ARCHAEOLOGIA:
OR,
MISCELLANEOUS TRACTS,
&c.

I.—*The “Ritual Ordinance” of Neophytus. Communicated by the Rev.
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Read April 11, 1878.

INTRODUCTION.

THE manuscript which forms the subject of this communication is a small quarto volume, consisting at present of eighty-five leaves, six and a half inches long and five inches broad, the property of Mr. David Laing, the Librarian of the Signet Library at Edinburgh.

It was written in Cyprus, A.D. 1214 (f. 83a), by a certain Basil, who describes himself as a *ιερεὺς, διδάσκαλος, καὶ ταβουλλάριος*—priest, instructor, and notary of the diocese of Paphos, and the son of a catechist. It is a copy of the original work of Neophytus, which must have been written a very few years earlier. Neophytus was fifty-five years of age when he wrote the original “*Typike Diatheke*,” of which this MS. is a copy (ff. 5a, 21b), and he was alive when this copy was made by Basil, for his own signature is attached to its commencement and close, as a voucher for its accuracy (ff. 4b, 83a).

There are in it several allusions to the sufferings of the inhabitants of Cyprus under the Latin rule.

On f. 8a our author speaks of the heavy taxation, and the exactions of unfeeling tax-gatherers—*ἀσυμπαθοὶ φορολογοί*.

On f. 20b he speaks of the oppression of the Latins, and of the Cypriotes

being deprived of even the necessities of life—ὠθείσα ἡ χώρα ἡμῶν παρὰ τῶν Λατίνων καὶ στενωθέντες πάντες ἄνθρωποι ἐκ παντὸς ἀναγκαίου —

On f. 62b their rule is called a grievous slavery—δεινῶς δουλοθήσης τῆς χώρας ἡμῶν ἔθνη Λατίνω.

These passages point to a date subsequent to the conquest of Cyprus by Richard Cœur de Lion, and to his establishment of a Latin dynasty in the island in the following year, in the person and house of Guy of Lusignan.

The episcopal imprimaturs of Cinnamus and Bacchus in chap. xxii. (ff. 54a, b), are dated A.D. 1205 and 1209 respectively.

We conclude, therefore, that the original work in Neophytus's own handwriting was written between A.D. 1209, the date of the last-named episcopal imprimatur, and A.D. 1214, when the present copy of it was made by Basil. The original was kept in the library of the monastery, where it is enumerated among the books (f. 30a).

This Neophytus, who describes himself as a cloistered priest and monk, is known as the author of two MSS. in the National Library at Paris, the histories of which may be traced in L. Delisle's account of the MSS. there, 1871-4.

(1.) An unpublished MS. volume of ten sermons—sermones decem morales, the titles and a few details of which are given in Montfaucon's "Bibl. Coislin." 1715, p. 404, No. cclxxxii., and "Bibl. Bibliothecarum Nova," 1739, vol. ii. p. 1062.

(2.) A short published work, "De Calamitatibus Cypri," described in the latter work, p. 1318. Its full title is "Νεοφύτου πρεσβυτέρου μοναχοῦ καὶ ἐγκλειστοῦ περὶ τῶν κατὰ Κυπρὸν σκαιῶν." It describes the miserable condition of the Cypriote Church and people under the rule of the Latins, and from internal evidence its composition may be assigned with certainty to the year A.D. 1203. It is printed "E Cod. Reg. 2376" in vol. ii. of Cotelierius, "Eccl. Gr. Monum." Paris, 1681, where it occupies rather over five columns of the width of half the page of a quarto volume, and is accompanied by a parallel Latin translation.

Two letters "In eodem Cod." are printed in the same volume, which were written by Germanus, Patriarch of Constantinople, to the inhabitants of Cyprus, A.D. 1223. In them a certain Neophytus, whom the date does not forbid us to identify with the author of the present volume, is described as the lawful and canonical archbishop of Cyprus, compelled, perforce, to submit to the Latins—ἀρχιερατεύων ἐν τῇ νήσῳ τῆς Κύπρου, καὶ ἀναγκαζόμενος παρὰ Λατίνων ὑποταγῆναι αὐτοῖς, and again, γνήσιος καὶ κανονικὸς πρωτοποιμὴν ὁ μακαριώτατος ἀρχιεπισκοπὸς Κυπρίων ὁ κύριος Νεόφυτος.

He had been deprived by the Latins, and was then wandering an exile in the

East, while a rival Latin archbishop had been appointed in his place. The letters of Germanus are an answer to a request for advice as to how far the Cypriotes might, under compulsion, and in the face of the extreme difficulties of the situation, acknowledge a schismatic Latin archbishop.

In the *Index Auct. Græc.* Edit. in Du Cange, "*Glossar. Infimæ Græcitat.*," 1688, there is this entry: "Neophytus, Presbyter, Monachus et Inclusus, de Calamitatibus Cypri, ex edit. Coteleriana, tom. 2. *Monum. Eccl. Gr.* Vixit anno 1185." There are similar entries in Cave's "*Chartoph. Eccl.*" 1685, p. 232, and "*Script. Eccl. Hist. Lit.*" tom. i. p. 689, A.D. 1190 being assigned as his date. There is no mention of any other work by Neophytus, and the existence of the present MS. seems to have been hitherto unknown.

The writing, which is in the style of Byzantine Greek of the earlier portion of the thirteenth century, is in a good state of preservation, having become illegible in a few places only from rents or punctures, or from the rubbing off or fading away of the ink. In this way single letters or words are sometimes obliterated, and here and there the edges are torn or worn so as to cut off the beginnings or endings of lines.

The only colour ornamentation consists of red ink, which is employed for occasional bordering and numbering, for the headings of chapters, and for capital letters. Capital letters are always used at the commencement of chapters, very occasionally at the commencement of fresh paragraphs, never in the case of proper names.

The MS. is written on parchment in gatherings of eight leaves, numbered at regular intervals by the use of Greek letters for numerals, which are written on the right hand top margin of the first page in each gathering. There were originally thirteen of such gatherings = 104 leaves. At present the leaves, which for convenience have been numbered continuously throughout, amount only to eighty-six. The MS. is therefore now incomplete to the extent of eighteen leaves, which have been torn out or have dropped out. The lost chapters are Nos. v. vi. vii. viii. xvii.; the opening portions of xviii. xxii. xxiii.; and the closing portion of xxi.

The leaves are sewn together with string, and bound between wooden covers, which were united at the top and bottom of the back by stout cords, portions of which still remain; and there was originally a central clasp in front of the volume, a fragment of the socket of which only survives.

At both ends of the book between the wooden covers and the MS. there are three fly-leaves, which for convenience we will call A. B. C. D. E. (missing) F.

They are faded and mutilated portions of old MSS., A. B. (E.) F. being portions of the same work and corresponding to each other, and C. to D.

A. B. (E.) F. contain sixteen lines, five and a half inches in length, on each page, in the thirteenth-century handwriting. C. and D. contain fourteen lines, two inches and three quarters in length, on each page, in a handwriting of the eleventh century. They are fragments of an ecclesiastical character, but we have not yet been able to identify them as portions of any extant published work.

The title "Τυπικὴ Διαθήκη Νεοφύτου" is equivalent to the "Constitution and Rule of Neophytus." It is only three times alluded to under this title. It is eleven times called *διάταξις* or *τυπικὴ διάταξις*, and once *διατύπωσις* (f. 69 a).^a

The style of composition is for the most part very simple and unadorned. Our author once indulges in a pun on *τόπος* and *τρόπος* (f. 33a), and in a few quaint conceits, as when at the commencement of Chapter III. he says that, three being the number of the Trinity, it will be appropriate for him to introduce some details of his personal history (f. 6b); and when he compares his case in laying down rules for his monastery to the case of a painter in giving finishing touches to a picture (f. 37 b); or the desire of a monk to return to his cell to that of a fish on dry land to get back into the water (f. 61 a). There is also occasionally a slight tone of vanity in the personal details, or perhaps in the tone of their narration, which reminds us of passages in the Diary of Archbishop Laud (ff. 40a, b.).

Light is thrown on the low state of education and learning in the thirteenth century by Neophytus's statement of the entire absence of any home instruction in his own case and the apparent impossibility of receiving education except in a monastery (f. 12a); by the smallness of the library in the monastery, and the detail with which each of its sixteen volumes is described (f. 28 b); by the glosses at the end of the MS., which are the entries of various persons who have read through the volume and who wish to leave a record of the evidently rare achievement.

^a "Ritual Ordinance" appears to be a fair translation of the most usual title.—(Sophocles's Greek Lexicon of the Roman and Byzantine Periods. Boston, U.S. 1870.)

ABSTRACT OF CONTENTS.

Neophytus begins by mentioning the circumstances in which and the age at which he composed the present treatise; and then indulges in general reflections about death, and the mutability of fortune, and the uncertainty of human life.

In his early youth he cherished a general discontent with the world, and formed a secret resolution to become a monk. At the age of eighteen his parents had arranged a suitable marriage for him, but, on the eve of its celebration, when all the preparations had been arranged, and wedding presents had been exchanged, he frustrated their plans by running away from home and taking refuge in the monastery of St. Chrysostom on the mountain of Cutzubendi. The grief of his relations was very great, and they made strenuous efforts to discover the place of his concealment; after a two months' search they found him, and took him home again, but he succeeded in getting the proposed marriage finally broken off. After some interval of time he appears to have overcome all domestic opposition, and to have been allowed to assume the monastic habit. He describes his joy on this occasion as greater than that of any bridegroom at an earthly wedding. The chief cause of this joy was that he now was able to commence to learn, his education having been so entirely neglected at home that he was ignorant of the first rudiments of letters. His first five years of monastic life are devoted to his education, during which he learned to read and write, and acquired the Psalter by heart. The next two years are spent in the church of St. Chrysostom, learning the details of divine worship and ritual. He is then seized with a desire of still greater solitude, and, after some delay, caused by objections to his youth and inexperience, obtains leave from the head of the monastery of St. Chrysostom to start alone on a pilgrimage to the Holy Land. After a six months' absence, during which he visits the chief holy places, he returns to the monastery of St. Chrysostom, in Cyprus, but after a short stay there leaves it again for Paphos, intending to sail thence to the mainland, in the hope of finding some hermit to whom he can attach himself, for the purpose of leading a solitary life. At Paphos, however, he is seized under suspicion of being a runaway, and is thrown into prison, whence he is only released after all his money has been taken from him. Unable now to pay for his passage, he wanders about in desolation, and at

last takes shelter in a cave of a cliff which he selects as the site of his future monastery.

Unfortunately there is a *lacuna* here, and the next four chapters (v.—viii.), containing the rest of his biography, are missing. Chap. ix. opens with a statement of his reasons in favour of a small monastery, not containing more than fifteen or eighteen monks, and his prohibition of their keeping a boys' school.

The rest of the volume consists of an account of the buildings and possessions of the monastery; of the mode of election or admission of its abbot and its monks; of their rule of life and canons of discipline, including twenty ascetic canons drawn up by Neophytus himself (c. xxiii.), and twelve shorter canons extracted in substance rather than verbatim from the works of St. Basil the Great (f. 76 a).

The last chapter contains (xxiv.) directions about his own death and funeral. He had previously (c. xvi.) recorded his selection of his nephew Esaias as his successor in the headship of the monastery.

In c. xvi. (f. 28 b.) there is a catalogue of the books in the library, sixteen in number, and all apparently of a theological character.

Three large volumes of Sermons for Holy Days.

Two volumes of letters, and of ascetic and other canons.

A Commentary on the Song of Songs, in fifty chapters.

A Treatise on Miracles.

A Commentary on St. Basil's work on the Six Days of the Creation, entitled the Hexameros, in sixteen chapters.

A Commentary on the Book of Psalms, in twelve chapters.

A Commentary on the Canons of the twelve Dominical Feasts.

A handbook.

A Commentary on the Commandments of the Old and New Testaments, in twelve chapters.

A Book of Catechetical Instructions.

A small Book of Penitential Hymns.

The Rule of Neophytus. (The original work, of which this MS. is a copy.)

A volume called τὸ τελευταῖον.

CHRONOLOGICAL TABLE

OF

EVENTS IN THE HISTORY OF CYPRUS, A.D. 1183—1218.

- 1183-5. Revolt of Cyprus under the rebel Isaac Comnenus.
1186. Ineffectual attempt of the Emperor Isaac II. (Angelus) to reduce it again under the Byzantine empire.
1191. Conquest of Cyprus by Richard Cœur-de-Lion on his way to the third Crusade.
1192. The sovereignty of Cyprus is conferred by the King of England on Guy of Lusignan, who reigns 1192-1194.
1194-1205. Amaury, brother and successor of Guy.
1205-1218. Hugh of Lusignan, son of Amaury.
1214. Date of present MS.

The full history of this period is given in Finlay's "History of Mediæval Greece," and Maslatrie's "Histoire de la Chypre sur le regne des Princes de la maison de Lusignan," Paris, 1862.

In the following pages the original orthography, accentuation, and aspiration have been retained. The punctuation has been somewhat modernised, and capital letters have been introduced after full stops and at the commencement of proper names. The *ι* subscript is never used in the original text.

An asterisk (*) denotes the omission of one or more letters or words.

Folio.	Κεφάλαιον.	Chapter.	
1 a	α.	i.	Περὶ τῆς ἀμείψεως τῆς διατάξεως.
	β.	ii.	Περὶ μνήμης θανάτου.
	γ.	iii.	Περὶ τῶν ἰδίων λογισμῶν καὶ τῆς τοῦ κόσμου φυγῆς.
	δ.	iv.	Περὶ τῶν ἐξῆς, καὶ τῆς ἐν τῇ ἐγκλείστρᾳ ἀποκαταστάσεως, καὶ τινα μυ[σ]τικά.
1 b	ε.	v.	Περὶ τῆς οἰκοδομῆς τῆς ἐγκλείστρας καὶ τοῦ ἐπισκόπου Κιννάμου καὶ τινα. *
	ς.	vi.	Περὶ τῶν Παφηνῶν.
	ζ.	vii.	Περὶ τοῦ τῆς Κύπρου * καὶ ἐπιτροπου τῆς παρούσης ἐγκλείστρας.
	η.	viii.	Ἐπόμνησις πρὸς τὸν βασιλέα.
2 a	θ.	ix.	Περὶ ποσότητος ἀδελφῶν, καὶ κώλυσις διδασκαλίας παιδίων.
	ι.	x.	Περὶ ἀκτημοσύνης καὶ λύσεως οἰκονομικῆς.
	ια.	xi.	Περὶ ἀναγνώσεως τῆς διατάξεως καὶ τῶν κανόνων.
	ιβ.	xii.	Περὶ ἐκκλησιαστικῆς ἀκολουθίας, καὶ τοῦ ἱερέως, καὶ τῶν ἱερῶν σκευῶν, καὶ τῶν βιβλίων τοῦ ἐγκλείστου.
2 b	ιγ.	xiii.	Παραίνεσις πρὸς τοὺς ἀδελφούς, καὶ ἀνάμνησις ἀφορισμοῦ.
	ιδ.	xiv.	Περὶ ἐκλογῆς ἐγκλείστου, καὶ εὐχὴ πρὸς ἐγκλείστον καὶ ἐγ- κλείστραν.
	ιε.	xv.	Ἰδικὴ παραίνεσις πρὸς τὸν ἐγκλείστον.
	ισ.	xvi.	Περὶ τοῦ ἰδίου διαδόχου καὶ ἀδελφιδοῦς ἱερομονάχου Ησαίου.
	ιζ.	xvii.	Περὶ κελλιοτικῶν.
	ιη.	xviii.	Περὶ τοῦ τῆς ἐγκλείστρας κηπίου.

First Page.

ΜΟ ΗΧΘΟΝ ΚΑΙ ΕΓΚΛΕΙΟΝ.
ΤΗ ΠΑΧΥΜΘΩ ΔΙΑΘΑ
ΧΑ ΠΕΡΙ ΤΑΣ ΔΙΑΣ ΕΓΧΑ
ΣΤΡΑΣ. ΗΚΟΝ ΚΥΠΡΟΝ ΣΤΑΣ
ΠΡΕΦΗΝ ΕΠΑΡΧΙΑΕ. ΤΑΣ
ΚΑΙ ΜΕΑ ΣΙΩΝ ΕΠΟΝΟΜΑ
ΣΘΑΚΙΣ. ΗΤΟΙ, ΕΞΕΥΔΟΧΙ
ΑΕΘΩ ΣΧΟΠΕΝ ΤΡΙΟΝ ΕΜΘΕ
ΟΗ, ΕΥ ΠΕΡΙ-

Last Page.

ΗΕΟΦΥΤΟΝ ΤΕΝ Χ' ΕΚΚΛΕΙΟΝ

ΗΕΟΦΥΤΟΝ ΤΕΝ Χ' ΕΚΚΛΕΙΟΝ

ΒΙΒΛΟΥ ΠΟΤΑΦΑΝΟΧΑΡΙΣΤΗ
ΦΡΑΓΙΜΗ ΔΗ. ΤΕΤΑΚΩΝ
ΩΣ ΕΚΚΛΕΙΟΝ. ΦΕΤΕΡΟΥ ΤΡΑΜΑΝ.

ΗΕΟΦΥΤΟΝ ΤΕΝ Χ' ΕΚΚΛΕΙΟΝ

ΗΕΟΦΥΤΟΝ ΤΕΝ Χ' ΕΚΚΛΕΙΟΝ

ΡΩΗ Κ' ΕΙΧΟΣΙ ΚΕΦΑΛΑΙΑ
ΓΡΑΦΑ ΔΙΑΧΕΙΡΟΣ ΕΥΤΕ

ΧΟΝ ΒΑΣΙΛΕΙΟΝ ΕΡΕΣΤΟ
ΔΙΑΔΑΚΑ ΧΛΟΝ ΤΑΜΟΝ

ΧΑΡΙΟΙΟΝ ΤΗΝ ΤΡΑΜΑΝ ΧΛΑ
ΡΙΩΝ ΤΑΣ ΘΥΛΑ ΤΑΤΑΣ ΕΠΗ

ΣΧΗΠΙΣ ΠΕΦΟΝ ΤΟΝ ΥΟΝ ΤΟΝ
ΚΑΤΗΧΩ. ΜΗ ΜΕΓΑΛΟΧΛΟΝ

ΕΥΤΕ ΚΕΤΕ ΕΥΤΕ

Folio.	Κεφάλαιον.	Chapter.	
3 a	ιθ.	xix.	Περὶ τοῦ εἶναι τὴν περιφορὰν τῆς ἐγκλείστρας γυναιξὶν ἀνεπί- βατον, καὶ περὶ κτηνῶν θηλυκῶν.
	κ.	xx.	Περὶ τῶν ἐν τῇ ἐγκλείστρᾳ κτισμάτων, καὶ ἀνατεθέντων θεῶ, καὶ περὶ ναοῦ.
	κα.	xxi.	Περὶ μετανοίας, καὶ ἐξαγορεύσεως ἁμαρτίων καὶ λογισμῶν.
	κβ.	xxii.	Περὶ τοῦ ἐπισκόπου Κιννάμου ἐπικυρωτικὸν τῆς διατάξεως, καὶ ὑπογραφὴ τοῦ ἐπισκόπου Βάκχου.
	κγ.	xxiii.	Περὶ τοῦ ἐγκλείστου πρὸς τοὺς ἀδελφούς κανόνες ἀσκητικοὶ εἴκοσι, καὶ ἐκ τῶν τοῦ μεγάλου Βασιλείου ἐπιτόμων κανόνες ιβ.
	κδ.	xxiv.	Περὶ τῆς ἰδίας ἀποβιώσεως, καὶ περὶ τῆς πρεσβυτέρας ἐγκλείσ- τρας, καὶ τοῦ τάφου, καὶ ὑπὲρ τῶν ἀδελφῶν εὐχὴ τελευταία.
3 b			Εἴτα καὶ ἀφορισμός τοῦ μὴ ἀφελέσθαι μήτε προσθήσθαι.
			A blank page.
4 a			+ ΝΕΟΦΥΤΟΥ ΠΡΕΣΒΥΤΕΡΟΥ μοναχοῦ καὶ ἐγκλείστου τυπικὴ σὺν θεῷ διαθήκη· περὶ τῆς ἰδίας ἐγκλείστρας· νήσου Κύπρου, τῆς Παφινῶν ἐπαρχίας, τῆς καὶ Νέασσιῶν ἐπονομασθήσης· ἦτοι, ἐξ εὐδοκίας θεοῦ, σκοπευτήριον ἐνθεον. εὐλόγει πατέρ.
4 b			Νεόφυτος εὐτελής μοναχὸς πρεσβύτερος ἐγκλειστος τὸν τίμιον σταυρὸν τῆσδε τῆς τυπικῆς μου διαθήκης οἰκείᾳ χειρὶ πρῶταξα. +

CHAP. I. (α.)—Κεφάλαιον πρῶτον. Περὶ τῆς ἀμείψεως τῆς διατάξεως.

