Tit.* 1/4 τοῦ ἐν ἀγίοις πατρὸς ἡμῶν Ἰωάννου ἀρχιεπισκόπου κωνσταντι-  
 νουπόλεως τοῦ χρυσοστόμου λόγος εἰς τὴν παρρουσίαν (*sic*) τοῦ χριστοῦ  
 πρὸς τοὺς Ἰουδαίους καὶ εἰς τὰ βαῖα L      1 κωνσταντινουπόλεως A,  
 ἱεροσολύμων FGPR      2 λόγος] *om.* WV      εἰς τὰ προφωτίσματα] *om.*  
 WA      3 καὶ] *om.* WVA      4 τὴν ἔγερσιν] *om.* M      τὸν λάζαρον M

1 Ἦδη] *praep.* ἀγαπητοὶ L      παρακύπτει P      3 σημανδρα W      4  
 τοῦ] *praep.* τῆς M      ἐπιλάμπει R, προτρέπει L      πέπλα] τέμπλα FG,  
 ἐπίμπλα R, φέγγη A      5 προεαρίζουσιν FG, προαισαρίζουσιν L      ἡδο-  
 ναί] ἀηδονες W      6 ὁ] *ante* ἀρραβῶν *transp.* A, *om.* W      ἀναστάσεως]  
*praep.* καθολικῆς W      7 ὁ] *om.* MW      συνέστιος] συνεχῶς L      8  
 προτρέχοντας P, προτρέχοντες V      9 τοῦ βασιλέως οἱ πιστοὶ L      10  
 ταύτην] *add.* πίστει L      καταλαμβάνουσιν L      11 ὑπάντησιν R      τοῦ  
 κυρίου V      12 ἐβόα R      13 ὁ ἐρχόμενος] *om.* V      13/14 ἐρχόμενος -  
 ἐρχόμενος] *om.* L      ἐν - ἐρχόμενος] *om.* M      14 ὁ ἄρρητος] *om.* W  
 15 ἔξω τῶν] ἐξ αὐτῶν P      τῶν] *om.* FG      πάντων] ἀπάντων M,  
 πιστῶν L      15/16 γενόμενος M, γενόμενος PR, χενόμενος L

Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως  
 τοῦ Χρυσοστόμου  
 λόγος εἰς τὰ βαῖα

Ἦδη τῆς δεσποτικῆς πανηγύρεως προλάμπει τὰ χαρίσμα-  
 τα,

ἤδη τῆς πανευφήμου ἑορτῆς προτρέχει τὰ μηνύματα,  
 ἤδη τῆς καθολικῆς ἀναστάσεως ἀραβῶνα δεξάμενος Λά-  
 ζαρος τῷ κυρίῳ συνανάκειται,  
 5 ἤδη τῆς δωρεᾶς τὸ μυστήριον τοὺς τῷ βαπτίσματι προσ-  
 τρέχοντας εὐωδιάζει,

ἤδη ὁ πιστεύσας λαὸς εἰς ὑπάντησιν τῷ κυρίῳ προσ-  
 δραμῶν βοᾷ λέγων, καθὼς ἀρτίως ἤκουες· «Ὡσαννὰ ἐν  
 10 τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου,  
 βασιλεὺς τοῦ Ἰσραήλ.» Εὐλογημένος ὁ ἐρχόμενος, ὁ αἰεὶ  
 ἐρχόμενος καὶ ὦν μεθ' ἡμῶν καὶ ἔξω τῶν πιστῶν μηδαμῶς  
 γινόμενος.

Ὅντως ὁ ὄχλος ἐκεῖνος βασιλικὴν ἐγνώρισεν εἴσοδον·

ω' (E β [MVKL] AN) ω² (γ [BS] δ [HPR])

Tit. 1/2 Ἰωάννου - Χρυσοστόμου] τοῦ αὐτοῦ N 1 Ἰωάννου] *praep.*  
 τοῦ ἀγίου A, *praep.* τοῦ ἐν ἀγίοις πατρὸς ἡμῶν β γHR ἀρχιεπισκόπου  
 Κωνσταντινουπόλεως] *om.* P 3 τὰ βαῖα] τὴν ἀγίαν ἑορτὴν τῶν βαίων  
 M, *add.* καὶ εἰς τὸ (τὸν N) εὐλογημένος AN

1 δεσποτικῆς] πνευματικῆς δ 1/3 χαρίσματα - τὰ] *om.* B 4/5  
 Λάζαρος] *praep.* ὁ K 5 κυρίῳ] κόσμῳ K 6 τῆ δωρεᾶ V, τῆς  
 θεοδωρεᾶς L τῶν μυστηρίων MV ω² 6/7 προστρέχοντας] *om.* S  
 8 ὁ - λαὸς] ὁ λαὸς ὁ πιστεύσας K λαὸς] *add.* ἐν τῇ τοῦ λαζάρου  
 ἐγέρσει KL εἰς ὑπάντησιν] εἰς ἀπάντησιν K γ, *om.* L 8/9 προσ-  
 δραμῶν τῷ κυρίῳ K 9 καθὼς - ἤκουες] καθὼς (καὶ θῶς R) ἀρτίως  
 ἠκούσατε *ei rose* ὑψίστοις (l. 10) *transp.* δ, *om.* S ἠκούες] ἠκουσας E,  
 ἠκουσε M, ἠκούσατε AN δ 9/10 Ὡσαννὰ - ὑψίστοις] *om.* E 11 ὁ  
 ἐρχόμενος] *om.* γ 11/12 ὁ αἰεὶ ἐρχόμενος] *om.* M 11 ὁ²] *om.* N  
 12 ὦν] *add.* αἰεὶ K 13 γενόμενος KL γ



ὡσπερ γὰρ ἐν τοῖς παροῦσι κοσμικοῦ βασιλέως ἐπιστρα-  
 20 τεύσαντος τυράννω, καὶ ἐκ τῆς νίκης ὑποστρέφοντι πάντες  
 οἱ πολῖται τῆς αὐτοῦ πόλεως συναντῶσιν ἄνθη βαστάζον-  
 τες, ἐπαίνους πλέκοντες, ἀντὶ ῥόδων ἐγκώμια βάλλοντες  
 – ἄγει δὲ αὐτοὺς πρὸς τοῦτο οὐ κενόδοξος ἔρως ἀλλ' ἐ-  
 πινίκιος πόθος –, τὸν αὐτὸν τρόπον καὶ ἐπὶ τοῦ δεσπότη  
 25 Χριστοῦ ὡς ἐπὶ βασιλεῖ τροπαιούχῳ ἅπαν τὸ πλῆθος καὶ  
 ἐκ τῶν λόγων καὶ ἐκ τῶν βαίτων ἐγνώριζον ὡς νικητῆς ὁ  
 παραγενόμενος, μᾶλλον δὲ ὡς θεὸς (ὁ) γνωριζόμενος· θεῶ  
 γὰρ μόνῳ ἀρμόδιοι αἱ τότε μὲν βληθεῖσαι φωναί, νυνὶ δὲ  
 παραναγνωσθεῖσαι, ἐν τοῖς θείοις δὲ μυστηρίοις ἀνθούσαι.

30 Ὡσαννά ἐν τοῖς ὑψίστοις. Τί ἐστὶν Ὡσαννά ἐν τοῖς  
 ὑψίστοις; Τουτέστι «Σῶσον δὴ ὁ ἐν τοῖς ὑψίστοις»· τὸ γὰρ  
 Ὡσαννά σῶσον δὴ ἐρμηνεύεται τῇ Ἑβραϊδὶ φωνῇ.  
 Ὡσαννά ἐν τοῖς ὑψίστοις. Τουτέστιν ὡς ἄνω σωτηρία,  
 οὕτως καὶ κάτω φιλανθρωπία.

35 Ὡσαννά ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος ἐν  
 ὀνόματι κυρίου, βασιλεὺς τοῦ Ἰσραήλ.

Ἀγγελικὴν διακονίαν μετήεισαν, γῆν πατοῦντες καὶ οὐ-  
 ρανὸν χωροβατοῦντες, σῶμα περικείμενοι καὶ τὰ τῶν ἄσω-  
 μάτων μετερχόμενοι, Ἰουδαῖοι τὴν προσηγορίαν καὶ Χρι-  
 40 στιανοὶ τὴν ἐργασίαν, κοσμικοὶ τὴν διαγωγὴν καὶ ἀποστο-

30/33 Marc. 11, 10    35/36 Marc. 11, 9-10; Ioh. 12, 13

ω<sup>1</sup>(M<sup>W</sup>V) ω<sup>2</sup>(FGPRAL)

19/20 ἐπιστρατεύσαν L    20 τυράννω] τύραννον PR, κατὰ τυράννων  
 FG ἐκ τῆς] μετὰ L ὑποστρέφοντος W    21 αὐτοῦ] ἑαυτοῦ A,  
 αὐτῆς L πόλεως] add. πρὸ τῆς πόλεως L ὑπαντῶσιν L    21/22  
 ἄνθη βαστάζοντες] ἀντιβαστάζοντες A    22 πλέκοντες] om. FG ἐγκώ-  
 μιον L, ἐγκώμια FG    23 τοῦτον V οὐ] ὁ GL    23/24 ἀλλ' ἐπι-  
 νίκιος] ἀλλὰ θεϊκὸς A    24 καὶ ἐπὶ τοῦ δεσπότη τὸν τρόπον FGP δε-  
 σπότη] om. V    25 Χριστοῦ] om. FGPR καὶ] om. M    26 νικητῆς]  
 κρίτης V δὲ] om. FG    27 παραγενόμενος RAL θεὸς] θεῶ P  
 δὲ] *supplevimus*; cf. Hom. IIIa, 23    28 γὰρ] δὲ R ἀρμώδιον M  
 μὲν] om. L βληθεῖσαι] γνωσθῆσαι A, κληθεῖσαι *ei poss.* φωναί *transp.*  
 L νῦν M δὲ] om. L    29 παραναγνωσθῆναι P, παραγνωσθῆσαι L,  
 παραγνωσθῆσαι R ἐν] *praep.* καὶ A δὲ] om. WVA ἀνθούσιν W,  
 αἰνούσαι L    30/31 Τί - ὑψίστοις] om. ω<sup>2</sup>    31 Τουτέστι] om. L  
 33 Ὡσαννά - ὑψίστοις] om. A ὑψίστοις] add. σῶσον δὴ ὁ ἐν τοῖς  
 ὑψίστοις FGPR    34 καὶ] om. L    35 ἐρχόμενος] *iteravit* F    37  
 μετήεισαν P περιπατοῦντες L    38 σώματα P καὶ] om. L    38/39  
 ἄσωμάτων] σωμάτων A    40/41 διαγωγὴν - καλλονὴν] καλλονὴν καὶ  
 (om. R) τὴν διαγωγὴν ἀποστολικὴν FGR, καλλονὴν τὴν διαγωγὴν καὶ  
 ἀποστολικὴν P ἀπόστολοι A

15 ὡσπερ γὰρ ἐν τοῖς παροῦσι βασιλέως ἐπιστρατεύσαντος  
 τυράννω καὶ μετὰ νίκης ὑποστρέφοντος πάντες οἱ πολῖται  
 τῆς αὐτοῦ πόλεως πρὸ τῆς πόλεως συναντῶσιν ἐγκωμίους  
 τὴν νίκην ἀμειβόμενοι – ἄγει δὲ αὐτοὺς πρὸς τοῦτο οὐκ ἔν-  
 δοξος ἔρως ἀλλ' ἐπινίκιος πόθος –, τὸν αὐτὸν τρόπον καὶ  
 20 ἐπὶ τοῦ δεσπότη Χριστοῦ ὡς ἐπὶ βασιλέως τροπαιοῦχου  
 ἅπαν τὸ πλῆθος καὶ ἐκ τῶν λόγων καὶ ἐκ τῶν βαίων  
 ἐμήνυον, ὅτι νικητῆς ὁ παραγενόμενος, μᾶλλον δὲ ὅτι θεὸς  
 ὁ γνωριζόμενος· θεῶ γὰρ μόνῳ ἀρμόδιοι αἱ φωναὶ αἱ τότε  
 μὲν λεχθεῖσαι, νῦν δὲ παραναγνωσθεῖσαι καὶ τοῖς συνετοῖς  
 25 θεῖα μυστήρια παραγυμνοῦσαι.

Ἦσαννά ἐν τοῖς ὑψίστοις. Τί ἐστὶν Ἦσαννά ἐν τοῖς  
 ὑψίστοις; Τουτέστι «Σῶσον δὴ ὁ ἐν τοῖς ὑψίστοις»· τὸ γὰρ  
 Ἦσαννά σῶσον δὴ ἐρμηνεύεται τῇ Ἑβραϊδι φωνῇ.

Ἦσαννά ἐν τοῖς ὑψίστοις. Τουτέστιν ὡς ἄνω σωτηρία καὶ  
 30 κάτω φιλανθρωπία.

Ἦ ὄχλου θεογνωσία ἀγγελικῆς διακονίας μετεσχηκότος,  
 γῆν πατοῦντος καὶ οὐρανὸν χωροβατοῦντος, σῶμα περικει-  
 μένου καὶ τὰ τῶν ἀσωμάτων μετερχομένου, Ἰουδαῖοι τὴν  
 προσηγορίαν καὶ Χριστιανοὶ τὴν ἐργασίαν, κοσμικοὶ τὴν  
 35 διαγωγὴν καὶ ἀποστολικοὶ τὴν ὁμολογίαν. Ἄνωθεν καὶ

ω' (E β [MVKL] AN) ω² (γ [BS] δ [HPR])

15 ὡς P στρατοπαιδεύσαντος E 16 ὑποστρέψαντος AN πολ-  
 λῖται] *om.* KL 17 τῆς αὐτοῦ πόλεως] αὐτοῦ ω²(-S), αὐτῶ S πρὸ  
 τῆς πόλεως] *om.* KL συναντῶσιν] ὑπαντῶσιν ω', *add.* αὐτῶ KL  
 ἐγκωμίους] *add.* τισὶ KL 18 ταῦτα ω² 18/19 οὐκ ἔνδοξος] οὐκ  
 ἔνδοξος E, ἐνόδοξος A<sup>ac.</sup> *ut vid.*, οὐ κένος δόξος N 19 ἔρως] ἕτερος V  
 πόθος] *praep.* ὕμνος καὶ βω² αὐτὸν] *add.* δὴ KL AN 20  
 δεσπότη] *om.* E Χριστοῦ] *om.* ω² 22 ἐμήνυον] *om.* γ παραγε-  
 νόμενος βω² 23 ἀρμόδιοι βω² αἱ'] *om.* γR φωναὶ] *add.* αἱ τοι-  
 αῦται KL 24 μὲν] τε H, *om.* δ λεχθεῖσαι] τελεσθεῖσαι H νῦν -  
 παραναγνωσθεῖσαι] *om.* γ νυνὶ K παραγνωσθεῖσαι V<sup>ac.</sup> 25  
 παραγυμνοῦσαι μυστήρια K παραγυμνοῦσαι] παραγυμνοσαι E, παρα-  
 γυμνώσασαι A, γυμνώσασαι N, *om.* γ 26/27 Τί - ὑψίστοις'] *om.* L γR  
 26 Τί ἐστὶν] τουτέστιν E 27 Τουτέστι - ὑψίστοις²] *om.* N  
 Τουτέστι] ἀντὶ τοῦ K ὁ] *om.* γ τοῖς] *om.* VL 27/28 τὸ - δὴ]  
 οὕτω γὰρ ω²(-S), οὕτω S τὸ γὰρ Ἦσαννά] *om.* L R 28 φωνῇ]  
 διαλέκτω KL S 29 Ἦσαννά - ὑψίστοις] *psst* φιλανθρωπία (L 30) *transp.*  
 KL ὡς] *om.* S 31 διακονίας] θεολογίας γ, θεογνωσίας R, *add.* καὶ  
 θεολογίας M 32 γῆν - χωροβατοῦντος] *om.* γ πατοῦντες E δ  
 χωροβατοῦντες E δ 32/33 περικειμένων γ, περικείμενοι δ 33  
 μετερχομένων γ, μετερχόμενοι δ Ἰουδαὶ E 34 τῇ ἐργασίᾳ E  
 εὐεργεσίαν K 35 ἀποστολικὴν K, ἀπόστολοι γ

λικοὶ τὴν καλλονὴν, ἄνωθεν καὶ οὐ κάτωθεν τὴν ἐρμηνείαν  
 δεξάμενοι. Ὡσπερ γὰρ ὁ κορυφαιότατος τῶν ἀποστόλων  
 Πέτρος οὐκ ἐξ οἰκείας μελέτης, ἀλλ' ἐκ τῆς θείας ἄνωθεν  
 πατρόθεν ἀποκαλύψεως ἔλεγε πρὸς τὸν κύριον· Σὺ εἶ ὁ  
 45 Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος – διό καὶ ὁ κύριος  
 ἐμφαίνων αὐτῷ καὶ μακαρίζων καὶ γνωρίζων ὅτι οὐκ ἐξ οἰ-  
 κείας μελέτης, ἀλλὰ πατρόθεν ἔλαβε τὴν ἀποκάλυψιν ἔ-  
 λεγεν· Μακάριος εἶ, Σίμων Βᾶρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα  
 οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς –,  
 50 τὸν αὐτὸν τρόπον καὶ ὁ ὄχλος ἄνωθεν τὴν ἀποκάλυψιν  
 δεξάμενος ἀρμοδίους φωνὰς πρὸς τὸν κύριον ἔβαλλε λέ-  
 γων· Ὡσαννά ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος  
 ἐν ὀνόματι κυρίου, βασιλεὺς τοῦ Ἰσραήλ.

Ἔστι δὲ πάντως εἰπεῖν τινα· «Καὶ πόθεν ἡμῖν ἡ ἀπόδειξις  
 55 ὅτι ὁ Ἰουδαϊκὸς ὄχλος ἄνωθεν ἔλαβε τὴν μαρτυρίαν;»  
 Πόθεν; Ἐξ αὐτῶν τῶν φωνῶν καὶ τῆς ἀρμοδίου εὐφημίας.  
 Εἰ μὲν γὰρ τινὰς λιτὰς ἔβαλλον φωνὰς, οἴκοθεν ἐποιοῦντο

44/45 Matth. 16, 16    48/49 Matth. 16, 17    52/53 Marc. 11, 9-10;  
 Ioh. 12, 13

ω<sup>1</sup> (M<sup>W</sup>VU<sup>inde ab autq L 46</sup>)    ω<sup>2</sup> (FGPRAL)

41 καὶ] *om.* R    οὐ] *om.* L    42 γὰρ] *om.* MVL    δ] *om.* L  
 κορυφαῖος] FGL    44 πατρόθεν] πατρῶας V, *om.* PRL    πρὸς τὸν  
 κύριον ἔλεγε A    46 ἐμφαίνων] *add.* ἐν L    καί<sup>2</sup>] *praep.* ἄμα FG  
 47/48 ἔλεγεν] *praep.* καὶ FGP, *praep.* μακαρίζων τὸν πέτρον L    49  
 ἀλλ] *om.* L    ἐν τοῖς οὐρανοῖς] οὐράνιος R    50 ὁ ὄχλος] ὄχλος  
 τοῦτος L    50/51 δεξάμενος τὴν ἀποκάλυψιν A    51 ἔβαλε πρὸς τὸν  
 κύριον M    ἔβαλε M<sup>W</sup>V, ἔβαλλον L, ἔψαλλεν G, ἔβόα FA    51/52  
 λεγόντων L    52 (εὐλογημέ)νος ὁ ἐρχόμε(νος)] *om.* A<sup>46</sup>    53 ἐν -  
 κυρίου] *om.* L    54 πάντως] *praep.* καὶ PR    τινα] τίνα A, τίς ω<sup>1</sup>  
 ἡμῖν] ὑμῖν M, *om.* VU    ἤ] *om.* F    55/56 ὅτι - Πόθεν] *om.* L  
 55 ὄχλος] *praep.* ἐκεῖνος FGRA, *add.* ἐκεῖνος U    56 ἀρμοδίας MV,  
 ἀρμόδου A, ἀρμόδους L    57 Εἶ] οἱ ML    λιτὰς φωνὰς τινὰς ἔβαλλον  
 L    τινὰς λιτὰς] λιτὰς τινὰς A, λιτὰς U    ἔβαλλεν V, ἔβαλον WRL,  
 βάλλοντες M

οὔτοι ὡς Πέτρος τὴν ἀποκάλυψιν ἐδέξαντο· ὡσπερ γὰρ ὁ  
 κορυφαιότατος τῶν ἀποστόλων Πέτρος οὐκ ἐξ οἰκείας  
 μελέτης, ἀλλ' ἐκ θείας ἀποκαλύψεως ἔλεγε πρὸς τὸν κύριον·  
 Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος, καὶ ὁ κύριος  
 40 δεικνύων ὅτι οὐκ ἐξ οἰκείων λογισμῶν, ἀλλ' ἐκ τοῦ πατρὸς  
 ἔλαβε τὴν ἀποκάλυψιν μακαρίζων αὐτὸν ἔλεγεν· Μακάριος  
 εἶ, Σίμων Βάρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι,  
 ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς, τὸν αὐτὸν τρόπον καὶ  
 ὁ ὄχλος ἄνωθεν τὴν ἀποκάλυψιν δεξάμενος ἀρμοδίους  
 45 φωνὰς ἔβδα πρὸς τὸν κύριον λέγων· Ὡσαννὰ ἐν τοῖς  
 ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου,  
 βασιλεὺς τοῦ Ἰσραήλ.

Ἔστι δέ τις ὡς εἰκὸς εἰπεῖν· «Καὶ πόθεν ἡμῖν ἀπο-  
 δεῖξεις ὅτι ὁ Ἰουδαϊκὸς οὗτος ὄχλος ἄνωθεν ἔλαβε τὴν  
 50 ἀποκάλυψιν;»

Πόθεν ὑμῖν ἀποδείξω; Ἐξ αὐτῶν τῶν τοῦ κυρίου ῥημάτων.  
 Ἰδόντες γὰρ φησιν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τοὺς  
 παῖδας κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας· «Ὡσαννὰ τῷ  
 υἱῷ Δαυὶδ», ἠγανάκτησαν καὶ εἶπαν τῷ Ἰησοῦ· «Ἀκούεις τί  
 55 οὔτοι λέγουσιν;» Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· «Ναί· οὐδέπο-  
 τε ἀνέγνωτε· Ἐκ στομάτων νηπίων καὶ θηλαζόντων κατηρ-  
 τίσω αἶνον;» Καὶ οὐκ ἐκ μόνων δὲ τῶν τοῦ κυρίου

52/57 Matth. 21, 15-16

ω<sup>1</sup>(E β[MVKL] AN) ω<sup>2</sup>(γ[BS] δ[HPR])

36 τὴν ἀποκάλυψιν ὡς πέτρος V Πέτρος] *praep.* ὁ KL γὰρ] *om.*  
 S 36/37 ὁ - Πέτρος] ἐκεῖνος KL 37 κορυφαῖος ω<sup>2</sup> τον S<sup>ae</sup>  
 Πέτρος] *om.* ω<sup>2</sup>(-S) 38 πρὸς τὸν κύριον ἔλεγεν K 39 Σὺ] *praep.*  
 ὅτι KL ὁ Χριστὸς] *om.* E B 40 οὐκ] μὴ K τοῦ] *om.* S 41  
 ἀποκάλυψιν] *add.* ἔλαβεν *ei exprunxit* S 42 εἶ] *add.* σὺ K 43 αὐτὸν]  
*add.* δὴ KL 44 ὄχλος] *add.* ἐκεῖνος β AN 44/45 ἀρμοδίους φωνὰς]  
*om.* ω<sup>2</sup> 45 ἀνεβόα ω<sup>2</sup> 45/46 ἐν - κυρίου] *om.* AN 48 τινὰς] τινὰ  
 β, *om.* γ ὡς εἰκὸς εἰπεῖν] πάντως ὡς εἰκὸς εἰπεῖν ML, πάντως εἰπεῖν  
 ὡς εἰκὸς K, πάντως εἰπεῖν γ Καὶ] *praep.* τίς B 48/49 ἀποδείξεις] ἢ  
 ἀπόδειξις EMKL B, ἀπόδειξις SH 49 ὁ] *sup.* ἰ. M οὗτος ὄχλος]  
 ὄχλος οὗτος AN δ(-R), ὄχλος ἐκεῖνος R, ὄχλος γ ἔλαβε] ἦν λαβῶν  
 KL 51 Πόθεν ὑμῖν ἀποδείξω] πόθεν L, *om.* K γ ἀποδείξαι N,  
 ὑποδείξω B τῶν] *om.* K 52 γραμματεῖς] *add.* τὰ θαυμάσια ἃ ἐποίησεν  
 καὶ KL 53 καὶ λέγοντας] *post* κράζοντας *transp.* P, *om.* γ 54 Δαυὶδ]  
*add.* ἐν τοῖς ὑψίστοις S εἶπον β SR τῷ Ἰησοῦ] αὐτῷ R Ἀκού-  
 εις] *praep.* οὐκ VKL, ἀκακούεις V<sup>ae</sup> 55 λέγει] εἶπεν γ αὐτοῖς] *om.*  
 KL Ναί] *om.* L 56 ἀνέγνωτε] *add.* ὅτι K γR, *add.* ἐν ταῖς γραφαῖς  
 ὅτι M στόματος β N δ 57 οὐκ ἐκ] οὐχὶ γ μόνου γ δέ] *om.*  
 ML S

- τὴν εὐφημίαν· εἰ δὲ καὶ «σωτῆρα» καὶ «βασιλέα» καὶ  
 «κύριον» καὶ «ὠσαννά» προσηγόρευον, παντί που δῆλον  
 60 ὅτι ἄνωθεν ἐδέξαντο τὴν ἀποκάλυψιν.  
 Πόθεν γὰρ ἐγνώριζεν ὁ ὄχλος τὸν κύριον βασιλέα;  
 Οὐκ ἐφόρει διάδημα κοσμικόν,  
 οὐ περιεβέβλητο ἀλουργίδα,  
 οὐκ ἐπέφερετο πλῆθος στρατοῦ,  
 65 οὐ προέτρεχον αὐτοῦ ἵπποι καὶ ἄρματα χρυσοκόλλητα,  
 οὐκ ἐπωχεῖτο ἄρματι πορφυροστρώτῳ βασιλικῷ· εὐτελεῖ  
 πῶλῳ ἐκαθέζετο, ἀλλοτρίῳ, μικρῷ, δώδεκα μαθητὰς μόνους  
 ἐπαγόμενος. Πόθεν οὖν ὁ ὄχλος ἐγνώ αὐτὸν βασιλέα  
 τυγχάνειν, εἰ μὴ ἄνωθεν ἔλαβε τὴν ἀποκάλυψιν;  
 70 Διὸ καὶ οὐκ ἐζήτουν ἐπὶ τοῦ κυρίου διάδημα κοσμικόν·  
 ἤδεισαν γὰρ αὐτὸν ἀνάρχως βασιλεύοντα.  
 Οὐκ ἐζήτουν ἀλουργίδα· ἐπίσθησαν τῷ εἰρηκότι· Ὁ κύ-  
 ριος ἐβασίλευσεν, εὐπρέπειαν ἐνεδύσατο.  
 Οὐκ ἐζήτουν πλῆθος στρατιωτῶν· ἐπίσθησαν γὰρ τῷ εἰρη-  
 75 κότι· Μύριαι μυριάδες ἀγγέλων ἐλειτούργουν αὐτῷ, καὶ

72/73 Ps. 92, 1    75/76 Dan. 7, 10

ω<sup>1</sup> (M<sup>W</sup> <sup>αιρωσ</sup> ad κοσμικόν) L 70 VU)    ω<sup>2</sup> (FGPRAL)

58 εὐφημίαν] ἐργασίαν L    εἰ] οἱ ML    καὶ βασιλέα] om. L    59  
 προσηγόρευον L, προσηγωρευσαν W    60 ὅτι - ἀποκάλυψιν] om. L  
 ἐδέξατο U    61 γὰρ] οὖν L, om. M FG    ἐγνώριζον FG    ὁ  
 ὄχλος] om. FG    62 ἐφόρει] ἔφερον L    62/64 διάδημα - ἐπέφερετο]  
 om. L    62 κοσμικόν] βασιλικόν VU    64 ἐπιφέρειτο V    65 περι-  
 ἔτρεχον FP    αὐτῷ M FGRL    ἄρματα] add. καὶ ἄστεα L    χρυσο-  
 κόλλητα VR, χρυσοκόλυτα L, χρυσοκόλλιστα M    66 ἐπωχεῖτο] ἐπέκει-  
 το VU    πορφυρόστρωτον AL    βασιλικόν L    εὐτελεῖ] praep. ἀλλ'  
 FG, praep. ἐν L    67 ἐκαθέτο M    δώδεκα] δύο καὶ δέκα FG, praep.  
 δέκα καὶ L    68 ἐπαγόμενος U    ἐγνώριζεν ὁ ὄχλος L    69 ἔλαβον  
 P    72 Οὐκ] praep. καὶ A, praep. διὸ καὶ L    ἐπεζήτουν F    ἐπί-  
 σθησαν] ἐπίστυσαν L, add. γὰρ U FGPL    72/74 τῷ - ἐπίσθησαν] om.  
 R. (cf. app. ad I. 76)    74 ἐπεζήτουν F    ἐπίσθησαν L    γὰρ] om. V  
 75 ἀγγέλων] om. VU AL    ἐλειτούργων VF<sup>ac</sup>, λειτουργοῦσιν L

- ρήμάτων, ἀλλὰ καὶ ἐκ τῆς παραδόξου τῶν ὄχλων συ-  
 στροφῆς καὶ ἀπαντήσεως καὶ τῶν ἔργων ὧν ἐποίουν, οὐ  
 60 μόνον κρίζοντες, ἀλλὰ καὶ τοὺς κλάδους τῶν ἐλαίων καὶ  
 τὰ βαῖα τῶν φοινίκων κόπτοντες καὶ ταῖς χερσὶ φέροντες,  
 καὶ τὰ ἱμάτια αὐτῶν ὑποστρωννύοντες, καὶ «σωτήρα» καὶ  
 «βασιλέα» καὶ «κύριον» προσαγορεύοντες. Ὅθεν καὶ παντί  
 που δῆλον ὅτι ἄνωθεν ἐδέξαντο τὴν ἀποκάλυψιν.  
 65 Πόθεν ἐγνώριζεν ὁ ὄχλος βασιλέα τὸν κύριον;  
 Οὐκ ἐφόρει διάδημα βασιλέως κοσμικοῦ,  
 οὐ περιεβέβλητο ἀλουργίδα,  
 οὐκ ἐπέφερετο πλῆθος στρατοῦ,  
 οὐ προέτρεχον αὐτοῦ ἵπποι καὶ ἄρματα καὶ ἀσπίδες χρυσο-  
 70 κόλλητοι,  
 οὐκ ἐπωχεῖτο ἄρματι πορφυροστρώτῳ βασιλικῷ· πῶλῳ δὲ  
 ἐκαθέζετο ἄλλοτρίῳ, μικρῷ, δώδεκα μαθητὰς μόνους ἐπαγό-  
 μενος. Πόθεν οὖν ὁ ὄχλος ἔγνω αὐτὸν βασιλέα τυγχάνειν,  
 εἰ μὴ ἄνωθεν ἔλαβε τὴν ἀποκάλυψιν;  
 75 Διὸ καὶ οὐκ ἐζήτουν ἐπὶ τοῦ κυρίου διάδημα κοσμικόν·  
 ἔγνωσαν γὰρ αὐτὸν ἀνάρχως βασιλεύοντα.  
 Οὐκ ἐζήτουν ἀλουργίδα· ἐθεώρουν γὰρ αὐτὸν ἀναβαλλόμε-  
 νον φῶς ὡς ἱμάτιον.  
 Οὐ περιεβλέποντο πλῆθος στρατοῦ, πεισθέντες τῷ εἰρηκότι  
 80 προφήτῃ· Μύριαι μυριάδες ἀγγέλων ἐλειτούργουν αὐτῷ,

61 Ioh. 12, 13      77/78 Ps. 103, 2

ω' (E β [MVKL] AN)    ω² (γ [BS] δ [HPR])

59 καί¹] *praep.* τε L τῶν] *praep.* ἐκ AN 61 τὰ βαῖα τῶν] τῶν  
 βαίων καὶ E 62 αὐτῶν] ἐαυτῶν γ, *om.* E ὑποστρωννύοντες  
 KL AN H² 63/64 καί² - ἄνωθεν] *om.* N 63 καί²] *om.* β ω² 64  
 ἄνωθεν] *praep.* καὶ οὗτοι K, *add.* καὶ οὗτοι L ἐδέξαντο τὴν ἀποκάλυ-  
 ψιν] τὴν ἀποκάλυψιν ὡς ἐκεῖνος ἐδέξαντο K, τὴν ἀποκάλυψιν ἐδέξαντο L  
 ἐδέξαντο] *add.* καὶ οὗτοι EMV AN 65 Πόθεν] *praep.* εἰ μὴ (*add.*  
 γὰρ MKL H) ἄνωθεν ἐδέξαντο β ω² (-S) ἐγνώρισεν K 66 κοσμικόν  
 AN 67 οὐ] οὔτε H 69 αὐτῷ ω² 71 πορφυροστρώτῳ L,  
 πορφυροστρώτῳ N, πυρφοροστρώτῳ P 72 ἐκαθέζετο] ἐπεκάθητο  
 MV² δ, ἐκάθητο γ μικρῷ] μικρῷ L, *add.* καὶ εὐτελεῖ M μόνους  
 μαθητὰς KL 72/73 ἐπαγόμενος] ἐποχοῦμενος E, ἐπαγομένους S 73  
 ἔγνω ὁ ὄχλος L ω² αὐτὸν] *post* τυγχάνειν *transp.* K, *post* βασιλέα  
*transp.* L τυγχάνοντα γ 74 ἔλαβε] ἔλαβον AN γ, *post* ἀποκάλυψιν  
*transp.* K 75 Διὸ] διὰ τοῦτο β καί] *om.* V γ 76 αὐτὸν] τὸν  
 E AN, *add.* τὸν B, *add.* ἄνωθεν M 77 ἐθεώρουν] ἐβλέπον L 77/78  
 ἀναβαλλόμενος K, ἀναλαμβάνόμενον R 79 στρατοῦ] στρατικῶν H,  
*add.* κοσμικοῦ β 80 Μύριαι] *om.* N ἀγγέλων] *om.* V δ, *add.* V²  
 80/81 ἐλειτούργουν - ἀρχαγγέλων] *om.* γ 80 ἐλειτούργουν αὐτῷ]  
*om.* E

χίλιαι χιλιάδες ἀρχαγγέλων παρειστήκεισαν αὐτῷ.

Οὐκ ἐζήτουν ἐπὶ τοῦ κυρίου ἵππους καὶ ἄρματα· ἐγνώριζον γὰρ ὅτι αὐτός ἐστιν ὁ τὸν Ἥλιαν ἐν ἄρματι πυρίνῳ ἀναλαβῶν, καὶ τοὺς εὐαγγελικοὺς ἵππους παρακολουθοῦν-  
 80 τας αὐτῷ γινώσκοντες, πεισθέντες τῷ εἰρηκότι προφήτῃ·  
 Ὅπισω αὐτοῦ ἵπποι πυρροὶ καὶ λευκοὶ καὶ ποικίλοι καὶ ψαροὶ. Πυρρὸς ἵππος Ματθαῖος, ὡς τὰ τῆς ἐνανθρωπήσεως τοῦ κυρίου λαμπρῶς ἐκθέμενος· ψαρὸς ἵππος Μάρκος, ὡς διανθέστερον τὸ εὐαγγέλιον γράψας· ποικίλος ἵππος Λου-  
 85 κᾶς, ὡς εὐγλωττότερον καὶ ποικιλώτερον τὰ κατὰ τὸν κύριον ἐκθέμενος· λευκὸς ἵππος Ἰωάννης, ὡς λευκότερον πᾶσαν αἵρεσιν στηλιτεύσας. Ἴππους δὲ ταχυδρόμους εἰς πᾶσαν τὴν γῆν τὸ εὐαγγέλιον κομίζοντας καὶ Ἀμβακοῦμ τοὺς ἀποστόλους ὠνόμασεν εἰπών· «Καὶ ἐπεβίβασας εἰς  
 90 θάλασσαν τοὺς ἵππους σου», θάλασσαν τροπικῶς τὸν ἅπαντα κόσμον καλέσας.

Οὐκ ἐζήτουν οὖν ἐπὶ τοῦ κυρίου ὄχημα λιθοκόλλητον, πορφυρόστρωτον, βασιλικοῖς ὄπλοις διηνησιμένον· ἤδεισαν γὰρ τὰ χερουβὶμ καὶ τὰ σεραφίμ, τὰς ἐξαπτερύγους λαμ-  
 95 πᾶδας ὄχημα κεκτημένον, πεισθέντες τῷ εἰρηκότι· Ὁ καθη-  
 μενος ἐπὶ τῶν χερουβὶμ, ἐμφάνηθι.

81/82 Zach. 1, 8    89/90 Hab. 3, 15    95/96 Ps. 79, 2

ω<sup>1</sup> (MVU)    ω<sup>2</sup> (E <sup>inde a</sup> πεισθέντες l. 99 FGPR <sup>επισημ</sup> ad ἀναλαβῶν l. 79 RAL)

76 ἀρχαγγέλων] ἀγγέλων FGPL, post αὐτῷ *transp.* A, om. R αὐτῷ] *add.* οὐκ ἐζήτουν πλῆθος στρατιωτῶν· ἐπέισθησαν γὰρ τῷ εἰρηκότι· ὁ κύριος ἐβασίλευσεν ἐπρέπειαν (*sic*) ἐνεδύσατο (Ps. 92, 1) R 77 ἐπὶ] ὑπὸ M τῷ κυρίῳ U ἄρματα καὶ ἵππους R 78 ὅτι - ὅ] om. L ἐν] om. AL ἄρματα L 78/79 πυρίνῳ ἀναλαβῶν] λαλοῦντα L 79/124 καὶ - τῆς] om. P 79/80 παρακολουθοῦντες A 80 αὐτῷ] om. RL γινώσκοντες] om. FGRL πεισθέντες] πιστεύοντες L 81 Ὅπισω] *praep.* ὅτι A πυροὶ MV RAL 81/82 καὶ ψαροὶ καὶ ποικίλοι L καὶ ψαροὶ] om. R 82 πυρὸς MV RAL ὡς] ὅς R 83 λαμπρῶς] ἐλαφρότερον L ψαρὸς - Μάρκος] om. R 85 εὐλογότερον L καὶ ποικιλώτερον] om. RA τὰ] om. M 86 ὡς] ὁ AL, om. R λευκότερος L 87 πᾶσαν] *praep.* καὶ V στηλιτεύσαντα V 87/91 Ἴππους - καλέσας] om. L 88 καὶ Ἀμβακοῦμ] om. FG 89 ὠνόμασεν εἰπών] ὀνομάσας ἐν ἵππῳ A Καὶ] om. U 90 σου] *add.* τὰράσσοντας ὕδατα πολλά U 92 ἐζήτει U οὖν] om. RAL λιθοκόλλητον R, λιθοκλήτῳ L 93 πορφυροστότοις R ὄπλοις διηνησιμένον] κησιμένον *ei* ὄπλοις διηνησιμε (*sic*) *add.* M<sup>in marg.</sup> διηνησιμένον] ἠμφισμένον R, ἠφισμένον L 94 καὶ] om. RAL τὰ σεραφίμ] om. M τὰς ἐξαπτερύγους] καὶ τὸ ἀειθαλεῖς τῶν ἐξαπτερύγων L 95 ὄχημα κεκτημένον] om. L πεισθέντες] πηθέν L 96 τῶν] τὸν G

καὶ χίλιαι χιλιάδες ἀρχαγγέλων παρειστήκεισαν αὐτῷ.  
 Οὐκ ἐπεζήτουν ἵππους καὶ ἄρματα· ἐγνώρισαν γὰρ Χρι-  
 στὸν ἄρματηλατοῦντα καὶ τοὺς εὐαγγελιστὰς καθάπερ ἵπ-  
 πους παρακολουθοῦντας, πεισθέντες τῷ εἰρηκότι προφῆτῃ  
 85 – Ζαχαρίας δὲ οὗτός ἐστιν –, ὅτι Ὅπισω αὐτοῦ ἵπποι  
 λευκοὶ καὶ πυρροὶ καὶ ποικίλοι καὶ ψαροὶ. Λευκὸς ἵππος  
 Ματθαῖος, ὡς τὰ τῆς ἐνανθρωπήσεως τοῦ κυρίου σαφέστε-  
 ρον ἐκθέμενος· ψαρὸς ἵππος Μάρκος, ὡς διανθέστερον τὸ  
 εὐαγγέλιον γράφας· ποικίλος ἵππος Λουκᾶς, ὡς εὐγλωττό-  
 90 τερον καὶ ποικίλα τὰ κατὰ τὸν κύριον ἐκθέμενος· πυρρὸς  
 ἵππος Ἰωάννης, ὡς τὴν θεότητα τοῦ Χριστοῦ καθάπερ  
 ἀστραπῆ πυρὸς τοῖς ἑαυτοῦ λόγοις ἐκλάμψας, ἐν ἀρχῇ ἦν ὁ  
 λόγος λέγων καὶ θεὸς ἦν ὁ λόγος.

92/93 Ioh. 1, 1

ω' (E β [MVKL] AN) ω² (γ [BS] δ [HPR])

81 ἀρχαγγέλων] ἀγγέλων L, *om.* P αὐτὸν L 82 ἐζήτουν KL  
 82/83 ἐγνώρισαν - ἄρματηλατοῦντα] *om.* AN 82 ἐγνώρισαν] ἐγνώ-  
 σαν E, ἐώρων KL γὰρ] *om.* L 82/83 Χριστὸν] αὐτὸν KL 83  
 εὐαγγελιστὰς] εὐ- *sup.* I. P 84 ἐπακολουθοῦντας KL 85 Ζαχαρίας -  
 ὅτι] λέγοντι L Ζαχαρία M S δὲ] *add.* ἦν K, *om.* M A γ ἐστίν] *add.*  
*add.* ὁ εἰπὼν VK δ, *add.* ὃν εἶπον γ, *add.* φησὶν ὃν εἶπον M, *om.* K  
 ὅτι] *om.* γ 86 λευκοὶ καὶ ψαροὶ καὶ ποικίλοι καὶ πυροὶ M  
 πυρροὶ] πυρροειδεῖς L Λευκὸς ἵππος] ἵππος λευκὸς ω' (-MAN),  
 ἵππος τοίνυν λευκὸς M 87 Ματθαῖος] *praep.* γὰρ V² ὡς] ὃς P²,  
*om.* E AN τὰ τῆς] αὐτῆς *P.ac. et. eid.* 87/88 σαφέστερον] σαφέστατα β,  
*et ante* τοῦ κυρίου *transp.* K 88 ψαρὸς] *praep.* ὁ B Μάρκος] *praep.*  
 ὁ δ ὡς] ὃς δ διαυγέστερον β 89 ἔγραψε δ ποικίλως S<sup>24</sup>  
 89/90 εὐγλωτότερος S, εὐγλωττοτέρως V²KL Bδ, εὐγλωττοτέρω V,  
 εὐγλωττότερα M 90 ποικίλα] ποικίλως V²KL ω² (τὰ ποικίλως P<sup>24</sup>),  
 ποικίλω V τὸν] *om.* B 91 Ἰωάννης] *praep.* ὁ EMKL δ (-R) ὡς]  
 ὁ β N ω² τοῦ] *om.* B Χριστοῦ] κυρίου S 92 ἀστραπῆν γ  
 πυρὸς] *om.* N ἑαυτοῦ λόγοις] ἀποστόλοις δ ἐκλάμψας] ἐκκα-  
 λύψας KL 93 λέγων] εἰπὼν KL, *om.* Sδ καὶ] *praep.* καὶ ὁ λόγος ἦν  
 πρὸς τὸν θεὸν β ω²



Θεόθεν τοίνυν ὁ Ἱεροσολυμιτικός ἐκεῖνος ὄχλος τὴν ἀποκάλυψιν δεξάμενος οὐκ ἐσκανδαλίσθη ὑπὸ τοῦ εὐτελοῦς πώλου, ἀλλ' ἐνεδυναμώθη ὑπὸ τῆς δεσποτικῆς παρουσίας.  
 100 Διὸ μόνον εἶδε τὸν κύριον ἐπιβάντα τῷ πώλῳ ὁ πιστὸς ἐκεῖνος ὄχλος, εὐθέως προφητικαῖς προρρήσεσι νυγέντες, ἀναλαβόντες τὰ βαῖα τῶν φοινίκων ἔλεγον πρὸς ἀλλήλους οἱ ὄχλοι· «Τί ἀργοῦμεν καὶ οὐκ ἐξερχόμεθα εἰς ἀπάντησιν τοῦ φοίνικος ἐν τῷ Ἄισματι τῶν ἄσμάτων ὀνομαζομένου;  
 105 Δρεψώμεθα οὖν τὰ βαῖα τῶν φοινίκων· ὁ γὰρ καρπὸς αὐτοῦ ἀθανασίας πλήρης, τὰ φύλλα αὐτοῦ τῆς αἰμορροῦσης ἰάματα, τὸ στέλεχος αὐτοῦ τὸ σταυριαῖον ῥίζωμα. Ἦκούσαμεν τῆς ἐξ ἐθνῶν ἐκκλησίας καὶ ὡς φοίνικα νοητὸν καὶ ὡς βασιλέα κραταῖον εὐφημούσης αὐτόν. Διὰ τῶν  
 110 βαῖων τοίνυν καὶ ἡμεῖς ἀσπασώμεθα αὐτὴν καὶ δι' αὐτῆς τὸν δεσπότην Χριστόν.»

Ταῦτα τῶν ὄχλων διαπραττομένων καὶ τὸν κύριον εὐφημούντων, οἱ ἀρχιερεῖς καὶ οἱ φαρισαῖοι δριμυχθέντες σφόδρα, ἐπετίμουν τοῖς ὄχλοις λέγοντες· «Τί ποιεῖτε, τί ματαιο-

102 Ioh. 12, 13    104 cf. Cant. 7, 9    105 Ioh. 12, 13

ω<sup>1</sup>(MVU) ω<sup>2</sup>(EFGRAL)

97 ἐκεῖνος] *om.* EFGR ὄχλος] λαὸς ω<sup>2</sup>, πιστὸς λαὸς AL 99 ἐνεδυναμώθη] ἐνδυναμώθη τοίνυν L, ἐνδυναμούτω R, ἐνδυναμώθη E ὑπὸ] ἐπὶ A 100 μόνον] *praep.* ὡς L<sup>sup.1</sup>, *add.* ὡς U εἶδε] οἶδε M 100/101 ὁ - ὄχλος] *om.* L 101 ὄχλος ἐκεῖνος RA ῥήσεσιν ἠχηθέντες L 102 ἀναλαβῶτες G ἔλεγεν E 103 ἀπάντησιν R 104 φοίνικος] νυμφίου L, *add.* τοῦ EFGR ἐν - ὀνομαζομένου] *om.* L ὀνομαζομένω G 105 δρεψώμεθα V οὖν] *om.* L γὰρ] *om.* L 106 αὐτοῦ<sup>1</sup>] τούτου M 106/107 αἰμορροῦ οὐσης G 107 τῷ σταυριαίω L σταυραῖον V 108 τῆς ... ἐκκλησίας] τὴν ... ἐκκλησίαν διὰ τῶν βαῖων L (*cf. app. ad II. 109-110*) καὶ] *om.* M 109 εὐφημούσης αὐτόν] *om.* L εὐφημούσης] *scriptimus*, εὐφημοῦσαν VU EFGRAL, εὐφημούντων M 109/110 Διὰ τῶν βαῖων] *om.* L 110 τοίνυν] *post* ἀσπασώμεθα *transp.* L καὶ ἡμεῖς] *post* αὐτὴν *transp.* VU, *om.* L αὐτὴν] αὐτόν R 111 Χριστόν] *om.* M 112 διαπραττόντων FGR 112/113 ἀνευφημούντων A 113 οἱ<sup>1</sup>] *add.* δὲ A οἱ<sup>2</sup>] *post* φαρισαῖοι *transp.* M, *om.* U RA δριμυχθέντες G, δριμηθέντες A, δρημηθέντες L 113/114 σφόδρα - λέγοντες] εἶπον τοῖς ὄχλοις ἐπισκοπόντες (*sic*) L σφόδρα] *om.* U 114 ἐπετίμων U EA 114/115 ματαιολογεῖτε] μάταις ὀλιγοῖται L

Θεόθεν τοίνυν ὁ Ἱεροσολυμιτικός ἐκεῖνος πιστός ὄχλος  
 95 τὴν ἀποκάλυψιν δεξάμενος οὐκ ἐσκανδαλίσθη ὑπὸ τοῦ  
 εὐτελοῦς πώλου, ἀλλ' ἐνεδυναμώθη ὑπὸ τῆς δεσποτικῆς πα-  
 ρουσίας. Διὸ μόνον εἶδον τὸν κύριον ἐπιβεβηκότα τῷ  
 πώλῳ, εὐθέως προφητικαῖς προρρήσεσι νυχθέντες, ἀναλα-  
 βόντες τὰ βαῖα τῶν φοινίκων ἔλεγον πρὸς ἀλλήλους οἱ  
 100 ὄχλοι· «Τί ἀναμένομεν καὶ οὐκ ἐξερχόμεθα εἰς ἀπάντησιν  
 τοῦ νοητοῦ φοῖνικος κρατοῦντες τὰ βαῖα τῶν φοινίκων; Ὁ  
 καρπὸς αὐτοῦ γλυκασμοῦ καὶ ἀθανασίας πλήρης· τὰ φύλλα  
 αὐτοῦ τῆς οἴκουμένης ἰάματα· τὸ στέλεχος αὐτοῦ, τουτέστι  
 τὸ ξύλον τοῦ σταυροῦ, τοῦ κόσμου παντός σωτηρία καὶ  
 105 τρόπαιον τῆς κατὰ τοῦ διαβόλου νίκης. Ἠκούσαμεν τῆς ἐξ ἔ-  
 θνῶν ἐκκλησίας ἐν τοῖς Ἄισμασι τῶν ἁσμάτων βοώσης·  
 Ἐναβήσομαι ἐπὶ τὸν φοῖνικα, κρατήσω τῶν κλάδων αὐτοῦ.  
 Προλάβωμεν τὴν ἐξ ἔθνῶν ἐκκλησίαν καὶ ὡς φοῖνικα νο-  
 ητὸν καὶ ὡς βασιλέα κραταῖον ἀσπασώμεθα.»

110 Ταῦτα τῶν ὄχλων λεγόντων καὶ διαπραττομένων καὶ τὸν  
 κύριον εὐφημούντων, οἱ ἀρχιερεῖς καὶ οἱ φαρισαῖοι δριμυ-  
 χθέντες σφόδρα, ἐπετίμουν τοῖς ὄχλοις λέγοντες· «Τί ποι-  
 εῖτε, τί ματαιολογεῖτε, προπετέστατοι; Ὡς θεῶ τῷ υἱῷ τοῦ

107 Cant. 7, 9

$\omega^1$ (E β[MVKL] AN)  $\omega^2$ (γ[BS] δ[HPR])

94 ὁ] *om.* N Ἱεροσολυμιτικός AN  $\omega^2$ (-S) ἐκεῖνος] *om.* KL  
 πιστός] *om.* VKL 96 πώλου] ἵππου H 97 μόνον] *praep.* ὡς  
 M H<sup>ac</sup> εἶδον] εἶδε KL, ἰδόντες SR, *praep.* ὡς H τῷ] *om.* E AN  
 98 εὐθέως] *praep.* καὶ V<sup>2</sup>KL νυχθείς KL, ἐνηχηθέντες P<sup>2</sup> 98/99  
 ἀναλαβώτες E, ἀναλαβῶν K 99/100 οἱ ὄχλοι] *om.* γ 100 ἐξερχόμε-  
 νοι S εἰς] πρὸς K 101 φοῖνικος] *praep.* τοῦ B κρατοῦντες -  
 φοινίκων] *add. in marg.* V<sup>2</sup>, οὐ KL 102 αὐτοῦ] *om.* KL γλυκασμὸς  
 M γ 105/106 ἔθνῶν] *scrivimus cum* MV S, ἡμῶν *est.* 106 ἐν] δ S  
 Ἄισμασι τῶν] *om.* L 107 τοῦ φοῖνικος β $\omega^2$  τὸν κλάδον P  
 τον S<sup>ac</sup> 108 Προλάβωμεν] *add.* οὖν M τὴν - ἐκκλησίαν] τὴν  
 ἐκκλησίαν τῶν ἔθνῶν S καὶ] *om.* EV<sup>ac</sup> AN 109 ὡς] *om.* K Δ-  
 σπασώμεθα] εὐφημήσωμεν VKL, *praep.* εὐφημήσωμεν καὶ M 110 καί] *]*  
*praep.* τε  $\omega^1$ (-AN) τὸν] *om.* AN 111 εὐφημούντων] εὐφημήσωμεν *et*  
*add.* ταῦτα - εὐφημούντων (II. 110-111) K, *add.* καὶ δοξοζόντων M  
 καὶ οἱ φαρισαῖοι] *om.* N οἱ<sup>2</sup>] *om.* δ(-R) 112 σφόδρα] *om.*  $\omega^2$   
 ἐπετίμων MV<sup>2</sup>KL H, ἐπέσκεπτον B A, ἐπέσκηπτον V, ἐπέσκοπτον N  
 τοῖς ὄχλοις] τούτοις B 113 τί ματαιολογεῖτε] τιμάτε καὶ εὐλογεῖτε S  
 προπετέστατοι] *om.* V<sup>ac</sup> 113/114 τοῦ τέκτονος τῷ υἱῷ VKL

- 115 λογεῖτε, τί προπετεύεσθε; Ὡς θεῶ τῷ υἱῷ τοῦ τέκτονος προσέρχεσθε; Βαῖα φοινίκων προσφέρετε τῷ μὴ ἔχοντι ποῦ τὴν κεφαλὴν κλίνει; Βασιλικὰς φωνὰς βάλλετε τῷ ἐπὶ πῶλῳ ὄνου καθεζομένῳ; Οὐχὶ ὁ πατήρ καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ πάντες παρ' ἡμῖν εἰσιν; Παύσασθε μήπως  
120 κατακριθέντες οἱ ἐν ὑμῖν προπετεῖς κολασθήσονται. Διὰ τοῦτο γὰρ ἀπεστάλημεν, ὅπως τοὺς ἐν ὑμῖν προπετεῖς σημειωσώμεθα, εὐκαίρως δίκας τῆς τόλμης ἀποτινύντας.»

Ταῦτα ἀκούσαντες οἱ ὄχλοι τῶν ἀρχιερέων λεγόντων οὐ κινουῦνται πρὸς στασιασμόν τῆς εἰρήνης παρούσης, ἀπο-  
125 κρίνονται δὲ πρὸς αὐτοὺς τῆς χάριτος συνεργούσης· «Μέμφεσθε ἡμῖν, ὧ φαρισαῖοι, καὶ κόλασιν ἀπειλεῖτε ὡς βλάσφημα προἰεμένοις; Τίνες κολάσεως ἄξιοι, ὑμεῖς οἱ τὰς γραφὰς ἀναγινώσκοντες καὶ μὴ νοοῦντες, ἢ ἡμεῖς οἱ ἀκούοντες καὶ κρατοῦντες; Σφαλλόμεθα βαῖα φοινίκων τῷ κυ-  
130 ρίῳ προσφέροντες;

Οὐκ αὐτός ἐστὶν ὁ τῆς δικαιοσύνης φοῖνιξ;

Οὐ περὶ αὐτοῦ κέκραγεν ὁ προφήτης· Δίκαιος ὡς φοῖνιξ ἀνθήσει;

Οὐκ αὐτός ἦνθησε τῶν τυφλῶν τὴν ἀνάβλεψιν;

135 Οὐ χλωῖς παλινδρομίαν ἐχαρίσατο;

115 cf. Matth. 13, 55 116 Ioh. 12, 13 116/117 Matth. 8, 20; Luc. 9, 58 117/118 cf. Zach. 9, 9; Ioh. 12, 15 118/119 cf. Matth. 13, 56; Marc. 6, 3 127/128 cf. Matth. 24, 15; Marc. 13, 14 129 Ioh. 12, 13 132/133 Ps. 91, 13 134 cf. Is. 61, 1; Luc. 4, 18 135 cf. Matth. 15, 30; 21, 14

ω<sup>1</sup> (MN<sup>inde ab l. 122</sup>VU) ω<sup>2</sup> (EFGP<sup>inde ab εἰρήνης l. 124</sup>RAL)

115 τί προπετεύεσθε] προπετέστατοι L 116 προσερχόμενοι R, προερχόμενοι EFG 117/118 τῷ - καθεζομένῳ] om. L 118 πῶλων U, πῶλου EFR, πόλου G ὄνω R καθεζομένου G, καθεζόμενω E πατήρ] add. αὐτοῦ RAL αὐτοῦ] om. L 119 πάντες] αὐτοῦ M, praep. αὐτοῦ R, om. E μήπως] μήποτε A, λοιπὸν καὶ L 120 κατακριθέντες] κατακρίνεσθαι L, om. A προπετέστατοι L 121 γὰρ] add. καὶ VU EFGA ἀπετάχην A προπέτας L 122 σημειώσασθαι A ἀποτινύνοντας MU EFG 123 αὐτὰ ἀκούοντες (sic) R 124 κινουῦνται] add. μὲν L πρὸς] -ς sup. l. P 125 ἐνεργούσης A 125/126 Μέμφεσθε] praep. μὴ M 126 ἡμῖν] ἡμᾶς U, om. L ὧ] om. EFG καὶ - ἀπειλεῖτε] om. VU 126/127 βλασφημίαν VU 127 προσιεμένοις EFG, προιεμένους M, προσιεμένους U, προσιέμενοι R ὑμεῖς] add. ἢ M τὰς] om. M PL 128 ἀναγινώσκοντες] ἀκούοντες G 128/129 ἀκούοντες] ἀναγινώσκοντες L 132 Οὐ περὶ] οὐχ ὑπὲρ A 134 Οὐκ] praep. καὶ L 135 παλινδρομεῖν M

τέκτονος προσέρχεσθε τὰ βαῖα κρατοῦντες; Κύριον ὀνο-  
 115 μάζετε τὸν μὴ ἔχοντα ποῦ τὴν κεφαλὴν κλίνει; Βασιλικὰς  
 φωνὰς βάλλετε τῷ ἐπὶ πῶλῳ ὄνου καθεζομένῳ; Οὐχὶ ὁ  
 πατὴρ αὐτοῦ καὶ ἡ μήτηρ παρ' ἡμῖν εἰσιν; Παύσασθε, προ-  
 πετεέστατοι· εἰ δὲ μὴ, κολασθήσεσθε. Διὰ τοῦτο γὰρ ἔσμεν,  
 ὅπως τοὺς ἐν ὑμῖν προπετεστάτους σημειωσώμεθα δίκας  
 120 τῆς τόλμης ἀποτιννύντας.»

Ταῦτα ἀκούσαντες οἱ ὄχλοι τῶν ἀρχιερέων λεγόντων οὐ  
 κινοῦνται μὲν πρὸς στάσιν τῆς εἰρήνης παρούσης, ἀπο-  
 κρίνονται δὲ πρὸς αὐτοὺς τῆς χάριτος συνεργούσης· «Μέμ-  
 125 φεσθε ἡμῖν, φαρισαῖοι, καὶ κόλασιν ἀπειλεῖτε ὡς βλασφη-  
 μίαν προιεμένοις; Τίνες κολάσεως ἄξιοι, ὑμεῖς οἱ τὰς  
 γραφὰς ἀναγινώσκοντες καὶ μὴ νοοῦντες, ἢ ἡμεῖς οἱ ἀκού-  
 οντες καὶ κρατοῦντες; Σφαλλόμεθα βαῖα τῶν φοινίκων τῷ  
 κυρίῳ προσφέροντες;

Οὐκ αὐτὸς ἔστιν ὁ τῆς δικαιοσύνης φοῖνιξ;

130 Οὐ περὶ αὐτοῦ κέκραγεν ὁ προφήτης· Δίκαιος ὡς φοῖνιξ  
 ἀνθήσει;

Οὐκ αὐτὸς ἦνθησε τῶν τυφλῶν τὴν ἀνάβλεψιν;

Οὐ χωλοῖς ἀκώλυτον τὸν δρόμον ἐχαρίσατο;

ω'(E β[MVKL] AN) ω²(γ[BS] δ[HPR])

114 βαῖα] *add.* τῶν φοινίκων M κρατοῦντες] κατέχοντες L γ  
 116 βάλλετε] προβάλλετε V²KL ω², *om.* E τὸν ... καθεζόμενον MV  
 πῶλον AN B, πῶλου EMV καθεζομένῳ] ἐπωχουμένῳ E οὐχ  
 EK 117 αὐτοῦ] *post* μήτηρ *transp.* KL μήτηρ] *add.* αὐτοῦ S  
 παρ'] καὶ S εἰσιν] ἔστιν ὁ Παύσασθε] *add.* τοίνυν M, *add.* λοι-  
 πὸν B 117/118 προπετεέστατοι] ἀφρονέστατοι B 118 μὴ] *add.* γε  
 M ω² κολασθήσεσθε] πειρασθήσεσθε γ, *add.* ὡς ἀνούστατοι M τοῦ-  
 το] *post* γὰρ *transp.* B ἔσμεν] πάρεσμεν γ, πάρεσμεν ἐνθάδε M, *add.*  
 ἱερεῖς KL 119 ἡμῖν KLS προπετεστάτους] ἀτακτοῦντας VKL,  
 προπετῶς ἀτακτοῦντας M 120 τῆ τόλμη ω²(-B) ἀποτιννύντας]  
 ἀποτιννύντες EMV<sup>ac</sup>, ἐκτίσαι K 121 ὄχλοι] ἱερεῖς E τῶν -  
 λεγόντων] *om.* γ 122 πρὸς] -ς *sup.* L M τῆς - παρούσης] *om.* ω²  
 123 χάριτος] *add.* τοῦ θεοῦ ω'(-AN) ἐνεργούσης ω² 124  
 φαρισαῖοι] *praep.* ὡ M γ ἀπειλεῖτε] *praep.* ἡμῖν AN ω²(-B) 125  
 προσιεμένοις E, προιεμένους BH, προσιεμένους SP 126 νοοῦντες]  
 ποιοῦντες L, *add.* αὐτὰς M 127 καὶ κρατοῦντες] καὶ ποιοῦντες L, *om.*  
 R βαῖα] *praep.* καὶ P 127/128 προσφέροντες τῷ κυρίῳ P 129  
 τῆς δικαιοσύνης ὁ E 133 Οὐ - ἐχαρίσατο] *post* πιεποίηκεν (ll. 134-135)  
*transp.* K Οὐ] οὐκ αὐτὸς KL χωλοῖς] *praep.* τοῖς K ἀκώλυτον]  
*post* δρόμον *transp.* δ, *om.* γ

Οὐ παραλύτοις κλινοβασταξίαν ἔδωκεν;  
 Οὐ τὸν τεταρταῖον Λάζαρον ἄνωθεν πάλιν ἐξήγειρεν;  
 Διὰ τοῦτο βούλεσθε πάλιν τὸν Λάζαρον ἀποκτεῖναι. Οὐχ ὑ-  
 μεῖς τὸν λίθον ἀπεκυλίσατε, καὶ τῇ ἀπιστίᾳ ὡς λίθοι  
 140 σκληρύνεσθε; Οὐχ ὑμῖν ἐπέτρεψε λύσαι τὰ νεκροτάφια, ἵνα  
 μὴ ὡς ἐπὶ τοῦ ἐκ γεννητῆς τυφλοῦ ἄλλον ἐξ ἄλλου τοῦ  
 τάφου παρεκπηδήσαντα ψευδολογήσητε; Ἄει ὑμεῖς τοῖς  
 καλοῖς βασκαίνετε, ὡ φαρισαῖοι, καὶ τῷ πλήθει πιστεύοντι  
 ἐναντιοῦσθε. Διὰ τοῦτο πάλιν τὸν Λάζαρον ἐβουλεύσασθε  
 145 φονοκτονῆσαι, ἵνα τοῦ ὄχλου τὴν πίστιν θερίσητε. Κεῖσθω  
 ὅτι φονεύετε τὸν Λάζαρον, οὐ δύναται πάλιν αὐτὸν ἀνα-  
 στησαι; Ἴδωμεν τίς κοπωθήσεται, ἢ ὑμεῖς φονεύοντες ἢ  
 αὐτὸς ἐγείρων. Ὑμεῖς κόπῳ φονεύετε, αὐτὸς λόγῳ ἀνί-  
 στησιν. Τίς μᾶλλον κοποῦται;  
 150 Σφαλλόμεθα, ὡ φαρισαῖοι, ὅτι ὡς βασιλεῖ προσήλθαμεν τῷ  
 κυρίῳ; Τὸν πῶλον θεωροῦντες μᾶλλον ἐνεδυναμώθημεν·  
 διὸ καὶ βασιλέα κραταῖον αὐτὸν γνωρίζομεν καὶ ἔχομεν τὴν  
 γραφὴν παρὰ πόδας, ἵνα μάθητε συνετῶς ὅτι οὐχ ἡμεῖς  
 σφαλλόμεθα, ἀλλὰ ὑμεῖς πλανᾶσθε. Ἔχετε τὸν προφήτην  
 155 Ζαχαρίαν· ἀναπτύξατε τοῦτον, φοβήθητε αὐτοῦ τὸ δρέπανον

136 cf. Matth. 9, 6; Marc. 2, 10-11; Luc. 5, 24; Ioh. 5, 8 137 cf.  
 Ioh. 11, 43-44 139 cf. Ioh. 11, 41 140 cf. Ioh. 11, 44 141 cf. Ioh. 9,  
 1 sqq. 155/156 cf. Zach. 5, 1-2

ω<sup>1</sup> (MNVU) ω<sup>2</sup> (EFGPRAL <sup>αἰμα ad τοῦτο l. 144</sup>)

136 παραλυτικούς R κλινοβάσταξιν A δέδωκεν U, ἀνέδωκεν A  
 137 τὸν] *om.* NVU τετραήμερον A ἄνωθεν] *om.* EFG 138  
 Διὰ] *praep.* οὐ NU τοῦτο] *add.* οὖν M πάλιν] *om.* EFG  
 138/139 ἡμεῖς P 139 ἀποκυλίσατε E<sup>αἰ</sup> *vid.* τῇ] τί N λίθοι]  
 λίθοις L 140 ἐπέστρεψε L λύσατε NV 141 ἐκ γεννητῆς] *om.*  
 EFG γεννητοῖς A 142 παρεκπηδήσαντα M, ἐκπηδήσαντα U, πα-  
 ρεκπηδήσαντες L ψευδολογεῖτε N, ψευδολογήσατε G Ἄει] ἀλλ' ω<sup>1</sup>,  
 καὶ R, δ L ὑμεῖς] *add.* ἀει N 143 βασκαίνετε] βλασφημεῖτε L  
 φαρισαῖοι] Ιουδαῖοι L πιστεύοντες L 144/171 πάλιν - ἐπόλισε]  
*om.* L 144 πάλιν] *post* Λάζαρον *transp.* G, *om.* R 145 φονοκτονῆσαι  
 M, φοβοκτονῆσαι N, λιθοκτονῆσαι A, ἀποκτεῖναι U τὴν πίστιν τοῦ  
 ὄχλου PR θερίσητε] θαρρήσειτε M Κεῖσθω] καὶ ἔστω A, *om.* M  
 146 τὸν] *om.* N αὐτὸν πάλιν EFG αὐτὸν] *om.* M 147 Ἴδωμεν  
 - κοπωθήσεται] *om.* NV κακοθήσεται E ἢ] *om.* EFGRA ἡμεῖς  
 N φονεύοντες] *praep.* οἱ A 148 αὐτὸς<sup>1</sup>] ἐκεῖνος NVU ἐγείρων]  
*praep.* ὁ A Ὑμεῖς] *praep.* ἢ P αὐτὸς<sup>2</sup>] *add.* δὲ M 150 βασιλέα  
 A προσήλθαμεν N, προσήλωμεν M GRA, προσήλωμεν U F, προ-  
 σελθόμεν E<sup>αἰ</sup>, προσήλωμεν E<sup>αἰ</sup> 151 μᾶλλον] *om.* R ἐνεδυναμώθη-  
 μεν E 152 κραταῖον] *om.* MNV L γνωρίζοντες A, γινώσκομεν G  
 καί] *om.* A ἔχομεν] *praep.* ἵνα M 153 μάθηται V ὅτι] *om.* A  
 ὑμεῖς M 154 ἀλλ' MV EFG 155 τοῦτον] αὐτὸν VU

- Οὐ τὸν παράλυτον τὴν βαστάσασαν κλίνην βαστάσαι πε-  
 135 ποιήκεν;  
 Οὐ τὸν τεταρταῖον Λάζαρον ἐξήγειρεν ἐκ θανάτου;  
 Οὐ διὰ τοῦτο βούλεσθε τὸν Λάζαρον πάλιν ἀποκτεῖναι;  
 Οὐχ ὑμεῖς τὸν λίθον ἀπεκυλίσατε, καὶ τῇ ἀπιστίᾳ ὡς λίθοι  
 σκληρύνεσθε; Οὐχ ὑμῖν ἐπέτρεψε λῦσαι τὰς κειρίας, ἵνα μὴ  
 140 ὡς ἐπὶ τοῦ ἐκ γεννητῆς τυφλοῦ ἄλλον ἐξ ἄλλου τάφου  
 παραπηδήσαντα ψευδολογήσητε; Ἄει ὑμεῖς τοῖς καλοῖς βα-  
 σκαίνετε, ὡ φαρισαῖοι, καὶ τῷ πλήθει πιστεύοντι ἐναν-  
 τιούσθε. Διὰ τοῦτο πάλιν τὸν Λάζαρον ἐβουλεύσασθε φονο-  
 κτονῆσαι, ἵνα τοῦ ὄχλου τὴν πίστιν ἐκκόψητε. Κεῖσθω ὅτι  
 145 φονεύετε τὸν Λάζαρον, οὐ δύναται πάλιν αὐτὸν ἀναστήσαι;  
 Ἴδωμεν τίς κοπωθήσεται, ὑμεῖς φονεύοντες ἢ ἐκεῖνος ἐγεί-  
 ρων. Ὑμεῖς ἔργῳ καὶ κόπῳ φονεύετε, αὐτὸς λόγῳ ἀνί-  
 στησιν. Τίς μᾶλλον κοποῦται; Οὐχ ὁ λόγος τοῦ ἔργου  
 κουφότερος;  
 150 Σφαλλόμεθα, ὡ φαρισαῖοι, ὅτι ὡς βασιλεῖ προσήλθομεν τῷ  
 κυρίῳ; Τὸν πῶλον θεωροῦντες μᾶλλον ἐνεδυναμώθημεν·  
 διὸ καὶ βασιλέα κραταῖον γνωρίζομεν καὶ ἔχομεν τὴν  
 γραφὴν παρὰ πόδας, ἵνα μάθητε καὶ συνῆτε ὅτι οὐχ ἡμεῖς  
 σφαλλόμεθα, ἀλλ' ὑμεῖς πλανᾶσθε. Ἐχετε τὸν προφήτην Ζα-  
 155 χαρίαν· τούτου τοὺς λόγους ἀναπτύξατε, φοβήθητε αὐτοῦ

$\omega^1(E\beta[MVKL]AN)$   $\omega^2(\gamma[BS]\delta[HPR])$

134 Οὐ] οὐκ αὐτὸς KL τὴν βαστάσασαν] *add.* αὐτὸν M, *om.* S  
 βαστάσαι κλίνην S 134/135 ἐποίησεν  $\omega^2(-S)$  136 Οὐ] οὐκ αὐτὸς  
 KL τετραήμερον  $\omega^1(-MAN)$  ἐξήγειρεν λάζαρον K ἐξήγειρεν]  
 ἠγειρεν L, ἐξέγειρεν S, ἀνέστησεν E ἐκ] *om.* γ θανάτου] τάφου E,  
 τοῦ τάφου KL, θανάτῳ S 137 Οὐ] *om.* S τὸν] *praep.* καὶ  
 $\omega^1(-AN)$  B πάλιν] *post* ἀποκτεῖναι *transp.* P, *om.*  $\omega^1(-V^2AN)$  γ 138  
 λίθον] *add.* τοῦ τάφου KL καὶ] *add.* νῦν KL ἀπιστία] ἀπειθία γ  
 λίθοι] λίθος γ 140 ἐκ] ἐν E γεννητοῖς E P, γενετῆς K, γενιτῆς S  
 ἐξ] ἀντ' K τάφου] *praep.* τοῦ β, τάφον S 141 ἀναπηδήσαντα β  
 ψευδολογήτε K, ψευδολογεῖτε L 142 ὡ] *om.* KL τῷ] *om.* E  
 143 Διὰ] *add.* γὰρ B πάλιν] *om.* AN ἐβουλεύσασθε] βούλεσθε  
 $\omega^1 S$  143/144 φονοκτονῆσαι] ἀποκτεῖναι β 144 Κεῖσθω ὅτι] *scripsimus*  
*cum* E, ἔστω ὅτι β, εἰ γὰρ (*add.* καὶ B)  $\omega^2$ , εἰ AN 145 φονεύετε]  
 φονεύσετε BPR, φονεύσητε H, δοκεῖτε φονεῦσαι AN οὐ] *praep.* τί  
 $\omega^2(-S)$  πάλιν αὐτὸν] αὐτὸν πάλιν  $\omega^1(-L)$ , τοῦτον πάλιν S 146  
 κοπωθήσεται] *vocem unam add.* *ei exprimit* N ὑμεῖς] *add.* οἱ γ  
 ἐκεῖνος] *add.* ὁ γ 147 φονεύοντες R αὐτὸς] οὗτος δὲ KL  
 148 κοποῦτοι N οὐχί M ἔργου] ἐνεργούντος  $\omega^2(-S)$  149  
 κουφότερος] *add.* ἐστὶν M 150 ὅτι] *om.* KL προσελθόντες KL  
 151 θεωροῦντες] θεασάμενοι K, ὁρῶντες L 152 γνωρίζομεν] γινώ-  
 σκομεν E καί] *om.*  $\omega^1(-V^2)$  ἔχομεν] *add.* γὰρ M 155  
 ἀναπτύξατε] ἀκούετε K, ἀκούσατε L

- τῆς ἐκδικήσεως. Οὐχὶ αὐτὸς ὁ προφήτης ἐκ πολλῶν τῶν  
 χρόνων τὴν Ἰουδαίαν εὐαγγελιζόμενος κέκραγε λέγων·  
 Χαῖρε σφόδρα, θύγατερ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται  
 σοι πρᾶος καὶ ἡσυχος, καθήμενος ἐπὶ πῶλον ὄνου υἱὸν  
 160 ὑποζυγίου; Μὴ σφαλλόμεθα τὴν γραφὴν ἀναγινώσκοντες  
 καὶ τὸν βασιλέα γνωρίζοντες καὶ ἑαυτοὺς εὐεργετοῦντες  
 καὶ τοὺς ἀμφιβάλλοντας ἐπιστρέφοντες; Τὸν προφήτην κα-  
 τέχετε καὶ τὸν προφητευθέντα νοεῖν οὐ θέλετε; Ἀπόστητε  
 τοιγαροῦν, ὦ φαρισαῖοι· ὅσον γὰρ ἐπιτρίβεσθε, τοσοῦτον  
 165 μᾶλλον ἡμῶν τὸν ζῆλον διεγείρετε. Διὸ οὐ παύομεθα  
 βοῶντες· Ὡσαννά ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμε-  
 νος ἐν ὀνόματι κυρίου.  
 Γνωρίζομεν τὸ ὄνομα, ὦ φαρισαῖοι· τοῦτο τὸ ὄνομα  
 τῆς Αἰγύπτου ἡμᾶς ἠλευθέρωσε  
 170 καὶ τὴν θάλασσαν βατὴν πεποίηκε  
 καὶ τὴν ἔρημον ἐπόλισε  
 καὶ εἰς γῆν ῥέουσαν γάλα καὶ μέλι ᾤκισε  
 καὶ τὸν προφήτην βοᾶν ἠρέθισεν· Γνώτωσαν ὅτι ὄνομά σοι  
 κύριος, σὺ μόνος ὑψιστος ἐπὶ πᾶσαν τὴν γῆν.»
- 175 Καὶ ὅτι ὁ μὲν ὄχλος εὐπειθῆς ὑπῆρχεν, οἱ δὲ ἀρχιερεῖς  
 ἀπειθεῖς, ἤκουες ἀρτίως τοῦ εὐαγγελιστοῦ λέγοντος· Συνε-  
 βουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀπο-

158/160 Zach. 9, 9; cf. Ioh. 12, 15      166/167 Marc. 11, 9-10; Ioh. 12, 13  
 169 cf. Ex. 12, 51      170 cf. Ex. 14, 21      171 cf. Ex. 15, 22 sqq.      172  
 Ex. 3, 8 et passim      173/174 Ps. 82, 19      176/179 Ioh. 12, 10-11

ω<sup>1</sup> (MNW<sup>inde a</sup> (51)λον l. 16) VU)      ω<sup>2</sup> (EFGPRAL<sup>inde a l. 172</sup>)

156 Οὐχί] οὐχ U, οὐκ EFG, om. NV      ὁ αὐτὸς NV      τῶν] om. N  
 157 ἐκέκραγεν EFG      λέγων] om. EFGRA      158 θυγάτηρ M G  
 Σιών] add. κήρυττε θύγατε (sic) Ἱερουσαλήμ R      σου] ου A      159  
 πρᾶος RA      ἡσύχιος (cf. I Petr. 3, 4) EFGRA      πώλου GA      161  
 καὶ' - γνωρίζοντες] om. EFG      162 ἀμφιβάλλοντες R      163 Ἀπόστητε]  
 om. R      164 τοιγαροῦν] τοίνυν οὖν M      γὰρ] om. R      165 ἡμῶν] post  
 ζῆλον transp. VU, om. A      διεγείρετε P      Διὸ] om. A      παυσώμεθα V  
 168 γνωρίζομεν A      169 αἰγύπτος F      ἐλευθέρωσεν N      170 καὶ]  
 om. MWVU      ἐποίησε MW      171 ἐπόλισε] ἐπήγαγε M      172 καὶ']  
 add. πάλιν L      γῆν] τὴν L      μέλι καὶ γάλα L      ᾤκισε] ἐνίκησεν L  
 173 σοι] σου MWG      174 κύριε E<sup>ms</sup> vid.      175 μὲν ὁ ω' R  
 εὐπειθεῖς N GPR      175/176 ὑπῆρχεν - ἀπειθεῖς] om. L      176  
 ἀρτίως] om. V

τὸ δρέπανον τῆς ἐκδικήσεως, ὅτι οὗτος ὁ προφήτης ἐκ  
 πολλῶν τῶν χρόνων τὴν Ἰουδαίαν εὐαγγελιζόμενος κέκρα-  
 γεν· *Χαίρε σφόδρα, θύγατερ Σιών· ἰδοὺ ὁ βασιλεὺς σου*  
*ἔρχεται σοι πραῦς καὶ ἡσυχος, καθήμενος ἐπὶ πῶλον ὄνου*  
 160 *υἷόν ὑποζυγίου.* Μὴ σφαλλόμεθα τὴν γραφὴν ἀναγινώσκον-  
 τες καὶ τὸν βασιλέα γνωρίζοντες καὶ ἑαυτοὺς εὐεργε-  
 τοῦντες καὶ τοὺς ἀμφιβάλλοντας ἐπιστρέφοντες; Τὸν προ-  
 φήτην κατέχετε καὶ τὸν προφητευθέντα νοεῖν οὐ θέλετε;  
 Ἄποστητε τοιγαροῦν, ὡ φαρισαῖοι· ὅσον ἡμῖν ἐπείκεισθε,  
 165 τοσοῦτον μᾶλλον ἡμῶν τὸν ζῆλον διεγείρετε. Διὸ οὐ παυό-  
 μεθα βοῶντες· Ὡσαννά ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ  
 ἐρχόμενος ἐν ὀνόματι κυρίου.  
 Γνωρίζομεν τὸ ὄνομα, ὡ φαρισαῖοι· τοῦτο τὸ ὄνομα  
 τῆς Αἰγύπτου ἡμᾶς ἠλευθέρωσε  
 170 καὶ τὴν θάλασσαν βατὴν πεποίηκε  
 καὶ τὴν ἔρημον ἐπόλισε  
 καὶ εἰς γῆν ῥέουσαν γάλα καὶ μέλι ἐνώκισε,  
 τὸν προφήτην βοᾶν παρεσκεύασεν· *Γνώτωσαν ὅτι ὄνομά*  
*σοι κύριος, σὺ μόνος ὑψιστος ἐπὶ πᾶσαν τὴν γῆν.»*

175 Καὶ ὅτι μὲν ὁ ὄχλος εὐπειθῆς ὑπῆρχεν, οἱ δὲ ἀρχιερεῖς  
 ἀπειθεῖς, ἤκουες ἀρτίως τοῦ εὐαγγελιστοῦ λέγοντος· *Καὶ*  
*συνεβουλεύσαντο οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀπο-*

ω<sup>1</sup>(E β[MVKL] *A* *ἠσκησε ad l. 174* *N* *ἠσκησε ad l. 174*) ω<sup>2</sup>(γ[BS] δ[HPR])

156 ὅτι - προφήτης] *om.* ω<sup>2</sup> ἐκ] πρὸ KL 157 πολλῶν] *add.* γὰρ  
 ω<sup>2</sup> τῆ Ἰουδαία K 157/158 κέκραγεν] ἐκέκραγεν Bδ(-R), ἐκραγε AN,  
 ἔλεγεν S, *add.* λέγων KL 158 Σιών] *add.* κήρυσσε θύγατερ Ἱερουσαλήμ  
 S, *add.* ὅτι K 159 σοι] *om.* E πρᾶος EL ἡσυχίος (*cf.* 1 Petr. 3,  
 4) E ω<sup>2</sup> πώλου S ὄνου] ὄνον S, νέον (*cf.* Zach. 9, 9) EMV AN  
 161 τὸν - καὶ<sup>2</sup>] *om.* S 163 τὸν] τὰ B 164 τοιγαροῦν] *add.*  
 ἀφ' ἡμῶν M ὦ] *om.* PR ὅσον] *praep.* ὅτι M, *add.* γὰρ B 165  
 τοσοῦτω V ἡμῶν - διεγείρετε] τὸν πόθον ἡμῶν διεγείρετε καὶ τὸν  
 ζῆλον ω<sup>2</sup> διεγείρετε] *add.* καὶ τὸν πόθον M 165/166 παυόμεθα]  
 πλανώμεθα β ω<sup>2</sup> 166 Ὡσαννά - ὑψίστοις] *om.* EV<sup>ac</sup>KL 168 ὦ -  
 ὄνομα<sup>2</sup>] *om.* AN ω<sup>2</sup> ὦ] *om.* K τοῦτο] *add.* τοίνυν M 169 τῆς]  
*add.* γὰρ A<sup>2</sup>N Αἰγύπτου] τῶν αἰγυπτίων K ἡμᾶς L ἠλευ-  
 θέρωσε] ἐλυτρώσατο ω<sup>1</sup>(-AN) 170 βατὴν] πατεῖν AN ἐπεποίηκε P,  
 ἐποίησε KL 171 τὴν] *om.* VKL 172 μέλι καὶ γάλα EVKL AN  
 ἐνώκισε] ἐνήκησεν E, μετώκισε KL 173 τὸν - παρεσκεύασεν] *om.*  
 N βοᾶν τὸν προφήτην L τὸν] *praep.* καὶ M B, *praep.* τοῦτο τὸ  
 ὄνομα KL βοᾶ R Γνώτωσαν] *add.* εἴθη N 174 σοι] σου E  
 κύριος] *om.* E γῆν] *add.* αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς  
 αἰῶνας τῶν αἰώνων ἀμήν AN, *ei* τοῦ πατρὸς ἡμῶν Ἰωάννου τοῦ  
 χρυσοστόμου λόγος εἰς τὰ βαῖα καὶ εἰς τὸ εὐλογημένος *subscripsit.* A  
 175 ὁ μὲν B ὑπῆρχεν] *om.* E ω<sup>2</sup> 175/176 οἱ - ἀπειθεῖς] *om.* E S  
 176 ἤκουσας E, ἤκουε M SPR ἀρτίως] *om.* M ω<sup>2</sup> λέγοντος]  
*add.* ὅτι EVKL, *om.* ω<sup>2</sup> Καὶ] *om.* VKL



κτείνωσιν, ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων καὶ  
 ἐπίστευον εἰς τὸν Ἰησοῦν. Εἶδες τῶν ἀρχιερέων τὴν μα-  
 180 νίαν; Ἴνα ἐκκόψωσι τοῦ πλήθους τὴν πίστιν, ἐζήτουν καὶ  
 τὸν Λάζαρον ἀποκτεῖναι λέγοντες πρὸς ἑαυτούς· «Ἐὰν τὸν  
 Ἰησοῦν μόνον ἀποκτείνωμεν, καταλείψωμεν δὲ τὸν Λάζαρον  
 ζῶντα, οὐδὲν ὠφελοῦμεν· τοῦτον ὀρῶντες εἰς ἐκεῖνον πι-  
 185 στεύσουσιν. Ὅπως οὖν μὴ καὶ μετὰ θάνατον πρόσκομμα  
 ἡμῖν γένηται τοῦ πιστεῦειν τινὰς εἰς τὸν Ἰησοῦν, ἀπο-  
 κτείνωμεν τὸν Λάζαρον, ὅπως ἂν πάντῃ τὴν μνήμην αὐτοῦ  
 ἐξαλείψωμεν.»

Ταῦτα δὲ ἔλεγον οἱ ἀρχιερεῖς ὡς ἄνθρωποι ματαιόφρο-  
 νες, μὴ συνιέντες ὅτι ὁ κύριος, ὁ μέλλων τὸν ἐκούσιον  
 190 θάνατον καταδέχεσθαι ὑπὲρ τῆς τοῦ κόσμου ἀθανασίας, οὐκ ἤ-  
 μελλε τὸν Λάζαρον ἐν μνημείῳ καταλιμπάνειν. Ὅθεν στή-  
 σαντες τὸν σταυρὸν τὸν ἀκαταμάχητον, οὐ δύνανται τοῦ  
 λοιποῦ τοῦτον πορθῆσαι οὔτε κρύψαι· διὰ πάσης γὰρ τῆς  
 κτίσεως ἐνεργεῖ.  
 195 Ποῖος γὰρ οἶκος ὁ μὴ ἔχων τὸν σταυρὸν θεμέλιον;  
 Ποῖον πλοῖον τὸ μὴ πηδαλιουχούμενον ὑπὸ τοῦ σταυροῦ;

ω<sup>1</sup> (MN<sup>κασι</sup> ad ὠφελοῦμεν L 183 W<sup>1</sup>VU) ω<sup>2</sup> (EFGPRAL)

178/181 ὅτι - ἀποκτεῖναι] *om.* M 178 δι' αὐτὸν] *om.* EFG αὐτῶν  
 L ὑπήγον] *om.* L 178/179 καὶ - Ἰησοῦν] ἤρχοντο πρὸς τὸν Ἰησοῦν  
 καὶ ἐπίστευον L 180 Ἴνα] καὶ L ἐκκόψουσι VA, ἐγκόψωμεν N,  
 ἐκκέψωσιν E τοῦ - πίστιν] τὰ πλήθη L καὶ] *om.* L 181  
 λέγοντες πρὸς ἑαυτούς] *om.* N ἑαυτούς] αὐτούς M EFGP, αὐτοὺς οἱ  
 ἀρχιερεῖς L 182 Ἰησοῦν] κύριον M καταλήψωμαι L 183/306  
 τοῦτον - τοῦ] *om.* N 183 τοῦτον] *add.* γὰρ UA εἰς ἐκεῖνον]  
 ἐκεῖνω EFG 183/184 πιστεύσωσιν MW ω<sup>2</sup> 184 οὖν] *om.* F καὶ  
 μετὰ θάνατον μὴ EFG καὶ] *om.* A πρόσκομα L 185 ἡμῖν] *om.* L  
 γίνεται M τινὰς] πάλιν L τὸν] στὸν G Ἰησοῦν] κύριον M  
 186 τὸν] *praep.* καὶ ω<sup>2</sup> ἂν] *om.* W πάντῃ] παντί που A,  
 παντελῶς L, *om.* R αὐτῶν P 188 δὲ] *om.* A λέγοντες A οἱ  
 ἀρχιερεῖς] *om.* R ἄνθρωποι] *om.* EFG 188/189 ματαιόφρονες]  
*add.* ὄντες R 189 συνιέντες] συνειδόντες EFPRA, συνειδῶτες G  
 δ'] *om.* EFG L κύριος, ὁ μέλλων] μέλει ὁ κύριος L 190 θάνατον]  
*itevaui* R δέχεσθαι PR ἀθανασίας] σωτηρίας U, *praep.* ζωῆς καὶ L  
 190/191 ἐμελλεν EFG 191 τὸν - μνημείῳ] τὴν λαζάρου μνήμην L  
 τὸν] *om.* VU καταλιμπάνειν ἐν μνημείῳ R μνημείῳ] *praep.* τῷ  
 VU 191/194 Ὅθεν - ἐνεργεῖ] ἀλλὰ τίνα τὸν ἀκαταμάχητον σταυρὸν ὃν  
 οὐ δυνήσονται πορθῆσαι οὐδὲ κρύψαι οὔτε θανατώσαι οὔτε ματαιώσαι  
 ἀλλὰ πάσης τῆς κτίσεως ἐνεργῆσαι ὡς καὶ ἐνήργησεν L 192 τὸν'] *om.*  
 EFG 193 τοῦτου P οὔτε] ἢ EFG 195 Ποῖος - οἶκος] ποῖος  
 οἶκος EFGA, ποῖος γὰρ ἄρα οἶκος L, ποῖος οἶκος γὰρ M δ'] *om.* VU  
 τὸν] *om.* EFG 196 τὸ] *om.* R πηδαλιουχούμενον WVU EFR,  
 πηδαλιωχούμενον G, πηδαλίω χρώμενον L ὑπὸ - σταυροῦ] τὸν  
 σταυρὸν L

κτείνωσιν, ὅτι πολλοὶ δι' αὐτὸν τῶν Ἰουδαίων ὑπήγον καὶ  
 ἐπίστευον εἰς τὸν Ἰησοῦν. Εἶδες τῶν ἀρχιερέων τὴν μα-  
 180 νίαν; ἵνα ἐκκόψωσι τῆς πίστεως τὸ πλῆθος, ἐζήτουν τὸν  
 Λάζαρον ἀποκτείνειν λέγοντες πρὸς ἑαυτοῦς· «Ἐὰν τὸν  
 Ἰησοῦν ἀποκτείνωμεν, καταλείψωμεν δὲ τὸν Λάζαρον ζῶντα,  
 οὐδὲν ὠφελοῦμεν· τοῦτον γὰρ ὀρώμεντες εἰς ἐκεῖνον πι-  
 στεύουσιν. Ὅπως οὖν μὴ καὶ μετὰ θάνατον πρόσκομμα  
 185 ἡμῖν γένηται τοῦ πιστεύειν πάλιν τινὰς εἰς τὸν Ἰησοῦν, ἀπο-  
 κτείνωμεν τὸν Λάζαρον, ἵνα πάντα τὴν μνήμην αὐτοῦ  
 ἐξαλείψωμεν.»

Ταῦτα δὲ ἔλεγον οἱ ἀρχιερεῖς ὡς ἄνθρωποι ματαιόφρο-  
 νες, μὴ συνιέντες ὅτι ὁ κύριος μέλλων τὸν ἐκούσιον  
 190 θάνατον καταδέχεσθαι ὑπὲρ τῆς τοῦ κόσμου ἀθανασίας, οὐκ ἤ-  
 μελλε τὸν Λάζαρον μόνον καὶ τὴν τούτου ἔγερσιν μνήμην  
 τῷ κόσμῳ καταλιμπάνειν, ἀλλὰ καὶ τὸν ἀκαταμάχητον  
 σταυρόν, ὃν οὐ δυνήσονται οὔτε πορθῆσαι οὔτε κρύψαι  
 οὔτε ματαιῶσαι, διὰ πάσης τῆς οἰκουμένης δεικνύντα τῆς  
 195 ἐνεργείας αὐτοῦ τὴν δύναμιν.  
 Ποῖος γὰρ οἶκός ἐστιν ὁ μὴ ἔχων τοῦ σταυροῦ τὸ σημεῖον,  
 τρόπαιον κατὰ δαιμόνων καὶ φυλακτήριον ψυχῶν ὑπάρχον;

ω'(E β[MVKL]) ω²(γ[BS] δ[HPR])

178 δι' αὐτὸν πολλοὶ K ὑπήγον τῶν Ἰουδαίων LS ὑπήγον]  
 ἤρχοντο E, ὑπήγοντο KL, om. ω²(-S) καὶ] om. E ω²(-S) 179 εἰς  
 τὸν Ἰησοῦν] εἰς αὐτόν E, τῷ Ἰησοῦ B, ἐπὶ τὸν κύριον P τὴν τῶν  
 ἀρχιερέων K 180 τῆς - πλῆθος] τὸ πλῆθος τῆς πόλεως P 181 πρὸς  
 ἑαυτοῦς] ὅτι δ, om. γ 182 ἀποκτείνωμεν] add. μόνον E 183 γὰρ]  
 om. EV<sup>ac</sup> εἰς ἐκεῖνον] ἐκεῖνω E 183/184 πιστεύουσιν ML γ  
 184/185 Ὅπως - Ἰησοῦν] om. ω² 185/186 ἀποκτείνωμεν] add. καὶ  
 E, add. οὖν B 186 πάντα τὴν] om. L 188 δὲ] δὴ KL, τοίνυν M,  
 om. ω² ἔλεγον] add. πρὸς ἑαυτοῦς B ὡς] ὦ B 188/189  
 ματαιόφρονες] *praep.* ἀσύνητοι καὶ M 189 συνιέντες] add. οἱ δέλαιοι  
 M ὁ] *post* κύριος *transp.* L, om. E κύριος] add. ἡμῶν Ἰησοῦς  
 χριστός M 190 ἀθανασίας] σωτηρίας E S, *praep.* σωτηρίας (add. τε B)  
 καὶ M B 190/191 ἔμελλον E, ἔμελλε K H 191 καὶ] *praep.* ἀλλὰ B  
 191/192 μνήμην τῷ κόσμῳ καταλιμπάνειν] *stripsimul*, καταλιμπάνειν  
 μνήμην τῷ κόσμῳ V, τῷ κόσμῳ καταλιμπάνειν μνήμην M, τῷ κόσμῳ  
 μνήμην καταλιμπάνειν δ, τῷ κόσμῳ καταλιμπάνειν γ, καταλιμπάνειν τῷ  
 κόσμῳ E, καταλιμπάνειν ἐν τῷ κόσμῳ KL 192 ἀλλὰ] om. B τὸν]  
 add. τίμιον καὶ M 193 δυνήσονται] add. οἱ μάταιοι M οὔτε<sup>1</sup>] οὐδὲ  
 γ πορθῆσαι] προσθεῖναι B, προθησαι R οὔτε<sup>2</sup>] οὐδὲ γ 194 οὔτε  
 ματαιῶσαι] om. γ ματαιῶσαι] ἀφανίσαι β δεικνύων γ 195  
 ἐνεργείας] ἐγέρσεως γ 196 τὸ σημεῖον τοῦ σταυροῦ KL ω²(-S) 197  
 κατὰ δαιμόνων τρόπαιον KL καὶ] om. γ ὑπάρχον] om. γ

- Ποία πόλις ἢ μὴ ἔχουσα τὸν σταυρὸν φρούριον;  
 Ποῖος βασιλεὺς ὁ μὴ ἀναδεσμούμενος τὸν σταυρὸν;  
 Ποία παρθένος ἢ μὴ ἔχουσα τὸν σταυρὸν βακτηρίαν;  
 200 Ποία ἐκκλησία ἢ μὴ τῷ σταυρῷ τετειχισμένη;  
 Ποία χήρα ἢ μὴ ἔχουσα βακτηρίαν τὸν σταυρὸν;  
 Ποῖος ὀρφανὸς ὁ μὴ ἔχων ἄρωγόν τὸν σταυρὸν;  
 Σταυρὸς ἐν νυκτὶ φωτίζει,  
 ἐν ἡμέρᾳ λαμπαδουχεῖ,  
 205 χειμῶνας συμφορῶν παύει,  
 ἔαρ καλεῖ,  
 θέρος ἐπισπᾶται,  
 συζυγίαν συσφίγγει,  
 ὀρφανούς ἀνατρέφει,  
 210 φιλίαν αὔξει,  
 διὰ πάντων τῶν ἀγαθῶν ἐνεργεῖ.

Τί οὖν ὁ εὐαγγελιστής; Καλὸν γὰρ καὶ τὴν κεφαλὴν τῆς  
 πάσης περικοπῆς διαψηλαφήσαι. Ἦκουες ἀρτίως τοῦ εὐαγ-  
 γελιστοῦ λέγοντος: *Πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ*  
 215 *Ἰησοῦς εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὃν ἠγειρεν ἐκ*  
*νεκρῶν. Ἦκουε συνετῶς.*  
*Πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν.*  
*Πρὸ ἑξ ἡμερῶν τοῦ πάσχα. Καὶ ποία αὕτη ἢ Πρὸ τῶν ἑξ*

214/216 Ioh. 12, 1      217/219 Ioh. 12, 1

ω<sup>1</sup> (M<sup>WVU</sup>)    ω<sup>2</sup> (EFGPRA<sup>usque ad Βηθανίαν l. 215</sup>L)

197 Ποία - φρούριον] *om.* L    τὸν] *om.* G    φρούριον] τὸν τίμιον  
 M    198 μὴ] *add.* ἔχων καὶ EFG    199 Ποία - βακτηρίαν] *om.* R  
 παρθενία EL    βακτηρίαν (βακτηρία EF) τὸν σταυρὸν W EFGA  
 βακτηρίαν] λαμπάδα L    200 τῷ σταυρῷ μὴ R    200/201 τῷ - μὴ]  
*om.* L    200 τὸν σταυρὸν EF    201 χηρία P    ἢ] *om.* R    ἔχουσα]  
 κεκτημένη R    βακτηρίαν] *post* σταυρὸν *transp.* U L, βακτηρία R    202  
 ἄρωγόν ἔχων M    ἄρωγόν] ἀρωγώτατον V, *post* σταυρὸν *transp.* G,  
 ἄρτον *et post* σταυρὸν *transp.* L    203 ἐν νυκτὶ] νύκτα L    204 ἐν] *om.*  
 ω<sup>2</sup>(-E)    ἡμέραν EFGRL    205 χειμῶνα M E, χειμῶνα W E<sup>2</sup>FGL  
 συμφορῶν] ἡμερῶν P, *om.* RL    207 ἐπισπᾶται FGL, ἐπισπᾶται E  
 208 συζυγίαν συσφίγγει] συζηγία συγκαθεύδει L    συζυγίαν] συζυ-  
 γίαν G, συνσυγίαν A    σφίγγει M GR    209 ἀνατρέφει] *add.* συζηγίαν  
 συσφίγγει (= l. 208) L    210 αὔξει L    211 τῶν] *om.* L  
 εὐεργετῇ M    212 εὐαγγελιστής] *add.* φησὶν VU    καὶ] *om.* EFGR  
 213 πάσης] ὅλης L    διακοπῆς VU    ψηλαφήσαι VU    Ἦκουες]  
*add.* γὰρ EFG<sup>usq. l.</sup>    214 ὁ] *om.* RL    215/226 ὅπου - ἀναγεννασθαι]  
*om.* A    215/217 ὅπου - Βηθανίαν] *om.* R    215 Λάζαρος] *add.* ὁ  
 τεθνηκώς U    216 συνετῶς] *add.* ἀγαπητέ EFG    217/218 ἦλθεν -  
 πάσχα] *om.* GL    218 Καὶ] *om.* M    τῶν πρὸ L

Τί οὖν ὁ εὐαγγελιστής; Καλὸν γὰρ καὶ τὴν κεφαλὴν τῆς  
 πάσης περικοπῆς ψηλαφῆσαι. Ἦκουες ἀρτίως τοῦ εὐαγγε-  
 200 λιστοῦ λέγοντος: Πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ  
 Ἰησοῦς εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὃν ἤγειρεν ἐκ  
 νεκρῶν.

Καὶ ποία αὕτη ἢ Πρὸ ἕξ ἡμερῶν ἡμέρα; Ἡ παροῦσα

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ω<sup>1</sup>(E β[MVKL]) ω<sup>2</sup>(γ[BS] δ[HPR])

198 εὐαγγελιστής] *add.* Ἰωάννης M 198/200 Καλὸν - λέγοντος] *om.*  
 ω<sup>2</sup> 198 καὶ] *om.* β 199 πάσης] ὅλης K 199/200 Ἦκουες -  
 λέγοντος] *om.* M 200 δ] *om.* KL 201 Λάζαρος] *add.* ὁ τεθνηκῶς  
 MKL 203 αὕτη] ταύτη S ἢ] *om.* E ἡμερῶν] *add.* τοῦ πάσχα  
 KL 203/204 Ἡ παροῦσα ἡμέρα] *om.* ω<sup>2</sup>

- ἡμερῶν ἡμέρα; Ποία αὕτη; Ἡ παροῦσα ἡμέρα, ἢ τὸν  
 220 πρόδρομον Ἰωάννην προχαρακτηρίζουσα. Ὡσπερ γὰρ Ἰωάν-  
 νης προέδραμε τοῦ κυρίου, οὕτω καὶ αὕτη προέδραμε τῆς  
 ἀναστάσεως· καὶ ὡσπερ Ἰωάννης δακτυλοδεικτῶν τὸν κύ-  
 ριον ἔλεγεν· Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἀμαρτίαν  
 225 τοῦ κόσμου, οὕτω καὶ αὕτη δακτυλοδεικτοῦσα τὴν μέλλου-  
 σαν κυριακὴν κέκραγε λέγουσα· «Ἴδε ἡ μήτηρ τῶν μελ-  
 λόντων ἀναγεννᾶσθαι.»  
 Πρὸ ἕξ ἡμερῶν τοῦ πάσχα. Ἄκουε τὴν ἡμέραν καὶ ταύτην  
 περιβλέπου·  
 ὁ τῆς ἡμέρας, τὴν ἡμέραν·  
 230 ὁ τοῦ φωτός, τὸ φῶς·  
 ὁ τοῦ ἡλίου, τὸν ἥλιον·  
 ὁ τῆς νύμφης, τὸν νυμφίον.  
 Πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν.  
 Ἄκουε τὴν ἡμέραν· οὐχ ἀπλῶς κεῖται Πρὸ ἕξ ἡμερῶν τοῦ  
 235 πάσχα· μηνύει τὴν ποσότητα, ἵνα καθαρῶς ἑαυτὸν ἀπὸ  
 παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος· προκαθάρσιον  
 γὰρ ἐστὶν αὕτη ἡ ἡμέρα.  
 Πρὸ ἕξ ἡμερῶν τοῦ πάσχα,  
 ἵνα προκαθαρῶς ἑαυτὸν ἀπὸ πάσης κηλίδος,  
 240 ἵνα λύσης ἔχθραν,  
 ἵνα παύσης ὀργὴν,  
 ἵνα σβέσης διαβολὴν,

223/224 Ioh. 1, 29    227 Ioh. 12, 1    233 Ioh. 12, 1    234/235 Ioh.  
 12, 1    235/236 II Cor. 7, 1    238 Ioh. 12, 1

ω<sup>1</sup> (M<sup>W</sup>VU)    ω<sup>2</sup> (EFGPRA *inde ab l. 227* L)

219 παροῦσα ἡμέρα] πρὸ τῆς παρούσης ἡμέρας L ἡ<sup>2</sup>] τῆς L 220  
 χαρακτηρίζουσα EFGR 221/222 προέδραμε<sup>1</sup> - Ἰωάννης] om. L 221  
 τῷ κυρίῳ M 222 δακτυλοδεικτον L, -λο- sup. I. F 222/223 τὸν  
 κύριον ἔλεγεν] ἔλεγεν περὶ τοῦ κυρίου EFG 223 Ἴδε] ἤδη M 224  
 οὕτω] praep. ὡσπερ Ἰωάννης προέδραμε τοῦ κυρίου, οὕτως καὶ αὕτη  
 προέδραμε τῆς ἀναστάσεως (= ll. 220-222) L 227/232 Πρὸ - νυμφίον]  
 om. L 229/232 ὁ αμνός] ὦ M, οὐ EFG 232 τῆς] praep. τοῦ EFG  
 233 πρὸ ἕξ ἡμερῶν - ποία αὕτη· παροῦ (sic) (cf. ll. 217-219) add.  
 M<sup>in marg.</sup> 233/235 ἦλθεν - πάσχα] om. U 233 ὁ] om. AL 234 οὐκ  
 V.R.1 234/235 Πρὸ - πάσχα] om. L 235 προσότηταν L καθα-  
 ρίσει V, καθάρης M<sup>W</sup>, καθάρει P, καθάρεις R, προκαθάρει L σεαυτὸν  
 U ω<sup>2</sup> 236 προκαθάρσιος R, πρὸς κάθαρσιν L 237 γάρ] om. L ἢ]  
 om. L 238/239 Πρὸ - κηλίδος] om. L 238 τοῦ] τοῦ E 239  
 προκαθάρει V, καθαρῶς M E, καθάρης P, προκαθάρει P, προκαθάρει R  
 σεαυτὸν EFGP, αὐτὸν M 241 ἵνα παύσης] om. ω<sup>1</sup> ὀργῆς L  
 242 ἵνα - διαβολὴν] om. L συνσβέσης M

205 ἡμέρα, ἢ τὸν πρόδρομον Ἰωάννην χαρακτηρίζουσα. Ὡσπερ  
 γὰρ Ἰωάννης προέδραμε τοῦ κυρίου, οὕτω καὶ αὕτη προ-  
 έδραμε τῆς ἀναστάσεως· καὶ ὡσπερ ὁ Ἰωάννης δακτυλο-  
 δεικτῶν τὸν κύριον ἔλεγεν· Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων  
 τὴν ἀμαρτίαν τοῦ κόσμου, οὕτω καὶ αὕτη δακτυλοδεικτοῦσα  
 τὴν μέλλουσαν κυριακὴν κέκραγε λέγουσα· «Ἴδε ἡ μήτηρ τῶν  
 210 μελλόντων ἀναγεννᾶσθαι.»  
 Πρὸ ἕξ ἡμερῶν τοῦ πάσχα. Ἀκούσατε τὴν ἡμέραν· οὐ γὰρ  
 ἀπλῶς κεῖται τὸ Πρὸ ἕξ ἡμερῶν τοῦ πάσχα, ἀλλ'  
 ἵνα σὺ μάθης ἑαυτὸν προκαθαίρειν ἀπὸ πάσης κηλίδος,  
 ἵνα λύσης ἔχθραν,  
 215 ἵνα παύσης ὀργὴν,  
 ἵνα σβέσης διαβολὴν.

ω'(E β[MVKL]) ω²(γ[BS] δ[HPR])

204 ἡμέρα] δηλονότι KL 205 Ἰωάννης] *praep.* ὁ M 205/206  
 προέδραμε¹ - Ἰωάννης] *om.* ω² 205 προέδραμε¹] *add.* τῆς ταφῆς KL  
 205/206 προέδραμε] προέλαμψε β 206 τῆς] *add.* τοῦ κυρίου L  
 ἀναστάσεως] *add.* ἡ ἡμέρα M δ] *om.* VKL 208 αὕτη] αὕτη S,  
*add.* ἡ σεβασμία ἡμέρα M; *add.* οἶον K 209 ἐκέκραγε ω²(-S) 210  
 ἀναγεννᾶσθαι] ἀνα- *sup.* I. V², *add.* ἐκ ὕδατος καὶ πνεύματος (*cf.* *Iob.* 3.  
 5) M 211 Πρὸ - πάσχα] *om.* ω² πάσχα] *add.* ἦλθεν (*add.* ὁ MV²)  
 Ἰησοῦς εἰς βηθανίαν β ἠκούσατε KL τὴν ἡμέραν] τὴν *m̄pa* P<sup>ac</sup>, τὴν  
 ἡμέρα P<sup>ac</sup>, *add.* φιλόθεοι καὶ φιλόχριστοι M 213 σὺ] *om.* ω²  
 προκαθαίρειν ἑαυτὸν VKL καθαίρειν ω² 215 ἵνα] καὶ γR, *om.* E  
 216 ἵνα σβέσης] καὶ παύσης S διαβολὴν] θυμὸν β

ἵνα συσφίγξης ἀγάπην,  
ἵνα πλατύνης φιλοπτωχίαν.

245 ἵνα μὴ μόνον σὺ ἑορτάσης ἀλλὰ καὶ ὁ ἐνδεόμενος συνεορτάση σοι· ἔαν γὰρ σὺ μὴ μεταδῶς τῷ χρείαν ἔχοντι, σὺ μὲν ἑορτάζεις, ἐκεῖνος δὲ στυγνάζει.

Ὅπως μὴ γένηται καὶ ἐπὶ σοῦ ἢ τοῦ πλουσίου ἐκείνου ἀνταπόδοσις, ὅστις εὐφραϊνόμενος καθ' ἡμέραν λαμπρῶς τῷ  
250 Λαζάρῳ ψυχίων οὐ μετέδωκεν, μετάδος οὖν ἐκ τῆς σῆς τραπέζης τῷ χρείαν ἔχοντι καὶ εὐποίησον τοὺς ἐνδεομένους, ὅπως καὶ σὺ διὰ πάντων ἑορτάσης καὶ ὁ πένης συνευωχηθῆ. ἵνα μὴ οἱ κύνες φιλανθρωπότεροί σου γίνωνται. Ἄκουε συνετῶς. Ἐάν γὰρ σὺ μὴ εὐποιήσης τὸν  
255 ὁμόδοξόν σου πένητα, τὸν χρείαν παραμυθίας ἔχοντα, ἐκεῖνος δὲ ἀπ' ἀνάγκης παρά σοῦ μὴ εὐεργετηθεῖς προσέλθῃ αἰρετικῶ, κἀκεῖνος αὐτὸν παραμυθήσεται, γέγονεν ὁ κύων σοῦ φιλανθρωπότερος· πᾶς γὰρ αἰρετικὸς καθυλακτεῖ τοῦ ποιμένου.

260 Τί οὖν ὁ εὐαγγελιστής; Πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὃν ἤγειρεν ἐκ

249 Luc. 16, 19    260/262 Ioh. 12, 1

ω<sup>1</sup> (M<sup>W</sup>VU)    ω<sup>2</sup> (EFGPR *quae ad παρα(μυθίας) l. 27 AL*)

243 ἵνα - ἀγάπην] *om.* PR    συσφίξης M, συσφίγξης A, συσφίξης G, συσφίξης L    244 φιλοπτωχίαν] *add.* ἵνα ἐκτείνης (πλατύνης EFG) τὴν χεῖρα τῷ δεομένῳ U EFG    245 μὴ] *om.* L    μόνος M A<sup>ac</sup>    σὺ - ἐνδεόμενος] *om.* L    σὺ ἑορτάσης] συνεορτάσης A    σὺ] *om.* M    ὁ] *om.* V    ἐνδεόμενος EGPRA, ἐνδεῆς ω<sup>1</sup>    246 σοι] *om.* PRA    γὰρ σὺ] οὖν M    μὴ] *om.* L    247 ἑορτάσεις V    248 Ὅπως] *add.* οὖν U    γίνεται M, γέγονται V    καὶ - ἢ] ἐν σοὶ L    καὶ] *om.* R    σοῦ] σέ EFG    τοῦ - ἐκείνου] τούτου M    ἐκείνου] λαζάρου L, *om.* R    249/250 ἀνταπόδοσις - μετέδωκεν] *om.* L    250 ψυχίον G    οὖν] *om.* L    ἐκ] *om.* L    251 τραπέζης] ψυχίοις L    251/252 καὶ - ἐνδεομένους] τουτέστι μετάδος τῷ ἐνδεομένῳ L    251 εὐποίησω G, εὐποίησον FRA    251/252 τοὺς - σὺ] ἵνα VU    δεομένους M EFGR    252 καὶ<sup>1</sup>] *om.* A    παντὸς EFL    συνεορτάσης EFG    252/253 καὶ<sup>2</sup> - συνευωχηθῆ] κἀκεῖνος συνεβοχήθη L    253 οἱ] *praep.* καὶ L    253/254 γίνονται AL    254 Ἄκουε] *praep.* τί ἐστὶν οἱ κύνες L    γὰρ σὺ μὴ] μὴ γὰρ σὺ EFGP, μὴ σὺ A, μὴ L    εὐποιήσεις L    255 ὁμόδοξόν] ὁμόδουλον EFG    σου] *om.* EFG    τὸν ... ἔχοντα] τῷ ... ἔχοντι V    τὸν] *praep.* εἰς M    255/259 (παρα)μυθίας - πείραν] *om.* R    256 ἀπ' ἀνάγκης] ἀπὸ ἀνάγκης W<sup>V</sup>U L, ἀπονάρκησας EFGP, ἀπονάρκησει A    προσέλθῃ] προσέλθοι δὲ A    257 αὐτὸν παραμυθήσεται] αὐτῶν παραμυθείας L    παραμυθήσεται W<sup>V</sup> G    γέγονεν] *praep.* καὶ M    258 αἰρετικῶς U    καθυλλάττει A, καθυλακτεῖ G    258/259 ποιμένου L    260 ὁ] *om.* L

- ἵνα σφίγξης ἀγάπην καὶ πλατύνης φιλοπτωχίαν,  
 ἵνα μὴ μόνος σὺ ἐορτάσης ἀλλὰ καὶ ὁ ἐνδεούμενος συνεορ-  
 τάση σοι· ἐὰν γὰρ μὴ μεταδῶς τῷ χρείαν ἔχοντι, σὺ μὲν  
 220 ἐορτάζεις, ἐκεῖνος δὲ στυγνάζει.  
 Ὅπως οὖν μὴ γένηται ἐπὶ σοῦ τὸ τοῦ πλουσίου καὶ τοῦ  
 Λαζάρου, μετάδος τῷ χρείαν ἔχοντι, εὐποίησον τῷ ἐνδεου-  
 μένω. ὅπως καὶ σὺ διὰ παντὸς ἐορτάσης κάκεῖνος συ-  
 νευωχηθῆ.
- 225 Τί οὖν ὁ εὐαγγελιστής; Πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν  
 ὁ Ἰησοῦς εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὃν ἤγειρεν ἐκ

ω<sup>1</sup>(E β[MVKL]) ω<sup>2</sup>(γ[BS] δ[HPR])

217 σφίγξης K, σφίξης E καὶ] ἵνα β πλατύνης] πλατύνη S, πλύνης E 218 μόνον VL S σὺ ἐορτάσης] συνεορτάσης K, ἐορτάσης EV<sup>ac</sup> ἀλλὰ] add. ἵνα E ἐνδεούμενος] ἐνδεόμενος E H<sup>2</sup>, ἐνδεῆς VKL, ἄπορος καὶ ὁ ἐνδεῆς M 218/219 συνεορτάση σοι] συνεορτάση B, σου ἐορτάση H, σὺ ἐορτάσει R, σε ἐορτάσει P 219 χρείαν] *praep.* τὴν S 219/220 σὺ μὲν ἐορτάζεις] καὶ σὺ ἐορτάζεις *et post* στυγνάζει *transp.* δ, *om.* γ 220 γυγάζει R 221 Ὅπως] add. δὲ L, ἵνα *sup.* I. H<sup>2</sup>, *om.* δ οὖν] *om.* ω<sup>2</sup> ἐπὶ] *praep.* καὶ MKL σοῦ] σοὶ VKL S τὸ] *om.* M PR 222 ἔχοντι] add. τούτέστιν E 222/223 εὐποίησον τῷ ἐνδεομένω] *om.* ω<sup>2</sup> 222 εὐποίησον β 222/223 τῷ ἐνδεομένω] εἰς τὸν ἐνδεούμενον E δεομένω KL 223 καὶ] *om.* E διὰ παντὸς] *om.* S ἐορτάσης] συνεορτάσης K S 223/224 εὐωχηθῆ EMV<sup>ac</sup>K 225 εὐαγγελιστής] add. καλὸν γὰρ πάλιν ἀναλαβεῖν τὸν λόγον ω<sup>1</sup> Πρὸ - πάσχα] *om.* L ἡμερῶν] add. φησιν EMV 226 δ] *om.* KL S Λάζαρος] add. ὁ τεθνηκώς MKL ὃν] add. καὶ M



νεκρῶν.

Ἦ τῆς τοῦ κυρίου εὐεργεσίας. Ἐγείρει τὸν Λάζαρον, ἵνα  
 ἐρεθίσῃ τὸν διάβολον. Τί ἐστὶν «Ἐγείρει τὸν Λάζαρον, ἵνα  
 265 ἐρεθίσῃ τὸν διάβολον»; Ἄκουε διὰ βραχέων· καλὸν γὰρ  
 καταπαῦσαι τὸν λόγον διὰ τὴν ἐπικειμένην ἐργασίαν. Ὡς  
 εἶδεν ὁ διάβολος τὸν κύριον βοήσαντα· Λάζαρε, δεῦρο ἔξω,  
 καὶ πάντα τὰ καταχθόνια διαλυθέντα  
 καὶ τὰς κάτω δυνάμεις μὴ ὑποφερούσας  
 270 ὡς βασιλικοῦ προστάγματος ἐμφανισθέντος,  
 μᾶλλον δὲ ὡς θεϊκοῦ βουλήματος ἐνεργοῦντος,  
 καὶ ὅτι παραυτὰ αἱ μὲν τρίχες Λαζάρου ἄνωθεν ἐρριζοῦντο,  
 τῶν δὲ νεύρων αἱ διαλύσεις συνεσφίγγοντο,  
 τῶν δὲ ὀστέων ὁ χωρισμὸς συνεχομφοῦτο,  
 275 τῶν δὲ ἰχώρων τὰ ρεῖθρα συνεστέλλοντο,  
 τὸ δὲ πνεῦμα τὸ ζωτικὸν συνεισῆρχετο,  
 ἢ δὲ δέσποινα ψυχὴ τὴν προτέραν νομὴν ἀπελάμβανεν,  
 ὡς εἶδεν ὁ διάβολος ταῦτα καὶ τὰ παραπλήσια τούτων  
 γινόμενα, θορυβηθεὶς καὶ ἐν ἀγωνίᾳ γενόμενος ἐπέταττε  
 280 ταῖς ὑπ' αὐτοῦ δυνάμεσι λέγων· «Ἀντίσχετε, κρατήσατε, τῆς  
 ἐμῆς βασιλείας μὴ προκρίνητε. Τί πέπονθα, ἄνανδροι; Ἄνα-

267 Ioh. 11, 43

ω<sup>1</sup> (M<sup>καρμ</sup> ad l. 271 W<sup>1</sup> V<sup>1</sup> U<sup>1</sup>) ω<sup>2</sup> (EFGPAL<sup>καρμ</sup> ad l. 263)

263 Ἦ - εὐεργεσίας] om. L 263/347 ἐγείρει τὸν λάζαρον ἵνα κάτω  
 χθῶσι τὸν διάβολον· ἵνα εὐρεθείσῃ πελεκεῖ καὶ σταυρὸν· ἵνα ἰουδαίους  
 καταισχύνη καὶ κόσμον ἐλευθερώσει· χριστὸς ὁ σωτὴρ τοῦ κόσμου· αὐτῷ  
 ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν L (cf. praef. p. 111) 264/265  
 Τί - διάβολον] om. M<sup>1</sup> W<sup>1</sup> EFG ἵνα - διάβολον] om. V<sup>1</sup> U<sup>1</sup> 267 οἶδεν A  
 268 καταχθόνιαν E λυθέντα P 269 μὴ] om. A ὑποφερούσας]  
 ὑπομενούσας ω<sup>2</sup> 272 ἐρριζοῦντου E 274 συνεχομφοῦτο A 275  
 συνεστέλετο W 276/304 τὸ<sup>1</sup> - πελεκησαί] om. M 276 τὸ<sup>2</sup>] om. W  
 ζωτικὸν W<sup>1</sup> V 276/277 συνεισῆρχετο - ψυχῇ] om. U 276 συνει-  
 σέρχετο F<sup>ca</sup>, συνεισέρχεται A, συνηρχετο W 277 δε] om. A μονην  
 W ἐπελάμβανεν V 278 οἶδεν A ταῦτα] add. πάντα U 279  
 γινόμενα] γενόμενα PA, om. E ἐν ἀγωνίᾳ] ἐναγωνίως W ἀγωνι-  
 V<sup>1</sup> U<sup>1</sup> P γενόμενος] γενάμενος GA 280 ταῖς ... δυνάμεσι] τοὺς ...  
 δυνάμεις A ὑπ' αὐτὸν U EFP, ἐπ' αὐτῶν G ἀντισχέθητε W<sup>1</sup> V<sup>1</sup> U,  
 ἀντισχεῖτε A, ἀντίχεται F 281 μὴ] μηδὲν U προκρίνατε W<sup>1</sup> V,  
 προκρίνετε A πεπόνθατε W<sup>1</sup> U G

νεκρῶν.

Ὡς τῆς τοῦ κυρίου σοφίας. Ἦγειρε τὸν Λάζαρον, ἵνα  
 ἐρεθίσῃ τὸν διάβολον. Ἄκουε διὰ βραχέων. Ὡς εἶδεν ὁ  
 230 διάβολος τοῦ κυρίου βοήσαντος· Λάζαρε, δεῦρο ἔξω,  
 καὶ πάντα τὰ καταχθόνια διαλυθέντα  
 καὶ τὰς κάτω δυνάμεις μὴ ὑποφερούσας κρατεῖν  
 ὡς βασιλικοῦ προστάγματος καταπεμφθέντος,  
 235 καὶ ὅτι παραυτὰ αἱ μὲν τρίχες Λαζάρου ἄνωθεν ἐρριζοῦντο,  
 τῶν δὲ νεύρων αἱ διαλύσεις συνεσφίγγοντο,  
 τῶν δὲ σαρκῶν αἱ μειώσεις ἀνεπληροῦντο,  
 τῶν δὲ ὀστέων ὁ χωρισμὸς συνηρμόζετο,  
 τῶν δὲ ἰχώρων τὰ ρεῖθρα συνεστέλλοντο,  
 240 τὸ δὲ πνεῦμα τὸ ζωτικὸν ὑπεισήρχετο,  
 ἢ δὲ δέσποινα ψυχὴ τὴν ἀρχαίαν προτέραν μονὴν ἀπε-  
 λάμβανεν,  
 ὡς εἶδε ταῦτα καὶ τὰ παραπλήσια τούτων γινόμενα, θο-  
 ρυβηθεὶς καὶ ἐναγώνιος γενόμενος ἐπέτασσε ταῖς ὑπ' αὐτὸν  
 245 δυνάμεσι λέγων· Ἐναντιτάξασθε, κραταιώθητε, τὴν ἐμὴν  
 βασιλείαν μὴ προδώτε. Ὡς τί πέπονθα; Καταλύεται τὸ

ω<sup>1</sup>(E β[MVKL]) ω<sup>2</sup>(γ[BS] δ[HPR])

228 τῆς] *iteravit* K σοφίας] *praep.* μεγάλης M, *add.* μᾶλλον δὲ ὡς  
 τῆς (*add.* πολλῆς β) αὐτοῦ φιλανθρωπίας (ἀγαθότητος VKL, ἀγαθότητος  
 καὶ φιλανθρωπίας M) ω<sup>1</sup> Ἦγειρε] *add.* ἐκ νεκρῶν β 228/229 ἵνα -  
 διάβολον] *om.* S 228 ἴν' H 229 Ἄκουε] ἄκουσαν οὖν KL, *add.* γὰρ  
 B, *praep.* καὶ ὅπως M βραχέων] *add.* καλὸν γὰρ καταπαῦσαι τὸν  
 λόγον E εἶδεν] ἤκουσεν KL 230 τὸν κύριον βοήσαντα H<sup>2</sup>  
 230/231 Λάζαρε - καὶ] *om.* E 231 καὶ] *om.* L γ διαλυθέντα]  
 λυθέντα E, δονηθέντα VL, δονηθέντα εἶδε K, *praep.* δονηθέντα καὶ M  
 232 ὑποφερούσας] ὑπομενούσας ω<sup>2</sup> κρατεῖν] *add.* τὸν Λάζαρον β  
 234/235 μᾶλλον - παραυτὰ] *om.* ω<sup>2</sup> 234 ὡς] *om.* L 235  
 παραυτικά K 236 τῶν - συνεσφίγγοντο] *om.* γ 237 ἢ μείωσις  
 ἀνεπληροῦτο γ 238/239 τῶν - δὲ] *om.* γ τῶν - συνεστέλλοντο] *om.*  
 L 239 ἰχώρων] *add.* δὲ S συνεστέλλετο ω<sup>2</sup> 240 τὸ δὲ] καὶ τὸ  
 μὲν B, τῶ S ζωτικὸν K ἐπεισήρχετο γ 241 δὲ] *om.* E  
 ἀρχαίαν] *post* προτέραν *transp.* δ, καὶ ἀρχαίαν *et post* προτέραν *transp.*  
 KL, *add.* καὶ MV, *om.* γ 241/242 παρελάμβανεν ω<sup>2</sup>(-R), κατελάμβανεν  
 R 243 ὡς] *add.* οὖν B καὶ - τούτων] *om.* γ παραπλήσια  
 τούτων] τούτοις παραπλήσια KL, παραπλήσια δ γινόμενα] γενόμενα S,  
 ἤδη γενόμενα KL 244 γενόμενος ἐναγώνιος K γενόμενος E  
 ἐπέταττε KH<sup>2</sup> ὑπ' αὐτὸν] ἑαυτοῦ γ, αὐτοῦ δ 246 προδώσατε B,  
 προδώσατε MS Ὡς τί] ὅτι ES πέπονθα] πεπόνθατε K, *add.* ὁ  
 ταλαίπωρος M

λύεται τὰ κράτη τοῦ θανάτου· ὄν γὰρ ἔχω τέσσαρας  
 ἡμέρας κρατῶν ἀναδίδωμι βία. Μεγάλη συμφορᾶ παρεμ-  
 πέπτωκα· ἠρξάμην ἐμείν οὐς κατέπιον. Οὐ διὰ τὸν Λάζα-  
 285 ρον μόνον κλαίω, φοβοῦμαι μὴ καὶ τὸν Ἄδαμ ἀπολέσω.  
 Σπουδῆς μοι χρεία καὶ γοργότητος· εἰ μὴ προκαταλάβωμαι  
 τὸν συντελοῦντά με, πάσης με τῆς ὑπάρξεως κενὸν ἀπο-  
 δείξει. Οἶδα τί πράζω· ἔχω τοὺς Ἰουδαίους συνδρόμους,  
 μισθοῦμαι τὸν Ἰούδα, αἰεὶ μοι ληστής συμπράττει. Καλῶς τὸ  
 290 μύρον τριακοσίων διετιμήσατο δηναρίων· ἤδη συνέπεισα  
 τὸν Ἰούδα τὸ μὲν μύρον τριακοσίων διατιμήσασθαι δηνα-  
 ρίων, τὸν δὲ δεσπότην τοῦ μύρου τριάκοντα ἀργυρίων  
 πωλῆσαι. Σπουδῆς μοι χρεία· σταυρὸν κατασκευάσω· αὐτὸς  
 τὸν Λάζαρον ἔλαβεν, ἐγὼ ὄλον αὐτὸν συγκαθελῶ, τοῖς  
 295 νεκροῖς αὐτὸν συναριθμήσω, ἵνα μάθη κατὰ μείζονος μὴ  
 στρατεύεσθαι.»

