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978-1-108-07709-5 - The Lausiaca History of Palladius: Volume 2: Introduction and Text

Edited by Dom Cuthbert Butler

Excerpt

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THE
HISTORIA LAUSIACA
OF PALLADIUS.

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LIST OF SYMBOLS.

(All necessary information may be found in *Introd.* §§ 9, 10.)*Greek Authorities.*

- P = Paris Gr. 1628 (xiv). W = Oxford (Christ Church) Wake Gr. 67 (x).
 T = Turin 141 (xvi). ven = Roswey's Cod. Venetus.
 V = Venice Bess. 346 (xi). C = Paris Coislin 282 (xi).
 O = Oxford Laud. Gr. 84 (xi., xii.). W^o = ff. 61–70 of W (cf. *Introd.* § 9).
 A = those portions of the "Long Recension" (cf. *Introd.* § 1) which contain the pure text: where no other indication is given the ms. used is Coisl. 295 (xiv.); but Paris Gr. 1626 (xii.) has in nearly all cases been tested: they are distinguished, when necessary, as A³⁸ A³⁷ respectively. herv signifies Hervet's Latin trans. of A (Roswey *Vitae Patrum* Lib. viii.).
 B = the Metaphrastic text: B indicates what, in spite of divergences among the mss., may be judged to be the true B reading: B^t signifies "some B mss."
 A^B = those portions of the "Long Recension" which contain a B text (Coisl. 295 and Paris Gr. 1626): when not mentioned A^B is included in B.

Other Greek mss. are cited by the number they bear in the List of mss. (*Introd.* § 2). Hyphens (1-2-3) indicate that the mss. so joined are closely akin: (1–6) signifies the whole group (1, 2, 3, 4, 5, 6).

Soz refers to Sozomen's citations, printed in full below the text (ed. Hussey).

Versions.

- l = Latin Version I.
 l^{rev} = the revision of l (the printed *Paradisus Heraclidis*, Roswey, App. I.).
 l₂ = Latin Version II.
 s s₂ = Syriac Versions I. and II. respectively.
 s^{an} = s or s₂ as found (usually revised) in Anan Isho's *Paradise* (ed. Bedjan).
 c ar arm eth = Coptic (bohairic), Arabic, Armenian, Ethiopic Versions (all fragmentary).

(The occasional symbols l^{class} l^{sess} l₂^a l₂^b s₂^{vat} s₂^{add} are explained in *Introd.* § 9.)

It must be remembered that readings of l cannot be controlled at all by l^{rev}; nor ordinarily those of s or s₂ by s^{an}; nor always those of l₂^a by l₂^b (the printed text).

The following marks and abbreviations are also used:—

+ = add. tr = transfer.
 vac signifies that the context is wanting: om that the context is there, but does not contain the word or words in question: paraphr that a version is a mere paraphrase: txt that the authority cited supports the text.

B or one of the versions is enclosed in () as (s), when it is paraphrastic, or only doubtfully supports the reading to which it is attached.

Words in the apparatus enclosed in () have reference only to the authority which has immediately preceded. In the case of the Greek authorities named as sources for the different portions of the text, full collations of all substantive readings (i.e. all other than spellings) are recorded. Sometimes one of the Greek sources is between [] as [T]; this indicates that its text in the passage in question is corrupt, and that only selected readings from it are given. As B is used in this manner throughout the book, it is not necessary to name it among the sources of each chapter. In the case of the versions, only those readings are ordinarily recorded which may be supposed to represent Greek readings.

Passages constructed out of B and one or more of the versions are enclosed in []. Words which, in the editor's judgment, probably, but not certainly, belong to the text are enclosed in [□].

† † indicate probable corruptions, or else the (very few) conjectural emendations. *Prolog.* signifies the previous volume of Prolegomena (*Texts and Stud.* vi. 1).

The references to Migne's reprint of Du Duc's text (*Patr. Gr.* xxxiv.) are given in the headlines; a | is placed in the text where a column ends in Migne.

INTRODUCTORY PIECES.

