

The *Παράδεισος* of Joannes Geometres.

In recent numbers of this Journal new light has been thrown on the collection of ninety-nine monastic epigrams, falsely ascribed to St. Nilus, by F. Lauchert (IV 125 seqq.) who pointed out that this collection had been already published under the name of its true author Joannes Geometres, and L. Voltz (V 481 sqq.) who called attention to the fact that it had also been published under the name of the wrong author by Werfer in 1820, and to the existence of two Mss not mentioned in the notice of Fabricius, that of Darmstadt (used by Werfer) and that of Lincoln College, Oxford.

§ 1. I purpose to reedit the *Παράδεισος* (of which Morelli's text, reprinted by Migne Patrol. Gr. 106, 867 sqq., is very bad), when I have obtained collations of the Vienna and Florence Mss. In the mean time, it is well to point out that there is yet another Ms, which has escaped the notice of both Lauchert and Voltz. The *Παράδεισος* is contained in '309' of the Codd. Misc. Graec. of the Bodleian Library (f. 167—192^r), a Ms of the 15th century.

The inscription is:

*κεφάλαια (sic) μεταληφθέντα ἐκ τῆς βίβλου τῶν ἀποφθεγμάτων
καὶ πράξεων τῶν ὁσίων ἡμῶν πατέρων ἧς (sic) ἐπιγραφή, παράδεισος
νείλου μοναχοῦ ἠρωελεγεῖα.*

There is the full number of 99 quatrains which are printed by Morelli and by Werfer, but in the order of the last 5 this Bodleian Ms, which I call M, agrees with D(armstadtensis) and not with Bern(ensis). The first 29 epigrams (with exception of 1 and 25) have headings: the rest have spaces left for the titles and *Ἵτι*, but the lazy copyist omitted to fill them up. There are interlinear scholia on epp. 1—11.

§ 2. As to codex B(aroccianus III, saec. XV), not only the statement of Fabricius (Bibl. Gr., ed. Harl., X p. 16) but that of Coxe in his Catalogus is inaccurate. This Ms contains not 95 but 94 epigrams, namely the first 94 of the collection. The mistake has arisen from the circumstance that the number 93 was inadvertently placed by

the scribe opposite the 3rd line of the 92nd quatrain; and in consequence ep. 93 was numbered 94, and ep. 94 numbered 95. Thus B stops (f. 56^v) with the verse *τόνδε θεῶ κράξεις εὐθὺ πάρεϊμι λέγει*, and does not contain those last 5 epigrams, in the order of which the Bernensis and the Parisinus (which Morelli used) differ from M and D.

It is further to be noted that B differs from the other Mss in the order of epp. 75—80. B's order is: 74, 78, 79, 80, 75, 76, 77, 81. B has interlinear glosses throughout, and headings to all the epigrams except 35, 39 and 60.

§ 3. The account given by Coxe, in his Catalogue of the Mss of Oxford colleges (vol. 1), of L(*incolniensis* 10) is also inadequate and misleading, and as this Ms ("saec. XVII ineuntis, olim Antiochi Paetecti") contains a number of Byzantine works, it will be appropriate to supplement his notice. The Ms was carelessly bound, and the leaves from f. 78 forward are out of their proper order. 1) Coxe gives the Gnomologia (that is the poem beginning *πρᾶξιν προτιμήσειας*, Migne 37, 929) of Gregory Nazianzen, as if it were contained on ff. 78—80. As a matter of fact it is contained on ff. 78, 86, 87, 88, 117, 79, 80, 82^r. 2) The order of ff. 82, 81, 83, 84 is rightly noted in Coxe. 82^v and 81^r contain an alphabetic acrostich, which is followed (81^v, 83, 84^r) by Gregory's Epitaph *ᾠμα ψυχῆς* (119, ap. Migne). 3) On fol. 84^v we find the first epigram of the *Παράδεισος*. Coxe gives the paging thus: "84^b, 101—106^b, 115". His next entry is: *Ioannis Arclae canones alii duo . . . fol. 91*. The inference is that the *Paradisus* is contained on ff. 84^v—90^v, is continued ff. 101—106^v, and concluded ff. 115 sqq. This inference would be false. The true paging is as follows:

f. 84 ^v continet epigr. 1	f. 105 continet epigr. 41—48
116 " " 2—8	104 " " 49—56
115 " " 9—16	106 " " 56—64
101 " " 17—24	89 " " 76—83
103 " " 25—32	120 " " 84—91
102 " " 33—40	119 " " 92—99
f. 121 ^v continet epigr. 69—71.	