4 b.
cont.

The circumstances
in which and the
age at which
Neophytus drew up
the present treatise.

Ἄγαθὸν ὑπέρτερον παντὸς ἀγαθοῦ Θεοῦ φόβος καὶ μνήμη θανάτου, οὗ τὸ κλέπτικον καὶ παράβυστον ἐκθαμβούμενος ἐγωγε μετὰ ἔτη ὀκτὼ τῆς ἐν τῇ ἐγκλειστῇ καθήρξεώς μου διεθέμην· καθὼς με ὁ καιρὸς ἐκεῖνος προσαπήτη διαθέσθαι· ἔπει δὲ ὁ τῆς ζωῆς χορηγὸς τὸν τῆς ζωῆς μου παρέτεινε χρόνον, καὶ παριππευσαν ἤδη πέντε καὶ πεντήκοντα ἔτη· καὶ χρεία γέγονε διαθήκης ἐτέρας· ὅπως τῆς πρεσβυτέρας ἀφαιρεσθῶσι τινα· ἐν τῇ νεοτέρᾳ δὲ προστεθῶσι τὰ πρεποντα, ὅπως μὴ ἀλλόκοτα καὶ ξένα ἀλλὰ σύντροφα καὶ κατάλληλα φοραθῶσι προσφορῶς· διαθήκη καὶ πραγμάτων ἀκολουθία ἐκτραγωδοῦσαι συμφώνως.

5 a.

5 b.

CHAP. II. (β.)—Περὶ μνήμης θανάτου.

Reflections on death.

Βέλος θανάτου παρήλθεν οὐδεὶς τῶν θνητῶν, ὅπερ παντὶ οὐδ' ἐμὲ παρελθεῖν δυνατόν· ἀλλὰ μή μοι ὡς βέλος, Χριστέ ὁ θανὼν ἐκουσίως ὑπὲρ ἡμῶν, ἀλλ' ὡς ἐν ὕπνῳ χρηστῷ εὐδοκήσαν συναντήσαι με τῇ χάριτί σου· ἀρτίως δὲ ἔτι περιὼν δίκαιον ἡγοῦμαι προσφόρως διατυπῶσαι τὰ κατ' ἐμέ· μή πως τὸ τοῦ κρύψαντος τὸ τάλαντον ἀπραγμάτευτον ὀκνηροῦ δούλου παθεῖν τὲ καὶ ακουσαι συμβαίνει μοι. ἐπεὶ καὶ αὐτὸς πρὸς Θεοῦ καὶ δεσπότης τὴν ἐγκλείστραν ταύτην ὡς τάλαντον ἔλαβόν· αὐτὸς γάρ μοι αὐτὴν προὔτινεν ἔρημον, καὶ αὐτὸς μοι αὐτὴν κατεφαιδρυνεν ὡς εὐδόκησε. Καὶ γὰρ πάλιν τῇ παναλκῇ παλαμῇ αὐτοῦ παρέθηκα ταύτην· ὅπως ἔτι περιόντως καὶ παρελθόντος μου, ἐξ ἁοράτων ἐχθρῶν καὶ ὁρατῶν συντηρεῖ αὐτὴν, καὶ τοὺς ἐν αὐτῇ κατοικούντας χάριτι αὐτοῦ.

6 a.

6 b.

Personal history.

CHAP. III. (γ.)—Περὶ τῶν ιδιῶν διαλογισμῶν καὶ τῆς τοῦ κόσμου φυγῆς.

Early reflections on
the instability of
fortune and the
uncertainty of human
life.

Γενόμενος ἄρτι ἐν τῷ τῆς ἁγίας Τριάδος ἱσαριθμῷ κεφαλαίῳ, ἔνδικον μοι δοκεῖ παραδηλῶσαι συλλήβδην τοῖς ποθοῦσι τινα τῶν κατ' ἐμέ, καὶ παραθήξαι ψυχὰς τινῶν φιλοθέων πρὸς ὑμνωδίαν Θεοῦ· ὃς οὐχ ἀπλῶς εἰργηκε τῷ ζυγῷ καὶ τῇ ζευγλῇ μαι προσδεθῆναι τοῦ μοχθηροῦ βίου, ἀλλὰ καὶ τὴν τούτου δυσχέρειαν ἐκ πρώτης βαλβήδος σχεδὼν ἐγνώρησέ μοι, καὶ τὰς αὐτοῦ ἀγχιστρόφους διαγινώσκειν μεταβολάς· ὅτι ὃς μεν τὴν εξαπηνα ἐθρήνει ἐπελθοῦσαν ζῆμιν· ὃς δὲ οἰμῶζεν ὅτι ἄορον αὐτοῦ τέθνηκε τὸ παιδίον; ἄλλος ὡς πολὺπαις κατετρύχετο τῇ πενείᾳ; ἕτερος, ἐν ὅσῳ πλούσιος ἦν καὶ περίβλεπτος πρὸς πενείαν μετέπιπτεν· ἢ ὅτι θανάτος ἐπελθὼν ἐγύμνωσεν αὐτὸν πάσης εὐδαιμονίας, καὶ ἡ εὐκλεία πρὸς δύσκειαν ἐξάπηνα παρημέμφ-

7 a.

7 b.

8 a.

- θησα θρηνους καὶ ὀλολυγμοὺς πληρώσας τὴν πρὸ μικροῦ εὐθυμούσαν οἰκίαν· ἄλλος ἀπὸ τιμῆς καὶ σεμνότητος πρὸς ἀτιμίαν μετήχθη· ἄλλος ἐξ ἀπηνείας ἀσυμπαθῶν φορολόγων κατεβαρύνε το σφόδρά· καὶ ἕτερος τὴν ἀπροσδοκῆτως ἐπελθοῦσαν αὐτῷ θλήψιν ἐθρήνει· αἰσθανόμενος δὲ ἐγὼ ταῦτα
- 8 b. ὥσεί κὼς διενούμην· ὅτι ταῦτα πάντως πει^αμαι καὶ αὐτὸς ἐνπλακεῖς ἐν τῷ βίῳ· καὶ τὴν τούτων δυσχέρειαν διεδρᾶσαι ἀμήχανον. Ἐὰν δὲ τις καὶ τὴν τοιαύτην δυσχέρειαν δυνηθῇ διαδρᾶσαι καὶ τὴν τοῦ κόσμου ἐπαπολαῦσαι πᾶσαν εὐδαιμονείαν, ἐπεὶ θάνατος πρόκειται· καὶ, ὡς ἀκήκοα, κόσμος
- 9 a. ἕτερος ἡμᾶς περιμενει, τί τὸ κέρδος· ταῦτα δὲ τὰ διανοήματα καὶ τὰ ἐνθυμήματα οὐ τῆς ἐμῆς νεότητος καὶ ἀγροικίας, ἀλλὰ θειᾶς τινὸς χαρίτος καὶ προνοίας ἔργον ἐγγράφως καὶ ἀγράφως ὁμολογῶ ἀτεχνῶς· καὶ μάρτυς μου Θεὸς ἀληθῶς λέγων οὐ ψεύδομαι· διανοούμενος γὰρ πρὸς ἐμαυτὸν ἔλεγον· ὅτι εἰ γε κατὰ τόνδε τὸν βίον ἐξαφανήσω ἐγὼ ἐμαυτὸν, εἰς τὸν μέλλοντα πάντως
- 9 b. φανεροί με Θεοῦ· καὶ εὐρίσκομαι πάλιν· ἀλλὰ καὶ ὅπερ νῦν λέξω, ἐν Κυρίῳ ἀληθῶς λέξω. ὅτι εἴτε πτωχὸς τις ἀλίτης καὶ ῥακενδύτης πρὸς τὴν πατρικὴν μου ἦλθεν οἰκίαν ἐπαιτῶν ἀρτων, ζηλωτὸς καὶ μακάριος ἐμοὶ ὁ αὐτοῦ ἐλογίζετο βίος· καὶ εἴτε ἦν μοι ἐφηκτὸν εὐθυβόλως εἶχον παρέπεσθαι αὐτῷ. Οὐδεὶς δὲ
- 10 a. τὰς ἐμὰς ἐγίνωσκε τοιαύτας ἐννοίας, πλὴν τοῦ χορηγοῦντος μοι ταύτας Θεοῦ· διὸ καὶ σπουδαιῶς εἶχον οἱ τεκόντες συναρμῶσαι με γάμῳ ἐτῶν δέκα καὶ ὀκτῶ με ὑπάρχοντα τότε υἱόν· πρὸ ἑπτα γὰρ μηνῶν ἦσαν κυρώσαντες τὰ εἰωθότα τοῖς γάμοις σύμφωνα καὶ τοὺς ἀρῥαβῶνας· καταπόδας δὲ περὶ τοὺς γάμους περισκοποῦντων ἐκείνων καταπόδας κἀγὼ περιεσκόπουν μηχανὰς φυγαδίας·
- 10 b. Τότε γ' οὖν εὐδοκία Θεοῦ καὶ συνεργία βελτιῶνι λάθρα τῆς πατρικῆς ἐστίας ἀπαναστὰς, πρὸς τὴν ἐν τῷ ὄρει τοῦ Κουτζουβένδι τοῦ ἱεροῦ Χρυσοστόμου μονὴν ἐχρώμην τὴν φυγαδίαν, ὡς ἀδιοδεύτου ἐκείνου τοῦ χώρου τῶν μελλόντων ἰχνηλατῆν με. Οἷος δὲ γονεῦσι τὲ καὶ γείτωσι καὶ γνωστοῖς γέγονε κοπετὸς καὶ ζήτησις κατὰ πᾶσαν ἐπαρχίαν τῆς νήσου, λέγειν οὐκ ἀναγκαῖον· πῶς δὲ καὶ μετὰ μῆνας δύο καταλαβόντες, εἰς τουπίσω ἀνέξευξαν καὶ μετὰ ποσης πάλιν καὶ μάχης καὶ περινοίας τοὺς γαμιλίους ἐκείνους συμφῶνους κατέλυσαν· χάρτας μακρηγορεῖν οὐκ ἀνέχομαι. ἀλλὰ τοῦτο συντόμως φημὶ, ὅτι ὡς τῷ Κυρίῳ ἔδοξεν οὕτω καὶ ἐγένετο.
- His discontent with the world in youth.
- His parents arrange a marriage for him at the age of 18.
- He frustrates their plan by running away from home, and taking refuge in the monastery of St. Chrysostom on Mount Cutzubendi.
- The grief of his family and their efforts to discover him. After two months he is discovered and taken back home, but he succeeds in breaking off the proposed marriage.

11 b. CHAP. IV. (δ.)—Περὶ τῶν ἐξῆς τοῦ χωρίου καὶ τῆς ἐν τῇ ἐγκλείστρᾳ ἀποκαταστάσεως.

Δεον ἡγοῦμαι καὶ τὰ ἐξῆς τοῦ χωρίου συλλίβδην εἰπεῖν, καὶ μὴ λυπήσαι τινὰς φιλικόους, ὡς τοῦ εἵρμου διακοπέντος τοῦ λόγου· ἔχει δὲ οὕτως· τῆς γὰρ

His joy on assuming the monastic habit.

^a A letter is wanting here in consequence of a mutilated corner of a page. The word intended to have been written may have been πεπεισμαι. Omissions of a first syllable may be found on ff. 31b. 80a.

He commences to learn, his education having been entirely neglected at home.	<p>ἐμῆς ἐρασμίου καταξιωθεὶς ἀποκάρσεως οὐ νυμφικως, οὐμαι, κοσμος νυμφίῳ ἔθελεν οὕτως ὡς ἐμέ σὺν Θεῷ εἰ τῆς μοναχικῆς ἐσθήτος περιβολῇ τῶν μανίκων γὰρ αὐτῆς τα τέρματα κατεφίλουν, καὶ τὸν Κυριον ἐδυσώπου· καθαρὰν μοι αὐτὴν καὶ ἄμωμον διατηρῆσαι εἰς τέλος· ἐπεὶ δὲ παρὰ τῶν τεκόντων οὐδὲ μίαν ἡμέραν εἰς μαθημάτων διατριβὴν ἐπιδόθην, ὡς καὶ αὐτό με ἀγνωὴν τὸ πρῶτον στοιχεῖον τῶν γραμμάτων, λοιπὸν παρὰ τοῦ τῆς μονῆς ἡγουμένου Μαξήμου τὰς ἐν ταῖς σουπαις καλωμενας ἀμπέλους καλλιεργεῖν ἐπετραπήν· καὶ πέντε χρόνους ἐν αὐταῖς διακονίσας, καὶ τὰ πρῶτα τῶν γραμμάτων στοιχεῖα γνωρίσας, καὶ τὸ ψαλτήριον σὺν Θεῷ ἀποστηθήσας, κελεύσει πάλιν τοῦ προρηθέντος καθηγουμένου, μεταγομαι ἐκεῖθεν πρὸς τὸν ἱερὸν τοῦ θείου Κρυσοστόμου ναὸν, παρ' ἐκκλησιάρχου τάχα τόπον ἀποτελών· καὶ ἕτερα δύο ἔτη ἐν τῇ τοιαύτῃ διακονίᾳ προσκαρτερήσας, ἐν νυκτὶ καὶ ἡμέρᾳ πάρηνοχλημαι φιλήσυχος ἔρος· ὅς μοι παρηνόχλη καὶ ἐν ταῖς ἔξω διακονίαις ἐσχολακότα· εἰργόμην δὲ αὐτῆς παρὰ τῶν τῆς μονῆς ἡγουμένων διὰ τὸ τῆς νεότητος ἀπαλὸν τό τε λοιπὸν ἀπαναστὰς τῆς μονῆς, τοὺς ἁγίους τῶν Ἱεροσολύμων κατελαβὼν τόπους· τοῦτο μὲν προσκυνησεως χάριν, τοῦτο δὲ μή πως καὶ ἐν ταῖς ἐρήμοις ἐκείνοις περιτύχω ἀνδρὸς ἡσυχίου καὶ ἐρημικοῦ καὶ ἀκολουθήσω αὐτῷ· ὅτου χάριν καὶ τὰ τῆς Τιβεριάδος μέρη διαψηλαφήσας πρῶτον μεχρι καὶ τῆς ἐρήμου, ἐν ᾗ ὁ Χριστὸς εὐλόγησε τοὺς ἄρτους· τὰ τε ὄρεα Μαγδαλα, καὶ τὸ Θαβόριον ὄρος· εἶτα μετὰ τὴν τοῦ ἁγίου καὶ ζωηφόρου τάφου προσκύνησιν, τὴν ἔρημον τοῦ Σουκά τοῦ ἁγίου Σάβα, τὸν χειμαρρον καὶ τοῦ Χωζιβὰ καὶ τοῦ Ἰορδάνου τὰ μέρη περινοστήσας, καθάπερ θηρευτῆς μελισσῶν τρώγλας περισκοπῶν· καὶ ἀποτυχὼν τοῦ ἐφετοῦ ὥσει κῶς ἐλυποῦμην.</p>
Five years are spent in his education. Two years more in service in the Church of St. Chrysostom.	<p>12 a.</p> <p>12 b.</p> <p>13 a.</p>
He visits Jerusalem and the Holy Land.	<p>13 b.</p> <p>14 a.</p>
After six months' absence he returns to Cyprus. First of all to the Monastery of St. Chrysostom.	<p>14 b.</p> <p>15 a.</p>
He shortly leaves it for Paphos, intending to sail thence.	<p>15 b.</p>
He is thrown into prison as a runaway, and only released after all his money has been taken from him.	<p>16 a.</p>
He wanders about in desolation.	<p>16 b.</p>

μενος, συλληβδὴν ἐρώ. ὅτι ἀντὶ ἐκείνου τοῦ Λατρους (v. 15a) τὸν παρόντα And at last takes
κριμνὸν καὶ τὸν βραχύτατον σπηλαῖον ἐδωρήρατό μοι ὁ Θεός. ὃ ἦν ἐρήμον καὶ shelter in a cave of
διαφόρων ὀρνίθων ἀναπαυλά· εμοὶ δὲ καὶ ἐφάνει ἐράσμιον διὰ τοῦ τόπου τό a cliff which he
ἥσυχον· καὶ ἐλπίδι καταμόνας ἐν τοῦ. selects as the site of
his future monastery.

CHAP. V. (ε.)—ἐλλείπει.

CHAP. VI. (ς.)—ἐλλείπει.

CHAP. VII. (ζ.)—ἐλλείπει.

CHAP. VIII. (η.) ἐλλείπει.

CHAP. IX. (θ.)—*Title wanting, but it can be supplied from p. 8.*

- 17 a. Ἐν τῇ πρωτέρᾳ μου τυπικῇ διαταξεί λιαν ὀλιγωστὴν ποσότητα ἀδελφῶν
διεθεμην. αἰσθόμενοι δὲ τῆς διατάξεως ἀμοιβήν οὐ μόνον οἱ καθ' ἡμᾶς ἀδελφοί, Many influential per-
sons request that
the number of monks
increase to 20 or 25.
- 17 b. πέντε· συμψηφισάμενοι καὶ τὴν χρῆσιν τῆς τοσαύτης ποσότητος· ἐκκλησιασ-
τικῶν τε καὶ διακονητῶν, μήκως φησὶ καὶ τινες τῶν καλλῶν ἀνθρώπων ἐργασθω-
σιν ὧδε προσμεῖναι, ἀνατρεπούσης δὲ τῆς διατάξεως αὐτοῖς τε καὶ ἡμῖν ληπῆς
τε καὶ ἀθυμίας αἰτίας εὐρεθῇ.
- 18 a. πρὸς ταῦτα δὲ ὑπολαβὼν ἐφῆν ἐγὼ ὅτι οὐχ ὥς μισῶν τὴν τῶν καλῶν καὶ
πολλῶν σωτηρίαν καὶ συναυλίαν οὕτω διεθέμην, ἀλλ' ὅτι μεμάθηκα πειρα ἀπό
τε τῶν κοινοβιακῶν συστημάτων· καὶ ἀφ' ὧν ἔγραψα διαρρήδην ἐν τῷ ἔξω καὶ
δεκάτῳ κανόνι μου· ὅτι ἡ τῶν πολλῶν καὶ ἀπαιδευτῶν καὶ μοχθηρῶν καὶ
ἀνυποτάκτων καὶ μεμψημοίρων συναυλία πολλοὺς θορύβους τίκτει καὶ σκάν-
δαλα· ἐὰν δὲ τινες τοιοῦτοι καλοὶ προσφοιτήσουσιν ἄνδρες πρὸς δόξαν Θεοῦ καὶ
σωτηρίαν αὐτῶν· καὶ αὐξηθῇ αὐτῶν ἡ ποσότης· ὥς εἶπατε, οὐδ' αὐτὸς δυσχαι-
ρένων ἐν οἷς χαιρεῖ Θεός. μεχρι γοῦν των ιε η και των ιη η ποσότης γενέσθω, καὶ
ὁ τοῦς ὀλιγοὺς διατρεφῶν καὶ προνοοῦμενος ῥαδίως ἔχει διάθρεψαι· καὶ τοὺς πολ-
λοὺς καὶ μαλιστα εἴτε καλοὺς· ἔστω δὲ ὁ τούτων θεοφοβώτερος τε καὶ συνετό-
τερος οἰκονόμος· καὶ ἕτερος ὅμοιος ἔστω δοχιάρης· ἵνα ὁ ἐγκλειστος τὸ ἀθορυβον
καὶ ἀνενόχλητον ἔχει διὰ παντὸς. κοσμικῶν δὲ παιδαριῶν διδασκάλιον ἐν τῇ
ἐγκλείστρᾳ οὐ συνενῶ οὐδὲ προτρέπομαι· ἄθεσμον γὰρ τὸ πρᾶγμα καὶ τῆς τῶν
A steward and a
hospitaller.

No school.

ἀγίων πρωτῶν παραδόσεως ξένον καὶ ἀλλότριον ὅτου χάριν καὶ αὐτὸς τοῦτο ἀπηγόρευσα καθηκόντος καὶ μὴ μέτερέ φησιν ὅρια αἰώνια ἃ ἔθεντο οἱ πατέρες σου.^a

CHAP. X. (ι.)—Περὶ ἀκτημοσύνης καὶ λύσεως οἰκονομικῆς.