995] Προίμιον τοῦ βίου τῶν ἁγίων πατέρων

Ἐν ταύτῃ τῇ βίβλῳ ἀναγέγραπται ἐνάρετος ἄσκησις καὶ θαυμαστὴ βίου διαγωγή τῶν μακαρίων καὶ ἁγίων πατέρων μοναχῶν καὶ ἀναχωρητῶν τῶν ἐν τῇ ἐρήμῳ, πρὸς ζῆλον καὶ μίμησιν τῶν τὴν οὐράνιον πολιτείαν ἐθελόντων κατορθοῦν καὶ τὴν εἰς βασιλείαν οὐρανῶν ἄγουσαν βουλομένων ὁδεύειν ὁδόν· καὶ γυναικῶν πρεσβυτίδων καὶ ἀουδίμων θεοπνεύστων μητέρων μνήμαι, τῶν 5 ἀνδρείῳ καὶ τελείῳ φρονήματι τοὺς τῆς ἐναρέτου ἀσκήσεως ἄθλους ἐξανυσασῶν, πρὸς ὑπογραμμὸν καὶ ἔρωτα τῶν ἐθελουσῶν τὸν τῆς ἐγκρατείας καὶ ἀγνείας ἀναδῆσασθαι στέφανον· διὰ τὸ † ἀνδρὸς τινος παγκρατίστου καὶ τῇ γνώμῃ πολυμαθοῦς καὶ τὸ ἦθος εἰρηνικοῦ καὶ τῇ καρδίᾳ εὐσεβοῦς καὶ τῇ διανοίᾳ θεοφιλοῦς, καὶ πρὸς τοὺς δεομένους τῶν χρειῶν κοινωνικοῦ, καὶ αὐτῇ κορυφῇ τῶν 10 ἀξιωματῶν διὰ χρηστότητα τρόπων πολλῶν λογάδων ἀνδρῶν προτετιμημένου, καὶ τὸ ὅλον τῇ δυνάμει τοῦ θείου πνεύματος φρουρουμένου, ἐπιτάξαντος ἡμῖν, μᾶλλον δέ, εἰ χρητὴ τάληθές εἰπείν, πρὸς τὴν τῶν κρειπτόνων θεωρίαν τὸν νωθρὸν ἡμῶν νοῦν διεγείραντος πρὸς μίμησιν καὶ ἄμιλλαν τῶν ἀρετῶν τῆς

1 On this Prooemium see Note 1. Though all the texts are strictly speaking B texts, in the apparatus to this piece *B* may be taken as signifying readings of the group 1—5: 20 has not been collated, but it may be presumed to agree with 22: 45 agrees closely with 46.

In A 45-46 B (1—6, 13, 20, 22, 47) (P): om TB (8—11, 14—18, 19, 21) l (l_{css})
Title: Πρ. τοῦ βίου τῶν ἁγίων πατέρων 5, 6 (prefix Παλλαδίου ἐπισκόπου before Πρ.); + (τοῦ Χριστοῦ) τοῦ λεγομένου (al. καλουμένου) λαυσιακοῦ (al. λαυσαϊκοῦ) A 45-46, 47, 13

P 20, 22: Πρ. τοῦ βίου τῶν ἐν τῇδε τῇ βίβλῳ ἀναγεγραμμένων θείων (ὁσίων 20) πατέρων

A 46 P 22
1 θαυμαστοῦ A 5 πατέρων P τῶν] τῷ A 46, 22 6 ἐξανυσασῶν] B 46;
ἐξανυσάντων AP 22 7 ἔρωτα] + θεῖον B 8 διὰ τὸ] B; δι' ὧν A³⁷; διὸ A³⁸, 46; διὸ
καὶ σὺ μακαριώτατε P 22 ἀνδρὸς τινος παγκρ.] B (ὑπὸ ἀνδ. τ. π. B[†]); om A 46 P 22
καὶ τῇ] om 22 9 πολυπαθοῦς P τῷ ἦθει B 10 καὶ¹] + τῇ P; τῆς 22
11 χρηστότητος P 13 τὸ νωθρὸν (om νοῦν) P

ἀσκήσεως τῶν ὁσίων καὶ ἀθανάτων πνευματικῶν ἡμῶν πατέρων καὶ τῶν ἐν ἀρεσκείᾳ θεοῦ ἐν σκληραγωγίᾳ πολλῇ τοῦ σώματος βεβιωκότων· ὡς ἀναγραφάμενους ἡμᾶς τοὺς τῶν ἀνικητῶν ἀθλητῶν βίους διαπέψασθαι τούτῳ, ἀνακρύπτουτας ἐνὸς ἐκάστου τῶν μεγάλων τὰς ἐναργεῖς ἀρετάς. ἔστι δὲ ὁ τοῦ

5 θείου τούτου καὶ πνευματικοῦ πόθου ἐραστῆς ὁ ἄριστος τῶν ἀνδρῶν Λαῦσος, ὁ μετὰ τὴν τοῦ θεοῦ ῥοπήν φύλαξ τεταγμένος τῆς ἐνθέου καὶ εὐσεβοῦς βασιλείας.

Ἐγὼ τοίνυν ὁ καὶ τῇ γλώττῃ ἀπαίδευτος καὶ πνευματικῆς γνώσεως ἀκροθιγῶς πως γευσάμενος καὶ τοῦ καταλόγου τῶν ἁγίων πατέρων πνευματικοῦ βίου ἀνάξιος, δεδοικὼς τὸ ὑπὲρ ἐμὲ ἄμετρον τῆς ἐπιταγῆς μέγεθος, δυσανησχέτου

