

CORPVS CHRISTIANORVM

Series Graeca

100

IOHANNES GEOMETRA
CARMINA IAMBICA

TURNHOUT
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IOHANNIS GEOMETRAE
CARMINA IAMBICA

EDIDIT

MARIA TOMADAKI

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CORPVS CHRISTIANORVM

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Huic uolumini parando operam dedit

Lara SELS

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Στους γονείς μου,
Προκόπιο και Αθηνά

PREFACE

In 2008, while I was attending a summer school in Greek Paleography at the University of Oxford, Marc Lauxtermann kindly suggested that I prepare a critical edition of Ioannes Geometres' Iambic Poems as a PhD thesis. At that time, I could not imagine the labor that this task would require. I immediately became very enthusiastic about the topic and tried to find the necessary support for accomplishing this goal. A year later, I was fortunate to start my PhD studies under the guidance of two experts in Ioannes Geometres and Byzantine poetry in general: Ioannis Vassis (first supervisor) and Marc Lauxtermann. My edition has benefited much from their expertise. Ioannis Vassis meticulously supervised my doctoral dissertation, was able to easily notice remaining errors in the Greek text and to clarify obscure passages. Marc Lauxtermann helped me not only with his writings on Geometres but also with useful feedback on textual matters. I am deeply grateful to both professors. I would also like to thank Christos Simelides, another specialist in Byzantine poetry and third supervisor of my thesis, for his helpful feedback. My PhD thesis was defended in 2014 at the Aristotle University of Thessaloniki. Apart from the critical text, it also contains a commentary and a Modern Greek translation of the poems. In the following years I revised and expanded the introduction of my thesis, because I wanted to explore issues that I did not have time to fully investigate during my doctoral studies. As is common in *CCSG* volumes, this edition does not contain any translation, but I will publish an English translation of the poems in the series "Corpus Christianorum in Translation".

In addition, I would also like to express my sincere thanks to Kristoffel Demoen for allowing me to work on the revision of my PhD thesis during my postdoctoral fellowship at Ghent University (2017-2020), to Ulrich Moennig, who supported me during my research stay at the University of Hamburg in 2018, to Ioannis Polemis, who sent me useful emendations, and to George Karanolis, who helped me to better understand the philosophical poems of my corpus. I extend my thanks to Marina Detoraki and

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I am especially grateful to the I.K.Y Greek State Scholarships Foundation for a scholarship that gave me the opportunity to conduct the PhD research, to the Special Research Fund of Ghent University (BOF) for a postdoctoral fellowship, which enabled me to work on the revision of my thesis, as well as to the Academia Belgica of Rome and to the Research Foundation Flanders (FWO), which funded my research stays in Rome (2016, 2017, 2019) and in Hamburg (2018). I am also much indebted to Lara Sels, who carefully read every part of my book and made many improvements, to Richard Bishop who proofread my English, as well as to Peter van Deun for his corrections and for accepting my edition to *Corpus Christianorum Series Graeca*.

Last, I would like to express my gratitude to my husband, Efsthios Kessareas, for his constant support and understanding. The book is dedicated to the memory of my father Prokopios, who died from leukemia in 2016, and to my mother Athina, for the sacrifices they made so that I could have the best possible education and a life better than their own.

Maria Tomadaki
Göttingen 2023

WORKS CITED IN ABBREVIATION

- AGIOREITES, *Ἐρμηνεία I* = NIKODEMOS AGIOREITES, *Ἐρμηνεία εἰς τοὺς ἑκατὸν πενήκοντα Ψαλμοὺς τοῦ προφητάνακτος καὶ θεοπάτορος Δαβὶδ συγγραφεῖσα μὲν πάλαι ἑλλημιστὶ παρὰ τοῦ ὀσιωτάτου ἐν μοναχοῖς καὶ ὑπερτίμου τῶν φιλοσόφων κυρίου Εὐθυμίου τοῦ Ζυγαδηνοῦ, I*, Constantinople, 1819
- AGIOREITES, *Ἐρμηνεία II* = NIKODEMOS AGIOREITES, *Ἐρμηνεία εἰς τοὺς ἑκατὸν πενήκοντα Ψαλμοὺς τοῦ προφητάνακτος καὶ θεοπάτορος Δαβὶδ συγγραφεῖσα μὲν πάλαι ἑλλημιστὶ παρὰ τοῦ ὀσιωτάτου ἐν μοναχοῖς καὶ ὑπερτίμου τῶν φιλοσόφων κυρίου Εὐθυμίου τοῦ Ζυγαδηνοῦ, II*, Constantinople, 1821
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- AOC = *Archives de l'Orient chrétien*
- ARGOE, *John Kyriotes Geometres* = K. T. ARGOE, *John Kyriotes Geometres, A Tenth Century Byzantine Writer*, Madison, 1938 (unpublished doctoral dissertation)
- BALLERINI, *Sylloge Monumentorum* = A. BALLERINI, *Sylloge Monumentorum ad mysterium conceptionis immaculatae Virginis Deiparae illustrandum*, Roma, 1854-1856, p. 141-206
- BECKBY, *Anthologia Graeca* = H. BECKBY, *Anthologia Graeca: Griechisch-Deutsch, I*, München, 1957
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- BSGRT = *Bibliotheca Scriptorum Graecorum et Romanorum Teubneriana*
- BURKE, *Nicephoros Phokas* = J. BURKE, *Nikephoros Phokas as Superhero*, in A. ROBERTSON BROWN – B. NEIL (eds), *Byzantine Culture in Translation (Byzantina Australiensia 21)*, Leiden – Boston, 2017, p. 95-114
- BV = *Byzantina Vindobonensia*
- Byz = *Byzantion*

- BZ* = *Byzantinische Zeitschrift*
- CAG* = *Commentaria in Aristotelem Graeca*
- CAMERON, *The Greek Anthology* = A. CAMERON, *The Greek Anthology from Meleager to Planudes*, Oxford, 1993
- CANART, *la Chypriote « bouclée »* = P. CANART, *Un style d'écriture livresque dans les manuscrits chypriotes du XIV^e siècle: La chypriote "bouclée"*, in J. GLÉNISSON – J. BOMPAIRE – J. IRIGOIN (eds), *La Paléographie grecque et byzantine. Paris, 21-25 octobre 1974 (Colloques internationaux du Centre National de la Recherche Scientifique 559)*, Paris, 1977, p. 303-321
- CAPOCCI, *Codices* = V. CAPOCCI, *Codices Barberiniani Graeci. Tomus I: Codices 1-163*, Città del Vaticano, 1958
- CC SG* = *Corpus Christianorum. Series Graeca*
- CFHB* = *Corpus Fontium Historiae Byzantinae*
- CPG* = M. GEERARD, *Clavis Patrum Graecorum*, 4 vols, Turnhout, 1974-1983; M. GEERARD – F. GLORIE, *Clavis Patrum Graecorum*, V, Turnhout, 1987; M. GEERARD – J. NORET, *Clavis Patrum Graecorum. Supplementum*, Turnhout, 1998; J. NORET, *Clavis Patrum Graecorum*, III A, editio secunda, anastatica, addendis locupletata, Turnhout, 2003; M. GEERARD – J. NORET, *Clavis Patrum Graecorum*, IV, Deuxième édition, revue et mise à jour, Turnhout, 2018; M. GEERARD – J. NORET, *Clavis Patrum Graecorum*, II/Ibis, Deuxième édition, revue et mise à jour, Turnhout, 2023
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- CSHB* = *Corpus Scriptorum Historiae Byzantinae*
- DBBE* = *Database of Byzantine Book Epigrams*; <https://www.dbbe.ugent.be>
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- DOP = *Dumbarton Oaks Papers*
- ΔΧΑΕ = Δελτίον τῆς Χριστιανικῆς καὶ Ἀρχαιολογικῆς Ἐταιρείας
- ELM, *Sons of Hellenism* = S. ELM, *Sons of Hellenism, Fathers of the Church: Emperor Julian, Gregory of Nazianzus, and the Vision of Rome*, Berkeley, 2012
- EO = *Échos d'Orient*
- FABRICIUS, *Bibliotheca graeca VI* = I. A. FABRICIUS, *Bibliotheca graeca sive notitia scriptorium veterum graecorum*, VI, Hamburg, 1788
- FLACH, *Glossen und Scholien* = H. FLACH, *Glossen und Scholien zur hesiodischen Theogonie*, Leipzig, 1876
- FRYDE, *The Early Palaeologan Renaissance* = E. FRYDE, *The Early Palaeologan Renaissance* (1261 – c. 1360) (*The Medieval Mediterranean* 27), Leiden, 2000
- GCS = *Die griechischen christlichen Schriftsteller der ersten Jahrhunderte*

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- GRBS = *Greek, Roman, and Byzantine Studies*
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- MEG = *Medioevo Greco*
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- NE = *Νέος Ἑλληνομνήμων*
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- OMONT, *Inventaire* = H. OMONT, *Inventaire sommaire des manuscrits grecs de la Bibliothèque Nationale*, II, Paris, 1888
- PTS = *Patristische Texte und Studien*
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- PG = *Patrologia Graeca*
- PmbZ = *Prosopographie der mittelbyzantinischen Zeit Online*
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- SB = *Supplementa Byzantina*
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ST = *Studi e Testi*

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INTRODUCTION

I. IOANNES GEOMETRES: LIFE AND WORKS

Ioannes Geometres was a poet, rhetorician, and military officer who lived in Constantinople in the second half of the tenth century during the reigns of Nikephoros Phokas (963-969), Ioannes I Tzimiskes (969-976), and Basileios the Nothos (976-985). The themes as well as the characteristics of his poetic oeuvre (e.g. originality, literary quality, classicism) make him one of the most accomplished and interesting Byzantine poets, as well as a significant representative of the so-called Macedonian Renaissance. His biography is mainly based on his own writings, since information about his life is scarce in other Byzantine sources. ⁽¹⁾

Geometres was born shortly before the second half of the tenth century and began composing poems at the age of eighteen. During his youth, he received education in ancient poetry, rhetoric, philosophy, and in the so-called *quadrivium*, namely, in arithmetic, geometry, astronomy, and music. Nikephoros Erotikos, who taught geometry at the school founded by Constantine VII Porphyrogennetos in 945, was probably one of Geometres' teachers. ⁽²⁾ Geometres resided in a house with a beautiful garden, which was located in *Mesomphalos*, a district at the center of Constantinople. His house was not far

(1) Here I offer a reexamination of Geometres' biography, based on a careful reading of all of his published works (including his unpublished encomium on Gregory of Nazianzus) and of the relevant secondary literature. For significant contributions to Geometres' biography, see LAUXTERMANN, *The Byzantine Epigram*, p. 149-169; LAUXTERMANN, *John Geometres*, p. 356-380; VAN OPSTALL, *Jean Géomètre*, p. 3-17; MAGDALINO, *The Liturgical Poetics*, p. 116-132; VAN OPSTALL – TOMADAKI, *John Geometres*, p. 191-211; KAZHDAN, *John Geometres*, p. 249-251. Another noteworthy work on Geometres is the unpublished PhD thesis of Kostis Argoe – see ARGOE, *John Kyriotes Geometres*, which I was only able to consult after concluding the present work.

(2) On the identification of Geometres' teacher with Nikephoros Erotikos, teacher of geometry at the palace school founded by Constantine VII Porphyrogennetos (r. 945-959), see VASIL'EVSKIĬ, *Trudy*, p. 110.

from the imperial palace and, as Magdalino has recently pointed out, it was also near the church of the Theotokos in the district of *ta Kyrou*, now known as the Kalenderhane Camii mosque. ⁽³⁾ This important information solves the mystery of Geometres' self-designation as *Kyriotes*. ⁽⁴⁾ Geometres' references to his luxurious house along with his high degree of education provide evidence of his family's high socioeconomic status. In addition, his father, who died in Asia, is portrayed as a loyal servant to the emperor. ⁽⁵⁾

The sobriquet "Geometres" has given rise to a variety of interpretations. ⁽⁶⁾ For instance, both Sajdak and Kazhdan have argued that it might mean a "poor and humble fellow roaming around", ⁽⁷⁾ while Vasil'evskij hypothesized that it indicates an expertise in geometry. ⁽⁸⁾ I believe that there is sufficient evidence to support the hypothesis that the name "Geometres" is related to the poet's interest and specialized knowledge in the areas of mathematics, philosophy, and possibly music. His poetic oeuvre has a considerable number of direct references and allusions to philosophy and mathematics, and particularly to the famous philosopher, musician, and geometer of antiquity, Pythagoras, as well as to other ancient Pythagorean philosophers such as Archytas and Theon of Smyrna. ⁽⁹⁾ The re-

(3) See MAGDALINO, *The Liturgical Poetics*, p. 117-118.

(4) In poem 92, 4, Geometres calls himself *Kyriotes*. It is interesting that a tenth-century Byzantine seal depicts the iconographic type of the Kyriotissa Virgin on one side and the inscription "Θεοτόκε βοήθει τῷ σῷ δούλῳ Ἰωάννη τῷ Κυριώτῃ" on its reverse. This seal is publicly available in the Dumbarton Oaks database of Byzantine seals: <https://www.doaks.org/resources/seals/byzantine-seals/BZS.1958.106.3052/view>. Several hypotheses concerning the characterization of Geometres as *Kyriotes* are presented in detail below.

(5) See poems 15 and 17, ed. VAN OPSTALL, *Jean Géomètre*, p. 128-140 and poem 254 of the present edition. In cases where I refer to a poem of the present edition, I do not offer page numbers.

(6) For an overview of the different interpretations, see VAN OPSTALL, *Jean Géomètre*, p. 5.

(7) See KAZHDAN, *John Geometres*, p. 249 and SAJDAN, *Que signifie Κυριώτης Γεωμέτρης?*, p. 352-353. This view is rejected by MERCATI, *Que significa Γεωμέτρης?*, p. 495-497.

(8) Lauxtermann finds Vasil'evskij's hypothesis interesting but argues that "there is hardly any trace of it in Geometres' various writings"; see LAUXTERMANN, *John Geometres*, p. 358.

(9) For references to Pythagoras, see Geometres' poems 38, 2; 166, 3;

ferences of Geometres to mystic numerology, sacred geometry, Platonic and Neoplatonic philosophy indicate his particular interest in these topics.

A notable piece of evidence can be found in the last paragraphs of his sixth progymnasma; there Geometres explains the sacred meaning of several numbers according to the Pythagorean philosophy, and refers to geometric concepts and shapes (e.g., theorems, cycle, square, parallelepiped, cube, hexagon, celestial sphere), as well as to terms of harmonics (e.g., ἡμιόλιον, ἐπίτριτον), which is another branch of the so-called quadrivium (arithmetic, geometry, astronomy, music).⁽¹⁰⁾ Another indication appears in his fourth progymnasma, in which he uses geometric terms to describe the shape of an apple.⁽¹¹⁾ Given that in Byzantium mathematics was often taught along with philosophy,⁽¹²⁾ it is also likely that the term Γεωμέτρης is related not only to mathematics but also to philosophy.⁽¹³⁾ The following poem 218 is a characteristic example of Geometres' admiration for the great philosopher and geometer of antiquity, Pythagoras, as well as for the philosophers Plato and Aristotle:⁽¹⁴⁾

218, 2, as well as his unpublished scholia on Gregory of Nazianzus in *codex Sinait. gr.* 1341, f. 16^r-16^v. For references to Archytas, see poem 26 (ed. VAN OPSTALL, *Jean Géomètre*, p. 160), and to Theon of Smyrna, see poems 356 and 357.

(10) For the relevant passages of this progymnasma, see LITTLEWOOD, *The Progymnasmata*, p. 28-30.

(11) On this passage, see LITTLEWOOD, *The Progymnasmata*, p. 18. For another reference to mystic numerology, see poem 166.

(12) See HUNGER, *Die hochsprachliche profane Literatur II*, p. 222-223 and GUTAS - SINOSSOGLU, *Philosophy*, p. 276.

(13) Sajdak asked whether Geometres' name is related to philosophy, but he concluded that it rather indicates a poor man wandering around; see SAJDAK, *Que signifie Κυριώτης Γεωμέτρης?*, p. 351-352. On this sobriquet, cf. VAN OPSTALL, *Jean Géomètre*, p. 5-6.

(14) Pythagoras' work is also associated with astronomy; cf. Geometres' poem 40, where Geometres confesses that he has a passion for the Muses Calliope and Urania (p. 40), which implies an interest in rhetoric, poetry, and astronomy, respectively. For an edition with commentary of poem 40, see VAN OPSTALL, *Jean Géomètre*, p. 164-166. Although Polymnia is traditionally credited with being the muse of geometry, Ioannes Galenos (possibly 12th century), in his *Allegories on Hesiod's Theogony*, considers Urania the muse of both geometry and astronomy; see FLACH, *Glossen und Scholien*, p. 304, 28. Geometry and astronomy were closely related in Byzantium; see HUNGER, *Die hochsprachliche profane Literatur II*, p. 221-236.

Τρεῖς οἶδα πρώτους τῆς ἐπιστήμης στύλους.
 Ἀριστοτέλην, Πλάτωνα, Πυθαγόραν.

Three I know are the most prominent pillars of knowledge,
 Aristotle, Plato, and Pythagoras.

I would also hypothesize that the poet's knowledge of geometry could have been used during military expeditions. ⁽¹⁵⁾ A link between geometry and military affairs had already been established in antiquity. According to Plato, geometry is useful in preparing for and conducting warfare: "for in dealing with encampments and the occupation of strong places and the bringing of troops into column and line and all the other formations of an army in actual battle and on the march, an officer who had studied geometry would be a very different person from what he would be if he had not." ⁽¹⁶⁾ We may expect that similar views circulated in Byzantium, and the so-called geodesy (measurement of land) was used not only for fiscal purposes but also for practical arrangements during military campaigns. ⁽¹⁷⁾

As regards the connection between Geometres and the army, in several poems the author refers to his virtuous deeds, injuries, ⁽¹⁸⁾ and other suffering during battles. We can therefore conclude that he was an army official. A question can then be raised: what was his military rank? In the titles of his homily *On the Annunciation* and his progymnasma *On the oak*, which are pre-

(15) Stratis Papaioannou, who at the time of this writing was also working on Ioannes Geometres, has put forward the same hypothesis; see PAPAIOANNOU, *Ioannes Sikeliotes (and Ioannes Geometres) Re-visited*, p. 681-682. I am grateful to the author for sending me his publication.

(16) *Republic* 7, 526d. English transl. by SHOREY, *Plato*, p. 168-169. A similar image can be found at the beginning of poem 298, in which Geometres says that the arrangement of the troops and the division of the army (συλλογισμοὶ καὶ στρατοῦ διαίρεσεις) were not the worst that he suffered.

(17) A view similar to Plato's is expressed by Nikomachos of Gerasa (*Introduction to Arithmetic* 1, 3, 7, ed. HOICHE, *Nicomachi Geraseni Pythagorei introductionis*, p. 8); Ioannes Philoponos (*On Nicomachos' Introduction to Arithmetic* 32, ed. GIARDINA, *Giovanni Filopono*, p. 118); and George Pachymeres (*Quadrivium* 1, 1).

(18) Geometres may have suffered an injury to his hand during a war; see VAN OPSTALL – TOMADAKI, *John Geometres*, p. 194. I sincerely thank Prof. Ioannis Vassis, who first noticed this biographical element. For possible damage to his eyes, see VAN OPSTALL, *Jean Géomètre*, p. 779, 784-785.

served in codex *Bodl. Barocc.* 25 (f. 280^v and 287^r), Geometres is called *protospatharios* (“first-sword bearer”). During the tenth century, this title was in common use, indicating a high rank associated with the court and the army. The holders of this title were often granted additional offices and in some cases they were also *strategoï*, namely, generals of small military units or even commanders of themes. ⁽¹⁹⁾ We cannot be certain that Geometres did in fact serve in the Byzantine army as *protospatharios*, because his writings offer no clear evidence. It is noteworthy, however, that in several of his poems he refers to *strategia* or to *strategoï*, mostly in order to praise generals of the past, who had combined rhetoric with bravery (e.g., Pericles, Aeschylus, Saint Theodore) and were in sharp contrast to his contemporary uneducated commanders. ⁽²⁰⁾

As Lauxtermann has clearly shown, when Basil II ascended the throne in 985, Geometres seems to have been dismissed from the army, probably because of his attachment to the illegitimate son of Romanos Lekapenos, namely, Basil the Nothos (often called Parakoimomenos), who ruled when Basil II was a child. ⁽²¹⁾ An additional reason could have been some kind of association with Bardas Skleros, who rebelled against Basil II during the years 976-979 and again 987-989; the laudatory poems 10 and 1, which are probably dedicated to Bardas Skleros and to his mother Gregoria, respectively, provide evidence that Geometres was somehow related to the Skleroi family. ⁽²²⁾ In several of his poems, Geometres expresses his bitterness at the removal of the educated officials from the army, as well as at the promotion of unskilled and sel-

(19) On the rank of *protospatharios*, see OIKONOMIDES, *Listes*, p. 297; *ODB* III, p. 1748; Constantine Porphyrogenetos’ *Book of Ceremonies*, ed. REISKE, *De ceremoniis*, passim; and the database of Byzantine seals hosted at Dumbarton Oaks: https://www.doaks.org/resources/seals/byzantine-seals#b_start=0. On the office of *strategos* in Byzantine army, see *ODB* III, p. 1964.

(20) See especially poems 297 and 298. Cf. the *Index nominum* s.v. στρατηγός and στρατηγία. See also poem 290, 49-62 (ed. VAN OPSTALL, *Jean Géomètre*, p. 476), in which Geometres refers to David, Moses, and Saint Theodore as models of wisdom, rhetoric, and courage.

(21) See LAUXTERMANN, *John Geometres*, p. 369-371, cf. LAUXTERMANN, *The Byzantine Epigram*, p. 167.

(22) For the identification of the tenth poem’s hero with Bardas Skleros, see LAUXTERMANN, *The Byzantine Epigram*, p. 156.

fish persons to high military rank. ⁽²³⁾ We know from Psellos' *Chronography* that Basil II was suspicious of the educated officials and had removed several of them from the administration and the army. ⁽²⁴⁾ Geometres, by contrast, highlights the importance of education, praising it as wisdom or as knowledge, and repeatedly expresses the view that bravery should be accompanied by knowledge. ⁽²⁵⁾

According to Lauxtermann, after his dismissal from the army, Geometres became a monk in the Theotokos of *ta Kyrou*, hence the name *Kyriotes* as noted above ⁽²⁶⁾. Paul Magdalino has recently rejected this view not only on the ground that there is no adequate proof in Geometres' writings that he became a monk, but also by stressing that no monastic community existed in this church before the thirteenth century. Magdalino stated that the poet acquired the name *Kyriotes* because he was an active member of the church's confraternity of people known as *Kyriotai*, who performed various ritual and devotional acts under the guidance of the Theotokos of *ta Kyrou*, a church located in his neighborhood. ⁽²⁷⁾

Two facts seem certain: first, and contrary to Magdalino's view, ⁽²⁸⁾ there was indeed a change in Geometres' personal status when

(23) See, for instance, poems 237, 268, 296-298.

(24) Lauxtermann was the first to relate Psellos' account of Basil's suspicion of the educated officials to Geometres' complaints; see LAUXTERMANN, *John Geometres*, p. 369-370; LAUXTERMANN, *Byzantine Poetry and the Paradox of Basil II's Reign*, p. 199-216; and VAN OPSTALL, *Jean Géomètre*, p. 11. Cf. RENAULD, *Michel Psellos*, p. 18-19.

(25) See poems 296-298 and poem 81, 1, ed. VAN OPSTALL, *Jean Géomètre*, p. 290. See also LAUXTERMANN, *John Geometres*, p. 369.

(26) LAUXTERMANN, *John Geometres*, p. 371-372. Regarding Geometres, Argoe also wrote the following in 1931: "It has been suggested that he either lived in the quarter τὰ Κύρου or that he spent the last years of his life as a monk in the monastery ἐν τοῖς Κύρου"; see ARGOE, *John Kyriotes Geometres*, p. 8. Argoe refers to Tacchi Venturi and Krumbacher, but Tacchi Venturi unexpectedly relates Geometres to the Studios monastery, and Krumbacher only mentions that Geometres could have been a monk in Constantinople at an advanced age; see TACCHI-VENTURI, *De Ioanne Geometra*, p. 139 and KRUMBACHER, *Geschichte*, p. 731.

(27) MAGDALINO, *The Liturgical Poetics*, p. 119-120. On Geometres' association with the district and the church of *ta Kyrou*, cf. MERCATI, *Osservazioni*, p. 292 and SAJDAK, *Que signifie Κυριώτης Γεωμέτρης?*, p. 343-353.

(28) See MAGDALINO, *The Liturgical Poetics*, p. 217.

he was advanced in age, most probably after his dismissal from the army. This change in status is attested in several of his poems, where Geometres confesses that Christ and the holy Virgin saved him from past suffering, including from the suffering of war, the jealousy of fellows, and the wrath of the emperor. ⁽²⁹⁾ Second, Geometres was indeed associated with the church of *ta Kyrou*, but due to the scarce evidence, it is unclear whether he was related to this church as a monk, a member of confraternity, a priest, ⁽³⁰⁾ or the church's official rhetor. Since several of his works address the audience of the Theotokos *ta Kyrou*, we can suppose that they were intended to be delivered at this church. Specifically, the *Life of the Holy Virgin*, the *Homily on the Annunciation*, the *Encomium on Gregory*, the *Hymns to the Holy Virgin*, and several of his iambic poems – dedicated either to Marian feasts or icons – seem to have been composed especially for the community of the Theotokos of *ta Kyrou* for celebrating specific church feasts. It is therefore not a paradox to suppose that Geometres served at an advanced age as an official rhetor and poet for the church community of the Theotokos of *ta Kyrou*. ⁽³¹⁾

(29) See poems 41, 5/6; 54; 57; 81, 1/4; 211; 289, ed. VAN OPSTALL, *Jean Géomètre*, p. 168, 182, 200, 290, 366-372, 456-462. Cf. poem 226.

(30) Whether Geometres ever became a priest is an open question. The following passage from his homily *On the Annunciation* gives the impression that Geometres offers Holy Communion as a priest: “ἀλλὰ καὶ τῷ Βασιλεῖ προσκολλώμενος, ὁμοῦ μὲν πάσης ἀπολυτρούμενος τῆς ἀμαρτίας, ὁμοῦ δὲ καὶ ὅλης τῆς Τριάδος ἀναπιμπλάμενος· οὐχ ὅσον τῆς ἐχθρας ἀπολυόμενος, ἀλλὰ καὶ τὸν μονογενῆ Λόγον ἀντικαταλασσόμενος· οὐχ ὅσον θῦμα λαμβάνων ἐμοῦ προθύμενον, ἀλλὰ καὶ ἐμοὶ θυόμενόν τε καὶ ἐσθιόμενον”. Nevertheless, this passage can also be understood metaphorically, such that the poet offers his words (λόγον) to Christ. For the second interpretation, cf. poem 295, 2, as well as the motif of Gregory of Nazianzus' sacrifice of λόγοι to Christ in ELM, *Sons of Hellenism*, p. 378-422. One could also compare the passage from the Annunciation homily to the enigmatic verses from Geometres' autobiographical poem 289, 13-15, ed. VAN OPSTALL, *Jean Géomètre*, p. 458: εὔτε ἐθέμην συνθήκας, εὔτε τελέσθην / ῥήμασιν οἰβίω, μυστιπύλων θυσίαις / εὔτ' ἐδάην μυστήρια φρικτά θεοῦ. These verses led Lauxtermann to support the idea that Geometres was a monk at an advanced age; on their translation and interpretation, see LAUXTERMANN, *John Geometres*, p. 371-372, and see also VAN OPSTALL, *Jean Géomètre*, p. 13. For Magdalino's interpretation of the same passage, against the view that Geometres became a monk, see MAGDALINO, *The Liturgical Poetics*, p. 117.

(31) Geometres' interest in rhetoric is also attested by his *Progymnasmatia*, as well as by his commentaries on Aphthonios and Hermogenes. Papaio-

Geometres' subtle references to historical events and historical figures of his own times offer evidence for the period in which he lived and was active as a poet, namely, the second half of the tenth century. One can find in his poems several references to wars against the Bulgarians or the Russians, to earthquakes and comets (975, 989), as well as to the civil wars during the apostasies of Bardas Skleros and Bardas Phokas (976-979, 987-989).⁽³²⁾ Moreover, some of his poems are either dedicated to or indirectly address emperors such as Nikephoros II Phokas, John I Tzimiskes, Basil the Nothos, and Basil II. The poet had a particular appreciation for Nikephoros Phokas and possibly for Basil the Nothos. The former is portrayed as a model of bravery and military power, an emperor who could guarantee the security of the Byzantine Empire,⁽³³⁾ while the latter embodies the ideal of a wise, fair, and educated leader.⁽³⁴⁾ Other important historical figures that are explicitly mentioned or implied in the poetic oeuvre of Geometres, thereby indicating the circle of his acquaintances, include Gregoria Skleraina,⁽³⁵⁾ the empress Helen (wife of Constantine Porphyrogenetos, d. 961), Michael Maleinos (d. 961),⁽³⁶⁾ Polyuktos (patriarch of Constantinople, d. 970), Nikephoros Erotikos (teacher of geometry),⁽³⁷⁾ and Theodore

annou rightly observes that the nature of Geometres' writings qualifies him as a "professional rhetor"; see PAPAIOANNOU, *Ioannes Sikeliotes (and Ioannes Geometres) Re-visited*, p. 681.

(32) See poems 7, 10, 232. Two leaders of the Byzantines' enemies are also named: Cometopoulos (poem 31, title) and Xabdas (poem 3, 15).

(33) See, for example, poems 2 and 29.

(34) See poems 12 and 153. Lauxtermann has convincingly identified the addressee of poem 153 with Basil the Nothos; see LAUXTERMANN, *The Byzantine Epigram*, p. 152-153 and 183-184.

(35) See poem 1. On the identification of the deceased woman with Gregoria Skleraina, see LAUXTERMANN, *The Byzantine Epigram*, p. 157 and LAUXTERMANN, *Byzantine Poetry I*, p. 221. On Skleraina, see also SEIBT, *Die Skleroi*, p. 28.

(36) See poem 101. Cf. LAUXTERMANN, *The Byzantine Epigram*, p. 151. Michael Maleinos was an uncle of Nikephoros II Phokas and the spiritual father of Athanasios of Mt. Athos, who was posthumously proclaimed a saint. On Michael Maleinos and his relation to Nikephoros II Phokas, see LAIOU, *The General and the Saint*, p. 399-412 and VLYSSIDOU, *Remarques*, p. 189-198.

(37) For Nikephoros, teacher of Geometres, see poems 66, 146, and 255. On poem 255, see VAN OPSTALL, *Jean Géomètre*, p. 396-398. See also VA-

of Dekapolis (judge).⁽³⁸⁾ Although the exact date of Geometres' death is unknown, I would be inclined to suggest that he died around 990, because during the first years of Basil II's reign he feels old and weak and because none of his poems can be dated with certainty after that date.⁽³⁹⁾

Geometres' oeuvre includes a remarkably wide range of subjects and genres. The following works are still preserved and ascribed to him: *Hymns to the Holy Virgin*,⁽⁴⁰⁾ a *Life of the Holy Virgin* consisting of several homilies,⁽⁴¹⁾ a *Homily on the Annunciation*,⁽⁴²⁾ a *Metaphrasis of the Odes* in dodecasyllables,⁽⁴³⁾ an iambic *Passio of Saint Panteleimon*,⁽⁴⁴⁾ an encomium on Gregory of Nazianzus⁽⁴⁵⁾ and scholia on homilies of Gregory of Nazianzus,⁽⁴⁶⁾ *Progymnasmata*,⁽⁴⁷⁾ fragments of his commentaries on Aphthonios and Hermogenes,⁽⁴⁸⁾ a collection of 99 tetrastichs in elegiacs

SIL'EVSKIJ, *Trudy*, p. 110; LAUXTERMANN, *John Geometres*, p. 358; VAN OPSTALL, *Jean Géomètre*, p. 5. Kazhdan, however, has expressed some doubts about this identification; see KAZHDAN, *John Geometres*, p. 250.

(38) On Theodore of Dekapolis, see poem 229; cf. poem 90, ed. VAN OPSTALL, *Jean Géomètre*, p. 318-323. Theodore of Dekapolis was a high official (*patrikios* and *quaestor*) under Constantine VII and Romanos II. He also served at the imperial court as a judge and jurist; see *ODB* III, p. 2043 (Theodore of Dekapolis) and *PmbZ* 27708, s.v. Theodoros Dekapolites.

(39) Lauxtermann and Van Opstall have argued that he died around 1000; see LAUXTERMANN, *The Byzantine Epigram*, p. 169. See also LAUXTERMANN, *John Geometres*, p. 357 and VAN OPSTALL, *Jean Géomètre*, p. 14.

(40) Ed. SAJDAK, *Ioannis Geometrae Hymni*, passim; *PG* 106, 855-868.

(41) *Oration on the Dormition*, ed. by WENGER, *L'Assomption de la T.S. Vierge*, p. 186-196 and 364-415; and MPENIA, *Ἰωάννη Γεωμέτρῳ Ἐξόδιος*, passim (not consulted). A new edition and English translation of the same text is being prepared by Fr. Maximos Constas and Christos Simelidis.

(42) Ed. BALLERINI, *Sylloge Monumentorum*, p. 141-206; *PG* 106, 811-848. It is not clear in the bibliography if this is an independent work or a part of the *Life of the Holy Virgin*.

(43) Ed. DE GROOTE, *Ioannes Geometres*, p. 375-410.

(44) Ed. STERNBACH, *Ioannis Geometrae Carmen*, passim. Cf. DEMOEN, *John Geometres' Iambic Life of Saint Panteleimon*, p. 165-184.

(45) Partially edited by TACCHI-VENTURI, *De Ioanne Geometra*, p. 133-162. I am currently preparing an *editio princeps* of this encomiastic biography of Gregory of Nazianzus for *Corpus Christianorum Series Graeca*.

(46) Partially edited by SAJDAK, *Historia critica*, p. 89-95.

(47) Ed. LITTLEWOOD, *The Progymnasmata*, passim.

(48) The full text of these commentaries is now lost, but we are aware of their existence due to references made to them by Ioannes Doxopates. On their editions, see VAN OPSTALL, *Jean Géomètre*, p. 16.

called *Paradeisos*, ⁽⁴⁹⁾ a satirical dialogue with Stylianos in dodecasyllables, ⁽⁵⁰⁾ a corpus of 300 poems (in elegiacs, hexameters, and iambics) found in *Paris. Suppl. gr.* 352, and 38 more iambic poems scattered in several other codices. ⁽⁵¹⁾

Regarding Geometres' *Nachleben*, it is important to observe that well-known rhetors of the eleventh century, such as Ioannes Doxopatres and Michael Psellos, name him and refer to his writings. ⁽⁵²⁾ More specifically, Doxopatres quotes many times from Geometres' commentary on Aphthonios, whereas Psellos informs us that Ioannes Sikeliotes, a rhetor who lived in the tenth and eleventh centuries, was against Ioannes Geometres. ⁽⁵³⁾ Niketas of Herakleia (11th c.) was also aware of his work and reproduces part of Geometres' *Life of the Holy Virgin* in the former's scholia on Luke. ⁽⁵⁴⁾ Another piece of evidence that may prove Niketas'

(49) Ed. ISEBAERT, *De Παράδεισος*, passim; *PG* 106, 867-890; cf. ISEBAERT – DEMOEN, *John Geometres and the Paradeisos*, p. 139-151. A new edition of the *Paradeisos* with introduction, English translation, and commentary is currently being prepared by Kristoffel Demoen and Björn Isebaert.

(50) Ed. VAN OPSTALL, *The Pleasure of Mudslinging*, p. 771-796.

(51) For a survey of the codices and the editions of the 38 iambic poems, whose authorship is in some cases disputed, see LAUXTERMANN, *Byzantine Poetry* I, p. 297-304 and 316. For a numbering of the same poems, see VAN OPSTALL, *Jean Géomètre*, p. 558. The well-known epitaph of Nikephoros Phokas, which is transmitted in Skylitzes' *Chronicle* and in several other manuscripts as a poem by Ioannes of Melitene, was in the past attributed to Geometres due to stylistic and thematic similarities to his poems, see VASIL'EVSKIJ, *Trudy*, p. 112-114; MERCATI, *Epigramma di Giovanni Geometra*, p. 158-162; and HÖRANDNER, *Miscellanea epigrammatica*, p. 110, 112-114. The attribution of the poem to Geometres was rejected by LAUXTERMANN, *Byzantine Poetry* I, p. 305-310. For an overview of the related bibliography and a detailed analysis of the poem, see BURKE, *Nicephoros Phocas*, p. 95-114.

(52) See LAUXTERMANN, *John Geometres*, p. 362.

(53) For this reference and for a comparison of the lives of Ioannes Sikeliotes and Ioannes Geometres, see PAPAIOANNOU, *Ioannes Sikeliotes (and Ioannes Geometres) Re-visited*, p. 679-680. The nature of Geometres' work and the similarities of his career path with that of Ioannes Sikeliotes led Papaioannou to hypothesize that Geometres was a teacher. This hypothesis cannot be proven, but it may be supported by a Byzantine scholium on Aphthonios in which Geometres is called "διδάσκαλος". See FABRICIUS, *Bibliotheca graeca*, VI, p. 70; cf. LAUXTERMANN, *The Byzantine Epigram*, p. 163.

(54) See WENGER, *L'Assomption*, p. 189. According to Jugie, Symeon Metaphrastes used the same work as a model for the composition of his *Life of the Holy Virgin*; see JUGIE, *Sur la vie*, p. 8-10. Wenger instead argued that Geometres' text depends on Metaphrastes' work; see WENGER, *L'Assomption*, p. 193-194.

acquaintance with Geometres' writings is a verse quotation from the *Paradeisos* in Niketas' *Catena on the Psalms*, part of which was incorporated into Euthymios Zigabenos' *Commentary on the Psalms*, edited by the Orthodox Patriarchate of Constantinople in 1821. ⁽⁵⁵⁾ If this quotation indeed derives from Niketas' pen and not from the erudite Nikodemos Agioreites (17th-18th c.), who prepared the aforementioned edition, the quotation could be used as an argument in favor of Geometres' authorship of the *Paradeisos*. ⁽⁵⁶⁾ Another polymath, who explicitly refers to Geometres, is Eustathios of Thessaloniki; in his commentary on the *Easter Canon* by John of Damascus, Eustathios praises Geometres for the latter's style in a poem on the birth of Christ, which does not seem to be extant. ⁽⁵⁷⁾ Contrary to Eustathios, Ioannes Tzetzets (12th c.), with his usual polemical tone, criticizes Geometres for the "emptiness of his words" in the latter's commentary on Hermogenes. ⁽⁵⁸⁾ It is remarkable that there are no known references to Geometres by the scholars of the Palaeologan period. A later reference to him occurs in an encomiastic book epigram composed by a monk called Mathousalas; this epigram accompanies Geometres' *Hymns to the Holy Virgin* in some post-Byzantine manuscripts. ⁽⁵⁹⁾ The me-

(55) The following verse from the *Paradeisos* is quoted in a footnote and used as a scholium to Psalm 77, 45 in order to explain the meaning of the word φρῦνος: "ὁ δε χειραῖος βάρραχος φρύννος ὀνομάζεται· περὶ οὗ γράφει ὁ Συνέσιος· ἡ Ἀσπίδα, φρύννον, ὄφιν, καὶ λαδικέας περίφευγε, καὶ πάλιν λαδικέας· καὶ Ἰωάννης ὁ Γεωμέτρης· ἐν τοῖς τετραστίχοις· φρύννον Γέρων ἰδὼν παλίνροσος ἀπέστη". See AGIOREITES, *Ἐρμηνεία* II, p. 86. Cf. *Paradeisos*, tetrastichon E', ed. ISEBAERT, *De Παράδεισος*, p. 5 (PG 106, 869).

(56) The title and the introduction to the edition inform us that part of Niketas' *Catena on the Psalms* was included in the footnotes to the book. For the introduction, see AGIOREITES, *Ἐρμηνεία* I, p. 5-6.

(57) LAUXTERMANN, *The Byzantine Epigram*, p. 161. In his *Commentary on the Iliad* v. 361, Eustathios also quotes (without mentioning his source) a verse from Geometres' poem 3, 45 as indicating the genitive form of λαγός ("hare"); ed. VAN DER VALK, *Eustathii*, p. 90. Another verse of Geometres, from his poem entitled *On the Revolt* (poem 7, 11) is quoted by Michael Attaleiates in his description of the destructive consequences of the revolt by Isaak I Komnenos against the emperor Michael VI Stratiotikos in 1057; cf. Michael Attaleiates' *History*, ed. TSOLAKIS, *Michaelis Attaliatae historia*, p. 44.

(58) See GERBER, *Quae in commentariis*, p. 32-33. Cf. LAUXTERMANN, *John Geometres*, p. 362.

(59) I was only able to consult the manuscript *Vind. Theol. gr.* 289, f.

aning of the poem is rather obscure, but it seems to portray Geometres as an eloquent and wise rhetor, and as the Virgin's prime eulogist, who thus increased the level of the laudatory task for the subsequent poets.

2. IAMBIC POEMS: CONTENT AND FUNCTION

The present edition includes 236 iambic poems from the co-dex *Paris. suppl. gr. 352*, f. 155^v-175^r. These poems are transmitted along with 64 poems in elegiacs and hexameters, which were edited by Emilie van Opstall in 2008. In the manuscript, poems that have a similar subject are often placed in close proximity to each other, regardless of their meter. The corpus of Geometres' poems is not introduced in the manuscript by a title; instead, the poems immediately follow his *Hymns on the Theotokos*, which seem to have a liturgical character and to be related to the Feast of the Annunciation. ⁽⁶⁰⁾ Geometres' iambic poems, however, are of a different nature; many belong to the genre of epigrammatic poetry, for they are short and give the impression that they were meant to function as verse inscriptions. This is the case with the poems dedicated to Christ or the Virgin Mary, as well as with the poems dedicated to saints, biblical figures, relics, other objects (censer, sword, ring of the emperor), or churches.

More specifically, the poems on the Virgin Mary and those on Christ usually refer to established feasts, for instance, the Annunciation, the Entrance into the Temple, the Dormition, the Baptism, the Crucifixion, and the Last Judgement. These poems reflect the relevant iconographic types and could therefore be considered as potential inscriptions with a theological and ekphrastic content. ⁽⁶¹⁾ The *ethopoiia* of Christ is a com-

91^v. For the edition of the poem, see KURTZ, *Das Epigramm*, p. 559-560 and SAJDAK, *Ioannis Geometrae Hymni*, p. 57-58. For a German translation of the epigram, see KURTZ, *Das Epigramm*, p. 560, and for a Dutch one, see ISE-BAERT, *De Παράδεισος*, p. 16-17.

(60) For a brief commentary on the *Hymns*, see VAN OPSTALL – TOMADAKI, *John Geometres*, p. 207-208. Cf. the title of the *Hymns* in the manuscript *Vind. Theol. gr.* 289: “Ἕμνοι ἠρωελεγεῖτοι εἰς τὴν ὑπεραγίαν Θεοτόκον λεγόμενοι κατὰ τὴν ἡμέραν τοῦ Εὐαγγελισμοῦ”, which is cited by ARGOE, *John Kyriotes Geometres*, p. 22.

(61) The iconographic types for the great feasts of the church emerged

mon rhetorical figure of these poems. Similar in genre are the poems on relics related to the Theotokos or to Christ's life, such as *the Holy Belt of the Theotokos, the Holy Sponge, the Holy Lance, the Holy Chlamys, Christ's Shackles, and Christ's Swaddling clothes*. Since during the tenth century several of these relics (especially those associated with Christ's passion) were kept in the Church of the Virgin of the Pharos, which was located in the Great Palace in Constantinople, one may wonder if the author has indeed seen them. The epigrams on relics could have been used as inscriptions on reliquaries; in particular, the cycle of epigrams on Christ's relics might have been intended for a reliquary similar to the Limburg *Staurotheke*.

One also finds epigrams on other biblical figures, such as the Samaritan woman and the penitent thief, and on saints, such as Saint Theodore, Saint Stephen, and Saint Vlasios. ⁽⁶²⁾ These poems are always encomiastic, and most of the time they transmit a theological message or reproduce specific scenes from the lives of the holy figures, especially from their respective martyrdoms. ⁽⁶³⁾ It should be noted, however, that the inscriptional use of these religious epigrams is not always clear: in some cases we cannot be certain whether an epigram for a holy figure refers to an actual representation (i.e., icon) or to a particular feast day in the church calendar, e.g., *On Jesus' Basin*. ⁽⁶⁴⁾

Apart from the Bible, the texts of Byzantine homiletics and hymnography were the main models for the composition of Geometres' religious poems. Specifically, the poet often expresses the same theological views as John Chrysostom, Severianos of Gabala, Epiphanius of Salamis, and Melito of Sardis and at times even employs a similar vocabulary and exegetical method. ⁽⁶⁵⁾ In addition, the majority of the prefigurations of Christ or the Theotokos in scenes of the Old Testament used by Geometres also occur in

from the Gospel narratives and were already established in the 10th century; see *ODB* II, p. 1462-1463.

(62) As a military official himself, Geometres had a clear preference for military saints; see for instance his poem 224 on Saint Theodore. Cf. poems 67-68, ed. by VAN OPSTALL, *Jean Géomètre*, p. 242-251.

(63) See poems 8-9 and 168-174.

(64) Celebrated on Holy Thursday.

(65) See poems 84, 93, 118, 126, 137, and 283.

homelitics and hymnography. ⁽⁶⁶⁾ The poet seems to have been acquainted with the hymns of Romanos the Melodist, and he certainly knew the canon on Lazarus by Andrew of Crete, sung during the Eve of Lazarus Saturday, for this canon was Geometres' source for the composition of three epigrams on Lazarus. ⁽⁶⁷⁾ The symbolic appellations of holy figures that Geometres uses also follow the theological tradition established by the Bible and the works of the Church fathers and the hymnographers. Characteristically, Christ is called "sun", "light", "bridegroom", ⁽⁶⁸⁾ John the Forerunner is called a "lamp", ⁽⁶⁹⁾ John the Theologian is called a "virgin" and a "son of thunder", ⁽⁷⁰⁾ John Chrysostom is a "trumpet", ⁽⁷¹⁾ the Apostle Paul is a "vessel", ⁽⁷²⁾ the Archangel Michael is "the supreme commander", ⁽⁷³⁾ and the Virgin Mary is called "bride", "bridal chamber", "temple", "gate", "virgin" and "lamp". ⁽⁷⁴⁾

The poems on churches and monasteries, such as the ones on the church of *ta Kyrou*, the Studios monastery, and on an unknown church of Christ the Savior, usually depict the church as a miniature heaven on earth. These poems also highlight the coexistence of terrestrial and celestial elements, the latter contributing to the church's miraculous construction. ⁽⁷⁵⁾ Several of these epigrams mention the name of the church's sponsor, ⁽⁷⁶⁾ which may indicate that Geometres indeed composed verses on commission. ⁽⁷⁷⁾ Nevertheless, since Geometres does not ask for

⁽⁶⁶⁾ See, for instance, poems 98 and 118, in which scenes from Genesis and the creation of the world alternate with scenes from Christ's passion. A characteristic example for the Theotokos is poem 274, in which the entrance of a church parallels Mary's biblical prefiguration as the *πύλη* leading to God (cf. Ez. 44, 2).

⁽⁶⁷⁾ See poems 213-215.

⁽⁶⁸⁾ See poems 103, 4; 107, 2; 138, 4; 127, 1; and 157, 1.

⁽⁶⁹⁾ See poems 71, 2; 250, 2; and 251, 2.

⁽⁷⁰⁾ See poems 121, 2; 135, 8; and 152, 1.

⁽⁷¹⁾ See poem 121, 2.

⁽⁷²⁾ See poem 109, 1.

⁽⁷³⁾ See poems 94 and 118.

⁽⁷⁴⁾ See poems 109, 2; 137, 1-2; 139, 3-4; and 274, 1.

⁽⁷⁵⁾ See poems 148-151, 220-223, 226, and 258-262.

⁽⁷⁶⁾ See poems 148, 220, 222, 223, and 259.

⁽⁷⁷⁾ Cf. poem 241, which is dedicated to an icon of Christ the Savior and mentions the name of its donor.

rewards, these dedicatory poems do not resemble the “beggar poems” of the twelfth century composed by Prodromos, Magganeios, and Tzetzes. The epigrams on various objects (other than icons), such as a censer, a sword, or the emperor’s ring, are remarkable for their symbolism and comparisons. ⁽⁷⁸⁾ For instance, in poem 165, the gold, silver, and precious stones of a censer symbolize the light, ether, and stars, respectively, thereby converting this luxurious object into a perfect miniature of the universe, a microcosm. ⁽⁷⁹⁾

The epigrams on ancient authors, rhetors, and Church fathers, such as Sophocles, Xenophon, Philostratus, Libanios, Gregory of Nazianzus, John Chrysostom, are also of epigrammatic nature. ⁽⁸⁰⁾ These poems usually praise the author and refer to the content of that author’s writings, thereby giving the impression that these poems were meant to be book epigrams, that is, epigrams in books and for books. ⁽⁸¹⁾ A characteristic example is poem 156, which praises the sweetness of Sophocles’ style and is attached in several manuscripts to *Oedipus the King*. ⁽⁸²⁾ Geometres’ epigrams on ancient and Byzantine authors, as well as those on philosophical issues (e.g., the ten categories, theoretical and practical philosophy), can be considered as potential book epigrams and are indicative of the poet’s interests and reading preferences.

Also belonging to Geometres’ epigrammatic poetry are his sepulchral epigrams, which commemorate a person’s death. The majority of these poems are short and are dedicated to well-known personalities of the tenth-century upper class, such as Gregoria Skleraina, John I Tzimiskes, the empress Helen, Michael Maleinos, the patriarch Polyeuktos, or Nikephoros Erotikos. ⁽⁸³⁾ Their frequent

(78) See poems 115-117, 162-165, 245-249, 271-272, and 278.

(79) Poem 165.

(80) See poems 110, 121-124, 156, 175-177, 236, 291, 294, and 295.

(81) On the characteristics of the book epigrams, see KOMINIS, *Τὸ βυζαντινὸν ἱερόν ἐπίγραμμα*, p. 38-45; LAUXTERMANN, *Byzantine Poetry I*, p. 197-212; and BERNARD – DEMOEN, *Byzantine Book Epigrams*, p. 404-429.

(82) See the *Database of Byzantine Book Epigrams (DBBE)*: <https://www.dbbe.ugent.be/>.

(83) See, respectively, poems 1, 3, 240, 101, 179-197, 66, and 146. Cf. poem 254, Geometres’ epitaph for his father. On this epitaph, see LAUXTERMANN, *Byzantine Poetry I*, p. 220-221. There are also some other funerary epigrams addressed to unidentified persons, such as poems 5, 133-136, and 230-231.

references to the tomb, their titles (in several cases containing the label ἐπιτύμβια), ⁽⁸⁴⁾ and other important pieces of evidence (e.g., inscriptional motifs) leave no doubt that the sepulchral epigrams were intended to be verse inscriptions on tombs. The funerary poetry of Geometres consists not only of these sepulchral epigrams but also of a monody, an emotional lament for the death of Theodore of Dekapolis, which may have been performed by his wife during the burial rites for her husband. ⁽⁸⁵⁾ One can also find a short lament of Constantinople (poem 7, 56/63), in which the personified city bewails the suffering caused to her by the civil war and, most probably, by the apostasy of Bardas Skleros in 989. ⁽⁸⁶⁾

It is remarkable that there are only a few poems in Geometres' corpus that celebrate historical figures who were still alive at the time of composition. ⁽⁸⁷⁾ A notable example is poem 153, in which the poet praises Basil the Nothos for his origin, prudence, rhetorical abilities, continence, and sense of justice. There are also several poems in which Geometres expresses sadness, criticism, and irony with regard to contemporary society and political affairs. ⁽⁸⁸⁾ His complaints mostly concern the disastrous consequences of civil and external wars and the promotion of uneducated persons to key military positions. For instance, in the scoptic poem 237, he sarcastically criticizes the "new philosophers" for distorting the content of wisdom and asserting that wise men lack masculine (heroic) virtues. Geometres probably refers here to the views of Basil II and his circle that learned men are not courageous and should therefore be removed from the army. ⁽⁸⁹⁾ These poems on contemporary

(84) See poem 3; poem 133 on an unidentified Constantine, and poem 179 on the patriarch Polyeuktos.