Αἱ δὲ κάτω δυνάμεις πρὸς αὐτόν· «Ὅλον τὸν Ἰησοῦν ὧδε  
 κατασπάσαι βούλει, καὶ νεκροῖς αὐτὸν συναριθμῆσαι βού-  
 λει; Βλέπε μὴ καθ' ἑαυτοῦ σκέπτη· ἔχεις αὐτοῦ πείραν,  
 300 ἐπάλαισας αὐτῷ ἐν τῇ ἐρήμῳ· οὐχὶ τρίτον προσήλθες καὶ  
 τρισσῶς ἔπρασας; Εἰ ἀπὼν τοσαῦτα δύναται, ἐὰν κατέλθῃ, τί  
 μέλλεις πράττειν;»

Διὰ ταῦτα καὶ τὰ παραπλήσια τούτων ἐγείρει τὸν Λάζαρον  
 ὁ κύριος, ἵνα τὸν διάβολον ἐρεθίσῃ σταυρὸν πελεκῆσαι, ἵνα

289/290 cf. Marc. 14, 5; Ioh. 12, 5      292/293 cf. Matth. 26, 15  
 295/296 cf. Luc. 14, 31      300/301 cf. Matth. 4, 1-11; Luc. 4, 1-13

ω<sup>1</sup> (M<sup>inde ab Iva<sup>2</sup> l. 34 WVU inde ad συντελοῦντα) l. 287 VU)      ω<sup>2</sup> (EFGPR<sup>inde a l. 300 A</sup>)</sup>

282 τὰ κράτη] *om.* WVU θανάτου] *add.* ἡ τυραννίς VU γὰρ]  
*om.* WV ἔχων A 283 βία] μία WVU 283/284 παραπέπτωκα EF  
 284 ἐμείν] ἐμμαΐσιν A, *post* κατέπιον *transp.* V 286 σπουδῆ E  
 γοργότης G προκαταλάβω U, προκαταλαμβάνομε G, καταλάβομαι  
 V 287 τὸν] τὸ G κενὸν] ξένον VU 289 Ἰουδαν VU EFG αἰ-  
 - συμπράττει] προδότην A συνπράττει EF 290 διετιμήσατο τριακο-  
 σίων VU ἤδη] *add.* γὰρ A 291 Ἰουδαν VU EFGA διατιμήσα-  
 σθαι] *post* δηναρίων *transp.* U, διετιμήσατο EFG 292 ἀργυρίοις A  
 293 πωλῆσει EFG μοι] *add.* οὖν A κατασκευάσαι V 294  
 συγκαθελῶ VF, συγκαθέλω A τοῖς] *praep.* καὶ A 295 συναριθμῶ  
 VU EFGP 297 αὐτόν] *add.* ἔλεγον P<sup>in marg.</sup> ὅπως UP ὧδε] *om.*  
 G 298 καταπάσε G 298/299 καὶ - βούλει] *om.* V EFG 298 καί]  
*praep.* εἰ UA συναριθμῆσαι U 299 σκέπη F 300 αὐτῷ]  
 αὐτόν RA οὐχί] *om.* EFG 301 τρισσὸς GA ἀπὼν τοσαῦτα]  
 ἀπόντος αὐτὰ P, ἀπόντως αὐτοῦ A 303 τοῦτον E 304 Ἰνα<sup>2</sup>] εὐθέως  
 οὖν ἔγνω ὅτι M

κράτος τοῦ θανάτου, ὅπερ διὰ τῆς ἁμαρτίας ἐκτησάμην· ὃν  
 ἔχω τέσσαρας ἡμέρας κρατῶν νῦν ἀναδίδωμι βίᾱ. Μεγάλη  
 συμφορᾶ περιπέπτωκα· ἠρξάμην ἐξεμεῖν οὐς κατέπιον. Οὐ  
 250 διὰ τὸν Λάζαρον μόνον κλαίω, φοβοῦμαι μὴ καὶ τοὺς  
 ἄλλους οὐς κατέχω ἀπὸ τοῦ Ἄδᾱμ μεχρὶ τοῦ νῦν ἀπολέσω.  
 Σπουδῆς μοι χρεῖα καὶ πολλῆς ἰσχύος· εἰ μὴ προκαταλάβω  
 τὸν τῶ λόγῳ συλοῦντά με, πάσης μου τῆς ὑπάρξεως κενὸν  
 ἀποδείξει με. Εὐρον δὲ πράξω, ἔγνων τί ποιήσω· ἔχω τοὺς  
 255 Ἰουδαίους συνδρόμους, μισθοῦμαι τὸν Ἰούδαν, ἀεὶ μοι οὗ-  
 τος ὑπουργεῖ καλῶς. Φιλάργυρος γὰρ ὢν προσελθούσης  
 γυναικὸς τὸ μύρον τριακοσίων δηναρίων διειτιμήσατο κό-  
 πους παρέχων αὐτῇ· καὶ τὸ μὲν μύρον διειτιμήσατο τριακο-  
 σίων δηναρίων, τὸν δὲ δεσπότην τοῦ μύρου τριάκοντα  
 260 δηναρίων πωλήσει. Πολλῆς μοι οὖν σπουδῆς χρεῖα σταυρὸν  
 κατασκευάσαι· αὐτὸς μου τὸν Λάζαρον ἔλαβεν, ἐγὼ αὐτὸν  
 ὧδε ὄλον καθελκύσω καὶ τοῖς νεκροῖς συναριθμήσω, ἵνα  
 μάθη κατὰ μείζονος μὴ στρατεύεσθαι.»

Ταῦτα καὶ τὰ παραπλήσια τούτων βουλευσασθαι καὶ

$\omega^1$ (E β[MVKL])  $\omega^2$ (γ[BS] δ[HPR])

247 ὅπερ] ὄνπερ S ὃν] ὄνπερ KL  $\omega^2$ , *add.* γὰρ ML 248 ἔχω]  
 εἶχον KL  $\omega^2$ , *add.* ἤδη M τέσσαρες E νῦν] *ante* βίᾱ *transp.* M,  
*om.* E ἀναδίδωμι] ἀποδίδωμι β, ἀποδίδω δ Μεγάλῃ] *praep.* ὄντως  
 M 249 περιπέπτωκα] πέπτωκα L, *add.* ὁ δύστηνος M ἠρξάμην]  
*praep.* καὶ S, *add.* γὰρ M, *add.* ἤδη K Οὐ] *praep.* ὅθεν M 250  
 κλαίω μόνον K φοβοῦμαι] δέδοικα B, *praep.* ἀλλὰ β BP 251  
 κατέχω] ἔχω S τοῦ<sup>1</sup>] *om.* MV  $\omega^2$ (-B) τοῦ<sup>2</sup>] καὶ L, *om.* E 252  
 χρεῖας S μὴ προκαταλάβω] καὶ μὴ καταλάβω R μὴ] *add.* γὰρ M B  
 253 τῶ] *om.* E συλῶντα H ὑπάρξεως] οὐσίας KL 254  
 ἀποδείξει] *praep.* ἂν M, *post* με *transp.* B με] *om.*  $\omega^2$ (-B) Εὐρον]  
 ἦυρον E, ἔγνων VKL δ] δ KL, ὡς EV, τί SH ἔγνων] εὐρον VKL  
 255 συνδρόμους] συντρέχοντας β ἀεὶ μοι] ἐμοὶ  $\omega^1$ , ἀεὶ με B 256  
 ὑπουργεῖ] ὑπουργήσει β, *post* καλῶς *transp.*  $\omega^2$  ὢν] *add.* καὶ M 257  
 γυναικὸς] *praep.* τῆς MKL S διειτιμήσεται M 257/259 κόπους - δηνα-  
 ρίων] *om.* E 257/258 κόπους - αὐτῇ] *om.* VKL 258 καὶ τὸ μὲν] εἰ  
 οὖν τὸ L 258/259 διειτιμήσατο - δηναρίων] δηναρίων τριακοσίων  
 διειτιμήσατο K, τριακοσίων δηναρίων διειτιμήσατο L 258 διειτιμήσεται  
 M 259 τὸν δὲ] καὶ τὸν S μύρου] *add.* πάντως L 260 δηναρίων]  
 δινάρια S, ἀργυρίοις VKL πωλήσει] πωλεῖ V, ἐπώλησεν δ, *praep.*  
 πάντως K Πολλῆς μοι] *om.* E μοι] *post* οὖν *transp.* S, *om.* V<sup>ac</sup>KL  
 σπουδῆς οὖν E χρεῖα] *om.* γ 261 κατασκευάσω V<sup>ac</sup>KL  
 μου] μοι SH ἔλαβεν] *iteravit* K 262 ὧδε] *post* ὄλον *transp.* MV,  
*om.* KL ὄλον] *om.*  $\omega^2$  263 μὴ] μὴδὲν ὄλων EMV, ποτὲ μὴδὲν ὄλων  
 KL στρατεύεσθαι] πράττειν β, ἀντιστρατεύεσθαι B 264 καὶ! -  
 τούτων] *post* βουλευσάμενος (*cf. app. ad ll. 264-265*) *transp.* δ, *om.* γ  
 ταῦτοις παραπλήσια KL 264/265 βουλευσασθαι καὶ εἰπεῖν] βουλευ-  
 σάμενος  $\omega^2$

- 305 γένηται ἡ κατάρα εὐλογία καὶ ὁ σταυρὸς πᾶσι βοηθός. Ἡ  
 γὰρ τοῦ Λαζάρου ἀνάστασις  
 τὸν μὲν διάβολον ἐδρίμυξεν,  
 τοὺς δὲ φαρισαίους ἐκάπνισεν,  
 τὴν δὲ Μάρθαν ἐπληροφόρησεν,  
 310 τὴν δὲ Μαριάμ ἐδόξασεν,  
 τὴν δὲ ἀνάστασιν προηρραβωνίατο,  
 τοὺς δὲ μαθητὰς κραταιοτέρους ἀπέδειξεν.

Ἔστι δὲ πάντως εἰπεῖν τινα· «Καὶ πῶς ἡ ἀνάστασις τοῦ  
 Λαζάρου τοὺς μαθητὰς κραταιοτέρους ἀπέδειξεν;»

- 315 Πῶς; Ἄκουε διὰ βραχέων. Ἴστε πάντες σαφῶς ὅτι πέραν  
 τοῦ Ἰορδάνου τυγχάνοντος τοῦ κυρίου Λάζαρος ἀπέθανεν  
 ἐν Βηθανίᾳ. Βουλόμενος τοίνυν ὁ κύριος τοὺς ἑαυτοῦ  
 μαθητὰς πληροφορῆσαι πρὸ πάντων ὅτι οὐκ ἦν ἐν μέρει  
 ἀλλὰ πανταχοῦ ὡς θεός, καὶ ὅτι οὐδὲν αὐτὸν λέληθε τῶν  
 320 γινομένων, λέγει πρὸς τοὺς ἑαυτοῦ μαθητὰς· Λάζαρος ὁ  
 φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω  
 αὐτόν.

- Οἱ δὲ ἀπόστολοι ἀνθρωπινώτερον ἀκούσαντες, τοῖς ῥήμασι  
 καὶ οὐ τῇ δυνάμει προσεσχηκότες, φυσικώτερον ἀποκρίνον-  
 325 ται πρὸς τὸν κύριον λέγοντες· «Κύριε, εἰ κεκοίμηται, σωθή-  
 σεται. Ὅμως λέγε ἡμῖν, ἐπιστάτα· σὺ ἐνταῦθα πέραν τοῦ  
 Ἰορδάνου, Λάζαρος ἐν Βηθανίᾳ, πῶς ἔγνως ὅτι κεκοί-  
 μηται;»

315/316 Ioh. 10, 40      320/322 Ioh. 11, 11      325/326 Ioh. 11, 12  
 326/327 Ioh. 10, 40      327/329 Ioh. 11, 11

ω<sup>1</sup> (MN<sup>in</sup>de a Λαζάρου l. 306 VU)      ω<sup>2</sup> (E<sup>in</sup>quis ad l. 312 P<sup>in</sup>quis ad l. 312 G<sup>in</sup>quis ad l. 312 PRA)

305 γίνεται M      πᾶσι] *praep.* τοῖς PA      307 ἐδρύμυττεν N      308  
 ἐκάπνιζεν N      309 τὴν δὲ] καὶ τὴν R      δὲ] μὲν U EFG      Μάρθαν]  
 μαρίαν E      310 μαρίαν EFG R      311 δὲ] μὲν U EFG, *om.* V R  
 προηρραβωνίατο N, προηραβωνίατο R, προαρραβωνίατο EFG  
 312 ἀπέδειξεν M R<sup>ac</sup>      313/347 Ἔστι - Ἄμην] συνδειπνοῦμεν - ἀμὴν  
 EFG (*cf. praef. p. 110*)      313/314 Ἔστι - ἀπέδειξεν] *om.* MNV      313  
 πάντως] *add.* ὡς A      τινα] τίνα A      τοῦ] *om.* U PA      315 βραχέων]  
*add.* ῥημάτων *et expruixit* R      318 πρὸ πάντων πληροφορῆσαι U A  
 ἦν] *add.* ἐκεῖ U      μέρει] *praep.* ἐνὶ A      319 ὡς] ὁ N      καὶ] *om.*  
 M      αὐτόν] αὐτῷ A, αὐτῶν U, *om.* M R      320 γενομένων P      ἑαυ-  
 τοῦ] *om.* M      323 ἀπόστολοι] μαθηταὶ U      ἀνθρωπινώτεροι U      323/324  
 τοῖς - καὶ] *om.* N      323 τοῖς ῥήμασι] *om.* R      324 καὶ - δυνάμει] *om.* A  
 φυσικώτερον] *om.* NVU      324/325 πρὸς τὸν κύριον ἀπεκρίνοντο R  
 ἀπεκρίναντο M      326/327 πέραν τοῦ Ἰορδάνου] ὧν R      327 Ἰορ-  
 δάνου] *add.* ὧν U      Λάζαρος] *praep.* καὶ N, *praep.* ὁ R, *add.* δὲ U  
 πῶς] *add.* οὖν A

- 265 εἰπεῖν τὸν διάβολον ἠρέθισε τὸ τὸν Λάζαρον ἐκ νεκρῶν ἀναστήναι. Διὸ καὶ τοὺς Ἰουδαίους εἰς μείζονα φθόνον διήγειρεν ὥστε ὑπουργῆσαι τῇ βουλῇ αὐτοῦ καὶ σταυρὸν τῷ κυρίῳ κατασκευάσαι, ἵνα γένηται ἡ κατάρα εὐλογία καὶ τὸ ξύλον τοῦ σταυροῦ τοῖς πᾶσι σωτηρία. Διὰ γὰρ τῆς τοῦ
- 270 Λαζάρου ἀναστάσεως  
 ὁ μὲν διάβολος ἐταράχθη,  
 οἱ δὲ φαρισαῖοι συνήχθησαν,  
 ἡ Μάρθα ἐπληροφόρηθη,  
 ἡ Μαρία ἐδοξάσθη,
- 275 ἡ ἀνάστασις προανεδείχθη,  
 οἱ μαθηταὶ κραταιότεροι ἐγένοντο,

ω' (E β{MVKL}) ω² (γ{BS} δ{HPR})

265/267 τὸν¹ - αὐτοῦ] ὁ διάβολος τοὺς Ἰουδαίους εἰς μείζονα φθόνον διήγειρεν καὶ ἠρέθισεν θανατώσαι τὸν (*israēlīs* H) Λάζαρον ἐκ νεκρῶν ἀναστήσαντα δ 265 ὁ διάβολος γ ἠρέθισε] ἠρέθιζε S, ἠρέθισαν ML τὸ] τὸν (*sic*) B, *praep.* διὰ β, *om.* S 266 ἀναστήσαντα γ φθόνον L 269 τοῖς πᾶσι] ἅπασιν KL σωτηρία] *praep.* ἰσσις καὶ M 272/274 οἱ - ἐδοξάσθη] *om.* S 272 οἱ δὲ] *om.* B συνεχύθησαν KL δ 274 ἡ] *praep.* καὶ ω'(-M) 275 ἡ] *add.* δὲ VKL 276 οἱ] *add.* δὲ ω'(-M) κραταιοὶ ω'(-M) ἐγένοντο B

- Ὁ δὲ Χριστὸς πρὸς αὐτοὺς· «Εἶπον ὑμῖν ὅτι κεκοίμηται,  
 330 καὶ χαίρω δι' ὑμᾶς, ἵνα γνῶτε ὅτι οὐκ ἤμην ἐκεῖ σῶματι·  
 κατανοήσατε τὴν ἀπερίγραφτον τῆς θεότητός μου δύναμιν,  
 ὅτι καὶ ὧδε κακεῖ εἰμι καὶ πανταχοῦ. Ὅπως δὲ μὴ μόνον  
 τῶν ῥημάτων ἀλλὰ καὶ τῶν πραγμάτων ἐπόπται γενήσεσθε,  
 ἄγωμεν πρὸς αὐτόν.»
- 335 Ἐλθὼν τοίνυν ὁ Ἰησοῦς εἰς τὸ μνημεῖον ἐβόησεν· Λάζαρε,  
 δεῦρο ἔξω, καὶ εὐθέως ἐξῆλθε γνωρίσας τοῦ δημιουργοῦ  
 τὴν φωνήν. Ἐξῆλθεν ἔχων τὰς χεῖρας δεδεμένας καὶ τοὺς  
 πόδας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο.  
 Ὡ τῆς ὑπερβολῆς τῶν θαυμάτων. Τί πλέον ἦν θαυμάσαι;  
 340 Τὸν ἐγερθέντα ἐκ νεκρῶν, τὸν δεδεμένον τρέχοντα; Ἀλλ' ἵ-  
 να μὴ φαντασίαν τὸ πρᾶγμα νομίσωσιν οἱ ἄπιστοι Ἰουδαῖοι,  
 οἰκειαῖς χερσὶ τοῦτον λῦσαι προσέταξεν αὐτοῖς εἰπών· «Λύ-  
 σατε αὐτόν καὶ ἄφετε ὑπάγειν. Αὐτόν φησι μάρτυρα δέξα-  
 σθε· αὐτὸς ὑμᾶς γνωρίσει τίς εἰμι, ὁ δεσπότης οὐρανίων  
 345 καὶ ἐπιγείων καὶ καταχθονίων.»  
 Αὐτῷ τῷ Χριστῷ ἡ δόξα σὺν τῷ πατρὶ καὶ τῷ ἁγίῳ  
 πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

330 Ioh. 11, 15    334 Ioh. 11, 15    335 Ioh. 11, 31    335/336 Ioh. 11,  
 43    337/338 Ioh. 11, 44    342/343 Ioh. 11, 44

ω<sup>1</sup> (MNV<sup>inde ab</sup> (ἀ)γιω<sup>1</sup> / 346 VU)    ω<sup>2</sup> (PRA)

329 Χριστὸς] κύριος NU R    Εἶπον] *praep.* οὐκ M    330 καὶ -  
 ὑμᾶς] *om.* PR    σῶματι] *praep.* τῷ A, σωματικῶς N PR    331  
 κατανοήσατε] κατανοήσατο M, ἵνα κατανοήσητε U    μου τῆς θεότητος R  
 μου] *om.* N    332 καὶ<sup>1</sup> - εἰμι] *om.* M    καὶ<sup>1</sup> α<sup>2</sup>] *om.* U    δὲ] *om.*  
 U A    μόνων N PA    333 γενέσθαι M    335 Ἐλθὼν] *add.* οὖν M  
 Ἰησοῦς] κύριος M    336/347 *cf. app. crit. ad Hom. II, 378-399*    336  
 εὐθέως ω<sup>2</sup>    ἐξῆλθε] *praep.* ὁ λάζαρος PR    336/337 τὴν φωνὴν τοῦ  
 δημιουργοῦ M    337 Ἐξῆλθεν] *praep.* καὶ N    δεδεμένος M, δεδε-  
 μένοντα R    339 πλεῖον A    340 ἐκ] *om.* N    τόν<sup>2</sup>] *praep.* ἡ U  
 340/341 Ἀλλ' ἵνα] ἵνα δὲ M    341 νομίσωμεν M    342 αὐτοῖς]  
 αὐτοῦς A, *om.* NVU R    εἰπών] *om.* NVU    343 ὑπάγειν] *praep.* αὐτόν  
 M    344 ὑμῖν MVU R    οὐρανίων] *praep.* τῶν N    345 καὶ καταχθο-  
 νίων] *om.* N    346 τῷ Χριστῷ] *om.* MU    δόξα] *add.* κράτος καὶ  
 μεγαλοπρέπεια P    σὺν] ἄμα M    πατρὶ] *add.* καὶ τῷ υἱῷ M    347  
 εἰς] *praep.* νῦν καὶ δεῖ καὶ ω<sup>1</sup>

καὶ πολλοὶ τῶν Ἰουδαίων πιστεύσαντες εἰς τὸν κύριον  
 Ἰησοῦν Χριστὸν ὑπήντησαν αὐτῷ μετὰ κλάδων καὶ βαΐων  
 κρίζοντες καὶ λέγοντες· Ὡσαννά ἐν τοῖς ὑψίστοις, εὐλογη-  
 280 μένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, βασιλεὺς τοῦ Ἰσ-  
 ραήλ.  
 Αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.  
 Ἀμήν.

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279/281 Ioh. 12, 13

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ω' (E β[MVKL]) ω' (γ[BS] δ[HPR])

277 εἰς] εἰ αὐτὸν S κύριον] *add.* ἡμῶν MKL ω' 278 ἀπάντησαν  
 B 279 καὶ λέγοντες] *om.* E 280 ἐν - κυρίου] *om.* S βασιλεὺς]  
*praep.* ὁ E 280/281 Ἰσραήλ] *add.* Ἰησοῦς σωτὴρ EV, *add.* θεὸς κύριος  
 καὶ ἐπέφανεν ἡμῖν (cf. Ps. 117, 27) KL 282 καὶ τὸ κράτος] *add.* σὺν  
 τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι MV, *add.* καὶ ἡ τιμὴ καὶ ἡ προσκύνησις  
 ἅμα τῷ πατρὶ καὶ τῷ ἁγίῳ καὶ ζῶοποιῶ αὐτοῦ πνεύματι B, *om.* E εἰς]  
*praep.* νῦν καὶ ἀεὶ καὶ VB τῶν αἰώνων] *om.* HR



## HOMILIA IV

### IN IOB

(BHG<sup>a</sup> 939i, CPG 7894)

#### Praefatio

Homily IV (BHG<sup>a</sup> 939i) is known to us from the following nine MSS:

1. **H** *Hierosolymitanus S. Sabae 105* (ff. 86-91)  
chart. s. XV ff. 343 24,4 × 18,5 1/26  
panegyricon with metaphrastic texts (type A)  
Ehrhard III, 219-221; Papadopoulos-Kerameus II, 180-185
2. **M** *Mosquensis gr. 234 (Vlad. 217)* (ff. 85<sup>v</sup>-92)  
m. s. XI ff. 307 29,3 × 20,6 1/29  
panegyricon for six months (type A)  
Ehrhard II, 103-104; Vladimir 270-272
3. **Q** *Parisinus gr. 979* (ff. 171-176<sup>v</sup>)  
chart. s. XIII ff. 378 22 × 15 1/27  
panegyricon for the whole year (type C)  
cf. above p. 119
4. **P** *Parisinus gr. 1175* (ff. 36<sup>v</sup>-42)  
m. s. XI ff. 204 30,5 × 22 1/32  
panegyricon for six months (type A)  
Ehrhard II, 104-106; Halkin 125
5. *Parisinus Suppl. gr. 1031* (ff. 32-39<sup>v</sup>)  
chart. s. XV ff. 140 18,4 × 13,8 1/23  
contains *inter alia* different homilies for Holy Week  
Ehrhard II, 275 n. 1; Astruc-Concasty 126-127; Halkin 299-300
6. **R** *Romanus Vallicellianus F 59<sup>1</sup>* (ff. 64-75<sup>v</sup>)  
chart. s. XV ff. V + 343 22,2 × 13,7 1/18  
late homiliarium (type A)  
cf. above p. 119
7. *Vaticanus Barberinianus gr. 102* (f. 140<sup>rv</sup>; inc. λέγε 286)  
chart. a. 1288-1289 ff. 156 22,4 × 15,7 1/25  
fragments of a menologium  
Turyn 9; 74-75

8. **O** *Vaticanus Ottobonianus* gr. 14 (ff. 126<sup>v</sup>-130)  
 m. s. X ff. VI + 272 38 × 24,5 2/38  
 lectionary for the whole year (type B)  
 cf. above pp. 77-78
9. **V** *Vindobonensis theologicus* gr. 5 (ff. 205<sup>v</sup>-210)  
 m. a. 948 ff. III + 327 38 × 24 2/38  
 homiliarium (type B)  
 cf. above p. 78

In the transmission of this homily we can distinguish two families,  $\omega^1$  and  $\omega^2$ .

- 56/57 Μισθῶ σε σέβεται] *om.*  $\omega^1$   
 67 τῶ ἐπάνω πάντων]  $\omega^2$ , τῶ ἐπὶ πάντων  $\omega^1$   
 109/110 πάλην - βλέπετε] *om.*  $\omega^1$   
 181 μνημονεύω]  $\omega^2$ , μνημονεύσω  $\omega^1$   
 183 αὐτῶ]  $\omega^1$ , αὐτοῦ  $\omega^2$   
 209 Τί λέγεις] *om.*  $\omega^1$   
 228/229 καὶ - τιμιώτερον] *om.*  $\omega^1$   
 261 συχνῶς]  $\omega^2$ , συνεχῶς  $\omega^1$   
 294 ἰσοστάχυες] *om.*  $\omega^1$

The first copy of  $\omega^1$  to be dealt with is found in *Mosquensis* gr. 234 (*M*), where the text has been smoothed out by twenty omissions and additions<sup>(1)</sup>. A reasonably pure text is transmitted by *Parisinus* gr. 1175 (*P*)<sup>(2)</sup>, in which we encounter mainly unimportant variants<sup>(3)</sup>. The text contained in *Parisinus* gr. 979 (*Q*) is characterised by twelve omissions<sup>(4)</sup> and variants of lesser significance<sup>(5)</sup>. It is impossible to determine more closely the relationship between these three copies of  $\omega^1$ : the

(1) E.g. 67 πάντων] *add.* θεῶ; 118 ἡμέρα] *add.* αὐτή; 210 φωνήν] *om.*; 267 ὁ ἰὼβ] *om.*; 269 ὁ ἰὼβ] *om.*

(2) On f. 39 a strip of parchment has been cut off, which has caused the loss of one letter in three words: 146 στ(ό)ματος, 149 ὁ τη(ς) φωνῆς, 151 διάβολό(ς).

(3) E.g. 12 πῶς] ὅπως; 71 ὡς] αὐτως; 79 αὐτὸν] αὐτοῦ; διὰ] *om.*; 103 ἡμέρα] *add.* αὐτή; 162 ὄφελος] ὄφειλες; 253 αἰχμαλωτίσαντες] αἰχμαλωτεύσαντες; 267 δὲ] *om.*; 286 τοῦτον] αὐτὸν.

(4) See 13/14, 20, 54, 65, 111 (*bis*), 114/115, 147, 205/206, 224, 230, 291/292.

(5) E.g. 72 οὐχί] *praep.* καί; 74 νοήματα] ὀνόματα; 90 Οὗτοι] οὕτως; 148 Ποῦ] *add.* ἐστίν; 192 κοπιῶν] κόπτων; 243 μυριόσαλον] μύριον σάλον.

few common errors in *M* and *Q*<sup>(6)</sup>, and *P* and *Q*<sup>(7)</sup> are insufficient for us to draw a general conclusion. What is striking is that *M* and *P* contain only numbers IV and V of the series of Leontius' homilies on Job (Homilies IV-VII); from this it can perhaps be deduced that these MSS derive from the same collection.

Within family  $\omega^2$ , *Vindobonensis theologicus gr. 5* (*V*) preserves a good text, with the exception of a number of orthographical mistakes. In the text of *Vaticanus Ottobonianus gr. 14* (*O*) for this homily, just as for Homily II, we find several omissions, both small and large<sup>(8)</sup>, but for the rest this MS is a reliable witness of  $\omega^2$ . A freer text-form of  $\omega^2$ , including omissions and additions, is transmitted by *Romanus Vallicellianus F 59<sup>1</sup>* (*R*). Given the paucity of common variants in the various MSS, it is impossible to determine the precise relationship between *O*, *R* and *V*: they probably all derive directly from  $\omega^2$  and not via a common exemplar.

*Hierosolymitanus S. Sabae 105* (*H*) is also a member of the group  $\omega^2$ . Although this MS contains the readings of  $\omega^1$  in three instances<sup>(9)</sup>, two of them can be easily explained through parablepsis, while the third one can easily have arisen independently. This MS is characterised further by a large number of variants, of which four are shared exclusively with a representative of  $\omega^1$ . Here it is again a question of variants which could easily arise independently<sup>(10)</sup>. Within  $\omega^2$  *H* has most in common with *O*<sup>(11)</sup>. These agreements are, however, insufficient basis for postulating a closer relationship between *O* and *H*. In 167 *H* and *M* have both preserved the original reading ἡγάπησας.

(6) 7 ἀγρυπνεῖν] ἐπαγρυπνεῖν *MQ* (+ *H*); 21 ἡ - ὥρα] οὐκ οἶδατε ποῖα ὥρα *M*, ἡ οὐκ οἶδατε ποῖα ὥρα *Q*.

(7) 93 νηφαλιότητα] νηφαιλιότητα *PQ* (+ *RH*); 221 ἀντάρσεως] ἀντάρξεως *PQ* (+ *OV*); 231 πενίαν] πενία *PQ* (+ *OVH*); 305 καταλείψαι] καταλείψω *PQ* (+ *OV*).

(8) See 61, 96, 97, 110, 134, 151, 165, 265, 268/271 and 272.

(9) 56/57 Μισθῶ - σέβεται] *om.*  $\omega^1$  + *H*; 109/110 πόλην - βλέπετε] *om.*  $\omega^1$  + *HV*; 181 μνημονεύω] μνημονεύσω  $\omega^1$  + *H*.

(10) 7 ἀγρυπνεῖν] ἐπαγρυπνεῖν *H* + *MQ*; 162 σε] *om.* *H* + *P*; 225 παραχωρῶν] παραχωρῶ *H* + *Q*; 293 παιδία] *add.* μου *H* + *P*.

(11) 19 κερδάνη] κερδήση *OH*; 74 ἄλλως] *προσπ.* καὶ *OH*; 95 αὐτοῦ ἀρτίως] ἀρτίως αὐτοῦ *OH*; 134 τοῦ] *om.* *OH*; 172 Οἶδας] οἶδες *OH* (+ *R*); 212 μὴν] μὴ *OH*; 223 τοῦ ὑψίστου] τῷ ὑψίστῳ *OH* (+  $\omega^1$ ); 229 τοῦτο] οὕτω *OH*.

Related to *H* is *Parisinus Suppl. gr. 1031* (*Ϛ*), as emerges clearly from the omissions shared by *Ϛ* and *H*<sup>(12)</sup>. Furthermore, all sorts of small additions in *H*, especially particles, appear too in *Ϛ*<sup>(13)</sup>.

The final witness of  $\omega^2$ , and a fragmentary one, is *Vaticanus Barberinianus gr. 102* (*7*), where the conclusion of our homily is transmitted on a folio subsequently added to the MS. In 294 this MS has ἰσοστάχους, which makes it clear that it forms part of  $\omega^2$ . In 305 it shares the reading κληρονόμον with *V*, and for the rest contains six of its own variants<sup>(14)</sup>.

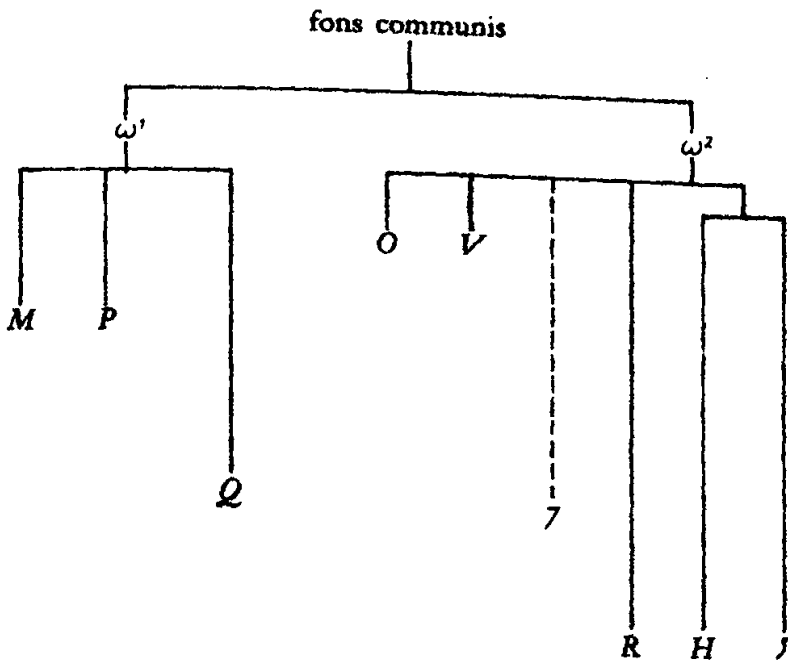
Given that *V* and *O* must be situated in Constantinople, there can be no doubt that  $\omega^2$  represents a text which circulated in that city, and derived from the collection of Leontius' homilies. That  $\omega^1$  derives from the same source as  $\omega^2$  may be deduced from 267, where all MSS transmit the erroneous reading βοήθειαν.

(12) Cf. 2/3, 44, 65/66, 103, 163/165, 169, 204/205 and 273.

(13) 52 τὸν] *add.* δέ; 70 μηχανὰς] *add.* δς; 102 Ἐγένετο] *add.* δέ; 120 διαβόλῳ] *add.* δέ; 141 Καί] *praep.* διό; 160 τὸν] *add.* δέ; 210 φωνήν] *praep.* τήν; 224 ζητεῖς] *add.* καὶ καλεῖς; 235 δίδωμι] *add.* σοι; 246 σκάφος] *praep.* ὡς; 280 ἀπέστρεφεν] *add.* καί; 291 μοι] *add.* σύ.

(14) 286 σύ] *add.* εἰ; 287 τὸ πνεῦμα] *praep.* τῆς ἐρήμου; 289/290 ἀνθρώπινον - ἐρήμου] *om.*, *sed* ἀνθρώπινον - ἀπρόσωπον (289) *post* οἰκίας (291) *add.*; 292 ἦ - ἦς] *om.*; 295 Ἀπεσβέσθησαν] ἀπροσβέσθησαν; 297 δ] *om.*

IN IOB  
Stemma codicum



## CONSPECTUS SIGLORUM

- H Hierosolymitanus S. Sabae 105* chart. s. XV ff. 86-91  
*M Mosquensis gr. 234* m. s. XI ff. 85<sup>v</sup>-92  
*O Vaticanus Ottobonianus gr. 14* m. s. X ff. 126<sup>v</sup>-130  
*P Parisinus gr. 1175* m. s. XI ff. 36<sup>v</sup>-42  
*Q Parisinus gr. 979* chart. s. XIII ff. 171-176<sup>v</sup>  
*R Romanus Vallicellianus F 59<sup>1</sup>* chart. s. XV ff. 64-75<sup>v</sup>  
*V Vindobonensis theol. gr. 5* m. a. 948 ff. 205<sup>v</sup>-210  
 $\omega^1$  *consensus codicum MPQ*  
 $\omega^2$  *consensus codicum OVRH*

Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως  
λόγος εἰς τὸν Ἰώβ

Ἄγε δὴ καὶ σήμερον, φίλε, γνησιώτερον τοῦ γενναιοτάτου Ἰώβ τὸν ἄσυλον θησαυρὸν διαψηλαφήσωμεν τῷ λόγῳ· θησαυρὸν οὐ βαλλαντίῳ πεφυλακισμένον,

ἀλλ' ἐν οὐρανοῖς ὠχυρωμένον·

5 θησαυρὸν οὐ χρηματικῇ ποσότητι σταθμιζόμενον,

ἀλλὰ ψυχικῇ γοργότητι φυλαττόμενον.

Διὸ δεῖ τῷ ψυχικῷ θησαυρῷ μᾶλλον ἀγρυπνεῖν ἢ περὶ τῷ χρηματικῷ θησαυρῷ, ὅπου λησταὶ παρακαθέζονται καὶ πολ-

10 παρασκευάσωσι καὶ τὸν δραπέτην συλήσωσιν. Τῷ δὲ ψυχικῷ θησαυρῷ λησταὶ οὐ παρακαθέζονται, ἀλλὰ δαίμονες παραπέμπονται, πῶς τὸν ὀρθὸν λογισμὸν ἀποσυλήσωσιν,

πῶς τὴν ἀκίβδηλον πίστιν ἀποβουκολήσωσιν, πῶς τὸν πλοῦτον τῆς ὑπομονῆς διασκεδάσωσιν. Ἄνδρα γὰρ κυρίως

15 φιλόθεον οὐ χρηματικῇ ζημίᾳ στυγνάσαι παρασκευάζει, ἀλλὰ λογισμῶν ἔρημία.

Διὸ καὶ ὁ κύριος μεγάλην ζημίαν τὴν ψυχικὴν ἀπώλειαν ὑπομνηματίζων ἔλεγε τοῖς ὑπηκόοις: *Τί ὠφελήσει ἄνθρωπος ἂν τὸν κόσμον ὅλον κερδάη, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ;*

20 Καὶ πάλιν τοῖς αὐτοῦ μαθηταῖς διαρρήδην ἐκτιθέμενος ἔλεγε· «Γρηγορεῖτε καὶ προσεύχεσθε, ὅτι ἡ οὐκ οἶδατε ὥρα ὁ κλέπτης ἔρχεται.» Καὶ τίς ὁ κλέπτης; Ὁ τῷ Ἰώβ ἐπαγρυπνήσας καὶ μηδὲν εὐρών, ἀλλὰ κεναῖς χερσὶ τὸν κόλπον ῥιπίσας. Περὶ τοῦ ψυχικοῦ τοίνυν θησαυροῦ ὁ κύριος

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18/19 Matth. 16, 26    21 Matth. 26, 41; Marc. 14, 38    21/22 Matth. 24, 44; Luc. 12, 40

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ω<sup>1</sup>(MPQ) ω<sup>2</sup>(OVRH)

*Tit.* 2 τὸν] *add.* δίκαιον P

1 φιλογνησιώτερον V    2/3 διαψηλαφήσωμεν - θησαυρὸν] *om.* H  
3 βαλλαντίον M<sup>ac</sup> OV    πεφυλακισμένον M    4 ἐν] *om.* H    ὠχυρωμένον] ἐναποκεείμενον H    5 χρηματικὴν ποσότητα R    7 ἐπαγρυπνεῖν MQH    8 θησαυρῷ] *om.* M    10 καὶ - συλήσωσιν] *om.* Q    12 πῶς] ὅπως P    13/14 πῶς<sup>2</sup> - διασκεδάσωσιν] *om.* Q    15 φιλόθεον V    παρασκευάσει Q O    18 ὠφελείται H    19 κερδήση OH    20 ταῖς - διαρρήδην] *om.* Q    ἑαυτοῦ MRH    21 ἡ - ὥρα] οὐκ οἶδατε ποῖα ὥρα M, ἡ οὐκ οἶδατε ποῖα ὥρα Q, ἡ ὥρα οὐκ οἶδατε H, οὐκ οἶδατε ἡ ὥρα R

- 25 παραινῶν ἔλεγεν· Τί ὠφελήσει ἄνθρωπος εἰάν τόν κόσμον  
 ὄλον κερδάνη, τήν δέ ψυχὴν αὐτοῦ ζημιωθῆ; Τοῦτο σαφῶς  
 ἐπιστάμενος ὁ γενναϊότατος Ἰὼβ πάσης τῆς ὑπάρξεως  
 κατεφρόνησεν, ἵνα ψυχικὴν ζημίαν μὴ ὑπομείνη·  
 βόας παρείδεν,  
 30 ἀρετὰς οὐ παρείδεν·  
 προβάτων κατεφρόνησεν,  
 κατορθωμάτων οὐ κατέπτυσεν·  
 τῶν τέκνων τὴν λύπην ἀπεδύσατο,  
 τῶν ἀγίων τὸ κλέος ἐνεδύσατο.
- 35 Διὸ καὶ ὡς εἶδεν τὸν Ἰὼβ ὁ διάβολος πανταχόθεν  
 ἠσφαλισμένον καὶ μᾶλλον ἔργοις θεοφιλέσι τετειχισμένον ἢ  
 λίθοις λελαξευμένοις, ἀντέβαλλε πρὸς ἑαυτὸν ὁ διάβολος  
 λέγων· «Τί ποιήσω; Πῶς τοῦ Ἰὼβ τὸν πλοῦτον συλήσω;  
 Πῶς αὐτὸν ἀποκοιμίσω, ἄνθρωπον ἐν βιωτικοῖς πράγμασιν  
 40 ἐξεταζόμενον; Πλουτεῖ καὶ οὐ βλασφημεῖ· τοσαύτη δορυφο-  
 ρία καὶ οὐδαμοῦ ἁμαρτία· βασιλεύει καὶ οὐ πταίει, ἀλλ' ἐν  
 πᾶσι βασιλεύει. Αὐτὸς ἐν βασιλείοις, κἀγὼ ἐν ἐρημίᾳ·  
 αὐτὸς δίκαιος καὶ ἄμεμπτος καὶ ἀληθινὸς προσαγορεύεται,  
 ἐγὼ δὲ "ὄφεις" καὶ "σκορπίος" καὶ "διάβολος". Τί ποιήσω;  
 45 Τὸν Ἄδὰμ ἐδελέασα,  
 τὸν Ἀβελ ἐφόνευσα,  
 τὸν Κάιν ἐκέρδησα,  
 τὸν Νῶε μέθη παρέπεμψα,  
 τὸν Χάμ δουλεύειν παρεσκεύασα,  
 50 τὸν Ἰακῶβ ἐφυγάδευσα,  
 τὸν Ἡσαῦ τῶν πρωτοτοκίων ἐστέρησα,  
 τὸν Ἰὼβ οὐχ εὐρίσκω παρασαλεύσαι;  
 Ἐγνων τὸ πρᾶγμα, οἶδα τί πράξω· ἄνωθεν βοηθεῖται, καὶ

25/26 Matth. 16, 26    43 Iob 1, 1    45 cf. Gen. 3, 6    46 cf. Gen. 4, 8  
 47 cf. Gen. 4, 11-12    48 cf. Gen. 9, 21    49 cf. Gen. 9, 25    50 cf.  
 Gen. 27, 43    51 cf. Gen. 25, 31-34

ω<sup>1</sup>(MPQ) ω<sup>2</sup>(OVRH)

25 ὠφελείται H    26 κερδήση MP O    32 οὐ κατέπτυσεν] οὐ  
 κατέπαυσεν V, οὐκ ἀπέπτυσεν Q    36 θεοφελέσιν M    37 λίθος O<sup>46</sup>  
 ἀντέβαλλεν O    οὐτὸν O    ὁ διάβολος] om. M    38 ἀποσυλήσω H  
 39 Πῶς - ἀποκοιμίσω] om. H    44 καί<sup>2</sup> - ποιήσω] om. H    46  
 ἐφόνευσεν M    50 τὸν - ἐφυγάδευσα] τὸν Ἰακῶβ φυγάδα ἐποίησεν ei  
 post ἐστέρησα (l. 51) transp. R    52 τὸν] add. δὲ H    οὐκ P V  
 παρασαλεύσαι. codd.    53 τὸ] om. H



διὰ τοῦτο εἰς βλάβην οὐ συνωθεῖται. Εἰ συνεχώρησέ μοι ὁ  
 55 ἐπὶ πάντων θεὸς παραστήναι μετὰ τῶν ἀγγέλων, ἡμελλόν  
 λέγειν πρὸς αὐτόν· "Τί μάτην ὁ Ἰώβ μακαρίζεται; Μισθῶ  
 σε σέβεται· φυλάττεις αὐτόν, καὶ διὰ τοῦτο μικρὰν εὐχαρι-  
 στίαν σοι προσφέρει."»

Ταῦτα πρὸς ἑαυτὸν ὁ διάβολος ἀντιβάλλων προσετίθει  
 60 πάλιν λέγων ἐν ἑαυτῷ· «Καὶ ταῦτά μου λέγοντος πρὸς τὸν  
 κύριον ἀπεκρίνατο λέγων ὁ κύριος πρὸς με· "Εἰ διὰ τοῦτο  
 μέγαν νομίζεις εἶναι τὸν Ἰώβ, διὰ τὴν τῶν χρημάτων  
 περιουσίαν, δίδωμί σοι τὴν ἐξουσίαν· θέρισον αὐτοῦ τὰ  
 χρήματα, ἵνα μάθῃς ὅτι οὐ χρήμασιν ἀλλὰ κατορθώμασιν  
 65 ἐπερείδεται." Εἰ ταύτην τὴν ἀπόκρισιν ἔλαβον παρὰ τοῦ  
 κυρίου, καὶ ἔγνω ἄσφαλῶς ὅτι οὐκέτι ἀντέχεται τῷ Ἰώβ,  
 ἐγνώριζον πᾶσι τοῖς παροῦσι καὶ τῷ ἐπάνω πάντων οἴος  
 βλάσφημὸς ἐστὶν ὁ Ἰώβ.»

Ἄκουε συνετῶς. Ταύτας τοῦ διαβόλου τὰς κατὰ διάνοιαν  
 70 κατὰ τοῦ Ἰώβ μηχανὰς ἢ θεία γραφή ἐπροσωποποίησε καὶ  
 ὡς τὸν διάβολον ἀποκρινόμενον τῷ κυρίῳ καὶ τὸν κύριον  
 τῷ διαβόλῳ παρέστησεν. Προσωποποιίας χάριν, οὐχὶ δὲ  
 ἀληθείας· οὐ γὰρ πρὸς λέξιν ἤδη καὶ τὸ νόημα· ἄλλως αἱ  
 λέξεις ἔγκεινται, ἄλλως τὰ νοήματα σαφηνίζονται. Διὸ  
 75 πάντας χρῆ σαφῶς εἶδέναι τοὺς παρόντας, ὅτι ἐξ ἧς ὁ  
 διάβολος ἔπεσεν ἐκ τῶν οὐρανῶν οὐκ εἶδεν τὸ πρόσωπον  
 τοῦ θεοῦ, οὐ κατηξιώθη τῆς προτέρας διαγωγῆς. Ὡσπερ  
 γὰρ ἐπίγειος βασιλεὺς ἀπ' ὄψεως τύραννον ποιήσας οὐ  
 προσδέχεται αὐτόν ἐπ' ὄψεσιν, ἀποστρεφόμενος αὐτόν διὰ

54/55 cf. Eph. 4, 6

ω' (MPQ) ω' (OVRH)

54 ὁ] *om.* Q 56 τί] ὅτι M ὁ] *om.* ω' RH 56/57 Μισθῶ -  
 σέβεται] *om.* ω' H 57 ἑαυτὸν H 60 λέγω P καὶ] *add.* εἰ M  
 61 ὁ κύριος] *om.* M O 62 μέγα PQ OVH 65/66 Εἰ - κυρίου] *om.*  
 H 65 Εἰ - τὴν] *om.* Q παρὰ] ἀπὸ M 66 ἔγνω H οὐκέτι]  
 οὐκ P H ἀνέχεται H τῷ] τοῦ M 67 τοῖς παροῦσι] *om.* H  
 ἐπάνω] ἐπὶ ω', ἐπαίνω H πάντων] *add.* θεῷ M οἴος] οἴος H  
 69 Ἄκουε συνετῶς] *om.* R 70 μηχανὰς] *add.* ὅς H ἐπροσω-  
 ποίησεν Q V 71 ὡς] οὕτως P 72 προσωποποιίας Q οὐχὶ] *praep.*  
 καὶ Q 73 λέξιν] *praep.* τὴν M τὰ νοήματα O 74 ἐγκεινται V  
 ἄλλως] *praep.* καὶ OH νοήματα] ὀνόματα Q σαφηνίζονται H  
 78 ἀπὸ O τυράνου P 79 αὐτόν] αὐτοῦ P, *om.* H διὰ] *om.* P

80 τὴν τυραννίδα, οὕτω καὶ τοῦ διαβόλου ἀνταρσίαν με-  
 λετήσαντος ὁ κύριος αὐτὸν ἀποβαλὼν οὐκέτι κατηξίωσε  
 τῆς πρὸς αὐτὸν θέας, οὐχ ὅτι ὁ κύριος αὐτὸν ἐμίσησεν,  
 ἀλλ' ὅτι ἐκεῖνος πρὸς ἐπιστροφήν οὐκ ἔκλινεν.

Τούτων οὕτως ἐγνωσμένων ἴδωμεν τὰ παραναγνω-  
 85 σθέντα, ἵνα σαφηνίσωμεν τὰ προτεθέντα. Ἦκουες τοῦ ἱστο-  
 ριογράφου Μωϋσέως ἐν τῇ παρούσῃ ἐσπέρα, ἦν ἐσπέραν  
 προσειπεῖν οὐκ ἠθελον ἀλλὰ μᾶλλον ὀρθρον. Ποῖαν γὰρ δεῖ  
 ἐσπέραν προσειπεῖν ταύτην ἢ τὰς ἀδελφὰς ταύτης, ἐν ἣ  
 πάντες οἱ παρόντες ὡς ἀπὸ κλίνης νήστεις καὶ νηφάλιοι  
 90 παραγεγόνατε ἐκτὸς τῶν καθαρῶν ῥυπαρῶν; Οὔτοι γὰρ  
 μόνοι ἰουδαϊκῶς βρωμοῦσιν. Διὸ ἡ παροῦσα τῆς νηστείας  
 ἐσπέρα πάλιν ὀρθρος διὰ τὴν ἐλαφρότητα τῆς γαστροῦ καὶ  
 τὴν νηφαλιότητα τῆς ψυχῆς, ἐκείνοις δὲ νύξ διὰ τὴν κερη-  
 βαρίαν τοῦ οἴνου καὶ τὴν σαρκοφαγίαν τῶν κρεῶν. Τί  
 95 οὖν ὁ ἱστοριογράφος Μωϋσῆς; Ἦκουες αὐτοῦ ἀρτίως λέ-  
 γοντος: Ἐγένετο δὲ ὡς ἡ ἡμέρα αὕτη, καὶ ἦλθον οἱ ἄγγε-  
 λοι τοῦ θεοῦ παραστήναι ἐνώπιον τοῦ κυρίου, καὶ ὁ διάβολος  
 ἦλθεν ἐν μέσῳ αὐτῶν.

Ἐγένετο δὲ ὡς ἡ ἡμέρα αὕτη.

100 Ποία ἡμέρα;

Ἦ τοὺς ἀγῶνας τοῦ Ἰὼβ ἐμφανίζουσα.

Ἐγένετο ὡς ἡ ἡμέρα αὕτη.

Ποία ἡμέρα;

105 Ἦ τὰς ἐπουρανίους ἀρχαγγελικὰς δυνάμεις πρὸς θεὸν τῆς  
 πάλης παραστήσασα.

Μόνον γὰρ εἶδεν ὁ κύριος τὸν διάβολον διανοηθέντα κατὰ

96/99 Iob 1, 6      102 Iob 1, 6

ω<sup>1</sup>(MPQ)    ω<sup>2</sup>(OVRH)

81 ἐαυτὸν H    κατηξίωσε] *add.* αὐτὸν M O    82 πρὸς αὐτὸν] αὐ-  
 τοῦ O    84/85 παραγνωσθέντα R    86 μωσέως V    87 προειπεῖν V  
 87/88 οὐκ - προσειπεῖν] *om.* H    90 καθαρῶν] καθαροτέρων ω<sup>1</sup> VH,  
 καθαροτάτων R    Οὔτοι] οὕτως Q    91 μόνον H    92 ἐσπέρα] ἡμέρα  
 H    πάλιν] *add.* ἡμῖν R    93 νηφαλιότητα PQ RH    93/94 κερηβα-  
 ρίαν Q H    95 μωσῆς OV    ἀρτίως αὐτοῦ OH    96 δὲ] *om.* O    97  
 τοῦ?] *om.* OR    98 ἐμμέσω P    102/103 Ἐγένετο - ἡμέρα] *om.* M  
 102 Ἐγένετο] *add.* δὲ H    103 Ποία ἡμέρα] *om.* H    ἡμέρα] *add.*  
 αὕτη P    104 ἐπουρανίων H    104/105 τῆς πάλης] αὐτῆς H, *om.* V  
 106 διανοηθέντα] *add.* πρὸς πάλην R

τοῦ Ἰώβ, πάλιν εὐθύς ἐπέταπτε ταῖς ἄνω δυνάμεσιν ὁ κύριος λέγων·

«Παρακύψατε, βλέπετε πάλιν ἐξαιρέτον·

110 παρακύψατε, βλέπετε πῶς ὁ ἐξ ὑμῶν ὑμᾶς καὶ τὰ ὑμῶν καταλιπῶν κάτω τῷ μηδὲν κοινωνοῦντι κατ'οὐσίαν μα-  
νικῶς προσπαλαίει·

παρακύψατε, βλέπετε πῶς ὁ ἄπαξ πεσῶν πάλιν πίπτει·

παρακύψατε, βλέπετε, ἵνα μηδεὶς ὑμῶν ὡς ἐκεῖνος γένηται·

115 παρακύψατε, βλέπετε τὸν Ἰώβ νευρούμενον καὶ τὸν διάβο-  
λον ἐκλυόμενον, τὸν ἐν τῷ παραδείσῳ φρουαττόμενον καὶ  
ἐπὶ τῆς κοπρίας αἰσχυρόμενον.»

Ἐγένετο ὡς ἡ ἡμέρα αὕτη. Ὅντως ἡμέρα ἡ τοῦ Ἰώβ·  
εὐγενῆς γὰρ ἦν τῶν ἀφ'ἡλίου ἀνατολῶν· τῷ Ἰώβ ἡμέρα,

120 τῷ διαβόλῳ νύξ· ἐψηλάφησεν γὰρ καὶ οὐχ εὖρεν.

Ἐγένετο ὡς ἡ ἡμέρα αὕτη, καὶ ἦλθον οἱ ἄγγελοι τοῦ  
θεοῦ παραστήναι ἐνώπιον τοῦ κυρίου, καὶ ὁ διάβολος  
ἦλθεν ἐν μέσῳ αὐτῶν. Ἀρκεῖ αὐτῷ τῆς προσηγορίας ἡ  
διαβολὴ πρὸς ἐγκωμίων παράστασιν.

125 Διάβολος ἤκουσεν·

ὃ ἐποίησεν ἔλαβεν,

ὃ ἐζήτησεν ἐκλήθη,

ὃ ἠθέλησεν ἐκληρονόμησεν·

οὐκέτι «ἄγγελος», τὸ τῆς φύσεως ὄνομα,

130 ἀλλὰ «διάβολος», τὸ τῆς προθέσεως παρεγγύημα·

ἄγγελοι ἀπὸ τοῦ ἀγγέλλειν ἄγγελοι,

διάβολος ἀπὸ τοῦ διαβάλλειν διάβολος.

Ἐγένετο ὡς ἡ ἡμέρα αὕτη, καὶ ἦλθον οἱ ἄγγελοι πα-  
ραστήναι ἐνώπιον τοῦ κυρίου, καὶ ὁ διάβολος ἦλθεν ἐν

135 μέσῳ αὐτῶν.

Ἦλθεν ἐν μέσῳ,

118 Ιοβ 1, 6

119 Ιοβ 1, 3

121/123 Ιοβ 1, 6

133/136 Ιοβ 1, 6

ω<sup>1</sup>(MPQ) ω<sup>2</sup>(OVRH)

107 πάλιν] *om.* R 107/108 ὁ κύριος] *om.* R 109/110 πάλιν -  
βλέπετε] *om.* ω<sup>1</sup> VH 110 ὁ] *om.* H ὑμᾶς - ὑμῶν<sup>2</sup>] *om.* O 111  
καταλιπῶν] *om.* Q τῷ] *om.* Q μηδενὶ M R 113 ὁ] *om.* H 114  
παρακύψατε - γένηται] *om.* Q ὡς] *om.* V 116 τὸν - φρουαττόμενον]  
*om.* H 118 ἡμέρα<sup>2</sup>] *add.* αὕτη M, *post* ἡ *transp.* RH 120 διαβόλῳ]  
*add.* δὲ H ἤρεν Q V 122 τοῦ] *om.* H 131 ἀγγέλειν O,  
ἀναγγέλλειν H 132 διαβάλλειν O 134 τοῦ] *om.* OH ἦλθεν] *om.* O  
136 μέσῳ] *add.* αὐτῶν O

οὐκέτι τὸ τῆς παρρησίας

ἀλλὰ τὸ τῆς αἰσχύνης πρόσωπον ἐπιφερόμενος,

οὐκέτι τὸ βασιλικὸν πέπλον

140 ἀλλὰ τὸ σατανικὸν ῥάκκος ἐπαγόμενος.

Καὶ ὁ διάβολος ἦλθεν ἐν μέσῳ αὐτῶν, καὶ εἶπεν ὁ κύριος  
πρὸς τὸν διάβολον· Πόθεν παραγέγονας;

Ἔτι τῶν παραδόξων πραγμάτων. Ἦγνόει ὁ κύριος πόθεν ὁ  
διάβολος παραγέγονεν, ὁ γινώσκων βαθέα καὶ ἀπόκρυφα,  
145 ὁ τῶν καρδιῶν ἰχνηλάτης; Πόθεν παραγέγονας; Οὐχ ὡς  
ἀγνοῶν ἠρώτα, ἀλλ' ὡς βουλόμενος αὐτὸν ἐκ τοῦ στόματος  
αὐτοῦ κατακρίναι· οὕτως γὰρ τὸν ὁμοιότροπον αὐτοῦ Κά-  
ϊν ἠλεγξε λέγων πρὸς αὐτόν· Ποῦ Ἄβελ ὁ ἀδελφός σου;  
Οὐχ ὡς ἀγνοῶν ἠρώτα ὁ τῆς φωνῆς τοῦ αἵματος ἀκούων,  
150 ἀλλὰ βουλόμενος αὐτὸν ἐντελέστερον κατακρίναι.

Καὶ ὁ διάβολός φησιν ἦλθεν ἐν μέσῳ αὐτῶν, καὶ εἶπεν ὁ  
κύριος τῷ διαβόλῳ· Πόθεν παραγέγονας;

Ἄρα ὁ διάβολος πρὸς τὸν κύριον· «Πόθεν παραγέγονα;  
Περιελθὼν τὴν γῆν καὶ ἐμπεριπατήσας τὴν ὑπ' οὐρανὸν  
155 πάρειμι.»

Ἄρα ὁ κύριος πρὸς τὸν διάβολον· «Περιελθὼν τὴν γῆν καὶ  
ἐμπεριπατήσας αὐτὴν ἦλθες; Τί λέγεις, ἀπατεῶν; Τὴν γῆν  
περιώδευσας; Καὶ τί ἐποίεις ἐν τῇ γῆ; Τίνα σε πεποίηκα,  
ἄνθρωπον ἢ ἄγγελον; Τὴν γῆν τοῖς ἀνθρώποις δέδωκα,  
160 τὸν οὐρανὸν τοῖς ἀγγέλοις· ἐνὶ ἐκάστῳ τάγματι ἴδιον  
χῶρον ἀπεκλήρωσα. Πῶς κατέλιπες τὸν οὐρανὸν καὶ τὴν  
γῆν περινοστεῖς; Τί ὄφελος, ἐν τῷ οὐρανῷ θεῷ σε λα-  
τρεύειν ἢ ἐπὶ τῆς γῆς ἀνθρώποις παρασιτεῦειν; Μὴ  
ἐδεήθης τινός, ὅτι κατέλιπες τὸν ἄνω πλοῦτον καὶ κάτω

141/142 Iob 1, 6-7      144 cf. Dan. 2, 22      145 Iob 1, 7      148 Gen. 4, 9  
149 cf. Gen. 4, 10      151/152 Iob 1, 6-7      154/155 Iob 1, 7      156/157  
Iob 1, 7

ω<sup>1</sup>(MPQ)    ω<sup>2</sup>(OVRH)

137 τὸ] *om.* H    138 προσωπεῖον O    139/140 οὐκέτι - ἐπαγόμενος] *om.* H  
141 Καὶ<sup>1</sup>] *praep.* διὸ H    143 ὁ<sup>1</sup>] *om.* V    147 αὐτοῦ<sup>1</sup>] αὐτόν M, *om.* Q  
κατακρίνας Q    γὰρ] *add.* καὶ H    τὸν - αὐτοῦ<sup>2</sup>] τῷ ὁμοίῳ τρόπῳ καὶ τὸν O  
ὁμοιότροπον] ὁμοιον τρόπον R, ὁμότροπον H  
148 Ποῦ] *add.* ἐστίν Q    150 ἀλλὰ] ἀλλ' ὡς H    151 φησιν] *om.* O  
154 καὶ] *om.* R    οὐρανῶν V    159 ἔδωκα P    160 τὸν] *add.* δὲ H  
162 ὄφελος] ὄφειλες P    σε] *om.* P H    163/165 Μὴ - κλέπτεις] *om.* H

165 κλέπτεις; Τί σοι βέλτιον, ἄνω ὡς ἄγγελον δοξάζεσθαι ἢ  
 κάτω ὡς δραπέτην ἀλύσει δεσμεῖσθαι; Τὴν γῆν περι-  
 τρέχεις, διάβολε; Τὰ γῆινα ἠγάπησας, ἔσο ἐν τοῖς γῆινοις.  
 Τὸν γὰρ ἄνθρωπον εἰς τὸν οὐρανὸν ἀνασφαιρίζω· ὅθεν σὺ  
 ἐξωρίσθης ἐκεῖνον ἐκεῖ φυτεύσω. Ὅμως λέγε μοι, διάβολε,  
 170 περιελθὼν τὴν γῆν καὶ ἐμπεριπατήσας τὴν ὑπ' οὐρανὸν  
 ἦλθες; Τί στυγνάζεις, τίνι προσέκρουσας, τίς σε λυπεῖ;  
 Οἶδας τί ἔπαθες; Οὐ προσεδόκησας βασιλεύειν, αὐτὸς σου  
 δεσποτεύει.»

Ὁ δὲ διάβολος πρὸς τὸν κύριον ἔτι φρυαττόμενος ὡς  
 175 μηδέπω τῆς ἥττης γευσάμενος· «Στυγνάζω, δέσποτα; Οὐ  
 μὴν οὐδαμῶς. Πάντων δεσποτεύω, πάντων περιγέγονα,  
 οὐδεὶς ἀνθρώπων ἀντοφθαλμεῖ μοι. Σὺ μὴ ἐνανθρωπήσας  
 καὶ βλέπε πῶς πάντων δεσποτεύω.»

Ὁ δὲ κύριος πρὸς τὸν διάβολον· «Οἶμαι με κρύπτειν, ὡ  
 180 διάβολε; Οὐδένα δέδοικας; Οὐδεὶς σου δεσπόζει; Οὐ πα-  
 ριστῶ πολλούς, ἐνὸς μόνου μνημονεύω. Προσέσχες τῷ  
 θεράποντί μου Ἰώβ, τῷ σῶ μὲν βασιλεῖ, ἐμοῦ δὲ στρα-  
 τιώτη, ὅτι οὐκ ἔστιν αὐτῷ ὅμοιος ἐπὶ τῆς γῆς ἄνθρωπος  
 ἄμεμπτος, δίκαιος, ἀληθινός, θεοσεβής, ἀπεχόμενος ἀπὸ  
 185 παντὸς πονηροῦ πράγματος; Εἰ σφάλλομαι μαρτυρῶν,  
 ἀντίλεγε· εἰ μὴ ἀληθεύω, ἀνάτρεπε· εἰ δὲ δίκαια λέγω, πῶς  
 ἔφης; Ὅυδεὶς μου δεσπόζει;»

Ὁ δὲ διάβολος πρὸς τὸν κύριον· «Τῷ Ἰώβ μαρτυρεῖς,  
 δέσποτα; Τί ὄσιον διεπράξατο; Τί ἄξιον μετήλθε πρᾶγμα;  
 190 Ἐκτὸς μακαρισμῶν ὁ Ἰώβ. Ὅτι οὐ βλασφημεῖ σε μέγας,  
 ὅτι οὐχ ἀρπάζει τίμιος, ὅτι ξενοτροφεῖ θαυμαστός; Εἰ μὲν  
 σκάπτων καὶ θερίζων καὶ κοπιῶν μισθὸν λαμβάνων προῖ-  
 στατο τῶν πτωχῶν, εἰκὸς αὐτὸν μακαρίζεσθαι· εἰ δὲ ἐκ  
 περιουσίας δίδωσι τοῖς πένησιν, τί μακαρίζεται; Τί δὲ καὶ

170 Iob 1, 7      181/185 Iob 1, 8

ω<sup>1</sup>(MPQ) ω<sup>2</sup>(OVRH)

165 ἄνω ὡς] *om.* O      167 ἠπάτησας V, ἐπάτησας Q, ἐπόθησας P OR  
 168 ἀνασφαιρίζω H      ὅθεν] ὅσοι H<sup>1</sup>      169 ἐκεῖνον - φυτεύσω] *om.*  
 H      ἐκεῖνω M<sup>1</sup>      φυτεύω P      172 οἶδες ORH, εἶδες Q      173  
 δεσπόζει R      174 ἐτι] τί H      175 ἥττας P V      γευόμενος P O,  
 γενόμενος Q      181 πολλούς, V      μνημονεύσω ω<sup>1</sup> H      πρόσχες V  
 182 ἐμῷ M RH      183 αὐτῷ ὅμοιος] αὐτοῦ ὅμοιος VH, ὅμοιος αὐτοῦ  
 R, ὅμοιος αὐτῷ O      ὅμοιος] *add.* τῶν M      187 ἔφης] φῆς R, λέγεις H  
 μοι P      190 Ἐκτὸς] *om.* R      μακαρισμοῦ R      191 οὐκ Q OV  
 192 κόπτων P VRH, κόπτων Q      193 εἰκότως R

- 195 ὡς μὴ πλεονέκτης γεραίρεται; Λείπει τῷ Ἰώβ; Ζητεῖ καὶ οὐχ εὐρίσκει; Μικράν σοι προσφέρει χάριν· πολλὰ λαμβάνων ὀλίγα προσφέρει. Οὐ σὺ περιέφραξας αὐτοῦ τὰ ἔξω καὶ τὰ ἔσω τῆς οἰκίας αὐτοῦ καὶ πάντων τῶν ὀντων αὐτοῦ κύκλῳ; Τὰ ἔργα τῶν χειρῶν αὐτοῦ εὐλόγησας καὶ τὰ
- 200 κτήνη αὐτοῦ πολλὰ ἐποίησας ἐπὶ τῆς γῆς. Οὐ μὴν ἀλλὰ ἀπόστειλον τὴν χεῖρά σου καὶ ἄψαι πάντων ὧν ἔχει, εἰ μὴν εἰς πρόσωπόν σε εὐλογήσει.»
- Ἦ τῆς τοῦ διαβόλου πανουργίας. Τὴν βλασφημίαν «εὐλογίαν» προσαγορεύει ὁ ἀπρόσωπος, σεμνολογεῖ ὁ ἄσεμνος.
- 205 Ἐξ ἐκείνου καὶ νῦν ἄχρι τῆς δευρῶ τινες πολλάκις τὴν κατάραν «εὐλογίαν» προσαγορεύουσι, καὶ βουλόμενοί τινα ἀράσασθαι πρὸς ὃν ἡ μάχη, ἀποκρίνονται πρὸς αὐτὸν λέγοντες· «Ἄπιθι, ἄνθρωπε, ὁ θεὸς εὐλογήσει σε», τουτέστι θεόθεν καταραθείης. Τί λέγεις, ἄνθρωπε; Τὴν τοῦ διαβόλου
- 210 μετέρχη φωνήν. Ταύτην πρώτην ὁ διάβολος ἔρρηξε φωνήν λέγων· Οὐ μὴν ἀλλὰ ἀπόστειλον τὴν χεῖρά σου καὶ ἄψαι πάντων ὧν ἔχει, εἰ μὴν εἰς πρόσωπόν σε εὐλογήσει. Τί ἐστὶν ἀπόστειλον τὴν χεῖρά σου; Τουτέστι μικρὸν ἐπίσχεσ τὴν προνοητικὴν σου δύναμιν· μὴ προστῆς τοῦ Ἰώβ,
- 215 ἀλλ' ἄφες αὐτὸν μικρὸν λυπηθῆναι, ζημίαν ὑπομεῖναι· μὴ προνοήσης αὐτοῦ μικρὸν, καὶ βλέπε πῶς ἀναισχυντότερον πάντων σε βλασφημεῖ. Ἐξαπόστειλον τὴν χεῖρά σου καὶ ἄψαι πάντων ὧν ἔχει.

Ἄ δὲ κύριος πρὸς τὸν διάβολον· «Ἐξαποστελῶ τὴν χεῖρά μου καὶ ἄψομαι πάντων ὧν ἔχει. Ἦρξω τὴν ἡτταν ὁμολογεῖν, διάβολε; Ποῦ σου τῆς ἀντάρσεως τὰ φρυάγματα; Οὐ

197/202 Iob 1, 10-11    211/213 Iob 1, 11    217/218 Iob 1, 11  
219/220 Iob 1, 11

ω<sup>1</sup>(MPQ)    ω<sup>2</sup>(OVRH)

195 Λείπει] λύπη Q, add. τί R    196 οὐκ V    197 προσφέρει] δίδωσι H    197/198 τὰ ἔσω καὶ τὰ ἔξω M H    198 αὐτοῦ<sup>1</sup>] om. M  
200 ἀλλ' OV    201 χεῖραν R<sup>2</sup>    μὴν] μὴ H    204/205 δ<sup>1</sup> - δευρῶ] om. H  
205/206 τὴν - εὐλογίαν] om. Q    207 ἀράσασθαι OH    208 εὐλογήσει] εὐλογήσαι RH, forsap εὐλογήσοι scribendum est (cf. l. 209 καταραθείης)    209 Τί λέγεις] om. ω<sup>1</sup>    210 ἔρρηξεν ὁ διάβολος O φωνήν ἔρρηξε R. φωνήν] praep. τὴν H, om. M    212 μὴν] μὴ OH  
212/213 Τί - σου] om. H    214 τοῦ] τῷ H    215 αὐτῷ Q ὑπομεῖναι] ὑποστήναι H    216 αὐτὸν M    μικρὸν] add. λυπηθῆναι· ζημίαν ὑπομεῖναι O (= l. 215) et expruixis    217 σε πάντων H βλασφημήσει R    219 ἐξαποστελῶ V, ἐξαποστείλω P RH, ἐξαποστείλω M    221 ἀντάρσεως PQ OV

- σὺ εἶ ὁ λέγων· *Θήσω τὸν θρόνον μου ἐπὶ τῶν νεφελῶν*  
καὶ ὁμοίος ἔσομαι τοῦ ὑψίστου; Πῶς ὄνων καὶ καμήλων  
οὐ περιγίνη, ἀλλὰ τὴν ἐμὴν χεῖρα εἰς συμμαχίαν ζητεῖς;  
225 Ἄλλ' ὅμως ἐπινεύω τῇ αἰτήσῃ σου, οὐ σοὶ παραχωρῶν,  
ἀλλὰ τὸν ἐμὸν στρατιώτην φαιδρότερον ἀποδείξει βουλόμε-  
νος. Ὁ γὰρ ἐν πλούτῳ εὐάρεστος, καὶ ἐν πενίᾳ δοκιμος.  
Πλοῦτος πενίας φορτικώτερον καὶ πρὸς ἁμαρτίαν τιμιώτε-  
ρον· ὅπερ γὰρ ἐστὶ χόρτος πυρί, τοῦτο πλοῦτος ματαιόφρο-  
230 νι. Ἄλλ' ὅμως ὁ Ἴωβ ὁ τοιοῦτος, ὡς ἐν πλούτῳ ἤνθησε καὶ  
ἐν πενίᾳ στεφανωθήσεται· πενίαν γὰρ ἀνάγκη παιδεύει,  
πλοῦτον δὲ πρόθεσις στεφανοῖ. Διάβολε, ἤδη προλέγω σοι,  
ὅτι πᾶσαν μὲν τὴν ὑπαρξίν τοῦ Ἴωβ θερίσεις, τὴν δὲ  
ἀνδρείαν αὐτοῦ οὐ μὴ ἐκλύσης. Ἴδου πάντα ὅσα ἔστιν  
235 αὐτῷ δίδωμι ἐν τῇ χειρὶ σου, ἀλλ' αὐτοῦ μὴ ἄψη, οὐχ ὅτι  
ἀσθενῆς ὁ ἀθλητής, ἀλλ' ὅτι πρὸς τὴν αἴτησίν σου δίδωμι  
καὶ τὴν συγχώρησιν. Εἶπες ὅτι "Διὰ χρημάτων σε σέβεται".  
λάβε τῶν χρημάτων μόνον τὴν ἐξουσίαν, ὅπως μάθης  
πότερον τῶν χρημάτων δεσπόζει ἢ τὰ χρήματα αὐτοῦ  
240 περιγίνεται.»  
Ταύτην τὴν ἐξουσίαν λαβὼν ὁ διάβολος ἐξῆλθε χαίρων ἀπὸ  
προσώπου κυρίου, ὁ αἰεὶ ἐκ προσώπου κυρίου ἐκπορευόμε-  
νος. Ἐξελθὼν δὲ μυριόσαλον κλύδωνα ἐξήγειρε τῷ Ἴωβ,  
εὐθέως καταστρέφων, ἐμπυρίζων, ἀπολλύων, αἰχμαλωτίζων,  
245 δοκῶν ὅτιπερ τῷ πλεονασμῷ τῆς ζάλης δύναται βυθίσει τὸ  
σῶμα, τὸ ἔμψυχον τοῦ Ἴωβ σκάφος, μὴ συνειδῶς ὅτι ἔσω  
λιμένος παρῶρμισται τῇ τῆς πίστεως ἀγκύρα πανταχόθεν  
ἠσφαλισμένος. Καὶ ὅτι ποικίλους πειρασμοὺς καὶ χειμῶνας

222/223 Is. 14, 13-14

234/235 Iob 1, 12

241/242 Iob 1, 12

ω<sup>1</sup> (MPQ) ω<sup>2</sup> (OVRH)

223 ἔσομαι ὁμοίος M OR τῷ ὑψίστῳ ω<sup>1</sup> OH 224 οὐ] *om.* Q  
χεῖραν O ζητεῖς] *add.* καὶ καλεῖς H 225 παραχωρῶ Q H  
226 ἀναδείξει H 228 πενία H φορτικώτερος R, φροντικώτερον  
H 228/229 καὶ - τιμιώτερον] *om.* ω<sup>1</sup> τιμιώτερον] ὀξύτερος R 229  
ὅπερ] ὡσπερ MQ ω<sup>2</sup> χόρτος] πλοῦτος Q τοῦτο] οὕτω OH 230  
ὀ<sup>2</sup>] οὐ M, *om.* Q τοιοῦτος] *add.* ἀλλ' M 231 πενία PQ OVH  
233 μὲν] *om.* P 234 ἐκλύσης] ἐλκύσης Q V 235 αὐτῷ] αὐτοῦ R  
δίδωμι] *add.* σοι H ἀλλὰ MQR 236 σου] οὐ MQ OV, *om.* H  
238 μόνον] *om.* H 239 πρότερον ω<sup>1</sup> OVH 242 κυρίου<sup>2</sup>] *om.* H  
242/243 ἐκπορευόμενος] ἐκδιωκόμενος R 243 μύριον σάλον Q  
ἐξήγειρε] *add.* κατὰ M τῷ] τοῦ M VR 244 ἀπολύων H 245  
δοκῶν ὅτιπερ] δοκῶ τί περι V, δοκῶν ὅτι ὑπὲρ R 245/246 τὸ σῶμα]  
*om.* P 246 σκάφος] *praep.* ὡς H ὅτι] *om.* H εἶσω R

ἐξήγειρεν ὁ διάβολος κατὰ τοῦ Ἰώβ, ἤκουες ἀρτίως τοῦ  
 250 συγγραφέως λέγοντος· Ἔτι τούτου λαλοῦντος ἦλθεν ἕτερος  
 ἄγγελος λέγων τῷ Ἰώβ· «Τὰ ζεύγη τῶν βοῶν ἤροτρία καὶ  
 αἱ θήλειαι ὄνοι ἐβόσκοντο ἐχόμενοι αὐτῶν· καὶ ἐλθόντες οἱ  
 αἰχμαλωτεύοντες ἤχμαλώτευσαν αὐτάς καὶ τοὺς παῖδας  
 ἀπέκτειναν ἐν στόματι μαχαίρας· καὶ ἐσώθην ἐγὼ μόνος  
 255 καὶ ἦλθον τοῦ ἀπαγγεῖλαί σοι.» Ἔτι τούτου λαλοῦντος·  
 συνεχεῖς τοὺς ἀγγέλους πληθύνει δοκῶν τὸν στρατιώτην  
 ἐκλύειν. Μὴ ἄγγελον νομίσης, ἀλλ' αὐτὸν τὸν διάβολον νόει·  
 αὐτὸς γὰρ ὁ διάβολος, ὡς πανοῦργος καὶ σοφὸς εἰς τὸ  
 κακοποιῆσαι, αὐτὸς ἑαυτὸν μετασχηματίζων εἰς τοὺς οἰκέτας  
 260 τοῦ Ἰώβ, ποτὲ μὲν ὡς ποιμένος, ποτὲ δὲ ὡς βουκόλου,  
 ποτὲ δὲ ὡς τοῦ βόσκοντος τὰς καμήλους, οὕτω συχνῶς  
 αὐτὸς δι' ἑαυτοῦ βαδίζων τὰς προσόδους αὐτῷ τῶν πει-  
 ρασμῶν προσέφερεν.

Ἄλλ' ὁ μὲν διάβολος ἐν τούτοις, ὁ δὲ Ἰώβ ὡς πέτρα τις  
 265 τοῖς βιαίοις κύμασι προσανέχουσα ἀκύμαντος καὶ ἀσάλευ-  
 τος ἔστη. Διὸ τὴν μὲν τῶν βοῶν καὶ πάσης τῆς λοιπῆς  
 ὑπάρξεως ἀπώλειαν γενναίως ὁ Ἰώβ ἤνεγκεν. Μόνον δὲ  
 ἤκουσε τοῦ τετάρτου ἀγγέλου τὸν ὁμοιόσημον τῶν τέκνων  
 θάνατον φέροντος, εὐθέως ὁ Ἰώβ ἐκάμφθη μικρὸν πατρι-  
 270 κοῖς σπλάγχνοις λυγισθεῖς, ἵνα γνωσθῆ ὅτι ἄνθρωπος ἦν.  
 Διὸ καὶ μόνον ἤκουσε τοῦ τετάρτου ἀγγέλου λέγοντος  
 πρὸς αὐτόν· Τῶν υἱῶν σου καὶ τῶν θυγατέρων σου  
 ἐσθιόντων καὶ πινόντων παρὰ τῷ υἱῷ σου τῷ ἀδελφῷ  
 αὐτῶν τῷ πρεσβυτέρῳ ἐξαίφνης πνεῦμα μέγα ἐξῆλθεν ἐκ  
 275 τῆς ἐρήμου καὶ ἤψατο τῶν τεσσάρων γωνιῶν τῆς οἰκίας  
 καὶ ἔπεσεν ἡ οἰκία ἐπὶ τὰ παιδιά σου καὶ ἐτελεύτησαν,

250/255 Iob 1, 16 et 14-15      271/276 Iob 1, 18-19

ω<sup>1</sup>(MPQ)    ω<sup>2</sup>(OVRH)

249 ἐξέγειρεν R    250/251 ἕτερος ἄγγελος ἦλθε H    252 θήλυαι R  
 ἐβόσκοντα R    ἑαυτῶν H    253 αἰχμαλωτεύσαντες P    αὐτὰ  
 OVH    254 στόματι μαχαίρας] στόματι μαχαίρης V, μαχαίραις R    καὶ  
 ἐσώθην] σωθεῖς δὲ R    255 καὶ] om. R    256 συνεχεῖ P    257 Μῆ]  
 praep. ἀλλὰ M    ἄγγελον] add. δὲ R    νομίσης] νοήσεις H    ἀλλ']  
 μάλλον δὲ M    261 συχνῶς] συνεχῶς ω<sup>1</sup>    262 προσόδους M    264  
 ἐν] om. H    265 βιαίοις] om. O    ἀκύμαντος M VR    266 μὲν] om. H  
 267 ἀπώλειαν] coniectura, βοήθειαν codd.    ὁ Ἰώβ] om. M R    δὲ]  
 om. P    268/271 τὸν - ἀγγέλου] om. O    269 ὑποφέροντος H    ὁ  
 Ἰώβ] om. M R    272 σου<sup>1</sup>] om. O    273 καὶ πινόντων] om. R    τῷ<sup>1</sup> -  
 σου] om. R    υἱῷ - τῷ<sup>2</sup>] om. H    275 τεσσάρων P<sup>66</sup>



ταῦτα ἀκούσας ὁ Ἰώβ εὐθέως ἐπέσχε καὶ κατέσχε τὸν  
 ἄγγελον, περιεβλέπετο τὰς ὄψεις, ἵνα γνωρίσῃ τίς ἐστὶν ὁ  
 280 Ὁ δὲ διάβολος κατεχόμενος τὰς ὄψεις ἀπέστρεφεν, δραπε-  
 τεύειν ἠβούλετο, ὑπὸ δικαίου κρατεῖσθαι τὸ σύνολον οὐκ ἤ-  
 νείχετο.

Διὸ καὶ ὁ Ἰώβ, ὡς εἶδεν αὐτὸν θορυβούμενον καὶ ὧδε  
 κάκεισε περιστρεφόμενον καὶ τὸ πρόσωπον δεῖξαι μὴ βου-  
 285 λόμενον, μὴ εἰδῶς ἔτι τίς ἐστὶν, τραχυνόμενος ἐπηρώτα  
 τοῦτον· «Λέγε μοι σύ, ἢ τῶν κακῶν προσθήκη, πνεῦμα  
 μέγα ἦλθεν ἐκ τῆς ἐρήμου. Μὴ σὺ εἶ τὸ πνεῦμα; Μὴ σὺ εἶ  
 ὁ τῆς ἐρήμου πολίτης; Πνεῦμα μέγα ἦλθεν ἐκ τῆς ἐρήμου,  
 ἀνθρώπινον τὸ σχῆμα καὶ τὸ πρόσωπον ἀπρόσωπον.  
 290 Πνεῦμα μέγα ἐξῆλθεν ἐκ τῆς ἐρήμου καὶ ἤψατο τῶν  
 τεσσάρων γωνιῶν τῆς οἰκίας. Λέγε μοι, ἔνδον ἢς τῆς  
 οἰκίας ἢ ἔξω; Εἰ ἔνδον ἢς, πῶς διεσώθης; Εἰ ἔξω διήγες,  
 πῶς ἔγνωσ ὅτι τὰ παιδιά τετελευτήκασιν; Ὅμως λέγε μοι,  
 295 χρύσειοι στύλοι; Ἀπεσβέσθησαν τῶν θυγατέρων μου αἱ  
 παρθενικαὶ ἰσοφαεῖς τρεῖς λαμπάδες; Κατεστράφη τῶν λο-  
 γικῶν νεοπτῶν ἢ δεκάστρουθος νοσσιὰ; Γέγονεν ὁ οἶκος  
 τάφος, ἢ τράπεζα τύμβος, ὁ κρατὴρ ἐκπιαστήρ; Μεγάλης  
 μοι συμφορᾶς γέγονας μηνυτής. Ἄλλ' ὅμως σφόδρα χαίρω.  
 300 ὅτι οὐκ ἀπεζεύχθησαν οἱ ἑπτὰ πῶλοι οὐδὲ τῶν ἑπτὰ  
 πῶλων αἱ τρεῖς δαμάλεις· ὡς ἔζησαν, καὶ ἀπέθανον, οὔτε  
 ἐν τῇ ζωῇ αὐτῶν ἐχωρίσθησαν, οὔτε ἐν τῷ θανάτῳ διεμε-  
 ρίσθησαν. Μεγάλα μοι κακὰ συμβέβηκεν. Πᾶσαν τὴν ὑπαρ-  
 ξιν ζημιωθείς μικρὸν ἐλυπούμην τῶν τέκνων περιόντων,

286/288 Iob 1, 19      290/291 Iob 1, 19

ω<sup>1</sup>(MPQ)    ω<sup>2</sup>(OVRH)

277 ταῦτα] *praep.* καὶ V    εὐθέως] *om.* H    κατασχῶν H    278  
 περιεβλέψατο H    279 προσενέγκαι] *om.* M    280 κατεχόμενος] *add.*  
 ὑπὸ τοῦ δικαίου R    ἀπέστρεφεν] *add.* καὶ H    281 ἠβούλετο, M  
 δικαίου] *add.* γὰρ H    281/282 ἠνέχετο VR    284 κακεῖτε V<sup>ms</sup> *vid.*  
 ἐπιστρεφόμενον H    285 ἔτι] ὅτι H    τίς] *om.* M    ἐπερώτα H  
 286 τοῦτον] αὐτὸν P    287 Μῆ<sup>2</sup>] *om.* R    288 ὁ] *om.* H    πολίτης]  
*add.* πνεῦμα μέγα ἦλθεν ἐκ τῆς ἐρήμου· μὴ σὺ τὸ πνεῦμα; (= ll. 286-287)  
 Q    290 ἐξῆλθεν] ἦλθεν P O    291 μοι] *add.* σὺ H    291/292 τῆς  
 οἰκίας] *om.* Q    293 παιδιά] *add.* μου P H    294 οἱ<sup>2</sup>] *om.* M  
 ἰσοστάχυες] *om.* ω<sup>1</sup> O    299 σφόδρα] *in marg.* M, *om.* H    301  
 δαμάλεις] λαμπάδες H    303 κακὰ] ἀγαθὰ M, *om.* H    304 ἐλυπούμην V

305 ὡς μὴ ἔχων τινὰ κληρονομίαν αὐτοῖς καταλεῖψαι· ὡς δὲ καὶ  
 τὰ τέκνα τῷ δοτῆρι δῶρον προσήνεγκα, οὐκέτι στυγνάζω  
 ἔργῳ τὴν τοῦ Ἀβραάμ θυσίαν πληρώσας.»  
 Τῷ δὲ θεῷ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

306 cf. Iob 1, 21      307 cf. Gen. 22, 10-12

ω' (MPQ)    ω' (OVRH)

305 ἔχοντα H κληρονομίαν] κληρονόμον Q V, κληρον R κατα-  
 λείψω PQ OVR. 307 πληρώσας] *add.* εἰς τὸ ὄνομα κυρίου εὐλογημένον  
 (cf. Iob 1, 21) O. 308 Τῷ - δόξα] ὑπὲρ δὲ τούτων πάντων δόξαν  
 ἀναπέμφωμεν τῷ πατρὶ καὶ τῷ υἱῷ καὶ τῷ ἁγίῳ πνεύματι νῦν καὶ ἀεὶ καὶ  
 M, αὐτῷ ἢ δόξα O, ὅτι αὐτῷ τῷ χριστῷ πρέπει ἡ δόξα H δόξα] ἡμῶν  
 πρέπει πᾶσα δόξα τιμὴ προσκύνησις νῦν καὶ ἀεὶ καὶ Q Ἀμήν] *om.* P

# HOMILIA V

## IN IOB

(BHG<sup>a</sup> 939h, CPG 7892)

### Praefatio

For the constitution of the text of Homily V (BHG<sup>a</sup> 939h) we have used the following MSS:

1. *Atheniensis* 264 (ff. 229-234<sup>v</sup>; inc. -UOYCOY 24)  
chart. a. 1364 ff. 246 21 × 14 1/21  
panegyricon with metaphrastic texts (type B)  
Ehrhard III, 301-302; Sakkalion 47
2. *Cantabrigiensis Trinity College O.5.36* (ff. 6<sup>v</sup>-11)  
chart. s. XVII ff. 205 + 67 33 × 21 1/31  
collection of homilies  
cf. above p. 77
3. *Hierosolymitanus S. Crucis 35* (ff. 82-84)  
chart. s. XV ff. 451 28,5 × 20,1 2/35  
non-menological lectionary  
Ehrhard III, 845-846; Papadopoulos-Kerameus III, 73-83
4. **M** *Masquensis gr. 234 (Vlad. 217)* (ff. 98<sup>v</sup>-104<sup>v</sup>)  
m. s. XI ff. 307 29,3 × 20,6 1/29  
panegyricon for six months (type A)  
cf. above p. 185
5. **B** *Oxoniensis Bodl. Baroccianus 199* (ff. 69-72<sup>v</sup>)  
m. s. X ff. IX + 357 34 × 23 2/36  
panegyricon for six months (type A)  
cf. above p. 77
6. *Oxoniensis Bodl. Laudianus gr. 64 A* (pp. 385-391)  
chart. s. XVI-XVII pp. 426 36 × 24,5 1/27  
collection of diverse patristic texts  
cf. above p. 77
7. **P** *Parisinus gr. 1175* (ff. 42-46)  
m. s. XI ff. 204 30,5 × 22 1/32  
panegyricon for six months (type A)  
cf. above p. 185

8. **R** *Parisinus gr. 1554 A* (ff. 106<sup>v</sup>-113)  
 chart. s. XIV ff. 172 28,5 × 21 1/23  
 non-menological pre-metaphrastic lectionary  
 Ehrhard III, 762; Halkin 210
9. **T** *Thessalonicensis Blatadon 6* (ff. 165-169<sup>v</sup>)  
 m. s. IX ff. 414 38,5 × 26 2/33  
 homiliarium  
 cf. above p. 77
10. **O** *Vaticanus Ottobonianus gr. 14* (ff. 150-152<sup>v</sup>; *des.* αὐτοῦ  
 192)  
 m. s. X ff. VI + 272 38 × 24,5 2/38  
 lectionary for the whole year (type B)  
 cf. above pp. 77-78
11. **V** *Vindobonensis theologicus gr. 5* (ff. 222<sup>v</sup>-226<sup>v</sup>)  
 m. a. 948 ff. III + 327 38 × 24 2/38  
 homiliarium (type B)  
 cf. above p. 78

The only remaining MS known to us to contain this homily, *Meteores τῆς Μεταμορφώσεως 549*, s. X, ff. 273<sup>v</sup>-278, was inaccessible to us.

Two families,  $\omega^1$  and  $\omega^2$ , are clearly to be distinguished on the basis of the following variants:

- 1/2 τὸν ἀήττητον ... ἰῶβ]  $\omega^1$ , τὸν ἀήττητον ἰῶβ τὸν...  $\omega^2$   
 13 συνεστῶτα] *om.*  $\omega^2$   
 50 κοπρίας] *praep.* τῆς  $\omega^2$   
 58 ἀλάλους]  $\omega^1$ , ἀλαλήτους  $\omega^2$   
 67 οὔτε<sup>1</sup>]  $\omega^1$ , οὐδὲ  $\omega^2$   
 91 ἀγίου]  $\omega^1$ , παναγίου  $\omega^2$   
 129 μασθοῦς]  $\omega^1$ , μαστούς  $\omega^2$   
 172 ἀπέξεεν]  $\omega^2$ , ἀνέξεεν  $\omega^1$   
 184 θᾶπτον] *om.*  $\omega^2$   
 203 μηδένα]  $\omega^1$ , οὐδένα  $\omega^2$   
 222 πολλοῦ] *om.*  $\omega^2$

- $\omega^1$  **a** The first copy of  $\omega^1$  to be dealt with is represented by *Masquensis gr. 234 (M)*, *Vindobonensis theologicus gr. 5 (V)*, and *Atheniensis 264 (1)*. Characteristic variants of **a** are:  
 9 θεοφοβία] θεοφοβίας **a**  
 61 καὶ τὰ] τὰ κατὰ **a**  
 188 ἐδυσχέραινε] ἐδυσχέρανε **a**

Within **a** we detect a closer affinity between *V* and *1* on

the basis of the following:

- 42 αἴσθεσθε] ἔσθεσθαι *V* 1, αἰδεῖσθε *cott.*  
 78 ἔπταισεν] ἔπεσεν *V* 1  
 95 τὴν] *add.* διάνοιαν *V* 1  
 96 ἰδίαν] διάνοιαν *V* 1  
 108 δείκνυμι] δείκνυ μοι *V* 1  
 127 ἐκ κοιλίας] ἐν κοιλία *V* 1  
 131 γέγονεν] *add.* μοι *V* 1  
 167 ἔπταισεν] ἔπεσεν *V* 1  
 234 ἐν] *om.* *V* 1

The exemplar from which these two MSS derive has been the most carefully preserved in *V*, which contains 17 variants not shared by 1. On the other hand, 1 exhibits traces of a longer history of text-transmission, which, apart from being manifested in many small variants, comes to the fore clearly in cases such as the following:

- 42 πῶς] ποῦ πικρὰ καὶ 1  
 66 Ὁ ἰώβ] *om.* 1  
 71 προσεδόκησεν] ἐλογίσατο 1  
 74 κέκραγεν] λέγει 1  
 77/78 Ἄκουε συνετῶς] πρόσεχε μετὰ ἀκριβείας 1  
 115 ἐξήνυεν] ἔπηξεν 1  
 139 τὰ ῥήματα] *om.* 1  
 149 Ὑπομονὴν] ὑπομένειν 1  
 185 ἀποξέει] *add.* τὸν ἰχώρα 1  
 198 γενναιῖζει] γενναίως ἴστατο 1  
 218 ἐνθηκιάσας] παροτρύνας 1

The text transmitted by *M* has a somewhat polished character. Thus Ὁ ἰώβ, for example, is omitted a number of times (122/123, 124, 134, 141), here and there a particle is added<sup>(1)</sup>, or even a verb<sup>(2)</sup>, and βερύπεται is changed to ἔρρύπεται in 182.

**β** A second, pure copy of *ω*' is preserved by *Parisinus gr.* 1175 (*P*), a MS containing only seventeen variant readings, including a number of small omissions of a single word<sup>(3)</sup>; one omission of some words is attributable to homoioteleuton ("ὄντως - τελειοῦται 156/157).

(1) 14 κενόν] *praep.* καί; 16 δ] *praep.* καί; 78 μὲν] *add.* γὰρ (+ *B*); 121 ἀνθρωπος] *add.* γὰρ; 130 οὐχ] *praep.* καί.

(2) 51 τέκνων] *add.* ἐθήρησεν.

(3) 29 ἐπι] *om.*; 95 τοῦ] *om.*; 120 οὖν] *om.* (+ *V*); δ] *om.*; 149 μὲν] *om.*; 194 ὡς] *om.*

$\omega^2$  The most significant representatives of  $\omega^2$  are the MSS *Thessalonicensis Blatadon 6* (T), *Vaticanus Ottobonianus gr. 14* (O) and *Oxonienis Bodl. Baroccianus 199* (B), all of which are already known to us from Homilies II and IV. Of these three T, with only seventeen minor variants<sup>(4)</sup>, contains the best copy of  $\omega^2$ . O, which transmits the text as far as 192, has, on the contrary, over thirty variants, including eight omissions<sup>(5)</sup>. Actual variants occur only in 122, 126, 150 and 152<sup>(6)</sup>. O is, in other words, a less accurate copy of  $\omega^2$  than T is. A free text deriving from  $\omega^2$  is that transmitted by B, where we find more than seventy variants. A large number of these have the effect of making the text smoother — small omissions, for example, or the addition of particles; in a number of places this results in the same reading as M has<sup>(7)</sup>. Some genuine variants, however, are:

70 κόλπον] τόκον B

95 διαβόλου] *add.* ἀναισχυντίαν B

104 ἄκουε] τοῦτο νόμιζε B

*Oxonienis Bodl. Laudianus gr. 64 A* (6) is a copy of B, like the *Cantabrigiensis Trinity College O.5.36* (2).

Two further MSS, *Hierosolymitanus S. Crucis 35* (3) and *Parisinus gr. 1554 A* (R), are related to B, as can be seen from the following:

24 ἤχμαλώτισεν] ἤχμαλώτευσεν B 3 R

68 ἄπολοιτο] ἀπόλλυτο B 3 R

83 συνετώς] νουνεχώς B 3 R

128 ἐξήλθα δὲ] ἐκ γαστρὸς δὲ ἐξήλθον B 3 R

130 ὡς] *add.* πρὸς B 3 R

131 ἐβλασφήμει] βλασφημῶν B 3 R

169 καταζέη] ἀποζέη B 3 R

184 βασιλεύς] βασιλικός B 3 R

220 ἦ] οὐδὲ B 3 R

228 εἶπες] εἶπας B 3 R

(4) E.g. 12 διεφθάρη] διεφθειρεν; 46 ἐπιζέετέ] ἐπιζέτέ; 135 δακρύω] δακρύων; 138 μου] μοι; 176/177 οὐ κατεμόλυνε] οὐκ ἀπεμόλυνε; 198 γενναίξει] γενναίζει; 228 ἐπιστράφηθι] ἐπιστράφητι; 229 πρὸ] πρὸς.

(5) 11 ἄλλ' - ἀγαθῶν] *om.* (+ R); 47 τῆ] *om.*; 60 τὰ] *om.*; 78/79 ὡς<sup>2</sup> - λέξεις] *om.*; 81 ὁ] *om.*; 82 ὁ] *om.*; 94 πάντα] *om.*; 156/157 Ὀντως - τελειοῦται] *om.* (+ P et T).

(6) 122 ὀδυνῶν] ἠδονῶν; 126 βασάνοις] πληγαῖς; 150 αὐτὸν] τοῦτον; 152 βοῶν] λέγων.

(7) 78 μέν] *add.* γάρ BM; 122/123 ὁ ἰὼβ] *om.* BM; 124 ὁ ἰὼβ] *om.* BM; 134 ὁ ἰὼβ] *om.* BM.

The relationship between  $\zeta$  and R is, however, considerably closer than that between B and  $\zeta$ R, as the following common variants will illustrate:

- 32 ἁμαρτιῶν] *praep.* καὶ  $\zeta$  R  
 42/43 συμβουλεύματα] βουλεύματα  $\zeta$  R  
 44/45 πειθαρχεῖτε] πειθαρχοῦντες  $\zeta$  R  
 47 τοξεύετε] τοξεύοντες  $\zeta$ , τετοξεύοντες R  
 50/51 ἀπέτεμεν] *praep.* ἠφάνησεν  $\zeta$  R  
 56 συμπαθεῖς] συμπαθητὰς  $\zeta$  R  
 77/78 Ἄκουε συνετῶς] πρόσεχε τοίνυν  $\zeta$  R  
 78 μὲν] *add.* οὖν  $\zeta$  R  
     ὡς<sup>2</sup>] *add.* γὰρ  $\zeta$  R  
 82 τίνα] *add.* πάλιν  $\zeta$  R  
 116 τούτων τοίνυν] τοίνυν τούτων  $\zeta$  R  
 118/119 ἄμεμπτος καὶ] *om.*  $\zeta$  R  
 157 ἠσθένησεν] *add.* τοίνυν  $\zeta$  R  
 159 Εἰλκοῦτο] *add.* οὖν  $\zeta$  R  
 202 βασιλικὸν] *om.*  $\zeta$  R  
 236 Ταῦτα] *add.* πάντα  $\zeta$  R  
 237 Ὀλυμπίοις] ὀλυμπιακοῖς  $\zeta$  R

We conclude, therefore, that  $\zeta$  and R descend from a MS which belonged to the same subgroup as B.

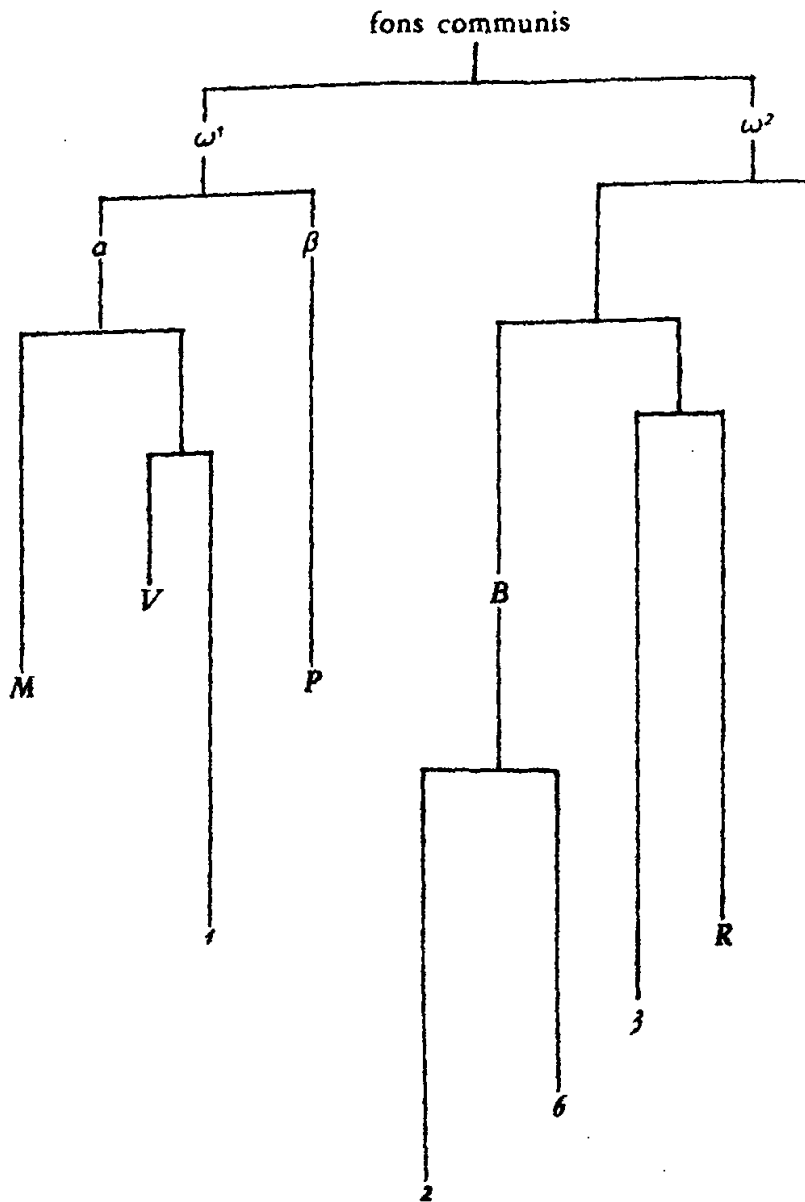
In constituting the text we followed each of the two families where appropriate. Given our conclusions concerning the various MSS and the groups to which they belong, we may perhaps conclude from 41 and 139<sup>(8)</sup> that both families descend from the same exemplar of the collection of Leontius' homilies circulating in Constantinople.

The *editio princeps* of this homily we owe to E. Sartorius<sup>(9)</sup>. In that this work was published in a series of inaugural addresses in Tartu, U.S.S.R., it has remained inaccessible to us. We strongly suspect, however, that Sartorius' text was based on the *Masquensis gr.* 234.

(8) 41 αἰσθεσθε] V<sup>1</sup>, αἰδείσθε MPω<sup>2</sup>; 139 ἀνηγόρευται] ἀπηγόρευται ω' ω<sup>2</sup>.

(9) E. SARTORIUS, *Leontii presb. CP. homilia in Iobum adhuc inedita*, Programmata Universitatis Literarum Dorpatensis, 1827, p. VII-XIII.

HOMILIA V  
Stemma codicum





## CONSPECTUS SIGLORUM

- B *Oxoniensis Bodl. Barocciannus 199* m. s. X ff. 69-72<sup>v</sup>  
M *Mosquensis gr. 234* m. s. XI ff. 98<sup>v</sup>-104<sup>v</sup>  
O *Vaticanus Ottobonianus gr. 14* m. s. X ff. 150-152<sup>v</sup>  
P *Parisinus gr. 1177* m. s. XI ff. 42-46  
R *Parisinus gr. 1554 A* chart. s. XIV ff. 106<sup>v</sup>-113  
T *Thessalonicensis Blataon 6* m. s. IX ff. 165-169<sup>v</sup>  
V *Vindobonensis theol. gr. 7* m. a. 948 ff. 222<sup>v</sup>-226<sup>v</sup>  
 $\omega^1$  *consensus codicum MVP*  
 $\omega^2$  *consensus codicum BRO T*

Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως  
λόγος εἰς τὸν Ἰώβ

- Εὔκαιρον ἐν τῷ παρόντι τὸν ἀήττητον τοῦ θεοῦ στρατιώτην Ἰώβ λέγειν τὰ τοῦ προφήτου Δαυῖδ· Εἶπα· Φυλάξω τὰς ὁδοὺς μου τοῦ μὴ ἀμαρτάνειν με ἐν γλώσση μου· ἐθέμην τῷ στόματί μου φυλακὴν ἐν τῷ συστήναι τὸν
- 5 ἀμαρτωλὸν ἐναντίον μου· Ἐκωφώθην καὶ ἐταπεινώθην καὶ ἐσίγησα ἐξ ἀγαθῶν, καὶ τὸ ἄλγημά μου ἀνεκαινίσθη.
- Ἵντως ὁ Ἰώβ εἶπερ τις ἐφύλαξεν ἀπὸ βλασφημίας τὸ στόμα αὐτοῦ, ἐχαλίνωσεν ἀπὸ λοιδορίας τὴν γλῶσσαν αὐτοῦ, ἐχαράκωσε θεοφοβία τὰ χεῖλη· Ἐταπεινώθη, ἀλλ' οὐκ ἠ-
- 10 πορήθη· ἐκωφώθη, ἵνα μὴ τοῦ δράκοντος ἀκούσῃ· ἐσίγησεν ἐξ ἀγαθῶν, ἀλλ' οὐκ ἀπέστη τῶν ἀγαθῶν· ἀνεκαινίσθη αὐτοῦ τὸ ἄλγημα, ἀλλ' οὐ διεφθάρη αὐτοῦ τὸ κατόρθωμα. Τὸν ἐξ ἐναντίας αὐτοῦ συνεστῶτα διάβολον ἐματαίωσεν, κενὸν αὐτὸν τῆς ἐλπίδος ἀπέδειξεν.
- 15 Ὁ ἠθέλεν, ἔπραξεν ὁ διάβολος· ὃ προσεδόκησεν, οὐκ ἤκουσεν. Τὴν φαρέτραν τῶν βελῶν ἐκένωσεν, ἀλλὰ τὸν στρατιώτην οὐκ ἐλύγισεν· τὸ σκάφος διέλυσεν,
- 20 ἀλλὰ τὸν ἐπιβάτην οὐκ ἐβύθισεν· τοὺς δέκα κλάδους τῶν τέκνων ἀπέτεμεν, ἀλλὰ τὴν ρίζαν τῆς ὑπομονῆς οὐκ ἐσάλευσεν· τοιχορυγίας τῷ σώματι προσήνεγκεν, ἀλλὰ τὴν ἠγεμονεύουσαν ψυχὴν οὐκ ἤχμαλώτισεν·

1/2 cf. II Tim. 2, 3    2/6 Ps. 38, 2-3    9/12 cf. Ps. 38, 3

ω<sup>1</sup>(MVP)    ω<sup>2</sup>(BROT)

*Tit.* 1/2 Λεοντίου - Ἰώβ] τοῦ αὐτοῦ εἰς τὸν Ἰώβ λόγος B τῆ μεγάλη Γ P, λόγος τῆ ἀγία Δ τῆς μεγάλης ἐβδομάδος καὶ εἰς τὸν Ἰώβ V 2 Ἰώβ] *add.* τῆ ἀγία καὶ μεγάλη τρίτη M, *add.* τῆ μεγάλη Γ B, *add.* τῆ μεγάλη τρίτη R, *add.* τῆ μεγάλη τετράδι O, *add.* τῆ μεγάλη Δ T

1 ἀήττητον] *add.* Ἰώβ τὸν ω<sup>2</sup> θεοῦ] χριστοῦ P 2 Ἰώβ] *om.* ω<sup>2</sup>  
6 ἀνακαινίσθη R 7 Ἵντως] *iteravit* M ὃ] *om.* B τις] *add.* ἕτερος V, *add.* ἄλλος B 9 θεοφοβίας MV χεῖλη] *add.* αὐτοῦ M  
9/10 ἀλλ' οὐκ ἠπορήθη] *om.* R ἐξεπορήθη V 11 ἀλλ' - ἀγαθῶν] *om.* RO 12 διεφθείρεν T 13 συνεστῶτα] *om.* ω<sup>2</sup> 14 κενὸν] *praep.* καὶ M 15 Ὁ] *add.* μὲν B 16 ὃ] *praep.* καὶ M, *add.* δὲ B 21 δέκα] *om.* B τὰ τέκνα B 23 τοιχορυγίας O τὸ σῶμα P 24 ἠχμαλώτευσεν MV BR

25 τοὺς φίλους ἐχθροὺς παρεσκεύασεν,  
ἀλλὰ τὸν φίλον τοῦ θεοῦ τῆς πρὸς αὐτὸν φιλίας οὐκ ἠ-  
λοτρίωσεν.

Διὸ καὶ ὁ σοφώτατος Ἴωβ ὡς εἶδε τοὺς τρεῖς φίλους,  
καθὼς ἀρτίως ἤκουες, ἐπὶ ἑπτὰ ἡμέρας καὶ ἑπτὰ νύκτας  
30 συγκαθεσθέντας, τὴν μὲν συμπάθειαν ἐθαύμασεν, τὴν δὲ  
συμβουλίαν οὐκ ἐγνώρισεν. Διὰ τί; Ὅτι ὠνείδισαν οἱ φίλοι  
δικαίως αὐτὸν πάσχειν ἀποφηνάμενοι· ἀμαρτιῶν ἀντίδοσιν  
γενέσθαι διεσάφησαν. Διὸ καὶ ὁ Ἴωβ ὡς εἶδεν αὐτοὺς ἐν  
τούτοις, μετὰ πολλὰς ἀντιρρήσεις ἀπεκρίθη πρὸς αὐτοὺς  
35 λέγων, καθὼς ἡ γραφή τοῦ Ἴωβ περιέχει· «Ἄτὰρ δὴ καὶ  
ὑμεῖς ἐπέβητέ μοι ἀνελεημόνως, ἰατροὶ κακῶν πάντες. Ἔδει  
τὸν φίλον παραμυθίσασθαι· μὴ γὰρ τραυματίζειν; παρακα-  
λεῖν· μὴ γὰρ λοιδορεῖν; Πειρασμοὶ πειρασμῶν μοι γίνεσθε·  
οὐχ ὄρατε πῶς χαλεπὰ τῶν ἰχώρων τὰ ρεύματα;  
40 Οὐ νοεῖτε πῶς πικρὰ τῶν ὀστράκων τὰ ξέσματα;  
Οὐκ αἰσθεσθε πῶς σκληρὰ τῆς κοπρίας τὰ ὑποστρώματα;  
Οὐκ ἠκούσατε πῶς ψυχοφθόρα τῆς γυναικὸς τὰ συμβου-  
λεύματα;

Ἄδει ὑμᾶς κουφίζειν ἐπιφορτοῦτε, τῷ διαβόλῳ πειθαρ-  
45 χεῖτε.

Τί ἐπιξέετε μοι τὰ τραύματα;

Τί τῇ γλώσσει με τοξεύετε;

Τί τῷ στόματι πολεμεῖτε;

Οὐκ ἠρκέσθη ὁ ἠττηθεὶς, ἔτι πυκτεύει ὁ κάτω κείμενος καὶ  
50 ἐπὶ κοπρίας ἠκολούθησεν. Πᾶσαν μου τὴν ὑπαρξιν ἀπέτε-  
μεν, τὴν δεκάδα τῶν τέκνων, τὴν γυναῖκά μοι μόνην

29 Iob 2, 13    35/36 Iob 6, 21    36 Iob 13, 4

ω<sup>1</sup>(MVP)    ω<sup>2</sup>(BROT)

29 ἐπὶ] *om.* P    ἑπτὰ ἡμέρας καὶ] *om.* R    30 συγκαθεσθέντες R  
31 ἠγνώρισεν O    32 αὐτῶν P    ἀμαρτιῶν] *praep.* καὶ R    33  
διεσάφισαν B    ὁ Ἴωβ] αὐτός B    34 τοιοῦτοις R    ἀντιρρήσεις]  
*praep.* τὰς B    ἀπεκρίνατω V    35 Ἄτὰρ δὴ] ἀπάρτη R    38  
[Πειρασμοί] *om.* V    γεγένησθε M    39 ρεύματα] τραύματα M    40  
οὐκ ἐννοεῖτε B    41 αἰδεῖσθε MP ω<sup>2</sup>, ἐσθεσθαι V    κληρὰ R    τὰ  
τῆς κοπρίας R    42/43 βουλεύματα R    44 Ὁ] *om.* R    δεῖ P OT  
ἐπιφορτοῦτέ] *praep.* ὑμεῖς δὲ R    τῷ] *praep.* τί M    44/45  
πειθάρχοοντες R    46 ἐπιξέτέ T    47 Τί] *om.* V RT    τῇ] *om.* O  
τετοξεύοντες R    50 κοπρίας] *praep.* τῆς ω<sup>2</sup>    50/51 ἀπέτεμεν]  
*praep.* ἠφάνησεν R    51 τέκνων] *add.* ἐθήρησεν M    γυναῖκά R  
μου B<sup>ac</sup>

ἐφύλαξεν, καὶ αὐτὴν οὐχ ὡς παρηγορίαν ἀλλ' ὡς ἐπιβουλήν.  
Ὡς δὲ καὶ δι' αὐτῆς ἐματαιώθη, δι' ὑμῶν με πάλιν ὑποσύρειν  
ἐπείγεται.

- 55 Ἀπόστητε τοίνυν, ὦ φίλοι, ἔγνω τὸ πανούργου τὰ  
ἐπιχειρήματα· πρῶτον καὶ ὑμᾶς συμπαθεῖς ἀνέδειξε καὶ ἐπὶ  
κοπρίας καθέζεσθαι παρεσκεύασε καὶ ἐπὶ ἑπτὰ ἡμέρας  
ἀσίτους καὶ ἀλάλους ἀνέδειξεν, ὅπως ἐγὼ θαρρήσας τῇ  
συμπαθείᾳ θάπτον δέξωμαι τὴν ἐπιβουλήν.
- 60 Ἀπόστητε, φίλοι, οἶδα πότε καὶ τὰ τῶν φίλων ὑμᾶς λαλεῖν  
παρασκευάζει, οἶδα πότε καὶ τὰ τῶν ἐχθρῶν ὑποσπείρει·  
πρῶτον τὸ συμπαθὲς καὶ τότε τὸ δόλιον.  
Ἀπόστητε τοίνυν, ὦ φίλοι, οὐ μὴ με πείσητε βλασφημῆσαι·  
οἶδα προλέγειν τὰ τοῦ Δαυὶδ· *Τὸ στόμα μου λαλήσει*  
65 *σοφίαν καὶ ἡ μελέτη τῆς καρδίας μου σύνεσιν.*»

Ἔστι δὲ πάντως εἰπεῖν τινα· «Τί οὖν; Ὁ Ἰώβ οὐχ ἡ-  
μαρτεν οὔτε ἐβλασφήμησεν οὔτε ἐλάλησεν ἐναντίον; Πᾶσαν  
τὴν κτίσιν κατηράσατο καὶ μετ' ὀδύνης ἐβόησεν· Ἀπόλοιτο  
ἡ ἡμέρα ἐν ἣ ἐγεννήθη καὶ ἡ νύξ ἐν ἣ εἶπον· Ἰδοὺ ἄρρεν.

- 70 Ὑβρισε τῆς μητρὸς τὴν εὐγένειαν, τύμβον τὸν κόλπον τῆς  
μητρὸς προσεδόκησεν, διέβαλε τῶν μαζῶν τὴν εὐγένειαν,  
τὴν κοινὴν γαλακτοτροφίαν ἐνύβρισεν. Οὐ ταῦτα καὶ τὰ  
παραπλήσια τούτων μετήλθεν;»

- Πῶς οὖν οὐχ ἡμαρτεν Ἰώβ; Ἐπειδὴ κέκραγεν ἡ γραφή·  
75 *Οὔτε ἐν τοῖς χεῖλεσιν αὐτοῦ ἡμαρτεν Ἰώβ.* Ἄκουε συ-  
νετῶς. Ἐν παντὶ πράγματι τὸν σκοπὸν ζητεῖ τοῦ πράγμα-  
τος καὶ οὐδαμῶς τῆς ἀληθείας οὐ μὴ διαπέσης. Ἄκουε  
συνετῶς. Ὡς μὲν πρὸς τὰς λέξεις ἔπαισεν ὁ Ἰώβ – ὡς

57/58 Iob 2, 13    64/65 Ps. 48, 4    68/69 Iob 3, 3    75 Iob 2, 10

ω<sup>1</sup>(MVP)    ω<sup>2</sup>(BROT)

52 ταύτην V παρηγορηγίαν. V<sup>ac</sup> ἐπιβουλήν] *scripsimus*, ἐπίβου-  
λου *codd.* 55 φίλοι] *praep.* κακοὶ B ἔγνω R 56 συμπαθείας V B,  
συμπαθητὰς R 58 ἀλαλήτους ω<sup>2</sup> 59 δέξωμαι θάπτον O 60  
Ἀπόστητε] *add.* οὖν B καὶ] *om.* R τὰ] *om.* O 61 καὶ τὰ] τὰ  
κατὰ MV 63 οὐ] *om.* V 67 οὔτε<sup>1</sup>] οὐδὲ ω<sup>2</sup> οὔτε<sup>2</sup>] αὐδὲ R  
ἐλάλησεν] *add.* τι B 68 κτίσιν] *add.* φησὶ B ἀπόλλυτο BR  
69 ἐν<sup>1</sup>] *om.* M ἐγενήθη O εἶπαν B ἄρρεν O 70  
κόλπον] τόκον B 71 διέβαλλεν V B 75 Ἄκουε] *praep.* ἀλλ' B 77  
οὐ μὴ] *om.* B 77/78 Ἄκουε συνετῶς] πρόσεχε τοίνυν R, *om.* B 78  
μὲν] *add.* γὰρ M B, *add.* οὖν R ἔπεσεν V 78/79 ὡς<sup>2</sup> – λέξεις] *om.*  
O 78 ὡς<sup>2</sup>] *add.* γὰρ R

πρὸς τὰς λέξεις, οὐχ ὡς πρὸς τὰς ἐννοίας τὴν κτίσιν τοῦ  
80 θεοῦ ἐλοιδόρησεν – ὡς δὲ πρὸς τὴν πρότασιν τοῦ δια-  
βόλου, οὐδ' ἄλλως ἤμαρτεν ὁ Ἰώβ κατὰ τὴν θείαν γραφὴν.

Ἔστι δὲ πάντως εἰπεῖν τινα· «Οὐδ' ἄλλως ἤμαρτεν ὁ Ἰώβ;»  
Ἄκουε συνετῶς. Ὁ διάβολος προσελθὼν τῷ κυρίῳ κατὰ  
διάνοιαν οὐ κατ' ἔμφασιν – τοῦτο γὰρ καὶ χθὲς ἐλέγγο, ὅτι  
85 κατὰ διάνοιαν ὁ διάβολος ἀπεκρίνατο τῷ κυρίῳ, οὐχὶ δὲ  
ἐπ' ὄψεσιν. Τὴν γὰρ γραφὴν τοῦ Ἰώβ ὁ ἱστοριογράφος  
Μωϋσῆς ἀνεγράψατο. Οὗτος δὲ οὐκ ἦν ἐν τοῖς χρόνοις τοῦ  
Ἰώβ, ἀλλὰ σφόδρα μετὰ τὸν Ἰώβ· πέμπτος ἦν μετὰ τὸν  
Ἀβραάμ ὁ Ἰώβ. Ὁ δὲ Μωϋσῆς μετὰ πολλὰς γενεάς, με-  
90 τὰ τὴν ἐξ Αἰγύπτου ἔξοδον, ἀλλ' ὅμως ἀνεγράψατο τὰ κατὰ  
τὸν Ἰώβ, οὐκ οἰκείῳ βουλήματι ἀλλ' ὑπαγορεύσει τοῦ ἁγίου  
πνεύματος. Τὸ ἅγιον τοίνυν πνεῦμα, ὡς πάντα ἐπιστάμενον  
τὰ κατὰ τὸν σκοπὸν καὶ τὴν διάνοιαν τοῦ διαβόλου,  
ὑπηγόρευσε τῷ Μωϋσῆϊ ὡς ἱστορίαν πάντα ταῦτα ἐκθέσθαι.  
95 Ἐπίστατο γὰρ τὸ ἅγιον πνεῦμα καὶ τὴν τοῦ διαβόλου καὶ  
τὴν πρὸς τὴν τούτου ἰδίαν τοῦ θεοῦ ἀντίρρησιν. Οἶδε γὰρ  
τὸ ἅγιον πνεῦμα καὶ τὰ τοῦ θεοῦ κατὰ τὸν μακάριον  
Παῦλον τὸν λέγοντα· Οὐδεὶς οἶδε τὰ τοῦ θεοῦ εἰ μὴ τὸ  
πνεῦμα τοῦ θεοῦ τὸ ἐν αὐτῷ, καὶ πάλιν· Τὸ γὰρ πνεῦμα  
100 ἐρευνᾷ καὶ τὰ βάθη τοῦ θεοῦ. Τὴν διάνοιαν τοίνυν τοῦ  
διαβόλου τὸ ἅγιον πνεῦμα θεωρῆσαν ἱστορίαν ὑπηγόρευ-  
σεν, ὅπως ἡμεῖς οἱ ἀκούοντες σαφέστερον ἐπιβάλλωμεν τοῖς  
λεγομένοις. Εἴ τι οὖν ἀκούεις τοῦ διαβόλου λέγοντος, κατὰ  
διάνοιαν ἄκουε· εἴ τι δὲ τοῦ θεοῦ, κατὰ ἀπόφασιν· τοῦτο  
105 γὰρ ἐξέδωκε τὸ ἅγιον πνεῦμα.

84/86 cf. Hom. IV, 69-83

88/89 cf. Iob 42, 17c

98/99 I Cor. 2, 11

99/100 I Cor. 2, 10

ω<sup>1</sup>(MVP) ω<sup>2</sup>(BROT)

80 πρὸς τὴν] *om.* M πρότασιν V 81 ὁ] *om.* O 82 Ἔστι –  
τινα] *om.* B τινα] *add.* πάλιν R ἄλλως] *add.* οὖν φησιν B, *add.* οὖν  
R ὁ] *om.* O 83 συνετῶς] νουνεχῶς BR 84 κατέμφασι B  
ἐχθὲς V 86 ἐφόψεσιν VP ω<sup>2</sup> 87 μωσῆς V συνεγράψατο B  
88/89 ἀλλὰ – Ἰώβ] *om.* R 88 πέμπτος] *add.* μὲν γὰρ B 89  
μωσῆς V 90 ἀνεγράψας R 91 παναγίου ω<sup>2</sup> 94 μωσῆ MV,  
μωυσει BOT πάντα] *om.* O 95 ἠπίστατο B τὴν] *add.* διάνοιαν  
V τοῦ] *om.* P διαβόλου] *add.* ἀναισχυντίαν B 96 ἰδίαν]  
διάνοιαν V, οἰδίαν R 97 κατὰ] *add.* τὰ O 100 ἐρευνᾷ] *praep.* πάντα  
M 101 ἱστορίαν] *praep.* τὴν B 102 ἐπιβάλλωμεν BO 104 ἀκουε]  
τοῦτο νόμιζε B

- Κατὰ διάνοιαν τοίνυν προσελθὼν ὁ διάβολος τῷ κυρίῳ ἐξητήσατο τὸν Ἰὼβ λέγων· «Δός μοι αὐτοῦ τὴν ἐξουσίαν πᾶσαν καὶ δείκνυμι πῶς ἀναισχυντότερον πάντων σε βλασφημήσει. Τουτέστι δός μοι αὐτοῦ τὴν πᾶσαν ἡγεμονίαν  
 110 καὶ παρασκευάζω τὸν Ἰὼβ κατὰ πρόσωπόν σε βλασφημῆσαι, τουτέστι τὰ ἐναντία σοι διαπράξασθαι, ἀπρονόητόν σε κηρῦξαι, εἶδωλα προσκυνῆσαι καὶ σέ καταλεῖψαι, ἀγάλμασι θυσιάσαι καὶ σοὶ μὴ προσενέγκαι, βωμοὺς ναῶν ἐγείρειν καὶ θυσιαστήρια καταστρέφειν.»
- 115 Τοῦτον τὸν σκοπὸν ἐξήνυεν ὁ διάβολος καὶ εἰς ταῦτα προσεδόκα τὸν Ἰὼβ καθιστᾶν. Εἰ δὲ τούτων τοίνυν μετῆλθέ τι ὁ Ἰὼβ, ἐβλασφήμησεν, ἐπειδὴ τὰ τοῦ διαβόλου διεπράξατο· εἰ δὲ οὐδὲν τούτων μετῆλθεν, δίκαιος ἦν καὶ ἄμεμπτος καὶ θεοσεβῆς κατὰ τὴν τοῦ κυρίου διδασκαλίαν· ὃν γὰρ ὁ  
 120 θεὸς δικαιοῖ τίς κατακρίνει; Οὐδ' ὅλως οὖν ἤμαρτεν ὁ Ἰὼβ ἀνθρώπινα ῥήματα λαλήσας· ὡς ἄνθρωπος ἐλάλησε πληττόμενος ὑπὸ τῶν ὀδυνῶν. Εἰ μὴ γὰρ ἦν ταῦτα λαλήσας ὁ Ἰὼβ καὶ τὴν ἡμέραν ἀρασάμενος, εἶχον λέγειν τινὲς ὅτι ἀναίσθητος γέγονεν ὁ Ἰὼβ, ἢ ὅτι ὑπερέβη τὰ ἀνθρώπινα  
 125 μέτρα. Ἐνθεν γὰρ δείκνυται ἀπὸ τῆς ἀρᾶς τοῦ Ἰὼβ ὅτι μεγάλαις βασάνοις περιεβλήθη, ἐξ ὧν τὴν ὀδύνην μὴ φέρων ἀνθρωπίνως ἐβόα λέγων· Διὰ τί ἐκ κοιλίας μητρός μου οὐκ ἐτελεύτησα, ἐξῆλθα δὲ καὶ οὐκ εὐθύς ἀπωλόμην; Διὰ τί δὲ συνήνητήσάν μοι γόνατα; Διὰ τί δὲ μασθοὺς  
 130 ἐθήλασα μητρός μου; Ταῦτα πρὸς ἑαυτὸν ἔλεγεν, οὐχ ὡς

107/110 cf. Iob 1, 9-12; 2, 4-6    118/119 Iob 1, 1    119/120 cf. Rom. 8, 33-34    127/130 Iob 3, 11-12

ω<sup>1</sup>(MVP)    ω<sup>2</sup>(BROT)

107 ἐξαιτήσατω V, ἐξετήσατω P    108 πᾶσαν] om. V    δείκνυ μοι V    110 παρασκευάσω O    τὸν Ἰὼβ] αὐτὸν B    111 τουτέστι] om. B  
 113 βωμῶν B    114 ἐγείρειν] ἐγείραι ROT, ἀνεγείραι B    καταστρέψαι B    115 Τοῦτον] add. τοίνυν B    116 προσεδώκαν P    δὲ] μὲν οὖν B, add. τι V<sup>2c</sup>, om. M R    τοίνυν τούτων R    τοίνυν] om. B  
 117 τι] *erasit* V<sup>2c</sup>    118/119 ἄμεμπτος καὶ] om. R    120 κατακρίνει] ὁ κατακρίνων V<sup>2c</sup> B, κατακρινεῖ O    οὖν] om. VP    ὁ] om. P    121 ἀνθρώπος] *praep.* γὰρ R, add. γὰρ M, add. οὖν O    122 ἡδονῶν O  
 122/123 ὁ Ἰὼβ] om. M B    123 λέγειν] *praep.* ἂν B    124 ὁ Ἰὼβ] om. M B    125 δείκνυται] add. ὁ Ἰὼβ B    τοῦ Ἰὼβ] αὐτοῦ M, om. B  
 126 βασάνοις] πληγαῖς O    127 ἐν κοιλία V    128 ἐξῆλθα δὲ] ἐξῆλθον δὲ M, ἐκ γαστρός δὲ ἐξῆλθον BR    129 μαστοὺς ω<sup>2</sup>    130 οὐχ] *praep.* καὶ M    ὡς] add. πρὸς BR

τὸν δημιουργὸν ἐβλασφήμει. Τουτέστιν «Διὰ τί μὴ γέγονεν ὁ μητρῶος κόλπος τύμβος, ἵνα μὴ παλαιῶ καὶ μὴ γνωρίζω τίνι παλαιῶ; Εἰ εἶχον πρὸς ὁμοίωσχημόν τινα, ἦδεν πῶς κρατῶ καὶ κρατοῦμαι.» Διὰ τοῦτο προσετίθει λέγων ὁ Ἰώβ·

135 Πρὸ γὰρ τῶν σιτίων μου στεναγμός μοι ἦκει, δακρύω δὲ ἐγὼ συνεχόμενος φόβῳ· φόβος γὰρ ὃν ἠύλαβούμην ἤλθέ μοι, καὶ ὃν ἐδεδοίκειν συνήνησέ μοι.

Πρὸ γὰρ τῶν σιτίων μου στεναγμός μοι ἦκει. Ἀνθρώπινα τὰ ῥήματα διὰ τὸ πάθος ἀνηγόρευται. Εἰ μὴ γὰρ ταῦτα ἦν  
140 ἐκθέμενος ὁ Ἰώβ, ἤμελλον λέγειν τινές, ἅπερ καὶ νῦν λέγουσιν, ὅτι μεγάλας μὲν πληγὰς ἐδέξατο ὁ Ἰώβ, ὅμως δὲ οὐκ ἦσθετο τῶν πληγῶν, ὅτι ὁ θεὸς αὐτὰς ἐκούφιζεν. Ταῦτα λέγουσί τινες καὶ ἐν τῷ παρόντι, ὅτι οὐκ ἦσθετο τῶν πληγῶν. Τί λέγεις, ὦ φίλε; Ἦσθετο τῶν πληγῶν ὁ  
145 Ἰώβ ἢ οὐκ ἦσθετο; Μισθὸν ἐδέξατο ἢ οὐκ ἐδέξατο; Παντί που δῆλον ὅτι ἦσθετο· ὁ γὰρ ἀγωνιζόμενος πάντα ἐγκρατεύεται. Ὁ θεὸς τὸν ὑπὲρ αὐτοῦ ἀγωνιζόμενον καὶ πληγὰς μαρτυρικὰς δεχόμενον ποιεῖ αἰσθεσθαι καὶ τῆς πληγῆς, οὐ περιαίρει τὴν πληγὴν. Ὑπομονὴν μὲν παρέχει καὶ ἰσχὺν  
150 χορηγεῖ πρὸς ἧτταν τῶν ἀντιπάλων, ποιεῖ δὲ αὐτὸν αἰσθεσθαι, ἵνα ἔμμισθος ἦ ὁ ἀγών. Καὶ τούτου μάρτυς ὁ μακάριος Παῦλος βοῶν· Ἐδόθη μοι σκόλοψ τῆ σαρκί, ἄγγελος σατάν, ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι. Ὑπὲρ τούτου τρεῖς τὸν κύριον παρεκάλεσα, ἵνα ἀποστῇ  
155 ἀπ' ἐμοῦ. Καὶ εἰρηκέ μοι· Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ

135/138 Iob 3, 24-25

146/147 I Cor. 9, 25

152/157 II Cor. 12, 7-9

ω<sup>1</sup>(MVP) ω<sup>2</sup>(BROT)

131 τὸν - ἐβλασφήμει] βλασφημῶν τοῦ πρὸς τὸν δημιουργὸν R  
βλασφημῶν B γέγονεν] add. μοι V 133 εἶδειν OT 134 ὁ  
Ἰώβ] om. M B 135 σιτίων M RO μου] μοι O δακρύων T  
136 φόβος] scripsimus, φόβον codd. 136/137 ἠύλαβούμην - ὃν] om. R  
136 εὐλαβούμην M 138 σιτίων M RO μου] μοι T 139  
ἀνηγόρευται] scripsimus, ὑπηγόρευται V, ἀπηγόρευται MP ω<sup>2</sup> ἦν ταῦτα  
O 140 ὁ Ἰώβ] om. B νῦν] om. B 141 μὲν] om. R ὁ Ἰώβ] om.  
M 143 Ταῦτα] add. γὰρ B ἦσθετο O<sup>ac</sup> 144 πληγῶν] add. ὁ  
Ἰώβ B 145 ἐδέξατο] ἐδέξετο V<sup>ac</sup> 147 Ὁ] add. γὰρ B 148  
ἐσθέσθαι OT τῆς πληγῆς καὶ B πληγητῆς R 149 μὲν] μέντοι R,  
om. P παρέχων B 150 χορηγῶν B ἧτταν] ἧταγαν R ποιῶν  
B τοῦτον O 150/151 ἐσθέσθαι OT 151 ἐν μισθῶ V 152  
βοῶν] λέγων O μοι] add. O<sup>ac</sup> σαρκί] add. μου V 154 τρεῖς]  
treis V, πρὸς T et τρεῖς inter lineas T<sup>2</sup> 155 μοι] μοι R

δύναμις μου ἐν ἀσθενείᾳ τελειοῦται. Ὅντως ἐν ἀσθενείᾳ ἡ τοῦ θεοῦ δύναμις τελειοῦται. Ἡσθένησεν ὁ Ἰώβ, καθὼς ἀρτίως ἤκουες, ἀσθένειαν οὐ φυσικῶς ἀτακτοῦσαν ἀλλὰ διαβολικῶς αὐθεντοῦσαν. Εἰλκοῦτο ἀπὸ κεφαλῆς ἕως ὀνύχων,  
 160 οὐκ ἦν φάρμακον ἐπιθεῖναι, οὐκ ἰατρὸν παραμυθῆσασθαι, οὐκ ἔλαιον ἐπιχέαι, οὐκ ἄλλην τινὰ βοήθειαν προσενέγκαι, οὐδὲ ἐν τῶν σωματικῶν προσαγαγεῖν, εἰ μὴ μόνον τὴν θεοδώρητον τῆς ὑπομονῆς ἔμπλαστρον· ταύτη γὰρ ὁ Ἰώβ χρησάμενος ἑαυτὸν μὲν περιώδευσεν, τὸν δὲ διάβολον  
 165 ἔτραυμάτισεν.