10 τῷ ἐπιτάγματι, πολλὰς δεομένῳ καὶ σοφίας τῆς ἔξωθεν καὶ πνευματικῆς συνέσεως· ὅμως καταδεσθεῖς πρῶτον τὸ σπουδαῖον τῆς ἀρετῆς τοῦ εἰς ταύτην τὴν ἐπιταγὴν ἡμᾶς διεγείραντος, ἀναλογισάμενος δὲ καὶ τὴν τῶν ἐντυγχανόντων ὠφελείαν, δεδιὼς δὲ καὶ τὸν ἐν τῇ εὐλόγῳ παρακοῇ κίνδυνον, τῇ προνοίᾳ πρῶτον ἀνατεθεικὼς τὸ γενναῖον ἐπίταγμα καὶ πολλὴν προσεχίᾳ χρυσάμενος,

15 τῇ τῶν ἁγίων πατέρων πρεσβείᾳ πτερούμενος, ἐνέβην εἰς τοὺς ἀγῶνας τοῦ σκάμματος, καὶ ὡς ἐν ἐπιτομῇ τῶν γενναίων ἀθλητῶν καὶ μεγάλων ἀνδρῶν τὰ ἔπακρα μόνον ἄθλα τε καὶ σημεῖα ἀναγραφάμενος, οὐ μόνον ἀνδρῶν ἀοιδίμων κατορθωκότων πολιτεῖαν ἀρίστην ἀλλὰ καὶ γυναικῶν μακαρίων καὶ εὐσχημῶν ἄκραν πολιτεῖαν ἐξασκησασάν.

20 Καὶ τῶν μὲν τὰ ἱεροπρεπῆ πρόσωπα αὐτοπροσώπῳ θείᾳ ἰδεῖν κατηξιώθην, τῶν δὲ προτελειωθέντων ἐν τῷ σκάμματι τῆς εὐσεβείας παρὰ θεοφόρων ἀθλητῶν τοῦ Χριστοῦ τὴν οὐράνιον τούτων πολιτεῖαν μεμάθηκα. πολλὰς δὲ πόλεις καὶ πλείστας κόμας, σπήλαιον τε ἅπαν καὶ πάσας σκηναὺς τῆς ἐρήμου τῶν μοναχῶν, περὶ τῇ πορείᾳ περιουστήσας θεοσεβείας σκοπῶ μετὰ πάσης ἀκριβείας, ἃ μὲν

25 αὐτὸς ἰστορήσας ἀνεγραφάμην, ἃ δὲ παρὰ τῶν ἁγίων πατέρων ἀκήκοα, ἄθλους μεγάλων ἀνδρῶν καὶ ἀνδρειοτέρων τῆς φύσεως γυναικῶν διὰ τὴν εἰς Χριστὸν ἐλπίδα ἐνησάνας ἐν τῷ βιβλίῳ τούτῳ, ἀπέσταλκα τῇ τῶν θείων λογίων φίλῃ ἀκοῇ σου, ἀνδρῶν ἀρίστων καὶ θεοφιλῶν ἐγκαλλώπισμα καὶ τῆς πιστοτάτης καὶ θεοφιλοῦς βασιλείας ἀγλαΐσμα, γνήσιε καὶ φιλόχριστε δούλε θεοῦ

A 46 P 22

1 ἀθανάτων]+καὶ 22 καὶ?] om B 2 ὡς] B; ὦν A 46 P 22 3 τοὺς] om 22 ἀνικητῶν] B; νικητῶν A 46; νικητικῶν 22 P (βικ.) τούτῳ] τούτων 46
 4 ἐνὸς ἐκάστου] B 46; ἐνὶ ἐκάστῳ P 22; ἐνὶ ἐκάστου A 5' ὁ P 22 6 θεοῦ] θείου AP 22 8 ἁγίων] om 46 πν. βίου] om 46 9 ἄμετρον] B; μέτρον A 46 P 22; +καὶ P 22 ἐπιταγῆς]+τὸ P 22 καὶ μ. καὶ A δυσανησχέτου] B 22; δυσανησχέτου P; καὶ δυσανησχέτων 46; δυσανησχέτουτος A: +ἐγγχειρῆσαι τούτῳ B 12 τῆν² after ἐντυγχ. B ἐντευξομένων 46 13 δεδιὼς] A 46; δεδειὼς B; δεδοίως P 22 ἐν] ἐπὶ B τῆ²] A 46; θεοῦ B; ὅτι P 22 14 χρυσάμενος]+καὶ 22 17 ἔπακρα] AB; ἐπ' ἄκρα P 22; om ἐπ' 46 18 καὶ?] B 46; om AP 22 19 ἐξασκησασάν] B; ἀσκησάντων AP 22; ἡσκημένων 46 21 δέ] om P 22 τελειωθέντων 46 εὐσεβείας]+τῶν δὲ P 22 θεοφορήτων A 46 22 πολ. τούτων 46 πολιτ.]ζῶην B ἐκμεμάθηκα B 22-23 πολλὰς.....κόμας] om 46 23 σπήλαια B ἅπαν] ἅμα B 24 περὶ] πολλῇ B σκόπου 22 . εὐσεβ. A 25 ἰστορήσα 46 ἄθλα A 22 27 ἀπέσταλκα] om 46 29 ἀγλαΐσμα] om 46 θεοῦ] Χριστοῦ 46