(85) On the function of monodies, see LAUXTERMANN, *Byzantine Poetry* I, p. 214 and II, p. 89-98.

(86) On the dating of the events described in the poem, see SCHLUMBERGER, *Η Βυζαντινή ἐποποιία*, p. 50; SCHEIDWEILER, *Studien zu Johannes Geometres*, p. 317; LAUXTERMANN, *The Byzantine Epigram*, p. 154; and ΤΖΙΑΤΖΙ-ΠΑΠΑΓΙΑΝΝΙ, *Το ποίημα του Ιωάννη Γεωμέτρη 'Εἰς τὴν ἀποστασίαν'*, p. 274-277. Cf. the poet's lament in poem 232 for the devastating consequences of war.

(87) See poems 2, 12, 60, 141, and 153.

(88) See poems 7, 10, 27-29, 31, 232, 237, and 296-298.

(89) On Basil's suspicion of the learned officials, see RENAULD, *Michel Psellos*, p. 18-19; LAUXTERMANN, *John Geometres*, p. 369-370, and LAUXTER-

affairs and society, which have been characterized by Paul Magdalino as “poetic journalism”, offer a vivid glimpse of the historical and cultural context of tenth-century Byzantium. ⁽⁹⁰⁾

More personal and lyrical are the poems εἰς ἑαυτόν, which imitate the style of Gregory of Nazianzus’ autobiographical poems. ⁽⁹¹⁾ In some cases, Geometres addresses himself (poems 77-78), or he urges his soul to endure the sufferings of life (poem 208). In other cases, he confesses his personal feelings, suffering, and passions, asking for Christ’s mercy, in the form of prayer. ⁽⁹²⁾ It is noteworthy that in almost all cases, at the end of the poem the author addresses Christ either by requesting his mercy or by insisting that Christ is the author’s sole plank of salvation. An illustrative example is poem 77, in which Geometres uses a priamel to declare that Christ is everything for him and more important than all persons, values, and worldly interests.

Relevant to the autobiographical poems are also three poems (210, 228 and 299) in which the poet addresses Christ and confesses his suffering caused by eros. Here eros is not depicted as a temptation or a seductive demon, as we traditionally find it in Byzantine hagiographical texts, but as an “archer”, an “unquenchable fire or thirst”, a “disease”, or a “deadly wound”; in other words, the poet employs the images found in the erotic epigrams of the *Palatine Anthology*. ⁽⁹³⁾ Close inspection of the endings of these poems, however, shows a crucial difference between them and the epigrams of the *Palatine Anthology*; Geometres’ poems always present divine love as the only effective treatment for carnal love. It is emphasized that only Christ’s “living water” can quench the fire of carnal passion (poems 210, 299), and only the desire for

MANN, *Byzantine Poetry and the Paradox of Basil II’s Reign*, p. 199-216.

(90) See MAGDALINO, *Cultural Change?*, p. 20, 25.

(91) See poems 52, 74, 77-78, 208-209, 238, 268-269. Especially in poems 74, 77, 78, Geometres adopts motifs and phraseology similar to Gregory of Nazianzus, see the *apparatus fontium* for these poems. Evidently Gregory was one of Geometres’ favorite authors; for Gregory’s influence on Geometres’ poetry, see the *Index fontium* of the present edition; VAN OPSTALL, *Jean Géomètre*, p. 581-583; DEMOEN – VAN OPSTALL, *One for the Road*, p. 224-248; and TOMADAKI, *Ιωάννης Γεωμέτρης*, p. 17-18.

(92) See poems 52, 74, 238, 269.

(93) See the fifth book of the *Palatine Anthology*, ed. BECKBY, *Anthologia Graeca*, p. 258-437.

Christ can tranquilize the lover's mind from the sufferings of worldly eros (poem 228) ⁽⁹⁴⁾.

Also significant are the following non-inscriptional poems: three ekphrastic poems dedicated to a musician (poem 11), the Aretai Palace (poem 12), and a wall-tower (poem 13); ⁽⁹⁵⁾ two gnomic epigrams *On Woman* and *On God*, respectively (poems 225, 281); ⁽⁹⁶⁾ a poem *On Mount Olympos* (poem 46); as well as a set of epigrams on Athens, Constantinople, and Nicaea (poems 201-205). The latter are distinguished by their creative comparisons: Olympos is compared to heaven (poem 46), and Athens either to Constantinople (poems 201-203) or to Nicaea (poems 204-205). Constantinople and Nicaea, both of which stand above the profane Athens, are the winners of each comparison, as one might have expected. In an intelligent way, the poet demonstrates the crucial elements of this supremacy (Christian faith, present glory and power, rhetoric, Constantinople as the New Rome), including a play on words with Nicaea's name (Νίκαια – νίκη) to highlight the definite victory of the Christian cities. Geometres' satirical poem 45, in which he addresses someone who spent time in Greece and became a barbarian in language and manner, is also remarkable for showing how the author perceived the Greece of his time. ⁽⁹⁷⁾

(94) For an analysis of these poems and their common motifs, see VAN OPSTALL – TOMADAKI, *John Geometres*, p. 206-207 and TOMADAKI, *The Reception*, p. 83. Cf. poem 270 (*On a Beautiful Friend*), which also includes erotic phraseology.

(95) Maguire argued that the poem on the musician is an ekphrasis of a work of art, possibly of a mosaic depicting a musician and a sea journey; see MAGUIRE, *Epigrams*, p. 105-115. The same scholar identified the *locus amoenus* described by Geometres in poem 12 with the so-called Aretai Palace in Constantinople as well as the wall-tower of poem 13 with the first tower on the inner line of the Theodosian land walls, close to the Sea of Marmara; for these identifications, see respectively MAGUIRE, *A Description*, p. 209-213 and MAGUIRE, *The Beauty of Castles*, p. 22.

(96) The poem on woman (225) is based on Menander's *Sententia* 323 "Θάλασσα καὶ πῦρ καὶ γυνὴ τρίτον κακόν", whereas the epigram 281 describes God by paraphrasing a quotation of Thales. On both epigrams, see TOMADAKI, *The Reception*, p. 82, 87-88.

(97) This poem evokes the saying of Apollonios of Tyana: "ἐβαρβαρώθην οὐ χρόνιος ὢν ἀπ' Ἑλλάδος, ἀλλὰ χρόνιος ὢν ἐν Ἑλλάδι" ("I have become a barbarian not because I have been out of Greece for years, but because I have been in Greece for years"). See epistle 36. 6, ed. KAYSER, *Flavii Phi-*

It is noteworthy that several poems are either dedicated to ancient authors or contain references to ancient texts. ⁽⁹⁸⁾ More specifically, Geometres' poems on ancient authors mostly concern ancient philosophers, such as Aristotle, Plato, Simplicios, and Porphyry. These poems offer a clear indication that Geometres had a special interest in ancient philosophy and particularly in Neoplatonism. ⁽⁹⁹⁾ Geometres also refers several times to famous rhetoricians, such as Themistocles, Pericles, Alcibiades, Libanios, and Gregory of Nazianzus. ⁽¹⁰⁰⁾ Other direct references to ancient texts and quotations usually derive from texts that were part of the school curriculum, such as the *Iliad*, Euripides' *Hecuba*, the *Phoenician Women*, and Menander's *Sententiae*. ⁽¹⁰¹⁾ The *Palatine Anthology* also served as a model for imitation; Geometres employs several of its literary motifs and expressions. ⁽¹⁰²⁾

The classicizing elements of his poetry designate Geometres as a prominent exponent of the so-called Macedonian Renaissance, the period of cultural revival of arts and letters that took place during the Macedonian dynasty (867-1025). ⁽¹⁰³⁾ To the same cul-

lostrati opera, p. 352. Cf. Euripides, *Orestes* 485: "βεβαρβάρωσαι, χρόνιος ὄν ἐν βαρβάροις". Krumbacher was the first to notice that Geometres paraphrases the words of Apollonios; see KRUMBACHER, *Geschichte*, p. 733. For an analysis and other bibliography on this poem, see TOMADAKI, *The Reception*, p. 88-90.

(98) For a detailed analysis of Geometres' several allusions and references to ancient authors, as well as of paraphrases of ancient texts included in his iambic poems, see TOMADAKI, *The Reception*, p. 73-95.

(99) Cf. Geometres' references to the Platonic virtues in poems 268, 4 and 298, 45-48. Many allusions to Platonic philosophical issues also occur in his unpublished encomium of Gregory of Nazianzus.

(100) See poems 122, 177, 297, and 298. Geometres also considered Simplicios and Saint Theodore to be rhetors; see poems 34 and 224, respectively. He was especially fond of Saint Theodore, who embodied in his view a successful rhetor and commander.

(101) See the *Index fontium*.

(102) For Geometres' borrowings from the *Greek Anthology*, see the *Index locorum*. For other references to the *Greek Anthology* in Geometres' poetry, see VAN OPSTALL, *Jean Géomètre*, p. 583-885; VAN OPSTALL, *Jean et l'Anthologie*, p. 197-211; and DEMOEN, *Flee from Love*, p. 64-65.

(103) The cultural revival of this period has been described by modern scholars with several different terms, including Renaissance, humanism, encyclopedism, and *La cultura della sylloge*; for the first, see WEITZMANN, *The Character*, p. 176-223 and TREADGOLD, *The Macedonian Renaissance*, p. 75-98; for the second, see LEMERLE, *Le premier humanisme byzantine*, passim;

tural and historical context belong other important writings that demonstrate a general interest in ancient knowledge, such as Photios' *Bibliothēke*, the *Souda* lexicon, Porphyrogenetos' *Excerpta*, and the *Palatine Anthology*. The flourishing of arts and literature during the Macedonian dynasty was accompanied by the production of significant manuscripts of ancient authors. This fact testifies to the attempt of Byzantine scholars to preserve ancient Greek texts and to their interest in benefiting from those texts in order to serve their own intellectual purposes. ⁽¹⁰⁴⁾

The present edition contains poems that will appeal to scholars and researchers for a variety of reasons: art historians will appreciate the literary treatment of a wide range of iconographic types related to the Holy Virgin, Christ, the saints, and other holy figures; theologians and scholars interested in philosophy and theology will be impressed by the deep theological and philosophical meaning of Geometres' poetry; historians will be interested in the poems on wars and on contemporary society, especially their subtle references to historical events. Linguists will appreciate the use of ancient vocabulary and the adaptation of ancient motifs to a religious context, two features that enable a deeper study of the development of Greek. Lastly, every reader will admire Geometres' lyrical expression of his sentiments, his creativity in combining biblical and ancient motifs, as well as his vivid literary depictions of the Constantinople of his time. ⁽¹⁰⁵⁾

3. METRICAL ANALYSIS

Geometres' iambic poems were composed in the main meter of Byzantine epigrammatic poetry, the so-called dodecasyllable. This meter constitutes a development of the ancient iambic trimeter but differs from it in the use of rhythmical tone and in avoiding the

for the third see KAZHDAN, *Literature*, p. 311-336 and MAGDALINO, *Byzantine Encyclopaedism*, p. 219-231; and for the last, see ODORICO, *La cultura della Sylloge*, p. 1-21.

(104) For instance, Venetus A (*Iliad*); *Laur. Plut.* 32. 9 (Sophocles, Aeschylus); and *Vatic. Palat. gr.* 173 (Plato). On the transmission of ancient authors' manuscripts in the 10th century, see WILSON, *Scholars of Byzantium*, p. 136-39 and *Pinakes*, <http://pinakes.irht.cnrs.fr>

(105) See, for instance, his poems *On the Aretai Palace* (12), *On the Wall-tower* (13), and *On the Apostasy* (7).

resolution of long syllables. ⁽¹⁰⁶⁾ Lauxtermann's research on Byzantine metrical treatises has shown that the Byzantine poets aimed at composing pure iambs, namely, iambs that do not contain resolution of long vowels. ⁽¹⁰⁷⁾ The main characteristics of Byzantine dodecasyllable, as established by Paul Maas, are the following: (i) twelve syllables, (ii) prosody, (iii) caesura after the fifth or seventh syllable, (iv) paroxytony, and (v) avoidance of hiatus and enjambment. ⁽¹⁰⁸⁾ The purpose of this section of the introduction is to examine all these elements in order to shed light on Geometres' practices concerning the use of dodecasyllables.

Geometres respects the rule of the twelve syllables, as well as the prosodic norm, by keeping the third, seventh, and eleventh syllables short. Nevertheless, there are a few exceptions - mainly names and other terms - that fail to fit the prosodic iambic patterns. As much as 20.5% of proper names are subject to prosodic errors, and the same occurs with the following words ⁽¹⁰⁹⁾: ῥόδον (144, 2), ἀύτωϛ (170, 6), βασιλείοις (298, 17), and ἐγχειρίζεις (298, 54). ⁽¹¹⁰⁾ As regards the dichrona, the poet respects syllables that are *long by position*, and he usually follows the prosodic norms. There are cases, however, in which he adapts *dichrona* to metrical needs: φιλεργία (1, 9), θέαμα (1, 12), βασιλεϛ (3, 60), ἀρετῆς (10, 18), ἀδάμας (10, 11), βασιλεϛ (31, 9), μέλι (203, 3), ἐτύθης (277, 3). ⁽¹¹¹⁾ He also makes use of the ancient metrical phenomenon of Attic correption, according to which a consonant cluster consisting of a plosive and a liquid or a nasal consonant

(106) On the Byzantine dodecasyllable, see MAAS, *Der byzantinische Zwölfsilber*, p. 278-323; RHOBY, *Vom jambischen Trimeter zum byzantinischen Zwölfsilber*, p. 117-142; and LAUXTERMANN, *Byzantine Poetry* II, p. 269-375.

(107) For some iambic epigrams that contain metrical resolution, from the 9th through the 14th centuries, see RHOBY, *Vom jambischen Trimeter zum byzantinischen Zwölfsilber*, p. 123.

(108) See MAAS, *Der byzantinische Zwölfsilber*, p. 278-323.

(109) Maas and Scheidweiler proposed several emendations to correct the metrical errors of Geometres' poems. All are recorded in the *apparatus criticus*; see MAAS, *Der byzantinische Zwölfsilber*, p. 322 and SCHEIDWEILER, *Studien zu Johannes Geometres*, p. 277-319.

(110) This is also the case with the terms θεός (13, 8; 42, 2; 213, 2; 274, 2; 281, 3; and 298, 113) and φιλόσοφος (34, 1; 236, 2; and 237, 1).-

(111) Some of these cases have been already pointed out by Maas and Scheidweiler; see MAAS, *Der byzantinische Zwölfsilber*, p. 322 and SCHEIDWEILER, *Studien zu Johannes Geometres*, p. 281.

counts as one consonant and keeps the syllable short, for instance *πικρὸν* (1, 12), *σαπρὰ* (3, 55), *κυκλεύειν* (153, 39), *Σοφόκλεις* (156, 2), *ὁ κλεινός* (257, 1), and *ἄθλητής* (298, 77).

As regards rhythm, it should be noted that most verses have a paroxytone ending, which is frequently achieved by the use of common paroxytone words, such as *μόνον*, *λέγω*, *κόρη*, *λύχνος*, *τόπον*, *πάτερ*, *πάλαι*, *καρδία*, *πόθου*.⁽¹¹²⁾ The following proparoxytone and oxytone verses are exceptions to the paroxytone norm :

Proparoxytone verses

- 12, 25: ἄπεστιν οὐδέν, ὧν παρεῖναι βέλτιον
 34, 1: Ῥήτωρ ὁ Σιμπλίκιος ἦ φιλόσοφος
 202, 5: θῆκαι τὲ νεκρῶν, τῶν σοφῶν τὰ πνεύματα
 229, 17: νόμος τις ἔμπνους καὶ νόμοις συνήγορος
 232, 59: τὰ συχνὰ πέμπων ἀστέρων ἐξάλλατα
 232, 101: πάθη τε πολλὰ τῶν φίλων καὶ δάκρυα
 233, 5: ἔστωσαν ὅστ᾽ ἀμήτε πάμπαν ὄρθια
 233, 7: σκέλη πάχιστα μὴ φλεβῶν ὀγκώμασιν
 242, 2: ἄνω κυκλοῦσι τὸν θρόνον σου, δέσποτα
 243, 4: τὸ σῶμα· τᾶλλα τοῦ πάθους ἀνώτερα
 254, 8: Ἰωάννης σῶν φιλτάτων νεώτατος
 260, 6: αὐτὸς καθ' αὐτοῦ δεύτερα ψηφίζεται
 261, 3: τίς ἰσότης πρὸς ταῦτα; ποία σύγκρισις
 296, 1: Πέρσης ὁ Κύρος, Μακεδῶν Ἀλέξανδρος
 298, 50: οὐδ' ἔσχεν οἷσπερ καὶ σοφὸς γνωρίζεται
 298, 74: ἀνδρῶν ἀπάντων Σωκράτης σοφώτερος
 298, 157: ἄρρητα ταῦτα καὶ λόγων ἀνώτερα
 298, 181: μὴ συμπερόντως τοῖς ξένοις παιδεύσεως

Oxytone verses

- 38, 6: δεκάς τελεία τῶν δέκα στύλοι γενῶν
 129, 1: Πνοὴν μερίζω, νῦν μερὶς κληῖρος τ' ἐμὸς
 138, 1: Σκίρτησον, ἦ γῆ, λοιπὸν ἀστέρων οὐδέν

(112) See, for example, the verses 25, 19; 13, 3; 105, 2; 71, 2; 12, 39; 98, 3; 298, 126; 229, 12; 254, 11.

- 225, 2: ἐγὼ δὲ φημι πρῶτον ἢ κακὴ κακῶν
 233, 13: ἄσαρκος ὀστώδης τε σιαγῶν μικρά
 237, 4/5: τῶν ἀρετῶν· τί φημί δ' αὐτὸς ὡς βραχῦ
 εἰ πᾶς σοφὸς δειλὸς τις, ὅς δειλὸς σοφός
 238, 2: πέπονθα δεινά, πλὴν ἐμῶν ἦττω κακῶν
 298, 23 καὶ σκῆπτρα Ῥώμης καὶ τὰ Ῥωμαίων καλὰ
 298, 49: μισῶ σοφιστήν, ὅστις οὐχ αὐτῷ σοφός
 298, 183: εἰ γὰρ κρατούντων τῶνδε, πᾶν δεινὸν κρατεῖ

As the table below demonstrates, Geometres shows a clear preference for the caesura (*Binnenschluss*) after the fifth syllable (B5, 77.3%) rather than after the seventh syllable (B7, 22.7%). His verses also follow common rythmotonic patterns in the distribution of the stresses before the caesurae, since they frequently consist of a paroxytone B5 or a proparoxytone B7.

	Verses		Verses
B5	1357 (= 77.3 %)	B7	398 (= 22.7 %)
Proparoxytone	101 (= 7.5 %)	Proparoxytone	279 (= 70.1 %)
Paroxytone	649 (= 47.8 %)	Paroxytone	117 (= 29.4 %)
Oxytone	607 (= 44.7 %)	Oxytone	2 (= 0.5 %)

Additionally, the two instances of oxytone B7 are worthy of attention, since this stress pattern is rarely used by Byzantine poets, as Maas has already demonstrated. ⁽¹¹³⁾

205, 2: Νίκαια καὶ Πραίνεστός, || ἦ τ' Ἐρεχθέως.

226, 3: ἀλλ' ὡς τὸν ἀγνὸν ναὸν || εἶδον παρθένου

In the second line, there is also a word-end in the fifth syllable, whereby Hilberg's law on accentuated syllables is confirmed. ⁽¹¹⁴⁾ As De Groote has pointed out the same phenomenon occurs in 3.1% of the lines from the *Metaphrasis of the Odes*. ⁽¹¹⁵⁾ As for

(113) See MAAS, *Der byzantinische Zwölfsilber*, p. 292.

(114) See HILBERG, *Ein Accentgesetz*, p. 337. Other examples of Hilberg's law can be found in the dodecasyllables of Christopher of Mytilene; see DE GROOTE, *The Metre*, p. 575.

(115) DE GROOTE, *Der byzantinische Zwölfsilber*, p. 75. In the same work, Geometres' preference for a caesura after the fifth syllable is also evident (73% of his verses have a B5).

hiatus, Geometres systematically avoids it; only one exception can be found in the poems and that exception is possibly due to a scribal error (“ $\alpha\upsilon\delta\rho\alpha\ \delta'$ ”, poem 36, 5). The same cannot be said, however, for enjambment, which has a noteworthy presence, especially in long narrative poems. ⁽¹¹⁶⁾ We may conclude that the majority of metrical errors found in Geometres’ iambic poems are due to scribal errors and in most cases can be emended. It should go without saying that the few remaining irregularities do not reduce the value of Geometres’ iambs.

4. THE MANUSCRIPT TRADITION

The poems of the current edition are preserved in the codex *Paris. Suppl. gr.* 352 (= S), f. 155^r-175^r. This is the most significant witness of Geometres’ oeuvre and is dated to the thirteenth century. Some of the poems can also be found in other manuscripts, which often contain useful readings for the restoration of the text. Specifically, poems 59, 60, and 64 are preserved in *cod. Vat. gr.* 463 (= V); poems 6, 25, 30, 32, 35, 38, 39, 42, 43, 48-49, 64, 69-71, 85, 93-94, 99-100, 102-109, 115-118, 121-124, 126, 131, 137, 139-140, 154, 157-162, 173-174, 178, 208-210, 213, 226, 228, 238, 261-262, 269, 276, 281, and 285-288 in *cod. Paris. gr.* 1630 (= s); poem 8 in *cod. Paris. Suppl. gr.* 690 (= P); poem 97 in *cod. Laura B* 43 (= L); and poem 156 accompanies Sophocles’ *Oedipus Tyrannus* in several manuscripts as a book epigram. ⁽¹¹⁷⁾

All the poems of the current edition are also included in *cod. Barb. gr.* 74, an anthology that Leo Allatius compiled in the seventeenth century by transcribing Byzantine poems from several Vatican manuscripts. ⁽¹¹⁸⁾ A particular case is poem 199, dedicated to Mary of Egypt: S (f. 167^r) transmits only the first verse of the poem, and the rest of the verses in the current edition have been supplied from the *cod. Vat. gr.* 1126 (= Va), which in my opinion preserves a text closer to the original than the other manuscripts

(116) See for instance 1, 17/19; 3, 17/19 and 35/36; 4, 3/4; 5, 11/12; 7, 5/6 and 57/58; 8, 9/11; 11, 13/14; 148, 3/4; 232, 75/76 and 96/99; 269, 5/6; 298, 23/24 and 111/112.

(117) On this epigram, see *DBBE*: <https://www.dbbe.ugent.be/types/3489> and TOMADAKI – VAN OPSTALL, *The Tragedians*, p. 76-77.

(118) On the manuscript, see CAPOCCI, *Codices*, p. 80-94 and LAUXTERMANN, *Byzantine Poetry I*, p. 288.

that preserve it, including *Paris. gr.* 2991a (= Pa), *Laurentianus Plut.* 32, 19 (= Lb), *Athous* 3798 (= D), and *Barb. gr.* 74 (= b). The most interesting of these is Lb, which transmits a different version of the poem. ⁽¹¹⁹⁾

a. Parisinus suppl. gr. 352 (= S)

Paris. suppl. gr. 352, olim *Vat. gr.* 997 (oriental paper, 330×250, 108 ff.) is the oldest and most important witness to Geometres' oeuvre. The manuscript consists of 16 quires, has four lacunae (after f. 1, 150, 158, and 166), and was produced by eight different scribes. ⁽¹²⁰⁾ It is a miscellaneous codex that is dated to thirteenth century and transmits several rhetorical, epistolary, and poetic texts. More specifically, S includes the following works:

- Himerios of Bithynia (4th c.), *Orations* (f. 5^r-22^v)
- Aelian, *On the Nature of Animals* (f. 23^r-106^r)
- Aelian, *Historical Miscellany* (f. 106^v-132^r)
- Herakleides of Pontos, *On the Republic of the Athenians* (f. 132^r-134^r)
- Theodosios the Deacon, *The Capture of Crete* (f. 135^r-140^r)
- Philostratus, *Erotic Epistles* (f. 140^v-141^v)
- Theophylaktos Simocatta, *Moral, Rural, Amatory Epistles* (f. 142^r-145^r)
- Hippokrates, *Epistle to Ptolemy* (f. 145^v)
- Brutus, *Epistles* (f. 148^r)
- Anonymous, *On Laconic Brevity* (f. 148^r)
- Achiphron, *Letters of Fishermen* (f. 148^r-149^v)
- Philostratus, *Erotic Epistles* (f. 150^r-150^v)
- Anonymous, *Encomium of Agriculture* (f. 150^v)
- Ioannes Geometres, *Progymnasmata* (f. 151^r-153^v)
- Ioannes Geometres, *Hymns to the Virgin Mary* (f. 153^v-155^v)
- Ioannes Geometres, *Various Poems in hexameters, elegiacs, and iambs* (f. 155^v-176^r)

(119) The poem was attributed in the past to several well-known poets, such as Michael Psellos, Theodore Prodromos, Prosouch, and Manuel Philes. The issue of authorship has been clarified by Lauxtermann, who pointed out the existence of the poem's last verse in S, and rightly ascribed the poem to Geometres; see LAUXTERMANN, *Byzantine Poetry* I, p. 289.

(120) See LAUXTERMANN, *Byzantine Poetry* I, p. 287-288 and VAN OPSTALL, *Jean Géomètre*, p. 107. Autopsy of the manuscript in June 2011.

Ioannes Geometres, *Metaphrasis of the Odes* (f. 176^r-179^r)
Sylloge Parisina (f. 179^r-182^v)

S is written in brown ink, and it does not contain decorative elements. The script of the copyist (f. 150^r-182^v) who transcribed Geometres' works is upright with small characters that incline slightly to the right. A few letters are distinguished, such as Δ, Κ and Φ, which are formed in majuscule, and the enlarged β and ω, which recall the so-called *Fettaugenstil*. These elements suggest that we are dealing with a *Fettaugen* script⁽¹²¹⁾ that also contains some characteristics of *Perlschrift*. For instance, the letter Φ often takes the key-sol form and the ascender of Δ is inclined to the left, exactly as in *Perlschrift*. Although the script is not cursive, it contains many ligatures, *nomina sacra*, and abbreviations of final syllables. Especially the abbreviations for -ων and -οις are sometimes enlarged and look like arcs. As for the accents, they are always united with the the breathing marks, but not with the letters.⁽¹²²⁾ Another characteristic of this particular script is that the serifs of σ and α at the end of the verse are often prolonged far into the margins.

Not only the characteristics of the script but also the common errors of the scribe are indicative of his individual writing style. We cannot, however, exclude the possibility that several of these errors occurred at an earlier stage of the poems' transmission.

1. Errors of dittography: the scribe wrote the same word twice in poems 7, 53 and 51, 3 as well as the same verses in poem 138, 3/4.
2. Misreading of letters and abbreviations, especially those that are often formed in a similar way. For instance, he writes γραπτὸν instead of γραπτήν (48, 3), σοφοῖς instead of σοφῶν (229, 26), πῆσσαις instead of πῆσσεις (298, 110). With regard to the misreading of letters, the following are worth mentioning: ῥύσις instead of φύσις (101, 3), Ἰωάννην

(121) The use of this writing style reaches its peak during the second half of the 13th century; see HUNGER, *Die sogenannte Fettaugen-Mode*, p. 108.

(122) According to Hunger, the accents and breathing marks were distinguished from the letters between the 9th and 12th centuries, whereas during the 12th and 13th centuries the accents are linked both to the breathing marks and the letters; see HUNGER, *Griechische Paläographie*, p. 40-41.

instead of Ἰωάννης (121, 3), φρόνησιν instead of φρόνησις (153, 20), γαρῶν instead of γηρῶν (198, 1), φίλον instead of φίλος (229, 10), ψυχαρρωγῶ instead of ψυχορραγῶ (229, 6), τῆ instead of τὰ (232, 33), φλέγων instead of φλεβῶν (233, 7), ἰσχίαν instead of ἰσχίον (233, 17), λαμπρόν instead of λαμπρός (240, 1), and νόμους instead of δόμους (298, 29). The most common error is the confusion of -ν with the -ς at the end of the word.

3. Errors due to similarity of sound: ἔνεστι instead of ἔν ἐστι (151, 43) and ἠφέτη instead of ἠ φυῆ (232, 27).
4. Errors of assimilation by confusion because of words that have been previously copied. For instance, in poem 217, 4 the scribe writes πτερῶν instead of περῶν, because he has transcribed the word πτερωτός in the previous verse. Similar errors occur in poems 153, 12 and 224, 5, where the scribe wrote, respectively, ἄλλω instead of ἄλλος and σοὶ instead of σύ.
5. Omission of a letter due to carelessness or simplification: ἄλ instead of ἄλλ' (140, 3), παραθοῦντα instead of παρανθοῦντα (151, 21), ἄλλο instead of ἄλλον (153, 41), ἐκτός instead of εὐκτός (183, 1), κρύπτει instead of κρύπτειν (197, 2), and ἀργυρόχρος instead of ἀργυρόχρους (232, 44). In addition, the scribe systematically and intentionally omits the final -ν in the third-person singular, which is usually necessary for the meter. ⁽¹²³⁾ For instance, he writes καθύβρισε instead of καθύβρισεν (269, 15) and φασὶ instead of φασὶν (298, 123).
6. Orthographical errors: λωποδύτις instead of λωποδύτης (59, 1), βάπτησιν instead of βάπτισιν (95, tit), συνηψώθης instead of συनुψώθης (145, 1), βροντοφόνων instead of βροντοφώνων (152, 3), πλὴν instead of πλὴν (192, 2), τραυματίζεσθε instead of τραυματίζεσθαι (210, 7), ἀνδρίας instead of ἀνδρείας (224, 1), ἡγγας instead of ἕγγας (229, 13), ἡριμωμένοι instead of ἡρημωμένοι (229, 27), ἡριμωμένον instead of ἡρημωμένον (232, 96), πέφηκας

(123) In general, the Byzantine scribes are inconsistent in the use of ἐφελευστικόν ν (which is usually called movable ν in English); see indicatively LAUXTERMANN, *Byzantine Poetry* II, p. 283.

instead of πέφυκας (250, 2), Μέανδρος instead of Μαίανδρος (287, 2), and ἀχιλλεύς instead of ἀχιλλεύς (298, 13).

The manuscript, as is clear from the content, mainly transmits works of late antiquity and of the tenth century. It therefore seems to reflect the interests of a tenth-century redactor. ⁽¹²⁴⁾ No doubt he had a keen interest in poetry, since apart from Geometres' oeuvre, he incorporated the poem of Theodosios the Deacon and the *Sylloge Parisina*, an anthology of epigrams that relies on the anthology of Kephalas (ca. 900). ⁽¹²⁵⁾ The fact that the manuscript does not contain any text composed later than the tenth century strengthens the possibility that S derives from a tenth-century or an early eleventh-century copy. ⁽¹²⁶⁾ The texts that are included could have been used as models of Atticism and of classicizing language in general. S is not a luxurious manuscript, but rather gives the impression that it was intended for personal use. The content and the script may indicate that S was transcribed during the second half of the thirteenth century, at the beginning of the so-called Palaeologan Renaissance. ⁽¹²⁷⁾

Despite my efforts over the last years to identify the exact origin of the manuscript, its provenance remains uncertain. Wiesner and Cavallo attributed the manuscript to Southern Italy and specifically to the so-called Ioannikios' scriptorium, but their view was rejected by Wilson. ⁽¹²⁸⁾ The use of oriental pa-

(124) The writers of the 9th and the 10th centuries had a preference for the authors of late antiquity; see TREADGOLD, *The Macedonian Renaissance*, p. 90-91.

(125) For the *Sylloge Parisina's* dependence on Kephalas, see CAMERON, *The Greek Anthology*, p. 217. Since Geometres was evidently aware of several epigrams of the *Anthologia Graeca*, I would not exclude the possibility that he was the redactor of the *Sylloge Parisina*. C. Dilthey expressed the same view at the end of the 19th century, and it is quoted by MAAS, *Review*, p. 430. Lauxtermann instead believes that the redactor of the *Sylloge Parisina* should be identified with Constantine the Sicilian, whose anacreontic poem on Eros introduces the section of pederastic epigrams.

(126) Lauxtermann argued that S had as an exemplar a copy of the early 11th century; see LAUXTERMANN, *Byzantine Poetry* I, p. 289.

(127) On the Palaeologan Renaissance, see FRYDE, *The Early Palaeologan Renaissance*, passim.

(128) For a discussion of that issue, see MALTOMINI, *Tradizione antologica*, p. 29. Santo Lucà argued that the manuscript derives not from Southern Italy but from a Byzantine scriptorium, and he dated the manuscript to the

per, the size of the folios, and the close relationship between S and s all suggest a Constantinopolitan origin. ⁽¹²⁹⁾ It is noteworthy that the first hands of the manuscript, especially those of the prose texts, bear a resemblance to the writing style of the codices *Barocci* 131 (epistles of Michael Psellos and several rhetorical and grammatical texts) and *Urb. gr.* 125 (various philosophical, rhetorical, and poetic works). ⁽¹³⁰⁾ Both codices contain several hands, which are mostly dated to the second half of the thirteenth century and are characterized by a small, irregular minuscule, which includes *fettaugen* elements and prolonged serifs of σ and α at the ends of verses. The provenance of *Barocci* 131 is still not entirely clear, but Nigel Wilson distinguished eight different scribes, mostly anonymous, and related some of them to manuscripts originating from Nicaea and another one (scribe G) to Maximos Planoudes' manuscript (Plut. 32.16). ⁽¹³¹⁾ With regard to *Urb. gr.* 125, it appears to be a miscellany associated with the polymath Maximos Planoudes (ca. 1255-1305). The content of S fits with Planoudes' interests in ancient texts and poetry, as well as with his effort during 1280-1283 to collect part of Kephalas' anthology, upon which the *Sylloge Parisina* is based. ⁽¹³²⁾ I have to admit, however, that these arguments do not constitute sufficient evidence for an unequivocal association between S and Planoudes.

12th century; see LUCA, *Note*, p. 96. Giuseppe De Gregorio similarly entertains the possibility that the manuscript dates to the 12th century; see DE GREGORIO, *Theodoro Prodromo*, p. 233.

(129) On the codicological elements of the manuscript that point to a Byzantine rather than an Italian provenance, see DILTS, *The Manuscript Tradition*, p. 59 and MALTOMINI, *Tradizione antologica*, p. 30.

(130) For a detailed description and a digital reproduction of *Urb. gr.* 125, see https://spotlight.vatlib.it/greek-paleography/catalog/Urb_gr_125. On *Barocci* 131, see WILSON, *The Date and Origin*, p. 305-306; WILSON, *Medieval Greek Bookhands*, p. 29-30; and WILSON, *A Byzantine Miscellany*, p. 157-179. According to Wilson, part of the manuscript may have been compiled in the Nicaean period (1204-1261).

(131) *Plut.* 32.16 is a significant manuscript of Greek hexametric poetry which was partially copied by Maximos Planoudes. On this manuscript and its relationship to Planoudes, see TURYN, *Dated Greek Manuscripts*, p. 28-39.

(132) On Planoudes' effort to collect material from Kephalas' anthology during that period, see SPINGOU, *Byzantine Collections*, p. 390; cf. CAMERON, *The Greek Anthology*, p. 250.

b. Vaticanus gr. 743 (= V)

Vat. gr. 743 (oriental paper except for f. 91^r-108^r, 200×135 mm., 108 ff.) is a fourteenth-century manuscript that originates from Cyprus and was produced by four different scribes. ⁽¹³³⁾ The first part of the manuscript (f. 1^r-56^v) contains a gnomological collection and is written in intensely dark ink, in the so-called *écriture bouclée*. ⁽¹³⁴⁾ The gnomes derive from writings of well-known ancient authors (e.g., Aristotle, Aesop, Demosthenes, Epicurus, Isocrates, Socrates) and are arranged alphabetically. ⁽¹³⁵⁾ The same scribe, along with another, more informal hand, transcribed Sibylline oracles in the subsequent folios (f. 57^r-90^v). In the following folios, a slightly different hand copied Geometres' *Paradeisos* (f. 91^r-97^v), and finally a fourth scribe, who also has a *bouclée* writing style, added eighteen of Geometres' poems (f. 98^r-102^r) and seven anonymous poems (f. 102^r-106^v). ⁽¹³⁶⁾ Only three iambic poems of Geometres are included in this poetic collection.

c. Parisinus gr. 1630 (= s)

Paris. gr. 1630 (paper, except of the parchment f. A-B and 277-278, 158×115 mm., 278 ff.) is a fourteenth-century manuscript that was probably produced in Constantinople. In the sixteenth century, the humanist Antonios Eparchos sold it to the king of

(133) Autopsy of the manuscript in February 2020. On this manuscript, cf. VAN OPSTALL, *Jean Géomètre*, p. 108-113; TZIATZI-PAPAGIANNI, *Die Sprüche der sieben Weisen*, p. 87-90; and CANART, *la Chypriotte «bouclée»*, p. 317. Devreesse wrongly dated the manuscript to the 16th century; see DEVREESE, *Codices Vaticani graeci. Tomus III*, p. 257.

(134) Paul Canart named this particular script and identified 37 of its witnesses; see CANART, *la Chypriotte «bouclée»*, p. 312-318. Among these is *Vat. Pal. gr. 367*, another manuscript of Cypriot origin, which also transmits fourteen iambic epigrams of Ioannes Geometres (different from those in V) in f. 140^r-140^v and 143^r-143^v; ed. SAJDAK, *Spicilegium Geometreum II*, p. 531-532. On the same epigrams, see also LAUXTERMANN, *Byzantine Poetry I*, p. 302-303.

(135) Several of these gnomes have been published by TZIATZI-PAPAGIANNI, *Die Sprüche der sieben Weisen*, passim.

(136) The anonymous poems have been recently published by Nikos Zagklas and possibly date from the 12th century; see ZAGKLAS, *Astrology, Piety and Poverty*, p. 895-918. On the date of the poems, cf. LAUXTERMANN, *Byzantine Poetry I*, p. 295.

France, Francis I. ⁽¹³⁷⁾ It is a miscellaneous codex consisting of various medical, physical, mathematical, astronomical, theological, gnomological, grammatical, and lexicographical texts. Poetry is also well represented in the manuscript, which transmits poems of George of Pisidia, Ignatios the Deacon, Ioannes Geometres, Manuel Philes, Leo Bardales, Maximos Planoudes, and other anonymous poets. Five different hands can be discerned in the manuscript, but a single scribe copied the vast majority of the texts (f. K^r-45^r, 50^r-268^v). ⁽¹³⁸⁾ The main copyist has been identified by Inmaculada Pérez Martín as Chariton, a monk of the Hodegon Monastery, who was active as a scribe during the years 1319-1346. ⁽¹³⁹⁾ There are, however, several reasons that make me hesitate to support the view of Pérez Martín, whose work I much appreciate. The writing style of the manuscript is indeed similar to the Hodegon script, but it looks more informal and has more *fettaugen* elements than Chariton's script. ⁽¹⁴⁰⁾ Chariton used to mark his manuscripts with the monostich "Θεοῦ τό δωδρον καί Χαρίτωνος πόνος", but this verse is absent from s. ⁽¹⁴¹⁾ In addition, several of the texts included in the manuscript have a clearly didactic character (e.g., lexicons on grammar, syntax and Atticism, Psellos' text on accentuation, gnomological works, an interpretation of the Trinitarian relationship), and as a result, they would be better suited to a school environment and to the interests of a teacher. ⁽¹⁴²⁾ Chariton, by contrast, is not known to have been a teacher or to have transcribed secular texts. Rather, all of his iden-

(137) For a description of the manuscript, see PÉREZ MARTÍN, *Les Kephalaia de Chariton des Hodèges*, p. 361-385; TZIATZI-PAPAGIANNI, *Die Sprüche der sieben Weisen*, p. 68-73; LAUXTERMANN, *Byzantine Poetry I*, p. 290-293 (especially for Geometres' poems); and OMONT, *Inventaire*, p. 109-112.

(138) On the different hands that can be found in s, see TZIATZI-PAPAGIANNI, *Die Sprüche der sieben Weisen*, p. 71. Cf. PÉREZ MARTÍN, *Les Kephalaia de Chariton des Hodèges*, p. 361-366.

(139) See PÉREZ MARTÍN, *Les Kephalaia de Chariton des Hodèges*, p. 361-164. On Chariton, see also RGK I 378, RGK II 522.

(140) I was able to consult samples of his script in codices *Paris. gr.* 311; *Madrid, Vitr.* 26-5; *Mone Megistes Lauras* Γ 123 (Eustratiades 363); and *Mone Iheron* 1384.

(141) On this monostich and other poems transcribed by Chariton, see <https://www.dbbe.ugent.be/persons/462>.

(142) For a detailed description of the manuscript's content, see PÉREZ MARTÍN, *Les Kephalaia de Chariton des Hodèges*, p. 366-375.

tified manuscripts have a religious content, while the compiler of s clearly had an interest in medicine, grammar-syntax, poetry, and natural philosophy. ⁽¹⁴³⁾ Lastly, the manuscript contains the epigrams on animals and months by Manuel Philes (ca. 1275-1345), who was a contemporary of Chariton; one may therefore wonder whether Philes' poems could have already been circulating widely at that time.

Along with some of his poems in elegiac and hexameters, Geometres' iambic epigrams are preserved on f. 61^r-63^v, 132^r-134^v, 137^v-138^r. Interestingly enough, their function is mentioned in the index at the beginning of the manuscript: "Verses on feasts, iambic prayer to Christ and the Holy Virgin, verses on icons, and other verses on useful matters". ⁽¹⁴⁴⁾

d. Vaticanus Barberinus gr. 74 (= b)

Vat. Barb. gr. 74 (paper, 210×137 mm., 89 ff.) is an anthology of Byzantine poetry, an autograph of Leo Allatius (1587/8-1669), the well-known Greek scholar who became the custodian of the Vatican library in 1661. ⁽¹⁴⁵⁾ In its first part (f. 2^r-42^r), this manuscript consists of more than 190 Byzantine poems by several anonymous and well-known authors, such as Manuel Olobolos, Michael Psellos, Constantine Stilbes, George of Pisidia, Theodore of Stoudios, Ioannes Mauropous, Ioannes Tzetzes, Theodore Balsamon, Demetrios Kydones, and Gregory Akindynos. The manuscript's second part anonymously transmits Geometres' iambic poems (f. 46^r-77^r) and his *Metaphrasis of the Odes* (f. 78^r-85^v). ⁽¹⁴⁶⁾ Allatius must have had a pronounced interest in iambic poetry,

(143) The profile and the interests of the person who compiled this wide-ranging anthology seem similar to those of Joseph Rakendytes (ca. 1260 or 1280-1330) and Nikephoros Gregoras (ca. 1293-1358/61).

(144) The index was written by the main scribe. For a transcription of it, see PÉREZ MARTÍN, *Les Kephalaia de Chariton des Hodèges*, p. 366-375 (on Geometres' poems, see especially p. 367 and 370).

(145) The description is based on an inspection of the digital images of the manuscript available at: https://digi.vatlib.it/view/MSS_Barb.gr.74. For a detailed description of the manuscript, see CAPOCCI, *Codices*, p. 80-94. On Leo Allatius, see CROSS - LIVINGSTONE, *The Oxford Dictionary of Christian Church*, p. 42-43.

(146) Only six poems in elegiacs are included; see f. 53^r-54^r, f. 56^r, and f. 66^r. For an edition of these poems, see VAN OPSTALL, *Jean Géomètre*, p. 148, 152, 156, 160, 206, and 378.

since the vast majority of the poems included in his anthology are in dodecasyllables. During the tenure of Allatius, S was kept in the Vatican library (under the name *Vat. gr.* 997), and it is therefore very likely that he copied Geometres' poems directly from S. ⁽¹⁴⁷⁾ This hypothesis is supported by the common errors of the two codices, as well as by the fact that Geometres' poems appear in b in the same order as in S and contain the same lacunae. Since there is no dedication in the manuscript, we could also assume that Allatius produced b for personal use. It is remarkable that although Allatius selected few poems from other well-known authors and poetic collections, he copied all the iambic epigrams of Geometres that he found in S (f. 155^v-175^r). This decision clearly indicates the regard Allatius had for the poetic corpus of the present edition.

e. Relation of the witnesses

As we have mentioned above, S is the oldest and the most complete witness to Geometres' poetic oeuvre. With regard to the relationship between the manuscripts S, s, and V, Lauxtermann's contribution is important; after a systematic examination of the arrangement of the poems in the manuscripts, as well as of the readings in V, he drew the following conclusions: V belongs to a different branch of the manuscript tradition from S and is the second most important witness for the establishment of the text; for its part, s is closely related to S, and f. 56^r-63^v, 127^r-138^v of s were directly transcribed from S. ⁽¹⁴⁸⁾

According to Pérez Martín, Chariton transcribed several Byzantine poems in the codex s using both P (*Paris. Suppl. gr.* 690)

(147) See MERCATI, *Note*, p. 58 and LAUXTERMANN, *Byzantine Poetry* I, p. 288. Some of Geometres' iambic poems are also preserved in two other codices copied by Allatius: *Allacci* 135 (*Bibliotheca Vallicelliana*, f. 128^r-139^v) and *Barb. gr.* 279 (f. 21^v). Both codices were consulted in June 2019 and are mentioned in the apparatus of the *traditio textus* and the *apparatus criticus*. This particular folio of *Barb. gr.* 279 was copied by Allatius, whereas the poems in *Allacci* 135 were transcribed by another, contemporary hand. *Allacci* 135 is clearly an apograph of b and for this reason only its variants are included in the *apparatus criticus*.

(148) See LAUXTERMANN, *Byzantine Poetry* I, p. 290-296. Cf. VAN OPSTALL, *Jean Géomètre*, p. 115-116. Francesca Maltomini has also argued that part of s was copied by S; see MALTOMINI, *Tradizione antologica*, p. 29-38.

and S. ⁽¹⁴⁹⁾ The following questions can then be raised: How did the scribe gain access to P and S? What is the relationship of these manuscripts to the Hodegon monastery? That the script of S differs significantly from the Hodegon writing style prevents me from supposing that S was copied in the Hodegon monastery. Moreover, the earlier date of S also prevents relating it to the Hodegon monastery, whose scriptorium flourished in the fourteenth century. ⁽¹⁵⁰⁾ As regards the manuscript P, it is not clear why Pérez Martín considered it to have served as a poetic source for s. There are several reasons that make me hesitate to support this close link. First, Geometres' poems included in P cannot be found in s. Second, P differs quite significantly from s in the transmission of Ignatios the Deacon's poem *Verses on Adam*; ⁽¹⁵¹⁾ the two manuscripts share common errors, but at the same time they contain substantial separative errors, which can hardly be attributed to the carelessness of the scribe.

Lauxtermann's remarks about the transmission of Geometres' poems in S, V, and s can also be supported by the following considerations. Codex V preserves a variant reading in poem 64 (πίνακα instead of λάρνακα) that does not occur in the other witnesses. Additionally, while V has a small lacuna in poem 59 and omits the word πίστιν, that word is clearly present in S. As regards the relationship of S to s, their conjunctive errors (σελήνη 85, 1; ῥοῦν 70, 3; μοι 107, 1; σὸν 238, 15; καθύβρισε 269, 15; φωσφόρος 286, 1), as well as the order and layout of the poems in both manuscripts, provide evidence of their close affinity. Given the divergent readings of S and s, however, I am not entirely convinced that Geometres' poems in s were directly copied from S. In my opinion, V indeed belongs to a separate family, and s depends on S. As for b, it is surely an apograph of S, but a useful one, since it contains several conjectural readings made by Allatius. ⁽¹⁵²⁾ S and its apograph b are the only manuscripts which preserve a substantial number of Geometres' iambic poems.

(149) See PÉREZ MARTÍN, *Les Kephalaia de Chariton des Hodèges*, p. 379-380.

(150) For the characteristics of the Hodegon writing style, see POLITIS, *Eine Schreiberschule*, p. 17-36 and 261-287; HUNGER, *Die Byzantinische Minuskel*, p. 156-157; and PÉREZ MARTÍN, *El estilo Hodegos*, p. 389-458.

(151) See TOMADAKI, *Ἰγνατίου Διακόνου Στίχοι εἰς τὸν Ἀδάμ*, p. 19.

(152) Allatius mostly corrected orthographical mistakes of S. However, in several cases his conjectures are more important, see for instance πόλου b:

The scribe of *s* made the following noteworthy emendations and alterations to the text: Μεγαρέων *s*: οἱ τῶν Μεγαρέων S (38, 3); τὴν *s*: τῆς S (48, 2); κρυβεις *s*: κρυβῆς S (71, 1); Ἰωάννης *s*: Ἰωάννην S (121, 3); δὲ *s*: καὶ S (122, 3); βλυστάνει *s*: βλυσταίνει S (126, 4); διαυγάζοιτε *s*: διαυγάζοντες S (157, 2); λελουμένω *s*: λελουμένος S (286, 2); and τραυματίζεσθαι *s*: τραυματίζεσθε S (210, 7). Another characteristic of *s* is that it offers explanatory titles that are longer than those found in S. For example, ὄρος εἰς τὰς δέκα κατηγορίας *s*: ὄρος τῶν ὄντων S (32, tit.); εἰς τὸν φιλόσοφον πορφύριον *s*: εἰς πορφύριον S (35, tit.); εἰς τὴν τιμίαν ζώνην τῆς ὑπεραγίας Θεοτόκου *s*: εἰς τὴν ἀγίαν ζώνην S (49, tit.).

The relationship of the manuscripts is difficult to illustrate by means of a stemma, due to the lack of additional witnesses that might enable identifying the different families of the manuscript tradition. ⁽¹⁵³⁾

5. PREVIOUS EDITIONS

John Antony Cramer (1841) was the first one to publish the whole corpus of Geometres' poems from codex S. ⁽¹⁵⁴⁾ In many cases, however, he did not achieve a satisfactory restoration of the text, and he did not attribute the poems to Geometres, since they are transmitted anonymously in the manuscript. Subsequently, Nikolaos Piccolos (1853), Jacques Paul Migne (1863), and Edme Cougny (1890) all reprinted - possibly from Cramer's edition - a selection of the poems, correcting certain mistakes, but also making new ones. ⁽¹⁵⁵⁾ Migne mainly published the poems of Christian content, whereas Piccolos and Cougny selected only those

πόλον S (46, 2), τάγμα *b*: τάγματι S (151, 38), ἔν ἐστι *b*: ἔνεστι S (151,43), εὐκτὸς *b*: ἐκτὸς S (183, 1), σὺ *b*: σοὶ S (224, 5), καλλῆς *b*: καλλῆς S (225, 3).

(153) Lauxtermann also states that it is useless to draw a stemma for illustrating the relationship of S and V; see LAUXTERMANN, *Byzantine Poetry* I, p. 294.