Ἦκουες ἀρτίως τοῦ συγγραφέως λέγοντος· Ἐξῆλθε δὲ ὁ διάβολος ἀπὸ προσώπου κυρίου καὶ ἐπαισε τὸν Ἰώβ ἔλκει πονηρῶ ἀπὸ ποδῶν ἕως κεφαλῆς. Καὶ ἔλαβεν ὁ Ἰώβ ὄστρακον ἵνα καταξέῃ τὸν ἰχώρα αὐτοῦ. Εἶδες περιοδίαν  
 170 σκληροτέραν τοῦ πάθους;

Ἔλαβεν ὄστρακον καὶ ἀπέξεε τοὺς ἰχώρας· τίς εἶδεν ὄστράκινον σπόγγον; Ὀστράκῳ τοὺς ἰχώρας ἀπέξεεν· ὄστρακον καὶ ὀλοκλήρῳ σώματι προσαγόμενον ἐγείρει τραύματα, οὐχὶ δὲ εἰλκωμένον παραμυθεῖται.

175 Καὶ ἔλαβεν ὄστρακον καὶ ἔξεε τοὺς ἰχώρας· ὄστράκῳ τὸ ὄστρακον παρεμυθεῖτο καὶ τὸν θησαυρὸν τῆς πίστεως οὐ κατεμόλυνε πειθόμενος Παύλῳ τῷ λέγοντι· Ἐχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὄστρακίνοις σκεύεσιν.

Ἔλαβεν ὄστρακον καὶ ἀπέξεε τοὺς ἰχώρας αὐτοῦ.

180 Ὡ φοβεράς περιοδίας, μᾶλλον δὲ ὦ γενναιοτάτης καρτερίας. Ὀστράκῳ τοὺς ἰχώρας ἀπέξεεν. Μόνον εἶδεν ὁ Ἰώβ ὅτι εἰλκῶται πανταχόθεν καὶ ὅτι ῥερούπῳται ἀπὸ κεφαλῆς

159 cf. Iob 2, 7    166/169 Iob 2, 7-8    171 Iob 2, 8    175 Iob 2, 8  
 177/178 II Cor. 4, 7    179 Iob 2, 8

ω<sup>1</sup>(MVP)    ω<sup>2</sup>(BROT)

156/157 Ὅντως - τελειοῦται] *om.* P OT    156 Ὅντως] οὕτως R  
 ἀσθενείᾳ ἢ] ἀσθενείᾳ R, ἀσθενεῖ ἢ R<sup>ac</sup>    157 Ἡσθένησεν] *add.*  
 τοίνυν R    159 Εἰλκοῦτο] *add.* οὖν R    162 οὐδὲ ἐν] οὐδὲν B  
 παραγαγεῖν M    163 ἔμπλαστρον V    ταύτην MP    164 πε-  
 ριώδευεν B    166 Ἦκουες] *add.* γὰρ B    167 ἔπεσεν V    τὸν] τῷ  
 ω<sup>1</sup> O    168 ὁ] *om.* M    169 ἀποξέῃ M BR    171 Ἔλαβεν] *add.* φησιν  
 B    οἶδεν R    172 Ὀστράκῳ] *praesop.* τὸ R    ἀπέξεεν ω<sup>1</sup>    174  
 εἰλκόμενον P    175 ὄστρακον καὶ ἔξεε] *om.* R    τὸ] *om.* B    176  
 ἐπαρεμυθεῖτο R    176/177 οὐ κατεμόλυνε] οὐκ ἐμόλυνεν RO, οὐκ  
 ἀπεμόλυνεν T, οὐκατεμόλυνεν V    177/178 δὲ - τοῦτον] *om.* R    181  
 Μόνον] *add.* γὰρ BO    182 ῥερούπῳται M



ἕως ὀνύχων, θεασάμενος ἑαυτὸν καὶ συλλογισάμενος ὅτι βασιλεύς ἐστι λογικὸς ἀνδριάς, θάπτον λαβῶν τὸ ὄστρακον  
 185 ὡς ἐν γενεθλίῳ πανδήμῳ ἀποξέει τὸν ἀνδριάντα ὅπως καθαρὸν ἀποδείξῃ τῇ ὑπομονῇ.

Διὸ καὶ ὁ διάβολος ὡς εἶδε ταύτην τὴν ἐργασίαν τὸν Ἰὼβ μετιόντα, ἐδυσχέραινεν, συνέπεσεν, ἑαυτὸν κατέτεμνε λέγων ἐν ἑαυτῷ·

- 190 «Τί ποιήσω; Ἦττημαι τῷ Ἰὼβ, δικαίως αὐτῷ ὁ κύριος προσεμαρτύρησεν· ἐσφάλην προσελθὼν τῇ πάλῃ, γενναιότερον αὐτὸν ἀπέδειξαν οἱ πειρασμοί· ἐγὼ πᾶσαν αὐτοῦ τὴν ὑπαρξιν ἔλαβον καὶ οὐ μόνον οὐ κατεκάμφθη λυπηθείς, ἀλλὰ τούναντίον καὶ ὃν ἐφόρει χιτῶνα ὡς ῥάκκος μοι  
 195 προσέρριψε λέγων μεγαλοφώνως· Ὁ κύριος ἔδωκεν, ὁ κύριος ἀφείλατο· ὡς τῷ κυρίῳ ἔδοξεν, οὕτω καὶ ἐγένετο· εἶη τὸ ὄνομα κυρίου εὐλογημένον εἰς τοὺς αἰῶνας.  
 Τί ποιήσω; Διὰ πάντων γενναιῖζει, ὡς ἀθλητῆς μοι παρίσταται, τὴν κόμην ἐκείρατο, κόνιν κατεπάσατο, πεσῶν  
 200 προσεκύνησε τῷ ἀγωνοθέτῃ, ὡς νικητῆς ἤδη πτερύσσεται. Τὴν γυμνότητα λαμπροτέραν ἡγεῖται τῆς ἀλουργίδος· τὸν βασιλικὸν αὐτοῦ θρόνον συνέτριψα καὶ λαμπρότερος ἐπὶ τῆς κοπρίας καθέζεται. Εἰ αὐτὸς μηδένα πρὸ αὐτοῦ θεωρήσας οὕτω μου κατεξανίσταται, οἱ μετ' αὐτὸν τοῦτον  
 205 βλέποντες τί κατεργάζονται; Οὐχὶ παίγνιόν με λογίσονται; Ἐγὼ καὶ προσάγων τὰ πάθη κάμνω καὶ οὗτος οὐ δυσχεραίνει· πανταχόθεν αὐτὸν τῷ πάθει κατεζωγράφησα καὶ οὗτος ἐπιτείνει τὴν ὀδύνην, ὄστράκῳ με καταξέων· οὐ τοσοῦτον γὰρ αὐτὸς δάκνεται, ὅσον ἐγὼ κατεσθίομαι.  
 210 Τί ποιήσω; Ἦτταν προβλέπω, πᾶσαν μηχανὴν προσήνεγκα, καὶ οὐδ' ὄλως αὐτὸν ἐξέλυσα. Μία μοι μόνη τις ἐλπίς ὑπολέλειπται, δι' ἧς τὸν Ἀδὰμ ἐπλάνησα· ἔχω δευτέραν

195/197 Iob 1, 21

199/200 Iob 1, 20

202/203 cf. Iob 2, 8

ω<sup>1</sup> (MVP) ω<sup>2</sup> (BRO<sup>πισμη ad αὐτοῦ I. 192T</sup>)

183 θεασάμενος] *praep.* καὶ V 184 βασιλικός BR θάπτον] *om.* ω<sup>2</sup>  
 186 ἀποδείξῃ] *praep.* αὐτὸν V, *add.* αὐτὸν B 187 ἐργασίαν] ἐνέργειαν V  
 188 ἐδυσχέρανεν MV κατέτεμνε P 191 προσεμαρτύρησεν R ἐσφάλῃ R 193 οὐ<sup>2</sup>] *om.* B 194 ὡς] *om.* P 195 μεγαλοφώνως P 197 τὸν αἰῶνα B 198 γεννεάζει V, γενναιῖζει T  
 202 βασιλικόν] *om.* R 203 Εἰ] εἰς P οὐδένα ω<sup>2</sup> 205 κατεργάζονται] *praep.* οὐ B 207 αὐτὸν τῷ] αὐτῷ M 208 κατεξέων T  
 210 ποιήσον R 212 ὑπολείπεται P

Εὐαν. Ταύτη θαρρῶ, οἶδα ὅτι νικητὴν ἀποδείξει με· θάπτον  
 ἀνὴρ ὑπὸ γυναικὸς σκελίζεται. Διὰ τοῦτο αὐτῆς καὶ τὰ  
 215 ὄντα τέκνα ἀπώλεσα, ἐλπίζων δι' αὐτῆς τῆς θήρας ἐπιλα-  
 βέσθαι.»

Καὶ ὅτι ταύτην τελευταίαν ὁ διάβολος ἐτήρησε καὶ  
 ἐνθηκιάσας ἀπέστειλεν, ἤκουες ἀρτίως τοῦ ἱστοριογράφου  
 Μωυσέως λέγοντος· Χρόνου δὲ πολλοῦ προβεβηκότος, ἵνα  
 220 μάθης τὴν ὑπομονὴν τοῦ Ἰώβ, ὅτι οὐ πέντε ἢ δέκα ἡμέρας  
 ἐπάλαισεν, ἀλλ' ἐπὶ πολὺν χρόνον.

Χρόνου δὲ πολλοῦ προβεβηκότος εἶπεν αὐτῷ ἡ γυνὴ  
 αὐτοῦ· «Μέχρι τίνος καρτερήσεις λέγων· Ἴδου ἀναμένω  
 χρόνον ἔτι μικρόν; Στράφηθι πρὸς τὴν ἐμὴν συμβουλίαν,  
 225 ἐπίγνωθί σου τὴν γαμετὴν, βλέπε τίς εἰμι. Δίκαιά σοι  
 συμβουλεύω· εἶπέ τι ῥῆμα πρὸς κύριον καὶ τελεύτα.»

Ὁ δὲ Ἰώβ πρὸς αὐτὴν· «Ἐπιστραφῶ πρὸς σέ; Καλῶς  
 εἶπες· Ἐπιστράφηθι καὶ ἴδε εἰ γνωρίζεις με· οὐ γνωρίζω  
 σέ τίς εἶ. Οὐκ ἔχεις τὸ πρὸ τῶν πειρασμῶν πρόσωπον,  
 230 ἄλλο μοι νυνὶ ἐπιφέρεις σχῆμα, ὃ ἐν τῷ ὄφει καὶ ἐν σοὶ  
 κατοικεῖ. Οὐ πείθομαί σου, γύναι· οὐκ ἀπόλλω διὰ σοῦ τὸν  
 παράδεισον. Ἄπιθι ἀπ' ἐμοῦ, γύναι· οὐ ράπτω φύλλα συκῆς,  
 οὐκ ἀκούω διὰ σέ τοῦ κυρίου ὀνειδιστικῶς λέγοντος·  
 Ἰώβ, ποῦ εἶ; Ἄπιθι, γύναι· οὐκ ἔξεστι γυναῖκα ἐν ἀγω-  
 235 νιστικῷ σκάμματι παρακαθέζεσθαι. Πυκτεύω, καὶ συμφο-  
 ράς μοι μηνύεις; Ταῦτα κατ' οἶκον ἐξετάζεται· μὴ γὰρ ἐν  
 Ὀλυμπίοις γυμνάζεται; Ἄπιθι, γύναι.»

Τῷ δὲ θεῷ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

219 Iob 2, 9

222/224 Iob 2, 9-9a

226 Iob 2, 9e

234 Gen. 3, 9

ω<sup>1</sup>(MVP) ω<sup>2</sup>(BRT)

213 ταύτην V R 215 ἐλπίζω V T τῆς θήρας] om. R θύρας  
 V B 217 ὁ διάβολος τελευταίαν M 219 μωσέως V 220 ἢ] οὐδέ  
 BR 221 πολὺ M 222 πολλοῦ] om. ω<sup>2</sup> 223 ἀναμέ R 224  
 στράφηθι V, ἐπιστράφηθι M 226 εἶπόν B 227 Ἰώβ] add. φησὶ B  
 228 εἶπας BR ἐπιστράφηθι T οὐ] add. γὰρ B 229 ἔχει V  
 πρὸ] πρὸς T 230 νῦν V 231 σου] σοι M σοῦ] σέ P  
 232 ἀπ' ἐμοῦ] μου V 233 κυρίου] om. V 234 Ἰώβ] praep. ὡ R  
 Ἄπιθι] add. ἀπ' ἐμοῦ B ἐν] om. V 236 Ταῦτα] add. πάντα R  
 237 ὀλυμπιακοῖς R γύναι] add. ἀπιθι M 238 θεῷ] praep. ἀγαθῷ  
 BT, add. ἡμῶν V δόξα] praep. ἡ V(εἰη V<sup>2</sup>) RT, ὑπὲρ τούτων  
 ἀπάντων δόξαν ἀναπέμφωμεν τῷ πατρὶ καὶ τῷ υἱῷ καὶ τῷ ἁγίῳ πνεύματι  
 νῦν καὶ ἀεὶ καὶ B τῶν αἰώνων] om. VP

## HOMILIA VI

### IN UXOREM IOB ET IN PRODITIONEM IUDAE

(BHG<sup>a</sup> 939k, CPG 7895)

#### Praefatio

In establishing the text of the *editio princeps* of this homily (BHG<sup>a</sup> 939k) we have used the following MSS<sup>(1)</sup>:

1. **H** *Andros* 100 (ff. 125<sup>v</sup>-127<sup>v</sup>)  
bomb. s. XIV ff. 133 33,5 × 27 2/39  
homiliarium  
Lambros 96
2. **A** *Atheniensis* 1027 (ff. 312<sup>v</sup>-316)  
m. s. XII ff. 416 25,3 × 19,3 2/30  
lectionary for the whole year (type A)  
Ehrhard I, 155-159; Sakkalion 182
3. **K** *Atbous Kausokalybia* 9 (ff. 220-226<sup>v</sup>)  
chart. s. XVI ff. 283 22,7 × 16 1/25  
non-menological lectionary  
Ehrhard III, 771; Eustratiades-Lauriotes 17-20
4. *Cantabrigiensis Trinity College O.5.36* (ff. 11-14<sup>v</sup>)  
chart. s. XVII ff. 205 + 67 33 × 21 1/31  
collection of homilies  
cf. above p. 77
5. *Mediolanensis Ambrosianus E 94 sup.* (ff. 221-222; des. ψΥ-  
χοφθόρον 54)  
m. s. XIII ff. III + 251 26,5 × 17 1/28  
various patristic writings  
Martini-Bassi I, 341-347
6. *Mosquensis gr. 364 (Vlad. 397)* (ff. 126<sup>v</sup>-127; des. ψΥ-  
χοφθόρον 54)  
chart. s. XVI ff. 534 22 × 33 1/34  
ff. 1-253: late homiliarium  
Ehrhard III, 593-594; Vladimir 598-601

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(1) *Lesbiacus Leimon* 51 (a. 1607) and *Leimon* 50 (s. XV) have remained inaccessible to us.

7. **B** *Oxoniensis Bodl. Baroccianus* 199 (ff. 88<sup>v</sup>-9<sup>1</sup>)  
 m. s. X ff. IX + 357 34 × 22 2/36  
 panegyricon for six months (type A)  
 cf. above p. 77
8. *Oxoniensis Bodl. Laudianus* gr. 64 A (pp. 393-398)  
 chart. s. XVI-XVII pp. 426 36 × 24,5 1/27  
 collection of diverse patristic texts  
 cf. above p. 77
9. **P** *Parisinus* gr. 1170 (ff. 349<sup>v</sup>-354)  
 chart. s. XIV ff. 403 20,5 × 13,5 1/29  
 non-menological lectionary  
 Ehrhard III, 761-762, 955; Halkin 119
10. **T** *Thessalonicensis Blatadon* 6 (ff. 180-184)  
 m. s. IX ff. 414 38,5 × 26 2/33  
 homiliarium  
 cf. above p. 77
11. **R** *Vaticanus* gr. 2079 (ff. 12-18; des. ἔργον 193)  
 m. s. IX-X ff. 156 21 × 14,2 1/22  
 lectionary for the whole year (type C)  
 Ehrhard I, 227-230
12. **O** *Vaticanus Ottobonianus* gr. 14 (ff. 164-166<sup>v</sup>)  
 m. s. X ff. VI + 272 38 × 24,5 2/38  
 lectionary for the whole year (type B)  
 cf. above pp. 77-78
13. *Venetus Marcianus* gr. VII 31 (ff. 281<sup>v</sup>-284<sup>v</sup>)  
 chart. s. XIV ff. 305 27,5 × 20,8 2/29  
 panegyricon for the whole year (type A)  
 Ehrhard II, 53-54; Mioni II, 54-58
14. **V** *Vindobonensis theologicus* gr. 5 (ff. 226<sup>v</sup>-230)  
 m. a. 948 ff. III + 327 38 × 24 2/38  
 homiliarium (type B)  
 cf. above p. 78

These MSS belong to two different families,  $\omega^1$  and  $\omega^2$ , as is demonstrated by the following:

- 15 βαλλάντιον] *add.* τινί  $\omega^2$   
 22 ἡμέραν ἢ] *om.*  $\omega^2$   
 25 μῆ] *add.* μόνον  $\omega^2$   
 60 προδοσίας]  $\omega^1$ , προδόσεως  $\omega^2$   
 87 "Ἡδη"] *add.* γὰρ  $\omega^2$

- 103 λέγων] *ante* Μητι *transp.* ω<sup>2</sup>  
 120 περικοπῆς] *om.* ω<sup>1</sup>  
 126 Καθὼς προεῖπον] *post* παραναγνωσθέντων (126/127)  
*transp.* ω<sup>2</sup>  
 139/140 Ἦκουες - λέγοντος] ω<sup>2</sup>, φησίν ω<sup>1</sup>  
 148 γυναῖκας] *add.* οὐ τὴν ἁγίαν παρθένον· οὐκ ἔχει γὰρ  
 σύγκρισιν ἢ ἁγία παρθένος· πάσας τὰς λοιπὰς  
 γυναῖκας ὑπερηκόντισεν αὕτη ω<sup>2</sup>  
 156 τῷ ἡλίῳ] ω<sup>1</sup>, τοῦ ἡλίου ω<sup>2</sup>  
 166 κοινωνία] *add.* κατὰ τὸν ἀμίαντον γάμον ω<sup>2</sup>

ω<sup>1</sup> A pure copy of ω<sup>1</sup> is to be found in *Oxonienis Bodd. Baroccianus 199 (B)*. One error was rectified by the copyist himself (88), and there are two inconsequential variants (104 and 206) shared with *Thessalonicensis Blatadon 6 (T)*<sup>(2)</sup>. Here again, as in Homilies II and V, we find copies of B in *Oxonienis Laudianus gr. 64 A (8)* and *Cantabrigiensis Trinity College O.5.36 (4)*. T, too, transmits an extremely reliable copy of ω<sup>1</sup>, with only a limited number of mistakes<sup>(3)</sup>. The *Vaticanus Ottobonianus gr. 14 (O)* also contains a good text, with small variants, three transpositions (22, 36, 68), two omissions (36, 57) and one case of the addition of a particle (213)<sup>(4)</sup>.

On the basis of the following instances we have judged that BOT descend from ω<sup>1</sup> through the intermediary of a common model:

- 124 Τί ἐστίν] *om.* BOT  
 152 Κυρίου] χριστοῦ BOT  
 215 θεῶ] *praep.* ἀγαθῶ BOT

The last copy of ω<sup>1</sup> with which we are acquainted is the *Atbeniensis 1027 (A)*. This MS contains a text with many omissions and variants, as can be seen immediately from the critical apparatus. The variants can partly be explained as deliberate changes introduced into the text:

- 33 ἡμφιεσμένοι] *add.* ὡς πᾶν τὸ ἀνθρώπινον A

(2) 104 σημεῖον] *praep.* τὸ BT; 206 προενταφίαση] προσενταφίαση BT.

(3) 6 Διαλύεις] διαλύσεις (+ A); 7/8 Ὅπου - λύσης] *post* σφίγγης *transp.*; 70 ἕκαστος] ἕκαστου; 104 ἔδωκες] ἔδωκεν.

(4) Variant readings: 3 λύοντες] διαλύοντες; 16 πλαγίων] πλαγίου; 21 τοῦ ἁγίου πνεύματος] τοῦ πνεύματος τοῦ ἁγίου; 22 ἢ καὶ; 28 πῶς] ὅπως (+ HP); 175 γεγένηται] γίνεται (+ K); 181 αὐτῆς] ἑαυτῆς; 205 ἐβάσταξε] ἐβάσταξε. Transpositions: 22 μίαν ἡμέραν] ἡμέραν μίαν; 36 σὺ ἐν μέθῃ] ἐν μέθῃ σου; 68 πρῶτον οἱ μαθηταὶ] οἱ μαθηταὶ πρῶτον. Omissions: 36 ἐν<sup>2</sup>] *om.* (+ RH); 57 Ὡ - πραγμάτων] *om.* Addition: 213 Ὅπου] *add.* γὰρ.

- 49 αἰμοποτεῖς, οὐκ οἰνοποτεῖς] αἷμα πίνης οὐκ οἴνου *A*  
 124/125 Ὅπου - χάρις] τὸ προειρημένον *A*  
 181 τοὺς μαθητὰς ἑαυτοῦ] αὐτοὺς *A*  
 196 ἐτήρησεν αὐτό] ἐποίησεν *A*

$\omega^2$  An old but partial copy of  $\omega^2$  is to be found in *Vaticanus gr. 2079 (R)* <sup>(5)</sup>, written in the Stoudion monastery at Constantinople. This text contains scarcely any variants; the errors are attributable to the carelessness of the copyist <sup>(6)</sup>.

An important witness of  $\omega^2$  is the *Vindobonensis theologicus gr. 5 (V)*, which we have come to trust in the course of editing other homilies of Leontius <sup>(7)</sup>. Related to *V* are *Andros 100 (H)* and *Athous Kausokalybia 9 (K)*, as can be seen from the common variants in:

- 88 Ὁ δὲ] *om.* *HVK*  
 94 ἐρωτᾶς] ἐπερωτᾶς *HVK*  
 181 ἑαυτοῦ] αὐτοῦ *HVK (+ P)*  
 204 ἀποκτανθῆναι] *add.* καὶ ταφῆναι *HVK*  
 205 δὲ] *add.* γυνῆ *V*, *add.* ἡ γυνῆ *HK (+ P)*  
 211 παραδόξων] *om.* *HV<sup>1</sup>K (+ P)*

*H* presents a reasonably reliable text, with variants which are mostly inconsequential and small omissions <sup>(8)</sup>. In spite of its relatively recent date, *K* has also an acceptable text, with variants which are generally insignificant. For this reason it is difficult to pinpoint the interrelationship of the MSS belonging to  $\omega^2$ . Still, we believe that we can postulate a common model for *V* and *K* within the group *HVK*:

- 11 παρὰ σοῦ] *past* ζητεῖ *transp.* *H (+ RP)*, *past* θεός *transp.* *VK*  
 36 ἐν<sup>3</sup>] *om.* *VK*  
 56 συνανέκειτο] συνέκειτο *VK*

(5) *R* is damaged on f. 12 and f. 16, and on account of this the following letters have disappeared: on f. 12: 14 παρ(ατί)θει; 15 ἐσφραγισ(μένον μαρ)γαριτών; 34/35 ὕβρι(ζομ)ένου; 36 ἐν (τοῖς ἐναντί)οις; on f. 16: 166 (ἀ)μίαντον; 167 (Καὶ); 168 ὑπερ(ηκ)όντισε; 169 (Ἦ)κουεσ; 170 (Τοῦ); 171 (Σ)ίμωνος; 189 γυ(ναι)κί; 190 τ(ὸ); 191 μυρίζ(ει); 192 ἀνθρωπότ(η)τι.

(6) E.g. 9 πρὸς] προ; 12 σκληροφαγίαν] σκληραγωγείαν; 13 ναυαγήσης] ναυαγήσας; 60 συνανέκλινεν] συνέκλινεν; 79 εὐεργεσίας] εὐεργεσίας; 175 πολλοῦ] ἐπιωλοῦ.

(7) Cf. pp. 79-80, 187 and 205.

(8) E.g. 13/14 Ὁ - ποιήσης] *om.*; 36 ἐν<sup>2</sup>] *om.* (+ *OR*); 65 πᾶσιν] *om.*; 163 λέγων] *om.*; 176 αὐτοῦ] *om.*; 195 γὰρ] *om.*; 212/213 οὔτε - προεκπρύττετο] *om.*

- 62 ἔξουθενήθη] ἔξουθενώθη *K*, ἔξουδενόθη *V*  
 68 πρῶτον] πρῶτως *H*, πρῶτοι *VK*  
 95 συγκρίνει] συνέκρινες *V*, συνεκρίνει *K*  
 114 πιπράσκει] πιπράσκει *VK* (+ *P*)  
 174 αὕτη] *om.* *VK*  
 176 πτωχοῖς] *praep.* τοῖς *VK*  
 198 αὐτῆς] *add.* εἰς ἐμέ *VK* (cf. *P*)  
 206 εὐθύς] εὐθέως *VK* (+ *P*)

Although the *Parisinus gr. 1170 (P)*<sup>(9)</sup> transmits a text with many variants and mistakes, we can detect an affinity between *P* and *VK*. In addition, we are inclined to assume a common source for *K* and *P*. Thus *P* shares the variants of *VK* at 114 and 206, and has a similar reading at 198. *P* agrees with *K* in:

- 89 μέτανοιαν δέξασθαι] καὶ *K*, *om.* *P*  
 97 ὅτε] ὅτι *KP*  
 115 πρότασιν] πρᾶσιν *KP*  
 175 οὐκ] *om.* *KP*  
 ἠδύνατο] *add.* γὰρ *KP*  
 183 προζωγραφεῖ] προγράφει *KP*

It is evident, however, that here too we have to content ourselves with conjectures.

*Venetus Marcianus gr. VII 31 (13)* contains a heavily reworked text<sup>(10)</sup>, manifested in numerous variants as well as in omissions and revisions, such as:

- 105 Ἐὰν] *praep.* ὧ πλάνε Ἰουδα 13  
 107 ἔπαθεν] *add.* τῷ λόγῳ μου 13  
 118 ἔδωκα] *add.* πνεῦμα τοῦ χαρίσματος 13  
 119/122 Ὅπως - Παύλου] εἶτα πρὸς τὰ ἀκόλουθα  
 προσέχοντες εἶπωμεν καὶ ἡμεῖς τὸ τοῦ παύλου ῥητὸν  
 ὅτι 13  
 161/162 ἔν - φύραμα] μία γὰρ ἡ φύσις καὶ κοινὸν τὸ  
 καύχημα 13  
 179 γυναῖκα] *praep.* ταύτην τὴν θαυμαστὴν 13  
 205/208 Αὕτη - λέγων] αὕτη δὲ προσήγαγεν τὰ πρὸς τὸν  
 τάφον ἐφόδια· διό φησιν ὁ κύριος 13  
 213/214 καὶ - χάρις] καὶ αὕτη ὑπὸ τοῦ κυρίου προετίθετο  
 εὐαγγελίων κήρυγμα 13

(9) Because *P* is damaged from f. 353 (bottom of folio), με - προ(τρέπεται) in 191 has disappeared, -ρει τῆ ἀνθρωπότητι in 192, (ἐξεδί)δοτο - συνετάττετο in 212, and -τε ἐδημοσιεύετο in 212/213.

(10) Cf. DATEMA, *Amphilochius* 77, where the same remark is made concerning the fourth homily of Amphilochius.

The distinctive character of this MS emerges also from the title of the homily: Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως εἰς τὴν γυναῖκα τοῦ Ἰώβ καὶ εἰς τὸν (*sic*) μυστικὸν δεῖπνον τῆ ἁγία καὶ μεγάλη πέμπτη. This is a description of the subject-matter which is not found in any other MS. Because of its free text-type, it is difficult to discern more closely the place which 13 occupies within  $\omega^2$ . We cannot go beyond the conclusion that 13 descends from the text of group HVKP:

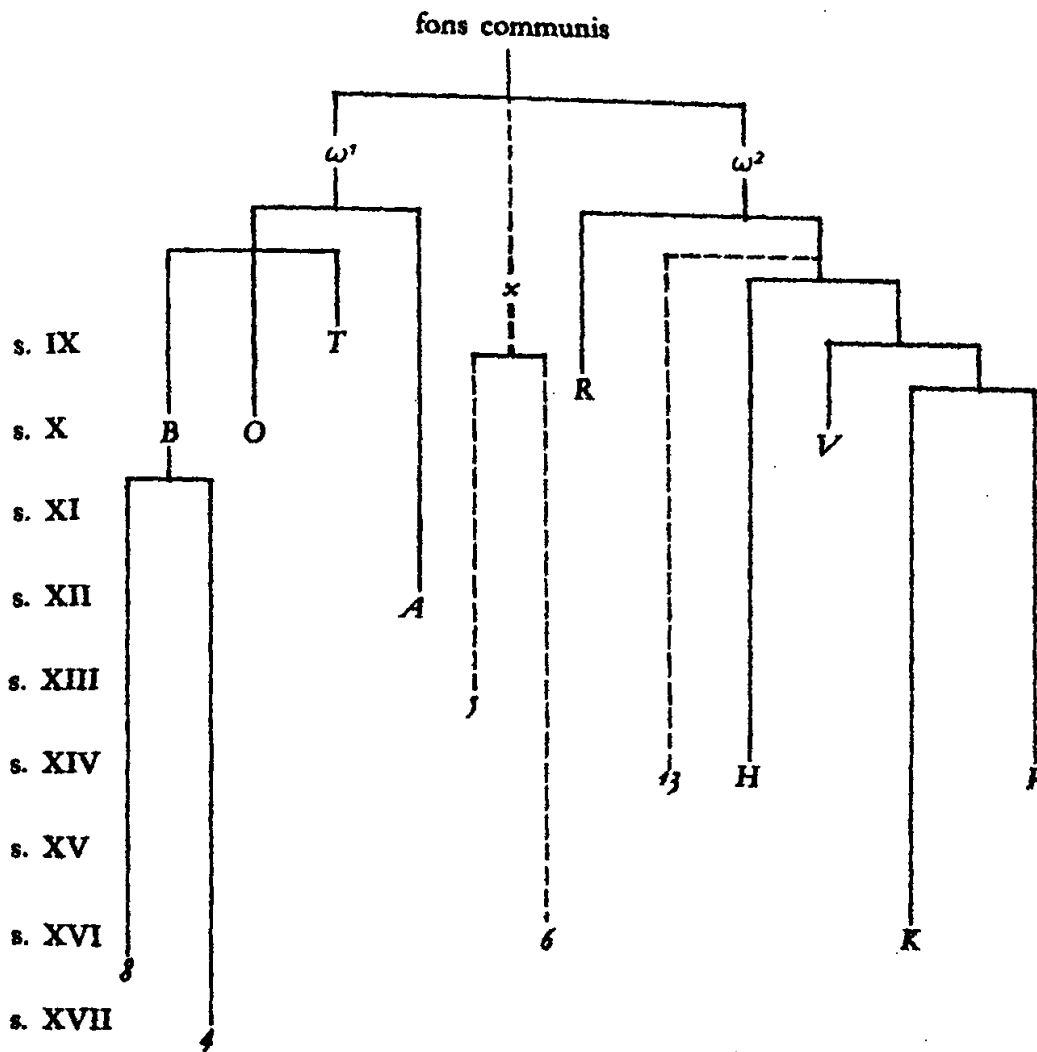
- 21 δακτύλῳ] δακτυλίῳ 13 + VP  
 56 συνανέκειτο] συνέκειτο 13 + VK  
 62 ἐξουθενήθη] ἐξουδενώθη 13 + (V)  
 118 ἔδωκα] δέδωκα 13 + K  
 175 οὐκ] *om.* 13 + KP  
     ἠδύνατο] *add.* γὰρ 13 + KP  
 180 σιωπᾷ] ἐσιώπα 13 + H  
 202 ἀνελεθεῖν] ἀπελεθεῖν 13 + H  
 204 ἀποκτανθῆναι] *add.* καὶ ταφῆναι 13 + HVK

Finally, lines 1/54 of this homily are transmitted by *Mediolanensis Ambrosianus E 94 sup. (f)* and *Mosquensis gr. 364 (397) (6)*. In 5/6 and 15 they share the reading of  $\omega^1$ , in 11, 22 and 25 that of  $\omega^2$ , and in 44 they both read στόμωμα with  $\omega^1$  and H. Both from the similar content of the fragment and from a common lacuna (50/52 ἡ - Ἄρτίως] *om.*) we can deduce that both MSS derive from the same exemplar. This is also confirmed by the title: Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως λόγος τῆ ἁγία καὶ μεγάλη πέμπτη.

That  $\omega^1$  and  $\omega^2$  descend from the same model is evident from their common error in 169 (Πῶς *scripsimus*, ὡς *codd.*). The source from which both  $\omega^1$  and  $\omega^2$  derive will, in our opinion, be once more the collection of Leontius' homilies which circulated in Constantinople.



Stemma codicum



## CONSPECTUS SIGLORUM

- A* *Asboniensis* 1027 m. s. XII ff. 312<sup>v</sup>-316  
*B* *Oxonienis* Bodl. *Baroccianus* 199 m. s. X ff. 88<sup>v</sup>-91  
*H* *Andros* 100 bomb. s. XIV ff. 125<sup>v</sup>-127<sup>v</sup>  
*K* *Atbous Kausokalybia* 9 chart. s. XVI ff. 220-226<sup>v</sup>  
*O* *Vaticanus Ottobonianus* gr. 14 m. s. X ff. 164-166<sup>v</sup>  
*P* *Parisinus* gr. 1170 chart. s. XIV ff. 349<sup>v</sup>-354  
*R* *Vaticanus* gr. 2079 m. s. IX-X ff. 12-18  
*T* *Thessalonicensis Blatadon* 6 m. s. IX ff. 180-184  
*V* *Vindobonensis theol. gr. J* m. a. 948 ff. 226<sup>v</sup>-230  
 $\omega^1$  *consensus codicum BOT A*  
 $\omega^2$  *consensus codicum RHV K P*

Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως  
λόγος εἰς τὴν προδοσίαν τοῦ Χριστοῦ

Ὡσπερ κανόνος παρατεθέντος τὸ στρεβλὸν τῶν ξύλων  
ἐλέγχεται, οὕτω τῆς δεσποτικῆς ταύτης πέμπτης παρούσης  
οἱ τὸ ἀδιάλυτον λύοντες δημοσιεύονται. Πού τῆς καθημε-  
ρινῆς συσφίξεως τὰ σκιρτήματα; Ἐκκλησιῶν καπηλεῖα  
5 προκρίνονται καὶ λουτρά θυσιαστηρίου. Εὐθέως ὄνομα βε-  
βαιουῶν τῶν ἀκρίτων τὴν πρόθεσιν. Διαλύεις, εἶπέ μοι, τὴν  
νηστείαν; Ὅπου τὸ καλόν, σύσφιγξον καὶ μὴ λύσης· ὅπου  
φαῦλον, λύσον μὴ σφίξεως.

Τί τὸ κινουῦν σε πρὸς διάλυσιν τῆς νηστείας, φίλε; Εἰ μὲν  
10 διὰ σαρκὸς ἀσθένειαν μετέχεις οἴνου, ἀπόλαυε καὶ σήμερον·  
οὐδὲν γὰρ ὑπὲρ δύναμιν παρὰ σοῦ ζητεῖ ὁ θεός. Εἰ δὲ ἐν  
ταῖς παρελθούσαις ὑδροποτήσας σκληροφαγίαν μετήλθες,  
καὶ σήμερον ὑπόμεινον, ἵνα μὴ ἐν τῷ λιμένι ναυαγήσης. Ὁ  
οὐ θέλεις παθεῖν μὴ ποιήσης. Οἶόν τι λέγω· παρατίθει  
15 πολλάκις βαλλάντιον ἐσφραγισμένον μαργαριτῶν πεπληρω-  
μένον· ἐὰν ὁ δεξάμενος τοῦτο ὡς παραθήκην ἐκ πλαγίων

13/14 cf. Matth. 7, 12; Luc. 6, 31

ω' (ΒΟΤΑ) ω² (RHVKP)

Tit. 1 Λεοντίου] *praep.* τῆ ἀγία καὶ μεγάλη πέμπτη λόγος K 2  
λόγος] ὁμιλία H, *om.* KP εἰς] *praep.* εἰς τὴν μεγάλην πέμπτην καὶ V;  
*praep.* τῆ ἀγία πέμπτη καὶ R, *praep.* τῆ ἀγία καὶ μεγάλη πέμπτη (πέμπτη P)  
καὶ HP προδοσίαν] παράδοσιν ω² τοῦ Χριστοῦ] τοῦ Ἰούδα A, τοῦ  
κυρίου ἡμῶν Ἰησοῦ χριστοῦ K, *add.* καὶ εἰς τὴν γυναῖκα τοῦ ἰώβ ω², *add.*  
τῆ μεγάλη πέμπτη BT, *add.* τῆ ἀγία πέμπτη O, *add.* τῆ ἀγία καὶ μεγάλη  
πέμπτη A

1 παρατιθέντος P τὸ] *om.* A τὸ ξύλον P 2 πέμπτης ταύτης  
A 3 οἱ] εἰ P 4 διάλυτον P 5 διαλύοντες O 6 συσφίξεως  
RVK, συνανιξεως R², συμφίξεως P, συμπήξεως H 7 πρόκινται A  
θυσιαστηρίων H 8/9 βεβαιουῶν] *scripsimus*, βεβαιῶν ω', βεβαιόντων  
ω²(-RH), βεβαιούντων H, βέβαιον τῶν R 10 διαλύσεις TA εἶπέ μοι]  
ὑπέμει P 11 Ὅπου - λύσης] *post* σφίξεως (l. 8) *transp.* T 12 σύν-  
σφιγξον RVK, σύσφιζον P 13 σφίξεις P 14 τὸ] *iteravit* A πρὸς]  
προ R φίλε τῆς νηστείας A 15 διὰ] *om.* P ἀπόλαβε P 16  
παρὰ - θεός] ζητεῖ παρὰ σοῦ ὁ θεός RHP, ζητεῖ ὁ θεός παρὰ σοῦ VK  
17 παρούσαις V 18 ὑδροποτήσας K σκληροφαγίαν R 19 τῷ]  
*om.* K λυμένη P ναυαγήσας R, ναβαγήσης P 20/21 Ὁ -  
ποιήσης] *om.* H 22 Ὁ] ὡς K 23 παθεῖν] *iteravit* P ποιήσας P  
παρατίθει P, παρατίθου H, παρατίθεται K 24 πολλάκις] *add.* τις  
K, *om.* P βαλλάντιον] *add.* τινὶ RHVK 25 τοῦτου K ὡς] *om.*  
A ω² πλαγίου O

λύσας τὸ βαλλάντιον ἀφέληται μαργαρίτην, οὐ παραδίδως,  
οὐ τιμωρήσαι τοῦτον, οὐχ ὡς ἄπιστον δημοσιεύεις; Τὸν  
αὐτὸν τρόπον ὁ τῶν πάντων θεὸς ἐπίστευσέ σοι τὸ βαλ-  
20 λάντιον τῆς νηστείας, ἐν ᾧ οἱ μαργαρίται τῆς ἀπολαύσεως  
ἐσφραγισμένοι τῷ δακτύλῳ τοῦ ἁγίου πνεύματος· μὴ  
ἀφέλη, μὴ διαλύσης, μὴ διὰ μίαν ἡμέραν ἢ ὥραν τῶν  
στεφάνων ἀποτύχης.

Τί τὸ κινοῦν σε πρὸς διάλυσιν; Οὐδεὶς σήμερον εὐφραίνε-  
25 ται, εἰ μὴ ὁ διάβολος καὶ οἱ τούτου σύνδρομοι Ἰουδαῖοι.  
Οὐκ ἤκουες ἀρτίως πῶς Ἰουδαίων παῖδες συναχθέντες εἰς  
τὴν αὐλὴν τοῦ ἀρχιερέως ἅμα τοῖς πρεσβυτέροις συμβούλι-  
ον ἔλαβον πῶς τὸν Ἰησοῦν κρατήσωσι καὶ ἀποκτείνωσι  
δόλω;

30 Σήμερον ὁ δεσπότης Χριστὸς λύπη συνέχεται,  
διὰ πάντων γὰρ πληροῖ τὰ ἀνθρώπινα μέτρα·  
σήμερον οἱ μαθηταὶ ἐναγώνιοι γίνονται,  
ἄνθρωποι γὰρ εἰσι δειλίαν ἠμφιεσμένοι·  
σήμερον ἢ κτίσις ἐν πένθει τοῦ κτίστου πάντων ὑβριζο-  
35 μένου,

καὶ σὺ ἐν μέθῃ καὶ ἐν κραιπάλῃ καὶ ἐν τοῖς ἐναντίοις  
πράγμασι διατελεῖς;

Μὴ ὑβρίσης τὴν ἑορτήν, ὦ φίλε·  
μὴ ἀθετήσης τὴν ἀνάστασιν,

40 μὴ δύο πάσχα ποθήσης,  
μὴ προφασίσῃ τὸ μυστήριον·  
οὐκ ἔστιν ὃ βλέπεις, οὐκ ἔστι βρώσις καὶ πόσις. Διὰ τοῦτο  
«μυστήριον» λέγεται, ἐπειδὴ πρὸς κόρον οὐ δίδοται.

26/27 Matth. 26, 3    28/29 Matth. 26, 4

ω<sup>1</sup>(BOTA)    ω<sup>2</sup>(RHVKP)

17 λύση H    ἀφέληται] ἀφελεῖται K, ἀφελῆται O, praep. καὶ H    οὐ] ὃ P  
18 τιμωρήσαι τοῦτον] τιμωρήσεται P    19 ἀπάντων A    ἐπί-  
στευέ H    20 μαργαρίται] γαρίται T, sed add. μαρ in marg. T<sup>2</sup>    21  
δακτυλίῳ VP    τοῦ πνεύματος τοῦ ἁγίου O    22 μὴ<sup>1</sup> - ὥραν] μὴ διὰ  
μίαν ὥραν ἡμέραν διαλύσης A    μὴ διὰ μίαν] μηδὲ μίαν V    ἡμέραν  
μίαν O    ἡμέραν ἢ] om. ω<sup>2</sup>    ἢ] καὶ O    22/23 τὸν στέφανον P  
25 μὴ] add. μόνον RHVK, add. μόνος P    Ἰουδαῖοι] praep. οἱ A  
26 ἤκουσας K    28 πῶς] ὅπως O HP, ἵνα A    28/29 καὶ - δόλω] om. P  
30 Χριστὸς] om. P    31 πάντα P    32 γίνονται P    33  
ἦσαν H    ἠμφιεσμένοι] add. ὡς πᾶν τὸ ἀνθρώπινον A    34 ἐν πένθει] ἐπένη P  
36 ἐν μέθῃ σὺ O    ἐν<sup>2</sup>] om. O RH    ἐν<sup>3</sup>] om. VK  
38/39 Μὴ - ἀνάστασιν] om. K    41 προφάσει H    42 οὐκ<sup>1</sup> - τοῦτο] om. K  
οὐκ ἔστιν] om. P    43 μυστήριον] praep. τὸ P    πρὸς κόρον] πρόσκαιρον P  
οὐ δίδοται] in marg. R    δόδεται P

- Στόμωμα ψυχῆς ὑπάρχει τὸ μυστήριον,  
 45 σωφροσύνης ἀρραβῶν,  
 φιλίας σύσφιγξις,  
 διεστώτων ἔνωσις·  
 σαρκοφαγεῖς, οὐκ ἄρτοφαγεῖς·  
 αἰμοποτεῖς, οὐκ οἰνοποτεῖς.
- 50 Ἦκουες ἀρτίως· ἡ παραναγνωσθεῖσα ἡμῖν γυνὴ ἐν τοῖς  
 θείοις εὐαγγελίοις, αὕτη μύρον κατέχεεν· μὴ γὰρ οἶνον  
 ἐξέχεεν; Ἀρτίως ὁ δεσπότης Χριστὸς τὸ μυστήριον πα-  
 ρέδωκεν· μὴ γὰρ μεθυστήριον; Οὐδεὶς ἐμεθύσθη σήμερον,  
 εἰ μὴ μόνον ὁ Ἰούδας μέθην ψυχοφθόρον.
- 55 Ἦκουες ἀρτίως τοῦ εὐαγγελιστοῦ λέγοντος· Ὁψίας δὲ γε-  
 νομένης συνανέκειτο ὁ Ἰησοῦς μετὰ τῶν δώδεκα μαθητῶν  
 αὐτοῦ. Ὡ τῶν παραδόξων πραγμάτων, ὦ τῆς τοῦ κυρίου  
 φιλανθρωπίας. Καὶ τὸν Ἰούδαν ἑαυτῷ συνανέκλινεν. Οὐκ ἔ-  
 δει τὸν προδότην ἀπώσασθαι; Συνανεκλίθη αὐτῷ. Διὰ τί;
- 60 Ἴνα μὴ πρόφασιν εὔρη τῆς προδοσίας. Εἰ μὴ συνανέκλινεν  
 αὐτὸν μετὰ τῶν λοιπῶν μαθητῶν, ἡμελλε λέγειν ὁ Ἰούδας  
 ὅτι «Ἦθετήθην, ἐξουθενήθην, καὶ διὰ τοῦτο ἐπὶ τὴν κυριο-  
 πρασίαν ἤλασα.» Ὅπως οὖν πανταχοῦ τὴν πρόφασιν αὐτοῦ  
 θερίση, καὶ αὐτὸν σὺν τοῖς μαθηταῖς ἀνακλίνει. Ἐν αὐτῷ δὲ
- 65 ὁ κύριος καὶ τὸ προγνωστικὸν πᾶσιν ὡς θεὸς μηνύων τοῖς  
 συνανακειμένοις, ἔλεγε τοῖς μαθηταῖς· Ἀμὴν λέγω ὑμῖν, εἰς  
 ἐξ ὑμῶν παραδώσει με.

50/51 cf. Matth. 26, 7

55/57 Matth. 26, 20

66/67 Matth. 26, 21

ω<sup>1</sup>(BOTA) ω<sup>2</sup>(RHVKP)

44 Στόμωμα ψυχῆς] στομομαχεῖς P στόμα RVK τὸ] om. ω<sup>1</sup>  
 46 σύσφιγξις RK, συσφιγγίς V, σύσφιξις P 49 αἰμοποτεῖς -  
 οἰνοποτεῖς] αἷμα πίνης οὐκ οἴνου A 50 ἀρτίως] *iteravit* H, *add.* πῶς A  
 ἡ παραναγνωσθεῖσα] ὑπαναγνωσθεῖσα P, τῆς παραναγνωσθείσης K  
 ἡμῖν] ὑμῖν P, om. A γυναικὸς K 51 αὕτη] om. A 52 Ἀρτίως]  
 αἰτίας A 54 μόνος P ὁ] om. VP 55/56 γενομένης P 56  
 συνέκειτο VK, ἀνέκειτο A Ἰησοῦς] κύριος R 57 Ὡ - πραγμάτων]  
 om. O 57/58 θεοῦ φιλανθρωπίαν P 58 Ἰούδα P ἑαυτῷ] *praep.* ἐν  
 K, σὺν αὐτῷ RHP ἀνέκλινεν H Οὐκ] ὄν P, οὐ RHV, ἀφ' οὗ K  
 59 τὸν] ὡς P 60 εὔροι P προδοσίας] προδόσεως ω<sup>2</sup>, ἁμαρτίας  
 ἡγουν τῆς προδοσίας A μὴ] *add.* γὰρ A συνέκλινεν R 61  
 ἑαυτὸν V λέγει P 62 ἐξουθενήθην] ἐξουθενώθην K, ἐξουθενόθην  
 V, om. P καὶ] om. P 63 ἤλασαν P πανταχοῦ] πανταχόθεν  
 RHVP, om. K 64 θερίση] θεωρίσει A, ἀναιρήσει K ἀνακλίνειν K  
 65 πᾶσιν τὸ προγνωστικὸν A πᾶσιν] om. H ὡς θεὸς] om. A  
 65/66 μηνύων. - μαθηταῖς] μηνύων ἔλεγε τοῖς συνανακειμένοις μαθηταῖς  
 αὐτοῦ H 66 ἀνακειμένοις V μαθηταῖς] *add.* καθὼς ἤκουσας ω<sup>2</sup>  
 εἰς] *praep.* ὅτι A

Ταύτην τὴν πικρὰν φωνὴν πρῶτον οἱ μαθηταὶ ἀκούσαντες  
λύπη κατηνέχθησαν καὶ ὄν κατεῖχον ἄρτον κατέλιπον· εἰς  
70 ἕκαστος αὐτῶν ὑπὸ τοῦ συνειδότος ἐλαυνόμενος προσῆει  
τῷ κυρίῳ·

«Ἐγὼ σε παραδώσω, δέσποτα;

Νεκροὺς ἐξυπνίζω τῷ σῶ ὀνόματι κεχρημένος,  
χωλοῖς τρέχειν παρέχω,

75 τυφλῶν καταρράκτας ἀνοίγω,

θάλασσαν χωροβατῶ,

ὄχλον παθῶν ἀνατρέπω,

ἀγέλην δαιμόνων φυγαδεύω,

καὶ τῆς τοσαύτης εὐεργεσίας προδοσίαν σοι μισθὸν προ-

80 σοίσω;

Ὅμως λέγε μοι, δέσποτα, ἐπειδὴ οὐκ οἶδα τί τέξεται ἡ  
ἐπιούσα – οὐκ ἐν τῷ ἀνθρώπῳ γὰρ ἡ ὁδὸς αὐτοῦ –, σοὶ  
δὲ τὰ μέλλοντα ὡς παρόντα ἔγνωσται, λέγε ἡμῖν τίς ὁ  
παραδιδούς σε, ἵνα μὴ πάντες ἀπὸ λύπης ἐκλείψωμεν.»

85 Ὁ δὲ κύριος πρὸς τοὺς μαθητάς· «Τίς ἐστὶν ὁ παραδιδούς  
με; Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ, αὐτὸς με πα-  
ραδώσει. Ἦδη καταφρονεῖ μου, ἤδη κατεξανέστη.»

Ὁ δὲ Ἰούδας ἀκούσας ταῦτα, θέον αὐτὸν προσπεσεῖν,  
ἐξομολογήσασθαι, μετάνοιαν δέξασθαι, τούτων μὲν οὐδὲν

90 πεποίηκεν, ὡς ἀγνώστῳ δὲ τῷ κυρίῳ προσέρχεται λέγων,  
καθὼς ἀρτίως ἤκουες· *Μήτηρ ἐγὼ εἰμι, ῥαββί;*

Ὁ δὲ κύριος πρὸς αὐτόν· «Εἰ ἀγνοεῖς, ἐπερώτα· εἰ οὐκ οἶ-  
δας, μάνθανε· εἰ οὐκ ἐμβάπτεις ἐν τῷ τρυβλίῳ, πείραζε.  
Τὴν τιμὴν μου βαστάζεις καὶ ἐρωτᾷς· *Μήτηρ ἐγὼ εἰμι,*

78 cf. Luc. 10, 17 81/82 Prov. 3, 28 86/87 Matth. 26, 23 91  
Matth. 26, 22 93 Matth. 26, 23 94/95 Matth. 26, 22

ω' (BOTA) ω² (RHVKP)

68 πρῶτον οἱ μαθηταὶ] πρῶτοι οἱ μαθηταὶ VK, πρώτως οἱ μαθηταὶ H,  
οἱ μαθηταὶ πρώτος R, πρώτος οἱ μαθηταὶ P, οἱ μαθηταὶ πρῶτον O, οἱ  
μαθηταὶ A 69 κατηνέχθησαν VK ἄρτον] ἄρτι A κατέλοιπεν P  
70 ἕκαστου T πρόσσεισι H 71 κυρίῳ] add. λέγων P, add. καὶ  
ἔλεγον H 74 παρέχων P 75 τυφλῶν – ἀνοίγω] om. ω' 79  
εὐεργεσίας R προδοσίας HKP 81 οἶδας P 82 γὰρ] in marg. R  
85 μαθηταῖς P 86 ἐμβάψας RV τρυβλίῳ] add. τὴν χεῖρα A H  
αὐτὸς] οὗτός P 87 Ἦδη] add. γὰρ RHVK 88 Ὁ δὲ] om. HVK  
Ὁ] ὡς B\*\* 89 ἐξομολογήσασθαι K μετάνοιαν] καὶ K, om. P  
δέξασθαι] om. KP 90 λέγων] om. P 92 ἐπερώτα ω' 93  
ἐμβάπτεις RK, ἐβάπτεις A, ἐνβάπτει V 94 ἐπερωτᾷς HVK εἰμι] om.  
P

- 95 *ραββί*; Οὐδὲ τῷ προφήτῃ με Ἑλισσαίῳ συγκρίνεις; Ἑλισσαίος ὁ προφήτης τὸν ἑαυτοῦ παῖδα Γιεζεὶ ἐκ τοῦ Νεεμάν ὑποστρέψαντα, ὅτε μισθὸν τῆς θεραπείας ἐλάμβανεν, ἐπερωτῶν, καὶ δοκῶν ὁ Γιεζεὶ ἄνθρωπον πλανᾶν ἔλεγε πρὸς αὐτόν· Οὐ πεπόρευται ὁ δοῦλός σου ἔνθεν καὶ ἔνθεν·
- 100 δημοσιεύων δὲ αὐτόν ὁ Ἑλισσαίος ἔλεγεν· "Οὐχὶ ἡ καρδία μου ἦν μετὰ σοῦ, ὅτε κατέβης μετὰ Νεεμάν;" Ἑλισσαίου ἡ καρδία οὐκ ἐπλανήθη καὶ ἡ ἐμὴ θεότης σφάλλεται; Ὡς ἀγνοοῦντί μοι προσήλθες, Μήτη ἐγὼ εἰμι, *ραββί*; λέγων. Συνετάξω τοῖς Ἰουδαίοις, ἔδωκες αὐτοῖς σημεῖον λέγων·
- 105 Ὅν ἐὰν φιλήσω αὐτός ἐστιν, κρατήσατε αὐτόν. Ἐὰν μὴ θέλω, οὐ κρατοῦμαι.  
 Οὐκ οἶδας τί ἔπαθεν ἡ συκῆ;  
 Οὐκ οἶδας ποῦ ἀπέστειλα τὸν λεγεῶνα;  
 Οὐκ ἤκουες τῶν δαιμόνων ὁμολογούντων τὴν δεσποτείαν;  
 110 Οὐκ εἶδες τὸν Ἰορδάνην ἀναχαιτίζοντα;  
 Οὐκ ἔθεάσω τὴν θάλασσαν φεύγουσαν;  
 Οὐκ ἔγνως τοὺς ἀνέμους δειλιῶντας;  
 Οὐκ εἶδες τὰ κύματα γαληνιῶντα;  
 Ἡ κτίσις γνωρίζει καὶ σὺ πιπράσκεις; Ὅμως, Ἰούδα, πορεύου πρὸς τὴν πρότασιν, συντάπτου τοῖς Ἰουδαίοις, ἀνάστρεφε πρὸς με, δός μοι τὸ φίλημα. Καταδέχομαι τοῦ φιλήσαι σε, οὐχ ὅτι ἄξιός εἰ τοῦ φιλήματος, ἀλλ' ὅτι δεῖ με λαβεῖν ὅπερ ἔδωκα.»

99 IV Reg. 5, 25 100/101 IV Reg. 5, 26 103 Matth. 26, 22 105 Matth. 26, 48 107 cf. Matth. 21, 19; Marc. 11, 13 108 cf. Marc. 5, 9-15; Luc. 8, 30-35 109 cf. Matth. 8, 28-29; Marc. 5, 6-7 110 cf. Matth. 3, 13-17; Marc. 1, 9-11; Luc. 3, 21-22 111/113 cf. Matth. 8, 23-26; Marc. 4, 37-39; Luc. 8, 23-24

ω<sup>1</sup>(BOTA) ω<sup>2</sup>(RHVKP)

95 Οὐδὲ] *add.* κὰν P με] *om.* A συγκρίνεις R, συνέκρινες V, συνεκρίνει K 96 Γιεζεὶ] γιζει R Νεεμάν] ναιμάν V 97 ὑποστρέψαντος R, ἐπιστρέψαντα H ὅτε] ὅτι KP 98 ὁ] ὅτι ω<sup>1</sup> P 99 πορεύεται V 100 ὁ] *om.* HK 101 ὅτε] ὅτι H κατεύης P Νεεμάν] ναιμάν RV 103 λέγων] *transp. ante* Μήτη ω<sup>2</sup>, *om.* A 104 Συνετάξω] *praep.* ἰδοῦ P ἔδωκας VP, ἔδωκεν T σημεῖον] *praep.* τὸ BT, *add.* μεῖζον P 105 ἐὰν] ἂν A, ἂν R αὐτός ἐστιν] *om.* P 110 οἶδας KP 112 δειλιῶντας A 113 οἶδας AKP, οἶδες V γαλιῶντα RK 114 σὺ πιπράσκεις] σὺ πιπράσκει VKP, συμπράξεις H (σὺ ἀγνοεῖς H<sup>2</sup>) 115 πρὸς] *om.* P πρότασιν] πρῶσιν KP συντάπτω RV, συνπράπτω K 116 το μοι R Καταδέχομαι] *add.* καὶ P 117 σε] με P φιλήματος] *add.* τοῦ ἐμοῦ H με] *om.* P 118 ὅπερ] ὁ P δέδωκα K, παρέδωκα P

Ἄλλὰ τὰ μὲν κατὰ τὸν Ἰούδαν ἀρκούντως εἰρήσθω. Ὅπως  
120 δὲ καὶ τῆς λοιπῆς περικοπῆς ἐφαψώμεθα, οἱ ἀρτίως τῶν  
παραγνωσθέντων ἀκηκόετες εὐκαίρως βοήσατε τὰ τοῦ  
μακαρίου Παύλου· Ὅπου ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπε-  
ρίσσευσεν ἡ χάρις.

Ἔστι δὲ πάντως εἰπεῖν τινα· «Τί ἐστὶν Ὅπου ἐπλεόνασεν ἡ  
125 ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις;»

Τί ἐστὶν; Καθὼς προεῖπον, ἐκ τῶν ἀρτίως παραγνω-  
σθέντων λάμβανε τὴν ἀπόδειξιν. Τῇ πρὸ ταύτης ἐσπέρα ἡ  
γυνὴ τοῦ Ἰώβ τὸν ἄνδρα βλασφημεῖν προετρέπετο, ἡ δὲ  
ἀρτίως ἡμῖν παραγνωσθεῖσα γυνὴ τὸν κύριον ἐμύριζε  
130 καὶ τὴν οἰκουμένην εὐωδίαζεν. Ὅπου ἐπλεόνασεν ἡ ἁμαρ-  
τία, ὑπερεπερίσσευσεν ἡ χάρις. Κάκεινη γυνὴ καὶ αὕτη  
γυνή, μία φύσις ἀλλὰ διάφορος ὁ τρόπος.

Ἐκείνη τῆς Εὐας συνόμιλος,

αὕτη τῆς παρθένου σύνδρομος·

135 ἐκείνη τοῦ διαβόλου ὑπηρέτρια,

αὕτη τοῦ κυρίου διακονήτρια·

ἐκείνη τὴν γλώσσαν πρὸς βλασφημίαν ὤξυνεν,

αὕτη τὸ ἀλάβαστρον τοῦ μύρου τῷ κυρίῳ κατέχεεν.

Τί οὖν ὁ εὐαγγελιστῆς Ματθαῖος; Ἦκουες αὐτοῦ ἀρτίως  
140 λέγοντος· Τοῦ δὲ Ἰησοῦ παραγενομένου ἐν Βηθανίᾳ ἐν  
οἰκίᾳ Σίμωνος τοῦ λεπροῦ, προσήλθεν αὐτῷ γυνὴ ἔχουσα

122/125 Rom. 5, 20 126/128 cf. Hom. V, 222-226; Iob 2, 9 128/130  
cf. Matth. 26, 7; II Cor. 2, 15 130/131 Rom. 5, 20 138 Matth. 26, 7  
140/143 Matth. 26, 6-7

ω<sup>1</sup>(BOTA) ω<sup>2</sup>(RHVKP)

119 τοῦδα P ἀρκοῦντα A 120 τοῖς λοιποῖς A P περικοπῆς]  
om. ω<sup>1</sup> ἐφαψώμεθα] ἐφαψώ T, sed add. μεθα in marg. T<sup>2</sup> οἱ] ὁ H  
121 παραγνωσθέντων P, ὑπαναγνωσθέντων A ἀκηκόετες R<sup>ac</sup>  
τὰ] μετὰ K, om. A P 122/123 ὑπερπερίσσευσεν A RV, ὑπερέπε-  
ρίσσευσεν P 124 Τί ἐστὶν] τίς ἐστὶν P, om. BOT 124/125 Ὅπου -  
χάρις] τὸ προειρημένον A 125 ὑπερπερίσσευσεν RV 126 Τί] τίς  
BOT P 126/127 Καθὼς προεῖπον] post παραγνωσθέντων transp. ω<sup>2</sup>  
126 ἀρτίως] om. A 126/127 παραγνωσθέντων P, ὑπαναγνωσθέντων  
A 127 ταύτη K ἡ] om. A 128 τὸν] om. A 128/129 ἀρτίως δὲ  
H 128 δὲ] om. RVKP 129 παραγνωσθεῖσα P 130 καὶ -  
εὐωδίαζεν] om. HK 131 ὑπερπερίσσευσεν A RV 133 Εὐας] ἀσεβείας  
K 134 παρθενίας P 135 πειρέτρια P 137 γλώτταν P 138 τοῦ  
μύρου] om. A τοῦ κυρίου K 139 τίς P 139/140 Ἦκουες -  
λέγοντος] φησὶν ω<sup>1</sup> praep. ὡς R 140 Ἰησοῦς R παρα(γενομένου)]  
etaisi T<sup>pc</sup> 141 προσήλθον P



ἀλάβαστρον μύρου πολυτίμου καὶ κατέχεεν αὐτὸ ἐπὶ τῆς  
 κεφαλῆς αὐτοῦ. Εἶδες ἐργασίαν γυναικός; Μικρὰ πᾶσα  
 γλῶσσα πρὸς τὸν ταύτης ἔπαινον. Ὑπερηκόντισε τὸν Ἄ-  
 145 βραάμ· ὁ Ἄβραάμ τοὺς πόδας ἐνίψε τοῦ κυρίου, αὕτη τὴν  
 κεφαλὴν ἤλειψε τοῦ κυρίου. Ὅπου ἐπλεόνασεν ἡ ἁμαρτία,  
 ὑπερπερίσευσεν ἡ χάρις. Ὑπερηκόντισεν αὕτη πᾶσας τὰς  
 γυναῖκας· ἡ Χαναναία ψίχας ἔλαβε συμπαθείας, ἡ Σαμα-  
 150 ρεῖτις ὕδωρ ἠντλησεν εὐεργεσίας, ἡ αἰμόρρους πτερὸν  
 ἔτιλεν ἰάσεως, αὕτη δὲ τὴν δεσποτικὴν κορυφὴν κατέχεεν,  
 ὅπου τῆς οἰκουμένης ὁ θησαυρός, ὅπου τῆς ἀναστάσεως ἡ  
 ρίζα. Ἀσύγκριτος ἡ γυνή· ἠψατο τῆς κεφαλῆς τοῦ κυρίου,  
 ἱερέως τάξιν μετήλθεν, θυσιαστήριον ἐμιμήσατο, τῶν χε-  
 155 ρουβίμ τὸν τόπον ἐπλήρωσεν, τὰς ἄνω δυνάμεις ἐζήλωσεν.  
 Ταύτην τις προσειπὼν «λογικὴν περιστερὰν» οὐκ ἂν ἁ-  
 μάρτοι· καλῶς τοῦ οὐρανοῦ περιεπετάσθη, καλῶς τῷ ἡλίῳ  
 συνέδραμεν ὡς πτέρυξι ταῖς χερσὶ χρησαμένη. Πάντας  
 ὑπερηκόντισεν αὕτη ἡ γυνή, οὐ μόνον γυναῖκας ἀλλὰ καὶ  
 160 ἄνδρας. Καὶ μηδεὶς στυγνάσῃ τῶν παρόντων ἀνδρῶν γυ-  
 ναῖκα κατανοῶν προκρινομένην ἀνδρός· ἐν γὰρ τὸ κέρδος  
 κἂν τε γυνή ἐγκωμιάζεται κἂν τε ἀνὴρ· μία ζύμη, ἐν καὶ  
 τὸ αὐτὸ φύραμα. Καὶ τούτου μάρτυς ὁ μακάριος Παῦλος  
 λέγων· Οὐ δύναται ἡ κεφαλὴ τοῖς ποσὶν εἰπεῖν· Χρεῖαν  
 ὑμῶν οὐκ ἔχω. Εἰ τοίνυν ἡ κεφαλὴ τῶν ποδῶν χρήζει καὶ  
 165 οἱ πόδες τῆς κεφαλῆς δέονται, πολλῶ μᾶλλον κεφαλὴ  
 πλευρᾶς· μία γὰρ ἡ οὐσία καὶ ἡ κοινωνία.

144/146 cf. Gen. 18, 3-4    146/147 Rom. 5, 20    148 cf. Matth. 15,  
 22 sqq.    148/149 cf. Ioh. 4, 7 sqq.    149/150 cf. Matth. 9, 20 sqq.; Marc.  
 5, 25; Luc. 8, 43    150 Matth. 26, 7    163/164 I Cor. 12, 21

ω' (BOTA) ω² (RHVKP)

142 λάβαστρον P    πολυτίμου] om. K    αὐτὸ] αὐτῷ RH, om. O  
 143 αὐτοῦ] add. ἀνακειμένου A    144 τὸν] τὸ V    144/145  
 Ἄβραάμ] add. αὕτη H    145 ὁ Ἄβραάμ] om. R    145/146 αὕτη -  
 κυρίου] om. K    145 αὕτη] add. δὲ P    147 ὑπερπερίσευσεν A RV  
 148 γυναῖκας] add. οὐ τὴν ἁγίαν παρθένον· οὐκ ἔχει γὰρ σύγκρισιν ἡ  
 ἁγία παρθένος· πᾶσας (add. δὲ H) τὰς λοιπὰς γυναῖκας ὑπερηκόντισεν  
 αὕτη ω² (οὐκ ἔχει - παρθένος in marg. R)    148/150 ἡ² - ἰάσεως] om.  
 A    148/149 σαμαρίτισα H    149 εὐεργεσίας R    150 ἔτιλλεν BOT,  
 ἔτειλλεν K, ἔστειλεν H    151 ὁ] om. K    152 κυρίου] χριστοῦ BOT  
 154 τύπον H    155 προειπὼν P    156 τοῦ ἡλίου ω²    157  
 χρησαμένην P    160/161 ἐν - κἂν] ἐάν A    161 ἐγκωμιάζεται A ω²  
 κἂν τε²] καὶ V    161/162 καὶ - αὐτὸ] om. A    163 λέγων] om. H  
 ἡ] om. K    164 ἔχει A    τοίνυν] τί νῦν A    166 καὶ] add. μία A  
 κοινωνία] add. κατὰ τὸν ἀμίαντον γάμον ω²

Ἔστι δὲ πάντως εἰπεῖν τινα· «Καὶ πῶς αὕτη ἡ καταχέουσα τῷ κυρίῳ τὸ μύρον ὑπερηκόντισε πάντας;»

(Π)ῶς; Ἐκ τῆς τοῦ κυρίου μαρτυρίας. Ἦκουες ἀρτίως τοῦ  
 170 εὐαγγελιστοῦ λέγοντος· Τοῦ δὲ Ἰησοῦ παραγενομένου ἐν Βηθανίᾳ εἰς οἰκίαν Σίμωνος τοῦ λεπροῦ, προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρου πολυτίμου καὶ κατέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ. Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν λέγοντες· «Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου  
 175 γεγένηται; οὐκ ἠδύνατο πραθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς;» Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· «Τί κόπους παρέχετε τῇ γυναικί; Καλὸν γὰρ ἔργον εἰργάσατο εἰς ἐμέ.»

Εἶδες γυναῖκα συνήγορον τὸν κύριον ἔχουσαν; Καλὸν  
 180 δικαιολόγον ἐκτήσατο· αὕτη σιωπᾷ καὶ ὁ κύριος ὑπὲρ αὐτῆς δικαιολογεῖ λέγων πρὸς τοὺς μαθητὰς ἑαυτοῦ· «Τί κόπους παρέχετε τῇ γυναικί; Οὐδὲν ἄκαιρον κατειργάσατο, τὴν ἐκκλησίαν προζωγραφεῖ,

τὴν ἀνάστασιν προμηνύει,  
 185 τὸν διάβολον προλυπεῖ, τὴν σωτηρίαν τοῦ κόσμου προθεωρεῖ, τὸν Ἰούδαν προτιμωρεῖ, τὰς γυναῖκας προχαροποιεῖ.

Τί κόπους παρέχετε τῇ γυναικί; Οἶδεν ὁ ἔπραξεν, πρὸ  
 190 ὑμῶν ἐγνώρισε τὸ μυστήριον. Ἰούδας πιπράσκει καὶ αὕτη μυρίζει, ὑμεῖς φεύγετε τὸ παθεῖν με καὶ αὕτη προτρέπεται. Οἶδεν τί συμφέρει τῇ ἀνθρωπότητι.

170/178 Matth. 26, 6-10  
 189 Matth. 26, 10

175/176 Marc. 14, 4

181/182 Matth. 26, 10

ω<sup>1</sup>(BOTA) ω<sup>2</sup>(RHVKP)

168 τὸ] *om.* VP 169 Πῶς] *scripsimus*, ὡς *codd.* 170 παραγενο-  
 μένου] παραγεναμένου A RVK, γενομένου T<sup>2</sup> H 171 εἰς οἰκίαν] ἐν  
 οἰκία AH, εἰς οἶκον P 173 τῆς κεφαλῆς RHV αὐτοῦ<sup>1</sup>] *add.*  
 ἀνακειμένου R αὐτοῦ<sup>2</sup>] *om.* HK 174 αὕτη] *om.* VK 174/175 τοῦ  
 - γεγένηται] *om.* A 175 γίνεται OK οὐκ] *om.* KP ἠδύνατο]  
*add.* γὰρ KP πραθῆναι] *πραερ.* τοῦτο HP πολλοῦ] ἐπωλοῦ R  
 176 πτωχοῖς] *πραερ.* τοῖς VK εἶπεν] *om.* A τοῖς - αὐτοῦ] *om.* K  
 αὐτοῦ] *om.* H 177 γὰρ] *om.* K 179 τὸν κύριον συνήγορον H  
 κύριον] χριστὸν P 180/181 δικαιολόγον - αὐτῆς] *om.* V 180  
 δικολόγων P ἐκτήσατο H εἰώπα H 181 ἑαυτῆς O ἐδι-  
 καιολογεῖ H, δικολογεῖ V τοὺς - ἑαυτοῦ] αὐτοῦς A αὐτοῦ HVKP  
 183 προγράφει KP 185 λυπεῖ V 187 τιμωρεῖ K 188  
 χαροποιεῖ B HK 189 ἔπραξεν] *add.* οἶδεν ὁ ἐπραγματεύσατο V 191  
 ὑμεῖς] *add.* δε RH 192 εἶδεν P

Τί κόπους παρέχετε τῇ γυναικί; Καλὸν ἔργον εἰργάσατο  
 εἰς ἐμέ· τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμέ  
 195 δὲ οὐ πάντοτε ἔχετε· κατέχεεν γὰρ αὕτη τὸ μύρον ἐπὶ τοῦ  
 σώματός μου, εἰς τὸ ἐνταφιάσαι με ἐτήρησεν αὐτό. Ἄμην  
 λέγω ὑμῖν, ὅπου δ' ἂν κηρυχθῆ τὸ εὐαγγέλιον τοῦτο, λα-  
 ληθήσεται καὶ ὁ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.»  
 Εἶδες, ὦ φίλε, πῶς ὑπερηκόντισεν αὕτη πάσας τὰς γυ-  
 200 ναϊκὰς ὁμοῦ τε καὶ ἄνδρας; Πέτρος ὁ κορυφαῖος τῶν  
 ἀποστόλων, ὁ τοσοῦτος καὶ τηλικούτος, ἀκούσας τοῦ κυ-  
 ρίου λέγοντος ὅτι Δεῖ με ἀνελεῖν εἰς Ἱεροσόλυμα καὶ  
 πολλὰ παθεῖν παρὰ τῶν γραμματέων καὶ ἀρχιερέων καὶ  
 ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι, ἔλεγεν· Ἰλεώς  
 205 σοι, κύριε, οὐ μὴ ἔσται σοι τοῦτο. Αὕτη δὲ ἐβάσταζε τὰ  
 πρὸς τάφον, ἵνα ὅτε νεύσῃ ὁ κύριος, εὐθύς προενταφιάσῃ.  
 Διὸ καὶ ὁ κύριος μεγάλην αὐτῆς τὴν ἐργασίαν θεωρήσας  
 ἀπεκρίνατο λέγων· Ἄμην λέγω ὑμῖν, ὅπου δ' ἂν κηρυχθῆ τὸ  
 εὐαγγέλιον τοῦτο, λαληθήσεται καὶ ὁ ἐποίησεν αὕτη εἰς  
 210 μνημόσυνον αὐτῆς.  
 Ὡ τῶν παραδόξων πραγμάτων. Οὐδέπω τὸ εὐαγγέλιον  
 οὔτε ἐξεδίδοτο οὔτε συνετάπτετο οὔτε ἐγράφετο οὔτε ἐ-  
 δημοσιεύετο, καὶ αὕτη προεκηρύττετο. Ὅπου ἐπλεόνασεν ἡ  
 ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις.  
 215 Τῷ δὲ θεῷ δόξα εἰς τοὺς αἰῶνας. Ἄμην.

193/198 Matth. 26, 10-13    202/204 Matth. 16, 21    204/205 Matth. 16,  
 22    208/210 Matth. 26, 13    213/214 Rom. 5, 20

ω<sup>1</sup> (BOTA)    ω<sup>2</sup> (R<sup>1919</sup> *in* ad ἔργον I. 193) HVKP)

193 Καλὸν] *add.* γὰρ K    194 γὰρ] *om.* P    195 πάντο A    γὰρ]  
*om.* H    τὸ] *om.* P    μύρον] *add.* τοῦτο K    196 εἰς] πρὸς A    με]  
*om.* P    ἐτήρησεν αὐτό] ἐποίησεν A    197/198 λαληθήσεται] κηρυχθήσε-  
 ται A    198 αὕτη] *add.* εἰς ἐμέ P    αὐτῆς] *add.* εἰς ἐμέ VK    201  
 τοσοῦτος] τοιοῦτος K    202 ἀπελεῖν H    203 παρὰ] ἀπὸ A    ἀρχιε-  
 ρέων καὶ γραμματέων K    204 ἀποκτανθῆναι] *add.* καὶ ταφῆναι HVK  
 ἔλεγεν] *add.* ὁ πέτρος H    Ἰλεός] Ἐλεός P    205 δὲ] *add.* γυνὴ V,  
*add.* ἡ γυνὴ HKP    ἐβάσταζε O V    206 ταφὴν H    ὅτε] ὅταν A, ὅτι  
 P    206/207 εὐθύς - κύριος] *om.* H    206 εὐθέως VKP    προσεντα-  
 φιάσῃ BT    208 δ' ἂν] ἂν A    209 λαθήσεται A    211 παραδόξων]  
*om.* HV<sup>1</sup>KP    Οὐδέπω τὸ] οὐδέποτε VP    εὐαγγέλιον] *add.* τοῦτο A  
 212 οὔτε<sup>1</sup>] ὅτε H, *om.* A    ἐξεδίδοτο] ἐδίπτετο A    οὔτε ἐγράφετο  
 οὔτε συνετάπτετο K    212/213 οὔτε<sup>4</sup> - προεκηρύττετο] *om.* H    213  
 Ὅπου] *add.* γὰρ O    214 ὑπερεπερίσσευσεν BOT, ὑπερπεριέσσευσεν VK,  
 ὑπεριέσσευσεν A    215 θεῷ] *praep.* ἀγαθῷ BOT, *add.* ἡμῶν ω<sup>1</sup> K  
 δόξα] *praep.* ἡ ω<sup>1</sup>, *praep.* εἰς K    εἰς] *praep.* καὶ τὸ κράτος ω<sup>1</sup>, *praep.*  
 κράτος τιμῆ, νῦν καὶ δεῖ καὶ P    αἰῶνας] *add.* τῶν αἰῶνων BOT P

HOMILIA VII  
IN SANCTAM PARASCEVEN  
(BHG<sup>a</sup> 422r, CPG 7889)

**Praefatio**

Homily VII (BHG<sup>a</sup> 422r) survives complete in the following two MSS:

- O** *Vaticanus Ottobonianus gr. 14* (ff. 210<sup>v</sup>-214)  
m. s. X ff. VI + 272 38 × 24,5 2/38  
lectionary for the whole year (type B)  
cf. above pp. 77-78
- V** *Vindobonensis theologicus gr. 5* (ff. 232<sup>v</sup>-237)  
m. a. 948 ff. III + 327 38 × 24 2/38  
homiliarium (type B)  
cf. above p. 78

In addition we find a fragment of this homily in *Oxoniensis Bodl. Baroccianus 143* (B), s. XII, f. 26, a MS which contains a *liber απομνημονευμάτων*, sive *locorum communium* (1). The fragment consists of the lines 1/18 (Μεγάλα - σου) and a reworking of the lines 23/31 (2) under the heading Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως, and of the lines 123/128 (Μεγάλα - δωροδοσία) under the heading τοῦ αὐτοῦ.

Neither *O* nor *V* was copied with particular care. Both are given to omissions, some of which are attributable to homoioteleuton (3). In *O* we find, too, a number of transpositions (4). Omission and addition of words are found in both MSS throughout, while *V* is inclined to take liberties with

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(1) See COXE I, 245-247.

(2) *Baroccianus 143* reads as follows: οὐ μόνον δὲ ὑπὲρ αὐτῶν τοὺς μαθητὰς ὁ κύριος ἐδεδίδαξεν προσεύχεσθαι, ἀλλὰ καὶ ὑπὲρ τῶν ἐπειραζόντων αὐτούς· ἀλλὰ καὶ ὁ κύριος ὁ ἐδίδαξεν καὶ ἐποίησε· προσηύξατο γὰρ καὶ αὐτὸς ὑπὲρ τῶν ἀθετούντων αὐτὸν ἐν αὐτῷ τῷ σταυρῷ, ὅτι πάτερ ἀφες αὐτοῖς τὴν ἁμαρτίαν ταύτην· οὐ γὰρ οἶδασιν τί ποιοῦσιν.

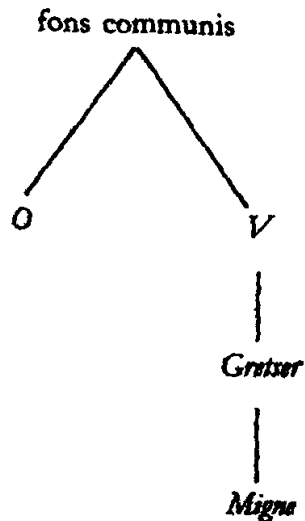
(3) Cf. *O* in 45/46, 47, 97/98, 98, 226/227, and *V* in 129/130, 182, 261/262.

(4) See 1/2, 5 (+ B), 48, 108, 143, 167, 172, and 237/238.

the article<sup>(5)</sup>. The curious, ungrammatical mistakes at 65 (ἀρνάσι for ἀρνειοί) and 184 (where we read καταλλαγήη instead of the MSS κατηλλάγη) would suggest that O and V stem ultimately from the same exemplar. This is confirmed by the common uncial error in 65, where both O and V read οὖν ἀπόλλωνται, instead of συναπόλλωνται as demanded by the context.

The *editio princeps* of this homily was published by Jacobus Gretser, *Opera omnia...* (Ingolstadii 1616), 1583-1594, and was based on a copy of V made for him by Sebastian Tengnagel, librarian of the court library of Austria.

### Stemma codicum



(5) E.g. 113, 197, 224, 234, 249, 262 and 270.

## CONSPECTUS SIGLORUM

- B *Oxoniensis Bodl. Baroccianus 143* m. s. XII f. 26  
O *Vaticanus Ottobonianus gr. 14* m. s. X ff. 210<sup>v</sup>-214  
V *Vindobonensis theol. gr. 7* m. a. 948 ff. 232<sup>v</sup>-237  
v *textus vulgatus editionis Migne, PG 86(2), 1993 B - 2004 B*

Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως  
 λόγος εἰς τὴν ἁγίαν παρασκευὴν  
 καὶ εἰς τὸ πάθος τοῦ Χριστοῦ  
 καὶ εἰς τὸν δίκαιον Ἰώβ

PG 86, 1993

Μεγάλα τῆς προσευχῆς τὰ χαρίσματα, ἀνεξάλειπτα ταύτης τὰ κατορθώματα. Ὅπου δ' ἂν τις περιστρέψῃ τὸ τῆς διανοίας ὄμμα, οὐδὲν προσευχῆς τιμιώτερον εὑρήσει.

Προσευχὴ τὸν Νῶε διεκυβέρνησεν

5 καὶ τοῦ θεηλάτου κατακλισμοῦ ἀναυάγητον διετήρησεν·  
 προσευχὴ τὴν στείρωσιν τῆς Ἄννας διέλυσεν

καὶ τῆς ἐπαράτου κατάρας παραδόξως ἀπήλλαξεν·

προσευχὴ τῷ Ἰωνᾷ τὴν κοιλίαν τοῦ κήτους εὐκτήριον οἶκον εἰργάσατο

10 καὶ Νινευίταις τὴν πόλιν ἄτρωτον διετήρησεν·

προσευχὴ Ἐζεκία τῷ βασιλεῖ πεντεκαιδεκαετῆ χρόνον ἐχαρίσατο.

Καὶ ἵνα μὴ μακρολογῶ πόσον δύναται προσευχή, αὐτὸν τὸν κύριον εἰς μέσον ἀγάγωμεν, τὸν ποιήσαντα καὶ διδάξαντα,

15 τὸν μὴ μόνον προσευξάμενον ἀλλὰ καὶ προσεύχεσθαι παραινέσαντα, ὡς ἔστιν αὐτοῦ ἀκοῦσαι λέγοντος πρὸς τοὺς ἑαυτοῦ μαθητάς· «Ὅταν προσεύχεσθε, λέγετε· Πάτερ ἡμῶν,

ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου.

Ὡς τέκνα πατέρα παρακαλεῖτε, ὡς στρατιῶται τὸν βασιλέα περιμένετε, ὡς πολιτογραφηθέντες εἰς τὴν βασιλείαν τῶν οὐρανῶν, πλὴν τοῦ δεσποτικοῦ ὀνόματος μηδὲν ἕτερον ἐπιβοᾶτε.»

20 Οὐ μόνον δὲ ὑπὲρ ἑαυτῶν τοὺς μαθητάς ὁ κύριος ἐδίδασκε προσεύχεσθαι, ἀλλὰ καὶ ὑπὲρ τῶν ἐπηρεαζόντων καὶ

25 ἐχθραίνόντων καὶ ἐπιβουλεύόντων, ὡς ἔστιν αὐτοῦ ἀκοῦσαι

4/5 cf. Gen. 6, 5-22    6/7 cf. I Reg. 1, 1-20    8/9 cf. Ion. 2, 1-11    10  
 cf. Ion. 3, 8    11/12 cf. IV Reg. 20, 1-11    17/19 Matth. 6, 9-10; Luc. 11, 2

Βλὴδε α Μεγάλα λ. 1 μίση ad σου λ. 18. et inde ab l. 23 OV

Tit. 2/4 λόγος - Ἰώβ] om. B    2 λόγος] *επισημ. ante* Λεοντίου (l. 1)  
 v παρασκευὴν] *add.* τῆς μεγάλης ἐβδομάδας Vv    3 καὶ] om. Vv  
 4 δίκαιον] om. Vv

1/2 τὰ ταύτης O    2 περιστρέψει Vv    4 τῷ νῶε Vv    5  
 διετήρησεν ἀναυάγητον BO    7 ἀπήλλαξεν] ἀπέλασεν B    8 τοῦ Ἰωνᾷ  
 BVv    11/12 ἐχαρίσατο] ἐδωρήσατο BVv    13 μὴ] om. O<sup>ac</sup>    μακρο-  
 λογῶ] μακρύνω τῷ λόγῳ Vv    αὐτὸν] ταύτῳ v    14 τὸν - διδάξαντα]  
 om. B    19 καλεῖτε O    ὡς<sup>2</sup>] om. v    23 αὐτῶν BVv    τοὺς  
 μαθητάς] om. v    24 ἐπερεαζόντων V    25 αὐτοῦ] om. O

τοῦ κυρίου λέγοντος πρὸς αὐτούς· Προσεύχεσθε ὑπὲρ τῶν  
 ἐπηρεαζόντων ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς. Ὁ  
 ἐδίδαξεν ὁ κύριος καὶ ἐποίησεν· προσηύξατο | καὶ αὐτὸς <sup>1996</sup>  
 ὑπὲρ τῶν ἀθετούντων αὐτὸν ἐχθρῶν. Καὶ πότε προσηύξατο  
 30 ὑπὲρ τῶν ἐχθρῶν ὁ κύριος; Πότε; Τῇ παρουσίᾳ παρα-  
 σκευῆ, ὅτε παρέστη τῷ σταυρῷ. Σήμερον γάρ, ὡς ἴστε, ὁ  
 πάντων κριτῆς σταυροῦται. Διὸ καὶ ὡς εἶδεν ἑαυτὸν ὁ  
 κύριος ὑπὸ τῶν Ἰουδαίων σταυρούμενον καὶ τοὺς Ἰου-  
 δαίους ὑπὸ τῶν ἀψύχων στοιχείων κατακρινομένους,  
 35 καὶ ὅτι ὁ ἥλιος ἐσκοτίζετο,  
 ἐκεῖνοι δὲ οὐκ ἐστύγναζον,  
 καὶ ὅτι σεισμὸς καθολικὸς ἐγένετο,  
 ἐκεῖνοι δὲ τῆς κακίας οὐ μετεφέροντο,  
 καὶ ὅτι τὸ καταπέτασμα τοῦ ναοῦ διερρήγνυτο,  
 40 ἐκείνων δὲ αἱ καρδίαι οὐ κατηνοίγοντο,  
 καὶ ὅτι πολλὰ μὲν ἠνοίγοντο μνήματα,  
 ἐκείνων δὲ αἱ ψυχαὶ οὐκ ἐφωτίζοντο,  
 καὶ ὅτι νεκροὶ μὲν ἀνίσταντο,  
 ἐκεῖνοι δὲ τοῖς νεκροῖς συνελογίζοντο,  
 45 οὕτως καὶ ὁ κύριος φιλανθρωπεύμενος τὸ τῶν ἀνθρώπων  
 γένος ἐν αὐτῷ τῷ σταυρῷ προσήχετο πρὸς τὸν ἑαυτοῦ  
 πατέρα τῇ παρουσίᾳ παρασκευῆ λέγων· Πάτερ, ἄφες αὐτοῖς  
 τὴν ἁμαρτίαν ταύτην, οὐ γάρ οἶδασιν τί ποιοῦσιν.  
 Εἶδες, ὦ φίλε, πῶς ὁ ἐδίδαξε καὶ ἐπλήρωσεν, πῶς ὑπὲρ  
 50 τῶν ἐχθρῶν προσεύχεται; Διὰ τί; Ἦθελεν ὁ πατὴρ τοῦ  
 κυρίου ὡς ἀγανακτῶν ὑπὲρ τῆς ὕβρεως τοῦ υἱοῦ θά-  
 νατῶσαι τὸ τῶν Ἰουδαίων φύλον,  
 τοὺς ἀντὶ προσκυνήσεως σταυρὸν πελεκῶντας,  
 καὶ ἀντὶ παρακλήσεως ἡλίου χαλκεύοντας,  
 55 καὶ ἀντὶ προσφορᾶς ὄξος προσάγοντας,  
 καὶ ἀντὶ δώρων καλάμῳ τύπτοντας,

26/27 Luc. 6, 27-28    31/32 cf. Hebr. 12, 23    35 cf. Matth. 27, 45;  
 Marc. 15, 33; Luc. 23, 45    37 cf. Matth. 27, 51    39 cf. Matth. 27, 51;  
 Marc. 15, 38; Luc. 23, 45    41/43 cf. Matth. 27, 52    47/48 Luc. 23, 34  
 55 cf. Matth. 27, 48; Marc. 15, 36; Luc. 23, 36    56 cf. Matth. 27, 30;  
 Marc. 15, 19

Βαίρει ad σταυρῷ I. 40V

27 ἐπερεαζόντων V    30 ὁ κύριος ὑπὲρ τῶν ἐχθρῶν v    30/31  
 Πότε - ὅτε] om. O    31 εἰστε V, εἰσθε v    33 τῶν] om. O    37  
 ἐγένετο O    40 κατενοίγοντο V, κατενύπτοντο v    45/46 τὸ - γένος]  
 om. O    47 τῆ - παρασκευῆ] om. O    48 ταύτην τὴν ἁμαρτίαν O    49  
 ὁ] om. Vv



- καὶ ἀντὶ κειμηλίων ἀκάνθινον στέφανον πλέκοντας,  
καὶ τολμηρῶς βοῶντας· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ  
τέκνα ἡμῶν. Διὰ ταῦτα βουλευομένου τοῦ πατρὸς ἐξαλείψαι  
60 παραυτὰ τὸ τῶν Ἰουδαίων φύλον, ὁ μονογενὴς υἱὸς ὡς  
μεσίτου τάξιν εὐφρῶς παρεκάλει τὸν πατέρα λέγων· «Πάτερ,  
ἄφες αὐτοῖς τὴν ἁμαρτίαν ταύτην, οὐ γὰρ οἶδασιν τί ποι-  
οῦσιν. Πολλοὶ γὰρ ἐξ αὐτῶν ἐπιστρέψουσιν· διὸ παρακαλῶ,  
μὴ συνθερισθῆ ζιζανίοις σίτος,  
65 μὴ συναπόλλωνται λύκοις ἀρνειοί,  
μὴ συνφθαρῶσι κόραξι περιστεραί,  
μὴ συγκαυθῶσιν ἀκάνθαις ῥόδα.  
Οὐ μόνον Καϊάφας ἐνταῦθα μαστίζων,  
ἀλλὰ καὶ Παῦλος ἐπιστρέφων·  
70 οὐ μόνον ὁ δοῦλος τοῦ ἀρχιερέως ῥαπίζων,  
ἀλλὰ καὶ Στέφανος τὸ μαρτύριον εὐτρεπίζων.  
Πάτερ, ἄφες αὐτοῖς τὴν ἁμαρτίαν ταύτην.»  
Ταῦτα δὲ ὁ υἱὸς ἔλεγε πρὸς τὸν πατέρα οὐχ ὡς τοῦ  
πατρὸς ἀγνοοῦντος τί βούλεται ὁ υἱὸς ἢ τοῦ υἱοῦ ἀμφι-  
75 βάλλοντος τί θέλει ὁ πατήρ – μία γὰρ βούλησις πατρὸς καὶ  
υἱοῦ· ἐκεῖνο γὰρ οἶδεν ὁ λόγος ὃ θέλει ὁ νοῦς, (καὶ ἐκεῖνο  
οἶδεν ὁ νοῦς) ὃ θέλει ὁ λόγος –, οὐχ ὡς ἀγνοῶν τοίνυν  
τὴν τοῦ πατρὸς βούλησιν ἔλεγε ταῦτα, ἀλλ' ὡς βουλόμενος  
καὶ ἐν αὐτῷ τῷ σταυρῷ ὁ μονογενὴς υἱὸς τὴν ἐμφάνειαν  
80 τοῦ πατρὸς ποιήσασθαι, ἵνα μὴ ὡς ξένος καὶ νόθος δι-  
αβληθῆ, ἀλλ' ὡς γνήσιος καὶ τῆς αὐτῆς οὐσίας ὢν. Διὰ  
ταῦτα προσεύχεται ὁ μονογενὴς υἱὸς, ὅπως τοῦ πατρὸς τὴν  
ἐμφάνειαν ποιήσῃται, ὅπως ὃ ἔλαβε παρὰ τοῦ πατρὸς  
ἀντιδῶ καὶ αὐτὸς τῷ πατρί.
- 85 Ἔστι δὲ πάντως εἰπεῖν τινα· «Τί ἐστὶν ὃ ἔλαβε παρὰ τοῦ  
πατρὸς, ἵνα ἀντιδῶ καὶ αὐτὸς τῷ πατρί;» |

57 Marc. 15, 17; cf. Matth. 27, 29; Ioh. 19, 2    58/59 Matth. 27, 25  
61 cf. I Tim. 2, 5    61/63 Luc. 23, 34    64 cf. Matth. 13, 24-30    65  
cf. Luc. 10, 3; Matth. 10, 16    72 Luc. 23, 34    81/83 cf. Ioh. 6, 39

## OV

61 παρακαλεῖ Vv    62 αὐτοῦς V    63 ἐπιστρέψουσιν O    64  
συνθερισθεῖη O    65 συναπόλλωνται] *scripsimus*, ἀδὴν ἀπόλλωνται *codd.* v  
ἀρνειοί] *scripsimus*, ἀρνάσι *codd.* ἄρνες v, *forasan scribendum est* ἀρνοί  
67 συγκαυθῶσι O    76/77 καὶ – νοῦς] *suppl. Tengnagel* (cf. PG 86,  
1996 C 1) *cum nota* 17\*)    80 πατρὸς] σταυροῦ O    82/83 ὅπως –  
ποιήσῃται] *om.* v    83 ἐμφάνειαν V

Ἄκουε ἄπερ οὐκ ἄγνοεῖς· διὸ ὑπομιμνήσκω, οὐ διδάσκω. 1997  
 Ἦκουες ἐν τῷ βαπτίσματι τῷ Ἰορδανιαίῳ ἄνωθεν τοῦ  
 πατρὸς βοῶντος· Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός ἐν ᾧ  
 90 ἠὺδόκησα, αὐτοῦ ἀκούετε. Ὁ πατὴρ τὸν υἱὸν σημαίνει καὶ  
 γνωρίζει τοῖς ἀνθρώποις. Βουλόμενος τοίνυν ὁ υἱὸς ἀντα-  
 ποδοῦναι ταύτην τὴν μαρτυρίαν τῷ πατρὶ ἐν αὐτῷ τῷ  
 σταυρῷ ἐβόα· Πάτερ, ἄφες αὐτοῖς τὴν ἁμαρτίαν ταύτην, οὐ  
 γὰρ οἶδασι τί ποιοῦσιν. Καὶ ὅτι δι' ἐμφάνειαν ταῦτα ὁ  
 95 μονογενὴς υἱὸς ἐφώνησεν, ἄκουε αὐτοῦ τοῦ υἱοῦ πρὸς τὸν  
 πατέρα λέγοντος· «Πάτερ, ἐφάνέρωσά σου τὸ ὄνομα τοῖς  
 ἀνθρώποις.» Τούτου γὰρ χάριν καὶ ἡ οἰκονομία, ἵνα ὁ  
 πατὴρ γνωρίσῃ τὸν υἱόν, ἵνα ὁ υἱὸς γνωρίσῃ τὸν πατέρα,  
 ὡσαύτως μεταξὺ πατρὸς καὶ υἱοῦ γνωρισθῆ καὶ τὸ ἅγιον  
 100 πνεῦμα.

Ὅμοίως πάλιν ἄκουε τὸν υἱὸν προσευχόμενον καὶ λέγον-  
 τα πρὸς τὸν πατέρα· «Πάτερ, ἄφες αὐτοῖς τὴν ἁμαρτίαν  
 ταύτην.» Ἀλλὰ σύ, ἀκρόατα, μὴ ἀρνήσῃ τὴν γνώμην, μὴ  
 σμικρύνῃς τὸν ἀκατάληπτον. Ἐὰν γὰρ τὸν υἱὸν σμικρύνῃς,  
 105 καὶ τὸν πατέρα σμικρύνεις· ἐκεῖ γὰρ ἐστὶν ὁ πατήρ, ὅπου  
 ἐστὶν ὁ υἱός. Διὰ τοῦτο καὶ υἱὸς προσηγόρευται ἀπὸ τοῦ  
 οἴος, τουτέστιν οἴος ὁ πατήρ, τοιοῦτος καὶ ὁ υἱός. Διὸ  
 ἀκούων τὸν μονογενῆ τοῦ θεοῦ υἱὸν προσευχόμενον, κατὰ  
 τὸν τῆς ἐνανθρωπήσεως λόγον ἐκλάμβανε. Προσεύχεται  
 110 γὰρ οἰκονομικῶς, θαυματουργεῖ δὲ θεοπρεπῶς· οὐκ ἄλλος  
 ὁ πάσχων καὶ ἄλλος ὁ θαυματουργῶν.  
 Εἰς καὶ ὁ αὐτός ὁ καθεύδων καὶ ὁ νεκροὺς ἐγείρων,  
 εἰς καὶ ὁ αὐτός ὁ πεινῶν καὶ ὁ χορτάζων,  
 εἰς καὶ ὁ αὐτός ὁ μονογενὴς υἱός  
 115 ὁ καὶ ἐν τῷ παρθενικῷ σηκῷ ἀστενοχωρήτως οἰκήσας,  
 καὶ ἐν τῷ σταυριαίῳ ξύλῳ ἀρρήτως παγείς,

89/90 Matth. 17, 5      93/94 Luc. 23, 34      96/97 Ioh. 17, 1 et 6  
 102/103 Luc. 23, 34      106/107 cf. Anast. Sin., Hodegos, II, 2, 30-32

## OV

87 ἄπερ] ὅπερ O, ὡςπερ scr. et ὅπερ vel ὅπερ conj. v ὑπο-  
 μιμνήσκω] v- inter lineas O      88 Ἰορδανίῳ O      90 εὐδόκησα v      94  
 ἐμφάνειαν V      94/95 ὁ μονογενὴς υἱὸς ταῦτα v      95 ἐφώνησεν] ἐβόησεν  
 O      97/98 ὁ πατήρ] om. O      98 ἵνα - πατέρα] om. O      ὁ] om. v  
 103 σύ, ἀκρόατα] εὐακρόατο Vv τῆ γνώμη O      105 σμικρύνῃς O  
 106 ἐστίν] add. καὶ O      καὶ] om. O      108 υἱὸν τοῦ θεοῦ O      109  
 λάμβανε v      112 δ<sup>2</sup>] praep. καὶ O      113 δ<sup>1</sup>] om. V      δ<sup>2</sup>] praep. καὶ  
 O, om. V      114 δ<sup>1</sup>] om. V      δ<sup>2</sup>] om. O      116 παγείς O

καὶ ἐν τῷ λελαξευμένῳ μνημείῳ τὸ τριήμερον καθευδήσας,  
καὶ ἐν τῇ νεφέλῃ τῆς ἀναλήψεως τὴν ἀπαρχὴν τῆς  
ἀνθρωπότητος ἀνασφαιρίσας,  
120 καὶ ἐν τῷ πατρῷῳ κόλπῳ ἀφράστως καὶ ἀχρόνως αὐλι-  
ζόμενος,  
καὶ ἄνω καὶ κάτω μηδαμοῦ λειπόμενος.

Μεγάλα τοίνυν τὰ τῆς προσευχῆς χαρίσματα, ἀνεξάλειπτα  
τὰ ταύτης δωρήματα.

125 Προσευχὴ θλίψεως ἀπουσία,  
εὐφροσύνης ἐπιστασία,  
φίλων παραμυθία,  
τοῦ ἐπὶ πάντων θεοῦ δωροδοσία.

Ἔστι δὲ πάντως εἰπεῖν τινα· «Τί ἐστι προσευχὴ τοῦ ἐπὶ  
130 πάντων θεοῦ δωροδοσία;»

Τί ἐστίν; Ἦκουες ἀρτίως τοῦ συγγραφέως Μωσέως λέγον-  
τος· Εἶπεν ὁ κύριος Ἐλιφάζ τῷ Θεομανεΐτῃ· Ἠμαρτες σὺ  
καὶ οἱ δύο σου φίλοι· οὐ γὰρ ἐλάλησατε ἐνώπιόν μου  
οὐδὲν ἀληθές, ὥσπερ ὁ θεράπων μου Ἰώβ. Καὶ νῦν λάβετε  
135 ἑπτὰ μόσχους καὶ ἑπτὰ κριοὺς καὶ πορεύθητε πρὸς τὸν  
παῖδά μου Ἰώβ, καὶ ποιήσῃ καρπώσεις ὑπὲρ ὑμῶν, καὶ  
ζήσεσθε, ὅτι εἰ μὴ πρόσωπον αὐτοῦ ἔλαβα, ἀπώλεσα ἂν  
ὑμᾶς. Εἶδες προσευχὴν φίλων εὐεργεσίαν, καὶ πῶς ὁ θεὸς  
ἀνθρώποις διὰ προσευχῆς λύσιν πλημμελημάτων χαρίζεται;  
140 Εἶπεν ὁ κύριος τῷ Ἐλιφάζ· Ἠμαρτες σὺ καὶ οἱ δύο σου  
φίλοι. Πορεύθητε οὖν πρὸς τὸν παῖδά μου Ἰώβ, καὶ προ-  
σεύξεται ὑπὲρ ὑμῶν ὁ θεράπων μου Ἰώβ. Καλῶς ὁ κύριος  
ἐν ταύτῳ τὸν Ἰώβ καὶ παῖδα καὶ θεράποντα προσαγορεύει·  
παῖδα τὸ τῆς | δουλείας ὄνομα, θεράποντα τὸ τῆς εὐσεβείας 2000  
145 κατόρθωμα. Πορεύθητε πρὸς τὸν παῖδά μου Ἰώβ, ὁ θε-  
ράπων μου προσεύξεται ὑπὲρ ὑμῶν καὶ ζήσεσθε.

128 cf. Eph. 4, 6      129/130 cf. Eph. 4, 6      132/138 Job 42, 7-8  
140/142 Job 42, 7-8      143/144 Job 42, 8      145/146 Job 42, 8

B<sup>ab</sup> l. 129 ad l. 128OV

119 ἀνασφετερίσας v      122 κάτω] τῷ Vv      124 ταύτης τὰ B  
125 θλίψεων B      129/130 Ἔστι - δωροδοσία] om. Vv      132 ἐλιφάτ  
V      θαμανίτη O, Θεμανίτη v      136 ὀλοκαρπώσεις O      137 ἔλαβον v  
139 ἀνθρώποις] om. v      140 ἐλιφάτ V      141/142 προσεύξεται v  
142 ὑπὲρ] περὶ O      143 τὸν Ἰώβ ἐν ταύτῳ O      146 προσεύξεται v  
ὑπὲρ] περὶ O

Ὡς τῆς τοῦ κυρίου ἀγαθότητος. Αὐτὸς φιλανθρωπεύεται καὶ τῷ Ἰώβ τὴν χάριν παρέχει. Σφόδρα καλῶς.

Ὡσπερ γὰρ ἐν τοῖς παροῦσι κοσμικοῖς βασιλεῦς

150 βουλόμενος τὸν ἔγγιστα αὐτοῦ καὶ πλουτίσαι καὶ δοξάσαι,

δι' αὐτοῦ δέλτους δωρεῖται καὶ σωτηρίαν καταδίκους χαρίζεται,

ὅπως κάκεινους εὐεργετήσῃ καὶ τὸν ἔγγιστα πλουτίσῃ,

155 οὕτω καὶ ὁ τῶν πάντων βασιλεῦς θεὸς

βουλόμενος τὸν Ἰώβ ὡς ἴδιον ἄνδρα δοξάσαι,

δι' αὐτοῦ τὴν ἁμαρτίαν τοῖς φίλοις συγχωρεῖ,

ὅπως καὶ αὐτὸς δοξασθῆ κάκεινοι τῆς ἁμαρτίας ῥυσθῶσιν.

«Πορεύθητε πρὸς τὸν παῖδά μου Ἰώβ. Εἰ μὴ παρ' αὐτοῦ

160 παρακληθῶ, συγγνώμην οὐ δίδωμι.

Πορεύθητε πρὸς τὸν παῖδά μου Ἰώβ·

ὅν ὑβρίσατε παρακαλέσατε,

ὅν ἠθετήσατε δοξάσατε,

τὸν εἰλκωμένον ἱερέα δέξασθε,

165 τὸν ἐπὶ τῆς κοπρίας ἐπὶ τῷ θυσιαστηρίῳ κατανοήσατε.

Οὐ γὰρ ὡς ἁμαρτωλὸν αὐτὸν ἐγκατέλιπον, ἀλλ' ὡς δίκαιον

ἐδόξασα. Χρυσὸς ἐν καμίνῳ δοκιμάζεται, καὶ δίκαιος ἐν

πειρασμοῖς λαμπρύνεται. Μὴ ἐζημίωσεν αὐτὸν ἡ κοπρία;

Μὴ οὐ γέγονεν ἐνδοξότερος; Μὴ κακῶς ἐπραγματεύσατο;

170 Οὐκ ἔδωκεν ἀπλᾶ, καὶ διπλᾶ ἔλαβεν;

Πορεύθητε πρὸς τὸν παῖδά μου Ἰώβ, τὸν ἀπὸ καμάτου καὶ

συγκοπῆς εἰς ἄνεσιν ἐλθόντα. Μάθετε φίλου πιστοῦ προ-

κοπήν· ἐκεῖνος πιστός, ὑμεῖς δὲ ἄπιστοι. Ἐξ ὧν εἶδατε,

μάθετε ὅτι οὐδεὶς πιστεύσας εἰς κύριον ἐγκατελείφθη.

175 Πορεύθητε πρὸς τὸν παῖδά μου Ἰώβ, ὅτι εἰ μὴ δι' αὐτὸν ἀπώλεσα ἂν ὑμᾶς.»

Ταῦτα ἀκούσας Ἐλιφᾶς εὐθέως παραλαβὼν τοὺς δύο

159 Iob 42, 8    161 Iob 42, 8    165 Iob 2, 8    167 Prov. 17, 3    170  
cf. Iob 42, 10; Matth. 25, 14-29; Luc. 19, 11-26    171 Iob 42, 8    174 cf. Is.  
28, 16 = Rom. 9, 33 = I Petr. 2, 6    175/176 Iob 42, 8

#### OV

148 τῷ] τοῦ V    παρέχεις V    149 βασιλεῦς] *πραεφ.* ὁ ν    152  
δέλτους] *πραεφ.* τὰς O    154 εὐεργετήσῃ ν    159 πορεύεσθε V    167  
ἐν καμίνῳ δοκιμάζεται χρυσὸς O    169 ἐνδοξότερος] *add.* καὶ πλουσιότε-  
ρος O    172 ἐλθόντα εἰς ἄνεσιν O    173 δέ] *om.* O    οἶδατε Oυ  
177 ἐλιφας V

φίλους, Βάλδαν καὶ τὸν Σοφάρ, ἐπορεύθησαν δρομαίῳ ποδὶ  
 πρὸς τὸν γενναιότατον Ἴώβ, καὶ πορευθέντες προσέπεσαν,  
 180 ἐδέηθησαν, ἠξίωσαν, παράκλησιν ἤτησαν λέγοντες πρὸς  
 τὸν Ἴώβ· «Ἐσφάλημεν γενναιότατε, οὐκ ἤδειμεν τὸ συμβάν  
 σοι. Νῦν ἔγνωμεν τοὺς ἀγῶνας σου, νῦν ἔγνωμεν ὅτι  
 ἐρράγη ὁ ἀντίπαλος, ἐξ ὧν σὺ στεφανηφόρος ἀνεδείχθης.  
 Πρέσβευσον ὑπὲρ ἡμῶν· καταλλαγεῖν ἡμῖν ὁ ἡμέτερος βα-  
 185 σιλεύς, σὸς δὲ καὶ θεὸς καὶ ἀγωνοθέτης. Αὐτὸς ἡμᾶς  
 ἀπέστειλε πρὸς σέ εἰρηκῶς, ὡς δίχα τῆς σῆς παρακλήσεως  
 συγγνώμην ἡμᾶς τῶν πλημμελημάτων μὴ δέξασθαι.»

Ταῦτα ἀκούσας ὁ φιλόφιλος Ἴώβ οὐκ ἀνεβάλετο, οὐκ ἐ-  
 δίστασεν, οὐκ ὠνείδισεν, οὐκ ἀπεστράφη· ἤδει καὶ φίλων  
 190 πταίσματα συγχωρεῖν. Διὸ παραυτὰ τὴν θυσίαν τῆς προ-  
 σευχῆς πληρώσας, τὸν μὲν θεὸν ἐδυσώπησεν, τοὺς δὲ φίλους  
 εὐεργέτησεν, ἑαυτὸν δὲ πρὸς εὐχαριστίαν παρέστησεν.

Τί οὖν ὁ συγγραφεὺς Μωϋσῆς; Καλὸν γὰρ καὶ τὰ  
 ἀκόλουθα μηνύσαι. Προσευξαμένου δὲ φησὶ τοῦ Ἴώβ *περὶ*  
 195 *τῶν φίλων αὐτοῦ ἀφήκεν αὐτοῖς ὁ κύριος τὴν ἁμαρτίαν*  
*αὐτῶν. Προσέθηκε δὲ ὁ θεὸς τῷ Ἴώβ διπλᾶ πάντα ὧν*  
*εἶχεν ἔμπροσθεν. Ἀκούσαντες δὲ οἱ ἀδελφοὶ αὐτοῦ καὶ αἱ*  
*ἀδελφαὶ πάντα τὰ συμβάντα αὐτῷ παρεγένοντο πρὸς αὐτόν·*  
*φαγόντες δὲ καὶ | πιόντες παρ' αὐτῷ παρεκάλεσαν αὐτόν.* 200  
 200 Ὡ ἀδελφῶν καὶ συγγενῶν καταδρομή. Ἐν πένθει οὐδεὶς,  
 ἐν εὐωχίᾳ πολλοί.

Ὅτε ἐπὶ τῆς κοπρίας ἐκαθέζετο, πάντες ἀπέφυγον·  
 ὅτε ἐν τοῖς βασιλείοις ἠυλίζετο, πάντες ἔτρεχον.  
 Τοῦτο δὲ οὐ μόνον τότε, ἀλλὰ καὶ νῦν συμβαίνει.  
 205 Πολλάκις τις πένεται, καὶ οὐ μόνον ὑπὸ τῶν συγγενῶν οὐ  
 γνωρίζεται, ἀλλὰ καὶ τούναντίον ὄρκους δέχεται μηδέποτε  
 τῷ γένει πλησιάζειν. Ἐὰν δὲ προνοία τοῦ τὸν Ἴώβ ἐκ  
 δευτέρου πλουτίσαντος πλουτήσῃ καὶ οὗτος καὶ ἀξιώματος

194/199 Iob 42, 10-11      202 Iob 2, 8

OV

179 προσέπεσον v      181 εἶδομεν v      182 τοὺς - ἔγνωμέν'] om. Vv  
 184 καταλλαγεῖν] *scripsimus*, καταλλάγη *codd.*, καταλλάχθητι *copj.* v  
 185 καί'] om. Ov      187 ἡμᾶς] om. O      188 ἀνεβάλετο O      189  
 ἀπεστράφη O      ἤδη v      καί] τῶν v      193 μωσῆς O      195 αὐτοῦ]  
 αὐτῶν V      197 αὐτοῦ] om. v      αἱ] om. Vv      202 ἀπέφυγον O      205  
 παίεται v      207 πλησιάζων Vv      208 πλουτήσῃ] om. Vv

ἐπιλάβηται, εὐθέως πάντες οἱ συγγενεῖς κατατρέχουσιν,  
 210 παρακαλοῦσιν, θάλπουσιν, πολλάκις λέγουσιν· «Ἄ ηὐξάμε-  
 θα, εἶδαμεν», ὡς εἶναι τοὺς τοιοῦτους τῆς ὑπάρξεως καὶ οὐ  
 τῆς φύσεως συγγενεῖς. Τὸν αὐτὸν τρόπον καὶ ἐπὶ τοῦ  
 γενναιοτάτου Ἰώβ· ὅτε ἐπὶ τῆς κοπρίας ἐκαθέζετο καὶ τοὺς  
 ἰχώρας ἀπέξεε καὶ κάμνων ἀνελέγετο καὶ στένων ἔλεγεν·  
 215 Διὰ τί ἐν κοιλίᾳ μητρός μου οὐκ ἐτελεύτησα;  
 Διὰ τί δὲ ἐξελθὼν εὐθέως οὐκ ἀπωλόμην;  
 Διὰ τί δὲ συνήντησάν μοι γόνατα;  
 Διὰ τί δὲ μαζοὺς ἐθήλασα μητρός μου;  
 τότε οὐκ ἀδελφὸς δακρύων, οὐκ ἀδελφὴ πενθοῦσα, οὐ  
 220 συγγενὴς στεναζῶν. Μόνον δὲ τῆς βασιλείας ἐπελάβετο καὶ  
 διπλῆς ὑπάρξεως δεσπότης γέγονεν, εὐθέως οἱ ἀδελφοὶ  
 παρατασσόμενοι, αἱ ἀδελφαὶ σοβαρευόμεναι, οἱ φίλοι ἐπε-  
 ρειδόμενοι.

Τί δὲ λέγω περὶ τῶν ἀδελφῶν καὶ τῶν συγγενῶν καὶ οὐ  
 225 μεταφέρω θάπτον τὸν λόγον διὰ τὸ τῆς ὥρας ὄψε ἐπὶ τὴν  
 γαμητὴν τοῦ Ἰώβ; Καὶ γὰρ καὶ αὐτὴ κάμνοντος τοῦ Ἰώβ  
 καὶ ἐν ἀγωνίᾳ διάγοντος σκληροτέρα πάντων γεγένηται,  
 τουτέστιν ὄνειδίζουσα, λοιδοροῦσα, βλασφημεῖν παρακελευ-  
 ομένη, λέγουσα πρὸς τὸν ἄνδρα·  
 230 Μέχρι τίνος καρτερήσεις λέγων·  
 Ἴδου ἀναμένω χρόνον ἔτι μικρὸν  
 προσδεχόμενος τὴν ἐλπίδα τῆς σωτηρίας μου;  
 Ἴδου γὰρ ἠφάνισται σου τὸ μνημόσυνον ἀπὸ τῆς γῆς·  
 υἱοὶ καὶ θυγατέρες, τῆς ἐμῆς κοιλίας ὠδίνες καὶ πόνοι,  
 235 ἐτελεύτησαν,  
 οὓς εἰς τὸ κενὸν ἐκοπίασα μετὰ μόχθων·  
 σύ τε αὐτὸς ἐν σαπρίᾳ σκωλήκων κάθη διανυκτερεύων  
 αἰθριος,  
 ἐγὼ δὲ πλανήτις καὶ λάτρις

213 Iob 2, 8

215/218 Iob 3, 11-12

230/244 Iob 2, 9-9e

OV

209 εὐθέως] *om.* *v* 210/211 εὐξάμεθα O 211 εἶδαμεν O, εἶδομεν  
*v* 214 ἀπέξεεν O ἀνελέγετο] *sic codd.*, *forsan* ἀπελέγετο *legendum est*  
 218 δέ] *om.* *v* 220 στυγνάζων *v* 221 οἱ] καὶ O 222  
 σοβαρευόμεναι] πορευόμεναι *v* 224 τῶν<sup>2</sup>] *om.* *Vv* 226/227 καί<sup>2</sup> -  
 διάγοντος] *om.* O 228 λοιδοροῦσα] *om.* *Vv* 233 τὸ μνημόσυνόν σου  
*v* 234 τῆς] *om.* *Vv* ὠδίνες - πόνοι] καὶ πόνοι καὶ ὠδίνες O 237  
 τε] δέ *v* 237/238 διανυκτερεύων αἰθριος κάθη O 239 πλανήτις *codd.*,  
 πλάνη τις *v*

- 240 τόπον ἐκ τόπου καὶ οἰκίαν ἐξ οἰκίας περιερχομένη.  
Πότε δύσεται ὁ ἥλιος,  
ἵνα ἀναπαύσωμαι τῶν μόχθων καὶ τῶν ὀδυνῶν, αἶ με νῦν  
συνέχουσιν;  
Ἄλλ'εἰπὸν τι ῥῆμα πρὸς κύριον καὶ τελεύτα.
- 245 Εἶδες ἀνελπιστίας ῥήματα; Μέχρι τίνος καρτερήσεις λέγων·  
Ἰδοὺ ἀναμένω χρόνον ἔτι μικρόν; Τουτέστιν· «Ἐως πότε  
φρεναπατᾶς σεαυτὸν προσδοκίαν ἀγαθῶν καραδοκῶν; Ποία  
σοι ἐλπίς ὑπολέλειπται; Τί δέ σοι ὤνησε τὸ συχνῶς τὰς  
χεῖρας εἰς τὸν οὐρανὸν ἐπαίρειν καὶ τὰς εὐχὰς πλατύνειν;
- 250 Ἄνωθεν ἐπολεμήθης καὶ ἐκ τοῦ οὐρανοῦ πῦρ κατηνέχθη.»

- Ταῦτα τῆς γυναικὸς λεγούσης ἔτι τοῦ Ἰὼβ ἐν τῷ πειρα-  
σμῷ διάγοντος, τότε μὲν ὁ Ἰὼβ οὐδὲν ἀπεκρίνατο· μόνον  
δὲ τῆς βασιλείας ἐπελάβετο καὶ τῆς ὑπάρξεως τετύχηκεν  
καὶ εἶδεν ἀδελφοὺς καὶ φίλους καὶ συγγενεῖς καὶ πάντας  
εὐωχομένους, ὁμοίως καὶ τὴν γαμετὴν τῷ βασιλικῷ  
πέπλω φαιδρυνομένην καὶ τῶν αὐτῶν τέκνων μητέρα γινο-  
μένην, στραίφεις πρὸς τὴν γυναῖκα ὁ Ἰὼβ ἔλεγεν· «Τί <sup>2004</sup>  
λέγεις, γύναι; Οὐ σὺ εἶ ἢ πάντων μοι χαλεπώτερον  
ἐπιπλήττουσα; Οὐκ ἔλεγές μοι· Μέχρι τίνος καρτερήσεις  
λέγων· Ἰδοὺ ἀναμένω χρόνον ἔτι μικρόν προσδεχόμενος  
τὴν ἐλπίδα τῆς σωτηρίας μου; Ἦλθεν ἡ ἐλπίς τῆς σωτηρίας  
μου. Ἦ ὁ γεωργὸς τὸν στάχυν οὐκ ἐκδέχεται; Κἀγὼ τὸν  
θεὸν οὐ περιμένω τὸν ἀνιστῶντα ἀπὸ γῆς πένητα καὶ ἀπὸ  
κοπρίας ἐγείροντα πτωχόν; Μὴ οὐκ ἦλθε τὸ θέρος τῶν  
ἀγαθῶν; Μὴ οὐκ ἔφθασε τὸ ἔαρ τῆς ἀπολαύσεως; Οὐχὶ  
μᾶλλον νῦν πλουτεῖς ἢ πρότερον; Περίβλεψαί σου τὰ τέ-  
κνα· μὴ ἀμορφότερα ταῦτα τῶν πρώτων; Μὴ οὐ γέγονας  
ἀμπελος διάφορος; Ἐκείνους ἐτρυγήθης, ἀλλὰ τούτους κρα-  
τεῖς· κάκεῖνοι ζῶσι καὶ οὗτοι σκιρτῶσιν. Οὔτω γὰρ διπλᾶ

245/246 Iob 2, 9-9a    246/247 cf. Gal. 6, 3    259/262 Iob 2, 9-9a  
263/264 I Reg. 2, 8; Ps. 112, 7

## OV

240 διερχομένη *v*    241 δύσεται *V*    244 πρὸς κύριον] εἰς θεόν *O*  
245 λέγων] *om.* *O*    247 ἐαυτὸν *Vv*    249 τὸν] *om.* *Vv*    251 ἔτι  
λεγούσης *v*    τῷ Ἰὼβ *Vv*    258 γυναῖ] *πραερ.* ὦ *O*    261/262 Ἦλθεν -  
μου] *om.* *Vv*    262 τὸν<sup>1</sup>] *om.* *Vv*    οὐκ] *om.* *O*    263 πένητα ἀπὸ γῆς  
*v*    ἀπό<sup>2</sup>] *om.* *v*    266 νῦν] *om.* *Vv*    πρότερον *V*    266/267  
Περίβλεψαί - πρώτων] *om.* *v*    267 γέγονε *V*    268 διάφορος *Vv*

270 ἀπέλαβα τὰ πάντα· εἰ ἤκουσά σου, γύναι, καὶ βλασφημήσας  
τὸν βίον ἐξήλθον, πόθεν ἢ ἀνάστασις τῶν ἀγαθῶν; Εἶδες ἢ  
κοπρία τῆς ὑπομονῆς πόσον καρπὸν ἐβλάστησεν; Διό,  
γύναι, ἀπὸ τοῦ λοιποῦ μὴ ἄρξῃ λέγειν· Ἐγὼ πλανήτις καὶ  
λάτρης. Ἔπεσε γὰρ ὁ πλάνος καὶ κατήργηται ὁ εἰδωλο-  
275 λάτρης.»

Ὅντως ἔπεσεν ὁ πλάνος διάβολος, ὁ ἀεὶ καθ' ἑαυτοῦ τοὺς  
βοθύνους ἐγειρών.

Σήμερον γὰρ καὶ σταυρὸς πλέκεται καὶ Ἰὼβ στεφανοῦται,  
σήμερον καὶ ὁ Ἀδὰμ ἀνακαινοῦται καὶ ληστής ἐπαινεῖται,  
280 σήμερον καὶ τάφος σφραγίζεται καὶ οὐρανὸς ἀνοίγεται,  
σήμερον ὁ δεσπότης ραπίζεται καὶ ἡ ἀνθρωπότης τὴν  
ἐλευθερίαν δέχεται.

Καὶ μαρτυρεῖ μοι τῷ λόγῳ Παῦλος βοῶν· Τῇ ἐλευθερίᾳ  
Χριστὸς ἡμᾶς ἐξηγόρασεν, στήκετε ἐδραῖοι.

285 Αὐτῷ ἢ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.  
Ἀμήν.

273/274 Iob 2, 9d      276/277 cf. Prov. 26, 27      279 cf. Luc. 23, 43  
281/282 cf. Ioh. 18, 22      283/284 Gal. 5, 1

OV

270 ἀπέλαβες v τὰ] om. Vv      273 πλανήτις codd., πλάνη τις v  
274/275 εἰδωλολάτρης v      276 διάβολος] praep. ὁ v      278 σταυρὸς]  
στέφανος v      279 σήμερον] om. v      καί'] om. O      284 ἐξηγόρασεν]  
ἠλευθέρωσεν Vv      ἐδραῖοι] βέβαιοι v



## HOMILIA VIII

### IN SANCTUM PASCHA

(CPG 7891)

#### Praefatio

This homily (CPG 7891) has been transmitted to us in its entirety in two MSS:

V *Vaticanus gr. 455* (ff. 45-48)<sup>(1)</sup>  
m. s. IX-X ff. I + 290 36,2 × 25,4 2/38  
panegyricon for six months (type B)  
Ehrhard II, 113-119; Devreesse 210-215; Leroy 100-101;  
117-118

and in a copy of V:

*Vaticanus Barberinianus gr. 497* (ff. 2-5<sup>v</sup>)  
chart. s. XVII ff. 331 27,5 × 20,5 1/28-29  
cf. above p. 63

The *editio princeps* was published by AUBINEAU, *Homélies Pascales*, 368-384, and was based solely on V, although the editor had already pointed to the fact that parts of this homily of Leontius also appeared in two homilies of ps. Chrysostom on Easter: (1) Aldama 237 (CPG 4740), also published by Aubineau in *Homélies Pascales*, 318-324 and (2) CPG 4996, Πάντοτε μὲν χαίρειν, published by us in JÖB 29 (1980) 9-20.

We find it appropriate to take these two other homilies into account in our constitution of the text of Leontius' eighth homily, the more so since we have made it plausible that both of them derive from Leontius<sup>(2)</sup>.

Aldama 237 (CPG 4740) drew on the first 66 lines of Leontius, of which lines 3-8 and 17-66 (ἀπηλλάγη) have been adopted virtually literally. The following differences may be noted:

5/6 ἀπωσται μάχη, καταπεπάτηται ἢ ἐχθρα] καταπεπάτηται μάχη *Ald. 237*

(1) Because of a bad spot in the parchment on f. 46<sup>v</sup> an area corresponding to 13 lines has not been used by the scribe.

(2) See our article in JÖB 29 (1980) 18-20.

- 17 Ἄδὰμ] *add.* τὸν πρωτόπλαστον *Ald.* 237  
 18 ἀλλὰ τὸν Χριστὸν δοξολογοῦμεν] ἀλλὰ (Χριστὸν) τὸν  
 δεῦτερον Ἄδὰμ δοξάζομεν *Ald.* 237  
 19 τὴν] *add.* παραβᾶσαν *Ald.* 237  
 20 παρθένον] θεοτόκον *Ald.* 237  
 22 σταυρὸν] *add.* τοῦ κυρίου *Ald.* 237  
 24 δυσωπούμεθα] δυσωποῦμεν *Ald.* 237  
 25 ἀπερχόμεθα] κατερχόμεθα *Ald.* 237  
 26 ἀνερχόμεθα] ἀνατρέχομεν *Ald.* 237  
 29 μητέρα] ἡμέραν *Ald.* 237  
 30 ἐγενήθη - ἐπίγνωσιν] *om.* *Ald.* 237  
 36 ὅτι] *om.* *Ald.* 237  
 37 ἀλλὰ] ἀλλ' *Ald.* 237  
 στηρίζεται] γνωρίζεται *Ald.* 237  
 38 φοινίκων] *praesp.* τῶν *Ald.* 237  
 40/41 οὐχ αὐταὶ] οὐκ ἄλλη *Ald.* 237  
 41 βασίλισσα] βασιλεία *Ald.* 237  
 45 βαβαλίστρια] ἔθιμος *Ald.* 237  
 46 ἦ] καὶ *Ald.* 237  
 47 ἦ - εὐωχήτρια] *om.* *Ald.* 237  
 48 ἦ] καὶ *Ald.* 237  
 διαμελίστρια] διαμερίστρια *Ald.* 237  
 50 ἡ καμνόντων ἀναπαύστρια] καὶ τῶν πενήτων οἰκο-  
 νομήτρια *Ald.* 237  
 51 Αὐτὴ - κύριος] *om.* *Ald.* 237  
 61 γὰρ] *om.* *Ald.* 237  
 οὐχὶ δὲ] οὐχ *Ald.* 237  
 62 ἀνέρχεται] ἀναβαίνει *Ald.* 237  
 64 Μηδεῖς] *add.* τοίνυν *Ald.* 237  
 ὑμῶν] ἡμῶν *Ald.* 237  
 τὴν ἡμέραν] *post* ταύτην *transp.* *Ald.* 237  
 λυπήση] ἀτιμάση *Ald.* 237

Before examining these variants we shall do well to take into consideration the corresponding passages in Πάντοτε μὲν χαίρειν (CPG 4996), in which also the lines 17-63 have been reworked.