Λαῦσε, ἐγχαράξας κατὰ τὴν προσοῦσαν ἐμοὶ βραχύτητα ἐκάστου τῶν τοῦ Χριστοῦ ἀθλητῶν ἀρρένων τε καὶ θηλειῶν καὶ τὸ αἰοίδιμον ὄνομα, ἐξηγησάμενός τε ἀπὸ πολλῶν καὶ πάνυ μεγάλων ἄθλων ἐκάστου ὀλίγους καὶ σφόδρα βραχεῖς, προστεθεικῶς τῶν πλείστων καὶ τὸ γένος καὶ τὴν πόλιν καὶ τὸν τόπον τῆς μονῆς.

⁵ Ἐμνημονεύσαμεν δὲ ἀνδρῶν καὶ γυναικῶν κατορθωσάντων μὲν εἰς ἄκρον τὴν ἀρετὴν, διὰ δὲ τὴν μητέρα τῆς ὑπερηφανείας τὴν καλουμένην κενοδοξίαν εἰς ἔσχατον βάραθρον καὶ πυθμένα ἕδου κατενεχθέντων, καὶ τὰ ἐκ μακρῶν χρόνων καὶ πολλῶν κόπων κτηθέντα αὐτοῖς ἐπέραστα καὶ περιμάχητα τῆς ἀσκήσεως κατορθώματα ἐν μιᾷ καιροῦ ῥοπῇ ὑπὸ τοῦ τύφου καὶ τῆς οἴησεως διαρρύντα· ¹⁰ χάριτι δὲ τοῦ σωτήρος ἡμῶν καὶ προνοίᾳ τῶν ἁγίων πατέρων καὶ συμπαθείᾳ σπλάγγων πνευματικῶν ἐξαρπασθέντων τῶν τοῦ διαβόλου δικτύων καὶ ταῖς εὐχαῖς τῶν ἁγίων τὸν πρότερον ἀνακτησαμένων ἐνάρετον βίον.

A 46 P 22

1 ἐπιχαράξας P 22 3 ἐκάστου] om P 4 προστεθ.] AB 46; προτεθ. P 22:
+ τε P 6 κατορθωκότων B 9 κτηθέντα] BA³⁸ 22, 46; κτισθέντα A³⁷P
10 ἐν] om 22 13 τὸν] A 47; τῶν BP 22, 46 ἀνακτησαμένων] + τὸν P

Ἀντίγραφον ἐπιστολῆς γραφείσης Λαύσῳ πραιποσίτῳ
παρὰ Παλλαδίου ἐπισκόπου

Μακαρίζω σου τὴν προαίρεσιν· ἄξιον γὰρ ἀπὸ μακαρισμοῦ ἄρξασθαι τῆς ἐπιστολῆς· ὅτι πάντων εἰς τὰ μάταια κεχηνῶτων καὶ λίθους οἰκοδομοῦντων ἐξ ὧν οὐκ ὠφελήθησονται, αὐτὸς λόγους οἰκοδομῆς διδάσκεσθαι θέλει. ἀδίδακτος

1 On this Letter see Note 2. In this piece the B mss. are unusually divergent from one another: selections only are recorded from the readings of some of the more representative among them, but not the full collations of any single B ms.

In AB (except 1—5) l₂ es (PT): om B (1—5) l (s₂)

Title: AB (12—18, 20, 22): ἀντίγραφον ἐπιστολῆς γραφείσης Ἄ. πραιποσίτῳ παρὰ Παλλαδίου ἐπισκόπου (A 22 παρὰ Ἡρακλείδου ἐπισκόπου Κυπαδοκίας: 20 om παρὰ to end)

21: ἐπιστολὴ Π. ἐπισκόπου Καπ.

10: Α. πραιποσίτῳ ἐπιστολὴ γραφείσα

6: τοῦ αὐτοῦ (sc. Παλλ.) ἐπιστολὴ πρὸς Α. πραιπόσιτον

P: ἐπιστολὴ Παλλαδίου ἐπισκόπου Ἐλληνπολέως πρὸς Λαύσον πραιπόσιτον

T: ἐπιστολὴ γραφείσα Λαύσῳ πραιποσίτῳ παρὰ Παλλαδίου ἐπισκόπου Ἐλεπόλεως (sic) τῆς Βηθνίας

47: τοῦ ἐν ἀγίοις πατρὸς ἡμῶν Π. ἐπισκόπου Ἀσπώνων ἐπιστολὴ πρὸς Α. τὸν φιλόχριστον πραιπόσιτον τοῦ εὐσεβεστάτου βασιλέως Θεοδοῦνος περὶ τοῦ βίου τῶν ἀγίων καὶ σημειοφόρων πατέρων τῶν ἐν Αἰγύπτῳ καὶ πάσει πόλει καὶ χώρα. (47 and 19) Π. ἐπίσκοπος Ἀσπώνων (Ἀσπώνων 19) Α. τῷ φιλοχρίστῳ (+ πραιποσίτῳ 19) χαίρειν. Μακαρίζω κ.τ.λ.