(154) Including his epigrams in elegiacs and hexameters; see CRAMER, *Anecdota Graeca* IV, p. 266-352. Cramer's edition was preceded by Boissonade's edition, who published a few poems from *Paris. gr.* 1630 as anonymous; see BOISSONADE, *Anecdota graeca* II, 469-478.

(155) PICCOLOS, *Supplément*, p. 129-154; *PG* 106, 901-987; and COUGNY, *Epigrammatum*, passim.

poems that were similar in style to ancient epigrams and in particular to those of the *Palatine Anthology*. An important article on Geometres was published in 1952 by Felix Scheidweiler, in which he proposes many conjectural emendations, primarily with a view to correcting metrical errors. ⁽¹⁵⁶⁾ For the present edition, all the suggestions made by the aforementioned scholars have been evaluated and are adopted only if they have proven to be satisfactory for the restoration of the text. Additionally, some emendations were proposed by the members of the supervisory and jury committee of my PhD thesis (Ioannis Vassis, Marc Lauxtermann, Ioannis Polemis). In short, all conjectures proposed by scholars past and present are recorded in the *apparatus criticus*. In general, preference has been given to the readings of the manuscripts and especially to the text offered by S, for it is quite a trustworthy manuscript and represents the medieval edition of Geometres' works. Lauxtermann pointed out in 2003 that Cramer's edition contains many inaccuracies and should therefore be replaced by a reliable modern edition, which he hoped would take into serious account both the meter and the literary sources of the poems. ⁽¹⁵⁷⁾ This desideratum is fulfilled by Emilie van Opstall's edition and the present one.

6. PRINCIPLES OF THE EDITION

The present work offers a critical edition of 236 poems by Ioannes Geometres and is based on codex *Paris. gr. Suppl. 352* (= S). The same codex also contains Geometres' poems in elegiacs and hexametres, as we have already mentioned. All these poems are transmitted in the manuscript in f. 155^v-176^r without any metrical distinction. Despite their metrical and linguistic differences, the poems often share common elements; for instance, in some cases they deal with the same subject or even complement each other. ⁽¹⁵⁸⁾ Apart from *Paris. gr. Suppl. 352*, some

(156) SCHEIDWEILER, *Studien zu Johannes Geometres*, p. 277-319. For other scholars who have suggested emendations for a particular poem, see the *Sigla*.

(157) See LAUXTERMANN, *Byzantine Poetry I*, p. 295-296.

(158) See, for example, the iambic poem 278 on the imperial signature made by cinnabar, which complements the meaning of the hexametric poem 279, ed. VAN OPSTALL, *Jean Géomètre*, p. 430-433.

of the iambic poems are also transmitted in other codices, the most important of which are V and s. Codex V is noteworthy because it represents another branch of the manuscript tradition, while codex s preserves several of Geometres' poems as well as useful corrections. ⁽¹⁵⁹⁾

a. Orthography and enclisis

S contains few orthographical errors, and most of them are related to the [i] sound. All of these irregularities are recorded in the description of the manuscript, as well as in the *apparatus criticus*. As regards the enclitics, in the majority of the cases the scribe follows the traditional rules concerning the accentuation of enclitics, but there are several inconsistencies. ⁽¹⁶⁰⁾ When an irregular form is not adopted in the edition, this is recorded in the *apparatus criticus*. The most common of these irregularities are as follows:

- The personal pronouns (especially the forms σοὶ and σέ) are often accented due to emphatic use. ⁽¹⁶¹⁾ Their accents are retained in this edition.

- In fourteen cases, τὲ is accented (especially in the third syllable of the verse), despite being preceded by an oxytone or a paroxytone. ⁽¹⁶²⁾ In cases where it does not play a role in the rhythm, the accent has been removed, since there are forty-four other cases in which τὲ remains unaccented in accordance with the classical rules. Like other Byzantine poets, Geometres avoids placing τὲ and other enclitics close to the caesurae. ⁽¹⁶³⁾

⁽¹⁵⁹⁾ Cf. the chapter on the manuscript tradition.

⁽¹⁶⁰⁾ On the accentuation of Byzantine texts, see NORET, *L'accentuation Byzantine*, p. 96-146.

⁽¹⁶¹⁾ See, for instance, poems 60, 7; 66, 2; 106, 2; 111, 3; 134, 5; 140, 4; 153, 40; 170, 2; 203, 6; 224, 3/5; 232, 98; 242, 5.

⁽¹⁶²⁾ See poems 2, 25; 3, 19; 3, 54; 12, 73; 25, 21; 60, 16; 114, 2; 202, 5; 215, 2; 232, 101; 298, 82; 298, 89; 298, 146; 298, 182. According to Noret, it is not a rare phenomenon to find in Byzantine manuscripts an accentuated τὲ after a paroxytone or a perispomenon; see NORET, *L'accentuation de τὲ*, p. 517-518. A similar attitude is also noticed by Theodora Antonopoulou in the poems of Mercurios the Grammarian; see ANTONOPOULOU, *Mercurii Grammatici Opera*, p. 67.

⁽¹⁶³⁾ On poets' tendency to avoid an enclitic close to the caesura in dodecasyllables, see LAMPSIDES, *Σχόλια εἰς τὴν ἀκουστικὴν μετρικὴν*, p. 241.

- In most cases φημι and φασί bear an accent, regardless of the accentuation of the preceding word. Their accents have been preserved in this edition.

- In four cases, the scribe did not add the accent of the enclitic to the ultima of the preceding proparoxytone word: ⁽¹⁶⁴⁾ δάκρυον μοι (poem 3, 4), ἔλεων μοι (poem 7, 56), πλάττεται σοὶ (106, 2), μάργαρον σὲ (170, 2). In the first two cases, the accent was added in the edition, while in poems 7 and 106 the accent of the personal pronoun was retained due to its emphatic use. Related to those irregularities is the absence of the accent on monosyllabic enclitics in the ultima of the preceding properispomenon. Specifically, the classical rule is violated eight times in S, and it is difficult to ascertain whether this violation is due to scribal error: ⁽¹⁶⁵⁾ εἶχε σε (poem 1, 2), ταῦτα μοι (poem 2, 9), ἐνταῦθα μοι (poem 3, 1), πνεῦμα σου (poem 6, 3), πρῶτα σοῦ (153, 26), θῆκαι τὲ (202, 5), ῥῶσιν τὲ (215, 2), and τοιαῦτα μοι (232, 16). In the majority of these cases, the enclitic is a personal pronoun and can be found in the first hemistich. In the other four cases, however, all of which belong to the second hemistich, the rule is respected: πρᾶγμα μοι (107, 1), τοῦτό σοι (poem 185, 1), συμπλακῆναι σοι (229, 33) and τοῦτό γε (299, 2). According to Noret, the absence of an accent on an enclitic in the ultima of a properispomenon is a well-known characteristic of Byzantine manuscripts. ⁽¹⁶⁶⁾ It is also interesting that in one case the scribe placed an accent on the ultima of a paroxytone word in order to achieve paroxytony at the end of the verse: πλάσμα μου (poem 93, 3). Most of the aforementioned irregularities have been reproduced in the present edition, since they do not violate the rhythm. ⁽¹⁶⁷⁾ Lastly, it should be noted

(164) In 13 other cases he respects the traditional rule; see poems 3, 29; 51, 14; 51, 18; 74, 14; 131, 1; 177, 1; 181, 2; 224, 6; 232, 47; 232, 52; 269, 6; 269, 25; 298, 58.

(165) Codex b offers exactly the same readings with the exception of poem 153, 26 (πρῶτα σου).

(166) NORET, *L'accentuation Byzantine*, p. 137-138. Cf. NORET, *Notes de Ponctuation*, p. 86-87. The same deviation from the classical norm is noticed by Marc De Groote in the poems of Christopher of Mytilene, which are preserved in the thirteenth-century manuscript *Grottaferrata Z a XXIX*; see DE GROOTE, *The Accentuation*, p. 44.

(167) Except for the readings πρῶτα σοῦ (153, 26), ῥῶσιν τὲ (215, 2) and τοιαῦτα μοι (232, 16). In the first case, preference was given to the reading of b (πρῶτα σου), and in the second case the traditional form was adopted

that in this edition there is always an acute accent before enclitics and before a punctuation mark.

b. Punctuation

As regards the punctuation, the copyist is not always consistent in the way he treats the various punctuation marks. What is noteworthy is that he usually adds a middle dot at the end of each verse, or, less often, a comma ⁽¹⁶⁸⁾. He also uses a middle dot - or rarely a comma - to indicate a caesura, namely, the verse break at B5 or B7. The middle dot is the most common punctuation mark in S, and there are many cases in which it also functions as a contemporary comma separating several nouns in a list. As is common in poetry manuscripts, the ending of each poem is marked with a double point and a dash (:·). ⁽¹⁶⁹⁾ The same symbol is used for highlighting the end of the poems' titles. For this edition, the punctuation of the manuscript has been adapted to modern practice, which aims at separating meaningful syntactical units and thereby making the text more readily comprehensible.

c. Numbering of the poems and apparatuses

The poems are presented in the edition according to the numbering given by van Opstall, which reflects the order in which the poems are transmitted in S. ⁽¹⁷⁰⁾ Regarding the *apparatus criticus*, in cases where an emendation is adopted by an older edition or a

(ῥῶσιν τε) in order to avoid an oxytone B7. In the third case the traditional form (τοιαῦτά μοι) seems to fit better to the verse's rhythm.

(168) This is related to the avoidance of enjambement in Byzantine poetry; see BERNARD, *Rhythm*, p. 26-27. It might be accidental, but in a few cases of enjambement, the middle dot is absent; see poems 3, 33/34 and 35/36 (f. 155^v) and poem 269, 5/6 (f. 170^v).

(169) The same symbol is used for marking the end of the titles of the poems.

(170) Van Opstall includes an index in which she ascribes a number to Geometres' poems in codex S; see VAN OPSTALL, *Jean Géomètre*, p. 551-558. I have added only one extra number (219a) to a verse, which seems to be a separated epigram. The codex b transmits it as a separated epigram and gives it a title, which was probably preserved in the margin of S, but due to damage of the folio in that particular side, is no longer visible. On the contrary, Lauxtermann and Van Opstall consider this verse as the final part of the poem 219; see LAUXTERMANN, *Byzantine Poetry I*, p. 160-161 and VAN OPSTALL, *Jean Géomètre*, p. 556.

new one is proposed for the restoration of the text, a positive *apparatus criticus* is used. By contrast, when a reading is considered erroneous and has been rejected, this is indicated by means of a negative apparatus. The *apparatus fontium* records the direct sources of Geometres' poems as well as parallel passages that contribute to understanding the transmission of theological, philosophical, and literary ideas in medieval times. ⁽¹⁷¹⁾

As is common in *CC SG*, the Greek text is printed in bold, the quotations from the Bible are marked in italics and other kinds of sources (e.g., influences from ancient texts) are indicated in non-bold type. The first apparatus is the *apparatus fontium et locorum parallelorum*, the second mentions the witnesses of each poem (*tradio textus*), the third refers to the previous editions (*editio-nes*), and the last one is the *apparatus criticus*.

(171) Following the example of Antonopoulou's recent edition of Mercurios' iambic poems, I fully cite the quotations and the parallel passages from the *Triodion* and the *Menaia*; see ANTONOPOULOU, *Mercurii Grammatici Opera*, passim.

TABVLA SIGLORVM ET ABBREVIATIONVM

CODICES

- All. = Allacci 135 (Bibl. Vallicelliana), s. XVII, f. 128^r-139^v
b = Barberinus gr. 74, s. XVII, f. 40^v-41^r, 46^r-77^r, manu Leonis Allatii
ba = Barberinus gr. 279, s. XVII, f. 21^r, manu Leonis Allatii
D = Athous 3798 (Dionysiou 264), s. XVII, f. 337^v
L = Athous Laura B 43, s. XII-XIII, f. 68^v
La = Laurentianus Plut. 32, 40, s. 1301-1400, f. 49^r
Lb = Laurentianus Plut. 32, 19, s. XV, f. 289^r
P = Parisinus suppl. gr. 690, s. XI-XII, f. 118^r
Pa = Parisinus gr. 2991a, a. 1420, f. 372^r
S = Parisinus suppl. gr. 352, s. XIII, f. 155^v-175^r
s = Parisinus gr. 1630, s. XIV, f. 61^r-63^v, 131^r-138^r
V = Vaticanus gr. 743, s. XIV, f. 99^r-100^r
Va = Vaticanus gr. 1126, s. XIV, f. 145^v
Vb = Athous Vatopediou 1038, s. XVIII, f. 101^v

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- Scheidw. = F. Scheidweiler, *Studien zu Johannes Geometres*, in *BZ* 45 (1952), p. 277-319.
- Sternb. = L. Sternbach, *Methodii patriarchae et Ignatii patriarchae carmina inedita, Eos* 4 (1897), p. 150-163
- Tziatzi-Papagianni = M. Tziatzi-Papagianni, *Το ποίημα του Ιωάννη Γεωμέτρη 'εἰς τὴν ἀποστασίαν'*, in *Ἑλληνικά* 52 (2002), p. 263-277
- Vasil. = V. Vasil'evskij, *Trudy*, II, St. Petersburg, 1909
- Vass. = oral communication by Ioannis Vassis to the author

CETERA

- add. = addidit
- a. corr. = ante correctionem
- cett. = ceteri
- coni. = coniecit
- corr. = correxit
- excl. = exclusit
- exp. = expunxit
- hab. = habet
- in marg. = in margine
- m. c. = metri causa
- om. = omisit
- prop . = proposuit
- s. l. = supra lineam
- scr. = scripsit
- superscr. = superscripsit
- transp. = transposui
- vid. = videtur

1

Νύξ τὴν σελήνην καὶ βίος Γρηγορίαν
 εἶχεν σε λαμπρύνουσαν ἀκτῖσι τρόπων
 ὦρα τε μορφῆς καὶ φρενῶν εὐκοσμίᾳ,
 ἀλλ' εἰς σκιὰν πέπτωκεν, οἴμοι, τοῦ τάφου
 5 καὶ γῆς ὁ κῶνος ἐφράγη τὸν φωσφόρον.
 γύναι, γυναικῶν κόσμε, θάμβος ἀρρένων,
 φίλανδρε καὶ φίλαγνε, κράμα θαυμάτων,
 σιγῇ λόγους νικῶσα, τὴν σιγὴν λόγοις,
 φιλεργία γυναικίας, ἄνδρας ἀνδρία,
 10 πάτρας πενιχρᾶς εὐγενείᾳ πᾶν γένος,
 τὴν ἐκτὸς εὐγένειαν ἐκ τῆς ἐν βάθει,
 κεῖσαι πικρὸν θέαμα τέκνοις καὶ φίλοις,
 κεῖσαι πικρὸν θέαμα τερπνῶ νυμφίῳ
 καὶ πάντα λαμπρῶ καὶ τὰ πάντα συζύγῳ.
 15 ἀλλ' οἶδα, φωστήρ, οὐ τὸ πᾶν ἀπεκρύβης,
 μὴ γὰρ τοσοῦτον καὶ κατισχύσοι Χάρων·
 ἀλλ', ἢ σελήνη, πρὸς νοητὸν φωσφόρον
 ἄνω στρέφη νῦν, πρὸς δὲ τὴν χθόνα βρίθον
 νεύειν ἀνάγκη τὸ σκιῶδες σαρκίον.

Font. 1/5 et 15/19 cf. Arist., Mete. 345b1-8 16/19 v. Io. Geom., Carm. iamb. 240, 3/7
15/19 v. Mich. Psell., Carm. 13, 7-20 (p. 236)

Trad. text. S (f. 155^v) b (f. 46^v)

Ed. Cr. (p. 266, 1-19)

Crit. 2 εἶχεν] m. c. scripsi, εἶχε S b 5 γῆς] νύξ b ἐφράγη] an πέφρακεν scribendum?
τὸν] τοῦ a. corr. sed τὸν s. l. scr. b 10 πάτρας] scripsi cum Vass., πράς S b 12 τέκνοις]
scripsi cum Laux., τέκνον S b 16 κατισχύσοι] κατισχύσει a. corr. sed οἱ s. l. scr. S

2

Εἰς τὸν κύριν Νικηφόρον τὸν βασιλέα

Μὴ χρώμασι ποίκιλλε δεσπότης θεάν,
 ἀλλ' ἀδάμαντα, χρυσόν, ἄργυρον, λίθον,
 χαλκόν τε καὶ σίδηρον ἀρμόσας ἅμα,
 μόρφου τὸ σῶμα· καρδίαν μὲν χρυσεάν
 5 πρῶτιστα πλάττε, στέρνα λαμπροῦ δ' ἄργύρου,
 χεῖρας δὲ χαλκοῦ καὶ σθένη βραχιόνων,
 τὴν ἰξὺν ἀδάμαντος, ἐκ λίθου πόδας,
 κνήμας δὲ καὶ τὰ νῶτα καὶ στερρὰν κάραν
 τὸ πᾶν σιδηρᾶ. ταῦτα μοι ξενοτρόπως
 10 μίξας τὰ πάντα καὶ κεράσας τῇ τέχνῃ,
 ἄγαλμα καινόν, αὐτόχυτον, ποικίλον
 ἴστη πρὸς αὐγάς, ἔνθα φλογμὸς ἡλίου
 χιών τε καὶ χάλαζα καὶ κρυμοῦ βία·
 τούτοις τὸ σῶμα δεσπότης τοῦμοῦ τύπου. |
 15 ἄμφω δὲ χεῖρες ἐκτάδην ἠπλωμέναι,
 πρὸς τὴν ἔω μὲν δεξιὰ νικηφόρος,
 πρὸς ἥλιον δὲ τὸν δύνοντα θατέρα,
 γῆς ἄκρα δεικνύτωσαν ὥσπερ Αὐσόνων
 οὓς σὺν χρόνοις ἔτεινε πέντε τοὺς ὄρους.
 20 τούτοις ἀπεικόνιζε σῶμα δεσπότης.
 ψυχῆς δὲ κάλλος καὶ φρόνημα καὶ τρόπους,
 οὐ πλοῦτος ὕλης, οὐδὲ κάλλος ἐκ τέχνης·
 ἀλλ' εἰ τὸ κάλλος καὶ τὸ πλῆθος ἀστέρων

f. 1

Font. 2/9 cf. Dan. 2, 32-35 12 φλογμὸς ἡλίου] v. Io. Geom., *Met. Od.* 8, 12 (p. 401)
13 v. Io. Geom., *Prog.* 3 (p. 11, 7-8)

Trad. text. S (f. 155^v-156^r) b (f. 46^r-46^v)

Ed. Cr. (p. 266, 20 – 267, 21) Mi. (1) Maas (p. 322)

Crit. Tit. κύριν] κύριον Cr. 19 οὓς σὺν χρόνοις] *scripsi* (*possis etiam* οὓς ἐν), οὐ συγχρό-
νους Cr., οὐ σὺν χρόνους S b

- εἰς ἔν συνελθὸν καὶ κερασθὲν σὺν τέχνῃ
 25 ῥυέν τε ῥυθμῶ πρὸς μέρη τε καὶ μέλη
 ἔν συντελοίῃ φωτὶ ποικιλοχρῶ
 μόρφωμα καινόν, ὄψιν ἀστραπηβόλον,
 μόλις τὸ λαμπρὸν εἰκάσειαν τοῦ τρόπου
 καὶ φῶς τὸ τοῦ νοῦ πᾶσαν ἀστράψαν χθόνα.
 30 ἀλλ' ἄσπασαι μὲν τὸν σύναρχον, φωσφόρε-
 ῆς γὰρ κατάρχεις ἦρξεν, εἶδεν ἦν τρέχεις.
 σὺ δ', οὐρανέ, τρόπαια δεσπότης γράφε,
 νίκας γὰρ αὐτοῦ σὸν πλάτος χωρεῖ μόνον,
 ἐξ ἀστέρων στέφη δὲ πλέξας ποικίλα
 35 καὶ δεξιὰν τὴν τοῦδε καὶ κάραν στέφε.

Font. 35 v. Io. Geom., *Carm. iamb.* 47, 2

Trad. text. *S* (f. 155^v-156^r) *b* (f. 46^r-46^v)

Ed. Cr. (p. 266, 20 – 267, 21) Mi. (1) Maas (p. 322)

Crit. 29 φῶς τὸ] *scripsi cum Vass.*, τὸ φῶς *S b* τοῦ νοῦ] τε τοῦ νοῦ *m. c. prop. Maas* 35 δεξιάν] δεξιάν *Cr.*, δεξιὸν *Maas*

3

Εἰς τὸν κύριν Ἰωάννην τὸν βασιλέα ἐπιτύμβια

Ἐνταῦθα μοι στὰς μικρόν, ὦ ξένε, χρόνον
 καὶ προσβαλὼν φίλοικτον ὄμμα τῷ τάφῳ,
 κλαῦσον τὰ θνητὰ τὰς ἐμὰς βλέπων τύχας
 καὶ σπένδε θερμὸν δάκρυόν μοι κειμένῳ.

Trad. text. *S* (f. 156^r) *b* (f. 47^v-48^r)

Ed. Cr. (p. 267, 22 – 269, 19) Mi. (2) Scheidw. (p. 312-313) Maas (p. 322)

Crit. **Tit.** κύριν] κύριον *Cr.* 4 δάκρυόν μοι] δάκρυον μοι *S* κειμένῳ] κοιμένῳ *S*

- 5 ἐγὼ πατρός φῦς εὐγενοῦς ἐξ ὄσφρους,
βλάστημα ῥίζης, πτόρθος ἰσχύος γέμων
πολλῶ παρῆλθον φύντας εἰς εὐτολμίαν.
οὔπω γὰρ ἦν παῖς καὶ φρενῶν εὐανδρία
ἤστραπτον ὄπλοις ἐν μέσῃ γῆ βαρβάρων.
- 10 οὔπω μὲν ἰππεύς, ἀλλ' ἀριστεύς ἦν ἅμα,
οὔπω δὲ πυρσοῖς ἐσκίαζον τὴν γένυν
πρώτοις ἰούλοις, ἀλλ' ἐπλήρουν τὴν χθόνα
ἐμῶν τροπαίων πᾶσαν, ἦνπερ Εὐφράτης
κύκλω διαρρεῖ καὶ περιρρέει Τίγρις.
- 15 ἐμὰς ὁ Χαβδᾶν χειῖρας ἔφριξεν μόνας,
τὴν ἵππον ἠὲ τρέπισεν εἰς φυγὴν Ἄραψ.
ἐγὼ διδάσκω πρῶτος Αὐσόνων γένος
στῆναι πρὸς ἀστράπτουσαν αὐγὴν τοῦ ξίφους
κράνος τε καὶ πρόσωπον ἐχθρῶν ἐν μάχαις.
- 20 ἐμὴ μάχαιρα καιρὸν οὐκ εἶχεν μάχης,
οὐκ εἶχον ἔργον χειῖρες αὐταὶ πολλάκις,
ἀλλ' ἔξαφῆκεν ἔντρομα πρὸς γῆν ξίφος.
ὄπλων δὲ χρῆσις εὐρεσις νεωτέρων,
καὶ σχῆμα λαμπρὸν τῶν ἐμῶν παιδευμάτων
- 25 πέφυκεν ἔργον τῶν ἐμῶν τολμημάτων.
οὐ σῶμα θνητὸν οὐδὲ τρωτὸν ἐν μάχαις
αὐτουργὸν ἂν δόξειεν, ἀλλ' εἴ τις φύσις
ἄυλος ἄλλη καὶ βροτῶν ὑπερτέρα.
ἕως μὲν οὖν ἦν δεξιὰ σκέπουσά με

Font. 5 cf. Hebr. 7, 10 11/12 cf. Eur., *Ph.* 32; v. Io. Geom., *Carm. iamb.* 5, 32 18 cf. Eur.,
Or. 822 29 cf. Ps. 120, 5; Sap. 5, 16

Trad. text. *S* (f. 156^v) *b* (f. 47^v-48^v)

Ed. Cr. (p. 267, 22 – 269, 19) Mi. (2) Scheidw. (p. 312-313) Maas (p. 322)

Crit. 9 γῆ] *scripsi cum Cr.*, τῆ *S b* 15 ἔφριξεν] *m. c. scripsi*, ἔφριξε *S b* 16 ἠὲ τρέπισεν]
εὐτρέπισεν *Maas* 20 εἶχεν] *m. c. scripsi*, εἶχε *S b*

- 30 ἄνωθεν, ἠρίστευον, ἦνθουν, ἐκράτου, πᾶσαν μικροῦ τέθεικα δούλην τῷ κράτει, ἦν ἐξανίσχων ἥλιος πρῶτος φλέγει. ἐπεὶ δ' ἔρωσ με τῆς κακίστης ἐν βίῳ τυραννίδος κατέσχε, φεῦ δυσβουλίας,
- 35 καὶ δεξιὰν ἤμαξα καὶ σκῆπτρον κράτους ἤρπασα, πύργον συγγενῆ κατασπάσας. τάντεῦθεν, οἴμοι, ποῖα καὶ πῶς ἂν φράσω; πρῶτον μὲν ἔνδον ἢ κατήγορος φύσις πικροῖς ἐκέντει νύγμασιν τὴν καρδίαν,
- 40 ἐκοπτόμην ἔσωθεν, ἐσπαραττόμην δεινὸν δικαστὴν τὴν συνειδήσιν φέρων. ἔπειτα πάντας τοὺς ὑπηκόους τρέμων ψευδεῖς ὀνείρους καὶ σκιὰς ὑποβλέπων, πικρόν, πολυστένακτον ἦντλουν τὸν βίον,
- 45 λαγῶ βίον ζῶν ὁ πρὶν ἄτρομος λέων. ζήσας δὲ πικροὺς καὶ βραχεῖς τάλας χρόνους, φεῦ, τῷ τριπῆχει νῦν κατωκίσθην τάφω· κεῖμαι δὲ νεκρὸς ὁ πτερωτὸς ἱππότης, ὁ πρὶν δὲ χρυσαῖς ἐκπρεπῆς πανοπλίαις
- 50 ἐλικτὸς ἄρτι, νεκρικῶς ἐσταλμένος· | ὁ δοὺς δὲ νίκας τὰς ἐμὰς ψῆδὰς λύραις νῦν παίγιον, φεῦ, κωμικῶν ἀθυρμάτων· ἐμῶν δὲ χειρῶν ἢ πυρὸς πρὶν ὀξύτης στέρνων τὲ τούτων θυμοειδῆς στερρότης

f. 156^v

Font. 44 Eur., *Hipp.* 898; v. Io. Geom., *Carm. iamb.* 5, 44 45 v. Io. Geom., *Carm. iamb.* 298, 31; v. Eust. Thess., *Comm. ad Hom. Il.* (III, p. 90) 52 κωμικῶν ἀθυρμάτων cf. Georg. Pis., *Hex.* 560 (p. 344)

Trad. text. S (f. 156^v) b (f. 47^v-48^r)

Ed. Cr. (p. 267, 22 – 269, 19) Mi. (2) Scheidw. (p. 312-313) Maas (p. 322)

Crit. 35 σκῆπτρον] σκῆπτρα Maas 39 νύγμασιν] m. c. scripsi, νύγμασι S b

- 55 ψυχρὰ κόνις νῦν καὶ σαπρὰ δυσωδία.
 ἄνθος δ' ἐκείνο καὶ τὸ κάλλος ἔρρῦη,
 στολαὶ δὲ λαμπραὶ, σχῆμα σεμνὸν τοῦ κράτους
 καὶ σκῆπτρα καὶ τὸ στέμμα καὶ χρυσοῦς θρόνος,
 ἔρρει τὰ πάντα. σὴ δὲ φρικτὴ μοι μόνη,
 60 φρικτὴ, δικαστὰ καὶ βασιλεῦ μου, μένει
 πρὸς πᾶσι τούτοις τῷ κατακρίτῳ κρίσις.
 ἀλλ' ἴλειών μοι σπλάγχνον ἐν δίκῃ νέμοις,
 καὶ γὰρ Μανασσῆ κἄν τὸ πλῆθος σφαλαμάτων
 νικᾷ τὸ πλῆθος ἀστέρων, κἄν τὴν ψάμμον·
 65 σὸν, πλάστα, κἀγὼ πλάσμα καὶ σῶν δακτύλων.

Font. 56 v. Io. Geom., *Prog.* 4 (p. 16, 11) 63/64 cf. *Od.* 12, 9 65 v. Io. Geom., *Met. Od.* 5, 16 (p. 393)

Trad. text. S (f. 156^v) b (f. 47^v-48^r)

Ed. Cr. (p. 267, 22 – 269, 19) Mi. (2) Scheidw. (p. 312-313) Maas (p. 322)

Crit. 56 ἄνθος] *scripsi cum Scheidw.*, ἄνθους S b 58 σκῆπτρα] σκῆπτρον Cr.

4

- ἽΟ δραματουργός, τοῦ τράγου τὸ παιδίον,
 κήρυξον, εἶπέ τὴν νέαν τραγωδίαν·
 πῶς ἐξυβρίσθης, πῶς ἐτύφθης, πῶς μέσον
 πάντων ἐσύρθης, πῶς ἐχρίσθης τὴν θέαν,
 5 πῶς ἐρραπίσθης, πῶς ἐτίλθης τὰς τρίχας.
 ταῦτα, τραγωδέ, νῦν τραγῶδει, καὶ τράγον
 εἶπερ θέλοις, καὶ τοῦτον εὐροις ἐγγύθεν,

Trad. text. S (f. 156^v) b (f. 47^v-48^r)

Ed. Cr. (p. 269, 20-33)

- σὲ τὸν φύσαντα φημί τὸν κερασφόρον,
τὸν ἐκφύσαντα τεσσάρων πλέθρων κέρας.
10 πλὴν μὴ κρεουργῆς, ἀλλὰ βόσκει καὶ τρέφε
τροφεία τίνων τῷ γένους ἀρχηγέτη·
καὶ τοῖς χρόνοις ὧν Ἰαπετὸς καὶ γέρων
φρένας δικαίως καὶ γὰρ ὡς τράγου τέκνον
οὐκ ἔσχες, ἀνθ' ὧν τοῦτο μηδεῖς θαυμάσοι.

Trad. text. *S* (f. 156^v) *b* (f. 47^v-48^r)

Ed. Cr. (p. 269, 20-33)

Crit. 9 πλέθρων] *scripsi cum Cr.*, πλήθρων *S b* 11 ἀρχηγέτη] ἀρχιγέτη *S* 14 *v. in marg. scr. S*

5

- Θρηνῶν τὸ κοινὸν τῶν βροτῶν τέλος, ξένε,
καινὸν τι δυστύχημα θρήνει καὶ πάθος
κρύπτον παλαιὰ δυστυχημάτων πάθη·
μήτηρ θανοῦσα, παῖδα νῦν τεθνηκότα,
5 ὃν γαστρός ἔνδον ἐξέθρεψε πρὶν βρέφος,
ὃν ἐκράτει πρὶν μητρικαῖς ἐν ὠλέναις,
ἔχει λαβοῦσα νεκρὸν ἐν ταῖς ἀγκάλαις.
εἷς τύμβος αὐτοῖς κοινός, ὡς γαστήρ μία,
κοινὴ δὲ μήτηρ μητρὸς ἢ γῆ καὶ τέκνου·
10 ἀρκεῖ μαλάξαι καὶ λίθων σκληρὰν φύσιν

Font. 6 μητρικαῖς – ὠλέναις] *v. Chr. Mit., Carm. 41, 1* (p. 35) 7 *cf. Christ. pat. 1374* (p. 238) 10 *v. Io. Geom., Carm. iamb. 7, 48/49*

Trad. text. *S* (f. 156^v-157^r) *b* (f. 48^v-49^r)

Ed. Cr. (270, 1 – 271, 25) Mi. (3) Maas (p. 322)

καὶ ταῦτα πάντως· πλὴν τὸ πικρὸν τοῦ πάθους
οὐπω λέλεκται· κἄν τις εἶδῃ, δακρῦη.
ἢ μὲν γὰρ ἀνδρὶ συζυγεῖσα πρὸς γάμον,
οὐπερ τὸ κάλλος πᾶσαν ἤδυνε φρένα,
15 κράτους δὲ φήμη πᾶσαν ἐπλήρου χθόνα,
ἔργον μαχαίρας εἶδεν αὐτὸν καὶ ξίφους·
τοσοῦτο συζήσασα τῷ πεφιλμένῳ
ὄσον φυῆναι πρωτογέννητον κλάδον
καὶ σὺν στεναγμοῖς προσβλέπουσαν τῷ τέκνῳ
20 μνήμην ἐκείνου τοῦ παθήματος φέρειν
ἄμφω καταστένουσαν ἐκ θρηνημάτων,
πῆ μὲν τὸ τέκνον πατρὸς ὠρφανισμένον,
πῆ δ' αὖ γ' ἑαυτὴν ἀνδρὸς ἐστερημένην.
ὁ δ' ἐκφυῖς αὐτῇ πρῶτος ἢ μᾶλλον μόνος
25 ἀναδραμὼν ὡς ἔρνος ὠραῖος νέος,
ἐπεὶ πρὸς ὥραν ἦκεν ἀκμῆς καὶ γάμου,
ἦψεν δὲ λαμπρὰς λαμπάδας γαμηλίου,
εὐθὺς μὲν ἐστέρητο καὶ τῆς συζύγου
μὴ δ' ἐκφυέντος παιδὸς ἀντὶ μητέρος.
30 ζήσας δὲ λοιπὸν μικρὸν ἄζυγος χρόνον,
ἐπεὶ μετ' ἀνδρῶν συγκατηριθμημένος
πρώτοις ἰούλοις ἐσχίαζε τὴν γένυν
καὶ κάλλος ἦνθει καὶ προσώπου τερπνότης
ἦριζε φαιδρότητι τῇ τῶν ἀστέρων,
35 ἄφνω βαρεῖα καὶ δυσαντήτῳ νόσῳ

Font. 25 cf. Hom. *Il.* 18, 56 et 437 32 v. Io. Geom. *Carm. iamb.* 3, 11/12

Trad. text. S (f. 156^v-157^r) b (f. 48^r-49^v)

Ed. Cr. (270, 1 – 271, 25) Mi. (3) Maas (p. 322)

Crit. 12 εἶδῃ] *scripsi cum Maas*, ἴδῃ S b 17 τοσοῦτο] τοσοῦτον Cr. 27 ἦψεν] *m. c. scripsi*, ἦψε S b 28 τῆς] *scripsi*, τοῦ S b

ἐπὶ ξένης γῆς ἐκκέκοπται <τοῦ> βίου
 ἄωρος, οἴμοι, καὶ πρὸ καιροῦ τῆς τρύγης
 καὶ μητρὶ κοινὸν συγκατώκησεν τάφον,
 διπλοῦν τὸ πένθος τῶν στεναγμῶν καὶ γόων
 40 τῆ μητρὶ μητρὸς καὶ διπλᾶς λιπῶν φλόγας,
 ἥτις τὸ τέκνον καὶ τὸ τοῦ τέκνου τέκνον
 ἰδοῦσα κοινῶ νῦν λίθῳ κεκρυμμένα
 ἄλλης Νιόβης δυστυχοῦς ἔλκει βίον
 πικρὸν, πολυστένακτον ἀντλοῦσα χρόνον. |
 45 ἀλλ', ὦ κάτοικοι τοῦδε τοῦ λαμπροῦ δόμου,
 χορὸς φιλάγωνων παρθένων σεμνοτρόπων,
 ὁ μὲν τεθνηκῶς δεξιοῦται πλουσίοις
 ὑμᾶς ταλάντοις, ὡς ἂν αὐτοῦ τὸν τάφον
 συχναῖς ἐπισκέπτοισθε λαμπαδουχαῖς.
 50 ὑμῶν δὲ μή τις τόνδε κινήσοι λίθον,
 μηδὲ φθονήσοι τῆσδε τῆς συσκηνίας·
 μόνους δὲ κρύπτοι παῖδα καὶ τὴν μητέρα,
 ὡς ἂν καθῶς πᾶν ἔσχεν ἡ μήτηρ νέα,
 οὕτω πάλιν θανοῦσα συμμένη μόνῳ.
 55 εἰ δὲ πρὸς οὐδὲν τόνδε θεῖς τις τὸν νόμον
 κινεῖν ἔλοιτο τόνδε τὸν κοινὸν λίθον,
 τὸ τῆς προνοίας ὄμμα τιμωρὸν λάβοι
 καὶ πῦρ γεέννης καὶ τὸ τῆς Δίκης ξίφος.

f. 157^r

Font. 43 ἔλκει βίον] cf. Eur., *Ph.* 1535; Greg. Naz., *Carm.* II 1, 32, 4 (p. 113); Greg. Naz.,
Carm. I 1, 36, 27 (PG 37, 520A3); Greg. Naz., *Or.* 2, 100, 8 (p. 220) 43/44 cf.
 Theod. Stud., *Epist.* 3, 124 (p. 15) 44 v. Io. Geom., *Carm. iamb.* 3, 44 45/49 cf.
 Mt. 25, 1-13 58 Mt. 5, 22

Trad. text. S (f. 156^v-157^r) b (f. 48^r-49^r)

Ed. Cr. (270, 1 – 271, 25) Mi. (3) Maas (p. 322)

Crit. 36 ἐκκέκοπται τοῦ] *m. c. sc:* Maas, ἐκκόπτεται S, ἐκκόπτεται τοῦ b 38 συγκα-
 τώκησεν] *m. c. scripsi*, συγκατώκησε S b 55 τις τὸν] *scripsi cum Cr.*, τίσον S b

6

Εἰς τὴν κοίμησιν τῆς Θεοτόκου

Σαῖς ἠγκαλίζου πρὶν με χερσί, παρθένε,
 θηλῆς δὲ σῆς ἔσπασα μητρικὸν γάλα·
 τὸ πνεῦμα σου νῦν αὐτὸς ἠγκαλισμένος,
 τὸ σῶμα πέμπω πρὸς τρυφῆς τὸ χωρίον.

Font. 1 v. Io. Geom., *Carm. hex. et eleg.* 267, 3 (p. 420)

Trad.text. S (f. 157^v) s (f. 61^r, 133^v) b (f. 49^v)

Ed. Cr. (271, 26-30) Mi. (4)

7

Εἰς τὴν ἀποστασίαν

Νῦν, οὐρανέ, στάλαξον ὄμβρους αἰμάτων,
 ἀήρ, ἐπενδύθητι πένθιμον σκότος,
 ἢ γῆ, καταξάνθητι καὶ ῥάγηθί μοι,
 κόψον τὰ δένδρα, ρίψον οἷα βοστρύχους,
 5 ὄλην στολὴν μέλαιναν ἀντὶ τῆς χλόης
 τὸ σὸν πρόσωπον ἀμφιέσασα, στένε.
 τὸ συγγενές μὲν αἶμα πᾶσαν τὴν ἔω
 πρῶτον μαιίνει, καὶ μερίζεται ξίφος
 τὰ συμφυῆ, φρεῦ, καὶ γένη τε καὶ μέλη·

Font. 1 cf. Soph., *Oed. R.* 1278-1279; cf. Ps. 77, 44; v. Theod. Prodr., *Carm. hist.* 45, 217 (p. 421) 4 v. Io. Geom., *Carm. iamb.* 232, 52-53

Trad.text. S (ff. 157^v-157^v) b (ff. 49^v-50^r)

Ed. Cr. (271, 31 – 273, 29) Mi (5) Maas (p. 322) Scheidw. (p. 318-319) Tziatzi-Papagianni (p. 263-277)

Crit. 6 ἀμφιέσασα] ἀμφιέσσασα Maas 8 μαιίνει] *scripsi cum Scheidw.*, μένει S b

- 10 πατῆρ μὲν ὄργᾱ πρὸς σφαγὴν τῶν φιλάτων,
καὶ δεξιᾶν παῖς πατρικῶ χραίνει φόνω·
αἶρει δὲ καὶ μάχαιραν, ὦ πικροῦ πάθους,
ἀνὴρ ἀδελφὸς εἰς ἀδελφοῦ καρδίαν·
ἡ γῆ δὲ πολλοῖς συσπαραχθεῖσα τρόμοις
- 15 κάτω δονεῖται, καὶ κεραυνῶν αἱ φλόγες
ἄνωθεν αὐτὴν ἐκτεφροῦσι τὴν κόνιν.
πόλεις δὲ Ῥώμης τὰς ἐπάλξεις ὡς κόμας
πρὸς γῆν βαλοῦσαι καὶ κατεσπαραγμέναι
θρηνοῦσι πικρόν, οἷα πένθιμοι κόραι.
- 20 οἱ τῆς Ἄγαρ κρατοῦσιν· αἱ πάλαι πόλεις
φόρους τελοῦσαι, τῶν καθ' ἡμῶν νῦν φόνων
αἰτοῦσι μισθοὺς καὶ χορεύουσιν μέγα.
καὶ ταῦτα μὲν δὴ ταῦτα <τὰ> πρὸς τὴν ἔω.
τὰ πρὸς δύσιν δὲ ποῖος ἐξείποι λόγος;
- 25 Σκυθῶν μὲν αὐτὴν πλῆθος ὡς μὲν πατρίδα
διατρέχει τε καὶ περιτρέχει κύκλω·
ὡς γῆν δὲ βλαστάνουσαν εὐγενεῖς κλάδους
ἀνδρῶν ἀτρέπτων καὶ σιδηρέων φύσιν
πρόρριζον ἐκτέμνουσι, καὶ βρεφῶν γένη
- 30 ξίφος μερίζει· καὶ τὰ μὲν μήτηρ ἔχει,
τὰ δ' ἐχθρὸς ἐξέσπασε τῶν βελῶν βία.
αἱ δὲ κραταιαὶ πρὶν πόλεις λεπτὴ κόνις,
ἵπποτρόφους δὲ τὰς πρὶν ἀνθρωποτρόφους,

Font. 11 v. Mich. Attal., *Hist.* (p. 44) 33 ἀνθρωποτρόφους] cf. Hesych., *Lex.* λ 289 (p. 571)

Trad. text. S (ff. 157^v-157^r) b (ff. 49^v-50^r)

Ed. Cr. (271, 31 – 273, 29) Mi (5) Maas (p. 322) Scheidw. (p. 318-319) Tziatzi-Papagianni (p. 263-277)

Crit. 17 κόμας] νόμος b 18 κατεσπαραγμέναι] *scripsi cum Cr.*, κατασπαραγμέναι S b
19 θρηνοῦσι] *scripsi cum Maas*, θρηνοῦσαι S b 22 χορεύουσιν] *m. c. scr. Scheidw.*,
χορεύουσι S b 23 τὰ] *add. Tziatzi-Papagianni, om. S b* 28 σιδηρέων] *scripsi cum*
Tziatzi-Papagianni, σιδερέων S b

- οἴμοι, βλέπων νῦν, παύσομαι πῶς δακρύων;
 35 χῶραι μὲν οὕτω πυρπολοῦνται καὶ τόποι.
 σὺ δ' ἡ βασιλὶς τοῦ Βύζαντος ἐστία,
 ποῦ μοι τύχης ἔστηκας; εἶπέ μοι, πόλις,
 – πόλις κακοῖς κρατοῦσα, τοῖς καλοῖς ὅσον
 νικῶσα τὸ πρὶν – οὐ κλονῆ καθ' ἡμέραν;
 40 οὐ βάθρα πίπτει καὶ σπαράσσεται τρόμω;
 οὐ τοὺς φυέντας ἀγκάλαις ταῖς σαῖς κλάδους
 τοὺς μὲν μαχαίρας ἔργον εἶδες ἐν μάχαις
 ἐκ συγγενῶν πίπτοντας, οἴμοι τοῦ πάθους,
 τοὺς δ' ἀντὶ λαμπρῶν καὶ καλῶν ἀνακτόρων
 45 νήσους ἐρήμους καὶ φάραγγας καὶ πέτρας
 κριθέντας οἰκεῖν, τὴν πνοὴν μετρομένους;
 καὶ ταῦτα, φεῦ, πάσχοντες – ὦ τῶν κριμάτων
 τῶν σῶν, δικαστά – τὴν λιθώδη καρδίαν
 οὐδεὶς μαλάσσει, σπένδεται τῷ πλησίον
 50 καὶ δάκρυον χεῖ φάρμακον σωτηρίας.
 ἀλλ' ἥλιος μὲν εἰς σκότος μετεστράφη |
 καὶ τῆς σελήνης φέγγος ἔξαπεκρύβη
 καὶ καινὸς ἀστήρ, θαῦμα πίστεως ξένον,
 καινῶς δ' ἀνήφθη· τῆς δ' ἐμῆς ῥαθυμίας
 55 λογισμὸς οὐδεὶς, οὐδὲ τῶν ἐγκλημάτων.
 «ἀλλ' ἴλεών μοι δεῖξον, ἴλεων, Λόγε,

Font. 45 v. Io. Geom., *Met. Od.* 2, 39 (p. 383) 48/49 τὴν- μαλάσσει] v. Io. Geom., *Carm. iamb.* 5, 10 51/52 Ioel 3, 4 52 cf. Ioel 2, 10; Is. 13, 10 53 v. Io. Geom., *Carm. iamb.* 10, 3 54 καινῶς ἀνήφθη] v. Io. Geom., *Carm. iamb.* 232, 72

Trad. text. S (ff. 157^r-157^v) b (ff. 49^r-50^r)

Ed. Cr. (271, 31 – 273, 29) Mi (5) Maas (p. 322) Scheidw. (p. 318-319) Tziatzi-Papagianni (p. 263-277)

Crit. 34 παύσομαι – δακρύων] *m. c. prop. Vass.*, πῶς παύσομαι δακρύων S b, πῶς δακρύων παύσομαι Maas, πῶς παύσομαι δακρύων Scheidw. 39 κλονῆ] *scripsi cum Cr.*, κλονᾶ S b 41 κλάδους] *scripsi cum Mi.*, κλάδος S b 53 θαῦμα] *iteravit S* 54 καινῶς] *scripsi cum Scheidw.*, καινῆς S b 56 ἴλεών μοι] *scripsi*, ἴλεων μοι S b

σὸν ὄμμα χρηστόν· παῦσον ἀλληλοφθόρους
 σφαγὰς, ἄλώσεις, δεσμίους, μάχας, στάσεις,
 φυγὰς, διώξεις, ἄρπαγὰς, ποινὰς, κρίσεις·
 60 ὄκτειρας, οἶδα, καὶ Νινευῖ τὴν πόλιν
 καὶ λαὸν ἠλέησας ἡμαρτηκότα·
 σὸν ποιμνιον γάρ, ὦνιον σῶν αἱμάτων,
 σὴ μάνδρα κάγῳ, Χριστέ»· ταῦτα σὴ πόλις
 βοᾷ· πόλιν σὴν μὴ παραβλέψῃ βλέπων
 65 κακῶν ἀβύσσους· μέχρι γὰρ τίνος πόνοι;

Font. 57 [ἀλληλοφθόρους] v. Io. Geom., *Carm. iamb.* 10, 2 60/61 cf. Ion. 3, 10 64 μὴ –
 βλέπων] v. Io. Geom., *Carm. iamb.* 269, 22 64/65 βλέπων – ἀβύσσους] cf. Dan. 3, 55

Trad. text. S (ff. 157^r-157^v) b (ff. 49^r-50^r)

Ed. Cr. (271, 31 – 273, 29) Mi (5) Maas (p. 322) Scheidw. (p. 318-319) Tziatzi-Papa-
 gianni (p. 263-277)

Crit. 61 ἠλέησας] ἐλέησας b 63 σὴ²] an σοὶ *scribendum*? 64 πόλιν σὴν] *scripsi cum Tziat-*
zi-Papagianni, πόλις σὴ S b

8

Εἰς τοὺς ἁγίους πέντε, Εὐστράτιον καὶ τοὺς σὺν αὐτῷ

Εἶληφε πεντὰς μαρτύρων πέντε στέφῃ,
 ὁ δ' Εὐστράτιος πέντε λαμβάνει μόνος·
 ἑλληνικὴν ἤλεγξε μυθοπλαστίαν,
 ἤγρευσεν Εὐγένιον, ἤσκησε στόμα

Trad. text. S (f. 157^r) P (f. 118^r) b (f. 50^r)

Ed. Cr. (273, 30 – 274, 10) Mi. (6, 1-12)

Crit. Tit. Εἰς – αὐτῷ] Στίχοι εἰς τὸν ἅγιον Εὐστράτιον *Sternb.* 4 Εὐγένιον] Εὐγένιον S P

- 5 τὸ Μαρδαρίου πρὸς δικαστὴν ὀξέως,
 ἔρωσε τὸ φρόνημα κάμνον Ὅρέστου
 πρὸς τὴν βέουσαν καὶ σιδηρέαν φλόγα.
 καὶ ταῦτα πράξας καὶ παρ' ἐχθροῖς τυγχάνει
 αἰδοῦς ὁ κλεινός· ἀλλὰ τῆς προθυμίας.
- 10 ἄκοντα τὸν τύραννον ἔλκει ποικίλως
 τὴν ψῆφον αὐτῷ τὴν δοκοῦσαν θεσπίσαι
 καὶ πρὸς τὸ πῦρ ἔσπευσεν ὡς πέμπτον στέφος.

Font. 8/9 παρ' - κλεινός] v. Io. Geom., *Carm. iamb.* 298, 85-86 12 cf. II Tim. 4, 7-8

Trad. text. S (f. 157^v) P (f. 118^r) b (f. 50^r)

Ed. Cr. (273, 30 - 274, 10) Mi. (6, 1-12)

Crit. 8 τυγχάνει] τυγγάνων P

9

Σὺ μὲν κάτω, τύραννε, τὴν σιδηρέαν,
 ἄνω δὲ Χριστὸς χρυσέαν τιθεῖ κλίνην
 τὸ φῶς ἀπαυγάζουσαν ὡς αὕτη φλόγα.

Font. 1/2 σιδηρέαν - κλίνην] cf. *Synax. Const. m. Dec.* 13 (p. 305, 25)

Trad. text. S (f. 157^v) b (f. 50^r)

Ed. Cr. (274, 11-13) Mi. (6, 13-15)

10

Εἰς τὴν τῶν Ῥωμαίων μάχην

- Ἄνῃκεν ἡ γῆ τοῦ δράκοντος καὶ πάλιν
 σπαρτοὺς γίγαντας, ἄνδρας ἀλληλοφθόρους,
 θέαμα καινόν, πρᾶγμα πίστεως ξένον·
 πάγχαλκος ὄψις, πανσίδηρος ἡ φύσις,
 5 ὄρμημα θηρῶν, βλέμμα δεινὸν Γοργόνων.
 τίς δ' αὖ ἐκεῖνος τῶν γιγάντων ἐνστάτης
 ὁ δεινὸς οὗτος πᾶσιν ἐμπίπτων μόνος
 ὡς ἀλλόμορφος καὶ παρεξηλλαγμένος;
 χρυσοῦς τὸ κάλλος καὶ σιδηροῦς τὴν φύσιν·
 10 κινούμενος, πῦρ· ἐκκαλούμενος, λέων·
 ἐστῶς, ἀδάμας. Ἄργος ἐν κύκλῳ βλέπων,
 φλέγων κεραυνός, αἶμα καὶ φόνον πνέων;
 οὐκ ἀδάμας τις, οὐ σίδηρος, οὐ λίθος,
 ἀλλ' οὐδὲ χρυσοῦς, οὐδὲ τῇ φύσει γίγας,
 15 ἀλλ' ἡ τριάς κραθεῖσα τῶν ἐρασμίων,
 εὐανδρία, φρόνησις, ἀλκή πρὸς πόνους,
 ἔνυλος ὥσπερ συμπλακεῖσα πρὸς μάχην
 τῆς ἀρετῆς δείκνυσι τὴν ἰσχὺν πόση,
 πῶς καὶ Γιγάντων καὶ Τιτάνων ἐν μάχαις
 20 κρατεῖ καθ' αὐτῶν· καὶ χορὸς τῶν ἀστέρων
 ταῦτα βλέπων καθῆκε κάλλος ὑψόθεν
 τὰς ἀρετὰς κάλλιστα ταῖς νίκαις στέφων.