The rule of poverty to be observed.

Poverty avoids distraction, and does not tempt attack.

An earnest dissuasive against wealth.

Παντὸς κτίσματος ὑλικοῦ ὑπέρτερόν μοι δοκεῖ τὸ τῆς ἀκτημοσύνης χωρίον· ὡς τὴν ἀγιωσύνην ἐκάστοτε συζυγον περιφέρων· οὕτω γὰρ καὶ οἱ τὰς ἰδίας ὑπάρξεις ἀποσισάμενοι προσεκολλήθησαν τοῖς ἀποστόλοις· καθὼς ἡ βίβλος τῶν πράξεων αὐτῶν σαφῶς ὑποτιθέται. τοῦτο γοῦν τὸ τημαλφέστατον κτῆμα τῆς ἀγιωσύνης τισάμενοι ἀδελφοί, κτῆμα καὶ ξεῦγος καὶ ἀρώσιμον τὴν καὶ θρεμματων ὄχλησιν μὴ προσκτήσασθε. ἵνα μὴ τῷ κοσμῷ πλησιάσαντες τὴν ἡσυχίαν προσαπωλέσετε, τὴν ψυχὴν καταβλάψετε· καὶ τοὺς ἀνθρώπους τοῦ δημοσίου ὑπὲρ κεφαλῆς ὑμῶν ἐπαγάγετε. ἰδοὺ γὰρ πέντε καὶ πεντήκοντα παρίππευσαν ἔτη· ἀφ' ὅτου ἡ ἐγκλείστρα αὕτη κατεσκευασθη, καὶ μηδὲν τι βιοτικόν ὅλως κτησάμενοι· οὐδὲν ἡμᾶς ὑστέρησε Κύριος τῶν αὐτοῦ ἀγαθῶν. καὶ ταῦτα ἐναισίως καὶ καλῶς ἐν τῇ πρώτῃ μου διεθέμην διαθηκῇ. ἀλλ' ὠθείσα ἡ χώρα ἡμῶν παρὰ τῶν Λατίνων καὶ στενωθέντες πάντες ἀνθρώποι ἐκ παντὸς ἀνάγκαιον, εἰκὼς ἦν πάντος καὶ ἡμᾶς στερωθῆναι, διὰ τὸ καὶ τοὺς ἀδελφούς πλεόνασαι, καὶ τὴν ἐξοδὸν αὐξηθῆναι· οὐ διὰ τῶν ἰδίων ἀπλῶς, ἀλλὰ καὶ διὰ τῶν καθ' ἡμέραν ἐπιδημούντων ξένων διὰ τὸ τῆς ἐγκλείστρας ὀνομαστόν. Ἐπειδὴ δὲ ἡ πολλὴ ἔξοδος πάντως καὶ προσόδων καὶ ἀναλωμάτων δεῖται τινῶν καὶ οἱ ἀδελφοὶ εὐλόγως μοι ἐνόχλησαν ταῦτα. ὑπέκυψα καὶ αὐτὸς τῷ θελήματι τούτων· ἥτοι του καὶ γήδιον τι ἀφώσιμον ἐπικτήσασθαι καὶ ἀμπέλωνα καὶ βοσκήματα μέτρια πρὸς ἀναγκαιοτάτην ὑπηρεσίαν αὐτῶν. καὶ ὑμᾶς μὲν, ἀδελφοί, ἐκ τῆς τούτων ψυχοβλαβείας ἀπημαντοὺς διατηρῆσαι Κυρίῳ τῷ Θεῷ ἐκδυσωπῶ· ἐμὲ δὲ ἐν ἐλέει αὐτοῦ ἀθῶον ἀποδείξει τῆς προτροπῆς ταύτης.

Τμῖν δὲ παρεγγυῶ, ἀδελφοί, εὐλαβῶς καὶ σωφρόνως καὶ ἀπαθῶς, πρὸς τὰς τοιαύτας ἐπικτίσεις, Θεοῦ συνεργούντος, σπουδάσατε φωραθῆναι· εἰδότες ὅτι κατὰ τὴν ἐκ τούτων ψυχοβλάβειαν ὀρρωδῶν, ἴδου πέντε καὶ πεντήκοντα ἔτη τὴν αὐτῶν κτίσιν ἐπαιραινόμεν· καὶ ἡ γε νῦν ἐπὶ τῇ τούτων προσκτίσει δουλωθῆτε τῇ ἀμαρτίᾳ ἀθῶσαι με Κύριος τῆς τοιαύτης σκοτοδινείας· κρεῖττον γὰρ νεκρωθῆναι τῇ ἀμαρτίᾳ καὶ ζῆσαι τῇ δικαιοσύνῃ. ἢ νεκρωθῆναι τῇ δικαιοσύνῃ καὶ ζῆσαι τῇ ἀμαρτίᾳ. καὶ μάρτυς ὁ λέγων δεσπότης Χριστός· τί ωφέλησει ἄνθρωπος ἐὰν ὅλον τὸν κοσμὸν κερδήσῃ καὶ τὴν ψυχὴν αὐτοῦ ζημιωθῇ.^b καὶ ὁ δουλωθεὶς τῇ ἀμαρτίᾳ, ἄγροι πολλοὶ καὶ βοσκήματα πλείστα ὠνήσουσιν αὐτὸν οὐδέν· κρεῖττον φησὶ μικρὰ ληψίς μετὰ δικαιοσύνης, ἢ πολλὰ γενήματα μετὰ ἀδικίας.^c

^a Prov. xxii. 28.

^b St. Mark, viii. 36.

^c Κρεῖσσον μικρὰ μερὶς μετὰ φοβοῦ Κυρίου ἢ θησαυροὶ μεγάλοι μετὰ ἀφοβίας. Prov. xv. 16.

CHAP. XI. (ια.)—Περὶ ἀναγνώσεως τῆς διατάξεως καὶ των κανόνων.

- 22 b. "Ἴνα δὲ μὴ λίθοις^a βυθοῖς ταῦτα πάντα τὸ εὐλιθαργητὸν καταδύσειεν ἐπισκηπ-
τόμην, ἀδελφοὶ· τρίτον ἐφ' ἑκάστου ἐφ' ἑκάστου ἐνιαυτοῦ ἀναγινώσκειν τὴν πάρ-
ουσιν διάταξιν, καὶ τοὺς κανόνας, ἐν εὐσήμεν ἡμέρᾳ, ὅτε οὐδεὶς λειπῇ τῶν ἀδελφῶν.
ἔστω γοῦν, ἡ μὲν πρώτη ἀνάγνωσις ἐν τῇ ὀγδόῃ τοῦ Σεπτεμβρίου μηνὸς δια-
23 a. τὸ γενέθλιον τῆς θεοτοκοῦ· ἡ δευτέρα δὲ εἰς τὴν ἑορτὴν τῆς Χριστοῦ γεννήσεως·
ἡ δὲ τρίτη εἰς τὸν εὐαγγελισμὸν τῆς παναγνοῦ θεοτοκοῦ· ὅπως ἡ τῶν διατε-
ταγμένων ἀναγνώσεις πρὸς φυλακὴν ἐρεθίζει τοὺς ἀδελφούς. οὕτω γὰρ καὶ ὁ
Θεὸς ἐκέλευσε πάλαι δια Μωσέως ἀναγινώσκειν συγχνωτέρως τὸν νόμον· καὶ
ἕως ὅτου ἐγινώσκετο συγχνωτέρως ὁ νόμος, μετριύτερα ἦν καὶ ἡ τοῦ λαοῦ
23 b. κακία· ὅτε δὲ ἡ τοῦ νόμου ἀνάγνωσις εἴργη, εἰς μυρίας παρανομίας καὶ
ἀσεβείας ἐξεκυκλίουτο· εἴτα κατὰ μικρὸν εἰς παντελὴ λήθην καὶ καταφρόνησιν
τοῦ νομοῦ χωρήσαντες, οὔτε πάσχα ἐπετέλουν οὔτε θυσίας προσήγον τῷ Θεῷ·
ἀλλὰ διήγων ὡς τὰ λοιπὰ ἔθνη τὰ μὴ νόμον ἔχοντα· ἐν ταῖς ἡμέραις δὲ
24 a. "Ἰωσήφ· τοῦ βασιλέως· Χελκίας τίς ἀρχιερεὺς βιβλίον τοῦ νόμου εὗρων ἐν τῷ
ναῷ τοῦ Θεοῦ, ἐνεφάνησεν αὐτῷ "Ἰωσήφ τῷ βασιλεῖ· ἐπιγνοὺς δὲ τὴν πρὸ
πολλῶν ἐτῶν ἀθέτησιν τοῦ νόμου· καὶ τὴν παρανομίαν τοῦ λαοῦ, διέρρηξε τὰ
ῥήματα αὐτοῦ· καὶ τοὺς ἱερεῖς μὲν καὶ τοὺς προφῆτας παρεκαλῆ "ἰλεῶσαι τὸν
Θεὸν ὑπὲρ αὐτοῦ καὶ τοῦ λαοῦ αὐτοῦ· "Αὐτὸς δὲ πυρωθεὶς ζήλῳ Θεοῦ στήλας
24 b. εἰδώλων καὶ ἄλση καὶ βομούς καὶ πᾶσαν μυσαρὰν τελευτήν ἐξηφάνησε· καὶ
οὓς ἐδομήσето Σολομὼν εἰδωλικούς ναοὺς τῇ "Αστάρτῃ καὶ τῷ Χαμμῶς διὰ
τὰς ἄλλοφύλους αὐτοῦ γυναῖκας Μοαβίτιδας καὶ Ἀμμωνίτιδας, ἐξολόθρευσεν
"Ἰωσήφ ὁ βασιλεὺς· καὶ τοὺς ἱερεῖς τῶν εἰδώλων κατεσφάξε· καὶ προσέταξε
παντὶ τῷ λαῷ ποιῆσαι πάσχα Κυρίῳ τῷ Θεῷ· ὅτι οὐ γέγονε πάσχα ἀφ' ἡμερῶν
τῶν κριτῶν, οἱ ἐκρίναν τὸν "Ισραὴλ· καὶ ἦν μὲν τότε πολλὴ ἀγανάκτισις τῷ
25 a. Θεῷ διὰ τὸ ἀθετηθῆναι τὸν νόμον. καὶ ἐνετείλατο ὁ Θεὸς παραδοθῆναι τῇ
αἰχμαλωσίᾳ πάντα τὸν λαὸν· θεραπευθεὶς δὲ ἐπὶ τῷ ζήλῳ τοῦ βασιλέως πάλιν
ἐκέλευσε περαιωθῆναι ἐν εἰρήνῃ πάντα τὸν χρόνον τῆς βασιλείας αὐτοῦ· καὶ
25 b. ἐγένετο οὕτως· ἐπεὶ δὲ τῆς βασιλείας "Ιεχωνίου, ὁ βασιλεὺς Βαβυλῶνος Ναβου-
χοδονόσωρ καὶ Ναβουζαρδὰς ὁ ἀρχιμάγειρος αὐτοῦ ἀνελθόντες, τὴν πόλιν καὶ
τὸν περίφημον ἐκείνον κατέστρεψαν ναόν· τὸν δὲ λαὸν ἀπήγαγον αἰχμάλωτον
εἰς Βαβυλῶνα· ἐν ᾗ καὶ ἐδουλώθησαν ἐβδομήκοντα ἔτη. Ταύτης δὲ ἐν πολλῇ
συντομίᾳ ἐμνήσθην τῆς ἱστορίας, δεῖξαι βουλόμενος ὅσον καλὸν τὸ ἀκοῦειν καὶ
φυλάσσειν νόμους σωτηρίους· καὶ ὅτι διὰ παράβασιν ἐντολῶν πρὸς θλίψεις καὶ
26 a. αἰχμαλωσίας παραδιδόμεθα ἐνδικῶς. περὶ ὧν πλατυτέρως, λέγειν οὐ βουλομαι·
λέξω δὲ συντόμως τὸ τῆς σοφῆς παροιμίας· ὅτι ὃς φυλάσσει ἐντολὴν τηρεῖ τὴν
ἑαυτοῦ ψυχὴν·^b κἀγὼ πρὸς Κύριον πεποιθὼς λέγω· ὅτι ὃς τηρήσει τὰ ἐνταλέντα
ἐν τῇδε τῇ βίβλῳ συνθησέται χάριτι καὶ συνεργείᾳ Θεοῦ. Ἀμήν.

^a λίθους?^b Prov. xix. 16.

The constitution and
canons are to be read
over thrice a year in
the presence of all the
brethren.

Viz. on Nativity
B.V.M. Sept. 8.
Christmas Day, Dec.
25.

Annunciation
B.V.M. March 25.

This regulation is
justified by precedent
drawn from the Old
Testament.

CHAP. XII. (ι β.)—Περὶ τῆς ἐκκλησιαστικῆς ἀκολουθίας, καὶ τοῦ ἱερέως καὶ τῶν ἱερῶν σκευῶν, καὶ τῶν βιβλίων τοῦ ἐγκλείστου.

- Τοῦ τυπικοῦ τῆς ἐκκλησίας εἰσηγούμενου περὶ τῆς καθ' ἑκαστην ἀκολου- 26 b.
 θίας, παρέλκων μοι δοκεῖ μακρηγορεῖν περὶ ταύτης· ὅμως τοῦτο εὐσυνόπτως
 φημὶ· ὅτι ἡ τοιαύτη τοῦ τυπικοῦ διαταγὴ μὴ παρορᾶται· καὶ ἡ τοῦ ψαλτῆρος
 στιχολογία μὴ παραθέεται. καὶ τὰς ἀναγνωστικὰς βίβλους μὴ ἀθετεῖτε ἀναγι-
 νώσκειν ἐνκαίρως· καὶ τὰς κατηχήσεις μὴ κατοκνεῖτε ἀναγινώσκειν εἰς δοξαν 27 a.
 Θεοῦ καὶ ὀφέλειαν τῶν βουλομένων· τὰς ὑπὲρ βασιλέων καὶ ἀρχόντων καὶ
 ἀρχιερέων, καὶ διακονισάντων καὶ διακονούντων ἐκτενὰς ἐκτελεῖν καθ' ἑκάστην
 ὀφείλετε ἐν τε τῷ ἐσπερινῷ, καὶ τῷ ὄρθρῳ, καὶ τῇ θείᾳ λειτουργίᾳ. τῶν δὲ
 σαββάτων, καὶ κυριακῶν, καὶ ἑορτῶν, καὶ τῶν μεγάλων ἁγίων μὴ παρορᾶσθε 27 b.
 τὰς λειτουργίας· καὶ εἰ οὐκ ἔστιν ὑμῖν φορτικόν, προσκομιζέσθω καὶ ὑπὲρ
 ἐμοῦ ἐφ' ἑκαστην λειτουργίᾳ προσφορὰ μία τῷ Θεῷ· ἔστω δὲ καὶ ὁ λειτουργῶν
 ἱερεὺς καθαρὸς σὺν Θεῷ καὶ ἀμώμος· ἵνα ἡ θυσία αὐτοῦ εὐπρόσδεκτος εἰ τῷ
 Θεῷ· εἰ γὰρ ὁ ἀδόκιμος λαῖκος εἰς κριμὰ μετέχει τῶν τοῦ Χριστοῦ μυστηρίων
 κατὰ τὸν θεῖον Παῦλον·^a πολλῷ μᾶλλον ὁ θύτης καὶ λειτουργὸς τοῦ σώματος 28 a.
 τοῦ Χριστοῦ· καὶ εἴτε κατὰ τὰς ἡμῶν ἡσυχήσεις μετὰ Θεοῦ ἐκτελεῖτε πέποιθα
 ὅτι καὶ θείας κιδαιμονίας δαφνιλεστέρας· ψυχικῆς σωτηρίας ὡς εὐήκοοι ἐπαπο-
 λαύσετε Χριστοῦ χάριτι.
- Τὰ δὲ ἱερὰ σκεύη, καὶ τὰς βίβλους καὶ τὰς ἁγίας εἰκόνας, ὡς ἐν τῷ Θεῷ 28 b.
 καὶ τῇ ἁγίᾳ ἐγκλείστῳ ἄπαξ καθιερωθέντα οὐδεὶς ὀφείλη τί ἐξ αὐτῶν ἀφέ-
 λεσθαι· οὔτε κατ' ἐξουσίαν, οὔτε κατα χάριν, εἰ μὴ ὁ διδούς καὶ ὁ λαμβάνων
 τῇ ἀρᾷ ὑποβλήθωσι καὶ τῷ ἀφορίσμῳ τῷ ἔξω τῆς ἐκκλησίας·
- Ἐισὶ δὲ σὺν Θεῷ καὶ συγγραφαὶ τοῦ ἐγκλείστρου μικραὶ μετὰ μεγάλων 29 a.
 βίβλοι δεκά ἐξ ἁφ' ὧν αἱ μειζότεραι τρεῖς πανηγυρικαί.
 καὶ ἕτερα δύο βιβλία πλείστων ἐπιστολῶν ψυχοφελῶν πάννυ, ἐν οἷς καὶ
 ἀσκητικὰ κεφάλαια τετρακόσια καὶ τελώνια κλ.
- καὶ βιβλίον πεντηκοντακέφαλον· ἐν ᾧ καὶ τὸ ἄσμα τῶν ἁσμάτων ἡρμη-
 νεύεται·
- καὶ ἕτερον τῆς θεοσημίας·
- καὶ ἕτερον ἐρμηνεία τῆς ἑξαήμερου ἐν λόγοις ις·
- καὶ ἕτερον ἐρμηνεία τῶν ψαλμῶν ἐν λόγοις ιβ·
- καὶ ἕτερον ἐρμηνεία κανόνων τῶν δώδεκα δεσποτικῶν ἑορτῶν.^b 29 b.
 καὶ ἕτερον δωδεκάλογον τὸ πρόχειρον τοῦ ἐγκλείστου ἐν ᾧ τεσσαρκονταε-
 τίας καὶ πεντηκονταετίας καὶ φυσιολογίας ἀναφορὰ.
- καὶ ἕτερον δισδεκάλογον καινῆς καὶ παλαιᾶς νομοθεσίας εὐσύννοπτοι ἐρμη-
 νεῖαι δεσποτικῶν ἐντολῶν·
- καὶ ἑτέρα ἡ τῶν κατηχήσεων βίβλος·

^a i. Cor. xi. 29.^b Goar. Eucholog. p. 12.

- 30 a. καὶ ἄλλο μικρὸν κατανυκτικῶν στιχηρῶν.
καὶ ἄλλο ἢ παρῶσα τυπικὴ διαταξίς.
καὶ ἄλλο παλιν τὸ καλούμενον τελευταῖον.
ὁ μοῦ δεκα ἑξ γινόμενα, ἅτινα φιλαρέτοις καὶ φιλοθέοις ὡς νεαρὰ πάντως
οὐ παροπτέα, ἀλλ' οὐδ' ἀνθρωπίνης σοφίας ἢ τεχνολογίας· ἀλλὰ χάριτος
παντὸς ἁγίου τοπᾶσαντες τὰ γεγραμμένα τον ἐν Τριάδι δοξάσουσιν Θεον, Ἀμην.

30 b. CHAP. XIII. (ι γ.)—Παράινεσις πρὸς τοὺς ἀδελφούς καὶ ἀνάμνησις
ἀφορισμοῦ.