- 17 Ἄδὰμ] *add.* τὸν πρωτόπλαστον Π (= CPG 4996)  
 18 τὸν] *add.* δεῦτερον Ἄδὰμ Π  
 19 τὴν] *add.* παραβᾶσαν Π  
 20 παρθένον] *praesp.* θεοτόκον Π  
 24 δυσωπούμεθα] δυσωποῦμεν Π  
 25 ἀπερχόμεθα] κατερχόμεθα Π  
 29 μητέρα] ἡμέραν Π

- 30 ἐγενήθη - ἐπίγνωσιν] *om.* Π  
 34 οὐκέτι] *post* ἡλιος *transp.* Π  
 35 ἀλλὰ - φωτίζεται] *om.* Π  
 37 ἀλλὰ] ἀλλ' Π  
 στηρίζεται] γνωρίζεται Π  
 38 βαῖα] *praep.* τὰ Π  
 φοινίκων] *praep.* τῶν Π  
 39 περιφέρομεν] *add.* λέγοντες· Δίκαιος ὡς φοῖνιξ ἀν-  
 θήσει Π  
 40 κύριος] *add.* ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ·  
 εὐφρανθῶμεν αἰσθητῶς καὶ νοητῶς. Αὕτη ἡ ἡμέρα Π  
 40/41 οὐχ αὗται] οὐκ ἄλλη Π  
 42/50 Αὕτη - ἀναπαύστρια] *om.* Π  
 60 ψάλλοντες] *add.* εὐθυμεῖ τις, φησὶν ὁ Ἰάκωβος, ψαλ-  
 λέτω Π  
 61 γὰρ] *om.* Π  
 δὲ] *om.* Π  
 62 ἀνέρχεται] ἀναβαίνει Π

A comparison of *V* with Aldama 237 and CPG 4996 shows that the latter two agree against *V* in 17, 18, 19, (20), 24, 25, 29, 30, 37 (*bis*), 38, 40/41, 61 (*bis*) and 62. On the other hand, there are four cases where *V* and CPG 4996 agree against Aldama 237: 18, 26, 41 and 61. From this we may conclude that Leontius' homily, in the model from which Aldama 237 and CPG 4996 derive separately, contained a text-type different from that of *V*.

This conclusion is supported by evidence from the other passages which the reviser of CPG 4996 borrowed from Leontius. The corresponding passages are:

- CPG 4996, 84-88 = Leontius 197-204 (Ἀψευδῆ - σπείραντος)  
 94-97 = Leontius 171-180 (ἡ - ἀνεσφαιρίσθησαν)  
 98-99, 100-101 = Leontius 212-214  
 117-123 = Leontius 215-221 (ὁμολογίαν)  
 102 = Leontius 222-223 (Εἰπάτωσαν - παραπεμ-  
 ψάτωσαν)  
 103-112 = Leontius 224-246 (Εἶς - ἡλίον)

We find the following variants:

- 198 γένους] ἔθνους Π (= CPG 4996)  
 πάσης] *om.* Π  
 199 τούτους] *add.* τοὺς Π  
 200 ἐζώγησεν] ἐθήρασεν Π  
 201 λίνας] λίνα Π  
 203 παρὰ] ὑπὸ Π

- κυρίου] *add.* οὐς ἐλυτρώσατο Π  
 204 τοῦ ζιζανιοσπόρου διαβόλου] τοῦ τὰ ζιζάνια σπεί-  
 ραντος Π  
 214 ἁμαρτίαι] *add.* Τί εἰπάτωσαν ; Χριστὸς ἡμᾶς ἐξηγόρα-  
 σεν ἐκ τῆς κατάρως τοῦ νόμου. Τί εἰπάτωσαν ; Π  
 215 κυρίου] *add.* τί εἰπάτωσαν Π  
 222 καὶ] *om.* Π  
 μὴ<sup>2</sup>] μηδὲ Π  
 226 κάτω] *om.* Π  
 εἰπάτωσαν] λεγέτωσαν Π  
 227 ἄνω] *om.* Π  
 φλυαρείτωσαν] φρονήτωσαν Π  
 228 Ὡς] *praep.* ἀλλ' Π  
 230 καὶ αὕξανει] *om.* Π  
 231 φύλαξον] φύλαττε Π  
 232 ὁ - περισχιζε] *om.* Π  
 235 μὴ ὑποστρέψης εἰς τὰ ὀπίσω] εἰς τὰ ὀπίσω μὴ ὑπο-  
 στρέψης· εἰς τὸ ὄρος σῶζου μὴ περιβλέψη εἰς τὰ ὀπί-  
 σω Π  
 238 τὸν Ἰούδαν] τῷ Ἰούδα Π  
 239 τῷ κόρακι] *past* πλησιάζης *transp.* Π  
 240 βουκέφαλον] *past* θεοποιήσης *transp.* Π  
 241/246 δαιμόνων - ἡλιον] ἐκ τῶν ἔθνων ἀπεσπάσθης μὴ  
 προσκυνήσης τὸν ἡλιον, εἰδωλολατρείας ἐρρύσθης μὴ  
 περιεργάση τῆς σελήνης τὰ σχήματα, δαιμόνων  
 ἐλυτρώθης μὴ ὑπολάβης ἀστέρας εἶναι ἀγίους, τῆς  
 τῶν ἀνθρώπων πολυθείας ἀπηλλάγης μὴ θεοποιεῖ τὰ  
 πάθη, ἐλευθερίας ἠξίωσαι μὴ γίνου δοῦλος ἡδονῶν,  
 ὧ γὰρ τις ἠττηται τούτῳ καὶ δεδούλωται. Ἐξεδύσω -  
 μολυσμῶν (= 243/245) Π

If we contrast now the text of CPG 4996 with the text of Leontius as it is transmitted in *V*, we believe that the preference must be given to the text of CPG 4996 in several instances (e.g. in 203, 214, 215 and 235). In the lines 241-246 the original text is more likely to be found in CPG 4996 than in the text of *V*. We have admitted the readings of CPG 4996 into the text only where the corrupt text of *V* has to be improved on. To go any further than this seemed to us unjustifiable.

## CONSPECTUS SIGLORUM

- V *Vaticanus gr. 457* m. s. IX-X ff. 45-48
- Homilia Πάν-  
τοτε μὲν χαί-  
ρειν* (CPG 4996), ed. P. ALLEN and C. DATEMA, JÖB 29 (1980)  
9-20
- Aub.* M. AUBINEAU, *Homélie Pascales*, 368-384

Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν  
Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως  
εἰς τὸ ἅγιον πάσχα

f. 45r

Aub. p. 368

- Σύμβολα πάντα τῆς δεσποτικῆς ἀναστάσεως τῆ τε σωμα-  
τικῆ εὐωχία καὶ ψυχικῆ σωτηρία·  
πέπαυται δόλος,  
ἐξώρισται φθόνος,  
5 ἀπώσται μάχη,  
καταπεπάτηται ἡ ἔχθρα,  
διαλέλυται πόλεμος,  
εἰρήνη τιμάται,  
ἀσπασμὸς πληθύνεται,  
10 ἀγάπη γνωρίζεται,  
διάθεσις συμπλέκεται,  
τὸ φάσκον ῥητὸν πεπλήρωται· Ἴδου δὴ τί καλὸν ἢ τί  
τερπνὸν ἀλλ' ἢ τὸ κατοικεῖν ἀδελφούς ἐπὶ τὸ αὐτό, κάκεινο  
εἶναι τῆ γνώμη ὅπερ πάσχουσι τῆ φύσει.  
15 Ὅντως σύμβολα τῆς δεσποτικῆς ἀναστάσεως τὰ παρόντα.  
Διὰ τί;  
Ὅτι οὐκέτι τὸν Ἀδὰμ πενθοῦμεν,  
ἀλλὰ τὸν Χριστὸν δοξολογοῦμεν·  
οὐκέτι τὴν Εὐαν ὄνειδίζομεν,  
20 ἀλλὰ τὴν παρθένον Μαρίαν μακαρίζομεν·  
οὐκέτι τὸ ξύλον ἀποστρεφόμεθα,  
ἀλλὰ τὸν σταυρὸν βαστάζομεν·  
οὐκέτι τὸν ὄφιν φοβούμεθα,  
ἀλλὰ τὸ πνεῦμα τὸ ἅγιον δυσωπούμεθα·  
25 οὐκέτι εἰς γῆν ἀπερχόμεθα,  
ἀλλ' εἰς οὐρανοὺς ἀνερχόμεθα·  
οὐκέτι ἔξω τοῦ παραδείσου γινόμεθα,  
ἀλλ' ἐν τοῖς κόλποις τοῦ Ἀβραάμ αὐλιζόμεθα·  
οὐκέτι ἀκούομεν ἰουδαϊκῶς· *Νυκτὶ ὡμοίωσα τὴν μητέρα*  
30 *σου· ἐγενήθη ὁ λαός μου ὡς οὐκ ἔχων ἐπίγνωσιν,*  
*ἀλλὰ ψάλλομεν πνευματικῶς· Αὕτη ἡ ἡμέρα ἦν ἐποίησεν*

12/13 Ps. 132, 1    22 cf. Luc. 14, 27    23 cf. Gen. 3, 1    25 cf. Gen.

3, 19    27 cf. Gen. 3, 23-24    28 cf. Luc. 16, 22-23    29/30 Os. 4, 5-6

31/32 Ps. 117, 24

5 ἀπέωσται *Aub.*    27 γινόμεθα *V*    30 ὁ λαός] *consp. Aub.*, μέλος *V*

ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

Διὰ τί;

ἽΟτι οὐκέτι ὁ ἥλιος σκοτίζεται,

35 ἀλλὰ πάντα φωτίζεται·

ὅτι οὐκέτι τὸ καταπέτασμα ῥήγνυται,

P. 370

ἀλλὰ ἡ ἐκκλησία στηρίζεται·

οὐκέτι βαῖα φοινίκων βαστάζομεν,

ἀλλὰ τοὺς νεοφωτίστους περιφέρομεν.

40 Αὕτη ἡ ἡμέρα ἦν ἐποίησεν ὁ κύριος. «Αὕτη» καὶ οὐχ αὐ-  
ται· μία γὰρ βασίλισσα καὶ οὐ πολλαὶ τυραννίδες.

Αὕτη ἡ ἡμέρα,

ἡ κυριώνυμος,

ἡ τροπαιοῦχος,

45 ἡ τῆς ἀναστάσεως βαβαλίστρια,

ἡ τῆς χάριτος καλλωπίστρια,

ἡ τῶν πιστῶν εὐωχήτρια,

ἡ τοῦ λογικοῦ ἀμνοῦ διαμελίστρια,

ἡ τῶν ἀναγεννηθέντων γαλακτοδότρια,

50 ἡ καμνόντων ἀναπαύστρια.

Αὕτη ἡ ἡμέρα ἦν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ  
εὐφρανθῶμεν ἐν αὐτῇ.

μὴ εἰς κατηλεῖα τρέχοντες

ἀλλ'εἰς μαρτύρια σπεύδοντες,

55 μὴ μέθην τιμῶντες

ἀλλὰ συμμετρίαν ἀγαπῶντες,

μὴ ἰουδαϊκῶς σκιρτῶντες

ἀλλὰ ἀποστολικῶς τρυφῶντες,

μὴ ἐν ταῖς ἀγοραῖς παίζοντες

f. 45<sup>v</sup>

60 ἀλλ'ἐν τοῖς οἴκοις ψάλλοντες.

Ἀναστάσεως γὰρ ἡ παρούσα ἡμέρα, οὐχὶ δὲ ὕβρεως·  
οὐδεὶς ὀρχούμενος εἰς οὐρανοὺς ἀνέρχεται, οὐδεὶς μεθύων  
βασιλεῖ παρίσταται.

Μηδεὶς ὑμῶν τὴν ἡμέραν ταύτην λυπήσῃ, ἀλλὰ θεϊκῶς

65 ψάλλῃ· ἐν ταύτῃ γὰρ τῇ ἡμέρᾳ ὁ Ἄδὰμ ἠλευθερώθη, ἡ Εὐὰ  
τῆς λύτης ἀπηλλάγη, ἡ ἀνθρωπότης τῆς ὀδύνης ἐλυτρώθη.

34 cf. Matth. 27, 45; Marc. 15, 33; Luc. 23, 44      36 cf. Matth. 27, 51;  
Marc. 15, 38; Luc. 23, 45      38 Ioh. 12, 13      40 Ps. 117, 24      42 Ps. 117,  
24      48 cf. Ex. 12, 8-11      49 cf. I Cor. 3, 2      51/52 Ps. 117, 24      65/66  
cf. Gen. 3, 16

Σήμερον γὰρ ὁ δεσπότης ἡμῶν Χριστὸς νυκτίων ἐκ νεκρῶν ἀναστὰς πρὸ πάντων Μαρία τῇ Μαγδαληνῇ καὶ τῇ ἄλλῃ Μαρία ἐφάνη καὶ πρὸς αὐτὰς ἔφησεν· «Χαίρετε, καὶ 70 δι' ὑμῶν ἅπαν τὸ γένος.» Χαίρετε, ὁ κύριος πρὸς τὰς γυναῖκας.

Ἐροῦσι δὲ πάντως τινές· «Καὶ διὰ τί ὁ κύριος | ἐγερθεὶς p. 372 ἐκ νεκρῶν τοῖς ἀποστόλοις πρῶτον οὐκ ὤφθη ἀλλὰ ταῖς γυναιξὶ καὶ ταύταις ἔφη· Χαίρετε;»

75 Διὰ τί; Ἐπειδὴ περ διὰ γυναικὸς ἡ λύπη ἦνθησεν, ὁ κύριος πάλιν διὰ γυναικὸς τὴν χαρὰν ἐβλάστησεν, ἵνα πληρωθῇ τὸ φάσκον ῥητόν· Ὅπου ἐπλεόνασεν ἡ ἀμαρτία, ὑπερεπερίσσευσεν ἡ χάρις. Ἀλλὰ μὲν τοῦ κυρίου σταυρωθέντος καὶ τάφῳ προσομιλήσαντος δι' ἡμᾶς, οὐ δι' ἑαυτόν, πάντες 80 οἱ ἀπόστολοι φυγῇ τὴν σωτηρίαν πορισάμενοι διεσκορπίσθησαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· αὐταὶ δὲ αἱ γυναῖκες τῷ φόβῳ ἀγρυπνοῦσαι καὶ παννυχίζουσαι τὸν σωτήρα προσδεχόμεναι, ὅθεν μέχρι σήμερον φιλοπαννύχιον τὸ τῶν γυναικῶν ὑπάρχει γένος. Ἐπεὶ οὖν αὐταὶ παρέμειναν 85 ἐν τῷ τάφῳ, ἀναγκαίως συναντήσας αὐτὰς ὁ κύριος ἔφη· «Χαίρετε, ἐπειδὴ καὶ ἐκλαύσατε· οἱ γὰρ σπεύροντες ἐν δάκρυσιν, ἐν ἀγαλλιάσει θεριοῦσιν. Χαίρετε, τὴν φωνὴν γνωρίσατε· τὸ σχῆμα γὰρ παρήλλαγμα, οὐ κατὰ τὸν τῆς ὑπάρξεως λόγον, ἀλλὰ κατὰ τὸν τῆς ἀμφιάσεως. Χαίρετε, 90 γυναῖκες ὑμεῖς· ἐκεῖ γὰρ στρατιωτικὴ κουστῳδία κόπτεται τὸν τάφον τὸν ἐν τῷ τάφῳ μὴ ὀρῶντες, τὴν σφραγίδα κατέχουσι τὸν θησαυρὸν ἀπολέσαντες, ἀργύρια σπεύρουσιν ἵνα τὸ ψεῦδος θερίσωσιν. Ἐδοξάν με τεθνάναι Ἰουδαίων παῖδες τὸν τῶν νεκρῶν ἐγέρτην.»

95 Μάθωμεν νεκροῦ δύναμιν. Ἴστε γὰρ πάντες ὑμεῖς οἱ γνήσιοι τῆς ἀναστάσεως υἱοί, οἱ ἔμψυχοι τοῦ κόσμου φωστῆρες, οἱ λόγον ζωῆς ἐπέχοντες, οἱ τῆς ἄνω Ἱερουσαλήμ πολιτάρχαι,

69/70 Matth. 28, 9    74 Matth. 28, 9    75 cf. Gen. 3, 16    77/78 Rom. 5, 20    81 Matth. 9, 36; Marc. 6, 34    86 Matth. 28, 9    86/87 Ps. 125, 5    87 Matth. 28, 9    89 Matth. 28, 9    90/92 cf. Matth. 27, 66    92 cf. Matth. 28, 12    96 Luc. 20, 36    97 cf. Phil. 2, 15    98 Phil. 2, 16    99 cf. Gal. 4, 26

77/78 ὑπερπερίεσευσεν V    89 ἀφιάσεως V<sup>ss</sup>    93 θερίσουσιν V  
με] μοι *Luc.*



- 100 ὅτιπερ μετὰ τὴν τοῦ κυρίου ἐκούσιον ταφὴν οἱ ἀρχιερεῖς  
καὶ οἱ φαρισαῖοι προσελθόντες τῷ Πιλάτῳ εἶπον αὐτῷ·  
*Κύριε, ἐμνήσθημεν ὅτι ὁ πλάνος | ἐκεῖνος εἶπεν ἔτι ζῶν·* P. 374  
*Μετὰ τρεῖς ἡμέρας ἐγείρομαι. Νῦν οὖν κέλευσον ἀσφα-* f. 46'  
*λισθῆναι τὸν τάφον ἕως τρίτης ἡμέρας.*
- 105 Ὁ δὲ Πιλάτος πρὸς αὐτούς· «Ἐχετε κουστωδίαν στρατιω-  
τικήν, ὡς οἴδατε ποιήσατε.» Οἱ δὲ Ἰουδαῖοι ἀπελθόντες  
φησὶν ἠσφαλίσαντο τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ  
τῆς κουστωδίας.
- Ἦ νεκροῦ φόβος, ὃ τάφου τρόμος. Οἱ ζῶντες τὸν νεκρὸν  
110 δεδοίκασιν, οἱ ἀποστρεφόμενοι τὸν κύριον Ἰουδαῖοι νῦν τὸν  
τάφον τοῦ κυρίου παρακαθέζονται, στρατιώτας παρεκα-  
τέστησαν τῷ μνήματι, ἄκοντες ὁμολογοῦσιν ὅτι βασιλεὺς  
ἦν ὁ κατακείμενος· στρατιώται γὰρ βασιλέως φρουροί.  
Ἄλλ' ὡς φαρισαῖοι, εἰ πλάνος ἦν ὁ δεσπότης Χριστός, τί  
115 δεδοίκατε τὸν πλάνον; Τί στρατιώτας μισθοῦσθε εἰς βοήθει-  
αν; Τίς νεκρὸν ποτέ πολεμεῖ; Τίς ποτέ τάφον ἀντιπαρα-  
τάττεται; Εἰ ἐφοβήθη, ὡς Ἰουδαῖοι, ὁ δεσπότης Χριστός τὴν  
σφραγίδα καὶ τὸν λίθον καὶ τὴν κουστωδίαν τὴν στρατιω-  
τικήν, ὁ κάτω μὲν τῷ σώματι κείμενος, μηδαμοῦ δὲ ἀπολει-  
120 πόμενος τῇ θεότητι, καὶ οὐκ ἀνέστη ἐκ νεκρῶν, καλῶς  
καλεῖτε «πλάνον». Εἰ δὲ ἀνέστη, καθὼς εἶπεν, τί Πιλάτον  
παρακαλεῖτε; Οὐχὶ μᾶλλον τὰς γραφὰς κατανοεῖτε; Μὴ γὰρ  
ἐν τῇ ἐνανθρωπήσει μόνον εἶπεν ὁ κύριος ὅτι *Μετὰ τρεῖς*  
*ἡμέρας ἐγείρομαι;*
- 125 Ἀκούσατε αὐτοῦ, ὡς Ἰουδαῖοι, ὅτι πρὸ πολλῶν τῶν χρόνων  
διὰ τοῦ προφήτου Σοφονίου προεγνώρισε καὶ προέλεγε τὴν  
μέλλουσαν ἀνάστασιν, ἵνα γνῶτε ὅτι οὐ νεαρὸν τὸ πρᾶγμα  
ἀλλὰ παλαιὸν τὸ βράβευμα.
- Ἀκούσατε αὐτοῦ λέγοντος πρὸς τὴν τῶν ἐθνῶν συνα-  
130 γωγὴν διὰ Σοφονίου τοῦ προφήτου· καλὸν γὰρ ἐν τῇ ἀ-  
ναστάσει τὰ τῆς ἀναστάσεως προβάλλεσθαι. Τί οὖν ὁ  
κύριος πρὸς τὴν τῶν ἐθνῶν συναγωγὴν; Τῇ Ἰουδαϊκῇ  
συναγωγῇ βιβλίον | δέδωκεν ἀποστασίου, τῇ δὲ ἐθνικῇ p. 376  
προϊκῶν χάριτος ὑπηγόρευεν. Ἵπόμεινόν με, λέγει κύρι-

100/101 cf. Matth. 27, 62    102/104 Matth. 27, 63-64    105/106 Matth.  
27, 65    106/108 Matth. 27, 66    114 cf. Matth. 27, 63    118/119 cf.  
Matth. 27, 66    121 cf. Matth. 27, 63    123/124 Matth. 27, 63    134/136  
Soph. 3, 8

- 135 *ος, εἰς ἡμέραν ἀναστάσεώς μου εἰς μαρτύριον, διότι τὸ φῶς μου εἰς συναγωγὴν ἐθνῶν.*  
 Τί ἐρεῖς πρὸς ταῦτα, ὦ Ἰουδαῖε, ὁ τὸ γράμμα κατέχων καὶ τὸ πνεῦμα λακτίζων; Τίς λέγει ὅτι Ὑπόμεινόν με εἰς ἡμέραν ἀναστάσεώς μου; Μὴ ἄρα Δαυῖδ ἢ εἰς τὸν Δαυῖδ
- 140 εἴρηται τοῦτο; Ἄλλὰ ψεῦδος τὸ λεγόμενον· μετὰ γὰρ τὸν Δαυῖδ ταῦτα ἐλέχθη· ἄλλως τε δὲ ὁ Δαυῖδ τῶν Ἰσραηλιτῶν ἦν βασιλεύς, οὐχὶ δὲ τῶν ἐθνῶν καθηγητής. Εἰ δὲ φιλονεικοῦσιν Ἰουδαίων παῖδες – πολεμικὸν γὰρ τὸ τούτων φύλον – ὅτι εἰς τὸν Δαυῖδ εἴρηται, ἀκουσάτωσαν ὅτι οὐ μόνον
- 145 ταῦτα οὐκ εἰς τὸν Δαυῖδ προεφητεύετο, ἀλλὰ καὶ αὐτὸς ὁ Δαυῖδ περὶ τῆς ἐνσάρκου | τοῦ κυρίου ἀναστάσεως πρὸ f. 46<sup>v</sup>  
 πολλῶν τῶν χρόνων κελαδῶν ἔλεγεν· *Οὐκ ἐγκατελείφθη ἡ ψυχὴ αὐτοῦ εἰς τὸν ἄδην οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν.* Εἰ ταῦτα ἀληθῶς εἴρηται, ὦ Ἰουδαῖοι, τί στρατιώτας
- 150 μισθοῦσθε ἵνα τὴν ἀνάστασιν κλέψητε; Ἦλιον τάφῳ ἐναποκλείει τίς;  
 Ἄκούσατε αὐτοῦ, ὦ Ἰουδαίων παῖδες, διὰ Ἡσαΐου τοῦ προφήτου ὄνειδίζοντος ὑμᾶς καὶ τὸν πατέρα ὑμῶν τὸν διάβολον καὶ ταύτην προσαλπίζοντος τὴν ἀνάστασιν καὶ
- 155 λέγοντος οὕτως· *Νῦν ἀναστήσομαι, λέγει κύριος, νῦν δοξασθήσομαι, νῦν ὑψωθήσομαι. Νῦν φοβηθήσεσθε. Ματαία ἐστὶν ἡ ἰσχὺς τοῦ πατρὸς ὑμῶν. Καὶ τίς ὁ πατὴρ τῶν Ἰουδαίων; Ὁ διάβολος. Καὶ τίς τούτου μάρτυς; Αὐτὸς ὁ κύριος λέγων πρὸς αὐτοὺς αὐτοψὶ ὅτι «Ὑμεῖς ἐκ τοῦ*
- 160 *διαβόλου ἐστέ, καὶ ὁ πατὴρ ὑμῶν ὁ σατανᾶς. Ματαία ἡ ἰσχὺς τοῦ πατρὸς ὑμῶν, καὶ ἀληθὴς ὁ λόγος· ἐκεῖνος γὰρ ξύλον κατάρας ἔπηξεν, ἐγὼ σταυρὸν εὐλογίας τεκτονεύω· ἐκεῖνος τάφον ἐλατόμησεν,*
- 165 *ἐγὼ | θυσιαστήριον αὐτὸ κατεργάζομαι* p. 378  
*ἐκεῖνος Ἰουδαίους με κατέλιπεν εἰς θάνατον, ἐγὼ θάπτον αὐτὸν ἀποπνίγω.»*  
 Ὅντως *ματαία ἡ ἰσχὺς τοῦ πατρὸς αὐτῶν, τοῦ διαβόλου· ἤδη γὰρ καὶ σήμερον ἄθρει πόσους ζεζημίωται παῖδας,*

137/138 cf. II Cor. 3, 6    138/139 Soph. 3, 8    147/149 Act. 2, 31; cf. Ps. 15, 10    153/154 cf. Ioh. 8, 44    155/157 Is. 33, 10-11    159/160 Ioh. 8, 44    160/161 Is. 33, 11    168 cf. Is. 33, 11

135 ἐν ἡμέρα V, *sed* cf. II. 138-139    135/136 εἰς<sup>2</sup> - μου] *in marg.* V  
 141 ἀλλ' ὥστε V    154 προσαλπίζοντος] προελπίζοντος *Aub.*

- 170 τούς παρόντας νεοφωτίστους λέγω·  
 ἢ γάρ τούτων λαμπρότης  
 (ἐκείνου σκοτία),  
 ἢ τούτων εὐωχία  
 ἐκείνου ἀηδία·
- 175 (οὔτοι ἐν ἐκκλησίᾳ.)  
 ἐκεῖνος ἐν ἐρημίᾳ·  
 οὔτοι μετ' ἀγγέλων,  
 ἐκεῖνος μετὰ χοίρων·  
 ὄθεν ἐκεῖνος ἐξέπεσεν,
- 180 οὔτοι ἀνεσφαιρίσθησαν καὶ ἐκεῖ ἐρριζώθησαν·  
 οἱ πάλαι δοῦλοι νῦν δὲ ἐλεύθεροι,  
 καὶ ὁ ποτὲ ἀρχάγγελος νῦν διάβολος·  
 οἱ ποτὲ ἐχθροὶ νῦν φίλοι,  
 καὶ ὁ ποτὲ φίλος νῦν κατάκριτος·
- 185 οἱ ποτὲ πένητες νῦν πλούσιοι,  
 καὶ ὁ ποτὲ πλούσιος νῦν ῥακοδύτης·  
 οἱ ποτὲ ἄδοξοι νῦν ἔνδοξοι,  
 καὶ ὁ ποτὲ ἔνδοξος νῦν ἐν χειροπέδαις σιδηραῖς·  
 οἱ ποτὲ αἰχμάλωτοι νῦν δὲ λελυτρωμένοι,
- 190 καὶ ὁ ποτὲ αἰχμαλωτίζων νῦν μηδένα κατέχων.

Καὶ ὅτι ὡς ἀπὸ αἰχμαλωσίας οἱ νεοφώτιστοι ἐρύσθησαν f. 47'  
 τῇ τοῦ βασιλέως Χριστοῦ ἐπιστάσι, ἄκουε τοῦ ἀγίου  
 πνεύματος διὰ τοῦ προφήτου Δαυῖδ λέγοντος περὶ τούτων  
 τῶν νεοφωτίστων ἐκ πολλῶν τῶν χρόνων· Εἰπάτωσαν οἱ  
 195 λελυτρωμένοι ὑπὸ κυρίου οὓς ἐλυτρώσατο ἐκ χειρὸς  
 ἐχθρῶν, καὶ ἐκ τῶν χωρῶν συνήγαγεν αὐτοὺς ἀπὸ ἀνα-  
 τολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ θαλάσσης. Ἄψευδῆ τὰ  
 λεχθέντα· ἀπὸ παντός γὰρ γένους καὶ πάσης φυλῆς καὶ  
 χώρας τούτους λογικοὺς ἰχθύας διὰ τῶν ἀλιέων ἀποστόλων  
 200 ἢ σαγήνη τῆς κολυμβήθρας ἐζώγησεν. Τοιαύτη γὰρ ἡ  
 τέχνη τῶν ἀλιέων Χριστοῦ· οὐ λίνας ἰστῶσιν ἀλλὰ πίστει  
 ζωγοῦσιν.

176 cf. Luc. 8, 29    178 cf. Matth. 8, 31; Marc. 5, 13; Luc. 8, 33    188  
 Ps. 149, 8    194/197 Ps. 106, 2-3    199/200 cf. Matth. 4, 19; Marc. 1, 17

172 ἐκείνου σκοτία] *addidimus* (cf. *homiliam* Πάντοτε μὲν χαίρειν 94:  
 σκοτία τῶν Ἰουδαίων)    175 οὔτοι ἐν ἐκκλησίᾳ] *ex homilia* Πάντοτε μὲν  
 χαίρειν 96 *supplēvimus*    177 μετὰ V<sup>2</sup>    202 ζωγῶσιν V

Εἰπάτωσαν οἱ λελυτρωμένοι παρὰ κυρίου ἐκ χειρὸς ἐχθροῦ,  
 τοῦ ζιζανιοσπόρου διαβόλου, τοῦ σπείραντος καὶ μὴ θε-  
 205 ρίσαντος· ἡ γὰρ ἔρημος παράδεισος γέγονεν, οὐκέτι κνίδας  
 ἐχθρῶν προβάλλουσα, ἀλλὰ κρίνα | νεοφώτιστα ἀνθοῦσα. p. 380  
 Τούτους γὰρ θεωρήσας καὶ Ἡσαΐας πρὸ πολλῶν χρόνων  
 ἔλεγεν· Ἀγαλλιᾶσθω ἡ ἔρημος τοῦ Ἰορδάνου καὶ ἀνθείτω  
 ὡς κρίνον. Διὰ τί δὲ καὶ κρίνα οἱ νεοφώτιστοι προσαγο-  
 210 ρεύονται; Διὰ τὸ λευκὸν μὲν τῆς ἀμφιάσεως ἔξωθεν, χρυ-  
 σαυγές δὲ τῇ πίστει ἔνδοθεν.

Εἰπάτωσαν οἱ λελυτρωμένοι ὑπὸ κυρίου. Τί εἰπάτωσαν;  
 «Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν  
 αἱ ἁμαρτίαι. Ἡ παγίς συνετρίβη καὶ ἡμεῖς ἐρρύσθημεν.»

215 Εἰπάτωσαν οἱ λελυτρωμένοι ὑπὸ κυρίου· «Ἐξεδυσάμην τὸν  
 χιτῶνά μου, πῶς ἐνδύσωμαι αὐτόν; Ἀγαλλιᾶσθω ἡ ψυχὴ  
 μου ἐπὶ τῷ κυρίῳ· ἐνέδυσε γὰρ με ἱμάτιον σωτηρίου καὶ  
 χιτῶνα εὐφροσύνης περιέθηκέ μοι.» Ποῖον ἱμάτιον; Τὸ τῆς  
 πίστεως ἔνδυμα. Καὶ χιτῶνα εὐφροσύνης, ποῖον; Ὅσοι εἰς  
 220 Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε, δηλαδὴ τὴν τῆς  
 ἀδαιρέτου τριάδος ὁμολογίαν. Εἰπάτωσαν οἱ λελυτρωμένοι  
 ὑπὸ κυρίου. Εἰπάτωσαν καὶ μὴ σιωπάτωσαν, μὴ λήθῃ τὴν  
 εὐεργεσίαν παραπεμψάτωσαν.

Εἰπάτωσαν οἱ λελυτρωμένοι ὑπὸ κυρίου· «Εἷς κύριος, μία  
 225 πίστις, ἓν βάπτισμα, εἷς θεὸς ὁ ἐπὶ πάντων καὶ διὰ πάντων  
 καὶ ἐν πᾶσιν.» Μὴ ἄλλα κάτω εἰπάτωσαν ἐν τῇ κο-  
 λυμβήθρᾳ καὶ ἄλλα ἄνω φλυαρεῖτωσαν.

Ὡς ἐδιδάχθης, ὦ νεοφώτιστε, θρήσκευε·  
 ὡς ἐβαπτίσθης, δόξαζε·

230 ὡς ἀνεγεννήθης, πίστευε καὶ αὔξανε·

ὁ ἐπιστεύθης, φύλαξον·

ὁ ἐνεδύσω, μὴ | περίσχιζε·

ὁ ἐκτήσω, (μὴ) πίπρασκε·

ὡς ἀετὸς ἀνεγεννήθης, τὰ ἄνω ζῆτει·

235 ἐκ Σοδόμων ἐξῆλθες, μὴ ὑποστρέψῃς εἰς τὰ ὀπίσω, ἵνα μὴ  
 γένη στήλη ἀλὸς ὡς ἡ γυνὴ τοῦ Λώτ·

203 Ps. 106, 2    204 cf. Matth. 13, 39    208/209 Is. 35, 1-2    212 Ps.  
 106, 2    213/214 Ps. 31, 1    214 Ps. 123, 7    215 Ps. 106, 2    215/216  
 Cant. 5, 3    216/219 Is. 61, 10    219/220 Gal. 3, 27    221/222 Ps. 106, 2  
 224 Ps. 106, 2    224/226 Eph. 4, 5-6    226 Ps. 106, 2    234 Col. 3, 1  
 235/236 cf. Gen. 19, 26

233 μὴ] recte *supplevit* *Amb.*; cf. *homiliam* Πάντοτε μὲν χαίρειν 107

235 ἐξελθες (*sic*) V

- τέκνον ἐκλήθης, τὸν Ἄβεσσαλὼμ μὴ μιμήση· |  
 μαθητῆς ἐγένου, τὸν Ἰούδαν μὴ συντύχης·  
 εἰς τὴν κιβωτὸν εἰσήλθες, τῷ κόρακι μὴ πλησιάσης·  
 240 τῆς Αἰγύπτου ἠλευθερώθης, βουκέφαλον μὴ θεοποιήσης·  
 δαιμόνων ἐλυτρώθης, μὴ ὑπολάβης ἀστέρας εἶναι ἀγίους·  
 ἐλευθερίας ἤξιώθης, μὴ γίνου δοῦλος ἡδονῶν.  
 Ἐξεδύσω τὸν παλαιὸν ἄνθρωπον καὶ ἐνεδύσω τὸν νέον, ὃς  
 ἐστὶ Χριστός· ἀσφαλῶς τήρει σου τὴν ψυχὴν καὶ τὸ σῶμα  
 245 ἀπὸ μολυσμῶν, ἐκ τῶν ἔθνων ἀπεσπάσθης, τὸν ἥλιον μὴ  
 προσκυνήσης· ὁ ἥλιος γὰρ διὰ σέ, οὐ σὺ διὰ τὸν ἥλιον.  
 Εἰπάτωσαν οἱ λελυτρωμένοι ὑπὸ κυρίου. Τί εἰπάτωσαν;  
 «Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν καὶ  
 θεὸς ἦν ὁ λόγος.» Ταῦτα ἡμῖν ἀρτίως Ἰωάννης ὁ εὐαγγε-  
 250 λιστῆς παρέθηκεν,  
 ὁ τῶν ἐπουρανίων ἰχνηλάτης,  
 ὁ ἄτρωτος τοῦ ἀγίου πνεύματος στύλος,  
 ὁ μόνος τολμήσας πολυπραγμονῆσαι τὸν πατρῶον κόλπον,  
 ὁ τὸν Ἑλληνισμὸν διαλύσας,  
 255 ὁ Ἰουδαϊσμὸν ἀφανίσας,  
 ὁ πᾶσαν αἵρεσιν ὡς ἀράχνην διασπάσας,  
 ὁ τοσοῦτον ὕψος ἐν τῇ πηλίνῃ γλώσσει βαστάξας,  
 ὁ εἰς τὸ στήθος τοῦ κυρίου ἀναπεσῶν ὡς εἰς ἀνασον  
 πηγὴν κάκειθεν τὸ νᾶμα τῆς θεογνωσίας τῷ κάδῳ τῆς  
 260 πίστεως ἀρυσάμενος.  
 Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν καὶ  
 θεὸς ἦν ὁ λόγος. Ἄκουε συνετῶς.  
 Πανταχοῦ τὸ ἦν,  
 οὐδαμοῦ τὸ «ἐγένετο» ἢ «ἐκτίσθη»·  
 265 πανταχοῦ θεός,

\*\*\*\*\*

- πανταχοῦ «ποιητῆς»,  
 οὐδαμοῦ τὸ «ὑπεξούσιον».  
 Τίτι πεισθῶμεν; Ἰωάννη τῷ θεολόγῳ ἢ Ἀρείῳ τῷ βλασφη-

237 cf. II Reg. 13, 29 sqq. 239 cf. Gen. 8, 7 242 cf. Tit. 3, 3 243  
 Col. 3, 9-10 246 cf. Marc. 2, 27 247 Ps. 106, 2 248/249 Ioh. 1, 1  
 258 cf. Ioh. 21, 20 261/262 Ioh. 1, 1 263 Ioh. 1, 1 265 Ioh. 1, 1

240 ἐλευθερώθης V 248 θεὸν] *sup.* I. V 252 στύλος] στόλος  
 Aub. 266 *lacunam suspicatur; fortan οὐδαμοῦ κτίσμα addendum est*  
 268/269 ὑπεξούσιον - Ἰωάννη] ὑπεξούσιόν τιτι. Πεισθῶμεν Ἰωάννη  
 Aub.

- 270 μολόγω; Οὐδεὶς μοι λόγος πρὸς Ἄρειον τὸν τῆς θεότητος  
ζυγοστάτην.  
*Εἰπάτωσαν οἱ λελυτρωμένοι ὑπὸ κυρίου. Τί εἰπάτωσαν;  
Οὐδεμία μοι κοινωνία πρὸς Μαρ(α)θώνιον τὸν τοῦ ἁγίου  
πνεύματος τομέα.*
- 275 Ἄλλ' ἐν ἡμέρᾳ ἀγαθῇ ἀμνησία κακῶν· | διὸ πάντα αἰρετικὸν p. 384  
τῶν ἱερῶν περιβόλων καὶ σήμερον ὡς κύνα λαθροδάκτην  
διώξαντες ἡμεῖς πεισθῶμεν τῷ προπάτορι Ἰακώβ λέγοντι  
καὶ αὐτῷ συνεισφέροντι περὶ τῆς τοῦ κυρίου ἀναστά-  
σεως οὕτως· Ἀναπεσῶν ἐκοιμήθη φησὶν ὡς λέων καὶ ὡς  
280 σκύμνος λέοντος· τίς ἐγείρει αὐτόν; Ταῦτα Ἰακώβ εἰς τὸν  
δεσπότην ἡμῶν Χριστὸν προεφήτευσεν. Διὰ τί δὲ ὡς λέων  
ἐκοιμήθη ὁ Χριστός; Τὸ μὲν διὰ τὸ βασιλικὸν ἀξίωμα, τὸ  
δὲ διὰ τὸ δυνατὸν τῆς ἀνασιτάσεως· ὡσπερ γὰρ λέοντα f. 48'  
καθεύδοντα οὐδεὶς διυπνίσει ἀνέχεται, εἰ μὴ αὐτὸς ἑαυτὸν  
285 διυπνίσει, οὕτω καὶ τὸν δεσπότην Χριστὸν οὐδεὶς ἀνέστη-  
σεν ἐκ νεκρῶν, ἀλλ' αὐτὸς ἑαυτὸν ἠγειρεν, ὡς ἔστιν αὐτοῦ  
ἀκοῦσαι λέγοντος· Ἐξουσίαν ἔχω τὴν ψυχὴν μου θεῖναι καὶ  
ἐξουσίαν ἔχω λαβεῖν αὐτήν· καὶ αὐθις· Λύσατε τὸν ναὸν  
τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγείρω αὐτόν.
- 290 Ἀναπεσῶν ἐκοιμήθη ὡς λέων φησὶν, ἐπειδὴ λέων προση-  
γόρευται ὁ Χριστός. Διὰ τί; Ὡσπερ ὁ σωματικὸς λέων  
καθεύδων ἀνεωγμένους ἔχει τοὺς ὀφθαλμούς – τοῦτο γὰρ  
φύσις τῷ λέοντι –, οὕτω καὶ ὁ δεσπότης ἡμῶν Χριστός  
καθευδήσας τῷ λόγῳ τῆς ἐνανθρωπήσεως τῷ τριημέρῳ  
295 οὐκ ἔκλεισε τὸ ὄμμα τῆς θεότητος, ὅτι αὐτῷ πρέπει τιμὴ  
καὶ κράτος, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.  
Ἀμήν.

272 Ps. 106, 2    275 Eccl. 11, 25    279/282 Gen. 49, 9    287/288 Ioh.  
10, 18    288/289 Ioh. 2, 19    290 Gen. 49, 9

273 μαρθόνιον V    275 post αἰρετικὸν copul. <ἐκ> Aob.    279 φησὶν]  
in marg. V    280 ἐγείρει V    289 ἐγείρω V

HOMILIA IX  
IN RESURRECTIONEM DOMINI  
(CPG 7890)

Praefatio

The following Easter homily (CPG 7890) is transmitted in three MSS, one of which is a copy of one of the other two:

**E** *Scorialensis*  $\Phi$ -III-20 (ff. 282-285)  
m. s. IX (unc.) ff. VIII + 417 20,2 × 14,2 1/32  
panegyricon for the whole year (type A)  
cf. above p. 119

**V** *Vaticanus* gr. 455 (ff. 48-49<sup>v</sup>)  
m. s. IX-X ff. I + 290 36,2 × 25,4 2/38  
panegyricon for six months (type B)  
cf. above p. 253

and in a copy of *V*:

*Vaticanus Barberinianus* gr. 497 (ff. 5-7<sup>v</sup>)  
chart. s. XVII ff. 331 27,5 × 20,5 1/28-30  
cf. above p. 63

For a discussion of *E* and *V* the reader is referred to our description on pp. 57-58 of the MSS which are important for the transmission of Leontius' homilies.

In his *editio princeps* of this homily Aubineau rightly recognises the superiority of *E* over *V*. The copyist of *V* has taken liberties with the text and is guilty of many inaccuracies, which may well be partly attributable to the transliteration. Furthermore *V* contains three additions, which strike the reader as being secondary (84, 108, 132). Aubineau points to the difficult position of an editor who has access only to two MSS: "Pour le reste, quand on ne possède que deux manuscrits, il est toujours hasardeux de préférer l'un à l'autre: rien de plus facile aussi, et de plus gratuit, que d'opposer à la leçon adoptée par l'éditeur la leçon éliminée par lui" (1). Nonetheless, our text and critical apparatus differ from Aubineau's in several instances and for reasons which will be given below.

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(1) AUBINEAU, *Homélies pascales* 427.

1. To begin with, Aubineau fails to note seven variants<sup>(2)</sup>. In the addition at 84 *V* reads πράός and not πραῦς as printed by Aubineau.

2. Questions of punctuation which have repercussions on the meaning of the text occur at three points, and here, too, we beg to differ from Aubineau. The words μήποτε - εὐρεθέντων in 58 are to be taken with ἀκούσωμεν and not with the preceding sentence, as construed by Aubineau; in 72-74 we have taken Ὅτι - ἡμᾶς with ἤκουες, and not with the preceding sentence, since this conforms with Leontian practice; in 126 we have followed the punctuation of the MSS: Ἔστι δὲ πάντως εἰπεῖν τίνα· «Καὶ διὰ τί... on the grounds that it is a typical Leontian expression<sup>(3)</sup>, and not read Ἔστι δὲ πάντως εἰπεῖν τίνα καὶ διὰ τί, as Aubineau has done.

3. In six cases we are at variance with Aubineau in giving the preference to *E* above *V*:

5 εὐφρανθῶμεν] *add.* ἐν αὐτῇ *V* *Aubineau*. These words would, however, more easily be added than omitted.

76 εἰς] θεωρῆσαι *V* *Aubineau*. This is an adaptation of a biblical citation.

77/78 κατελθῶν - ἀποκυλίσας] ἄγγελος γὰρ κυρίου καταβάς ἐξ οὐρανοῦ ἀπεκύλισεν *V* *Aubineau*. The latter variant is the actual Gospel text.

92 ὑετός] οὗτος ὁ καταβάς *V*, ὑετός ὁ καταβάς *Aubineau*. We consider ὁ καταβάς as an addition which arose from the difficult οὗτος (for ὑετός).

107 κράτος] κρίμα *V* *Aubineau*. This is again a case of the adaptation of a biblical citation.

108 φεύγεις] *add.* πολλῶ - κρίσεως *V* *Aubineau*. The addition destroys the parallel between ll. 95-108 and 109-125.

4. In three cases, on the other hand, we have given the preference to *V*:

39 ἐφόρεσαν] ἐφόρησαν *Aubineau*

43 ἐφόρεσας] ἐφόρησας *E* *Aubineau*

Unlike Aubineau, we see no reason in 39, where *E* has an omission, for changing the ἐφόρεσαν of *V* to ἐφόρησαν. In

(2) 6 δ] ὁ *E*; 19 ὀρθρον] *add.* τῆς ἡμέρας *E*; 92 οὗτος] οὗτος ὁ καταβάς *V*; 104 ἕτερος] *post.* ἔστιν *transp.* *V*; 115 καὶ λέγοντος] *om.* *V*; 118 ἀναστάντα] *add.* καὶ *V*; 119 λέγεις] λέγετε *V*.

(3) Cf. p. 42 above.



43 *V* also reads ἐφόρεσας in contradistinction to *E*, which has ἐφόρησας, the latter reading being chosen by Aubineau.

97 εὐφρανθῶμεν] εὐφραϊνομεθα *E*, εὐφραϊνῶμεθα *Aubineau*. We have preferred εὐφρανθῶμεν because of the occurrence of the same word in 111.

5. In 2 we read ἱεροψάλτη with the MSS, while Aubineau has ἱερῶ ψάλτη.

6. In 53 and 68 Aubineau has overlooked the fact that *E* reads φορεῖν and φοροῦσιν, respectively; in his text we find the readings of *V*: φέρειν and φέρουσιν.

7. Finally, we have not followed Aubineau in 131/132, where, on the basis of Homily VIII, 295, we read τὰ ... ὄμματα, as opposed to τοὺς ... ὀφθαλμοὺς *V Aubineau*, τοὺς ... ὀμμάτους *E*.

## CONSPECTUS SIGLORUM

- E*    *Scorialensis*  $\Phi$ -III-20    m.    s. IX    ff. 282-285  
*V*    *Vaticanus* gr. 477    m.    s. IX-X    ff. 48-49<sup>v</sup>  
*Aub.*    M. AUBINEAU, *Homélie* *Pascales* 430-440

Τοῦ ἐν ἀγίοις πατρὸς ἡμῶν  
Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως  
εἰς τὴν ἀνάστασιν τοῦ κυρίου

Aub. p. 42

Εὐκαιρον καὶ παναρμόνιον καὶ πρέπον τῷ παρόντι καιρῷ  
πεισθέντας ἡμᾶς τῷ ἱεροψάλτῃ Δαυῖδ λέγειν ἅπερ ἄρτίως  
ὑπεψάλλομεν· *Αὕτη ἡ ἡμέρα ἦν ἐποίησεν ὁ κύριος· ἀγαλλια-  
σώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.* Ὅντως ἀγαλλιασώμεθα  
5 καὶ εὐφρανθῶμεν,  
ὅτι εἶδομεν ὃ ἐπεθυμήσαμεν,  
ὅτι ἐψηλαφήσαμεν ὃ ἐζητήσαμεν,  
ὅτι κατενοήσαμεν ὃ προσεδοκήσαμεν,  
ὅτι τὸ ἔαρ τῶν Χριστιανῶν ἀνέτειλεν,  
10 ὅτι ἀνέτειλε τῶν ὁσίων τὰ ἄνθη,  
ὅτι ὑψώθη τῶν νεοφωτίστων τὰ κρίνα,  
ὅτι λάμπει τῆς κολυμβήθρας τὰ τέκνα.  
*Ὅντως αὕτη ἡ ἡμέρα ἦν ἐποίησεν ὁ κύριος· ἀγαλλιασώμε-  
θα καὶ εὐφρανθῶμεν ἐν αὐτῇ.*  
15 Ὡς ἡμέρα, πάσης ἡμέρας ἡμέρα,  
ὡς ἡμέρα, ἢ τὸ σκότος τῆς ἀγνωσίας παύσασα  
καὶ τὸ φῶς τῆς γνώσεως γνωρίσασα,  
ὡς ἡμέρα, ἢ τὴν νύκτα τῆς συναγωγῆς ἀχρειώσασα  
καὶ τὸν ὄρθρον τῆς ἀναστάσεως ὑποδείξασα,  
20 ὡς ἡμέρα, ἢ τὸν ζόφον τῶν ἀπίστων καταργήσασα  
καὶ τὸν λόγον τῶν πιστῶν κατευνάσασα,  
ὡς ἡμέρα, ἢ βασιλέα καὶ ιδιώτην ὡσαύτως γνωρίσασα,  
ὡς ἡμέρα, ἢ τὸν διάβολον συλήσασα  
καὶ μηδένα | χρεώστην καταλείψασα,  
25 ὡς ἡμέρα, ἢ τοὺς πρὸ τούτου δούλους νῦν τῶν δεσποτῶν  
ἱερεῖς ἀναδείξασα,  
ὡς ἡμέρα, ἢ τοσαύτας λογικὰς περιστεράς τῷ θυσιαστηρίῳ  
παραστήσασα.

p. 432

3/5 Ps. 117, 24    13/14 Ps. 117, 24    17 cf. Os. 10, 12

EV

Tit. Ἰωάννου ἀρχιεπισκόπου κωνσταντινουπόλεως τοῦ χρυσοστόμου  
λόγος εἰς τὸ ἅγιον πάσχα E

2 ἱερῷ ψάλτῃ Aub. 3 Αὕτη - ἦν] ταύτην τὴν ἡμέραν V 5  
εὐφρανθῶμεν] add. ἐν αὐτῇ V Aub. 6 εἶδομεν] Aub., ἴδωμεν E, ἴδαμεν  
V 8] ἃ E 9 ἐπεθυμοῦμεν E 7 ὅτι - ἐζητήσαμεν] om. V 9 τὸ]  
om. V 16 ἢ] om. V ἀγνωσίας V 18 ὡχρῖσασα E 19 ὄρθρον]  
add. τῆς ἡμέρας E 22 γνωρίζουσα V 23 λυσασα E 27/28 ὡ -  
παραστήσασα] om. E

Ποῦ νῦν τῶν Σαββατιανῶν οἱ κόρακες βόσκονται; Ποῦ  
 30 τῶν συλησάντων τὸ πάσχα τὰ μάταια προβλήματα;  
 Πότε ὁ διάβολος ἀθρώως ἀπώλεσε παῖδας, τότε ἢ νῦν;  
 Πότε τὸ δεσποτικὸν τῆς διδασκαλίας δίκτυον τοσοῦτους  
 λογικοὺς νεοπτοὺς ἐζώγρησεν, τότε ἢ νῦν;  
 Πότε ὁ οὐρανὸς τῆς ἀναστάσεως τοσοῦτους λογικοὺς  
 35 ἀστέρας ἐπὶ γῆς ἀνέδειξεν, τότε ἢ νῦν;  
 Πότε τὰ ἐλαίω καὶ κηρῶ ἀρδευόμενα φῶτα τὰς ἡλιακὰς  
 ἀκτῖνας ὑπερηκόντισεν, τότε ἢ νῦν;  
 Πότε οἰκῶν θυρίδες, पुलῶνές τε καὶ προπύλαια τοσαύτην  
 λύχνων ἐφόρεσαν πεζίδα, τότε ἢ νῦν;  
 40 Οὐ πείθει σε, κλεψοπασχίτα, τὰ ῥήματα; Πληροφορεῖτω σε  
 τὰ μηνύματα. Οὐχ ὄρῃς σήμερον πάντα τὰ ὑπ' οὐρανὸν  
 λαμπροῖς πέπλοις καλλωπιζόμενα; Σὺ δὲ οὔτε ἐν τῷ προ-  
 σαγορευομένῳ σου πάσχα δεδοικῶς καθαρὰν ἐφόρεσας  
 ἐσθῆτα, οὔτε νῦν ἐν τῇ πανδήμῳ ἑορτῇ ἐρυθριῶν λαμπρὰν  
 45 περιβέβλησαι στολήν. Πῶς οὖν ἐώρταςας, ὁ μηδέποτε κα-  
 θαροῖς ἠμφιεσμένος;

Ἔστι δὲ πάντως εἰπεῖν τινα ἐξ αὐτῶν· «Τί οὖν; Καθαρὸν  
 ἔνδυμα σώζει τὸν ἄνθρωπον; Εἰ μὴ δὲ τις ἀμφιάσῃται τὴν  
 στολήν ἑορτάζων, οὐκ ἑορτάζει;»

50 Ἄκουε, ὁ ταῦτα λέγων· κυρίως μὲν ἔνδυμα καθαρὸν οὐ  
 σώζει τὸν ἄνθρωπον, ἀλλὰ ψυχὴ ἔκλαμπρος καὶ βίος  
 ἐνάρετος· δεῖ δὲ παντὶ τρόπῳ τὸν | τὴν ἀνάστασιν ἑορ- p. 434  
 τάζοντα ἀναλόγως τῆς ἑορτῆς φορεῖν τὸ ἔνδυμα, καθ' ὅσον  
 ἔχει, οὐ καθ' ὅσον οὐκ ἔχει. Οὕτω γὰρ καὶ σήμερον παρ' ἡμῖν  
 55 καὶ οἱ πτωχοὶ βασιλικοῖς τοῖς πέπλοις τῇ προθέσει κο-  
 σμοῦνται. Διὸ δεῖ τοὺς υἱοὺς τῆς ἀναστάσεως καὶ τῷ  
 ψυχικῷ ἐνδύματι καὶ τῷ σωματικῷ ἐξάσπρους καὶ καθα-  
 ροὺς ὑπάρχειν, μήποτε ἀνεπιτηδείων ἡμῶν εὐρεθέντων ἀκού-

56 cf. Luc. 20, 36

### EV

30 τὸ] *om.* V προθήματα V 31 Πότε] πόσους V ἀθρώων V  
 33/34 νεοπτοὺς - λογικοὺς] *om.* V 36 ἐλαίω] -ω *supra l.* V 37  
 ὑπερ' ἠκόντησαν V 38/39 Πότε - νῦν] *om.* E 39 ἐφόρησαν *Aub.*  
 40 πείθει σε] πείθεις E<sup>ac</sup>, πείθησαι V κλεψοπασχίτα] ἐξενοπαστη  
 E<sup>ac</sup>, ξενοπαστη E<sup>bc</sup> πληροφοροῖσσαι V 42 λαμπροῖς] *add.* τοῖς V  
 Σὺ δὲ οὔτε] οὔτε E τῷ] *om.* E 43 ἐφόρησας E *Aub.* 47  
 τινὰς V 48/49 ἀμφιάσῃται τὴν στολήν] ἀλλάξῃ τὴν ἐσθῆτα V 50  
 λαλῶν V 51/52 ψυχὴ - ἐνάρετος] ψυχῆς ἐνάρετος βίος V 53 φέρειν  
 V *Aub.* 54 καθ' ὅσον] καθ' ὅσον V καὶ] *om.* V 58 μήτε V

σωμεν παρά τοῦ νυμφίου Χριστοῦ· Ἐταῖρε, πῶς εἰσήλθες  
 60 ὧδε μὴ ἔχων ἔνδυμα γάμου; Οὕτω γὰρ καὶ αὐτὸς ὁ τῆς  
 ἀναστάσεως τροπαιοῦχος Χριστὸς τὴν ἀνάστασιν μηνύων  
 ἐν τῷ ὄρει τῆς μεταμορφώσεως, οὐ μόνον τὸ πρόσωπον  
 ἔξασπρον ἀπέδειξεν, ἀλλὰ καὶ τὸν ἱματισμὸν ὑπερήστραψεν,  
 ὡς ἕνα τῶν εὐαγγελιστῶν ἀπομνημονεύσαντα λέγειν· Καὶ  
 65 τὰ ἱμάτια αὐτοῦ ἐγένοντο στίλβοντα, λευκὰ ὡς χιῶν, οἷα  
 οὐ μὴ δυνηθῆ κναφεὺς ἐπὶ γῆς λευκάναι. Διὰ τοῦτο καὶ οἱ  
 υἱοὶ τῆς ἀναστάσεως, καθὼς ὄρατε, οὐ μόνον τὴν στολὴν  
 λαμπράν, ἀλλὰ καὶ τὰ ὑποδήματα ὁμοίωσχημα φοροῦσιν,  
 τὴν παλαιότητα τοῦ Ἀδὰμ ἀποδυσάμενοι καὶ τὴν καινότητα  
 70 τοῦ δεσπότη Χριστοῦ ἠμφιεσμένοι, κατὰ τὸν μακάριον  
 Παῦλον τὸν λέγοντα· Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε, Χρι-  
 στὸν ἐνεδώσασθε. Ὅτι δὲ πάντα ἐν τῇ ἀναστάσει λευκὰ καὶ  
 ἔξασπρα οὐ μόνον ἐπὶ γῆς ἀλλὰ καὶ ἐν οὐρανοῖς δεῖ  
 κεκτῆσθαι ἡμᾶς, ἠκούες Ματθαίου λέγοντος· Ὅψέ σαβ- p. 436  
 75 βάτων ἐπιφωσκούσης κυριακῆς ἦλθε Μαρία ἡ Μαγδαληνὴ  
 καὶ ἡ ἄλλη Μαρία εἰς τὸν τάφον τοῦ Ἰησοῦ, καὶ ἰδοὺ  
 σεισμὸς ἐγένετο μέγας· κατελθὼν γὰρ ἄγγελος ἐκ τῶν  
 οὐρανῶν ἀποκυλίσας τὸν λίθον ἐκάνω αὐτοῦ· ἦν  
 δὲ ἡ εἶδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν  
 80 ὡσεὶ χιῶν.

Ὅντως αὕτη ἡ ἡμέρα ἦν ἐποίησεν ὁ κύριος· ἀγαλλι-  
 ασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ,  
 ὅτι οὐκέτι ὁ ζυγὸς τοῦ νόμου βαρεῖ.

59/60 Matth. 22, 12    64/66 Marc. 9, 3    67 cf. Luc. 20, 36    69/70 cf.  
 Eph. 4, 22-24; Col. 3, 9-10    71/72 Gal. 3, 27    74/80 Matth. 28, 1-3  
 81/82 Ps. 117, 24    83/84 cf. Matth. 11, 30

EV

61 τροπαιοῦχος] τροποῦται V    προμηνύων V    63 ἔδειξεν V  
 64/66 Καὶ - λευκάναι] ἐγένετο τὰ ἱμάτια αὐτοῦ λευκὰ ὡσεὶ χιῶν· οἷα  
 κναφεὺς οὐ δύναται λευκάναι V    67 καθὼς ὄρατε] om. V    68  
 φέρουσιν V *Aut.*    73 γῆς] *praep.* τῆς V    74 ἠκούες] *add.* ἐν ταύτῃ  
 τῇ ἀναστασίμῳ νυκτὶ τοῦ εὐαγγελιστοῦ V    74/75 σαββάτω V    75  
 κυριακῆς] *praep.* τῆς V    75/76 ἡ - Μαρία] om. E    76 εἰς] θεωρησαι  
 V *Aut.*    τοῦ] *add.* κυρίου V    77 μέγας ἐγένετο V    77/78  
 κατελθὼν - ἀποκυλίσας] ἄγγελος γὰρ κυρίου καταβάς ἐξ οὐρανοῦ ἀπεκύλι-  
 σεν V *Aut.*    78 λίθον] *add.* καὶ V    81 αὕτη - ἦν] ταύτην τὴν ἡμέραν  
 V

- ἀλλὰ τὸ ἐλαφρὸν τῆς χάριτος παρακαλεῖ.  
 85 Ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ,  
 ὅτι οὐκέτι ἢ κιβωτὸς τὸν Νῶε μόνον διασώζει,  
 ἀλλ' ὁ ἐκ τῆς παρθένου πάντα τὸν κόσμον διασώζει.  
 Ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ,  
 ὅτι οὐκέτι γιγαντιαῖος οἶκος καταστρέφεται,  
 90 ἀλλ' εὐκτῆριος οἶκος ἐγείρεται·  
 ὅτι οὐκέτι πῦρ ἐπὶ Σόδομα βρέχει,  
 ἀλλ' ὑετὸς ἐπὶ τὴν παρθένον δροσίζει·  
 ὅτι οὐκέτι στήλη ἀλὸς ἢ γυνὴ τοῦ | Λῶτ σχηματίζεται, p. 438  
 ἀλλ' ἐν ἡμέρᾳ φωτὸς ἢ τοῦ κυρίου νύμφη δοξάζεται.
- 95 Αὕτη ἡ ἡμέρα ἦν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ  
 εὐφρανθῶμεν ἐν αὐτῇ.  
 Ἡμεῖς εὐφρανθῶμεν· Ἰουδαῖοι γὰρ πενθοῦσιν,  
 μὴ πεισθέντες Δαυὶδ τῷ προφήτῃ,  
 ἐκ πολλῶν τῶν χρόνων περὶ τῆς ἀφθάρτου τοῦ κυρίου  
 100 ἀναστάσεως διαγορεύοντος καὶ λέγοντος οὕτως·  
 Οὐκ ἐγκατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ἄδην, οὔτε ἡ σὰρξ  
 αὐτοῦ εἶδε διαφθοράν.  
 Τί λέγεις, Ἰουδαῖε; Εἰ ἕτερος ἀνέστη ἐκ νεκρῶν ἀφθαρτος,  
 λέγε καὶ πιστεύομεν. Εἰ δὲ οὐδεὶς ἕτερός ἐστιν εἰ μὴ ὁ

85 Ps. 117, 24    88 Ps. 117, 24    91 cf. Gen. 19, 24    92 cf. Ps. 71, 6  
 93 cf. Gen. 19, 26    95/97 Ps. 117, 24    101/102 Act. 2, 31; cf. Ps.  
 15, 10

#### EV

84 ὁ ἐλαφρὸς V παρακαλεῖ] ζυγὸς τοῖς ἀναγεννομένοις διὰ τοῦ  
 βαπτίσματος ἐπιτίθεται. παρακαλοῦντος τοῦ δεσπότου χριστοῦ καὶ λέγον-  
 τος· δεῦτε πρὸς με πάντες οἱ κοπιόντες καὶ πεφορτισμένοι κἀγὼ ἀνα-  
 παύσω ὑμᾶς· ἀρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ ὅτι πρᾶδος  
 εἰμι καὶ ταπεινὸς τῆ καρδία καὶ εὐρίσηται ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν  
 (Matth. 11, 28-29)· τίς οὖν μὴ προσδράμει· τίς μὴ εὐφρανθῆ ἐν τῇ τῆς  
 ἀναστάσεως ἡμέρᾳ· διὸ ὡς ἐκελεύσθημεν V 86 οὐκέτι - μόνον] οὐχ ἢ  
 κιβωτὸς μόνη τὸν Νῶε E τὸν] τῷ V 87 πάντα] ὅλον V δια-  
 σώζει] add. καὶ φαιδρύνει V 89/91 γιγαντιαῖος - οὐκέτι] om. V 91  
 πῦρ] praep. τὸ V 92 ὑετὸς] οὗτος ὁ καταβάς V, add. ὁ καταβάς Aub.  
 93 σχηματίζεται] γίνεται V 94 ἐν] om. E ἡ νύμφη τοῦ κυρίου V  
 95 Αὕτη - ἦν] ταύτην τὴν ἡμέραν V 97 εὐφραϊνομεθα E, εὐφραι-  
 νώμεθα Aub. 98 τῷ προφήτῃ] om. V 100 οὕτως] add. πρὸς τὸν  
 θεόν· ὡς ἐκ προσώπου τοῦ χριστοῦ· ὅτι V 101 ἐγκατελείφθη] scripsimus  
 om Aub., ἐγκαταλήφθη E, ἐγκαταλίψης V 101/102 ἡ' - διαφθοράν] τὴν  
 ψυχὴν μου· εἰς ἄδου· οὐδε δώσεις τὸν δσιόν σου ἰδεῖν διαφθοράν V  
 104 λέγει] δεῖξον V ἐστιν ἕτερος V

105 δεσπότης Χριστός, ὁ ἐκ πολλῶν τῶν χρόνων βοήσας διὰ τοῦ προφήτου πρὸς τὸν ἐθνικὸν λαόν· Ὑπόμεινόν με εἰς ἡμέραν ἀναστάσεώς μου, λέγει κύριος, διότι τὸ κράτος μου εἰς συναγωγὰς ἐθνῶν, τί οὐ προστρέχεις, ἀλλὰ φεύγεις;

110 Αὕτη ἡ ἡμέρα ἦν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

Ἡμεῖς εὐφρανθῶμεν· φαρισαίων γὰρ παῖδες πενθοῦσιν. Διὰ τί;

Μὴ πεισθέντες τῷ πατριάρχῃ Ἰακώβ,

115 ἐκ πολλῶν τῶν χρόνων περὶ τῆς βασιλικῆς τοῦ κυρίου ἀναστάσεως | ἐκβοήσαντος καὶ λέγοντος οὕτως· p. 440  
Ἄναπεσῶν ἐκοιμήθη ὡς λέων καὶ ὡς σκύμνος· τίς ἐγείρει αὐτόν;

Τί λέγεις, Ἰουδαῖε; Δὸς ἡμῖν ἕτερον βασιλικῶς ἀναστάντα καθ' ὁμοιότητα λέοντος, καὶ πιστεύομεν οἷς λέγεις. Εἰ δὲ  
120 οὐδεὶς ἕτερος εἰ μὴ ὁ μόνος ὁ δεσπότης Χριστὸς ὡς λέων ἐκαθέυδησε τὸ τριήμερον καὶ ὡς σκύμνος ἀνέστη, ὡς ἔστιν αὐτοῦ τοῦ κυρίου ἀκοῦσαι λέγοντος ἐκ πολλῶν τῶν χρόνων πρὸ τῆς ἐνανθρωπήσεως· Ἐγὼ ὡς πανθῆρ τοῦ Ἐφραὶμ καὶ ὡς λέων τοῦ οἴκου Ἰούδα, τί οὐ προσκυνεῖς τῷ  
125 ἀναστάντι;

Ἔστι δὲ πάντως εἰπεῖν τινα· «Καὶ διὰ τί καθ' ὁμοιότητα ὁ κύριος τοῦ λέοντος ἐν τῷ τύμβῳ ἐποίησεν;»

Διὰ τί; Διὰ τὴν φυσικὴν ἕξιν τοῦ λέοντος· λέων ὑπνῶν ἐν τῷ οἰκείῳ σπηλαίῳ ἐν ᾧ καθεύδει, τοὺς ὀφθαλμοὺς ἀνεω-

106/108 Soph. 3, 8      109/111 Ps. 117, 24      116/117 Gen. 49, 9  
120/121 cf. Gen. 49, 9; Os. 5, 14      123/124 Os. 5, 14

### EV

105 τῶν πολλῶν V      107 κράτος] κρίμα V *Λαβ.*      108 φεύγεις] *add.*  
πολλῶ μὲν γὰρ κρεῖττον νῦν προσδραμεῖν σε αὐτῷ ἐξ οἰκίας προαιρέσεως καὶ σωθῆναι· ἢ τότε ἄκοντὰ ὀψεσθαι εἰς ὃν ἐξεκέντισαν (*cf. Iob. 19, 37*) καὶ κατακριθῆναι· αὕτη ἡ ἡμέρα σωτηρίας, ἢ δὲ μέλλουσα κρίσεως V *Λαβ.*  
109 Αὕτη - ἦν] ταύτην τὴν ἡμέραν V      113 Μὴ πεισθέντες] ὅτι οὐκ ἐπίσθησαν V      114 περὶ] *praep.* τὰ V      115 καὶ λέγοντος] *om.* V  
116 ἐκοιμήθη E      ἐγείρει V      118 ἀναστάντα] *add.* καὶ V      119 λέγετε V      121 καθεύδησεν V      121/124 ὡς<sup>2</sup> - Ἰούδα] *om.* V      123 ὡς πανθῆρ] *copi.* *Λαβ.*, ἀσφρανθῆν E      124/125 τί - ἀναστάντι] *om.* E  
126/127 τοῦ λέοντος ὁ κύριος V      127 πεποίηκεν V      128 λέων ὑπνῶν] ὡσπερ γὰρ ὁ λέων V      129/130 ἐν - ἔχει] καθεύδων ἀνεωγμένους ἔχει τοὺς ὀφθαλμοὺς V

- 130 γμένους ἔχει· τὸν αὐτὸν τρόπον καὶ ὁ δεσπότης Χριστὸς  
καθευδήσας ἐν τῷ θανάτῳ τριήμερον τὰ τῆς θεότητος  
ὄμματα οὐκ ἐκάμμυσεν.  
Αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.  
Ἄμην.

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**EV**

131 θανάτῳ] τάφῳ *V* τριήμερον] *πραερ.* τὸ *V* 131/132 τὰ ...  
ὄμματα] *ex. Hom. VIII, 295 scripsimus*, τοὺς ... ὀφθαλμοὺς *V Aub.*, τοὺς ...  
ὀμμάτους *E* 132 ἐκάμμυσεν] *add.* καὶ ἀναστὰς ἐκ νεκρῶν τῷ σώματι  
ἀφθαρτος, τὴν ἀφθαρσίαν τοῖς φθαρείσιν ἀνθρώποις ἐπραγματεύσατο *V*  
133 καὶ τὸ κράτος] πάντων καὶ δεῖ καὶ *V* 133/134 αἰώνων. Ἄμην]  
*om. V*



HOMILIA X  
IN MESOPENTECOSTEN  
(BHG<sup>a</sup> 1488e, CPG 7888)

**Praefatio**

Leontius' homily on the feast of mid-Pentecost (BHG<sup>a</sup> 1488e) was clearly a great favourite in the Greek church, as the large number of MSS in which the homily is transmitted testifies. We have been able to collate the following<sup>(1)</sup>:

1. *Atheniensis* 2083 (ff. 289-295<sup>v</sup>)  
m. s. XIII-XIV ff. XXIII + 361 37,3 × 27 2/35  
panegyricon with metaphrastic texts (type B)  
Ehrhard III, 300-301
2. *Atheniensis* 2471 (ff. 41-47)  
chart. s. XV-XVI ff. 401 27,2 × 19,7 2/36  
panegyricon with metaphrastic texts (type A)  
Ehrhard III, 225-226
3. *Athous Dionysiou* 130 (ff. 147-155<sup>v</sup>)  
chart. a. 1596 ff. 340 31 × 19 1/26  
post-metaphrastic homiliarium (type A)  
Ehrhard III, 331; Lambros I, 339-340
4. *Athous Koutloumousiou* 40 (ff. 404-414)  
m. s. XIII pp. 522 28,6 × 27,1 2/38  
panegyricon  
Ehrhard II, 257; Lambros I, 278
5. L *Athous Lavra* Δ 84 (ff. 213-224)  
m. s. XII-XIII ff. 432 37 × 24 2/33  
panegyricon with metaphrastic texts (type B)  
Ehrhard III, 297-299; Spyridon-Eustratiades 73-74
6. *Athous Lavra* E 188 (ff. 255<sup>v</sup>-261)  
chart. a. 1627 ff. 434 39 × 25 2/33

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(1) *Taurinensis* gr. B.III.28, s. XV, ff. 260<sup>v</sup>-276, we have dismissed because of the fact that it is seriously damaged. The following MSS have remained inaccessible to us: *Achridensis* 44, s. XVI, ff. 406-423; *Athous Iviron* 263, s. XI, ff. 308-316<sup>v</sup>; *Lesbiacus Laimon* 31, a. 1607, ff. 385<sup>v</sup>-397<sup>v</sup>; *Mesianensis S. Salvatoris* 92, s. X-XI, ff. 157-161<sup>v</sup>; *Sofia Bibl. Nat.* 101, s. XVIII, ff. 166-176.

- panegyricon with metaphrastic texts (type B)  
Ehrhard III, 299-300; Spyridon-Eustratiades 100-101
7. *Athous Pantocratoros* 3 (f. 144<sup>r-v</sup>; des. συνδήσαντες 70)  
ff. 4-162: m. s. XIII 26,6 × 37,8 2/42  
non-liturgical lectionary  
Ehrhard III, 216-217; Lambros I, 91-92
8. *Cantabrigiensis Trinity College B.8.7 (191)* (f. 399<sup>v</sup>; des. ἡφά-  
vi- 12)  
m. s. XI ff. 475 30 × 22 2/30  
panegyricon for the whole year (type A)  
Ehrhard II, 27-28; James I, 244-248
9. *Hierosolymitanus S. Crucis* 35 (ff. 137-141<sup>v</sup>)  
chart. s. XV ff. 451 28,5 × 20,1 2/35  
non-menological lectionary  
cf. above p. 203
10. S *Hierosolymitanus S. Sabae* 13 (ff. 8<sup>v</sup>-16)  
m. s. X-XI ff. 148 35,4 × 26 2/34  
panegyricon for six months (type A)  
Ehrhard II, 106-107; Papadopoulos-Kerameus III, 23-26
11. P *Hierosolymitanus S. Sepulcri* 6 (ff. 137<sup>v</sup>-142<sup>v</sup>)  
ff. 1-241<sup>v</sup>: m. s. X 37 × 27,5 2/42  
lectionary for the whole year (type A)  
Ehrhard I, 174-179; Papadopoulos-Kerameus I, 19-30
12. H *Hierosolymitanus S. Sepulcri* 136 (ff. 206-211; inc. τῆς 9)  
chart. s. XIV ff. 228 31,5 × 21 1/33  
panegyricon with metaphrastic texts (type B)  
cf. above p. 103
13. *Mediolanensis Ambrosianus C* 92 sup. (ff. 242-247)  
bomb. s. XIV ff. VI + 328 + I 30 × 21,7 2/34  
Italo-Greek non-menological lectionary  
Ehrhard III, 823-824; Martini-Bassi I, 205-212; Carter  
CCG V, 77-78
14. *Messanensis S. Salvatoris* 3 (ff. 59-69<sup>v</sup>)  
ff. 2<sup>a</sup>-215: m. a. 1141 35,5 × 27 2/26  
Italo-Greek panegyricon (type C)  
Ehrhard II, 192-194; Mancini 6-9; Carter CCG V, 34-  
35
15. *Mosquensis gr. 5 (Vlad. 412)* (ff. 242-247)  
chart. a. 1445 ff. 407 28,8 × 22 1/34

- ff. 112-407: homiliarium  
Ehrhard II, 261; Vladimir 610-612
16. *Oxoniensis Bodl. Auctarium T.3.12* (ff. 253<sup>v</sup>-263)  
chart. s. XIV ff. 296 28 × 21 2/24  
non-menological lectionary  
Ehrhard III, 766; Coxe I, 780-783; Aubineau CCG I,  
167-168
17. **B** *Oxoniensis Bodl. Baroccianus 199* (ff. 185-191<sup>v</sup>)  
m. s. X ff. IX + 357 34 × 23 2/36  
panegyricon for six months (type A)  
cf. above p. 77
18. *Oxoniensis Bodl. Baroccianus 234* (ff. 369-375)  
m. s. XII ff. IV + 437 34 × 25,5 2/32-33  
lectionary for the whole year (type A) with meta-  
phrastic texts  
Ehrhard III, 104-107; Coxe I, 398-403; Aubineau CCG I,  
197-198
19. **R** *Oxoniensis Bodl. Baroccianus 241* (ff. 192-197)  
m. s. XIV ff. 292 39 × 28 2/39  
homiliarium for the whole year (type A)  
Ehrhard II, 273-274; Coxe I, 413-416; Aubineau CCG I,  
199-201
20. *Oxoniensis Bodl. Canonicianus gr. 50* (ff. 102-115)  
chart. c. 1600 ff. 197 20 × 14,5 1/23  
various homilies  
Coxe III, 54-56; Aubineau CCG I, 203-204
21. *Oxoniensis Bodl. Laudianus gr. 64 A* (pp. 401-417)  
chart. s. XVI-XVII pp. 426 36 × 24,5 1/27  
collection of diverse patristic texts  
cf. above p. 77
22. **T** *Parisinus gr. 582* (pp. 436-444; *des. πληρω* 327)  
m. s. X pp. 552 36,5 × 24 2/37  
panegyricon for the whole year (type C)  
cf. above p. 118
23. **F** *Parisinus gr. 766* (ff. 56-65<sup>v</sup>, 72-73)  
m. s. IX ff. 159 29,5 × 20 1/26  
panegyricon for the whole year (type C)  
cf. above p. 118
24. **Z** *Parisinus gr. 771* (ff. 243-248)

- m. s. XIV ff. 361 27 × 18,2 1/35  
panegyricon with metaphrastic texts (type A)  
cf. above p. 118
25. **M** *Parisinus gr. 772* (ff. 417<sup>v</sup>-424)  
chart. s. XV ff. 555 28 × 20 1/28  
panegyricon with metaphrastic texts (type B)  
cf. above pp. 118-119
26. *Parisinus gr. 1174* (ff. 245-254<sup>v</sup>)  
m. s. XII ff. 345 30 × 20 1/29  
panegyricon for the whole year (type A)  
Ehrhard II, 35; Halkin 123-124
27. *Parisinus gr. 1175* (ff. 142-146; *inc.* παραθέσθαι 183)  
m. s. XI ff. 204 30,5 × 22 1/32  
panegyricon for six months (type A)  
cf. above p. 185
28. **Y** *Parisinus gr. 1186* (ff. 182-186<sup>v</sup>)  
m. a. 1306 ff. 264 32 × 24 2/33  
homiliarium with metaphrastic texts  
Ehrhard III, 325-326; Halkin 135-136
29. *Parisinus gr. 1505* (ff. 136<sup>v</sup>-138<sup>v</sup>; *des.* ποι- 18; *iterum inc.* Τί 339)  
m. s. XII ff. 169 32,5 × 26,2 2/33  
Italo-Greek lectionary for the whole year (type A)  
Ehrhard III, 96-99; Halkin 188-189
30. **I** *Patmiacus 190* (ff. 137-139; *inc.* -κῶς 367)  
m. s. IX (unc.) ff. 144 32,3 × 24,3 2/36  
panegyricon for the whole year (type A)  
cf. above p. 104
31. **X** *Scorialensis Y-II-3* (ff. 65-72<sup>v</sup>)  
m. s. XII ff. VI + 300 28,8 × 20 2/31  
later lectionary, independent of the Metaphrast  
Ehrhard III, 874; Andrés II, 103-106; Carter CCG III,  
77
32. *Scorialensis Y-II-11* (ff. 186<sup>v</sup>-191)  
chart. s. XIV ff. III + 216 25,2 × 19,3 1/ varied  
non-menological lectionary  
Ehrhard III, 761; Andrés II, 131-134; Carter CCG III,  
79-81
33. **A** *Vaticanus gr. 455* (ff. 69<sup>v</sup>-75)

- m. s. IX-X ff. I + 290 36,2 × 25,4 2/38  
panegyricon for six months (type B)  
cf. above p. 253
34. **U** *Vaticanus* gr. 564 (ff. 107-112)  
m. s. XII ff. 198 38,5 × 26,3 2/32  
homiliarium  
cf. above p. 120
35. **W** *Vaticanus* gr. 1255 (ff. 118-124<sup>v</sup>)  
m. s. X ff. 132 21,6 × 16,2 1/28  
Italo-Greek panegyricon for the whole year (type A)  
cf. above pp. 104-105
36. *Vaticanus* gr. 1587 (ff. 338<sup>v</sup>-345<sup>v</sup>)  
chart. a. 1389 ff. I + 372 20,7 × 14,7 1/23  
homiliarium  
cf. above p. 77
37. **K** *Vaticanus* gr. 1633 (ff. 262<sup>v</sup>-266<sup>v</sup>)  
m. s. X-XI ff. V + 359 28 × 21 2/46-49  
Italo-Greek panegyricon for the whole year (type A)  
Ehrhard II, 134-142; Giannelli 319-331
38. **C** *Vaticanus* gr. 1990 (ff. 215<sup>v</sup>-222<sup>v</sup>)  
ff. 180-280: m. s. X 33 × 24 2/33  
panegyricon for the whole year (type C)  
Ehrhard II, 15-17; Leroy 88
39. **D** *Vaticanus* gr. 2013 (ff. 125-133)  
m. s. X ff. 214 24,5 × 19,4 2/38  
Italo-Greek panegyricon for the whole year (type A)  
Ehrhard II, 143-146
40. *Vaticanus* gr. 2119 (ff. 44-45<sup>v</sup>; des. ΧΡΙΣΤΟΣ 126)  
ff. 38-53: m. s. X 24,5 × 11,2 2/35  
panegyricon for the whole year (type A)  
Ehrhard II, 20-21
41. *Vaticanus Barberinianus* gr. 430 (ff. 11<sup>v</sup>-25<sup>v</sup>)  
m. s. XIII ff. 116 22 × 16,5 2/23  
Italo-Greek panegyricon for the whole year (type A)  
Ehrhard II, 174-175
42. *Vaticanus Barberinianus* gr. 436 (ff. 108-117<sup>v</sup>)  
chart. a. 1627 ff. 198 22 × 17 1/21  
collection of homilies copied by Lucas Holsten  
AB 19 (1900) 84-85

43. *Vaticanus Barberinianus gr. 455* (ff. 24<sup>r-v</sup>, 29<sup>r-v</sup>, 92<sup>v-r</sup>-21<sup>r-v</sup>, 27<sup>v-r</sup>-26<sup>v-r</sup>)  
palimpsest  
homiliarium  
Voicu et Noret, AB 89 (1971) 323-342
44. *Vaticanus Barberinianus gr. 516* (ff. 232-238)  
chart. s. XIV-XV ff. 266 27,5 × 19,5 1/33  
non-menological lectionary  
Ehrhard III, 838-839
45. O *Vaticanus Ottobonianus gr. 1* (ff. 251-257<sup>v</sup>)  
m. s. X ff. 359 27,5 × 21,3 2/34  
Italo-Greek lectionary for the whole year (type A)  
Ehrhard I, 293-298; Feron-Battaglini 3-6
46. V *Vindobonensis theologicus gr. 5* (ff. 271<sup>v</sup>-278)  
m. a. 948 ff. III + 327 38 × 24 2/38  
homiliarium (type B)  
cf. above p. 78

This large group of MSS falls quite distinctly into two groups:  $\omega^2$ , which contains an excursus after βαδιοῦμαι in 186, and  $\omega^1$ , which does not.

$\omega^1$   $\alpha$  Within  $\omega^1$  two branches are to be distinguished:  $\alpha$  and  $\beta$ .

We can reconstruct  $\alpha$  by means of three copies, *Vindobonensis theologicus gr. 5* (V), *Parisinus gr. 771* (Z), and *Hierosolymitanus S. Crucis 35* (9). The characteristic variants of  $\alpha$  are:

- 32 Παύλω - λέγοντι] παύλω τῷ ἀποστόλῳ λέγοντι  $\alpha$   
60 ματαιοπονοῦντες] μάταια πονοῦντες  $\alpha$   
71 στρατιώτας] *praep.* δεκαεξ  $\alpha$   
107 διαφθαρείς] φθαρείς  $\alpha$   
153/154 καὶ<sup>1</sup> - Ἐλισσαῖον] *om.*  $\alpha$   
163 αὐτοῦ] αὐτῷ  $\alpha$   
326 νόμῳ] *om.*  $\alpha$

This subgroup can be broken down further into  $\alpha^1$ , represented by V and 9, and  $\alpha^2$ , for which Z is the sole witness.

$\alpha^1$  The oldest representative of  $\alpha^1$ , V, we are acquainted with already, in that this MS also contains Homilies II, IV, V, VI and VII. As we have said before, it is possible that V

derives from a collection including homilies of Leontius<sup>(2)</sup>. *Hierosolymitanus S. Crucis* 35 (9) appears to be related to *V*. Their common variants are:

- 5/6 ἐλυτρώθημεν] ἠλευθερώθημεν *V* 9  
 80/81 ἄπορον] ἄπειρον *V* 9  
 86 ὀ<sup>2</sup>] *om.* *V* 9  
 87 καὶ - δυνάμενος] *om.* *V* 9  
 137/138 ἁμαρτωλοποιὸν] ἁμαρτωλὸν ποῖον *V* 9  
 139/140 τὴν ἐκ] τῶν *V* 9  
 186 βαδιοῦμαι] βαδιοῦμεν *V* 9  
 233 εἰργάσατο] ἐδέξατο *V* 9  
 286 αἱματολουσίαν] αἱματολυσίαν *V* 9  
 289 καὶ] κὰν *V* 9  
 305 Μὴ - συκοφαντίαν] *om.* *V* 9  
 321 γλώσσης] γλώττης *V* 9  
 326 ἵνα] *add.* μὴ *V* 9  
 328/329 πραγματευτικὸν] πραγματικὸν *V* 9  
 352 λυποῦν] λοιπὸν *V* 9  
 376/377 βουλήs - πατρός] *om.* *V*, τῆs τοῦ πατρός *om.* 9  
 381 καὶ - διαρρήξας] *om.* *V* 9  
 404 τὰ - διαρρήσεται] *om.* *V* 9  
 411 ἦ] *om.* *V* 9  
 426 τῆs βάσεως] βασιλέως *V* 9  
 439 ἦ] *om.* *V* 9  
 490 ἑορτὴν] *praep.* ἐμὴν *V* 9  
 498 μόνον] *add.* ἐὰν *V* 9  
 499/500 χαλεπωτέραν] περισσοτέραν *V* 9

That 9 cannot be a copy of *V* or derive from it is clear from the instances where 9 does not share the (variant) reading of *V*:

- 8 τέκνα] 9, *om.* *V*  
 142 δὲ] 9, *om.* *V*  
 268 ξίφος ὀξῦναι] *om.* *V*, σάββατον τηρῆσαι 9  
 344 ἦ<sup>1</sup> - ὥρα] 9, ἦ ἢ ὥρα καὶ ἡμέρα *V*  
 477 ἐλάμβανεν] 9, ἔλαβεν *V*  
 485 βδέλλαν] *V*, βδελυρὰν 9

Besides the variants which 9 has in common with *V*, it has

(2) Cf. above p. 57.

27 variant readings, of which two agree with Z, the third witness to group  $\alpha$  (3).

$\alpha^2$  Another copy of  $\alpha$  is preserved only in *Parisinus gr. 771* (Z). This MS transmits a text which differs considerably from  $\alpha^1$ . Because we possess only one witness to  $\alpha^2$ , it is not obvious to what extent the variant readings must be ascribed to the copyist of Z, or whether they already existed in the exemplar,  $\alpha^2$ . Noteworthy among the variants of Z are:

*Omissions*

- 43/45 εὐαγγελιστῶν - γνησίων] *om.* Z  
 288/289 Ἄει - κρίνατε] *om.* Z  
 339/342 Τί - αὐτοῦ] *om.* Z

*Additions*

- 23 μεσίτης] ποιητῆς ἡμῶν Z  
 309 ἐκκλησία] *add.* ἁγίων Z  
 418 σκιαῖς] *add.* αὐτῶν Z

*Variants*

- 59 ἠλευθέρωσεν] ἐξήγαγεν Z  
 230 προσαναχαιτίση] ἐξαναχαιτίση Z  
 441 ἐφθίνει] εὐθύνει Z  
 465 τοῦ - Χριστοῦ] χριστοῦ τοῦ ἀθανάτου βασιλέως Z  
 498 τίμιον] μὴ ὄν αὐτοῖς Z  
 501 ἄγχοντες] κατάγχοντες Z

$\beta$  A second copy of  $\omega$  can be reconstructed with the aid of eight MSS, of which the oldest date from the twelfth century. The eight MSS are: *Scorialensis Y-II-3* (X); *Oxoniensis Bodl. Baroccianus 234* (18); *Parisinus gr. 772* (M); *Vaticanus Barberinianus gr. 436* (42); *Vaticanus gr. 564* (U); *Oxoniensis Bodl. Baroccianus 241* (R); *Parisinus gr. 1186* (Y) and *Oxoniensis Bodl. Canonicianus gr. 50* (20). The model from which these MSS derive,  $\beta$ , contains the following significant variants:

- 2 ἡμῶν ἑορταζόντων] ἑορταζόντων ἡμῶν  $\beta$   
 μὲν] *om.*  $\beta$   
 32 Παύλω - λέγοντι] παύλω λέγοντι τῷ ἀποστόλῳ  $\beta$   
 42 οὐκ ὤρυξε] οὐ γέγονε  $\beta$

(3) 221 γράμματα οἶδε] οἶδε γράμματα  $\rho$ Z; 252 ἔδωκεν] δέδωκεν  $\rho$ Z. Among the remaining variants, which are insignificant, we need mention only the following: 112 κατεσκευάζεν] κατασκευάζει; 228 σπογγίον] σπογγίαν; 262 τυφλάς] τυφλοῦς; 398 ὄντως] ὄνπερ; 497 τινα] ὄντα; 500 παρ' ἑαυτοῖς] περὶ αὐτοῦς.



- 46 θεοσφίγκτων] θεοσόφων β (+ F)  
 57/58 Χριστός] *om.* β  
 71 στρατιώτας] *add.* τριακονταδύο β  
 88 λέγων] *om.* β  
 101 ἄχρι] μέχρι β  
 107 διαφθαρείς] καταφθαρείς β  
 116 παρακαλεῖ] μακροθυμεῖ β  
 126 Ἰουδαϊκῶν] ἰουδαίων β (+ W)  
 135 τὸ] *om.* β  
 160 ὄλος] *om.* β (+ W)  
 162/163 Ἡλίας - διεπράξατο] *om.* β  
 164 μέγιστος] *om.* β  
 178 νομιζόμενος] προσαγορευόμενος β  
 227 μήλην] σμίλην β  
 256 Καὶ] *om.* β  
 283 εὐλυτώση] ἐκλυτ(τ)ώση β  
 289 παρεκρίνατε] παρεκρίνετε β  
 290 Μιχαίας] *om.* β  
 303 Ὅπου] *add.* καθ' ὑπόκρισιν ἀναγνωστέον β  
 317 τὸν] *om.* β  
 318 μου] ἡμῶν β (+ BO)  
 326 νόμον νόμῳ] νόμῳ νόμον β  
 331 οὐδέπω] οὐπω β  
 335 Ἰωάννου] *add.* τοῦ β  
 340 αὐτῷ] *om.* β  
 375 ἐν θλίψει] *om.* β  
 383 ἀφανίσας] διασκεδάσας β  
 415 σωτήρος] πατρός β  
 442 ἄρτος] *om.* β (+ γ)  
 453 ἐκτήσατο] ἐχρήσατο β  
 454 χρημάτων] κτισμάτων β  
 463 πολεμεῖς] κατασφάττεις β

A glance at these variants informs us that β is characterised in particular by a large number of small, insignificant omissions, and one glaring omission (162-163), and by many instances where a word is replaced by another, seemingly in order to clarify the text. This tendency comes to the fore as well in the addition in line 303, a line which is difficult to understand without a question-mark.

β' One copy of β can be reconstructed with the assistance of three MSS: *Scorialensis* Y-II-3 (X), *Oxoniensis* Bodl. Baroc. 234 (18), and *Parisinus* gr. 772 (M). Significant variants of this branch, which we shall call β', are:

- 5/7 δουλείας - πνευματικῆς] *om.* β<sup>1</sup>  
 23 γὰρ] *om.* β<sup>1</sup>  
 77 βασιλέα] *add.* ἐπήρωσαν β<sup>1</sup>  
 82 Τί] τίσιν β<sup>1</sup>  
 118/119 ἐλευθεροῖ σταυρούμενος] *om.* β<sup>1</sup>  
 155 ὑμῖν] ὑμῶν β<sup>1</sup>  
 319 παρ' - ἡμῶν<sup>2</sup>] *om.* β<sup>1</sup>  
 348 ὠρισται] *om.* β<sup>1</sup>

Within β<sup>1</sup> we may postulate a common model for X and 18, although the evidence for this is meagre:

- 80 δυνηθῆναι] δυνασθῆναι X 18  
 141 ἠϋθέντησεν] ἠϋθέτησεν X 18 (+ U)

In 438, where X reads καθ' ὃν instead of καὶ, 18 omits the words καὶ οἱ ἀπόστολοι ἠϋπόρουσιν through homoioteleuton, and in so doing deprives us of perhaps more evidence.

A second copy of β<sup>1</sup> is transmitted through *Parisinus gr. 772* (M), on which the edition of Combefis is based, as can be established from a number of variants which appear only in both:

- 22 γηφάγον] φυγόντα M Combefis  
 105 ἐδεσπότευσε] ἐδέσποσε M Combefis  
 141 ἠϋθέντησεν] ἠθέλησεν M Combefis

A copy of M is to be found in *Vaticanus Barb. gr. 436* (42), a collection of homilies copied by Lucas Holsten. This relationship is attested not only by the words *Ex Regio Manuscripto CCCXLIII* on f. 108 in 42, but also by common variants, e.g.:

- 22 γηφάγον] φυγόντα M 42  
 54 ἤκουες] ἀκούεις M 42  
 334 ἐκδοτον] ἐκδοντον M 42

Combefis' text was adopted by Migne (v) with some small changes, e.g.:

- 85 ἔχειν] ἔχεις Combefis, ἔχειν v  
 93 τῶν] τὸν Combefis, τῶν v  
 122 ὅτιπερ Combefis, ὅτι παρ' v  
 257 λέγεις Combefis, *add.* ὅτι v  
 494 τέλος Combefis, *praep.* τὸ v

β<sup>2</sup> A second copy of β is found in the MSS *Vaticanus gr. 564* (U), *Oxoniensis Bodl. Baroccianus 241* (R), *Parisinus gr. 1186* (Y), and *Oxoniensis Bodl. Canonicianus gr. 50* (20). Within these MSS we may suppose a common model for U and R, on the basis of the following:

*Omissions*

- 238 δὲ - βλέποντας] *om.* UR  
 239 ᾧ] *om.* UR  
 261 ὄλον] *om.* UR  
 262/272 καὶ - σαββάτω] *om.* UR  
 297 Τί - ὀξύνετε] *om.* UR  
 341 τοῦ - βοῶντος] *om.* UR  
 389 ἐν] *om.* UR  
 438 καὶ - ἠυπόρουν] *om.* UR  
 470 ὡς ἴστε] *om.* UR  
 505/507 τότε - ἐλευθερώσει] *om.* UR

*Additions*

- 176 στενάξαντες] *praep.* τε καὶ UR  
 χρόνῳ] καὶ χρόνου UR  
 254 ποιούμεν] *add.* ἡμεῖς UR  
 261 σαββάτω] *praep.* τῷ UR  
 498 μόνον] *add.* εἰ UR  
 504 Θέλεις] *add.* κυρίως UR

*Variants*

- 219 Γραφεῖον] γραφίδιον UR  
 223 ἐρευνᾶν] ἐρευνῆσαι UR  
 232 Μῆ] ἦ UR  
 256 σφίγγων] συσφίγγων UR  
 292 οἱ - διαστρέφοντες] οἱ διαστρέφοντες πάντα τὰ ὀρθὰ  
 καὶ βδελυσσόμενοι κρίμα UR  
 307 Μῆ γὰρ «διαβολήν»] μὴ γὰρ τὸ στόμα μου λαλήσει  
 συκοφαντίαν καὶ ἡ μελέτη τῆς καρδίας μου διαβολήν  
 UR  
 365 δέξασθαι] δέχεσθαι UR  
 382 κάκει] καὶ UR  
 430 ἐγγαστρίμυθοι] γαστρίμυθοι UR  
 469 εἰς προσευχὴν μὴ ἐκτεινόμεναι] οὐκ εἰς προσευχὴν  
 ἐκτεινόμεναι UR  
 477 φάσανον] σφάγιον UR  
 508 Τῷ - Ἀμήν] ὅτι τῷ θεῷ πρέπει δόξα κράτος τιμὴ καὶ  
 προσκύνησις νῦν καὶ ἀεὶ καὶ εἰς τοὺς ἀτελευτήτους  
 (*om.* R) αἰῶνας τῶν αἰώνων ἀμήν UR

The two other witnesses to  $\beta^2$ , namely *Oxoniensis Bodl. Canonici-*  
*nus gr. 50 (20)* and *Parisinus gr. 1186 (Y)*, also derive from  $\beta^2$  via  
 a common exemplar, as is apparent from:

- 20 ποῖον] ποίου 20 Y  
 21 ὁ] *om.* 20 Y

- 64 μνημείω] μνήματι 20 Y  
 178 ἐμοί] ἐμοῦ 20 Y  
 184 προκειμένων] κειμένων β<sup>2</sup>, προκειμένων 20 Y  
 216 διδάσκαλον] διδασκαλίον 20 Y  
 223 ἐρευνᾶν] ἐρωτᾶν 20 Y  
 336 τί γάρ] καὶ 20 Y  
 346 ἔλθη] ἔλύθη 20 Y  
 357 παρασκευαζόμεθα] παραταπτόμεθα 20 Y  
 368 αὐτῷ] αὐτὸν 20 Y  
 498 τίμιον] ἐπιτίμιον 20 Y

It is striking that in two places Y has the reading of ω<sup>2</sup>: 166 and 351.

Common variants of three of these MSS, which at the same time seem to be the variants of β<sup>2</sup>, are:

- 77 βασιλέα] *add.* καὶ τοσαῦτα R 20 Y, *add.* εἰργάσαντο U  
 79 Ἰουδαίων] ἱερέων R 20 Y  
 82 Τί] τί οὖν R 20 Y (lacuna in U)  
 86 ἀοράτως] *om.* R 20 Y  
 89 οἶδά] οἶδαμεν R 20 Y  
 91 δαιμονιῶντα] δαιμονῶντα R 20 Y  
 98 δαιμόνων] ἀγγέλων μόνον R 20 Y (lacuna in U)  
 223 τὸν] *om.* R 20 Y  
 362 θάνατος] ἀποθανεῖν R 20 (Y)  
 375 εὐθέως] *praep.* καὶ R 20 Y + U

What is noteworthy in the above list is the special place of U, which often does not share the variants of β<sup>2</sup>. In two important places U unfortunately has a lacuna (82 and 98); in the other places we assume that U spontaneously reinstated the correct reading, otherwise we should have to postulate contamination, no traces of which are to be found elsewhere in this MS. The close similarities between U and R over against 20 and Y presuppose a common exemplar, in which the above-mentioned variants must also have been present.

A peculiar place within ω<sup>1</sup> is occupied by *Atheniensis* 2083 (1) and *Atbosus Pantocratoris* 3 (7). MS 7 unfortunately transmits the text only as far as συνδήσαντες ἴσχυσαν κρατῆσαι (cf. line 70), but the part which is transmitted exhibits unmistakably the relationship with 1:

- 22 γηφάγον] *add.* δόλιον 17  
 25 σήμερον] *om.* 17  
 32 Παύλω τῷ λέγοντι] τῷ ἀποστόλῳ παύλῳ λέγοντι 17  
 35 ἄλωνος καὶ] *om.* 17  
 40 ἐκκοπή] *add.* αἱμάτων προφητικῶν πεπληρωμένη 17

- 41 Ποία - αίρεσις] *om.* 17  
 43 γὰρ] γοῦν 17  
 51 Διὰ τί] *om.* 17  
 60 οἱ παρδάλεοι θῆρες] *om.* 17  
 65 κολάψαντες] τῷ τάφῳ ἀσφαλισάμενοι 17

The reason why the text in 7 breaks off is to be sought in the fact that the exemplar of this MS also went no further, as the scribe of 7 remarks in the margin: οὗτος ὁ λόγος ἀπλήρωτός ἐστιν διοτι ἐχοώθη τὸ ἀντιβόλαιον ἀφ' οὗ μετεγράφετο. In order to assign to the model of 1 and 7 a place in the MS tradition we are thus totally dependent on 1.

Here we are indubitably dealing with a contaminated branch of the tradition, since 1 contains the excursus of 187-209 which is characteristic of  $\omega^2$ . However, in a number of other places 1 also has the reading of  $\omega^2$ ; cf.

- 164/165 ἠπειρον οὐκ ἐποίησεν] οὐ πεποίηκεν βατήν 1, cf.  $\omega^2$   
 166 ἐθήλασε] κατήγαγεν 1  $\omega^2$   
 168 ἐμέσαι] ἐκβλύσαι 1  $\omega^2$   
 169 παῦσαι<sup>2</sup>] *om.* 1  $\omega^2$   
 183 παρόντι] *add.* κατὰ δύναμιν 1  $\omega^2$   
 360 εἰ ὤρισται ἐκάστῳ] 1  $\omega^2$ , *om.*  $\omega^1$   
 452/454] 454, 453, 452 1  $\omega^2$   
 458 τὴν - σκάφη] τῇ ἀλιευτικῇ σκάφῃ ἀπετάξατο 1  $\omega^2$   
 477 φάσανον] ζίφος 1  $\omega^2$

Because of this evident and demonstrable contamination it is difficult to determine more precisely the place of 1 and 7 within  $\omega^1$ . Nonetheless it seems probable that 1 and 7 are to be situated within  $\beta$ :

- 46 θεοσφίγκτων] θεοσόφων 17 +  $\beta$   
 57/58 Χριστός] *om.* 17 +  $\beta$   
 303 "Οπου] *add.* καθ' ὑπόκρισιν 1, cf.  $\beta$

The numerous other readings which are characteristic of  $\beta$  can easily have disappeared through contamination. Moreover, 1 has two striking lacunae: 151/155 πεπαρρησιασμένη - ἁμαρτωλόν] *om.* 1; 280/295 Μῆ - κρίνατε] *om.* 1. These lacunae we shall have to attribute to a conscious reworking of the text, a process which can be detected in other passages as well; cf.

- 71/82 καὶ - παῖδες] ἴσχυσαν κρατῆσαι ἀλλὰ τοῦ σπιου-  
 δαζομένου ἀποτυχόντες αἰσχύνῃς γεγόνασιν ἀνάμε-  
 στοι ὅτε ἠρώδης καὶ οἰερεῖς (*sic*) καὶ γραμματοῖς (*sic*)  
 καὶ φαρισαῖοι τῶν Ἰουδαίων 1  
 89/99 Οἶδά - πάντας] Εἰ - εἰσελθεῖν (93-94) οἱ δαίμονες

μαστιζόμενοι τὸν υἱὸν τοῦ θεοῦ ἐπέγνωσαν καὶ οἱ  
 Ἰουδαῖοι εὐεργετούμενοι τὸν κύριον χριστὸν ἰησοῦν  
 προσεφώνουν· καὶ τί φησιν οἱ φιλοδαίμονες Ἰουδαῖοι·  
 οὐχὶ ὁ σολομὼν τῶν δαιμόνων ἐδεσπότευσε καὶ  
 πάντα ;

121/124 Ἡ - λέγοντες] ἔλεγον γὰρ οἱ ψυχικῶς τυ-  
 φλωπτόντες Ἰουδαῖοι τῷ σωματικῶς ἀναβλέψαντι ;

131/136 Ἐλεύθερος - λύει] ἢ δέσμιος δέσμιον ;

We encounter also small changes in variants, such as:

107 τὸν ... ἔρωτα] τὸ ... μῦσος ;

115 μακροθυμίας] φιλανθρωπίας ;

127 πῶς] *add.* κάκιστοι ;

202 πληροφορίαν] αἰτίαν ;

Another MS which can be assigned to a group only with difficulty is *Parisinus gr. 1175* (27), in which the first part of the homily as far as line 183 (παρόντι) is missing. MS 27 contains the excursus (187-209), which is characteristic of  $\omega^2$ . Yet the numerous significant variants of  $\omega^1$  present in 27 testify that it is basically a representative of  $\omega^1$  (215, 232, 234, 237, 352, 416, 470, 477 and 483). Our conclusion is that 27 transmits a text which originally was based on  $\omega^1$  but was contaminated with  $\omega^2$ . The converse is technically also possible, but given the nature of the variants which 27 has in common with  $\omega^1$ , it is more probable that in the text transmitted by 27 the larger differences of  $\omega^2$  have been reworked in  $\omega^1$ . In our discussion of *Atbous Dionysiou 130* (3) below we shall consider the relationship between 27 and 3 and their common readings.

Family  $\omega^2$  is transmitted in twice as many MSS as  $\omega^1$ : of the MSS which we have collated 14, including 3 contaminated MSS, belong to  $\omega^1$ , while the remaining 32 represent  $\omega^2$ . Within these 32 MSS we can distinguish two groups,  $\gamma$  and  $\delta$ , of which  $\delta$  is by far the more strongly represented.

$\gamma$  A copy of  $\omega^2$  which we can reconstruct with the help of two MSS is  $\gamma$ , represented only by *Vaticanus gr. 2013* (D) and *Vaticanus gr. 1255* (W). The significant variants of  $\gamma$  are:

#### Omissions

259 τὸν νόμον] *om.* DW

276 λέγει] *om.* DW

371 σαφῶς] *om.* DW

442 ἄρτος] *om.* DW

*Additions*

- 20 φραγμοῦ] *praep.* τοῦ *DW*  
 43 εὐαγγελιστῶν] *add.* λεγόντων *DW*  
 190 μῆ] *add.* γὰρ *DW*

*Variants*

- 40 γὰρ] δὲ *DW*  
 41 αἵρεσις] ἀναίρεσις *DW*  
 160 διδάσκεις ἡμᾶς] ἡμᾶς διδάσκεις *DW*  
 174/175 ἐναβρύνεσθε] ἀναβρύνεσθε *DW*  
 184 Διὸ] διότι *DW*  
 189/190 εἰς τὸν Σιλωὰμ] *post* νίψασθαι *transp.* *DW*  
 191 ἐκεῖ ὄν] ἐκεῖνον *DW*  
 286 Ἀχαὰβ] ἄχαβ *DW*  
 322 παρελεύσεται] παραλεύσεται *DW*  
 334 Ἐαυτὸν] ἑμαυτὸν *DW*  
 375 εὐθέως] εὐθύς *DW*

Of the two representatives of  $\gamma$ , *Vaticanus gr.* 2013 (*D*) unfortunately offers a copy of  $\gamma$  with many variants, of which the numerous omissions are the most glaring<sup>(4)</sup>, while *W* transmits a good text with only small variants<sup>(5)</sup>.

$\delta$  A second copy of  $\omega^2$ , which we shall call  $\delta$ , is found in 30 of the MSS which we have collated. It is difficult to assign the representatives of  $\delta$  a place in the stemma in that they seem to transmit the most widely disseminated text-form, which will have been in circulation in hundreds of collections. Significant variants of  $\delta$  are:

- 18 γάρ] *om.*  $\delta$   
 94 εἰσελθεῖν] ἀπελθεῖν  $\delta$   
 183 καιροῦ] καλοῦ  $\delta$   
 386 κἀκεῖ] ἐκεῖ  $\delta$   
 389 καιρῶ] *om.*  $\delta$   
 411 καρδία] γνώμη  $\delta$   
 415 τοῦ σωτήρος] *post* ὄνομα *transp.*  $\delta$

(4) Cf. 73/74, 178/179, 194/195, 198/199, 214/216, 277/280, 296/302, 345, 423/425, 481/482, 490.

(5) E.g. 46 θεοσφίγκτων] θεοφυλάκτων; 63 κουστωδία] κοστούδιαν; 65 κολάψαντες] κόψαντες; 89 σε] *om.*; 93 ἐπίτρεψον] ἐπιταξον; 110 ἐρρύπωσε] ἐρύπανεν; 145 τὴν] τινά; 198 Λουσαι] λουσσασθαι; 201 ἀτονίαν] ἀπόνοιαν; 328 δξύνω] ξύλου; 390 συγγραφέως] συγγραφαίου; 501 συγκλείοντες] ἐκκλίνοντες.

429 καὶ - ἐκόπτοντο] *om.* δ  
 437 ἠπόρουν] ἀπόρουν δ

The oldest representative of δ is *Patmiacus 190 (I)*, an uncial MS from the ninth century. Sadly *I* has not been preserved in its entirety, and the beginning of Homily X has thus been lost: the text begins in 367 with -κῶς. That *I* belongs to ω<sup>2</sup>, and within ω<sup>2</sup> to δ, is clear from 386, 389, 411, 415 and 429, where the uncial MS shares the significant variants of δ. *I* has only a limited number of its own variants<sup>(6)</sup>. Among the other MSS belonging to δ there is none that exhibits a closer relationship to *I*.

A second MS within δ also dating from the ninth century is *Parisinus gr. 766 (F)*, a panegyricon for the whole year of the oldest type (C). Of the original c. 246 folios only 159 are preserved, including those in which Homily X is transmitted, attributed in this MS to Leontius, bishop of Neapolis. The other MSS in which Leontius of Neapolis is named as author, namely *Mediolanensis Ambrasianus C 92 sup. (13)*, *Scorialensis Y-II-11 (32)* and *Vaticanus Barberinianus gr. 516 (44)*, also appear to be related to *F* as far as their text-type is concerned:

29 ἐκείνην - κυριολεκτεῖ] ταύτην ὁμολογεῖ κακείνην  
 θεολογεῖ *F 13 32 44*  
 29/30 ὁ - ἔστιν] *om.* *F 13 32 44*  
 112 εἰδώλοις] *add.* ἐποίησεν *F 13 32 44 (+ P)*  
 150 πραγμάτων] θαυμάτων *F 13 32 44 (+ P)*  
 210 βοῶντος] λέγοντος *F 13 32 44 (+ P)*  
 232 αὐτῷ] τοῦτον *F 13 32 44*  
 418 σκιαῖς] σκιᾶς *F 13 32 44*

That 13, 32 and 44 derive from a common model emerges from a number of common variants in 13, 32 and 44 which do not occur in *F*:

36 ὁ ἀπόστολος λέγει] *om.* 13 32 44  
 59 φυλακῆς] *add.* σήμερον 13 32 44  
 89 Ἰησοῦ] *add.* υἱὲ τοῦ θεοῦ 13 32 44  
 152 νόμῳ] λόγῳ 13 32 44  
 156 τοῦτο] *om.* 13 32 44  
 177 τὸ χάρισμα] τὰ χαρίσματα 13 32 44  
 196 ἐπιγράφετε] με ἀπογράφετε 13 32 44

(6) E.g. 395 εἰς φυλακὴν ἐν τῇ φυλακῇ; 423 Κατ' - καιρὸν] *om.*; 437 καθ' ὃν οἱ νομικοὶ καὶ νομικοῖς; 466 στρέψης] διαστρέψης; 471 Ταύτας] *προσπ.* διὰ; 491 θῆμα] θάμα; 496 ἐν δυναστείᾳ] δυναστίαις.



- 259 ἀλλὰ ὑβρίσαι τὸν νόμον] *om.* 13 32 44  
 348 ἐκάστῳ] *add.* τῶν ἀνθρώπων 13 32 44  
 394 ὄν] *om.* 13 32 44  
 420 κατεκόσμησεν] κατέστεψεν 13 32 44

Related to this group of MSS are *Atheniensis* 2471 (2), *Athous Koutloumousiou* 40 (4), *Athous Lavra* Δ 84 (L) and a copy of this MS, *Athous Lavra* E 188 (6):

- 29 ἐκείνην - κυριολεκτεῖ] ταύτην ὁμολογεῖ κάκεινην θεολογεῖ F 13 32 44, ταύτην ὕμνολογεῖ ἐκείνην θεολογεῖ 2 4 L  
 112 εἰδώλοισ] *add.* ἐποίησεν F 13 32 44 (+ P), εἶδωλα πεποίηκε 2 4 L  
 169 σῆς] *om.* F 13 32 44 + 2 4 L + P  
 388 Τίς] τί F 13 32 44 + 2 4 L  
 426 βάσεως] βασιλείας F 13 32 44 + 2 4 L  
 493/494 παρά τινων φυλαττομένη] *om.* F 13 32 44 + 2 4 L (cf. P)

On the basis of these similarities we are entitled to suppose that 2, 4, and L derive from the same exemplar as the common model of F, 13, 32 and 44. In that exemplar Leontius, presbyter of Constantinople, is named as author, and in the model of F, 13, 32 and 44 this has been transformed into Leontius, bishop of Neapolis.

For 2, 4 and L, however, we must postulate a common model, given a large number of joint readings, e.g.:

- 11 βεβύθισται] βυθίζεται 2 4 L  
 17 ὡς] *om.* 2 4 L  
 20/21 Χριστός] *om.* 2 4 L  
 35/36 πεπτομένην] ὀπτομένην 2 4 L  
 102/103 μάτην - προβάλλεσθε] *om.* 2 4 L  
 147 (crit. app.) σοφιστεύοντας] σοφιστοῦ τῷ ὄντι 2 4 L  
 150/151 τῶν νομικῶν] *om.* 2 4 L  
 151 γίνεται] *add.* τῶν ἐλλογίμων 2 4 L  
 153 καὶ Ἡλίαν] *om.* 2 4 L  
 174 ἀναπαύεσθε] ἀναπεπαύεσθε 2 4 L  
 183 παρόντι] *add.* κατὰ τὸ πρέπον 2 4 L  
 237 τυφλοῖ] πηροῖ 2 4 L  
 242 ματαιοπονίας] ματαιοκοπίας 2 4 L  
 303 ὕμνολογία] ὕμνων αἱ ματαιολογίαι 2 4 L  
 334 Ἐαυτὸν] *add.* ἐκουσίως 2 4 L  
 360 ἐκάστῳ] *add.* ὁ θάνατος 2 4 L  
 390 συγγραφέως] εὐαγγελιστοῦ 2 4 L  
 448 βασιλεύς] *add.* τοῦτο ἀν ἠβουλήθη ποιῆσαι εἰ μὴ 2 4 L

A MS which has also been mentioned several times in our summary of the common variants of *F*, 13, 32 and 44 is *Hierosolymitanus S. Sepulcri 6 (P)*. From its many similarities with this group we can deduce that *P* is related to it, but it is not obvious what precisely this relationship is. This uncertainty is caused by the fact that *P* possibly derives from a second exemplar; we shall return to this point in our discussion of *Vaticanus gr. 1633 (K)*.

From the ninth-tenth centuries comes *Vaticanus gr. 455 (A)*, which we have already encountered in Homilies VIII and IX, and which is the only primary witness to Homily VIII. Related to *A* is *Parisinus gr. 1174 (26)*, s. XII, as can be seen from:

- 28 κἀκείνην ἀσπάζεται] *om.* *A 26*  
 29 ἐκείνην - κυριολεκτεῖ] κἀκείνην θεολογεῖ *A 26*  
 33 μηδὲ ἐν ζύμῃ] *om.* *A 26*  
 60 ματαιοπονοῦντες] *add.* ὡς *A 26*  
 139 ἔρευμα] ἔρευνα *A 26*  
 167 λαγόνας] *om.* *A 26*  
 242/243 καὶ περιεργίας γραμματικῆς] *post* ῥητορικῆς *transp.*  
*A 26*  
 315 ἐμπλήσει] ἐμπλησθήσεται *A 26*  
 331 οὐδέπω] οὐπω *A 26*  
 332 παθεῖν] θανεῖν *A 26*  
 417 ἐφυγάδευσεν] ἐθεράπευσεν *A 26*  
 460/461 χαλκὸν] *om.* *A 26*  
 472/473 ἐν - λέγων] *om.* *A 26*  
 477 παρανομίας] μανίας *A 26*  
 483 αἱματοποσίας] αἱματοχυσίας *A 26*

Compared with *A*, in which we find for the rest only insignificant variants, *26* offers three noteworthy readings of its own:

- 49 τὰ] *add.* εὐαγγέλια καὶ *26*  
 60 γνῶσιν] *add.* οἱ Ἰουδαῖοι *26*  
 201 ἀτονίαν] ἀγωνίαν *26*

*A* deserves comment because it is the only MS in  $\delta$  which contains the words καὶ - διαφυγεῖν (350). Even in *26* this phrase has fallen out in the transmission, presumably through the same process as in the other MSS: parablepsis caused by homoioteleuton in ἀποθανεῖν - διαφυγεῖν. Otherwise we must postulate contamination in *A*, and the passage in question does not provide enough convincing evidence for this supposition. In the other instances, too, where *A* has a reading

of  $\omega^1$  the evidence is too slender for us to suppose contamination.

3 οὐράνιοι] *A* 26 (+ *T*) +  $\omega^1$ , ἐπουράνιοι  $\omega^2$

232 αὐτῶ] *A* +  $\omega^1$ , τοῦτῳ  $\omega^2$

331 οὐδέπω] οὕπω *A* 26 +  $\beta$

These variants can easily have arisen spontaneously in *A* or its exemplar, without influence from other MSS.

The same conclusion has to be drawn concerning the similar variants in *A* and *Parisinus gr.* 582 (*T*), in which the text is transmitted as far as 327. The most striking instance is ἀφίεισιν (127), where the remaining witnesses of  $\omega^2$  read ἀφαιρεῖται. Because 26, too, to which *A* is closely related, reads ἀφαιρεῖται, we shall have to assume that ἀφίεισιν is an independent variant in both *A* and *T*. The same is true for 183, where *A* and *T* both read καιροῦ, instead of καλοῦ, which is the reading of  $\delta$ , and where 26 likewise does not share the reading of *A*. Behind such variants in *A* and *T* we should therefore not look for a closer relationship between the two MSS. Characteristic of *T* or its model is that it has attempted in other places as well to correct the text. In the difficult passage in 29, where  $\omega^2$  has ἐκείνην θεολογεῖ, *T* has changed the text to ταύτην ὑμνολογεῖ καὶ θεολογεῖ ἐκείνην, thus partially restoring the parallelism with what has gone before; in 40, *T* adds κακῶν before ἐκκοπή; in 217 *T* corrects παιδείας to σοφίας, as does *Vaticanus gr.* 1990 (*C*), s. X, seemingly because of the following words, ὁ σοφίαν ἀποστάζων; in 286 *T* changes the very rare αἱματολουσίαν to αἱματεκχυσίαν. This indicates conscious changes introduced into the text by *T*. Furthermore we wish to draw attention here to a number of additions in *T*, which emphasise the liberty that the copyist took in transcription (7).

Another MS dating from the tenth century is *Vaticanus gr.* 1990 (*C*), mentioned above in connection with a variant occurring only in *T* and *C* (line 217). But just as with the similarities between *A* and *T*, so here too we shall have to assume that the common variants do not point to a kind of relationship. In the other cases, too, where we find a variant

(7) 60 θηρες] *add.* ἐκείνοι; 181 τὸν] *add.* ποτὲ; 183 παρόντια] *add.* καιρῶ; 195/196 ἀποστείλαντι] *add.* με; 216 δέεται] *add.* ὡ. Ἰουδαῖοι; 263 Ἰουδαῖοι] *add.* ποῖα ἄρα εἰσιν κάλλια.

only in *C* and *T*, this can have arisen spontaneously in both MSS:

53 τῶν ἀποστόλων] ἀπόστολον *CT*

170 πεφαντασμένης] *om.* *CT*

308 ἀκούειν] ἀκούσαι *CT*

312 ἀποστάζει] ἀποστάξει *CT*

326 νόμον<sup>2</sup>] *post* νόμῳ *transp.* *CT*

*C* offers a reliable copy of  $\omega^2$ , in that among the inconsequential variants which it contains we encounter only one characteristic reading<sup>(8)</sup>.

Another copy of  $\delta$  is found in *Oxoniensis Bodl. Baroccianus 199* (*B*), which transmits also Homilies II, III (short), V and VI of Leontius. Here, too, we find once more a copy of *B* in *Oxoniensis Bodl. Laudianus gr. 64 A* (21). *B* preserves a fairly reliable text of  $\delta$  in which we meet only forty variants, the more noteworthy being:

25 ἑορτῆ] πανήγυρις *B*

77 τὸ] *add.* τὸν *B*

222 καταλιπόντες] *add.* Ἰουδαῖοι *B*

234 παρεκέντησεν] εἰργάσατο *B*

299 λόγου] ῥήματος *B*

337 ἐπ' αὐτὸν] αὐτὸ *B*

441 ἐφθίνει] ἐφθόνηι *B*

454 χρημάτων] κτημάτων *B*

455/456 Μὴ - ἐμισθώσατο] *post* ἤγειρεν *transp.* *B*

489 πεπληρωμένη] περισωτέρα *B*

Another group of related MSS can be discerned in three Italo-Greek MSS: *Vaticanus Ottobonianus gr. 1* (*O*), *Messanensis S. Salvatoris 3* (14), in which this homily is attributed to ΛΕΟΝΤΙΟΥ ΠΡΕΣΒΥΤΕΡΟΥ ΜΟΝΗΣ ΤῶΝ ΒΥΖΑΝΤΙΩΝ, and *Parisinus gr. 1505* (29). This latter MS is damaged, and as a result some folios between ff. 136 and 137 have fallen out, and with them lines 18-338 of our homily (-ήσας τὰ ἀμφότερα - ὦρα αὐτοῦ). The upper left-hand corner of ff. 133-136 is damaged, which means that the opening lines of our text have also suffered. All that remains of the title, for example, is ΛΕΟΝΤΙΟΥ ... ΣΤΑΝΤΙΝ ... καὶ εἰς τ ... καὶ εἰ ... ρω ... θ ... Fortunately enough remains to enable us to demonstrate the relationship between this MS and *O* and 14:

5/6 ἐλυτρώθημεν] ἐλευθερώθημεν *O 14 29*

339 τοῦ] *add.* εἶπεῖν *O 14 29*

(8) See 49 μερισσμένων] μησασμένων *C*.

- 340 οὐδέπω] οὐπω O 14 29  
 418 σκιαῖς ... ἀπεσπόγγιζεν] σκιαῖ ... ἀπεσπόγγιζον  
 O 14 29  
 420 στεφάνω μαρτυρικῶ] μαρτυρικῶ στεφάνω O 14 29  
 Ἡρώδης] *post* βασιλεὺς *transp.* O 14 29  
 449 ὦ] *om.* O 14 29  
 473 ῥήματα] *om.* O 14 29

In the section that has been lost in 29, 14 agrees with O in a number of cases, e.g.

- 21 παρακοῆ] παραβάσει O 14  
 66 αὐτὸς] *post* βουλευθεῖς *transp.* O 14  
 148/149 ἐκ - τυφλοῦ] τυφλοῦ γεγεννημένου O 14  
 182 κατ' - καιροῦ] κατεκείνω τῷ καιρῷ O 14  
 195 δὲ] *om.* O 14  
 200/201 φησιν - μαθεῖν] μαθεῖν ἀκριβέστερον ὡ Ἰουδαῖοι  
 O 14  
 273 νόμος] *add.* μωσέως O 14

MSS 14 and 29 derive very probably via a common model from the source which they have in common with O. This is shown by:

- 365 δέξασθαι] ἐπιδείξασθαι 14 29(*man. prim.*, ἐπιδέξασθαι  
*man. sec.*)  
 489 ὕβρεως] ὕβρεων 14 29  
 506 ἐγκαινίζει] ἐγκαινίσει 14 29

In addition we may note a number of variants peculiar to 14 and 29, and in doing so point out that in several cases 14 exhibits similarity with *Vaticanus gr. 1633* (K):

- 29 ἐκείνην - κυριολεκτεῖ] ταύτην θεολογεῖ κακείνην  
 παραδοκεῖ 14 + K  
 40 γέγονεν] *add.* εὐσεβῶν 14 + K 36  
 139 ἔρευγμα] εὔρεμα 14 + K 36 4 LS  
 362 θάνατος] θανατόσθαι 14 + K

The reading in 29, in particular, points in the direction of contamination between 14 and an exemplar of K<sup>(9)</sup>. Characteristic readings of 29 are to be found only in two places<sup>(10)</sup>. From this we may conclude that in 29 we have a faithful copy of the model from which it and 14 derive.

(9) Significant readings of 14 are: 34 ἀληθείας] θεωρίας (*et* ἀληθείας *in marg. add.*); 248 προφήτου] *add.* λέγων; 460 κτήσησθε] *add.* χρυσόν ἡ; 483 αἱματοποσίας] αἱματοχυσίας (+ *AH26*). Moreover, 14 exhibits a doxology peculiar to itself: τῷ δὲ θεῷ ἡμῶν ἡ χάρις καὶ ἡ δόξα σὺν τῷ ἀνάρχῳ πατρὶ καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ πνεύματι· νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

(10) 363 φωνεύομεν] πιστεύομεν; 496 πολλάκις] *om.*

A further three MSS appear also to be related — *Vaticanus gr. 1633* (K), likewise of Italo-Greek origin, *Hierosolymitanus S. Sepulchri 6* (P) and *Vaticanus gr. 1587* (36):

- 147 ἀκούσατε (in the addition)] ἠκούσατε KP36  
 246 πηλοπλαστήσας] πλαστουργήσας KP36  
 303 ὑμνολογία] τὰ ὑμῶν λόγια K, ὑμῶν λόγια P, ὑμῶν  
 λόγοι 36  
 308 παρὰ] ὑπὸ KP36  
 310 Ὡν] ὑμῶν KP36  
 322 παρελεύσεται] παρασαλεύσεται KP36  
 360 τινα] ταῦτα KP36  
 362 θάνατος] θανατόσθαι K, θανατοῦσθαι P36  
 363 τοὺς] om. KP36  
 415 καθ' ὄν] ὅτε KP36

To this list we can add the agreements between K and 36 in the first section of this homily, where P is related to F, as we have remarked on p. 296.

- 1 Ἦδη] ἰδοῦ K36  
 5 τῆς] om. K36  
 32 Παύλω τῷ λέγοντι] τῷ παύλῳ λέγοντι K36  
 40 γέγονεν] add. εὐσεβῶν K36 (+ 14)  
 106 τῷ τέλει] τὸ τέλος K36  
 139 ἔρευγμα] εὔρεμα K36 (+ 4 L 14 S)

Within this group a reworked text-form, with many omissions which suggest the negligence of the copyist, is found in 36, which MS elsewhere too offers a free text-form<sup>(11)</sup>. For all that a closer relationship between P and 36 can still be detected:

- 280/289 Μη<sup>2</sup> - καί] om. P36  
 291 οἴκου<sup>1</sup>] om. P36  
 310 ἦ] om. P36  
 343 τῶν] om. P36  
 344 καί<sup>1</sup>] om. P36  
 426/434 Ὅτε - καιρόν] om. P36

(11) Here one is struck by the numerous omissions in 36: 20/21 Καί - Χριστός] om.; 63/70 καί - συνδήσαντες] καί παραδόξως ἐκ νεκρῶν ἀναστάντα; 76/81 Ὀντως - συνόμιλον] om.; 95/96 ἦ - βαστάζοντι] om.; 97/98 Τί - δαιμόνων] om.; 130/133 Πότε - λυτροῦται] om. (homoioteleuton); 203/207 Ὡσπερ - Σιλῶμ] om. (homoioteleuton); 214/215 Ὡ - γράμματα] om.; 229/236 ἦ - ὠμμάτων] om.; 258/259 Ὁ - νόμον<sup>2</sup>] om. (homoioteleuton); 260/264 ἵνα - περιτέμνειν] om.; 311/316 Τί - ψυχὴν] om.; 339/342 Τί - αὐτοῦ] om. (homoioteleuton); 479/471 Αὐταί - ὠπλίσθησαν] om.; 487/490 τῷ - πάσχα<sup>2</sup>] om.

While it cannot be denied that these omissions can have arisen in both MSS independently, it is just as probable that they occurred already in the exemplar from which *P* and 36 descend. Within the group *K*, *P* and 36 we should then have to postulate an intermediary model for *P* and 36.

The only variant of 36 which is worthy of note here is found in line 29, where the copyist attempts to restore the parallelism by reading ταύτην θεσπίζει κάκείνην θεολογεῖ.

Another witness from the tenth century is *Vaticanus gr. 2119* (40), in which only the beginning of Homily X is transmitted, as far as Χριστός in line 126. That 40 belongs to  $\delta$  is clear, and within  $\delta$  we can detect a relationship with *Hierosolymitanus S. Sepulchri* 136 (*H*), which begins with τῆς πλινθοποιίας in line 9:

10 ἀπολαύομεν] κατηξιώθημεν 40 *H*  
 46 θεοσφίγκτων] θεοφθέγκτων 40 *H*  
 60 ματαιοπονοῦντες] ματαιοπόνοι 40 *H*  
 99 Οὐχὶ πάντας] οὐχ ἅπαντας 40 *H*  
 121 ἴστε] εἰς τὸ 40 *H*

On the basis of these agreements we may assume that these two MSS derive from a common model. But it is difficult to determine the place of this model within  $\delta$ ; the most striking agreements between *H* and other witnesses to  $\delta$  are not significant enough for us to be able to postulate a relationship with any other MS:

174/175 ἐναβρύνεσθε] ἐναμβρύνεσθε *H* + *A* (*in marg.*) *TO*  
 223 ἀνεξερεύνητα] ἀνεξηρεύνητα *H* + *WAC*  
 242 πλεκτάνης] πλεκτανικῆς *H* + *C*  
 326 νόμον νόμῳ] νόμῳ νόμον *H* + *CT*  
 390 γὰρ] *om.* *H* + *OPS*  
 441 ἐφθίνει] εὐθίνη *H* + *A(L)*  
 457 ὑπάρχει] ὑπάρχων *H* + *I*  
 467 Κατ' - καιρὸν] *om.* *H* + *P*  
 483 αἱματοποσίας] αἱματοχυσίας *H* + *A14*  
 490 δῆσητε] δῆσαι *H* + *I*  
 491 φόνον] φθόνον *H* + *C*

Caution compels us to assume the existence of a separate copy through the medium of which MSS *H* and 40 derive from  $\delta$ . Given the fact that in the lines which they both transmit (9-126) *H* and 40 agree almost *verbatim*, we are further inclined to regard the sequel, which is transmitted only in *H*, as a reliable copy of the common model. In this sequel we note in particular that lines 335-389 (Ἦκουες - ταμειύ-

σασθαι) are missing, which may indicate a deliberate abridgement of the text. Also omitted are lines 423-444 (Κατ' ἐκεῖνον - ἀνήπτετο), but the copyist partly makes up for this by beginning again with line 434 (Ποῖον καιρόν) after line 451 (ἐμελέτησεν). Significant variants of *H* in the section after 126 are:

- 252 οὐδεὶς - ποιεῖ] πῶς οὐ ποιεῖτε *H*  
 299 λόγου] *om.* *H*  
 310 ἀδικίαν] κακίαν *H*  
 314 ἐπωφελέστερον] ἐπωφελές *H*

Finally we have a copy of  $\delta$  in *Hierosolymitanus S. Sabae 13* (*S*). This MS contains about 50 variants, and exhibits no further relationship with another member of  $\delta$ . What we do find in *S* are common readings with other witnesses of Homily X, but these are to be explained as changes in the transmitted text which have arisen independently:

- 41 αἵρεσις] ἀναίρεσις *S + DW*  
 64 μνημείω] μνήματι *S + MR Y*  
 82 Τί] *add.* οὖν *S + R Y C*  
 139 ἔρευγμα] εὔρεμα *S + K 4 14 36 L*  
 140 κλησιν] ἀνάκλησιν *S + ω' (-U)*  
 283 εὐλυτώση] ἐλευθερώση *S + A*  
 312 ἀποσταάζει] ἀποσταλάζει *S + C<sup>2</sup> P W*  
 328/329 πραγματευτικὸν] πραγματικὸν *S + V*  
 466 στρέψης] καταστρέψης *S + AL*  
 506 ἐγκαινίζει] ἐγκαινιάζει *S + AFK*

Other variants are to be attributed to the inattention of the copyist of *S* or of one of his predecessors<sup>(12)</sup>.