Font. 1/2 cf. Eur., *Ph.* 937-941 3 v. Io. Geom., *Carm. iamb.* 7, 53 12 αἶμα – πνέων] cf. Aesch., *Ag.* 1309 20/22 v. Io. Geom., *Carm. iamb.* 2, 34

Trad. text. S (f. 157^v) b (f. 50^v)

Ed. Cr. (274, 14 – 275, 3) Mi. (7) Scheidw. (p. 314)

Crit. 4 πάγχαλκος] πάνχαλκος S 8 ὡς] μῶν Scheidw. 12 φλέγων] scripsi, βλέπων S b κεραυνός] κεραυνούς Scheidw.

11

Εἰς τινὰ μουσικόν

- Ὅρφεύς τις ἢ Θάμυρις ἢ καὶ Κινύρας
 ἔθειλον ὤδαϊς δένδρα, θήρας καὶ λίθους,
 τῶν σῶν δὲ τερπνῶν ἐμμελῶν λιγυσμάτων
 5 ἄθεικτον οὐδέν, ἀλλὰ καὶ θαλασσίους
 πέτρας, δοκῶ μοι, καὶ θάλασσαν ἀγρίαν
 αὐτὴν κατευνάζουσι καὶ πνοῶν βίας.
 ὄραξ γὰρ ὡς ἤκουσεν εὐθύς τοῦ μέλους,
 παύει μὲν αἰθήρ συστροφὰς ἀντιπνούσας,
 ῥήσσει δὲ πυκνὰς τῶν νεφῶν ἀντιστάσεις.
 10 ὄρα δὲ φαιδρόν, προσγελαῖ τὴν αἰθρίαν.
 κάτω δὲ καὶ θάλασσα κυματουμένη
 ἐξυπτιοῦται νῦν κατεστορεσμένη·
 τὴν ὕβριν ἐξέπτυσεν, ὡς φρονεὺς ξίφος
 ἔρριψεν εἰς γῆν, πᾶν κατηύνασε θράσος,
 15 δίσταται χαίρουσα πρὸς τὸ σὸν μέλος·
 γελαῖ Γαλήνη, λεῖον ἠδὲ προσβλέπει.
 σκαίρουσιν ἰχθυῖς, προσλαλεῖ σοι τῷ μέλει
 φιλωδὸς ἀντίμολπον ἀλκυῶν μέλος,
 δελφίς παραπλεῖ καὶ περιπλεῖ τὴν λύραν, |
 20 σκάρος δὲ φωνεῖ, προτρέχει δὲ ναυτίλος,
 προσπλεῖ δὲ μικρὸν καὶ προπέμπει πομπίλος.
 ἀλλ' ἐν δέδοικα, μὴ χορεῦσαι πρὸς μέλος

Font. 2 v. Io. Geom., *Carm. iamb.* 12, 37 11/12 v. Io. Geom., *Carm. iamb.* 151, 9/10 16
 cf. Orion, *Lex.* (p. 41); *Et. Gud.* (p. 295); Greg. Naz., *Or.* 24, 5, 15 (p. 48) 21 προ-
 πέμπει πομπίλος] cf. Athen., *Deipn.* 2, 1 (p. 123, 22-23)

Trad. text. S (f. 157^v-158^r) b (f. 50^v-51^r)

Ed. Cr. (275, 4 – 276, 2) Mi. (8) Maguire (p. 107)

Crit. 16 Γαλήνη] *sc̄ripsi*, γαλήνην S b 21 πομπίλος] πομπίλα S

καὶ τὴν φέρουσαν πάντα θέλξας ὀλκάδα
 ἄνω κάτω τὰ πάντα συστρέψης βία,
 25 ἢ καὶ πρὸς αὐτὴν θῆρας, ὄρνις, ἰχθύας
 πηδᾶν βιάσῃ καὶ κατασπάσῃς κάτω,
 ἢ καὶ τραπῶσι πρὸς λίθους οἱ ναυτίλοι,
 ἢ πάντα μᾶλλον, εἰ τὰ Σειρήνων θέλοις.
 ἄμφω γὰρ αὐτὸς καὶ λίθους κινουμένους
 30 ὡς ἔμπνούς δείκνυς τε καὶ τοὺς ἔμπνούς,
 οὓς ἂν θελήσῃς, πρὸς λίθους πηγνυμένους.

Trad. text. *S* (f. 157^v-158^r) *b* (f. 50^v-51^r)

Ed. Cr. (275, 4 – 276, 2) Mi. (8) Maguire (p. 107)

Crit. 25 ὄρνις] ὄρνεις Cr. 30 δείκνυς τε] *scripsi cum Laux.*, δείκνυσι *S b*, δείκνυς σὺ *Maguire*

12

Τί τοῦτο κάλλος; τίς πάλιν καινὴ κτίσις;
 ἢ τίς μετῆξε τῆς Ἐδέμ τὸ χωρίον;
 οὐκ ἄρεται γῆς, ἀλλὰ πάντων κτισμάτων
 συνῆλθον ὧδε. μέμφομαι καὶ τῇ φύσει.
 5 τί μοι γὰρ ἀρκέσουσιν ὀφθαλμοὶ δύο
 κάλλη τοσαῦτα πανταχοῦ περιβλέπειν;
 τί μοι δὲ καὶ νοῦς καὶ γλῶττα καὶ φωνὴ μία

Font. 3 ἀρεταὶ γῆς] v. Io. Geom., *Carm. iamb.* 13, 48

Trad. text. *S* (f. 158^r-158^v) *b* (f. 51^r-52^r)

Ed. Cr. (276, 3 – 278, 20) Mi. (9)

- πλήθη τσαῦτα θαυμάτων νοεῖν, λέγειν;
 χρόνος δὲ ποῖος ἡμέρας περιτρέχειν
 10 ἄνω κάτω τὰ πάντα καὶ περιγράφειν;
 κάτω μὲν ἢ γῆ νυμφικῶς ἐσταλμένη
 καὶ μικρὸν ἐκ γῆς ὥσπερ ὕψος ἡρμένη
 πρόεισι φαιδρὰ πᾶσιν ἐξεσταλμένη
 δάρφναις, φυτοῖς, θαλλοῖς τε, θάμνοις, ἀμπέλοις,
 15 κιττοῖς, κορύμβοις, δένδρεσι καρποτρόφοις.
 πηγαί, σκιαί, δόνακες, ἄλση, λιβάδες,
 πόαι, νομαί, φάραγγες, ἄκραι, κοιλάδες,
 δρυμῶνες ἢ λειμῶνες, ἄντρα καὶ νάπαι·
 ἄνθη τὰ πάντα, πάντα ἀάλλη, πᾶν μύρον,
 20 πᾶν χρῶμα, βύσσος, πορφύρα, χρυσός, γάλα·
 ῥοδωνιαί, κρινῶνες, ὀδμή τῶν ἴων,
 χρυσάνθεμον, νάρκισσος ἡδύς καὶ κρόκος,
 ὁ πορφυρίζων ὑάκινθος ἡδίων,
 ὁ δὲ φλογίζων ἐκπρεπέστερος πλέον.
 25 ἄπεστιν οὐδέν, ὧν παρεῖναι βέλτιον,
 πάρεστιν οὐδέν, ὧν ἀπεῖναι συμφέρον.
 τὰ ρεῖθρα ποῖα ρεῖθρα τῶν λόγων φράσσει;
 χρυσᾶ, διειδῆ, ψυχρά, κοῦφα, μυρία
 μέλι πέτρας ῥέοντα τερπνῶ σὺν μέλει.
 30 ἢ λουτρὰ ταῦτα τῶν Χαρίτων, ὡς λόγος,
 ἢ μᾶλλον αὐτὰ καὶ Χάριτες εἰς χύσιν,

Font. 11/13 v. Io. Geom., *Carm. iamb.* 139, 1 22 χρυσάνθεμον] v. Io. Geom., *Hymn. in Deip.* 2, 37 (PG 106, 857D6) 29 μέλι – ῥέοντα] cf. Deut. 32, 13; v. Io. Geom., *Met. Od.* 2, 31 (p. 383)

Trad. text. S (f. 158^v-158^v) b (f. 51^r-52^r)

Ed. Cr. (276, 3 – 278, 20) Mi. (9)

Crit. 22 χρυσάνθεμον] *scripsi cum Vass.*, χρυσάνθεον S b 26 ὧν ἀπεῖναι] *prop. Cr.*, ὧ παρεῖναι S b 29 μέλει] *scripsi cum Cr.*, μέλι S b

- οὐ τρεῖς ῥέουσαι μᾶλλον ἀλλὰ μυρίαί,
 ἢ τέσσαρες ῥέοντες ἐξ Ἑδέμ πάλαι
 κρουνοὶ καταρδεύουσιν Ἑδέμ τὴν νέαν.
 35 κρῆναι, λίμναι, τέχναι δὲ τούτων μυρίαί
 τὰς ἡδονὰς βλύζουσι τῶν ρεῖθρων πλέον·
 θέλγουσι ταῦτα καὶ λίθους καὶ θηρία.
 ὄρᾱς τὰ πλήθη, θῆρας, ὄρνις, ἰχθύας;
 δοκῶ λιπόντα πάντα τοῦ κόσμου τόπον
 40 ὡς οἶκον εὔρον κοινὸν ὧδε τὸν τόπον,
 ἢ πρὸς τὸ κάλλος συνδραμόντα δεσπότη
 ὡς πρὸς μέλος μένουσι τὸ πρὶν Ὀρφείως.
 ἄδουσιν ἀντάδουσιν ἀηδῶν, κύκνος,
 τέττιξ, χελιδῶν, ἢ τρυγῶν τρύζει μέγα,
 45 πέρδιξ κελαδεῖ, λαμπροφωνεῖ στρουθία,
 πίτυς μελίζει, ρεῖθρον ἤχεϊ βλυστάνον,
 τρέχει λαγῶς, σκιρτῶσι θῆρες, δορκάδες,
 χαίρει τὰ πάντα, πάντα τῶν Μουσῶν γένη
 τέρπει, τὰ πάντα τέρπεται τῷ δεσπότη,
 50 μέλπειν τὰ πάντα καὶ δοκῶ τὸν δεσπότην.
 «ποῦ Πραξιτέλους ἔργα; ποῦ δὲ Φειδίου;
 καὶ ποῦ Λυσίππου; ποῦ δὲ καὶ Πολυκλείτου;»
 λέγει τὰ γλυπτὰ ταῦτα· καὶ γὰρ καὶ λάλα,
 κἂν μὴ λάλα κράζουσι ταῖς τέχναις ὅμως.
 55 «τίνος γὰρ ἄλλου ταῦτα; τίς πνοὴν γλύφει;

Font. 33/34 cf. Gen. 2, 10 37 v. Io. Geom., *Carm. iamb.* 11, 2 38 v. Io. Geom., *Carm. iamb.* 11, 25 44 ἢ – τρύζει] cf. *Suid.* T 1100 (IV, p. 600); Phot., *Lex.* τ 522-523 (III, p. 504)

Trad. text. S (f. 158^r-158^v) b (f. 51^r-52^r)

Ed. Cr. (276, 3 – 278, 20) Mi. (9)

Crit. 32 ῥέουσαι] ῥέουσι b 38 ὄρνις] ὄρνεις Cr. 45 κελαδεῖ] κεραδεῖ S 50 μέλπειν] *scripsi cum Laux.*, μέλπει S b

- τίς σχῆμα καὶ τίς ἦθος ἢ τίς καὶ λόγον;»
 τὸν ἔνδον ἄδε κόσμον, ἔλθε πρὸς δόμους.
 τίς Βεσελεὴλ δημιουργὸς τῶν δόμων;
 ὦ χειρὸς ἔργα, χειρὸς, ἀλλ' ὑπὲρ τέχνην,
 60 ὦ νοῦ πρὸ πάντων, νοῦ νόων ὑπερτέρου,
 νοῦ κοσμοποιοῦ, νοῦ βασιλικωτάτου.
 ἄφρες τὰ τῆς γῆς καὶ τὰ τῶν ἄνω σκόπει· |
 ὦ φαιδρὸς ἀήρ, μικρὸν ὦ φωτὸς χύσις,
 ὦ κρᾶσις ὠρῶν, ὦ θεαμάτων βλύσις,
 65 ὕλης, τέχνης, γῆς, ἀέρος, φωτὸς, πόλου.
 τίς Σολομῶν ἤσκησε τήνδε τὴν κτίσιν;
 τίς τὰς φύσεις συνῆξεν εἰς μίαν θέσιν;
 τίς τὰς φύσεις μετῆξε μᾶλλον ἐκ τέχνης;
 σοφῆ, σοφῆ φρῆν ἢ βασίλειος φύσις,
 70 τὸ θαῦμα τῆς γῆς, ὁ στέφων καὶ τὸ στέφος,
 πάντων κρατήσας βαρβάρων τυραννίδος,
 παθῶν, ἀναγκῶν, γαστρός, ὕπνου, φροντίδων,
 ζῶων τε πάντων, ὑδάτων καὶ θηρίων
 καὶ τῶν λόγων νῦν, ὡς ὄρω, καὶ τῶν νόμων.
 75 τὰ πάντα φαίνων ἥλιος καὶ καλλύνων
 κάλλιστον αὐτὸς ἐστὶ χρῆμα τοῦ βίου.
 καὶ πάντα κάλλη συλλέγων ὁ δεσπότης
 τὸ κρεῖττον αὐτὸς ἐστὶ κάλλος τοῦ τόπου,
 κάλλος δὲ μᾶλλον κάλλεσι τοῖς ἐν τόπῳ,
 80 λάμπουσι λαμπτήρ, τερπνοτήτων τερπνότης.
 τοῦτον, δοκῶ μοι, τὸν τόπον καὶ φωσφόρος

Font. 58 Βεσελεὴλ] cf. Ex. 35, 30-35 62 v. Io. Geom., *Met. Od.* 2, 15 (p. 382) 65 v. Io. Geom., *Carm. iamb.* 13, 14

Trad. text. S (f. 158^r-158^v) b (f. 51^r-52^r)

Ed. Cr. (276, 3 – 278, 20) Mi. (9)

Crit. 63 ὦ φωτὸς] ἀφωτὸς Cr. 73 ζῶων τε] *scripsi*, ζῶων τε S b 81 φωσφόρος] *scripsi cum Cr.* φωσφόρον S b

πρῶτος βλέπων ἴστησι τὸν χρυσοῦν δίφρον
 ὀκνῶν ἀπελθεῖν καὶ δραμεῖν πρὸς ἐσπέραν·
 εἰ δ' ἀντιλάμψη δεσπότης, ἠττημένος
 85 ἄπεισιν εὐθὺς καὶ τὸ κάλλος οὐ φέρει.

Trad. text. *S* (f. 158^r-158^v) *b* (f. 51^r-52^r)

Ed. Cr. (276, 3 – 278, 20) Mi. (9)

Crit. 84 εἰ δ'] *scripsi cum Cr.*, οὐδ' *S b*

13

Ἄλλοι κατοικεῖωσαν εἰς γῆν ὡς μύες,
 ὡς ἔρπετῶν χεῖριστα καὶ τῶν κνωδάλων
 τρώγλας, χαράδρας, οὐ γὰρ οἰκίας λέγω
 σπήλαια καὶ σήραγγας ἢ μυωξίας
 5 ἢ σαθρὰ καὶ τρέμοντα παίγνια ξύλων,
 ἄθυρμα παίδων, ἔργα καὶ πάσης βίας
 ὄμβρων, πυρός, σεισμῶν τε βρασμῶν, πνευμάτων.
 ἡμῖν Θεὸς δέδωκε πύργον ἰσχύος,
 πύργον βεβαίου, πύργον ἀρρήκτου βίου
 10 πάντων κρατοῦντα τῶν παθῶν τῶν τοῦ βίου,
 καὶ βαρβάρων χειρῶν τε καὶ τεχνασμάτων,

Font. 8 cf. Ps. 60, 4

Trad. text. *S* (f. 158^v) *b* (f. 52^r-53^r)

Ed. Cr. (278, 21 – 280, 3) Mi. (10)

Crit. 3 λέγω] *scripsi cum Cr.*, λόγω *S b*

- πάντων καλῶν γέμοντα καὶ θαμάτων·
 πύργωμα κάλλους, πύργον ἀφράστου γάνους
 ἐκ γῆς, θαλάττης, ἀέρος, φωτός, πόλου,
 15 κάλλους δὲ μᾶλλον κρᾶμα, τῶν ὠρῶν ὄρον.
 γῆς καὶ θαλάττης δεσμός ἐστι, κἄν ὄρος
 συνδεῖ κατ' αὐτὸ καὶ διείργει τὰς φύσεις.
 ὕψος κολοσσὸς καὶ τέμνων τὸν ἀέρα
 βιάζεται πως καὶ πρὸς αἰθέρα φθάσαι,
 20 τὸ δ' εὖρος εὐρὺς καὶ τὸ μῆκος τι πλέον,
 ἀμφοῖν δὲ τούτοιιν κάλλος, ἀλλ' ὅσον πλέον.
 κοσμεῖ λίθους τὸ σχῆμα τετραγωνία·
 ἕξαισία τις ἀρμογή καὶ πρὸς τρίχα
 τὸ σχῆμα πύργου, σχῆμα λεπτοῦ κηρίου·
 25 τὸ σχῆμα <τὸ> κάλλιστον ἕξαγωνία
 ἦρται πρὸς ἄστρα καὶ τὰ κάλλη τοῦ πόλου.
 μή μοι παλαιὰν φράζε πυργοποιίαν·
 ἐκεῖνος οὐπω πύργος, ἀλλ' εἶχεν τέλος·
 μέγιστος οὗτος καὶ πεπύργωται, μόνος
 30 ἔστηκεν αὐτὸς καὶ φυλάττει τὴν πόλιν,
 τέρπει δὲ μᾶλλον πᾶσαν ὄψιν καὶ πόλιν,
 τῶν θαυμάτων τις χῶρος ἀέρος μέσον,
 τῶν πνευμάτων τις κόλπος, οἶκος Αἰόλου·
 καὶ κάλλος αὐτός, πᾶν δὲ κάλλος ὑψόθεν
 35 κόσμου θεωρῶν, κόσμος ἐστὶν ὁμμάτων.
 ἐκ γῆς μὲν ἄνθη, δένδρα, λειμῶνες, χλόαι,

Font. 14 v. Io. Geom., *Carm. iamb.* 12, 65 15 v. Io. Geom., *Prog.* 2 (p. 8, 15-16) 23 ἕξαι-
 σία – ἀρμογή] v. Io. Geom., *Prog.* 3 (p. 13, 15) 26 cf. Gen. 11, 4

Trad. text. S (f. 158^v) b (f. 52^v-53^v)

Ed. Cr. (278, 21 – 280, 3) Mi. (10)

Crit. 25 τὸ] *m. c. add. Polem., om. S b* 27 φράζε] φράζαι *b* 28 εἶχεν] *m. c. scripsi*, εἶχε
S b 33 τις] τε *S*

κρῆναι, δρυμῶνες, ὀργάδες καὶ λιβάδες·
 ἢ δ' ἄμπελος βρίθουσα καρπῶ μυρίῳ
 πολλή μὲν εὐθύς ἡμερὶς μεθυτρόφος,
 40 πολλή δὲ καὶ δενδρῖτις ὠραιοτρόφος.
 ἔστι δ' ὅπου καὶ μῖξις ὠραιουμένη·
 ἢ δενδράς ἐστὶν ἄμπελος πυργουμένη·
 κλάδοι κατ' αὐτὸ καὶ καλαὶ κληματίδες,
 καρποὶ κατ' αὐτὸ καὶ ῥάγες καὶ τὸ πλέον
 45 στιβάς τε φύλλων καὶ στοαί τε καὶ στέγαι.
 θέλεις τὸ πύργου πᾶν πρόσωπον μανθάνειν;
 αἶρε πρὸς ὀρθὸν ὄμμα, βλέψον ἐγγύθεν
 τὰς ἀρετὰς γῆς· εὖγε τοῦ κεκληκότος
 προφητικῶς φήσαντος· «οὐκ ἦσαν πάλαι

.....

Font. 39 cf. *Anth. Pal.* VII 24, 1 (II, p. 28) 48 τὰς – γῆς] v. Io. Geom., *Carm. iamb.* 12, 3
 49 cf. Is. 44, 8

Trad. text. S (f. 158^v) b (f. 52^v-53^v)

Ed. Cr. (278, 21 – 280, 3) Mi. (10)

Crit. 49 φήσαντος] *scripsi cum Vass.*, φύσαντος S b *post hunc versum lacuna statuenda*

19

Εἰς τὸν Ἀριστοτέλην

Τὸν Νοῦν ὁ νοῦς ἔγραψε, τὴν φύσιν φύσις·
 Ἀριστοτέλην εἶπον ὡς τούτων ὄρον.

f. 159^v

Font. 1 Τὸν – ἔγραψε] v. Io. Geom., *Carm. iamb.* 244, 2 1/2 cf. *Vit. Arist.* 6 (p. 98)

Trad. text. S (f. 159^v) b (f. 53^v)

Ed. Cr. (281, 4-6) Picc. (p. 130) Mi. (13) Cougny (III 208)

20

Εἰς τὸν Πλάτωνα

Ψυχὴν ἀνειπὼν ἀθάνατον ὁ Πλάτων,
ἀφῆκε δόξαν ἀθάνατον ἐν βίῳ.

Font. 1 cf. Pl., *Phaed.* 105e 1/2 cf. *Suid.* Δ 1363 (II, p. 128-129) 2 v. Io. Geom., *Carm. iamb.* 21, 3

Trad. text. *S* (f. 159^r) *b* (f. 53^v)

Ed. Cr. (281, 7-9) Picc. (p. 130) Mi. (14) Cougny (III 204)

21

Εἰς τὸν Πλάτωνα

Πλάτων ὁ κλεινὸς ὁ πλατύνων τὰς φρένας
ὡς ἐπλάτυνε δόγμα τῆς ψυχῆς μέγα,
εἰς πᾶσαν ἐπλάτυνε τὴν δόξαν χθόνα.

Font. 1 Πλάτων – πλατύνων] v. Io. Geom., *Carm. iamb.* 26, 3 3 v. Io. Geom., *Carm. iamb.* 20, 2

Trad. text. *S* (f. 159^r) *b* (f. 53^v)

Ed. Cr. (281, 10-12) Picc. (p. 130) Mi. (15) Cougny (III 205) Scheidw. (p. 281)

Crit. 2 δόγμα – ψυχῆς] *m. c. scr. Scheidw.*, τῆς ψυχῆς δόγμα *S b*

25

Εἰς τὰς πέντε φωνὰς καὶ εἰς τὰς δέκα κατηγορίας

- Μόλις διαδράς τῶν σοφιστῶν τὰς δίκαιας,
σοφοῖς δὲ μᾶλλον προσβαλὼν ὡς ἡμέροις
φωνῶν ἐπλήσθην καὶ κατηγορημάτων·
οὐκ ἔστιν, ἔστι, πρὸς τι, ποιόν, ποῦ, πότε,
5 πάσχουσι, δρῶσιν ὡς θέλουσιν μυρία,
στρέφουσι πάντα, συγχέουσι τὰς φύσεις,
ὡς ἔξ ἑαυτῶν πλάττουσι τραγελάφους,
τὸν οὐρανὸν γῆν, τὸ ξύλον φασὶν λίθον,
ὔλην ἄμορφον, εἶδος ὔλην οὐκ ἔχον,
10 κόσμους ἀπείρους, ιδέας πρὸ τῶν ὄλων.
οἱ τῆς Στοᾶς βάλλουσιν Ἀκαδημίαν,
Πύρρωνα οὔτοι, πάντας ὁ Σταγειρίτης,
ἄλλοι δὲ τοῦτον Φοίνικες τε καὶ Σύροι.
τίς νοῦς τοσαύτας ἐνστάσεις διαδράμοι,
15 ἔθνη τοσαῦτα καὶ φάλαγγας δυσμάχους
γνῶναι τὰ κρυπτὰ τῶν ὄλων ζητῶν βάθη,
καὶ τῶν σαφῶν τίς ἔσχε φυρμὸν αὐτίκα;
ἐν γνώσεως φῶς, Χριστέ μου, σύ μοι μόνος |
γνώσις τελεία· μᾶλλον εἰδέναι μόνον
20 σὲ δημιουργὸν οὐσιῶν, χρόνων, τόπων,
ἄρρητον ὡς ἄληπτον, ἔν τε καὶ τρία
ἀφρὲς τὰ πάντα τοῦτο καὶ μόνον λέγω.

f. 159^v

Font. 4 Arist., *Cat.* 1b25-27 7 πλάττουσι τραγελάφους] cf. Greg. Naz. *Or.* 31, 6, 14-15 (p. 228) 9 cf. Pseudo-Justin., *Confut. dogm. Arist.* 5, 36 (p. 122) 14 v. Io. Geom., *Carm. iamb.* 74, 10 15 φάλαγγας δυσμάχους] v. Man. Phil., *Carm.* P 9, 38 (II, p. 18) 18 cf. II Cor. 4, 6

Trad. text. S (f. 159^v-159^v) s (f. 134^v) b (f. 53^v-54^r)

Ed. Boiss. (II, p. 474) Cr. (281, 21 – 282, 15) Mi. (19) Cougny (V 65)

Crit. 10 ὄλων] ὄλλων S 21 ἔν τε] ἔν τε S s

27

Εἰς τὰς τῶν Ἰβήρων ἀρπαγὰς

Οὐ Σκυθικὸν πῦρ, ἀλλ' Ἰβηρικὴ βία
 πρὸς τὴν ἑώραν νῦν κλονεῖ τὴν ἑσπέραν·
 γῆς τοῦτο σεισμοί, τοὺς δὲ φαῦσις ἀστέρων
 καινῶν ἐδήλου· Μακέτις γῆ, τί Σκύθαις
 5 μέμφη ματαίως, ὀππότ' ἂν τοὺς συμμάχους
 τοιαῦτα δρῶντας καὶ φίλους τοὺς σοὺς βλέπῃς;

Font. 1/2 v. Io. Geom., *Carm. iamb.* 232, 60

Trad. text. *S* (f. 159^v) *b* (f. 54^r-54^v) *All.* (f. 128^r)

Ed. Cr. (282, 21-27) Picc. (p. 131) Mi. (21) Cougny (III 249) Scheidw. (p. 319)

Crit. 4 Μακέτις] μάκε τις *All.* 6 βλέπῃς] *scripsi cum Picc.*, φίλους *et* βλέπεις *sup. l. S.*
 βλέπεις *b All.*

28

Κατὰ Σκυθῶν πρὶν συμμάχους, νῦν δὲ Σκύθας
 λήψοισθε, Θραῖκες, συμμάχους πρὸς τοὺς φίλους.

Trad. text. *S* (f. 159^v) *b* (f. 54^v)

Ed. Cr. (282, 29-30) Mi. (22, 1-2) Scheidw. (p. 315)

29

Εἰς τοὺς Βουλγάρους

Σκιρτᾶτε καὶ κροτεῖτε, φῦλα Βουλγάρων,
καὶ σκῆπτρα καὶ τὸ στέμμα καὶ τὴν πορφύραν
κρατεῖτε καὶ φορεῖτε καὶ φοινικίδας

<.....>

μεταμφιάσει, καὶ ξύλοις τοὺς αὐχένας
5 μακροῖς συνέξει καὶ κυφῶσι τοὺς πόδας,
ξαναεῖ δὲ πολλοῖς νῶτα καὶ τὴν κοιλίαν.
ἀνθ' ὧν ἀφέντες δημιουργεῖν < – υ – >
τούτους φορεῖν τολμᾶτε καὶ φρονεῖν μέγα.

Font. 1 cf. Ps. 46, 2 3 cf. Ar., *Ach.* 320; *Suid.* Φ 788 (IV, p. 769) 6 cf. Dem., *Or.* 197, 97

Trad. text. S (f. 159^v) b (f. 54^r) *All.* (f. 128^r)

Ed. Cr. (282, 31 – 283, 8) Mi. (22, 3-10) Scheidw. (p. 315)

Crit. 3 φορεῖτε] φρουρεῖτε b φοινικίδας] *scripsi*, φοινικίδασας S, φοινικίδα b *All.* post 3 *lacunam statui* 5 κυφῶσι] *an* κυφῶσει *scribendum*? 6 πολλοῖς] *scripsi*, πολλαῖς S b *All.* 7 < – υ – >] σχίσματα *prop.* Scheidw. 8 τούτους] αὐτοὺς *coni.* Scheidw.

30

Εἰς τὴν νοητὴν οὐσίαν

Ζητῶν ἀπεῖπον τὴν νοητὴν οὐσίαν,

Font. 1/5 Cf. Io. Philop., *Opif.* 17 (p. 42)

Trad. text. S (f. 159^v) b (f. 54^r) *All.* (f. 128^r)

Ed. Boiss. (II, p. 474-475) Cr. (283, 9-14) Mi. (23) Cougny (V 68)

τίς ἔστιν αὕτη, πῶς δὲ τέμνει τὰς δύο,
 ἄσώματον καὶ σῶμα, πῶς δ' ἄμφω μόνη
 ἔχουσα ταῖν δυοῖν δὲ μηδὲν τυγχάνει.
 5 πῶς πάντα δ' ἔστιν, ἔστι πάντων δ' οὐδέ τι.

Font. 1/5 Cf. Io. Philop., *Opif.* 17 (p. 42)

Trad. text. *S* (f. 159^v) *b* (f. 54^v) *All.* (f. 128^r)

Ed. Boiss. (II, p. 474-475) Cr. (283, 9-14) Mi. (23) Cougny (V 68)

31

Εἰς τὸν Κομιτόπουλον

Ἄνω κομήτης ἔφλεγεν τὸν αἰθέρα,
 κάτω Κομίτης πυρπολεῖ τὴν ἑσπέραν.
 ἄστὴρ ἐκεῖνος σύμβολον τοῦ νῦν σκότους,
 ἐκεῖνος ἡμεροῦτο φωτὶ φωσφόρου,
 5 ἀλλ' οὗτος ἤφθη τῇ δύσει Νικηφόρου.
 τυφῶς ὁ δεινὸς οὗτος ἔξ ἀλαστόρων
 τὰ πάντα πιμπρᾶ· ποῦ βρυχήματα κράτους
 τοῦ σοῦ, στρατηγὲ τῆς ἀνικῆτου Ῥώμης;
 φύσει βασιλεῦ πράγματι Νικηφόρε,

Font. 6 Eur., *Hipp.* 820

Trad. text. *S* (f. 159^v) *b* (f. 54^v) *All.* (f. 128^r-128^v)

Ed. Cr. 283, 15-26 Mi. 24 Scheidw. p. 313

Crit. Tit. Κομιτόπουλον] Κομητόπουλον *Vasil.* 1 κομήτης] κομίτης *S* ἔφλεγεν] *m. c.*
scr. Scheidw., ἔφλεγε *S b All.* 2 Κομίτης] *scripsi cum Scheidw.*, κομήτης *S b All.* 3
 σκότους] *scripsi cum Cr.*, σκότος *S b All.* 9 πράγματι] πράγμασι *b*

10 μικρὸν προκύψας τοῦ τάφου βρύξον, λέον,
δίδαξον οἰκεῖν τὰς ἀλώπεκας πέτραις.

Trad. text. *S* (f. 159^v) *b* (f. 54^v) *All.* (f. 128^r-128^v)

Ed. Cr. 283, 15-26 Mi. 24 Scheidw. p. 313

32

“Ὅρος τῶν ὄντων

“Ἐκαστον εἶναι τοῖς σοφοῖς τοῦτ’ οὐσία·
ποσὸν δὲ μέτρον κἀριθμὸς, ῥοπή, βάρος·
τὸ πρὸς τι δ’ ἔστιν ἢ πρὸς ἄλλο τι σχέσις·
ποιόν, χαρακτήρ, εἶδος, ἢ τοιουτότης·
5 ποῦ συμβεβηκὸς τοῦ τόπου, ποτὲ χρόνου·
ποιεῖν, τὸ τί δρᾶν εἴτε νοῦν εἴτ’ οὐσίαν,
πάσχειν δέχεσθαι τῶν παρ’ ἄλλων δὲ δράσεις·
κεῖσθαι, κλίσις τι<ς> ἢ θέσις τῶν κειμένων·
ἔχειν, ἕκαστον οὔπερ ἐστὶ τὸ πλεόν.

Font. 1/9 cf. Arist., *Cat.* 1b25-27 2 cf. Arist., *Metaph.* 1052b21-29; Simp., *In Cat.*, p. 153, 17-18 4 τοιουτότης] cf. Simp., *In Cat.*, p. 223, 6

Trad. text. *S* (f. 159^v) *s* (f. 134^v) *b* (f. 55^r) *All.* (f. 128^v)

Ed. Boiss. (II, p. 473) Cr. (283, 27 – 284, 4) Mi. (25) Cougny (IV 98)

Crit. **Tit.** “Ὅρος – ὄντων] ὄρος εἰς τὰς δέκα κατηγορίας *s* 3 πρὸς τι] πρὸς τί *b* ἢ] ἢ Cougny ἄλλο τι] *scripsi cum Cr.*, ἄλλο τί *S*, ἄλλό τι *s b All.* 5 ποτὲ] πότε *s* 7 τῶν] τὰς *prop.* Boiss. δράσεις] δράσαις *Cr* 8 τις] *scripsi cum Cougny*, τί *codd.* 9 οὔπερ ἐστὶ] οὔπερ ἐστὶ *Mi*

33

Εἰς τὴν γνωστικὴν καὶ πρακτικὴν φιλοσοφίαν

Θεωρίας τί δ' ἄκρον; ἡ μοναρχία.
 τί πράξεως; ἡ κρᾶσις ἀρετῶν ὅλη.
 μέσαι δὲ γνώσεις, δευτέρων ἡθῶν νόμοι.
 δυοῖν ἐκείνων ταῦτα βαθμίδες δύο,
 5 μιᾷ δ' ἐκάστη καὶ συνάμφω καὶ μόλις.

Font. 1/5 cf. Greg. Naz., *Or.* 4, 113, 6-11 (p. 270)

Trad. text. *S* (f. 159^v) *b* (f. 55^v) *All.* (f. 128^v-129^r)

Ed. Cr. (284, 5-10) Mi. (26)

Crit. 1 τί δ'] *scripsi*, τις *S b All.* 3 γνώσεις] *scripsi cum Laux.*, γνῶσις *S b All.* 5 συνάμ-
 φω] σὺν ἄμφω *b*

34

Εἰς Σιμπλίκιον

Ῥήτωρ ὁ Σιμπλίκιος ἢ φιλόσοφος; |
 ἄμφω δοκεῖ μοι καί, μὰ τοὺς λόγους, ἄκρος.

Trad. text. *S* (f. 159^v-160^v) *b* (f. 55^v) *All.* (f. 129^r)

Ed. Cr. (284, 11-13) Picc. (p. 131) Mi. (27) Cougny (III 180)

Crit. **Tit.** Εἰς Σιμπλίκιον] εἰς Σιμπλίκιον, Πορφύριον, καὶ Ἰάμβλιχον *b* 2 καὶ μὲ] καὶ
 μὰ *Picc.*

35

Εἰς Πορφύριον

Ὁ Πορφύριος λευκὸν Ἀριστοτέλους
τὸ πορφυροῦν ἔδειξε γνώσεως βάθος.

Font. 1/2 cf. Arist., *Cat.* 1a27-28; Porph., *In Arist. cat. expos.*, p. 76, 8 2 Rom. 11, 33

Trad. text. S (f. 160^r) s (f. 134^v) b (f. 55^r) All. (f. 129^r)

Ed. Boiss. (II, p. 473) Cr. (284, 14-16) Picc. (p. 132) Mi. (28, 1-2) Cougny (III 233)

Crit. Tit. Εἰς Πορφύριον] εἰς τὸν φιλόσοφον πορφύριον s, om. b

36

Εἰς Ἰάμβλιχον

Ὅρνις πτερωτόν, πῦρ δὲ κοῦφον τὴν φύσιν,
ἀνωφερῆς δὲ νοῦς Ἰαμβλίχου πλέον,
εἰ μὴ τιθεῖ τις οὐσίας ἀσωμάτων,
τὰ τοῖς σοφοῖς δοκοῦντα τῶν ὄντων γένη.
5 ἔλεγχέτω τὸν ἄνδρα τότ' μήπω λέγων
Ἰάμβλιχος ἄκρατος ὦν νοῦς καὶ μόνον.

Font. I Ὅρνις πτερωτόν] cf. Arist., *Cat.* 7a1-2; Arist., *Hist. anim.* 490a12 πῦρ – κοῦφον] Arist., *Cael.* 300a4; Arist. *Cael.* 308b13 2 v. Io. Geom., *Carm. iamb.* 217, 3/4 6 ἄκρατος – νοῦς] cf. Anaxag., *Fragm.* 15, 17 (p. 308); Xen., *Cyrop.* 8, 7, 20; Plot., *Enn.* III 2, 16, 13 (I, p. 291) et V 3, 2, 22 (II, p. 301)

Trad. text. S (f. 160^r) b (f. 55^r) All. (f. 129^r)

Ed. Cr. (284, 17-22) Picc. (p. 132) Mi. (28, 3-8) Cougny (III 235)

Crit. I πτερωτόν] πτερωτός *prop. Cougny* 3 τις] τίς S 5 ὁ] τίς *coni. Picc.* 6 ὦν] ἦν *coni. Picc.*, μόνος b All.

37

**Ὅς σου τέθηπε τὴν φύσιν Σύρος, Σύρε,
εἶης δὲ πιστός, τοῦ Σύρων Χριστός γένους.**

Font. 1/2 cf. Dav. Phil., *In Porph.*, p. 92, 3-6; v. Io. Geom., *Carm. hex. et eleg.* 22, 1 (p. 148)

Trad. text. *S* (f. 160^r) *b* (f. 55^r) *All.* (f. 129^r)

Ed. Cr. (284, 23-24) Mi. (28, 9-10)

Crit. 1 [τέθηπε] *scripsi cum Laux.*, τέθηπα *S b All.*

38

**Σοφῶν τσαῦται τῶν παλαιῶν αἰρέσεις·
Πυθαγόρειοι, Στωϊκοί, Παρμενίδαι,
Κυρηναϊκῶν ἔσμός, οἱ Μεγαρέων,
χορὸς Πλάτωνος, οἳ τε τοῦ Περιπάτου,
5 Ἐπικούρειοι, Κυνικοί, Πυρρωνίδαι,
δεκάς τελεία τῶν δέκα στύλοι γενῶν.**

Font. 1/5 cf. Simp., *In Cat.*, p. 3, 21 – 4, 7 [δεκάς τελεία] v. Io. Geom., *In hymn. suos in s. Deip.* (PG 106, 865D)

Trad. text. *S* (f. 160^r) *s* (f. 63^r) *b* (f. 55^r-55^v) *All.* (f. 129^r-129^v)

Ed. Cr. (284, 25-30) Mi. (28, 11-16) Cougny (III 202)

Crit. 3 οἱ Μεγαρέων] οἳ τῶν Μεγαρέων *S b All.*

39

Εἰς τὴν κοίμησιν τῆς Θεοτόκου

Ζῆς καὶ θανοῦσα, ζῶσα τίκτεις παρθένος.

Trad. text. *S* (f. 160^r) *s* (f. 63^r) *b* (f. 55^v) *All.* (f. 129^v)

Ed. Cr. (285, 1-2) Mi. (29)

Crit. **Tit.** Θεοτόκου] Παρθένου *b*

42

Καὶ συλλογισμοὺς καὶ λογισμοὺς καὶ λόγους
χαίρειν {μακρὰν} φράσας τις, εἰς Θεὸς γινωσκέτω.
ἀναρχον, ἀρχή, πνεῦμα, φῶτα τὰ τρία.

Font. **3** cf. Greg. Naz., *Carm.* I 2, 10, 988 (p. 186); v. Io. Geom. *Met. Od.* 8, 36 (p. 402)

Trad. text. *S* (f. 160^r) *s* (f. 63^r) *All.* (f. 129^v) *b* (f. 55^v)

Ed. Boiss. (II, p. 471) Cr. (285, 13-15) Mi. (30, 7-9) Cougny (IV 124)

Crit. **2** μακρὰν] *expunxit* Boiss. τις] τίς *b*

43

Εἰς τὸν ἅγιον Κήρυκον ἱστάμενον μέσον τῶν ἀμπέλων

**᾿Ως εὐγενές τι κλῆμα, μάρτυς, ἀμπέλου
Χριστοῦ φανείς, ἔστηκας ἀμπέλων φύλαξ.**

Font. 1/2 cf. Io. 15, 5; *Canon in Cerycum et Julitta*, ode 4, 2: ᾿Ως κατάκαρπος ἀμπελος, μάρτυς, Ἰουλίττα βότρυν ἐξήγησας, τὸν γενναῖον ὄντως Κήρυκον, in *Meneum Julii* 15, p. 130

Trad. text. *S* (f. 160^r) *s* (f. 63^r) *b* (f. 55^v) *All.* (f. 129^v)

Ed. Cr. (285, 16-18) Picc. (p. 133) Mi. (31) Cougny (IV 127)

44

Εἰς τὸν ἅγιον Βλάσιον

**᾿Ως μόσχος ἠδὺς θρεμμάτων ἐκκλησίας
βοῶν ἐτάχθης, Βλάσιε, φρουρὸς μέγας.**

Font. 1/2 cf. *Carm. in s. Blasium mart.*, p. 83

Trad. text. *S* (f. 160^r) *b* (f. 55^v) *All.* (f. 129^v)

Ed. Cr. (285, 19-21) Mi. (32)

45

Εἷς τινα κατελθόντα εἰς Ἑλλάδα καὶ ἀγροικισθέντα

**Οὐ βαρβάρων γῆν, ἀλλ' ἰδὼν τὴν Ἑλλάδα
ἔβαρβαρώθης καὶ λόγον καὶ τὸν τρόπον.**

Font. **1/2** cf. Ap. Ty., *Ep.* 34, 6-7 (p. 352); Eur. *Or.* 485

Trad. text. *S* (f. 160^r) *b* (f. 55^v) *All.* (f. 129^v)

Ed. Cr. (285, 22-24) Mi. (33) Cougny (V 62)

46

Εἰς ὄρος τὸν Ὀλυμπον

**Τὸν οὐρανὸν μὲν ἄγγελοι, βροτοὶ χθόνα,
ἄμφω δὲ κοινὸν ὡς ὄρον γῆς καὶ πόλου
Ὀλυμπον ἔσχον – πείθομαι μίξιν βλέπων –
οὐς καὶ θεοὺς Ὀμηρος, ὡς δοκῶ, λέγων
5 κοινήν ἀφῆκε πᾶσι τούτων ἐστίαν,
προφητικῶς δ' Ὀλυμπον εἶπε τὸν πόλον.**

Font. **6** cf. Hom., *Il.* 1, 497

Trad. text. *S* (f. 160^r) *b* (f. 55^v) *All.* (f. 129^v-130^r)

Ed. Cr. (285, 25 – 286, 3) Mi. (34) Cougny (III 258)

Crit. **2** π[όλ]ου] πόλον *S*

47

Εἰς τοὺς βασιλικοὺς στεφάνους τῆς χειρὸς
αὐτοκράτορος Ἰωάννου

Ἔθραυσεν ἐχθροὺς δεξιὰ σή, Χριστέ μου,
χριστοῦ δὲ τοῦ σοῦ δεξιᾶς ἐστεμμένης
σοὶ πᾶς προσάπτει τῶν τροπαίων τὴν χάριν.

Font. 1 Ex. 15, 6; Od. 1, 6; v. Io. Geom., *Met. Od.* 1, 11 (p. 380) 2 v. Io. Geom., *Carm. iamb.* 2, 35

Trad. text. S (f. 160^r) b (f. 55^v) *All.* (f. 130^r)

Ed. Cr. (286, 4-8) Mi. (35) Cougny (III 330) Scheidw. (p. 311)

Crit. 1 σή] *scripsi cum Cr.*, συ S b *All.* 3 τροπαίων] προτροπαίων S, προστροπαίων *Cougny*

48

Εἰς τὴν εἰκόνα τοῦ Σωτῆρος

Νοῦς ὢν μέγιστος σαρκὸς εἴληφας πάχος·
ταύτην γράφω νῦν, τὴν δ' ἄνω φύσιν σέβω,
οὐ χερσὶ γραπτὴν, οὐ περιγραπτὴν τόπω.

Font. 1 Greg. Naz., *Carm.* I 2, 10, 558 (p. 154) σαρκὸς – πάχος] cf. Theod. Stud., *Carm.* 33, 3 (p. 181)

Trad. text. S (f. 160^r) s (f. 63^r) b (f. 55^v-56^r) *All.* (f. 130^r)

Ed. Cr. (286, 9-12) Mi. (36) Cougny (III 315)

Crit. 2 τὴν] τῆς S b *All.* 3 γραπτὴν – περιγραπτὴν] *scripsi*, γραπτὸν οὐ περιγραπτὸν *codd.*

49

Εἰς τὴν ἁγίαν ζώνην

Ζώνη Κόρης τὰ νεῦρα Ῥωμαίων γένους.

Trad. text. *S* (f. 160^r) *s* (f. 63^r) *b* (f. 56^r) *All.* (f. 130^r)

Ed. Cr. (286, 13-14) Cougny (III 331)

51

Εἰς τὸν ἅγιον Ἰωάννην τὸν Ῥοδανδίτην

Ἦν λευκόν, ὡς ἔφησαν Ἕλληνας, πάλαι
 ὃ νῦν ἐρυθρὸν Κύπρις ἤνθισεν ῥόδον·
 ἦν οὖν Ῥοδανδοῦ καὶ πάλιν λευκὸν ῥόδον
 Ἰωάννης τὸ θαῦμα τῆς οἰκουμένης. |
 5 οὐ δ' ἦν ἐρυθρὸν φοινικῶν ἕξ αἱμάτων,
 οὐδ' εἶχεν ὀδμήν ὀρθοδοξίας μύρον,
 ἀλλ' ἦν δυσώδους ἐν μέσῳ ῥιφέν τόπου,
 ὡς ἐκ ῥοδωνιάς περ ἐκ τῆς πατρίδος
 αἰσχρῶς βιασθὲν χερσὶ τῆς δούλης Ἄγαρ,
 10 τὸ δ' ἄνθος ἤνθει καὶ βεβορβορωμένον.

f. 160^v

Font. 1/2 cf. Proc., *Decl.* 3, 55-59 (p. 89); v. Io. Geom., *Prog.* 5 (p. 21, 10-13) 4 v. Io. Geom., *Met. Od.* 9, 6 (p. 403) 9 τῆς – Ἄγαρ] cf. Gen. 25, 12

Trad. text. *S* (f. 160^r-160^v) *b* (f. 56^r) *All.* (f. 130^r-130^v)

Ed. Cr. (286, 18 – 287, 11) Mi. (37, 1-21)

Crit. Tit. Ῥοδανδίτην] Ῥοδανθήτην *prop. Cr.* 1 ἔφησαν] ἔφησεν *a. corr. S* Ἕλληνας] Ἕλληγε *b* 2 ἤνθισεν] *m. c. scripsi*, ἤνθισε *S b All.* 3 οὖν] *scripsi cum Vass.*, ἦν *S b All.* Ῥοδανδοῦ] Ῥοδανθοῦς *Cr.*, Ῥοδανθοῦς *Mi.* 7 ῥιφέν] ῥοὰ *b*

- ἀλλ' ὦ φυτουργέ και γραφεῦ τῶν ἀνθέων,
 τὸ κάλλος οὐκ ἤνεγκας ἡρημωμένον·
 νεύεις δέ, και σὸς εἶχε λειμῶν τὴν χάριν
 και δὴ μυρίζεις πίστεώς σου τῷ μύρῳ
 15 και φοινικόχρουν δεικνύεις παρ' ἐλπίδα
 ἐξ αἱμάτων τὸ χρῶμα, πλὴν αὐτορρύτων.
 κρεῖττον χρόνου τὸ βάμμα παντὸς και πάθους,
 ὀδμὴ ρέουσα μὴ δ' ἀπορρέουσα πω.
 τοῦτο βλέπων ἤρπασε γῆθεν και πόλος,
 20 ὁ γῆς δέ μᾶλλον δεσπότης σὺ και πόλου
 παρ' αὐτὸν ἰστᾶς τὸν φαεινὸν σου θρόνον.

Font. 12 v. Io. Geom., *Carm. iamb.* 232, 96 16 v. Io. Geom., *Carm. iamb.* 283, 6 17 v. Io. Geom., *Carm. iamb.* 60, 9 20 cf. *Christ. pat.* 787 (p. 190); v. Io. Geom., *Carm. iamb.* 114, 3 21 cf. Hom., *Il.* 11, 645 et 18, 422, *Od.* 5, 86 et 7, 169

Trad. text. S (f. 160^v-160^v) b (f. 56^v) All. (f. 130r-130^v)

Ed. Cr. (286, 18 – 287, 11) Mi. (37, 1-21)

52

Λεπρός, τυφλὸς πέφυκα, νεκρός, Χριστέ μου,
 ὦμους κεκυφώς, καρδίαν, νοῦν και λόγον.
 ἔγειρε πάντα, σοὶ μόνῳ ζῶ, σὸς δ' ἔφυν.

Trad. text. S (f. 160^v) b (f. 56^v) All. (f. 130^v)

Ed. Cr. (287, 12-14) Mi. (37, 22-24)

Crit. I Λεπρός] λεπρός S

59

Εἰς τὸν ληστήν

Ὁ λωποδύτης πίστιν ἐνδὺς τῷ ξύλῳ
τὰς τῆς Ἑδέμ νῦν ἐξεμόχλευσεν πύλας.

f. 161^r

Font. 2 Lc. 23, 43

Trad. text. S (f. 161^r) V (f. 99^r) b (f. 56^v) All. (f. 131^r)

Ed. Cr. (289, 12-14) Mi. (39) Cougny (III 341)

Crit. 1 λωποδύτης] λωποδύτις S, λωποδύπης Cr. πίστιν] om. V 2 ἐξεμόχλευσεν] ἐξεμό-
χλευσε S

60

Τοῦ δεσπότη τοῦ κάλλος, ἦλιε, βλέπων
φαίνεις τί λοιπὸν ἢ λέγεις τρέχειν μόνος
βραχὺν δὲ τοῦτον ἐμπεριγράφειν τόπον;
ὄρα δραμόντα δυσμόθεν πρὸς τὴν ἔω,
5 ὄρα πάλιν τρέχοντα ταύτης πρὸς δύσιν
καὶ τοῖς ὄπλοις φλέγοντα καὶ πρὸ τῆς μάχης.

Font. 1/5 v. Io. Geom., *Carm. hex. et eleg* 65, 8 (p. 228)

Trad. text. S (f. 161^r) V (f. 99^r-99^v) b (f. 56^v) All. (f. 131^r)

Ed. Cr. (289, 15-30) Mi. (40) Cougny (III 301) Scheidw. (p. 310-311)

Crit. 2 τί] τὸ All. 3 ἐμπεριγράφειν] ἐμπεριγράφων Scheidw. 5 ὄρα] ὄρας Scheidw.
ταύτης] τοῦτον Scheidw.

- καὶ σὲ γνόφος μὲν καὶ θύελλα καὶ νέφος
 μικρὸν καλύπτει καὶ διασπᾶ πολλάκις,
 οὗτος δὲ παντός ἐστι κρείττων καὶ πάθους.
 10 τοῖς ὄμμασι σὺ καὶ μόνοις, ὃ καὶ λύχνος,
 οὗτος δὲ φαίνει τὸ πλεόν ταῖς καρδίαις
 καὶ πᾶν καθαίρει τῆς ἀθυμίας νέφος.
 οὗτος διαρκῆς γῆν καταυγάζειν ὄλην,
 μᾶλλον δὲ καὶ σὲ καὶ τὸν ἀστέρων κύκλον,
 15 αὐτὸν δὲ μᾶλλον οὐρανοῦ τὸν δεσπότην
 ψυχῆς τε κάλλει καὶ τρόποις καθηδύναι.