- Σπεύσωμεν, ἀδελφοὶ, συνεργῶντος Θεοῦ. γῆ καθαρὰ καρποφόρος· καὶ An exhortation to the brethren.
δεκτικὴ σπόρου παντικοῦ φοραθῆναι τῷ πανγεωργῷ Θεῷ—ἵνα ὅτε ἤξει τὸ
θέρος τῆς ζωῆς ἡμῶν· τὸν κόλπον πληρώσωμεν δραγμάτων ζωῆς αἰωνίου.
31 a. γινώμεν καιρὸν νηστείας, καὶ καιρὸν βρώσεως. καιρὸν ὕπνου, καὶ καιρὸν
ἐγρηγόρσεως καὶ καιρὸν ἀνέσεως καὶ καιρὸν ἐργασίας· διχόνοιαὶ καὶ φθόνοι·
ἐρηδὲς καὶ ζῆλοι πονηροὶ μὴ αὐλιζέσθωσαν ἐν μέσῳ ὑμῶν· σφάλματα λαθρέα
καὶ μὴ καθήκοντα μὴ ἐργάζεσθε· βλέπει γὰρ πάντα Θεός· λαθροφαγίας ἀμαρ-
τίαν· καὶ μέχρι γένεσεως καὶ γλώσσης φεύγειν Βασίλειος ὁ μέγας ὑποτίθεται.
31 b. τὴν χαλεπὴν τῆς φιλαργυρίας νόσον μισήσαντες ὑγιαίνετε ἀκτιμοσύνη· ὅσοι
γὰρ τὴν νόσον ἐκείνην ἐνόμισαν τεθνήκασιν ζῶντες· ὑμεῖς δὲ μὴδὲν. ἴδιον
κεκτημένοι ἀργύριον κείσθε^a ἐξ ὧν χορηγεῖ Θεὸς τῷ κοινῷ βίῳ· φρόνιμα τα-
πεινὸν ἐνώπιον Θεοῦ καὶ ἀνδρῶν σπουδάσωμεν κατορθῶσαι· πάντων δὲ τούτων
32 a. προηγεῖσθω ἀβέβηλος βίος καὶ καθαρὸς καὶ ὃν ἐν τῷ νάρθηκι τοῦ ναοῦ
ἐστηλογράφησα ἀφορισμῶν μὴ ἐπιλανθάνεσθε· ὃς οὐ συγχωρεῖ τὸν πεπτωκότα
εἰς ἀμαρτίαν ὧδε προσκαρτερεῖν· εἰ μὴ που δι' ἐξομολογήσεως καὶ εἰληκρινούς
μετανοίας θάττον ἐξαναστή· φίλη γὰρ Θεῷ ἔρημος καθαρὰ καὶ ἄοικος, ὑπὲρ
32 b. οἰκουμένην ἀκαθάρτον· ὁδὲ τοιοῦτος ἀφορισμός ἐφ' ἐκάστης κυριακῆς ἀναγινώσ-
κεσθαι χρή μετὰ τὴν ἀνάγνωσιν τῆς κατηχήσεως ἐκ παντός· ἵνα παραθή-
γονται πρὸς ἀσφάλειαν οἱ ἀδελφοὶ συνεργεῖα Θεοῦ. Public confession and absolution.

CHAP. XIV. (ι δ.) — Περὶ ἐκλογῆς ἐγκλείστου, καὶ εὐχὴ πρὸς
ἐγκλείστον καὶ ἐγκλειστραν·

- “Ὅτε γοῦν, ἀδελφοὶ, ὁ προειργμένος ἐγκλείστου ἀπὸ βιοῦς ὑπεξέλθῃ τὸν βίον
33 a. μὴ ἀντερίζετε ἀλλήλοις ποῖος προαρπάσῃ τὴν τῆς ἐγκλείστρας καθέδραν· φιλο-
δοξίας γὰρ καὶ τύφου γνώρισμα ἢ τοιαύτη μοχθηρία· ὁ γὰρ κενοδόξως καὶ
ἀπροσέκτως προσκαθήμενος ἐν τῇ ἐγκλείστρᾳ, τοῦ καλῶς ἔξω ἀναστρεφομένου,
ἀφελέστερος εὐρεθήσεται· ὅτι οὐχ ὁ τόπος, ἀλλ' ὁ τρόπος μετὰ Θεὸν σώζῃ τὸν
A warning against strife at the election of a head.
The character of the person to be elected.

^a ἀρκεισθε ?

ἄνθρωπον. εἰ γὰρ τρόπου χωρὶς ἔσωζε τόπος, οὐκ ἂν ἐξ οὐρανοῦ ἐξεπεσον
 ἄγγελοι. οὐκ ἂν ἐξέπεσον τοῦ Παραδείσου ἡμῶν οἱ προπάτορες· οὐδ' ἂν ἐξ 33 b.
 ἀποστολικῆς φάλαγγος προδότης Ἰούδας ἐγένετο· καὶ πλείστα τοιαῦτα εὐπο-
 ρῶν λέγειν, οὐ βούλομαι· ἐλόμενος μάλιστα λέγειν εὐσύνοπτα· ἔνθεν καὶ συν-
 τόμως ἔρῳ· ὅτι πᾶσαν ἐρήθιαν καὶ φθόνον παρωσάμενοι, ἐκλέξασθε τὸν ἔργῳ
 καὶ λόγῳ ἄξιον τῆς ἐγκλειστικῆς πολιτείας· καὶ ὅτε τὰ τεσσαρακοστὰ μνημό-
 συνα τοῦ παρελθόντος ἐγκλείστου ἐν ἀγρύπνῳ δοξολογία Θεοῦ συντελήσητε· τότε 34 a.
 μετὰ τὸ τέλος τῆς θείας λειτουργίας ἀναγάγετε αὐτὸν σὺν Θεῷ ἐν τῇ ἐγκλείστῳ
 τῇ Νεασιῶν· καὶ μετὰ τὸ ἐξ ἔθους τρισάγιον, ἐξείπατε αὐτῷ καὶ ἦν ἔγραψα
 εὐχὴν πρὸς ἐγκλείστον καὶ ἐγκλείστραν· καὶ ὑμεῖς μὲν, κατάβητε εὐθέως·
 αὐτὸς δὲ, συνεργούντος Θεοῦ, προοιμιαζέσθω τὰ τῆς καθήρξεως καρτερῶς· οὐκ 34 b.
 ἀπείργω δὲ αὐτὸν τῆς παντικῆς πρὸς τοὺς ἀδελφούς εὐκέρου ὁμιλίας, καὶ μά-
 λιστα τὸν προσφορὰν λόγου καὶ γνώσεως εὐμοιροῦντα· μείζων ὁ λόγος τῆς
 σιωπῆς· ὅτι σιωπῇ μὲν τὸν ἐργάτην αὐτῆς ὠφελῇ μόνον· ὁ δὲ λόγος καὶ ἄλλους 35 a.
 ὠφελῇ πλείστους· τοῦτο γὰρ καὶ ὁ δεσποτὴς Χριστὸς ἐδίδαξεν ἔργῳ· πῇ μὲν
 ἐπὶ χωρίῳ ζῶν, καὶ διδάσκων τοὺς ὄχλους· πῇ δὲ, ἐν τῷ ὄρει καὶ τῇ ἡσυχίᾳ
 σχολάζων καὶ τῇ εὐχῇ· εἴτε καὶ ἡμεῖς ποιούμεν οὕτως, ἐκατέρωθεν δρεψόμεθα
 τὴν ὠφέλειαν.

He is to hold inter-
 course with the rest
 of the community.

A prayer at the re-
 ception of a monk.

Ἑυχή.

Ὁ πατρικὴ εὐδοκία καὶ συνεργία παντὸς ἁγίου, καὶ παντὸς ἀγαθοῦ αἷτιος
 καὶ δοτῆρ, Χριστε ὁ Θεὸς ἡμῶν· ὁ πάλαι μὲν Ἡλιοῦ τὸν Θεσβιτην· ἐπ' εσχάτων
 δὲ, τὸν σὸν πρόδομον καὶ βαπτιστὴν Ἰωάννην ἐνδυνάμωσας καὶ χαριτώσας 35 b.
 ἡσύχιον καὶ εἰρηνικὸν βίον διελθεῖν· καὶ ἀγγελικὴν ἐπὶ γῆς πολιτείαν κατορ-
 θῶσαι· ὃν τὸν βίον ζηλώσας Ἀντώνιος, Ἐυθύμιος, Ὀνούφριος, καὶ οἱ τοῦτων
 συμμέτοχοι κατίχνως ἐβάδισαν· αὐτὸς χριστοπάροχε Κύριε καὶ τὸν δοῦλον
 σου τόνδε, τὸν τὰ πάντα καταλιπόντα γνώμῃ αὐθιγῇ, καὶ τὴν ἐγκλειστικὴν
 καὶ ἡσύχιον ἀγωγὴν ταύτην ἐλόμενον σκέπασον, φύλαξον, ἀγιάσον, ἐδρέωσον, 36 a.
 καὶ ἐνδυνάμωσον· ἵνα τῷ σῶ σθένει νευρουμένος βαδίσῃ κατ' ἔχνος τῶν προρ-
 ρηθεντων ἁγίων σου· καὶ τῶν ἐν τοῖς στύλοις διαλαμψάντων ὁσίων σου· καὶ τὴν
 ἐγκλείστραν ταύτην ἀπρόσιτον ἀοράτων καὶ ὁρωμένων ἐχθρῶν ποιήσῃ τῷ ἐλεει-
 σου· πρεσβείαις τῆς πανάγνου μητρὸς σου, τοῦ πανσέπτου σταυροῦ σου, καὶ
 πάντων σου τῶν ἁγίων Ἀμήν.

CHAP. XV. (ι ε.)—Ἰδικὴ παραίνεσις πρὸς τὸν ἐγκλείστον.

36 b.

An exhortation to
 monks.

Οὐ πρὸς ἓνα ἐγκλείστον, ἀλλὰ πρὸς ἕκαστον κατὰ γενιὰν καὶ γενεὰν ἡ
 παραίνεσις ὑποτίθεται. Ὁ τὴν ἐγκλειστικὴν ἐλόμενος ἀγωγὴν, ἀδελφέ, προη-

¹ See p. 4e.

- γούμενος μὲν, μνήμην κτῆσαι θανάτου καὶ ἐτοίμαζε πρὸς τὴν ἔξοδον τοῦ βίου
- 37 a. σου τὰ ἔργα σου. Κτῆσαι ἀμεριμνείαν τὸ κάλλιστον τῆς ἡσυχίας θεμέλιον. Ψαλμοδία καὶ εὐχὴ καὶ ἀνάγνωσις συναυλιζέσθωσάν σοι δι' ὧν ἀγγίθεοι πολλοὶ γεγόνασιν. Ἐργόχειρον μεταχειρίζου ἀπερίττον, μὴ κατασπῶν σου τὸν νοῦν πρὸς χαμάι ξηλακέρδη. φιλαργυρίας νόσον ραϊζέτο ραϊστείρα ἀκτημοσύνης. Πολλοὺς καὶ μάλιστα βλάκας ἐκ προοιμίων τῆς ἡσυχίας μὴ συνομίλη, συννοίαν περι-
- 37 b. ποιούμενος καὶ λογισμῶν ἐπικράτειαν· μὴ καταδέχου λογισμοὺς ἐξαγορευομένων τινῶν πρὸ παντικῆς δυναστείας· πολλοὶ γὰρ ἐντεῦθεν εἰς βάραθρον ἀπωλείας ἐνέπεσον, ὡς ἐξ αὐτῶν ἐκείνων μεμάθηκα· καὶ ἀντὶ τοῦ ἀναστῆσαι, πεπτώκασιν καὶ αὐτοί· ἀντὶ δὲ τοῦ ἰατρεῦσαι, ἐπλήγησαν ἀοράτως. "Οτε δὲ νοήματα ἐμπαθῇ καὶ φιληδόνους ῥοπὰς παραμείψῃς¹ πρὸς θεοφίλιαν θείαν ῥοπῇ, καρεῖς² δὲ
- 38 a. καὶ μεγαλόσχημος καὶ προτροπὴν λάβῃς ἐξ ἀρχιέρεως ὡς οἱ πατέρες ὀρίζονται, οὐκ ἀποδέει παντικόν σε τότε ἀναγορευθῆναι πρᾶγμα· λέγουσι γὰρ· ὅτι ὁ χωρὶς προτροπῆς δεχόμενος λογισμῶς, οὐδὲ ἡ δέσμευσις αὐτοῦ ἰσχὺν ἔχει, οὐδὲ ἡ λύσις αὐτοῦ λογίζεται λύσις. Τί γὰρ, φησιν, ἔχεις ὃ οὐκ ἔλαβες·³ συντετριμμένην καρδίαν καὶ φρόνιμα ταπεινὸν ἐνώπιον ἔχε τοῦ θεοῦ, ὑπομονὴν ἐπὶ
- 38 b. πᾶσι, καὶ νηστείαν τὴν κατὰ δύναμιν ἄσκει. Χριστὸν τὸν Θεὸν ἡμῶν ὡς βοηθὸν ἀβοηθήτων κάλει πρὸς βοήθειαν ἐξ ὅλης σου τῆς καρδίας κατὰ πᾶσαν ὑπόθεσίν σου· καὶ θαρσεῖ χρησταῖς ἐλπίσιν ἐπαιριδόμενος ἀδελφέ. Τίς γὰρ, φησιν, ἤλπισεν ἐπὶ Κύριον καὶ κατελείφθη· ἢ τίς ἐνέμενε τῷ φόβῳ αὐτοῦ καὶ ὑπερείδεν αὐτόν· καὶ, μὴ ἐπιλήσεται τοῦ οἰκτηρῆσαι ὁ Θεός; ἢ μὴ ἐπιλήσεται γυνὴ τὰ ἔκγονα
- 39 a. τῆς κοιλίας αὐτῆς, τοῦ μὴ ἐλεῆσαι αὐτά; εἰ δὲ καὶ γυνὴ ἐπιλήσεται κἀγὼ οὐκ ἐπιλήσομαι σοι λέγει Κύριος.⁴ Εἰ γὰρ καὶ στενὴ ἐκ προοιμίων ἡ πύλη διὰ τὸ ἀσύνηθες, καὶ τεθλιμμένη ἡ ὁδὸς διὰ τὸ ἀσθενὲς ἡμῶν, ἀλλὰ γε καὶ τοῦ χρόνου προϊόντος, χρηστὸς ὁ ζυγὸς Χριστοῦ χαριτι· καὶ ἐλαφρὸν τὸ φορτίον εὐρίσκεται· ἀπρωῖτος καθ' ἡμέραν ἐξέρχου ὡς ἄνθρωπος ἐπὶ τὸ παντικὸν ἔργον σου, καὶ
- 39 b. ἐπὶ τὴν ἐργασίαν σου ἕως ἐσπέρας τοῦ βίου σου ἵνα ἐξείπῃς γηθόμενος· ὡς ἐμεγαλύνθη τὰ ἔργα σου, Κύριε, πάντα, καὶ τὰ ἐμὰ ἐν σοφίᾳ ἐποιήσας. Νήφε δὲ καὶ καταλογισμῶν μεμψημοίρων καὶ γογγυσμῶν· ὅπως μὴ φορτικῶς καὶ ἐπαχθεὶς φοραθῇς ἐπὶ τῇ βρώσει σου, καὶ τῇ πόσει σου, καὶ τῇ φωταφείᾳ τῆς κέλλης σου. ἀλλ' εὐχαρίστως ἀρκούμενος τοῖς εὐρισκομένοις μετ' ευχολίας· εἰ γὰρ παντὶ ἀνθρώπῳ ἐπαινετὸν ἐγκράτεια καὶ ὀλιγαρκεία πολλῷ μᾶλλον
- 40 a. καὶ μοναχῷ ἀναχωριτῇ καὶ ἡσυχῷ· εἰ γὰρ κἀγὼ πολλάκις ἠθέλησα καν δέκα κόκκους βρεκτοὺς ὕδατι δοθῆναι μοι ἐν τῇ δημοτελεῖ ἑορτῇ τῆς ὑψώσεως τοῦ τιμίου σταυροῦ, ἀλλ' οὐκ ἐδόθειςάν μοι· οὐδὲ ἐμνησθησάν μοι· κἀγὼ δὲ ἔκρινα ὅτι οὐκ ἀπὸ καταφρονήσεως γέγονε τοῦτο, ἀλλ' ἐκ τῆς πολυοχλείας τοῦ λαοῦ,
- 40 b. καὶ διὰ τὸ εἶναί με ἀποκεκρυμμένον καὶ μὴ καθορᾶσθαι ῥαδίως· καὶ τουτο οὐχ ἀπαξ συνέβη, ἀλλὰ καὶ κατὰ διαφόρους καιροὺς πανηγύρειν· κἀγὼ ταῦτα οὐκ ἤθελον ἐξειπεῖν, ἀλλ' ὅμως ἐξείπον αὐτά πρὸς ὑπομονὴν ἐρεθίζων σε, ἀδελφέ.

¹ A letter has been erased.² χαρεῖς?³ 1 Cor. iv. 7.⁴ Is. xlix. 15.

“Οὕτω γοῦν καλῶς τὸν δρόμον σὺν θεῷ τελέσας, καὶ εἰς καλὸν τέλος Χριστοῦ χαρίτι καταντήσας δοξασθῆσεται πάντως ἐν τοῖς καλοῖς ἔργοις σου ὁ Πατὴρ σὺν τῷ Τιῷ καὶ τῷ ἁγίῳ Πνεύματι· καὶ αὐτὸς τοὺς αὐτὸν δοξάζοντας ἀντιδοξάζειν ὑπέσχετο. χρῆ δὲ μὴ δε παντί βουλομένῳ ἀκωλύτως ἀνέρχεσθαι πρὸς 41 a. τὴν ἀνοτέραν ἐγκλείστραν· ἵνα μὴ καὶ ἐν αὐτῇ ὥσπερ καὶ ἐν τῇ κατωτέρα σύγχυσις καὶ ὀχλησις ἀποβήσεται, εἰ μὴ πού ὀλίγοι τινὲς καὶ ἐυλαβεῖς ἐκ πίστεως τὴν ἄνωδον ἐξαιτήσονται.

CHAP. XVI. (15.)—Περὶ τοῦ ἰδίου διαδόχου καὶ ἀδελφιδούς ἱερομοναχοῦ Ἡσαίου, καὶ οἰκονόμου.

Dedication of the monastery.

He appoints his nephew Esaias his successor in the headship of the monastery

Πρῶτον μὲν Χριστῷ τῷ Θεῷ μου καὶ τῇ ἀχράντῳ μητρὶ αὐτοῦ καὶ τῷ 41 b. θείῳ τούτου σταυρῷ παρατίθημι τόνδε τὸν τόπον τῆς ἁγίσμου ἐγκλείστρας, καὶ τοὺς ἐποίκους αὐτῆς· Εἶτα τῷ ἀδελφιδῷ μου ἱερομονάχῳ Ἡσαίᾳ καὶ οἰκονόμῳ· οὐ πάντως διὰ στοργικῆς συγγενείας διάθεσιν, ἀλλ’ ὥς οτι ἐξ ἀπαλῶν ὀνύχων ἐνθάδε ἀνατραφεῖς, καὶ χρηστὰς περὶ τούτου ἐσχηκὼς τὰς ἐλπίδας, τὴν ἁγίαν 42 a. ἐγκλείστραν καὶ πάντα τὰ διαφέροντα αὐτῇ καὶ τὴν ψυχικὴν καὶ σωματικὴν πρὸς θείαν τῶν ἀδελφῶν ἐν τῇ αὐτοῦ μετὰ Θεὸν ἐξουσίᾳ καὶ χειρὶ παρατίθημι.

Εἰ δέ που τίς τῶν χαιρεκάκων καὶ μοχθηρῶν ἐκ διαβολικῆς ἐνεργείας ὠθούμενος τοῦτον ἀνιᾷ καὶ προσκρούει πρὸς τὸ ἀποδράσαι τῶν ὧδε, ἀντίδικος ἔστω 42 b. τῷ τοιούτῳ ἔνδικος Θεοῦ μεγάλη ὀργή, καὶ ἐχθρὸν ἄσπονδον ἔξει τὸν σταυρὸν τοῦ Κυρίου.

Ἐὰν δὲ αὐτὸς γνώμῃ αὐθαιρέτῳ δοξαμανῶς πῶς ἀποφοιτήσῃ τῶν ὧδε, ἡ ραθύμως καὶ ἀμελῶς καὶ καταφρονητικῶς φοραθῇ πρὸς τὰ αὐτῷ ἀνατεθέντα καὶ πιστευθέντα, αὐτὸς πάντως καὶ τῶν καμάτων αὐτοῦ δρέψεται τὰς προσόδους καθότι καὶ ἕκαστος ὃ σπείρει τοῦτο καὶ θερήσει. ὥς καὶ ἡ πείρα διδάσκει 43 a. καὶ Παῦλος ὁ θεῖος.¹ Πρόσχευς δὲ τί καὶ Σολομῶν εἰσιγείτῃ; Τέκνον, φησιν, εἰ σοφὸς γένῃς σοφὸς ἔσῃ καὶ τῷ πλησίον· εἰ δὲ πονηρὸς ἀποβῇς, ὁ μόνος ἀντλήσεις τὰ κακά σου.² καὶ ἀπόχρη σοι, τέκνον, πρὸς ἀσφάλειαν ταῦτα. Σὺ δὲ εἶτα διὰ τὸ ἀκμάζον τῆς νεότητος ἔτι εἴτε καὶ διὰ τὴν προκειμένην σοι δια- 43 b. κούριαν τοῦ οἰκονομίου, οὐ σθενεῖς πρὸς τὴν κάθηρξιν τῆς ἐγκλείστρας, προχειρίσαι ἄλλον, εὐδοκούντος Θεοῦ· πλὴν ἐνάρετον καὶ δοκιμώτατον, καὶ πρὸς τὴν τοιαύτην λειτουργίαν σεμνοπρεπέστατον, εἰς αὐτοῦ πλείονα εὐκλειαν καὶ σωτηρίαν, καὶ οἰκοδομὴν πολλῶν, καὶ δόξαν Θεοῦ. Ἀμήν.