No title in s (add. 12173)

c: The letter written to Lausius the praepositus, the servant of Christ

l₂^a: (Munich mss) Incipit Prologus Heraclidis uiri religiosissimi discipuli sc̄ti Anthonii ad Lausum episcopum in librum de conuersatione sanctorum patrum.

(add. 33518) Incipit Prologus Heraclii episcopi De uita sanctorum patrum.

(As this fragment of l₂ has not yet been printed it is given here from add. 33518.)

Beatifico et admiror propositum tuum; dignum est enim a beatitudine incipere huius epistolae textum; quum omnes circa uana et inania praesentis saeculi studium suum impendunt et in edificatione lapidum ex quibus non ualde gaudebunt; ipse autem uerbum edificationis et sancte scripture doctrinam doceri desideras sanctorumque patrum conuersationem et instituta.....(erasure)

PTAl₂^a es

2 μάταια] + τρεχόντων καιτοι 8—11, 6 (ἦτοι) και λίθους οἰκοδομοῦντων] om 12—18, 20-21 3 ὠφελήθησονται] A 12—18, 20—22, Ps; ὠφελήθησαν 8—11 c; ἐχάρησαν T 47, 19, 6 (l₂ gaudebunt) οἰκοδομῆς] οἰκοδομείς (itacism?) A³⁸ 22; οἰκοδομείς και T (so too Du Duc; probably an emend.; for 13, his only ms. in this piece, reads οἰκοδομῆς, without και); ψυχοφελείς P

γὰρ μόνος ἐστὶν ὁ τῶν ὄλων θεός, ἐπειδὴ καὶ αὐτοφυῆς καὶ πρὸ αὐτοῦ ἄλλον οὐκ ἔχων· τὰ δ' ἄλλα πάντα ἐστὶ διδακτά, ἐπειδὴ ποιητὰ καὶ κτιστά. καὶ τὰ μὲν πρῶτα τάγματα διδάσκαλον ἔχει τὴν ἀνωτάτω τριάδα· τὰ δὲ δευτέρα μαρθάνει παρὰ τῶν πρώτων· τὰ δὲ τρίτα παρὰ τῶν δευτέρων· καὶ οὕτω καθεξῆς κατὰ τάξιν, μέχρι καὶ τῶν ἐσχάτων. οἱ γὰρ κρείττους ἐν γνώμῃ καὶ ἀρετῇ τοὺς 5 ἐλαττωμένους ἐν γνώσει διδάσκουσιν. οἱ τοίνυν οἰόμενοι διδασκάλων μὴ χρῆζειν, ἢ μὴ πειθόμενοι τοῖς ἐν ἀγάπῃ διδάσκουσιν, ἄγνωσαν νοσοῦσι τὴν μητέρα τῆς ὑπερηφανίας· ὧν πρωτεύουσιν εἰς ἀπώλειαν οἱ τῷ αὐτῷ πάθει τῆς οὐρανοῦ διαγωγῆς ἐκπεσόντες, οἱ ἐν ἀέρι πετόμενοι δαίμονες τῶν ἐν τοῖς οὐρανοῖς ἀποδράσαντες διδασκάλων. οὐ γὰρ αἱ λέξεις ἢ αἱ συλλαβαὶ εἰσι διδασκαλία, ἀ 10 ἔχουσιν ἐνίοτε καὶ οἱ ἐπὶ πλείστον φαῦλοι· ἀλλὰ τὰ τοῦ ἦθους κατορθώματα, ἢ τε ἀλνπία καὶ ἡ ἀπτοησία καὶ ἡ ἀδειλία καὶ τὸ ἀόργητρον, καὶ ἡ ἐπὶ πάντων παρρησία, ἢ καὶ τοὺς λόγους ὡς πυρὸς φλόγα γεννώσα. εἰ γὰρ μὴ ἦν τοῦτο, οὐκ ἂν ἔλεγεν ὁ μέγας διδάσκαλος τοῖς ἑαυτοῦ μαθηταῖς· Μάθετε ἀπ' ἐμοῦ ὅτι πρᾶδος εἰμι καὶ ταπεινός τῇ καρδίᾳ· οὐ τῇ εὐλεξίᾳ ῥυθμίζων τοὺς ἀποστό- 15 λους, ἀλλὰ τῇ εὐλαβείᾳ τοῦ ἦθους, μηδένα λυπῶν πλην τῶν μισολόγων καὶ διδασκάλους μισούντων. δεῖ γὰρ τὴν κατὰ θεὸν ἀσκουμένην ψυχὴν ἢ μαρθάνει πιστὸς ἢ οὐκ οἶδεν, ἢ διδάσκει σαφῶς ἢ ἔγνω. εἰ δὲ ὀπότερον μὴ βούληται εἰ δύναται, μανίαν νοσεῖ. ἀρχὴ γὰρ ἀποστασίας διδασκαλίας κόρος καὶ ἀνορεξία λόγου, ὃν αἰεὶ πεωᾶ ἡ ψυχὴ τοῦ φιλοθέου. ἴσχυε οὖν καὶ ὑγίαιε καὶ 20 ἀνδρίζου, καὶ χαρίσηταί σοι ὁ θεὸς τὸ μεταδιώκειν τὴν γνώσιν τοῦ Χριστοῦ.