Font. 7/8 cf. Hom., *Il.* 17, 243; Io. Damasc., *Exp. fid.* 21, 164 (p. 60); Io. Damasc., *Or. in. nat. s. Mar.* 6, 30-31 (V, p. 175) 9 v. Io. Geom., *Carm. iamb.* 51, 17 10/11 cf. II Petr. 1, 19 12 Georg. Pis., *Hex.* 8 (p. 310)

Trad. text. S (f. 161^r) V (f. 99^r-99^v) b (f. 56^v) All. (f. 131^r)

Ed. Cr. (289, 15-30) Mi. (40) Cougny (III 301) Scheidw. (p. 310-311)

Crit. 10 μόνοις] μόνος All. δ] an ὄ scribendum? 16 τε] τὲ S

64

Εἰς τὴν λάρνακα τοῦ ἀγίου Παντελεήμονος

Πέτρας μέλι πρίν, νῦν δὲ θαύματα βρούει.

Font. 1 cf. Deut. 32, 13; v. Io. Geom. *Carm. iamb.* 276, 1-2

Trad. text. S (f. 161^r) V (f. 100^r) s (f. 63^r) b (f. 56^v) All. (f. 131^r)

Ed. Cr. (290, 19-20) Mi. (43) Cougny (III 337)

Crit. Tit. λάρνακα] πίνακα V 1 Πέτρας] πέτρα s

66

**Ἄμφω καλύπτει πρᾶγμα τι, Νικηφόρε-
λίθος τάφου σέ, ζῶντας ἀγνοίας λίθος.**

f. 161^v

Trad. text. *S* (f. 161^v) *b* (f. 56^v) *All.* (f. 131^v)

Ed. Cr. (291, 28-30) Mi. (45) Cougny (II 741) Scheidw. (p. 281)

Crit. **1** πρᾶγμα τι] *scripsi*, πράγμασι *S b All.*, πράγματα *Cr.*, φράγμα τι *prop. Scheidw.*

69

Εἰς τὴν εὕρεσιν τῆς κεφαλῆς τοῦ Προδρόμου

**Ὡς πρὶν θανοῦσαν, λύχνε, νῦν κεκρυμμένην,
πηγὴν ἐλέγχων, Χριστὸς οὕτω θαυμάτων
τὴν σὴν κάραν τέθεικε τὴν πορνοκτόνον.**

Font. **1** cf. Io. 5, 35 **1/2** Io. Geom., *Carm. iamb.* 70, 3

Trad. text. *S* (f. 161^v) *s* (f. 61^v) *b* (f. 56^v) *All.* (f. 131^v)

Ed. Cr. (292, 19-22) Mi. (48) Cougny (III 404) Scheidw. (p. 283-284)

Crit. **2** Χριστὸς οὕτω] *m. c. scripsi*, οὕτω Χριστὸς *codd.* **3** τὴν σὴν] πηγὴν *prop. Scheidw.*

70

Εἰς τὴν τιμίαν κεφαλὴν

Σὺ τῶν παθῶν μάχαιρα, θαυμάτων βρούσις,
φωνὴν ἀφῆκας καὶ κεκομμένη πάλιν·
νῦν θαυμάτων ῥοῦς καὶ κεκρυμμένη, κάρρα,
ὄντως σὺ φωνῆς γλῶττα καὶ φέγγος λύχνου.

Font. 3 v. Io. Geom., *Carm. iamb.* 69, 1/2 4 v. Io. Geom., *Carm. iamb.* 71, 2 φέγγος
λύχνου] cf. Io. 5, 35

Trad. text. S (f. 162^r) s (f. 61^v) b (f. 56^v-57^r) All. (f. 131^v)

Ed. Cr. (292, 23-27) Mi. (49) Cougny (III 405)

Crit. 3 ῥοῦς] ῥοῦν S s All.

71

Λαλεῖς θανῶν σὺ καὶ κρυβεῖς φαίνῃ, μάκαρ·
σὺ φῶς <γάρ> ὄντως καὶ Λόγου φωνή, λύχνε.

Font. 2 cf. Greg. Naz., *Or.* 21, 3, 14 (p. 116); v. Io. Geom., *Carm. iamb.* 250, 1/2 et 251,
1/2; Io. 8, 12; 5, 35

Trad. text. S (f. 162^r) s (f. 61^v) b (f. 57^r) All. (f. 131^v)

Ed. Cr. (292, 28-29) Mi. (50) Cougny (III 406) Scheidw. (p. 284)

Crit. 1 κρυβεῖς] κρυβῆς S 2 γάρ] *add. Scheidw.* λύχνε] *scripsi cum Scheidw.*, λύχνος *codd.*

74

Εἰς ἑαυτὸν

- Γῆ καὶ θάλασσα καὶ πόλος σύ, Χριστέ μου·
καὶ γῆν πατῶ σοῖς νεύμασι καθ' ἡμέραν
καὶ τὴν θάλασσαν σῆ κυβερνήσει πλέω,
τὸ τοῦ νοὸς δὲ λαῖφος ἰστῶ πρὸς πόλον·
5 ὄρῳ δὲ τὸν πλοῦν πνευμάτων ἐναντίων
γέμοντα, καὶ δέδοικα τὰς καταιγίδας
καὶ τῶν παθῶν πέφρικα τὰς τρικυμίας
καὶ τῶν λογισμῶν τὸ κλυδώνιον τρέμω.
πῶς οὖν περάσω καὶ τέμω τὸν ἄερα
10 καὶ τὰς τοσαύτας ἐνστάσεις διαδράσω,
καὶ μὴ τοσοῦτον ναυαγήσω καὶ πέσω
εἰς ἔσχατον γῆς, εἰς μυχοὺς τοῦ Ταρτάρου,
εἰ μὴ γένοιο χερσὶν οἰακοστρόφος,
εἰ πνεύματός σου τὸ πτερόν τῶν ἰστίων
15 πλήσας πρὸς αὐτὸν ἰθύνοις τὸν σὸν θρόνον;

Font. 4/15 cf. *Anth. Pal.* I 118 (I, p. 176) 10 v. Io. Geom., *Carm. iamb.* 25, 14 10/15 cf. Greg. Naz., *Carm.* II 1, 30, 50-60 (1292A8-A18)

Trad. text. S (f. 162^v) b (f. 57^v) All. (f. 131^v-132^v)

Ed. Cr. (293, 7-22) Mi. (52) Cougny (IV 129)

Crit. 5 τὸν] τὸ All. 7 παθῶν] παρῶν b 11 καὶ¹] ἵνα Cougny 12 μυχοῦς] βυθοῦς b 13 μὴ] *scripsi cum Cougny*, μοι S b All.

77

Εἰς ἑαυτόν

Ἄλλοις δυνάσται καὶ βασιλεῖς καὶ θρόνοι, |
 ἄλλοις γυναῖκες, συγγενεῖς, φίλοι, τέκνα,
 ἄλλοις δὲ πλοῦτος, οἰκίαι, συνοικίαι,
 ἄλλοις δὲ κάλλος, σεμνότης, ἀρχαί, θρόνοι,
 5 ἐμοὶ δὲ Χριστὸς πάντα καὶ πάντων πλέον.

Font. 1/5 cf. Greg. Naz., *Carm.* II 1, 82, 1-6 (*PG* 37, 1428); v. Io. Geom., *Carm. hex. et eleg.* 57, 1-5 (p. 200) 4 cf. Georg. Pis., *De vanit. vit.* 186 (p. 440)

Trad. text. *S* (f. 162^v-162^v) *b* (f. 57^r) *All.* (f. 132^r)

Ed. Cr. (294, 26-32) Mi. (54, 1-5) Cougny (IV 128, 1-5)

78

Ζῶ καὶ τέθνηκα, τὶς σοφὸς συγκρινέτω·
 βίω τέθνηκα, ζῶ μόναίς ταῖς ἐλπίσιν.

Font. 1 Greg. Naz., *Carm.* II 1, 48, 1 (*PG* 37, 1384A7) 1/2 cf. Rom. 6, 10; I Tim. 5, 6

Trad. text. *S* (f. 162^v) *b* (f. 57^r) *All.* (f. 132^r)

Ed. Cr. (295, 1-2) Mi. (54, 6-7) Cougny (IV 128, 6-7)

79

**Σόδομα καὶ Γόμορρα πῦρ ὧδε φλέγει,
 κάκει τὰ φρικτὰ τῆς πυρώσεως μένει·
 ποίων δοκεῖν χρῆ τῶν δικαιωτηρίων
 τυχεῖν ἐκεῖθεν, μηδὲ τῆς δίκης μέρος
 5 ἔνταῦθα δόντας καὶ τρυφῶντας τὸν βίον;**

Font. 1 cf. Gen. 19, 24; v. Io. Geom., *Carm. iamb.* 287, 1 3/5 cf. Pl., *Phaedr.* 249a6-249b3

Trad. text. S (f. 162^v) b (f. 57^r-57^v) All. (f. 132^r)

Ed. Cr. (295, 3-7) Mi. (55) Cougny (III 339)

Crit. 3 [δικαιωτηρίων] *scripsi*, δικαιοτηρίων S b All., δικαστηρίων Cr.

82

Εἰς τὴν πόρνην

**Ὁ Χριστός, ὧδε τῷ πανεντίμῳ λόγῳ
 ψυχὴν μυρίζεις τῆς μυριζούσης πόδας.**

Font. 1/2 cf. Lc. 7, 38

Trad. text. S (f. 162^v) b (f. 57^v) All. (f. 132^r)

Ed. Cr. (296, 1-3) Mi. (58, 1-2) Cougny (III 340, 1-2)

Crit. 2 [μυρίζεις] *μυρίζει* b

84

Εἰς τὴν Χριστοῦ σταύρωσιν

Πάντων πνοῇ σύ, κὰν ἐκὼν νῦν ἐκπνέης.

Font. **1** cf. Gen. 2, 7; Lc. 23, 46; Mc. 15, 37; Mt. 27, 50; Io. 19, 30; Epiph., *Hom. in div. corp. se puli.* (PG 43, 448C2); Georg. Pis., *Carm.* 36 (p. 478)

Trad.text. *S* (f. 162^v)

Ed. Cr. (296, 6) Mi. (59, 1) Cougny (III 342, 1)

85

Εἰς τὴν Χριστοῦ γέννησιν

Γεννᾷ σελήνην ἥλιος· τοῦναντίον
ἐκ τῆς σελήνης τίκτεται νῦν φωσφόρος.

Font. **1/2** v. Io. Geom., *Carm. in nativ. Mar. virg.* (p. 299)

Trad.text. *S* (f. 162^v) *s* (f. 63^v) *b* (f. 57^v) *All.* (f. 132^v)

Ed. Cr. (296, 5, 7-8) Mi. (59, 2-3) Cougny (III 342, 2-3)

Crit. **1** σελήνην] *scripsi*, σελήνη *codd.* ἥλιος] ἥλιον *s*

88

**Νεοπτόλεμος ἦν νέος Χριστοφόρος·
κεῖται δὲ βληθείς, φεῦ, ὃ τίς χερσὶν τίνος;**

Trad. text. *S* (f. 162^v) *b* (f. 57^v) *All.* (f. 132^v)

Ed. Cr. (296, 17-18) Picc. (p. 135) Mi. (62, 1-2) Cougny (III 343, 1-2) Scheidw. (p. 283)

Crit. **2** ὃ τίς] *scripsi cum Picc.*, ἠτίς *S b All.*, τίς ὄν *prop. Scheidw.* χερσὶν] *m. c. scr. Scheidw.*, χερσὶ *S b All.*

89

**Ὁ Πηλέως ἔκειτο Πάριδος βέλει·
πίστευε νεκρὸς ἐκ βέλους Χριστοφόρος.**

Trad. text. *S* (f. 162^v) *b* (f. 57^v) *All.* (f. 132^v)

Ed. Cr. (296, 19-20) Picc. (p. 135) Mi. (62, 3-4) Cougny (III 343, 3-4)

92

**Εἰς οἶνον τῆς Πραϊνεστοῦ
ᾠ καρπὸς ἡδὺς Πραϊνεστοῦ πανταϊνέτου·**

Trad. text. *S* (f. 162^v-163^v) *b* (f. 57^v) *All.* (f. 132^v) *ba* (f. 21^v)

Ed. Cr. (297, 1-7) Picc. (p. 136) Cougny (III 250)

Crit. **Tit.** Πραϊνεστοῦ] Πραϊνεστίτην *b*

ὦ νέκταρ· οὐχ ὃ τοῖς θεοῖς Γανυμήδης
 κιρνᾷ νέος τις, ᾧ δὲ γάννυνται φρένες· |
 τούτου πιὼν τις αἶμα φήσει Κυρίου.
 5 τοῦ Κυριώτου ταῦτα μικραὶ φροντίδες,
 ὃ Κυριώτης ταῦτα μετρεῖ καὶ σχέδην.

Font. 2/3 cf. Porph., *Ad Il.* 4, 2 (p. 68) 3 γάννυνται φρένες] cf. Hom., *Il.* 13, 493

Trad. text. *S* (f. 162^v-163^v) *b* (f. 57^v) *All.* (f. 132^v) *ba* (f. 21^r)

Ed. Cr. (297, 1-7) Picc. (p. 136) Cougny (III 250)

Crit. **Tit.** Πραίνεστοῦ] Πραίνεστίτην *b* 2 Γανυμήδης] Γανυμίδης *S* 3 τις] τίς *S b ba*
 4 Κυρίου] νυσίου, *vel* νυσέως *in marg. ba*

93

Εἰς τὴν σταύρωσιν

Τοὺς οὐρανοὺς ἤπλωσα, τείνομαι χέρας,
 ἤρεισα τὴν γῆν, νῦν προσηλοῦμαι ξύλω.
 θάλασσαν ἐξέβλυσα, νῦν δέ, πλάσμά μου,

Font. 1/2 cf. Gen. 1, 6-8; Mel. Sard., *De Pasch.* 731-733 (p. 116); Triodion, *Antiphonon*:
 Σήμερον κρεμᾶται ἐπὶ ξύλου, ὃ ἐν ὕδασι τὴν γῆν κρεμάσας, p. 699 3 cf. Gen. 1,
 9-10 θάλασσαν ἐξέβλυσα] v. Io. Geom., *Carm. iamb.* 119, 1

Trad. text. *S* (f. 163^v) *s* (f. 63^v) *b* (f. 57^v) *All.* (f. 132^v-133^v)

Ed. Boiss. (II, p. 477) Cr. (297, 8-16) Mi. (64) Cougny (III 345)

Crit. **Tit.** εἰς – σταύρωσιν] *legi nequit S s*, Ὡς ἀπὸ Χριστοῦ σταυρουμένου *Boiss.* 1 τείνο-
 μαί] τεινοοὺς *b* 2 ἤρεισα] ἔρεισα *Mi.* 3 πλάσμά] πλάσμα *b*

πλευρᾶς τὰ καινὰ ρεῖθρα ταῦτα βλυστάνω.
 5 πῦρ δημιουργῶ, τανύω τὸν ἄερα,
 λείπω τὸ θερμόν, ἐκπνέω. τί σοι πλέον;
 γῆν νεκρὸς οἰκῶ, πλὴν ἀνιστῶ· καὶ τάφον
 ἐκῶν ὑπελθών, ἐξανοίγω σοι πόλον.

Font. 4 v. Io. Geom., *Carm. iamb.* 126, 4 6 Eur., *Hel.* 322

Trad. text. S (f. 163^r) s (f. 63^v) b (f. 57^v) All. (f. 132^v-133^r)

Ed. Boiss. (II, p. 477) Cr. (297, 8-16) Mi. (64) Cougny (III 345)

Crit. 4 καινὰ] ταῦτα s ταῦτα] πάντα b 5 τανύω] ταννύω b

94

Εἰς τὸν ἀρχιστράτηγον

Χρυσοῦ μὲν ὡς πῦρ, ὡς δὲ φῶς ἐξ ἀργύρου
 μορφῶ σε· φῶς ἐμοὶ μὲν, ἐχθροῖς δὲ φλόγα.

Font. Tit. cf. Ios. 5, 14-15 2 cf. Io. Geom., *Carm. iamb.* 118, 2/3

Trad. text. S (f. 163^r) s (f. 63^v) b (f. 57^v) All. (f. 133^r)

Ed. Boiss. (II, p. 476) Cr. (297, 17-19) Mi. (65) Cougny (III 415)

Crit. 1 Χρυσοῦ] χρυσοῦ All.

95

Εἰς τὴν βάπτισιν

Ἵδωρ θαλασσῶν, τῆς ἀβύσσου πᾶν βάθος
 ἐγὼ συνῆξα, χεῖρ ἐμὴ δ' ἐξ ὑδάτων
 τοῖς οὐρανοῖς ὑπερθεν ἤπλωσε στέγην.
 κλύζω δὲ τὴν γῆν, ἀλλὰ νῦν βάπτω κάραν
 5 καὶ συμβυθίζω τοῦ δράκοντος τὴν κάραν.
 κλίνω δὲ δούλῳ δεσπότης τὸν αὐχένα
 καὶ πλάσμα τοῦ μὸν ἐξανυψῶ πρὸς πόλον.

Font. 1 τῆς – βάθος] v. Io. Geom., *Met. Od.* 7, 101 (p. 400) 1/3 cf. Gen. 1, 6-10; v. Io. Geom., *Carm. iamb.* 119, 1/2 4/7 v. Io. Geom., *Carm. iamb.* 285, 2 5 cf. Gen. 3, 14-15; Ps. 73, 13

Trad. text. S (f. 163^r) b (f. 58^r) All. (f. 133^r)

Ed. Cr. (297, 20-27) Mi. (66) Cougny (III 346)

Crit. Tit. [βάπτισιν] [βάπτισιν S 2 ὑδάτων] *scripsi cum Cougny*, αἰμάτων S b All.

97

Εἰς τοὺς ἀγίους Ἀποστόλους

Ἵδον καὶ καθ' εἷς ἔσωσεν ἀνθρώπων ἔθνος,
 νῦν πάντες οὐ σώσουσι Μιχαὴλ μόνον.

Font. 1 *Act. Apost.* 17, 26; cf. Mt. 28, 19

Trad. text. S (f. 163^r) L (f. 68^v) b (f. 58^r) All. (f. 133^r)

Ed. Cr. (298, 13-15) Mi. (68) Cougny (V 69)

Crit. Tit. [Εἰς – Ἀποστόλους] εἰς τοὺς ἀποστόλους b 1 ἔθνος] γένη L 2 Μιχαὴλ μόνον] ἀνθρώπων γένη L

98

Εἰς τὸ «διμερίσαντο τὰ ἱμάτιά μου»

**Πνοὴν μερίζω, χόρτον ἄγρον ἐνδύω,
καὶ νῦν μεριστῆς τῶν ἐμῶν ἐνδυμάτων
ἐμῆ μερίς καὶ κληῖρος· ἄλλ' ἄφες, πάτερ.**

Font. **Tit.** Ps. 21, 19; Io. 19, 24; cf. Mt. 27, 35; Mc. 15, 24 **1** Πνοὴν μερίζω] v. Io. Geom., *Carm. iamb.* 128, 2 et 129, 1; cf. Gen. 2, 7 χόρτον – ἐνδύω] cf. Gen. 2, 5 **2/3** cf. Ps. 21, 19; Lc. 23, 34; Io. 19, 23-24; v. Io. Geom., *Carm. iamb.* 128, 2-3 et 129, 1-2 **3** ἐμῆ μερίς] cf. Deut. 32, 9; Od. 2, 9

Trad. text. *S* (f. 163^r) *b* (f. 58^r) *All.* (f. 133^r)

Ed. Cr. (298, 16-19) Mi. (69) Cougny (III 347)

Crit. **Tit.** Εἰς – μου] *scripsi cum Cr.*, εἰς τὸν διμερίσαντα τὰ ἱμάτιά μου *S*, εἰς τὸ ἐμερίσαντο τὰ ἱμάτια *b All.*

99

Εἰς Θεοτόκον φέρουσαν τὸν Χριστόν

**Φέρεις τὸ πᾶν σύ, κἂν φέρῃ σε παρθένος·
υἱὸς Θεοῦ σύ, κἂν βροτοῦ φαίνη τέκνον·
ἀπανταχοῦ σύ, κἂν †ῶδε† βλέπη μόνον.**

Font. **1** cf. Rom. Mel., *Hymn. Acath.* 1, 13 (p. 30); *Christ. pat.* 2398 (p. 322) **3** cf. *Act. Io.* 108, 3-4 (p. 299)

Trad. text. *S* (f. 163^r) *s* (f. 63^v) *b* (f. 58^r) *All.* (f. 133^r-133^v)

Ed. Cr. (298, 20-23) Mi. (70) Cougny (III 384) Scheidw. (p. 284)

Crit. **2** φαίνῃ] φαίνεις *All.* **3** βλέπη] *scripsi cum Scheidw.*, βλέπει *S*, βλέπεις *s b All.* ῶδε] *metro obstat*, ῶδε *s*

100

Εἰς τὸν Ἰωήλ

Ἐξίσταται βλέπων τις ἐξεστηκότα,
θαμβεῖ προφήτην εἰσορῶν τεθηπότα·
οὔτω τὸ θάμβος μέχρι καὶ τῶν χρωμάτων
δείκνυσι τέχνη τὴν φύσιν μιμουμένη.

Font. 4 cf. Heracl., *Fragm.* 10, 5-6 (p. 153); cf. Arist. *Pb.* 194a21-22

Trad. text. *S* (f. 163^r) *s* (f. 63^v) *b* (f. 58^r) *All.* (f. 133^v)

Ed. Cr. (298, 24-28) Mi. (71) Cougny (III 348)

Crit. **Tit.** εἰς Ἰωήλ τὸν προφήτην *b*

101

Εἰς τὸν Μαλεῖνον

Φύσις, Μιχαήλ, ὦδε σὴ καὶ σὸς βίος
ἔριν δικαίαν εὔρον· ἄγγελον βίος,
ἢ δ' αὖ φύσις θνητόν σε καὶ βροτὸν λέγει,
συνήγορον λαβοῦσα τοῦτον τὸν τάφον.

Trad. text. *S* (f. 163^r) *b* (f. 58^r) *All.* (f. 133^v)

Ed. Cr. (299, 1-5) Mi. (72) Cougny (II 736)

Crit. **Tit.** Μαλεῖνον] Μαλεῖνον *b*, Καλεῖνον *All.* 3 φύσις] *scripsi cum Cougny*, ῥύσις
S b All. 4 τοῦτον] *scripsi*, τούτου *S b All.*

102

Εἰς τὸν Εὐαγγελισμόν

Δοκῶ βροτοῦσθαι καὶ πάλιν τὸν δεσπότην·
 χαίρων ὁ πεμφθείς, ἡ κόρη θαμβουμένη,
 ὡσὶ τὸ πνεῦμα, πατὴρ ἢ χεὶρ ὑψόθεν.
 ἤκουσα πάντως καὶ τὸ «χαίροις» ἀγγέλου,
 5 εἰ μὴ τὸ πρᾶγμα καὶ πάλιν λαθεῖν ἔδει.

Font. 2 cf. Lc. 1, 28-29 3 cf. Lc. 1, 35 ὡσὶ – πνεῦμα] cf. Lc. 1, 44

Trad. text. S (f. 163^v) s (f. 63^v) b (f. 58^r-58^v) All. (f. 133^v)

Ed. Cr. (299, 6-11) Mi. (73, 1-5) Cougny (III 349)

Crit. 4 τὸ] om. b

103

Χαίροις τὰ μνηστρα· ταῦτα δ' ἔδνα σοι, κόρη· |
 χθών, οὐρανός, θάλασσα, σύμπασα κτίσις,
 βροτοί, νόες, τὸ πρῶτον ἢ πάντων πλέον·
 σὸς παῖς Θεοῦ παῖς, δεσπότης σὸς νυμφίος.

f. 163^v

Font. 1/4 v. Io. Geom., *In ss. Deip. annunt.* 11, 4-12 (PG 106, 820B) 4 v. Io. Geom.,
Carm. iamb. 107, 2 4 cf. Mt. 9, 15 et 25, 6; Mc. 2, 19; Lc. 5, 34; Io. 3, 29

Trad. text. S (f. 163^v-163^v) s (f. 63^v) b (f. 58^v) All. (f. 133^v)

Ed. Cr. (299, 12-15) Mi. (73, 6-9) Cougny (III 350)

104

Ὁ νοῦς τὸ «χαῖρε», καὶ Λόγος σὺν τῷ λόγῳ
ὕπὲρ λόγον σὴν, μῆτερ, οἰκεῖ γαστέρα.

Font. 1/2 cf. Lc. 1, 28; v. Io. Geom., *In ss. Deip. annunt.*, 11, 8-10 (PG 106, 820B)

Trad. text. *S* (f. 163^v) *s* (f. 63^v) *b* (f. 58^v) *All.* (f. 134^r)

Ed. Cr. (299, 16-17) Mi. (73, 10-11) Cougny (III 351)

105

Δέχου τὸ πῦρ χαίρουσα, χρυσῆ λυχνία·
φλέγει Χερουβίμ, πλὴν σέ καὶ τέρψει, κόρη.

Font. 1 cf. Zach. 4, 2 2 φλέγει Χερουβίμ] cf. Gen. 3, 24

Trad. text. *S* (f. 163^v) *s* (f. 63^v) *b* (f. 58^v) *All.* (f. 134^r)

Ed. Cr. (299, 18-19) Mi. (73, 12-13) Cougny (III 352, 1-2)

Crit. 1 χρυσῆ] χρυσᾶ *S* 2 πλὴν σέ] πλὴν σε *All.*

106

Ὁ μητρὸς ἐκτὸς σὴν προμήτορα πλάσας
νῦν πατρὸς ἐκτὸς πλάττεται σοί, παρθένε.

Font. 1/2 μητρὸς – ἐκτὸς] cf. Hebr. 7, 3; v. Io. Geom., *Carm. iamb.* 155, 1/2

Trad. text. *S* (f. 163^v) *s* (f. 63^v) *b* (f. 58^v) *All.* (f. 134^r)

Ed. Cr. (299, 20-21) Mi. (73, 14-15) Cougny (III 352, 3-4)

107

**Χαίροις· τὸ ῥῆμα καὶ τὸ πρᾶγμά σοι λέγων
σὸς παῖς Θεοῦ παῖς, δεσπότης σὸς νυμφίος.**

Font. 2 v. Io. Geom., *Carm. iamb.* 103, 4

Trad. text. S (f. 163^v) s (f. 63^v) b (f. 58^v) All. (f. 134^r)

Ed. Cr. (299, 22-23) Mi. (73, 16-17) Cougny (III 353)

Crit. 1 σοι] *scripsi cum Cougny*, μοι *codd.*

108

**«Χαίροις», ὁ νοῦς, ἔφησας, ὦ τερπνοῦ λόγου·
ἄρρητος ἢ σάρκωσις, ὦ καινοῦ τρόπου·
γαστήρ γυναικὸς οὐρανοῦ νικᾷ κύτος.**

Font. 3 cf. Io. Chrys., *In Pasch.* 54-55 (p. 109)

Trad. text. S (f. 163^v) s (f. 63^v) b (f. 58^v) All. (f. 134^r)

Ed. Cr. (299, 24-26) Mi. (73, 18-20) Cougny (III 354)

109

**Εἰς τὴν Θεοτόκον καὶ τοὺς ἀγγέλους
καὶ τὸν ἅγιον Παῦλον καὶ τοὺς Ἀποστόλους
τῷ Χριστῷ προσφέροντας τὸν Χρυσόστομον**

**Σκεῦος τὸ χρυσοῦν χρύσειον δῶρον φέρει
σοί, Χριστέ, Παῦλος· σὴ δὲ λυχνία λόγον,
φῶς αὐτολαμπές· πυρφλόγοι τὸν πυρπνόον,
τὴν δ' αὖ σαγήνην ἢ θάλασσα τῶν λόγων,
5 οἱ πᾶν σαγηνεύσαντες ἐν λόγοις ἔθνος.**

Font. 1 Num. 31, 50-51 [σκεῦος] cf. Act. 9, 15

Trad. text. S (f. 163^v) s (f. 63^v) b (f. 58^v) All. (f. 134^v)

Ed. Cr. (300, 1-8) Mi. (74, 1-5) Cougny (III 355)

110

**Χρυσῆ σὺ πηγῆ, χρύσειον δέχου στόμα,
δι' οὗ τὰ χρυσαῖ ῥεῖθρα, Χριστέ, σῶν λόγων
κύκλω χεθέντα πᾶσαν ἀρδεύει χθόνα.**

Trad. text. S (f. 163^v) b (f. 58^v) All. (f. 134^v)

Ed. Cr. (300, 9-11) Mi. (74, 6-9) Cougny (III 356)

Crit. 2 λόγων] λογιῶν All. 3 χεθέντα] χυθέντα b

111

Εἰς τὴν ταφὴν

Ἄδης νεκροῦται νεκρὸν ἀρπάσας κάτω
 σὲ τὸν νεκρῶν κρατοῦντα καὶ ζώντων, Λόγε·
 καὶ σοὶ συνεχέπνευσεν ἐκπεπνευκότι,
 ζωῆς χορηγέ καὶ πνοῆς αὐτοκράτορ.

Font. 1/4 cf. *Triodium, Troparium*: "Ὅτε κατῆλθες πρὸς τὸν θάνατον ἢ ζωῆ ἢ ἀθάνατος, τότε τὸν Ἄδην ἐνέκρωσας τῇ ἀστραπῇ τῆς Θεότητος, p. 709 2 cf. Rom. 14, 9

Trad. text. S (f. 163^v) b (f. 58^v-59^r) All. (f. 134^v)

Ed. Cr. (300, 12-16) Mi. (75, 1-4) Cougny (III 357)

Crit. Tit. Εἰς τὴν ταφὴν] Εἰς τὸν τάφον Cr. 4 αὐτοκράτορ] αὐτοκράτορ b

112

– Τὸ πνεῦμα, τὸν νοῦν, τὴν πυρίστομον φλόγα
 πῶς σῶμα, πῶς χοῦς, πῶς σὺ χόρτος ὦν γράφεις;
 – Πείθει πόθου φλόξ καὶ φλογὸς γράφειν τύπους.

Font. 1 cf. Georg. Pis., *Hex.* 138 (p. 320) 2 cf. Ps. 102, 15 1/2 v. Io. Geom., *Carm. iamb.* 244, 1

Trad. text. S (f. 163^v) b (f. 59^r) All. (f. 134^v)

Ed. Cr. (300, 17-19) Mi. (75, 5-7) Cougny (III 358)

113

Ὁ νοῦς βλέπει νοῦν, πνεῦμα πῦρ ἢ καρδία.

Trad. text. *S* (f. 163^v) *b* (f. 59^r) *All.* (f. 134^v)

Ed. Cr. (300, 20) Mi. (75, 8) Cougny (III 359, 1)

114

Ἐν ὑλικοῖς ἄλλοις; ἐν τόσῳ τόπῳ
 ὁ γῆς κυκλῶν τε καὶ τὰ τοῦ πόλου πλάτη;
 εἰς γῆν ὁ πληρῶν καὶ πόλον καὶ δεσπότης
 πάντων ἀύλων ὑλικῶν τε κτισμάτων
 5 περιγραφεῖς ἔστηκε τῆς σαρκὸς τύπῳ;
 – τί καινόν; εἰ καὶ δοῦλος ὕλη τὸν τύπον
 δίδωσιν, αὐτὸς πνεῦμα καὶ νοῦς τυγχάνων.

Font. 3 cf. Ier. 23, 24; Is. 6, 3

Trad. text. *S* (f. 163^v) *b* (f. 59^r) *All.* (f. 134^v-135^r)

Ed. Cr. (300, 21-27) Mi. (75, 9-15) Cougny (III 359, 2-360)

Crit. 2 τε] τὲ *S*

115

Εἰς ὑέλινον ἀγγελίην

Ἐξ ὑέλων μὲν φῶς ὄρατοῦ φωσφόρου,
τοῦ δ' αὖ θεουργοῦ φωτὸς ἀντανακλάσεις
κάτω διαρρέουσιν οἱ θεῖοι νόες.

Font. 2/3 cf. Greg. Naz., *Or.* 44, 75, 4-6 (PG 36, 609B)

Trad. text. *S* (f. 163^v) *s* (f. 138^v) *b* (f. 59^r) *All.* (f. 135^r)

Ed. Cr. (301, 1-4) Mi. (76, 1-3) Cougny (III 361)

116

Ἐσοπτρα φωτὸς ὑελοὶ μὲν ἡλίου,
τοῦ δ' ἡλιον κτίσαντος οἱ θεῖοι νόες.

Font. 1 cf. Dion. Areop., *De div. nom.* IV, 22 (p. 169-170)

Trad. text. *S* (f. 163^v) *s* (f. 138^v) *b* (f. 59^r) *All.* (f. 135^r)

Ed. Cr. (301, 5-6) Picc. (p. 136) Mi. (76, 4-5) Cougny (III 362)

117

Ἐκ φοινικῆς μορφοῦσθε λευκῆς ὑέλου
τοῦ πυρός ὡς ἔσοπτρα, τοῦ πυρός φλόγες.

Font. 2 πυρός φλόγες] cf. Ps. 103, 4

Trad. text. S (f. 163^v) s (f. 138^v) b (f. 59^r) All. (f. 135^r)

Ed. Cr. (301, 7-8) Mi. (76, 6-7) Cougny (III 363)

118

Εἰς τὸν ἀρχιστράτηγον

Φῶς, πνεῦμα, νοῦς, πῦρ καὶ φλογῶδες σὺ ξίφος·
ἐμοὶ μὲν οὖν φῶς, πνεῦμα, νοῦς· ἐναντίοις
πῦρ καὶ ξίφος φάνηθι καὶ φλόξ, τὰς φύσεις
καλῶς μερίζων ὡς στρατηγὸς τῆς μάχης.

Font. 1 v. Io. Geom., *Carm. iamb.* 151, 37; Man. Phil., *Carm.* P 187, 1 (II, p. 202) 2/3 v.
Io. Geom., *Carm. iamb.* 94, 2

Trad. text. S (f. 163^v) s (f. 63^v) b (f. 59^r) All. (f. 135^r)

Ed. Boiss. (II, p. 476) Cr. (301, 9-13) Mi. (77) Cougny (III 414)

119

Εἰς τὴν Σαμαρῖτιν

Θάλασσαν ἐξέβλυσα καὶ πόλῳ στέγην
 ἐξ ὑδάτων ἤπλωσα· νῦν δ' αἰτῶ πόμα
 ὁ γῆν πιαίνων νάμασι καθ' ἡμέραν.

Font. **1** Θάλασσαν ἐξέβλυσα] v. Io. Geom., *Carm. iamb.* 93, 3 1/2 cf. Gen. 1, 6-10; v. Io. Geom., *Carm. iamb.* 95, 1/3 2 νῦν – πόμα] cf. Io. 4, 7 1/3 v. Io. Geom., *Carm. iamb.* 120, 2/3

Trad. text. *S* (f. 163^v) *b* (f. 59^v-59^v) *All.* (f. 135^v)

Ed. Cr. (301, 14-17) Mi. (78) Cougny (III 364)

Crit. **Tit.** Σαμαρῖτιν] *scripsi*, σαμαρῖτιν *S b All*

120

Εἰς τὸν νιπτῆρα

Ψάμμον τίθημι τῇ θαλάττῃ τειχίον,
 χάος χαλινῶ, ρεῖθρα τείνας ὑδάτων
 πόλον στεγάζω, νάμασι τρέφω χθόνα,

Font. **1** cf. Ier. 5, 22; cf. Georg. Pis., *Hex.* 510 (p. 342) 2/3 ρεῖθρα – στεγάζω] cf. Gen. 1, 6-10; v. Io. Geom. *Carm. iamb.* 95, 1/3 et 119, 1/2 2/7 cf. Sever., *Hom. in Iot. pedum* 17, 3-6 (p. 228); Cosmas Melodus, *Canon in Magna quinta feria*, ode 5, 3: ὁ νεφέλαις δὲ τὸν πόλον περιβάλλων, ζώννυται λέντιον καὶ κάμπτει γόνυ δούλων ἐκπλῦσαι πόδας, in *Triodium*, p. 654 3 νάμασι – χθόνα] v. Io. Geom., *Carm. iamb.* 119, 3

Trad. text. *S* (f. 163^v-164^r) *b* (f. 59^v) *All.* (f. 135^v)

Ed. Cr. (301, 18-27) Cougny (III 365) Scheidw. (p. 282)

τόξω δὲ χρυσῶ ζωννύω τὸν αἰθέρα·
 5 **νιπτῆρα νῦν τίθημι καὶ μικρὰν ῥύσιν**
κρήνης ἀπαντῶ, ζώννυμαι δὲ λεντίω,
τείνω τε χεῖρας, δουλικοὺς πλύνω πόδας.]
σὺ δ', ὦ μαθητὰ καὶ φρονευτά, τοὺς πόδας
ἐξευτρεπίζεις εἰς σφαγὴν τοῦ δεσπότη.

Font. 4 cf. Gen. 9, 13 5/7 cf. Io. 13, 5 8/9 cf. Rom. Mel., *Cant.* 33, 3, 1 (p. 72)

Trad.text. *S* (f. 163^v-164^r) *b* (f. 59^v) *All.* (f. 135^v)

Ed. Cr. (301, 18-27) Cougny (III 365) Scheidw. (p. 282)

Crit. 7 τε] *m.c. scr.* Scheidw., τὰς *S b All.*

121

Εἰς τὸν Πρόδρομον, τὸν Θεολόγον καὶ τὸν Χρυσόστομον

Τὴν ἐξ ἐρήμου μουσικὴν ἀηδόνα,
χρυσήλατον σάλπιγγα καὶ βροντῆς γόνον
Ἰωάννης ἴστησι καὶ νῶ καὶ τύπῳ.

Font. 1 ἐξ ἐρήμου] cf. Mt. 3, 3 2 χρυσήλατον σάλπιγγα] cf. Io. Damasc., *Laud. sanct. Io. Chrys.* 10, 8 (p. 364) βροντῆς γόνον] cf. Mc. 3, 17

Trad.text. *S* (f. 164^r) *s* (f. 63^v) *b* (f. 59^v) *All.* (f. 135^v)

Ed. Cr. (302, 1-5) Mi. (79) Cougny (III 366)

Crit. 3 Ἰωάννης] Ἰωάννην *S b All.*

122

Εἰς τὴν βίβλον τοῦ Θεολόγου

Ἐνταῦθα γλώττης ἀστραπαὶ τῆς πυρπνούου
 ὡς ἐκ δυοῖν ῥέουσι πηγῶν τῶν ἄνω·
 φῶς ὀρθοδόξοις, αἰρετισταῖς δὲ φλόγα.

Font. 1 cf. Act. 2, 3 3 cf. Io. Geom., *Carm. iamb.* 94, 2 et 118, 3/4 1/3 cf. *An. Hymn. Gr.* V (p. 359, 441-446)

Trad. text. S (f. 164^r) s (f. 63^v) b (f. 59^v) All. (f. 135^v)

Ed. Cr. (302, 6-9) Mi. (80, 1-3) Cougny (III 367)

Crit. 3 δὲ] καὶ S b All.

123

Ἐνταῦθα σάλπιγξ ἡ θεόκτυπος λύρα
 βροντῆς λόγων πληροῦσα γῆν τε καὶ πόλον.

Font. 1 θεόκτυπος λύρα] v. Io. Geom., *Carm. iamb.* 124, 1

Trad. text. S (f. 164^r) s (f. 63^v) b (f. 59^v) All. (f. 135^v)

Ed. Cr. (302, 10-11) Mi. (80, 4-5) Cougny (III 368, 1-2)

Crit. 2 λόγων] λόγον s

124

Ἐνταῦθα κινεῖ τὴν θεόκτυπον λύραν
 Ὅρφευς ὁ Χριστοῦ· πᾶν ἀπίτω θηρίον,
 πᾶν θρέμμα Χριστοῦ τῶν κρότων ἀκουέτω.

Font. 1 [θεόκτυπον λύραν] v. Io. Geom., *Carm. iamb.* 123, 1 3 [θρέμμα Χριστοῦ] locus communis in Greg. Naz.

Trad. text. S (f. 164^r) s (f. 63^v) b (f. 59^v) All. (f. 135^v)

Ed. Cr. (302, 12-14) Mi. (80, 6-7) Cougny (III 368, 3-5)

125

Εἰς τὸν σπόγγον

Ὑδωρ πέτρας ἀφῆκα καὶ πόλου μέλι,
 τῶν ἡδέων ἔπλησα, λαός, σὸν στόμα,
 πρὸς τῇ σφραγῇ δὲ καὶ χολὴν δίδως σύ μοι.
 ὦ σπλάγχνα πικρά· πλὴν τὰ χρηστά μου πάθη
 5 πᾶσαν καθαίρει σῶν παθῶν τὴν πικρίαν.

Font. 1 [ὑδωρ πέτρας] Ex. 17, 6; Num. 20, 8; 20, 10; Deut. 8, 15; II Esdr. 19, 15; Ps. 77, 16 et 135, 16; Sap. 11, 4; Is. 48, 21 1/2 cf. Ps. 80, 17; v. Io. Geom., *Met. Od.* 2, 30-31 (p. 383) 3 cf. Mt. 27, 48; Io. 19, 29

Trad. text. S (f. 164^r) b (f. 59^v) All. (f. 135^v-136^r)

Ed. Cr. (302, 15-20) Mi. (81) Cougny (V 70)

126

Εἰς τὴν λόγχην

Πλευρῶς ἔπλασα, πλάσμα, σῆς Εὐαν πάλαι,
 πλευρῶν δὲ ῥήσεις τὴν ἐμὴν λόγχην σύ μοι·
 ὁμῶς τὸ τραῦμα φάρμακον κεραννύει
 τῶν τραυμάτων σου καὶ τὰ ρεῖθρα βλυστάνει.

Font. 1 cf. Gen. 2, 21-22 2 cf. Io. 19, 34 1/2 cf. Io. Chrys., *In trid. resur.* (PG 50, 822, 30-32) 4 v. Io. Geom., *Carm. iamb.* 93, 4 1/4 cf. *Triodion, Megalynarium*: τὴν πλευρῶν ἐνύγη ὁ πλευρῶν εἰληφώς, τοῦ Ἀδάμ ἐξ ἧς τὴν Εὐαν διέπλασας καὶ ἐξέβλυσας κρουνοὺς καθαρτικούς, p. 713

Trad. text. *S* (f. 164^r) *s* (f. 62^v) *b* (f. 60^r) *All.* (f. 136^r)

Ed. Cr. (302, 21-25) Mi. (82) Cougny (V 71)

Crit. 4 βλυστάνει] βλυσταίνει *S b All.*

127

Εἰς τὴν χλαμύδα

Τὸ φῶς στολή μοι· νῦν δὲ χλαμύς ἐνδύει
 στολὴν ἀπεκδύουσα τὴν σὴν αἰσχύνης.

Font. 1 τὸ – μοι] cf. Ps. 103, 2 1/2 cf. Mt. 27, 28 2 cf. Gen. 2, 25 et 3, 7

Trad. text. *S* (f. 164^r) *b* (f. 60^r) *All.* (f. 136^r)

Ed. Cr. (302, 26-27) Mi. (83) Cougny (V 72)

Crit. **Tit.** χλαμύδα] χλαμίδα *b All.*

128

Εἰς τὸ «διεμερίσαντο τὰ ἱμάτιά μου»

Χιτῶνα τείνω τῇ κτίσει τὸν ἀέρα,
 πνοὴν μερίζω, νῦν δ' ἐμῶν ἐνδυμάτων
 ἐμὸς μεριστῆς κληῖρος· ἀλλ' ἄφρες, πάτερ.

Font. Tit. Ps. 21, 19; Io. 19, 24; cf. Mt. 27, 35; Mc. 15, 24 1 cf. Ps. 103, 2 2 πνοὴν μερί-
 ζω] v. Io. Geom., *Carm. iamb.* 98, 1 et 129, 1; cf. Gen. 2, 7 2/3 cf. Ps. 21, 19; Lc.
 23, 34; Io. 19, 23-24; v. Io. Geom., *Carm. iamb.* 98, 2/3 et 129, 1/2 3 cf. Lc. 23, 34

Trad.text. S (f. 164^r) b (f. 60^r) All. (f. 136^r)

Ed. Cr. (303, 1-4) Mi. (84, 1-3) Cougny (V 73)

Crit. 3 πάτερ] *scripsi cum Cr.*, περῶν S b All.

129

Πνοὴν μερίζω, νῦν μερὶς κληῖρος τ' ἐμὸς
 κληῖρω μερισταὶ τῶν ἐμῶν ἐνδυμάτων.

Font. 1 πνοὴν μερίζω] v. Io. Geom., *Carm. iamb.* 98, 1 et 128, 2; cf. Gen. 2, 7 1/2 cf. Ps.
 21, 19; Lc. 23, 34; Io. 19, 23-24; v. Io. Geom., *Carm. iamb.* 98, 2/3 et 128, 2/3

Trad.text. S (f. 164^r) b (f. 60^r) All. (f. 136^r)

Ed. Cr. (303, 5-6) Mi. (84, 4-5) Cougny (V 74)

130

Ἀφθαρσίας ἔνδυμα τὸ πρὶν ἐνδύω·
 νῦν σάρκα τὴν σὴν αὐτὸς ἐνδεδυμένον
 ἀπεκδύεις, ἄνθρωπε· πλὴν ἀλλὰ στέγω,
 μᾶλλον δὲ τὴν θέωσιν αὐτὸς ἐνδύω.

Font. **1** Io. Damasc., *In fic. aref.* 3, 21 (p. 105) 1/4 cf. I Cor. 15, 53-54

Trad. text. *S* (f. 164^r) *b* (f. 60^r) *All.* (f. 136^v)

Ed. Cr. (303, 7-10) Mi. (84, 6-9) Cougny (V 75)

131

Εἰς τὰ σπάργανα

Εἰ καὶ ταπεινὸν ἐνδέδυμαί σοι ῥάκος,
 τὸ λαμπρὸν ἐξύφηνα τοῦ πόλου πλάτος.

Trad. text. *S* (f. 164^r) *s* (f. 63^v) *b* (f. 60^r) *All.* (f. 136^v)

Ed. Cr. (303, 11-13) Mi. (85) Cougny (V 76)

Crit. **2** ἐξύφηνα] ἐξέφηνα *s* πόλου] λόγου *s*

132

Εἰς τὰ δεσμά

Δεσμεῖτε χεῖρας, αἷς παθῶν ἐγὼ λύσας
 ὑμᾶς τέθεικα γῆθεν αἰθεροδρόμους.

Font. I Δεσμεῖτε χεῖρας] cf. Mt. 27, 2; Mc. 15, 1 et Io. 18, 12

Trad. text. S (f. 164^r) b (f. 60^r) All. (f. 136^v)

Ed. Cr. (303, 14-16) Mi. (86) Cougny (V 77)

Crit. I παθῶν] *scripsi cum Cr.*, παθῶν S b All.

133

Ἐπιτύμβια ἐπὶ Κωνσταντίνῳ

Πλήρης κατέστην καὶ χρόνων τε καὶ πόνων
 περιτρέχων γῆν, τὴν ὑγρὰν περιπλέων,
 λίθον δὲ τὸν τρίπηχυν οὐ παρατρέχω·
 κεῖμαι δὲ μακρῶν ἐκ κόπων πεπαυμένος
 5 δίκην φρικώδη προσμένων τὴν ἐσχάτην
 σὸς ὦδε, Σῶτερ, οἰκέτης Κωνσταντῖνος.

Font. 3 v. Io. Geom., *Carm. iamb.* 134, 3 et 135, 3 4/5 v. Io. Geom., *Carm. iamb.* 135, 4/5

Trad. text. S (f. 164^r) b (f. 60^r) All. (f. 136^v)

Ed. Cr. (303, 17-23) Picc. (p. 137) Mi. (87, 1-6) Cougny (II 726)

134

Πολλὴν ἐπῆλθον τῆς κάτω χθονός, Λόγε,
 δόξης ἀνῆλθον δεξιᾶ σῆ πρὸς μέγα,
 ἀλλ' οὐ παρῆλθον τὸν τρίπηχυν νῦν λίθον.
 ἀλλ' οὓς ἐφεῦρον ἐν βίῳ φῶς τοῦ βίου,
 5 τὸ φῶς τεκοῦσαν, φῶς σέ, τοῦ φωτὸς γόνε,
 εὔροϊμι ἀκαεῖ φῶς τε καὶ λύσιν πόνων.

Font. 1 Aesch., *Eum.* 1023; Eur., *Alc.* 45, Tr: 1243 2 cf. Ex. 15, 6; Od 1, 6 3 v. Io. Geom., *Carm. iamb.* 135, 3 et 133, 3 5 φῶς] cf. Io. 8, 12

Trad. text. S (f. 164^r) b (f. 60^v) All. (f. 136^v)

Ed. Cr. (303, 24 – 304, 2) Mi. (87, 7-12) Cougny (IV 81) Scheidw. (p. 310)

Crit. 4 οὓς] ὡς Scheidw. φῶς] σὲ *coni. Scheidw.* 5 τεκοῦσαν] τεκόντα Scheidw. σέ] σε
 All., σὺ *coni. Scheidw.* 6 τε] σὲ *coni. Scheidw.*

135

Κόλπους ἐπῆλθον καὶ τόπους γῆς μυρίου,
 θρόνους διῆλθον, ἀρχικὰς ἐξουσίας,
 ἀλλ' οὐ παρῆλθον τὸν τρίπηχυν νῦν λίθον.
 κεῖμαι δὲ νεκρὸς τῶν κόπων πεπαυμένος,
 5 δίκην φρικώδη προσμένωνν τὴν ἐσχάτην.

f. 164^v

Font. 3 v. Io. Geom., *Carm. iamb.* 134, 3 et 133, 3 4/5 v. Io. Geom., *Carm. iamb.* 133, 4/5

Trad. text. S (f. 164^r-164^v) b (f. 60^v) All. (f. 136^v)

Ed. Cr. (304, 3-10) Mi. (87, 13-20) Cougny (IV 82)

**ἄλλ' ἢ τὰ ῥευστὰ δοῦσα τοῦ κάτω βίου
αὐτῇ τὰ λαμπρὰ τῶν ἄνω μοι, παρθένε,
καὶ νῦν παράσχοις σὺν μαθητῆ παρθένω.**

Font. 6 v. Io. Geom., *Carm. iamb* 136, 1 [κάτω βίου] v. Io. Geom., *Carm. iamb* 134, 1 8 σὺν
μαθητῆ παρθένω] v. Io. Geom., *Carm.* 136, 3

Trad. text. *S* (f. 164^r-164^v) *b* (f. 60^v) *All.* (f. 136^v)

Ed. Cr. (304, 3-10) Mi. (87, 13-20) Cougny (IV 82)

Crit. 7 ἀύτῃ] *scripsi cum Cougny*, ἀυτὰ *S b All.*

136

**Ἄλλ' ἢ βίου μοι προστάτις ῥευστοῦ, κόρη,
καὶ νῦν με φρικτοῦ δεξιὸν παραστάτην
δείξεις δικαστοῦ σὺν μαθητῆ παρθένω.**

Font. 2 Greg. Naz., *Carm.* II 1, 3, 6 (p. 46) 3 σὺν – παρθένω] v. Io. Geom., *Carm.*
iamb. 135, 8

Trad. text. *S* (f. 164^r) *b* (f. 60^v) *All.* (f. 137^r)

Ed. Cr. (304, 11-13) Mi. (87, 21-23) Cougny (IV 137)

Crit. 1 προστάτις] προστάτης *Cr.*

137

Εἰς τὰ ἅγια τῶν ἁγίων

Τὴν ἱεράν νῦν, ἱερόν, νύμφην δέχου·
 πύλην ἄδυτον, τῶν ἀδύτων ἡ πύλη.