¹ Gal. vi. 7.

² Ὅτι, εἰ σοφὸς γένῃ σεαυτῷ, σοφὸς ἔσῃ καὶ τοῖς πλησίον· εἰ δὲ κακὸς ἀποβῇς, ὁ μόνος ἂν ἀντλήσῃς κακά. Prov. ix. 12.

CHAP. XVII. (ι ζ.)—Περὶ κελλιωτικῶν (ἐλλείπει).

CHAP. XVIII. (ι η.)—[The title is wanting, but can be supplied from the Table of Contents.

Περὶ τοῦ τῆς ἐγκλείστρας κηπίου.]

- 14 a. * * * θύπατος μέσον διατέμων αὐτό, τὰ λαξεύματα δὲ τῶν
κελλίων τοῦ κριμνοῦ τῆς ἐγκλείστρας τὸ βάθος καὶ τὸ μῖκος τοῦ φάραγγος
πληρωθὲν καὶ χώματος συγκαλυφθέντος, διορρύχθη χείμαρρος ἕτερος βία
κατὰ τὸ διάπλευρον· ὅτε δὲ πλημμερύσῃ¹ ραγδεοτέρως, καὶ ἐγνεύσει² εἰς τὸ
κηπίον καὶ καταχώσει αὐτὸ ἄμμον μετὰ λίθων καὶ ἐξαφανήσῃ αὐτὸ, τίς
14 b. ἱκανὸς ἐξειπείν ὅση τοῖς ἀδελφοῖς προσγίνεται βάσανος ἀποκαθάραι αὐτό·
ὅμως ἐπειδὴ ὡς φθάσαντες ἔφημεν, ὅτι ἐκ θείας προμηθείας τετραπλοῦν ἔχει
το κύρος, καὶ ὡς περιαύλιον κείται τῆς ἐγκλείστρας, καὶ ὡς ἐργόχειρον τοῖς
ἀδελφοῖς οὐδεὶς τὴν χρῆσιν αὐτοῦ διακωλύσει ἐν τὴν ἐγκλείστραν, ἵνα μὴ καὶ
15 a. Θεὸν εὐρήσῃ ἐκδικητὴν, ὡς διακωλύσαντα πρόνοιαν Θεοῦ.

Description of certain
features in the struc-
ture of the monastery.

CHAP. XIX. (ι θ.)—Περὶ τοῦ εἶναι τὴν περιφορᾶν τῆς ἐγκλείστρας
γυναιξὶν ἀνεπίβατον, καὶ περὶ κτηνῶν θηλεῶν.

- Καλὸν πανταχοῦ ἡ ἀσφάλεια καὶ τὸ ἀπρόσκοπον. Πάντα μοι ἔξεστι, Stringent regulations
φησὶν, ἀλλ' οὐ πάντα συμφέρει·³ καὶ ὅτι πάντα εὐσχημῶνως καὶ κατὰ τάξιν against the admission
of women.
45 b. γίνεσθαι χρή·⁴ ὅτου χάριν κάγω τὴν τῆς ἁγίας ἐγκλείστρας περιφορᾶν παν-
τοίας γυναικὸς ἀπρόσιτον εἶναι παρεγγυῶ. Ἐἰ δέ τις γυνὴ μοχθηρευθεῖσα
ἐντὸς εἰσέλθῃ τῆς ἐξωτέρας πύλης, ὑποπιπτεσθῶ ξηροφαγίας ἐπιτιμίῳ τεσσα-
ρακοντα ἡμέρας· καὶ γονυκλησίας τοσαύτας ἐν ταῖς τοσαύταις ἡμέραις ποιεῖν· ἵνα
46 a. καὶ αὐτὴ παιδευθῇ καὶ ἑτέρας διδάξῃ ὅρους εὐταξίας μὴ καταλύειν καὶ θεσμοὺς
σωτηρίους μὴ παραβαίνειν· οὐχ ὅτι τὴν συγγένειαν βδελυσσόμενοι ἐθεσπίσα-
μεν ὄντως, ἀλλὰ τὴν εὐταξίαν τοῦ τόπου περιποιούμενοι ἐγράψαμεν ταυτα·
σκανδάλου γὰρ καὶ ναναγείου προφάσεις οὐ προσήκει τῷ κυβερνήτῃ συγχωρεῖν
ἴσω τοῦ λιμένος εἰσδύναι. Ἀφορισμένου γὰρ καὶ ἡσυχίου ὄντως τοῦ τῆς
46 b. ἐγκλείστρας χωρίου, ὀφείλῃ καὶ σωτηρίου λιμένος ἐμφέρειν ἀποσώζειν. Εὐ-
τελλόμεθα δὲ μετὰ ταῦτα καὶ τοῦτο. ὅτι ὄνον θηλύαν ἢ ἡμίονον οὐ προσήκει
πρὸς ὑπηρεσίαν ἔχειν τὸ τῆς ἐγκλείστρας σεμνεῖον· ἐπίμωμον γὰρ καὶ

Stringent regulations
against the admission
of women.

Of she-asses and
mules.

¹ πλημμερῶς.³ i. Cor. vi. 12.² ἐκνεύσει.⁴ i. Cor. xiv. 40.

ἄσεμνον τὸ πρᾶγμα καὶ ἀπρεπές καὶ πρὸς τὰς μεθωδίας τοῦ διαβόλου ἐπίκουρον πρὸς τάναντία καὶ μάλιστα πρὸς τοὺς ἔτι ἀστηρίκτους καὶ ἐλλιπῶς ἔχοντας περὶ τὸν φόβον τοῦ Θεοῦ. Χριστὸς δὲ ὁ Θεὸς μου, ὡς κυβερνίτης 47 a. τῶν ὅλων, ἔστω διακυβερνῶν καὶ τὴν ἐγκλείστραν ταύτην, καὶ πάντα τοὺς ἐν αὐτῇ πρὸς σωτηρίους λιμένας τῇ αὐτοῦ χαρίτι. Ἀμήν.

CHAP. XX. (κ.)—Περὶ τῶν ἐν ἐγκλείστρᾳ κτισμάτων, καὶ ἀνατεθέντων Θεῷ, καὶ περὶ ναοῦ.

Gradual rise of the monastery.

P. 9,

Of the adjacent buildings and other additions.

Οὐκ ἀπάδων θεοδόμητα φάναι τὰ δομηθέντα εἰς τῷ τῆς ἐγκλείστρας σεμνείῳ· καθότι οὐκ ἦν ἐν ἐμοὶ ἔννοια πρὸς τὸ κτῆσαι. "Οτου χάριν καὶ τι 47 b. μικρὸν τριγχεῖον ἔκ προοιμίων δομησάμενος. Κατὰ τὸ ἀκρόκριμνον, αὐτὸ καὶ μόνον ἦν ἕως ἔνδεκα χρόνους. Καὶ οὐδὲν πλέον ἐβουλόμην οἰκοδομῆσαι, οὐδὲ μαθητοῦ δόξασθαι συναυλίαν· ὅμως τὰ μὲν περὶ τῆς ἐγκλείστρας καὶ τῶν ἐγγὺς αὐτῆς λαξευθέντων κριμνῶν εἰς κελλίων οἰκοδομὴν τὸ πέμπτον κεφάλαιον 48 a. λαίον διὰ βραχέων παρεδηλώσατο· τὸ δὲ παρὸν κεφάλαιον συλλήβδην παραδηλώσει καὶ τὰ ἐξῆς δομηθέντα· ἔχουσι δὲ οὕτως· "Αποθεν τῆς ἐγκλείστρας ἐδομησά μεθαπύλην φιλοπόνως μεγάλην, καθιστήρια καὶ ἀνακλητήρια ἔχουσιν βάθρα καὶ ἀνάπασιν ἱκανήν. Γνοὺς δὲ ἐγὼ ἐν αὐτῇ δόλον τινὰ καὶ μiasμόν γεγονῶτα, ἔφην· "Ἦδε χθὲς ἀνάπασις κολάσεως αἴτιος· καὶ παρεκάλεσα 48 b. τοὺς ἀδελφούς καθελεῖν αὐτήν, ἕως κριπίδων αὐτῆς, καὶ ἀποθεν πάλιν αὐτῆς ἀνωτέρω δομηθῆναι ἀλλήν πύλην, μήτε ὄροφον εὐρὺν, μήτε καθιστήρια ἐν αὐτῇ σκευάσαι. ἥτις καὶ ἀδόλως σὺν Θεῷ συνίσταται ἕως ἄρτι. Εἵτα μαγκιπέιον· μαγειρίον· ἀποθήκη με τὸ ἀνώγειον αὐτῆς εἰς γεννημάτων ἀπόθεσιν· 49 a. διάφορά τε κελλία· καὶ ἕτερα δύο ἐν τῷ κήπῳ· ὁμοίως καὶ τὰ ἐν τῇ κρήνῃ κελλία ὄντα κατόγαια, ζωοστάσια καὶ ἀχυρώνιον· τὰ δὲ ἀνόγεα οἰκητήρια· εἵτα τὸ οἰκονομεῖον· καὶ τὸ ἄνωθεν αὐτοῦ ἡλιακὸν πεντακάμαρον ἐντὸς δὲ τῶν αὐτῶν καμάρων ἢ ἐν τῷ κριμνῷ λαξευθῆσα τράπεζα τοῦ ἀρίστου· εἵτα ὁ νάρθηξ καὶ τὸ αὐτοῦ ὑπερῶν σκευοφυλάκιον καὶ τὸ τούτου πάλιν ἀνώτερον 49 b. ἁγιαστήριον ἐμοὶ καὶ ἱερὸν ἀκροατήριον, ἐφ' ὃ ἀγιάζομαι τῇ μετοχῇ τῶν τοῦ Χριστοῦ μυστηρίων καὶ τῶν θείων ὕμνων ταῖς ἐποδαῖς, καὶ πάλιν ἐπάνωθεν τοῦ ῥηθέντος ἁγιαστηρίου ἢ καινότερα ἐγκλείστρα Νεάσιων,¹ τὸ πλήρης ἔργον προνοίας Θεοῦ· καὶ ἕτερον, κελλίον τὸ ἐπόνομασθεν τοῦ Προδρόμου ἐν τῷ κριμνῷ λαξευτόν. Εἵτα πάλιν ἢ ἐν τῷ χειμάρρῳ μεγίστη οἰκοδομή, μετὰ πλείστων ἀψίδων 50 a. ἐργοδέστερος δομησαμένη, ἐπὶ νώτου δὲ τῶν αὐτῶν ἀψίδων, εἴ γε Θεὸς εὐδοκήσει.

Of the church to be built afterwards.

Καὶ ὅτε εὐδοκήσει, δομηθήσεται ναὸς ἕτερος ἐπ' ὀνόματι τῆς ἁγίας καὶ ὁμοουσίου καὶ ζωαρχικῆς Τριάδος· τῆς δὲ τοιαύτης οἰκοδομῆς ἄρξασθαι ἐν ἀπορίᾳ καὶ ἀδυναμίᾳ τῶν ἀναλωμάτων καὶ ἐξόδων αὐτῆς ἐγὼ οὐ συνενῶ οὐδὲ

¹ P. 4a.

προτρέπομαι· ὅπως μὴ διὰ τὸ ὑστέρημα τῶν χρειοδῶν διακονῆτε καὶ ἐνοχλήτε
 50 b. τινάς, εἰ μὴ που θεοδηγητός τις πλουσία καὶ βασιλικὴ διαταθῇ δεξιὰ· ἡ
 ἀρχοντικὴ τις θεοσδότως ἐπικουρία φανῇ· ὅτι τὰ θεία καὶ μέγιστα ἔργα μεγίσ-
 των καὶ χρεῖαν ἔχουσιν ἀναλωμάτων· εἰ δέ που τίς ἐπικουρία τοιαύτη οὐ
 προσγενήσεται, καὶ ἡ χεὶρ ὑμῶν ἔστημ¹ ἀνέυπορος, ἀρκεῖ ὑμᾶς ὁ παρ' ἐμοὶ
 λαξευθεὶς ἐν τῷ κρημνῷ νεὸς τοῦ τιμίου καὶ πανσέπτου σταυροῦ τοῦ Χριστοῦ.
 Καὶ ταῦτα μὲν ὧδε.

51 a. Περὶ δε τῶν θείων εἰκόνων, καὶ τῶν ἱερῶν σκευῶν, καὶ τῶν τιμίων καὶ
 σταυρικῶν ξυλῶν, καὶ τῶν ἁγίων λειψάνων μαρτύρων καὶ ὁσίων, ὧν ἡ ποσό-
 της τριάκοντα, ἃ κατὰ τὸ ἐγχωροῦν ἐκόσμισα ἐγὼ πόθῳ καὶ πίστει, καθὼς
 καὶ ἡ βρέβιος βίβλος ἐκτραγωδεῖ σαφεστέρως. Ταῦτα δε οὐ δυνάμεως ἐμῆς,
 ἀλλὰ προμηθεῖα καὶ νεύσει Θεοῦ ἐπρυτανεύθησαν ὧδε· οὐ καὶ τῇ παναλκῇ
 51 b. παλαμῇ ταῦτα πάντα καὶ τὸν τόπον τοῦτον καὶ τοὺς ἐνθάδε οἰκουντας ἀνέθεικα
 ἐνθέως.

Of the sacred images,
 vessels, and relics.

CHAP. XXI. (κ α.)—Περὶ μετανοίας καὶ ἐξαγορεύσεως ἁμαρτιῶν καὶ λογισμῶν.

Γέγραπται ὅτι ἐβαπτίζοντο ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν² καὶ
 ὅτι ὁ κρύπτων τὰς ἁμαρτίας αὐτοῦ οὐ χρησιμεύσῃ· διὰ τοῦτο κἀγὼ παρενώ
 τοὺς ἐν Χριστῷ ἀδελφούς μου τοὺς κατὰ γενεὰν καὶ γενεὰν ἐν τῇ μονῇ τῆς
 52 a. ἁγίας μου ἐγκλείστρας καθημένους ἐξομολογεῖσθαι προθύμως τὰ ἐπταισμένα
 καὶ τοὺς πονηροὺς λογισμούς, ἡ τῷ ἐγκλείστῳ πατρὶ, ἡ ὧτινι τοῦτος προτρέψει
 τῶν ὧδε· καθότι οὐδὲ προτρέπουσιν οἱ πατερές μοναχὸν ἐν ἀλλοτρίᾳ μονῇ πνευ-
 ματικὸν ἔχειν πατέρα, ὅτι οὐ κατὰ πολλὴν ὁ ἀλλότριος πατὴρ τοῖς ἀλλοτρίοις
 κήδεται τέκνοις· τεκμήριον δε μετανοίας καὶ ἀποχῆς τοῦ κακοῦ τὸ δι' ἐξομολο-
 52 b. γήσεως καθαρὰς θριαμβεῦσαι τὴν ἁμαρτίαν. Ὁ δὲ ἔτι πρὸς αὐτὴν σχετικῶς
 ἔχων ἀποκρύπτει αὐτήν· ἐνθεν κἀγὼ τῷ τοιούτῳ παρεγγυῶ τῶν φρικτῶν τοῦ
 Χριστοῦ μυστηριων ἀκοινώγητον εἶναι· ὅτι ὁ τῇ ἁμαρτίᾳ δεδουλομένος χωρὶς
 μετάνοιας καὶ ἐξαγορεύσεως οὐ μὴ ὄψεται τὸν Κυρίον. Καὶ μάρτυς ἀληθὴς ὁ
 δεσπότης Χριστὸς λέγων· Μετανοήτε· ἡγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν·³
 ἥς καὶ ἡμᾶς ἐν ἐλέει αὐτοῦ. * * *

Rules for confession.

(ἐλλείπει.)

¹ Written ἔστημ—but the last two letters have been added by a much later hand, see p. 8.

² St. Mat. iii. 6.

³ St. Mat. iv. 17.

CHAP. XXII. (κ β.).—

* * *

(ἐλλείπει.)

* *

Solemn invocation of a curse on those who injure, of a blessing on those who carry out, his wishes with regard to the monastery.

τῶν ἡγουμένων, ἡ τῶν μοναχῶν, ἡ ἀπλῶς οἰον δὴ ^{53 a.} τινα ἕτερον ταραῖσαι ἢ ἀνατρέψαι τι τῶν παρὰ τοῦ ῥηθέντος ἐγκλείστου διατεταγμένων, ἢ θλίψιν τινὰ προσοῖσαι τοῖς ἐν τῇ ἐγκλειστῇ προσκαρτεροῦσιν ἀδελφοῖς, εἰ μὴ πον λάχῃ φιλάδικός τις καὶ ἀλλότριος τοῦ καλοῦ καὶ ἐπισπάσασθαι. θέλων τὰς τῶν ἀγίων τριακοσίων δέκα καὶ ὀκτὼ θεοφόρων πατρῶν τὰς ἀράς;¹ καὶ τὸ παρὰ τῆς ἡμῶν μετριώτητος ἐν ἀγίῳ πνεύματι καθυποβληθῆναι ἀφο- ^{56 b.} ρισμῷ τῆς θείας ἐκκλησίας καὶ τῆς κοινωνίας τοῦ θείου σώματος καὶ αἵματος τοῦ Χριστοῦ. Τοῖς δέ γε τὰ διαταχθέντα μάλιστα ἐπικυροῦντες, καὶ τὰ περὶ τῆς ἀγίας ἐγκλείστρας καλῶς διακειμένοις, παρὰ Θεοῦ ἐχέτωσαν τὴν εὐλογίαν τοῦ πατριάρχου Ἀβραάμ, καὶ ἐπήκουρον ἅει τὸν σταυρον τοῦ Χριστοῦ.

Episcopal imprimatur of Basil (=Cinannus). Date of composition.

Ταῦτα ἔγραψα οἰκείᾳ χειρὶ ἐνώπιον συνέδρων πολλῶν μετὰ θάρσους ὅτι ^{54 a.} πολλοῦ καὶ ὡς τὰ περὶ τοῦ ῥηθέντος ἐγκλείστου καλῶς ἐπιστάμενος ἐπεκύρωσα τὴν τυπικὴν ταύτην διάταξιν αὐτοῦ, μηνὶ Ιαννουαρίῳ ἕκτη, ἰνδικτιῶνος ὀγδόης,² + ἐλέω Θεοῦ εὐτελὲς ἐπίσκοπος Πάφου Βασιλείος.³ +

Episcopal imprimatur of Bacchus.

Καὶ τὸ ἴσον τῆς ὑπογραφῆς τοῦ ἐπισκόπου Πάφου κυροῦ Βάκχου. Τὴν παροῦσαν τυπικὴν διάταξιν ὑπαναγνοῦσα ἡ ἡμῶν εὐτέλεια, καὶ δια- ^{54 b.} γνοῦσα τὰ ἐν αὐτῇ διατεταγμένα καλῶς ἔχειν καὶ θεαρέστως, οἰκιοχειρῶς ὑπεσημαίνεται εἰς πλειονα πιστωσι⁴ καὶ βεβαιωσιν, μηνὶ Μαῖῳ Ἰνδικτιῶνος ιβ.⁵ + εὐτελὲς ἀμαρτωλὸς μοναχος Βάκχος καὶ εἰ καὶ ἀνάξιος ἐπίσκοπος Πάφου:—

Καὶ αὕτη μὲν ἡ τῶν προρρηθέντων ἱεραρχῶν μαρτυρία καὶ ὑπογραφή καὶ βεβαίωσις.