14 Mt. xi. 29.

PTAcs

1 ἐστὶ μόνος P 6, 10 καὶ²] om A 6, 10 2 πάντα]+τε P ἐπειδὴ]+καὶ A
3 μαρθ. after πρώτων B⁺ 4 δέ] om PT καθεξῆς]+καὶ A 6 κατὰ τάξιν]
om 22 5 ἄχρι A κρείττους P γνώμῃ] τιμῇ A ἀρετῇ]+όντες A
6 ἡλαττωμένους P (ἐλαττωμ. T 12, 22) ἐν γνώσει] om P 7 ἢ] TA 22; οἱ PB
πειθόμενοι οἱ (sic) T 9 τοῖς] om A 22 10 διδασκαλία B ἀ] αἰ (sic) T:
ἀs B 11 τὰ] om P: ('but this is education' sc) 12 ἢ³ om T (καὶ repeated)
16 λοιπῶν T 17 θεὸν] PTAB⁺s; Χριστὸν B⁺c 18 σοφῶς T 6 ἀ ἔγνω]
ἀ ἐπέγνω A³⁸; ἄπερ ἐπίσταται A³⁷ 47 δέ] γὰρ B⁺ ὀπότερον]+τούτων A 22 s
19 εἰ δύναται] T 47 A³⁷ (δύνηται) s; om A³⁸BCc κόρος διδ. T 20 ὃν] ὦν T:
+καὶ P καὶ ὑγίαιε] om A καὶ ἀνδρίζου] om B⁺ 21 τὸ μεταδιώκειν] τὸ
μέγα B (before χαρ.)

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NOTE ON THE TITLE.

Owing to the variety of titles for the book found in the mss. the original title is irrecoverable. The evidence is here brought together from Titles, Explicits, Notes, Lists of Contents, &c.

(1) **Τὸ Λαυσαϊκόν** (or *Λαυσαϊκόν*): at a later period this was apparently the title most in popular use. Meursius cites from the Liturgical Books two instances of the rubric: *Ἀνάγνωσις εἰς τὸ λαυσαϊκόν* (p. 169). The extracts contained in ms. 33 are described as *Ἐκλογαὶ ἐκ τοῦ λαυσαϊκοῦ*: the colophon of 6 runs *Τέλος τῆς πραγματείας τοῦ λαυσαϊκοῦ*: that of 9 *Ἐτελειώθη τὸ παρὸν βιβλίον τὸ λεγόμενον λαυσαϊκόν* (similarly the title of the *Προόμιον* in the A mss. and 13, 45-46, 47, see p. 3). In 1₂^b the book bears the title *Palladii Lausiaca*, and in 6 and 13 *Βιβλίον λαυσαϊκόν*. *Λαυσαϊκόν* is the title in fifteen Athos mss. (Lambros' *Catalogue*).

(2) **Παράδεισος**: this was another popular name, and is attested by 1, in which the title is: "Liber qui appellatur Paradysus." In 13 and 20 the Explicit is *Τοῦτο τὸ βιβλίον (αὕτη ἢ βίβλος 20) λέγεται παράδεισος*: and again in 20-21 *Τέλος ἐν θεῷ τοῦ πρὸς Λ. βιβλίου ἦτοι τοῦ νέου παραδείσου*, and in 17 *Ἡ ἐπιλεγομένη νέος παράδεισος*. On the other hand T has *Βίοι τῶν ἁγίων πατέρων τὸ λεγόμενον παράδεισος τὸ παλαιόν* (see p. 9). But "Paradise" was a generic name for all works on the Egyptian monks—e.g. the *Historia Monachorum in Aegypto*, the *Apophthegmata*, Anan Isho's Syriac compilation, and others, were called "Paradise."

(3) **Βίος τῶν ἁγίων Πατέρων**: this stands, in one way or another, in the title of most of the B and A mss., and in T (but *βίοι*). It is in P also, but in the *Προόμιον* introduced from a B ms.: unfortunately the title-page is lost, so that P contains no other title or trace of title, except perhaps that the *Hist. Mon.*, which follows the *Hist. Laus.*, is said to be *παράδεισος ἄλλος*. Among the versions the title is found in 1₂^a, "Liber de conuersatione (al. uita) sanctorum Patrum"; c "The Life of holy men written for Lausius the praepositus"; s (add. 12173) "The book of the Egyptian Fathers of Palladius, bishop of Helenopolis, the disciple of holy Evagrius, which he wrote for Lauso the praepositus, who persuaded him to tell of the conversation of the holy Fathers." (The other mss. of s, and of s₂, preserve no title.)