What remains are four MSS which plainly belong to  $\delta$  but cannot be localised within the branch. From the thirteenth century we have *Vaticanus Barberinianus gr. 430* (41), which agrees in turn with various other witnesses to  $\delta$ : e.g.

- 32 πειθόμεθα] πείθομαι 41 + *FLAT*  
 46 θεοσφίγκτων] θεοσφίκτων 41 + *COK*  
 106 τῷ τέλει] τὸ τέλος 41 + *K 36*  
 123 ἐβδών] ἐβδούν 41 + *OS*  
 153 καὶ Μωσέα] *om.* 41 + *OP 15*

(12) To be noted are omissions (e.g. 85, 117, 163, 241, 262, 404, 487, 492), small additions (237, 262, 447, 506), transpositions of no account (41, 74/75, 112/113, 272/273), reinforcement of a verb or a noun by means of a preposition (14, 138, 173, 355/356, 374).



- 183 καιροῦ] καλοῦ 41 + FCOKS  
 198/199 ἀπέστειλεν - ποταμῶ] *om.* 41 + K  
 227 ἐπέδειξεν] ὑπέδειξεν 41 + T  
 238 δὲ] *add.* καὶ 41 + T  
 242/243 καὶ ματαιοπονίας ποιητικῆς] *om.* 41 + TP  
 283 εὐλυτώση] ἐκλυτρώσει 41, ἐκλυτρώση OK  
 286 αἱματολουσίαν] αἱματοχυσίαν 41 + K  
 363 εἰ] *add.* γε 41 + CBOK  
 457 ὑπάρχει] *om.* 41 + OPS  
 472 θεωρήσας] *om.* 41 + I  
 491 θῦμα] θαῦμα 41 + C

MS 41 offers its own variants in

- 65 κολάψαντες] ἐπιθέντες 41  
 367 εἰρηκῶς] εἰπῶν 41  
 422 παλαιστὴν] παρεστὴν 41

*Mosquensis gr. 5 (15)*, a. 1445, is likewise a member of δ, in that it has the significant variants of this branch in 18, 94, 411, 415 and 429, but it cannot be situated more precisely within δ. This MS agrees in turn with various other MSS belonging to δ; cf.

- 14 ἔρρηξεν] διέρρηξεν 15 + S  
 41 αἴρεσις] ἀναίρεσις 15 + S (+ γ)  
 46 θεοσφίγκτων] θεοσόφων 15 + F (+ β)  
 70 καὶ - συνδήσαντες] *om.* 15 + FO  
 153 καὶ Μωσέα] *om.* 15 + PO 41  
 173 ἐζημίωσεν] ἀνεψιμίωσεν 15, ἀνεζημίωσεν S  
 243 περιεργίας] περιεργασίας 15 + PO (+ γ)  
 362 τοιοῦτότροπος θάνατος] τοιοῦτος τρόπος θανάτου 15 + FLA(S)  
 418 σκιαῖς] αἱ σκιαὶ 15, σκιαὶ O  
 ἀπεσπόγγιζεν] ἀπεσπόγγιζον 15 + O

Readings peculiar to 15 which deserve mention are:

- 29 κυριολεκτεῖ] ἐναγκαλίζεται 15  
 140 κλήσιν] κίνησιν 15  
 168 παρεσκεύασεν] παρεσάλευσε 15  
 245 παρόντες] πάντες 15  
 286 αἱματολουσίαν] λιτολουσίαν 15  
 312 ἀποστάζει] μελετήσει 15  
 447 φρόνησις] τύφλωσις 15  
 465 κατάσχης] κρατήσας 15

*Athous Dionysiou 130 (3)* also belongs to δ, but it is impossible to say what its precise position within this branch is. What is conspicuous about 3 is the affinity it shows with *Parisinus gr. 1175 (27)*, a MS which, as we have concluded above, belongs to ω' yet

contains the addition of  $\omega^2$ . The exact relationship between these two MSS is difficult to pin-point, partly because in 27 the first 182 lines are missing. The most likely explanation is that in the tradition to which  $\beta$  belongs contamination occurred with a MS related to 27. The noteworthy common readings are:

189/190 εἰς τὸν Σιλῶα] *post* νίψασθαι *transp.*  $\beta$  27 (+  $\gamma$ )

190 μῆ] *add.* γὰρ  $\beta$  27 (+  $\gamma$ )

195 οὐχὶ δὲ] καὶ οὐχὶ  $\beta$  27

195/196 ἀποστείλαντι] *add.* με  $\beta$  27 (+  $T$ )

205 θεωρουμένης] *om.*  $\beta$  27

270/271 δικαστήριον - ἦ] *om.*  $\beta$  27

320 τοίνυν] νῦν  $\beta$  27

345 τὸ πῶς] ὁ τόπον ἐν ᾧ  $\beta$ , ὁ τόπος ἐν ᾧ 27

δεῖ] *add.* αὐτὸν  $\beta$  27

461 χιτῶνα] *add.* ἐνδύσησθε  $\beta$  27

485 Διὰ τί] διὰ τὴν  $\beta$  27

496 Ἡ] μὴ  $\beta$  27

In  $\beta$  we find for the rest a number of variants which are due to deliberately made changes, in which  $\beta$  sometimes agrees with other witnesses:

29 κυριολεκτεῖ] κυριολογεῖ  $\beta$

41 αἴρεσις] ἀναίρεσις  $\beta$  +  $\delta$

46 θεοσφίγκτων] θεοσόφων  $\beta$  +  $\beta F$

139 ἔρευγμα] ἔρευνα  $\beta$  +  $A$

303 ὕμνολογία] ὁμόνοια ὕμνων  $\beta$

486 ἔλκυστρίαν] ἔκλυτρίαν  $\beta$

508 Τῷ - Ἀμήν] τοῦτο γὰρ εὐαπόδεκτον καὶ θυμῆρη τῷ  
φιλανθρώπῳ θεῷ ἡμῶν ᾧ πρέπει πᾶσα δόξα ... ἀμήν  $\beta$

In *Oxonienis Bodl. Auctarium T.3.12 (16)* we meet a heavily reworked text-type, where in particular a striving for abridgement is obvious. This shortening of the text finds its expression in the omission of several lines<sup>(13)</sup>, as well as in the omission of phrases or words<sup>(14)</sup>. Despite this tendency, however, we can conclude with certainty that this MS belongs to  $\delta$ : it shares the characteristic

(13) Glaring omissions in 16 are 9/12, 45/49, 99/100, 131/136, 166/170, 181/186, 214/215, 233/236 (Μῆ - ὠμίάτωσεν), 252/253, 256/259, 285/288 (ἵνα μὴ - κρίνατε); 311/322 (Τί - παρελεύσεται), 339/342 (Τί - αἰτία), 378/389 (Εἰς - ταμεύσασθαι) and 429/431.

(14) In illustration of this we give a number of examples from the first 60 lines: 13 ἵνα συντόμως εἴπω] *om.*; 20/21 ὁ δεσπότης Χριστός] *om.*; 21/22 ἐργάτην τῆς ἐχθρας] *om.*; 35/37 οὐ - Ἰουδαϊκῆς] τὴν Ἰουδαϊκὴν; 51 Διὰ τί] *om.*; 57 ἐκ νεκρῶν] *om.*; 58 σήμερον] *om.*; 59 παραδόξως] *om.*

readings of this branch in 18, 94, 411 and 415. Within  $\delta$ , 16 is perhaps more closely related to the group to which O belongs; cf.

5/6 ἐλυτρώθημεν] ἐλευθερώθημεν O 14 29, ἠλευθερώθημεν 16 (+ V)

79 συνάθροισμα] συνέδριον O (+ H), συνέδριον ἄθροισμα 16

461 μηδὲ] ἢ O 16

506 ἐγκαινίζει] ἐγκαινίζεται O 16

Variants of 16 which deserve to be mentioned are:

86 ὑπομένει] δύναται 16

86/87 ἀοράτως μαστιζόμενος] βασανιζόμενος 16

192 τυφλὸς] ἀναβλέψας 16

193 με] *add.* χριστὸς αὐτός με 16

218 σοφίαν] διδασκαλίαν 16

251 ζητεῖτε] θέλετε 16

266 ἀκροβυστίαν] σῶμα 16

Thanks to the generous help of Dr. S.J. Voicu, we have also been able to include the palimpsest *Vaticanus Barberinianus gr. 457* (43) in our discussion of the MSS of Homily X. Dr. Voicu kindly took great pains to decipher for us ff. 24<sup>rv</sup>, 26<sup>v</sup> and 29<sup>rv</sup>, and from this information we have been able to assess the text-form that this MS appears to transmit. F. 24<sup>rv</sup> includes the text from -μοῦ λύσας (19) to ματαιοπονοῦν- (60), and in this passage we have ascertained the following variants:

20 φραγμοῦ] *praep.* τοῦ 43 + γOL

21 παρακοῆ] παραβάσει 43 + O

26 ἐλεύσεως] ἐπελεύσεως 43 + O A 26

29 καὶ - κυριολεκτεῖ] *om.* 43 + γCBOHS

52 μὲν] *om.* 43 + DAT

57 ἐκ νεκρῶν] *om.* 43 + O

59 ἠλευθέρωσεν] ἐλευθέρωσεν 43 + DB

On the basis of these lines we may conclude, albeit with the necessary caution, that *Vaticanus Barb. gr. 457* is related to O, an Italo-Greek lectionary for the whole year. S.J. Voicu and J. Noret have expressed the opinion that the palimpsest is related to *Vaticanus gr. 1633* (15), our MS K, which is an Italo-Greek panegyricon; like O, this MS belongs to family  $\delta$ . Thus the assumption made by Voicu and Noret points in the same direction as our conclusion.

Several passages from Homily X have found their way into a florilegium or a catena. Accordingly, in *Romanus Vallisollianus E. 40*, s.

(15) VOICU et NORET 332-340.

X-XI, which contains a catena on the Gospel according to John<sup>(16)</sup>, we encounter on f. 126 with the lemma ΛΕΟΝΤΙΟΥ ΠΡΕΣΒΥΤΕΡΟΥ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ the words οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ ἀντὶ τοῦ οὐδέπω ἦν πληρώσας τὰ δοκοῦντα αὐτῶ, i.e. lines 337-338 and 339-340 of Homily X.

Recently W. Lackner unmasked a work ascribed to Macarius Chrysocephalus with the title Περὶ τοῦ ὄρου τῆς ἀνθρωπίνης ζωῆς. The composition in fact is a fragment from our homily on mid-Pentecost: lines 342 (καθῶς) - 370 (με), preceded by several introductory words from the excerptor<sup>(17)</sup>. Lackner points out that, as far as he is aware, this passage occurs twice again in literature on the theme of the ὄρος ζωῆς: without mention of the author's name the passage is taken over by the composer of a Quaestio Περὶ ὄρου ζωῆς καὶ θανάτου attributed to Anastasius of Sinai; and with acknowledgment to Leontius it occurs in an unedited tractate of Nicephorus Blemmydes which bears the title Ἀπόδειξις ὅτι οὐχ ὠρισται τοῦ καθ' ἕκαστον ἡ ζωὴ<sup>(18)</sup>.

Here we may add that the fragment as it appears in Nicephorus (Μὴ γάρ τις - ἐμπλήσω αὐτόν, 340-368) is also transmitted by *Ambrosianus H 257 inf.*, s. XIII, ff. 9<sup>v</sup>-10, with the title ΛΕΟΝΤΙΟΥ ΠΡΕΣΒΥΤΕΡΟΥ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ ἔκ τοῦ εἰς τὴν μεσοπεντηκοστήν, but the fragment ends with the words καὶ δεῖξω αὐτῶ τὸ σωτήριόν μου (368)<sup>(19)</sup>.

Our survey of the extensive transmission of Homily X and the various families and groups which are to be distinguished

(16) Cf. R. DEVRESSE, *Essai sur Théodore de Mopsueste* (Studi e Testi 141), Città del Vaticano 1948, 296-301.

(17) W. LACKNER, *Ein angebliches Opusculum des Makarios Chrysokephalos über den ὄρος ζωῆς*, JÖB 33 (1983) 75-78.

(18) *Ibid.* 78.

(19) We note the following variants in *Ambrosianus H 257 inf.*: 341 εὐαγγελιστοῦ βοῶντος] εὐαγγελίου λέγοντος; ὅτι] *om.*; 342 αἰτία] *add.* ἐστὶ; 342/343 Ἑλλήνων παῖδες] Ἕλληνες καὶ μανιχαῖοι; 343 ματαιολογοῦσιν] *add.* φάσκοντες; 343/344 τῶν ἀνθρώπων] ἀνθρώπω; 345 καὶ - ἀποθανεῖν] *om.*; ἐστὶν] *om.*; 346 τινὰ] *om.*; εἰμαρμένης] ἡμέρας; 347 Γραῶδης] *add.* γὰρ; 348 ἀντιδικός] ἀντίθετος; 350 καὶ - διαφυγεῖν] *om.*; 351 ἀρρωστοῦντες] *add.* πρεσβείας ἀγίων αἰτούμεθα; 351/352 ἴνα - ἐπικόψωμεν] *om.*; 353 ἀστρων] ἀστρων ἐπιτολὰς; 355 τοὺς] *om.*; 357 παρασκευαζόμεθα πρὸς ἐχθροῦς; 360 εἰ] *add.* γὰρ; οὐχ οἶόν τέ] ἀνέκδεκτόν; τινὰ] τίς ἢ τούτων ὀνησις; 361 Ἄλλως - βδελυτόμεθα] *om.*; 361/362 εἰ - θάνατος] εἰ ὠρισται τὸν ἀβελ οὕτως ἀποθανεῖν, διὰτὶ καὶν καταδικάζεται; 363 Διὰ] *om.*; καὶ] *om.*; εἰ] *add.* γε; 363 ἀποθανεῖν] τελευτήσαι; 365 ἐτῶν] *om.*; 365/367 καὶ - πιστοῦ] παρὰ τοῦ λέγοντος. From 357 and 360 we can conclude that this MS derives from the text-type transmitted by ω<sup>2</sup>.

within the MSS is now at an end. What remains is naturally to inform the reader what our *modus operandi* has been in the constitution of the text. A question of primary importance is the relationship of the text-forms which  $\omega^1$  and  $\omega^2$  preserve. In order to answer this question as clearly as possible we shall give first of all a more or less exhaustive survey of the main differences between  $\omega^1$  and  $\omega^2$ , in order to put the reader in a position where he or she can gain an impression fairly quickly of the text-forms involved.

- 3 καὶ πᾶσαι]  $\omega^1$ , πᾶσαι δὲ  $\omega^2$   
οὐράνιαι]  $\omega^1$ , ἐπουράνιοι  $\omega^2$
- 4 ἑορτάζουσιν]  $\omega^1$ , πανηγυρίζουσιν  $\omega^2$
- 23 μεσίτης]  $\omega^2$ , ποιητής  $\omega^1$
- 31 ὄντως] *add.* οὖν  $\omega^2$
- 35 ἄλωνος καὶ σίτου]  $\omega^1$ , σίτου καὶ μύλωνος  $\omega^2$
- 42 δικαίοις]  $\omega^1$ , δικαίων  $\omega^2$
- 45 γνησίων]  $\omega^2$ , δύο  $\omega^1$
- 48 τῶν πνευματικῶν ῥητόρων] *om.*  $\omega^1$
- 54 δυσὶ] *om.*  $\omega^2$
- 56 πάσχα] *add.* τοῦτον  $\omega^1$   
καταθύσαντες] *om.*  $\omega^1$
- 75 ἰσχυρός]  $\omega^1$ , ὑψηλός  $\omega^2$
- 83 προσώπῳ καὶ]  $\omega^1$ , τῷ  $\omega^2$
- 86 τίνος] *add.* ὁ δαίμων  $\omega^2$
- 87 ὁ λεγεὼν] *om.*  $\omega^2$
- 88 Τί] *praep.* ἔα  $\omega^2$
- 90 υἱὸς]  $\omega^1$ , ἅγιος  $\omega^2$
- 93/94 Εἰ - εἰσελθεῖν] *post* βαστάζοντι (l. 96) *transp.*  $\omega^2$
- 100 Οὐχὶ - ἐπέδησεν] *om.*  $\omega^1$
- 102 πεταλοράπται] *om.*  $\omega^1$
- 106 τῷ τέλει]  $\omega^2$ , τὰ τέλη  $\omega^1$
- 117 προσίεται]  $\omega^1$ , φέρει  $\omega^2$
- 126 χειλέων]  $\omega^1$ , στομάτων  $\omega^2$
- 127 ἁμαρτωλὸς ὁ]  $\omega^1$ , ὁ ἁμαρτωλὸς  $\omega^2$   
ἀφαιρούμενος]  $\omega^1$ , ἀφαιρεῖται  $\omega^2$
- 133 κατάδικον]  $\omega^1$ , ὑπεύθυνον  $\omega^2$
- 139 ἔρευγμα]  $\omega^2$ , πρόσταγμα  $\omega^1$
- 140 κλησιν]  $\omega^2$ , ἀνάκλησιν  $\omega^1$
- 142 πλάνης]  $\omega^1$ , πλανήσεως  $\omega^2$
- 147 Ἰουδαίους] *add.* ἀκούσατε αὐτοῦ λέγοντος μᾶλλον δὲ  
σοφιστεύοντος  $\omega^2$
- 150/151 νομικῶν]  $\omega^1$ , λογικῶν  $\omega^2$
- 153 Μωσέα] *add.* δίκαιον  $\omega^2$
- 154 δικαίους] *om.*  $\omega^2$

- 164 τὴν] *praep.* οὐ ω<sup>1</sup>  
 164/165 θάλασσαν ἠπειρον] ω<sup>1</sup>, βατὴν ω<sup>2</sup>  
 165 ἐποίησεν] ω<sup>1</sup>, πεποίηκεν ω<sup>2</sup>  
 166 ἐθήλασε] ω<sup>1</sup>, κατήγαγεν ω<sup>2</sup>  
 168 ἐμέσαι] ω<sup>1</sup>, ἐκβλύσαι ω<sup>2</sup>  
 169 παῦσαι<sup>2</sup>] *om.* ω<sup>2</sup>  
 178 παρ' ὑμῶν] ω<sup>1</sup>, παρ' ὑμῖν ω<sup>2</sup>  
 183 παραθέσθαι] *praep.* κατὰ δύναμιν ω<sup>2</sup>  
 185 ἐν τῷ παρόντι ἑαυτὸν] ω<sup>1</sup>, ἑμαυτὸν ἐν τῷ παρόντι ω<sup>2</sup>  
 215 φησι γράμματα] *om.* ω<sup>2</sup>  
 215/216 Τούτων] ω<sup>1</sup>, γραμμάτων ω<sup>2</sup>  
 225/226 ἀκόνην - ἦ] *om.* ω<sup>1</sup>  
 232 προκαθάρη] ω<sup>2</sup>, προκαθαρίση ω<sup>1</sup>  
 234 νεφελοχυσίαν] ω<sup>1</sup>, νεφελορουσίαν ω<sup>2</sup>  
 237 ὀφθαλμοῦς] *add.* τοῦ τυφλοῦ ω<sup>1</sup>  
 243 καὶ<sup>1</sup> - γραμματικῆς] *om.* ω<sup>1</sup>  
 288/289 Ἄει - παρεκρίνατε] *om.* ω<sup>2</sup>  
 291 Ἰακῶβ - οἴκου<sup>2</sup>] *om.* ω<sup>2</sup>  
 293 ἀλλὰ - κρίνατε] *om.* ω<sup>2</sup>  
 321 λάθριον] ω<sup>1</sup>, λαθραῖον ω<sup>2</sup>  
 322 παρελεύσεται] ω<sup>2</sup>, πορεύσεται ω<sup>1</sup>  
 335 τὰ αὐτά] ω<sup>2</sup>, ταῦτά ω<sup>1</sup>  
 336 Ἐζήτουν] *add.* οὖν ω<sup>2</sup>  
 352 θάπτον] ω<sup>2</sup>, θάνατον ω<sup>1</sup>  
 360 εἰ - ἐκάστῳ] *om.* ω<sup>1</sup>  
 371 Ἡ γὰρ οὐκ ἴσμεν] ω<sup>2</sup>, οὐκ ἴσμεν γὰρ ω<sup>1</sup>  
 371/372 ὑπαναγνωσθέντων] ω<sup>1</sup>, ἐπαναγνωσθέντων ω<sup>2</sup>  
 387 αἰχμαλωτίσας] ω<sup>1</sup>, αἰχμαλωτεύσας ω<sup>2</sup>  
 401 Ἰωάννης ἀγάλλεται] *om.* ω<sup>1</sup>  
 416 ἐχαρίζετο] ω<sup>1</sup>, ἐχαρίσατο ω<sup>2</sup>  
 421 Ἰωάννην - ἐδείκνυεν] *om.* ω<sup>1</sup>  
 451 ἀνταρσίαν] ω<sup>1</sup>, ἀντάρσιον ω<sup>2</sup>  
 452/454] ω<sup>1</sup>, 454, 453, 452 ω<sup>2</sup>  
 458 τὴν ἀλιευτικὴν σκάφην] ω<sup>1</sup>, τῆ ἀλιευτικῆ σκάφῃ ἀπε-  
 τάξατο ω<sup>2</sup>  
 460 λέγοντι] *om.* ω<sup>2</sup>  
 462 Ὡ Ἡρώδη, τί] *om.* ω<sup>2</sup>  
 καταλιπὼν] *add.* ἠρώδη ω<sup>2</sup>  
 463 Τί] *om.* ω<sup>2</sup>  
 464 Τί] *om.* ω<sup>2</sup>  
 470 δικαιοκτονίαν] ω<sup>2</sup>, τὸ κτεῖναι δίκαιον ω<sup>1</sup>  
 477 φάσανον] ω<sup>1</sup>, ξίφος ω<sup>2</sup>  
 478 Πέτρον] *praep.* καὶ ω<sup>1</sup>  
 συνέδησε] *praep.* οὐκ ἂν ω<sup>1</sup>

482/483 ἐβούλοντο] ἤβουλήθησαν  $\omega^2$   
 483 αἱματοποσίας]  $\omega^2$ , αἱματεκχυσίας  $\omega^1$

A survey of these differences between the two text-types makes quite clear that several of them can assist us in the search for an answer to the question of which text stood closest to that of Leontius. In the first place it will be useful to note that a number of the differences between  $\omega^1$  and  $\omega^2$  are simply the result of mistakes in  $\omega^1$  or  $\omega^2$ ; e.g. the omissions of  $\omega^1$  in 48, 100, 102, 225/226, 243, 360 and 421, and those of  $\omega^2$  in 54, 288/289, 291 and 293. A consideration of the differences between  $\omega^1$  and  $\omega^2$  which are without doubt attributable to conscious changes will cause us to examine a number of passages. In 75  $\omega^2$  has adapted the biblical citation to the current text-type, a phenomenon which we find also in 88, 90 and 321; a change in the opposite direction is improbable. In 133, 150/151, 165 and 416, given the context,  $\omega^1$  deserves to be followed rather than  $\omega^2$ . The same is true of several places where the reading of  $\omega^1$  has to be seen as the *lectio difficilior*, since an alteration of  $\omega^2$  into  $\omega^1$  is improbable: 117, 126, 164/165, 166, 168 and 477. On the other hand, there are some instances where  $\omega^1$  apparently strove towards simplification or clarification: 45, 139, 140, 352, 470 and 483. In 127  $\omega^1$  obviously is to be preferred; likewise in 462/464, where  $\omega^1$  has preserved the rhetorical structure better than  $\omega^2$  has. We have no grounds for assuming that  $\omega^1$  introduced this structure into the text. As far as the excursus (187-209) is concerned, we believe that the addition is secondary, as it is at variance with the contents of the paragraph which precedes it (181-186). There the homilist asks rhetorically: "What did the Pharisees say to the blind man?" He then explains that the altercation (ἀντίρρησις) between the two parties was a long one, and that he is unable in the present circumstances to expound on it, given that time is pressing (διὰ τὴν τοῦ καιροῦ στενοχωρίαν), and because he wants to get on with the subject at hand (τὴν τῶν προκειμένων ἐπιθυμίαν). Acknowledging his debt to his congregation (χρεώστην ... ἑαυτὸν καθυπογράψας), by which he refers to what he is *not* going to say, he concludes by telling them that he is going to proceed with his subject at hand (ἐπὶ τὸ προκείμενον βαδιοῦμαι). His subject is, of course, a justification of the feast of mid-Pentecost, and he begins anew with another citation from John's Gospel, 7, 14-15. The excursus, on the other hand, begins like 181 with the words Τί οὖν οἱ φαρισαῖοι

πρὸς τὸν ποτὲ τυφλόν (187), after which the Pharisees' imaginary reply is given. Following this are the words Ὁ δὲ τυφλὸς πρὸς τοὺς Ἰουδαίους and then the blind man's reply (192-208). The excursus is, in other words, an elaboration on the altercation between the Pharisees and the blind man, for the omission of which the homilist had already excused himself. The formula of transition used by  $\omega^2$  to return to the subject — Εὐκαιρὸν οὖν λοιπὸν ἐπὶ τὸ προκειμένον χωρῆσαι (209) — is clumsy in view of what the homilist has said in 184-186. Although all these arguments against the authenticity of the excursus are, in our opinion, convincing, it must be admitted that this addition came into the text at a very early stage, and remained in the majority of MSS, in other words in  $\omega^2$ , without scribes or, presumably, congregations finding it superfluous or out of place. For this reason we have decided to put it in brackets within the text of the homily, rather than to consign it to comparative oblivion in the critical apparatus.

To sum up, then: the consideration given above of the relative worth of the differences between  $\omega^1$  and  $\omega^2$ , as well as the nature of the excursus in 187-209, which in our judgment is secondary, have led us as a rule to give the preference to  $\omega^1$  in the constitution of the text.

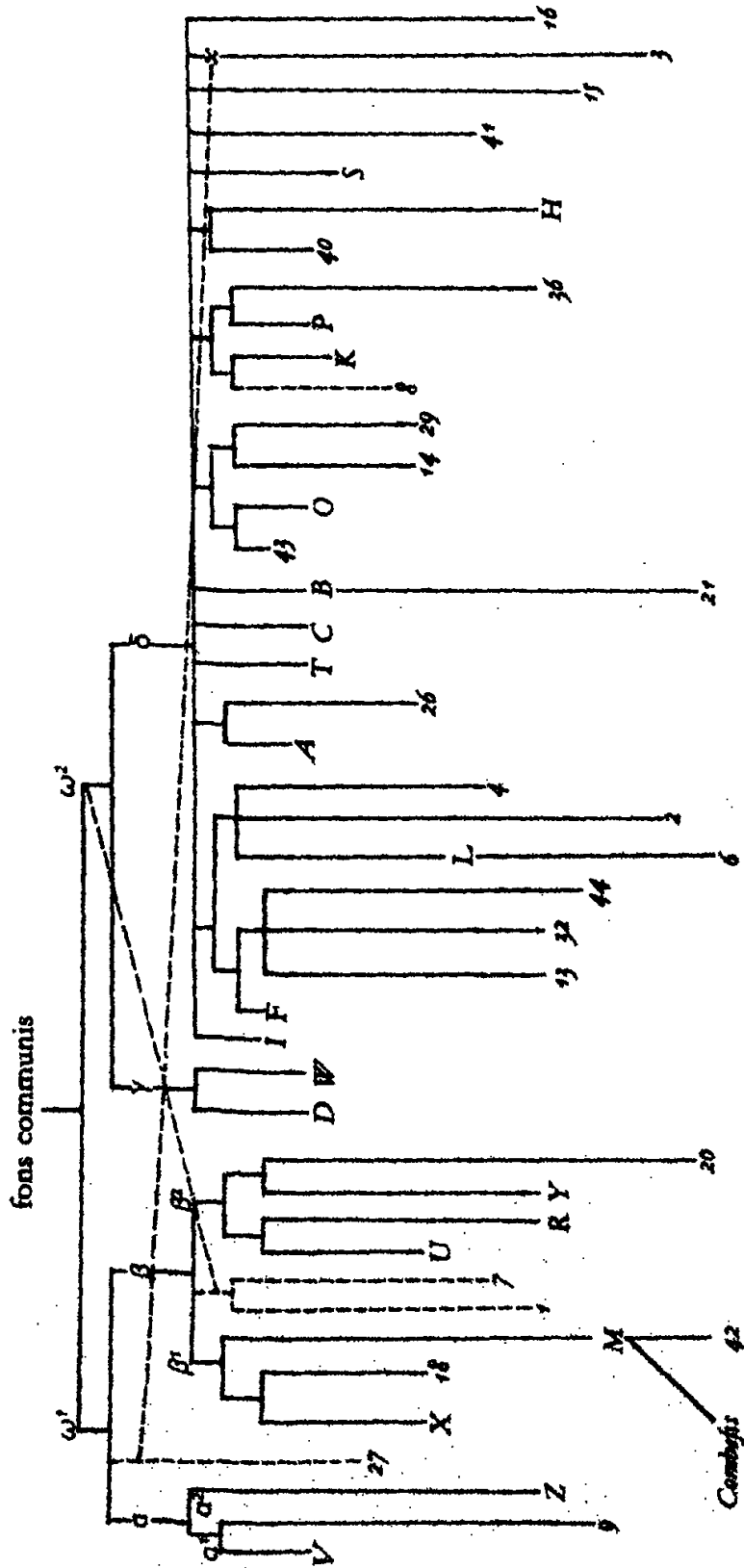
For the title of the homily we have followed  $\omega^2$ , which gives the third component as καὶ τὸν ἅγιον Πέτρον ὑπὸ Ἡρώδου ἐν τῇ φυλακῇ ἀποκλεισθέντα, as against καὶ εἰς τὸ μὴ κρίνετε κατ' ὄψιν in  $\omega^1$ . The text "*Do not judge by appearances*" was one of the stereotyped readings for the feast of mid-Pentecost<sup>(20)</sup>, and it is easy to see how at a later date these words would have replaced the longer description of the plight of Peter in prison.

(20) See above pp. 32-33.



IN MESOPENTECOSTEN

Stemma codicum



- s. IX
- s. X
- s. XI
- s. XII
- s. XIII
- s. XIV
- s. XV
- s. XVI
- s. XVII

## CONSPECTUS SIGLORUM

- A *Vaticanus gr. 455* m. s. IX-X ff. 69<sup>v</sup>-75  
 B *Oxoniensis Bodl. Baroccianus 199* m. s. X ff. 185-191<sup>v</sup>  
 C *Vaticanus gr. 1990* m. s. X ff. 215<sup>v</sup>-222<sup>v</sup>  
 D *Vaticanus gr. 2013* m. s. X ff. 125-133  
 F *Parisinus gr. 766* m. s. IX ff. 56-65<sup>v</sup>, 72-73  
 H *Hierosolymitanus S. Sepulcri 136* chart. s. XIV ff. 206-211  
 I *Patmiacus 190* m. s. IX ff. 137-139  
 K *Vaticanus gr. 1633* m. s. X-XI ff. 262<sup>v</sup>-266<sup>v</sup>  
 L *Albous Laura Δ 84* m. s. XII-XIII ff. 213-224  
 M *Parisinus gr. 772* chart. s. XV ff. 417<sup>v</sup>-424  
 O *Vaticanus Ottobonianus gr. 1* m. s. X ff. 251-257<sup>v</sup>  
 P *Hierosolymitanus S. Sepulcri 6* m. s. X ff. 137<sup>v</sup>-142<sup>v</sup>  
 R *Oxoniensis Bodl. Baroccianus 241* m. s. XIV ff. 192-197  
 S *Hierosolymitanus S. Sabae 13* m. s. X-XI ff. 8<sup>v</sup>-16  
 T *Parisinus gr. 582* m. s. X pp. 436-444  
 U *Vaticanus gr. 564* m. s. XII ff. 107-112  
 V *Vindobonensis theologicus gr. 5* m. a. 948 ff. 271<sup>v</sup>-278  
 W *Vaticanus gr. 1255* m. s. X ff. 118-124<sup>v</sup>  
 X *Scorialensis Y-II-3* m. s. XII ff. 65-72<sup>v</sup>  
 Y *Parisinus gr. 1186* m. a. 1306 ff. 182-186<sup>v</sup>  
 Z *Parisinus gr. 771* m. s. XIV ff. 243-248

ω<sup>1</sup> *consensus codicum VZXMURY*

ω<sup>2</sup> *consensus codicum DWIFLATCBOKPHS*

v *textus vulgatus editionis Migne, PG 86(2), 1976C - 1993B*

Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως  
 λόγος εἰς τὴν μεσοπεντηκοστήν  
 καὶ εἰς τὸν ἐκ γεννητῆς τυφλὸν  
 καὶ εἰς τὸν ἅγιον Πέτρον  
 ὑπὸ Ἡρώδου ἐν τῇ φυλακῇ ἀποκλεισθέντα

PG 86, 1976

Τοῖς φιλοῦσι τὸν κύριον ἑορτῆς οὐ λείπει καιρὸς· ἤδη γὰρ καὶ σήμερον ἡμῶν ἑορταζόντων ἄγγελοι μὲν ἀγάλλονται, ἀρχάγγελοι δὲ σκιρτῶσιν, καὶ πᾶσαι αἱ οὐράνιαι δυνάμεις σὺν ἡμῖν ἑορτάζουσιν.

5 Ἐορτάζομεν δὲ οὐχ ὅτι τῆς Αἰγυπτιακῆς δουλείας ἐλυτρώθημεν ὡς Ἰουδαίων παῖδες,

ἀλλ' ὅτι τῆς πνευματικῆς εὐωχίας κατηξιώθημεν ὡς Σιών τέκνα.

Ἐορτάζομεν οὐχ ὅτι τῆς πλινθοποιίας ἀπηλλάγημεν,

10 ἀλλ' ὅτι τῆς εὐλογίας ἀπολαύομεν.

Ἐορτάζομεν οὐχ ὅτι ὁ φαραὼ βεβύθισται,

ἀλλ' ὅτι ὁ διάβολος ἠφάνισται.

Ἐορτάζομεν, ἵνα συντόμως εἶπω, οὐχ ὅτι Μωϋσῆς τὴν θάλασσαν ἔρρηξεν,

7/8 cf. Joel 2, 23    9 cf. Ex. 5, 7 sqq.    11 cf. Ex. 14, 28    13/14 cf. Ex. 14, 21

ω'(α[VZ] β[XMURY])    ω²(γ[DW] δ[FLATCBOKPH<sup>inde a τῆς l. 9S</sup>])

*Tit.* 1 Λεοντίου] λέοντος *U*, ἰωάννου *S*, *praep.* τοῦ ἐν ἁγίοις πατρὸς ἡμῶν *AS* πρεσβυτέρου] ἐπισκόπου *F*, ἀρχιεπισκόπου *S* Κωνσταντινουπόλεως] νεαπόλεως *F*, *add.* τοῦ χρυσοστόμου *S*, *om.* *W*<sup>2</sup> 2 λόγος] ὀμιλία ω'(-*U*), *om.* *DACBK* 2/3 εἰς - καὶ] *om.* *L* 2 εἰς] *iteravit M* 3/5 καὶ - ἀποκλεισθέντα] *om.* *F* 3/4 καὶ - ἅγιον] *erasit K* 3 εἰς] *om.* ω²(-*ACS*) γενετῆς *R L*, γεννητοῖς *DBO* 4 εἰς] *om.* *T* 4/5 τὸν - ἀποκλεισθέντα] τὸ μὴ κρίνετε κατ' ὄψιν ω' 4 τὸν] *om.* *W* Πέτρον] *add.* τὸν *T* 5 ἐν τῇ φυλακῇ] *om.* *C* τῇ] *om.* γ κατακλεισθέντα *K*

1 ἡδη] ἰδου *K* 2 σήμερον] *add.* καὶ *F* ἡμῶν ἑορταζόντων] ἑορταζόντων ἡμῶν β *u*, *om.* *C* μὲν] *add.* γὰρ *D*, *om.* β *A u* 3 δε] *om.* *U A u* καὶ πᾶσαι] πᾶσαι δὲ ω² ἐπουράνιοι ω²(-*AT*) 4 πανηγυρίζουσιν ω² 5 τῆς] *om.* *K* 5/7 δουλείας - πνευματικῆς] *om.* *XM* 5/6 ἠλευθερώθημεν *V u*, ἐλευθερώθημεν *O* 6 ὡς - παῖδες] *om.* *v* 7 πνευματικῆς] Χριστοῦ *v* 7/8 τέκνα σιών *U* 8 τέκνα] *om.* *V* 9 τῆς] *add.* πλάνης καὶ τῆς *D* 10 ὅτι] δ *M* ἀπολαύομεν] ἀπηλαύομεν *V*, ἀπηλαύσαμεν *C<sup>M</sup>*, κατηξιώθημεν *H* 11 Ἐορτάζομεν] *add.* δὲ *D* δ] *om.* *ZBO v* βυθίζεται *L* 13 οὐχ ὅτι] οὐκέτι *S* Μωϋσῆς] μωσῆς *a W LACS*, *praep.* ὁ *a γ FAS* 14 διέρρηξεν *S*

- 15 ἄλλ' ὅτι ὁ δεσπότης Χριστὸς τὸ μεσότοιχον τῆς ἔχθρας κατέλυσεν,  
ὡς ἔστιν ἀκοῦσαι τοῦ μακαρίου Παύλου λέγοντος· Αὐτὸς γὰρ ἔστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας.
- 20 Καὶ ποῖον | μεσότοιχον φραγμοῦ ἔλυσεν ὁ δεσπότης Χρι- 1977  
στός; Ποῖον; Ὅπερ ὁ Ἀδὰμ ὠκοδόμησε τῇ παρακοῇ ἐργάτην τῆς ἔχθρας τὸν γηφάγον δράκοντα μισθωσάμενος. Τούτου γὰρ χάριν ἐορτάζομεν σήμερον, ὅτι ὁ μεσίτης Χριστὸς τὸν φραγμὸν τῆς ἔχθρας κατέλυσεν. Μέση γὰρ ἡ παρούσα
- 25 ἐορτὴ σήμερον. Μέση τίνας; Τῆς δεσποτικῆς ἀναστάσεως καὶ τῆς τοῦ ἁγίου πνεύματος ἐλεύσεως.  
Ταύτην μηνύει, κάκεινης οὐ χωρίζεται·  
ταύτην κηρύσσει, κάκεινην ἀσπάζεται·  
ἐκείνην θεολογεῖ καὶ ταύτην κυριολεκτεῖ· ὁ γὰρ κύριος τὸ
- 30 πνεῦμά ἐστιν.

Ὅντως τοῖς φιλοῦσι τὸν κύριον οὐ λείπει ἐορτῆς καιρὸς· πειθόμεθα γὰρ Παύλῳ τῷ λέγοντι· Ὡστε ἐορτάζωμεν μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν

17/20 Eph. 2, 14    21/22 cf. Gen. 3, 6    24 cf. Eph. 2, 14    29/30  
II Cor. 3, 17    32/34 I Cor. 5, 8

$\omega^1(a[VZ] \beta[XMURY]) \omega^2(\gamma[DW] \delta[FLATCBOKPHS])$

15 μεσότοιχον O ἔχθρας C 16 διέλυσεν A, μετέλυσεν C 17  
ὡς] om. L 18 γάρ] om. δ 19 μεσότοιχον O 19/20 λύσας -  
φραγμοῦ] om. R 20 ποῖου Y φραγμοῦ μεσότοιχον  $\omega^1 \nu$  με-  
σότοιχον O φραγμοῦ] *praep.* τοῦ γLO, *post* ἔλυσεν *transp.* FLBKPHS  
20/21 Χριστός] om. L 21 ὁ] om. YKHS τῇ] *praep.* ἐν K  
παρακοῇ] παραβάσει O 21/22 ἐργάτην τῆς ἔχθρας] ἐργασάμενος T  
22 γηφάγον] φυγόντα M  $\nu$  23 γάρ] om. XM  $\nu$  μεσίτης] ποιητῆς  
 $\omega^1 \nu$ , *add.* ἡμῶν Z 23/24 τῆς ἔχθρας τὸν φραγμὸν A 24 τῆς  
ἔχθρας] om.  $\nu$  ἔλυσεν LT 25 ἐορτῇ] πανήγυρις B σήμερον] *post*  
ἀναστάσεως *transp.* Z τῆς] om. DT 26 ἐπελεύσεως AO 27  
ταύτη D καὶ τῆς ἐκείνης T οὐχ ὀρίζεται D 28 ταύτην -  
ἀσπάζεται] om. D κηρύττει L, μηνύει C κάκεινην ἀσπάζεται]  
κάκεινης ἀσπάζεται T, om. A 29 ἐκείνην - κυριολεκτεῖ] ταύτην  
ὁμολογεῖ κάκεινην θεολογεῖ F, ταύτην ὁμολογεῖ ἐκείνην θεολογεῖ L,  
ταύτην ὁμολογεῖ καὶ θεολογεῖ ἐκείνην T, ταύτην θεολογεῖ κάκεινην  
καταδοκεῖ K, κάκεινην θεολογεῖ A, ἐκείνην θεολογεῖ γCBOHS 29/30 ὁ  
- ἐστιν] om. F 29 τὸ] om.  $\nu$  31 Ὅντως] *add.* οὖν  $\omega^2(-C)$   
ἐορτῆς οὐ λείπει LCB ἐορτῆς] om. U 32 πειθόμεθα - λέγοντι]  
om. O πείθουμαι γFLAT Παύλῳ τῷ λέγοντι] παύλῳ τῷ ἀποστόλῳ  
λέγοντι α, παύλῳ λέγοντι τῷ ἀποστόλῳ β  $\nu$ , παύλῳ λέγοντι C, τῷ παύλῳ  
λέγοντι K, παύλου λέγοντος A 33 παλαιᾷ - ζύμη<sup>2</sup>] om. D μηδὲ -  
πονηρίας] om. U μηδὲ ἐν ζύμῃ] om. R A

- ἀζύμοις εἰλικρινείας καὶ ἀληθείας. Ζύμην δὲ πονηρίας καὶ  
 35 κακίας οὐ τὴν ἀπὸ ἄλωνος καὶ σίτου καὶ ἀλεύρου πεπτο-  
 μένην ὁ ἀπόστολος λέγει, ἀλλὰ τὴν ἀπὸ κακίας καὶ πονη-  
 ρίας Ἰουδαϊκῆς προβαλλομένην, τὴν αἰεὶ ὀξίζουσαν ἐν ἀσε-  
 βείᾳ, τὴν ἀνάρτυτον καὶ ἀνωφελῆ ὡς τὸ ἄλας τῆς γνώσεως  
 μὴ κεκτημένην.
- 40 Ποία γὰρ ἑορτὴ Ἰουδαίων οὐ γέγονεν ἐκκοπή;  
 Ποία δὲ αὐτῶν πανήγυρις οὐ γέγονεν αἵρεσις;  
 Ποῖον δὲ αὐτῶν πάσχα οὐκ ὤρυξε δικαίους χάσμα;  
 Ἦκουες γὰρ ἀρτίως τῶν δύο εὐαγγελιστῶν Ἰωάννου καὶ  
 Λουκᾶ,
- 45 τῶν γνησίων συμφοιτητῶν,  
 τῶν θεοσφίγκτων ἀδελφῶν,  
 τῶν ὁμοπίστων φίλων,  
 τῶν πνευματικῶν ῥητόρων,  
 τῶν καλῶς μερισμένων τὰ θεῖα λόγια.
- 50 Ὁ γὰρ Λουκᾶς οὐ μόνον τὸ εὐαγγέλιον ἀλλὰ καὶ τὰς  
 Πράξεις τῶν ἀποστόλων συνεγράψατο. Διὰ τί; Ἴνα ἡμεῖς  
 μὲν φαιδρυνθῶμεν, Ἰουδαῖοι δὲ καταισχυρθῶσιν.  
 Εἰ γὰρ καὶ τὸν κορυφαϊότατον τῶν ἀποστόλων Πέτρον,  
 καθὼς ἀρτίως ἤκουες, εἰρκτῆ κατέκλεισαν, ἀλύσει δυσι  
 55 καταδήσαντες καὶ τέτρασι τετραδίσι στρατιωτῶν φυλάσσον-

36/37 I Cor. 5, 8    54/56 cf. Act. 12, 4

ω<sup>1</sup>(α[VZ] β[XMURY])    ω<sup>2</sup>(γ[DW] δ[FLATCBOKPHS])

34/42 Ζύμην - χάσμα] *om.* U    34/35 κακίας καὶ πονηρίας WAT  
 35 ἄλωνος καὶ σίτου] σίτου καὶ μύλωνος ω<sup>2</sup>(-LAT), μύλωνος L,  
 μύλωνος καὶ σίτου A, σίτου μύλωνος T    35/36 πεπτομένην Z, πεμπο-  
 μένην DBOH, πεπομένην C, πεπονημένην T, ὀπτομένην L    37 προβαλ-  
 λομένης C, πρόσβαλλομένην K, βαλλομένην D    τὴν] καὶ L    37/38  
 ἀσεβείᾳ] *praep.* τῆ ω<sup>1</sup> v    40 γὰρ] δὲ γ    οὐ] *om.* FTB<sup>ac</sup>H    γέγονεν]  
*add.* κακῶν T, *add.* δικαίων O, *add.* εὐσεβῶν K    ἐκκοπή aR W<sup>2</sup>H,  
 ἐκκοπή Y, κοπή D    41 αὐτῶν] *post* πανήγυρις *transp.* S, *om.* W  
 ἀναίρεσις γS, κατηγορήσις ω<sup>1</sup> v    42 δὲ] *om.* T    οὐκ ὤρυξε] οὐ  
 γέγονε β v    δικαίων ω<sup>2</sup>    43 γὰρ] δὲ LTCBOKH, *om.* UA    δύο]  
*om.* A    43/45 εὐαγγελιστῶν - γνησίων] *om.* Z    43 εὐαγγελιστῶν]  
*add.* λεγόντων γ    45 γνησίων] δύο ω<sup>1</sup> D v    46 θεοσφίγκτων DCOK,  
 θεοσφῶν β F v, θεοφυλάκτων W, θεοφύτων L, θεοφθέγκτων H    47  
 ὁμοιοπίστων D    φίλων] δούλων O    48 τῶν - ῥητόρων] *om.* ω<sup>1</sup> v  
 49 μεριζομένων R, μησαμένων C    50 τῶν εὐαγγελίων T    52  
 μὲν] *om.* DAT    53 γὰρ] γε T    τῶν ἀποστόλων] ἀπόστολον LTC  
 54 ἀκούεις M    κατέκλεισεν AT    δυσι] διπλαῖς U, *om.* ω<sup>2</sup>    55  
 τέσσαρσιν AΘ, τέσσαραι D

- τες, ἵνα μετὰ τὸ πάσχα δίκην μόσχου καταθύσαντες δια-  
 σπαράξωσιν, ἀλλ' ὅμως ὁ ἑαυτὸν ἐγείρας ἐκ νεκρῶν Χρι-  
 στός, ὁ ὡς ἀγράμματος παρ' αὐτῶν σήμερον ὄνειδιζόμενος,  
 καὶ τὸν Πέτρον ἐκ τῆς φυλακῆς παραδόξως ἠλευθέρωσεν,  
 60 ἵνα γνῶσιν οἱ παρδάλοι θήρες ὅτι ματαιοπονοῦντες κενοὶ  
 τῆς ἐλπίδος εὐρέθησαν.  
 Οὔτε γὰρ τὸν δεσπότην Χριστὸν τάφῳ κατακλείσαντες,  
 καὶ τὴν στρατιωτικὴν κουστῳδίαν παρακαθίσαντες,  
 καὶ λίθον μέγαν τῷ μνημείῳ ἐπικυλίσαντες,  
 65 καὶ σφραγίδα ἔντεχνον κολάψαντες,  
 ἠδυνήθησαν αὐτὸν κρατῆσαι, εἰ μὴ ὅσον αὐτὸς βουλευθεὶς  
 συνεχώρησεν αὐτοῖς·  
 οὔτε τὸν δοῦλον αὐτοῦ Πέτρον ἐν τῇ φυλακῇ κατακλείσαν-  
 70 τες,  
 καὶ πανταχόθεν συνδήσαντες,  
 καὶ στρατιώτας ἐπιμελῶς φυλάττειν ὀρίσαντες,  
 ὡς βάρβαρον τὸν ἀλιέα φρίπτοντες,  
 ἠδυνήθησαν ἐγκρατεῖς γενέσθαι τοῦ σπουδαζομένου, ἀεὶ  
 αἰσχύνην ἀντὶ δόξης κληρονομήσαντες, οὓς καὶ ὄνειδίζων ὁ  
 75 προφήτης Ἡσαΐας ἔλεγεν· Κύριε, ἰσχυρὸς σου ὁ βραχίων, |  
 καὶ οὐκ ἤδεισαν, γνόντες δὲ αἰσχυνθήτωσαν. "Οὕτως γὰρ 1980

58 cf. Ioh. 7, 15    59 cf. Act. 12, 10    60 cf. IV Macc. 9, 28    63/65  
 cf. Matth. 27, 66    68/71 cf. Act. 12, 3-4    75/76 Is. 26, 11

ω'(α[VZ] β[XMURY])    ω²(γ[DW] δ[FLATCBOKPHS])

56 πάσχα] *add.* τοῦτον ω'(-U) ν    μόσχου] *add.* τοῦτον U    κα-  
 ταθύσαντες] θύσαντες O, *om.* ω' ν    56/57 διασπαράξουσιν D, δια-  
 σπάζωσιν Z, διαπράξωσιν L    57 ὅμως] *om.* B    ὁ] *om.* K    αὐτὸν  
 D    57/58 ἐκ νεκρῶν] *post* Χριστός *transp.* Z FT, *om.* O    Χριστός] *om.*  
 β ν    58 ὁ] *om.* FK    σήμερον παρ' αὐτῶν WAC    59 ἐλευθέρωσεν  
 DB, ἐξήγαγεν Z    60 παρδάλοι T, παρδαλαῖοι D, παρδαλαῖοι XMY ν  
 θήρες] *add.* ἐκεῖνοι T    ὅτι] οἱ A    μάταια πονοῦντες α, ματαιο-  
 πόνοι H    60/61 κενοὶ τῆς ἐλπίδος] *om.* B    60 κενοὶ] *praep.* ὡς A  
 61 ἠυρέθησαν α WFCBOHS    62 Οὔτε] οὐ D    κατακλείσαντες]  
*add.* καὶ πανταχόθεν συνδήσαντες (= l. 70) K    63 κουστῳδίαν W  
 64 μέγα V WABOHS<sup>si vid.</sup>    μνηματι MRY S ν    65 καλύψαντες D,  
 κόψαντες W    66 μὴ] *add.* καὶ R    βουλευθεὶς αὐτὸς O    αὐτὸς]  
 ἑαυτὸν W    67 αὐτοῖς] *om.* O    70 καὶ - συνδήσαντες] *om.* FO    71  
 στρατιώτας] *praep.* δεκαεξ α, *add.* τριακονταδύο XMRY, *add.* τριάκοντα  
 καὶ δύο U, *add.* τριάκοντα δύο ν    φυλάττειν ἐπιμελῶς BO    ὀρίσαν-  
 τες φυλάττειν C    73/74 ἠδυνήθησαν - κληρονομήσαντες] *om.* D    73  
 ἔδυνήθησαν AK    τοῦ] *om.* K    74/75 ὄνειδίζων] *post* Ἡσαΐας *transp.*  
 U S    75 ἰσχυρὸς] ὑψηλός ω²    σου] *om.* Y    76 αἰσχυνθήσονται  
 γLACBKH

αἰσχύνης ἀνάμεστον, τὸ Ἡρώδην τὸν βασιλέα, δεσμά τε καὶ  
κλειῖθρα καὶ φύλακας, ἀρχιερεῖς τε καὶ γραμματεῖς καὶ  
φαρισαίους καὶ ὅλον τὸ τῶν Ἰουδαίων συνάθροισμα, ἓνα  
80 μαθητὴν τοῦ κυρίου μὴ δυνηθῆναι φυλάξαι, ἰδιώτην, ἀπο-  
ρον, ἰχθύων συνόμιλον.

Τί ἐροῦσι πρὸς ταῦτα Ἰουδαίων παῖδες, οἱ καὶ ἀρτίως  
ἀπηρυθριασμένῳ προσώπῳ καὶ στόματι τολμήσαντες εἶπειν  
πρὸς τὸν κύριον· «Δαιμόνιον ἔχεις, τίς σε ζητεῖ ἀπο-  
85 κτεῖναι;» Δαιμόνιον ἔχειν λέγετε, ὦ Ἰουδαῖοι, ὃν οὔτε ἰδεῖν  
ὑπομένει ὁ πατήρ ὑμῶν ὁ διάβολος; Ὑπὸ τίνος ἀοράτως  
μαστιζόμενος ὁ λεγεὼν καὶ φέρειν μηκέτι δυνάμενος ἀνα-  
φανδὸν ἐβόησε τὴν ἀλήθειαν λέγων· Τί ἡμῖν καὶ σοί,  
Ἰησοῦ; Ἦλθες πρὸ καιροῦ βασανίσαι ἡμᾶς; Οἶδά σε τίς εἶ,  
90 ὁ υἱὸς τοῦ θεοῦ; Ὁ δαίμων πυρακτούμενος ἀπολογεῖται,  
καὶ ὑμεῖς εὐεργετούμενοι δαιμονιώντα τὸν κύριον Ἰησοῦν  
Χριστὸν προσφωνεῖτε; Τίνι εἶπεν ὁ λεγεὼν τῶν δαιμόνων·

84/85 Ioh. 7, 20    86 cf. Ioh. 8, 44    88/90 Marc. 1, 24; Luc. 4, 34; cf. Matth. 8, 29

ω'(α[VZ] β[XMURY])    ω'(γ[DW] δ[FLATCBOKPHS])

77 αἰσχύνην K    τὸν β WCKPS v, add. τὸν B, om. DLA    τὸν  
βασιλέα Ἡρώδην DL    Ἡρώδην] add. μὲν ω'(-U) v    βασιλέα] add.  
ἐπήρωσαν XM v, add. εἰργάσαντο U, add. καὶ τοσαῦτα RY    τε] om.  
U OK    78 φυλακὰς DACB, φυλακας P    79 φαρισαῖοι V    Ἰου-  
δαίων] ἱερέων RY    ἀθροισμα U, συνέδριον OH    ἓνα] add. τὸν P  
80 μὴ - φυλάξαι] μὴ δυνασθῆναι φυλάξαι X, μὴ δυνηθέντες φυλάξαι U,  
φυλάξαι μὴ ἰσχύσαντες D, φυλάξαι W    80/82 ἰδιώτην - ἀρτίως] om. U  
80/81 ἀπειρον V    82 Τί] τίσιν XM, add. οὖν RY CS    ἐροῦσι] om.  
β v    Ἰουδαίων] praep. οἱ D    καὶ] om. P    83 ἀπερυθριασμένῳ  
αU AK, ἀπηρυθριασμένοι B    προσώπῳ καὶ] τῷ ω'    τολμῶσι λέγον-  
τες U    84 δαίμονα K    84/85 τίς - ἔχειν] om. U    84 τί X    85  
δαίμονα] γTCBOKH    λέγειν ἔχετε (sic) H.    ἔχεις αXY    ὦ] om.  
FLPS    Ἰουδαῖοι] om. OS    οὐδέ A    86 ὑποφέρει AC    δ' ] om.  
V L    ἀπὸ D    τίνος] add. ὁ δαίμων ω'    86/87 μαστιζόμενος  
ἀοράτως C    86 ἀοράτως] om. RY    87 ὁ λεγεὼν] om. VU ω'    καὶ  
- δυνάμενος] om. V    καὶ] οὔτε U, add. μὴ M v    μηκέτι] om. U  
88 βοᾷ U    λέγων τὴν ἀλήθειαν P    λέγων] om. β v    τί] praep.  
ἐα ω'(-C), praep. ἵνα C    89 οἶδας X, οἶδαμὲν RY    σε] om. W    90  
δ' ] praep. σὺ εἶ U    υἱὸς] ἅγιος ω'    θεοῦ] Ἰσραὴλ T    πυραττούμε-  
νος V, πυραττόμενος B, πειρακτούμενος Z    ἀπολογεῖ D    91  
εὐεργετούμενοι] εὐεργετοῦντα T, om. C    δαιμονιοῦντα DT (et post  
κύριον transp. T) CBOKHS, δαιμονιώντι P, δαιμονῶντα RY    Ἰησοῦν]  
om. R TB v    92 Χριστὸν] om. β DTB v    Τίνι] τί D

- «Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν εἰς τὴν ἀγέλην τῶν  
χοίρων εἰσελθεῖν», Σολομῶντι τῷ τὰ Ἱεροσόλυμα κτίσαντι  
95 ἢ τῷ δεσπότη Χριστῷ τῷ τὰ σύμπαντα ἐν τῇ χειρὶ  
βαστάζοντι;  
Ἄλλ' ἐροῦσιν εὐθέως οἱ φιλοδαίμονες Ἰουδαῖοι· «Τί οὖν;  
Σολομῶν οὐκ ἐδεσπότευσε τῶν δαιμόνων;  
Οὐχὶ πάντας ὑφ' ἐν ὡς ἓνα συνέκλεισεν;  
100 Οὐχὶ Ἰουδαῖοι χαρακτήρσι τούτους ἐπέδησεν;  
Οὐχὶ ἄχρι τῆς σήμερον τοῦτον δεδοίκασιν;»  
Ἄλλ' ὡς Ἰουδαῖοι πεταλοράπται, μαγγανοδαίμονες, μάτην  
ταῦτα προβάλλεσθε· μόνος γὰρ ὁ δεσπότης Χριστὸς κρα-  
ταιῶς τὸν ἰσχυρὸν ἔδησε καὶ τὰ σκεύη αὐτοῦ διήρπασεν.  
105 Σολομῶν γὰρ οὐ μόνον οὐκ ἐδεσπότευσε τῶν δαιμόνων  
βασιλικῶς, ἀλλὰ καὶ ὑπ' αὐτῶν ἐδεσποτεύθη πρὸς τῷ τέλει  
διαφθαρεῖς. Ἀγαπήσας γὰρ τὸν τῆς πολυγαμίας ἔρωτα τῇ  
τοῦ διαβόλου μαστροπότητι δελεασθεῖς, καὶ εἰς ἀγέλην  
γυναικῶν ἀλλοφύλων ὡς ἵππος θηλυμανῆς ἐπιχρεμετίσας,  
110 ἐρρύπωσε τὸν τῆς θεογνωσίας θάλαμον. Καταλιπὼν γὰρ  
τὸν θεὸν τῶν πατέρων αὐτοῦ, ὧ καὶ τὸν ναὸν ἐδείματο,

93/94 Matth. 8, 31    104 cf. Matth. 12, 29; Marc. 3, 27    107/112 cf.  
III Reg. 11, 1-8

ω<sup>1</sup>(α[VZ] β[XMURY])    ω<sup>2</sup>(γ[DW] δ[FLATCBOKPHS])

93/94 Εἰ - εἰσελθεῖν] *post* βαστάζοντι (l. 96) *transp.* ω<sup>2</sup>    93 ἐκβάλλεις  
M T B O K P, ἐκβάλλης Z U F v ἐπιταζον W    94 ἀπελθεῖν δ(-T) σο-  
λομῶνι ω<sup>2</sup>(-O), σολομῶν V    95/98 ἢ - δαιμόνων] *om.* U    95  
Χριστῷ] *om.* Z    τῷ<sup>2</sup>] *om.* Y    πάντα K    98 Σολομῶν] *praep.* ὁ  
ω<sup>1</sup> W v, σαλομῶν T    δαιμόνων] ἀγγέλων μόνον R Y    99 οὐχ ἅπαντας  
H    οὐ C    πάντας - συνέκλεισεν] πάντα τὰ δαιμόνια ὑπετάγησαν U  
ὑφ' ἐν ὡς ἓνα] ὡς ἐν ὑφ' ἓνα K    ὡς ἓνα] *om.* D O    συνέδησεν S  
100 Οὐχὶ - ἐπέδησεν] *om.* ω<sup>1</sup> v    οὐχ F C B P H    Ἰουδαῖοι W,  
ἰδιάζουσιν B    χαρακτήρσι A    τούτοις T    συνέδησεν D, ἐπαίδευσεν  
W L K P    101 Οὐχὶ] *add.* καὶ U    μέχρι β v    102 πεταλοράπται] πεταλο-  
γράφται T K H S, *om.* ω<sup>1</sup> v    μαγγανοδαίμονες H    102/103 μάτην -  
προβάλλεσθε] *om.* L    103 ταῦτα] *om.* C    προβάλεσθε U A P, προ-  
βάλλεται B    103/104 κραταιὸς W F T P    104 καὶ - διήρπασεν] *om.* C  
τούτου L    διέρρηξεν D    105 σαλωμῶν T    γὰρ] δὲ A    οὐ  
μόνον] *add.* ὅτι A, *om.* Z    ἐδέσποσε M v    δαιμόνων] ἀγγέλων  
μόνων R Y    106 αὐτοῦ Z    πρὸς] *pro* W, ἐπὶ A    τῷ] τὸ D B O K,  
τὰ ω<sup>1</sup> v, *om.* A    τέλος K, τέλη ω<sup>1</sup> v    107 φθαρεῖς α, καταφθαρεῖς β v  
γὰρ] *add.* ὁ σολομῶν γ, *add.* σολομῶν (σαλωμῶν T) δ(-L), *add.*  
οὗτος L    108 διελασθεῖς D    109 ὡς] *praep.* καὶ D, ὡσπερ A  
χρεμετίσας W A, ἐπιχραματίσας O, ἐπεχρεμετήσας K    110 ἐρύπανεν  
W    ἀγνωσίας D    111 ὧ] *om.* D    ἐδομήσατο U



- ειδώλοις σπήλαια κατεσκεύαζεν. Πῶς οὖν δαιμόνων δε-  
 σπότης ὁ τῶν δαιμόνων δοῦλος;  
 Ὡς τῆς Ἰουδαϊκῆς κακίας,  
 115 ὡς τῆς τοῦ δεσπότης Χριστοῦ μακροθυμίας.  
 Ὀνειδιζόμενος παρακαλεῖ,  
 λοιδορούμενος προσίεται,  
 ραπιζόμενος ἐλευθεροῖ,  
 σταυρούμενος ὑπὲρ τῶν σταυρούντων προσεύχεται,  
 120 τὸν ἐκ γεννητῆς τυφλὸν ὀμματοῖ,  
 καὶ ὡς ἁμαρτωλὸς διαβάλλεται. Ἥ γὰρ οὐκ ἴστε ἄσυλον  
 τὴν μνήμην φέροντες, ὅτι περ Ἰουδαίων παῖδες οἱ ψυχικῶς  
 τυφλώττοντες πρὸς τὸν σωματικῶς ἀναβλέψαντα ἐβδών  
 λέγοντες τῇ προτεραίᾳ· Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἶδαμεν  
 125 ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλὸς ἐστίν;  
 Ὡς Ἰουδαϊκῶν ἀθυρώτων χειλέων. Ἄμαρτωλὸς ὁ Χριστός;  
 Καὶ πῶς ἁμαρτωλὸς ὁ ἁμαρτίας ἀφαιρούμενος; 1981  
 Πότε δοῦλος δοῦλον ἐλευθεροῖ;  
 Πότε ὑπεύθυνος ὑπεύθυνον λυτροῦται;  
 130 Πότε χρεώστης χρεώστου τὸ χειρόγραφον διαρρήσσει;  
 Ἐλεύθερος δοῦλον ἐλευθεροῖ·  
 μὴ γὰρ δοῦλος δοῦλον;  
 Ἀνεύθυνος κατάδικον λυτροῦται·  
 μὴ γὰρ κατάδικος κατάδικον;  
 135 Εὐπορος χρεωφειλέτου τὸ χειρόγραφον διαρρήσσει·  
 μὴ γὰρ δέσμιος δέσμιον λύει;

119 cf. Luc. 23, 34

120 cf. Ioh. 9, 1 sqq.

124/125 Ioh. 9, 24

ω'(α[VZ] β[XMURY]) ω'(γ[DW] δ[FLATCBOKPHS])

112 ειδώλοις] *add.* ἐποίησεν FP, είδωλα πεποίηκε L κατεσκεύασεν  
 U LOKP v 112/113 δεσπότης δαιμόνων S 112 δαιμόνων] *om.* T  
 115 Χριστοῦ] *om.* C 116 παρεκάλεῖ WOPH, μακροθυμεῖ β.v 117  
 προσίεται] φέρει ω'(-S), *om.* S 118 ραπιζόμενος] *om.* S 118/119  
 ἐλευθεροῖ σταυρούμενος] *om.* XMB v 120 γενετῆς UY L, γεννητῆς PS,  
 γεννητοῖς γTBOK 121 ἴστε] ἐστὶ D<sup>45</sup>, εἰς τὸ H 122 ὅτι περ] ὅτι  
 παρ' v Ἰουδαίων] οἱ Ἰδαίων Z 123 ἐβδών R DOHS 124 προτέρα  
 ATBKS<sup>45</sup> τῷ] *om.* v ἡμεῖς] *add.* γὰρ A 125 ὅ] *om.* T  
 οὗτος] *om.* T 126 Ἰουδαίων βW v, Ἰουδαϊκῶν D ἀθυρώτατον D  
 χειλέων] στομάτων ω'(-D'), στόμα D 126/127 ὁ - ἁμαρτωλός] *om.*  
 UL 126 ὁ Χριστός] *ιστανίτ εἰ πρώτον εχρησθ.* D ὅ] *om.* C 127  
 ὁ ἁμαρτωλός ω' ἀφαιρεῖται ω'(-AT), ἀφίεισιν AT 130 χρεω-  
 στοῦντος T τὸ] *om.* βWAT v 131 Ἐλεύθερος - ἐλευθεροῖ] *om.* M v  
 δοῦλον, ἐλευθεροῖ] ἐλευθεροῖ δοῦλον P, δουλοῖ B 132 δοῦλον]  
 [ἐλευθεροῖ] *add.* v 133 κατάδικον] ὑπεύθυνον ω' 135 τὸ] *om.* β v

Τί δέ και ἐθεάσασθε τοῦ δεσπότου Χριστοῦ ἀμαρτωλοποιὸν δείγμα; Τὴν τοῦ ὕδατος εἰς οἶνον μεταβολήν; Τοῦτο θεότιτος κέλευσμα, οὐχὶ δὲ ἀμαρτίας ἔρευγμα. Ἄλλὰ τὴν  
 140 ἐκ νεκρῶν τοῦ Λαζάρου κλήσιν; Καὶ τοῦτο ὡς ζωοποιὸς ἠϋθένησεν, οὐχὶ δὲ ὡς ἀμαρτωλὸς ἐβαπτολόγησεν. Ἡμῶν δὲ σιωπησάντων, ὡς Ἰουδαῖοι, λάβετε τῆς πλάνης ὑμῶν ὁδηγὸν αὐτὸν τὸν τυφλόν. Μὴ αἰσχυρθῆτε ὑπὸ τοῦ τυφλοῦ ὁδηγηθῆναι· οὐ γὰρ εἰς βόθρον ὑμᾶς ρίπτει, ἀλλ' ἐπὶ  
 145 πέτραν ἴστησιν· ἔχει γὰρ λάμπουσαν, ἄσβεστον τὴν λάμπάδα τῆς πίστεως.

Τί οὖν ὁ τυφλὸς πρὸς τοὺς Ἰουδαίους; Οὐκ ἠκούσθη φησὶν ἀπὸ τοῦ αἰῶνος ὅτι ἦνοιξέ τις ὀφθαλμούς ἐκ γεννητῆς τυφλοῦ.

150 Ὡς τῶν παραδόξων πραγμάτων. Ὁ ἀγράμματος τῶν νομικῶν διδάσκαλος γίνεται λέγων πρὸς αὐτοὺς πεπαρρησιασμένη γλώσση· «Μάτην τῷ νόμῳ ἐπαναπαύεσθε. Οὐ λέγετε τὸν Ἀβραάμ δίκαιον καὶ Μωσέα καὶ Ἡλίαν καὶ Ἐλισσαῖον καὶ πάντας τοὺς προφῆτας δικαίους, τὸν δὲ Χριστὸν  
 155 ἀμαρτωλόν; Τίς τῶν παρ' ὑμῖν δικαίων ἐκ γεννητῆς τυφλόν

138 cf. Ioh. 2, 3 sqq. 140 cf. Ioh. 11, 43 144 cf. Matth. 25, 14; Luc. 6, 39 144/145 cf. Matth. 7, 24; Luc. 6, 48 145/146 cf. Matth. 25, 1-13 147/149 Ioh. 9, 32

ω'(α[VZ] β[XMURY]) ω²(γ[DW] δ[FLATCBOKPHS])

137 καὶ] *om.* H δεσπότου] *om.* O 137/138 ἀμαρτωλόν. ποιὸν V, ἀμαρτωλοῦ ποιῶν S, ἀμαρτωλὸν T 138 ὑπόδιγμα S Τὴν] τῆ P 139 οὐχ O δὲ] *add.* ὡς D, *om.* U O ἔρευγμα] ἔρεγμα D, ἔρευνα A, ἔρευμα B<sup>ac</sup>, εὔρεμα LKS, πρόσταγμα ω' ν 139/140 τὴν ἐκ] τῶν V 140 κλήσιν] ἀνάκλησιν ω'(-U) S ν, ἀνάστασιν U ὡς] ὁ RY 141 ἠϋθέτησεν XU, ἠθέλησεν M ν οὐχὶ δὲ] οὐχ O 142 δὲ] *om.* VM ν συμπεισάντων ν πλανήσεως ω² 143 ὁδηγὸν αὐτὸν] *om.* H τὸν τυφλόν αὐτὸν T τοῦ] *om.* H 144 ὁδηγούμενοι F βόθρον β ν 145 πέτρας DFLOPH 145/146 ἔχει - πίστεως] *om.* A 145 ἄσβεστον λάμπουσαν T ἄσβεστον] *om.* Z τὴν] τινὰ W, *om.* U 147 τοὺς] ταύτους K Ἰουδαίους] *add.* ἀκούσατε (ἠκούσατε KP) αὐτοῦ λέγοντος μᾶλλον δὲ σοφιστεύοντος (σοφιστοῦ τῷ ὄντι L) ω²(-D), *add.* ἀκούσατε αὐτοῦ λέγοντος D 148/149 ἐκ - τυφλοῦ] τυφλοῦ γεγεννημένου O 149 γενετῆς UY L, γενετῆς F, γεννητοῖς DK 150 τῶν'] *om.* D θαυμάτων FP 150/151 τῶν νομικῶν] *om.* L λογικῶν ω²(-D), διδασκάλων D 151 γίνεται] *add.* τῶν ἐλλογίμων L 152 γλώσση] γλώττη U, *praep.* τῆ T ἐπαναπαύσασθε Y, ἐπιαναπαύεσθε C 153/154 καὶ' - Ἐλισσαῖον] *om.* a 153 καὶ Μωσέα] *om.* OP Μωσέα] μωσέα β K<sup>ac</sup> ν, *add.* δίκαιον ω²(-OP) καὶ Ἡλίαν] *om.* L 153/154 Ἐλισσαῖον] *add.* δίκαιον H 154 δικαίους] *om.* ω² 155 ὁμῶν XM WFP γενετῆς UY L, γενετῆς F, γεννητοῖς γK

ώματων; Εἰ δὲ ἐκείνων οὐδεὶς ἴσχυσε τοῦτο ποιῆσαι, ὁ  
 δὲ ἁμαρτωλὸς φημιζόμενος πάντας ἐκείνους ὑπερηκόντισεν,  
 φθόνῳ τὸ ἐπ' ἐμοὶ θαῦμα καλύψαι βούλεσθε;»  
 Οἱ δὲ Ἰουδαῖοι πρὸς τὸν τυφλόν· «Ἐν ἁμαρτίαις σὺ ἐ-  
 160 γεννήθης ὄλος, καὶ σὺ διδάσκεις ἡμᾶς; Τοὺς προφήτας  
 ὑβρίζεις, ὑποβολιμαῖε τυφλέ;  
 Ἡλίας ὁ προφήτης νεκρὸν οὐκ ἀνέστησεν;  
 Ἐλισσαῖος ὁμοίως τὰ ὅμοια αὐτοῦ οὐ διεπράξατο;  
 Μωσῆς, ὁ μέγιστος προφήτης, τὴν πλωτὴν θάλασσαν ἠπει-  
 165 ρον οὐκ ἐποίησεν;  
 Οὐρανόθεν οὐκ ἐθήλασε μάννα;  
 Πέτρας ἀγόνου λαγόνας οὐκ ἤνοιξεν;  
 Τὴν θάλασσαν ἐμέσαι ὀρτυγομήτραν οὐ παρεσκεύασεν;  
 Παῦσαι τοίνυν, τυφλέ, παῦσαι· οὐ μείζω ταῦτα τῆς σῆς  
 170 πεφαντασμένης ἀναβλέψεως;»  
 Ὁ δὲ τυφλὸς πρὸς τοὺς Ἰουδαίους· «Ἀντιλέγεται ὑμῶν ἡ  
 καταρρητόρευσις· μάτην αὐχεῖτε. Οὐκ ἔχετε πρὸς ἀπαίδευ-  
 τον· ὅπερ ἡ ὄψις ἐζημίωσεν, ἡ ἀκοὴ ἀνεπλήρωσεν. Μωσῆς  
 καὶ Ἡλίας καὶ Ἐλισσαῖος, ἐφ' οἷς ἀναπαύεσθε καὶ ἐνα-  
 175 βρύνεσθε ὅτι ἐθαυματούργησαν, οἶδα κἀγώ, ἀλλ' ὅμως προ-  
 σευξάμενοι, ἰκετεύσαντες, δακρύσαντες, στενάξαντες, χρόνῳ

159/160 Ioh. 9, 34    162 cf. III Reg. 17, 22    163 cf. IV Reg. 4, 34-35  
 164/165 cf. Ex. 14, 21    166 cf. Ex. 16, 4 sqq.    167 cf. Ex. 17, 6  
 168 cf. Num. 11, 31

$\omega^1(a[VZ] \beta[XMURY]) \quad \omega^2(\gamma[DW] \delta[FLATCBOKPHS])$

157 φημιζόμενος] *ante* ἁμαρτωλὸς *transp.*  $\omega^1 \nu$ , *praep.* παρ' ὑμῶν *D*,  
*add.* παρ' ὑμῶν *P* ὑπερεκόντισεν *R* 158 ἐπ'] *om.* *P* ἐμὲ *L*  
 159 τὸν] *add.* ποτὲ *O* 160 ὄλος] ὄλωσ *DATK*, *om.*  $\beta W \nu$  σὺ]  
*om.* *F* ἡμᾶς διδάσκεις  $\gamma$  162/163 Ἡλίας - διεπράξατο] *om.*  $\beta \nu$   
 162 ὁ προφήτης] *om.* *B* 163 Ἐλισσαῖος] *add.* δὲ *a* ὁμοίως] *post*  
 αὐτοῦ *transp.* *T*, *om.*  $a WFLP$  τὰ] *om.* *Z* αὐτῷ *a* οὐ] *om.* *S*  
 164 μωσῆς  $\beta FLKP \nu$  μέγιστος] *add.* ὁ *S*, *om.*  $\beta \nu$  τὴν] *praep.*  
 οὐ  $\omega^1 \nu$  164/165 θάλασσαν ἠπειρον] βατὴν  $\omega^2$  (*om.* *P<sup>ac</sup>*) 165 οὐκ  
 ἐποίησεν] οὐ πεποίηκεν *WFATCBOKPHS*, ἐποίησεν  $\omega^1 \nu$  166 Οὐρα-  
 νόθεν] *om.* *P* οὐ κατήγαγεν  $\Upsilon \omega^2$  167 ἀγόνους *AT* λαγόνας] *om.*  
*A* οὐκέρρηξεν *A* 168 ἐμέσαι] ἐκβλύσαι  $\omega^2$  ὀρτυγομήτρας *L*  
 οὐ] *om.* *Z* 169 παῦσαι<sup>2</sup>] *om.*  $\omega^2$  οὐ - ταῦτα] οὐ μείζων ταῦτα  
*VX \gamma*, οὐκέστιν ταῦτα μείζων *A*, οὐ μείζον ταῦτα *M \nu* σῆς] *om.* *FLP*  
 170 πεφαντασμένης] φαντασμένης *W*, *om.* *TC* 171 Ἀντιλέγεται  
 ὑμῶν] ἀντιλέγει· ὑμῶν *M \nu* ὑμῖν *T* 172 καταρρητορευσις *H* αὐχεῖ-  
 ται  $\nu$  173 ἀνεζημίωσεν *S* μωσῆς *Z \beta FLKPH \nu* 174 ἀναπε-  
 παύεσθε *L* καὶ<sup>3</sup>] *in marg.* *A* 174/175 ἐναμβρύνεσθε *U A<sup>in marg.</sup> TOH*,  
 ἀναβρύνεσθε  $\gamma$  175 ἐθαυματούργησεν *P* 176 ἰκετεύσαντες] *praep.*  
 καὶ *U* στενάξαντες] *praep.* τε καὶ *UR*, *om.* *FLBP* χρόνῳ] καὶ  
 χρόνου *UR*

δεηθέντες, ἔλαβον τοῦ δώρου τὸ χάρισμα· ὁ δὲ παρῶν  
 Ἰησοῦς, ὁ παρ' ὑμῶν μὲν ἀμαρτωλὸς νομιζόμενος, παρ' ἔμοι  
 δὲ θεὸς γνωριζόμενος, σύνδρομον ἔχων τῇ θελήσει τὴν  
 180 δύναμιν βουλήσει μόνον τὸ λείπον ἀνεπλήρωσεν.» |  
 Τί οὖν οἱ φαρισαῖοι πρὸς τὸν τυφλόν; Πολλὴ γὰρ ἡ 1984  
 γενομένη κατ' ἐκεῖνο καιροῦ ἀντίρρησις, ἣν οὐκ ἔχω δυ-  
 νάμεως ἐν τῷ παρόντι παραθέσθαι διὰ τὴν τοῦ καιροῦ  
 στενοχωρίαν καὶ τὴν τῶν προκειμένων ἐπιθυμίαν. Διὸ  
 185 χρεώστην ὑμῖν ἐν τῷ παρόντι ἑαυτὸν καθυπογράψας ἐπὶ τὸ  
 προκείμενον βαδιοῦμαι.

[Τί οὖν οἱ φαρισαῖοι πρὸς τὸν ποτὲ τυφλόν; «Εἰ θεὸν  
 ὀνομάζεις τὸν ὀμματώσαντά σε, πῶς πηλὸν μόνον ἐπέχρισέ  
 σου τοὺς ὀφθαλμοὺς καὶ ἀπέστειλέ σε εἰς τὸν Σιλωὰμ  
 190 νίψασθαι; Ὁ Σιλωὰμ σε οὖν ἐθεράπευσεν, μὴ ὁ ἀποστείλας  
 σε ἐκεῖ ὄν λέγεις θεόν.»  
 Ὁ δὲ τυφλὸς πρὸς τοὺς Ἰουδαίους· «Οὐχ ὁ Σιλωὰμ, ἀλλ' ὁ  
 ἀποστείλας με ἐθεράπευσεν· ὁ γὰρ Σιλωὰμ ὁ ἀπεσταλμέ-  
 νος ἑρμηνεύεται. Εἰ δὲ διὰ τὸ ἀποσταλῆναί με ἐν τῷ  
 195 Σιλωὰμ κάκει νίψασθαι, τῷ Σιλωὰμ οὐχὶ δὲ τῷ ἀποστεί-  
 λαντι ἐπιγράφετε τὸ θαῦμα, ἐξ ἀνάγκης καὶ τὸ ὑπὸ Ἑλισ-

188/189 Ioh. 9, 6    189/190 cf. Ioh. 9, 7    193/194 cf. Ioh. 9, 7  
 196/200 cf. IV Reg. 5, 8-11

$\omega^1$ (a[VZ] β[XMURY]) *unique ad l. 186*     $\omega^2$ (γ[DW] δ[FLATCBOKPHS])

178 ὁ] *om.* Z ὑμῖν  $\omega^2$  μὲν] *om.* MU FP υ ὀνομαζόμενος O,  
 φημιζόμενος D, προσαγορευόμενος β υ 178/179 παρ'<sup>2</sup> - γνωριζόμενος]  
*om.* D 178 ἐμοῦ Y 180 μόνη T λοιπὸν K 181 οἷ] *om.* P<sup>4c</sup>  
 τὸν] *add.* ποτὲ T τυφλόν] ἀναβλέψαντα O πολλὰ A γὰρ]  
*add.* ἦν T 182 γεναμένη  $\omega^2$ (-AT) κατεκείνου καιροῦ KP, κατε-  
 κείνου καιρῶ S, κατεκείνω καιρῶ AT, κατεκείνω τῷ καιρῶ O, κατεκείνω  
 τῷ χρόνῳ D ἦν] κν H 183 παρόντι] *add.* καιρῶ T παραθέσθαι]  
*praef.* κατὰ δύναμιν  $\omega^2$ (-L), *praef.* κατὰ τὸ πρέπον L καιροῦ] καλοῦ  
 FCOKS, καλλοῦ B, λόγου P 184 τῇ ... ἐπιθυμία O τῶν] *iteravit* K  
 κειμένων  $\omega^1$ (-ZY) υ ἐπιθυμίαν] στενοχωρίαν W διότι γ 185  
 παρόντι] *add.* καιρῶ K ἑαυτὸν] ἑμαυτὸν *et ante* ἐν *transp.*  $\omega^2$ (-FLP),  
*om.* FLP 186 βαδιοῦμεν V CB 187/209 τί - χωρήσαι] *add.*  $\omega^2$  (cf.  
*praef.* pp. 309-310) 188 νομίζεις T πηλῶ D 189 καί] *om.* P  
 189/190 νίψασθαι εἰς τὸν Σιλωὰμ γ 189 τὸν] *om.* T 190 μὴ] *add.*  
 γὰρ γ 191 σε] *om.* S ἐκεῖ ὄν] ἐκείνον γH 192 οὐκ γFTCOK,  
 οὐκί S, οὐκουν B 193 ὁ<sup>2</sup>] *om.* FLATOK 193/194 ἀποσταλμένος BH  
 194/195 ἐν τῷ Σιλωὰμ] *om.* D 194 ἐν τῷ] εἰς τὸν A 195 κάκει -  
 Σιλωὰμ<sup>2</sup>] *om.* AT δὲ] *om.* O 195/196 ἀποστείλαντι] *add.* με T  
 196 ἐπιγράφητε P, ἐπιγράφητε T, ἐπιγράψατε S, ἐπιγραφεσθαι W  
 τὸ'] *om.* D ὑπὸ] ἐπὶ K 196/197 Ἑλισσαίου] *praef.* τοῦ B

- σαίου γενόμενον θαῦμα, ὅτε τὸν Νεεμάν τὸν Σύρον ἐν τῷ  
 Ἰορδάνῃ ποταμῷ ἀπέστειλεν εἰπών· Λοῦσαι καὶ καθαρί-  
 σθητι, τῷ Ἰορδάνῃ ποταμῷ ἐπιγράψατε καὶ μὴ Ἐλισσαίῳ  
 200 τῷ τούτῳ κελεύσαντι. Εἰ δὲ βούλεσθέ φησιν, ὡ Ἰουδαῖοι,  
 ἀκριβέστερον μαθεῖν, οὐ δι' οἰκείαν ἀτονίαν ἀλλὰ διὰ τὴν  
 ὑμετέραν πληροφορίαν ἀπέστειλέ με ὁ δεσπότης Χριστὸς  
 εἰς τὸν Σιλωάμ. Ὡσπερ γὰρ τὸν παράλυτον συσφίγξας  
 ἐκέλευσεν αὐτὸν τὴν κλίνην ἐπ' ὤμοις βαστάζειν, ἵνα τῆς  
 205 κλίνης θεωρουμένης μὴ δυνηθῆ κλαπῆναι τὸ θαῦμα, οὕτως  
 καὶ ἐνταῦθα πηλὸν τοὺς ὀφθαλμοὺς ἐπιχρίσας ἐκέλευσέ με  
 τρέχειν εἰς τὸν Σιλωάμ, ἵνα πλειόνων μαρτύρων καταδρα-  
 μόντων μὴ δυνηθῆτε ὑμεῖς συκοφαντῆσαι τὴν ἀλήθειαν.»  
 Εὐκαιρὸν οὖν λοιπὸν ἐπὶ τὸ προκείμενον χωρῆσαι.]
- 210 Ἦκουες γὰρ ἀρτίως τοῦ εὐαγγελιστοῦ Ἰωάννου βοῶντος·  
 Μεσοῦσης τῆς ἑορτῆς ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν καὶ  
 ἐδίδασκεν, καὶ ἐθαύμαζον πάντες οἱ Ἰουδαῖοι λέγοντες·  
 Πῶς οὗτος οἶδε γράμματα μὴ μεμαθηκώς;  
 Ὡ θαῦμα Ἰουδαϊκόν, καταγνώσεως πεπληρωμένον.
- 215 Πῶς οἶδε γράμματα μὴ μεμαθηκώς φησι γράμματα; Τού-  
 των δέεται ὁ τῶν γραμμάτων ποιητής; Πρὸς διδάσκαλον  
 ἔδει φοιτᾶν τὸν τῆς γλώττης τορνευτὴν; Παιδείας δεῖται ὁ

198/199 IV Reg. 5, 10 202/203 cf. Ioh. 9, 7 203/204 cf. Ioh. 5, 8-9  
 206 Ioh. 9, 6 211/213 Ioh. 7, 14-15 215 Ioh. 7, 15 217/218 cf.  
 Prov. 10, 31

ω<sup>1</sup>(α[VZ] β[XMURY])<sup>inde a l. 210</sup> ω<sup>2</sup>(γ[DW] δ[FLATCBOKPHS])

197 γενόμενον FACBOPS 198/199 ἀπέστειλεν - ποταμῷ] om. DK,  
 sed add. in marg. K<sup>2</sup> 198 λοῦσασθαι W και] om. A 198/199  
 καθάρθηται W<sup>ac</sup>, καθάρθητι W<sup>bc</sup>-LO 199 ἐπιγράψατε] ἐπιγράψετε WFH,  
 ἐπιγράψηται T, add. τῷ θαῦμα TK 200 τούτον P κελεύσαντι]  
 ἀποστείλαντι K φησιν] om. O 200/201 μαθεῖν ἀκριβέστερον ὡ  
 Ἰουδαῖοι O 201 ἀπόνειαν W 202 δεσπότης] om. T Χριστός] om.  
 O 203 συσφίγξας DFC, συσφίξας W, συσφίξας L, σφίγξας OKS,  
 σφίγγξας A 204 ἐκέλευσεν] add. με T ἐπ' ὤμοις] ἐπ' ὤμων T,  
 ἐπ' ὤμου S, om. D βαστάξαι L 206 με] μοι L, om. γA 207 εἰς]  
 ἐπὶ P 209 ἐπὶ] εἰς T 210 γάρ] om. ZUR TH λέγοντος FP  
 211 Ἰησοῦς] Ἰωάννης M 212 πάντες] om. D Ἰουδαῖοι B 213  
 γράμματα οἶδε WTCBOKHS 214/216 Ὡ - ποιητής] om. D 214  
 Ἰουδαϊκόν] add. καὶ T 215 φησι γράμματα] om. ω<sup>2</sup> 215/216  
 Τούτων] γραμμάτων ω<sup>2</sup> 216 δέεται] δεῖται H, add. ὡ Ἰουδαῖοι T  
 διδασκάλου FLP, διδασκαλίαν β(-Y) u, διδασκαλίον Y, διδάσκον S  
 217 τὸν - τορνευτὴν] om. D γλώττης] γλώσσης aUY LI, γλώσσης  
 C, om. R Παιδείας] σοφίας TC ἐδεῖται O

- σοφίαν ἀποστάζων; Δέλτων χρήζει ὁ πτύχας οὐρανῶν ἀπλώσας; Γραφεῖον ἔδει κρατεῖν τὸν τὰς πλάκας δακτύλω  
 220 ὑπογράψαντα;  
 Πῶς οὗτος γράμματα οἶδε μὴ μεμαθηκῶς; Τὰ μείζονα καταλιπόντες ἐπὶ τὰ ἐλάχιστα παραγίνεσθε· εἰ βούλεσθε ἔρευνᾶν τὰ ἀνεξερεύνητα, εἶπατε πρῶτον πῶς τὸν ἐκ γεννητῆς τυφλὸν ὠμμάτωσεν.  
 225 Μὴ γὰρ ἀκόνην ἐγύμνωσεν,  
 ἢ κολλύριον ἔλυσεν,  
 ἢ μήλην ἐπέδειξεν,  
 ἢ σπογγίον ἔβρεξεν,  
 ἢ τὴν κεφαλὴν τοῦ πηροῦ ἐξύρησεν,  
 230 ἵνα τὸ ρεῦμα προσαναχαιτίσῃ;  
 Μὴ λεπτῇ διαίτῃ τοῦτον ἐρρύθμισεν;  
 Μὴ ἀντίδοτον αὐτῷ δέδωκεν, ἵνα τὴν χολὴν προκαθάρῃ;  
 Μὴ τραχώματος ξέσιν εἰργάσατο;  
 Μὴ νεφελοχυσίαν παρεκέντησεν;  
 235 Οὐχὶ ξένη καὶ ἐπιβλαβεῖ καὶ ἐναντίᾳ περιόδῳ ὅσον τὸ ἐπ' ἀνθρώποις τοῦτον ὠμμάτωσεν· πηλὸν γὰρ μόνον τοὺς ὀφθαλμοὺς ἔχρισεν. Πηλὸς δὲ καὶ τοὺς βλέποντας τυφλοῖ, οὐχὶ δὲ τοὺς μὴ βλέποντας ὀμματοῖ.

221 Ioh. 7, 15    223/224 cf. Ioh. 9, 1 sqq.    236/237 Ioh. 9, 6

ω<sup>1</sup>(α[VZ] β[XMURY])    ω<sup>2</sup>(γ[DW] δ[FLATCBOKPHS])

218/219 Δέλτων - ἀπλώσας] *om.* ν    218 δέλτου L    πύχας D  
 219 γραφίδιον UR    δακτύλω] *praep.* τῷ S    220 ὑπογράψαντι C  
 221 Πῶς] *add.* οὖν A    οἶδε γράμματα Z DFP    222 καταλιπόντες]  
*add.* Ἰουδαῖοι B    παραγενέσθαι P    εἰ] *praep.* καὶ D    βούλεσθε]  
*add.* δὲ P    223 ἔρευνῆσαι UR, ἐρωτᾶν Y    ἀνεξερεύνητα WACH,  
 ἀνερεύνητα O, ἀνεξιχνίαστα D    πῶς] τίς Z, *om.* D    τὸν] *om.* RYD  
 224 γενετῆς UYL, γεννητοῖς γK    225 Μὴ - ἐγύμνωσεν] *om.* T  
 225/226 ἀκόνην - ἦ] *om.* ω<sup>1</sup> ν    225 ἀκοὴν γFP    226 κολλύριν H  
 227 σμίλην β DTCOKPH ν, μίλλην L    ὑπέδειξεν UR T    228/229 ἦ  
 - τὴν] *om.* C    228 σπόγγον V<sup>ac</sup> Zβ LTP ν, σπόγγον H    229 ἦ] *om.* D  
 πύρου D    ἐξόρισεν Y    230 ἵνα] *praep.* μὴ K<sup>1</sup>    ἐξαναχαιτίσῃ Z,  
 ἀναχετήσῃ B    231 τοῦτο K    ἠρίθμησεν D    232 Μὴ - δέδωκεν]  
*om.* P    Μὴ] ἦ UR    αὐτῷ] τούτῳ γLTBOKPHS, τοῦτον F, *om.* C  
 προκαθαίρη WT, προκαθέρει K, προκαθαρίσῃ ω<sup>1</sup> ν    233 τραχώματος  
 P, τριχώματος L    ἐδέξατο V    234 Μὴ] *om.* ν    νεφελοχυσίαν  
 ω<sup>2</sup>(-LT), νεφελοχυσίαν T, φλεβοχυσίαν L    παρεκέντησεν] εἰργάσατο  
 (sic) B    235 ἐναντεῖ D    236 ἐπ'] ἐν B    ἀνθρώπων KP    πηλῷ  
 ... μόνῳ D    237 ὀφθαλμοὺς] *add.* αὐτοῦ S, *add.* τοῦ τυφλοῦ ω<sup>1</sup> ν  
 ἐπέχρισεν R δ    237/238 τυφλοῖ - βλέποντας] *in marg.* B    237  
 τυφλοῖ] πηροῖ L    238 οὐχὶ δὲ] οὐ L    δὲ - βλέποντας] *om.* UR  
 δὲ] *add.* καὶ XMY T ν    μὴ βλέποντας] τυφλοῦς L    μὴ] *in marg.*

- 240 Ὡσπερ τοίνυν, ὡ Ἰουδαῖοι, τὸν ἐκ γεννητῆς τυφλὸν ἄνευ τέχνης ἰατρικῆς θεραπεύσας τῆς θεϊκῆς δυνάμεως αὐτοῦ ἐνεφάνισε τὸ αὐτεξούσιον, οὕτως καὶ ἐνταῦθα ἄνευ μυθολογίας ῥητορικῆς καὶ πλεκτάνης σοφιστικῆς καὶ ματαιοπονίας ποιητικῆς καὶ περιεργίας γραμματικῆς καὶ βαττολογίας ἀστρονομικῆς ἐδίδασκε τοὺς παρόντας, ἵνα καὶ ἐπὶ τοῦ
- 245 τυφλοῦ μάθωσιν οἱ παρόντες, ὅτι αὐτός ἐστιν ὁ χοῦν λαβῶν ἀπὸ τῆς γῆς καὶ τὸν Ἄδὰμ πηλοπλαστήσας, καὶ ὥδε μάθωσιν ἀριδῆλως μετὰ τὴν τοσαύτην παιδείουσιν, ὅτι αὐτός ἐστιν ὁ εἰρηκῶς διὰ τοῦ προφήτου· «Ἄνοιξον τὸ στόμα σου καὶ πληρώσω αὐτό.»
- 250 Τί οὖν ὁ κύριος; Ἀποκριθεὶς πρὸς τοὺς Ἰουδαίους ἔφη, καθὼς ἀρτίως ἤκουες· *Τί με ζητεῖτε ἀποκτείνει; Οὐ Μωσῆς ἔδωκεν ὑμῖν τὸν νόμον; Καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον.*
- Οἱ δὲ Ἰουδαῖοι πρὸς τὸν κύριον· «Οὐ ποιοῦμεν τὸν νόμον;
- 255 Οὐ διὰ τοῦτο βουλόμεθά σε ἀποκτείνειν, ὅτι λύεις τὸ σάββατον παραλύτους σφίγγων καὶ τυφλοὺς ὀμματῶν; Καὶ λέγεις οὐ ποιοῦμεν τὸν νόμον;»
- Ὁ δὲ κύριος πρὸς αὐτούς· «Τοῦτο οὐκ ἔστι ποιῆσαι τὸν νόμον, ἀλλὰ ὑβρίσαι τὸν νόμον. *Εἰ γὰρ ἄνθρωπός φησιν ἐν*
- 260 *σαββάτῳ | περιτέμνεται, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως,* 1985

248/249 Ps. 80, 11

251/253 Ioh. 7, 19

259/261 Ioh. 7, 23

ω<sup>1</sup>(α[VZ] β[XMURY]) ω<sup>2</sup>(γ[DW] δ[FLATCBOKPHS])

239 ὦ] *om.* UR ἐγγενητῆς A γενετῆς UL v, γενητῆς Y, γεννητοῖς γK, γενητοῖς B 240 αὐτοῦ] *om.* P 241 τὸ αὐτεξούσιον] *om.* S καὶ] *add.* δὴ v, *om.* Z 241/242 ῥητορικῆς μυθολογίας UR 242 ῥητορικῆς] ἰατρικῆς T, *add.* καὶ περιεργίας γραμματικῆς (= l. 243) A καὶ<sup>1</sup> - σοφιστικῆς] *om.* DP πλεκτανικῆς CH 242/243 καὶ<sup>2</sup> - ποιητικῆς] *om.* TP 242 ματαιοκοπίας L, μαντεοπονίας K 243 καὶ<sup>1</sup> - γραμματικῆς] *om.* ω<sup>1</sup> A v περιεργασίας γOP 243/244 καὶ<sup>2</sup> - ἀστρονομικῆς] *om.* T 245 οἱ παρόντες] *om.* A 246 γῆς] *add.* δ D Ἄδὰμ] ἄνθρωπον Y πλαστοουργήσας KP 247 τοιαύτην P 250 Ἀποκριθεὶς] *post* Ἰουδαίους *transp.* B 252 μωσῆς αMURY BKH v δέδωκεν Z DBOPS 252/254 Καὶ - νόμον] *om.* W 252/253 Καὶ - νόμον] καὶ οὐ ποιεῖται αὐτὸν D 252 οὐδεὶς - ποιεῖ] πῶς οὐ ποιεῖτε H 254 Ἰουδαῖοι] οἰίουδαί A Ἰησοῦν D ποιοῦμεν] *add.* ἡμεῖς UR 255 σε] *om.* C 256 παραλυτικούς Z, παράλυτον A συσφίγγων UR τυφλὸν A Καὶ<sup>2</sup>] *om.* β v 257 λέγεις] *add.* ὅτι v 258/259 Ὁ - νόμον<sup>2</sup>] *om.* T 258 Ὁ - αὐτούς] *in marg.* H 259 ἀλλὰ] ἀλλ' ZXMYRDFCOH v ὑβρίσαι] *om.* W τὸν νόμον] *om.* γ ἄνθρωπον MO v 260 περιτέμνετε v 260/263 μὴ - Ἰουδαῖοι] *om.* P 260 μωσέως ZXURYFLTBEH v

ἐμοὶ χολᾶτε ὅτι ὄλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ,  
καὶ λογικοῦ τυφλὰς θυρίδας ἀνέωξα; Τί ἀναγκαιότερον ἐν  
σαββάτῳ, ὦ Ἰουδαῖοι,  
σάρκας περιτέμνειν

- 265 ἢ παράλυτον σφίγγειν;  
ἀκροβυστίαν ἀκρωτηριάσαι  
ἢ ψυχὴν ἁμαρτιῶν ἀπαλλάξαι;  
ξίφος ὀξῦναι  
ἢ τυφλὸν ὀμματῶσαι;

- 270 δικαστήριον παράνομον συγκροτήσαι  
ἢ χάριν οἰκουμενικὴν πληθῦναι;

Εἰ ἄνθρωπον περιτέμνετε ἐν σαββάτῳ, ἵνα μὴ λυθῆ ὁ  
νόμος, ἐμοὶ χολᾶτε ὅτι ὄλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν  
σαββάτῳ; Μὴ κρίνετε κατ'ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν

- 275 κρίνατε.»

Ἦ τῶν παραδόξων πραγμάτων. Θεὸς ἀνθρώποις λέγει  
περὶ ἑαυτοῦ· Τὴν δικαίαν μοι κρίσιν κρίνατε. Τῆς ἑαυτοῦ  
θαυματουργίας τοὺς ἐχθροὺς αὐτοῦ κριτὰς ἐπισπᾶται λέγων  
πρὸς αὐτούς·

- 280 «Μὴ κρίνετε κατ'ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε. Μὴ  
ὡς ἐπὶ Σωσάννης τὸν ἀναίτιον καταδικάσητε· ἐγὼ γὰρ

272/275 Ioh. 7, 23-24 277 Ioh. 7, 24 280 Ioh. 7, 24 281 cf.  
Susanna 41. 281/283 cf. Susanna 45 sqq.

ω¹(α[VZ] β[XMURY]) ω²(γ[DW] δ[FLATCBOKPHS])

261 ὄλον] *om.* UR ὑγιᾶ Z σαββάτῳ] *praep.* τῷ UR 262/272  
καὶ - σαββάτῳ] *om.* UR K 262/263 καὶ - σαββάτῳ] *om.* T 262  
λογικοῦ] *om.* S θυρίδας] θύρας DC, *add.* ὀμματῶν S ἠνέωξα AS  
262/263 ἐν σαββάτῳ] *om.* XM ν 263 Ἰουδαῖοι] *add.* ποῖα ἄρα εἰσὶν  
κάλλια T 264 σάρκα Z TPH περιτέμνει P 265 παραλύτους DAC  
συσφίγγειν X FCS, συσφίγγειν MY ν, σφίγγον P 266 ἀκροτη-  
ριάζειν T 267 ψυχῆς P ἁμαρτίαν P 268 ξίφος ὀξῦναι] *om.* V  
272 ἄνθρωπος H 272/274 ἵνα - σαββάτῳ] *om.* P 272/273 ὁ  
νόμος λυθῆ S 273 νόμος] *add.* ὑμῶν L, *add.* μωσέως O ὄλον]  
ὄλως L, *om.* W ὑγιῆ] ὑγιῆν S, ὑγιᾶ Z, *om.* H 274 κρίνατε DOK  
276 Θεός] *praep.* ὁ K λέγει] *om.* γ 277 ἑαυτοῦ¹] αὐτοῦ  
α W A O P S μοι] *post* κρίσιν *transp.* W A K H S, *om.* Z U R O P 277/280 Τῆς  
- κρίνατε] *om.* D 277 ἑαυτοῦ²] αὐτοῦ UR W C S 278 κριτὰς] *om.* Z  
ἐπισπᾶται Z 280 κρίνετε] κρίνατε W T O, κρινεῖτε K 280/289 Μὴ²  
- καὶ] *om.* P 281 Σωσάννης] σωσάννας X, σωσάννας M T H, σου-  
σάννης S, σουσάννης D, *praep.* τῆς Z



κάκει τὸν Δανιήλ ἐξήγειρα, ἵνα τοὺς μὲν αἰτίους κολάσῃ,  
τὴν ἀνεύθυνον δὲ εὐλυτώσῃ.

285 Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε. Μὴ  
ὡς ἐπὶ τοῦ Ναβουθέ παρανόμως με λιθοβολήσητε, ἵνα μὴ  
μισθὸν τῆς παρανομίας ὡς ὁ Ἀχαάβ αἱματολουσίαν πορ-  
νικὴν ὑπομείνητε.

290 Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε. Ἄει  
γὰρ παρεκρίνατε, καὶ νῦν δικαίως κρίνατε. Οὐχ ὑμᾶς  
ὄνειδιζων ὁ προφήτης Μιχαίας ἔλεγεν· Ἀκούσατε δὴ ταῦτα,  
οἱ ἡγούμενοι οἴκου Ἰακώβ καὶ οἱ κατάλοιποι οἴκου Ἰσραὴλ,  
οἱ βδελυσσόμενοι κρίμα καὶ πάντα τὰ ὀρθὰ διαστρέφοντες;  
Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε·  
ὅστ' ἂν γὰρ ἀνθρωπαρέσκων ἀπολοῦνται.

295 Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.  
Τί τὰ χεῖλη πρὸς συκοφαντίαν κινεῖτε;  
Τί τὴν γλῶσσαν πρὸς δηλατόρευσιν ὀξύνετε;  
Τί τὸ στόμα κατὰ τοῦ ἀνευθύνου χαλκεύετε; Οὐκ εἶπον  
ὑμῖν ὅτι καὶ περὶ ἀργοῦ λόγου δεῖ ὑμᾶς δίκην εἰσπρα-  
300 χθῆναι;

Τί τὸν διάβολον τέρπετε καὶ ἑαυτοὺς κατακρίνετε;

Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.

284 Ioh. 7, 24    285 cf. III Reg. 21, 13    286/287 cf. III Reg. 22, 38  
288 Ioh. 7, 24    290/292 Mich. 3, 9    293 Ioh. 7, 24    294 cf. Ps. 52, 6  
295 Ioh. 7, 24    299/300 cf. Matth. 12, 36    302 Ioh. 7, 24

ω'(α[VZ] β[XMURY])    ω'(γ[DW] δ[FLATCBOKPHS])

282 ἐξήγειρα γC    283 τὸν M    δὲ ἀνεύθυνον Y ω²    ἐκλυτώσῃ  
U LK, ἐκλυττώσῃ XM ν, ἐκλυτρώσῃ R WOK<sup>2</sup>, ἐλευθερώσῃ AS    284  
κρίνετε] κρίνατε γCOH, κρινεῖτε K    285 τοῦ] om. A ν    ναβουθέν  
ACB, ναβουθάν U    παράνομόν Y    286 ὁ] om. ATB    ἀχαβ γ  
αἱματολουσίαν V, αἱματοχυσίαν K, αἱματεκχυσίαν T    288 κρίνετε]  
κρίνατε DO, κρινεῖτε K    288/289 Ἄει - κρίνατε] om. Z    Ἄει -  
παρεκρίνατε] om. ω²    289 παρεκρίνετε β    καὶ - κρίνατε] in marg. H,  
om. DFLAO    καὶ] κἀν V    οὐχὶ γA    290 ὁ μιχαίας ὁ προφήτης γ  
Μιχαίας] om. β ν    291 οἴκου¹] om. P    Ἰακώβ - οἴκου²] om. ω²  
292 οἱ - διαστρέφοντες] οἱ διαστρέφοντες πάντα τὰ ὀρθὰ καὶ βδελυσ-  
σόμενοι κρίμα UR    οἱ] add. δὲ Z    293 κρίνετε] κρίνατε γTCOH  
ἀλλὰ - κρίνατε] om. ω²(-LTO)    294/295 ὅστ' ἂν - κρίνατε] om. FT  
294 γὰρ] ἱεραοὶ Z    ἀπόλλυνται Z    295 κρίνετε] κρίνατε γCO  
296/302 Τί - κρίνατε] om. D    297 Τί - ὀξύνετε] om. UR    Τί] om.  
C    γλωτταν H    δηλατόρευσιν K    298 τῷ στόματι A    299  
λόγου] ῥήματος B, om. H    δεῖ ὑμᾶς] δι' ἡμᾶς S    δίκην] λόγον C  
301/302 Τί - κρίνατε] om. T    301 κατακρίνατε Y    302 Μὴ -  
κρίνατε] om. W    κρίνετε] κρίνατε O

- Ὅπου ὕμνολογία, ἐκεῖ σαρκοφαγία;  
 Τί ἐβόησε Δαυῖδ λέγων· Τό στόμα μου λαλήσει σοφίαν;  
 305 Μή γάρ "Τό στόμα μου λαλήσει συκοφαντίαν";  
 Καί ἡ μελέτη τῆς καρδίας μου σύνεσιν.  
 Μή γάρ "διαβολήν";  
 Τί τιμιώτερον ἀκούειν παρά τοῦ πνεύματος τοῦ ἁγίου,  
 Στόμα φρονίμου ζητηθήσεται ἐν ἐκκλησίᾳ  
 310 ἢ "Ὦν τό στόμα ἐπλεόνασεν ἀδικίαν";  
 Τί ἄμεινον ἀκούειν,  
 Στόμα δικαίου ἀποστάζει σοφίαν  
 ἢ Ὦν τό στόμα ἀρᾶς καί πικρίας γέμει;  
 Τί ἐπωφελέστερον ἀκούειν,  
 315 Ἄληθινόν στόμα ἐμπλήσει γέλωτος  
 ἢ Στόμα καταψευδόμενον ἀναιρεῖ ψυχὴν;  
 Τί τιμιώτερον ὑμᾶς λέγειν πρὸς τὸν κύριον,  
 Τὰ χεῖλη μου ἐπαινέσουσί σε  
 ἢ Τὰ χεῖλη ἡμῶν παρ' ἡμῖν ἐστίν· τίς ἡμῶν κύριός ἐστιν;  
 320 Πείσθητε τοίνυν τῷ εἰρηκότι· Φυλάξασθε γογγυσμὸν ἀνωφελῆ  
 καὶ ἀπὸ καταλαλιᾶς φείσασθε γλώσσης, ὅτι φθέγμα λάθριον  
 κενὸν οὐ παρελεύσεται, στόμα δὲ καταψευδόμενον ἀναιρεῖ  
 ψυχὴν.

1988

304 Ps. 48, 4    306 Ps. 48, 4    309 Eccli. 21, 17    310 Ps. 49, 19  
 312 Prov. 10, 31    313 Ps. 13, 3    315 Job 8, 21    316 Sap. 1, 11  
 318 Ps. 62, 4    319 Ps. 11, 5    320/323 Sap. 1, 11

ω'(α[VZ] β[XMURY])    ω²(γ[DW] δ[FLATCBOKPHS])

303 Ὅπου] *add.* καθ' ὑπόκρισιν ἀναγνωστέον β ν ὕμνολογία] ὕμων  
 αἱ ματαιολογίαι L, ὕμων λόγια P, τὰ ὕμων λόγια K, ὕμνολογίαν ν  
 ἐκεῖ] ἐπεὶ ν, *add.* γάρ V σαρκοφαγία L 304 Δαυῖδ] *praep.* ὁ S  
 305 Μή - συκοφαντίαν] *om.* VUR T Τὸ - λαλήσει] *om.* O Τὸ]  
*om.* Y λαλεῖ D 307 Μή γάρ "διαβολήν"] μὴ γάρ τό στόμα μου  
 λαλήσει συκοφαντίαν καί ἡ μελέτη τῆς καρδίας μου διαβολήν UR 308  
 ἀκούσαι TC παρά] ὑπὸ KP τοῦ'] *om.* ν πνεύματος] στόματος  
 T 309 ἐκκλησίᾳ] *add.* ἀγίων Z 310 ἦ] *om.* P Ὦν] ὕμων OKP,  
*om.* Z τὸ] *om.* Z ἐλάλησεν DC ἀδικίας ν, κακίαν H 312  
 ἀποστάζει TC, ἀποσταλάζει WC²PS 313 ἦ] *om.* K Ὦν] ὕμων KP  
 τὸ] *om.* Z ἀρᾶς - γέμει] γέμει ἀρᾶς καί πικρίας καί δόλου O  
 314 ἐποφιλέστερον D, ἐπωφελές H 315 ἐμπλισθήσει W, ἐμπλισθεῖ  
 T, ἐμπλησθήσεται A 316 καταψευδομένου TCBOKP 317 τὸν] *om.*  
 β ν 318 μου] ἡμῶν β BO ν, *add.* κύριε UR 319 παρ' - ἡμῶν²] *om.*  
 XMY ν ἡμῖν] ἡμῶν FKP 320 πείσθητι R A, πείσετε F τοίνυν]  
 οὖν C τῷ] αὐτῷ KP ὠφελῆ XM, ὠφелеῖ UR ν 321 γλώττης  
 VUY TO λαθραῖον ω², *ei post* κενὸν *transp.* C 322 κενὸν] καὶ ὦν  
 W παρελεύσεται γ, παρασαλεύσεται KP, παρελεύσεται H, πορεύσεται  
 ω' ν 322/323 στόμα - ψυχὴν] *om.* O 322 δέ] *om.* DKP καταψευ-  
 δομένων KP

- Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε,  
 325 ἀναμέσον ἐμοῦ καὶ Μωϋσέως. Μωϋσῆς γὰρ διὰ περιτομὴν  
 τὸν νόμον ἀκυροῖ, νόμον νόμῳ λύων, ἵνα περιτμηθῆ τὸ  
 βρέφος· ἐγὼ δὲ καὶ τὸν νόμον πληρῶ καὶ τὴν χάριν τιμῶ,  
 οὔτε γὰρ ξίφος τεχνικὸν ὀξύνω οὔτε μισθὸν πραγματευτι-  
 κὸν ζητῶ.
- 330 Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε. Τί  
 με ζητεῖτε ἀποκτεῖναι; Μάτην ταράσσεσθε, οὐδέπω βούλο-  
 μαι παθεῖν· ὅτε θέλω πάσχω, οὐχ ὅτε ὑμεῖς τοὺς ἤλους  
 χαλκεύετε. Οἰκονομίαν μετέρχομαι· μὴ γὰρ ἀνάγκην ὑφί-  
 σταμαι; Ἐαυτὸν ἐταπεινώσα, οὐδεὶς με ἔκδοτον ἔλαβεν.
- 335 Ἦκουες δὲ καὶ τοῦ εὐαγγελιστοῦ Ἰωάννου τὰ αὐτὰ μοι  
 συνηγοροῦντος· τί γὰρ προσέθηκε λέγων; Ἐζητοῦν αὐτὸν  
 πιάσαι καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὰς χεῖρας, ὅτι οὐπω  
 ἐληλύθει ἡ ὥρα αὐτοῦ.»

Τί βούλεται λέγειν οὐκ ἐληλύθει ἡ ὥρα αὐτοῦ; Ἀντὶ τοῦ  
 340 οὐδέπω ἦν πληρώσας τὰ δοκοῦντα αὐτῷ. Μὴ γὰρ τις  
 νομιζέτω ἀκούων τοῦ εὐαγγελιστοῦ βοῶντος· ὅτι οὐπω  
 ἐληλύθει ἡ ὥρα αὐτοῦ, ὅτι ἡ ὥρα αἰτία, καθὼς Ἑλλήνων  
 παῖδες ματαιολογοῦσιν, ὅτι ὠρίσται ἐνὶ ἐκάστῳ τῶν ἀν-

324 Ioh. 7, 24    330 Ioh. 7, 24    330/331 Ioh. 7, 19    336/338 Ioh. 7,  
 30    339 Ioh. 7, 30    341/342 Ioh. 7, 30

ω<sup>1</sup> (α[VZ] β[XMURY])

ω<sup>2</sup> (γ[DW] δ[FLAT<sup>misque ad πληρῶ l. 327 CBOKPH<sup>misque ad l. 335</sup>])</sup>

324 κρίνετε] κρίνατε γΟ κρίνατε κρίσιν D 325 μωσέως γΑC  
 μωσῆς α LATC περιτομῆς T, περιτομίαν D 326 ἀκυροῖ (ἀκυ-  
 ρεῖ R) τὸν νόμον UR νόμῳ νόμον β TCH v νόμῳ] νόμου W, om. α  
 ἵνα] add. μὴ V περιτμηθῆ D, περιτετμηθῆ W 327 καί'] om. FL  
 328 ὀξύνω] ξύλου W 328/329 πραγματευτικὸν P, πραγματικὸν V S  
 330 κρίνετε] κρίνατε γΟ κρίσιν] *iteravit* X 331 ζητεῖτε με DH  
 ταράττεσθε WPH οὐδέπω] οὐπω β A v, add. νῦν L 332 παθεῖν]  
 θανεῖν A θελήσω M v ὅτε] ὥστε L<sup>ac</sup>, add. δὲ W 332 παθεῖν]  
 om. W ἤλους] ὄχλους R 333 χαλκεύσητε γFLBKPS 333/334  
 ἐφίσταμαι K 334 Ἐαυτὸν] ἑμαυτὸν γ, add. ἑκουσίως L ἔκδοτον με  
 L ἔκδοτον M v 335/339 Ἦκουες - ταμειύσασθαι] om. H 335  
 δὲ] om. Z καί] om. v Ἰωάννου] add. τοῦ β v τὰ αὐτὰ] ταῦτα  
 ω<sup>1</sup> C v 336 τί γὰρ] καὶ Y Ἐζητοῦν] ἐζήτον P, add. οὖν ω<sup>2</sup> (-FLA)  
 337 ἐπ' αὐτὸν] αὐτό B χεῖρας] add. αὐτοῦ D οὐδέπω S 338  
 ἐλήλυθεν C 339/342 τί - αὐτοῦ] om. Z 339 τί - αὐτοῦ] om. P  
 ἐλήλυθεν B τοῦ] add. εἰπεῖν O 340 οὐδέπω] οὐδυνέτω Y,  
 οὐπω O αὐτῷ] αὐτοῦ W, om. β v 341 τοῦ - βοῶντος] om. UR  
 342 ἐλήλυθεν CB ἡ'] om. D αἰτία] add. ἐστὶ LO 343  
 ὁμολογοῦσιν D τῶν] om. P

345 θρώπων καὶ ὁ τρόπος τοῦ θανάτου καὶ ἡ ἡμέρα καὶ ἡ ὥρα  
 καὶ τὸ πῶς δεῖ ἀποθανεῖν, καὶ οὐχ οἶόν τέ ἐστὶν ἀποθανεῖν  
 τινα, εἰ μὴ ἔλθῃ τῆς εἰμαρμένης ἢ ἀπόφασις. Ἐπαγε τῆς  
 ἀτοπίας. Γραῶδης ἢ τοιαύτη διήγησις καὶ σφόδρα ληρώδης  
 καὶ τῆς ἀληθείας ἀντίδικος. Εἰ γὰρ ὠρισται ἐνὶ ἐκάστῳ ὁ  
 350 τρόπος τοῦ θανάτου καὶ ἡ ἡμέρα καὶ ἡ ὥρα καὶ τὸ πῶς δεῖ  
 ἀποθανεῖν, καὶ οὐχ οἶόν τέ ἐστὶ διαφυγεῖν,  
 διὰ τί ἄρρωστοῦντες ἰατρικὴν βοήθειαν ἐπισπώμεθα, ἵνα  
 θᾶπτον τὸ λυποῦν ἐπικόψωμεν;  
 διὰ τί δὲ καὶ πλέοντες λιμένας ἐπιζητοῦμεν καὶ ἄστρον  
 παραφυλαττόμεθα;  
 355 διὰ τί δὲ καὶ ὁδοιποροῦντες τοὺς ληστρικοὺς τόπους ἐκκλί-  
 νομεν;  
 διὰ τί δὲ καὶ πολεμεῖν πρὸς ἐχθροὺς παρασκευαζόμεθα καὶ  
 θυρεοὺς συμπλέκομεν καὶ βέλη ὀξύνομεν καὶ τειχομαχίας  
 ἐγείρομεν,  
 360 εἰ ὠρισται ἐκάστῳ καὶ οὐχ οἶόν τέ ἐστὶ διαφυγεῖν τινα;  
 Ἄλλως δέ, διὰ τί τὸν Κάιν βδελυττόμεθα, εἰ ὠριστο τῷ  
 Ἄβελ τοιουτότροπος θάνατος;  
 Διὰ τί δὲ καὶ τοὺς φονεῖς φονεύομεν, εἰ κεχρεώστητο  
 ἐκείνους οὕτως ἀποθανεῖν;

361/362 cf. Gen. 4, 8

$\omega^1$ ( $\alpha$ [VZ]  $\beta$ [XMURY])  $\omega^2$ ( $\gamma$ [DW]  $\delta$ [FLACBOKPS])

344 καὶ<sup>1</sup>] *om.* P τόπος  $\gamma$  ἡ<sup>1</sup> - ὥρα] ἡ (*iteravit* V) ὥρα καὶ ἡ  
 (*om.* V) ἡμέρα VA 345 τὸ] *om.* β ν καὶ<sup>2</sup> - ἀποθανεῖν<sup>2</sup>] *om.* D  
 οὐκ WFLACBKP, οὐ S ἐστὶν] *om.* ν 346 τινα] *om.* Z P ἐλθῃ]  
 ἐλύθη Y ἢ] *om.* D 348 ὠρισται] ὠριστο C, *om.* XM ν 349 ἡ<sup>1</sup>]  
*om.* B τὸ] *om.*  $\omega^1$  C ν 350 καὶ - διαφυγεῖν] *om.* FLBK οὐχ -  
 διαφυγεῖν] *om.* COPS οὐκ γΑ διαφεύγειν D 351 βοήθεια P  
 352 θᾶπτον] θάνατον  $\omega^1$ (-Y) ν λοιπὸν V ἐκκόψωμεν  $\omega^2$ (-D),  
 ἐγκόψωμεν D 353 δέ] *om.* U πλέοντας W 355/356 ὑπεκκλίνομεν  
 S 357 δέ] *om.* WK καὶ<sup>1</sup>] *om.* A ν πρὸς ἐχθροὺς πολεμεῖν  
 A παρασκευαζόμεθα πρὸς ἐχθροὺς  $\omega^2$  παρασκευαζόμενοι M L ν, πα-  
 ραταττόμεθα Y 358 τοιχομαχίας MRY ν 360 εἰ - ἐκάστῳ] *om.*  
 $\omega^1$ (-Y) ν ὠρισται - καὶ] *om.* Y ἐκάστῳ] *add.* ὁ θάνατος L οὐκ  
 $\omega^2$ (-LO) ἐστὶ] *om.* A τινα] ταῦτα KP 361 ἄλλως] ἀλλῶ K,  
*add.* τε L δέ] *add.* καὶ Z Κάιν] *add.* ἀδελφοκτόνον γεγονότα Y  
 ὠρισται. D<sup>44</sup> WOKP 362 τοιοῦτος τρόπος FLA, τοιοῦτω τρόπῳ  
 ZXMY γCBOKP ν θάνατος] θανάτου FLAS, ἀπιθανεῖν Y, θανατοῦσθαι  
 P, θανατόσθαι K, *praep.* ὁ Z D 363 τοὺς] *om.* KP εἰ] *add.* γε  
 CBOK, *add.* γὰρ P κεχρεώστητο] ἐχρεώσταιτο β γ ν, ἐκεχρεώστητο καὶ  
 FAS, καιχρεώστητο V KP, καὶ χρεώστη τὸ B 364 ἐκεῖνος W, ἐκείνοισ  
 LO θανεῖν αXM DAB ν

- 365 Διὰ τί δὲ καὶ προσευχόμεθα πολυετίαν ἐτῶν δέξασθαι καὶ  
μὴ ἐμπεσεῖν εἰς πειρασμόν; Οὐχ ὅτι ἀληθὴς ἐστὶν ὁ  
δεσπότης Χριστὸς ὁ εἰρηκῶς περὶ τοῦ πιστοῦ· *Μακρότητα*  
*ἡμερῶν ἐμπλήσω αὐτὸν καὶ δείξω αὐτῷ τὸ σωτήριόν μου,*  
καὶ πάλιν· Ἐπικάλεσαί με ἐν ἡμέρᾳ θλίψεώς σου, καὶ  
370 ἐξελοῦμαί σε, καὶ δοξάσεις με;  
Ἡ γὰρ οὐκ ἴσμεν σαφῶς ἐκ τῶν ἀρτίως ἡμῖν ὑπαναγνω-  
σθέντων ἐν ταῖς Πράξεσι τῶν ἀποστόλων, ὅτι ὁ κορυφαῖος 1989  
τῶν ἀποστόλων Πέτρος ἐν θλίψει τὸν κύριον ἐπικαλεσάμε-  
νος ἐν τῇ φυλακῇ τῆς παρ' αὐτοῦ βοήθειας τετύχηκεν;  
375 Μόνον γὰρ ἐν θλίψει ἐβόησεν ὁ μακάριος Πέτρος, εὐθέως  
ὁ κύριος ὑπόθεν ἄγγελον πέμψας, ὁ μεγάλης βουλήs τῆs  
τοῦ πατρὸs ἄγγελος, τοῦ Πέτρου τὴν φυλακὴν ἐφώτισεν,  
ὡs καὶ τῶν τριῶν παιδῶν τὴν κάμινον ἐδρόσισεν. Εἰs γὰρ  
καὶ ὁ αὐτὸs κύριος,  
380 ὁ κάκεϊ τοὺs ἀνθρακας ῥόδα δείξας  
καὶ ὡδε τὰ δεσμὰ διαρρήξας·  
ὁ κάκεϊ τὴν εἰκόνα συντρίψας  
καὶ ὡδε τὴν ἀσέβειαν ἀφανίσας·  
ὁ κάκεϊ τὸν Ναβουχοδονόσορ αἰσχύνας  
385 καὶ ὡδε τὸν Ἡρώδην πατάξας·  
ὁ κάκεϊ τοὺs Βαβυλωνίους συγκαύσας  
καὶ ὡδε τοὺs Ἰουδαίους αἰχμαλωτίσας.

Τίς δὲ καὶ ἡ ἀρχὴ τοῦ ἀναγνώσματος; Ἀναγκαῖον τὰ μὲν

366 cf. Matth. 6, 13; Luc. 11, 4    367/368 Ps. 90, 16    369/370 Ps. 49,  
15    372/377 cf. Act. 12, 5-7    376/377 Is. 9, 6    378 cf. Dan. 3, 50

ω'(α[VZ] β[XMURY]) ω²(γ[DW] δ[I inde ab (εἰρη)κῶς / FLACBOKPS])

365 ἐτῶν] *om.* Z δέχεσθαι UR 366 ἐμπίπτειν UR πειρασμούς  
UR Οὐχ ὅτι] οὐχὶ L 367 Χριστὸς] *om.* A μακρότητος UR  
368 αὐτὸν] αὐτῷ A αὐτῷ] αὐτὸν YFA 369 Ἐπικάλεσαί]  
ἐπικαλέσω W, *praep.* καὶ D σου] *om.* D 371 Ἡ - ἴσμεν] οὐκ ἴσμεν  
γὰρ ω' ν σαφῶς] *om.* γO 371/372 ἐπαναγνωσθέντων ω²(-DLO)  
372 κορυφαιότατος A 374 παρ' αὐτοῦ] παρὰ τοῦ θεοῦ S ἔτυχεν  
β B ν, ἐπέτυχεν Z S 375 ἐν θλίψει] *om.* β A ν ἐβόησεν] *om.* K  
Πέτρος] *om.* L εὐθέως] εὐθύς γ, *praep.* καὶ URY 376 ὁ'] *om.*  
D ν κύριος] *om.* D πέμψων β ν 376/377 βουλήs - πατρὸs] *om.*  
V 376 τῆs] *om.* Z KP 378 ὡs] ὅs LB<sup>ac</sup> 379 καὶ] *om.* ν δ]  
*om.* X 380 ῥόδα] *praep.* ὡs L 381 καὶ - διαρρήξας] *om.* VUR  
382 ὁ] *om.* D κάκεϊ] καὶ UR 383 ἀφανίσας] διασκεδάσας β ν,  
*add.* ὁ κάκεϊ - ἀσέβειαν (= II. 382-383) εἰ *expl.* D 384 αβουχοδο-  
νόσωρ P ἰσχύνας W 386 ἐκεῖ δ(-FLO) τοὺs] *om.* I βα-  
βυλωνίτας S συγκαύσας A 387 αἰχμαλωτεύσας ω'(-DKP) 388  
Τίς] τί FL καὶ] *om.* L ἀναγνώσματος Y

παραθέσθαι, τὰ δὲ ἐν ἐτέρῳ καιρῷ ταμιεύσασθαι. Ἦκουες  
 390 γὰρ ἄρτίως τοῦ συγγραφέως Λουκᾶ λέγοντος· Κατ'ἐκείνον  
 τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας  
 κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας. Ἀνεῖλε δὲ Ἰάκωβον  
 τὸν ἀδελφὸν Ἰωάννου μαχαίρα. Ἴδὼν δὲ ὅτι ἀρεστὸν ἐστὶ  
 τοῖς Ἰουδαίοις προσέθετο συλλαβεῖν καὶ Πέτρον, ὃν καὶ  
 395 πιάσας ἔθετο εἰς φυλακὴν, παραδοὺς τέσσαρσι τετραδίοις  
 στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ πάσχα  
 ἀναγαγεῖν αὐτόν τῷ λαῷ.

Ὅντως ἐορτάζομεν σήμερον, ὅτι οὐ μόνον δεσποτικούς  
 ἀλλὰ καὶ μαρτυρικούς ἀγῶνας θεωροῦμεν·

400 Ἰάκωβος σφάζεται  
 καὶ Ἰωάννης ἀγάλλεται,  
 Πέτρος φυλακίζεται  
 καὶ ἡ ἐκκλησία προσεύχεται,  
 τὰ δεσμὰ διαρρήσσεται  
 405 καὶ ὁ διάβολος περισχίζεται,  
 τὸ πάσχα τῶν Ἰουδαίων πεπλήρωται  
 καὶ ὁ ζητούμενος οὐχ εὔρισκεται,  
 Ἡρώδης τοὺς φύλακας κατακρίνει  
 καὶ Πέτρος τὸ θαῦμα καταγγέλλει,  
 410 ἡ σιδηρὰ πύλη ἠνοίγετο  
 καὶ ἡ Ἰουδαϊκὴ καρδία οὐ κατηνοίγετο.  
 Κατ'ἐκείνον τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς  
 χεῖρας.