Font. 1/2 cf. Theod. Prodr., *Epigr. quat. evang.* 185a, 2-3 (p. 195); *An. Hymn. Gr.* III (p. 470, 113-119) 2 v. Io. Geom., *Carm.* 274, 1

Trad. text. S (f. 164^v) s (f. 62^v) b (f. 60^v) All. (f. 137^v)

Ed. Cr. (304, 14-16) Mi. (88, 1-2) Cougny (III 369, 1-2)

138

Σκίρτησον, ἡ γῆ, λεῖπον οὐδὲν ἀστέρων·
 ἔμψυχος ἄλλος οὐρανὸς κάτω νέος
 πυρσεύεται μὲν ἀστέρων ταῖς λαμπάσι,
 δίσκου δὲ ταύτης γαστρὸς ἥλιος νέος
 5 ἔξαιγάσει σοι, δημιουργὸς ἡλίου.

Font. 1 cf. Cyrill. Hier., *Hom. In occurs. dom.* 1, 2-3 (p. 444); *An. Hymn. Gr.* XI (p. 477, 137-139); v. Io. Geom., *Carm. iamb.* 140, 1 2 Arist., *Cael.* 285a29; *Canon in praesentationem s. deiparae in templo*, ode 4, 5: Ναὸς καὶ παλάτιον καὶ οὐρανὸς ἔμψυχος ὀφθεῖσα Θεόνημφε, in *Menaeum Novembris*, p. 226 2/3 v. Io. Geom., *Carm. iamb.* 220, 4/5

Trad. text. S (f. 164^v) b (f. 60^v) All. (f. 137^v-138^v)

Ed. Cr. (304, 17-21) Mi. (88, 3-7) Cougny (III 369, 3-7)

Crit. 1 λεῖπον] *scripsi cum Laux.*, λοιπόν S b All. οὐδὲν ἀστέρων] *scripsi cum Vass.*, ἀστέρων οὐδὲν S b All. 3 ἀστέρων] *scripsi cum Cougny*, ἀστράσι S b All. 3/4 vv. *interavit S*

139

Κόρη πρόεισι νυμφικῶς ἐστεμμένη,
παστάς δὲ ταύτη ναὸς ἐστὶ Κυρίου,
ἢ μᾶλλον εἰπεῖν, ναὸς αὕτη Κυρίου.
αὕτη δ' ἑαυτῆς παστὰς ἐστὶ καὶ κόρη.

Font. 1/3 Theod. Stud., *Carm.* 40, 1-2 (p. 189) 1 cf. Georg. Pis., *Hex.* 138 (p. 320); v. Io. Geom., *Carm. iamb.* 12, 11/13 3 cf. *An. Hymn. Gr.* I (p. 132, 203-205)

Trad. text. *S* (f. 164^v) *s* (f. 62^v) *b* (f. 60^v) *All.* (f. 137^v)

Ed. Cr. (304, 22-25) Mi. (88, 8-11) Cougny (III 370)

Crit. 2 ναὸς ἐστὶ] ναὸς ἐστὶ *b*

140

Εἰς τὴν Μεταμόρφωσιν

Σκίρτησον, αἰθήρ, ἄστρα καὶ σύ, φωσφόρε·
εἰ καὶ τὸ φῶς ἐκρυψε λάμψας δεσπότης,
ἀλλ' οὐτός ἐστιν ὅστις ὑμᾶς καινίσει
ὃ καὶ τὸ πρὶν δούς ἄστρα σοί, φῶς φωσφόρω.

Font. 1 Georg. Pis., *Her.* 13 (p. 194) 2 cf. Mt. 17, 2

Trad. text. *S* (f. 164^v) *s* (f. 62^v) *b* (f. 61^v) *All.* (f. 137^v)

Ed. Cr. (304, 26-30) Mi. (89) Cougny (III 371)

Crit. 3 ἀλλ'] ἄλλ' *S* 4 σοί] σοι *b* φωσφόρω] φωσφόρε *Mi*

141

Εἰς τὴν δεξιάν τοῦ βασιλέως Νικηφόρου

Ἡ δεξιὰ χεὶρ δεσπότης Νικηφόρος
Πάκτωλός ἐστιν καὶ ῥέει τὸ χρυσίον.

Font. 1/2 cf. Chr. Mit., *Carm.* 55, 1-3 (p. 49)

Trad. text. *S* (f. 164^v) *b* (f. 61^r) *All.* (f. 137^v)

Ed. Cr. (305, 1-3) Picc. (p. 137) Mi. (90) Cougny (III 334)

144

Εἰς τὸν ἅγιον Βασίλειον

Τὸ τοῦ πόθου πῦρ, ὁ στόλος πυρός, δέχου,
κἂν χόρτος ὦν τὸ ἴρόδον† ὑλικὸν φέρω.

Font. 1 [στόλος πυρός] Ex. 13, 22; Theod. Stud., *Cant.* 6, 1, 7 (p. 346); cf. *Vita Bas.* (p. 202)
1/2 cf. Is. 40, 6; I Petr. 1, 24 2 χόρτος] cf. Ps. 102, 15

Trad. text. *S* (f. 164^v) *b* (f. 61^r) *All.* (f. 137^v)

Ed. Cr. (305, 13-15) Mi. (92) Cougny (III 372) Scheidw. (p. 282)

Crit. 2 ἴρόδον] *S contra metrum, an δῶρον scribendum?*

145

Εἰς τὸν σταυρὸν

Τὸν σταυρὸν ὑψοῖς, ᾧ συνυψώθης ἄνω,
καὶ τοῦτον αἶρεις, ᾧ συνήρθης εἰς πόλον.
καὶ ταῦτα τῷ γράφοντι τῶν κακῶν δίδου
ἀποτρόπαιον τὸ τρόπαιον Κυρίου.

Font. 4 cf. Euseb., *De laud. Const.* 16, 3, 5 (p. 249)

Trad. text. *S* (f. 164^v) *b* (f. 61^v) *Vb* (f. 101^v) *All.* (f. 138^v)

Ed. Cr. (305, 16-20) Mi. (93) Cougny (IV 138)

Crit. **Tit.** Εἰς τὸν σταυρὸν] Ἰωάννου τοῦ Γεωμέτρου *Vb* 1 συνυψώθης] συνηψώθης
S b All.

146

Εἰς Νικηφόρον τὸν διδάσκαλον

Ἦ κληῖσιν ἔσχεν Ἑρμῆς τὴν Νικηφόρου,
ἢ Νικηφόρος ἔσχεν Ἑρμοῦ τὴν φύσιν.

Trad. text. *S* (f. 164^v) *b* (f. 61^v) *All.* (f. 138^v)

Ed. Cr. (305, 21-23) Picc. (p. 137) Mi. (94) Cougny (III 163)

Crit. 2 v. *in marg. exhibet S*

148

Εἰς τὸν ναόν

Κἂν μικρὸς ὧδε νῦν περιγράφει τόπος
τύπους προφητῶν, μαρτύρων, διδασκάλων,
ἀλλ' ἢ φέρουσα τὴν ἀλήθειαν μόνη
πίστις Μιχαήλ μέχρι καὶ πόλου φθάνει.

Trad. text. S (f. 164^v) b (f. 61^r) All. (f. 138^r)

Ed. Cr. (306, 3-7) Mi. (95) Cougny (III 373)

Crit. Tit. Εἰς τὸν ναόν] εἰς ναὸν b 1 τόπος] τύπος Cr.

149

Εἰς τὸν ναὸν τοῦ Στουδίου

Ἄϋλα φῶτα πυρφλόγα πρὸ τῆς πύλης |
καὶ λύχνον ἐκλάμποντα φωτὸς Κυρίου
καὶ τοῦ πόλου μίμημα τὸν δόμον βλέπω.
τὸ πνεῦμα ῥυπῶν, στῆθι τῆς πύλης ἄπο-
5 τὸν νοῦν δὲ λαμπρὸς, φαιδρὸς ὦν τὴν καρδίαν,
ἴθι, πρόβαινε φωτὶ φῶς προσλαμβάνων
πρὸς ναὸν ἄγνὸν ναὸς ἐμψυχωμένος.

f. 165^r

Font. 2 cf. Io. 5, 35 3 *Anth. Pal.* XIV 43, 1 (IV, p. 190); v. Io. Geom., *Carm. iamb.* 258, 1
6 cf. Greg. Naz. *Or.* 2, 7, 8 (p. 96); Greg. Naz., *Or.* 20, 1, 12 (p. 58) 7 cf. I Cor. 6, 19

Trad. text. S (f. 164^v-165^r) b (f. 61^r-61^v) All. (f. 138^r)

Ed. Cr. (306, 8-15) Mi. (96, 1-7) Cougny (III 299) Scheidw. (p. 280)

Crit. Tit. τοῦ] τόν Cr. 7 ναὸς ἐμψυχωμένος] ναὸν ἐμψυχωμένον b

150

Εἰς ἓν τὰ κάλλη τῶν ὄλων ἠθροισμένα
 ἄστρον, θαλάσσης, ἀέρος, γῆς καὶ πόλου
 ὧδε βλέπων, ἄνθρωπε, μὴ κάμοις βλέπων.

Font. 1 v. Io. Geom., *Carm. iamb.* 220, 2 et 223, 3 1/2 v. Io. Geom., *Carm. iamb.* 151, 1

Trad. text. *S* (f. 165^r) *b* (f. 61^v) *All.* (f. 138^r-138^v)

Ed. Cr. (306, 16-19) Picc. (p. 139) Mi. (96, 8-10) Cougny (III 300)

Crit. 3 κάμοις] κάμης *b*

151

Εἰ πάντα κάλλη γῆς ὁμοῦ τε καὶ πόλου
 καὶ πᾶσαν ὕλην τιμίαν ποθεῖς βλέπειν,
 ἀφείς τὰ πολλὰ γῆς περιτρέχειν πλάτη,
 λιπῶν τὰ μακρὰν οὐρανοῦ ζητεῖν βᾶθη
 5 ἔνταῦθα πάντα συνδραμόντα μοι σκόπει,
 τὸ τῶν ὄλων μίμημα, τὸν μικρὸν δόμον.
 ἄηρ μὲν οὗτος, ἄλλ<ος> αἰθήρ ἓν φάει,

Font. 1 v. Io. Geom., *Carm. iamb.* 150, 1/2 3/5 v. Io. Geom., *Carm. iamb.* 12, 62

Trad. text. *S* (f. 165^r-165^v) *b* (f. 61^v-62^r) *All.* (f. 138^r-139^v)

Ed. Cr. (306, 20 – 307, 30) Mi. (96, 11-54) Scheidw. (p. 287)

Crit. 7 ἄλλος] *scripsi cum Scheidw.*, ἀλλ'ὁ *S*, ἀλλ'ὁ *b All.*

- λίθων δὲ τούτων ἢ διαυγῆς λειότης
 ἄλλη δοκεῖ θάλασσα κυμάτων ἄνευ
 10 ὡς ἐν γαλήνῃ νῦν κατεστορεσμένη.
 αὐγῇ δὲ τούτων κιόνων καὶ λευκότης
 καὶ συχνὸν ἀστράπτουσα χροιαῖς τερπνότης,
 ὡς οἷα ῥεῖθρον ἑκτακείσης χιόνος
 λαμπρόν, διειδές, ἀψοφητί πως ῥέον
 15 ὡς πρὸς θάλασσαν ἄλλην ἐμβάλλει κάτω
 τοῖς ἑξαποστίλβουσιν ἐν πάτῳ λίθοις.
 αὐτὴν δὲ τὴν γῆν καὶ τὰ τῆς γῆς, εἰ θέλοις,
 αὐτῶν σκόπει μοι χρωμάτων τὸ ποικίλον
 καὶ τῶν γραφῶν τὸ κάλλος, ἄλλον ἐνθάδε
 20 λειμῶνα γραπτόν, ἐκ τέχνης εἰργασμένον,
 ἄνθη κομῶντα μὴ παρανθοῦντα χρόνῳ.
 εἰ δὲ πρὸς αὐτοὺς οὐρανοῦ τοὺς ἀστέρας
 ἢ σφαιραν αὐτὴν τοῦ πόλου ποθεῖς βλέπειν,
 τεῖνον σὸν ὄμμα· τμημα δὲ σφαιρας βλέπε
 25 ἄνωθεν χρυσοῦν φῶς ἀπαστράπτον μέγα,
 οὗ συνδραμοῦσα πᾶσα χροιαῖ ψηφίδων,
 ὡς ἐν τελοῦσα σῶμα συντεθειμένον
 ἕναστρον ἢ πάμφωτον ἠωρημένον,
 ὡς εἴπερ ἦν τὸ σύμπαν οὐρανοῦ πλάτος
 30 πάγχρους τις ἀστήρ εἰς διαυγάζων μόνος.

Font. 9/10 v. Io. Geom., *Carm. iamb.* 11, 11/12 20 Greg. Naz., *Carm.* II 1, 17, 4 (PG 37, 1262A4); v. Io. Geom., *Carm. iamb.* 223, 7

Trad. text. S (f. 165^v-165^v) b (f. 61^v-62^r) All. (f. 138^v-139^v)

Ed. Cr. (306, 20 – 307, 30) Mi. (96, 11-54) Scheidw. (p. 287)

Crit. 10 κατεστορεσμένη] κατεστομένη b All. 14 ῥέον] ῥέων All. 15 ἄλλην] ἄλλ(ειν) ut vid. S 17 θέλοις] θέλεις b 19 τῶν] τὸ b 21 παρανθοῦντα] παραθοῦντα S, παραραθοῦντα Cr. 25 ἀπαστράπτον] ἀπαστράπτων S 27 ἐν] ἐν b συντεθειμένον] συντεθειμένη b 28 ἠωρημένον] ἠωρημένον b 30 τις] τίς b

κόσμος μὲν οὕτω· πᾶν καλὸν τέρπου βλέπων.
 εἰ δ' ἔξεκαύθη εἰς ἔρωτα τὸν ἄνω,
 καὶ τὸν νοητὸν κόσμον ἐν τύπῳ βλέπε.
 Χριστὸς μὲν οὕτος, οὗ θρόνος λαμπρὸς πόλος,
 35 αὐτὴ δὲ μήτηρ, ἧς μόνης ἀγνῆς τόκος,
 οὗτος δὲ λύχνος, οὗ λόγος φῶς καὶ τρόπος,
 οὗτοι δὲ φλόξ, νοῦς, πνεῦμα, φῶς, πῦρ καὶ ξίφος.
 ἔῶ Σεραφίμ τάγμα μυριομμάτων,
 ἔῶ Χερουβίμ ἄρμα τῶν φλογοτρόφων |
 40 καὶ τᾶλλα φρικτὰ καὶ λέγειν τε καὶ βλέπειν.
 ἀλλ' εἶπερ ἦν τι κρᾶμα τῶν ἐναντίων
 κόσμου τε παντὸς τοῦ κάτω καὶ τῶν ἄνω,
 ἔν ἐστι τοῦτο καὶ καλείσθω νῦν μόνον
 βροτοῖς προπόντως τῶν καλῶν τὸ χωρίον.

Font. 32 cf. *An. Hymn. Gr.* V (p. 520, 169-170) 37 v. Io. Geom., *Carm. iamb.* 118, 1

Trad. text. S (f. 165^v-165^v) b (f. 61^v-62^v) All. (f. 138^v-139^v)

Ed. Cr. (306, 20 – 307, 30) Mi. (96, 11-54) Scheidw. (p. 287)

Crit. 31 κόσμος] κόσμον Cr. 37 δὲ om. b 38 τάγμα] τάγματι S, τάγματα Cr. 41 εἶπερ]
 ἦνπερ b 43 ἔν ἐστι] ἔνεστι S καλείσθω] λαλείσθω b

152

Εἰς τὴν Πεντηκοστὴν

Γλῶσσαι πυρὸς δηλοῦσι καὶ βροντῆς κρότος,
ὡς πᾶσαν ἐμπλήσουσι τὴν οἰκουμένην
τῶν βροντοφώνων οἱ πυρίστομοι λόγων.

Font. 1/3 cf. Act. 2, 2-4 2 ἐμπλήσουσι – οἰκουμένην] cf. Is. 23, 18 3 πυρίστομοι] v. Io. Geom., *Carm. iamb.* 112, 1

Trad. text. S (f. 165^v) b (f. 62^r) All. (f. 139^v)

Ed. Cr. (307, 31-33) Mi. (96, 55-57)

Crit. 3 τῶν om. b βροντοφώνων] *scripsi cum Cr.*, βροντοφόνων *codd.*

153

Νῦν μὲν συνῆλθε τῷ λέοντι φωσφόρος
καὶ μουσικὸν τέττιγες ἄδουσι μέλος·
νῦν καὶ πατὴρ ἔσπευσε συνδραμεῖν τέκνοις
καὶ μουσικοὺς ἔθαλψεν εἰς ᾧδὰς νέους·
5 νῦν καὶ γεωργὸς τὰς ἀπαρχὰς τῶν πόνων
χαίρων θεῶ διδωσι καὶ κροτεῖ μέγα·
νῦν καὶ σύ μοι φέροντι ταύτας τῶν λόγων

Trad. text. S (f. 165^v) b (f. 62^r-63^v) All. (f. 139^v)

Ed. Cr. (308, 1 – 309, 13) Mi. (97) Scheidw. (p. 282) Laux. 1998 (p. 153)

Crit. 3 τέκνοις] *scripsi cum Laux.*, τέκνον S b All. 7 νῦν καὶ] *m. c. scr. Laux.*, νῦν δὲ S b All., νῦν μὲν *prop. Scheidw.*

- μικρὰς ἀπαρχὰς καὶ δέχου καὶ προσδέχου.
 ἄλλω μὲν ἔστι λαμπρὸν ἐν βίῳ γένος,
 10 ἄλλω δὲ σεμνὸς καὶ μετάρσιος τρόπος,
 ἄλλω δὲ δεινὸς εἰς ὁμιλίαν λόγος,
 ἄλλος δὲ δώροις μὴ μολύνων τὴν χέρα
 ὡς σεμνὸν αὐχεῖ καὶ μέγα φρονεῖ μόνος,
 δοκεῖ δὲ τέμνειν τοῖς πτεροῖς τὸν ἄερα,
 15 ὡς Περσέα πλάττουσιν Ἑλλήνων λόγοι.
 ἐν σοὶ δὲ πάντα συνδραμόντα προσβλέπων
 τὰ τῶν καλῶν κάλλιστα, γῆς ἄστρον μέγα,
 τίνι κρατεῖν σε καὶ τίνος φήσω πλέον;
 βασίλειον μὲν καὶ γένος σοὶ καὶ τρόπος,
 20 ἀλλ' οὐδὲν ἦττον καὶ φρόνησις καὶ λόγος
 πάντων κατάρχων καὶ βασιλῆς καρδία
 κρατοῦσα παθῶν, ἡδονῶν ψυχοφθόρων.
 ποῖος δὲ κρείττων χρημάτων Ἀριστείδης,
 ποῖος Περικλῆς εἰς ἄδωρίαν μέγας,
 25 ποῖος δὲ Ῥαδάμανθυς ἢ Διὸς Μίνως,
 ὃς ἐν κρίσει τὰ πρῶτα σου λάβοι γέρα;
 τίς σωφρονῶν τοσοῦτον Ἀναξαγόρας;
 τούτους μὲν οὖν ἐῷμεν, εἰ δοκεῖ, κάτω,
 ὡς οὐχὶ πᾶσιν ἐν καθ' ἐν νικᾶς μόνον,
 30 πᾶσι δὲ πάντα καὶ πλέον πάντων δέ γε,
 τῷ καὶ νομίζειν μηδὲν εἶναι τι πλέον·

Font. 8 v. Io. Geom., *Met. Od.* 7, 50 (p. 398)

Trad. text. *S* (f. 165^v) *b* (f. 62^v-63^v) *All.* (f. 139^v)

Ed. Cr. (308, 1 – 309, 13) Mi. (97) Scheidw. (p. 282) Laux. 1998 (p. 153)

Crit. 8 post προσδέχου signum separationis exhibet *b All.* 10 ἄλλω] ἄλλο *S* 12 ἄλλος] *scripsi*, ἄλλω *S b All.* 18 τίνι] τείνει *S* φήσω] φράσω *b* 19 βασίλειον] βασιλικόν *prop. Scheidw.* 20 φρόνησις] *scripsi cum Cr.*, φρόνησιν *S b* 26 πρῶτα σου] πρῶτα σοῦ *S* 28 ἐῷμεν] ἐῷ μὲν *b*

οὔτοι μὲν οὖν κάτωθεν ὡς πόλου κόνις.
 ποῖον δὲ τῶν σῶν πρῶτον οὐκ ἔχω λέγειν·
 οὔτω με κύκλος σῶν καλῶν περιτρέχων
 35 ἀρχὴν ἐφευρεῖν οὐ δίδωσιν ἢ τέλος.
 ἐν φθέγξομαι δὲ λοιπὸν ἀρκοῦν καὶ μόνον·
 ὡς φωσφόρον μὲν οἱ σοφῶν φασὶ λόγοι
 ἰσοδρόμους ζεύξαντα πώλους ἐν πόλῳ
 τὸ φῶς κυκλεύειν ἐξ ὁμοζύγου τάχους,
 40 ἐν σοὶ δέ, λαμπτήρ, ἀρετῶν ἄρμα βλέπω
 ὡς ἡλίου τέθριππον ἄλλο πυρφόρον,
 ἰσοζύγως ἀστράπτων ἢ μᾶλλον στέφος
 ἐκλάμπων ὥσπερ ἰσοτίμοις μαργάραις.
 45 ἔδει γὰρ οὔτω τὸν τάλαντα τῆς δίκης
 ἀπανταχοῦ τιμῶντα κἂν τούτοις μόνον
 ἴσον φανῆναι τοῖς ἑαυτοῦ καὶ μόνοις.

Trad. text. *S* (f. 165^v) *b* (f. 62^r-63^v) *All.* (f. 139^v)

Ed. Cr. (308, 1 – 309, 13) Mi. (97) Scheidw. (p. 282) Laux. 1998 (p. 153)

Crit. 33 τῶν σῶν] *scirpsi*, τῶ σῶ *S*, τὸ σὸν *b* 44 τὸν] τὰ *b*

154

Εἰς τὴν Ὑπαπαντήν

Εἶδες, γέρον, βρέφος με· δεῦρο πρὸς πόλον
 ἰδεῖν τὸν αὐτὸν δημιουργὸν τοῦ χρόνου. |

Font. 1 cf. Lc. 2, 26 et 2, 30

Trad. text. *S* (f. 165^v) *s* (f. 138^v) *b* (f. 63^v)

Ed. Cr. (309, 14-16)

155

Εἰς τὸν Χριστόν

Ὁ μητρὸς ἐκτὸς πατρὸς ἀχρόνου τέκνον,
νῦν πατρὸς ἐκτὸς μητρὸς ἐγχρόνου βρέφος.

Font. 1/2 cf. Hebr. 7, 3; v. Io. Geom., *Carm. iamb.* 106, 1/2

Trad. text. *S* (f. 166^r) *b* (f. 63^r)

Ed. Cr. (309, 17-19) Mi. (98) Cougny (III 374)

Crit. **Tit.** Εἰς – Χριστόν] εἰς Χριστόν *S*

156

Εἰς τὸν Σοφοκλῆν

Δηλῶν τὰ πικρὰ τῷ γλυκεῖ τῶν ῥημάτων
ἀψίνθιον μέλιτι κερναῖς, Σοφόκλεις.

Font. 2 Greg. Naz., *Or.* 2, 12, 8 (p. 106); *Or.* 17, 6 (*PG* 35, 973A); Herm., *Past.* 33, 5 (p. 29)

Trad. text. *S* (f. 166^r) *La* (f. 49^r) *b* (f. 63^r)

Ed. Cr. (309, 20-22) Picc. (p. 139) Mi. (99) Cougny (III 199)

Crit. **Tit.** τὸν] *om. b* Σοφοκλῆν] Σοφοκλέα *Cr.* 2 κερναῖς] κερναῖ *S*, κερναῖ *b* Σοφόκλεις]
Σοφοκλῆς *Mi.*

157

**Εἰς τὸν Χριστόν, τὴν Θεοτόκον,
τὸν Πρόδρομον καὶ τοὺς ἀγγέλους**

**Τὸ φῶς, ὁ λύχνος, οἱ νόες καὶ λυχνία,
ψυχὴν διαυγάζετε καὶ βίον Πέτρου.**

Trad. text. *S* (f. 166^r) *s* (f. 133^r) *b* (f. 63^r)

Ed. Cr. (309, 23-26) Mi. (100) Cougny (III 375) Scheidw. (p. 283)

Crit. **1** Τὸ *legi nequit s* καὶ] *χῆ Scheidw.* **2** διαυγάζετε] διαυγάζοντες *S b*, διαυγάζουσι *Scheidw.*

158

Εἰς τὴν κοίμησιν τῆς Θεοτόκου

**Καὶ τὴν πνοὴν ἔγραψεν, οἶμαι, ζωγράφος,
εἰ μὴ θανοῦσαν τὴν κόρην τυποῦν ἔδει.**

Trad. text. *S* (f. 166^r) *s* (f. 133^r) *b* (f. 63^r)

Ed. Cr. (309, 27-29) Mi. (101, 1-2) Cougny (III 376, 1-2)

159

**Ταφῆ παρῆν σοι καὶ γραφῆ παρῆν πάλιν
υἱός, κόρη, σός, ὡς δοκῶ, τῷ ζωγράφῳ.**

Trad. text. *S* (f. 166^r) *s* (f. 133^r) *b* (f. 63^r)

Ed. Cr. (310, 1-2) Mi. (101, 3-4) Cougny (III 376, 3-4)

160

Ἐο πνεῦμα σὸν καὶ χεῖρα νῦν τοῦ ζωγράφου
κρατῶν ἔγραψε σὴν μετάστασιν, κόρη.

Trad. text. *S* (f. 166^r) *s* (f. 133^r) *b* (f. 63^r-63^v)

Ed. Cr. (310, 3-4) Mi. (101, 5-6) Cougny (III 377)

161

Καὶ πῶς τέθνηκας, ἦν σε καὶ γεγραμμένην
ὄρᾶν δοκοῦμεν τὴν αἰίζων κόρην
οὐκ ἀκριβῶς θνήσκουσαν, ἀλλ' ὑπνουμένην;

Trad. text. *S* (f. 166^r) *s* (f. 133^r) *b* (f. 63^v)

Ed. Cr. (310, 5-7) Mi. (101, 7-9) Cougny (III 378)

Crit. 1 σε] γε *Cougny* 2 ὄρᾶν] δρᾶν *Cr.*

162

Εἰς θυμιατήριον

Μὴ πῦρ ἀνάψης· χρυσός, ἄργυρος, λίθοι
φλέγουσιν ἀύγαῖς χωρὶς ἀνθράκων μύρα.

Font. 2 cf. Aesch., *Pers.* 504 ἀνθράκων μύρα] v. Io. Geom., *Carm. iamb.* 165, 4

Trad. text. *S* (f. 166^r) *s* (f. 138^v) *b* (f. 63^v)

Ed. Cr. (309, 20-22) Picc. (p. 139) Mi. (99) Cougny (III 199)

163

Ὄφθαλμόν ὕλη, τὸν λογισμόν τῇ τέχνῃ,
τέρπου δὲ τὴν αἴσθησιν ὁδομῇ τῶν μύρων.

Font. 2 v. Io. Geom., *Carm. iamb.* 164, 1

Trad. text. *S* (f. 166^r) *b* (f. 63^v)

Ed. Cr. (310, 10-11) Mi. (102, 3-4) Cougny (III 380)

164

Αἰσθήσεων τρεῖς ἔργον ἔν τέρπει πλέον·
Τριάς, σὲ πρώτην τῶν μύρων ἢ θυσία.

Font. 1 v. Io. Geom., *Carm. iamb.* 163, 2

Trad. text. *S* (f. 166^r) *b* (f. 63^v)

Ed. Cr. (310, 12-13) Cougny (III 381)

165

Τὸ μικρὸν ἔργον τῶν ὄλων μέγας τύπος·
αἰθὴρ ὁ χρυσός, ἄργυρος φῶς, οἱ λίθοι
ἄστρον χορεῖαι· τοὺς ὑπερθεν καὶ πόλου
τύποι παρεμφαίνουσιν, ἄνθρακες, μύρα
5 ἦν πᾶς λατρεύει θυσίαν τῷ δεσπότη.

Trad. text. *S* (f. 166^r) *b* (f. 63^v)

Ed. Cr. (310, 14-18) Cougny (III 382)

Crit. 4 τύποι] τύπους *Cougny*

166

Πεντάς, τετράς, τριάς τε καὶ δυὰς στίχων·
 τριάς μὲν ἡμῖν, ἡ δυὰς δ' Ἐπικούρω,
 Πλάτωνι πεντάς, ἡ τετράς Πυθαγόρα,
 σοὶ δ' ἂν γένοιτο πάντα τῷ φίλῳ φίλα,
 5 Τριάς δὲ πρῶτα κἀνθάδε σχοίη γέρα.

Font. 4 cf. Iambl., *In Nic.* (p. 35, 1-6)

Trad. text. S (f. 166^r) b (f. 63^v)

Ed. Cr. (310, 19-23) Cougny (III 383)

168

Εἰς τὸν ἅγιον Στέφανον

Στέφανος ὄντως ὁ Στέφανος μαρτύρων·
 ἀρχὴ παθῶν γὰρ καὶ νόμων ἔφυ τέλος,
 ὡς καὶ φονευταῖς συμπαθῆς ἐκ καρδίας.

Font. 1 v. Io. Geom., *Carm. iamb.* 169, 4 et 170, 5/6 1/2 cf. Chr. Mit., *Calend.* 27, 1-2 (I, p. 377) 2 νόμων] cf. Act. 6, 13 3 cf. Act. 7, 60

Trad. text. S (f. 166^r) b (f. 63^v)

Ed. Cr. (311, 4-7) Mi. (104, 1-3) Cougny (III 386)

169

Ὦς λαμπρὸν ὁ Στέφανος ἔπλεξε στέφος
λίθοις φρονευτῶν, μαργάροις τῶν δακρύων,
ἅπερ κατέρρει τοὺς φρονευτὰς δακρύων.
στέφανος οὗτος ἀρετῶν καὶ μαρτύρων.

Font. 4 στέφανος – μαρτύρων] v. Io. Geom., *Carm. iamb.* 168, 1 et 170, 5/6

Trad. text. S (f. 166^r) b (f. 63^v-64^r)

Ed. Cr. (311, 8-11) Mi. (104, 4-7) Cougny (III 387)

170

Οἱ φωτὸς ἐχθροί, τοῦ σκότους οἱ προστάται
τὸν μάργαρον σὲ χωννύουσι τοῖς λίθοις·
αὐτὸς δὲ τούτους προσλαβὼν εἰς πᾶν μέλος,
βάψας ἐρυθροὺς ἄνθεσι τῶν αἱμάτων
5 ὄλος στέφανος ἐκ λίθων καὶ μαργάρων
λαμπρὸς προήχθης ταύτου† καὶ τῶν μαρτύρων.

Font. 5/6 στέφανος – μαρτύρων] v. Io. Geom., *Carm. iamb.* 168, 1 et 169, 4

Trad. text. S (f. 166^r) b (f. 64^r)

Ed. Cr. (311, 12-17) Mi. (104, 8-13) Cougny (III 388) Scheidw. (p. 283)

Crit. 1 προστάται] πρωστάται S, πρωτοστάται Cougny 2 μάργαρον] μαργάροις Cougny
6 αὐτοῦ] *contra metrum* S b αὐτοῦ – μαρτύρων] ἀρετῶν καὶ μαρτύρων Scheidw.

171

Ἐξ οὐρανοῦ χθές δεσπότης πρὸς τὴν χθόνα,
 ἐκ γῆς ὁ δοῦλος σήμερον πρὸς αἰθέρα
 ἄνεισι φαιδρός· ἀλλ' ἐκεῖ τὸν δεσπότην
 τῷ πατρὶ συγκάθεδρον ἔνσαρκον βλέπων
 5 πληροῖ πρὸ πάντων τὸ χρέος τῶν αἰμάτων.

Font. 3/4 cf. Act. 7, 55-56 5 cf. Eph. 1, 7

Trad. text. *S* (f. 166^v) *b* (f. 64^r)

Ed. Cr. (311, 18-22) Mi. (104, 14-18) Cougny (III 389)

172

Λόγοις ὁ βάλλων καρδίας Χριστοκτόνων
 βάλλη λίθοις τὸ σῶμα μαρτυροκτόνων,
 εὐχαῖς ἀμείβη τὰς βολὰς καὶ δακρυοῖς·
 ἀνθ' ὧν στέφη, Στέφανε, τρίπλοκον στέφος |
 5 τῶν δογμάτων εὐχῶν τε καὶ παθημάτων.

Font. 3 cf. Act. 7, 60

Trad. text. *S* (f. 166^v-166^v) *b* (f. 64^r)

Ed. Cr. (311, 23-27) Mi. (104, 19-23) Cougny (III 390)

173

Εἰς τοὺς ἁγίους Στέφανον καὶ Παῦλον

Ὁ συμφρονευτῆς τοῖς φρονευταῖς Στεφάνου
 νῦν συγχορευτῆς καὶ σύναθλος Στεφάνου
 ὤφθη, διώκων τοὺς φρονευτὰς Στεφάνου.

Font. 1 cf. Act. 7, 58 1/3 v. Io. Geom., *Carm. iamb.* 174, 1/2

Trad. text. S (f. 166^v) s (f. 133^r) b (f. 64^r)

Ed. Cr. (312, 1-4) Mi. (105, 1-3) Cougny (III 392)

Crit. **Tit.** Εἰς – Παῦλον] εἰς τὸν ἅγιον Στέφανον Cr

174

Ὁ πρὶν διώκτης καὶ φρονευτῆς Στεφάνου
 καὶ νῦν διώκων τὴν σφαγὴν τοῦ Στεφάνου·
 ζήλω δὲ ταύτης γῆς περιτρέχων κύκλα
 εἴληφε ταύτην καὶ Στεφάνου τὸ στέφος.

Font. 1/2 cf. Act. 8, 1; Gal. 1, 13 et 1, 23; I Cor. 15, 9; Phil. 3, 6; v. Io. Geom., *Carm. iamb.* 173, 1/3

Trad. text. S (f. 166^v) s (f. 133^r) b (f. 64^r)

Ed. Cr. (312, 5-8) Mi. (105, 4-7) Cougny (III 391)

175

Εἰς Φιλόστρατον τὸν Λήμνιον

Τέττιξ, ἀηδῶν καὶ χελιδῶν καὶ κύκνος
 μικρὰ βροτοὺς τέρπουσιν ᾠδαῖς ἐμφύτοις,
 ὡς πρὶν τὰ καινὰ καὶ τετεχνιτευμένα,
 ῥήτορ, μέλη σὰ τοῦ μέλιτος ἠδίω.

Font. 4 cf. Hom., *Il.* 1, 249

Trad. text. *S* (f. 166^v) *b* (f. 64^v-64^r)

Ed. Cr. (312, 9-13) Picc. (p. 140) Cougny (III 225)

Crit. 3 πρὶν] πρὸς *Picc* 4 ῥήτορ] *scripsi cum Picc.*, ῥήτωρ *S b*

176

Οὐ πῦρ πόλου πέπτωκεν εἰς Λῆμνον πάλαι,
 ἔξ οὐρανοῦ ῥήτωρ δὲ πῦρ ἦκε πνέων·
 ἴσασι, ῥήτορ, οἱ λόγους σοὺς εἰδότες.

Font. 1 cf. Hom., *Il.* 1, 592-593; Heracl., *Quaest. Hom.* 27, 3 (p. 34); Phot., *Lex.* λ 270 (p. 504)

Trad. text. *S* (f. 166^v) *b* (f. 64^v)

Ed. Cr. (312, 14-16) Picc. (p. 140) Cougny (III 226)

177

Εἰς τὸν Λιβάνιον

Ἦ κλῆσις ἀρμόζουσα, Λιβανιέ, σοι.
ὥσπερ λιβάς μέλιτος ἐκ λόγων ῥέει.

Trad. text. *S* (f. 166^v) *b* (f. 64^v)

Ed. Cr. (312, 17-19) Picc. (p. 140) Cougny (III 227)

Crit. **Tit.** Εἰς τὸν Λιβάνιον] τὸν *om. b*

178

Εἰς τὴν κοίμησιν τῆς Θεοτόκου ἐκ τοῦ Χριστοῦ

Γῆν ἐκ πόλου μοι, γῆς ἐγὼ σοι <τὸν> πόλον
ἰδοὺ βατὸν τίθημι, μῆτερ παρθένε.

Font. 1/2 cf. Io. Chrys., *In ascens. Christ.* (p. 118)

Trad. text. *S* (f. 166^v) *s* (f. 133^r) *b* (f. 64^r)

Ed. Cr. (312, 20-22) Mi. (106)

Crit. 1 τὸν] *m. c. add. Mi., om. codd.*

179

Ἐπιτύμβια εἰς τὸν πατριάρχην κυρὸν Πολύευκτον

- **Τίνος σύ, τύμβει;** – **Τῶν καλῶν πάντως τάφος.**
 – **Τὸ σῶμα πῶς δὲ φροῦδον;** – **Ἐξ αἰτίας.**

Font. **1** τίνος – τύμβει] cf. Io. Geom., *Carm. iamb.* 182, 1 et 185, 1 τῶν – τάφος] v. Io. Geom., *Carm. iamb.* 186, 1 et 195, 2 2 Eur., *Heracl.* 703 et *Or.* 390

Trad. text. *S* (f. 166^v) *b* (f. 64^v)

Ed. Cr. (312, 23-25) Picc. (p. 140) Mi. (107, 1-2) Cougny (II 752)

180

**Ὁ τύμβος οὗτος σοί, Πολύευκτε, κλίμαξ,
 ἐφ' ἧς σὺ βαίνων ἔδραμες πρὸς αἰθέρα.**

Font. **2** cf. Nonn., *Dionys.* 32, 37 (X, p. 103)

Trad. text. *S* (f. 166^v) *b* (f. 64^v)

Ed. Cr. (312, 26-27) Picc. (p. 140) Mi. (107, 3-4) Cougny (II 753)

Crit. **1** σοί] *scripsi cum Cr.*, σὺ *S b*

181

Ὅ νοῦν θεωθεῖς, ὡς ὄρει κρυβεῖς λίθῳ
δόςξαν βροτῶν πέφρευγεν, οὐ τέθνηκέ σοι.

Font. I κρυβεῖς λίθῳ] v. Io. Geom., *Carm. iamb.* 187, 1 2 cf. Eur., *Andr.* 319

Trad. text. S (f. 166^v) b (f. 64^v)

Ed. Cr. (313, 1-2) Picc. (p. 141) Mi. (107, 5-6) Cougny (II 754)

Crit. I νοῦν] νοῦς b λίθῳ] an λίθε *scribendum*?

182

– Τίνος σύ, τύμβει; – Μὴ μάθοις μὲν, εἰ φράσεις·
«ὦ ποῖος οἶον· ὦ πόσος κρύπτει πόσον».

Font. I τίνος – τύμβει] v. Io. Geom., *Carm. iamb.* 179, 1 et 185, 1

Trad. text. S (f. 166^v) b (f. 64^v)

Ed. Cr. (313, 3-4) Picc. (p. 141) Mi. (107, 7-8) Cougny (II 755)

Crit. I μὲν εἰ] ἐπει *Cr.*

183

Ὁ πᾶσι φευκτὸς εὐκτὸς ἔστι νῦν τάφος
τὸν εὐκτικὸν κλήσει τε καὶ τρόποις φέρων.

Trad. text. *S* (f. 166^v) *b* (f. 64^v)

Ed. Cr. (313, 5-6) Picc. (p. 141) Mi. (107, 9-10) Cougny (II 756)

Crit. 1 εὐκτὸς] ἔκτὸς *S*

184

Θνητὸς δυσὶν σύ, τῷ τόκῳ καὶ τῷ τάφῳ,
δυσὶν δ' ἄλλος, τῷ βίῳ καὶ τῷ πόνῳ.

Trad. text. *S* (f. 166^v) *b* (f. 64^v)

Ed. Cr. (313, 7-8) Picc. (p. 141) Mi. (107, 11-12) Cougny (II 757)

Crit. 1 δυσὶν] *scripsi cum Cougny*, *δυσὶ codd.* 2 δυσὶν] *scripsi cum Cougny*, *δυσὶ codd.*

185

– Τίνος σύ, τύμβε; – Νυκτὶ τοῦτό σοι φράσω,
μήπως ἀκούσας ἥλιος λάμψη κάτω.

Font. 1 v. Io. Geom., *Carm. iamb.* 179, 1 et 182, 1 2 v. Io. Geom., *Carm. iamb.* 189, 2

Trad. text. *S* (f. 166^v) *b* (f. 64^v)

Ed. Cr. (313, 9-10) Picc. (p. 141) Mi. (107, 13-14) Cougny (II 758)

186

**Τὰ χρηστὰ πάντα τύμβος εἰς ἔνδον φέρει·
εἰς εἶχε καὶ γὰρ πάντα πάντων ἐν βίῳ.**

Font. 1 v. Io. Geom., *Carm. iamb.* 179, 1 et 195, 2

Trad. text. *S* (f. 166^v) *b* (f. 64^v)

Ed. Cr. (313, 11-12) Picc. (p. 141) Mi. (107, 15-16) Cougny (II 759)

187

**Οὐ νεκρὸς εἶ σύ· πλὴν κρυβεῖς λίθῳ μόνον
Θεοῦ πρόσωπον, οὐκ ὀπίσθια βλέπεις.**

Font. 1 κρυβεῖς λίθῳ] v. Io. Geom., *Carm. iamb.* 181, 1 2 cf. Ex. 33, 23; Georg. Pis., *Hex.* 861-862 (p. 362)

Trad. text. *S* (f. 166^v) *b* (f. 65^v)

Ed. Cr. (313, 13-14) Picc. (p. 141) Mi. (107, 17-18) Cougny (II 760)

188

**Ἐν νυκτὶ κλέψας μὴ μάτην αὖχει, Χάρων·
οὐκ ἦν σὸς οὗτος, οὐδὲ μοίρας τῆς κάτω.**

Font. 1/2 v. Io. Geom., *Carm. iamb.* 196, 1/2

Trad. text. *S* (f. 166^v) *b* (f. 65^v)

Ed. Cr. (313, 15-16) Picc. (p. 142) Mi. (107, 19-20) Cougny (II 761)

189

**Ἐν νυκτὶ θνήσκεις, ἥλιον δὲ λανθάνεις,
ὅπως συνεῖς τὸ πρᾶγμα μὴ λάμψη κάτω.**

Font. 2 v. Io. Geom., *Carm. iamb.* 185, 2

Trad. text. *S* (f. 166^v) *b* (f. 65^r)

Ed. Cr. (313, 17-18) Picc. (p. 142) Mi. (107, 21-22) Coughy (II 762)

190

**Ἵ φωτὸς υἱὸς προφθάσας τὴν ἡμέραν
τὸν Χριστὸν εὔρεν ἥλιον, φῶς, ἡμέραν.**

Trad. text. *S* (f. 166^v) *b* (f. 65^r)

Ed. Cr. (313, 19-20) Picc. (p. 142) Mi. (107, 23-24) Coughy (II 763)

191

**– Ἵ τύμβος εἰς τί; – Μαρτυρεῖ τεθηγκότι
ὡς οὐδὲν ἔσχε πλὴν τρίπηχυν νῦν λίθον.**

Trad. text. *S* (f. 166^v) *b* (f. 65^r)

Ed. Cr. (313, 21-22) Picc. (p. 142) Mi. (107, 25-26) Coughy (II 764)

Crit. 2 πλὴν] πλὴν *S*

192

– Μάτην ὁ τύμβος; – Τῆ φύσει μάρτυς μόνον
τοῦ μὴ δοκῆσαι φάσμα τὸν τεθνηκότα.

Trad. text. *S* (f. 166^v) *b* (f. 65^r)

Ed. Cr. (314, 1-2) Picc. (p. 142) Mi. (107, 27-28) Cougny (II 765)

193

Ὅ πρὶν στυγητός, νῦν πεφιλμένος τάφος·
κᾶν γὰρ στυγητός, ἀλλὰ τοῦ πεφιλμένου.

Trad. text. *S* (f. 166^v) *b* (f. 65^r)

Ed. Cr. (314, 3-4) Picc. (p. 142) Mi. (107, 29-30) Cougny (II 766)

194

Σοὶ ζῶντι σῶμα τύμβος· ἐν τύμβῳ δέ γε
θεὶς τοῦτο νῦν ζῆς, τὸν τάφον κρύψας τάφω.

Trad. text. *S* (f. 166^v) *b* (f. 65^r)

Ed. Cr. (314, 5-6) Picc. (p. 142) Mi. (107, 31-32) Cougny (II 767)

195

**Διπλοῦς ὁ τύμβος· εἷς φρενός, νοός, λόγων,
καλῶν τε πάντων· εἷς δὲ τοῦ τεθηηκότος.**

Font. 2 καλῶν – πάντων] v. Io. Geom., *Carm. iamb.* 179, 1 et 186, 1

Trad. text. *S* (f. 166^v) *b* (f. 65^r)

Ed. Cr. (314, 7-8) Picc. (p. 142) Mi. (107, 33-34) Cougny (II 768)

196

**Κἂν οὐδὲν ἔσχεις, πλὴν ἐφωράθης, Χάρων·
κακοῦργος ὦν κλώψ νυκτὶ τοῦτον ἄρπάσας.**

Font. 1/2 v. Io. Geom., *Carm. iamb.* 188, 1/2

Trad. text. *S* (f. 166^v) *b* (f. 65^r)

Ed. Cr. (314, 9-10) Picc. (p. 142) Mi. (107, 35-36) Cougny (II 769)

197

**Μὴ συνθανεῖν σοι πάντας αἴτιος τάφος·
τρίπηχυς ὦν γὰρ πάντας οὐ κρύπτειν σθένει.**

Trad. text. *S* (f. 166^v) *b* (f. 65^r)

Ed. Cr. (314, 11-12) Picc. (p. 143) Mi. (107, 37-38) Cougny (II 770)

Crit. 2 κρύπτειν] κρύπτει *S*

198

Τετράστιχα

Γηρῶν κατ' ἄμφω καὶ φρένας καὶ τὰς τρίχας,
ὡς καινὸν εἶχες πνεῦμα καὶ τὴν καρδίαν |
<
..... >

Trad. text. *S* (f. 166^v) *b* (f. 65^r)

Ed. Cr. (314, 13-15) Picc. (p. 143)

Crit. **1** γηρῶν] γαρῶν *S* **2** τήν] *om.* Picc. *post 2 lacunam statui*

199

Εἰς τὴν ὀσίαν Μαρίαν τὴν Αἰγυπτίαν

Ἔχει πάχος τι καὶ τὸ χρῶμα, ζωγράφει,
πρὸς τὸ σκιῶδες σῶμα τῆς Αἰγυπτίας·
ταύτην πρὸς ἐμφέρειαν εἰ γράψαι θέλεις,
ἀφείς τὸ χρῶμα, γράψον εἰς ἀϋλίαν.
5 εἰ δ' οὐκ ἐφικτὸν τῆς τέχνης ἡττωμένης, |
τὴν ζῶσαν ὡς ἀϋλον ὕλη μὴ γράφει.

f. 167^r

Trad. text. *S* (f. 167^r) *s* (133^v) *Va* (f. 145^v) *Pa* (f. 372^r) *Lb* (f. 289^v) *D* (f. 337^v) *b* (f. 65^r, f. 40^v-41^r)

Ed. Cr. (314, 16) Coughy (IV 139) Miller (I 243) Treu (46) Lambros (344)

Crit. **Tit.** Εἰς – Αἰγυπτίαν] *om.* *S Va Lb*, Εἰς τὴν αὐτὴν *s*, Εἰς τὴν ὀσιομάρτυρα μαρίαν *D*, προσοῦχ *b 1* πάχος τι] τι πάχος *Lampros* χρῶμα] σῶμα *Lampros 3* ταύτην] εἰ γοῦν *Lb* εἰ – θέλεις] εἰ θέλεις γράψαι *Pa*, ταύτην ἐγγράφεις *Lb*, γράφειν θέλεις *Lampros 4* γράψον εἰς] γράφει πρὸς *Lb*, ἀυλίαν] ἀηλίαν *D 5* εἰ δ' οὐκ ἐφικτόν] εἰ δ' οὐκ ἀφικτόν *D*, εἰ δὲ οὐκ ἔχεις πῶς *Lampros* τῆς – ἡττωμένης] τῆ τέχνη οὕτω γράφειν *Lb*

201

Εἰς τὰς Ἀθήνας καὶ τὴν Κωνσταντινούπολιν

Ἐρεχθέως ἀνῆκεν ἡ γῆ τὴν πόλιν,
 ἀλλ' οὐρανὸς καθῆκε Ἑρώμην τὴν νέαν·
 κρεῖττον τὸ κάλλος, γῆς ὅσον λαμπρὸς πόλος.

Font. 1 cf. Eur., *Ion* 267-269 1/3 cf. Greg. Naz., *Carm.* II 1, 10, 4-6 (p. 54)

Trad. text. *S* (f. 167^r) *b* (f. 65^v)

Ed. Cr. (315, 3-6) Picc. (p. 143) Mi. (109) Cougny (III 228)

Crit. 2 καθῆκε] ἀνῆκε Picc.

202

Εἰς τοὺς σοφοὺς τῶν Ἀθηνῶν

Οἱ τῶν Ἀθηνῶν, εὐστομεῖτε τοὺς πάλαι
 σοφοὺς Πλάτωνα, Σωκράτα, Ξενοκράτα,
 Ἐπικούρου, Πύρρωνα, Ἀριστοτέλα,
 οὐκ ἔστιν ὑμῖν πλὴν Ὑμηττὸς καὶ μέλι,
 5 θῆκαι τὲ νεκρῶν, τῶν σοφῶν τὰ πνεύματα·
 πολεῖ παρ' ἡμῖν πίστις, οἱ σοφοὶ λόγοι.

Font. 1 οἱ – Ἀθηνῶν] v. Io. Geom., *Carm. iamb.* 203,1 et 204, 1

Trad. text. *S* (f. 167^r) *b* (f. 65^v)

Ed. Cr. (315, 7-13) Picc. (p. 143) Mi. (110, 1-6) Cougny (V 59)

Crit. 2 Σωκράτα Ξενοκράτα] Σωκράτει Ξενοκράτει *Cougny* 3 Ἀριστοτέλα] Ἀριστοτέλει *Cougny* 5 θῆκαι] θῆκε *a. corr. sed ai s. l. scr. S* 6 οἱ] •ὐ *Cougny*

203

Ἦ τῶν Ἀθηνῶν, προσκύνει τὴν δεσπότην.
 ἀρχεῖς ἐλαίαν, σκῆπτρα δ' αὕτη τοῦ κράτους·
 μέλι σύ, τοὺς μέλιτος ἠδίοις λόγους
 αὕτη σοφιστῶν καὶ σοφῶν· σὺ τὸν Ξέρξην,
 5 αὕτη τέθεικε δοῦλα πάντα τῷ κράτει
 καὶ σὲ πρὸ πάντων· προσκύνει τὴν δεσπότην.