(4) Other titles:

Ἡ βίβλος ἢ πρὸς Λαῦσον and *τὸ πρὸς Λ. βιβλίον* 20-21.

Ἐκ τῶν πρὸς Λ. 50 (extracts).

Ἡ πρὸς Λαῦσον (Λαύσωνα 1) ἱστορία (τῶν ἁγίων πατέρων) 1, 5.

Ἡ πρὸς Λ. ἱστορικὴ βίβλος ps.-Damascene (see *Prolog.* 142, note).

Λαυσαϊκὴ ἱστορία Athos ms. 2031 (Lambros).

This last is the only instance that has as yet appeared of the name by which the work has now commonly come to be known—*Historia Lausiaca*.

ΠΑΛΛΑΔΙΟΥ ΛΑΥΣΙΑΚΟΝ

1001]

Πολλῶν πολλὰ καὶ ποικίλα κατὰ διαφόρους καιροὺς συγγράμματα τῷ βίῳ καταλειπούτων, τῶν μὲν ἐξ ἐπιπνοίας τῆς ἄνωθεν χάριτος θεοδότου εἰς οἰκοδομὴν καὶ ἀσφάλειαν τῶν πιστῆ προθέσει ἐπομένων τοῖς δόγμασι τοῦ σωτῆρος, τῶν δὲ ἐξ ἀνθρωπαρέσκου καὶ διεφθαρμένης προθέσεως ὑλομανη-⁵ σάντων εἰς παραμυθίαν τῶν κενοδοξίαν κισσώντων, ἐτέρων δὲ ἕκ τινος ματίας καὶ ἐνεργείας τοῦ μισοκάλου δαίμονος τύφῳ καὶ μηνίδι ἐπὶ λύμῃ τῶν κουφογνωμόνων ἀνθρώπων καὶ σπύλῳ τῆς ἀχράντου καὶ καθολικῆς ἐκκλησίας ἐπεισφρησάντων ταῖς διανοίαις τῶν ἀνοήτων ἐπὶ ἐγκότῳ τῆς σεμνῆς πολιτείας· ἔδοξε¹⁰ ἡμεῖς τῷ ταπεινῷ, αἰδεσθέντι τὴν ἐπιταγὴν τῆς σῆς μεγαλονοίας, φιλομαθέστατε, τὴν ἐπὶ προκοπῇ τῆς διανοίας, τριακοστὸν μὲν καὶ τρίτον ἔτος ἄγοντι ἐν τῇ τῶν ἀδελφῶν πολιτείᾳ δῆθεν

On the author of the work see Note 3.
Note 4.

1 On this Prologue see

Title: ἀντίγραφον ἐπιστολῆς γραφείσης Λαύσῳ πραιποσίτῳ παρὰ Παλλαδίου ἐπισκόπου Καππαδοκίας P 20, 22, 42^{margin} 6 (om Καπ., + Διήγησις κ.τ.λ. cf. below)

T: βιοὶ τῶν ἁγίων πατέρων τὸ λεγόμενον παράδεισος τὸ παλαιὸν

AB (12—18) 47, 19: joined to preceding Letter without title or division (for Hervet cf. 42^{margin} above)

B (1—6): Διήγησις τοῦ βίου τῶν ἁγίων πατέρων

10: Λαύσῳ πραιποσίτῳ τῷ δούλῳ Χριστοῦ

ll₂^b: Prologus (l₂^a apparently as A)

c: 'The Life of holy men written for Lausius the praepositus, the servant of Jesus Christ.'

PTll₂ (lines 1—4, 10—13) c

1 καιροῦς] om T	3 ἀνωθεν]+ καὶ B1	4 πίστει καὶ T	4-10 τῶν δὲ.....
πολιτείας] om l ₂	6 κισσόντων P T B†	ἕτεροι T	8 μὴνῃ T
γνωμῶν (sic) T A ^B B†	ἀνθρώπων] om T	10 πολιτείας]+ διὰ τὴν εἰς Χρ. ἐλπίδα P B	κουφο-
(after ταπεινῷ)			