390/397 Act. 12, 1-4      412/413 Act. 12, 1

ω' (α[VZ] β[XMURY])      ω² (γ[DW] δ[IFLACBOKPH<sup>inde ab Ἦκουες l. 389S</sup>])

389 ἐν] *om.* UR    καιρῷ] *om.* δ    ταμιεύσασθαι DA    390 γὰρ] *om.*  
 OPHS    ἀρτίως] *om.* A    συγγραφείου W, εὐαγγελιστοῦ L    Λουκᾶ]  
*add.* τοῦ WAPS, *add.* τοῦτο DFLCBOK    391 ἔβαλεν D    ὁ βασιλεὺς  
 Ἡρώδης OS    392 τῶν] *om.* P    393 μαχαίρη IO    ἐστὶ] *om.* U    394  
 προσέθετο] *add.* τοῦ F    συλλαβεῖν] *συλ. in marg.* A<sup>2</sup>, *poss.* Πέτρον  
*transp.* D    395 ἐν τῇ φυλακῇ I    τέτρασιν KP, τέταρσι *v*    τετρα-  
 δίοις A    396 τρατιωτῶν Z    397 ἀγαγεῖν UD    αὐτόν] *om.* K  
 398/399 δεσποτικούς - θεωροῦμεν] δεσποτικούς ἀγῶνας θεωροῦμεν  
 ἀλλὰ καὶ δούλων P    401/402 καὶ - φυλακίζεται] *om.* O    401 Ἰωάννης  
 ἀγάλλεται] *om.* ω' *v*    404 τὰ - διαρρήσσεται] *om.* VS    τὰ] *praep.* καὶ  
 Zβ *v*    405 ὁ] *om.* I    περισχίζεται A    406/407 τὸ - εὔρισκεται] *om.*  
 O    406 τῶν] *om.* A    407 οὐκ γ    410 ἡ] *om.* *v*    ἀνοίγεται D  
 411 καὶ - κατηνοίγετο] *om.* P    ἡ] *om.* VDCS    καρδία] γνώμη δ  
 κατηνύγετο β(-R), κατηνύγετο R, κατανοίγεται D    412 ὑπέβαλεν D

- Ποῖον καιρόν;  
 415 Καθ' ὃν τὸ βασιλικὸν τοῦ σωτήρος ὄνομα  
 χωλοῖς δρόμον ἐχαρίζετο,  
 σιμικινθίοις νόσους ἐφυγάδευσεν,  
 σκιαίς πυρετοῦς ἀπεσπόγγιζεν,  
 μαρτυρικοὺς στεφάνους συνέπλεκεν,  
 420 Ἰάκωβον στεφάνῳ μαρτυρικῶ κατεκόσμησεν,  
 Ἰωάννην θεολόγον ἐδείκνυεν,  
 Πέτρον παλαιστήν γενναῖον ἐφύλαττεν.  
 Κατ' ἐκείνον τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς  
 χεῖρας.

- 425 Ποῖον καιρόν;  
 Ὅτε ζόανα τῆς βάσεως ἐπιπτον  
 καὶ εἶδωλα χλευάζειν οὐκ ἴσχυον,  
 ὅτε βωμοὶ ἀνεσκάπτοντο  
 καὶ ἱερεῖς ἐκόπτοντο,  
 430 ὅτε ἐγγαστρίμυθοι ἐφίμοῦντο  
 καὶ περιάπτων μαγγανεῖαι ἐρρίπτοντο.  
 Κατ' ἐκείνον τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς  
 χεῖρας.

- Ποῖον καιρόν;  
 435 Καθ' ὃν ἡ συναγωγή διελύετο  
 καὶ ἡ ἐκκλησία συνεσφίγγετο,  
 καθ' ὃν οἱ νομικοὶ ἠπόρουν

415/416 cf. Act. 3, 16    417 cf. Act. 19, 12    418 cf. Act. 5, 15  
 423/424 Act. 12, 1    430 cf. Act. 16, 18    432/433 Act. 12, 1

ω' (α[VZ] β[XMURY])    ω² (γ[DW] δ[IFLACBOKPH<sup>καρπίη β. 422-423</sup>])

415 καθ' ὃν] ὅτε KP ὄνομα τοῦ σωτήρος δ. σωτήρος] πατρός  
 β ν    416 δρόμον χωλοῖς D. ἐχαρίσατο ω²(-D), ἐδωρήσατο D  
 417 σιμικινθίοις] add. τῶν μαθητῶν Z ἐφυγάδευεν VU, ἐθεράπευ-  
 σεν A    418 σκιαίς] σκιά LB, σκιαί O, σκιάς F, add. αὐτῶν Z  
 ἀπεσπόγγισε Z FL, ἀπεσπόγγιζον O    419 στεφάνους] *iteravit* V  
 ἐπλεκεν P    420 μαρτυρικῶ στεφάνῳ UR O    421 Ἰωάννην -  
 ἐδείκνυεν] om. ω' ν ἀπεδείκνυεν A    422 παλαιστήν C ἐφύλαγεν I  
 423/444 Κατ' - ἀνήπτετο] om. H (*sed vide 431*)    423 Κατ' - καιρόν]  
 om. I    423/425 ἐπέβαλεν - καιρόν] om. D    423 ὁ βασιλεὺς Ἡρώδης O  
 ὁ βασιλεὺς] om. WCB    426/434 Ὅτε - καιρόν] om. P    426 τῆς  
 βάσεως] βασιλέως V, τῆς βασιλείας FL, add. αὐτῶν Z    428 ἀνεσκά-  
 πτοντο K    429 καὶ ἱερεῖς ἐκόπτοντο] om. δ    430 ἐγγαστρίμυθοι Z,  
 ἐγγαστρίμυθος L, γαστρίμυθοι UR ἐφίμοῦντο L, εὐφίμοῦντο D    431  
 περιάπτων] αἱ περι αὐτῶν γLABKS    432 ὑπέβαλεν D ὁ βασιλεὺς  
 Ἡρώδης WACOK    433 χεῖρας] add. αὐτοῦ B    435 ἐλύετο A    436  
 ἐσφίγγετο ν    437 καθ' ὃν οἱ νομικοὶ] καὶ νομικοῖς I ἀπόρουν  
 IFCBOPH

- καὶ οἱ ἀπόστολοι ἠύπόρου, καθ' ὄν ἡ περιτομὴ τῆς σαρκὸς ἐμειοῦτο  
 440 καὶ ἡ σφραγὶς τῆς καρδίας ἐπληθύνετο, καθ' ὄν τὰ ἄζυμα ἐφθίνει  
 καὶ ὁ ἐπουράνιος ἄρτος ἦνθει, καθ' ὄν ἡ ἐπτάμιξος λυχνία ἐσβέννυτο  
 καὶ ὁ δωδεκάκτινος σταυρὸς ἀνήπτετο. 1992
- 445 Κατ' ἐκεῖνον τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς  
 χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας.  
 Ὡ βασιλέως φρόνησις, μᾶλλον δὲ τυράννου ἐπιχειρήσις.  
 Ποῖος γὰρ βασιλεὺς, ὁ μὴ ὦν ἐν τῇ χειρὶ τοῦ θεοῦ, ἀλλ' ἐν  
 τῇ βουλῇ τοῦ διαβόλου; Πέτρον σπεύδεις φονοκτονῆσαι, ὦ  
 450 Ἡρώδη; Διὰ τί;  
 Μὴ γὰρ ἀνταρσίαν ἐμελέτησεν;  
 Μὴ γὰρ διάδημα κατεσκεύασεν;  
 Μὴ γὰρ πορφύραν ἐκτήσατο;  
 Μὴ γὰρ θησαυροὺς χρημάτων ἐπλήθυνεν;  
 455 Μὴ γὰρ ὀπλίτας ἐμισθώσατο;  
 Μὴ γὰρ πόλεις ἰσχυρὰς ἤγειρεν;  
 Γυμνὸς καὶ ἄπορος ὑπάρχει ὁ Πέτρος ἐν τοῖς σωματικοῖς,  
 κατέλιπε καὶ τὰ πατρῶα δίκτυα καὶ τὴν ἀλιευτικὴν σκάφην  
 καὶ τῆς τῶν ἰχθύων ἄγρας κατεφρόνησεν. Ἐπέισθη τῷ

445/446 Act. 12, 1

$\omega^1$ ( $\alpha$ [VZ]  $\beta$ [XMURY])  $\omega^2$ ( $\gamma$ [DW]  $\delta$ [IFLACBOKPHS])

438 καὶ - ἠύπόρου] *om.* UR καὶ] καθ' ὄν X οἱ] *om.* H  
 ἀποστολικοὶ KP εὐπόρου FLP, ἠύπόρον C, ἠπόρου W 439  
 ἡ] *om.* V 441 καθ' ὄ R<sup>ac</sup> ἐφθινε U, ἐφθόνει B, ἐφθῆρει D, ἐφθην I,  
 εὐθῆνει Z LAH 442 ὁ - ἄρτος] ὁ ἄρτος ὁ ἐπουράνιος L, ἄρτος ὁ  
 ἐπουράνιος v, ὁ ἐπουράνιος β γ 443 ἡ ἐπτάμιξος] ἡ ἐπτάμιξος D,  
 ἠπτάμιξος W 444 ἀνήπτετο F, ἀνύγετο W, ἠνοίγετο D 445 ἐβαλεν  
 P ὁ βασιλεὺς Ἡρώδης W<sup>FACBK</sup> ὁ βασιλεὺς] *om.* H 446 χεῖρας]  
*add.* αὐτοῦ B τῶν] *om.* D 447 βασιλέως] *add.* Ἡρώδου S  
 φρόνησις A 448 γὰρ] *om.*  $\omega^1$  v βασιλέως] *add.* τοῦτο ἀν  
 ἠβουλήθη ποιῆσαι εἰ μὴ L 449 ὦ] *om.* O 450 Ἡρώδη] ῥώδη S  
 451 ἀντάρσιον  $\omega^2$ (-DFL) ἐμελέτησεν] *deinde ad l. 434 revertitur* H,  
*qui ll. 445-451 bis continet* 452/454 454, 453, 452  $\omega^2$  452 γὰρ] *om.* I  
 453 γὰρ] *om.* LP πορφύρα (πορφύραν XM v) ἐχρήσατο β v 454  
 ἐπλήθυνεν χρημάτων A κτημάτων B, κτισμάτων β v 455/456 Μὴ -  
 ἐμισθώσατο] *post* ἤγειρεν *transp.* B 456 γὰρ] *om.* L ὀχυρὰς Y,  
 ὠχυρὰς S 457 ὑπάρχει] ὑπάρχων IH, *post* σωματικοῖς *transp.* A, *post*  
 Πέτρος *transp.* UR, *om.* OPS ἐν (*om.* A) τοῖς σωματικοῖς ὁ πέτρος  $\omega^2$   
 458 πατρῶα] παρόντα R τὴν - σκάφην] τῇ ἀλιευτικῇ σκάφῃ  
 ἀπετάξατο  $\omega^2$ (-DL), τὰ ἀλιευτικὰ σκάφῃ ἄ. D, τὴν ἀλιευτικὴν σκάφην ἄ. L  
 459 κατεφρόνησεν ἄγρας I



- 460 δι' ἡμᾶς πτωχεύσαντι Χριστῷ λέγοντι· «Μὴ κτήσησθε χαλκὸν ἢ πῆραν ἢ βαλλάντιον μηδὲ διπλοῦν χιτῶνα.»  
 Ὡς Ἡρώδης, τί τοὺς βαρβάρους καταλιπὼν τοῖς ἀποστόλοις πολεμεῖς; Τί τειχομαχίας ἀργῶν τὴν ἐκκλησίαν διορύττεις; Τί τὰς χεῖρας ἐκτείνεις, οὐχ ἵνα τυράννου τὴν κώμην  
 465 κατὰσχῃς, ἀλλ' ἵνα θυσιαστήριον τοῦ βασιλέως Χριστοῦ στρέψῃς;  
 Κατ' ἐκείνον τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας.  
 Ὡς χεῖρες Ἡρώδου εἰς προσευχὴν μὴ ἐκτεινόμεναι, ἀλλ' εἰς  
 470 δικαιοκτονίαν ὀπλιζόμεναι. Αὐταὶ γὰρ αἱ χεῖρες, ὡς ἴστε, κατὰ τοῦ στύλου τῆς ἐκκλησίας ὠπλίσθησαν. Ταύτας τὰς χεῖρας θεωρήσας ὁ Πέτρος ἐβόα καὶ προσήυχετο ἐν τῇ φυλακῇ τὰ τοῦ Δαυὶδ ῥήματα λέγων· Μὴ συναπολέσῃς μετὰ ἀσεβῶν τὴν ψυχὴν μου καὶ μετὰ ἀνδρῶν αἱμάτων τὴν ζωὴν  
 475 μου, ὧν ἐν χερσὶν αἱ ἀνομίαι· ἡ δεξιὰ αὐτῶν ἐπλήσθη δώρων. Εἰ μὴ γὰρ μισθὸν ὁ Ἡρώδης παρὰ Ἰουδαίων ἐλάβανεν, οὐκ ἂν τὸ φάσγανον τῆς παρανομίας ὤξυνεν, Ἰάκωβον ἀνεῖλε μαχαίρᾳ, Πέτρον δυσὶν ἀλύσεισι συνέδησε βουλόμενος αὐτὸν μετὰ τὸ πάσχα ἀναγαγεῖν τῷ λαῷ.  
 480 Ὡς πάσχα Ἰουδαϊκόν, αἰεὶ μεταξὺ αἱμάτων ἀθῶων μιγνύμε-

460/461 cf. Matth. 10, 9-10; Luc. 10, 4    467/468 Act. 12, 1    473/476 Ps. 25, 9-10    478 Act. 12, 2    479 Act. 12, 4

ω' (α[VZ] β[XMURY])    ω² (γ[DW] δ[IFLACBOKPHS])

460 λέγοντι] *om.* ω²(-K)    κτήσασθε γFACBOKPHS    460/461 χαλκόν] *om.* A    461 μηδὲ] μὴ V ω²(-O), ἢ O, μήτε Y    χιτῶνα] *add.* ἢ ἱμάτιον O    462 Ὡς Ἡρώδης, τί] Ἡρώδης *ei poss* καταλιπὼν *transp.* ω² κατελείπων W    τοὺς ἀποστόλους VB LA    463 πολεμεῖς] κατασφάττεις β v    τί] *add.* γὰρ Z, *om.* ω²    τειχομαχίας XMY I v, τειχομαγίας D    464 τί] *om.* ω²    τυράννου] *om.* D    τὴν] *om.* ω' v    465 τοῦ - Χριστοῦ] χριστοῦ τοῦ ἀθανάτου βασιλέως Z    Χριστοῦ] *om.* β D v  
 466 καταστρέψῃς LAS, διαστρέψῃς I, τρέψεις D    467 Κατ' - καιρὸν] *om.* PH    ὑπέβαλεν D    ὁ βασιλεὺς Ἡρώδης ACOH    468 χεῖρας] *add.* αὐτοῦ B    469 Ἡρώδου] *add.* οὐκ UR    εἰς'] πρὸς D    μὴ] *om.* UR    470 δικαιοκτονίαν] τὸ κτείνειν δίκαιον ω' v    ὡς] *om.* UR    ἴστε] ἴσταται γὰρ S, *om.* UR    471 τῆς ἐκκλησίας] *om.* P    Ταύτας] *praef.* διὰ I    472 θεωρήσας] *om.* I    472/473 ἐν - λέγων] *om.* A  
 473 ῥήματα] *om.* O    μετ' v    474 μετ' v    476 παρὰ Ἰουδαίων] *om.* D    Ἰουδαίων] *praef.* τῶν S    477 ἐλαβεν VL    φάσγανον] σφάγιον UR, ξίφος ω²    τῆς] *om.* D    παρανομίας] μανίας A, *om.* D  
 478 ἀνελεῖν Zβ v    Πέτρον] *praef.* καὶ ω' v    ἀλύσεισι δυσὶν D    συνέδησε] *praef.* οὐκ ἂν ω' v, ἐδήσε WI    479 αὐτὸν] *poss* ἀναγαγεῖν *transp.* A, *om.* CO    ἀγαγεῖν DS    480 ἀθῶων] ἀδίκων A

νον. Τὸν δεσπότην Χριστὸν πρὸ τοῦ πάσχα ἐσταύρωσαν, τὸν μαθητὴν αὐτοῦ Πέτρον μετὰ τὸ πάσχα ἀνελεῖν ἐβούλοντο. Ὡς πάσχα ἀναγνον, ὡς συναγωγὴ αἱματοποσίας φίλη. Καλῶς ὁ Σολομῶν ἐκ πολλῶν τῶν χρόνων τὴν τῶν Ἰουδαίων συναγωγὴν «βδέλλαν» προσηγόρευεν. Διὰ τί; Ὡς ἀλλοτρίων αἱμάτων ἐλκύστριαν.

485 Βουλόμενος αὐτὸν μετὰ τὸ πάσχα ἀναγαγεῖν τῷ λαῷ. Διὰ τί δὲ μὴ ἐν τῷ πάσχα; Τιμῶσι δῆθεν τὴν ἑορτὴν τοῦ πάσχα. Ὡς τιμὴ ὑβρεως πεπληρωμένη. Εἰ οὐκ ἐξὸν ἐν τῷ πάσχα φονεῦσαι, μηδὲ | δῆσητε ἐν τῷ πάσχα. Τὴν ἑορτὴν 1993 δοκεῖτε τιμᾶν τὸν φόνον θησαυρίζοντες; Τὸ θῦμα κατέχετε καὶ θύειν οὐ νομίζετε; Ὡς εὐλάβεια κατακρίσεως πεπληρωμένη, μᾶλλον δὲ ὡς παρανομία ἄχρι τῆς δεῦρο παρά τινων φυλαττομένη, ἐκεῖθεν ἀρχὴν λαβοῦσα καὶ τέλος εὐρεῖν μὴ 495 ἐπιζητοῦσα.

Ἡ γὰρ οὐκ ἴσμεν ὅτι πολλάκις τινὲς τῶν ἐν δυναστείᾳ ἐξεταζομένων ἀνεύθυνόν τινα ἐν φυλακῇ δημοσίᾳ κατακλείσαντες, μόνον ἐπιστῆ τὸ τίμιον πάσχα, εὐθέως δῆθεν τῆς δημοσίας φυλακῆς ἀπαλλάττουσιν, ἑτέραν φυλακὴν χαλεπωτέραν ἐπινοοῦντες ἢ παρ' ἑαυτοῖς φυλάττοντες καὶ λιμῷ ἄγχοντες ἢ εἰς τὸν οἶκον τοῦ ἐκβιβαστοῦ συγκλείοντες

482 Act. 12, 4

484/485 cf. Prov. 30, 15

487 Act. 12, 4

ω'(α[VZ] β[XMURY]) ω²(γ[DW] δ[IFLACBOKPHS])

481/482 ἐσταύρωσαν - πάσχα] *om.* D 482 μετὰ - πάσχα] *om.* A  
 482/483 ἠβούλοντο Y, ἠβουλήθησαν ω² 483 πανάγιον K ὡ  
 συναγωγῆ] *om.* C αἱματοχυσίας AH, αἱματεκχυσίας ω'ν 484  
 Σολομῶν ν 485 βδελυρὰν I, βδελυρὰν Zβ L ν προηγόρευσε IO  
 Διὰ τί] *om.* C 487 αὐτὸν] *add.* φησί Vβ ν, *om.* OS 488 Τιμῶσι]  
*add.* γὰρ O 489/490 Ὡς - πάσχα²] *poss* νομίζετε (l. 492) *transp.* UR  
 489 πεπληρωμένη] περιωτέρα B 490 φονεῦσαι - πάσχα²] *om.* D  
 φονεύειν O μήτε W δῆσαι IH Τὴν] *add.* μὲν Zβ ν, *add.*  
 ἐμὴν V 491 δοκεῖ P φθόνον CH θησαυρίσαντες P θῦμα]  
 θαῦμα WC, θάμα I, *add.* δὲ M ν κατέχοντες D 492 οὐ] *om.* S  
 492/493 (κατα)κρίσεως - παρά τι(νων)] *culiro rescissa in* C 493  
 παρά τινων] *add.* ἀνθρώπων D, *om.* FL 494 φυλαττομένη] *om.* FLP  
 τέλος] *praep.* τὸ ν οὐκ ν 495 ἐπιζητοῦσαν D<sup>acc ut vid.</sup>, ζητοῦσα  
 K 496 πισίν D τῶν] *om.* OK ἐν δυναστείᾳ] δυναστίαις I 497  
 ἐξεταζομένων D, ἐξεταζόμενοι K δημοσίᾳ φυλακῇ UR δημοσίᾳ] *om.*  
 D 497/498 κατακλείσαντος Y, κλείσαντες K 498 μόνον] *add.* ἐάν  
 V, *add.* εἰ UR ἐπέστη WIFLCBS τίμιον] ἐπιτίμιον Y, μὴ ὄν αὐτοῖς  
 Z δῆθεν] *om.* UR 499 φυλακὴν] *om.* P 499/500 χαλεπωτέραν]  
 περισσοτέραν V, *om.* P 500 ἑαυτοῦς V 501 κατάγχοντες Z  
 ἐκβιβαστοῦ M W ν ἐκκλίνοντες W, συγκλείοντος H

τοῦ ἀκόρεστα κεχηνότος, μὴ συνορῶντες ὅτι τοῦτο οὐκ ἔστι τὴν ἑορτὴν τιμῆσαι, ἀλλὰ τὸν δεσπότην Χριστὸν ὑβρίσαι. Θέλεις ἑορτάσαι, τῆς συκοφαντίας ἐλευθέρωσον τὸν  
 505 σύνδουλόν σου· τότε γὰρ τις κυρίως ἑορτάζει, οὐχ ὅτε σηρικὴν στολὴν ἐγκαινίζει, ἀλλ' ὅτε τεθλιμμένην ψυχὴν ἐλευθερώσει.

Τῷ δὲ θεῷ χάρις εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἄμην.

$\omega^1(a[VZ] \beta[XMURY]) \omega^2(\gamma[DW] \delta[IFLACBOKPHS])$

502 ἀκέραστα *v* συνιέντες *A* 502/503 οὐκ ἔστι τοῦτο *A* 503  
 τὴν] *om.* γ*AC* τὸν] *om.* *A* 503/504 ἐνυβρίσαι  $\omega^2(-WLA)$  504  
 Θέλεις] *add.* κυρίως *UR* 505 σου] *om.* *UR D* 505/507 τότε -  
 ἐλευθερώσει] *om.* *UR* 505 τις] *om.* *Z* ἑορτάζεις *Z* 506 ἐγκαι-  
 νιάζει *FAKS*, ἐγκαινίζεται *O* ἀλλ' ὅτε] ἄλλο *S* τεθλιμμένην *A*  
 ψυχὴν] *praep.* καὶ κατόδυνον *S* 506/507 ἐλευθερώσης *Z* 508 Τῷ  
 - Ἄμην] δοξάζων καὶ ἑορτάζων κυρίως πνευματικῶς ὅτι αὐτῷ πρέπει δόξα  
 εἰς τοὺς ἀτελευτήτους αἰῶνας τῶν αἰώνων ἀμὴν *O*, ἐν χριστῷ ἰησοῦ τῷ  
 κυρίῳ ἡμῶν ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμὴν *S*, ὅτι τῷ θεῷ  
 πρέπει δόξα κράτος τιμὴ καὶ προσκύνησις νῦν καὶ ἀεὶ καὶ εἰς τοὺς  
 ἀτελευτήτους (*om.* *R*) αἰῶνας τῶν αἰώνων ἀμὴν *UR*, χάριτι τοῦ κυρίου  
 ἡμῶν ἰησοῦ χριστοῦ· μεθ' οὗ τῷ πατρὶ (*et add.* ὁμο τῷ ἁγίῳ πνεύματι *F*)  
 δόξα τιμὴ καὶ κράτος (κράτος] προσκύνησις σὺν τῷ παναγίῳ καὶ ζωο-  
 ποιῷ αὐτοῦ πνεύματι *L*) νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων  
 ἀμὴν *FL* δὲ] *post* θεῷ *transp.* *A*, *om.* *U* θεῷ] *add.* ἡμῶν *I*  
 χάρις] δόξα *I* εἰς] *praep.* νῦν καὶ *H* τοὺς] *add.* ὅπαντας *H*  
 τῶν αἰώνων] *om.* *I* Ἄμην] λεοντίου πρεσβυτέρου κωνσταντινου-  
 πόλεως εἰς τὸν ἐκ γεννητοῦ τυφλὸν καὶ εἰς τὸν ἅγιον πέτρον τὸν ὑπὸ  
 ἠρώδου ἐν τῇ φυλακῇ ἀποκλεισθέντα *subscriptit* *I*, λεοντίου βυζαντίου εἰς  
 τὴν μεσοπεντηκοστὴν *subscriptit* *Z*

## HOMILIA XI

### IN PENTECOSTEN

(CPG 7896)

#### Praefatio

For the constitution of the text of Homily XI (CPG 7896) we have used the following MSS<sup>(1)</sup>:

1. I *Athous Iviron* 591 (no pagination)  
chart. s. XVI-XVII ff. 497 1/25  
panegyricon with metaphrastic texts (type B)  
Ehrhard III, 310; Lambros II, 178
2. L *Athous Lavra* Δ 84 (ff. 254-261)  
m. s. XII-XIII ff. 432 37 × 24 2/33  
panegyricon with metaphrastic texts (type B)  
cf. above p. 279
3. *Athous Lavra* E 188 (ff. 297<sup>v</sup>-303)  
chart. a. 1627 ff. 434 39 × 25 2/33  
panegyricon with metaphrastic texts (type B)  
cf. above pp. 279-280
4. S *Athous Stavronikita* 58 (ff. 329<sup>v</sup>-339)<sup>(2)</sup>  
chart. s. XVI ff. 528 31,2 × 24,2 1/26  
panegyricon for the whole year, independent of the  
Metaphrast (type A)  
Ehrhard III, 467; Lambros I, 79-80
5. P *Parisinus gr.* 1595 (ff. 215<sup>v</sup>-217; inc. Καίρὸς 430)<sup>(3)</sup>  
chart. s. XV ff. 305 27,5 × 19,5 2/29  
panegyricon with metaphrastic texts (type B)  
Ehrhard III, 307-308; Halkin 220
6. T *Thessalonicensis Blatadon* 6 (ff. 323<sup>v</sup>-333)  
m. s. IX ff. 414 38,5 × 26 2/33

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(1) Inaccessible to us were: *Athous Hagia Anna* 14, s. XVI (ff. 169<sup>v</sup>-178<sup>v</sup>), *Athous Iviron* 656, s. XVII (no pagination), *Athous Xeropotamou* 146, s. XVI (ff. 7<sup>v</sup>-12) and *Athous Xeropotamou* 211, s. XVI (ff. 185<sup>v</sup>-201).

(2) At the bottom of f. 329<sup>v</sup> we read: ὁ παρῶν λόγος ἀναγινώσκεται εἰς τὴν τράπεζαν, τῆ αὐτῆς ἡμέρας.

(3) Mme G. Astruc-Morize kindly drew our attention to this MS, and abandoned her plans to publish this fragment, once we had together come to the conclusion that the ending of Leontius' homily was in question.

homiliarium

cf. above p. 77

7. V *Vaticanus gr. 1990* (ff. 241-248)  
 ff. 180-280: m. s. X 33 × 24 2/33  
 panegyricon for the whole year (type C)  
 cf. above p. 283

The seven MSS which we have collated fall distinctly into two groups, *VLS*<sub>3</sub> and *TIP*, as will be immediately evident from a glance at the critical apparatus.

Within the group *VLS*<sub>3</sub>, in which 3 can be eliminated because it is a copy of *L*, we detect close agreement between *Atbous Lavra Δ 84* (*L*) and *Atbous Stavronikita 58* (*S*), such that it may be wondered whether *S* is not a copy of *L*; on the other hand, there are four instances where *S* does not have the reading of *L*:

- 18 τὴν] *praep.* καὶ *L*  
 192 ἄκουε] *add.* γὰρ *L*  
 418 ναὶ] ὦ *L*  
 421 ναὶ] ὦ *L*

If *S* was not copied from *L*, we can then note from the small differences between *L* and *S*<sup>(4)</sup> that both MSS are good copies of their common model. A comparison of the model of *LS* with *V* points up first of all eleven omissions of a couple or more words in *LS*<sup>(5)</sup> and ten omissions of a single word<sup>(6)</sup>. Secondly, particles<sup>(7)</sup> or single words<sup>(8)</sup> are oc-

(4) 21 διαλυθείσας] *om.* *S*; 37 τῆ] *om.* *S*; ἐξ ὁλοκλήρου] ἐξοκλήρου *S*; 59 Εὐφράτης] ἐφράτης *S*; 107 Ἰουδαίου] *praep.* τοὺς *S*; 113 ἐκείνων] ἐκείνην *S*; 125/126 τὸ ἅγιον πνεῦμα] τὸ πνεῦμα τὸ ἅγιον *S*; 131 αἰρετισμὸς] αἰρετικὸς *S*; 137 καὶ] *om.* *S*; 156 καὶ] *om.* *S*; 164 πνεύματος] *praep.* ἁγίου *S*; 219 ὁ] *om.* *S*; 233 δὲ] *om.* *S*; 247/248 καθῶς - ἐκελεύετο] *om.* *S*; 303 καὶ] *om.* *S*; 363 πάντας] πάντες *S*; 411 γλώσσαν] γλώτταν *S*; 436 Ἀπέρχη] ἀπάρχη *S*; 453 ποιείσθαι] ποιῆσαι *S*; 455 κοσμικῶ] κοσμικῶς *S*; 465 τάφου] μνήματος *S*; 492 με] *om.* *S*; 495 μόνον] μόνοις *S*.

(5) 14 προσπελάσας - οὐ] *om.*; 24 τὰ - βαδίζειν] *om.*; 113/114 ἦ - ἡμῶν] *om.*; 250 εἶδες - δωρεάν] *om.*; 343 οἱ λαλοῦντές] *om.*; 403 ἦ - πνέουσιν] *om.*; 415 καὶ δίδυμα] *om.*; 434/435 ὡς τεθνεώτο] *om.*; 462/463 Ἔστι - πνεύματος] *om.*; 497/498 θεϊκῶν - καταφονήτρια] *om.*; 518 ὁ κύριος] *om.*

(6) 43 ἄρτίως] *om.*; 52 τῆς] *om.*; 60 μὲν] *om.*; 138 διαφόροις] *om.*; 216 τοῦ] *om.*; 228 ἄλλ'] *om.*; 360 τῶν] *om.*; 380 καὶ] *om.*; 382 εἰσὶν] *om.*; 463 καὶ] *om.*

(7) 215 Ταύτην] *praep.* καὶ; 228 ἀπόστολοι] *add.* δὲ; 271 τοὺς] *add.* μὲν; 272 τοὺς] *add.* δὲ (+ *TI*); 306 ἄκουε] *add.* τοιγαροῦν; 309 Ὁμοίως] *add.* καὶ; 376 τοὺς'] *add.* δὲ; 424 οἴνου] *add.* δὲ; 451 τὰ] *add.* δὲ; 454 Ἄλλο] *add.* γὰρ; 489 Τῆ] *add.* γὰρ.

(8) 173 σοφισταὶ] *add.* γεγόνασι; 192 βοῶσιν] *praep.* χαρμονικῶς; 201

asionally added to the text, and in 453 we find a sizeable addition<sup>(9)</sup>. Next we can note a number of transpositions<sup>(10)</sup> and of obvious variants<sup>(11)</sup>. From this we obtain a picture of a somewhat polished text-type, in which too the reference to the pericope which had been read out has been omitted (cf. 43 and 386).

The thirty or so variants contained in *V*, on the other hand, are the usual unimportant ones which we encounter in every text<sup>(12)</sup>. Accordingly, we come to the conclusion that within *VLS* the hyparchetype of this family is approached most closely through *V*, while *LS* derive from a copy which is more remote from the hyparchetype.

The most important representative of the group *TIP* is naturally *Thessalonicensis Blatadon 6 (T)*, a MS which we have also encountered in Homilies II, V and VI. Here *T* exhibits the same characteristics as it does there: we note only about 20 small, insignificant variants<sup>(13)</sup>; in other words, *T* offers a

ἐγνώρισεν] *add.* αὐτοῖς; 218 ἀργοῦμεν] *praesp.* ἐτι; 311 Ἡσαίου] *add.* τοῦ προφήτου; 401 ἀκριβῶς] *add.* εἰ; 492 δαψιλεύονται] *add.* καὶ λέγουσιν; 495 Καὶ] *add.* ἡνίκα; 512 συνετῶς] *add.* ἀνθρωπε; δῶρόν] *praesp.* τὸ; 519 οἶνον] *add.* ὁ χριστός.

(9) 453 ποιείσθαι] *add.* ἡ ἔκτενῶς ὑπὲρ τοῦ τεθνηκότος πρὸς θεὸν ἵκετεῦσαι.

(10) Cf. 30, 45, 135/136, 156, 353, 392, 425/426, 453 and 507.

(11) 11 τούτου] τοῦ; 13 ὅ] τίς; 14 παρέρχεται] προσέρχεται; 48 συνδιαλύεται] συλλύεται; 61 μὲν] μόνον; 62 ὀλιγοροῦντες] ὀλιγοστοῦντες; 87 μεγαλορῶγοι] μεγαλόδωροι; 108 κακὰ] καὶ; 111 ἀπηναισχύντησας] ἀπανησχύντησας; 119/120 προσαγορεύει] ἐπαναπαύει; 124 μυρίζει] συμυρίζει; 164/165 ἡμελλον] ἐμελλον; 194 τοῖς ἀποστόλοις] ταῦτοις; 201 ὠρισμένως] ὠρισμένον καιρὸν ἐν ἡμῖν; 205 συναφίγοντες] συσφίγοντες; 215 δεκάτην] δὲ τὴν; 217 Ἡλία] ἡλιοῦ (+ *I*); 238 μου] μοι; 269 τοῦς ἀποστόλους] αὐτοῦς; 283 μαραίνει] μωραίνει; 295 παρεκατέστησεν] παρακατέστησεν; 298 ἴνα'] ἴν'; 307 ὦ φίλε] ἀγαπητέ; 329 διδάγματα] δίδραγμα; 342 καταπλαγέντες] μετ' ἐκπλήξεως; 348 οἰκουμηνικῆς] οἰκονομικῆς; 351 γνῶσις] ἀλλοίωσις; 357 ἔμεινεν] ἔμενε; 377 ὄνοῦντας] ὠφελούντας; 386 ἀρτίως ἤκουες] ἀκήκοος; 391 νηφαιλιότητος] νηφαιλιότητος; 407 νηφαιλιότητι] νηφαιλιότητι; 410 ναί] ὦ; 414 πλευρίζει] πλευρίζειν παρασκευάζει; 424 μεθύομεν] μεθύουσιν; 430 Πρόσεχε] πρόσσχε; 460 κανδήλα] κανδύλα; 481 ἐκκλησίᾳ] ἐκκλησίαις; 490 ταφομεθυσταί] ταφομύσται; 493 καταλείψω] καταλίπω; 519 τῶν γαμούντων] τὸν γάμον.

(12) Most significant are: 36 θεόκρατα] θεόκριτα; 138 τρισί] *om.*; 458 ἀνδρα] *add.* παρθενικόν; 502 ἠκούσαμεν] ἠκουες; in addition, in *V* the decorative edge above the following text, a homily of Basil of Seleucia on Pentecost, has been cut off. As a result several words are missing in 507/509.

(13) E.g. 11 χρυσοτόξου] χρυσοτοξότου; 42 ἠκουες] ἠκουές; 53 τῶν οὐρανῶν] τοῦ οὐρανοῦ; 133 ὅ] *add.* μὲν; 202 ὅ] *om.*; 347 οὗτοι] *om.*; 358 Μωσαῖ] *add.* οὖν; 438 ῥόδιον] πρόδιον; 470 ἠκουες] ἠκουσας γάρ; 510 μετέβαλεν] μετέβαλον.

reliable copy of the text-type which it represents. *I* transmits to us a copy of the common model of *TI* which is not particularly accurate, as can be seen from several large omissions<sup>(14)</sup>, a number of small omissions<sup>(15)</sup>, approximately 30 variants<sup>(16)</sup>, several transpositions<sup>(17)</sup> and one addition of note<sup>(18)</sup>. A third witness to this group, albeit a fragmentary one, is found in *P*, in which the conclusion of Homily XI from 430 onwards is copied at the end of the homily of Proclus of Constantinople on Pentecost, which is transmitted here under the name of John Chrysostom.

The relationship between *P* and *TI* is immediately apparent in the passages 456/467 and 517/524, where *P* sides with *TI* against *VLS*. Within *TIP* we note that *P* exhibits only about 12 different readings from the common model<sup>(19)</sup>, and that it agrees twice with *T*<sup>(20)</sup> and once with *I*<sup>(21)</sup>.

If we now compare *VLS* and *TI* in order to determine which of the two families should be preferred for the constitution of the text, our attention is drawn first to two instances where the two families differ markedly. Lines 456/467 are omitted by *TIP*, whereas *VLS* have a passage dealing with the immodest conduct of Christian widows at the graves of their deceased husbands — a passage that would understandably be omitted, rather than included, by a later copyist, especially if we take into account the lines 462/463. A second example where the text of *TIP* differs from that of *VLS* is to be found at the end of the homily (cf. app. crit.

(14) 133/134 Ἐροῦοι - ἐπλατύνθη] *om.*; 152/153 βοῶντος - λάκκου] *om.*; 357 καὶ - ἐδέξατο] *om.*; 393/395 Πρώτη - πνεῦμα] *om.*; 440/441 στεφάνωσον - κρεοφαγίῳ] *om.*

(15) 60 οὐ] *om.*; 64 εἰ] *om.*; 105 ταύτην] *om.*; 118 οὐ μόνον] *om.*; 224 τί τὸ παράδοξον] *om.*; 317 ἦ] *om.*; 343 εἰσι] *om.*; 443 μὴ τῇ συμφορᾷ] *om.*; 478 τῷ] *om.*; 505 δέ] *om.* (+ *P*).

(16) E.g. 12/13 ἐναναπαύσαντος] ἀναπαύσαντος; 70 προύχει] προέχει; 74 ὡς] ὅ; 78 ζῶν] ζῶης; 123 οἴκου] πιστοῦς; 184 ἀνένθηκοι] ἀνεύθηκοι; 252 τοξεύσουσιν] ξέουσι; 327 ἐρμηνευτοῦ] ἐρμηνευτῶν; 413 πελιδοῖ] πελύει; 428 σοῖ] σοῦ; 475 μάχην] μέθην; 484 ποδοκρουστοῦσι] ποδοκροτοῦσι.

(17) Cf. 14, 59, 231, 321, 368/370 and 487.

(18) 166 ἀένναον] *add.* χάριν τε καὶ.

(19) *P* has four omissions: 432 ὑμᾶς] *om.*; 453 γελῶτα] *om.*; 455 σήμερον - σκιρτῶσιν] *om.*; 467/468 τὴν - τιμήσωμεν] *om.* (+ *S*). As well we find two additions: 517/524 ρυθμίσωμεν] *add.* ἕκαστος; δόξα] *add.* καὶ τὸ κράτος; and six variant readings: 435 δεσπότης] θεός; 487 ἀγορᾶς] ἀράς; 496 εὐθέως] εὐθὺς; 510 μετέβαλεν] μετέβαλλεν (= 515 and 517/524).

(20) 470 ἠκουε] ἠκουσας *TP*; γὰρ *post* ἠκουσας] *add.* *TP*.

(21) 505 δέ] *om.* *IP*.

517-524), where *TIP* read διὸ καὶ ὑμᾶς παρακαλῶ ἀγαπητοί· φύγωμεν τὴν μέθην καὶ πᾶσαν ἐνέργειαν τοῦ ἐχθροῦ, ὑπακούσωμεν δὲ (*om. I*) τῷ δεσπότῃ καὶ μετὰ ἀκριβείας τὸν ἑαυτῶν βίον ῥυθμίσωμεν (*add. ἕκαστος P*) ἵνα τῶν μελλόντων ἀγαθῶν ἐπιτύχωμεν· ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν· ᾧ ἡ δόξα (*add. καὶ τὸ κράτος P*) εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν. Nothing resembling this ending is to be found in other homilies of Leontius, and we must therefore attribute these lines to a later copyist or reviser of the text. The typical Leontian expression ᾧ φίλε in 307 and 470 is also omitted by *TI(P)*. A further sign of revision occurs in 470, where the reference to the reading of the previous day is omitted by *TIP*. All this, coupled with the large number of omissions in *TI(P)*<sup>(22)</sup>, has led us to give the preference to *VLS* in the constitution of the text. The readings of *TI* are, however, followed in:

48 συνδιαλύεται] *TI*, συλλύεται *LS*, συλλέεται *V*

65 τέσσαρας] *TI*, *om. VLS*

91 ἀφωνος] *TI*, ἀφθονος *VLS*

101 λέγοντες] *TI*, *om. VLS*

118 ἑορτῇ] *TI*, *om. VLS*

136/137 ἐναργοῦς] *TI*, ἐνεργοῦς *VLS*

148 δῆλον] *TI*, *om. VLS*

260 δῆλον] *TI*, *om. VLS*

270 Ὅτι] *TI*, *om. VLS*

289 ἐστίν] *TI*, *om. VLS*

320 δῆλον] *TI*, *om. VLS*

446 τῷ] *TIP*, *om. VLS*

476/478 τῷ - παρεχόμενος] *TIP*, *om. VLS*

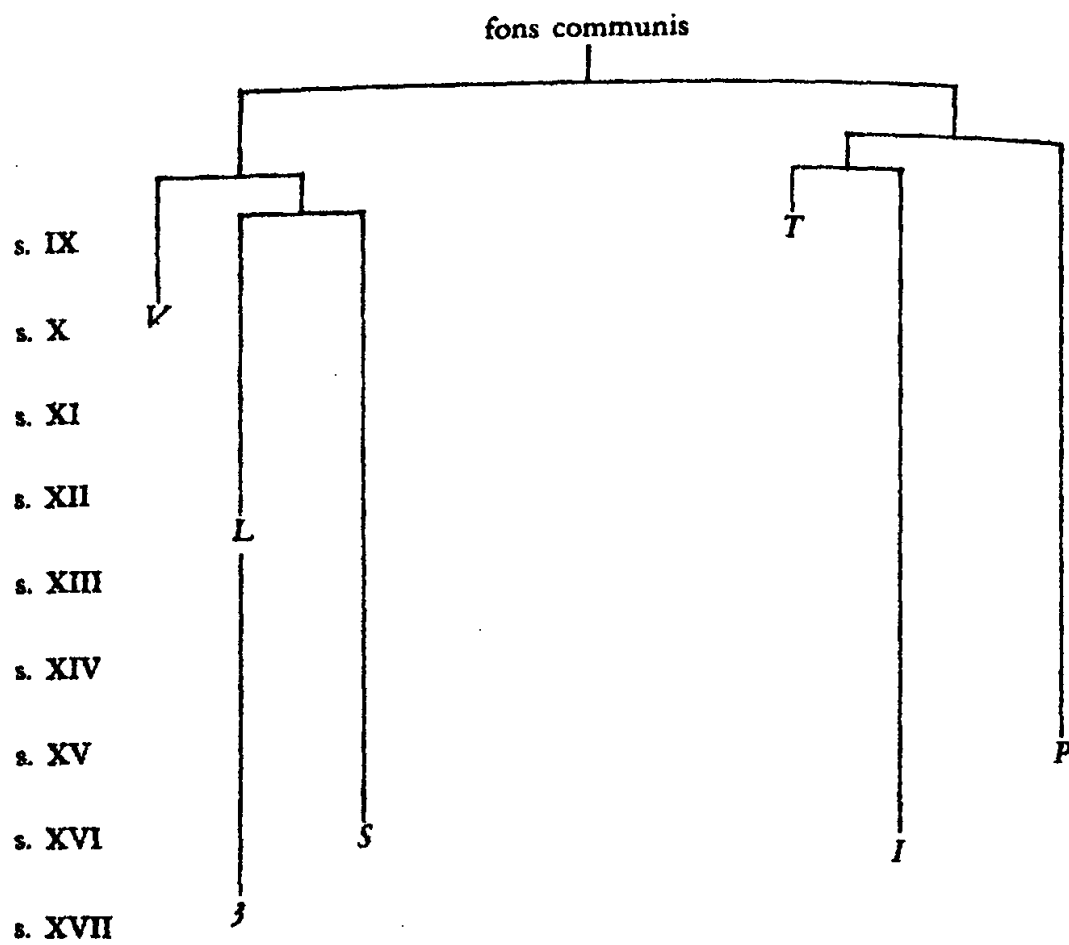
499 τοῦς'] *TIP*, *om. VLS*

Within *VLS* it is particularly *V* which we have used as our guide-line.

(22) Cf. 9/10, 83/84, 89/90, 93, 94, 123, 124, 270/271, 330/331, 351/352, 385, 421/423, 479/480, 490/491, 492/493, 497/498 and 510/511.



HOMILIA XI  
Stemma codicum



## CONSPECTUS SIGLORUM

- I *Atbous Iviron 591* chart. s. XVI-XVII no pagination
- L *Atbous Lavra Δ 84* m. s. XII-XIII ff. 254-261
- P *Parisinus gr. 1595* chart. s. XV ff. 215<sup>v</sup>-217
- S *Atbous Stavronikita 58* chart. s. XVI ff. 329<sup>v</sup>-339
- T *Thessalonicensis Blatadon 6* m. s. IX ff. 323<sup>v</sup>-333
- V *Vaticanus gr. 1990* m. s. X ff. 241-248

Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως  
λόγος εἰς τὴν ἁγίαν πεντηκοστήν

- Ὅσοι περὶ τὴν παροῦσαν ἑορταστικὴν ἀένναον χάριν ἐπείγεσθε, τῇ πηγῇ τῶν ἀγαθῶν Χριστῷ προσδράμωμεν. Πηγὴ περὶ ἧς ὁ προφήτης βοᾷ πρὸς τὸν πατέρα τῶν φώτων· Ὅτι παρὰ σοὶ πηγὴ ζωῆς, ἐν τῷ φωτί σου
- 5 ὁψόμεθα φῶς· τουτέστιν ἐν τῷ σῶ μονογενεῖ υἱῷ τὸ πνεῦμα τὸ ἅγιον. Καλῶς οὖν ὁ προφήτης τὸν δεσπότην Χριστὸν «πηγὴν» προσηγόρευσεν. Ἔστι μὲν ἔστιν, ὡ φίλοι, καὶ κοσμικὴν πηγὴν ἐν διαφόροις τόποις ἀργυρόχροον κατιδεῖν, καὶ τὰς ἐν βάθει ψηφίδας ἐν τῷ πέλματι κειμένας
- 10 τῇ καθαρότητι τοῦ ὕδατος ἐπάνω σκοπήσαι τινα ἐπικύπτοντα. Τοῦ γὰρ ἐμπύρου χρυσοτόξου τούτου ἡλίου ἐν ἡμέρᾳ θερινῇ πλατύτερον τὰς ἑαυτοῦ ἀκτῖνας ἀβρόχως ἐναπαύσαντος τῇ τοῦ ὕδατος νωτοφορίᾳ, εὐθέως ὁ τῇ τοιαύτῃ πηγῇ προσπελάσας ὁδοιπόρος ἀζήμιος οὐ παρέρχεται· τὰς
- 15 χεῖρας γὰρ ἀντὶ κρατῆρος κοιλάνας καὶ ὄλον ἑαυτὸν ἡδέως κυρτώσας,  
τοῦ ὕδατος ἀρύεται,  
τὴν δίψαν ἰᾶται,  
τὸν καύσωνα παραμυθεῖται,
- 20 τὸ πρόσωπον διαθερμανθὲν δροσίζει,  
τὰς αἰσθήσεις διαλυθείσας συνάγει,  
τὴν ψυχὴν στενοχωρουμένην πλατύνει,  
τὴν καρδίαν λιθουμένην λεαίνει,  
τὰ γόνατα βαδίζειν μὴ βουλόμενα παλινδρομεῖν ἀναγκάζει.
- 25 Ἄλλ' αὐτὴ μὲν ἡ ἀργυρόχροος πηγὴ  
δίψαν μὲν πολλάκις ἰᾶται,  
σπλήνα δὲ βλάπτει,  
καὶ καύσωνα μὲν πολλάκις παραμυθεῖται,

3/4 cf. Iac. 1, 17    4/5 Ps. 35, 10

VLS TI

Tit. 2 ἁγίαν] om. V

1 παροῦσαν] om. TI    2 προσδράμωμεν TI    5 τοῦτό ἐστιν V  
υἱῷ] add. καὶ I    6 Καλῶς] καθὼς TI    9 κατιδεῖν T    9/10  
κειμένας τῇ καθαρότητι] om. TI    11 χρυσοτόξου T    τούτου] τοῦ  
LS, om. TI    11/12 ἡμέραις θεριναῖς TI    12/13 ἀναπαύσαντος I    13  
δ] τίς LS    14 προσπελάσας - οὐ] om. LS    ἀζήμιος οὐ παρέρχεται  
ὁδοιπόρος I    προσέρχεται LS    18 τὴν] praep. καὶ L    20 διαθερμα-  
θὲν I    21 διαλυθείσας] om. S    24 τὰ - βαδίζειν] om. LS    25 αὐτὴ  
LS    27 σπλήναν T

τὸ δὲ ἦπαρ νοσεῖν παρασκευάζει,  
 30 καὶ τὴν ψυχὴν μὲν πολλάκις ἐκπηδήσαι τοῦ σώματος βου-  
 λομένην παρακατέχει,  
 ψύξιν δὲ τῷ θώρακι ἐνθηκιάσασα πολυχρόνιον πάθος  
 γεννᾷ.  
 Ὁ δὲ γε δεσπότης ἡμῶν Ἰησοῦς Χριστὸς ὁ καλῶς «πηγὴ»  
 35 προσαγορευθεὶς, οὐχ ὡς βρύων ἀργυρόχροα νάματα,  
 ἀλλ'ὡς λιμνάζων θεόκρατα διδάγματα, οὐ μέρος μὲν τι τῶν  
 πιστῶν θεραπεύει, μέρος δὲ τι τραυματίζει· ἐξ ὀλοκλήρου  
 δὲ τὴν ὀλοκληρίαν δωρούμενος, ἐκεῖνα τοῖς προστρέχουσι  
 χαρίζεται, ἄπερ αὐτὸς παρὰ μηδενὸς δανεισάμενος κέκτηται.  
 40 Οὐ γὰρ εἰς μακρὰν ὁ δεσπότης Χριστὸς τοὺς πιστοὺς  
 πέμπει τὸ ζῶν ὕδωρ ἀρύσασθαι, ἀλλ'ἐν τῇ κοιλίᾳ τῆς  
 γνώσεως ἔχειν αὐτὸ προτρέπεται· ἤκουες γὰρ αὐτοῦ  
 ἀρτίως λέγοντος· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ  
 πινέτω· ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ  
 45 ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος.  
 Ἔστι μὲν, ὦ φίλε, καὶ τετραρῶν ποταμῶν μήτηρ πηγὴ ἐν  
 τῷ Ἐδέμ παραδείσῳ, ἀλλ'ἐκεῖνη ἐπὶ γῆς ἐκοιλάνθη, καὶ  
 κάτωθεν ἔχει τὸ ρεῖθρον, καὶ τῷ παρόντι συνδιαλύεται βίω-  
 τῶν βαπτιζομένων γὰρ μὴ παρόντων περιττὴ ἢ τῶν ὕδα-  
 50 των χρήσις. Ὁ δὲ γε δεσπότης ἡμῶν Ἰησοῦς Χριστὸς, ἡ  
 ἀένναος πηγὴ,  
 οὐκ ἐκ τῆς γῆς ἀναδίδοται,  
 ἀλλ'ἐκ τῶν οὐρανῶν διαδίδοται·  
 οὐκ ἐν μέρει περιγράφεται,  
 55 ἀλλὰ πανταχοῦ δοξάζεται·  
 οὐ τοῖς φθαρτοῖς συμφθίρεται,  
 ἀλλὰ τοῖς φθειρομένοις ἀφθαρσίαν χαρίζεται.  
 Καὶ τὴν μὲν τοῦ ἐν Ἐδέμ παραδείσου πηγὴν τέσσαρες

43/45 Ioh. 7, 37-38

46/47 cf. Gen. 2, 10-14

53 cf. Ioh. 3, 13

58/59 cf. Gen. 2, 10-14

## VLS TI

30 τοῦ σώματος ἐκπηδήσαι LS 34 Χριστὸς] *praep.* ὁ VL 36  
 λιμνάζων] γυμνάζων I<sup>ac</sup> θεόκριτα V τι] *om.* TI 37 τι] *om.* S  
 ἐξ ὀλοκλήρου] ἐξοκλήρου S 40 μακρὰν] *add.* ὁδὸν TI 42 αὐτὸ]  
 αὐτὸν T ἤκουες T 42/43 ἀρτίως λέγοντος αὐτοῦ TI 43  
 ἀρτίως] *om.* LS 45 ρεύσουσιν] *ante* ἐκ *transp.* LS, ρεύσωσιν V  
 46/47 ἐν - παραδείσῳ] ἐν τῷ παραδείσῳ τῷ ἐν Ἐδέμ TI 47  
 ἐκοιλάνθη] ἐκυλάνθη TI 48 συνδιαλύεται] συλλύεται LS, συλλέεται V  
 50 Χριστὸς] *praep.* ὁ V 52 τῆς] *om.* LS διαδίδοται TI 53  
 τοῦ οὐρανοῦ T 56 ἀφθάρτοις V 58 τέσσαρις V

- μόνοι ποταμοὶ θηλάζουσιν· Γηῶν, Φισῶν, Τίγρις, Εὐφράτης.  
 60 Ἄλλ' οὗτοι μὲν μερικοὶ καὶ ὀλιγόροοι, καὶ οὐ πᾶσαν τὴν  
 γῆν ἀρδεύοντες, καὶ ἐν χειμῶνι μὲν πλημμυροῦντες, ἐν δὲ  
 θέρει ὀλιγοροῦντες· τῆς δὲ τοῦ ἐκκλησιαστικοῦ τούτου  
 παραδείσου πηγῆς οἱ ἀποστολικοὶ ποταμοὶ πολλοὶ μὲν καὶ  
 ἄπειροι, εἰ καὶ Ἰούδας ἐψύγη. Κατανόησον δὲ μετὰ πάντων  
 65 καὶ τοὺς τέσσαρας εὐαγγελικοὺς μεγάλους ποταμούς, Ματ-  
 θαῖον, Λουκᾶν, Μάρκον, Ἰωάννην, οἵτινες πᾶσαν κώμην καὶ  
 πατρίδα καὶ πόλιν ἀρδεύουσι τοῖς θείοις διδάγμασιν. Εἰ  
 γὰρ ἀστήρ ἀστέρος διαφέρει ἐν δόξῃ, κατὰ τὴν τοῦ  
 Παύλου διδασκαλίαν, πῶς οὐχὶ τῶν σαρκικῶν τὰ πνευματι-  
 70 κὰ προύχει;  
 Τί τοιοῦτον ὁ ἐν Ἐδέμ παράδεισος ἔχων εὐρίσκεται, οἷον ὁ  
 ἐκκλησιαστικὸς οὗτος λειμῶν φέρων γνωρίζεται;  
 Ἐκεῖ ὁ Ἀδὰμ ὡς δραπετῆς κρυπτόμενος,  
 ὥδε ὁ δεσπότης Χριστὸς ὡς θεὸς προσκυνούμενος·  
 75 ἐκεῖ Εὐὰ πτερνιζομένη,  
 ὥδε Μαρία δοξαζομένη·  
 ἐκεῖ ξύλον θάνατον ὀλυνθίζον,  
 ὥδε ξύλον ζωὴν βλαστάνον·  
 ἐκεῖ ὄφις ψευδολογίαν γλωσσίζων,  
 80 ὥδε τὸ ἅγιον πνεῦμα θεολογίαν σοφιστεῦον·  
 ἐκεῖ νομοθεσία παρακουσθεῖσα,  
 ὥδε θεογνωσία βεβαιωθεῖσα·  
 ἐκεῖ ῥοδωνιά,  
 ὥδε παρθενία·  
 85 ἐκεῖ κρίνον λευκόφυλλον,  
 ὥδε νεοφώτιστος λαμπρόψυχος·  
 ἐκεῖ ἀναδενδράδες μεγαλορῶγοι,  
 ὥδε ἄνδρες φιλόλογοι·

68 I Cor. 15, 41    73 cf. Gen. 3, 8    75 cf. Gen. 3, 15    77 cf. Gen. 2,  
 17    79 cf. Gen. 3, 1-5

VLS TI

59 Γηῶν] γεῶν. LS I et post Φισῶν transp. I, γεῶν T    φυσῶν LS  
 Εὐφράτης] praep. καὶ TI, ἐφράτης S    60 μὲν] om. LS    οὐ] om. I  
 61 μὲν] μόνον LS    62 ὀλιγοστοῦντες LS, ὀλιγοροῦντες T    64 εἶ]  
 om. I    ἐψύγη] ἐφύγει I    65 τέσσαρας] om. VLS    μεγάλους] om. TI  
 66 Λουκᾶν] praep. καὶ I    Ἰωάννην] praep. καὶ I    68 τοῦ] om. TI  
 70 προέχει I    71 τοιοῦτο V    74 ὡς] ὁ I    77 ὀλυνθίζον I  
 78 ζοῆς I    80 σοφιστεῦον] διδάσκον TI    83/84 ἐκεῖ - παρθενία]  
 om. TI    87 μεγαλόδωροι LS, μεγαλόροοι I

ἐκεῖ φυλλάδες ἄγριαι,

90 ὧδε γυναῖκες ἄγλαι·

ἐκεῖ πηγή ἄφωνος,

ὧδε ποταμοὶ μεγαλόφωνοι.

Ἦκουες γὰρ ἀρτίως τοῦ ποταμοῦ Εὐφράτου, λέγω δὴ τοῦ

εὐαγγελιστοῦ Ἰωάννου βοῶντος καὶ λέγοντος· Ἐν τῇ ἐ-

95 σχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς καὶ

ἔκραζε λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω.

Τί λέγεις, ὦ φίλε, μᾶλλον δὲ τί βραδύνεις; Χριστὸς καλεῖ,

μηδεὶς ὀκνεῖτω· πηγή βοᾷ, μηδεὶς παραιτεῖσθω. Πάντες

100 διψῶμεν, πάντες προσέλθωμεν· ὅσον ἀρυόμεθα, τοσοῦτον

περιττεύει. Βοήσωμεν, οἱ τοῦ Δαυῖδ φίλοι, τὰ τοῦ Δαυῖδ

πρὸς τὴν ἀένναον πηγὴν λέγοντες· Ὅν τρόπον ἐπιποθεῖ ἡ

ἐλαφος ἐπὶ τὰς πηγὰς τῶν ὑδάτων, οὕτως ἐπιποθεῖ ἡ ψυχὴ

μου πρὸς σέ, ὁ θεός.

Καλῶς οὖν ἔλεγεν ὁ εὐαγγελιστής· Ἐν τῇ ἐσχάτῃ ἡμέρᾳ τῇ

105 μεγάλῃ τῆς ἑορτῆς. Καλῶς καὶ ἐσχάτην ταύτην τὴν ἑορ-

τὴν καὶ μεγάλην προσηγόρευσεν· ἔστι γὰρ ἐσχάτη καὶ

μεγάλῃ καὶ πρώτῃ. Ἐσχάτη πρὸς Ἰουδαίους· τὰ ἔσχατα γὰρ

αὐτοῖς συνέβη κακὰ διὰ τὴν εἰς Χριστὸν παρανομίαν, καὶ

ἡ αἰσχύνῃ τοῦ προσώπου αὐτῶν ἀπεκαλύφθη. Ὅθεν ὁ

110 κύριος ὀνειδίζων τὴν μητρόπολιν αὐτῶν Ἰερουσαλὴμ ἔλε-

γεν· Ὅψις πόρνῃς ἐγένετό σοι, ἀπηναισχύντησας πρὸς

πάντας. Ἐσχάτη οὖν πρὸς Ἰουδαίους, πρώτη πρὸς Χριστιανούς·

ἐκείνων ἡ τρυγία, ἡμῶν ἡ καθαροποισία· ἐκείνων τὰ γίγαρτα,

ἡμῶν τὰ ὑπολήνια.

115 Καλῶς οὖν ἐσχάτην καὶ μεγάλην ἑορτὴν ταύτην ὁ εὐαγγε-

λιστῆς προσηγόρευσεν. Τί γὰρ μεγαλειότερον ταύτης τῆς

παρούσης ἑορτῆς; Πᾶσα ἑορτὴ δεσποτικὴ τοὺς ζῶντας

94/96 Ioh. 7, 37 101/103 Ps. 41, 2 104/105 Ioh. 7, 37 111/112 Ier. 3, 3

VLS TI

89/90 ἐκεῖ - ἄγλαι] *om.* TI 91 ἄφωνος] ἀφθονος VLS 93 ἤκουσες V 93 ποταμοῦ - τοῦ<sup>2</sup>] *om.* TI 94 καὶ λέγοντος] *om.* TI Ἐν] *om.* TI 101 λέγοντες] *om.* VLS 104 ἐν] *om.* TI 105 ταύτην] *om.* I τὴν] *om.* S TI 105/106 ἑορτὴν] *om.* TI 107 Ἰουδαίους] *πραεφ.* τοὺς S 108 αὐτοῖς] αὐτῆς L κακὰ] καὶ LS Χριστὸν] *πραεφ.* τὸν T 111 ἀπηναισχύντησας LS 112 οὖν] *add.* ἔστι TI πρώτη] *πραεφ.* καὶ V 113 ἐκείνων<sup>1</sup>] ἐκείνην S 113/114 ἡ<sup>2</sup> - ἡμῶν] *om.* LS 114 ἀγίγαρτα TI ἡ ὑπολήνια TI 115/116 ὁ εὐαγγελιστῆς ταύτην TI 116 ταύτης] *om.* TI

- μόνον ἰλαρύνει, αὕτη δὲ ἢ τῆς πεντηκοστῆς ἑορτῆ οὐ μόνον  
 τοὺς ζῶντας ἰλαρύνει, ἀλλὰ καὶ τοὺς τεθνεώτας προσαγο-  
 120 ρεύει.  
 Αὕτη ἢ τῆς πεντηκοστῆς ἑορτῆ καὶ τὰς ἐκκλησίας φωτίζει  
 καὶ τὰ μνήματα ροδίζει·  
 αὕτη ἢ τῆς πεντηκοστῆς ἑορτῆ καὶ τοὺς οἴκους εὐωδιάζει  
 καὶ τοὺς τύμβους μυρίζει.  
 125 Τί γὰρ μεγαλειότερον ταύτης τῆς ἑορτῆς, ἐν ἣ τὸ ἅγιον  
 πνεῦμα τὴν ἐμφάνειαν ποιησάμενον τὸν φωτισμὸν τῶν  
 γλωσσῶν τοῖς ἀποστόλοις ἔχαρίσατο;  
 Σήμερον ὁ Χριστιανισμὸς ἐρριζώθη,  
 σήμερον ὁ Ἰουδαϊσμὸς ἐμαράνθη,  
 130 σήμερον ὁ Ἑλληνισμὸς ἐκαπνίσθη,  
 σήμερον ὁ αἰρετισμὸς ἐνεφράγη,  
 σήμερον ὁ θεῖος δογματισμὸς ἐπλατύνθη.

- Ἐροῦσι δὲ πάντως τινές· «Καὶ πῶς σήμερον ὁ αἰρετισμὸς  
 ἐνεφράγη, ὁ δὲ θεῖος δογματισμὸς ἐπλατύνθη;»  
 135 Πῶς; Ἐκ τῆς τοῦ κυρίου διδασκαλίας. Σήμερον γὰρ ὁ  
 κύριος ἡμᾶς σαφέστερον ἐδίδαξε διὰ ὑποδείγματος ἐναρ-  
 γοῦς μίαν οὐσίαν πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος ἐν  
 τρισὶ διαφόροις ὑποστάσεσιν. Εἰ γὰρ πηγὴν καὶ ὕδωρ καὶ  
 ποταμὸν οὐδεὶς δύναται χωρίσαι, πῶς οἱ τῶν αἰρετικῶν  
 140 παῖδες μερίζειν τολμῶσι τὸν πατέρα τοῦ υἱοῦ καὶ τὸν υἱὸν  
 τοῦ ἁγίου πνεύματος; Τὰ ἐπὶ τῆς γῆς ἀμέριστα, καὶ τὰ πνευ-  
 ματικὰ μεριστά;

- Ἐροῦσι δὲ πάντως τινές· «Καὶ τίς ἡ πηγὴ; Τίς δὲ τὸ  
 ὕδωρ; Τίς δὲ καὶ ὁ ποταμός;»  
 145 Τίς ἡ πηγὴ; Ὁ πατὴρ τῶν φώτων.

145 cf. Iac. 1, 17

VLS TI

118 ἑορτῆ] *om.* VLS οὐ μόνον] *om.* I 119/120 προσαγορεύει]  
 ἐναναπαύει LS 123 αὕτη - ἑορτῆ] *om.* TI οἴκους] πιστοὺς I 124  
 καὶ - μυρίζει] *om.* TI συμυρίζει LS 125/126 τὸ πνεῦμα τὸ ἅγιον S  
 128 ὁ] *om.* I 130 ὁ] *om.* LS 131 αἰρετικὸς S 133/134 Ἐροῦσι  
 - ἐπλατύνθη] *om.* I 133 ὁ] *add.* μὲν T 136 ἡμᾶς] *post* γὰρ (l. 135)  
*transp.* LS, *om.* TI διὰ] δι' LS T 136/137 ἐνεργοῦς VLS 137  
 καί] *om.* S 137/138 ἐν - διαφόροις] *intrauit* T 138 τρισὶ] *om.* V  
 διαφόροις] *om.* LS 139 ποταμοῦς V οὐδεὶς] οὐ I 140  
 μερίζειν] *post* πνεύματος (l. 141) *transp.* TI 144 Τίς δὲ καὶ] καὶ τίς LS  
 καὶ] *om.* TI

Τίς δὲ τὸ ὕδωρ; Ὁ μονογενὴς υἱός.

Τίς δὲ ὁ ποταμός; Τὸ ἅγιον πνεῦμα.

Καὶ πόθεν τοῦτο δῆλον; Λάμβανε τὴν ἀπόδειξιν μὴ ἐκ τῶν ἐμῶν λόγων, ἀλλ' ἐκ τῶν θείων γραφῶν. Καὶ ὅτι πηγὴ ὁ  
 150 πατήρ, ἄκουε αὐτοῦ τοῦ πατρὸς διὰ τοῦ προφήτου πρὸς  
 τοὺς Ἰουδαίους τοὺς ἔχοντας τοὺς βλασφήμους καὶ βορ-  
 βορώδεις λάκκους βοῶντος οὕτως· Ἐμὲ ἐγκατέλιπον πηγὴν  
 ὕδατος ζῶντος, καὶ ὠρυξαν ἑαυτοῖς λάκκους συντετριμ-  
 μένους, οἳ οὐ δυνήσονται ὕδωρ συσχεῖν. Ὅτι δὲ ὕδωρ ὁ  
 155 υἱός, ἄκουε αὐτοῦ λέγοντος πρὸς τὴν Σαμαρεῖτιν· Εἰ ἤδεις,  
 γύναι, τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστὶν ὁ λέγων σοι·  
 Δός μοι πιεῖν, σὺ ἂν ἤτησας αὐτόν καὶ ἔδωκεν ἄν σοι  
 ὕδωρ ζῶν. Ὅτι δὲ ποταμός τὸ ἅγιον πνεῦμα, ἤκουες πε-  
 ρὶ τούτου ἀρτίως τοῦ κυρίου λέγοντος· Ἐάν τις διψᾷ,  
 160 ἐρχέσθω πρὸς με καὶ πινέτω· ὁ πιστεύων εἰς ἐμέ, καθὼς  
 εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν  
 ὕδατος ζῶντος. Εἶτα προσθεὶς ὁ εὐαγγελιστῆς ἔλεγεν, ἵνα  
 μὴ δόξωσι περὶ κοσμικοῦ ποταμοῦ τὸν κύριον λόγον  
 ποιεῖσθαι· Τοῦτο δὲ ἔλεγεν περὶ τοῦ πνεύματος, οὗ ἡμελ-  
 165 λον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν.

Εἶδες ὀρθοδοξίας ἀένναον πηγὴν;

Εἶδες εὐσεβείας ἀτάραχον ὕδωρ;

Εἶδες θεογνωσίας ἀθόλωτον ποταμόν;

Καλῶς οὖν τὴν παροῦσαν ἑορτὴν τῆς πεντηκοστῆς με-  
 170 γάλην ὁ εὐαγγελιστῆς προσηγόρευσεν· ἔστι γὰρ αὕτη  
 μεγάλη.

Σήμερον γὰρ οἱ ἀπόστολοι τὸ βέβαιον ἔσχον,

σήμερον οἱ ἄλιεῖς σοφισταί,

σήμερον οἱ ἀγράμματοι διδάσκαλοι,

175 σήμερον οἱ μονόγλωσσοι ποικιλόγλωσσοι,

σήμερον οἱ ψελλίζοντες ῥωμαῖζοντες,

152/154 Ier. 2, 13

155/158 Ioh. 4, 10

159/162 Ioh. 7, 37-38

164/165 Ioh. 7, 39

169/170 Ioh. 7, 37

VLS TI

148 δῆλον] *om.* VLS 151 τοὺς<sup>3</sup>] *om.* TI 152/153 βοῶντος -  
 λάκκους] *om.* I 153 ἑαυτοῦς T 154 συνέχειν TI 155 αὐτοῦ] τοῦ  
 I 156 γύναι] *post* θεοῦ *transp.* LS καὶ] *om.* S 158 ἤκουες] ἄκουε  
 TI 161 ρεύσουσιν V 163 κοσμικοῦ] αἰσθητοῦ TI 164 ἔλεγεν]  
*add.* φησιν TI πνεύματος] *praep.* ἀγίου S 164/165 ἑμελλον LS  
 166 ἀένναον] *add.* χάριν τε καὶ I 173 σοφισταί] *add.* γεγόνασι LS



σήμερον οἱ στυγνοὶ φαιδροί,  
 σήμερον οἱ πῆλινοὶ πύρινοι,  
 σήμερον οἱ ἀγκιστρευταὶ δογματισταί,  
 180 σήμερον οἱ τὴν λίμνην ἀλιεύοντες τὴν οἰκουμένην σαγη-  
 νεύοντες,  
 σήμερον οἱ ἰχθύας ψηλαφῶντες ἀνθρώπους κατηχοῦσιν.  
 σήμερον οἱ θήρας φεύγοντες δαίμονας πατοῦσιν,  
 σήμερον οἱ ἀνένθηκοὶ εὐένθηκοὶ,  
 185 σήμερον οἱ ἄπρακτοὶ ἔμπρακτοὶ,  
 σήμερον οἱ πτωχοὶ δανεισταί,  
 σήμερον οἱ διωκόμενοι παρακαλούμενοι,  
 σήμερον οἱ γυμνητεύοντες ὑπερβασιλεύοντες,  
 σήμερον οἱ ἐν γωνίᾳ κρυπτόμενοι ἐπὶ τῆς συναγωγῆς εἰσι  
 190 διαλεγόμενοι.

Καὶ τί ἔτι μακρολογῶ; Σήμερον οἱ ὀρφανίαν πενθοῦντες  
 πατρωνυμίαν βοῶσιν. Ἄκουε συνετῶς. Τοῦ γὰρ δεσπότου  
 Χριστοῦ ἐπ' ὄψεσι τῶν ἀποστόλων εἰς οὐρανοὺς ἀναλαμβα-  
 νομένου καὶ τοῖς ἀποστόλοις ἐπαγγειλαμένου τὸν ποταμὸν  
 195 τοῦ ἁγίου πνεύματος – ἔπρεπε γὰρ τῇ πηγῇ ἀναλαμβανο-  
 μένη ποταμὸν ἐπαγγέλλεσθαι –, ἔχαιρον μὲν οἱ ἀπόστολοι  
 καὶ τὰς ψυχὰς ὡς δεξαμενὰς εὐτρέπισαν, πότε δὲ ὁ ποτα-  
 μὸς πυρφόρος γενήσεται τὸν καιρὸν οὐκ ἐγίνωσκον. Ὁ  
 γὰρ κύριος ἀναλαμβανόμενος τὴν μὲν ἐπαγγελίαν τοῦ  
 200 ἁγίου πνεύματος ἐσήμανεν, τὸν δὲ καιρὸν πότε γενήσεται  
 οὐδ' ὄλως ἐγνώρισεν. Διὰ τί; Ὅτι ὁ θεὸς ὠρισμένως οὐκ ἐρ-  
 γάζεται, ἀλλ' ὅτε βούλεται τότε καὶ ἐμφανίζεται.

Ἔμενον τοίνυν οἱ ἀπόστολοι μετὰ τὴν ἀνάληψιν τοῦ  
 κυρίου τὴν μὲν ἐλπίδα τοῦ ἁγίου πνεύματος φέροντες καὶ

180/181 cf. Matth. 4, 19; Marc. 1, 17. 192/194 cf. Act. 1, 9. 194/195  
 cf. Act. 1, 8. 203/206 cf. Act. 1, 14

VLS TI

180 ἀλιεύοντες] λινεύοντες TI. 183 φεύγοντες V. 184 ἀνένθηκοὶ I.  
 185 ἔμπρακτοὶ] ἔνπρακτοὶ I, ἔπρακτοὶ V. 189 εἰσι] om. I. 191  
 ἐτι] om. VLS. 192 πατρωνυμίαν LS. βοῶσιν] praep. χαρμονικῶς LS.  
 Ἄκουε] add. γὰρ L. 193 ἐπόψεσιν VT. 194 τοῖς ἀποστόλοις]  
 τοῦτοις LS. 195 τῇ] om. V. 196 ἐπαγγεῖλασθαι TI. 197 εὐτρέπι-  
 σαν V, ἠτρέπισαν TI. 198 γενήσεται V. 200 γενήσεται V. 201  
 οὐδ' ὄλως] ἢ ἐπιφοίτησις οὐκ TI. ἐγνώρισεν] add. αὐτοῖς LS. ὁ] om.  
 T. ὠρισμένως] ὀρισμένως I, ὠρισμένον καιρὸν ἐν ἡμῖν LS.

- 205 συνσφίγγοντες ἑαυτοὺς καὶ τὴν πρὸς ἀλλήλους παρρησίαν  
 συνάγοντες. Ὡς δὲ εἶδον μίαν καὶ δευτέραν καὶ τρίτην  
 ἡμέραν ὅτι τῆς ἐπαγγελίας τὸ δῶρον εἰς πέρας οὐκ ἦγετο,  
 ἀνθρωπίνοις λογισμοῖς κινήθεντες οἱ ἀπόστολοι ἤρξαντο  
 πρὸς ἑαυτοὺς ἀντιβάλλοντες λέγειν· «Τί ποιήσωμεν, ἄνδρες  
 210 ἀδελφοί; Ἦδη δεκάτην ἡμέραν ταύτην διατελοῦμεν καὶ  
 οὐδὲν τῶν λεχθέντων παρὰ τοῦ διδασκάλου εἰς πέρας  
 ἔλθον ὁρῶμεν.  
 Τί τὸ ξένον καὶ παράδοξον τοῦτο; Ἴρα τῆς προτεραίας ἀλείας  
 ἐπιλαβώμεθα ἢ τὴν ἐπαγγελίαν ἔτι μικρὸν ἐκδεξώμεθα;  
 215 Ταύτην δεκάτην ἡμέραν ἄγομεν ἀργοῦντες.  
 Τί τὸ ξένον; τί τὸ παράδοξον; Ἐλισσαῖος ὁ μαθητῆς τοῦ  
 Ἡλίου παραυτὰ τὴν μηλωτὴν δεξάμενος ἐθαυματούργησεν, ὁ  
 μαθητῆς τοῦ μαθητοῦ, καὶ ἡμεῖς ἀργοῦμεν;  
 Τί τὸ παράδοξον; Μὴ ἄρα ὁ Ἡλίας τοῦ ἡμετέρου διδα-  
 220 σκάλου δραστικώτερος; Ἄλλ' οὐ τολμῶμεν λέγειν· εἶδομεν  
 γὰρ κατὰ πρόσωπον ἐν τῷ ὄρει τῆς μεταμορφώσεως πῶς  
 οὐ μόνον Ἡλίας, ἀλλὰ καὶ Μωϋσῆς τῷ διδασκάλῳ ἡμῶν  
 ὡς θεῷ προσεκύνησαν.  
 Τί τὸ ξένον; τί τὸ παράδοξον; Ἐλισσαῖος ὁ ζευγηλάτης  
 225 παραυτὰ ἐθαυματούργησεν ἀλόγου ζώου κεντρόνυκτον δο-  
 ρὰν δεξάμενος – τί γὰρ ἔπρεπε νομικῶς ἐργάτη ἀλλ' ἢ τὴν  
 μηλωτὴν κληρονομήσαι; – καὶ ἡμεῖς οἱ μὴ ὄντες μαθηταὶ  
 μαθητοῦ ἀλλ' ἀπόστολοι θεοῦ δεκάτην ἡμέραν ἀργοὶ διατε-  
 λοῦμεν;»
- 230 Ταῦτα τῶν ἀποστόλων πρὸς ἑαυτοὺς ἀντιβαλλόντων καὶ  
 εἰς μακρὰν ἔτι τῆς ἐλπίδος τὴν ἐπαγγελίαν караδοκούντων,  
 ἰδοὺ ἀθρόον οὐρανῶν μὲν ἀνοίγονται πύλαι, ἀρχαγγελικῶν

216/217 cf. IV Reg. 2, 14      220/223 cf. Matth. 17, 1-3; Marc. 9, 2-4;  
 Luc. 9, 28-31      224 cf. III Reg. 19, 19      224/226 cf. IV Reg. 2, 14

### VLS TI

205 συνσφίγγοντες LS τὴν] om. TI ἀλλήλους] praep. ἑαυτοὺς TI  
 παρρησίαν] om. TI 206 περισυνάγοντες TI 207 ἠγάγετο TI  
 209 ποιήσωμεν LS 210 ταύτην] om. TI 211 παρὰ τοῦ διδασκάλου  
 λεχθέντων TI 213 προτέρας TI ἀλείας V 214 ἐκδεξώμεθα I  
 215 Ταύτην] praep. καὶ LS δεκάτην] δὲ τὴν LS ἄγομεν LS  
 216 τοῦ] om. LS 217 ἡλιοῦ LS I 218 ἀργοῦμεν] praep. ἔτι LS  
 219 ὅ] om. S 220 ἴδαμεν T 222 μωσῆς TI 224 τί τὸ  
 παράδοξον] om. I ζευγηλάτης TI 228 ἀλλ' ἀπόστολοι] ἀπόστολοι δὲ  
 LS 230 ἀντιβαλλόντων TI 231 ἔτι] ante τὴν transp. I, post  
 ἐπαγγελίαν transp. T

δὲ δυνάμεων ἔκραζον στρατιαί, τὸ δὲ γε τοῦ ἀέρος πέλα-  
 γος ἐθορυβεῖτο δειλία, τὰ δὲ τῶν νεφῶν κύμβαλα βασι-  
 235 λικῶν πατάγων ἤχον ἐξέπεμπον, ἅπαν δὲ τὸ ἐπίγειον  
 χωρίον ὡς κάλαμος ὑπὸ ἀνέμου τοῖς σεισμοῖς ἐδονεῖτο, τὸ  
 δὲ γε τῆς θαλάσσης ἄπειρον κύτος πυρίνη σινδόνι κατε-  
 σκέπετο. Καὶ μαρτυρεῖ μου τῷ λόγῳ ὁ συγγραφεὺς τῶν  
 ἀποστολικῶν Πράξεων Λουκᾶς λέγων, καθὼς ἀρτίως ἤκου-  
 240 ες· Ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς  
 ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτὸ οἱ ἀπόστολοι. Καὶ  
 ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἤχος ὡσπερ φερομένης  
 πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὐ ἦσαν  
 καθήμενοι, καὶ ὠφθῆσαν αὐτοῖς διαμεριζόμεναι γλῶσσαι  
 245 ὡσεὶ πυρός, ἐκάθισέ τε ἐφ' ἕνα ἕκαστον αὐτῶν, καὶ ἤρξαν-  
 το λαλεῖν ἑτέραις γλώσσαις καθὼς τὸ πνεῦμα ἐδίδου  
 αὐτοῖς ἀποφθέγγεσθαι. «Καθὼς ἐδίδου», οὐ καθὼς ἐκε-  
 λεύετο.

Εἶδες ἑορτῆς μέγεθος;

250 Εἶδες ἀγίου πνεύματος δωρεάν;

Εἶδες αἰσχύνην τῶν πνευματομάχων αἰρετικῶν;

Πεντηκοστὴν ἑορτάζουσι καὶ τὸ πνεῦμα τοξεύουσιν.

Τίς γλῶσσας χαλκεύει,

εἰ μὴ ὁ τῶν γλωσσῶν πηλοπλάστης;

255 Τίς μέγα торνεύει στόμα,

εἰ μὴ ὁ τὴν ὄνον ἐναρθρα λαλεῖν παρασκευάσας;

Τίς τοὺς ἀγραμμάτους σοφιστεῦει,

εἰ μὴ μόνον τὸ ἅγιον πνεῦμα;

Ἄλλ' εὐθέως ἐροῦσιν οἱ ἐξ ἐναντίας· «Καὶ πόθεν τοῦτο  
 260 δηλον, ὅτι τὸ ἅγιον πνεῦμα δίδωσι τὴν σοφίαν καὶ τὴν  
 εἶδησιν τῶν γλωσσῶν;»

Πόθεν; Ἄκουε τοῦ κυρίου, αἰρετικέ, λέγοντος πρὸς τοὺς  
 ἑαυτοῦ μαθητὰς ἐκ πολλῶν τῶν χρόνων· *Μὴ μεριμνήσητε*  
*ὅταν προσάγωσιν ὑμᾶς ἐπὶ ἄρχοντας καὶ ἡγεμόνας πῶς ἢ*

236 cf. Matth. 11, 7; Luc. 7, 24    240/247 Act. 2, 1-4    256 cf. Num.  
 22, 28-30    263/266 Matth. 10, 18-20

VLS TI

233 δὲ'] om. S    236 σεισμοῖς S<sup>ac</sup>    237 θαλάττης I    238 μοι LS  
 243 ὅλον] om. TI    247/248 Καθὼς - ἐκελεύετο] om. S    250 Εἶδες  
 - δωρεάν] om. LS    252 ξέουσι I    254 πλάστης TI    256 ἐναρθρον I  
 260 δηλον] om. VLS    262 Πόθεν] add. τοῦτο VLS    263 ἐκ -  
 χρόνων] om. TI    264 προσάγαγωσιν V, προσάγουσιν T

265 τί λαλήσητε, οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς μου τὸ λαλοῦν ἐν ὑμῖν.

Ἦ τῶν παραδόξων πραγμάτων. Ἐν πυρὶ κατήλθε τὸ ἅγιον πνεῦμα, ὡς πῦρ ἐκαθέσθη ἐφ' ἕνα ἕκαστον τῶν ἀποστόλων, καὶ πῦρ ὑπάρχον οὐκ ἔκαυσε τοὺς ἀποστόλους, ἀλλ' ἐφώτισεν.

270 Διὰ τί; Ὅτι οὐκ ἦν καυστικόν, ἀλλὰ φωτιστικόν, μᾶλλον δὲ καὶ καυστικόν καὶ φωτιστικόν, τοὺς βλασφήμους καίον, τοὺς εὐσεβεῖς φωτίζον.

Ἵσπερ γὰρ τὸ κοσμικόν καὶ ὑλῶδες πῦρ ἀκάνθας μὲν καίει,

275 κηρὸν δὲ τήκει,  
μόλιβδον δὲ λύει,  
πηλὸν δὲ ξηραίνει,  
ἄργυρον δὲ λαμπρύνει,  
χρυσὸν δὲ καθαίρει,

280 οἶκον δὲ φωτίζει,

οὕτω καὶ τὸ ἅγιον πῦρ, τὸ ἅγιον πνεῦμα, ἁμαρτίας ἐξαλείφει,

καρδίαν πλεονεκτοῦσαν μαραίνει,

ἄνθρωπον δόλιον ἐξαλείφει,

285 ψυχὴν ἐπιστρέφουσιν καθαίρει,

ἄνδρα πιστὸν λαμπρύνει,

ἐκκλησιαστικὸν οἶκον φωτίζει.

Ἄλλως δέ, ἐν πυρὶ κατήλθε τὸ ἅγιον πνεῦμα, ἵνα γνῶμεν σαφῶς ὅτι τῆς θεϊκῆς ἐστὶν οὐσίας τὸ ἅγιον πνεῦμα. Αὐτὸς

290 γὰρ κύριος ὁ θεὸς ἡμῶν πῦρ ἐστὶ κατὰ τὸ φάσκον ῥητόν·

Ὁ θεὸς ἡμῶν πῦρ καταναλίσκον. Καὶ ὅπου δ' ἂν ζητήσης τὸν θεὸν θεϊκὸν σημεῖον ἐπιδεικνύμενον καὶ μυστήριον παρέχοντα, ἐν πυρὶ αὐτὸν εὐρήσεις ποιοῦντα. Οὕτω γὰρ

καὶ τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου ἐξαγαγὼν στύλον

295 πυρός αὐτοῖς παρεκατέστησεν, οὐ πυρπολοῦντα ἀλλ' ὀδηγοῦντα. Οὕτω καὶ πρώτην ἐμφάνειαν ὁ θεὸς τῷ Μωϋσεῖ

268 Act. 2, 3 291 Hebr. 12, 29; Deut. 4, 24; 9, 3 294/296 cf. Ex. 13, 21 296/298 cf. Ex. 3, 2

#### VLS TI.

269 τοὺς ἀποστόλους] αὐτοὺς LS ἀλλ'] ἀλλὰ μᾶλλον TI 270 Ὅτι] om. VLS 270/271 μᾶλλον - φωτιστικόν] om. TI 271 τοὺς] add. μὲν LS 272 τοὺς] add. δὲ LS TI 276 δὲ] om. TI 280 οἶκον δὲ] καὶ οἶκον TI 281 πῦρ] add. ἦτοι TI 283 μωραίνει LS 284 ἄνθρωπον] add. δὲ TI 289 ἐστὶν] om. VLS 290 κύριος] om. TI 294 γῆς] τῆς TI ἐξάγων L, ἐξάγον S 295 παρακατέστησεν LS 296 μωμοῆ LS T

ποιούμενος διὰ φλογός πυρός βάτου τὴν ἑαυτοῦ φωνὴν ἐξέπεμψεν, οὐχ ἵνα ἀκούσῃ ἀλλ'ἵνα διδάξῃ. Οὕτω καὶ τῷ Δανιὴλ ἐμφαίνων ἑαυτὸν ὁ θεὸς ἐν θρόνῳ πυρός ἑαυτὸν  
300 καθήμενον ἔδειξεν, οὐχ ἵνα ζημιώσῃ τὸν προφήτην ἀλλ'ἵνα δείξῃ πανταχοῦ ἐν τίσιν θεός.

Ἐροῦσι δὲ πάντως τινές ὅτι ταῦτα τῆς παλαιᾶς διαθήκης τὰ γνωρίσματα. «Δείξον ἡμῖν φησιν ὅτι καὶ ἐν τῇ καινῇ διαθήκῃ ὁ θεὸς ἐν πυρὶ θαυματουργεῖ· ἐκεῖνα γὰρ τῆς  
305 παλαιᾶς μηνύματα.»

Ἄκουε, φίλε· εἰ μὲν ἀγνοεῖς, μάθανε· εἰ δὲ οἶδας, ὑπομνήσθητι. Φέρεις ἐν μνήμῃ πάντως, ὦ φίλε, ὅτι ὁ θεὸς πρὸ πάντων τοὺς μάγους ὀδηγῶν, δι' ἀστέρος αὐτοὺς ὠδήγησεν· παντὶ που δῆλον ὅτι πῦρ ὁ ἀστήρ. Ὁμοίως ὁ  
310 κύριος τὸ ἑαυτοῦ σῶμα τὸ τῆς ἱερᾶς τραπέζης «ἄνθρακα πυρός» προσηγόρευσεν. Καὶ πότε τοῦτο; Ἄκουε Ἡσαίου ἐκ πολλῶν τῶν χρόνων βοῶντος· Ἀπεστάλη πρὸς με ἐν τῶν σεραφίμ, καὶ ἐν τῇ χειρὶ αὐτοῦ εἶχεν ἄνθρακα ὃν τῇ λαβίδι ἔλαβεν ἀπὸ τοῦ θυσιαστηρίου καὶ ἤψατο τῶν χει-  
315 λέων μου καὶ εἶπέ μοι· Ἴδου ἤψατο τοῦτο τῶν χειλέων σου καὶ ἀφελεῖ τὰς ἀνομίας σου καὶ τὰς ἁμαρτίας σου περικαθαριεῖ. Ποῖος δὲ ἄνθραξ ἁμαρτίας ἀφήσιν, εἰ μὴ ἡ δεσποτική κοινωνία; Ὡσαύτως ὁ κύριος καὶ τὸ βάπτισμα τῆς ἀναστάσεως ἡμῶν «πῦρ» προσηγόρευσεν. Καὶ πόθεν τοῦτο  
320 δῆλον; Ἄκουε Ἰωάννου τοῦ βαπτιστοῦ βοῶντος· Ἐρχεται ὀπίσω μου ὁ ἰσχυρότερός μου, οὐ οὐκ εἰμι ἄξιος τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ. Τὸ δὲ γε πάντων κεφαλαιωδέστερον, ὅτι ἐν πυρὶ κατήλθε τὸ ἅγιον πνεῦμα.

298/300 cf. Dan. 7, 9    308/309 cf. Matth. 2, 2 et 10    312/317 Is. 6, 6-7  
320/323 Matth. 3, 11; cf. Marc. 1, 7; Luc. 3, 16; Ioh. 1, 27

VLS TI

297 ἑαυτοῦ φωνήν] φωνήν αὐτοῦ I    298 ἵνα'] ἵν' LS    ἀκούσῃ] sic  
codd., *forſan corrigendum est* καύσῃ    301 δείξῃ] διδάξῃ TI    303 Δείξον]  
δίδαζον TI    καὶ] om. S    306 Ἄκουε] *praep.* καὶ I, *add.* τοιγαροῦν LS  
οἶδας] οἶδες V, γινώσκεις TI    307 φέρει V    ὦ φίλε] ἀγαπητέ LS,  
om. TI    308 ὠδήγησεν I    309 που] *add.* δὲ V    Ὁμοίως] *add.* καὶ  
LS    310 τὸ²] *add.* ἐπὶ TI    311 Ἡσαίου] *add.* τοῦ προφήτου LS  
312 Ἀπεστάλη] *add.* καὶ TI    314 ἤψατο] *add.* τοῦτο V    315 μοι]  
om. TI    316 σου²] om. L<sup>45</sup>S    317 ἡ] om. I    319 ἀναστάσεως]  
ἀναγεννήσεως TI    320 δῆλον] om. VLS    321 ὁ ἰσχυρότερός μου  
ὀπίσω μου I    ἄξιος] ἱκανός TI    323 κεφαλαιώτερον I

- 325 Ταύτην τὴν παράδοξον ἐνέργειαν τοῦ ἁγίου πνεύματος οἱ  
 συνετώτεροι τῶν Ἰουδαίων κατανοήσαντες, καὶ ὅτι οἱ πρὸ  
 τούτου μονόλαλοι ἀπόστολοι ἄνευ ἐρμηνευτοῦ πρὸς ἓνα  
 ἕκαστον τῶν προσιόντων αὐτοῖς ἐκ παρηλλαγμένων πα-  
 330 τρίδων τῇ ἐπιχωριαζούσῃ γλώσσῃ παρεῖχον τὰ διδάγματα  
 τῆς εὐσεβείας, καθὼς ἀρτίως ἤκουες, καταπλαγέντες οἱ  
 συνετώτεροι τῶν Ἰουδαίων ἤρξαντο λέγειν πρὸς ἑαυτούς·  
 Οὐχ ἰδοῦ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; Καὶ  
 πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ἧ  
 ἐγεννήθημεν, Πάρθοι καὶ Μηδοὶ καὶ Ἐλαμίται καὶ οἱ κατοί-  
 335 κούντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν,  
 Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυ-  
 πτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ  
 ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, Κρήτες  
 καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις  
 340 γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ;  
 Κατεπλάγησαν οἱ Ἰουδαῖοι θεωροῦντες τοὺς ἀποστόλους  
 ποικιλογλωπτοῦντας· ὅθεν καταπλαγέντες ἔλεγον πρὸς ἑαυ-  
 τοὺς· «Οὐχ ἰδοῦ πάντες οὗτοί οἱ λαλοῦντές εἰσι Γαλιλαῖοι,  
 πένητες καὶ ἰδιῶται; Οὐκ εἰσιν ἀγράμματοι καὶ δικτυο-  
 345 πλόκοι; Οὐ παρά τούτων συχνῶς ἰχθύας ἠγοράσαμεν;  
 Πόθεν αὐτοῖς ἡ γνῶσις αὕτη; Μὴ ἄρα ἀντὶ ἰχθύων  
 γλώσσας ἐσαγήνευσαν οὗτοι; Ἄλλ' ὀρώμεν αὐτοὺς πρὸ  
 τούτου μονογλώσσους. Πόθεν τῆς οἰκουμενικῆς ἐνθήκης  
 τὰς διαφόρους ὁμιλίας ὡς ἐκ βαλλαντίου τοῦ λάρυγγος  
 350 προβάλλονται;  
 Πόθεν αὐτοῖς ἡ γνῶσις αὕτη; Νῦν ἐμάθομεν ὅτι ἀληθῶς  
 θεὸς ὁ τούτων διδάσκαλος· νῦν ἐμάθομεν ὅτι τὰ ἀρχαῖα  
 παρῆλθεν, ἰδοῦ γέγονε καινὰ τὰ πάντα. Πέτρος ῥωμαῖζει,  
 ὅπερ Μωϋσῆς οὐκ ἴσχυσε ποιῆσαι. Οὐκ ἠκούσαμεν αὐτοῦ  
 355 λέγοντος· Ἰσχνόφωνός εἰμι καὶ βραδύγλωσσος; Καὶ παρη-

332/340 Act. 2, 7-11    343 Act. 2, 7    352/353 II Cor. 5, 17    355 Ex.  
 4, 10

VLS TI

325 ταύτη S<sup>ac</sup>    327 μονόγλωσσοὶ TI ἐρμηνευτῶν I    329  
 δίδραγμα LS    330 καθὼς - ἤκουες] *ross* ἑαυτοῦς (l. 331) *transp.* TI  
 330/331 οἱ - Ἰουδαίων] *om.* TI    332 οὐκ LS T    334 ἐγεννήθημεν  
 VL T    342 ὅθεν] *add.* καὶ TI    καταπλαγέντες] μετ' ἐκπλήξεως LS  
 343 οὐκ LS T    οἱ λαλοῦντές] *om.* LS    εἰσι] *om.* I    345  
 ἠγοράζομεν TI    346 αὐτοῖς] τούτοις TI    347 αὗτοι] *om.* T    348  
 οἰκονομικῆς L, οἰκονομικοῖς S    ἐνθήκης] *om.* TI    351 γνῶσις]  
 ἀλλοίωσις LS    351/352 ἀληθῶς - ὅτι] *om.* TI    353 τὰ πάντα καινὰ LS

τείτο τὴν ἀποστολικὴν θεῖαν πρόσταξιν διὰ τὸ τῆς φωνῆς  
 σπινῶδες, καὶ διόρθωσιν οὐκ ἐδέξατο, ἀλλ' ἔμεινεν ἔχων  
 ὕπερ ἢ φύσις ἐχαρίσατο. Μωσέα καταλείψωμεν καὶ τούτους  
 μακαρίσωμεν, μᾶλλον δὲ τὸν ἐν αὐτοῖς παραδοξοποιούντα  
 360 θεὸν δοξάσωμεν, τὸν διὰ τὴν κοινὴν τῶν πάντων ὠφέλειαν  
 τὸ μονοειδὲς τῶν ἀλιέων γλωττιαῖον ὄργανον πρὸς τὴν  
 χρεῖαν τοῦ προσιόντος μεταρρυθμίζοντα. Τί τοιοῦτον τῷ  
 Ἀβραάμ παρεσχέθη; Ὑπερηκόντισαν οὗτοι πάντας  
 χρημάτων διαπτύουσιν,  
 365 δόξης καταφρονοῦσιν,  
 ἀμισθὶ θεραπεύουσιν,  
 δι' ὄλου νηστεύουσιν,  
 ὡς τρυφῶντες φαιδρύνονται,  
 τοῖς νεκροῖς ἐπιτάττουσιν,  
 370 νόσους φυγαδεύουσιν καὶ δαίμονας μαραίνουσιν,  
 ἀγγαρευόμενοι χαίρουσιν,  
 ῥαπιζόμενοι ἀντιστρέφουσι καὶ τὴν ἄλλην σιαγόνα,  
 ἄνευ ῥάβδου καὶ πήρας καὶ διπλοῦ χιτῶνος πορεύονται,  
 χρυσὸν καὶ ἄργυρον καὶ χαλκὸν οὐδὲ ἀκοῆ προσδέξασθαι  
 375 βούλονται. Τούτοις προσδράμωμεν τοῖς λαλοῦσι τὰ μεγα-  
 λεία τοῦ θεοῦ, τοὺς λοιποὺς ἀποστραφῶμεν τοὺς φλυα-  
 ροῦντας καὶ μηδὲν ὄνοῦντας.»

Ἀλλὰ ταῦτα μὲν οἱ συνετώτεροι τῶν Ἰουδαίων ἔλεγον, οἱ  
 δὲ παράνομοι πάλιν τῶν Ἰουδαίων ἐξ ἀντιστρόφου κινη-  
 380 θέντες τῷ φθόνῳ, καὶ οὗτοι ἤρξαντο ἀντιλέγειν, καθὼς  
 ἄρτίως ἤκουες, ὅτι γλεύκουσ μεμεστωμένοι εἰσίν. Τί ἐστὶ  
 γλεύκουσ μεμεστωμένοι εἰσίν; Ἀντὶ τοῦ μεθύουσι σφόδρα  
 καὶ διὰ τοῦτο ἀλλόκοτα φθέγγονται. Ταῦτα ἀκούσας ὁ  
 μακάριος Πέτρος καὶ φέρειν μηκέτι δυνάμενος – ἐκίνει γὰρ

366/370 cf. Matth. 10, 8    371 cf. Matth. 5, 41    372 cf. Matth. 5, 39  
 373/374 cf. Matth. 10, 9-10    375/376 Act. 2, 11    381/382 Act. 2, 13

VLS TI

356 ἀποστολὴν TI θεῖαν πρόσταξιν] om. V TI 357 καὶ -  
 ἐδέξατο] om. I ἔμεινεν LS 358 Μωσέα] add. οὖν T 360 τῶν]  
 om. LS 362 τῶν προσιόντων TI μεταρρυθμίζοντα] *ισορροπία*, μεταρ-  
 ρυθμίζοντος VLS, τονώσαντι TI 363 πάντες S 364 διαπτύουσιν]  
 καταφρονοῦσιν TI 365 δόξαν TI καταφρονοῦσιν] διαπτύουσιν TI  
 368/369 ὡς - ἐπιτάττουσιν] *post* φυγαδεύουσιν (l. 370) *transp.* I  
 369 ἐπιτάττουσιν] ἐπιτάσσοντες ἀνιστῶσιν TI 374 χρυσὸν] add. δὲ  
 V 376 τοὺς'] add. δὲ LS 377 ὄνοῦντας V T, ὠφελοῦντας LS  
 378 συνετώτεροι] συνεταῖροι T 380 καὶ] om. LS 382 εἰσίν] om.  
 LS

- 385 αὐτὸν ἔνδον λοιπὸν ὁ πυρσὸς τοῦ ἁγίου πνεύματος –  
σταθεῖς ἐν μέσῳ, καθὼς ἀρτίως ἤκουες, ἤρξατο λέγειν·  
Ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ πάντες,  
τοῦτο ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε τὰ ῥήματά μου.  
Οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι μεθύουσιν· ἔστι γὰρ  
390 ὥρα τρίτη τῆς ἡμέρας.  
Καλῶς ὁ μακάριος Πέτρος μάρτυρα τῆς νηφαλιότητος τὴν  
τρίτην ὥραν ἐκάλεσεν. Καὶ τίς ἡ τρίτη ὥρα; Τὸ ἅγιον  
πνεῦμα. Πρώτη ὥρα ὁ πατήρ, ὡς τὸν νόμον βραβεύσας.  
Δευτέρα ὥρα ὁ υἱός, ὡς τὴν χάριν δωρησάμενος. Τρίτη  
395 ὥρα τὸ ἅγιον πνεῦμα, ὡς τὰς γλώσσας ποικίλας τῶν  
ἀποστόλων ἐργασάμενον. Φησὶν οὖν ὁ Πέτρος· «Ἄνδρες  
Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ πάντες, τοῦτο  
ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου. Οὐ  
γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι μεθύουσιν. Μηδεὶς τὴν  
400 δωρεάν τοῦ θεοῦ μέθην ἠγήσεται· ἢ ὀσφράνθητε, ἢ ἀκούσα-  
τε. Πλησιέστερον χωρήσατε, καὶ μάθετε ἀκριβῶς.  
Οἶνον ὄζουσιν,  
ἢ χάριν πνέουσιν;  
ψελλίζουσιν,  
405 ἢ ῥητορεύουσιν;  
Ὡς φύλλα κινουῦνται τῇ μέθῃ,  
ἢ ὡς στύλοι πεπήγασι τῇ νηφαλιότητι;  
Νυστάζουσι τῇ οἰνοφλυγίᾳ,  
ἢ διδάσκουσι τῇ θεογνωσίᾳ;  
410 Μέθην ἠγεῖσθε τὸ πρᾶγμα, ναὶ Ἰουδαῖοι;  
Μέθη τὴν γλῶσσαν δεσμεῖ,  
τὸ στόμα διαστρέφει,  
τοὺς ὀφθαλμοὺς πελιδνοῖ,  
τοὺς τοίχους πλευρίζει,  
415 λοξὰ καὶ δίδυμα βαδίζειν ποιεῖ.

386/390 Act. 2, 14-15

396/399 Act. 2, 14-15

399/400 Ioh. 4, 10

## VLS TI

385 ἔνδον λοιπὸν] *om.* TI 386 ἀρτίως ἤκουες] ἀκήκοας LS 387  
ἀπάντες TI 391 νηφαλιότητος LS 392 ἐκάλεσεν ὥραν LS 393/395  
Πρώτη - πνεῦμα] *om.* I 395/396 τῶν ἀποστόλων ποικίλας TI 397  
ἀπάντες TI 400 ἠγήσεται I 400/401 ἠκούσατε T 401 πλησιέστε-  
ρον] *praep.* ἢ LS, πλησιώτερον V, πλησιέτερον T ἀκριβῶς] *add.* εἰ LS  
403 ἢ - πνέουσιν] *om.* LS 407 νηφαλιότητι LS 410 ναὶ] ὦ LS  
411 γλῶτταν S 413 πελιδνῶ T, πελύει I 414 τοὺς - πλευρίζει]  
*om.* T πλευρίζει] πλευρίζειν παρασκευάζει LS 415 καὶ δίδυμα] *om.*  
LS ποιεῖν I



Μέθη γυμνοῦται τις καὶ οὐκ αἰσθάνεται·  
παρ' ὧν ἔδει τιμᾶσθαι, γελᾶται.

Μεθύουσιν οἱ ἀπόστολοι, ναὶ Ἰουδαῖοι;

420 Ὁ τὴν κιβωτὸν τεκτονεύσας Νῶε ἐμεθύσθη, ἢ ἡμεῖς οἱ τὸν  
σταυρὸν κηρύττοντες;

Μεθύουσιν οἱ ἀπόστολοι, ναὶ Ἰουδαῖοι;

Ὁ πρόγονος ὑμῶν ἐμεθύσθη Λῶτ ὁ θυγατρογαμίας ὑπνον  
ὑπνώσας· μὴ γὰρ ἡμεῖς οἱ τῆς ἀγνείας κήρυκες; Καλῶς  
μὲν εἶπατε, ὦ Ἰουδαῖοι, ὅτι μεθύομεν. Οὐκ ἀπὸ οἴνου  
425 καθῶς νοεῖτε ὑμεῖς, ἀλλ' ἀπὸ τῆς θείας χάριτος· περὶ ταύτης  
γὰρ τῆς μέθης ἐκ πολλῶν τῶν χρόνων ὁ προφήτης ἐβόα·  
Μεθυσθήσονται ἀπὸ πίότητος οἴκου σου, καὶ τὸν χει-  
μάρρουν τῆς τρυφῆς σου ποτιεῖς αὐτούς, ὅτι παρὰ σοὶ  
πηγὴ ζωῆς.»

430 Πρόσεχε συνετῶς. Καιρὸς γὰρ λοιπὸν σφραγίσαι τὸν  
λόγον καὶ συντομώτερον ὑμᾶς ἀπολύσαι σήμερον· οἶμαι  
γὰρ ὑμᾶς προσαγορεύσαι τοὺς τάφους καὶ τὴν μνήμην τῶν  
προκοιμηθέντων τιμῆσαι τῇ ἐπιστασίᾳ. Ἄλλ' ὅμως, ὦ φίλε,  
σπεῦσον τιμῆσαι καὶ μὴ ὑβρίσαι· μὴ διαπτύσης αὐτοῦ ὡς  
435 τεθνεώτος· ζῆ γὰρ ὁ τούτου δεσπότης καὶ γνωρίζει τῷ  
προτελευτήσαντι τί σὺ διαπράττη. Ἀπέρχη σήμερον τὸν  
προτελευτήσαντα ῥόδισαι· καλῶς ποιεῖς, ἐπαίνων εἰ ἄξιος.  
Ἄλλ' ὅμως ῥόδισον αὐτὸν εὐποιῖα,

μὴ οἰνοφλυγία·

440 στεφάνωσον τὸν προτελευτήσαντα τῇ εὐσεβείᾳ,

μὴ τῇ κρεοφαγία·

πρότρεψαι αὐτὸν τῇ προσφορᾷ,

μὴ τῇ συμφορᾷ.

419 cf. Gen. 9, 21

422/423 cf. Gen. 19, 33-35

427/429 Ps. 35, 9-10

VLS TP *in* a Kaiρός I 439

416 γυμνοῦται, τίς S 417 γελᾶται] *praep.* τὴν χάριν παρ' αὐτῶν TI  
418 ναί] ὦ L 419 ἡμεῖς] οὔτοι LS 421/423 Μεθύουσιν -  
κήρυκες] *om.* TI 421 ναί] ὦ L 422 θυγατρογαμίας LS 423 ἡμεῖς]  
οὔτοι LS 424 μεθύουσιν LS οἴνου] *add.* δὲ LS 425/426 γὰρ  
ταύτης LS 428 σοί] σοῦ I 430 πρόσσεχε LS γὰρ] *om.* V  
432 ὑμᾶς] *om.* P 434 διαπτύση TP, διαπτύσαι I αὐτὸν LS  
434/435 ὡς τεθνεώτος] *om.* LS 435 δεσπότης] θεός P 436  
ἀπέρχη S 438 ῥόδισον T 439 οἰνοφλογία T 440/441 στε-  
φάνωσον - κρεοφαγία] *om.* I 440 εὐσεβείᾳ] εὐλαβείᾳ TP 443 μὴ τῇ  
συμφορᾷ] *om.* I

- Ἐὰν ἐπάνω τοῦ μνήματος σὺ ἐν τῷ παρόντι οἰνοποτήσης, ἢ  
 445 κρεοφαγήσης, τί ὠφέλησας τὸν προτελευτήσαντα;  
 Μετάδος εἰς λόγον αὐτοῦ ὀβολὸν τῷ πτωχῷ,  
 κάκεινος εὐφραίνεται·  
 θυμίασον τὴν κοιλίαν τοῦ πεινῶντος ἄρτω,  
 κάκεινος ἠδύνεται.
- 450 Ὡς τῆς ἀνθρωπίνης ἀδιαφορίας. Τὰ βλάπτοντα φιλοῦμεν,  
 τὰ σώζοντα μισοῦμεν. Ποῖον εὐλογον σήμερον ἐπάνω τοῦ  
 τάφου στιβάδας στῶσαι, καὶ συμπόσιον δημόσιον συνα-  
 θροῖσαι καὶ ὡς ἐν γάμῳ πλατύτερον γέλωτα ποιεῖσθαι;  
 Ἄλλο γάμος καὶ ἄλλο τάφος. Τί ἐπάνω τοῦ μνήματος  
 455 σήμερον ὡς ἐν γενεθλίῳ κοσμικῶ σκιρτῶσιν; Ἄλλο γε-  
 νέθλιον κοσμικὸν καὶ ἄλλο ἐπιτάφιον πενθικόν. Ἀπέρχεται  
 πολλάκις σήμερον ἐν τῷ τάφῳ γυνὴ ῥοδίσαι τὸν ἑαυτῆς  
 ἄνδρα· καὶ οὐ τοσοῦτον ῥοδίζει, ὅσον θλίβει. Παραλαβοῦσα  
 γὰρ τὸν παρείσακτον φίλον, μετεωρισθείσης χειρὸς ἐκλάσθη  
 460 κανδήλα ἐπάνω ἀξιωματικῶν τινῶν. Καὶ πρὸς τοῦτο ὁ  
 ὁμιλητῆς φησὶν· «Μηδένα λυπεῖτω τὸ πραχθέν, μήτε ὁ  
 ῥύπος τῆς ἐσθῆτος τὴν ψυχὴν κηλιδωσάτω. Ἔστι γὰρ καὶ  
 τοῦτο ἐνέργεια τοῦ ἁγίου πνεύματος· ἔστι γὰρ καὶ ὕδωρ  
 καὶ ἔλαιον καὶ πῦρ.» Ἡ δὲ τοιαύτη γυνὴ ἐπάνω τοῦ  
 465 ἀνδρικοῦ τάφου σκιρτῶσα καὶ μετὰ θάνατον τὸν ἄνδρα  
 παροξύνουσα, πῶς ἂν κλαύσῃ τὸν ἄνδρα τῷ φίλῳ προσ-  
 γελῶσα; Τῆς εὐταξίας, ὧ φίλοι, φροντίσωμεν, τὴν τοῦ  
 ἁγίου πνεύματος ἐπιστάσιαν τιμήσωμεν, τῆς γραφῆς ἀκού-  
 σωμεν, καὶ τῷ κυρίῳ πειθαρχήσωμεν.
- 470 Ἦκουες τῆ προτεραία πάντως, ὧ φίλε, τί ἐλθὼν ὁ κύριος  
 εἰς τὸ μνημεῖον Λαζάρου διεπράξατο. Τὰ ὅμοια καὶ σὺ  
 διαπράττου ὡς Χριστιανός. Τί δὲ ἐλθὼν ὁ κύριος διεπρά-  
 ξατο; Συμμέτρως ἐδάκρυσεν, ἢ ἀμέτρως ὤνοπότησεν; Ἐνε-

473/474 Ioh. 11, 33

VLS TIP

- 446 τῷ] *om.* VLS 451 τὰ] *praep.* καὶ I, *add.* δὲ LS 453 πλα-  
 τύτερον γέλωτα] γέλωτα πλατύτερον LS, πλατύτερον P; ποιεῖσθαι] ποιη-  
 σαι S, *add.* ἢ ἐκτενῶς ὑπὲρ τοῦ τεθνηκότος πρὸς θεὸν ἰκετεῦσαι LS  
 454 Ἄλλο] *add.* γὰρ LS 455 σήμερον - σκιρτῶσιν] *om.* P κο-  
 σμικῶς S 456 καὶ] *om.* V 456/467 Ἀπέρχεται - προσγελῶσα] *om.*  
 TIP 458 ἄνδρα] *add.* παρθενικόν V 460 κανδύλα LS 462/463  
 Ἔστι - πνεύματος] *om.* LS 463 καὶ] *om.* LS 465 τάφου] μνήματος S  
 467 εὐταξίας] *add.* οὖν TIP 467/468 τὴν - τιμήσωμεν] *om.* S P  
 468 τῆς] *praep.* καὶ TIP 470 Ἦκουες] ἠκουσας TP *et add.* γὰρ T  
 τῆ προτεραία] *om.* TIP πάντως] *add.* γὰρ P ὧ φίλε] *om.* TIP  
 471 Λαζάρου] *praep.* τοῦ TIP 472 πράττε TIP

βριμήσατο τῷ πνεύματι προσευξάμενος, ἢ ἐσκίρτησε καὶ  
 475 μάχην εἰργάσατο; Παντί που ἄλλον ὅτι καὶ προσηύξατο  
 καὶ ἐδάκρυσεν καὶ ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάρα-  
 ξεν ἑαυτὸν συμπαθείας ὑπογραμμὸν ἑαυτὸν ἡμῖν παρεχόμε-  
 νος. Κατόπιν τοίνυν ἀκολουθήσωμεν τῷ κυρίῳ καὶ τῆς  
 γραφῆς λεγούσης ἀκούσωμεν· Κλαῦσον ἐπὶ νεκρῷ, ὅτι  
 480 ἐξέλιπε φῶς. «Κλαῦσον» εἶπεν, οὐχὶ δὲ «ἐόρτασον». Ἐν  
 ἐκκλησίᾳ ἐόρτασον, ἐν τῷ τάφῳ κλαῦσον, καὶ τοῦτο συμ-  
 μέτρως, ὡς ὁ κύριος τὸν Λάζαρον. Ἄκουε τοῦ Ἐκκλησια-  
 στοῦ λέγοντος· Καιρὸς τοῦ κλαῦσαι καὶ καιρὸς τοῦ γελάσαι.  
 Τί ἐπάνω τοῦ τάφου ποδοκρουστοῦσι σήμερον, καὶ κύμβα-  
 485 λα σατανικόφωνα κινουῦσιν, καὶ ᾄδουσι μέλη θεατρικά; Μὴ  
 γὰρ ἐχθρὸν ἐνίκησαν, ἢ τύραννον κατέστρεψαν, ὅτι χοροὺς  
 σατανικοὺς συστησάμενοι οὕτω διὰ τῆς ἀγορᾶς πομπεύου-  
 σιν;

Ὡ τῶν ἀτόπων πραγμάτων. Τί τῶν ἀτόπων οὐ δια-  
 490 πράττονται σήμερον οἱ ταφομεθυσταί; Σήμερον τοὺς τάφους  
 ἀρχιτεκτονεύουσιν, σήμερον οἰκοδομεῖν ἐπαγγέλλονται τὰ  
 μνήματα, σήμερον φλυαροῦντες δαψιλεύονται· «Ἐάν δέη με  
 τὰς τρίχας μου πωλῆσαι, οὐ μὴ καταλείψω τὸν τάφον  
 ἀτρίχωτον. Οὐ θέλω τὸν γείτονα διοδεύειν ἐντεύθεν, οὔτε  
 495 χήρους παρέρχεσθαι.» Καὶ μόνον ἀποστῶσι τοῦ μνημείου,  
 εὐθέως καὶ τὴν μνήμην ἀποδύονται. Μέθη γὰρ μνήμης  
 ἀρίστης ἀφανίστρια, ἀσέμνων λογισμῶν ἐπινοήτρια, θεϊκῶν

476 Ioh. 11, 35    476/477 Ioh. 11, 33    479/481 Eccli. 22, 11    483  
 Eccle. 3, 4

VLS TIP

475 μάχην] μέθην I    που] *add.* δὲ V    προσεύξατο V    476/478  
 τῷ - παρεχόμενος] *om.* VLS    478 τῷ] *om.* I    478/479 τῆ γραφῆ  
 λεγούση TIP    479 ἀκούσωμεν] *om.* V TIP    479/480 ὅτι - φῶς] *om.*  
 TIP    480 ἐξέλειπεν V    ἐόρταζε TIP    481 ἐκκλησίαις LS    καὶ  
 τοῦτο] *om.* TIP    484 ποδοκρουτοῦσι I    485 σατανικόφωνα κινουῦσιν]  
 τινάσσομεν τὰ νίκης σύμβολα TIP    487 συνεστήσαντο TIP    οὕτω]  
*πραεφ.* καὶ TIP *et post* πομπεύουσιν *transp.* I    ἀγορᾶς] ἀρὰς P    489  
 τί] *add.* γὰρ LS    ἀτόπων] ἀθεμίτων TIP    490 ταφομέσται LS  
 490/491 Σήμερον - ἀρχιτεκτονεύουσιν] *om.* TIP    492/495 σήμερον -  
 παρέρχεσθαι] *om.* TIP    492 δαψιλεύονται] *add.* καὶ λέγουσιν LS    με]  
*om.* S    493 καταλίπω LS    494 ἀτρίχωτον] ἀθρίγγωτον L, ἀφρίγγωτον  
 S    495 χοίρους LS    Καὶ] *add.* ἡνίκα LS    μόνοις S    496 εὐθύς P  
 καὶ] *om.* TIP    497/498 ἀσέμνων - καταφονήτρια] *om.* TIP    θεϊκῶν  
 - καταφονήτρια] *om.* LS

διδασκάλων καταφρονήτρια. Ἐκκλίνωμεν τοίνυν τὴν μέθην, δείξωμεν συκοφάντας τοὺς Ἰουδαίους, τοὺς ἀρτίως εἰρηκότας  
 500 ὅτι γλεύκους μεμεστῶμένοι εἰσὶν οἱ ἀπόστολοι, περαιώ-  
 σωμεν τὴν τοῦ κυρίου διδασκαλίαν τὴν λέγουσαν, καθὼς ἀρτίως ἠκούσαμεν· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ  
 πινέτω· ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ  
 ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος. Ἄκουε  
 505 συνετῶς. Περὶ ὕδατος ζῶντος ἐδίδαξεν, οὐχὶ δὲ περὶ οἴνου  
 μεθύσκοντος.

Ἐροῦσι δὲ πάντως τινές – οὐ λείπει γὰρ ἀντιλογία με-  
 θυστῆ – «Τί οὖν; Κακὸς ὁ οἶνος, ἐπειδὴ διαβάλλεις τοῦτον;  
 Εἰ δὲ κακὸς ὁ οἶνος, διὰ τί ὁ δεσπότης ἡμῶν Χριστὸς τὸ  
 510 ὕδωρ εἰς οἶνον μετέβαλεν; Οὕτω φησὶ κάλλιστος ὁ οἶνος  
 ὑπάρχει.»

Ἄκουε συνετῶς. Οὐ τὸν οἶνον ὑβρίζομεν, θεοῦ γὰρ δῶρόν  
 ἐστίν, ἀλλὰ τὴν μέθην βδελυττόμεθα, διαβόλου γὰρ ἔργον  
 ὑπάρχει. Ὅμως πρὸς τοῖς εἰρημένοις ἄκουε καὶ τοῦτο· ἤδη  
 515 γὰρ ὁ λόγος τὴν σιωπὴν περιβλέπεται. Μετέβαλε μὲν ὁ  
 κύριος τὸ ὕδωρ εἰς οἶνον. Ἄλλ' ὅμως τοῦτο πεποίηκεν ἐν  
 Κανᾷ τῆς Γαλιλαίας ἐν τοῖς γάμοις, οὐχὶ δὲ ἐν Βηθανίᾳ τῆς  
 Ἰουδαίας ἐπὶ Λαζάρου τοῦ τεθνεώτος. Μετέβαλεν ὁ κύριος

500 Act. 2, 13    502/504 Ioh. 7, 37-38    505 Ioh. 7, 38    509/510 cf.  
 Ioh. 2, 1-11    515/516 cf. Ioh. 2, 1-11    517/518 cf. Ioh. 11, 1-44  
 518/519 cf. Ioh. 2, 1-11

#### VLS TIP

498 καταφρονήτρια] *servanimus cum V, forsan legendum est* καταφρονήτρια  
 ἐκκλίνωμεν T    499 τοὺς<sup>1</sup>] *om. VLS*    502 ἠκουες V    504  
 ρεύσωσιν V    505 ζῶντος] *om. TIP*    ἐδίδαξεν] *add. ὁ κύριος TIP*  
 δὲ] *om. IP*    507/508 (λεί)πει γὰρ ἀντιλογία μ(εθυστῆ): «Τί – ἐπ(ει)δὴ  
 διαβάλλεις τοῦτον] *culstro rescissa in V*    507 γὰρ λείπει LS    508  
 ἐπειδὴ] ὅτι TIP    509 οἶνος] *add. φησιν TIP*    510 μετέβαλον T,  
 μετέβαλλεν P    510/511 Οὕτω – ὑπάρχει] οὗτος λέγων ὁ οἶνος κάλλι-  
 στος ὑπάρχει LS, *om. TIP*    512 συνετῶς] *add. ἀνθρωπε LS*    ὑβρίζο-  
 μεν] κακίζομεν TIP    δῶρόν] *praep. τὸ LS*    515 μετέβαλλεν P    517  
 γάμοις] *add. ὅτι οἴνου ἐγένετο χρεία TIP*    517/524 οὐχὶ – Ἀμήν] οὐχὶ  
 δὲ ἐπὶ τὸ μνημα τοῦ λαζάρου· ἐν βηθανίᾳ· ἀλλὰ καὶ ἐδάκρυσεν ἐπὶ τὸν  
 Λάζαρον· ὅπου γάμος ὕδωρ εἰς οἶνον μετέβαλεν (μετέβαλλεν P)· ὅπου δὲ  
 νεκρὸς δάκρυσεν ἐχορήγησεν· διὸ καὶ ἡμᾶς παρακαλῶ ἀγαπητοί· φύγωμεν  
 τὴν μέθην καὶ πᾶσαν ἐνέργειαν τοῦ ἐχθροῦ· ὑπακούσωμεν δὲ (*om. I*) τῷ  
 δεσπότη· καὶ μετὰ ἀκριβείας τὸν ἑαυτῶν βίον ρυθμίσωμεν (*add. ἕκαστος*  
*P*) ἵνα τῶν μελλόντων ἀγαθῶν ἐπιτύχωμεν· ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ  
 ἡμῶν· ὡς ἡ δόξα (*add. καὶ τὸ κράτος P*) εἰς τοὺς αἰῶνας τῶν αἰώνων·  
 ἀμήν TIP    518 ὁ κύριος] *om. LS*

τὸ ὕδωρ εἰς οἶνον, ἐπὶ τῶν γαμούντων τοῦτο πεποιηκώς,  
 520 οὐχὶ δὲ ἐπὶ τῶν πενθούντων τὸν Λάζαρον. Ὅπου γάμος,  
 ὕδωρ εἰς οἶνον μετήνεγκεν· ὅπου νεκρός, δάκρυον ἐχορή-  
 γησεν.

Τῷ δὲ θεῷ τῷ τὰ πάντα πληροῦντι δόξαν ἀναπέμψωμεν,  
 νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἄμήν.

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VLS

519 οἶνον] *add.* ὁ χριστός LS τῶν γαμούντων] τὸν γάμον LS  
 523 Τῷ - ἀναπέμψωμεν]. τοίνυν αὐτῷ τῷ μεγαλοουργῷ θεῷ ἡμῶν τῷ τὰ  
 πάντα πληροῦντι πρέπει δόξα τιμὴ καὶ προσκύνησις. LS 524 Ἄμήν] *om.*

V

## HOMILIES XII-XIV

### INTRODUCTION

Now that we have given the reader our edition of the eleven homilies attributed in the manuscripts to Leontius, presbyter of Constantinople, it is our intention, on the basis of the analysis made above of the contents, style and vocabulary of these eleven authentic homilies, to add another three homilies to Leontius' œuvre. Our edition of Homilies XII-XIV will be preceded by an analysis of each work, coupled with arguments for the attribution of each homily to Leontius.

### HOMILIA XII

#### IN NATIVITATEM CHRISTI

(BHG<sup>a</sup> 1914m, CPG 4753)

#### *Analysis*

Leontius opens his homily by emphasising the importance of the feast of Christmas which is being celebrated. This he does by repeating no less than fourteen times the refrain "Christ is born" (ὁ Χριστὸς ἐγεννήθη, 4-17), each time connecting it with one of the benefits accruing from the nativity, until he comes to the theme of light, which is to play an important rôle in his homily. The birth of Christ, the sun of justice, he explains to his congregation on a winter day, has both increased light on earth and spiritual light as well, and the star of truth has risen for all. The revelation of the light of Christ is explained further by reference to Ps. 35, 10, "*In your light we shall see light*" (18-28). How do we celebrate such a great feast? Leontius asks rhetorically; and his answer, pointed up by a series of anaphoras and parallelisms (οὐκέτι - ἀλλά × 11), contains the contrast between Christianity and paganism effected by Christ's birth (29-56). From this contrast with paganism he progresses to the limited nature of the religion of Judea compared with the universality of Christianity, illustrating this with citations from the Psalms. Next the homilist refers with the formulaic expression Ἦκουες ... ὁπίως ... λέγοντος (70-71) to the pericope which has

just been read out: *"When Jesus was born in Bethlehem ... Magi from the East came to Jerusalem saying ... we have seen his star in the East and have come to worship him"* (*Matth. 2, 1-2*). The wonder of this event is reproduced in the exclamation ὦ τοῦ παραδόξου θαύματος (76), before a series of antitheses is used to convey the material poverty in which Christ was born as against the power of his Godhead (79-94). With the words "He summons Magi and thrusts away Jews" (97-98), Leontius broaches the subject of the rest of the homily, namely the rôle of the Magi, as Gentiles, in the recognition of the Saviour's birth, and the tardiness of the Jews in recognising Christ. Even pagans, who are like dogs, recognised Christ for what he was before the Jews did, says Leontius accusingly, whereas the Magi, who were Gentiles and wicked men, were receptive to the message borne by the star in the East (101-151). The homilist urges his congregation to consider the faith of the Magi, who were not put off by the unimpressive poverty of the nativity in the stable, but rather worshipped Christ and brought him gifts (cf. *Matth. 2, 11*). The contrast between the impoverished circumstances of Christ's birth and what the Magi might reasonably have expected of the earthly manifestation of a heavenly king is conveyed in an imaginary discussion between the Magi (131-142), in which the homilist incorporates antithesis and rhetorical questions introduced by ποῦ. It was the star, the radiance of the Godhead, says Leontius, that convinced them. To an imaginary question (Ἐροῦσι δὲ πάντως τινές 152), in which he is asked why God made the nativity known through the Magi rather than through the Jews, Leontius replies, introducing his answer with the formulae Διὰ τί; Ἄκουε σуетῶς (156), that God acted thus in order to condemn the Jews and to show that the blessing of Abraham had been transferred to the Gentiles. The blessing pronounced by the Lord on Abraham many years before (ἐκ πολλῶν τῶν χρόνων, 162) is then cited: *"I shall multiply your descendants as the stars of heaven and as the sand which is on the seashore"* (*Gen. 22, 17*). The unfruitful Israelites are like sand, explains the homilist, and the Gentiles like stars because of their radiant belief. Recapitulating the proclamation of Christ's birth by the Magi in Jerusalem, Leontius brings the homily to a close, pointing to the universal application of the nativity and to the radiance of the star, which is the equivalent of Christ the sun of justice (170-185).

### *Authenticity*

Homily XII is attributed to Leontius by Sachot on the basis of the occurrence of the following expressions: ἐκ τῶν ἀπίως ἀναγνωσθέντων λάμβανε τὴν ἀπόδειξιν (118/119),

ἐκ πολλῶν τῶν χρόνων (25, 162), ἄκουε συνετῶς (156), ἐροῦσι δὲ πάντως τινές (152), μόνον ... εὐθέως (143/144, 157/158), ὁ δεσπότης Χριστός (2/3, 118, 183/184), ὁ τῶν ὄλων θεός (154) and Ἰουδαίων παῖδες (113) (1).

For us these instances are valid not as proof, but as an undeniable hint which makes a closer investigation of Leontius' supposed authorship of this homily indispensable. To begin with, however, we have to enquire whether we have Homily XII in its original version or in a reworked form. This question is prompted by the information provided by M. van Esbroeck concerning the Georgian version of the homily. This scholar points out that after ἐποίησεν (69) a long excursus is found, in which the author broaches the topic of false gods and praises the incarnation (2). Thanks to a tentative Latin translation of the Georgian version of this homily, kindly made available to us by M. van Esbroeck, we know that the biblical citations Ps. 2, 7 and Gen. 49, 8-9 are prominent in this excursus; Gen. 49, 8-9 is treated here in a manner similar to that in Homily VIII, 290-295 and Homily IX, 126-132. This tentative translation has also confirmed us in the suspicion that a section of the Greek text has been lost after line 151. Raising an objection, such as that in 152-155, which cannot be understood from what has just been said, runs quite counter to Leontius' practice (3). In the preceding passage, then, we expect an exposition of divine prophecy made by the Magi. The Georgian version, in fact, provides the solution: here we find an explanation of why it is the Magi who have noticed the star, namely because they are descendents of Balaam, the first Magus, who prophesied that a star would come forth out of Jacob (*Num.* 24, 17). This means that the Greek version we are dealing with here is a shortened recension; the next question to be answered is how far the abridgement or reworking extends.

On the basis of the tentative Latin translation we have obtained the impression that the Greek text transmitted to us is for the rest fairly close to the Georgian version. This, however, will be investigated further elsewhere by M. van

(1) SACHOT, *Transfiguration*, 482-483.

(2) M. VAN ES BROECK, *Les plus anciens homiliaires géorgiens* (Publications de l'Institut Orientaliste de Louvain, 10), Louvain-la-Neuve 1975, 68, 270.

(3) Cf. Homily III, 54; 313; V, 82; VI, 124; 167; VII, 85; 129; IX, 47; 126.



Esbroeck himself. Suffice it here for us to formulate cautiously the conclusion that the reworking of Homily XII has remained confined to the omission of two large passages, comprising in our estimate some 150 lines.

To the characteristic expressions noted by Sachot we may add ἤκουες ... λέγοντος (70). It must be said, however, that Leontius does not have a monopoly on the use of all these expressions: many of them are to be found in other homilists as well<sup>(4)</sup>. At the same time it cannot be denied that in the accumulation of these turns of phrase there is a strong argument for the authorship of Leontius. Taken one by one the expressions have no significance, but together they do become significant, though without being decisive. For a definitive decision we need other, additional evidence.

This evidence we find first of all in the style of Homily XII, which likewise strongly resembles that of Leontius. The fourteenfold enumeration Ὁ Χριστὸς ἐγεννήθη καὶ... (4-17) is related to that with σήμερον (17 times) in XI, 172-189. The series οὐκέτι ... ἀλλὰ has a doublet in VIII, 17-29, where, just as here, the passage concludes with two couplets in which two biblical verses are juxtaposed. The antithetical series in 81-100 smacks equally of Leontius: cf. II, 277-284; VIII, 171-190; X, 380-387; 435-444.

The occurrence of the question τί ἐστίν after the author has cited a biblical verse, accompanied by a repetition of the verse as a whole or in part (26; 64), is found also in Leontius: III, 30.