Font. 1 ἡ – Ἀθηνῶν] v. Io. Geom., *Carm. iamb.* 204, 1

Trad. text. S (f. 167^r) b (f. 65^v)

Ed. Cr. (315, 14-19) Picc. (p. 144) Mi. (110, 7-12) Cougny (IV 140)

204

Εἰς τὴν Νίκαιαν

Ἦ τῶν Ἀθηνῶν, ταῖς ἐλαίαις μὴ φρόνει·
 Νίκαια ταύταις καὶ πρὸ τούτων ἀμπέλοις,
 λειμῶσι, κήποις, δένδρεσι, ζώοις, λίμνη
 νικῶσα πᾶσι, καὶ κέκληται προσφόρως.

Font. 1 ἡ – Ἀθηνῶν] v. Io. Geom., *Carm. iamb.* 203, 1 4 καὶ – προσφόρως] v. Io. Geom.,
Carm. iamb. 257, 1

Trad. text. S (f. 167^r) b (f. 65^v)

Ed. Cr. (315, 20-24) Picc. (p. 144) Mi. (111, 1-4) Cougny (III 229) Scheidw. (p. 284)

205

**Τρεῖς εἰς ἐλαίαν εἰσὶν εὐφρεῖς πόλεις·
Νίκαια καὶ Πραϊνεστός, ἢ τ' Ἐρεχθέως.**

Trad. text. *S* (f. 167^r) *b* (f. 65^v) *ba* (f. 21^v)

Ed. Cr. (315, 25-26) Picc. (p. 144) Mi. (111, 5-6) Cougny (III 230)

208

Εἰς τὸν βίον

**Ψυχὴ, τί φεύγεις τοὺς καθ' ἡμέραν πόνους;
οὐκ ἔστιν εὐρεῖν τῆς ἀλυπίας τέχνην.
τὴν γῆν ἀκάνθας, τὸν βίον δὲ φροντίδας
φέρειν ὁ πλάστης ἐξεθέσπισεν· φέρε.**

Font. 2 ἀλυπίας τέχνην] Antiph., *Test.* 6, 3 (p. 552); Phot., *Bibl.* 259 (p. 42, 17-18); cf. Men. *Sent.* 570 (p. 356) 3/4 cf. Gen. 3, 17-19

Trad. text. *S* (f. 167^r) *s* (f. 132^v) *b* (f. 65^v)

Ed. Cr. (316, 17-21) Picc. (p. 146) Mi. (112) Cougny (IV 135)

209

Εἰς ἑαυτόν

Λυσσᾷ μὲν ἡ σὰρξ, ἀλλὰ τὸ πνεῦμα φλέγει·
 κάκειθεν ἔνθεν ἔλκομαι· Χριστέ, κρίνον·
 τῷ κρείττονι πλέον τι χείρονος δίδου.

Font. 1 cf. Gal. 5, 17; Mt. 26, 41 2 Χριστέ κρίνον] cf. Io. 8, 15-16

Trad. text. S (f. 167^r) s (f. 132^v) b (f. 65^v-66^r)

Ed. Cr. (316, 22-25) Mi. (113, 1-3) Cougny (IV 134)

210

Οἷμοι, καθ' ἡμῶν καὶ πάλιν τὰ πυρφόρα
 πέμπει φλογίζων καρδιῶν ὁ τοξότης
 βέλη τὰ πικρὰ καὶ μέλιτος ἡδίω,
 βέλη τὰ δεινὰ καὶ ποθεινὰ· τῇ νόσω
 5 ἔστηκα βληθείς, ἐξερύσαι δ' οὐ θέλω·
 ὦθῶ καθ' αὐτοῦ τὸ ξίφος, θανεῖν θέλω·
 ποθῶ φλέγεσθαι, τραυματίζεσθαι πλέον. |
 ὦ δεινὰ δεινῶν, ποῖον ὕδωρ τὴν φλόγα
 σβέσει; τὸ πικρὸν ποῖος ἐλκύσει βέλος;

f. 167^v

Font. 1/2 v. *Dig. Acrit. Grott.* 3, 5 (p. 44) 3 Theocr., *Idyll.* 23, 5 (p. 99)

Trad. text. S (f. 167^r-167^v) s (f. 132^v) b (f. 66^r)

Ed. Cr. (316, 26 – 317, 7) Mi. (113, 4-14) Cougny (IV 133)

Crit. 7 τραυματίζεσθαι] τραυματίζεσθε S 9 ποῖος] ποῖον Cr.

- 10 ὕδωρ τὸ σὸν ζῶν, Χριστέ μου, καὶ σὸς λόγος.
 χρῆσαι, λυτρωτά, συντόμως τοῖς φαρμάκοις.

Font. 10 Io. 4, 10 et 7, 38

Trad. text. S (f. 167^v-167^r) s (f. 132^v) b (f. 66^r)

Ed. Cr. (316, 26 – 317, 7) Mi. (113, 4-14) Cougny (IV 133)

213

Ὡς ἐκ τοῦ Λαζάρου

Ἐδάκρυσας, βροτὸς γάρ· ἡγείρας δέμας.
 Θεὸς γάρ αὐτὸς καὶ πνοὴ πάντων ἔφυς.

Font. 1 cf. Io. 11, 35 1/2 cf. Andreas Cretensis, *Canon in Lazarum*, ode 4, 2: ἐδάκρυσας, Κύριε, ἐπὶ Λαζάρῳ δειξας ὅτι ἄνθρωπος εἶ καὶ ἡγείρας, Δέσποτα, τὸν τεθνεῶτα καὶ ἔδειξας τοῖς λαοῖς ὅτι Ἰῶς εἶ τοῦ Θεοῦ, in *Triodion*, p. 584 2 [πνοὴ πάντων] v. Io. Geom. *Carm. iamb.* 84, 1

Trad. text. S (f. 167^v) s (f. 138^v) b (f. 66^r)

Ed. Cr. (318, 16-18) Mi. (115, 1-2) Cougny (III 393)

214

**Ἄπνους, σεσηπῶς, χειρίαις ἐσφιγμένους,
ἔμπνους νεάζων ἄλλεται φωνῆ μόνη.**

Font. **1** v. Io. Geom., *Carm. iamb.* 215, 1 [χειρίαις ἐσφιγμένους] cf. Io. 11, 44 **1/2** Andreas Cretensis, *Canon in Lazarum*, ode 8, 3: Ὁ τεταρταῖος ὀδωδῶς, καὶ χειρίαις συνειλημμένος ἤλατο ἔμπνους ὁ ἄπνους φωνοῦντός σου, Κύριε, in *Triodion*, p. 588 **2** cf. Io. 11, 43

Trad. text. *S* (f. 167^v) *b* (f. 66^r)

Ed. Cr. (318, 19-20) Mi. (115, 3-4) Cougny (III 394)

215

**Ἄπνω, λυθέντι, χειρίαις ἐσφιγμένω
λόγω πνοῆν ῥῶσιν τε καὶ λύσιν δίδου.
ὄντως Δόγος σὺ καὶ τὸ πᾶν κτίζων λόγῳ.**

Font. **1** v. Io. Geom., *Carm.* 214, 1 [χειρίαις ἐσφιγμένους] cf. Io. 11, 44

Trad. text. *S* (f. 167^v) *b* (f. 66^r)

Ed. Cr. (318, 21-23) Mi. (115, 5-7) Cougny (III 395)

Crit. **2** ῥῶσιν τε] *scripsi*, ῥῶσιν τὲ *S*, ῥυσιν τε *b*

216

Εἰς ῥάβδον σιδηρᾶν

Ῥάβδος, προφήτης ἦν ἔφη, σιδηρέα.

Font. 1 Ps. 2, 9; Apoc. 2, 27; 12, 5 et 19, 15

Trad. text. *S* (f. 167^v) *b* (f. 66^r)

Ed. Cr. (318, 24-25) Mi. (116)

217

Εἰς Ἰάμβλιχον

**Οὐδέν τὸ πείσαν, ὡς δοκῶ, τοὺς πρὶν λέγειν
ὡς οὐρανοῦ κάτεισι τῶν ψυχῶν γένος,
ἀλλ' ἢ πτερωτὸς καὶ τρέχων τὸν αἰθέρα
καὶ πᾶν περῶν ὕψωμα νοῦς Ἰαμβλίχου.**

Font. 3/4 v. Io. Geom., *Carm. iamb.* 36, 2

Trad. text. *S* (f. 167^v) *b* (f. 66^r)

Ed. Cr. (318, 26 – 319, 2) Picc. (p. 146) Cougny (III 236)

Crit. 4 περῶν] *scripsi cum Picc.*, πετερῶν *S b*

218

**Τρεῖς οἶδα πρώτους τῆς ἐπιστήμης στύλους·
Ἄριστοτέλην, Πλάτωνα, Πυθαγόραν.**

Trad. text. *S* (f. 167^v) *b* (f. 66^v)

Ed. Cr. (319, 3-4) Picc. (p. 146) Mi. (117) Cougny (III 238)

219

Εἰς τὴν Θεοτόκον

**Τὴν παρθένον καὶ σῶμα καὶ τὴν καρδίαν
ὁ σῶμα καὶ νοῦν τοῖς πόνοις ἐφθαρμένος
Ἰωάννης ἔγραψεν ἄμφω ῥωννύειν.**

Trad. text. *S* (f. 167^v) *b* (f. 66^v)

Ed. Cr. (319, 5-8) Mi. (118)

219a

Εἰς τὸν ναὸν τοῦ Σωτῆρος

Χρυσός, λίθοι γῆς· ἡ δὲ τέχνη σοῦ, Λόγε.

 Font. 1 v. Io. Geom., *Carm. iamb.* 221, 2 et 223, 2

 Trad. text. *S* (f. 167^v) *b* (f. 66^v)

 Ed. Cr. (319, 9) Mi. (118)

 Crit. **Tit.** Εἰς – Σωτῆρος] *legi nequit S*

220

Τῆς γῆς τὰ τερπνά καὶ τὰ λαμπρὰ τῶν ἄνω |
 εἰς ἓν κεράσας, δημιουργέ τῶν ὄλων
 – σὺ γὰρ συνήργεις ταῦτα τῷ σῶ Νικήτᾳ –
 ἄλλον πόλον τέθεικας ἐν γῆ τὸν δόμον·
 5 ἔξ ἀστέρων φῶς, ἐκ δὲ τῆς γῆς οἱ λίθοι.

 Font. 1/2 v. Io. Geom., *Carm. iamb.* 150, 1 2 v. Io. Geom., *Carm. iamb.* 223, 3 3 v. Io. Geom., *Carm. iamb.* 222, 2 et 223, 12 4 v. Io. Geom., *Carm. iamb.* 258, 3 et 262, 2 5 v. Io. Geom., *Carm. iamb.* 219a, 1

 Trad. text. *S* (f. 167^v-168^v) *b* (f. 66^v)

 Ed. Cr. (319, 10-14) Mi. (119, 1-5) Cougny (III 323)

 Crit. 4 *post δόμον signum separationis exhibet S*

221

– Τί κάκ τίνων εἴληφας εἰς κάλλος, δόμε;
 – Ἐκ γῆς μὲν ὕλην, ἐκ δὲ τοῦ πόλου τέχνην.

Font. 2 v. Io. Geom., *Carm. iamb.* 219, 4; 220, 4 et 223, 2

Trad. text. *S* (f. 168^r) *b* (f. 66^v)

Ed. Cr. (319, 15-16) Mi. (119, 6-7) Cougny (III 324)

Crit. 1 κάκ] *scripsi cum Cougny*, καὶ *S b* δόμε] *scripsi*, δόμεν *S b*, δόμεων *prop. Cr.*

222

– Τίνος σε χεὶρ ἤγειρε καὶ δῶρον τίνι;
 – Πόθος Νικήτα τῷ κρατοῦντι τῶν ὄλων.

Font. 2 v. Io. Geom., *Carm. iamb.* 220, 3 et 223, 12

Trad. text. *S* (f. 168^r) *b* (f. 66^v)

Ed. Cr. (319, 17-18) Picc. (p. 146) Mi. (119, 8-9) Cougny (III 325)

Crit. 2 Πόθος] *πόνος Picc.* Νικήτα] *Νικήτα Cr.*

223

- Οὐ χεῖρ λιθουργός, οὐδὲ χεῖρες ζωγράφου,
 σή, δημιουργέ, χεῖρ καὶ σὴ τέχνη
 εἰς ἓν τὰ κάλλη τῶν ὄλων κεραυνύει.
 λίθων μὲν αὐγὴ φῶς δοκεῖ τῶν ἀστέρων,
 5 ἀψίς δὲ χρυσῆ πῦρ τὸ λαμπρὸν αἰθέρος,
 ψηφίς δὲ τερπνὴ καὶ βαφὴ τῶν χρωμάτων
 λειμών τις ἄλλος γραπτὸς ἄνθεσι βρύων.
 ἢ τῶν τύπων τέχνη δὲ νικᾷ τὴν φύσιν
 καὶ σχῆμα καὶ κίνημα καὶ βλέμμα γράφει
 10 καὶ πνεῦμα μικροῦ, τοῦτο δ' οὐκ ἔχει μόνον.
 ὄρη μεθιστᾷ πίστις, ἔργοις νῦν βλέπω·
 σοῦ γὰρ λάτρου Νικήτα φίλτρον καὶ πόθος
 καὶ τοὺς τύπους ἔδειξεν ὡς ζῶντας βλέπειν
 καὶ τοὺς λίθους ἔπεισεν ἀστραπὰς φέρειν,
 15 καὶ πάντα σῆς μετέσχεν αἴγλης, Χριστέ μου.

Font. 2 v. Io. Geom., *Carm. iamb.* 219a, 1 et 221, 2 3 v. Io. Geom., *Carm. iamb.* 150, 1 et 220, 1/2 11 cf. I Cor. 13, 2 12 v. Io. Geom., *Carm. iamb.* 220, 3 et 222, 2

Trad. text. S (f. 168^v) b (f. 66^v-67^r)

Ed. Cr. (319, 19 – 320, 5) Mi. (119, 10-24) Cougny (III 326)

Crit. 4 δοκεῖ τῶν] δοκεῖται Cr. 8 τύπων] τόπων Mi. 13 τύπους] τρόπους Cr.

224

Εἰς τὸν ἅγιον Θεόδωρον

Ῥῆτορ, στρατηγέ, μάρτυς, ἀνδρίας τύπε,
 ἄγαλμα κάλλους, ἀρετῶν κρᾶμα ξένον,
 σοὶ πάντα τὰμά· σοὶ πνοήν, σοὶ τοὺς λόγους,
 σοὶ χειρὸς ἄρσιν, σοὶ πορείαν, σοὶ στάσιν
 5 Ἰωάννης δίδωσι· σὺ τὰ πάντα μοι,
 φύλαξ, ὁδηγός, σύμμαχος γένοιό μοι.

Trad. text. *S* (f. 168^r) *b* (f. 67^r)

Ed. Cr. (320, 6-12) Mi. (120) Cougny (III 329) Scheidw. (p. 281)

Crit. 1 Ῥῆτορ] ῥήτωρ *b* ἀνδρίας] ἀνδριάς *b*, ἀνδρείας *Cr.* 5 δίδωσι] δίδωμι *Cougny* σὺ]
 σοὶ *S* πάντα] πάντα *S*

225

Περὶ γυναικός

Θάλασσα καὶ πῦρ καὶ γυνή κακὸν τρίτον·
 ἐγὼ δέ φημι πρῶτον ἢ κακὴ κακῶν,
 τῆς δ' αὖ καλῆς κάλλιστον οὐδὲν ἐν βίῳ.

Font. 1 Men., *Sent.* 323 (p. 278) 2 Men., *Sent.* 325 (p. 279)

Trad. text. *S* (f. 168^r) *b* (f. 67^r)

Ed. Cr. (320, 13-16) Mi. (121) Cougny (III 192)

Crit. 3 καλῆς] καλλῆς *S* κάλλιστον] κάλλιον *Cougny*

226

Εἶχον τὸν ἀγρὸν ἡδονῶν τι χωρίον
 ἰδεῖν, φαγεῖν, πιεῖν τε, τερφθῆναι μέλει·
 ἀλλ' ὡς τὸν ἀγνὸν ναὸν εἶδον παρθένου,
 μέσον πατεῖν ἔδοξα τὸν λαμπρὸν πόλον.

Trad.text. *S* (f. 168^r) *s* (f. 132^r) *b* (f. 67^r)

Ed. Cr. (320, 17-20) Mi. (122) Cougny (III 327)

228

Ἔρωσ ὁ δεινὸς ἐκτυφλοῖ μου τὰς φρένας,
 ἀλλ' αἰθριάζει σὸς πόθος με, Χριστέ μου.

Font. **1** cf. Eur., *Fragm.* 1054, 1-3 (p. 694); Sapph., *Fragm.* 47, 1 (p. 38)

Trad.text. *S* (f. 168^r) *s* (f. 132^r) *b* (f. 67^r)

Ed. Cr. (320, 24-25) Mi. (123, 3-4) Cougny (III 396)

229

Εἷς τινα δικαστὴν μονωδία ὡς ἐκ τῆς γυναικὸς

- 1a Καὶ ποῖον ἄρτι θρηῖνον, ποῖον <– υ – >
 1b <.....>, ποῖον ἐλίξω μέλος;
 σοῦ μοι θανέντος, ἄνερ – ἄνερ καὶ λόγον
 καὶ τὸν τρόπον μάλιστα – καὶ νόμων φύλαξ,
 σπαράσσομαι τὰ σπλάγχνα καὶ τὴν καρδίαν,
 5 ὡς ἐν μερισθὲν ζῶον εἰς μέρη δύο
 ψυχορραγῶ νῦν καὶ τελευταῖα πνέω.
 καὶ πᾶς μὲν ἄλλος φίλτατος τῇ συζύγῳ
 ζωῇ, πνοῇ, φῶς, πάντα τυγχάνων μόνος,
 ἐν πνεῦμα δισσοῖς σώμασι κεκραμμένον.
 10 σύ δ', ὦ ποθεινὸν ὄμμα, καὶ ξένοις φίλος,
 ἐχθροῖς σεβαστὸς καὶ θανῶν θρηνητέος.
 τῶν ἀρετῶν ἦν σίμβλον ἢ σὴ καρδία,
 ἡθῶν ἴυγγας εἶχες, εἴλικες καὶ λίθους,
 τῶν χειλέων ἔβλυζες Ἄττικὸν μέλι,
 15 ἔρρεις χάριτας πάντοθεν καὶ μυρίας·
 ἔμψυχος εἰκὼν ζῶσι παγκάλου βίου,
 νόμος τις ἔμπνουσ καὶ νόμοις συνήγορος,
 Δίκης πάρεδρος, τῶν πενήτων προστάτης,
 χήραις δικάζων, ὄρφανοῖς κρίσιν νέμων, |
 20 πτωχοῖς συνεστῶς, τοῖς δυνάσταις < – υ – >.

f. 168^v

Trad. text. S (f. 168^v-168^v) b (f. 67^v-67^v)

Ed. Cr. (320, 26 – 321, 33) Scheidw. (p. 283)

Crit. 1 Καὶ – μέλος] *versus corruptus esse videtur, ut supra restituit Vass.* 6 ψυχορραγῶ] *scripsi*, ψυχαρρωγῶ S b, ψυχαρρωστῶ Scheidw. 10 ὄμμα] ἄμα ὄμμα b φίλος] *scripsi*, φίλον S b 13 ἴυγγας] ἡυγγας S 18 προστάτης] προστάτης S 20 πτωχοῖς] πτωχοὺς Cr.

- ἢ δ' ἀρετὴ που πενθικῶς ἐσταλμένη
 στυγνὴ κάθηται καὶ κατηφείας ὄλη-
 τὸν κόσμον αὐτῆς ὡς ἔγνω κεκαρμένον,
 25 τὸν πυρσὸν αὐτῆς εἶδεν ὡς ἐσβεσμένον.
 σοφῶν τὰ φῦλα, τῶν δικαστῶν οἱ θρόνοι
 ξυναυλίαν κλαίουσιν ἡρημωμένοι.
 ἐγὼ, σύνευνε, λήσομαι πῶς σου πότε;
 πολλαὶ μὲν ἠλλάξαντο καὶ πρὶν τὴν φύσιν,
 30 Πρόκνη, Νιόβη, Χελιδῶν, Ἄλκυόνη,
 ἀλλ' εἰσέτι θρηνοῦσι καὶ πέρας πάθους
 οὐδέν τι ταύταις. συνθανεῖν ἐγὼ θέλω
 καὶ συγκατελθεῖν, συμπλακῆναί σοι μόνον
 ψυχῇ τι γυμνῇ· τόνδε τὸν τρόπον μόνον
 35 εὔρομι πάντως τὴν παράκλησιν πόνων.

Font. 22/23 v. Io. Geom., *Carm.* 268, 1/2 et 298, 18/20 34 Pl., *Crat.* 403b

Trad.text. *S* (f. 168^r-168^v) *b* (f. 67^r-67^v)

Ed. Cr. (320, 26 – 321, 33) Scheidw. (p. 283)

Crit. 26 σοφῶν] *scripsi cum Laux.*, σοφοῖς *codd.* 27 ξυναυλίαν] ξυαυλίαν Cr. ἡρημωμένοι]
scripsi, ἡρημωμένοι *S b*, ἡρεμωμένοι Cr. 34 τόνδε] τί δε *b*, τὸν δε Cr.

230

Εἰς τὸν τῆς τραπέζης

Τῆς γῆς ὁ κόσμος, ὁ γλυκὺς Κωνσταντῖνος
ἐνταῦθα κεῖται· φρεῦ, πόσος· φρένες πόσαι.

Font. 1 ὁ γλυκὺς Κωνσταντῖνος] v. Io. Geom., *Carm. iamb.* 231, 6

Trad. text. S (f. 168^v) b (f. 67^v)

Ed. Cr. (322, 1-3) Picc. (p. 147) Mi. (124, 1-2) Coughy (II 750)

231

Πτωχῶν τράπεζα, δεσποτῶν ἢ φαιδρότης,
κόσμος δυναστῶν, τάξεων εὐρυθμία,
τῶν ἀρετῶν πρόγραμμα, τῶν καλῶν ὄρος,
Ῥώμης τὸ κάλλος, δόξα τῶν πατρικίων
5 τὴν κοσμικὴν σύγχυσιν ὡς ἔγνω πάλιν,
ἀπῆλθεν εὐθύς ὁ γλυκὺς Κωνσταντῖνος
ιδεῖν τὰ πικρὰ μὴ θελήσας τοῦ βίου.

Font. 6 ὁ γλυκὺς Κωνσταντῖνος] Io. Geom., *Carm. iamb.* 230, 1

Trad. text. S (f. 168^v) b (f. 67^v-68^r)

Ed. Cr. (322, 4-10) Picc. (p. 147) Mi. (124, 3-9) Coughy (II 751)

Crit. 7 ἰδεῖν] εἰδεῖν b

232

Εἰς τὴν ἀποδημίαν

- Ἐν μηνὶ Δύστρω τὴν Βύζαντος ἐστὶαν
 λιπῶν ἐλαύνω πρὸς πόλιν Σηλυβρίας·
 στιλβουμένην γὰρ ἄρτι ῥομφαίαν βλέπων
 καὶ συγγενῇ μάχαιραν ἀγριουμένην
 5 καὶ θηριῶσαν τὴν ἐῶαν πρὸς φόνους
 καὶ θροῦς κατ' ἄστου καὶ στεναγμούς καὶ δάκρυ,
 ὡς εἰς γαλήνην ἔβλεπον τὴν ἐσπέραν.
 οὐπω διῆλθον τῆς Ἀθύρου τὸ στόμα
 ὄρῳ δ' Ἀμαλῆκ πληθος ἠγριωμένον,
 10 ὁδοστατοῦντας τοὺς ὀδίτας ἐκτόπως,
 τροφῶν πενήτων ἀρπαγὴν καὶ χρημάτων,
 ἀνδρῶν, γυναικῶν κωκυτοὺς καὶ παιδίων
 καὶ παρθένους σεμνάς τε καὶ μελαμφόρους
 γυμνουμένας, φεῦ, χεῖρας αἰρούσας ἄνω
 15 καὶ τὴν ὄρῳσαν μαρτυρουμένας Δίκην.
 τοιαῦτά μοι τὰ πρῶτα τῆς ἐκδημίας.
 ἤδη δὲ πόρρω τὸν δρόμον ποιουμένου
 πρᾶγμα στεναγμῶν ἄξιον καὶ δακρύων
 ὄρῳ· ῥαγείσας τὰς ἀρούρας εἰς βάθος
 20 αὐχμῶ χανούσας καὶ διαστάσας ὄλας,
 τοὺς ἀστάχους ὠχροὺς δὲ καὶ κεκλιμένους
 νεκροὺς καθώσπερ, πάμπαν ἐκλελοιπότας.

Font. 3/4 cf. Greg. Naz., *Or.* 16, 41 (*PG* 35, 944B1-2)

Trad. text. *S* (f. 168^v-169^v) *b* (f. 68^r-69^v)

Ed. Cr. (322, 11 – 325, 16) Mi. (125) Scheidw. (p. 316-317)

Crit. 6 θροῦς] γνοὺς *Mi.* 7 ὡς εἰς] ὡσεὶ *Scheidw.* 9 ὄρῳ δ' Ἀμαλῆκ] *scripsi cum Scheid.*, τὸν Ἀμαλῆκ ὄρῳ *S b*, τῶν Ἀμαλῆκ ὄρῳ *Mi.* 17 ποιουμένου] ποιούμενος *Scheidw.* 22 καθώσπερ] καθάπερ *b*, καθὼς περ *Cr.*

- οἱ δ' ἀγρόται κύπτοντες εἰς γῆν ἐν πόνοις
 «ὄλωλεν ἐλπίς, οἷχεται καὶ πᾶς πόνος»
 25 ἔφασκον, «οὐδὲν χεῖρες ἐκτετριμμένα
 ἦνυσαν αὐται· πάντα ῥεῖ, πάντα φλέγει.
 καλὰς μὲν ἡμῖν ἡ φυὴ τὰς ἐλπίδας
 δέδωκεν ἀρχήν, ἀλλὰ τὴν βλάστην ὄρα
 ἀνομβρίας μάστιξιν ἐκτετριμμένην.
 30 τίς καὶ παρόντα τῶν χρεῶν λύσει βάρη;
 τίς καὶ γυναῖκας εἰς τὸ μέλλον καὶ τέκνα
 θρέψει, φόρους ἄλλους τε καὶ λειτουργίας
 τὰ Καίσαρος δῶ καὶ τὸ πᾶν ἐξαρκέσει; |
 οὐκ ἔστιν οὐδεὶς· ἀλλὰ χαίνοις εἰς δέον,
 35 ἡ γῆ· δέχοιο τοῖσδε σὺν τοῖς λητοῖς
 ἡμᾶς ἐκόντας· οὐ μενουῦμεν εἰς χρόνον
 λιμῶ τακῆναι· σύντομον ποθῶ τέλος»·
 οὕτω γεμισθεὶς θλίψεων καὶ δακρῶν
 τὸν ἀγρὸν εἶχον εἰς ὑπόμνησιν πόνων
 40 καὶ τερπνὸν οὐδὲν τὴν ἐμὴν θέλγον φρένα.
 οὐκ ἄνθος εἶδον, ἀλλ' ἀκάνθας καὶ βέλη·
 οὐ μουσικὸν τέττιγες ἦδόν μοι μέλος,
 τραυλὸν χελιδῶν, ξουθὸν ἀηδονίδες·
 τὰ πάντα πένθος εἶχεν· οὐκ ἀργυρόχρους

f. 169^v

Font. 33 cf. Mt. 22, 21; Mc. 12, 17; Lc. 20, 25 37 Georg. Sync., *Ecl. Cron.* (p. 225, 8); cf. Od. 2, 24; Deut. 32, 24; v. Io. Geom., *Met. Od.* 4, 53 (p. 392) σύντομον ... τέλος] Sap. 14, 14 43 cf. *Anth. Pal.* X 4, 5 (III, p. 476); XVI 141, 1 (IV, p. 378); *Anth. Pal. App.* 234, 7 (III, p. 127)

Trad. text. S (f. 168^v-169^v) b (f. 68^r-69^v)

Ed. Cr. (322, 11 – 325, 16) Mi. (125) Scheidw. (p. 316-317)

Crit. 27 ἡ φυή] *scripsi cum Scheidw.*, ἠφίη S, ἠφίει b 33 τὰ] *scripsi*, τῆ S b 34 δέον] κενὸν *Scheidw.* 35 δέχοιο] δέχοιτο *Scheidw.* 38 οὕτω] οὕπω b 44 ἀργυρόχρους] ἀργυρόχρος S

- 45 ἔρρει διειδής, κοῦφος, ἥδιστος μάλα
 κρήνη ψυχρά τις λουτρὸν ἠδὺ καὶ πόμα
 καὶ γλαφυρόν τι συγκελαρύζουσά μοι
 εἰς ὕπνον ἠδὺν ἤγε προσκεκλιμένον·
 οὐ μαλθακή τις καὶ χλοηφόρος πόα
- 50 στρωμνήν παρείχεν εὐθετον πόνου δίχα.
 τῆς γῆς ὁ κόσμος ἦν ὅλος κεκαρμένος·
 ὡς βόστρυχόν τις ἐξέκοψε τὴν χλόην,
 δένδρων τὰ φύλλα, πᾶν τὸ κάλλος ἀνθέων·
 μεσημβρινὸν γὰρ σφοδρὸν ἥλιος βλέπων
- 55 καὶ ταῖς ἀνίκμοις καὶ κατεξηραμέναις
 βάλλων ἀρούραις ἐξετέφρου καὶ λίθους.
 ὁ δ' οὐρανὸς πάγχαλκος, ἠνθρακωμένος,
 σπινθηρακῶδεις ὡς κεραυνίους φλόγας
 τὰ συχνὰ πέμπων ἀστέρων ἐξάλματα.
- 60 οὐ Σκυθικὸν πῦρ ἔφλεγεν τὴν ἐσπέραν,
 ἀλλ' οὐρανοῦ πῦρ καὶ πρόνοια καὶ δίκη
 κατεμπιπρῶσα τὴν μιανθειῖσαν χθόνα
 φόνους ἀθέσμοις, ἀρπαγαῖς ληστηρίοις,
 ὄρκοις ματαίοις, μίξεσι ξενοτρόποις,
- 65 ἀρρητοποιίαις τε καὶ πλοκαῖς δόλων.
 οὕτω σκυθρωπὸς καὶ κατεστυγνασμένος

Font. 57 οὐρανὸς πάγχαλκος] cf. Hom., *Il.* 2, 458; Hom., *Il.* 17, 425; Deut. 28, 23 58
 Phil. Jud., *De ebriet.* 223, 4 (II, p. 203); cf. Aesch., *Pr.* 1017 60/61 v. Io. Geom.,
Carm. iamb. 27, 1-2 61/62 cf. Gen. 19, 24 63 cf. Claud. Ael., *Fragm.* 73, 10-11 (II,
 p. 222); Hermog., *Imv.* 2, 7, 139 (p. 125)

Trad. text. *S* (f. 168^v-169^v) *b* (f. 68^r-69^v)

Ed. Cr. (322, 11 – 325, 16) Mi. (125) Scheidw. (p. 316-317)

Crit. 47 συγκελαρύζουσά] συγκελαρρύζουσά *S* 55 κατεξηραμέναις] κατατιξηραμέναις *b*
 60 ἔφλεγεν] *m.c. scripsi*, ἔφλεγε *S b* 63 φόνους] *scripsi*, φθόνους *S b*

- ὄλην διελθὼν τῆς σελήνης εἰκάδα
 ὑποστρέφειν ἔγνωκα πρὸς τὴν πατρίδα
 φόρτον κομίζων συμφορῶν τε καὶ πόνων.
 70 τείνας δὲ τὸν νοῦν καὶ συνεσκευασμένος
 ἤκουσα καινά· πῦρ μεσημβρίας μέσης
 καινῶς ἀναφθὲν ἐν μέσῃ τῇ πατρίδι
 μικρὰν ἐλέγξει καὶ Σοδόμων τὴν δίκην.
 οὐ γὰρ καλύβας ἀγροτῶν οὐδ' ἀγρότας,
 75 οὐ δένδρα καὶ χοῦν, οὐδὲ καὶ κώμας δύο
 τὸ δεινὸν ἐξέτροξεν, ὦ φρίκη δίκης,
 ἀλλ' ἄνδρας εὖ τραφέντας, εὖ πεφυκότας,
 παῖδας, βρέφη, γυναῖκας, ὠραίους νέους,
 οἴκους μεγίστους, παγκάλους, πλουτοφόρους,
 80 κάλλιστα ναῶν καὶ μέγιστα χωρία,
 σκεύη τε χρυσᾶ, χρυσόπαστον πορφύραν,
 ἤλεκτρον ἄρδην, ὄγκον ἀργυρωμάτων
 καὶ μαργάρων τι κάλλος ἐξηρημένον,
 ἀρωμάτων τε πλῆθος οὐ μετρουμένων,
 85 ἐσθημάτων ἄλλων τε καὶ πλουτισμάτων,
 καρπῶν ἀπείρους μυρίας μυριάδων
 καὶ τῆς μολίβδου τὴν θαλασσίαν χύσιν
 καὶ μαργάρων τὴν τέρψιν ἠνθρακωμένην.
 οὐπω τὸ πᾶν εἶρητο, καὶ λόγῳ λόγος
 90 συνῆπτο δεινὸς ἄρτι, καὶ συμπτωμάτων
 πάθος τι πολλοὺς συγκατασχεῖν καὶ τάφον
 οἰκτρὸν γενέσθαι τὴν ἐνεγκοῦσαν χθόνα.
 «ποίοις δὲ λοιπὸν ὄμμασι τὴν πατρίδα

Trad. text. S (f. 168^v-169^v) b (f. 68^v-69^v)

Ed. Cr. (322, 11 – 325, 16) Mi. (125) Scheidw. (p. 316-317)

Crit. 93 ὄμμασι] ὄμμασιν Scheidw.

- θανοῦσαν», εἶπον, «ὄψομαι καὶ κειμένην
 95 καὶ συμφορῶν φέρουσαν εἰκόνας μόνον; |
 ἢ πῶς ἐνέγκω κάλλος ἡρημωμένον,
 κάλλος τοσοῦτον, καὶ τὰ λείψανα βλέπων
 νεκρῶν ἀθάπτων; οὐ χανεῖν μοι τὴν χθόνα
 καὶ δὴ βαθεῖαν εὖξομαι παραυτίκα;
 100 ἢ πῶς ὑποίσω καὶ στεναγμοὺς καὶ γόους,
 πάθη τε πολλὰ τῶν φίλων καὶ δάκρυα;»
 οὕτω μερισθεῖς τὸν λογισμὸν εἰς δύο,
 ἀγροῦ τὰ πικρὰ καὶ τὰ δεινὰ πατρίδος,
 ἤττω τὸν ἀγρὸν τῶν κακῶν δόξας ἔχειν
 105 ὡς ταῦτα κρείττω καὶ τὸν ἀγρὸν εἰλόμην.

Font. 98/99 cf. Hom., *Il.* 4, 182; Hom., *Il.* 8, 150

Trad. text. *S* (f. 168^v-169^v) *b* (f. 68^r-69^v)

Ed. Cr. (322, 11 – 325, 16) Mi. (125) Scheidw. (p. 316-317)

Crit. 96 ἡρημωμένον] *scripsi cum Mi.*, ἡρημωμένον *codd.*, ἡρημωμένον *Cr.*, ἡρημωμένον *Scheidw.* 98 ἀθάπτων] *prop. Cr.*, ἀθάνων *codd.* 101 τε] τὲ *S* 105 ὡς ταῦτα κρείττω καὶ] ὡς ὕντα κρείττω *πη Scheidw.*

233

Ἴππων ἐναργεῖς εὐγενεστάτων τύποι

- Ἴππος κράτιστος εἰς θέατρα καὶ μάχας
 εὖπους τὸ πρῶτον, τὴν ὀπλὴν στερρὰν ἔχων,
 κοίλην, παχεῖαν, ἡρμένην, ψοφουμένην·
 ἄνω δὲ τούτων καὶ κάτω κυνηπόδων
 5 ἔστωσαν ὅσῃ μῆτε πάμπαν ὀρθία,
 μῆτ' αὖ ταπεινά, πρὸς δὲ μέτρον ἡγμένα.
 σκέλη πάχιστα μὴ φλεβῶν ὀγκώμασιν,
 μὴ σαρξὶ τοῦτο, πλὴν μόνοις τοῖς ὀστέοις.
 μηροὶ δ' ὁμοίως εἰς πάχος προηγμένοι·
 10 τὸ στέρνον εὐρὺ καὶ διῖστῶν τὰ σκέλη·
 τράχηλος ὀρθὸς ὥσπερ ἀλεκτρυόνος,
 μὴ δ' εἰς τὸ πρόσθεν ὡς κάπρου τεταμένος.
 ἄσαρκος ὀστώδης τε σιαγῶν μικρά,
 ἄμφω δ' ἐπίσης ὑγροκαμπεῖς αἰ γνάθοι·
 15 τὸ δ' ὄμμα γοργόν, ἐκκρεμές, πόρρω βλέπον·
 εὐρεῖα ῥίν, μυκτῆρες ἠνεωγμένοι·
 μικρὰ λαγῶν, εὖσαρκον, εὐρὺ δ' ἰσχίον,
 μηροὶ διεστῶτες <δὲ> τῶν ὀπισθίων.

Font. 2/3 cf. Xen., *De re equ.* 1, 3 4/5 cf. Xen., *De re equ.* 1, 4, 2-3 7/8 cf. Xen., *De re equ.* 1, 5, 2-3 11/13 cf. Xen., *De re equ.* 1, 8, 2-5 14 ὑγροκαμπεῖς – γνάθοι] cf. Xen., *De re equ.* 1, 6, 1-3 et 1, 9, 1-3 16 cf. Xen., *De re equ.* 1, 10, 1 17 cf. Xen., *De re equ.* 1, 13, 1

Ἰ rad. text. S (f. 169^v) b (f. 69^v-70^v)

Ed. Cr. (325, 17 – 326, 3) Picc. (p. 147-148) Cougny (III 207)

Crit. 6 μῆτ'] μηδ' b 7 φλεβῶν] scripsi cum Cr., φλέγων S b 11 ἀλεκτρυόνος] ἀλεκτρυόνων b 17 ἰσχίον] scripsi cum Cr., ἰσχίαν S b 18 δὲ] add. Picc.

235

Εἰς τοὺς ἑλληνικοὺς πολέμους

Μωροὶ τὰ πολλὰ, κἄν σοφοὶ πεφυκέναι
 δοκῶσιν οἱ γῆς Ἑλλάδος πεφυκότες,
 οἱ βαρβάρων ἀφέντες ἐκφύλους μάχας
 αὐτοὶ καθ' αὐτῶν ἐσπάσαντο τὰ ξίφη.

Trad. text. *S* (f. 169^v) *b* (f. 70^r)

Ed. Cr. (326, 7-11) Picc. (p. 148) Mi. (126) Cougny (IV 112)

Crit. 2 δοκῶσιν] δοκοῦσιν *b*

236

Εἰς τὸν Ξενοφῶντα

Ξενοφῶντος ἡ γλῶσσα πρῶτα ῥητόρων,
 ψυχὴ δὲ καὶ νοῦς πρῶτα τῶν φιλοσόφων.

Trad. text. *S* (f. 169^v) *b* (f. 70^r)

Ed. Cr. (326, 12-14) Picc. (p. 149) Mi. (127) Cougny (III 206)

237

Εἰς νέους φιλοσόφους

Τὸ δόγμα τοῦτο τῶν νέων φιλοσόφων·
 «οὐκ ἔστιν ἀνὴρ ὃς σοφός· σοφός δ' οὔτις
 ὅστις μετ' ἀνδρῶν». ἴσταται καινὴ μάχη
 τῶν ἀρετῶν· τί φημί δ' αὐτὸς ὡς βραχύ·
 5 «εἰ πᾶς σοφός δειλός τις, ὃς δειλὸς σοφός».

Font. 1/5 v. Io. Geom., *Carm. hex. et eleg.* 290, 43-44 (p. 474) 5 v. Io. Geom., *Carm. iamb.* 298, 30

Trad. text. *S* (f. 169^v) *b* (f. 70^r)

Ed. Cr. (326, 15-19) Mi. (128) Cougny (V 60) Scheidw. (281)

Crit. 1 νέων] Ἑλλήνων *Cr.*

238

Εἰς ἑαυτὸν

Πέπονθα δεινά, πλὴν δίκαια, Χριστέ μου·
 πέπονθα δεινά, πλὴν ἐμῶν ἤττω κακῶν.
 οὐκ ἔστι ποινὴ σφραλμάτων ἐμῶν ἴση.
 δαίμων, νόσος, μάχαιρα, πῦρ, λύμη, σκότος,
 5 μᾶστιγες, ὕβρεις, λιμός, ἐμπαιγμός, γέλως·

Font. 1/2 cf. Greg. Naz., *Carm.* II, 1, 52, 1-2 (*PG* 37, 1397A)

Trad. text. *S* (f. 169^v) *s* (f. 137^v) *b* (f. 70^r-70^v)

Ed. Cr. (326, 20 – 327, 9) Mi. (129+130) Cougny (III 397)

- τὰ φρικτὰ πάντα τῆς ἐκεῖθεν ἡμέρας
 αἰωνίως μένοντα – πῦρ φωτὸς δίχα,
 σκότος φλογίζον, Τάρταρος, σκώληξ, πόνοι –
 ἅπαντα ταῦτα τῶν ἐμῶν ἤττω κακῶν.
 10 στήλη γεγράφθω ταῦτα μέχρι καὶ τέλους
 βοῶσα μακρὰ πᾶσι μέχρι τερμάτων,
 κἂν πᾶν παρέλθοι τοῦτο, ταῦτα σαλπίσει
 καὶ τοῖς ἐκεῖθε πᾶσιν, ὡς πᾶσι μόνος
 νικῶ κακοῖς ἅπαντα· πλὴν σοῦ, Χριστέ μου,
 15 μόνον με νικᾷ σὸν πέλαγος θαυμάτων,
 εὐσπλαγχνίας ἄβυσσος οὐ μετρούμενη,
 οἴκτων ἀείρρους δωρεῶν ἀπειρία. |

Font. 15/17 v. Io. Geom., *Carm. hex. et eleg.* 290, 73-76 (p. 480)

Trad. text. S (f. 169^v) s (f. 137^v) b (f. 70^r-70^v)

Ed. Cr. (326, 20 – 327, 9) Mi. (129+130) Cougny (III 397)

Crit. 8 φλογίζον] φλογίζων *b* 11 βοῶσα] *an* βοώση *scribendum* 13 ἐκεῖθε] ἐκεῖσε *b*
 πᾶσιν] πάσι *Cr.*, πᾶσα *Mi.* 14 σοῦ] ὃ *Cougny* 15 σὸν] σῶν *b* 17 ἀείρρους] ἀείρους
s ἀπειρία] ἀπειρία *Cr.*

240

Εἰς τὴν βασιλίδα Ἑλένην

f. 170^r

Κρύπτει σελήνην ἀλλὰ λαμπρὸς φωσφόρος,
 νῦν Ἑλένην ἔκρυψεν ὁ στυγνὸς τάφος·
 ἀλλ' εἰς τοσοῦτον μὴ κατισχύσῃ Χάρων·
 στραφεῖσα δ' αὕτη πρὸς νοητὸν φωσφόρον
 5 ἄνω πρὸς αὐτόν, ὡς σελήνη πρὸς πόλον,
 τὸ φῶς ἀφῆκε· πρὸς δὲ τὴν χθόνα βρίθον
 νεύειν ἀνάγκη τὸ σκιῶδες σαρκίον.

Font. 3/7 v. Io. Geom., *Carm. iamb.* 1, 16/19

Trad. text. S (f. 170^r) b (f. 70^v)

Ed. Cr. (327, 13-20) Mi. (131) Cougny (II 739)

Crit. 1 [λαμπρός] *scripsi cum Cr.*, λαμπρόν S b 3 μή] και b 4 [στραφεῖσα] στραφεῖ b, στραφεῖσα Cr., ταφεῖσα Cougny αὕτη] αὕτη Cougny

241

Εἰς εἰκόνα τοῦ Σωτῆρος

Εἰκὼν σὺ πατρός, ἀλλ' ἀμόρφωτος, Λόγε·
 αὕτη δὲ μορφὴ τῆς ἐμῆς μορφῆς τύπος,

Font. 1 Εἰκὼν σὺ πατρός cf. II Cor. 4, 4; Col. 1, 15 2/3 cf. Io. Chrys., *In s. Io. praec.* (PG 50, 802, 4-6); v. Io. Geom., *Carm. iamb.* 130, 1/2

Trad. text. S (f. 170^r) b (f. 70^v)

Ed. Cr. (327, 21-25) Mi. (132) Cougny (III 398)

ἦνπερ φορῶν ἔσωσας· ὡς διπλοῦν σέβω.
 σὺ πνεῦμα καὶ τὸ σῶμα Μιχαήλ σκέποις.

Trad. text. *S* (f. 170^r) *b* (f. 70^v)

Ed. Cr. (327, 21-25) Mi. (132) Cougny (III 398)

242

Εἰς τύμβον

Μήτηρ, μαθηταί, μάρτυρες, νόες, φίλοι
 ἄνω κυκλοῦσι τὸν θρόνον σου, δέσποτα·
 τὸν τοῦ θρόνου τύπον δὲ τούτων οἱ τύποι
 φρουροῦσιν ὧδε· χεῖρας ἰκετηρίους
 5 αἴρουσι πρὸς σέ. πᾶσι δὸς μίαν χάριν
 †τοῦτον† γενέσθαι τὸν τυποῦντα τοὺς τύπους.

Trad. text. *S* (f. 170^r) *b* (f. 70^v)

Ed. Cr. (327, 26 – 328, 3) Mi. (133) Cougny (III 399)

Crit. 6 *an* τούτων *scribendum*?

243

Εἰς τὴν Σταύρωσιν

Ὁ σταυρὸς εἶχε σῶμα, πνεῦμα δεσπότητος
καὶ φωσφόρον λάμποντα καὶ θείαν φύσιν·
τούτων τὸ πάσχον ἐν μόνον τῶν τεσσάρων,
τὸ σῶμα· τᾶλλα τοῦ πάθους ἀνώτερα.

Font. 1/4 cf. I Petr. 3, 18 et 4, 1; Amphil., *Fragm. Spur*: 1, 54-55 (p. 264)

Trad. text. S (f. 170^r) b (f. 70^v)

Ed. Cr. (328, 4-8) Mi. (134) Cougny (III 400)

244

Εἰς τὸν ἀρχιστράτηγον

– Πῶς ὑλικὴ χεὶρ τὴν ἀϋλίαν γράφει;
– Τὸν νοῦν ὁ νοῦς ἔγραψεν, ἡ χεὶρ τὸν τύπον.

Font. 1 v. Io. Geom., *Carm. iamb.* 112, 1/2 2 Τὸν νοῦν – ἔγραψεν] v. Io. Geom., *Carm. iamb.* 19, 1

Trad. text. S (f. 170^r) b (f. 70^v)

Ed. Cr. (328, 9-11) Mi. (135) Cougny (III 401)

245

Εἰς σπάθην κεκαλλωπισμένην
Ἐχθροῖς σιδηρᾶ, τοῖς φίλοις χρυσῆ σπάθη.

Trad. text. *S* (f. 170^r) *b* (f. 71^r)

Ed. Cr. (328, 12-13) Scheidw. (p. 282)

Crit. **1** χρυσῆ] χρηστῆ Scheidw.

246

Δεινὴ κατ' ἐχθρῶν, τοῖς φίλοις καλὴ σπάθη.

Trad. text. *S* (f. 170^r) *b* (f. 71^r)

Ed. Cr. (328, 14) Scheidw. (p. 282)

247

Σπάθη τέμνουσα καρδίας αὐτῆς πλέον.

Trad. text. *S* (f. 170^r) *b* (f. 71^r)

Ed. Cr. (328, 15) Scheidw. (p. 283)

Crit. **1** Σπάθη] σπάδη Scheidw. τέμνουσα] *prop. Scheidw.*, τεμνούσης *S b*

248

Σπάθη τὸ Ῥώμης δίστομον πάσης ξίφος.

Font. **1** v. Io. Geom. *Met. Od.* 4, 15 (p. 390)

Trad. text. *S* (f. 170^r) *b* (f. 71^r)

Ed. Cr. (328, 16) Scheidw. (p. 283)

249

Σπάθη τέμνουσα τῆς πολιτείας πάθη.

Trad. text. *S* (f. 170^r) *b* (f. 71^r)

Ed. Cr. (328, 17) Scheidw. (p. 283)

250

**Εἰς τὴν εὕρεσιν τῆς κεφαλῆς τοῦ τιμίου Προδρόμου
Κρυφθεῖσα φαίνη· καὶ θανοῦσα γὰρ λέγεις·
ἄμφω πέφυκας ταῦτα, φωνὴ καὶ λύχνος.**

Font. **1/2** v. Io. Geom., *Carm. iamb.* 71, 1/2 et 251, 1/2 **2** φωνή] cf. Mt. 3, 3; Mc. 1, 3; Lc. 3, 4; Io. 1, 23 λύχνος cf. Io. 5, 35

Trad. text. *S* (f. 170^r) *b* (f. 71^r)

Ed. Cr. (328, 18-20) Mi. (136, 1-2) Cougny (III 403, 1-2)

Crit. **1** φαίνη] φαίνει *b* **2** πέφυκας] πέφηκας *S*

251

Λέγεις θανοῦσα, τοῦ Λόγου φωνή σύ γε·
φαίνη κρυβεῖσα, λύχνος ὄντως ἡλίου.

Font. 1/2 v. Io. Geom., *Carm. iamb.* 71, 1/2 et 250, 1/2

Trad. text. *S* (f. 170^r) *b* (f. 71^r)

Ed. Cr. (328, 21-22) Mi. (136, 3-4) Cougny (III 403, 3-4)

252

Πρώτην τὸ πρῶτον τοῦ Θεοῦ παρουσίαν
τοῖς ζῶσιν ἐν γῆ, τοῖς νεκροῖς κάτω λέγεις.
ἀνῆλθες αὖθις ἢ λάλος καὶ νῦν κἀρα
τί μηνύουσα; δευτέραν παρουσίαν.

Trad. text. *S* (f. 170^r) *b* (f. 71^r)

Ed. Cr. (328, 23-26) Mi. (136, 5-8) Cougny (III 403, 5-8)

253

Εἰς Λέοντα τινὰ ἄρχοντα

Λέοντος ὑπνώπτοντος ὀφθαλμὸς βλέπει·
 σὸς νοῦς δὲ πάντα <καὶ> βλέπει καὶ προβλέπει,
 κἂν ὄμμα μύη· τίς τὸ φῶς τοῦ νοῦ σβέσει;

Font. 1 Ign. diac., *Tetr.* I 4, 1 (p. 265); cf. Philox., *Fragm.* 138b (p. 155); Orion, *Lex.* (p. 614)

Grad. text. S (f. 170^r) b (f. 71^r)

Ed. Cr. (328, 27-30) Picc. (p. 149) Cougny (III 242)

Crit. 2 καὶ] *m.c. add. Picc.*

254

Εἰς τὸν ἑαυτοῦ πατέρα

“Ὅς καὶ νοσοῦντα χερσὶν ἠγκαλιζόμεν,
 ὃς καὶ θανόντα σὰς περιστείλας κόρας
 ἔλουσα λουτροῖς ἐσχάτοις, τὰ θρέπτρά σοι,
 καὶ φόρτον ἠδὺν μῆνα βαστάσας ὄλον
 5 μακρᾶς σε γῆς ἤνεγκα μυρίοις πόνοις
 καὶ συζύγῳ δέδωκα καὶ τῇ πατρίδι,

Grad. text. S (f. 170^r) b (f. 71^r)

Ed. Cr. (329, 1-12) Picc. (p. 149) Mi. (137) Cougny (III 294) Scheidw. (p. 306)

Crit. 3 θρέπτρά] *scripsi cum Scheidw.*, θρεπτα S, θρεπτά b, θρέπτρα Picc.