Εγὼ δὲ διὰ κεφαλαίων τεττάρων καὶ εἴκοι τὴν τυπικὴν ταύτην καταρτίσας ^{55 a.} διάταξιν δίκαιον ὠήθην καὶ διὰ τινος ἀφορισμοῦ αὐτὴν ἀσφαλῆσαι ὥστε μήτε προσθῆναι μήτε ἀφέλεσθαί τι ἐξ αὐτῆς τολμήσειεν· ἔγνων γὰρ ἔγωγε ἀληθῶς, ὅτι μετὰ ἀποβιώσιν τινῶν οἰκητόρων, κατετόλμησαν τινὲς τῆς μονῆς νοθεῦσαι τινὰ τῶν τυπικῶν διατάξεων καὶ διαγράψαι τὸ ⁶ δόξαντα αὐτοῖς, ὡς μὴ ἀκούσαντες ὅτι ἐπικατάρατος πᾶς ὃς μεταίρει ὄρη αἰώνια, καὶ ὅτι μὴ μέταιραι ὄρια ^{55 b.} ἃ ἔθεντο οἱ πατέρες σου. Διὰ τοῦτο καὶ γὰρ γράφω τὰ πρὸς ἀσφάλειαν οὕτως.

¹ At Nice, A.D. 325.

² =A.D. 1205? The mere mention of the year of the indiction would not enable us to fix these dates with precision but for the fact that they must both be placed between the conquest of Cyprus by the Latins, A.D. 1191 (f. 62 b) and A.D. 1214, when the present copy of Neophytus' work was made by Basil (f. 83a.)

³ =Cinannus. See p.

⁴ πίστῳσιν?

⁵ =A.D. 1209. The lists of the early bishops of Cyprus are very incomplete, and we have been unable to trace the names of these bishops either in "Le Quiens Oriens Christianus," or in "Gam's Series Episcoporum."

⁶ τὰ (?).

Εἴ τις τὴν παροῦσαν μου τυπικὴν διάταξιν ἐπιβουλεύσῃ πρὸς τὸ ἀφανῆσαι ἢ προσθῆναι ἢ ἀφελῆσθαι τι τῶν παρ' ἐμοὶ σὺν θεῷ διατεταγμένων, πρῶτον μὲν ὑπεύθυνος ἔστω τῇ ἄνωθεν προρρηθείσῃ ἀρᾷ. εἶτα καὶ τῆς δόξης τοῦ Θεοῦ καὶ τῆς ἁγίας ἐκκλησίας, καὶ τῶν τοῦ Χριστοῦ μυστηριῶν ἀφορισμένος:—

Execration of any persons who should hereafter annul, add to, or diminish from, the constitution.

56 a.

CHAP. XXIII. (Κ γ.)— * * *

Πίναξ εἰκοστῶν ἀσκητικῶν κανόνων.

- κε, α. Περὶ τῆς τῶν κανόνων αἰτίας:—
 κε, β. Περὶ τῆς ἐκκλησιαστικῆς ἀκολουθίας, καὶ τοῦ μεσονυκτικοῦ:
 κε, γ. Περὶ ὅτι δεῖ σπουδαίως τρέχειν ἐν τῇ ἐκκλησίᾳ:
 κε, δ. Περὶ τριημέρας ξηροφαγίας, καὶ τῶν ἁγίων τέσσαρακοστῶν:
 κε, ε. Περὶ ἐξομότης καὶ ἀκτιμοσύνης:
 κε, ς. Περὶ παιζόντων μοναχῶν καὶ ὅτι ὁ σωματικὸς κόπος ὠφέλημος.
 κε, ζ. Περὶ ἁμαρτήσαντος ἀδελφοῦ.
 κε, η. Περὶ δουλείας δεινῆς.
 56 b. κε, θ. Περὶ λουτροῦ καὶ κλίνης.
 κε, ι. Περὶ τοῦ μὴ ἔχειν ἀργύριον ἰδικῶς, μηδὲ βρώματα ἐν τοῖς κελλίοις.
 κε, ια. Περὶ λαθροφαγίας καὶ ὅτι δεῖ τὰ κελλία τῶν ἀδελφῶν περισκοπεῖν.
 κε, ιβ. Περὶ βρωμάτων ἀγογγυσίας.
 κε, ιγ. Περὶ ἐγκρατείας καὶ ἐργοχειρίου.
 κε, ιδ. Περὶ ἀπροσπαθείας κοσμικῶν συγγενῶν.
 κε, ιε. Περὶ ἱματισμοῦ καὶ κενοδόξου μανίας.
 κε, ις. Περὶ ποσιότητος ἀδελφῶν.
 κε, ιζ. Περὶ κεκληκοτῶν, καὶ περὶ νεήλυδος.
 57 a. κε, ιη. Περὶ δεομένων ἐν τῇ ἐξοτέρᾳ πυλῇ.
 κε, ιθ. Περὶ τῶν ἐπιτιμίων καὶ τῶν ἐγκλείστων.
 κε, κ. Περὶ ἀγάπης καὶ ἀνακεφαλαίωσις ἐστιχησμένη.

Table of 20 ascetic canons.

Νεοφυτοῦ πρεσβυτέρου μοναχοῦ καὶ ἐγκλείστου πρὸς τοὺς ἐν τῇ ἐγκλείστῃ ἀδελφούς εἰκοσι ἀσκητικοὶ κανόνες.

Εὐλογεῖ Πατερ.

- Ἀσκητὰς, ἀδελφοί, ἐπιποθῶν ὑμᾶς εἶναι πράξει καὶ λόγῳ μιμουμαι ζογράφων τοὺς φιλοπονοὺς, οἱ γλαφυρὰν εἰκόνα βουλόμενοι ἀπαρτῆσαι χρωμάτων οὐ φείδοντες, εἶτα καὶ βερονίκην αὐτὴν ὑφαλείψαντες, καταλαμπρυνουσι τὴν εἰκόνα καὶ τὰ χρώματα περισφίγγουσιν· τούτων κἀγὼ κατ' ἐμφέρειαν πολλὰ

General objects in view in these canons, and all the monastic regulations.

ἢ τὰ (?).

χρωμάτων κατεκέρασα λόγων, διὰ πανηγυρικῶν ἀναγνωσμάτων διὰ κατηχήσεων· δι' ἐπιστολῶν· δι' ἐπιτιμιῶν· διὰ τυπικῆς διατάξεως· εἶτα ἀντὶ βερυνίκης καὶ τοὺς παρόντας ἱστόρησα κανόνας· ὅπως Χριστοῦ συνεργείᾳ καὶ 58 a. χάριτι πρὸς τὸ ἀρχέτυπον κάλλος τὸ κατ' εἰκόνα Θεοῦ ἐξ οὗ ἐπέσαμεν ἐπανέλθομεν παλιν :—

Κανὼν β.

Περὶ τῆς ἐκκλησιαστικῆς ακολουθίας, καὶ τοῦ μεσουκτικοῦ.

Of the midnight office.

Περὶ μὲν τῆς ἐκκλησιαστικῆς ἀκολουθίας προεγράψαμεν ἤδη ἐν τῷ τρισκαιδεκάτῳ¹ τῆςδε διατάξεως κεφαλαίῳ· περὶ δὲ τοῦ μεσουκτικοῦ τοῦτο φαμέν. 58 b. ὅτι ἀπρεπὲς μοναχῷ κείσθαι ὡς νέκρῳ μεχρὶ τοῦ σημαντήρος, ἀλλὰ προφθάνειν καὶ ψάλλειν προσήκει "κατὰ τὸ μεσουκτικὸν ἐξεγειρόμην τοῦ ἐξομολογεῖσθαί σοι"² καὶ τὰ ἕξῃς· ἐν δὲ τῷ θερινῷ καιρῷ διὰ τῆς ἡμέρας το μῖκος καὶ τῆς νυκτὸς τὸ βραχύτατον, ὃ μὴ δυναμένος καθόλου, ψάλλειν τὸ σύννηθες μεσουκ- 59 a. τικὸν μὴ ζημιούται τοῦτο καθόλου, ἀλλὰ καὶ τὸ ἥμισυ ψαλλέτω. Ὅλοξήρου γὰρ ὁ ἡμίξηρος κρείττων, καὶ τοῦ τελείως ἀομμάτου ὁ μονόφθαλμος βέλτιον :—

Κανὼν γ.

"Οτι χρὴ σπουδαίως τρέχειν ἐν τῇ ἐκκλησίᾳ.

Of punctuality in attending the divine offices.

Χρὴ δὲ τοῦ ξύλου κρουσθέντος σπουδαίως θέην ἐν τῇ ἐκκλησίᾳ· ὥσπερ καὶ τοῦ ξύλου τῆς βρώσεως κρουσθέντος πρὸς τὴν τράπεζαν σπουδάζουσι πάντες, μήπως τῶν προτιθεμένων βρωμάτων τινὸς ὑστερήσουσι· καὶ λυποῦντες εἶγε 59 b. προβρωθῇ τί καὶ αὐτοὶ οὐ πεφθάκασιν· Ἀλλὰ πλεον λυπεῖσθαι προσήκει τῷ ὑπνοῦντι ἀμερίμνως, ἢ ἄλλως πῶς ἀμελοῦντος, καὶ ὑστερουμένου τῆς ἀκενώτου βρώσεως τῆς θείας δοξολογίας. Ὁ δὲ ἀληθῶς ἀσθενὼν ἢ ἀσχολούμενος εὐλογοτάτως συγγνώμης ἄξιος :—

Κανὼν δ.

Περὶ τριημέρου ξηροφαγίας, καὶ τῶν ἀγίων τεσσαρακοστῶν.

Three days of abstinence appointed in every week.

Five days a week at least, in Lent. Vigils.

Δευτέρα, τετράδα καὶ παρασκευὴ ἐβδομαδος ἐκάστης ξηροφαγεῖν χρὴ οἱ 60 a. ἐν τῇ ἐγκλείστρᾳ ἀσκούμενοι ἀδελφοί, χωρὶς ἐργοδεστέρου κόπου καὶ μνήμης τινὸς τῶν ἀγίων μεγάλου· τῇ δε μεγάλῃ καὶ ἀγία τεσσαρακοστῇ πενταήμερους προσήκει τας ἐβδομάδας ξηροφαγεῖν· εἰδὲ γε πλεον τί προαιρούμενοι καὶ δυνα- 60 b. μενοι, πλείονας καὶ τοὺς καρποὺς τῆς ὠφελείας τρυγήσουσι. Τῶν δὲ Χριστοῦ γέννων, καὶ τῶν ἀγίων Ἀποστόλων αἱ νήστειμοι ἡμέραι κρατεῖτωσαν ἀπαρλείπτως τὴν τοῦ τυπικοῦ τῆς ἐκκλησίας διαταγὴν, καὶ οὐδὲν πλείον πρὸς ἀπαιτοῦμεν, διὰ τοῦ καιροῦ τὸ καυσῶδες καὶ τῆς ἡμέρας τὸ μῖκος.

¹ δωδεκάτῳ ?² Ps. cxix. 62.

Περὶ ἐξομότης, καὶ περὶ μοναχῶν ἀσφαλείας :—

Κανὼν ε.

- 61 a. Χωρὶς δέ τινος κατεπηγούσης αἰτίας, οὐ χρὴ τινὰ τῶν ἀσκητῶν τῆς ἐγκλείστρας μένειν ἔξω, καὶ μάλιστα ἐν κοσμικῇ συναυλίᾳ· ἀπρεπὲς γὰρ τὸ πρᾶγμα, καὶ ἐπικίνδυνον ὄντως· ἀλλὰ καθάπερ ἰχθὺς οὐκ ἀνέχεται μένειν ἐν τῇ ξηρᾷ τὸν θάνατον δεδυκώς, ἀλλὰ σπεύδῃ πρὸς τὸ ὕδωρ, οὕτω καὶ ὁ κατ' ἀλήθειαν μοναχὸς οὐκ ἀνέχεται μένειν ἔξω τῆς κέλλης αὐτοῦ :—

Monks are not to remain longer than is necessary out of their cells.

Περὶ παιζόντων μοναχῶν, καὶ ὅτι καὶ ὁ σωματικὸς κόπος ὀφέλλημος.

Κανὼν ς.

- 61 b. Μοναχῶν δύο παιγνίως συμπλεκόμενων καὶ μάλιστα νεωτέρων ἄδηλος καὶ ἁμαρτυρὸς ἢ πτώσις· καθὼς ἤκουσα παρὰ τῶν τοῦτο πεπονθότων· χρὴ δὲ τοὺς οὕτω παιγνίως συμπλεκόμενοις ἐπιτιμᾶν, καὶ ἀπείργῃν. Ἰσμεν δὲ καὶ τὸν σωματικὸν κόπον ὠφίλημα πᾶν· τοῦτο γὰρ καὶ μικρὸν ἀπὸ πείρας ἔγνω ἐγὼ κοπιάσας γάρ τις ἐν γνώσει καὶ στενάξας ἔρει· Κύριε, ἴδε τὴν ταπείνωσίν μου καὶ τὸν κόπον μου· καὶ ἄφες πάσας τὰς ἁμαρτίας μου. θαρσεῖ τὸ πρὸς-γίνεσθαι τοῦτο.
- 62 a. Of recreation.
Of bodily exercise.

Περὶ ἁμαρτήσαντος ἀδελφοῦ.

Κανὼν ζ.

- Εἰ τις τῶν ἀδελφῶν συναπαχθῇ πρὸς σαρκικὴν ἁμαρτίαν, ὅπερ ἀπεύχομαι. εἰ μὲν πληγῇ τῇ καρδίᾳ, καὶ συνεξομολογήσῃ, καὶ προσδράμῃ τῇ μετανοίᾳ, ἔστω δεκτός, καὶ τῷ τῆς ἁμαρτίας ἀναλόγῳ δουλευέτω ἐπιτιμῷ· ἀσφαλιζόμενος εἰς τὸ μηκέτι ἁμαρτῆσαι. Ὅς δὲ μὴ οὕτως διατεθεὶς ὡς πρόβατον λελωβημένον ἀπελαθήτο τῶν ὧδε, ἵνα μὴ καὶ τοῖς λοιποῖς τῆς λώβης μεταδῷ. Παρὸν γὰρ κακοῦ μετουσία, ἢ μετάληψις ἀγαθοῦ :—
- 62 b. Of faults and punishments.

Περὶ δουλείας δεινῆς.

Κανὼν η.

- Δεινῶς δουλοθήσης τῆς χώρας ἡμῶν ἔθνη Λατίνω καὶ φυλαξας ἡμᾶς ἐλευθέρους ἢ θεία κιδαιμονία, ὀφείλομεν καὶ ἡμεῖς, ἀδελφοί, ἐλευθέρους ἐξ ἁμαρτίας ἡμᾶς, σὺν θεῷ, διατηρεῖν· καὶ τὸν εὐεργέτην ἡμῶν Κυρίον ἀξιοχρέως εὐχαριστεῖν καὶ δοξάζειν, ὅπως ἔτι πλεῖον ἐπισπασώμεθα τὴν θείαν κιδαιμονίαν.
- 63 a. Of freedom from the oppression of the Latins.

Κανὼν θ.

Περὶ λουτροῦ καὶ κλίνης.

Regulations about
bathing and sleeping.

Μοναχὸν τῆς ἐγκλείστρας καὶ μάλιστα νέον λουεσθαι καὶ πῦρ πυρὶ συνάπτειν οὐ χρή, εἰ μὴ πον διὰ ἄρρωστίαν, ἡ γήρους ἀδυναμίαν· οὐδὲ ἐπὶ κραββάτου ἄλλ' ἐν χαραδρίῳ καθεύδειν οφείλη καθὼς καὶ ἄγγελος Θεοῦ τῷ θείῳ ^{63b} διεκελεύσατο Παγχωμῷ.¹ Τὸ δὲ δι' ἄρρωστίαν ἢ γήρας χρωμένῳ κραββάτῳ ἔγκλημα οὐδὲν :—

Κανὼν ι.

Περὶ τοῦ μὴ ἔχειν ἀργύριον ἰδικῶς μηδε βρώματα ἐν τοῖς κελλίοις.

Money and food not
to be secreted in the
cells.

Ἰδικῶς ἔχειν ἀργύριον ἢ βρώματα εἰς τὰ κέλλιον φιλαργυρίας καὶ γουστριμαργείας σαφέστατον γνώρισμα, καὶ τῆς κοινῆς εὐταξίας κατάλυσις καὶ παράβασις. Καὶ ὁ μὴ ἀρκούμενος εἰς τὰ τοῦ κοινοβίου, ὡς ἄπληστος κρίνεται· ^{64a} οὐ χρή γὰρ ἀπόζειν ὡς καπηλία, ἀλλ' εὐωδιάζειν ὡς προσευχὰ διὰ τὰ κέλλια τῶν ἀδελφῶν. Ὁ δὲ τὸ ἀργύριον ἢ τὸ χαλκοῦν ἰδικῶς κτόμενος πάντως καὶ ἱεροσυλίας κατατολμᾷ, πρὸς τὸ αὐξῆσαι τὸ πάθος, τὰ τοῦ κοινοβίου διακλέπτων, καὶ πεπράσκων, καὶ ἰδιοποιούμενος. Ἔπειτα καὶ πρὸς ὑποχώρησιν τοῦ κοινοβίου οἱ τουοῦτοι ὀβολοὶ παραθήγουσι. Ὁ δὲ τὰ βρώματα ἔχων ἐν τῷ ^{64b} κελλίῳ αὐτοῦ, καὶ μὴ ἀρκούμενος ἐν τῇ τραπέζῃ διπλῶς κατακρίνεται· ὅτι ἐλιχνεύσατο καὶ ὅτι κακὸν παράδειγμα τοῖς ἀδελφοῖς γέγονε. Καὶ χρή τὸν τοιοῦτον ἐπιτιμᾶν, ἄχρις ἂν παιδεύθῃ μοναχικῶς ἀναστρέφεσθαι.

Κανὼν Ια

Περὶ λαθροφαγίας, καὶ ὅτι δεῖ τὰ κέλλια τῶν ἀδελφῶν περισκοπεῖν.

No food to be eaten
secretly.

Πολλοὺς τὸ λιχνῶδες λαθροφαγίας πρὸς ἀπόλεσε πάθος, καὶ τὸν πρωτό- ^{65a} πλαστον αὐτὸν ἀπεσκοράκησε τοῦ παραδείσου. Διὸ παρακαλῶ, ἀδελφοί, μὴ ἱτῶσθε τῷδε τῷ πάθει, ὡς ὁ ἐσθίων πτωχὸς λάθρα, καθὼς γέγραπται·² ἵνα τῆς φανεράς τοῦ παραδείσου τροφῆς ἀπολαύσετε, ὅτε καιρός. Χρὴ δὲ καὶ τὰ κέλλια τῶν ἀδελφῶν περισκοπεῖν. οἱ προὔχοντες τῆς ἐγκλείστρας· καὶ εἴτε βρῶμα ἢ ἕτερόν τι παρέλκων εὔρεθῇ, αἶρειν αὐτό, καὶ τῷ ἀδελφῷ παρεγγυῶν, ^{65b} τοῦ μήκετι δρᾶν τοιοῦτον τί ποτε. Τοῦτο δε οὐχ ἑμὸς ἀπλῶς κενότερος ὁ κανὼν, ἀλλὰ καὶ ἡ φιλόθεος ἱστορία. Καὶ πολλοὶ τῶν ἀγίων πατέρων ἐθέσπισαν, πρὸς διόρθωσιν καὶ ἀσφάλειαν τῶν λιχνωτέρων ἀδελφῶν ἵνα σωθῶσιν.

Κανὼν Ιβ.

Περὶ βρωμάτων ἀγογγυσίας.

No complaint or
murmuring to be
made about food.

Φάγε, φησι, ὡς ἄνθρωπος, τὰ παρατιθέμενά σοι, καὶ μὴ διαμασσω ἵνα ^{66a} μὴ μισηθῇς.³ Ὁ γὰρ κατ' ἀλήθειαν μοναχὸς, οὐ γογγύζει ἐν τῇ τραπέζῃ,

¹ The angel's instructions to Pachomius are given in full in the Acta SS. May 14. Henschenii Acta Sanctorum, vol. xiv. p. 301.

² Hab. iii. 14.

³ Ecclus. xxxi. 16.