Besides these stylistic parallels the reader is asked to note the close similarities in the contents of Homily XII and homilies of Leontius:

XII, 2 τί δὲ τῆς παρούσης πανηγυρικώτερον	XI, 116/117 Τί γὰρ μεγαλειότερον ταύτης τῆς παρούσης ἑορτῆς (cf. XI, 125)
XII, 13/15 ὁ Χριστὸς ἐγεννήθη καὶ ὁ Ἰουδαϊσμός ἐμειώθη· ὁ Χριστὸς ἐγεννήθη καὶ ὁ Χριστιανισμός ἐπυκνώθη· ὁ Χριστὸς	XI, 128/130 Σήμερον ὁ Χριστιανισμός ἐρριζώθη, σήμερον ὁ Ἰουδαϊσμός ἐμαράνθη, σήμερον ὁ Ἑλληνισμός ἐκαπνίσθη

(4) Cf. C. DATEMA - P. ALLEN, *Leontius, presbyter of Constantinople, the author of pt. Chrysostom, In psalmum 92 (CPG 4548)?*, VC 40 (1986) 181-182.

- ἐγεννήθη καὶ ἡ συναγωγὴ  
ἐκαπνίσθη
- XII, 80 καὶ πρὸ πάντων  
ὑπὸ μάγων ὄραται
- XII, 131/136 Πόθεν τοῦτο ;  
Ἄντι πορφύρας ῥάκκος  
περιβέβληται· ἀντι χρυ-  
σοστρώτου κλίνης εἰς  
τοῦδαφος ἔρριπται· ἀντι βα-  
σιλικῶν αὐλῶν σπήλαιον  
ὑαίνης κατέλαβεν. Ποῦ  
τῶν δορυφόρων τὸ πλη-  
θος ; Ποῦ τῶν ὑπασπι-  
στῶν ἡ θεραπεία ; Ποῦ  
τῆς χαρμοσύνης ἡ εὐω-  
δία ;
- XII, 165/168 «Ψαμμὸν» τοὺς  
υἱοὺς Ἰσραὴλ ὀνομάζει διὰ  
τὸ ἄκαρπον τῆς ψυ-  
χῆς καὶ διὰ τὸ ἄλμυρον  
τῆς γνώσεως, «ἀστέρας»  
δὲ τὰ ἔθνη διὰ τὸ φέγγος  
τῆς γνώσεως.
- XI, 307/308 ὅτι ὁ θεὸς πρὸ  
πάντων τοὺς μάγους ὀδη-  
γῶν
- III, 61/66 Πόθεν γὰρ ἐγνώ-  
ριζεν ὁ ὄχλος τὸν κύρι-  
ον βασιλέα ; Οὐκ ἐφόρει  
διάδημα κοσμικόν, οὐ περι-  
εβέβλητο ἀλουργίδα, οὐκ  
ἐπεφέρετο πλῆθος στρα-  
τοῦ, οὐ προέτρεχον αὐτοῦ  
ἵπποι καὶ ἄρματα χρυσο-  
κόλλητα, οὐκ ἐπωχεῖτο  
ἄρματι πορφυροστρώτῳ  
βασιλικῶ·
- II, 53/56 Διὰ τί φοῖνιξ καὶ  
κέδρος ὁ δεσπότης Χρι-  
στὸς προσαγορεύεται ; Διὰ  
τὸ πάθος τῆς σαρκός, ...  
καὶ τὸ ἔγκαρπον τῆς  
θεότητος.
- 62/63 Κέδρος δὲ πάλιν  
ὀνομάζεται διὰ τὸ ὑψηλὸν  
τῆς θεότητος καὶ τὸ ἄση-  
πτον τῆς ἀνθρωπότητος.

With the reservation formulated above, we believe that the agreements *qua* style and contents of Homily XII and the homilies of Leontius warrant the attribution of this homily to Leontius, presbyter of Constantinople.

### *Manuscript tradition*

In Homily XII we are faced with the problem that as well as our homily there circulated another on the feast of Christmas, which has almost the same *incipit* and is ascribed in the MSS to Severian of Gabala and Chrysostom (BHG<sup>a</sup> 1914i/1914k)<sup>(1)</sup>. Consequently, we cannot exclude the possibility that

(1) The first lines of BHG<sup>a</sup> 1914i/1914k run as follows: Πολλὰ μὲν αἱ δωρεαὶ τῆς χάριτος τοῦ δεσπότης Χριστοῦ. Τί δὲ τῆς παρουσίας σήμερον δωρεᾶς ἀγαθότερον, ὅτι... This is followed by lines 2-28 of our homily. The difference between BHG<sup>a</sup> 1914i and 1914k lies chiefly in a different version

we may have overlooked a MS, as long as all the ps. Chrysostom MSS have not been accurately described.

For the present edition we have used the following MSS:

1. *Athous Xeropotamou 134* (ff. 44<sup>v</sup>-47<sup>v</sup>)  
chart. s. XVI ff. 228 1/27  
lectionary for six months (type B)  
Ehrhard I, 284; Lambros I, 208
2. **P** *Parisinus gr. 1171* (ff. 76<sup>v</sup>-79<sup>v</sup>)  
m. s. X ff. 299 30 × 20 1/29  
lectionary for six months (type B)  
Ehrhard I, 281-284; Leroy 77-78; Halkin 119-120
3. **R** *Parisinus gr. 1556* (ff. 48-50<sup>v</sup>)  
chart. s. XIV ff. 351 30 × 19,5 1/24  
panegyricon with metaphrastic texts (type B)  
Ehrhard III, 240-241; Halkin 211-212
4. **E** *Scorialensis Φ-III-20* (ff. 65<sup>v</sup>-69<sup>v</sup>)  
m. s. IX (unc.) ff. VIII + 417 20,2 × 14,2 1/32  
panegyricon for the whole year (type A)  
cf. above p. 119
5. **V** *Vaticanus gr. 1846* (ff. 105-108<sup>v</sup>; inc. -τέθη 17, des. λέγοντες 171)  
chart. s. XIV f. 108 20,5 × 15,5 1/25  
homiliarium  
Ehrhard III, 828; Canart 315-317
6. **M** *Venetus Marcianus gr. II 52* (ff. 222<sup>v</sup>-228)  
chart. s. XVI ff. IV + 323 21 × 15,8 1/20  
non-menological lectionary  
cf. above p. 120

Among these MSS it is *Parisinus gr. 1556* (R) which claims our attention first, in that this MS from the beginning of the homily presents a free, reworked text with numerous variants, while at the end (185) we find part of the concluding paragraph of another homily of ps. Chrysostom on the birth of Christ (BHG<sup>a</sup> 1911; CPG 4657), printed in PG 61, 766, 6<sup>a.1.</sup> - 768, 12. Striking, too, in R is the lacuna in lines 130/173, where we must assume damage in one of its ancestors.

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of the concluding paragraph in the homily they both transmit. The text of BHG<sup>a</sup> 1914i/1914k will be published by us elsewhere.

Because of the free text-form offered by R it is difficult to determine its relationship to the other five MSS.

A witness of extreme importance for Homily XII is the uncial MS *Scorialensis*  $\Phi$ -III-20 (E), which we have already had occasion to discuss several times<sup>(2)</sup>. Here this MS transmits a text with only eight variants<sup>(3)</sup>.

For the remaining four witnesses, *Parisinus gr.* 1171 (P), its copy *Athous Xeropotamou* 134 (1)<sup>(4)</sup>, *Vaticanus gr.* 1846 (V) and *Venetus Marcianus gr.* II 52 (M), we can perhaps postulate cautiously a common model:

- 43 ἀλλ' ] ἀλλὰ PVM  
 52 πανταχοῦ τῆς] πανταχοῦσε PVM  
 65 Χριστῶ] θεῶ PVM  
 76 θαύματος] *add.* μυστηρίου PVM  
 115 βλέπετε] βλέπε PVM  
 116 βλέπετε] βλέπε PVM

Within PVM we find the MSS agreeing with each other in turn, but these agreements do not enable us to narrow down their mutual relationship. Although P, V and M all transmit a good text, it is P which is the best witness of the three, and P on which the *editio princeps* of F. Combefis was based<sup>(5)</sup>. The number of differences between P and Combefis' edition is doubtless to be attributed to the inaccuracy of the editor, which has been pointed out elsewhere<sup>(6)</sup>. That Combefis indeed used this MS for his edition becomes even more evident if we consider the other homilies which he included in his edition and which also rest on P<sup>(7)</sup>.

In the section of the text transmitted by V (17-171), apart

(2) Cf. above pp. 57-58, 123-124 and 269.

(3) Tit. γέννησιν] γένναν; 4 ἀνεκλήθη] ἀνεκαινίσθη; 7 δ' - ἀνεκαινίσθη] *om.*; 22 παγετός] παγητός; 80 ὁρᾶται] προσκυνεῖται; 84 τὸ] *om.*; 132 χρυσοστρώτου] χρυσοστρώμου (+ PM); 144 δὲ] *om.*

(4) See EHRHARD I, 284.

(5) The *editio princeps* of Combefis was printed in his *Sancti Ioannis Chrysostomi de educandis liberis liber aureus. Eiusdem Tractatus alii quinque qua festivi, qua paraenotici. Severiani ... Ex vetustis Eminentissimi Cardinalis Mazarini Graecis Codicibus nova produnt ...* Parisiis 1656, 104-117.

(6) Cf. C. DATEMA, *Asterius of Amasea, Homilies I-XIV*, Leiden 1970, 56; ID., *Amphilochius* 3; C. LAGA - C. STEEL, *Maximi Confessoris Quaestiones ad Thalassium*, I (CCSG 7), Turnhout/Leuven 1980, LXXXIII-LXXXIX.

(7) E.g. Ps. Chrysostom, *In sancta lumina* (BHG 1930m), 118-168; Basil of Seleucia, *In Stephanum* (BHG 1652-1653), 283-313.

from two additions and two small omissions<sup>(8)</sup> we note only insignificant variants. *M* gives us the same picture.

From a Georgian translation of this homily we have been able to conclude that the version transmitted in the Greek MSS is incomplete: the Georgian text contains one excursus after line 69 and a second after line 151<sup>(9)</sup>. There is no reason to doubt that these excursuses originally formed part of Leontius' homily. In all probability the adaptor of Leontius' text, who is responsible for Homily XII, omitted these sections on the grounds that they were a trimming which could be dispensed with; he was striving for a text which *qua* content accorded with the feast for which this reworked text was used in the liturgical collection<sup>(10)</sup>.

As we have already mentioned in note 1, the first 28 lines, with a different introductory sentence, were taken over by the compiler of BHG<sup>a</sup> 1914i/1914k. A comparison of this text with ours yields the following results:

Homily XII	BHG <sup>a</sup> 1914i/1914k
1/2 Πολλαὶ μὲν καὶ ἀνα- ρίθμητοι τῶν Χριστιανῶν αἱ θεοφιλεῖς πανηγύρεις· τί δὲ τῆς παρούσης πα- νηγυρικώτερον, ὅτι	Πολλαὶ μὲν αἱ δωρεαὶ τῆς χάριτος τοῦ δεσπότη Χρι- στοῦ· τί δὲ τῆς παρούσης σήμερον δωρεᾶς ἀγαθότε- ρον, ὅτι
3 κόσμος	κόσμος ὅλος
10 ἀνεκτίσθη	ἀνεκαινίσθη
15 συναγωγή	Ἰουδαϊσμός
18 γὰρ	<i>om.</i>
τοῦ σωματικοῦ φωτὸς	φωτὸς ἡμερίου
τοῦ <sup>2</sup>	φωτὸς
19 ἔλλαμψις	ἐκ παρθενικῶν θαλάμων φανέρωσις
21 φῶς	φέγγος
22 ὁ δὲ	καὶ ὁ
23 καὶ	<i>om.</i>

(8) 76 τοῦ] *om.*; 143 οὔτε] *om.*; 157 ἐνσάρκου] *add.* οἰκονομίας καὶ; 160 Ἰουδαῖοι] *praep.* οἱ.

(9) Cf. above pp. 369-370.

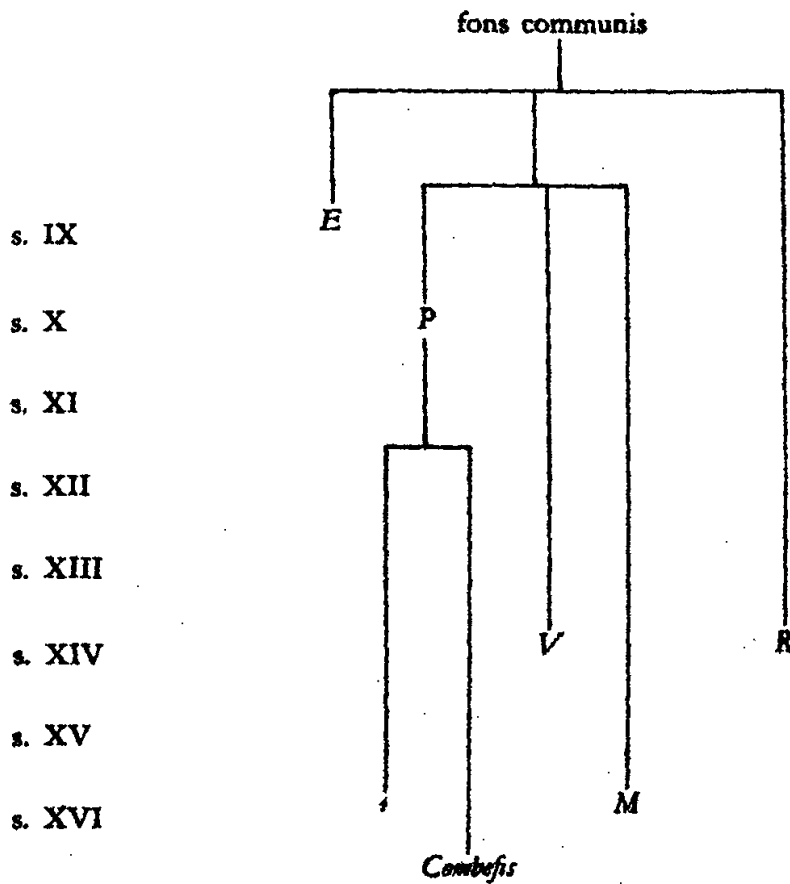
(10) For the first excursus M. van Esbroeck (*op. cit.*, 270) assumes that at an early stage in the text transmission a page was lost in an archetype of the Greek text; the second excursus is not mentioned by him in his study of this homily.

24 ὀνέτειλεν

*add.* καὶ ὁ ἥλιος τῆς δικαιοσύνης τὴν οἰκουμένην ἐφώτισεν.

From this survey we can conclude that BHG<sup>a</sup> 1914i/1914k seemingly derives from a text-type of Homily XII of which R is also a witness, on the grounds that R agrees with BHG<sup>a</sup> 1914i/1914k at 10, 18 (ter) and 19. It is, however, impossible to pin-point this text-type.

*Stemma*



*Addition*

At a late stage, after we had completed the constitution of the text and the Praefatio, we received from Athens a microfilm of two MSS which had come to our notice thanks to Halkin's catalogue of

hagiographical MSS in Athens<sup>(11)</sup>. The two MSS in question are *Atheniensis* 363, s. XVI, ff. 207<sup>v</sup>-211<sup>v</sup>, and *Atheniensis* 2634, s. XV, ff. 234-240. Our collation of both MSS demonstrates that we need have no undue regrets at not having been able to include them earlier in our research.

A text-form which is frankly degenerate is to be found in *Atheniensis* 363 (7), where, besides a number of small omissions, several larger omissions and deliberate abridgements are particularly striking, e.g.:

- 8/10 δ' - ἀνεκτίσθη] *om.* 7  
 36/41 οὐκέτι - θυμιῶμεν] *om.* 7  
 54/55 πενιχρῶς - θεός] *om.* 7  
 59/64 Μηκέτι - ἀγαλλιάσεως] *om.* 7  
 68/69 ὁ - ἐποίησεν] *om.* 7  
 104/115 Ἡμείφθη - γεγεννημένου] ὅθεν ὁ μακάριος παῦλος λέγει 7  
 150/151 ἀλλ' - αἶγλη] *om.* 7  
 156/160 Διὰ τί - Ἰουδαῖοι] τοῦτο γάρ ἐστιν 7  
 165/167 ψάμμον - γνώσεως] *om.* 7

Against this we have additions, e.g.:

- 2 παρούσης] *add.* πανηγύρεως 7  
 15 συναγωγῆ] *add.* τῶν Ἰουδαίων παντελῶς 7  
 16 ἐκκλησία] *add.* τῶν ὀρθοδόξων 7  
 33 θυσιαστήρια] *add.* τῶν χριστιανῶν 7  
 45 ἀλλὰ] *add.* τοὺς πρώτους τῶν ἀποστόλων 7  
 66 Χριστῶ] *add.* τῷ ἀληθινῷ θεῷ ἡμῶν 7  
 87 σπαργάνοις] *praep.* ὑπὸ μάζου γαλακτοτροφεῖται 7  
 88 δωρεῖται] δωρήσεται τοῖς εἰς αὐτὸν πιστεύσασιν 7  
 116 ἐργάτας] *add.* βλέπετε τὴν κατατομὴν 7  
 169 κόσμῳ] *add.* λόγον ζωῆς συνέχοντες εἰς καύχημα ἔμοι εἰς ἡμέραν θεοῦ 7  
 173 Ποῦ] *praep.* οἶδαμεν ἐπιστεῦσαμεν· εἶπετε ἡμῖν ἵνα προσκυνήσωμεν 7  
 174 βασιλεὺς] *add.* ὑμέτερος βασιλεὺς, ἀλλ' ἡμέτερος ὁ θησαυρὸς· ποῦ ὁ τεχθεὶς βασιλεὺς 7

Examples of reworking are:

- 18/19 Σήμερον - ἔλλαμψις] τοιγαροῦν σήμερον τοῦ πνευματι-

(11) F. HALKIN, *Catalogue des manuscrits hagiographiques de la Bibliothèque nationale d'Athènes* (Subsidia hagiographica 66), Bruxelles 1983.

- κοῦ φωτὸς ἔλλαμψις καὶ τοῦ σωματικοῦ ἦτοι τοῦ ἡλιακοῦ  
φωτὸς αὐξήσις 7
- 30/31 ἀύλων - πηγῆς] αὐτὴ παρθενικὴ πανήγυρις 7
- 32 τὰ - ψηλαφῶμεν] ἡ τῶν εἰδώλων θρησκεία πολιτεύεται 7
- 82 λαμβάνει ὁ ἀναρχος] οἰκειοῦται ὁ ἀρχὴν ἡμερῶν μὴ ἔχων 7
- 116/118 Ὅτι - Χριστῶ] ὅτι οἱ Ἰουδαῖοι οἰκειακοὶ ὄντες διὰ τὴν  
ἑαυτῶν σκληροκαρδίαν, καὶ σκληροτραχειλίαν, ἐχωρίσθη-  
σαν τῆς ἀγάπης τοῦ χριστοῦ, οἱ δὲ τῶν ἐλλήνων παῖδες  
κύνες ὀνομαζόμενοι ἐπεγνωκότες τὸν χριστὸν, τῆς οὐ-  
ρανῶν βασιλείας κατηξιώθησαν 7
- 143/144 οὔτε' - δεσπότην] ἰδόντες αὐτὸν βρέφος ἐσπαργανωμέ-  
νον, καὶ ἐν φάτνῃ ὑπενοοῦντο, ἢ ἀπενήναντο· ἀλλ' ἰδόντες  
αὐτὸν, ἦτοι τὸν δεσπότην χριστὸν 7
- 147/149 ἀλλ' ἡ - θεά] ἀλλὰ τοῦ ἀστέρος ἡ μήνυσις· ὄντως  
πλουσίου τῆς ὀράσεως ἡ θεά 7

As the most significant variants we note here:

- 13 ἐμειώθη] ἐδιώχθη 7
- 15 ἐκαπνίσθη] ἐπατήθη 7
- 49 μέλι] ἡδυσμα 7
- 67 εἰδώλοις] θεοῖς 7
- 85 τίθεται] ἀνακλίνεται 7
- 122 κόπον] πολλὰ κοπιάσαντες 7
- 130 εἶπον] ἐλογίσαντο ἐν 7
- 132 πορφύρας] βασιλικῆς χλαμίδος 7
- 138 ἐπιτηδείων] γηϊνῶν 7  
ἔχει] φροντίζει 7
- 153 γενέσθαι] ἀποφανθῆναι 7
- 178 ἀνατολικὸν] ἀλλὰ ἀγγελικὸν 7

A considerably better text is transmitted by *Atheniensis 2634* (8), despite the large number of variants found in this MS too. Here also there are omissions that go beyond a single word:

- 5/6 ὁ - ἠφανίσθη] *om. 8*
- 12/13 ὁ' - ἐμειώθη] *om. 8*
- 15/16 ὁ - εὐωδιάσθη] *om. 8*
- 26/27 Τί - φῶς] *om. 8*
- 38/41 οὐκέτι - θυμιῶμεν] *om. 8*
- 43 ἀλλ' εὐαγγέλια ἐπιγινώσκομεν] *om. 8*
- 141/142 καὶ - ἀπολέσωμεν] *om. 8*
- 154/159 Διὰ τί - μάγων] *om. 8*
- 164/165 τὴν<sup>2</sup> - ψάμμον] *om. 8*
- 177 λογικὸς ὁ ἀστήρ] *om. 8*
- 179 καθολικὸν τὸ μήνυμα] *om. 8*



For the rest this MS contains the usual kind of variants, as well as others of which the most noteworthy are:

- 52 τῆς γῆς] ἔγγυς δ  
 136/137 παρέπεται] παραπέμπεται δ  
 166 γνώσεως] γνώμης δ  
 167 γνώσεως] πίστεως δ

Both MSS derive possibly from the same model, given some common variants:

- 23 ἐπιάνθη] *add.* ἡ ρίζα τῆς πλάνης τῆς ματαίας συνεστάλει γ,  
*add.* ἡ νύξ τῆς πλάνης συνεστάλη δ  
 29 Πῶς οὖν] ὄντως νῦν γ, οὔτοι νῦν δ  
 71 δὲ] *om.* γ δ  
 72 παρεγένοντο ἀπὸ ἀνατολῶν] ἀπὸ ἀνατολῶν παρεγένοντο γ δ  
 100 τύπτει] δαμάζει γ δ  
 136 εὐωδία] εὐωχία γ δ

Of the MSS used by us in the constitution of the text it is *Parisinus gr. 1556* (R) to which both MSS show the closest affinity, and γ stands closer to R than δ does. E.g.:

- 2 παρούσης] πανηγύρεως ταύτης R, παρούσης πανηγύρεως γ  
 28 εἰ] ἐκ R γ  
 72 Ἑρώδου] *add.* τοῦ βασιλέως R γ δ  
 81 Ἑρώδου] *add.* γεννᾶται R γ  
 82 λαμβάνει ὁ ἀναρχος] οὐκ ἔχει ὁ ἀρχὴν ἡμερῶν μὴ ἔχων R,  
 οἰκείουται ὁ ἀρχὴν ἡμερῶν μὴ ἔχων γ  
 99 κύνας] *praep.* τοὺς R γ δ  
 110 δοῦναι] βαλεῖν R δ (*doest* γ)  
 121/122 κατέδραμον] κατέλαβον R δ  
 126 Μὴ ὀφθῆς] οὐκ ὀφθήση R δ  
 ἐνώπιον] *add.* κυρίου R γ  
 174 βασιλεὺς] *add.* ὑμέτερος βασιλεὺς ἀλλ' ἡμέτερος ὁ θησαυρὸς  
 γ, cf. R (130/173) ... ὑμέτερος βασιλεὺς ἀλλ' ἡμέτερος  
 θησαυρὸς...  
 181 Ὁ] *om.* R δ (*doest* γ)  
 183 ὁ] *add.* γεννηθεὶς R γ  
 184 πανταχοῦ] *add.* ὡς θεὸς R γ

In addition we encounter some agreements between δ and the group *PVM*:

- 65 Χριστῶ] θεῶ δ + *PVM*  
 76 θαύματος] μυστηρίου δ, *add.* μυστηρίου *PVM*  
 143 οὔτε<sup>1</sup>] *om.* δ + V  
 οὔτε<sup>2</sup>] οὐδὲ δ + V  
 160 Ἰουδαῖοι] *praep.* οἱ δ + V  
 170/171 τοὺς Ἰουδαίους] τοὺς Ἰουδαίους δ + V

This evidence is, however, too slender to enable us to define the relationship between *δ* and *R*, and *δ* and *PVM*. It may well be that *γ*, *δ*, *R* and *PVM* all belong ultimately to the same group.

A final witness which we were able to consult only at a late stage is codex *Brixianus*, *Bibliotheca Queriniana A.III.3*, s. XVI, ff. 183-190 (*γ*)<sup>(12)</sup>, in which Homily XII is only partly transmitted. As a reading for 25 December this MS contains a text which is composed of parts of various homilies<sup>(13)</sup>. Lines 1-5, 8, 12-14, 17-26 and 76-149 of Leontius' homily have been used. The text offers many variants, but it is plain that *γ* derives from a text-type such as we find in *Parisinus gr. 1556* (*R*) and *Atheniensis 363* (*γ*):

- 3 ἀνεγεννήθη] ἀνεκαινίσθη *γ* + *R*  
 12 ἠὺφράνθη] εὐφράνθη *γ* + *R*  
 18 τοῦ σωματικοῦ φωτὸς] φωτὸς ἡμερινοῦ *γ*, φωτὸς ἡμερίου *R*  
 τοῦ<sup>2</sup>] φωτὸς *γ* + *R*  
 19 ἔλλαμψις] ἐκ παρθενικῶν λαγόνων (θαλάμων *R*) φανέρωσις  
*γ* + *R*  
 25 ἐβῶν] ἐβόουν *γ* + *γ*  
 81 Ἡρώδου] *add.* γεννᾶται *γ* + *R**γ*  
 82 ὁ ἀναρχος] ὁ ἀρχὴν ἡμερῶν μὴ ἔχων *γ* + *R**γ*  
 84 τῆ] *praep.* ἐν *γ* + *R*  
 χειρὶ] *add.* αὐτοῦ *γ* + *R*  
 βαστάζει] κατέχων *γ* + *γ*  
 95 κάμπτει] φεύγει *γ* + *γ*  
 99 κύνας] *praep.* τοὺς *γ* + *R**γ**δ*  
 104/115 Ἡμεῖφθη - γεγεννημένου] ὅθεν ὁ μακάριος παῦλος λέγει  
*γ* + *γ*  
 116 ἐργάτας] *add.* βλέπετε τὴν κατατομὴν *γ* + *R**γ*  
 117 τέκνων] *om.* *γ* + *R*  
 126 ἀνεγνωκότες] ἀναγνῶντες *γ* + *γ*  
 ἐνώπιον] *add.* κυρίου *γ* + *R**γ*  
 130 ἑαυτοῖς] *praep.* ἐν *γ* + *R**γ**δ*  
 131 Πόθεν τοῦτο] *om.* *γ* + *γ*  
 132 πορφύρας] βασιλικῆς χλαμύδος *γ* + *γ*  
 137 μὴ γνωσθῆ] *om.* *γ* + *γ*  
 147/149 ἀλλ' ἢ - θέα] ἀλλ' ἢ τοῦ ἀστέρος πλουσία τῆς ὀράσεως  
 θεά *γ*, ἀλλὰ τοῦ ἀστέρος ἢ μὴνυσις· ὄντως πλουσίου τῆς  
 ὀράσεως ἢ θεά *γ*.

(12) See R.E. CARTER, CCG V, 6-7.

(13) An exhaustive analysis of this compilation was made by G. Astruc-Morize and may be consulted at the Institut de Recherche et d'Histoire des Textes, Section grecque, in Paris.

## CONSPECTUS SIGLORUM

*E* *Scorialensis*  $\Phi$ -III-20 m. s. IX ff. 65<sup>v</sup>-69<sup>v</sup>

*M* *Venetus Marcianus* gr. II 52 chart. s. XVI ff. 222<sup>v</sup>-228

*P* *Parisinus* gr. 1171 m. s. X ff. 76<sup>v</sup>-79<sup>v</sup>

*R* *Parisinus* gr. 1556 chart. s. XIV ff. 48-50<sup>v</sup>

*V* *Vaticanus* gr. 1846 chart. s. XIV ff. 105-108<sup>v</sup>

*Comb.* F. COMBEFIS, *Sancti Ioannis Chrysostomi de educandis liberis liber aureus...*, pp. 104-117

[Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως]  
εἰς τὴν γέννησιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

Πολλοὶ μὲν καὶ ἀναρίθμητοι τῶν Χριστιανῶν αἱ θεοφιλεῖς  
πανηγύρεις· τί δὲ τῆς παρούσης πανηγυρικώτερον, ὅτι ὁ  
δεσπότης Χριστὸς ἐγεννήθη καὶ ὁ κόσμος ἀνεγεννήθη·

Ὁ Χριστὸς ἐγεννήθη καὶ ὁ Ἄδὰμ ἀνεκλήθη·

- 5 ὁ Χριστὸς ἐγεννήθη καὶ ἡ Εὐα τῆς λύπης ἐλυτρώθη·  
ὁ Χριστὸς ἐγεννήθη καὶ ὁ δράκων ἠφανίσθη·  
ὁ Χριστὸς ἐγεννήθη καὶ ὁ παράδεισος ἀνεκαινίσθη·  
ὁ Χριστὸς ἐγεννήθη καὶ ὁ διάβολος κατεκρίθη·  
ὁ Χριστὸς ἐγεννήθη καὶ ὁ ἄδης ἠλλοιώθη·  
10 ὁ Χριστὸς ἐγεννήθη καὶ ἡ γῆ ἀνεκτίσθη·  
ὁ Χριστὸς ἐγεννήθη καὶ ὁ ἀήρ ἐκαθάρθη·  
ὁ Χριστὸς ἐγεννήθη καὶ ὁ οὐρανὸς ἠύφράνθη·  
ὁ Χριστὸς ἐγεννήθη καὶ ὁ Ἰουδαϊσμός ἐμειώθη·  
ὁ Χριστὸς ἐγεννήθη καὶ ὁ Χριστιανισμὸς ἐπυκνώθη·  
15 ὁ Χριστὸς ἐγεννήθη καὶ ἡ συναγωγή ἐκαπνίσθη·  
ὁ Χριστὸς ἐγεννήθη καὶ ἡ ἐκκλησία εὐωδιάσθη·  
ὁ Χριστὸς ἐγεννήθη καὶ τὸ φῶς προσετέθη·

Σήμερον γὰρ καὶ τοῦ σωματικοῦ φωτὸς αὔξεις καὶ τοῦ  
πνευματικοῦ ἔλλαμψις. Τοῦ γὰρ ἡλίου τῆς δικαιοσύνης

- 20 Χριστοῦ ἐκ τῆς παρθενικῆς ἀδιαφθάρτου παστάδος ἀνα-  
τείλαντος, τὸ σκότος τῆς ἀσεβείας ἀπελάθη καὶ τὸ φῶς τῆς

19 cf. Mal. 3, 20

E PV inde a τέθη l. 17 MR

*Tit.* 1 Ἰωάννου] *praep.* τοῦ ἀγίου P (*sed eras. PP.*), *praep.* τοῦ ἐν  
ἀγίοις πατρὸς ἡμῶν P<sup>in marg.</sup> MR Κωνσταντινουπόλεως] *add.* τοῦ χρυ-  
σοστόμου λόγος MR 2 γέννησιν - Χριστοῦ] ἀγίαν τοῦ χριστοῦ  
γέννησιν PM γέννησιν] γένναν E

2 παρούσης] πανηγύρεως ταύτης R 3 Χριστὸς] *om.* R ἀνε-  
γεννήθη] ἀνεκαινίσθη R 4 Ὁ - ἀνεκλήθη] *om.* R *Comb.* ἀνεκλήθη]  
ἀνεκαινίσθη E 5 τῆς] *om.* R 6/7 καὶ - ἐγεννήθη] *om.* R (*cf. l. 8*)  
6 ἠφανίσθη *Comb.* 7 δ' - ἀνεκαινίσθη] *om.* E δ'] *om.* R 8  
ἐγεννήθη] *add.* καὶ ὁ δράκων ἠφανίσθη R (*cf. ll. 6-7*) 8/9 καὶ -  
ἐγεννήθη] *om.* R 10 ἀνεκτίσθη] ἀνεκαινίσθη R 12 εὐφράνθη R  
14/16 καὶ - ἐγεννήθη] *om.* R 16 εὐωδιάσθη] ἠγιάσθη R 17  
ἐγεννήθη] *add.* καὶ τὸ σκότος ἐκρύβη· ὁ χριστὸς ἐγεννήθη R 18 γὰρ]  
*om.* R τοῦ σωματικοῦ] *om.* R φωτὸς] *add.* ἡμερίου R τοῦ<sup>2</sup>]  
φωτὸς R 19 ἔλλαμψις] ἐκ παρθενικῶν θαλάμων φανέρωσις R 20 ἐκ]  
σὺν R τῆς] *om.* R *Comb.* 21 ἀπελάθη] ἠλλοιώθη R 21/23 καὶ -  
ἐπιάνθη] *om.* R

εὐσεβείας διεδόθη, ὁ παγετός τῆς βλασφημίας διελύθη, ὁ δὲ  
καρπὸς τῆς θεογνωσίας ἐπιάνθη καὶ ὁ ἀστὴρ τῆς ἀληθείας  
εἰς πάντας ἀνέτειλεν. Ὅθεν τοῦτο τὸ φῶς θεωρήσαντες οἱ  
25 προφήται ἐκ πολλῶν τῶν χρόνων ἐβόων πρὸς αὐτὸν λέ-  
γοντες· Ἐν τῷ φωτὶ σου ὀψόμεθα φῶς. Τί ἐστὶν Ἐν τῷ  
φωτὶ σου ὀψόμεθα φῶς; «Ἐν σοί» φησι «τὸν πατέρα  
κατανοήσομεν· φῶς γὰρ εἶ φωτὸς μηνυτικόν.»

Πῶς οὖν πανηγυρίζομεν σήμερον, τοῦ αὐλοῦ φωτὸς Χρι-  
30 στοῦ αὐλῶς παρακύψαντος ἐκ τῆς ἀτοιχωρύχου παρθενι-  
κῆς πηγῆς;

Οὐκέτι τὰ εἰδῶλα ψηλαφῶμεν,  
ἀλλὰ τὰ θυσιαστήρια κατανοοῦμεν·  
οὐκέτι ἐγγαστριμύθους ἀξιοῦμεν,  
35 ἀλλὰ προφήτας παρακαλοῦμεν·  
οὐκέτι ἐπαιδοῦς θεραπεύομεν,  
ἀλλ' ἀποστόλους ἐγκωμιάζομεν·  
οὐκέτι ὑπὸ δένδρον εἰδωλολατροῦμεν,  
ἀλλ' ὑπὸ τὸν σταυρὸν κυριολογοῦμεν·  
40 οὐκέτι τὰ τέκνα ἡμῶν τοῖς δαιμονίοις θύομεν,  
ἀλλὰ τὰς καρδίας ἡμῶν τῷ θεῷ θυμιῶμεν·  
οὐκέτι μυθολογίας ἀναγινώσκομεν,  
ἀλλ' εὐαγγέλια ἐπιγινώσκομεν·  
οὐκέτι Πλάτωνα καὶ Ἀριστοτέλην σεμνύνομεν,  
45 ἀλλὰ Πέτρον καὶ Παῦλον ἐκθειάζομεν·  
οὐκέτι τὴν σάρκα περιτεμνόμεθα,  
ἀλλὰ τὴν ψυχὴν σφραγιζόμεθα·  
οὐκέτι πικρίδας Ἰουδαϊκὰς ἐσθίομεν,  
ἀλλὰ τὸ μέλι τῆς χάριτος καταπίνομεν·  
50 οὐκέτι ἐν βαβυλῶνι αἰχμαλωτιζόμενοι λέγομεν· Πῶς ἔσω-  
μεν τὴν ᾠδὴν κυρίου ἐπὶ γῆς ἀλλοτρίας;  
ἀλλὰ πανταχοῦ τῆς γῆς εὐφραϊνόμενοι βοῶμεν· Τοῦ κυ-  
ρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς·

26/27 Ps. 35, 10      50/51 Ps. 136, 4      52/53 Ps. 23, 1

E PVM R *uiguo ad l. 24.*

22 παγετός E      24 εἰς πάντας] *om.* R      26 Τί ἐστὶν] τουτέστιν R  
26/27 Ἐν<sup>2</sup> - φῶς] *om.* R      28 εἰ] ἐκ R      μηνυτικόν] μηνυτῆς R  
29/69 Πῶς - ἐποίησεν] *om.* R      30 ἀτοιχωρύχτου *Comb.*      34  
γαστριμύθους VM      36 ἐπαδοῦς *Comb.*      θεραπεύομεν V      37 ἀλλὰ  
*Comb.*      43 ἀλλὰ PVM *Comb.*      44 σεμνυμένομεν V      45 ἐκθιά-  
ζομεν M *Comb.*      52 πανταχοῦ τῆς] πανταχοῦσε PVM

- οὐκέτι μερικῶς πανηγυρίζοντες πενιχρῶς παρατρύζομεν  
 55 λέγοντες· Γνωστὸς μόνον ἐν τῇ Ἰουδαίᾳ ὁ θεός,  
 ἀλλὰ καθολικῶς γενεθλιάζοντες πλουσιῶς ὑποψάλλομεν·  
 Πάντα τὰ ἔθνη, κροτήσατε χεῖρας, ἀλαλάξατε τῷ θεῷ ἐν  
 φωνῇ ἀγαλλιάσεως.  
 Μηκέτι τὸν Βάαλ προσκαλεῖσθε,  
 60 ἀλλὰ τὸν θεὸν παρακαλεῖτε·  
 ἐκεῖνος ἀδολεσχεῖ, οὗτος θαυματουργεῖ·  
 ἐκεῖνος καθεύδει, οὗτος γρηγορεῖ.  
 Πάντα τὰ ἔθνη, κροτήσατε χεῖρας, ἀλαλάξατε τῷ θεῷ ἐν  
 φωνῇ ἀγαλλιάσεως. Τί ἐστὶν ἀλαλάξατε; Ἀντὶ τοῦ «εὐχα-  
 65 ριστήσατε τῷ νικοποιῷ Χριστῷ»· ἀλαλαγμὸς γὰρ νίκης  
 ἀναγνωρισμὸς. Ἀλαλάζωμεν τοίνυν τῷ νικοποιῷ Χριστῷ,  
 καὶ μὴ τοῖς ψευδωνύμοις εἰδώλοις προσκυνήσωμεν, διότι  
 πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια, ὁ δὲ κύριος τοὺς  
 οὐρανοὺς ἐποίησεν.  
 70 Ἦκουες γοῦν ἀρτίως τοῦ εὐαγγελιστοῦ Ματθαίου λέγον-  
 τος· Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν  
 ἡμέραις Ἡρώδου, ἰδοὺ μάγοι παρεγένοντο ἀπὸ ἀνατολῶν  
 ἐν Ἱεροσολύμοις λέγοντες· Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς  
 τῶν Ἰουδαίων; Εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀ-  
 75 νατολῇ καὶ ἦλθομεν προσκυνῆσαι αὐτῷ.  
 Ὡ τοῦ παραδόξου θαύματος,  
 ὦ τοῦ φρικτοῦ ἰλαστηρίου,  
 ὦ τοῦ ἀκαταλήπτου μυστηρίου.  
 Ἐν Βηθλεὲμ τῆς Ἰουδαίας ὁ δεσπότης Χριστὸς γεννᾶται,  
 80 καὶ πρὸ πάντων ὑπὸ μάγων ὁρᾶται·  
 ἐν ἡμέραις Ἡρώδου,

55 Ps. 75, 2 57/58 Ps. 46, 2 59/61 cf. III Reg. 18, 25-27 63/64  
 Ps. 46, 2 68/69 Ps. 95, 5 71/75 Matth. 2, 1-2 79 Matth. 2, 1 81  
 Matth. 2, 1

*E PVM R inde a l. 70*

56 γενεαθλιάζοντες *M<sup>ac</sup>* 58 φωνῇ] φωτῇ (*sic*) *Comb.* 64 ἀλάξατε  
*Comb.* 65 Χριστῷ] θεῷ *PVM Comb.* 70 Ἦκουες - Ματθαίου]  
 ἀκούομεν γὰρ ἀρτίως ἀγαπητοὶ τοῦ εὐαγγελίου *R* 71 Ἰουδαίας] Ἰουδας  
*V<sup>ac</sup>* 72 Ἡρώδου] *add.* τοῦ βασιλέως *R* 74 αὐτοῦ] *om.* *M* 74/75  
 ἐν τῇ ἀνατολῇ] *om.* *R* 75 αὐτόν] *R* 76/77 Ὡ - ἰλαστηρίου] *om.* *R*  
 76 τοῦ] *om.* *V* θαύματος] *add.* μυστηρίου *PVM* (*ei forte in*  
*θαύματος voluit quis emendare in P*) 78 ὦ - μυστηρίου] ἐκ τοῦ  
 ἀκαταλήπτου γενεθλίου] *R* 79 δεσπότης] *om.* *R* Χριστὸς] *om.* *M*  
 80 ὁρᾶται] προσκυνεῖται *E* 81 Ἡρώδου] *add.* γεννᾶται *R*

- καὶ ἀρχὴν ἡμερῶν λαμβάνει ὁ ἄναρχος·  
 ἐν σπηλαίῳ τίκτεται,  
 καὶ τῇ χειρὶ τὰ πάντα βαστάζει·  
 85 ἐν φάτνῃ τίθεται,  
 καὶ τροφὴ πάντων γίνεται·  
 σπαργάνοις κατειλεῖται,  
 καὶ λύσιν ἁμαρτιῶν δωρεῖται·  
 ἐκ μήτρας προέρχεται,  
 90 καὶ τὴν μητέρα παρθένον τηρεῖ·  
 εἰς Αἴγυπτον φεύγει,  
 καὶ εἰς οὐρανοὺς ἀνάγει·  
 ὡς παιδίον βαστάζεται,  
 καὶ ὡς θεὸς γνωρίζεται·  
 95 Ἀρχέλαον κάμπει,  
 καὶ τὸν διάβολον τύπτει·  
 μάγους προσκαλεῖται,  
 καὶ Ἰουδαίους ἀπωθεῖται·  
 κύνας τρέφει,  
 100 καὶ τὰ τέκνα τύπτει.

Ἄλλὰ ταῦτα ἀκούων μὴ ἀσπλαγχνίαν τοῦ δεσπότη Χριστοῦ καταψηφίση, ἀλλὰ ῥαθυμίαν τῶν Ἰουδαίων· ἀντεστράφη γὰρ ἡ τάξις οὐ τῇ φύσει ἀλλὰ τῇ γνώμῃ, καὶ γέγοναν οἱ κύνες τέκνα, τὰ δὲ τέκνα κύνες. Ἡμείφθη γὰρ ἡ προσηγορία, ἐπειδὴ καὶ ἡλλοιώθη ἡ πολιτεία· οἷα κύων ἡ Χαναναία  
 105 γυνὴ τοὺς εἰδωλικοὺς μακέλλους ἐκλείχουσα, καὶ οἷα θυγάτηρ γέγονε τὸν Χριστὸν καὶ τοὺς μαρτυρικοὺς τύπους

91 cf. Matth. 2, 14      95 cf. Matth. 2, 22

### EPVMR

82 λαμβάνει ὁ ἄναρχος] οὐκ ἔχει ὁ ἀρχὴν ἡμερῶν μὴ ἔχων R      84  
 τῇ] *praep.* ἐν R      χειρὶ] *add.* αὐτοῦ R      τὰ] *om.* E      87 κατειλεῖται]  
 καθήλωται R      89 μητρός R      91 αἴγυπτο M      96 τύπτει] κτείνει R  
 97/98 μάγους - ἀπωθεῖται] μάγους ἀπειθήτε, ἀλλ' ὕστερον ἐγνωτε R  
 99 κύνας] *praep.* τοὺς R      101 Ἄλλὰ ταῦτα] ἀλλ' αὐτὰ R      μὴ]  
 πάντες R      101/102 Χριστοῦ] *om.* R      102 καταψηφίζουσαν R, καταψηφί-  
 φισοῦ *Comb.*      ἀλλὰ] καὶ R      103 ἡ τάξις] *om.* R      γεγόνασιν R  
 104 τὰ - κύνες<sup>2</sup>] τουτέστιν οἱ Ἰουδαῖοι ὅπερ ἦσαν τέκνα, κύνες  
 προσηγορεύθησαν· καὶ οἱ κύνες ἐγένοντο τέκνα, τουτέστι τὰ ἔθνη· οἱ  
 ἐδέξαντο τὸν Χριστὸν R      ἡμοίφθη *Comb.*      105 ἐπειδὴ] διὰ R      ἡλ-  
 λοιώστη M      κύων] *add.* ὑπήρχεν R      106 μακέλλους] *add.* τῶν  
 εἰδωλοθύτων ὡς κύων R      106/107 οἷα - γέγονε] γέγονε θεῖα θυγάτηρ ἡ  
 χαναναία R

τῶν ἀποστόλων ἀγαπήσασα. Ὅτε μὲν γὰρ τῷ Ἑλληνισμῷ  
 προσείχεν, τότε ἔλεγε πρὸς αὐτὴν ὁ κύριος ὄνειδιστικῶς·  
 110 Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ δοῦναι  
 τοῖς κυναρίοις· ὅτε δὲ τῷ Χριστιανισμῷ προσετέθη, τότε  
 ἤκουσεν ἐγκωμιαστικῶς· Θάρσει, θύγατερ, γενηθήτω σοι  
 ὡς θέλεις. Ὅτι δὲ καὶ Ἰουδαίων παῖδες ἀπὸ τέκνων κύνες  
 προσηγορεύθησαν, μὴ παρ' ἐμοῦ δεηθήσῃ μαθεῖν, ἀλλὰ παρὰ  
 115 τοῦ μακαρίου Παύλου τοῦ ἀπὸ κυνὸς γεγεννημένου· Βλέπετε  
 τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας· Ὅτι δὲ μᾶλλον  
 τῶν Ἰουδαϊκῶν τέκνων οἱ Ἑλληνικοὶ κύνες καὶ ἐπέγνωσαν  
 καὶ ἐπέδραμον τῷ δεσπότη Χριστῷ, ἐκ τῶν ἀρτίως ἀνα-  
 γνωσθέντων λάμβανε τὴν ἀπόδειξιν. Οἱ μάγοι ἔθνηκοὶ ὑ-  
 120 πῆρχον καὶ ἀκροθήνιοι τῶν κακῶν, ἀλλ' ὁμῶς μόνον εἶδον  
 τὸν ἀστέρα ἐν τῇ ἀνατολῇ, εὐθέως ἐν Ἱεροσολύμοις κα-  
 τέδραμον καὶ κόπον ὑπέμειναν, ἵνα θεάσωνται τὸν εἰρη-  
 κότα· Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτι-  
 σμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. Καὶ οὐ μόνον κόπους ὑπέμει-  
 125 ναν, ἀλλὰ καὶ δῶρα προσήνεγκαν τῷ δεσπότη Χριστῷ  
 μηδέπω ἀνεγνωκότες τὸν εἰρηκότα· Μὴ ὀφθῆς ἐνώπιον τοῦ  
 θεοῦ σου κενός. Βλέπε μάγων πίστιν·  
 οὐκ ἔσκανδάλισεν αὐτοὺς ἡ φάτνη,  
 οὐκ ἤγαγεν αὐτοὺς εἰς ἀπιστίαν τὸ σπήλαιον.

110/111 Matth. 15, 26    112/113 Matth. 9, 22; 15, 28    115/116 Phil.  
 3, 2    120/121 Matth. 2, 2    123/124 Matth. 11, 28    125 Matth. 2, 11  
 126/127 Eccli. 35, 4

*E P V M R*

108 τῶν] τοὺς *Comb.*    109 προσείχεν] *add.* ἡ χαναναία γυνὴ *R.*  
 110 δοῦναι] βαλεῖν *R.*    111 κυναρίας *Comb.* (*sed "canibus" in trad.*)  
 112 ἤκουσεν] ἔλεγεν *R.*    θύγατηρ (*sic*) *M.*    113 Ὅτι] ἔτι *R.*  
 καὶ] *om.* *Comb.*    114 δεηθήσῃ μαθεῖν] δεηθεῖς ἀκοῦσαι *R.*    115  
 Παύλου] *add.* τοῦ ἀποστόλου *R.*    κυνὸς γεγεννημένου] τοῦ ἀπὸ κύων  
 ὑπάρχοντος ἐπιγενομένου τέκνου *R.*    κυνός] *add.* τέκνον *M.*    βλέπε-  
 τε] βλέπε *PVM*, *praep.* ἄκουε γὰρ αὐτοῦ λέγοντος *R.*    116 τοὺς] *om.*  
*Comb.*    βλέπετε] βλέπε *PVM*    τοὺς] *om.* *Comb.*    ἐργάτας] *add.*  
 βλέπετε τὴν κατατομὴν *R.*    Ὅτι] ὅτε *R.*    117 Ἰουδαίων *V Comb.*  
 τέκνων] *om.* *R.*    καὶ] *om.* *R.*    118 καὶ] *om.* *R.*    ἐπέδραμον]  
 προσέδραμον καὶ ἐπίστευσαν *R.*    δεσπότη] *om.* *R.*    119 λαμβάνομεν *R.*  
 121/126 κατέδραμον - μηδέπω] κατέλαβον καὶ δῶρα προσενεγκότες τῷ  
 κυρίῳ ἡμῶν Ἰησοῦ χριστῷ καὶ θεῷ προσεκύνησαν εὐγνωμῶνως ὡς τέκνα·  
 οὐδέποτε *R.*    124 οὐ] *add.* *s. l.* *M.*    126 Μὴ ὀφθῆς] οὐκ ὀφθῆς *R.*  
 ἐνώπιον] *add.* κυρίου *R.*    127 βλέπε - πίστιν] βλέποντες οὖν οἱ  
 μάγοι *R.*



130 οὐκ εἶπον ἑαυτοῖς τῷ τῆς ἀμφιβολίας λόγῳ κλονούμενοι·  
 «Οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων; Πόθεν τοῦτο;  
 Ἄντι πορφύρας ράκκος περιβέβληται· ἀντὶ χρυσοστρώτου  
 κλίνης εἰς τοῦδαφος ἔρριπται· ἀντὶ βασιλικῶν αὐλῶν σπη-  
 λαιον ὑαίνης κατέλαβεν. Ποῦ τῶν δορυφόρων τὸ πλῆθος;  
 135 Ποῦ τῶν ὑπασπιστῶν ἡ θεραπεία; Ποῦ τῆς χαρμοσύνης ἡ  
 εὐωδία; Οὐδεὶς αὐτῷ παρακαθέζεται, μία μόνη γυνὴ πα-  
 ρέπεται καὶ αὐτῇ δεδοίκουσα φαίνεται μὴ γνωσθῆ ὁ τε-  
 χθεὶς. Οὐδὲν τῶν ἐπιτηδείων ἔχει· οὐδὲν βασιλικὸν ὄρωμεν  
 ἐν αὐτῷ· πτωχοῦ τινός ἐστι τοῦτο τὸ γέννημα. Ἐξέλθωμεν,  
 140 ὑποστρέψωμεν, τὸν ἀστέρα μετὰ ἀκριβείας ἴδωμεν, μὴ  
 ἄλλον ἀντ' ἄλλου προσκυνήσωμεν καὶ τὸ κέρδος ἀπολέσω-  
 μεν.»

Ἄλλ' οὐδὲν τούτων οἱ μάγοι οὔτε εἶπον οὔτε ἐνενόησαν· μό-  
 νον δὲ εἶδον τὸν δεσπότην, εὐθέως καὶ ἐπέγνωσαν καὶ  
 145 προσεκύνησαν καὶ δῶρα προσεκόμισαν.

Ἐπειθε γὰρ αὐτοὺς οὐχ ἡ πτωχότης τοῦ σπηλαιου,  
 ἀλλ' ἡ τοῦ ἀστέρος πλουσιότης·  
 οὐκ ἤγαγεν αὐτοὺς εἰς ἀπιστίαν ἡ εὐτελής τοῦ κυρίου τῆς  
 ὀράσεως θεά,  
 150 ἀλλ' ἔπειθεν αὐτοὺς ἡ περιαστράπτουσα αὐτὸν τῆς θεό-  
 τητος αἴγλη.

Ἐροῦσι δὲ πάντως τινές· «Τί οὖν; Ἡ προφητεία αὕτη  
 οὐκ ἠδύνατο ὑπὸ Ἰουδαίων γενέσθαι, ἀλλ' ὑπὸ ἐθνικῶν  
 μάγων; Διὰ τί οὖν φησιν ὁ τῶν ὄλων θεὸς διὰ μάγων τὴν  
 155 προφητείαν ταύτην ἐποιήσατο;»

Διὰ τί; Ἄκουε συνετῶς. Πρὸς κατάκρισιν τῶν Ἰουδαίων·  
 ἐπειδὴ γὰρ μόνον ἤκουον προφήτου περὶ τῆς ἐνσάρκου  
 παρουσίας τοῦ κυρίου, εὐθέως ἐφονοκτόνουν, τούτου χάριν

131 Matth. 2, 2    144/145 cf. Matth. 2, 11

### E P V M R

130 ἑαυτοῖς] *praep.* ἐν R Comb.    130/173 ἀμφιβολίας - αὐτῷ] ἀλογίας  
 λογιῶ κλονούμενοι· ἴδωμεν ἐπιστεύσαμεν διὸ καὶ ἐληλύθαμεν· εἶπατε οὖν  
 ἵνα προσκυνήσωμεν· ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων· ἡμέτερος  
 βασιλεὺς ἀλλ' ἡμέτερος θησαυρὸς μᾶλλον δὲ κοινὸς ἱατρός R    132  
 χρυσοστρώτου E P M    136/137 ἐπιεται Comb.    137 δεδοίκουσα Comb.  
 138 βασιλικὸν] τῶν βασιλικῶν Comb.    139 τοῦτο] τοῦτον M γέ-  
 νημα M<sup>ac</sup>    143 οὔτε<sup>1</sup>] οὐκ P M Comb., om. V    οὔτε<sup>2</sup>] οὐδὲ V Comb.  
 144 δὲ] om. E    ἀνέγνωσαν P V Comb.    146 οὐκ V Comb.    157  
 μόνον] *add. in marg.* V    ἐνσάρκου] *add.* οικονομίας καὶ V

ὁ κύριος εὐδόκησε δι' ἔθνικῶν μάγων τὴν προφητείαν ποιή-  
 160 σασθαι, ἵνα γνῶσιν ἐντεῦθεν Ἰουδαῖοι ὅτι ἡ εὐλογία τοῦ  
 Ἀβραάμ εἰς τὰ ἔθνη μετηνέχθη. Ὅθεν καὶ ὁ κύριος τοῦτο  
 μηνύων ἐκ πολλῶν τῶν χρόνων εὐλογῶν τὸν Ἀβραάμ  
 ἔλεγεν· Πληθύνων πληθυνῶ τὸ σπέρμα σου ὡς τὰ ἀστρα  
 τοῦ οὐρανοῦ καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς  
 165 θαλάσσης. «Ψάμμον» τοὺς υἱοὺς Ἰσραὴλ ὀνομάζει διὰ τὸ  
 ἄκαρπον τῆς ψυχῆς καὶ διὰ τὸ ἄλμυρόν τῆς γνώσεως,  
 «ἀστέρας» δὲ τὰ ἔθνη διὰ τὸ φέγγος τῆς γνώσεως. Ὅθεν  
 καὶ ὁ μακάριος Παῦλος τοῖς ἔθνεσι γράφων ἔλεγεν· ἐν οἷς  
 φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ.

170 Ἐλθόντες οὖν οἱ μάγοι ἐν Ἱεροσολύμοις ἐπηρώτων τοὺς  
 Ἰουδαίους λέγοντες· Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν  
 Ἰουδαίων; Εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ  
 καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. Ποῦ ἐστὶν ὁ τεχθεὶς  
 βασιλεὺς τῶν Ἰουδαίων; Ἡ ἀναγγείλατε, ἢ ἀκούσατε.

175 Βασιλεὺς ὁ τεχθεὶς,  
 οὐράνιον τὸ δῶρον,  
 λογικὸς ὁ ἀστήρ,  
 ἀνατολικὸν τὸ χάρισμα,  
 καθολικὸν τὸ μήνυμα·

180 ἀνάλογος ὁ ἀστήρ τοῦ γεννηθέντος.

Ὁ κήρυξ μάτην κρύπτεται τὸν σκεπασθῆναι μὴ δυνάμενον·  
 ὡσπερ δὲ οὗτος ὁ ἥλιος οὐ δύναται ὑπὸ τινος κρυβῆναι –  
 πανταχοῦ γὰρ καθ' ἐκάστην ἐκλάμπει –, οὕτω καὶ ὁ δε-  
 σπότης Χριστὸς ὁ τῆς δικαιοσύνης ἥλιος, θεὸς ὢν πανταχοῦ  
 185 πιστευθήσεται.

Αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

163/165 Gen. 22, 17  
 184 cf. Mal. 3, 20

168/169 Phil. 2, 15

171/174 Matth. 2, 2

ΕΡΓΑΣΙΑΣ ἀπὸ λέγοντες l. 172 M R

159 εὐδόκησεν PM Comb. 160 Ἰουδαῖοι] *πραερ.* οἱ V 163  
 ἔλεγεν] *om.* PV 170 ἐπηρώτουν M Comb. 170/171 τοῖς Ἰουδαίοις V  
 173/174 Ποῦ - Ἰουδαίων] *om.* Comb. 177 ἀστήρ] *add.* προφητικὸν  
 τὸ κήρυγμα R 178 ἀποστολικὸν R 180 γεννηθέντος Comb. 181  
 Ὁ] *om.* R μάτην] μὴ οὖν R τὸν] τὸ R 182 δὲ] *om.* R τινος]  
*add.* ἐπιγείου R κατακρυβῆναι R 183 πάντα R ὁ] *add.*  
 γεννηθεὶς R 183/184 δεσπότης] *add.* καὶ ἀληθὴς βασιλεὺς R 184  
 ὢν] *add.* ὁ R πανταχοῦ] *add.* ὡς θεὸς R 185 πιστευθήσεται] *add.*  
 καὶ ἀνοίξαντες οἱ μάγοι τοὺς θησαυροὺς - εἰς κληρονομίαν χριστοῦ· ὡ ἡ  
 δόξα... (= PG 61, 766, 6<sup>ab</sup> *im* - 768, 12) R 186 Ἀμήν] *add.* ἰωάννου  
 τοῦ χρυσοστόμου· εἰς τὰ χριστοῦ γενέθλια P

## HOMILIA XIII

### IN PENTECOSTEN (BHG<sup>a</sup> 2103eb, CPG 4906)

#### *Analysis*

On the occasion of the present feast the homilist begins by calling to mind the words of David: "*All you peoples, clap your hands! Shout to God with a song of joy!*" (Ps. 46, 2). After asking what the reason for this joy is (Διδί τί; 5), he describes how, although Christ has ascended into heaven, the Holy Spirit has descended to earth, leaving us provided for in the bridegroom's absence. Next the necessities which Christ left behind for his bride are enumerated - all the virtues of the church (21-26). With the formula Ἡκουεσ αὐτοῦ βοῶντος (34-35) the homilist harks back to the pericope of the day: "*When the day of Pentecost had come, they were all together in one place...*" (Acts 2, 1-2). Why (Διδί τί; 39) were the disciples sitting around waiting? asks Leontius. Because they had still not received the gift of tongues, he explains, and to bear this explanation out he introduces an imaginary debate between the apostles (46-54). Their words are interrupted by a citation from the pericope of the day, "*Suddenly a sound came from heaven*", which, as Leontius reminds his listeners, has just been read out (καθῶς ἀρτίως ἤκουεσ, 56). There follows an elaboration on the fact that manifestations of the Godhead are preceded by noise or tumult (57-71). Not only was the house in which the apostles were, filled with the Holy Spirit, however, but the whole earth was as well, according to two biblical citations adduced by Leontius with the words κατὰ τὸ φάσκον ρητόν (73); and after a short interlude in which he dwells on the dignity of human kind, which he equates with the world filled by the Spirit, he goes on to refute the proposition of Marathonius that the Holy Spirit is a creature (90-102), introducing his biblical proofs with the words Ἄκουε ... λέγοντος (99). An imaginary objection of Marathonius (Ἄλλ' ἐρεῖ εὐθέως ὁ Μαραθῶνιος, 103), is refuted by reference to I Cor. 3, 16 (ἄκουε Παύλου λέγοντος, 105), and a further imaginary objection from the adherents of Marathonius (Ἄλλ' ἐροῦσι, 109; ἐροῦσιν εὐθέως, 112) is dealt with also by reference to Paul (II Cor. 13, 3) and to Acts 18, 9-10, both passages being introduced by familiar phrases: Οὐκ ἤκουσας αὐτοῦ λέγοντος in 118-119 and Ἄκουε ... λέγοντος in 124. Accusing Marathonius again of wishing to do away with Paul, Leontius continues his exposition on the sovereignty of the Spirit as evidenced by the impeccable testimony of

Paul, bringing his arguments to a close with a citation from *Matth.* 10, 18-20: "It is not you who speak but the spirit of your Father speaking in you". His congregation has seen (Εἶδες, 150) the divine working of the Holy Spirit, and now he leads them back to part of the pericope of the day (*Acts* 2, 3-4) with the formulaic rhetorical question Τί οὐν... (156). A summary of the acts of the Spirit, presented in a series of parallelisms and antitheses (165-180), causes the homilist to appeal to the testimony of Peter himself (τὴν διδασκαλίαν τοῦ ... Πέτρου μάνθανε. Ἦκουες γὰρ ... ἀρτίως λέγοντος 183-184), though what follows is not a biblical citation but an imaginary speech from Peter, in which he protests at the inspiration of the Spirit being called inebriation. Calling on Christ to witness that he himself is the river from which the apostles have drunk (καὶ τίς τούτου μάρτυς, 204), Leontius reverts to another pericope of the day (Ἦκουες ... ἀρτίως ... βοῶντος, 206-207), namely *John* 7, 37-39: "If anyone thirst, let him come to me and drink". This citation is to be his inspiration for most of the remainder of the homily. The river which the apostles drank from enabled them to irrigate the whole world with piety, thus surpassing the rivers of antiquity, explains Leontius. Therefore they were not drunk, as the congregation has heard Peter protest (καθὼς ἀρτίως ἤκουες, 230-231). We too, then, exclaims the homilist, repeating *John* 7, 39, should drink from this source, and he describes in a series of antitheses (244-249) how salutary a potion of this drink is. The psalmist David also desired this drink, Leontius continues, when he cried out (ἐβόα λέγων, 250-251): "As the hart longs for flowing streams, so my soul thirsts for you, O God" (*Ps.* 41, 2). This hart the congregation is then encouraged to imitate (252-284) — a passage unfortunately fraught with textual corruption — for Christ is a hart as well, explains Leontius, given that he raised up for us the cross-like horns of salvation. Finally Leontius returns to the theme of the feast, that is, the strewing of roses on graves (286-287), in a series of antitheses laying down rules of proper conduct at the graveside, where drunkenness, among other vices, has no place. With an injunction to imitate Christ's conduct at the grave of Lazarus the preacher concludes his homily.

### *Authenticity*

From the analysis of Homily XIII the significant degree to which this homily is related thematically to Homily XI is evident. Unfortunately Homily XIII is transmitted in only one MS (*Parisinus gr.* 979) and then under the name of John Chrysostom. We know of no ancient translation of the homily, and must thus fall back on the text of the *codex unicus*. If we

consider the transmission of Homilies III and XII, we cannot exclude the possibility that the person who put Chrysostom's name to this homily interfered with its text as well. The divergent doxology is an indication of this. That, however, does not detract from the fact that the text as we have it offers sufficient evidence for us to be able to assign it to Leontius. We shall begin with the expressions characteristic of Leontius which here too act as a pointer (we shall follow the sequence in the section "Common expressions in Leontius' homilies", above pp. 40-44):

- 1.1. ἤκουες ... (ἀρτίως) ... (αὐτοῦ) ... λέγοντος (βοῶν-  
τος): XIII, 34-35; 184; 206/207  
1.2. καθὼς (ἀρτίως) ἤκουες: XIII, 56; 164  
2.1.1. ἄκουε ... λέγοντος: XIII, 99; 105  
2.4.1. μαρτυρεῖ μοι τῷ λόγῳ: XIII, 225  
2.4.2. καὶ τίς τούτου μάρτυς: XIII, 204  
2.5.2. κατὰ τὸ φάσκον ῥητόν: XIII, 73  
3.2.1. Ἄλλ' ἔρεῖ εὐθέως: XIII, 103; Ἄλλ' ἐροῦσι ...  
Μαραθονίων παῖδες: XIII, 109; ἐροῦσιν εὐθέως: XIII,  
112  
3.2.2. Ἄλλ' ἔστιν εἰπεῖν (τινα): XIII, 201  
11.1.1. τοῦ ἐπὶ πάντων θεοῦ: XIII, 76/77  
11.2. ὁ δεσπότης Χριστός: XIII, 118; 204; 206/207; 271.

Stylistically, too, Homily XIII fits the pattern we have encountered in Leontius' work; our presentation of the text in part bears this out. We shall limit ourselves here to reference to the following passages:

- 6/13 anaphora with ὅτι, and two clauses connected by end-  
rhyme  
165/176 characteristic enumeration resulting in antithetical  
clauses  
218/222 fourfold parallelism  
244/249 antithesis of οὐ(δὲ) ... ἀλλὰ three times  
289/295 sevenfold parallelism.

That Homily XIII is in fact a homily of Leontius is patent from the agreement of its contents and expressions with those in other homilies of Leontius:

- 2/3 φωνήν, ἣν ... θεὸς XI, 253 Τίς γλώσσας χαλ-  
ἐχάλκευσεν ΚΕΥΕΙ  
12 ὅτι τὴν ἐπαγγελίαν τοῦ XI, 199/200 τὴν μὲν ἐπαγ-  
ἀγίου πνεύματος ἐδεξά- γελίαν τοῦ ἀγίου πνεύμα-  
μεθα τος ἐσήμανεν  
18 ὁ νυμφίος Χριστός IX, 59 τοῦ νυμφίου Χρι-  
στοῦ

- 33/34 ὁ συγγραφεὺς τῶν ἀποστολικῶν Πράξεων Λουκᾶς = XI, 238/239
- 48 ἰδιῶται ... ἀγράμματοι = XI, 344 (cf. XI, 174)
- 48/49 ψελλίζειν cf. XI, 176; 404
- 68/69 Ὅπου γὰρ θεότητος κίνησις, ἐκεῖ καὶ τῶν στοιχείων ὁ θόρυβος I, 21/22 Ὅπου θεότητος κίνησις, ἐκεῖ καὶ τῶν στοιχείων θόρυβος
- 161/162 Καθὼς τὸ πνεῦμα ἐδίδου, (οὐ) καθὼς ἐκελεύετο XI, 247/248 Καθὼς ἐδίδου, οὐ καθὼς ἐκελεύετο
- 185/187 Φρικτὸν περιβόλαιον δέχεται, οὔτε ἐν τοῖς νεκροῖς καταλογίζεται οὔτε ἐν τοῖς ζῶσιν εὐρίσκεται ὁ μεθύων. XI, 416 Μέθη γυμνοῦται τις καὶ οὐκ αἰσθάνεται.
- 193/196 Μεθύουσιν οἱ ἀπόστολοι; Νῶε καὶ Λῶτ ἐμεθύσθησαν· μεθυσθέντες ἐκεῖνοι, ὁ μὲν κατάρας γραμματείων δουλικῶν ἀπηγόρευσεν, ὁ δὲ θυγατερομιξίας παράνομον κοίτην ἔστρωσεν. XI, 418/423 Μεθύουσιν οἱ ἀπόστολοι, ναὶ Ἰουδαῖοι; Ὁ τὴν κιβωτὸν τεκτονεύσας Νῶε ἐμεθύσθη, ἡ ἡμεῖς οἱ τὸν σταυρὸν κηρύττοντες; Μεθύουσιν οἱ ἀπόστολοι, ναὶ Ἰουδαῖοι; Ὁ πρόγονος ὑμῶν ἐμεθύσθη Λῶτ ὁ θυγατρογαμίας ὑπνον ὑπνώσας.
- 196/199 Οὐ μεθύουσιν οἱ ἀπόστολοι, Ἰουδαῖοι· εἰ δὲ καὶ μεθύουσιν, ἀπὸ τοῦ χειμάρρου τοῦ πνεύματος μεθύουσιν, οὐχὶ δὲ ἀπὸ οἴνου. Περὶ αὐτῶν γὰρ ἔλεγεν ὁ προφήτης· Μεθυσθήσονται... XI, 423/427 Καλῶς μὲν εἶπατε, ὦ Ἰουδαῖοι, ὅτι μεθύομεν. Οὐκ ἀπὸ οἴνου καθὼς νοεῖτε ὑμεῖς, ἀλλ' ἀπὸ τῆς θείας χάριτος· περὶ ταύτης γὰρ τῆς μέθης ἐκ πολλῶν τῶν χρόνων ὁ προφήτης ἔβδα· Μεθυσθήσονται...
- 211/214 Ἀπὸ τούτου τοῦ χειμάρρου ἐποτίσθησαν οἱ ἀπόστολοι, καὶ μεθυσθέντες ποταμοὺς διδασκαλίας ἐπαφήκαν καὶ πᾶσαν τὴν οἰκουμένην ἠρδευσαν τῷ θείῳ λόγῳ XI, 64/67 Κατανόησον δὲ μετὰ πάντων καὶ τοὺς τέσσαρας εὐαγγελικοὺς μεγάλους ποταμοὺς, Ματθαῖον, Λουκᾶν, Μάρκον, Ἰωάννην, οἵτινες πᾶσαν κώμην καὶ πατρίδα καὶ πόλιν ἠρδεύουσι τοῖς θείοις διδάγμασιν

- 229/230 Ὁθεν καὶ ὁ μακάριος Πέτρος ὄνειδίζων τοὺς Ἰουδαίους ἔλεγεν XI, 109/111 Ὁθεν ὁ κύριος ὄνειδίζων τὴν μητρόπολιν αὐτῶν Ἰερουσαλήμ ἔλεγεν
- 234/236 Πρώτη ὥρα ὁ πατήρ τὸν Ἀδὰμ ἔπλασεν, δευτέρα ὥρα ὁ υἱὸς τὴν Εὐὰν ἐδημιούργησεν, τρίτη ὥρα τὸ πνεῦμα τὸ ἅγιον τὰς γλώσσας τῶν ἀποστόλων ἐπλήθυσεν. XI, 393/396 Πρώτη ὥρα ὁ πατήρ, ὡς τὸν νόμον βραβεύσας. Δευτέρα ὥρα ὁ υἱός, ὡς τὴν χάριν δωρησάμενος. Τρίτη ὥρα τὸ ἅγιον πνεῦμα, ὡς τὰς γλώσσας ποικίλας τῶν ἀποστόλων ἐργασάμενον.
- 252/253 Λέγε καὶ σύ, ὦ ἄνθρωπε, μετὰ τοῦ Δαυῖδ· Ὁν... XI, 100/101 Βοήσωμεν, οἱ τοῦ Δαυῖδ φίλοι, τὰ τοῦ Δαυῖδ πρὸς τὴν ἀένναον πηγὴν λέγοντες· Ὁν...
- 286/287 ἀπέρχη σήμερον τὸν νεκρὸν ῥοδίσαι XI, 436/437 Ἀπέρχη σήμερον τὸν προτελευτήσαντα ῥοδίσαι
- 287 ἐπάνω τοῦ μνήματος = XI, 454
- 296/297 Σήμερον τὴν τοποθεσίαν ζητεῖς, καὶ διαγράφειν καὶ ἀρχιτεκτονεύειν καὶ οἰκοδομεῖν ἐπαγγέλλει XI, 490/492 Σήμερον τοὺς τάφους ἀρχιτεκτονεύουσιν, σήμερον οἰκοδομεῖν ἐπαγγέλλονται τὰ μνήματα
- 303/305 Τί παραγενάμενος ὁ κύριος εἰς τὸ μνῆμα Λαζάρου πεποίηκεν; Ἐκλαυσεν ἢ ὀρχήσατο; XI, 472/473 Τί δὲ ἐλθὼν ὁ κύριος διεπράξατο; Συμμέτρως ἐδάκρυσεν, ἢ ἀμέτρως ὤνοποίησεν;

The frequent reference to Marathonius in Homily XIII confirms that Leontius is actually to be situated in Constantinople.

### *Manuscript tradition*

Homily XIII is transmitted in a single MS:

- P *Parisinus gr.* 979 (ff. 283<sup>v</sup>-290)  
 chart. s. XIII ff. 378 22 × 15 1/27  
 panegyricon for the whole year (type C)  
 cf. above p. 119

This MS preserves a text of mediocre quality. Thus in 33 cases, where we have written *scripsimus* in the critical apparatus,

we have resorted to corrections, although it must be admitted that many of these involved only small and easily made alterations. There are, however, a few cases where we were unable to reconstruct the original text: at 206, 263, 274 and 289 we have had to propose lacunae, while in 279-280 we have had to put *cruces interpretum*. In 296-297 we have been able to restore the text thanks to Leontius' other homily on Pentecost (Homily XI). We have tacitly corrected many orthographical errors.

We have encountered this MS also in the text tradition of Homily IV, where we came to the conclusion that it transmitted a text characterised by omissions and variants of slight importance. This conclusion concurs with our findings here.

Above we have demonstrated that this homily formed part of Leontius' œuvre. It is difficult to ascertain whether the scribe who later attributed this homily to Chrysostom also meddled with the text, and, if he did, to what extent. In any case we find here a doxology which is unusual for Leontius<sup>(1)</sup>.

*P* transmits a panegyricon of the oldest sort, characterised by the fact that it begins with the feast of Christ's birth (type C), a sort which lost its significance once the beginning of the Byzantine feast-day calendar was changed to 1 September. We may perhaps conclude, therefore, that *P* derives from an old exemplar.

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(1) Cf. pp. 50-51 above.



## SIGLUM

*P* *Parisinus gr. 979* chart. s. XIII ff. 283<sup>v</sup>-290

λόγος εἰς τὴν ἁγίαν πεντηκοστὴν  
πρὸς τοὺς ἐν τάφοις ῥοδίζοντας

- Ἔξεστί μοι πρὸς τὸν παρόντα καιρὸν ἀφορῶντι μεγαλο-  
φωνότερον τὴν Δαυϊτικὴν ἐκείνην ῥῆξαι φωνήν, ἣν οὐκ ἄν-  
θρωπος ἐξηγόρευσεν, ἀλλὰ θεὸς ἐχάλκευσεν. Ποίαν ταύ-  
την φησίν; Πάντα τὰ ἔθνη, κροτήσατε χεῖρας, ἀλαλάξατε  
5 τῷ θεῷ ἐν φωνῇ ἀγαλλιάσεως. Διὰ τί;  
Ὅτι κύριος τῆς δόξης εἰς οὐρανοὺς ἀνήλθεν,  
καὶ τὸ πνεῦμα τὸ ἅγιον ἐπὶ τῆς γῆς κατήλθεν·  
ὅτι τὸ δεσποτικὸν πῦρ ἀνήφθη,  
καὶ ὁ δεσποτικὸς ἄρτος ὠπτήθη·  
10 ὅτι τὸ ἅγιον πνεῦμα θεολογεῖται,  
καὶ ὁ Μαραθῶνιος ἀποτυφλοῦται· |  
ὅτι τὴν ἐπαγγελίαν τοῦ ἁγίου πνεύματος ἐδεξάμεθα, f. 284<sup>r</sup>  
καὶ ὀρφανίας τὸ σύνολον οὐκ ἐγευσάμεθα·  
ὅτι ὁ νυμφίος Χριστὸς ἀνελήφθη,  
15 χηρείαν οὐχ ὑπεμίναμεν.  
Ἄναγκαῖον γάρ ἀποδημήσαντος τοῦ νυμφίου, συμπαρεῖναι  
αὐτὸν τὸν φύλακα, ἐπειδὴ πολλοί(ι) φθορεῖς ἐπὶ γῆς πε-  
λάζονται. Ἀποδημή(σ)ας οὖν ὁ νυμφίος Χριστὸς κόσμον  
ὄλον τῆ[ν] νύμφη[ν] παρέθετο, καταλείπων αὐτίκα τὰ χρειώ-  
20 δη πάντα ὡς προνοητῆς τῆς κόρης. Ποῖα χρειώδη;  
Οἶνον, τὸν μυστικόν·  
ἔλαιον, τὸ τοῦ χρίσματος·  
ἄρτον, τὸ τίμιον σῶμα·  
πρόσοδον, τὴν τῶν πιστῶν καρποφορίαν·  
25 ἔριον, τὸ τῷ νεοφωτισμῷ περιβάλαιον·  
λήνον, τὴν τῆς φιλαδελφίας λευκότητα.  
Ταύτης γὰρ τῆς νύμφης τὴν ἐργασίαν θεωρήσας ὁ παροιμι-  
αστῆς ἔλεγεν· Δισσὰς στολὰς καὶ χλαίνας ἐποίησε τῷ  
ἀνδρὶ αὐτῆς. Ποῖας δισσὰς στολὰς; Λευκὰς καὶ πορφύρας·

4/5 Ps. 46, 2    13 cf. Ioh. 14, 18    28/29 Prov. 31, 22

Tit. 4 τοὺς] *scripsimus*, τοῖς P

12 ἐδεξώμεθα P    17 αὐτὸν] *scripsimus*, αὐτὴν P    πολλοὶ φθορεῖς]  
*scripsimus*, πολλοφθορεῖς P    18 Ἀποδημήσας] *scripsimus*, ἀποδημίας P  
κόσμον] κοσμών P    19 τῆ νύμφη] *scripsimus*, τὴν νύμφην P    25  
ἔριον, τὸ] *coniecimus*, ἐρρόοντο P    νέω φωτισμῷ P

30 λευκάς μὲν τὰς ἀποστολικὰς μὴ ρυπωθείσας τῇ ἀσεβείᾳ, πορφύρας δὲ τὰς μαρτυρικὰς, ἃς ἐκογχύλευσαν τῷ ἰδίῳ αἵματι.

Τί δὲ καὶ ὁ συγγραφεὺς τῶν ἀποστολικῶν Πράξεων Λουκάς; Ἄναγκαῖον γὰρ αὐτὸν ἐπισκέψασθαι. Ἦκου[σ]ες  
 35 αὐτοῦ βοῶντος· «Ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό· καὶ γίνεται ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὡσπερ φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν f. 284<sup>r</sup> καθήμενοι οἱ τοῦ κυρίου μαθηταί.» Διὰ τί δὲ ἐκάθηντο; Ὅτι  
 40 οὐδέπω τὴν ποικιλίαν τῶν γλωσσῶν ἐδέξαντο, ὅτι πλὴν τῆς ἀγροικιζούσης λέξεως οὐδὲν ἕτερον ἐπίσταντο. Ἐκάθηντο οἱ τοῦ κυρίου μαθηταί πρὸ τῆς ἐπιφοιτήσεως τοῦ ἁγίου πνεύματος, ἀργίαν τιμώντες, τῆς ἐπαγγελίας τὴν σαγήνην συρράπτοντες, πρὸς τὴν θήραν τῶν λογικῶν ἰ-  
 45 χθῶν ἑαυτοὺς εὐτρεπίζοντες. Ἐλεγον γὰρ πρὸς ἑαυτοὺς οἱ μαθηταί τοῦ κυρίου καθήμενοι· «Μηδεὶς ἡμῶν πρὸ τῆς ἐπιφοιτήσεως τοῦ ἁγίου πνεύματος πρὸς διδασκαλίαν ὀρμήσει. Ἡμεῖς οἱ ἰδιῶται καὶ ἀγράμματοι, πλὴν τοῦ ψελ-  
 50 λιζεῖν μηδὲν ἐπιστάμενοι· οἱ δὲ ἀντικείμενοι ἡμῖν, νομικοὶ καὶ φιλόσοφοι, καὶ πρὸς καταρρητόρευσιν ἔτοιμοι. Διδασκάλους ἡμᾶς τῶν ἐθνῶν ὁ κύριος [ἡμᾶς] ἀπεφώνησε· πῶς δυνώμεθα Ῥωμαίους κατηχήσαι, ἢ Πάρθους παιδεῦσαι, ἢ Γαλάτας φωτίσαι, ἐὰν μὴ τῶν ποικίλων γλωσσῶν δεξώμεθα τὴν ἐνθήκην;»  
 55 Ταῦτα τῶν ἀποστόλων πρὸς ἑαυτοὺς ἴσως ἀμφιβαλλόντων, ἐγένετο ἄφνω ἦχος ἐκ τοῦ οὐρανοῦ, καθὼς ἀρτίως ἤκουες. Ἄνωθεν ἦχος ἐπέμπετο, οὐχὶ δὲ κάτωθεν κτύπος ἀνεδίδετο. Διὰ τί; Ἴνα μὴ δόξωσιν οἱ ἀπόστολοι τὸν δράκοντα κάτωθεν συρίζειν, ἀλλὰ ἄνωθεν τὸ πνεῦμα δροσίζειν. |  
 60 Ἦχος ἐγένετο, ἐπειδὴ νόμος ἐπαύετο· ἦχος ἐγένετο, ἐπειδὴ f. 285<sup>r</sup> γλώσσαι μετετορνεύοντο. Διὰ τί οὖν τοῦ θαύματος ἦχος προέδραμεν, καὶ πρὸ τῶν γλωσσῶν ὁ κτύπος ἐνήργησεν; Ἐπειδὴ καὶ περὶ τὴν νομο-

35/39 Act. 2, 1-2  
 60 Act. 2, 2

44/45 cf. Matth. 4, 19; Marc. 1, 17

56 Act. 2, 2

33 ἀποστολικῶν] ἀποστολῶν P<sup>ac</sup> 34 ἤκουες] *scrisimus*, ἤκουσες P  
 44 θύραν P 52 ἢ Πάρθους παιδεῦσαι] *iteravit, sed exprunxit* P 53  
 δεξάμεθα P 60 Ἦχος<sup>1</sup> " 2] *scrisimus*, ἤχους P

θεσίαν φωνή τῆς σάλπιγγος ἤχει μέγα, καὶ † πάνσταγος †  
 65 φοβερὸν τὸ ὕδωρ συνέτρεχεν, ἵνα σὺν ἡσυχίᾳ καὶ φόβῳ  
 τὸν λόγον ἀκούσωσιν. Ἄλλὰ καὶ ἐπὶ τοῦ Σαμουὴλ διαμαρ-  
 τυρουμένου τοῦ λαοῦ ἔδωκε φωνάς καὶ βροντάς σὺν χα-  
 λάζῃ πολλῇ. Ὅπου γὰρ θεότητος κίνησις, ἐκεῖ καὶ τῶν  
 στοιχείων ὁ θόρυβος. Ὅμως σὺν γνῶθι ὅτι καὶ τὸ ἅγιον  
 70 πνεῦμα σὺν πατρὶ καὶ υἱῷ θαυματουργεῖ, κάκει πνέει ὅπου  
 βούλεται. Τοῦτου χάριν ἦχος προέτρεχεν.  
 Καὶ ὁ οἶκος ἐπληροῦτο, ἐπειδὴ καὶ πάντα τὸν κόσμον ὡς  
 οἶκον ἐπλήρουν, κατὰ τὸ φάσκον ῥητόν· Ποῦ πορευθῶ ἀπὸ  
 τοῦ πνεύματός σου, καὶ ἀπὸ τοῦ προσώπου σου ποῦ  
 75 φύγω; καὶ πάλιν· Τὸ πνεῦμα κυρίου ἐπλήρωσε τὴν οἴκου-  
 μένην. Οἴκουμένην δὲ τὸν ἄνθρωπον λέγει, ὡς οἶκον τοῦ  
 ἐπὶ πάντων θεοῦ, καὶ κόσμον τοῦ κοσμοποιοῦ, καὶ εἰκόνα  
 τοῦ εἰκονογράφου, καὶ ποίημα τοῦ ἀνθρω(πο)πλάστου.  
 Πλήν γὰρ ἀνθρώπου πᾶν ζῶον τῇ γῆ προσ[ε]νένευκε  
 80 κάκει τὴν ὁσφρησιν πέμπει ὅπου τὴν ὑπαρξιν ἔχει, μόνον  
 δὲ ὁ ἄνθρωπος καὶ τὴν γῆν πατεῖ καὶ τὸν οὐρανὸν |  
 κατανοεῖ. Διὰ τί; Ἴνα τὰ μὲν κάτω ὡς γῆϊνα καταπατῆ, τὰ ε. 285'  
 δὲ ἄνω ὡς οὐράνια ἐπιποθῆ· μόνος γὰρ ὁ ἄνθρωπος, ἵνα  
 ὡς σαφέστερον φράσω, καὶ (τῇ γῆ) γειτνιάζει, καὶ τῷ  
 85 οὐρανῷ συγγενε(ι)άζει. Ἄλλ' ὅμως, εἰ καὶ τῶν ἀμφοτέρων  
 ἔχεται, τὸ κυριώτερον ἄνωθεν κέκτηται· ὅθεν ἡ κεφαλὴ μὲν  
 τοῦ ἀνθρώπου τῷ οὐρανῷ παρεΐκασται κάκεινου φέρει τὸ  
 σχῆμα· ἔχει γὰρ μικρὸν οὐρανίσκον καὶ δύο φωστήρας  
 κατὰ Παῦλον βοῶντα· Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς  
 90 ὑπάρχει. Εἰ τοίνυν τὸν πάντα κόσμον πληροῖ τὸ πνεῦμα τὸ  
 ἅγιον, ὅπερ ἔστιν ἀνθρωπότης, πῶς κτίσμα τὸ πνεῦμα τὸ  
 ἅγιον κατὰ τὴν Μαραθωνίου μανίαν; Τοῦτο γὰρ Μαραθῶνιος  
 μανεῖς ἔδογματίσεν, ὅτι κτίσμα τὸ πνεῦμα τὸ ἅγιον. Ἄλλ' ὡ  
 Μαραθῶνιε, κτίσμα ἐν κτίσματι κατοικεῖν οὐ δύναται. Ὁ δὲ  
 95 λέγω τοιαύτην ἔχει τὴν ἀπόδοσιν· κτίσμα θεοῦ ἄνθρωπος,  
 ἀλλὰ καὶ οἶκος θεοῦ ὁ ἄνθρωπος. Παντί που δηλον ὅτι  
 θεὸν τὸν ἐνοικοῦντα ἔχει· ποῖος γὰρ ναός, ὃν οὐ τρέφει τὸ  
 ἄγαλμα; Εἰ δὲ θεὸν τὸν ἐνοικοῦντα ἔχει, πλήν θεοῦ οὐδεὶς

64 Ex. 19, 16    67 I Reg. 12, 18    70/71 cf. Ioh. 3, 8    72 cf. Act. 2,  
 2    73/75 Ps. 138, 7    75/76 Sap. 1, 7    76/77 cf. Eph. 4, 6    89/90  
 Phil. 3, 20

79 προσενένευκεν P    85 συγγενεάζει P    89 κατὰ] *κεντρικῶς*, καὶ  
 P    90 τὸν] *κεντρικῶς*, τῷ P

ἐνοικεῖ ἐν ἀνθρώπῳ. Ἄκουε αὐτοῦ τοῦ κυρίου λέγοντος·  
 100 Ἐλεύσομαι ἐγὼ καὶ ὁ πατήρ μου καὶ μονὴν παρ' αὐτῶ  
 ποιήσομεν, καὶ πάλιν· Ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπερι-  
 πατήσω, καὶ ἔσομαι αὐτῶν θεός.

Ἄλλ' ἐρεῖ εὐθέως ὁ Μαραθῶνιος· «Ὁ πατήρ | καὶ ὁ υἱός f. 286'  
 ἐκεῖ ἐνώκησεν, μὴ γὰρ τὸ πνεῦμα τὸ ἅγιον;»

105 Ἄλλ' ὦ Μαραθῶνιε, ἄκουε Παύλου λέγοντος· Οὐκ οἶδατε ὅτι  
 ναὸς τοῦ θεοῦ ἐστε καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν;  
 Εἰ δὲ καὶ ναὸς τοῦ θεοῦ ὁ ἄνθρωπος καὶ οἶκος τοῦ ἁγίου  
 πνεύματος, τί ἐρεῖς πρὸς ταῦτα;

Ἄλλ' ἐροῦσι πρὸς ταῦτα Μαραθῶνίων παῖδες, οἱ τὴν πεν-  
 110 τηκοστήν ἀριθμῶντες καὶ τὴν ἑορτὴν μὴ κρατοῦντες – πῶς  
 γὰρ ἑορτάσωσιν ἐὰν μὴ εὐσεβήσωσιν, ἐὰν μὴ τὸ πνεῦμα  
 θεολογήσωσιν; – ἐροῦσιν εὐθέως ὅτι ταῦτα ὁ ἀπόστολος  
 κεχαρισμένως ἐμαρτύρησε περὶ τοῦ πνεύματος. «Δειξόν μοι  
 αὐτὸν τὸν πατέρα λέγοντα, ὡς εἶπε περὶ αὐτοῦ καὶ τοῦ  
 115 υἱοῦ, ὅτι ἐνοικήσω ἐν ἀνθρώπῳ, ὅτι καὶ περὶ τοῦ πνεύμα-  
 τος ταῦτα λέγει, καὶ πείθομαι.»

Ἄλλ' ὦ Μαραθῶνιε, καὶ τίς ἐλάλησε περὶ τοῦ μακαρίου  
 Παύλου; Οὐχὶ ὁ δεσπότης Χριστός; Οὐκ ἤκουσας αὐτοῦ  
 λέγοντος· ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος  
 120 Χριστοῦ;

Παῦλον παραγράφῃ, Μαραθῶνιε, τὸ σκεῦος τῆς ἐκλογῆς, τὸ  
 μύρον τῆς χάριτος, τὸ στόμα τῆς ἐκκλησίας, τὸν κιχρῶ(ν)-  
 τα τῷ θεῷ τὸ στόμα; Καὶ πόθεν τοῦτο; Ὅτι Παῦλος κιχρῶ  
 τῷ θεῷ τὸ στόμα, ἄκουε τοῦ κυρίου λέγοντος πρὸς αὐτόν·  
 125 Λάλει, Παῦλε, καὶ μὴ σιωπήσης, διότι ἐνταῦθα λαὸς μοι  
 πολὺς ἐστίν. Θεὸς λέγει Παύλῳ· Λάλει, καὶ σὺ ἀπιστεῖς  
 Παύλῳ λέγοντι περὶ τοῦ ἁγίου πνεύματος; |

Παῦλον παραγράφῃ, Μαραθῶνιε, τὸν πνευματοφόρον, τὸν f. 286'  
 θεοῦ λόγον, τὸν τὰ στίγματα τοῦ κυρίου βαστάζοντα;

100/101 Ioh. 14, 23

115 cf. II Cor. 6, 16

125/126 Act. 18, 9-10

101/102 II Cor. 6, 16

119/120 II Cor. 13, 3

129 cf. Gal. 6, 17

105/107 I Cor. 3, 16

121 cf. Act. 9, 15

107 Εἰ δὲ] ἴδε P 110 forsan legendum est ἀριθμοῦντες 113  
 κεχαρισμένος P 114 αὐτόν] *scripsimus*, ἑαυτόν P 115 υἱοῦ] *scripsi-*  
*mus*, πατρὸς P 119 ἐπεὶ δοκιμὴν ζητεῖτε] *scripsimus*, ἐν ἣ δοκεῖ μοι  
 ζητῆσαι P 121 Παῦλον] *scripsimus*, παῦλος P 122/123 κιχρῶτὰ P  
 127 λέγοντι] *scripsimus*, λέγοντος P 128 Παῦλον] *scripsimus*, παῦλω  
 P 129 θεοῦ] *scripsimus*, θεὸν P

130 Ἦκουε αὐτοῦ ἀπαραριθμοῦντος ὄσους πειρασμοὺς ὑπέμεινε  
διὰ τὸ εὐαγγελικὸν κήρυγμα. Ἦκουε· Ἐν κόποις περισσο-  
τέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς πολλάκις,  
ἐν θανάτοις πολλάκις. Ὑπὸ Ἰουδαίων πεντάκις τεσσαράκον-  
τα παρὰ μίαν ἔλαβον, τρεῖς ἔρραβδίσθην, ἅπαξ ἐλιθάσθην,  
135 τρεῖς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα· ἐν  
ὁδοιπορίαις πολλάκις, κινδύνοις ἐξ ἔθνων, κινδύνοις λη-  
στῶν, κινδύνοις ἐν ψευδαδέλφοις, κινδύνοις ἐν πόλει, κιν-  
δύνοις ἐν ἐρημίαις.

Παῦλον παραγράφη, Μαραθῶνιε; Ἔδει μὲν σε μὴ παρα-  
140 γράφεισθαι Παῦλον, τὸν ἕως τοῦ τρίτου οὐρανοῦ ἀρπα-  
γέντα, καὶ σὺν αὐτῷ τῷ σώματι εἰς τὸν παράδεισον  
μετενεχθέντα, κάκει τὸν ληστήν τὴν πίστιν τρυγήσαντα  
θεασάμενον, καὶ ἄρρητα ῥήματα ἀκούσαντα. Καὶ βοᾷ ταῦτα·  
Ἀλήθειαν λέγω, οὐ ψεύδομαι. Εἰ δὲ βούλει, ὦ Μαραθῶνιε,  
145 παρὰ τοῦ σωτήρος λαβεῖν τὴν ἀπόδειξιν ταύτην, ἄκουε τοῦ  
κυρίου ταῦτα λέγοντος πρὸς τοὺς ἑαυτοῦ μαθητάς· Ὅταν  
ἄγωσιν ὑμᾶς ἐπὶ ἡγεμόνας καὶ βασιλεῖς, μὴ μεριμνήσητε  
πῶς ἢ τί λαλήσητε· οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ  
τὸ πνεῦμα | τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. f. 287'

150 Εἶδες τὴν ἔνθεον τοῦ ἁγίου πνεύματος ἐνέργειαν, καὶ ὅτι  
μία οἴκησις πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος; Ὡν  
τοίνυν ἡ οἴκησις μία, τούτων καὶ ἡ οὐσία μία. Εἰ δὲ μικρὰ  
ταῦτα πρὸς ἀπόδειξιν, λάμβανε καὶ τὰ ἀρτίως ἡμῖν παρα-  
ναγνωσθέντα· καλὸν γάρ ἐστι τὸ πνευματικὸν ἄριστον  
155 ὁψάνοις παραθεῖναι.

Τί οὖν ὁ συγγραφεὺς τῶν ἀποστολικῶν Πράξεων Λου-  
κάς; Ὡφθησαν δὲ αὐτοῖς διαμεριζόμεναι γλώσσαι ὡσεὶ  
πυρός, ἐκάθισέ τε ἐφ' ἕνα ἕκαστον αὐτῶν, καὶ ἐπλήσθησαν  
πάντες πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσ-  
160 σαις καθῶς) τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι.  
Ἦκουε συνετῶς. Καθῶς τὸ πνεῦμα ἐδίδου, (οὐ) καθῶς  
ἐκελεύετο· καθῶς τὸ πνεῦμα ἐδίδου, οὐ καθῶς ἐμάνθανεν.

131/138 II Cor. 11, 23-26    140/143 cf. II Cor. 12, 2-4    144 I Tim. 2,  
7    146/149 Matth. 10, 18-20    157/160 Act. 2, 3-4    161/162 Act. 2, 4

136 κινδύνοις<sup>1-2</sup>] *scripsimus*, κινδύνους P    139 [Παῦλον] *scripsimus*,  
παῦλος P    143 ῥήματα] *post. hanc vocem fenestra est in P*    151  
οἴκησις] *scripsimus*, οἰκήσεως P    155 ὁψάνοις] *scripsimus*, ὁψάναια P

Τί τῆς ἀληθείας ταύτης θεοφεγγέστερον; Τὸ πνεῦμα τὸ ἅγιον σήμερον, καθὼς ἤκουες,

165 τὸν οὐρανὸν ἀνεπέτασεν,  
τὰς γλώσσας ἐπλήθυνεν,  
τὸν κόσμον ἐφώτισεν,  
τοὺς ἀποστόλους ἐφαίδρυνεν,  
τοὺς Ἰουδαίους ἐθάμβησεν,

170 τὰ ἔθνη ἐξέπληξεν,  
τοῖς κάτω προσετέθη,  
ἀλλὰ καὶ τῶν ἄνω οὐκ ἐχωρίσθη·  
ἐκ τοῦ πατρὸς ἐξήλθεν,  
ἀλλὰ τοῦ πατρὸς οὐκ ἀπελήφθη·

175 ἀπὸ τοῦ υἱοῦ ἀπεστάλη,  
ἀλλὰ τόπον οὐ μετήλθεν.  
Διὰ τὰς ὑποστάσεις ἢ διαφορὰ τῶν λέξεων,  
οὐ διὰ τὴν μίαν οὐσίαν τῆς θεότητος.

Ὡς δυνάμεθα ἀκούειν, διδασκόμεθα·

180 οὐχ ὡς ἐστὶ θεὸς | ἰδεῖν δυνάμεθα.

f. 28;

Καὶ ὅτι ἦν τὸ πνεῦμα τὸ ἅγιον καὶ ἀπεστάλη καὶ κατελθὼν ἐκ πατρὸς καὶ υἱοῦ οὐκ ἐχωρίσθη, μὴ τοῖς ἑμοῖς ῥήμασι παρακαθέζου, ἀλλὰ τὴν διδασκαλίαν τοῦ μακαρίου Πέτρου μάνθανε. Ἦκουες γὰρ αὐτοῦ ἀρτίως λέγοντος πρὸς Ἰου-

185 δαίους τοὺς ἀπὸ τοῦ φθόνου μεθύοντας· «Φρικτὸν περιβόλαιον δέχεται, οὔτε ἐν τοῖς νεκροῖς καταλογίζεται οὔτε ἐν τοῖς ζῶσιν εὐρίσκεται ὁ μεθύων. Πρὸς πᾶσαν γλῶσσαν ἀπταιστω(ς) δικαιολογεῖ, ὡς ὁρᾶτε τοὺς ἀποστόλους ἀσφάλτως πάντας παιδαγωγούντας; Τί τῶν μεθυόντων ἐν τοῖς  
190 ἀποστόλοις κατίδετε; Τὴν νηφαιλιότητα «μέθην» προσαγορεύετε, καὶ τὴν δωρεὰν τοῦ ἁγίου πνεύματος «οἶνοφυγίαν» καλεῖτε; Τὰ ἔθνη μακαρίζουσι καὶ ὑμεῖς διαβάλλετε; Μεθύουσιν οἱ ἀπόστολοι; Νῶε καὶ Λῶτ ἐμεθύσθησαν· μεθυσθέντες ἐκεῖνοι, ὁ μὲν κατάρας γραμματείων δουλικῶν  
195 ἀπηγόρευσεν, ὁ δὲ θυγατερομιξίας παράνομον κοίτην ἔστρωσεν. Οὐ μεθύουσιν οἱ ἀπόστολοι, Ἰουδαῖοι· εἰ δὲ καὶ μεθύουσιν, ἀπὸ τοῦ χειμάρρου τοῦ πνεύματος μεθύουσιν, οὐχὶ δὲ ἀπὸ οἴνου. Περὶ αὐτῶν γὰρ ἔλεγεν ὁ προφήτης·  
200 *Μεθυσθήσονται ἀπὸ πίότητος οἴκου σου, καὶ τὸν χειμάρρου τῆς τρυφῆς σου ποτιεῖς αὐτούς.*»

194/195 cf. Gen. 9, 25-27  
35, 9

195/196 cf. Gen. 19, 33-35

199/200 Ps.

Ἄλλ' ἔστιν εἰπεῖν | (τινα)· «Καὶ ποίου(ς) χειμάρρου(ς) ἐμέ- f. 288'  
 θυσαν οἱ ἀπόστολοι τὴν σεμνοπρεπὴν τῆς ψυχῆς μέθην;»  
 Ποίου χειμάρρου; Τῆς τοῦ πνεύματος τοῦ ἁγίου ἐνοικη-  
 σεως. Καὶ τίς τούτου μάρτυς; Ὁ δεσπότης Χριστός, ὁ  
 205 τὴν πλευρὰν νυχθεῖς καὶ αἷμα καὶ ὕδωρ προβάλλων, ἵνα  
 τὸν μὲν ποτίσῃ, \*\*\*. Ἦκουες γὰρ ἀρτίως τοῦ δεσπότη  
 Χριστοῦ βοῶντος· Εἴ τις διψᾷ, ἐρχέσθω πρὸς με καὶ  
 πινέτω. Ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή,  
 ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος.  
 210 Τοῦτο δὲ ἔλεγέ φησι περὶ τοῦ πνεύματος τοῦ ἁγίου οὗ  
 ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν. Ἀπὸ τούτου  
 τοῦ χειμάρρου ἐποτίσθησαν οἱ ἀπόστολοι, καὶ μεθυσθέντες  
 ποταμοὺς διδασκαλίας ἐπαφῆκαν καὶ πᾶσαν τὴν οἰκουμένην  
 ἠρδευσαν τῷ θείῳ λόγῳ, καὶ τὸν νεόλυχον στάχυν τῆς  
 215 εὐσεβείας ἔθρεψαν. Οὐ γὰρ τὴν Αἴγυπτον μόνον ἐλίμνασαν  
 ὡς ὁ Νεῖλος ὁ ποταμός,  
 οὐδὲ πηχυσμῶ τὴν χάριν ἐξέχεαν,  
 οὐδὲ τὴν Εὐίλατον μόνην ἐπότισαν ὡς ὁ Φυσσών,  
 οὐδὲ τὴν Αἰθιοπίαν μόνην ἠρδευσαν ὡ(ς) ὁ Γεών,  
 220 οὐδὲ τὴν Ἀσ(σ)υρίαν μόνην ἐπέπλησαν ὡς ὁ Τίγρις,  
 οὐδὲ τὴν Αὐγούστου Εὐφρασίαν μόνην ἐπίαν(αν) ὡς (ὁ)  
 Εὐφράτης,  
 ἀλλὰ πᾶσαν ὁμοῦ πόλιν καὶ πατρίδα[ν] καὶ χώραν καὶ  
 νῆσον ἠϋφραναν, διὰ τῆς τοῦ ἁγίου πνεύματος χάριτος  
 225 ἐπέπλησαν. | Καὶ μαρτυρεῖ μοι τῷ λόγῳ ὁ Δαυὶδ βοῶν· Εἰς f. 288'  
 πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν καὶ εἰς τὰ  
 πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.  
 Οὐ γλεύκουσ οὖν μεμεστωμένοι ἦσαν οἱ ἀπόστολοι, ἀλλὰ  
 πνεύματος ἁγίου πεπληρωμένοι. Ὅθεν καὶ ὁ μακάριος  
 230 Πέτρος ὄνειδίζων τοὺς Ἰουδαίους ἔλεγεν, καθὼς ἀρτίως  
 ἠκουες· (Οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε) οὗτοι μεθύουσιν,  
 ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας. Ὡ τοῦ παραδόξου θαύμα-  
 τος. Τρίτη ὥρα ἐπέστη τὸ πνεῦμα τὸ ἅγιον.  
 Πρώτη ὥρα ὁ πατὴρ τὸν Ἀδὰμ ἔπλασεν,

205 cf. Ioh. 19, 34    207/211 Ioh. 7, 37-39    218/222 cf. Gen. 2, 10-14  
 225/227 Ps. 18, 5    228 Act. 2, 13    231/232 Act. 2, 15

206 ποτίσῃ] *fortasse addendum est* τὸν δὲ βαπτίσῃ    220 Ἀσσυρίαν]  
*scripsimus*, Ἀσσυρίον P    221 ἐπίαναν] *scripsimus*, ἐπιαν P    224 διὰ]  
*fortasse praesependum est* καὶ    234 Πρώτη] *scripsimus*, τρίτη P



- 235 δευτέρα ὥρα ὁ υἱὸς τὴν Εὐαν ἐδημιούργησεν,  
 τρίτη ὥρα τὸ πνεῦμα τὸ ἅγιον τὰς γλώσσας τῶν ἀπο-  
 στόλων ἐπλήθυνεν.  
 Ποθήσωμεν τοίνυν ταύτην τὴν μέθην· ἔστηκε γὰρ ὁ κύριος  
 κράζων· *Εἴ τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω.* Ὡς τῆς  
 240 τοῦ κυρίου δασιλείας. Οὐκ εἶπεν· *Εἴ τις διψᾷ, ἔλθη πρὸς με  
 καὶ πινέτω, ἀλλ' ἔτι τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω.*  
 Τοῦτο ἐστὶν «Ἄρρυσθω καθ' ἑκάστην τοῦτο τὸ πόμα, καὶ  
 ἐν νυκτὶ καὶ ἐν ἡμέρᾳ θεραπεύει.»  
 Οὐ γὰρ σωματικὸν καύσωνα παύει,  
 245 ἀλλὰ ψυχικὸν ἔρωτα πείθει·  
 οὐδὲ κοιλίας ὄγκον ἐγείρει,  
 ἀλλὰ διανοίας πόθον ὀξύνει·  
 οὐδὲ ψυχροποσίας βλάβην ἐντίθησιν,  
 ἀλλὰ θεογνωσίας κέρδος παρέχει.  
 250 Ταύτην τὴν δίψαν ποθήσας καὶ ὁ μακάριος Δαυῖδ ἐβόα  
 λέγων· Ὅν τρόπον | ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τὰς πηγὰς τῶν f. 289'  
 ὑδάτων, οὕτως ἐπιποθεῖ ἡ ψυχὴ μου πρὸς σέ, ὁ θεός. Λέγε  
 καὶ σύ, ὦ ἄνθρωπε, μετὰ τοῦ Δαυῖδ· Ὅν τρόπον ἐπιποθεῖ  
 ἡ ἔλαφος ἐπὶ τὰς πηγὰς τῶν ὑδάτων, οὕτως ἐπιποθεῖ ἡ  
 255 ψυχὴ μου πρὸς σέ, ὁ θεός. Βλέπε μὴ ψεύση θεῶ, μὴ τῆς  
 ἐλάφου εὐρεθῆς ἀργότερος. Μίμησαι τὴν ἔλαφον ἐκείνην,  
 ταχυδρόμησον πρὸς τὸν κύριον· εὐσκελὲς γὰρ τὸ ζῶον. Τὸ  
 σταυρικὸν κέρας ἐπὶ τοῦ μετώπου βάσταζε· ἐξοχῆ γὰρ  
 κεράτων καὶ τὸ ζῶον <π>εποίκιλται. Τῶν ἀποστολικῶν  
 260 ὁρέων μὴ χωρίσης ποτέ· ἡδέως γὰρ καὶ ἡ ἔλαφος τοῖς  
 ὄρεσι φιλοχωρεῖ. Τὰ ἰοβόλα τῶν αἰρετικῶν θηρία τῷ  
 εὐσεβεῖ λόγῳ κατάσφαζε [τῶν αἰρετικῶν ὄφρων]· καὶ γὰρ ἡ  
 ἔλαφος \*\*\*. Τεθολωμένον ὕδωρ πνευματομαχίας μὴ πῆς  
 ποτέ· ἀμήχανον γὰρ ἔλαφον τεθολωμένον ὕδωρ πιεῖν. Ἐπί-  
 265 βηθι ἐπὶ τῷ ὕψει τῶν εὐαγγελικῶν νοημάτων καὶ καταρ-  
 τίσαι τοὺς πόδας σου εἰς τὴν ἄμωμον τῆς εὐσεβείας ὁδόν,  
 ὅπως δυνηθῆς καὶ σὺ εἰπεῖν εὐχαρίστῳ στόματι τοῦ προ-  
 φήτου· Ὁ θεός ὁ περιζωννύων με δύναμιν καὶ ἔθετο

239/241 Ioh. 7, 37

251/255 Ps. 41, 2

268/270 Ps. 17, 33-34

235 δευτέρα] *scripsimus*, δευτέρη P 245 ἔρωτα P 259 πεποίκιλ-  
 ται] *scripsimus*, ἐπὶκυλταί P 262 κατέσφαζε P 263 πνευματομαχίας]  
*add.* μα<sup>2</sup>· J. I. P<sup>6</sup> 264/265 Ἐπίβηθι] *scripsimus*, ἐπὶ βηθεῖ P

- 270 ἄμωμον τὴν ὁδὸν μου, καταρτιζόμενος τοὺς πόδας μου  
 ὡσεὶ ἐλάφου καὶ ἐπὶ τὰ ὑψηλὰ ἰστῶν με. Ἦθελον δὲ μετὰ  
 συμφήμης πολλῆς καὶ τὸν δεσπότην Χριστὸν ἔλαφον εἶπειν·  
 αὐτὸς γὰρ ἡμῖν ἀνέτειλε τὸ σταυρικὸν τῆς σωτηρίας κέρασ.  
 Ὅθεν | θαρροῦντες τοὺς ἐχθροὺς ἡμῶν κερατιοῦμεν· ὡσπερ f. 289\*  
 γὰρ ἡ σωματικὴ ἔλαφος \*\*\* ἐκ τῶν ἀβύσσων τῶν βαπτι-  
 275 σμαίων ὑδάτων τὸν βυθονήκτην διάβολον ὡς πολυκέφαλον  
 εἶλε δράκοντα. Ὅθεν ὁ προφητικὸς χορὸς τὸν ἐπινίκιον  
 ὕμνον ἀναμέλπων πρὸς αὐτὸν ἔλεγεν· Σὺ συνέθλασας τὰς  
 κεφαλὰς τοῦ δράκοντος ἐπὶ τοῦ ὕδατος. Καὶ ὡσπερ τῆς  
 σωματικῆς πάλιν ταύτης ἐλάφου τὸ κέρασ μετὰ † τῶν  
 280 αὐτῶν † τοῦ ζώου εἰς οἶκόν τινα καπνιζόμενον τοὺς  
 ἐμφωλεύοντας θήρας ἀπελαύνει, οὕτω καὶ τὸ σταυρικὸν  
 κέρασ τοῦ σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τὸν ἐκού-  
 σιον τοῦ κυρίου θάνατον πάντα τὸν τόπον ὅπου ἂν ἐγγίση,  
 τὴν ἀγέλην τῶν δαιμόνων ἀπελαύνει.
- 285 Ποθήσωμεν τοίνυν, ὦ φίλοι, καὶ τιμήσωμεν τὴν παροῦσαν  
 ἑορτὴν. Διὰ πάντων αὐτὴν τιμήσωμεν· ἀπέρχη σήμερον τὸν  
 νεκρὸν ῥοδίσαι, μὴ ἐν μέθῃ ἐπάνω τοῦ μνήματος θυμίαμα  
 βάσταζε, μὴ κρατήρα συγκίρνα.  
 Δακρύων χρεια[ν], \*\*\*;
- 290 Συμπαθείας χρεια, μὴ γὰρ ὀρχήσεως;  
 Στεναγμῶν χρεια, μὴ γὰρ κουρταλισμῶν;  
 Ψαλμωδίας χρεια, μὴ γὰρ κιθαρῳδίας;  
 Εὐλαβείας χρεια, μὴ γὰρ μάχης;  
 Ἐγκωμίων χρεια, μὴ γὰρ περισχισμάτων;
- 295 Εὐχαριστίας χρεια, μὴ γὰρ ἀγανακτήσεως;  
 Σήμερον τὴν τοποθεσίαν ζητεῖς, καὶ διαγράφειν καὶ ἀρχιτε-  
 κτονεύειν καὶ οἰκοδομεῖν ἐπαγγέλλει, καὶ τῇ ἐξῆς πάντα f. 290\*  
 κεκοίμηται.  
 Ὡς διάθεσις ἄμα βλάστη μαρασμὸν ὑπομένουσα[ν]. Τίμησον  
 300 τὸν προοδοιπορήσαντα, μὴ λυπήσης αὐτοῦ τὴν ψυχὴν τῷ

273 Ps. 43, 6    277/278 Ps. 73, 13-14

285 ὦ φίλοι] *scrípsimus*, ὀφείλει P    286 ἀπέρχη σήμερον] *scrípsimus*  
 (cf. Hom. XI, 456-457), ἀπ' ἀρχῆς ἡμερῶν P    287 μέθῃ] *scrípsimus*, μέση  
 P    288 συγκίρνα] *scrípsimus*, συγγέρνα P    296/297 διαγράφειν ...  
 ἀρχιτεκτονεύειν ... οἰκοδομεῖν] *scrípsimus* (cf. Hom. XI, 491), διαγράφη ...  
 ἀρχὴ τεκτονεύει ... οἰκοδομῆν P    299 βλάστη] *scrípsimus*, βλασπῆ P

πνεύματι. Ὁ προτελευτήσας ἀγωνίζεται πῶς τὸν κριτὴν  
δυσωπήσει, καὶ σὺ μεθύσκει ὅπως τὸν διάβολον τέρψης;  
Μίμησαι τὸν δεσπότην Χριστόν, ὦ ἄνθρωπε. Τί παραγε-  
νάμενος ὁ κύριος εἰς τὸ μνήμα Λαζάρου πεποίηκεν; Ἐκλαυ-  
305 σεν ἢ ὄρχήσατο;

Ὅτι αὐτῷ τῷ κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ πρέπει δόξα,  
μεγαλωσύνη καὶ μεγαλοπρέπεια, ἅμα τῷ πατρὶ καὶ τῷ υἱῷ  
καὶ τῷ ἁγίῳ πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας  
τῶν αἰώνων. Ἀμήν.

## HOMILIA XIV

### IN TRANSFIGURATIONEM

(BHG<sup>a</sup> 1975, BHG 1996p, BHG<sup>a</sup> 1986, CPG 4724)

#### *Analysis*

Leontius opens his homily by praising the spiritual banquet which Christ as host sets before his guests. It is a banquet far surpassing the richly laden table of King Solomon (1-47). After this prooimion Leontius turns to treat the pericope which has just been read out (*Matth.* 16, 21-28), introducing it with the stereotyped expression καθὼς ἀρτίως ἤκουες (51-52). First he turns to the words τότε ἤρξατο ὁ Ἰησοῦς (*Matth.* 16, 21): after having taught his pupils thus far simple lessons, as a good pedagogue does, Christ gives them heavier fare (67-101). Peter's oath that it will stop short of his Master's death ("God forbid, Lord! This shall never happen to you"; *Matth.* 16, 22) is explained in typical fashion by our homilist, who presents Peter as speaking to the Lord, and makes him impress upon Christ the impossibility of the latter's death (102-149). Christ becomes angry with Peter, however, and informs him that without his death there is no salvation for human beings, but that he will return in glory (150-187). For, argues Leontius, Christ has just said this (ἤκουες αὐτοῦ ἀρτίως λέγοντος, 188-189) with words from *Matth.* 16, 27: "the Son of Man is to come in the glory of the Father with his angels". There follows polemic against Arius, who is addressed directly in connection with the words ἐν τῇ δόξῃ τοῦ πατρὸς, polemic in which Leontius elucidates that Christ used these words ἐκ προσώπου τῆς θεότητος and that they must be understood as referring to his kingdom. (191-250), as is clear from *Matth.* 16, 28 (251-267). Some of the earlier exegetes, he continues, have taken these words as pointing to Christ's second coming, and have maintained that John would not die before this event, whereas the statement relates to the transfiguration. For during his transfiguration on the mountain Christ showed his disciples the glory of his invisible, divine kingdom (268-281).

With the figure of speech of which he is so fond, Leontius formulates an imaginary objection (Ἀλλ' εὐθὺς ἐροῦσιν οἱ θεραπευτικὴν περιφέροντες γλῶτταν): how was it possible, then, for Christ to show his disciples his invisible glory? Listen attentively (ἄκουε συνετώως), says Leontius. Christ revealed his glory, but not

in its fulness, because it would have been too much for the disciples, as the example of Moses proves (282-303).

That Christ was not speaking of his second coming, so Leontius returns to his theme, nor yet about John only but also about Peter and James, becomes clear in what follows, *Matth.* 17, 1-5. But spurred on by the request of his congregation, Leontius follows the bible text closely and gives an interpretation of *Matth.* 17, 1: "And after six days he took with him Peter and James and John", again making use of an imaginary objection (Ἄλλ' ἔστιν εἰπεῖν τινα, 322): why did Christ not take all twelve disciples with him up the mountain, but only Peter, James and John? Because, he replies, Judas was not worthy of seeing Christ's great glory, and if he had been left behind alone some people would possibly have said that it was on this account that he was moved to betray the Lord. This is why Christ left the nine others behind — so that the three would be glorified because they were convinced by sight, and the nine because they believed on hearing (322-341). Another explanation is that the letter of scripture was fulfilled which says: "Only on the evidence of two or three witnesses will each charge be sustained" (*Deut.* 19, 15). Now, Peter, James and John are the three witnesses of piety, Moses and Elijah the two witnesses of the law (341-358). Why, continues Leontius, did Moses and Elijah appear, why did the transfiguration occur, and why was there the voice of the Father (cf. *Matth.* 17, 3-5)? Because the disciples still thought that Christ was an ordinary human being, and not God in human flesh. Leontius enumerates another reason: to convince the apostles that Christ is lord of heaven, earth and under the earth (359-375). Seeing this great glory, Peter chides Christ no more but adores him, wanting to make a tent for him (*Matth.* 17, 4). Christ, however — so Leontius admonishes Peter — cannot be contained in a tent, since all heaven and earth is full of his glory (376-382).

### *Authenticity*

Leontius' homily is transmitted as a text for the feast of the Transfiguration. Yet, as our summary shows unmistakably, this homily is an interpretation of *Matth.* 16, 21 - 17, 9, for there is no reference at all to a feast-day. Rather, the words καὶ σήμερον (1-2) suggest that the homily came from a series in which Leontius explained the Gospel according to Matthew. The request of the congregation that he not deviate from the pericope (319-321) also points in this direction. It is easy to understand that, once our homily had found its way into the homiliaria as a text for the feast of the Transfiguration, the

first part containing an elucidation of *Matth.* 16, 21-28 was omitted, and thus shortened versions of the homily began to circulate.

That Homily XIV must be attributed to Leontius has already been demonstrated convincingly by M. Sachot. Since, however, Sachot's references to the other homilies of Leontius are difficult to follow up, we offer here, albeit in summary fashion, the most important arguments for this attribution, using a method analogous to that in our discussion of Homilies XII and XIII.

The section "Common expressions in Leontius' homilies" (1) can serve again as a point of reference:

- 1.1. ἤκουες ... (ἀρτίως) ... λέγοντος: XIV, 48-49; 188-189; 252; 347-348.
- 1.2. καθὼς ἀρτίως ἤκουες: XIV, 51-52; 109; 152-153; 370.
- 2.4.2. καὶ τοῦτου μάρτυς: XIV, 294-295.
- 2.5.1. ἵνα πληρωθῇ τὸ φάσκον ῥητόν: XIV, 343.
- 3.2.1. Ἄλλ' ἐροῦσιν εὐθέως: XIV, 200; (282).
- 3.2.2. ἀλλ' ἔστιν εἰπεῖν τινα: XIV, 322.
- 5.1.1. Ἄκουε συνετῶς: XIV, 225; (286).
- 11.1.1. ὁ τῶν ὄλων θεός: XIV, 295.
- 11.1.2. ὁ πατὴρ τῶν φώτων: XIV, 137.
- 11.2. ὁ δεσπότης Χριστός: XIV, 27-28; 69; 88; 150; 188; 214; 225; 226; 280; 286; 323; 331; 353.
- 11.3. οἱ ... παῖδες: XIV, 200.

Stylistic points which may be added are:

- 3/10 anaphora with the antithesis οὐ - ἀλλὰ (cf. VI, 3-6).  
 31/46 anaphora with the antithesis ἐκεῖ - ἐνταῦθα.  
 61/65 repetition of βουλήσει in contrast to ἀβουλήτως (58).  
 70/75 οὐκέτι - ἀλλὰ three times.  
 125/136 Εἰ μὴ - πῶς four times.

Also characteristic of Leontius is the continual repetition of the bible-text in the course of its exposition (cf. the series 111-115-121-140-144-149, and the series 155-160-165-168-172).

As far as the contents are concerned we observe the following agreements between Homily XIV and other homilies of Leontius:

- 12/13 καθὼς ἡ τρίτη τῶν Βασιλειῶν κατέχει  
 V, 35 καθὼς ἡ γραφή τοῦ Ἰωβ περιέχει

(1) See above pp. 40-44.

- 19 αὐτὸν (i.e. Solomon) πρὸς τῷ τέλει διαφθεῖραι πεποίηκεν X, 105/107 Σολομῶν ... πρὸς τῷ τέλει διαφθαρεῖς
- 37 ἔλαφοι ἐξοχῆς κεράτων ποικιλλόμενοι XIII, 258/259 ἐξοχῆ γὰρ κεράτων καὶ τὸ ζῶον πεποικιλταί
- 113 ὁ τοὺς δαίμονας πάντας ὑφ' ἐν φυγαδεύσας X, 99 Οὐχὶ πάντας ὑφ' ἐν ὡς ἓνα συνέκλεισεν ;
- 122/123 σὺν αὐτῷ τῷ σώματι μετάρσιος γέγονεν XIII, 141/142 σὺν αὐτῷ τῷ σώματι εἰς τὸν παράδεισον μετενεχθέντα
- 125/126 Εἰ μὴ ἔφριξέ σε ὁ θάνατος, πῶς ἀπεδίδου σοι τὸν Λάζαρον ; II, 393/394 Ὁν γὰρ ὁ τάρταρος φρίξας ἀπέδωκεν
- 161/162 κατὰ τὸν λόγον τῆς ἐνανθρωπήσεως VIII, 294 τῷ λόγῳ τῆς ἐνανθρωπήσεως
- 194/195 μηδὲν κοινῶν κατ' οὐσίαν τῷ γεννήσαντι IV, 111 τῷ μηδὲν κοινῶν κατ' οὐσίαν
- 263 Τίς πολυπραγμονεῖ τὸν πατρῶον κόλπον ; VIII, 253 ὁ μόνος τολμήσας πολυπραγμονῆσαι τὸν πατρῶον κόλπον
- 264 Τίς μεμηνῶς μερίζει νοῦν καὶ λόγον καὶ πνεῦμα ; XI, 139/141 ... πῶς οἱ τῶν αἵρετικῶν παῖδες μερίζειν τολμῶσι τὸν πατέρα τοῦ υἱοῦ καὶ τὸν υἱὸν τοῦ ἁγίου πνεύματος ;
- 309 δεῖ γὰρ ὑμᾶς ὑπομνήσαι, οὐ διδάξαι VII, 87 διὸ ὑπομιμήσκω, οὐ διδάσκω
- 331/336 Εἰ γὰρ συνέβη τὸν Ἰούδαν καταλειφθῆναι μόνον κάτω, τοὺς δὲ λοιποὺς ἕνδεκα ἀνελθόντας ἐν τῷ ὄρει τῆς αὐτῆς θεᾶς ἀπολαῦσαι, εἰκὸς λέγειν τινὰς ὅτι τούτου χάριν ὁ Ἰούδας ὡς παραπονηθεὶς ἐπὶ τὴν προδοσίαν καὶ κυριοπρασίαν ἔφθασεν. VI, 60/63 Εἰ μὴ συνανέκλινεν αὐτὸν μετὰ τῶν λοιπῶν μαθητῶν, ἡμελλε λέγειν ὁ Ἰούδας ὅτι «Ἦθετήθην, ἐξουθενήθην, καὶ διὰ τοῦτο ἐπὶ τὴν κυριοπρασίαν ἤλασα.»

The total number of homilies which can be attributed with certainty to Leontius thus comes to fourteen, and in our opinion the corpus must remain at that number. We shall elaborate on this conclusion elsewhere in studies where an important preliminary to the investigation will be a

consideration of the extent to which a corpus Timotheanum can be delineated<sup>(2)</sup>.

### *Manuscript tradition*

The transmission of Homily XIV is decidedly complex. In a small number of MSS the homily is transmitted in its entirety (BHG<sup>a</sup> 1975); in three other MSS, lines 241-382 are transmitted as a separate homily, introduced by the words Περὶ τῆς ἑορτῆς ὀλίγα χρῆ πρὸς τὴν ἀγάπην ὑμῶν τήμερον εἰπεῖν· ἐπειδὴ γὰρ (BHG 1996p); in a great many more MSS, lines 252-382 are transmitted as a separate homily (BHG<sup>a</sup> 1986). In all MSS of the three versions the homily is attributed to John Chrysostom. Maurice Sachot, who published the *editio princeps* of this homily, has shown that the two short versions derive independently from an exemplar of the complete version<sup>(1)</sup>. This fact is of considerable importance for the constitution of the text: we may then assume that in the part of our homily which is transmitted in all three versions a reading common to two versions will as a rule be correct. Concretely this means that when both short versions differ from the long version, the correct reading is to be sought in the short versions. In addition, where one of the short versions differs from the other two, the latter will, as a rule, contain the original text. This principle is stated here expressly, since Sachot does not stipulate it himself in his extensive preface, and because it will be seen to be important for assessing the MSS which transmit the full text of the homily.

Given Sachot's extensive third chapter, "La tradition manuscrite" (pp. 169-288), it will suffice here to give a summary treatment to the MSS and their interrelationship. Unfortunately, this treatment cannot be dispensed with entirely, because Sachot's collations are not always completely accurate. As a consequence numerous errors have crept into his text which could have been avoided. This has happily no drastic repercussions on Sachot's stemma, which we shall revise slightly in only a few cases.

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(2) Cf. C. DATEMA - P. ALLEN, *Laontius, presbyter of Constantinople, the author of ps. Chrysostom; In psalmum 92 (CPG 4548)?*, VC 40 (1986) 179-180.

(1) SACHOT, *Transfiguration* 37-48.



For the constitution of our text we have used the following MSS:

BHG<sup>a</sup> 1975:

1. **M** *Mosquensis gr. 284 (Vlad. 215)* (ff. 375-380<sup>v</sup>)  
m. s. IX/X ff. 406 26,6 × 17,7 1/30  
panegyricon for the whole year (type A)  
cf. above p. 104
2. **C** *Parisinus gr. 771* (ff. 305<sup>v</sup>-310)  
m. s. XIV ff. 361 27 × 18,2 1/35  
panegyricon with metaphrastic texts (type A)  
cf. above p. 118
3. **B** *Parisinus gr. 1174* (ff. 308-317)  
m. s. XII ff. 345 30 × 20 1/25  
panegyricon for the whole year (type A)  
Ehrhard II, 35; Halkin 123-124
4. **P** *Parisinus gr. 1447* (ff. 325-331<sup>v</sup>)  
m. s. X ff. 395 40 × 25 2/30  
lectionary for six months (type A)  
Ehrhard I, 266-269; Halkin 158-159
5. *Sinaiticus gr. 518* (ff. 163-165)  
m. s. XII ff. 165 29,5 × 24 2/33  
lectionary for the whole year (type A)  
Ehrhard I, 168-174
6. **V** *Romanus Vallicellianus B 34* (ff. 31<sup>v</sup>-32<sup>v</sup>, des. ἀδικήση 86/87)  
m. s. XII ff. IV (chart.) + 163 28,7 × 21,3 2/33-39  
Italo-Greek, post-metaphrastic non-menological lectionary  
cf. above p. 63

BHG 1996p:

7. **A** *Atheniensis 242* (ff. 61-64)  
m. s. XII-XIII ff. 238 29 × 21 2/24  
non-menological lectionary  
Ehrhard III, 805-806; Sakkelion 44-45
8. **F** *Atbous Philotheou 98* (ff. 70<sup>v</sup>-74)  
chart. s. XV ff. 293 14,3 × 21,5 1/23-25  
non-menological lectionary  
cf. above p. 103

BHG<sup>a</sup> 1986:

9. **G** *Atbous Batopedi 426* (ff. 21<sup>v</sup>-25)  
m. s. XI ff. 66 21 × 15 1/21

- seven homilies  
Spyridon-Eustratiades 83
10. **L** *Londinensis B.L. Additional 17473* (ff. 252-256)  
chart. s. XV ff. 261 22 × 14,5 1/22  
various patristic and Byzantine writings  
Aubineau CCG I, 61-62
  11. **R** *Oxoniensis Bodl. Holkham. gr. 25* (ff. 96-97)  
chart. s. XVI ff. II + 439 21,5 × 15 1/36-38  
non-menological lectionary  
Ehrhard III, 868-870; Aubineau CCG I, 224-225
  12. **K** *Parisinus gr. 790* (ff. 242-244<sup>v</sup>)  
m. s. XI-XII ff. 265 34 × 25 2/23  
non-menological lectionary  
Ehrhard III, 755; Halkin 72-73
  13. **O** *Parisinus gr. 986* (ff. 499-503<sup>v</sup>)  
chart. s. XVI ff. 503 21,2 × 14,2 1/22  
panegyricon with metaphrastic texts  
Ehrhard III, 309; Halkin 100-101
  14. **S** *Parisinus Suppl. gr. 241* (ff. 30-32<sup>v</sup>)  
m. s. X ff. 282 38 × 26,5 2/30  
menologium for the month of August  
Ehrhard I, 676-679; Halkin 288-289
  15. **E** *Scorialensis gr. Φ-III-20* (ff. 337<sup>v</sup>-341)  
m. s. IX (unc.) ff. VIII + 417 20,2 × 14,2 1/32  
panegyricon for the whole year (type A)  
cf. above p. 119
  16. **N** *Vaticanus gr. 562* (ff. 33<sup>v</sup>-36)  
ff. 5-36: chart. s. XIV 23 × 15,5 1/26  
hagiographical collection  
Ehrhard II, 60-61; Devreesse 440-443
  17. **T** *Vaticanus gr. 1216* (ff. 205-207)  
m. s. X-XI ff. 225 20 × 15 2/30  
Italo-Greek panegyricon for the whole year (type A)  
Ehrhard II, 149-152
  18. **U** *Vaticanus gr. 1641* (ff. 375-376<sup>v</sup>)  
m. s. X-XI ff. 379 40 × 30 2/45  
Italo-Greek lectionary for the whole year (type A)  
cf. above p. 105

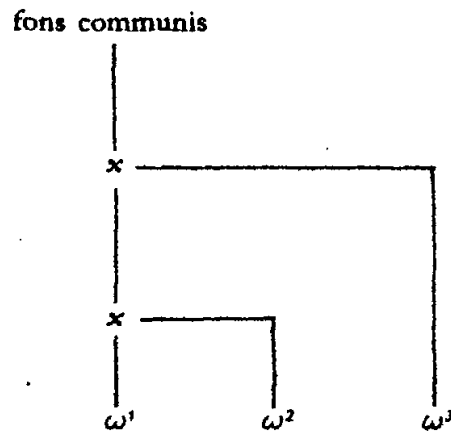
Since the three versions descend independently from the archetype, we have decided to concentrate in the first place on the last section of the homily, which is common to all three

versions. Each version ( $\omega^1$  = BHG<sup>a</sup> 1975;  $\omega^2$  = BHG 1996p;  $\omega^3$  = BHG<sup>a</sup> 1986) has its own variants, e.g.:

- 255 ὅτι μία δόξα]  $\omega^2$   $\omega^3$ , ὁμοτιμίαν  $\omega^1$   
 257 τῆ] *om.*  $\omega^2$   
 261/264 τίς (3 X)]  $\omega^1$   $\omega^3$ , τί  $\omega^2$   
 -εἰ (-εἶ) (3 X)]  $\omega^1$   $\omega^3$ , -εἰς (-εἶς)  $\omega^2$   
 268 ἔρμηνευσάντων]  $\omega^2$   $\omega^3$ , ἔρμηνευτῶν  $\omega^1$   
 273 ἔστῶτων]  $\omega^1$   $\omega^3$ , ἔστηκότων  $\omega^2$   
 280 μικρῶς]  $\omega^1$   $\omega^3$ , μικρόν  $\omega^2$   
 282 εὐθύς]  $\omega^2$   $\omega^3$ , εὐθέως  $\omega^1$   
 283 δόξα] *add.* ἦν  $\omega^2$   
 288 τὸ']  $\omega^2$   $\omega^3$ , τὰ  $\omega^1$   
 292 δὲ]  $\omega^2$   $\omega^3$ , γὰρ  $\omega^1$   
 ἔδειξεν]  $\omega^1$   $\omega^3$ , ἐπέδειξεν  $\omega^2$   
 297 εὖρον]  $\omega^1$   $\omega^3$ , εὖρηκα  $\omega^2$   
 298 ὅπως] *om.*  $\omega^2$   
 301 δὲ] *om.*  $\omega^3$   
 308 ἔστῶτων]  $\omega^1$   $\omega^3$ , ἔστηκότων  $\omega^2$   
 τις] *praep.* ἔστι  $\omega^2$   
 ἀλλά]  $\omega^1$   $\omega^3$ , ἀλλ' εἰσὶ  $\omega^2$   
 309 ἡμέρας] *add.* φησὶν  $\omega^1$   
 310 ὁ Ἰησοῦς] *om.*  $\omega^1$   
 326 προαιρέσεως]  $\omega^1$ , προδοσίας  $\omega^2$   $\omega^3$   
 327 τοσαύτην]  $\omega^2$   $\omega^3$ , τοιαύτην  $\omega^1$   
 τοῦ κυρίου] *post* δόξαν *transp.*  $\omega^1$   
 333 λοιποὺς] *om.*  $\omega^1$   
 334 ὅτι] *om.*  $\omega^1$   
 336 τοιοῦτον] *praep.* τι  $\omega^2$   
 338 ὄψει] *om.*  $\omega^1$   
 340/341 μακαρίζων ἔλεγεν]  $\omega^2$   $\omega^3$ , μακαρίζει λέγων  $\omega^1$   
 346 Ἡλία]  $\omega^1$   $\omega^3$ , ἡλίου  $\omega^2$   
 354 εἶναι]  $\omega^1$   $\omega^2$ , λαλεῖν  $\omega^3$   
 357 καὶ'] *om.*  $\omega^1$   
 360 ἐν τῷ ὄρει]  $\omega^2$   $\omega^3$ , εἰς τὸ ὄρος  $\omega^1$   
 361 ἐδείκνυε] *add.* αὐτοῖς  $\omega^1$   
 373 μηνύοντες] *add.* ἐκεῖ δεσμὰ καὶ θάνατος, ὧδε φῶς καὶ ἀγαλλίασις  $\omega^1$   
 374 καὶ] *om.*  $\omega^2$

From this survey it can be seen that there is a certain amount of agreement between the different versions. In constituting our text we shall follow the majority of the versions, since there are no convincing reasons for departing from this principle apart from one case (326), where  $\omega^1$  has a *lectio difficilior* which is inexplicable if we follow the reading of

$\omega^2$  and  $\omega^3$ . Worthy of note is the limited number of variants in  $\omega^3$ . The relationship between the three versions may be indicated roughly as follows:



We turn our attention now to a treatment of the separate versions.