Thus eight epigrams (65—69 and 72—75) are missing. It is strange that the three tetrastichs 69—71 occur on one side of a folium of which the other (121^r) is occupied by monetary definitions (*κωδράντης, τὸ πῶς κτλ.*; no. 10 in Coxe, where fol. 121 should be fol. 121^r). We can only conjecture that the copyist intended to insert afterwards epp. 65—68 on the recto, which he left a blank. He

forgot to do so, another hand utilized the blank page for definitions *de valore pecuniarum*. At the foot of 121^v there is a blank space, which would have held another epigram as four go to the page. The copyist seems to have leapt capriciously from ep. 71 to 76, leaving probably a vacant leaf for the subsequent reception of 72—75 (perhaps f. 112, which is occupied with *ὀρνέων φωναί* and a list of Greek poets).

4) The "canones alii duo" of Ioannes Arclas, which Coxe labels simply fol. 91, run as follows:

a) 96^v, 97, 98, 99, 100, 91. b) 91, 92, 93, 94, 85.¹⁾

5) The famous acrostich of John of Damascus, *εὐεπίης μελέεσσιν κτλ.* (Coxe no. 9: "ff. 113, 114^b, 90"), runs as follows: 113, 114, 90, 95, 96.

§ 4. I cannot here go into any details in regard to the relations of the three Oxford Mss, which I have collated, to each other, to the Mss of Darmstadt and Bern, for which I have used Werfer's apparatus, and to the text of Morelli²⁾, which, as we learn from Oudin³⁾, was based on P(arisinus) 3504. But I may make one or two observations.

1) All these Mss (B, Bern., D, L, M, P) are derived from an archetype which was mutilated in one spot, sc. ep. 67, in which a whole verse is lost.

2) From a few passages where there are serious variants, it would appear that B and D are closely connected together. Thus in ep. 22 in the title B and D have *ἀπόκρισις*, while all the others have *ἀπόκαρσις*. Again in the title of 27 B and D have *φαθνμίας*, while the rest have *κατίας*. In ep. 3, v. 3, B and D are alone in offering the unmetrical *ἡ δὲ καὶ* for *ἡ δὲ γε*. In 70, 3 B *ἀφροστάμεθα*, D *ἀφροστάμεθα*, the rest *ἀφροστάμεν*. But there are also marked divergences between B and D.

3) There is evidently a close relation between Bern. and P. But it is not correct to say, as Voltz says (op. cit. p. 482), that the text of Migne (Morelli) quite coincides with Bern. Compare, e. g., ep. 14 Here Bern. has *ἐς κίταν*, Mor. *ἐς σούταν*⁴⁾; Bern. *κάλλιπε*, Mor. *κάλλιπέν*; Bern. *ἔων*, Mor. *ἔον*.

4) The scholia in B, M and L have no resemblance with those in D, published by Werfer. The scholia of L are quite different from

1) This is the acrostich *θειογενὲς λόγος πνεῦμα παρακλητὸν πάλιν ἔλλον κτλ.*

2) But Morelli seems to have used more than one codex; for he notes variants (with the formula *ἐν ἄλλῳ*) in the margin.

3) See Cas. Oudinus, Comment. II, p. 615.

4) The true reading is *ἐς Σούταν* (so D).

those of B and M. Those in M (epp. 1—11) vary a good deal from those in B, but yet have certain striking identities. Thus above the last words of ep. 5 *σιάντα γὰρ ἔτροχέ με*, M has the schol. *κατὰ πρόσωπον τοῦ ὄφραως ἐπολέμει*. B (although it offers the false variant *ἔτροχε* in the text) has the same scholion. More interesting is another scholion on the first line of the same epigram (*Φρῦνον ἰδῶν προφανέντα γέρων καλίνορος ἀπέστη*). Here M and B have preserved (on *γέρων*) the note: *ὁ ἀββὰς Νισθηρώης* (-όης B). This is the record of a local tradition which ascribed the mot, celebrated in the quatrain, to a certain Nistheroes. Another note of the same kind is preserved in B on ep. 68, where the *γέρων* who is the hero of the epigram is named *Ἀντώνιος*.

§ 5. There is yet another Ms. of the *Paradisus* at Jassy. In the *Vizant. Vremennik*, 3, p. 560 sqq., N. G. Dosios describes a Ms. of the 15th or early 16th century, in his possession, and mentions that it contains (ff. 260—7) verses entitled *Παράδεισος*. He cites the first four lines, which are identical with the first quatrain of Joannes Geometres but have the remarkable variant *νουθησίης* for *ἀνθημοίης*. Dosios, who does not identify the text, has not mentioned the number of lines or quatrains.

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