οὐδὲ λέγει διατὶ οὐ τὸ δεῖνα βρώμα καὶ τὸ πόμα παρεῖ, ἀλλ' εὐχαριστῇ τῷ Θεῷ, ἀρκούμενος τοῖς παροῦσιν· καὶ γίνονται αὐτῷ σωτηρία καὶ αἷμα καὶ σάρξ· καὶ ἡ κοχλιάς αὐτοῦ ὡς ῥομφαία δίστομος, ἀναιροῦσα λογισμοὺς μεμψιμοίρους. Καὶ τὸ ἐὰν δὲ μὴ χορτασθῶσι καὶ γογγύσωσι, καὶ τῆς
 66 b. βρώσεως ἐτι οὔσης, φησι, ἐν τῷ στόματι αὐτῶν. ἡ ὀργὴ τοῦ Θεοῦ διὰ τὴν ἀχαριστίαν αὐτῶν ἀνέβη ἐπ' αὐτοὺς, καὶ ἀπέκτεινεν τοῖς πλείωσιν αὐτῶν.¹ Ὑμεῖς δὲ ὀφείλομεν, ἀδελφοί, εἴτε ἐν πολλοῖς εἴτε ἐν ὀλίγοις εὐχαριστεῖν τῷ Θεῷ· διοτι οὐχ ὑπεσχέθειμεν θρέψαι ἑαυτοὺς ὡς χοίρους ἐν ἡμέρῳ σφαγῆς ἀλλ' ἵνα τὴν στενὴν καὶ τεθλιμμένην ὁδὸν βαδίζειν συνετάγημεν τῷ Θεῷ.

Περὶ ἐγκρατείας καὶ ἐργοχειρίου.

Κανὼν Ιγ.

67 a. Ἐγκράτεια γλώττης καὶ κοιλίας ἀρίστη φιλοσοφία τῷ μοναχῷ, ὅτι πᾶς, φησὶ, ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται.² Ὅσοι δὲ παρὰ γνώμην τοῦ προ-
 67 b. εστῶτος πρὸς ἴδιον κέρδος ἐργάζονται ἐργόχειρον, οὕτως ἀδικεῖαν αἱ χεῖρες αὐτῶν συμπλέκουσι· τὸν τοῦ κοινοβίου ἄρτον ἐσθίουτες, καὶ πρὸς ἴδιον κέρδος ἐπασχολούμενοι. Ὅι δὲ ἅγιοι πατέρες ὅθεν τὸν ἄρτον ἐτρέφοντο ἔκει παρεί-
 67 b. χον καὶ τὸ ἐργοχεῖρον· ὅτι, κατὰ τὸν μέγαν Βασίλειον, οὐ χρὴ ἰδίας ἀσχολίας ἔχειν τὸν ἀσκητὴν· τοῦτο καὶ τοὺς ἐν τῇ ἐγκλείστρᾳ μου ἀσκητὰς συνενῶ. Πλείον τοῦ ἰδίου κουκουλίου μὴ περισπᾶσθε, μηδὲ πλεκτάνας πιπράσκειν· ἵνα μὴ, τὸ τῆς ὑποταγῆς προσαπολέσαντες χρῆμα, τὸ τῆς ἰδιοριθμίας δρέψονται κτήμα.

Of continence and work.

Περὶ ἀπροσπαθείας κοσμικῶν συγγεινῶν.

Κανὼν Ιδ.

68 a. Προσπάθειαν συγγενῶν κοσμικῶν οὐ προσήκει γγενεῖς·³ ἵνα μὴ τῶν ὑποσχέσεων τῆς ὑποταγῆς ὑμῶν φανῶμεν ψεύσται τῷ Θεῷ:—

Of detachment from earthly relationships.

Περὶ ἱματισμοῦ, καὶ κενοδόξου μανίας.

Κανὼν Ιε.

Μελαιμβαφὲς ἱματίον, ἢ αὐτὸ κατάμαυρον, ἡ δίμητον, οὐ συνενῶ τοὺς ἐν τῇ ἐγκλείστρᾳ φορεῖν ἀδελφούς· ἀλλὰ πατητὸν μιζολευκόμαυρον πενιχρὸν μοναχοῖς πρέπον ἀληθινοῖς· παρέλκον γὰρ καλλωπισμὸς μοναχῷ· καλλωπί-
 68 b. ζεται γὰρ κοσμικὸς ἐν τῷ κόσμῳ, ἵσως ὅτι καὶ γάμψι μέλλων προσομιλῇ-

Of dress, and of vanity.

¹ Ps. lxxviii. 30. But the last clause in the LXX. runs καὶ ἀπέκτεινεν ἐν τοῖς πίοσιν αὐτῶν.² i. Cor. ix. 25.³ This word is unintelligible. The sense requires μοναχοῦς or its equivalent.

σαι. Χρῆ δὲ καὶ τῷ μοναχῷ καλλωπίζεσθαι ἀρεταῖς· ὡς μέλλων καὶ αὐτὸς οὐρανίῳ γάμῳ προσομιλῆσαι. Χρῆ δε νήφην καὶ κατὰ τῆς κενοδοξου μανίας· παρομαρτεῖ γὰρ ἡ κωμμοτρία αὕτη, οὐ τῇ εὐστολίᾳ μόνῃ, ἀλλὰ καὶ ἐν ῥάκεσι πιναροῖς καὶ σάκκοις, ὡς πτώσεως ἀπαρχὴ καὶ τῶν κακῶν κορονίς.

Κανὼν Ιε.

Περὶ ποσώτητος ἀδελφῶν.

Of the number of monks.

The evils attending a large number.

Ἐν τῷ ἐννάτῳ κεφαλαίῳ τῆς διατυπώσεως μου ἀπόχρη ἃ ἔγραψα περὶ 69 a. ποσώτητος ἀδελφῶν εἴ γε φοραθῶσι χρῆστοι, εἰδ' οὖν, κρεῖττον ποιμένι πρόβατα δέκα ἐρίφων πεντήκοντα. Καὶ πλήθος μοναχοῖς πάθεσιν ἰλυστομίνοις θεὸς οὐκ εὐδοκεῖ. Ἔδοξε γάρ μοι ποτὲ κατὰ τὰς τῶν πολλῶν παραινέσεις χάριν ὠφελείας δέξασθαι τινάς, καὶ γέγονεν ὁ ἀριθμὸς μέχρι δεκατεσσάρων, 69 b. οἱ ἀντὶ τοῦ ὠφελήθηται, καὶ ἡμᾶς ἐξετάραξαν αἱ αὐτῶν διχονοίαι. Τέσσαρες γὰρ ἐξ αὐτῶν κακῶς ὁμονοιάσαντες ἐποιοῦν συμπόσια καὶ λαθροψίθυρα· ὑποθήκαις λόγων ἐμῶν μὴ πειθόμενοι ἦσαν μεμφήμοιροι, καὶ τὰ παρ' αὐτῶν ἐν τοῖς ταμείοις λαλούμενα οὐ μόνον ἐπὶ τῶν δωμάτων, ἀλλὰ καὶ μεχρὶ τοῦ δημοσίου ἠκούσθησαν διὰ τὸ ῥαγδαῖον τῆς παραχῆς. Ἀπὸ δὲ τῆς παραχώ- 70 a. δους τετράδος ἐκείνης οὐδένα παρήκεν ἡ θεία εἰρηναρχία ἐνθάδε προσκαρτερῆσαι· ὦν ἀφίστη μὲν Κυριὸς τὴν ἁμαρτίαν. Ἐγὼ δὲ μεμάθηκα πείραν σφαλερὰν εἶναι τὴν τῶν πολλῶν καὶ μοχθηρῶν συναυλίαν. Ἐνθεν καὶ συνενῶ εὐαριθμήτους, εἰρηνικούς, καὶ εἰσυχίους ἐν τῷ τῆς ἀγίας ἐγκλείστρας προσμένειν σεμνείῳ.

Κανὼν Ιζ.

Περὶ κεκληκότων, καὶ περὶ νεήλudos.

Of not accepting invitations.

Of novices.

Κεκληκότων δὲ τίνων κοσμικῶν ἢ μοναχῶν εἰς ἑορτὰς καὶ μνήμας ἀγίων, 70 b. μοναχῶν τῆς ἐγκλείστρας οὐ συγχωρῶ ἀκολουθεῖσαι τῷ κεκληκότῃ ἵνα μὴ ὑποστρέψας ἐν τῷ κελλίῳ αὐτοῦ ὥσπερ αἰχμάλωτος, δεηθῇ κόπου καὶ πολλῶν ἡμερῶν ἐλευθερῶσαι τὸν νοῦν ἀπὸ τῆς φαντασίας ἧς ἤκουσε καὶ εἶδε. Ὅτε δὲ καὶ τις νεήλυσ ἐν τῇ ἐγκλείστρᾳ παρακαλεῖ προσδεχθῆναι, 71 a. χρὴ αὐτῷ πρῶτον ὑπαναγνωθῆναι τοὺς παρόντας κανόνας· καὶ εἰ μὴ¹ ὑπισ- χνῆται καὶ δύναται διάγειν κατὰ τὴν τούτων περίληψιν, καλῶς καὶ δεχθῆτω· εἰ δὲ σκάξει, ἀπόπεμπος ἔστω:

¹ The negative should be omitted.

Περὶ δεομένων ἐν τῇ ἐξωτέρα πυλῇ.

Κανὼν 1η.

Τοὺς ἐν τῇ ἐξωτέρᾳ πύλῃ ἀφικνουμένους, καὶ δεομένους τι τῶν ἀναγκαίων εὖ ποιεῖν τὸ κατὰ δύναμιν ἐπαινῶ καὶ προτρέπομαι· γυναιξὶν δὲ οὐδα-
 71 b. μῶς, καθὼς καὶ ἐν τῷ τεσσαρεσὶ καὶ δεκάτῳ¹ κεφαλαίῳ τῆς διατάξεώς μου ἐπετειλάμην. Τὸ γὰρ γύναιξιν παρεδρεῦειν τῇ πυλῇ καὶ τῷ δρυφάκτῳ, καὶ λίχνους ὀφθαλμοῖς ἴσω περισκοπεῖν, ἄσεμνον καὶ σφαλερόν. Ἀγαπᾷ μὲν γὰρ ἐλεημοσύνην ὁ Κύριος, ὡς ἐλεήμων σφόδρα· ἀλλὰ καὶ μισεῖ ἐλεημοσύνην πρόξενον ἁμαρτίας· διὸ καὶ γὰρ ἐλεημοσύνην τοιαύτην θαρρηκῶς ἀπηγόρευσα.

Of beggars.
Men begging at the
outer gate may be
relieved, not women.

72 a.

Περὶ τῶν ἐπιτιμιῶν καὶ τῶν ἐγκλείστων.

Κανὼν 1θ.

Εἰδὲ μὲν γὰρ ἡμᾶς διὰ τοὺς μέλλοντας ἴσως παραβαίνειν ὀρῆσαι καὶ
 τα ἐπιτίμια, κατὰ τὸ ἔθος τῶν πάλαι κανόνων. Ἐκὼν δὲ τοῦτο παρήκα·
 τοῦτο μὲν ἀνεπαχθῆς τοὺς κανόνας ποιούμενος· τοῦτο δὲ, ἵνα μὴ βία ἀλλὰ
 γνώμη αὐθιγέτῳ τηρούμενοι, φανώσιν οἱ τηροῦντες ἀξιεπαινέστεροι· ὅτι ὅς
 72 b. φυλάσσει ἐντολὴν, φησὶ, τηρεῖ τὴν ψυχὴν αὐτοῦ.² Ὅμως ἐχέτωσαν μετὰ
 Θεὸν τὴν ἐξουσίαν οἱ κατα διαφόρους καιροὺς ἐγκλειστοὶ τοῦ μετρίως καὶ
 φιλανθρώπως τοὺς παραβεβηκότας ἐπιτιμᾶν. Ὅτιόν τι λέγω. Ἐξω ἔμεινέ
 τις· ἀνακριθῆτω ἡ αἰτία καὶ εἰμὲν εὐλογος συγγνωμονεῖσθω· εἰδ' ἀνεύλογος,
 ἐπιτιμᾶσθω προσφόρως. Ἄλλος δὲ στοργὴν ἔχων πρὸς κοσμικοὺς συγγενεῖς,
 73 a. καὶ παραινούμενος παρακούει, τῆς ἐκκλησίας ἀφορίζεσθω, καὶ τῆς τραπέζης
 ἀπηργέσθω, ἄχρις ἂν διορθωθῇ. Ὅμοίως καὶ ὁ τὸ ἀργύριον ἔχων, ἢ τὸ
 χαλκοῦν· ὁμοίως καὶ ἐπὶ τοῖς λοιποῖς κανῶσι καὶ παραβαίνουσι, εὐδιακρίτως
 ἐπιτιμᾶν· ἐπισκοπῶ σωτηρίας· ὅτου χάριν καὶ αὐτὸς τοὺςδε σὺν Θεῷ συνέ-
 ταξα τοὺς κανόνας.

Of the punishments
to be assigned to
various offences.

Περὶ ἀγάπης.

Κανὼν K.

Πλήρομα νόμου καὶ προφητῶν ἡ ἀγάπη·³ δι' ἧς καὶ Θεὸς γενόμενος
 73 b. ἄνθρωπος κατεδέξατο θάνατον. Καὶ μαθητείας σύνθημα τὴν ἀγαπὴν θεωτήσας,
 Ἐν τούτῳ, φησὶ, γινώσκονται πάντες ὅτι ἐμοὶ ἐστὲ μαθηταί, ἀλλ' ἐὰν ἀγάπην
 ἔχητε ἐν ἀλλήλοις· παρειακάσθω γὰρ ἡ ἔχθρα παναγρίῳ πελάγει· ἡ δὲ ἀγάπη
 πανευδία λιμένει·⁴ ἦν ὡς πανόλβιον χρήμα καὶ βαλάντιον ἐν τῷ τῆς ψυχῆς
 κόλπῳ φέρειν ὑμᾶς ἐπεύχομαι, ἀδελφοί. ἵνα κατὰ τὴν θείαν ἐντολὴν διάγεται
 74 a. ἐν εἰρήνῃ καὶ ἀγαπᾷτε ἀλλήλους. Ὅτου χάριν καὶ γὰρ ὡς πάγχρυσον κλεῖδα

Of brotherly love.

¹ The dots placed over this numeral call attention to the fact that it should be ἐννέα καὶ δεκάτῳ.

² Prov. xix. 16. ὅς φυλάσσει ἐντολὴν, τηρεῖ τὴν αὐτοῦ ψυχὴν.

³ St. Mat. vii. 12; xxii. 37—39. Rom. xiii. 8—10.

⁴ St. John xiii. 35, Ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

μετὰ σφραγίδος τιμίας, τέρμα κανόνων τέθηκα τὴν ἀγάπην, ἀποσφαλοῦσαν ἔξω τῷ ἐχθρῷ τῆς ἀγάπης: Ἡ δὲ πάντα νοῦν ὑπερέχουσα εἰρηναρχία Χριστοῦ βραβευθήτω ἐν ταῖς καρδίαις πάντων ὑμῶν,¹ τῇ αὐτοῦ χάριτι, Ἀμήν:—

Ἀνακεφαλαίωσις ἐστιχισμένη. Προσέχετε, ἀδελφοὶ, νόμους Θεοῦ, καθ' ὅτι 74 b.
ἀπ' ἑμαντοῦ ἐλάλησα οὐδέν.

A general summary.

- α. Ἀρετῶν εἰκόνισα σεπτὴν εἰκονα:—
β. Μέσων τῶν νυκτιῶν ψάλλειν ἔδωκα γνωμην:—
γ. Τρέχειν πρὸς ναὸν ἡρεθησα προθύμους:—
δ. Ὅρον ἐθέμην παθοκτόνου νηστείας:—
ε. Ἐιργηκα μένειν ἔξω καὶ πόλλων κτίσιν:—
ς. Παίξειν μοναχοῖς φαῦλον, καὶ καλὸν κόπος:—
ζ. Ὁ πληγεὶς ἀμαρτία θρηνεῖν ὀφείλει:— 75 a.
η. Ἀμαρτία δουλοῦσθαι μοναχοῖς ξένον:—
θ. Λούματος δὲ καὶ κλίνης ἀποχῆς χρεῖα:—
ι. Μὴ σφαιτερίζειν ἀργύριον ἢ βρώμα:—
ια. Λάθρα μὴ τρώγειν, καὶ τὰς κέλλας μαστεύειν:—
ιβ. Ευχαριστεῖν χρὴ οὐ γογγύζειν ἐν βρώσει:—
Ιγ. Σεμνὸν ἢ ἐγκράτεια καὶ κοινὸν ἔργον:—
Ιδ. Στοργὴ συγγενῶν στρέφη καρδίαν κόσμῳ:—
Ιε. Ἰματισμὸς εὐπρεπὴς σύνθυμα τύφου. 75 b.
Ις. Πολυανδρίας φάυλου κρεῖττον ὀλίγοι.
Ιζ. Καλὸν τοῦ² φεύγειν βλαπτικὰς πανηγύρεις.
Ιη. Καλὸν ἐλεεῖν ἐν οἷς οὐ παρεῖ βλάβη.
Ιθ. Χρὴ τῷ ἐγκλείστω ἐπιτιμᾶν συμπαθῶς,
Κ. Χρηστῶν κορωνὶς τῷ τῆς ἀγάπης κτήμα.
Φυλάξῃ Θεὸς τοῖς φυλάσσουσι ταῦτα
ἁγείρου ζωὴν εἰς τοὺς αἰῶνας. Ἀμήν.

Twelve Canons of
S. Basil.

Ἀπὸ τῶν ἐπιτόμων τοῦ μεγάλου Βασιλείου κανόνων ἐκλογὴ ὠφέλημος τοῖς 76 a.
βουλομένοις κανόνες Ιβ.

a.

Of being privy to the
escape of a brother
from the monastery.

Ὁ συνεγνοκῶς ἀδελφῷ ἐκ μοναστηρίου φυγὴν μελετόντα, καὶ συνομιλήσας
συνευδοκήσει αὐτῷ, καὶ μὴ προσαγγεῖλει τὸ τὰ κατ' αὐτόν, ἀφορίζεσθω ἐβδο-
μάδα μίαν.

¹ Phil. iv. 7. Col. iii. 15.

² το (?).

β.

Εἴ τις παρὰ γνώμην τοῦ προέστώτος ἐξέλθῃ τοῦ μοναστηρίου, μὴ μετ' εὐχῆς καὶ προτροπῆς τοῦ ἡγουμένου, ἀκοινώνητος ἔστω. Of leaving the monastery without permission.

γ.

Εἴ τις συνδιάζει μετὰ τινος ἐπὶ τὸ ἀναχώρησαι του μοναστηρίου, ἔστω ἀκοινώνητος. Of plotting to leave the monastery.

δ.

76 b. Εἴ τις γινῶ ἀδελφὸν λάθρα ὑποχωρῆσαι τῆς μονῆς καὶ μὴ μηνυσεῖ τῷ Ἀββᾷ, ἀφοριζέσθω. Of failing to give information of a brother deserting the monastery.

ε.

Εἴ τις εὐρεθῇ πρὸς τινα γράφων, ἢ δεχόμενος γράμμα χωρὶς τοῦ Ἀββᾶ, ἀφοριζέσθω. Of writing or receiving a letter without leave.

ς.

Εἴ τις εὐρεθῇ ἐν νυκτὶ ἰδιάζων μετὰ τινος, ἀφοριζέσθω. Of spending the night in company.

ζ.

Εἴ τις ὑγιαίνων κοιμᾶται, ψαλλούσης τῆς ἐκκλησίας, ἔστω ἀφορισμένος. Of sleeping during the divine office.

η.

Εἴ τις λυπὴν ἔχων μετὰ ἀδελφου, καὶ μέλλων κοινωνῆσαι πρὸ τοῦ διαλλαγεῖν μετ' αὐτοῦ, ἀφοριζέσθω. Of reconciliation before Communion.

θ.

Εἴ τις ἐκδικήσῃ τινα περὶ σφάλματος παιδευθέντα, ἀφοριζέσθω. Of taking private vengeance.

ι.

77 a. Εἴ τις χωρὶς προσταγῆς ἕξω δίδωσιν τι ἢ λαμβάνων, ἀφοριζέσθω. Of giving or receiving anything without leave.

Ια.

Εἴ τις πρὸς τινα στέλλει εὐλογίαν, ἢ παρὰ τινος δέχεται παρὰ γνώμην τοῦ Ἀββᾶ, γένεσθω ἀπὸ εὐλογίας. Of sending or receiving the eulogia without leave.

Ιβ.

Εἴ τις δὲ γένηται ἀπὸ εὐλογίας καὶ λυπηθεὶς οὐ καταδέξεται, ἀφοριζέσθω ἐβδομάδα μίαν. Of refusing to take the eulogia when offered.