$\omega^1$  Of the six MSS which have been collated, *Mosquensis gr.* 284 (*M*), *Parisinus gr.* 771 (*C*), *Parisinus gr.* 1174 (*B*) and *Parisinus gr.* 1447 (*P*) contain the complete text, while *Romanus Vallicellianus B 34 (V)* breaks off at line 86/87 and *Sinaiticus gr.* 518 (*f*) reproduces the text with many lacunae. The four MSS which contain the complete text fall into two groups, *P* and *MBC*.

When faced with the question to which of the two groups preference should be given, we shall do well to concentrate first on the variants of *P* and *MBC* in the last part of the homily, where we can compare them with the other versions. From this comparison it is evident that *MBC* is characterised in this section by nine omissions and four small variants:

- 262 Τίς - ἀζυγοστάτητα] *om. MBC*  
 275 δε] δ' *MBC*  
 293 τῆς - αὐτοῦ] *om. MBC*  
 332 κάτω] *om. MBC*  
 339 δοξασθῶσι] δοξάσωσι *MBC*  
 342/343 Πέτρον - Ἰωάννην] *om. MBC*  
 353 ὡς] *om. MBC*  
 354 ὡς] *om. MBC*  
 357 οἱ ἀπόστολοι] *om. MBC*  
 359 ἵνα] ἰν' *MBC*  
 362 τοὺς ἀποστόλους] αὐτοὺς *MBC*

364 μὲν] *om. MBC*

365 δὲ] *om. MBC*

A glance at the variants of *P* demonstrates that this MS transmits a much freer text; some illustrations of variants in this section are:

259 τὴν Χριστοῦ βασιλείαν] τὴν βασιλείαν τοῦ υἱοῦ *P*

271 μὴ] *om. P*

277 ἔνταῦθα] ἔντεῦθεν *P*

283 θεϊκῆ] *post* λόγου *transp. P*  
τοῦ] *om. P*

284 αὐτὴν] *om. P*

286 Ἐνταῦθα] *add. οὖν P*

290 βασιλείας] *add. αὐτοῦ P*

292 οὐχὶ] οὐ *P*

αὐτοῖς] *om. P*

294 τὴν ζωὴν] τὸ ζῆν *P*

296 λόγιον] *add. λέγει P*

297 ἔφη] λέγει *P*

304 παρουσίας] *add. λέγει P*

314 λέγουσα] *om. P*

323 αὐτοῦ] *om. P*

326 ἄξιος ὁ Ἰούδας] Ἰουδας ἄξιος *P*

342 μόνους] *om. P*

343 φάσκον] ῥηθὲν *P*

καὶ] ἢ *P*

345 εὐσεβείας] βασιλείας *P*

352 ἐδόκουν] *om. P*

354 δὲ] *om. P*

355 λιτὸν] *om. P*

357 συχνῶς] *add. καὶ P*

360 αὐτοὺς] *om. P*

368/369 παρεστῶτας] *add. αὐτῶ P*

370 δὲ] τε *P*

In the first section of the homily, which in its entirety is transmitted only in *PMBC*, there are important differences between *P* on the one hand and *MBC* on the other, e.g.:

12/13 καθὼς ἡ τρίτη τῶν Βασιλειῶν περιέχει] *MBC*, ὡς εἴρηται ἐν τῇ τρίτῃ τῶν βασιλιῶν *P*

15 ἀπαλοὺς καὶ] *om. MBC*

20 ἀμέτρως βακχεύσασα] *om. P*

39 πληττόμεναι] *MBC*, νυττόμεναι *P*

42 περυσσόμεναι] *MBC*, περιπτυσσόμεναι *P*

58 ἀβουλήτως] *MBC*, προβλήτως *P*

73 τῶν πειρασμῶν] *MBC*, τῆς θεογνωσίας *P*

- 94 ἀπάρχεται] *MBC*, παρέχει *P*  
 123 τοσαῦτα] *MBC*, ταῦτα *P*  
 159 ὑμῶν] *om.* *P*  
 167 τὸν Ἄδὰμ] *MBC*, τῶν αἰδοῦ *P*  
 170 ὀψωνεῖ] *MBC*, γεύσεται *P*  
 179/180 κεκοιμημένους] *P*, κειμένους *MBC*  
 211 μετὰ τὸν κόσμον] *post* σε *transp.* *P*  
 240 δὲ] *MBC*, τοίνυν *P*  
 241 θεὸν] *om.* *P*

On the basis of what we have seen of *P* from the comparison of the variants in the last section, and given the variants above, we have followed as a rule *MBC* in our text-constitution of the section transmitted in *PMBC*, because here, too, *P* has taken greater liberties with the text of the exemplar.

A consideration of the interrelationship of *MBC* brings to light an affinity between *MB* against *C*:

- 43 σκιρτῶντες] σκιρτοῦντες *MB*  
 191 τὰ ἔργα] τὴν πράξιν *MB*  
 275 οὕτω] *praep.* οὐχ *MB*  
 304 δευτέρας αὐτοῦ ἐνδόξου] ἐνδόξου δευτέρας αὐτοῦ  
*MB*, ἐνδόξου αὐτοῦ δευτέρας *C*  
 377 ἀλλοκτίστους] ἀλλοκοτ(τ)ήτους *MB*, ἀλλοκότους *C*

*C* is characterised by a number of lacunae and one transposition:

- 141/149 Τί - τοῦτο] *om.* *C*  
 158/161 φονευθῶ - ἀνθρώπων] ἀποκτανθῶ οὐ ζωωθή-  
 σεσθε *C*  
 166/169 Εἰ - ἀνθρώπων] *post* ἀνθρώπων (173) *transp.* *C*  
 196/197 Ἰδοῦ - ἐλεύσεται] *om.* *C*  
 250/251 ἦ' - τυγχάνει] *om.* *C*  
 371/374 καὶ - εἶναι] *om.* *C*

These errors of *C* we must attribute to the inattentiveness of the copyist or to one of his predecessors; his inattentiveness is also to blame for several smaller aberrations<sup>(2)</sup>. For the rest, *C* presents a decent text. With the exception of a number of insignificant errors, *B* has only nine genuine variants<sup>(3)</sup>. Even

(2) Cf. 18 εὐεργέτησεν] εὐηργέτησεν; 21 προτεθεῖσα] προστεθεῖσα; 39/60 εἰ καὶ] *om.*; 198 ἦ'] *om.*; 203 εἰληφε] προσεἰληφε; 229 δολοκλεψία] κλεψία; 234 Καὶ] τὸ; 238 προτεθεῖσαι] προστεθεῖσαι; 274 ἐρχόμενον] *om.*; 290 θεϊκὴν δόξαν] δόξαν τὴν θεϊκὴν.

(3) 105 παρὰ] ὑπὸ; 134 οἰκουμένης κτίστης] κτίσεως ποιητής; 154 ἀπι-

though *M* is the oldest MS of this group, it preserves a whole series of variants, as can be seen from the critical apparatus. These variants are partly inconsequential, such as small omissions<sup>(4)</sup> and slight changes in words<sup>(5)</sup>, but in part, too, they point to a certain tampering with the text on the part of the copyist, which comes especially to the fore in several small additions:

- 101 Χριστός] *praep.* ὁ *M*  
 128 ἐξελθῶν] *add.* ἀπὸ *M*  
 138 ἀγαπητός] *add.* ἐν ᾧ ηὐδόκησα *M*  
 173 Ἦλθον] *add.* οὖν *M*  
 210 θεός] *praep.* ὁ *M*  
 212 πάτερ] *praep.* σὺ *M*  
 257 πατρός] *add.* αὐτοῦ *M*

Of the two MSS, *V* and *ς*, which transmit Homily XIV only partially or with extensive lacunae, it is *V* which has a special relationship with *MBC*:

- 15 ἀπαλοὺς καὶ] *om.* *V* + *MBC*  
 καὶ<sup>2</sup>] *om.* *V* + *MBC*  
 44 πρόβατα] προβάτων *V* + *MBC*  
 56 νεκροέγερτον] νεκροήγερτον *V* + *MBC*

Within *MBC*, *V* shows agreement with *MB*:

- 43 σκιρτῶντες] σκιρτοῦντες *V* + *MB*  
 46 Χριστός] *praep.* ὁ *V* + *B*  
 59/60 εἰ καὶ] ἐκεῖ *V* + *M*

In one case *V* and *C* have preserved the original reading:

- 67 προέθηκε] *CV*, προσέθηκε *PMB*

From the above we may posit that *V* is to be situated within *MBC*, and, more particularly, within *MB*.

In the case of *ς* we are handicapped by extensive lacunae:

- 57/88 Τί - Χριστός] διὰ τοῦτο ἔλεγεν ὁ ποιμὴν ὁ καλός·  
 ἂν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται  
 πρὸς ὑμᾶς οὐδὲ συγχωρήσει τοῖς πταίσμασιν ὁ  
 πατήρ *ς*  
 112/121 Οὐκ - τοῦτο] *om.* *ς*

στεῖν] *om.*; 247 πατρῶν] ἀδιάδοχον; 277 οὖν] δέ; 330 ἀνήνεγκεν] ἀπήνεγκεν; 343 πληρωθῆ] πληροφορηθῆ; 344 σταθήσεται] σταθῆ; 367 Ὁθεν] *add.* καὶ.

(4) 38 πνευματικὰ] *om.*; 43 εὐσεβῆς] *om.*; 59 τὸ] *om.*; 177 μὴ] *om.*; 198 καὶ] *om.*; 219 ἡ<sup>2</sup>] *om.*; 224 τῆς] *om.*; 234 σέ] *om.*; 242 λοιπὸν] *om.*; 334 ὁ] *om.*

(5) 29 αἰσθητὸν] περιττὸν; 161 σίτου] λόγου; 264 μερίζει] χωρίζει; 282 γλώτταν] δόξαν; 288 ἐπέδειξεν] ὑπέδειξεν.

- 133/138 Εἰ - ἀκούετε] *om.*  $\mathcal{J}$   
 141/149 Τί - τοῦτο] *om.*  $\mathcal{J}$   
 156/161 Εἰ - ἀνθρώπων] *om.*  $\mathcal{J}$   
 161/347 κατὰ - στύλων] *om.*  $\mathcal{J}$

If we compare  $\mathcal{J}$  in the section of the text which is actually preserved with the other witnesses of the long version, we notice first that the text of  $\mathcal{J}$  is inferior. Counting small lacunae which have not been listed above, this MS comprises in the 130 or 140 lines of text a good 150 variants.  $\mathcal{J}$  agrees with  $P$  in the following cases:

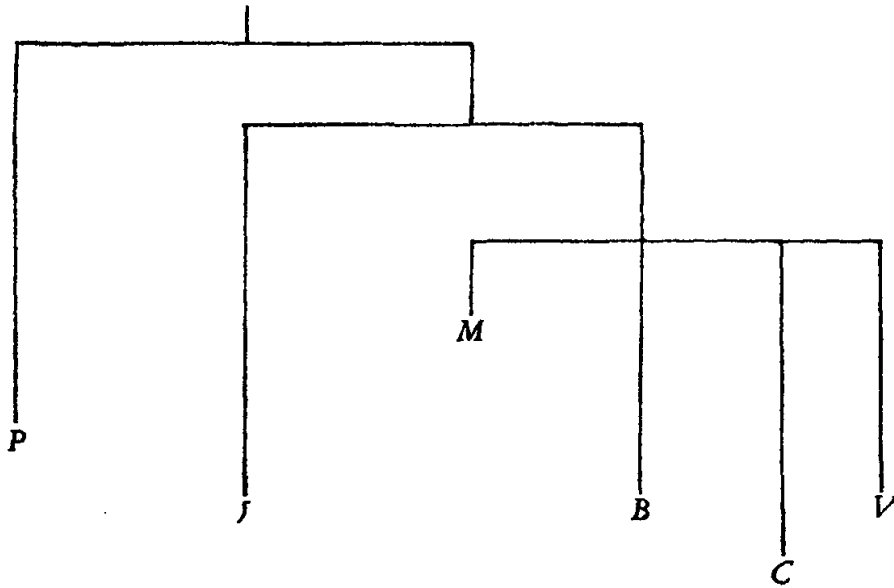
- 11 πλουσιώτερον] πλουσιέστερον  $P$ , πλησιέστερον  $\mathcal{J}$   
 15 ἀπαλοῦς]  $\mathcal{J}$   $P$ , *om.*  $MBCV$   
 23 ἐπουράνια] οὐράνια  $\mathcal{J}$   $P$   
 42 πτερουσσομένη] περιπτυσσόμενα  $\mathcal{J}$ , περιπτυσσομένη  $P$   
 152/153 καθὼς ἀρτίως ἤκουες] *om.*  $\mathcal{J}$   $P$   
 375 μίαν σοι] σὴ μία  $\mathcal{J}$ , σοι μίαν  $P$

In addition, we find agreement between  $\mathcal{J}$  and  $MBC$  in:

- 39 τὸ ἦπαρ πληττόμεναι]  $MBCV$ , παραπληττόμενα  $\mathcal{J}$ , τὸ ἦπαρ νυττόμεναι  $P$   
 44 πρόβατα] προβάτων  $\mathcal{J}$   $MBCV$   
 353 ὡς] *om.*  $\mathcal{J}$   $MBC$   
 362 τοὺς ἀποστόλους] αὐτοὺς  $\mathcal{J}$   $MBC$   
 364 μὲν] *om.*  $\mathcal{J}$   $MBC$   
 365 δὲ] *om.*  $\mathcal{J}$   $MBC$

From these agreements between  $\mathcal{J}$  and  $P$  on the one hand, and  $\mathcal{J}$  and  $MBC$  on the other, we may conclude that  $\mathcal{J}$  stands between  $P$  and  $MBC$ , in the sense that  $\mathcal{J}$  belongs to the group to which  $MBC$  also belong, but not to the subgroup  $MBC$ . Represented schematically, our findings are then:





$\omega^2$  Family  $\omega^2$  transmits the text of our homily from lines 241-242, ἔπεραιουῖτο, introduced by the following words: Περί τῆς ἑορτῆς ὀλίγα χρή πρὸς τὴν ἀγάπην ὑμῶν τήμερον εἰπεῖν· ἐπειδὴ γὰρ. This abridged version cannot derive from the exemplar of  $\omega^3$ , because that version begins only in line 252.

Family  $\omega^2$  is transmitted in only a few MSS. Sachot (pp. 275-276) mentions *Atbeniensis 242* (A) and *Atbeniensis 343*, s. XVI, ff. 110-113<sup>v</sup>. *Atbous Philotheon 98* (F) may be added to these. The three MSS preserve a fairly uniform text, on the basis of which we can deduce the significant variants of  $\omega^2$ :

- 242 λοιπὸν] *om.*  $\omega^2$   
 αὐτοῦ] *om.*  $\omega^2$   
 244 ἐποιεῖτο] *add.* ὁ ἰησοῦς  $\omega^2$   
 245 γὰρ] *om.*  $\omega^2$   
 247 Ποίαν] *post* λέγει *transp.*  $\omega^2$   
 250 ἐπίγειος] *add.* ἄνω γὰρ φυσικῶς ἐβασίλευσε, κάτω δὲ τροπικῶς  $\omega^2$   
 251 υἱοῦ] χριστοῦ  $\omega^2$   
 252 ἤκουες] ἄκουε  $\omega^2$   
 ἀρτίως] *om.*  $\omega^2$   
 257 τῆ] *om.*  $\omega^2$   
 261/264 τίς - -εῖ (-ει)] τί - -εῖς (-εις)  $\omega^2$   
 262 ἀζυγοστάτητα] ἀζυγόστατα  $\omega^2$   
 273 ἐστώτων] ἐστηκότων  $\omega^2$   
 275 φαντάζειν] φαντάζεσθαι  $\omega^2$   
 280 μικρῶς] μικρόν  $\omega^2$   
 281 ἀθεάτου] *add.* καὶ  $\omega^2$

- 283 δόξα] *add.* ἦν ω<sup>2</sup>  
 287 ἐπέδειξε] ἔδειξε ω<sup>2</sup>  
 292 ἔδειξεν] ἐπέδειξεν ω<sup>2</sup>  
 297 εὐρον] εὐρηκα ω<sup>2</sup>  
 298 ὅπως] *om.* ω<sup>2</sup>  
 ἴδω σε] *post* γνωστῶς *transp.* ω<sup>2</sup>  
 308 τις] *praepr.* ἔστι ω<sup>2</sup>  
 ἀλλά] ἀλλ' εἰσὶ ω<sup>2</sup>  
 319 προβῶμεν] προσβῶμεν ω<sup>2</sup>  
 333 αὐτῆς] αὐτοῦ ω<sup>2</sup>  
 335 κυριοπρασίαν] κυριοπραγισίαν ω<sup>2</sup>  
 336 τοιοῦτον] *praepr.* τι ω<sup>2</sup>  
 345 εὐσεβείας] εὐσεβοῦς ω<sup>2</sup>  
 362 τοὺς ἀποστόλους] τοὺς ἀπίστους ω<sup>2</sup>  
 365 ἠγκίστρευσεν] ἀγκίστρεύων ω<sup>2</sup>  
 366 Ἰάκωβον καὶ Ἰωάννην] Ἰωάννην καὶ Ἰάκωβον ω<sup>2</sup>  
 368 τε] *om.* ω<sup>2</sup>  
 374 καὶ] *om.* ω<sup>2</sup>  
 377 ἀλλοκτίστους] ἀλλοκτίτους ω<sup>2</sup>  
 379 οὐ] *om.* ω<sup>2</sup>

From a survey of the variants we have come to the conclusion that, apart from several distinctive mistakes (298, 319, 335), a number arose because of the adaptation which was necessitated by the beginning of the short version (242, 244, 252). The remaining differences must be regarded as slight variations which were partly incorporated deliberately (250, 261-264, 308), and partly unconsciously.

To sum up, then, we may postulate that family ω<sup>2</sup> makes a valuable contribution to the constitution of the text of the second section of this homily, despite the comparatively recent date of the MSS in which this family is transmitted.

ω<sup>3</sup> Of the three different families it is ω<sup>3</sup> which is preserved in the largest number of MSS (approximately 60). To his credit, Sachot has classified these numerous MSS for us, and in spite of the questions which always arise concerning a detailed stemma<sup>(6)</sup>, his efforts have been well worthwhile. Here it is our intention to build on his work and to correct it in a few cases. This is not meant to imply, however, that we accept entirely pp. 205-275 of Sachot's book. Unfortunately, this section contains many errors, some caused by an inexact

(6) See AUBINEAU, *Hilary's* 744-745.

collation of MSS (as we have already alluded to in the discussion of  $\omega^1$  and  $\omega^2$ ), others by carelessness in working through the variants mentioned by him. In addition, we should wish to distance ourselves from Sachot's inclination to posit contamination indiscriminately as an explanation of common variants in various branches of the text-transmission. To be sure, contamination plays an important rôle, but it is not so all-prevailing as Sachot supposes.

Since we are building on Sachot's work, we shall treat  $\omega^3$  briefly. As significant variants of this family we may note:

252 αὐτοῦ] *om.*  $\omega^3$

253 ὅτι] *om.*  $\omega^3$

296/297 Μωϋσῆς] *add.* φησιν  $\omega^3$

301 δέ] *om.*  $\omega^3$

309 ὑμᾶς] *om.*  $\omega^3$

330 ἀνήνεγκεν] *add.* εἰ τοῦτο ἦν τὸ αἴτιον φησίν  $\omega^3$

354 εἶναι] λαλεῖν  $\omega^3$

Within  $\omega^3$  the subgroups  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$  and  $\epsilon$  derive from the archetype of  $\omega^3$  via a common model, which is characterised by the following variants:

302 ἐπέδειξε] ἔδειξε  $\alpha \beta \gamma \delta \epsilon$

314 ἐγένετο] *om.*  $\alpha \beta \gamma \delta \epsilon$

361/362 ἐκέκρυπτο] κέκρυπτο  $\beta \gamma \epsilon$ , κέκρυπται  $\alpha \delta$

365 ἠγκίστρευσεν] ἠγκίστρευεν  $\alpha \beta \gamma \delta \epsilon$

We have rejected the common source posited by Sachot (p. 209) for  $\beta$ ,  $\gamma$ ,  $\delta$  and  $\epsilon$  on the grounds of two variants:

255 δόξα] *praep.* ἡ  $\beta \gamma \delta \epsilon$

365 ἠγκίστρευσεν] ἠγκίστρευεν  $\beta \gamma \delta \epsilon$

In the first place, the reading ἠγκίστρευεν also occurs in  $\alpha$ ; secondly, the addition of ἡ in a number of MSS of  $\beta$ ,  $\gamma$ ,  $\delta$  and  $\epsilon$  is insufficient for assuming a common model for these subgroups. In our opinion,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$  and  $\epsilon$  all descend directly from their common model.

For clarity's sake, we shall next treat briefly the various subgroups.

$\alpha$  Subgroup  $\alpha$  consists of two MSS, *Parisinus Suppl. gr. 241* ( $S$ ), and *Hierosolymitanus S. Sabae 226*, s. XVI, ff. 100<sup>v</sup>-102<sup>v</sup>.

The significant variants of  $\alpha$  are:

281 ἀθεάτου] ἀθανάτου  $\alpha$

297 πρὸς τὸν θεὸν ἔφη] εἶπεν πρὸς τὸν θεόν  $\alpha$

302/303 καὶ οὐκ ἐπέδειξε] *om.*  $\alpha$

$S$  presents a reliable text of  $\alpha$ : in addition to the variants just named, this MS bears as most significant variants:

275 μῆ] *om.* S

382 αἰῶνας] *praep.* σύμπαντας καὶ ἀτελευτήτους S

**β** The sole representative of **β** is *Parisinus gr. 986* (O), which contains some small errors, mainly omissions<sup>(7)</sup>, and the following more significant variants:

286 ἄκουε] ἀκούεται O

308 ἄκουε] *add.* σὺν τῷ O

317 ἐν τῷ] *om.* O

326 Ὅτι] *om.* O + θ

337 αὐτὸν] *om.* O + γ

356 τὴν'] *om.* O

Although these variants may not seem sufficient for constituting a separate subgroup for **β**, the absence in O of the important variants of the other subgroups pleads for a separate category **β**.

**γ** Subgroup **γ** comprises five MSS and is characterised by the following variants:

337 αὐτὸν] *om.* γ + β

373 ἀνάστασιν μηνύοντες] θυμιῶντες γ

This subgroup falls into three branches. One of these, represented by *Ambrosianus A 60 sup.*, s. XIII, ff. 95-98, pursues its own course, with many variations in the text and with the ending substituted by part of the homily of Proclus on the Transfiguration, PG 65, 765 C 2 - 768 B 12<sup>(8)</sup>.

The second branch is represented by two MSS, *Taurinensis B.N. gr. 288*, s. IX-X, ff. 139-142<sup>v</sup> and *Oxonimensis Bodl. Holkhamensis gr. 25* (R). For the constitution of the text we have used R because the *Taurinensis* is illegible in various places. That both MSS do, in fact, belong to the same branch is evident from an extensive lacuna which appears in both (309-320). In spite of the fact that R is a recent witness, this MS contains only a few significant variants<sup>(9)</sup>.

The third branch consists of *Vaticanus gr. 1673*, s. XI, ff. 167<sup>v</sup>-168<sup>v</sup>, and *Vaticanus gr. 1216* (T). Both MSS betray their affinity by a common mistake in 374: ἔστιν *post* ἡμᾶς *transp.* T and *Vatic. gr. 1673*. That both descend from a common model

(7) E.g. 257/258 ἐρχεσθαι - ἀνθρώπου] *om.*; 268 οἶδα] οἶδαν; 283 ἦ] *om.*; δόξα] δόξαν; 304/305 τῆς - περι] *om.*; 321 καὶ ἰάκωβον] *om.*; 372 πνεύοντες] πνεύοντας.

(8) See Sachot, *Transfiguration* 213.

(9) E.g. 254 ἀνθρώπου] θεοῦ; 350 ἦ] *om.*; 355 τὰ οἰκονομικά] τὰς οἰκονομίας καὶ; 370 ἤκουες] ἤκούετε.

is evident from 373, where the nonsensical οὐ μηνύοντες of the model is adopted by *Vatic. gr. 1673*, while *T* gives οὐ followed by a *fenestra*.

That in subgroup  $\gamma$  we are dealing with a version of ancient date emerges from 373, where  $\gamma$ 's reading,  $\theta\upsilon\mu\iota\omega\nu\tau\epsilon\varsigma$ , appears to have been adopted by the group *MBCV* of family  $\omega^1$ . Considering that *M*, the oldest MS of this group known to us, dates from the ninth-tenth century, we must situate  $\gamma$  even earlier.

$\delta$  The grounds for postulating a separate subgroup  $\delta$  are slender but real:

294  $\tau\acute{o}\upsilon\tau\omicron\upsilon\ ] \tau\acute{o}\upsilon\tau\omega\nu \delta$

Because of the contaminated character of the majority of the six witnesses of  $\delta^{(10)}$ , it is extremely difficult to add further common, significant variants. Sachot (p. 216) proposes three places in the archetype of  $\delta$ , which has been contaminated with  $\omega^1$ :

252 ἀρτίως] *ante* τοῦ *transp.*  $\delta + P$

253 οἷ] οἷτινες  $\delta + P$

359 αὐτοῦς] *post* ὑπονοίας *transp.*  $\delta + PM$

To us these examples of contamination do not carry sufficient weight to enable us to conclude that the hyp-archetype of  $\delta$  had already been exposed to contamination with  $\omega^1$ ; they are even less convincing if we have to suppose, like Sachot, that the various representatives of  $\delta$  were again subjected to contamination.

A representative of  $\delta$  which stands somewhat apart is *Atbous Batopedi 426* (G). This MS contains four variants which are not to be found in other witnesses<sup>(11)</sup>. A good representative of the remaining five witnesses of  $\delta$  we have in the only majuscule MS in which our text is transmitted, namely the well-known *Scorialensis*  $\Phi$ -III-20 (E). Like the subgroup to which it belongs,  $\delta^1$ , *E* exhibits patent traces of contamination:

268 ἐρμηνευσάντων] ἐρμηνευτῶν  $\omega^1 E$

272 ἐνδοξόν] *praep.* δευτέραν *E*, *add.* δευτέραν  $\omega^1$

(10) *Atheniensis* 2734, s. XIV, ff. 270<sup>v</sup>-275; *Atbous Batopedi* 426, s. XI, ff. 21<sup>v</sup>-25; *Londinensis* B.L. Harleianus 5639, s. XIV, ff. 141<sup>v</sup>-145; *Oxonienensis* Bodl. Holkhamensis gr. 43, s. XIV, ff. 424-426; *Scorialensis*  $\Phi$ -III-20, s. IX, ff. 337<sup>v</sup>-341 and *Venetus Marcianus* gr. II 168, a. 1481, ff. 670-672<sup>v</sup>.

(11) 269 ἐνδοξον αὐτοῦ παρουσίαν] βασιλείαν; 295 δ] *praep.* αὐτὸς; 328 τινες] *om.*; 338 ἴνα] ἴν'.

- 282 εὐθὺς] εὐθέως ω<sup>1</sup>E  
 299 αὐτόν] *add.* φησιν E + P (+ N)  
 309 ὑμᾶς] *om.* ω<sup>3</sup> (-EKN)  
 361 ἐδείκνυεν] *add.* αὐτοῖς E + ω<sup>1</sup> (+ N)

The variants which E has in common with the other witnesses of this subgroup are:

- 252 ἤκουες] *add.* οὖν δ<sup>1</sup>  
 257 ἐνταῦθα] *add.* δὲ δ<sup>1</sup>  
 265 Ἀμὴν] *add.* ἀμὴν δ<sup>1</sup> (+ F)  
 278 παρουσίας - ἐνδόξου] ἐνδόξου αὐτοῦ παρουσίας δ<sup>1</sup>  
 287 ἀθεάτου] *om.* δ<sup>1</sup>  
 292 αὐτῶν] αὐτοῖς δ<sup>1</sup>  
 349/350 Μωϋσῆν καὶ Ἡλίαν] ἡλίαν καὶ μωσέα δ<sup>1</sup>

ε The subgroup ε, represented by thirteen MSS<sup>(12)</sup>, has only one significant variant:

- 369 καὶ ἡρέμα ὑποτρύζοντας] *om.* ε

Eleven MSS belonging to ε<sup>(13)</sup>, forming a group which we shall designate as ε<sup>2</sup>, are characterised by the following variants:

- 259/260 πατρῶαν<sup>1</sup> - βασιλείαν] *om.* ε<sup>2</sup>  
 275 Ἔχει] εἰ ε<sup>2</sup>  
 276/277 ὅτε - ὠξυνεν] ζητεῖν ε<sup>2</sup>  
 285 εἰ - ὀρατή] *om.* ε<sup>2</sup>  
 356 τροπικὴν] *om.* ε<sup>2</sup>  
 357/358 καὶ<sup>1</sup> - κατεπλήττοντο] ἀντεπλήττοντο ε<sup>2</sup>  
 378 συντάττων] ἐντάττων ε<sup>2</sup>

To these we can add several other variants assumed by Sachot (p. 228) to have been brought about by contamination with ζ:

- 262 ἀζυγοστάτητα] ἀζυγοστάτιστα ε<sup>2</sup>  
 283 ἀθέατος] *add.* ἔστιν ε<sup>2</sup>  
 311 ἀνέρχεται] ἀναφέρει αὐτοὺς ε<sup>2</sup>  
 352 Τίνος] *add.* οὖν ε<sup>2</sup>

(12) *Atheniensis* 422, a. 1546, ff. 179-181; *Hierosolymitanus S. Crucis* 3, s. XV, ff. 171-172<sup>v</sup>; *Mediolanensis Ambrosianus C 92 sup.*, s. XIV, ff. 226<sup>v</sup>-228; *Massanensis S. Salvatoris* 3, a. 1141, ff. 156<sup>v</sup>-159; *Massanensis S. Salvatoris* 89, a. 1127, ff. 200-202; *Oxonienis Bodl. Auctarium E.3.16*, s. XVI, pp. 789-792; *Panormitanus I.E.10*, s. XII, ff. 145<sup>v</sup>-149; *Parisinus gr. 1505*, s. XII, ff. 161<sup>v</sup>-163; *Parisinus Suppl. gr. 399*, s. XVI, ff. 162-163<sup>v</sup>; *Parisinus Suppl. gr. 590*, s. XVII, ff. 163-166; *Romanus Casanatensis 1396*, s. XVI, ff. 68-72; *Vaticanus gr. 437*, s. X, f. 133<sup>v</sup>; *Vaticanus gr. 1641 (U)*, s. X-XI, ff. 375-376<sup>v</sup>.

(13) All MSS mentioned in note 12, except *Panormitanus I.E.10* and *Mediolanensis Ambros. C 92 sup.*

377 λυγιδοπλεκτεῖν] λυγιδοπλέκειν  $\epsilon^2$

As we shall see, however, ζ forms part of  $\epsilon^2$ , and we can thus regard these variants as peculiar to  $\epsilon^2$ .

In our judgment, Sachot's delineation (pp. 228-242) of the closer relationship between the MSS belonging to  $\epsilon^2$  deserves to be accepted, with the following addition. Related to the subgroup to which *Vaticanus gr. 1641* (U) belongs (which we call  $\epsilon^4$ ), is *Messanensis S. Salv. 3*, ff. 156<sup>v</sup>-159, which was not collated by Sachot. As variant readings of the subgroup to which *Vaticanus gr. 455* belongs (which we designate as  $\epsilon^5$ ), the following may be noted in contrast to Sachot's findings on p. 231.

255 πατρός] *praep.* τοῦ  $\epsilon^5$

256 υἱοῦ] *praep.* τοῦ  $\epsilon^5$

259 Χριστοῦ] τοῦ υἱοῦ  $\epsilon^5$

268 οἶδα τί] οἶδ' ὅτι  $\epsilon^5$

269 ἔνδοξον] *om.*  $\epsilon^5 + L$

271 θανάτου] *post* μετεσχηκέναι *transp.*  $\epsilon^5$

281 θεϊκῆς] *om.*  $\epsilon^5$

284 ἐπέδειξεν] ἔδειξεν  $\epsilon^5 + K$

291 περιφέροντες] ἔχοντες  $\epsilon^5$

In addition,  $\epsilon^5$  corrects several errors of  $\epsilon^2$ : 259/260, 262, 275, 276/277, 283, 285, and, given the variants in 269 and 284, it is not impossible that this subgroup made these corrections with the help of an exemplar of subgroup η.

As Sachot has demonstrated plainly<sup>(14)</sup>, the text of BHG<sup>a</sup> 1986 (= ω<sup>3</sup>) as published by Savile derives from a MS which forms part of ε, more particularly of  $\epsilon^4$ .

Besides the groups α-ε, discussed above, Sachot distinguishes another nine, to which he assigns no place in the stemma because of their contaminated tradition. These are the subgroups ζ, η, θ, κ, λ, μ, ν, ξ and ο. We believe, however, that two of these, ζ and θ, can in fact be allotted a precise place in the transmission of the text.

ζ The most important representative of ζ is *Vaticanus Ottobonianus gr. 1*, s. XI, ff. 289-290<sup>v</sup>, through which we can approach the text of its subgroup the most closely<sup>(15)</sup>. Because

(14) SACHOT, *Transfiguration* 241-242.

(15) A second representative of ζ is *Neapolitanus gr. 19*, s. XVII, ff. 96-97<sup>v</sup>.

of its contamination with the long version  $\omega^1$ , the place of  $\zeta$  in the stemma is difficult to determine. Of the characteristic variants of  $\omega^1$ ,  $\zeta$  has preserved the following:

- 268 ἔρμηνευσάντων] ἔρμηνευτῶν  $\zeta + \omega^1$   
 292 δὲ] γὰρ  $\zeta + \omega^1$   
 301 δὲ] *habent*  $\zeta \omega^1 \omega^2$ , *om.*  $\omega^3$   
 334 ὅτι] *om.*  $\zeta + \omega^1$   
 337 ἐκείνου] ἐκείνων  $\zeta + \omega^1 (+ N)$   
 350 ἐν τῷ ὄρει μετέστησεν] μετέστησεν ἐν τῷ ὄρει  $\zeta + \omega^1$   
 (+ *N*)  
 357 καὶ] *om.*  $\zeta + \omega^1$   
 360 ἐν τῷ ὄρει] εἰς τὸ ὄρος  $\zeta + \omega^1 (+ N)$   
 361 ἐδείκνυσεν] *add.* αὐτοῖς  $\zeta + \omega^1 (+ EN)$   
 373 μηνύοντες] *add.* ἐκεῖ δεσμὰ καὶ θάνατος, ὧδε φῶς καὶ  
 ἀγαλλίασις  $\zeta + PMB$

That this contamination with  $\omega^1$  occurred through the medium of the subgroup to which *P* belongs is apparent from the agreements with this MS in:

- 257 ἐνταῦθα] *add.* δὲ  $\zeta + P (+ E)$   
 260 υἱοῦ] χριστοῦ  $\zeta + P (+ ENKL)$   
 302 θεὸν ἰδῶν] ἰδῶν θεὸν  $\zeta + P (+ N)$   
 304 δευτέρας αὐτοῦ ἐνδόξου] ἐνδόξου αὐτοῦ  $\zeta + P (+ N)$

Even so, the place of  $\zeta$  in  $\omega^3$  remains clear, particularly from 253, 296/297, 309 and 354 where  $\zeta$  has retained the significant variants of  $\omega^3$ . In addition,  $\zeta$  agrees with  $\epsilon$  in three instances:

- 257 πατρός] *add.* αὐτοῦ  $\zeta + \epsilon (+ M)$   
 262 ἀζυγοστάτητα] ἀζυγοστάτιστα  $\zeta + \epsilon (+ E)$   
 283 ἀθέατος] *add.* ἐστὶν  $\zeta + \epsilon$

Sachot assumes (p. 245) that the variant in 257 is due to contamination with *M*, and that the variants in 262 and 283 in  $\epsilon$  crept in through the contamination of  $\epsilon$  with  $\zeta$ . It seems to us far more plausible, however, to assume that  $\zeta$  is a representative of  $\epsilon$ , which transmits a text thoroughly contaminated with an exemplar of the branch of the long version to which *P* also belongs. On this assumption we have only to postulate the influence of one branch of the long version on  $\zeta$ , instead of arguing, as Sachot does on flimsy grounds (p. 280), for an influence of both branches of  $\omega^1$ . Sachot must then argue further that  $\epsilon$  was influenced by  $\zeta$ . In this case the simpler explanation deserves the preference. If we consider the variant in 257 (πατρός] *add.* αὐτοῦ  $\zeta + U [\epsilon^1] M$ ), we may perhaps assume that  $\zeta$  belongs to  $\epsilon^1$ .



$\theta$  In the case of  $\theta$ , too, which is represented by four MSS<sup>(16)</sup>, contamination of the text hinders us in our task of assigning this subgroup a definite place in the stemma. Contamination with  $\omega^1$  is obviously present from at least line 325 onwards: e.g.

326 προαιρέσεως]  $\theta + \omega^1$ , προδοσίας  $\omega^2 \omega^3$

327 τοσαύτην] τοιαύτην  $\theta + \omega^1$

333 λοιπούς] *om.*  $\theta + \omega^1$

ἀνελθόντας] ἀνελθεῖν  $\theta + P$ , ἀπελθεῖν *MBC*

τῆς] *praep.* καὶ  $\theta + \omega^1$

337 ἐκείνου] ἐκείνων  $\theta + \omega^1$

340/341 μακαρίζων ἔλεγεν] μακαρίζει λέγων  $\theta + \omega^1$

350 ἐν τῷ ὄρει μετέστησεν] μετέστησεν ἐν τῷ ὄρει  $\theta + \omega^1$

360 ἐν τῷ ὄρει] εἰς τὸ ὄρος  $\theta + \omega^1$

That the branch to which *MBC* belong was the origin of this contamination becomes abundantly evident in 373, where  $\theta$  reads θυμιῶντες with *MB*, and in 377 ἀλλοκοτήτους *M(B)\theta*. In the first section  $\theta$  is free of direct contamination with  $\omega^1$ , but here too we can still detect traces of outside influence:

260 υἱοῦ] χριστοῦ  $\theta + PEKL$

299 αὐτόν] *add.* φησιν  $\theta + PE$

302 θεὸν ἰδὼν] ἰδὼν θεὸν  $\theta + P (+ \zeta)$

304 δευτέρας] *om.*  $\theta + P$

This influence can also be traced in the second section:

360 θύραν] θυρίδα  $\theta + E$

Our conclusion must be that here, in all probability, we have a case of contamination with another branch of  $\omega^3$ , to wit  $\delta$ . In its turn, a subgroup of  $\delta$ ,  $\delta^1$ , has been contaminated with the branch *P* of  $\omega^1$ <sup>(17)</sup>. In this way we are in a position to explain how significant variants of  $\omega^3$  have disappeared in  $\theta$ : e.g.

296/297 Μωϋσῆς] *add.* φησιν  $\omega^3 (- \theta GL)$

309 ὑμᾶς] *om.*  $\omega^3 (- \theta EK)$

The significant variants of the common model of  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$  and  $\epsilon$  have also disappeared in  $\theta$ , except for one unimportant instance in 255 (δόξα] *praep.* ἢ  $\beta \gamma \delta \epsilon$ ). These considerations lead us to relegate  $\theta$  to the groups  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$  and  $\epsilon$ .

(16) *Cantabrigiensis* Trinity College B.VIII.7, s. XI, ff. 456-458<sup>v</sup>; *Scorialensis* Y-II-9, s. XI, ff. 270-272<sup>v</sup>; *Vaticanus* gr. 561, s. XVI, ff. 26-28; *Vaticanus* gr. 562 (N), s. XIV, ff. 33<sup>v</sup>-36.

(17) See above p. 416.

η Another family which has caused us to rack our brains because of the thorough-going contamination on its representatives from various directions is η. This family is represented by at least eight MSS<sup>(18)</sup>. To the seven listed by Sachot we must add the *Londinensis* B.L. *Add.* 17473, which he did not collate. In spite of its contaminated witnesses, η obviously does not derive from the archetype of ω<sup>3</sup> via the model used by the subgroups α-ε. Significant variants of η are:

256 ἔλεγεν] *add.* ὅτι η  
 293 πᾶσαν] *om.* η (- K)  
 310 Πέτρον] *praep.* τὸν η  
 330 εἰ τοῦτο ἦν τὸ αἴτιον φησὶν *add.* ω<sup>3</sup>, *om.* η  
 362 ἐπληροφόρει] πληροφορεῖ η (- K)  
 364 τὸν] *om.* η (- K)

As Sachot has already pointed out, the damaged *Parisinus gr.* 683 represents a separate branch within η. To this same branch belongs *Londinensis* B.L. *Add.* 17473 (L), which transmits the text in its entirety. The common variants of both MSS in the section which is also transmitted by *Parisinus gr.* 683 (252-282; 302-308; 332-381) are:

- 256 Μέλλει] *post* ἀνθρώπου *transp.* L + *Par.* 683  
 269 ἔνδοξον] *om.* L + *Par.* 683  
 αὐτοῦ] *post* παρουσίαν *transp.* L + *Par.* 683  
 278 παρουσίας - ἔνδοξου] αὐτοῦ παρουσίας τῆς ἔνδοξου  
 L + *Par.* 683  
 280 μικρῶς] μικρόν L + *Par.* 683  
 Χριστὸς] *om.* L + *Par.* 683  
 282 θηρευτικὴν] *praep.* δοκοῦντες L + *Par.* 683  
 304 δευτέρας αὐτοῦ ἔνδοξου] ἔνδοξου αὐτοῦ δευτέρας L  
 + *Par.* 683  
 παρουσίας] *add.* λέγει L + *Par.* 683  
 306 μόνου] μόνον L + *Par.* 683  
 Πέτρου καὶ Ἰακώβου] Ἰακώβου καὶ πέτρου L + *Par.*  
 683  
 351 ἐπισκιάζουσα] σκιάζουσα L + *Par.* 683  
 352 φωνῆ] *post* βροντῶσα *transp.* L + *Par.* 683  
 359 ὑπονοίας] *post* ἐκκόψη *transp.* L + *Par.* 683

(18) *Constantinopolitanus Panagias* 62, s. XIV, ff. 57<sup>v</sup>-60; *Londinensis* B.L. *Add.* 17473 (L), s. XV, ff. 252-256; *Parisinus gr.* 683, s. X, ff. 211<sup>v</sup>-213; *Parisinus gr.* 790 (K), s. XI-XII, ff. 242-244<sup>v</sup>; *Parisinus gr.* 1173 A, s. XII, ff. 187-189; *Parisinus gr.* 2988, s. X, ff. 1<sup>rv</sup>, 4<sup>r</sup>-5<sup>v</sup>, 8<sup>rv</sup>; *Parisinus Suppl. gr.* 1278, a. 1442, ff. 166-169<sup>v</sup>; *Vindobonensis theol. gr.* 123, s. XIII-XIV, ff. 193<sup>v</sup>-195.

362 ἐπληροφόρει] πληροφοροεῖ L + Par. 683

364 τὸν] *om.* L + Par. 683

379 χωρῆσαι] *add.* μὴ βουλόμενον L + Par. 683

If we now attempt to trace the contamination as we find it in L it will be seen that a number of variants point to the long version,  $\omega^1$ , and in particular to the subgroup to which P belongs, e.g. 284 αὐτήν] *om.* PL; 290 θεϊκὴν] *om.* PL (+ G); 293 πᾶσαν] *om.* PL; 304 παρουσίας] *add.* λέγει PL.

For the interrelationship of the other witnesses of  $\eta$  the reader is referred to Sachot (pp. 249-258), notwithstanding the fact that here too Sachot's findings are not always represented accurately<sup>(19)</sup>. This does not, however, affect his most important conclusions.

In our opinion,  $\eta$  is an original, uncontaminated version of  $\omega^3$ , a version whose various witnesses, however, to a greater or lesser extent transmit a contaminated text.

As far as Sachot's remaining groups -  $\kappa^{(20)}$ ,  $\lambda^{(21)}$ ,  $\mu^{(22)}$ ,  $\nu^{(23)}$ ,  $\xi^{(24)}$  and  $\omicron^{(25)}$  - are concerned, it must be admitted that little can be added to his exposé (pp. 266-276), from which it appears impossible to find an exact position for these groups in the transmission of  $\omega^3$ . The MS *Athous Iviron 263* (Sachot no. 5), which he did not collate, would appear to be related to the *Vindobonensis hist. gr. 45*, assigned by Sachot to group  $\kappa$ .

For the text-constitution we have used almost all the accessible MSS as far as  $\omega^1$  and  $\omega^2$  are concerned, while for  $\omega^3$  we have chosen the most important representatives of the subgroups  $\alpha$ - $\theta$ . In so doing, we believe that the text-tradition has come more clearly to the fore in the critical apparatus. Because of the transmission of this homily, in constituting the

(19) To take one MS as an example: *Parisinus gr. 1173A* does not contain the errors which according to Sachot are characteristic of the subgroup to which this MS belongs, in the following places (and for the sake of clarity we refer to Sachot's pagination): 14, 9 (p. 249); 8, 3; 8, 14; 13, 15 (p. 250); 10, 6; 10, 19 (p. 254).

(20) *Athous Iviron 263*, s. XVI, ff. 370<sup>v</sup>-373; *Vindobonensis hist. gr. 45*, s. XI, ff. 80<sup>v</sup>-83<sup>v</sup>.

(21) *Mediolanensis Ambrosianus F 99 sup.*, s. XIII, ff. 124<sup>v</sup>-126.

(22) *Vindobonensis hist. gr. 114*, s. XII-XIII, ff. 165-167<sup>v</sup>.

(23) *Mediolanensis Ambrosianus F 144 sup.*, s. XI, ff. 9-11<sup>v</sup>.

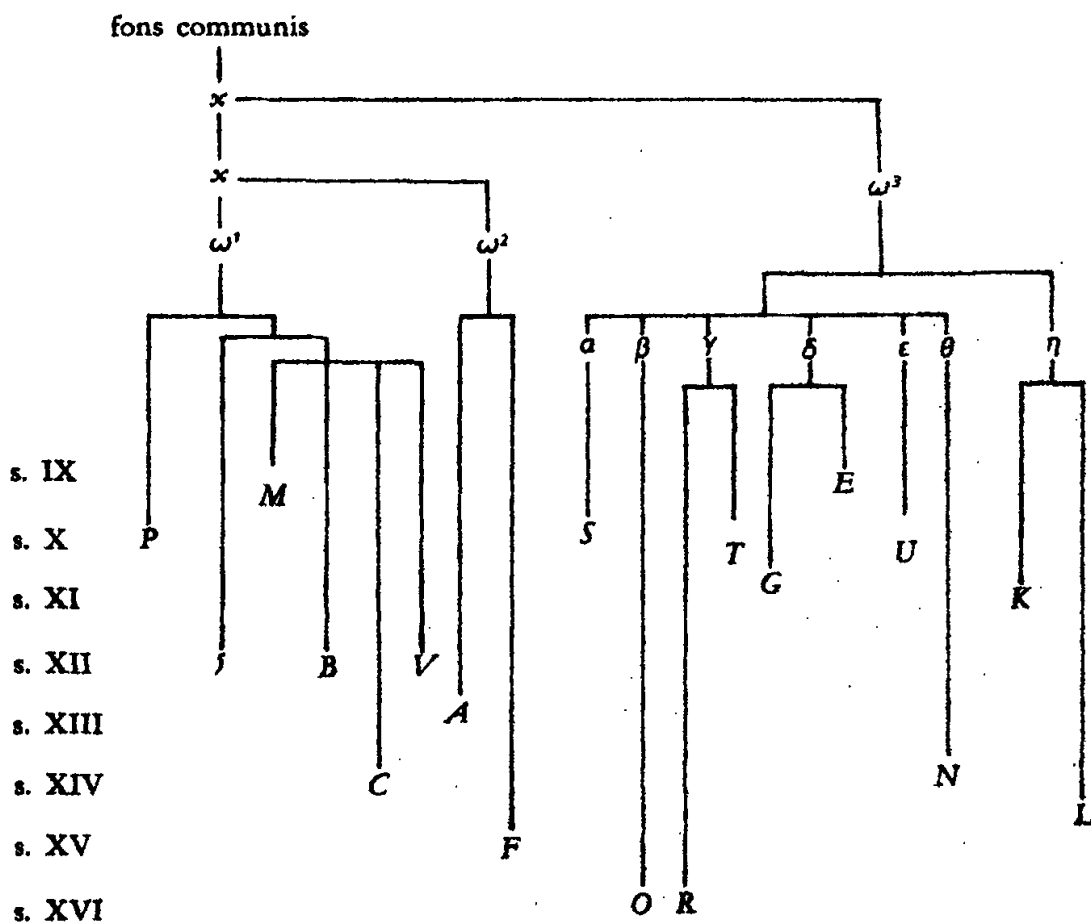
(24) *Vaticanus gr. 1633*, s. X-XI, ff. 289<sup>v</sup>-290<sup>v</sup>.

(25) *Florentinus Laurentianus XI 15*, s. XIV, ff. 251-254<sup>v</sup>; *Londinensis B.L. Add. 21983*, s. XVI, ff. 340-342<sup>v</sup>.

text of the section transmitted by  $\omega^1$ ,  $\omega^2$  and  $\omega^3$ , we have followed as a rule the reading given by the majority of the families.

*Stemma*

Since Sachot has already provided a detailed stemma (p. 282), it will suffice here to give a more restricted stemma in which are included only those MSS which we have used in constituting the text.



## CONSPECTUS SIGLORUM

- A Atheniensis* 242 m. s. XII-XIII ff. 61-64  
*B Parisinus gr. 1174* m. s. XII ff. 308-317  
*C Parisinus gr. 771* m. s. XIV ff. 305<sup>v</sup>-310  
*E Scorialensis Φ-III-20* m. s. IX-X ff. 337<sup>v</sup>-341  
*F Athous Philotheou* 98 chart. s. XV ff. 70<sup>v</sup>-74  
*G Athous Batopedi* 426 m. s. XI ff. 21<sup>v</sup>-25  
*K Parisinus gr. 790* m. s. XI-XII ff. 242-244<sup>v</sup>  
*L Londinensis B.L. Cod. Additional 17473* chart. s. XV ff. 252-256  
*M Mosquensis gr. 284 (215)* m. s. IX ff. 375-380<sup>v</sup>  
*N Vaticanus gr. 562* chart. s. XIV ff. 33<sup>v</sup>-36  
*O Parisinus gr. 986* chart. s. XVI ff. 499-503<sup>v</sup>  
*P Parisinus gr. 1447* m. s. X ff. 325-331<sup>v</sup>  
*R Oxoniensis Bodl. Holkham. gr. 25* chart. s. XVI ff. 96-97  
*S Parisinus Suppl. gr. 241* m. s. X ff. 30-32<sup>v</sup>  
*T Vaticanus gr. 1216* m. s. X-XI ff. 205-207  
*U Vaticanus gr. 1641* m. s. X-XI ff. 375-376<sup>v</sup>  
*V Vallicellianus B 34* m. s. XII ff. 31<sup>v</sup>-32<sup>v</sup>

ω<sup>1</sup> *consensus codicum PMBCV*

ω<sup>2</sup> *consensus codicum AF*

ω<sup>3</sup> *consensus codicum SORTGEUNKL*

[Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν  
Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως  
τοῦ Χρυσοστόμου]  
λόγος εἰς τὴν μεταμόρφωσιν  
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

- Ἄγαν αἰδέσιμον ἡμῖν ὁ δαψιλῆς ἐστιάτωρ Χριστὸς καὶ  
σήμερον προέθηκε  
τράπεζαν οὐ τῇ συνηθείᾳ τιμωμένην,  
ἀλλὰ τῇ θεογνωσίᾳ γνωριζομένην·  
5 τράπεζαν οὐ τῶν ἐπιγείων γλιχομένην,  
ἀλλὰ τῶν ἐπουρανίων ἔχομένην·  
τράπεζαν οὐ τοῖς Σολομωνιακοῖς ὄψοις φαιδρνομένην,  
ἀλλὰ τοῖς θεϊκοῖς νόμοις στεφανουμένην·  
τράπεζαν οὐ πλήθει σιτίων μακαριζομένην,  
10 ἀλλὰ θείοις νοήμασι σεμνυνομένην.  
Τί γὰρ τῆς Σολομωνιακῆς τραπέζης πλουσιώτερον τῆς  
δαπανησάσης καθ' ἑκάστην ἡμέραν, καθὼς ἡ τρίτη τῶν  
Βασιλειῶν περιέχει, *τριάκοντα κόρους σεμιδάλεως καὶ ἐξή-  
κοντα κόρους ἀλεύρου κεκοπανισμένου καὶ δέκα μόσχους*  
15 *ἀπαλοῦς καὶ ἐκλεκτοῦς καὶ εἴκοσι βόας νομάδας καὶ ἑκατὸν*  
*πρόβατα, ἐκτὸς ἐλάφων καὶ δορκάδων καὶ ὄρνιθων ἐκλε-*  
*κτῶν; Ἄλλ' οὐδὲν τὸν μέγιστον Σολομῶνα ἢ τοσαύτη τῶν*  
*ὄψων πληθὺς εὐεργέτησεν ἢ πρὸς τελείαν ἀρετὴν ἴθυσεν·*  
*τούναντίον δὲ αὐτὸν πρὸς τῷ τέλει διαφθεῖραι πεποίηκεν*  
20 *ἀμέτρως βακχεύσασα. Ἡ δὲ γε τοῦ κυρίου τράπεζα καὶ*  
*σήμερον ἡμῖν δαψιλῶς προτεθεῖσα, ἡ ἄυλος, ἡ ἀπέριττος, ἡ*  
*ἄφθαρτος, ἡ ἀθάνατος, ἡ ἀπερίγραπτος, ἡ ἀλογοθέτητος, οὐ*

13/17 III Reg. 5, 2-3 19/20 cf. III Reg. 11, 1-13

PMBCV

*Tit.* 1/5 Τοῦ - Χριστοῦ] τοῦ αὐτοῦ εἰς τὴν μεταμόρφωσιν λόγος β' Μ,  
Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ χρυσοστόμου λόγος εἰς  
τὴν μεταμόρφωσιν τοῦ σωτήρος V

1 αἰδέσιμος V δαψιλῆς B 3 τῇ] *om.* M τιμωμένη MV 4  
γνωριζομένη M 7 τοῖς] τῆς V 9 πλήθει M 11 τῆς'] *om.* Sachat  
πλουσιώτερον P 12/13 καθὼς - περιέχει] ὡς εἴρηται ἐν τῇ τρίτῃ  
τῶν βασιλειῶν P 14 κεκοπανισμένου] *om.* P 15 ἀπαλοῦς καὶ] *om.*  
MBCV καί'] *om.* MBCV 17 σολομῶντα P 18 εὐεργέτησεν C  
19 διαφθεῖραν B 20 ἀμέτρως βακχεύσασα] *om.* P τράπεζα τοῦ  
κυρίου M 21 προστεθεῖσα C ἡ'] καὶ PV

μόνον τὰ ἐπίγεια ἀλλὰ καὶ τὰ ἐπουράνια βραβεύει· οὐ γὰρ  
 τριάκοντα κόρους σεμιδάλεως προίεται, ἀλλὰ τὴν βασιλείαν  
 25 τῶν οὐρανῶν εἰς ἀλεύρου σάτα τρία ἐζυμωμένην χαρίζεται·  
 οὐδ' αὖ ἐξήκοντα κόρους ἀλεύρου προβάλλεται, ἀλλ' αὐτὸν  
 τὸν ἐπουράνιον ἄρτον, λέγω δὴ αὐτὸς ἑαυτῷ ὁ δεσπότης  
 Χριστὸς πᾶσι τοῖς πιστοῖς καθ' ἐκάστην βραβεύει.

Ἄλλ' οἶμαι περιπτολογεῖν, τὸ τοῦ Σολομῶνος αἰσθητὸν  
 30 ἄριστον τῆ τοῦ κυρίου πνευματικῆ τραπέζῃ συγκρίνων·  
 ἐκεῖ γὰρ δέκα μόσχοι ἐκλεκτοί,  
 ἔνταῦθα δὲ ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ  
 κόσμου·  
 ἐκεῖ εἴκοσι βόες νομάδες,  
 35 ἔνταῦθα δὲ μάρτυρες ἀναρίθμητοι ψυχᾶς καὶ σώματα  
 εὐεργετοῦσιν·  
 ἐκεῖ ἔλαφοι ἐξοχῆς κεράτων ποικιλλόμενοι,  
 ἔνταῦθα προφήται πνευματικὰ πνευματικοῖς συγκρίνοντες·  
 ἐκεῖ δορκάδες τοξεύματι τὸ ἦπαρ πληττόμεναι,  
 40 ἔνταῦθα ἀπόστολοι θεῖοις γράμμασι τὴν οἰκουμένην φωτί-  
 ζοντες·  
 ἐκεῖ ὄρνεις ἀλόγως περυσσόμεναι,  
 ἔνταῦθα λαὸς εὐσεβῆς πνευματικῶς σκιρτῶντες·  
 ἐκεῖ ἑκατὸν ἄλογα πρόβατα τὸν οἶκον Σολομῶνος μόνον  
 45 εὐφραίνοντα,  
 ἔνταῦθα δὲ τὸ λογικὸν ἡμῶν πρόβατον Χριστὸς, παν-  
 ταχοῦ γῆς μεριζόμενον καὶ μηδαμῶς μείωσιν δεχόμενον.

24 cf. III Reg. 5, 2 24/25 cf. Matth. 13, 33; Luc. 13, 21 26 cf.  
 III Reg. 5, 2 31 cf. III Reg. 5, 3 32/33 Ioh. 1, 29 34 cf. III Reg. 5,  
 3 37 cf. III Reg. 5, 3 38 I Cor. 2, 13 39 cf. III Reg. 5, 3 44 cf.  
 III Reg. 5, 3 46 cf. Act. 8, 32 (Is. 53, 7)

### PMBCV

23 μόνον ... καὶ] *del. Sachot* οὐράνια P 24 προσίεται PM 25  
 σάτα τρία] *σαστρα V<sup>ac</sup>* ἐζυμωμένη V, ἐζυμώθην M 26 ἀλεύρου]  
 χαρίζεται V 29 τὸ] τὸν PV, *om. B* σολομῶντος B αἰσθητὸν]  
 περιπτόν M 30 πνευματικῆ] *om. P* συγκρινῶν P 34 ἐκεῖ] *add.*  
 δὲ P 38 ἔνταῦθα] *add. δὲ V* πνευματικὰ πνευματικοῖς] πνευματικοί  
 P πνευματικὰ] *om. M* 39 τοξεύμασι B πληττόμεναι] *νυπτόμεναι*  
 P *Sachot* 40 ἔνταῦθα] *add. δὲ P Sachot* θεῖοι P 42 ἀλόγων B  
 περισσόμεναι V, περιπτυσσόμεναι P *Sachot* 43 ἔνταῦθα] *add. δὲ M*  
 εὐσεβῆς] *om. M* σκιρτοῦντες MBV 44 ἑκατὸν] ἑκαστὸν P, *post*  
 ἄλογα *transp. C* ἄλογα] *om. P* πρόβατα] *coni. Sachot*, πρόβατον P,  
 προβάτων MBCV 45 εὐφραίνον P 46 δὲ] *om. P* πρόβατον ἡμῶν  
 V Χριστός] *praep. ὁ BV*

- Ἦκουες ἀρτίως αὐτοῦ τοῦ λογικοῦ προβάτου Χριστοῦ λέγοντος πρὸς τοὺς ἀποστόλους τοῦ κυριακοῦ πάθους τὸν καιρὸν, ὅπως ἐν τῷ καιρῷ τοῦ πάθους πάθος μὴ ὑπομείνωσιν. Τί γὰρ φησιν ὁ εὐαγγελιστῆς Ματθαῖος; Καθὼς ἀρτίως ἤκουες· Τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀνελθεῖν καὶ πολλὰ παθεῖν παρὰ τῶν ἀρχιερέων καὶ γραμματέων καὶ πρεσβυτέρων τοῦ λαοῦ καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. Εἶδες δεσποτικὴν τράπεζαν νεκροέγερτον ὀψώνιον κεκτημένην; Τί τοιοῦτον εἶχεν ἡ Σολομώνος τράπεζα; Ἐκεῖ πάντα σφαγιασθέντα ἀβουλήτως εἰς ἀνυπαρξίαν ἐχώρησεν, ἐνταῦθα τὸ λογικὸν ἡμῶν πρόβατον Χριστός, εἰ καὶ ἐσφάγη, ἀλλ' ὅμως  
 βουλήσει ἐσφάγη,  
 βουλήσει ἐτάφη,  
 βουλήσει ἀνέστη,  
 βουλήσει εἰς οὐρανοὺς ἀνήλθεν,  
 βουλήσει ἐλεύσεται ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ, ἀποδιδούς ἐκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.

Τότε ἤρξατο· καλῶς ὁ εὐαγγελιστῆς προέθηκε Τότε ἤρξατο ὁ Ἰησοῦς· ἑτέρας γὰρ πραγματείας ἤρξατο ἐμφάνειαν ποιῆσθαι ὁ δεσπότης Χριστός.

- Οὐκέτι ὡς νηπίοις μαθηταῖς διαλέγεται,  
 ἀλλ' ὡς τελείοις τοῖς ἀποστόλοις προσφθέγγεται· οὐκέτι αὐτοὺς τὸ γάλα τῆς παρακλήσεως ποτίζει, ἀλλὰ τὸν στερεὸν ἄρτον τῶν πειρασμῶν ἐπιδείκνυσιν· οὐκέτι ὡς ἀσθενεῖς ἐπαλείφει,  
 ἀλλ' ὡς ἔρρωμένους στύφει.  
 Καὶ μάλα εἰκότως. Ὡσπερ ἄριστος παιδαγωγὸς ἐν μὲν

52/56 Matth. 16, 21    65/66 Matth. 16, 27    67/68 Matth. 16, 21  
 70/73 cf. I Cor. 3, 1-2; Hebr. 5, 12-14; I Petr. 2, 2

#### PMBCV

48 αὐτοῦ ἀρτίως B αὐτοῦ] *om.* P Χριστοῦ] *om.* P 54/55 ἀρχιερέων - πρεσβυτέρων] πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων MBC, πρεσβυτέρων καὶ ἀρχιερέων V 56 νεκροέγερτον. MBCV 57 κεκτημένον V 58 ἀβουλήτως] προβλήτως P, προαλήτως Sachse 59 τὸ] *om.* M ἡμῖν M Χριστός] *praep.* ὁ M 59/60 εἰ καὶ] ἐκεῖ MV, *om.* C 61/62 βουλήσει - ἐτάφη] *om.* P 65 δόξει P 67 προσέθηκε PMB 71 ἀλλ' ὡς - προσφθέγγεται] *om.* P 72 αὐτοῦς] *om.* Sachse 73 στερεὸν P τῶν πειρασμῶν] τῆς θεογνωσίας P Sachse 75 στήφει B



τοῖς προοιμίοις τοὺς παραδιδόμενους αὐτῷ παῖδας κολα-  
 κεύει, τῆς κεφαλῆς κατέχει, ὑπομειδιᾷ τῷ προσώπῳ, ἡ-  
 δέως συμψελλίζει, συγχωρεῖ πλημμελοῦσιν, ἐπὶ δὲ μικρὸν  
 80 προκόψουσι τῇ παιδεύσει, αὐστηρὸν ἐπιδείκνυσι τὸ πρό-  
 σωπον, ἀπειλῶν μεγάλα, πληγὰς ἐπιφέρων, οὐχ ἵνα βλάβῃ  
 ἀλλ' ἵνα βελτιώσῃ, τὸν αὐτὸν τρόπον ὁ πάνσοφος παιδα-  
 γωγὸς Χριστὸς ἐν μὲν τοῖς προοιμίοις τοῦ εὐαγγελικοῦ  
 κηρύγματος ἀπλοῦς τινὰς λόγους καὶ λείους προῖεται τοῖς  
 85 ἑαυτοῦ μαθηταῖς λέγων πρὸς αὐτούς· *Δεῦτε ὀπίσω μου, καὶ*  
*ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων, καὶ· Οὐδεὶς οὐ μὴ ἀδική-*  
*σει ὑμᾶς, ἀλλὰ μὴν καὶ συχνῶς αὐτῶν ἀπιστησάντων καὶ*  
*σφαλέντων συγχωρεῖ τούτοις ὁ δεσπότης Χριστὸς· μόνον*  
*δὲ ἐθεάσατο αὐτοὺς προκόψαντας τῇ εὐσεβείᾳ, μνηθέντας*  
 90 *τῇ θεογνωσίᾳ, πληροφορηθέντας τῇ τῶν σημείων ἐπιδείξει,*  
*νευρωθέντας τῇ τοῦ πατρὸς μαρτυρίᾳ, ὀχυρωθέντας τῇ τοῦ*  
*ἀγίου πνεύματος φωταγωγίᾳ, οὐκέτι συγχωρεῖ αὐτοῖς*  
*σφαλλομένοις, ἀλλὰ δριμυτέρας διδασκαλίας ἀπάρχεται λέ-*  
*γων πρὸς αὐτούς· Εἴ τις θέλει τὴν ψυχὴν αὐτοῦ σῶσαι,*  
 95 *ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ αὐτήν ἕνεκεν ἐμοῦ,*  
*εὕρησει αὐτήν, καὶ αὐθις· Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,*  
*ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι. Δεῖ γὰρ*  
*τὸν ἄριστον μαθητὴν κατόπιν ὀδεύειν τοῦ διδασκάλου· ὅθεν*  
*καὶ ὁ μακάριος Παῦλος τοιαύτης διδασκαλίας ἀρεσθεῖς,*  
 100 *γράφων ἔλεγεν· Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκέτι*  
*ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός.* Ταῦτα ἀκούσας καὶ ὁ μακά-  
 ριος Πέτρος τὰ ῥήματα, ἀμέτρῳ θερμότητι ζέσας κατεξα-  
 νίσταται τῶν τοῦ κυρίου ῥημάτων. Εἰρηκότος γὰρ τοῦ  
 κυρίου *ὅτι δεῖ αὐτὸν ἀνελθεῖν εἰς Ἱεροσόλυμα καὶ πολλὰ*  
 105 *παθεῖν παρὰ τῶν ἀρχιερέων καὶ γραμματέων καὶ πρεσβυ-*

85/86 Matth. 4, 19  
 96/97 Matth. 16, 24

86/87 Luc. 10, 19  
 100/101 Gal. 2, 19-20

94/96 Matth. 16, 25  
 104/107 Matth. 16, 21

*PMBCV* *πιπρω ad ἀδικήση (cf. ll. 86-87)*

77 παραδιδόμενους *P Sachot* 78 τῇ κεφαλῇ *V* 79 ἐπὶ δὲ] ὡς *V*  
 80 προκόψουσι *C* τὸ] τὸν *V<sup>ac</sup>* 81 μεγάλα] μέγα καὶ *P* 82  
 τρόπον] *add.* καὶ *V* 84 προῖεται *M*, προσίεται *P* 86/87 ἀδικήση *V*  
 87 καί] *om.* *Sachot* 89 δὲ] γὰρ *P* 93 ἀπάρχεται] παρέχει *P*  
 94 Εἴ τις θέλει] Ὅς γὰρ ἐάν θέλῃ *Sachot* 99 ἀρεσθεῖς] αὐθις *M*,  
 ἔρασθεῖς *coni.* *Sachot* 101 Χριστός] *praep.* ὁ *M* 103 τῶν] τῷ *P*  
 105 παρὰ] ὑπὸ *B* 105/106 ἀρχιερέων] - πρεσβυτέρων] πρεσβυτέρων  
 καὶ ἀρχιερέων καὶ γραμματέων *MB*, πρεσβυτέρων καὶ γραμματέων καὶ  
 ἀρχιερέων *C* πρεσβυτέρων] *praep.* τῶν *P*

- τέρων τοῦ λαοῦ καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι, τούτων ἐπακούσας τῶν σοφῶν ῥημάτων ὁ Πέτρος, δόξας ἀλλόκοτα τὸν ἄσφαλτον φθέγγεσθαι, ἐπιλαβόμενος τοῦ κυρίου, καθὼς ἀρτίως ἤκουες, ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων·
- 110 «Ἰλεῶς σοι, κύριε, οὐ μὴ ἔσται σοι τοῦτο.  
Οὐκ οἶδας τί φθέγγῃ, δέσποτα· ἐναντία ἑαυτῷ παρατίθης. Ὁ τοὺς δαίμονας πάντας ὑφ' ἐν φυγαδεύσας τοὺς πρεσβυτέρους τῶν Ἰουδαίων φοβῆ;
- 115 Ἰλεῶς σοι, κύριε, οὐ μὴ ἔσται σοι τοῦτο.  
Ὁ τὴν θάλασσαν τοῖς ἑαυτοῦ ποσὶν ὑποστρώσας καὶ τοὺς ἀνέμους παραττομένους κατευνάσας καὶ τὸ πέλαγος μαινόμενον καταστείλας, τοὺς ἀρχιερεῖς τῆς Ἱερουσαλήμ δέδοικας; Ὁ τὴν συκὴν λόγῳ ξηράνας καὶ τὴν ξηρὰν χεῖρα εἰς
- 120 ζῶσαν ἐκτείνας, τοὺς ἀνθρώπους ἀγωνιᾶς;  
Ἰλεῶς σοι, κύριε, οὐ μὴ ἔσται σοι τοῦτο.  
Ὁ Ἐνώχ μὴδὲν σημεῖον ποιήσας σὺν αὐτῷ τῷ σώματι μετάρσιος γέγονεν, καὶ σὺ ὁ τοσαῦτα δημιουργήσας, τάφῳ μέλλεις καλύπτεσθαι;
- 125 Εἰ μὴ ἔφριξέ σε ὁ θάνατος,  
πῶς ἀπεδίδου σοι τὸν Λάζαρον;  
Εἰ μὴ ἐφοβήθη σε ὁ λεγεὼν τῶν δαιμόνων,  
πῶς παρεκάλει σε ἐξελθῶν τοῦ ἀνθρώπου εἰς τὴν ἀγέλην τῶν χοίρων ἀπελθεῖν;
- 130 Εἰ μὴ ἤδει σε τὸ ὕδωρ ὅστις εἶ,  
πῶς τῷ νεύματί σου ἐν Κανᾷ τῆς Γαλιλαίας εἰς οἶνον μετεβάλλετο;  
Εἰ μὴ ἐγνώρισέ σε ὁ Σιλωὰμ ὅτι σὺ εἶ ὁ πάσης τῆς οἰκουμένης κτίστης,

109/111 Matth. 16, 22	113 cf. Matth. 8, 31	115 Matth. 16, 22
116 cf. Matth. 14, 25-26	117/118 cf. Matth. 8, 23-27	119 cf. Matth. 21, 19
119/120 cf. Matth. 12, 13	121 Matth. 16, 22	122 cf. Gen. 5, 24
126 cf. Ioh. 11, 44	127/129 cf. Matth. 8, 31-32	131/132 cf. Ioh. 2, 9
133/136 cf. Ioh. 9, 7		

## PMBC

106 τοῦ λαοῦ] *om.* MBC 107 ἐγερθῆναι] ἀναστῆναι *P* τούτων] *add.* καὶ *Sachot* 108 ἀλλόκοτι *B* 110 αὐτὸν *P* 112 παρατίθεις *BC*  
117 παραττομένους] *om.* *P*, παραττομένους *Sachot* 118 τῆς] τῶς *C<sup>ac</sup>*  
*om.* *P* 119 χεῖραν *PB* 123 τοσαῦτα] ταῦτα *P* 128 ἐξελθῶν] *add.*  
ἀπὸ *M* 130 ἤδει] ἴδη *P* 132 μετεβάλετο *P* 134 οἰκουμένης]  
κτίσεως *B* κτίστης] δεσπότης *P*, ποιητής *B*

- 135 πῶς τοῦ ἐκ γεννητῆς τυφλοῦ τὸν πηλὸν ἀποπλύνας καὶ τῷ νεύματί σου τὸ βλέπειν ἐχαρίσατο; Οὐ περὶ σοῦ ἐβόησεν ὁ πατὴρ τῶν φῶτων· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε; Ὅποτε οὖν ὁ υἱὸς θεοῦ νεκρός, ἐν τίσιν ἢ ἡμετέρα ἐλπίς;
- 140 Ἰλεώς σοι, κύριε, οὐ μὴ ἔσται σοι τοῦτο. Τί μοι ἐπαγγέλλει ἀνάστασιν; Οὐδεὶς νεκρὸν ὄντα ἑαυτὸν ἤγειρε ποτέ. Εἰ δ' ὑφ' ἑτέρου ἐγείρη, ἐκεῖνόν μοι δεῖξον, ὅπως σέ καταλείψας ἐκείνῳ μαθητεύσω. Ἰλεώς σοι, κύριε, οὐ μὴ ἔσται σοι τοῦτο.
- 145 Οὐ παρήνεσας ἡμῖν, δέσποτα, λέγων· Ἐγὼ εἶμι τὸ φῶς καὶ ἡ ἀνάστασις καὶ ἡ ζωὴ; Πότε φῶς εἰς σκότος μεταβάλλεται; Πότε ἀνάστασις τάφῳ καλύπτεται; Πότε ζωὴ νεκροταφίους περισφίγγεται; Ἄπιθι, δέσποτα, ἄπιθι. Ἰλεώς σοι, κύριε, οὐ μὴ ἔσται σοι τοῦτο.»
- 150 Τί οὖν ὁ δεσπότης Χριστός, ὁ πάνσοφος παιδαγωγός; Οὐκέτι συνεχῶρει τῷ Πέτρῳ σφαλλομένῳ, ὀργίζεται δὲ καὶ ταραπτεται τὸν σκανδαλίζοντα αὐτὸν διάβολον λέγων, καθὼς ἀρτίως ἤκουες· «Ὑπαγε ὀπίσω μου, σατανᾶ, ὁ τὸν ἔμὸν Πέτρον ἀπιστεῖν ὑπονοθεύσας.
- 155 Σκάνδαλόν μου εἶ, Πέτρε, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. Εἰ μὴ ἐγὼ ἀποκτανθῶ, οὐδεὶς ὑμῶν ἀθανασίας γεύεται. Σκάνδαλόν μου εἶ, Πέτρε. Εἰ μὴ ἐγὼ φονευθῶ, οὐδεὶς ὑμῶν τὸν ἀμπελῶνα κληρονομεῖ.
- 160 Σκάνδαλόν μου εἶ, Πέτρε, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. Κόκκος ὑπάρχω τοῦ σίτου κατὰ τὸν

137 cf. Iac. 1, 17    137/138 Matth. 17, 5    140 Matth. 16, 22    144  
 Matth. 16, 22    145/146 Ioh. 8, 12 et 11, 25    146 cf. Ioh. 8, 12    147  
 cf. Ioh. 11, 25    149 Matth. 16, 22    153/156 Matth. 16, 23    158  
 Matth. 16, 23    158/159 cf. Matth. 21, 33-46    160/161 Matth. 16, 23  
 161 cf. Ioh. 12, 24

### PMBC

135 γεννητοῖς P    138 ἀγαπητός] *add.* ἐν ᾧ ἠυδόκησα M    Ὅποτε] πότε B, εἰ P *Sachot*    141/149 Τί - τοῦτο] *om.* C    141 ἐπαγγέλει *Sachot*    142 ποτέ] *om.* MB    δ'] δὲ M    146/147 μεταβάλλεται εἰς σκότος M    147 κατακαλύπτεται *Sachot*    151 σύγχωρεῖ *Sachot*    152/153 καθὼς - ἤκουες] *om.* P    153 ὅ] ὅτι M    154 ἀπιστεῖν] ἀπιστεῖν P, *om.* B    ὑπενόθευσας M    156 ἐγὼ εἰ μὴ P    157 γεύσητε P, γεύσεται C *Sachot*    158 Πέτρε] *add.* ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων C    ἐγὼ εἰ μὴ P    158/161 φονευθῶ - ἀνθρώπων] ἀποκτανθῶ οὐ ζωώθησεσθε C    159 ὑμῶν] *om.* P *Sachot*    161 σίτου] λόγου M

λόγον τῆς ἐνανθρωπήσεως· Ἐάν μὴ πεσῶν ὁ κόκκος εἰς τὴν γῆν ἀποθάνη, αὐτὸς μόνος μένει· ἐάν δὲ ἀποθάνη, πολὺν καρπὸν δίδωσιν.

165 Σκάνδαλόν μου εἶ, Πέτρε, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. Εἰ μὴ ἐγὼ κατέλθω εἰς τὸν ἕδην, οὐδεὶς τὸν Ἄδὰμ τῆς δουλείας ἐλευθεροῖ.

Σκάνδαλόν μου εἶ, Πέτρε, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. Εἰ μὴ ἐγὼ σφαγιασθῶ, οὐδεὶς ὑμῶν τὸ μυστικὸν ὄψωνιον ὄψωνεῖ. Εἰ μὴ ἐγὼ σταυρωθῶ, Πέτρε, τὸν παράδεισον ὁ ληστής οὐκ ἀνοίγει.

170 Σκάνδαλόν μου εἶ, Πέτρε, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. Ἦλθον οὐ μόνον τοὺς ζῶντας περιδεῦσαι, ἀλλὰ καὶ τοὺς κοιμηθέντας εὐεργετήσαι.

175 Οὐκ ἐψευσάμην δὴ, Πέτρε, εἰρηκῶς· Ἐγὼ εἰμι τὸ φῶς καὶ ἡ ἀνάστασις καὶ ἡ ζωὴ. Ἐπεὶ οὖν φῶς ὑπάρχω, Πέτρε, δεῖ με τοῖς ἐν σκότει λάμπειν. Ποῖον δὲ φῶς τὸ μὴ φυγαδεῦον σκότος; Ἀνάστασις εἰμι, Πέτρε, δεῖ με τοὺς προκατεχομένους ἀναστήσαι. Ποία γὰρ ἀνάστασις ἢ τοὺς κεκοιμη-

180 μένους μὴ ἐγείρουσα; Ζωὴ εἰμι, Πέτρε, δεῖ με τὸν θάνατον θανατῶσαι· πάσχω γὰρ ὡς ἄνθρωπος, καὶ σώζω ὡς φιλόανθρωπος. Νῦν γὰρ οἰκονομικῶς πάσχω, Πέτρε· μετ' οὐ πολὺ δὲ δεσποτικῶς ἐλεύσομαι, οὐκ ἐν τῇ τοῦ δούλου μορφῇ ἐμφανιζόμενος, ἀλλ' ἐν τῇ πατρῴᾳ δόξῃ ὑπ' ἀγγέλων  
185 δορυφορούμενος. Νῦν ἀθετούμενος συγχωρῶ διὰ τὴν εὐτέλειαν τῆς ὀράσεως· μετ' οὐ πολὺ δὲ ἀύθεντικῶς κρινῶ διὰ τὴν ἐξουσίαν τῆς θεότητος.»

162/164 Ioh. 12, 24    165/166 Matth. 16, 23    168/169 Matth. 16, 23  
170/171 cf. Luc. 23, 43    172/173 Matth. 16, 23    175/176 Ioh. 8, 12  
et 11, 25    176 cf. Ioh. 8, 12    177 cf. Luc. 1, 79    178 et 180 cf. Ioh.  
11, 25    183/184 cf. Phil. 2, 7    184/185 cf. Matth. 16, 27

## PMBC

164 πολλῶν M    165 τὰ - ἀλλὰ] *add.* C<sup>2</sup>    166/169 Εἰ - ἀνθρώπων]  
*post* ἀνθρώπων (l. 173) *transp.* C    167 τὸν Ἄδὰμ] τῶν αἰδοῦ P    169  
μῆ] *add.* γὰρ MBC    170 ὄψωνεῖ] γεύσεται P    μῆ] γὰρ C<sup>2</sup>    171  
τὸν παράδεισον] *post* ἀνοίγει *transp.* P    172 Πέτρε] *om.* P    173  
Ἦλθον] *add.* οὖν M    175 δὴ] δὲ MBC    177 μῆ] *om.* M    178 εἰμι]  
εἰ μὴ M    Πέτρε] *add.* καὶ P *Sachot*    179 ἀναστήναι *Sachot*  
179/180 κεκοιμημένους] κειμένους MBC    180 μῆ] οὐκ P    183 τοῦ]  
*om.* *Sachot*    184 ὑπὸ P

Καὶ ὅτι ταῦτα μετήρχετο ὁ δεσπότης Χριστός, ἤκουες αὐτοῦ ἀρτίως λέγοντος· *Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου*  
 190 *ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Ἐμφραττέσθω καὶ τὰ νῦν Ἄρειος ὁ μὴ δεδοικῶς τὸ ἀπροσωπόληπτον τοῦ κυρίου κριτήριον. Εἰ ὑπεξούσιος ὁ δεσπότης Χριστός καθὼς θεὸς λόγος καὶ υἱὸς ἀνόμοιος καὶ μηδὲν κοινωνῶν κατ'οὐ-*  
 195 *σίαν τῷ γεννήσαντι, καθὼς ἐκεῖνος μανικῶς ἀποφθέγγεται, πῶς ἐν τῇ δόξῃ τοῦ πατρὸς ἐλεύσεται; Ἴδού, ὁμοούσιος ἐν τῇ πατρῷα δόξῃ ἐλεύσεται· ὧν γὰρ ἡ οὐσία διαφέρει, τούτων καὶ ἡ δόξα διενήνοχεν· ὧν δὲ ἡ οὐσία ἡ αὐτή, τούτων καὶ ἡ δόξα ἡ αὐτή.*

200 Ἄλλ' ἐροῦσιν εὐθέως οἱ Ἄρειανῶν παῖδες – οὐδὲν γὰρ αὐτοῖς ἀτόλμητον· ἐμπεσόντες γὰρ εἰς ὕλην κακῶν καταφρονοῦσιν –· «Ταύτην φησὶ τὴν δόξαν ὁ μονογενὴς παρὰ τοῦ πατρὸς εἴληφεν, δεηθεὶς καὶ προσευζάμενος καὶ ἰκετεύσας. Ἠκούσαμεν γὰρ αὐτοῦ συχνῶς προσευχομένου καὶ  
 205 *λέγοντος· Πάτερ, δόξασόν με τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. Εἰ τοίνυν παρὰ τοῦ πατρὸς εἴληφε τὴν δόξαν, πῶς ὁμοούσιος τοῦ πατρὸς ἐστίν;» Ταῦτα Ἄρειου τὰ ῥήματα.*

Ἄλλ' ὡς Ἄρειε, ταῦτα ὁ δεσπότης Χριστός καθὼς θεὸς  
 210 λόγος προσήχετο ἢ καθότι ἄνθρωπος; Εἰ καθὼς θεὸς λόγος προσήχετο, μετὰ τὸν κόσμον, κατὰ σέ, ἀπώλεσε τὴν ἔμφυτον δόξαν; Λέγει γὰρ· *Δόξασόν με, πάτερ, τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.* Ἐξ ὧν δείκνυται ὅτιπερ ἐνταῦθα ὁ δεσπότης Χριστός οὐκ ἐκ προσώπου  
 215 τοῦ θεοῦ λόγου ἀλλ' ἐκ προσώπου τῆς ἀνθρωπότητος προσήχετο. Ὁ γὰρ θεὸς λόγος ἔμφυτον ἔχει τὴν δόξαν,

189/191 Matth. 16, 27  
 212/213 Ioh. 17, 5

196 Matth. 16, 27

205/206 Ioh. 17, 5

#### PMBC

189 ἀρτίως αὐτοῦ C, ἀρτίως λέγοντος αὐτοῦ P *Sachot* 190 δόξει P  
 191 τὰ ἔργα] τὴν πράξιν MB *Sachot* 193 καθὼ P, καθῶς M 194  
 ἀνομοίως M 196/197 Ἴδού - ἐλεύσεται] *om.* C 198/199 καὶ -  
 τούτων] *om.* P 198 καὶ] *om.* M ἡ<sup>3</sup>] *om.* C 199 ἡ<sup>2</sup>] *om.* P  
 200 οἱ] *om.* P *Sachot* 202 μονογενῆς] *add.* υἱὸς BC 203  
 προσεἴληφε C 207 τοῦ πατρὸς] αὐτοῦ P 209 καθὼ] καθῶς P  
 209/210 θεὸς - καθὼ] *om.* P 210 προσήξατο MC θεός] *praep.* ὁ  
 M 211 κατὰ σέ μετὰ τὸν κόσμον P 212 πάτερ] *praep.* σὺ M

- ἐνούσιον, ἀχειροποίητον, ἀδιάδοχον, ἀναφαίρετον· οὐδὲν γὰρ δεύτερον ἢ ὕστερον γένει κέκτηται. Εἰ γὰρ ἀπώλεσε τὴν δόξαν τὴν ἔμφυτον, κατὰ σέ, πῶς ἀληθεύει ἡ γραφή ἡ
- 220 λέγουσα· Δόξα ἐν ὑψίστοις θεῶ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία, καὶ αὐθις· Δόξα μου καὶ ὑψῶν τὴν κεφαλὴν μου, καὶ ἐτέρωθι· Ὅψονται ἔθνη τὴν δόξαν σου, καὶ βασιλεῖς τὴν δικαιοσύνην σου. Ἐξ ὧν δείκνυται σαφῶς ὅτιπερ οὐκ ἐκ προσώπου τῆς θεότητος ἀλλ' ἐκ προσώπου
- 225 τοῦ Ἀδὰμ ἔλεγεν ὁ δεσπότης Χριστός· Ἄκουε συνετῶς. Ἐπειδὴ γὰρ ὁ δεσπότης Χριστός δεύτερος Ἀδὰμ γέγονε καὶ ἀνέλαβε τὸν παλαιὸν ἄνθρωπον, ὁ δὲ παλαιὸς Ἀδὰμ ἀπώλεσε τὴν δόξαν ἐν τῷ παραδείσῳ τῆ τοῦ διαβόλου δολοκλεψία, τοῦτου χάριν ὁ δεσπότης Χριστός ἐκ προ-
- 230 σώπου τοῦ Ἀδὰμ προσηύχετο λέγων· Πάτερ, δόξασόν με τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί, τῷ προγνωστικῷ λόγῳ. Ὅθεν καὶ αὐθις ὁ πατήρ λαμπρῶ τῇ φωνῇ ἐβόησε λέγων· Καὶ ἐδόξασα καὶ πάλιν δοξάσω. Τί ἐστι Καὶ ἐδόξασα καὶ πάλιν δοξάσω; «Ἐδόξασά σέ φησιν
- 235 ἐν τῷ παραδείσῳ, ἀλλ' ἐπειδὴ τὴν δόξαν ὁ διάβολος εἰς ἀδοξίαν μετέβαλεν, πάλιν δοξάσω ἐγώ, ἐν τῷ σταυρῷ τὴν ἀδοξίαν μεταβαλὼν.» Ἐνταῦθα οὖν ἐκ προσώπου τῆς ἐνανθρωπήσεως προσηύχετο, ἐν δὲ τοῖς προτεθείσι λόγοις ἐκ προσώπου τῆς θεότητος.
- 240 Ἀκούων δὲ ταῦτα μὴ δύο πρόσωπα τὸν υἱὸν φαντασθῆς, ἀλλ' ἓνα θεὸν λόγον γνῶριζε μετὰ τῆς ἰδίας σαρκός. Ἐπεὶ οὖν ἐπεραιούτο λοιπὸν ὁ τῆς ἐνανθρωπήσεως αὐτοῦ λόγος, οὐκέτι ἐκ προσώπου τῆς ἐνανθρωπήσεως ἀλλ' ἐκ προσώπου τῆς θεότητος ἐποιεῖτο τὴν διδασκαλίαν λέγων· Μέλλει

220/221 Luc. 2, 14    221/222 Ps. 3, 4    222/223 Is. 62, 2    226 cf. I Cor. 15, 45    230/231 Ioh. 17, 5    233/236 Ioh. 12, 28    244/247 Matth. 16, 27

ω<sup>1</sup> (PMBC)    ω<sup>2</sup> (AF) *inde ab Ἐπει L 241*

218 ὕστερον γένει] ὕστερογενῆ M, ὕστερογενές C, ὕστερον P. 219 τὴν<sup>1</sup> - ἔμφυτον] τὴν ἔμφυτον δόξαν C. ἔμφυτον] *om.* P. κατὰ] *praep.* τὴν MB Sachot ἡ<sup>2</sup>] *om.* M. 221 ὑψῶν] ὑψῶ M<sup>ac</sup>. 224 τῆς] *om.* M. 225 δεσπότης] *om.* P. 229 κλεψία C. 231 δόξει P. σοί] *post* σοί *lacunam esse susp.* Sachot. τῷ] ὦ P. 233/234 τί - δοξάσω] *om.* PM. 234 Καί] τὸ C. σέ] *om.* M. 236 μετέβαλλε C. 237 μεταβαλὼν] μετέβαλον P. 238 προστεθείσι C, προτεθείσι P. 240 δὲ] τοίνυν P. 241 θεὸν] *om.* P. 241/242 Ἐπεὶ οὖν] *verbis* περὶ τῆς ἑορτῆς ὀλίγα χρῆ πρὸς τὴν ἀγάπην ὑμῶν τήμερον εἰπεῖν· ἐπειδὴ γὰρ *hic incipit* ω<sup>2</sup>, ἐπειδὴ οὖν B. 242 λοιπὸν] *om.* M. ω<sup>2</sup>. αὐτοῦ] *om.* ω<sup>2</sup>. 244 ἐποιεῖτο] *add.* ὁ ἰησοῦς ω<sup>2</sup>.

245 γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἐκάστω κατὰ τὴν πράξιν αὐτοῦ. Ποίαν δόξαν πατρῶν λέγει; Τὴν ἀδιάδοχον βασιλείαν, τὴν ἀπερίγραπτον, τὴν ἄχρονον, τὴν ἀχειροποίητον. Ἡ γὰρ τοῦ πατρὸς δόξα τοῦ υἱοῦ βα-  
250 σιλεία τυγχάνει, ἢ ἐπουράνιος, οὐχ ἢ ἐπίγειος.

Καὶ ὅτι ἡ πατρῶα δόξα τοῦ υἱοῦ βασιλεία τυγχάνει, ἤκουες αὐτοῦ τοῦ δεσπότου Χριστοῦ ἀρτίως λέγοντος· Ἄμην λέγω ὑμῖν ὅτι εἰσὶ τινες τῶν ὧδε ἐστώτων οἱ οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου  
255 ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ. Εἶδες ὅτι μία δόξα πατρὸς καὶ υἱοῦ; Πρὸ βραχέως ἔλεγεν· Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς, ἐνταῦθα· ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ, ὡς εἶναι τὴν Χριστοῦ βασιλείαν πατρῶν δόξαν,  
260 τὴν δὲ πατρῶν δόξαν υἱοῦ βασιλείαν.

Τίς τοίνυν διαιρεῖ τὰ ἀδιαίρετα;

Τίς ζυγοστατεῖ τὰ ἀζυγοστάτητα;

Τίς πολυπραγμονεῖ τὸν πατρῶον κόλπον;

Τίς μεμηνῶς μερίζει νοῦν καὶ λόγον καὶ πνεῦμα;

253/255 Matth. 16, 28      256/257 Matth. 16, 27      257/259 Matth. 16, 28

ω<sup>1</sup>(PMBC) ω<sup>2</sup>(AF) ω<sup>3</sup>(SORTGEUNKL) *inde ab l. 272*

245 γὰρ] *om.* ω<sup>2</sup> 246 τῶν] *om.* A 247 Ποίαν] *post* λέγει *transp.* ω<sup>2</sup> δόξα A πατρῶν] ἀδιάδοχον B λέγων F 248 ἄχρονον] ἄχραντον P 250/251 ἢ<sup>1</sup> - τυγχάνει] *om.* PC 250 οὐχ ἢ] οὐχί B F ἐπίγειος] *add.* ἄνω γὰρ (δὲ F) φυσικῶς ἐβασίλευσε, κάτω δὲ τροπικῶς ω<sup>2</sup> 251 υἱοῦ] χριστοῦ ω<sup>2</sup> 252 ἤκουες] *hic incipit* ω<sup>3</sup>, ἄκουε P ω<sup>2</sup>, *add.* οὖν E αὐτοῦ] *om.* P ω<sup>3</sup> Χριστοῦ] *om.* MC ἀρτίως] *ante* τοῦ *transp.* P GEL, *om.* ω<sup>2</sup> 253 Ἄμην] *add.* ἀμὴν F E ὅτι] *om.* F ω<sup>3</sup>(-E) ἐστηκότων K οἱ] οἵτινες P GEKL 254 υἱὸν τοῦ ἀνθρώπου] χριστὸν κύριον N *ei exprunxit* ἀνθρώπου] θεοῦ R 255 Εἶδες ὅτι] εἰ δὲ σώματι N ὅτι μία δόξα] ὁμοτιμίαν ω<sup>1</sup> δόξα] *praep.* ἢ OTN 256 υἱοῦ] *praep.* τοῦ T ἔλεγεν] *add.* ὅτι KL Μέλλει] *add.* γὰρ P, *post* ἀνθρώπου *transp.* L 257/258 ἔρχεσθαι - ἀνθρώπου] *om.* O 257 τῇ] *om.* ω<sup>2</sup> δόξει P πατρὸς] *add.* αὐτοῦ M U ἐνταῦθα] *add.* δὲ P E 259 τὴν Χριστοῦ βασιλείαν] τὴν βασιλείαν τοῦ υἱοῦ P 259/260 πατρῶν - βασιλείαν] *om.* U 260 τὴν δὲ - δόξαν] *om.* N υἱοῦ] χριστοῦ P ENKL 261 τί ... διαιρεῖς ω<sup>2</sup> τὰ] *om.* F 262 Τίς - ἀζυγοστάτητα] *om.* MBC Τίς] τί ω<sup>2</sup> E ζυγοστατεῖς ω<sup>2</sup> ἀζυγοστάτιστα EU, ἀζυγόστατα ω<sup>2</sup> L 263 τί πολυπραγμονεῖς ω<sup>2</sup> 264 τί ... μερίζεις ω<sup>2</sup> μερίζει] μερίζειν τολμᾶν L, χωρίζει M νοῦν] *om.* L καί] *om.* N πνεῦμα καὶ λόγον B

- 265 Ἀμὴν λέγω ὑμῖν· εἰσὶ τινες τῶν ὧδε ἐστῶτων οἳ οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ. Τινὲς δὲ τῶν πάλαι ἐρμηνευσάντων, οὐκ οἶδα τί σκοπήσαντες, ταῦτα τὰ ῥήματα τοῦ κυρίου εἰς τὴν δευτέραν ἔνδοξον αὐτοῦ παρουσίαν
- 270 ἐξέλαβον. Ὅθεν καὶ ἐβεβαίωσαν τὸν εὐαγγελιστὴν Ἰωάννην θανάτου μὴ μετεσχηκέναι, ἀλλὰ περιμένειν τὴν τοῦ κυρίου ἔνδοξον παρουσίαν διὰ τὸ εἰπεῖν τὸν κύριον· Εἰσὶ τινες τῶν ὧδε ἐστῶτων οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ
- 275 αὐτοῦ. Ἔχει δὲ οὕτω τὸ νόημα· δεῖ γὰρ μὴ φαντάζειν ἀλλ' ἀληθεύειν, καὶ μάλιστα νῦν ὅτε καὶ τὰ βρέφη πρὸς διάλεκτον ὠξυνεν. Ἐνταῦθα οὖν οὐ περὶ τῆς δευτέρας παρουσίας αὐτοῦ τῆς ἐνδόξου λέγει ἀλλὰ περὶ τῆς ἐν τῷ ὄρει μεταμορφώσεως. Καὶ γὰρ ἐν τῷ ὄρει μεταμορφωθείς,
- 280 μικρῶς πῶς ὁ δεσπότης Χριστὸς ἔδειξε τοῖς ἑαυτοῦ μαθηταῖς τῆς ἀθεάτου θεϊκῆς αὐτοῦ βασιλείας τὴν δόξαν.

Ἄλλ' εὐθύς ἐροῦσιν οἱ θηρευτικὴν περιφέροντες γλώτταν· «Καὶ εἰ ἀθέατος ἢ θεϊκὴ τοῦ θεοῦ λόγου δόξα, πῶς ἐπέδειξεν αὐτὴν τοῖς ἀποστόλοις; Εἰ γὰρ ὄρατῆ, οὐκ ἀθέα-

265/267 Matth. 16, 28      270/271 cf. Ioh. 21, 22-23      272/275 Matth. 16, 28

ω' (PMBC) ω' (AF) ω' (SORTGEUNKL)

265 Ἀμὴν] *add.* ἀμὴν FE ἑστηκότων K οἳ] οἵτινες P KL  
 267 δὲ] *om.* B 268 ἐρμηνευτῶν ω' E οἶδαν O 269 ἔνδοξον  
 αὐτοῦ παρουσίαν] βασιλείαν G ἔνδοξον] *om.* L παρουσίαν αὐτοῦ L  
 270 ἐξέβαλον PB EU καὶ ὅθεν L ἐβαίωσαν F 271 μὴ] *om.* P  
 μετασχηκέναι ATGUN, μετασχηματικέναι F, μετασχεῖν M τοῦ  
 κυρίου] *om.* L 272 ἔνδοξον] *praep.* δευτέραν E, *add.* δευτέραν  
 ω' L Sachot Εἰσὶ] *praep.* ὅτι PE 273 ἐστηκότων ω' οἵτινες] οἳ  
 E Sachot 274 ἐρχόμενον] *om.* C 275 Ἔχει] εἰ U, *praep.* οὐκ N  
 δὲ] δ' MBC οὕτω] *praep.* οὐχ MB K μὴ] *om.* S φαντάζεσθαι  
 ω' K 276 ἀλλὰ SRN νῦν] τοίνυν F 276/277 ὅτε — ὠξυνεν]  
 ζητεῖν U 277 ὀξύνεται P ἐντεῦθεν P οὖν] δὲ B δευτέρας]  
*om.* N 278 παρουσίας — ἐνδόξου] αὐτοῦ παρουσίας PMB, παρουσίας  
 C, ἐνδόξου αὐτοῦ παρουσίας E, αὐτοῦ παρουσίας τῆς ἐνδόξου OUL  
 280 μικρὸν ω' L Χριστὸς] *om.* L 280/281 μαθηταῖς ἑαυτοῦ C  
 281 ἀθεάτου] ἀθανάτου S, *add.* καὶ ω' 282 εὐθέως ω' E Sachot  
 θηρευτικὴν] *praep.* δοκοῦντες L φέροντες K γλώτταν] γλώσσαν  
 UL, δόξαν M 283 ἀθέατος] *add.* ἐστὶν U, *add.* ἦν TL ἢ] *om.* O  
 θεϊκῆ] *poss.* λόγου *transp.* P τοῦ] *om.* P θεοῦ] *om.* C PL  
 δόξα] δόξαν O, *add.* ἦν ω' 284 ὑπέδειξεν RTU, ἀπέδειξεν N,  
 ἔδειξεν K αὐτὴν] *om.* PL



- 285 τος· εἰ δὲ ἀθέατος, οὐχ ὄρατή.»  
 Διὸ ἄκουε συνετῶς. Ἐνταῦθα ὁ δεσπότης Χριστὸς τοῖς  
 ἑαυτοῦ μαθηταῖς ἐπέδειξε τῆς ἀθεάτου αὐτοῦ βασιλείας τὴν  
 δόξαν καὶ οὐκ ἐπέδειξεν, τὸ μὲν πληροφορῶν, τὸ δὲ  
 φειδόμενος. Πληροφορῶν γὰρ ἔδειξεν αὐτοῖς τῆς ἀθεάτου  
 290 βασιλείας τὴν θεϊκὴν δόξαν, οὐχ ὅση τις ἦν, ἀλλ' ὅσον  
 ἠδύναντο φέρειν οἱ σωματικούς ὀφθαλμούς περιφέροντες·  
 φειδόμενος δὲ αὐτῶν καὶ οὐχὶ φθονῶν, οὐκ ἔδειξεν αὐτοῖς  
 τῆς ἀθεάτου θεϊκῆς βασιλείας αὐτοῦ τὴν πᾶσαν δόξαν, ἵνα  
 μὴ σὺν τῇ ὄρασει καὶ τὴν ζωὴν ἀπολέσωσιν. Καὶ τούτου  
 295 μάρτυς ὁ τῶν ὄλων θεὸς λέγων πρὸς Μωϋσῆν ποθοῦντα  
 αὐτὸν θεάσασθαι, καθά φησι τὸ θεῖον λόγιον· «Τότε Μωϋ-  
 σῆς ἀποκριθεὶς πρὸς τὸν θεὸν ἔφη· *Εἰ εὖρον χάριν ἐνώπιόν*  
*σου, ἐμφάνισόν μοι σεαυτὸν ὅπως ἴδω σε γνωστῶς πρό-*  
*σωπον πρὸς πρόσωπον.*» Τί οὖν ὁ θεὸς πρὸς αὐτόν;  
 300 «Σφάλῃ, Μωϋσῆ, ταῦτα ζητῶν· οὐ φθονῶ σοι τῆς ὄρα-  
 σεως, φειδομαι δὲ σου τῆς σωτηρίας. Οὐδεὶς ἀνθρώπων  
 θεὸν ἰδὼν ζήσεται.» Ἐνταῦθα οὖν καὶ ἐπέδειξε καὶ οὐκ ἐ-  
 πέδειξεν, τὸ μὲν πληροφορῶν, τὸ δὲ φειδόμενος.

296/299 Ex. 33, 12-13      300/302 cf. Ex. 33, 20

ω<sup>1</sup>(PMBC) ω<sup>2</sup>(AF) ω<sup>3</sup>(SORTGEUNKL)

285 εἰ - ὄρατή] *om.* P U δὲ] δ' MC οὐκ SNKL ὄρατῆς F  
 286 Διὸ] *om.* U ἀκούεται O Ἐνταῦθα] *add.* οὖν P 287  
 ἑαυτοῦ] *om.* L ἐπέδειξε] *praep.* καὶ PBC E Sachot, ὑπέδειξε UN, ἔδειξε  
 P ω<sup>2</sup> ἀθεάτου] *om.* E ἑαυτοῦ CE 288 ὑπέδειξεν M τὸ<sup>1</sup>] τὰ  
 ω<sup>1</sup> πληροφορῶν<sup>1</sup>] πληροφορησαὶ F τὸ<sup>2</sup>] τὰ PMB δὲ] μὲν L  
 289 γὰρ] *praep.* μὲν E 290 βασιλείας] *praep.* αὐτοῦ EKL, *add.*  
 αὐτοῦ P θεϊκὴν δόξαν] δόξαν τὴν θεϊκὴν C θεϊκὴν] *om.* P GL  
 ὅση τις ἦν] ὡς ἤτησεν L ὅση τις] ὅστις B A E, ὅτις F, ὡς ἦτις  
 P T, ὡς εἰ τις K, οὐτῆς (*sic*) M 291 ἠδύνατο L φέρειν] *om.* U  
 σωματικοὶ ὀφθαλμοὶ L περιφέροντες ὀφθαλμούς GK 292 δὲ] γὰρ  
 ω<sup>1</sup>, *om.* K αὐτοῖς E οὐχί] οὐ P ἐπέδειξεν ω<sup>2</sup> αὐτοῖς] *om.* P  
 293 τῆς - αὐτοῦ] *om.* MBC ἀθεάτου] *om.* L θεϊκῆς - δόξαν]  
 βασιλείας τὴν πᾶσαν θεϊκὴν αὐτοῦ δόξαν U αὐτοῦ βασιλείας L  
 αὐτοῦ] *om.* K πᾶσαν] *om.* P L 294 τὴν ζωὴν] τὸ ζῆν P  
 τούτου] τούτων E, τίς τούτων G 295 ὁ] *praep.* αὐτὸς G μωσῆν  
 PMC ποθοῦντι N 296 φησί] *add.* που E λόγιον] *add.* λέγει P  
 296/297 Μωϋσῆς] μωσῆς C, *add.* φησιν ω<sup>3</sup>(-GNL) 297 ἔφη] λέγει  
 P, εἶπεν SK *et ante* πρὸς *transp.* S Εἰ] *add.* οὖν E εὖρηκα ω<sup>2</sup>  
 298 ὅπως] *om.* ω<sup>2</sup> γνωστῶς ἴδω σε P ω<sup>2</sup> 299 αὐτόν] *add.* φησιν  
 P EN 300 σφάλῃ TL, σφάλει K μωσεί K ἐπιζητῶν K σοι]  
 σου PM ω<sup>2</sup> EL 301 δὲ] *om.* ω<sup>3</sup> Sachot σου] σοι T 302 ἰδὼν  
 θεὸν P N καί] *om.* OE ἐπέδειξε] ἔδειξε P SORTGU, *om.* E  
 302/303 καὶ οὐκ ἐπέδειξε] *om.* AS 303 τὸ ... τὸ] τὰ ... τὰ MC  
 δὲ] μὲν L

Καὶ ὅτι οὐ περὶ τῆς δευτέρας αὐτοῦ ἐνδόξου παρουσίας  
 305 ἀλλὰ περὶ τῆς ἐν τῷ ὄρει μεταμορφώσεως, καὶ οὐ περὶ  
 Ἰωάννου μόνου ἀλλὰ καὶ Πέτρου καὶ Ἰακώβου – οὐ γὰρ  
 μοναδικῶς ἀλλὰ πληθυντικῶς ἐξεφώνησεν· Εἰσὶ τινες τῶν  
 ὧδε ἐστῶτων· οὐκ εἶπέ «τις», ἀλλὰ τινες –, ἄκουε τῶν  
 ἐξῆς· δεῖ γὰρ ὑμᾶς ὑπομνησαι, οὐ διδάξαι. Καὶ μεθ' ἡμέρας  
 310 ἕξ παραλαμβάνει ὁ Ἰησοῦς Πέτρον καὶ Ἰακώβον καὶ Ἰωάν-  
 νην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀνέρχεται εἰς ὄρος ὑψηλὸν  
 κατ' ἰδίαν, καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε  
 τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἰμάτια αὐτοῦ  
 ἐγένετο λευκὰ ὡς τὸ φῶς· καὶ ἰδοὺ φωνὴ λέγουσα· Οὗτός  
 315 ἐστὶν ὁ υἱὸς μου ὁ ἀγαπητός ἐν ᾧ ἠυδόκησα· αὐτοῦ  
 ἀκούετε. Ὁρᾷς ὅτι οὐ περὶ τῆς δευτέρας αὐτοῦ ἐνδόξου  
 παρουσίας ἀλλὰ περὶ τῆς ἐν τῷ ὄρει μεταμορφώσεως  
 εἶπεν;  
 Τί οὖν ὁ κύριος; Ἀκολουθίᾳ προβῶμεν, ὅπως ταῖς ὑμε-  
 320 τέραις εὐχαῖς τῶν προκειμένων μὴ ἐκπέσωμεν. Καὶ μεθ' ἡμέ-  
 ρας ἕξ παραλαμβάνει Πέτρον καὶ Ἰακώβον καὶ Ἰωάννην.

Ἄλλ' ἐστὶν εἰπεῖν τινα· «Καὶ διὰ τί τοὺς δώδεκα μαθητὰς  
 αὐτοῦ ὁ δεσπότης Χριστὸς οὐ παρέλαβε μεθ' αὐτοῦ καὶ  
 ἀνήνεγκεν εἰς τὸ ὄρος, ἀλλὰ Πέτρον καὶ Ἰακώβον καὶ

307/308 Matth. 16, 28    309/316 Matth. 17, 1-2 et 5    320/321 Matth.  
 17, 1    324/325 cf. Matth. 17, 1

ω<sup>1</sup>(PMBC) ω<sup>2</sup>(AF) ω<sup>3</sup>(SORTGEUNKL)

304/305 τῆς – περὶ] *om.* O    304 δευτέρας αὐτοῦ ἐνδόξου] ἐνδόξου  
 δευτέρας αὐτοῦ MB, ἐνδόξου αὐτοῦ δευτέρας C EL, ἐνδόξου αὐτοῦ P N,  
 δευτέρας αὐτοῦ U παρουσίας] *add.* λέγει P L    305 μεταμορφώσεως]  
*add.* εἶπεν C U    306 μόνου] μόνον MC EL, *om.* UN    καὶ] *add.* περὶ  
 ω<sup>2</sup> GUKL    Ἰακώβου καὶ πέτρου L    308 ἐστηκότων AK    τις]  
*praep.* ἐστι ω<sup>2</sup>    ἀλλά] ἀλλ' εἰσὶ ω<sup>2</sup>    ἄκουε] *add.* συνειῶς O    τῶν]  
*praep.* καὶ L    309 ὑμᾶς – διδάξαι] οὐ διδάξαι ἀλλ' ὑπομνησαι L  
 ὑμᾶς] ἡμᾶς F, *om.* ω<sup>3</sup>(-ENK)    309/320 Καὶ – ἐκπέσωμεν] *om.* R  
 309 ἡμέρας] *add.* φησὶν ω<sup>1</sup> Sachot    310 ὁ Ἰησοῦς] *om.* ω<sup>1</sup> N Sachot  
 Πέτρον] *praep.* τὸν F KL    311 ἀνέρχεται] ἀναφέρει αὐτοὺς U    313  
 τὰ δέ] καὶ τὰ E    314 ἐγένοντο PBC F UNKL, *om.* SOTGE    λέγουσα]  
*om.* P    315 εὐδόκησα PB AN    316 δευτέρας αὐτοῦ ἐνδόξου]  
 ἐνδόξου αὐτοῦ δευτέρας PBE, ἐνδόξου αὐτοῦ N, δευτέρας αὐτοῦ L  
 316/317 αὐτοῦ – παρουσίας] παρρουσίας αὐτοῦ καὶ ἐνδόξου F    317  
 ἐν τῷ] *om.* O    319 προβῶμεν] πρόσβῶμεν A, προσβῶμεν P    319/320  
 ἡμετέραις FL    321 Πέτρον] *praep.* τὸν PK    καὶ Ἰακώβον] *om.* O  
 323 αὐτοῦ] *om.* P    μεθ' αὐτοῦ] μεταυτοῦ E    324 ἀνένγκεν O  
 εἰς] ἐπὶ L

325 Ἰωάννην;»

Διὰ τί; Ὅτι οὐκ ἦν ἄξιος ὁ Ἰούδας τοῖς τῆς προαιρέσεως ὀφθαλμοῖς θεάσασθαι τὴν τοσαύτην τοῦ κυρίου δόξαν.

Ἄλλ' εὐθέως ἔρουσί τινες· «Καὶ εἰ τοῦτο ἦν τὸ αἴτιον, διὰ τί τὸν Ἰούδαν οὐ κατέλιπε μόνον κάτω, καὶ τοὺς ἔνδεκα  
330 σὺν αὐτῷ ἀνήνεγκεν;»

Ἄλλ' οὐκ ἔσμεν σοφώτεροι τοῦ δεσπότης Χριστοῦ. Εἰ γὰρ συνέβη τὸν Ἰούδαν καταλειφθῆναι μόνον κάτω, τοὺς δὲ λοιποὺς ἔνδεκα ἀνελθόντας ἐν τῷ ὄρει τῆς αὐτῆς θεᾶς ἀπολαῦσαι, εἰκὸς λέγειν τινὰς ὅτι τούτου χάριν ὁ Ἰούδας  
335 ὡς παραπονηθεὶς ἐπὶ τὴν προδοσίαν καὶ κυριοπρασίαν ἔφθασεν. Ἴνα οὖν μηδὲν τοιοῦτον μηδὲ παρ' ἡμῶν λεχθῆ, μηδὲ παρ' ἐκείνου προφασισθῆ, τούτου χάριν ἕνατον αὐτὸν καταλιμπάνει κάτω, ἵνα οἱ μὲν τρεῖς ὄψει πληροφορηθέντες δοξασθῶσιν, οἱ δὲ ἑνέα ἀκοῇ πιστευσάντες μακαρισθῶσιν.

340 Ὅθεν καὶ ὁ κύριος τοὺς ἀκοῇ πιστεύσαντας μακαρίζων ἔλεγεν· Μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες. Ἄλλως δέ, τοὺς τρεῖς μόνους ἀνήνεγκεν, Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, ἵνα πληρωθῆ τὸ φάσκον ῥητόν· Ἐπὶ δύο καὶ τριῶν μαρτύρων σταθήσεται πᾶν ῥῆμα. Τριῶν μὲν Πέτρου

341 Ioh. 20, 29    343/344 Deut. 19, 15; Matth. 18, 16

ω<sup>1</sup>(PMBC) ω<sup>2</sup>(AF) ω<sup>3</sup>(SORTGEUNKL)

326 Ὅτι] ἐπειδὴ EK, om. ON ἄξιος ὁ Ἰούδας] Ιουδας ἄξιος P  
ὁ] om. T τοῖς] τῆς O προαιρέσεως] προδοσίας C ω<sup>2</sup> ω<sup>3</sup>(-N) Sa-  
chos 327 τοιαύτην ω<sup>1</sup>N δόξαν τοῦ κυρίου ω<sup>1</sup>N 328 τινες] om.  
G τὸ] om. L αἴτιον] add. φησιν E 329 κατέλιπε PM SOGEUK  
330 ἀνήνεγκεν] ἀπήνεγκεν B, add. εἰ τοῦτο ἦν τὸ αἴτιον φησὶν ω<sup>3</sup>(-KL)  
332 μόνον κάτω] μονότατον L κάτω] om. MBC 333 λοιποὺς] om.  
ω<sup>1</sup>N ἀνελθόντας] ἀνελθεῖν P N, ἀπελθεῖν MBC τῆς] praep. καὶ ω<sup>1</sup>N  
αὐτῆς] αὐτοῦ M ω<sup>2</sup>, om. O<sup>ac</sup>G 334 ὅτι] om. ω<sup>1</sup>Sachos δ] om.  
M L 335 ὡς] om. P REN καὶ κυριοπρασίαν] om. N κυριοπραγι-  
σίαν ω<sup>2</sup> 336 Ἴνα] ἴν' MBC ω<sup>2</sup>N τοιοῦτον] praep. τι ω<sup>2</sup> 336/337  
μηδὲ - προφασισθῆ] μηδὲ παρ' ἐκείνων προφασισθῆ μηδὲ παρ' ἡμῶν λεχθῆ  
MBC, μήτε παρ' ἐκείνων μὴ δὲ παρ' ἡμῶν λεχθείη P 336 μηδὲ] om. SU  
λεχθείη P E 337 μηδὲ] μήτε U ἐκείνων ω<sup>1</sup>N προφασισθῆ F,  
προφασισθείη E ἕνατον] ἕνατον B A SORT<sup>ac</sup>EP<sup>ac</sup>U, ἕνα τῶν L, ἕνα  
τὸν G, ἕνα T<sup>ac</sup> αὐτόν] αὐτῶν L, om. ORT 338 ἴν' G ὄψει] om.  
ω<sup>1</sup> 339 δοξάσωσι MBC N οἱ - μακαρισθῶσιν] post ἔλεγεν (l. 341)  
transp. F δὲ] δ' F ἑνέα FG 340/341 τοὺς - ἔλεγεν] λέγει L  
μακαρίζει λέγων ω<sup>1</sup>N 341 ἰδόντες] add. με SGU ἄλλως]  
ἀλλ' ὡς M 342 τοὺς] iteravit B μόνους] om. P 342/343 Πέτρον  
- Ἰωάννην] om. MBC 343 πληρωθῆ] πληροφορηθῆ B F, πληρωθῆ (sic)  
C φάσκον] ῥηθὲν P, om. F ῥητόν] add. ὅτι P καὶ] ἢ P 344  
σταθήσεται] post ῥῆμα transp. MC U, σταθῆ B

- 345 καὶ Ἰακώβου καὶ Ἰωάννου τῆς ἀδιαστάτου τῆς εὐσεβείας  
 τριπλόκου σειρᾶς, δύο δὲ Μωϋσῆ καὶ Ἥλια τῶν ἀκλινῶν  
 τοῦ νόμου στύλων. Ἦκουες γὰρ ἀρτίως τοῦ εὐαγγελιστοῦ  
 λέγοντος· Καὶ ὠφθησαν αὐτοῖς ἐν τῷ ὄρει Μωϋσῆς καὶ  
 Ἥλιας συλλαλοῦντες αὐτῷ. Τίνος οὖν χάριν Μωϋσῆν καὶ  
 350 Ἥλιαν ἐν τῷ ὄρει μετέστησεν, καὶ τοσαύτη ἡ μεταμόρ-  
 φωσις γέγονεν, νεφέλη ἐπισκιάζουσα φωτεινὴ καὶ ἡ πα-  
 τρῶα φωνὴ βροντῶσα; Τίνος χάριν; Ἐπειδήπερ οἱ ἀπόστο-  
 λοι ἐδόκουν τὸν δεσπότην Χριστὸν ὡς ψιλὸν ἄνθρωπον  
 εἶναι, οὐχὶ δὲ ὡς θεὸν ἐν σαρκί. Ὅθεν καὶ νομίζοντες  
 355 αὐτὸν λιτὸν ἄνθρωπον ὑπάρχειν διὰ τὰ οἰκονομικὰ δάκρυα  
 καὶ τὴν τροπικὴν δειλίαν καὶ τὰς προσευχὰς καὶ τὴν  
 παραίτησιν, συχνῶς οἱ ἀπόστολοι καὶ ἀντέλεγον καὶ ἠπί-  
 στουν καὶ κατεπλήττοντο.  
 Ἴνα οὖν τῆς τοιαύτης αὐτοῦς ὑπονοίας ἐκκόψη, ἀνενέγκας  
 360 αὐτοῦς ἐν τῷ ὄρει καὶ μικρὸν παρανοίξας τὴν θύραν τῆς  
 ἐνανθρωπήσεως, ἐδείκνυε σαφῶς πόση τις παρ' αὐτῷ ἐκέ-  
 κρυπτο δόξα. Ἄλλως δέ, καὶ ἐπληροφόρει τοὺς ἀποστόλους  
 ὅτι αὐτὸς ἐστὶν ὁ τῶν ἐπουρανίων καὶ ἐπιγείων καὶ

348/349 Matth. 17, 3    349/352 cf. Matth. 17, 5    355 cf. Ioh. 11, 35  
 356/357 cf. Matth. 26, 38    363/364 cf. Phil. 2, 10

ω<sup>1</sup>(PMBC) ω<sup>2</sup>(AF) ω<sup>3</sup>(SORTGEUNKL)

345 καὶ] *om.* U εὐσεβείας] βασιλείας P, εὐσεβοῦς ω<sup>2</sup> 346  
 τριπλόκου N δὲ] μὲν N μωϋσῆν N, μωσῆ MC, μωϋσέως E *Sachot*  
 ἡλιοῦ ω<sup>2</sup>, ἡλιαν N, ἡλίου *Sachot* 347 γὰρ] οὖν E, *om.* L 348 ἐν  
 τῷ ὄρει] *om.* U μωσῆς C 349 συλλαλοῦντες T οὖν] *om.* E  
 μωϋσέα PMB 349/350 ἡλιαν καὶ μωσέα E 350 μετέστησεν ἐν  
 τῷ ὄρει ω<sup>1</sup> N τοσαύτη] οὕτως αὐτῆ L ἡ] *om.* R 351 ἐπισκιά-  
 ζουσα T, σκιάζουσα L 352 βροντῶσα φωνὴ L Τίνος] *add.* οὖν U  
 353 ἐδόκουν] *om.* P ὡς] *om.* MBC ψιλὸν] ὑψηλὸν N 354  
 εἶναι] λαλεῖν ω<sup>3</sup>, *add.* ἐπίστευον καὶ P οὐχὶ - σαρκί] *om.* L δὲ]  
*om.* P ὡς] *om.* MBC καὶ] *add.* ὡς K 355 λιτὸν] *om.* P τὰ  
 οἰκονομικὰ] τὰς οἰκονομίας καὶ R 356 τροπικὴν] *om.* U τὴν] *om.* O  
 357 συχνῶς] συγχωνῶς L, *add.* καὶ P οἱ ἀπόστολοι] *om.* MBC  
 357/358 καὶ<sup>1</sup> - κατεπλήττοντο] ἀντεπλήττοντο U 357 καὶ] *om.* ω<sup>1</sup> F  
 358 κατέπληττον F, κατέπληττο A 359 Ἴνα] Ἰν MBC αὐτοῦς]  
*post* ὑπονοίας *transp.* PM G, *post* ἐκκόψη *transp.* F, *om.* B L ἐκκόψει  
 ὑπονοίας L ἐγκόψη C, ἐκκόψει U ἀνήνεγκεν P 360 αὐτοῦς]  
*om.* P ἐν τῷ ὄρει] εἰς τὸ ὄρος ω<sup>1</sup> N θυρίδα EN 361 ἐδείκνυε]  
*add.* αὐτοῖς ω<sup>1</sup> EN *Sachot* τισ] *om.* E 361/362 ἐγκέκρυπτα C RN,  
 κέκρυπτο OTU, κέκρυπται SG 362 Ἄλλως] ἀλλ' ὡς M δὲ] *om.* B  
 πληροφορεῖ L τοὺς ἀποστόλους] τοὺς ἀπίστους ω<sup>2</sup>, αὐτοῦς MBC  
 363 ὁ] *om.* N

καταχθονίων δεσπότης. Ἄνωθεν μὲν τὸν Ἡλίαν ἵξευσεν,  
 365 κάτωθεν δὲ τὸν Μωϋσέα ἠγκίστρευσεν, ἐκ τῶν ἐπιγείων  
 δὲ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην παρέστησεν· ἀπὸ γὰρ  
 τῶν ἄκρων τὸ πᾶν γνωρίζεται. Ὅθεν ὁ Πέτρος θεασάμενος  
 τὴν τοσαύτην δόξαν, Μωσέα τε καὶ Ἡλίαν δουλικῶς πα-  
 370 ρεστῶτας καὶ ἠρέμα ὑποτρύζοντας, οὐκέτι ἐπιπλήττει, προσ-  
 κυνεῖ δὲ καὶ παρακαλεῖ λέγων, καθὼς ἀρτίως ἤκουες·  
 «Κύριε, καλὸν ἔστιν ἡμᾶς ὧδε εἶναι καὶ μὴ ἀναβαίνειν εἰς  
 Ἱεροσόλυμα. Ἐκεῖ Πιλάτος καὶ Καϊάφας θάνατον πνέοντες,  
 ἐνταῦθα Μωϋσῆς καὶ Ἡλίας ἀνάστασιν μηνύοντες. Κύριε,  
 375 καλὸν ἔστιν ἡμᾶς ὧδε εἶναι· καὶ εἰ θέλεις, ποιήσωμεν τρεῖς  
 σκηνάς, μίαν σοὶ καὶ Μωϋσῆϊ μίαν καὶ Ἡλίᾳ μίαν.»  
 Ἄλλ' ὦ μακάριε Πέτρε, τί τῷ φόβῳ κατεχόμενος καὶ τῇ δει-  
 λία κλονούμενος, ἀλλοκτίστους σκηνὰς λυγιδοπλεκτεῖν ἐπέι-  
 γει, τὸν δεσπότην τοῖς δούλοις συντάπτων; Ὅν νεφέλη  
 380 δορυφορεῖ, τοῦτον καλύβη χωρῆσαι οὐ δύναται. Πλήρης  
 γὰρ ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης αὐτοῦ, τοῦ πατρὸς καὶ  
 τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, νῦν καὶ αἰεὶ καὶ εἰς τοὺς  
 αἰῶνας τῶν αἰώνων. Ἀμήν.

371 Matth. 17, 4    373/375 Matth. 17, 4    376/377 cf. Luc. 9, 34

ω<sup>1</sup>(PMBC) ω<sup>2</sup>(AF) ω<sup>3</sup>(SORTGEUNKL)

364 μὲν] *om.* MBC N τὸν] *om.* L ἵξευσεν] ἱξεύων ω<sup>2</sup> ω<sup>3</sup>(-NKL),  
 ἠρεῦον L 365 δὲ] *om.* MBC μωσέα MC ω<sup>2</sup> ORK, μωϋσέαν GL, μωϋ-  
 σέα B E, μωϋσῆν P S *Sachos* ἠγκίστρευσεν] ἰγγίστρευσεν B, ἠγκίστρευ-  
 εν SRTGEU, ἀγκιστρεύων ω<sup>2</sup> OL 366 Ἰωάννην καὶ Ἰάκωβον ω<sup>2</sup> 367  
 Ὅθεν] *add.* καὶ B 368 τοιαύτην L μωϋσέα MBC GEUL, Μωϋσῆν  
*Sachos* τε] *om.* ω<sup>2</sup> 368/369 παρεστῶτας] *add.* αὐτῷ P 369 καὶ -  
 ὑποτρύζοντας] *om.* U ἀποτρύζοντας N ὑποπλήττει L 369/370  
 προσκυνεῖ] προσηνεῖ L 370 δὲ] τε P ἠκούετε R 371/374 καὶ -  
 εἶναι] *om.* C 372 Πιλάτος] *praep.* καὶ L πνέοντας O 373 μωσῆς  
 M O ἀνάστασιν] *om.* RT μηνύοντες] θυμιῶντες MB RN, οὐ *es*  
*fenestra* T, *add.* ἐκεῖ δεσμὰ καὶ θάνατος, ὧδε φῶς καὶ ἀγαλλίασις PMB  
 374 ἡμᾶς ἔστιν T καὶ] *om.* ω<sup>2</sup> ποιήσωμεν] *add.* ὧδε U 375  
 σοὶ μίαν P RE μωσῆ MC, μωσει K ἠλίαν G 376 συνεχόμενος  
 K 377 ἀλλοκτίστους] ἀλλοκτίτους ω<sup>2</sup>, ἀλλοκοτήτους M N, ἀλλο-  
 κοπήτους B, ἀλλοκότους C, ἀλοκότους P 377/378 λυγιδοπλεκτεῖν  
 ἐπέγει] *om.* L 377 λυγαδοπλεκτεῖν E, λυγιδοπλέκειν U 377/378  
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