καὶ τῷ μονήρει βίῳ, εἰκοστὸν δὲ τῆς ἐπισκοπῆς, πεντηκοστὸν
 δὲ καὶ ἕκτον ἐν τῇ πάσῃ ζωῇ, ποθοῦντί σοι τὰ τῶν πατέρων
 διηγήματα, ἀρρένων τε καὶ θηλειῶν, ὧν τε ἐώρακα καὶ περὶ
 ὧν ἀκήκοα, οἷς τε συνανεστράφην ἐν τῇ κατ' Αἴγυπτον ἐρήμῳ
 5 καὶ Λιβύῃ καὶ Θηβαΐδι καὶ Συήνῃ, ὑφ' ἣν καὶ οἱ λεγόμενοι
 Ταβερνησιῶται, ἔπειτα Μεσοποταμίᾳ Παλαιστίνῃ τε καὶ Συρίᾳ,
 καὶ τοῖς μέρεσι τῆς δύσεως Ῥώμῃ τε καὶ Καμπανίᾳ καὶ
 τῶν περὶ ταύτην, ἄνωθεν ἐκθέσθαι σοι ἐν διηγήματος εἶδει
 τὸ βιβλίον τοῦτο· ὅπως σεμνὸν καὶ ψυχωφελὲς ὑπομνηστικὸν
 10 ἔχων ἀδιάλειπτόν τε φάρμακον λήθης πάντα μὲν νυσταγμῶν
 τὸν ἐξ ἀλόγου ἐπιθυμίας, πᾶσαν δὲ διψυχίαν καὶ κιμβικίαν
 τὴν ἐν ταῖς χρεαῖαις, πάντα τε ὄκνον καὶ μικροψυχίαν τῶν ἐν
 τῷ ἥθει, ὄξυθυμίαν τε καὶ τύραχον καὶ λύπην καὶ ἄλογον φόβον
 διὰ τούτου ἀποσκευαζόμενος καὶ τὸν μετεωρισμὸν τοῦ κόσμου,
 15 ἀδιαλείπτω πόθῳ προκόπτοις ἐν τῇ προθέσει τῆς εὐσεβείας,
 ὁδηγὸς καὶ σαυτοῦ καὶ τῶν μετὰ σοῦ καὶ τῶν ὑπὸ σὲ καὶ τῶν
 εὐσεβεστάτων γινόμενος βασιλέων δι' ὧν κατορθωμάτων πάντες
 οἱ φιλόχριστοι ἐνωθῆναι θεῷ ἐπέιγονται· συνεκδεχόμενος καὶ
 τὴν ἀνάλυσιν τῆς ψυχῆς καθ' ἡμέραν, κατὰ τὸ γεγραμμένον·
 20 Ἄγαθόν τὸ ἀναλῆσαι καὶ σὺν Χριστῷ εἶναι· καὶ τὸ ἑτοιμάζει εἰς
 τὴν ἔξοδον τὰ ἔργα σοῦ, καὶ παρασκευάζου εἰς τὸν ἀγρόν· ὁ γὰρ
 μνημονεύων ἀεὶ τοῦ θανάτου ὡς ἐξ ἀνάγκης ἤξει καὶ οὐ
 μελλήσει, οὐ πταίσει μεγάλα· μήτε παραλογιζόμενος τὴν ὑπο-
 θήκην τῶν ὑφηγήσεων μήτε διαπτύων τὴν ιδιωτείαν καὶ τὸ
 25 ἀκαλλῆς τῆς λέξεως. οὐ γὰρ δὴ τοῦτο τὸ ἔργον ἐστὶ θεϊκῆς
 διδασκαλίας σεσοφισμένως φράζειν, ἀλλὰ πείθειν τὴν γνώμην

20 Phil. i. 23.

Prov. xxiv. 42 (al. 27).

PTI₂ (1—18) c

2 ἕκτον] PTI^{an}; τρία B; (I₂c om πεντηκοστὸν.....ζωῇ): (see App. v. ii) ζωῇ]
 + ἀναγκαῖον ἡγήσάμην BP (see Note 4) σοι]+ cognoscere I; enarrari I₂
 3 διηγήματα]+ ὠφελείας χάριν BP 4 οἷς τε] ὧν τε T 6 Ταβερνησ. T 7 καὶ
 τῶν περὶ ταύτην] PTI₂ (et eorum qui in his morantur); καὶ τοῖς περὶ ταύτας μέρεσι B;
 I et in ceteris circa ipsa loca; c paraphr. 9 τὸ βιβλίον τοῦτο] PTA^B; ἐν τῷ
 βιβλίῳ τούτῳ BII₂ 10 τε] om TB I λήθης] ἀληθείας B: (c paraphrases whole
 passage) νυσταγμῶν]+ λήθης B 11—13 καὶ.....ἥθει] om I₂ 12 μικροψά-
 ραχον (sic) T (om τῶν...τύραχον) 14 τὸν]+ μάταιον B I 15 προκόπτεις P
 18 φιλόχριστοι] TBII₂c; φιλόθεοι P συνεκδεχόμενος] PTA^B; συνεκδεχόμενοι B I c:
 + δηλονότι TB (after ψυχῆς) I 18—24 συνεκδεχομ.....ὑφηγήσεων] om I₂
 19 ψυχῆς]+ ἀπὸ τοῦ σώματος B (c) 22 ὡς] ὅς P ἤξει]+ πάντως B I 23 μήτε]
 P I; μὴ TB 24 ἀφηγ. T; ἐξηγ. B 25 τῶν λέξεων B (I₂) τὸ] om TB