77 b. Αὕτη οὖν ἡ δωδεκάς τῶν κανόνων ἐκ τῶν του θεοσόφου καὶ μεγάλου φωστῆρος καὶ πατρὸς ἡμῶν Βασιλείου συλλεχθῆσα κανόνων ὡς ἡδυσμα θεῖον. προσε- τέθη τοῖς ἡμετέροις, πρὸς διακόσμησιν ἔνθεον· καθ' ὅτι καὶ τὸ ἔλαττον ὑπὸ τοῦ κρείττονος κατακοσμεῖται· ναὶ μὴν ἀλλὰ καὶ εἰς κόσμῳ καὶ σωτηρίαν

ψυχῶν αἰρουμένων φυλάσσειν ἐντολὰς σωτηρίους· διότι ὃς φυλάσσει ἐντολὴν, φησιν ὁ σοφός, τηρεῖ τὴν ἑαυτοῦ ψυχὴν· ὁ δὲ παραβαίνων γνωσθήσεται.¹ Τὶ γνωσθήσεται; δηλονότι γνωσθήσεται ὡς ἐκούσιος παραβάτης καὶ τῆς ἑαυτοῦ σωτηρίας καταφρονῶν.

Εἶτα καὶ περὶ λύσεως ἀφορισμένων αἰτίσης καὶ ὑπόμνησις

Νεοφυτου πρεσβυτερου μονάχου καὶ ἐγκλείστου πρὸς τοὺς ἐν τῇ βασιλίδι τῶν πόλεων. χρυσοστομὴ τοὺς ἀδελφούς ὑπόμνησις περὶ ἐν . . .
(ἐλλειπει).

CHAR. XXIV. (κδ.)—Περὶ τῆς ἴδιας ἀποβιώσεως, καὶ περὶ τῆς πρεσ- 78 a.
βυτέρας ἐγκλείστρας, καὶ τοῦ τάφου· καὶ ὑπὲρ τῶν ἀδελφῶν καὶ
εὐχῆς τελευταίας. Ἐυλόγει Πατέρ.

Reflections on death.

*Ὡ τοῦ παραδόξου θαύματος· μάλιστα δὲ, ὃ τοῦ παραδόξου θάνατος, φάναι οἰκειότερον. καθότι καὶ ταῦτα, ὁ θάνατος διαδέχεται, ὥστε καὶ χιλίων ἐτῶν. ζήσῃ τις περιόδον, ὡς ἡμέρα ἢ χθὲς αὐτῷ καταφαίνεται· καὶ πάσης γῆς καὶ 78 b.
θαλάσσης κρατήσκειν, ἐκ τῆς ἀπείρου ἐκείνης καὶ πολλῆς δεσποτείας μιᾶς καὶ μόνης ὀργυίας ἐν ᾗ ἐσωρεύθη δεσπότης εὐρίσκεται, Ἄλλ' ἔγωγε πλατυτέρως περὶ τούτων φιλοσοφεῖν οὐκ ἀνέχομαι· ἀλλὰ γε βραχοτελὴ τινὰ περὶ δυσμῶν ἡμετέρων διαλαβὼν· καταυνάσω² τοῦ δρόμου.

Εἶγε οὖν ἄξιος εὐρεθῶ ἐν ἐκείνῃ τῇ ὥρᾳ κληθῆναι πρὸς Θεόν, ἐπειδὴ πάντες 79 a.
μεν θνήσκουσι νεύσει Θεοῦ οὐ πάντες δὲ καλοῦνται ἀνελθεῖν πρὸς Θεόν. Πῶς γὰρ οἱ ἐν ἀσεβείᾳ καὶ ἀκαθαρσίᾳ καὶ πλεονεξίᾳ τὸν ἅπαντα βίον αὐτῶν περι- νοστήσαντες πρὸς Θεὸν τὸν ὑπεράγιον ἀπελεύσονται· οὐδὲ μία γὰρ κοινωνία σκότους μετὰ φωτός. Ὅτε γὰρ θνήσκουσι θεομάχοι βασιλεῖς τυράννοι καὶ ξένοι Θεοῦ, μὴ θεὸς καλεῖ αὐτοὺς πρὸς αὐτόν; καὶ οὐχὶ μᾶλλον ἔρει, Ἀρθήτω ὁ 79 b.
ἀσεβὴς ἵνα μὴ ἴδῃ τὴν δόξαν Κυρίου; Ἀλλὰ γε καὶ περὶ τούτων πλείονα λέγειν οὐ βούλομαι, ἀλλ' εἶγε, ὡς προέφην, ἄξιος εὐρεθῶ κληθῆναι πρὸς Θεὸν καὶ Κύριον ἡμῶν Ἰησοῦν Χριστόν, μὴ με, ἀδελφοὶ ἐπικλαύσετε ἀμέτρως, κάθοτι καὶ πάσης θνητῆς φύσεως ξένον τι ἐφωράθη οὐδέν, ἀλλὰ μάλιστα, εὐξάμενοι τὰ εἰκότα ὑπὲρ ἐμοῦ, καὶ δοξάσαντες τὸν πανοικτίρμονα καὶ τὰς ἐξ ἔθνους ὡδὰς ἀνα- 80 a.
πέμφαντες αὐτῷ, κατακρῦψατέ μου τὸ ταπείνον λείψανον ἐφ' ᾧ ἐν τῷ κρημνῷ τῆς ἐγκλείστρας ἐλάξεν τάφῳ, ἀμφιάσαντες αὐτὸ ἃ ἐγὼ ἔννησα νεκροτάφια ῥάκη πρὸ χρόνων ἱκανῶν, καὶ ἀπεθέμην αὐτὰ ἐν γλωσσοκόμῳ πευκύνῃ καὶ δρινῷ³

The brethren are not to mourn the death of Neophytus immediately.

Directions as to his funeral.

¹ Ὃς φυλάσσει . . ψυχὴν, ὁ δὲ καταφρονῶν τῶν ἑαυτοῦ ὁδῶν ἀπολείται. Prov. xix. 16.

² = κατανύσω.

³ [κεδρίνῳ?]

80 b. καὶ κυπαρισσίνω. "Οὕτω δὲ τοῦτο κηδεύσαντες ἐλέει Θεοῦ καὶ Πατρὸς, ἔστω σὺν αὐτῷ καὶ ἡ χάρις τοῦ μονογενοῦς αὐτοῦ Ὑιοῦ τοῦ ἀγαπητοῦ, τοῦ δι' ἡμᾶς ἐκουσίως παθόντος, καὶ ταφέντος, καὶ ἀναστάντος τριημέρου δυνάμει θεότητος αὐτοῦ· καὶ ἡ μεγαλοδωρεὰ τοῦ παναγίου καὶ ζωαρχικοῦ Πνεύματος σὺν τῇ ψυχῇ· διασώζουσα τοῦτο ἡ τρισαγία θεότης εἰς ὕμνον αὐτῆς καὶ δόξαν, πρεσβείαις τῆς πανάγνου Θεοτοκοῦ, καὶ τοῦ πανσέπτου σταυροῦ καὶ πάντων τῶν ἁγίων.

Χαλάσαντες δὲ τὸν τοῖχον τοῦ τάφου πρὸς εἰσέλευσιν τοῦ κιβοτίου, 81 a. καὶ μέλλοντες αὐτὸν πάλιν αὐτὸν ἀνακτίσσει, μὴ ἐάσητε πάλιν θυρίδιον κατὰ τὸ πρότερον, ἀλλὰ παντελῶς αὐτὸ κατακλείσατε· καὶ ἔξωθεν ὅπου τὸ θυρίδιον προῆν, ἱστορήσατε εἰκόνα ὅταν ὁ Κύριος ὑμῖν κατὰ διάνοιαν δῶ· καὶ οὕτως τὸν τόπον οἰκοδομήσατε, ὡς πολλοὺς τῶν ξένων ἀγνοεῖν ὅτι τάφος ἔνδον ἀποκεῖται. Ἡ δὲ τοιαύτη κατάκλεισις μὴ ἔστω εἰς λύπην ὑμῶν, μὴ δὲ παρὰ-

81 b. κούσητε, ἵνα μὴ τῷ τῆς παρακοῆς ἐγκλήματι περιπέσητε; ἀλλὰ μάλλον ἵνα τὸν τῆς ὑπακοῆς μισθὸν ὑμῖν πρυτανεύσαι Κύριος. Διότι, ὥσπερ ἔτι περὶ τὸ σωματίον τοῦτο ὡς δῶρον Θεοῦ τὴν ἡσυχίαν ἡσπάζετο, οὕτω καὶ ἀποβι- οὺς προείλετο ταύτην κρατεῖν, μεχρι καὶ τῆς κοινῆς ἀναστάσεως, ὅτε πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς τοῦ Ὑιοῦ τοῦ Θεοῦ καὶ οἱ ἀκούοντες

82 a. ζήσονται, καὶ ἐγερθήσονται εἰς ἀπάντησιν καὶ προσκύνησιν αὐτοῦ. Γνωριῶ δὲ καὶ τοῦτο ὑμῖν, ἀδελφοί, ὅτι ἡ πρεσβυτέρα καὶ πρωτοκάθεδρος αὕτη ἐγκλείστρα, διὰ τὰς ἀγίας ἐν αὐτῇ καὶ σεπτὰς ἱστορηθείσας εἰκόνας εὐκτη- ρίου ἁγίου μέτρον διασώζει· διὸ καὶ ἅπαξ καὶ δις ὁρμήσαντες τινὲς ἐν αὐτῇ καθεσθῆναι, οὐκ ἴσχυσαν. Ἐμοὶ γὰρ δοκεῖ ὅτι καὶ ἔτι οὐδεὶς δυνηθῇ ἐν αὐτῇ καθεσθῆναι· εἰ γὰρ ὁ Κύριος ἐτέρως πῶς αὐτὴν ἐταμειεύσατο, τίς ὁ ἀντιλέγειν δυνάμενος; Ἐἰ δέ τις αὐθάδης ὡς εἰς κοινὸν κελλίον ἀπλῶς ἐν αὐτῇ καθεσ-

82 b. θῆναι θελήσειεν, τοῦτο ἀνόσιον καὶ εἰδεχθές, καὶ ἐχθρὸς αὐτὸς ἑαυτοῦ, καὶ αὐτεπίβουλος φοραθήσεται:—

Ἐυχὴ τελευταία ὑπὲρ τῶν ἀδελφῶν:—

A final prayer.

Ὁ δὲ Θεὸς καὶ Πατὴρ, ὁ διὰ τοῦ μονογενοῦς αὐτοῦ υἱοῦ τοῦ ἀγαπητοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, κάλεσας ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ βασιλείαν καὶ δόξαν στρηρῆξαι καὶ καταρτῆσαι πάντας ὑμᾶς, ἀδελφοί, εἰς τὸ πανάγιον καὶ σωτήριον θέλημα αὐτοῦ, καὶ πρυτανεύσῃ ἀφέσιν ἁμαρτιῶν, πρεσβείαις τῆς παναμώμου Θεοτοκοῦ, καὶ τοῦ πανσέπτου σταυροῦ, καὶ πάντων τῶν Ἀγίων. Ἀμήν.

Νεοφυτου πρεσβυτερου μοναχοῦ καὶ ἐγκλείστου.

83 a.

Imprimatur of
Neophytus.

Νεοφύτου ἐγκλείστου τίς δε τῆς βίβλου προτάξασα χεὶρ ἐπεσφράγισεν
ἤδη, τεθεκὼς ὡς ἐρκίον, σφέτερον γράμμα.

Colophon.

Ἡ παροῦσα σὺν Θεῷ τυπικὴ μου διαθήκη διὰ τεσσάρων καὶ εἴκοσι κεφα-
λαίων ἐγράφη διὰ χειρὸς εὐτελοῦς Βασιλείου ἱερέως διδασκάλου, καὶ ταβουλλα-
ρίου τῶν ταβουλλαρίων τῆς ἀγιωτάτης ἐπισκοπῆς Πάφου, του υἱοῦ του Κατη-
χητοῦ, μηνὶ Μαΐῳ θ' Ἰνδικτιῶνος β τῷ ς ψ κ β ἔτει.¹

¹ Subtract 5508, the Constantinopolitan era, from 6722, and the result is A.D. 1214.

FINIS.

The next page [f. 83b], otherwise blank, exhibits three faded scribblings in different handwritings and different shades of ink. They are the several entries of persons who have read the book through, and wish to make others aware of the fact.

- (1) * * *
- (2) Μνήσθητι, Κύριε, του δουλου σου Κυρίλλω
ἱεροδιακόνου ταυτην βιβλον αναγνωσ εως τελος.
- (3) Μνησθητι Κύριε τῆς ψυχῆς τοῦ δοῦλου σου
δουλου ἱερομοναχου την αὐτὴν διαθηκην
αναγνωὺς εἰς τέλος. Εἰδὼν τὰ ἐν αὐτῇ
ὀρισμενα μέγα στενάξας καὶ ἀνοιμῶξας πικρὸς ὅτι ἀνάξιος εἰμὶ,
* * *

Portions of Pss. cxxxvii. and cxxxix. occupy ff. 84ab. 85ab.

Mr. David Laing (p. 1) died soon after this communication to the Society. The MS. with others passed under his will to the University of Edinburgh.—H. S. M.

On the "Description of Cyprus" by Neophytus, and the Condition of the Island in his time. By EDWIN FRESHFIELD, Esq. F.S.A.

Read April 11, 1878.

The communication made by Mr. Warren upon the subject of the manuscript of Neophytus induces me to say a few words upon the other extant document of the same person, published by Cotelerius in his *Ecclesiæ Græcæ Monumenta*, Vol. 2, to which Mr. Warren in his paper refers, as also to the other interesting records respecting Cyprus and the condition of the island at the date at which Neophytus wrote. The first is Neophytus' own account of the condition of Cyprus, and he calls it "the description given by Neophytus, the priest and cloistered monk, of the misfortunes of the Island of Cyprus." (Νεοφύτου Πρεσβυτέρου μοναχοῦ καὶ ἐγκλείστου περὶ τῶν κατὰ χώραν Κύπρον σκαῖων.)

He states that the miserable condition of Cyprus had lasted for twelve years; and, in reference to his after expressed hatred of the Westerns, it is curious that he seems to date it from the taking of Jerusalem by the impious Saladin, and the taking of Cyprus by the rebel Isaac Comnenus, from which time, he says, the whole place was given up to wars and seditions. He says, "behold the life-giving sepulchre of our Lord and the whole of the Holy Land were delivered on account of our sins into the hands of the Mussulman dogs." He says that the kings of Germany and of England, and indeed almost all the nations, were moved to go to Jerusalem, but they did not succeed in doing anything there, "for it did not please Divine Providence to turn the dogs out that the wolves might get in."^a He then describes the circumstances which led to the revolt of Isaac Comnenus, and to the misery that the country suffered from this usurpation—the numbers of people that, giving up all their possessions, left the island, and how those who could not do so were thrown into prison. Then follows a

^a οὐδὲ γὰρ ηὐδόκησεν ἡ πρόνοια κύνας ἐξεῶσαι καὶ λύκους ἀντισταῆσαι.

description of England. Neophytus says that "the Kingdom of England lies away in the north far from the Roman empire, from which country a cloud of Englishmen, with their king, coming in large ships, which are called *νάκκας*, journeyed to Jerusalem." He says that "the German Emperor, with 900,000 men, as they say, also went to Jerusalem, and that his army was destroyed on the road by hunger and thirst, and that he himself was drowned in a certain river. But the Englishman, wretched man that he was,^a passing by Cyprus, found that island, as it were, a nursing mother, and, if indeed this good fortune had not happened to him, he perhaps would have been in like case with the German." "And now," he says, "I will tell you in what way Cyprus was taken." He then proceeds to state that the rebel Isaac had occupied the Island for seven years, and had afflicted the inhabitants with every sort of oppression, seizing their goods, and in fact behaving in such a manner that all were in straits, and glad of any way to escape him, and so that, when this Englishman came into Cyprus, immediately everybody rushed to him, and the Emperor, being deserted by his people, gave himself up to the English. The Englishman bound him with iron chains, took away his treasure, most atrociously spoiled the country, and then sailed off to Jerusalem; but he took Isaac with him, and left him bound with iron chains in the castle of Markappos. Neophytus then proceeds, "but this miserable wretch (meaning thereby Richard Cœur de Lion), although he did nothing against Saladin, a man just as bad as himself,^b he was able to accomplish this much—that he sold the Island of Cyprus for 200,000 pounds of gold to the Latins, from which," says Neophytus, "there was a great deal of lamentation and intolerable smoke, as I said before, which came to us from the north."

It will appear from this statement that Neophytus was not favourably impressed with our Richard Cœur de Lion. He begins by calling him a "wolf;" he calls him a "wretched man," and at last he calls him by a word which is, I believe, the strongest that a monk is allowed to use to a fellow monk as a term of abuse, viz., "*ἀλιτήριος*," miserable or abandoned wretch; and moreover, having previously called Saladin "a dog," he says that Richard was just his match. King Richard, it appears, occupied the island in the year 1191-1192. I should judge, therefore, that this account was written about the year 1197, as Neophytus speaks of the twelve years' misery that the island had suffered, and speaks of it as having commenced with the irruption into Cyprus of the rebel Isaac Comnenus, who, he says, reigned for seven years.

^a ὁ πανάθλιος.

^b κατὰ δὲ τοῦ ὁμοίου αὐτῷ Σαλαχαπίνου ἀνύσας μῆδεν ὁ ἀλιτήριος.

There are two letters in the same volume addressed by Germanus, the Patriarch of Constantinople, to the Cypriots. In the first he refers to the fact that a Neophytus was then Archbishop of Cyprus, that he had been driven away from his throne, and a foreigner had been put in. It also elsewhere appears that he had been driven out of the island. In the account given by Neophytus there are one or two matters which are of interest. In the first place it is always satisfactory to see ourselves as others see us, and it is particularly so to have a description of the typical English King from one of those whom he so gloriously, as we call it, conquered, scandalously plundered the Greek calls it. It is also interesting to observe that Neophytus, who lived at the time, speaks without doubt of the fact that King Richard had bound the Emperor Isaac with iron chains, and this he mentions twice. He prudently passes over altogether the reason of King Richard's attack upon the island, and would leave it to be supposed that he put in on account of stress of weather. From other sources we know that King Richard's attack was caused by the fact that two of his ships which had put in through stress of weather were seized by the so-called Emperor of Cyprus. Fabyan, in his Cronycle, gives this account under the year 1192:^a "In thys tyme also the kynge of Cyprys hadde taken two shyppes of kynge Rycharde, and denyed the delyuery of theym. wherfore the sayde Rycharde entryd the land of Cypris makynge therin sharpe warre & chasyd so the kynge from cytye to cytye, that lastely he yelded hym unto kyng Rycharde uppon condycyon that he shulde not be throwen in bondes of iron, wherof kynge Rycharde in kepyng of hys promyses caste hym in bondes of syluer. when Kynge Rycharde hadde dwellyd thereuppon two monethes, and hadde takyn his pleasure of that countrey, and taken amendes at his owne wyll for his shyppes, then he departed from the sayde yle of Cypris, and sayled towarde Acon or Acris." Here, you will observe, it is stated that King Richard took Cyprus in order to revenge the capture of two of his ships, and it is also stated, in direct contradiction to Neophytus, that King Richard bound Isaac in bonds of silver, and I see that historians have followed this account. The taking of Cyprus was one of the reasons alleged by the King of France for his breaking with Richard at a later period.

The following is the substance of what Fabyan says upon this: "Of this variance between these two Kings of England and France divers manners are shown, for Polycronyca saith that it began by reason that King Richard denied

^a Edit. 1533, vol. ii. f. iiii. b.

unto King Philip half of his winnings in Cyprus, according to the covenants between them at Turon. On the other hand the French Chronicle layeth great default unto King Richard, saying in seditious and vile words that King Richard falsely broke his appointments and kept no promise that by him was made; moreover, the said Chronicle saith that he sold the Island of Cyprus unto the Templars for 30,000 marks, and after took it again from them by strength, and delivered it unto Guy de Lusignan, that was the last King of Jerusalem." But perhaps the most interesting paragraph in the account to an Englishman is that in which Neophytus gives a description of the arrival of the King in what he calls "*νάκκας*." From the way in which this word is written it is manifest that Neophytus intended to describe a foreign word, and I have no doubt that the word he thought he was giving is the word which we now call "smacks," but which in Old English was "snacks." This is interesting as showing that in the time of King Richard his army was transported to the Holy Land in smacks. Neophytus, if he followed political events, must have been not displeased to hear that the King who sold his island was in turn himself sold.