ἔκρυψα καὶ τύμβω δὲ καὶ τῇ καρδίᾳ,
 Ἰωάννης σῶν φιλτάτων νεώτατος.
 ἔγραψα καὶ νῦν τῷδε τῷ τύπῳ, πάτερ·
 10 «πατὴρ γλυκεῖα κλῆσις, ὄψις ἡδίων»,
 μικρὸν παρηγόρημα τοῦ πολλοῦ πόθου.

Font. 7 v. Io. Geom., *Carm. iamb.* 298, 86 10 v. Io. Geom., *Carm. hex. et eleg.* 16, 1 (p. 134)

Trad. text. *S* (f. 170^r) *b* (f. 71^r)

Ed. Cr. (329, 1-12) Picc. (p. 149) Mi. (137) Cougny (III 294) Scheidw. (p. 306)

Crit. 10 πατὴρ] *scripsi cum Scheidw.*, πάτερ *S* ὄψις] *δ'* *add. Scheidw.*

256

Εἰς Θέωνα τὸν φιλόσοφον

Τρέχων ἀπάσας τὰς ἐπιστήμας Θέων
 τὴν κλῆσιν εὔρε πράξεως ἐπαξίαν.

Font. 2 v. Io. Geom., *Carm. iamb.* 257, 1

Trad. text. *S* (f. 170^r) *b* (f. 71^r-71^v)

Ed. Cr. (329, 16-18) Picc. (p. 150) Mi. (139, 1-2) Cougny (III 243, 1-2)

257

**Θέων ὁ κλεινός· καὶ κέκληται προσφόρος,
ὡς ἂν πτερωτός καὶ δι' αἰθέρος τρέχων.**

Font. 1 v. Io. Geom., *Carm. iamb.* 256, 2 καὶ – προσφόρος] v. Io. Geom., *Carm. iamb.* 204, 4

Trad. text. S (f. 170^r) b (f. 71^v)

Ed. Cr. (329, 19-20) Picc. (p. 150) Mi. (139, 3-4) Cougny (III 243, 3-4)

258

Εἰς ναὸν τοῦ Σωτῆρος

**Ὦς τοῦ πόλου μίμημα τὸν δόμον βλέπων
ἐξ οὐρανοῦ κάτεισι Χριστὸς σὺν φίλοις,
ἧ καὶ πόλον τέθεικε τόνδε τὸν δόμον·
ἔργον δὲ χειρὸς ταῦτα μὴ πιστευτέον.**

Font. 1 v. Io. Geom., *Carm. iamb.* 149, 3; *Anth. Pal.* XIV 43, 1 (IV, p. 190) 2 v. Io. Geom., *Carm. iamb.* 259, 2 et 262, 1 3 v. Io. Geom., *Carm. iamb.* 220, 4 et 262, 2 4 v. Io. Geom., *Carm. iamb.* 259, 1

Trad. text. S (f. 170^r) b (f. 71^v)

Ed. Cr. (329, 21-23 + 25-26) Mi. (140, 1-2 + 4-5) Cougny (III 302, 1-2 + 4-5)

Crit. 3 ἦ] εἰ b

259

Ἄλλα

Οὐκ ἔργα χειρὸς ταῦτα, μή τις ἐλπίσοι·
 ἀλλ' οὐρανοῦ κάτεισι Χριστὸς σὺν φίλοις,
 πίστις δὲ πείθει ταῦτα σὺν Γεωργίῳ |
 Νικηφόρου νικῶσα νοῦν τε καὶ λόγον.

Font. 1 v. Io. Geom., *Carm. iamb.* 258, 4 2 v. Io. Geom., *Carm. iamb.* 258, 2 et 262, 1

Trad. text. *S* (f. 170^v-170^r) *b* (f. 71^v)

Ed. Cr. (329, 27-28 + 24 + 29) Mi. (140, 6-7 + 3 + 8) Cougny (III 303, 1-3 + 302, 3)

Crit. 4 νικῶσα] νίκησε *Cougny*

260

Ἡὔχει μὲν ἄστροις καὶ φαεινῶ φωσφόρω
 πόλος τὰ πρῶτα τῶν καλῶν φέρειν γέρα·
 ἀλλ' ἐν δόμῳ νῦν ὡς μὲν ἄλλον φωσφόρον
 τὸν Χριστὸν αὐτόν, τοὺς δ' ὑπουργοὺς καὶ φίλους
 5 κυκλοῦντας αὐτὸν ἄστρα πάγκαλα βλέπων,
 αὐτὸς καθ' αὐτοῦ δεύτερα ψηφίζεται.

Trad. text. *S* (f. 170^v) *b* (f. 71^v)

Ed. Cr. (329, 30 – 330, 5) Mi. (140, 9-14) Cougny (III 303, 4-9)

Crit. 2 φέρειν] φέρει *b*

261

Πόλου μὲν αἰθήρ, ἄστρα, μῆνη, φωσφόρος,
 δόμου δὲ Σωτήρ, ἄγγελοι, μήτηρ, φίλοι.
 τίς ἰσότης πρὸς ταῦτα; ποία σύγκρισις;
 τὴν ἦτταν εὐρες, οὐρανέ· πλὴν προσκύνει.

Trad. text. S (f. 170^v) s (f. 133^v) b (f. 71^v)

Ed. Cr. (330, 6-9) Mi. (140, 15-18) Cougny (III 305)

262

Ἦ τοῦ πόλου κάτεισι Χριστὸς εἰς δόμον,
 ἦ καὶ πόλον τέθεικε τόνδε τὸν δόμον.
 ἄμφω δὲ μᾶλλον· καὶ κατῆλθε σὺν φίλοις
 καὶ τὸν δόμον τέθεικεν οὐρανὸν νέον.

Font. I v. Io. Geom., *Carm. iamb.* 258, 2 et 259, 2 2 v. Io. Geom., *Carm. iamb.* 220, 4 et 258, 3

Trad. text. S (f. 170^v) s (f. 133^v) b (f. 71^v)

Ed. Cr. (330, 10-13) Mi. (140, 19-22) Cougny (III 306)

Crit. I εἰς] ἐς b

268

Εἰς τὸν βίον

Τὴν ἀρετὴν χθὲς εἶδον ἐν μέσῃ πόλει
 μελαμφοροῦσαν καὶ κατηφείας ὄλην·
 «τί δ'», ἠρόμην, «πέπονθας;» ἢ δέ· «νῦν ἔγνωσ·
 τόλμα, φρόνησις, γνῶσις ἐν ταῖς γωνίαις,
 5 ἄγνοια δ' ἄρχει καὶ μέθη καὶ δειλία».

Font. 1/3 cf. *Anth. Pal.* XI 386, 1-4 (III, p. 738) 1/2 v. Io. Geom., *Carm. iamb.* 229, 22/23
 4 v. Io. Geom., *Carm. iamb.* 298, 18

Trad. text. *S* (f. 170^v) *s* (f. 134^r) *b* (f. 71^v)

Ed. Boiss. (II, p. 475) Cr. (331, 5-10) Picc. (p. 150-151) Mi. (142) Cougny (V 63)

Crit. 3 ἔγνωσ] ἔγνω *Boiss.*

269

Εὐχή

Ἄναξ, ἄνασσα, δεσπότης ἐμοὺς λέγω,
 τί μέχρι πολλοῦ δοῦλον ἠμελημένον,
 ἐρριμμένον με, παντελῶς παρειμένον
 φίλων, ἀδελφῶν, συγγενῶν, βίου, λόγου,
 5 ἔξωθε κόσμου παντὸς ὄντα, πλὴν φθόνου

Trad. text. *S* (f. 170^v-171^r) *s* (f. 134^v) *b* (f. 72^r)

Ed. Cr. (331, 11 – 332, 4) Mi. (143) Scheidw. (p. 282)

Crit. 3 ἐρριμμένον] ἐρειμμένον *b* 5 ἔξωθε] *m.c. scr. Scheidw.*, ἔξω μὲν *codd.*, *an* ἔξω με *scribendum?*

- μόνου κατεντρυφῶντα, καὶ γέλωτά με
 προκείμενον βλέποντες, εἰς ὕβριν μόνον
 τὸν ἥλιον βλέποντα καὶ χοῦν καὶ κόνιν,
 ἐχθρόν με τυγχάνοντα, πεφθονημένον,
 10 ὡς κόπρον ἀπρόσιτον, ἠχρειωμένον,
 ὃν ἱερεὺς παρῆλθεν ἢ καὶ λευίτης;
 εἰ γὰρ παρῆλθε, νῦν δ' ἐπέτριψε πλέον
 καὶ συμπατήσας καὶ καθυβρίσας ὄλον
 ἀφῆκε νεκρόν, γυμνόν, ἄθλιον, μόνον.
 15 εἰ γὰρ παρῆκε καὶ καθύβρισεν μόνον,
 νῦν δὲ προσεστῶς καὶ γελᾷ μου τὴν τύχην,
 σκιρτᾷ, κροτεῖ, γέγηθε, καγχάζει μέγα. |
 ἐγὼ δὲ κωφός, ἐστερημένος, Λόγε,
 λόγου, λογισμοῦ, χειλέων καὶ καρδίας
 20 κεῖμαι τεθνηκώς. ἴλεων ἴδοις, Λόγε·
 ἄνοιξον οὖς σόν, στρέψον ὄμμα σόν μόνον,
 σὴν καρδίαν, σόν μὴ παραβλέψη βλέπων.
 κράζων ἀπεῖπον· «μὴ βραδύνης, Χριστέ μου,
 μηδ' αὖ, κόρη δέσποινα, μῆτερ παρθένε,
 25 ἐμὴ βασιλῖς, ἐλπίς ἢ σώτειρά μου».

f. 171^r

Font. 11/12 cf. Lc. 10, 31-32 17 v. Io. Geom., *Met. Od.* 9, 3 (p. 403) 22 μὴ παραβλέψη
 βλέπων] v. Io. Geom., *Carm. iamb.* 7, 64

Trad. text. S (f. 170^v-171^r) s (f. 134^v) b (f. 72^v)

Ed. Cr. (331, 11 – 332, 4) Mi. (143) Scheidw. (p. 282)

Crit. 9 ἐχθρόν] ἐχθρῶν S b 14 νεκρόν] om. Cr. 15 καθύβρισεν] m.c. scripsi, καθύβρισε
 codd. 22 σὸν] σὴν s b

270

Εἰς τῖνα καλὸν ὡς ἕκ τινος τῶν αὐτοῦ φίλων

Οὐκ ἔστι κάλλους σύγκρισις πρὸς ἀστέρας
 τοῦ σοῦ, ποθεινέ· λαμπάδα κρινῶ λύχνοις;
 κρινῶ πρὸς αὐτὸν τὸν φαιινὸν φωσφόρον.
 πλὴν φωσφόρον ζῶ μὴ βλέπων, ἂν σε βλέπω·
 5 σὲ μὴ βλέπων δέ, κἂν βλέπω τὸν φωσφόρον,
 σκότον βλέπω, τέθνηκα, χωρῶ πρὸς τάφον.

Font. 3 v. Io. Geom., *Carm. iamb.* 275, 1

Trad. text. *S* (f. 171^v) *b* (f. 72^r-72^v)

Ed. Cr. (332, 5-11) Picc. (p. 151) Cougny (III 251)

Crit. **Tit.** τινος] *legi nequit S* 4 βλέπων] βλέπω *b* 5 post φωσφόρον *signum separationis exhibit S b*

271

Εἰς δακτύλιον τοῦ αὐτοῦ

Τί κόσμος; εἰπέ· δακτύλοις ἢ σφενδόνη
 ἢ μάλλον οἱ σοὶ δάκτυλοι τῇ σφενδόνη;

Trad. text. *S* (f. 171^v) *b* (f. 72^v)

Ed. Cr. (332, 12-14) Picc. (p. 151) Cougny (III 252)

Crit. **Tit.** Εἰς – αὐτοῦ] εἰς δακτύλιον τοῦ *S*, εἰς δακτύλιον το *Ct*

272

Εἰς τὸν τοῦ βασιλέως δακτύλιον

**Γύγης μὲν ἠὔχει σφενδόνῃ· σὺ δακτύλοις,
οἷς καὶ δίδως φῶς οἷς θέλεις, οἷς δὲ σκότος.**

Font. **1** cf. Pl., *Resp.* 359d-360a; *Suid.* Γ 473 (I, p. 545)

Trad. text. *S* (f. 171^v) *b* (f. 72^v)

Ed. Cr. (332, 15-17) Picc. (p. 151) Cougny (III 253)

274

Εἰς τὴν ὑπεραγίαν Θεοτόκον ἐν πύλῃ

**Πρὸς τῆς πύλῃ γράφω σε τὴν Θεοῦ πύλῃν·
πρὸς ναὸν αὐτῆς, πρὸς Θεὸν φέρεις σύ δε.**

Font. **1** v. Io. Geom., *Carm. iamb.* 137, 2 **1/2** cf. Ez. 44, 1-2

Trad. text. *S* (f. 171^v) *b* (f. 72^v)

Ed. Cr. (332, 20-22) Mi. (144)

275

Εἰς καλόν

Φωστήρ πόλου τίς; φωσφόρος σὺ τοῦ βίου.

 Font. 1 v. Io. Geom., *Carm. iamb.* 270, 3

 Trad. text. S (f. 171^r) b (f. 72^v)

 Ed. Cr. (332, 23-24) Picc. (p. 152)

276

Εἰς τὴν λάρνακα τοῦ ἀγίου Παντελεήμονος

 Ὕδωρ πέτρας πρίν, νῦν μύρα, πλὴν καὶ μύρων
 ἰαμάτων ῥοῦς· τοῦτο θαῦμα θαυμάτων.

 Font. 1 cf. Ex. 17, 6; Num. 20, 8 et 20, 10; Deut. 8, 15; II Esdr. 19, 15; Ps. 77, 16; 135, 16; Sap. 11, 4; Is. 33, 16; 48, 21 1/2 v. Io. Geom., *Carm. iamb.* 64, 1

 Trad. text. S (f. 171^r) s (f. 134^r) b (f. 72^v)

 Ed. Cr. (332, 25-27) Mi. (145)

277

Εἰς τὴν δέησιν τῆς Θεοτόκου,
τοῦ Προδρόμου καὶ τοῦ ἁγίου Νικολάου

Κάμφθητι χερσὶ μητέρος, θύτου, φίλου,
αἷς ἡγκαλίσθης, αἷς ἐβαπτίσθης, Λόγε,
ὕφ' ὧν ἐτύθης θῦμα καινὸν πολλάκις.

Font. 3 cf. I Cor. 5, 7

Trad. text. S (f. 171^r) b (f. 72^v)

Ed. Cr. (333, 1-5) Mi. (146)

278

Εἰς τὴν διὰ κινναβάρεως βασιλικὴν ὑπογραφὴν
Οἶον τὸ χρῶμα καὶ λόγοι τοῦ δεσπότη.

Font. 1 v. Io. Geom., *Carm. hex. et eleg* 279, 1 (p. 430); Io. Maur., *Carm.* 70 (p. 37)

Trad. text. S (f. 171^r) s (f. 134^r) b (f. 72^v)

Ed. Cr. (333, 6-7) Picc. (p. 152) Mi. (147, 1)

Crit. Tit. κινναβάρεως] κινναβάρεος b 1 και] χοί prop. Picc

281

Περὶ Θεοῦ

Κάλλιστον ὄντων κόσμος, ἀρχαῖον χρόνος,
τόπος μέγιστον, νοῦς τάχιστον, φῶς, χάρις·
Θεὸς δὲ πάντα ταῦτα καὶ πάντων ἄνω.

Font. 1/2 cf. Thal., *Fragm.* 1, 127-129 (I, p. 71); Plut., *Sept. sap. conv.* 153a 3 cf. Io. 3, 31

Trad. text. *S* (f. 171^v) *s* (f. 134^v) *b* (f. 72^v)

Ed. Boiss. (II, p. 475) Cr. (333, 14-17) Mi. (149) Cougny (III 407)

285

Εἰς τὴν βάπτισιν

Γυμνούμενος μὲν γυμνὸν ἐνδύεις, Λόγε·
κάραν δὲ βάπτων ἕξανιστᾶς με πλάνης.

Font. 1 cf. Mt. 25, 43 2 v. Io. Geom., *Carm. iamb.* 95, 4/7

Trad. text. *S* (f. 171^v) *s* (f. 133^v) *b* (f. 72^v)

Ed. Cr. (334, 5-6) Cougny (III 317, 1-2)

286

Φαιδρύνεται μὲν ὠκεανὸς φωσφόρῳ,
 Ἰορδάνης <δὲ> δεσπότη λελουμένῳ,
 ὃς φαιδρὰ μᾶλλον καὶ τὰ ρεῖθρα δεικνύει
 καὶ κάλλος ἐντίθησιν, οὐ γὰρ λαμβάνει.
 5 κάλλους πατὴρ πέφυκε, βλύζει φῶς ὄλωσ.

f. 171^v

Font. 1 cf. Nonn., *Dionys.* 35, 120-121 (XII, p. 52) 1/2 cf. Mel. Sard., *Fragm.* 8b, 41-42 (p. 232)

Trad. text. S (f. 171^r-171^v) s (f. 133^v) b (f. 72^v)

Ed. Cr. (334, 7-11) Cougny (III 317, 3-7)

Crit. 1 φωσφόρῳ] *scripsi cum Cr.*, φωσφόρος *codd.* 2 δὲ] *m.c. addidi* λελουμένῳ *s^{ac}*: λελουμένος S b *s^{pc}* 3 ὃς] *scripsi*, ὡς *codd.*

287

Εἰς τὸν Μαίανδρον ποταμόν

Τὸ τῆς δίκης πῦρ ὤδε, μηδὲν διστάσης,
 ὁ Κωκυτὸς Μαίανδρος· ἀλλ' ἀπεσφάλην,
 οὐαὶ γὰρ ἀνδρῶν ἐστίν· Αἴανδρον λέγω.

Font. 1 cf. Gen. 19, 24; v. Io. Geom., *Carm. iamb.* 79, 1 3 Αἴανδρον λέγω] v. Io. Geom., *Carm. iamb.* 288, 6

Trad. text. S (f. 171^v) s (f. 137^v) b (f. 73^r)

Ed. Cr. (334, 12-15^a) Picc. (p. 153) Mi. (152, 1-3) Cougny (V 55)

Crit. 2 Μαίανδρος] Μέανδρος S

288

Εἰ τυγχάνει γῆς χῶρος ἐξηρημένος,
 ὅπου γέεννα καὶ τόποι κατακρίτων,
 ἐκεῖνος οὗτος· ἀλλὰ Πυριφλεγέθων
 ζητεῖ τί δ' οὗτος; οὗτος ἐγγύθεν ῥέων
 5 ὁ καυστικός Κאַύστρος· ὅς δ' αἰαγμάτων
 ἀνδρῶν ὅλος πέφυκεν, Αἴανδρον λέγω,
 Κωκυτὸς ἄλλος τῶν πόνων ἐπάξιος.

Font. 3 Hom., *Od.* 10, 513; Pl., *Phaed.* 114a 5 Eur., *Alc.* 873; Eur., *Ph.* 335 6 Αἴανδρον λέγω] v. Io. Geom., *Carm. iamb. iamb.* 287, 3

Trad. text. *S* (f. 171^v) *s* (f. 137^v) *b* (f. 73^r)

Ed. Cr. (334, 15b-21) Picc. (p. 153) Mi. (152, 4-10) Cougny (III 318)

Crit. Tit. ἔτεροι *s* 3 Πυριφλεγέθων] πυρὶ φλεγέθων *S* 4 ζητεῖ τί δ'] *scripsi*, ζητεῖ τίς *codd.* 5 αἰαγμάτων] *scripsi*, αἰασμάτων *S*, αἰσμάτων *s*, αἰασμάτων *b*

291

Εἰς τὸν ἅγιον Ῥωμανὸν τὸν μελωδόν

Ὁ συγχορευτῆς οὐρανοῦ τῶν ἀγγέλων
 καὶ γῆθεν ἄδει τὰς ἐκεῖ μελωδίας.

Font. 1/2 cf. Io. Chrys., *In Mt. hom.* 19, 3 (*PG* 57, 277, 35-37)

Trad. text. *S* (f. 173^r) *b* (f. 73^r)

Ed. Cr. (340, 20-22) Mi. (154) Cougny (III 319)

293

Εἰς τὸν <...> πρὸς τὴν Ὁρμωτὸν

Τῆς Ὁρμωτοῦ τὸ κάλλος ἐξησκημένος
χρυσοῦς τις ὄρμος ὥσπερ αὐγάζει χθόνα.

Trad. text. *S* (f. 173^r) *b* (f. 73^r)

Ed. Cr. (341, 1-3) Mi. (156) Scheidw. (p. 283)

Crit. **Tit.** Εἰς – Ὁρμωτὸν] εἰς τὸν πρεσβύτερον τῆς ὄρμωτοῦ *b*, εἰς τὸ πρὸς τὴν ὄρμωτὸν *Cr*.

294

Εἰς τὸν Θεολόγον

Ἦ γινῶσις ὄντων, Γρηγόριος Νοῦν βλέπων.

Trad. text. *S* (f. 173^r) *b* (f. 73^r)

Ed. Cr. (341, 4-5) Mi. (157) Cougny (III 320)

Crit. **I** Νοῦν] νῦν *Cr*.

295

Οἱ μὲν πάλαι θύουσιν ἄρνας καὶ βόας,
 ἐγὼ δὲ Χριστῷ τῷ Λόγῳ θύσω λόγον,
 τῷ Νῶ τε τὸν νοῦν, πνεῦμα Πνεύματι, τρία.

Font. 1 cf. Is. 1, 11; I Esdr. 8, 14-15 2/3 cf. Greg. Naz., *Carm.* II 1, 38, 51-52 (p. 58)

Trad. text. *S* (f. 173^r) *b* (f. 73^r)

Ed. Cr. (341, 6-8) Mi. (158) Cougny (III 321)

296

Εἰς τοὺς διαβάλλοντας

Πέρσης ὁ Κῦρος, Μακεδῶν Ἀλέξανδρος,
 Αὔσων ὁ Καῖσαρ, ἀλλὰ τῶν σοφῶν φίλοι,
 σοφοὶ δὲ μᾶλλον ἔμπλεοι παιδευμάτων.
 νῦν δ' ὁ <.....>

5 τὴν γινῶσιν ἐγκαλοῦσι, φεῦ πικρᾶς τύχης.

Trad. text. *S* (f. 173^r) *b* (f. 73^r)

Ed. Cr. (341, 9-14) Mi. (159)

Crit. 4 νῦν δ' ὁ] *tantum S b*

297

- Ἄκουε ταῦτα, γῆ θάλασσα καὶ πόλος
 ψυχὰι σοφῶν τε καὶ στρατηγῶν τῶν πάλαι.
 Ἴσοκράτης ὤρισε ῥώμην καὶ φρένας,
 Θουκυδίδης ἔμιξεν ὄπλα καὶ λόγους,
 5 ῥήτωρ στρατηγὸς καὶ Περικλῆς καὶ Κίμων,
 Ἀλκιβιάδης καὶ Θεμιστοκλῆς μέγας·
 ἄμφω τέλειος Φωκίων, κρητὶς λόγων,
 Ἕλληνες ἄλλοι, μυρίοι Ῥώμης πρόμοι.
 ἔφησε πρώτην τακτικὴν μαθημάτων
 10 Πλάτων ὁ κλεινός, Σωκράτης τολμητίας
 εἶχε τὰ πρῶτα τῶν ἀριστέων γέρα.
 ἦρωες ἄρδην πάντες ἐξησκημένοι
 Νέστωρ, Ὀδυσσεύς, ἀλλ' Ἀχιλλεὺς καὶ πλεόν |
 δεινὸς θεωρεῖν τῶν ὄλων καὶ τὰς φύσεις,
 15 κίνησιν ἄστρον καὶ φορὰν δι' ἄερος,
 καὶ ῥυθμικῆς ἔμπειρος εὐαρμοστίας
 ἰατρικὸς τε καὶ μαθητὴς Κενταύρου.
 ἀλλ' οἱ σοφοὶ νῦν – πλὴν ἐγὼ μωροὺς λέγω -
 τὴν γνῶσιν εἶπον ἐμποδῶν τῆς ἀνδρίας.

f. 173^v

Font. 3 cf. Isocr., *Or.* 1, 6, 4-6 (I, p. 124) 5/6 v. Io. Geom. *Carm. iamb.* 298, 90 9/10 cf. Ael., *Tact.* C 1-3 (II, 1, p. 246) 10/11 Σωκράτης – γέρα] cf. Pl., *Symp.* 220d-220e; v. Io. Geom., *Carm. iamb.* 298, 74/76 11 v. Io. Geom., *Carm. iamb.* 298, 14 13/17 v. Io. Geom., *Carm. iamb.* 298, 65/67 16 v. Io. Geom., *Carm. iamb.* 298, 144 17 cf. Hom. *Il.* 11, 829-832

¹rad. text. S (f. 173^v-173^v) b (f. 73^v-73^v)

Ed. Cr. (341, 15 – 342, 5) Mi. (160, 1-19) Cougny (V 54)

Crit. 1 Ἄκουε] ἄκουε b 7 τέλειος] τέλειοι Cr. 13 Ἀχιλλεὺς] ἀχιλλεὺς S 15 φορὰν] *scripsi aut Cr.*, φθορὰν S b δι' ἄερος] διὰ ἔρος Cr.

298

Οὐ συλλοχισμοὶ καὶ στρατοῦ διαιρέσεις,
εἶπω τὸ μείζον, οὐδὲ κίνδυνοι τόσοι,
οὐκ ὄψις ἢ γέμουσα πολλῶν τραυμάτων,
οὐ χεὶρ ἀριστεύουσα καὶ κεκομμένη.

<.....>

- 5 ἔστω τις εὐστόλιστος, ἠὺθετισμένος
κόμην τὰ πολλὰ συντιθείς εὐσχημόνως,
ὄφρυς ἐπαίρων καὶ φουσῶν στῆθος μέγα
καὶ σκηνοποιῶν ἔθνικῶς πως τὴν κάραν,
πράττων ἅ μὴ δεῖ καὶ λαλῶν ὡς θηρίον,
10 θηρσί λαγῶς, τοῖς δὲ θρέμμασι λύκος,
πολλὴν νοσῶν ἄγνοιαν, εὐγλωττος, λάλος,
ἄτακτος, ἄρπαξ, ἄλλοεθνῆς πολλάκις,
ἄρρητοποιός, τοῦ βίου παντὸς λύμη·
οὗτος τὰ πρῶτα τῶν ἀριστέων ἔχει·
15 οὗτος στρατηγὸς ὄξυς, εὐφυῆς πρόμος,
σύμβουλος εὐθύς, ἠδὺς ἐν συνουσίαις,
ἄρχων στρατηγῶν, πρῶτος ἐν †βασιλείοις†.
ἢ δ' ἀρετὴ καὶ γνῶσις ἐν ταῖς γωνίαις
στυγναὶ κάθηνται καὶ παρημελημένα,
20 θρηνοῦσι πικρῶς οὐχ ἑαυτὰς τῆς τύχης
– φύσει γὰρ αὐταὶ τίμια καὶ τοῖς ξένοις –
θρηνοῦσι δ' αὐτὴν τὴν βασιλείον πόλιν

Font. 14 v. Io. Geom., *Carm. iamb.* 297, 11 18 v. Io. Geom., *Carm. iamb.* 268, 4 18/19 v.
Io. Geom., *Carm. iamb.* 229, 22/23

Trad. text. S (f. 173^v-175^v) b (f. 73^v-77^v)

Ed. Cr. (342, 6 – 347, 32) Mi. (160, 20-212) Scheidw. (p. 284)

Crit. 1 συλλοχισμοῖ] *coni. Polemis*, συλλοχισμοὶ S b post 4 lacunam statui 17 βασι-
λείοις] *metro obstat*, βασιλικῶς *prop. Scheidw.*

- καὶ σκῆπτρα Ῥώμης καὶ τὰ Ῥωμαίων καλὰ
 ῥυέντα πρὸς χοῦν ἔργα καὶ σεμνάς πόλεις
 25 τοῖς ἔθνεσι, φεῦ, ἐκτόπως πατουμένας,
 καὶ δόξαν ἀνθήσασαν ἐν πολλοῖς χρόνοις
 καὶ τοῦ στρατοῦ τὰ νεῦρα συγκεκομμένα.
 γελῶσι δ' αὐτοὺς καὶ σοφοὺς ὑποξύλους
 καὶ τοὺς τεθέντας τῶν νέων σοφῶν νόμους·
 30 δειλὸς τις ἔστω πᾶς σοφός, κἂν μὴ θέλῃ,
 λαγῶ βίον ζῶν· γλῶττα καὶ γαστήρ μόνον
 πράκτωρ, ὑπουργὸς καὶ ποριστὴς χρημάτων·
 τῆς ἀνδρίας μὲν ἐν λόγοις ἐπαινέτης
 καὶ τῆς παλαιᾶς ἀρετῆς μεμνημένος,
 35 ἔργοις δὲ ταύτης τὴν ἐναντίαν τρέχων.
 κἂν εἰ σοφῶν τις ἄλλος ἀνδρίαν λάβοι
 (Θεοῦ γὰρ αὐτὸ δῶρον οἶδα καὶ μόνον),
 ἕκτακτος οὗτος καὶ σοφῶν λύων νόμους.
 φεῦ τῆς ἀγνοίας, φεῦ φθόνου, φεῦ τῶν δύο·
 40 υἱοὶ βροτῶν, μαίνοισθε μέχρι καὶ τίνος;
 ἢ τῶν καλῶν γὰρ ἀνδρίαν οὐ γραπτέον,
 ἢ μὴ μετεῖναι τῶν καλῶν ἑατέον.
 σοφοῖς σοφὸν δὲ καὶ τὸ βούλεσθαι τόδε,
 τῆς δ' ἀρετῆς πόρρωθι κεῖσθαι τὰς φρένας·
 45 τὴν δ' αὖτελεῖαν ἀρετὴν ἐγὼ λέγω
 εὐανδρίαν, φρόνησιν, ἡδονῶν κράτος.

Font. 24/25 πόλεις – πατουμένας] cf. Lc. 21, 24 27 v. Io. Geom., *Carm. iamb.* 298, 56
 30 v. Io. Geom., *Carm. iamb.* 237, 5 31 λαγῶ – ζῶν] Lc. Io. Geom., *Carm. iamb.* 3,
 45 45 cf. IV Mach. 1, 31 45/46 cf. Arist., *Magn. mor.* 2, 3, 12 (p. 54-55)

Trad. text. S (f. 173^v-175^v) b (f. 73^v-77^v)

Ed. Cr. (342, 6 – 347, 32) Mi. (160, 20-212) Scheidw. (p. 284)

Crit. 27 στρατοῦ] *scripsi cum Vass.*, στρατηγοῦ S b τὰ] *om.* b 29 νόμους] *a. corr. sed*
 δόμους *superscr.* S

- ἡ δ' ἰσότης τί; κρᾶσις ἀρετῶν ἴση·
 ὅπερ δίκαιον {ἔστι} καὶ καλεῖται τοῖς πάλαι.
 μισῷ σοφιστήν, ὅστις οὐχ αὐτῷ σοφός,
 50 οὐδ' ἔσχεν οἷσπερ καὶ σοφὸς γνωρίζεται.
 εἰ συλλαβεῖν δὲ μὴ σθένης τόλμαν λόγῳ,
 τί τοῖς ἔχουσι καὶ φθονεῖς ἀνευδότης;
 τί καὶ στερεῖς, ἄνθρωπε, γνῶσιν ἰσχύος;
 τί τοῖς ἀγνώστοις ἐγχειρίζεις ἡνίας; |
 55 τί βρῶμα ποιεῖς τὰς πόλεις τοῖς βαρβάροις;
 τί νεῦρα τέμνεις τοῦ στρατοῦ τεθραμμένα
 πολλαῖς παλαιῶν καὶ καλαῖς στρατηγίαις
 εὐρήμασί τε καὶ σοφῶν τεχνουργίαις;
 Εὐριπίδου πῶς τῶν στρατηγῶν τὴν κρίσιν
 60 σοφὸς δοκῶν, ἄνθρωπε, νῦν παρατρέχεις
 θάρσει προκρίνας τῶν φρενῶν εὐβουλίαν.
 ἔν <-> γὰρ οὐδὲν θάτερον λελειμμένον;
 τί καὶ καλοῦσι τὴν Ἀθηνᾶν Παλλάδα;
 τί δ' οὐκ Ἀπόλλων μουσικὸς καὶ τοξότης;
 65 τί δ' ἦν Ἀχιλλεύς; πρῶτος οὐ θεωρία
 καὶ μουσικὸς τις ἦδεν ἀνδρῶν τὰ κλέα,
 ἰατρικὸς δ' οὐ καὶ μαθητὴς Κενταύρου;
 τί δ' ἦν Ὀδυσσεύς; οὐ λόγοις σοφοῖς ῥέων;
 τὸ σύντονον δὲ τίς κατώρθωσε πλέον;

Font. 47/48 cf. Arist., *Magn. mor.* 1, 33, 4-5 (p. 37) 61/62 cf. Eur., *Ph.* 746-747 65/67
 v. Io. Geom., *Carm. iamb.* 297, 13/17 67 cf. Hom., *Il.* 11, 829-832

Trad. text. *S* (f. 173^v-175^v) *b* (f. 73^v-77^v)

Ed. Cr. (342, 6 – 347, 32) Mi. (160, 20-212) Scheidw. (p. 284)

Crit. 48 ἔστι] *m. c. exclusi, hab. S b* 51 σθένης] σθένεις *S* 52 φθονεῖς] φθονοῖς *b* 56
 τέμνεις] τέμνης *b* 57 παλαιῶν] παλαιῶ *Cr.* 62 ἔν] *an* ἑνός *scribendum?* 63
 Παλλάδα] πολλαίαις *b* 67 οὐ] οὐ *Cr.*

- 70 ἔῷ Πύλιον τοῦ μέλιτος ἠδίω
καὶ τὴν Ἀτρείδου συντετμημένην φύσιν,
ἥρωας ἄρδην ἔνθεν ὠνομασμένους,
εἴροντας εὖ τε καὶ λέγοντας ἐντέχνως.
ἀνδρῶν ἀπάντων Σωκράτης σοφώτερος,
75 ἔστη δ' ἐπ' αὐτὴν πολλάκις τὴν ἀσπίδα
καὶ πρῶτος ἦρε τῶν ἀριστέων γέρα.
Πλάτων ἀθλητῆς καὶ μαχητῆς Αἰσχύλος.
ὁ δ' οὖν στρατηγῶν πρῶτος οὐ καὶ ῥητόρων;
σοφῶν δὲ μᾶλλον, ὃς λύει χρησμούς μόνος,
80 βουλαῖς δὲ νικᾷ καὶ μάχαις τὴν γῆν ὄλην
πεῖθει τὲ νικᾶν μὴ θέλοντας τοὺς φίλους,
κρατεῖ δὲ Περσῶν δημιουργῶν ἐκτόπως,
γῆς καὶ θαλάττης πᾶν ἔθνος, πᾶσαν πόλιν,
ψυχῆς τε τόλμη καὶ φρενῶν εὐλαβία
85 κάτω τίθησι καὶ παρ' ἐχθρῶν τυγχάνει
αἰδοῦς ὁ κλεινός, θάπτεται δὲ καρδίαις.
καὶ θαῦμα πῶς ἐν σῶμα καὶ ψυχὴ μία
κρείττων ἐδείχθη τῆς ὄλης οἰκουμένης
θάρσει τὲ πολλῶ καὶ φρονήσει καὶ μάχη.
90 τί καὶ Περικλῆς, Ἄλκιβιάδης, Κίμων
οἱ τῶν Ἀθηνῶν εὐπαγεῖς χρυσοῖ στύλοι,
οἱ τῶν λόγων ἄρχοντες, οἱ ῥήτρας πρόμοι,

Font. 70 Hom., *Il.* 1, 247-249 74/76 cf. Pl., *Symp.* 220d-220e; v. Io. Geom., *Carm. iamb.* 297, 10/11 85/86 καὶ – κλεινός] v. Io. Geom., *Carm. iamb.* 8, 8/9 86 θάπτεται δὲ καρδίαις] v. Io. Geom., *Carm. iamb.* 254, 7 90 v. Io. Geom., *Carm. iamb.* 297, 5/6

Trad. text. S (f. 173^v-175^r) b (f. 73^v-77^r)

Ed. Cr. (342, 6 – 347, 32) Mi. (160, 20-212) Scheidw. (p. 284)

Crit. 72 ἥρωας] ἥρωας Cr: ἄρδην ἔνθεν] ἔνθεν ἄρδην b 78 ●εμιστοκλῆς in marg. hab. S 79 μόνος] scripsi cum Mi., μόνους S b 83 θαλάττης] θαλάσσης b 84 τόλμη] scripsi cum Mi., τόλμην S b 90 Ἀλκιβιάδης] καὶ add. S 92 ῥήτρας] ῥήτρης b

- οἱ τὴν φύσιν βλέποντες, οἱ γεωμέτραι
 ἤστραπτον ἔργοις καὶ λόγοις τὴν Ἑλλάδα,
 95 ἵπποις κατ' αὐτό, ναυσί, πεζοῖς ἐκράτουν;
 δόξης, τροπαίων, ἀρετῆς, σοφισμάτων
 πᾶσαν θάλατταν, πᾶσαν ἐπλήρουν χθόνα·
 Ἕλληνες οὗτοι· πλὴν Θεοῦ πάντως χάρις
 ἦν καὶ τὰ τούτων, οὐ φρόνησις, οὐ λόγος,
 100 παρ' οὐπερ ἔσχον καὶ τὰ τῆς εὐανδρίας.
 σύ δ', ὦ Μακεδών, πῶς σοφὸς κριθῆς ἔτι
 ὦν καὶ μαχητής; πῶς φθονεῖς δὲ τῆς τέχνης
 ἅπασιν ἄλλοις; πῶς μόνος θέλεις ἔχειν
 Ἀριστοτέλους τοὺς σοφοὺς λαβυρίνθους;
 105 μόναρχε πρῶτε, Καῖσαρ, ἀρκεῖ σοι μόνον
 λέγειν τε δεινῶς, ἀντικάτωνα γράφειν,
 βίβλοις συνεῖναι, τὴν φύσιν ζητεῖν ὄλων;
 τί καὶ στρατηγεῖς καὶ βιάζῃ πᾶν ἔθνος
 καὶ τὰς ἀπείρους ἐν βραχεῖ πόλεις ἔχεις,
 110 ὄρους δὲ πῆσσεις ἐν Γαδεῖροις Αὐσόνων;
 εἰ τοὺς ἀπίστους, τοὺς δὲ πιστοὺς οὐ δέον
 θάλλειν καλοῖς ἅπασιν ἔργοις καὶ λόγοις;
 ἀλλ' ἐλθέ, πῶς ἔκρινε καὶ Θεὸς λέγε,
 τίνα στρατηγὸν τῆς ἑαυτοῦ δεικνύει
 115 μοίρας κραταιᾶς καὶ στρατοῦ ποθουμένου;
 οὐ τὸν γραφέντα τοῖς λόγοις μακρῶ χρόνῳ |

Font. 97 cf. Gen. 1, 28 98/99 cf. I Cor. 15, 10 104 cf. Greg. Naz., *Carm.* I 2, 10, 48-49
 (p. 116) 116/121 Act. 7, 22

Trad. text. *S* (f. 173^v-175^r) *b* (f. 73^v-77^r)

Ed. Cr. (342, 6 – 347, 32) Mi. (160, 20-212) Scheidw. (p. 284)

Crit. 99 οὐ – λόγος] οὐ φρόνησις οὐ λόγος *b* 100 ἔσχον] ἔσχεν *b* 104 σοφοὺς λαβυρίν-
 θους] λαβυρίνθους σοφοὺς *Scheidw.* 110 πῆσσεις] *scripsi cum Cr.*, πῆσσαις *S* 111
 εἰ] ἢ *S*

- καὶ συλλαβόντα πᾶσαν εὐπαιδευσίαν
 Αἰγυπτίοις συνόντα Μωσῆν τὸν μέγαν
 τὰ πρῶτα καὶ κάλλιστα τῶν μαθημάτων,
 120 λόγους ἀριθμῶν, γραμμικὴν θεωρίαν,
 ἄστρον πολήσεις, ῥυθμικῶν μελῶν ὄρους,
 ὃ κρᾶσις ἐστὶ καὶ τέλος καλῶν ὄλων;
 παλαιὰ ταῦτα· «πᾶν καλὸν» φασὶν «πάλαι
 καὶ καινὸν οὐδὲν τῶν καλῶν καὶ τιμίων,
 125 ζηλοῦν δὲ ταῦτα μὴ καλόν· καὶ τίς λόγος;
 οὐδὲ γράφειν ἕξεστι λοιπὸν ὡς πάλαι
 οὐδ' ἐν λόγοις ἄριστον ὡς πρὶν τυγχάνειν
 οὐδ' ἐν μάχαις βέλτιστον. ἔρρευσαν τέχνηαι·
 πάλαι γὰρ ἦσαν τοῖς βροτοῖς εὐρημέναι.
 130 τὸ σωφρονεῖν πᾶν ἐκλέλοιπε τὸν βίον».
 «τὴν ἀρετὴν δίωκε πᾶσαν, ἣ πάλαι
 φανείσα πολλοὺς ἤρεν εἰς ὕψος μέγα,
 ἀφείσα τούτους ἀρχικοὺς ὥσπερ τύπους·
 πρὸς οὓς βλέπων τις κάλλος, εἰ θέλοι, βίον
 135 ἐκεῖθεν ἔλκει, κἂν τὰ δεύτερα γράφῃ».
 σὺ δέ, προφῆτα καὶ βασιλεῦ, πῶς πλέον
 αὐχεῖς ἀπάντων γνῶσιν; οὐκ ἀριστέων
 ἔχεις τὰ πρῶτα; πῶς σοφίζῃ τοὺς νόμους
 εἶπερ τις ἄλλος τοῦ Θεοῦ, καὶ τοὺς λόγους
 140 ζητεῖς, ἐρευνᾷς τῶνδε τῶν ὀρωμένων,
 στρέφεις δὲ πολλὰς ἐν φρεσὶν θεωρίας,

Font. 116/121 Act. 7, 22 131 τὴν ἀρετὴν δίωκε] Men., *Sent.* 192 (p. 237); *Suid.* Δ 1227 (II, p. 115) 132 ἤρεν – μέγα] Eur., *Ph.* 404

Trad. text. S (f. 173^v-175^r) b (f. 73^r-77^v)

Ed. Cr. (342, 6 – 347, 32) Mi. (160, 20-212) Scheidw. (p. 284)

Crit. 123 φασὶν] φασὶ S 130 ἐκλέλοιπε] ἐκλέλειπε b 131 ἦ] ἦ S 141 φρεσὶν] φρεσὶ Cr.

- κινεῖς δὲ γλῶσσαν νυκτὸς ἡμέρας ὄλης
 θείοις ἐπ' ἔργοις, μουσικὸς δὲ τυγχάνεις
 καὶ ῥυθμικὴν ἔδειξας εὐαρμοστίαν
 145 λόγοις δ' ἔφευρεῖν καὶ βάθη κεκρυμμένα
 Θεοῦ τε πολλὰ καὶ Θεοῦ τῶν κτισμάτων;
 πῶς συντιθεῖς δὲ καὶ μέλιτος κηρίον
 τρόπον μελίσεως, τὴν σοφωτάτην βίβλον,
 ἐξ ἧς ἅπαντα γνῶσις ὡς πηγῆς βρῦει
 150 Θεοῦ, Χερουβίμ, ἀγγέλων, ἀρχαγγέλων,
 νόων ἀπάντων, τῶνδε τῶν ὄρωμένων
 τρόπων, τροπαίων, ἀρετῆς, ἀμαρτίας,
 ψυχῆς, νοός, ζωῆς τε καὶ θνητῶν τέλους,
 φωτός, σκότους τε δαιμόνων, παθημάτων,
 155 καινῆς τε πρὸς γῆν κράσεως τοῦ δεσπότου
 καὶ σῆς ἀχράντου μητροπαρθένου κόρης;
 ἄρρητα ταῦτα καὶ λόγων ἀνώτερα.
 «ἀλλ' ἄρπαγαὶ νῦν τοῖς στρατηγοῖς καὶ μέθαι,
 ὧν οὐ μετεῖναι τοῖς καλοῖς» φήσεις «δέον».
 160 «τί ταῦτα πρὸς τὸ πρᾶγμα; χωρὶς οἱ λόγοι.
 ἄλλο στρατηγός, ἄλλο δὲ στρατηγία.
 κακός τις οὗτος, ἢ δ' ἀρίστη τῇ φύσει.
 ἰατρικὴ σῴτειρα, πολλὰκις δ' ἔφρυ
 φρονεὺς ἰατρός· μὴ κακίζης τὴν τέχνην.

Font. 142/144 cf. I Par. 15, 27; II Par. 7, 6 144 v. Io. Geom., *Carm. iamb.* 297, 16 145/146
 cf. I Cor. 2, 10 156 *Christ. pat.* A6 (p. 124); v. Io. Geom., *Od.* 9, 1 (p. 403); Theod.
 Prodr., *Carm. hist.* 15, 97 (p. 274)

Trad. text. S (f. 173^v-175^v) b (f. 73^v-77^v)

Ed. Cr. (342, 6 – 347, 32) Mi. (160, 20-212) Scheidw. (p. 284)

Crit. 142 γλῶσσαν] γλῶτταν b 149 ὡς πηγῆς] καὶ πηγῆ b 151 τῶνδε] τῶν δὲ Cr. 153
 ψυχῆς] τύχης Cr. 162 ἢ δ'] ἦδ' Cr. 164 μῆ] καὶ b

- 165 οὐ πράγματός πως, τῶν προσώπων δ' ἢ βλάβη·
 ἔβλαψε ῥήτωρ πολλάκις τις τοὺς νόμους;
 μὴ καὶ κακίζης δεινότητα τῶν λόγων.
 ἄλλως τε τοὺς κακοὺς μὲν ὡς κακὸς σύ μοι,
 ἐγὼ δ' ἀριθμῶ τοὺς καλοὺς, οὓς καὶ μόνους
- 170 οἶδα στρατηγούς ὡς ἔχοντας τὴν τέχνην·
 καὶ μουσικοὺς γὰρ καὶ κρατοῦντας τὴν λύραν
 τοὺς εὖ δὲ ταύτην εἰδότας κροῦσαι μόνον
 καὶ τοὺς διδόντας τὸν λόγον τῶν κρουμάτων
 κἂν μὴ φέρωσι χερσὶν οὗτοι τὴν λύραν,
- 175 ὡς ἵππικοὺς δὲ γραμμικοὺς, πᾶσαν τέχνην,
 ἀγαλατουργούς, τέκτονας, λιθοξόους,
 ἕκαστον, οὐπὲρ ἔσχε τὴν γνῶσιν μόνον»·
 καὶ ταῦτα μὲν δὴ νοῦς ἐτόξευσε<v> μάτην,
 μᾶλλον δ' ἐκεῖνος εὐλογώτατος λόγος,
- 180 ὡς αὐτός ἐστι δεικνύων ὁ σὸς λόγος, |
 μὴ συμφερόντως τοῖς ξένοις παιδεύσεως
 ἔχειν ἔθνῶν τε καὶ στρατοῦ τὰς ἡνίας.
 εἰ γὰρ κρατούντων τῶνδε, πᾶν δεινὸν κρατεῖ
 – μέθη, τυραννίς, ἀρπαγαί, σφαγαί, βίαι,
- 185 ἦτται, σφαγαί, κάθειρξις, αἰχμαλωσίαι –
 δῆλον, κρατούντων τοῖσδε τῶν ἐναντίων
 ἄρξει καλὸν πᾶν· ἐγκράτεια, χρηστότης,
 εὐανδρία, φρόνησις, ἀλκή πρὸς πόνους,

f. 175^v

Font. 178 Eur., *Hec.* 603

Trad. text. *S* (f. 173^v-175^v) *b* (f. 73^v-77^v)

Ed. Cr. (342, 6 – 347, 32) Mi. (160, 20-212) Scheidw. (p. 284)

Crit. 167 κακίζης] κακίζεις *S* 168 σύ μοι] σύννοι *Cr.* 173 λόγον] λόγων *b* 174 κἂν] *scripsi cum Laux.*, καὶ *S b* 175 ἵππικοὺς] *scripsi cum Mi.*, ἵππικὸς *S*, ἵππικοί *b* 177 μόνον] μόνην *b* 178 ἐτόξευσεν] *m. c. scripsi*, ἐτόξευσε *S b* 182 τε] τὲ *S*

190 τέχνηαι κατ' ἔχθρῶν, τάξεων εὐταξίαι,
 νίκαι, τρόπαια, δόξα, Ῥωμαίων κράτος,
 Θεοῦ πρὸ πάντων εὐμένεια τοῖς ὅλοις,
 ὃς καὶ σφραγίς μοι τῶνδε τῶν ψελλισμάτων
 ἔστω· τὰ δ' ἄλλα τοῖς σοφισταῖς μελλέτω.

Trad. text. *S* (f. 173^v-175^v) *b* (f. 73^v-77^v)

Ed. Cr. (342, 6 – 347, 32) Mi. (160, 20-212) Scheidw. (p. 284)

Crit. 193 ἔστω] ἔσω *Mi*

299

᾽Ως ἔκ τινος κόρην αἰτησαμένου ὕδωρ
 καὶ ἔρασθέντος αὐτῆς

᾽Ω πικρὸν ὕδωρ· δις πιῶν καὶ πολλάκις,
 ἄπαυστα διψῶ. ποῖον ὕδωρ τοῦτό γε,
 ὃ πῦρ ἀνάπτει καὶ φλέγει τὴν καρδίαν;
 δαλὸς κέκρυπτο τῶν ἐρώτων· ὦ τάλας,
 5 τί καὶ δράσω νῦν; ἀλλὰ τῶν σῶν χειλέων
 πιεῖν, κόρη, δός· ἀλλὰ πόρρωθεν φλέγεις,
 πῶς φλογμὸν οἴσω τοῦ πάθους προσεγγίσας;
 ἔν εἶδον εὐρεῖν τῆσδε τῆς δίψης ἄκος·

Font. 1/2 cf. Io. 4, 13 4 δαλὸς – ἐρώτων] cf. Nonn., *Dionys.* 33, 247 (XII, p. 86); Mus.,
Her. et Leandr. 308 (p. 108) 6 πιεῖν – δός] Io. 4, 7 et 4, 10 8 cf. Eur., *Cycl.* 97

Trad. text. *S* (f. 175^v) *b* (f. 77^v)

Ed. Cr. (348, 1-14) Picc. (p. 154)

- ἔρωσ ἔρωτι παύεται φλογωτέρω·
 10 ἔρωσ ἔρωτα σβεννύει μείζων μέγαν.
 σοῦ, Χριστέ μου, σοῦ δράσσομαι· σύ μοι δίδου
 ὕδωρ τὸ σὸν ζῶν, τοῦτο παύσει τὴν φλόγα.

Font. **9/10** cf. Io. Clim., *Scal. parad.* 5, 20 (*PG* 88, 777A10-11), 15, 1-2 (880D4-5), 27, 5 (1100A1-2); *Antb. Pal.* XVI 251, 6 (IV, p. 438) **12** Io. 4, 10

Trad. text. *S* (f. 175^r) *b* (f. 77^r)

Ed. Cr. (348, 1-14) Picc. (p. 154)

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